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TABVLA AVREA EXIMII DOCTORIS FRATRIS PETRI DE BERGOMO ORDINIS FRATRVM PRAEDICATORVM

In omnia opèra Diui Thomæ Aquinatis eiuſdem ordinis.

Cum additionibus Concluſionum, Concordantiis dictorum eius, ac Diuinæ Scripturæ Auctoritatibus, Nuper à uitiis innumeris expurgata, atque quàmplurimis propoſitionibus, & allegationibus aucta,

Quibus autem regulis ea utendum ſit, ſequens oſtendit Præfatio.



ROMAE, M. D. LXXI.

COMMENDATIO DOCTRINAE SANCTI THOMAE DE AQVINO, PER APOSTOLICAM SEDEM.

INNOCENTIVS PAPA, IN SERMONES QVI INCIPIT, ECCE PLVS QVAM SALOMON HIC, DE DOCTRINA DIVI DOCTORIS, SANCTI THOMAE de Aquino ſacri ordinis Fratrum Prædicatorum, ſic ait.

HVIVS DOCTORIS SAPIENTIA, PRÆ CETERIS (EXCEPTA Canonica) proprietatem habet verborum, modum dicendorum, ſententiarum, ita quòd numquàm qui eum tenuit, inueniatur a tramite ueritatis deuiaſſe, & qui eum impugnauit, ſemper fuit de ueritate ſuſpectus.

COPIA BVLLÆ APOSTOLICÆ, IN QVA DOMINVS VRBANVS PAPA SEXTVS, iniungit Doctoribus uniuerſitatis Tholoſanæ, Anno Domini. 1379. ut Beati Thomæ de Aquino Doctrinam, tamquam ueridicam & catholicam ſectentur, eamque ſtudeant totis uiribus ampliare: ſic dicens in Bulla tranſlationis corporis præfati Sancti Thomæ de Aquino,

VRBANVS Epiſcopus Seruus ſeruorũ Dei, Venerabili Archiepiſcopo Tholoſano, & dilectis filiis Cancellario eccleſiæ Tholoſanę, uniuerſiſq; Magiſtris & Doctoribus, ceteriſq; clericis & laicis, in ciuitate & prouincia Tholoſana Cõmorãtibus, Salutẽ, & Apoſtolicã benedictionẽ. Laudabilis Deꝰ in ſanctis ſuis, & in ſui maieſtate mirabilis, cuius ineffabilis prouidentiæ altitudo, nullis incluſa limitibus, nullis terminis comprehenſa, recti cenſura iudicii, cæleſtia pariter & terrena diſponit, & ſi cunctos eius miniſtros magnificet altis decoret honoribus, & cæleſtis efficiat beatitudinis poſſeſſores, illos tamẽ ut dignis digna rependat, potioribus attollit inſigniis dignitatum, & præmiorum uberiori retributione proſequitur, quos digniores cognoſcit, & commendat intenſior excellentia meritorum. Sic & alma mater eccleſia, eius ſacra ueſtigia inſequens, & exemplo inducta laudabili, licet uniuerſos in regnis cæleſtibus conſtitutos, ſtudiis honorare ſolicitis non deſiſtat, egregios tamen doctores, per quorum perlucida & ſalutaria documenta, eadem eccleſia illuſtratur, uirtutibuſque, & moribus informatur, libenter & ſolerter exequitur, quæ ſunt dei præmiſſa meditatione perluſtrans, ad diuini nominis honorem & gloriam, & ad exaltationem catholicæ fidei ſalutemque fidelium, rite cenſuit, meritoque prouidit, eoſdem in uniuerſali eccleſia, honorificenciæ potioris munere, & impendiis attollendos. Sane cum ſacrum & uenerabile corpus beati Thomæ de Aquino, ordinis Fratrũ Prædicatorum, ſit de mandato noſtro, ad eccleſiam Fratrũ Prædicatorum Tholoſanam, proximo transferendum, nos attẽdentes, quanta a deo ſciẽtia dotatus, ordinem Fratrum Prędicatorum, & uniuerſalem eccleſiam illuſtrauerit, ac beati Auguſtini ueſtigia inſequens, eccleſiam eandem doctrinis & ſciẽtiis quàmplurimis adornauerit, uolenteſque propterea idem corpus ſpeciali honorificentia attolli, uniuerſitatem ueſtram requirimus & hortamur in domino Ieſu Chriſto, uobis nihilominus, per Apoſtolica ſcripta mandantes, quatenus dictum corpus, cum ad partes eaſdem transferretur, benigne & honorifice ſuſcipientes, eumque deuote ac uenerabiliter pertractantes, faciatis ab aliis, quantum in nobis eſt, eum debita honorificentia ac deuotione ſuſcipi & tractari. Volumus inſuper, & tenore pręſentium uobis iniũgimus, ut dicti beati Thomæ doctrinam tamquàm ueridicam & catholicam ſectemini, eamque ſtudeatis totis uiribus ampliare. Datum apud montem Flaſconem, ſecundo Kalendas ſeptembris. Pontificatus noſtri Anno ſexto.

EPISTOLA VNIVERSITATIS PARISIENSIS, IN LAVDEM DEFENSIONEM, ATQVE FAVOREM DOCTRINAE EIVSDEM DIVI DOCTORIS, S. THOMÆ DE AQVINO.

VNIVERSIS præſentes literas inſpecturis, Stephanus permiſſione diuina Pariſienſis Epiſcopus, Salutem in omnium Saluatore. Magiſtra rerum experientia, certis indiciis euidenter demonſtrat, multa quibuſdam temporibus ordinata conſulte, nouis emergentibus cauſis, ſuccedentibus temporibus, in contrarium debere conſultius immutari. Dudũ ſiquidem fœlicis memoriæ quidam prędeceſſores noſtri Pariſiẽſes Epiſcopi, quoſdam articulos (ne forſitan eos male intelligentes, caderent in errorem) tamquàm erroneos, per excommunicationis ſententiã damnauerunt, & interdixerunt expreſſe. Quorum tamen nonnulli doctrinam eximii doctoris Beati Thomæ de Aquino de ordine Fratrum Prædicatorum, tangere ab aliquibus aſſeruntur. Quã articulorum & ſententiarum promulgationem, Venerabiles uiri, Decanus & capitulum eccleſiæ dominæ noſtræ, ſicut ueritatis zelatores, intimius conſiderantes, necnon doctrinæ ac famæ, Beati Thomę prædicti iniuſtam denigrationem, ueritatis occultationem, & Sanctæ Romanę eccleſię aliqualem dehonorationem, per uenerabilem uirum, magiſtrum Annibaldum. Decanum, Attrabatẽſem Archidiaconum, ſacræ Theologię doctorem, & dominum Petrum de Fagello, Pariſienſem Canonicum, eorum propter hoc nuncios, ad nos ſpecialiter deſtinatos, nos requiſierunt, nobiſque ſupplicauerunt, quatenus uocatis omnibus ſacræ Theologiæ Doctoribus, ac cum eiſdem communicato conſilio, & deliberatione habita diligenti, & cum aliis etiam, qui de talibus & in talibus plura poſſunt, ueritatis uiã apperiremus, per quam in prædictis articulis, inquantum doctrinam Beati Thomæ prædicti, & Doctoris egregii tangere poſſunt. Sanctæ Romanæ eccleſiæ ac Sancti prædicti & doctoris uenerabilis honorem & reuerentiã ſeruaremus. Nos igitur attendentes cum eis, quòd ſacroſancta Romana eccleſia, mater omnium fidelium, & magiſtra fidei & ueritatis, in firmiſſima Petri Chriſti Vicarii confeſſione fundata, ad quam uelut ad uniuerſalem regulam catholicæ ueritatis, pertinet approbatio doctrinarum, declaratio dubiorum, determinatio tenendorum, & confutatio errorum, pręfatum doctorem eximium & uenerabilem, cuius doctrina fulget eccleſia, ut ſole luna, nuper ſanctorum confeſſorum cathalogo aſcribendum decreuit, diligẽti diſcuſſione & examinatione habita ſuper uita ſancta, & doctrina clara ipſius, ipſumque quo ad uitam puram, & doctrinam ſalubrem, orbi terræ dignum & commendabilẽ prædicauit, cupientes glorioſum Deum in ſanctis ſuis, apud fidelium deuotionem, in terris glorioſius exaltari, ac ſacratiſſimæ matris noſtræ prædictæ deſiderantes ueſtigia ſancta imitari, dictumque confeſſorem & doctorem glorioſum, fœliciter in cælis regnantem, apud terrigenas deuotius & celebrius honorari, & preſertim cum fuerit uniuerſalis eccleſiæ lumen præfulgidum, gemma radians clericorum, fons doctorum, Vniuerſitatis noſtræ Pariſienſis ſpeculum clariſſimum, & candelabrum inſigne ac lucens, per quod omnes qui uias uitæ & ſcolas doctrinæ ſanæ ingrediuntur, lumen uident, claritatis uitę, famæ claræ, & ſcientię lucidæ, uelut ſtella ſplendida & matutina refulgens, per uenerabiles ac dilectos conſiliarios noſtros fideles, Magiſtrum Ygonem de Biſuntio Cantorem Pariſienſem, Magiſtrum Stephanum de noua Villa, & Dominum Oddonem de Senonis, Canonicum Pariſienſem, inquiſitione facta ſuper dictis articulis, apud doctores theologicę facultatis, & eorum congregatione generali regentium & non regentium, ſæcularium & regularium ad hoc ſpecialiter conuocata, comperto per Dei gratiam, dictum confeſſorem Beatum, & Doctorem ęgregium, nil ſenſiſſe, docuiſſe ſeu ſcripſiſſe, quod ſanæ fidei, uel bonis moribus aduerſetur, de conſilio Venerabilium uirorum Decani & capituli Pariſienſis, & Venerabilis Patris Domini Gulielmi, Dei gratia Viẽnenſis archiepiſcopi, ſacræ theologię profeſſoris, & aliorum uigintitrium magiſtrorum in theologia, una cum Reuerendo patre ſupradicto in literis, cum eorum ſigillis per pręfatos commiſſarios nobis commiſſos, necnon & triginta nouem baccalariorum in theologia, ſuper hæc per literas eorum, propriis ſubſcriptionibus & ſigillis munitis, ſuper hoc conſulentium & rogantium humiliter & deuote, & aliorum diſcretorum ſolenni ac maturo conſilio ſuper hoc habito, ſupradictam articulorum condemnationem, & excommunicationis ſententiam, quantum tangunt, uel tangere aſſeruntur, ſanam doctrinam Sancti Thomę prędicti, & doctoris eximii, ex certa ſcientia, tenore præſentium totaliter annullamus. In cuius annullationis teſtimonium, ſigillum noſtrum pręſentibus eſt appenſum, Datum apud Bertiliacum, Anno Domini 1325. Die Iouis ante ſacros cineres.

LIBRI SANCTI THOMAE DE AQVINO.

ISTI SVNT LIBRI, QVOS COMPOSVIT DIVVS DOCTOR, SANCTVS THOMAS DE AQVINO, SACRI ORDINIS FRATRVM PRÆDICATORVM:

Secundum ordinem & numerum prout allegantur in præſenti Tabula.

¶ Prima pars ſummæ totius theologiæ, continens. qu. 119. & articulos. 585.
Prima ſecundæ, continens. q. 114 & articulos 620.
Secunda ſecundæ, continens. q. 189. & articulos. 917.
Tertia pars, continens. q. 90. & articulos. 532.
Primum ſcriptum eius, ſuper primum librum ſententiarū habens diſtinctiones. 48. q. 97. articulos. 193. & quæſtiunculas. 189
Secundum ſcriptum ſententiarum, habens diſtinctiones. 44. q. 70. ar. 264. & quæſtiunculas. 35?
Tertium ſcriptum ſententiarum, habens diſtinctiones. 40. q. 89. ar. 271. & quæſtiunculas. 542.
Quartum ſcriptum ſententiarum, habens diſtinctiones. 50. q. 508. ar. 980. & quæſtiunculas. 1412.
¶ Summa contra gentiles, habens libros quatuor, & cap. 473.
Liber qui dicitur, quæſtiones diſputatæ de veritate, habens, q. 29. & articulos. 140.
Quæſtiones de potentia Dei, habens. q. 10. & ar. 83.
Quæſtiones de Malo, habens. q. 16. & ar. 97.
Quæſtiones de virtutibus in communi, habens. quæſt. 5. & ar. 11.
Quæſtio de Vnione uerbi incarnati, habens. ar. 5.
Quæſtio de Spiritualibus creaturis, habens. ar. 11.
Quæſtio de Anima, habens. ar. 21.
Quolibeta undecim, quorum quæſtiones ſunt. 100. & articuli. 250. Sed ſecundum aliquos, eius quolibeta ſunt tredecim, quorum articuli ſunt. 247.
Quæſtiones eius de quolibet ſalibus.
Compendium theologiæ in cōmuni, habens capitula. 160.
Volumen opuſculorum eius, habens libros. 73. quorum nomina, ordo, & numerus, poſtea hic inferius annotabuntur ſuo loco.
Expoſitio ſancti Thomę ſuper librum ſancti Iob.
Expoſitio ſuper primos tres nocturnos pſalterii Dauid.
Expoſitio ſuper Cantica canticorum Salomonis.
Expoſitio ſuper Iſaiam.
Expoſitio ſuper Hieremiam, & ſuper Trenos.
Opus aureum, ſiue cathena aurea, ex dictis aliorum ſanctorum doctorum contexta, ſuper quatuor libros euangeliorum in communi.
Poſtilla eius ſuper Matthæum in ſpeciali.
Poſtilla eius ſuper Ioannem in ſpeciali.
Expoſitio eius ſuper omnes epiſtolas beati Pauli apoſtoli.
Expoſitio ſuper librum Dionyſii de diuinis nominibus.
Expoſitio ſuper librum Dionyſii de Cœleſti hierarchia.
Collationes quadrageſimales.
Sermones dominicales & feſtiui
Scriptum eius ſuper cōmētum Procli philoſophi in librum de Cauſis.
Scriptum ſuper decem libros ethicorum Ariſtotelis.
Scriptum ſuper octo libros politicorum.
Scriptum ſuper libros Oeconomicorum.
Scriptum ſuper duodecim libros Metaphyſicę.
Scriptum ſuper octo libros Phyſicorum.
Scriptum ſuper duos libros, de Cælo & mundo, cum parte tertii.
Scriptum ſuper duos libros de generatione & corruptione.
Scriptum ſuper quatuor libros Meteororum.
Scriptum ſuper tres libros de Anima.
Scriptum ſuper librum de ſenſu & ſenſato.
Scriptum ſuper librum de Memoria & reminiſcentia.
Scriptum ſuper librum de Somno & uigilia.
Scriptum ſuper duos libros Poſteriorum.
Scriptum ſuper duos libros Periher menias.
Scriptum ſuper librum Porphyrii.

¶ Explicit numerus librorum Diui Thomæ Aquinatis. Sacri ordinis Fratrum Pr̄dicatorum.

¶ Nomina, ordo, & numerus opuſculorum. Diui Doctoris, Sancti Thomæ de Aquino, ſecundum quòd allegantur in præſenti tabula, prout per tempora diuerſa, ex diuerſis mundi partibus, ad manus noſtras deuenerunt.

Opuſc.

1m. Liber ſiue tractatus contra errores græcorum, ad dominum Vrbanum papam quintum, qui ſic incipit. Libellum ab excellentia ueſtra.

2m. Declaratio quorundam articulorum, contra græcos, armenos, & ſaracenos, ad cantorem Antiochiæ, ſic, Beatus Petrus Apoſtolus. Aduerte quòd opuſc. hoc, in ordine opuſc. Tom. 17. eſt tertium, tertium vero ſecundum.

3m. Compendium theologiæ, in ſpeciali, ſcilicet de chriſtiana religione, ſub fide, ſpe, & caritate, ad fratrem Regnaldum, ſocium ſuum cariſſimum, ſic. Aeterni patris.

4m. De decem præceptis decalogi, & lege amoris homini neceſſaria, ſic. Tria ſunt homini neceſſaria.

5m. De articulis fidei, & de eccleſiæ ſacramentis, ad Archiepiſcopum Panormitanum, ſic. Poſtulat a me.

6m. Expoſitio ſymboli Apoſtolorum, ſcilicet, Credo in unum deum, ſic. Primum quod eſt neceſſarium.

7m. Expoſitio orationis Dominicæ, ſcilicet Pater noſter, ſic. Inter alias orationes.

8m. Expoſitio ſalutationis angelicæ, ſcilicet, Aue gratia plena, ſic. In ſalutatione.

9m. Reſponſio ad fratrem Ioannem de Vercellis ſacræ theologiæ profeſſorem, ac generalem magiſtrum ordinis fratrum prædicatorum, de. 108. articulis, ſumptis ex opere domini Innocentii papæ quinti, qui fuit frater Petrus de Tarantaſia, eiuſdem ordinis fratrum prædicatorum, ſic. Primò conſiderandum eſt.

10m. Reſponſio ad eundem Generalem Magiſtrum præfati ordinis, de. 42. articulis, ſic. Reuerendo in Chriſto patri.

11m. Reſponſio ad Fratrem Baſſianum, lectorem Venetum eiuſdem ordinis, de. 36. articulis, ſic. Lectis literis ueſtris.

12m. Reſponſio ad lectorem Biſuntinū eiuſdem ordinis, de ſex articulis, ſic. Cariſſimo ſibi.

13m. De differentia uerbi diuini & humani, ſic. Ad intellectum huius nominis quod dicitur Verbum. Item alius tractatus eius de Verbo, ſic. Videamus quid ſit Verbum.

14m. De natura uerbi intellectus, ſic. Quoniā circa naturā uerbi.

15m. De Angelis ſeu de ſubſtantiis ſeparatis, ad fratrem Reginaldum, ſocium ſuum cariſſimum, ſic. Quia ſacris.

16m. De unitate ſeu pluralitate intellectus, contra auerroiſtas, ſic. Sicut omnes homines.

17m. Contra retrahentes homines a religionis ingreſſu, ſic. Chriſtianæ religionis propoſitum.

18m. De perfectione uitæ ſpiritualis, ſic. Quoniam quidam perfectionis ignari.

19m. Contra impugnantes religionem, ſcilicet contra Vuilielmū de ſancto amore, ſic. Ecce inimici tui ſonuerunt.

20m. De regimine principum, ad regem Cipri, ſic. Cogitāti mihi quid offerrem Regiæ celſitudini.

21m. De regimine Iudæorum ad ducíſſam Brabantiæ, ſic. Excellētiæ veſtræ recepi literas.

22m. De forma abſolutionis ſacramentalis, ad tunc Generalem magiſtrum ordinis fratrū prædicatorū, ſic. Perlecto libello.

23m. Expoſi. in primam decretalē. Firmiter, ad Archidiaconū Cudertinum, ſic. Saluator noſter.

24m. Expoſi. in ſecundam decretalem. Damnamus, ad eundem Archidiaconum Cudertinum, ſic. Expoſita Forma.

25m. De ſortibus ad dominum Iacobum de Borgo, ſic. Poſtulauit a me ueſtra dilectio.

26m. De iudiciis aſtrorum, ad fratrem Reginaldum, ſocium ſuū cariſſimum, ſic. Quia petiſti.

27m. De æternitate mundi, contra murmurātes, an potuerit eſſe, ſic. Suppoſito ſecundum fidem catholicam.

28m. De fato, ſic. Quæritur de fato, an ſit, & quid ſit.

De

29^m. De principio indiuiduationis, ſic. Quoniam duæ ſunt.
30^m. De Eſſe & eſſentia Opuſculum hoc expoſitum a D.D. Thomas de Vio Caietano, quare inter opera Diui Thomæ, Tomo Quarto, poſt Metaphyſicam,
31^m. De principiis naturæ, ſiue de principiis rerum naturalium, ad fratrem Syluestrũ eiuſdem ordinis, ſic. Quoniã quoddã.
32^m. De natura materiæ, ſic. Poſtquam de principiis.
33^m. De miſtione elementorum, ad magiſtrum Philippum, ſic. Dubium apud multos.
34^m. De occultis operibus naturæ, ad quendam militem nobilẽ, ſic. Quoniam in quibuſdam.
35^m. De motu cordis, ad magiſtrum Philippum, ſic. Quia omne quod mouetur.
36^m. De inſtantibus, ſic. Quoniam omnem durationem.
37^m. De quatuor oppoſitis.
38^m. De demonſtratione, ſic. Ad habendum cognitionem.
39^m. De fallaciis, ad quoſdam nobiles artiſtas, ſic. Quia logica eſt rationalis ſcientia.
40^m. De propoſitionibus modalibus, ſic. Quia propoſitio modalis. Opuſculum de eruditione principis nuper in Vaticana inuentũ, tanquam uere a Diuo Thoma editum, inter cetera poſuimus, ſed numero illud nõ ſignauimus, ne antiquã ſeriem opuſculorum, a conſueto diuerteremus ordine.
41^m. De natura accidentis, ſic. Quoniã omnis cognitio humana.
42^m. De natura generis, ſic. Quoniam omnis creatura.
43^m. De potentiis animæ, ſic. Vt adiutorium homini collatum.
44^m. De tempore, ſic. Sicut uult Philoſophus.
45^m. De unitate uel pluritate formarum, ſic. Quoniam ſanctum eſt.
46^m. De dimenſionibus interminatis, ſic. Poſtquã de principiis.
47^m. De natura ſyllogiſmorum, ſic. Quoniam ſcire eſt.
48^m. Summa totius logicæ, ſic. Quoniam omnes homines, prout etiam in ſupplemẽto cronicarũ, lib. 13 folio. 130. allegatur.
49^m. De ſenſu reſpectu ſingularium, & de intellectu reſpectu uniuerſalium, ſic. Circa conſiderationem ſenſus.
50^m. De inuentione medii, ſic. Quoniam principium ſyllogizandi unamquamque propoſitionem.
51^m. De natura luminis, ſic. Cõſiderandũ eſt de natura luminis.
52^m. De natura loci, ſic. Ad ſciendum naturam loci.
53^m. De intellectu & intelligibili, ſic. Sciendum quòd ad rationẽ eius quod eſt intelligere.
54^m. De quo eſt, & quod eſt, ſic. In omnibus in quibus eſt compoſitio ex materia & forma.
55^m. Primus tractatus de uniuerſalibus, ſic. Circa uniuerſalia.
56^m. Secundus tractatus de uniuerſalibus, ſic. Quoniam dicit Ariſtoteles.
57^m. De officio in feſto corporis Chriſti, ſic. Sacerdos in æternũ.
58^m. De uenerabili ſacramento altaris per modum ſermonum, ſic. Venite & comedite.
59^m. De eodem uenerabili ſacramento altaris, per modum decẽ prædicamentorum, ad petitionem quorundam prælatorum & baronum, ſic. Memoriam fecit mirabilium ſuorum.
60^m. De humanitate Chriſti, ſic. Chriſtus Ieſus.
61^m. De dilectione dei & proximi, ſic. Magiſter, quod eſt mandatum.
62^m. De diuinis moribus, ſic. Perfecti eſtote.
63^m. De beatitudine, ſic. Beati qui habitant.
64^m. De puritate conſcientiæ, & modo confitendi, ſic. Quoniam fundamentum.
65^m. De officio ſacerdotis, ſic. Quia ſacerdotis officium.
66^m. De expoſitione miſſæ, ſic. In uirtute ſanctæ crucis, & ſacramenti altaris.
67^m. De uſuris in ſpeciali, ſcilicet in emptione & uenditione ad terminum, ſiue ad tempus, ſiue ad credentiam, ad fratrem Iacobum uiterbienſem, lectorem Florẽtinum, eiuſdem ordinis, ſic. Cariſſimo in Chriſto fratri Iacobo.
68^m. De modo acquirendi diuinam ſapientiam, ſic. Quia quæſiuiſti a me.
69^m. Expoſitio in librum Boetii de Ebdomadibus, ſic. Præcurre prior in domum tuam.
70^m. Expoſitio in librum Boetii de trinitate, ſic. Ab initio natiuitatis.
71^m. De uirtutibus & uitiis, ſic. Quatuor ſunt uirtutum ſpecies.
72^m. De concordantiis ſuppſius, ſcilicet dictorum eiuſdem ſancti Thomæ, in quibus aliquando uidetur apparenter ſibimet contradicere, ſic. Pertranſibunt plurimi.
73^m. De uſuris in communi, ſic. Omnis homo a natura non degenerans, ueritatem amat.

¶ Hoc ultimum opuſculum, quia neglectu quorundam, cum aliis ſancti Thomæ opuſculis impreſſum non fuit, cum tamen ut a peritis antiquioribus patribus ſacri ordinis fratrũ prædicatorum accepimus, abſque dubio ſit opuſculum eius, atque in eodem opuſculo, c^o. 19. allegat opuſculum quartũ de decem præceptis decalogi, ubi c^o. 22. in fine, oſtendens differentiam inter uſuram & furtum & rapinã, ſic ait. Et de iis alias ſcripſimus in ſeptimo præcepto decalogi diffuſius, idcirco ipſum ultimum opuſculum de uſuris in communi, in hac ſaltem tabula, quo ad principales eius concluſiones perutiles ac neceſſarias, plenius ſub dictione Vſura, per ordinem concluſionũ, ut imprimeretur curauimus. Cõſtat enim eundem Diuum doctorem, perſonis diuerſis, in diuerſis mũdi partibus conſtitutis, diuerſos edidiſſe libros, atque tractatus, qui omnes ad noſtram ſortẽ non deuenerunt manus, eo modo quo & ipſe allegat dictum Ariſtotelis dicens, quòd Alexander dicit, quòd ſecundum Ariſtotelem Deus habet prouidentiam de iſtis inferioribus, qui tamen liber Ariſtotelis uel dictum eius de prouidentia dei, aliter ad manus latinorum nondum deuenit. Et de beato Dionyſio ait, quòd Dionyſius quatuor fecit libros, ſecundum quod aliquid dicitur de deo quadrupliciter, ſed liber primus non eſt tranſlatus de græco in latinum. Et ſicut ultra compendium theologiæ in ſpeciali, ſcilicet de chriſtiana religione, ſub fide, ſpe, & charitate, quod ſcripſit deuote, ad fratrem Reginaldum, cariſſimum ſocium ſuum, aliud ſcripſit compendium theologiæ in cõmuni, & ultra determinationes quas in ſummã Theologiæ fecit de unaquaque uirtute in ſpeciali, idem Diuus Thomas aliam quæſtionem compoſuit de uirtutibus in communi, ſic & ultra determinationes, & ultra opuſculum quod fecit de uſura in ſpeciali, ſcilicet in emptione & uenditione ad terminum, ſiue ad certum tempus, ſiue ad credentiam, aliud opuſculum cõpoſuit, de uſuris in communi, iure diuino atque humano, undique circumfultum.

¶ Explicit numerus opuſculorum Diui Thomæ Aquinatis, Sacri ordinis Prædicatorum.

DECLARATIO PROOEMIALIS, QVA PVLCHRE PRAESENTIS TABVLAE SERIES, ET CONTINENTIA OSTENDITVR, MODVSQVE IN EA PROCEDENDI, QVAM FACILIS APERITVR.

AD laudem, & gloriam unius, & trini Dei, eiuſque glorioſiſſimæ genitricis, ſemperque intactæ uirginis Mariæ, & Sancti Patriarchæ Dominici, ac Doctoris Angelici Diui Thomæ de Aquino, ſacri ordinis fratrum Prædicatorum, unà cum tota cæleſti Curia triumphante, Tabulam uere Auream, & certiſſime pretioſam, quantis, qualibuſque diurnis, pariter ac nocturnis ſudoribus, nouit Dominus, correctam, expurgatam, auctam, atque omni ex parte decoratam gratis accipiant, quicumque in ueridica, catholica, & ſaluberrima eiuſdem S. Thomæ doctrina proficere cupiunt. pro facili eius notitia, hæc, quæ ſequuntur, neceſſariò prænotantes.

¶ Primum. Continet præſens Tabula, per modum, & ordinem alphabeti, concluſiones, & principales ſententias librorum omnium, & opuſculorum eiuſdem S. Thomæ, tam in artibus, quàm in ſacra pagina, atque Diuina Theologia, prætermiſſis iis tamen, quæ in ſua Catena aurea ſuper libros euangeliorum, ex ſanctorum dictis, miro ordine contexuit, atque aliis, quæ nobis in opuſculo de Eruditione Principis ac in ſuis ipſe ſermonibus, nunc primùm luci traditis, quàm doctè, ne pie minus ſcripta reliquit.

¶ Secundum. Eadem ſæpe concluſio ob multas in ipſa concluſione, uariaſque dictiones notabiles, ſub diuerſis ſuis poſſet ſerioſe locari uocabulis: quæ tamen concluſio ex diuerſis aliquando libris collecta breuitatis ſtudio, ſub uno tantum, & principaliori eius uocabulo traditur: & quoad reliquas dictiones in concluſione eadem minus principaliter contentas, fiet remiſſio per principalem dictionem ad concluſiones alias, aliarum dictionũ, cũ numero ſuæ concluſionis ſuo loco in margine iuxta cõcluſionũ principia deſignato.

¶ Tertium. Copiam, & dictionum neceſſariam multitudinem, quæ poſt conſuetas allegationes diuerſis, uariiſque locis diſpoſitæ, ſingulis plerunq; concluſionibus poſtponuntur, pertranſire non licebit. pro quarum omnium diſtincta notitia, cautum ſit, quòd ipſarũ aliquibus diſiunctio, uel, præponitur: nonnullis autem coniunctio, ut, præmittitur, quàmplurimis uero ſtella hæc * præſignatur. ut exempli cauſa, Abdicatio rerum temporalium &c. poſt allegationes 12ª. & 22ª. has habet dictiones. Perfectio. 71. Melius. 3. &c. nullo horũ eis ſigno præpoſito. quod inſinuat, quæ in huiuſmodi dictionibus tractari contingit, ad concluſionem prædictam, uidelicet, Abdicatio rerum &c. aliquo pacto pertinere. His dictionibus ſubſequuntur. ſ. Amor. 93. 94. Martyrium. 13. &c. quibus, cum diſiunctio, uel, præponatur: oſtenditur de alia dictione eas loqui, & non amplius de Abdicatione quòd perfectior ſit animi præparatio. Dictiones autem, quibus coniunctio, ut, præmittitur: ſimile ibi aliquid, quaſi in exemplum adduci deſignant. Illæ uero omnes, quæ ſtellam hanc * præuiam habent, inſinuant, dictiones huiuſmodi non eſſe ſingularum propoſitionum, quibus poſtponũtur ad propoſitum: ſed tantummodo dictionum, de quibus agitur. Quãmuis incuria aliquibus ſtella haud præmittatur: quibuſdam, iniuria, poſita ſit: quod faciliime ex dictionum multitudine cognoſcetur, exempli gratia. Concupiſcentia. 3. poſtponitur dictioni Abhominationis in qua tamen dictione Concupiſcentia. 3. non de tota præpoſita concluſione: ſed de dictione hac tantum Abhominatio, agitur. Vt autem facilius quod de his dictionibus quæritur, habeatur, uerbi gratia. De premio accidentali: operæpretium magis & ſat commodum erit, dictionem, Accidentale, quàm Præmium, diſcurrere: quoniã quærẽti, quem plus Deus amet, quoad præmium accidentale; num innocentem, an pœnitentem: cum ibi ſit. Amor. 32. faciliime citato loco id obuium erit. Quæ dictio. Accidentale, in capite uerſus cum ſigno hoc ¶ Sibi præmiſſo, poſt Accidentaliter, ponenda erat. Similiter, in quo habitus ſubiectiue inueniatur, minus moleſtum erit, dictionem ſubiectiue, requirere: ibique poſt præfatam dictionem, habitum illum uidere, ut, Abſtinentia, Audacia, &c. ſuiſque locis citationes: & tutius, citiuſque quod optatur habebitur: quàmuis illæ dictiones, poſt primam ſubſecti propoſitionem ſint collocatæ: cum immediate eſſent locandæ poſt, Subiectiue, in quo ſint habitus ſubiectiue deſcribitur. quod de reliquis quoque dictum ſit. Et hæc duo hic adducuntur, ut in exemplum, ſimulatque in errati correctionem tranſeant.

¶ Quartum. Vt Doctoris Almi ſcripta præclara facilius eluceſcant: maxima plerunque concluſionum multitudo, ſub uno ſucceſſiue uocabulo numeratur. Et, ne hinc in quærendo confuſio oriatur: ſed quod deſideratur, occurrat citius: fiet earum diſtinctio in margine per dictiones ad rem, de qua in concluſione illa ſermo eſt, attinentes: utputa ad Quidditatem rei, uel ad Diuiſionẽ, uel ad Cauſam, uel ad Effectum, uel ad Subiectum, uel ad aliquid huiuſmodi: quibus innuitur, concluſiones omnes, & ſententias, ſub dictis dictionibus poſitas ad eandem illius uocabuli diſtinctionem, & ſignificationem, ibi deſignatam pertinere.

¶ Quintum. Quo impreſſis hactenus Doctoris Sancti, atque in poſterum imprimendis libris omnibus præſens Tabula deſeruiat: ut quod inquiritur, ſatis facile, & prompte magis habeatur: priſtino allegandi ſententias per columnas confuſiſſimo, ac impreſſionum uarietate ſemper incerto relicto more, articulorum corpora, reſponſiones ad argumenta, pſalmos, capitula, lectiones, expoſitionem literæ Magiſtri ſententiarum: ac cetera quæcumque, in tres partes mentis oculo reſtant diſtinguẽda: nempe in principiũ, in medium, & in finem: & ſub alphabeticis quibuſdam maiuſculis, in columnarum medio ſitis: ſubque quandoque etiam minuſculis in textu, & in textus ipſius expoſitione paſſim reſperſis characteribus, ſentẽtiæ, & concluſiones quæcumque continuò inuenientur. Exempli cauſa. Habetur in Tabula propoſitio iſta, Abias interpretatur pater Deus. Mat. 1. me°. c. D. Hæc propoſitio, non in principio expoſitionis primi capitis in Matthæum, non in fine: ſed in eius medio ſub littera minuſcula. c. ſubque. D. maiuſcula quàm citius inuenietur. Legitur quoque. Accidẽs duplex. ſ. ſimplex, & copulatum ſubiecto. Meta. 7. lec. 4. me°. d. H. Et hæc pariter Accidentis diuiſio, in medio expoſitionis lectionis quartæ ſeptimi libri Metaphyſicorum ſub literis. d. H. eam expetenti confeſtim occurret. Et ſimiliter omnia præſto aderunt: quæcunque pari modo requirentur.

¶ Sextum. Allegationes quàmplurimæ in præſenti Tabula, in ſe quidem ſub compendio, & ſub breuitate literæ imprimuntur: ſed ad unam tamen, eandemque concluſionem ſub multitudine, multiplici de cauſa ponuntur: ut lectoribus, & prædicatoribus detur uia, & promptitudo difficultandi materias, atque facilius intelligendi concordantias diuerſarum concluſionum Doctoris S. qui imitatus pro poſſe Sacram Scripturam (de qua ipſe ait, quod nihil ſub ſenſu ſpirituali, fidei neceſſarium continetur, quod manifeſte alicubi per ſenſum literalem Scriptura Sacra non tradat:) & qui etiam a ſimili de beato inquit Dionyſio, quòd multoties utitur quadam uerborum multiplicatione: quæ licet ſuperflua uideatur: diligenter tamen conſiderata, magnã ſententiæ profunditatem cõtinere inuenitur: quod uno loco aliquando obſcure, atque ſub ſibi innata breuitate Diuus Thomas dicit, clarius alio in loco, ac diffuſius ponit. Pro dictarum ergo notitia allegationum ſciendum, quòd ubi in præſenti Tabula legitur ſic 1ª. intelligitur illud eſſe in Prima Parte ſuæ Summæ Theologiæ 12ª. in Prima Secundæ. 22ª. in Secunda Secũdæ. 3ª. in Tertia Parte. 1. d. in primo libro Sententiarum.

ſtarum, diſtinctione tali, ſecundum numerum, qui ſemper immediate ſequitur illud, cuius eſt numerus. 2. d. in ſecundo Sententiarum, diſtinctione tali. 3. d. in tertio Sententiarum, diſtinctione tali. 4. d. in quarto Sententiarum, diſtinctione tali. q. quæſtione. ar. articulo. Et, ſi repetatur. q. antequàm ſequatur talis uirgula. /. quæ eſt ibi pro item, diſtinguens unam allegationem ab alia, circa eãdem concluſionem; tunc intelligitur. q. quæſtiuncula. a. in argumentis pro prima parte articuli. b. in argumentis pro alia parte articuli. c. in corpore articuli, ſiue in reſponſione principali. d. in reſponſione ad argumenta eiuſdem articuli. uel fiet. m. ſupra numerũ argumenti, ſic. 1^{m}. 2^{m}. 3^{m}. &c. L. 1. in expoſitione primæ partis literæ Magiſtri Sententiarum. L. 2. in expoſitione ſecũdæ partis literæ eiuſdem Magiſtri. lec. lectione. e. per totum. prin°. in principio. me°. in medio. ſi, in fine. 3. in ſumma contra Gentiles. li°. libro. 1°. capitulo. 1^{m}. in notabili primo eiuſdem capituli. 2^{m}. in ſecundo notabili. 3^{m}. in tertio &c. Veri. in quæſtionibus diſputatis de Veritate. Po°. in quæſtionibus diſputatis de Potentia Dei. Ma. in quæſtionibus diſputatis de Malo. Virt. in quæſtionibus diſputatis de Virtutibus in communi. Vnio. in quæſtione diſputata de unione Verbi incarnati. Spiritu. in quæſtione diſputata de ſpiritualibus creaturis. Anima. in quæſtione diſputata de Anima. Quol. Quolibeto. Opuſ. Opuſculo. Iob. in expoſitione eius ſuper librum Iob. Pſal. in expoſitione eius ſuper pſalterium Dauid prophetæ. Eſa. in expoſitione eius ſuper Eſaiam. Mat. in poſtilla eius ſuper Matthæum. Io. in poſtilla eius ſuper Ioannem. Rom. in expoſitione eius ſuper epiſtolam B. Pauli apoſtoli ad Romanos. 1°. Cor. in expoſitione eius ſuper epiſtolam primam ad Corinthios. 2°. Cor. in expoſitione eius ſuper epiſtolam ſecundam ad Corinthios. & ſimiliter fiunt allegationes aliarum epiſtolarum B. Pauli: prout communiter abbreuiatæ ſcribuntur, & imprimũtur. Dio°. in cõmento uel ſcripto eius ſuper Dionyſium de diuinis nominibus. Trin. in expoſitione eius ſuper Boetium de Trinitate. ſiue Opuſculo. 70. Ebdo. in expoſitione eius ſuper Boetium de Ebdomadibus, ſcilicet de editionibus, ſiue conceptionibus. uel Opuſculo. 69. Cauſis, in commento eius ſuper Auctore libri de Cauſis. Ethi. in commento eius ſuper decem libros Ethicorum Ariſtotelis. Ente. 1. uel. 2. &c. in libro eius de Ente, & eſſentia capitulo primo, uel ſecundo, &c. Meta. in commento eius ſuper duodecim libros Metaphyſicæ Ariſtotelis. Phy. in commento eius ſuper octo libros Phyſicorum Ariſtotelis. Cæ. in commento eius ſuper libros de Cælo, & mũdo. Gen. in commento eius ſuper libros de Generatione. Anima. in commento eius ſuper libros de Anima. Metheo. in cõmento eius ſuper libros Metheororum. Senſu. in commento eius ſuper librum de Senſu, & ſenſato. Memo°. in commento eius ſuper librum de Memoria, & reminiſcentia. Somno. in commento eius ſuper librum de Somno, & uigilia. Poſter. in commento eius ſuper libros Poſteriorum. Periher. in commento eius ſuper libros Perihermenias. Quando autem nõ ſignatur liber, uel capitulum; tunc primus liber, uel primum capitulum ſubintelligitur. Exempli gratia. Ro. lec. 1. intelligendũ eſt. Romanorum primo capitulo lectione prima. ſimiliter. Phy. lect. 8. legendum eſt. Phyſicorum, libro primo, lectione octaua.

¶ Septimum. In hac Tabula, poſt unam concluſionem poſitam ad unam partem, cum ſuis diuerſis allegationibus, in ſequenti concluſione adducitur aliquid in oppoſitum, & ad aliam partem, & ſerioſe aliquando diminute, etiam cum ſuis allegationibus, ad difficultandas materias: ut ſic perutilis, ac præclariſſimus exprimatur arguendi, docendique modus in doctrina, & libris Doctoris ſancti & communiter ſic imprimitur. Oppoſitum uidetur dicere. Vel ſic. Immo &c. Pro maiori autem declaratione, & concordantia illarum concluſionum, in quibus (prout ſibi a nonnullis imponitur) Diuus Doctor Thomas, apparenter ſaltem aliquãdo in ſe uel in ſuo ſimili contradicere ſibi uidetur: poſt illas duas concluſiones, & poſt allegationes utriuſque, ibi immediate pro earum concordantia quæ plerunque fit per dicta eiuſdem Sancti Doctoris, ſic imprimitur. Reſpondeo. Dubio. cum numero talis dubii, uel concordantiæ ſecundum numerum dubiorum, & ſecundum ordinem huius Tabulæ per Alphabetum. Et ſic fiet remiſſio ſub tali numero ad numerum concordantiarum, & dubiorum, atque dictorum eius: quæ non diminute, ſed complete adducentur, prout iacent in libris eiuſdem S. Thomæ. Quæ quidem dubia poſt duas illas concluſiones in margine aſſignantur, cum ſuo numero: & ponuntur in fine huius Tabulæ, etiam cum ſuo numero, & cum ſuis allegationibus, & reſponſionibus, dicta dubia concordantibus; eo maxime quòd idem Doctor Sanctus in ſe, uel in ſuo ſimili in dictis ſuis, ſi recte, atque diligenter inſpiciatur, ſeipſum declarat.

¶ Octauum. In præſenti quoque Tabula poſt concordantias ante dictas ponuntur Sacræ Scripturæ tam noui, quàm ueteris Teſtamenti authoritates: quas idem Diuus Thomas in libris ſuis, præcipue in Theologica facultate, diligenti, ac uigilanti ſtudio, licet quædam aliquando incidenter, ſecundum catholicæ fidei ueritatem, nobis exponere dignatus eſt. Quæ authoritates ponuntur ſecundum ordinem librorum, & capitulorum eiuſdem Sacræ Scripturæ, cum allegationibus eiuſdem Diui Thomæ in libris ſuis. Vbi etiam quandoque quo ad allegationes, fit remiſſio unius authoritatis ad aliam ſuperiorem, uel inferiorem ſimiliter authoritatem: eo quòd uel ibi eadem authoritas uel in ſe, uel in ſuo ſimili declaratur.

¶ Nonum. In hac eadem Tabula non ſeruantur plerunque regulæ Orthographiæ, in aſpirationibus, diphtongis, litteris K. y. & huiuſmodi: ſed fere omnia, ſecundum communem, uel potius antiquum uſum ſine iis imprimuntur: ut qualibet concluſio, uel dictio, in ea poſita, facilius, & ad libitum inueniatur.

TABVLA AVREA EXIMII DOCTORIS, FRATRIS PETRI DE BERGOMO,

SACRI ORDINIS FRATRVM PRAEDICATORVM,

congregationis vitæ regularis vtriuſq; Lombardiæ, Sacræ Theologiæ profeſſoris, in ciuitate Placentiæ, cum maxima populi veneratione, ſub deuoto depoſito ſepulti, Anno ſalutis humanæ 1484. in omnes libros, opuſcula, & commentaria D. Thomæ Aquinatis, eiuſdem ordinis, cum præclariſſimis additionibus concluſionum, & ſuis concordantijs, atque diuinæ ſcripturæ auctoritatibus, per eundem Diuum Thomam, iuxta catholicæ fidei veritatem euidentiſſime expoſitus.

A

Ab

A PRAEPOSITIO.

Differētia. 1 A Præpoſitio denotat principale agens: ſed Per præpoſitio, denotat cauſam inſtrumentalem. 4.d.1.q.1.ar.4.q.1.c.fi.

2 A vel ab præpoſitio deſignat tantū habitudinem principij effectiui, ſed Per præpoſitio, deſignat habitudinem cuiuſcunque cauſæ. 1.d.32.q.2.2.c./ L. pn^{o}./ d.42.L.fi./.Poſteriorum.lec.1. pn^{o}. vt Eus.1. Per.o.

3 Omne quod eſt ab aliquo, eſt per illud, & non econuerſo. 1.d.32.q.2.2.c.

Quis. 1 AARON fuit ſacerdos, & fuit pontifex, ideſt, princeps ſacerdotum. 4.d.24.q.3.ar 2.q.1.1^{m}./. Conſecratio.19.Maria.4.

2 Filiæ Aaron poterant nubere in qualibet tribu Iſrael: quia non habebant ſortem in hæreditate. 4.d.30.q.2.ar.1 q.3.4^{m}.

3 Aaron occulte punitus fuit, propter conflationem vituli, vt prælati puniantur clam, ad euitandum ſcandalum. 4.d.46.q.2.ar.2.q.2.5^{m}.

¶ Abacuch. Agilitas.4.

¶ Abagarus. Imago.41.

¶ Abbas. Benedictio.7. Inueſtiri. Religio.72.

5 ¶ ABBATISSA, non habet prælationem ordinariam. 4.d.19.q.1.ar.1.q.3.4^{m}./.d.25.q.2.ar.1.q 1.2^{m}. Clauis.12.

2 Inordinatum eſt, quòd nimis iuuenculæ fiant abbatiſſæ. 1. Tim.5°.c.2.pn^{o}.

Cōparatio. ¶ Abdicatio rerum temporalium ſecundum præparationē animi (vt ſcilicet homo ſit paratus ſi opus fuerit omnia diſtribuere) pertinet directe ad perfectionem: non autem abdicatio rerum actualis: quia ſic in ea non conſiſtit eſſentialiter perfectio: ſed eſt quoddam perfectionis inſtrumentum. 12\.q.108.q.4.4^{m}./.22\.q.184.7.1^{m}. Perfectio.71.Meli' 3.Voluntas.54. Offerre. Benefacere.1.Paupertas.3.vel Amor.93.94 Bonum.165.Martyriū.13.Beatitudo.19.Beneficiū.1.4.5.Electio. 38. Diuitiæ. 10. Obiecta.12. Perfectio.64. 74. Chriſtus.90.

¶ Abduci. Bonitas.47.Raptus.1.Virtus.41. Vitium.

¶ Abel. Aetas.5.Eucharistia.18. Sacramentum.143.

¶ Abeſſe. Accidens.62.

¶ Abhorrere. Animal.41.

Quis. ¶ Abias interpretatur pater deus. Mat.1.me^{o}.c.C.

¶ Abiectio. Intellectus.67.Paſſio.1.& circa.

Quare. ¶ Abiectus. Chriſtus voluit abiectos eſſe ſuos conſanguineos & diſcipulos: ne eorum prædicatio ad aliquod terrenū commodum compoſita videretur: & ne ſalus mundi aſcriberetur humanæ ſapientiæ, aut virtuti ſed ſolū diuinæ. Opuſ. 2.c^{o}.7. Abdicatio.vel. Vilis. Religio.90.

Figura. ¶ Abijcere temporalia dupliciter contingit, ſcilicet propter contemplationem diuinorum, & ne ſenſus inuoluatur eis. Primum ſignificatur per raſuram clericorū. Secundū vero p tonſuram. 4.d.24.q.3.ar.1.q.1.c./.2^{m}./q.3.c. Opuſ.65.c^{o}.9.

• Abdicatio. Abiectus.

Abraham.27.Abrenunciatio. Socrates.1.Chriſtus.90.

Figura. ¶ Abyſſus, ideſt, ſine biſſo, ſcilicet ſine pulchritudine, vel ſine baſi, ideſt, ſine fundamento: & dicit ſecūdum Auguſtinum profunditatem aquarū immeabilem. 1^{a}.q.69.1.c.fi /2.d. 12. L./Pſal. 32.me^{o}.f.K. Cælum.55.Ma.14.

Interpretatio. Abyſſus in ſcriptura, ſicut & tempeſtas, importat malum. Pſal.41.fi.c.D.

Ab

¶ Abiurare. Hæreſis 21.24.

¶ Ablactatio. Tempus.33.

1 ¶ Ablatiuus conſtruitur in vi cauſæ efficientis, vel finalis, vel formalis, vel in vi effectus formalis. 1^{a}.q.37.2.c /.1.d.32.q.1.1.c./3.2^{m}. Generatio. 89. Conſtructio

2 Græci carent ablatiuis: ideo vtuntur genitiuis pro ablatiuis. Ro.2.lec.3.fi.A.

¶ Ablatum, vel male detentum debet reſtitui. 2.2. q.62.2.0. 8.c.4.d.15.q.1.ar.4.q.2.o. Acquirere. Baptiſmus.107. Paſſio. 102.&c. Reſtitutio.o. vſura.117.141. &c. Reſtitutio.

¶ Ablutio manuum in miſſa fit ad decentiam: & ſignificat emundationem etiam a minimis peccatis. 3^{a}.q.83.5.1^{m}. Baptiſmus. 57.156.192.231.246.248. Confirmatio 22. Euchariſtia.178. Lotio. Sacerdot.21. Sacramentum.124. Figura.

¶ Abnegatio. Fides.8.19.

¶ Abſolutio. Accuſatio.27.Ceſſare.4.Circunciſio.7.9.42. Lex.223.Maria.34.Papa.3.Pœnitentia.10.

¶ Abhominatio eſt actus appetitus refugientis cognitionem alienius rei. 1.d.16.q.1.3.c.me^{o}.C./.Pſal.5. me^{o}.c.1./.Pſal.13.pn^{o}.a.C. Concupiſcentia.7. Paſſio.39. Quid.

¶ Abortus eſt graue peccatum & inter maleficia computandum: & eſt contra naturam: quia etiam beſtiæ fœtus expectant. Tamen eſt minus graue, quam homicidium: quia adhuc poterat, alio modo impediri corpus. Nec eſt iudicandus talis irregularis: niſi iam formato puerperio, abortum procuret. 4.d.31. L.pn^{o}. Peccatum.

¶ Abortiuum dicitur fœtus naſcens ante tempus debitum, vel fœtus vi eductus, vel non perductus ad debitam quantitatem, ſecundum Iſidorum 1. Cor. 15. lec. 4. fi. Baptiſmus.140. Matrimonium.56.Occidere.16.Puer.1. Quid.

1 ¶ ABRAHAM fuit ſacerdos, & propheta. 3^{a}.q.31.2.c /.8.4^{m}./ Matth.1.pu^{o}.H. Prophetia.88. Perfectio.

2 Abraham fuit perfectus. 2.2. q.186 4.2^{m}. /.quol. 4 24. 3^{m}./. Opuſ 18.

3 Abraham æqualiter meruit in matrimonio: ſicut Ioannes in virginitate 2.2.q.152.4.1^{m}./.q.186. 4.2^{m}./.4. d.33.q.3. 3. 3^{m}./. Opuſ.18./.Mat.11.me^{o}. B /.Io.8.lec.5.m^{o}. b.ti./1. Cor. 7.lec.6. pn^{o}.E.

4 Oppoſitum videſ dicere.22.q.152.4.1^{m}./5.c.1. Cor.7.lec.8. Rādeo dubio primo, ī fine huius tabulæ. Et ſiens, Abrahā.5. Du^{m}.1^{m}.

5 Verum eſt, quòd Abrahā æqualiter meruit reſpectu præmij eſſentialis, non autem reſpectu præmij accidentalis: quia meritum non ſolum penſatur ex genere actus, ſed magis ex animo operantis. Habuit autem Abraham animum ſic diſpoſitum, vt paratus eſſet virginitatem ſeruare, ſi eſſet tempori congruum, ex quo meritum continentiæ coniugalis in ipſo æquatur merito continentiæ virginalis in Ioanne, reſpectu præmij accidentalis. 22. q.152.4.1^{m}./.2^{m}./3.3.c^{o}.137. Virginitas.21. 22.

6 Abraham eſt primum exemplum fidei tripliciter, ſcilicet primo recedendo ab infidelibus: primo credendo aliquid ſupra naturam: & primo accipiendo circuncîſionem. 12. q.102.5.1^{m}./.3^{a}.q.70.2.c./ 4.d.1.L.2./.d.45.q.1.ar.2.q.1.c./.He. 6.lec.4.pn^{o}. Circunciſio 14.

7 Idolatria incepit tempore Abrahæ.22.q.94.4.2^{m}./.q.174.6./. c./.3^{a}.q.70.2.1^{m}./.4.d.1.q.2.ar.2.q 3.1^{m}./.2^{m}./.Ro.lec.8. pu^{o}. C.He.7. lec.1.pn^{o}.B. Peccatum.

8 Abraham petens ſignum promiſſæ poſſeſſionis, non tentauit deum, nec peccauit.22.q.97.2.3^{m}.

9 Abraham non fuit mendax, dicendo Saram ſororem ſuam,

22æ.q.110.3.3m./q.41.1.3.3m./3.d.38.3.1m./4m./Quol.8.14.fi.

Dum.2m. 10 Immo hoc quod dixit Abraham, videtur mendacium. Quol. 8.14.2m. Reſpondeo Dubio. 2.

11 Abraham accedens ad ancillam ſuam, non peccauit. 22æ.q. 154.2.3m./.4.d.33.q.1.ar.3.q.3.o./.Gal.4.lect.7.me°.F. Vnorius. vel Iacob.11.

Dum.3m. 12 Oppoſitum videtur dicere.4.d.33.q.1.ar.3.q.3.o. ℣ Reſpondeo ſicut Dubio.37. Concubinatus.3.5.

13 Abraham volens occidere Iſaach non peccauit: quia debuit obedire præcepto dei. 12æ.q.94.5.2m./.22æ.q.64.6.1m./.q.104. 4.2m./.q.154.2.2m./.1.d.47.4.o./Po2.q.1.6.4m./.He.11.lec.4.fi. Obedientia.27.

Dum.4m. 14 Oppoſitum uidetur dicere: quia præceptum de non occidendo hominem, & alia præcepta decalogi, ſunt omnino indiſpenſabilia etiam a deo, ut patet. 12æ.q.100.8.o./.3.d.37.4.o. Reſpondeo ſicut Dubio 518.

15 Abraham emendo ſpeluncam in ſepulturam, non peccauit. 22æ.q.100.4.3m./.4.d.25.q.3.ar.2.q.3.2m. Sepultura. 3.4.7.

Dum.5m. 16 Oppoſitum uidetur dicere: quia ſepultura eſt annexa rei ſpirituali: ideo emere eã, uel uendere eſt peccatũ ſimoniæ. 22æ. q.100.1.o./.4.1m./.2m./.3m./.4.d.25.q.3.ar.1.q.1.o./.art.3.c. Reſpondeo Dubio. 5. Et ſicut.7.17. Simonia.3.

17 Abraham emendo ſpeluncam duplicẽ, non intendebat emere, niſi terram communem. Sed quia apud gentiles, loca ſepulturæ deputata, religioſa reputabantur, ſi Ephron pro iure ſepulturæ, precium intendit accipere, peccauit uendẽs: licet Abraham non peccauerit emens. Vel excuſaretur Abraham: quia in hoc redemit ſuam uexationẽ. Quamuis enim Ephron gratis ei ſepulturam offerret: perpendit tamẽ Abraham, quod gratis recipere ſine eius offenſa non poſſet. 22æ. q.100.4.3m./.4.d.25.q.3.ar.2.q.3.2m. Cimiteriũ. Sepultura.4.

18 Chriſtus ſpecialiter dicitur filius Abrahæ & Dauid, triplici ratione, ſcilicet quia ad hoc ſpecialiter de Chriſto repromiſſio facta eſt, & quia Chriſtus futurus erat rex, propheta, & ſacerdos, & quia in Abraham primo incepit circuncíſio, & in Dauid electio. 3a. q. 31. 2.o./. Matt. 1. prin°. H./.He.7. lect.2.fi. Aſſumere.49. Circuncíſio.14.28.

19 Abraham fuit primus inter antiquos patres: quia accepit promiſſionem de Chriſto naſcituro. 3a.q.70.2.c./.He.7.lec.4. prin°. Circuncíſio.27.28.

20 Promiſſio de Chriſto facta fuit Abrahæ, nõ quidem propter meritum: ſed ex gratia dei. 12æ.q.98.4.c.

21 Omnes deſcendentes ab Abraham, decimati ſunt in eo, præter Chriſtũ. 3a.q.31.8.o./.3.d.3.q.4.3.o./.4.d.1.q.2.ar.2. q.3. 2m./.He.7.lect.2.fi. Decimæ.13.

In cõi. 22 Abraham dedit decimas Melchiſedech ſummo ſacerdoti. 22æ.q.87.1.3m./.3.d.3.L.2.prin°.K.

23 Abraham adorauit angelos, inquantum apparentes in corporibus, quaſi imaginibus repræſentabant trinitatem. 1a.q. 51.3.5m./.3.d.9.q.1.ar.2.q.5.3m.

24 Abraham iuſte obtulit angelis cibos: quia credidit eos homines eſſe in quibus tamen deum uenerabatur, ſicut ſolet deus eſſe in prophetis, ut Auguſtinus dicit. 1a.q.51.3.5m./. 2.d.8.4.1m.

25 Vis generatiua reſtituta eſt miraculoſe Abrahæ, reſpectu Saræ, & reſpectu cuiuſcũq; alterius mulieris. Ro.4.lect.3.me°. K./.He.11.lect.3.me°.K./.fi.B.

26 Poſtquam perpendit Abraham, Saram eſſe ſterilem, deſeruit eam, quo ad actum coniugalem. Gal.4.lect.8.fi.

27 Abraham abiecit Agar, & filium eius, ex diſpenſatione Dei, propter myſterium. 4.d.33.q.1.ar.3.q.3.3m.

27 Abraham improprie pœnitebit, ꝙ plura bona non fecit. 4.d. 14.q.1.ar.3.q.3.5m. * Arabes. Circuncíſio. 3.14.25.27.28. Euchariſtia.12.19. Experientia.12.13. Iudæi.2. Luxuria 19. Lymbus.2. Mendacium.20. Sem. Templum.4.

Cõparatio. ¶ Abrenunciatio diuitiarum comparatur eleemoſynis, ſicut uniuerſale particulari, & holocauſtum ſacrificio. 12æ.q.102. 3.8m./.22æ.q.186.3.6m./.5.1m. * Abdicatio. Abiicere. Corona. 2.4. Votum.60.

¶ Abrogare, Conſuetudo.4.lex.170.

¶ Abſalon. Dauid.2.

¶ Abſcidi. Caro.3. Naſus.

Quare. 1 Abscondere ſe poteſt iuſtus propter tria. ſ. ut perſequutor quieſcat, ut præceptum a domino opus perficiat, & glorioſiorem coronam acquirat. Opuſc.58.c°.8.

2 Abſcondere debemus triplex bonum a fauore hominum. ſ. eleemoſynam, orationem, & ieiunium. Opuſ.58.c°.8.

3 Abſconditur decor corporalis tripliciter. ſ. per habitus uilitatem, per ieiuniorum auſteritatem, & per boni operis aſſiduitatem. Opuſc.58.c°.8.

4 Abſcondere peccatum, cõtingit dupliciter, ſcilicet dum fit, & per negligentiam confeſſionis. Primum eſt remediũm cõtra peccatum: quia peius eſt peccatum publicum, quàm occultum, propter maiorem contemptum, & propter ſcandalum. Sed ſecundum contrariatur pœnitentiæ. 3a.q.84.6.1m. Occultatio. Peccatum.25. Confeſſio.51.84. * Dulcedo.8. Fornicatio. 6.

¶ Abſens. Deus quantum in ſe eſt, nulli eſt abſens. Sed homo a deo præſẽte ſe abſentat. 1a.q.3.1.5m./.q.9.1.3m./.q.104. 1.c.fi./. 12æ.q.112.5.c./. 1.d.40.q.4.2.4m. Recedere. * Auerſio. 0.

1 ¶ Absolvere non poteſt, non ordinatus. 4.d.5.q.2.ar.1. q.1.o./.d.18.q.2.ar.2.q.2.c./d.19 q.1.ar.2.q.1.o. Agens.

2 Solus ſacerdos poteſt abſoluere in foro pœnitentiali. 4.d.7. q.3.ar.1.q.3.c./.d.17.q.3.ar.3.q.4.c.fi./.d.18.q.2.ar.2.q.2.c./. d.20.art 4.q.2.c.

3 Sacerdos non abſoluit, niſi ad aliquid faciendum ligando. 4.d.17.q.3.ar.3.q.4.c.fi./.d 18.q.1.ar.3.q.3.o.

4 Sacerdos habẽs iuriſdictionem, poteſt abſoluere de quolibet peccato non reſeruato. 4.d.19.q.1.ar.3.q.2.c.

5 Abſolutio facta a ſacerdote peccatore, ualet ſicut & a iuſto: niſi ſit hæret eus. 22æ.q.39.3.o./.4.d.25.q.1.2.1m./ Opuſ.22.c°.3.

6 In mortis articulo, quilibet ſacerdos poteſt quẽlibet a quolibet peccato, & excommunicatione abſoluere. 4.d.18.q.2. ar.5.q.1.c./.d.19.q.1.ar.3.q.1.c.fi./.d.20.ar.1.q.2.o. Confeſſio.74. Excommunicatio.31. uel Baptiſma.207.209. Martyrium.18. Religio.43.

7 In quinque caſibus, ſacerdos non poteſt ſuum ſubditum abſoluere, ſcilicet ſi iniungenda ſit ſolennis pœnitentia. 4.d. 19.q.1.ar.3.q.2.o.

8 Nullus poteſt ſe uel parem uel ſuperiorem abſoluere nec ligare, niſi de uenialı. 4.d.17.L.fi.K./.d.18.q.2.ar.3. q.1.o./.d. 19.q.1.ar.3.q.3.3m./.d.20.ar.5.q.4.1m./.3m.

9 Sacerdos poteſt abſoluere eam cum qua peccauit, ſed non debet. 4.d.19.q.1.ar.3.q.2.1m.

10 Sacerdos ſimplex poteſt abſoluere ab homicidio: nõ autem ab irregularitate. 4.d.19.q.1.ar.3.q.2.2m.

11 Non omnis ſacerdos poteſt quemlibet abſoluere. 4.d.17.q. 3.ar.3.q.4.o./.d.18 q.1.ar.1. q.2.2m./.q 2.ar.3.q.1.3m./.d.19.q. 1.3.o./.d.24.q.3.artic.2.q.1.c./.d.25 q.1.2.1m./.3.4.c°.72.fi./. Quol.12.31.c. Poteſtas.12.

12 Solus papa poteſt in ſex caſibus abſoluere. ſ. quando aliquis iniicit manum uiolentam in clericum uel religioſum, de illo qui incendit eccleſiam & eſt denuntiatus, de illo qui frangit eccleſiam & eſt denuntiatus, de illo qui in diuinis ſcienter communicat excommunicatis nominaliter a papa, de illo qui falſificat literas Apoſtolicæ Sedis, & de illo qui excommunicatis in crimine communicat. 4.d.18.q.2.ar.5.q.1.c. Excommunicatio 26.&c. Incendiarius.

13 Sacerdos non poteſt ligare, & abſoluere ſecundum arbitriũ ſuum niſi rectum a Deo. 4.d.18 q.1.ar.3.q.4.o.

14 Abſoluit deus auctoritatiue: homo uero ut miniſter & inſtrumentaliter. Et inter miniſtros dei, Papa dicitur abſoluere aliquem, etiam ſi per alium officiũ abſolutionis impẽdat. 1a.q.112.2.2m./.4.d.18.q.1.ar.3.q.1.c./.Ver.q.27.3.1m./.5m./. Opuſc.22.c°.2./. Quol.12.31.c.

15 Conſuetudo dat uel aufert poteſtatẽ abſoluendi, ſicut quando in aliquo epiſcopatu enormia crimina ad terrorem epiſcopo reſeruantur. 4.d.20 L.fi.

16 Nullus poteſt abſoluere ab excommunicatione maiori lata a iudice, niſi ipſe uel eius ſuperior. 4.d.18.q.2.ar.5.q.1.o.

17 Epiſcopus, uel ſacerdos poteſt abſoluere ab excommunicatione maiori canonis, niſi reſeruetur, & ab excommunicatione minori. 4.d.18.q 2.ar.5.q.1 c.

18 Excommunicatus non poteſt a peccatis abſolui: ſed abſolutio ab excommunicatione debet præcedere abſolutionem a peccato: quia quamdiu aliquis eſt excommunicatus, nõ poteſt recipere aliquod eccleſiæ ſacramentum. 4.d.18.q.2.ar.5. q.1.2m./.d.19.q.1 ar.3.q.2.2m. Excommunicatio.34. Patiens.

19 Abſolui poteſt aliquis ab una excommunicatione ſine alia. 4.d.18 q.2.ar.5.q.3.o.

20 Inuitus aliquis poteſt ab excommunicatione abſolui: non autem a peccatis. 4.d.18.q.2.ar.5.q.3.o./.q.3.1m.

21 Abſolutio ab excommunicatione non requirit in iudice determinatam uerborum formam, quia non eſt abſolutio ſacramentalis. Opuſc.22.c°.2.prin°.

22 Abſolutio ab excommunicatione, non eſt ſacramentalis: ſed magis iudiciariam iuriſditionem conſequens. Et in illa abſolutione, iudicis verba habent efficaciã ab intentione dicẽtis. Vnde non refert, quibuſcunque uerbis utatur ad exprimendam ſuam intentionem. In ſacramentis autem verba habẽt efficaciã, ex inſtitutione diuina. Abſolutio igitur a peccatis

in

Ab

in ſacramento pœnitentiæ, eſt abſolutio ſacramentalis: & habet uerbu determinata. ſ. Ego te abſoluo. Opuſc. 22. cº. 1.

23 Caſus quinque in quibus oportet, ꝙ ſimplex ſacerdos mittat abſoluendum ad ſuperiorem. ſ. ſolemnis pœnitentia, excommunicatio reſeruata, irregularitas, incendium, & cõſuetudo in aliquo epiſcopatu. 4. d. 20. L. fi.

24 Nullus poteſt abſolui ab una culpa, quin abſoluatur ab omnibus. Quol. 2. 16. 4m.

Duᵐ. 6ᵐ. 25 Immo non ſemper oportet, ut qui facit quod maius eſt, faciat & id quod minus eſt. 4. d. 27. q. 3. 2. 2m. /. 3m. Reſpondeo Dubio. 6.

26 Abſolutus in articulo mortis ſi euadat, non tenetur recurrere ad proprium ſacerdotem pro alia abſolutione, ſed ſufficit ut notificet ei, nec tenetur recurrere ad ſuperiorem, niſi ſe offerendo ad ſatiſfactionem. 4. d. 20. ar. 1. q. 3. 2m.

Iu cõi. 27 Abſolutio a peccatis requirit duplicem poteſtatem. ſ. ordinis & iuriſdictionis. 4. d. 19. q. 1. ar. 3. q. 1. 1m. /. q. 2. c. /. q. 3. 3m. /. Quol. 12. 15. c.

28 Abſolutio in foro cõſcientiæ eſt principaliter poteſtatis clauium: & ex cõſequenti reſpicit iuriſdictionem: excommunicatio aũt totaliter reſpicit ſecũdum. 4. d. 19. q. 1. ar. 3. q. 3. 3m.

29 Abſolutionis forma, & modus, & aliæ circunſtantiæ deſcribuntur. Opuſc. 22. cº. 1.

30 Solutiones contra errores aliquorũ circa formã, & circa uerba abſolutionis. Opuſc. 22. cº. 2.

31 Character ſeu poteſtas cõficiendi euchariſtiam, & poteſtas clauium. ſ. poteſtas ligandi, & ſoluendi ſunt idem. 4. d. 18. q. 1. ar. 1. q. 2. 1m.

Duᵐ. 7ᵐ. 32 Immo non ſunt idem, eo quòd poteſtas conficiendi non connumeratur clauibus: nec multiplicatur ſicut illę: quia eſt tantum ad unum actum: ille vero ad duos. 4. d. 18. q. 1. ar. 1. q. 3. 3m. Reſpondeo Dubio. 7.

33 Sunt idem per eſſentiam, nec differunt niſi ratione. 4. d. 18. q. 1. ar. 1. q. 2. 1m. /. Opuſc. 20. lib. 3. cº. 10. 0.

34 Forma abſolutionis ſacramentalis eſt hæc. Ego te abſoluo. Reliqua quæ adiunguntur, ſunt in arbitrio ſacerdotis. 3ª. q. 84. 3. c. /. 3m. /. Opuſc. 22. cº. 2.

35 Forma abſolutionis ſacramentalis, differt a forma baptiſmi, & confirmationis. 3ª. q. 84. 3. c. / Opuſc. 22. cº. 2.

36 Forma abſolutionis ſacramentalis, debet fieri per uerbum indicatiuum. 3ª. q. 84. 3. o. /. 4. d. 22. q. 2. ar. 2. q. 3. o. /. Opuſc. 22. o.

37 Nec requiritur de neceſſitate, manus impoſitio. 3ª. q. 84. 4. c. Opuſc. 22. cº. 4.

38 Abſolutio in publico facta ut in miſſa, & prima, & completorio, non eſt ſacramẽtalis. 3ª. q. 84. 3. 1m /. Opuſc. 22. cº. 2. 3.

Effectus. 39 Culpa remittitur per abſolutionẽ ſacerdotis. 3ª. q. 84. 3. 3m. /. 4. d. 18. q. 1. ar. 3. q. 1. o. /. q. 3. c. /. d. 25. q. 1. 2. 1m. /. Ʒ. 4. cº. 72. /. Ver. q. 27. 3. 1m. /. 5m. /. Quol. 2. 16. 2m. /. 4m. /. Quol. 4. 10. o /. Opuſ. 22. o. /. Io. 21. lect. 6. fi. E. /. cº. 20. lect. 4. fi.

40 In abſolutione præmittitur oratio, & etiam dicitur oratio poſt abſolutionem, ut impetretur confitenti idoneitas, ad ſuſcipiendum effectum ſacramenti: nec eſt de neceſſitate. Opuſc. 22. cº 3. vel. Satiſfactio 4.

41 Quædam reliquię peccati remanent poſt abſolutionem, ſcilicet diſpoſitio ad peccatum, & reatus, licet diminute. 3ª. q. 86. 5. o. /. q. 89. 1. 3m. /. 2. d. 32. q. 1. 1. c. /. 4. d. 14. q. 2. art. 1. q. 3. o. * Confeſſio 59. Iudex. 7. Iudiciũ 21. Pœna 60. 99 Pœnitẽtia. 31. 113. 115. Satiſfactio. 12. Simonia. 2. . Viura. 313.

1 ¶ ABSOLVTA dictum intelligitur de dicto ſimpliciter, ſicut ens de ſubſtãcia, aliquando etiam dicitur de eo, quod dicitur per poſterius, ratione adiuncti, ſicut ens in alio intelligitur de accidente. 1. d. 9. q. 1. 1. 2m. /. Ver. q. 7. 5. 3m.

Duᵐ. 8ᵐ. 2 Oppoſitum uidetur dicere. Ver. q. 7. 5. 3m. Reſpondeo Duº. 8.

3 Falſum ſecundum quid, non debet dici ſimpliciter, & abſolute falſum. Ve. 1. q. 1. 10. c. fi.

Cõparatiuo. 1 ¶ ABSOLVTVM eſt prius relatiuo ſecundum eſſe, & eſt poſterius relatiuo ſecundum dici. 12c. q. 16. 4. 0m.

2 In abſolutis comparatiuum præſupponit poſitiuum: non autem in reſpectiuis, niſi abuſiue. Cæ. 3. lect. 3. fi. L. * Denominatio. 7. 8. Dignitas. 2. Diſtinctio. 33. Nomen. 74. Numerus. 16. 23. 24. Pater. 10. Perſona. 16. Proceſſio. 52. Relatio. 21. 72. Voluntas. 9. Viura. 90.

¶ Abſorberi. Coitus. 4. 5. Delectatio. 55. 56. Viſus. 7.

Quid. 1 ¶ ABSTINENTIA importat ſubtractionem ciborum. Ideo eſt virtus, ſi ratione reguletur. 22c. q. 143. c. /. q. 146. 1. o. Caſtitas. 6.

2 Abſtinentia eſt ſpecialis virtus. 22c q. 146. 2. o.

Effectº. 3 Abſtinentia a cibo neceſſario ad uã ſtudiũem quo ad optimam diſpoſitionem corporis laudatur: non autem quo ad ea quæ incumbunt ex officio, uel ſocietate. 22c. q. 141. 6. o. /. q. 142. 1. c. /. q. 147. 1. 2. o. / q. 150. 1. 1m. /. 4. d. 15. q. 3. ar. 1. q. 2. 3m. /. d. 17. q. 2. ar. 3. q. 2. c. /. Ver. q. 2. 6. 1m. /. Quol. 5. 18. o

4 Abſtinentia impediens ab operibus utilioribus, ad quæ quis non tenetur, eſt indiſcreta: & ſi non illicita. 4. d. 15. q. 3. ar. 1. q. 2 3m.

5 Abſtinentia conſiſtit in medio: licet denominetur a defectu. 22c. q. 146. 1. 3m.

6 Viſus ciborum, & eorum abſtinentia non pertinent ad regnum dei: niſi ſint cum ratione, fide, & dilectione dei. 22c. q. 146. 1. 1m.

7 Abſtinentes frequenter diutius uiuunt. Et frequẽtius mortales ægritudines fiunt ex ſuperfluitate cibi, quàm ex abſtinentia. 4. d. 15. q. 3. ar. 1. q. 2. 3m. /. d. 17. q. 2. ar 3. q 2. c. /. Ver. q. 2. 6. 1m. /. Quol. 5. 18. o

8 In ſcientia abſtinentia eſt miniſtrãda, ut. ſ. homo a cibis abſtineat prout oportet, pro cõgnitione hominum, cum quibus uiuit, & perſonæ ſuę, & pro ualitudinis ſuę neceſſitate. 22c. q. 15. 3. c. fi. /. q. 146. 1. c fi.

9 Abſtinentia eſt ſubiectiue in concupiſcibili. Virt. q. 1. 4. c. fi. Subiectum. Cõtinẽtia. 14 &c. Subiectiue. * Caſtitas. 11. Cõtinentia 1. &c Chriſtus 89. Delectatio. 38. Ebrietas. 13. Ieiunium. 4. 7. 39. Iuramentum. 23. Luxuria. 19. Maceratio. o. Miraculum. 27. Plato. 2. Temperantia. 9. Vita. 39.

1 ¶ ABSTRACTIO triplex ſ. a materia & ab inferiori, & a ſenſu. 1ª. q. 40. 3. c. /. Trin. 18 c. /. Opuſc. 3. cº. 62. /. Meta lect. 10. meº. b. I. /. Lib 3. lec. 1. fi. /. lec. 7. prinº. a. K. /. Lib. 8. lect 1. prinº. c. /. Lib. 12. lect. 2. prinº. a. I. /. Aña. lect. 4. prinº. /. Lib. 3. lect. 8. meº. c. Reſolutio. Diuº.

2 Abſtractio duplex, ſcilicet ſecundum duplicem operationẽ intellectus, ideſt per modum compoſitionis & diuiſionis: ſicut cum intelligimus aliquid non eſſe in alio, uel eſſe ſeparatum ab eo, uel per modum ſimplicis & abſolutę conſiderationis: ſicut cum intelligimus unum, nihil conſiderando de alio. 1ª. q. 85. 1. 1m. Intellectus. 77. 100. &c.

3 Abſtractio fit a materia quadruplici, ſcilicet ſenſibili, intelligibili cõmuni, & indiuiduali. 1ª. q. 85. 1. 2m. /. 3ª. q. 77. 2. 4m. /. 2. d. 2. q. 2. 2 4m. /. Ver. q. 2. 6. 1m. /. q. 10. 4. 6m. /. Trin. 18. c. /. Meta. prolo. meº. B / Lib. 6. lec. 1. o. /. Lib 11 lec. 7. fi. /. Phy. prinº. / Senſu prinº. Cognitio 57. Separatio. 2. Vnitas. 14.

4 Mathematica abſtrahunt a materia ſenſibili: non autem a materia intelligibili: ſed per eam demõſtrant. 1ª. q. 85. 1. 2m. /. 3ª. q. 77. 2. 4m. /. 2. d. 2. q. 2. 2. 4m. /. Ver. q. 2. 6. 1m. /. Meta. prolo. meº. B. /. Lib. 4. lect 12. fi. /. Lib. 6. lect. 1. fi. E. /. Lib. 8. lect. 5. meº. E /. Lib. 11. lect. 3. b. F. /. lect. 7. meº. D. /. Phy prinº. /. Lib. 2. lect. 3. meº. E. /. Aña 3. lect. 8. meº. C /. Poſter. lect. 30. meº. B. Mathematica. 4. Scientia. 121.

5 Hæc linea quæ eſt in materia ſenſibili, inquantum eſt indiuidua non poteſt abſtrahi: quia ex hac materia indiuiduatur. Poſter. lect. 0. meº. b.

6 Intellectus agens abſtrahit ſpecies intelligibiles a phãtaſmatibus, inquantum uirtute eius poſſumus intelligere naturas ſpecierum ſine conditionibus indiuidualibus. 1ª. q. 12. 13 s. /. q 85. 1. 1m. /. 3m. / 4m. / 5m Phantaſma. 3. 7. Intellectus. 49. 150. &c. Anima. 149.

7 Neceſſe eſt, quòd intellectus noſter abſtrahat a phantaſmatibus. 1ª. q 85. 1. o. /. q. 86. 2. 2m. /. q. 101 1. o. Aña. 183. &c.

8 Immo in ſtatu innocentiæ, homo non acquiſiuiſſet ſcientiã ex ſenſibus. 3ª. q. 61. 2 o. / 4. d 1. q. 1. ar. 2. q. 2. o. Adam 24. &c. Intellectus. 81. 97. 125. 127. 146. 247. Sciẽtia. 82. Innocẽtia. 58. Reſpondeo ſicut Dubio. 1107. Duᵐ. 9ᵐ.

9 Omnis intellectus abſtrahit ab hic & nunc: aliter tamen angelicus, quàm humanꝰ. 1ª. q. 50. 2. c. /. q. 107. 4. c. /. 4. d. 17. q. 2. ar. 1. q. 1. 1m. fi. /. Ma. q. 16. 7. 5m. Angelus. 289. Apprehenſio. 3. Intellectus. 177.

10 Perfectio prudentię, & cuiuslibet intellectualis virtutis, conſiſtit in abſtractione a ſenſibilibus. 22c. q. 15. 3. c. prinº. /. q. 53. 6. c.

11 Quanto plus intellectus abſtrahit a ſenſibilibus, tanto melius intelligit. 22c. q. 15. 3. c. /. q. 53. 6. c.

12 Abſtractio a ſenſibus, dupliciter contingit. ſ. ex cauſa animali, ideſt, attentiue ad intelligibilia, vel imaginabilia, vel ex cauſa naturali, ideſt ex infirmitate, vel ſomno. 22c. q. 173. 3. c. /. Ver. q. 12. 9. c.

13 Abſtractio a ſenſibus ex triplici cauſa contingit. ſ. corporali, vt infirmitate, vel diabolica, uel diuina. 22c. q. 173. 3. c. /. q. 175. 1. c. fi. /. 2ª. Cor. 12. lect. 1. prinº. K. Scientia. 1. 10. 12.

14 Quædam res ſenſibiles naturaliter faciunt abſtractionem, ſeu alienationem a ſenſibus. Ver. q 13. 1. 12m. In communi.

15 In abſtractione ſpeciei intelligibilis eſt ordo: quia primo oportet quòd ſpecies repræſentetur ſenſui, ſecundo imaginationi, & tertio Intellectui poſſibili: qui immutatur à ſpecie

bus phantaſmatum, ſecūdum illuſtrationem intellectus agē tis, 2.2. q.173 2.c./. Veri.q.2.6.c. Anima.278. Appetitus.95. Homo.29. intellectus.174.179.

16 Abſtractio a ſenſibus, quandoque fit perfecte vt nihil ſenſibus percipiatur, quandoque imperfecte, ſcilicet vt diſcernatur, ſed non plene inter nōia imaginaria & viſa per ſenſum, 2.2.q. 173.3.c. * Vnitas.13. Viſus.5.

Viſio dei. 17 Videntes deum per eſſentiam, non poteſt aliquid abſtrahere ab illo. 3^{a}.q.3.3.c.

18 Homo in hac vita non poteſt videre eſſentiam dei, niſi abſtrahatur a ſenſibus. 1^{a}.q.12.11.2^{m}./.1.2. q.98.3,2^{m}./.2.2.q. 175.4. .c.5 /.q.180.5.c./.2. d.15.q.2, ā.3.q.1.3^{m}./.4 d.49.q. 2.7.4^{m}./. Ver.q.10.11.c./.3^{m}./q.13.3.0./.4.c./.6^{m}./.q.26.10.3^{m}. /. Quol 1.1.0./. Matth 5. prin^{o}./. me^{o}, G /.2^{c}. Cor.12.lec.1. me^{o}.E./.fi.E.

Du^{m}.10. 19 Immo. Moyſes & ſanctus Paulus, viderunt in hac vita eſſentiam dei ſine lumine gloriæ. Ver.q. 10,11 c. Reſpondeo ſicut Dubio.4°6. Raptus 11.&c.

20 Chriſtus mortalis videbat dei eſſentiam, ſicut etiam beati ſine abſtractione a ſenſibus. 12^{c}.q. 175.4.1^{m}./.2^{m}./. Veri.q.10. 11.3^{m}./.q.13.3,1^{m}./.3^{m}.

21 Ad videndum eſſentiam dei non oportet abſtrahi ab operib^{9} vegetatiuis. 22^{c}.q.175.5,3^{m}./. Veri.q.13.4.c./.1^{m}.

22 Nec a corpore. Veri.q.13.4.0

23 In viſione prophetica aliquādo fit abſtractio a ſenſib^{9}: aliqñ vero non, 22^{c}.q.173.3.0./. Ver.q.12 9.0. Futurū.3. * Analogia.11. Intellectus.145. Scientia.110.121. Animal. 63. Mouer.15. Paſſio,53. Separatio 2. Aſſumere.13.

In Deo. 1 ¶ ABSTRACTVM & concretum in diuinis ſunt idem realiter, & differūt ratione. 1^{a}.q 1.2.3.c./.q.3.3.c./.1^{m}./.q.40. 2.1^{m}/.2.c./.3^{a}.q.17.1.c./ 1.d.5. q.1.0./.d.16.q. 2.1.c./.5^{m}./.d. 27.q.1.1.5^{m}./. d 33.2. 5^{m} /. 3.c./. Poten^{a}. q.2.1.c./. q.7.4.c /. q.8.3.10^{m}./ q.9.4.c. fi / 16^{m} /.5.13^{m}./.17^{m}./. Meta.7.le.5.fi.

In creat. 2 In omni creatura, differunt concretum, & abſtractum 1^{a}. q.40.1.1^{m}./ Meta 7 lec.5.fi.

3 Cōcretum ſubſtãtiæ, ponitur in genere primo, & per ſe, non autem abſtractum, ſed tantum reductiue. In accidentibus vero eſt, econuerſo. ente.7.me^{o}.h

4 Omne abſtractum etiam non ſubſiſtens, eſt tantum vnum numero. 1^{a}.q.54.1 c./.ℨ.1. c^{o}.42. 13^{m}. Forma. 33.

5 Abſtractum ſignificat incompletum non ſubſiſtens, concretum vero compoſitum. 1^{a}.q.3.3.1^{m}./.q.13.1.2^{m}./.q.32.2.c./.1. 1.L./.ℨ 1.c^{o}.30.

6 In abſtractis, idem eſt, a quo nomen imponitur, & ad quod ſignificandum imponitur. 1.d.22.1.3^{m}.

7 Nomina concreta ſignificant qui completum ſubſiſtens: ſed abſtracta quo aliquid eſt. 1^{a} q.3.3.1^{m}./.q. 13.1.2^{m}./.q.32. 2.c./.1.d. 4.q. 1. 2. c./. d. 33. 2. c./. ℨ. 1. c^{o}. 30./. Ebdo. lect. 2.prin^{o}. ſiue. Opuſc. 69. lect. 2. prin^{o}.

8 Nomen concretum, & abſtractum prædicantur de eodem in formis generalibus, non autem in ſpecialibus. 2.d. 27.q. 1.2.1^{m}./. Veri.q.21.4.4^{m}./.5.7^{m}./. Virt.q.1.2.8^{m}

9 Nomina concreta, & abſtracta, poſſunt prædicari de deo 1^{a}.q.3.3.1^{m}./.q.13.1.1^{m}./.q. 32.2.c /.1.d.4 q.1.2.c./.d.33.2.c./ d.34.q.1.1,c./.4.d.39.q 1.2.c./.ℨ.1.c^{o}.30. *Accidens. 7.8.10. 35.59.119. Anima 149.183.187.193. Bonitas 97.131. Corre. 2c. Deus 192. Eſſentia.8.9. Forma.14.133 Intellectus.46.81. 136.145.150.161. Mentiri.1. Nouo.2. quantitas.5. Rō.1. Relatiu 82. Tempus.3. Vniuerſale.1. Xps.44.&c.

¶ Abundantia. Angelus. 248. Apoſtoli.10.35.37. Aqua.1. Delectatio.26.76. Deuotio.11. Diuinæ.7. Doctrina.8. Dolor.25. Donum.44. Eleemoſina.39. Excedere. Febris.2. Fortitudo.7. Gratia.84. Homo.13. Luxuria.20. Melancolia. Operatio.56. Paulinus. Peccatum.158. Princeps.30.&c. Prophetia.93. Religio.32. Spiritualc.5. Turtur. Vēdere.7. Viſus.10. Chriſtus.163.

¶ Abuſiue. Abſolutum. 2. Accipere. 1. Dolus.7. Latro.3. Perfectio.1. Prædeſtinatio. 31. Spes.16.

¶ Abuſus peccatum.28.223. Vſura 183.

¶ Abuti, poteſt aliquis prophetia vt obiecto, non autem vt prin^{o}. Veri q.12.3.15^{m}./.5.3^{m}. Vti.1. * Aduocatus.5. Iuramentum. Poteſtas.14 15. Prælatio.1. Prudentia.36. Superbia. 26. Virtus.27.

Quid. 1 ¶ ACCEDERE ad deū, vel recedere, non eſt paſſibus corporis, ſed affectibus mentis. 1^{a}. q.3.1.5^{m}. Approximatio.1.

2 Deus dicitur accedere ad nos, vel recedere, inquantum participamus influentiam bonitatis eius, vel deficimus ab ea 1^{a} q.9.1.3^{m}. Finis.169.

Diuiſio. 3 Homo accedit ad deum quadrupliciter, ſcilicet per ſuſceptionem gratiæ, per contemplationem ſapientiæ, per miniſteriū obedientiæ, & per ſpiritum concordiæ. Iſa.34 prin^{o}. A. * Abſens. Immobile.2. Propc.0. Similitudo.26.

¶ Accelerarū. Confeſſio.52. Eucbariſtia. 208. Innocentia.4.

¶ Accendere. Amor.226. Baptiſmus.239. Concupiſcentia.20. Prædicare.14. Seraphin.1.&c. Tribulatio.9.10.

¶ Acceſſio. Accolyt^{9}.8. Fum^{v}. Furor. Ira.14. Tacere.3. Teda. Verbum.66. Virginitas.27.

¶ Acceptabile. Operatio.25.

¶ Acceptatio. Clementia.0. Electio.32. Gratia.23.85. Maceratio. Miſericordia.35. Offerre. Operatio.24. Pœnitentia.13. Sacrificium.21.28. Satiſfactio.11. Verbum.73.

1 ¶ ACCEPTIO perſonarum eſt, attēdere ad conditionem perſonæ, nihil facientem ad illud negotium. 1^{a}.q.23.5.3^{m}./. 12^{c}.q. 97.4.2^{m}./.q. 98.4.2^{m}./ q.106.1.1^{m}././.22^{c}.q. 63.1.0./.2. 4.c./. Quol.4.15.c./. Quol.6.9.c./. Quol.8. 6.c.fi./. Quol. 10. 12.0./. Io.7. lect.2. fi./. Ro. 2. lect.2.fi. C /.c^{o}. 9. lect.3. prin^{o}. D./. Gal.2, lect.2. A. prin^{o} K fi. Quid.

2 Acceptio perſonarum, eſt tantum de re debita. Ideo nō conuenit deo. 1^{a}.q.23.5.3^{m}./.q.65.2.3^{m}./.12^{c}.q. 98.4.2^{m}./.q.106. 3.1^{m}./.22^{c}.q 63.1,3^{m}./.4.d. 21.q.1.ā. 2.q.3. 2^{m}./.d.46.q.2.ā.2. q.2,5^{m}./. ℨ. 2, c^{o}.44. fiu./. Po^{a}.q.3. 16.19^{m}./. Ro.2. lect.2.fi.C./. c^{o}.9. lect.3. me^{o}.K./. Gal.2. lect.2. prin. K.fi. Datio.17.

3 In honorando contingit acceptio perſonarum 22^{c}.q.63. 3.0./. Quo.10.12.0. Diſpenſatio.20.

4 Dare beneficium propter nobilitatem, vel pulchritudinem eſt acceptio perſonarum, quia nihil facit ne ad hoc. Gal.2. lect.2. prin^{o}.K. fi.

5 In iudiciis cōtingit acceptio perſonarū. 22^{c} q.63.4.0.

6 Acceptio perſonarum eſt peccatū oppoſitum iuſtitiæ diſtributiuæ. 22^{c} q.63. prin^{o}./.1.0./.2 c./. Ro.2. le.2.fi.

7 Acceptio perſonarum, eſt grauius peccatum in re ſpiritualis quàm temporali. 22^{c}.q.63.2.0./. Quol. 6.9.c. * Beneficium. 24. Diſpenſatio.20.

¶ Acceptiuus. Adam.28.

¶ Acceptum. Operatio.24. Oratio.77. Pietas.19.

1 ACCESSVS eſt prior in intentione, & poſterior in executione, quàm receſſus. 12^{c}. q.29.2.3^{m}./. q.36.1.c./.3^{a}.q. 85.6.2^{m}./ Quol.6.16.fi.

2 Acceſſus eſt prior receſſu ex parte mouentis, ſed eſt poſterior ex parte mobilis. 12^{c}.q. 113.8.1^{m}./.3^{a}.q.85.6.2^{m} /. veri. q.28.7.c /.9^{m}. *Euc^{a}.96. Forma.115. Magis.4.

1 ¶ ACCIDENS non eſt, ens ſed entis. 1^{a}.q.5.5.2^{m}.q. 45.4.c./. q.90.2.c./. 1.2.q.55.4.1^{m}./. q.110.2.3^{m}./.3^{a}.q.11.5.3^{m}./.q.77. 1.4^{m}./. Veri.q. 27.1.8^{m}./. Poten^{a}. q. 7.4.7^{m}./. Matth.q.3.2.3^{m}. /. Virt.q.1.2.1^{m}./. Quol.9.3. c. /. Ethic. lect. 6. fi. d. F. /. Meta.7. lect. 1, me^{o}.C./. Lib^{o}.12. lect.1. me^{o}. C. Bonitas.41.44. Definitio,25.33.34.41.42. Eſſe.

2 Accidentis eſſe, eſt ineſſe id eſt, dependere, & compoſitionē facere cum ſubiecto. 1.d.8.q.4.3.c./.ℨ 4.c^{o}. 14./. Meta. 5. lec. 9. me^{o}.c.fi. Relatio 68.

3 Oppoſitum videtur dicere. 4. d.12. q. 1. ā. 1. q. 1. 1^{m}. Reſpondeo. Dubio.11°. Du^{o}.10

4 Ineſſe, non dicit accidētis eſſe abſolute: ſed magis modum eſſendi in ordine ad cauſam proximā 4.d.12.q.1.ā.1.q.1.1^{m}.

5 Propria definitio accidentis, non eſt eſſe in ſubiecto, ſed eſt eſſe rem cui debetur eſſe in ſubiecto. 3^{a}. q.77.1.2^{m}./.4.d. 12.q.1.ā.1.q.1.2^{m}./. Quol.9.5.2^{m}. Diffinitio.33 &c. Quid.

6 De natura accidentis. Opuſc.41.0.

7 Accidentia in concreto, & in abſtracto, diuerſimode definiuntur. Opuſc.42.c^{o}.19.

8 Accidens in concreto, definitur per ſubiectum loco generis, ſed in abſtracto loco differentiæ: 12^{c}. q.53.2.3^{m}./. Veri.q.3.7. 2^{m}./. Ente.7. fi. h.fi./. Opuſc^{m}.36. c.1./. Meta.7. lect.4. fi./. Senſu. lect. 6./. Periermenias. lect.4. prin^{o}. a D.

9 Accidens in concreto, non eſt in genere, niſi reductiue. Ente.7. me^{o}.d Opuſc.42.c^{o}.18.fi.

10 Nomen concretum accidentis ſignificat accidens tantum, ſed connotat ſubiectum. Abſtractum vero nullomodo. 1.d. 18.2.3^{m}./. Meta.5. lect.7.fi./. Lib.7. lect.1.c.fi.

11 Eſſe ſubſtãtiæ, non eſt in genere accidentis. Sed dicitur accidens, quia non eſt de ratione rei. 1. d.3. q.4.2.2^{m}./ d.8.q.4. 3. 2^{m}. /. L.1. prin^{o}. 1. / Po^{a}.q.5.4 3^{m}. /. Quol. 2. 3 c.fi./. 2^{m}./. Quol. 12. 5. 0./. Opuſc. 42. c^{o}. 4.fi /. Meta.4. lec.2. me^{o}.c. Eſſe.86.&c. Angelus.11.&c.

12 Omne accidens habet eſſe proprium, & diſtinctum ab eſſe ſubſtantiæ. ℨ.4.c^{o}.14.

13 Quia omnia accidentia ſunt formæ quædam ſubſtantiæ ſuperadditæ & a principiis ſubſtantiæ cauſatæ, oportet quòd eorum eſſe, ſit ſuperadditum, ſupra eſſe ſubſtantiæ, & ab ipſo dependens, non per modū accidētis propriè: ſed quaſi cōſtitutū p principia eſſentiæ. ℨ.4.c^{o}.14./. Meta.4. lect.2. me^{o}.C.

14 Accidentia ſuperiorum, & inferiorum corporum, non ſunt, eiuſdem rationis. 2.d.14.2.c./.4^{m}.

In

Ac

15 In omni accidente eſt duplex ratio, ſcilicet ratio accidentis, & ratio proprii generis. 1. d. 8. q. 4. 3. c.

16 Accidentia quæ conſequuntur materiam, in ordine ad formam generalem, remanent eadem numero, remota forma ſubſtantiali. Opuſc. 41. Ente. 7. prinº c /.

17 Accidentia conſequentia materiam, ſunt indiuidui, quæ autem conſequuntur formam, ſunt propria paſſiones generis: uel ſpeciei. Ente. 7. meº. c.

18 Nullum accidens conſequitur materiam ſine communicatione formæ: ſed bene econuerſo. Ente. 7. meº. D. fi.

19 Illud quod aduenit rei poſt eſſe completum accidentaliter aduenit, niſi trahatur in communionem illius eſſe completi, ſic in reſurrectione corpus adueniet animæ præexiſtenti, non tamen accidentaliter, quia ad idem eſſe aſſumetur vt ſcilicet corpus habeat eſſe per animam, non autem ſic de albedine, quia aliud eſt, eſſe albi, & aliud eſſe hominis cui aduenit albedo. 1ª q. 77. 1. 5m /. 3ª. q. 2. 6. 2m /. 1. d. 3. q. 4. 2. 2m. d. 8. P. 1. mº F. d. 17. q. 1. 2. c /. 2. d. 1. q. 2. 4. 2m /. d. 26. 2. c /. 3. d. 6. q. 3. 2. c. /. 2m /. d. 7. q. 2. 1. 5m /. Spiritu. 2. 3m. Anima. 1. 1m /. Meta. 4 /. lec. 2. meº. c Chriſtus. 39.

Dum. 12m. 20 Immo omne illud ſine quo res intellecta, ſecundum ſuam ſubſtantiã põt intelligi, habet rationem accidentis. 3. d. 6. q. 3. 2. 1m /. Poª. q. 7. 4. 6m /. Quol. 6. 4. c. Reſpõdeo. Dubio. 12º.

21 Omne quod ineſt alteri per accidens, oportet ei conuenire ex aliqua cauſa exteriori, quia eſt extraneum a natura eius. Poª. /. q. 10. 4 /. c /. principio.

22 Per accidens ad aliquid dicitur eſſe illud, ſine quo illud poteſt eſſe. Poª. q. 7. 8. 6m.

23 Omne accidens, & omnis forma non ſubſiſtens, eſt ens, uerum, & bonum ut quo, nõ autem ut quod. 12ª. q. 55. 4. 1m /. Ebdo. lect. 2. Siue Opuſcm. 69. lect. 1.

Subiectũ. 24 Omne accidens dependet a ſubiecto, & per illud definitur, 12ª. q. 53. 2. 3m /. 2. d. 2. q. 1. 2. c. fi /. ℨ. 4. cº. 14. fi. A. /. Quol. 9. 5. 1m. Ente. 7. fi. K. /. Meta. 9. principio /. Anima. 2. fi. Poſterm lect. 10. principio a. /. C. Definitio. 25 33. 34.

25 Subiectum quod ponitur in definitione accidentis, non eſt de eſſentia eius. 4. d. 12. q. 1. ã. 1. q. 3. 6m. Definitio. 35.

26 Omnia accidentia mediante quantitate in ſubſtantia fundantur, & quantitas eſt prior eis naturaliter. 4. d. 12. q. 1. ã. 1. q. 3. c. Quantitas. 1.

27 Accidentia non oportet menſurari primo accidente; ſed ſubſtantia. Poª q. 7. 4. 7.

Dum. 13m 28 Immo menſura debet eſſe homogenea, id eſt, eiuſdem generis cum menſurato. 1ª q. 3. 5. 2m /. 12ª. q. 19. 4. 2m. Reſpondeo ſicut. Duº. 870. Menſura. 8. 10.

29 Ex coniunctione accidentis, & ſubiecti non fit aliquid unũ per ſe, nec reſultat aliqua eſſentia. Ente. 7. prinº. Ens. 26. Prædicamentum. 4. vnio. 3. Vnitas. 10.

30 Accidentia per ſe naturæ inferioris, ſunt per accidens reſpectu naturæ ſuperioris. Meta. 4. lect. 1. prinº. a. fi. Indiuiduum. 32. &c. Infinitum. 12. &c. Intellectus. 79. 156. &c. Ira. 32. Materia. 41. 47. Mediũ. 12. Mens. 5.

31 Omne accidens eſt per ſe, reſpectu alicuius ſubiecti, cum omne per accidens reducatur ad per ſe. 2. d. 26. 2. ã. 2. /. 12ª. q. 75. 1. c. /. Meta. 7. lect. 1. meº. c. 19. 20.

Dum. 14m 32 Oppoſitum videtur dicere, quia non omne quod dicitur de omni, eſt per ſe. Poſterm. lect. 9. meº. b. Reſpondeo. ſicut Dubio. 551.

33 Omne accidens eſt nobilius ſuo ſubiecto ſecundum quid: ſed ſimpliciter eſt econuerſo. 1ª. q. 16. 6. 1m /. 12ª. q. 66. 4. c. /. q. 110. 2. 2m /. 22ª. q. 23. 3. 3m /. 3ª. q. 11. 5. 3m /. 1. d. 17. q. 1. 1. 6m /. 2. 3m /. 4m /. 2. d. 26. 2. 3m / d. 14. q. 1. 3. 3m /. q. 3. 3m /. 4. d. 49 q. 1. ã. 2. q. 1. 5m /. veri. q. 20. 1. 1m /. q. 27. 1. 6m /. q. 29. 1. 11m /. Virtut. q. 2. 1. 22m.

34 Nullum accidens excedit ſuum ſubiectum ſecundum eſſe: ſed ſecundum operationem. 1. q. 115. 2. 5m /. 1. d. 17. q. 1. 2. 1m. /. 2. d. 27. 6. 1m /. 4. d. 50. q. 1. 4. 5m /. Spiritu. 11. 16m /. Anima. 12. 5m. Proprium. 4. &c.

35 Quod conuenit accidenti, ex parte ſubiecti, & non ex ratione accidentis: non attribuitur accidenti in abſtracto, ſed in concreto. 12ª. q. 53. 2. 3m

36 Accidens poteſt eſſe ſine ſubiecto, virtute dei. 3ª. q. 77. 1. c. /. 1. d. 47. 4. c. /. 4. d. 12. q. 1. ã. 1. q. 1. c. /. d. 44. q. 2. ar. 2. q. 3 c. /. ℨ. 4. cº. 65 /. Quol. 1. 12. c. /. Quol. 3. 1. fi. /. Quol. 7. 7. c. /. Quol. 9. 5. c. Scientia. 43. 56. Scire. 1. Senſibile. c. Senſus. 13. Subiectum. 6. &c. Accidens. 70. 71. Deus. 400.

Dum. 15m 37 Oppoſitum videtur dicere. Phy. 8. lect. 21. meº. c. D. Reſpondeo ſicut dubio. 500º.

38 Accidẽs nõ põt trãſire, de ſubiecto ad ſubiectũ idẽ numero, ſed bene idem ſpecie. 3ª. q 62. 3. 1m /. q. 77. 1. c. /. Poª. q. 3ª. 7. c. meº. E. /. Quol. 1. 6. c. E. /. Quol. 8. 3. c. /. 4. 3m. Reſurrectio. 151

39 Accidens idem numero, non poteſt eſſe in diuerſis ſubiectis 4. d. 4. q. 1. ã. 3. q. 2. c. /. d. 14. q. 1. ã. 3. q. 1. c.

40 Oppoſitum videtur dicere a ſimili. 3ª. q. 77. 8. 1m /. Veri. q. 14. 4. 7m. Reſpondeo. ſicut Duº. 1173º. Dum. 16m

41 Accidens idem numero, non poteſt eſſe in diuerſis ſubiectis æqualiter, ſed bene in vno, in ordine ad aliud. 4. d. 4. q. 1. a. 3. q. 2. c. /. d. 14. q. 1. ã. 3. q. 1. c. /. Veri. q. 14. 4. 7m.

42 Accidens indiuiduatur, numeratur, & diſtinguitur, ſecundum ſuum ſubiectum. 1ª. q. 29. 1. c. /. q. 39. 3. c. /. 1. d. 9. q. 1. 2. c. /. 2. d. 2. q. 1. 2. c. /. 4. d. 4. q. 1. ã. 3. q. 2. c. /. Virt. q. 1. 11. c. prinº. G. /. 11. 3m /. Vnio. 5. c. /. Opuſc. 29. fi. /. Opuſc. 36. cº. L. Subſiſtentia. 5. Subſtantia. 6. 11. 12. 19. 20. 21. 22. 24.

43 Immo Accidentiũ uariatur põt eſſe cum a pluralitatis, ſecundũ numerũ ſubiectorũ. Trin. q. 4. 2. c. Reſpõdeo. Dubio. 17º. Dum. 17m

44 Accidentia numerantur ſecundũ ſuppoſita. 1ª. q. 36. 4. /. 7m. /. q. 39. 3. c. /. Poª. q. 9. 6. c.

45 Oppoſitum videtur dicere. 1. d. 8. q. 5. 2. 6m. Reſpondeo ſicut Dubio. 18.

46 Duo accidentia numero eiuſdem rationis, nõ poſſunt eſſe ſimul in eodem ſubiecto. 1ª. q. 94. 3. 1m /. 12ª. q. 63. 4. 3m /. 2. d. 30. q. 2. 1. 7m /. Virt. q. 1. 10. 1m. Forma. 54. &c.

47 Oppoſitum videtur dicere. 1ª. q. 12. 10. c. /. q. 58. 2. 2m /. q. 85. 4. c. /. 2m /. Veri. q. 8. 14. c. /. 7m. Reſpondeo. Dubio. 19º. Dum. 19m

48 Vnum accidens eſt, primum & proprium, & per ſe ſubiectum alterius accidentis, ſicut ſuperficies reſpectu coloris. 12ª. q. 7. 1. 3m /. Meta. 5. lec. 19. meº. a. /. fi. c. B. Poſterm lec. 2. principio /. 2. E. fi. /. lec. 10. principio a /. B. &c. Forma. 50.

49 Immo unum accidens non poteſt eſſe ſubiectum alterius accidentis. 1. d. 3. q. 4. 3. 2m /. Virt. q. 2. 3. 2m. /. Anima. 13. 8m. /. Meta. 4. lec. 7. K. /. Poſterm. lec. 34. fi. a. G. Reſpondeo Dubio prinº. 20. Dum. 20m

50 Accidens poteſt eſſe ſubiectum accidentis, ſed per ſubſtantiam. 1ª. q. 77. 7. 2m /. q. 78. 4. 3m /. 12ª. q. 7. 1. 3m /. q. 50. 2. 2m /. q. 56. 1. 3m /. 3ª. q. 77. 2. 1m /. 1. d. 3. q. 4. 3. 2m. /. 2. d. 27. 2. 1m. /. d. 34. 2. c. /. 3. d. 33. q. 2. ã. 4. q. 3. c. /. 4. d. 16. q. 3. ã. 1. q. 1. 3m /. Virt. q. 1. 3. c. /. 3m /. 7m /. 4. 5m /. q. 2. 3. 2m. Spiritu. 11. 13m /. Anima. 13. 8m /. Meta. 4. lec. 6. fi. /. Le. 7. fi. K. /. Poſterm. lec. 2. meº. /. a. F. /. lec. 34. prinº. /. a. /. F. Superficies. c. Tempus. 12.

51 Subiectum eſt cauſa proprii accidentis in triplici genere cauſæ, ſcilicet materialis, efficientis, & finalis. Aliorum autem accidentium, eſt tantum cauſa materialis. 1ª. q 77. 6. c. /. 1. d. 17. q. 1. a. 2m /. Ma. q. 4. 2. 9m /. Trin. q. 5. 4. 4m. Diuiſio. 19.

52 Immo accidens per ſe, & proprium, vel non omne cauſatur a principiis ſubiecti, in genere cauſæ efficiẽtis. Ma. q. 4. 2. 9m. Reſpondeo. Dubio. 21º. Dum. 21m

53 Subiectum eſt, cauſa propria accidentis, non in genere cauſæ efficientis, neque per tranſmutationem, ſed per quandam naturalem conſequentiam, & reſultationem. 1ª. q. 77. 6. 3m /. 7. 1m. Vnitas. 11.

54 Accidentia non habent materiam ex qua, ſed in qua ſcilicet ſubiectum, & circa quam ſcilicet obiectum. 12ª. q. 55. 4. c. Forma. 71.

55 Accidens comparatur ad ſubiectum, ut actus ad potentiam. 2ª. q. 3. 6. c. / q. 54. 3. 2m /. Virt. q. 1. 3. c. /. Spiritu. 1. 1m.

56 Accidentiũ materialiũ ſubiectum eſt tantum cauſa materialis. 1ª. q. 77. 6. c. /. 1. d. 17. q. 1. 2. 2m /. Ma. q. 4. 2. 9m /. Trin. 2. c. 4m.

57 Accidentium indiuidui, non eſt quærenda cauſa finalis, ſed tantum materialis: quia proueniunt ex diſpoſitione materiæ, & non ex intentione agentis. Veri. q. 3. 8. c. /. Ma. q. 5. 5. c. /. Anima. 18. c. /. Anima. 3. lec. 1. fi.

58 Accidens naturale cauſatur ex principiis ſubiecti, non autem innaturale. Ma. q. 4. 2. 9m.

59 Accidens in concreto habet genus a ſubiecto loco materiæ, ſed in abſtracto a modo eſſendi. 12ª. q. 53. 2. 2m /. Opuſc. 42. cº. 19. Ente. 7. fi. h.

60 Accidens non corrumpit ſubiectum effectiue, ſed formaliter Quol. 10. 3. 2m.

61 Accidens poteſt agere in ſuum ſubiectum tantum formaliter, non autem effectiue. 12ª. q. 85. 1. 4m /. q. 110. 2. 1m /. q. 112. 1. 1m /. 2. 1m /. 1. d. 17. q. 1. 1. 5m /. 2. 4m /. 2. d. 26. 1. 4m /. Quolibeto. 10. 3. 2m. Agere. 2. Forma. 157. Figura. 7. Relatio. 7.

62 Accidens deſcribitur quod adeſt, & abeſt, præter corruptionem ſubiecti compoſiti ex materia, & forma. ℨ. 2. cº. 80. 4m.

63 Accidens quadrupliciter deſinit eſſe in ſubiecto ſcilicet per defectum ſubiecti, uel cauſæ, uel obiecti, uel per actionem contrarii. 3. d. 31. q. 1. 1. c. fi. /. Virt. q. 2. 12. 11m /. Anima. 19. c. prinº. Forma. 118. Incipere. 4.

64 Quodlibet eſſe generis uel ſpeciei conſequuntur propria accidentia eius, ſicut dimenſiones reſpectu corporis. Spiritu. 3. 18m.

Ac

65 Concretum accidentis dat intelligere formam accidentalem determinate, & ſubiectum indeterminate. Sed concretum ſubſtantię ſignificat determinate ſuppoſitum, non in ſingularitate, ſed in natura ſpeciei. Vnio 3.5m.

66 Subiectum tripliciter comparatur ad accidens, & vnum accidens ad aliud accidens, ſcilicet vt dans ſulcimentum, vt potētia ad actum, & ut cauſa ad effectum. Virt.q.1.3.c.

67 Illud accidens quod conuenit alicui ex influentia naturæ ſuperioris, non poteſt ei ineſſe per ſe, niſi fiat naturæ ſuperioris. 2.d.13.q.1.1.5m.

68 Subſtantia ſpiritualis non eſt ſubiectum accidentis, niſi pertinentis ad intellectum uel voluntatem. 12ę.q.50.5.o./.1.d.8.q.5.2.4m./.Spiritu.1.2m./.7m./.22m. Accidens.111.

Sacm̄ 69 Deus inſtituit, ꝗ accidentia panis, & uini, ſint in ſacramento altaris, & ibi maneant ſine ſubiecto, quadruplici ratione, ſcilicet quantum ad uſum, quantum ad manducationem ſpiritualem quæ eſt per fidem, quantum ad vitationem horroris, & irriſionis: & quantum ad ſpiritualia quæ per corporalia conſueuerunt oſtendi. 3ª.q.75.2.3m./.5.o./.q.76.1.3m./.4.d.12.q.1.ar.1.q.2.o./.d.12.q.1.ar.1.q.2.o./.1ę.Cor.11.lect.5.prinº.K./.meº C.Euchariſtia.13.

70 Accidens eſt ibi ſine ſubiecto. 1ª.q.66.1.3m./.3ª.q.75.5.o.q.77.1.o./.d.47.4.c./.4.d.12.q.1.5.o./.d.44.q.2.ā.2.q.3.o./.Cōtra.4.cº.63./.95./.Quol.3.1.o./.Quol.7.10.o./.Quol.9.5.o.Opuſc.2.cº.8./.1ę.Cor.11.lect.5.meº.C.Deus.400.

71 Accidentia eſſe ſine ſubiecto conuenit Euchariſtię, quadruplici ratione, ſcilicet pp ſignificationē pp effectū, propter vſum, & propter perfectionem. 4.d.12.q.1.ā.1.q.2.o. Conuerſio.11.

72 Quantitas eſt ibi ſubiectum aliorum accidentium. 3ª.q.77.2.o./.4.d.12.q.1.ā.1.q.3.o./.contra.4.cº.63.co.2./.64./.1ę.Cor.11.lec.5.meº.C.

73 Accidentia hæc, non ſunt ſubiectiue in aere. 3ª.q.77.1.c./.4.d.12.q.1.ā.1.q.3.c./.contra.4.cº.65.

74 Accidentia hæc, habent modum eſſendi agendi, & patiendi ſubſtantiæ. Ideo poſſunt agere, & pati, quicquid poterat ſubſtantia præexiſtens. 3ª.q.77.3.4.5.6.7.8.o./.contra 4.cº.66.ſi.Quol.9.5.3m./.Quol.10.3.c./.1ę.Cor.11.lec.4.ſi.Actus.187.

75 Accidentia hæc, agunt virtute ſubſtantiæ. 3ª.q.75.6.3m./.q.77.3.o./.4.d.12.q.1.ā.2.q.2.o./.contra.4 cº.65./.Quol.9.5.3m./1ę.Cor.11.lec.4.ſi.

76 Accidentia hæc poſſunt immutare ad formam ſubſtantialem 3ª.q.77.3.3m./.4.d.12.q.1.ā.2.q.3.o./.cōtra.4.cº.65./.1ę.Cor.11.lect.4.ſi.

77 Accidentia hæc, immutant corpora vicina. 3ª.q.77.3.o./.4.d.12.q.1.ā.2.q.1.2.o.

78 Accidentia hæc nutriunt. 3ª.q.77.6.o./.4.d.12.q.1.ā.2.q.5.o./.contra.4.cº.65./.1ę.Cor.11.lec.4.ſi.

79 Accidentium iſtorū operationes, quædā ſunt naturales, & quædā miraculoſe. 3ª.q.75.6.3m./.4.d.12.q.1.ā.2.q.3.3m./.q.4.4m.

80 Ex eis poteſt aliquid generari. 3ª.q.77.5.o./.8.2m./.4.d.12.q.1.ā.2.q.4.o./.contra.4.cº 65./.Quolbet.9.5.3m./.1ę.Cor.11.lect.4.ſi.

81 Hæc accidentia poſſunt miſceri cum aliis liquoribus. 3ª.q.77.8.o./.4.d.12.q.1.ā.2.q.6.o./.Quol.10.3.c.

Duᵐ.22ᵐ. 82 Oppoſitum uidetur dicere. 3ª.q.77.8.c./.1m./.3m.Reſp.Duº.22

83 Accidentia hęc poſſunt frangi, nec tamen Chriſtus frangitur 3ª.q.77.7.o./.4.d.10.1.1m./.d.12 q.1.ā.3.q.1.2.o./.contra.4.cº 66./.Opuſc.2.cº.8./.1ę.Cor.11.lect.5.ſi.D.

84 Hæc fractio tria ſignificat, ſcilicet diuiſionem corporis Chriſti in paſſione, diſtributionem virtutis eius, & triplicem ſtatum animarum, ſcilicet quia quidam ſunt adhuc uiui, quidam in plena participatione beatitudinis, & quidam in expectatione plenæ beatitudinis, 3ª.q.83.5.7m./.8m./.4.d.12.q.1.ar.3.q.3.o./.1ę.Cor.11.lect.5.ſi.E.

85 Accidentia hæc, corrumpi poſſunt ſicut & ante conſecrationem dupliciter, ſcilicet per ſe idest, per alterationem contrariarum qualitatum, per augmentum, & diminutionem, ideſt, per additionem vel diuiſionem quantitatum, & per accidens ideſt, per corruptionem ſubiecti. 3ª.q.77.4.o./.5.c./.4.d.12.q.1.ā.2.q.3.o./.contra.4.cº.65. Incipere.4.

86 Iſta corruptio non eſt miraculoſa, ſed miraculum ſupponit. 3ª.q.77.4.3m./.5.c.ſi./.contra.4.cº.66.ſi.

87 Oppoſitum, videtur dicere. 4.d.12.q.1.ā.2.q.4.4m./.Opuſc.11.

Duᵐ.23ᵐ. 8.25. Reſpondeo. Dubio.23º.

88 Nulla immutatio horum accidentium facit ibi deſinere corpus Chriſti, niſi qua corrumperetur ſubſtantia panis, & uini ſi adeſſet. 3ª.q.76.6.o./.8.c.ſi./.q.77.4.o./.5.8.c./.q.80.3.c./.3m./.q.83.6.7m./.4.d.10.ā.4.q.1.1m./.d.12 q.1.ā.2.q.3.o./.q.6.c./.contra.4.cº.66.ſi./.Quolibet.9.5.3m./.Quolibet.10.3.c./.2m./.1ę.Cor.11.lect.7.nº.G.

Au

89 Accidentia hæc ſunt cōpoſita ex quo eſt, & quod eſt. 3ª.q.77.1.4m./.4.d.12.q.1.ā.1.q.3.5m. Forma.18.

90 Nihil poteſt eſſe medium, inter ſubſtantiam, & accidens. 1ª.q.77.1.5m./.Spiritu.11.c.meº.E.ſi.

91 Oppoſitum, videtur dicere a ſimili. 4.d.12.q.1.ā.1.q.3.c. Reſpondeo. Dubio.24º. Et ſicut. Accidens.92. Duᵐ.24ᵐ.

92 Si accidens accipiatur ſecundum quòd diuiditur contra ſubſtantiam, ſic nihil poteſt eſſe medium inter ſubſtantiam, & accidens, quia diuiduntur ſecundum affirmationem, & negationem, ſcilicet ſecundum eſſe in ſubiecto, & non eſſe in ſubiecto. Si autem accipiatur accidens, ſecundum quòd ponitur vnum quinque uniuerſalium, ſic aliquid eſt medium inter ſubſtantiam, & accidens, quia proprium eſt medium inter ſubſtantiā, & accidens ſic dictum. 1ª.q.77.1.5m. Mediū.12.

93 Accidentium nouem ſunt genera, ſcilicet quantitas, qualitas ad aliquid, actio, paſſio, ubi, ſitus, quando, & habere. Opuſculum.42.cº.19. Diuiſio.

94 Triplex eſt genus accidentiū, ſcilicet proprium, inſeparabile, & ſeparabile. Primum cauſatur, ex principiis ſpeciei, ſecundū autem, & tertium, ex principiis indiuidui. 1.q.77.1.5m.Spiritu.11.c.ſi./.Anima.12.7m./.Poſteriorum.lec.14.principio.a.G.Alius.3.

95 Immo primum cauſatur ex principiis indiuidui. 4.d.10.ā.2.q.3.3m./.Poſteriorum.lec.14.meº.H.Reſpondeo Duº.25º. Duᵐ.25ᵐ.

96 Accidens quadruplex, ſcilicet cauſatum ex principiis ſpeciei vel indiuidui, uel ab extrinſeco per uim, uel a non contrario, ſed perficiente. 1.d.17.q.1.2.2m.

97 Accidens ſpeciei conſequitur formam, accidens autem indiuidui conſequitur materiam. 1ª.q.54.3.2m./.Ente.meº.d.

98 Accidens dicitur dupliciter, ſcilicet natura accidentis conditiua ſubſtantiæ, & quod nominat aliquid per aliud. 1ª.q.77.1.5m./.12ę.q.7.1.2m./.1.d.30.1.2m./.Spiritu.11.c./.meº.E.ſi./.Meta.5.ſi./.Lec.7.principio./.Libº.11.lec.8.principio.b.I.

99 Accidentium quædam denominant ſuum ſubiectū, & quædam non. Ideo tantum prima ſunt concreta ſubiecto, ſi conſequuntur primum eſſe eius. 2.d.12.5.2m.

100 Accidens duplex, ſcilicet ſimplex, & copulatum ſubiecto. Meta.7.lec.4.meº.d.H.

101 Accidens per ſe conſideratur ab arte, non autem accidens omnino per accidens. 12ę.q.7.2.2m./.q.18.3.2m./.4.d.1.q.1.ā.4.q.1.c./.principio.E.d.13.q.2.2.c.ſi.Ma.q.8.1.c.principio.D.Meta.4.lec.1.principio.A.H./.lect.2.meº.c./.Lib.11.lect.8.o.

102 Accidēs dupliciter diuiditur. ſ.per accidens.i.p ſubiectū & p ſe.i. ſm ſpeciem dupliciter ſcilicet ut commune in ſpecies, vel vt mediū in extrema, p reſolutionē. Ce.3.lect.3.meº.D.C.

103 Non omne per accidens eſt, raro, ſed aliqua ſunt vt ſemper, & aliqua ut frequenter. Ma.q.1.3.15m./.17./. Poſteriorum. lect.1.principio.k.

104 Oppoſitum, videtur dicere. Meta.5.ſi./.Libº.6.lect.2.G.&c. Reſpondeo. Dubio.26º Duᵐ.26ᵐ.

105 Accidēs aliquod, miraculoſe productum in aliquo ſubiecto efficitur ei naturale, ſicut cęcus miraculoſe illuminatus, naturaliter videt 3ª.q.77.4 3m.

106 Oppoſitum, videtur dicere a ſimili. 4.d.12.q.1.ā.2.q.4.4m./.Opuſculum.11.ā.25. Reſpondeo. ſicut Dubio.13º. Duᵐ.27ᵐ

107 Accidentia per ſe, ſunt perpetua, non autem accidentia per accidens naturaliter. Poª.q.5.4.3m. Per ſe.3.

108 Aliqua in creaturis, per accidens de deo dicuntur, non quidem ꝗ accidēs in deo ſit, vt Auguſtinus dicit, ſed ſecundum aliquid extra ipſum exiſtens, quod ad ipſum accidentaliter comparatur. Non enim eſſe dei, a creatura dependet, ſicut nec eſſe ędificatoris a domo. Vnde ſicut accidit ędificatori, ꝗ domus ſit, ita accidit deo ꝗ creatura ſit. Poª.q.7.8.6m.

109 Omne illud ſine quo aliquid poteſt eſſe, prædicatur de eo per accidens. Poª.q.8.8.6.ſi.

110 Accidens, & omne præter rationem rei eſt duplex, ſcilicet determinatiuū alicuius eſſentialium principiorum, & non determinatiuum. Secundum tantum eſt, in angelis: ſed utrunque eſt in compoſitis. 1ª.q.54.3.2m./.Quolib.2.4.1m.

111 Nullum accidens eſt in deo. 1ª.q.3.6.o./.q.6.3.c./.q.28.2.c./.q.29.3.3m./.q.40.1.1m./.q.54.3.2m./.1.d.8.q.4.3.o./.d.26.q.2.a.1m./.d.30.1.2m./.4m.contra.1.cº.23./.32./.Libº.2.8.4./.9./.22.1m./.Libº.4.cº.14.principio.F.&c./.41.meº.G./.92.3m./.Poª.q.6.3.c./.meº.E.ſi.q.7.4.o./.q.8.1.9m./.2.6m./.3.10m./.q.9.3.6m./.q.10.2.17m./.3.c.meº.G./.4.c.principio.E./.Quolib.2.4.c.ſi./.Opuſc.3.cº.13.23.56.65.66. Bonitas.25. Hereſis.120.vel Cælum.22. In deo.

112 Aliquid prædicatur de deo, per accidens. 1.d.30.1.2m./.4m./.Poª.q.7.8.6m.q.8.1.6m.

113 Immo nihil prædicatur de deo per accidens. 1.q.3.6.c.ſi./.1.d.4.q.2.2.3m./.Poª.q.10.4.c.E. Reſpondeo ſicut Dubio.29º. Duᵐ.28ᵐ.

Iſta

Ac

114 Iſta eſt per ſe, & nullo modo per accidens. Pater eſt deus, & econuerſo. 1ª.q.39.2m.

Dum.29m. 115 Oppoſitum uidetur dicere. Poª.q.8.2.6m. Reſpono. Dúo.29o.

116 Relationes temporales dei ad creaturas, dicũtur de deo per accidens, & per ſe. 1.d.30.1.2m./.Poª.q.7.8.6m.

117 Commune eſt, omni accidenti, non eſſe de eſſentia rei. Anima.12.7m./.Meta.5.fi. Forma.40.

118 Quod eſt in genere ſubſtantiæ, nulli poteſt eſſe accidens. 2.d.13.3.c.meo.C.d.14.5.2m./.3.d.6.q.2.2.c./. Meta.11.lect.3.meo.B.E./.lect.12.principio.B.D./.Phy.lect.3.principio.A.E.libo.5.lect.3.principio.B.K.

119 Accidens in abſtracto, non prædicatur ſecundum magis, & minus. 1.2.q.52.1.2.3.o./.q.53.2.3m./.verit.q.1.11.c.Magis.2.

120 Accidentia conferunt ad cognitionem quidditatis in naturalibus, non autem in mathematicis. contra.3.co.56.4m. Forma.145.

121 Accidens non generatur nec corrumpitur, & quæ corrumpũtur, non omnino in nihilum rediguntur, non quidẽ quia aliqua pars eorum remaneat, ſed quia remanent in poª.materia uel ſubiectu. 1ª.q.104.4.3m./.1.2.q.110.2.3m. Natiuitas.4.5.

122 Accidens ex ſe non habet uim producendi accidens. 1.d.3.q.4.3.2m.

123 Vnum accidens, non poteſt mutari in aliud accidens. Quolib.3.2.d.Euchariſtia.100.101.

124 Accidens non uariatur ſubiectiue, ſed ſubiectum ſecundum ipſum. 1ª.q.9.2.3m./.q.16.8.c.fi./.1.d.8.q.3.2.3m./.d.17.q.2.1.3m./.3.d.23.q.3.ã.4.q.3.5m./.verit.q.14.7.3m. * Amicitia.22. Amor.97. Definitio, 25.33.34.41.42. Perſona.15. Prædicamẽtum.3.6. Relatio.68. Abſtractum.3. Actio.49.50. Adiectiuum 3.4.7. Artificiale.2.&c. Bonitas.41.44.84.156.157.535. Charitas.1.2. Creatio.20. Dimenſiones.13.&c. Ens.5.8.&c. Forma.149.&c. Magis.2. Metaphy.12. Natura.19. Notitia.5. Propriũ o. Reduplicatio.2. Reſurrectio. Subiectũ.6.&c. Subſtantia.6.11.12.19. Verbum.27. Agere.2. Aliquis. Alius.3. Angelus.11.12.48. Aſſimilatio.17.&c. Circunſtantia.1. Conſilium.2. Corpus.13. Delectatio.23. Indiuiduum.32.

1 ¶ACCIDENTALITER aduenire, contingit tantum dupliciter, ſcilicet contactu, uel ſicut motor motori. 3.d.6.q.3.2.c. Accidẽtale. Amor.32. Angelus.49.56.533.541.545. Aureola. Charitas.135.148. Corpus.41. Eleemoſina 28. Euchariſtia.258. Meritum.40.54.81.111. Suffragia.5. Chriſtus.59. Beatitudo.83. Bonitas.169.

2 Aliquid conuenit accidentaliter, quod in ſe, ſubſtantia eſt, & aliquid ſubſtantialiter, quod in ſe eſt accidens. 2.d.26.2.c./.3.d.6.q.3.2.c. Fructus.22.

3 Quod autem accidit in hominibus, quòd bonum ſit ut in paucioribus, & malum ut pluribus, ex hoc contingit, quia pluribus modis contingit deuiare a medio, quàm medium tenere, & etiam quia ſenſibilia ſunt magis nota apud multos, quàm bona rationis. 1.2.q.71.2.3m./.Ma.q.1.3.17m. Operatio.10.

4 Omne quod aduenit alicui poſt eius eſſe completum, conuenit ei accidentaliter, niſi trahatur in communione illius eſſe completi. 3ª.q.2.6.2m./.2.d.26.2.c. Accidẽs.19. Anima.12.

5 Quod accidit alicui naturæ, non eſt uniuerſaliter in illa natura. 1ª.q.51.1.c.

6 Nulla forma de genere ſubſtantiæ conuenit alicui accidentaliter. Ideo omnis forma aduenient accidentaliter, eſt accidens. 1ª.q.67.3.c./.2.d.26.2.c.

Quid. 1 ¶ACCIDIA eſt tædium bene operandi, & triſtitia de re ſpirituali. 1ª.q.63.2.2m./.2.2.q.85.1.2.c./.3.c./.2m./.4.c./.2m./.q.54.2.1m./.2.d.42.q.2.3.c.fi./.Ma.q.8.1.c.fi./.7m./.q.11.1.0. Iob.lect.1.h. Amaritudo. Concupiſcentia.3. Humilitas.5.

2 Accidia non eſt receſſus mentis a quocumque bono ſpirituali, ſed a diuino, cui oportet mentem ex neceſſitate inhærere. 2.2.q.35.3.2m./.Ma.q.11.3.4m.

3 Accidia eſt peccatum. 22e.q.35.o./.Ma.q.11.2.c.fi./.3.o.

4 Accidia de ſe eſt peccatum mortale. 2.2.q.35.3.o./.Ma.q.11.1.c.fi./.3.o.

5 Triſtitia de bono ſpirituali diuino, eſt ſpeciale peccatum, ſcilicet accidia, ſed in communi conuenit omni uitio. Similiter gaudium de bono ſpirituali diuino conuenit ſpeciali uirtuti, ſcilicet charitati, ſed in communi conuenit omni uirtuti. 2.2.q.35.2.o./.3.2m./.4.3m./.Ma.q.11.2.o./.3.4.c.

6 Accidia eſt ſpecies triſtitiæ. 1.2.q.35.8.o./.Verit.q.26.4.6m.

7 Accidia eſt uitium capitale. 2.2.q.35.4.o./.q.36.4.c./.2.d.42.q.2.3.c.fi./Ma.q.8.1.c.fi./.q.11.4.o.

Diuiſio. 8 Filiæ accidiæ ſunt ſex, ſcilicet malitia, rancor, puſillanimitas, deſperatio, torpor, & euagatio mentis. 2.2.q.35.4.2m./.3m./.Ma.q.11.4.o. Ignorantia.21. Ira.68. Deſperatio.7. Denotio.14. Odium.15. Somnolentia. Verboſitas.

9 Accidia eſt contraria charitati. 2.2.q.35.3.c./.Ma.q.11.3.c./.6m.

10 Accidia & inuidia opponitur gaudio charitatis, ſcilicet prima ut eſt de bono diuino, ſecunda ut eſt de bono proximi. 2.2.q.34.prino./.q.35.prino./.3.c./.q.36.3.c./.3m./.Ma.q.11.3.c.

11 Accidia eſt contra tertium præceptum decalogi. 2.2.q.35.3.1m./.Ma.q.11.3.2m.

12 Ieiunantes maxime impugnantur circa horam ſextã, id eſt in meridie ab accidia, propter famẽ, & æſtus ſolis. 2.2.q.35.1.2m./.Curioſitas 2. Negligentia.2. Effectus.

1 ¶ACCIPERE aliquid in bono, vel in malo, dicit̃ dupliciter, ſcilicet accipere proprie, & accipere abuſiue. 2.2.q.55.2.1m. Diuiſio.

2 Accipere ab alio eſt indigentis, ſi accipiens præexiſtat, vel acceptum deficere poſſit, non aũt aliter. Poª.q.10.1.13m./.14m. * Abraham.3.19. Vt Alexius.

3 Non omne acceptum, eſt receptum in aliquo. 1ª.q.27.2.3m.

4 Accipiens ab æterno, ſemper habuit: ſed accipiens in tempore, ante acceptionẽ, non habet, ſed habet quando iam accepit. Poª.q.3.13.2m.

5 Accipere ab alio, eſt commune Chriſto & creaturæ analogice, non autem uniuoce. 1ª.q.33.3.2m./.1.d.44.1.2m./.3.d.4.q.1.ar.2.q.2.2m./.d.11.1.3m./.Poª.q.2.5.6m. Angelus.289.301.306. Repoſitio.1. Deus.121.205. Futurum.8.&c. Animal.44. Appetitus.95. Circuncisio.29. Perſona.36.

¶ Accipiter ſignificat miniſtros potentum ad prædam. 1.2.q.102.6.1m.l.

¶ Accõmoda Deus.311. Diſtributio. Phantaſma.8. Vtile.4. Vſus.8.18.

¶ Accommodare. Concedere. Confeſſio. Vſura.189.195.

* ¶Accreſcere. Aſcendere.18. Augmentum.o. Baptiſmus.45. Eſſe.46. Peccatum.225. Vſura.204.

1 ¶ACCVSATIO inſtituta eſt, ne nocens innocens videatur. 4.d.41.ar.5.q.2.c. Crimen.o. In commun

2 Accuſatio debet fieri in ſcriptis. 2.2.q.68.2.o./.4.d.19.q.2.ar.3.q.1./.4.d.35.3.6m./.Quol.11.13.c.

3 Accuſatio eſt de præcepto, ualens probare peccatum cõtra communitatem. 2.2.q.68.1.o. Culpa.4. Iudex.6.

4 Accuſatio eſt iniuſta per calumniam, præuaricationem, & tergiuerſationem. 2.2.q.68.3.o. Tergiuerſari. Calumnia.o. Præuaricatio 3.

5 In accuſatione non oportet præcedere admonitionem. 4.d.19.q.2.artic.3.q.1.4m./.d.35.3.6m./.Virtut.q.3.2.6m. Admonitio.4.

6 In denuntiatione enim attenditur emendatio fratris, ſed in accuſatione punitio criminis. 2.2.q.67.3.2m./.q.68.1.c./.4.d.35.3.6m./.Virt.q.3.2.6m. Crimen.

7 Accuſatio non debet fieri, niſi in peccatis quæ vergunt in damnum corporale, vel ſpirituale communitatis. Virt.q.3.2.7m. Accuſatus.

8 Accuſari poteſt factum, & perſona. 4.d.41.ar.5.q.5.c.

9 Accuſatus tenetur dicere veritatem iudici interroganti iuridice, ſcilicet ſi præceſſit infamia, vel indicia expreſſa, vel probatio ſemiplena. 2.2.q.69.1.o./.2.c./.4.d.17.q.3.ar.1.q.2.1m./.3m./.d.19.q.2.artic.3.q.1.5m./.q.2.c. Quolib.5.16.o. Iudex.5. Confeſſio.4.

10 Accuſatus poteſt defendere ſe per prudentiam, non autem per calumniam, uel colluſionem. 2.2.q.69.2.o./3.c.

11 Et ei licet appellare. 2.2.q.69.3.c. Appellare 2.

12 Accuſatus falſo ex leuitate & non ex malitia, poteſt remitti a pœnam talionis, non autem ſi deſiſtat per colluſionẽ, ſed tantum princeps. 2.2.q.68.4.2m.

13 Mulier accuſata de adulterio penitus occulto, non debet cõfiteri in iudicio, nec ab ea debet exigi iuramentum. Quolib.5.16.o. Matrimonium

14 Accuſari poteſt matrimonium, & per teſtes. 4.d.41.artic.5.q.2.3.o.

15 Accuſatio matrimonii poteſt fieri verbo & ſcripto, ita quod exprimatur perſona accuſans, matrimonium quod accuſatur, & impedimentum. 4.d.41.ar.5.q.2.1m.

16 Quando accuſatur matrimonium propter perpetuum impedimentum dirimens contractum, repelluntur extranei ut ſuſpecti, ſi conſanguinei tacent qui probabilius ſciunt. 4.d.41.ar.5.q.2.2m.

17 Quando matrimonium accuſatur non eſſe contractum, debent repelli parentes ut ſuſpecti, niſi accuſans ſit inferior dignitate & diuitiis, qui æſtimari poſſit, quod uelit libenter illud matrimonium ſtare. 4.d.41.ar.5.q.2.2m.

18 Qui prius tacuit, debet poſtea repelli ab accuſatione matrimonii, niſi prius legitime fuerit impeditus, vel niſi iuret ſe

poſtea didiciſſe impedimentum, nec procedere ex malitia. 4.d.41.ar.5.q.2.4^{m}.

19 Accuſatur uxor de adulterio dupliciter.ſ. coram iudice ſæculari,& eccleſiaſtico.In primo eſt obligatio ad talionem,nõ autem in ſecundo.4.d.35.3.5^{m}.Vxor.22.

20 Obligatio ad pœnam talionis fit in accuſatione perſonæ de crimine, quia tunc agitur ad punitionem eius, non autem in accuſatione matrimonii, ſed ad impediendum illicitum. 4.d.41.ar.5.q.2.1^{m}.

21 Quando ſunt tantum ſponſalia, non accuſatur matrimonium, quia non accuſatur quod non eſt, ſed poteſt denuntiari impedimentum, ne contrahatur matrimonium. 4.d.41.ar.5.q.2.3^{m}.

22 In accuſatione matrimonii, idem poteſt eſſe accuſator & teſtis. Nec iuratur de calumnia.Conſanguinei poſſunt eſſe teſtes.contumax poteſt excommunicari lite non conteſtata. Valet teſtimonium de auditu. Et poſt publicationem teſtium,teſtes poſſunt adduci. 4.d.41.art.5.q.3 o. Excommunicatio.22.vel iudicium.47.

23 Pœnitentia vxoris adulteræ, debet inducere virum, ne eam accuſet vel dimittat: ſed ad hoc non poteſt cogi,quia ceſſante culpa & macula & reatu quo ad deum,manet pœna eccleſiæ,humano iudicio inferenda.

24 Si mulier agit iure petitorio, prius tractabitur de exceptione uiri. Si autem iure poſſeſſorio, prius debet reſtitui uir, & econuerſo, niſi uir excipiat publicam fornicationem uxoris,uel proponat gradum conſanguinitatis diuino iure prohibitum. Tertio ſi obiiciatur exceptio rei iudicatæ,a qua nõ eſt appellatum. Quarto ſi obiiciatur nimia ſæuitia uiri, & odium capitale contra vxorem. Quinto ſi agens ſpoliauit alium ſine cauſa.4.d.41.l.6.

Accuſãs. 25 Accuſans in probatione deficiens, meretur pœnam talionis. 2.2.q.68.4.o./. 4.d.41.artic.5.q.2.1^{m}./. Quolib.11.13.c. Iudea.25.

26 Accuſans falſo, meretur duplicem pœnam,ſcilicet talionis, pro nocumento accuſati,& infamiæ pro calumnia.Sed quãdoque princeps liberat ab utraque, & quandoque tantum a prima. 2.2.q.68.4.3^{m}.

27 Deſiſtere ab accuſatione ordinate & ſine uitio,contingit dupliciter, ſcilicet ſi in proceſſu perpendat ſe falſe accuſaſſe, vel ſi princeps eam aboleat. 2.2.q.68.3.3^{m}. Papa.3. *

28 In notoriis non requiritur accuſator, quia infamia tenet locum accuſatoris. 2.2.q.67.2.3^{m}./.3.2^{m}. Infamia.1.

29 Subditi poſſunt ſuos ſuperiores accuſare. 2.2.q.68.1.2^{m}.

30 Nullus debet accuſare religioſum in capitulo, de crimine occulto. 2.2.q.33.7. 4^{m}./. 4.d.19. q.2. artic. 3.q.1.3^{m}./. Virt. q.3.2. 8^{m}.

31 Excommunicati, infames, & de maiori crimine accuſati, non poſſunt accuſare. 2.2.q.68.1.1^{m}. Teſtis.7. *Index.6. Iudicium.48.

¶ Accuſatiuus. Docere.7.Crux.6.

¶ Acerbitas.Acrimonia.Dolor.38.Laurẽtius.3.Nouiſſimus. Pœna.30.73.74.Voluntas.58.

¶ Acerbũ & maturum, differunt ſicut incompletum & completum,non autem accidentaliter tantum. 4.d.11.q.2.artic. 3.q.1.2^{m}.

¶ Aceruus.Compoſitio.10.

¶ Accelerare. Euchariſtia.73.

1 ¶ ACETVM & vinum, differunt ſpecie. 3^{a}.q.74.5.2^{m}./.4.d.11.q.2.ar.3.q.2.o.Vinum.5.

2 Acetum non poteſt naturaliter mutari in uinum, niſi reſoluatur in materiam primam. 3^{a}.q.74.5.2^{m}./.4.d.11.q.2.art.3.q.2.c./.d.43.q.1.ar.4.q.1.c.

¶ Achab meruit per opera bona extra charitatem facta, dilationem regni temporalis. 4.d.15.q.1.ar.3.q.5.c.

¶ Academici dicunt,nil poſſe ſciri pro certo,in hac vita. Io. 4.lect.4.me^{o}.b.B. *

¶ Achaia.Corinthus.Ioannes.16.

1 ¶ ACHAZ rex non petens ſignum a deo, peccauit,& nõ peccaſſet,ſi ſignum petiſſet. 2.2.q.97.2.3^{m}./.Iſa.7.me^{o}.b.K.

2 Achaz noluit petere ſignum, vel quia in idolis confidebat, vel in rege aſſiriorum. Vel inuidens gloriæ dei. Vel quia timebat offendere deum in anguſtia poſitus. Vnde dixit. Nõ temptabo dominum. Sed male intellexit,quia licebat ei auctoritate domini petere ſignũ,ſicut Gedeon. Iſa.7.me^{o}.b.K.

¶ Acies. Amazones.3.

1 ¶ ACOLYTVS accipit urceolum uacuum, circa quem eſt actus eius principalis. 4.d.24.q.2.artic.1.q.2.c.fin./. artic.2.6^{m}./.artic.3.6^{m}./.d.25.q.1.1.2^{m}./.℥.4.c^{o}.75.fi. Subdiaconus.1.

2 Acolytus præparat vrceolos,cum uino & aqua:eorum autẽ

que miniſterium eſt circa vaſa non ſacra. 4.d.24.q.2.ar.1.q.2.c fi./.℥.4.c^{o}.75.fi.

3 Principalior actus acolyti eſt miniſterium in urceolo, quàm in candelabro a quo denominatur,quia eſt nouior, & magis proprius ei.4.d.24.q.2.3.6^{m}. Character.42.

4 Actus acolytorum ſe habent ad actus principales & ſecundarios ſuperiorum ordinum propinquius,quam actus aliorum minorum ordinum.4.d.24.q.2.2.8^{m}.

5 Corporalis actio acolyti magis de proximo ordinatur ad actum ſacrorum ordinum, quàm ſpirituales actus exorciſtarum.4.d 24.q.1.2.7^{m}.

7 Oppoſitum videtur dicere. 4.d.6.q.2.art.3.q.3.2^{m}. Reſpondeo ſicut Dubio.807. Du^{m}.10^{m}.

8 Acolytus portans cæreos accenſos, ſignificat doctrinam noui teſtamenti.4.d.24.q.2 2.8^{m}/℥.4.c^{o}.75.fi.

Lectoratus.1.2.Subdiaconus.1.

¶ Acquieſcere. Sapientia.9.

¶ Acquirere illicite contingit tripliciter.ſ. vel ratione cauſæ, vel acquirentis,vel eius a quo aufertur. 2.2.q.32.7.c./. q.62. 5.2^{m}.Dominium.12.Simonia.18.Reſtitutio.9.

¶ Acerbitas. Acerbum.Contentio.Diſputatio.

¶ Acrimonia loquens deprauatur dupliciter, vel per hoc ꝙ attribuit ad fauorem falſitatis, vel confidentia clamoris impugnat veritatem. Alio modo propter inordinationem qua vtitur acrimonia, vel vltra modum debitum,vel contra qualitatem perſonæ. 2.2.q.38.1.c./.3^{m}./.2.Timo.2.lec.2.

*Diſputatio 4.Contentio 1.

1 ¶ ACTIO dei,eſt ſua eſſentia, & ſua potentia. 1^{a}.q.14.4.o./. q.19.1.o./. 4.2^{m}./. q.25.1.2^{m}./.q.30.2.3^{m}./.q.41.4.3^{m}./.q.45.3.1^{m}./. q.54.1.2.3.c./. q.77.1.2.c/. q.79.1. c./. q.87.3 c./. 1.2.q.49.4. c./. q.55.2.3^{m}./. 3^{a}.q.9.1.1^{m}./. 1.d. 2.2.2^{m}./. d.7. q.1.1.1^{m}./. d.8.q.3.1.4^{m}./. q.4.3.3^{m}./. d.14.q.1.1.3^{m}./. d. 27.q. 1.1.5^{m}.d.35.5.3^{m}./. L.fi./. d.42.q.1.1.4^{m}./. 5^{m}./.d.43.q.2.1.2^{m}./.2.d.1.q.1.2.5^{m}./.5.11^{m}./.q.2.1.4^{m}./.d.15.q.3.1.3^{m}./.2.c./.℥.1.c^{o}.10. 3^{m}./.11./.12./.45./.73./.87./. Lib^{o}.2. c^{o}.9./. 10./.12./.16. 6^{m}./.23.4^{m}./.24.11^{m}./.Li^{o}.3.c^{o}.73./. Li^{o}.4.c^{o}.19.m^{o}.A./.Ver. q.1.5.15^{m}./. q.23 4 c./. Po^{a}.q.1.1.1^{m}./. 8^{m}./. q.2.1.c.fin./.1^{m}./. 4^{m}./. q.3.15.c.fi./. 8^{m}./. 18^{m}./. 16.11^{m}./.17.12^{m}./.30^{m}./.q.5.3. 6^{m}./.q.7.1.7^{m}./.10.c.fin./. q.10.1.5^{m}. Opuſcul.3.c^{o}.31./. 34./. Opuſc.9.q.14./. Opuſc.11.art. 13./. Opuſc.15. c^{o}.13./. Io.3. Lect.5.fi./.Cauſis.lect 20.o.Accidens.111.Creatio.20. Dei.

2 Actio dei,non eſt in prædicamento.1.d.8.q.4.3.3^{m}.

3 Actio dicitur æquiuoce, de actione dei & actione creaturæ. 2.d.17.q.1.2.4^{m}./. d.18.q.2.2.c. Appropriatio.8.9.10.15. Agens.1.

4 Differentiæ ſex inter actionem dei & actionem creaturæ,ſcilicet prima quia ea quæ in rebus naturalibus generant ſibi ſimilia, non ſemper eadem manent, & ideo vt conſeruent ſe,ſecundum ſimilitudinem ſpeciei, ſimilia ſibi generant.Secunda quia actio agentis naturalis qua facit ſibi ſimile, eſt aliquid egrediens ab agente in patiens, quod in deo locum non habet, quia eius actio eſt eius ſubſtantia. Tertio quia agens naturale eſt unum, & tamen facit ſe in diuerſis, ſecundum diuerſas operationes, quod deo non conuenit, quia agit ſecundum unam operationem. Quarto quia actio agentis ſibi ſimile, non eſt continua & ſempiterna, ſicut actio dei. Quinto quia agẽs naturale ſimul patitur & mouetur. Sexto quia virtus agentis naturaliter,in ſua actione debilitatur,propter hoc ꝙ ſimul patitur. Dio.9.lec.2.o.Ar.26. Creatio.2.Agens.12.

5 Eadem eſt actio eſſentiæ,& proprietatis patris. 1.d.2.2.2^{m}./. d.17.q.2.2.2^{m}. *Attributa.17.18.Bonitas.5.

6 Oppoſitum uidetur dicere. Potentia.q.7.1.7^{m}. Reſpondeo Dubio.31. *Cælum.69.70.96.121.126.132. Du^{m}.31^{m}.

7 Actio dei eſt vna ſecundum rem, & multæ ſecundum rationem.1^{a}.q.30.2.3^{m}./. 1.d.2.2.2^{m}./. d.15.q.2.2.2^{m}./. d.37.q.3.2. c.fi./.d.43.q.2.1.2^{m}./.2.d.1.q.1.4 3^{m}./.℥.2.c^{o}.10.fi./. Po^{a}.q.3. 16.11^{m}./.q.7.7.7^{m}.

8 Deus agit in omni operante.1^{a}.q.105.5.o./. 1.2.q.55.4.6^{m}./. 1.d.37. q.3.3.3^{m}./. 2.d.1. q.1.4.c./. d.3. q.2.4.1^{m}./.d.18.q.2.1. 5^{m}./.d 24.q.1.4.1^{m}./. d.28.1.o./.5.1^{m}./.3.d.32.q.1.1.2^{m}./.4.d. 17.q.2.art.1.q.1.6^{m}./. ℥.1.c^{o}. 68.3^{m}./.4^{m}./. Po^{a}.q.3.6.22^{m}./.7. 8. o./. Opuſcul. 3.c^{o}. 132. Ceſſare. 1. Conſeruatio. 11. Deus.406. &c. *Creatio.2.11.20.21.fi.

9 Deus agit immediate, in omnibus rebus. 1.d.35.3.c./. d.36. q.1.1.c./.d.37.q.1.1.2^{m}./.4^{m}./.2.d.1.q.1.4.c./.d.25.1.3^{m}./.Po^{a}. q.3.7.4^{m}./.q.5.1.18^{m}. Deus.445.437.405.

10 Actio dei qua operatur in omni operatione creaturæ,nõ eſt creatio.1^{a} q.45.8.o./.Po^{a}.q.3.8.o. Æternitas.41.

11 Actio dei, non ſubtrahit actiones agentium inferiorum. 1.q.105.5.o./.1.d.45.3.4^{m}./.2.d.1.q.1.4.o./.d.9.2.4^{m}./.℥.3.c^{o}. 65./.

69./.70.1m./.Poª.q.3.7.o. Deus.446.Euchariſtia.29. Inſtans. 15.&c.Iuſtitia.87.&c.

12 Omnis actio creaturæ eſt a Deo. 1ª.q.105.5. c./. 1.2.q. 6.1. 3m./.q.79.2.o./.q.109.1.c./.1.d.42.q.2.1.c./.2.d.1.q.1.4.c./.d. 9.2.4m.d.15. q.3.1.2m./. d.36. 3.1m./. d.37.q.1.2.5m./.Ʒ.3.cº. 67./.Poª.q.3.7.o. Agens.110.

13 Omnis actio formæ ſubſtantialis vel accidentalis, dependet a Deo 3ª.q.77.3.2m.Reſiſtere.1.&c. Eſſe.15.

14 Actio intellectus & cuiuslibet creaturæ dupliciter dependet a deo.ſ.formaliter,& effectiue.1ª.q.105.5.c./.12æ.q.109.1.c./. 2.d.9.2.4m./.Ʒ.3.cº.67./.He.lect.1.fi.C.

15 Actio & motus cuiuslibet rei, eſt propter diuinam bonitatem,ſuo modo participandam. Opuſc.3.cº.100.*Virtus.76. Chriſtus.50.108.&c.

16 Ad hoc q alicuius actiones finis ſit deus, vel charitas, non oportet,agēdo illam actionem, q aliquis de deo uel de charitate ſemper cogitet, ſed oportet q prius fuerit cogitatio de fine,qui eſt charitas uel deus, & quòd recta ratio, actiones ſequentes in hunc finem ordinauerit,ita q rectitudo illius ordinationis,in actibus ſequentibus ſaluetur. 2.d.38. q.1.1.4m. Agere.23.24.

17 Nec ſufficit in tali actione, quòd aliquis in habitu tantum, deum uel charitatem habeat in mente,quia ſic etiam actum venialis peccati aliquis in deū ordinaret. Quod falſum eſt. 2.d.38.q.1.1.4m.

Dña. 18 Actio proprie eſt operatio voluntatis imperata, manens in operante. Sed facere eſt operatio tranſiens. 1.2.q.57.4.c./.5. 1m./.2.d.12.L.fi./.3.d.23.q.1. ar.4.q.1.4m./.d.35.q.2.ar.2.q.1. c./.d.35.q.1.1.c.fi./.ar.3.q.2./.Ʒ.2.cº.1./.Ver.q.5.1.c./. Ethic. lect.1.fi.c./. Liº.2.lect.4. meº.c./. Liº.6.lect.3.meº.d./. Meta. 6 lect.1. meº.c.K./. Liº.9.lect.2. princº.a.H./. Liº.11.lect.7. meº.c.F.

19 Actio recta,differt ab actione reflexa. 1ª.q.18.4.2m./. q.87.3. 2m./.3.d.23.q.1.2.3m./. Anima.2.lec.6.fi./.Liº.3.lec.9.

Dum.32m. 20 Oppoſitum videtur dicere. 1.d 1.q 1.1.2m./. d.10.5.2m./.d. 17.q.1.5.4m. Reſpondeo ſicut Dubio.41.

21 Actio reflexa includit actionem rectam. Opuſcul.14./.4./. Opuſc.72.q.4.

22 Duplex eſt actionis genus, una ſcilicet actio quæ tranſit in aliquid exterius,inferens ei paſſionem,ſicut urere & ſecare, alia uero quæ non tranſit in rem exteriorem, ſed magis manet in ipſo agente. Et hæc eſt duplex,ſcilicet quædam corporalis ſicut ſentire,& alia ſpiritualis,ſicut intelligere & velle. 1ª.q.18.3.1m./.q.41.1.2m.

23 Actio duplex,ſcilicet immanēs & tranſiens. 1ª.q.14.2.c./.q. 18.3.1m./. q.25.2.1m./. q.27.1.3.5.c./. q.28.4.c./. q.41.3.c./.q. 54.1.3m./.2.c./.q.56.1.c./.q.85.2.c./. 1.2.q.5.2.3m./.q.31.5.c./. q.74.1.c./. 1.d.40.q.1.1.1m./. 3.d.33.q.2. ar.2.q.1.c./.Ʒ.1.cº. 100.2m./.Liº.2.cº.1./.23.4m./.80.fi./.Liº.3.cº.22.1m./. Ver.q. 5.1.c./.q.8.6.c./. q.14.3.c./. Poª.q.3.15.c./. q.5.5.14m./.q.8.1. c./.q.9.9 4m./.q.10.1.c./. Eth lec.1.fi.c./.lec.12.meº.c./. Liº.2. lec.4.meº.c./.Liº.6.lec.3.meº.d. Senſus. 32.

24 Vtrumque genus actionis attribuimus deo. Poª.q.10.1.c. *Angelus.417.418.463.&c. Animal. 53. Attritio.2. Caput. 4.&c.Cauſa.6.41.Creatio. 2.11.20.21.51. Diuiſio. 16.17.18.

Dum.33m. 25 Immo nulla actio tranſiens conuenit Deo.1ª.q.23.2.1m.Reſpondeo Dubio.33.

26 Actio tranſiens eſt duplex, ſcilicet mutantis materiam,& tā ſum utens ea.Eth.lec.1.fi.c.G. Factibilia.Hierarchia. 1.3.4. Homo.23.20.38 &c.

27 Obiectum actionis tranſeuntis ſiue materia eſt ſeparata ab agente,obiectum autem immanentis unitur ei.1ª.q.56.1.c. *Ins.5. Les.54. Malum.33.42.43.52. Medium.3.&c. Membrum.1.3.5.7.Nomen.64.

28 Actio tranſiens proprie actio dicitur, ſed actio immanens proprie dicitur operatio. Veri.q.8.6.c. *Obiectum.15.17. Prius.12.Motus.3.29.

29 Actio tranſiens infert ex ſe paſſionem, non autem immanens.1ª.q.23.2.1m./.2.2.q.59.3.3m./.1.d.40.q.1.1.1m.

30 Actio immanens eſt actus & perfectio agentis, non autem tranſiens ſed tantum patientis.1.2.q.5.2.3m./.q.31.5.c./.Ʒ.1. cº.100.2m./.Liº.2.cº.1./.Veri.q.14.3.c./.Poª.q.3.15.c.fi./.q.5. 5.14m./.q.10.1.c./. Ethic lect.12.meº.c./. Liº.2.lec.4.meº.c./. Meta.9.lec.9.fi.g. *Propoſitio.8.9. Qualita .8.Quantitas.17.

31 Actio immanens eſt tantum uiuentium, tranſiens eſt etiam aliorum. Poª.q.10.1.c.meº.D.

32 In omni actione tranſeunte, requiritur aliud principium in agente, & aliud in patiente, non autem in immanente. Poª.q.9.9.4m.

33 Actio duplex, ſcilicet una cum tranſmutatione materiæ, ſicut actio phyſica,alia ſine tranſmutatione materiæ, quæ ſcilicet materiam non præſupponit, ſicut patet in creatione. Sed actio corporis eſt,qua agit ſecundum quòd eſt actu, in aliud corpus ſecundum quòd eſt in potentia. 1ª.q.91.2.c./. q.115.1.c./.Poª.q.1.1.15m. Satisfactio.3.Senſus.32.

34 Actio corporis duplex,ſcilicet realis,ſecundum proprietatē corporis,ideſt ad tranſmutationem materiæ, & intentionalis, ſecundum q participat aliquid de proprietate ſubſtantiarum ſeparatarum. Poª.q.5.8.c.fi.

35 Omnis actio creaturæ,differt realiter ab ea. 1ª.q.54.1.2.c./. 1.d.3.q.4.2.c./.Ʒ.3.cº.20./. Poª.q.10.1.5m./. Quol.10.q.3.1.c.

36 Actio inſtrumenti duplex, ſcilicet ſecundum propriam formam, & ut mouetur a principali agente. Prima eſt alia ab actione principalis agentis,ſecūda uero eſt eadem. 3ª.q.19. 1.c./.2m./.1.c./.q.62.1.2m./. 4.d.1.q.1.ar.4.q.1.c.meº.B./. Ver. q.22.13.c./.q.27.4.c./.2m./.Poª.q.3.4.c.meº.E. Agens.27.

37 Actio humana,ſpeciem ſortitur a fine proximo,quia ad bonitatem, uel malitiam rei, non ſolum exigitur bonitas uel malitia finis ultimi, quem reſpicit uoluntas intendens,ſed etiam bonitas uel malitia finis proximi, quem reſpicit uolūtas eligens. Et ideo non ſequitur, q bonitas uoluntatis intendētis,ad bonitatem actus ſufficiat. 1.2.q.1.5.c./.3m./.2.2. q.11.1.2m./. 2.d.40.2.c./. 3m./. Verit. q.20.1.2m. Actus. 145. 146. Voluntas.2.

38 Actio humana,ſecundum ius naturale conſiderata quadruplex,ſcilicet habens deformitatem inſeparabilem, ſecunda ſeparabilem per circunſtantias aliquas indifferens,& ſecundum ſe bona. Quol.9.5.c.

39 Bonum & malum ſunt differentiæ actionis, inquantum eſt voluntaria.2.d.40.q.1.1.1m. Malum.52.54.55.Actus.157.&c. 163.Bonitas.251.

40 Aliqua actio dupliciter dicitur intellectualis, vno modo ſicut conſiſtens in intellectu, alio modo ut regulata & imperata ab aliquo intellectu. Et aliqua actio dupliciter dicitur voluntaria, vno modo elicitiue, alio modo imperatiue. 1ª.q. 112.1. 1m./. 1.2.q. 1.1.2m./. q. 6. prinº. K./. 4.c./. 5.1m./. q.8. prinº./.q.20.2.31./.q.71.6.c./.q.74.2.c./.Ma.q.8.1.17m.

41 Actio voluntaria,fundatur ſuper actionem naturæ. 1. 2.q. 10.1.1m./.1.d.12.1.ar.2. Ius.11.Voluntas.55.&c.

42 Eadem actio ſecundum ſpeciem naturæ, poteſt differre ſecūdum ſpeciem moris, & econuerſo. 1.2.q.1.3.3m./.3ª.q.47.3. 3m./.2.d.40.1.4m./.4.o.

43 Actionum quæ ab homine aguntur, illæ ſolæ dicuntur humanæ proprie quæ ſunt a uoluntate deliberata. Si quæ autē aliæ actiones homini conueniant, poſſunt dici quidem hominis actiones ſed non proprie humanæ, cum non ſint hominis, inquantum eſt homo, ſicut cum aliquis mouet pedem uel manum,aliis intentus, vel fricat barbam.1.2.q.1.1. ar.3./.c./.3m./.Ʒ.3.cº.1.fi.Homo.38.Finis.134.Fricare.

44 Actio naturæ terminatur ad unum,non autem uoluntaria. 1ª.q.41.2.c./.1.2.q.10.1.1m. Libertas.o. Voluntas. 78. &c. Agens.14. Anima.14. 46. 290. Forma. 59. Operatio.14. Potentia.14.&c.18.

45 Actio naturalis,ſemper præſupponitur aliis actionibus. Ma. q.16.4.c.fi./.4m./.5m.

46 Omnis actio corporis eſt naturalis, quia non operatur, niſi naturaliter.Ʒ.3.cº.1 na.fi.

47 Actio primi principii proprie dicitur operatio, non autem actiones ſecundorum, ſed dicuntur operata. 3ª. q. 19. 1. c.

48 Diuerſæ actiones ad unum effectum,quarum una,eſt ut diſponens, & alia ut perficiens,dicuntur una. 4.d.7.q.1.ar.1. c./.Ʒ.2.cº.57.1m.A./.87.3m.

49 Actio & paſſio conueniunt in una ſubſtantia motus, & ſunt unus motus numero: differunt tamen propriis rationibus, & differunt tantum ſecundum diuerſas habitudines. 1ª.q.28.3.1m./.q.41.1.2m./. q.45.2.2m./.3.c./. 2.2.q.90.5.c./.2. d.40.4.1m./.Meta.11.lec.9.fi./.Phy.3.lec.4.o./.Aīa.5.lec.2.

50 Immo non poteſt eſſe idem accidens numero actio & paſſio,ſed eorum differentiæ,ſunt tantum penes terminos, ſcilicet agens & patiens. 2.d.40.4.1m./.Ʒ.2.cº.57.1m. Reſpondeo Dubio.44. Dum. 34m.

51 Actio ut prædicamentum, dicit aliquid fluens ab agente cū motu.1.d.8.q.4.3.5m. *Accidens.63.74.93.Actio.111.

52 Actio ſpeciem habet a forma agentis. 1ª.q.14.5.3m./.1.2.q.1. 3.c./.3ª.q.19.1.5m./.1.d.13.2.c.prinº./.2.d.40.1.c./.5m./.Ʒ.3. cº.8.1m./.Verit.q.20.1.2m./.Virt.q.2.3.c./.7.17m./. Phy.2. lec. 2.fi.Malum.43.Operatio.3.

53 Actiones differunt ſpecie ſecundum diuerſitatem formarū, quæ ſunt principia earum, licet agentia non differant ſpecie.2 d.40 1.c./ 5m.Homo.40.

54 Principium actionis, primo eſt finis, ſecundo agens, tertio forma,

forma,non autem materia. 1ª.q.105.5.c. uel potentia.2.mº. K. Animal.47.53.

55 Illud quod eſt indeterminatum, uel in potentia, vt ſic non poteſt eſſe principium alicuius actionis. 1.d.45.3.c.

56 Actio ſpeciem naturalem habet ex agente,& termino magis, ſicut & motus, a principio autem intrinſeco eſt naturalis. Poª.q.6.8.c. prinº.

57 Actio quælibet commenſuratur virtuti agentis. Nec aliquod agens naturale, nititur ad agendum id quod excedit ſuam facultatem.2.2.q.130.1.c. Natura.34.

58 Omnibus rebus naturaliter inſunt principia propriarum operationum,quibus eas conuenientes reddant fini ſuo. 4.d.33.q.1.1.c.prinº.

59 Actio eſt in agente ſubiectiue. 1.d.32.q.1.1.c. meº. B./.d.40.q.1.1.1m./.2.d.40.4.1m./.3.d.18.1.4m./.Poª.q 7.9.7m./.10.1m./.q. 8. 2. c. *Appetitus.52.Caput.4.Cóceptio.3.35.Subiectiue.

Dum.35m. 60 Immo actio eſt tantum in patiente ſubiectiue. Meta.11.lec.9.fi./. Phy.3.lec.4.fi.c./. Anima. 3. lec. 2. meº. g. Reſpondeo Dubio. 35.

61 Actiones quæ ſunt in agente,ſunt quaſi perfectio ipſius. Huiuſmodi autem,non ſunt, niſi actiones cognoſcentiũ & appetentis. ℨ.2.c.23.4m.

Dum.36m. Immo non ſolum actiones immanentes, ſed etiam actiones tranſeuntes,ſunt in agente, & ſunt perfectiones ipſius. Poª.q. 7.9.7m./.10.1m./.q.8.2.c.Reſpondeo ſicut Dubio.35.

62 Omne agens habet in ſe formaliter formã, qua agit. Quol. 6.2.c./. Spũ.2.10.c./. Animæ 2.c./. 5.c.meºH./. 16.c. meº.E. Opuſc.9.q.37./.Anima.3.lec.7.fi.t./.Lec.10.Creatura.34.

63 Omnis forma dependens ab agente ſecundum fieri tantum: remanet ceſſante actione eius.1ª.q.104.1.c./.Poª.q.5.1.o.

64 Impoſſibile eſt actionem unius agentis terminari ad formam tantum, & alterius ad ſubiectum formæ, niſi in agentibus ſubordinatis. 1ª. q.118. 2.3m./. 2. d. 18. q.2. 1.5m./. Potenª. q.3.6.21m./.9.21m.

65 Vna & eadem actio procedit a primo & ſecundo agente, non autem a duobus agentibus unius ordinis.1ª.q.105.5.2m.

66 Actiones diuerſorum agentium non poſſunt terminari ad unum effectum,niſi agentia ſint ſubordinata.1.d.37.q.3.3.c./. ℨ.2.cº.87.3m. *Denominatio 6. Aeſtimatiua.3.

67 Non omnis nouitas effectus ponit nouitatem in actione, & mutationem in agente,ſed tantum ſi agens agat ex neceſſitate naturæ,uel actio ſit media inter agens & effectum.2.d.1.q.1.5.11m./.ℨ.2.cº.35.1m./.2m./.Poª.q.3.17.12m./.Opuſ.3.cº.97. *Figura.7. Finis.11.12.63.&c.134.Forma.117.118.

68 Omnis actio potentiæ vel virtutis motæ a ſuperiori potentia, uel uirtute,eſt etiam paſſio.Vnio.5.c.

69 Actio eſt magis propinqua agenti, quàm patienti. 4. d. 9. art.2.q.2.c.fi.

70 Quanto agens eſt potentius,tanto magis poteſt actionem ſuã diffundere ad magis diſtans. 1ª.q.118.1.c./.2.2.q.141.7.1m./. ℨ.2.cº.6.6m./.L1º.3.cº.24.fi.A./.Poª.q.3.4.c.fi. B. *Imprimere.3.Indiuiduum.10.

71 In qualibet actione illud quod eſt ex parte agentis, eſt quaſi formale,& quod eſt ex parte patientis uel accipientis,eſt quaſi materiale.4.d.46.q.2.ar.2.q.3.c.

72 Actio primi agentis eſt prior in mouendo, & poſterior in utẽdo,actibus aliorum ad ſuum finem. 3.d.23.q.3.ar.1.q.1.c.

73 Actiones omnium ſecundorum agentium, fundantur ſuper actionem primi agentis.3.d.23.q.3.ar.1.q.1.c./.4.d.11.q.1.ar. 3.q.1.c.Agens.94.

74 Actionum quarum una eſt regula & ratio alterius, una non impedit ſed iuuat aliam.1ª.q.114.1.3m. *Inſtans.14.&c.

75 Omnis defectus actionis eſt ex defectu principiorum eius. Ver.q.24.7.c. Actio.54.Defectus.13.14. *Intellectus.63.&c. Iuramentum.25.

76 Actio non attribuitur inſtrumẽto proprie, ſed principali agẽti.1.2.q.16.1.c.fi./.2.2.q.172.2.3m./.3ª.q.13.3.c./.q.15.9.1m./. 2.d.35.4.c./.4.d.1.q.1.art.1.q.4.c./. d.3.art.2.q.1.8m./.d.5.q.2. art.2.q.2.1m./.d.8.q.2.3.5m./.d.44.q.1.art.1.q.3.3m./.art.2.q.1. 3m./.d.45.q.2.ar.1.q.3.c./.ℨ.2.cº.87.3m./.L1º.3.cº.24. mº.H./. Verit.q.5.9.c./. prinº./.q.12.8.5m./. Ma.q.7.6.c./. Ro.9.lec.3. meº.C. Agens.6.

77 Actio attribuitur inſtrumẽto ſicut immediate agenti, ſed principali agenti ſicut in cuius virtute agit inſtrumentum. 3ª.q. 66.5.1m.Paſſio.99.

78 Actio inſtrumenti, ſemper attingit ad aliquid ultra ſuam ſpeciem, non autem ſemper ad ultimam perfectionem intentam a principali agẽte.4.d.1.q.1.ar.4.q.1.c.meº.B./.d.8.q.2.3.5m./. ℨ.2.cº.17.3m./.Poª.q.3.9.21m.

▲ Dum.37m.79 Oppoſitum uidetur dicere. 2.d.1. q.1.3. o./. 4.d.8. q.2.3.4m. Reſpondeo ſicut Dubio.301.

80 Vna res poteſt eſſe cauſa actionis alterius rei quadrupliciter, ſcilicet dando ei virtutem, conſeruando, & mouendo ſeu applicando ad agendum, & ſicut agens principale reſpectu inſtrumenti. Poª.q.3.7.c.meº.E.fi.Conſeruatio.9.Cauſa.41.

81 Actio inſtrumenti duplex, ſcilicet ſecundum propriam formam, & ut mouetur a principali agente. Prima eſt alia ab actione principalis agentis,ſecũda uero eadem. 3ª.q.19.1.c./. 2m./.2.c./.q.62.1.2m./.4 d.1.q.1.a .4.q.1.c.meº.B./.Verit.q.22. 13.c./.q.27.4.c./.2m./.Poª.q.3.4.c.meº.E. *Meritum.1.4.9.12. 21.22.26.28.

82 Vnitas & pluralitas actionis duplex, ſcilicet numeralis ex ſubiecto agente, & ſpecifica ex principio quo agens agit, id eſt ex forma.Vnio.5.c. *Miſericordia.28.Natura.15.17.34. Naturale.25. Numerus.18. Ordo.15. Paſſio.99. Peccatum.34.2.

83 Actio poteſt eſſe una & paſſiones multæ,propter unum agens & multa patientia,& econuerſo.ℨ.2.cº.73.meº.A.&c.

84 Si ſit unum agens principale & duo inſtrumenta,dicetur unũ agens ſimpliciter & duæ actiones,ſi autem econuerſo,dicetur econuerſo.1ª.q.76.2.c.

85 Inſtrumentum duas habet actiones, ſcilicet unam inſtrumẽtalem ſecundum quam operatur, non in uirtute propria,ſed in uirtute principalis agentis,aliam propriam, quæ competit ſibi ſecundum propriam formam, ſicut ſecuri competit ſcindere, ratione ſuæ acuitatis, facere autem lectum,inquantum eſt inſtrumentum artis. Non autem perficit actionem inſtrumentalem,niſi exercendo actionem propriam. Scindendo n. facit lectum.3ª.q.62.1.2m.

86 Impoſſibile eſt q̃ eadem numero eſſentialiter ſit actio principalis agentis,& inſtrumenti.3ª.q.19.1.c./.3.d.18.1.4m./.Aīa. 2.c.meº.K.fi.

87 Actionem cuiuslibet agẽtis etiam inſtrumenti, oportet egredi a potentia eius.Poª.q.3.4.c.meº.A.

88 Malum in actione, ſemper cauſatur ex defectu agentis principalis uel inſtrumentalis. Similiter in effectu proprio,uel ex indiſpoſitione materiæ.Sed in patiente,ex imperfectione uel defectu agentis uel materiæ.1ª.q.49.1.c./.3m./.1.2.q.18.2.1./. Ma.q.16.6.c.prinº. Defectus. 13. 14. Malum. 26. 43. Potentia.2.3.14.

89 A diuerſis actionibus idem actum eſt quadrupliciter,ſcilicet propter inſufficientiam agentium, uel quia idem non poteſt ſimul una actiõe,uel effectus nõ eſt unus ſimpliciter, ſed tantum ſubiecto, uel agens unum eſt inſtrumentum alterius. 3.d.18.1.5m. *Principatum. 1.3. Purgat.o. 8. Scandalum. 4.Solicitudo.4.Solitudo.Vermis.1.Vita.6.7.255.

90 Agens agit aliquo dupliciter ſcilicet actione & forma. 1ª.q. 104.1.c./.1.d.32.q.1.1.c.fi.D. Forma.

91 Omnis actio eſt per aliquam formam. 1ª.q.48.1.4m./.q.76.1. c./.3ª.q.19.1.3m./.Spũ.2.c./.Opuſc.9.q.27.Operatio.46.

92 Forma eſt principium actionis.2.2.q.179.1.1m./.1.d.45.3.c./. 4.d.12.q.1.2.o./.d.49.q.2.3.6m./.4.c.prinº.vel potentia 2.

Immo potentia in nobis dicitur eſſe principium actionis. 1ª.q.83.2.c./.1m.2m./.1.2.q.74.1.c./.Reſpondeo ſicut.Actus. 74.Eſſe.73.Habitus.50. B Dum. 37m.

93 Forma non nominat principium actionis, ut eſt in agente, ſed ut reſpicit effectum.1ª.q.14.8.c.

94 Actio non tantum attribuitur formæ, ſed etiam compoſito.Ideo menſuratur ſecundum utrumque.4.d.49.q.2.3.6m. Actus.18.182.&c. Eſſe.15.

95 Actiones ſunt ſuppoſitorum. 1.d.5.q.1.1.c. Iguis. 8.18. Medium.6.&c.Actus 185.Operatio.45.

96 Immo actiones ipſius naturæ. Opuſc.37.cº.4. Reſpondeo, ſicut Dubio.65. Dum.38m.

97 Actionis phyſicæ duplex eſt terminus, ſcilicet generatio, & forma quæ eſt finis generationis. Opuſc.32.cº.2./.Phy.2.fi.

98 Oportet modum actionis eſſe, ſecundum modum formæ agentis.ℨ.2.cº.21.8m./.22.3m./.L1º.3.cº.25.1m./.58.1m./.73. 2m./.Poª.q.3.17.12m./.q.5.3.6m./.Anima.2.7m./. Quol.3.7.c.

99 In formis non ſubſiſtentibus, actio menſuratur ſecundum quantitatem eius quod de forma receptum eſt in ſubiecto, in ſubſiſtentibus vero,ſecundum quòd ſubiectum ſubditur ei magis,& minus.4.d.49.q.2.3.6m./.4.c.prinº.

400 Forma ſubſtantialis, non eſt principium actionis, niſi mediante qualitate.1ª.q.77.1.c./.4m./.3ª./.q.77.3.3m./.1.d.7.q.1. 1.2m./.2. d.14.5.2m./.4.d.12.q. 1.ar.2.q.2.c./. Verit.q.2.14.c./. Poª. q.1.1.11m./.q.2.1.6m./. Spiritu. 11.o./. Anima. 12.c.uel quantitas.28.

101 Qualitatis actio non producit formam ſubſtantialẽ, niſi in virtute formæ ſubſtãtialis.1ª.q.45.8.2m./.q.67.3.3m./.q.115.1. 5m./.3ª.q.77.3.3m./2.d.1.q. 1.4.5m./. d.18.q. 2.3.2m./. ℨ.3. cº. 69.fi.B./.Poª.q.3.8.13m./.Ma.q.4.4.3m./.Anima.12.c. meº.D. fi./.Quol.1.6.3m./.Quol.6.2.c./.Quol.8.3.c./. Quol.9.11.o./.

Meta.

Ac

Meta.7.lect.8.ſi.c.ſi. * Relatio.7.38.40.Sacramentum.3.82.

102 In cognoſcentibus, principia actionum ſunt cognitio, & appetitus, in alijs autem ſunt formæ eorum.4.d.33.q.1.1.c. prin^{o}.

103 Actio ſine corpore, non conuenit formæ quæ vnitur materiæ. Spiritu.2.c. * Tempus.29.&c.

104 Omnis actio cuiuslibet rei, eſt per formam ſpecificam naturæ eius, ſicut per primum principium.4.d.49.q.1.ar.1.q.1.c./.Quol 6.2.c.Agens.84.

105 Forma perfecta, ſecundum eſſe reale, poteſt eſſe principium actionis tranſeuntis, non autem imperfecta 12^{æ}.q.5.6.2^{m}.

106 Actio eſt indicium virtutis, & virtus eſſentiæ, ſolum ſi actio procedit a virtute, & virtus ab eſſentia.4.d.47 q.2.ar.1.q.3.2^{m}

107 Forma vt forma eſt, principium agendi ſimile. Sed non poteſt diſponere patiens niſi perfecta. Anima.2.lect.14.ſi. *Verbum.78.&c. Veritas.4.44.

108 Forma determinata ad vnam operationem, non requirit diſpoſitionem.12^{æ}.q 49.4.c./.1^{m}./.1.d.45.3.c.

109 Formæ dependentes a materia, non habent per ſe operationem. Anima.1.c. Viſio.2. Viuificare.2.

110 In eodem inſtanti acquiritur forma, & incipit actio.12^{æ}.q.113 7.5^{m}./.Verit.q.29.8.3^{m}./.Anima.18.5^{m}.

In cõi. 111 Actio ſecundum primam impoſitionem nominis, importat originem motus, quo remoto, nihil aliud quàm ordinem originis importat.1^{a}.q.41.1.2^{m}./.q.45.3.c. * Actio.51.

112 Oppoſitum uidetur dicere.2.d.40.4.1^{m}./.Ꝫ.2.c^{o}.56.3^{m}. Reſpondeo. Dubio.39°. Du^{m}.39^{m}.

113 Actio proprie eſt, actualitas uirtutis.1^{a}.q.54.1.c. Amor.42.133.&c. Aſſumere.3.c. Compoſitio.16.

114 Actio quædam eſt finis, non autem qualibet.12^{æ}.q.1.1.2^{m}./.q.18.1.2^{m}Ꝫ.3.c^{o},2.ſi./.Po^{a}.q.5.5.14^{m}./.Ethi.lect.1.ſi.c Coniunctio.10.Cõnectus.2.Cultus.11.Diuiſio.16.18.Euchariſtia 29.Habere.1.Habitus.1.2.24.25.Finis.30.

115 Qualibet actio eo modo eſt bona, quo habet eſſe: ſed non eſt bona ſimpliciter niſi habeat plenitudinẽ ſui eẽ.12^{æ}.q.18.1.c.

116 Actio humana eſt bona uel mala quadrupliciter ſcilicet ex genere ex obiecto, fine, circunſtantiis, & huiuſmodi.12^{æ}.q.18.0.q.20.1.2.c./.q.73.7.1^{m}. Actio.49.

117 Eadem actio inquantum multa, poteſt eſſe bona, & mala, non autem inquantum una.3^{a}.82.5.1^{m}./.2.d.40.4.0.

118 Actio ſequitur rem ratione generis, quandoque uero ratione ſpeciei.4.d.33.q.1 1 c.

119 Quod attribuitur alicui ut ab eo in aliud procedẽs ut actio, & relatio, non facit compoſitionem cum eo. Po^{a}.q.7.8.c./.6^{m}.Imaginatio.15.Compoſitio.16.

120 Omnis proceſſio eſt ſecundum aliquam actionem, & econuerſo.1^{a}.q.27.1.c. Incipere.2.&c. Iniuſtitia.4.&c.

121 Actio ſine motu non infert ex ſe paſſionem, niſi grammatice, ut in diuinis.1^{a}.q.41.1.3^{m}./.Quol.4.q.6.0. Iuramentum.25.Lex.45.54.69.&c.Modeſtia.2.&c. Neceſſitas.28. Numerus.18.

122 Actio cum motu eſt ſemper cum innouatione, fieri, & corruptione, non autẽ actio ſine motu.1^{a}.q.41.1.3^{m}./.Quol.4.9.0.

123 In Actione aliqua, poteſt eſſe reſiſtentia dupliciter, ſcilicet vel ex parte agentis, ideſt, quando ex contrario agente, virtus agentis debilitatur, vel ex parte effectus, ideſt, quando ex contraria diſpoſitione effectus, actio impeditur.4.d.11.q.1.ar.3.q.3.2^{m}. Deſiſtere.1.Defectus.2.4.13.14.difficile.2.Agens.43.

124 Actio tantum dupliciter impeditur a contrario ex quo fit generatio, ſcilicet debilitando virtutem agentis, & per in diſpoſitionem patientis. Primum accidit, ſcilicet in compatientibus, ſecundum vero eſt per ſe.4.d.5.q.1.ar.3.q.3.4^{m}. Paſſio.82.83.Poſterius. Prouidentia.30.33.45.Relatio.7.15.16.38.42.60.Religio.102.Reſtitutio.2.4.10.Sapientia.35.36.Seruitus.2.Sterilitas.1.Tempus.6. Vinculum.2. Forma.135. Defectus.3.Diſpoſitio.33.Actiuum.Aer.4.Amor.68.Angelus.635 Anima.15.31.172.203.&c.210.262.286.&c.354.360.Animal.10.Ars.7.22.41.42.Beatitudo.18.19.20.68.117.135.Cauſa.103.Conceptio.3.36.Conſilium.25. Contrarium.26.Cor.11.Corpus.16.Creatio.19.&c.Dæmon.106.108.Denſitas.Effectiuum.Elementũ.18.Femina.2.3.Filiatio.6. Forma.30.59.157.158. Generatio.11.12.23.61.Generatiua.Gratia.1.&c. Habitus.11.38.Ignis.11.18.Imaginatiua.3.Lex.4.10.Lux.2. Magi.7.&c.Malum.41.Motus.11.12.Naturale.4.Paſſio.8.9.10.Propoſitio.9. Prouidentia.37.Ratio.22.Scandalum.3.&c. Scientia.10.130.&c.155.Semen.11.12.Spiratio.2.&c. Subtilitas.2.Virtus.3.86.170.Viſus.7.Chriſtus.163.

1 ¶ A V C T O R in diuinis conuenit tantum patri, quia ſupra rationem principij addit non eſſe ab alio.1.d.29.1.1.ſi.

2 Immo ſpiritus ſanctus a patre, & ſi ab auctoribus conſtendus eſt, ſecundum Hilarium.1^{a}.q.36.4.7^{m}. Reſpondeo. ſi...

Ac

eius Dub^{o}.1133.æternitas.43.Gloria.18.Vita.12.Chriſtus.54 Du^{m}.40^{m}.

¶ Actus uel habitus aliquid dupliciter eſt ordinabile uel non ordinabile in deum, ſcilicet uel ex parte actus, uel ex parte agentis.2.d.24.Lib.1./.Ma.q.9.2.c.

Actio.16.17.33. Adoratio.17. Anima.252.Appetitus.49.96. Baptiſmus.90.Caritas.24.Dæmon.28.29.Excuſatio.3.Gloria 5.6.Honor.26.Inſtitutio.9. Laus.18. Lex.5. Matrimonium.54.120.Memoria.5.6.Meritum.11.13.21.22.26.50.Operatio.20 52.Opinio.7. Peccatum.35.85.137.143.146.180.338.345.355.383.405.424.&c.Pœnitentia.36.&c.45.50.&c.Præceptum 19.67.68.72.84.Prædicari.24.Vti.16.17.18.

1 ¶ A C T V A L I T A S cuiuslibet rei, eſt lumen eius: quia per eam intelligitur. Cauſis. lect. 6. Adam.78.79. Angelus.292.&c.Aſſentire.3. Baptiſmus.104.188.Clauſio.Cogitatio.4.Confeſſio.60. Confirmatio.42. Contemptus.6. Contritio.21.22.27.&c. Dãnatio.16.Delectus.12. Dæmõ.93. Dicere.8.

2 Eſſe eſt actualitas omnis, formę.1.q.3.4.c./.q.4.1.3^{m}./.q.5.1.c./.q.54.1.c./.Po^{a}.q.7.2.9^{m}.Eẽ48 Ench^{a}.191.269.274 Fides.107 111.Filiatio.33.Forma.46.Gratia.154.Hæreſis.112.Ignis 18.Ignorantia.1.Imago.35.Incarnati 10.Maria.59.63.64. Nitor.2.Nox.3.Omiſſio.12.18.Paulus.5.Peccatũ.3.20.21.105.107.113.228.285.287.315.334.340.350.356.373. Pœna.19.57.Pœna.110.128.Prophetia.40. Raptus.8. Sacramentũ.71.80.105.Satisfactio.16 Semen.20. Superbia.2.21. Verbum.6.13.Vnctio.12.Voluntas.50.

1 ¶ A C T V S duplex, ſcilicet primus, & ſecundus.1^{a}.q.48.5.c./.12.q.3.c./.q.111.2.c.ſi./.d 7.q.1.1.2^{m}.2.d.35.1 c./.Po^{a}.q.1.1.c./.Ma.q.1.4.5.c./.q.16.6.4^{m}./.Quol.9.3.c./.Anima.2.prin^{o} c./.Lc.11.0.Angelus.27.Anniuerſarium. Apoſtoli.1.11. Perfectio.6.29. Dſa. Dſo.

2 Actus primo primus eſt, forma. Sed ſecundo primus eſt, eſſe ſecundus autem, eſt operatio. Verit.q.5.ar.10.Actus.71.

3 Actus primus eſt eſſe, ſecundus autem operatio.12^{æ}.q.111.2.c.ſi./.1.d.7.q.1.1.2^{m}. Attritio.2. Bonitas.165.245.&c. Correctio.7.Concupiſcentia.7.12.

4 Actus formę duplex, ſcilicet primus, ideſt, informatio materiæ, & ſecundus, ideſt, operatio, quæ attribuitur ſuppoſito, ante autẽ primus. Verit.q.27.3.25^{m}. Dæmon.29.33.65. Deus.32.34.49. Duratio.0. Elicere.1. Eſſe.31.32.33.41.Eſſentia.3. æternitas.19. Imperare.1.3.10.&c.

5 Actus rectus, & reflexus ſunt idem.1.d.1.q.2.1.2^{m}./.d.10.5.2^{m}./.d.17.q.1.5.4^{m}.Iudicium.1.&c.Libertas.6.Numerus.19.

6 Oppoſitum videtur dicere.1^{a}.q.28.4.2^{m}./.q.87.3.2^{m}. Reſpondeo.Dub^{o}.41°.Obiectum.7. Qualitas.12.vel actio.19. Du^{m}.41^{m}.

7 Quincuplex diuerſitas actuum, ſcilicet ex diuerſitate formali obiectorum, uel principiorum, vel mediorum, vel finium, ſcilicet ultimi vel proximi, uel ex accidentibus horum. Et tantum prima diuerſificat potentias, ſecunda & tertia habitus intellectus, quarta habitus morales, ſed quinta nullum.1^{a}.q.79.10.3^{m}./.2.d.24.q.2.2.5^{m}./.d.40.2.c./.Verit.q.15.2.12^{m} Actio.4.5.&c. Ob.

8 Actus dupliciter ſignificatur, ſcilicet ut cõceptus, & ut exercitus.4.d.8.q.2.ar.1.q.4.ar.1.Ratio.45.&c. Rectitudo.2.

9 Actus dupliciter eſt alicuius potentie, ſcilicet elicitiue, & imperatiue.12^{æ}.q.1.1.2^{m}./.q.6.prin^{o}.K.4.c./.q.8.prin^{o}./.3^{a}.q.85.2.1^{m}./.2.d.24.q.1.2.3^{m}./.d.25.3.c./.3.d.12.q.2.2.c./.d.27.q.2.3.4^{m}./.ar.4.q.3.c./.4.d.15.q.2.ar.3.q.2.4^{m}./.q.3.ar.1.q.3.c./.q.4.ar.7.q.1.1.2^{m}./.Ꝫ.3.c^{o}.138.prin^{o}.1./.Verit.q.14.4.6^{m}. Simonia.11.26.

10 Actus poteſt diminui dupliciter, ſcilicet quo ad facilitatẽ, & quo ad executionem. Ideo omne quod diminuit actum primo modo, diminuit principium eius, ſcilicet formam, non autem ſecundo modo. Ma.q.7.2.16^{m}.

11 In actu eſt duplex modus, ſcilicet ſecundum rationem habitus, ut bene uel male, & ſecundum rationem potentiæ, ut materialiter, uel immaterialiter, & libere. Verit.q.24.4.4^{m}. Viuificare.2.

12 Actus dupliciter dicitur eſſe actus virtutis uel uitij, ſcilicet uel quia eſt a tali habitu, uel quia eſt ſimilis. Ma.q.2.4.11^{m}.

13 Immo actus virtutis aliquando eſt ei diſſimilis. Verit.q.20.3.3^{m}. Reſpondeo. Dub^{o}.42°.

14 Actus dupliciter eſt ſimilis actui, ſcilicet vel quo ad ſpeciem vel quo ad modum. Verit.q.20.3.3^{m}. Du^{m}.42^{m}.

15 Primus actus tranſiens, eſt nobilior actu ſecundo, & finis eius, ſed de immanenti eſt econuerſo. Po^{a}.q.5.15.14^{m}.

16 Actus dupliciter dicitur eſſe moralis, ſcilicet eſſentialiter, & elicitus a uoluntate, & quo ad uſum, ideſt, imperatus.12^{æ}.q.1.1.c./.2^{m}./.3.d.23.q.1.ar.4.q.2.c./.d.27.q 2.3.4^{m}.

17 Aliquis actus eſt, unus numero ſecundum eſſe naturale, & duo in genere moris.12^{æ}.q.20.6.0./.2.d.24.q.3.4.5^{m}.

18 Omnis actus refertur ad duo originaliter, ſcilicet ad agens, & ad principium actionis, ideſt, ad formam.1.d.11.2.c.

29 Actus exiſtendi triplex, ſcilicet quidam potentię omnino im permiſtus, alius ſemper potentiæ permiſtus, tertius medio modo ſe habens. Opuſcul.9.q.47.

30 Actus dupliciter impeditur ab aliquo, ſcilicet per modum contrarii, & ſimplicis negationis.2.d.23.q.1.1.5m./.Ma.q.3.7.c.

31 Actus dupliciter impeditur, ſcilicet per defectum potentiæ agentis, & potentiæ patientis.2.d.33.q.2.1.5m. Actio.124. Defectus.4.

32 Actus dupliciter finitur, ſcilicet per agens, & per ſubiectum, ſicut ex uoluntate artificis recipit quantitatem, & terminũ, pulchritudo domus, ſed calor in lignis terminatur, & recipit quantitatem ſecundum diſpoſitionem lignorum. Et neutro modo actus diuinus eſt finitus. Po[a].q.1.2.c.

33 Actus dupliciter non eſt ordinatus in deum, ſcilicet ex parte actus non ordinabilis, ut omne peccatum, uel ex parte agentis.12Æ.q.21.4.c./.Ma.q.9.2.c.

34 Actus immediate ad deum ordinatur dupliciter, ſcilicet ex parte unius perſonæ, & in perſona totius eccleſiæ. Primus conuenit cuilibet baptizato, ſecundus uero tantum ſacerdoti.4.d.24.q.2.1.2m.

35 Potentia dupliciter eſt actus corporis, ſcilicet informando organum, & in eſſentia animæ.1[a].q.76.8.4m./.3.d.15.q.2.ar.3.q.2.2m./.Verit.q.16.9.3m.

36 Actus rationis ſunt, ſcilicet intelligentia indiuiſibilium, cõpoſitio, & diuiſio, & diſcurſus. Poſter.prin[o].A.I.Perher.prin[o].

Du[m].43[m]. Immo operationes intellectus ſunt tantum due, ſecundum phyloſophum, ſcilicet una quæ uocatur indiuiſibilium intelligentia, alia autem operatio eſt, intellectus componentis, & diuidentis.1.d.19.q.5.1.c./. Spiritu.11.7m./. Quol.5.9.c. Reſponden.Du[o].43[o].

37 Triplex act[9], cui correſpõdet triplex menſura. ſ. eẽ rei tpalis, aẽ rei æuiternæ, & aẽe rei æternæ.1.d.19.q.2.2.c.

Obiectũ. 38 Actus unus non poteſt terminari ad duo obiecta. Quol.9.7.c./.3m.Adam.18.Amor.185.186.

Du[m].44[m]. 39 Oppoſitum uidetur dicere.1.d.1.q.2.1.2m./.d.20.5.2m. Reſponden. ſicut Du[o].103[o]. Angelus.40.

30 Actum oportet proportionari obiectu, & agenti, ſed ab obiecto ſpeciem habet, a uirtute uero uel a potentia agentis habet modum intenſionis.1[a].q.89.6.c./.22Æ.q.26.7.c./.3.d.29.2.3m./.d.31.4.c.

31 Actus dupliciter poteſt immutari, ſcilicet ex parte potentiæ & ex parte obiecti. Verit.q.17.3.c.

32 Poten[t]iæ diſtinguuntur per actus, & act[9] per obiecta.1[a].q.77.3.c./.1.d.17.q.1.4.c./.2.d.44.q.2.1.c./.4.d.7.q.2.ar.1.q.2.c./.d.15.q.2.ar.1.q.1.2m./.d.18.q.1.ar.1.q.1.c./. Verit.q.2.2.1m./.q.15.2.c./.Anima.13.c./.Anima.2.lect.2.prin[o]./.Lec.6.me[o].d./. Appetitus.40. Aſſumere.3.

33 Actus cuiuſlibet potentiæ uel habitus, ſumitur ſecundum ordinem potentiæ uel habitus ad obiectum.22Æ.q.2.2.5.c./.Ma.q.6.19m.

34 Nomina quandoque æquiuocantur ad actus, & habitus, & obiecta.4.d.15.q.1.ar.1.q.1.2m. * Contemplatio.1.12.

35 Nihil ſubeſt potentię habitui uel actui, niſi mediante ratione formali obiecti.12Æ.q.1.1.c./.22Æ.q.1.3.c.

36 Sicut ſe habet actus ad actum, ſic & potentia ad potentiam, reſpectu obiecti adæquati, non autem reſpectu obiecti particularis.22Æ.q.2.2.5.c./.Ma.q.6.19m. * Diuiſio.5. Finis.50.51.84.89.91.130. Fructus.19.

37 Obiectum comparatur ad actum potentiæ paſſiuę, ut principium, & cauſa mouens, ad actum uero potentiæ actiuę ut terminus, & finis eius.1[a].q.77.3.c./.12Æ.q.1.3.c./.Anima.13.c./.Anima.2.lect.6.

38 In omni potentia paſſiua, obiectum eſt naturaliter prius actibus eius.Ʒ.3.c[o].26.7m.

39 Actus in rationem obiecti, & actus in obiectum ſub tali ratione, ſunt eiuſdem ſpeciei, ut uiſio luminis, & uiſio coloris.22Æ.q.25.1.c.

Du[m].45[m]. 40 Oppoſitum uidetur dicere.1[a].q.87.3.2m. Reſpondeo ſicut Dubio.41[u]. * Libertas.1.&c.

41 Omnis uirtus, & potentia eodem actu fertur in obiectum, & in rationem formalem obiecti.22Æ.q.25.1.c./.Ʒ.1.c[o].76.1m.

Du[m].46[m]. 42 Oppoſitum uidetur dicere 1[a].q.87.3.2m. Reſpondeo ſicut Dubio.41[o]. * Memoria.3.&c. Motus.0.

43 Nihil poteſt eſſe obiectum habitus uel actus, niſi obiectum potentiæ ſubiectę utriuſque.22Æ.q.162.3.c.

44 Omnis actus laudatur ex duobus, ſcilicet ex obiecto, & ex qualitate uel modo. Anima.ſi. * Natura.25.30. Obiectum.6.13.15.16.

45 Omnis actus ſecundum ſuam ſubſtantiam habet ſpeciem ab obiecto, ſed ſecundum rationem malitie, ex ſingulis defectibus ſingulas ſpecies habet.4.d.16.q.3.ar.2.q.3.2m.

46 Prima bonitas uel malitia actus moralis eſt ex obiecto conuenienti, ſicut in naturalibus ex forma. Et dicitur bonum uel malum ex genere, ideſt, ſecundum ſpeciem.12Æ.q.18.2.c. * Prędicari.36.37. Quantitas.19. Species.2.

47 Species bonitatis uel malitiæ actuum ex obiecto per ſe ordinato ad finem, continetur ſub ſpecie ex fine. Si autẽ p accidens ſunt ſpecies diſparatæ.12Æ.q.18.7.c./.22Æ.q.11.1.2m.

48 Actus moralis habet ſpeciem ex obiecto, & fine.1[a].q.48.1.2m./.12Æ.q.1.3.c./.q.7.3.3m./.4.c./.q.18.2.3.c./.4.5.6.8.c./.q.19.1.c./.q.58.2.c./.q.60.1.3m./.q.71.1.c./.3.c./.22Æ.q.4.3.c./.q.19.3.4.c./.q.23.4.c./.q.25.1.c./.q.47.5.c./.q.64.7.c./.q.92.2.c./.q.110.1.c./.q.154.1.c./.q.181.2.1m./.1.d.48.1.c./.2.d.22.q.1.1.c./.d.34.2.3m./.d.38.q.1.1.3m./.d.40.1.c./.d.42.q.2.3.c./.3.d.23.q.1.ar.4.q.2.c./.Ʒ.c.c[o].8.1m./.139.2m./.Po[a].q.3.6.12m./.Ma.q.1.1.4m./.q.2.3.1m./.4.c./.6.c./.2m./.10.c./.q.6.c.me[o].ſ./.q.7.4.4m./.q.10.1.2.c./.q.12.3.c./.q.14.2.3.c./.Vite.q.1.2.3m./.q.2.3.10.c./.q.4.4.c./.Quol.3.27.c.

49 Actus moralis eſt bonus uel malus principaliter ex obiecto & fine, ſecundario autem ex circunſtantiis.12Æ.q.18.2.3.4.c./.q.21.1.c./.q.45.6.c./.q.72.2.1m./.Ma.q.7.3.c./.q.10.1.2.c./ Quol.4.16.c. Actio.116. obiectum.14. Actus.187. Circunſtantia.6. vel peccatũ.218. Accidens.55.66. Adam.90. Addere.5. Agens.40.49.&c.73.103.108. Agere.6. Amor.38.46.231.140. Ampliatio. Angelus.27.35.40.44.&c.119.146.159.&c.315.319.374.390.392.463.&c.512.520.&c.532.536.543.562. Anima.22.51.52.60.111.144.190.216.252.254.256.260.268.274.280.337.347.351. Animal.4. Aeuum.2. Antecedens.2.

50 Determinatio actus ad ſpeciem moris, eſt duplex, ſcilicet ex obiecto, & fine.4.d.38.q.2.ar.2.q.2.c.

51 Finis proximus actus, eſt obiectum eius, ſed ordo ad finem remotum, eſt circunſtantia actus. Ma.q.2.4.9m./.6.9m./.7.8m. * Apoſtoli.1.11.29. Argumentum.5. Aſſentire.1. Bonitas.67.77.165. Cauſa.64.97. Cogitatio.69. Color.8. Compoſitio.1.2.3. Concupiſcentia.7. Conſilium.4.23. Contemplatio.1.4.7.11.&c. Contingens.7. Contritio.29.31. Conuenientia.1. Corpus.2.3.30. Corruptio.1. Creatura.34. Credere.7.27. Defectus.12. De ectatio.4.

52 Obiectum comparatur ad actum interiorem ut finis, ad exteriorem vero, vt materia circa quam.12Æ.q.18.6./.c.q.54.1.3m./.q.72.3.2m.

53 Act[9] nõ denominatur a potẽtia, niſi ſit ab ea ſiue reſpectu ad aliam.12Æ.q.8.2.c./.1.d.1.q.1.4m./.2.d.24.q.1.3.1m./. Ethi.3.lec.10.prin[o]. * Deus.32.68.103.133.137.262.327.381. Differentia.7.13. Definitio.30. Diſpoſitio.21.47. Diuiſio.5.8. Educi.1. Elementum.7. Electio.1. Ens.8.16.21.33.

54 Eſſe in potentia, nihil aliud eſt, quàm ordinari ad actum. Ma.q.1.2.c. * Eſſe.1.7.14.33.41.48.57.59.60.

55 Eſſe in actu, & in potentia, non poſſunt ſimul eſſe in eodem, reſpectu eiuſdem.1.d.8.q.3.1.3m. * Eſſentia.3.4. Æternitas.29.32. Euchariſtia.45. Aeuum.5. Fides.40. Fieri.19. Finitũ.3. Fluxus.3. Forma.1.38.46.47.57.61.&c.104.111.174.175. Generatio.27.28. Genus.9.30. Grã.13.65.77.114.118.132.137.141. Guſtus.3. Habere.6. Honor.26. Idea.41. Imago.36.&c. Incipere.4. Indeterminatum. Indiuiduum.12. Indiuiſibile.2.

56 Immo idem reſpectu eiuſdem non ſecundum idem, poteſt eſſe actu, & potentia, Spiritu.10.9m./.Anima.5.c.6.ſ./.2m./.3m. Reſponde Dubio.47[u]. * Infinitum.1.&c.9.28.32. Innocentia.14.15. Intelligibile.2. Intentio.2.3.5.c. Lex.26.&c.121. Liberta.1.6.9. Motus.74. Du[m].47[m].

57 Nulla potentia poteſt eſſe ſine actu. Spiritu.1.c. Materia.3. * Linea.1.2. Luciditas.2. Lumen.18. Lux.13.&c.19. Maria.6. Materia.32.42.50. Matrimoniũ.24.50.&c.120. Melius.3.4. Memoria.5.6.8. Motus.1.&c.13.27.&c.65. Naturale.10. Numen.30.67.

58 Non omnis diuerſitas actuum, ſed tantum formalis facit diuerſitatem potentiarum.1[a].q.77.3.c./.q.79.7.9.c./.10.3m./.12Æ.q.54.1.1m./.2.d.24.q.2.2.5m./.3.d.33.q.1.ar.1.q.1.c./.Verit.q.15.2.c./.13m./.14m./.Anima.2.lec.6.ſi. * Numerus.2. Omiſſio.4. Oratio.12.92. Pars.8.&c.21.&c.45. Participare.9.10. Paſſio.49. Peccatum.320.355.405.414.&c. Pœnitentia.35. Per.3. Perfectio.31.65. Planetę.2. eſſe.50. Poteſtas.18.

59 Non omnis diuerſitas actuum indicat diuerſitatem potentiarum, ſed tantum quando non poſſunt reduci in idem principium. Verit.q.15.1.c.ſi./.2.12m. * Prędicari.34.36.37. Prælatio.13. Priuatio.7. Proportio.1.7. Prudentia.9. Qualitas.22. Quantitas.15.18.25. Raptus.15.16. Relatio.64.89. Relletti. Reſurrectio.36. Sacerdos.15.&c. Sacramentum.9.27.75.81. Sanctificatio.2. Sanguis.2. Scientia.46.65. Seditio.2. Semen.2.14.15.18. Senſibile.5. Senſus.7. Separatio.1. Sigillum.

60 Actus diuerſarum potentiarum, differunt genere.12Æ.q.23.c./.q.54.1.1m./.Verit.q.15.2.13m.

61 Oppoſitum uidetur dicere. Phyſic.7.lec.8.prin[u].d. Reſponden Dubio.48. Du[m].48[m].

Ac

62 Idem actus, poteſt pertinere ad diuerſas potentias. 12ᵉ.q.56. a.1m./ Verit.q.14.4.c./.q.22.13.8m./.q.24.5.c.

Du.m 49m. 63 Oppoſitum videtur dicere. Verit.q.14.4.7m./.4.d.14.q.1.a.3 q. 1.c./.Ver.q.14.4.7 Reſpõdeo. Du°.49°.* Similitudo.26. Simpliciter 5. Species.2. Subiectum.5.6. Subſtãtia.4.11. Succeſſio 6. Som. Tempus.23.39. Timor.13.14.60.70. Totum.15. Tsadoctio.4. Verbum.13.61. Veſtis.4. Viſus.7. Vita 10. Vnitas. 21.22. Vniuerſale.23. Voluntarium.1.8. Volũtas.11. Vti.16. Chriſtus.61.83.126.153.227.

64 Idem actus poteſt pertinere ad diuerſas potentias, ſecundũ diuerſas rationes. & diuerſo ordine, non autem æqualiter, & eodem ordine. 12ᵉ.q.56.2.1m./. Verit.q.14.4.c./.q.22.13. 8m./.q.24.5.c.

65 Vnius potentiæ non poſſunt eſſe ſimul plures actus. 1ª.q. 58.7.2m./.q.62.7.3m./.12ᵉ.q.54.1.3m./.22ᵉ.q.18.1.3m./.4.d.4. q.1.ar.3.q.2.o./.Ʒ.1.c°.76.3m./.Li°.2.c°.60.fi./.Veri.q.15.1.c.

Du.m 50m. Oppoſitũ videt dicere. Verit.q.28.9.1m./.6m. Reſp°. Du°.50.

66 Vnius potentiæ non poſſunt eſſe ſimul plures actus completi perfecti, & diſtincti, niſi ſint ſubordinati. 1ª.q.58.7.2m./. q.62.7.3m./.12ᵉ.q.54.1.3m./.22ᵉ.q.18.1.3m./.4.d.4.q.1.ar.3.q. 2.o./.Ʒ.1.c°.76.3m./.Li°.2.c°.60.fi./.Verit.q.15.1.c.

67 Proximum principiũ actus, eſt uis appetitiua. 22ᵉ.q.58.4.c.

68 Actus, & potentia non ſunt ſemper in eodem genere. 1.d.7. q.1.2.2m.

Du.m 51m. 69 Oppoſitũ uidetur dicere. 1ª.q.77.1.c./1.d.3.q.4.2.c./.Ver.q.8. 3.9.c./.Spiritu.11.c./.Anima.12.c./.20.c./.Ph.1.lec.fi.a.fi. Reſpondeo. Dubio.51°.

70 Actus reſpectu unius potentiæ differunt ſpecie, qui reſpectu alterius potentiæ, ſunt eiuſdem ſpeciei. 12ᵉ.q.18 5.c./. Ma q.2.4.c.

71 In rebus compoſitis eſt duplex actus, & duplex potentia, ſcilicet ad formam, & ad eſſe. Sed in ſpiritualibus non eſt prima potentia. Spiritu.1.c fi.I Actus.2.

72 Qualibet potentia immaterialis, & nulla materialis reflectitur ſuper actum ſuum. 1ª q.87.3.3m./.223.q.25.2 c./.1.d 17 q.1.5.3m./.3.d.23.q.1.2.3m./.Ʒ.4.c°.11. prin°.H./. Verit.q. 22.12.c./.poſter.prin°.

73 Principium actus eſt potentia, & obiectum, ideo actus poteſt immutari ex parte vtriuſque, ſed ex parte potentiæ a ſolo deo, niſi per accidens in organicis. Verit.q 27.3.c.

74 Potentia eſt principium actus, quo ad ſubſtantiam eius, ſed habitus quo ad formam, & perfectionem actus. 4. d.49.q.1. ar.2.q.2.2m /.Ʒ 4.c°.7 3m./. Virt.q.1.11.4m. Potentia.1. &c.

75 Actus eſt prior potentia. 1ª.q.82.3.2m./. Meta.9.lec.7.8.9.o./ Lib°.12.lec.4.fi./.lec.5.fi.c./.lec.6.prin°.A. B.C.D.E.F.8.9.o./ Lib°.12.lec.4.D.

Du.m 52m. Immo actus eſt poſterior potẽtia. 1ª.q.77.3.1m. Reſpondeo. Dubio.52°.

76 Actus in diuerſis eſt prior potentia, ſed in eodem eſt poſterior ſecundum tempus. 1ª.q.3.1.c./.8.c.fi./.q.77.3.1m./.q.82. 3.2m./.q.85.3.1m./.q.94.3.c./.12ᵉ q.50.2.3m./.1.d.7.q.1.1. 1m./.2.d.1.q.1.1.c./.d.4.3.1m./.Ʒ.1.c°.16.2m./. Lib°.2.c°.16. 10m / 78.fi.G./.Verit.q.13.1.10m./. Potentia.q.6.6.c./.q.7.1. c.prin°./.Ma.q.4.3.c.fi./. Virt.q.4.3.c.prin°./. Spiritu.1.c.10. c./.3m./. Quol.5 19.c./. Opuſc.31./.Meta.lec.12.me°.c E./. lib°.3.lec.fi.c.F./.lib°.7.lec.2.prin°.c.D./.lib°.9.lec.7.8.9.o./. lib°.12.lec.4.fi.L./.lec.6.me°.D./.Lib°.3.&c./. Lib°.7.lec.2.c. D./.Lib°.9.lec.8.9.o./ Lib°.12.lec.4./.Anima.2./.Lib°.3.lec. 10/.lec.11.fi./.

77 Actus ſemper ſuperat potentiam in bono, & malo. 12ᵉ.q.71. 3.c./.2.d.19.4.3m./.d.44.q.1.1.2m./ Potentia.q.7.2.9m./. Meta.9.lec.11.o.

Du.m 53m. 78 Oppoſitum uidetur dicere. 1ª.q.25.1.2m. Rñdeo Dubio.53.

79 Potentia ſecundum quòd ordinatur ad actum, habet rationem boni. Ma.q.1.2.c./.8m.

80 Potentia naturalis eſt imperfecta, niſi reducatur ad actum, non autem obedientialis. Verit.q.8.4.13m.

81 Oppoſitum uidetur dicere.2.d.24.q.2.2.1m. Reſpondeo Dubio.54°.

Du.m 54m. 82 In potentiis ordinatis actus potentiæ ſuperioris eſt ſicut forma actus potentiæ inferioris. 12ᵉ.q.13.1.c./.q.17.4.c.fi /.3.d. 27.q.2.ar.4.q.2.2m./. Verit.q.14.5.c.

83 Actus potentiæ inferioris ſe habet ut materiale reſpectu actus potentiæ ſuperioris, & ille, ut formale reſpectu eius. 12ᵉ.q.17.1.4.c.

84 Nullus actus finitur, niſi per potentiam receptiuam eius Opuſc.3.c.18.

85 Potentia non eſt imperfecta, ſi non reducatur ad actum, niſi per eum habeat, ſuum complementum. Verit.q.2.10.3m./. Potentia.q.5.5.7m.

86 Potentia actiua perfectior eſt actu, qui eſt effectus eius. Verit.q.4.6.3m.

87 Potentia actiua non diſtinguitur contra actum, ſed in eo fundatur. 1ª.q.25.1.1m./. Verit.q.21.6.3m.

88 Oppoſitum uidetur dicere. Spiritu.11.c. Reſpondeo Dubio 55°. Du.m 55m.

89 Nullus actus producitur perfecte ab aliqua potẽtia actiua, niſi ſit ei cõſimilis per aliquam formam, quæ ſit principium eius. 22ᵉ.q.23.2.c.

90 Potentia non eſt imperfecta, ſi non reducatur ad actum primum, qui eſt propter actum ſecundum quem habet. 2.d.24. q.2 2.1m./. Verit.q.8.4.13m./.q.10.8.fi.

91 Actus, paſſio, & diſpoſitio unius potentiæ, eſt cauſa talium in alia potentia. Ma.q.8.3.6m./.8m./.14m.

92 Poteſtates infuſæ, & naturales, ſunt priores actibus, acquiſitæ, vero, ſunt poſteriores. 4.d.25.q.2.ar.1.q.2.c. Habitus.

93 Habitus eſt actus primus, non autem ſecundus. 12ᵉ.q.49.3. 1m./.2.d.27.1.3m.* Abraham.26. Abſoluere.32. Acolytus.1. 3.4.5. Addiſcere 2. Admiratio.3 5. Adoratio.1.4. Agilitas.4.

94 Habitus dupliciter poteſt habere ordinem ad actum, ſcilicet ſecundum rationem habitus, & ſecundum rationem ſubiecti, id eſt, potentiæ. 12ᵉ.q.49.3.o.

95 Habitus dupliciter inclinat ad actum, ſcilicet ad exercitium & ad modum, id eſt, recte, ſecundum conuenit omni habitui, primum autem appetitiuis tantũ. 4.d.49.q.3.ar.5.q.3.2m.

96 Species habitus diſtinguuntur ſecundum ſpecies actuum. 1ª.q.83.2.c.ut character.25.* Appetitus.63.74.86. Ars.48.49 Artifex.4.5. Aſſimilatio.14. Aua.27. Auerſio.2. Augmentum.10. Aureola 3.13. Baptiſmus.90.&c. Beatitudo.127.&c. 140.170. Beatus.8. Bis. Certitudo.24. Circumciſio.2. Clauis. 5. Cogitatio 10.&c.11.45. Conceptio.31. Conſcientia.1.2.6. 7.8.14.&c.

97 Idem actus poteſt a diuerſis habitibus informari, & ſic ad diuerſas ſpecies reduci. 22ᵉ.q.4.3.1m./.Ʒ.3.c°.138. me°.A.c.

98 Idem habitus poteſt habere diuerſos actus eiuſdem rationis ordinatos, quorum unus ſequitur ex alio, & fit mediante priori. Sed habitus non definitur, nec denominatur niſi a primo. 22ᵉ.q.28.4.c /.q.29.4.c./.q.51.2.3 c./.q.161.2.3m./. Verit.q.27.5.18m.

99 Actus unius uirtutis, uel uitij, ordinatus ad finem alterius efficitur ſpecies eius. 22ᵉ.q.154 10.c./.1m./q.181.1.3m. Vſuc. 5./.2.c./.Ʒ.3.c°.138.me°.A.&c./. Virt.q.2.3.c.* Docere.1.2. Donum.22.32.33.37. Dos.9. Electio.17.20.

100 Finis operis dat ſpeciem propriam actui, non autem finis operantis, ſed quaſi communem, ſecundũ quod actus imperatus, ſumit ſpeciem habitus imperantis. 2.d.40.2.c./.3m./.4. d.16.q.3.ar.1.q.2.3m Finis.13 .oei Operatio.3.* Eleemoſina. 1.&c.33.35.36.

101 Quilibet actus proportionaliter habitui intenſus, auget eum, uel ad hoc diſponit, non autẽ remiſſus. 12ᵉ.q.52.3.o./. 4.d.12.q.2.ar.1 q.1.1m.* Excommunicatio.1. Felicitas.1. Feruor.1. Fides.16.108.&c. Vi memoria.16.

102 Actus vel habitus non habent rationem radicis, ſed rationem rami. 1.d 5.q.1.3.c./.1m./.d.22.q.1.1.7m./.d.42.q.2.1.c./. 2m /.3.1m. Charitas.10. Superbia.17.

103 Oppoſitũ videtur dicere. 12ᵉ.q.84.1.c./.2m./.2.c./.22ᵉ.q.119. 8.1m./.Ma.q.8.1.1m./.16m./.17m./.2.c.fi./.14m./.q.14.4.2m./.q. 15.4.2m./.Iob.4. Ro.7.lec.2.prin°.D./.1ᵉ.Cor.11.lec 4. prio°. H./.1ᵉ.Th.6 c.lec.2.prin°.F. Reſpondeo. ſicut Du°.1144°. * Finis.2.&c.50.84.89.91.110.&c.124.125.130. Fructus.19. Frui.2.c.11.88.118.137.141. Habitus.1.2.15.&c.24.25.37. 42.&c.59.66.&c.76.79.81.&c. Hereſis.8.68.141.152.&c. Ignorantia.2.3.22. Iudicium.1.&c.41. Iuſtificatio.4.18.35. Iuſtus.9. Latria.2.3.6.8. Laus.3.4.7.18. Lectoratus.4.&c. Du.m 56m.

104 Diuerſi actus quorum unus eſt ratio alterius, non diuerſificãt habitum. 22ᵉ.q.28.4.c./.3ª.q.8.5.2m./. Virt.q.5.4.c./.6m.

105 Oppoſitum videtur dicere. 1ª.q.87.3.2m. 12ᵉ.q.52.3.c./.q.54. 2.2m./.4.d.38.q.2.d.2.q.2.c. Reſpondeo Du°.57°.* Notitia.1. Obedientia.13.15.23. Du.m 57.m

106 Vnius habitus eſt tantum vnus actus. Verit. q.14.4.c.prin°. * Origo.4. Patientia.1.10.180.187.334.338.405. Du.m 58m

107 Oppoſitum uidetur dicere. Verit.q.27.5.18m. Reſpondeo. Dubio.58°.

108 Habitus acquiſitus, ſemper reddit actum ſimilem actui a quo generatus eſt, ſecundum ſpeciem, non autem ſecundũ modum. 1ª.q.89.6.3m./.12ᵉ.q.78.2.2m./. Verit.q.20.3.3m./. Verit.q.1.9.13m. Precas.1.6.7.21.

109 Oppoſitum uidetur dicere a ſimili. 12ᵉ.q.51.4.3m./. Virt.q. 1.10.19m. Reſpondeo. Dubio.59°. Du.m 59m.

110 Actus elicitus, & imperatus ab eodem habitu, determinatur ad eandem ſpeciem moris materialiter, id eſt, ex obiecto, & formaliter, id eſt, ex fine. Si uero eliciatur ab vno habitu, & imperetur ab alio, determinatur, ad diuerſas ſpecies. 4.d.38. q.2.ar.2.q.2.c. Ob.

111 Actus habens habitum determinatum a quo imperetur, & non a quo eliciatur, determinatur ad aliquam ſpeciem moris ex parte finis, & nõ ex parte obiecti 4.d.38.q.2.ar.2.q.2.c. * Præceptum.18.19.84. Prophetia.60.

112 Actus unius habitus, imperatus ab alio habitu, accipit formaliter ſpeciem moralem ab eo, non autem habitus ab habitu Virt.q.1.10.10m.

113 Idem actus ſpecie naturæ, pôt eſſe in diuerſis generibus moris, ſcilicet virtutis, & vitij.12ξ.q.1.3.3m./.q.18.5.c./.3m./.6.3m./.7.c./.1m./.10.3m./.q.20.6.0./.q.72.6.c./.22ξ.q.99.2.2m./.3.2m./.2.d.40.1.4m./.4.0./.d.42.q.1.1.c/.3.d.23.q.3.ar.1.q.3.c/.4.d.1.q.2.ar.5.q.3.3m./.d.16.q.3.ar.1.q.2.2m./.d.17.q.1.ar.4 0.2.c.fi./.Ma.q.2 4.0./.6.3./.q.7.3.c./.Virt.q 1 4.c /.q.2.3.c. Actio.42. Timor.59.&c.virtus.97.* Punitio.1.2. Radix.2. Religio.13.&c.38.

114 Actus prius cognoſcitur, quàm habit°. 3. d.23.q.2.1.c./.5m./. verit.q.10.9.0. Habitus.15. * Reſiſtere 1.2.

115 Habitus reſpectu aliquorum actuum ſunt neceſſarij.12ξ.q.49.4.0. q.50.0. Simonia.11.26.28. Sindereſis.1.5.

116 Actus eſt cauſa finalis habitus, qui eſt cã efficiens ſui actus. 12ξ.q.51.4.3m./.q.71.3.3m. Virt.q.1.12.5m. * Spes.4.14.45.&c.

117 Habitus ex quibuſdam actibus generatur in agente habentem ſe etiam principium paſſiuum, non autem in alijs.12ξ.q.51.2.0./.q.63.2.0./.Ma.q.2.11.4m./.6m./. Virt.q.1.9.c./.10m./.11.13m. Vnctio.15. * Spirituale.2. Spõſa.5. Status.2. Subdiaconus.1.4.6.

118 Ex multis actibus rationis oportet cauſari habitum opinatiuum, etiam ex parte intellectus poſſibilis.12ξ.q.51.3.c.

119 Quantum ad inferiores vires apprehenſiuas neceſſarium eſt eoſdem actus pluries reiterari, ut aliquid firmiter memoriæ imprimatur.12ξ.q.51.3.c.fi. Memoria.119.

120 Habitus corporales quandoque generantur ex uno actu forti. Et etiam in intellectu poſſibili ſcientia, nõ autem opinio, nec in intellectu paſſiuo, nec in appetitu, ſed tantum ex multis.12ξ.q.51.3.0./.q.71.4.c /.1.d.17.q.2.3.0./.Vir.q.1.9.11m./.13m. Habitus.2. * Subſiſtentia.1. Verecundia.2.4.11.12.16.79.80.81. Vitioſitas. Vnctio.15. Votum.2.21.25. Vox.20.

121 Habitus ut habitus non poteſt corrumpi per unum actum ſolum, niſi remouendo cauſam habitus.12ξ.q.71.4.c. * Chriſtus.61.78.83.101.102.104.

122 Actus ſimpliciter excedit habitum, in bono, & in malo. 12ξ.q.71.3.0.

Du.60. 123 Oppoſitum uidetur dicere, quia habitus eſt, principium actus, & finis e°.1a.q.25.1.2m./.3.d.36.E.fi. Reſpon°. Du°.59.

124 A Duos actus non poteſt unus habitus cauſare, ſimul & ſemel.1a.q.62.7.3m./.Verit.q.27.5.18m.

Du.58. 124 B Oppoſitum uidetur dicere a ſimili. Verit.q.14.4.7m. Reſpondeo ſicut Dubio.58.

Moral. 125 Actus dicitur moralis, & humanus, e uoluntate.1a.q.48.1.2m./.12ξ.q.1.1.0./.3.c./.q.6.prin°./.q.7.4.c./.q.10.1.c./.q.18.5.6.9.c./.q.71.6.c./.q.74.1.c /.22ξ.q.23.8.c./.q.106.5.1m./.q.110.1.c./.3a.q.19.2.0./.2.d.24.q.3.2.c./ d.25.3.3m./.d.40.1.0./5.c.b.E./.7m./.d.24.q.1.1.c./.3 d.23.q.1.a.4.q.2.c.2m./.d.27.q.2.3.4m./.d.33.q.1.ar.2.q.3.3m./.4m./.ℨ.3.c°.9.prin°./.10.mc°.G./.Verit.q.5.10.c /.q.25.5.c./.Ma.q.1.1.4m./.q.2.2.13m./.4.c.3m./.q.7.3.6.c./.Virtu.q.1.2.5m./.4 c./.12.15m./.Ethic.prin°/ Amicitia.42. Auaritia.5.17.27. Beatitudo.1.19.20.24.25.48.&c.127.128.129.

126 Actus dicuntur humani uel morales ſecundum q̃ ſunt a ratione deliberata, vel ſecundum quod obediunt rationi. 12ξ q.1.1.c./.3.c.mc°.C. q.18.5.9.c./ q.19.1.3m./ q.58.2.c./.q.63.2.c./.4.100.1.c./.q.104.1.c./.3m./.12ξ.q.152.1.c B./.3a.q.19.2.c./.2.25.q.1.3.c./.Ma.q.7.6.c. Actio.37.43. Actus.49. Homo.33. Finis.99. Habitus.14. Iudiciũ.16. Voluntas.37.

127 Actus moralis non ſpecificatur ex fine ultimo, ſed ex fine, primo.12ξ.q.1.3.3m./.q.60.1.3m./.22ξ.q.11.1.2m./.q.19.3.c./.q.66.4.2m./.2.d.40.2.c./.2m./.3m./.3.d.38.1.3m./.4.d.16.q.3.ar.1.q.2.3m./.Ma.q.2.4.9m./.6.9m./.q.8.1.14m./. Virt.q.1.10.9m./.12.1m. * Conſenſus.4.6. Contemplatio.1.3.7.13.&c. Datio.3. Defectus.17.19. Dęmon.65.91 Diaconiſſa. Difficile.9.&c. Docere 1.2. Dominium.4.&c. Donum.22.32.33.34.36. Duratio.1.5.3.4.8 Aedificare.1. Electio.4.11. Epiſtola.4.

128 Omnes actus humani ſunt a libero arbitrio.2.d.25.q.1.3.c. * Excommunicatio.1.3. Excuſatio.3. Feruor.4.

129 In actibus moralibus uoluntas eſt primum mouens.12ξ.q.1.1 c./.22ξ.q.110.1... Fornicatio.1.18. Homicidium.1. Homo.37. Iactantia.2.6. Ignorantia.2.3.22.29. Impudicitia. Infidelis.8.9 10. Ingratitudo.9. Innocentia.4.11. Inſtrumentũ.7. Iraſcibilis.4. Iuramentum.1. Iuſtitia.1.14. Liberum.25.&c. Luxuria.2.3.4.5.17.18.24. Macula.7.8.9.15. Modus.4.

130 Omnis actus moralis eſt immanens, & in voluntate ſubiectiuæ, & effectiuæ.12ξ.q.74.1.0.

131 Duplex eſt cauſa interior actus humani, ſcilicet immediata idest ratio, & uoluntas, & remota, ſcilicet apprehenſio ſenſitiua, & appetitus ſenſitiuus.12ξ q.75.2.c. Mors.1. Mulier.6. Minus.2. Nocere.3. Obiectũ.14.&c. Ordinatio 2.5. Ordo.5.71.72.77.82.83. Pater.18. Permiſſio.5. Politica.3. Præceptatio 1.2.

132 Principium actus moralis eſt quadruplex, ſcilicet res apprehenſa uis apprehenſiua, uoluntas, & uis exequitiua Contra.3.c°.10 mc°.H. Prælatio.14. Probitas. Prouidentia.30.33.44. Punitio.1.2. Reatus.4.6. Regula.1.5.5. Religio.13.14.15.16.82.99. Satisfactio.1.3.14. Superbia.12.15.17.33. Theo°.20.21. Vitioſitas.

133 Corpus per accidens ſe habet ad actum moralem, qui non conſideratur per ſe, niſi ſecundum ea quæ ſunt animę: ad quam paſſiones animæ ſe habent materialiter, ratio vero formaliter, & completiue. 22ξ.q.152.1.c. * Vitium.7. Vſura.4.29.30.37.42.44.56.62.

134 Idem actus numero moralis ſiue humanus, eſt actio, & paſſio. 12ξ. q.1.3.c./. Ma. q.2.11.4m./.6m./. Virtu.5.c. Actio.49. Oppoſitum uidetur dicere.2.d.40.4.1m.fi./. Cõtra.1.c°.55.3. Reſpondeo ſicut Dubio.34.

135 Principiũ actus humani ẽ triplex, ſcilicet primum mouens uel imperans idest, ratio uel uoluntas, mouẽs motum, idest, appetitus ſenſitiuus, & motum tantum, idest membra. Virt. q.1.4.c. Du.61.

137 Actus moralis inquantum eſt bonus uel malus, habet rationem rectitudinis, uel peccati, 12ξ. q.21.1.0./. Ma. q.2.2.3m. Bonus.

138 Aliqui actus ſunt indifferentes ſecundum ſpeciem, non autem omnes. 12ξ. q.18.9.0./.1.d.1.q.3.2m./.2.d.40.q.1.5.c./.Ma.q.2.4.5.0./.Quol.9.15.c. Defectus.19.

139 Omnis actus poteſt non bene fieri, per defectum alicuius circumſtantiæ. Ma.q.2.1.19m./.4.2m./.Virt.q.3.1.c.fi./.4m.

140 Aliquis actus eſt ita ſecundum ſe malus, quòd non poteſt bene fieri.12ξ.q.110.3.c./.Ma.q.2.4.2m./.q.7.1.18m./. Virt.q.3.1.c.fi./.4m. Quol.8.14.c./. Quol.9.15.c.

141 Actu aliquis in brutis eſt laudabilis, qui in homine uituperabilis eſt.2.d.24.q.3.2.5m./.d.37.q.1.1.3m.

142 In actibus humanis dicitur pulchritudo ex debita proportione uerborum uel factorum in quibus lumen rationis reſplendet. & dicitur turpitudo, quando hoc non eſt.1ξ. Cor.11.lec.2.prin°.C.

143 Actus moralis inquantum eſt bonus uel malus, habet rationem laudabilis uel uituperabilis. 12ξ.q.21.2 0./.3.d.24.ar.3.q.1.c./.4.d.16.q.3 ar.1.q.1.1m./.q.6.2.3m. Ma.q.2.2.3m. Paſſio.69.7. Voluntarium.10. * Abominatio.

144 Et rationem meriti, uel demeriti.12ξ.q.21.3.0./.2.d.40 5.0./.4 d.16.q.3. artic.1.q.1.1m./. Ma.q.2.2.3m. Anniuerſarium.

145 Actus eſt laudabilis reſpectu agentis, & meritorius reſpectu finis. verit.q.29.7.2m.

146 Actus menſuratur ad duo, ſcilicet ad obiectum, & ad uoluntatem. Ex primo habet ſpeciem bonitatis, ex ſecundo autem rationem meriti.3.d.30.3.c. * Auerſio.2. Augmentum.10. Bonitas.165.243.&c. Cælum.111. Cogitatio.10.&c. Continentia.9. Cultus.12. Decimę.4. Dęmon 65.

147 Non omnis actus humanus, & ſingularis eſt meritorius uel demeritorius. Ma. q.2.5.7m. Medium.10. Dominium.4.7. Ebrietas.1.9.12. Electio.20. Elemoſina.36. Euentus. Excommunicatio.1.3. Excuſatio.3.

148 Ad bonitatem rei non ſolum exigitur bonitas finis ultimi quem reſpicit uoluntas intendens: ſed etiam bonitas finis proximi, quem reſpicit voluntas eligens. Et ideo non ſequitur, quòd bonitas uoluntatis intendentis, ad bonitatem actus ſufficiat.2.d.40.2.c /.3m./.4.d.16.q.3.ar.1.q.2.3m. * Actus 127. Peccatum.63. Impersonale. Infidelitas.8. Ira.5. Liberalitas.5.6. Medium.10. Melius.3.4.

149 Actus eſt bonus dupliciter, ſcilicet uel ut in genere moris, uel ut meritorius.12ξ.q.109.2.c./.5.c. Infidelis.8.

150 Bonitas actus duplex, ſcilicet ex obiecto, & ex fine. Prima eſt materialis reſpectu ſecundæ. Ideo ſecundam uoluntas attendit, & penes eam meritum potius conſiſtit.12ξ.q.18.6.c./.3.d.30.3.c./.6m. Peccatum.210. ut Meritum.16. * Negligentia.2.3.4.5. Offenſa. Probitas. Sacrificium.15.22. Vitium.7.

151 Gradus bonitatis uel malitiæ actuum triplex, ſcilicet primus ſecundum genus uel ſpeciem, ſecundus ſecundum circumſtantias, & tertius ex habitu.2.d.46.5.0./.d.41.q.1.2.c./.3m./.Ma.q.2.4.11m./.Quol.4.16.c.

152 Actus humanus eſt bonus dupliciter, ſcilicet ex genere, idest, cadens ſuper debitam materiam, & ex circumſtantiis. Quol.4.16.c./. Quol.5.10.c.

Ac

153\. Bonitas actus humani quadruplex, ſ. ſecundum genus, ſpeciem, circuonſtantias, & finem. 12E.q.18.4 c./.q.73.7.5m./.2.d.36.5.o./.Ma q.2 4.5m./.5.c./.q.7.4.c.

Ob. 154 Actus dicitur bonus uel malus dupliciter, ſcilicet formaliter, id eſt ex obiecto, ſcilicet ſolus actus appetitus, & materialiter. 3.d.23.q.1. art.4. q.1.c./. q.2.art.4.q.1.c./.4.d. 38.q.2.art.2.q.2.c.

Dum.62. 155 Oppoſitū uidetur dicere. 12E.q.55.4.1m./.5m./Vir.q.1.a.1m./.7m. Reſpondeo Dubio.62.

156 Ad perfectionem actus cauſati ex duplici principio, requiritur perfectio utriuſque principii. 12E.q.56.4.c./.q.51.3.2m./.q.65.3.1m./.22E.q.4.2.5.c./. Ver.q.2.5.6.c. Vir.q.1.4.c./.9.9m./10.c./. Ro.lec.6.meo.G.

157 Bonum & malum ſunt differentiæ eſſentiales actuum humanorum. 1a.q.48.1.2m./. 12E.q.18.5.6.o./.q.54.3.c./.2m./.2.d.27.2.2m./.d.34.3.3m./.d.37.q.2.2.4m./.d.40.1.o./. Ma.q.2.4.10m./. Vir.q.1.2.3m. Actio.39. Bonitas.157.

158 Bonum & malum ſunt differentiæ eſſentiales actuum eli[ci]torum a uoluntate, ſed per accidens actuum aliarum potentiarum ut ſunt imperati a uoluntate. 12E. q.18.6.o./. q.19.1.o./.2.d.40.1.o.

159 Omnis actus deliberatus eſt bonus uel malus moraliter. 12E.q.18.9.o./. 1.d.1. q.3.3m./. 2.d.40.5.o./. 4.d.26. q.1.4.c./. Ma.q.2.5.o.

160 Actus noſtri dicuntur morales ex hoc quòd ordinantur a ratione ad finem uoluntatis, ex hoc habens rationem boni uel mali. 4.d.16.q.3.art.1.q.1.c./. Ma.q.2.4.6.c. Bonitas.231. Malum.39.

161 Actus menſuratur ex ratione agendi, ſicut miſericordia ex miſericordia, & amor dei ex bonitate eius. 3.d.27.q.3.3.c.

162 Bonum & malū in actibus humanis dicitur p cōparationē ad rationē. 12E.q.18.5.c./.1m.8.c./.2m./.10.c./ q.19.1.3m./.q.21.1.c./. q.24 2.3.o./. q.34.1.c./. q.66.1.c.Z.3.co.9.1m./.107.6m./.139.3m./.Ma q.2.4.6.c.

163 Bonitas uel malitia moralis principaliter in uoluntate conſiſtit. 12E.q.34.4.o./q.88.4.c./.Z.3.co.20.ſi.B.

164 Actus eſt malus dupliciter. ſ. quo ad ſubſtantiā actus, & quo ad intentionem agentis. 2.d.7.q.1.2.c.prino.

165 In actibus humanis aliqua ſunt recta, ſecundum ſe, aliqua vero per legem. Z.3.co.129.

166 Idem numero actus in genere naturæ poteſt eſſe bonus & malus moraliter, nō autem unus numero in genere moris. 12E.q.20.6.o./.q.88.4.c./.Lec.3.4./.22E.q.55.4.1m.

Dum.63. 167 Oppoſitum uidetur dicere. 2.d.27.2.1m. Reſpo. ſicut Duo.63. * Artifex 2.&c. Caput.4. Confeſſio. 1.6. Conſecratio.14. Creatio.2.24. Delectatio.60 88. &c. Eccleſia.8. Aedificari.1. Excuſatio.3. Fornicatio.18. Homo.33. Humilitas.15. Iactantia.2.6. Iuſtitia.5.&c. Ipocriſis.2. Legiſlator. 1.3.4.5. Lex.26.&c. 92.128.129.142.167. Maleficium.2. Miniſter. 7. &c. Odium.4. Proceſſio.55. Regnum.4. Temperantia. 16. Virginitas. 7.

Exterior. 168 Actus exterior & interior cadunt ſub præcepto legis dei. 3.d.40.1.c./.Quol.4.24.c.

169 Actus & motus exteriores, ſunt ſigna diſpoſitionis interioris. 22E.q.16.1.1m./.3m./. Periher. Lec.2.prino.a.

170 Actus exteriores ſunt ad finem interiorum, qui ſe habēt ut finis, ſcilicet credere diligere & ſperare. Ideo ſecundi quæri debent in infinitum, primi autem cum menſura diſcretionis. Ro.12.lec.1.meo.K.

171 Actus exteriores diuerſimode ad diuerſas uirtutes pertinēt. 22E.q.32.1.c./.q.168.1 o.

172 Exteriores actus ad illam uirtutem referuntur, ad quā pertinet illud quod eſt motiuum ad agendum. 22E.q.32.1.c.

173 Actus exterior eſt bonus uel malus a uoluntate eligente, nō autem intendente. 2.d.40.2.o./. Ma.q.2.2.3m. Voluntas.37.

174 Actus exteriores non ſunt actus uirtutis nec uitii, niſi ſecū dum quòd a uoluntate imperantur. Ma. q.2. 2.3m./. 13m. Voluntas.94.

175 In actu exteriori inuenitur peccatum, ſicut in interiori. 12E.q.81.1.3.c./.2.d.35.4.o./. 3.d.33.q.2.art.4.q.2.5m./. Z.3.co.10.meo.G./Ma.q.2.2.o./.q.4.1.c./.q.7.6.c.

176 Actus exterior ut peccatum & uituperabile, comparatur ad actum uoluntatis ut materiale ad formale & rationem. 12E.q.18.7.c./.2m./. Verit.q.25.5.10m./. Ma.q.2.2.5m./. 6m./. 3m./.10m./.11m./.12m./.13m.

177 Actus uoluntatis eliciti, per ſe ſunt in genere moris, non autem actus aliarum potentiarum, ſed tantum per accidēs ut imperati a uoluntate. 12E.q.18.6.c./.4.d.40.1.c./.4m./.3.d.23.q.1.art.4.q.2.c./. Ma.q.2.2.13m.

178 In actibus exterioribus membrorum non eſt principaliter peccatum, ſed inſtrumentaliter tantum. 12E.q.74.2.3m./ q.83.1.c./.2.d.35.4.o./ Z.4.co.91.3m./. Veri.q.25.5.11m./.12m./.14m./.Ma.q.7.1.15m./.6.c.

179 Peccatum & ratio mali principalius, id eſt prius eſt in actu exteriori, ſecundum ſe malo, ut in apprehenſione, quam in uoluntate, ſed principaliter, id eſt completiue eſt econuerſo. In exequutione uero eſt utroque modo principalius in uoluntate. Sed in bonis ſecundum ſe, ſed in malis ex intentione eſt principaliter omnibus modis in uoluntate. Ma.q.2.3.o.

180 Malitia actus peccati ex defectu debitæ proportionis ad finem, quæ eſt ex debita commenſuratione circunſtātiarum. 4.d.16.q.3.ar.2.q.1.c.

181 Actus exterior & interior ſunt unum peccatum quando ſunt ſimul, ſed ſeparati ſūt duo. 2.d 42.q.1.1.c./.L.1.prino./3.d.40.1.1m./.Ma.q.2.2.8m.11m.

182 Actus attribuitur ſuppoſito. 1.d.5.q.1.1.c./. d.7.q.1.1.2m./. Ver.q.20.1.2m. Actio.85. In communi.

183 Oppoſitum uidetur dicere. 1.d.23.1.o./.d.26.q.1.1.4m. Reſpondeo ſicut Dubio.65. Dum.64m.

184 Actus attribuitur ſuppoſito, non autem naturæ, niſi cauſaliter. 1.d.5.q.1.1.c./.d.7.q.1.2.2m./. Ver.q.20.1.2m.

185 Actus ſunt ſuppoſitorum. 1a.q.22.3.1m./.q.29.1.c./.q.39.5.1m./. q.40. 1.3m./. 1.d.5. q.1. 1.c./. d.7. q.1. 2. 2m./. Veritat. q.20.1.2m.

186 Immo iſta propoſitio, actus ſunt ſuppoſitorum non tamen in actibus animæ quæ intelligit & uult, & tamen ipſa non eſt ſuppoſitum, licet ſit ſubſiſtens, extra corpus. 1.d.8.q.5.a.6m./.d.23.1.o./.d.26.q.1.1.4m. Dum.65m.

187 Deficit etiam in ſpeciebus in ſacramento altaris quæ omnem actionem quam poterant agere, ſubſtantia panis & uini exiſtente, poſſunt etiam agere, ſubſtantia panis & uini tranſeunte in corpus & ſanguinem Chriſti. 3a.q.77.3.c. Reſpondeo Dubio.65. Accidens.74.

188 Nomen actus, primo fuit impoſitum operationi, ſecundo uero formæ. Poa.q.1.1.c.

189 Natura cuiuslibet actus eſt, quòd ſe communicet quantū poſſibile eſt. Poa.q.2.1.c.prino.

190 Actus notionales ſunt, qui deſignāt proceſſum diuinæ perſonæ, eſſentiales vero proceſſum creaturarum a Deo. 1a.q.41.1.1m./.3.c. Dei.

191 Actus notionales attribuuntur diuinis perſonis, ad ſignificandum in eis ordinem originis. 1a.q.41.1.o.

192 In diuinis eſt potentia reſpectu actuum notionalium. 1a.q.41.4.o./.1.d.7.q.1.1.o./. Poa.q.2.1.o.

193 Actus notionales non ſunt de nihilo, ſed de ſubſtantia patris. 1a.q.41.3.o./.1.d.5.q.2.2.o. Aſſumere.4.

194 Actus notionales & relationes perſonales ſunt idem re, ſed differunt ſecundum modum ſignificādi. 1a.q.40.2.c./. q.41.1.2m./.d.4.q.1.1.4m./.Opuſc.3.co.64.

195 Actus notionales qui ſignificant comparationem generantis uel geniti ad eſſentiam, poſſunt terminari ad eſſentiam, ut dare & accipere, non autem qui ſignificant comparationem geniti ad generantem uel econuerſo, ut generari, generare, & naſci. 1a.q.39.5.c./.1.d.5.q.3 3m.

196 Actus notionales terminantur tantum ad unam perſonam. 1a.q.41.6.o.

197 Actus notionales præintelliguntur proprietatibus perſonarum, niſi ſumatur proprietas conſtitutiua perſonæ, & actus ut actio. 1a. q.40.4.o./.1.d.37.q.1.2.o./ Poa.q.8.3.7m./.q.10.3.o./.Opuſc.3.co.63.

198 Actus notionales ſunt aliquo modo neceſſarii, uoluntarii, & naturales. 1a.q.41.2.o./.q.42.2.c./.1.d.6.o./.d.13./.q.1.2.o./.Z 4.co.11./.12./. Poa.q.2.3.o./. q.5.3.c./. q.10.2.4m./.5m./. Quol.5.4.c./.Opuſc.9.q.13.

199 Ea quæ in diuinis habent ordinem ad actus perſonales uel eſſentiales, non prædicātur de notionibus, alia vero ſic. 1a.q.32.2.2m./.q.40.1.3m./.1.d.33.4.o. Deus.32.34.

200 Omnis actus qui prædicātur de ſuppoſito, non ſecundum modum quo differt ab eſſentia, prædicatur etiam de eſſentia in diuinis. 1a.q.39.5.c./.1.d.5.q.1.1.c.

¶ Acuitas. Actio.85. Acutus.

¶ Aculeum. Apis.5.

¶ Acumen. Cultellus. Demon.1.2.3.

¶ Acutus. Amor.262. Intellectus.192. Ira.19. Lumen.21. Niceticora. Scientia.46. Timor.22. Vindicatio.8.

¶ Ad denotat acceſſum, cum diſtantia. 1a.q.35.2.3m./. q.45.7.c./. q.93.1.c./. 3m./. 1. d.3. q.3. 5m./. L. fin. d.31. q.1. 2.5m./. 2.d 16.L fi.

¶ Ad aliquid. Abſoluere.3. Abſtractum.6. Accidens.93. Adiurare 1. Amor.134. Circunſtantia.3. Diſtinctio.7. Mutatio.4 6.8. Pater.19. Pulchritudo.2. Ratio.9.

¶ Ad alterum bonitas.41.52.54. 160. Propter.3.

Cognitio. 1 ¶Adam non uidebat deum per eſſentiã, ſecundum communem ſtatum. 1ª.q.94.1.o./. q.95.3.c./. 22ª.q.5.1.2 c./. 2.d.23.q.2.1.o./. Verit.q.18.1.o./. 2.c. *Abſtractio. 8.9. Deus. 173.&c.Enigma.2.3. *Experientia. 3.4.

2 Nõ inconuenit Adam uidiſſe diuinam eſſentiam, ſupernaturaliter. 1ª.q.94.1.2.c./. Verit.q.18.1.13^{m}./. 14^{m}./.5.c.fi./.2^{m}.

Du^{m}.66^{m}. 3 Oppoſitum uidetur dicere.$\bar{3}$.3.cº.47.pri̇nº./. Ver.q.10.11.c. Reſpondeo ſicut Dubio. 486.

4 Adam non affligebatur, q̃ non uideret eſſentiam dei. 2.d.23.q.2.1.4^{m}./.Ver.q.18.1.6^{m}.

5 Adam uidebat deum per gratiam, ſicut angelus per naturã. 1ª.q.94.1.c./.2.d.23.q.2.1.c./.4.d.1.q.1.ar.2.q.2.c./.L.1.fi.Verit.q.18.1.c./.1^{m}./.12^{m}./.2.c.

6 Adam habuit duplicem cognitionem de deo.ſ.naturalem, & ſupernaturalem. 1ª.q.94.3.o./. Ver.q.18.2.o./.4 c.

7 Adam habuit omnem cognitionem poſſibilem naturaliter homini. 1ª.q.94.3.c./.q.101.1.1^{m}./.2.d.12.q 2.2.c./.Ver.q.18.3.c./.4.o./.5.c. Innocentia.21.

8 Adam præſciuit incarnationem dei, non autem ſuum peccatum.22ª.q.2.7.c./.3ª.q.1.3.5^{m}./.4.d.26.L.fi /. Ver.q.18.3.4^{m}.

Du^{m}.67^{m}. 9 Oppoſitum uidetur dicere, quia in paradiſo plenam notitiã homo habuerat de peccato ex hoc, quòd habuit perfectam cognitionem omnium quæ per uirtutem dei, ab eo agenda uel uitanda erant. 12ª.q.40.3.3^{m}./.22ª.q.27.3.2^{m}./. 2.d.23.q.2.2.c./. 3. d.25. q.2.artic.2.q.1.c.prinº.F. Reſpondeo ſicut Dubio.605.

10 Adam & Eua non dubitauerunt de uerbis dei, ſed crediderũt eſſe intelligenda metaphorice, uel ad alium ſenſum, uel non ea conſiderauerunt ex elatione, qua appetebat excellẽtiam promiſſam a diabolo. 2.d 22.q.1.1.1^{m}./. L.prinº.F./.d.23.q.2.3.1^{m}./.2^{m}./.1ſa.7.fi.b.C.

11 Adam ante peccatum, & angeli ante confirmationẽ aliqua de myſteriis dei cognouerunt manifeſte, quæ nunc non poſſumus cognoſcere niſi credendo. 22ª.q.5.1.c.fi./.1^{m}.

12 Adam cognoſcebat naturaliter deum & angelos. Veri.q.18.2.o./.5.10^{m}.

Du^{m}.68^{m}. 13 Oppoſitum uidetur dicere. 1ª.q.95.3.c./. 22ª.q.5.1.c./. 2.d.29.3.c. Reſpondeo ſicut Dubio.479.

14 Adam cognoſcebat naturaliter deum & angelos, ex creaturis ſenſibilibus tñ, non autẽ ſupernaturaliter, ſed per ſimilitudinem menti impreſſam. Ver.q.18.2.o./.5.10^{m}.

15 Adam habebat excellentiorẽ cognitionem de angelis quàm nos, quia erat magis certa & fixa circa interiora intelligibilia. 1ª.q.94.2.c./. Ver.q.18.5.o.

16 Adam non uidebat eſſentiam angelorum. 1ª.q.94.2.o./.2.d.23.q.2.1.c./.Veri.q.18.5.o./.q.20.6.c.

17 Adam non uidebat gloriam beatorum, ſed nouerat eam aliqualiter. Ver.q.18.1.3^{m}./.5.2^{m}.

18 Adam intelligebat perfecte eſſentiam animæ ſuæ, intelligendo perfecte actum intelligendi, quia eſt effectus adæquans uirtutem eius. Ver.q.18.5.9^{m}.

19 Adam fuiſſet illuminatus ab angelis de ignotis. 1ª.q.94.4.5^{m}./.2.d.23.q.2.2.5^{m}.

20 Cognitio Adæ erat media, inter cognitionẽ noſtram & beatorum. 1ª.q.94.1.c /.2.d.23.q.2.1.c./. Ver.q.18.1.1^{m}.

21 Scientia Adæ erat eiuſdem rationis cũ noſtra, licet eſſet per ſpecies infuſas. 1ª.q.94.3.1^{m}.

Du^{m}.69^{m}. 22 Oppoſitum uidetur dicere. 1ª.q.1.1.2^{m}./. q.89.5.3^{m}./. 3ª.q.9.4.3^{m}. Reſpondeo ſicut Dubio.1111.

23 In omni gratiæ cognitione oportebat Adam reſpicere ad phantaſmata. Veri.q.18.5.c.fi./.5^{m}.

24 Phantaſma quo Adam uſus fuiſſet in primo ſtatu, nõ oportebat eſſe acceptum a ſenſu. 2.d.23.q.2.2.3^{m}.

25 Adam indigebat phantaſmata in conſiderando, non autem in acquirendo ſcientiam. 1ª.q.94.2.c./.2.d.23.q.2.2.3^{m}./.Varit.q.18.5.c./.5^{m}.

Du^{m}.70^{m}. 26 Oppoſitum uidetur dicere. 1ª. q.101. 1.o./. 2.d.20. q.2.2.o. Reſpondeo ſicut Dubio.1107. Innocentia.19. Obſcuritas. Raptus.11. Chriſtus.139.

27 Adam in primo ſtatu non acquirebat cognitionem ex ſenſibilibus, per medium argumentationis. 1ª.q.94 1.3^{m}./. 2.d.23.q.2.1.1^{m}.

Du^{m}.71^{m}. 28 Immo erat ratiocinatiuus & acceptiuus cognitionis ex ſenſibilibus. 2.d.23.q.2.1.3^{m}./. Verit.q.18.2.o. Reſpondeo ſicut Dubio.1107.

29 Adam non poterat decipi. 1ª. q.94. 4.o./. 2. d.23. q.2. 3.o. Verit.q.18.6.o.

30 Qualibet Adæ cognitio fuiſſet certa ſine falſitate, nec poterat intellectus hominis, innocentia manente, alicui falſo acquieſcere, tamen quantum ad ea, quę in primo ſtatu non habuit poterat per æſtimationem alicui falſo tamquam uero adhærere. 1ª.q.94.4.c./. Verit.q.18.6.8. Ignorantia 16. Innocentia.20.21.

31 Nihil poterat impedire contrarie cognitionẽ Adæ, ſed negatiue tñ. 1ª.q.94.1.2.o./.2.d.23.q.2.1.5^{m}./. Ver.q.18.8.1^{m}./.7^{m}.

32 Adam proficiebat in ſcientia naturali quo ad modum.ſ. per experientiam, non autem quo ad numerum ſcitorum, ſed in ſupernaturali, utroque modo. 1ª q.94.3.3^{m}.

33 Adam non cognoſcebat naturaliter futura contingentia. 1ª.q.94.3.c./.2.d.13.L.fi./. Ver.q.8.12.9^{m}./.q.18.4.c.fi./.1^{m}.

34 Adam non cognouit cogitationes cordium, nec quælibet ſingularia. 1ª.q.94.3.c.

35 Oppoſitum uidetur dicere. Ver.q.18.4.c.fi./. 14^{m}. Reſpondeo Dubio.72. Du^{m}.72^{m}.

36 Adam fuit creatus in gratia. 1ª.q.95.1.o./.q.100.1.3^{m}./. 22ª.q.5.1.c./.2.d.20.q.2.3.c./.d.24.q.1.4.2^{m}./. d.29.q.1.2.o./. Ma.q.4.2.17^{m}./.q.5.5.11^{m}./.Quol.1.8.c. *Fides.65.66.Flor.2.Gratia.40 41. Iuſtitia.64.&c.

37 Adam habuit omnes uirtutes. 1ª.q.95.3.o./.2.d.29.3.c./.1^{m}./L.meº.K./. Ver.q.18.3.b.2. Pœnitentia 38.108.102.

38 Adã creatus fuit in habitibus naturalibus integris & perfectis. 2.d.16.4.2^{m}. Perſeuerantia 6.

39 Adam habuit fidem. 1ª.q.95.3.c./.22ª. q.5.1.c./.2.d.29.3.c./. Ver.q.18.3.o Fides 65.66.

40 Oppoſitum uidetur dicere. 3.d.25.q.2.ar.2.q.2.c. Reſpondeo ſicut Dubio.605. Du^{m}.73^{m}.

41 Adam ante peccatũ dilexit deum ſuper omnia. Quol.1.8.o. Virginitas 20.34.

42 Adam in primo ſtatu poterat mereri, non tamen ſine gratia. 1ª.q.94.4.3^{m}./.q.95.4.1^{m}./.12ª.q.109.2.5.o./. q.114.2.o./. 3ª.q.61.2.1^{m}./. 2.d.24.q.1.4.2^{m}./. d.29.1.o./. Veri.q.26.6.12^{m}./. Ma.q.3.1.9^{m}./. q.5.5.11^{m}.

43 Oppoſitum uidetur dicere a ſimili. 2.d.5.q.2.1.o. Reſpõdeo ſicut Dubio.679. Du^{m}.74^{m}.

44 Adam in primo ſtatu genuiſſet filios cum originali iuſtitia, & gratuita, & cum gratia. 1ª.q.100.1.o /. 12ª.q.81.2.c.fi./. 2.d.20.q.2.3.o./.d.23.q.2.2.c./.d.30.q...2.c.fi./.d.31.q.1.1.2.c /. 3.d.3.q.1.ar.1.q.1.2^{m}./. Ver.q.18.2.c./.7.c.fi./.Ma.4.7.5^{m}./.8.c./.Ro.5.lec.3. meº.C.

45 Adam in ſui primordio accepit omnem perfectionem ſecundum corpus & ſecundum animam, quæ conuenit homini. 2.d.23.q.1.2.c./.2^{m}./.Ver.q.11.4.c./.2^{m}.

46 Nihil erat in corpore Adæ, reſiſtens uoluntati ſuæ. 1ª.q.99.1.c./.4.d.44.q 2.ar. 3.q.1.c.

47 Adam non fuit perfecte beatus. 1ª.q.94.1.c./.1^{m}./.q.95.3.o./.2.d.29.5.c./.L.meº.K./.Ver.q.18.1.11^{m}.

48 Adam erat immortalis & impaſſibilis ſecundum corpus paſſione proprie dicta 1ª.q.76.5.1^{m}./.q.97.1.o./.2.d.19.2.3.4.o./.d.20.q.1.1.2^{m}./.d.23.q.2.3 c./.d.29.5.c./. d.32.q.1.2.1^{m}./. 4.d.44.q.3.ar.1.q.2.c./.$\bar{3}$.4 cº.81.prinº./.Ma. q.5. 5. c. Corruptio.9.Dolor.19.Nocere.10.&c. Paſſio.28 Pœna.84. Paſſio.

49 Differentia immortalitatis & impaſſibilitatis Adæ, & reſurgẽtium. 1ª.q.97.1.o./.3.1^{m}./.q.102.2.c./. 2.d.19.5.o./. 3.d.18.ar.4.q.1.3^{m}./.4.d.44.q.3.ar.1.q.2.c /.$\bar{3}$.4.cº.82./. Ver.q.24.9.c./.Poª.q 5.3.8^{m}./ Opuſc.3.cº.193./.244.

50 Corpus Adæ erat impaſſibile paſſione corruptiua, ſed paſſibile paſſione perfectiua. 1ª.q.95.2.2./. q.97.2.o./.3.2^{m}./.2.d.19.3.o./.d.20.q.1.1.2^{m}./.d.23.q.2.3.c./.d.29.3.c./.4.d.44.q.2.a.1.q.4.1^{m}. Paſſio 5.

51 Immortalitas & impaſſibilitas Adæ, non erat ea principiis naturæ, ſed ex beneficio dei. 1ª.q.76.5.1^{m}./.q.97.1.o./.2.4^{m}./.3.1^{m}./.q.102.2.c./.2^{m}./.4.c./.2.d.19.2.c./.4.o./.5.c./. d.20.q.1.2.2^{m}./. Opuſc.1.cº.18. Lignum.3. Corruptio.2.

52 Si Adam comediſſet de ligno uitæ, non fuiſſet immortalitatem conſequutus, niſi frequenter ſumendo. 1ª.q.97.4.c.fi./.2.d.19.L.fi./.d.29.5. 5^{m}./.6^{m}./. Ma.q.5.5.9^{m}. Lignum.4.

53 Adam mortuus fuiſſet, ſi non comediſſet. 1ª.q.97.3.3^{m}./.2.d.19.2.3^{m}./.L.fi./.Ver.q.18.6.6^{m}.

54 Adam indigebat cibo ad reſtaurationem deperditi. 1ª.q.97.3.o./. 2.d.19. 2.2^{m}./. 3^{m}./. $\bar{3}$.4. cº. 82./. Ma. q.5. 5.8^{m}./. 9^{m}./. Opuſc.3.cº.133. Lignum.2.

55 Adam dormiſſet. 1ª.q.94.4.4^{m}./.q.97.2.2^{m}./.2.d.9.3.3^{m}.

56 Adam ſomniaſſet, nec habuiſſet liberum uſum rationis in ſomno. 1ª.q.94.4.4^{m}./. Ver.q.18.6.14^{m}.

57 In anima Adæ fuiſſent paſſiones animales, ſed nõ affligẽtes. 1ª.q.95.2.o.3.2^{m}./. Ver.q.26.8.c.fi./.6^{m}.

58 Adam non potuit primo peccare uenialiter, ſicut etiam infidelis. 12ª.q.89.3.3^{m}./.2.d.21.q.2.3.o./. 3.d.38.4.4^{m}./. Ma.q.2.8.1^{m}./.q.7.3.13^{m}./.7.o. Peccatum.

59 Immo in hoĩbus contingit eſſe pctm̃ ueniale, ſine mortali. 12ª.q.71.5.c./.4.d 16.q.2.ar.1.q.3.2^{m}./. Ma.q.7.9 c.fi. Reſpº. Duº.75. *Angelᵒ.487. Aial.26.56.64.74. Blaſphemia.26.27. Chirographum. Du^{m}.75^{m}.

Ad

Chirographum. Conceptio.32.Confeſsio. 4. Damnatio.4. Decretū. Dæmon.47.53.54.55.56. Aequalitas.17.

60 Adam etiam per liberum arbitrium ſine gratia habitnali poterat vitare peccatum 12ª.q.109.8.c./.2.d 24.q.1.4.o./.Ꝫ.3.cº.159 / 160.prinº./.Veri.q.16 6.12m.

Duᵐ.76ᵐ.61 Oppoſitum videtur dicere. 2. d. 20.q. 2. 3. 5m./. d. 28. 2. o. Reſpondeo ſicut Dubio.689º.

Generatio.45.&c.Gratia.178.Ieiunium.21. 39.

62 Primum Peccatum Adæ fuit ſuperbia. 12ª.q.89 3.2m./.22ª. q.105.2 3m./.q 163.1.o./.3.4.c /.3ª q.1.5.c./.2.d 22.q.1. 1. o./.Ma.q.7.7.12m./ 13m / 15m./.16m./.q.14.2. 5m./. q. 15.2. 7m./.Ro.5.lect.5 fi /.1ª.Ti.2.lect.3. H.

63 In peccato Adæ fuit multiplex deformitas,ſcilicet ſuperbiæ inobedientiæ.gulæ,& alia huiuſmodi.12ª.q.82 2 1m./.22ª. q.163.1.o./.2.d.22.q.1.1.c./.d.33.L.prinº./.Ma.q.4.8. 1m./. q 15.2.7m./ Opuſc.3.cº.197.Secretum .

64 Adam peccauit principaliter appetendo ſimilitudinem dei, quantum ad ſcientiam boni & mali,ſicut ſerpens et ſuggeſſit : ſed non ſoluit promiſſum, vt ſcilicet per virtutem propriæ naturæ,determinaret ſibi quid eſſet bonum,& quid malum ad agendum , vel vitandum : vel etiam vt per ſeipſum præcognoſceret quid ſibi boni vel mali eſſet futurum. Et ſecundario peccauit appetendo ſimilitudinem dei, quantum ad propriam poteſtatem operandi,vt ſcilicet uirtute propriæ naturæ operaretur ad beatitudinem conſequendam.1.q. 94. 4.5m.fi./22ª.q.163.2.o /.Iſa.7.fi.b.C.

65 Peccatum Adæ fuit grauius noſtris,ſecundum circunſtantiā perſonæ:non autem ſecundum ſpeciem 12ª.q.89.3.c. prinº. ./.22ª.q.163 3.o./.2.d.21.q 2.2.o /.di 33. L.prinº.B. &c.

66 Eua grauius peccauit quàm Adam.22ª.q.163.4.o./.2 d. 22. q 1.3.o.Tentare.1.4.

67 Angelus grauius peccauit quàm Adam.2 .d.21.q.2.2.4m./.d. 29 2.2m./.Iob.40.lect.2.prinº.

68 Si Adam non comediſſet, peccaſſet Ꝫ præceptum dei, & legis naturalis 1ª.q 97.3.3m./.2.d. 19. 2. 3m./. L. fi./. Veri. q. 18.6.6m.

69 Si Adam primo non peccaſſet, etiam non ſtatim confirmatus fuiſſet in gratia ſiue in originali iuſtitia. 1ª.q. 100. 2. o /. 2.d.20.q.2.3 5m /.Ma.q 5.4.8m./.Quol.5.8.c.

Duᵐ.77ᵐ.70 Immo nec aliquis purus viator in præſenti vita poteſt confirmari ſimpliciter in gratia, Veri.q.24.9. o. Reſpondeo ſicut Dub.383º.

71 Si Adam fuiſſet confirmatus, non tamen genuiſſet filios confirmatos : ſed potuiſſent peccare, & filii eorum habuiſſent peccatū originale.1.q.100.2.o /.2.d.20.q.2.3.5m./.7m./. Ma.q 5.4.8m./.Quol.5 8.o.

72 Si Adam nō peccaſſet, nō omnes electi nati fuiſſent. Quol. 3.25.o./.Quol.5.8.o.

73 Si Eua peccaſſet, & non Adam, filii eorum non habuiſſent peccatum orig nale.127.q.81.5.o./:2 d.31.q.1.2.4m./.4. d. 1 q.2.ar.2.q 2.1m./.Ma q.4.7.4m./.5m./.Ro.5.lect.3.meº.D. 1ª.Cor.15.lect.3.prinº.1.Adam 77.

74 Si Eua peccaſſet,& non Adam, filii eorum non habuiſſent defectus ſequutos peccatum ſcilicet paſſibilitatem, & mortalitatem.1ª.q.99.1.o./.12ª.q.81.5.2.Ma.q.4.7.5m.

Duᵐ.78ᵐ.75 Oppoſitum videtur dicere. 2. d.31. q. 1.2.4m. Reſpondeo Dubio.78.

Infectio. 76 Tantum primum peccatū Adæ traducitur ad poſteros, 12ª. q.81.1.2.o./.3ª.q.19.4.1m./:2.d.20.q.2.3.1m./.d.33.q.1.1.o. ./.Ꝫ.4.cº.52.fi./.Ma q.4.1.8.o./.Opuſc.3. cº. 201./.202 ./. 203./.204 /Ro.5.lect.3.meº.B.Imago.40.Incarnati.3.Mors. 1.Mulier.1.&c.Naturale.16. 18. Omiſſio. 15. Peccatum. 169.176.&c.190.&c.294.295.301.302. 303. 317. 322. &c. 343.344 348,351. Pænitentia.97. 108. 109. Redemptio. 1. Sanctificatio.8. Satisfactio.25.

77 Peccatum originale intrauit in mundum per Adam tantū, & non per Euā.2.d.31.q.1.2.4m./.3.d.12.q.3.ar.1.q. 2. 1m./. 4.d.1.q.2.ar.2.q 2.c /.1m./.Ro.5.lect.3.meº.D./.1ª.Cor.15. lect.3.prinº.I. * Sepultura.10. Tentare.14.15. 16. Virginitas.20 34.4m./.Adam.73.82 84.

78 Peccatum originale in Adam, deriuatum eſt ad nos a peccato actuali eius.3ª.q.8.5 1m./.3.d 13.q.3.2.q.2.

79 Peccatum originale infectio fuit in Adam dupliciter, ſcilicet per modum actualis peccati, inquantum contraxit eſſe per propriam voluntatem eius, & per modum peccati quaſi naturalis,inquantum tota natura in eo infecta eſt. In aliis autem tantum ſecundo modo. 3ª.q.8.5.1m./.2.d.31.q.1.1.c. fi / 3.d.13.q.3.ar.2.q.2.4m.

80 Peccatum originale in Adam prius fuit in potentiis eius, quàm in eſſentia animæ eius,ſed econuerſo eſt in homine ex Adam naſcente.Ma.q.4 4.5m.

Ad

81 Adam peccando incidit in tria mala, ſcilicet in obliuionem dei : debitum rapinæ alienæ rei:& corruptionem pomi mortiferi.Opuſc.58.cº.1.In Adā enim perſona corrupit naturā.

82 Adam fuit principium naturæ humanæ,& principium peccati eius,per traductionem.1ª.q.92.2. c./. q. 94. 3. c./. q. 101. 1m./22ª.q.164.Peccatum.321.&c.1.3.3ª.q 19.4.1m./.2.d.20 q.2.2.c.c./.1m./.d.33.q 111.5m./.Veri q.18.2. c /.4.c./ 3m./. 7.c./.1m./.6m./.Ma.q.4.c.1.c./.18m./.6.o./.7 c./.Opuſc.3.cº. 203./.Ro.5.lect.3.meº.B. fi. H.Aſſumere.32.49.Aureus.34 Caluarie.Conceptio.32.38.Corpus.55.Coſta.o.Dominium. 8.9.Eua.o.Imago.40. Innocens.6.21.22.Iudæi.24. Paradiſus.5.Ꝫ.natura corrupit perſonam. In cōmuni.

83 Si Adam comedit de ligno vitæ ante peccatum, incertum eſt : licet magiſter hoc aſſerat : & alii negent.2.d.29. L. fi.

84 Adam non meruit nobis peccatum, nec mortem,nec demeruit,ſed per traductionem.2.d 20.q.2.3.3m

85 Adam efficacius meruiſſet,quam nos modo 1ª. q.95.4.o./.2. d.29.4.o.

86 Adam obtulit ſacrificium deo : ſicut alii iuſti. Sed non eſt ſcriptum : ne origo peccati videatur eſſe origo gratiæ. 22ª. q 85.1.2.

87 Adam non poterat ſe transferre in aliam formam. 3. q. 13. 3. 2m.

88 Adam habuit Angelum cuſtodem.1ª.q.113.4.2m./. 2. d. 11. q.1.3.1m. Tentare.15.

89 Anima huius hominis non fuit in Adam ſicut in prinº. effectiuo, ſed ſicut in prinº. diſpoſitiuo ſecundum rationem ſeminalem.heb.7.lect.2.fi.12ª.q.83.1.3: Pro. Productio.

90 Anima Adę fuit producta in actu ſexta die ſimul cū Angelis. Non autem corpus eius : ſed tantum ſecundum cauſales rationes ſecundum Auguſtinum.Secundum alios autē vtraque ſimul in actu producta ſunt.1.q.90.4.c./.q.91.4.5m /.Poª. q.3.10.1m./.Ma.q.16.4 16m.

91 Corpora Adæ,& Euæ fuerunt immediate producta a deo. 1ª.q.91.2.o.q.92.4.o.

92 Formatio corporis Adæ ex terra fuit ſupernaturalis, & miraculoſa, 1ª.q.91.2.1m./.3m./.2.d.18.q.1.1.5m./.3.2m./.d.20.q. 1.1.4m./.q.2.1.3m./ 3.d.3.q.2.2.c./.4m.

93 Adam fuit creatus in ætate iuuenili.4.d.44.q.1.ar.3.q 1. 2m.

94 Materia totius naturæ humanæ non potuit eſſe in Adam.1ª. q.119.2.o./.2.d.30.q.2 2.c./.1m./.L.K / 4. d. 40. 1. 5m./. d. 44.q 1.ar.2.q.4.c./.Ma q.4.6.14m./.Quol.8.5.c./.Ro.5.lect. 3.fi.H.omiſſio. 14. 15.

¶ Adamās ideſt magnes. Anima.1.c.fi.D.Magnes.o.

¶ Adaptatio:Beatitudo 140.170.Femininū 1.Fructus.25.Frui. 11.Ordo.80.Pœnitentia.84 Regere.14.Vniuerſale.12.

1 ¶ Addere aliquid ſuper alterum poteſt tripliciter, ſcilicet naturam extraneam, determinans reale,& aliquid rationis.1ª. q.5.3.1m./.Veri.q 1.1.c./.q.21.1.c. * Accidens.85.Actor.1. Admiſſio. Agens.114:Alius.1.Amor.172.124.&c. Angelus. 505.Determinatio.1.1. Diuiſio.

2 Non addere aliquid dupliciter dicitur,ſcilicet quia de ratione eius eſt, nihil ſibi poſſe addi, vt deus, vel quia nō eſt de rōne eiꝰ additio vt ens.1ª.q.3.4.1m /.1.d.8 q.4.1.1m./.2m /.Ꝫ 1. cº.28 fi./. Veri.q.21.4.9m./.Poª.q.7.2.6m./.Opuſc.30.lect.8. Deus 22.26.27.Aqua.23.Augmentum.2.4 5.7.9.&c.Baptiſmus.48.Beatitudo. 82. 83. 131. Bonitas. 24. 78. 144. Charitas. 76.

3 Additio ſemper præſupponit diſtinctionem.1.d.17.q.2.2. c. prinº /.Veri.q.2 1.1m. * Certe.1.3.Commune.7.

4 Quæ abſolute dicūtur,quolibet additio remanent talia : nō autē relatiua 12ª.q.6.6 2m. * Cōmunicabile.1. Cōſenſus.5.

5 Omnis additio exceſſus,& tranſitus ſunt entis in actu.2.d.1. q.16.18m. * Coſta.6.7.Dæmon.88 Determinatio.1.

6 Aliqua addunt diſtinctionem ſupra ens : & aliqua rationem diuerſimode.1ª.q.5.3.1m./.q.13.11.c./.1.d.19.q.5.1.3m./. Veri q.1.1.c./.q.21.1.c./.Opuſc.42.cº.1. * Deus.22.26.77. Dici.3.Definitio. 23. 25. &c. Dimenſio. 5. &c. Diſpoſitio. 5. vt Traſcendentia. Ens.

7 Bonum addit ſupra ens reſpectum rationis ad appetitum.1ª. q.5.1.1m./.3.1m./.q.16.3 c./.1.d.8.q.1.3.c./.d 19.q. 5. 1. 3m. ./.Veri.q.1.1.c./ q.21.1.6.c./.Poª.q 9 7.6m /.Opuſc.42.cº.2. fi. * Diſtinctio.13.Electio.27.Ens.36. Epiſcopus.14. Bonitas.61.62.

8 Bonum addit ſupra ens reſpectum perfectiui per modum finis,idest ſecundum eſſe : verum autem ſecundum rationem ſpeciei.Veri.q.21.2.o./.1.3.c./.6.c./.3m./.q.22.1.1m. Bonitas. 82.Appetitus.16.

9 Bonum addit ſupra ens relationem ad finem : ſed verum relationem ad formam exemplarem,ſcilicet ad deum. 1. d. 8. q.1.3.c.fi.

Ad

10 Verum addit ſupra ens reſpectum rationis ad intellectum tantum. 1a. q. 16. 3. c. /. 1. d. 8. q. 1. 3. c. /. d. 19. q. [illegible] /. [illegible]. fi. Veri. q. 1. 1. c. / 4m. /. q. 21. 1. c. / Poa. q. 9. 7. 6m. /. Opuſc. 42. [illegible] a. fi. * Euchariſtia. 100. e [illegible] entus. R [illegible] einſic [illegible]. Fides. 54.

21 Vnum tranſcendens addit ſupra ens [illegible] ne[illegible]tantum. 1a. q. 11. 1. c. o. /. 2. c. /. q. 30. 3. o. /. 1. d. 8. q. [illegible] /. o. 19. q. 5. 1. 3m /. d. 24. q. 1. 3. o. / 2. d. 3. q. 1. 3. 1m. /. V[illegible] 1. 1. c. /. 4a. /. q. 21. 1. c. /. c. 7m / Poa. q. 3. 16. 3m. / q. 9. [illegible] Quol. 10. 1. o. /. Opuſc. 42. c. o. 2. fi. /. Meta. 3. lect. 12. fi. /. L1o. 4. lect. 2. mo. c. /. L1o. 5. lect. 8. prin. o / L1o. 10. lect. 3. d. prin. o / Lect. 8. f. h.

Dum. 79m. 22 Imo vnum tranſcendens dicit ens indiuiſum: quia ens quod non diuiditur, eſt vera definitio eius 1. d. 24. q. 1. 3. 3m. * Reſpondeo ſicut dubio. 1. 79. 1o. Fieri. 8. 10. Finitum. 1. 2. Fortitudo. 24. Gratia. 108. Hæreſis. 136. Homicidium. 5. Humilitas. 18. Idololatria. 2. Ieiunium. 11. Ignorantia. 8. Imago. 1. Infinitum. 32. Inteſio. 2. Iudæi. 39. Leoiatan. Lex. 51. 118. 130. 131. Matrimonium. 34. Mineralia. Miraculum. 22. Miſeria. 2. Miſſio. 20. Muſica. 1.

23 Vnum quod eſt principium numeri, addit ſupra ens, & ſupra vnum tranſcendens rationem menſuræ. 1a. q. 11. 1. o. /. 2. c. /. q. 30. 3. o. /. 1. d. 8. q. 1. 3. c. /. d. 19. q. 5. 1. 3m. /. d. 24. q. 1. 3. o. /. 2. d. 3. q. 1. 3. 1m. /. Veri. q. 1. 1. c. /. 4a. /. q. 21. 1. c. /. 5. 7m. /. Poa. q. 3. 16. 3m. /. q. 9. 7. o. /. Quol. 10. 1. o. /. Opuſc. 42. c. o. 2. fi. /. Meta. 3. lect. 12. fi. /. L1o. 4. lect. 2. mo. c. /. L1o. 5. lect. 8. prin. o. /. L1o. 10. lect. 3. fi. d. prin. /. lect. 8. fi. h. /. L1o. 10. lect. 3. d. /. Lect. 8. h. * Negatio. 7. Numerus. 21. 22. Omnis. 4. Operatio. 35. Panis. 2. 3.

14 Multitudo tranſcendens ſupra ens addit tantum rationem diuiſionis. 1a. q. 30. 3. o. /. 1. d. 24. q. 1. 3. o.

15 Quælibet additio vel ſubtractio in definitionibus, variat ſpeciem: ſicut in numeris. 1. d. 44. 1. 1m. /. Veri. q. 21. 6. 3m.

16 Additio numeri in infinitum eſt poſſibilis: quia ſemper additur noua potentia ad additionem: ſicut ſemper fit alia ſpecies numeri. 1. d. 17. q. 1. 4. 1m. * Paſſio. 29. Pax. 9. Peccatum. 212. 392. Perfectio. 40. Perſona. 26. Pluralitas. 2.

17 Additio quanti ad quantum facit maius, ſi ſint eiuſdem rationis: non autem ſi vnum ſit ratio quanti alterius. Ma. q. 2. 2. 8m. /. q. 7. 3. c. h. /. 15m. * Poſtulatio. Prædeſtinatio. 18. Promiſſio. 3. Proprium. 2. Punctus. 4. Quantitas. 19. Raptus. 7. Reprobatio. 2. Reſurrectio. 22. Reuelatio. 1. Riſibile. Sacramentum. 12. 39. 44. Sacrilegium. 8. Scientia. 22. 95. Situs. 1. Solus. 3. 4. Spes. 46. 47. Spiritus. 24. Sufficiens. Timor. 34. Vnitas. 14. 25. 29. Viſura. 182. 184. Chriſtus. 26. 28.

In deo. 18 Perſonę in diuinis non poteſt addi aliquid diſtinctiuum, vel completiuum in eſſe perſonæ: ſed alia poſſunt addi. 3. d. 3. q. 2. 1. 1m.

19 Bonitas dei non addit aliquid ſecundum rem ſuper bonitatem abſolutam: ſed tantum ſecundum rationem: quæ non eſt caſſa, & vana quia fundatur ſuper ſimplicitatem eius. Veri. q. 21. 4. 8m. /. 9m.

¶ Addiſcere. o. Adductio. Accuſatio. 22. Anima. 94. Iacobus. 3. Organum. 1.

20 In conuerſione euchariſtię, nihil additur corpori Chriſti. 4. d. 11. q. 1. ar. 3. q. 1. c. fi. /. 1m. Paradiſus. 6. Vocatio. 1. Viſura. 188.

1 ¶ Adeps in veteri lege prohibetur comedi. primo quia non generat bonum nutrimentum: ſicut nec ſanguis. Secundo propter idolatriam. Tertio quia erat pro ſacrificio. Quarto propter ſcolualitatem. 12æ. q. 102. 3. 8m. /. 6. 1m.

2 Adeps comburebatur deo, a quo eſt omnium bonorum ſufficientia, & pro charitate Chriſti in paſſione. 12æ. q. 102. 3. 8m. /. 6. 1m.

3 Adeps in ſcriptura quãdoq; in bono, quãdoq; in malo accipitur. ſignificat enim deuotionem, malitiam cordis, otii, & opertit, delectationem peccati, ſuperbiam, falſitatem, & ſenſum carnalem. Pſalm. 16. mo. d. G. Baptiſmus. 171. Pingue.

¶ Adeptio. Adipiſci. Amicitia. 15. Amor. 166. 167. Beatitudo. 84. Fieri. 8. Finis. 26. Fortitudo. 51. Fructus. 8. Humilitas. 25.

1 ¶ Adæquari & aſſimulari important motum ad æqualitatem, & ſimilitudinem: non autem æquale, & ſimile. Ideo filius dei eſt ſimilis, & æqualis patri, & econuerſo, & adæquatus, & aſſimilatus ei: ſed non econuerſo. 1a. q. 42. 1. 3m. /. 1. d. 19. q. 1. 2. o. /. d. 31. L. prin. o. C. /. 3. 1. c. o. 29. fi. /. Opuſc. 9. q. 44. /. 45.

Dum. 80m. 2 Oppoſitum videtur dicere. Veri. q. 4. 4. 2m. Reſpondeo. Dubio. 80o. * Accidens. 41. Actus. 36. Adam. 18. 64. Aſſimilatio. 3. Commenſuratio. Cõprehendere. 4. Aequari. Aequat°. Imago. 5. Ins. 18. Pęna. 12. Proportio. 1. Ratio. 61. Sanitas. 1. Veritas. 2. 10. &c. 28. Virtus. 68. Vniuerſale. 12. Viſura 35. Chriſtus. 81.

Adeſſe. Accidens. 62. 88. Affuiſſe. Alius. 3. Dominium 12. Euchariſtia. 161. Gratia. 133. Indulgentia. 6. Ineſſe Inhærere. Iudæi 45. Militia. 23. Mulier. 19. Pars. 30. Præſidens. 12. Pręſto eſſe. Viſura. 284.

¶ Adhæſio. Angelus 487. Charitas. 130. Certitudo. 1. 9. 15. Cognitio. 42. Euchariſtia. 238. Excæcatio. 1. Fides. 62. 90. Finis. 138. Impugnare. 2. Inhærere. Laus. 2. Peccatũ 170. 396. 422. Puluis. 2. Raab. Vi[illegible]. 11. 12. Voluntas. 39. 42. 50.

¶ Adhibitio. Benedictio. 7. Cauſa. 43. 44. Correctio. 12. 13. Cura. 5. Ignorantia. 22. Lamech Memoria 20. Occidere. 21. Pœnitentia. 71. Solennitas. Solicitudo. 1.

¶ Adiacere. Creatio 45. Tempus. 36.

1 ¶ Adiectiuum duo facit circa ſuum ſubſtantiuum, ſcilicet quia reſtringit: & informat. 1. d. 25. 1. 7m. Dum. 182m.

2 Immo adiectiua reſtringuntur ſecundum ſuppoſita. 1. d. 9. q. 1. 1. c. /. 2m. / 2. o. Reſpondeo ſicut Dubio. 18.

3 Adiectiua ſignificant per modum accidentis: ſubſtantiua vero per modum ſubſtantiæ. 1a. q. 39. 3. c. /. 1. d. 9. q. 1. 2. c. Poa. q. 9. 6. c. prin. o.

4 Adiectiua ſignificant tantum formam: ſubſtantiua vero formam & ſuppoſitum. Ratione ſecundi dicũtur prædicari per identitatem: ſed ratione primi per informationem: quæ eſt magis propria prædicatio. 3. d. 5. L. mo. C. Accidens. 7. &c.

5 Adiectiua prædicantur tantum per informationem: ſubſtantiua vero etiã per ideṗtitatẽ. 3. d. 5. L. fi. D. Aduerbiũ. Cõcretũ.

6 Nomina collectiua ſubſtantiua prædicantur de multis ſuppoſitis in ſingulari: non autem adiectiua: ſed tantum in plurali 1a. q. 39. 3. c. * Ens. 37. Modus. 2. Neutrum. 2.

7 Adiectiua non ſecum ferunt ſuppoſitum ſicut ſubſtantiua: ſed ſignificatum ſuũ ponunt circa ſubiectum. 1a. q. 39. 5. 5m. /. 1. d. 9. q. 1. 1. c. /. 2m. / 3. d. 5. L. mo. C.

8 Adiectiua numerantur ſecundum ſuppoſita: ſubſtantiua vero ſecundum formam ſui ſignificati. 1a. q. 36. 4. 7m. /. q. 39. 3. c. /. 1. d. 4. q. 1. 3. 2m. /. d. 9. q. 1. 1. c. /. 2m. /. 2. o. /. d. 23. 4. 4m. /. d. 25. 4. c. / d. 29. 4. c. /. 2m. /. 3. d. 1. q. 2. 4. 6m. /. 5. 2m. /. Poa. q. 9. 6. 2. /. Quol. 1. 2. 3m.

9 Adiectiua non ſupponunt 1a. q. 39. 5. 5m.

10 Adiectiua copulãt 1a. q. 39. 5. 5m. /. 3. d. 7. q. 1. 2. 5m. /. q. 2. 2. c. /. Poa. q. 9. 4. c. mo. F.

11 Adiectiua eſſentialia prædicantur de perſonis diuinis pluraliter: ſubſtantiua vero tantum ſingulariter. 1a. q. 39. 3. o. /. 1. d. 9. q. 1. 2. o. /. d. 33. 4. o.

12 Adiectiua quæ ſignificant conditionem rei abſolutæ in diuinis: prædicantur cõmuniter de perſonis, & proprietatibus, & de eſſentia: non autem quæ ex ſignificato vel modo ſignificandi dicunt modum, quo diſtinguuntur ab inuicem. 1. d. 33. 4. o. /. d. 34. q. 1. 1. 2m /. Poa. q. 8. 2. 7m. * Pater. 7. 16. Quantitas. 5. Spiritus 24.

13 Adiectiua quæ ſignificant actus notionales vel eſſentiales: non prędicantur de proprietatibus: nec de eſſentia. 1. d. 33. 4. o. /. L. mo. F. /. d. 34. q. 1. 1. 1m. /. 2m. /. Poa q. 8. 2. 7m. /. 3. 4m.

14 Subſtantiua notionalia prædicantur de eſſentia: non autẽ adiectiua: niſi mediante ſubſtantiuo notionali. 1a. q. 39. 5. 5m. /. 6. c. /. 1. d. 5. q. 1. 1. o. /. q. 3. 3m. / d. 34. q. 1. 1. 1m / L. prin. o. /. Poa. 8. 3. 4m.

15 Subſtantiuum pro adiectiuo ponitur aliquando in diuinis. 1a. q. 36. 4. 7m. fi.

¶ Aduentio. Aduenit Chriſtus tria [illegible] breue ſalutis verbũ, nouum ſaluandi modum, & nouum ſaluandum populum. Iſa. 12. fi. Inuentor.

¶ Adipiſci Beatitudo. 25. 84. 88. 90. 125. Charitas. 54. 61. Delectatio. 31. Deſperatio. 2. Euchariſtia. 257. Fieri. 8. Finis 26. 37. 55. Fortitudo. 51. Fructus. 8. Humilitas. 25. Intellectus. 12. Maria. 19. Sacrificium. 13. Spes. 42. 47. 50. &c. Verbũ. 66. Virtus. 140. 162. 165. 184. 232. 253. &c.

¶ Adiri. Paradiſus. 10.

1 ¶ Addiſcere dupliciter contingit, ſcilicet per inuentionem, & per doctrinam. Ve. q. 11. 1. c. fi. A. /. Poſt. ter. le. 1. prin. o. H.

2 Dolor triſtitia, & delectatio intenſe impediunt actum addiſcendi, ſed moderate adiuuant. 12æ. q. 37. 1. o. Chriſtus. 143. Diſcere. Ordo. 40. Paulus. 7. Pueri. 10. Scientia. 60. 71. &c. ſignum. 52. Veritas. 31.

1 ¶ Aditus regni cælorum aperitur tripliciter, ſcilicet quantum ad gloriam animæ in paſſione Chriſti: quantum ad gloriã corporis in reſurrectione, & quo ad locum in aſcenſione. 4. d. 4. q. 2. ar. 2. q. 6. 2m. * Aſcendere. 15. Paſſio. 134.

2 Apertio aditus regni cælorum eſt remotio impedimenti gloriæ. 3a. q. 39. 5. o. /. q. 49. 5. o. q. 69. 7. o. /. 4. d. 3. L. fi /. d. 4. q. 2. ar. 2. 6. o. * Baptiſmus. 23. 154. 155. Circumciſio. 49. Confeſſio. 56. Exorciſmus. 8. Introitus. Paſſio. 130. Peccatum. 353. Satiſfactio. 2. 36. &c.

¶ Adiunctum. Abſoluere. 34. Admiſſio. Annexum. n. Bonitas. 173. Delectatio. 110. Deus. 153. Eſſe. 29. Euchariſtia. 45. Guſtus. 3. Iuſtitia. 21. Manſuetudo. 2. Meritum. 95. Modeſtia. 1. Nimiũ. Nomen. 45. Peccatum. 212. 1Per ſe. 3. Pręteritum. 3. Prudentia. 76. Qui eſt. 3. Simpliciter. 14. Temperantia. 9. 12. 13. Vir-

23. Virginitas.23. Virtus.106. Vſura.85.

1 ¶ Adiurare,eſt ad iuramentum cogere, & ordinare aliquid per diuina.12ᵉ.q.90.1.c./.Mat.26 fi.e.L.

2 Adiuratio iuramentum,& deprecatio, fiunt per res ſuperiores.4.d.15.q.4.ar.5.q.1.1m. Iuramentum.2.

Diuiſio. 3 Modus adiurationis,duplex ſcilicet coactiuus,& deprecatiuus.22ᵉ.q.90.1.2.c./.4.d.15.q.4.ar.3.q.1.1m.

4 Adiurare ſubditos licet vtroq; modo : ſed pares vel ſuperiores tantum ſecundo modo.22ᵉ q.83.17.1m/.q.90.1.o.

5 Non licet adiurare dæmones deprecando , ſed compellendo ne noceant : non vt proſint.22ᵉ.q.90.2.o. Dæmon 75.

6 Adiurare licet creaturas irrationales:ne per eas nobis dęmõ noceat.22ᵉ.q.90.3.o.

Du°.82m. 7 Immo periculis humanis, obuiandum eſt per humana , & non per diuina.22ᵉ.q.88.11.1m. Reſpondeo Dubio. 82°. .276.441.453°.1208°.

8 Dęmones adiurati per nomen dei,& per virgines idolorum, obediunt.Po².q.6.10.4m./.5m.

9 Omnis adiurans ſemper in ſe confitetur defectum.4.d 15.q. 4.art.3.q.1.1m.

10 Summus pontifex iudęorum adiurando Chriſtum coactiue, peccauit.22ᵉ.q.90.1.1m.

11 Simon,& Iudas leguntur adiuraſſe dracones : & eis præcepiſſe,vt in deſertum locum diſcederent.22ᵉ.q.90.3.b.

¶ Adiutor.Vſura.260.

¶ Adiutorium. Agiographe.2. Aſcendere.6. Facilitas.1. Iuuare.Mulier.5. Viſio.10. Vſura.255.256.

Diuiſio, ¶ Adiuuari dicitur aliquis dupliciter,ſcilicet per miniſteriũ, & per virtutem. Primum conuenit deo : non autem ſecundum.1ª.q.23.8.2m./.4.d.4.q.1.1.c.fi.H./.Veri.q. 28. 8. 8m./. Iob.25.me°.K./.c°.26.prin°.Ro.11.lect.5.me°.B./.1ᵉ.Cor. 3.lect.2.prin°.C./ 2ᵉ.Cor.6.prin°.

Addiſcere.2. Adiutorium. Agens.2. Agiographæ.2. Amicitia. 39. Balnus. Beatitudo. 68. 70. Coadiutor. Conſilium. 28. Credere.11.26. Delectatio.54. Fides.23. Fortitudo.49. Gratiarum actio.1. Honor.21. Ingratitudo7. Mulier.3. Prædeſtinatio.35. Prævaricator.1. Prudentia.76. Requiri.1. Scientia. 163. Species.45. Venire.2. Vita.48.

¶ Adminiculum. Logica.1.21. Via.7.

¶ Adminiſtratio, Angelus.90.164 255.279. Charitas.92. Idoneus. 1. Iudicium. 51. Lepra. 4. Magnificentia. 3. Sanctus. 10.

1 ¶ Admiratio duo requirit,ſcilicet quòd cauſa ſit occulta , & aliquid in re videatur repugnans.2.d.18.q.1.3.c./.Po².q. 6. 2.c.prin°. Angelus.89.444. Delectatio.34. Faſtidium. Iudicium.85. Miraculum.2. Dubitatio.3. Maria.49.

2 Admiratio duplex,ſcilicet deuotionis,& infidelitatis. Io. 3. lect.2.prin°. Mirari. Mirum.n. Tragedia.

3 Aliquid non eſt admirabile dupliciter,ſcilicet quando effectus eſt occultus : & quando perfecte cauſam oſtendit. Pial. 8. prin°.

4 Admiratio eſt ſpecies timoris, & principium philoſophiæ. 12ᵉ.q.41.4.o./.22ᵉ.q.180.3.3m./.3.d.26.q.1.3.c./. Timor.42. Stupor.2. Veri.q.26.4.7m.fi.

5 Admiratio eſt cauſa delectationis ratione ſpei , & actua con naturalis,ſcilicet collationis.12ᵉ.q.32.8.o Delectatio.34.

6 Admiratio conſequitur apprehenſionem alicuius excedentis noſtram facultatem.1ª.q 105.7.c./.12ᵉ.q.41.4.c./.22ᵉ. q. 180.3.3m./.3ª.q.15.8.c./.3.d.26.q.1.3.c.ñ./ 4.d.48.q.1.art. 4.q.3.2m./. Veri.q.26.4.7m. Miraculum.3. Trepidatio.

7 Admiratio non conuenit animæ ſenſitiuæ ʒ.4.c°.33.fi.

8 Admiratio fuit in Chriſto.3ª.q.15.8.o./.ʒ.4.c°.33.4m./. Matth.8.me°.b.D.

℄ Admittere. Adoptio.2. Circumciſio.35. Iudex.4. Matrimonium.59.60. Prævaricator.3. Recipere.o. Subdiaconus.5.

Diuiſio. ¶ Admiſtio extranei dupliciter poteſt eſſe,ſcilicet vno modo ita quod extraneum adiunctum,ſoluat ſpeciem eius cui adiungitur , vel trahendo ad ſpeciem ſuam , ſicut ſi amphoræ aquæ adderetur phiala vini, vel faciendo mediam ſpeciem, ſicut quando vtrumque æqualiter ponitur,vt ęqualitas non accipiatur tantum ſecundum quantitatem ſed ſecundum proportionem virtutis. Alio modo ita quòd additum non ſoluat ſpeciem,ſed ipſum aſſumatur ad ſpecies eius cui additur , ſicut ſi gutta aquæ, amphoræ vini apponatur.4.d 11. q.2.art.2.q.2.c.vel accidens.81. 82. Actio.3. Affinitas. 5. Amidũ Angel°.67. Aurũ.2. Cælũ.66.131. Cõſeruatio.4. Corruptio.8. Creatio.13. Duratio.7. Elementum.1.&c. Euchariſtia.66. Forma.25.48.149.150. Salſedo. Vniuerſum.3.

1 Admonitio pertinet ad correptionem fraternam.22ᵉ. q. 33. 7.o./.4.d.19.q.2.1.u.

2 Admonitio præuia ſecreta,eſt de præcepto ante publicam denunciationem in iudicio.22ᵉ.q.33.7 o./.4 d.19.q.2.ar. 3. q. 1.2.o./. Ver.q.3.2.o./. Quol.11.12.o. Correctio.5.11. Denunciatio.1.

3 Admonitio ſecreta debet eſſe dura,quando peccans eſt pertinax ; tamen cum affectu lenitatis.4.d.19.q.2.ar.3.q.3.o.

4 Admonitio coram teſtibus,debet præcedere accuſationem. 22ᵉ.q.33.8.o./.4.d.19.q.2.art.3.q.2.o./. Quol.11. 12.o. Accuſatio.5. correctio.12.13.

5 Admonitio præuia fratris,de ea quæ dicitur prælato, extra iudicium exiſtenti,tamquam perſone quę poteſt prodeſſe,& non obeſſe, non eſt de pręcepto.22ᵉ.q.33.8.c./.4m./.4.d. 19. q.2.art.3.q.2.4m. Accuſatio. 5. Correctio.o. vel Diaconus. 5. Mulier. 19. Præmonitio.

℄ Adoleſcens, Abbatiſſa.2. Creſcere. Delectatio. 74. Inuidia. 11. Religio.57.

1 Adoptio eſt extraneæ perſonæ in filium, vel nepotem & deinceps : legitima aſſumptio.3ª.q.3.5.2m./.3.d.10.q.2.ar. 1. q. 1.o./.4.d 42.q.2.1.c. * Apoſtoli.31. Aſſimilatio.7 Electio. 18.&c. Filiatio.8 Matrimonium.47.

2 Adoptare eſt admittere ex gratia ad participandum hæreditatem.3ª.d.10.q.2.ar.1.q.1.c.

3 Adoptio duplex,ſcilicet perfecta ideſt arrogatio,& imperfecta ſcilicet ſimplex adoptio.4.d.42.q.2.1.1m.

4 Adoptans debet eſſe ſic ſenex : vt naturaliter poſſit eſſe pater adoptati.4.d.42.q.2.1.5m.

5 Habens perpetuũ impedimentum generationis: non poteſt adoptare,ſicut ſpado & frigidus.4.d.42.q.2.1.4m.

6 Qui non eſt ſui iuris,non poteſt adoptare,nec minor viginti quinque annis : nec mulier : niſi ex ſpeciali cõceſſione principis.4.d.42.q.2.1.3m./.3 3m.

7 Adoptatus perfecta ſuccedit adoptanti ab inteſtato, nec poteſt eum ſine culpa priuare tertia parte hæreditatis.4.d.42.q. 2.1.1m.

8 Quicquid eſt in poteſtate adoptati , trãſit in poteſtatẽ adoptantis.4.d.42.q.2.3.4m.

9 In adoptione ſimplici adoptatus filius non emancipatur,nec tranſit in poteſtatem adoptantis : nec ſuccedit in hæreditatem niſi velit adoptãs. Et fieri poteſt ſine auctoritate principis vel magiſtratus. Quorum oppoſita ſunt in arrogatione.4.d. 42. q.2.1.1m.

10 Adoptato patre adoptantur filii,& nepotes non emancipati.4.d.42.q.2.3.4m.

11 Conſanguineis non cõuenit adoptari,quia naturaliter ſunt hæredes.3.d.10.q.2.ar.1.q.1.2m./.4.d.42.q.2.1.7m.

12 Ex adoptione cauſatur cognatio legalis, impediẽs matrimonium auctoritate legis cõfirmatæ ab eccleſia. 4. d.42.q.2.2.o.

13 Cognatio triplex contrahitur ex adoptione,prima deſcendentium,ſecunda inter coniugem adoptantis,& ipſum adoptatum,& econuerſo , perpetuo impediens matrimonium , tertia inter filios naturales,& adoptatos,impediens tantũ quãdiu durat adoptio.4.d.42.q.2.3.o.

14 Adoptare homines conuenit deo. 3ª.q.23.1.o./.3.d.10.q.2. ar.1.q.1.o./.ʒ.4.c°.17. fi. Deus.

15 Adoptare conuenit toti trinitati,licet poſſit appropriari patri.3.q.3.4.3m./.5.2m./.q.23.2.o./.3.d. 10.q.2.ar.1.q.2.o.

16 Adoptare appropriatur patri , vt auctori : filio vt exemplari,& ſpiritui ſancto,vt imprimenti.3ª.q.3.5.2m./.q.23. 2. 3m.

17 Adoptare vt cauſa agens media vel exemplaris , appropriatur filio , ſed vt forma inhęrens , appropriatur ſpiritui ſancto.3.d.10.q.2.ar.1.q 3.o.

18 Adoptatio dei,facit adoptatum eſſe idoneum , ſed adoptatio hominis, præſupponit idoneum.3°.q.23.1.c.

19 Sola creatura rationalis adoptatur a deo : non ex creatione: ſed ex dono ſpiritusſancti. 3ª.q.23.3.o./.3.d.10.q 2.art. 2. q. 1.o./.ʒ.4.c°.17.b./.22.fi.vel filiatio.31. Baptiſmus.173.&c.

20 Adoptari conuenit etiam angelis.3ª.q.23.3.2m./.3.d.10.q.2. ar.2.q.2.o. * Apoſtoli.31. Baptiſmus.173.174.175.

21 Adoptio filiorum dei,eſt per conformitatem imaginis ad filium naturalem : imperfecte quidem per gratiam viæ: ſed perfecte per gloriam.1ª.q.93.4.2m./.22ᵉ.q.45.6. c./. 1m./. 3ª. q.3.5.2m./.8.c./.q.39.8.3m./.q.45.4.c./.ʒ.4.c°.24.prin°./.Ro. lect.2.prin°.B./.c°.8.lect.3.fi./.Le.6.me°.K.&c.Gal.4.lect.2. n./. Epheſ. lect. 1. me°.E./.He.2.lect.3.me°.H. Filiatio.36 37. Aſſimilatio.7. Euangelium.1.

22 Chriſtus non eſt filius dei adoptiuus.3.q.23.4.o./.q.32.3.c./. q.43.1.c./.1.d.4.q.1.art.2 q.1.c./.q.2.3m./.d.10.q.2.ar.2.q. 3.o./.d.11.3.2m./.d.13.q.1.1.1m./.d.18.ar.4.q.1.1m./.4.d.4.q.1. 3m / 4.d.4.q.1.ar.3.q.5.2m./ ʒ.4.c°.4./. Veri q.19.1.1m. Filiatio.8.12.33.&c. Frater.2. Vnigenitus.

23 Chriſtus fuit filius adoptiuus Ioſeph.3ª.q.28.1.1m./.4.d. 30. q.2.3.4m.

Ad

10 Verum addit ſupra ens reſpectum rationis ad Intellectum tenuum. 1^a.q 16 3.c./.1.d.8.q.1.3 c /.d.19 q. ./. ^{m}. fi. Veri.q.1.1.c./.4^m./.q 21.1.c./ Po^a.q.9 7 6^m. Opuſc.42 o. a fi. * Euchariſtia.100.e l neutrum.E ciuſi . Fides 54.

11 Vnum transcendens addit ſupra ens indiuiſionem tantum. 1^a.q.11.1.c./.2.c./.q.30.3 o /.1.d.8.q . /.d 19. q. 5. 1. 3^m /.d.24 q.1.3.o./ a.d.3 q.1.3.1^m./.V .1 1 c. /. 4^m ./.q. 21.1.c./.5.7^m / Po^a.q. 3.16 3^m / q.9. . Quol.10.1.o /. Opuſc. 42.c°.2 fi./.Mete 3 lect 1 . /.L° 4 lect.2. me°.c./. L° 5.lect.8 prin° / L°.1 lect 3 d prin° / Lect.8.f.h.

$Du^m.79^m$. 12 Imo vnum transcendens dicit ens indiuiſum: quia ens quod non diuiditur, eſt vera definitio eius 1 d.24.q.1.3.3^m. * Reſpondeo ſicut dubio.1 19 1°. Fieri.8.10.Finitum.1 2.Fortitudo 24 Gratia.108.Hæreſis.136 Homicidium.1. Humilitas. 18.Idolatria,2.Ieiunium.11,Ignorantia.8.Imago.1.Infinitum.32.Iuſtitia.2.Iudæi.39.Leuiatan.Lex.51.118.130.131. Matrimonium.34 Minerallia.Miraculum.21.Miſeria.2.Miſſio.20 Muſica.1.

13 Vnum quod eſt principium numeri,addit ſupra ens,& ſupra vnum tranſcendens rationem menſuræ. 1^a.q.11.1.c./.2.c./. q. 30.3.o./.1.d.8.q.1.3.c./.d.19.q.5.1.3^m./.d.24.q.1.3.o./.1. d.3. q.1.3.1^m./.Veri.q.1.1.c./.4^m./.q.21.1.c./.5.7^m./.Po^a.q.3.16.3^m ./.q.9.7.o./.Quol.10.1.o./.Opuſc.42.c°.1.fi./.Meta.3.lect.12 fi./.L°.4.lect.2.me°.c./.L°.5.lect.8.prin°./.L°.10.lect.3. fi. d.prin./.lect.8.fi.h./.L°.10.lect.3.d./. Lect. 8. h. * Negatio. 7.Numerus.21.22.Omnis.4.Operatio.35.Panis.2.3.

14 Multitudo tranſcendens ſupra ens addit tantum rationem diuiſionis. 1^a.q.30.3.o./.1.d.24.q.1.3.o.

15 Quælibet additio vel ſubtractio in definitionibus, variat ſpeciem ſicut in numeris.1.d.44.1.1^m./.Veri.o.1 1.6.3^m.

16 Additio numeri in infinitum eſt poſſibilis: quia ſemper addens noua poteſtate ad additionem: ſicut ſemper fit alia ſpecies numeri.1.d.17.q.2.4.1^m. * Paſſio.29.Pax.9,Peccatum. 212.392.Perfectio.40.Perſona.26.Pluralitas.2.

17 Additio quanti ad quantum facit maius, ſi ſint eiuſdem rationis: non autem ſi vnum ſit ratio quenti alterius. Ma. q.2. 2.8^m./.q.7.3.c.h./.15^m. * Poſtulatio.Prædeſtinatio.18. Promiſſio.3.Proprium.1.Punctus.4.Quantitas.19.Raptus.7.Reprobatio.2.Reſurrectio.22.Reuelatio.1. Riſibile. Sacramentum.12.39.44.Sacrilegium.8.Scientia.22.95.Situs.1.Solus.3. 4.Spes.46.47.Spiritus.24.Sufficiens.Timor.34.Vnitas.14.25 29.Viſura.182.184. Chriſtus.26.28.

In deo. 18 Perſonę in diuinis non poteſt addi aliquid diſtinctiuum,vel completiuum in eſſe perſonæ: ſed alia poſſunt addi.3.d. 3. q. 2.1.1^m.

19 Bonitas dei non addit aliquid ſecundum rem ſupra bonitatem abſolutam: ſed tantum ſecundum rationem: quæ non eſt eſſe,& vana quia fundatur ſuper ſimplicitatem eius. Veri.q.21.4.8^m./.9^m.

¶ Addiſcere.o.Adductio.Accuſatio.22 Anima. 94. Iacobus. 3. Organum.1.

20 In conuerſione euchariſtię,nihil additur corpori Chriſti. 4. d. 11. q. 1. ar. 3. q. 1. c. fi./. 1^m. Paradiſus. 6. Vocatio. 1. Viſura.188.

1 ¶ Adeps in veteri lege prohibetur comedi.primo quia non generat bonum nutrimentum: ſicut nec ſanguis. Secundo propter idolatriam. Tertio quia erat pro ſacrificio.Quarto propter ſeuluelitatem. 1 2æ.q.102.3.8^m./.6.1^m.

2 Adeps comburebatur deo,a quo eſt omnium bonorum ſufficientia,& pro charitate Chriſti in paſſione. 1 2æ.q.102. 3. 8^m. ./.6.1^m.

3 Adeps in ſcripture quãdoq; in bono,quãdoq; in malo accipitur. ſignificat enim deuotionem,malitiam cordis,oris,& operis, delectationem peccati,ſuperbiam,falſitatem, & ſenſum carnalem.Pſalm.16 me°.d.G.Baptiſmus.171.Prognc.

¶ Adeptio.Adipiſci.Amicitia.15.Amor.166.167.Beatitudo.84 Fieri.8.Finis.26.Fortitudo.52.Fructus.8.Humilitas.25.

1 ¶ Adæquari & aſſimilari importat motum ad æqualitatem, & ſimilitudinem: non autem æquale,& ſimile. Ideo filius dei eſt ſimilis,& æqualis patri, & econuerſo,& adequator, & aſſimilatur ei: ſed non econuerſo. 1^a.q.42.1. 3^m./.1.d. 19. q.1.2.o./.d.31.L.prin°.C./§.1.c°.29.fi./.Opuſc.9.q 44./.45.

$Du^m.80^m$. 2 Oppoſitum videtur dicere. Veri.q.4 4. 2^m. Reſpondeo. Dubio. 80°. * Accedens.41. Actus. 36. Adam. 18.64. Aſſimilatio.3.Commenſuratio.Cõprehendere. 4. Aequari. Aequat°. Imago.5.Ius.18.Pęna.12.Proportio.1 Ratio.61.Sanitas.1. Veritas.1.10.&c.28.Virtus.68.Vniuerſale.12.Viſura 85.Chriſtus.81.

Adeſſe.Accidens.62.88 Affuiſſe.Alius.3.Dominium 12.Euchariſtia.161.Gratia.133.Indulgentia.6. Inelle Iohætere.Iudæi 45.Miſſa. 23. Mulier. 19. Pars. 30. Prædicari. 11. Pręſto eſſe. Viſura. 284.

Ad

¶ Adhæſio.Angelus 487.Charitas.130.Certitudo.1.9.15.Cognitio.42.Euchariſtia.238.Excæcatio.1.Fides.62.90. Finis. 138. Impugnare.2.Inhærere.Laus.2.Peccatũ 370,396.422. Puluis.2.Raab.Vi..11.12.Voluntas.39.42.50.

¶ Adhibitio.Benedictio.7.Cauſa.43.44.Correctio.12.13.Cura.5.Ignorantia.22.Lamech Memoria 20. Ocioſe.21.Pœnitentia.72.Solennitas.Solicitudo.1.

¶ Adiacere.Creatio 45.Tempus.36.

1 ¶ Adiectiuum duo facit circa ſuum ſubſtantiuum,ſcilicet quia reſtringit: & informat.1.d.25.1.7^m. $Du^m.181^m$.

2 Immo adiectiua reſtringuntur ſecundum ſuppoſita.1.d.9. q. 1.1.c /.2^m./ 2.0. Reſpondeo ſicut Dubio.18.

3 Adiectiua ſignificant per modum accidentis: ſubſtantiua vero per modum ſubſtantiæ. 1^a.q.39.3.c./.1 .d.9.q.1.2.c. Po^a. q.9.6.c.prin°.

4 Adiectiua ſignificant tantum formam: ſubſtantiua vero formam & ſuppoſitum. Ratione ſecundi dicitur prædicari per identitatem: ſed ratione primi per informationem: quæ eſt magis propria prædicatio.3.d.5.L.m°.C.Accidens.7.&c.

5 Adiectiua prædicantur tantum per informationem: ſubſtantiua vero etiã p idẽtitatẽ.3.d.5.L.fi.D. Aduerbiũ.Cõretũ.

6 Nomina collectiua ſubſtantiua prædicantur de multis ſuppoſitis in ſingulari: non autem adiectiua: ſed tantum in plurali 1^a.q.39.3.c. * Eos.37.Modus.2.Neutrum.2.

7 Adiectiua non ſtatim ferunt ſuppoſitum ſicut ſubſtantiua: ſed ſignificatum ſuũ ponunt circa ſubiectum. 1^a.q.39.5.5^m./. 1.d.9.q.1.1.c./.1^m./.3.d.5.L.me°.C.

8 Adiectiua numerantur ſecundum ſuppoſitum: ſubſtantiua vero ſecundum formam ſui ſignificati. 1^a.q.36.4.7^m./.q. 39. 3. c./.1.d.4.q.1 3.2^m./.d.9.q.1.1.c./.2^m./.2.o./.d.2?. 4. 4^m./. d. 25.4.c./ d.29 4.c./.2^m./.3.d.1.q.2.4.6^m./.5.2^m./.Po^a. q. 9. 6. c./.Quol.1.2.3^m.

9 Adiectiua non ſupponunt 1^a.q 39.5.5^m.

10 Adiectiua copulãt 1^a.q.39 5.5^m./.3 d.7.q.1.2.5^m./.q.2.1.c./. Po^a.q.9.4 c.m1°. F.

11 Adiectiua eſſentialia prædicantur de perſonis diuinis pluraliter: ſubſtantiua vero tantum ſingulariter. 1^a.q.39 3.o./.1. d.9.q.1 2.o /.d.33 4 o.

12 Adiectiua quæ ſignificant conditionem rei abſolutæ in diuinis: prædicantur cõmuniter de perſonis,& proprietatibus, & de eſſentia: non autem quæ ea ſignificato vel modo ſignificandi dicunt modum,quo diſtinguuntur ab inuicem. 1. d. 33.4.o./.d.34.q.1.1.2^m /.Po^a.q.8.2.7^m. * Pater.7.16.Quantitas.5.Spiritus 24.

13 Adiectiua quæ ſignificant actus notionales vel eſſentiales: non prędicantur de proprietatibus: nec de eſſentia.1. d. 33. 4.o /.L.m°.F./.d.34.q.1.1.1^m./.2^m./.Po^a.q 8.2.7^m./.3.4^m.

14 Subſtantiua notionalia prædicantur de eſſentia: non autẽ adiectiua: niſi mediante ſubſtantiuo notionali. 1^a. q. 39. 5. 5^m./.6.c. .1.d 5.q.1 1.o./.q.3.3^m./.d.34.q.1.1.1^m / L. prin°. ./.Po^a.8.3.4^m.

15 Subſtantiuum pro adiectiuo ponitur aliquando in diuinis. 1^a q.36 4 7^m.fi.

¶ Aduentio,Adinuenit Chriſtus tria. ſ breue ſalutis verbũ, nouum ſaluandi modum, & nouum ſaluandum populum. Iſa.12.fi.Inuentor.

¶ Adipiſci Beatitudo.25.84.88.90.125.Charitas.54.61. Delectatio.31.Deſperatio.2.Euchariſtia.257.Fieri.8.Finis 26.37. 55. Fortitudo.51.Fructus. 8.Humilitas.25.Intellectus.12. Maria.19.Sacrificium.13.Spes.42.47 50.&c.Verbũ.66. Virtus.140.162.165.184.232.253.&c.

¶ Adiri. Paradiſus.10.

1 ¶ Addiſcere dupliciter contingit, ſcilicet per inuentionem, & per doctrinam. Ve.q.11.1.c.fi.A./.Poſt ter. le. 1. prin°. H.

2 Dolor triſtitia,& delectatio intenſe impediunt actum addiſcendi,ſed moderate adiuuant. 1 2æ.q. 37.1.o. Chriſtus. 143. Diſcere. Ordo.40 Paulus.7.Pueri.10.Scientia.60. 71. &c. Ingenium.22. Veritas.31.

1 ¶ Aditus regni cælorum aperitur triplicitér,ſcilicet quantum ad gloriam animæ in paſſione Chriſti: quantum ad gloriã corporis in reſurrectione,& quo ad locum in aſcenſione.4.d. 4.q.1.1.1.q.6.2^m. * Aſcendere.15.Paſſio.134.

2 Apertio aditus regni cælorum eſt remotio impedimenti gloriæ. 3^a.q.39.5.o./.q.49.5.o.q.69.7.o./.4.d.3.L.fi./. d. 4. q. 2. ar. 2.6.o. * Baptiſmus.23.154.155.Circumciſio. 49. Confeſſio.56.Exorciſmus.8. Introitus. Peſſio. 130. Peccatum. 353.Satisfactio.2.36.&c.

¶ Adiunctum.Abſoluere.34.Admiſſio. Annexum. o. Bonitas. 173. Delectatio.110.Deoz. 153. Eſſe. 29.Euchariſtia.45.Guſtus.3.Iuſtitia.21.Manſuetudo.2.Meritum. 95. Modeſtia. 1. Nimium x.Nomen.45.Peccatum.212.1Per ſe.3.Præteritum.3. Prudentia.76.Qui eſt.3.Simpliciter.1.4.Temperantia.9. 12. 13.Vir-

Ad

13. Virginitas.23. Virtus.106. Vſura.85.

1 ¶ Adiurare, eſt ad iuramentum cogere, & ordinare aliquid per diuina. 2 2ª.q.90.1.c./. Mat.26 fi.e.I.

2 Adiuratio iuramentum, & deprecatio, fiunt per res ſuperiores. 4.d.15.q.4.ar.3.q.1.1^{m}. Iuramentum.2.

Diuiſio. 3 Modus adiurationis, duplex ſcilicet coactiuus, & deprecatiuus. 2 2ª q.90.1.2.c./.4.d.15.q.4.ar.3.q.1.2^{m}.

4 Adiurare ſubditos licet vtroq; modo: ſed pares vel ſuperiores tantum ſecundo modo. 2 2ª q.83.17.1^{m}/.q.90.1.0.

5 Non licet adiurare dæmones deprecando, ſed compellendo ne noceant: non vt proſint. 2 2ª.q.90.2.0. Dæmon 75.

6 Adiurare licet creaturas irrationales: ne per eas nobis dęmõ noceat. 2 2ª.q.90.3.0.

Du°.82^{m}. 7 Immo periculis humanis, obuiandum eſt per humana, & non per diuina. 2 2ª.q.88.11.1^{m}. Reſpondeo Dubio. 82°. 276.448.453^{m}.1208°.

8 Dęmones adiurati per nomen dei, & per virgines idolorum, obediunt. Po^{a}.q.6.10.4^{m}/.5^{m}.

9 Omnis adiurans ſemper in ſe confitetur defectum. 4.d.15.q.4.art.3.q.1.1^{m}.

10 Summus pontifex iudęorum adiurando Chriſtum coactiue, peccauit. 2 2ª.q.90.1.1^{m}.

11 Simon, & Iudas leguntur adiuraſſe dracones: & eis præcepiſſe, vt in deſertum locum diſcederent. 2 2ª.q.90.3.b.

¶ Adiutor. Vſura.260.

¶ Adiutorium. Agiographe.2. Aſcendere.6. Facilitas.1. Iuuare. Mulier.3. Viſio.10. Vſura.255.256.

Diuiſio. ¶ Adiuuari dicitur aliquis dupliciter, ſcilicet per miniſteriũ, & per virtutem. Primum conuenit deo: non autem ſecundum. 1^{a}.q.23.8.2^{m}/.4.d.4.q.1.3.c.fi.H./. Veri.q.28.1.8^{m}/. Iob.25.me°.K./.c°.26.prin°.Ro.11.lect.5.me°.B./.1ª.Cor.3.lect.2.prin°.C./ 2ª.Cor.6.prin°.

Addiſcere.2. Adiutorium. Agere.2. Agiographæ.2. Amicitia.39. Baliuus. Beatitudo.68.70. Coadiutor. Conſilium.28. Credere.11.26. Delectatio.54. Fides.23. Fortitudo.49. Gratiarum actio.1. Honor.21. Ingratitudo 7. Mulier.3. Prædeſtinatio.35. Prænarieatio.1. Prudentia.76. Requiri.1. Scientia.163. Species.45. Venire.2. Vita.48.

¶ Adminiculum. Logica.1.11. Via.7.

¶ Adminiſtratio. Angelus.90.164 255.279. Charitas.92. Idoneus.1. Iudicium.51. Lepra.4. Magnificentia.3. Sanctus.10.

1 ¶ Admiratio duo requirit, ſcilicet quòd cauſa ſit occulta, & aliquid in re videatur repugnans. 2.d.18.q.1.3.c./.Po^{a}.q.6.2.c.prin°. Angelus.89.444. Delectatio.34. Faſtidium. Iudicium.85. Miraculum.2. Dubitatio.3. Maria.49.

2 Admiratio duplex, ſcilicet deuotionis, & infidelitatis. Io.3.lect.2.prin°. Mirari. Mirum.0. Tragedia.

3 Aliquid non eſt admirabile dupliciter, ſcilicet quando effectus eſt occultus: & quando perfecte cauſam oſtendit. Pſal.8.prin°.

4 Admiratio eſt ſpecies timoris, & principium philoſophiæ. 1 2ª.q.41.4.0./.2 2ª.q.180.3.3^{m}/.3.d.26.q.1.3.c./. Timor.42 Stupor.2. Veri.q.26.4.7^{m}.fi.

5 Admiratio eſt cauſa delectationis ratione ſpei, & actus connaturalis, ſcilicet collationis. 1 2ª.q.32.8.0 Delectatio.34.

6 Admiratio conſequitur apprehenſionem alicuius excedentis noſtram facultatem. 1^{a}.q 105.7.c./.1 2ª.q.41.4.c./.2 2ª.q.180.3.3^{m}/.3^{a}.q.15.8.c./.3.d.26.q.1.3.c.ñ./ 4.d.48.q.1.art.4.q.3.2^{m}/. Veri.q.26.4.7^{m}. Miraculum.3. Trepidatio.

7 Admiratio non conuenit animæ ſenſitiuæ Ʒ.4.c°.33.fi.

8 Admiratio fuit in Chriſto. 3^{a}.q.15.8.0./.Ʒ.4.c°/33.4^{m}./. Matth.8.me°.b.D.

¶ Admittere. Adoptio.2. Circunciſio.33. Iudea.4. Matrimonium.59.60. Præuaricator.3. Recipere.0. Subdiaconus.3.

Diuiſio. ¶ Admiratio extranei dupliciter poteſt eſſe, ſcilicet vno modo ita quod extraneum adiunctum, ſoluat ſpeciem eius cui adiungitur, vel trahendo ad ſpeciem ſuam, ſicut ſi amphoræ aquæ adderetur phiala vini, vel faciendo mediam ſpeciem, ſicut quando vtrumque æqualiter ponitur, vt æqualitas non accipiatur tantum ſecundum quantitatem ſed ſecundum proportionem virtutis. Alio modo ita quòd additum non ſoluat ſpeciem, ſed ipſum aſſumatur ad ſpeciem eius cui additur, ſicut ſi gutta aquæ, amphoræ vini apponatur. 4.d 11.q.2.art.2.q.2.c. vel accidens.81.82. Actio.3. Affinitas.5. Amidũ Angel°.67. Aurũ.2. Cælũ.66.131. Cõſeruatio.4. Corruptio.9. Creatio.13. Duratio.7. Elementum.1.&c. Euchariſtia.66. Forma.25.48.149.150. Salſedo. Vniuerſum.3.

1 Admonitio pertinet ad correptionem fraternam. 2 2ª.q.33.7.0./.4.d.19.q.2.1.0.

2 Admonitio præuia ſecreta, eſt de præcepto ante publicam denunciationem in iudicio. 2 2ª.q.33.7 0./.4 d.19.q 2.ar.3.q.1.2.0./. Vir.q.3.2.0./. Quol.11.12.0. Correctio.3.11. Denunciatio.1.

3 Admonitio ſecreta debet eſſe dura, quando peccans eſt pertinax; tamen cum affectu ſanitatis. 4.d.19.q.2.ar.3.q.3.0.

4 Admonitio coram teſtibus, debet præcedere accuſationem. 2 2ª.q.33.8.0./.4.d.19.q.2.art.3.q.2.0./. Quol.11.12.0. Accuſatio.5. correctio.12.13.

5 Admonitio præuia fratris, de re quæ dicitur prælato, extra iudicium exiſtenti, tamquam perſonæ quę poteſt prodeſſe, & non obeſſe, non eſt de pręcepto. 2 2ª.q.33.8.c./.4^{m}/.4.d.19.q.2.art.3.q.2.4^{m}. Accuſatio.5. Correctio.0. vel Diaconus.5. Mulier.19. Præmonitio.

¶ Adoleſcens. Abbatiſſa.2. Creſcere. Delectatio.74. Inuidia.11. Religio.57.

1 Adoptio eſt extraneæ perſonæ in filium, vel nepotem & deinceps: legitima aſſumptio. 3^{a}.q.3.5.2^{m}/.3.d.10.q.2.ar.1.q.1.0./.4.d 42.q.2.1.c. * Apoſtoli.31. Aſſimilatio.7 Electio.18.&c. Filiatio.8 Matrimonium.47.

2 Adoptare eſt admittere ex gratia ad participandum hæreditatem. 3^{a}.d.10.q.2.ar.1.q.1.c.

3 Adoptio duplex, ſcilicet perfecta ideſt arrogatio, & imperfecta ſcilicet ſimplex adoptio. 4.d.42.q.2.1.1^{m}.

4 Adoptans debet eſſe ſic ſenex: vt naturaliter poſſit eſſe pater adoptati. 4.d.42.q.2.1.5^{m}.

5 Habens perpetuũ impedimentum generationis: non poteſt adoptare, ſicut ſpado & frigidus. 4.d.42.q.2.1.4^{m}.

6 Qui non eſt ſui iuris, non poteſt adoptare, nec minor viginti quinque annis: nec mulier: niſi ex ſpeciali cõceſſione principis. 4.d.42.q.2.1.3^{m}/.3 3^{m}.

7 Adoptatus perfecta ſuccedit adoptanti ab inteſtato, nec poteſt eum ſine culpa priuare tertia parte hæreditatis. 4.d.42.q.2.1.1^{m}.

8 Quicquid eſt in poteſtate adoptati, trãſit in poteſtatẽ adoptantis. 4.d.42.q.2.3.4^{m}.

9 In adoptione ſimplici adoptatur filius non emancipatus, nec tranſit in poteſtatem adoptantis: nec ſuccedit in hæreditatem niſi velit adoptãs. Et fieri poteſt ſine auctoritate principis vel magiſtratus. Quorum oppoſita ſunt in arrogatione. 4.d.42.q.2.1.1^{m}.

10 Adoptato patre adoptantur filii, & nepotes non emancipati. 4.d.42.q.2.3.4^{m}.

11 Conſanguineis non cõuenit adoptati, quia naturaliter ſunt hæredes. 3.d.10.q.2.ar.1.q.1.2^{m}/.4.d.42.q.2.1.7^{m}.

12 Ex adoptione cauſatur cognatio legalis, impediẽs matrimonium auctoritate legis cõfirmatæ ab eccleſia. 4.d.42.q.2.2.0.

13 Cognatio triplex contrahitur ex adoptione, prima deſcendentium, ſecunda inter coniugem adoptantis, & ipſum adoptatum, & econuerſo, perpetuo impediens matrimonium, tertia inter filios naturales, & adoptatos, impediens tantũ quãdiu durat adoptio. 4.d.42.q.2.3.0.

14 Adoptare homines conuenit deo. 3^{a}.q.23.1.0./.3.d.10.q.2.ar.1.q.1.0./.Ʒ.4.c°.17.fi. Deut.

15 Adoptare conuenit toti trinitati, licet poſſit appropriari patri. 3.q.3.4.3^{m}/.5.2^{m}/.q.23.2.0./.3.d.10.q.2.ar.1.q.2.0.

16 Adoptare appropriatur patri, vt auctori: filio vt exemplari, & ſpiritui ſancto, vt imprimenti. 3^{a}.q.3.5.2^{m}/.q.23.2.3^{m}.

17 Adoptare vt cauſa agens media vel exemplaris, appropriatur filio, ſed vt forma inhęrens, appropriatur ſpiritui ſancto. 3.d.10.q.2.ar.1.q 3.0.

18 Adoptatio dei, facit adoptatum eſſe idoneum, ſed adoptatio hominis, præſupponit idoneum. 3°.q.23.1.c.

19 Sola creatura rationalis adoptatur à deo: non ex creatione ſed ex dono ſpiritusſancti. 3^{a}.q.23.3.0./.3.d.10.q 2.art.2.q.1.0./.Ʒ.4.c°.17.h./.21.fi. vel filiatio.31. Baptiſmus.173.&c.

20 Adoptari conuenit etiam angelis. 3^{a}.q.23.3.2^{m}/.3.d.10.q.2.ar.2.q.2.0. * Apoſtoli.31. Baptiſmus.173.174.175.

21 Adoptio filiorum dei, eſt per conformitatem imaginis ad filium naturalem: imperfecte quidem per gratiam viæ: ſed perfecte per gloriam. 1^{a}.q.93.4.2^{m}/.2 2ª.q.45.6.c./.1^{m}/.3^{a}.q.3.5.2^{m}/.8.c./.q.39.8.3^{m}/.q.45.4.c./.Ʒ.4.c°.24.prin°./.Ro.lect.2.prin°.B./.c°.8.lect.3.fi./.Le.6.me°.K.&c.Gal.4.lect.2.n./. Epheſ. lect.1.me°.E./.He.2.lect.3.me°.H. Filiatio.36 37. Aſſimilatio.7. Euangelium.1.

22 Chriſtus non eſt filius dei adoptiuus. 3.q.23.4.0./.q.32.3.c./.q.43.1.c./.3.d.4.q.1.art.2 q.1.c./.q.2.3^{m}/.d.10.q.2.ar.2.q.3.0./.d.11.3.2^{m}/.d.13.q.1.2.1^{m}/.d.18.ar.4.q.1.1^{m}/.4.d.4.q.1.3^{m}/ 4.d.4.q.1.ar.3.q.5.2^{m}/ Ʒ.4.c°.4./. Veri q.29.1.1^{m}. Filiatio.8.12.33.&c. Frater.2. Vnigenitus.

23 Chriſtus fuit filius adoptiuus Ioſeph. 3^{a}.q.28.1.1^{m}/.4.d.30.q.2.3.4^{m}.

Ad

Deus. 1 ¶ Adoratio dei, eſt actus latriæ. 22æ. q. 84. 1. o./.Ʒ.3.cº.110.

2 Adoratio dei duplex ſcilicet interior deuotio mentis, & exterior humiliatio corporis. Prima eſt principalior, ad quam, & propter quam ſecunda fit. 22æ. q. 84. 2. 3. o. Cultus. 12. 13. vel Euchariſtia. 191. Religio. 16.

3 Adoratio exhibita deo, & creaturæ non dicitur vniuoce, ſed analogice. 22æ. q. 84. 1. 1^{m}./. q. 94. 1. 2^{m}./. 3. d. 9. q. 1. artic. 2. q. 7. o.

4 Adoratio requirit actum corporalem. 22æ. q. 81. 7. o./. q. 84. 2. o./. 3. d. 9. q. 1. ar. 3. q. 3. o./.Ʒ.3.cº.119. Abraham. 22.

5 In adoratione genuflectimus: noſtram infirmitatem deſignantes reſpectu dei, ſed proſternimur quaſi profitẽtes nos nihil eſſe ex nobis. 22æ. q. 84. 2. 2^{m}./. Eph. 3. lect. 4. prinº. E. Colere.

6 Adoratio requirit locum determinatum, non de neceſſitate, ſed ad decentiam ex parte adorantium, triplici ratione ſcilicet propter loci conſecrationem, propter ſacra myſteria, & alia ſanctitatis ſigna quæ ibi continentur, & propter concurſum multorum adorantium. 22æ. q. 84. 3. o./. 1. Tim. 2. lect. 2. meº. B. Elephas. 1. 3. Feſtũ. 6. Oratio. 31. Templum. 2.

7 Iudæi adorant ad occidentem, vt vitent idolatriam, & ſignificent mortem Chriſti. 12æ. q. 102. 4. 5^{m}.

8 Chriſtiani adorant ad orientem, propter lumen mentis, & quia ibi eſt nobilior pars orbis, in qua paradiſus eſt, & propter nobiliora opera Dei in ipſo. 22æ. quæſtio. 84. 3. 3^{m}./. 3. d. 9. q. 1. ar. 3. q. 3. 3^{m}./. Opuſc. 3. cº. 261. fi.

9 Adoratio latriæ fit ratione principii, creationis, & gubernationis. 22æ. q. 81. 1. 3^{m}./. 4^{m}./. 3. o./. q. 84. 1. 3^{m}./ 3. d. 9. q. 1. 3. o./. 4. d. 5. q. 1. ar. 3. q. 3. 6^{m}./.Ʒ.3.cº.120./. Pl. 40. fi.

10 Deo debetur latria propter deitatem, & dulia propter dominium. 3ª. q. 25. 2. c.

11 Tota trinitas eſt adoranda, vna tantum latria. 22æ. q. 81. 3. 1^{m}./. q. 84. 1. 3^{m}./. 3ª. q. 25. 1. 1^{m}./. 3. d. 9. q. 1. ar. 3. q. 2. b.

12 Relationes diuinæ debent adorari latria. 1ª. q. 28. 2. b.

13 Deitas, & humanitas Chriſti, ſunt adorandæ vna adoratione latriæ. 3ª. q. 25. 1. o./. q. 58. 3. c. fi./. 1^{m}. 3. d. 9. q. 1. artic. 2. q. 1. o./. d. 39. 1. 4^{m}./. Veri. q. 29. 4. 4^{m}. * Idolatria. 8. 10.

14 Perſona Chriſti adorari debet latria ratione deitatis, & dulia, ratione humanitatis, perfectæ omni munere gratiarũ, 3ª. q. 25. 2. c.

15 Humanitas Chriſti vt vnita verbo, debet adorari latria, non autem ſecundum ſe, ſed iperdulia. 3ª. q. 25. 2. o./. 3. d. 9. q. 1. ar. 2. q. 1. n./. q. 4. 1^{m}. * Mag. 1. &c.

16 Caro Chriſti adoranda eſt latria. 3ª. q. 25. 2. o./. q. 58. 3. 1^{m}./. 3. d. 9. q. 1. ar. 2. q. 1. o./. Gal. 4. lect. 4. prinº. G.

17 Hoſtia debet adorari latria ſub conditione, in habitu. 3. d. 9. q. 1. ar. 2. q. 6. 2^{m}./. 1. Cor. 11. lect. 6 prinº. Idolatria. 11.

18 Imago Chriſti adorari debet latria. 22æ. q. 81. 3. 3^{m}./. q. 94. 2. 1^{m}./. 3ª. q. 25. 3. o./. 4. c./. 5. 2^{m}./. 3. d. 9. q. 1. ar. 2. q. 2. o.

19 Adoratio imaginis Chriſti tradita eſt ab apoſtolis. Et Lucas depinxit imaginem Chriſti, quæ eſt Romæ. 3ª. q. 25. 3. 4^{m}./. 3. d. 9. q. 1. ar. 2. q. 2. 3^{m}.

20 Ponere imagines Chriſti, & ſanctorum, & adorare eas, licet nunc, non autem in veteri teſtamento. 3ª. q. 25. 3. 1^{m}./. 3. d. 9. q. 1. ar. 2. q. 2. 1^{m}./. 2^{m}.

21 Crux propria Chriſti, ut repræſentans Chriſtum, & vt tetigit Chriſtum, & perfuſa Chriſti ſanguine, debet eadem adoratione latriæ cum Chriſto adorari. Sed imago crucis eius in alia materia, debet adorari latria vt imago Chriſti tantum. 22æ. q. 103. 4. 3^{m}./. 3ª. q. 25. 4. o.

Duᵐ. 83ᵐ. 22 Immo crux Chriſti vt res quædam, non poteſt adorari latria niſi vt repræſentans Chriſtum, ſed vt eſt quædam res Chriſti, debet adorari iperdulia, & non latria, quia non eſt pars Chriſti. 3. d. 9. q. 1. ar. 2 q. 4. o. Reſpondeo. Dubio. 83.

23 Honor adorationis crucis Chriſti vt eſt res quædam Chriſti, non eſt tantus, quantus exhibetur matri eius. 3. d. 9. q. 1. ar. 2. q. 4. 3^{m}.

24 Omnia alia Chriſti, vt claui, lancea, corona, veſtes, & huiuſmodi, adorantur ratione contactus tantum, 3ª. quæſt. 25. 4. 3^{m}.

25 Mater Chriſti adorari debet iperdulia, non autem latria, 22æ. q. 103. 4. 2^{m}./. 3ª. quæſt. 25. 5. o./. 3. diſt. 9. quæſt. 1. ar. 2. quæſt. 3. o.

26 Mater Chriſti, ratione ſui debet adorari dulia, ſed vt mater Chriſti, iperdulia. 3. diſt. 9. quæſt. 1. artic. 2. quæſt. 3. o. Dulia. 1. inf.

27 Viri ſancti debent adorari dulia tantum. 22æ. q. 84. 1. 1^{m}./. 3. d. 9. q. 1. ar. 2. q. 5. o. Gentiles. 1.

28 Reliquiæ ſanctorum ſunt adorãdæ dulia tantum, 3ª. quæſt. 25. 6. o.

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29 Angelus apparens in ſpecie Chriſti, non poteſt adorari ſine peccato, niſi conditione expreſſa. 3. diſt. 9. quæſt. 1. artic. 2. q. 6. 3^{m}./. 4. d. 30. L. prinº. Abraham. 23. * Imperator. 5. Pithagoras. 5.

30 Creatura non poteſt adorari latria ſine peccato. 22æ. q. 84. 1. 1^{m}./. q. 94. 2. 3. o./. q. 161. 3. 1^{m}./. 3ª. q. 25. 5. 6. o./. 3. d. 9. q. 1. 2. o./.Ʒ.3.cº.120./. Liº. 4. cº. 7. 17^{m}./. 17. 1^{m}./. Pſal. 40. fi. D./. Ro. lect. 7. mº. F. fi. B. Seraphin. 6.

1 ¶ Aduena eſt, qui aliunde venit, ſed peregrinus, qui alio tẽdit. Pſalm. 38. fi. c./. He. 11. lect. 4. prinº. B. Extraneus. Hoſpes.

2 Aduena eſt qui non habet manſionem, ſed peregrinus eſt qui non habet affectum ad mundana. Pſal. 38. fi. C. Indulgentia. 24. Præceptum. 132. 136. Peccatum. 355. Perfectio. 47 &c. Relatio. 57.

¶ Aduenire. Accident. 19. Aductus. o. Anima. 12. Character. 1. Eſſe. 46. Fides. 120. 157. Fieri. 8.

1 ¶ Aduentus Chriſti duplex ſcilicet in carne, & ad iudicium. 3ª. q. 1. 6. 3^{m}./. q. 36. 1. 1^{m}./. 3^{m}./. 4. d. 47. q. 1. ar. 1. q. 3. 1^{m}./. Pſa. 9 prioº./. Pſal. 12. p inº. D.

2 Aduentus Chriſti triplex, ſcilicet in carne, in mente, & ad iudicium. Iſa. plo. meº. C. * Aductio. Aduenire. Calor. 8.

3 Aduentus Chriſti in carne, quia factus eſt per incarnationem: ideo ſub dictione incarnationis deſcribitur. Opuſc. 2. cº. 5./. Opuſc. 60. cº. 1. o.

4 Aduentus Chriſti in mente, eſt per gratiam. Opuſc. 60. cº. 24. o. * Confirmatio. 15. Diffinitio. 15. Imago. 44.

5 Aduentus Chriſti in mente, quia eſt per gratiam, ideo ſub nomine gratiæ, ille aduentus Chriſti in animam deſcribitur. Opuſc. 60. cº. 24. o. * Ioannes. 17.

6 Aduentus primus Chriſti, ardenter deſiderabatur a patribus quincuplici ratione, ſcilicet propter exaltationem humanæ naturæ, vt liberarentur captiui a carcere inferni, ſiue limbi, propter depreſſionem diaboli, quia per aduentum Chriſti pacificatus, eſt nobis deus, & propter delectationẽ quam ſperabant habere cum Chriſto, videndo, audiendo, & conuerſando cum ipſo. Pſal. 12. prinº. D. * Iudicium. 76. &c. Limbus. 1.

7 Aduentum primum non præceſſerunt ſigna, quia venit Chriſtus occultus, & tempore determinato. 4. d. 47. q. 1. ar. 1. q. 3. 1^{m}./. d. 48. q. 1. ar. 4. q. 1. 3^{m}. Natiuitas. 23. * Nuptiæ. 7. Penthecoſte. Semen. 18. Vendere. 14. Vnor. 9.

8 Aduentus primus fuit ad manifeſtandam veritatem, ad liberandum a peccatis, & ad trahendum ad deum. 3ª. q. 40. 1. c.

9 Sed aduentus tertius deſideratur a patribus modernis ſextuplici ratione, ſcilicet quia tunc exaltabuntur, liberabuntur ab omni pœna, & ab omni peccato, & a poteſtate diaboli, & a ſeruitute corporis, & videbunt deum facie ad faciem. Pſal. 12. meº. F.

10 Aduentus tertius erit diſſimilis primo dupliciter, ſcilicet quia manifeſtus, & quia terribilis. 3ª. q. 36. 1. 3^{m}./. 4. diſt. 47. quæſt. 1. ar. 1. q. 3. 1. 1^{m}./. Pſ. 49. prinº. b.

¶ Aduerbium eſt adiectiuum verbi. 1. d. 21. q. 2. 1. c. * Bis. Modus. 2. Relatiuum. 7. Tempus. 41.

¶ Aduerſantia nobis ſunt tria ſcilicet proſperitas eleuans, aduerſitas conſtantiam frangens, & perſequutio affligens. Iſa. 4. fi.

¶ Aduerſarius. Cornu. Diſputatio. 1. &c. Exordium. 3. Magi. 12. Præuaricator. 1. Scientia. 161. Simonia. 18. Teſtis. 2. Vitius. 243.

¶ Aduerſitas. Aduerſantia. Afflictio. Amicitia 16. Amor. 54. Aqua. 5. Bonitas. 216. &c. 249. Charitas. 90. 128. Detractio. 3. Flagellum. Fundamẽtum. 3. Inuidia. 5. Ira. 38. Paſſio. 132. Virtus. 243.

¶ Aduertere. Percipere. Perpendere. Scienter. Studioſus. Vſura. 89. 280. 293. 305.

1 ¶ Adulatio. Excedens in delectando alios verbis, & laudibus propter delectationem ſolam, vocatur placidus, ſi vero cauſa lucri, vocatur adulator, quod tamen communiter dicitur etiam primo modo. 22æ. q. 115. 1. c.

2 Adulatio eſt exceſſus delectandi alios verbis laudis cauſa lucri: ideo eſt peccatum. 22æ. q. 115. 1. o.

3 Adulatio eſt peccatum mortale tantum, quando eſt contra charitatem, ſcilicet de peccato, intentione nocendi, vel cum ſcandalo. 22æ. q. 115. 2. o./. Ma. q. 7. 1. 11^{m}. Peccatum. 160. * Detractio. 4. Laus. 7. Malum. 62. Miſſa 22. Natiuitas. 29. Palpo. Teſtis. 11.

4 Adulatio ſecundum ſe eſt turpius peccatum, & verecũdius ſtrugio, quia quæ ex dolo fiunt videntur eſſe ex infirmitate, & ſalitate rationis. Sed eſt leuius, quia minus contrariatur amicitię idest affabilitati occultę, ſine vi, & minus cum con-
tem-

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tempiu.22ȝ.q.116.2.o.

5 Adulatio,& litigium contrariantur amicitiæ,ideſt affabilitati.Primum ſecundum exceſſum in delectando, & ſecundũ defectum in contriſtando: ſecundum vero,econuerſo.22ȝ. q.114.prin^{o}./.q.115.prin^{o}./.1.c./.quæſt.116.1.o.uel Detractio.4.

¶ Adulter,eſt diabolus, & mundus: unde qui nati ſuns ex ſpiritu diaboli, uel mundi,ſunt filii adulterini. He. 12. lect. 2.me^{o}. H.

1 ¶ Adulterium eſt ſpecies determinata luxuriæ,ab aliis diſtincta. 22ȝ.q.154.1.c.8.o./.4.d 41.ar.4.q.2.c./.Ma.q.15.3.c.

Du^{m}. 84^{m}. 2 Immo adulterium non tantum pertinet ad luxuriam, ſed ad iniuſtitiam, & auaritiam. Ideo eſt grauius furto, quanto uxor eſt carior re exteriori. 12ȝ.q.72.2.4^{m}./.q.73.5.1^{m}./. 7. c. ./.q.88.5.c.q.100.6.c fi / 22ȝ.q.65.4.3^{m}./.q.73.3.c.Luxuria.9. q.118.5.b./.c./.q.154.1.2^{m}./.q.170.1.C./.Ma.q.15.3.3^{m}./ Ep. 5.lect.2.me^{o}.E.Contumelia.5.Auaritia.12.Reſpondeo Dubio.84.

3 Adulterium eſt grauius ſtupro.22ȝ.q.154.12. c./. q. 170. 1. 2^{m}./.4.d.41.ar.4.q.3.o. * Accuſatio.13.19.23.

4 Adulterium uxoris eſt grauius quàm adulterium uiri quo ad bonũ prolis, ſed quo ad bonum fidei, & ſacramenti ſunt paris.4.d.35.4.o. * Contumelia.5.Deus.422.&c. Diſpenſatio.19.Euſtratius.5.Fornicatio.5.

5 Ardentior in propria coniuge faciens contra bonum matrimonii inhoneſte eo utendo eſt aliqualiter adulter, & magis quàm cum aliis.22ȝ.q 154.8.2^{m}.

Du^{m}.85^{m}.6 Immo concubitus cum propria uxore qui fit ex libidine, eſt minus peccatum, quam fornicatio.22ȝ.q.154.8.6^{m}. fi. Reſpondeo Dubio.85.

7 Adulterium magis directe opponitur matrimonio inquantum eſt in officium naturæ, quam infidelitas. Sed econuerſo inquantum eſt ſacramentum eccleſiæ.4.d.39.6.1^{m}. * Lapidatio.o.Luxuria.9.12.13.Martyrium.8.Maſculus.Matrimonium.47.116.&c.

8 Nulla ſpecies luxuriæ, uel gulæ, uel uitiorum contra fortitudinem, ita directe contrariatur dilectioni proximi, ſicut adulterium, 22ȝ.q.170.1.1^{m}./. 2^{m}. * Meretrix. 34. Pœna.55. Scriptura.10.Venter. Vxor 21.22. Voluntas.41.

9 Deus in adulterio iuſte infundit animam, quia cooperatur naturæ cuius operatio eſt generatio, non autem peccato.1^{a}.q.118.2.5^{m}./.2.d.18.q.2.1.2^{m}./.ȝ.2.c^{o}.88.5^{m}./.c^{o}.89.5^{m} ./.Po^{a}.q.3.9.25^{m}.

¶ Adultus.Affinitas.9.Baptiſmus.95.98.102.129. Matrimonium.93.105.107.&c.Sanctificatio.2.Sponſalia.6.&c.Chriſtus.171.

¶ Aduocari,&c.Cetus.1.Societas.1.Vſura.312.

Peccatum.1 ¶ Aduocatus ſcienter defendens cauſam iniuſtam, peccat, & tenetur ad reſtitutionem.22ȝ.q.71.3.o.

2 Aduocatus tenetur ſubuenire cauſæ pauperum in neceſſitate, ſi per aliam nec per ſe poſſit.22ȝ.q.71.1.o./.4.c./. 1^{m}.

3 Aduocatus auxilium, & conſilium præſtat ei, cuius cauſæ patrocinatur.22ȝ.q 71.3.c.Simonia.13.

4 Aduocatus ſuſcipiens ſcienter cauſam iniuſtam, iniuſte lędit eum contra quem iniuſte patrocinium præſtat. 22ȝ. q. 71.3.c./.1^{m}.

5 Aduocatus ſuſcipiens cauſam iniuſtam, quamuis laudabilis videatur quantum ad peritiam artis, tamen peccat quantum ad iniuſtitiam voluntatis, qua abutitur arte ad malũ. 22ȝ.q.71.3.1^{m}.

6 Si in proceſſu perpendit aduocatus cauſam eſſe iniuſtam, nõ prodat, ſed ceſſat inducens ad concordiam ſine damno alterius.22ȝ.q.71.3.2^{m}.

7 Aduocato defendenti cauſam iuſtam licet prudenter occultare ea, quibus impediri poſſit proceſſus eius, non autem aliqua falſitate uti.22ȝ.q.71.3.3^{m}.

8 Aduocato licet accipere præmium moderatum, ſecundum laborem, perſonas, negocia, & conſuetudines, 22ȝ. q.71.4. o./.Opuſc.19.c^{o}.7.Ars.43.45.

9 Aduocare prohibentur, furioſi, amentes, impuberes, ſurdi, muti, in qualibet cauſa. Clerici in cauſa ſæculari. Sacerdos, monachus, cæcus, infamis, niſi in neceſſitate pro ſe, uel ſibi coniunctis. 22ȝ. quæſtio. 71. 2. u ./. quæſtio. 188. 3. 2^{m}.Religio.86.87. Rel gio.86.87.

¶ Aduſtio. Cetc. 7. Combuſtio. Petrus. 4. Salſedo. Virginitas.4.

1 A e r ſecundum inferiorem partem, eſt locus auium. 1^{a}. q.71.3^{m}./.2.d 15.q.2.1.4^{m}. Anima .19.uel Dæmõ.121. * Accidens.73.Amor.58.194.

2 Aues ſunt productæ principaliter ex aere inferiori, ſecundũ conſiderationem motus. 1^{a}.quæſt.71.3^{m}./. 2. diſt. 15. quæſt.

Ad

2. 1. 3^{m}.

3 Aer prope terram eſt lucidior, & calidior, quàm in medio. 2.d.6.3.3^{m}. * Anima.96.104.Animal.10.13.19.20.

4 Aer eſt actiuior aqua quo ad formas ſubſtantiales, ſed econuerſo quo ad qualitates actiuas, & paſſiuas.2. diſtinct. 8. L. prin^{o}.

5 Aer purus non poteſt plus illuminari ab eodem.1. d. 17. q. 2. 4. c. fi. * Auſter. Calor. 9. Cælum. 53. 55. 60. Cete. 6. 7.

6 Aer, & aqua poſſunt alterari amittendo ſuam naturalem qualitatem: non autem ignis, quia formalior eſt, contra Auerroim. Anima.2.lect.23. * Cibus. 1. Corpus.35. 42. Creatura.6.Damnatio.66.Dæmon.121. 122. 123. Dies. 24. Ethereum.

7 Aer denſatus poteſt figurari, & colorari. 1^{a}.q. 51. 2. 3^{m}./. 2. d.8.3.c./.4^{m}./.Potentia.q.6.7.7^{m}.Angelus.76. Dæmon. 122. Euchariſtia.129.Halo.

8 Species colorum eſt in aere, & in alio medio intententionaliter, & incomplete.4.d.1.q.1.ar.4.q.2.4.c./.Veri.q.27.4.4^{m}./. Quol.7.2.5^{m} Lumen.9.* Helias.4.Ignis.2.16.Inſtans.15.16. Intentionale. 2.Ira.52. Iudicium. 83. Loqui. 6. Lucidiras. 2. Lox. 20. &c.

Du^{m}.86^{m}. 9 Oppoſitum uidetur dicere a ſimili.1^{a}.q.67 3.c./. 2. d. 13. 3. c./.Anima.2.lect.14. Reſpondeo ſicut Dubio.826.

10 Ignis, & aer mouentur circulatione completa, aqua uero incompleta, terra autem nullo modo, niſi ſecundum partes per alterationem. Cæli.lect.4.me^{o}.b./.Lect.6.fi.D.Motus.36 o Nubes.2.Odor.2.4.Palpabile.3.

11 Aer uel aliquod corpus medium, requiritur neceſſario ad motum uiolentum, non ad natu alem, niſi ad bene eſſe. cæli. 3.lect.6.prin^{o}.H. * Paradiſus .3.4.Piſcis. 1. Pluuia. 3. Sapor. Serenitas.Somnium.2.Spiritus.4.Stella.7.

12 Facilius fit ignis ex aere, quam econuerſo.Opuſc.17.c^{o}.5. Tactus.11.Vapor.1.Verbum.17.Vox.3.4.

13 Aer, et ignis non deſcribuntur in principio Biblię, quia eſſent inſenſibiles non ſunt ita manifeſti rudibus, quibus Moyſes loquebatur, ſicut terra, et aqua.1^{a}.q /.66.2.5^{m}./.q.68 3.c./. 3^{m}./.q.72.3^{m}./.q.74.1.2^{m}./.q.91.1.4^{m}./.2.d 14.2.2^{m}./. 5. 1^{m}./.Po^{a}.q.4.1.2^{m}./.q.5.9.15^{m}./.Hebr.lect.5.prin^{o}.H.

1 ¶ Affabilitas, ſiue amicitia, non eſt ſpecialis uirtus diſtincta ab aliis, ſed eſt aliquid conſequens omnes uirtutes.22ȝ. q.23.3.1^{m}./.q.114.1.1^{m}./.3.d.27.q.2.2.1^{m}./. Virt.q.1.5.5^{m}./.q. 2.2.8^{m}. Amicitia.8.9.

2 Immo eſt ſpecialis virtus, et ſpecialis obiecti, ſcilicet decentis conuerſationis.22ȝ.q.114.1.o./.3.d.34.q.1.2.c. me^{o}. Reſpondeo ſicut dubio.95. Du^{m}.87^{m}.

3 Affabilitas ſiue amicitia eſt pars annexa iuſtitię.22ȝ.q.114. 2.o. Iuſtitia.22. * Adulatio.4.5.Amor.237.uel Auſteritas 2. Confeſſor.2.Laus.7.

4 Affabilitati opponitur litigium.22ȝ.q.116.1.o.Adulatio. 5. litigium.1.

¶ Affectatum.Affectio.o.Ignorantia.2.etc.

1 ¶ Affectio animi, diſtingui poteſt quadrupliciter ſcilicet ſecundum proficuum, et nociuum, ab extrinſeco uel intrinſeco, totaliter uel partialiter, intenſe uel remiſſe. Veri.q.26 8. c. Accedere 1.Admonitio.3. Amicitia. 17. *Aduena. 2. Affectatum. Differentia

2 Delectatio magis afficit quàm triſtitia, ſed minus percipitur.12ȝ.q.35.6.o./.4.d.49.q.3.ar.4.q.3.c. Compatio.

3 Affectus eſt uirtus beniuolentiæ, faciens placere ſuperioribus bona inferiorum.22ȝ.q.80.2^{m}. * Afflictio. Amicitia. 4. 17. Amor 109 116.152.154.173.198.202. 206. 215. 245. 258. Angelus.197.440.573. Anima.159. Quid.

4 Affectio carnalis, et conuerſatio mulierum etiam ſpiritualium eſt pericuſoſa. Opuſc.18.c^{o}.9./.Opuſc.64. c^{o}. 23./. 1ȝ. Tim.4.fi. Amor.170. * Approximatio.1. Attētio.3. Auaritia 1.9.12.25.Beneficentia.1.etc.Beneficium.1.4.5.11.Benignitas. Bonitas.170.225.226.Canonizatio.2.

5 Affectum rei laudabilem oſtendunt quatuor, ſcilicet conſilii petitio, proprio ſudore nutriri, tribulatis compati, eleemoſynas elargiri.Opuſc.71. * Character.17.Charitas. 61. 66.111.119.Certitudo.21.Circulus.3.Clementia.6. Cogitatio.10.51.Cognitio.5.Concluſio.6.Conſilium. 15. Contemplatio.2.24.Correptio.1.20.Coruus.2.Credere.33. 34. Cultus.13.

6 Affectum hominis, per ſe quidem ſolus deus videt, ſed ſecũdum quòd per aliqua ſigna manifeſtatur, poteſt etiam ipſum homo cognoſcere. 12ȝ.q.112.5.c./.22ȝ.q.106.5. 3^{m}. Deus.

Damnatio.17.Debitum 20.Dæmon.36. 45. 48 52. Deſiderium.1.Deus.179 Diſpoſitio.33. Dubitatio.1.Dulcedo.9.Eleemoſyna.29.Euchariſtia.268.277.Excæcatio.2.Experiētia.9.

Tacere.9.Frater.1.Frui.1.Gratia.150.Habitus.68.Homicidium,45.Idolatria.9.Imago.25.43.Inſania.

7 Paſſio diuinorum, id eſt, ut affectio ad diuina, & coniunctio ad ipſa, per amorē dei, & per guſtum ſpiritualem diu norū. 12ᴱ.q.22 1.5.c./.q.112.5.c./.2ᴱ.q.45.2.c./.1^{m}./.q.97.2.3^{m}./.q.15...2.../.q.162.3.1^{m}.ñ.*Intellect^{9}.5.Inuocatio.Iotaphith.

8 Ex affectu hominis trahitur mens eius, ad intendendum iis, ad quę afficitur.1^{a}.q.18.2.1^{m}./.q.64.2.3^{m}./.q.91.4.1^{m}./.22ᴱ.q.20.4.c./.4.d.15.q.4.ar.4.q.3.2^{m}./.Veri.quæſt.22.2.C.Iudicium.41.Iudith.Iuſtitia.22.Iuſtitia.10.28.Lachrimæ.Laus.19.Lex.140.Luxuria.16.Macula.5.Maledicere.1.2.Melius.3.4.Memoria.20.Miſericordia.10.21.Mitho.36.Mūditia.1.Mundus.5.Muſica 1.Obedientia.2,Offendēs.Operatio.34.Ora 10.20.45.94.100.Organum.1.3.Pallium.23&c.Peccatum.135.185.180.188.103.220.221.275.370.597.Pœna.42.Pœnitentia.51.Perfectio.60.Pietas.8.Prægustatio,Philoſophia.63.Proportio.8.Purgatorium.7 Ratio.41.Reuerentia.6.Sacramentum.53.Sanctitas.8.Sapientia.32.Sepultura.5.6.Seruire.3.Spes.50.Spōſa.3.Superbia.21.Theol.27.Tellus.7.Triſtitia.6.7.Verbum.66.74.75.Virtus.24.Vita.75 76.77.Vitura.53.Vultur.Vultus.

Diuiſio ¶ Afferre. Afferunt quatuor infelicitatem ſæpe homini ſcilicet filiorum, multitudo diuitiarum affluentia, violentus dominatus, & læſa conſcientia.Opuſc.71.Aſſumere.41.Vſura 220.254.

1 ¶ Affinitas eſt uinculum cauſatum ex carnis copula cōſanguineorum.4.d.41.ar.1.q.1.o.

2 Conſanguinitas fit per carnis propagationem, affinitas autem per coniunctionem ordinatam ad eā.4.d.41.ar.1.q.1.c.* Cognatio.8.

3 Affinitas cauſatur ex matrimonio ante copulam.4.diſt.41.ar.1.q.4.2^{m}. * Confeſſio.83.Diſpenſatio.10.

4 Affinitas cauſatur ex omni coitu naturali, etiam illicito.4.d.41.ar.1.q.3.o. * Gratia.85.Inceſtuoſus.

5 Fractio clauſtri virginalis non cauſat affinitatem, niſi ſit cō mixtio ſeminū.4.d.41.ar.1.q.4.2^{m}./ d.42.q.1.2.c.Fractio.3.

6 Affinitas non cauſatur ex coitu contra naturam.4.d.41.ar.1.q.3 3^{m}./.ar.4.q.2.4^{m}. * Inceſtus.1.Iſaias.1.

7 Ex ſponſalibus non cauſatur affinitas, ſed publicæ honeſtatis iuſtitia, impediens matrimonium in tot gradibus, in quot impedit conſanguinitas, & affinitas.4.d.41.ar.1 q.4.o.

8 Publicæ honeſtatis iuſtitia eſt propinquitas ex ſponſalibus proueniens, robur trahens ab eccleſiæ inſtitutione propter honeſtatem eius.4.d.41.ar.1.q.4 c.

9 Puer frigidus uel habens perpetuum impedimentum maleficii ante annos pubertatis, poſt ſeptennium contrahens ſponſalia cum adulta, contrahit publicę honeſtatis iuſtitiā, quia puer frigidus, & puer non frigidus, ſunt æque impotētes ad actum matrimonii.4.d.41.ar.1.q.4.3^{m}.

10 Omnia impedimenta, quæ faciunt ſponſalia eſſe nulla, nō permittunt ſequi affinitatem, nec publicæ honeſtatis iuſtitiam.4.d.41.ar.1.q.4.3^{m}.Sponſalia.10.

11 Sponſalia contracta per alios nullam affinitatem nec ſobus cauſant, ſi alter uel uterque reclamet.4.d.27.q.2.2.1^{m}.

12 Affinitas præcedens dirimit matrimonium contractum, & impedit contrahendum, ſequens autem nihil facit.4.d.34.5.o./.d.41.ar.2.q.1.o./.ar.5.q.1.o.Inceſtus.1.

13 Affinitas manet, mortuo altero coniugum,4.diſtin.41.ar.1.q.2.o.

14 Idem numero eſt conſanguineus, & affinis, ſi cōſanguineus tantum ex patre, copuletur cōſanguineæ ex matre, uel ecōuerſo.4.d.41.ar.1 q.3.2^{m}./.d.42.q.1.ar.3.q.2.4^{m}.

15 Affinitas habet gradus tantum a conſanguinitate, quam ſequitur, & numero æquali.4.d.41.ar.2.q.1.o.

16 Affinitas cauſabat antiquitus affinitatem, ſecundi & tertii generis, non autem nunc.4.d.41.ar.1.q.5.o./ L.

17 Olim, & nunc facilius diſpenſatur in remotis gradibus affinitatis, quàm conſanguinitatis.4 diſtin.41.artic.2.quæſt.3.c.

1 ¶ Affirmatio, et negatio eiuſdem de eodem, et non ſecundum idem, poſſunt ſimul uerificari.1.diſtinct.34.quæſt.1.1.2^{m}.

2 In omni affirmatione ſubiectum, et prædicatum ſunt idem re, et differunt ratione.1^{a}.q.13.12.c./.q.85.5.3^{m}./.1.d.4.q.2.1.1^{m}./.3.4.c^{o}.24.h. * Accidens.92.Appetitus.1.3.Argumentum.3.Copulatiua.Delictum.2.Enuntiatio.3.6.7.

3 Affirmatio naturaliter prior eſt negatione, quia ſimplicior, & ſignificat compoſitionem priorem diuiſione, & ſignificat eſſe quod eſt prius quām non eſſe.22^{a}.q.135.3.1^{m}./.Periermenias,lect.8.priu^{o}. Negatio.5.Exceptiua.Excluſio.2.Fallacia.5.

4 Oppoſitum videtur dicere a ſimili, quia non eſſe rei eſt prius quam eſſe exiſtent & eſſe in potentia, & in actu.1^{a} q.77.3.1^{m}./.1.d.24.q.1.3.2^{m}./.Me.9.lect.7.8.9.o./.L1^{o}.12.lect.6.a.b.d.k. Reſpondeo, ſicut.Dubio.52 Du^{m}.38^{m}.

5 Ad affirmationē ſemper ſequitur negatio oppoſiti, nō autē econuerſo, quia ad plura ſe extendit negatio quam affirmatio.12ᴱ.q.100.7.1^{m}. * Generatio.90.Medium.21.Negatio.4.5.N do.Nomen.53.60.75.81.Omiſſio.2.9.Potentia.28.Præceptum.17.&c.49.50.Propoſitio.6.Præpoſitiuus.Reduplicatio.3.Verbum.82.Veritas.24.54.

¶ Afflictio iuſtorum in hoc mundo purgat eos a leuibus peccatis, & erigit affectum a terrenis ad deum.1^{a}.q.21.4.3^{m}.* Adam.457.Anima.140.141.Cruciatus.Damnatio.8.&c.46.62.&c.Delectatio.37.42.Dæmon.17.Deus.252.&c.Fletum.Ieiunium.11.18.21.34.Inuidia.5.6.Martirium.12 Mors.14.Paſſio.96.Peccatum.204.105.Pœna.r.Pœnale.Pœnitentia.20.Pœnoſum.Purgatorium.6.7.Tribulatio.o.Inuidia.5.6.

¶ Affluentia.Spiritus.15.

¶ Africa.Ciconia.1.Terremotus.6.

¶ Africanus.Scipio.

¶ Agar.Abraham.11.12.27.Arabes.Cōcubinatus.6.Hæreditas.2.Iſmael.

¶ Agatha nō utens medicinis, ſed expectans hoc a deo, quia ſtatim ſentiret diuinæ ſaluationis effectū nō tētauit deum.22ᴱ.q.97.1.3^{m}.

¶ Agendum.Agibile.Adam.64.Angelus.228.234.245.421.445 Anima.290.Beatus.7.Conſcientia.12.Conſilium.11.19.Diaconus.4.Diſpoſitio.12.43.Finis.63.Innocentia.20.Intellectus.169.Lex.3.&c.Lumen.22.Menſura.14 23.Modeſtia.2.3.Negligentia.6.Prophetia.93.Ratio.40.Salus.11 14.Scientia.164.Syllogiſmus.5.6.7.Solicitudo.2.Valitudo.

1 ¶ Agens triplex ſcilicet vniuocum, analogum, & æquiuocum.1^{a}.q.13.5.o./.12ᴱ.q.60.1.c./.1.d.8.q.1.2.c./.2.d.1.q.2.2.c./ d.14.2.3^{m}./.4 d.1.q.1.ar.4.q.4 c./.Potentia.q.7.1.8^{m}./.Ma.q.4.3.c./.Phi.2.lect.11.prin^{o}.b./.L1^{o}.8.lect.10.prin^{o}.c.Actio.3.vs cauſa 38.Deus.449. Diuiſio.

2 Agens quincuplex ſcilicet. adiuuans, conſulens, diſponens perficiens principale, & perficiens inſtrumentale.22ᴱ.q.17.1.ar.1./.3.d.19.ar.1.q.1.c./.4.d.1.q.1.ar.4 q.1.c./.d.5.q.1.2.c./.Ma.q.3.3.c./.Meta.5.lect.2.prin^{o}.C./.Phy.2.lect.5.me^{o}.E.cooperari.2. * Augmentum.8.Cau.ſ.1.Conſilium.Damnatio.2.Differentia.22.23.Electio.4.Ex.24.etc.Excluſio.4.Filiatio.6.Finis.52.36.78.124.125.Fortuna.2.

3 Agens duplex ſcilicet naturale, et voluntarium.1^{a}.q.19.4.c./q.41-2.c./.q.47.1.1^{m}./.22ᴱ.q.10.1.1^{m}./.1.d.17.q.2.3.c./.2.d.1.q.1.5.21^{m}./.d.25.1.c./.3.3.c^{o} 23.o./.46.o./.L1^{o}.3.c^{o}.2.5^{m}./.99.1^{m}./.Potent 2.q.3.15.c./.Dioniſius.4 lect.16./.Phy.8.lect.2.fi.L./.Lect.21.me^{o}.F. * Imaginatiua.5.Ingratitudo.11.Malum.43.44.

4 Agens duplex, ſcilicet diuinum id eſt dans eſſe, et naturale id eſt tranſmutans.2.d.15.q.1.2.c./.Potentia.q.5.1.c.Eſſe.16.*.Meritum.103.

5 Agens duplex ſcilicet in eſſe, et in fieri. Primum conſeruat effectum in eſſe, et in fieri, ſecundum tantum in fieri.1.q.104.1.c./.2^{m}./.22ᴱ.q.52.3.c./.1.d.37.q.1 1.o./.2.d.18.q.2.2.c./.Potētia.q.5.1.o./.10.5.lect.2.me^{o}.g./.He.lect.2.me^{o}.G./.Meta.5.lect.2.fi.e.h /.Phy.2 lect.6.h.Eſſe 25.

6 Agēs duplex ſcilicet principale, et inſtrumētale.3.q.48.6.c./.q.62.1.4./.4.d.1.q.1.ar.4.q.1.c.B./.d.5.q.2.art.2q.2.c /.d.19.q.1.a .2.q.1.c./.Ma.q.4.1.15^{m}./.16^{m}./.3.c.vel ſacerdos.28.ſemen.8. Actio.66.77 78.Natura.4.

7 Agens duplex ſcilicet propinquum, et remotū. Et vtrumque duplex, ſcilicet per ſe, et per accidens.2.d.33.q.1.3.2^{m}./.ex.5.Ma q.4.6.15^{m}.

8 Agens dupliciter diuiditur, ſcilicet ex parte effectus, in perficiens, et diſponens, et ex parte cauſæ, in principale, et inſtrumentale.4.d.1.q.1.ar.4.q.1.c.B.

9 Agens remotum per ſe, plus influit quam propinquum. Sed in agente per accidens, eſt econuerſo.Ma.q.4.6.15^{m}.Cauſa.64.73.74.etc. Differentia.

10 Agens analogum eſt cauſa vniuerſalis totius ſpeciei, non autem vniuocum, ſed tantum indiuidui.1.q.13.5.1^{m}./.q.104.1.c.cauſa.33.38.

11 Agentia differunt dupliciter ſcilicet ſecundum naturam, et ſecundum uirtutem actiuam.12ᴱ.q.23.3.c.Actio 4.

Agens

Ag

12 Agens uniuocum eſt proportionatum paſſo, iden facit effa- ctum eiuſdem ſpeciei uel rationis, non autem æquiuocum. 1ª.q 13.5.c./. 1m./. 12ǂ.q.60.1.c./. 1.d.8.q.1.2.c./ d.35.4.1m./. 2.d.1.q.2.2.c./.d.14.2.3m./.d.15.q.1.2.4m./.4.d.1.q.1.ar.4.q.4. c./.d.44.q.3.ar.1.q.3.2m./.Poª.q.7.1.8m/.5.7.c/.Ma.q 4.3.c./. Phy.2.lect.11. prinº.b. Actio 4. Cauſa 36.37. * Differen- tia 22.23. Damnatio 2. Factibilia. Finis 28. Gratia 102. Hæ- reſis 105. Indiuiduum 10.

13 Agens uoluntarium determinat ſibi finem, non autẽ agens naturale. 1ª.q.19.4.c./.1.d.35.1.c./.2.d.25.1.c./. Poª.q.3.15. c.prinº./.Opuſc.3.cº.96. * Ira 72. Materia 26. Miniſter 4.7. Miraculum 5.9. Motus 57.

14 Agens naturale determinatur ad unum effectum, non au- tem agens per intellectum. 1ª.q.19.4.c./.q.41.2.2.c./.q.47.1. 5m./.q.116.1.c./. 12ǂ.q.10.1.1m./. 2.d.18.q.2.5.c./. Ʒ.1.cº.23. 1m./.Liº 3.cº.99.1m./. Poª.q.3.13 c./. 15.c.medº.l./.Dionyſ. 4.lect.16./.Opuſc.3. cº.96. Actio 44. Forma 59. Natura 15.&c. * Principiatum 3. Reſiſtere 2. Totum 15.16.

15 Actio naturalis agentis proportionatur naturæ eius, non actio agentis per intellectum. 1ª.q.41.2.c./.2.d.18.q.2.2.c./. Ʒ.3.cº.99.1m./.Phy.8.lec.21. meº.F.

16 Agens naturale proximum eſt tantum generans hanc rem, ſed agens primum. ſ. diuinũ eſt creans. 2.d.1.q.1.3.5m. Crea tio 23.&c.30. Cauſa 34.38.

17 Agens naturale eſt cauſa in fieri tantum, ſed agens diuinũ eſt cauſa in eſſe & fieri. 1ª.q.104.1.c./.1.d.37.q.1.1.0./.Ʒ.3.cº. 65.4m./. Verit.q.2 3 20m./. q.5.2.6m./. 8.8m./. Potenª. q.3.7.c. medº.A./.q.5.1.c./.4m./.5m./.Opuſc.3.cº.132./. 10.lec.2.meº. b./.Meta.7.lec.15.prinº. Eſſe 11.25. Cauſa 35.

18 Agens naturale eſt cauſa motus tantum, ſed agens diuinũ eſt cauſa ipſius eſſe. 1.d.7.q.1.1.3m./.d.37.q.1.1.c./.2. d.1.q.1. 2,1m./.10.lec 2.meº.b. Creatio 2. Eſſe 13.

19 Agens naturale agit per motum, ideo requirit materiã, non autem agens diuinum. 1ª.q.90.3.c./.22ǂ.q.172.3.c./.1.d.7.q. 1.1.3m./.d.14.q.3.c./.d.42 q.1.1.3m./. 2.d.1.q.1.2.1m./. 4.4m./. d.15.q.1.5.4m./.4 d.8.q.2.3.2m./.Ʒ.2.cº.16./.Liº.4.cº.63./. Ve rit.q 27.3.c/.Poª.q.3.1.c./.q.5.1.c./.5m./.4m./.cº.100.2m./. 10. 1.lect.3./.Meta.7.lec.15.prinº./ Phy.8.lec.2. prinº.E. Crea- tio 9.15. Cauſa 67. Natura 4.19.

Inſtr̃ale. 20 Omnis cauſa inferior eſt agens inſtrumentale, reſpectu cau- ſarum ſuperiorum. 2.d.15.q.1.2.0./.Ʒ.2. cº.21.4m./.87.3m./. Liº.3.cº.64.4m./.Poª.q.3.7.c.meº B.

21 Omne mouens motum eſt inſtrumentum. 4.d.40.1.1m./.Ʒ. 2.cº.21.4m./. Liº.3.cº.100.2m./. Verit. q.26.1.8m. Natura 4. * Adoptio 17.18. Ars. 1.17.18.25.&c.41.42. Baliuus. Barba- rus 2. Bonitas 147. Calor 1.4.6.10.11.19.20.

Or. 22 Agens principale eſt primum mouens, ſed inſtrumenta- le eſt mouens motum. 4.d. 1.q.1. artic.4. q.1.c. B./. Ʒ.2. cº.21.4m.

23 De ratione agentis inſtrumentalis eſt eſſe mouens motum. 3ª.q.19.1.2m./.q.63.5.2m./. 4 d.1.q.1.artic.4.q.1.c.B./. Ʒ.2.cº. 21.4m./.L.º.3.cº.112.1m./. Verit.q.27.4.c.medº. * Cauſa 28. 35.&c.49.81.&c. Cibus 4. Conſeruatio 4.5.9.

Or. 24 Agens ſecundarium non agit ſine principali, ſed coopera- tur principali agenti. 3ª.q.71.4.c. Actio 73. Cauſa 17. Cooperari 1. Creatura 21. * Correctio 6.7. Creatio 2.19.26. 27.31. Cultus 10. Datio 12.

Or. 25 In omnibus agentibus ordinatis, ſecundum agit in uirtute primi, quod mouet ſecundum ad agendum. 1ª.q.105.5.c. medº.G./. Ʒ.3.cº.66.4m./. 67.5m./. Verit.q.32.2.c./. 13.c./. q. 24.1.3m./ Poª.q.3.4.c.h.C./. q.5.8.c. Cauſa 49. Motus 59. Dæmon 107. 109. 120. * Diſtinctio 10. Ens 15. Exclu- ſio 4. Filiatio 6. Forma 36.&c. 45. 58. 71. 130. Gratia 63. 86.102.172.

Or. 26 Virtus actiua non recipitur ſecundum eandem perfectio- nem in inſtrumento, ſecundum quam eſt in principali agẽ te. 4.d.40.1.1m./. Veri.q.26.1.8m. Gratitudo 3. Gula 4. Idea 2. Ignis 15. Imaginatio 8. Imaginatiua 5. Imperare 6.&c. Im- poſſibile 1. Imprimere.0. In 23.24. Inchoatio 4. Incorruptibi le. Ingratitudo 11.

Or. 27 Omne agens inſtrumentale exequitur actionem principa- lis agentis, per aliquam actionem propriam & connatura- lem ſibi. 1ª.q.45.5.c./ 3ª.q.62.1.2m./.4.d.1.q.1.ar.4.q.1.c./.d. 44.q.3.art.3.q.3.c.medº.F./.Ʒ.2.cº.21.6m./.Liº.3.cº.100.2m./. Ver.q.26.1.c.b./.1m./.Quol.3.23.c. Actio 36. Cauſa 41. * In- ſtans. 14.&c. Intellectus 148. Iudicium 29.30.

Or. 28 Inter agens principale & inſtrumẽtale non requiritur ſimi litudo, niſi proportionis. 4.d.19.q.1.ar.2.q.1.1m.

Or. 29 Generans uniuocum oportet eſſe quaſi agens inſtrumenta le, reſpectu cauſæ primariæ totius ſpeciei. Ʒ.1.cº.21.4m./.Poª. q.3.7.c.meº.C. Cauſa 42. * Lux. 13.17.&c.

30 Agens inſtrumentale non eſt uniuocum nec æquiuocum proprie, ſed poteſt reduci ad utrumque. 4.d.1. q.1. artic.4. q. 1.4m. * Miniſter. 4.7. Miraculum. 5.9. Neceſ- ſitas 5.22.&c. Or.

31 Agẽs inſtrumẽtale nõ agit per uirtutẽ ſuæ ſicut formæ agẽs principale, ſed ſolum per motum a principali agente. 1ª.q. 18.3.c./.12ǂ.quæſt.112.1.1m./. 3.quæſt. 62.1.4.c./. quæſt.64. 5.c./.3 diſtinct.18.1.4m./.Ʒ.4.capº.56.fin./. Verit.quæſt.26.1. 8m./.quæſt.27.4.c.medº/. Potenª.q.3.7.c.medº.C./. Ma.q.4. 1.15m./.16m. Inſtrumentum 7.12. * Obiectum 9.17. Pec- catum 61.416.430. Or.

32 Agens principale agit ſecundum exigentiam ſuæ formæ. Ideo uirtus eius actiua habet eſſe completum, non autem inſtrumentale, quia agit ut motum ab alio. 3ª.quæſt.63.5. 2m./.4.d.1.q.1.artic.4.q.2.c./. d.5.q.1.artic.2.q.2.c./.d.44.q.3. artic.1.quæſt 1.3m./.artic.3.quæſt.3.c.medº.E. Inſtrumen- tum 13.14. Forma 36.38.58 * Pœna 4.25.26.89. Reſurre- ctio 16. Sacerdos 28. Or.

33 Agens principale eſt ex hoc, quòd habet formam, quam in alio transfundere poteſt, non autem inſtrumentale, ſed ex applicatione ad effectum a principali agente. 4.d.5.q. 2.artic.2.q.2.c./.diſt.19.quæſt.1.artic.2.q.1.c. * Samuel 2. Tentare 14.54. Theodoſius 2. Theologia 20. Venus 2. Virginitas 11. Or.

34 Sicut participatio formæ inducendæ in effectum, non facit inſtrumentum, ita nec ſubtractio eius tollit uſum eius. 4.d. 19 q.1.art.2.q.2.c. * Virtus 2.37.86.

35 Effectus reſpondens rationi propriæ inſtrumenti, eſt prius uia generationis, effectu reſpondente principali agenti. Ʒ.2.cº.51.6m. Or.

36 Omne agens inquantum agens, eſt nobilius paſſo, non au tem ſimpliciter. 1ª. q.79.2.3m./. 12ǂ.q.100. 7.1m./. 2.diſt.19. 4.3m./.diſt.30.quæſt.1.1.8m./. 4.d.1. q.1. arti .4. quæſt.1.3m./. Verit.quæſt.16.8.1m./.Ma.quæſt.2.1.9m./.Anima.3.lect.3.fin. Cauſa 45. * Actio 4. Actus 21.22.23.30.187. Amor 265. 266. Anima 203.&c. Aſſumere 6. Cognitio 66. Corpus. 22.25.24.31. Patiens.

37 Idem ſecundum idem non poteſt eſſe agens & patiens. 22ǂ. q.59.3.c. * Defectus 4.13. Difficile 2.5.6.

38 Agens & patiens oportet eſſe eiuſdem generis. Verit.quæſt. 8.9.c. princº. A. * Diſpoſitio 12. Diuiſio 5. Durities 2. Filiatio 6.

39 Oppoſitum uidetur dicere. 1.d.7.q.1.2.2m. Reſpondeo ſi- cut Dubio. 51.

40 Omne quod eſt in actu aliquid, poteſt eſſe actiuum illi. 3.d. 33.q.1.ar.2.q.2.c. Potentia 35.&c. * Forma 36. &c. 45. 58. 74.130. Fornicatio 13. Illuminatio 10. Iniuſtitia 4. &c. Intel lectus 148.149.216.&c. Intentio 22.

41 Impoſſibile eſt idem ſecundum idem pati uel moueri a di- uerſis agentibus uel mouentibus perfectis, ſed bene ab im- perfectis. 1.diſtinct.37. quæſt.3. 3.c./. 2.diſt.1.quæſt.1.4. 3m. * Iudicium 11. 12. 30. 31. Lex 2.163. Liberalitas 9. Mar- tyrium 14. Medium 6. Miſtio 2. Naturale 19 Neceſſitas 1.5. 22.&c. Notiutæ.

42 Agens naturale inducit in patiente duplicem effectum, ſci- licet formam, & motum conſequentem formam. 12ǂ.q.26. 2.0. Obedientia 12. * Paſſio 8. 9. 17. 83. 100. Peccatum 119. 120. Pœna. 4.22.26. Potentia 7. 35. 37. Proceſ- ſio 4. 6. 7.

43 Vt agens producat effectum in paſſum, duo requiruntur, ſcilicet uirtus, & diſpoſitio. 3.d.19. art.1.q.2.c. Actio 123. Perfectio 30.

44 Operatio agentis, ſemper eſt perfectio patientis, inquan- tum huiuſmodi. 1. diſtinct. 37. quæſt. 3. 1. 3m. * Prophe- tia. 61.

45 Omne paſſiuum perficitur, cum formatur forma ſui acti- ui, & in hoc motus eius terminatur, & quieſcit. 3. d. 27. q. 1. 1. c. * Prudentia 23. Pſalmus 6. Relatio. 7.14.&c. Reſiſtere 2. Satiſfactio 8. Voluntarium 1. 3. 5. Volun- tas 71.81.

46 Impreſſio agentis in paſſum eſt duplex, ſcilicet per mo- dum qualitatis, & per modum paſſionis. 22ǂ.q.171.2.c./. quæſt.174. 5.1m./. q. 175. 3.2m./. 4.d. 14. artic.1. q.1.c./. Ʒ.3. capº. 65. 6m./. Veritat. q.12. 1.c./. q.13. 2.c./. quæſt. 20. 2.c. * Vſura 80.313.

47 Cuiuslibet agentis ſine medio, nulla diſtãtia eſt ad paſſum. 1ª.q.8.1.c./.3m./.2.d.10.3.3m./. d.37.q.1.1.c.

48 Cuiuslibet patientis ad agens eſt relatio realis, & econuer- ſo, ſi bonum agentis ſit ex hoc quòd agit, ut in omni agente uniuoco, & moto, non autem in diuinis. Potenª. q.7.10.c./.1m. Or.

Materia. Or. 49 Mate-ia corporalis reducitur ad actum imperfectum, ſola virtute agentis uoiue ſal s, non autem ad perfectum, niſi mediante agente particulari. 1ª.q.79.4.c./.1^m./.Ʒ.3.cº.99.5^m.

50 Patiens diſpoſitum ſicut gens, recipit formam cum materia, idaſt ſimili modo aſſendi, non autem aliter. 2.d.1 4.2.3^m./. Anima 2. lect. 24. principio. *Educi 1. Fluaus 3. Inſtans 30.

51 Agens proximum ut generans, nō operatur in se generata, niſi educendo formam de potentia materiæ. 2.d.1.q.1.3.5^m. Forma 105.

52 Nihil eſt in potentia naturali, quod per age s naturale educi non poſſit. 1.d.17.q.2 2.e fi. *Malum 28.29.

53 Materia non coincidit cum agente cuius actio eſt tranſiēs, nec mouet ſe. Sed contrarium in uolunrate. 12ℰ.q.74 2 3^m.

54 Nullum ageos præter deum attingit mate iam primam, ſed præſupponit eam. 3ª.q.75.4.c/. 4.d.11.q 1. art.3.q.1.c. Ars 25.26. Cauſa 67.

55 Agens infinitæ uirtutis non requirit materiam, nec diſpoſitionem materiæ, niſi ratione effectus, nec hoc ab alio agente. 12ℰ.q.112.2.3^m./. q.113.7 c./. 22ℰ.q.72.3.c./.Ʒ.2.cº.16./. Liº.3.cº.156.8^m./.Liº.4.cº.44.fi./.63./.Ver.q.12.4.c./.Opuſ. 3.cº.69. Materia 27. Perfectio 30.

Ordo. 56 O do agentium naturalium eſt ſecundū ordinem intell gibilem formarum in ma es 2. Spū.3.20^m.

57 Omne agens quanto perfectius habet formam qua agit, tanto maior eſt eius poten ia in agendo, & trausfundendo in alios. 1ª.q.25.2.c./.q.106.4.c.

58 Virtas agendi proportionatur agenti. 4.d.1.q.1.art.4.q.2.c. Accidens.67.59.61.74.75.Actio.A.

59 Vnumquodque agens agit ſecundum exigētiam formæ ſuę, quæ eſt principium agendi & regula operis. 3.d.27.q.1.1.c. Generatio 26. Potentia 36.37.J.

60 Illud quod eſt in effectu ut forma dans eſſe, eſt in agente in quantum huiuſmodi ut uirtus actiua. 4.d.1.q.1.ar.4.q.4.c.

Du^m.91^m. 61 Oppoſitum uidetur dicere Poª.q.7.9.7^m./. q.8.2.c. Reſpondeo ſicut Dubio.36.

62 Sicut agens habet uirtutem actiuam, ſic continet formam effectus.4.d.1.q.1.ar.4.q.4.c. *Amor 265.266.cauſa.39.40.

63 Agens per ſe, dicitur agens per formam ſibi inhærentem per modum naturæ completæ, habitam a ſe, uel ab alio naturaliter, uel violēter. Ver.q.27.4.c.meº. Artifex 2. *Anima 203.278.288.291. Appetitus 52.

64 Efficiens eſt cauſa rei, inquantum formam inducit, uel materiam diſponit. Ideo eadem eſt dependentia ad efficiens, & ad materiam & formam. Poª.q.5.1.c. *Baptiſmus 41.42. Denominatio 6. Elementum 20. Finis 5.130. Gutta. Habitus 25. Idea 2.

65 Agens a quo per ſe dependet forma, oportet eſſe incorporeum. Nec aliquid corporeum poteſt aliquo modo eſſe cauſa formæ, niſi in uirtute incorporei, quaſi eius inſtrumentum. Poª.q.5.1.c./.7^m.

Forma. 66 A diuerſis agentibus ſubordinatis nō imprimūtur diuerſæ formę in eodem, ſed una continens omnes præcedentes uirtualiter. Spū.3.20^m.

67 Nullus effectus habet formam æqualiter, ſicut agens eius eſſentiale. 2.d.15.q.1.2.4^m. *Ius 5. Lux 7.19.

68 Omnis forma reducitur in primum agens, inquantum eſt principium exemplare. 2.d.1.q.1.1.5^m./.Poª.q.7.1.8^m.

69 Agens primum & finis ultimus, coincidunt in idem numero cum forma exemplari, ſecundum Ariſtotelem. 2.d.1.2.1./ 4.d.8.q.1.ar.1.q.1.1^m./.Ma.q.1.1.c. *Natura 14.42.&c. Potentia 22.23. Priuatio 21.

70 Forma effectus eſt in agente naturali, ſecundum ſimilitudinem naturæ, ſed in artificiali eſt ſecundum eandem rationē, non autem ſecundum eundem modum eſſendi. 1ª.q.15.1.c./. 2.d.16.2.2^m./.Ʒ.1.cº.32.2^m./. Poª.q.7.1.8^m./. Dion.lec.3. *Propter 1.

71 Agens non ageret propter formam, niſi inquantum ſimilitudo formæ eſſet in eo, ſecundum eſſe naturale uel intelligibile. 1ª.q.15.1.c. Aſſimilatio 1.2.

72 Agens dupliciter agit ſibi ſimile. ſ. educendo formam de potentia materiæ, uel diſponendo ad eam, primum conuenit omni formæ, præter animam rationalem, cui ſoli, ſecundū conuenit. 2.d.18 q.2.1.4^m./.4.d.43.ar.1.q.3.c.fi.

73 Omne agens eſt actionis principium. Nam agens quodcumque habet in ſe formaliter id, quod eſt principium ſuæ actionis. 1ª.q.46.2.1^m./. q.51.3.c.fin./. Spū. 10.c. medº.F./. Quol.6.1.c.

74 Patiens dupliciter aſſimilatur agenti. ſ. ſecundum formam, & ſecundum actionem. 2.d.9.1.7^m.

75 Forma ſubſiſtens platonica, non poteſt eſſe agens. 1ª.q.65.4.c./.2^m./.q.91.2.c./.Meta.7.lect.6.prinº/.Lec.7.0.

76 Forma quæ eſt ſimilitudo agentis ad effectum, quandoque eſt principium directe producendi effectum, quandoq; nō, ſed tantum principia illius formæ. 4.d.43.ar.2.q.1.c. *Prudentia 68. Quantitas 27. Effectus.

77 Idem eſt, quod agens facit effectiue, & forma formaliter, quia forma eſt effectus agentis. Ma.q.5.5.15^m.

78 Omne agens introducit aliquam formam ſubſtantialem uel accidentalem, & aliquid facit in effectu ſuo. 2.d.56.1.4^m.

79 Omne agens cum motu, prius eſt duratione ſuo effectu, non autem agens quodlibet ſine motu. 1ª.q.42.2.c./.q.46.2.1^m./. 2.d.1.q.1.2.1^m./. 3.d.18.3.c./. 4.d.43.ar.1.q.3.c.fi./.Ʒ.2.cº.38.1^m./.Poª.q.3.13.c./.5^m. Or.

Accuſatio 20.23. *Adoptio 17. Agenda.

80 Omne agens, quia ſemper facere intendit aliquod finitum, numquam pluralitatem materialem ut intēdit. 1ª.q.7.4.c./. q.23.7.c./.q.47.3.2^m./.q.62.9.c. *Amor 265. Animal 47.

81 Cuilibet agenti creato prouenit aliquod cōmodum ex actione ſua, ſed non ſemper intentum ab eo. 2.d.3.q.3 3^m.

82 Oē agēs agit ſibi ſimile. 1ª.q.110.2.c./.q.115.1 c./.1.d.36.q.2.3.c./.3.d.23.q.3.art.1.q.1.c./.d.33.q.1.art 2.q.2.c./.4.d.1.q.1.ar.4.q.4.c/.d.8.q.2.ar.1 q.3.1^m./.Ʒ.2.cº.20.8^m./.cº.21.8^m./. 22.5^m./.23.3^m/.24.2^m./.40.2^m./.41.6^m./. 43.fin./. 45.6^m./.46.4^m./.52.4^m./.89.prinº.F./.Liº.3.cº.69.mº.H./. 107.4^m./. Poª.q.2.2.c./.q.3.1.15.c./.q.7.5.c.meº.D./.Ma.q.1.3.c./ Opuſc.3.cº.108./. 1ℰ Cor.11. prinº. *Aſſumere 6. Beneficium 12. Cauſa 39.&c. Defectus 3.4.13. Denominatio 6. Deus 444.&c.

83 Materia & agens præcedunt effectum ſecundum eſſe, finis autem ſecundum intentionem, ſed forma ut forma neutraliter. Poª.q.3.16.c.prinº. Finis 5.

84 Compoſitum non agit ratione materiæ, ſed ratione formæ, quæ eſt actus & actionis principiū. 4.d.12.q.1.ar 2.q.1.c./.Ʒ.2.cº.20.3^m./. Libº.3.cº. 69.fin.G/. 97.meº.G./. Poª.q.3.1.c. *Actio 103.104.&c. Diſtinctio 10. Effectus 20. Electio 4.

85 Effectus proportionatur agenti, differt ſpecie ſecundum diuerſitatem agentis. 3.d.33.q.1.ar.2.q.4.1^m.

86 Effectus dupliciter aſſimilatur agenti, ſcilicet ſecūdum ſpeciem, & ſecundum uirtualem continentiam. 1ª.q.13.5.c./.q.105.1.1^m./ q.110.2 c./.q.115.3.3^m./.q.117.3.c./.1.d.20.2.3^m./ 2.d.15.q.1.2.4^m./ d.18.q.2.1.5^m./.4.d.1.q.1.ar.4.q.4.c.

87 Effectum non poſſe produci ab aliquo agente tripliciter cōtingit, ſcilicet propter diſſimilitudinem, excellentiam, & materiam effectus determinatam. Ʒ.1.cº.22.5^m. Forma 97. *Exemplar 1. Factibilia. Honor 25. Humilitas 15.

88 Tota potentia agentis uniuoci manifeſtatur in ſuo effectu, non autem potentia æquiuoci. 1ª.q.25.2.2^m./.3^m. Or.

89 Agens per eandem uirtutem poteſt producere multos effectus, ſe inuicē conſequentes. 22ℰ.q 29.4.c. *Ignorantia 33.

90 Plura agentia ſubordinata, poſſunt producere eundem effectum. 3ª.q.82.2.c./. 2^m/.2.d.1.q.1.4.3^m./.3 d.18.1.5^m./.Ʒ.2.cº.88.3^m./.89.meº.C./.Liº.3.cº.66./.70./. Spū.3.20^m. *Imprimere 3. Innocentia 21. Inſtans 14.&c. Intendere 1. Intentio 22. Ira 72. Malum 23. &c Meritum 1. 22. Miſericordia 28 35.40. Neceſſitas 22.&c. Nocere 3. Or.

91 Idem effectus ſecundum ſpeciem non poteſt eſſe a diuerſis agentibus immediatis, habentibus operationes determinatas, ad ſuos effect⁹, ſicut ab arte, & a natura. 2.d.1.q.1.4.3^m. *Peccatum 45.213.416.430. Pœna 4.7.14.15.26. Pœnitentia 32.36.108. Per 3.4. Pluralitas 1. Poſterius. Principatus 3. Rectitudo 2. Trahere 2. Verecundia 16. Or.

92 In agentibus ordinatis illud quod eſt in effectu ab agente ſuperiori, eſt ſicut formale & quod eſt ab inferiori, eſt ut materiale. Verit. q. 14. 5. c./. Poſteriorum. 2. lect.8. princº. I. Cauſa 81.&c. Or. Ordo.

93 In agentibus ordinatis, fines ſecundorum ordinantur ad finem primi. 3.d.23.q 3. art.1 q.1.c. Differentia 22. Finis 112. Ordo 14.

94 Omne agens ſecundum, præſupponit aliquid a primo. 1ª.q.90.3.c./.Ʒ.2.cº.21.5^m./. Quol.3.6.c. Actio 73. Finis 109. Deus 137. &c.

95 In agentibus per uoluntatem uoluntas eſt principium operationis, ut primum operans, potentia autem ut exequens. 1.d.45.3.2^m./.2 d.4.q.1.ar.1.q.2.1^m. *Elementum 20. Finis 78.109. Gutta.

96 Omne agens quanto prius, tanto eſt mediatius ſuppoſito, & immediatius uirtute. 1. d. 13. 3. 4^m./. d. 37 q. 1. 2.4^m./. Ʒ. 3. cº. 70./. Potenª. q. 3. 7. c. fin. Deus 437.&c. *Meritum 68. 101. Ordo 14. 15. Proceſſio 35.36. Spirituale 6.

97 Agens uniuerſalius non agit ſeorſum ab aliis, ſed agens ultimum

timum proprium agit in uirtute omnium ſuperiorum. Spũ. 3.20^m.

98 Quanto uirtus agentis ad plura & remotiora extenditur, tanto eſt potior in his, quæ propter ſe quæruntur, ſed in his quæ quæruntur propter aliud eſt econuerſo. 12ᵉ. q. 174.2. 2^m./. Vir q.2.8.c.fi. * Virtus 113.261.

99 Agens uniuocum reducitur ad æquiuocum, non autẽ ecõuerſo. 1ª.q.13.5.1^m./. Va.q.10.13.3^m./. Poª.q.7.7.7^m.

100 Agens primum, oportet eſſe æquiuocum, quia agens æquiuocum eſt prius quàm agens uniuocum. Poª.q.7.7.7^m.

101 Cuiuslibet agentis per medium, actio per prius recipitur in medio, quam in re mina, ſed diuerſimode ſecundum diſpoſitionem utriuſq. 2.d.15.q.1.2.6^m./. Ver.q.5.9.17^m.

Naturale. 102 Agentia naturalia contrariantur, & concordant, ſecundum diuerſa. 2.d.1.q.1.1.4^m.

Animal. M. Barbarus 2 Conſcientia 11.&c. Corpus 30.31. Creatura 19.20.21. Dæmon 43.107.&c.120.

103 Agens per uoluntatem comparatur ad agens ex neceſſitate naturæ, ſicut uniuerſale, & principale, & prius, ad ſua oppoſita. 1ª.q.19.4.c./ ʒ.2.cº.23.9^m./. Opuſ.3.cº.96. Deus 444. *Dominatio 2.6.

104 Nullum agens ex neceſſitate naturæ, poteſt eſſe primũ agẽs, cum ei determinetur finis ab alio. 1ª.q.19.4.c./. 12ᵉ.q.1.2. 3^m./.1.d.35.1.c/.d.43.q.2.2.c./. ʒ.2.cº.21./. Poª.q.1.5.c./.q.3. 15.c./. Opuſ.3.cº.96 *Educi 1. Effectus 20. Electio 4. Generatio. F. Gratia. Hæreſis 105. Humilitas 15. Inſtans 14.&c. Ius 5. Lux 7.19 Natura 14.42. &c.

105 Agens ex neceſſitate naturæ, non poteſt incipere agere, niſi per hoc ꝙ educitur de potentia eſſentiali, uel accidentali. 2.d.1.q.1.5.11^m.

106 Agentia naturalia agunt ad aliquem effectum determinatum, modo ab alio ſuperiori eis præſtito. Meta.7.lec.6.

107 Deus, natura, & omne agens, agit ſemper quod melius eſt toti, non autem parti. 1ª.q.47.2.1^m./.q.48.2.3^m./.q.91.3.c./. ʒ.3.cº.94.meº.L./. Poª.q.3.6.26^m./. 16.c.fi. * Peccatum 327. Proceſſio 11.

In cõi. 108 Omne agens inquãtũ huiuſmodi eſt in actu. 1ª.q.2.3.c./.q. 4.1.c./.q.25.1.c./. 1^m./.q.76.1.c./.q.89.1.c./.q.115.1 c./. 12ᵉ.q. 79.2.c./. 3ª.q.8.5.c./. q.75.4.c./. q.77.3.c./.1.d.45.3.c./.2.d.3. q.3.1.c./.d.25.1.c./.d.34.3.c./.3 d.3.q.2.1.meº.E./.d.14.art.1. q.2.c./.art.2.q.2.c./.4.c./.d.33.q.1.art.2.q.2.c./.ʒ.2.cº.6.3^m./. 7.2^m./.8.1^m./.21.8^m./.22.3^m/.41.47.3^m./.52 6^m/. Liº.3.cº.10. 4^m./.cº.69.fi.G.cº.77.princº/. cº.97. medº.F./. Ver.q.20.4. 1^m./. Poª.q.2.2.c./.q.3.1.c./.4.6.c.fi./.q.5.8.c./.q.7.5.c.medº. D./.q.9.1 3^m./. Ma.q.1.3.c./. Spũ.1.16^m./.2 c./. Quol.6.2 c./. Phy.3.lect.4.medº.d./.Meta 7.lect.8.princº.b. Potentia 35. * Campſoria 5. Defectus 4.13.14. Exemplar 1. Finis 5 130. Ingratitudo 11.

109 Omne agens creatum agit potentia differenti ab eſſentia eius. 1ª.q.54.1.2.3.o./.1.d.3.q.4.2.c./.d.7.q.1.1.2^m./.2.d.17. q.1.2.6^m. Potentia 38. * Inſtans 14. &c. Metaphyſica. 28.30.31.

110 Nullum agens agit, niſi in uirtute dei 1ª.q.105.5.o./. ʒ.3.cº. 66./.67. Actus 12. Deus 406.

111 Aliquid agit in uirtute alterius dupliciter. ſ. ut motum a uirtute eius, & ut utens uirtute eius. 1ª.q.36.3.4^m./. Poª.q.10.4. c.fi./. Vnio.5.5^m.

Or. 112 Agens in uirtute alterius duplex, ſcilicet uel inquantum mouetur a uirtute illius, ſicut calor naturalis agit in uirtute animæ, uel inquantum agens principale utitur uirtute alicuius inſtrumenti, ſicut anima uidet uirtute oculi. Et hoc modo ſuppoſitum æternum agebat uirtute humanæ naturæ. Vnio.5.5^m. Calor 3.

113 Omne agens oportet determinari ad unum. 1.d.45.3.c./.2. d.25.1.c./.ʒ.3.cº.2.

114 In agentibus determinatis ad unum, non requiritur aliquid additum ſupra potentiam. 1.d.45.3.c.

115 Aliquid agit ſecundum ſimilitudinem alterius dupliciter. ſ. ueram, & apparentem. Primum agit in uirtute eius, non autem ſecundum. Quol.6.q.4.2.c. * Pluralitas 1. Priuatio 21. Senſus 3. Vſura 256.257.259.

116 Finis & agens proportionantur, ut materia & forma. 2.d.1. 1.2.2.c./. Meta.5.lec.2.fi.c.

Ager. Nocumentũ. Reſtitutio 16. *Agricola. Capharnaum. Coloni. Decimæ 23. Reſtitutio 16. Tributum 2. Vſura 179. 185.189.218.219.224.294.

In cõi. 1 ¶ Agere nihil aliud eſt, quam communicare id per quod agẽs eſt actu. Poª.q.2.1.c.prinº. *Actus 1.10.11.12.18.25.&c.

2 Agere non eſt accidentium, ſed ſubſtantiarum. 3.d.28.1.c. * Baptiſmus 41.&c. Barbarus 2. Demonſtratio 8.9.

3 Agere dicitur dupliciter. ſ. habere dominiũ actionis, & exercere actionem. Ver.q.5.9.4^m.

4 Omne agens agit propter finem. 1ª.q.7.4.c.fi.F/.q.44.4.0./. 12ᵉ.q.1.2 o./.q.6.1.c./. q.9.1.c./.q.12.1 c./.5.o./.q.17.8.a/.q. 28.6.c./.q.94.2.c./.q.109.6.c./.22ᵉ.q.45.1.1^m./. 1.d.35.1.c./.d. 45.3.c./.2.d.25.1.c./.d.37.q.3.2.c./.d.38.1.c/. ʒ.2.cº.23.5^m./. Liº.3.cº.2./ cº.17.fi./. Poª.q.1.5.c./. q.3.15.c./. Ma.q.1.1.c./. Opuſ c.3 cº.100./. Meta.5.lec.2.fi.c./. Poſt^m.2.lect.8.prinº H. Finis. A. Gratia 64.86 Gula 4. Honor.7.25.

5 Agere propter finem dicitur dupliciter. ſ. a ſe, uel ab alio directum. Primum conuenit ſolis rationalibus, ſecundum uero carẽtibus ratione & brutis. 1ª.q.2.3.c.fi./.2^m./.q.44.4.3^m/. q.59.3 c./.q.103.1.1^m./.12ᵉ q.1.2.o./.q.12.5.c./. 3^m/.q.17.2. 3^m./.q.93.5.c./.q.114.1.c.fi./. 22ᵉ.q.50 2.c./. q.64.1.2^m./.1.d. 35.1.c./.2.d.25.1.c./.d.39.3.c./. 3.d.27.q.1.2.c./. q.2.art.4.q.3. c./.4.d.33.q.1.1.c./. ʒ.2 cº.23.5^m./. 47./. Liº.3.cº 1.medº.C./. cº.3 6^m./.16./.24./.109./.110 fi./.111./. Liº 4.cº.55.3^m./. Ver. q.22.1.c./. Potenª.q.1.5.c./. q.3.15.c.princº./.q.9.1 3^m./.2.c./. Vnio.5.c/.4^m./. Meta.5.lec.16.fi./. Phy 2.lec.4.mº.d./. lec.10. princº.b. * Iniuſtitia 4. &c. Lex 169. Martyrium 14. Moralis 1.2.

6 Agere propter finem duplicem, ſcilicet operis & operantis, dupliciter contingit, ſcilicet ex amore, & ex deſiderio finis. 2.d.1.q.2.1 c.

7 Quod agit ex deſiderio finis, habet extra ſe finem quo perficitur, & quo ordinat actionem ſuam ad conſequendũ finẽ. 2.d.1.q.2.1.2^m./.3^m./.ʒ.2.cº 23.5^m. *Pluralitas 1. Potentia 7.35.37. Prudentia 68. Religio 60.

8 Finis eſt perfectio agentis. 2.d.1.q.2.1.2^m./.d 37.q.3.2.c.

9 Finis proximus cuiuslibet agẽtis, eſt inducere ſimilitudinẽ ſuæ formæ in alio. 22ᵉ.q 123.7.c./. Opuſc.3.cº.101.

10 Diuerſarum actionum ſunt diuerſi fines proximi, ſed eſt tantum unus ultimus. 12ᵉ.q.1.3.3^m./.2.d.38.1.o.

11 Finis ultimus cuiuslibet agentis inquantum eſt agens, eſt ipſemet faciens. ʒ.3.cº.17.7^m.

12 Finis eſt cauſa tantum, ut eſt in uoluntate agentis. 12ᵉ.q.1. 1.1^m./.2.d.1.q.2.2.5^m.

13 In omnibus agentibus propter finem, oportet eſſe inclinationem ad finem, & quaſi inchoationem finis. 3.d.23.q.1. art.4.q.3.c.

14 In omni agente propter finẽ, qui eſt extra uoluntatẽ eius, accidit motus in eius uoluntate. 2.d.1 q.1.5.12^m.

15 Idem eſt finis agentis, & patientis. 1ª.q.44 4.a/. Phy.3.lec.4. fi.h./. Anima 3.lec.2. Voluntarium 1.3.5.

16 Omne agens agit propter bonum. 1ª.q.105.5.a./.ʒ 3.cº.3./. 10.3^m./.16./.cº.17.1^m./.19.fi./.94.meº.l./.107.1^m./. Va.q.22. 1.o./. Ma.q.1.3.c./. Meta.5.lec 3.prinº.B.

17 Malum non eſt de intentione alicuius agentis. 1.d 46.L.fi./. ʒ.3.cº 4.5.6./. Ma.q.1.3.c./. Meta 5.lec 3.prinº.B.

18 Deus agit propter finem communicandum aliis. ſ. ſe, non autem propter finẽ ſibi acquirendũ. 1ª.q.44.4.o./. 2.d 1.q.2. 1.c./.4.d.46.q.1.ar 1.q.2.c./ ʒ.3.cº.2.3./.18.fi./. Opuſc.3.cº. 99.100.101./. Eph lec.1.fi. *Amor 142.251.265.266. Deus.

19 Omnia quæ ſunt in toto mũdo agũtur, præter primũ agẽs, qđ nullo mõ ab alio agit. 1ª.q.60.1.2. *Creatura 20.21.22.

20 Omnis creatura agit ꝑꝑ deſiderium finis, non autẽ deus, ſed tantum ꝑꝑ amorem finis. 2.d.1.q.2 1.c./.2^m./.3^m. Deus. A.

21 Omne agens aliud a deo, agit propter alium finẽ a ſe. Ideo agit ex indigentia. 1ª.q.44.4.c./.1^m./.1 d.8.L.3.prinº.G./2.d. 1.q.2.1 c./. Hc.4.lec.1.fi.l. Iuſtitia. A. Lux 7.19. Operatio.o. Quantitas.28

22 Agere propter indigentiam, eſt agentis imperfecti, quod natum eſt agere & pati, ideo non conuenit deo. 1ª.q.44.4.1^m.

23 Vt deus uel charitas ſit finis actionis, requiritur quòd ratio prius cogitans de eis, ordinauerit eam in deum. 12ᵉ.q.1.6. 3^m./. 2.d.38.1.4^m./. d.40.5.3^m./. 6^m./. 7^m./. 4.d.15. q.4.art.2. q.4.c./.4^m.

24 Non oportet ꝙ agens ſemper cogitet de ultimo fine. 12ᵉ.q. 1.6.3^m./.2.d.38.1.4^m./.d.40.5.3^m./.6^m./.7^m.

25 Quicquid homo faciat, uerum eſt dicere ꝙ homo agat ꝑꝑ finẽ, etiã agẽdo actionẽ quæ eſt ultim⁹ finis. 12ᵉ.q.1.1.2^m.n.

26 Omnia quæ agit homo, agit ꝑꝑ ultimum finẽ. 12ᵉ.q.1 6.o. Diuiſio in cõi.

27 Agere tripliciter dicitur. ſ. effectiue, formaliter, & finaliter. 1ª.q.48.1.4^m./.1.d.17.q.1.1.5^m./.2.d 26.1.4^m./.2.4^m./.3.d.34.2. 4^m./.ʒ.3.cº.9 4^m./. Ver.q.28.2.8^m./. 9^m./. Ma.q.1.1.8^m./. 9^m./. q.2.11.c./.q.5.5 16^m.

28 Agere tripliciter contingit. ſ. per ſe primo, per partem, & per accidens. 1ª.q.76.1.c. *Accidens 57.59.61.74.75.

29 Agere mediãte alio, tripliciter ſumitur. ſ. uirtute eius, & ſuppoſito uel inſtrumento, & principio formali. 1ª.q.36.3.4^m./. Quol.10.q.4.1.2^m. *Actio.o. Actus 151. Agens.o. Angelus. F. M. Actum 4.q. Animal 47.

Ag

30 In agentibus ordinatis, ſecundum poteſt dupliciter agere, uel mouere, ſcilicet ſecundum propriam naturam, uel ſecundum naturã ſuperioris, 12ᵉ.q.2.3.c./. Ver.q.22.13.c./. Q.uol. 5.2.c. *Baliuus. Bonitas 147.

Du^{m}.91^{m}. 31 Oppoſitum uidetur dicere a ſimili 3.d.13.q.1.art.2.q.2.2^{m}./. 3^{m}./. Ver.q.27.3.22^{m}. Reſpondeo ſicut Dubio 301.

32 Aliquid poteſt agere ſecundum ſpeciem ſuam, uel infra nõ autem ſupra. Ver.q.27.1.22^{m}. *Calor.o. Cauſa 69. Conſeruatio 4.5.9. Corpus 16.&c.22.23.24.31. Eſſe 8. Meritum.o. Peccatum 119. Totum 15.

33 Aliquid agere poteſt ultra ſpeciem ſuam in uirtute agentis ſuperioris, non autem in uirtute propria. 12ᵉ.q.109.1.c./.3. 2^{m}./.q.112.1.c./.q.114.2 c./.3^{a}.q.77.3.3^{m}./.2.d.18.q.2.3.2^{m}./. 4.d.12.q.1.ar.2.q.2.2^{m}./.Ʒ.3.c^{o}.69.ſi.B/. Po^{a}.q.3.7.c.ſi.c.

Du^{m} 9?^{m}. 34 Oppoſitum uidetur dicere.3.d.13.q.1.ar.2.q.2.2^{m}./.3^{m}./.Veritate q.27.3.22^{m}.Reſpondeo ſicut Dubio 301.

¶ Aggrauatio animi, eſt effectus doloris.12ᵉ.q.37.2.o. *Apoſtaſia 3. Blaſphemia 4.Circunſtantia.9.&c.18 &c.Confeſſio 43.&c.Exaggeratio 2. Excuſatio 1. Grauamen.Inſanabile.Iudas 3. Obſtinatio 3. Peccatum 247 &c.Prolixitas.

¶ Aggredi deſignat difficultatem conſiderationis, uel operis. 1^{a}.q.29.prin^{o}./.q.43.6.2^{m}./.Phy.4.lec.15.prin^{o} *Fortitudo 45.&c.53 Inuadere.Periculum 3.Praſumptio 13.Suſtinere.

¶ Aggregare.Circuncisio 4. Compoſitio 9. Domus 2. Vnio 3.

¶ Agibile.In concluſione particularis agibilis, duplex defect^{9} contingit. ſ.error ex falſitate principiorum, & error electionis, ex impetu paſſionis 2.d.39.q.3.2.5^{m}. *Agenda.Agere.o. Angelus 421.445.Anima 290.301.Concluſio 5.6. Aeſtimatio 1.2. Factibilia. Prudentia 25.26.32. Sineſis. Viſio 22. Vita 45.&c.

1 ¶ AGILITAS eſt dos, ſeu proprietas corporis glorioſi. 4.d.44.q.2.ar.3.q.1.o. Aureola 8.Dos 5.Gloria 19.&c.

2 Corpora glorioſa utentur agilitate ad motum. 4.d.44.q.2. ar.3.q.2.o. *Labor 4.Leo.Vincere.

3 Corpus glorioſum per agilitatem erit habile ad omnem operationem. 4.d.44.q.2.artic.3.q.1.c./ 3^{m}./.d.49.q.4.artic. 5.q.3.c./.2^{m}.

4 Aliquod corpus, in ſtatu grauitatis exiſtens, poteſt miraculoſe participare actum agilitatis, uel impaſſibilitatis, ſicut de Abacuch legitur, & de tribus pueris conſeruatis in fornace: nec tamen eorũ corpora erãt glorioſa. 4.d.49.q.2.7.c.

1 ¶ AGIOGRAPHA dicuntur, qui ſupra naturaliter ſolum uiſiones intellectuales habuerunt, quo ad iudicium tantum, uel quo ad acceptionem. 22ᵉ.q.174.2.3^{m}./.Ver.q.12.12.10^{m}. Lex 19.Prophetia 91.

2 Plures agiographę ſæpius loquebantur de cognoſcibilibus humana ratione, non quaſi ex perſona dei, ſed propria, tamen cum adiutorio diuini luminis.22ᵉ.q.174.2.3^{m}.

¶ Agnes.Martyrium 22. Puritas 3.

¶ *Agnitum. Agnoſcere. Blaſphemia 22. Cognitio.o. Impugnare 3.

¶ Agnoſcere. Agnitum. Benedictio 9. Blaſphemia 22. Cognitio.o.

1 ¶ AGNVS iugiter oblatus mane & ueſperi, erat principale ſacrificium ueteris legis. 3^{a}.q.22.3.3^{m}./.Io.lect.14.princ^{o}.a.I. Circuncisio 33.Euchariſtia 11.20 21.

2 Inter cetera ſacramenta legalia, celeberrimum erat agnus paſcalis.1ᵉ.Cor.5 lec.2.me^{o}.G.

3 Agnus paſcalis erat præcipuum ſacramentum repræſentatiuum paſſionis Chriſti.3^{a}.q.73.6 c./.1ᵉ.Cor.5.lec.2.me^{o}.G.

4 Chriſtus dicitur agnus tripliciter.ſ.propter uitę puritatẽ, moris manſuetudinem, & peccati expiationem. 12ᵉ.q.102.3. 2^{m}./.Iſa.16.m^{o}.E./.Io.lec.21.ſi. *Hircus. Iuge. Oblatio 17. Paſca 1.2. Sacramentum 123.124.

5 Eſus agni paſchalis, præfigurabat eſum corporis Chriſti. Vnde ſignificabatur q oblatio agni ueri, ideſt Chriſti, eſſet ſacrificium conſumatiuum omnium aliorum. 3^{a}.q.22.3. 3^{m}./.Opuſc.58.c^{o}.16.

1 ¶ AGONIA eſt timor mali extrinſeci, cui reſiſti nõ poteſt, propter improuiſionem.12ᵉ.q.41.4.c./.3.d.26.q.1.3.c.ſi./.Verit. q.26.4 7^{m}.

2 Agonia fuit in Chriſto, ſecundum partem ſenſitiuam, non autem ſecundum rationem. 3^{a}.q.18.6.3^{m}. Timor 43.Trepidatio.

¶ Agreſta eſt uia ad generationem uini, ideo non eſt uinum. 3^{a}.q.74.5.3^{m}./.4.d.11.q.2 ar.3.q.3.o. Euchariſtia 72.

¶ Agreſtes, & duri dicuntur ſecũdum Philoſophum, qui omnes uitant voluptates, & in ludo deficiunt, nec aliquod ridiculum dicunt, & dicẽtibus moleſti ſunt, quia.ſ.moderatos aliorum ludos non recipiunt, vnde uituoſi ſunt. 22ᵉ.q.168. 4.c./.Eth.2.lec.2.ſi.d.G./.Li^{o}.4.lec.16.prin^{o}.C.

Ag

1 ¶ AGRICVLTVRA in ſtatu innocentiæ fuiſſet delectabilis, propter experiẽtiam uirtutis naturarũ, & non laborioſa 1^{a}. q.102.2.c./.2.d.17 q.3.2.3^{m}./.

2 Agricultura habebatur inter res ſacras ab ægiptiis & paganis.12ᵉ.q.102.3.2^{m}. Ager.Agricola.Miles 5.

3 In operibus agriculturę & medicinę, multum ualet cõſideratio aſtrologię.Po^{a}.q.6.3.c ſi. Phyſica 12.Politica 5.6.

¶ Ala. Alę Chriſti uel dei ſunt miſericordia & iuſtitia eius, quibus nos defendit. Vel ſunt utrumq; teſtamentum. Pſal.16. me^{o}.C./.Pſal.35 me^{o}.d. Alatus.Propitiatorium.

¶ Alatus.Alæ.Sirenę.

¶ Alba. Albedo.o. Amictus. Baptiſmus 243. 244. Epiſcopus 13.Feſtum 10.Stola 2. Veſtis 2.

¶ Albaialaicus.Hæreſis 115.

¶ Alba. Amictus.

¶ Albedo eſt menſura colorum quo ad lucem, non autẽ quo ad terminationem diaphani.Ver.q.2.4.4^{m}./.q.23.7.c. *Alba. Cauſa 16.Color 6.Compoſitio 14.Congregatio 2. Corporalia 1.Currere Deus 401.Ebur.Eſſe 31.Semen 6.Viſio 17.

4 Hæc propoſitio eſt per ſe.Superficies eſt alba, uel numerus eſt par.Ʒ.2.c^{o}.58.1^{m}. Deus 401.

5 Oppoſitum uidetur dicere.Poſter^{m}.lec.9.me^{o}.b.quia nõ omne quod dicitur de omni, eſt per ſe. Reſpondeo Dubio 93. Du^{m}.93^{m}.

1 ¶ ALCHIMIA non facit uerum aurum.2.d.7.q.3.1.5^{m}./. Po^{a}.q.6.1.18^{m}. Ars 20.27.28.36.&c.41. Baptiſmus.67.

2 Oppoſitum uidetur dicere.22ᵉ.q.77.2.1^{m}. Reſp^{o}. Du^{o}.94. Du^{m}.94^{m}.

3 Licet uendere argentum uel aurum alchimicum, ſi ſit uerũ. 22ᵉ.q.77.2.1^{m}. Phyſica 12.

¶ Alea eſt ſpecies auaritiæ. 22ᵉ.q.118.8.4^{m}. Aleator.o. Auaritia 13.

1 ¶ ALEATOR quadrupliciter tenetur ad reſtitutionem accepti per ludum.ſ.ſi lucratus ab iis qui rem ſuã alienare non poſſunt, ſicut ſunt minores & furioſi, & ſimiles, ſi alium trahat ad ludũ ex cupiditate lucrandi, ſi alium trahat ut fraudulenter ab eo lucretur, & ſi luſit contra prohibitionẽ legis ciuilis.22ᵉ.q.32.7.2^{m}./.4 d 15.q.1 ar.4.q.3.2^{m}.

2 Aleator ſi tractus luſit, & amiſit, poteſt repetere. 22ᵉ.q.32.7. 2^{m}/.4.d.15.q.2.ar.4.q.3.2^{m}. Alea.Auaritia 13.

3 Aleator ſi tractus lucratus eſt, non tenetur reſtituere, quia ille qui amiſit, non meretur recipere.22ᵉ.q.32.7.2^{m}./.4.d.15. q.2.ar.4.q.3.2^{m}.

¶ Alere.Alimentum.o.Alitio.

¶ Allium.Magnes 3.

1 ¶ ALEXANDER uadens in iudæam ut deleret eam, reueritus eſt pontificem uice dei. Et intrans templum, maxima dona dedit, & iudæos libertati donauit.Opuſc.20.Li^{o}.2.c^{o}.16.ſi. Ariſtoteles 6.Athanaſius 1.

2 Alexander uicit Amazones ſcitas, aſtutiis & blanditiis, potius quàm fortitudine, quia regnum earum tunc erat potẽtiſſimum. Opuſc.20.li^{o}.4.c^{o}.5. Aequiuoca 1.Intellectus 262. Prouidentia 34. Terra 2.

3 Alexandri regnũ in græcia durauit annis duodecim Opuſc. 20.li^{o}.3.c^{o}.12.

¶ Alexandrinus.Chriſtus 149.

¶ Alexius omnibus ſuis propter Chriſtum dimiſſis, mendicus gaudebat eleemoſynam a ſeruis ſuis ſe accepiſſe. 22ᵉ q. 187.5.c.

¶ *Alias. Alioquin.Aliter.Debitũ.19.Matrimonium 89.Sanguis 14. Vendere 7. Vſura. 27.127.147.233.261.272.275.

¶ Alibi.Euchariſtia 132.Vſura 76.

¶ Alicubi.Damnum 6.Senſus 49.

¶ Alienatio.Abſtractio 14.Aleator 1.Alienum.o.Miſſa 4. Trãſferre.o.Vſura 255.

¶ Alienitas.Alienum.o.Hæreſis. 39.

1 ¶ ALIENVM eſt, quod eſt extraneum, & diſſimile, ſed hoc nõ importatur, cum dicitur alius. 1^{a}.q.31.2 3^{m}. Alienatio. Alienitas. Quid.

2 Alienum & ſuum ſunt contraria, & non inciduntur in idem ſimul. Opuſcul.73.cap^{o}.5. Alietas. Aliud. Alius.o. Baptiſmus 127

3 Aliter iudicat lex diuina alienũ, & aliter lex humana.Opuſc. 73.c^{o}.5 Contritio 20.21.Diaphanum 1.Dimenſio 11.

4 Lex diuina alienum dicit, quicquid poſſidetur contra legẽ dei, qui ſolus eſt uerus dominus. Vnde ſi quę præter uoluntatem dei poſſidentur, iniuſte poſſidẽtur, & inuito domino, quaſi res alienę poſſidentur. Opuſc.73.c^{o}.5. Euchariſtia 131. Expectare 3.Extraneus. Fides 105.

5 Lex humana alienum iudicat id ſolum, quod præter uoluntatem hominis qui dominus rerum eſt ſecundum leges humanas, accipitur uel detinetur. Opuſc.73.c^{o}.5.Furtũ.o.Hæreſis 39.Ignis 7.Ipocriſis 1.6.Iuſtificatio 50.Iuſt^{9}3.4.Labor 3.

6 Omnu

Al

6 Omne quod male poſſidetur alienum eſt. Opuſc. 73. cº. 5. * Lex 98. Matrimonium 116. Miraculum 50. Miſericordia 1.9.

7 Cum in furtu uel rapina appareat ratum acceptio uel detentio contra alius hominis uoluntatem, qui putatur dominus ab omnibus hominibus, iuſte lex humana illa punit, & tam quã uere aliena, reſtitui compellit. Opuſc. 73 cº. 5. Negotia. Paulus 4. Peccatum. 3.43.69.

8 Ne tollatur æqualitas uel ſimilitudo in diuinis, uitandum eſt nomẽ alieni, & diſcrepãtis. 1ª. q. 31. 2. c. Pœna. 36.37.38.

9 Dicimus filium dei alium a patre, licet non dicamus alienum. 1ª. q. 31. 2. 3m. Piſcis 4. Prælatio 6. Princeps 9. &c. Rapina. o. Reſtitutio. o. Reſurrectio 9. Scandalum 14. Scriptura 10. Spe. 17. Virtus 106. Vſura. o.

¶ Alietus paſcitur minutis auibus, & ſignificat moleſtos pauperibus 12æ. q. 102. 6. 1m. medº. G.

1 ¶ ALIMENTVM pertinet ad ueritatem humanæ naturæ. 1ª. q. 119. 1. o. / 2. d. 30. q. 2. 1. o. / 4. d. 44. q. 1. art. 2. q. 4. o. / Quol. 8. 5. o. Adeps 1. Cibus. o Comedere. o. Epiſcopus 25. Euchariſt. 30. Guſtus 3. Idem 9. Lac 1.

2 Alimentum corporale conuertitur in ſubſtantiam aliti, ſed alimentum ſpirituale econtra: ideo ſpirituala conſeruat, licet non ſumatur realiter, non autem corporale. 3ª. q. 73. 3. 2m. Nutrimentum. Nutrire. o. Radix 1. Semen 3.4. Tactus 1.

¶ * Alio. Aduena 1. Locus o.

¶ Alioquin. Alias. Aliter. Legiſlator 2. Periculum 2.

¶ Aliquale. Adam 17. Adulterium 5. Amor 62. Angelus 156. 157. Crede e 24. Effectus 4. Epieicia 2. Forma 168. Ira. 11. Odor 2. Pœnitentia 225. Religio 32. Sapor. Sol 2. Species 5. Vſura. 177. 285. Vxor 4. Chriſtus 160.

¶ Aliquando. Abſtractio 23 Actus 34. Agens 76. Aliquotiens. Alteritas. Circunciſio 36. Interdum. Peccatum 420. Quandoque. Scientia 8. Scriptura 13. Singulare. Tempus. o. Votũ 17. Vſus 7 Chriſtus 123. Zelus. 5.6.7.

¶ Aliquantulum. Ieiunium 15.

¶ Aliquis dupliciter ſumitur, ſcilicet ſecundum ſubiectum, & ſecundum accidens vel ſecundum rationem. Similiter alius & alter 2. d. 27. 6. c. * Forma 168. Intellectus 104. &c. Mirũ. Relatio 4. Tranſcendentia. Trinitas 12.

¶ Aliquota. Numerus 11. Senarius 2.

¶ Aliquoties. Aliquando. Interdum. Numerus 6. Quandoque.

¶ Aliter. Abſtractio 9. Accipere 1. Agens 50. Alienum 3. Intellectus 102. Mendacium 13.

¶ Alitio. Alere. Alimentum. o. Nutrire. o. Chriſtus 33.

¶ Alitum. Alimentum 2.

¶ Aliud. Accidens 98. Alienum. o. Alius. o. Amicitia 20. 23. Amor 43. Per aliud.

¶ Aliunde. Aduena 1. Prædicare 8. Reſurrectio 21. Vſura 194.

1 ¶ ALIVS ſignificat diuerſitatem in communi, non magis perſonalem quàm eſſentialem, ſed ſecundum exigentiam ſubſtantiui cui additur. 1. d. 4. q. 1. 3. 2m. Abſoluere 14. Accidens 98. Agere. 29. Alienum 1.7.8.9. Aliquis. Amicitia 18. &c. Amor 43.74.99 178.144. Angelus. 49.50.52.271.291. 379. &c. 408. &c. 443.536. Anima 7. &c. Appetitus 24. &c. Ara. 1. Aſſentire 2. &c. * Differre 1. 3. Diffinitio 21. Dimenſio 10. 11. Diſtinctio 4. Diuiſio 9.

2 Alius ſignificat diuerſitatem perſonarum, ſed aliud diuerſitatem ſimpliciter. i. eſſentiæ. 1ª. q. 31. 2. c. fi. / 4m. / 1. d. 9. q. 1. 1. c. / 2m. * Eſſe 46. Idem 7. Imprimi 1.

3 Diuerſitas accidentis facit alterum ſimpliciter, ſed diuerſitas ſubſtantiæ facit aliud ſecundum quid. i. ſecundum eſſentiam niſi adſit diuerſitas ſuppoſitorum. 3ª. q. 17. 1. 7m. * Relatio 1. &c. 32. 60. Relatum 4. 8.

4 Filius dei eſt alius a patre, non autem aliud. 1ª. q. 31. 2. o. / 4. c. / 1. d. 9. q. 1. 1. o. / d. 19. 1. fin. / d. 21. q. 1. 2 c. / Ʒ. 4. c. 10. / Opuſcul. 1. cº. 236.

¶ Allegatio. Argumentum. Iudicium 26. Paulus 20. 21. 22. Vſura 291. 294. 298. 299.

Quid. 1 ¶ ALLEGORIA eſt tropus, ſeu loquendi modus, quo aliquid dicitur, & aliud intelligitur. Allegoria enim ab allos dicitur, quod eſt alienus, & goge, ductio, quaſi in alienum intellectum ducens. Galat. 4. lect. 7. medº. H.

2 Allegoria ſumitur pro quolibet ſenſu myſtico, ſed proprie pro uno ſenſu tantum. Galat. 4. lect. 7. medº. H. Senſus. 37.

Quid. ¶ Alleluia ſignificat exultationem de æternis. Et replicatur propter duplicem ſtolam, ſcilicet animæ & corporis, & duplex canitur tempore reſurrectionis propter duplex gaudium reſurrectionis, ſcilicet Chriſti & noſtræ. In diebus vero & officiis luctus, intermittitur, & loco eius, tractus ponitur, qui aſperitate uocum, & prolixitate uerborum, præſentis miſeriæ incolatum inſinuat. 4. d. 8. L. medº. E. Ieiunium 32.

¶ Alleuia te. Infirmitas 7. Peccatum 219. 250. Pollutio 9. Præſumptio 12.

¶ Allicere. Allicitur doctorem quatuor ad bene legendum, ſcilicet multitudo ſcolarium bene intelligentium, ſalarii ſtipendium, ſcientiæ acquiſitio, & honoris conſequutio. Opuſcul. 71. * Dæmon 80. &c. Diuitiæ 8. Princeps 12. Religio 49. Temperantia 1.

¶ Alligari. Cælum. 27. Dæmon. 73. 117. 120. Embrio. 3. Ligare.

¶ Almariani. Deus 48.

¶ Alphæus. Iacobus 2.

1 ¶ ALTARE debet eſſe lapideum multiplici ratione, ſcilicet quia altare lapideum ſignificat Chriſtum, & corpus Chriſti, in ſepulcro lapideo fuit reconditum, & quo ad uſum ſacramenti, lapis ſolidus eſt, & de facili poteſt inueniri ubique. 3ª. q. 83. 3. 5m. / 4. d. 13. q. 1 ar. 2. q. 5. 2m. Chriſtus 197. * Ara. Chriſma 3.

2 In ueteri lege erat tantum unum altare, ad unum effectum deputatum, ideo erat aureum, uel æreum, uel ligneum. 12æ. q. 102. 4. 7m. / 3ª. q. 83. 3. 5m. / 4. d. 13. q 1. ar. 2. q. 5. 2m. * Corporalia 1.

3 Ratio omnium pertinentium ad altare tabernaculi. 12æ. q. 102. 4. 6m. / 7m.

4 Ante ſanctum Silueſtrum, altare erat ligneum, ut facilius transferretur propter perſequutiones, quia fideles non habebant certum locum. 4. d. 13 q. 1. art. 2. q. 5. 2m. * Gradus 3. Miſſa 19.

5 Altare ſignificat Chriſtũ, 12æ. q. 102 4. 6m. fi / 3ª. q. 83. 3. 2m. / 4m. / 5m. / 4. 9m. / 5. 2m. Ornatus 8.

6 Altare ſignificat crucem Chriſti. 3ª. q. 83. 1. 2m. * Sanguis 6. Subdiaconus 2. 4. Templum 1. 3. 7 14.

7 Altare conſtituitur angelis & ſanctis. 22æ. q. 85. 2. 3m. * Thurificatio 2. Vſura 307.

¶ Alter. Aliquis. Alius. Alteratio. 5. 10. Cogitatio. 6. 7. Cognitio 6. 64. Compoſitio 13. Diſpoſitio 7. 9. Generatio 20. 36.

1 ¶ ALTERATIO ſola eſt paſſio proprie. 3. d. 15. q. 2. ar. 1. q. 1. o. / Ver. q. 26. 1. c. * Accidens 34 85. Aer 6. 10. Quid.

2 Alteratio eſt in prima ſpecie qualitatis, conſequenter tertiæ. 12æ. q. 50. 1. 3m. / q. 52 1. 3m. / Phy. 7. lect. 5. prinº. b. / li. e. / Cæ. lect. 7. prinº.

3 Alteratio duplex, ſcilicet corruptiua & perfectiua. 1. d. 17. q. 2. 1. 5m. / d. 37. q. 4. 1. 2m. / 2. d. 19. 3. c. / 1m. / Virtut. q. 1. 11. 11m. / Cæ. lect. 7. princº. b. / Anima. 2. lect. 11. o. * Anima 140. Augmentum 3. &c. Baptiſmus 60. Calor 16. Charitas 75.

4 Alteratio proprie fit tantum ſecundum qualitates ſenſibiles. 12æ. q. 50. 1. 3m. / q. 52. 1. 3m. / 1. d. 17. q. 2. 1. 5m. / d. 37. q. 4. 1. 2m. / 2. d. 35. 5. c. / Phy. 7. lec. 4. prinº. b. / lec. 5. 7. o. / Cæ lect. 7. prinº. b. * Cælum. 66. &c. 87. 88. 144. Diuiſio 2. Elementũ 14.

5 Alteratio habet duplicem terminum, ſcilicet eiuſdem generis cum ea, id eſt qualitatem, & alterius generis, ſcilicet ſubſtantialem formam. 1. d. 17. q. 1. 1. 5m. / 2 d. 5 q. 2. 1. c. fin. / d. 24. q. 3. 6. 6m / Verit. q. 9. 3. c. / Virt. q 1. 3. 8m. / Quol. 7. 9. c. / Phy. 7. lec. 3.

6 Alteratio in eodem inſtanti terminatur ad formam ſubſtantialem, & ad ultimam diſpoſitionem eius. 2. d. 5. q. 2. 1. c. / 3. d. 2. q. 2. art. 3. q. 1. 2m. / 4. d. 17. q. 1. art. 5. q. 3. c / Quol. 9. 9. c. * Fieri 17. Forma 48.

7 Alteratio naturalis tẽpore ſemper præcedit generationem, quia diſpoſitio naturalis ad formam ſucceſſiue fit. 4. d. 17. q. 1 ar. 2. q. 1. c. Generatio 19. 22.

8 Omnis alteratio & generatio inanimatorum eſt tantum ab extrinſeco. Sed dicuntur naturales, tantum a principio paſſiuo. 2. d. 18. q. 1. 2. c. fi. / 3. d. 3. q. 2. 1. 6m. / 4. d. 22. q. 2. art. 1. q. 1. c. / d. 43. ar. 1. q. 3. c. fi. / Ʒ. 3. cº. 23. 7m / Meta. 7. lec. 6. prinº. F. / Lec. 8. prinº. b. / Anima. 2. lec. 5. / Lec 7.

9 Alteratio requirit ſucceſſionem, ratione contrariorum in ſubiecto. 2. d. 13. 3. 9m. * Gratia 5. Illuminatio 4.

10 Alteratio requirit ſubiectum ſubſiſtens, corpus, naturam ſubiectam contrarietati, expulſionem unius qualitatis, & introductionem alterius. 12æ. q. 22. 1. 1m. / 3. diſt. 15. q. 2. artic. 1. q. 1. c. Motus 22. * Lumen 51. Lux 71 18. &c. Magnes 3. Mors 14.

11 Alteratio propria non eſt in ſubſtantiis intellectualibus. 1. d. 17. q. 2. 1. 5m. / d. 37. q. 4. 1. 2m.

12 Alte-

12 Alteratio proprie non eſt in parte intellectiua. 1.d.17.q.2.1.5m./.Verit.q.26.3.12m./.Phy.7.lec.6.o.Ala.2.lec.11. *Motus 40. Stupor 3. Tempus 4. Trahere 1.

¶ Alteritas eſt aliquando principium & cauſa pluralitatis. Trin. q. 13, o. Accidens 48. 49. Alteratio.o. Alterum. Varietas.

¶ Alterum. Alius. 3. Alter. Amor 99.104.&c.229.175. Analogia 2.&c. Angelus 16.187. Bonitas 197. Diſpoſitio 35. Organum 1. Propter 1.2. Varietas.

Diuiſio. 1 ¶ ALTITVDO dei in cognoſcendo eſt triplex, ſcilicet ratione obiecti, modi, & certitudinis. Ro. 11. lec. 5. prinº. *Amen 2. Amor 64 276. Angelus 61.273.285. Anima 360. Annuntiatio 8. Apoſtoli 42. Aquila 1.2 Cauſa 64.88. Cælum 53. Cete 1. Cognitio 46. Conſeruatio 6. Contrarium 30.42. Corona 8. Diſpoſitio 29. Eleuatio. Excelſus. Fides 113. Homo 18. Humilitas 2.14.26.&c.32. Ignis 18. Imaginatiua 2. Intellectus 200.203.205.254.

2 Altiſſimum dicitur aliquid dupliciter, ſcilicet ſimpliciter ut diuina, uel in genere 3.d.33.q.2.art.1.q.2.c. *Loqui 5. Mare 3. Mēs 3. Miſericordia 44. Muſica 1. Natura 9.25.&c. Operatio 35. Potentia 57. Prudentia 27 Religio 99. Sapientia 3.5.20.28. Scientia 128. Sinefis. Stultitia 2. Sublimitas. Subſtantia 18. Summum 3. Theologia 32. Tranſumptio. Tartarus 2. Virtus 31.264.

¶ Allumen. Sal.

¶ Alumnus. Viura 221. 222.

¶ Amabile. Deſiderium 3.

¶ Amalechitæ. Amonitæ, & Moabitæ, erāt excluſi in æternum a ciuilitate Iudæorum, ſed ægiptii, & Idumęi per triennium tantum. 12.q.105.3.c./.1m.

Quid. ¶ Amaritudo eſt effectus rancoris, & filia accidiæ. 22.q.35.4.3m. *Afflictio. Dulcedo 2. Flegma. Ieiunium 3. Ira 52. Paſſio 132. Peccatum 202. Scriptura 2.

¶ Amatio. Amor 176.

¶ Amatiuus. Sanguis 5.

¶ Amator. Amor 285. Audacia 20. Inuidia 10. Pax 21. Pythagoras 2.3.

1 ¶ AMAZONAS Aſiam, ideſt tertiam partem orbis ſubiugauerunt, & habebant ſemper duas reginas. Opuſcul. 20. libº.4.cº.5.

2 Amazones amputabant mammillas dextras puellis, & ſiniſtras comprimebant, ne impedirentur ſagittantes. Opuſc. 20.lº.4.cº.5.

3 Amazones nullum uirū recipiebant in ſua acie. Opuſc.20. lº.4.cº.5. *Alexander 2.

¶ Ambideſter. Siniſtrum 3.

¶ Ambiguum. Signum 5. Varietas.

¶ Ambire. Genus 16. Infamia 2.

Quid. 1 ¶ AMBITIO eſt peccatum oppoſitum magnanimitati ſecundum exceſſum, quia eſt inordinatus appetitus honoris. 22. q.131.2.o. Honor 8. Magnanimitas 8. 9.

2 Appetitus dignitatum inordinatus, ratione honoris pertinet ad ambitionem, ſed propter debitum dignitatis uſum, ut excedentem facultatem appetentis, pertinet ad præſumptionem. 22.q.131.2.c./. 2m.

3 Ambitio non eſt circa ueſtes, & exteriorem cultum, niſi ſecundum q ad honorem pertinent. 22.q.131.2.3m.

4 Ambitio facit hominem cæcum. Matth. 2. princº. b. *Infamia 2.

¶ Ambo. Proportio 9. Vſura. 239.

Quid. 1 ¶ AMBRA eſt ſpecies cara, habens odorem diuinum & cæleſtem. Ioh 41. lec. 2. prinº. G. Cete 10.

1 ¶ AMBROSIVS in eccleſia Mediolanenſi, cantum inſtituit, ſecundum Auguſtinum. 22 quæſt. 91.2.b. *Beatitudo 167. Contentio 1. Electio 31. Gloria 1. Ludus 3. Magdalena 1. Matrimonium 36. Nouitas 1. Oratio 20. Theodoſius 2.

2 Ambroſius uſque ad ultimam ægritudinem, non ceſſauit ſcribere. Vnde ſcribens pſalmum quadrageſimumſeptimū, mortuus eſt. 2. Ti. 4. lec. 3. prioº. K.

¶ Ambulare. Motus 34.35. Porfirio. Virtus 256.

1 ¶ AMEN eſt græcum, & ſignificat ſinedefectu, quandoque tamen eſt hebræum. Iſa. 25. fi. L.

2 Amen quandoque eſt hæbræum, & ſic ſignificat tria, ſcilicet uerum, uere, & fiat. Et geminatur tantum a Ioanne, quia altiora narrat. Iſa. 25. fin. L./. Io. 3. prinº. b./. Ro. 11. fi./. 1. Cor. 14. lec. 3. fi.

3 Nullus græcus uel hebręus tranſtulit amen, propter reuerētiam Chriſti, ſępius utentis eo. Io. 3. prinº. b.

¶ Amænitas nimia, eſt cauſa libidinis. Ideo a talibus ſunt homines coarctandi. Opuſ. 20. lº. 2. cº. 4.

¶ Amens. Aduocatus 9. Baptiſmus 132. Euchariſtia 210. Fatuus. Infamia. Matrimonium 107. Sapientia 44. Stultitia. 3. 6. 10. Teſtis. 7. Vnctio. 25. Votum. 34. Vſus 7.

¶ Amicabile. Amicitia 26. Amor 117. Conſilium 19.

1 ¶ AMICITIA eſt amor mutuę beniuolentiæ, fundatus ſuper aliqua communicatione. 12.q.65.5.c./22.q.23.1.c./.5.c./.3.d.27.q.2.1.c.fi./.d.28.o./.4.d.40.1.c./.Opuſc.20.cº.10./. Io. 13. lec. 7 fi. 3. *Adulatio 4.5. Quid.

2 Amicitia quæ eſt affabilitas, non habet perfectam rationem amicitiæ, ſed ſimilitudinem eius, ſcilicet ad decentem cōuerſationem in dictis & factis delectabiliter ad omnes, aō ęqualiter. 22.q.114.o.

3 Amicitię proprium eſt, ſimul conuerſari. 3.d. 32.1.2m./.2.c./. 3.4.cº.21.prinº.A. Amicitia 37. Amor.

4 Amicitia magis eſt in concordia uoluntatum quo ad finē, quàm quo ad uolita. Veri. quæſt. 23.8.7m. *Anima 300. Auſteritas 2.

5 Amicitia utilis, & delectabilis, deficit a ratione ueræ amicitiæ, inquantum trahitur ad amorem concupiſcentiæ. 12.q. 26.4.3m./.22.q.189.10.2m.

6 Amicitia requirit æqualitatem proportionis, non autem æquiparantiæ. 3.diſt.28.3.3m./.diſt.29.1.2m./.4.diſt.14. quæſt. 2. artic. 1. quæſt. 2.c./.diſt. 15. quæſt. 1.2.c. Odium 13. *Iuſtitia 22.59. Laus 7.

7 Amicitia pulchre cōmendatur eum Damone & Pythia ſingulariſſimis amicis. Opuſ. 20. cº. 10./. Lº. 4. cº. 22.

8 Amicitia non eſt uirtus ſpecialis diſtincta ab aliis, ſed eſt aliquid conſequens omnes uirtutes. 22.q.23.3.1m./.q.114.2.1m./.3.diſt.27.q.2.2.1m./ Virtut. quæſt. 1.5.5m./. quæſt. 2.2.8m. Affabilitas 1. *Liberalitas 8. Liugium 1. Offendens. Reconciliatio.

9 Immo amicitia ſiue affabilitas eſt ſpecialis uirtus, & ſpecialis obiecti, ſcilicet decentis conuerſationis. 22. quæſt. 114.1.o./. 3. diſt. 34. q. 1. 2.c. medº. Reſpondeo Dubio. 95. Affabilitas 2. Dum.95m.

10 Amicitiæ dilectio, in duobus motibus ad intra conſiſtit, ſcilicet in dilectum, & pro dilecto. Opuſ. 61. cº. 52. Amor 164. *Temperantia 9.27. Diuiſio.

11 Species amicitiæ dupliciter diſtinguuntur, ſcilicet ſecundū fines, & ſic ſunt tres, ſcilicet amicitia honeſti, utilis, & delectabilis. Et ſecundum communicationes. 22.q 23.1.ar.3./. 5.c./.3m./. Vit.q.2.11.6m. *Virtus 225.

12 Amicitiæ dilectio differt a dilectione concupiſcentiæ. 3. d. 29. L. fi./. Opuſc. 61. cº. 2.

13 Amicitia eſt quadruplex, ſicut eſt quadruplex communicatio, ſcilicet naturalis, domeſtica, ciuilis, & diuina. 3.d.27.q. 2.2.c./.1m /.d.29.6.o./.1. Cor. 3. fi.

14 Amicus aliquis eſt hominis tripliciter. ſ. quia homo, quia præſens, & quia utilis. Opuſ. 61. cº. 9.

15 Amicus quis amat, propter trinam utilitatem. ſ. propter adeptionem boni ſui, intentionem boni tui, & diminutionem uel annihilationem mali tui. Opuſc. 61. cº. 11.

16 Amici fidelis tria ſunt experimenta. ſ. nouitas, proſperitas, & aduerſitas. Opuſc. 61. cº. 14. Amor 54. {1.1m.

17 Amicitia duplex. ſ. in cōuerſatione, & in affectu. 22.q.114.

18 Amicitia non eſt trahenda cum aliquo, niſi certis circunſtātiis inſpectis. Opuſ. 61. cº. 54. *Beatitudo 69. 106. Ad quos.

19 Amicitia nō eſt eiuſdē ad ſeipſum, quia eſt unio. Ideo eſt inter plures. 22.q.25.4.o./.3.d.28.6.o./. Vit.q.2.7.11m./.12m. *Diuturnitas. Dolor 12. Ioſias. Ira 44. Iudas 3. Peccatū 188. Pœnitentia 107. Pietas 3.

20 Amicitia eſt ad aliquos dupliciter. ſ. per ſe. i. ad amicos tantum, & propter aliud, & ſic eſt ad inimicos. 22.q.23.1.2m./. 3m./.q.25.8.c./.3.d.27.q.1.1.8m./.12m./. Vit.q.2.4.8.c. *Proximus 3. Signaculum. Zelus 2.

21 Amicitia nō eſt irrōnalis, nec inter irrōnalia. 1a.q.20.2.3m./ 22.q.23.1.c./.q.25.3.o./3.d.28.1.c./.2.o. Aīal 72. Amor 97.

22 Amicitia non poteſt eſſe ad uirtutes, nec ad aliqua alia accidentia. 22.q.25.2.c./.3.d 28.1.o. Amor 95.97.

23 Amicitia honeſti, nō eſt ad uitioſum p ſe, ſed propter aliud. 22.q.23.1.3m.

24 Amor poteſt eſſe inter multum diſtantia, non autem amicitia. 3.d.32.1.2m.

25 Amicitia delectabilis & utilis, cauſatur ex inclinatione naturæ. Sed amicitia honeſti, ex inclinatione habitus & naturæ, non autem charitas. 3.d.27.q.2.2.1m.

26 Amicitia conſeruatur & augetur per exercitium operū amicabilium, & meditationem. 22.q.82.2.2m.

27 Cum uera amicitia ſupra uirtutem fundetur, quicquid in amico contrariatur uirtuti, impedimentum eſt amicitiæ, & quicquid

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28 Per recompenſationem beneficiorum amicitia cõſeruatur. 22ꝰ.q.106.1.3m.

29 Delectatio de viſione, & fruitione amici, eſt finis in amicitia delectabilis, non autem in vera amicitia. 3.d.27.q.2.1.11m./.d.29.5 6m /.d.34.q.2.ar.3.q.1.2m./.Virt.q.2.11.6m.

30 Amicitia præponderat conſanguinitati. Opuſc.61.c°.8.

31 Amicitia vera facit deſiderium videndi amicum, & mutuis colloquiis gaudere, & in eo facit conſolationem cõtra omnes anxietates inuenire, vnde in triſtitiis maxime ad amicos conſolationis cauſa confugimus. 12ꝰ.q.38.1.2m./.3.d.27.q.2.1.11m./. diſt. 29.5. 6m./.Ʒ 4.c°.21. med°. C. / .Virt. quæſt. 2. 11.6m.

32 Propria amicitiæ ſunt quinque, ſcilicet velle amicum eſſe, & viuere, velle ei bona, operari ei bona, conuerſari cum eo, delectabiliter, & concorditer 22ꝰ. q.25. 7. c./. q.27.2. a.3./. q.31.1. c.

33 Amicitia principaliter intendit conuiuentes delectare. Sed quando oportet, non veretur contriſtare eos: propter bonum promouendum, vel propter malum vitandum. 22ꝰ.q.114.1.3m./.2.1m./.q.115.1.c./.q.116.2.c./.q.168.1.3m.

34 In corde amici bonum ſui amici præponderat omnibus vtilitatibus, & delectationibus ex eo conſequentibus. 2. diſt.3.q 4. c.fi./.3.d.29.4.c./.3m./.d.34.q.2.a.3.q.1.2m./.d.35.q.1.a.4.q.2. c.fi./.Vir.q.2.11.6m.

35 Delectationes & vtilitates prouenientes ex amicitia, poſſunt dici merces: non autem amicus propter ſed cauſaliter. 3.diſt. 29.4. c.

36 Amicitia eſt perfectiſſimum inter ea quæ ad amorem pertinent: & includit ea. 3.d.27.q.2.1.c.fi.

37 Conuerſatio & viſio amici eſt delectabilis, propter cognitionem boni eius: & magis quàm ſecum delectari, quia homo magis poteſt cognoſcere quæ ſunt alterius, quàm propria. 3.d.29.5.6m. Amicitia.3.

38 Homo debet pati detrimenta corporalia propter amicum: non autem ſpiritualia. 22ꝰ.q.26.4.2m.

39 Amicis peccantibus magis auxiliandum eſt ad recuperationem virtutis quàm ad recuperationem temporalium, quandiu eſt ſpes de ſalute eorum: nec tamen amplius eſt habenda familiaritas ſic ad eos. 22ꝰ.q.25.6.2m.

In cõi. 40 Amicus magis debet ſubuenire in damnis virtutum; quàm rerum exteriorũ. 22ꝰ.q.25 6.2m./.q.33.1.c./.4. d.38.4.3m./.4.d.19 q.2.1.6m. * Animal.72. Beneficentia.0. Beneficium.3. F.Charitas.8.62.63. 128.

41 Plura bona exteriora debemus impendi amicis, quàm nobis: ſed de ſpiritualibus eſt econuerſo. Similiter in malis vitandis. 3. diſt.29.5.0./.4. diſtin.38.q.2. ar.4. quæſt.1.c.me°./.2ꝰ. Tim.3. prin°. H. * Conſanguinitas. 10. Conſtantia.9. Contumelia.3.

42 Tradere ſe morti propter amicum: eſt perfectus actus virtutis. Ideo virtuoſus plus appetit amicitiam: quàm vitam corporalem. 3.d.29.5.3m. Saluari 18. * Impugnare.1. Laus.7. Lex 30.86. Litigium.1. Miſericordia.20.

43 Diſcordia opinionum poteſt eſſe inter aliquos cum amicitia & pace. 22ꝰ.q.29.3.2m./.q.37.1.c./.2. d.11.quæſt.2.5.1m./.3.d.27.q.2.1.c./.4.d.13.q.2.3.1m./.Ro.12.lec.3.med.D. * Mors.24. Mouet.2. Neceſſitas.30. Triſtitia.19.

44 Quoties Chriſtus amicum aliquem vocat, improperando loquitur. Matth. 26.fi.b. B.

¶ Amictus tegens humeros epiſcopi, ſignificat fortitudinem ad omnia officia exequenda. Alba vero ſignificat puritatem vitæ. Cingulum repreſſionem carnis. 4.d.24.q.3.3.c. * Epiſcopus.13. Veſtis.4.5.

¶ Amidum fit de farina triticea: propter atritionem tamen, & excolationem, ac vaporis admiſtionem, videtur farinę ſpeciem amiſiſſe. 3a.q.74.3.4m./.4.d.11.q.2.ar.2.q.2.3m. Euch.68.

¶ Amonitæ. Amalechitæ.

Notionalis 1 ¶ Amor in diuinis ſumitur tripliciter, ſcilicet eſſentialiter, notionaliter, & perſonaliter. 1a.q.37.0./.1.d.10.1.4m./.5m./.d.27.q.2.art.2.q.1.c.fin./.2m./.d.32.q.1.1.0./.2.c./.4m./.3. c./.1m./. Po2.q.10 4.1 .1m./. Opuſc.3.c°.59.60./. Io.5.lec.3.fi. c./. Col. lect.3.fi.I. Appropriatio.16. Communicatio.1. Donum.6.7. Generatio.67. Imago.27. Nexus. Nomen.78.

2 Amor in diuinis eſt ſubſiſtens. 1a. q.37.1. 2m./.1. d.27. q.2.1.2m./.3.d.8.1.8m./. Po2.q.9.9.c./.23m./.q.10.1,5m./. Opuſc.3.c°.48.

3 Amor vt dei, communicat naturam: non aliter vt amor. 1a.q.27.4.3m./.1.d.10.1.2m./.Ʒ 4.c°.23.fi.

4 In diuinis non eſt amor ex amore: quia ibi eſt vnut tantum amor perfectus. 1a.q.27.5.3m./.q.37.1.4m./. q.41.6.0./.Po2.q.9.9.c./.Opuſc.3.c°.56. * Proceſſio.34.39.45.46.68. Proprium.10. Quies.11.

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5 Amor eſt proprium nomen Spiritusſancti. 1a.q.37.1.0./.1.d.10.4 0./.d.27.q.2.ar.2.q.2.c. Relatio.99. Sapien.45.

6 In deo amor eſt Spiritusſanctus. Opuſc.3.c°.46.

7 In deo Spiritusſanctus eſt per modum amoris. Opuſcu.3.c°. 47.

8 Spiritusſanctus et amor, & et nexus, eſt media perſona: ſed eſt tertia, ſecundum ordinem numeri & originis. 1a.q.37.1.3m./. Opuſc.1.c°.10. Proceſſio.34.45.46.

9 Spiritusſanctus procedit per modum amoris. 1a. q.27.3.4.5.0./.q.37.1.0./ q.45.7.c./.1 d.6.2.c./.d.10.1.0./.d.27.q.2.ar.2.q.2.2m./.3.d.8.1.8m./.Ʒ.4.23m./. Opuſc.3.c°.45.46.47.48. c°.19./.21. prin°./.23. fi./.46.fi./. Po2.q.2.4.7m./.q.9.9.c./. Generatio.67.

10 Spiritusſanctus procedit per modum amoris, vt ratio principiandi: ſed creaturæ procedunt vt principiata. 1.d.6.2.0./. d.10.1.c./.3m./.d.13.3.4m.

11 Spiritusſanctus ex ſuo modo procedendi eſt amor patris in filium, & econuerſo. 1a.q.37.2.2m./.3a.q.32.1.c./.1.d.10.2.0./.d.14.q.1,1.c./.d.27.q.2.3.2m./. Po2.q.10.4.10m.

12 Pater amat per Spiritumſanctum: non aũt a ſpiritusſancto. 1.d.32.q.1.1.2m.

13 Pater amat filium, & econuerſo Spiritusſancto per modum effectus formalis. 1a.q.37.2.0./.1.d.14.q.1.1. c./. d.32.q.1.1.0./. Ʒ.4.c°.23.fi./.Po2.q.2.3.11m./.q.9.9.13m.

14 Pater amat ſe ſpiritusſancto: non autem generat ſe filio, nec ſpirat ſe ſpiritusſancto 1a.q.37.2.2m./.3m./.1.d.32.q.1.1.3m./. 2.c./.1m./.Po2.q.9.9.13m * Vnio.22.

15 Pater & filius amant nos ſpiritusſancto. 1a. q.37.2.3m./. 1.d.14.q.2.1.c./.d.32.q.1.3.0./.Ʒ.4.c°.23.fi./.Po2.q 9.9.13m.

16 Spiritusſanctus amat ſe ſeipſo. 1.d.32.q.1.2.4m./.Po2.q.10.4.11m./. Opuſc.9.q.59./.60.

17 Deus amat omnia: quæ ab eo ſunt. 1a.q.20.2.0./.q.23.3.1m./.12ꝰ.q.110.1.c / 3.d.32.1.2.0 /. Ʒ.1 c°.91./. Lib°.3.c°.150. prin°./.veri.q.27.1.c /.Virt.q.2.7.2m. Beatitudo.112. * Actus 161. Agere.20. Eſſentialis.

18 Amor transfert deum & omne amans extra ſe. 1a.q.20.2.1m./.3.d.32.1.3m./.Dion.4.lec.10.c°.2. Amor.277.

19 Dilectio dei duplex, ſcilicet communis, qua diligit omnem creaturam: alia ſpecialis, qua trahit creaturam rationalem ſupra conditionem eiuſdem naturæ, ad participationem ſui. 12ꝰ q.110.1.c. Odium.22.

20 Amor vt paſſio, ſecundum ſuum materiale non eſt in deo: ſed tantum ſecundum ſuum formale. 1a. q.20. 1.0./. q.82.5.1m /.3.d.32.1.1m. Ʒ.1.c°.91./. Li°.4.c.29.me°.B. Nomen.78. * Beatitudo.112.

21 Amor dei cauſat bonitatem in rebus, ſed amor noſter cauſatur ab eo. 1a.q.20.2. 0./.q 23.4. c./.12ꝰ.q.110.1.c./.1m./.1a.q.86.2.c./.2.d.26.1.c./.1m./.3.d.32.1.4m./.2.2m./.Ʒ 3.c°.150./.veri.q.27.1.c./.2m./.Dion.4. lec.10.fi./. Pſal.50.prin°. B./. Matth.12.prin°.G./.Io.5.lec.3.fi.c./. Ro. lec.4.fi. D./.c°.9. lec.2.fi.F./.Eph.2 lec.2.prin°. E.

22 Deus ab æterno dilexit creaturas in propriis naturis: & voluit eas eſſe, non autem tunc 1.q.20.2.2m./.3.d.32.3.0./. Ʒ.4.c°.23.fi./.Ro.9.lec.2.fi.G./.Eph.lec.2 prin°.

23 Deus amat creaturas irrationales non amore amicitiæ: ſed quaſi amore concupiſcentiæ 1a. q.20.2.3m./.22ꝰ. q.25.3.c./.1m./.3. d. 28. q.2.2m./. d.32.2.0. Amor.97. * Electio.23.24. Falſitas.18.

24 Deus diligit irrationalia, amore beniuolentię, non autem homo 3.d.32.2.2m. Beniuolentia.2.

25 Deus diligit peccatores & damnatos. 1a.q.20.2.4m./.q.23.3.1m./.2m. uel Damnatio.12. Dum. 96m.

26 Immo deus odit peccatores & damnatos. 3.d.32 2.5m. Et ſicut amor 27. vel Damnatio.13. Reſpon. Du°. 96°.

27 Deus diligit damnatos, quo ad naturam, ſed odit eos inquantum ſunt mali, & inquantum non vult eis bonum vitę æternæ niſi voluntate antecedente. 1a.q.20.2.4m./. q.23.3. 1m./.22ꝰ.quæſt.83.16.c./.3a.q.49.4.1m./.3.diſt.19. artic.5. quæſt.1.0./.diſt.28.5. 3m./. diſtin. 32.2. 4m /. 5./. Ʒ. 1. c°. 96. fi./. Lib°.3.fi./.veri.q.20. 2.c./. Virt.q.2.8.8m./.Pſal.5.med°.c./. Ro.5. lec 2.me°. H. Amor.98.69. Damnatio.14. Deus.69. Odium. 22. * Triſtitia 10. Viſitatio.2.

28 Deus plus amat aliqua quàm alia, ex parte boni voliti, ſed æqualiter ex parte actus. prima.quæſt.20.3.0./.2.diſtinct.26.1.2m./. 3.diſtinct.19.artic.5.quæſt.1.0./.d. 32. 4. 0./.Ʒ 1.c°. 91.7m. Plus.

29 Deus ſemper plus amat meliora. 1a.q.20.4.0. * Incarnari.4. Iſrael.2.

30 Deus plus amat Chriſtum, quàm omnes creaturas. 1a.q.20.4.1m./.2m./.3.d.32.ar.5.q.4.0.

31 Deus plus amat angelos, quàm homines, quo ad eſ-

ſe na-

ſe naturæ, ſed quo ad eſſe gloriæ: aliquos plus, aliquos minus, vel æqualiter. 1a.q.20.4.2m./.3.d.32.ar.5.q.3.o.* Nomen.36

32 Deus plus amat innocentem, quam pænitentem æqualis charitatis, quo ad primium accidentale tantum. 1a.q.29.4.4m./.3.d.32.ar.5.q.2.c.

33 Deus plus diligit vnum iuſtum, quam millemilia peccatorum, inquantum huiuſmodi. Io.9.lect.4.prin°.H.

34 Deus plus ſimpliciter amat peccatorem prædeſtinatū, quā iuſtum præſcitum, ſed vt nunc, econuerſo. 1a.q.20.4.5m./.3.d.32.ar.5.q.1.c.

35 Deus poteſt immediate amari a nobis, in hac vita. 22æ.q.27.4.o./.3.d.27.q.3.1.o./.d.34.q.1.1.5m./.Ver.q.10.11.6m./.Vi.q.2.2.11m.* Abſtinentia.6.Actus.161.Adam.41.Affectio 7.Auaritia.1.22.Baptiſmus.47.Capacitas.4.5.

36 Omnis creatura naturaliter plus diligit deum, quam ſe. 1a.q.60.5.o./.12æ.q.109.3.c./.22æ.q.26.3.c./.3.d.29.3.o./.Ma.q.16.4.15m./.Vir.q.4.1.9m./.Quol.1.8.o./.Opuſc.3.c°.166.* Centurio.2.Contemplatio.17.Credere.27.

37 Modus amandi deum, non poteſt determinari, 22æ.q.27.6.o./.3.d.27.q.3.3.o./.Vir.q.2.2.13m.

38 Deus poteſt a creatura diligi totaliter ex parte dei, & ea parte ſui, non ex parte actus. 22æ.q.27.5.o./.3.d.27.q.3.2.o./.Vir.q.2.10.5m. * Dæmon.11. Fertuo.2. Filiatio.35. Finis.134. Fruitio 2. Gratia.23.31.131. Habitat. Hæreſis.112.

39 Amor quo diligimus deum, non eſt infinitus. 22æ.q.27.5.c./.1 d.17.q.1.1.7m.

40 Homo & angelus in puris naturalibus ideſt ſine gratia, poteſt amare deum ſuper omnia, 1a.q.60.5.o./.12æ.q.109.3.o./.2.d.3.q.4.o./.3.d.29.3.o./.Vir.q.2.2.16m./.q.4.1.9m./.Quol.1.8.c. * Iacob.9. Inebriari. Lex.78. Manifeſtatio.1.

Dubium.97um.41 Oppoſitum videtur dicere. 12.q.109.4.o./.8.o./.ʒ.3.c°.160./.1æ.Cor.12.prin°.A./.He.10.lect.3.prin°.K. Reſpondeo Dubio.97.

42 Dilectio dei eſt finis omnis actionis hominis, & ſumma perfectionis eius, 22æ.q.27.6.c./.3m./.ʒ.1.c°.80.ſi. Finis.61.&c.

43 Deus diligitur propter aliud non formaliter, nec effectiue, nec vt finis, ſed diſpoſitiue vel materialiter. 22æ.q.27.3.o.

Dubium.98um.44 Oppoſitum videtur dicere a ſimili. 4.d.2.q.2.ar.1.q.1.2m. Reſpondeo ſicut Dubio.52.4°. * Nomen.36. Odium.18. Olocauſtum.3.

45 Amare deum in hac vita, eſt de neceſſitate ſalutis. Opuſc.18.c.1./.5.

46 Cogitans actu dei bonitatem, vt in diſputationibus ſit, nō tenetur actu moueri actu uoluntatis, & amare deū. Opuſc.9.ar.89.

47 Dilectio dei duplex, ſcilicet in uia, & in patria. Opuſc.61.c°.54.

48 Beati in patria amant deum immenſe, & æternaliter. Opu.63.c°.2.

49 Antecedentia dilectionem dei in via, ſunt tria ſcilicet apprehenſio dei per auditum, per uiſum, & per guſtum. Primum eſt in incipientibus, ſecundum in proficientibus, & tertium in perfectis. 22æ.q.24.9.o./.Opuſc.61.c°.2.

50 Deum ut deum ueneror, ut iuſtum tremo, & ut bonū amo & concupiſco. Opuſc.61.c°.3.

51 Amor amicitiæ dei, in anima tripliciter generatur, ſecundū quod anima tripliciter conſideratur, ſcilicet inquantum nata, inquantum deliberatiua, & inquantum gratificata. Opuſc.61.c°.6.&c.

52 Amor dei triplex in anima, ſcilicet naturalis voluntarius, & gratuitus. Opuſc.61.c°.6.

53 Amandus eſt deus propter tria, ſcilicet quia bono iucundus, quia præſens, & quia vtilis. Opuſc.61.c°.7.8.9. Pſalm.45.me°.c.

54 Amandus eſt deus propter fidelitatem, quæ in tribus maxime conſiſtit, ſcilicet in nouitate, proſperitate, & aduerſitate. Opuſc.61.c°.14. Amicitia.16.

55 Amādus eſt Chriſtus maxime, & ſuper omnia, propter tria ſcilicet quia pulcherrimus, affabilis, & manſuetus. Opuſc.61.c°.12.

56 Plus amandus eſt deus, quàm uir ab uxore, & econuerſo, quia maximum, & perfectiſſimum matrimonium eſt inter deum, & animam. Opuſ.61.c°.13. 2æ.Cor.13.lect.1.ſi.

57 Amor dei nec ſ[illegible] creat in nobis, quatuor nutritur remediis, ſ. meditatione, doctrina oratione, & exercitio. Opuſc.61.c°.57.

58 De amore dei fluunt quinque fontes, ſecundum quinque ſubſtantias dupliciter, uel a ſummo uſque deorſum, ſcilicet inquiſitio quintæ eſſentiæ, ignis, aeris, aquæ, & terræ, uel ab imo uſque ſurſum, ſcilicet inquiſitio circa mixtum, uegetabile, ſenſibile, rationale, & ſubſtantiam ſeparatā. Opuſc.61.c°.32.&c.

59 In amando deum, poteſt haberi intuitus ad mercedem reſpectu amoris, non aūt reſpectu amati. 3.d.26.q.2.1.5m./.d.29.4.o.

60 Amor dei eſt congregatiuus, ſed amor ſui eſt diſgregatiuus. 12æ.q.73.1.3m.

61 Eſſe, uiuere, & intelligere, eſt appetibile & amabile omnibus: ideo deus inquantum eſt cauſa horum, non poteſt ab aliquo haberi odio. 22æ.q.34.1.o. * Peccatum.100.276.279.431. Præceptum.74.&c. Reuerentia.5.

62 Amantium deum, eſt triplex differentia, ſcilicet quia quidam ſunt, qui libenter uel ſine magna moleſtia ſeparantur a uacatione diuinæ contemplationis, ut terrenis negociis applicentur. Et in his uel nihil, uel modicum charitatis apparet: quidam aliqualiter eam deſerunt, ut diuinis obſequiis mancipentur, ad ſalutem proximorum, quidam uero licet in ea maxime delectentur, eam prætermittunt, ut deo ſeruiant in ſalute proximorum. Vir.q.2.11.6m.

63 Dilectio dei includitur in dilectione proximi uirtute, ſicut cauſa in effectu, & econuerſo ſicut effectus in cauſa. 12æ.q.99.1.2m./.3.d.30.4.c./.4m.Ro.13.lect.2.prin°./.Gal.5.lect.3.me°.B. * Seraphin.3.5. Timor.3.6. Vita.54.&c.

64 Dilectio dei ſupernaturalis eſt difficilior, quam proximi, quia magis uires naturæ excedit, quia eſt in altius obiectū. Non autem eſt laborioſior, cum ſit dulcior. 3.d.30.4.6m.

65 Amare deum, eſt magis meritoriū, quàm amare proximū. 22æ.q.27.8.o./.q.182.2.c./.3.d.30.4.o./.Quol.6.11.c.

66 Chriſtus dilexit nos tripliciter ſcilicet gratuite, efficaciter, & recte, ſicut debemus amare proximum. Io.13.lect.7.ſi.L.

67 Chriſtus maius ſignum amoris oſtendit pro nobis patiendo, quam dando corpus eius in cibum. Quol.5.q.3.2.o.

68 Diuerſæ opiniones de Petro, & Iohanne apoſtolo, in dilectione Chriſti actiua, & paſſiua. 1a.q.20.4.3m./.3.d.31.q.2.ar.3.q.3.o./.Ioan.21.lect.5.prin°.h. * Baptiſmus.47. Datio.17. Iohannes.10.&c. Vita.54.&c.

69 Chriſtus, et beati diligunt damnatos, quo ad naturam, nō autem quo ad gloriam, niſi uoluntate antecedente. 3.d.31.q.2.ar.3.q.1.o. Amor.25.27. Deus.27.

70 Angeli in ſtatu naturæ, amabant deum ſuper omnia. 1a.q.60.5.o./.q.62.2.1m./q.63.1.3m./.2.d.3.q.4.o./.Quol.1.8.c. Angelus.

71 Angeli naturaliter plus diligunt deum, quam ſe. 1a.q.60.5.o./.12æ.q.109.3.o./.22æ.q.26.3.c./.Quol.1.8.c. (phin.3.

72 In angelis eſt dilectio nālis, et electiua. 1a.q.60.1.2.3.o. Sera

73 Angeli, et hō diligūt ſe dilectiōe nāli, et electiua. 1.q.60.3.o.

74 Quilibet angelus diligit alium ſicut ſeipſum, dilectione naturali, etiam malus bonus. 1a.q.60.4.o.

75 In angelis beatis perſeuerat dilectio naturalis, 1a.q.62.7.o.

76 Deus eſt ex charitate amandus ſuper omnia. 22æ.q.44.8.2./3.d.29.3.o/.Vir.q.2.7.c./.7m./.8m./.8.9 c. charitas.218.inſ. Charitate.

77 Quilibet debet ex charitate plus diligere deum, quam ſe. 22æ.q.26.3.o./.q.44.8.o./.3.d.29.3.o./.5.c./.Vir.q.2.4.2m./.9.7m./.Quol.1.9.c. * Agere.6. Amicitia.1.10.&c. Baptiſmus.47. Beatitudo.73.106.

78 Angeli ſunt a nobis ex charitate amandi. 22æ.q.25.10.o./.3.d.28.3.o./.Vir.q.2.7.c./.9m./.Rom.13.lect.2.h. (q.26.2.o.

79 Deus debet ex charitate magis amari, quam proximus. 22æ.

80 Tantum quatuor debent ex charitate amari, ſcilicet deus, proximus, anima, & corpus. 22æ.q.25.12.o./.q.44.3.1m./.8.2m./.3.d.28.7.o./.Vir.q.2.4.2m./.7.o. * Inimicitias. Iuſtus.10.

81 Homo poteſt ex charitate ſe diligere. 22æ.q.25.4.o./.1.d.32.q.1.2.3m./.3.d.28.6.o./.Vir.q.2.7.c./.10m./.11m./.12m./.13m./.14m.

82 Quilibet ex charitate debet magis ſe amare, quàm proximum. 22æ.q.26.4.o./q.44.8.2m./3.d.29.5.o./.6.1m./.4.d.38.q.2.ar.4.q.1.c./.Quol.8.8.c.ſi./.Ro.13.lect.2 ſi./.Gal.5.lect.3.ſi./.2æ.Timoth.3.prin°.H.

83 Proximus debet amari ex charitate pp deū, nō aūt principaliter. 22æ.q.25.1.o./.2.1m./.8.c.q.103.3.2m./.q.188.2.c./.Vir.q.2.4.o./.8.c.* Charitas.19.23.62.147.154.155. Cōcatio.10.Contemplatio.17. Datio.17. (o. Benefacere.4.

84 Propinqui ſunt magis amādi ex charitate, quā alii. 3.d.29.6.

85 Ea ſola ex charitate diligimus, quæ nobiſcum beatitudinem participare poſſunt. Virt.q.2.4.2°./.7.c.

86 Corpus debet ex charitate diligi. 22æ.q.25.5.o./.1.d.32.q.1.2.3m./.3.d.28.7.o./.Vir.q.2.7.c./.14m./.15m.

87 Proximus debet ex charitate magis diligi, quā propriū corpus. 22æ.q.73.5 c./.22æ.q.26.5.o./.q.44.8.2m./.Vir.q.2.11.9m. Opuſc.18.c°.16. * Deus.208.249.338. Ea.6. Gratia.23.

88 Peccator debet diligi ex charitate quo ad naturam, non autem quo ad culpam. 22æ.q.25.6.o./.11.c./.q.64.6.c./.2.d.7.q.3.2.2m./.3.d.28.4.o./.5.c.2m./.Vir.q.2.8.8m./.9m.

Amatiꝰ

Am

89 Amaris ea charitate licite volumus mala, triplici ratione. ſ. ad correctionem eorum, ad bonum commune, & propter Iuſtitiam Dei, Vir. q.2.8. 1um. Inimicus. * Intimiditas. Iuſtus.10. 11. Lex.129.
D.9m.9m. 90 Inimici debent amari ea charitate. 3.d.30.1.o.
91 Imo diligere inimicos, hoc eſt peruerſum, & vituperabile, et charitati repugnãs, quia hoc eſt diligere malum alterius. 22ſ. q.25.8.c./.3m. Reſpond. Dubº.99º.
92 Inimici debent amari ea charitate quo ad naturã. 22ſ.q.25. 8.o./.q.34.3.3m./.q.83.8.c./ 3.d.30.1.o./ Vir.q.2.8.o./.Opu. 4.cº.8./.Opuſ. 18.cº.14./.Ro.12.lec.3. prinº. Benefacere 3.
93 Amare inimicum, vt ſic eſt peruerſum, ſed quo ad naturam in communi, eſt de præcepto cuilibet, non autem in particulari, niſi in præparatione animi: ſed eſt de perfectione. 22ſ.q. 25.8.o./.9.c./.q.34.3.3m./.q.83.8.c./. q.108.1.c./. Virt.q.2.8. o. .11.4m. vel abdicatio iuſta. * Maledicere.2. Meritum.99. Paſſio 95.131. Pax.2.6.
94 Signa amoris oportet inimicis oſtendere in communi, nõ autem in ſpeciali, niſi in præparatione animi: ſed eſt de perfectione 22ſ.q.25.9.o./.3.d.30.1.1m./.2.o./.Ro.12.lec 3. prinº. Benefacere.2.
95 Virtutes debent amari ex charitate, 22ſ.q.25.2.c. .3.d.28.1. o./.Virt.q.2 7.c /.1m. Amicitia 22.
96 Charitas amari debet ex charitate, 22ſ.q.25.2 o./.1.d.17.q.1. 5.o /.3.d.28.1.3m./. Ro.12.lec.2.midº.L.
97 Aliquid poteſt diligi ex charitate dupliciter. ſ. amore amicitiæ, & amore concupiſcentiæ, & ſic amari poteſt accidens, & res irrationales, nõ autẽ primo modo 22ſ.q.25.2.3.o./.11.c./ 3.d.28.1.2 5.o./.Virt.q.2.7.c. Amicitia 21.22. Amor 23.24. * Præceptum 74.&c. Reuerentia 5.
98 Dæmones, & cæteri damnati, quo ad naturam ſunt ex charitate amandi, non autem quo ad gloriam, niſi voluntate antecedente. 22ſ. q.25.11.o./.3.d. 28.5.o./ d.31.q.2.ar.3.q.1.o./. Virt.q.2.8.9m./ Ro.13.lec.1.ſi. Amor 25.&c * Sanctus.3.6. Seraphin 3. 5. Stola.2. Suffragia. 5.6 Teſtitia.10. Vnio.12. Vxor.2.
Ordo. 99 Omne ens naturaliter plus diligit ſe, quàm alterum. 1a.q.60. 4.2m./.5 1m./. Virt.q.2.4.2m. * Anima 3.
100 Deus plus amat nos, quàm econuerſo 22ſ.q.26.12.3m. * Bonitas 226. Charitas.62. 118.&c. Conſeruatio 6.13.
101 Quodlibet ſingulare plus naturaliter diligit bonum ſpeciei, quàm bonum proprium 1a.q.60.5.o./.12ſ q 109.3.c./. 3. d. 29. 3. c. ſi.
102 Omnis pars naturaliter plus diligit totum, quàm ſe. 1a.q.60. 5.o./ 12ſ.q.109.10.c /.q.109.3.c./.22ſ.q.26 3.c/.4.3m./ 3 d.29 3.c./ Vir q.2.4.2m./ 9.15m / q.4.1.9m./.Quol.1.8.c./. Opuſ. 18.cº.14. ſi.
103 In patria nullus eſt ordo dilectionis, niſi ſecundum propinquitatem ad Deum. 22ſ.q.26.13.c. .Virt.q.2.9.15m.
Dum.100. 104 Immo quilibet beatus in patria plus diligit ſe, quàm proximũ, & plus diliget propinquiorem ſibi æque bonum, ſed plus diliget meliorem extraneum, quàm propinquiorem minus bonum. 3.d 31.q 2.ar.3.q.2.o. Reſpond. Dubio 100º.
105 In patria quilibet plus amat ſe poſt Deum, quam alios. 22ſ. q.26.13.o./.3.d.31.q.2.ar.3.q.2.o.
Dum.101. 106 Oppoſitum videtur dicere. Vir.q.2.9.12m. Reſp. Dub. 101º.
107 Beati voluntate conſequente volunt maius bonum alteri meliori, quàm ſibi: ſed intenſius ſibi. Antecedente vero etiam maius bonũ volũt ſibi 22ſ.q 26.13.c./.3.d.31.q.2.ar.3.q.2.3m
Obiecti. 108 In dilectione cuius principale obiectum eſt ipſe diligens. ſ. in amore naturali, oportet ſimilius magis diligi, non autem in charitate: ſed magis vnum cum Deo cæteris paribus. Virt. q. 2. 9. 5m.
109 In amore eſt duplex gradus, ſcilicet inter diligibilia, & diligẽtis ad dilectum. Primum attendit amans, non autem ſecundum, quo ad effectum, ſed tantum quo ad affectum, 22ſ.q.9. 10.11.12.13.o./.3.d.29.1.1m./.Virt.q.2.9.3m.
Ob. 110 Omnes homines æqualiter ſunt amandi reſpectu obiecti, nõ autem reſpectu actus. 22ſ.q.26.6.1m./. Virt.q.2 9.8m./.10m./. Gal.6. lec.2.ſi.
111 Vnus proximus eſt magis amandus, quàm alius, ſecundum maiorem vnionem, 22ſ. q. 26.6.o/.q.44.8.2m./.3.d.29.6.o./. Virt.q.2.9.o./.Gal.6 lec.1.ſi. * Maledicere.2.
112 Si homo plus rem ſuam temporalem, quàm ſalutem proximi diligeret, peccaret 4. d.38.q.2.ar.4.q.3.6m.
113 Propinquiores debent plus amari, quam meliores, & firmius & multiplicius 22ſ. q. 26. 7. 8. o./.q.32.9.o./.q. 44. 8.2m./. 3m./. 3.d. 29.6. o./. Virt. q.2.9. 12m /. 13m. Benefacere 4.
114 Parentes debent plus filii amari, ratione obiecti: ſed econuerſo, ratione amatoris, 1a q. 96. 3. 2m./. 12ſ, q.100.5.4m./. 22ſ. q.26.9.o./.12.3m /.q 31.3.4m./.3.d.29.7.o./. Virt.q.2.9. 18m./. Matth. 10. ſin. E./. Eph. 5.lect. 10. prinº.H. Neceſſitas 32. 33.
115 Parentes debent vxore plus amari ratione obiecti: ſed econuerſo ratione diligentis, 22ſ.q.26.11.o./.3.d.29.7. 3m./. Vir. q.2.9.18m./. Eph.5.lec.10.prinº.H. Obiect.
116 Plus debeo diligere Chriſtianum quemlibet, quàm patrem meum infidelem defunctum, licet affectus naturalis ſit econuerſo 3.d.29.6.c./.Virt.q.2.9.5m.
117 Secundum quid, poteſt ordo iſte mutari, vt ſcilicet in amando, magis amicabiliter me habeam ad familiarem, qui mihi conuenit in operibus honeſtis quantum ad ſocietatẽ in iſtis, quàm ad patrem qui in iſtis mihi non cõmunicat 3.d.29.6 c.
118 Conſanguinei debent plus aliis amari, 22ſ. q.26.8.o./. 3. d. 29.6.o./. Vir.q.2.9.o./.
119 In naturalibus quilibet tenetur magis amare conſanguineos & in ciuilibus conciues, in militaribus commilitones, in ſpiritualibus fideles, & ſic de aliis. 22ſ q.26.8.o./.q.31.3.c./.2m./ Vir.q.2.9.15m. Conſeruatio 13. Patria 21 * Propter 2. Naturalis.
120 Conſanguinei paterni, debent plus amari, quàm materni. 3. d.29.7.4m.
121 Filii debent plus amari, quam fratres, 2a. q. 96.3.2m./.3.d. 29.7.6m.
122 Mater plus amat filios, quàm pater, ob maiorem circa eos laborem, ob firmiorem de eis certitudinem, & ob familiariorem cum eis conuerſationem. At pater a filiis (quia dat eis formam) plus amari debet, quam mater quæ ſolam illis materiam ſubminiſtrat. 22ſ.q.26.10.o./.3.d,29.7.4m. 5m./. Ethi. 9. lect.7.ſin.
123 Vxor, & filii naturaliter magis amantur, quã parentes. Eph. 5.lec.10.prinº.H. * Saluari 18.
124 Vxor videtur ponenda in eodem gradu cum filiis, quo ad amorem beniuolentiæ. 3.d.29.7.3m.
125 Amor vxoris ad virum, eſt feruentior: ſed ad filios eſt naturalior. Titum.2.lec.1.ſi.A.
126 Quilibet debet ſe malum magis diligere, quàm alium bonũ quo ad naturam, non autem in quantum eſt malus: & ſimiliter magis patrem malum, quam alium bonum 3. d. 29. 6.1m.
127 Frater naturaliter plus amatur, quàm ſoror, quia perfectius imitatur patrem frater, quàm ſoror. 3.d.29.7.5m.
128 Filii fontis debent plus amari in ſpiritualibus, quàm filii carnis non autem in aliis 22ſ.q.26.8.2m/.Virt q 2.9.16m.
129 Benefactor plus diligit, quam beneficiatus. 22ſ.q.26.12.o./. 3.d.29.7.2m./.Ethi.9.lec.7.o.
130 Dilectio inimicorum eſt perfectior, & magis meritoria, quàm dilectio amicorum 22ſ.q.27.7.o./.8.2m./.3.d.30.3.o./.4.3m./. Virt.q.2.8.ſi./.17m.
131 Amor naturalis non eſt habitus, ſed actus.1. d.1.q. 4.1. 3m./. ver.q.8.6. 10m. * Appetitus 2. 15.48.
132 Amor naturalis non eſt paſſio: ſed connaturalitas rei. 12ſ. q.26.1.2.o. * Communicatio. 1. Coniunctio 3. &c. Deſiderium. 3.5.8.&c.
133 Oppoſitum videtur dicere 12ſ.q.23.4.o./.q.25.3.4.c./. Eth.2. lec.5.prinº.b. Reſpon Dub.120. Dubm.102m.
134 Amor naturalis eſt inclinatio ad aliquid 1a.q.60.1.o./.12ſ.q. 26.1.2.o./.3.d.27.q.1.2.c./.Quol.1.8.o.
135 Amor naturalis nihil aliud ẽ quã inclinatio naturę, indita ab auctore naturæ. 1a.q.60.1.3m. Inclinatio 2. * Honor 12. Nox.3
136 Dilectio naturalis eſt reſpectu finis: ſed electiua eſt reſpectu eorum quæ ſunt ad finem. 1a.q.60.2.c./.4.3m.
137 Dilectio naturalis eſt principiũ electiuæ 1a.q.60.2.c /.q.62.2. c./.q.81.1.c.ſi./.12ſ.q.10.1.c./ q.17.9.2m./.q.41.3.c./.q.91.2.2m./ 22ſ.154.12.c./.q.155.2.c./.ver.q 22.6.c./. Vir.q.2.1.c.prinº.F.
138 Omnis dilectio naturalis eſt recta, nõ rectitudine charitatis, licet vna rectitudo perficiat aliã, ſed rectitudine naturali 1a. q.60 1.3m./.Quol.1 8.1. Veritas 57. * Paſſio 39. Sanguis.5. Senectus 8.
139 Amor naturalis eſt triplex, ſcilicet in appetitu naturali, ſenſitiuo, & intellectiuo. 1a.q 60.1.c./ 3.d.27.q.1.2.c. Appetitus 4 10.& 38 49.
140 Amor naturalis eſt ĩ oĩ re, in omni potentiã, & mẽbro. 1a.q. 60.1.c./.12ſ.q. 26.1. 3m./ 3. d. 27 q. 1. 2. c./. 1m /. 2m./.q. 2. art. 4. q. 2. 1m./.d. 33. q. 1. art. 1. q. 1. 1m. * Voluntas 32. Viſus.7.
141 Quælibet res naturali dilectione amat ſe, & quicquid eſt idẽ ei in natura. 1a.q.60.3.4.c./.12ſ.q.10.1.c./.q.77.4. 1m./. 22ſ. q.126.1.c./.contra.1.cº.80.ſi.
142 Vnicuique rei naturali, tantum inductum eſt a cauſatore de amore naturali erga aliquid, quantum neceſſarium eſt, vt effectum circa id exhibeat 3.d.29.2.c.ſi.
143 Omnibus hominibus eſt naturale, ut ſe iouicem ament, 3 3. cº.117.ſi /.Virt.q.2.8.7m.

Non

144 Non omnis dilectio naturalis, eſt in ſe reflexa 1^{a}.q.60.3.3^{m}./. 3.d.3.q.4.2^{m}./ 3./.d.29.3.2^{m}./.Quol.1.8.3^{m}.

145 Naturaliter quilibet artiſex diligit opera ſua, ſicut filios 3.d. 29.7.c.ſi.

Sui. 146 Amor ſui tripliciter ſe habet ad charitatem.ſ.contrarie incluſiue, & concomitanter.22ᵉ q.19.6.O.

147 Amare ſeipſum eſt velle, vel appetere ſibi bonum, quod omnibus conuenit creaturis: ſed tripliciter aliquis ſe amare dicitur .ſ.iuſte, iniuſte, & indifferenter.22ᵉ.q.25.7.ar. 2.c.

148 Amor ſui eſt vituperabilis, quãdo eſt nimius reſpectu ſui, vel exteriorũ.12ᵉ.q 29.4.3^{m}./.q.77.4.1^{m}./3.d.28.6 5^{m}./.7.2^{m}./. Virt.q.3.7.13^{m}./.14^{m}./.Titum.3.prin^{o}.D./.Ethi.9.lec.8.9.o Chriſtus 2.3. * Contemplatio.17.18.

149 Amor ſui inordinatus, eſt cauſa oĩs peccati 12ᵉ.q.77.4.o./.5. c./.q.84.2.3^{m}./.22ᵉ q.25.7.1^{m}./.q.153.5.3^{m}./.2.d.42q.2.1.c./ Ma.q.8.1.19^{m}. Auaritia 19. Præſumptio 4. * Dolor.8.Eleemoſina 4.6.Iuſtus.10. Luxuria.16. Pœna 42.

150 Amare ſe ſecundum ſubſtantiam conuenit omnibus, ſecundũ carnem principaliter, vel ſecundum ſenſum, peccatoribus tantum: ſed ſecũdum ſpiritum bonis tantũ 22ᵉ.q.25.4.3^{m}./. 7.o./.q 117.1.1^{m}./.2.d.42.q.2.ar.2.q.2.2^{m}./.3.d.27.L.prin^{o}. ./.d.29.5.o /.Virt.q.2.12.6^{m}./.Pſal.10.ſi.d. * Radix 3.

151 Homo magis diligit ſe, ſtudendo ſaluti, & regimini aliorum quàm ſui tantum.3.d.35.q.1.ar 3.q.1.2^{m}.

Diuiſio. 152 Vnio quadruplex.ſ.realis, ſimilitudinis, affectus, & ſubſtantialis. Prima eſt effectus amoris. Secunda, & quarta eſt cauſa ei^{9}. Tertiũ ẽ amor, 12ᵉ.q.29.1.2^{m}. *Beatitudo.106. Fruitio 2.

153 Vnio duplex.ſ.Faciens vnum ſecundum quid, vt in tangentibus ſe, & vnũ ſimpliciter, vt in cõtinuis. Secundũ eſt amor, non autem prima.3.d.27.q.1.1.5^{m} /.3.2^{m}. *Intellectus.213.

154 Vnio amantis ad amatum duplex.ſ.realis, & affectus, 12ᵉ.q. 25.2.2^{m} /.q 21.1.c./.ver.q 26.4.c.

155 Amor quadruplex.ſ.ſuperiorum, inferiorum, æqualiũ, & ſui. Dion. 4. lec.9.

156 Amor quincuplex.ſ.Dei, angeli, hominis, animalis, & naturalis.3.d 27.q.1.2.1^{m}./.Dion.4.lec.11.prin^{o}.

157 Amor triplex.ſ.naturalis, ſenſitiuus, & intellectiuus, 1^{a}.q.60. 1.c./.12ᵉ.q 26.1.c./ q.28 6.1^{m}./.q.41.3.c./.22.q.26.3.c./. 3. d.27 q.1.2 o./.4.13^{m}./.q.2.1.c prin^{o}/. d. 33. q. 1. ar. 1. 2^{m}.

158 Amor duplex.ſ.naturalis, & ſupernaturalis. 2 d.3. q.4.4^{m}. * Propter.2.

159 Amor duplex.ſ.amicitiæ, & concupiſcentiæ.1^{a}.q.60.3.c./.4. 3^{m}./.12ᵉ q.26 4.o./.q.28 1.c./.22ᵉ q 17.8.c./.q.23.1.c./. 2. d.3.q.4.c./.d.18.1 2.5.c./.d.29.3.c./.4.d 49.q.1.ar.2.q.1.3^{m} ./.Ma.q.1.5 c.med^{o}.C./.Virt.q.4.3.c./Quol.2.8.c./.Dion.4. lec.9./.Lec.10 /.Io.15.lec 4.med^{o} E. Amicitia 12. vſ Amicitia.5 Beatitudo 106. Martinus

160 Amor eſt inæqualis dupliciter.ſ. ſecundum inæquale bonum, & ſecundum magis, & minus.1^{a}.q.20.3.o./.22ᵉ.q.26.6.c./. 1^{m}./.2.d.26.1.2^{m}./.3 d.32.4.c./.Gal 5.lec.3.ſi.C.

161 Dilectio proximi quadruplex ſ.naturalis, deliberatiua, gratuita a gratia gratis data, & gratuita a gratia gratum faciente. Opuſc.61 c^{o}.50. Amor 191.

162 Amatur proximus duplici amore.ſ.amore amicitiæ, & amore concupiſcentiæ.3.d.29.L.ſi./.Opuſc.61.c^{o}.2./.50.

163 Amor amicitiæ eſt quo diligimus illud, cui volumus bonum. 3.d.29.L.ſi./.Opuſc.61.c^{o}.2./. 50.

164 Dilectio amicitiæ, in duobus motibus ad intra conſiſtit.ſ in motu complacentiæ, & in motu concupiſcentiæ, dupliciter ſ.in dilectum, & pro dilecto. Opuſc.61.c^{o}.52. Amicitia.10.

165 Amorem concupiſcentiæ, quinque ſequuntur.ſ.motus, dolor timor, conſolatio, & dilectio.Opuſc.61.c^{o}.4.

166 Finis amoris duplex.ſ.id quod intendo facere diligendo proximum, & id quod intendo conſequi, vel acquirere. Opuſc. 61.c^{o}.52.

167 Amat amicum propter trinam vtilitatem quam ab eo poſtulat .ſ.propter adeptionem boni ſui, intenſionem boni ſui, & diminutionem mali ſui.Opuſc.61.c^{o}.11. Amicitia 15.

168 Diligere debemus proximum diſcrete, & ſancte, & nõ fatue, & hoc tripliciter .ſ. vt diſcernas in amando inter ſubſtantiã & ſubſtantiam, inter ſubſtantiã, & accidens, & inter accidẽs & accidens.Opuſc.61.c^{o}.49.

169 Quilibet debet diligere proximum ſicut ſe quadrupliciter.ſ. ordinate, efficaciter, ſancte, & perſeueranter. Opuſc.4.c^{o}.7./. Ro.13.lec.2.ſi./.Gal.5.lec.3.ſi.C. * Charitas 116.Deus 249.

170 Amor vel dilectio proximi duplex.ſ. ſufficiens ad ſalutem.i. cum ſui beneficio, & ſine ſuo detrimento, & perfecta idest cum detrimento Matth.19.med^{o}.E.

Cõparatio & Differ. 171 Dilectio eſt tantum in voluntate: ſed amor proprie in ſenſitiuo, licet transferatur etiam ad voluntatem, 12ᵉ.q.26.3.o. ./.1.d.10.1./.3.d.27.q.2.1.o./.Dioniſ.4. lect. 9.5./.Pſalm.17. prin^{o}.C./.Io.21.lec.3.med^{o}.lib.ſi.

172 Dilectio addit ſupra amorem electionem: ſed charitas æſtimationẽ magni pretii.12ᵉ.q.26.3.o./.1.d.10.L./.3.d.27.q. 2. 1.o. * Concupiſcentia.2.3. Deſiderium 3.&c.

173 Amor intellectualis, addit ſupra beniuolentiam, vnionẽ affectus 22ᵉ.q.27.2.c./.2^{m}./.q.31.1.c. * Honor 12.

174 Amor ſupra concupiſcentiam, beniuolentiam, beneficientiã, & concordiam, addit quietationẽ appetitus, in rem appetitã 3.d.27.q.2.1.c. * Ira 52.63.64. Lex 129. Magnanimitas 16. Magnificentia.2.

175 Amor vt paſſio, eſt ſemper cum impetu, & conſuetudine: ſed beniuolentia quãdoque ſubito, & ſine impetu.22ᵉ.q.27.2.c. * Paſſio 39.60.Peccatum 239. Pulchritudo 8.

176 Amatio ſupra amorem addit intenſionem, quaſi feruorẽ, ſed amicitia addit ſocietatem, & electionem, quæ etiam ſimulatur habitui, amatio vero paſſioni, ſm Philoſoph.3.d.27.o.2.1.c.ſi.

177 Pax dicit quietationem appetitus, ideo ſt aliquid amoris, qui addit ei transformationem, & conuerſionem amantis in amatum, ideo pax eſt medium amoris, & deſiderii 3.d.27.q. 1.3.5^{m}.

178 Amor eſt motus ſimplex, naturalis, per ſe operãs, ideo differt ab ira, quia compoſita: a timore, quia violẽtus: & a ſpe, quia operatur per aliud. Dion.4.lec.11.ſi. Spes 59.72.79.80.81.

179 Amor eſt vis vnitiua de bono dato: ſed ſpes importat defenſionem ab extrinſeco de bono arduo, futuro, & poſſibili. Pſal.17. prin^{o}.b. Spes 63. &. 67. * Chriſtus 213. Zelus.1.2.3.7.8.

180 Amor eſt boni in communi, ſiue habiti, ſiue non, ſed gaudiũ & delectatio eſt de præſenti, & habito, deſideriũ vero, & ſpes ẽ de nõ habito, 1^{a}.q.20.1.c./.12ᵉ.q.23.4.c./.q.26.2.c./q.30.2.c./ q.28.1.1^{m}./.22ᵉ.q.4.1.3^{m}./3.d.23.q.2.1.3^{m}./.d.27.q.1.1.1^{m}./.veri.q.26.4.c./.Virt.q.2.2.6^{m}. Deſideriũ.5. Honor.12.Spes 63.

181 Aliquid eſt diligibile dupliciter.ſ.vt obiectum, & vt ratio dilectionis.1.d.17.q.1.5.c.

182 Spiritusſanctus, habit^{9} charitatis, & actus eius, ſunt ratio, et obiectum dilectionis.1.d.17.q.1.5.c.

183 Eodẽ actu numero, amatur ratio dilectionis & obiectũ eius. 1 d.17.q.1.5.c.

184 Oppoſitum videtur dicere a ſimili 1^{a}.q.87.3.2^{m}. Reſpondeo Dubio 130. Du^{m}.103^{m}.

185 Eodem actu numero amatur obiectum, actus, & amans.1.d. 17.q.1.5.c./.4^{m}.

186 Oppoſitum videtur dicere a ſimili 1^{a}.q.87.3.2^{m}. Reſpondeo ſicut Dubio 130. Dub^{m}.104^{m}.

187 Actus amoris ſemper tendit in duo, ſcilicet in bonum volitum, & in eum cui vult bonũ 1^{a}. q. 20. 1.3^{m}./.12ᵉ.q.26.4.c./. Contra 1.c^{o}.91.7^{m}.

188 Quod amatur amore beniuolentiæ, poteſt eſſe vltimum dilectum, non autem quod amatur amore concupiſcentiæ, ſed bene vltimum concupitum 4. d. 49. q.1.art.2.q.1.3^{m}.

189 Amoris tres ſunt differentiæ ſecundum tres differẽtias ignis ſcilicet qui eſt carbo. flamma, & lux, Opuſcul.61.c^{o}. 46. Ardor.

190 Amoris ſunt tres diuerſitates, ſecundum tres differentias caloris, ſcilicet quia eſt calens, ardens, & feruens, Opuſc. 61.c^{o}.46. Calidum.

191 Sex conſtituuntur differentiæ in amore ſecundum ſex differentias in velle, ſcilicet ſecundum velle naturale, deliberatiuum, libidinoſum ſine conſenſu, libidinoſum cum conſenſu, ex gratia gratis data, & ex charitate, Opuſc. 61.c^{o}. 50. Amor 161.

192 Amor triplex ſecundum triplex velle, ſcilicet naturæ, vitii, & gratiæ, Opuſc.61.c^{o}.50.

193 Amoris ſunt decem gradus ſecundum Bernardum, ſcilicet quia facit languere vtiliter, quærere inceſſanter, operari indeſinenter, ſuſtinere infatigabiliter, appetere impatiẽter, currere velociter, audere vehementer, ſtringere indiſſolubiliter, ardere inaniter, & ſimilari totaliter, Opuſc.61.c^{o}.38.&c.

194 Amor quadruplex ſecundum ſimilitudinem quatuor elemẽtorum, ſcilicet quia cor amando vitia, & peccata fit quaſi terra, amando tẽmporalia immoderate, tamen citra Deum, fit quaſi aqua, amando amicos carnales pure naturaliter, fit quaſi aer, amando Deum, fit quaſi ignis, primus amor eſt mortalis, ſecundus venialis, tertius debitus, ſed tamen indifferens quia naturalis, & quartus meritorius, cum ſit gratuitus, Opuſc.61.c^{o}. 16.ſi.

195 Duplex eſt habitus Amoris, ſcilicet naturalis, & gratuitus. Opuſc.61.c^{o}.3.

196 Amor ſicut exit in eſſe tripliciter, ſic & tripliciter deficit, ſcilicet modo quaſi ſupernaturali, quaſi voluntario, & quaſi naturali, Opuſc.61.c^{o}.6.

197 Amor eſt vehementior inter omnes paſſiones animæ, & per-

fectior

Am

ſectior 3.d.27.q.1.3.o.

198 Amor nihil aliud eſt, quàm ſtabilimentum voluntatis in bono volito. Opuſ.53.

199 Amor eſt copula amantis in amatum, & eſt triplex copula, ſcilicet conſtructionalis a grammatico, uerbalis a dialectico, & carnalis a iuriſta vel ethico Opu.61.c°.45.

200 Amor eſt unio amantis ad amatum.1ª q.20.1.c./.3m./. 12ſ. q.25.2.2m./.q.28.1.o.1./.diſt.10. 3.c.3.d.27.quæ.1.1. c./.2m./ Ver.q.26.4.c./. Virt.q.4.3.c.me°.H./.Dio.4.lec.9./.Lec.12./. Meta.lec.5.fi.

Du°.115° 201 Immo amor non eſt unio, ſed ſequitur eam. 12ſ.q.26.2.2m. q.28.1.2m. Reſp.Du°.105°.

202 Amor non eſt unio ſecundum rem, ſed ſecundum affectum 12ſ.q.25.2.2m./.q.28.1.c./ 2m./.3.d.27.q.1.1.2m./.d.29.3.1m. /.d.32.3.3m./.Veri q.26.4.c.

203 Amor per ignem ſignificatur. Opuſ.61.c°.48 • Caritas.23 Communicatio.1. Fruitio.10.11.

204 Amor eſt terminatio motus appetitus.3. d.27.q.1.2./.3.c. • Honor.12.182.52.63.64.

205 Amor eſt motus appetitus, quo immutatur ab appetibili, vt ei complaceat, non autem vt tendens in appetibile, quia hoc eſt deſiderium. 12ſ.quæſtio 26.2.c./.3m. Deſiderium. 3.

Obiectum 206 Amor dicit terminationem affectus, per hoc quòd informatur ſuo obiecto.3.diſtinct.27.q.1.3.c /.1m./.d.31.q.2.2.c./.Veri.q.26.4.c.

207 Amor eſt complacentia amantis in amatum. 12ſ.quæſt. 25. 2.c./.q.26.1.2.c./.quæſt.27.1.c./.1.diſt.10.3.c./.3.diſtinct.27. q.1.1.o.

208 Amor importat conuenientiam & connaturalitatẽ ad amatum. 12ſ. quæſt.23.4.c./.quæſt.25.2.c./.quæſt.26.1.c./.q.27. 2.4.c./.quæſt.28.5.c./.quæſt 29.1.2.c./.quæſt.32.3.3m./. 3. d. 26.q.1.3.c.prin°./.q.2.artic.3.q.2.c./.Ethico.2.lec.5.med°.L Odium.1.13.

209 Amor eſt paſſio proprie, ſecundum quòd eſt in concupiſcibili, communiter autem, ut eſt in uoluntate. 12ſ. q.26.2.o. /.3.3m./.4m./.q.28.6.1m

210 Amor, gaudium, & delectatio, ut ſunt in appetitu ſenſitiuo, paſſiones ſunt, non autem vt ſunt in voluntate. 1.quæſ. 20.1.1m. * Ment.5. Relatio.45. Senectus 6. Spes.19. Verbũ 22.32. Virtus.24.25.

211 Amor ponitur pro omni paſſione. 22ſ. quæſt. 162. 3. 4m. *Zelus.o.

212 Amor eſt prima omnium paſſionum. 1ª.q.20 1.c./.12ſ.q. 25 2.o./.3.c.fin./.quæſt.27.4.c./.quæ.56.3.1m./.quæſt. 70. 3. c./. 22ſ. quæſt.28.4.c./.quæſt.47.1.1m./.quæſt.162.3.4m./.3.d.27 q.1.3.o./.3.1.c°.91.6m./.Lib°.3.c°.151.3m./.Lib.4. c°. 19./. Veri.q.26.4.c./.quæſt.28.4.c./.Ma.q.11.1.1m./.Pſalmus,32. priu°.H./.Gal.5.lec.6.me°.H./.Dio.4.lect.9.prin°./. Meth. lec.5.fin.

213 Amor qui eſt in appetitu ſenſitiuo, eſt paſſio quædam.22ſ. q.27.2.c.

214 Amor non eſt paſſio læſiua, ſed perfectiua niſi ratione tranſmutationis corporalis, uel obiecti inconuenientis, ſcilicet peccati.12ſ.q.28.5.o

215 Amor nihil aliud eſt, niſi transformatio quædam affectus in amatum. 3. diſtinct. 27. quæſt. 1. 1. c. /. 2m. /. 3m. /. 4m. /.3.o.

216 Amor eſt habitudo concupiſcibilis ad bonum, & odium eſt habitudo concupiſcibilis ad malum.3.diſt. 26. quæſt. 1.3.c. Odium.9

217 Amor non determinatur ad aliquod genus virtutis vel vitii, ſed ordinatus includitur in quælibet uirtute, & inordinatus in quolibet peccato.22ſ q.125.2.c.

218 Amor eſt natu aliter prior odio, ſed ſunt ſimul ſecundum rationem.12ſ.q.29.2.o.

219 Amor eſt fortior odio, licet quandoque uideatur econuerſo, quia odium eſt ſenſibilius, & maius odium comparatur minori amori.12ſ.q.29.3.o

Cauſa. 220 Aliquid eſt cauſa amoris dupliciter, ſcilicet vt ratio, & vt uia.12ſ.q.26.1.1m. *Agere.6

221 Nulla paſſio eſt cauſa omnis amoris, ſed aliqua eſt cauſa alicuius amoris.12ſ.q.27.4.o.

Ob. 222 Bonum eſt cauſa amoris proprie, vt proprium eius obiectũ 12ſ.q.27.1.o./.2.c./.q.29.1.o./.Dion.4.lect. 12. Odium.9. Appetibile. Appetitus.16.28.29. Bonitas 61.62. 64. Voluntas.24.&c. Veritas .9.

223 Bonum vt conformat ſibi appetitum, cauſat amorem, ut abſens concupiſcentiam, & vt præſens delectationem. 1ª. qu. 20.1.c./.12ſ. quæſt.23.4.c./.q.26.2.c./.quæſt.28.1.1m./.q. 30. 2.c./.3.d.27.q.1.3.2m /.Virt.q.4.3.c./.Ethic.2.lec.5.me°./. Appetitus.3. Delectatio.5.10.12.31.39.47.

224 Obiectum amoris eſt ſimpliciter bonum, ideo bonum augmentatum ſimpliciter auget amorem. Sed non eſt ſic in audacia, quia obiectum eius eſt compoſitum ex bono & malo, & motus eius in malo præſuppouit motum ſpei in bonum. Ideo ſi addatur tãtum de arduo quòd excedat ſpem, nõ ſequitur motus audaciæ, ſed minuitur. 12ſ.q.45.4.2m Ob.

225 Nouitas & abſentia amati, facit perceptionem amoris, licet non ſemper augeat ipſum 12ſ.q.29.3.c /. quæſt. 35. 6.c. /.q.48.2.1m./.3.diſtin.27.q.1.1.3m./.4.diſt.49.q.3.2.3m./.artic. 3.q.3.c.

226 Sicut ex delectatione cauſatur amor, ſic ex triſtitia odium, quia ſicut mouemur in amorem delectantium, ſic in odiũ triſtantium 22ſ.quæſt.34.6.c./.quæſt.36.4.3m./.q.158.7.2m.

227 Odium poteſt eſſe per accidens cauſa amoris, inquantum aliqui conueniunt in odio alicuius.12ſ.q.32.4.3m.

228 Amor & odium circa idem, ſunt contraria, non autem de contrariis, ſed ſe inuicem conſequentia.12ſ.q.29.2.2m *Caritas.155. Contemplatio.28. Dæmon.11. Diuitiæ.4

229 Apprehenſio unitatis eſt cauſa amoris, quia ſi aliquid apprehenditur vt pertinens ad bene eſſe amantis, cauſat amorem concupiſcentiæ. Si vero ut alterum ſe, cauſat amorem amicitiæ.12ſ.q.28.1.c.

230 Similitudo eſt per ſe cauſa amoris. Sed per accidens, ſcilicet vt impedit proprium bonum, eſt cauſa odii.12ſ.q.27. 3.o /. q.99.2.c./.3.d.27.q.1.1.3m./.q.2.2.4m./.Ebdo. lect.2. fin.h./. Opuſc.69.lec.2.fi./.Ethi.4. Lib°.8.lec.1.med°.G. Diuiuitas. Dolor.7. Fides.90. Gaudium.1. Generale.1. Iulius. Liberalitas.4. Sanguis.5. Inclinatio.3. odium 13.7.

231 Similitudo in actu, eſt cauſa amoris amicitiæ, ſed ſimilitudo in potentia, eſt cauſa amoris concupiſcentiæ.12ſ.qu.27. 3.c. *Similitudo.18. Spes.72. Tribulatio.14. Verbum. 12 32.33.38.66

232 Similitudo eſt cauſa amoris amicitiæ. ſed diſſimilitudo, eſt cauſa amoris concupiſcentiæ, & odii, Ioan. 15. lect. 4. med°.A

233 Similitudo eſt cauſa odii, & diſſimilitudo eſt cauſa amoris per accidens tripliciter, ſcilicet ratione diſplicentiæ propriæ conditionis, ratione impedimenti, uel ratione cognitionis amoris ſequentis.12ſ.q.99.2.c./.3.d.27.q.1.1.3m

234 Delectatio ut intenta, cauſat deſiderium & amorem, ſed in exequendo, eſt econuerſo.12ſ.quæſt.25.2.c./. 3. /. quæſt. 27.4.1m./.quæſt.34.1.c /.1m./.3.diſt.27.q.1.3.2m./.Verit. qu. 26.5.5m.

235 Spes reſpectu eius per quem ſit poſſibile, cauſat amorem. Sed reſpectu boni ſperati, eſt econuerſo.12ſ.q.27.4. 3m. /.q. 40.7.o./.quæſt.62.4.3m./.q.66.6.2m /.22ſ.quæſt.17.8.c./. Vir. q.4.3.2.

236 Spes cauſat amorem uel auget ratione delectationis, quia delectationem cauſat, uel ratione deſiderii, quia ſpes deſiderium fortificat.12ſ.q 27.4.3m. Delectatio.18.

237 Amatur quis propter tria, ſcilicet propter affabilitatẽ, pulchritudinem, & manſuetudinem. Opuſ.61.c°.8./.12.

238 Cauſa amoris eſt conſanguinitas ſecundum triplicem gradum, ſcilicet aſcendentium, deſcendentium, & collateraliũ Opuſc.61.c°.13.

239 Amor carnalis cognoſcitur per frequentem familiaritatem & per nimia colloquia cum mulieribus, & dum abinuicem inuite & triſtes diſcedunt.12ſ.q.28.5.1m./.d.27.q.1. 3. 2m./. Opuſc.64.c°.22

240 Circa actum amoris tria ſunt conſideranda, ſcilicet præcedentia, concomitantia, & ſequentia. Opuſ.61.c°.2.

241 Amoris antecedentia, ſunt cognitio & apprehenſio delectabilis, tripliciter, ſcilicet per uiſum auditum, & guſtum. Op. 61.c°.2 Amor.272. Angelus. 464. 465 Appetitus.5.33.44. &c.56 &c.241. Bonitas.106.107.

242 Si bonus cantor amet bonum ſcriptorem, attenditur ibi ſimilitudo proportionis, ſecundum quòd uterq; habet quod conuenit ei ſecundum ſuã artem. 12ſ.q.27.3.2m. Amicitia.6

243 Licet non omnes homines habeant aliquas uirtutes ſecundum habitum completum, habent tamen eas, ſecundũ quędam ſeminalia rationis, ſecundum quæ, qui non habet uirtutem diligit uirtuoſum, tamquàm ſuæ naturali rationi cõformem. 12ſ.q.27.3.4m.ii.

244 Amari propter aliud contingit ſecundum quattuor genera cauſarum, ſcilicet ſecundum cauſam finalem formalem, efficientem, & materialem.22ſ.q.27.3.c.

245 Amor eſt cauſa omnium paſſionum & affectionum.1ª. qu. 20.1.c./.quæ.60.prin°/.12ſ.q.26.1.2m./.2.1m./.q.27.4.c./. q.28.

/.q.28.6.2m./.quæſt.41.2.1m./q.46.1.c.q.48.2.a.1m.qu.62.2.3m./.q.70.3.c./ 12æ.q.17.8.c./.2m./.q.19.9.3m./.q.162.3.4m./.3.diſtin.27.q.1.3.o./.Ʒ.1.c°.91.6./.L1°.3.c°.151.3m./.L1°.4.c°.19./.Ma.quæſt.4.1.12m./.quæſt.8.3.22m./.q.10.1.10m./.quæſt.11.1.1m./.Virt.quæſt.1 12.9m./q.2.2.c./.q.4.3.c./.2æ.Cor.7.me°./.lec.3.prin°. Affectio.o.Agere.6.Auaritia.19.Beneficium.9.

246 Vnio ſecundum rem amantis ad amatum, eſt effectus amoris.1a.q.20.1.4m./ q.60.5.2m./.12æ.quæſt.28.1.o./.3.diſtinct.27.quæſt.1.1.o./.Dio°.4.lect.10. *Caſtitas.10.11.Concupiſcentia.2.3.6.7.11.Coniunctio.3.&c.* Vel delectatio.48.

247 Amor magis unit, quàm delectatio, 3 d.27.q.1.3.2m. Conte~platio.17.28.Delectatio.30.34.&c.43.48.&c.107.

248 Mutua inhæſio triplex, ſcilicet ſecundum uim apprehenſiuam, appetitiuam & redamationē, eſt effectus amoris. 12æ.q.28.2.o./.q.66.6.c / 3.d.27.q.1.1.4m.Heb.5.lec.2.fin.Dolor.22.Eleemoſina.6 Raceſſus.

249 Effectus amoris triplex, ſcilicet impulſio ad operationem, conuerſio ad amatum, & manifeſtatio ſui. Dio°.4.lec.11. Generale.1.Impuritas.2.Inebriari.Intimiditas. Ira. 52.53.64. Lex.129.Feruor.o.Liqueſa.110.Litigium.1.

250 Proprietas amoris quintuplex, ſcilicet unio, motus, ſimplicitas, per ſe mobile, & per ſe operans. Dio°.4.lec.11.

251 Motum amoris tria comitantur, ſcilicet quantitas, qualitas & relatio, ſcilicet finis propter quem eſt. Opuſ.61.c°.3.

252 Dilectionis duplex eſt quantitas, ſcilicet duratio, & magnitudo. Opuſ.61.c°.52. *Macula.1.Manifeſtatio.1.

253 In motu amoris eſt triplex relatio ſiue finis, ſcilicet appetere aliquid ut finem, ut quo quieſco in fine, & ut in quo delector in fine. Opuſ.61.c°.3. *Miſericordia.10.13.Negligētia.9 Obiec atio

254 Eſtaſis ē effectus amoris.1a.q.20.2.1m./.12æ.q.28.3.o./.22æ.q.175.2 o /.3.d.27.q.1.1.4m./.d 32.1.3m./.4.d 12.q.2.ar.1.q.2.3m./.Veri.q 13.2.9m./.2.Cor.12.lec.1.me°. = Peccatum 140.276 279.Pœna 90.

255 Amor cauſat tres diuiſiones, ſcilicet penetrationis, extaſis, & liquefactionis.3.d 27 q.1.1.4m.

256 Amor facit feruere, & ebullire, id eſt. ferri extra ſe in amatū.12æ.q.37.2 c./.3.d.27.q.1.1.4m. *Præſentia.50.

257 Amor liquefacit, id eſt, facit non coartare amantem intra ſe.12æ.q.28.5./.3.d.27.q.1.1.4m. *Plat..2.

258 Proprii effectus amoris, ſunt quatuor, ſcilicet liquefactio, id eſt, mollificatio affectus, ut ſic liter penetretur ab amato, fruitio, id eſt, delectatio, langu r, id eſt, triſtitia, & feruor, id eſt, intenſum deſiderium.12æ.q.28.5.d./.3.d.27.q.1.1.4m. Deſiderium.10.

259 Amor inebrians, omnia ponit amantē extra ſe, ſcilicet in amatum. Pſal 22 fi./.Pſal.35.me°.D.

260 Perfectus amor congregat omnes uires in amatum, & ſoliciat. prin°.c. *Probibitio.2.Prudentia.9.

261 Amor languere facit.i.triſtari de abſentia amati. 12æ.q.28.5.1m./.3 d.27.q.1.*.2m. *Seraphin.3.5.

262 Amor eſt actus, ideo uulnerat & transfigit iecur.3.d.27.q.1 1.4m. *Seruitus.18.Spes.23.Temptare.5.

263 Amor eſt ratio omnis liberalis collationis.1.d.6 2.o./.18.2 o./.3.c. *Tiro.3 6.28.22.58.64.63.

264 Amor mouet ſuperiora in ſuperiora, ut ab eis perficiantur, & ſuperiora in inferiorum prouiſionem.22æ.q.31.1.1m.

265 Amans agit omnia quæ agit, ex amore.12æ.q.28.6.o./.3.d.27.q.1.1.c. *Tribulatio 4.Vius.1.

266 Quicquid amans agit vel patitur pro amato, totum eſt ſibi delectabile & ſemper ... ſecundum. 3.d.27.q.2.1.c.

267 Zelus eſt effectus amoris.12æ.quæ.28.4.o./.Ma.q.10.1.11m, *Zelotypia.

268 Ex amore procedunt gaudium & triſtitia, contrario modo, 22æ.q.28.1.c./.2.Cor lec.4.me°.

269 Ex amore inordinato, procedit cupiditas inordinata. 22æ.q.125.2.c.

270 Amor ſpiritualis ad mulieres, cito degenerat in carnalem, 2.æ.q.177.2.c./.Op.19 c°.9.fi./.Opuſ.61.c°.52./.Opuſ.64 c°.23./.1æ.Tim.4.fi.

271 Odium eſt effectus amoris.12æ.q.28.6.3m./.q.29.2.o./.3.c./.Ʒ.4.c°.19.prin°.H.

Cognitio.272 Cognitio eſt cauſa amoris.12æ.q.27.2.o./.22æ.q.26.2.1m./.1 d.15.q 4.1.3m. *Amicitia.5.38.Appetitus.5.

Du m.106m 273 Oppoſitum uidetur dicere.4.d 50.q.2.ar.1.q.4.2m. Reſp. ſicut Dubio.424.

274 In his quæ ſunt ſupra hominem, amor eſt nobilior cognitione, ſed in aliis eſt econuerſo.1a.q.82.3.c./.3m./.q.108.6.3m/.12æ.q.66.6.1m./.22æ.q.23.6.1m./.q.27.4.2m./.3.d.27.q.1.4.c.fi./.6m./.8m./.Veri.q.22.11.c./.3m./.17m.

275 Cognitio & amor ſui ē prior uia generationis, quàm amor alterius, etiam dei, non autem maior.3.d.29.3.3m.

276 Amor eſt altior cognitione in mouendo, ſed in attingendo eſt econuerſo.12æ.q.3.4.4m./.3.d.27.q.1.4.o. Cognitio.53.intellectus.207

277 Cognitio perficitur per hoc quòd cognitum eſt in cognoſcente, ſed amor, ſecundum quòd amans trahitur ad amatum.1a.q.16.1.c./.q 19.3.6m./.6.2m./.q.59.2.c./.3.2m./.q.60.2 c./.q.78.1.c./.3m./.q.81.1.c./.q.82.3.c./.q.108.6.3m./.12æ.q.15.1.3m./.q.22.2.c./.q.40.2.c./.q.66.6.1m./.q 86.1.2m./.22æ.q.23.6.1m./.q.26.1.2m./.q.27.4.c./ 3.d.26.q.1.1.4m./.5.4m./.d.27.q.1.4.c./.10m./.13m./.q 3.3.2m./.diſt 32.4 3m./.Ma.q.6.13m./.Virt.q.1.9.c.me°.G./.Opuſ.53./.Ethi.2.lec.5.prin°.B. Appetitus.7.*Cognitio.5.53.Contemplatio.17.27.Damnatio.35.Intellectus.212.Amor.18.

278 Quod cognoſcitur tantum in alio, poteſt amari in ſeipſo.3.d.27.q.3.1.2m. *Dæmon.24.89.Fallitas.19.

279 Aliquid perfectè amatur, quod nō perfectè cognoſcitur.12æ q.27.2.2m./.22æ.q.27.4.1m /.Virt.q.2.4.4m.

280 Nihil amatur, niſi cognitum.12æ.q.3.4.4m./.q.27.2.c./ 4.1m./.3.d.27.q.3.1.2m. *Filiatio.34.

281 Deus per eſſentiā uiſus, neceſſario amatur, ſed per effectus cognitus poteſt odiri.1a.q.60.5.5m./.22æ.q.34 1.o.

282 Amor propriè eſt tantum in cognoſcentibus, ſed large conuenit aliquibus quibus nullo modo conuenit cognitio.3.d.27.q 1.4 13m./.Ʒ.1.c°.72 2m./.77.fin. Meritum. 97. Princeps.11.Raptus.8.Veritas.57.58.Virtus. 24.25. Voluntas.32.Vxor.2. Subiectum.

283 Subiectum amoris ſenſibilis, eſt concupiſcibilis, intellectualis uero eſt uoluntas.1a.quæſt.82.5.2m./.12æ. quæſt.23.1.2.c./.quæſt.26.1.o./.2.2m./ 3.diſtin.26.q.1.2.c.fi./.diſtinct.27.quæſt.1.2.o./.Ma.quæſt.8.3.9m./.Anima.3.lect.4.fi. *Anima.3.

284 Amor ſecundum perfectam rationem, eſt tantum habitis.3.d.1.q.2.1.c /.3 diſt 26.q.1.3.c./.q.2.ar.3.q.2.c./.diſtin.27.quæ.1.1.2m.

285 Amor in multos diuiſus, ſecundum eandem rationem, diminuitur, non autem ſecundum diuerſam. Ma.quæſt.7.2.12m.Beatitudo.105.Gratia.23.

286 Amor mundanus ſemper eſt malus. 22æ.q.19.3.c.2æ.Cor.7.lect.3.me°.Magnificentia.2.Malum.21.Papa.10.Pulchritudo.8 Relatio.45.Verbum.12.32.33.38.66. Veritas. 58. Virtus.24.25.

287 Amor mercenarius, eſt ſemper malus.22æ.qu.19.4 3m./.3.d.34.q.2.2.2.q.1.2m. *Odium.1.

288 Amor eſt pondus animæ.Mat.25.prin°.E.

¶ Amouere.Confeſſio.93.Deprecatio.1.Deputatio.2.

¶ Amphora Admiratio.

¶ Amplexus, oſcula, tactus, & huiuſmodi ex libidine, ſunt peccata mortalia, non autem ſecundum ſe, ſcilicet uel propter conſuetudinem patriæ, uel propter aliquam neceſſitatem, aut rationabilem cauſam.22æ.quæſt.154.4.o./.Verit.quæſt.15.4.c./.Ma.quæſt.15.2.18m./.Ephe.5.lectio.2.fin. *Religio.26.

¶ Ampliatio. Termini ſignificantes actum animæ, ampliant ad omne tempus.3.d.7.quæſt.3.1.4m. *Anima.256.Audacia.20. Campſoria.9. Corona.1.Delectatio.49. Iudicium.2. Latere.Magnificentia.3.Poſſe.6.Spis.35.

¶ Amplior.Amicitia.39.Angelus.494.Augmentum.15. Baptiſmus.165.Conſilium.7.Corona.1.Coſta.7 Deus.199. Fornicatio. 17. Gratia. 40. &c. Officium. 16. Putrefactio. 2. Vſus.1.o.

¶ Amputare. Amazones. 2. Detruncatum. Marcus. 5. Mutilatio.

¶ Amplum.Magnificentia.3.

¶ Anachoretæ.Religio.103.Solitudo.Solitarius.o.

¶ Anadochus ſuſcipit baptizatum docendum.4.d.6.quæſt.2.art.2.queſt.3.o./.d.42.quæſt.1.ar.3.quæſt.1.1m. *Amor.128 Baptiſmus.L.Cathecíſmus.7.8. Cognatio.4.&c. Baptiſmus.144.

¶ Anag gicus.Senſus.37.&c.

1 ¶ Analogia entis, duplex, ſcilicet reſpectu dei & creaturę, alia reſpectu ſubſtantiæ, & accidentis. Opuſcul.42.c°.1.Ens.22.34. Diuiſio.

2 ¶ Analogia duplex, ſcilicet ſecundum quòd aliqua participāt aliquid, ſecundum prius & poſterius, uel ſecundum quòd unum imitatur alterum. Secunda eſt in diuinis, non autem prima.1a.q.13.5.c./.1.prol.2.2m./.d.35.4.c./.Ʒ.1.c°.34./.Po°.q.7.

An

quæſt.7.7.c.fi.Animal. 7.8 Attributa.23. Bonitas.56.Commune.13. 14. Deus. 129.121 Accipere.5.Adoratio.3.Agens.1. 10. 12. 29. 30. 48. 88. 99. 100. *Amor.1.Angelus.2.63. 196.

3 Analogia duplex, ſcilicet duorum ad unum tertiũ, & unius ad alterum. In prima oportet, eſſe aliquid prius duobus, non autem in ſecũda, quæ quidem eſt in deo, quo nihil eſt prius, non autem prime Poª.q.7.7 c.fi.

4 Analogia duplex, ſcilicet ſecundum determinatam habitudinem proportionis, & ſecundum proportionalitatem, ſecunda eſt in diuinis, non autem prima. Veri. quæſt. 2. 11.c./.6^{m}.

5 Analogia duplex, ſcilicet duorum ad unum, & duorum ad duo. Meta.5.le 8.fi.d.

6 Analogia triplex, ſcilicet ſecundum intentionem tantum, ſecundum eſſe tantum, & ſecundum utrumque.1.d.19.q.5.2.1^{m}./.d.35.4.c.

7 In analogis prius dicitur dupliciter, ſcilicet ſecundum rem, & ſecundum impoſitionem nominis.1ª.q.13.6.o./.qu.33.2.4^{m}./.1.d.25.1 3^{m}./.℥.1.cº.34./.Veri. quæſt 4.1.c./.8^{m}./. Ma.q.1.5.19^{m}./.Opuſc.3.cº.27./.Eph.3.lect.4.meº.H./.Meta.5.le.5. fi. c.

Du^{m}.107^{m} 8 Oppoſitum uidetur dicere. Veri.q.2.11.8^{m}./.Anima.2.lec. 2. Reſp.ſicut Dubio.107.

9 Analogum non eſt prius analogatis, quando tota eius ratio ſaluatur in uno, ſicut ratio entis in deo non autem in ſubſtantia. Potentia.quæſt.7.7.c.fin./.Opuſc.42.cº.1.*Cauſa.34 &c. Diuerſitas.7.8.Chriſtus.106.

10 Omnia dicta de deo & creatura, dicuntur analogice, non autem uniuoce, nec pure æquiuoce.1ª.q.3.6.1^{m}./.q.13.5 6.10.o./.q.25.2.2^{m}./.q.29.4-4^{m}./.q.32.1.2^{m}.fi /.1.prolo.2.2^{m}./.d.8.q.4.1.1^{m}./.d.19.q.5.2.1^{m}./.d.22.3.4./.d.24.q.1.1.4^{m}./.d.25.2.c./.d.34.q.1.c./ d.35.4.o./ 2.d.2.4.1.1.3^{m}./.3.d.10 L fi./.℥ 1.cº.32.33.34./.Veri.q.2.11.o./.Poª.qu. 7. 3 6^{m}./.4.3^{m}./.7.o./. Opuſc.3.cº.27. * Diuiſio.13.14.&c. Equiuatio.3. Vt ens 22.23.

11 Ratio analogi eſt una, abſtracta a quolibet ſuorum analogatorum.1.d.ſtin.25.2.5^{m}./.diſtin.35.4.5^{m}. * Aequiuoca.3 4.5.&c.

12 Quæ ſunt unius rationis analogice, cadunt ſub una diſtributione.Poª.q 1.5.6^{m}.

13 Analogum eſt medium inter uniuocum & æquiuocum. 1ª. q.13.5.10.c./.1.d.21.q.1.1.fi./.2.d.42.q.1.3.c./.Eth.lec.7.fi.1./.Meta.4.lec.1.meº.D./.Liº.11.lec.3.medº.B. * Aeternitas. 38.Forma.72.83.93.Nomen.38.Pater.1.5.

14 Analogata, dicuntur ad unum numero, & non ſecundum rationem tantum, ſicut uniuocum.12ª.q.20.3.3^{m}./.Meta.4. lec.1.meº.D.* Peccatũ.20.Perſona.18.19.prædeſtinatio.47. Principium.9.10.15.Sacramentum.136.

15 Analogum eſt tantum in uno analogato ſecundum propriam rationem, uniuocum autem eſt in quolibet.1ª. q. 16. 6.c./.12ª.q.20.4.c./.3^{m}.

Du^{m}.108^{m} 16 Oppoſitum uidetur dicere.12ª.q.20.3.1./.1.d.19.q.5.2.1^{m}. Reſp.Duº.108º.

17 Omnia analogata neceſſario dicuntur per reſpectum ad unum primum.1ª.quæſt.13.6.c./.10.c./.1.diſtinct.31.quæſt. 2.2^{m}.

18 Omne analogum ſimpliciter & per ſe dictum, intelligitur de eo de quo per prius dicitur.1.d.9.q 1.1.2^{m}./.Periª.s.lec.5. fi.H.

Du^{m}.109^{m} 19 Immo intelligitur de eo de quo dicitur per poſterius. Veri. q.7.5.5^{m}. Reſp.ſicut Duº.8º. * Subſtantia. 8. Veritas, 12. Virtus.172. Vnio. 1. Votum.13.

20 Primum in analogis, oportet poni in definitione omniũ aliorum.1ª.q.13.6.c./.3.d.33.q.1.ar.1. quæſt. 2. 1^{m}./.℥.1.cº. 32.6^{m}.

21 Immo hoc uerum eſt tantum in analogia ſecundum determinatam habitudinem. Veri.q. 2. 11. 6^{m}. Reſpondeo Dubio.110º.

Du^{m}.110^{m} 22 Immo ſcientia Dei, eſt primum, de quo ſcientia dicitur analogice, & tamen non ponitur in definitione ſcientiæ noſtræ, quia definitio non eſſet per notius, nec econuerſo, cum ſcientia Dei non definiatur, ſicut nec ipſe Deus, ut habetur, loco ſecundo allegatis. Reſpondeo Dubio. 110.

¶ Ananias. Correptio.15.

Quid ¶ Anathema, græcum eſt nomen, & dicitur omne ſeparatum a communi uſu Ro.9.lec.1.meº.F./.1ª.Cor.12.lec.1.meº.C. Gal.lec.2.meº.G.Separatio.4.

¶ Anaxagoras fuit occiſus ab athenienſibus, propter ueritatem. Spiritu.6.c./.Anima.8 3^{m}./.Quol. 12.9. c.* Ariſtoteles. 1. For^{a}.3. 101. Mundus. 30. Plato. 7. Socrates. 3. 4. Thales. o.

¶ Anaximander. Diogenes.

¶ Anaximenes. Diogenes.

¶ Ancilla dupliciter poteſt intelligi, quòd poſſit concupiſci, ſcilicet ad delectationem & concubitum, ſic pertinet ad nonum præceptum, aliomodo ad dominium, & ſic pertinet ad ſeptimum ſecundum eſt licitũ non autem primum.3. d. 40.L. * Abraham.11.12.Concubinatus.5.Coſta.4. Hæreditas.2.Iacob.11.

Quid ¶ Andragathia, ideſt, ſtrenuitas eſt uirtus uiri, communicabilium operum adinuentiua, & pars fortitudinis potentialis, pertinens ad liberalitatem, uel potius ad magnificentiã, licet magis conueniat eſt iuſtiª. ratione materiæ.12ª.q.128. 6^{m}.fi./.3.d 33.q.3.ar.3.q.4.c./.3^{m}.

¶ Andreas fuit primus chriſtianus, ſicut Stephanus primus martyr poſt Chriſtum. Io. lectio. 15. medº. F. Prædicator. 8.

¶ Andronicus. Iuſtitia. 22. Modeſtia. 6. Perſeuerantia. 1^{m}.

¶ An eſt Baptiſmus.54.Cognitio.3.11.21.Deus.6.&c. Ens.5. Eſſe.84.Excommunicatio.33. Iuramentum. 30. Matrimonium.103.Quæſtio.1. Quid eſt. Quod quid eſt. Raptus.14. Scientia.54.55.Vſura.168.

¶ Angelicus. Abſtractio. 9. Angelus. o. Comparatio. 3. Vita.36.

Eſſe. 1 ¶ Angelus. Neceſſe eſt angelos eſſe.1ª.q.50. 1.o. /.℥. 2.cº.46./. 91./.Poª.q.6.6.c /.Ma.q.16.1.c./. Spiritu.5.o./.Opuſcu.3.cº. 74. * Aſſumere.14.15.Defectus.1.Deus. 392. 403. Aeternitas. 36.

2 In eſſe angeli non eſt prius & poſterius.2.d.2.quæ. 1. 1.c./. Quol.10.4.0.

Or. 3 Angeli non fuerunt ante mundum, ideſt, ante corpora. 1ª. quæſt.61.2.3.o./.q.102.2.1^{m}./.4.1^{m}./.2.d.2.qu.1.3.o./.Poª.q. 3. 18. o.

4 Immo angeli dicuntur ſemper fuiſſe.Poª.q.3.18. 20^{m}. Reſpon.Duº.111º.Et ſicut angelus.5.

Du^{m}.111^{m}. 5 Angeli dicuntur ſemper fuiſſe, non quia ab æterno fuerũt, ſed quia omni tempore fuerunt, quia quandocumque fuit tempus, fuerunt angeli. Et per hunc etiam modum, creaturæ corporales ſemper fuerunt. Vnde non dicuntur creaturæ in principio temporis eſſe creatæ quaſi principium temporis creationis ſit menſura, ſed quia ſimul cum tempore exium, & terra creata ſunt.1ª.quæ.46.3.1^{m}./.Poª.q.3.18.2^{m}. Hæreſis.124.

6 Angeli potuerunt eſſe ante mundum. 1ª. quæſtio. 61. 3. o./.4.1^{m}./.2.diſtinct. 2. quæſtio.1.3. o./. Potentia. quæſt. 3. 19. o.

7 Eſſe angeli non eſt infinitum, licet angeli ſint penitus a materia ſeparati, ſecundum eſſe. 2. diſtinct. 2. quæſt. 1. 1. 6^{m}. /. Quol. 10. 4. 1^{m}. /. 3^{m}. /. Opuſ 53.

Du^{m}.112^{m}. 8 Immo eſſe angeli eſt infinitum. 1ª. quæſt. 7. 2. o./. quæſt. 50. 2. 4^{m}./. quæſt. 52. 2. c./. 2. diſtinct. 18. quæſtio. 2. 2. 2^{m}. Reſpondeo, Dubio. 112º. Et ſicut Angelus. 9. 10.

9 Eſſe angeli non eſt infinitum priuatiue, modo quanti, ſed negatiue, non ſimpliciter, ſed reſpectu termini durationis quo caret.2.diſtinct.2.quæſt.1.1.6^{m}./.Quol.10.4.2^{m}./.1^{m}./. Opuſ.53.17^{m}.

10 Eſſe angeli eſt infinitum ſecundum quid, inquantum non eſt in materia, non autem ſimpliciter, quia finitur per eſſentiam a qua eſt. 1ª. quæſt.7.2.o./.quæſt.50.2. 4^{m} /. quæſt. 52. 2.c./.1.diſtinct.43 quæſt. 1.2.c./.4^{m}./.2.diſtinct.18. quæſt. 2. 2.2^{m}./.3.diſtinct.13.quæſt.1.artic.1.quæſt.2.c./.Veri. quæſt. 20.4.1^{m}.medº. H. Potentia, quæſt.6.3.9^{m}./.Ma. quæſt. 16. 9.8^{m}./.Spiritu.1.15^{m}./.6.8^{m}./. Anima. 18. 3^{m}./. Quol.10.4. 2^{m}./.Opuſc.10.artic.15./.Opuſc.11.ar.5.7.Opuſ.30.lec.9.Op. 32./.Opuſc.53.27^{m}.Eote.6.prinº.E.

11 Eſſe angeli eſt accidens.1ª.quæſt.50 2.3^{m}./.q.61.1.c./.Opu. 72.q.14

Dn^{m}.113^{m}. 12 Oppoſitum uidetur dicere.1ª.quæſt. 77.1.o. Reſpondeo Dubio.113º.

13 Eſſe angeli, non eſt eius eſſentia.1ª.quæſt.1 c.4.c./.quæſt.47. 1.c./.quæſt.50.2.3^{m}./.quæſt.61. 1.c./.2.diſtinct.2.quæſt. 1. 1. c./.7^{m}./.℥.2.1º.52./.Libº.3.cº.49.5^{m}./.Veri.q.10.4.1^{m}.medº. H.Poª.q.7.4.c.Anima.17.10^{m}./.Quol.2.3.4.o.Ente.5.fi.L./. cº.6.prinº.E. *Infinitum.20.

14 Eſſe angeli, non eſt ſuum intelligere.1ª.q.5.4.2.o./.3.c./.℥. 4.cº.11.prinº.F./.Poª.q.10.1.5^{m}.

15 Eſſe angeli, non eſt eius operatio. 1. quæſt. 54. 2. o./. 3. c./. Potentia quæſt. 10. 1. 5m. * Iudæi. 22. Theologia. 19. Vita. 35. 36. 58.

16 Angelus non eſt, nec operatur intra eſſentiam alterius angeli. 1. d. 37. q. 3. 3. 4m.

Productio. 17 Angeli ſunt creati a deo. 1ª. quæſt. 61. 1. o. /. Quol. 3. 6. c./. Opuſcu. 1. cº. 35./. Opuſcu. 3. cº. 75./. Opuſco. 15. cº. 3. 9. 17. *Adam. 90.

18 Angeli ſunt creati immediate a deo. 1ª. quæſt. 45. 5. 1m./. 2. d. 1. q. 1. 4. c./. d. 3. q. 1. 3. 2m./. d. 17. quæſt. 1. 2. 4m./. d. 18. quæſt. 2. 2. c./. ꝫ. 2. cº. 22. 1m./. 42. 8m./. Liº. 3. cº. 99. 3m./. Liº. 4. cº. 7. 14m. /. Poª. q. 3. 4. c./. q. 5. 1. c. fi./. Opuſcu. 1. cº. 35./. Opuſc. 3. cº. 95./. Opuſcu. 15. cº. 10. 15 /. Col. Lect. 4. medº. C. * Anima. 14. 152. 155. 156. 157. Cælum. 45. Hæreſis. 34. 44. 48. 49.

19 Angeli fuerunt creati in cælo empireo. 1ª. q. 61. 4. o./. q. 102. 2. 1m./. 4. 1m./. 2. d. 6. 3. c./. Opuſ. 15. cº. 17. fi.

20 Angeli nõ ſunt facti propter motum corporalium. 1ª. q. 50. 3. 3m./. 2. d. 3. q. 1. 3. 4m.

21 Angeli non ſunt facti propter hominem principaliter./. 2. d. 1. q. 2. 3. 3m. * Miraculum. 37. 56.

22 Angeli fuerũt creati in gratia. 1ª. q. 62. 3. o./. q. 63. 5. 4m./. 6. c. / q. 67. 4. 4m. q. 95. 1. 3m./. q. 109. 1. c./. 22æ. q. 5. 1. c./. 2. d. 4. 3. o./. d. 5. q. 2. 2. c./. d. 29. 2. 2m./. Poª. q. 4. 1. 28m./. Ma. q. 2. 12. 9m./. q. 4. 2. 17m./. Quol. 9. 8. o.

23 Angeli ſunt creati in beatitudine imperfecta. 1ª. q. 62. 1. o./. q. 67. 4. 4m./. 2. d. 4. 1. o./. Quol. 9. 8. c.

24 Deus immediate producit in omnibus ordinibus angelorum uitam naturæ, gratiæ, & gloriæ, ſed mediate mouet eos in exequutione officiorum ſuorum. 2. d. 9. 1. 3m. * Naturale. 17. Plato. 8.

25 Angelus non eſt creatus malus 1ª. q. 67. 4. 4m./. 2. d. 3. q. 2. 1. c./. diſtinct. 32. q. 2. 1. 2m./. Quol. 9. 8. c./. Opuſc. 15. cº. 19./. Iob. 4.

Eſſentia. 26 Angelus eſt forma ſubſiſtens. 1ª. q. 50. 5. c./. q. 56. 1. c. fin. /. 2. 3m./. q. 75. 7. c./. 3ª. q. 77. 2. c. fi./. 4. d. 12. q. 1. art. 1. qu. 5. 3m./. ꝫ. 2. cº. 51./. 54. fi./. 55. 2m./. 6m./. 91. 1m./. Poª. q. 5. 8. c./. q. 6. 6. 4m. /. q. 7. 4. c./. q. 9. 1. c./. 3. 5m./. Spiritu. 1. 1m. 2m. 3m./. 2. c. princº. /. 8. c./. 3m./. Anima. 17. c./. 5m./. 10m./. Quol. 3. 6. c./. Quol. 9. 6. c./. Opuſ. 3. cº. 74./. Meta. 7. lec. 11. fi. * Abraham. 23. Adam. 52. &c. Anima. 321 &c. Beatitudo. 59. 60.

27 Subſtantia angeli eſt forma & actus, ideo conuenit ei ſecundum quòd eſt, eſſe bonum, non autem compoſitis ex materia & forma, ſed ſecundum aliquid ſui, ideſt, ſecundũ formam. ꝫ. 3. cº. 20. 3m. * Defectus. 1. Deus. 32. Forma. 9. 10. Generatio. 1. Gloria. 22.

28 Angeli ſunt partes uniuerſi eiuſdem, cum creatura corporali, non autem deus, ſed eſt ſupra totum uniuerſum. 1. q. 61. 3. 4. o. * Imago. 20. &c. Ente 6. meº. G.

29 Quilibet angelus eſt in genere ſubſtantiæ. 1ª. q. 88. 2. 4m./. 2. diſtinct. 3. quæſt. 1. 5. o./. Opuſcu. 30. lec. 9./. Opuſcu. 42. cº. 3. fi./. 4./. 5.

30 In angelis genus & differentia ſumuntur ab eodem, ſcilicet ab eſſentia, ſed diuerſimode. 1m. quæſt. 50. 2. 1m./. 1. diſtin. 26. q. 1. 1. 6m./. 2. d. 3. q. 1. 5. o./. ꝫ. 2. cº. 95./. Spirit. 1. 24m./. Op. 42. cº. 4. fi./. 5. Ente. 6. meº. G.

31 In angelis idem eſt eſſentia, & id quod eſt. 1ª. q. 3. 3. c./. q. 39. 1. c./. 1. d. 8. q. 5. 2. c./. 2. d. 3. q. 1. 1. c.

32 In ſubſtantiis ſeparatis a materia, ideſt, in angelis, idem eſt ſuppoſitum & natura ſecundum rem, licet differant ſecundum rationem. 1ª. quæſt. 3. 3. c./. 1. diſtin. 25. 1. 3m./. 3. diſtin. 5. quæſt. 1. 3. c./. ꝫ. 4. cº. 55. 4m./. Poª. quæſt. 7. 4. c./. q. 9. 1. c. /. 3. 4m./. Spiritu. 5. 9m./. Anima. 17. 10m./. Ente. 5. fin. L./. Opuſc. 32. lect. 6. /. Opuſcu. 37. cº. 4./. Meth. 7. lect. 11. fin./. Libº. 8. Lect. 3. princº. c. /. Libº. 9. lect. fin. medº. E./. Anima. 3. lect. 8.

Duᵐ. 114ᵐ 33 Oppoſitum uidetur dicere. 3ª. q. 17. 1. c./. 1. d. 5. 1. c./. d. 34. q. 1. 1. c./. Vnio. 1. c. prinº./. 3. 14m./. Quol. 2. 4. o. Reſpondeo. Dubio. 114º.

34 Angelus eſt totaliter intellectualis naturæ, ideo oportet ꝙ omnis eius actio ſit ſecundum intellectum. Quandoque tamen intellectuales creaturæ quæ ſunt angeli, diſtinguuntur a rationalibus, quandoque autem ſub rationalibus cõprehenduntur. 1ª. q. 62. 8. 22æ. q. 83. 10. 2m./. Quol. 6. 2. c. *Maria 2. Methaphiſica. 1. 9. &c. Mutabile 5. Origenes. 1. 6.

35 Eſſentia angeli comparatur ad intellectum eius, ſicut actus ad potentiam. Veri. q. 8. 6. 2m. * Ratio. 2. 3. Rationale. 1. 2. Scientia. 115.

36 Intellectus angeli, non eſt eius eſſentia. 1ª. q. 54. 3. o./. q. 77. 1. c./. q. 79. 1. o. * Similitudo. 11. 12.

Immo angelus ſecundum Dionyſium dicitur intellectus, & mens. 1ª. q. 54. 3. 1m. Reſp. Duº. 60. Duᵐ. 114.

37 Intelligere angeli, non eſt eius eſſentia. 1ª. q. 54. 1. o. * Sinderesis. 4. Subalternum. Theoª. 19.

38 Eſſentia angeli, indiuiduatur ſe ipſa 1ª. queſt. 3. 2. 3m./. 3. c./. quæſt. 13. 9. c./ 3ª. quæſt. 77. 2. c./. 2. diſt. 3. q. 1. 2. o./. 4. d. 12. q. 1. ar. 1. q. 3. 3m./. Ma. quæſt. 16. 1. 18m./. Spiritu. 5. 8m./. 9m./. 8. 4m./. 13m./. Quol. 2. 4. 1m./. Cauſis. Lec. 9. fi./. Meth. 8. lect. 3. prinº. c. Indiuiduatio.

39 Eſſentia angeli non eſt proprie, ſed large exemplar rerum materialium. Veri. q. 8. 8. 1m.

40 Angelus eſt indiuiſibilis in eſſentia, non autem ſecundum uirtutem, ideſt, ſecundum obiecta, & ſecundum intenſionem & remiſſionem actus. 1ª. q. 53. 1. 1m./. 3. 3m./. 2. diſtinct. 7. q. 1. 2. c. Cõpoſitio.

41 In angelis eſt compoſitio ex eſſe, & eſſentia. 1ª. q. 50. 2. 3m./. q. 75. 5. 4m./. q. 88. 2. 4m./. 1. d. 8. q. 5. 2. c./. d. 9. 6. 1. fi./. d. 10. 2. c. /. 2. diſtinct. 3. q. 1. 1. c./ ꝫ. 2. cº. 53./ Poª. quæſt. 7. 4. c./. Spiritu 1. c. fi./. 1m./. Anima. 6. c. fi./. Quol. 2. 3. o./. 4. c./. Trin. 20. 4m. Ente. 5. fi. L./. 6. meº. G./. Opuſ. 32./. Opuſ. 37. cº. 4./. Cauſis. lec. 4./. Phi. 8. lec. 21. meº. C. *Accidens. 110.

42 In angelis non ſunt partes eſſentiæ, ſed ſunt partes ſecundum potentiam, inquantum intellectus eorum per plures ſpecies perficitur, & eorum uoluntas ſe habet ad plura, ut partialitas non referatur ad ſubſtãtiam angeli, ſed ad uirtutem eius, uel ad locum. 1ª. q. 53. 1. 1m. fin. /. 12æ. quæſt. 50. 6. 3m.

43 In angelis eſt compoſitio ex quo eſt, ideſt, ex eſſe, & quod eſt. 1ª. q. 50. 2. 3m./. q. 75. 5. 4m./. 1. d. 8. q. 5. 2. c./. 2. d. 1. q. 1. 1. c. fi /. d. 3. q. 1. 1. c./. q. 3. 1. 4m./. d. 17. q. 1. 2. c./. d. 52. q. 2. 3. c./. ꝫ. 2. cº. 52. 53. 54./. Poª. quæſt. 7. 4. c./. Quol. 3. 20. c./. Quol. 7. 7. o./. Quol. 9. 6. c. fi./. Trin. 21. 4m Ente 5. meº. F.

44 Angelus componitur ex actu & potentia. 1ª. q. 47. 1. c./. q. 50. 2. 3m /. q. 75. 5. 4m./. 12æ. q. 50. 6. c./. 1. d. 8. q. 5. 2. c. fi./. 2. diſt. 3. q. 1. 1. c./. 4m./. ꝫ. 2. cº. 54./. Spiritu. 1. medº. G./. 1m./. 17m./. Anima. 6. c. fi./ 1m./. 2m./. Quol. 3. 20. c./. Quol. 7. 7. o./. Quol. 9. 6. c. fi. Ente 5. fi. M./. Opuſcu 42. cº. 3. 4 5./. Phil. 8. lect. 21. medº. C.

45 In angelis eſt tantum una compoſitio actus & potentiæ, ſcilicet ex eſſe & eſſentia, quę etiã dicitur ex quo eſt & quod eſt, ſed in compoſitis ex materia & forma eſt hæc compoſitio & ſubſtantiæ. ꝫ. 2. cº. 54.

46 Quanto angelus eſt ſuperior, tanto minus habet de potentialitate. 12æ q. 50. 6. c./. Quol. 3. 7. c.

47 In angelis non eſt materia propriæ. 1ª q. 50. 2. o./. quæſt. 61. 3. 3m./. q. 85. 1. c./. 1 d. 8. q. 5. o./. 2. d. 3. qu. 1. 1. c./ d. 12. 5. c./. d. 17. q. 1. 2. c./. 4m./. d. 32. q. 2. 3. c./. ꝫ. 2. cº. 22. ..m./. 50./. 51. /. 55. 1m./. 91. 2m. 92. 4./. Poª. q. 5. 8. c./. q. 6. 6. 4m./. q. 9. 1. c./. Spiritu. 1. o./. 8. c./. 9. 2m./. Anima. 17. 10m./. Quol. 3. 6. 20. c./. Quol. 7. 7. o./. Quol 11. 4. 1m./. Quol. 9. 6. o./. Trinit. 21. 4m Ente 5. medº. F. /. Opuſcu. 3. cº. 75. /. 95./. Opuſcu. 15. cº. 3. 6. 7. 8. 18. /. Opuſcu. 30. lect. 6. 9./. Opuſcu. 42. cº. 4. 5./. Cauſis lect. 4.

48 In angelis eſt compoſitio ſubiecti, & accidentis. 1ª. 50. 6. o. /. Verit. quæſtio. 20. 2. 4m. /. Potentia, quæſtio. 7. 4. 1./. Spiritu 1. 1m./. 22m./. Anima. 6. 1m./. 3m./. Quol. 2. 4. o./. Quol. 7. 7. o. /. Quol. 9. 6. c. fin. Accidens. 68. 110. Deus. 32.

49 Vnus angelus, eſt ſimplicior alio angelo. 2. diſtinct. 2. q. 1. 2. c fi./. 3m./. Lect. 1. L. 2m. diſtin. 3. quæſt. 3. 2. c. fin. /. Quol. 5. 7. c.

50 Quilibet angelus differt ſpecie, ab alio angelo. 1ª. quæſt. 10. 6. c. fi./. q. 47. 2. c /. q. 50. 4. o./. q. 62. 6. 3m./. quæſt 75. 7. c. /. quæſt. 76. 2. 1m./. 3ª. quæſt. 69. 8. 3m./. 2. d. 3. qu. 1. 3. 3m./. 4. o. /. d. 9. 3. 2m./. 5. c./ d. 17. q. 2. 1. 5m./. 2. c. /. diſtinct. 32. quæſt. 2. 3. c./. 4. diſtin. 4. quæſt. 2. art. 3 quæſt. 3. 1m./. diſt. 12. quæſt. 1. art. 1. q. 3. 3m./. diſt. 24. q. 2. art. 1. q. 2. 4m./ ꝫ. 2. cº. 94. fi. 92. 4m. /. 93. 2m./. Veri. q. 8. 7. c. fi. 3./. Poª. quæſt. 3. 10. c./. Ma. q. 16. 1. 18m /. Spiritu. 1. 19m./. 8. o./. Anima. 5. 6m./. 7m./. 7. c. /. Ente 5. meº. E./. cº. 6. fi. H./. Opuſ. 32./. Meth. 12. lec. 10. fi. F./. Anima. 3. lec. 8. Anima. 79. Forma. 33. Frui. 11. 12. 13. c. 4. Rom. 2. 3. Subalternum. Differentia.

51 Impoſſibile eſt eſſe duos angelos unius ſpeciei, quia omnes angeli differunt ſpecie, ſecundum diuerſos gradus naturæ intellectiuæ. 1ª. q. 50. 4. c./. 4m.

52 Immo deus poſſet facere alium angelum perfectiorẽ primo angelo qui nunc primus eſt, & eſſet alterius ſpeciei a primo qui tamen primus non uariaret ſpeciem, quia ſimpliciter loquendo, qualibet re a ſe facta, poteſt deus facere meliorẽ. 1ª. q. 25. 6. c. fi. Reſp. Duº. 115º Et ſicut deus. 413. 417. 418.

Bonum

An

53 Bonum ſpeciei præponderat bono indiuidui. Vnde multo melius eſt, quòd multiplicetur ſpecies in angelis, quàm quòd multiplicentur indiuidua in una ſpecie. 1ª. quæſt. 50. 4. 3m.

54 Perfectio naturæ angelicæ requirit multiplicationem ſpecierum, non autem multiplicationem indiuiduorum in una ſpecie. 1ª. q. 50. 4. 4m.

55 Differentiæ angelorum, ut multi tenent, ſumuntur ſecũdum diuerſos gradus potentialitatis 1ª. q. 4. o./. q. 56. 2. 1m./. 12ª. q. 50. 6. c./. 2. d 3. q. 1. 3. c./. d. 9. 5. c./. Ʒ. 2. cº. 95./. Verit. q. 8. 7. c. fi./. Spiritu. 8. c. mcº. l./. Anima. 7. c. fi. l./. Quo. 9. 6. 3m./. Opu. 1. cº. 25./. Opuſ. 3. cº. 77./. lec. 9./. Opuſ. 42. cº. 5./. Opuſ. 72. q. 8./. Cauſis./. lec. 5. Enic. cº. fi. M./. cº. 6. fi. H.

Duᵐ. 116ᵐ 56 Immo multiplicatio indiuiduorum eiuſdem ſpeciei, inuitur fieri poſſe per aliquam potentiam, quæ non ſit potentia materiæ, quæ quamuis poſſit reperiri ſine materia ut in angelis, tamen ſecundum eam non fit multiplicatio indiuiduorum in eadem ſpecie, cum tot ſint ſpecies, quot indiuidua in eis, differentia exiſtente tantum, ſecundum diuerſos gradus perfectionis. 1ª. q. 56. 2. 1m. fi. Reſpon. ſicut Dubio. 115º.

57 Hoc ideo dictum eſt, quia nondum inuentum erat aliquid ad oſtendendum potentiam nõ multiplicare indiuidua in eadem ſpecie, quod tamen multi tenebant. Sed differentia eorum ſumitur ſecundum diuerſos gradus naturæ intellectiuæ, uel ſecundum diuerſos gradus perfectionis ſecundum receſſum a potentialitate, & ſecundum acceſſum ad actum purum. 1ª. q. 50. 4. 1m./. q. 57. 2. 5m./. Opuſc. 3. lec. 4. L./. Opuſ. 72. q. 8.

58 Si tamen angelus haberet materiam, nec ſic poſſent eſſe plures angeli unius ſpeciei. 1ª. q. 50. 4. c./. Opuſ 72. q. 8.

59 Eſſe angeli, dupliciter differt ab eſſe dei quia nõ ſtat per ſe, & eſt ab alio. 2. d. 2. q 1. 1. c. fi.

60 Angelus & anima, differunt ſpecie. 1ª. q. 75. 7. o./. 2. d. 3 q. 1. 6. o./. d. 17. quæ. 3. 1. o./. Ʒ. 2. cº 94./. 95. fi /. Liº. 4. cº. 32. 1m./. Spiritu. 2. 12m./. 8. 3º./. Anima. 7. o. Origenes. 6. Anima. 312.

61 Differentiæ ſeptem, inter angelos, & animam rationalem, ſcilicet per eſſe unibile corpori, & non unibile, per eſſe rationale & intellectuale, per habere intellectum poſſibilem reſpectu ſuperiorum tantum, & reſpectu ſuperiorum & inferiorum, per habere uertibilitatem immutabilem, & mutabilem, per habere uirtutem interpretatiuam ſine uoce, & cum uoce, per habere eſſe altius & minus nobile, & per indiuiduari ex ſe, & ex unione ad corpus. 2. d. 3. q. 1. 6. c./. d. 17. q. 2. 2. 5m.

62 Angelus eſt ſimpliciter nobilior homine, ſed ſecundũ quid eſt econuerſo. 1ª. q. 93. 3. o./. q. 96. 1. 1m./. 1. c./. q. 108. 2. 3m./. q. 112. 1. 4m./. 12ª. q. 5. 1 3m./. 22ª. q. 172. 2. c./. 1. d. 3. L 1. 2. d. 1. q. 2. 3. 3m./. d. 3. q. 1. 2. c./. d. 9. 8. 2m./. 3m./. d. 11. q. 2 4. 2m./. d. 16. 3. o./. d. 25. 4. c./. 3 d. 2. q. 1. ar. 1. q. 1. c./. q. 2. 1m./. Ʒ. 4. cº. 55. 4m./. 21m./. Spiritu. 2. 11m./. P al. 8. meº. E./. Heb. 1. lec. 3. o /. cº. 2. lec. 1 priuº. D.

63 Angeli conueniunt cum ſubſtantiis materialibus in genere logico, non autem in genere phyſico. 1ª. q. 88. 2. 4m./. Eth. 6. lec. 6. meº D.

64 Angeli & corpora non habent principia eadem, niſi ſecundum rationem. 2. d. 3. q. 1. 1. 2m /. Opuſ. 4. cº. 4. 5. 6.

Corpus. 65 Angeli non habent corpora naturaliter ſibi unita. 1ª. q. 51. 1. o./. q. 54. 5. c./. 1m./. q. 110. 2. 1m./. 3. 3m./. q. 115. 5. c./. q. 117. 4. 2m./. q. 118 3. c./. 2. d. 8. 1. o./. L. 2 meº. L./. 4. d. 44. q. 3. ar. 3. q. 3. c. 90. 91. 96. 1m. h. G./ L fi /. Ʒ. 2. cº. 49./. 90 /. 91./. 96. 1m. /. Liº. 4. c. 32. 1m./ Poª. q. 6. 6. o./. Ma. q. 16. 1. o./. Spiritu. 5. o./. Quo. 9. 6. c./. Opuſ. 3. cº 211./. 221./. Opuſ. 15. cº. 18 /. Iob. 4. fi. D. Transfiguratio, 2. Origenes 1

66 Angeli poſſunt aſſumere corpora. 1m. q. 51. 2. o./. 2. d. 8. 2. o./. Poª. q. 6. 7. o. Abrahant 23. 24 Comedere. 2.

67 Angelus poteſt aſſumere corpus ex quolibet elemento, & ex multis commixtis. Poª. q 6. 7. 7m. Corpus. 47.

68 Angelus aſſumit corpus propria uirtute. 2. diſtinctio. 8. 2. 2m.

Duᵐ. 117ᵐ 69 Immo angelus aſſumit corpus uirtute diuina. 1ª. qu. 51. 2. 2m./. 3m. Reſp. Duº. 117.

70 Virtus angeli non impeditur per corpus aſſumptum. 2. d. 8. 2. 3m.

71 Angelus non indiget corpore aſſumpto propter ſe, ſed propter nos. 1ª. quæſt. 51. 2. 1m./. 2. diſt. 8. 2. 3m./. 3. 6m./. Spiritu. 5. 3m.

72 Nõ omne corpus motum ab angelo, aſſumptum eſt ab eo, ſed tantum quod repræſentat eum. 1ª. q. 51. 2. 2m./. 2. d. 8. 2. c. /. 4m./. 3. c./. Poª. q 6. 7. 1m.

An

73 Corpus aſſumptum, non unitur angelo, ut formæ, ſed ut motori repræſentato. 1ª. q. 51. 2. 2m./. 2. d. 8. 2. 3. o./. Poª. q. 6. 7 o./. Ma. q. 16. 1 11m.

74 Angelus mouetur per accidens in corpore aſſumpto, non autem in aliis. 1ª. q. 51. 3. 3m./. 1. d. 37. q. 4. 1. 4m./. 2. d. 8. arti. 4. q. 4. c. fi.

75 Angelum oportet uniri corpori circa quod operatur, non autem animam ſuo obiecto. 1. d. 15. q. 5. 3. 3m./. 4m. Hæreſis. 130

76 Corpora aſſumpta ab angelis, ſunt de aere inſpiſſato. 1ª. q. 51. 2. 3m./. 2. d. 8. 3. o./. 3. d. 21. q. 2. ar. 4. q. 2. c.

77 Corpora aſſumpta ab angelis, non habent uirtutes naturales quas oſtendunt, nec operationes uitæ, ſed communes etiam inanimatis. 1ª. q. 51 3. o./. 3ª. q. 55. 6. 1m./ 2. d. 8. 3. c./. 4. o./. 3. d. 21. q. 2. ar. 4. q. 2. 4m./. 4. d. 10. ar. 4. q. 4. c./. Poª. q 6. 8. o./. Quol 8. 5. o. * Iubilus. 3. Origenes. 1. 6. Peccatum. 305. Solidum. Spirituale. 3. &c. Transfiguratio. Comedere. vox. 2

78 Corpus aſſumptum ab angelo, non poteſt ſcindi, quia partes aeris iunctæ ſtatim continuantur. 2. d 8. 3. c.

79 Angelus poteſt eſſe ſimul cum corpore. 1ª. q. 52. 3. 2m./. 1. diſt. 37. q. 1. 1. c./ 4. d. 10. art. 2. q. 3. 2m./. d. 44. quæſt 2. arti. 2. quæſt. 4. b. 1.

80 Angelus eſt in qualibet parte corporis aſſumpti. 1. d. 37. q. 3. 2. c./. 2m./. 2. d. 8. 2. 5m./ Poª. q. 6. 7. 15m.

81 Totum corpus aſſumptum comparatur ad angelũ ut unus locus. Poª. q 6. 7. 15m./. Anima. 10. 18m.

82 In eodem corpore ſimul ſunt anima, formaliter dans eſſe, & operans operationes naturales, & angelus operans operationes ſupernaturales 1ª. q. 52. 3. 3m./. 1. d. 37. q. 3. 3. 2m. /. 2. d. 8. 5. 2m.

83 Angelus non illabitur, nec eſt intra terminos eſſentiæ corporis. 2. d. 8. 5. 2m./. Poª. q. 6. 7. 14m.

84 Eſſentia angeli, non recipitur intra eſſe corporis cuius non eſt cauſa, ſed intra dimenſiones eius, ratione cuius, dicitur in ut in locus corpori. 1. d. 37. q. 3. 3. 4m./. 2. d. 8. 5. 3m./. Poª. q. 6. 7. 14m.

85 Angeli boni, & mali illabuntur corporibus noſtris. 2. d. 8. 5. o /. Io. 13. lec. 4. h.

86 Angelus operatur in corpus diſtans per medium, non autem immediate. Ma. q. 16. 1. 15m.

87 Angeli non deferunt in cælum corpora aſſumpta. 2. diſtin. 8. 5. 6m.

88 Angelus ſuperior & inferior, quandoque apparent in eadem figura corporis aſſumpti. 2. d. 8. 3. 3m.

89 Omnis creatura corporalis eſt quid modicum reſpectu angeli. ideo non miratur de uirtute eius. Iob. 41. Lec. 10. 2. medº. D.

90 Angeli adminiſtrant, & gubernant omnem creaturam corpoream. 1ª. q. 110. 1. o./. 2. d. 14. 3. o./ Veri. q. 5. 8. o./. Opuſc. 3. cº. 24. Creatura. 32. Gubernatio. 3.

91 Deus non producit corpora, mediantibus angelis 1ª. q. 65. 3. o. Hæreſis. 128. 7.

92 Formæ corporum non creantur ab angelis. 1ª. q. 65. 4. o./. q. 91. 2. c./. q. 110. 2. o./. 2. d. 7. q. 3. 1. 9./. d. 8. 2. c./. Ʒ. 2. cº. 43./. Liº. 3. cº. 69./. 103. meº. C./. Poª. q 3 16. 21m./. Ma. q. 16. 9. 3.

93 Nec anima creatur ab angelis. 1ª q. 90. 3. o./. 12ª q. 3. 7. 2m./. 22ª. q. 85. 2. c./ 2. d. 15. q. 1. 3. c. h./. diſtin. 18. q. 2. 2. o./. Ʒ. 2. cº. 87./. Spiritu. 10. c. meº. o./. Quol. 3. 6. o./. Cauſis. Lect. 3. o./. Lect. 5.

94 Eſſentia angeli, non indiget loco. 1ª. q. 61. 4. 1m./. q. 102. 2. 2m /. q. 112. 1. 2m. 4. 113. 6 3m. 1. d. 37. q. 1. 1. c./. quæſt. 2. 1. c./. quæ. 3. 2. c./. 3m./. q. 4. 2. c./. 3m./. 2 diſtin. 2. q. 1. 3. 5m./. q. 2. 1. c./. d. 6. 3. c./. Poª. quæſt. 3. 19. c./. 3m./. Quol. 1. 4. o./. Quol. 6. 3. o. Spirituale. 9. &c. Locus.

* Altare. 7. Cælũ. 45. Connexũ. Dæmon. 21. &c. Hæreſis 130

95 Opinio triplex, de loco angelorum. ſcilicet nullo modo ſunt in loco, quod non circumſcriptiue, ſed diffinitiue per ſitũ uel contactum, & quòd per applicationem actionis & operationis, & tantum tertia eſt uera. 1. d. 37. q. 3. 1. c./. 6m./. 2. c.

96 Eſſe in loco dicitur de angelis æquiuoce, reſpectu corporalium. 1ª. q. 52. 1. c./. q. 53. 1. c./. 1. d. 37. q. 4. 1. c./. 4. d. 44. q. 2. ar. 3. q. 4. c. n.

97 Deus angelus, & anima non continentur a loco ſicut corpora, ſed continent eum. 1ª. q. 8. 1. 2m./. 4. 52. 1. c. fi./. quæſt. 53. 1. c./. 2. c. fi./. 1. d. 8. L. 2. princº. H./. d. 37. quæſt. 2. 1. c./. 4. d. 9. ar. 1. q. 1. 2m./. Quol. 1. 5. c. Locus. 15. 24. &c. Anima. 18. &c. 1. 4. 5.

98 Angelus non eſt in loco, niſi ſecundum contactũ uirtutis. 1ª. q. 8. 2. 1m./. 2m./. q. 52. o./. 53. o./. 1. d. 15. q. 1. 1. 4m./. 2. diſt. 8. 2. 5m.

2.5m./ 4.d.10.1,7m./.ar.3 quæ.2.1m./.Ʒ.8 cº.68./.Anima.10.18m./.21.15m./.Quol.1.4.0./.5 c./.3m./.Quol.9.9.1m /.Quol.11.1.c. Locus 23.Applicatio.1.

99 In angelis operatio naturæ, & gloriæ differunt tantum ſecundum imperfectum, & perfectum, ideo idem locus debetur eis conditis & glorioſis.2 d.6.3 c.

100 Angelus non eſt in loco ut in loco, ſed ut in operato.1.d.37 q.3.1.1m./.2m./.Opuſc.15.cº.18.

101 Angelus non eſt in loco ut locatum, niſi per accidens, ratione corporis aſſumpti, uel circa quod applicatur per operationem, ſed eſt in loco per ſe, ut operans in operato. 1.diſtinct.37.quæſt.3.1.2m./.quæſt.4. 1. 4m./. Ma. quæſt. 16. 1. 19m.

102 Angelus non operans circa locum, non eſt in loco, 1. d.37. q.3.1.4m./.2.3m./.Poª.q.3.19.0.

103 Operatio angeli non eſt in loco ut in loco, ſed ut perfectio loci.1.d 37.q.3.1.3m.

104 Angelus eſt in loco diffinitiue, non autem circumſcriptiue 1ª.quæſt.8.2.1m./.q.52.1.2.0./.quæſt.53.1.c./.12ᵉ. quæſt.94. 2.c./.1.diſt.37./.quæſt.2.1. c./.quæſt.3.1.2.0./.2.diſtinct.6.3. 0./.diſt.8.1.3m./.4.d.10.ar.3.q.2.c./.1m./.diſtinct.44. quæſt.3. ar.3.q.3.c.diſtin.45.quæſt.1.ar.1.q.1.0. .Poª.quæſt.3. 19.0. Quol. 1. 4.c./.Quol. 6. 3. c. /.Quol. 11. 1. 0. /. Matth. 28. prinº. K.

105 Angelus eſt in qualibet parte ſui loci, ſicut anima in qualibet parte ſui corporis.1.d.37.q.3.2.c./.Anima.10.18m.

106 Locus angeli poteſt eſſe diuiſibilis, & indiuiſibilis. 1ª. q.52. 2.c./.q.53.1.0./.2.1m./.1.d.37.q.3.2.0./.q.4.2.5m./.6m./. Quo. 1.5.3m.

107 Angelus non eſt ſimul in pluribus locis.1.q.52.2.0./.q.53.1 c./.q.112.1.c./.1.d.37.q.3.2.0./.q.4 1.c.fi./.4 d.44.q.2.ar.3.q. 2.1m./.Poª.q.3.19.1m.

108 Angelum poſſe eſſe in pluribus locis ſimul, reputatum eſt pro errore a magiſtris, quia non eſſet in loco circumſcriptiue nec diffinitiue. 1.d.37.q.3.2.c.

109 Plures angeli non poſſunt eſſe ſimul in eodem loco. 1ª.q.52 3.0./.1.d.37.q.3.3.0./.4.diſt.44.q.2.ar.2.q.4.b.1./.Poª. q.3.7. 1m./.19.1m./.Quol.1.4.2m.

111 Omnes angeli, & omnes creaturæ ſunt in eodem loco metaphorice, id eſt, in deo qui continet omnia.1. diſtinctio.37. q.3.4.c.

112 Operatio angeli, diffinita eſt ad unum locum, reſpectu operati & operantis, non autem deus, quia operatio eius eſt determinata tantum primo modo.1m.q.52.2 c./.diſtinct.37 q.3.1.5m.

Moueri. 113 Angelus mouetur localiter, tamen æquiuoce aliis rebus. 1ª q.53.1.0./.diſtinc. 37.quæſt.4.1.0./.Poª.quæſt.6.6.16m./.Ma. quæſt.16.1.19m./.Trin.21.3m./.Opuſcu.15.cº.18. /. Matth. 28.priº.K.

114 Angeli non mouentur per ſe accidens. Ʒ.2.cº.90.fi./.95.fin. *Alteratio.11.Compaſſio. Dæmon.90.

115 Motus angeli in loco, nihil aliud eſt, quàm diuerſi cõtactus diuerſorum locorum ſucceſſiue.1ª.q.53.1.c./. Quol.1.5.1m. /.Quol.11.4.c.fi.

116 Motus angeli, eſt ſucceſſio diuerſarum operationum eius. 1ª.q.12.10.2m./.q.63.6.4m./.q.53.0./.q.73.2.c./.1. diſtinct.8. q.3.3.0./.diſtinct.37.q.4.1.0./.3.c.fi./.Ma.quæſt.16.2.6m./.4. c.meº.F./.Quol.1.5.1m./.Quol.2.5.c./.Quol.9.q.4 9.0. *Deus.403.443.

117 Motus ſecundum quòd eſt corporum, non conuenit angelis niſi metaphorice, ſed loquendo equiuoce de motu, cõuenit eis proprie.1.d.37.q.4.1.5m. *Incarnati.7.Iudicium. 65.&c.85.Ma.44.Motus.81.82.83.

118 Motus angeli, non reducitur ad aliquam ſpeciem motus naturalis.1.diſtinct.8.quæſt.3.2.1m./. diſtinct. 37. quæſt.4.1. 2m. Mutabile.5.

119 Motus angeli, non eſt actus imperfecti, ſed exiſtentis in actu.1ª.q.53.1.2m./.3m./.1.d.37.q.4.1.c./.1m.

120 Motus angeli, non eſt propter indigentiam ſuam, ſed noſtram.1ª.q.53.1.3m./.q.55.2.3m./.1.d.37.q.4.1.2m.

121 Motus angeli, ponit aliquam imperfectionem in eo.1.d.37. q.4.1.1m. *Mutatio.11.

122 Motus angeli, eſt ſimplicior omni mutatione corporali, & ideo eſt nobilior. Quol.11.4.1m.

123 Motus angeli poteſt eſſe continuus, & diſcontinuus ſicut uult.1ª.q.53.1.0./.2.c./.3.c./.Quol.1.5.1m./.3m.

Duᵐ.118. 124 Immo motus angeli, non poteſt eſſe continuus, ſed eſt tantum diſcontinuus.12ᵉ.quæſt.113.7.5./.1.diſtinct.8.q.3.3. 0. /.diſt.37.q.4.1.c./.3m./.2.1m./.2m./.3.6m./.2.d.2.q.1.1.4m./.d. 3.quæſtio. 2. 5m. /. Quol. 9. 9. c. fin./. Quol. 11. 4. c. fin.

Reſpondeo. Dubio.118º.

125 Angelus dum mouetur, partim eſt in utroque termino.1ª. q.53.2.1m./.3.4m.

126 Oppoſitum uidetur dicere.1.diſtinctio.37.quæſtio.4.1.3m. Reſpon.Duº.119. Et ſicut angelus.129. Duᵐ.119m.

127 Angelus dum mouetur motu continuo, in prinº.eſt in toto loco diuiſibili, a quo incipit moueri, ſed dum eſt in ipſo moueri, eſt in parte loci quem deſerit, & in parte loci quem occupat.1ª.q.53.2.1m./.3.3m.

128 Oppoſitum uidetur dicere.1.d.37.q.4.1. 3m. Reſpondeo, ſicut Dubio.119º. Duᵐ.120m.

129 Motus continuus angeli, neceſſario eſt per omnia media, ſed diſcontinuus poteſt eſſe ſine medio. 1ª. quæſt.53 2.0./. 1.diſtinct.37.quæſt.4. 2. 0. /. Verit. quæſt.1.13.14m./.Quol. 1.5.0.

130 Motus angeli, non eſt in inſtanti, ſed in tempore. 1ª. quæſ. 53.3.0./.3ª.q.57.3.3m./.1.d.37.q.4.3.0./.4.d.44.q.2.ar.3.q.3. 0./.Quol.1.5.0./.Quol.5. quæſt. 4. 0./. Quol. 9. 9. 0. Quol. 11.4.0.

131 Angelus mouetur ſecundum totam uim ſuam, in id quod agit. 1ª.quæſt.62.6.0./.q.63.8.3m./.1.diſtinct.17.q. 1. 3. 4m./. 4.diſtin.4.q.2.ar.3.quæſt.3.1m./.Verit.q.24.10.c./.Matth.25 medio.C.

132 Oppoſitum uidetur dicere.2.diſtin.7.q.1.2.c.prinº.C./.Ma. quæſt 16.6.17m. Reſpondeo, ſicut Dubio. 125º. Et ſicut angelus 137. Duᵐ.121m.

133 Motus angeli non habet ordinem ad motum primi mobilis.1ª.quæſt. 53. 3. c. fi./.quæſt. 63. 6. 4m./.quæſt.91.2. 3m. /. 1.diſtin.37.q.4.3.c./.2.diſtin.7.quæſt.3.1.3m./. Quol.9.9. c.fi. H /. Quol.11.4.c.fi.

134 Velocitas motus angeli, non eſt ſecundum quantitatem uirtutis eius, ſed ſecundum uoluntatem eius.1ª. quæſtio. 54.3.1m.

135 Angeli ſunt immutabiles, & incorruptibiles.1m.q. 9.2. c./. q.10.5.c.fi./.q.50.5.0./.q.61.2.3m./.q.75.6.c.fi./.q.97.1.c./.2. d.3.q 1.1.c./.d.7.q.1.1.c./.d.23.q.1.1.2m./.d. 34. 4.c./.Ʒ.2.cº. 54./.91.3m./.Poª.q.5.3.4.c./.Anima.14.c./.3m./.Trin. 20.4m. /.Opuſ.3.cº.74./.Opuſ.9.q.47.

136 Oppoſitum uidetur dicere.1ª.q.9.2.c./.q.10.5.c. fi./. quæſt. 44.2.0./.q.45.2.1m./.1.d.8.q.3.2.1m./.2m. Reſpondeo. Dubio. 122º. Duᵐ.122º.

137 Angeli ſunt mirabiles tripliciter, ſcilicet quo ad electionem finis, applicationem uirtutis ad diuerſa, & per annihilationem.1ª.q.9.2.c./.q.10.5.c. *Mutatum.Recedere.Spiritua le 4.&c.Subſtantia.35.Succeſſio.7.8.

138 Motus angeli triplex ſcilicet illuminatio, operatio intellectus & uoluntatis, & localis. 1.d.37.q.4.1.c. Ib.

139 Motus illuminationis angeli triplex, ſcilicet circularis, & rectus, & obliquus.22ᵉ.q.180.6.2m./.1.d.37.q.4.1.c./.Verit.q. 8.15.3m./.Dio.4.lec.7.

140 Deus mouet ordinate angelos, in exequendo diuina officia.2.d.9.1.3m.

141 Angelus dicitur deſcendere a deo, non per intermiſſionem contemplationis, nec localiter, ſed ab inuiſibilitate. Et dicitur reuerti ad deum, quando deponit ſpeciem uiſibilem.2. d.10.4.1m.

142 Ordo uirtutum mouet cælos.4.d.48.qu. 1.ar.4.quæſt. 3.c./. Ʒ.3.cº.80.medº. H./. Ma.quæſt.16.1.14m./.Opuſc.10. artic. 17./.18./.Opuſcu. 11.ar.4./. Opuſcu.53.5m.Cælum 133.&c. Chriſtus 163. *Anima.160. 162. Aſcendere.6. Deus.21. 23. 32. Moueri.

143 Angeli mouendo cælos, ſunt cauſa generationis, & corruptionis inferiorũ.2.d.1.q.1 4.2m./.d.15.q. 1.2.c.fi./.Opuſ. 10.c./.Opuſ.11.0./.Cauſis.lec.5.Beneficium.7.Cælum.100. &c.132.149./.158.

144 Angeli maiorem dignitatem habent in cognoſcendo deũ, quàm in mouendo cælos.2.d.1.q.1.4.2m.

145 Omnes angeli habent influentiam ſuper motum corporũ, licet tantum inferiores moueant immediate.2.d.1.q.1.2m./. d.3.q.1.3.4m./.d.4.3.c./.Spiritu.6.1m./.Quol.9.10.0./.Opuſcu.10.ar.7./.Opuſ.11.ar.9.

146 Vnus angelus agens in uirtute imperii dei, eſt ſufficientis uirtutis ad educendum in actum totum quod diuina uirtute operandum eſt circa corpus aliquod ſupra actus naturales.1ª.quæſt.182. 2. c./. 1. diſtinct.37.quæſt.3. 3.c. /.2.d. 10. 2. c.

147 Angelus non poſſet mouere totam terram. Ma. quæſt.16. 10.8m./.Opuſc.10.art.16./.Opuſc.11.ar.5. *Hæreſis.104. 124. 147.

148 Omnia corpora obediunt angelis ad nutum motu locali, non

non autem formali.1ª.q.65.4.c.fi./.q.91.1.c./.q.105.1.1m./.q.110.2.3.o./.q.111.4.c./.q.114.4.2m./.quæ.117.3.c./.3m./.4.1m./.12ᵉ.q.80.2.c./.2.d.7.q.3.1.c./.d.8.2.c./.Ʒ.3.cº.103./.Veri.q.12.3.9m./.Poª.q.6.3.o./.Ma.q.3.4.c./.q.16.1.14m./.9.10.o./.11.c./.Spirit.6.8m./.Quo.9.10.o./.Iob.1.lec.3.fi.9.prinº./Matth.24.mcº.G./.Gal.3.lec.1.mcº.K.

149 Omnes angeli ex uirtute ſuę naturæ poſſunt tranſmutare omnia corpora naturalia, & etiam noſtra, & per conſeqnẽs omnes potentias organicas, & per accidens intellectum, non autem directe uoluntatem.2.d.8.5.c./.Ma.q.16.11.o./.Quol.9.10.o.

150 Angelus poteſt immutare omnes ſenſus hominis, interiores & exteriores.1ª.q.111.3.4.o./.q.114.4.2m./.2.diſ.8.5.c./.Veri.q.11.3.o./.qu.12.8.o./.Poª.quæſt.6.3.13m./.4.c./5.c./.Ma.quæſt.3.4.o./.quæſt.16.1.16m./.11.o./.Galat.3.lect.1.prinº.I.

151 Angelus non poteſt aliquam formam imprimere in imaginatione, niſi mediante ſenſu extrinſeco.1ª.q.111.3.2m./.Ma.q.3.4.c./.2m./.q.16.11.c./1m./.9m. Imprimere.1.Ʒ.

152 Angelos immutare uoluntatem noſtram, eſt omnino hæreticum 1ª.q.106.2.c./.12ᵉ.q.80.3.1m./.2.D.21.q.1.2.1m.Veri.q.22.9.c.

Duᵐ.123ᵐ 153 Oppoſitum uidetur dicere. Quol.3.7.o. Reſpon. Dubio.123º. Et ſicut Angelus.149.

154 Angelus poteſt immutare uoluntatem hominis, perſuadendo ſolum, uel concitando paſſiones.1ª.q.106.2.c./.q.111.2.o/.q.113.1.2m./.q.114.2.3m./.q.115.4.1m./.12ᵉ.q.96.2m./.q.75.3.o./.q.80.1.o./.2.D.8.5.c./.Ʒ.3.cº.88./.91./.92./.Veri.q.22.9.o./.Ma.q.3.3.c./.3m./.4.c./.quæ.16.11.o./.Io.13.lect.1.fin.c.

155 Angeli poſſunt agere & influere in animas noſtras, & ſuperiores in inferiores. Quol.3.7.o./.Quol.9.10.2m.

156 Angelus ſuperior, mouet uoluntatem angeli inferioris aliqualiter, ut obiectum, perſuadendo, non autem de neceſſitate, nec ex parte potentiæ.1ª.q.106.2.o.

157 Neceſſe eſt ſubſtantiam angeli aliqualiter coniungi rebus, quas mouet. Quol.6.2.1m./.Quol.9.10.2m.

158 Deus & angelus ſunt quando eſt motus.1.d.19.quæſtio.2.2.1m.

Operatio. 159 Angeli agunt in inferiora, per imperium tantum. Ma.q.16.1.14m/.15m./.Spiritu.6.8m./.Quol.6.2.o. Quol.9.10.2m./.Opuſc.53.10m.

Duᵐ.124ᵐ 160 Oppoſitum uidetur dicere. Quol.9.10.o./.Opuſ.11.ar.3./.13. Reſpond. Dubio.124º.

161 Actio angeli limitatur ad aliquem effectum, quia nec uirtutem nec eſſentiam habet infinitam.1.d.37.q.3.2.c./.D.43.q.1.2.c./.Quol.6.2.c.fi./.2m./.Opuſc.11.arti.15. * Actio.34. Annunciatio.2.&c. Antichriſtus.3. Apparere.11. Applicatio.1. * Ars.23. Aſcendere.4.5. Beatitudo.70. Beatus.8. Cæius 2.

162 Non oportet operationem angeli procedere ab eo ſecundum totam uirtutem ſuam, cum ſit dominus ſui actus.2.d.7.q.1.2.c.ratione.2ª./.Ma.q.16.6.17m.

Duᵐ.125ᵐ 163 Oppoſitum uidetur dicere.1.q.62.6.o./.q.63.8.3m./.1.d.17.q.1.3.4m./.4.d.4.q.2.ar.3.q.3.1m./.Veri.q.24.10.c./.Matt.25 meº.C. Reſp. Dubio.125º.

164 Operationes angelorum ſunt ſupra locum, & tempus corporalium. Quol.3.7 fi. * Cogitatio.8. Comedere 2.

165 Angeli dupliciter faciunt mirabiles effectus ſcilicet apponendo res naturales occulte & modo inconſueto, & quia naturalia ſortiuntur aliquid uirtutis, inquantum ſunt inſtrumentum angelorũ.Ʒ.3.cº.103.fi./.Poª.q.6.3.c.fi./.Ma.q.16.9.2m./.11m. * Corpus.23.47. Delectatio.18. Deus.321 443. Dominatio.2.3.

166 Imperium angeli requirit exequutionem uirtutis, ideo requiritur ſpiritualis tactus ad corpus quod mouet. Poª.qu.6.7.12m./.Quol 9.10.2m. * Fides.59.70.71.75.76.88. Fortuna.7. Generatio.54.

167 Non poteſt eſſe quòd circa idem operatum conueniant immediate operationes duorum, angelorum.1. diſtinct.37.q.3.3.c.fi.

168 Angelus non operatur in alio angelo. Sed influit. influere.1. Ordo.36.Poª.q.3.7.11m.

Il. 169 Angeli dupliciter poſſunt agere in animas noſtras. ſ. cõfortando intellectum, & illuſtrando phantaſmata.1.q.111.1.c./.Quol.9.10 c.fi. * Gloria 22. Hæreſis.130.147.

Duᵐ.126ᵐ 170 Oppoſitum uidetur dicere.1.q.54.4.2m./.Ʒ.2.cº.98.3m. Reſpondeo, ſicut Dubio.137º.

171 Boni angeli poſſunt imprimere in intellectum noſtrum, non autem mali.12ᵉ.q.80.2.c./.22ᵉ.q.96.1.c./.q.172.2.1m./.2.d.8.5.6m./.7m./.Ʒ.3.cº.154./.Veri.q.5.10.c./.Ma.q.3.4.c./.q 16.12.o. Imprimere.1.Ʒ.

172 Boni angeli poſſunt imprimere in intellectum noſtrum cõfortando, non autem imprimendo lumen.1ª.q.111.1.o./.2.diſtin.8.5.6m./.Veri.q.9.1.c./.2m./.quæſt.11.3.c./.3m./.10m./.quæſt.12.8.4m./.q.22.9.4m./.quæſt.27.3.c./.Ma.q.16.12.c./.7m.

173 Angeli mali imprimunt in phantaſmata, applicando ad ea lumen ſuum.12ᵉ.q.80.2.o./.2.d.7.q.2.2.c.fi./.3m./.diſt.8.5.6m./.7m./.d.22.q.1.2.4m. Lu.

174 Angelus facit reſultare ſimilitudines rerũ in intellectu hominis, mouendo imaginationem, uel intellectum confortando. Veri.q.11.3.11m.

175 Subſtantiæ ſeparatę, ideſt, angeli, non ſunt principia intellectus humani, cum creatio intellectus humani ſit immediate a deo.1ª.q.65.3.c. Quol.3.6.o.
Immo ſubſtantię ſeparatę ſunt principia intellectus humani. Meth.le.1.prinº.5.H. Reſp.Duº.127º. Duᵐ.12

176 Bonę cogitationes attribuuntur altiori principio, ſcilicet deo, licet angelorum miniſterio procurentur, ſicut etiam ſecundum ordinem naturæ per Angelum bonũ homo promouetur ad perfectionem, & per angelum malum per familiaritatem, in peccatum mortale.1.q.111.2 2m.fi./.2.d.8.5.c./.Quol.9.10.c.fi.1.pſalm.77.10./.Quol.9.10.c.fi./.Intellectus.25. Magi.2.7. Mediator.1.&c. Oratio.72. Pater.19. Mi.

177 Angelus non cauſat ſpecies in intellectum noſtrũ, nec phãtaſmata immediate illuminat. Sed reducere poteſt, intellectum noſtrum in actum cognitionis omnium naturalium 2.d.7.q.2.2.3m./.Veri.qu.11.3.12./.q.12.8.c./.4m./.Ma.q.16.12.c./.7m. Intellectus.257. * Phaſe. Piſcina.2. Poteſtas.18.19 Prælatio.25.

178 Angeli formant in imaginatione hominis ſimilitudines rerum, quas ei demonſtrant. Veri.q.11.3.c.fi./.q.12.8.c./.Ma.q.16.1.16m. * Prophetia.39.47.&c. Punitio.4. Purgatorium 5. Regere.14. Sacerdos.8.

179 Poteſtas angeli eſt determinata ad unum, niſi in actibus circa finem.2.d.7.q.1.1.3m.

180 Vltimus finis angeli operantis circa nos, eſt aſſimilari deo, cooperando ei in reductione inferiorum in deum.1.d.37.q.4.1.2m. Cooperari.1.2.
Similitudo.11.12. Somnium.2. Temperantia.31. Temptare 15. Tempus.32. Vita.9.14.15.35.36. Vox.2.

181 Intentio angelorum non eſt, ut alios in ſeipſos reducant, ſed in deum, quia non ſunt domini, ſed ſerui.4.diſt.15.q.3.ar.3.q.1.2m.

182 Angeli beati nullam operationem habent, niſi eſſentialem beatitudini, uel in qua per contemplationem beatam non diriguntur.2.d.10.4.c.

183 Angeli ſunt ſupra tempus, & ſupra motum omnium corporalium, non autem ſupra tempus ſucceſſionum eſſe ipſorũ, & operationũ eorũ.1ª.q.61.2.2m./.q.62.5.2m./.q.85.4.1. Duratio.

184 Intelligere angeli, eſt ſupra tempus.12ᵉ.q.111.7.5m./.Ʒ.2.cº 96.fi./.97.1m./.Liº.3.cº.61.fi./.Veri.q.8.14.12m.

185 Intelligere angeli, eſt ſupra tempus corporalium, & eſt in tempore alio.1ª.q.57.3.2m./.Veri.q.8.4.15m./.Ma. quæſt.16.4.c.fi.H.

186 Tempus angeli, eſt numerus operationum ſibi ſuccedentium.1.d.37.q.4.3.c.fi./.Ma.q.16.4.c.fi.H./.7.3m./.Quol.9.9.c.fi.

187 Tempus angeli eſt, alterius rationis, a tempore aliorum.1ª q.53.3.c./.1.d.37.q.4.3.o./.2.d.2.q.1.1.4m./.L./.Ma.q.16.4.c.fi./.Quol.2.5.o./ Quo.9.9.c.fi./.Quo.11.4 c.fi./.Op.36.cº.4

188 Tempus angeli, poteſt eſſe continuum, & diſcretum, ſicut & motus eius.1ª.q.53.3.o.

189 Immo tẽpus angeli, eſt tantũ diſcretũ.12ᵉ q.113.7.5m./.1.d.8.q.3.c./.d.37.q.4.3.o./.2.d.2.q.1.1.4m./.d.3.q.2.5m./.Quo.2.5.c./.Quo.11.4.c.fi./.Opuſ.36.cº.1. Reſp. Dubio.128º. Duᵐ.128ᵐ.

190 Tempus angeli diſcretum, nullam proportionem habet ad tempus aliorum, ſed continuum ſic.1.q.53.3.1m./.1.d.37.q.4.3.c./.3m.

191 Tempus angeli componitur ex inſtantibus, quia eſt diſcretum.1ª.q.63.6.4m./.12ᵉ.q.113.7.4m./.1.d.37.qu.4.3.c./.1m./.Quol.9.10.o./.Quol.11.4.o./.Opuſ.36.cº.3./.4.

192 Quot ſunt operationes angeli ex quibus cõponitur motus eius, tot ſunt nũc, ex quibus cõponitur tẽpus eius.1.d.37 q.4.3.c.fi./.Ma.q.16.4.c.fi.H./.7.3m./.Opuſ.36.cº.3./.4.

193 Vnum indiuiſibile temporis angelorum, poteſt durare cum multo tempore noſtro.2.d.37.q.4.3.7m./.Opuſcu.36.cº.1.fi./.cº.4.

194 Tempus & inſtans angelorum, non ſunt de genere quanti tatis, ſed ſunt tranſcenden ia./. Opuſ. 36. cº. 2.

195 Actio angeli in hæc inferiora, menſuratur tempore noſtro. ℨ.3.cº.61.fi./.Opuſ.10.cº.3./.Opuſ.36 cº.4. * Coeunm.

196 Tempus noſtrum, non cauſatur a tempore angelorum, ſed eb æuo analogice, quia menſura prius conuenit æuo quam tempori./.Opuſ.36 cº.4.

197 Operatio angeli ſucceſſiua, ideſt, motus ſcilicet intellectio, & affectio, menſuratur tempore, non autem æuo.1ª.q.10.5. 1^{m}./.q.12.10.2^{m}./.2.d.2.q.1.1.4^{m}./.L./.Veri.q.8.4.15^{m}./.Ma. q.16.4.19^{m}./. Spiritu.5.4^{m}./.Quol.10.4.0.

Du^{m}.129^{m} 198 Immo propria operatio angeli, menſuratur æuo.2.d.2. q.1. 1.4^{m}./.Quol.5.7.c.

199 Immo nulla operatio angeli menſuratur æuo.Opuſ.36.cº 4. Reſp.Dubio.129º.

200 In duratione angeli, eſt prius, & poſterius quo ad operatio nes, non autem quo ad ſubſtantiam, & eſſe, & uiſionē bea- tam.2.d.2.q.1.1.4^{m}./ Quol.10.4.0./.Opuſ.9.q.102.

201 Eſſe angeli, menſuratur ſæculo, cognitio naturalis, tēpore, ſed uiſio beata æternitate.1ª.q.10.5.1^{m}./.3^{m}./.2.d. 2.L./.4.d. 49.q.1.ar.2.q.3.c./.3^{m}./.ℨ.3.cº.61./.62.1^{m}./.Opuſc. 36.cº.4. * Aeternitas.36.Tempus.32.

202 Eſſe angeli, & ſubſtantia eius menſuratur æuo.1ª.qu.10.5. 1^{m}./.2.d.2.q.1.1.0./.Ma.q.16.4.19^{m}./.Spiritu.5.4^{m}./.Quol.5 quæſt.4.c.fi./.Quol.10.4.0./.Quol.11.4.0./.Opuſc. 36.cº.4. fi./.cº.5.

Du^{m}.130^{m} 203 Immo eſſe angeli menſuratur æuo, ſed ſubſtantia eius mē ſuratur per nunc æui.1.d.19.q.2. 2. c. Reſpondeo, ſicut Dubio.586º.

204 Viſio beata angeli menſuratur æuo.1ª.q.10.5.1^{m}./.2. d. 2.q. 1.1.4^{m}./.Quol.5.7.c./.Quol.10.4.c.

Du^{m}.131^{m} 205 Immo uiſio beata angeli menſuratur æternitate.1ª.q.10.5. 1^{m}./.2 d.2.L./.Opuſ.36.cº.4. Reſp.Dubio.131º.

206 Angelus primus, eſt ſubiectum æui.2.d.2.q.1. 2.0./. Opuſc. 36.cº.3./.5.

207 Non Lucifer, ſed primus angelus beatus, eſt ſubiectū æui. Quol.5.7.0./.Opuſ.36.cº.5.

208 Si non eſſet iſte primus angelus beatus, qui nunc eſt, alius primus eſſet ſubiectum æui, & menſuraret omnes alios.2. d.2.q.1.2.4^{m}.

209 Angelus beatus eſt, magis in participatione æternitatis, q̄ dæmon, ideo dæmon menſuratur æuo angeli beati.2.d.2.q. 1.2.5^{m}./.Quol.5.7.1.fi.

210 Angeli beati ſunt magis participes æternitatis, quàm eſſent in puris naturalibus.1.d.8.q.2.2.c.

211 Numerus angelorum, non eſt de genere quantitatis, ſed eſt multitudo tranſcendēs & formalis.1ª.q.30.3.c./.q.50.3.1^{m}. /.2.d.3.q.1.3.1^{m}./.Poª.q.9.5.8^{m}./.7.c.mcº.D./.Spiritu.8.15^{m} /.Quol.10.1.0./.Opuſ.36.cº.1.

212 Numerus angelorum, eſt finitus deo, ſed nobis infinitus.2. d.3.q.1.3.c.

213 Numerus angelorum excedit omnem numerum corpora- lium.1ª q.50.3.0./.q.112.4.2^{m} /.2.d 3.q.1.3.0./.ℨ.2.cº.92./. Poª.q.6.6.c.fi.

214 Angeli boni, ſunt in maiori numero, quàm mali.1ª.q.63.9. 0./.1.d.39.q.2.2.4^{m}./.s.d.1.q.1.1.3^{m}./. Anima.8.4^{m}.

215 Angeli boni, forte ſunt plures, quam omnes damnandi dæ- mones & homines.1.d.39.q.2.2.4^{m}.

216 Vnum tranſcendens conuenit angelis, non autem unum, quod eſt principium numeri.2.d.3.q.1.3.1^{m}.

217 In angelis ſunt tres hierarchiæ, ſecundum triplicem gradū cognitionis eorum.1ª.q.108 1.0./.2.d.9.3.0./.4.diſt.24.q.2. ar.1.q.2.4^{m}./.ℨ.3.cº.80./.Op.3.cº.126./.Eph.1.lec.7.priuº. D./.Col.lec.4.fi.D.

218 In qualibet hierarchia, ſunt tres ordines.1. q. 108. 2. 0./.2. d.9.3.0./.4.d.24.q.2.ar.1.2.4^{m}./.ℨ.3.cº.80./.Opuſ.3.cº. 126. Eph.lec.7. medio.E./.Col.lec.4.fi.D.

219 In quolibet ordine, ſunt multi angeli.1.q. 108. 3.0./.2.d.9. 3.c./.5^{m}. * Archangeli.

220 Diſtinctio hierarchiarum & ordinum in angelis, eſt a natu ra, ſed completur per dona gratiæ.1.q.108.4.0./.8.c./.q.109. 1.c./.2. d.9.7.0./.4.d.24.q.1.ar.1.q.1.3^{m}.

221 Diſtinctio ordinum in angelis, eſt ſecundum diſtinctionem actuum, & officiorum.1.q.108.2.0./.q.110.1.3^{m}.fi./. 2. d.9. 3.0./.5.2^{m}./.ℨ.3.cº.76.2^{m}./.80.

222 In angelis eſt triplex diuiſio ſcilicet hierarcharum ſecun-
Il. dum diuerſos modos recipiendi diuinas illuminationes, ordinum ſecundum diuerſos actus, & perſonarum ſecun- dum diuerſam uirtutem.2 d.9 3.c.primo./.4.d.24.q.1. art.1. q.2.4^{m}.

223 Diuiſio hierarchiæ in ordines, eſt diuiſio totius poteſtatiui in partes poteſtatiuas.2.d.9.3.1^{m}.

224 Prima diſtinctio angelorum, eſt ſecundum proportiones di uerſas genere. Secunda ſecundum diuerſas ſpecies. Ter- tia ſecundum diuerſas numero.2.d.9.3.5^{m}. * Charitas 132 Cherubin.1.

225 Ordines angelorum, ſunt tantum nouem. 1ª. quæſtio. 108.2.c./.2. diſtinct. 9. 3.0./.ℨ.3. cº. 80./. Epheſ. Lectio. 7. princº.D.

226 Ordo in angelis, eſſentialiter conſiſtit in dono gratiæ. Et ſecundum iuſtitiam donorum gratuitorum, ordines diſtin guuntur, licet diſtinctio naturalium, præſupponatur mate- rialiter & diſpoſitiue.Ma.q.7 3.12^{m}.

227 Omnes ordines angelorum, conueniunt in dono gratiæ, inquantum unit deo, in qua diſtinguuntur, inquantum ordinat ad opus, ideſt, ad diuerſa officia. Ma. quæſtio. 7. 3. 12^{m}.

228 Ordines diſtinguuntur, ſecundum gradum in præmio eſ- ſentiali, quod per miniſteria non augetur. 2. diſtinctio. 5. 2. 3^{m}. Mi.

229 Gradus in ordinibus angelorum, bene ordinantur. 1ª. q. 108.2.2^{m}./.6.0./.2.diſt.9.3.0./.Lect./.ℨ. 3. cº. 80./. Opuſcu. 3.cº. 126./. 1 Corinth. 15. Lect. 3.medº. H./.Eph.Lect.7 prinº.D./.Col.Lect.4.fi. D.

230 Tota ratio ordinis in angelis, eſt ex propinquitate ad deū. ideo propinquiores deo, ſunt gradu ſublimiores, & ſcientia clariores, non autem in hominibus.1.qu. 106.3. 1^{m}./.q.107.2.c.

231 Angeli in confinibus ſuorum ordinum, magis conueniūt quàm cum extremis ſuorum ordinum.1.q. 108.3.3^{m}./.2.d. 9.5.4^{m}.

232 Angeli unius ordinis, non ſunt æquales.1ª.q.10.6. c.fi./.q. 47.2.c./.q.50.4.c./.q.108.3.0./.q.113.3.1^{m}./.2.d.9.5.0./.Opu ſcu.1.cº.35.

233 Omnes ordines primæ hierarchiæ, aſſimilantur miniſtris re gis circa perſonam eius, ſcilicet cubiculariis, conſiliariis, & aſſeſſoribus. Secundæ autem officialibus regni in commu ni, ſcilicet dominis curiæ, principibus militiæ, & iudicibus curiæ. Tertiæ uero deputatis ad certas partes regni, ſcili- cet præpoſitis, baliuis, & huiuſmodi.1ª.q.108.6. c./.2.d.9.3. c. mcº. E. Mi.

234 Ad primam hierarchiam, pertinet conſideratio finis. Ad ſe cundam diſpoſitio uniuerſalis de agendis. Ad tertiam ue- ro, exequutio operis.1ª.quæſt.108.6.c./.ℨ.3.cº.80./. Opuſ. 3.cº.126.

235 Ordines angelorum, ſunt connexi ad inuicem, & ad noſtrā hierarchiam.1ª.q.108.1.0./.2.d.9.6.0.

236 Omnes homines, & omnes angelorum ordines, ſunt una hierarchia. 1ª. quæſtio.108.1.c./.1^{m}./.3ª. quæſtio. 8.4. c./.2. d.9.3.c.

237 Homines aſſumentur, ad omnes ordines angelorum. 1ª. q.63.9.3^{m}./.q.108.8.0./.12ℨ.q.4.5.6^{m}./.2.d.9.8.0./.d.29.4.4^{m} /.ℨ.3.cº.57.fi./.Anima.20.11^{m}. * Demon.4.5.6 58.Domi- natio.2.3.Euſtratius.2.fruiº.2.3.

238 Homines aſſumuntur ad ordines angelorum, non ratione officiorum ſed propter menſuram gratiæ & fruitionis diui næ.Ma.q.7.3.12^{m}. * Gabriel.2.Michael.1.

239 Angelus inferioris ordinis, non aſſumetur ad ſuperiorem ordinem.1ª.quæſtio.108.8.1^{m}./.2.diſtinctio.9.8. 2^{m}./. diſtin. 29.4.4^{m}.

240 Sub uno ordine angelorum, ſunt diuerſi ordines anima- rum, & corporum.ℨ.3.cº.81. * Officium. 2. Ordo. 7.36. 37.58.

241 Quilibet angelus magis habet proprium ordinem & offi- cium, quàm quæcumque ſtella.1ª.q.108.3.c./.2^{m}./. ℨ. 2. cº. 96.fi.

242 Minimus ordo angelorum, eſt ſuperior ſupremo ordine no ſtræ hierarchiæ.1ª.q.108.2.3^{m}./.q.117 2.c./.3^{m}./.2.d.9.3.4^{m}. /.Veri quæſtio.9.1.14^{m}. * Poteſtas.18.19.Principatus 10. Regere.14.

243 Proprietates, & officia in ordinibus angelorum, & eccleſiæ, accipiuntur ex nominibus eorum.3ª.q 67.1.c.

244 Ordo uirtutum, eſt ſupremus omnium ordinum, qui mit- tuntur ad exequenda miniſteria.2 d. 10.3.c.fi./.d.11.q.1.2. 3^{m}./.ℨ 3.cº.80.mcº.G. Mi.

245 Ordo uirtutum in angelis, attingit ultimum in operandis omnibus difficilibus diuinorum miniſteriorū, ſcilicet face- re miracula 2.d 9.3.c.fi.H./.3^{m}./ d.10.3.c.fi./ ℨ.3.cº.80.mcº I./.103.fi.H./. Ma.q. 16.9. 12^{m}./. Opuſc.3. cº. 126. Miracu- lum.36. Mi.

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246 Ordines angelorum, ſemper durabunt. 1^{a}.q.108.7.c./ 2.d 6. L.fi./.d 11.q.2.6. o /.4.d. 47.q.1.ar.2.q.4.c / Quol. 2.11.fi /. 1 Ę./.Cor.15.lec.3.me^{o}.H.

Superior 247 Excellentia cuiuslibet angeli inferioris, continetur in excellentia cuiuslibet ſuperioris, & non econuerſo 1^{a}.q.108.5.6^{m}. 2.d.6.1.1^{m}.

248 Omnes perfectiones ſunt communes omnibus angelis, ſed perfectius, & abundantius ſunt in ſuperioribus, quàm in inferiorib^{9}. 1^{a}.q.106.4.o./.q.108.2.2^{m}./.5.c./.22Ę.q.24.3.3^{m}./. 2.d.9.3.2^{m}./.4.c./.4.d.49.q.5.1.4^{m}./.Opuſc.3.c^{o}.126. fi./. Iſa. 37.prin^{o}.F./.Col lect.4.fi.E.* Cælum.139.142. Dæmon.73. 81.90.118.120.Dominatio.2.3.

249 Quicquid poteſt fieri per angelos inferiores, non fit a ſuperioribus niſi per inferiores 2.d.10.3.3^{m}./.3.q.3.ar.2.q.2.c.

250 Inferiores angeli, exercent officia ſuperiorum.2.d.10.2.2^{m}./. 3^{m}./.4^{m}./.d.11.q.1.2.2^{m}.

Du^{m}.123^{m} 251 Immo iam tranſcenderent limites ſuos.3.d.13. ar.1.q 2.2^{m} /.3^{m}. Reſpondeo.Dubio.301.

252 Inferiores angeli exercent officia ſuperiorum, in uirtute ſuperiorum. Ideo infimi poſſunt dicere dæmones: & facere miracula.1^{a}. q.112.2.2^{m}./.q.113.2.3^{m}./.2.d. 10.2. 2^{m}./.3^{m}./.4^{m}./. d.11.q.1.2.2^{m}./.Ꝫ.3.c^{o}.80.fi./. Veri.q.9.2.2^{m}./.Opuſ.3.co.126 fi./.He.1.fi. * Imago.25.Infinitum.22.

253 Eſſentia ſuperioris angeli, eſt nobilior, & uirtus efficacior ad intelligendum, & ad agendum in res exteriores, quàm eſſentia & uirtus inferioris. 1^{a}.q.89.1.c.fi./.q.106.1.3.4.c./. Quol.q.2.1.c.fi./.Quol.6.2.c fi.

254 Inferiores angeli, ſufficiunt ad quamtumcumque maxima annunctianda, uel exequenda.2.d.10.2.c.

Mi. 255 Nihil prohibet dicere, inferiores angelos adminiſtrare inferiora corpora, & ſuperiores ſuperiora, & ſummos aſſiſtere deo.1^{a}.q.63.7.c./.Ꝫ.3.co.80.prino.

256 Ordo in angelis, numquam a deo prætermittitur, quin ſemper inferiora per ſuperiora moueantur, & non econuerſo. 1^{a}.q.106.3.c./ q.112.2.c.

257 Quilibet angelus, eſt ſimpliciter maior quolibet uiatore ſecundum conditionem ſtatus, non autem ſecundum meritum.1^{a}.q.108.2.3^{m}./.q. 117.2.3^{m}./.2.d.11.q.2.4.2^{m}./.Veri.q. 9.1.14^{m}./.Mat.11.me^{o}.A.

258 Angeli ſuperiores, regulant inferiores, in ſuis miniſteriis & homines per angelos.2.diſtinct.1.quæſt.1.4.2^{m}./. diſtinct.3. quæſt.1.3.4^{m}./.quæſt.3.1.c./.d.5.quæſt.2.2. 2^{m}./.d. 6.1. 2^{m}./. d.9.2.3^{m}.

259 Angeli inferiores, habent uirtutes particulatas, & explicabiles per corpora, ideo oportet, quòd corporibus uniantur, non autem ſuperiores.Ꝫ.3.co.80.prin^{o}.

Il. 260 Angeli ſuperiores, per ſcientiam ſuam ordinant actus, & officia inferiorum, illuminantes, purgantes, & perficientes eos.2.d.3.q.3.2.c./.2^{m}./.d.9.1.3^{m}.

261 Quicquid conuenit angelo ſuperiori eſſentialiter, conuenit inferiori participatiue. Et quicquid conuenit angelo inferiori eſſentialiter, conuenit ſuperiori cauſaliter. Coluſ. lect.4.fi.E.

262 Formæ ſuperiorum angelorum, ſunt uniuerſaliores, formis inferiorum.1^{a}.q.55.3.o./.q.89.1.c /.q.110.1.c./.q.116.1. c./. 2.d.3.q.3.2.o./.d.9.3.c.prino.D./.d.10.2.c./.d.14.2.c./.Ꝫ.2.co 98.meo.G./.Li^{o}.3.c^{o}.79.1^{m}./.80.1^{m}./.Veri q.8.10.o./.15.c.fi. /.q.9.5.c./.Ma.q.16 4.c.meo.G./.8.c./.Quol.7.3.c./.Anima. 7 5^{m}./.18.c./.Opuſ.3.co.78.81.126./. Cauſis. Lec.4./.Lec. 10.

Du^{m}.133^{m} 263 Oppoſitum uidetur dicere.1^{a}.q.108.7.c. Reſpondeo ſicut Dubio.475°.

264 Scientia ſuperiorum angelorum dicitur eſſe uniuerſalior, quia intellectus eorũ reſpicit obiectũ ſub uniuerſaliori ratione, quo ad eminentiorem modum intelligendi, & non quo ad modum prædicandi.1^{a}.q.106.4.1^{m}.

265 Cognitio ſuperiorum angelorum eſt perfectior, quàm cognitio inferiorum.1^{a}.q.89.1.c.fi./.quæſt.106.4.o./.q. 108. 5. fi.B./.12Ę.q.150.5.c.fi./.2.diſtinct.3.q. 3.2.o./.diſtinct. 11.q. 2.2.c./.Ꝫ.3.co.98./.Veri.quæſt.8.10.o./.Opuſ.3.co.78./.Cauſis.Lec.4.fi.

266 Superiores angeli, idem cognitum perfectius, & clarius cognoſcunt, quàm inferiores.22Ę.q.2.6.c./.2.d.3.q.3.2.2^{m}./.d. 11.q.2.2.c./.Veri.q.8.10.c./.2^{m}.

267 Plura ſubiacent cognitioni ſuperiorum angelorum, quàm inferiorum. Veri.q.8.10.c./.4^{m}.

268 Pauciores ſunt formæ intelligibiles in intellectibus ſuperiorum angelorum, quia lumen intellectuale in eis minus diuiditur.1^{a}.q.89.1.c.fi.F./.2.diſt.3.quæſt.3.2.c.fin /.Ꝫ.2.c^{o}. 98.meo B./.Veri.q.8.10.c./.2^{m}./.Anima.15.c.fi./. 18. c. me^{o}, A./.Quol.7.3.c.

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269 Angelus ſuperior per unam ſpeciem poteſt plura intelligere, quàm inferior.1^{a}.q.55.1.o /.q.89.1.c.fi.F./.2.d.3.q.3.3.3^{m} /.Ꝫ.3.c^{o}.98./.Veri.q.8.10.c./.1^{m}./.14.c./.Ma.q.16.4.c. fi.G./. Anima.18.c./.Quol.7.uel.8.uel.11.q.1.3.c./. Cauſis.Lect. 10.

270 Scientia inferiorum angelorum perficitur per ſuperiores.2. d.3.q.3.2.4^{m}.

271 Superior angelus perfecte cognoſcit ſpecies & alia in intellectu inferioris, econuerſo autem imperfecte. Ma. quæſt. 16.8.c.

272 Aliqui effectus ſunt, quos omnes angeli beati immediate uident in eſſentia dei, quos tamen clarius uident ſuperiores.2.d.11.q.2.2.c. * Maria.50.&c.

273 Superiores angeli perſpicacius diuinam ſapientiam contemplantes, plura & altiora miſteria gratiæ cognoſcunt in uiſione dei, quæ inferioribus eos illuminando manifeſtant. 1.q.57.5.c. Il.

274 Angelus ſuperior illuminat inferiorem.1. q. 106. 1.3.o./.q. 107.2.c./ q.108.principio./.qu. 113. 2.2^{m}./.quæſt.117.2.c./. 11Ę.quæſt.112.1.3^{m}./.22Ę.quæſt.2.6.c./.2.diſtin.1.q.1.4. 2^{m}. /.diſt.3.q 1.3.4^{m} /.4.4^{m}./.q.3.2.c./.2^{m}./.d.9.1.o./. diſtinct. 11. q.1.2.2^{m}./.quæſt.2.1.3^{m}./.3.c./.d.9 3.o./.diſtinct.18.q.22.3^{m}. /.4^{m}./.Veri.q.9.1.o /.Opuſc.3 c^{o}.126./.1Ę.Cor.13.prin^{o}.I./. Cauſis.Lec.4.fi. Il.

275 Illuminatio inferiorum angelorum eſt a deo per ſuperiores 2.diſtinct.3.quæſt.1.3.4^{m}./.diſtin.9.2.3^{m}./ 4^{m}./. Veri. quæſt. 9.2.o.

276 Angelus ſuperior inſtruit inferiorem, de omnibus quæ ſcit. 1^{a}.q.106.4.o./.22Ę.q.181.4 2^{m}./.2.diſtinct. 9.2.o./. Opuſcu. 3.c^{o}.126.

277 Vſque ad diem Iudicii, ſemper noua aliqua ſupremis angelis reuelantur diuinitus, de his quæ pertinent ad diſpoſitionem mundi, & præcipue ad ſalutem electorum. Vnde ſemper remanet, unde ſuperiores angeli inferiores illuminent 1^{a}.q.106.4.3^{m}. Il.

278 A Quicquid poteſt fieri per angelos inferiores, nõ fit a ſuperioribus niſi p inferiores.2.d.10.3.3^{m}./.3.d.3.q.3.ar.2. q 2.c. Il.

278 B Angelus inferior numquã illuminat ſuperiorem, nec poteſt.1^{a}.q.106.3.o./.q.107.2.c./.q.108.prin^{o}./. quæſt. 117.2.c. /.2.d.11.q.2.3.5^{m}./.4.c.Veri.q.9.5.c.fi./.1Ę.Cor. 13. prin^{o}.K. *Dominatio.2.3 Dominium.5.8.Imago.22.Infinitum.22. Iudicium.59.85. Il.

279 Boni angeli habent prælationem ſuper angelos malos.1.q. 109.4.o. * Maria.21.46.&c.Officium.2.Ordo.7. Prælatio.

280 Boni angeli inferiores ſecundum naturam, habẽt prælationem ſuper angelos malos ſuperiores ſecundum naturã. 1^{a}. q.109.4.3^{m}.

281 Superiores angeli mali, habent prælationem ſuper inferiores angelos malos.1^{a}.q.63.8.o./.q.109.2.o./.2.d.6.4 o./. 4.d. 47.q.1.ar.2.q.4 o. * Poteſtas.18.19. Prælatio. 25. Principatus.10.Prouidentia.25.&c.

282 Angeli præſidentiam habent, ſuper iſta inferiora immediatam.1^{a}.q.110.1.2^{m}./.3^{m}.

283 In cæleſti hierarchia, ſub poteſtatibus quæ indiſtinctæ præſunt, ponuntur principatus qui ſingulis prouinciis diſtribuuntur, & ſub his angeli, qui ſingulis hominibus in cuſtodiam deputantur 4.d.19.q.1.ar.3.q.1.c.

284 Minimus angelus, habet altiorem & uniuerſaliorem uirtutem, quàm aliquod genus corporalium, ſed deus diuerſus angelos præpoſuit cuilibet generi corporum. 1. quæſt. 110 1.3^{m}.

285 Anima ſecundum ordinem naturæ, non præfertur alteri animæ, ſicut dæmones ordine naturæ præferuntur hominibus.1^{a}.q.64.4.2^{m}.

286 Prælatio malorum angelorum, fundatur ſuper iuſtitiã dei, non autem ſuper iuſtitiam eorum.1^{a}.q.109.2.1^{m}. Il.

287 Prælatio angelorum poſt diem iudicii ceſſabit, quo ad miniſteria circa nos. 1^{a}.q.64.4.c./.2.diſtin.6.L./.diſtin.11 quæſt. 2.6.c./.1^{m}./.diſtinct.44.quæſt.1.3.5^{m}./.4.diſtinc. 47. quæſt. 1. art.2.q.4.1^{m}./.diſtinc 49. quæſt.2.5.12^{m}./.1Ę.Cor.15.Lect.3. me^{o}.H. Mi.

288 Intellectus angeli eſt deiformis, quia non habet cognitionem a rebus, nec per ſenſum, nec cum diſcurſu, ſicut in nobis.1^{a} q.84.2.c.fi./.22Ę.q.180.6.2^{m}./.2.d.3.q.1.2.6.c.fi./.q. 3. 4.1^{m}./.3.d.1.q.1.2.2^{m}./.contra.3.c^{o}.91./.Veri. q. 15.1.c./.q. 24.10.c./.Ma.q.7.9.c./.1^{m}. * Abſtractio.9.Adam.5. 11. &c. Ars. 23. Certitudo. 10. Comparatio. 3. Defectus.1. Homo.25. Intellectus.

289 Intellectus angeli eſt ſpeculum purum, & incontaminatum, quia non patitur defectum luminis ſecundum ſuum genus.2.d.3.q.1.2.c./.Veri. quæſt. 8. 3.3^{m}./.Ma. q.16.5.6.c.

Deus

* Deus.392.403.415.416.417. Dubitatio.2.Homo.21.25.

290 Intellectus angeli, eſt aliquid ens acto, in genere intelligibilium, ideo intelligit eſſentiam ſuam, ſecundum ipſum, & per eam quælibet alia. Verit.q.8.6.c./. Ma.q.16.12.4m. * Ignorantia.18 /.14.6m.

291 Angelus dicitur ſubſtantia ſemper mobilis, quia nūquam eſt in potentia intelligens reſpectu ſuę eſſentiæ, & ſic intellectus angeli, eſt ſemper in actu, & numquam in potentia 1ª.q 50.1.2m./. /.q.54.4.c./.q.65.1.o./.3.cº.97./.98. fi.G./. Verit.q. 8.5.o./.Ma.q.16.2.6m./.5.6.c.

Dum.134.292 Oppoſitum uidetur dicere.2.d.3.q.3.1.4m./.d.9.2.6m. Reſpondeo.Dubio.134.

293 Intellectus angeli, est in potentia eſſentiali, & accidentali reſpectu reuelandorum, ſed reſpectu naturaliter cognitorum, eſt tantum in potentia accidentali. 1ª.q.58.1.o./. q.62.1.c./. 12ᵉ.q.50.5.c./.2.d.3.q.3.1.4m./.d.9.2.6m./.Ma.q. 16.5.c./.6.c./.

Dum.135.294 Oppoſitum uidetur dicere. 1ª.q.25.6.o./.1.d.44.o.Potentia.q. 3.16.c./.17m. Reſpondeo.ſicut Dubio.134.

295 Intellectus angeli, ſemper eſt in actu ſecundo, & in nulla potentia reſpectu uerbi dei. 1ª.q.58.1.c./.22ᵉ. q.180.6.2m.

296 Intellectus angeli beati, eſt ſemper in actuali conſideratione ſui, & pertinentium ad eum.2.d.11.q.2.3.4m.

297 In intellectu angeli beati, non poteſt eſſe falſitas. 1ª.q.58.5. o./.2.d.11.q.2.5.4m./verit.q.8.14.6m./. Ma.q.16.6.c.

298 Intellectus, & uoluntas in angelis, differunt realiter. 1ª.q.59. 2.o./.1.d.42.q.1.2.3m./.verit.q.22.10.o.

299 In angelis ſunt tantum duæ potentiæ, ſcilicet intellectus, & uoluntas. 1ª.q.54.5.c./.q.79.1.3m./. Ma. q. 16.1.14m. Memoria.3.17. Oppoſitum uidetur dicere.1ª. q.54.2.c. Opuſc.11. cº.3./.13./. Reſpondeo.ſicut Dubio.130. Dum.136.

300 Intellectus angeli, eſt medius inter intellectum dei, & hominis, uirtute & modo cognoſcendi, quia ſimilitudo eius, non eſt eſſentia eius, ſicut in deo, nec acceptа a rebus, ſicut in nobis, ſed per influxum a deo.1ª.q. 84.1.c.fi./.2.d. 3.q.3.1.c./. 2./.3.2.cº.98.meº.G./.Lib.4.cº. 11.priuº.I./. Potentia.q.3.4. 13m.Deus.97.98.

301 Intellectus angeli non habet defectum ſui generis, ſicut noſter, ſed tantum reſpectu intellectus dei.1ª.q. 12.4.12m./.4.d. 49.q.2.6.4m.

302 In angelis non eſt intellectus agens, & poſſibilis, 1ª.q.54.4. o./.3.2.cº.96.7m.

Dum.137.303 Oppoſitum videtur dicere.2.d.3.q.3.4.4m. Reſpondeo.Dubio.137.

304 Intellectus agens angeli, ſufficit ad diſtinctam cognitionem rerum, non autem intellectus noſter. 2.d.3.q.3.4.4m.

305 Intellectus poſſibilis angeli, eſt in potentia reſpectu luminis diuini, noſter autem etiam reſpectu ſpecierum a rebus acceptarum.1ª.q.54.4.o./.2.d.3.q.1.6.c.meº. G./.q.3.4.4m. Intellectus.266. * Obſcuris.Ratio.3.Rusticale.1.2.4.

306 Angelus habet intellectum poſſibilem reſpectu ſuperiorum tantum, ſed homo etiam reſpectu inferiorum.2.d.3.q.1.6.c.

307 Intellectus angeli plus excedit intellectum Optimi philoſophi, quàm ille intellectum rudiſſimi idiotæ.contra.1.cº.3.

308 Intellectus dei plus excedit intellectum angeli, quàm ille intellectum noſtrum.contra.1.cº.3.

309 Intellectus angeli eſt completus per ſpecies connaturales omnium quæ naturaliter cognoſcere poteſt, non autem intellectus noſter.1ª.q.54.4.o./.q. 55.2.o./.q. 59.3.2m./.q 60.2. o./.q.76.5.c./.q.84.3.1m./.q.91.1.c./.q.109.3.3m./. cōtra.2.cº. 98.meº.A /.99./.verit.q.8.15.c./. q.9. 1.9m./. Anima. 2.c.fi./. Col.2.lec.1.meº.G.

310 Intellectus dei, & angeli ſtatim totam rei cognitionem habent, intellectus autem noſter paulatim. 1ª. q.85.5.c./. 12ᵉ. q.5.1.1m./.22ᵉ.q.180.3.c./.verit.q.15.1.c./.q.16.1. c./.q.18.4. 7m./.Ma.q.16.5.c.fi./.Ethi.lec.11.priuº. B. Deus. 100. 110.

311 In angelis eſt aliqua neſciētia.1ª.q.12.8.o./.q.58.5.o./.q.101. 1.2m./.q.106.2.1m./.12ᵉ.q.76.2.c./.22ᵉ.q.52.3.c./.2.d.9.2.1m. 2m./.d 11.q 4.c./.5m./.5.4m./.d.43.6.c./.4.d.49.q.2.5.8m./.Dionisius.4.lec.4.Ignorantia.18.

312 Angeli ignorant aliqua ſupernaturalia, non autem aliquid cognoſcibile ab eis naturaliter; ſed intellectus noſter ignorat utroque modo.1ª.q.58.5.c./.verit.q.8.15.2m./. Ma. q.16. 2.4m./.5m.Ignorantia.16.19.

313 Connaturale eſt intellectui noſtro, cognoſcere naturas in materia, angelico autem ſine materia: ſed intellectui diuino, eſſe ſubſiſtens.1ª.q.12.4.c./.q.85.1.c.

314 Angeli per ſpecies inditas rerum naturas cognoſcunt in uniuerſali, & in particulari, quantum ad formam, & quantum ad materiam.1ª.q.57.2.c./.2m.

315 Intellectus dei, eſt ſicut actus totius entis: ideo ſolus eſt actus purus, angelicus autem eſt ſemper in actu ſuorum intelligibilium, non autem intellectus noſter: ſed eſt in potentia.1ª.

q.79.2.c./.q.87.1.c./.12ᵉ. q.49.4.c./.q.50.5.c./.q.51.1.2m./.cōtra.1.cº.98.priuº.G./.verit.q.8.6.c.fi./.q.10.2.c.fi./. Opuſc.3. cº.103./.Anima.3.lec.9.fi.

316 Intellectus dei, eſt ſuum intelligere, non autem intellectus angeli, nec intellectus hominis.1ª.q.54.1.c./.q.87.3.c./. contra.4.cº.11.priuº.Deus.95.

317 Angelus dicitur mens, & intellectus, quia ſolam cognitionem intellectiuam habet.1ª.q.54.3.1m./.5.o./.q.79.1.3m./.cōtra.3.cº.108.priuº./.verit.q.10.1.4m.

318 Obiectum primum intellectus angeli, eſt eius eſſentia, intellectus uero noſtri coniuncti, obiectum eſt quidditas rei materialis.1ª.q.12.4.c./.q.84 7.c./.q.85.1.c./.q.87.verit.q 8.3.c.fi. Obiectum.

319 Angelus uno, & eodem actu primo, ſimul intelligit ſe intelligere, & eſſentiam ſuam, non autem homo.1ª.q.87.3 c.

320 Oppoſitum uidetur dicere.1ª.q.87.3.2m. Reſpondeo.ſicut Dubio.103. Dum.138m.

321 Angelus indiget lumine, in cognitione ſupernaturali, non autem in cognitione naturali, ſed homo indiget in utraque 3.d.14.ar.1.q.2.1m. Dum.139m.

322 Oppoſitum uidetur dicere.1.d.9.2.4m./.6.3m./.d.11.q.2.3.3m. Reſpondeo ſicut Dubio.145.

323 Cognitio angeli duplex, ſcilicet ſpeculatiua, & practica.2.3. L.2./.verit.q.16.1.c.6 * Accidens.110.Anima. 152.155.160. 162.

324 Cognitio angeli duplex, ſcilicet matutina, & ueſpertina. 1ª. q.58.6.7.o./.q.64.3m./.12ᵉ.q.67.3.c./.3ª.q.9.3.c./.2.d.12.3.c./. 3.d.31.q.2.ar.1.q.1.4m./ verit.q.8.16.o./ 17.c./.2m./.q.9.1.11m Potentia.q.4.2.c.fi./.Opuſc.3.cº.224./. Hæ.8.lec.3. meº.C./. Eph.3.lec.3.meº.C.* Ars.23.Certitudo.10.

325 Nulla cognitio præter matutinam, & ueſpertinam, eſt in angelis.1ª.q.58.6.o./.2.d.12.3.o./.verit.q.8.17.o.

326 Cognitio matutina in angelis, eſt prior ueſpertina, ordine naturæ, in uno, & eodem angelo: ſed in diuerſis, ueſpertina prioris angeli, eſt prior, quàm matutina poſterioris, verit.q. 8.16.6m /.11m.

327 Cognitio ueſpertina, ideſt, in propria natura, reſpectu modi ſcilicet per rationes rerum in verbo eſt eadem cum matutina, differens tantum ſecundum cognita, non autem cognitio per ſpecies rerum innatas, ſed eſt diuerſa realiter.1ª. q.58.7.o.

328 Angelus dupliciter cognoſcit, ſcilicet per ſpecies, & per uerbum.1ª.q.57.5.c./.q.58.6.7.o./.1.d.37.q.4.1.c./.2.d.3.q.3.4.c.

329 In prima cognitiōe eſt uiciſſitudo, ſucceſſio, & renouatio operationum, non autem in ſecunda.1ª.q.57.3.2m./.2.d.3.q.3. 4.c./.2m./.contra.2.fi./.Ma.q.16.4 c.fi.H.

330 Cognitio ſecunda eſt quaſi formalis, reſpectu primæ.2.d.3. q.3.4.c.fi.

331 Angelus dupliciter cognoſcit res in uerbo, ſcilicet per ſimilitudinem uerbi, in ſua natura relucentem, & per eſſentiam uerbi. Primam habuit in principio ſuę creationis, non autem ſecundam, quæ proprie dicitur matutina.1ª.q.62.1.3m./ verit.q.8.16.8m.

332 Angelus habet triplicem de rebus cognitionem, ſcilicet in uerbo, in mente eius, & in propria natura. Secunda, & tertia eſt ueſpertina, prima uero matutina. 1ª.q 12.10.2m./.q.58.6. o./.q.60.2.o.d.12.3.5m./. Quol.9.7.o. Dum.140m.

333 Oppoſitum uidetur dicere.Ma.q.16.6.16m./.7.5m./. Anima 7.5m. Reſpondeo.ſicut Dubio.475.

334 Angelus dupliciter accipit cognitionem de rebus, ſcilicet per illuminationem, & per reductionem obiecti, de potentia ad actum.2.d.11.q.2.4.c./.verit.q.8.9.5m. * Futurum.2.

335 Angelus numquam cognoſcit res in propria natura, niſi per ſpecies earum.1ª.q.55.1.o./.1.d.12.3.5m./.3.d.14.artic.1.q 2. c./.1m.

336 Angelus in principiis, intuetur omnes concluſiones, cognoſcibiles naturaliter ab eo.Ma.q. 16.1.c.fi./.6. c./.19m. Vniuerſale.1.

337 Angelus cognoſcit per ſpecies innatas, non autem per acquiſitas a rebus, ſicut homo.1ª.q.55.2.o./.q 57.1.3m./.q.87. 1.c./.q.89 1.2.2.o./.12ᵉ.q.51.1.c./.2m./.2m./.22ᵉ.q.180.6.2m./ 2.d.3.q.3.1.o./.d.12.3.4m./.3.d.14.ar.1.q.2.1m./.4.d.10.ar.4.q. 4.c./.verit.q.8.3.c./.7.c.fi./.7m./.8.7m./.9.o./. Ma. q.16.7.6m./. 8.15m./.Anima.7.1m./.5m./.Quol.7.3.c./. Opuſc.3.cº.284.

338 Intelligere cuiuslibet angeli, differt ſpecie ab intelligere alterius angeli, quia fit per ſpecies intelligibiles differentes ſpecie. Anima.7.5m./.6m.

339 Quilibet angelus beatus, ſemper uidet quemlibet alium angelum in uerbo, & quicquid eſt in eo ad ſe ordinatum.1ª.q. 107.1.3m.

340 Angelus dupliciter poteſt aliquid de nouo intelligere, ſcilicet uel per nouitatem rei, uel per nouam confortationem a lumine ſuperiori, verit.q.8.9.3m./.5m. Lumen.

Intelli-

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341 Intelligere angeli, & animæ, differunt ſpecie. 1ª.q.75.7.o./. 2.d.3.q.1.6.o./.contra.2.cº.94./.Anima.7.1m./.3m.

342 Species intelligibiles in angelis, & in anima, non ſunt einſdem rationis, ſed differunt ſpecie. Anima.7.1m./.3m.

343 Angelus per ſpecies innatas, percipiendo ſenſibiles effectus conucit aliqua excedentia cognitionem eius naturalem. Ma.q.16.8.16m.

344 Cognitio angelorum eſt uniuerſalis. Et quanto ſuperiores tãto magis uniuerſalis. 2.d.3.q.5.2.o./. Ma.q.16.6.16m./.7.5m

Duᵐ.141ᵐ 345 Immo angelus cognoſcit res, in propria natura. 1ª.q.8.7.c./ q.12.9.c./.q.58.6.7.o./.q.62.7.1m./.3m. Reſpondeo ſicut Dubio.475. Et ſicut ſupra.264.& infra.346.& ſicut cogº49.

346 Cognitio angelorum eſt uniuerſalis, quia extẽditur ad multa, de quibus propriam, & completam cognitionem habent, non autem in uniuerſali tantum. Ma.q.16.6.16m./.7.5m./. Quol.7.3.o.

347 Angeli non capiunt cognitionem ex ſenſibilibus. 1ª.q.51. 1.c./.q.55.2.o./.3.1m./.q.57.1.3m./. q.58.7.c./.2.d.3.q.3.1.c./. 2m./.d.7.q.2.1.4m./.d.10.1.2m./.d.14.3.3m./.4.d.10.art.4.q.4. c./.contra.2.cº.94.fi./.96./.Lib.4.cº.11.prinº.I./.55.4m./.95. fi./.Potētia q.3.4.13m./.18.5m./.Ma.16.8.18m./.Anima.2.c.fi.

348 Angelus non intelligit componendo, & diuidendo, ſicut homo.1ª.q.58.4.o./.5.c.2./.q.85.5.c./.d.3.q.1.2.c./. contra.3. cº.108.4m./.Ma.q.16.6.19m.

Duᵐ.142ᵐ 349 A Cognitio angeli non eſt diſcurſiua: ſed tantum noſtra. Et tamen angeli ſillogizare poſſunt. Et in ſubſtantiis ſeparatis a materia, ſemper res cognoſcibilis poteſt cognoſci per certiſſimam demonſtrationem, cum illa non ſint ſubiecta tranſmutationi.1ª.q.58.3.o./.4.c./.q.62.1.c.5.c./.q.63.5.c./.q. 79. 8.c./.q.85.5.c./.12ª.q.89.4. c./. 22ª.q.49.5.2m./.q.180.6. 3m./. 3ª.q.11.3.3m./.2.d.3.q.1.2.c./.contra 3.cº.46./91./ 108.4m./. Libº.4.cº.55.4m./ 95.fi./.Verit.q.8.15.o./.q.15.1.c./.16.1.c./. q.24.30 /.10.c./..Poſtª.q.9.2.10m./.Ma.q.7.9.c./.1m./.q.16.4.5. c./.6.c./. 19m./. Spiritu.2.12m /.Anima.7. 1m./.5m./. Ethic.lec. 11.prinº. B. certitudo.349 1m.5m.

349 Immo ſubſtãtię ſeparatæ.i.angeli non poſſunt cognoſci per certiſſimam demonſtrationem.contra 3.cº.39./.Meta.2. lec. 1.meº.F. Reſpondeo.Dubio.142.

349 C Angeli ſillogizando non addiſcunt, ita quòd ueritatis ignotæ cognitionem accipiant ſillogizando 1ª.q.58.3.2m.

350 Cognitio angeli non eſt cauſa rerum 1ª.q.55.2.1m./.3.1m./.2. 3.1.c./.2m./.d.12.3 2m./.Verit.q.8.3.c. fi./.8.1m./. Potentia.q. 3.4.13. Cognitio.158.

351 Eſſentia angeli, eſt ei ratio cognoſcendi quicquid cognoſcit, non tamen perfecta, ideo indiget formis ſuperadditis 1ª.q. 54.2.2m./.Verit.q.8.14.6m.

352 Eſſentia dei, eſt ratio omnium formarum concreatarum angelo, cum eis ea uelut exempla æ deriuentur, non autem una eſt ratio alterius. Verit.q.8.14.11m.

353 In angelis perſeuerat cognitio naturalis. 1ª.q.62.7.o.

354 Angeli boni, & mali, non poſſunt deponere extimationem ſemel habitam. 1ª.q.63.6. 3m./.q.64.2.c.fi./. Verit.q. 24.10.c. fi./.9m./.Ma.q.16.5.o.

355 Diſtantia temporalis, impedit cognitionem angelorum.1ª. q.57.3.4m./.q.89.7.3m./.Ma.q.16.7.o.

356 Diſtantia localis, non impedit cognitionem angelorum.1ª. q.55 2.3m /.q.57.3.4m./.q.107.4.o./.contra.2.cº.96.fi.B.

Cogº dei. 357 Angeli in ſtatu naturæ, non uiderunt verbum dei, niſi per ſimilitudinem.1ª.q.62.1.3m./.22ª.q.5.1.c /.2.d.4.1.o./. d.10. 1.2m /.d.23.q.2.1.c./.4.d.49.q.2.6.1m./.contra.3.cº.49./.Veri. q.8.3.1m./.q.18.1.12m./.1ª.Thi.3.fi.Deus.93.

358 Angeli habuerunt in verbo cognitionem rerum fiendarum: quæ iam factæ erant. 1ª.q.55.2.c./.1m./.q.56.2.c./.q.57.2.c.fi./ 2.d.2.q.1.3.3m./.d.12.3.o./.Potentia.q.3.4.4m./.18.12m.* Adã 5.Anima.152.Annuntiatio.2.&c. Contemplatio.6. Contẽplatiuus.1.

4i. 359 Angeli cognoſcunt in verbo miſteria gratiæ, non omnia, nec æqualiter omnes, ſed ſecundum quod deus uult eis reuelare, non autẽ cogitationes alterius angeli ſicut nec primus homo, cognitione naturali. 1ª.q. 57.5.c./.q.64.1.4m./. q.106.4.2m./.Eph.3.lec.3.fi.* Conuerſio.5.Dæmon.9.12.&c.

360 Angeli a principio ſuæ creationis, cognouerũt aliqua miſteria, & aliqua poſt, ſecundum quòd congruit eorum officiis. 1ª.q.57.5.c./.q.64.1.4m. Deus.158.&c.198.Euchariſtia.147.

361 Angeli omnes a principio ſuæ beatitudinis, præſciuerunt miſterium incarnationis, quo ad ſubſtantiam, non autem quo ad omnes circunſtantias. 1ª.q.57.5.1m./.q. 64.1.4m./.q. 106.4.3m./.q. 117.2.1m./.22ª.q.2.7.1m./.2.d.11.q. 2.4.o./.3.d. 2.q.1.3.7m./.d.3.q.3.ar.2.q.2.2m./.d.25.q.2.ar.2.q.2.1m./.Veri. q 8.9.2m./.Opu.1.cº.26./. Pſalmus. 23. fi./. Iſa. 63. prinº./. Eph.3.lec.3.fi./.1ª.Tim.3.fi.* Fides51.70.Hereſis.34.119. Lib.124.Imago.20.&c.Prophetia.83.Relatio.94.

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362 Angeli in verbo ſimul contemplantur omnia ſua cognita, non autem in cognitione naturali, ſed tantum quæ per unã ſpeciem repreſentantur.1ª.q.58.1.c./.2.d.3.q.3.3.o./.d.5.q.1. 1.c./.Verit.q.8.14.o.* Rauelatio.5.6.7.Similitudo.11.12.

363 Angeli ſimul cognoſcunt res in verbo, & in propria natura. 1ª.q.12.9.c./.q.58.6 7.o./.q. 62.7.1m./.3m./.2. d. 3.q.3.4.c./.d. 12.3.3m./.Verit.q.8.5.o./.Quol.9.7.2.

364 Angelus cognoſcit res in propria natura dupliciter, ideſt, per duplex medium, ſcilicet per rationes rerum in uerbo, & per ſpecies rerum innatas.1ª.q.58.7.c.

365 Angeli eſſentiam dei, maxime cognoſcunt. 2.d.11.q.2.2.5m, * Via.3.11.&c.Chriſtus.139 148.

366 Angeli naturaliter cognoſcunt deum, non per eſſentiam eius, ſed per naturalia eorum. 1ª.q.56.3.o./.2.d.23.q.2.1.c./. contra.3.cº.41.1m./.49./.Verit.q.8.3 c.

367 Angeli non poſſunt per ſua naturalia uidere eſſentiam dei, nec aliqua alia creatura. 1ª.q.12.4.o./.q.64.1.2m./.4.d.49.q.2. 9.7.o./.contra.3.cº.52./.89.1m./.Ro.lec.6.fi.C. Deus.220. Duᵐ.143ᵐ.

368 Oppoſitum uidetur dicere, Verit.q.10.11.c./.1m. Reſpondeo.ſicut Dubio.486.

369 Angeli non cognoſcunt naturaliter de deo, quid eſt, contra 1.cº.3./.Libº.3.cº.49./.50.

370 Oppoſitum uidetur dicere.2.d.11.q.2.25m. Reſpondeo ſicut Dubio.486. Duᵐ.144ᵐ

371 Angelus non uenit in cognitionem dei, ex creaturis.1.d.3.q. 1.3.c./.2m./.6m./.2.d.3.1 c./.2m./.contra.3 cº.49.

372 Cognitio ſiue contemplatio angelorum, magis ſe habet per modum receptionis, quàm actionis.2 d.10 4.2m.

373 Res non cognoſcuntur perfecte in angelo, ſicut in deo.1ª. q.55.1.c./.3m.q.84.2.c.fi /.3m./.2.d.2.L./.d.3.q.3.1.3m./.d. 12. 3.5m.

374 Omnes angeli primæ hierarchiæ, accipiunt cognitionem diuinorum effectuum in prima cauſa, ſecundæ uero in uniuerſalibus rerum rationibus, ideſt, a prima hierarchia, Tertiæ autem in proprijs rationibus. 1ª q.108.1.6.c./.q. 112.3. c./.4.q.113.2.2m./.d.9.3.c./.d.10.1.c./.2ª.Cor.12.lec.1.fi./.Ep. le 2.8.fi.F.

375 Angelus non cognoſcit res per eſſentiam, ſed per ſpecies earum.1ª.q.55.1.o./.q.84.2.c.fi./.q. 87.1.c./.q.89.3. o./. 12ª.q. 50.4.c./.5.1m./.q.51.1.2m./.3.d.14.ar.1.q.2.c./.1m./.Ʒ.2. cº.98. meº.G./.3./.Verit.q. 8.7.8.o /.trin.2.c./.Cauſis.lect.10.o. Cognitio creaturæ.

376 Angelus intelligit eſſentiam rei, per ſeipſam, non autem homo: ſed per accidentia, ſicut nec ſpiritualia, niſi per corporalia. 3.d.35.q.2.ar.2.1.c.* Abſtractio.9. Adam.19.20.Cogitatio.7. Dæmon.10.&c.17.&c.

377 Angeli cognoſcunt ſe per eſſentiam ſuam, & non per ſpeciẽ ſuam.1ª.q.56.1.o./.2. 3.c./.q.87.1.o./. 4.d.49.q. 2.1.10m./. Ʒ.2.cº.98./.Libº.4.cº.11.prinº.I./. Verit.q 8.6.o./.8.6m./.Ma. q.16.12.4m./.trin.2.c./.Cauſis.lect.13.fi. Anima.3.lect.9.

378 Nihil deus produxit in rerum natura, quod non impreſſerit menti angelicæ.1ª.q.74.2.c. .q.89. 3.c./.q.91.1.c./. Anima 18.c.

379 Angelus naturaliter cognoſcit ſe, ſimul cum aliis tamen, ut ſunt unum. Verit.q.8.14.6m./.Ma.16.3.c./. Cauſis.lect.13 fi.

380 Angelus cognoſcit alium angelum per ſpeciem tantum.1ª. q.56.2.o./.contra.2.cº.98./.Libº.3.cº.41.1m./.Verit.q.8.7.o./. Spiritu.1.11m./.Anima.17.c.fi. * Dies.12.Eſſe.6.Forma.8. 9.111.114.159.161.164.167.Futurum.2.

381 Angelus per eandem ſpeciem innatam, cognoſcit alium angelum, & omnes cogitationes eius ad ſe ordinatas, & omne quod in eo cognoſcit. Verit.q 9.4.11m./.6.4m. Naturale.17. 58.

382 Quilibet angelus bonus uel malus cognoſcit perfecte, & naturaliter ſpecies, & quicquid eſt in intellectu noſtro, præter uſum ſpecierum, qui eſt actualis cogitatio, dependens ex uoluntate.1ª.q.111.1.2m./.Ma.q.16.8.c.fi./. 2m./.5m./. 12m.

383 Angeli cognoſcunt omnia determinata in ſuis cauſis, & cauſas ordinatas.2.d.3.q.3.3.4m./.d.7.q.2.1.4m.

384 Angeli a prinº.cognouerunt naturaliter omnia naturalia per ſpecies.1ª.q.57.1.o./.q.89.3.o./.q.109.3.2m./.contra.2.cº. 99./.Verit.q.20.4.c.fi.

385 Angeli cognoſcunt materialia.1ª.q.57.1.o./.q.85.1.c./. contra.2.cº.99. Verit.q.8.8.o./ q.10.4.c.

386 Angeli cognoſcunt materialia in immaterialibus, ſcilicet in ſeipſis, ut in deo.1ª.q.85.1.c.

387 Angeli cognoſcunt ſingularia diſtincte, per ſimilitudines ſpecierum . 1ª.q.54.5.2m./.q. 57.2.o./.q. 89.4.c./.2.d. 3.q.3.3. o./.contra.2.cº.100./.Verit.q.8 11.o./.q.10 5.o./.Ma.q.16.7. 5m./.Spiritu.5.7m./.Anima.8.17m./.20.c./.4m./.2m./.Quol.7.3. o.19m./.Quol.7.3.o./.Opuſc.15.cº.13./.15.

388 Angelus quilibet per unam ſpeciem, omnia indiuidua unius ſpeciei cognoſcit, quæ ſit propria ratio ſingulorum, ſecũ-

dum

dũ proprios reſpectus ad illa. 1ª.q.58.2.c./.2. d.3.q.3.3.3^{m}./. Ver.q.8.14.c.2./.q.19.2.1^{m}./. Ma q.16.7. 5^{m}./.Quol. 7.3.c.fi./ 1^{m}./.5^{m}.

389 Quilibet angelus,per unam ſpeciem intelligit quicquid eſt in indiuiduis eſſentialiter uel accidentaliter. Quol.7.3.1^{m}.

390 Species in intellectu angelico directe reſpiciunt naturas ſpecierum,non autem ſingularia, niſi ut participant naturas ſpecierum,ideſt,inquantum ſunt actu.Ma.q.16.7.6^{m}./.9^{m}./. 13^{m}./Spiritu.5.7^{m}./.Anima.20.4^{m}.

391 Angelus intelligendo quidditatem alicuius,ſimul cognoſcit quicquid ei attribui poteſt,uel remoueri,uel concludi.1ª.q. 58.3.4.5.o./.q.85.5.c./.Ma.q.16.6 19^{m}./.Quol.7.3.1^{m}.

392 Angeli poſſunt cognoſcere illud quod eſt in appetitu uel apprehenſione brutorum,non autem motum appetitus ſenſitiui uel apprehenſionẽ phantaſticam hominis ut mouentur a uoluntate, & a ratione,niſi procedant in actum exteriorẽ. 1ª.q.57.4.3^{m}.

393 Subſtantia immaterialis,eſt proprium obiectum intellectus angeli.1ª.q.12.4.c./.q.54.4.c./.q.84. 7.c./. q.85.1.c./.q. 87.3. c./.3.2.cº.96./.98.

Ob. 394 In angelis potuit eſſe error electionis,in particulari,non quidem ex ignorantia ſed ex inconſideratione.1ª.q.63.1.4^{m}./.2. d.5.q.1.1.c./.3.3.cº.108./.110./.Ma.q.16.2.4^{m}./.5^{m}.

395 Angeli ignorauerunt uirtutes ſuas,& ordinationes,ſecundũ Dionyſium,ſcilicet non quidem ſecundum ſe, ſed quia non comprehẽdũt eas in deo.1ª.q.56.1.1^{m}./ Verit.q.8.6.c./.7.1^{m}.

396 Angeli non præſciuerunt ſuam beatitudinem,nec miſeriam nec peccatum.2.d.4.a.o./.Ma.q.16.4.11^{m}./.7.B.2.

Lumen. 397 Per angelum ſignificatur diuinum lumen.Opuſc.60.cº.1.

398 In angelis eſt duplex lumen,ſcilicet connaturale a ſolo deo, & ſuperueniens ab angelo ſuperiori.2. d.9.2.4^{m}.

399 Noſtra hierarchia perficitur diuino lumine,uelato ſimilitudinibus ſenſibilium in figuris,& ſacramentis,angelica uero, lumine ſimplici,& abſoluto. 1ª.q.108.1.c./.2.d.9.3.c.prinº./. 3.3.cº.80./.Opuſc.3.cº.126.

400 In angelis eſt duplex lumen intellectus, ſcilicet naturale, & gratuitum.2.d.9.6.3^{m}./.Verit.q.9.1.2^{m}.

Du^{m}.145.401 Oppoſitum uidetur dicere.3.d.14.ar.1.q.2.1^{m}. Reſpondeo. Dubio.145.

402 Vtrumque lumen eſt unum in omnibus angelis ex principio & fine,ſed multa,ex parte ſubiecti.2. d.9. 6.3^{m}./.d. 11.q. 2.3. 3^{m}. Diſpoſitio.24.Dubitatio.2.

403 Lumen illuminantis angeli,& illuminati,eſt unum ſecundũ ſpeciem,& rationem Verit.q.9.1.5^{m}./.7^{m}./.17^{m}.

404 Ex lumine intellectus agentis in angelis,multiplicantur ſpecies intelligibiles in eis.2.d.3.q.3.4.4^{m}.

Du^{m}.146^{m} 405 Oppoſitum uidetur dicere.1ª.q.54 4.o./ 3.2.cº.96.7^{m}. Reſpondeo.ſicut Dubio.137.

Illuminat. 406 Angelus illuminat alium angelum. 1ª.q.106.1 o./.2.d.9.2. o./.d.11.q.2.1.o./.1ẽ.Cor.13.prinº.I.

Du^{m}.147^{m} 407 Oppoſitum uidetur dicere a ſim li.1ª.q.54.4.o./.3.2.cº.96. 3^{m}. Reſpondeo.ſicut Dubio.137. * Docere.3.

408 Angelus illuminat alium angelum,ideſt,manifeſtat ei ueritatem,quam illuminans cognoſcit,confortando uirtutem intellectiuam eius per conuerſionem ad eum, & diſtinguendo uniuerſalem ſcientiam.1ª.q. 106.1.o./.q.111. 1.c./.2. d.9.2. o./.d.11.q.2.1.o./.Veri.q.8.4.1^{m}./.4^{m}./.q.9.1.o./.5.c./.1ẽ.Cor. 13.prinº.K.Prophetia.83.

409 Angelus illuminat angelum,de pertinentibus ad præmium accidentale,non autem de pertinentibus ad præmium eſſentiale.1ª.q.106.1.1^{m}./.2.2ẽ.q.1.4.2^{m}./.1./.d.9.2.3^{m}./.d.11.q.2. 3^{m}./.2.1^{m}./.3.d.14.ar.2.q.... /.Verit.q.4.1.9^{m}./.1ẽ. Cor.13. prinº.L./.He.8.lect.3.meº.

410 Angelus illuminans,non operatur intra eſſentiam angeli illuminati,nec lumen recipitur in eſſentia eius,ideo dicitur quaſi exterius operari,per modum ſuggerentis.1.d.37.q.3.3.4^{m}./ 2.d.8.5.3.

411 Illuminatio angelorum,non eſt de uolito eorum, ſed de uolito dei, & de ueritate, ut eſt a deo.1ª.q.107.2.c./.5.3^{m}./.q. 109 3.c.

412 Angeli per illuminationem,proficiunt in cognitionem, non quidem dei, ſed effectuum eius.1 2ẽ.q.5.6.3^{m}./.2.d.9.2.o./.d. 11.q.2.1.2.o./.Verit.q.9.1.9^{m}./.Opuſc.3.cº.126.

413 Reuelationis factę de nouibus per ſanctos angelos, ex parte demonum non ſunt illuminationes, quia non ordinant eas ad deum.1ª.q.190.4.1^{m}.

414 Illuminare angelos inferiores,eſt dignitas ſuperiorum, quia in hoc maxime aſſimilantur deo.2.d.11.q.2.1. 2^{m}./. Verit.q. 9.2.c./.Opuſc.3.cº.126.

Lumen. 415 Inferiores angeli,illuminantur a mediis,de hiis quæ inferiores non uident,ſed medii uident in uerbo,uel per lumen ſuperiorum.3.d 14.ar.2.q.3.4^{m}.

416 Illuminatio ſemper erit in angelis,uſque ad diem iudicii.1ª. q.106.4.3^{m}./.2 2 3.q.181.4.2^{m} /.He.8.lect.3.meº.

417 Actiones hierarchicæ,ſemper erunt in angelis, quia ſemper unus alium illuminabit, purgabit, & perficiet.1ª.q.108.7. 2^{m}./.3^{m}./.2.d.11.q.2.6.o./.4.d.49.q.2.5.15^{m}

418 Actiones hierarchicæ,ſemper erunt in angelis, non quo ad nouorum cognitionem per modum profectus,& motus, ſed erit ſemper continuatio illuminationis,quia inferiores in lumine ſuperiorum,rationes diuinorũ ſecretorum cognoſcẽt. 1ª.q.108.7.2^{m}./.2d.11.q.2.6.4^{m}./.4.d.49.q.2.1 12^{m}./. Ver.q. 18.5.5^{m}./.7.c.Pater.19.

419 Homines illuminantur ab angelis.1ª.q.111.1.o./.12ẽ.q.112. 1.3^{m}.2.d.18.q.2.2.3^{m}./.4^{m}./.5^{m}./.3.3.cº.81.prin^{m}./.Verit.q.11 3.o./.Quol.9.q.4.5.c.Docere.3.Officium.2.

420 Deus eſt primum principium creationis, & illuminationis animæ:ſed angelus illuminat eam tamquàm miniſter. 1ª.q. 113.1.2^{m}. Mi.

421 Homines illuminantur ab angelis, non ſolum de credendis ſed etiam de agendis.1ª.q.111.1.1^{m}. Fidem.76.9.113 1.2^{m}.

422 Homines docentur ab angelis.2.d. 9.2.4^{m}./. Verit.q.11.3.o.

423 Non autem econuerſo:abſque præiudicio tamen credi poteſt quòd Dæmones ab hominibus doceantur. 1ª.q.117.2. o./.2.d.11.q.2.4.o./.Ephe.3.meº.A.

424 Aliqui tamen homines illuminabunt aliquos angelos.4.d. 47.q.1.ar.2.q.4.3^{m}./.Opuſc.1.cº.26.

425 Purgatio,illuminatio,& perfectio in angelis, & hominibus, differunt tantum ratione.1ª.q.106.2.1^{m}./.12ẽ. q.112.1.3^{m}./. 2.d.9.3.c./.Verit.q.9.3.c./.Opuſc.3.cº.126. Dionyſius. lect. 1.Lect.2.

426 Angelus ſuperior purgat inferiorem,non autem econuerſo. 12ẽ.q.112.1.3^{m}./.2.d.3.q.3.2.c./.d.9.2.o./.d.23.q.2.2.5^{m}./. Verit.q.8.13 1^{m}./.q.9.2.o./.q.22.9.5^{m}.

427 Minimus ordo angelorum poteſt perficere,illuminare, & purgare.1ª.q.108.2.3^{m}./.2.d.9.3.4^{m}.

428 Purgatio in angelis non eſt a culpa nec ab immunditia: ſed a diſſimilitudinis confuſione,ideſt, a neſcientia.1ª.q.106.2. 1^{m}./.12ẽ.q.112.1.3^{m}./.2.d.9.2.1^{m}./.2^{m}./. Verit.q 9.3.o./.q.22. 9.5^{m}./.Opuſc.3.cº.126.

429 Loquutio,& illuminatio in angelis differunt dupliciter,ſcilicet obiecto,& modo.2.d.11.q.2.3.c. Loqui.

430 Illuminatio propriè eſt de uiſis in lumine diuinæ eſſentiæ ab angelo ſuperiori,& non ab inferiori:ſed loquutio eſt de motibus liberi arbitrii 1ª.q.107.o./.2. d.9.2. 3^{m}./.4^{m}./5^{m}./.d. 11. q.2.3.c./.1ẽ.Co .13.prinº.K. Il Lu.

431 Omnis illuminatio eſt loquutio in angelis,& non econuerſo uniuerſaliter.1ª.q.107.2.o./.2.d.9.2.4^{m}./.d.11.q.2.3.c./.Verit.q.9.5.c. * Dæmon.17.102.110.111.Dæmonum.11.Iuramentum.4.Lingua.10.

432 Illuminatio fit per hoc quòd lumen angeli confortatur,per fortius lumen ſuperioris angeli, ſed loquutio fit per hoc, quod res occulta proponitur tunc hoc, quòd uirtus cognoſcentis fortificetur.2.d.7.q.2.1.3^{m}./.d.11.q.2.3.c. Loqui.1.2.4.Pſallere.2. Il Lu.

433 Angelus loquitur angelo ex hoc quòd ordinat conceptum proprium,ad manifeſtandum uultum ſuum ei.1ª.q. 107.1. o./.2.c./.d.9.2.4^{m}./.d.11.q.2.3 o./.Verit.q.9.4.5.7.o./.1ẽ.Cor. 13.meº.F. Societas.4.Zacharias.2.

434 Superiores angeli poſſunt loqui inferioribus, & econuerſo. 1ª.q.107.2.o./.q.117.2.c./.d.11.q.2.3.5^{m}./.Verit.q 9.5.o./.1ẽ. Cor.13 prinº.K.

435 Non omnes angeli percipiunt loquutionem unius angeli cum alio.1ª.q.107.5.o./.Verit.q.9.7.o.

436 Angelus poteſt ſimul audire,ideſt,intelligere, plures ſibi loquentes,& præcipue beatus.2.d.11.q.2.3.4^{m}.

437 Angelus propriè,non loquitur per corpus aſſumptum.1ª.q. 51.3.4^{m}./.2.d.8.4.fi./.Po.contra.q.6.8.c./.4^{m}./.10^{m}.

438 Loquutio angeli,eſt in ipſo loquente, & eſt ibi,ubi ipſe eſt. 1ª.q.107.4.1^{m}.

439 Loquutio angelorum non impeditur diſtantia locali.1ª.q. 107.4.o./.2.d.9.2.6^{m}./.d.11.q.2.3.3^{m}./.Verit.q.9.6.o

440 Clamor angeli non eſt vox,ſed eſt manifeſtatio rei magnæ, uel magni affectus.1ª.q.107.4.2^{m}./.Verit.q.9.6.3^{m}./. Iob.4./. lect.3.meº.C.Io.lect.9.prinº.B./.Ro.8.lect.3.fi.I. Clamor.1.

441 Verbum cordis,loqui,ligua, nutus, & lingua, differunt in angelis,ſicut in nobis. Per ſimilitudinem tamẽ lingua in eis dici poteſt uis,qua manifeſtant aliis quod habent in mente 1ª.q.107.1.c.2^{m}./.2.d.11.q.2.3.c./.Verit.q.9.4.12^{m}./.5.c./.1ẽ. Cor.13.meº.F.

442 Loquutio angelorum,fit per notiora ſimpliciter, ideo non poſſunt dici ibi propriè ſigna: ſed tranſumptiue. 4. d.1.q.1. ar.1.q.2.3^{m}./.Verit.q.9.4.4^{m}./.5^{m}.

443 In angelis ſignum eſt ſpecies intelligibilis,nutus autem, eſt

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ordinatio ſpeciei ad alium, ſed potentia faciendi hoc eſt lingua. Veri.q.9.4.12m.

444 Angeli loquuntur deo, non ei aliquid communicando: ſed eum conſultando, uel excellentiam eius admirando. 1ª.q.107.3.o./.Iob.cº.1.lect.2.

445 Angeli ſemper loquuntur deo laudando eum, non autem ſemper conſulendo eum de agendis. 1ª.q.107.3.2m.

446 Omnis loquutio dei ad angelos eſt illuminatio. 1ª.q.107.2.3m.

Apparitio. 447 Omnis apparitio angelorum in ueteri teſtamento ordinabatur ad apparitionẽ filij dei in carne. 1ª.q.51.2.1m./.3ª.q.30.3.c./.Potentia.q.6.7.c. * Abraham.23.24. Adam.5.16.17. Adoratio.29.30.

448 Angelus apparens Moyſi dicitur deus uel dominus, quia apparebat in perſona dei. 1ª.q.43.7.5m./.12ª.q.98.3.1m./.2.d.8.6.c./4.d.49.q.2.7.1m./. Potentia.q.6.7.3./.Iſa.6.prinº.C. *. Anima 138.

449 Angeli apparentes communiter deſcribuntur in forma humana in toto uel in parte, ad ſignificandum conuenientiã in uiſione dei.ℨ.3.cº.57.fi. * Cętus 2. Maria.40.46.&c.

450 Angelus apparens, & percutiens caſtra Aſſiriorum, fuit bonus Ma.q.16.9.3m.

451 Omnis apparitio boni angeli fit ex ſpeciali diſpenſatione dei. 1ª.q.89.8.2m./.q.113.1 3m. Anima.138.

Lu. 452 Boni angeli habent excellentiam ſupra homines, ideo apparent cum fulgentiori claritate. Iob.40.lect.2.prinº.

453 Angeli non ſępius apparent nobis, quia incutiunt timorẽ, & perit inquiſitio rationis, 2.d.11.q.1.1.6m./.Iob.4.

Lu. 454 Myſtice circa angelicam apparitionem duo ſunt notanda, ſcilicet diuini luminis emanatio, & humanæ mentis in deũ reductio.1.d.37.q.4 1.2m./.Opuſc.60.cº.1.

455 Omnis apparitio angeli in principio eſt cum terrore, ſed boni tandem eſt cum conſolatione, non autem mali. 3ª.q.30.3.3m./.Opuſc.60.cº.1./.Opuſc.64.cº.22. Iob.4.lect.3. medº.B./.Mat.1.h.D./.cº.28.prinº.D./.2ª.Corin.11.lec.3.fi C./.Præſtigium.o.

456 Omnis angelus apparens in principio hortatur ad bonum, ſed bonus angelus perſeuerat, malus autem terminat ad malum. 2ª.Cor.12.lec.3.fi C.Pſallere.2.Zacharias.2.

457 Apparitiones mortuorum quandoque fiũt per operationes angelorum uel dæmonum, & etiam ignorantibus mortuis. 1ª.q.89.8.2m /.12ª.q.172.6.3m./.q.174.5.4m. * Apparere.11.

458 Ad ſepulcrum Chriſti apparuit primo unus angelus mulieribus, deinde duo. 3ª.q 55.6.5m.

Volnntas. 459 Voluntas eſt in angelis. 1ª.q.59.1.o./.ℨ.2.cº.47./.Opuſc.3. cº.76. * Caritas.132.Compaſſio.

460 In angelis eſt liberum arbitrium. 1ª q.59 3.o./.q.64.2.c./.1m./.2.d.7.q.1.1.1m./.ℨ.2.cº.48./. Ver.q.23.1.c./.q.24.2.3.o./.Ma.q.16.5.c./.Opuſc 3.cº.76. * Delectatio. 18. Libertas. 10. Odium.17.

461 Liberum arbitrium angeli eſt medium inter diuinum & humanum, quia eſt mobile ante electionem, & non poſt, humanum autem utrobique, diuinum uero, nullo modo. 1ª.q.63.6.3m./.64.2.c.fi./.q.100.2 4m./.2.d.7.q.1.2.c./.3.d.1.q.1.2.2m./.ℨ.4.cº.55.4m./.95.fi /.Veri.q.24.3.c./ Ma.q.16.5.c.fi./.b.3./.d o./.Opuſ.3.cº.189. *Sinderesis.4.9.

462 In angelis eſt electio. 1ª.q.59.3.1m./.1.d.7.q.1.1.1m. * Stella.7.8.9.

463 Actio uoluntatis angeli radicatur in eſſentia eius, a qua prodit eius uirtus & operatio. Quol.6.2.1m.

464 Actus uoluntatis angelorum non ſequitur cognitionẽ, niſi ordine naturæ. 2.d.3.q 2.c./.Quol.6.2 o.

Dum.148m 465 Immo quilibet appetitus ſequitur cognitionem. 1.d.1.q.4 1.1m./.Veri.q.15.3.c./.q.23 1.c /.q.25.1.c./.Ma.q.14.1.4m. Reſpondeo, ſicut Dubio.225º. Amor.241.

466 Appetitus in angelis non diuiditur in multas potẽtias, ideo totaliter inclinatur in id, in quod tendit, nec inclinatur in contrarium. 22ª.q.24.3.3m./.2.d.7.q.1.2.c./.ℨ.3.cº.109. fin /.Liº.4.cº.55.4m./.Veri.q.24.10.c.

467 Appetitus in angelis non diuiditur per concupiſcibilem, & irraſcibilem. 1ª.q.59.4.o.

468 Deſiderium in angelis non ponit imperfectionem, quia eſt de re habita. 1ª.q.58.1.2m./.12ª.q.67.4.3m.

469 Naturale deſiderium angelorum non quieſcit in naturali cognitione dei.ℨ.3.cº.50.

Peccatum 470 Angeli potuerunt peccare. 1ª.q.63.1.o./.12ª.q.89.4.o./. 2. d.5.q.1.1.o./ℨ.3.cº.108./.109./.110 /.Opuſc.15.cº.19./. 20./.Iob.4.lec.3.meº F.

Dum.149m 471 Immo ſtatim a principio fuerunt angeli creati in gratia gratum faciente, per quam non fit auerſio a deo. 1ª.q.62.3.a.2./c. Reſp.Duº.149.

472 Angelus non potuit peccare, in primo inſtanti. 1ª.q.63.5.o./.3ª.q 34.3.1m /.2.d.3.q.2.o./.d.23.q.1.1.1m./.2.2m./.d.32.q.a 1.2m /.3.d.18.3.4m./.Veri.q.29.8.2m./.Ma.q.16.2.15m./. 4.o./.Io.8.lec.6.meº.D. * Adam.67.

473 Quare angelus non potuerit peccare in primo inſtanti ſuæ creationis, inueſtigare quidem oportet, & ſi difficile ſit. Quo.9.q.7.4.c.

474 Angeli peccauerunt, ſtatim poſt primum inſtans. 1ª. quæſt.63.6.o.

475 Angelus peccans ſtatim ſuam damnationem accepit, & a bonorum conſortio eiectus eſt. 4.d.6.2.c. Homo.21.

476 De quolibet ordine quidam peccauerunt. 1ª.q.63.9.3m. * Libertas.10.Lucifer.

477 Supremus omnium ordinum angelorum peccauit. 1.q.63.7.o./.9.3m./.2.d.6.1 o./.ℨ.3.cº.109.fi./.Ma.q.16.1.21m.3.18m./.10.c.fi./ Spiritu.6.18m./.Anima.8.4m./ Quol.5.7.fi./.Opuſc.15.cº.19./.Iob.40.lec.2.meº.F./.Eph.1.meº.C.

478 Primus angelus fuit aliis occaſio peccandi. 1ª.q.63.8.o./.2.d.6.2.o./.d.34.L.2m. *Odium.17.

479 Peccatum primi angeli præceſſit peccata aliorum angelorũ natura, non autem tempore.2.d.6.2.c. Omniſſio.14.15.16

480 Peccatum primi angeli fuit ſuperbia. 1ª.q.63.2.3.o./.7.c. fi./.2.d.5.q.1.3.o./.d.12.q.1.1.c /.d.43.6.c./.6m./ℨ.3.cº.109.meº.G./.Ma.q.16.2.4m. *Prædeſtinatio.28.49 Via 3.6 11.&c.

481 Peccatum inferiorum angelorum, fuit ſuperbia. 1ª.q. 63. 8.2m./.22ª.q.162. 3.c./.2.d.6.2.2m./.7.c fi.

482 Ad primum actum peccati in angelo conſequutæ ſunt multæ deformitates, ut inuidia & odium. 2.d.43.6.6m.

483 Immo in angelis ſunt proprie tantum duo peccata, ſcilicet ſuperbia & inuidia. 1ª.q.63.2.o./.Io.8.lec.6.prinº.c. Reſp. ſicut Duº.444º. Dum.150m

484 Angeli beati non poſſunt peccare. 1ª.q.62.8.o./.2.d.7.q.1.1.o./.2.b.2./.c.fi./ d.23.quæſt.1.1.1m./.2.2m./.Iob 4.lect. 3. medio.E.

485 Nullus angelus bonus uel malus poteſt peccare uenialiter. 12ª.q.89.4.o./.Ma.q.7.9.o.

486 Angelus peccando non appetiit malum, ſed appetiit inordinate bonum. 1ª.q.63.1.4m./.ℨ.3.cº.110.princº./.Ma.q. 16. 2.o./.3.c.fi.

487 Peccatum angeli eſt irremediabile ſextuplici ratione, ſcilicet prime, quia angelus malo quod peccando appetiit, immobiliter adhæret. Secundo, quia angelorum natura non propagatur ex uno ex quo uitium contrahat. Tertio, quia potentiam appetiit nec de uenia cogitauit, nec alio ſuggerente peccauit. Quarto, quia proprio arbitrio peccauit. Quinto, quia nõ in uno primo parente peccauit ſicut homo. Sexto quia peccauit in termino uiæ, non autem homo. 1ª.q.64.2.o /. 12ª.q.80.4.3m./.3ª.q.4.1.c./.3m./.q.6.2.2m /.q.46.1.4m./.q.86.1.c./.2 d.4.2.1m./.d 6.2.3m./.d.7.q.1.2.o./.d.43.4.4m./.6.6m./.3.d.1.q.1.2.2m./.d.2.q.1.ar.1.q.1.c./.q.2.c./.2m./.d.3.q.1.ar.1 q..c./.d.20.ar.1.q.1.3m /.4.d.14.q.1.ar.3.q.4 c./.ℨ.4.cº.55.4m. / Veri.q.24.10.o./.11.10m./.Ma.q.16.5.o./.Spiritu.8.1m./ Opuſc. 2.cº.5.Homo.21.

488 Immo omnes illæ rationes, præter ſextam reprobantur. 2.d.7.q.1.2.c. Reſp.Duº.151º. Dum.151m.

489 A Angelus non eſt miniſter alicuius ſacramẽti, nec alicuius rei ſacramentalis. 3ª.q.64.7.o./.4.d.5.q.2.ar.3.q.1.2.o./.d.13.q.1.ar.1.q.4.c./.1m.ℨ.4.cº.73./.74.prinº. Sacramentum Mi.

489 B Angeli conuentus fidelium uiſitare creduntur, pręcipue quando ſacra myſteria celebrantur. 4.d.13.L.5m./.1. Cor. 11.lect.3.

490 Angelo miniſtranti ſacramenta, credi debet, non autem dæmoni. 3ª d.64.7.c./.4.d.5.q.2.ar.3.q.1.2.o.

491 Angelus intereſt miſſę, non ut conſecret, ſed ut orationes ſacerdotis & populi deo præſentet. 4.d.13.L.princº. E.1ª.Cor.11.lec.3.prinº.B.

492 Angelus non poteſt manducare ſacramentaliter euchariſtiam, nec ſpiritualiter, ſed Chriſtum. 3ª.q.80.2.o./.4.d.9.art.2.q.5 o.

493 Si angelus aſſumpto corpore maſticaret ſpecies ſacramentales euchariſtiæ, non manducaret ſacramentum, niſi per accidens. 4.d.9.ar.2 q.5.2m.

494 Templa conſecrata ab angelis, non debent amplius cõſecrari. 3ª q.64.7.c./.4.d.5.q.2.ar.3.q.2.c.

495 Chriſtus ſecundum deitatem & humanitatem, eſt cibus angelorum. 4.d.9.ar.2.q.5.1m. * Aſcendere.4 6.Corpus.51.

496 Chriſtus ſecundum quod deus & ſecũdum quod homo, eſt caput angelorum. 3ª.q.8.4.o./.3.d.13.q.2.ar.2.q.1 o./.4.d. 9. ar.2.q.5.c./.d.49.q.4.4.5m./.Veri.q.29.4.c./.5m./.Opuſc. 3.cº. 213 /.1ª.Cor.11.meº.B./.Eph.1.lec.fi.meº K.

497 Chriſtus ſecundum humanitatem, illuminat angelos. 3ª. q. 8.4. Il

8.4.c./.3m./.q.59.6.c./.3.d.13.q.2.ar.2.q.1.c./.d.14.ar.3.q.2.6.c./.Verit.q.29.4.5m./.Eph.1.fi.F.* Iudicium.59 64 65.66. Maria.16 25.Mediator.1.

Il. 498 Anima Christi potest per propriam uirtutem & naturam illuminare omnem creaturam rationalem & etiam summũ angelum,dando ei gratiam,& scientiam,3a.q.13.2.0. * Mẽbrum.9.Miraculum 56.Natiuitas.25.26.27.Piscina.2.

Du.152.499 Oppositum uidetur dicere.1.d.14.q.2.1.c./.q.3.c./.2m./.2.d.9.1.3m. Respondeo Dubio.152.

500 Christus perfectius uidet essentiam dei,quàm omnes angeli,& homines,22æ.q.175.4.2m./.3a.q.10.4.0.q.11.4.0 /.q.34.4.c./.q.59.6.c./.3.d.14.ar.2.q.2.c /.q.3.2m./.Verit.q.20.4.c./. * Pinllere.2.

501 Christus non influit angelis, secundum humanitatem remotionem prohibentis,nec gratiam eis meretur , nec orat pro eis.3.d.13.q.2.ar.2.q.1.c.

502 Christus nullam scientiam didicit ab angelis.3a.q.12.4.0 /.q.30.2.1m./.3.d.14.ar.3.q.6.0.

Lu. 503 Scientia infusa in anima Christi, fuit multo excellentior quàm in angelis,quo ad multitudinem cognitorum,certitudinem,& lumen,sed quo ad modum, fuit econuerso. 3a.q.11.4.0./ 6.1m./.3.d.14.ar.1.q.2.1m./.ar.3.q.2.c./.q.4.c./.Verit.q.20.3.c fi./.6.c. Certitudo.10.

504 Anima Christi est nobilior angelis,corpus Christi animabus nostris, intellectus possibilis Christi intellectu nostro agente,sensus eius intellectu nostro possibili,non ex natura, sed unione verbi.3a.q.6.3.2m./.3. d.14.ar.1.q.2.1m./.2m. Corpus.59.

505 Omnia quæ superadduntur animę Christi & angelis,eminentius sunt in anima Christi quàm in angelis.3.d.14.ar.1 q.2.1m.

Mi. 506 Christus meruit angelis præmium accidentale tantum, ratione cuius sunt uiatores,inquantum nobis ministrãt. Veri q.29.7.5.

507 Omnes angeli cooperabuntur Christo in resurrectione,colligendo partes corporum,seu specialiter, Michael & custodes singulorum.1a.q.91.2.1m./.q.110.4.1m./.4.d.43.ar. 2. q. 3.0./.ar.3.q.3.c./.4m./.Po2.q.6.4.prin°./.1æ.Thes.4.lec.2.[medio.B. Resurrectio.7.45.47.52.Cooperari.1.&c. *Sacerdos 8.41.42.

Gratia. 508 Angeli indigebant gratia , ad hoc quòd conuerterentur in deum,prout est obiectum beatitudinis,1a.q.62.2.0./. quæ. 63.1.3m.

Du.153.509 Oppositum uidetur dicere.2.d.5.q.2.1.0. Respondeo,Dubio.153.

510 Angeli indiguerunt gratia,ad merendum.2.d.5.q.n.1.c. *Adoptio.20.21.Conuersio.5.Ecclesia.5.

511 Angelus & homo possunt se præparare ad gratiam.1a.q.62 2.0./.12æ.q.109.6.0./.2.d.5.q.2.1.0./.d.28.4.0./.Veri.qu.24.15.0./.Quol.1.q.4 2.0. *Prædestinatio.28.49.

512 Vnus & idem actus angeli fuit præparatiuus ad gratiam ex libero arbitrio,& meritorius ex gratia, & fruitiouis ex habitu gloriæ.2.d.5.q.2 1.2.c./.Quol.9.0.

Du.154.513 Immo non potest esse idem actus numero meritorius , & fruitionis beatæ.1a.q.62.4.c./.5.2m. Resp.Du°.154°

514 Gratia est eiusdem speciei in angelo,& in homine.Ver.q.9 1.17m./.Ma.q 7.3.12m./.Anima.7.9m.

515 Angelus citius confirmatus fuit in gratia,quàm homo.1a. q.62.5.1m./.q.100.2.4m./.2.d.23.q.1.1.1m./.2.2m.

516 Esse gratiæ,est supra esse naturæ angeli,& hominis.1a.q.62.2.2m./.4.d.5.q.1.ar.1.q.1.c.

517 Deus immediate infundit omnibus angelis, naturam, gratiam,& gloriam.2.d.9.1.3m.

518 Gratia & gloria data est angelis, secundum quantitatem naturalium:non autem hominibus.1a.q.62.6.0./.q.108.4. c./.8.1m./.3a. quæst. 69. 8.3m./.1.distinct.17.quæst.1.3.4m./.2. d.3.L.1.fi./.d 9.5.c./.4.distinct.4.q.2.ar.3.q.3.1m./. Matth. 25. me°.B.C.

Virtus. 519 Virtutes morales sunt in deo, & in angelis,exemplariter tãtum.12æ.q.7.1.1m./.3.d.33.q.1.4.5m.

520 Actus uirtutum , sunt eminentius in angelis,quàm in hominibus.2.distin. 29. 3.1m. Temperantia.31. * Dispositio.24.

521 Virtus pœnitentiæ nullo modo est in angelis,sed pœnitentia quæ est detestatio mali commissi,est in angelis malis.4.d.14.q.1.ar.3.q.4.0.

522 Actus uirtutum cardinalium, diuersimode insunt angelis, hominibus,beatis in primo statu,& uiatoribus.2.d.29.3.1m /.Virt.q.5.2.16m.

523 Ea quæ sunt fidei,sunt supra cognitionem naturalem angelorum,& hominum.22æ.q.5.1.c./.4.dist.10.ar.4.quæst.4.c./. Quol.2.6.c.Fides.59.70.7..75.76. * Virginitas.17.Vis.5; 6.11.&c.

524 Angeli habuerunt fidem,& spem,& charitatem,ante confirmationem suam.22æ.q.5.1.0.

525 Fides non est in angelis bonis,nec malis.22æ.q.5.2.0.

526 Angeli non habent spem.3.d.26.q.2.ar.5.q.1.0.

527 Angeli meruerunt,in primo instanti suæ creationis . 1a. q. 63.5.3m./.4m./.6.c./.3a.q.34.3.1m./.3.d.18.3.4m./.Veri. q. 29. 8.2m./.Quol.9.8.c. Meritum

Oppositum uidetur dicere.2.d.18.2.c./.Virt.q.1.1.2m. Respond.sicut Du°.679°. Du.155

528 Homines,& angeli conueniunt in pœna & præmio. Opus. 3.1°.184. *Iudicium.63.Meritum.16.Oratio.72.

529 Omnes angeli in primo instanti,quo creati sunt in gratia, meruerunt, sed quidam eorum statim impedimentum præstiterunt suæ beatitudinis,mortificantes præcedens meritũ & tunc beatitudine quam meruerant,priuati sunt.1a.q.63. 5.4m./.6.c./.3m./.4m.

530 Meritum hominis,est efficacius merito angeli,quia est difficilius,longius,& uirtute Christi.2.d.9.8.2m./.d.29.4.4m.

531 Immo homo potest mereri maius præmium,quàm angelus 2.d.9.8.2m./.d.29.4.4m. Resp.sicut Du°.156°. Du.156

532 Efficaciam merendi in angelis,habent actus ministerii ratione effectus.f.salutis humanæ.2.d.5.q.2.2.4m. Mi.

533 Angeli per ministeria nunc nobis exhibita , merentur sibi pręmium accidentale 2.d.5.q.2.2.c./.2m./.4m./.4. d. 50. q.2. ar.1.q.6.0. Mi.

534 Oppositum uidetur dicere.1a.quęst.62.9. 3m. Respondeo Dubio.157°. Du.157.

535 Angeli meruerunt suam beatitudinem.1a.q.62.4.0./. q.63. 5.4m./.2.d.5.ℨ.2.2.c./.Quol.6.8.0.

536 Omnes angeli,ex eodem genere actus,suam beatitudinem meruerunt,conuertendo se ad deum.Ideo nullum singolare præmium est in uno, quod alius non habeat aliquo modo.4.d.49.q.5.1.4m.

537 Angeli beati,non sunt in statu merendi.2.d.11.q.2.1.c.

538 Oppositum uidetur dicere.2.d.5.q.2. 2. c. Respond. sicut Dubio.157°. Du.158

539 Angeli beati,non possunt proficere in beatitudine.1a.q.62. 9.0./.2.d.11.q.2.1.8 *Beatitudo.70.Beatus.13.45. Beatitudo

540 Oppositum uide ut dicere.4.d.49.q.1.ar.4.q.1. 0. Respõ. sicut Du°.157°.Et Du°.275°. Du.159.

541 Præmium accidentale angelorum,& aliorum beatorũ,potest augeri, usque in diem iudicii.1a.q.62.9.3m./.4.d.12.q.2. ar.1.q.2.c./.d.50.q.2.ar.1.q.6.0./.1æ.Cor.6.med°.H. Beatus 13.44.&c. * Conuersio.5.Aequalitas.17.Prędestinatio.28 49.Vult.1.

542 Deus potuit beatificare angelos, in primo instanti suæ creationis,mouendo eos in id quod est supra naturam.Ma.qu. 16.4.11m.

543 Angeli boni,statim post primum actum meritoriũ,fuerunt beati.1a.q.62.5.0./.q.63.5.4m./.6 c./.3m./.4m./.7.c./. 12æ. q.5. 1.1m./.2.d.23.q.1.1.1m./.2.2m./ Ma.q.16.4.c.fi./.11m./. Opu. 3.c°.189.

544 Immo angeli in eodem instanti principio,meruerunt & fuerunt beati.2.d.5.q.2.2.c./.1m./.Quol. 9. 8. 0. Respondeo, Dubio.160°. Du.160.

545 Aequalitas angelorum,quo ad præmium essentiale,promittitur hominibus, non autem quo ad alia.4.d.47.q.1.ar.2. 2. 3.3m./.Anima.20.11m.

546 Deus est beatus naturaliter per essentiam,sed angelus & homo,per gratiam,& participatione.1a.q.26.1.2.0./.12æ.q. 3.1. 1m./.2.1m./.4m./.2.d.4.1.c./.3.d.27.q.2.2.c./.4.d.49.q.1.artic. 2.q.1.1m.

547 Deus per essentiam est beatus , angelus autem per unicam operationem,sed homo per multas in uia,& per unã in patria.12æ.q.3.2.4m./.q.5.1.1m./.7.c./.Vir.q.1.8.9.Beatitudo.78

548 Omnes angeli primæ hierarchiæ,assistunt deo , quia angeli qui assistentes dicuntur sunt qui in Deo immediate diuinas recipiunt illuminationes.1a.q.112.3.0./.4.c./.2m./.2.d.10.1.0 Assistere.

549 Soli angeli primæ hierarchiæ,assistunt deo.1a.q.112.3.0./.4. 2m./.2.d.10.3.1m./.2m./.Iob.1.lc.2.ptin°.D.Assistere.2.

550 Nullus angelus secundæ hierarchiæ,assistit deo.1a.q.112.3. c./.4.2m./.2.d.10.3.1m.

551 Omnes angeli beati,assistunt semper deo , inquantum immediate uident deum.1a.q.112.3.0.

552 Dominationes non mittantur,nec assistunt deo, tamen ministrant imperatiue,non autem exequutiue. 1a. q.112. 4.c. /.1m./.2.d.10.3.0./ 1æ.Corin.15.lec.3.med°.I./.He.1.fin.K./. Dominatio.2.3. *Incarnari. 7. Iudicium.64. &c. Mille.2. Purgatorium.5. Mi.

Mi. 553 Numerus angelorum miniſtrantium, & aſſiſtentium deo, exponitur.1ª.q.112.4.2m./.2.d.3.q.1.3.5m./.d.10.3.2m.
554 Angeli in hoc quòd deo miniſtrant, & mereturs non habent laborem nec tedium.2.d.5.q.1.3.3m./.q.2.2.ar.4.
Miſſio.555 Miſſio angelorum ſicut, & diuinarum perſonarum, ſcilicet inuiſibilis, & uiſibilis, eſt duplex.ſ. interior, idest, ad effectũ in ellectualem, ſcilicet ad illuminationem, & exterior.i.ad effectum corporalem. Primo modo conuenit omnibus angelis, non autem ſecundo modo.1ª.q.112.2.1m./. Hæ.lect. 2.fi.I.
556 Mitti conuenit angelis, inquantum de nouo ex diuino Imperio applicantur ad aliquod miniſterium. 1ª.q.112.1.o. Annunciatio 34.
557 Angeli non mittuntur ad aliquod miniſterium, niſi inferiores, ſecundum Dionyſium, non autem ſuperiores.1ª.q.112.2.o./.1.d.15.q.1.1.4m./.2.d.1 q.1.4.2m./.d.10.2.o./. ℨ.3.cº.80.prinº./ Iſa 6.mcº.I /.1ª.Cor.15.lect.3.mcº. H./.Hæ.1.fi.K.
Dm.161.558 Immo purgationis miniſter, miſſus eſt unus de ſeraphin, 1ª.q.112.2.2m./.Iſa.6.mcº K. Reſpondeo. Dubio.161.
559 Sed Gregorius dicit expreſſe, & uult quòd tantum inferiores angeli mittantur ad nos. Et hoc dicit eſſe, propter ordinem diuinæ legis, ut inferiora reducantur in deum per media. Quod autem dicitur de ſeraphin miſſo, dupliciter ſoluit, ſcilicet uno modo quod ille angelus purgans, dicatur ſeraphin æquiuocè, ſcilicet non ordine, ſed ab actu quem tunc exercuit, qui igne purgauit, & ſeraphin dicitur incendium. Alio modo ſoluit quòd dicatur proprie ſeraphin ille qui eſt de ordine illo. Et dicitur purgare, non quia ipſe immediate purget, ſed quia eius authoritate, uel quia percepta ab ipſo illuminatione, inferior angelus purgauit. Et ponit Exemplum ſicut dicitur Papa uel epiſcopus abſoluere, quando autoritate ipſius aliquis abſoluit. Et ideo propter reuerentiam angelus inferior qui uiſionem formauit, reducit in deum primo, & in ſeraphin ſecundo. Ac ſi diceret. Ego purgo te, per lumen receptum a deo, mediante ſeraphio.1ª.q.112.2.2m./.Iſa.6.mcº. K. * Eccleſia 5.Ides.59.70.71.75.76.Gloria 17.Maria.46 &c.
560 Solis quinque ordinibus inferioribus, conuenit mitti in miniſterium.1ª.q.112.4.o./.2.d.10.3.o /.Opuſ.53.5m./.Hæ.1.fi.I.
561 Eorum enim tantum nominibus aliqua exequutio datur intelligi.1ª.q.118.4.c.
562 Angeli non mittuntur, ad operationes ſactuum naturaliũ. 1.d.37.q.3.3.c.fi.
563 Angeli miſſi, non retardantur a contemplatione dei propter exequutionem miniſterii, ſicut actio intellectiua remittitur in nobis.1ª.q.64.4.3m./.q.112.1.3m./.2ª2ª.q.181.4.4m./.2.d.10.4.o./.4.d.44.q.2.ar.3.q.2.c./.q.3.ar.3.q.3.8m./. Dionyſius.4.lect.7.
564 Actiones angelorum, miniſteria uocantur, & propter hoc dicuntur in miniſterium mitti.1ª.q.112.2.c.fi./.Hæ.1.fi.I.
565 Mitti conuenit æquiuoce angelis, & perſonis diuinis.1ª.q.112.2.3m./.1.d.15.q.1.1.4m./.2.d.10.2.1m.
566 Non inconuenit, quòd perſona diuina ſimul, & angelus mittantur.1.d.16.4.2m.
567 Diuinæ perſone mittuntur ad angelos, & ad alios beatos, per nouas reuelationes tantum. 1ª.q.43.6.3m./ 1.d.15.q.5.art.1.q.3.o./.3.d.10.q.2.ar.2.q.2.3m. Reuelatio.5.6
568 Angeli habent miniſterium in apparitionibus ueteris teſtamenti, quo ad id quod exterius apparet, & quantum ad id quod interius efficitur, ſcilicet cognitionem, uel illuminationem, ſed in miſſione uiſibili perſona diuinæ, habent miniſterium quo ad exterius idest ſpecies, non autem quo ad interius, idest, gratiam.1.d.18.4.o./.2.d.8.6.c./. Potentia.q.6.8.4 ./. 3m.
569 Angeli ſunt nuntii, in miſſione diuinarum perſonarum.1.d.15.q.5.ar.1.q.3.2m./.3.d.3.q.3.ar 2.q.1.1m. Incarnati.7.
570 Angeli formauerunt ſpecies, uiſas in miſſione uiſibili ſpiritus ſancti.1ª.q.43.7.5m./.1.d.16.4.o.
Iol. 571 Cuſtodia angelorum, eſt quædã exequutio diuinæ prouidentiæ, circa homines.1ª.q.113.2.6.c.
572 A Angeli deputantur ad cuſtodiam hominum 1ª.q.113.1.o /.2.d.11.q.1.1.o. Dæmon 71.
572 B Immo Deus cuſtodit hominem.1ª.q.113.1.2m. Reſpondeo, ſicut Angelus.573.
573 Deus immediate cuſtodit hominem, quo ad affectum inclinandum ad bonum, ſed mediantibus angelis, quo ad intellectum illuminandum.1ª.q.113.1.2m./.2.d.11.q.1.1.1m./.2m./.Ma.q.[illegible]
574 Superiores angeli cuſtodiunt electos, ad maiorem gradum, gloriæ.1ª.q.113.2.3m./.3.1m.

575 Soli angeli Infimi ordinis, ſunt cuſtodes particularium hominum.1ª.q.113.3.o./.2.d.11.q.1.2.o./.ℨ.3.cº.80.fi.B.
576 Vltima hierarchia habet officium cuſtodiendi, & dirigendi homines, ſecundum quandam limitationem.2.d.9.3.c./.d.11.q.1.2.c./.1m./.3.d.3.q.3.ar.2.q.2.c. Officium.2.3.
577 Angeli cuſtodiunt particulares homines, archangeli prouincias, principatus totam naturam humanam, uirtutes corpora, poteſtates ſupra dæmones, ſed dominationes ſupra bonos ſpiritus habent cuſtodiam.1ª.q.113.3.c.
578 Immo principes limitantur ad unam prouinciam, archãgeli ad unum hominem ad utilitatem communitatis, angeli uero ad propria hominis.1.q.108.5.6.o /.2.d.9.3.c.fi./.d.11.q.1.2.3ª.q./.4m./ 3.d.3.ar.2.c./.ℨ.3.cº.80.fi.A./.Opuſc.3.cº.126.fi./.Eph.lect.8.Col. lect.5.fi. B.Reſponº. Duº.162. Dum.162m.
579 Bonum commune ciuitatis, uel gentis, diſpoſitio regnorum, & mutatio dominationis de gente in gentem, & inſtructio principum de adminiſtratione regiminis, pertinet ad ordinem principatuum ℨ 3.cº.80.fi. B. Dominatio.3.
580 Singulis ſpeciebus rerum corruptibilium deputantur ſinguli angeli, ſicut ſingulis indiuiduis incorruptibilium, ſcilicet hominibus.
581 Quidam angeli, cuſtodiunt unam prouinciam, & aliqui unam perſonam tantum.2.d.11.q.1.2.c.
582 Quilibet homo, habet tantum unum angelum cuſtodem. 1ª.q.113.2.o./.2.d.11.q.1.3.o.
583 Immo aliquando unus homo, habet plures angelos cuſtodes.1ª.q.113.2.1m./.2.d.11.q.1.3.4m. Reſponº. Duº.163. Angelus.584.&c. Dum.163m.
584 Singulis hominibus ut ſunt ſingulares perſonæ, dantur ſinguli angeli, ſed ut partes collegii, habent unum in communi 1ª.q.113.2.1m./.3.c.
585 Prælatus cuſtoditur ut perſona particulari ab angelo, ſed ut prælatus, illuminatur ab archangelo, uel a principe.1ª.q.113.2.1m./.2.d.11.q.1.2.4m. Officium.2.
586 Sicut cuicunque homini datur ad exercitium unus angelus bonus, & alter malus, ſic ſingulis gentibus duo ſpiritus præpoſiti ſunt, unus bonus, & alter malus.2.d.11.q.2.5.c.
587 Angelus circa hominem quem cuſtodit, dupliciter operatur. ſcilicet modo noſtro, idest ſenſibiliter, & modo ſuo idest inſenſibiliter.1ª.q.113.1.3m.d.11.q.1.1.6m./. Veri.q.11.3.c.prinº./.1.Cor.11.lect.3.prinº B.
588 Cuſtodia angelorum principaliter ordinatur ad illuminationem, ſecundario uero ad arcendum dæmones, & alia huiuſmodi.1ª.q.113.5.2m. II.
589 Angeli dantur ad cuſtodiam ſtatim a conceptione hominis poſt infuſionem animæ rationalis.2.d.11.q.1.3.c./.3m.
590 Immo angeli dantur ad cuſtodiam, a natiuitate hominis. 1ª.q.113.5.o. Reſpondeo Dubio.164. Iuſta.561. Dum.164m.
591 Idem angelus cuſtodit matrem, & infantem, quàmdiu eſt in utero eius.1ª.q.113.5.3m.
592 A Oppoſitũ uidetur dicere.2.d.11.q.3.3m.Reſponº.Duº.165. Dum.165m.
592 B Gratuita eſt ſactis angelis latria, & pia ſignificatio ſm gloſam, unde Aug.ait ꝙ Dæmones quibuſdam rebus ſenſibilibus alliciuntur, nõ ſicut animalia cibis, ſed ſicut ſpiritus, ſignis.1ª.Cor 11.lect.3.mcº.F.
593 Angelus non deſerit hominem quem cuſtodit, uſque ad mortem.1ª.q.113.4.1 /.6.o./ 2.d.11.q.1.3.c./.4.o./. Veri.q.5.7.2m./.Spiri u.6.16.
594 Angeli pugnant ad inuicem pro cuſtoditis, non quidem per contrarietatem uoluntatũ, ſed quia contraria ſunt merita, de quibus conſulunt uoluntatem dei. 1ª.q.108.6.c./.q.113.8.o./.2.d.11.q.2.5.o./.4.d.45.q.3.3.3m.
595 Angeli non dolent de damnatione cuſtoditorum, ſed gaudent de iuſtitia diuina.1ª.q.113.7.o./.2.d.11.q.1.5.o./ 4.d.43.ar.5.q.1.3m./.d.45.q.2.ar.2.q.1.4m./.Opu.1 c.ar.37./Opu.11.ar.29./.30./.Opuſc.53.18m. Iudicium.64.
596 Homo in ſtatu innocentiæ, indigebat angelo cuſtode, propter pericula ab extrinſeco tantum.1ª.q.113.4.2m./.2.d.11.q.1.3.1m. Adam.86.
597 Chriſtus non habuit angelum cuſtodem, ſed miniſtrum, & hoc quo ad paſſibilitatem corporis tantũ. 1ª.q.113.4.1m./.2.d.11.q.1.4.6m./.7m.
598 Oppoſitum uĩ dicere.2.d.11.q.1.3.6.Resº.Duº.166.Gloria.17 Dum.166m.
599 Sanctificatus in utero, deputat angelũ cuſt.2.d.11.q.1.3.2m
600 Damnandis deputantur angeli cuſtodes, quibus ret. abũt eos a malis.1ª.q.113.4.3m./.5.1m./.2.d.11.q.1.3.5m./.4.6m.
601 Antichriſtus habebit angelum cuſtodẽ, quia hoc auxilium eſt conceſſum toti naturæ humanæ.1ª.q.113.4.3m./.2.d.11.q.1.3.5m. * Gloria.17.
602 Homines uel alæ nõ deputãtur ad cuſtodiã hominũ, quia non habent gradus in natura ſicut angeli.1ª.q.64.4.2m./.2.d.11.3m./.3.d.35.q.1.ar.4.q.3.2m./.4.d.45.q.1.ar.1.q.3.5m

Vide.

* Viſe.

603 Hoc nomẽ angel⁹, ẽ cõe oĩ ordini ãgelorũ, & oĩ ſpũi celeſti 1ª q.108.5.1m./.2.d.9.4.2m./.4m./.d.10 2.4m./.Op.3 c°.116.

604 Nominum commonium omni ordini aliqua ſumuntur ab eſſentia, uel naturali conditione, ut cæleſtes eſſentię, angeli, ſpiritus, diuinæ mentes, diuini intellectus, & cæleſtes animi aliqua uero a uirtute, ut cæleſtes uirtutes, aliqua ab operatione, ut angeli, 2.d.9.4.4m.

605 Nominum angelorum, quædam ſunt communia omnibus quædam autem propria.2.d.9.4.4m.

606 Nomina ordinum angelorum aſſignantur, & exponuntur, 1ª.q.108.5 o./.2.d.9.3.4.o./.Ʒ.3.c°.80./.Opuſcu.3.c°. 126./. Col.lec.4.fi.

607 Nomina ſpecialium ordinum, ſumuntur a donis ſuperadditis. Ideo magis poſſunt æquiuocari, cum nominibus generalibus, ſumptis a uirtute, uel operatione, quàm cum ſumptis ab eſſentia.2.d.9.4.4m.

608 Vltimus ordo, ſpecialiter nominatur angelus.1ª.q.108.5.1m /.22ẽ q.160.1.1m./.2.d.9.4.2m./.d.10.2.4m./.4.d.15.q.4. ar.3. q.1.2m./.Opoſ.3.c°.126.fi.
Immo & naturæ nomen eſt, & officii: naturæ quidem, quia conditionem naturæ exprimit, ſcilicet eſſe manifeſtatiuum omnium ſuperiorum, unde & nuntius dicitur, & eſt nomẽ officii, quo ad exterius miniſterium.2.d.9.4.2m. *Metaphora.6.7.Perſona.14.17.18.19.

609 Angelus eſt nomen officii tm̃, nõ naturæ.Mat.15.prin°.C.

610 Omnis ordo angelorum, ab eo nomen & rationem recipit, quod eſt ultimum potentiæ ſuę, ad capiendum rerũ cognitionem, in uiſione diuinæ eſſentiæ.2.d.11.q.2.2.r.fi.

611 Nomen cuiuslibet ordinis, ſignificat participationem alicuius perfectionis, quæ eſt in deo, ſicut nomen uirtutis, ſignificat participationem diuinæ uirtutis.1ª.q.108.5.2m.

612 Proprietates, & officia in ordinibus angelorum & eccleſiæ, accipiuntur ex nominibus eorum.3ª.q.67.1.c.

613 Superiores ordines angelorũ denominãtur a ſuperioribus donis.Col.lec.4 fi.A.

614 Omnes ordines primę hierarchiæ denominantur ex hoc, quod attingunt deum.Col.lec.4.b.A.

615 Omnes ordines primæ hierarchiæ, nominantur ab operationibus circa deum, ſecundæ uero a poteſtate non limitata, tertia autem, ab actibus limitatis ad unum hominẽ, uel ad unam prouinciã.1ª.q.108.6.c./.2.d.9.3.c./.d.11.q.1.2.o.

616 Principatus in cõmuni, intelligitur in nomine hierarchiæ, ſed in ſpeciali ut determinatur ad unam prouinciã, eſt nomen unius ordinis.2.d.9.4.1m.

617 Dominatio participatiue eſt propriũ nomen unius ordinis angelorũ, ſed p exceſſum, conuenit ſoli deo.1ª.q.108.5.2m.

618 Virtus eſt nomen proprium, unius ordinis angelorum, & eſt commune omnibus angelis.1ª.q.108.5.1m./.2.d.9.4. 3m. / d.48.q.1.ar.4.q.3.c./.Opuſ.3.c°.126.

Lu.[*] 619 Moyſes nominauit angelos, nomine lucis, uel cæli, non autem proprie, quia loquebatur populo rudi, ſcilicet iudæorũ 1ª.q.61.1.1m./.q.67.4.c./.2.d.1.q.1.6.7m./.4.d.43.ar.3.q.3.1m. /.Po².q.3.18.4m.

Lex 620 Lex uetus, data fuit a deo, per angelos.12ẽ.q.98.3.o./.6.b./. Iſa.6.me°.D.Gal.3.lec.7.fi.H./.Col.2 lec.4.me°.D./.He.lec. 1.prin°./.c°.2.lec.1.prin°.E.lec.2.prin°./.c°.5.prin°. *Altare.7.Amor.30.31.156.

In cõi 621 Angeli nullam habent aniculam.4.d.47.q.1.ar.2.q.3.3m /. d.49.q.5.ar.4.q.2.o /.1ẽ.Cor.7.lec.5.1.

622 In angelis ſunt habitus.12ẽ.q.50.6.o./.q.51.1.c.

Duᵐ.167ᵐ 623 Immo habitus uel diſpoſitio, non eſt in angelis.12ẽ.q.49.4. c./.3.d.13.q.1.1.c. Reſp.Du°.167°. Sicut angelus 624.

624 In angelis ſunt habitus alterius rationis, quàm in hominibus.12ẽ.q.50.6.o./.q.51.1.c. Vel Doſ.10.

625 In angelis eſt aliquid de uita actiua, ſed non diſtinctum a contemplatiua.12ẽ.q.181.4.2m.

626 Perſona nobiliori modo eſt in angelis, quàm in hominibus 2.d.3.q.1.2.o. *Forma.8.9.111.114.159 161.164.167.

627 Angelis conuenit orare.22ẽ.q.83.10.2m./.4.d.15.q.4.ar.6. q. 2.2m. *Ingenium.1.

628 Angeli offerunt orationes noſtras deo.2.d.11.q.1.1.3m./.4. d.45.q.3.2.4m. *Iuramentum.4.Mediator.1.

629 Angeli deo comparati, ſunt materiales & corporei, nõ quòd in eis ſit aliquid de natura corporea.1ª.q.50.1.1m.

630 In angelis non poteſt eſſe malum naturæ, quia non eſt in eis potentia quam poſſunt acquirere uel amittere. uel per quam eſſent tranſmutabiles.2.d.5.o.1.1.1m./.Opuſc.9.q.47 /.Meta.12.lec.fi.me°.G. *Metaphyſica.10.11.

631 Angelis non conuenit generatio.1.d.4.q.1.1.2m./.2.d.1.q.1. 4.c./.Po².q.2.1.7m./.q.3.9.27m. *Pater.19

632 Generatio & corruptio inter contraria, non conuenit angelis, nec cælis, ſed pro creatione & annihilatione cõuenit omni creaturæ in potentia.2.d.5.q.1.1.1m./.Veri.q.5.2.6m. *Proximus.1.Punitio.4.Purgatorium.5.

633 Auguſtinus pauca de angelis, aſſerere uoluit.2.d.6.1.c./ d.8 1.1m. Hæreſis.124.118.&c. Iudicium 85. Membrum. 14. Memoria.19.Miraculum.35.&c.Aequalitas 17. *Reſurrectio.52.Theologia.19.Vita.35.36.

¶ Anglia. Vſura 214.

¶ Angulus. Grando. Triangulus. Viſio.18.Viſus.11.

¶ Anguſtia. Ariſtoteles.6. Caſtitas.11. Miſericordia.32. Tribulatio.17. Triſtitia.3.

¶ Anhelare. Dæmon.86. Superbia.24.

1 ¶ Anima non eſt ſuum eſſe nec ſua potentia, nec ſua actio 1. q.54.1.2.3.c./.q.77.1.o.Angelus 61. Eſſe.

2 Oppoſitum uidetur dicere a ſimili.1ª.q.50.2.8m./.q. 61.1.c. Reſp.ſicut Du°.113°. Et ſicut eſſe 88. Duᵐ.168ᵐ

3 Anima uerius habet eſſe ubi amat, quàm ubi eſt, non quidem ſecundum eſſe ſubſtantiale, ſed ſecundum ſuum eſſe nobile, ſcilicet ſecundum ſuam perfectionem ultimam. 1. d.15.q.5.3.2m./.Meta. *Bonitas.165.&c.179.Cinis.5

4 Animæ rationali proprie conuenit eſſe & fieri, non autem ceteris formis. Spiritu.1.8m. *Dæmon.72.

5 Anima rationalis, habet eſſe abſolutum, non ut forma, ſed ut propinqua ſimilitudini dei.1.diſt.8.q.5.2.1m./.5m. /. 2. d. 19.1.o./.Spiritu.2.c.fi. Aſſimilatio. 4. Attingere. 3. * Deus 47. 49. 50. Forma. 154. 160. Homo.1.&c. Idolatria.4.Iuſtitia 18. &c.

6 Oppoſitum uidetur dicere.1ª.q.90 1.o. Reſp.Du° 169°. Duᵐ.169ᵐ Et ſicut Du°.1126°.

7 In homine non poteſt eſſe alia anima, preter rationalem.1ª q.76.3.o./.6.1m./.q.118.2.2m./.Ʒ.2.c°.58./.Lib°. 4.c°.80.81. 2m./.Po².q.3.9.9m./.10.e.fi./.Aĩa.11.o./.Quo.1.6.o./.Quo.3 4.c./.Quo.9.11.e.fi./.Qu.11.5.o /.Opuſ.3.c°.90.91.92./.10. 19.lec.4./.1ẽ.Theſſ.fi./.He.4.lec.4.med°. D. * Liber.9.10. Phyſica.2.3.

8 In homine non poteſt eſſe alia for² ſubſtantialis, præter animam rationalem 1ª.q.76.3.o./.3ª.q.75.6.2m./.3.d.2 q.1.ar.3 q.1.2m./.3m./.4.d.44.q.1.ar.1.q.1.4m./.q.2.3m./.Ʒ.2.c°.58./.li° 4.c°.80.2m./.Veri.q.10.1.2m./.Po².q.8.4 2m./. Quol.1. 6. o./. Quol.3.4.c./.Quol.11.5.o./.Spiritu.3.4.c./.Anima.9.c./.Anima.1./.1ẽ.Cor.15.lec.fi.me°.

9 Impoſſibile eſt, eſſe ſimul plures animas, in eodem corpore. 1ª.qu.76.3.c./.Ʒ.2.c°.58 /.Li°.4.c.80.2m./.Veri q.10.1.2m./. Po².q.8.4.2m./.Spiritu 3.4.c./.Anima.9.c.fi./.Opuſc.3.c°.90 91.92.93./.1ẽ.Cor.15.lec.fi me°.

10 Anima rationalis non recipit eſſe a deo, niſi in corpore. 1ª. q.90.4.o./.q.118.3.o./.3ª.q.6.3.4.o./.1.d.8.q.5.2.6m./.2. d. 3. q.1.4.1m./.d.17.q 2.2.o./.d.32.q.2.3.4m./.Ʒ.2.c°.83./.Veri. q. 19.1.c.fi.1./.Po².q.3.10.o./.Opuſc.3n.lec.4.

11 Anima rationalis non fuit producta in eſſe, ante corpus.1ª. q.90.4.o./.q.91.4.3m./.22ẽ q.164.1.4m./.3ª.q.6.3.o./.4.c./.2m /.1.diſtin.8.q.5.2.6m./.2.diſtin.3.q.1.4.1m./.Ʒ.2.c°.83./. 84./. 85.1m./.Li°.4.c°.33.fi./.34.7m./.Veri.q.19.1.c./.Ma.q.5.4.c. /. Opuſcu 28.c°.fi./.Meta.12.lec.3.me°.F. *Similitudo,11. 12.Status.7.8

12 Corpus adueniens animæ rationali, trahitur ad illud eſſe, in quo anima ſubſiſtit.1ª./.q.76.1.5m./.3ª.q.15.4.c./.1. d. 8. q.5.2.1m./.2m./.d.15.q.5.3.c./.2.d.1.q.2.4.2m./.d.19.1.3m /.3. d.2.q.1.ar 3.q.1.2m./.4.diſtin.44.q.1.artic.1.q.2.1m./.Ʒ.4.c°. 81.3m./.Po².quæſt.3.9.20m /. Quol. 10. 6.3m./.Spiritu.2. c. fi./.3m.8m./.Anima.1.1m./.14m./.17m./.18m./.14.11m./.Opuſ. 9.q.34. Accidens.19

13 Anima dependet a corpore in eſſe, quo ad principium, non quo ad finem. ideo manet diſſolucto corpore.1ª.q.76.1.5m./ 6m./.2 2m./.q.90.4.3m./.12ẽ.q.1.5.c./.q.4.5.2m./.1.d.8.q. 5. 2. 6m./.2.d.17.q.2.2.4m./.Ʒ.2.c°.80 /.81./.86.3m./.Veri.q. 19.1. c.fi.I./.Po².q.3.9.c./.10.16m./.Anima.1.2m./.3.e.fi./.14.9m./. Ro.5.lec.3.prin°.D.

14 Anima rationalis, recipit eſſe & influentiam medio modo, ſcilicet non dependens a materia, ſicut angeli, ſed in materia, ſicut formæ materiales. Veri.q.19.1.c.fi.K. * Tempus.5 6.Vniuerſum.5.6

15 Anima rationalis, non eſt in ſemine, ſecundum propriã ſpeciem, ſed ſicut in uirtute actiua ſic formæ corporales in uirtutibus cæleſtibus. Po².q.3.11.4m.Cælum.66

16 Anima rationalis, eſt tota in toto, & tota in quolibet parte corporis ſui.1ª.q.8.2.3m./.q.76 8.o./.quæſt.93.3.c./. 3ª. qu. 46.7.c./.1.diſtin. 8.q. 5.3.o./.4 d.13.quæſt.1.art.3.q.1 . 1m./. Ʒ.2.c°.72./.Li°.4.c°.67.fi /.Spiritu.4.o./.Anima 10.o./.Op. 61.c°.47./.

Du m.170 m. 17 Immu potentiæ animæ, ſunt perfectiones proportionatæ partibus animalis, 1e.q.76.8.2m. Reſpon. Dub o.170. corpus 31.33.

Locus. 18 Aie rõnalis, nõ eſt intra terminos quãtitatis, vt in loco: ſed vt formæ 4.d 8.5.2m. Angelus 97.infra.

19 Anime rationalis, non habet eſſe in loco niſi per accidens.i. per corpus, cui eſſentialiter coniungitur 1.d.15.q.5.3.3m/.3.d.31.q.1.ar.1.q.2.3m.

20 Ridiculũ eſt dicere, q; animæ rõnali, vel alicui ſpũali ſubæ, ſit locus aliquis naturalis, 1e.q.102.2.2m.

21 Aĩa mẽſuratur tpe, ſm eſſe i corpore, ſed ut ſubſtãtie ſpũalis, mẽſuratur æuo. Po a.q.3.10.8m. vel Angelus 202.

22 Aĩa ſm ſe, eſt ſupra tempus, ſed actus eius per accñs mẽſurat tempore primi motus: rõne corporis, 1e.q.118.3.c./.11e.q.53.3.3m/.q.113.7.5m/.4.d.17.q.1.ar.5.q 2.3m/.q.3.1m.

Diuiſio. 23 Aĩa triplex. ſ.uegetatiua, ſenſitiua, & intellectiua, 1e.q.78.1.ar.c /c./ Opuſc.43.c.

Corpus. 24 Aĩa rõnalis, dupliciter impeditur a ſuo corpore, ſ.contrarie.i. reſiſtẽdo: & priuatiue.i.deficiẽdo: ſed in ſtatu innocẽtiæ, ſcdo mõ tñ, veri.q.18.8.2m/.7m.* Actus 4.25.186. Angel 82.105.

25 Aĩa non impeditur a ſuo corpore, vt eſt perfectibile ab ea: ſed vt habet aliquid repugnans animæ, 1.q.75.3.2m/.3m.4.d.49.q.1.art.4.q.1.c./.d.50.q.1.1.4m/.5m/. veri q.13.3.3m/.2m/. Po a.q.3.10.17m/.q.5.10.6m/.Spũ.2.7m/.Aĩa 2.1m.* Applicatio 1.&c. Aĩa 29. Aſſimilatio 19.&c. Audacia 12. Baptiſmus 352. Beatitudo 76.&c. Bonitas 188. Caracter 14.&c. Coactio 3.&c. Cõuenientia 1. Corpus 4.32.33.36.37.38.43.59.63.&c.

26 Aĩa rõnalis, dupliciter indiget corpore. ſ.vt obiecto, & ut ſubiecto, uel organo, 1a.q 75.3.3m /.2.d 19.1.6m./.3.d.31.q.2.4.c./.4.d.50.queſt.1.1.4m/.Po a.q 3.9.22m/ Quol.7.11.3m/. Quol.10.6 1m/.Aĩa.1.10m/.Aie 1.le.2.* Dæmõ 1.148.119. Diffinitio 37. Error 10. Eucbariſtia 250.255.

27 Aĩa quã habemus a deo, in tribus eſt nobilior corpore, quod habemus a patre & matre. ſ.quia eſt incorruptibilis, imperãs, & aſſimilans. Opuſc.61.c.13.* Finis 128. Forma 59. Formatio. Generatio.40.&c. Gratie 2.3.38.113.111.

28 Aie rõnalis, hẽt aliquas virtutes: in quibus nõ cõicat corpus 1e.q.70.3.c./.q.76.1.4m/ q.77.5.0./.q.118.2.c./.2.d.17 q.2.1.1m/.2m/ d.19.1.c./.Ʒ.2.c o.59.7m/.Spiritu 2.4m/.13m/.19m./.4.3m/.Opuſc.3.co.89./.92.

29 Aĩa rõnalis, hẽt aliquas operationes, in quibus non cõicat corpus 1e.q.75.2.0./.q.76.1.c./.1m/.q.77.5.0 /.2.d.1.q.2.4.4m./.d.17.q.2.2 0./.d.19.1.c./ 6m/.3.d.31.q.2.4 c./ Ʒ 2.c o.58.fi./. L o.4 c o.81.3m/. Po a.q.3.9.c./ 11.c./.Quol.10.6.0./.Spiritu 2.c.fi./.2m/. Aĩa 2.11m/. Opuſc.3.c o.91.2m/.Meth.12 lec.3.me o.f.

30 Partes corporis, dupliciter cõparãtur ad aĩam, ſ.ut materia, & vt inſtrũ. Primo mõ ſunt pp perfectum eſſe ſpẽi: ſcdo aũt mõ pp operõnes 4.d.44.q.1.2.2.q.1.1m.corp 32.* Indiuiduũ 24.

31 Vna pars corporis, dr̃ principalior alia: quia eſt organũ principalioris potentiæ animæ, uel quia eidem potentiæ principalius deſeruit 1a.q.76.8.5m.

32 Aĩa eſt cã efficiens, finis, & formalis ſui corporis 1e.q.90.2.1m/.2.d.17.q.2 2.5m / 4.d.44.q.1.ar.2.q.1.c /.aie 8.c./ Quol.3.20.0 /.Aĩa 2.le.7.fi.* Infirmitas 1.2.4. &c. Innocentia 7. Iuſtitia 64.68.69. Iuſtificatio 41.42. Meritum 37.&c. Mulier 4. Mutilatio.

33 Anima rationalis, eſt forma ſui corporis 1e.q.76.1.7.8.0./ q.90.4.c./.q.91.4.3m/.4.d.43.et 1.q.1 3m /.d.44.q.1.ar.1.q.1.c./.Ʒ.2.c o.56.59.68.69.70./. veri.q.26.1.3.c /. Quol.3.4 c./. Quol.7.q.3.2 0./.Quol.10.6.4m./. Spiritu 2.0./. Anima 1.2.fi /.10.c./.19.0./.Opuſc.3.c o.90./.Iob 4.lec.3.fi. Intellectus 18.* Obediens 26. Occidere 16.17.

Du m.171 m. 34 A Immo aĩa nõ eſt forma, neq; natura, cũ moueat ad contraria. Aĩa 2.le.3. Reſpõ. Du o 171. Actio 44.* Operatio 47. Pars 42.43.44. Pater 20. Peccatum 103.&c. 167.&c. 352.&c. Proportio 1.6. Prouidentia 45. Redundantia. Reſurrectio 14. Rex 4. Sabbatum 6. Semen 8.15.&c. Virtus 181. Viſus 1. Vita 23. Viuere 2.3. Vnctio 17. Vnitas 53. Vniuerſum 5.6. Vox 2. Vſura 195. Chriſtus 9.15.179.

34 B Duæ aĩæ nõ ſunt in eodẽ corpore 1e q.52.3.b.for a.55 146.

Eſſentia. 35 Anima non eſt de eſſentia dei, 1a.q.90.1.0./.2.d.17.q.1.1.0./.Ʒ.2.c o.85./.Opuſ.3.c o.94 /.Pſ.3.fi.o./ Io.11.le.1. Hereſis 58.

Du m.172 m. 36 A Oppoſitum videtur dicere 1a.d.8.q.5.2.1m/.5m. Reſpon. Du o.172.* Actus 25.186. Adam 18.

36 B Proprie animæ, intelliguntur illæ uires, quæ ſunt actus corporalium organorum. ſ.uires ſenſitiuæ 1e.q.95.1.1m/.4.97.3.c.prim o./.1 e.Cor.2.le.3.prin o.E.

37 Aĩa rõnalis, eſt in genere ſubſtantiæ, vt principiũ, & vt ſpecies 2.d.3.q.1.6.c.* Angelus 60.&c.286. Animal 147. fi.h. Appetitũ 50. Aſſimilatio 4.&c. Caracter 14.&c. Cęlum 8.66.80.98.99.153.&c.

38 Oppoſitũ vr̃ dicere 1e q.75.4.2m/ 7.3m. Rñ Du o 133. Du m.173 m.

39 Anime rationalis, eſt forma immaterialis, quo ad operõnem: ſed materialis, quo ad eſſe, 1e.q.76.1.1m/.2.d.17.q.2.1 1m/.2.c.fi./.4m./ d.18.q.2.1.6m/.veri q.19.1.c.fi. I./.Spiritu 2.c.fi./.4m./.13m.* Culpa 3. Cura 1.2.3.4.

40 Animæ magis proprie dicitur rationalis: quàm intellectualis 22e.q.83.10.3m./ 2.d.3.q.1.6.c./ 2m.* Finis 56.57.

41 Intellectiuum principium .i. anima eſt propria hominis for a 1a.q.76.1.c.* Formatio. Gratia.3.113.115.118. Hebit o 38.68

42 Aie eſt quodãmodo oĩa: quia per ſenſum eſt oĩa ſenſibilia, & per intellectũ, eſt oĩa intelligibilia, 1a.q.16.3.c./.q.80.1.c./.q.84.2.2m./.Anime 13.c.prin o.* Homo 6.36. Idolatria 4. Imago 21.&c.37.38. Infinitũ 20. Intellectus 2.3.8.9.16.183.193.196.206.142.143.269.270. Iudicium 50.58.

43 Aĩa per eſſentiam ſuam, eſt ſpiritus, & forma corporis, quia in ea non ſunt duæ formæ, ſicut nec in corpore eius ſunt duæ formæ: ſed anima eſt forma corporis, dans ei totũ ordinẽ eſſe perfecti, ſ.eſſe, eſſe corporeum, & eſſe animatum, & ſic de aliis 1e.q.76.3.c./.3a.q.75.6.2m/.veri q.16.1.13m/.q.26.3.c./.Anime 8.c./.1e.Theſ.fi. Anima 7.&c. Formæ 149.

44 Aĩa eſt infima, in genere intellectualiũ 1e.q.51.1.c./ q.75.7.3m/.q.76.5.c./.q.77.2.c./.q.79.2.c.fi /.q.89.1.c.fi./.12e.q.50.6.c /.2.d.3.q.1.6.c./.q.3.3.1m/ d 9.3.2m/. d.10.2.c /.d.17.q.1.1.c./.3.d.31 q.2.4.c./.Ʒ.2.c o.68.me o.B./Lib o.3.c o.25 3m/.61.4m/.80.prin o/.81.prin o/.veri.q.5.8.c./.q.10.6.c./ Ma.q.16.10.2m/.Spiritu 1.c.fi./.Anime 7.c.fi./.8.c /.10.c./.15.c.fi.A /.17.c./.18.c.fi.B./.Opuſc.3.c o.79./.80./.Ente 6.me o.c.fi./.Meta.2.lect.1.me o. ſ.C. Intellectuali.g.

45 Anima humana eſt vltima, in nobilitate formarum, 1e.q.76.1.c.fi./.1m/.Ʒ.3.c o.12.fi.B./.83.1m./.Spiritu 2.c.fi./.8m/.Anima 8.1m/.9.c.fi./.Opuſc.3.c o.91.2m/.93.

46 Anima eſt minima inferius, quia non eſt determinata ad aliquos effectus 2.d.18.q.2.1.2m. Anima 34.* Liberum 6.

49 Anima rationalis, eſt quaſi orizon, & confinium corporeorum & incorporeorum 1e.q.77.2.c /.Ʒ.2.co.68.me o. A./.81.fi.A./.Lib o.3.co.61.4m/.veri.q.5.9.12m/.Spiritu 2.c.fi./.Anima 1.c.fi.* Memoria 9.11.18. Mens 2.3.4.

48 Aie rõnalis, eſt incorporea, & ſubſiſtẽs 1a.q.75.2.0./.6.c./.q.90.2.c./.2m/.118.2.c./.Ʒ.2.co.87.2./.Po a.q.3.8.7m./.9.c./.11.c./.Quol.3.6.c.fi /.Spiritu 1.6m./.2.3m/ Anima 1.0./.6.c.fi./.14.c./.9m./.10m./.11m /.17.c./.Ro.5.lect.3.prin o. D.* Notitie 1.5 6. Origenes 6. Paſſio 36.45.49.&c.79.&c.

49 Anime rationalis, eſt immortalis 22e.q.164.1.2m/.3e.q.2.8.c./.4m/.1.d.19.q.5.3.3m/.Ʒ.2.co.84 /.Li o.4.c o.79 fi.A.

50 Aĩa rõnalis, eſt incorruptibilis, 1a.q 61.2.3m/.q.75.6 0./.q.76.3.1m/.q.90.2.1m/. q.98.1.c./.q.113.2.c./.q.118.2.2m/.12e.q.85.5.0./.1.d.19.q.5.3.3m/.2 d.19 1.0 /.d.23.q.1.1.3m/.4.d.50.q.1.1.c./.Ʒ.2.c o.79.80.81./.Lib o.4.fi./.Po a.q 3.8.7m/.Ma.q.5.5.c.fi./.Quol.10.q.3.2.0./.Quol.10.8 c./.Aĩa 14.0./.Opuſc.3 c o.80./.84./.Meth.12.le.3.fi.f./.Aĩa 3.le 10.

51 Anima eſt actus corporis organici, 1a.q.76.4.1m/.8.2m/.Spiritu 3.2m /.Anima 1.15m./.9.7m. 10.1m/ 3m.

52 Aĩa, eſt primo actus totius corporis, ſecundario aũt partium eius 1e.q.76.8.c./.1m./ 3m/.1.d.8.q.5.3.c /.Spũ 4.c /.2m/.9m./ 13m/.Anime 10.1m.* Peccatum 112 192.304 &c.335.348 366.396. Perfectio 26. Pulcritudo 11.

53 Anima rationalis per ſe nõ habet ſpeciem completam, ſed eſt pars ſpeciei humanæ, 1a.q.75.2.1m/.4.0./.7.3m/.q.90.4.0./.12e.q.4.5.2m /.Ʒ.2.c o 94.3m/. Li o.4.c o.35.4m/ Po a.q.3.10.c./ Spiritu 2.5m /.16m/.3.10m/.9.3m/. Anima 1.0./.2.10m/.11m./.3.c.fi./ 6.15m/.7.c.fi./.15m,14.2m,.21m.* Pupilla. Rationale 3.4.6. Similitudo 10.

54 Oppoſitũ vr̃ dicere 2.d 3.q.1.6.c. Reſpon, ſicut Dub o.173.

55 Anima rationalis, eſt ſpecies ſpecierum, quia intellectus eius eſt ſubiectum ſpecierum intelligibilium 2.d.3.q.3.1.1m. Du m.174 m.

56 Omnes animæ rationales, ſunt unius ſpeciei, & differunt ſolo numero 2.d.32.q.2.3.c.* Sponſa 6.

57 Aĩa nõ eſt cõpoſita ex oĩbus, ut cognoſcat oĩa 1a q.84.2 c.

58 Anima rationalis, cõponitur ex quo eſt, id eſt ex eſſe, & quod eſt, 1a.q.75 5.4m/.q.90.1.2m/.2.1m/.1.d 8.q.5.2.0 / 2.d.17.q.1.2.2m.fi./.5m/ d.32.q.2.3.c./.veri.q.10.8.12m /.Quol.3.20.0./ Anima 1.6m/.6 c./.Ente 6.me o.c.

59 Anima nõ eſt cõpoſita, ex materia & for e.1e.q.75.5.0 /.q 76.1.c.fi./.q.90.1.2m/.2.1m/ 1.d.8.q.5.2.0./.2.d.17.q.1.2.0./.q.2.2.b.2./.2m /.d.18.q.2.1.6m/. d.32.q.2.3.c./.Ʒ.2.c o 50./.51./.Po a.q.3.9.c./.10.c./.Quol.3.20.0./.Quol.9.6.c./.Spiritu 1.0./.2.c.fi./.5.11m./.9.9m/.Anima 6.0./.Ente 6.me o.h.

60 Anima eſt compoſita ex materia & forma improprie.i.ex actu & po a.1e.q.90.2.1m/.1.d.8.q.5.2.c./.Quol.3.9.8.0./.Anima 6.c.fi./.13m.* Trinitas 13.14. Triſtitia 12. Vaſo. Veritas 41.59. Veſtigium 9.10. Vita 23.

61 Anime rationalis, habet materiam in qua: nõ aũt materiam

ea qua 1ª.q.76.2.7m./.2 d.17.q.2.1.5m./.Anima 3.12m.

62 Anima rationalis eſt indiuiſibilis, ſed non ad modum puncti habentis ſitum in continuo 2.d.8.q.5.3.c./.Spiritu 4.16m.

63 Anima non habet totalitatem quantitatiuam per ſe, nec per accidens, in animalibus perfectis. Ideo eſt indiuiſibilis per ſe, & per accidens 1ª.q.76.8.c./.Spiritu 4.c /.17m./. Aia 10.c. * Chriſtus 9 53 83.86.163.114.&c.162.

64 Anima eſt primum principium viuendi, in iſtis inferioribus, 1ª.q.75.1.c./.Opuſc.43.cº.1.

65 Anima eſt finis totius generõnis 4.d.1.q.2 3.c.fi./ ʒ.3.cº.12.

66 Aia rationalis, non eſt hõ: contra Vgonem de S. Victore, 1ª.q.75.4.0./.q.76.1 c.prinº. F./.q.118.3.c./.3ª.q.50.4.c./.3.d 5.q.3.2.0./.d.21.q.1.1.c./.4.d.43.ar.1.q.1.2m./.ʒ.2.cº,37./.Poª.q.5.10.c./.Iob 4.fi.C./.Ro.7.le.4.prinº.H.

67 Anima nõ eſt corpus, 1ª.q.75.1.0 /.ʒ 2.cº.65./.68.1m./.81./. Anima 19.0.

68 Anima rationalis, non eſt complexio corporis, vt dicit Galenus. ʒ.2.cº.63./.68.1m./. Anima 1.c.prinº.

69 Anima rationalis, nõ eſt armonia, vt dixit Empedocles & Democritus. ʒ.2.cº.64./.68.1m./.Anima.1.c.prinº.

Indiuº. 70 Indiuiduatio animæ rationalis, dependet a corpore in fieri, non autem in eſſe, 1ª.q.76.2.2m./.1.d.8.q.5,2.6m./.2. d.3.q.1.2.c./.1m./.4.1m./.d.17.q.1.2.1m./.q.2.2.4m./.5m./.ʒ.2.cº.75.1m./.80.1m./.Spiritu 9.3m./.Anima 1.2m./.3.0./.Opuſ.9.q.108./. Ente 7.prinº.2. * Aſſimilatio 17. Forma 51,160. Generatio 40.&c. Indiuiduum 24.

71 Animarum diuerſitas & multitudo, cauſatur ex multitudine corporum 1ª.q.76.2.0./.1.d.8.q.5.2.6m./.2.d.3.q.2.4.1m./.d.17.q.2.1.3m./.d.32.q.2.3.0./.ʒ.2.cº.75.1m./.89./.81. Spiritu 9.3m./.10.5m./.Anima 6.4m./.13m.

72 Tota corporum mundi tranſmutatio, ordinatur quodammodo ad animarum multiplicationem. Poª.q.3.10.4m.

73 Diuerſitas in nobilitate animarum, ſequitur nobilitatem corporum, in ſtatu innocentiæ, & peccati, non autem in ſtatu gloriæ, 1ª.q.85.7.c./.3ª.q.55.1.3m./.1.d.8.q.5.2.6m./.2.d.21.q.2.1.2m./.d.32.q.2.3.c./.4.d.44.q.1.ar.3.q.3.2m.

Duº.174m.74 Oppoſitum videtur dicere, veri.q.12.6.4m./.q.24.8.6m. Reſpon. Dubº.175.

75 Aia rationalis, eſt hoc aliquid, vt ſubſiſtens, non autẽ ut completum in ſpecie, 1ª.q.75.2.1m./.1.d.8.q.5.2.6m./ 2.d.17.q.1.2.1m./.d.19.1.4m./.3.d.5.q.3 2.3m./. d.21.q.1.ar.1.q.2.6m./ 4.d.44.q.1.ar.1.q 2.1m./.Spiritu 2.16m./.Anima 1.11./.aia 2.lec.1. * Mulier 4.Mundus 24.Vniuerſum 5.6.

Dum.176m.76 Immo aia eſt vt ſpecies 2.d.3.q.1 6.c Reſpon.Duº.176.

77 Anima non eſt perſona, contra Vgonem de S.Victore, & contra magiſtrum ſententiarum 1ª. q.19.1.5m./. q.75.4.2m./.3.d.5.q.3.2.0./.d.6.q.1.art.1.q.1.c./.d.21.q.1.art.1.q.1.3m./.6m./. Poª.q.9.2.14m./.Spiritu 2.16m. Perſona 6.

78 Animæ rationales multiplicantur ſecundum numerum in eadem ſpecie 1ª.q.6 2.c./.q.79.5.c./.2.d.32.q.2.3.c./.Aia 3.le 8.

Dum.177m.79 Immo aia eſt forª immaterialis, & ſubæ immateriales nõ multiplicant ſm numerũ in eadẽ ſpecie 1ª.q.50.5.c./.q.76.1.1m./.2.d.17.q.1.2.5m./. Spiritu 8.c. Reſpon. ſicut Dubº 115.

Produº. 80 Aia rõnalis non eſt ex traduce. Opuſc 3.cº.93.Traductio 3.

81 Aia rõnalis, non traducitur a parentibus, 1ª.q 90 2.0./.q.100 1.2m./.q.118.2.0./.12ª.q 81.1.c./.2m. .2.d.18.q.2 1.0./ 2.2m./.ʒ.2.cº.84.83.88 89./.Poª.q.3.9 0./. Ma.q.4.1.2m./. Opuſc.3.cº.93 /.Pſal.32.fi.0./.Ro.5.le.3.prinº.C./.He.12.le.2.meº.H. • Traductio 2.Adam 89.90.91.Actus 1. Adulterium 9.

82 Aia rõnalis, non educitur de poª materiæ, ſed creatur a ſolo deo, 1ª.q.75.6.1m./.q.79.4.c fi./.5m./. q.90.2.0./.3.c./.q.98.1.c.fi./.q.118.2.0./.12ª.q.3.7.2m./.q.9.6.c./.22ª. q.85.2.c./.1.d.14.q.3.c./.2m./.2 d.1.q 1.2.1./.d.17.q.1.2 4m /.d.18.q.2.1.2.0./.3.c./.d.25.2.5m./.d 32.q.2.3.4m./.4.d.1.q.1.ar 1.q.1.c.fi./.2.4.q.1.c.fi /.d.3.q 1.2.c.fi./ d.43.ar.2.q.3.c./.ʒ.2.cº.86.4m./.87./.Veri.q.27.3.9m./.Poª.q.3 e.0./.Quol 3.6.c./. Quol.9.50./. Quol.11.5.1m./.4m./. Quol. 11.11.c./. Spiritu 2. 8m. .10.c./. Aia 2.12m./.18.13m /. Opuſc.3.cº.93.131.229.230./. Opuſc.28.cº.5./.Opuſc.34.Opuſc.37.cº.4./. Ro.5.lect.3.prinº.C./. He.12. le.2.meº.H.

Dum.178m.83 Oppoſitum videtur dicere, 2.d.18.q.2.1 4m./.Poª.q.3.9.5m./.6m./ 20m. Reſpon. Dubº.178.Elementum 18. Generatio 43. Creatio 35.

84 Hæreticum eſt dicere, animam intellectiuam traduci cum ſemine, 1ª.q.118.2.c.fi. * Agens 72.112. Agere 5.Angelus 93.589.591.

85 Ratio ſeminalis animæ rationalis, non præceſſit in aliqua creatura 2.d.17.q.2.2.2m. * Apollinaris 1. Aſſimilatio 4. &c. Aureola 6.

86 Anima infundendo creatur, & creando infunditur 2.d.3.q.1.4.1m. * Calum 66.Claritas 6.19. Dauid 3.

87 Creatio & infuſio, ſunt ſimul reſpectu animæ, ſed differunt quia creatio reſpicit tantum principium, ſed infuſio principium & naturam quam perficit, ſcilicet carnem, in qua infunditur 12ª.q.83.1.4m./.2.d.32.q.2 1.1m. * Elementum 18.Embrio 6.Ens 28. Error 10. Forma 154.

88 Anima rationalis, maculatur in ſua infuſione cauſaliter, ratione termini: & concomitanter ratione principii, in creatione vero tantum ſecundo modo, 12ª.q.83.1.4m./.2.d.32.q.2.1.2m./.2m. • Generatio 2.&c.54.Hæreſis 44.45.37.128.145.148 Homo 21. &c.

89 Deus infundit animam conceptis in peccatu originali, quia melius eſt ſic eſſe, quam ſimpliciter non eſſe, 12ª.q.83.1.5m./.2.d.32.q.2.2.0./.ʒ.2.cº.89.5m./.Veri.q 3.1.3m. * Macula 1.2.3. Matrimonia 10.11.12. Miraculum 12.

90 Solus deus effectiue cauſat immortalitatem hominis, ſed formaliter anima, per donum dei, ſcilicet innocentiæ, vel gloriæ, Ma.q.5.5.16m.

91 Non oẽs aiæ, creatæ ſunt ſimul cõtra origenem 1ª.q.118.3.0. * Peccata 37.38.Perfectio 26. Puer 1 Reſurrectio 25.

92 Naturale eſt animæ, corpori uniri 1ª.q.76.1.6m./.22ª.q.4.6.c. 2ª.Cor.5.le.1.fi.G./.le.2.prinº /.Ma th.26.meº.e.l.Cõ 4.cº.81.fi. * Sanctificatio 13.Semen 13.16.18.Status 7.8. Traductio 1.2.3. Vn. Vnio.

93 Si anima non eſſet vnibilis corpori, eſſet alterius naturæ, 1ª.q.75.7.3m./.2.d.1.q 2.4.1m./.d.32.q.2.2.1m./. Opuſc.9.h.

94 Rationes falſæ, quod anima rationalis non poſſit uniri corpori, adducuntur, Cõ.2.cº.56. * Angelus 71, Applicatio 1. Augmere 38.39.44.48.50.53.74. Cinis 3.Coniunctio 3.10.Conuenientia 1, Eucharª 122.138.139.255. Hæreſis 44.45. Hõ 6.

95 Oportet animam rationalem, uniri tali corpori, 1ª.q.70.5.0./.1.d.8.q.5.3.2m./.2.d.1.q.1.5.0./ Ma.q 5.5. c./. Spiritu 7.0./. Anima 8.0. * Indiuiduum 24.Mors 42.46: Mundus 24. Peccatum 304. &c.

96 Nulla anima unitur aeri, vel alicui alteri elemento, ſed tantum mixtis corporibus. Poª q.6 6.c.meº.K / 14m /.15m /.Ma.q.16.1.c.fi./.4m./ 5m./.Spiritu 7.0./. Anima 8.12m./. Anima 2.lr.22 fi./. Liº.3.lec.17./. Lec.18.0.

97 Anima rationalis, vnitur tantũ corpori humano, Cõ.2.cº.90. Intellectualis. * Puer 1.Reſurº 35.54.Spũalis 11.Status 7.8.

98 Anima immediate vnitur corpori & non mediantibus quibuſdam diſpoſitionibus, 1ª q.76.6.7 0./.2.d.1.q.2 4.3m./.d.2.q.2.3.4m./.d.26.1.5m./.d.31.q.2.1.c./.1m./.Cõ 2.cº.71./.veri.q.12 4.c./. Ma.q.4.4. c./.q.16.1. 5m./. Spiritu 3. 0./. Anima 9. 0./. 30.c /.Anima 2.le.1.fi. * Vnio 5.6.7.18.&c.Vnitas 53 Võa 2. Chriſtus 42.

99 Immo diſpoſitiones dicuntur manere cum forma ſubſtantiali 4.d.44.q.1. ar.1.q.1.3m. Reſpon. ſicut Duº.517. infra 100. & ſicut Dubº. 273. Dum.179m.

100 Poteſt dici aliquid eſſe medium inter animam & corpus, & ſi non in eſſendo, tamen in mouendo, & in via generationis, ita quod ſunt mediæ in alteratione præuia non autem in introductione animæ, Con.2.cº.71.fi.

101 Anima immediate vnitur materiæ primæ, vt forma 1ª.q.76.4.3m./.6.7.0./.2 d.1.q.2.4.3m./.d.18.q.1.2.c./.d.26.1.5m./.d.31.q.2.1.c /.4.d.43.ar.1.q.1.c.fi./.3m./.Cõ.2.cº.71./. vet.q.27.1.1m./.Poª q.3.9.c./. Quol.1.6.0./.Spũ 2. c./. Anima 1.c./.11m./.12m./.2.13m./.6. c.fi./.9.0. Generatio 7. Dum.180m.

102 Immo multæ formæ ſunt inter materiam primam, & formam animalis 1ª.q.76.3.3./.4.0./.q.118.2.2m./.2.d.12.4. c./. con.2.cº.89. Reſpon. Duº.180.

103 Anima vnitur corpori, vt forª, & ut motor 1ª.q.76.1.0./.4.1m./.6.3m./.7.0./.8.c./.q 90.4.c./.q.110.2.1m./. q.117.3.3m./.12ª.q.83.2.3m./.3ª.q.8.2.c./.2.d.8.2 2m./.d.26 1.5m./. d.31. q.2.1.1m./.3.d.2.q.1.ar.3.q.2.0./.d.15.q.2.ar.1.q.2.c./. Cõ.2.cº.56.57.68.69.70./.73.1m./.93.2m./.veri.qu.26.2.3.8. c./. Ma.q.4.3.3m./.4.c./.q.16.1.3m./ Vnio 2.13m./.Spiritu 2.3.4.c.10. lect.7.prinº. E.

104 Anima vt motor, unitur corpori mixto, mediante ſpiritu, id eſt aereo, non autem vt forma, ſed immediate. Ma, q.16.1.5m./. Spiritu 3.c./.9m./.7.5m.

105 Anima rationalis ut motor, vnitur corpori mediantibus viribus ſeu ſitiuis, ſed immediate ut forma 1ª.q.76.6.1./.3m./.2.d.31.q.1.1.1m./.Con.2.cº.71./. Spiritu 3.6m./. Anima 9.c./.Anima 2.lect.1.fi.

106 Anima ſecundum Platonem, unitur corpori, ſecundum tactum virtutis ut motor, non aũt vt forma 2. d.1. q.1.4 3m./.3.d.2.0.q.1.ar.2.q.2.c./.d.5.q.3.3.c./.4.d.44.q.1.ar.1.q.1.c./.q.3.ar.3.q.2.c./.con.2.cº.57./.67.1m./.Poª.q.3.10.c.prinº./.5m./.q.3.10.c./.Spiritu 2.c.meº./.Anima 1.11.c.

107 Anima immediate vnitur cuilibet parti corporis, quo ad eſſe, ſed tantum cordi, quo ad motum 1.d.8.q.5.3,3m./.2.d.9.1.3m./.4.d.23.q.2.ar.3.q.1.1m.con.2.cº.71./.72./. Spiritu 3.c./.Anima 9.c./.13m./.10.0./.Anima 2. le.18.

An

108 Anima quæ unitur uni corpori, nunquam poteſt uniri alteri corpori. 2.d. 17.q.2.2.c./. d.19.1.o./.4.d.44.q.1.ar.1.q.1.c./.ℨ.2.c°.44.6m./.73./.83.fi.91.1m./. Potentia.q.3.10.c./.5m./.

109 Omnes ponẽtes animas extra corpus creari, dixerunt eas tranſire, de corpore in corpus. Potentia.q.3. 10.c.prin°.

110 Anima non tranſit in aliud corpus, ſecundum fabula. Pithagoræ.ℨ.2.c°.44.6m./.73.3m./.4m.

111 Ad unionem animę, & corporis, requiritur proportio, eorum, ſicut actus & potentiæ, non autem alia.2.d.1.q.2.4.3m./.d.30.q.1.1.7m./. Verit.q.26.1.9m.

112 Ex anima rationali, & corpore, poteſt fieri unum compoſitum.2.d.1.q.2.4.3m./.ℨ.2.c°.56./.Spiritu.2.c.fi./.3m./.9m./.19.3m.Anima.1,2.o.

113 Anima unitur corpori, ut ipſa perficiatur.1a.q.51.1.c./.q.55.2 c./ q.89.1.o./.q.118.3 c./.2.d.1.q.2.4.o./.4.d.43.q.1.ar.1.q.1.c./.4m./.Potentia.q.5.10.5m./.Spiritu.2.5m./.3.11m./.6.c./.Anima.7.c.fi /.8.c./.17.1m./.18.c fi.

Separato. 114 Anima non eſt ſemper unita corpori, quia non poteſt eſſe ſemp bõ diſpoſitũ naturaliter.2.d.8.2.2m./.d.19.1.2m./.4.1m.

Vn. 115 Anima unita corpori, pfectior eſt, q̃ ſeparata.1a.q. 89.1.o./.1.o m./.q.90.4.c.fi./.q.118.3.c./.12ę q.4.5.c. fi /4.d.43.q.1.ar.1.q.2.4m./.d.49.q.1.ar.4.q.1.c./.q.4.ar.5.q.1.1m./.L./ d.50.q.1.1.5m./.ℨ.4.c°.85./.Potẽtia.q.5.10 c./.5m./.Ma.q.5.c./.Spũ.2.o./.4 1m./.Aĩ 1.17.1m./ Aĩa.2.lec.18.Cę.1.lec.3.prin°.K.

116 Anima non eſt ſeparata ſecũdũ eſſe a corpore.ℨ.2.c°.59./.Anima.2 o./.3.6m./.14m./.16m.* Accidens.84.Actus.186.

117 Nulla anima remanebit in perpetuum ſeparata a corpore. 4.d.43.ar.1.q.2.c * Allelnia. Angelus.140.392.

118 Anima ſeparata, nec corpus, nec aliqua pars eius dicitur, niſi æquiuoce. Quol.3.4.o./.Meta 7.lec.10.prin°.B.Anima.2.lec.2. * Aſcendere. 10.16.&c.Beatitudo.29.30.76.77.79.156.Cautui.1.

Vn. 119 Anima unitur naturaliter ſuo corpori, & ſecundum rationem ſuæ naturæ: ſed eſſe ſeparatam, uel ſeparari ab eo, eſt ei præter naturam.1a.q.89.1.c./.q.118.3.c /.12ę.q 4.6.c./.2.d.1.q.2.4 1m./.ℨ.4.c° 79.fi. Verit.q.19.1.c.me°.H./.Potentia q.5.10.c./.Anima.7. c.fi./.8.c.prin°./. 20.c.fi./.Opuſc. 3 c°. 154./.155./.237./.Opuſc.9.fi.* Conuiuium.

120 Animæ ſeparatio a corpore, eſt quodammodo naturalis, & quodammodo contra naturã.Opuſc.3. c°.152. Dęmõ.72.

121 Anima ſeparata, non habet ſimilitudinem corporis, & membrorum corporalium realiter, ut Apollinaris poſuit, ſed intentionaliter tantum.4.d.44.L.fi.* Deſiderium.17.&c. Deus.210.&c.254. Dos. 1.3.&c. Eucbariſtia.130.148.285. Forma.1.7.Gloria.21.Tertullianus.1.

122 Omnis anima ſeparata, habet uoluntatem immobilem reſpectu finis.3.q.52.6.3m./.7.3m./.q.59.5.1m./.3m./.ℨ.4.c°.91.92.93.94 95./.Ma.q.5.3.c.fi./.2m./.q.7.11.c.fi./.Opuſc.3.c°.177.178.179.* Gratia.38.Guſtus.3.Hereſis.107.

123 Animabus poſt mortem non aſſignantur aliqua corpora quorum ſiut formæ, uel determinati motores, ſed aliqua corporalia loca, per congruentiam, ſecũdum gradus dignitatis earum.4.d.45.q.1.ar.1.q.1.c * Heroes.

124 Anima ſeparata ſtatim habet ſtatum immobilem. 3a.q.59.5.1m./.3m.* Iuſtificatio.41.42.Lex.166.Ludus.2.

125 Anima ſtatim poſt mortem uadit ad paradiſum, uel purgatoriũ, uel infernũ.12ę.q.4 5.c./.3a.q.59.5.1m./ 2.d.6.3.5m./.d.11.q.2.1.c./.4.d.45.q.1.ar.1.q.2.o./.ℨ.4. c°.90./. Opoſc.3.c°.182./ Io.14.lec.1.fi./.c°.19.lect.5.prin°.c./.2ę.Cor.5.lect.2.me°.E./.Heb.11.6.* Memoria.182.Obliuio.1.Oratio.75.&c.Purgatorium.2.5.&c.

126 Oppoſitum huius, eſt hę etiã. 1a.q.64.4.3m./.4.d. 45.q.1.ar 1.q.2.c.* Raptus.14. Reſurrectio.11.28.&c.28.36.

127 A Animæ exiſtentes in purgatorio, habent uoluntatem firmatam in bono.ℨ.4.c°.94.* Spiritus.4.Status.8.

127 B Immo exiſtens in purgatorio, adhuc eſt quaſi Viator.4.d.45.q.2.ar.1.q.2.3m. Reſpondeo ſicut Dubio.346.368.

128 Anima non poteſt propria uoluntate ſeparari a corpore.2.d.8.2.2m./.Po a.q.6 7.4m./.Opuſc 3.c°. 237.* Torcular.1.

129 Anima ſeparata, habet aptitudinem, & inclinationem naturalem, ad ſui corporis unionem.1a. q.76.1. 6m./.123.q.4.5.6.o./.ℨ.4.79.fi.A./ Opuſc.3.c°.154.* Vnctio.30.

130 Quandiu anima fruitur deo ſine corpore, appetitus eius ſic quieſcit in eo, q̃ tamen adhuc ad participationem eius, uellet ſuũ corp' ptigere.12ę.q 4.5.4m.Btſtudo.76.Beat'.43

131 Appetit aĩa ſic frui deo, q̃ & ipſa fruitio deriuet ad corpus p redundantiam, ſicut eſt poſſibile.12ę.q.4.5.4m. Beatitudo 77.Claritas.6.Corpus.38.

132 Separatio aĩe a corpore, dĩ aĩam retardare, ne tota intẽtiõe tẽdat ĩ uiſionẽ diuinæ eſſentiæ.12ę.q.4.5.4m.Beatitudo.79.

133 Anima ſeparata, nullum corpus poteſt mouere. 1a. q. 117.4.o./. Ma. q. 16. 10. 2m.

An

134 Animæ ſanctæ ante aſcenſionem, & poſt reſurrectionem Chriſti, erant cum Chriſto in paradiſo terreſtri. 3. d. 22. q. 3. art. 2. q. 3. 5m.

135 Oppoſitũ ur dicere. 3a. q. 55. 3. 2m. Reſpo. ſicut Du.224°. Du. 181.

136 Animæ ſeparatæ poſſunt exire de locis ſuis. & apparere uiuis. 1a. q. 89. 8. 2m /. 4. d. 45. q. 1. artic. 1. q. 3. o.

137 Apparitio animæ ſeparatæ eſt miraculoſa. 1a. q.89. 8. 2m./. 4. d. 45. q. 1. art. 1 q. 3. o.

138 Apparitio animæ bonæ uel malæ, uel angeli fit ad utilitatem noſtram 2. d. 6. 3. 5m. Apparere. 11. Dãnatio. 5.

139 Animæ beatæ poſſunt apparere quando uolunt, non autẽ damnatæ: niſi cum permittuntur. 4.d. 45. q. 1. ar. 1.q. 3.o.

140 Anima ſeparata, crue atur igne inferni, per uictimam, non autem per alterationem. 1a.q.64.4.1m./. 2.d.6.3.6m./.4.d.31.ar.1.q.3. Damna:io.56./.d.44.q.3.ar.3.q.3.o./.d.45.q.1.ar.1.q.1.3m./.q.3.3m./.ℨ.4.c°.90./. Veri.q.26.1 o /.Quol.2 1 30 /. Quol.3 a 3.o./.Spiritu.1.20m./. Anima.6.7m./.21.o./. Opuſculum.3.c°.180./.184. Du. 182.

141 Immo animæ ſeparatæ a corpore ante reſurrectionem premiantur, & puniuntur etiam pœnis corporalibus. Opuſculum.3.c°.179. Reſpondeo Dubio.182.

142 Operationes ſenſitiuæ, non manent anima ſeparata. 1a.q.77.8.o./.1.d.8.lect.2.L./.4.d. 44.q.3.ar. 3. q.2.o./.ℨ.2.c°.81.5m./. Verit.q.19.1.o./.q.25.3.7m /.Quol.10.8.o.

143 Oppoſitũ uidetur dicere. 1a.q.77.8.4m.Reſp. Du° 183. J 144.

144 Potentiæ immateriales, manent actu in anima ſeparata, nõ autem organice, ſed ut in radice. 1a.q.77.8.o./.q. 89.7.c./. 12æ.q.57.1.3m /.2.d.24.q.3 2.6./.3.d.31.q.1.4.4m./.4 d.44.q.1.ar.1.q.2.3m. /.q. 3. ar. 3. q. 1. o. /. d. 50. q. 1. 1. c. /. ℨ 2. c°. 82. 5m./. L.1° 4. c°.86. 2m /. Verit. q. 19. 1. o. /. q. 25. 3. 3m /. Virt. q. 1. 4. 3m. /. q. 5. 4. 13m. /. Quol. 10. 8. 3m./. Anima 2. 1m. /. 19 o. /. 1ę. Cor 13. lect. 3. me°. H. Du. 183. Du. 184.

145 Oppoſitum uidetur dicere. 1a. q. 77. 8. 4m. Reſp. Du. 184°.

146 Habitus uirtutum partis inferioris manent in anima ſeparata, ſicut in radice, in uirtutibus rationis, & in gratia. 3. d. 33. q. 1. 4. 4m. /. Virt. q. 1. 4. 3m. /. q. 5. 4. 13m. Anima. 19. 17m.

147 Habitus ſcientiæ hic acquiſiti manent in anima ſeparata. 1a.q.89.1.3m./.3.4m./.5.o./ 6.e.12ę.q.67.2.o./.3.d.31.q.2.4.o./.4.d.50.q.1.2.o./.ℨ.2.c°.81.fi./ Verit.q.19.1.9m./.q. 20.3.1m./. Virt.q.5.4.11m./. Quol.3.4.21.o./. Quol.12.3.13.o./. Anima.15.c.fi./.13m./.1ę.Cor.13.lect.3.me°.H. Dãnati.7.J.

148 Actus ſciẽtiæ hic acquiſitæ, manẽt in aĩa ſeparata. 1a.q.89.1 3m./.6.o./.12ę.q.67.2.o./.d.31.q.2.4.c.fi./.4.d. 50.q.1.2.2m.

149 Anima ſeparata intelligit per ſpecies tunc infuſas: & per acquiſitas hic: non autẽ per ſpecies innatas: nec tunc abſtractas: nec conuertendo ſe ad phãtaſmata; ſed ad ſuperiora. 1a.q.75. 6. 3m./.q.89.1.o./.2.3.6 7./. 12ę. q. 5. 1. 2m. /. q. 67.2.c./.1m / 3m./. 3a. q. 11. 2. o. /. 3. d. 31. q. 2. 4. o./.4 d. 50. q. 1. 1. 2. o./.3.4.c./.ℨ.2.c°.81. 5m./. Verit q.19.1.2.o./. Anima. 15. 17. 18. o. /. 1ę. Cor. 13. lect. 3. me°. K.

150 Oppoſitũ uidetur dicere. 4.d.50.q.1.2.1m. Reſp. Du. 185°.

151 Animæ beatorum ante reſurrectionem & poſt intelligere poſſunt: non conuertendo ſe ad phantaſmata. 1a. q. 5 4. 4. Du. 185.
c. /. 3a. q. 11. 2. c.

152 Anima ſeparata tripliciter intelligit ſcilicet per ſpecies acquiſitas in corpore: & per infuſas a deo in ſeparatione: & p miſſas in angelis. Verit.q. 19. 1. c. fi.

153 Anima ſeparata intelligit per modum, quo & ſubſtantię ſeparatę verit. q 24. 11.c./.ℨ.3.c°.48.fi.

154 Anima ſeparata cognoſcit ſe. per ſeipſam. 1a. q. 89.2. c./. Anima. 17.c. fi.

155 Animę ſeparatę cognoſcũt ſe mutuo: & angelos. 1a.q.89.2.o./.3a.q.11. 1.2m.ℨ.3. c°.45.fi./. 46./. Verit.q.10. 11.o./.q.19.1.c fi./.q.20.6.c.fi./.Quol.3.21 o.Anima.17.o

156 Anima ſeparata, intelligit angelos, per ſimilitudines diuinitus ei impreſſas. 1a.q.89.2.2m /.Anima.17.c.fi./.4m./.

157 Aĩa ſeparata habet cognitionẽ perfectã, de aliis aĩab' ſeparatis, nõ aũt de angelis, ſed imperfectã naturaliter. 1a.q 89.2.o./.3.1m./.2m./.3a.q.11.1.2m./.Aĩa.17.c.fi./.11m./. 18.17m.

158 Aĩa ſeparata, nõ ſemp cognoſcũt ea quæ hic fiũt. 1a.q.89.8.o./.22ę.q.83.4.2m./.4.d.45.q.3.1.2m./.2m./.d.50.q.1.4.1m./.q 2.ar.2.q 3.1m./.ã.4.q.1.1m./. Ver.q.8.11.12m./.q.9.6.5m./.

159 Aĩa ſeparata, nõ cognoſcit oĩa ſingularia ſibi pñtia, ſed tñ ea ad quæ determinat priori cognitiõe, affectione, naturali habitudine, uel ordinatione diuina. 1a.q 89.4.o./.7.8.c./.4.d.50.q.1.3.o./. Ver.q.19.2.o./. Aĩa.15.o./.18.7m./.8m./.10m./.

160 Animæ ſeparatę, poſſunt cognoſcere facta uiuentium, per animas noniter decedentium, uel per angelos, uel per dæmones, uel deo reuelante. 1a.q.89.8.1m.* Oratio.79.

161 Anima ſeparata, naturaliter cognoſcit omnia naturalia ſed confuſe. 1a.q.80.3.o./. Aĩa.15.c.fi./.19m./.18.o./.20.c.fi.

An

162 Animæ ſeparatæ, recipiunt ſpecies omnium rerum naturaliũ a deo: mediantibus angelis, Aia 18.13^m./.20.10^m.

163 Animę ſeparatæ cum ſolo peccato originali, cognoſcunt oĩa, naturaliter cognoſcibilia a ratione, & multa alia, 2.d.33.q.2.2.c./.4.d.50.q.1.2.7^m./.Ma.q.5.3.c.

164 Diſtantia temporalis, impedit cognitionem animæ ſeparatæ, non autem diſtantia localis, 1ª.q.79.7.0./.4.d.50.q.1.4.0./. Anima 20.3^m./.4^m.

165 Vti collatione & diſcurſu, eſt connaturale animabus beatorum 3ª.q.11.3.3^m.

Du^m.186^m.166 Immo diſcurſus eſt in anima damnata, non autem neceſſario in anima beata 3.d.31.q.2.4.0. Reſpon. Duº.186.

167 Intelligere animæ ſeparatæ per ſpecies infuſas & acquiſitas, eſt eiuſdem ſpeciei, 4.d.50.q.1.2.2^m./. Aia 15.6^m./.8^m./.16^m.

Du^m.187^m.168 Oppoſitum videtur dicere, 1ª.q.1.r.2^m. Reſpon. Dubº.187.

169 Intelligere animæ coniunctæ & ſeparatæ, eſt unius rationis, quo ad illuſtrationem, non autem quo ad phantaſmata, 4.d.50.q.1.2.2^m./.ʒ.2.cº.81.5^m.

Cognitio.170 Anima non cognoſcit ſemper ſe & deum, quia non ſemper ſunt ei præſentia obiectiue 1.d.3.q.1.2.3^m.

171 Anima nihil cognoſcit, niſi præſens ei ſit obiectiue, per aliquam ſpeciem 1.d.3.q.1.2.3^m./.d.17.q.1.4.4^m. * Ampliatio. 1

172 Non oportet, ꝙ anima in cognoſcendo eſſentialiter ſuo obiecto coniungatur, ſed ꝙ intentio illius recipiatur in ipſa aĩa, quia opatio animæ intellectualis in rẽ quã cognoſcit, eſt operatio nõ actiua, ſed receptiua, quia cõparatur ad obm ſuum a quo recipit eſſe, ſm perfectionẽ ſcdam, qđ eſt eſſe accñtale. Vbi aũt eſt obm ſuũ, non eſt ibi aĩa eſſentialiter, ſed ſolũ per quandam conformitatem, prout dicitur, quód ſcientia eſt aſſimilatio ſcientis, ad rem ſcitam 1.d.15.q.5.3.c. *Angelus 61.75.342.392.419.420.498.&c. Artiſta 1. Bonitas 99.

173 Anima rationalis, ſemper intelligit ſe & deum, ſinquantum ipſa eſt ſemper ſibi pręſens & deus, 1ª.q.93.7.4^m./.1.d.3.q.4.5.0./.2.d.35.q.1.1.1^m./ʒ.3.cº.46./.veri.q.8.14.6^m.* Cognitio 25.40.48.&c. Comparatio 3. Conceptio 5.&c.

174 Motus cognitionis animæ rationalis triplex, ſcilicet circularis, rectus & obliquus 22ᴱ q.179.1.3^m./.q.180.6.0./.ver.q.8.15.3^m./.q.10.8.10^m./. Dioniſius 4 le.7./.Opuſc 20.Liº.3.cº.2.3./.Pſal.26.mcº.f. * Delactatio 90.

175 Nulla poª ſenſitiua, reflectitur in ſeipſam, ʒ.4.cº.12.prinº.H. * Doctrina 9.10. Donum 30. Ens 6.13.14.15.

176 Cuiuslibet potentiæ ſcoſitiuæ obm, eſt forª, prout eſt in materia corporali, iõ ẽ cognoſcitiua particulariũ tm̃, 1ª.q.85.1.c.

Du^m.188^m.177 Oppoſitum videtur dicere Quol.8.3.2. Reſpon. Dubº.188. * Experientia 10.11. Falſitas 2 6.7. Fides 100.

178 Gradus cognitionis animæ coniunctę triplex. ſ. creſcetiu corporalium, immaterialium, & dei, 1ª.q.94.2.0./. veri.q.10.7.c.

179 Omnis poª organica, eſt tantum cognoſcitiua corporeorum: ſed quælibet nõ organica ſe extendit ad oẽ ens. veri.q.15.2.c.

Du^m.189^m.180 Oppoſitũ videtur dicere, Quol.8.3.c Reſpon. ſicut Duº.188. * Forma 174. Finctus 14 Futurum 2. &c

181 Anima intelligit corpora, & alias res per ſpecies, non aũr per eſſentiam, 1ª.q.84.1.2.0./.2.d.3.q.3.1.c./.2^m. * Homo 25.

182 Ad nihil intelligendum anima põt procedere, niſi ex ſuppoſitione illorũ, quorũ cognõ eſt ei innata 4.d.49.q.1.2.3.q.2.c.

183 Anima hic nihil cognoſcit per ſpecies infuſas, ſed per abſtractas a rebus ſenſibilibus, 1ª.q.75.6.3^m./.q.84.3.4.0./.2.d.3.q.3.1.c./.2^m./.veri.q.10.6.0./. Quol.8.3.0./. Anima 16.c.ſi./.5^m./.17.c./.18.c.ſi./ Opuſc.3.cº.81./.82.

184 Aia hic nihil intelligit, ſine phãtaſmate, 1ª.q.84.7.0./.q.85.1.4^m./.5.2^m./.q.86.1.c./.q.88.1.c./.q.89.1.2.0./.q.111.2.3^m./.q.118.3.c./.12ᴱ.q.5.1.2^m./.22ᴱ.q.174.2.4^m./.q.175.4.c./.q.180.5.2^m./.3ª.q.11.1.2^m./.2.0./.1.d.3.q.2.1.5^m./.2.d.11.q.1.2.6^m./.d.19.2.0^m./.3.d.27.q.3.1.c./.d.31.q.2.4.c./.4.d.50.q.1.2.c.ſi./.6^m./.ʒ.2.cº.60./.73.rõ 14.5^m./.Liº.4.cº.11.prinº.l./.vari.q.10.2.7^m./.8.1^m./.11.c./.q.19.1.c./.Quol.10.6.1^m./.1ᴱ.Cor.13.lect.3.meº.K.

Du^m.190^m.185 Oppoſitũ videtur dicere, 3ª.q.61.2.0./.4.d.1.q.1.ar.2.q.2.0. Reſpon. ſicut Duº 1107. * Abſtractio 7.

186 Propria operatio aię coniunctæ, eſt intelligere cũ phantaſmate, 1ª.q.75.6.3^m./.ʒ.2.cº.80.5^m. * Intẽtio 21.&c. Iudiciũ 16. Liber 9.10. Luceª. Matrimoº.71. Natura.28. Prædic^m 3. Reflecti. Similitudo 11.12.27.

Vn. 187 Anima humana, ex vnione ad corpus, hẽt appetitũ inclinatũ ad phantaſmata, ideo nihil põt hic intelligere, niſi per ſpẽs a phantaſmatibus abſtractas. Anima 17.c./.18.c.ſi./.22^m. * Tẽpus 5.&c. Verbũ 13. Veritas 41.42.59. Chriſtus 103.112.&c.

188 Aia indiget phantaſmate ad duo. ſ. ad acquirendũ ſciam, & ad conſiderandum, 1ª.q.84.7.c./.12ᴱ.q.4.5.c./.2.d.20.q.2.2.3^m./.d.23.q.2.2.3^m./.4.d.14.21.3.q.3.c./.2.d.31.q.2.4.c./.ʒ.2.cº.73.ſi.7^m./.cº.81./. veri.q.10.2.7^m./.q.18.8.4^m./. Poª.q.3.9.22^m./.Ma.q.16.8.3^m./.Anima 13.c. meº./.1ᴱ.Cor.13.lect.3.meº.K./.Anima 3.le.13.ſi./. Memoria.Lect.2.

189 Aia non habuit a principio omnes ſcientias, contra Platonẽ, 1ª.q.84.1.2.3.c./.22ᴱ.q.172.1.c./.ʒ.2.cº.83./.veri.q.10.6.c./.q.11.1.c./.q.12.3.c./.q.18.7.c./.q.19.1.c.meº./. Aia 3 le.9.

190 Aia dupliciter cõparatẽ ad res intelligendas. ſ. vt faciens eas intelligibiles actu, & vt cognoſcens eas 3.d.14.22.1.q.2.2^m.

191 Aia intelligª facit p vnũ, ſed cognoſcit p multa, quia aſſimilare multa contingit per vnum, ſed aſſimilari multis eſt per multa 3.d.14.ar.1.q.2.2^m.

Sep. 192 Aia hic nõ cognoſcit ſubãs ſeparatas quid ſunt ſcdm ſpẽm, ſed quia ſunt, 1ª.q.12.4.c./.11.c./.q.50.2.c.ſi./.q.84.7.3^m./.q.88.0./.12ᴱ.q.3.6.c.ſi./.3ª.q.11.1.2^m./.q.30.3.1^m./.2.d.3.q.1.3.2./.3.d.23.q.1.2.2^m./.4.d.49.q.2.7.12^m./.13^m./.ʒ.2.cº.60.24./.Liº.3.cº.41.42.43.44.45.46.ſi.47.1^m./.48.1^m./.2^m./.vari.q.10.11.c./.q.18.2.c./.5.8^m./.q.20.6.c.fin./.Ma.q.16.11.c./.Quol.3.7.c./.Spiritu 8.6^m./.Anima 7.16^m./.16.0./.Opuſ.42.cº.6./.Cauſis, lect.7.prinº./.Meth.2.le.1.ſi ſ.E./.Liº.3.lec.4.ſi./.Liº.7.lc.16.ſi.c./.Poſter.le.30.ſi./.le.41.mcº.I.

193 Aia coniuncta, intelligit deũ p ſpẽm impreſſam, non autẽ p abſtractã ab eo, 1.d.3.q.1.2.3^m./.2.d.17.q.1.1.4^m./.Aia 27.4^m.

194 Aia rõnalis cognoſcit oia q̃ cognoſcit, i pª veritate 1.q.16.6.1^m

Du^m.192^m. 195 Oppoſitum videtur dicere, 1ª.q.12.11.3^m. Reſpon. ſicut Duº.752. infra 202.& ſicut Dub.378.

196 Anima rationalis cognoſcit omnia quæ cognoſcit in prima veritate, non ſecundum eſſentiam, ſed in veritate exemplata a prima veritate 1ª.q.12.11.3^m./.q.16.6.1^m./.2^m./.ʒ.3.cº.47./.veri.q.1.4.5^m./.Quol.8.4.c.meº.H./. Quol.10.7.0.

197 Aia ñ ẽ æterna, p hoc ꝙ itelĺit veritatẽ æternã.ʒ.2.cº.84.2^m.

198 Deus eſt primũ obiectum intellectus animæ rationalis, quia ratio & cauſa veritatis alicuius obiecti primo apprehenditur a poª 22ᴱ.q.1.1.c./.ʒ.2.cº.84./. Quol.7.5.c.

Du^m. 192^m. 199 Oppoſitum vr̃ dicere, 1ª.q.12.11.3^m./.q.84.5.0./.q.88.3.1^m./.veri.q.8.7.6^m./.q.10.6.6^m./.9.c.ſi./.Reſpon. ſicut Duº.752.

200 Aia cognoſcit oia in rõnib⁹ æternis, 1ª.q.12.12.3^m./.q.84.5.0.

Du^m.193^m. 201 Oppoſitum videtur dicere, veri.q.8.7.6^m./.q.10.6.6^m./.8.c.ſi. Reſpon. ſicut Duº.752.

202 Aia cognoſcit omnia in rõnibus ęternis, vt in principio cognitionis, non autem vt in obiecto, vel in ſpeculo 1ª.q.12.11.3^m./.q.84.5.0./.q.88.3.1^m./. veri.q.8.7.6^m./.q.10.6.c.6^m./.8.c.ſi.

Operatio. 203 Operatio aiæ, tranſcendit operationẽ naturæ, quo ad duo. ſ. modum agendi, & id quod agitur. Aia 13.c. * Abſtractio 2.

204 Oĩs operatio aię, procedit ex operatione eius quod inditũ eſt ei ex impreſſione primi agentis. ſ. dei, 4 d.49.q.1 ar.3.q.2.c.

205 Vnicuiq; operat aia, ex parte operantis, ubi eſt, non autẽ ex parte obiecti 1.d.15.q.5.3.c./.ʒ.cº.82./.Spũ 4.6^m./.Aia 5.18^m. * Antecedens 2. Aranea 1. Baptiſmus 152.

206 Paſſiones & operationes animæ, ſunt indiuiſibiles per ſe & diuiſibiles per accidens: inquãtum eſt in eis magis & minus, ſecundum circunſtantias. Virt.q.1.13.9^m. * Calor 11.19.20. Cælum 156. Conſcientia 1.2.5. Contemplatio 1.&c.9.16.

Vn. 207 Anima vnita corpori, nõ põt in exteriora operari, niſi mediante proprio corpore 1.d.25.q.5.3.c./.Poª.q.6.4.c.prinº.

208 Nulla operatio aiæ, dr propriæ moª, niſi operatio appetitus ſenſitiui 1ª.q.81.1.c./.2.d.24.q.2.1.c./.3.d.17.ar.2.q.2.c.

209 Aia non format in ſe de nouo aliquas formas, niſi aliquibus formis prius acceptis, veri.q.8.5.c./.9.c./.9^m./.q.19.1.c.meo.

210 Operationes animæ ſe habent actiue, ad perfectiones acquiſitas, ſed diſpoſitiue tantum ad infuſas, 1.d.17.q.1.c.

Du^m.194^m. 211 Oppoſitum videtur dicere, 2 ſimili, con.2.cº.57.2^m./.veri.q.8.1.14^m. Reſpon. ſicut Duº.794.

212 Anima operatur aliquo dupliciter. ſ. aliquo influente ſibi eſſe & operari, ideſt deo, & ſua naturali poª.2.d.17.q.1.2.6^m. * Deuotio 2.&c.

213 Anima irrigata dulcedine ſanguinis Chriſti, profert triplicẽ ſuauitatem gratiæ. i. dulces flores virtutum, frõdes bonorum verborũ, & fructus operũ. Opuſc.58.cº.31.ſi. vel ſanguis 25. * Diuiſio 18. Dolor 1.&c. Affectus 7. Ens 1.6. Experientia 11.

214 Ab eſſentia animæ non procedit operatio, niſi mediante virtute eius vel poª 1ª.q.77.1.0./.2.d.17.q.2.1.1^m. Phãtaſia 1.3.

215 Neceſſe eſt dicere, id quod eſt principium intellectualis operationis, quod dicimus hominis animam, eſſe quoddã principium incorporeum & ſubſiſtens. 1ª.q.75.2.c.prino. * Faſcinatio. Generatio 38.41.42. Incontinentia 3.

216 Si ipſa eſſentia animæ, eſſet immediatum operationis principiũ, ſemper hñs animã actu, haberet opera vitæ, 1ª.q.77.1.c.

217 Aia triplicitẽr patiẽ. ſ. a deo, & a læſiõe corporis, & a propria operõnes 3ª.q.15.4.c./.3.d.18.ar.4.q.2.0./.4.d.15.q.3.21.1.q.3.3^m./.veri.q.26.2.0./.3.c./.Opuſc 3.cº.239. Paſſio 22. * Iudicium 11.12. Matrimonium 5. Membrum 1.5. Memoria 11.

Du^m.195^m. 218 Oppoª vr̃ dicẽ, ver.q.1.9.10 c. Rñ. ſicut duº.794. Meritũ 37.41

219 Illud quo anima operatur differt realiter ab ea, 1ª.q.77.1.0./.2.d.17.q.1.2.6^m./.Spũ 11.0. Aia 240. Intellẽs 2. * Pithagoras.6

An

220 Aĩa rõnalis, non habet uim trãſmutandi materiã corporalẽ 1a.q.117.3.o. *Puer 1.3.8. Sacerdos 9. Semen 6.8.15.&c.
221 In actibus aĩæ, quinenplex diuerſitas inuenitur. ſ. ẽm fortitudinẽ & dabilitatẽ, ẽm priuationẽ & habitũ, ẽm uelocitatẽ & tarditatem, ẽm cõparationem ad contraria eiuſdem generis, & ẽm diuerſa genera, & tñ quinta facit diuerſitatem potentiarum Ver.q.15.2.12m. *Similitudo 11.12. Succeſſio 7.8. Suſtinere. Tactus 13. Tempus 5.6.7.21.
222 Dña triplex operationũ aĩę, ſ. ẽm ſenſualitatẽ & rationẽ, ẽm regulam rationis & ſine ea, & ẽm rationẽ ſuperiorem & inferiorẽ. He.4.lec.2.mo.E. *Timor 1.34.&c. Tranſmutatio. Verbum 1.&c.26. Veritas 4.42. Vita 35. Voa 2.
223 Operationes animæ duplices. ſ. animales. i. quæ ſũt ab ea ẽm id, quod eſt ei propriũ, & naturales. i. quæ ſunt ab ea, ẽm ꝙ facit effectus inferiorum formarum naturalium. Aĩa.9.6m. Animal 31. *Chriſtus 33.53.83.86.114.&c.160.190.&c.
224 Quędã operationes inſunt toti coniũcto, ratione aĩæ, vt ſentire, quędã uero rõne corporis ut dormire 3.d.15.L. princo.
225 In actib9, & relationib9 aĩæ intellĩis, itur in infinitũ 1a.q.28.4.2m./.q.32.2.c.fi./.q.87.3.2m./.12ẽ.q.1.4.3m./.3a.q.67.3.2m./.1.d.17.q.1.5.4m./.d.39.q.1.3.8m./.2.d.1.q.1.2.5m./.d.3.q.3.3.3m./.ꝫ.3.co.12.fi./Ver.q.2.9.4m./.q.3.8.1m./Poa.q.9.9.c.prino. Opuſ.9.q.93./.Meta.5.lec 9.fi.

Motus. 226 Aĩa eſt mouens mota per accidens 1a.q.75.1.1m. *Angelus 149.&c.169.602. Aĩal 31.32.37 Aranea 1. Act9 133. Aggiano.
227 Aĩa de ſe nata ẽ mouere ad quãlibet partẽ, ſed p corporis grauitatẽ ĩpedit, iõ difficile ẽ hoĩ aſcẽdere 1a.q.62.2.2m. Aĩal 32.
228 Cũ ſuperior pars aĩæ, inteſe mouet in aliquid, ſequit motũ eius pars inferior per redũdãtiã 12ẽ.q.24.3.1m./. q.30.1.1m./. q.31.5.6.fi./.q.38.4.3m./. q.59.3.c./.q.77.6.c./. Ver.q.25.4.c./. q.26.6.13m./.7.10.c. *Concupĩa 10.13.&c. Cõſcĩa 5. ꝫ 285.
229 Poẽ aĩę dupĩr pñt moueri. ſ. quo ad exercitiũ uel uſũ actus, & quo ad determinationẽ ei9 12ẽ.q.9.1.c./. Ver.q.22 6.c./.q.27.3.c./. Ma.q.6.c. *Dæmon 72.92.93.119. Deuotio 2.&c. De9 313.&c.415.&c. Diuitiæ 8. Exercatio 1.7.
230 Aĩa nõ mouet, niſi per accñs 1a.q.75.1.1m./.12ẽ.q.22.1.2m./. 3a.q.59.5.3m./. 3.d.15.q.2.art.1.q.2.3m./. Spũ.4.7m./. Aĩa.10.12m. *Gratia 3 Gula 4. Homo 6.36. Imprimere 1.2. Inconſtantia 1. Incontinentia 3.
231 Aĩa nõ mouet per accñs ad motũ partis, ſed tñ ad motũ totius corporis 1.d.37.q.4.1.4m./.2 d.8.ar.4.q.4.c.
232 Aĩa nõ mouet motu diminutioni, nec augmẽti, nec corruptionis ſui corporis, ſed tñ localĩ, quia qũ eſt in corpore, dependet ab eo ẽm locũ, nõ aũt ẽm eſſe, nec ẽm quantitatem. Ma.q.2.11.15m. *Intell9 42.71.&c.191.&c.113.&c.226.&c. Innocentia 2. Iuſtificatio 5. Luxuria 22. &c. Memoria 11. Motus 51.89. Operatio 47.&c.
233 Poſt mortẽ nihil aget in aĩam, uel in corpus, uirtute naturæ, ſed tñ ẽm ordinẽ diuinæ iuſtitiæ 2.d.33.q.2.1.3m./.5m. *Pietas 8. Theoa.27. Timor 1.2. Viuere 2. Vxor 2.
234 Aĩa & corp9 nihil pñt imprimere, niſi p motũ 2.d.2.q.2.3.c.
235 Mot9 potẽtiarũ aĩæ, eſt ĩclinatio earũ i aliqd 2.d.24.q.3.1.c.
236 Mot9 magis ẽ in potẽtiis aĩę appetitiuis, ꝙ apphẽſiuis. 1a.q.81.1.c./.2.d.24.q.3.1.c./.3.d.15.q.2.ar.1.q.2.c./Ver.q.26.3.c.
237 Motus proprie eſt in operationibus animę uegetabilis, & appetitus ſenſitiui, minus autẽ in ſenſibus, ſed minime in parte intellectiua 3.d.15.q.2.ar.1.q.2.c./. Anima lec.10.prino.C.
238 Oĩs mot9 cognitiuæ & appetitiuæ uirtutis, reducitur in naturã, ſicut in pri' prim' 12ẽ.q.10.1.c./.q.17.9.2m./. q.41.3.c

Dum.196. Immo non quodcũque uitalis operationis principium, eſt anima 1a.q.75.1.c. Reſpondeo ſicut Dubio.
239 Oĩs motus appetitiuæ poẽ reducitur ad proſequutionẽ boni per ſe, uel mali per accidẽs, uel ad fugam mali per ſe, uel boni per accidens. 12ẽ.q.43.2.c./Ma.q.10.1.c.

Potentia. 240 Anima differt realiter a ſuis potentiis. 1a.q.77.1.o./. 12ẽ.q.110.4.c./.1.d.3.q.4.2.o./.2.d.17.q.1.2.6m./.d.26.4.c.fi./.4.d.1.q.1.ar.4.q.5.c./. Quol.10.3.o./. Spũ.11.o./. Anima 12.o./.19.c prino. ꝫ.219. Intellectus 2.

Dum.197. 241 Oppoſitum uidetur dicere, quia id quo primo intelligimus & ſentimus eſt anima ẽm Phyloſophum ſecundo de anima 1a.q.3.1.c./.q.77.1.c./.4m.fi. Reſpondeo Dubio 196.
242 Qñq; dĩ ꝙ aĩa eſt ſuæ poẽ, & ecõa, ſed nõ ꝓprie ſed denoĩatiue, q̃ſi a principaliori ſua uirẽ. 1a.q.79.1.1m./. Spũ.11.7m.fi.
243 In potẽtiis unius aĩę, nõ põt eſſe niſi una intẽtio 12ẽ.q.37.1.o./.q.77.1.c. *Adam 57.80. Angelus 149.&c.

Dum.198. 244 Immo bõ ſimul plura intẽdit 12ẽ.q.12.3.c.b. Reſp. Du.198.
245 Oẽs poẽ aĩæ radicant in una eſſentia aĩę, ideo oportet ꝙ qñ intẽtio aĩæ uehement trahit ad unã operationẽ unius poẽ, retrahatur ab operatione alterius, quia unius aĩæ nõ pt eſſe niſi una intentio 12ẽ.q.37.1.o./.q.77.1.c./.3a.q.46.7.c./. Ver.q.13.3.c./.q.26.3.9.c./. Ma.q.3.9.c./.q.13.4.c./. Vir.q.1.4.3m./ Quol.11.5.c.fi. Aĩa 4.1m./.11.c.fi. *Appetit9 1.13.48.53.55.63.

An

246 Oppm vĩ dicere 12ẽ.q.12.3.c.fi. Reſpondeo ſicut Duo.198. Dum.199
247 Oẽs poẽ in eadẽ eſſentia animæ radicant & fundant, uel ut in prino tñ, ut organicæ. i. uegetatiua & ſenſitiuę, uel in eſſẽtia & ut in ſubo, ut intellĩuæ. 1a.q.77.8.o./. Op9.3.co.89 90. 239. *Ars 1.&c. Beatitudo 46. Bonitas 192. Caſtitas 7.8.
248 Poa aĩæ, põt eſſe actus corporis dupĩr. ſ. ut poa quædã informãs organũ, ſecũdo ut radicat in eſſentia aĩæ, quæ ẽm eſſentiã eſt forma corporis. Scdm conuenit omni poẽ aĩæ, nõ aũt primum, ſed tantum organicis. Ver.q.26.9.3m. Intellus 8.
249 Oĩs ꝓprietas naturalĩ cõſequẽs aĩã, dĩ poa ei9 1.d.3.q.4.1.c.
250 Oppm uidetur dicere 1a.q.41.5.1m./.1.d.7.q.1.2.c./ Poa.q.1.1.3m./.q.2.2.c Reſpondeo ſicut Dubio 866. Dum.200.
251 Oẽ propriũ naturę uiuẽtis, opʒ reduci ad aliq̃ pom aiæ, in habẽtibus animã 3.d.27.q.1.1.c./. Ver.q.22.3.c. *Cogitatio 4.
252 Nã qñq; diuidit ꝑ rõnẽ & uolũtatẽ, cũ tñ ipſa rõ & uoluntas, ad naturã hoĩs pertineat. Et cũ poẽ aiæ ſint naturales ꝓprietates, ſpẽm cõſeqnẽtes, aia nõ põt ſine iis eſſe. Dato tñ ꝙ ſine iis eſſet, adhuc tñ alia d ceret ẽm ſpẽm ſuã itellectualis uel rõualis, non quia actu haberet has potentias, ſed pp ſpẽm talis eſſentiæ, ex qua natæ ſunt hmõi poẽ effluere 12ẽ.51.1.1m/.q.110 4.4m./. Aĩa 12.7m.fi./. Opuſc.3.co.88. *Cognitio 16.25.38.39.41.52.53.71. 5.77.
253 Potẽtiæ aiæ, ſunt accñtia eius per ſe, & ſunt ĩ ſecũda ſpẽ qualitatis 1.q.77.1 5m./.12ẽ.q.83.2.3m./.q.110.4.3m./.4m./. 1.d.3.q.4.2.c/. Ma.q.4.4.c/.3m/. Quol.10.5.c.fi./. Spũ 11.c./. Aĩa 12.7m./.19.c/.1m./. Opuſ.3.co.158.fi. ꝫ.279.
254 Immo poẽ aiæ ſũt in gñre actiõis, cũ poa & actus dicant ad idem genus pertinere 1a.q.77.1.c. Reſpo Dubo 201. Dum.201
255 Poẽ aiæ, ſũt de itegritate eius, ut eſt totũ potẽtiale 1.d.3.q.4.2.c./. Quol 10.5.c.fi. *Contemplatio 11. Contrarium 17.
256 Capacitas aĩæ, nõ eſt, nec pt eſſe iuſiorta in actu, ſed pt amphari in infinitũ 22ẽ.q.24.7.c./.2m./.1.d.17.q.2.4.c./1m.ꝫ.42.
257 Oppm vĩ dicere 1a.q.25.6.o./.1.d.44.o. Reſpo ſicut Du.736. & ſicut ꝫ.225. & ſicut Infinitum 4. Dum.202m.
258 Poẽ aiæ, fluũt ab eius eſſentia 1a.q.77.8.5m./.6.o./.12ẽ.q.110 4.1m./.3a.q 7.2.c./.q.62.2.c./.q.89.1.c./.1.d.3.q.4 2.o./.2.d.31 q.2.1.3m./.3.d.27.q.2.ar.4 q.3.2m./.4.d.1 q.1.ar 4.q.5.c./.d.17 q.1.ar.1.q 1.3m./ d.18.q.1.ar.2.q.1.2m./Ver.q.14.5.c./.q.25.3.2m./.6.1m./. Ma.q.4.4.6m./Opuſ.3.co.90. *Cor 12. Culpa 3.
259 Vna poa, fluit ab aĩa, mediãte alia 1a.q 77.7.o./. q.78.4.3m./ 1.d.3.q.4.3.o./. 2.d.24.q.1.2.c./. Ver.q.14 5.c./. q.25.6.1m./. Aĩa 13.7m./.8m. *Delectatio 3.7.9.15.20.54.&c. Diſtinctio 9. Electio 1.&c. Aequalitas 11.
260 Poẽ organicæ, fluũt ab aia, inq̃tũ ẽ actus c ꝑporis, alię uero, ut ꝑdnatur corpori 1a.q.76.8.4m /.1.d.3.q.4.2.c./.2.d.1.q.2.4.4m./.4.d.44.q.3.ar.3 q.1.o./. Ver.q.16.1.13 / Spũ.2.5m./.4.5m./.11.12 /. Anima 2.c.fi./.7.o./.10.c.fi./.11.17m.
261 Aia eſt cã ſuarũ potentiarũ tripĩr. ſ. efficiens, finaĩ, & materialis, ideſt ſubiectiua 1a.q 77.6.o./ 7.c. *Finis 111.112.122
262 Potentiæ animę perfectiores, ſunt principia imperfectiorũ actiua & finalia, & etiam priora, ſed econuerſo aia generationis, & cauſę materialis 1a.q.77.7.c.
263 Potentiæ non organicæ ſunt ſubiectiuæ in anima, organicæ uero in cõpoſito 1.q.77.5.o./. 6.8.c./. Spũ.4.3m./11.20m./. Anima 12.16./. Opuſc.3.co.89./.92.2m. *Forma 108.175. Fructus 14. Frui 1.&c. Fruitio 4.12.13. Gratia 115.
264 Vna potentia animæ, eſt ſubiectum alterius potentiæ in uirtute animæ 1a.q.77.7.2m./.q.78.4.3m./. Anima 13.8m.
265 Quædam potentiæ inſunt animæ ſenſibili, ſecundũ propriã rationem eius, ut imaginatiua & concupiſcibilis, quædam uero ſecundum ꝙ attingit aliquid rationis in ſui ſupremo, ut æſtimatiua & uaſerbilis Ver.q.25.2.c.fi. Aeſtimatiua 1.2. *Habitus 5.&c.37.&c.59.&c. Hæreſis 147.
266 Ordo potentiarum animæ triplex, ſcilicet perfectionis, generationis, & obiectorum. 1a.q.77.4.o./.7.c./. Anima.13.10m.
267 In eadem potentia animæ, eſt ſuperius & inferius, reſpectu diuerſorum obiectorum 3.d.33.q.1.ar.2.q.2.2m.
268 In omnibus uirtbus, & actibus animæ uirtus primi ſaluatur in omnibus ſequentibus Ver.q.5.1.c.fi./.q.6.1.1m.
269 Omnes potentiæ animæ, neceſſariam habent habitudinem ad ſuum proprium & principale obiectum 1.q.19.3.c./. Ver.q.23.1.c.fi. *Imperare 18.
270 Potentiæ animæ, mutuo ſe impediũt circa diuerſa obiecta, non autem circa idem 12ẽ.q.33.3.3m./.q.37.1 o./.q.77.1.c./. 22ẽ.q.123.8.1m/.q.153.5.c./.3a.q.15.9.3m./.1.d.3.q.4.3.1m./. 3.diſt.15.q.2.artic.3.q.1.3m./.4.diſt.13.quæſt.4.artic.2.quæſt.1.3m./.diſt.44.quæſt.2 ar.1.quæſt.3.4m./.ꝫ.2.co.57.fi./. Ver.q.12.9.2m./.4m./.q.13.3.c.
271 Omnis poẽ aĩæ eſt quædã forma, ſeu natura 1a.q.80.1.3m.

272 Potentia qualibet aīæ, dupliciter conſiderari poſt. ſ. ut poa, & ut natura quędam 3.d.15.q.2.ar.3.q.2.c./.2m /.d.33.q.1.ar.2.q.1.2m./.Ver q.22.5.c./ q.25.2.8m./.q.26.9.7m./.12m. Intellectus 2.&c.15.24.31.36.&c.167.179.183.191.&c.202.206.211.222.228.242.243.254.269.&c.

273 Poſ. aīæ, ſunt notiores anima. Aīa 2 lec.2.prino./.Lec.6.fin.

274 In omni poa animæ, cōe eſt fere, ut eodem nomine actus, & poa nominetur 1a.q.83.2.1m./.2.d.26.1. mo./. Veri q.17.1.c.

275 Appetitus naturalis eſt in qualibet poa animæ, etiam in uoluntate, & omni parte & membro corporis, & in omni re. 1a.q.78.1.3m./.q.80.1 3m./.3.d.27.q.1.2 c.

276 Aīa rationalis, habet plures potētias, q̃ aliqua alia res. 1a.q.77.2.0. *Intelligentia 2.Intētio 3.&c 12.Iuſta.12.32.36.&c

277 Anima quanto nobilior eſt, tāto plures potentias, operationes, & organa habēt. 1a.q.30.2.3m./.q.76 5.3m./.q.77.2.c./.2.d.1.q.2.5.3m./.3̄.2.co.71.fi./. Vir.q.1.6.c./.Spū.4.c /. Aīa.9.c.fi./.13.9m./.Anima 1.fi./.Lio.2.lec.2.fi./.lec.14.fi. *Iuſtus 10.

278 Res extra aīam, tripliciter ſe habet ad pom eius. ſ. ut agēs ſufficiens tm̄, ut in ſenſu, uel agēs ſufficiēs. cui cooperat aīa, ut in imaginatione, uel ut agēs inſufficiēs, cui cooperatur aīa, ſic in intellectu poſſibili. Quol.8.3.c. *Liberum 1.&c.24.&c.

279 Anima comparatur ad corpus, ſicut forma ad materiam, ad potentias uero, ut ſubſtātia ad propria accidētia, ideo prior eſt eis generatione, & perfectione, ſed corpore, prior eſt ſecūdo modo, & poſterior primo modo. 12Ē.q.83.2.3m /. Ma.q.4.4.c./.3m./.6m. *Maleficium 2.3.253.

280 Poſ. aīæ, non dnr perfectiones, uel actus organorum, niſi ut ſunt princa agendi. 4.d.44.q.1.ar.1.q.2.3m./.q.3.ar.3.q.1.6m.

281 Agere & recipere, pertinēt communiter ad diuerſas potentias animæ. Ver.q.25.2.c. *Membrum 1.6.&c.

282 Poa motiua animę duplex. ſ. imperans motū & exequēs motum. 1a.q.75.3.3m./.q.78.1.4m./.2.d.18.q.2.3.1m./.d.25.3.c./.3̄.2.co.82.fi./.Aīa.13.13m. *Meritū 28.&c.31.41. Motus 51. Pars.44.48.49. Paſſio 22.&c.36.&c.55.&c.

283 Omnis aīæ poa, poſſibilis eleuari ad aliquid ſupra ſe, habet ſubitum motum in id quod ei cōuenit ſm ſe 2.d.24.q.3.5.c.

Dum. 203. Oppm uř dicere 3.d.13.ar.2.q.2.2m./ 3m. Reſpo. ſicut Duo.301.

284 Quanto operatio uiriū ſuperiorū, eſt propinquior obiectis inferiorū, tanto magis inferiores ſequūtur motū ſuperiorū 4.d.17.q.2.ar.3.q.1.c. *Peccatum. Pœna. Perturbatio. Poa. 31.&c.62. Pupilla. Qualitas 2.11 Quaternarius.

285 Vires inferiores, uehemēti' mouentur ab obiectis propriis, q̃ ex redundantia uiriū ſuperiorū. 4.d.17.q.2.ar.3 q.1.c.3.228

286 Virtus motiua exequens motū, eſt magis diſpoſitio mobilis, qua natum eſt moueri, q̃ per ſe mouens. Pota.q.3.11.20m

287 Cuiuſlibet potētiæ animæ actiuæ uel paſſiuæ, eſt aliqua operatio. Ver.q 16.1 13m./.q.26.3.4m.

288 Poa cuius obiectū eſt patiens ab ea, eſt actiua, ſicut oēs uegetatiuę, ſi autē ut agens, eſt paſſiua, ſicut oēs ſenſitiuę. 1a.q.79.3.1m./.2.d 36.2.c./. Ver.q.16.1.13m./.q.26.3.4m./. Vir.q.1.1.c./.3.5m. *Sanitas 7.&c. Scientia 9.10.&.291.342.

289 Nulla potentia ſenſitiua, reflectitur in ſeipſam. 3̄.4.co.11.prino.H. *Totum 13. Tranſmutatio.

290 Poa motiua in brutis, ſe habet ad oppa, ſed iudiciū eorū de agēdis, eſt determinatū ad unū. Ver.q.24.2.2m./.5m. Actio 44

291 Oēs poſ. aīæ, ſunt paſſiuę, pter intellectū agentē, & uegetatiuas, q̃ ſolę ſunt actiuę. 1a.q.79.3.1m./.2.d.36.2.c./. Ver.q.16.1.13m /.q.26.3.c. Vir.q.1.3.5m./.Eth.2.lec.5.prino.b.3.288.

Dum.204. 292 Oppm uř dicere. Ver.q.1.10.c./.q.2.1.b.3. Reſpo. Duo.794. Trinitas 13.14. Vertex. Veſtigiū 7.10. Vir. Virtus 100.108.125.268.272. Voluntas 11.13.82.83.

293 Modi uiuēdi animæ, ſunt tres, gradus uero quatuor, & quinque genera potentiarum. ſ. uegetatiuum, ſenſitiuū, motiuū, ſm locum, appetitiuum & intellectiuū. 1a.q.18.2.1m./.3.c./.q.78.1.0./. Veri q.10.1.2m./. Quol.9.11.2m./. Aīa 13.0./. Io.lec.7.prino./.co 5.lec.5.prino./.Aīa.lec 14.prino./.Lio.2.lect.3.meo.C./.Lec.5.0 /.Lec.6.prino.b. *Gratia 41. Pars 48.49.

Habitus 294 Oēs poſ. animæ intellectiuę & ſenſitiuæ, appetitiuæ, & apprehenſiuæ interiores, ut operantur ex ratione, indigent habitu, non autem ut ex inſtinctu naturę. 12Ē.q.49.4.c.q.50.3.4.3.0./.2.d.27.1 2m./.3.d.23.q.1.1.c./.d.27.q.2.3.5m./.d.33.q.2.4.0./.Ver.q.20.2.c /. Poa.q.1.1.4m./. Virt.q.1.1.c. *Adam 36.&c 56.79.80. Amor 51.52.56.80.

295 Poa animæ dupl' indiget ſuperaddito. ſ. ratione naturæ, cuius facultatem excedit operatio, & ea parte poſ. ordinatę ad obiecta, ad q̃ ex ſe nō poſt habere pfectū actū. Ver.q.20.2.c. *Beatitudo 28.29.46.47. Bonitas 99.192. ut Deus 195.

296 Habitus acquiſiti, ſunt immediate in potētiis animę, & nō in eſſentia 2.d.26.3.5m. *Circūciſio 29.&c. Cōceptio 24.&c.

297 Omnis habitus operatiuus & culpa, prius ſunt in potētiis animæ, quàm in eſſentia 12Ē.q.30.2.0./.2.d.26.3.4m./.5m.

298 Gratia eſt immediate in eſſentia animæ, non autem in potētiis eius. 12Ē.q.50.2.c./.q.110.4.0./.q.112.5.1m./.3a.q.2.10.2m./.q.7.2.c./.q.62.2.c.1m./.2.d.26.3.0./.4.c./.d.31.q.1.ar.3.q.1.c./.d.4.q.1.ar.3.q.1.c./.q.3.1m./.d.17.q.2.ar.3.q.3.c /.d.17.q.1.ar.1.q.1.3m./.d.18.q.1.ar.1.q.2.2m./.Ver.q.14.5.c./.q.27.6.0./.q.28.1.2m. Gra 38.1. Iuſtitia 68.

299 Gra ponit aliqd creatū in aīa. 12Ē.q.110.1.0./.2 d.26.1.0./.3̄.3.co.150./.Ver.q.27.1.0. *Deus.196.&c. 322. Dīta.25.

300 Anima rationalis poſt tripl' cōſiderari. ſ. ut natura, ut deliberatiua, & gratificata. Et ſm hęc, triplex dei amicitia gñāitur in aīa. ſ. per bñficia, per pęminentias, & per gram. Opuſc.62.co.6.&c. *Donū 12.&c.28.&c. Eſſe 1. Experiētia 12. Fura.57.

301 Gratia agit i aīa formaliter, nō aūt effectiue. 12Ē.q.110.2.1m /.q.111.1.1m /.2.1m./.2.d.26.4.6m./.5m./.2.4m.5.m.3m./.4.d.5.q.1.2.3m./.d.17.q.1.ar.3.q.1.1m./.ar.5.q.2.1m./.Veri.q.28.2.8m./.9m./.7.5m./.8.0. *Finis 1.&c.8. Fruitio 4.&c.

302 Anima eſt ſimpliciter nobilior gratia, ſed ſecūdum quid eſt ecōuerſo. 12Ē.q.110.2.2m./.2 d.26.2.3m./.Ver.q.27.1.6m.

303 Perfectio ſuperioris partis animæ, dependet a bona diſpoſitione partium inferiorum in fieri, nō autem in eſſe, ut ſciētia a ſenſibus. Ma.q.7.2.6m. Intellectus 179.

304 Multi habit', pñt ſimul eſſe in eadē poa. 12Ē.q 54.1.0./. 22Ē.q.47.5.c./.3.d.33.q.1.ar 1.q.1.c./.d.35.q.2.ar.3.q.2.3m./.Ver.q.15.2.11m./. Vir.q.2.12.4m. vel Virtus 61. *Gra 3.38.113.125.&c.121.&c.147.156. Hit' 2.9.24.36.&c.55.&c. Imago 9

305 Oppm uř dicere a ſimili. 1a.q 94.3.1m./. 12Ē.q.63.4.3m./. 2.d.30.q.2.1.7m./. Vir.q.1.10.2m. Reſpondeo ſicut Dubio.211.

306 Oē diuerſificans pom diuerſificat habitū, nō aūt econuerſo. 12Ē.q.8.2.3m./.q.54 1.0./.q.56.1.c /. 22Ē.q.47.5.c./.3.d.33.q.1.ar.1.q.1.c./.d.35.q 1.ar.2.q.1.c. .Vir.q 1.12.4m. *Mīim.58.

307 In potentiis ſenſitiuis apprehenſiuis interioribus, ſunt aliqui habitus, ut in memoria. 12Ē.q.50.3.3m./.q.56.5.c.

308 In potētiis ſenſitiuis exterioribus, nō eſt habitus. 12Ē.q.50.3.3m./.3.d.14.ar.1.q.2.c./.d.23.q.1.1.c./. Veri.q.20.2.c./. Vir.q 1.1.c *Pulchritudo 7.11. Sacrm 56.83. Seruitus 16. Vſe 7.12.13. Vox 1.&c. Chriſtus 57.&c.83.&c.120.&c.149.&c.

309 In potentiis uegetatiuis non eſt habitus. 12Ē.q.50.3.1m./.q.54.1.c./.22Ē q.158.1.3m./.3.d.14.ar.1.q.2.3m./.d.23.q.1.1.c /.1m./.Vir.q.1.1.c./.3m./.4m./.5m./.9.10m. Virtus

310 Omnis perfectio potentiæ animæ, habet rationem uirtutis. 12Ē.q.110.4.c *Adam 45. Aranea 1. Baptiſmus 146.252.

311 Virtus eſt neceſſaria poſ. rōnali per eſſentiā, uel per participationē, non aūt poſ. naturali. 2.d.27.1.c./.2m./.3.d.14.ar.2.q.2.3m./.d.27.q.2.3.5m./. 4.d.14.q.1.ar.3.q.1.c./. Virt.q.8.1.c. *Charitas 2.&c.41.66.&c.129 &c. Caſtitas 8.9.

312 Poſ. inferiores nō pficiunt pfectione uirtutis, niſi p participationē perfectiōis a ſupiorib' 3.d.27.q.2.ar.4.q.3.c./.2m./.5m.

313 Ad perfectiones uirtutis in aliqua poa requiruntur tot poſ. quot potentias ſuperiores hēt illa poa. 3.d.27.q.2.ar.4.3.2m.

314 Virtutes ſunt ſubiectiuæ in potentiis aīę. 12Ē.q.50.1.0./.q.56.1.0./.3a.q.7.2.c./.3.d.33.q.2.4.0./. Veri.q.14.5.c./. Vir.q.1.3.0./.Opuſc.43.co.8.

315 Virtutes ſunt ſubiectiuę tm̄ in poa rationali eſſentialiter, uel participatiue 12Ē.q.55.2.c./.4.3m./.q.61.2.c.fi./.2.d.27.2.3m./.d.41.q.2.2.5m./.2m./.3 d.14.q.1.ar.3.q.1.c./ d.23.q.1.art.3.q.1.c./.d.33.q.1.ar.2.q.2.c./.q.3.3m./. q.4.c./. q.2. ar.4.q.2.c./. Verit.q.14.4.7m./.Ma.q.4.5.4m./. Virt.q.1.3.4m. Virtus 53. Appetitus.87.89. *Donum 28.&c.

316 In quacumque potentia animę eſt paſſio, circa quam eſt aliqua uirtus, illa potentia eſt ſubiectum illius uirtutis. 3 d.33.q.2.ar.4.q.2 c.fi. Virtus 47.48.

317 Vna uirtus poſt eē in pluribus potētiis, nō æqualiť, ſed ordine quodā. ſ. in una principalr, i alia vero p modū diffuſionis uel diſpoſitiōis, uľ directiōis, uľ motus 12Ē.q.56 2.0.q.60.5.c. Virtus 61. *Electio 4. Eſſe 1. in Euchariſtia 130.138.139.

318 In nulla poa ſenſit.a eſt uirtus, niſi in appeta. 12Ē.q.56.5.0./.3.d.33.q.2.ar.4.q.2.6m./. Vir.q.1.4.6m. ut Spes 28. *Finis 128.

319 Virtus eſt neceſſaria poſ. ſenſitiuæ appetitiuæ. ſ. cōcupiſcibili & iraſcibili, in qb' eſt ſubiectiue, nō qdē ſm ſe, ſed ut ſunt rōnales particip. 12Ē.q.56.4.0./ 3.1m./.2.d.41.q.2.2.2m./Vir.q 1.4.0./.10.5m. ut Fortit.do 1.38.&c. Magnanimitas 11. Pietas 15. Spes 28.29. Timor 7.&c. Viri' 52.56. Caſtitas 8.9.

320 Immo etiam uoluntati, quæ eſt rationalis per participationem. 12Ē.q.56.6.2m. Reſpondeo ſicut Dubio 1199. Magnificentia 4. ut Charitas 67.68. Virtus 49.50. *Gratia 115.118 132.147. Habitus 40.&c. Iu 10.&c Magnificētia 3. Martyriū 10. Mors 4.21.35.36. Obia 36. Petrū 6,112.167.&c.304.&c.312.313.366. Perfectio 9.55.39.&c.77.&c.82.&c. Religio 1,13. Societas 1.2. Spes 20.26.&c. Templum 10.&c. Timor 1, Virginitas 12. Vitium 2 &c. Chriſtus.15.114.&c.163.&c. Dum. 305m.

321 Anima eſt forma ſimplex, ſicut angelus 2.d.3.q.1.4.1m.

322 Anima

A n

ngelus. 322 Animę & angelus nō cōueniūt ī ultima dr̃ia. 1ª.q.75.7.2m./2.d.3 q.1.6.1m. Angelus 60.&c.286.419.&c. Oriens 6.

um.306m Im no Gregorius nominat angelum, rationale animal. 1ª.q.51.1.1m. Reſpondeo ſicut Dubio 207.

323 Anima non eſt totaliter intellectus, ſicut angelus, ſed partici pat intellectualitate. Quol.6.q.2.1.c. * Homo 25.

324 Animal rationalis inter omnes formans eſt ſimillima angelis 2.d.17 q.3.1.1m. * Libertas 10.

325 Anima & angelus conueniunt in hoc, quòd per ſe ſubſiſtuntes ſunt, & immateriales, & intellectuales. 2.d.17.q.2.2.5m.

326 Anima, & angelus conueniunt in vltimo fine, non autem in fine proximo. 1ª.q 75.7.1m./2.d2.3.q.1.6.5m./. Anima 7.1m.

enſitiua. 327 Anima, & homo ſumuntur dupliciter. ſ. pro natura ſenſitiua & pro natura rationali Quol.9.11.c.fi./. Opuſc.4.c°.3.&c. Pſal.41. med°. D./. Pſal.48.fi K.

328 Anima ſenſitiua in hoie nō educ ē de potētia materię 2.d 18.q.2.3.4m/ 3 2 c°.89.1m/. Quol, 12.4.1m./4m. * Admiratio.7.

329 Anima ſenſitiua in hoie, ē incorruptibilis. 1ª.q.76.3.1m./.4.d.44.q.1.11 1.q 2.3m./ 3 2.me°.2m B /.c° 89. me° C /. Li°.4.c°.81 /. Quol.11.5.3m./. Aia.11.13m./.14.12m.

330 Anima ſenſitiua in hoie, ē nobilior, quā in brutis 1ª.q. 76.5.c./ q 91 3.1m /.12ª.q 74 3.1m./.3ª.q.2.2 2m./.5.1m./.2.d.17.q.3.2.1m./.d.18 q.2 3.4m./ 3.2.c°.89.m° C /.L°.4.c°.49.8m. Potentia q.3.11.1m /. Anima.11.12m. * Delectatio.5.20.

331 Aia ſenſitiua in aialibus diuerſarū ſpecierū ē diuerſa ſm ſpeciem. 2.d 18.q 2.3.4m./. 3.2.c°.89.1m./. ver.q.1.11.1m /. Potētia q.3.11 1m./. Quol.11.5.4m./. Meth 10.lec.11.me°.B

D.208m. 332 Oppoſitum videtur dicere ſimilis 2.d.15 q.1 1.2m /. Meth.7.lec.6.me°.G./ lec.8.fi c. Reſponſio ſicut Dub°.208°.

333 Anima ſenſitiua non ē ſubſiſtens. 1ª.q.75.3.0./.6.c / q.118.1.c /1m./.2.d.18.q.2.3.1m./ 3.2.c°.57.2m./. Quol.9.11.c./.1m./ Quol.10.8.c.

334 Aia ſenſitiua nullo mō eſt hoc aliquid. 1ª.q.75.3.0./.2.d.18.q.2.3.1m.

335 Anima ſenſitiua non eſt viuens, ſed principium viuēdi 1ª.q.118 1.c./.2.d.18.q.2.3.1m./. Quol.9.11.1m.

336 Anima ſenſitiua non eſt per creationem 1ª.q.118.1.0./. Pot².q.3.11 1.0./. Quol.9.11.0./. Quol.12.5.1m./.4m.

337 Anima ſenſitiua non præexiſtit actu in ſemine, nec etiam vegetatiua. 1ª.q.118.2.0 /.2.d.18.q.2.3.c./. Pot².q.3.9.9m./.11.4m./.12.0./. Meth.7.lec.8.me°.B.

Dido 338 Aia ſenſitiua, & vegetatiua, traducuntur cū ſemine 1ª.q.118.1.0./.2.2m./.2.d.18.q.2.3.0./ 3 2.c°.86.1m./. po² q 3.11.0.12.2m.

339 Anima ſenſitiua perſonalis producta in parte principale, incipit operari ad cōplemētū proprii corporis, per modū nutritionis, & augmēti 1ª.q.118.1.4m.

340 Aia ſēſitiua, nullā habet operationē p ſe 1ª.q.75.3.0./ q.118.1.c /.2.d.18.q.2.3.c./.1m./ 3 2.c°.57.2m /.82./. po².q.3.11.18m./ Quol.9.11.2m /. Quol.10.8.c./. Anima.19 0.

341 Anima ſenſitiua dicitur ſentire per corpus, quia cōpoſitū ſentit, ratione animæ 4.d.14.q.3.ar.3.q.2.2m.

342 Anima ſenſitiua in ſentiendo nō ſe habet, vt mouēs, & agēs, ſed ut quo patiens patitur 3.2.c°.57.1m./. ſupr.991.

343 Aia ēt ſenſitiua nō debilitat debilitato corpore, ſed debilitas actionis contingit propter debilitatem organi, & non animæ Anima 14.18m./.19 20m./. Anima, lec 10.n.d.

344 Animæ brutorum deſinunt eſſe corpore corrupto 22ª.q.164.1.2m./. contr.2.c°.57.2m.8./. Lib.4.c°.94 fi, A./. Quo.9.11.c./. Quol.10.8.c./. Anima 14.1m./ 12m./.19.c.fi.

345 Corpus in animalibus imperfectis eſt quaſi vnius formæ ſubſtantialis 2.d.8.q 5.3.2m.

um.209. 346 Imo ſunt ibi plures formæ ſubſtantiales, Anima 10.c. med°. Reſpondeo, ſicut Dubio.180. & ſicut inf. 347.

347 Aial anuloſum rectiuiſū, hēt tm̄ unā animā ī actu, ſed plures in potentia 2.d.8.q.5.3.2m./.2.d.18.q.2.3.c./.4.d.10.ar.3.q.3.1m./. 3. 2. c°.86.2m./. pot². q. 3.12.5m./ Spiritu 4.19m./. Aia.10.fi./ Meth.7.lec.13.fi.h./. Anima, 2.lec.4.prin°./. Spiritu.4 9m./. Anima, 10.15m./. Anima 1.fi.

349 Aial anuloſum diuiſum viuit, quia aīa eius eſt imperfecta, & paucarū operationū, nō requirit paruā diuerſitatem partium. Pot².q.3.12.5m. Animal 15.

egetat². 350 Aīa vegetatiua, nō creat 1ª.q.118.1.0./.2.d.18.q. 2. 3. c./. 3. 2.c°.86.1m./. po².q.3.12.0./. Quol.9.11.0./. ſup.336. ut ſu.337

351 Aia vegetatiua, nō præexiſtit in ſemine. 1ª.q.118.1.0./.2.d.18 q.2.3.c /. Pot².q.3.9 9m./.11.4m /.12 c./. Meth.7.lec.8. fi.e.

352 Anima vegetatiua eſt in menſtruo, ſecundum actū primū, nō aūt ſecundū actū ſecūdū qui eſt operari 1ª.q.118.1 4m./.2 2m

353 Aīa vegetatiua, non viuit, nec ſubſiſtit, ſed ē principiū uiuendi, & ſubſiſtendi, 2.d.18 q.2.3.c./. Quol 9.11.1m

354 Ex anima vegetatiua generātis derivatur quædā virtus actiua ad ipſum ſemen aīalis, vel plātæ, ſicut a principali agente derivatur uis motiua ad inſtrumentum, 1ª.q.118.1.c./.3m./.q.

A m

119.1.c.fi./.2 c./.1m.

355 Aia vegetatiua nō agit, niſi in corpus ſibi vnitū. 1ª.q.78.1.c./ q 9.2.5m.

Oppoſitum videtur dicere. 1ª.q.78.1.c. Reſp. Dubio 210. Dub^m.210^m.

356 Verū eſt q̄ nō agit, loquendo de potētia augmētatiua, & nutritiua, non autem de potentia generatiua, 1ª.q.78.2.c.

357 Obiectū potē. vegetatiuæ ē corp° viuēs per eā, 1ª.q.68.1.2.c.

358 Potētia vegetatiua ē triplex ſ. generatiua, augmētatiua, & nutritiua. 1ª.q.78.2.0 /. cō.4.c° 58./. Aia, 13.c p°./. Aia 2.lc.9.n.

359 Omniū partiū aīę vegetatiuæ, generatiua ē finalior, dignior, & perfectior. 1ª.q.72.1m./.q.78.2.c./ Aīa.2.lec.9.fi.K.

360 Vires vegetatiuæ dicuntur naturales dupliciter. ſ. quia habēt effectus ſimiles naturæ. ſ. eſſe, quantitatē, & cōſeruationē, & p ſimilia inſtrumēta agūt. ſ. per qualitates actiuas, & paſſiuas, ſed altiori mō 1ª.q.78 2.1m /. ver.q 13.4.c. me°. D. Aīa 13.c. prin° 14m /. Anima lec 14.prin°./. Lib.2.lec.5.prin°.a.

361 Vegetatiuæ agunt per calorē, & per alias qualitates naturales, 1ª.q.78.1.c./.2.0./ 2.d.1.q.1.4.5m./. Anima lec.14.prin°./ Lib.2.lec.9 fi. calor.3.11.

362 Potētiæ vegetatiuæ, nō obediunt imperio rationis, 12ª.q 17 8.9.0./.q.50.3.1m /.12ª.q 148.1.3m./.3ª.q.15.2 1m./.q.19.2.c./.2.d.20 q.1.2.3m /.3.d.16.q.1.3.2m /. ver.q.13.4.c.me°. D. /. Vir. q.1.3 4m /. Quol.4.21.1./. Aia 11.15m./. Eth.prin°.D.B

1 ¶ Animal eſt, qd̄ habet naturā ſenſitiuā, rationale vero, qd̄ habet naturā intellectiuā 1ª q 3.5.c./.q.85.3.4m./.5.3m./.12ª q.67.5.c./. Meth.lec.1.prin°.b. Eſſentia.

2 Aial & bipes, ſūt plures cāæ formales hoīs Meth.5 lc.16.p°.a

3 Oppoſitū videt dicere 1ª.q.76.3.4.0. Reſp. ſicut Dubio 650.

4 Animal non poteſt eſſe actu, niſi ſit rationale, vel irrationale, 2.d.40.5.c.med°.C./. cont.1.c° 24. Dub^m.211^m.

5 Animal eſt animal per ſenſum tactus. 4 d.17.q.1.ar.3.q.3.c./ Anima 8.c./. Meth.lec.1.prin.°.b. Anima 3.lec.17.18.0.

6 Animal diffinitur per ſenſum. ſ. per animam ſenſitiuam, ſicut per formam eſſentialē, ſed per ſenſū. ſ. per potentiā cognoſcit eius diffinitio, ſicut per formā accidentalē. 4.d.4.q.1.ar.1.q.1.5m. * Aia 17.63 102, 22.b.330.&c. Arbor 3. Brutum.

7 Animal prædicatur pure æquiuoce, de animali vero, & picto ver.q.2.11.8m. * Caput 1.&c. Cælum 152.

8 Imo aia p̄dicat de eis analogice, 1ª.q.13.10.4m. Reſp. D°. 212 Dub^m.212^m.

9 Animal duplex. ſ. animal verū, & animal phantaſticum, 3ª.q.39.7.c./. Co.lec.14.me° D. Corpus 5.

10 Animalia magis ſacta ſunt ex terra, quàm ex alio elemento, quia minus ē actiua, 2 d.15.q.2.1.0.

11 Quædā aialia dicūtur eſſe ex aqua, quia pl° habēt de aqua, q̄ alia aialia, licet in oībus prædominetur terra 1ª.q.71 2m./.2.d 25.q.2.1.4m.

12 Quædā animalia ſunt media, inter aquatica, & terreſtria, licet magis conueniāt cū altero, cum quo magis cōputantur 1ª q.71.4m./ 2.d.14.q.2.2 5m.

13 Animalia terreſtria ſunt perfectiora auibus, & piſcibus 1ª.q.72 1m /.2.d 15.q.2.2 4m.

14 Nū q̄libet pars animalis ē aīal, quia nō habet animā, primo, ſed in ordine ad totū. 1ª q.76.8.c.fi./.2./3m /. Spū 4.c./ 2m /.13m

15 Pars aialis pfecti, nō ē aial, quia nō habet diſtinctionē organorū, & operationū, quæ requirūtur. 1ª.d.8.q.5.3.2m./. Aia 10 7m./. Anima.347. &c.

16 Partes aialis, nō ſunt in ſpē, nec dr̄unt ſpē, ſed ſūt diuerſarū diſpoſitionum 1ª.q.76 5 3m. * Diffinitio 37. Diuiſio 19.

17 Ductiū, & finiſt ſi in aīali, ē ex virtute aīæ. 2.d.2.q.2.3. 3m. * Embrio 1.&c. Phātaſia 1. ſus 16 18.19.

18 Dextra ē nobilior pars corporis aialis ſō qui ad dextrā al cū int ſedet, nobiliſſimo mō ei cōiungit 1ª.q 102.1.c.fi./.3.d.22 q.3.ar.3.q.2.c. Pars 41. Parum 3. Rō.1. Rationale 1. Semen 7.23. Subſtantia 33. Talpa. Vita 8.14.

19 Diuerſa animalia, ad ornatum diuerſorum elementorū pertinent. ſ. aues aeris, & piſces aquæ, cætera autem terræ 1ª.q.71.72.0./.2.d.15.q.2.2.0.

20 Terra ē magis locus aialiū, quā aer 2 d.15.q.2.1.4m./.2 2m.4m

21 Animalia quælibet præter perfecta, poſſunt generari ex ſemine & ſine ſemine per putrefactionem 1ª.q.91.2 2m./.2.d.15.q.1.1.2m./. Meta.7.lec.6.med°.G./. lec.8.fi c. Generatio.

22 Oppoſitū videt dicere 1ª q 71.1m. Reſp° Dubio 213°. Dub^m.213^m.

23 Virtus cæli, loco ſpermatis, cū elementis ſufficit ad generationem animaliū imperfectorū, non aūt perfectorū 1ª.q.45.8.m /.q.70.3.c./.q.71.1m./ q.91.2.2m./.2.d.1.q.1.4 c./.d.14.6m./i d.15.q.1.1.2m./.q.3.1.7m /.d.18.q.2.3.5m./.4.d.8.1.1m./ 3.2. c°.75.10m./. Lib°.3.1°.69./.102 4m./.10.fi./. Po².q.3 8 15m./ 11.12m./. Ma.q 16.9.c./. Spiritu 10.c./. Aīa.1.1./ Meth.7.lec. 6.me°.G./. Lec.8.fi.e./ Anima 2.lec 7.prin°.b. * Calor 19. Continuatio 8.9. inf. 42.

24 Aialia generata ex putrefactione, & per coitū, nō ſunt eiuſdē ſpēi 2.d. 20.5.c.fi./.d.13.1.2.2./.2.d.30.q.2.1.7m./.3 d 33.

5 Annunciatio Chriſti conuenienter facta fuit in ſpecie corporali: & viſione corporali, 3ª.q.30.3.c./.3.d.3.quæſt.3.art.1, q.1.c.

6 Annunciatio Chriſti conuenienti modo & ordine facta fuit, 3ª.q.30.4.c.* Euangelium 1. Fides 131, Gabriel.

7 Expoſitio Euangelii, de annunciatione dominica 3ª.q.30.4 c * Prophetia 51, Subdiſcenus 3.

In cõl. 8 Modus annunciandi eſt triplex, ſcilicet vt ſit alte, ſine timore depramente: vt ſit continue, & vt ſit clare & aperte, Iſa.58, p.in°.

¶ Annon. Adoptio.6, Affinitas 9 Alexãder3. Amalechitæ, Augmentum 22.23. Cereus 1, Chiliaſtæ, Euchariſtia 179.208. Ieiunium 26.31. Illegitimus 2, Imperator 6.8. Incarnatio 26. Iupiter. Luos 4. Magi 3.6. Matrimonium 90,108.109, Natiuitas 16. Obligatio 6.7,8. Ordo 86.87, Paulus 5.24. Petrus 6.7. Prædicator 21.22. Profeſſio 5. Rapina 17, Reſurrectio 31, Septenorum, Septimus. Sponſalia 6.7. Status 6. Templum 5. Terremotus 1. Traianus. Votũ 34.&c.44, Vſura 28, 163,176, 181.182.187.194.202.239.299, Vſus 6.

¶ Annuus, Vſura 98.

¶ Anſelmus Humilitas 7. Satisfactio 2.

¶ Ante. Antequam,

5 ¶ Antecedens, Quicquid ſtat cum antecedẽte, ſtat etiam cum conſequente: ſi ſint ſimul, non autem aliter. Ma.q.7,11,12m. * Amor 49. 69.107.140,241. Anteceſſio, Beatitudo 71,74, 76.80.81.

2 Quando in antecedente eſt aliquid pertinens ad actum animæ, conſequens debet ſumi ut eſt in anima 1ª. quæſt.14, 13. 2m.

3 Conſequens quod ſequitur ex diuerſis antecedentibus, poteſt ſciri ſine antecedente 2.diſt.4.2, 2m. * Conditionalis 2. Deus 291 &c. Ignorantia 3. Intentio 14. Ira 4, Pœna 23. Vita 47.77 Voluntas 9.18.

¶ Anteceſſio. Prædeſtinatio 49.51, Superbia 33.

¶ Anteponi. Homo 16 &c. Luminare 2.

Quid. ¶ Antequam, importat ordinem ad futurum uere, uel imaginaria, 3ª q.28 3.1m./ 4.d.30.q.2.3. 1m./. Meth.12. lec.5.fi./. Phi. 8.le.2.fi E. * Baptiſmus 18. Confirmatio 40. Infidelis 9.10.6, Ipoſtaſis 2. Maria 40, Miraculum 33. Mundus 14. Obligatio 2. Regula 6. Tactus 13. Templum 3,

¶ Anterior, Apis 5, Imaginatiua 4.

¶ Anthemo. Hæreſis 89.

¶ Anticip. ac debitus vſus rationis, per quem pueri ſunt doli capaces in quibuſdam anticipatur, & in quibuſdam tardatur ſecundum diuerſam diſpoſitionem naturæ 22.q 189.5.c./. 4.d.27.q.2.2,7m. Gratia 30.31.34. Ieiunium 37.47. Paſſio 74. 75.81. Vſura 157.&c.141,157 &c.166. Authoritas 16.17. Ordo 40. 73.

¶ Antiochenus. Chriſtus 149.

¶ Antiochus non uere pen tuit, 3ª.q.86.1.1m./.4.d.14.q.2.a.1. q.1.3m./.d.20. ar.1.q.1.1m.

¶ Antiquitus,

¶ Antiquus. Abraham 19. Auaritia 10. Balneum. Baptiſmus 37 Circunciſio 23. Cõfeſſor 4. Coitus 19. Defectus 15. Aetas 2. Aeternitas 18. Euãgelium 7 Exactio 1,4 Fatum 2. Fides 65, 66 67. Gentilis 3. Honor 27. Incarnatio 16. Infidelis 1, Iniuſtitia 11. Iulianus. Lex 94. Manducatio 2. Matrimonium 95. Miles 2. Nocturna. Nominales. Nouitii 2. Origenes 8. Quantitas 2. Reſtitutio 16. Sacramentum 131.147. Saluari 5. Signum 13. Terra 10. Vinum 6. Violatio. Vſura 126.191.

Quid. 1 Antichriſtus, non erit unitus diabolo in perſona 3ª q.8.8.c./. 1m. * Angelus 601. Dæmon 40.70.

2 Antichriſtus erit caput malorum omnium, perfectione malitiæ, non autem ordine, vel influxu 3ª.q.8 8.c. * Helias 4.

3 Antichriſtus erit peior omnibus malis, & in eo erit plenitudo omnium peccatorum 2. Theſ.2 lec.1.fi.A.

4 Superbia antichriſti erit maior, ſuperbis omnium præcedentium 2. Theſ.2.lec.1.fi.C.

5 Sicut omnia bona ſanctorum ante Chriſtum fuerunt figura Chriſti, ſic in omni perſecutione eccleſiæ, tiranni fuerunt quaſi figuræ antichriſti. 2. Theſ.2.lec.1 fi.B./.le.2. prin°. G.

6 Michael interficiet antichriſtũ in monte oliueti, vnde Chriſtus aſcendit: ſicut Iulianus apoſtata extinctus eſt, manu diuina 2. Theſ.2.lec.2.me°.I. * Miraculum 46.

7 Antichriſtus dicitur filius perditionis, ideſt diaboli, non quidem per naturam, ſed per ſuæ malitiæ complementum quæ in eo complebitur, q.8.8.1m 2. Theſ. 2. lec 2.

Excellẽtia 1 ¶ Antonius. Deus ſpecialiter contulit beato Antonio diſcretionem ſpirituum 2. Cor.11.lec.3.fi.C.

2 Beatus Antonius ſpecialiter patrocinatur, ſuper ignem infernalem 4.d.45.q.3.2,2m.

3 Beati Antonii in Collationibus patrum, introducitur ſententia, qua prætulit diſcretionem, per quam aliquis omnia moderatur, & ieiuniis & uigiliis & omnibus eiuſmodi obſeruãtiis 22.q.88.6.1.3m./.3.d.33.q.2.5.c.

1 ¶ Antonomaſia eſt figura, qua nomina generalia reſtringuntur, ad aliquid per excellentiam, ut Vrbs pro Roma.22.q. 141.2.c./.q.186.1.c. * Caſtitas 7. Gratia 20. Regnum 3. Temperantia 1. Quid.

2 Sicut Vrbs antonomaſtice dicitur Roma, ita Paulus antonomaſtice dicitur Apoſtolus: Opuſc.73.c°.1./. Ro.lec.1.fi C.

¶ Antropomorphitæ fuerunt hæretici: fingentes deum eſſe figuratum, lineamenta corporis humani 22.q.188.5.c. Spiritus 5.c. Tertulianus 3. Quid.

¶ Antropoſpatos eſt figura, ſecundum quam aliquando loquitur ſcriptura dicens. Cuius ſpiritus in naribus eius, ubi loquitur de deo ad ſimilitudinem hominis irati; qui propter multiplicationem ſpirituum, exufflat per nares. Vnde dicit Homerus, quòd fortes auſteram virtutem per ſingulas nares exufflant, Iſa,2 fi

¶ Annuloſum, Anima 145.&c. Reptile 1.

¶ Anulos epiſcoporum, ſignificat ſacramenta fidei, qua eccleſia deſponſatur Chriſto. Ipſi enim ſunt eccleſiæ ſponſi loco Chriſti 4 d.24.q 3.3.c. Deſponſatio. Epiſcopus 6.14. Inueſtiri. Poteſtas 10.

¶ Anxietas. Beatus 7. Deus 117. Oratio 21. Pœna 25. Sitis, Solicitudo 6. Triſtitia 3.

¶ Aoraſia, eſt detentio oculorum, ut res uiſa cognoſcatur 3. d.21. q.2.ar.4.q.1 3m.

1 ¶ Apertio oris in ſcripturis, ſemper ſignificat profunditatem doctrinæ Pſal.50.fi.g. * Annuntiatio 8. Figura.

2 Per meditationem aperire debemus tres portas, ſcilicet portam infernalis miſeriæ, iuſtæ uitæ, & cœleſtis gloriæ. Iſa.26.fi. * Aſcendere 15. Baptiſmus 26.154.166.240. Circunciſio 40. Clauis 3. Confeſſio 56. Deus 203. Exorciſmus 11. Gemitus 2. Hieremias 1. Iudæi 45. Liber 16.29. Matrimonium 57. Oculus. Paſſio 130, Peccatum 353. Scriptura 3. Sophiſta. Temptare 1. Veſtigium 11. Vſura 124.280. Chriſtus 132.

¶ Apirocalia eſt exceſſus expenſarum contra rationem, & opponitur paruificentiæ 22.q.135.2.c. Paruificentia. Quid.

1 ¶ Apis & formica, non habent auditum. Meth.le.1. prin°.c.

2 Apis & formica operantur opera prudentiæ naturali inclinatione: & non quòd habeant fantaſiam diſtinctam a ſenſu: quia non fantaſiantur niſi dum mouentur a ſenſibili, Anima 3.lec.5.me°.c.

3 Et in eis ſunt diuerſa officia, con.3.c°.134.1m.

4 Et congregant in æſtate cibum, con.3.c°.131.1m.

5 Api aſſimulantur quidam, quia ab anteriori habent mel defenſionis, & a poſteriori aculeum perſequutionis. Iſa.7.fi. E. Figura.

¶ Apocripha Eſdræ 1ª.q.106 ar.1./.22.q.34.1.ar.2./.Io.9. lec.1.fi. * vel Eccleſiaſticus 2. Liber 24

¶ Apollinaris error, quòd anima filii eſt ab anima patris, ſicut corpus a corpore, con.2.c°.84.fi.

2 Hæreſis eius, quòd unio uerbi dei facta eſt in natura: quam ſequitur Eutices, unio 1.c.fi. B. Eutices 1.

3 Hæreſis eius, quòd aliquid verbi dei, conuerſum eſt in carnem Chriſti, 3.4.c°.31./. Vnio 1.c.me°.A. Corpus 76.

4 Tamen dicit, quòd verbum dei eſt verus deus, 3.4.c°.32.1m./. 33.4m. * Anima 121. Aſſumere 38.39.

5 Hæreſis eius, damnatur, in concilio Conſtantinopolitano. Vnio 1.c.me°.A.

¶ Apollo, Phiton 3, 4.

1 ¶ Apoſtaſia duplex, ſcilicet auerſio a deo, & nolle ſubdi deo; & ſic eſt ſpeciale peccatum, ſcilicet prima ſpecies ſuperbiæ; non autem primo modo, ſed eſt generalis conditio omnis peccati 12.q.84.2.2m. * Antichriſtus 7. Diu.

2 Apoſtaſia, ideſt receſſus a deo, eſt triplex, ſcilicet a religione uel ordine 1 a bona uita, & a fide, 22. quæſt. 12.1.c. * Communicatio 4. Dæmon 79. Ingratitudo 11. Iulianus. Recedere.

3 Apoſtaſia a fide nõ eſt ſpecies infidelitatis, ſed eſt circunſtantia eius, aggrauans eam 22. q.12.1 3m.

4 Apoſtaſia a fide, eſt peſſima, & includit alias 22. quæſt. 12.1.c. Quid.

5 Apoſtata condemnatus ab eccleſia, perdit ius dominii ſuper ſubditos 22. q.12.2.c.

¶ Apoſtema. Fetus. Saphirus 2. Pœna.

¶ Apoſtolatus. Apoſtoli 31 Mattheus 1. Mathias.

1 ¶ Apoſtoli nomen, ab actu mittendi generaliter dicitur. Et tamen theologus hoc nomen apoſtolus, determinat ad miſſos ſpeciales Chriſti, & adhoc ſingulariter ad perſonam Pauli, quando ſine adiectione dicitur. Opuſc.73. c°.1./. Ro. lect.1.fi. C./.le.4.prin°. Nomen.

Ap

2 Dignitas apoſtolorum, eſt præcipua in eccleſia. Ro. lect. 5. 6. C./. 1. lect. 4. prin°./. 1 2. Cor. lec. 1. prin°. D./. Eph. lect. 3. prin°. F. Adoratio. 19. Amor. 68.

3 Apoſtoli fuerunt perfectiores ceteris ſanctis, & temeritas eſt, aliquos ſanctos Apoſtolis, aut in gratia, vel in gloria comparare. 1 2. q. 106. 4. c./. Veri. q. 12. 14. 5°./. Opuſc. 4. c°. 2./. Pſalm. 44. fi. I./. Pſalm. 49. prin°. e./. Io. 13. lect. 2. prin°. b./. Ro. 8. lect. 5. prin°./. c°. 11. lect. 3. prin°. D./. Eph. lect. 3. prin°. Lect. 6. fi. I./. c°. 4. lect. 4. prin°./. He. 15. lect. 8. prin°. G./. c°. 12. Lect 4. fi. E. * Antonomaſia. 2. Apoſtolatus. Charitas. 137. Eccleſia. 7. 10. Epiſcopus. 9.

4 Apoſtoli fuerunt maiores Ioanne Baptiſta, non merito, ſed officio noui teſtamenti. Matth. 3. me°. k. * Aetas. 6.

5 Apoſtoli fuerunt confirmati in gratia, ſicut & beata virgo Veri. q. 24. 9. b. 2./. c./. 2m. * Euangelium. 9. Fides. 42. Fundamentum. 2. Hæreſis. 68. Iubilus. 3. Lumen. 25. Magdalena. 3. 4. Maria. 55. Miraculum. 28. 29. 30. 33. Miſſio. 38. 39. 40. 42.

6 Apoſtoli inſtruebantur immediate a uerbo dei, non ſecundum diuinitatem, ſed inquantum eſt humanitas loquebatur, unde etiam habuerunt omnem ſcientiam, quantum expediebat ad conuerſionem mundi. 2 2. q. 176. 1. 1m. * Oratio. 50 Paulus. 13. &c.

7 Spiritusſanctus docuit apoſtolos omnem ueritatem neceſſariam ad ſalutem, non autem omnes futuros euentus. 1 2. q. 106. 4. 2m. * Petrus. 5. Prædicare. 18. 20. Prophetia. 56. 71. 75. 79. Pſallere. 2. Pſalmus. 11. Pſalterium. 2.

8 Apoſtoli prius habuerunt ſpiritumſanctum, ut ſingulares perſonæ, ſed in miſſione uiſibili, habuerunt eum ad ſalutē aliorum. 4. d. 7. q. 1. ar. 2. q. 2. c. Miſſio. 38. * Religio. 28. Reuelatio. 7. 8. Scientia. 73. Symbolum. 4. 5. 8. Tributum. 6.

9 Verba apoſtolorum, ſunt ex familiari reuelatione ſpiritus ſancti, & Chriſti, ideo ſeruanda ſunt, & quia ſunt in canonica ſcriptura in qua nefas eſt aliquid falſum eſſe, 1ª. q. 57. 5. 3m./. 1 2. q. 100. 8. 3m. fi./. q. 103. 4. 2m. fi./. 1. d. 3. q. 2. 1. 4m./ 2. Cor. 4 me°. I.

Immo in eis papa diſpenſare poteſt. 4. d. 27. q. 3. 3. 1m. Reſpondeo ſicut Dubio. 519.

10 Miſſio uiſibilis ſpiritusſancti, facta eſt ad apoſtolos in ſpecie flatus, & linguæ igneæ, ad ſignificandum, quòd gratiā, & auctoritatem haberent a capite idest Chriſto, & abundarent uerbis, & feruore. 1ª. q. 43. 7. 6m./. 3ª. q. 39. 6. 4m./. q. 72. 2. 1m./. 1. d. 16. 3. c. Miſſio. 8.

11 Omnis motus, & omnis actus apoſtolorum, fuit ſecundum inſtinctum ſpiritusſancti. Gal. 2. prin°. C.

12 Deus dedit apoſtolis miraculoſe ſcientiam ſcripturarum, & omnium linguarum, quam homines per ſtudium vel conſuetudinem acquirere poſſunt, licet non ita perfecte. 1 2. q. 51. 4. c. * Viſora. 256. 258.

13 Apoſtoli loquebantur omnibus linguis, non autem Chriſtus, nec Chriſtiani modo. 2 2. q. 167. 1. o./. Pſalm. 18. prin°. b./. Io. 7. lect. 5. me°. D./. 1 2. Cor. 14 me°. B. * Chriſtus. 89.

14 Apoſtoli ſine litteris, idiotæ, & ſimplices, deſtruxerunt omnes inimicos Chriſti. Pſal. 8. prin°. b.

15 Apoſtoli ſunt duodecim, propter fidem trinitatis prędicandam ab eis, per quatuor partes mundi. Io. 6. lect. 1. fi./. Lect. 8. fi. I.

16 Effectus prædicationis apoſtolorum triplex ſcilicet cognitio dei, conuerſio gentium ad Chriſtum, & operum perfectio. Pſal. 17. me°. x./. Pſal. 21. fi. z.

17 Apoſtolorum triplex fuit uocatio prima ad cognitionem, ſeu familiaritatem, & fidem, ſecunda ad officii præſignationem, tertia ad apoſtolatum. Matth. 4 fi. F./. Io. lect. 15. fi.

18 Apoſtoli relinquentes omnia propter Chriſtum, uouerunt pertinentia ad perfectionis ſtatum. 2 2. q. 88. 4. 3m.

19 Apoſtoli omnes in nauicula turbabantur, propter peccatū Iudæ, ad commendationem unitatis, 2 2. q. 108. 4. 5m.

20 Apoſtoli poterant peccare venialiter, non autem mortaliter, poſtquam ſunt confirmati. 3. d. 12. q. 2. 1. c./. d 38. 4. 4m./. Ma. q. 7. 7. 8m./. Gal. 2. lect. 3. prin°.

21 Apoſtoli conuenerunt cum multis diſcipulis, ad uidendū corpus Beatę Virginis, in eius tranſitu. 1 2. Cor. 15. lect. 1. fi. F. Diuiſio. 3. fi.

22 Apoſtoli, nullum ſacramentum inſtituerunt. 3ª. q. 64. 2. o./. q. 72. 1. 1m./. 4. d. 7. q. 1. ar. 1. q. 1. 1m./. ar. 2. q. 1. 1m.

23 Apoſtoli non habuerunt poteſtatem excellentiæ in ſacramentis. 4. d. 7. q. 1. ar. 3. q. 1. 2m./. Opuſc. 20. li°. 3. c°. 10./. 15. fi. * Adulatio. 19. Baptiſmus. 47. Confeſſio. 20. 23. Confirmatio 8. Conſecratio. 15.

24 Apoſtoli miniſtrantes ſacramenta, utebantur aliqua forma occultum tradita a Chriſto. 3. q. 72. 4. 1m./ 4. d. 7 q. 1. ar. 3. q. 1 2m./. Forma. 177.

Ap

25 Apoſtoli multa tradiderunt occulte, non in ſcriptis, ut formas ſacramentorum, ne irriderentur ab infidelibus, 3ª. q. 25. 3. 4m./. q. 64. 2. 1m./. q. 72. 4. 1m./. q. 78. 3. 9m./. q. 83. 4. 2m./. 3. d. 9. q. 1. ar. 2. q. 2. 3m./. 4. d. 7. q. 1. ar. 1. q. 1. 1m./. ar. 3. q. 1. 2m./. d. 8. q. 1. ar. 1. q. 5. c./. ar. 2. q. 1 1m./. d. 23. q. 1. ar. 1. q. 3 1m./. ar. 4. q. 2. 1m./. Dioniſii lect. 2./. 1 2. Cor. 11. lect. 6. fi. A./. Lect. 7. fi./. 2 2. Theſ. 2. fi. D. ut Confirmatio. 8.

26 Apoſtoli, ſecundum Auguſtinum, Ioannis baptiſmo baptizati ſunt, ſed credibile magis eſt, quòd à Xρo Xρi ipſius baptiſmo baptizati fuerint. 3ª. q. 38. 6. 2m./. q. 72. 6. 2m./. q. 84. 7. 4m./. 4. d. 2. q. 2. 4. 3m./. Ioan. 4. lect. 1. prin°. b./. c°. 13. lect. 2. fi. h. * Decimæ. 7. Diſpenſatio. 15. Doctrina. 5.

27 Apoſtoli baptizabant per alios, & ſecundum Dioniſium, diuini noſtri duces, idest apoſtoli probauerunt infantes recipi ad baptiſmum, ſed prædicabant per ſe ſicut etiam Chriſtus, quia induſtria miniſtri multum facit in ultimo, & nihil facit in primo, & quia ipſorum officium eſt prædicare nomē Dei. 3ª. q. 67. 2. 1m./. q. 68. 9. b./. Ro. 2 lect. 3. fi./. 1 2. Cor. lect. 2. fi./. Pſal. 44. fi.

28 Apoſtoli confirmati ſunt a Chriſto ſine materia, ſed nō confirmabant alios communiter ſine materia. 3ª. q. 72. 2. 1m./. 4. 1m./. 4. d. 7. q. 1. ar. 2. q. 1. 3m.

29 Apoſtoli facti ſunt ſacerdotes a Chriſto, in ultima cęna quo ad actu principalem qui eſt ſacramenta conficere ſed poſt reſurrectionem, quo ad actum ſecundarium qui eſt ligare, abſoluere. 4. d. 14. q. 2. 3. 1m. * Euchariſtia. 76. 86. Fruſtratio. 2. Suffragia. 1. Vnctio. 2 Votum. 57.

30 Apoſtoli dicuntur dii, propter poteſtatem iudiciariam. Et dicuntur fortes, propter conſtantiam in paſſione eorum, Pſal. 46. fi.

31 Apoſtoli dicuntur fratres Chriſti dupliciter, ſcilicet per naturam aſſumptam, & per gratiam adoptionis, & uocationis ad apoſtolatum. Pſal. 21. fi. S. Amor. 68. Antonomaſia. 2. Balbutieos. 2. Feſtum. 5. 8. Fundamentum. 2.

32 Apoſtoli dicuntur uiſa Chriſti, quia ſuſtentat alios. Pſal. 21. me°. I. * Magdalena. 3. 4.

33 Apoſtoli ſunt corona Chriſti, & lapides pretioſi propter pretioſitatem doctrinæ. Pſal. 20. prin°. e. * Matrimonium. 144.

34 Apoſtoli dicuntur cęli, quia in ipſis, tamquam in cælis habitat Deus. Pſal. 17. me°. a./. Pſal. 18. prin°. I./. Pſal. 49. prin°. c./. Pſal. 32 me°. e. H.

35 Apoſtoli dicuntur cæli, propter conuerſationis ſublimitatem, & ſtellarum numerum, idest uirtutum abūndantiam, lucidi per doctrinam, mobiles per obedientiā. Pſalm. 18. prin° I.

36 Apoſtoli dicuntur nubes, fulgura, ſagittæ, grando, & carbones. Pſalm. 17. me°. x./. He. 13. lect. fi. me°. F./. Matth. 26. fi. e. B.

37 Apoſtoli dicuntur nubes pp quatuor. ſ. pp fertilitatē terræ pp luminis diffuſionē, propter motus uelocitatem, & propter diuinæ uoluntatis impletionem. Iſa. 60. fi./. He. 13. le. 3. fi.

38 Apoſtoli dicuntur dies, nox, & firmamentum. Pſ. 18. prin°. b. * Pſallere. 2. Pſalmus. 11.

39 Apoſtoli fuerunt baſes eccleſiæ, non autem legislatores. 4. d. 7. q. 1. ar. 1. q. 1. 1m.

40 Eccleſia filia eſt apoſtolorum per euāgelium, & filia Dauid per imitationem. Pſal. 44. fi. h.

41 Apoſtoli dicuntur pueri, triplici ratione ſcilicet puritatis, ſimplicitatis, & humilitatis. He. 2. lect. 3. fi./. c°. 5. lect. 2. fi. G.

42 Apoſtoli dicuntur columbæ quadrupliciter ſcilicet propter compunctionem ſimplicitatem altitudinem contemplationis, & puritatem. Iſa. 60. fi. * Pſeudo. Reuelatio. 7. 8. Sabbathum. 10.

43 Apoſtoli exaltati ſunt triplicitet, ſcilicet prædicatione, miraculis, & gloria. Et ſunt ſcuta, idest protectores omniū populorum. Pſal. 46. 6.

44 Apoſtoli dicuntur uaſa mortis. Pſ. 7. fi. g.

¶ Apoſtolica ſedes. Excommunicatio. 30.

¶ Apparatus. Corporalia. 1. Ornatus. 0.

¶ Apparentia. Agens. 115. Dæmon. 102. Falſitas. 23. Ignis. 17. Ira. 83. Iudas. 2. Ludificatio. Obedientia. 25. Præſumptio. 6. 8 Sabbathum. 12.

5 ¶ Apparere proprie eſt rei ſecundum naturam eius uiſibilis, et habentis poteſtatem ut uideatur ſicut eſt Deus, uel Angelus.

2 Apparitio, differt a miſſione uiſibili, quia non importat ordinem diuinarum perſonarum. nec inhabitationem ſicut miſſio. 1ª. q. 43. 7. 6m./. 3ª. q. 39. 8. 1m./. 1. d. 16. 1. 4m./. 2. d. 8. 6. 4m./. Opuſc. 9. quæſtion. 35. * Abraham. 23. 24. Adoratio. 29.

Ap

Agent.115.Alienum.7. Amor. 62. Angelus. Anima. 136. &c.Apparentia.Arbor.2.

3 Non omnis apparitio eſt miſſio viſibilis,ſed ſolum illa quæ fit ad declarandum proceſſum copioſum gratiæ in aliquo. Opuſc.9.q.35.

4 Apparitiones fiebant in veteri teſtamento,non autem miſſiones viſibiles.Opuſc.9.q.35.vt Abraham.23.

5 Apparitio conuenit patri,non autem mitti.1ª.q.43.7.6m./.3ª.q.39.8.1m./.1.d.16.1.4. * Aſſumere.25.

6 Eſt triplex apparitio filii dei,ſcilicet in carne, per fidem, & per ſpeciem. Iſa.prin°.a.F.

7 Apparitio Chriſti poſtquam reſurrexit,legitur facta duodecies.3ª.q.55.3.3m /.4m./.q 83.5.6m./.4.d.12.L.fi./.Math. 28. me°.H./.Io.10.lect.4.prin°./.c°.21.lect. 2. fi. * Baptiſmus. 27.28.142 Bonitas.47.105.

8 Chriſtus apparuit in alia effigie,propter gloriam eius, & incredulitatem videntium.3ª.q.54.1.3m./.q.55.4.0./.3.d.21 q.2.art.4.q.1.3m./.4.d.12.L.prin°. * Campſoria.11. Character.21.Cicatrices.2.Circunciſio.36.

9 Chriſtus,per apparitiones probare voluit idemptitatem reſurgentis,quo ad naturam,comedendo:perſonam eadem effigie,vel accidentia,per cicatrices:veritatem uitæ,loquendo, & ueritatem corporis,per palpationem,& eius gloriam intrando ianuis clauſis.3ª.c.55.6.c./.3.d.21.q.2.3.c./.4.0. cicatrices.1.3. * Crux.3.Delectatio.10.81.Dæmon. 103. 110. 111. Dens.273.Dies.9.Eclipſis.Euchariſtia 41. &c. Excuſatio.2.Falſitas.15.Feruor.4.Fides.25.&c.Finis.128.Iacobus 2.Ira.80.Iudicium.78.80.Iuſtitia.45.Luminare.5.Luna. 2. Maleficium.3.4.Maria.23.46.&c.68.

10 Chriſtus poſt aſcenſionem apparuit quibuſdam, in ſpecie propria corporali,ſicut Paulo.3ª.q.57.6.3m. * Matrimoniũ. 59.60.Miraculum.19.Miſſio.13.Moriens.Moyſes.1.2.3.Natiuitas.28.Odium.2.Ouis.2.Pax.27.28.Peccatum.139.258 Pœna.64.Phiton.3.5.Planetæ.1.Præſtigium.2.Præſumptio. 8.14.Prophetia.6.58.

11 Apparitiones mortuorum,aliquando fiunt operatione bonorum,uel malorum ſpirituum,ad inſtructionem, uel ad deceptionem uiuentium, uigilando,uel dormiendo. 4. d. 45 q.1.ar.1.q.3.6m. Anima.132. * Prudentia.36.Punitio.3. Reſurrectio. Scientia.117.Solidum. Speculum.1.5.6.Stella. 7.8.Triſtitia.2.Tuba.3.Videri.Vita.1.Voluntas. 43. Votum. 77.78.

12 Apparitio dicit relationem uiſibilis ad uidentem, uiſio autẽ ecõtrario.Iſa.1.prin°.C.Vſura 19.51.144.183.187.188. 189.200.219.224.Viſus.10.Vxor.19.

Vſura.19.51.144.183.187.188.189.200.219.224. Viſus. 10. Vultus.Vxor.19.

Licet. 1 ¶ Appellare ex confidentia iuſtæ cauſæ,licet cuilibet,non autem vt per moram,iuſtitiam impediat.22ᴱ.q.69.3.0.

2 Ante ſententiam,& poſt eam,licet appellare.22ᴱ.q.69.3.1m. Accuſatio.11.Vel concilium.3.

3 Appellare licet a iudice ordinario tantũ,& ab ordinario,& arbitrario ſimul,non autem ab arbitrario tantum.22ᴱ.q.69. 3.2m.

4 Nullus poteſt appellare poſt decem dies, nec pluſquam ter: quia non eſt probabile,totiens à recto iudicio iudices declinare.22ᴱ.q 69.3.3m.

5 Nulli fideli licet,ad iudicem infidelem appellare.22ᴱ.q. 69. 3.1m./.excommunicatio.33.

¶ Appellatiuum.Hebræi.1.Nomen.39.

¶ Appendiciæ. Intellectus.124.

Quid. ¶ Appetibile.Eo modo quo aliquid eſt bonum,eo modo eſt appetibile.2.d.21.q.1.3.c. Amor.61.205 222.Appetitus.28. Bonitas.81.cor.12.delectatio 12.Dæmon.64.Deſideriũ. 18. Deus.317.Honor.20.Ira.362. Malum.63. Mors.19.20.Pax. 3.10.

¶ Appetitiuum. Actus.67.95.Amor. 248. Anima. 236. 238. 239.194.318.&c.Certitudo.11.21.Cognitio.53.Continẽtia. 15. Contrarium.17.Cor.12.Donũ.28.Electio.1.4. Fructus. 14.Frui.2.&c.Homo.36.Imperare.6.&c.Iudicium. 20. Motus.51.Paſſio.23.Pietas.15.Prudentia.55.Raptus.9. Senſualitas.1.2.4.&c.Spes.28.&c. Timor.9. Virtus.207.208.219. Voluntarium.8.

Quid. 1 ¶ Appetitus eſt, potentia paſſiua.1ª.q.80.2.c./.12ᴱ. q. 18. 2. 3m./.q.27.1.c./.q 50.5.2m./.3.d.27.q.1.1.c./. Veri.q.25. 1.c./. Ethi.2.lect.5.prin°.b.

2 Appetitus eſt inclinatio appetentis,in aliquid ſibi ſimile,& conueniens.1ª.q.80.1.c./.12ᴱ.q.8.1.c./.quæſt.29.1.c./.quæſt. 50.5.1m.

3 Omnis appetitus,eſt per ſimilitudinem appetibilis in appetente ſecundum eſſe naturæ, & in potentia. Veri.q.22.1.3m.

Amor.223.

4 Appetitus omnis,eſt inclinatio conſequens formam,ſed naturalis naturalem,ſenſitiuus apprehenſam a ſenſu, intellectiuus,ideſt voluntas apprehenſam ab intellectu. 1ª. q. 78. 1.3m./.q.80.1.0./.q.81.1.c./.q.87.4.c./.12ᴱ.q.8.1.c./. q. 17. 8. c./.q.26.1.c./.q.35.1.c./.q.40.3.c./.Ma.q.3.3.c.fi./.q.16.2.c./. Virt.q.4.3.c.

5 Appetitus quilibet,ſequitur cognitionem.q.28.1.c./. q. 40. 3.c./.1.d.1.q.4.1.1m./.d.35.1.c./.Veri.q.15.3.c./.q.23.1.c./.q. 25.1.c.Amor.172.241.

6 Oppoſitum videtur dicere.12ᴱ.q.27.8.c./.q.36.1.c. Reſpondeo Dubio.221. Duᵐ.221

7 Appetitus eſt ad res,ſed cognitio eſt a rebus.1ª.q. 16. 1. c./. q.19.3.6m./.6.2m./.q.80.2. 2m./.q. 82.3.c./.12ᴱ.q.22.2.c./. q. 40.2.c./.q.66.6.1m./.22ᴱ.q.26.1.2m./.q.27.4.c./.3.d.26.q.1.3. 4m./.5.4m./.d.27.q.1.4.c./.10m./.Ma./.q.8.3.c./.Ethi.2. lect.5. prin°.b.Amor.277.Intellectus.212.

8 Immo cognitio noſtra, eſt cauſa rerum. 3. d.14.4.2m. Reſponde Dubio.222. Duᵐ.221

9 Rectitudo appetitus reſpectu finis, eſt menſura intellectus practici,& regula,ſed econuerſo reſpectu eorum quæ ſunt ad finem.Ethi.6.lect.2.me°.f.

10 Appetitus duplex ſcilicet naturalis,& ſenſitiuus, 1ª.q.78.1 3m./.q.80.1.0./.22ᴱ.q.148.1.3m./.Ma.q.14.1.4m./. Phy. 1.lect. fi.me°.c. Diuiſio.

11 Appetitus duplex,ſcilicet ſenſitiuus,& intellectiuus. 1ª. q. 80.2.0./.22ᴱ.q.18.1.c./.q.24.1.c./.q.58.4.c /.q.175.2.2m./. 1. d.45.1.c./.2.d 25.1.c./.3.d 26.q.1.2.c./.d.27.q.2.1.c. prin°./. Veri.q.15.3.c./.q.22.4.0./.Ma.q.8.3.c.q.16.11.3m./. Anima. 9.6m./.Anima. lect. 10. me°. c. fi./. Li°.3.lect.14. prin°. c. Amor.139.

12 Appetitus triplex ſcilicet naturalis ſenſitiuus,& intellectiuus.1.q.6.1.2m./.q.19.1.9.c./.q.59.1.c./.q.60.1.c.q.87.4. c./. 12ᴱ.q.1.2.c./.3m./.q.26.1.2.c./.q.35.1.c./.q.40.3.c. 22ᴱ.q. 29. 2.1m./.2.d.24.q.3.1.c./.d.38.3.c./.3.d.27.q.1.2.0./.4.d.49.q.3. ar.1.q.1.c./.Ꝫ.1.c°.72.3m./. Li.2.c°.47.1m./.48./.90.1m./. Li°. 3.c°.26.prin°.B./.Veri.q.15.3.0./.q.22.4.c./.q.23.1.c./.q.25. 1.c./.6m./.2.c /. Virt.q.1.6.c.prin°./.12.c./. Quol. 4. 21. c. Amor. 139.

13 Appetitus naturalis,qui ſequitur naturæ indigentiam ſcilicet uis appetiua vel attractiua,diuiditur contra retentiuã digeſtiuam,& expulſiuam.Et omnes ſubſeruiunt nutritiuę,& ſunt uires animę vegetatiuæ.22ᴱ.q.148.1.3m./.4.d.43. ar.4.q.1.c.fi./.Ma.quæſt.14.1.4m./. Quol. 4.21. c./. Opuſc. 35. 0.

14 Appetitus cibi duplex ſcilicet naturalis, ideſt fames & ſitis, & animalis,in quo eſt uitium gulæ, non autem in primo, 22ᴱ.q.148.1.3m./.Ma.q.14.1.4.uel.Gula.5.

15 Actus appetitus, eſt appetere non habita, amare habita, & delectari in eis. 1ª.q.19.1.c./.2m./. q. 59. 1. 2m. Appetitus. 27.40.

16 Appetere,eſt tendere in bonum.Ethi.lect.1.me°. b. Amor. 222.Bonitas./.61.62.

17 Motus appetitus duplex, ſcilicet proſequutio, & fuga. 22ᴱ.q.141.3.c /.quæſt.161 1.c./.3.diſt.26.q.2.1.1m /. Ma.q. 10.1.c.

18 Omnes actus appetitus ad proſequendum malum, uel ad fugam boni, ſunt mali ex genere ſuo, quia habent materiã inconuenientem, ſicut,& affirmatio falſi, uel negatio ueri. Ma.q.10.1.c./.8m./.q.12.2.c.prin°./. Quol.4.16.c.

19 Ordo motus appetitus,proportionatur ordini motuũ naturalium,12ᴱ.q.23.2.c./.Virt.q.4.3.c.

20 Omnis appetitus,ſecundum quòd tendit in bonum, tendit in aſſimilationem diuinæ bonitatis,1ª.q.6.1.c./. 2m./. q. 44.4.c./.3m./.22ᴱ.q.34.1.3m./.2.d.1.q.2.2.c./.d.37.q.1.2.4m./. Ꝫ.2.c°.43.fi./.54.12m./.Li°.3.c°.17./.19./.20./.24. me°. H./. Ma.q.8 2.c.prin°./.Opuſ.3.c°.102./.103./.Ethi.lect.1.me°. b. Bonitas 2.Creatura.23.18.34.

21 Materia appetit formam, inquantum naturaliter ordinatur ad eam,2.d.12.L.m°.H./.d.18 q.1.2.c./ Veri.q.22.1. 3m. /.Po².q.4.1.25m./.Dioniſius.4.lect.2.Phi.1.fi.

22 Creatura irrationalis, appetit deum implicite tantum, ſed rationalis,implicite,& explicite,1ª.quæſt.6.1.2m./. Verit.q. 22.2.c.

23 In omni bono,appetitur ſummum bonum,ideſt deus, 1. q. 6.1.2m./.1.d.3.q.1.1.2m./.2.d.1.q.2.2.c /.Ver.q.22.2.0./.Eth. lect.1.me°.b.Primi.o.Bonitas.37.

24 Appeti propter ſe, dicitur dupliciter ſcilicet ſolum propter ſe,& nunquam propter alium,& aliquando etiam propter aliud:primum conuenit ſoli beatitudini,ſecundum virtutibus.22ᴱ.q.145.1.1m./.Virt.q.2.8.16m.

Omnis

Ap

25 Omnis appetitus, ad quem poteſt peruenire rationis imperium, particeps electionis eſſe poteſt de fine: non autem ille de quo loquitur Philoſophus 3.d.53.q.2.art.4.q.2.1m.

26 Appetibile mouens appetitum, eſt finis: non autem quæ ſunt ad finem niſi ratione finis Poª.q.7.10.6m. Bonitas. 66.69.70.71.102.72.73.Finis.8.&c.20.26.92.Addete.8.Volūtas 29.31.32.55.

obiectū. 27 Appetitur proprie, eſt rei non habitæ 1.d.45.1.1m. Appetitus 15.

28 Omnia appetunt bonum, eſſe, perfectionē, & coniungi ſuo principio 1ª.q.5.1.c./.q.6.1.0./.1.2m /12æ.q.64.5.c./.4.d.49.q.1.art.2.q.1.c./ 3.1.c°.58 / 71.3m./. Li°.2.c°.55./. Li°. 3.c°.19.2m./.107.3m./3m /.veri.q.21.2.c./.q.21.1.2.0./. Poª.q.3.6.c.fi./.Ma.q.1.1.c.fi /.Opuſc.3.c°.264. prin°./. Ebdo. lect 3.prin°./.Meta. prin°. G. Phy. lec.fi. me°.d. Appetibile. Bonitas 106. Voluntas 68.&c.

29 Nullus appetitus eſt ad malum 1ª.q.19.9.c./.q.103.8.c./.12æ.q.8.1.c./.q.23 2.c /q.27.1 4m /.q.28.4.c /.Ma.q.16.2.c./.Opuſc.3.c°.121./.Ethi.lect.1.me°.b. Amor 222.Intentio 17.

30 Non eſſe eſt appetibile damnatis, & deſperatis, per accidēs tā tum, ſcilicet ratione pœnæ 1ª.q.5.2.3m./.12æ.q.8.1.3m./.q.29.4.2m./. q 73.8.2m./. 3 d.28.L./. 4 d.44.q.5 artic.1.q.2.3m./.d.49.q.1.art.3.q.2.3m./.d.50.q.2.art.1.q.3.0./.Veri.q.12.3.7m./.q.26.1.21m./.Poª.q 5.4.8m./.Ma.q.16 3.20m./. Iob. 3.lect.1.prin°.F./.fi.1 lect 3.prin°./.c°.10.prin°./.Math.26.prin°.b.

31 Bonum arduum, ratione boni attrahit appetitum, cauſando ſpem: ſed ratione difficultatis retrahit, cauſando deſperationem 22æ.q 161 1.c. Spes 64.67.

32 Poſſibile conuenit obiecto appetitus: non omnino per accidens 12æ.q.40 1.5m.

33 Appetibile non mouet appetitum ſenſitiuum, nec rationalē, niſi apprehendatur 1ª.q.80.2.1m /.12æ.q.34.1.c prin°.1.d.48.4.c./ 3.d.26.q 1.2.c./.Verit.q.15.3.c /q.25.1.c./. Virt.q.1.6.c.prin°. Amor 241.

m.223. 34 Oppoſitum uidetur dicere 1ª.q.59.6.c./.q.60.1.c./.q.80.1.c. Reſpond. ſicut Du. 221.

biectū. 35 Quælibet res, habet aliquem appetitum 1ª.q.59.1 c./.q.80.1.c./.Veri.q.23.1.c./.8m./.Ma.q.1.1 c.

36 In deo non eſt appetitus 1.d 45.1 1m./.veri.q.25.1.7m.

a.224. 37 Oppoſitum uidetur dicere 3.d.13.q.1.2.1m. Reſpondeo Dubio 224.

38 Tamen deus pertinet ad genus appetitus Veri.q.22 1.11m.

aturalis. 39 Appetitus naturalis nihil aliud eſt niſi inclinatio & ordo rei ad rem ſibi conuenientem 1ª.q.78.1.1.3m /.q.80.1.0./.q.81 1.c./.q.87 4 c./.3.d.27.q.1.2.c./.Verit.q.25.1.c./. Meta. 5.lect.6.prin°. C.

40 Appetitus naturalis, eſt habitudo ad bonum naturale, ad quod tendit quando non habet: & in quo habito quieſcit 1ª.q.19 1.2.c. Appetitus 15.

41 Appetitus naturalis, nihil aliud eſt, quàm ordinatio aliquorum, ſecūdum propriam naturam in ſuum finem 1ª.q.6.1.1m.fi./.Phy.1.fi.c.

42 Appetitus naturalis, eſt inclinatio inhærens rebus, ex ordinatione primi mouentis: ideo non poteſt eſſe fruſtra 2.d.14.q.3.1.2m./.3.d.27.q.1 1.c./.Eth.lect.1.prin°.E./.Met.lec.1.pr.2.L.

43 Appetitus naturalis, ſemper tendit in bonum exiſtens in re. 12æ.q.8.1.c.

44 Appetitus naturalis, ſemper ſequitur formam in re exiſtentem, alii actu apprehenſam 1ª q.59 1.c./.q.60.1.c./.q.80.1.c./.12æ.q.8.1 0./ q.27 8.c./.q.26.1.c /.2.d.38.3.c./. 3.d.27.q.1. 2.0./.4.diſt.49.q.5.artic.1.quæſt. 1.c./.3.3.c°.26.3m./ Phy.1. fin.c. Amor 241.

u.225. 45 Immo quilibet appetitus ſequitur cognitionē 1 d.1.0.4.1.1m./.Veri.q.15.3.c./.q.23.1.c./.q.25.1.c./.Ma.q.14.1.6m. Reſpondeo ſicut dubio 221. Amor 241. Infra.

46 Naturalis inclinatio in appetitu: ſequitur naturalem conceptionem in cognitione 4.d.53.q.1.1.8m.

47 Illud quod appetitur appetitu naturali, poteſt etiam appetitu animali, cum fuerit apprehenſum 22æ.q.30.3.1m.

48 Quælibet potentia animæ, appetitu naturali concupiſcit, amat, delectatur, & huiuſmodi: ſed appetitu animali, ſola concupiſcibilis 1ª.q.78.1.3m./.q.80.1.5m./.12æ.q.30.1.5m /.3.d.26.q 1.2.3m./.d.27.q.1.2.c.fi./.5m./ Veri.q.25.2.8m./.Virtu.q.1.4.10m. Amor 139.Delectatio.73.Amor 139.140.

49 A Appetitus pōt dici naturalis tripliciter, ſcilicet uel quia inest rei a natura, & ſic eſt in qualibet potentia animæ: & etiā in uoluntate, & in omni parte & membro corporis, & in omni re: vel quia conſequitur formam mere naturalem & ſimpliciter immerſam materiæ: vel quia conſequitur formam rationalem, quæ ineſt homini a natura, non tamen ut ſequens formam actu apprehenſam ab intellectu 1ª.q.6.1.2m.fi./.q.76.1.c.me°.H./.q.78.1.3m./.q.80.1.3m./.3.d.27.q.1.2.c.fi./.Veri.q.22.4.c.

Ap

49 B Appetitus naturalis animæ, non eſt potentia animę diſtincta a cęteris eius potentiis 1ª.q.80.1.0./.12æ.q.30.1.3m./.Veri.q.22.3.0. Appetitus 53.

50 Appetitus inferior, naturaliter ſequitur motum appetitus ſuperioris, niſi aliquid repugnet 22æ.q.158.8.c./.3.3.c°.25.8m./.27 2m.

51 Appetitus naturalis non obedit rationis imperio 1ª.qu.83.1.5m./.12æ.q.17.8.9.0./.22æ.q.148.1 3m /.2 d.24.q.3.1.c./.d.39.q.2.1.4m./.5.d.16.q.1.3.2m./.Quol.4.21.c.

52 Habilitas materiæ ad recipiendum actionem agentis naturalis, dicitur appetitus naturalis eius, & inchoatio formæ 2.d.18.q.1.2.c.fi.

53 Omnis potentia animæ, naturali appetitu appetit obiectum ſibi conueniens 1ª.q.78.1.3m./.q.80.1.3m./.12æ.q.30.1.5m./.3.d.26.q.1.2.3m./.d.27.q.1.2.c.fi./.3m./.Veri.q.22.3.5m./. Virtu.q.1.3.c./.2m./. Anima 13.11m.

54 Obiectum appetitus naturalis, eſt hæc res, inquantum talis res, non autem appetitus ſenſitiui, ſed ut apprehenditur ut res conueniens, uel delectabilis: uoluntatis uero obiectum, eſt bonum abſolute. Veri q.25.1.c.

55 Appetitus conſequens apprehenſionem aut malie, eſt potentia animæ, diſtincta a cæteris eius potentiis, non autem appetitus naturalis 1ª.q.80.1.0./.12æ.q.30.1.3m./.Veri. q.22.3.0. Appetitus 49.B.

56 Proprium motiuum appetitus ſenſitiui, eſt uis apprehenſiua ſenſitiua, ſed uoluntatis, ratio. 3.3.cap°.10. fin. Amor 241.3. Scnſitiuus.

57 Appetitus ſenſitiuus mouetur a cogitatiua, ſeu æſtimatiua, imaginatiua, & ſenſu 1ª.q.81.3.2m./.12æ.q.75.2.c.

58 Appetitus ſenſitiuus mouetur immediate ab imaginatione, uel æſtimatiua, ſed mediate a ratione 1ª.q.81.3 c./.12æ.q.30.3.3m./.3.d.15.q.2.artic.1.q.3.3m.

59 Vis cognitiua, non mouet niſi mediante appetitiua, nec ratio uniuerſalis, niſi mediante ratione particulari, nec uoluntas, niſi mediante appetitu ſenſitiuo 1ª.q.20.1.1m./ q.80.2.3m./.q.86.1.2m./.12æ.q.26.1.2m /. Veri.q.1.6.2m /.q.22.9.6m./.q.16.3.c.fi./.11m./. Anima 9.6m.

60 Appetitus ſenſitiuus diuiditur, per concupiſcibilem, & iraſcibilem 1ª.q.59.4.c /.q 81.2.0./.3.c /.12æ.q.18.1.c /.q.58.4.c /.q.108.2.c./.1.d.1.q.1 1.1m./.d.45.2.c./.3.d.17.ar.1.q.2.1m./.q.3.4m./.d.16.q.1.2.c./.q.2.art.3.q.1.4m./.Con.1.c°.47.1m./. Li°.3.c°.26.6m./. Verit q.15.3.c./.q.23.2.0./.Ma.q.8.3.c./.Virt.q.1.12.c./.q.4.2.c./.Ethi.2.lect.5. princ°.b./ Anima 3. lectio 14.med°.c.

61 Et uterque appetitus, obedit imperio rationis 1ª.q.81.3.0./.q.83.1.1m./. 5m./. q.96.2.c./.q.117.5.3m./.12æ. q.17.7.0./.q.26.1.c./. q.42.4.c./.q.50.3.0./.q.36.4.0./. q.58.2.c./. 22æ.q.58.2.c./.4.3m./.q.158.2.4m./.3ª.q.15.2 1m./.q.18.2.c./.1m./.q.19.2.c./.1.20.2.3m./.2.d.24.q.2.1.1m./.3m./.d.30.q.1.3.4m./.3.d.17.art.1.q.1.c./d.33.q.2.ar.4.q.2 c./.Veri.q.25.3.0m./.4.0./.5.c./.7.2m./ Virt.q.1.5.4m /.4 c./.11m./.9.21m./ 10.11m./.12.c./.Quolt. 4.21.c./.Anima 11.16m.

62 Appetitus ſenſitiuus non obedit imperio rationis, niſi mediante uoluntate 12æ.q.46.4 1m.

63 Actus appetitus ſenſitiui, ut eſt a potentia animæ, ſubiacet imperio rationis, non autem ut eſt ex diſpoſitione organi corporalis 12æ.q.17.7.0./. 2.d.11. q.1.2.5m./ 3.d.16.q.1.3.2m./. Ma.q.3.3.8m./.q.7.6.8m.

64 Proprium hominis eſt, quòd appetitus inferior, ſubdatur appetitui ſuperiori, & moueatur ab eo 12æ.q.74 3.1m./.22æ.q.175.2.2m./.4 d.13.q.2.art.1.q 1.4m /.Ma.q.2.5.7m.

65 Ex apprehenſo, et intellectum, poteſt ſequi paſſio in appetitu ſenſitiuo dupliciter, ſcilicet mediante imaginatione particulatium, uel mediante uoluntate. Veri.q.26.3 13m./.6.15m.

66 Motus appetitus, dupliciter eſt cum ratione, ſcilicet præcipiēte, ut uoluntas, uel denunciante, ut ira 12æ.q.46.4 1m.

67 Appetitus ſenſitiuus, eſt proximus motus corporis noſtri 1ª.q.20.1 1m.

68 In paſſionibus appetitus ſenſitiui, eſt conſiderare aliquid quaſi materiale ſ.corporalē trāſmutationē, & aliquid quaſi formale, quod eſt ex parte appetitus 1ª.q.20.1.2m.

69 Bonum ſenſibile, eſt obiectum appetitus ſenſitiui, ſed bonum ſimpliciter eſt obiectū uoluntatis 1ª.q.59.4.c./.12æ.q.1.2.3m./ q.19.3.c./.22æ.q.24.1.c./.1.d.48.4.c./.5.d.17.art.1.q.5.4m./.d.26.q.1.2.c./.Con.1.c°.44.1m./.Veri.q 25.1.c./.3m./. 3.c./. 1m./. Ma.q.8.3.c./.Anima 9.6m.

70 Appetitus ſenſitiuus ad illa tantum bona ſe extendit, ad quæ ſe extendit apprehenſio ſenſitiua 1.d.48.4.c./.2.d.16.q ... Amor 241.

Nullus

Ap

71 Nullus appetitus mouetur ad ſuum obiectum, niſi apprehendatur ſub ratione boni uel mali, conuenientis, uel nociui 12æ.q.9.1.2m./. 2.d.24.q.2.1.2.c./. 3.d.17. art.1.q.2.2m./. Ver.q.25.4.4m.

Dum.,226.72 Oppoſitum uidetur dicere 2.d.24.q.2.1.2.c./. 3.d.17.ar.1.q.2.2m. Reſpondeo ſicut Dubio 1200.

73 Appetitus ſenſitiuus ut rectus a ratione, poteſt eſſe ſubiectum uirtutis & uitii 12æ.q.50.3.3m./.q.56.3.c./.4.o./ Anima 319.5.1m./. 2.d.24.q.3.2.3m./. 5.c./. d.41.q.2.2.1m./. 2m./. 3.d.33.q.1.artic.2.q.3.1m./. q.2.artic.4.q.2.c./. 2m./. Verit.q.25.5.8m./. Ma.q.4.5.4m./. q.7.6.1m./. Virtut.q.1.3.4m./. 4.o./.5.c./.6.c./.4m.

74 Actus appetitus ſenſitiui, ſemper eſt cum tranſmutatione corporis & maxime circa cor 1a.q.20.1.1m./. 12æ.q.10.3.c./ q.22.2.3m./Ver.q.25.3.c.fi.

75 Organum appetitus ſenſitiui, ſcilicet cor ſtatim diſponitur ſecundum modum operationis eius, quia eſt immediatum mouẽs, ideo cor in timore frigeſcit, & reſtringitur Ver.q.26.3.c.fi./.11m. Animal 37.

Dña. 76 Appetitus ſenſitiuus & rationalis, id eſt uoluntas, ſunt duæ potentiæ 1a.q.80.2.o./. Verit.q.22.4.o./.q.25.1 c./ Anima 3. lec.14.meo.c.

Dum.,227.77 Immo appetitus ſenſitiuus eſt uoluntas in hominibus 3.d.17.ar.1.q.1.c. Reſpondeo Dubio 227.

78 Appetitus ſenſitiuus eſt uoluntas participatiue, in hominibus 3.d.17.ar.1.q.2.c.

79 Appetitus ſenſitiuus, & intellectiuus, id eſt uoluntas, non differunt per differentias appetibilis inquantum appetibile, ſed per modos appetendi Ver.q.22.4.4m.

Dum.228.80 Oppoſitum uidetur dicere 1a.q.59.4.c./.q.80 2.c./.1m./. 22æ.q.24.1.c./. Ver.q.25.1.c./.Ma.q.8.3.c. Anima 3. lec.14. meo.c. Reſpondeo Dubio 228.

81 Nec differũt principaliter per uniuerſale, & particulare, ſed ſecundario Ver.q.22.4.2m.

Dum.229 82 Oppoſitum uidetur dicere 1a.q.80 2.2m./. 12æ.q.13.3.c./. q.19.3.c./.q.29.6.c./.22æ q.24.1.c./. 3.d.26.q.1.2.c./. Ver.q.25.1.c./.6m./Ma.q.8.3.c. Reſpondeo ſicut Dubio 766.

83 Nec differunt per hoc, quod ſequuntur diuerſas cognitiones. ſ. ſenſitiuam & intellectiuam Ver.q.22.4.c./.1m./.2m.

Dum.230.84 Oppoſitũ uidetur dicere 1a.q.80.2.c./.1m./.22æ.q.24.1.c./.3.d.26.q.1.2.c./. Ver.q.25.1.c./.6m./. Ma.q.8.3.c./. Aĩa 3.lec.14. meo.c. Reſpondeo ſicut Dubio 228.766.

85 Sed differunt principaliter determinationem ſuæ inclinationis ab alio uel a ſe Veritat.q.22.4.c./.1m./.2m./.q.23.1.c./. q.25.3.c.

86 Actus appetitus ſenſitiui, ratione mutationis corporalis annexæ, dicuntur paſſiones non autem actus uoluntatis 1a.q.20.1.1m. Paſſio 24.25.

Intellin°. 87 Appetitus ſenſitiuus & uoluntas, ſunt rationales participatiue 12æ.q.24.1.2m./. q.56.6.2m./. q.59.4.2m./. q.61.2.c.fin./.2m./.22æ.q.58.4.3m./.3a.q.18.2.c./. 3.d.17.artic.1.q.2.c./ d.23.q.1.artic.3.q.1.c./. d.27.q.2.3.5m./. d.33.q.2.ar.4.q.3 1m. Anima 315.

Dum.231. 88 Immo uoluntas eſt rationalis per eſſentiam 3.d.23.q.1.ar.3.q.1.c./.d.27.q.2.at.3.1m./.5m./. Ver.q.22.5.o./. Vir.q.1.5.12m. Reſpondeo ſicut Dubio 1599.

89 Appetitus ſenſitiuus. ſ. concupiſcibilis & iraſcibilis, dicitur mens, ratio, & rationalis participatiue, inquantum obediũt rationi Virt.q.1.10.11m.

90 Appetitus rationalis, non diuiditur per concupiſcibilẽ & iraſcibilẽ 1a.q.59.4 o./.q.82.5.o./.3.d.17.ar.1.q.3.o./d.26.q.1.2.2m./.5.3m./.q.2.2.1m./.4.d.49.q.4.ar.5.q.1.c.fi./. Ver.q.25.3.o./ Ma.q.8.3.c./. Vir.q.1.4.c.prin°./.q.4.2 c./. Aĩa 3.lec.14. m°.c. Deſiderium 12. Deus 258. Dolor 1.6. Dominatio 1. Dominium 7.

91 Appetitus rationalis non fertur in particulare, niſi ſub ratione uniuerſalis 1a.q.80.2.2m.

92 Iudicium de particulari operabili, nunquam contrariatur appetitui Ver q.24.2.c.

93 Appetitus rationis, non ſequitur quamlibet apprehenſionẽ ſed tantum apprehenſionem boni, nec ſenſitiuus, niſi ut cõuenientis per æſtimationem tantum 2.d.24.q.2.1.2.c./.3.d.17.at.1.q.2.2m. Amor 241.

Dum.232.94 Oppoſitum uidetur dicere 12æ.q.19.7.2m./.3m./. 2.d.38.5.c./ d.40.2.o. Reſpondeo ſicut Dubio 1200.

95 Voluntas non accipit aliquid ab appetitu inferiori, ſicut intellectus a ſenſu, ſine cuius operatione præexiſtente, operatio intellectus eſſe non poteſt. Verit q.26.6.19m. Abſtractio 15.

96 Appetitus creaturæ rationalis non eſt rectus, niſi per explicitum appetitũ dei, actu uel habitu Ver.q.22.2.c. *Actio 102.

Ap

Ars 1.17. Cognitio 53.55. Forma 109. Hæreſis 8. Ignorantia 26. Prudẽtia 12.70. Rectitudo 4. Amor 171. Expectare 1. Gula 1. Abominatio. Actus 67.95.154. Ambitio 1. Amor 177. Animal 57.&c. Apprehenſio 3. Bonitas 96.168. Deſiderium 1.4.11. Fiducia 7. Mos 1.&c. Motus 51.72. Addere 7. Amor 139.174.204.&c.223. Anima 130.275. Bonitas 61.&c. 96.103. Cor 12. Delectatio 5.19. Expectare 1. Extaſis. Honeſtũ 9. Intellectus 209. Ira 4.14. Primi 2. Timor 2.7.8.9.13.37. Triſtitia 6. Veritas 9. Voluntas 60.

1 ¶ Applicatio ad bonum, fit quadruplicitur. ſ. ſecundũ formam, ſicut anima corpori, ſecundum ſitum, ſicut punctus lineæ, ſecundum contactum ſicut corpus, & ſecundum operationem, ut ſpirituales ſubſtantiæ 1.d.37.q 3.1.c. Hæreſia 13. Angelus 98. Actio 80. Agens 53. Ars 14. Euchariſtia 2. experientia 3. Ignorantia 22. Studium 1. Triſtitia 3.

2 Applicatio cauſati ad cauſam fit dupliciter, ſcilicet cum libertate cauſati, & ſine ca 2.d.23.q.1.1.c. Embrio 3. Generatio 90. Peccatum 219.

1 ¶ Appoſitas ſacræ ſcripturæ dicitur dupliciter. ſ. contrariũ, & implicitum. Primum eſt erroneum, uel præſumptuoſum. Secundum eſt laudabile 1. Prolo L.

2 In appoſitione, terminus appoſitus ſe habet ut forma, reſpectu termini cui apponitur 1.d.4.q.1.3.5m.

¶ Appretiare. Campſoria. Humilitas 27. Vſura 198.

1 ¶ Apprehenſio eſt cauſa delectationis dupliciter, ſcilicet ſecundum ſe, & ratione apprehenſi 4.d.49. q.3.artic.3.q.2 c. Effectus

2 Apprehenſio aliqua eſt cauſa timoris, & omnium operationum appetitus 22æ.q.7.1.c.

3 Nulla apprehenſio intellectiua, concernit aliquod tempus determinate, licet poſſit eſſe de quolibet tempore. Sed operatio appetitus intellectiui, poteſt aliquod tempus cõcernere 3.d.26.q.1.5 4m. Abſtractio 9.

4 Reſpectus qui eſt tantum in apprehenſione rationis conferentis unum alteri, eſt relatio rationis tantum 1a.q.28.1.c.

5 Apprehẽſio ſenſitiua hominis, nata eſt immutari, ſicut a proprio motiuo dupliciter. ſ. exterius, & interius. Et utroq; uti poteſt dæmon 1a.q 117.3.3m./. Ma.q.16.11.6m. *Actus 179. Admiratio 6. Amor 49.229.241.248. Angelus 392. Anima 198.236.294.307. Appetitus 4.&c. 33 44 &c. 55.65.70.72.93. Beatitudo 13.138. Bonitas 101.105.247. Cauſa 14. Comprehendere 4. Cõcupiſcentia 6. Concupiſcibilis 10. Delectatio 5.11.90. Deus 200.249. Dolor 1.&c.21. Ens 24 25. Fructus 14. Futurum 2.&c. Homo 36. Imperare 7.11. Intellectus 31.32.77.78.94.175.185. Ira 28. Iudicium 20 Lex 37. Menſura 24. Motus 51.26.29. Senſibile 3. Senſualitas 1.2.9.15. Sẽſus 13.&c. Simpliciter 5. Solertia 4. Timor 31. Tranſmutatio. Triſtitia 6. Verecundia 15. Voluntas 10.27 30.43.46.49. Vti 23.

¶ Approbatio. Cognitio 8. Deus 151. Ignorantia 8. Iudicium 62.64. Maria 57. Prouidentia 21.24. Regula 6. Sarabaitæ. Scire 5. Simonia 26. Triſtitia 8.9.&c. Vita 39. Votum 64. Vſura 123.257.

1 ¶ Appropinquatio. Quanto aliquid habet minus de potentialitate, tanto magis appropinquat deo 12æ.q.22.2.1m./. 2.d.3.q.1.3.c./. Iob 4. lec.3.meo.F. Similitudo 26.

2 Appropinquare dicitur deus ad nos, uel recedere a nobis, inquantum percipimus influentiam eius uel ab eo deficimus 1a.q.9.1.3m.

3 Quanto aliqua ſunt fini bono propinquiora, tanto ſunt meliora 22æ q.81.6.c.princ°. *Accedere. Charitas 49.59.132.137. Diſtantia 2.6. Immobile 2. Oratio 44. Prope o. Proportio 7.

1 ¶ Appropriatio eſt manifeſtatiõ diuinarum perſonarum per attributa eſſentialia 1a.q.39.7.c./.1.d.31.q.1.2.c./. Verit.q.10.13.c. In cõi.

2 Appropriari nihil aliud eſt, quàm commune trahi ad proprium, non quòd magis conueniat uni perſonæ quam alii, ſed quia maiorem ſimilitudinem habet cum proprio unius perſonæ, quàm alterius Ver.q.7.3.c. *Attributa o.

3 Appropriatio in diuinis, poteſt fieri dupliciter, ſcilicet ex parte creaturarum, & ex parte dei. Prima debet ſemper fieri per contrarium, ſecunda uero per ſimilitudinem ad propriũ 1a.q.39.7.c./.1m./.8.c.meo.D./.1.d.34.q.2.c.

4 Aliquid appropriatur diuinis perſonis dupliciter. ſ. eſſentialiter, & cauſaliter 2æ.Cor.fi.

5 Appropriatum ut ſic, eſt poſterius proprio, ſecũdum modũ intelligendi, ſed ut eſſentiale, eſt econuerſo 1a.q.39.7.3m./. 1.d.31.q.1.2.3m.

6 Non conuenit, idem ſecundum diuerſa, diuerſis perſonis appropriari Ver.q.7.3.3m.

7 Attributa cõuenienter appropriantur diuinis perſonis 1ª. q.39.7.8 o./.1.d.31.q.1.2.o./.Ver.q.7.3.c.
8 Eſſentia nulli perſonæ appropriatur, nec operatio 1ª.q.39. 8.c./.1.d.31.q.1.2.2m./.3.d.4.q.1.ar.1 q.1.1m.
9 Operationes diuinæ, diuerſimode appropriantur perſonis diuinis, ſecundum diuerſa attributa 3.d.1.q.2.2.3m./.d.4.q. 1.1.o. Veſtigium 4.
10 In qualibet operatione dei, oſtenduntur appropriata trium perſonarum, ſcilicet potentia, ſapientia, & bonitas 3.d.4.q. 1.ar.1.q.1.1.
ſpāli. 11 Potentia appropriatur patri, ſapientia filio, bonitas uero ſpiritui ſancto 1ª.q.39.7.8.c./.q.45.6.2m./.q 46.3.c./. 22æ q.14, 1.c./.1.d.31.q.1.2.c./.d.34.q 2.o./.2.d.43.1.b.2./.c./.3.d.1.q. 3.2.o./.d.4.q.1.1.o./.d.25.q.1.2.c./.3m./.Ver.q.7.3.c./.Ma.q. 3.14.b.2./.Qnolib.2.15.fin./.Iſa 11.med°.K./.Matth.12. med°.H./.Rom.2.lect.1.fin.I./.c°.11.lec.5.fi.E./.2æ.Cor.fi. Anima 23.
12 Virtus appropriatur patri 1.d.14.L.fi.
m.233. 13 Immo uirtus appropriatur filio 1æ.Cor.lec.3.fi.Z.
14 Immo uirtus appropriatur ſpirituiſancto 1ª.q.39.8.c./.1.d. 34.q.2.o. Reſpondeo Dubio 233.
15 Virtus inquantum pertinet ad perfectionem potentiæ, appropriatur patri, ſicut etiam potentia, ſed filio, ut media inter eſſentiam, & operationem. Spirituiſancto uero, ut facit bonum opus & operantem, & quo ad beneficium, 1.d.14.L.fi./.d.34.q.2.1m./.Ver.q.7.3.3m./.1æ.Cor.lect.3.fi.E. •Character 30.31.
16 Sapientia & cognitio appropriatur filio, amor uero & pax ſpirituiſancto. Io.14.lec.7.prin°.Liber 19.vel qui eſt 3.
17 Sapientia, uirtus, æqualitas, ſpẽs, & pulchritudo, appropriatur filio 3.d.1.q.2.2.c.fi./.Pſal.49./.1æ.Cor.lec.3.fi. Iuſtificatio 43. Sapientia 45. Donum 9.
18 Ars, & cetera ad intellectum pertinentia, appropriantur filio Ver.q.1.7.c.
19 Veritas in diuinis, appropriatur filio 1ª. q.39.8.c./.1.d.19.q. 5.1.c.fi./.Ver.q.1.7 c. uel Lex 66.
20 Similitudo appropriatur filio 1.diſt.31. quæſt.3.1.4m. Qui eſt 3.
21 Eſſe in, ſicut in continente & ſaluante appropriatur ſpiritui ſancto, ſed ſicut in arte & ſimilitudine, appropriatur filio 2.d.1.q.1.6.2m. Sedere 5.
22 Memoria, ut principium intelligentiæ, appropriatur patri, filio autem ut potentia cognitiua. Verit. quæſt. 7.3.3m. vel Vox 1.
23 Principium effectiuum, appropriatur patri, exemplare autem filio 1ª.q.46.3.1./.2.d.1.q.1.6.1m.
24 Aeternitas appropriatur patri, pulchritudo filio, uſus uero ſpirituiſancto, ſecundum Hilarium 1ª.q.39.8.c./.3ª.q.59.1. 2m./.1.d.31 q.2.o./.3.d.1.q.2.2.c.
25 Vnitas appropriatur patri, imago, æqualitas, & uerbũ filio, nexus uero ſpirituiſancto, ſecundum Auguſtinum 1ª.q. 37. 1.3m./.q.39.8.c./.q.47.2.2m./.3ª.q.58.2,3m./.1.d.10.3.o./.d.31 q.3.o. Sedere 4.
26 Vnitas pro unione, appropriatur ſpirituiſancto, non autẽ abſolute 1.d.31.q.3.1.1m.
27 Remiſſio peccatorum, appropriatur ſpirituiſancto Ma.q.3. 14.c.fin.E.
28 Ex ipſo, appropriatur patri, per quem filio, in quo ſpirituiſancto 1ª.q.39.8.c./.1.d.36.q.1.3.5m./.Ro.11.lec.5.med°.K./. Eph.4.lec 2.fi.
29 Creatorem eſſe, appropriatur patri, per quem filio, dominium uero & uiuificatio, ſpirituiſancto 1ª.q.45.6.2m. *Adoptio 15.&c. Attributa.o. Principium 22. Templum 4. Character 30.31. Conceptio 17 19. Dos 2. Euchariſtia 111. Iudiciũ 41. Nexus. Vita 26.
1 ¶ APPROXIMATIO in ſpiritualibus, eſt dupliciter, ſcilicet ſecundum ſimilitudinem naturæ, & ſecundum affectum, & utraque eſt dei ad hominem, & econuerſo 4.d.17.q.1.ar.2. q.2.c. *Accedere 12. Appropinquatio.o.
m.234. 2 Oppoſitum uidetur dicere 1ª.q. 4. 3. 4m. Reſpondeo ſicut Dubio 126.
¶ Aprilis. Menſis.
¶ Aptitudo hominis ad uirtutes, & ſubiecti ad formã, eſt duplex. ſ. ſecundum potentiam paſſiuam tantum, reſpectu infuſarum, uel ſecundum actiuam & paſſiuam ſimul reſpectu acquiſitarum 4.d.17.q.1.art.2.q.2.c.princ°./.Virt.q.1.8.9.c. *Anima 129.&c. Aſſimilatio 14. Baptiſmus 117. Capacitas o. Cæcitas 4.5. Claritas 16. Contemplatio 19. Datio 23. Deuotio 6. Dignitas 3. Docilitas o. Euchariſtia 190. Gratia 65. Habilitas o. Honor 26. Ignorantia 8.10.33. Incorporalitas 16.&c. Natũ. Obligatio 1.6.&c. Prædicari 23. Priuatio 10.&c. Senſus 42.43. Solertia o. Status 6. Superbia 2.15. Tempus 44. Verbum 61. Virtus 58.82. Vita 71. Vſura 102. Vſus 6.

1 ¶ APVD ſignificat quatuor. ſ. ſubſiſtentiam in recto, auctoritatem in obliquo, diſtinctionem, & ſocialem coniunctionem Io.lec.1, me°, b. Quid.
2 Apud, ſignificat diſtinctionem, & coniunctionem extrinſecam. In, autem intrinſecam. Io lec.1.fi.c.
¶ Apuleius. Dæmon 1,
¶ Apulia. Phyloſophus 1,
1 ¶ AQVA habet ſex proprietates, quia eſt diaphana, humida, frigida, generatiua, abundans ubiq;, & ſine precio 3ª.q.66. 3.c./.q.69.2.2m./.4.1m./ 4.d.3.ar.3.q.1.c. Io cõi.
2 Aqua eſt duplex. ſ. uiua, ideſt continuata ſuo principio cum fluxu, & mortua ideſt ſtans 1ª.q.18.1.3m.
3 Aqua triplex, ſcilicet aqua doctrinæ, gratiæ, & baptiſmalis mundiciæ Iſa. 12 fi. I.
4 Aqua quincuplex, ſcilicet aqua effuſæ lacrimæ, baptiſmalis mundiciæ, ſpiritualis gratiæ, diuinæ ſapientiæ, & internæ lætitiæ. Iſa.42. fi.
5 Aquæ quadruplices a quibus deus liberat ſanctos ſuos, ſcilicet ab aquis carnalis uoluptatis, terrenæ cupiditatis, diabolicæ aduerſitatis, & mundanæ poteſtatis. Iſa.43.me°.F.
6 Aqua de ſe, ſicut & omne aliud ſimplex elementum, non nutrit, ſed cum aliis 4.d.8.q.1.artic.4.q.2.2m./.1æ.Cor.11.lect. 4.med°.A.
7 Aqua non cooperit totam terram contra naturam, propter uiuentia ſuper eam, quam tamen totam circundat, ſicut aer totam aquam. 1ª.q.69.1.2m./.4m./.2.d.14.5.3m./.Po².q 4. 1.4m./.20m./.Pſal.23.prin°.a./.Pſal.32.me°.f./.Iob.26.prin°. /.c°.38.lect.1.fi.I. *Baptiſmus. M.
8 Diuerſitas aquarum per loca & ſitus, eſt accidentalis 4.d.3. ar 3.q.3 c./.d.11.q.2.art.2.q.1.2m./.art.3.q.1.1m./.d.44.q.3. ar.2.q.2.b.1.
9 Congregatio aquarum, conuenienter deſcribitur tertia die 1ª.q.69.1.o./.2.d.14.5.o.
10 Aquæ dicuntur potius congregari & diuidi q̃ creari, quia labiliter fluxæ ſunt. Sed aquæ quæ ſupra cælos ſunt, non ſunt fluidæ ſecundum Baſilium 1ª.q.68.2.b./.2m.fi./q.69.1.1m. Virtus.
11 Aqua calida, citius & fortius congelatur 12æ.q.35.6.4.2./.q. 37.1.2m./.q.48.2.c./.q.87.2.c./.Virt.q.2.8.17m.
12 In profundo maris, eſt aqua dulcis 2.d.14.5.5m. *Cõuerſio 11. Corpus 35. Delphinus. Doctrina 5.8.
13 Aqua ſeparatur a uino per iunctum decorticatum quo ad ſubſtantiam aqueam, non tamen eadem numero cum prima, quia iam prima facta eſt uinũ 4.d. 11.L. fi. *Elephas 4. Euchariſtia 14.20.55.&c 161.164.195.197
14 Aquæ ſignificant tribulationes, quia impallunt irruendo, extinguunt ignem concupiſcentiæ non autem charitatis, & ſummergunt 1æ.Theſ.prol.prin°. *Fluxus 1.2.4. Generatio 15.36. Ieiunium 45. Ignis 16 Immunditia 3. Liberare 1. Limus. Luciditas 2. Materia 14. Motus 36. Natiuitas 5. Nix. Panis 1. Piſcis 1.4. Plumbum, Porſitio. Reptile 2. Sapor 18. Subdiaconus 1. Tactus 12. Terra 14.15. Torcular 8. Totum 8.9. 10. Venter. Chriſtus 112.113.
15 Vera aqua exiuit de latere Chriſti, in e uec. 3ª.q.66.4.3m./. q.74.7.3m./.4.d.3.ar.3.q.2.2m. De latere Chriſti.
16 Immo fuit humor flegmaticus, ut quidam dixerunt. 3ª.q. 66.4.3m.prin°. Reſpondeo Dubio 235. Dum. 235.
17 Aqua quæ fluxit de latere Chriſti, ſignificat populum redimendum, & reficiendum eius ſanguine, & uſum Euchariſtiæ 4.d.8.q 1.ar.2.q.2.3m./.6m.
18 Aqua benedicta, non eſt ſacramentum, ſed eſt quid ſacramentale 3ª q.65.1.6m./ 4.d.2.q 1.2.7m. Benedicta.
19 Aqua benedicta, non ordinatur directe ad remedium præſtandum, ſed contra dæmones, & contra omne impedimentum ſacramentorum 3ª.q 65.1.6m /.4.d.2.q 1.2.7m.
20 Aqua benedicta, datur contra impugnationem exteriorem dæmonum, exorciſmus autem, contra interiorem 3ª.q.71.2. 3m./.4.d.6.q.2.ar.3.q.1.3m. Exorciſmus 7.10.11.
21 Aqua benedicta, delet peccata uenialia 3ª.q.65.1.6m./.8m./. q.83.3.3m./.q.87.3.c./.4.d.2.q.1.2.7m./.d.16. quæſt.2. artic. 2.q.4.o.
22 Aqua benedicta poteſt iterari, non autem exorciſmus, pro quo ſumitur contra dæmones 3ª.q.71.2.3m.
23 Aquæ bñdictæ põt fieri additio aquæ non benedictæ, & tota erit benedicta 3.q.77.8.3m./.q.83.3.3m./.q.87.5.o./.4.d.12.q. 1.ar.2.q.6.2m./.Ma.q.7.12.o. Euchariſtia 102.103. *Acolitus 2. Admiſtio. Aer 4.6.10. Amor 58.194. Animal 11.13 19. Baptiſmus 72.86.176.192.194. Calor 5.
¶ Aquarii. Euchariſtia 55.104.

Diuiſio 24 Aqua licet continuè per calorem ſolis euaporet, ſemper tamen in eadem quantitate conſeruatur. Pſal. 32. mº. f. prinº.
25 Aqua triplex ſcilicet voluptatis, falſæ doctrinæ, & tribulationis Pſal 31. meº. B.
¶ Aquaticum Animal 12. Cete 2. Piſcis o.
¶ Aqueum Calor 12. Odor 2. Pluuia 2.
Figura. 1 ¶ AQVILA habet ſeptem proprietates: quibus ſignificat ſanctos, qui comparantur aquilis ſeptempliciter ſcilicet propter uolatus altitudinem: in quo notatur eminentia contemplationis, propter odoris ſubtilitatem: in quo notatur feruor di lectionis, propter loci ſublimitatem: in quo notatur ſtudiũ cæleſtis conuerſationis, propter motus uelocitatem: in quo notatur promptitudo bone operationis, propter diurnam renouationem: in quo notatur ſtudium internæ emendationis & profectus, propter membrorum pulchritudinem: in quo notatur decor uirtutum, propter filiorum ſolicitudinem: in quo notatur ſolicitudo ſanctorum. Iob. 39. fi. Iſa. 40. fi. C. Auſter. Sindereſis 2. 1. Siniſtra 2.
2 Aquila ſignificat ſuperbiam. 12 2. q. 102. 6. 5^{m}. meº. G.
¶ Aquilo flans facit generare mares: auſter uero feminas. 1^{a}. q. 92. 1. 1^{m}. /. q. 99. 2. 2^{m}. /. 2. d. 20. q. 2. 1. 2^{m}.
¶ Ara ſine aſpiratione, ſignificat altare, cum ea autem, ſtabulum porcorum. Opuſc. 39. cº. 6.
¶ Arabes ſunt de genere Iſmaelis, filii Abrahæ, Iſa. 21. fi. k.
Quid. 1 ¶ ARANEA eſt animal calidum, non pingue: tantum emittens de filis, quòd moritur. Et ſignificat animam deuotam: uel malam. Pſalmus 38. fi. g.
Effectus. 2 Aranea facit telam a natura: & non ab arte 2. d. 25. 1. 7^{m}. /. 3. 2. cº 82. princº. /. Virt. q. 1. 6. c. prinº. /. Opuſc. 35. /. Phy. 2. lect. 13. fi. d.
¶ Arare. Bos. Prędicator 1.
¶ Aratus. Paulus 20.
¶ Arbiter. Compromiſſum. Iudicium 36.
¶ Arbitrarius. Appellare 3.
¶ Arbitrium. Abſoluere 13. 34. Angelus 487. Appellare 3. Benedictus 3. Clauis 7. Confeſſio 19. Iudex 8. Lex 50. 56. Libertas 7. Liberum o. Præſumptio 14. Prophetia 41. Rectitudo 14. 20. Sacerdos 34. Vſura 308.
Figura. 1 ¶ ARBOR ſignificat iuſtum tripliciter, ſ. quia plantatur, fructificat, & conſeruatur. Pſal. 1. prinº. b. * Anima V.
2 Aliter habetur ſpes fructificationis arboris, cum uireſcit frondibus: & aliter cũ iam primordia fructuum incipiunt apparere 12 2. q. 69 2. c. * Carbo. Cete 4. Eua 2. Fides 59. Fructº 6. 9. 18.
In lege. 3 In arboribus & in herbis nihil erat immundum ſecũdum legem, ſicut in omni genere animalium 12 2. q 102. 6. 2^{m}. /. Ro: 14. lect. 1. prinº. G. * Radix. 1. Veritas 27. Vſura. 168. 204. Chriſtus 215.
¶ Arcere Angelus 252. 577. 588. Aqua 11. 20. Cohibitio Euchaᵃ. 193. 216. 217. 218. 219. Excõmunicatio 10. Poteſtas. 17. Scriptura 1.
Figura. 1 ¶ ARCA Noe, ſignificat eccleſiam 1 2. Theſ. prolog. princº. * Cauſa 110. Coruus 2.
2 Arca teſtamenti, ſignificat ſecreta fidei: quæ permittuntur uideri a maioribus tantum 12 2. q 102. 4. 6^{m}. /. 4. d. 9. art. 3. q. 6. 1^{m}. Oza. * Gazophilatium 1. Pſalmus 2. Chriſtus 197.
3 Diſpoſitio arcæ teſtamenti interius & exterius: & expoſitio literalis & figuralis omnium pertinentium ad eam. 12 2. q. 102. 4. 6^{m}.
4 Si Arca eſſet quoddam indiuiduum naturale, ipſa tota non haberet niſi unum eſſe: quælibet tamen partium eius ab arca ſeparata, proprium eſſe haberet. Quol. 9. 3. c. fi.
¶ Archangeli ſunt medius ordo inter angelos & principatus 1^{a}. q. 108. 5. 4^{m}. /. 2. d. 11. q. 1. 2. 3^{m}. /. 3. 3. cº. 80. fi. F. /. Opuſc. 3. cº. 126. fi. * Angelus 577. 578. 585. Annunciatio. 4. Gabriel. 2. Officium 2. Principatus 10.
¶ Archelaus. Ariſtotiles 1. Socrates 3.
¶ Archidiaconus eſt quaſi princeps miniſterii: ideo omnia pertinentia ad hoc, dat ordinandis 4. d. 25. q. 2. 1. 2^{m}. Caracter 42. Perfectio 56. Religio 51. 104.
¶ Archiepiſcopus, non eſt maior epiſcopo: niſi in caſibus determinatis a iure 2. d. 44. Lec. c. /. 2^{m}. Epiſcopus 15. * Palliũ. o. Suffraganeus.
¶ Archipresbyter. Perfectio 56. Religio 51. 104.
¶ Archita. Plato 3.
¶ Architector eſt principalis artifex, præcipiẽs induci formam: & præparari materiam 1^{a}. q. 18. 3. c. /. 2. d. 10. 3. 1^{m}. /. 3. d. 33. q. 2. ar. 1. q. 1. c. /. 3. prinº. /. Opuſc. 20. Liº. 4. cº. 23 /. Iſa. 3. prinº. F. /. Ethi. lect. 1. fi. f. Lec. 2. mº. d. / Meta. lect. 1. h. I. /. Liº. 5. lec. 2. fi. H. /. Phy. 2 lect. 4. medº e. * Prędicator 1. Iuſtitia. 63. Scientia 150. 155.
¶ Architiclinus ſecundum Auguſtinum, eſt princeps idest primus inter conuiuas. Vel ſecundum Chriſoſtomum, eſt ordinator conuiuii Io. 2.
1 ¶ ARCVS in nubibus ſignificat ſacram ſcripturam. Pſalmo. 7. fin. g. Figura.
2 Arcus ſignificat perſequutionem doloſam, a longinquo enim percutit trahens cum eo, & non uidetur. Pſalmo 36. meº. l. Fornicatio 1. Iris o.
3 Arcus ſignificat dei prouidentiam, & diuinam uindictam. Pſ. 7. fi. g. /. Pſal. 43. prinº. c. * Iris o.
¶ Arctorus eſt quædam in cælo conſtellatio ſcilicet Vrſa maior, ſeptem ſtellas claras habens, nobis numquàm occidentes, propter poli eleuationem, ſuper noſtrum Orizontem. Iob. 9. lectio. 2. medº. D. /. capº. 37. lectio. 1. medº. F. / capº. 38. lect 2. meº. fi. H.
¶ Ardere in inferno, dicitur propria uoluntas: quia meretur ardere Quol. 2. 13. 3^{m}. * Aduentus 6.
Adulterium 5. 6. Amor 190. 193. Ardor Dulcedo. 8. Gula. 8. Ieiunium 47. Nomen 37.
¶ Ardor. Tres ſunt differentiæ ardoris, ſecundum tres differentias ignis, ſcilicet ardor carbonis, flammæ, & lucis. Opuſcul. 62. capº. 46. o. Amor 189. * Ardere. Barbarus. 2. Flama.
1 ¶ ARDVVM, i. illa in quibus homo nullũ impedimentũ timet, quaſi iã non reputantur ardua 12 2. q. 40. 8. 1^{m}. h. /. q. 67. 4. 3^{m}.
2 Exiſtimatio ardui excitat attentionem 12 2 q. 4. 8. c.
¶ * Arduum. Amor 179. 224. Appetitus 31. Concupiſcibilis 1. Conſcientia 1. Fortitudo 3. 60. Meritum 70. Miraculum 5 Paſſio 64. Prohibitio 3. Securitas 4. Spes 12. 47. 58. 64. 66. 67. Timor 16. 47. Turpitudo 1.
¶ Arena. Argentum 1.
1 ¶ ARGENTVM ut plurimum generatur in uenis terræ, uel lapidum, aurum uero, inter arenas. Iob. 28. prinº. * Alchimia o. Calix 1. Verbum 71. Vſura 297. Vnde.
2 Per argentum ſignificatur doctrina ſacra. Iſa. 1. fi. c. A.
¶ Argumentatio. Adam 27. Ratio 4. 9. 45.
1 ¶ ARGVMENTVM dicitur quadrupliciter, ſcilicet proceſſus rationis, medium, prologus breuis, & lumen mentis 3. diſt. 23. quæſt. 2. 1. 4^{m}. /. Verit. q. 14. 2. 9^{m}. * Allegatio. Fides 47. &c. 125. &c. 135 &c. Quid.
2 Argumentum dicitur dupliciter. ſ. ratio rei dubiæ, & ſignum euidens ſenſibile. 3^{a}. q. 55. 5. c. Diuiſio.
3 Argumentum a maiori ſumitur tantum negatiue, ſed a minori, affirmatiue tantum. Virtus. q. 2. 9. art. 6. /. 6^{m}. /. 1 2. Cor. 15. lec. 1. prinº. l.
4 Arguens ad ueritatem, procedit ex ueris, ſed ad poſitionem, procedit ex datis, ut Ariſtotiles ſæpæ facit. Aía lec. 6. meº. a. fi. * Incipere 1. Mundus 21. Potentia 28. Proportio 11. 12. Ratio 2. 8. 45. Reſurrectio 47.
5 Oratio firmat argumentum, primo a ſubſtantia actus, ſecundo a circunſtantiis 12 2. q. 7. 1. 1^{m}.
6 Argumentum ex ſolo literali ſenſu, ſumitur ſacræ ſcripturæ 1^{a}. q. 1. 10. 1^{m}. /. 1. Prol. 5 c. fi. /. d. 11. 1. 1^{m}. /. 3. d. 21. L. fi. /. Ver. q. 12. 11. 8^{m} /. Ma. q. 13. 4. 16^{m}. /. q. 16. 6 15^{m}. /. Quol. 7. 14. 4^{m} /. Trin. 7. 5^{m}.
7 Argumentum ab auctoritate dei, eſt firmiſſimum, ſed ab auctoritate humana, eſt debiliſſimum 1^{a}. q. 1. 8. 2^{m}. /. Phy. 8. lec. 3. prinº. Theologia 11. * Scientia 74. 117. Scriptura 19. Simpliciter 16. Vſura 257.
¶ Aridum. Membrum 3. 12.
¶ Aries. Animal 80. 81. 83. Hircus.
1 ¶ ARISMETRIA eſt principalis pars mathematicæ, ſecundaria Geometria, conſequentes autem perſpectiua aſtrologia, & muſica. Meta. 4. lec. 2. fi. * Medium 1. 28. Scientia 22. 23. 24. 25. 146.
2 Ariſmetria eſt ſcientia, cuius ſubiectum eſt numerus, qui eſt ſpecies quantitatis. 1. d. 24. q. 1. 2. 2^{m}. /. 3. c. fi. /. Poᵃ. q. 9. 5. 8^{m} /. Quol 10. 1. c. fi. /. Meta. lec. 16 meº. d. /. Liº. 4. lec. 2. fi. c. /. Liº. 12 lec. 9. fi. d. E. /. Poſter. lec. 15. prinº. e.
3 Ariſmetria, & Geometria, procedunt ex principiis notis, lumine naturali intellectus 1^{a}. q. 12. c.
¶ Ariſtocratia. Princeps 5. 6.
¶ Ariſtoteles fuit diſcipulus Platonis, qui Socratis, qui Archelai, qui Anaxagoræ diſcipuli fuerũt. Meta. lec. 10. prinº. E. / Lec 12. fi. /. lec. 14. prinº. G.
2 Ariſtoteles inſtituit ſectam peripatheticorum, quorũ princeps ipſe fuit 12 2. q. 59. 2. c. /. 12 2. q. 123. 10. c.
3 Ariſtoteles non plene retulit opiniones aliorum, præcipue Socratis & Platonis. Opuſcul. 20. libº. 4. capº. 4. / Meta. 3. lectio. 11. princº. e /. Phy. 1. fin. e. /. Ce. lect. 22. meº. f. /. Lect. 23. medº. b. /. Lect. fin. princº. A. /. meaº. e. /. Liº. 3. lect. 1. fi. b. / Anima lect. 8. prinº.

4 Auctoritates Ariſtotelis, quæ in exemplis aliorum inductis ſumuntur, nihil ualent, quia ipſemet teſtatur, quòd in eis non quærit ſubiectum, ſed modum. Vnde inducit ea non ad aſſerendum, ſed quia erant ſuo tempore apud quoſdam probabilia. 2.d.13.3.3^{m}.fi.

5 Ariſtoteles incepit, & proceſſit a facilioribus, & ſenſibilibus ad ſeparata, ſed Plato, & Pithagoras, econuerſo. Meta.3. lect.1.fi.

6 Præclara ingenia Ariſtotelis, Auerrois, & Alexãdri, patiebãtur magnam anguſtiam, de beatitudine, a qua nos liberamur per fidem. Ꝫ.3.c^{o}.48.fi. * Agens.69. Argumentum.4

7 Ariſtoteles poſuit rationes omnium rerum in deo, in quo dixit idem eſſe intelligens, & intellectum, & poſuit mundũ coeternum ei. Io.lect.1.fi.E. Beatitudo.28. * Bellatores,2. Cælum.134. Conceptio.8. Delectatio.3. Dionyſius.5.

Du^{m}.236.8 Immo Ariſtotiles non intendit demonſtrare æternitatem mundi, ſed diſputatiue tantum procedere. 1^{a}.q.46.1.c./.2.d 1.q.1.5.c./. Potentia. q.3.17.c.fi./. Cæ.2. lect.1.$prin^{o}$.A.fi. Reſpondeo, ſicut Dubio.91 2°.

9 Ariſtotiles iam decrepitus, iacens in lecto, liberat patriam ſuam ab hoſtibus. Opuſc.20.Lib^{o}.4.c^{o}.11.fi.

10 Ariſtotelis conſuetudo fuit, ante manifeſtationem ueritatis, aliorum communibus opinionibus uti. Cæ.lect 7.me^{o}. B.fi. * Æquinoctialis.1. Ethica. Euſtratius.1. Exemplum.3. Fides.5. Firmamentum. Forma. 103. Humilitas.4. Iu.6. 14. Luminare.4 Materia.40. Miles.10. Miſericordia.3. Modeſtia 7. Mundus 27.28.30. Nemeſis.1. Pithagoras.2. Potentia.30.31. Prouidentia.34. Scientia.8. Seneca. Solertia.2.5. Statua.2. Stella.4. Triſtitia.8. Venus.3. Virtus 225.

¶ Arma corporalia, & ſpiritualia ſunt triplicia, ſcilicet tegẽtia, impugnantia, & protegentia. Eph.6.lect. 4. $prin^{o}$.3. ut Tentare.21.

¶ Armonia. Anima.69. Muſica.0. Organum.0. Peccatum 203.

Figura. ¶ Armus dexter, & pectuſculum hoſtiæ in lege ueteri, erant ſacerdotis, contra diuinationem, & quia ſapientia cordis, & fortitudo ſunt ei neceſſaria. 12ẽ.q.102.3.8^{m}.fi.

¶ Aromata. Sabbatum 7. Sacrificium.34.

Quid 1 ¶ ARRHA. Pignus eſt, aliud ab ipſa re, pro qua datur, & ideo redditur. Non autem arra, quia datur de prætio. Eph. lect.5. fi.D.

2 Spiritus ſanctus dicitur pignus, ſed magis propriæ arrha, quia ſpiritus ſanctus dicitur arrha, per reſpectum ad ea dona, quę manent in patria, pignus uero per reſpectum ad ea quæ euacuabuntur. Eph.lect.5.fi E./.2ẽ. Cor.1 lect.fi.fi.G.

3 Conductor arrha regni dei, oportet terrena deſpicere. Opu. 17.c^{o}.15. Emere. Reuelatio.10.&c.

¶ Arreptitius. Arripere. Hæreſis.108. Homo.37. Phithon.4.

¶ Arripere. Debitum.26.

¶ Arrius dixit, quòd deitas ſeparata fuit ab humanitate Chriſti, in paſſione. Quol.4.8.c./.Pſal.21.$prin^{o}$./A Aſſumere.38. * Hæreſis. 38. &c. Generatio.58.59.68. Hæreſis.38.&c. Oratio. 96. Origenes.2.3. Spiritus.19.

Quid 1 ¶ ARROGANTIA. Arrogans eſt, qui ſibi tribuit quod non habet. 22ẽ.q.118.1 2^{m}./.Iob 40.lect 1. fi. I./.Iſa.2. lect.3.fi.c.C.

2 Arrogantia qua aliquis ſupra ſe extollitur, eſt ſpecies ſuperbiæ. Nec eſt iactantia, ſed ſępa cauſa eius. 22ẽ. q.112.1. 1^{m}. Iactantia.2.

3 Propria arrogantis pœna eſt deiectio, ſicut ſuperbia propria eſt pęna ſuperborum. Iob 40. lect.1. fi.H. Superbia.3. Temeritas.0.

¶ Arrogatio. Adoptio.3.9.

Quid. 1 ¶ ARS eſt uirtus intellectualis, inquantum facit facultatẽ boni operis. Non autem ſimpliciter eſt uirtus, quia non perficit uſum, nec appetitum. 12ẽ.q.57.3.4.0.

2 Ars eſt recta ratio factibilium, & habitus operatiuus. 1^{a}.q. 22.2.c./ 12ẽ.q.57.3.4.0./.q.93.1.c./.22ẽ.q.47.5.c./. Verit.q. 5.1.c./.Virt.q.1.12.17^{m}./.13.c./.Eth.lect.1.me^{o}.c./. $Poſter^{m}$. $prin^{o}$.

Du^{m}.237.8 Immo nihil aliud ars eſſe uidetur, quàm quædam rectitudo rationis, ut per determinata media, ad determinatum finem actus humani perueniant $Poſter^{m}$. $prin^{o}$. Reſpondeo. Dubio.137.

4 Ars quædam neceſſaria eſt, quæ ſit directiua ipſius actus rationis, per quam homo in actu ipſo rationis, ordinate, faciliter, & ſine errore procedat. Et hæc eſt logica. $Poſter^{m}$. $prin^{o}$. Logica.1.

5 Ad actus humanos, faciliter & ordinate perficiendos, diuerſę artes deſeruiunt. $Poſter^{m}$.$prin^{o}$. * Aduocatus.5.8.

6 Forma artis, eſt ſimilitudo ultimi effectus intenti ab artifice. 3^{a}.q.78.2.c. * Amor.342. Campſoria.2.3.

7 Forma artis, eſt ſimilitudo factiua, & repræſentatiua rei artificialis, quo ad formam tantum. Sed ideę diuinæ ſunt utrũq; etiam quo ad materiam. Quol.7.3.c./. Quol.8.2.c.* Cauſa.16 Defectus 4.5. Idea 22.23.29.&c. Ius 1.

8 Ars ſemper eſt ad bonum, ſicut & ſcientia. 12ẽ. q.57.3.1^{m}. * Magi 9.&c. Natura 2.

9 Artis eſt aliqua virtus, quia ad bonum eius uſum, requiritur aliqua uirtus moralis. 12ẽ.quæſt.57. 3. 2^{m}./. 21ẽ. quæſt. 47. 4. 2^{m}.

10 Sciẽtiæ ad nullum opus ordinatæ, dicuntur ſimpliciter ſciẽtiæ, non autem artes. 12ẽ.q.57.3.3^{m}./. Trin.18.3^{m}.

11 Artes quæ ordinantur ad opus rationis, dicuntur liberales. Quæ uero ordinantur ad opus corporis, dicuntur ſeruiles. 12ẽ.q.57.3.3^{m}./. Tri.18.3^{m}. Meth.le.3.me^{o}.c.* Rectitudo 2.4

12 Immo artes quæ ordinantur ad opus rationis dicuntur ſeruiles, & practicæ, cum ratio ſit potentia diſcurſiua. 1.d.33.1. 3^{m}. Reſpondeo Dubio.238°. Du^{m}.238^{m}.

13 Artes liberales sũt ſpeculatiuæ. Sed dicũtur artes, quia habẽt aliquid per modum operis. 12ẽ.q.57.3.3^{m}./.22ẽ.q.47.2. 3^{m}./. Tri.18.3^{m}.

14 Omnis applicatio rationis rectæ, ad aliquid factibile, pertinet ad artem. Ideo eſt aliqua ars ſpeculatiua. Non autem prudentia, quia eſt tantũ de conſiliabilibus, in quibus non ſunt uiæ determinatæ ad finem. 22ẽ. q. 47. 2. 3^{m}./. $Poſter^{m}$. $prin^{o}$.

15 Ars magis conuenit cum prudentia quàm habitus ſpeculatiui, ratione obiecti, & ſubiecti. Sed econuerſo, ratione uirtutis. 12ẽ.q.57.4.2. * Appropriatio.18.21. Certitudo. 9. 13. Deus 156.157. Eſſe 6. Experientia 6. Finis 111. Comparatio.

16 Ars differt realiter a prudentia. 12ẽ.q.57.4.0./.5.1^{m}./.22ẽ. q. 47.4.2^{m}. * Formatiua. Idea.22.23.29.&c.

17 Ars nõ requirit aliquos habitus morales in appetitu, ſicut requirit prudentia. 12ẽ.q.57.4.c./.q.58.5.2^{m}./.3.d.33.q.1. ar. 1.q.2.3^{m}/. Virt.q.1.12.17^{m}. * Imitatio. Lex.31.60. Logica.4. &c. Militaris. Obiectum 10. Ordo.39.

18 Ars habet determinata media ad finem. Sed in quibuſdam non habet, in quibus per ſimilitudinem, dicitur aliquis prudenter agere, ut in medicina, & nauali, in quibus eſt neceſſarium conſilium. 22ẽ.q.47.4.2^{m}./.q.49.5.2^{m}. * Politica. 4.

19 Bonum artis eſt extra hominem, ſcilicet in artificialibus, ſed bonum prudentiæ eſt intra hominem. 12ẽ.q.57.4.c./.5. 1^{m}./.3.d.33.q.1.ar.1.q.2.3^{m}./. Vir.q.1.18.17^{m}./. Ethi.2.lect. 4. me^{o}.c. * Potentia 42.45. Prouidẽtia 17. Prudẽtia.12.13.14

20 A Ars aſſimilatur naturæ, quia natura eſt ratio artis diuinæ indita rebus, qua mouentur ad ſuos fines. Ꝫ.3.c^{o}.24./. Phy. 8. le.4. $prin^{o}$.d./. Lect.14.fi.

20 B Ars a natura in hoc ſolo differre uidetur, quòd natura eſt principium intrinſecum, ars uero extrinſecum. Meta.12. le. 3.$prin^{o}$.c./. Phy.2.lect 14.fi.

21 Ars non æquat naturam. Opuſc.73.c^{o}.1. * Rectitudo.2. 4. Sapientia.17. Scientia 23.53.&c.128.

22 Ars imitatur naturam, ſolum in effectibus, quorum principium aliquod actiuum præexiſtit in materia, quia tantum hi effectus poſſunt fieri ab arte, & a natura. Ꝫ. 2. c^{o}.75. fi. B. &c. Spelunca. $Theo^{a}$.31. Verbum. 3.4.31. Virtus 198.

23 Ars angeli boni vel mali, eſt efficacior, quàm ars hominis. Po^{a}.q.6.3.c.fi./. Ma.q.16.9.11^{m}.

24 Veritas, iuſticia, liberalitas, magnificentia, prudentia, & ars ſunt proprie in deo. Ꝫ.1.c^{o}.93. Subiectum.

25 Operatio artis, fundat̃ ſuper operationẽ naturæ, & hæc ſuper creationẽ. 1^{a}.q.45.8.c./.4^{m}./.2.d.1.q 1.3.5^{m}./. Ꝫ.3. c^{o}. 65. 5^{m}./. Po^{a}.q.3.7.9^{m}. Creatio.13. * Accidens 101. Araoca 2. Baptiſmus 60. Beatitudo 49.50. Bellum 3. Operatio.

26 Operatio artis, præſupponit materiam. Non autẽ actio dei, cuius forma generat aliam, non autẽ forma artis. 1.d. 36. q. 1.1.c.fi./.d.38.3.1^{m}./.2.d.1.q.1.3.5^{m}./.d.3.q.3.3.c.fi./.d. 18.q. 1.2.c. Creatio 15. * Creatio.13. Finis 2 &c.110.&c.

27 Opus artis, nõ põt eẽ ſimile operi naẽ. 2.d 21.q.2.2.4.q.2.4^{m}

28 Oppoſitũ uidetur dicere. 22ẽ.q.77.a.1^{m} Reſp. ſicut Dub.94. Du^{m}.239^{m}.

29 Quicquid continetur explicite in artificiato, originaliter, & implicite in arte continetur. Ita & in corpore reſpectu animæ 4.d.44.q.1.ar.2.q.1.c.

30 Initium artis ſecundum eius eſſentiam, ſunt principia ex quibus procedit ars. Sed ſecundum eius effectum, eſt unde incipit ars operari, ſicut principiũ artis ædificatiuæ eſt fundamentum. 12ẽ.q.19.7.c.

31 Quicquid eſt Ꝫ nãm artificiati, eſt Ꝫ nãm artis. 12ẽ.q.71.2.4^{m}

32 Operatio artis eſt triplex, ſcilicet conſideratio rei fiẽdæ, operatio circa materiam, & conſtructio operis. Ethi.6.lect.3.fi.E.

33 Quælibet ars conſiderat finem, & ea quæ ſunt ad finem. 12ẽ q.8.1.3^{m}. * Fortitudo 7.45. Magi 9.&c. Paulus 4.

34 Ars habet duplicia inſtrumenta, ſcilicet principalia quibus operatur, & conſeruatiua principaliū.4.d.44.q.1.ar.2.q.3.c.
35 Præter artes exequentes, non requiruntur artes dirigentes, ſicut in moralibus. 3.d.33.q.1.ar.1.q.2.c./.3^{m}.
Effectus. 36 Ars non poteſt conferre formam ſubſtantialem.2.d.7.q.3.r.5^{m}./.Po^{a}.q.6.r.18^{m}./.Opuſc.34.fi.
Du^{m}.240.37 Oppoſitum uidetur dicere.22ꝰ.q.77.2.1^{m}./.3^{a}.q.66.4.c./.q.75.6.1^{m}./.4.d.11.q.1.ar.1.q.3.3^{m}./.Potentia q.3.8.13^{m}. Reſpondeo ſicut Dubio.94°.
38 Ars non poteſt inducere formam ſubſtantialem, niſi uirtute naturæ.22ꝰ.q.77.2.1^{m}./ 3.q.66.4.c./.q.75.6.1^{m}./.2.d.7.q.3.c.5^{m}./.4.d.11.q.1.ar.1.q.3.3^{m}./.Potentia.q.3.8.13^{m}./. q.6.c.18^{m}./.Opuſc.34.fi.
39 Ars eſt cauſa artificiatorū ſecundaria, ſed uoluntas eſt principalis 1.d.38.1.c./.1^{m}. * Actio 85. Agens 91.
40 Proceſſus artis eſt duplex, ſcilicet artis a corde artificis, & artificiatorum ab arte.1.d.32.q.1.3.2^{m}.* Cete.13. Demõ.74.
41 In aliqua materia eſt uirtus agens, ad productionem formæ artis, in aliqua uero non.1^{a}.q.117.1.c./.Ʒ.2.c^{o}.75.fi./.Li^{o}.4.c^{o}.72.prin^{o}.F.
Du^{m}.241^{m}42 Immo in materia nulla eſt potentia actiua.3^{a}.q.32.4.c./.3^{m}./.2.d.18.q.1.2.c.fi./.Phi.lect.12.fi.l./.Li^{o}.2.lect.1.prin^{o}.a.fi. Reſpondeo ſicut dubio.851°. * Eſſe 6.Medicina 3.
Peccatum43 Vendere artes liberales, eſt peccatum Simoniæ.4.d.25.q.3.ar.2.q.2.c./.8^{m}. * Aduocatus 5.8.
Du^{m}.242^{m}44 Oppoſitum uidetur dicere.22ꝰ.q.100.3.c./.3^{m}. Reſpondeo Dubio.242.
45 Vendere artes liberales, quo ad ueritatem earum eſt peccatum ſimoniæ, non autem locare operas ſuas, ſcilicet docendo eas, quia hoc licitum eſt.22ꝰ.q.78.2.3^{m}./.q.100.3.c./.3^{m}./4.d.25.q.3.ar.2.q.2.c./.8^{m}./.Quol.8.11.c. * Defectus 4.5. Notorium 2.
46 Docere artes liberales, non conuenit alicui, propter aliquod officium ſpirituale, ideo licet etiam gentilibus. Quol. 8.11.c.
47 Id quod de ſe ordinatur ad malum, non eſt ars.12ꝰ.q.57.5.1^{m}./.22ꝰ.q.95.1.2^{m}./.q.169.2.4^{m}./.Quol.4.16.1^{m}.
48 In actu artis, dupliciter contingit eſſe peccatum, ſcilicet deuiando a fine particulari, & a fine communi. Primum eſt proprium artis, ſecundum uero eſt artificis, inquantum eſt homo.12ꝰ.q.21.2.2^{m}./.q.57.3.1^{m}.
49 In arte peccans uolens, eſt eligibilior, quàm peccans nolēs, ſed in uirtutibus moralibus eſt econuerſo.12ꝰ.q.21.2.2^{m}./.q.57.4.c./.22ꝰ.q.47.1.3^{m}./.8.c./.Meth.5 lect.fi.g.
50 Artes quibus ut pluries aliqui male utuntur, licet de ſe ſint licitæ, debent extirpari de ciuitate per principes, ſecundum Platonem.22ꝰ.q.169.2.4^{m}. Ornatus 9.
¶ Arctare o. Dies 5.18. Diſtrictum. Ieiuniū 17. Matrimoniū 83.93. Religio 61.99. Verbum 70.
¶ Articulatio. Spiritus.23.
Fidei. 1 ARTICVLVS fidei eſt indiuiſibilis ueritas de deo, arctans nos ad credēdū, ſecundū Ricardum de ſancto Victore.22ꝰ.q.1.6.o./.3.d.25.q.1.ar.1.q.1.o. Fides.40. * Confeſſio.18.Credere 17.&c. Deus 11. Hæreſis.5. Sapientia 39. Symbolum.9. Theo^{a}.2. Verbum 85.
2 Articulus dicitur quadrupliciter, ſcilicet membrum, concluſio, particula in iudicio, & ſpecialis difficultas ſuppoſita in fide, nõ depēdēs ex alia.22ꝰ.q.1.6.c./.3.d.25.q.1.a.1.q.5.c
Neceſſitatis. 3 Articulus neceſſitatis. Bonitas 208. Caſus. 8. Sacramētū 77
Mortis. 4 Articulus mortis. Abſoluere 6.26. Caſus.9. Confeſſio.5.
Differētia. 1 ¶ ARTIFEX tripliciter poteſt conuerti ad ſpeciem, quæ eſt in eo, ſcilicet ut eſt ſimilitudo rei, ut res in anima, & ut cauſa rei.1.d.27.q.2.3.4^{m}. * Amor.145. Architector. Artificiale. 6. Defectus.4.5. Diſpoſitio.30.
2 Sicut res naturalis agit per ſuam formam, ſic & artifex per ſuum intellectum, & uoluntatem. Potentia.q.3.16.5^{m}./. Heb.11.lect.2.prin^{o}.H. * Dolabrum. Effectus 7. Epiſcopus 21. Eſſe 6.48 Facere.5. Forma.138. Idea.1.&c.25.&c. Intellectus.161.
3 Artifex præconcipiendo artificiatum, primo conſiderat finem, ſecundo ordinem artificiati ad finem, & partium eius ad inuicem, tertio promouentia ad finem, & remotionem impedimentorum 1 d 39.q.2.1.c.
4 In productione artificiati, ſcientia artificis primo oſtendit finem, & quarto dirigit actum, & informat opus, ſed uoluntas ſecundo intendit finem, & tertio imperat actū, per quē educitur opus.1.d.38.1.c. * Miles 5. Ornatus 9. Politia.5. Similitudo 27. Spiritus 18. Vſura.210.263.264.266.
5 Artifex ex ſuo opere eſt laudabilis uel culpabilis, per bonitatem uel malitiam ſui actus, 12ꝰ.q.21.2.c./.2^{m}./.q.57.1^{m}.
Quid 1 ¶ ARTIFICIALE eſt in genere ſubſtantiæ, per materiam tātum, 1^{a}.d.5.q.2.1.c./.d.19.L.2.me^{o}./.2.d.40.1.c./.d.42.1.c./.4.d.3.o.r.2.1.q.1.3^{m}./.d.44.q.1.ar.1.q.1.4^{m}./.q.2.4^{m}./.Quol.11.6.3^{m}./.Opuſc.34.fi./.Phi.2.lect.2.o./.Anima 2.lect.1.me^{o}.fi./.Periermenias, lect.4.prin^{o}.D. * Agens 70. Architector. Artificiatum. Artificioſum. Artificium.
2 Artificialia non ponuntur in genere ſimpliciter ex forma, ſed ex materia, 2.d.40.1.c./.4.d.3.q.1.ar.1 q.1.3^{m}./.Quol.11.6.3^{m}. * Baptiſmus 67.246. Cantus 4. Demõſtratio 8. De^{o} 157. Dies 1.2.6.
3 Formæ artificialiū, ſunt accidētia, naturaliū uero genera ſbæ ſunt, 3.q.66.4.c./.1.d.19.L.2.me^{o}./.2.d.40.1.c./.4.d.1.q.1.ar.1.q.5.1^{m}./.Quol.11.6 3^{m}./.Spiritu 4.4^{m}./.Anima 10.16^{m}./.Opuſc.31./.Meth.5.lect.5.m^{o}.a.F./.Lib.7.lect.2.prin^{o} b.fi./.8.lect.3.me^{o}.fi./.Lib.12.lect.3.me^{o}.d./ Anima 2. lect.1 me^{o}.c./.Lect.2.prin^{o}. * Diuitiæ 2. Effectus 7. Eſſe 6.48.
4 Formæ artificialium nihil aliud ſunt, quàm compoſitio, ordo, & figura, 22ꝰ.q.96.2.2^{m}. * Eucharistia 61. Falſitas 12.
5 In artificialibus ratio ordinatur ad finem particularem, in moralibus autem ad finem communem totius humanæ uitæ.12ꝰ.q.21.2.2^{m}./.q.57.4.3^{m}./.22ꝰ.q.47.4.2^{m}. * Figura 2. Forma 36. Idea 44. Materia 48.
6 Apud omnes philoſophos communiter omnia ſunt in mente dei, ſicut artificialia in mēte artificis, 1 d.36.q.2.1.c./.Heb.11.lect.2.prin^{o}. * Membrum 7. Organum 1. Operatio 41. Potentia 45. Princeps 22. Rectitudo 4.
7 Nullum artificiale, ut imagines, & uerba habet aliquā uim a conſtellationibus, ſed a dæmonibus, 22ꝰ.q.96.2.2^{m}./.Ʒ./.3.c^{o}.103./.Quol.12.4.c./.Opuſc.34.fi. Theo^{a}.14. Verbum 35
¶ Artificiatum. Ars 29.31.36.&c. Artifex 3.c. Dolabrum.
¶ Artificioſum. Baptiſmus 246.
¶ Artificiū. Artificiale o. Artificiatum. Vſura 263. 264. 266.
¶ Artotiritæ. Euchariſtia 55.
¶ Arcturus, eſt quædam cõſtellatio, ſcilicet urſa maior, habēs ſeptem ſtellas, quæ numquam nobis occidunt. Iob.9.le.23.c^{o}.37.fi./.c^{o}.38.prin^{o}.
¶ Arere. Aridum. Paſſio 117.
¶ Arx. Importunitas. Sion 1.
1 ¶ ASCENSIO in cælum, fuit conueniens Christo. 3^{a}.q.57.1.6.o./.3.d.22.q.3.1.o./.Opuſc.3.c^{o}.240. Christus.
2 Christus aſcendit ſecundum utramque naturam. 3^{a}.q.57.2.o./.3.d.22.q.3.1.2^{m}./.Opuſ.3.c^{o}.240. * Addit^{o} 1. Amor 238
3 Christus aſcendit propria uirtute, utriuſque naturæ.3^{a}.qu.57.3.o./.Opuſc.3.c^{o}.240. * Anima 134.227. Antichriſtus.6
4 Christus aſcendit ſuper omnes cælos, & ſuper omnem creaturā. 3^{a}.q.57.4.5.o./.q.58.3.c./.3.d.22.q.2.ar.1.q.2.2^{m}./.q.3.ar.3.q.1.o./.Ʒ.4 c^{o}.87./.Pſal.8.fi.H.Pſal.17.me^{o}.b./.Pſalm.18.m^{o}.o./.Eph.lect.8.me^{o} K.c^{o}.4.lect.3.fi. * Apparere 10.
5 Oppoſitum uidetur dicere, 3.d.22.q.3.ar.3.q.1.1^{m}. Reſpondeo ſicut Dubio. 330°. Du^{m}.243°
6 Christus in aſcenſione ferebatur ab angelis, in obſequium dignitatis, nõ in adiutorium neceſſitatis, ſicut etiam reges & epiſcopi, 3.d.22.q.3.ar.2.q.1.1^{m}. Corpus 47. * Aſcenſus, Aurora. Baptiſmus 186. Beatitudo 101. Carentia.
7 Aſcenſio Christi, & quies ſurſum, uel cuiuſcumque corporis glorioſi, non eſt uiolenta, ſed naturalis, 3^{a}.q.57.3.2^{m}./.4.4^{m}./.3.d.22.q.3 ar.2.q.1.o. * Cælum 33. Confirmatio 14. Cõſanguinitas.1. Delphinus.
8 Aſcenſio Christi, tranſcendebat communem hominum notitiam, quo ad terminum ad quem ſolum, ſed reſurrectio etiam quo ad terminum a quo. Ideo diſcipuli non uiderūt, quo modo in cælo reciperetur, licet uiderint eum eleuari a terra.3^{a}.q.55.2.2^{m}.* Deſcendere 12.13. Dies 2. Humilitas.19
9 Crebra fuit Christi conuerſatio cum diſcipulis, ad eorum conſolationem, ante eius aſcenſionem. 3^{a}.q.55.3.3^{m}.
10 Neſcitur ubi Christus corporaliter ante aſcenſionem manſerit cum hoc ſcriptura non tradat.3^{a}.q.55.3.2^{m}.* Ignis.16
11 Oppoſitū uidetur dicere.3.d.22.q.3.a.2.q.3.3^{m}.Reſp.Dub.244 Du^{m}.244^{m}.
12 Xps nõ ſtatim poſt reſurrectionē aſcēdit, pp fidē cõfirmādā.3^{a}.q.57.1.4^{m}./.3.d.22.q.3.a.2.q.3.o./.Ʒ.4.c^{o}.87.* Iubil^{o}.3. Iudicium 77.78.79 Nuptiæ 7. Paſſio 103. 130. Periculum. 2. Prædicare 12. Præparare.
13 Aſcenſio Christi, non fuit in inſtanti.3^{a}.q.57.3.3^{m}./.3.d.22.q.3.ar.2.q.2.o. * Pſallere 2. Reſurrectio 45. Tiriones. (103
14 Aſcēſio Xpi, fuit cã noſtræ ſalutis, 3^{a}.q.57.6 o. Vetus.4. Xpa
15 Aſcēſio Xpi, aperuit nobis paradiſū, quo ad locū, nõ aūt quo ad uiſionē.3^{a}.q.49.5.4^{m}./.3.d.18.a.6.q.3.3./.d.22.q.3.1.c./4^{m}
16 Animæ ſanctorum poſt reſurrectionē, & ante aſcenſionem Chrī, & in limbo, uiderunt deum per eſſentiam: 3^{a}.q.52.4.3^{m}./.3.d.18.ar.6.q.3.3^{m}./ d.22.q.2.ar.1.q.1.2^{m}./.q.3.3^{m}.
17 Ante aſcēſionē Chrī, nullus intrauit paradiſum cæleſtem, ſed latro ſtatim moriens, intrauit in uiſionem dei, non autē in paradiſum terreſtrem.3^{a}.q.52.4.3^{m}./.4.d.20.L.me^{o}.L

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18 Aſcendenti Chriſto accreuit gaudium, quo ad modum, nõ autem intenſiue, nec extenſiue, quia de omnibus perfectũ gaudium habuit ab inſtanti ſuæ conceptionis. 3ª.q.57.1.2m. 3.d.22.q.3.1.3m.

¶ Aſcenſus mentis in deum, eſt duplex, ſcilicet per orationẽ, & per donum intellectus. 4.d.15.q.4.art.1.q.2.2m. Contẽplatio.8. Oratio.1. * Aſcendere. 0. Contemplatio. 9. Locutio.

* Aſcriptio. Baptiſmus.157. Character 30. * Conſcriptio. Deſcriptio. Euchariſtia. 259. Ingratitudo. 14. Liber. 28. Tranſlatio.

¶ Aſia. Amazones.1. Iohannes.16.

¶ Aſilum erat templum pacis Romæ, factum a Romulo, ſaluans omnem ſceleratum, fugientem ad ipſum. Opuſc.20. liº.2.fi.

¶ Aſina. Dæmoniaci. Loqui.7. Mulus.

¶ Aſinus. Aſinam. Conditionalis.2. Prius.7.

¶ Aſpectus. Caſtitas 10. Fractio 2. Luxuria.17.25. Matrimonium.91. Stella.6. Thomas.2.

¶ Aſpernare. Deſpicere. Iudæi.3.

¶ Aſperſio. Baptiſmus 72. Caput 6. Immundicia.3.

¶ Aſperum eſt, cuius vna pars ſupereminet alteri. Ideo ſuperficies eius non eſt vna. Anima.2.lect.17 priº. * Acerbum. Alleluia. Correctio.20. Marchio. Saccus. Spiritus.14.

¶ Aſpicere. Aſpectus. Caſtitas.10. Luxuria. 17.25. Matrimonium.91.

¶ Aſpiratio. Ars.

1 ¶ Assentire, eſt actus intellectus, ſed conſentire eſt act⁹ uoluntatis. 1ª.q.111.1.1m./.12æ.q.15.1.3m./.q.74.7.1m. 22æ. q.2.1.3m./.3.d.23.q.2.

2 Aſſenſus contingit tripliciter, ſcilicet propter euidentiam rei, ſicut principiorum habitu, uel propter aliud, ut in ſcientia, uel per imperium uoluntatis, ut credere. 22æ.q.1.4.c./. q.2.2.c.3.d.22.q c.ar.2.q.1.3.c./.Veri.q.14.1.c. Credere 3. * Creatio 5.6.7.

3 Voluntas dupliciter mouet intellectum ad aſſentiendum, ſcilicet ex ordine ad bonum, uel coactione ueri nõ uiſi. 22æ. q.5.2.c./.3.d.23.q 2.ar.2.q.1.c./.Phi.lect.10. Habitus. 78. * Dubitatio.4.

4 Intellectus dupliciter perficitur ad aſſentiendum ueritati. primo capiendo eam, ſecundo habendo certum iudiciũ de ea. 22æ.q.9.1.c. * Hæreſis 35. Imperare.11. Intellectus 297. Sapientia 40.

5 Intellect⁹ neceſſario aſſentit principiis per ſe notis, & aliis cognitis ſequi neceſſario ex eis, non autem aliis ueris. Quędam enim ex neceſſitate conſequuntur ex principiis, ita ſcilicet quòd non poſſunt eſſe falſa, principiis exiſtentibus ueris, ſicut ſunt omnes concluſiones demonſtrationum, & huiuſmodi ueris intellectus de neceſſitate aſſentit poſtquam percepit ordinem eorum, non autem prius. 1ª.q.62.8. 2m./. q.82.1.2.c./.12æ.q.17.6.c./.2.d.25.2.c./.3.1.cº. 81. 3m./. Ma. q.3.3.c.pº.k./.q.16.7.18m./.Quol.8.4.c./.Periermenias, lect. 14.fi.1. Credere.16.

6 Intellectus non poteſt aſſentire oppoſitis dignitatum. 1ª. q. 2.10.b./.2.d.25.2.c./.4.d.49.q.1.ar 3.q.2.b.2./.3.1.cº.85.3m. ./.Ma.q.3.3.c.priº.k./.q.16 7.18m./.Quol.8.4.c./.Phi lec.10. meº.6. * Vſura 233. Chriſtus 93.

7 Fidelis magis aſſentit, & firmius his quæ ſunt fidei, quàm primis principiis rationis.1.prolo.3.5m./.Veri q.10.12. 16m.

Du.245m 8 Oppoſitum uidetur dicere.3.d.23.q.2.ar.4.q.1.3m./.d.24.ar. 3.q.2.2m./.4.d.10.L.fi.D. Reſpondeo dubio.245º.

¶ Aſſeſſor. Angelus.233. Conſiliarius. Iudicium 62.64.

¶ Aſſidere. Iudicium 62.64.

¶ Aſſiduitas unius rei, faſtidium parit. 1ª. prolo. fi./. 22æ. q. 83.11.4m./.4.d.45.q.3.2.2m. * Abſcondere 3. Aſſueſcere. Deprecatio 2. Deus 227. Diuturnitas. Frequentia. Gratiarumactio 5. Oratio 21.26.27.28.

¶ Aſſignari. Angelus 606. Anima 123. Beatitudo 139. Continentia 8. Ætas 2. Imago 27. In 6.14. Moderata. 5. Organum. 5.

1 ¶ Assimilatio duplex, ſcilicet in natura, & in ſpecie intelligibili. Secunda requiritur in cognitione, non autem prima. 1ª.q.57.2.2m./.q.85.8.3m./.q.88.2.2m./.1.d.34.q.3.1. 4m./.2.diſtinct.16.2.2m./.4.diſtinct. 49. q.2.1.7m./.Veri.q. 2. 3.9m./.q.8.9.3m./.Ma. q.16. 8. 10m./.11m, /. Anima. 18. 6m. Agens 70.71.

2 Intelligere per aſſimilationem, conuenit ſoli intellectui recipienti ſpeciem a rebus. 1ª.q.14.2.2m./.1.d.36. q.2.1. 4m./. Veri.q.8.3.3m.

3 Aſſimilari, & adæquari, important motum ad ſimilitudinẽ, & ad æqualitatem, non autem æquale, & ſimile. Ideo filius dei, eſt ſimilis & æqualis patri, & adæquatur, & aſſimilatur ei, non autem econuerſo. Opuſc.9.q.44./.45.

4 Anima ſimpliciter aſſimilatur deo ſecundũ triplicem differentiam aſſimilationis, ſcilicet ſimilitudine proportionis, communis qualitatis, & acceptionis Op.61.cº.47.priº. Anima.5

5 Aſſimilatur homo deo, in uirtute corporis Chriſti in tribus, ſcilicet in interiori cordis bonitate, in exteriori operis fertilitate, & in ſuperiori cæleſtis regni hæreditate. Opuſc.58.cº. 25. Filiatio 37.

6 Aſſimilari poſſumus tripliciter uerbo dei, ſiue filio dei, ſcilicet ſecundum rationem formæ, & non ſecundum intellectualitatem ipſius, non ſolum ſecundum rationem formæ, ſed etiam ſecundum intellectualitatem ipſius, & ſecundum unitatem quam habet ad patrem, per gratiam, & charitatẽ. 3ª.q.23.3.c./.Opuſc.60.cº.2.

7 Talis aſſimilatio per gratiam & charitatem, perficit rationem adoptionis, quia ſic aſſimilatis, debetur hęreditas æterna. 3ª.q.23.3.c.

8 Omnis res naturaliter intendit aſſimilari deo, in hoc quòd eſt cauſa. 3.3.cº.21./.22./.70.fi.

9 Oppoſitum uidetur dicere. 1ª.q. 4. 3. 4m. Reſpondeo ſicut Dubio 1126º. * Adæquari 1. Agens 74.86. Duᵐ.246m.

10 Aſſimilatio hominis ad deum in bonitate, eſt per uoluntatem, ſed in eſſe, & poſſe, magis per intellectum. 4.d.4.q.1.ar. 3.q.3.2m.

11 Intellectus noſter magis aſſimilatur deo in natura, quàm ſenſibilibus, ſed econuerſo quo ad ſpeciem intelligibilem. 1. d.34.q.3.1.4m.4.d.49.q.2.1.7m. * Angelus 180.233.414. Anima 27.191. Apis 5. Appetitus 20. Ars 20.&c.

12 Aſſimilatio intellectus practici ad deum, eſt ſecundum proportionalitatem, ſpeculatiui autem ſecundum unionem, & informationem, quæ eſt multo maior 12æ.q.3.5.1m. * Baptiſmus 235. Carbo. Charitas.56. Cauſa. 36. &c. 47. Cœlum. 98. Concupiſcentia 21. Coniunctio 1.2. Conuenientia. Cor. 5. Creatura 23.25.&c. Euchariſtia 33.54. Facere 7. Finis 69. 70.71. Formatiua. Hierarchia 1, Imitatio, Induere. Ira 52. Lex.122. Log a 3. Peccatum 437. Pertinacia 2.

13 Summa aſſimilatio hominis ad deum, eſt per operationem. Ideo per beatitudinem homo deo maxime conformatur. 1ª.q.63.3.c./.12æ.q.55.2.4m. * Proceſſio 46. Prophetia 63. Proportio.0. Reſurrectio.57. Scientia 5. Virtus 253. Votum. 9. Vſura.42.207. Chriſtus.39.212.&c.

14 Generans non aſſimilat ſibi genitum, in perfectionibus acquiſitis per actus, niſi in aptitudine. 12æ.q.81.2.c./. 2.d. 20. q.1.3.c./.d.33.q.1.1.1m./ 3.d.3.q.1.2.1.q.1.c.

15 Cauſa aſſimilationis filii ad patrem, nõ eſt materia, ſed formatiua uirtus in ſemine, cauſata ex operatione uirtutis formalis patris in ſemen. 1ª.q.119 2.2m./.2.d.30.q.2.1.c.priº. B./.4m./.5m.

16 Filii non aſſimilantur cibo patris, quia iam conuerſus eſt in ſpeciem patris. 2.d.30.q.2.2.5m./.4.d.40.1.3m.

17 Filius aſſimilatur patri, etiam in accidentibus indiuidui. Sed virtus indiuidualis ipſius patris, non eſt ita perfecte in filio, ſicut in patre, & minus, in nepote, & tandem deficit. 4. d.40.1.1m./.2m. Baptiſmus 66.

18 Filii quandoque aſſimilantur auis, & proauis, quia in ſemine eſt virtus eorum. 1ª.q.119.2.c./.2m./.2.d.30.q.2.2. 4m./. 4. d.40.1.2m. * Filiatio 37.38.39. Generatio 26. &c. 37. &c. Imaginatio 9. Peccatum 43. Pœna 38. Verbum 54.64.65.

19 Filii aſſimilantur parentibus, ſecundum animam, & ſecundum corpus. 2.d.20.q.2.3.c./.d.30.q.1.2.3m./.4m./.d.33. q. 1. 2.1m./.Peª.q.3.9.7m./.Ro.5.lect.3.priº.D.

20 Filii magis aſſimilantur parentibus, ſecundum iraſcibilem, quàm ſecundum concupiſcibilem. 12æ.q.6.5.c./.22æ.q.156. 4.c./.Veri.q.25.6.4m.

21 Filius magis aſſimilatur patri quàm matri, in pertinentibus ad rationem ſpeciei, ſed in conditionibus materialibus eſt econuerſo. 4.d.36.4.2m./.3m.

22 Filii per ſe aſſimilantur patri, matri vero propter defectum virtutis patris. 3.d.15.q.1.3.2m.

¶ Aſſirii. Aſſiriorum monarchia, cuius caput Ninus fuit, tẽpore Abrahæ patriarchę, durauit milleducentos quadraginta annos. Opuſc.20.liº.3.cº.12. Angelus 450. * Filiatio.5.6 Quando.

1 ¶ Assistere ſumitur dupliciter, ſ. ſimpliciter, & ſm quid. 1ª.q.112.3.c./.2.d.10.1.2m./. Dionyſius lect.3./. Lect.4.priº Diuiſio.

2 Aſſiſtere deo, eſt eẽ circa deũ.i. immediate recipe illuminationes in ſimplicitate diuini luminis. 1ª.q.112.3.c./.2.d.10.1.c

3 Sathan dr̃ aſtitiſſe, nõ aũt aſtitiſſe deo. 1ª q.112.3.3m./.2.d 10 1.2m.4m. * Angel⁹.255. Diaconus.4. Gilbertus. Hęreſis. 121.

4 Oppoſitum uidetur dicere.4.d.49.q.2.6.2m./. Reſpondeo Dubio.247º. * Miles 6. Mille.2. Purgatorium 5. Duᵐ.247m.

Aſ

5 Diabolus non dicitur deo aſtitiſſe, quaſi ipſum deum per eſſentiam uidarit, ſed dicitur aſtitiſſe, quia a deo uiſus eſt, & ad eũ dei prouidentia ſe extendit, per modum quo dicimus illa nobis præſto eſſe, quæ noſtræ prouidẽtiæ ſubiacẽt. Vnde aſſiſtere ſiue aſtare ſumitur equiuoce.4. d. 49. quæſt. 2.6.2m.

6 Homo deo dupliciter aſſiſtit, ſcilicet orandu, & prophetando.1 Cor.11.lect.2.prinº. * Relatio.9. Sedere 6.

7 Quilibet homo aſſiſtens iudici, & præcipue deo, debet proſſiteri conditionem ſuam, uel dignitatem. 1 Cor.11.lect.2. prinº.

¶ Aſſueſactio. Baptiſmus.16.17. Circumciſio.33. Lex 27. &c. 31.&c. Natura.36. Operatio.54. Satisfactio.8. Virtus. 120.

¶ Aſſueſcere. Animal 44.48.68.&c. Baptiſmus 16. Circunciſio.1.&c. Lex 105.115.130.&c. Maria 49. Natura 36. Operatio 54. Solertia.1.

In cõi. 1 ¶ Assvmere capitur tripliciter, ſ. proſumere, ad ſe ſumere & in ſe ſumere. Primum conuenit toti trinitati, ſecundum eſſentiæ. Tertium autem filio.3.d.5.q 2.2.0. * Admiſtio. Adoptio.1.

2 Aſſumere eſt trahere aliquid, ad perſonalitatem alterius. 3.d.5.q.2.1.c. * Angelus 66.&c.237.238.239.437.493. Baptiſmus 147.

3 Aſſumere dicit actum aſſumentis, & termi 1om.3ª.q.2.8.c./. q.3.1.2.4.c. * Cootritio. 1. Cultus 9. Demonſtratio 14. Euſtratius 2.

4 Aſſumere proprie conuenit perſonæ, non autem naturæ. 3ª. quæſt.3.1.2.3.0./.3 diſt.5.quæſt.2.0. * Fortitudo 48. Inducere. Iudicium 24.

5 Aſſumi conuenit naturæ, non autem perſonæ. 3ª. quæſt. 4. 0./.quæſt.16.4.3m./.3.d.2.q.1.ar.1.quæſt.1 c./.d.5.q.3.1.3.0./. d.6.q.1.2.c.

6 Aſſumptio ſignificat actionem in fieri, & reſpicit diuerſimode agens, patiens, terminum a quo, & terminum ad quem, unlo autem ſignificat relationem in facto eſſe, & eodem modo reſpiciens omnia 3ª.q.2.8.0./.3 d.5.q.1 ar.1.q.3.c. * Maria.24.58 68. Memoria.21. Miles 5.

7 Aſſumptio differunt ratione, ab unione, & incarnatione, ſeu humanatione.3ª.q.2.8.3m. * Numen.79. Organum 5. Papa 1.

8 Natura diuina eſt unita, non autem aſſumpta. Sed natura humana eſt unita, & aſſumpta.3ª.q.2.8.c./.2m./.3.d.5.q.1.2. 1.q.3.c. * Mulier 6.

9 Vniens eſt unitum, non autem aſſumens eſt aſſumptum. 3ª.q.2.8 c./.3.d.5.q.1.ar.1.q.3.c. * Peccatum 305. Pœna. 6. Penitentia.19.

10 Omnis perſona aſſumens, eſt uniens. Non autem econuerſo, quia pater eſt uniens, non autem aſſumens. 3ª.q.2.8.2m./ q.3.1.1m/.3.d.1.q.2.1.2m./.d.5.q.1.ar.1.q.3.c. * Religio 82. Reſurrectio 11 Solidum. Vilis.

11 Vnionem præcedit aſſumptio, nõ quidem tempore, ſed natura, & ſecundum modum intelligendi. 3.d.5.q.1.ar.1.q.3. 3m. * Vniuerſum.1. Votum.48.

Quis 12 Aſſumere naturæ conuenit, ratione principii tantum, ſed perſonæ ratione principii, & termini. 3ª.q.3.1.2.0./.4.3m.

13 Abſtracta perſonalitate, natura poſſet aſſumere. 3ª.q.3.3.0./. 3.d.5.q.2.3.0.

14 Deus poſſet aſſumere naturam angelicam, ſine corruptione perſonalitatis angelicæ 3ª.q 4.1.3m.

Dum.248.15 Oppoſitum uidetur dicere.3.d.2.q.1.ar.1.q.2.c. Reſpondeo Dubio.248º.

16 Quælibet natura poſſet de potẽtia dei abſoluta aſſumi, ſed tãtum natura humana, ſecundum congruentiam.3ª.q.4.1.0. /.3.d.2.q.1.1.0./.Ʒ.4.cº.55.3m./.4m.

17 Quælibet perſona poteſt ſine alia incarnari, & aſſumere. 3ª. q.3.4.5.0./.3.d.1.q.2.1.3.0.

18 Tres perſonæ, poſſunt unam numero naturam aſſumere.3ª q.3.6.0./.3.d.1.q.2.4 0.

19 Et tunc tres perſonæ eſſent unus homo, unitate naturæ, nõ autem unitate perſonæ. 3ª.q.3 6.1º./.7.2m/.3.d. 1. quæſt.2. 3. c./.4.6m.

20 Vna perſona, poteſt plures naturas humanas aſſumere. 3ª. q.3.7.0/.3.d.1 q.2.5.0.

21 Si una perſona diuina aſſumeret duas naturas humanas, tunc illa perſona eſſet tantum unus homo, & nõ plures.3ª. q.3.7.2m.

Dum.249.22 Oppoſitum uidetur dicere.3.d.1.q.2.5.2m./.3m./.4m./.5m. Reſpondeo Dubio.249º.

23 Aſſumptio naturæ humanæ conuenientius facta eſt ad filium, quàm ad patrem, uel ad ſpiritum ſanctum.3ª.q.3.8.0. /.q.39.8.2m./.1.d.18.1.1m./.3.d.1.q.2.2.0./ Ʒ.4.cº.39.ſi./.42.

24 Filius dei, aſſumpſit naturam humanam, cum omnibus perfectionibus ſuis. 3ª.q.9.1.c./.q.18.1.2.0./.3.d.17.ar.1.q.1. 2.c./.Ʒ.4.cº.43.mº.C./.44./. Veri.q.20.1.c./. Vnio.5.c. * Maria.32. Vniuerſum.1.

25 Columba non fuit aſſumpta in unitate perſonæ ſpiritus ſancti, quia non apparuit, ut ſaluaret, ſed ut ſignificaret, 1ª. q. 43.7.1m./.3ª q.39.6.2m./.7.c./.1.d.16.1.1m./.3.d.6.q.3.2.c./.d. 7.L.ſi./.Ʒ.4.cº.37.8m./.Io.lect.14.meº.d.D.

26 Hæc eſt impropria. Filius dei aſſumpſit noſtram naturam in ſua uſia, id eſt eſſentia. Opuſc.1.cº.19. Natura h- na.

27 Natura & eſſentia humana aſſumpta eſt.3.d.5.q.3.1.0. * Apoſtoli.31. Aſſumptibile.

28 Natura humana aſſumpta, habet modum accidentis, & aſſimilatur habitui, qui eſt ultimum prædicamentum, 3. d. 6. q.3.2.1m./.Ph.l.2.lect.2.meº.B.

29 Natura humana aſſumpta eſt indiuiduo.3ª. q.2. 2. 3m./. 5. 2m./.q.4.2.1m./.1.cº./.4.0 /.3.d.5.q.3.3.1m./.d.6.q.1.ar.1.q. 3. 1m. * Imago.40. Incõmunicabilitas. Prædeſtinatio.54. Sponſa.5.7.8.

30 Non decuit, ut natura humana, in quolibet ſuo ſuppoſito aſſumeretur.3ª.q.2.5.2m./.q.4.5.0./.3.d.2.q.1.ar.2.q.1.0.

31 Natura humana, non fuit prius quàm aſſumeretur. 3. d. 5. q.3.1.2m./.3.1m./.Ʒ.4.cº.43.

32 Natura humana, conuenienter aſſumpta eſt de ſtirpe Adæ. 3ª.q.4.6.0./q.31.1.0./.3.d.2.q 1.ar.2.q.2.0./.Opuſc.3.cº.219

33 Natura humana, non debuit immediate aſſumi in Adam. 3ª.q.4.6.2m./.3.d.2.q.1.ar.2.q.3.0.

34 Aliquid poteſt eſſe medium congruitatis, in unione naturæ diuinæ, & humanæ ſcilicet gratia, ſcientiæ, uirtutes, perfectio corporis, & huiuſmodi, ſed nihil ut formaliter cauſans unionem, cui per prius uniatur natura humana, quàm naturæ diuinæ. 3.d.2.q.2.ar.2.q.1.0./.d.13 q.3.1.c.6m.

35 Aſſumi conuenit naturæ humanæ, ratione ſui, & non ratione ſuppoſiti, deo non conuenit dec.3ª.q.16 4.3m.

36 Deus conuenienter carnem aſſumpſit de muliere.3ª.q. 31. 4.0./.3.d.12.q.3.ar.2.q.2 0./.Opuſc.3.cº.218.

37 Deus non aſſumpſit hominem. 3ª.q.4.3.0./.3.d.6.q.1. 1. 0./. d.7.L.meº./.Quol.4 2.1m./.Opuſc.1.cº.21./.Opuſc.3.cº.219 /.Ro.lect.3.ſi.I./.Phil.2.lect.2.prino.H.

38 Chriſtus aſſumpſit animam, contra Arrium, Eunomium, & Apollinarẽ.3ª.q.5.3.0./.q.10.1.1m./.3.d.2.q.1.ar.3.q.2.0./. Ʒ.4.cº.32./.34.prinº./.35.3m.ſi./.37.ſi./ 41.prinº. G./. Veri. quæſt.20.2.c./.Quol 3.4.1m./ Quol 4.8.c./.Vnio.1.c.meº.K. Opuſc.3.cº.204./.Dionyſius, lect.2./.cº.2.lect.3. ſi./. Matth. 1.prinº.K /.cº.2.ſi.B./.cº.26.meº E.H./.cº.27.ſi.b.F /. Ioan. lect.7.prinº.D./.cº.2.lect.3.meº.d.Ro.lect.2.ſi.K./.Phil.2 lec. 2. ſi. D. Cõtra eu

39 Chriſtus aſſumpſit animam rationalem, contra Eunomiũ, & Apollinarẽ.3ª. q.5.4.0 /.q. 16.3.2m./.q.38.1.c./.3.d.2.q.1. ar.3.q.2.c./.Ʒ.4.cº.33./.Veri.q.20.1.c./.Quol.4.8.c /.Vnio 1. c.mº.K /.Opuſc.3.cº.205./.Dionyſius lect.2./.cº.2 lc.3. ſi./. Ma. prinº. Io.lect.15./.Matth.1.prinº.K /.Ioan. lect.7. principio.F.

40 Aſſumptio Chriſti non fuit tantum per Inhabitionem gratiæ, contra Neſtorium, & Theodorum, 3ª.q.2.6.c./.q.16.1.4. 7.c.q.18.1.c./.3.d.4.q.1.ar.1.q.1.c./ d.6.q.1 2.c ſi./. d. 1b. L. ſi./.Ʒ.4.cº.34./37.1m./.9m./.41.meº.A./. Veri.q.29.2.c./.Vnio 1.c.prinº.G./.meº.B./.Opuſc. 3. cº. 203./. 220./. Dionyſium lect.2./.Matth.1.ſi.d ſi./.cº.27.ſi.b.F./.Io lect.7.prinº.L./. cº. 2.lect.3.prinº.b.G./.cº.8.lect.2.prinº.B./.cº.9 lect.4. prinº. c./.cº.17.prinº.A. ſi./.Ro.lect.2 meº.G /.cº.9.lc.s.ſi./. Phil. 2.lectio 2.ſi.D./.Col. 2. lectio 2. ſi./. Hebræo. 2. lectio 4. prinº. D.

41 Chriſtus non attulit corpus de cælo, ſed aſſumpſit ipſum de muliere, contra Valentinum, & Marcianum.3ª.q.5.2.0./. q. 35.3.c./ q.37.1.c./.3.d.2.q.1.ar.3.q.1.c./.q.2.c./.d.3.q.4.1.c./ d.4.q.2.1.c./.Ʒ.4.cº.30./.34.& 5m./.Opuſc.3.cº.214./ Dionyſius, lect.2./.cº.2.lect.3.ſi./.Matth.1.prinº.K /.mº.d. G./.Io.2 le.1.meº.d./.cº.3.lc.2.ſi d./.cº.6.lc.8 prinº.C./.cº.8.l 3.meº d./.Rom.9.lect.1.ſi./.Gal.4. lect. 2. ſi.A./.Phil.2.lect.2.ſi.D.

42 Chriſtus aſſumpſit uerum corpus, & non phantaſticũ contra Manichæum, & Valentinum, 3ª.quæſt.5.1.0./.2. c./. qu. 14. 1. c./.quæſt.16.1.c./.quæſt.37.1.c./.q.39.7. c./. 3. diſt. 2. q.1.artic.3.q.1.c./.qu.2.c./.diſt.4.quæſt.2.2.c./.diſt.6.prinº./. 4.diſt.3.artic.3.quæſt.2.2m./.Ʒ.4.cº.29./.30./.34.prinº. /. 35. 3m./.37.ſi./.Potentia quæſt.6.7.c.meº.B./.Dionyſius, lect.2. cº.2.lect.3.ſi./Opuſc 3.cº.213./.227./.Matth.1.prinº.K./.cº 14 ſi./.cº.26.meº.b L./.Ioan.lect.7.prinº.2.He./.cº.1. lect. 1. meº.d./.Ro.lect.2.ſi./.cº.8.lect.1.meº.E./.cº.9.lect.1. ſi./. 2. Cor.5.lect.4.prino.D./.Hebr.2 lect.4.prinº.D. * Hæreſis 44. 137. Miraculum 55.

Chri-

Aſ

43 Chriſtus aſſumpſit naturam humanam integram,& perfectam.3ª.q 9.1.c./.q.18.1.c./.2.c.

44 Chriſtus aſſumpſit carnem humanam,animam,& formam totius,ideſt humanitatem.3.d.2.q.1.3.o./.Quol.9.2.1^m.

45 Hæreticum eſt, Chriſtum non aſſumpſiſſe partes vnitas.3ª.q.2.5.c./.3.d.2.q.1.ar.3.q.3.o./.d.6.q.3.1.c./.d.7.q.1.1.c.prinº./.Ʒ.3.cº.37 o./.41.mº.ſi./.Vnio.1.c.mº.2./.Quol. 9.2.1^m./.Opuſc.3.cº.209./.He.2.lect. 4. prinº.D.

46 Hæreticum eſt,deum eſſe vnitum homini accidentaliter. 3ª.q.2 6.c./.3.d.6.q.3.2.o./.d.7.q.1.1.c./.Ʒ./.4.cº.37. o./. 41. prinº.F.1.ſi./.Vnio.1.c.pº.G./.13^m./.Opuſc.3.cº.209./. Phi. 2.lect.2.ſi.C./.He.2.lect.4.prinº.D.

Du^m.250. 47 Oppoſitum uidetur dicere.1ª.q.36.4.7^m./.q.39.3.c./. Poª. q. 9.6.c. Reſpondeo ſicut Dubio.149º.

Partes. 48 Caro aſſumpta eſt mediante anima,& anima mediante ſpiritu. 3ª.q.6.1.2.o./.3.1^m./.4.3^m./.q.33.2.c./.q.49.6.3^m./. q.50.2.2^m./.3.c./.3.d.2.q.2.1.o./.d.3.q.5.2.c./.d.21.q.1.ar.1.q.1.1^m./.Ʒ.4 cº.44./.Spiritu. 3.1^m.

49 Caro Chriſti aſſumpta eſt de Adam,de Dauid, & de Abraham.3ª.q 31.1.2.o./.Eſa.11.prinº.G. * Cibus. 1. &c. Contritio. 1.

50 Anima Chriſti non fuit prius creata,quàm aſſumpta.3ª.q.6 3.o./.3.q.2.3.o.Ʒ.cº.33. Hæreſis.44.

51 Partes aſſumptæ ſunt mediante toto, ordine intentionis, ſed econuerſo ordine executionis 3ª.q.6.5.o./.3.d.2.q. 2. ar.1.q.3.o./.ar.3.q.1.c./.d.3.q.5.2.c./.d.5. quæſt.2. 3.o. ª Induere.

52 Natura humana aſſumpta eſt mediante gratia habituali,ſicut medio congruitatis,& ſpiritu ſancto ſicut cauſante, & vnione ſicut effectu conſequente.3ª.q.6.6.o./.3.d.2.q.2.2.n../.d.13.q.2.1.c./.d.21.q.1.a.1.q.1.4^m./.Ver.q.29.2.o./. Quol. 9.2.3^m./.Opuſc.3.cº.215.

53 In eodem inſtanti,anima & caro ſunt aſſumptę,& vnitæ.3ª q.6.1.c./.3 4.o./.5.c./.q.33.2.o.q.34.1.c./.q.35.4.c./.3.d.2.q. 2.2.o./.d.6.L.prinº./.Ʒ.4.cº.44.

54 In eodem inſtanti anima creata eſt,caro concepta,& animata, & vtraque aſſumpta eſt a uerbo,ſcilicet in primo inſtanti.3ª.q.6.3.4.o./.q.33.1.2.3.o./.q.35.4.o./.3.d.2.q.2.3.o./.d.3. q.5.2.o./.Ʒ.4.cº.44./.45.

Defectus. 55 Chriſtus aſſumpſit omnes defectus naturales corporis, cõmunes toti naturę humanę.3ª.q.12.4.3^m./.q.14.4.o./.q.15.1.c./.q.46.4.3^m /.3.d 1.q.1.2.1^m./.d.15.q.1.1.o./.d.22.q.2.ar.1.q.1.o./Ʒ.4.cº.55.1^m./.Opuſc.3cº.236./231.Apoſtoli.31.

56 Chriſtus nullum morbum aſſumpſit, nec aliquem defectũ non communem omni homini.3ª.q.14.4.o./.q.46.3.2^m./.5.c./.9.4^m /.q.51.3.c./.3./.d.15.quaſt.1.2.o./.Opuſcul.3.capit. 236. ſi.

57 Chriſtus non aſſumpſit omnes defectus, ſed illos qui conueniebant ad opus redemptionis.3.d.12.q.3.ar.1.q. 2.2^m./. ar.2.q 1.1^m./.Veri.q.20.4.11^m.

58 Chriſtus nullum defectum contraxit,ſed voluntarie aſſumpſit.3ª.quæſt.14.3.o./.3.d.15.q.1.3.o./.d.21.q.1.2.c./.Opuſc. 3.cº.236.

59 Chriſt⁹ aſſumpſit defectus corporis, neceſſitate naturæ corporis,non autem coacte,nec contra uoluntatem diuinam, nec humanam.3ª.q.14.2.o./.q.15.5.1^m./.2^m./.3.d.3.q.1.ar.2. q.1.c.ſi.

60 Chriſtus nullum defectum animæ aſſumpſit, nec contraxit,ſcilicet ignorantiã,culpam,uel defectum gratiæ.3.q 1 1 3^m./.q.12.4.3^m./.q.14.1.1^m./.3.1^m./.4.c./,2^m./.q.15 o./. q. 31. 7.o./.q.46.4.2^m./.2.d.36.4.2^m./.3.d.1.q.1.2. 1^m./.d.14.ar.3. q. 6.3^m./.d.15,q.1.1.2.o./.d.21.q.1.ar.1.q.2.1^m./.d.22.q.2.art.1. q.1.c./.d.26.q.2.ar.5.q.1.c./.Veri.q.20.4.11^m./.12^m./.q. 29. 8. 10^m./.Opuſc 3.cº.236.

¶ Aſtare. Aſſiſtere.3.4.5.Maª.32.Sede c.6.

¶ Aſtiludia. Torneamentum.

Quid. 1 ¶ ASTROLOGIA, & perſpectiua,non ſunt proprie ſpecies Mathematicę,ſed ſecundum quid.12ᴇ.q.35.8.c.

2 Aſtrologia, & perſpectiua ſunt magis naturales, quàm mathematicę materialiter,ſed formaliter,& principaliter ſunt econuerſo.22ᴇ.q.9.2.3^m./.Trin.19.6^m. * Agricultus. 3. Ariſmetria. 1.Aſtrum.Demonſtratio.16.Diuinatio.1.2. 15.Epicicli.Firmamentum.

Du^m.251. 3 Oppoſitum uidetur dicere.Phi.2,lect.3.ſi./.Lect.11.prinº. c. Reſpondeo dubio.2510. ª Magi. 1. Natiuitas. 6. Saturnus. 2.

4 Aſtrologus poteſt prædicere futura determinata vt ſemper vel vt frequenter in ſuis cauſis, non autem contingentia ad utrumlibet.1.q.115.4.3^m./.12ᴇ.q.9.5.3^m./.22ᴇ.q.95. 1. c./. 5.o./.2.d.7.q.2.2.c./.5^m./.d 15.q.1.3.4^m./.d.25.2.5^m./.Ʒ. 3. cº. 84.ſi./.154./.Veri.q.5.10.7^m.Agricultura.3. *Sidera.Terra.13

Aſ

1 ¶ ASTRVM. Aſtrorum iudicia deſcribuntur.Opu.26. o. Diuinatio 15.Planetę.Sidera.

2 Aſtra,uel cœlum ordine naturæ priora ſunt terra, ſicut incorruptibile, corruptibili,& mouens moto. Iob.38. lect.1. meº. F.

3 Aſtra matutina apud nos dicuntur,quę ſolent in diei prinº apparere. Iob 38.lect.1.meº.F.

4 Aſtra in ſuæ inſtitutionis principio Deum laudabant, non uocaliter,ſed mentaliter.Iob 38.lect.1.mº.G.

1 ¶ ASTVTIA eſt uitium ſpeciale,differẽs a prudẽtia carnis, utens non ueris uiis uel medijs,ſed ſimulatis. Ideo opponitur prudentiæ,22ᴇ.q.55.3.o./.4.c./.q.69.2.c./ q.97. 13. 3^m./. q.111.3.2^m. Prudentiæ 36. * Alexander.2.Iuſticia.50. Quid.

2 Aſtutia quandoque dicitur prudentia, & econuerſo. 22ᴇ. q.55.3.1^m./.4.1^m./.q.92.1.1^m. * Præceptum.108.

3 Aſtutia conſiſtit in excogitatione ſimulatæ uiæ,ſed dolus,& fraus,in executione eiꝰ,22ᴇ.q.55.4.5.o./.q.69.2.c./.q.111. 3.2^m. Prudencia.35 36. * Timor 38.

1 ¶ ATHANASIVS puer ludo ſimulãs ſe eſſe epiſcopũ, baptizauit aliquos cum debita forma, & intentione, quos Alexander epiſcopus eius, iudicauit non eſſe rebaptizandos. 4.d.6.L.ſi. A. Baptiſmus 137.Miſſio 8.

2 Athanaſius,& Gregorius Nazianzenus,tantę authoritatis fuerunt,ut nemo contrarietur eis. 1ª.q.61.3.c. uel Symbolum.9.10.

¶ Athenæ.Paulus 26.Socrates 1.

¶ Athenienſes.Anaxagoras.Socrates 1.

¶ Atrium.Holocauſtom 4.

¶ Atropos.Fatum.10.

¶ Attaminatio.Amidum.

1 ¶ ATTENTIO triplex in oratione .ſ. ad uerba, ad petitionem,& ad deum uel ad aliam circunſtantiam.22ᴇ.q.83. 13. c./.4.d 15.q.4.ar.2.q.5.c./.1ᴇ.Cor.14.lect.3.meº.B. ª Abſtractio, 12. Acceptio. 1. Accuſatio.6. Actus. 150. Annuntiatio 2. Diuiſio.

2 Attentio tertia,melior eſt quàm ſecunda, & ſecunda quàm prima.4.d 15.q.4.ar.2.q.5.o.

3 Attentio actualis,eſt neceſſaria in oratione,ſaltem in prinº 22ᴇ.q.83.13.o./.4.d 15.q 4.ar.2.q.4.o.1ᴇ.Cor.14.lect.3.meº A. * Beatitudo.83.Beneficium.5.Charitas. 119. Circumſpectio.Cognitio 41.Contritium 6. Deus 334. Difficile 7. 15. Epikia.6.

4 Nimia attentio ad uerba,excludens alias duas,nocet, ſi nimia cura in uerbis proferendis fiat,ſicut illi qui uerba compoſita in oratione proferre nituntur,4.d.15.q.4.ar.2.q.1.3^m./. q.5.o. * Exordium 2.Indiuiduum 43.Inſipientia 2. Intellectus 201.Lex 167.Liberalitas 20. Oratio 25.56. 58. Rethor Viſio 22.

1 ¶ ATTINGERE naturã ſuperiorẽ, contingit dupliciter, ſcilicet obiectiue, & ſecundum uirtutem.12ᴇ.q.3.7.3^m. Diuiſio.

2 Immo tunc tranſcenderet limitẽ naturæ inferioris.3.d. 13. quaſt.1.artic.2.quæſtion.2. 2^m./. 3^m. Reſpondeo ſicut Dubio.301. Du^m.252^m

3 Attingere deum tripliciter contingit, ſcilicet ſimilitudinem operatione,& unione perſonali. Primum conuenit omni creaturæ, ſecundum tantum rationali,tertiũ uero ſoli Chriſto.22ᴇ.q 2.3.c./.1.d.3.L.3./.d.37.L.37.L.1.prinº./.4.d.49.q. 1.art.2.q.2.c./.ar.3.q.1.c.ſi./.Veri.q.20.4.c./.Quol.10. 17.c. Anima.5. * Actio.78.Agẽs.54.Amor.276.Angelus.245.614. Anima.130.265.Beatitudo.89.Bonitas.74.162.Charitas.59 cauſa.12.43.75.Cælum.40.75.Circunſtantia.1.Cogitatio. 2. Comprehendere.1.4.Coniunctio.2.Forma.38.Imaginatiua 5.Infinitum.26.Intellectus.134.240.Medium. 17. Prophetia.80.Simonia.7.Species.3.Virtus.216.Vſura.1.

¶ Attrahere. Appetitus.13.31.Mahumetus.Religio.60. Vita. 29.

¶ Attribuit. Ex eo quòd aliquid attribuitur alicui, oportet ei attribui omnia quæ ſunt de ratione eius. 1ª.q. 28.3.c. * Accidens. 35. Actio. 24.76.77. 94. 119. Actus. 4. 182. &c.Angelus.391. Aſcribi. Attributa. o. Baptiſmus. 37. Beatitudo 167. Blaſphemia 1.Bonitas.5.Caſtitas. 7. Cælum.136. Compoſitio.16. Commune.4.Conceptio.19. Conſenſus.2.Cõtinentia.17.Defectus.14.Eſſe.7. Æternitas.30. Æuũ.9. Falſitas.10.Fides.94.95.Finis.37.Generatio.62.84. Imago.25.Inſtiº.50.Legiſpoſitiua.2.Locus.27.Magnanimitas.20. Merim. 99. Miraculum.24.25.27.Natiuitas.3. Nobilitas 8. Operatio. 37. 45. Oratio 22. Paſſio. 49 93. Patientia.3. Peccatum 275. Pænitentia. 53. Prędicari. 20. Præſumptio 5. Prudentia 73. Ratio.46. 48. Relatio.51.Saturnus.2.Superbia.33. Tactus. 7. Virtus.118. Vita.16.26.

At

Differētia. 1 ¶ Attributa habent duplicem rationem cauſalitatis, ſcilicet exemplarem, & obiectiuam. Prima conuenit omni attributo, non autem ſecunda. 1.d.19.q.5.2.4m./.d.38.1.c./.Veri.q.5.1.7m. * Actus.190.&c. Appropriatio.7.9.&c. Blaſphemia t.13. Bonitas.5.

2 In deo pluralitas attributorum, non repugnat ſimplicitati eius. Opuſc.3.c°.24./. Opuſc.72.q.5.

3 Attributa dei differunt tantum ratione. 1.diſtinct.2. 3.o./.d.22.3.c./.4m./.Poa.q.7.5.6.c./.Opuſc.9.prin°./.q.1.o. Diſtinctio.34. æqualitas.24.

Dum.253m 4 Immo diuerſitas rationum quæ eſt in attributis, non tantum eſt ex parte noſtra, ſed etiam quia origo earum in deo eſt, & quia attributa realiter ſunt ſunt in deo. Potentia.q.8.1.7m./.2.3m./.Opuſc.3.c° 24./.Opuſc.9.prin°.q.3. Reſpōdeo Dubio.253.

5 Cum dictum eſt, quòd diuerſitas rationū reperitur ex parte dei, accipiendum eſt ſecundum quòd poteſt aliquid unū correſpondere conceptionibus diuerſis, non quod in re ſit diuerſitas aliqua naturarū, ſed una natura ſimplex, nulli conceptioni proportionata, ſed excedens omnem conceptionem in attributis. Vnde ſi eſſentiam dei in ſeipſa uideremus, nō requireretur rationum & nominum multitudo, ſed eſſet ſimplex notitia eius, ſicut eſt ſimplex eſſentia eius. 1.3.3.3.1m./.q.13.4.2m./.3m. Veri.q.21.4.8m./.9m./. Quol.7.3.c./.Opuſc.3.c°.24.fi./.Opuſc.72.q.5./. Ro. lect.6. fi. K.

6 Diuerſis rationibus attributorum, reſpondet aliquid unum in deo, ſcilicet eſſentia dei, ut cauſa ueritatis, ſed ſunt in intellectu ſubiectiue Poa.q.1.1.12m./.q.7.6.c.fi.

7 Attria dei, differunt tantum ratione, ſed fundamentum habent ex natura rei. 1a.q.13.4.o./.12.c./.1.d.2.3.o./ d.22.3.c./.4m./.d.31.q.1.2.2m./.d.33.1.3m./.5m./.d.35.1.2m./.d.42.q.1.2.4m./.d.43.q.2.1.2m./.d.46.L.fi./.3.1.c°.36./.Veri.q.2.1.c.fi./.q.21.4.8m./.9m./.Poa.q.1.1.12m./.q.7.6.c./.q.9.6.c./.Opuſc.3.c°.24./.Opuſc.9.prin°./.q.1./.q.3.

8 Plura attributa ſunt in deo, ſed noīe. 1a.q.13.4.o./ 12.c./.1.d.2.2.o./.d.22.3.o./.Veri.q.2.1.c.fi./.Poa.q.7.5.o./. 6 c./. Opuſc.3.c°.22./.Opuſc.9.q. 3. Appropriatio. 4. * Deus. 40. 49.447. Diſtinctio.34.35.37. In.14.19.

9 Attributa ſunt in deo realiter, ſed non differunt ab eſſentia, niſi ratione. Poa.q.8.1.7m./.2.3m./.4m./.7m.

10 Rationes attributorum ſunt in deo, ut in fundamento proximo. 1 d.2.3.o./ d.22.3.c.fi./.4m./.Poa.q.7.5.6.c./. Opuſc. 9. prin°./.q.1.o. Iuſtificatio.43. * Oratio. 73. Pœnitentia. 84. Trinitas.3.5.6.

11 Rationes attributorum, & eſſentiæ, diſtinguuntur ſicut ratio generis, & ſpeciei, rationes autem relationum, & eſſentiæ, ſicut rationes diuerſorum generum. 1.d.33.1.5m./.2.c./.3.d.4.q.1.ar.1.q.1.c.

12 Attributa eſſentialia poſſunt a nobis naturaliter cognoſci, non autem perſonalia. 1a.q.32.1.o./.q.39.7.c./.1.d.3.q.1.4.o./.3.1.c°.3./.Veri.q.3.8.1.7m. Trinitas.5.

13 Diuerſitas attributorum non ſumitur per reſpectū ad creaturas, ſed econuerſo, licet cognoſcatur a nobis ex creaturis. 1.d.22.3.3m./.Poa.q.7.5.6.c.

14 Ratio attributorum, eſt conceptio intellectus, quam ſignificat nomen. 1a.q.13.1.c./.4.o./.1.d.2.3.o./.Opuſc.9.prin°./. quæſt.3.

15 Attributa diuina prædicantur de ſe inuicem, nominibus primæ intentionis, non autem ſecundæ. 1a.q.32.3.3m.1.d.27.q.1.1.3m./.Opuſc.9.q.1.2m./.3m.

16 Nomina ſecundæ impoſitionis poſſunt pluraliter prædicari de attributis diuinis, non autem nomina primæ impoſitionis. 1.d.42.q.1.2.4m.

17 Opera dei dupliciter comparantur ad attributa eius, ſcilicet ſicut ad cauſam efficientem exemplarem, & ſicut ad cauſam finalem. 1.d.1.L.fi.D.

18 Quilibet effectus dei, eſt a quolibet attributo eius, tamen reducitur ad illud, cum cuius ratione magis conuenit. 1a. quæſt.45.6.3m./.3.d.4.quæſt.1.art.1 q.1.c./.4.d.17.q.1.art.1.q.4.c./ d.46.q.2.ar.1.q 3.c. Deus.40. Iuſtificatio.43.

19 In deo plura attributa ſiue nomina, non ſunt ſynonima. Opuſc.3.c°.25. Appropriatio.o.

20 Per huiuſmodi attributorum ſiue nominum diffinitiones, impoſſibile eſt, quòd diffiniatur id, quod eſt in deo. Opuſc.3.c°.26.

21 Attributa diuina includunt ſe, & ſunt unum inquantum diuina. Sed unum eorum non eſt aliud inquantum tale, ſcilicet bonitas dei eſt ſapientia inquantum diuina, & non inquantum bonitas. Opuſc.9.q.2./.q.3.

22 Attributa diuina ſunt in intellectu noſtro ut in ſubiecto, in eſſentia uero diuina, ut in repræſentato. Opuſc.9.q.2.

23 Omnia attributa, analogice dicuntur de deo, & creaturis. 1.d.19.q.5.2.11m./. Opuſc.3.c°.27.

Au

1 Attritio eſt diſplicentia imperfecta de peccatis commiſſis, contritio autem eſt perfecta diſplicentia. 4.d.17.q.2.ar.1.q.2.3m. Contritio.

2 Attritio nō poteſt fieri cōtritio, quia eſt actus trāſiēs. 4.d.17 q.2.a.1.q.3.o. * Aſſlic°. Bapōſm°.103. Confeſ°.16. Cōtri°.15.

1 ¶ Auaritia eſt immoderatus amor habēdi. 1a.q.63.2.2m./.22ᵉ.q.118.1.8.c./.Ma q.13.1.c. * Adulterium.2. Alea. Quid.

2 Auaritia proprie, ſemper eſt peccatum. 22ᵉ.q.118.1.o./.q.109.2.o. * Capitale.8. Cupiditas. Inhumanitas.2. Litigiū 2.

3 Auaritia eſt peccatum ſpirituale. 22ᵉ.q.118.6.o. * Rapacitas. Veſtis 6. Vſura 13.53.126.127.

4 Auaa eſt occaſio idolatriæ, uel ſimilitudo eius. Iſa.2.me°.b.k

5 Auaritia ſecundum quòd opponitur iuſtitiæ, hoc modo ex genere ſuo eſt peccatum mortale. Contingit tamen in hoc genere auaritiæ eſſe peccatum ueniale, propter imperfectionem actus. 22ᵉ.q.118.4.o.

6 Auaritia eſt medium inter peccata pure ſpiritualia, & peccata pure carnalia: ratione enim obiecti eſt inter carnalia, ſed ratione delectationis cum ſpiritualibus, numeratur. 12ᵉ.q.72.2.4m./.22ᵉ.q.118.6.1m./.4.d.15.q.1.ar.4.q.3.2m./.Mat.23.fi.b.C./.Eph.5.prin°.D.

7 Auaritia eſt contra deum, contra ſe, & contra proximum. 22ᵉ.q.118.1.2m./.3.1m.

8 Auaritia large, eſt in dæmonibus, ſcilicet immoderata cupiditas habendi quodcumque bonum creatum, non autem proprie. 1a.q.63.2.2m.

9 Habitantes in maritimis, & intenti mercationibus conſueuerunt eſſe auari. 2ᵉ.Cor.11.lect.3.prin°.H.

10 Senes ſunt naturaliter auari, propter defectum naturæ eorum. 22ᵉ.q.118.1.3m./.5.3m./.q.119.3.c./.Ma.q.13.2.8m. Defectus 18. uel Iudæi.11.30. * Machabæi. Onocrotalus. Religio 87.89.96. Sabbatum 2. Tirannus.2.7. Veſtis.6.

11 Auaritia dupliciter importat immoderantiā exteriorum, ſ. inaffectu, & in re. 22ᵉ.q.55.8.c./.q.118.1.2m./.3.c. Diuiſio.

12 Auaritia ſumitur dupliciter, ſcilicet large, pro omni cupiditate inordinata habendi quodcumque bonum creatum, & proprie, ut eſt ſpeciale peccatum, circa poſſeſſiones exteriores. 1a.q.63.2.2m./.22ᵉ.q.118.2.o./.5.2m./.2.d.21. L. fi./. Ma. q.8.1.1m. Adulterium.2. * Fortuna.3. Studium.8.

13 Species auaritiæ ſunt ſeptem, ſcilicet parcitas, tenacitas, criminilitas, turpe lucrum. Vſura. Latrocinium, & alea. 22ᵉ.q.118.8.4m. Alea. Veſtis.6. Criminilis. Furtum.3.

14 Species auaritiæ non diuerſificantur ſecundum locum, tempus, uel perſonas. Ma.q.14.3.c. * Alea.

15 Auaritia eſt uitium capitale, cuius filiæ ſunt ſeptem, ſcilicet proditio, fraus, fallacia, periurium, inquietudo, uiolentia, & obduratio. 22ᵉ.q.55.8.o./.q.118.7.8 o./.2.d.42.q.2.3.o./.Ma. q.8.1.c./.8m./.q.13.3.o. Capitale.8. Rapacitas.

16 Auaritia, Libido, & Cupiditas, dicuntur tripliciter, ſcilicet paſſio habitualis conſequens peccatum originale, id eſt fomes, inordinatus appetitus cuiuſcumque rei, uel tantum diuitiarum. Prima eſt radix omnis peccati. Secunda eſt genus omnis peccati. Tertia eſt uitium capitale. 12ᵉ.q.77.5.1m./.q.82.4.3m./.quæſt.84.1.o./.22ᵉ.quæſt.24.10.2m./.q.119.2.1m./.2.d.5.q.1.3.1m./.d.22.q.1.1.7m./.d.31.q.1.1.3m./.d.42.q.2.3.1m./.Ma.q.4.6.16m./.q.8.1.1m./.16m./.q.13 1.c./.Ro.7.le.2. capitale.4.prin°.D./.1ᵉ.Cor.11.lect.4.prin°. H./.1ᵉ.Tim.6.lect.2.prin°.F.

17 Auaritia etiam tertiū modo, ſcilicet ut eſt tantum inordinatus appetitus diuitiarum, radix eſt omnium peccatorū. 12ᵉ.quæſt.84.1.o./.2.c.fi./.3.1m./.4.4m./.22ᵉ.quæſt.119.2.1m./.Ma.q.8.1.1m./.quæſt.13.1.5m./.Ro.7.lect.2.prin°. D. capitale. 4.

18 Oppoſitum uidetur dicere. 2.d.5.q.1.3.c./.1m./.d.22.q.1.1.7m./. d. 42. quæſt.2.1.c./.2m./.3.1m. Reſpondeo ſicut dubio. 1144°. Dum.254n.

19 Auaritia facit homines odioſos, & cauſatur ex nimio amore ſui. 12ᵉ.q.29.4.3m.

20 Auaritia eſt maximum peccatorum ſecundum quid, id eſt ex parte conuerſionis, & eſt minimum ſimpliciter, id eſt ex parte auerſionis. 22ᵉ.q.118.5.o./.Pſal.51.fi.d. * Charitas. 157. Illiberalitas. Litigium.2. Occupatio. Prodigalitas.5.

21 Auaritia eſt grauius peccatum prodigalitate, quia magis repugnat liberalitati, ſed inutilior eſt, & inſanabilior triplici ratione, ſcilicet quia prodigus facile eſt ſanabilis per hoc quod declinat ad ætatem ſenectutis, quæ eſt contraria prodigalitati, & per hoc quòd peruenit ad egeſtatem de facili, dum multa inutiliter conſumit, & ſic pauper factus, non poteſt

in

Au

in dando ſuperabundare, & etiam quia de facili perducitur ad virtutem, propter ſimilitudinem, quam ad ipſam virtutem habet. Sed uurrus non de facili ſanatur, quia habet his contraria. 22æ.q.107.2.c./.q.118./.5.3^{m}./.q.119.3.0 /. Ma. q. 13.2.10^{m}./.Ethicor.4.lect. 4. o./. Lect. 5. fi. * Superbia. 16. 17.18.

22 Auaritia ſuperabundat in amando, acquirendo, & retinendo, ſed deficit in dando, prodigalitas autem econuerſo. 22æ. q.119.3.c./.Ethi.4.lect 4.me^{o}.u.&c.

23 Ex auaritia quandoque naſcitur prodigalitas, dum aliquis multa conſumit, ad captandum fauorem aliorum, a quibus rapiat. 22æ.q.119 2.1^{m}.

24 Prodigalitas opponitur auaritiæ, licet quandoque ſecundũ diuerſa ſint in eodem, qui denominatur a principali, ſcilicet a datione. 12æ.q.72.8.3^{m}./.22æ.q.119.1.4^{m}.

Cumpara^{o} 25 Auaritia vt eſt inordinatio affectus, opponitur liberalitati, ſed vt eſt extra in re, opponitur iuſtitiæ. 22æ. q. 117. prin^{o}.q. 118.prin^{o}./.3.o./.Ma.q.13.1.c.fi./.7^{m}.

26 Auaritia vt opponitur liberalitati, habet vitium oppoſitũ, ſcilicet prodigalitatem, non autem vt opponitur iuſtitiæ. 22æ.q.4.o./.Ma.q.13.2.o.

27 Actus perfectus auaritiæ oppoſitæ iuſtitiæ, eſt peccatũ mortale, non autem oppoſitæ liberalitati, niſi ſit contra charitatem. 22æ.q.118.4.o./.Ma.q.13.2.o.

¶ Auctor vel auctoritas, vide Actor.

¶ Aucupium. Miles.5. Venatio.

Qui^{a} 1 ¶ AVDACIA includit in ſe ſecuritatẽ, ſicut contrariũ priuationem. 12æ.q.45.1.3^{m}. Amor.224.

2 Audacia quandoq; ſumitur in bonum, & quandoq; in malum. 3.d.26.q.1.3.c^{m}. * Animal.66.

3 Audacia proprie, reſpicit malum, ſed bonum ei coniunctũ, reſpicit ſpes. Et ſimiliter deſperatio reſpicit directe bonum, ſed malum ei coniunctũ reſpicit timor. 12æ.q. 45. 2. 3^{m}./. 4. 2^{m}. Fiducia.2.

4 Audacia eſt peccatum, contrarium fortitudini. 22æ.q.126.2. 3^{m}./.q.127.2.o. Fortitudo.36. Humilitas.22.

Du^{m}.255^{m} 5 Immo audacia eſt materia fortitudinis. 1^{a}.q.21.1.1^{m}./.q. 95. 3.2^{m}./.22æ.q.123.3.o./.q.141.3.c./.2^{m}./.3.d.26.q.1.2.4^{m}./.d. 33.q.2.ar.2.q.2.o. Reſpondeo Dubio. 255°. Fortitudo. 10. &c. Concupiſcentia.3. Contumelia.6.

6 Audacia contrariatur timori, ſecundum acceſſum, & receſſum circa idem obiectum, ſpes autem ſecundum contrarietatem obiectorũ. 12æ.q.23.2.c.fi./.q.45.1.o./.3.c./.22æ.q.123. 3.3^{m}./q.129.5.2^{m}.

7 Sicut ſpes eſt prior quàm audacia, ita timor eſt prior quàm deſperatio. 12æ.q.45.2.2^{m}./.Ethi.3.lect 15.fi.h.

Du^{m}.256^{m} 8 Immo deſperatio eſt prior timore. 12æ.q.25.3.c. fi. Reſpondeo ſicut dubio.455.

9 Sicut ex timore non ſemper ſequitur deſperatio, niſi ſit intẽſus, ſic nec ex ſpe audacia, niſi ſit uehemens. 12æ. quæſt. 45. 2. 2^{m}.

Du^{m}.257^{m} 10 Immo primum eſt econuerſo. 12æ.q.25.3.c.fi. Reſpondeo ſicut dubio.455. * Fiducia.2. Fortitudo.4.10.&c.36.

11 Nullus defectus eſt per ſe cauſa audaciæ, ſed omnia quæ faciunt ſpem victoriæ, vel calefaciunt cor. 12æ.q.25.3.c./.q.45. 3.o. Helias.1.

12 Omnia quæ ſunt nata cauſare ſpem, uel excludere timorẽ, ex parte animæ vel corporis, ſunt cauſa audaciæ. 12æ. quæſt. 45.3.c.

13 Audacia ſequitur ſpem, nec eſt pars eius ſed effectus, ſicut deſperatio reſpectu timoris. 12æ.q.25.3.c.fi./.q.45.2.o./.3 c./. 22æ.q.125.2.3^{m}./.q.129.7.c./. Veri.q.26.5. 2^{m}./. Ethi. 3. lect. 15. fi. h.

14 Audacia non poteſt eſſe paſſio principalis. 12æ.q. 25.4. 2^{m}./. 3^{m}./.q.45.2.3^{m}./. Veri. quæſt.26 5.c.2^{m}. * Humilitas.22. Incentiuum.

15 Audacia cauſat tremorem, reuocando calorem ab exterioribus ad interiora, ſcilicet ad cor, timor autẽ ad inferiora. 12æ. q.45.4.1^{m}.

16 Audacia non cauſatur ex ira, niſi mediante ſpe. 12æ.q.45. 4. 3^{m}. Ira.12.34. Timor.34. * Longanimitas.2.

Du^{m}.258^{m} 17 Immo ira conſequitur audaciam, quia nullus iraſcitur, niſi audeat uindicare. 12æ.q.25.3.c fi./.4.2^{m}./.3^{m}./.Veri. q. 26. 5. 3. Ira.12.34. Reſpondeo dubio.258°. * Miſericordia.20. Paſſio. 39. 60. Prophetia.13. Securitas.3. Spes. 73. Superbia. 24.

18 Audacia eſt ſubiectiue in iraſcibili. 1^{a}.q.59.1.2^{m}./.12æ.q.23 1.2 c. Spes.73. Subiectiue. * Timor.34.

19 Habẽtes ſe bene ad diuina, & paſſi iniuſta, habẽtes cor paruum, & experti, ſunt audaciores oppoſitis. 12æ.q.45.3.o.

20 Habentes pulmonem ſanguineum, & amatores vini, ſunt audaciores aliis, propter caliditatem ampliantem, & extendentem cor. 12æ.q.45.3.c./.2^{m}.

21 Audaces ſunt promptiores in principio, quàm in ipſis periculis, ſed fortes econuerſo. 12æ. q. 45. 4.o./. Ethi.3. le. 15. fi. K.

¶ Audere. Amor.193. Vſura.272.

1 ¶ AVDITOR diuerſorum magiſtrorum, tenentiũ contraria opiniones, poteſt ſequi quam velit, niſi altera determinetur eſſe contra fidem ab eccleſia. Quol.3.10.o. Opuſc. 73. prin^{o}. * Accuſatio.22. Aduentus.6. Amor.49.241.

2 Audiens detractiones peccat, minus tamen quàm detrahẽs niſi audiat ex od o. 22æ.q.73.4.o./ Pſal.14.me^{o}.C. Angelus. 436. Animal.54. Apis.1. Baptiſmus.27. Charitas.91.

3 Auditus duplex, ſcilicet interior, quo quis audit à Deo, & exterior quo audit quis ab hõie loquente. 22æ.q.5.1.3^{m} /. Veri.q 9.4.12^{m}./.Ro 10.lect 2.me^{o}.k.

4 Auditus deſeruit diſciplinæ, & viſus autem inuentioni. Eſa. 6.fi. D. Anima.2.lect.14.fi.h.A./.Senſu.lect.1.fi./.Ro 15. lect. 2.fi./. Baptiſmus.140.

5 Sola immutatione ſpirituali, organum auditus immutabitur in beatis. 4.d.44.q.2.ar.1.q.4.4^{m}. * Certitudo.12. Cognitio.26. Confeſſio.65.&c.78.84.&c. Credere.32. Doctrina. 19. Eccleſia.14. Euchariſtia.154. Excæcatio.2. Exordium.1.2. Fides.79.80. Homo.32. Humilitas.14. Incontinentia.9. Infidelitas.8. Ira.11. Lingua.6. Mendacium.18. Miſſa.7.8.25. Nutus. Organum.1. Plato.3. Præſtigium. 1. Prophetia. 7. 63. Pulchritudo 5.6.7. Rhethor. Renuntiare. Sacramentum.40. Samuel. 3. Sapientia.6. Scholaris. Senſibile.6.&c. Senſus.18. Sermo 3. Socrates.3. Theologia.2. Verbum.21 73. Veritas. 31. Viſus.3 8.9.

¶ Aue Maria exponitur. 3^{a}.q.30.4.o./.Opuſc. 8. o. Annunciatio 7.

¶ Auempacc. Intellectus.261.

1 ¶ AVERROES Comẽtator, fuit totius philoſophiæ deſtructor. Opuſc.16.c^{o}.1.fi./.c^{o}.3.fi. * Aer.6. Ariſtoteles. 6. Elementum.14. Comentator

2 Homo non eſt in ſpecie, per intellectum paſſiuum, vt finxit Auerroes. 5.2.c^{o}.59.262.263. Scientia.57.

1 ¶ AVERSIO, & conuerſio ſunt idẽ re, ſed differunt ratione, .ſ. ſecundum reſpectum ad diuerſos terminos. 2.d.42.q.2.1 7^{m}./ Quol.6.16.c. Bonitas.230. * Abſens. Angelus.471. Apoſtaſia.11. Auaritia. Charitas.104. Cæcitas.1. Differentia.

2 Auerſio a fine incommutabili, contingit dupliciter, ſcilicet actu tantum, ut in quolibet peccato veniali, uel actu & habitu, ut in omni peccato mortali tantum. 2.d.42.q. 1. 3. 5^{m}. * Contritio.17.

3 Conuerſio poteſt eſſe ſine auerſione, ut in peccato veniali. 12æ.q.72.5.c./.3^{a}.q.86.4.5.c./.4.d.16.q.2.ar.1.q.1.c./.q.2. c./. q.3.1^{m}./.Ma.q.7.1.3^{m}./.2.c.fi./.10^{m}. Peccatum 395.&c. * Dãnatio.41. Delectatio.61. Dæmon.39. Elongatio.

4 Oppoſitũ uidetur dicere. 4.d.15.q.1.2.1^{m}. * Excæcatio.1. Facies.1.2. Reſpondeo Dubio.259°. Dũ^{m} 259^{m}.

5 Si poſſet eſſe conuerſio ſine auerſione, non eſſet peccatum mortale. 22æ.quæſt.20.3.c./. Quol.5. 20. c. Peccatum 141. 142. 211.

6 In omni peccato mortali eſt auerſio, & conuerſio. 12æ.q. 72. 5.c./.q.87.4.o./ 22æ.q.20.1.1^{m}./.q.24.12.4^{m}./.q.162.6 c./.3^{a}. q.86.4.c./.q.88.1.c./.3.d.36.5.c./.1^{m}./.Ma.q.8.1.1^{m}./.2.12^{m}./ Quol.4.22.c./.Pſal.27.fi.g.fi. Peccatum 395.&c. * Fũdamentum.5. Miles.8. Munnum.3. Offenſa. Ommiſſio 3. Oratio 49. Peccare. Peccatum 1.&c.13. 19. 48. 56. 73. 76. 138. 142.169.178.180.183.&c.211.395.&c.405.412. &cet. 438. Pœna.2.

7 Ratio materialis peccati mortalis, eſt in conuerſione, formalis autem in auerſione. 22æ.q.10.3.c./.q.110.4.c./.q. 118. 5.c.fi./.q.162.6.c./.3^{a}.quæſt.86.4.1^{m}./.2.d.30.q.1.3.o./.d. 35. 4.c.fi./.4.d.15.quæſt.1.2.1^{m}./. Veri.q.25.5.10^{m}./. Ma.q.3.7.c. fi./.q.4.2.c./.q.8.2.12^{m}./. Quol.5.120./.c. * Pænitentia. 130. Præſumptio.5.

8 In peccato eſt duplex auerſio, ſcilicet a regula rationis, quo ad circunſtantias, quam ſequitur alia, ſcilicet auerſio a deo. 12æ.q.73.7.3^{m}. Purgatio.3.

9 Ratio inferior poteſt auerti a rationibus æternis, quibus intendit ut regulata, non autem ut regulans, ſecundum eas, quia hoc eſt proprium rationis ſuperioris. 12æ.q.74. 8. 1^{m}./. Veri q.15.4.6^{m}. Peccatum 401.&c.

10 Peccatum caret ordine ex parte auerſionis, non autem ex parte conuerſionis. 12æ. quæſtion. 84. 3. 2^{m}. Peccatum. 73.

11 In omni auerſione a deo, eſt aliqua conuerſio ad bonum cõmutabile. 4.d.14.q.2.5.3^{m}.

Ao

12 In quolibet peccatore, auerſio a deo, eſt præter intentionem eius. 12ſ. q. 77. 6. 1°./. 8. 2^{m}./. 12ſ. q. 39. 1. 1^{m}./. q. 46. 2. 1ſ./. 2. d. 5. q. 1. 2. 5^{m}./. d. 36. 3. 5^{m}./. Ver. q. 18. 2. 3^{m}./. 7^{m}./. Po^{a}. q. 5. 4. 6^{m}./. Ma. q. 7. 12. c./. Quol. 6. 16. c.

13 Conuerſio eſt prior auerſione, ex parte noſtra, ſed ex parte dei, prius eſt reconciliatio dei, quam liberatio a debito pœnæ. 4. d. 18. q. 1. ar. 2. q. 3. c./. Opuſc. 3. c°. 226.

14 In peccato ſunt duo, ſcilicet conuerſio, quam ſequitur pœna, & auerſio, quam ſequitur indignatio dei. 4. d. 18. q. 1. ar. 2. q. 3. c.

15 Peccatum ex parte auerſionis, eſt nihil, non autem ex parte conuerſionis. 2. d. 36. 1. 1^{m}./. d. 42. q. 2. 1. 1^{m}./. Ma. q. 2. 1. 4^{m}. Fũdamentum. 5. Peccatum. 5.

16 Peccata carnalia plus habent de conuerſione, quã de auerſione ſed ſpiritualia econuerſo. 12ſ. q. 73. 5. c./. Quol. 6. 16. c.

17 Omnia peccata mortalia differunt in cauſa, & modo auerſionis, & quantitate elongationis a deo. 4. d. 17. q. 2. ar. 2. q. 6. 2^{m}./. ar. 3. q. 3. 2^{m}.

18 Peccatorum contrarietas, eſt ratione conuerſionis, ſed eorũ conuenientia, & reatus, ratione auerſionis. 12ſ. q. 73. 1. o./. q. 113. 2. 3^{m}./. 3^{a}. q. 8. 7. 3^{m}./. q. 86. 3. 3^{m}./. q. 88. 1. c./. 4. d. 17. q. 2. ar. 2. q. 6. 2^{m}./. Ver. q. 12. 1. 6^{m}./. q. 27. 5. 8^{m}./. 15^{m}./. q. 28. 2. 2^{m}./. 3. Superbia 13. &c. Timor 52. 54.

19 Peccato mortali debetur pœna damni infinita, ratione auerſionis, ſed pœna ſenſus finita, ratiõe cõuerſionis. 12ſ. q. 87. 4. o./. 22ſ. q. 79. 4. 4^{m}./. 3^{a}. q. 86. 4. c./. 3. d. 1. q. 1. 2. 5^{m}./. 4. d. 15. q. 1. a. 1^{m}./. Po^{a}. q. 5. 4. 6^{m}./. Ma. q. 5. 2. c. Pœna. 2.

20 In peccato originali non eſt conuerſio, ſed tantum auerſio, uel aliquid loco eius, ſcilicet priuatio originalis iuſtitiæ. Ver. q. 24. 12. 2^{m}./. Ma. q. 5. 2. c.

Du^{m}. 260. 21 Oppoſitum uidetur dicere, quia in omni auerſione a Deo, eſt aliqua conuerſio ad bonum commutabile. 4. d. 14. q. 2. 5. 3^{m}./. Ma. q. 4. 2. c. Reſpundeo Dubio. 260°.

22 In peccatis contra uirtutes theologicas, prius eſt auerſio, quam conuerſio, in aliis autem econuerſo. 22ſ. q. 2. 1. 1^{m}./. 3. c./. Quol. 6. 16. o.

23 In odio dei, prius eſt auerſio, quam conuerſio, in aliis autẽ econuerſo. 22ſ. q. 34. 2. c.

24 In ſuperbia, prius eſt auerſio, quam conuerſio, in aliis autẽ econuerſo. 22ſ. q. 162. 6. c./. 2^{m}./. 7. c.

¶ Auferre. Abſoluere. 15. Acquirere. Baptiſmus. 198. Charitas 12. Concordia 1. Concupiſcentia 14. &c. Decimæ 5. Degradatio. Delectatio 41. De^{9} 180. Eleemoſyna. o. Excõmunicatio 3. Exorciſmus 10. Gratia 82. Gula 10. Infidelis 13. Ira 53. 77. Mors 17. Neceſſitas. 30. Ordo 56. 103. Pars 17. Paſſio 101. 115. 126. Perdẽ. Prædeſtinatio 40. Principa. 9. 10. 13. 14. Priuatio 7. Reſurrectio 36. Sponſa 4. Terra 14. Teſtiſ. 4. Tirãnus. 3. Tollere. Tribulatio 3. 8 Virtus 157. 258. Vſura 191. 193. 250. 287. Vſus 7.

1 ¶ Auferri poſſunt ſubito homini quatuor, quæ numquam poſſunt ei reſtitui, ſcilicet cum fama a iuuini, falſa relatione denigratur, cum virginitas cum aſſenſu perditur, anima enim a corpore ſeparatur per mortem, & membrum cũ abſcinditur. Opuſc. 71.

2 Ea quæ nunquam poſſunt homini auferri, ſunt quatuor ſcilicet ſcientiæ theſaurus, animi volupsas, corporis contactus, & guſtus ſapidus. Opuſc. 71.

¶ Augmentatiua. Anima 355. Peccatum 113. &c.

Quid. 1 ¶ Augmentum eſt motus non continuus. 12ſ. q. 52. 3. c./. 22ſ. q. 24. 6. c./. 3̃. 2. c°. 89. me°. H./. Phy. 5. lect. 4. priu°. c. Li°. 8. lect. 5. me°. e. * Anima. 339. Augmentatiua. Creſcere. Damnatio. 8. 10. Inſtans. 28.

2 Augeri nihil aliud eſt, quam ſumere maiorẽ quantitatem, 1. d. 17. q. 2. 1. c. * Ira 40. 69. Maior.

3 Augmentum ſecundum quantitatem uirtutis, non eſt proprie augmentum, ſed eſt alteratio. 1. d. 17. q. 2. 1. c./. Virt. q. 1. 11. c. me°. L./. 11^{m}.

4 In augmento ſemper alteratur additum, non autem auctũ ſemper. 2. d. 19. q. 1. 3 4^{m}.

5 Augmentum eſt ſine motu aucti, ſi ſit additio ſine alteratione, 1, diſtinct. 17. quæſt. 2. 1. c./. Cæte. lect. 7. me°. b. ſi.

6 Rarefactio non eſt proprie motus augmenti. 1. d. 17. q. 2. 1. 2./. Cæ. lect. 7. me°. b.

Diuiſio. 7 Augmentum dicitur dupliciter, ſcilicet large, ideſt omnis additio, & proprie, per nutrimentum. 1. diſtinct. 17. quæſt. 2. 1. c. ſi./. 4. diſt. 12. q. 2 artic. 1. q. 1. 1^{m}./. Cæ. lect. 7. me°. b. ſi. vt Anima. 339. * Charitas. 1. 3. 9. Concupiſcentia 14. &c. Confirmatio 11.

8 Augmentum formarum tripliciter terminatur, ſcilicet ratione formæ, agentis, & ſubiecti. 22ſ. quæſt. 24. 7. c./. 3^{a}./.

Au

q. 7. 12. c./. 3. d. 13. q. 1. artic. 2, q. 2. c./. Opuſc. 3. c°. 215. Forma. 130. * Euchariſtia. 30. 89. 180. 181. 247. &c. Fama. 3^{a}.

9 Formæ ſpecificæ reſpectu alterius quædam augentur ratione ſui, & ſubiecti, vt motus ſanitas, & quilibet habitus, ſed abſolute ratione ſubiecti tantum, vt qualitates ſenſibiles, Primarum aliquæ, non omnes, augentur per additionem, non autem ſecundæ, ſed per hoc quòd ſubiectum magis participat eadẽ formã. 12ſ. q. 52. 1, 2. o./. q. 53. 2. 3^{m}./. q. 66. 1. 2. o. 22ſ. q. 24. 5. 1^{m}./. 1. d. 17. q. 2. 2. c./. 2. d. 34. 5. c./. Virt. q. 1. 11. q. 5 3. o. o./. Ethi. 10. lect. 3.

10 Scientia augetur ſecundum intenſionem actus dupliciter, ſcilicet ex parte ſubiecti, & ſecundum numerum obiectorũ: ſed uirtus tantum primo modo. 12ſ. q. 52. 2. c./. quæſt. 66. 1. o./. 22ſ. quæſt. 24. 4. 1^{m}./. 5. c./. 1^{m}./. 1. diſtinct. 17. quæſtion. 2. 1. 1^{m}./. Virt. quæſtion. 1. 11. 10^{m}./. quæſtion. 5. c. me°. E. & cet. 3.

11 Opinio quadruplex de augmento formarum, 12ſ. q. 52. 1. c./. Vir. q. 1. 11. c.

12 In magnitudine corporali, augmentum eſt duplex, ſcilicet per additionem, vt in uiuentibus, uel per intenſionem, ſicut in rarefactione. 12ſ. quæſtion. 52. 2. 1^{m}./. 22ſ. quæſtion. 24 5. 1^{m}. * Forma 60. 125. &c. Miſſio. 31. &c. Oratio. 41. &c.

13 Motus manente eadem ſpecie, augetur tripliciter, ſcilicet per additionem temporis, uel uia, uel participatione ſubiecti 12ſ. quæſtion. 52. 2. & cet. * Paſſio 73. &c. Quantitas 21.

14 Augmentum proprie eſt tantum in uiuentibus. 4. d. 12. q. 1. artic. 2. quæſt. 3. c. * Accidens. 85. Accreſcere. Amicitia. 26.

15 Augens habitum, ſemper facit aliquid in ſubiecto, non quidem formam nouam, ſed quòd ſubiectum perfectius participet formam præexiſtentem, uel quòd amplius ſe extendat. 12ſ. q. 51. 4. 3^{m}. q. 52. 2. 2^{m}./. 3^{m}./. 22ſ. q. 24. 5. 3^{m}. * Amor 224. 225. 236. Angelus. 542.

16 Habitus corporales, non multum uidentur augeri per additionem, ſed per tranſmutationem primarum qualitatum, quæ non augentur, niſi per intenſionem ex parte ſubiecti participantis, 12ſ. q. 52. 2. c.

17 Omnis forma augetur, i. ſuſcipit magis & minus, niſi conſiſtat in indiuiſibili, ut ſpecies numeri, uel ſecundum numeros, ut quantitates continuæ, figuræ, & relationes, uel dat eſſe ſubſtantiale. 12ſ. q. 52. 1. 2. o./. 3^{a}. q. 7. 12. c./. Ma. q. 7. 12. c./. Virt. q. 1. 11. o./. q. 5. 3. o. Forma 132. 133. 134. * Aſcendere 18. Baptiſmus. 169.

18 Augmentum formarum, nominatur ad ſimilitudinem augmenti corporum. 12ſ quæſtion. 52. 1. c./. Virt. quæſtion. 1. 11. c.

19 Peccatum non augetur per additionem, ſed per intenſionẽ deformitatis. 2. diſt. 20. 5. c./. d. 42. q. 1. 1. 2^{m}./. 4. d. 16. q. 3. ar 2. q. 1. 1^{m}./. Anima. 2. lect. 9. me°. c. ſi. * Beatitudo 82. &c. Beatus 11. &c. 43. &c. Beſtialitas. 2.

20 Corpus hominis augetur, per additionẽ materiæ. 1^{a}. q. 119. 1. c./. d. 2. 30. q. quæſt. 2. 1. c./. 4. d. 44. q. 1. art. 2. q. 4. o. * Charitas. 74. 102. 107. &c. Cauſa. 27. Cælum. 88. Cibus. 4. Circunſtantia 25. Confeſſio 57. Contritio 36. Corpus 48. 61. &c.

21 Oppoſitum uidetur dicere, quia ſecundum aliquos, per ſe ipſum multiplicatus, & ad perfectam peruenit quantitatem per augmentum. 4. d. 44. q. 1. ar. 2. q. 4. c. prin°. Reſpondeo dubio. 261. Du^{m}. 261.

22 Homine exiſtente in augmento, ſcilicet ante tertium ſeptennium, generatio non habet opus ſuum, uel ut plurimũ generant ſemina ſecundum philoſophũ. 2. d. 20. q. 2. 1. 2^{m}. * Coſta. 6. 7. Damnatio. 8. 10. 45. 46. 59. 60. Delectatio 30. Dæmon. 125. 126.

23 Puer in quinque primis annis, peruenit ad medietatem totius augmenti. 4. diſtinct. 15. quæſt. 3. artic. 2. q. 3. c. ſi. * Deuotio. 9. 1.

Difficile 3. 4. 5. Diuturnitas. Dolor 10. Euchariſtia 30. 89. 180. 181. 247. & cæt. 275. 279. Flagellum 3. Forma 60. 125. & cet. Gratia 77. 80. 81. Habitus 14. 48. 49. 64. 65. Ieiunium. 26. Ignorantia. 2. 4. 19. &c. Luna. 6. Magnanimitas, 24. Matrimonium. 84. Meritum. 20. 46. &c. 55. 62. Miſſa. 26. Miſſio. 31. &c. Multiplicatio. Paſſio 73. &c. Pœna 68. 71. &c. 91. 92. Puritas 2. Sacramentorum 88. 89. Satisfactio 21. 22. Scientia 46. 89. 95. Semen 22. Spes 33. Suffragia 4. Timor 49. 67. Triſtitia 16. Virginitas 23. Virtus 127. 255. Viua 10. 14. Chriſtus 79. 81. 146.

¶ Augu-

Au

1 ¶ Augurĩu, eſt diuinatio a garitu auiũ ſũpta, ſed anſpiciũ, a motu auiũ. 22ſ. q.95.3.c./.Op.25.c°.5. Auit.2. ut cornicula.

2 Augurium eſt illicitum, in his quæ non cauſantur a cælis uel quæ non pertinet ad aues, ſeu ad alia animalia. 22ſ.q. 95.7.o./.Op.25.c° 5./.Iſa.2.me°. B.F. Diatio.15. * Naaſon.

1 ¶ Auguſtinus ſequitur Platonem, quantum poteſt, ſalua fide. 1ª.q.66.2.1ᵐ./.q.77.5.3ᵐ./.q.84.5.c./.22ſ. q.23.2.1ᵐ./.2. d.14.2.c./.Verit.q.21.4.3ᵐ./.Spiritu.10.8ᵐ.* Adam.90. Ambroſius.1.Angelus.633.Appropriatio.25. Archiclinus.

2 Auctoritates Auguſtini in philoſophia, parum ualent.2.d. 13.3.1ᵐ.* Beatitudo.140.Beſtialis.1.Cogitatio.1.Cõceptio. 2.Concupiſcentia.11.Contemplatio.19. Diapſalma. Dies. 12.22.Fides.73.Forma.92.Gratia.86. Infamia.2. Liber.7.8. 9.10.Magdalena.1.Mag.1.3. Matrimonium.36. Meretrix. 1.2.Miſſio.8.Moyſes.3.Opus.2.3.4.Paulus.26.Piſcis.2. Plã tę 2. Reſurrectio.49.Satisfactio.2.Spirit°.14.Statua 2. Traductio.2.Vato.Virginitas.5.Virtus.24.&c.Vſura.230.293. Vxor.19.

¶ Auguſtus.Imago.43. Imperator.4. Theodoſius.1. Vſura. 148.202.214. ¶ Auicebron.Corpus.30.

¶ Auicẽna Ent.36.Forª.103.Intellect°.154.Sẽſus.9.Vnitas.4.

¶ Auidus.Ieiunium.17.Infernus.3.

1 ¶ Auis.Aues, quæ in communi nutriũt pullos, ſeruant ſocietatem, uſque ad completam nutritionem.4.d.33.q.1.ar.3. q.1.c./.ʒ.3.c°.122 Aer.1.2. Alter°, Animal.13.19.48.81.&c. Caradnon.Cignus.Coitus.7.Dies.24. Onocrotalus. Piſcis. 1.Robur.Sitenę.

2 Per auium garritus, & motus, & alias diſpoſitiones, poſſunt futura præcognoſci, non ſicut per cauſas futurorum euentuum, ſed ſicut per ſigna.22ſ.q.35.7.c.Augurium.1.

Quid. ¶ Aurea eſt præmiũ eſſentiale beatorũ.4.d.49.q.5.1.o./.Quol.
In cõi 5.24.o.* Aureola.2.&c.23.Baptiſmus.229.

1 ¶ Aureola eſt præmium accidentale beatorum de operibus perfectionis, ſecundum perfectam uictoriam.4.d.33. q.3.3. 3ᵐ./.d.49.q.5.ar.1.o./.ar.2.q 1.3ᵐ.

2 Aureola præſupponit auream. Quol 5.24.o.* Angelus.681 Baptiſmus.229

3 Aurea eſt præmium operum, reſpondẽs charitati, ſed aureola, generi actus.4.d 49.q.5.1.c./.3ᵐ./.Quol.5.24.o.

4 Aurea conſiſtit in gaudio de deo, aureola uero, in perfectione operum. Sed fructus in gaudio, de diſpoſitione operantis, ſecundum gradum ſpiritualitatis, inquantum proficit ex ſemine uerbi dei, 4.d. 49.q.5.ar 2,q.1.c.

5 Aurea eſt ſimpliciter maior, quàm aureola, ſed ratione ſtatus, eſt econuerſo, quia non datur eu liber, ſed tantum exiſtenti in ſtatu perfectionis.4.d 8.q.1.ar.2.q.1.2ᵐ.

6 Aureola eſt triplex, ſcilicet martyrum doctorum, & uirginũ ſecundum triplicem pugnam, uel ſecundum tres potẽtias animæ, uel ſecundum triplicem conformitatem ad Chriſtũ 4.d.49.q.5.ar.5.1.o./.2ſ.Tim.2.lect.1.fi.H./.c°.4.lect.2.fi.K.

7 Aureolæ habentur a diuerſis, ſecundum magis, & minus. 4.d.49.q.5 ar.5.q.3.o.

8 Aureola proprie eſt in mente, ſed ſecundum redundantiã, fulget decor in corpore, ſicut & ex aurea.4.d.49.q.5.ar.4.q. 3.o.Cicatrices.3.

9 Chriſtus nullam aureolam habuit, ſed tantum auream.4. d.49.q.5.ar.4.q.1.o.

Martirũ. 10 Aureola martyrum, eſt ſimpliciter potior cæteris, uirginũ diuturnior, confeſſorum uero periculoſior. 22ſ.q.152.5.b. 2.c./.4.d.49.q.5.ar.5.q.2.o.

11 Martyrio debetur aureola.4.d.33.q.3.3.3ᵐ./.d.49.q.5.a.3.q. 2.o./.q.3.c./.ar.5.q.1.o./. Verit.q.26.6.3ᵐ.

12 Decor cicatricum in corporibus martyrum, non eſt aureola, quia non conuenit omnibus. 4.d.49.q.5.ar.4.q.3.c.

13 Martyr ſola uoluntate, non habebit aureolam. 4.d.49. q.5. ar.3.q 2.3ᵐ. Dolor.7. * Martirium.o.

14 Martyr tantum corpore, habebit aureolam participatiue, non autem ſecundum perfectam rationem, ut innocentes. 4.d.49.q.5.ar.3.q.2.12ᵐ.

15 Moriens in bello contra infideles, uel pro quacũque uirtute infuſa, habebit aureolam.4.d.49. q.5 ar.3.q.2.11ᵐ.

16 Moriens propter bonum commune, uel priuatum, non referendo ad Chriſtum, non habebit aureolam.4.d.49.q.5.ar. 3.q.2.11ᵐ.

Cõfeſſorũ 17 Aureola non debetur confeſſori. Verit.q.26.6.3ᵐ.

Duᵐ.262. 18 Oppoſitum uidetur dicere. 22ſ.q.152.5. b./.c./.4.d.49.q.5. ar.5.q.2.o. Reſpondeo Dubio.262.

19 Aureola debetur doctoribus, & prædicatoribus, tantum docentibus ex officio, uel commiſſione.4.d.33.q.3.3.3ᵐ./.d. 49.q.5.ar. 3.q.3. o./.ar. 5. q.1.c./.Quol. 5. 24. o./. Opuſc.10° c°.4.Lectoratus.7.

20 Scribentibus ſacram doctrinam, debetur aureola doctorum.4.d.49.q.5.ar.5.q.1.5ᵐ.

21 Docens propter inanem gloriam ſemper uſque in finem, non recuperat aureolam per pœnitentiam. Quol.5.24.o.

22 Aureola debetur uirginitati ſoli, quæ eſt cum propoſito perſeuerandi cũ uoto, uel ſine eo.4.d.49.q.5.ar.3.q.1.o./.Quol. Virginum.
5.24.2ᵐ. Innocentia.2.Maria.3.* Præmium.8.

23 Virginitati debetur triplex præmium, ſcilicet aurea, ratione caritatis, aureola, ratione perfectionis, fructus autem, ratione ſpiritualitatis.4.d.49.q.5.ar.2.q.1.c./.1ᵐ.

24 Aureola non conuenit uirginitati in ſtatu innocentiæ, uel in lege naturæ, uel in lege Moyſi.4.d.49.q.5.ar.3.q.1.3ᵐ.

25 Viduis non conuenit proprie aureola, quia nobilior eſt uictoria uirginum, & maior pugna, propter deſiderium experiendi delectationem ex curioſitate, & æſtimatione maiori, & inexperientia laborum, licet ſit econuerſo, propter memoriam delectationis. Sed corona debetur uictoriæ, & non pugnæ.4.d.49.q.5.ar.3.q.1.1ᵐ.

¶ Aureum.Altare.2.Lamina.

¶ Auriga.Prudentia.74.

¶ Auris ſubiecta rationi, dicitur humana, non ſubiecta uero rationi, eſt brutalis. Pſalmus.43.prin°.E. * Baptiſmus.240. Exorciſmus.12.Inclinatio.5.Oculus.1.

¶ Aurora parum durat, quando ſol eſt in ſignis uelocis aſcenſionis. Iob.38.lect.1.fi * Dies.16.Maria.97. Miſſa.17.21.

1 ¶ Aurum habet uim lætificandi.22ſ. q.77.2.1ᵐ./. Opuſc.34. * Argentum.1.Calix.Nicolaus.2.

2 Quando aurum liquefit, admiſcetur plumbo, ne aurum cõſumatur, ſed tantum plumbum.2.d.30.q.2.1.c.prin°. * Septentrio.Socrates.1.

¶ Auſpicium.Augurium.o.

¶ Auſter calefacit aerem, & denſat nubes, quia uenit ab imo: ſed aquilo diſpergit. Iob.37.lect.2.prin°.H.Aquilo.Auſtrale.Planetæ.3.Siniſtra.2.Ventus.1.2.3.5.

1 ¶ Auſteritas eſt pars potentialis temperantiæ, ſcilicet uirtus refrænans loquacitatem.22ſ.q.143.c./.q.168.4.3ᵐ./.3.d 33. q.3.ar.2.q.3.c./.1ᵐ.Temperantia.9.* Abſcondere.3. Anim°. 2.Autropoſpatos.Iniuſtitia.6.Iohannes.8.Modeſtia.6. Sacrificium.14.

2 Auſteritas ut uirtus, non excludit omnes delectationes, Quid.
ſed tantum ſuperfluas, & inordinatas. Ideo uidetur pertinere ad amicitiam, id eſt ad affabilitatem, uel ad eutropeliã id eſt ad iucunditatem. 22ſ. q.168.5.3ᵐ. * Temperantia.9. Vita.32.39.

3 Auſtera ſeueritate peccata proximi diiudicans, ac ſi ipſe eſſet iuſtus, eſt ſuperbus, in quantum ſ. aliquis peccata propria paruipendens, ſeipſum proximo præfert in corde ſuo. 22ſ.q.33.5.c./.Iob.40.lect.1.o.

¶ Auſtrale Planetæ.3.

¶ Autenticus.Liber.5.9.10.11.12.13.Magiſter.

¶ Auctor.Actor.1.2.Adoptio.16.Amor.135.Filiatio.27. Habitus.15.Hereſis.17.118.Miſſio.20.Natura.18. Pęa.21. Phiſon.3.4.Scriptura.5 Sẽſus.38.41.45.Viuia.1.&c.12.14.23. Dei.

1 Auctoritas in patre, reſpectu filii in diuinis, nihil aliud eſt, quàm relatio principii. Potẽtia.q.10.1.9ᵐ./.17ᵐ./.4.c.me°.G

2 In Chriſto ẽ duplex auctoritas domini, reſpectu uniuerſæ creaturæ, ſcilicet iure creationis, ſecundum naturam diuinam, naturalis, & eterna, & quaſi ſecundaria: ſecundum naturam humanam, quam per paſſionem meruit.4.d.48.q.1. 1.1ᵐ.Chriſt°.167.* Abſoluere.14.15.27.28.Actor.Adoptio. 6.9.16 Angelus.559.Apoſtolus.10.Apud.1. Argumẽtum.67. Ariſtoteles.4. Athanaſius.2.Ang.2.Auctor.

3 Auctoritas dei, præualet rationi humanæ, multo magis, q̃ auctoritas philoſophi, rationi debili alicuius pueri.1ª.q.1.8. 2ᵐ./.Phi.8.lect.3.prin°. * Baptiſmus.5.109.209. Bellum.5. Benedictio.2.Communicatio.3.Confeſſio.47.Conſuetudo. 7.Datio.1.22.34.Diſpenſatio.21.&c.Diſputatio.3. Doctor. 4.5.Dñiũ.1.12.Eccleſiaſticus.2.Exedificatio.12. Exemplum. 3.Fides.22.Filiatio.27. Furtum.9. Habitus.15. Hereſis.14. 27.118. Oſtium.Indulgentia.2.6.Infidelis.3.Iohannes.18. Iudiciũ.24.41.&c. Iuriſditio.Iuſtitia.2.Iuſtitia.21.Legitimatio.1.Lex.159.169.Liber.2.Magr̃.Miſſio.2.14.20.Natura 35.Occidere.4 Pater.4.Paulus.16.Peccatum.263. Pęna.63. Pet.6.Præceptum.7.149.Prædicare.3.4.Prælatio.18.Proceſſio.52.Redemptio.4.Religio.91.Rex.5.Rixa.1.2.Sacramentum.57.Sanctus.7.Scolaris.Scriptura.8. &c. Sedere. 1. Senſus.38.41.45.Simbolum.10. Theloneus. Theoᵈ.11.20.27. Vendere.18.Vgo. Vicarius. Votum.57.68.&c. Viuia.120. 178.216.244.273.285.293.227. Vult.6. Vxor.22. Chriſtus. 54.167.

¶ Autumnus.Encenia.Vſura.191.Vſus.10.

¶ Auus.

¶ Auus. Affinitas. 15. &c. Aſſimilatio. 18. Iſaias. 1. Auxiliatus. Lazarus. 1.

1 ¶ Auxilium maximum ad omnia, calor & ſpiritus ſunt animali. 12ª.q.44.1.1m. Adiuuari.

2 Homo non poteſt habere auxilia, & inſtrumenta determinata a natura, ſicut alia animalia, quia eſſet contra complexionem eius, & etiam infinitis indiget. 1ª.q.76.5.4m./.q.91.3.2m./.12ª.q.5.a.5.1m./.3.d.33.q.1.ar.2.q.1.3m./.3.3.cº.22 fi. /.Verit.q.22.7.c /.Quol.7.17.c./. Anima.8 20m./. Animal. 66. Opuſc.20.Libº 4.c./.1ª.Cor.11.lect.2.meº.F. Phy.3.lec.5.fi.1.F./.* Aduocatus.2.&c. Amicitia.39.40. Angelus.601 Auxiliatus, Benefacere.0. Caritas.82. Coactº.10. Confeſſio.5. Conſeciaº.14. Coiº.21. Creaª.27. Eapcº.2.

3 Naturale eſt cuilibet dolenti, uti quocumque auxilio, ad repellendum nociuum præſens, quod infert dolorem. 12ª.q.44.1.2m.* Fiducia.1. Fortitudo. 21.48.56. Gratia.12.13.25.62.&c.174.&c.180.&c.187. Gratiarum actio.2.

Del. 4 Quilibet homo indiget auxilio diuino, & humano. 22ª.q.129.6.1m.* Indulgentia.21. Iuſtificatio.13. &c. Iuuare.

5 Deus, & quilibet auxilians, ita facit, quia fauet, auxiliatur, & dirigit. Pſalmo.43.priuº.H. * Lex 74.97. Maledictio.4.

6 Deus ſemper dat auxilium tentatis, ſi reſiſtant, & ſit in eis magna charitas.3.d.31.q.1.3.c.

7 Auxilium dei duplex, ſcilicet miſericordiæ, quando liberat a peccatis, & iuſtitiæ quādo iuſtos adiuuat. Pſalmo. 7.fi.c.

8 Auxilia ſupernaturaliter data rationali creaturæ, ſup alias creaturis, dicuntur dona gratuita. Opuſc.3.cº.143.* Malum.68. Mulier.3 Negotia, Oratio.18. Ordo.69. Patrocinium. Pœna. 65. Præſumptio. 12.13 Scriptura.6. Spes.61.67.68. Suffragia.0. Superſtitio. 4. Tentare.7.15.17.21. Viſio. 15, Vſura.260.312.

¶ Azima. Euchariſtia.70. Fermentum.1. Paſca.3. Sabbatum.4.

B

1 Babilō dicitur. Orbit, quia in ea erat monarchia. Vel propter multitudinem undique concurrentium. Iſa.13.meº B.

2 Horror ſolitudinis Babilonis, oſtenditur triplici ter, ſcilicet ex fuga paſtorum, ex habitatione beſtiarum, & ex terrore monſtruorum Iſa.13 fi.E.

3 Babylon a capta Ciro, deſtructa eſt ab eo uſque ad ſolum Opuſc.20.libº 3.priuº.

1 ¶ Baculus epiſcopi, ſignificat curam paſtoralem, colligens uagos per curuitatem in capite, ſuſtentans infirmos in ſtipite pungere lentos per ſtimulum in pede.4. d.24.q.3.3.c.fi. Epiſcopus.14.* Inueſtiri. Poteſtas.10.

2 Baculus paſtoralis non portatur a papa, niſi in epiſcopatu Treuerenſi.4 d.24.q.3.8m.* Scipio.

¶ Baiulare. Fatum.10.

¶ Balaam uere prophetauit, ex inſpiratione dei, licet eſſet propheta dæmonis.22ª.q.172.6.B./.2m./.q.174.5.4m./.1ª.Cor.12.lect.1.meº.F. Dæmoniaci. Loqui.7. Magi.2.

1 ¶ Balbuciens. Loquela balbutientis pueri tollitur, quando uenit ad perfectam etatem, quantum ad id quod imperfectionis erat ipſo. Manet autem quicquid erat de perfectione, & ſubſtantia loquele.3.d.31.q.1.ar.1.q.2.c.

2 Balbus erat apoſtolus. Ideo pſeudo apoſtoli deridebāt eum 2ª.Cor.11.meº.E.

¶ Balduinus. Vſura.214.

¶ Balena, Cæte.0. Leuiathan.

¶ Baalim. Cete.1.

¶ Balliuus operatur per regem, & econuerſo, quia eſt dominus ſui actus. Non autem martellus operatur per fabrum.1ª.q.36.3.4m./.q.110.1.c./.22ª./.q 90.1.c.3ª.q.63.5.1m./.2m. Poª.q.10.4.c.ti./.Vnio.5.5m./. Agens.110.&c. Agere.29.&c. Angelus.233. Cooperari.1. Dominium.0 Forma.36.37.38.58. Genera entes. Per.7.&c.

¶ Balneum intrare, non licebat antiquitus filio cum patre, ne ſe inuicem uiderent nudos. 22ª. quæſt.154.9.c. * Ianacrum.

¶ Balſamum. Confirmatio.6.7. Vnctio.4.

¶ Balthaſar Prophe ta.87.

¶ Balthenus. Epiſcopus.13.

¶ bananſia eſt uitium contrarium magnificentiæ. Et dicitur a furno, quia quaſi ignis conſumit omnia.21ª.q.135.2.0. Parmificentia.

Ioannis.1 ¶ Baptiſmalis. Aqua 3.4. Baptiſmus.144. Exorciſmus.4. Gratia.112.113.161.

¶ BAPTISMVS Ioannis, fuit conuenienter inſtitutus, quadru

plici ratione, ſcilicet primo quia oportebat Chriſtum a Ioanne baptizari, ut conſecraret baptiſmum. Secundo ut Chriſtus per baptiſmum Ioannis manifeſtaretur Tertio ut ſuo baptiſmo aſſuefaceret homines ad baptiſmum Chriſti. Quarto ut ad pœnitentiam homines inducens, præpararet ad digne ſuſcipiendum baptiſmum Chriſti. 3ª.q.38.1.0 /.4.d.2.q.2.4m.

2 Baptiſmus Ioannis nominatus ab ipſo, triplici ratione, ſcilicet primo quia ipſe fuit ſui baptiſmi inſtitutor aliquo modo. Secundo, quia nihil in illo baptiſmo efficiebatur, quod Ioannes non faceret. Tertio quia ſibi ſoli erat datum illius baptiſmi miniſterium. 3ª.quæſt.38.2.1m./. 4.diſt.2 q.2.ar.1.q.3.1m.

3 Baptiſmus Ioannis erat ſacramentum per ſe medium inter ſacramenta ueteris legis, & nouæ.4. diſtinct.2. quæſt.2. artic 1.q.1.0.

4 Immo non erat per ſe ſacramentum: ſed quaſi quoddam ſacramentale, diſponens ad baptiſmum Chriſti. Ideo aliqualiter pertinebat ad legem Chriſti, non autem ad legem Moyſi. 3ª.q.38.1.1m. Reſpondeo. Dubio.263. Circuncíſio. 1.&c.* Columba.2.&c. Duᵐ.263ᵐ.

5 Baptiſmus Ioannis fuit a deo, per autoritatem, & Ioanne per miniſterium. 3ª.q.38.2.0./.4.diſtinct.2.quæſt.2.artic.1.quæſt 3.0.

6 Baptiſmus Ioannis. non fuit commendatus aliquo præcepto dei in ſacra ſcriptura, quia parum erat duraturus. 3ª q.38.2.3m.* Confeſſio 21. le.unum.14. Ioannes.7.

7 Baptiſmus Ioannis erat præparatorius ad baptiſmum Chriſti. 3ª.q.38.1.3.0./.q.70.1.3m./.4.d.2.q.2.artic.1. q.1.0./.q.2.c./.q.5.2m /.Io.lec.14.meº.c./.1º.3.lec.4.prinº.B./.Matt.3.meº.A.G. Ioannes 5. uel circuncíſio.2.

8 Baptiſmus Ioannis erat quaſi proteſtatio, & profeſſio pœnitentiæ, quam imponebat baptizatis. 3ª.q 38.3.1m./.4.d.2.q.2.2.1m./.Ro.11.lect.4.fi.F.

9 Baptiſmus Ioannis dicitur baptiſmus pœnitentiæ quo ad alios qui per eum præparantur ad pœnitentiam, non autem quo ad Chriſtum.4.d.2.q.2 ar.3.q.1.1m.

10 Baptiſmus Ioannis non imprimebat caracterem. 3ª.quæſt.38.6.c. Caracter.

11 Nec in eo peccata remittebantur. 3ª.q.68.6.1m.

12 Baptiſmus Ioannis faciebat ſpem remiſſionis peccatorum non quidem conferendo gratiam, ſed promittendo eam in quantum præfigurabat baptiſmum Chriſti, in quo datur. 4.diſtinct 2.q.2.2.5m./.quæſt.3. 1m./ artic 2. 0./. artic. 3.q.2.5m./.Io.lect.14.meº.c.

13 Baptiſmus Ioannis non conferebat gratiam, ſed tantum eſt factum hominis. 3ª.quæſt.38.2.c./.3.0./.6.c./.4 diſtinct.2.q.2.ar.1.q.1.c./.Io.lect.13.priuº.A.fi./ lect.14 meº.c.fi.

14 Forma baptiſmi Ioannis erat continens, ſcilicet in nomine Chriſti uenturi 4.d.2.q.2.ar.1.q.2.0.

15 Baptiſmus Ioannis quo ad materiam, magis conueniebat cum baptiſmo Chriſti, quām circuncíſio, ſed econuerſo quo ad cauſam finalem.4.d.2.q.1.2.4m.

16 Circuncíſio quo ad neceſſitatem inſtituta erat ut remedium, contra peccatum originale, ſed baptiſmus Ioannis, ut aſſuefaceret ad baptiſmum Chriſti. 3ª.quæſt.70.1.3m./.4.d.2.q.2 ar 2.4m.

17 Chriſtus iubebat apoſtolis, gentibus euangelium prædicare, ante paſſionem, & reſurrectionem ſuam. Vnde multo minus conueniebat, per Ioannem gentiles ad baptiſmum admitti. 3ª.q.38.4.3m.

18 Chriſtus antequam baptizaretur, ſolitus erat ſepe ire ad Ioannem. Io.lect.14.fi.E.F.

19 Chriſtus uoluit baptizari baptiſmo Ioannis, a Ioanne, ſexemplici ratione, ſcilicet propter humilitatem implendam ut baptiſmum Ioannis approbaret, ut aquas conſecraret, ſuæ carnis tactu, & ſic baptiſmum ſuum inſtitueret, ut oſtenderet non intereſſe quis a quo baptizaretur, ad exemplum baptiſmi proponendum illis qui erant futuri filii dei per fidem, & ut in baptiſmo miracula oſtendens, euacuaret illorum errorem, qui Ioannem Chriſto maiorem credebant. 3ª.q.38.1.c./.q.39.1.2.0./.5.c.q.66.5.4m./. q.67.1.1m./. q.81 1.c./.q.84.7.4m./.4.d.2.q.2.ar.3.q.1.0./.q.3.ar 2.quæſt.1.c./.d.7.q.3.artic.2. q.1.c./. Matt.3.fi. B.C. Apoſto.1.26.27.* Columba. 2. &c. Confeſſio. 21. Confirmatio. 15. Miſſio. 42.

20 Ioannes baptizatus fuit a Chriſto. 3ª.q.38.6.3m./. Matth. 3.fi.B.E.* Sacramentum.12.&c.

21 Multi baptizati ſunt a Ioanne, præter Chriſtum, non autem omnes. 3ª. quæſt.38. 4.0./. diſtinct. 2. quæſt. 2.artic. 3. quæſt.2.0.

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32 Chriſtus non fuit primus, nec ultimus baptizatus a Ioanne. 3ª.q.39.3.4^{m}./.Io.3.lect.4.prinº.B.

33 Chriſtus baptizatus fuit in Iordane, quia per ipſum fuit introitus in terram promiſſionis, & etiam ipſum diuiſit Helias. 3ª.q.39.4.o./.Matth.3.prinº.a C.

34 Chriſtus baptizatus fuit tempore conuenienti 3ª.q.39.3.o./.4.d.4.q.3 ar.1.q.2.1^{m}./.d.44.L.prinº./.Matt.3.fi.B.prinº.

35 Nullus lenauit Chriſtum de baptiſmo, quia non propter ſe ſed propter alios baptizatus eſt. 3ª q.67.7.1^{m}.

36 Chriſto baptizato, aperti ſunt cœli quadruplici miſterio, ſcilicet ut oſtenderetur, quòd de cætero uirtus cœleſtis baptiſmum conſecraret, & quòd per fidem baptiſmi ſuſcipimus cœleſtia, quæ ſenſum, & rationem humanam excedunt, & ut oſtenderetur, quòd baptizatis patet uia ad cœlum, & ut detur intelligi, quòd hoc ipſum quòd poſt baptiſmum cœlum aperitur credentibus, eſt ex uirtute orationis. 3ª.q.39.5.o./.q.49.5.3^{m}.3.d.18. ar.6.q.3. 2^{m}./.d.22.q.3. 2.4^{m}./.Opuſ. 60.cº.7.Baptiſmus.154.

37 Chriſto baptizato, audita eſt uox patris, propter myſteriũ trinitatis, 3ª.q.39.8.o./.q.45.4.o./.q.66.6.c. Vox.1.

38 Spiritus ſanctus apparuit Chriſto baptizato, in ſpecie columbæ, quia datur omni baptizato ſine fictione. 3ª. q.39.6.o.Columba.2.

39 De baptiſmo Chriſti tractatur, Opuſc.60.cº.7.

30 Baptizati baptiſmo Ioannis, baptizari tenebantur baptiſmo Chriſti. 3ª.q.38.6.o./.q.66.9.2^{m}./.4.d.2.q.2.4.o./.L.fi./. Matth.3.meº.a G.

31 Ioannes non baptizauit pueros, nec gentiles. 3ª.q.38.4.3^{m}./.4.d.2.q.2.ar.3.q 3.o.

32 Baptiſmus Iohannis ceſſauit qua ad ſuum maximum poſſe, Chriſto baptizato. Sed totaliter ceſſauit Ioanne incarcerato, quia miniſterium eius, ſoli Ioanni erat commiſſum, 4.d.2.q.2.ar.1.q.4.o.

33 Baptizato Chriſto, non ceſſauit baptiſmus Ioannis, ſed tantum eo decollato. 3ª.q.38.5.o./.q.39.3.4^{m}./. Io. 3.lect.4. prinº.B.*Abſoluere.36.Euchariſtia.84.85.161.

Diffiõ. 34 Diuerſa diffinitiones baptiſmi 3ª.q.66.1.o./.4.d.3.1.o./.3.

Forma. 4.cº.59.

35 Forma baptiſmi eſt iſta, ſcilicet Ego te baptizo. In nomine patris, & filii & ſpiritus ſancti. 3ª.q.60.8.B./.q.66.5.o./.q.84.3.c./.4. d.3.ar.2.q.1.o./.1ª.Cor.le.2.meº.B.Hereſis.116.Sacramẽtũ.32. &c.

36 Forma baptiſmi ſecundum græcos, eſt iſta, ſcilicet Baptizetur ſeruus Chriſti. N.In nomine patris, & filii & ſpiritus ſancti. 3ª.q.60.8.B./.66.5.1^{m}./.q.67.6.c./.4.d.3.ar.2.q.2.1^{m}./. 1ª.Cor.lect.2.meº.A.

37 Per formam græcorum, perficitur uerum ſacramentũ baptiſmi Et fit ad uitandum antiquorum errorem, qui uirtutem attribuebant baptiſtis.4ª.q.66.5.1^{m}.

38 Forma baptiſmi græcorum tripliciter differt a noſtra, quia non exprimunt perſonam miniſtri: baptizatus ponitur in nominatiuo, & uerbum exprimitur in ſubiũctiuo uel optatiuo modo.4.d.3.ar.2.q.2.1^{m}./.1ª.Cor.lect.2.meº.A.

39 Forma baptiſmi, qua utuntur Latini, eſt melior, perfectior & magis conſona uerbis euangelii, quàm forma qua utũtur græci.4.d.3.ar.2.q.2.1^{m}./.1ª.Cor.lect.2.meº.B.

40 Latinis non licet baptizare, in forma græcorum, quia grauiter peccarent. Et ſecundum aliquos, non eſſet baptiſmus 4.d.3.ar.2.q.2.1^{m}.

41 In forma baptiſmi, dimittens uerbum baptizo, nihil agit. 3ª.q.66.5.2^{m}./.4.d.3.ar.2.q.2.c./.1^{m}./.q.3.c.

42 Dicens, nos baptizamus, nihil agit. 3ª.q.66.5.4^{m}./.q.67.6.c./.2^{m}./.4.d.3.ar.2.q.2.2^{m}./.d.6 q.2.ar.1.q.1.3^{m}.

43 Ego, non eſt de neceſſitate formæ baptiſmi, ſed ponitur ad maiorem expreſſionem intentionis. 3ª.q.66.5.1^{m}./.q.82.4.3^{m}./.4.d.3.ar.2.q.2.1^{m}./.q.3.c.

44 Si dicatur, Ego baptizo uos, eſt baptiſmus. Sed peccatum eſt, niſi neceſſitas cogat. 3ª.q.66.5.4^{m}./.q.67.6.2^{m}./.4. diſtin. 3.artic.2.quæſt.2.2^{m}.

45 Si dicatur, In nomine trinitatis, nihil agitur. 3ª.q.66.6.3^{m}./ 4.d.3.ar.2.q.2.4^{m}.

46 Si dicatur. In nomine genitoris, uel proferantur alia nomina perſonarum non propria, nihil agitur. 3ª.q.60.7.2^{m}./.q. 66.5.7^{m}.4.d.3.ar.2.q.2.5^{m}.Hæreſis.116.

47 Si dicatur, In nomine Chriſti, non eſt baptiſmus, niſi reueletur, ſicut apoſtolis ut nomẽ Chriſti gẽtib⁹ honorabile redderẽt 3ª.q.66.6.1^{m}./.4.d.3.L.3^{m}./.ar.2.q.2.3^{m}./.1ª.C.le.2.fi.E.

48 Si in forma baptiſmi addatur, & beatæ Mariæ, quaſi ibi aliquid operetur nomen eius, nihil agitur. Si autem intendatur tantum, quòd oratio eius proſit baptizato, ualet. 3ª.q. 60.8.c.fi.

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49 Si nominata tantum una perſona trinitatis, baptizandus moriatur, creditur ſuppleri inuiſibiliter. 3ª.q.68.2.o./.q.82.4.2^{m}./.d.3.ar.2 q.3.4^{m}.

50 Nõ dicitur ibi, in nominibus: ſed in nomine, ideſt in inuocatione. per confeſſionem exteriorem. 3ª.q.66.5.6^{m}./.4.d.3.ar.2.q.1.9^{m}.

51 Si fiat interruptio uerborum, non erit baptiſmus.4.diſtinc. 3.artic.2.q.4 1^{m}.

Immo interrumpens formam ſacramentorum, perficit ſacramentum.4.d.3.ar.2.q.2.3.4 o. Reſpondeo Duº.264. Duᵐ.264.

52 Si fiat tanta interruptio uerborum, uel interpoſitio, quòd intercipiat intentionem baptizantis, tunc non erit una forma & utraque per ſe erit imperfecta, nec ſufficiet ad baptiſmum, ſicut ſi dicatur, In nomine patris, & interponat baptizans longam fabulam, & poſtea dicat, & filii, non erit baptiſmus. 3ª.q.60.8.o./.4.d.3.ar.2.q.4.1^{m}.

53 Si autem fiat ita parua interruptio, uel interpoſitio uerbi non corrumpentis formam, nec principalem ſententiam mutantis, ut ſi dicat baptizans, In nomine patris omnipotentis, aut interpoſitio ſilentii, aut interruptio tuſſis, uel alicuius huiuſmodi, quod intentionem baptizantis non diſcontinuet, erit cum unitate intentionis, unitas formæ. Conſtat enim, quòd continuatio formæ, ex uocibus unitatem habere non poteſt, cum oratio ſit quantitas diſcreta. 3ª.q.60 8.o./.4.d.3.ar.2.q.4.1^{m}.

54 Si dubitatur de aliquo, an ſit baptizatus, debet baptizari ſub hac forma. Si nõ es baptizatus, ego te baptizo. 3ª.q.66.9.4^{m}./.q.68.7.2^{m}./.11.4^{m}./.4 d.6.q.1.ar.1.q.1.3^{m}./.quæſt.2.ar.1.q.1.c.

55 Immo iniuria fit baptiſmo, ſi baptizatus rebaptizetur.4.d. 6.q.2.ar.1.q 1.1.4^{m}./.Con.4.cº.59 fi. Reſponº. Duᵐ.265. Materia. Duᵐ.265^{m}.

56 Aqua eſt materia baptiſmi, non autem oleum, ſanguis, uinum, nec aliquod elementum. 3ª.q.60.7.2^{m}./.q.66.3.o./.5.7^{m}./.q.67.3.c./ q.74.1. c./.6.2^{m}./.q. 84. 1.1^{m}./.q.86.4. 3^{m}./.6.c./.4.d.1.q.2.ar.3.q.3.1^{m}./.d. 3.ar.3.q.1.o./.L./. d.5.q.2. ar.1.q.1.c./.q.3.c./.d.17.q.3.ar.4.q.3.o./. Con.4.cº.59./. Quol.1.10.c./.Io.3.fi.D. Flumen.1.Fons.1.

57 Aqua eſt materia baptiſmi remota. Sed ablutio eſt materia proxima, ideo proprie prædicatur de eo. Non autem aqua, niſi per cauſam. 3ª.q.66.1.o./.4.d.3.q.1.ar.1.q.1.2^{m}./.q.2.c./.1^{m}.*Exorciſmus.4.Flumẽ.1.Fons.1.Hereſis 116.Martyr.15.

58 Aqua in ſua natura eſt materia remota baptiſmi. Sed ut inſtitu^{a}, eſt materia diſpo^{a}. Sed ut ſub forma uerborum, eſt materia forma^{a}.4.d.3.L.fi.

59 Aquam in qua fit baptiſmus, oportet eſſe mundam ob reuerentiam, non autem de neceſſitate ſacramenti.4.d.5.q.2.ar.2.q.1.1^{m}.

60 Aqua quantumcumque alterata, uel miſta, per naturam, uel artem, poteſt eſſe materia baptiſmi, niſi ſoluatur ſpecies 3ª.q.66.4.o./.4.d.3.ar.3.q.2.o./.Con.4.cº.58. * Pluuia.2.

61 In aqua miſta cum chriſmate, poteſt fieri baptiſmus, quia non ſoluitur ſpecies aquæ. 3ª.q.66.4.2^{m}./. Verit.q.27.4.10^{m}.

62 Baptiſmus poteſt fieri in lixiuio, & brodio, & in aquis ſulfureis. 3ª.q.66.4.2^{m}./.4^{m}./.4.d.3.ar 3.q.2.5^{m}.

63 Baptiſmus poteſt fieri in qualibet aqua maris, fluminis, uel paludis. 3ª.q 66.3.4^{m}./.4.1^{m}./.4 d.3.ar.3.q.2.4^{m}./ q.3.o.

64 Baptiſmo facto in mari, illa tantum aqua conſecratur, quæ uenit ibi in uſum. 3ª.q.74.2.2^{m}./.4.d.3. ar.3. q.3. 2^{m}./.d.11.q.2.ar.1./.Quol.3.3^{m}.

65 Baptiſmus poteſt fieri ex aqua luti, non autem ex luto. 3ª.q.66.4.2^{m}./.4.d.3.ar.3.q.3.3^{m}.

66 Baptizati non ſunt filii aquæ, quia non aſſimilantur ei in ſpecie. Nec aqua eſt agens principale, ſed inſtrumentale. 3.d.4.L 2^{m}.

67 Baptiſmus non poteſt fieri in aquis artificialibus, ut alchimiæ uel roſarum. 3ª.q.66.4.5^{m}./.4.d.3.ar.3. q. 2.c./.5^{m}./. q.11.q.2.ar.4.q 3.3^{m}.

68 Chriſma non eſt de neceſſitate baptiſmi, ſed quodammodo perficit baptiſmum. 3ª.q.65.4.c. Verit.q. 27.4.10^{m}.

69 In materia baptiſmi, Chriſma in modum crucis effunditur.4. d.7.q.1.ar.1 q.1.ar 1./.a .2.q.3.c.

70 In baptiſmo non aqua, ſed lotio, eſt ſacramentum tantum, iuſtificatio eſt res tantum, ſed caracter utrumque. 3ª.quæſt. 66 1.o./.4.diſtinct.3 ar.1. quæſt.1.1^{m}./.2^{m}./.3^{m}./.L./. diſtin. 4.quæſt.1.ar.4.q.2.1^{m}./.diſtinct.8. quæſt.2.artic.4. q.1.3^{m}./.d.22.q.2.ar.1.q.1.c.

71 Si ſacerdos ſit in tali loco, quòd non poſſit habere aquam de fonte, uel riuo, uel aliunde, fodiat terram, ſi poſſit inuenire. Et ſi non poterit habere, implorandа eſt bonorum omnium largitoris gratia. Si enim ſacerdos facit quod poteſt, & quod non poteſt committit deo, tunc ipſe deus inuiſibiliter

biliter ſupplet defectum. Et ſic poteſt ſacramĕtum baptiſmi alicui deeſſe re, ſed non uoto, ſicut cum aliquis baptizari deſiderat, & aliquo caſu præuenitur morte, antequam baptiſmum ſuſcipiat. Et talis ſine baptiſmo actuali, poteſt ſalutem conſequi, propter deſiderium baptiſmi, quod procedit ex fide per dilectionem operantem, per quam deus hominĕ interius ſanctificat, cuius potentia, ſacramentis uiſibilibus nō alligatur. 3^a.q.68.2.7.9.o./.q.82.4. 2^m./.4.d.3.ar.2.q.2.c./.q.3.4^m./.Opuſc.65.c^o.3.

Modus. 72 Baptiſmus poteſt fieri per aſperſionem, effuſionem, & immerſionem in aqua. 3^a.q.66.7.o./.4.d.3.ar.4.q.1.o.

73 Sufficit quòd caput immergatur in baptiſmo. 3^a.quę.66.7.3^m./.4.d.3.ar.4.q.1.2^m./.3^m. Capiu.6. * Confirmatio.47.

74 Trina immerſio, non eſt de neceſſitate, tamen debet fieri. 3^a q.66.8.o./.4.d.3.ar.4.q.2.o./.q.3.o./.d.23.quæſ.1.ar.1.quæſt.2.c. Immerſio.

75 Si trina immerſio fit intenta, non perficitur baptiſmus, niſi in tertia. Si autem una intendatur, perficitur in ea. 3^a.q.66.8.3^m./.q.78.6.2^m./.4. d.3. ar.4.q.3.3^m./.d.8.q. 2. ar.4.q.2.3^m. . * Immerſio. Inſtructio. Miſſa.26. Nomen.11.&c.

76 Sermo dirigitur ad non intelligentem, quia in baptiſmo, & in aliis, ſermo efficit quod ſignificat. 3^a.q.66.5.3^m./.4.d.3.ar.2.q.1.5^m.

77 Quæ pertinent ad ritum, & ſolĕnitatem baptiſmi, ſunt ad deuotionem, & inſtructionem, & contra dæmones. 3^a.q.66.10.c.

78 Solennitas, cæremoniæ, & ritus, non ſunt de neceſſitate baptiſmi, ſed ſunt ad deuotionem, inſtructionem, & contra dæmones. 3^a.q.66.10.o./.4.d.1.q.1.a.7^m./. diſtinct.6.q.2.ar.1.q.3.o. * Pſalmus.10.

79 Baptiſmus, quo ad ſolennitatem, habet tempus determinatum, ſcilicet ſabbatum ante paſcha, & ante pentecoſtĕ, non autem quo ad ſubſtantiam eius, & neceſſitatem. 3^a.q.66.10.1^m./.4.d.6.q.2.ar.2.q.2.c.

80 Baptiſmus non debet iterari. 3^a. q.49.3.2^m./.q.66.9.o./.q.67.3.1^m./.4.3^m.5.6.c./.q.71.2.3^m./.q.80.10.1^m./.q 82.8.c./.q.83.3.3^m./.q.84.10.1^m./.5^m./.4.d.2.q.1.2.2^m./.d.4.q.2.ar.1.q.1.1^m./.d.6.q.2.ar.1.q.1.o./.d.12.q.3.ar.1.q.1.2^m./.d. 54.q.1 ar.4.q.3.c./.2̄.4. c^o.59. fi./.70./.71./. 72. priu^o. G. /.Io.3.lect.1.me^o.c.fi./.Eph.4.lect.2.me^o.A./.He.6.lc.1.me^o.D./.fi.E.&c.

Neceſſitas 81 Baptiſmus potius habet aliqua ſupplementa, quàm alia ſacramenta, quia magis eſt de neceſſitate. 4.d.2. L /.d.4 q.3.ar.3.q.1.2^m.

82 Baptiſmus eſt ſacramentum, maxime neceſſitatis. 3^a.q.65.3.4^m./.q.67.1.3^m.2.3^m.3.c./.3^m./.5.3^m./.q.68.1.2. o./.q.72.2.4^m./.q.78.1.4^m./.q.82 1.3^m./.4.d.2.q. 1.ar.4.q.3. c./.d.3.ar.2.q.1.4^m./.ar.3.q.1.c./.d.5.q.2.ar.1.q 1.c./.q.3.1^m./.d.7.q.1.ar.2 q.3.1^m./.ar.3.q.2.1^m./.q.2.ar.2.q.1.2^m./.q.3.ar. 1.q.1.c./.3^m./.q.2.1^m./.ar.2.q.2.c./.d.8.q.2.ar.4.q.3.c./.d.9.ar.5.q. 4.2^m./.d.11.q.2.ar.2.q.1.2^m./.d.17.q.3.ar.3.q.1.2^m. * Athanaſius.1.

83 Neceſſaria fuit inſtitutio baptiſmi, quia circuncıſio ſanctiſicabat remouendo tantum, nec ita efficaciter ſicut baptiſm^9. 3^a.q.70 4.c./.5^m./.4.d.1.q.2.ar.4.q.2. c./.d.3.ar.5.q.1.o./.2̄.4.c^o.60./.Verit.q.28.2.12^m.

84 Singulari perſonę baptiſmus quidem, ſimpliciter, & abſolute eſt neceſſarius ad ſalutem, pænitentia autem, ſuppoſito peccato mortali poſt baptiſmum. Sacramentum autem ordinis, eſt neceſſarium eccleſiæ ad gubernandum. Sed neceſſitate congruentiæ, confirmatio quodammodo perficit baptiſmum, extrema unctio pęnitentiam, matrimonium uero eccleſiæ multitudinem, per propagationem conſeruat 3^a.q.65.4.c.

85 Forma baptiſmi, & uſus debitę materię, ſunt de neceſſitate huius ſacramenti, non autem benedictio aquæ, & alia huiuſmodi, ſed pertinent tantum ad ſolennitatem eius. 3^a.q.66.3.3.5^m./.10.c./.q.67.3.2^m./.4.d.2.q.1.2.7^m.

86 Sanctificatio materiæ, non ponitur in diffinitione baptiſmi, niſi quæ fit p formā eius, & eſt de neceſſitate eius. 4.d.3.q.1.ar.1.q.2.2^m.

87 Baptiſmus fuit inſtitutus quo ad materiam, in baptiſmo Chriſti. Sed neceſſitas eius declarata eſt Ioannis tertio, uſus autem eius incœpit, quando miſit apoſtolos. 3^a.q.66.2.o./.q.73.5.4^m./.4.d.3. artic.5. quæſt.2.o./.diſtinct.8. quæſt.1. artic.3.q.3.2^m.

88 Baptiſmus fuit in præcepto omnibus, ſtatim poſt paſſionem Chriſti, non autem ante. 3^a.q.66.2.o./.4. diſtinct. 3.ar.5.quæſt.3.o. * Obedientia.34.

89 Omnes tenentur baptizari. 3^a.q.68.1.o./.q.70.2.3^m./.4^m./.q.84.5.c./.4.d.4.q.3.artic.3.q. 2. c./. ^{m}./.diſtinct.6.quæſt.1.ar.1.q.1.c./.2̄.4 c^o.71.* Oratio.5.57. Pęnitentia.21.87. Sacramentum.46. Satisfactio.

90 Nullus poteſt ſaluari ſine baptiſmo in actu, uel in propoſito. 12ę.q.113.3.1^m./.3^a.q.68.2.o./.q.72.6.1^m./.4.d.4.q.3.art.3 q.2.c./.3^m./.d.17.q.3.ar.1.q.1.c./.1^m./.q.4.c./.Con.4.c^o.72 me^o.G./.Quol 6.40./.Io.6.lect.7.priu^o.6.B.

91 Baptizandis adultis, requiritur uoluntas, non abſoluta, ſed ſufficit conditionata, per minas, & flagella, quo ad ſacramentum tantum. 4.d.6.q.1.ar.2.q.3 c./.d.29.ar. 3.q.2.1^m.

92 Actus interior, non eſt de neceſſitate baptiſmi. 4.d.6.L.me^o./d.16.q.1.ar.2.q.1.2^m./.d.34.4.1^m.

93 Intentio propria eſt neceſſaria, in baptizando, habente uſum rationis, in non habente autem, ſufficit intentio eccleſiæ. 3^a.q.68.7.o./.8.3^m./.9. 1^m./.12.c./.1^m./.q. 69.1.2^m./.9.o./.q.71.3.3^m./.4.d.4.q.2.ar.3. q.2.2^m./.q.3.c./. d.6.q.1.ar.2.q.3.o./.ar.3.q.1.3^m./.5^m./.d.27.q.1.ar.2.q.4 c.

94 Intentio eſt neceſſaria in baptizante. 3^a q.66.8.3^m./.4.d.6.q.1.ar.2.q.1.o./.q.2.o.

95 In adultis requiritur remotio prohibentis, ſcilicet fictionis & diſpoſitio quaſi materialis, ſcilicet deuotio, & fides ipſius baptizandi. 4 d.4.q.2.ar.3.q.2.2^m

96 Baptiſmus eſt proteſtatio fidei. 3^a.q.66.1.1^m./. q 78.3.6^m.

97 Baptiſmus dicitur ſacramentum fidei, quia fides eccleſiæ, & eius qui baptizatur, operatur ad efficaciam baptiſmi, & etiam baptizati profitentur fidem. 12ę. q.102.5.3^m./.3^a.q.39.5.c./.q.66.1.1^m./.3.c./.q.68.1.1^m./.4.3^m./.q.70. 1.c./.3^m./.2.c./.q.71.1.c./.3^m./.q.73.3.3^m./.q.78.3.6^m./.Quol 6.4.c.

98 Fides eſt neceſſaria in baptizandis adultis, quo ad gratiam, non autem quo ad characterem. 3^a.q.68.8.o./.q.71.3.3^m./.4.d.6.q.1.ar.3.q.1.o./.q.2.ar.2.q.3.c./.d.9.ar.2.q.2.2^m.

99 Spes uel fides baptizandi nihil facit ad ſacramentum, licet poſſit facere ad rem ſacramenti impediendam, uel promouendam. 4.d.2.q.2.4.c.

100 Oppoſitum uidetur dicere 4.d.4.q.2.ar.3.q.2.c./.3^m. Reſpondeo ſicut Dubio.266. Cornelius.0. Du.266^m.

101 Fides non eſt neceſſaria in baptizante 3^a.q.64.9.o./.q.68.8.c./.4.d.6.q.1.ar.3.q.2.o./.q.3.o.

102 In habentibus uſum rationis baptizandis, requiritur contritio, ſiue deuotio, quo ad rem ſacramenti, ſed intentio, ſiue uoluntas quo ad ſacramentum. 3^a.q.68.7.2^m./.q.86.2.1^m./.3.d.19.L.me^o./.4.d.4.q.2.ar.3.q.2.2^m./.d.6.q.1.ar.2.q.1.c./.q.3.c./.q.2.ar.2.q.3.c./.Ro.11.lec.4.me^o.D.

103 Caritas non requiritur in baptizandis, nec contritio: ſed ſufficit attritio. 4.d.6.q.1.ar.3.q.1.5^m.

104 Baptiſmus non requirit contritionem, quaſi concauſam, ad deletionem peccati actualis, ſed ad remouendum contrariam diſpoſitionem, ſcilicet fictionem. 4.d.4.q.2.ar.1.q.1 1^m.d.6.q.1.ar.2.q.3.c./.1^m /.3^m./.d.7.q.1.ar.2.q.1.c./.d.16.q.1.ar.2.q.1.o./.d.18.q.1.ar.3.q.1.c.

105 Confeſſio non eſt de neceſſitate baptiſmi. 3^a.q.68.6.o./.3.d.19 ar.3.q.2.1^m./.Con.4.c^o.59./.Ro.11. lect.4.fi.E.&c.

106 Ad baptiſmum non requiritur manus impoſitio. 3^a.quæſt.84.4.c./.2^m.

107 Baptizati tenentur ad reſtitutionem male ablatorum. 3^a.q.68.5.3^m.

108 Baptiſmus conuenienter datus eſt immediate a deo, 4.diſti.1.q.2.ar.1.q.2 2^m. Agens.

109 Prima cauſa, & auctoritas efficaciæ baptiſmi, ĕ trinitas: ſed ſecundaria, & meritoria, eſt paſſio Chriſti. 3^a.q.66.5.c./.5^m.4.d.2.ar.2.q.1.8^m./.Quol.6.3.c./.Hæ.6.me^o.C. * Angelus.489.&c Apoſtoli.26. Athanaſius.1.

110 Cauſa baptiſmi duplex, ſcilicet principalis, dans uirtutem ei, ideſt trinitas, & inſtrumentalis, ſcilicet miniſter. 3^a q.66.5.c./.8.1^m./.q.67.4.3^m.

111 Sacerdo. eſt proprius miniſter huius ſacramenti, non autem diaconus, niſi in neceſſitate. 3^a.q.67.1.2.o./.3.1^m./. 2^m.4.d.5.q.2.ar.1.q.2.o./.d.7.q.3.ar.1.q.3.c./.d.17.q.3. ar.3.q.2.c /.d.24.q.2.5.1^m.

112 Baptiſmus ſolenniter celebratus, debet ſumi a presbytero curato, uel eius uice. 3^a.q.67.4.2^m.

113 Sacerdos malus baptizans, peccat mortaliter, niſi in neceſſitate, & ſine ſolennitate. 3^a.q.64.6.3^m./.4.diſtinct.5.quæſt.2. ar.2.quæſt.4.o.

114 Oppoſitum uidetur dicere, 22ę. quæſt. 39.3.4^m. /.quæſt.60.2.3^m. Reſpondeo. ſicut Dubio.405. * Confirmatio.3. Du^m.267^m.

115 Miniſter malus, poteſt conferre baptiſmum tantæ gratiæ, & effectus, quantæ poteſt, & bonus. 4.d.5.quæſt.2.artic.2.q.1.2.3.o.

116 Recipiens baptiſmum, uel alia ſacramenta à miniſtro malo non præciſo, non peccat, niſi communicet ei in peccato, ſcilicet inducendo eum ad miniſtrandam 22ę.qu. 39. 4.1^m./.3^a q.64.6.2^m./.4.d.5.q.2.artic.2.q.5.o./.d 6.q.1.artic 3.q.2.3.o./.d.24.q.1.ar.3. q.5.3^m. * Euchariſtia 43. Fides 59.

Ba

Fons.1.Laurentius.1.Miſſa.26.Poteſtas.2.&c.

117 Omnis homo cuiuſcumque ſexus, uel cultus, poteſt baptizare in neceſſitate, ſi deſit miniſter aptior 22ª.q.39.4.1^{m}./.q.100.2.1^{m}./.3ª.q.67.3.4.5.0./.8.2^{m}./.q.82.1.3^{m}./.7.2^{m}./.4.d.5.q.2.ar.1.q.1.3.0./.d.6.q.1 ar.3.q.2.0./.q.2.ar.1.q.3.1^{m}./.d.7.q.3.ar.1.q.1.c./.d.13.q.1.ar.3.q.1.3^{m}./.d.18.q.1.art.3.q.1.c./.d.19.q.1.ar 2.q.2.4^{m}./.d.20.ar.1.q.2.3^{m}./.d.23.q.1.ar.4.q.1.1^{m}./.q.2.ar 1.q 1.c /.d.24.q.1.ar.3.q.5.5^{m}./.d.25.q.2.c./.q.3.ar.2.q.1.3^{m}./.d.42.q.1.ar.3.q 1.3^{m}/.q.2.1.5^{m}./.Quol.11.7.3^{m}. * Prædicare.2.Sacramentum.61.&c.

118 Si laicus uel mulier, ſine neceſſitate baptizet, peccat, & eo peccans ei, ſed non reiteratur.3ª.q.67.3.1^{m}./.4.3^{m}.

119 Si laicus, præſente clericos, uel non ſacerdos præſente ſacerdote, uel mulier præſenta uiro baptizaent, peccant. 3ª.q.67.4.0./. diſtinct. 5. quæſt. 2. artic. 2. quæſt. 1.c./. diſtinct. 28.3.3^{m}.

120 Vnus poteſt ſimul plures baptizare, ſi ſit neceſſitas. 3ª. quæſt.66.5.4^{m}./.quæſt.67.6.2^{m}./.4.d.3.ar.2.q.1.2^{m}.

121 Plures non poſſunt eundem baptizare.3ª. q. 66.5.4^{m}./.q.67.6.0./.4.d.3.ar.1.q.2.2^{m}./.d.6.q.2.ar.1.q.1.3^{m}.

122 Si unus eſt mancus, & alter mutus, non poſſunt baptizare.3ª.quæſt.66.5.4^{m}./.quæſt.67.6.3^{m}./.4. diſtinct.6. quæſt.2.ar.1.q.1.3^{m}.

123 Nullus poteſt ſe baptizare, tamen propter contritionem & deuotionem ſaluaretur. 3ª. q.66.5.4^{m}./.q.68.2.0./.7.0./.q.82.4.2^{m}./.4.d.5.q.2.ar.1.q.3.2^{m}.

125 Intentio in baptizante non eſt cauſa efficiens baptiſmi, ſed tantum elicit actionem agentis.4.diſtinct.29.artic.3.quæſt.1.1^{m}.

Baptizādi. 126 Pueri ſunt baptizandi.22ª.q.113.3.1^{m}./.3ª.q.39.3.1^{m}./.q.68.9.0./.4.d.4.q.3.ar.1.q.1.0./.d.9.ar.5.q.4.2^{m}./.d.18.q.1.artic.3.qu.1.c./.d.25.q.2.art.1.q.2.c./.Ma.q.4.1.c.prinº./.Quol.4.10.c./.Quol.9.23.c.Hæreſis.139.

127 Pueri baptizantur in fide militantis eccleſiæ, quæ ſi per impoſſibile deficeret, ſuppleret eccleſia triumphans.3ª.q.68.9.0./.12.c./.1^{m}./.q.69.6.3^{m}./.8.c./.q.71.1.2^{m}./.3.3^{m}./.q.73 3.c./.4.d.6.q.1.ar.2.q.1.0./.q.2.c./.3^{m}./.q.2.art.2.q.3.c. * Athanaſius.1. Caput.6. Dæmon. 94.219. Ebrietas.25. Ænergumenus.4.

128 Pueri infidelium, non ſunt baptizandi, inuitis parentibus 22ª.q.10.12.0./.3ª.q.68.10.0./.Quol.2.7.0./.Quol.3.11.c. * Euchariſtia.41.150.209. Fides.59. Hæreſis.72.73.139. Inſtructio.Martyrium.15.

129 Baptiſmus debet differri in adultis, ad probationem, inſtructionem, & reuerentiam, non autem in pueris.3ª.q.68.3.0./.4.d.4.q.3.art.1.q.2.0./.d.6.q.2.ar.2.q.2.1^{m}./.d.17.q.3.ar.1.q.4.c./.Ma.q.1.0.Inſtructio.

130 Vnus non poteſt pro alio baptizari.1ª.Cor.15.lect.4.prinº.E. * Peccatum.254.400.422.Pœnitentia.22.87.

268^{m}. Oppoſitum uidetur dicere.4.d.30.q.1.1.3^{m}. Reſpondeo Dubio.268. * Satisfactio.15.16.Votum.12.

Si quis baptizat unum pro alio ex errore, erit baptizatus, quia caracter non cauſatur ex intentione baptizantis, ſed ex cultu.4.d.30.4.1.1.3^{m}.

131 Infidelitas aliorum, non nocet baptizandis, nec alia peccata, ſed tantum propria.3ª.q 68.9.2^{m}./.q.69.6.4^{m}./.4.d.6.q.1.ar.3.q.3.0.

132 Amentes, furioſi a natiuitate, & continue, ſunt baptizandi, non autem alii, niſi quando habentes uſum rationis, uolunt.22ª.quæſt.113.3.1^{m}./.3ª.quæſt.68.12.0./.4.diſtinct.4.quæſt.3.artic.1.quæſt.3.0./.diſtinct.6.quæſt.1.arde 2.quæſt.3.2^{m}./.diſtinct.18.quæſt.1.artic.3.q.1.c./.diſtinct.23.quæſt.2.artic.2.quæſt.3.2^{m}./.diſtinct.25.quæſt.2.artic.2.quæſt..c./.d.34.4.1^{m}./.Verit.q.28.3.2^{m}.

133 Manens in propoſito peccandi, non debet baptizari.3ª.quæſt.68.4.0./.8.4^{m}. Peccatum.422. Baptiſmus.213.

134 Dormientes nō ſunt baptizandi, niſi propter periculū, & niſi prius noluerint.22ª.q.113.3.2^{m}./.2^{m}./.3.q.68.12.3^{m}./.4.diſtinct.4.quæſt.3.artic.1.q.3.3^{m}./.diſtinct.6.quæſt.1.artic.2.quæſt.3.2^{m}./.diſtinct.17.quæſt.1.artic.3.quæſt.2.3^{m}./.Verit.q.28.3.8^{m}.

135 De periculis baptizandorum Opuſc.65.cº.3.

136 Baptizatus ex metu, non rebaptizatur.4.diſtinct.6.quæſt.1.ar 2.q.3.c./.d.30.ar.3.q.1.1^{m}.

137 Baptizatus ex ludo, cum intentione baptiſmi, non rebaptizatur.4.d.6.L.meº. Athanaſius.1.

138 Baptizati ab hæretica in forma eccleſiæ, non debent rebaptizari.3ª.q.66.9 3^{m}.

139 Baptizatus, uel confirmatus, uel ordinatus, ſi reſurgat, non rebaptizatur, nec reconfirmatur, nec reordinatur. Rom.7.lect.1.meº.L.

Ba

140 Puer in utero matris, non eſt baptizandus. 3ª.quæſt.68.11.0./.3.diſtinct.3.quæſt.1.artic.1.quæſt.3.1^{m}./.4.diſtinct.1.q.2.artic.6.q.2.2^{m}./.d.6.quæſt.1.artic.1.quæſt.1.0./q.2.1^{m}./.d.23.q.2.ar.2.q.1.1^{m}./.2^{m}.

141 Mater uiua non debet ſcindi, ut puer baptizetur.3ª.q.68.11.3^{m}./.4.d.6.q.1.ar.1.q.1.4^{m}.

142 Apparente aliquo membro, ſi iminet periculum, debet baptizari puer, rebaptizādus, niſi ſit caput.3ª.q.66.7.3^{m}./.q.68.11.4^{m}./.d.3.ar.4.q.1.2^{m}./.d.6.q.1.ar.1.q.1.3^{m}.

143 Brutum non poteſt baptizari.3ª.quæſt.68.12.2^{m}./.4.diſtin.9.ar.1.q.3.2^{m}.

144 Baptizatus debet leuari de fonte, ab aliquo docto in diuinis.3ª.q.67.7.0. * Amor.128.Anadochus. Lauatio.

145 Lauantem baptizatum, non oportet eſſe doctum in diuinis, niſi imminente periculo.3ª.q.67.8.1^{m}.

146 Leuans de fonte, tenetur baptizatum inſtruere de fide, ſi ſint ueteres infideles, uel niſi parentes ſuppleant.3ª.q.67.8.0./.q.71.1.3^{m}./.4.d.6.q.2.art.2.q.3.3^{m}. * Cognatio.4.&c. Inſtructio.

147 Leuans de baptiſmo, aſſumit ſibi officium nutricis, & pedagogi.3ª.q.67.7.0./.8.c.

148 Sicut qui confert ſacramentum baptiſmi, & confirmationis gerit perſonam dei, ita & qui tenet in utroque, gerit perſonam matris eccleſiæ.4.diſtinct.42.quæſt.1.artic.3.q.1.0. * Matrimonium.116.

149 Leuans baptizatum debet eſſe tantum unus principalis, ſed poſſunt eſſe alii coadiutores.3ª. quæſt.67.8.3^{m}./.4 diſt.42.q.1.ar.3.q.2.1^{m}.

150 Non baptizatus, non poteſt aliquem leuare de fonte.3ª.quæſt.67.8.1^{m}./.4.diſtinct.12.quæſt.2.artic.2.q.1.2^{m}./.d.42.q.1.ar.3.q.1.3^{m}.

151 Pater non debet leuare proprium filium de baptiſmo, niſi in neceſſitate.3ª.q.67.8.2^{m}.

152 Leuatio non eſt de neceſſitate, ſed fit propter imbecillitatem animæ, & non corporis.3ª.q.67.7.0./.8.1^{m}.

153 Baptiſmus eſt ianua omnium ſacramentorum, inquantū eſt cauſa, ſcilicet caracteris, & gratiæ.3ª. q.63.6.c./.q.68.6.c./.q.73.3.c./.4.d.3.ar.1.q.3.c./.d.4.q.1.ar.4.q.3.0./.q.2.ar.1.q.5.c./.d.7.q.1.ar.2.q.1.1^{m}./.d 24.q.1.ar.2.q.3.0./ 3.4.cº.59. * Actus.24. Aqua.3.4. Bigamia.1. Caracter.24.&c.29.&c. Circuncifio.42.Cognatio.2.4.&c. Effectus.

154 Per baptiſmum aperitur ianua paradiſi. 3ª.q.39.5.0./q.69.5.1^{m}./.7.0./.3.d.18.ar.6.q.3 2^{m}./.4 d.3.ar.1 q 3.4.0./.L fi./.d.4.q.2.ar.2.q.6.0./.q.3.ar.3.q.1.1^{m}./.q.2.c./.d.17.q.3.ar.1.q.1.1^{m}./.ar.5.q.3.1^{m}./.Con.4.cº.59./.72.meº.F./ Matth.3.fi.B.H.26.33.40.47. Baptiſmus.26.

155 Introitus in regnum dei, non eſt niſi, per baptiſmum aquæ in re, uel in uoto, uel in figura. 3ª.q.69.5.1^{m}/.4.d.3.ar.1.q.3.4.0.d.4.q.3.ar 3.q.1.1^{m}./.q.2.c./.d.17.q.3.ar.1.q.1.1^{m}./.3.4 cº.72.meº.G./.Io.3.lect.1.fi.D.fi.

156 Principalis effectus baptiſmi, eſt ablutio interior, & non poteſtas ideo non diffinitur per caracterē ſicut ordo, quia principaliter importat poteſtatem.4.diſtinct.24.quæſt.1.ar.quæſt.2.2^{m}.

157 Baptizatus aſcribitur ad duo, ſcilicet ad cætum fidelium, & ad ſacramentorum participationem.3ª.quæſt.63.6.c./.q.67 2.c./.q.70.1.c./.4.d.3.art.1.q.3.4.0./.d 4.q.1.0.d 16.q.1.ar.2.q.1.c./.d.18.q.2.ar.1.q.1.c /.d.24.q.1.ar.1.q.2.3^{m}./.ar.2.q.1.0./.Con.4.cº.59./ 72. * Damnatio.4. Decimæ.5. Dæmon 94.Euchariſtia.42.44.46.209.240.

158 Baptiſmus habet uim illuminatiuam, & fecundatiuam, ad bona opera.3ª.q.65.1.3^{m}./.q.67.1.2^{m}./ q.69.5.0./.4.d.3.ar.1 q.4.3^{m}./.ar 3.q.1.c./.2^{m}./.d.4 q.2.ar.2.q.3.4.0./.d.5.q.2.ar.1.q.2.c./.1^{m}./.d.8.q.1.ar.1.q.1.1^{m}. * Exorciſmus.2 4.8.&c.23.Fecunditas.Fides.79.Gratia.6.Hæreſis.73 107.114. Ieiunium.14.

159 Pueri ſaluantur per ſolum baptiſmum, ſine aliis ſacramentis, & aliquis moriens ſtatim poſt baptiſmum, ſtatim uolat ad cælum.3ª.q.65.4.B./.q.68.2.2^{m}./.4.d.4.q.2.artic 1.q.3.4^{m}./.Con.4.cº.59./.91.fi./.Quol.6.4.0./.Matt.3.fi.B.I./.2ª.Cor 5.lect.2.meº.A.

160 Immo pueris baptizatis morientibus, deſunt merita propria, nec habent uſum liberi arbitrii.12ª.q.5.7.2^{m}.fi./.q.113 3.1^{m}.Reſpondeo.Dubio.269. * Incorporari 2. Innocentia 23. Iuſtificatio 50. 269^{m}.

161 Pueris baptizatis, ſubuenit meritum Chriſti ad beatitudinem conſequendam, licet deſint eis merita propria, & uſum liberi arbitrii nō habeant, eo quòd per baptiſmum, ſunt Chriſti membra effecti 12ª.q.5.7.2^{m}.fi./.q.113.3.1^{m}./.4.d.4.q.3.art.3.1^{m}.fi. gratia 56.

162 Circunciſioni, ſuccedit baptiſmus, tamquam perfectum imperfecto

imperfecto.2.2æ.q.102.3.5m./.quæſt.103.3.4m./.3ª.quæſt.70.2.3m./.4m.

163 Circunciſio erat imperfecta reſpectu baptiſmi, quo ad ſignificationem, efficaciam, & utilitatem. Quæ non erat etiam ita communis, quia habebat populum, ſexum, & tempus determinatos.3ª. q.70.2.3m./.4m./.4. d.1.q.2.ar.5.q.1.c./. d.3.ar.5.q.1.c.1m.

164 Baptiſmus, & circunciſio conferebant gratiam. Sed ille ex ſua uirtute ut inſtrumentum paſſionis Chriſti iam perfectæ illa uero ut ſignum fidei paſſionis futuræ 3ª. quæſt.70.4.c.fi. Circuncifio.36.37.

165 In baptiſmo amplior, gratia datur, quàm in circuncifione, 3.q.70.4.c.fi.5m./.4.d.1 q.2.ar.4.q.3.c.fi./.2m./.ar.5.q.2.c./.d.3.q.1.c./.1m./.Opuſc.9.q.33.

166 Baptiſmus ante paſſionem Chriſti ſi fuiſſet, nõ aperuiſſet ianuam paradiſi conferendo etiam eandem gratiam ſicut prius. Et ſi nunc circunciſio haberet locum, aperiret eam. 3ª.q.69.7.2m.q.70.4.4m./.4 diſt.1.quæſt.2.ar.4 quæſt.2.3m./.d.4.q.2.ar.2.q.6.1m.

167 Baptiſmus continet perfectionem ſalutis, non autem circunciſio, ſed ſignificabat eam, ut fiendam per Chriſtum.3ª. quæſt.70.4.n.

168 Gratia baptiſmalis ſufficit ad concupiſcentiam totaliter reprimendam, & ad merendum, non autem gratia in circunciſione data.3ª.q.70.4.c fi./.5m./.4.d.1.q.2.ar.4.q 3.c.fi./ar.5.q.1.c./.Verit.q.28.2.12m.Circuncifio.36.

169 Omnibus rite baptizatis etiam pueris conferuntur gratia & uirtutes, & in habentibus augentur.2.2æ.q.47.14.?m./.3ª. q.69.3.4.3.c./.6.n./.q.71.3.c./.2.d.32.q.1.1.c /.4.d.3.ar.1. q.3.c /.d.4.q.2.ar.2.q.1.2.0./.q 3.ar.1.q.2.2m./.d.9.ar.1.q.2.c./.d.17.q.1.ar.3.q.2.c./.3m./ d.18.q.1.ar.3.q.1.c.

170 Omnes pueri, æqualem gratiam conſequuntur per baptiſmum, adulti autem, inæqualem, ſecundum gradus deuotionis.3ª.q.69.8.c./.q.89.2.2m./.4.d.4.q.3.ar.2.q.2.3.0.

171 Letitia, & pinguedo deuotionis ſunt effectus baptiſmi conſequentes, non autem primi.4.d.3 ar.3.q.1.5m.

172 Effectus baptiſmi duplex, ſcilicet primus, ideſt caracter, & ſecundus, ſcilicet gratia.3ª.q.68.8.c./.q.69.10.c./.4.d. 3.ar.1.q.3.c./.d.4.q.3.ar.2.q.1 3.c.

173 Per baptiſmum homines adoptantur in filios dei.3ª. quæſ.39.8.3m.

174 Per baptiſmum homo regeneratur ad uitam ſpiritualem. 3ª.q.39.5.c.fi./.q.62.2.c./.q.65.1.2.c./ q.66.1.1m./.3.c./.9.c./5m./.q.67.3.c./.7.c /.q.68.1.c /.9 1m./.q.69.3.8.c.quæſt.72.1.c./.4. 3m./.5. 6. c./. 9.1m./.11. 2m./. quæſt. 73. 1.c /. 3. c./.3m /.5.1m./.quæſt.79.3. 2m./. 8.2m./.quæſt. 80. 10.1m./. q. 84.6.c./.10.c./.5m./.q.86.4.3ª 4.diſtinct. 3.ar.1.quæſt.3.4.c./.ar.3.quæſt.1.c./ 3m./.quæſt.3.1m./ 1.d.4.q. 2 ar.1.q.1. c./.2m./.q.2.3m./.ar.2.q.4.1m./.d.6.q.2.ar.1.q. 1.c fi /.d.8. q.1.ar.1. q.1.1m /.d.9.ar.5.q.4.2m./.12.q.3. ar.1.q.1.2m./.d.14.q.1.ar.4.q.3.c./.q.2.3m./.d.17.q 2 ar.2.q.6.3m./.d.18.q.1.ar.3.q.2 c./.d.23.q.1.ar.2.q.1.c./.q.2.ar.8.q.1.c./.d.42.q.1 1.c./.2. 0./.ar.3.q.1.0.d.45.q.2.ar.3.q.1.3m./. Con. 4.cº. 58./. 59./.71. 1m./.Ro.11.lect.4.fi.E./.1æ.Cor.15.lect 5. prinº. I./.lect.7. prinº. C./.He.6.lect.1.meº.B.

175 Effectus baptiſmi duplex, ſcilicet per ſe, ideſt generatio in uitam ſpiritualem, & per accidens, ideſt præſeruatio a peccato. Primus omnibus æqualiter confertur ſecundum ſe, non autem ſecundus.3ª.q.69.8.c./.4.d.3.ar.1.q.4.0./. d.5.q.2.ar.2.q.2.0./.d.23.q.1.ar 1.q.1.c.

176 Aqua baptiſmi cum forma uerborum non operatur immediate ad gratiam, ſed ad caracterem.4.d.26.q.2. 3.2m.

177 Baptiſmus non habet efficaciam ſolum ex opere operanto ſed magis ex opere operato.4.d.3.q. 2.ar.2.q. 2. c./. diſt.4.q.3.ar.2.q.3.1m./.d. 6.q.1.ar.3.q.2.c /.q 2.4.c.diſtinct.15. q.1.art.3.q.3.2m.

178 Baptiſmus ex opere operante baptizantis, uel baptizati, poteſt aliis prodeſſe, ſicut cætera opera meritoria, non autem ex opere operato.4.d.45.q.2.ar.3.q.1.3m./.4m.

179 Præparatio ſufficiens ad gratiam, quandoque ſimul datur cum baptiſmo. Sed quandoque tempore præcedit baptiſmum, non autem uotum eius poſt ueritatem propalatam.4.diſtinct.18.quæſt.1.artic.3. quæſt.1 c.

180 Per baptiſmum homo fit membrum Chriſti, ideo pœna quam Chriſtus ſuſtinuit, reputatur ei ad ſatisfactionem 2.2æ.q.3.7.2m./.q.113.3.1m./.3ª.q.48.1.c./ q.49. 1.c./ q. 62.1.2.c./.q.68.1.c./.5.1m./.q.69.2.c./.1m./.3.4.5.6.10. c./.q. 73.3.1m./.4.d. 3.ar.1.q.4.1m./.d.4.q.2.ar.1.q.2.1m./.3m.

181 Per baptiſmum homo incorporatur Chriſto, 3ª.q.62.1.c./.q.68.1.c./.1m. .2. 4.c./.3.c./.1m.q.69.2.3 4.c. /.5. 0./.7. 1m./.4.d.4.q.2.ar.1.q.2.1m./.3m./.artic.2.q.5.0./. Matth.3. fi.B.H.

* Incorporari.2.Iuſtitia.72.Martyrium.18.

182 Fides incorporat Chriſto mentaliter, baptiſmus autem corporaliter, ſine cuius propoſito, neutrum fieri poteſt.3ª.q.69.5.1m.

183 Baptiſmus eſt ſacramentum paſſionis & mortis Chriſti 3ª.q.73.3.3m. * Miſſa 26. Operatio 51. Oratio 57.

184 In baptiſmo homo participat totaliter uirtutem paſſionis Chriſti, non autem in pœnitentia 3ª.q.86 4.3m.

185 Baptiſmus quantum in ſe eſt, totam efficaciam paſſionis Chriſti influit in baptizatum 4.d.4.q.2.artic.1.q.2.0.

186 Baptiſmus configurat Chriſto paſſo per immerſionem, reſurgenti per nitorem aquæ, aſcendenti per leuationem 3ª.q.66.2.3.9.c./ 4 d.4.q.2.ar.2.q 6.2m.

187 Baptiſmus eſt ſacramentum initiatiuum, quia facit primo participem redemptionis Chriſti, & mortis eius 4.d 2.q.1.2.2m /.3.c./.Heb 6.lect.1 meº.B.

188 Ante baptiſmum actualiter ſuſceptum, aliquis rem baptiſmi conſequitur, ex propoſito ſuſcipiendi baptiſmum 3ª.q 68.2 0./.3.c./.q.80.1.3m /.4.d.16.q.1.art.1.q.2.2m./ d.17.q.3.art.1.q.1.1m./.art.5.q.1.c /.1m./.d 18.q 1.art.3.q.1.2.c./.d.22.q 2.art.1.q.2.1m./.q.3.c./.con 4.cº.72.fi./.Quol.4.10.c. * O.do 67.

189 Homo per baptiſmum in mortem Chriſti baptizatur, & ei commoritur & conſepelitur 2.2æ.q.147.5.c./.3ª.q.49.3.2m./.q.51.1.c./.q.61.1.2m./.q 66.3 c./.9.c /.5m./. q.68.5.7.c./.q.80.10.1m./.q.86.4.3m./.4.d.4.q.2.art.1.q.2.c./.2m./.d.18.q.1.ar.3.q.2.c./.d.39.4.2m./.Ro.6.lect.1.meº.K.

190 Efficacia baptiſmi eſt a paſſione Chriſti, & a ſpiritu ſancto. 3ª.q.66.6.c./.1m./.10.1m./ 11.c./.1m./.12.c./.q. 69.0.1æ. Cor.lect.2.meº.D.

191 Baptiſmus datus a meliori, non eſt melior, quia efficaciam habet, ex merito paſſionis Chriſti & non alterius. 3ª.q.64.1.2m./.q.82.6.2m./.4.d.5.q.1.1.c./.q.2.artic.2.q. .0./.1æ. Cor.lect.2.meº.D /.fi./.Eph.lect.2.meº.K.

192 Sicut aqua baptiſmi, habet quòd cor abluat, ex tactu carnis Chriſti, ſic & matrimonium ex hoc quòd Chriſtus in paſſione illud repreſentauit 4.d.26.q 2.3.1m.

193 Effectus principalis baptiſmi, eſt delere peccata. 3ª.q.39.3.c.fi./.q.79.5.1m./.4.d./.12.q.2.ar.2.q.1.3m./ d.23.q.1.ar.1.q.1.c./.1m./.d.24.q.2.2.c./.1m.Paſſio 108.Culpa.8.ĵ.

194 Remiſſio culpæ fit in baptiſmo uirtute materiæ, ſed principalius uirtute formæ, ex qua etiam materia uirtutem recipit.3ª.q.86.6.c.

195 Baptiſmus, & pœnitentia ordinantur directe contra culpam, non autem alia ſacramenta.4.d.18.q.1.ar.3.q.2.c.

196 Effectus baptiſmi eſt tollere omnia peccata præterita, & præſentia, non autem futura.3ª.q.69.10.3m.

197 Baptiſmus impedit peccata futura, ne fiant.3ª.q.68.3.3m./.4.d.4.q.3.ar.1.q.2.2m. * Paſſio.108.

198 Baptiſmus omnibus æqualiter aufert omnem culpam, & omnem pœnam.3.q.67.3.c /.q.68. 2.2m./.q. 69 8.o./.4 d.4.q.2.ar 3.q.1.0./ d.18.q.1.ar.3.q.1.c.* Peccatum.339.400.Pœnitentia.22.87.Piſcina.2.

199 Baptiſmus principaliter ordinatus eſt, contra peccatum originale.3ª.q.66.9.c.fi./.4.d.2.q.1.2.c./.d.6.q.2. artic.1.q.1.c./.d.7.q.1.ar.1 q.3.0./.d.14.q.1.ar.4.q. 3.c./.d.17.q.3.ar.1.q.1.c./.d.23.q.2.ar.2 q.3.2m./.ꝯ.4.cº.59.fi.Hæreſis.72.uel conuerſio.45.46 47.ĵ.

200 Baptiſmus delet omnem culpam originalem, & mortalem, & quãdoque uenialem.3ª.q.68.7.3m /.q.69.1.0./.4.B./.1m./.7.c./.8.1m./.10.c./.q.70.4.5m./.q.71.3.c./ q.79.5.1m./.q.84.1.5m./.4.c./.q.87.1.2m./.d.32.q.1.1.0./.2.3m./.L meº.G./.4.d.2.q.1.2.2m./ d 3.ar.3.q.1.c./.d.4.q.2. ar.1.q 1.0 /. ar.3.q.1.c./ d.6 q 2.ar 3.q.1.c /.d.12.q.2.ar.2.q. 1.2m./. q. 2.2m./.d.14.q.2.ar.1.q.2.3m./.d.17 q.2.ar.2.q.6.3m./.q.3.ar.5.q.2.0./ꝯ.4.cº.59./.72 meº.G./.He.6 lect.1.meº.C.

201 Baptiſmus ſtatim tollit pœnas, & infectiones peccati originalis, quo ad perſonam, non autem quo ad naturam, niſi in fine.1.2æ.q.81.3.2m./.q.85.5.2m./.q.87.7. 1m./. q.109.8.9.c./.1m./.10.c./.3m./.2.2æ.q 104.6.1m./.3ª.q.49.3.uel.Circunciſio.46.3m./.q 32.5.2m./.q.68.1.2m./.q.69.3.0./.7.3m./.2.d.31.q.1.1.5m./.2.1m./.d.32.q.1.1.2.0./.L. meº.G./.d.33.q.1.2.0./.d.44.q.2.2.2m./.3m./.3.d.18.ar 4.q.2.c./.d.19.ar.3.q.2.0./4.d.4.q.2.ar.1.q.3.0./.d.46.q.2.ar. 2.q.2. 3m./. Con.4.cº. 52.fi./.55.25m./.27./.cº.59./.Ma.q.4.2.10m./. 18m. 6. 4m./.7m./.10m./.16m./.Quol.6.15.n./.Pſalmus.31.prinº. A. D / Pſal.50.meº.C./.Ro.4 fi.B./.cº.5.lect.3.fi./.cº.7.lect.2.meº.B./.Eph.lect.1.meº.B./.cº.2 lect.1.fi.

202 Baptiſmus purgat carnem a pollutione contracta in conceptione, inquantum reſpicit perſonam, non autem ut reſpicit naturam, 2.d.32.L.meº.G.uel Circunciſio.47.

Ba

203 In baptiſmo ſordes culpæ mundantur, incendium fomitis mitigatur & eſt regeneratio in uitam ſpiritualem. 4. d. 3. ar. 3. q. 1. c./. ar. 5. q. 1. 1^{m}./. Circunciſio. 42.

204 Per baptiſmum fomes mitigatur, ne dominetur. 3^{a}. q. 66. 3. c./. q. 69. 4. 3^{m}./. q. 86. 5. c. fi. 4. d. 3. ar. 3. q. 1. c./. ar. 5. q. 1. 1^{m}./. d. 4. q. 2. ar. 1. q. 3. c./. ar. 3. q. 1. o./. q. 3. ar. 1. q. 2. b. 2. * Religio. 43. Sacramentum. 64. 65. 111. 146. 148.

205 Baptiſmus per gratiam minuit fomitem, inquantum inclinat in contrarium, ſed non totaliter tollit, uſque ad beatitudinem. 3^{a}. q. 39. 5. c./. q. 86. 5. c. fi./. 2. d. 32. q. 1. 1. c./. 3. c. fi./. 4 d. 3. ar. 3. q. 1. c./. ar. 5. q. 1. 1^{m}./. d. 4. q. 2. ar. 1. q. 3. c. * Sanctificatio. 15. Satisfactio. 5. 22. Teſtamentum. 3. Verbum. 74. Vnctio. 14. 33. Chriſtus. 106.

206 Baptiſmus non ſtatim liberat a conditione ſeruili. 2. d. 44. q. 2. 2. 2^{m}./ 3^{m}./. 4. d. 39. 4. 1^{m}.

207 Baptiſmus abſoluit ab omni pœna. 3^{a}. q. 68. 5. o./. q. 69. 2. o./. 7. c./. 10. 3^{m}./. q. 70. 4. 5^{m}./. q. 79. 5. 1^{m}./. q. 84. 1. 1^{m}./. q. 86. 4. 3^{m}./. 2. d. 32. q. 1. 1. c./. 2. 3^{m}./. 3. d. 19. ar 3. q. 2 o./. 4. d. 4. q. 2. art. 1. q 2. o./. ar. 3 q 1. o./. q. 3. ar. 1. q. 2. 2^{m}./. d. 5. q. 2. art. 1. q. 1. c./. 2^{m}./. d. 6. q. 2. ar 1. q. 1. c./. d. 7. q. 1. ar. 1. q. 1. o./. d. 14. q. 2. art. 1. q. 2. 3^{m}./. d. 18. q. 1. ar. 3. q. 2. c./. Con. 4. c^{a}. 58./. 59./. 72. me^{o}. G./. Ro. 11. lo. 4. fi. D. &c./. He. 6. le. 1. me^{o}. D. uel circũciſio. 46

208 Baptiſmus non tollit pœnam hominis. Ideo homicida poteſt puniri, licet pium eſſet ei parcere. 3^{a}. q. 69. 2. 3^{m}.

209 Poteſtas abſoluendi a peccatis in baptiſmo, eſt triplex, ſcilicet auctoritatis dei, excellentiæ Chriſti, & inſtrumentalis. 4. d. 5. q. 1. 1. c./. q. 2. ar. 2. q. 2. c./. 1ª. Cor. 1. lect. 2. me^{o}. C.

210 Fictio non remouetur per baptiſmum, ſed per pœnitentiã. 3^{a}. q. 69. 9. 2^{m}./. 10. 2^{m}./. 3^{m}.

211 Ad effectum baptiſmi exequendum in ficto, concurrit per ſe baptiſmus, ſed pœnitentia per accidens, remouendo fictionem. 3^{a}. q. 69. 10. 2^{m}.

212 Baptiſmus non reparat uirginitatem, quia tollit pœnas animæ, & non carnis: & conformat Chriſto quo ad uirtutem mentis, non autem quo ad ſtatum carnis. 4. diſtinct. 27 q. 3. 2. 3^{m}./. 4^{m}.

213 Fictio mortalis, impedit ſimpliciter effectum baptiſmi, ſed uenialis, quo ad uenialia tantum. 3^{a}. q 69. 9. o./. q. 87. 3. 2^{m}./. 4. d. 4. q. 2. ar. 1. q. 1. 3^{m}./. q. 3. ar. 2. q. 2. o./ d. 12. q. 2. ar. 1. q. 3. 3^{m}. Baptiſmus. 133. Operatio. 51. Vel circuncifio. 44.

214 Fictione recedente, baptiſmus habet proprium effectum. 3^{a}. q. 69. 10. o./. 4. d. 1. q. 2. ar. 4. q. 1. 3^{m}./. d. 4. q. 3. ar. 2. q. 3. o./. d. 15. q. 1 ar. 3. q. 3. 2^{m}./. d. 17. q. 3. ar. 4. q. 1. o./. d. 21. q. 3. ar. 1. q. 1. 5^{m}. * Exorciſmus. 9. 10. Vel circunciſio. 44.

215 Aliquis dicitur ad baptiſmum fictus accedere quadrupliciter, ſcilicet non credens, contemnens baptiſmum, non ſeruans ritum eccleſiæ, & indeuotus, id eſt non uolens ſacramentum, & rem ſacramenti. 3^{a}. q. 69. 9. c./ 4. d. 4. q. 3. ar. 2. q. 2. c./. d. 6. q. 1. ar. 3. q. 1. c./. 1^{m}. Peccatum. 422. * Matrimoniũ. 57 126. Peccatum. 339.

216 Voluntas omnino repugnans baptiſmo, impedit omnem effectum eius. 4. d. 4. q. 3. ar. 2. q. 1. o./. d. 6. q. 1. ar. 2. q. 3. c./. ar. 3. q. 1. 3^{m}./. d. 27. q. 1. ar. 2. q. 4. c.

217 Indiſpoſitio uoluntatis contraria gratiæ, impedit ſecundũ effectum baptiſmi, ſcilicet gratiam, non autem primum, ſcilicet caracterem. 3^{a}. q. 69. 9. o./. 4. d. 4. q. 3. ar. 2. q. 1. o./. q. 3. c./. d. 6. q. 1. ar. 2. q. 2. c./. q. 3. c./. ar. 3. c./. q. 4. o./. d. 14. L. prin^{o}. G./. d. 22. q. 2. ar. 2. q. 3. c. * Pœnitentia. 22.

218 Error circa baptiſmum, non impedit acceptionem caracteris, dummodo intendat facere uel accipere quod eccleſia dat, licet credat illud nihil eſſe. 3^{a}. q. 64. 9. 1^{m}./. q. 68. 8. 3^{m}./. 4. d. 6. q. 1. ar. 3. q. 1. c./, q. 2. 1^{m}./. d. 30. q. 1. 2. 2^{m}.

219 Baptiſmus triplex, ſcilicet ſanguinis, flaminis, & fluminis, 3^{a}. q. 66. 11. o./. 4. d. 4. q. 3. 3. o./. Quol. 6. 4. o./. Io. 3. lect. 1. fi. d. E./. He. 6. lect. 1. me^{o}. B. * Aureola. 10. Flumen. 1.

220 Baptiſm^{9} ſanguinis, ẽ melior, & efficacior, cæteris baptiſmis 3^{a}. q. 66. 12. o./. 4. d. 4. q. 3. ar. 3. q. 4. o./. Heb. 6. lect. 1. me^{o}. C.

221 Baptiſmus ſanguinis, includit baptiſmum flaminis, non autem econuerſo. 3^{a}. q. 66. 12. 2^{m}.

222 Baptiſmus ſanguinis, ſupplet baptiſmum fluminis, in neceſſitate ſolum. 3^{a}. q. 66. 11. o./. 4. d. 4. q. 3. ar. 3. q. 1. 1^{m}./. q. 2. 3. o./. Quol. 6. 40./. He. 6. lect. 1. me^{o}. C. Martyrium. 15.

223 Baptiſmus ſanguinis, & flaminis, non ſunt ſacramenta, quia conueniunt cum ſacramento in cauſando, non autem in ſignificando. 3^{a}. q. 66. 11. 2^{m}./. 12. 1^{m}./. 4. d. 4. q. 3. ar. 3. q. 5. 3^{m}./. He. 6. lect. 1. me^{o}. D.

224 Baptiſmus flaminis tantum, uel aquæ tantum, ſcilicet baptiſmus Ioannis, non ſufficit ad ſacramentum nouæ legis, ideo neuter caracterem imprimit. 4. diſtinct. 4. quæſt. 1. ar 4. q. 5. 2^{m}.

225 Pœnitentia dicitur baptiſmus flaminis, quia ſine baptiſmo, ſufficit ad ſalutem, in neceſſitate tantum. 3^{a}. q. 66. 11. c./ 4. d. 4. q. 3. ar. 3. q. 2. o./. diſtinct. 45. L. prin^{o}./. Hebr. 6. lect. 1. me^{o}. D.

226 Pueri non poſſunt ſaluari, ſine baptiſmo ſanguinis uel fluminis. 12ª. q. 113. 3. 1^{m}./. 3^{a}./. q. 67. 3. c./. q. 68. 3. c./. quæſt. 73. 3. c./. 4. d. 4. quæſt. 3. art. 3. q. 2. 3^{m}./. d. 5. q. 2. art. 1. q. 1. c./. 2^{m}./. d. 6. q. 2. ar. 1. quæ. 2. 1^{m}./. diſt. 17. quæſt. 3. artic. 3. quæſt. 1. 2^{m}./. Quol. 6.

227. Baptiſmus flaminis, non eſt baptiſmus, niſi metaphorice. 4. d. 14. L. prin^{o}. G.

228 Baptiſmus ſanguinis, non imprimit caracterem, quia non habet efficaciam baptiſmi ſacramentalis, ſed meritum. 3^{a}. q. 66. 11. 2^{m}./. 12. c./. 5^{m}./. 4. diſt. 4. q. 1. ar. 4. q. 3. 1^{m}./. q. 3. ar. 3. q. 3. c./. He. 6. lect. 1. me^{o}. C.

229 In baptiſmo ſanguinis, gratia confertur, qua non tantum aureola, ſed etiam aurea datur. 4 diſtin. 4. quæſt. 3. artic. 3. q. 4. c./. 2^{m}.

230 Baptiſmus ſanguinis, liberat ab oĩ, culpa & oĩ pœna, ex uirtute paſſionis Chriſti cui conformat. 2ª2ª. quæſt. 124. 1. 1^{m}./. 3^{a}. quæſt. 68. 2. 2^{m}./. q. 87. 1. 2^{m}./. 4. diſt. 4. quæſt. 3. ar. 3. q. 3. o./. diſtin. 16. quæſt. 2. ar. 2. q. 2. 3^{m}./. Matth. 3. fi. b. I./. He. 6. lect. 1. me^{o}. c.

231 Baptizatus baptiſmo flaminis, conſequitur emundationẽ, ſed accipiens ſacramentum, conſequitur maiorem gratiam 3^{a}. q 66. 1. 2^{m}./. 4. 2^{m}./. q. 80. 1. 3^{m}./. q. 90. 3. 2^{m}./. 4. d. 9. articul. 2. quæſt. 4. 1^{m}./. d. 17. q. 3. artic. 5. q. 2. 2^{m}./. d. 18. q. 1. ar. 3. q. 1. 2. c./. ℨ. 4. c^{o}. 72. fi. A./. Quol. 4. 10. c.

232 Baptiſmus flaminis, tollit totam culpã, & quandoq; omnẽ pœnam, non tamen ſemper. 4. diſtin. 4. L. fi./. diſtin. 14. quæſt. 2. 1. o./. ℨ. 4. capit. 71./. Quol. 4. 10. c./. Hebræo. 6. lect. 1. me^{o}. c.

233 In primitiua eccleſia, quædam ſeruabantur circa ſolennitatem baptiſmi, quæ non ſunt nunc, & econuerſo. 4. diſt. 6. q. 2. ar. 1. 3. 3^{m}. Sacramentalia

234 In primitiua eccleſia ſeruabantur ſex in cathechiſmo, & ſeptem in exorciſmo, & quattuor in baptiſmo. 4. d. 6. q. 2. ar. 1. q. 3. c. * Cathechiſmus. 2. 3. Chriſma. 3. Exorciſmus. 2. 9. Euchariſtia. 28. 150. Inſtructio.

235 Baptiſmus aſſimilatur natiuitati in utero, confirmatio autem natiuitati ex utero. 4. d. 42. q. 1. 2. 1^{m}.

236 Baptiſmum debet præcedere catechiſmus. 3^{a}. q. 71. 1. o. Vel exorciſmus. 2. Catechiſmus. 2.

237 Vnctio triplex in baptiſmo, ſcilicet oleo cathecumenorum, & bis chriſmate. 3^{a}. q. 66. 10. 2^{m}./. q. 71. 3. 4^{m}./. q. 72. 11. 3^{m}./. 4. d. 6. q. 2. ar. 1. q. 3. 4^{m}. * Matrimonium. 25. 26. 28. &c. Sponſalia. 1. Vnctio. 33. 34.

238 Baptizati liniuntur chriſmate in fronte ubi eſt ſedes uerecundiæ, ne erubeſcant. 3^{a}. q. 72. 9. c. Ro. lect. 5. fi./. c^{o}. 10. lect. 2. prin^{o}. G.

239 Baptizatis datur candela accenſa, pro ueritate doctrinæ, & chriſma, pro odore bonæ famæ. 4. diſtinct. 4. quæſt. 2. artic. 1. quæſt. 3. 5^{m}.

240 Aures baptizandorum liniuntur ſputo, ut aperiantur ad uerbum dei, nares uero ad odorem bonæ famæ, non autem oculi, quia pertinent ad intentionem, per quam non habetur fides 3^{a}. q. 71. 2. 3. c./. 4. diſtinct. 6. q. 2. artic. 1. quæſt. 3. 3^{m}. Auditor. 4.

241 Sal ponitur in os baptizandi, ut habeat diſcretionem in ſermone fidei. 3^{a}. q. 71. 2. c./. 4. d 6 q. 2. ar. 1. q. 3. 3^{m}.

242 Accedenti ad baptiſmum fit triplex manus impoſitio, ut roboretur in triplici pugna, ſcilicet in fide in ſeipſo, in pugna aduerſus diabolum, & in confeſſione fidei contra preſſuras mundi. 4 d. 6. q. 2. artic. 1. q. 3. 2^{m}.

243 Baptizatis datur ueſtis alba, in ſignum reſurrectionis futuræ, & puritatis conſeruandæ. 3^{a}. q. 66. 10. 3^{m}./. q. 71. 3. 4^{m}./. 4. d. 6. q. 2. ar. 1. q. 3. 5^{m}./.

244 Eorum quæ fiunt poſt baptiſmum, aliqua tantum ſignificant, ut ueſtis alba, nouitatem uitę, aliqua etiam efficiunt, ut unctio in uertice, conſeruationem gratię baptiſmalis. 3^{a}. q. 71. 3. 4^{m}.

245 Euchariſtia datur baptizatis, non ut ſacramentale, ſed quia confirmat omne ſacramentum. 4. diſtinct. 6. quæſt. 2. ar. 1. q. 3. 5^{m}.

246 Baptizare græce, id eſt lauare latine, a quo & lauacrum, id eſt aqua artificioſe pręparata, & lotio, id eſt uſus eius, & utrumque dicitur baptiſmus. 4 diſtinct. 3. L. * Caracter 24. 25. 26. 35. Circunciſio. 1. 2. 4. 41. Confirmatio. 47. Decimæ. 5.

247 Baptiſmus eſt unus tripliciter, ſcilicet unitate agentis principalis, ſcilicet Chriſti, in nomine unius trinitatis, & quia non iteratur, Eph. 4. lect. 2. me^{o}. K. * Euchariſtia. 28. &c. 41. &c.

45.&c.8. * Hæreſis.114. Peccatum.254. Piſcina.2.

248 Baptiſmus eſt unus tantum ſimpliciter, ſed ſecundũ quid, ſunt nouem, quia diluuium, tranſitus maris, & lotiones legis erant figuræ, baptiſmus Ioannis diſpoſitio, baptiſmus Chriſti cauſa efficaciæ, baptiſmus ſanguinis & flaminis, & pœnitentia ſecundum proportionem effectus, & baptiſmus aquæ & ſpiritus. 3ª.q.66.11.3m./.q.70.1.2m./.3m./.4.d.4.q.3.q.1.o./.1ª.Cor.10.lect.2.fi.F./.He.6.lect.1.me°.D. * Prædicare.2. Pſalm.10. Sacramentum.148.153.

249 Pro baptiſmo, non debet committi ſimonia.22æ.q.100.2.c./.1m./.4.d.5.q.2.ar.2.q.5.2m./.d.25.q.3.ar.2.q.1.3m.

Phariſæorum. 250 Baptiſmata phariſæorum, erant uana, ad munditiam carnis tantum ordinata.3ª.q.38.1.3m. * Iuſtitia.71.A.

¶ Baptiſta. Baptiſmus.37. Ioannes.1.&c. Vnctio.33.34.

¶ Barba eſt ad ornatum capitis.Iſa.7.fi.G. * Actio.43. Miles.3.

1 ¶ Barbarvs dicitur dupliciter, ſcilicet ſecundum quid, ideſt extraneus alicui, & ſimpliciter, ideſt extraneus a communitate hominum, ſcilicet non uiuens ſecundum rationem.Ro.lec.5.fi.C./.1ª.Cor.14.lec.2.fi.K./.lec.2 fi.E.

2 ¶ Barbarus agit contrarius naturæ, coeundo cum parẽtibus, non ex lege naturali, ſed ex concupiſcentiæ ardore, qui legem naturæ in barbaris obſcurauit.12æ.q.94.4.c./.4.q.40.3.2m. * Virginitas.28.

¶ Bare. Baro.

¶ Barnabas, & Paulus diſcordauerunt, præter intentionem eorum, prouidentia dei.22æ.q.37.1.3m. * Euangelium.10. Petrus.5.

¶ Baro eſt nomen commune principum, a labore dictum, quia bare græce, latinæ dicitur grauis, uel fortis. Opuſc.20. lib°.3.c°.21.fi.

¶ Bartholomeus miraculoſe occultabat ſe, & oſtendebat, ſicut uolebat.3ª.q.54.1.2m.

¶ Baſilica. Eccleſia.0. Epiſcopus.14. Templum.0.

¶ Baſiliſcus non interficit uiſu, ſed napore, ſicut menſtruata inficit ſpeculum.1ª.q.117.3.2m./.3.c°.103.me°.I./. Verit. q.26.3.4m./.Ma.q.16.9.11m.Gal.3.lec.1.me°.B.

¶ Baſilius. Piſces.2. Tempus.29.

¶ Baſis. Abiſſus. Apoſtoli.39.

¶ Beatificans. Beatitudo.66.95. Bonitas.59.

Quid. 1 ¶ Beatitvdo eſt operatio, & ultima perfectio.12æ.q.3.2.o./.5.c./ q.55.2.3m./.1.d.1.q.1.1.o./.3.d.54.q.1.5.c./.4.d.49.q.1.ar.2.q.2.9/.q.4.2.o./. Quol.8.19.c./. Eth.lec.1.o./. Meta.9.fi. Beatitudo.10. * Accidens.84. Appetitus.24.

Du.m 270. 2 Oppoſitum uidetur dicere.1.d.1.q.2.1.2m. Reſpondeo ſicut Dubio.621.

3 Beatitudo eſt uita eterna, non quidem eſſe, ſed operatio.1ª.q.10.3.c./.q.18.2.3m./.12æ.q.3.2.1m./.22æ.q.182.2.2m./.2.d.38.2.3m./.4.d.49.q.1.ar.2.q.3.o./.3.3.c°.61./.Opu.3.c°.151.164.172.173./.264.

4 Viſio dei per eſſentiam, eſt tota eſſentia beatitudinis.1ª.q.1.4.c./.q.12.1.c./.4.o./.6.b./.8.4m./.q.26.2.3.o./.q.62.1.2.9.c./.2.9.c./.12æ.q.3.4.8.o./.q.4.4.5.c./.q.5.1.4.5.c./.22æ.q.2.3.c./.q.5.1.c./.q.173.1.c./.q.180.4.c./.3ª.q.52.5.c./.q.59.5.2m./.1.d.1.q.1.1.o./.2.d.4.1.o./ d.16.2.c./.d.29.5.c./.3.d.1.q.1.3.6m./.4.d.49.q.1.ar.1.q.2 c./.ar.2.q.1.o./.ar.3.q.1.8m./.q.4.ar.2.3m./.ar.5.q.1.o./. Con.3.c°.26./.37./.61.fi./.151.2m./.152.fi./.Lib°.4.c°.54.1m./.91.1m./.5m /.92.2m./.Verit.q.8.1.c./.q.13.3.8m./.q.14.5.3m./.q.18.1.c./.15m./.q.20.3.5m./.Vir.q.1.5.8m./.Quol.8.19.o./.Quol.9.7.c./.Opuſc.3.c°.104.106.107.108.166.167.168.262.264./.Io.8.lec.8.priu°./.c°.9.lec.1.priu°.c./.c°.17.me°.c./.He.8.lec.3.me°.K./.c°.11.lec.me°.D./.Eth.3.lec.8.fi.1. * Ariſtoteles.6. Aſſimilatio.13.

5 Gloria eſſentialis beatitudinis eſt, quam habet homo non apud hominem, ſed apud deum, 1ª.q.94.1.o./.12æ.q.2.3.2m./.q.4.8.1m./.

6 Beatitudo eſt ſummum bonum.1ª.q.26.3.1m./.12æ.q.3.1.2m./ q.5.2.2m.q.19.9.c/.4.d.49.q.1.ar.1.q.1.1m./.2m./.ar.2.q.1.2m./. Con.3.c°.26.14m./.27.3m./.38.fi./. Quol.8.19.c./. Opuſc.20.c°.8.

7 Beatitudo habet rationẽ præmii.1ª.q.26.1.2m./.q.62.4.c./.12æ.q.2.2 1m./.q.5.7.c./.2.d.5.q.2.1.c.priu°./.Con.4.c°.91.1m./.2m./.Opuſc.3.c°.173. * Bonitas.59.119.166.190.192.195.218.&c.249. Carentia. Delectatio.8.9.

8 Beatitudo, eſt finis rationalis naturæ tantum.1ª.q.23.1.c./.2m./.q.26.1.2.c./.q.62.1.4.c./.12æ.q.3.1.3m./.q.55.2.3m./.q.69.1.c./.22æ.quæſt.118.7.c./.2.diſtinc.38.2.o./.3ª.quæſt.27.2.c./.4.d.43.ar.1.q.1.c./ d.49 q 1.ar.1.q.1.c./.ar.2.q.2.c./.q.2.7.c./.Con.3.c°.25.fi./.Opuſc.20.c°.8. Deus.186. Finis.54.81.90. * Fructus.15.44.

9 Beatitudo ut finis quo, eſt aliquid creatum, non autem ut

finis quod.1ª.quæſt.26.3.o./.12æ.quæſt.5.1.o./.4.d.49.quæſt.1.artic.2.quæſt.1.c./. * Frui.9.&c. Honor.21. Infinitum.8. Lex.85. Viſitatio.4.5.

10 Beatitudo eſt ultima perfectio hominis. 1ª. quæſt.62.3.4.c./.quæſt.73.1 c./.12æ.quæſt.3.2.c./.4m./.6.c./. Quol.10.17.c./.Opuſc.3.c°.264. * Præmium.5.&c. Sabbatum.1. Sapientia.1.5 21. Spes.10.18.21.22.23.50.52. Beatitudo.1.

11 Beatitudo eſt proprium hominis bonum. 12æ.q.6. priu°./.Con.3.c°.26.6m./.27.3m./.32./.3m./.34.3m./.4m./.35.fi./.37.1m./.Ma.q.4.3.c. * Sufficiens. Theologia.15.24.25.

12 Beatitudo eſt quoddam commune bonum, poſſibile prouenire cuilibet homini, niſi accidat aliquibus impedimentum. Con.3.c°.39.1m./.4m./.44.3m./. Anima.16.c.me°.D.

13 Beatitudo eſt bonum perfectum naturæ intellectualis, apprehenſum per intellectum.1ª.quæſt.26.1.2.c.12æ.quæſt.3.2.2m.

14 Beatitudo eſt ſtatus, omnium bonorum congregatione perfectus, ſecũdum Boetium.1ª.q.26.2.1m./.12æ.q.3.2.2m./.3.2m./.q.4.7.2m./.1.d.44.3.5m./.4.d.49.q.5.ar.2.q.2.2m./.q.4.3.5m./.1.1m./.Con.3.c°.63.

15 Beatitudo eſt regnum dei, ſed differt ab eo, ſicut bonum unius, a bono communi.4.d.49.q.1.ar.2.q.5.o./. Opuſc.3.c°.264. Beatus.23.

16 Beatitudo eſt fruitio dei.1ª.q.95.4.c. priu°./. Potẽtia.q.5.1.15m./.1ª.Cor.3.lec.2.priu°.A.

17 Beatitudo nihil aliud eſt, quàm gaudium de ueritate. 22æ.q.3.4.5.fi./.1ª.Tim.3.lec.3.priu°.B.

18 In uita actiua quæ circa multa occupatur, eſt minus de beatitudine, quam in contemplatiua, quæ uerſatur circa unum, ſcilicet circa ueritatis contemplationem.12æ.quæſt.3.2.4m./.5.c./.q.4.7.c.

19 Actus intellectus ſpeculatiui, ſunt propinquiores ultimæ beatitudini ſecundum ſimilitudinem, quàm actus intellectus practici, ſed econuerſo ſecundum præparationem animi, & meriti. Vir.q.1.7.4m. Vel Abdicatio.

20 Beatitudo actiua, eſt actus prudentiæ. Vir.q.1.5.8m.

21 De ratione beatitudinis ſunt tria, ſcilicet bonum perfectũ, perſufficientia, & delectatio.22æ.q.118.7.c./. Ma.q.13.3.c./.q.14.4.c./.q.15.4.c./.Eth.lec.9.o.

22 Beatitudo conſiſtit in tribus, ſcilicet in uiſione dei, in gloria corporis, & in loco congruo.2.d.29.5.c./.3.d.22.quæſt.3.1.4m. In quo.

23 Beatitudo conſiſtit in duobus, ſcilicet in uiſione dei, & delectatione fruitiuus.12æ.quæſt.3.4.c./.Io.14.lect.1.me°.C.E.

24 Eſſentia beatitudinis, conſiſtit in actu intellectus, ſed delectatio eius, in uoluntate 1ª.q.26.2.o./.3.c./.12æ.q.3.4.o./.q.11.1.3m./.1.d.1.q.1.1.c./.1m./.Con.3.c°.25./.26./.27.2m./.Ma.q.16.6.6m./. Vir.q.1.5.8m./. Quol.8.19.o./. Opuſc.3.c°.107. * Anima.131.&c.228.285. Aſſimilatio.5. Carentia.19.30.&c. Cognatio.30.

Oppoſitum uidetur dicere.12æ.q.11.1.1m./.4.c./.2m./.1.d.1 q.1.1.c./.1m. Reſpondeo ſicut Dubio.275.656. De

25 Beatitudo in communi, conſiſtit in adeptione boni perfecti.Ma.q.5.3.c./.1m./.4m.

26 Beatitudo conſiſtit in contemplatione ueritatis, & maxime dei.22æ.q.176.1.1m./.Con.3.c°.25./.37./.48.1m./.Ma.q.9.1.4m./.5m./.Vir.q.1.5.8m./.7.4m. Felicitas 2. * Deus.93.&c.159.&c. Felicitas.0. Finis.V. Inhabitum.8.

27 Beatitudo principaliter conſiſtit in actu uirtutis perfectæ, & miſeria in culpa, ſed utraque conſiſtit ſecundario in bonis et temporibus, Pſalm.23.me°.D./.Pſalm.25.fi./. Pſalm.37.me°.D.Pſal.40.me°.c.G./. Pſal.50.priu°.a.E./.Matt.5.priu°.b.B.

28 Beatitudo uitæ præſentis, ſecundum Ariſtotelem conſiſtit in operatione perfectiſſima, ratione potentiæ, habitus, & obiecti.1ª.quæſt.62.1.c./.quæſt.88.1.c.me°.A./.12æ.quæſt.3.5.c./.1.prolo.1.c.3./.3.diſtinct.27.q.2.1.c./.diſtinc.34.quæſt.1.5 c./.quæſt.35.quæſt.1.artic.2.quæſt.3.c./.4.diſt.49.quæſt.1.artic.4 quæſt.2.o./.con.1.c°.100.1m./.lib.3.c°.44./.Verit.quæſt.18.1.c./.Trin.24.3m./.Anima.16.c.me°.E.1ª.Tim.6.lec.3.priu°.K.1./.Ethi.lec.10.o. * Pœna.78.82.83.96. Trinitas.5.6.13.14.

29 Beatitudo animæ ſeparatæ, eſt tantum in ſpiritualibus bonis, ſed miſeria eius, eſt principaliter in malis ſpiritualibus, ſecundario autem in corporalibus. Opuſculum.3.c°.184.

30 Beatitudo, & miſeria ſunt principaliter in anima, ſecundario autem in corpore. 3ª.quæſt.15.10.c./.2m./. Opuſc.3.c°.184.

31 Opiniões quatuor falſæ de beatitudine. Matt.5.priu°.b.B.G.

Beatitud.

32 Beatitudo conſiſtit in coniunctione ad deum, & miſeria in auerſione a deo, 12ª.q.3.3.c./.7.2m./.8.c./.Ma.q.5 1.9m./. Opu. 3.cº.135.

33 Beatitudo ſanctorum dicitur ebrietas, quia omnem menſuram rationis & deſiderii excedit 1. prolo.h.

quibus eſt. 34 Beatitudo ultima, uel miſeria, non conſiſtit in bonis uel malis præſentis uitæ. 12ª.q.5.3.o./.4.d.4.ar.1.q.1.c./.d.49.q.1.ar.2.q.4.o./.Ꝫ.3.cº.48./.Liº.4.cº.78.h./.Opuſ.3.cº.174./.Iob.7 le.1.o./.Eth.le.10.h./.le.16 h.

35 Nec in uiſione humanitatis Chriſti. 1.d.1.q.1.3m./.4.d.1.q. Et ſicut Beatitudo 37.3.6m./.Opuſ.58.cº.10.

272m 36 Oppoſitum uidetur dicere, 3ª.q.15.10.c./ 2m./. Opuſc. 3.1º. 282. Reſp.Duº.272º.

37 In uiſione humanitatis Chriſti, non eſt propriè fruitio, ſed quoddam gaudium accidentale, & non ſubſtantialis beatitudo. 1.d.1.q.1.3m./.3.d.1.q.1.3.6m.

38 Beatitudo non conſiſtit in diuitiis, 12ª.q.2.1.o./.Ꝫ.3.cº.30./. Opuſ.3.cº.108./.163./.264./.Opuſ.20.cº.5./.Pſal.32.fi./. Mat.5.prinº.b.B.&c./.Eth.le.5.h.

39 Nec in honoribus, 12ª.q.2.2./.Ꝫ.3.cº.28./.Opuſ.3.cº.108./.264./.Mat.5.prinº.b.G./.Eth.le.5.meº.F.&c.

40 Nec in fama ſeu gloria humana, 12ª.qu.2.3.o./.Ꝫ.3.cº.29./. Opuſ.3.cº.108./.164./.Opuſ.20.cº.7./.8.

41 Nec in poteſtate, 12ª.quæſt.2.4.o./.Ꝫ.3.cº.31./.Opuſcu.3.cº 108./.264.

42 Nec in aliquo bono exteriori, nec in omnibus ſimul. 12ª.q.2.4.o./.Ꝫ.3.co.31.h./.37.1m./.Opuſ.3.cº.164./.Opuſ.20.cº.7./ 8./.Mat.5.

43 Nec in bonis corporis. 12ª.q.2.5.o./.q.3.3.c./.q.4.6.1m./.4.d.49.q.5.ar.1.q.1.o./.Ꝫ.3.capº.32./.37 1m./.Quol.7.3.c./.1m./.Op.3.cº.264./.Pſal.32.h.P./.Eth.le.10.meº.E.

44 Nec in parte ſenſitiua. 12ª.q.3.3.o./.Ꝫ.3.cº.33./.37.2m./.Op.3.cº.264./.Eth.le.10.meº.b

45 Nec in uoluptate. 12ª.q.2.6.o./.4.d.44.q.1.ar.3.q.4.2m./.4m./.Ꝫ.3.cº.27./.33.3m./.Liº.4.cº.83.8m./.Opu.3.cº.108./.Mat. 5. prinº.b.B.&c./.Eth.le.5.prinº.B.&c./.le.10.meº.E

46 Nec in aliquo bono animæ, 12ª.q.2.7.o.

47 Nec in habitibus uirtutum, 12ª.q.3.2.c./.Mat.5. prinº.b.B. &c./.Eth.le.5.meº.1.&c.

48 Nec in actibus moralibus, Ꝫ.3.cº.34./.35.1m./.37.1m./.44.h./. Pſal.32.h.P./.Mat.5.prinº.b.D.

49 Nec in operatione artis, Ꝫ.3.cº.36./ 37.1m./.44.fin./. Meta.9 lec.8.h.

50 Nec in operatione tranſeunte in exteriorem materiam, 12ª.q.3.2.3m./.Meta.9.le.8.h.

51 Nec in actu prudentiæ Ꝫ.3.cº.35./.37.1m./.44.h.

52 Nec in actu uoluntatis, 1ª.q.16.2.2m./.12ª.q 3.4.o./.q.4.2.c./.4.d.49.q.1.ar.1.q.2.o./ Ꝫ.3.co.26.4.o.2m./.Quo.8.19.4./.Eth. le.10.meº.E.h.Mat.5.prinº.b.E./

53 Nec in intellectu practico principaliter, ſed in ſpeculatiuo, 1ª q.26.2.o./12ª.q.3.5.o./.4.d.49.q.1.ar.1.q.3.o./.Opuſc. 3.cº 264./.Eth.le.10.meº.E.h.

54 Nec in contemplatione per intellectum principiorum. Ꝫ. 3. cº.37.h.

55 Nec in contemplatione, ſecundum ſcientias de inferis, Ꝫ. 3. cº.37.h.

56 Nec in conſideratione ſcientiarum ſpeculatiuarum, 12ª.q.3 6.o./.22ª.q.167.1.1m./.Opuſ.3.cº.104./.262./.264

273m 57 Oppoſitum uidetur dicere, 21ª.q.180.4.c. Reſp.Duº.273º. Et ſicut Beatitudo 58.

58 Conſideratio ſcientiarum ſpeculatiuarum, eſt quædam participatio ueræ & perfectæ beatitudinis, non autem ſubſtantialis beatitudo, 12ª.q.3.6.c.h./.q.66.3.1m./.5.2m./. 22ª. quæſt. 280.4.c.

59 Nec conſiſtit in contemplatione angelorum, 1ª.q.64.1. 1m./. q.89.2.3m./.12ª.q.3.7.o./.22ª.q.167.1.1m./.2.d.18.qu.2.2.o h./.Ꝫ.3.cº.44./.Veri.q.20.3.5m./.Spiritu 10.c.fi.H./. Opuſ.3 cº.108./.264.

274m 60 Oppoſitum uidetur dicere, cum angeli ſint principia intellectus humani, Meta.lect.1.prinº. 2. H./ Reſpondeo, ſicut Dubio 127.

61 Nec in cognitione dei, quæ habetur quaſi ab omnibus, ſcilicet deum eſſe, Con. 3. capº.38./.48.1m./. Opuſcul. 3. capº. 104.

62 Nec in cognitione dei, quæ habetur per demonſtrationē, 12ª q.66.5.2m./.Ꝫ.3.cº.39./.46.1m./.Opuſ.3.cº.264./. Matth. 5. prinº.b.B.&c.

63 Nec in cognitione dei quæ habetur per fidem, Ꝫ.3.capº.40./ 48.1m.

64 Nec in aliquo creato, 1ª.q.12.1.c./.q.82.2.c./.q.89.2.3m./12ª quæſt.3 8.o./.22ª.q.85.2.c./.Ꝫ.4.cº.7.17m./.54.2m.2./. Opu. 3.capº. 108./.264./.Opuſcul. 20. capº. 8./. 10./ Pſal. 32. fin. P.: *Deus 186. Felicitas 2. 3. 4. Honor 21. Iuſtitiam 8.

65 Nec in cognitione cuiuſlibet ueri, ſed in cognitione perfecta ſummæ ueritatis, 1ª.q.26.2.3.o./.12ª.q.3.4.8.o. . 22ª.q. 167.1.1m. Felicitas 2.

66 Beatitudo in nulla re conſiſtit, niſi in deo, Opuſc.3 cº.107./ 264 *Politica 3.

67 Bona exteriora non requiruntur ad beatitudinem perfectam 12ª.q.4.7.o./.22ª.q.180.2.4m. Requiſita.

68 Diuitiæ adiuuant felicitatem actiuam inſtrumentaliter, ſed contemplatiuam impediunt. Sed ad patriæ beatitudinem, multum ualet uoluntaria paupertas, 12ª.q 4.7.c./.22ª.q 186 3.4m./.2.d.40.3.5m.

69 Amici non requiruntur ad perfectam beatitudinem, 12ª.qu. 4. 8. o.

*Adam 64. Amor 85. Anima 132. Baptiſmus 153. &c. 159 &c. 201.203. Beatus 53. Bonitas 212. 213. 218. 221. &c.

70 Angelus ſuo miniſterio adiuuat hominem, ut perueniat ad beatitudinem, non autem ut humanæ beatitudinis obiectū, 12ª.q.3.7.2m./.q.5.6.1m.

71 Ad beatitudinem aliqua requiruntur tripliciter, ſcilicet antecedenter, eſſentialiter, & conſequenter, 12ª.q. 3.3.c./. Virtu.q. 1.5.8m.1.

72 Ad beatitudinem tria requiruntur, ſcilicet uiſio dei, comprehenſio, & delectatio, 12ª.q.4.3.o./.1.d.1.q.1.c./.4.d.49.q.4. ar. 5.q.1.c. Comprehenſio 2.

73 Perfectio charitatis eſt eſſentialis beatitudini, quoad dilectionem dei, non autem quo ad dilectionem proximi, ſed quaſi concomitatur, 12ª.q.4.8.3m.

74 Rectitudo uoluntatis requiritur ad beatitudinem antecedenter, & concomitanter, 12ª.q.4.4.o./.q.5. 4. 7. c./. Opuſcul.3 capº.173.

75 Delectatio requiritur ad beatitudinem, conſequenter tantū, uel concomitanter, 12ª.q. 3.4.c./.q.4.1.2.o./.2.diſ.38.2. c./.3 d.34.q 1.5.c./.4.d.49.q.1.ar.1.q.2.c./.3m./ ar.2.qu.2.3m./.q.3 ar.4.q.3.o./.Ma.q.14.4.c./.Virt.q.1.5.8m./.Opuſc.3.cº.107./ 166./.Mat.5.prinº.E.

76 Corpus & perfectio eius, requiritur ad beatitudinem uiæ, & ad beatitudinem patriæ omnino perfectam, requiritur antecedenter, & conſequenter, nō autem eſſentialiter, nec ad beatitudinem patriæ ſimpliciter, 12ª.q.4.5.6.o./.3ª.q.7.4.2m./. q.15.10.c./.2m./.4.d.49.q.4.ar.5.q.2.c./.1m./.Ꝫ.4.cº. 79. fin./ Poª.q.5.10.c./.Opuſ.3.cº.152./.Iob.19.h./.Anima 13.

77 Beatitudo animæ, redundabit in corpus, 12ª.qu.3.3.c./.3m./ q.4.6.c./.3ª.q.57.3.c /.q.59.5.3m./.4 d.44.q.1.ar.3.qu.4.3m./ Opu.3.cº.168. Anima 131. *Carentia. Charitas 114.128. &c. Delectatio 93. Dæmon 41. Electio 18.19.22.27. Fides 21 Fortitudo 53.59.

78 Operationes meritoriæ plures, requiruntur ad beatitudinē hominis, 1ª.q.62.5.1m./.12ª.q.5.7.o./.quæſt.6.prinº./.Opuſcu. 3.co.173. Angelus 143.147. *Gratia 11.20.76.86.135 &c. Honor 21. Iuſtitia 2. Lex 67.80. Maria 22. Meritum 0.7 40. 45. 61. 62.65.67.88.&c.101.&c. Metaphiſica. 29. Mileſio 73. Oratio 50. &c. 60. Perfectio 20. Purgatorium 9.

79 Beatitudo ultima hominis, requirit unionem animæ cum corpore. Opuſcul.3.capº.151./.152./. Iob. 19. fin. Anima 132.

80 Operationes ſenſitiuæ requiruntur antecedenter ad beatitudinem uiæ, non autem ad beatitudinem patriæ, ſed conſequenter tantum, ad neutram autem eſſentialiter 12ª.quæ.3.3.o. *Sacerdos 13. Scientia 132.145.155. Similitudo 12.&c. Sufficiens Theologia 21. Virtus 184.&c.197 160.&c.

81 Pax requiritur ad beatitudinem antecedenter & conſequenter, non autem eſſentialiter, 12ª.quæſt.3.4.3m./.4.d.49.qu.2. ar.2.quæſt.4.o./.Opuſcu.3. cº.264. *Viſus 4. Vita 19.20 Velle 1.

82 Nullum bonum creatū additum uiſioni dei, facit magis beatum 1ª.q.12.8.4m.h./.12ª.q.5.2.3m./.Veri.q.8.4.12m./.13m./ Ma.q.5.1.4m./.5m./.6m. Mutatio.

83 Præmium accidentale additum beatitudini, non facit magis beatum, quia beatitudo attenditur ſolum ſecundum bonum increatum, præmium uero accidentale, ſecundum bonum creatum, Ma.quæſt.5.1.5m. *Beatus 34. Charitas 90. 114. 128. &c. Claritas E. 60. Electio 14. 27. Eucharistia, 251. &c.

84 Sicut bonum creatum, eſt quædam ſimilitudo & participatio boni increati, ita adeptio boni creati, eſt quadam ſimilitudo participata beatitudo, per quam tamen uera beatitudo non augetur. Ma.q.5.1.6m.h.

85 Beatitudo æqualiter participatur ab omnibus, ex parte obiecti, ſed inæqualiter ex parte ſubiecti, 12æ.q.3.a.4m./q.5.a.2.o./q.112.4.c./2m./1.d.44.3.5m./4.d.49.q.1.ar.4.q.2.4m./ Matth.20.me°.a.H./Io.14.lectio.14./1æ.Cor.3 /Ʒ.3.c°.48./Matth.20.me°.a.H./Io.14.lectio.14./1æ.Cor.3 lec.2.princ°./2æ.Theſſ.lect.1.princ°.F./. Heb.11.fin.Hæreſis 76.

86 Poſt reſurrectionem beatitudo augebitur extenſiue, & intenſiue 4.d.49.q.1.ar.4.q.1.o.

Du°.275° 87 Immo beatitudo non augebitur tantum extenſiue, 12æ.q.4 5.5m. Reſp.Du°.275°.

88 Nulla creatura, poteſt per ſua tantum naturalia, adipiſci perfectam beatitudinem, 1a.q.12.4.o./q.23.1.c./q.64.1.2m./q.94 1.o./q.108.4.c./12æ.q.5.5.o./q.62.1.2.3.o./2.d.29.1.c./3m /3.d.27.q.2.2.c./4.d.49.q 2.6.o./Ʒ.3.c°.52./147./157.1m /c.159.1m./Veri.q.20.2.c./3m./6.c./q.29.1.6.c./Virt.q.4.1 c./Ro.le.6.fi.

89 Homo non poteſt per operationem ſolius creaturæ ſuperioris, attingere ad perfectam beatitudinem, 12æ.q.5.6.o.

90 Homo poteſt adipiſci perfectam beatitudinem. 12æ. quæſt. 5.1.o.

91 Homo non eſt cauſa ſuæ beatitudinis, ſed tantum deus, 12æ.q.109.3.3m.fi./4.diſt.49.quæſt.1.ar.2.quæſt.2.2m./Virt. q.1.1.c.

92 Beatitudo ſubeſt prouidentiæ dei, 4.diſtio.49.quæſt. 1.art. 2. q.5.o.

93 Beatitudo perfecta, non poteſt amitti, 1a.q.64.2.c./q.94.1.c. /12æ.q.5.4.o./2.d.11.q.3.2.c.fi./Ʒ.3.c°.48.3m./61./62./144 5m./Li°.4.c°.85.1m./91.2m./Opuſ.3.c°.166./163./164./Io.10.le.5.fi.d.I. *Hæreſis 47.72.76.107.Infinitū 8. Manſiones. Miſſio 33. Reprobatio 1.

Appetitus.94 Voluntas neceſſario appetit beatitudinem, 1a.q.19.1.0./3.5 c./q.82.1.2.o./q.83.1.5m./12æ.q.5.4.c./2m./8.2m./q.6.4.o /q.10.1.2.o./q.13.6.c./q.94.2.c./3a.q.18.1.3m /2.d.7.q.1 1.1m./3.d.25.a.c./4 d.27.q.1.4.2m./Ʒ.2.c°.80.2m./3m./88 /Li°.5.c°.97.fi.C./Li°.4.c°.92.3m./Veri.q.22.5.6.o./.12.c./23.4.c./q.24.1.18m./19m./q.27.3.c./Po°.q.1.5.c./q.2.3 c.fi./6m./q.9.3.c.6./7.10.2.4m./5m./6m./Ma.q.3.3.c./qu.6.c.fi.C./7m./9m./10m./quæ.16.5.c./7.18m./Ethic.1.lect. 2.fin.

95 Omnes homines naturaliter appetunt beatitudinem, 1a.q.2 1.1m./q.19.10.c./q.26.2.c./q.41.2.3m./q.60.2.c./q.62.1.c. /q.82.1.2.o./q.83.1.5m./12æ.q.3.6.2m./q.5.1.8.o./q.10.1 o./3a.q.18.1.3m./2.d.25.5.4m./3.d.27.q.1.2.c.fi./4.d.49.q 3.ar.1.q.1.c./ar.3.q.1.o./Ʒ.1.c°.62.2m./4m./Li°.4.c°.92.3 /94./Veri.q.22.5.o./q.23.4.2./q.24.7.9m./8.1m./q.27.3. c./Po°.q.1.5.c.fi./q.2.3.c./6m./q.9 9.24./q.10.2.4m./5m Virt.q.2.1.c./Opuſ.3.c°.249./Peri.1.princ°./Meta.lect.1. princ°.a.H. *Amor 85 Appetitus 2. Conuerſio 5. Damnatio 30. Deſperatio 6. Frui 9. Fruitio 4.&c. Iudicium 71.

96 Non ſolum perfecta beatitudo, ſed etiam qualiſcunque ſimilitudo, uel participatio eius, naturaliter deſideratur, 1a.q.12 1.c.fi./12æ.q.3.6.2m

97 Omnia quæ deſiderat uoluntas, appetit propter beatitudinē 1a.q.60.2.c./12æ.q.1.6.o./4.d.49.q.1.art. 3. quæſt.4.o./Ʒ.1 c°.100

98 In ultima beatitudine, complebitur omne deſiderium beatorum, 1a.q.12.8.4m./12æ.q.1.5.c./q.3 8.c./q.4.5.5m./qu.5.3 4.c./8.c./3m./q.67.4.3m./22æ.qu. 28.3.c./2m./Ʒ.3.c°.63./Li°.4.c°.86./Pſal.1.me°.c./Pſal.35.me°.d.E./Mat.5.prin° b.E.Io.lec.11.me°.a.I./Hæ.4.lec.2.prin°.K.prin°.A

99 Perfecta quietatio intellectus & uoluntatis, conſequitur beatitudinem, 12æ.q.3.4.1m./8.c./22æ.q.28.2.c./4.12m./q.28 3.c./q.94.1.c./q.118.7.c./Ʒ.1.c°.100.2m./Li°.3.c°.39.5m./ 40.fi./48./59.1m./62.2m./63.fi./Li°.4.c°.78.fi./Ma.q.14.4 c./q.16.5.c./Opuſcu.3.c°.104./106./150./211./264. *Merces 1.&c.

100 Perfecta beatitudo, omne malum excludit, 12æ. quæſt. 2.4 c./quæſt.5.3.4.c./quæſt.67.4.2m./Ʒ.4.c°.86.med°.G./Opuſcu.3.c°.176./211./239./264./Hebr.4.lectio.2. prin°.K.

101 Beatitudo aſcendit in cor hominis, ſecundum rationem communem, non autem quæ & qualis ſit in ſpeciali, 12æ.q.5.8.c. /2m./22æ.q.17.2.2m

102 Beatitudinem eſſe præmium uirtutis, eſt inditum mentibus omnium ratione utentium. Opuſ.20. c°.8

103 Beatitudo materialiter ſumpta, eſt occulta, non autem formaliter ſumpta, 2.d.38.2.2m. *Mors 19.20.23

104 Beatitudo eſt primum obiectum uoluntatis, 12æ. q. 3.4.2m./ q.11.1.1m./Ʒ.3.c°.26.7m./8m./15m./Quol.8.19.o.

105 Beatitudo comparatur ad uoluntatem, ut obiectum eius, ſed ad intellectum, ut actus eius, Quo.8.19.c. Nox 2.

106 Beatitudo amatur amore concupiſcentiæ, non autem amore amicitiæ, 12æ.q.2.7.2m./4.d.49.quæſt.1.art.2. quæſt.1.3m. *Odium 0.22. Pœna 46.47. Purgatorium. 9. Satietas. Spiritus 13.

107 Homo appetendo beatitudinem, poteſt mereri, 3.d.18.3.2m./ 4m./4.d.49.q.1.ar.3.q.3.o./Veri.q.22.7.o.

108 Immo homo appetendo beatitudinem, poteſt peccare, ſicut & diabolus appetiit finalem beatitudinem habere per propriam uirtutem, quod eſt proprium dei, 1a.q.63.1.4m.fi./3.c. fi./Ʒ.3 c°.110.c°./Veri.q.24.7.6m./Ma.q.16.2.o./3.c.fin./ 22æ.q.14.2.c. Reſp.Du°.276° Du

109 Deus eſt perfecte beatus, 1a.q.26.1.o./q.62.4.c./2.d.1.qu.2 2.4m./d.15.q.3.3.1m./Ʒ.1.c°.100. Deus

110 Deus eſt ſua beatitudo, 1a.q.26.2.o./quæſt.62.4.5m./quæſt. 94.1.c./12æ q.3.1.1m./2.1m./4m./4.diſtin.49.q.1.ar.2.q. 1.1m.Ʒ.1.c°.101

111 Deus eſt beatus, ſecundum intellectum, 1a.q.26.2.o./2.diſt. 16.2.c.

112 Deus non eſſet beatus, ſi non intelligeret & amaret. Similiter & Chriſtus, ut homo, Veri.q.26.10.8m./q.29.1.c./1æ. Tim. 6.lec.3.prin°.K. *Angelus B. Deus 201.&c.419. Honor 21. Iuge. Iuſtificatio 17. Sedere 3.&c.

113 Beatitudo dei, excedit quamlibet aliam beatitudinem, 1a.qu. 26.4.o./Ʒ.1.c°.102.

114 Beatitudo dei complectitur omnem aliam beatitudinem, 1a. q.26.4.o./Ʒ.1.fi.

115 Beatitudo eſt naturalis ſoli deo, 1a.q.62.4.c./q.63.3.c.fin./ 12æ.q.3.1.1m./q.5.7.c./Opuſ 3.c°.106.fi.

116 Chriſtus ut homo, non poteſt eſſe beatus ſine gratia. Veri.q. 29.q.1.c./4m.

117 Beatitudo triplex ſecundum philoſophos, ſcilicet uoluptuoſa, actiua, & contemplatiua, 12æ.q.3.2.1m./q.69.3.4.c./Eth. lect.5.prin°. In cō.

118 Beatitudo duplex, ſcilicet perfecta, & imperfecta, id eſt, in patria, & in uia. 1a.q.62.1.c./12æ.q.3.2.4m./3.4.6.c./q.4.5.6.7 8.c./q.5 3.o./4.5.c./q.62.1.c./q.69.1.3.c./22æ.q.186.1. 4m./3.d.27.q.2.2.c./4.d.49.q.1.ar.2.q.1.c./qu.2.4m./5m./ Veri.q.14.1.c./Tem.24 3m./Ethi.10.le.16.fi.

119 Beatitudo patriæ eſt continua, non autem beatitudo uiæ, 12æ q.3.2.4m./4.d.49.q.1.ar.2.4m./5m.

120 Vnde tunc in patria non erit multiplex ſcientia, cum medium fuerit unum & ſufficiens, ad alia cognoſcenda, quod erit eſſentia diuina, cui omnes beati ſine medio creaturæ coniungentur. Opuſ.72.p in°.

121 Tunc non adeſt, quod alio mediante, unus alium doceat, Opuſ.72.prin°.

122 Cognoſcere deum in plena luce, perficietur, quæ nihil tenebrarum & errorum patitur. Vnde propter huius luminis virtutem nulla opinio locum habebit, ſed erit una ſcientia omnium certiſſima, quæ erit gloria beatorum, Opuſ.72.princ°.

123 Duplex perfectio beatitudinis, ſcilicet ex parte obiecti, & ex parte ſubiecti. Prima tollit rationem ueræ beatitudinis, non autem ſecunda, 12æ.q.5.3.2m./q.4.5.5m./q.11.4.2m

124 Nullus ante paſſionem Chriſti potuit habere beatitudinem licet ſancti patres meruerint eā per fidem paſſionis Chriſti, quo ad propriam perſonam, non autem quo ad naturam cōmunem. 3.q.49.5.1m./3.diſt.18.ar.6.q.2.2m. *Angelus.B. Anima 130.131.132. Beatus 3. Bonitas 59.192.195.249. Caractēr 11 Confirmatio 43. Corpus.G. Delectatio 23. Dæmon 41. Dos 0. Gloria 13.&c. Gratia 42.&c. Infinitum 8. Iuſtus 2. Lex 8.9.67.85

125 Mortui cum ſolo peccato originali, ſciunt ſe eſſe creatos propter beatitudinem, quam etiam ſciunt in communi, ſcilicet quod conſiſtit in adeptione boni perfecti, ſed ignorant beatitudinem ſupernaturalem. Ma.q.5.3.c./1m./4m.1æ. Corin.2 lectio.2. *Liber.V. Manſiones. Maria 17.22.58. Prædeſtinatio. 2.15.22.24.49. Sabbatum 1.2. Sapientia 21. Sedere, 3.&c. Septem. Spes 10.21.22.23.26.50.52. Virtus 26n. &c. Vtile 1.

126 Beatitudo ciuilis, non eſt felicitas ſimpliciter, nec immutabilis ſimpliciter, ſed non de facili mutabilis. Verit. quæſt.24. 7.11m.

127 Beatitudines ſunt operationes uirtutum perfectarum per dona, & etiam donorum. 12æ.q.69.1.o./q.70.2.c./22æ. quæſt. 8.7.2.3m./3.d.34.q.1.4.o./4.d.49.q.1.ar.1.q.4.2m./Iſa.11. princ°. G./Matth.princ°.b.k./Galat.5.lect.6. princ°.I.6. *Fructus 2.3.12 Beatitu in cō.

128 Actus uirtutum ut perficiunt, dicuntur beatitudines, ſed ut delectant, dicuntur fructus. 22æ.quæſt.157.2.3m./Gal.5. lec. 6.me°.G

129 Actus

Be

129 Actus donorum pertinentium ad uitam actiuam, exprimuntur in meritis beatitudinum, ſed actus uitæ cõtemplatiuæ, in præmiis. 12. q. 69. 3. c. ſi. /. 1^m. Veri. q. 8. 7. 4^m.

130 In ſingulis beatitudinibus, ponitur aliquid pertinens ad ſtatum uiæ, & aliquid ad ſtatum patriæ. 12. quæſt. 69. 2. o. /. 22. quæſt. 8. 7. c. /. 3. diſtinct. 34. quæſt. 1. 4. o. /. Matth. 5. prin^o. b. G.

131 Quælibet beatitudo eſt fructus, addens excellentiam & principalitatem præmii, & non econuerſo. 12. q. 70. 2. o. /. 3. d. 34 q. 1. 5. o.

132 Omnia præmia ſeptem beatitudinum, ſunt idem realiter, & differunt ratione, 12. q. 69. 4. 1^m.

133 Præmia beatitudinum, inchoatiue habentur hic, ſed complete, in patria tantum, 12. q. 69. 2. o. /. 22. qu. 8. 7. o. /. Matth. 5. prin^o. b G. E

134 Beatitudines, & præmia earum ſufficienter enumerantur, ſeptem, & quattuor, & octo, diuerſimode, & declarantur, 12. q. 69. 3. 4. o. /. 3. d. 34. q. 1. 4. o.

135 Primæ tres beatitudines ſunt contra beatitudinẽ uoluptuoſam, ſed quarta & quinta pertinent ad uitam actiuam: aliæ autem duæ ad contemplatiuam, 12. q. 69. 3. 4. o

136 Omnes beatitudines poſitæ in ſacra ſcriptura, oportet ad has reduci, quia omnes pertinent ad uitam actiuam uel contemplatiuam, 12. q. 69. 3. 4^m

137 Beatitudines correſpondent ſeptem donis, non quidem ſingulæ ſingulis, ſed plures uni, & una pluribus, 12. q. 69. 3. o. /. 3. d. 34. q. 1. 4. c. /. 5^m. /. d. 37. ar. 2. q. 2. 1^m

138 Ordo beatitudinum accipitur, ſecundum quòd homo ab exterioribus ad interiora progreditur, Vbi primo ſunt bona exteriora, ſecundo proximus, tertio paſſiones ingatæ, quarto operationes, quinto compaſſiones, ſexto apprahenſio, ſeptimo ordinatio, octauo paſſio illata, 3. diſtinct. 34. quæſt. 1. 4. c. ſi.

139 Præmia omnium beatitudinum, debentur octauæ beatitudini, ideo ſpeciale præmium ei non aſſignatur, ſed redditur ad primam beatitudinem, 3. d. 34. q. 1. 4. c. ſi.

140 Beatitudines dupliciter adaptantur donis, ſcilicet ſecũdum conuenientiam ordinis, ut prima inſimo, ſecũda ſexto, & ſic de aliis ſecundum Auguſtinum, uel ſecundum conuenientiã propriæ rationis ad inuicem ſecundum actus, & obiecta, 22. q. 121. 3. c. /. 2^m. /. q. 139. 2. c.

(Sp)ecialis 141 Beatitudo prima, ſcilicet paupertas, correſpondet dono timoris, 22. q. 19. 12. o. /. q. 83. 9. 3^m. /. q. 121. 2. c. /. q. 161. 2. 3^m. /. 3. d. 34. q. 1. 4. 6. c. /. Matth. 5. prin^o. b. G.

142 Fructus decimus, ſcilicet modeſtia, & undecimus. ſ. continentia, & duodecimus. ſ. caſtitas, correſpondent eis, 22. q. 19. 12. 4^m. /. 3. d. 34. q. 2. 5. c.

143 Petitio ſeptima, correſpondent eis, 22. q. 19. 12. 4^m. /. qu. 83. 9. 3^m. /. 3. d. 44. q. 1. 6. c

(Secu)nda. 144 Beatitudo ſecunda, ſcilicet mitiras, correſpondent dono pietatis, 12. q. 69. 3. 3^m. /. 22. q. 83. 9. 3^m. /. q. 121. 2. o. /. 3. d. 34. q. 1. 4. c. ſi. /. 6 c. /. Matth. 5. prin^o. b. I *Manſuetudo 1.

145 Fructus octauus, ſcilicet manſuetudo, correſpondet eis indirecte, ſed ſextus, ideſt, bonitas, & ſeptimus, ſcilicet benignitas, directe, 22. q. 121. 2. 3^m. / 3. d. 34. quæſt. 1. 5. c. Manſuetudo 1.

146 Petitio ſexta, correſpondet eis, 22. q. 83. 9. 3^m. /. 3. diſtinct 34 q. 1. 6. c.

(Tert)ia. 147 Beatitudo tertia, ſcilicet luctus, correſpondet dono ſcientiæ, 12. q. 69. 3. 2^m. / 3^m. /. 22. q. 9. 4. o. /q. 83. 9. 3^m. /. 3. d. 34. q. 1. 4. 6 c. /. Matth. 5. prin^o. b. B.

148 Omnes fructus, præter fidem & charitatem, correſpondent donis conſilii, & ſcientiæ, ut dirigentibus, 3. d. 34. q. 1. 5. c. ſi.

149 Fructus undecimus, ſcilicet continentia, & duodecimus. ſ. caſtitas, correſpondent tertiæ beatitudini, 3. d. 34. q. 1. 5. c.

150 Petitio quinta, correſpondet eis, 22. q. 83. 9. 3^m. /. 3. diſt. 34. q. 1. 6 c.

(Qu)arta. 151 Beatitudo quarta, ſcilicet iuſtitiæ, correſpondet dono fortitudinis, 12. q. 69. 3. 3^m. /. 22. q. 83. 9. 3^m. /. q. 139. 2. o. /. 3. d. 34 q. 1. 4. 6. c. /. Matth. 5 prin^o. b. A

152 Fructus quartus, ſcilicet patientia, & octauus. ſ. longanimitas, correſpondent eis, 22. q. 139. 2. 3^m. /. 3 d. 34. q. 1. 5. c.

153 Petitio quarta, correſpondet eis, 22. q. 83. 9. 3^m. /. 3. d. 34. qu. 1. 6. c.

(Qu)inta 154 Beatitudo quinta. ſ. miſericordiæ, correſpondet dono cõſilii, 12. q. 69. 1. 3^m. /. 22. q. 52. 4. o. /. q. 83. 9. 3^m. /. 3. d. 34. q. 1. 4. c. /. Matth 5. prin^o. b. C.

155 Eandem beatitudinem oportet reſpondere ſecundum conuenientiam propriæ rationis ad inuicem, donis ſcientiæ & pietatis, non autem ſecundum conuenientiam ordinis, ſed diuerſimode correſpondent, 22. q. 121. 2. 2^m.

156 Fructus ſextus. ſ. bonitas. i. dulcedo animi, & quintus. ſ. benignitas, correſpõdẽt quintæ beatitudini & dono pietatis, 22. q. 52. 4. 3^m. /. q. 121. 2. 3^m. /. 3. d. 34. q. 1. 5. c.

157 Petitio tertia, correſpondet eis, 22. q. 83. 9. 3^m. /. 3. d 34. qu. 1. 6. c.

158 Beatitudo ſexta, ſcilicet munditia, correſpondet dono intellectus, 12. q. 69 3. c. ſi. /. 1^m. /. 22. q. 8. 7. o. /. q. 83. 9. 3^m. /. 3. d. 34 q. 1. 4. 6. c. — Sexta.

159 Fructus ſecundus, ſcilicet gaudium, & nonus. ſ. fides, correſpõdent eis. 22. q. 8. 8. o. /. 3. d. 34. q. 1. 5. c. ſi.

160 Petitio ſecunda correſpondens eis, 22. q. 83. 9. 3^m. /. 3. diſt. 34 q. 1. 6. c.

161 Beatitudo ſeptima. ſ. pacis correſpondet dono ſapientiæ, 12. q. 69. 3. c. ſi. /. 1^m. /. 4. c. ſi. /. 22. q. 45. 6. o. /. q. 83. 9. 3^m. / 3. diſt. 34. q. 1. 4. 6 c. /. Matth. 5. prin^o. b. H. G. — Septima.

162 Fructus primus, ſcilicet charitas, correſpondet eis, 3. d. 34. q. 2. 5. c. ſi. Charitas 42

163 Petitio prima, correſpondet eis, 22. q. 83. 9. 3^m. /. 3. diſtin. 34 q. 1. 6. c.

164 Beatitudo octaua, ſcilicet perſequutionis, eſt manifeſtatiua omnium beatitudinum præcedentium, nec correſpondet alicui dono in ſpeciali, 12. q. 69. 3. 5^m. /. 4. 2^m. /. 3. d. 34. q. 1. 4. 6. — Octaua

165 Fructus quartus, ſcilicet patientia, correſpondet octauæ beatitudini, 3. d. 34. q. 1. 5. c.

166 Fructus ſecundus, ſcilicet gaudium, & tertius, ſcilicet pax, correſpondent omnibus beatitudinibus, & omnibus donis, 3 d. 34. q. 1. 5. c.

167 Prima beatitudo ſecundum Ambroſium attribuitur temperantiæ, tertia prudentiæ, quarta iuſtitiæ, & octaua fortitudini, 12. q. 69 3 6^m. — Virtutibus & donis.

168 Primæ quinque beatitudines, ſecundum conuenientiam materiæ, correſpondent donis ſcientiæ & conſilii, ut dirigentibus, ſed aliis donis, correſpondent ut exequentibus, ſecundum motiua uero correſpondent ut ſupra, 12. qu. 69. 3. 3^m. /. 22. q. 121. 2. c.

169 Beatitudo quarta & quinta ſecundum materiam, correſpondent pietati, ſecunda fortitudini, ſed prima & tertia timori, 12. q 69. 3. 3^m.

170 Beatitudo quarta & quinta ſecundum conuenientiam propriæ rationis ad inuicem, adaptantur dono pietatis, ſed ſecũdum conuenientiam ordinis, adaptatur ei ſecunda beatitudo, quæ tamen conuenit ei, tollendo impedimenta actuum eius, 22. q. 121. 2. c. /. 3^m.

1 ¶ BEATVS, Aliquis dicitur beatus in ſpe, & aliquis in re, 12. q. 69. 1. c /. Matth. 5. prin^o. b H. /. 1. Cor. lec. 1. ſi. I. /. 2. Cor. lec. 5. fin. F. *Abſtractio. 20. Amor. 48. 75. 104. &c. Angelus. B. — In cõi.

2 Quidam dicuntur beati in hac uita propter ſpem, uel participatiue. 12. q. 5. 3. 1^m.

3 Aliquid facit beatum dupliciter. ſ. effectiue. i. ſolus deus, & formaliter. ſ. beatitudo. 1. d. 1. q. 1. 2. 1^m

4 Bene prius feruntur ad contemplandum diuinitatem, quàm humanitatem Chriſti, quia ſic ſunt deo coniuncti, quòd deus eſt eis ratio cuiuslibet cognitionis & operis, Quo. 8. ſi. /. Qu. 9. 7. c. ſi.

5 Beati in patria omnes rationes rerum quę in Chriſto ſunt, non cognoſcunt, & ſi ipſum cõprehendant. 1^a. q. 12. 8. c. /. 22^æ q. 173. 1. c. /. Veri. q. 12. 6. c. /. 10^m.

6 Immo tunc beati, omnia opera diuina cognoſcent. 1^a. q. 12. 8 4^m. /. 1. d. 21. L. ſi. Reſp. ſicut Dubio 366° — Du^m. 277^m.

7 Beati per ſimplicem conuerſionem ad deum, illuminãtur, de agendis quæ neſciunt, ſine inquiſitione & anxietate dubitationis, ut in uiatoribus. 22^æ. q. 52. 3. c. /. 2^m.

8 In beatis ſunt aliqui actus ordinati ad finem. ſ. procedentes ex cõſequutione finis, ut laus dei, & aliqui pertrahẽtes alios ad finem, ut miniſteria angelorum, & orationes ſanctorum, 22. q 52. 3. 1^m. q. 83. 4. 2^m. Opuſ. 63. c^o. 5.

9 Quilibet beatus eſt certus de perpetuitate ſuæ beatitudinis, 22. q. 18. 3. c. /. Ma. q. 16. 6 1^m. /. Opuſ. 3. c^o. 169

10 Beati in patria clare cognoſcunt omnia quæ hic ſiunt. 1^a. q. 89 8. c. /. 22. q 83. 4. 2^m. /. 4. d. 45. q. 3. 1. 1^m. /. 3^m /. d. 50. q. 2. ar. 4. q. 1. 1^m. /. Veri q. 8. 11. 12^m. /. q. 9. 6. 5^m. /. Ma. quæſt. 7. 7. 10^m. *Anima 138. 139. 151. 165. 156. Aurea. Aureola. c.

11 Beati poſt diem iudicii uidebunt oĩa, quę deus ſit ſcia uiſionis. 4. d 49. q. 2 5. c. /. 1^m. /. 12^m. Deus 236. *Beatitudo, 82. & c. 98. 109. &c.

12 Oppoſitum uidetur dicere. Veri. q 8. 4. c. Reſp. D^o 278°. — Du^m. 278^m.

13 Scia angelorũ, & animarũ ſanctarũ, põt augeri, uſq; ad diem iudicii, ſicut & alia quæ ad præm ũ accidẽtale ptinẽt, ſed nõ ultra 4. d. 49. q. 2. 5. c. ſi. /. L. prin^o. /. d. 50. q. 2. ar. 1. q. 6. o. Angel^s 34 *Bellũ. 2. Charitas 38. 77. 97 &c. 103. 112. 113. Cælum. 31. 4

Be

34 Oppoſitum uidetur dicere.4.d.49.q.1.ar.4.q.1.o. Reſpon. ſicut Duu.275.
35 Beati deum comprehendent,ſed nõ totaliter,ideſt, omnibus modis quibus comprehendi poteſt.1a.q.12.7.2m./. Opuſcu. 3.co.164.
36 Beati habebunt ſummam dei delectationem & fruitionem, Opuſc.3. co.165./.Opuſcu.63.co.3.o./.1ª.Corin.12.lect.2. prino. H.
37 Beati deum uidentes, erunt confirmati in bono. Opuſcu.3. co.166.
38 Beati habebunt cognitionem de deo.Opuſ.63. prino. *Ciuitas.1.Claritas.B.Cogitatio.5.6
39 Beati cognoſcent deum tripliciter.ſ.per deum, ad deum, & propter deum.Opuſ.63.o. *Cognitio.5.6
20 Beati cognoſcent in deo,omnia pertinentia ad eorũ beatitudinem,Opuſ.63.co.1. *Compaſſio.Comprehendere.4
21 Beati diligent deum.Opuſcu.18.co.4./.Opuſcu.63.co.2.o. *Conceptio.35.&c.Conſilium.29.Contritio.13.Corpus. B. Damnatio.30
22 Beati unientur deo.Opuſ.63.co.4.o. *Defectus.16.Delectatio.102.104.Deſiderium.18.Deus 201.
23 Inter beatos,Chriſtus fuit primus,inter malos,Adam. Pſal. 1.prino.Beatitudo.16.Fruitio.11. *Dolor.43.Donum.32. &c.Dos.o.Egere.Electio.14
24 Beati laudabũt deũ.22ª.q.15.4.c./.2.d.2.q.2.2.3m./. 4. d.44. q.2.ar.1.q.4.o./.4m./.Opuſ.62.co.5.o./.1ª.Cor.13.le.3.prino. G.&c.le.2. *Euch.148.245.&c.Euſtratius.2.Fames 2.Fides.10. 21. 22.23.26.50.51.52.68.96.70.76.107.
25 Beati ſurgent in gratiarum actionem dei,Opuſ.63.co.6.o. *Fortitudo.41.51.53.Fruitio.5.6.7.10.11.12
26 Beatorum congratulatio,Opuſ.63.co.7.o. *Guſtus.o.Hereſis 76.106.&c.113.129.Ignorantia 18.
27 Beatorum corpora erunt poſt diem iudicii.Opuſ.10.art. 25. *Imago.35 42.Indulgentia.11.Iohas.
28 Beatorum corporum diſpoſitio,Opuſ.10.ar.24./.25. *Lex 30.45.59.67.Liber 15.&c.Liberum.19.Limbus.o.
29 Beatorum corpora fulgebunt.Opuſ.10.ar.36. *Manſiones Maria.17.22.58.Miſſio.33.37.39
30 Voluntas beatorum,eſt omnino immutabilis,da bono in malum,3̄.4.co.91./.Veri.q.24.8.o.
31 Beati non poſſunt peccare. 1a.q.62.8.o./. q.82.2.c.fi./.q.94.1 c./.q.100.2.c / 12ª.q.4.4.c./.q.5.4.c./.q 109.1.3m./ 22ª.q.19 11.c./.2.d.7.q.1.1.o /.2.c.fi.E./.d.23.q.1.1.o./.2. 2m /.3. d 3. q.1.ar 2.q.3.2m./.d.12.q.2.1.c./.3̄.4.co.91 / 92.fi./.Ver.q.24 8.o./.9.c./.Virt.q.1.12.c.fi./.q.4.4.2m/.Opu.3.co.166./.Pſal. 51.fi.D.prino. *Obedientia.26.Odor.5.Olfactus 2.Patientia 10.Pax.6.7.13.17.&c.Pœnitẽtia 36.Perfectio 64.&c. Pietas 13.21.Prædeſtinatio.30.44. Princeps 1.2. Propheria 83. Raptus 15.16.Reſurrectio.9.29.35.&c.57. Riſus. Sanctus o. Societas 4.Spes 26.
32 Beati ſunt in ſtatu impetrandi,non autem in ſtatu merendi, 1a.q.62.9.o./.22ª.q.83.11.c./.1m./.3.d.18.2.2m./.4.d.15.qu.4 ar.6.q.2.3m./.d.4.q.3.3.4m. *Spiritus 4. Stabilis. Suffragia 12.Tactus 14.Theo.8.19.43

Dum.18um 33 Oppoſitum uidetur dicere,2.d.5.q.2. Reſpond.ſicut Dubio 157.& 275.
34 Dignitas beatorum, in anima & in corpore, erit ſecundum gradus meritorum, non autem ſecundum diuerſitatem ſexus,ſicut nunc & in ſtatu innocentiæ, 3a.q.55.1.3m./.2.d.21 q.2.1.2m./.4.d.44.q.1.21.3.q.3.2m. *Timor 14.70.Virginitas 17.Virtus 23 2.233.241.260.Viſus 8.11. Votum 9.Vſura 10 293.Vſus 4.Vti.19.Chriſtus 53.56.
35 In beatis non poteſt eſſe paſſio animæ,niſi conſequens iudicium rationis,4.d.50.q.2.ar 4.q.3.3m.

Gaudium.36 In in ingreſſu beatorum in gloriam,tria ſunt,ſcilicet exultatio de bonis habitis,confeſſio de beneficiis gratiæ,& ſpiritualis refectio,Pſal.41.meo.D.C. *Abſtractio 20.Adã 17.20. 47.64.Amor 69.75.203.&c.Annuntiatio. 1. Apoſtoli 5.21. Benedictus 3.
37 Quilibet beatus gaudet de bonis factis a ſe, uel ab aliis,1a.q. 23.6.1m./.4.d.45.q.2.ar.2.q.4.3m./.d.49.q.5.1.4m./. d.50.q.2 ar.2.q.4.c.Bonitas 249. *Bonitas 59.212.&c.248.249. Cantus 1.Character 10.11.12.29.30.Cælum 31.Cætus o.
38 Beatus ſuperior,plus gaudet de bono inferioris,quàm ipſe inferior,4.d.49.q.3.ar.5.q.4.2m. *Cibus 11.Conuiuiũ. Delectatio 104.Dæmon.12.13.14.Deſiderium 18.Deus 176.203 205.209.&c.245.339 Dolor 43.
39 Gaudium beatorum,ſuperat omne gaudium uiatorum, 3a. q.46.6.3m./.3.d.15.q.2.ar.3.q.3.5m. *Donum 33.&c.
40 Gaudium beatorum,erit ſuperplenum, ex parte gaudentiũ, non autem ex parte obiecti, uiatorum autem neutro modo, 22ª.q.28.3.o. *Dos o.Eccleſia 1.5.9.Euch. 146. 147. 148 156.Fames 2.Fides 21.51.68.70.98
41 Lætitia beatorum eſt ſempiterna, ſecura,& plena,quadrupliciter,ſcilicet ex gloria concepta,ex materia,ex ſocietate,& ex perfectione,Pſal.5.fi.H./.Eſa.35.6.2. *Fortitudo 41.53. Fruitio 10.&c.Gloria 18.&c.Guſtus 3.Hæreſis 76.119.143
42 Nihil erit in beatis, quod non ſit eis materia gaudii,4.d. 50. q.2.ar.2.q.1.c. *Ignorantia 18.Imago 35.Indigentia 2.Iuſtitia 41.Lætitia.Lex 59.67.Liber 14.&c.Lymbus o.Maria 2. 17.22.32.59.62.Martyrium 11
43 Gaudium beatorum de deo creſcere nõ põt,ſed accreſcet eis gaudium,de gloria corporis 3.d.15.q.2.ar.5.q.2.c./.4.d.12.q. 2.ar.2.q.2.c./.d.45.q.2.ar.2.q.4.3m. *Miſſio 18.&c. Natiuitas 20.Nicolaus 2.Obedia 26.Ordo.5. Oratio 51. 68. &c. Anima 130.131.132
44 Immo gaudium beatorum poteſt augeri, uſq; in diẽ iudicii, 2a.q.62.9.3m./.4.d.12.q.2.ar.1.q.1.c./.d.50.q.2.ar.1.q. 6. o./. 1ª.Cor.6.meo.H./.Reſpond.ſicut Dubio 157.Singulus 541. Charitas 77.Paſſio 28.Pax 17.18.Pœnitẽtia 36.Perfectio 63 65.66.Prædeſtinatio 36. Primum.8.Princeps.2.Sabbathũ. 2. Dum.18

45 Gaudium accidentale beatorum creſcit eis de omnibus bene factis pro eis,præcipue de gratiarum actione,4.d.12.q.2. art. 1.q.2.c.
46 Multiplicatis bonis noſtris,gaudium beatorum augetur materialiter,non autẽ formaliter,quia deus eſt tota ratio gaudendi de quibuſcunq; gaudent.1a.q.62.9.3m.fi./.4.d.45.q. 2.ar. 2.q.4.3m./.L.prio. *Sanctus o.Viſus 11.
47 Beati non interſunt rebus uiuorum, ſecundum legem cõem 1a.q.108.8.2m./.22ª.q.83.4.2m. *Chriſt.79.117.120.130.131
48 Oppoſitum uidetur dicere.4.d.50.q.1.3.o./. Reſpond. ſicut Dubio 753. Dum.18
49 Beati non compatiuntur damnatis,ſed ſemper uidebunt pœnas eorum cum gaudio,non ſecundum ſe,ſed ratione iuſtitiæ diuinæ, & liberationis ſuæ 2.d.11.5.o./.4.d.50.qu.1. 4.o./.L. prio. D./.quol.8.q.7.c.1m./.Pſal.33./.Pſal.36.b.2.fi. /. Pſal. 51.fi.D. *Abſtractio 20.Adam 1.&c.16.17.20.47.Amor 69 Angelus B. Damnum
50 Gloria beatorum,& pœna damnatorum, erit maior poſt diẽ iudicii,quàm ante 4.d.47.q.1.ar.3.q.4.c./.q.2.ar.3.q.5.3m./.d. 49.q.1.ar.4 q.1.o./.L.fi./.q 4.ar.5.quæſt.2.2m. *Anima 131. 132.133. 134. 139. 151. Antonius. o.Beatitudo.76. Charitas 77.
51 Oppoſitum uidetur dicere 1a.q.62.9. 3m./.1ª.Cor.6.meo. H. Reſp.ſicut Dubio 157.275. Dum.18
52 Omnis creatura eſt beatis materia gaudii,& damnatis materia triſtitiæ.4.d.50.q.2.ar.3.q.1.c. Vti 19. *Contemplatio.6
53 Nulla creatura cadet in uſum beatorum per neceſſitatẽ, ſicut nunc,ſed ad maiorem perfectionem, utentur creaturis 4. d.48.q.2.3.5m./.L.fi.
54 Beati deridebũt damnatos, quo ad tria.ſ.quo ad ſuperbiam, uanam fiduciam, & ſtabilem gloriam.Pſal.51.fi.D.
55 Dãnati uidebũt gloriã beatorũ i generali tãtũ,& uſq; ad diẽ iudicii solũ,ſed tamẽ ſemp recordabuntur eo.4.d.50.q.2. ar. 2.q.3.o./.Qu.8.16.o. *Dãnatio 30.32.62.Dæmõ.14.Iohas. Iudiciũ 71.Liberũ 19.Quies 5.7.8.Reſurrectio 5. Sanctus o.

1 ¶Bellatores debẽt eſſe in quolibet regno, & cõitate.Opu. 20.lo.4.co.24./.Lo.4.co.10. * Bellum o.Dimicare.Pugna.
2 Bellatores naturaliter proni ſunt ad luxuriam, ſecundũ Ariſtotelem. Vnde ſi abſtineant a mulieribus, prolabuntur in maſculos.Opu.20.lio.4.co.14.
1 ¶Bellum duplex.ſ.commune,& particulare.22ª.q.123.5.c./ 2m./.Opuſ.20.lio.1.1o.27. *Aureola 6.10.&c.25.
2 In hac uita eſt quadruplex bellum , & in patria quadruplex pax.ſ.ad ſe,ad deum,ad proximum,& ad obiectum. Pſal.36. prino.h.G. *Bellatores o.Ciuilis o.Fortitudo 7.10.17.18.20 22.28.40.46.Gratus 2.Impugnare o.Inſidiæ. Lex.167.
3 Ars bellica requirit tria.ſ.ſcientiam,robur,& exercitiũ.Pſal. 17.fi.Z. *Miles.o.Militans.Militaris.Militia.o.
4 Bella his tribus proſperantur.ſ.pugnantiũ exercitu,ſapientũ conſilio,& dominorum præcepto,Eſa.8.meo.C.peno.
5 Ad bellum iuſtum,tria requiruntur, ſcilicet auctoritas principis,iuſta cauſa,& intentio recta,22ª q.40.1.o./.q.41.1. 3m. /.q.42.2.1m./.q.66.8.1m. *Obeda. 43. 44. Pax 8. Pœnitentia 48.49.Prælium.Pugna.Religio.91.97. Rixa.1. Robur. Sabbathum 10.
6 In bello iuſto,deprædans hoſtes,nõ peccat niſi pugnet principaliter propter prædam,nec tenetur reſtituere.22ª.q.66.8.1m
7 Bellum gerere in feſto,non licet,niſi imminente neceſſitate, pro tuenda republica.22ª.q.40.4.o.
8 Clericis non licet bellare in propria perſona, ſed poſſunt bello intereſſe, de licentia ſuperioris, & exhortari pugnantes.

22ª.

Be

22ſ.q.40.2.o.*Seditio.o.Timor.10.Tuba.1.2.

9 Reprobatur politia, exponens mulieres ad bellum, ſecundū Platonem & Socratem. Opuſ.20.Li°.4.c°.5.6

¶ Benc. Allicere. Beneeſſe. Confirmatio.12. Decor. Vſura. 164.289.

¶ Beneconſiliatiuum. Eubulia.5

1 ¶ Benedictio duplex, ſcilicet ex proprio merito, & ſic cōuenit cuilibet ſancto, alia ex merito Chriſti, & ſic cōuenit tātum habenti ordinem eccleſiæ.4.d.19.q.1.ar.2.q.1.2m./.Hæ.7.lec.1.me°.H. *Aqua.18.&c.Baptiſmus.78.Vt Chriſma 2. autexorciſmus.4.ut matrimonium 17.

2 Benedicere contingit tripliciter, ſcilicet enuntiatiue laudando, imperatiue, & optatiue. Primum & tertium cōuenit omnibus, ſecundum per auctoritatem ſoli deo, ſed per miniſterium miniſtris eius. Roma.12.lect.3.princ°. A./.Vt Confirmatio.7.

3 Benedicere non conuenit minori, præſente maiori. Quol.4. q.12.1.3m.*Conſecratio.15.16.Dies.19.20.27.

4 Sacerdos benedicit materiam euchariſtię, non autem corpus Chriſti.1ſ.Cor.10.lec.4.fi./.Hæ.7.le.1.fi.I

5 Epiſcopus benedicit ueſtes, uaſa, & omnia quæ ad cultū dei deputantur.4.d.24.q.3.ar.1.q.2.2m./.ar.2.q.1.c./.d.25.q.1.1.c.Vt epiſcopus.12.14.*euchariſtia.19.104 Exorciſm°.4.Exultatio.Matrimonium.16.17.18.

6 Benedictio pro conſecratione ſufficit ueſtibus, ut deputentur cultui diuino.4 d.24.q.2.3.3m.

7 Non omnis benedictio uel conſecratio, quæ adhibetur homini, eſt ſacramentum, ut benedictio monachorum & abbatū. 4.d 24.q 1.ar.1.q.3.3m.Vt Nuptiæ.2. *Ordo.61. Peccatum. 374.Puer.4.Religio.40.Conſecratio.1.14.

8 Benedictio dei, ſignificat donorum eius collationē, & multiplicationem.1a.q.72.4m./.q 73.3.c./.2.d.15.q 3.3.c. Iob.le.2 fi.F./.Pſal.3.fi./.Pſal.27.me°.F./.Hæ.6.le.4.prin°.C.Iſaac.3. Maledicere.4.Profeſſio.6.Sacramentum.16.17.87.106.

9 Benedicere dei, eſt cauſare bonitatem, ſed benedicere noſtrū, eſt agnoſcere beneficia. Iob.le.2.fi.F./.Pſal.27.me°.F./.Pſal. 40.fi.H.prin°./.Ro.lec.7.fi./.2ſ.Cor.le.2.prin°.C.*Simonia 22.Virginitas.14.&c.26.&c.Victio.5.

10 Benedicere deo, eſt confiteri laudes eius, ſed benedicere deū, eſt facere bonum. Pſal.33.prin°.2.I. Peccatum.374

1 ¶ Benedictus uidens totum mundum, non uidit eſſentiam dei, 22ſ.q.180.5.3m./.Quol.1.1.0. *Humilitas.6

2 Quis puerum Benedictum, ſtultitiæ argui patiatur, quòd relicta domo rebuſq; patris, ſoli deo placere deſiderans, ſanctæ conuerſationis habitum & deſertum quæſiuit? Opuſ.17. c°.19.

3 Beatus Benedictus, proprio arbitrio, ſtatim a pueritia, ad ſtatum religionis qui eſt perfectiſſimus conuolauit.22a.q.189.1 2m./.Quol.5.11.1m./.Opuſ.17

4 In regula beati Benedicti conceditur probationis annus, nuper ad religionem conuerſis.22a.quæ.189.2.1m. Opuſcu.17. c°.18.

5 Beatus benedictus dicit q̄ ſi prælatus aliquid impoſſibile præceperit tentandū eſt, quod ab eo dicitur, quia an aliquid poſſibile ſit ſubditus non debet ſuo iudicio definire, ſed in unoquoque, ſuperioris iudicio ſtare.12ſ.q.13.5.3m.

6 Beatus benedictus mandat q̄ uenientibus ad religionem, non ſit facilis præbendus ingreſſus, ſed probandum eſt an ſpiritus a Deo ſit, 22ſ.q.70.3.2m./.q.fi.10.1m.

¶ Beneeſſe. Accidens.18.38. Accidia.1. Actus.11.40. Aer.11. Agens.41. Amor.188.229. Angelus.229. Anima. 114. Audacia.19. Bene. Bonitas.176. Ciuitas.4. Clauis. 6. Confirmatio. 12. Conſcientia.10. Conſilium.17.127. Contemplatio.13. Correctio.18. Depoſitum.2. Diuitiæ.3. Docilitas.1. Eubulia.0. Euſtochia.1. Fides.35. Finis.63.117. Fortuna.7.8.9. Gratia. 172. Habitus.4.&c. Hæreſis 71.74. Honor.7. Humilitas.15. Incarnati.2. Indiuiduum 38. Induſtria. Iudicium.13.31. Lex.87. 110.143. Liberalitas.1.5. Macula.8. Magnanimitas.13. Maledicere.4. Malum.44.61. Memoria 14.21. Mors 16. Natura 39 Neceſſitas 1. Nemeſis. Nuncius. Oratio.31. Ornatus. 9. Pars 16. Pax.12. Peccatum.107.159. Pœna.24. Pœnitentia. 78. Perfectio 60. Perſeuērantia.1.12. Præceptum.18. Princeps 3.6.7 28. Prohibitio.2. Prudentia 10.39.47. Qualitas.6.7.14. Ratio 11. Res.6. Sacramentum 46.96. Satiſfactio 8. Societas.3. Solertia.7. Subdiaconus.6. Subſtantia 15.33. Verum. 4. Virtus 37.272. Vniuerſum 3.

1 ¶ Benefacere omnibus quilibet tenetur, in præparatione animi, pro loco & tempore, 22ſ.q.31.2.0. Vel abdicatio.

2 Aliquod beneficium eſt quo poſſumus & tenemur benefacere omnibus, ſaltem in generali.ſ.orare pro omnibus fidelib⁹ & infidelibus, 22ſ.q.31.1.1m.Amor 65.*Beatitudo.37.45.Be

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nedictio.8.9.10. Benefactiuus. Benefactor.

3 Malis debemus benefacere, in auxilium naturæ, non aūt culpæ.22ſ.q.25.6.c./2m./.q.31.2.2m./.q.32.9.1m./.q.169.3.3m./.4.d.15.q.2.ar.6.q.2.o./.Opuſ.4.c°.8./.Opuſ.19.c°.9./.Ro.12 le.2.fi./.1ſ.Cor.16.le.1.prin°.H./.Gal.6.le.2.fi.Amor.92.93

4 Magis coniunctis, eſt magis benefaciendum, ceteris paribus, 22ſ.q.26.6.c./.q.31.3.o./.q.42.9.o./.q.71.1.c./.3.d.29.6.3m./ 4.d.15.q.2.ar.6.q.3.o./.Virt.q.2.9.14m./.Quol.4.15.o.Amor 84.215.&c.*Beneficentia.o. Beneficium.o. Conſeruatio,13. Correctio.18. Delectatio.30.31.44. Dæmon.28.29. Eleemoſyna.o. Gratitudo.o. Ingratitudo.o. Magnanimitas.20

5 Subuentio, gratiarum actio, & reuerētia, debetur omni benefacienti.22ſ.q.166.3.o. Gratitudo.3. *Membrum. 12. Miſericordia.24. Vt Pater.21. Præceptum.95. Reſtitutio.

¶ Benefactiuus. Benignitas.

¶ Benefactor. Amor.129.

¶ Benefacere.o. Gratitudo.o.

¶ Beneficiatus. Amor.129.*Beneficium.o. Bonitas.F. Officiū. 14.&c. Simonia.17.32

1 ¶ Beneficentia eſt facere bonū. Et eſt actus amicitiæ, uel charitatis, ſecundum rationē communē.22ſ.q.31.1.o.*Amor 174. Benefacere.o.

2 Beneficentia non eſt uirtus ſpecialis, ſed actus exterior amicitiæ, ſicut beniuolentia eſt actus eius interior.22ſ.q.31.4.o *Præceptum.95

1 ¶ Beneficium eſt ſtatim recōpenſandum, ſecundum affectū, ſed expectanda eſt opportunitas effectus.22ſ.q 106. 4... Vel Abdicatio.*Acceptio.4

2 Recompenſatio beneficii, debet eſſe maior accepto, 22ſ.quæ. 106.6.o./.q.107.2.c.*Amicitia.28. Amor.129.170. Aia 300.

3 Recompenſatio beneficii, pertinet ad tres uirtutes diuerſimode, ſcilicet ad iuſtitiam, ubi eſt debitum legale, ut in mutuo & aliis huiuſmodi, ad amicitiam uero, & gratiam, ubi eſt debitum morale, 22ſ.q.31.1.3m./.q.106.5.c./.q.108.2.1m. *Animal.79. Benefacere.o. Cōmutatio.3. Conſeruatio.13. Elephas 8. Aequiualēs. Excōmunicatio.10. Filiatio.11. Grāū actio.o.

4 Beneficium & recompenſatio, magis in affectu cōſiſtit, quàm in effectu, 22ſ.q.106.3.5m./.6m./.5.o./.6.1m. Vel abdicatio. *Gratioſus.

5 In recompenſando beneficium, iuſtitia attendit datum, amicitia utilis attendit utilitatem, ſed amicitia honeſti & gratiæ attendit affectum dantis, 22ſ.q.31.1.3m./.q.77.1.3m./.q. 78. 2.2m./.q.106.5.o./.Ma.q.13.4.5m. *Gratitudo. Honor.9.29.

6 Nullius beneficium eſt tantum, ſicut parentum. Ideo in recōpenſatione beneficiorum, ſunt ceteris præferendi, niſi neceſſitas, uel utilitas, uel alia cauſa præponderet, 22ſ.q.31.3. 3m./. 4m./.q.101 1.c. Pater.21.

7 Omnia beneficia exteriora, naturaliter de potentia ad actum reducta, proueniunt nobis ex miniſterio angelorum, mouentium cæleſtia corpora. Opuſ.10.ar.9. Angelis 143.

8 Propter prædicta beneficia, non debemus angelos uereri, reuerentia latriæ, ut actores dictorum beneficiorum, ſed ut miniſtros, reuerentia duliæ. Opuſ.10.ar.10.

9 Omnia beneficia ſecundum communem rationem reducuntur ad amorem, & omnia nocumenta ad odium, ſed ſecundum ſpeciales rationes, ad diuerſas uirtutes, uel uitia.22ſ.q. 31.4.2m.

10 Filii habent tria maxima beneficia a parentibus, ſcilicet eſſe, uiuere, ſeu nutrimentum, & diſciplinam. Eph.6.le.1.me°.K.

11 Filius poteſt parentibus maius beneficium recōpēſare, quam accepit ſecundum affectum, non autem ſecundum effectum, 22ſ.q.106.6.1m. Aequalem.*Immiſericordia. Ingratitudo.o. Iuſtitia.90. Magnanimitas.18.20. Membrum.12. Meritum, 103. Miſericordia.10. Neceſſitas.32 33. Nicolaus.2. Pater 21. Peccatum.247. Priuilegium. Tribulatio.9.16.23. Virtus.6. Vſura.124.

12 Non eſt dignus beneficio, qui non agit gratias deo. Roman. lec.5.prin°.

13 Beneficia dei tota, ſingulis hominibus ſunt exhibita.3a. q.1. 4.3m.*Adam.51. Appropriatio.15. Benedictio.D. Dei.

14 Beneficia dei nobis exhibita, quotidie ſunt nobis meditanda & recolenda. Opuſ 63.c°.2./.Io.10.lec.5.prin°.B.

15 Beneficia dei nobis collata tripliciter recolimus, ſcilicet ut capiti, in feſtis Chriſti, ut membris, in feſtis ſanctorum, & ut eccleſiæ, in conſecratione eccleſiæ. Io.10.le.5.prin°.B.D.*Deuotio 5. Donum. D. Gratia.48.82.115.&c. Ignorantia.10. Ingratitudo.o.

16 Præcipua dei beneficia, ſunt creatio, & quies mētis in deum, per gratiā & gloriā.12ſ.q.100.5.2m. *Iudas.3. Lumen.16

17 Omne beneficiū dei, ex eius miſericordia eſt, ſed præcipue duo.ſ.incarnatio, & ſalus. Pſal.32.fi. *Miraculū.22. Miſſa.23.

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Obligatio.4. Holocauſtum.4. Oratio.30. Paſcha.3. Pentecoſte Præceptum.45.80. Prædicare.14. Primitiæ.3.4.

18 Omnis ſolennitas, uel ſacrificium ueteris legis, fuit inſtituta propter aliqua beneficia dei, præterita uel futura 12ę. q.100.5.2^{m} /. Iob.3.lec 1.me^{o}. A./. Io.10.lec.5.prin^{o}. C./. Col.2 lec.4.prin^{o}. K. Retributio.3. Sabbathum.1. Sacrificium.28.33. Scenophegia. Symbolum.1. Speculum.4. Tribulatio.16.

Eccleſiæ. 19 Clerici uxorati, non poſſunt habere beneficium, eccleſiaſticum.4.diſtio.37.quæſt.1.1.4^{m}. Acceptio.4. Annexum.0. Bonitas.E.

20 Licitum eſt petere beneficium ſine cura animarum pro ſe digno, & indigente, non autem cum cura.22ę.q.100.5.3^{m}./4.d.25.q.3.3.4^{m}.

21 Habere etiam unum beneficium, ut clericus fiat ditior, uel ut lautius uiuat, uel ut fiat epiſcopus, eſt illicitum. Quol.9.15.c.me^{o}. K. Clericus.

22 Dans beneficium non meliori, ſed ſufficientiori, nõ peccat. 22ę.q.63.2.0 /. Quol.4.23.12^{m}./. Quol.6.9.0./. Quol.8.6.0. *Excommunicatio.10. Honor.4.9. Iuſpatronatus. Miſericordia.11. Officium.14.&c. Ordo.103.

23 Beneficia eccleſiaſtica magis debent dari plus idoneis ad regimen eccleſiæ, quàm magis conſanguineis, ſed de patrimonio, & licitis lucris, eſt econuerſo.22ę.q.63.2.c./.3.d.29.6.3^{m} /. Vir.q.2.9.14^{m}./. Quol.4.15.0.

24 Dans beneficium ſpirituale, conſanguineo minus digno, peccat per acceptationem perſonarum, non autẽ ſi ſit æque dignus.22ę.q.63.2.1^{m}./.q.185.3.c./. Quol.4.15.0./. Quol.6.9 0./. Quol.8.6.0./. Rom.2.lec.2.fi. C. Permutatio. Præbenda. Acceptio.0.

25 Dans beneficium ratione conſanguinitatis, grauiter peccat. Et eſt ſymonia, ſi per hoc intrudit aliquod bonum proprium.22ę q.63.1.c./.2.2^{m}./.q.100.5.2^{m}./.q.185.7.2^{m}./.3.d.29.6.3^{m}./.4.d.25.q.3.3.7^{m}./. Vir.q.2.9.14^{m}./. Quol.4.15.c./. Quo.5.23.0./. Quol.6.9.0. Simonia.17. *Reſtitutio.14.24. Simonia.16.&c. Vendere.15. Vſura.313.

¶ Benefortunatus. Eufortunium. Fortuna.7.&c.

¶ Benegeſta. Perſeuerantia.12.

¶ Beneiudicatiuum. Syneſis.

¶ Beneplacitum. Deus.297.&c. Prouidentia.6.

¶ Beneuiuere. Diuitiæ.5. Finis.63. Princeps.3. Virtuoſus.

1 ¶ Benignitas eſt idẽ ẽſi affectu, ſe licet habitus beneſactiuus, & ad loquendum dulciter.12ę.q.70.3.c./.22ę.q.80.4^{m}./. Pſalmus.51.me^{o}. B.prin^{o}./. Gal.5.lec.6.fin. F./. Titum 3. lect.1. me^{o}. B.

2 Benignos dicimus, quos bonus ignis amoris feruere facit ad benefaciendum proximis.12ę.q 70.3.c.fin C./. Pſal.51. me^{o}. B.prin^{o}. *Beatitudo.145.156. Confeſſor.2. Dolor.17. Fructus.5. Iuſtitia.22. Sententia.4.

1 ¶ Beniuolentia proprie eſt actus uoluntatis, quo alteri uolumus bonum.22ę.q.27.1.c. *Affectio.3. Amicitia.1

2 Beniuolentia eſt tantũ ad rationalia.12.q.20.2.3^{m}. Amor.24 124.173.&c.188. *Beneficentia.2. Exordium.0. Martinus. Vſura.124.

¶ Berengarius. Euchariſtia.120.

¶ Bernardus. Amor.193. Libertas.11.

¶ Beſtia dicitur quaſi naſtia, propter crudelitatem, ut leo, urſus & huiuſmodi.1^{a}.q.72.2^{m}./.2.d.15.L./. Titum, lec.3. fi. L. Aborſus 1. Animal.0. Brutum. Character.47. Dæmon.102.103.110.111. Lamech. Ludificatio. Malum.59.68. Nabuchodonoſor.6. Peccatum.178. Robur.

1 ¶ Beſtialitas ſicut ſecundum philoſophum ponitur extra numerum aliarum malitiarum humanarum, quia humanum modum tranſcendit, ita a ſanctis ponitur extra numerum peccatorum quæ in ipſis fidelibus inueniuntur quaſi grauius eis. Tamen ſi ad aliquod de ſeptem capitalibus reduci debeat, poteſt ad ſuperbiam reduci, ſecundum definitionem Auguſtini.22ę.q.154.11.2^{m}./.4.d.13.q.2.2.1^{m}./. Ethi.7.lect. 5.prin^{o}. A.h./.c.

2 Aliquis fit beſtialis tripliciter, ſcilicet conuerſatione gẽtis, ægritudine uel orbitate charorum, & magno augmẽto malitiæ. Eth.7.lec.1.me^{o}. F. *Auis. Clementia.1. Crudelitas. Luxuria.12.14. Orpheus. Vita.36i

3 Quos beſtiales dicimus, eos ſuperexcellenter diffamamus. Eth.7.lec.1.me^{o}. F.fi.

¶ Bethleem duplex, ſcilicet in terra iuda, & aliam in terra zabulon. Et ſignificat eccleſiam. Matth.2.prin^{o}. Innocentia.3. Natiuitas.17.

¶ Bibere pluries in die, licet ieiunantibus, niſi fiat in fraudem 22ę.q.147.6.2^{m}./.3^{m}./.12.q.80.8.4^{m}./.4.d.8.q.1.ar.4.q.2.2^{m}./15.q.3.ar.4.q1.1^{m}./.2^{m}./. Matth.26.prin^{o}.c.H./.1ę. Cor.11. lec.4.me^{o}. K. Ebrietas.0. Elephas. Ieiunium.45. *Porphyrio. Potus. Sanguis.4. Sobrietas.0. Vẽter Vinum.6. Vomitus.2.

¶ Biblia. Act.13. Dies.11. Lex.18.19. Pentatheucus.

¶ Biennium. Magi.3.6.

1 ¶ Bigamus non remouetur per baptiſmum.4.d.27.q.3.2.0./.1ę Ti.3.lec.1.me^{o}. A./. Titum, lec.2.me^{o}. A.

2 Bigamia inducens irregularitatem, incurritur quadrupliciter, & impedit omnem ordinem, ſcilicet cũ quis habet plures uxores de iure ſucceſſiue, cum ſimul habet plures uxores, unam de iure, & aliam de facto, cum plures habet ſucceſſiue unam de iure, & aliam de facto, & quando uiduam ducit in uxorem.22ę.q.108.4.2^{m}./.4.d.27.q.3.1.0./.di.37.L. prin^{o}./.d.42.q.3.2.4^{m}.

3 Non cauſatur bigamia, ſi deſit conſenſus in matrimonium uel copula carnalis.4.d.27.q.3.ar.1.q.1.2^{m}./.3^{m}./.q.2.3^{m}./. d.42.q.3.2.b.2.

4 Bigamia cauſans Irregularitatem, non incurritur per cõtractum matrimonii cum corrupta, niſi ſequatur copula carnalis.4.d.27.q 3.ar.1.q.1.3^{m}.

5 Cognoſcens uxorem uiolatam per uim, etiam coactus ab eccleſia, fit bigamus.4.d.27.q.3.ar.1.q.3.4^{m}./.diſtin.33.qu.3.1.7^{m}.

6 Cognoſcens uxorem, cum qua prius fornicatus eſt, non fit bigamus, nec irregularis.4.d.27.q.3.ar.1.q.3.2^{m}.

7 Contrahens & conſumans matrimonium cum propria cõiuge reſuſcitata, non fit bigamus, nec irregularis.4.d.38.L. me^{o}. D.

8 Lamech peſſimus, primus introduxit bigamiã, ſicut Enoch optimus fuit. He.11.le.2.me^{o}. E.

9 Papa poteſt diſpenſare cum bigamis ſimpliciter. Sed nõ debet, niſi ex magna & euidenti cauſa. Sed epiſcopus, ad ordines minores tantum.4.d.27.q.3.3.0./. Quol.4.13.0.

¶ Bilinguis idem eſt quod ſuſurro.22ę.q.74.1.3^{m}.

¶ Binarius. Numerus.8.9.

¶ Binomius. Paulus.2.

¶ Bipes. Animal.2.

¶ Bis eſt aduerbium, ponens numerum circa actum, ratione menſuræ diſcontinuæ, non autem ratione ſubiecti, nec termini.3d.8.ar.4.q.2 c. *Apoſtoli.17. Baptiſmus.237. Cafarnaum. Maria.13. Miſſio.42. Natiuitas.12. Numerus.8.9. Senarius.4. Statua.1. Vſura.18.

¶ Biſſum. Abiſſus.

¶ Bladum. Frumentum. Vſura.74.&c.148.164.191.202.203.207. Vſus 10.

¶ Blanditiæ. Alexander.2.

1 ¶ Blaſphemia eſt attribuere deo, quod ei non conuenit, uel detrahere ab eo, quod ei conuenit.22ę.q.13.1.0./.4.d.14.L.fi.I /.Io.10.lec.5.prin^{o} I. In cõi

2 Grauius eſt primum, ſecundo.1ę. Cor.15.lec.2.me^{o}. D. *Blaſphemus. Confeſſio.11. Damnatio.18. Idolatria 2.

3 Blaſphemia quandoque ſumitur pro qualibet maledictione in proximũ, occulta uel manifeſta. Titũ.3.lec.1.prin^{o}. A.

4 Blaſphemia pertinet ad genus infidelitatis, aggrauans eam 22ę.q.13.3.c. Ira.20. Iudæi.41.

5 Blaſphemia qualibet ſemper eſt peccatum mortale, quando eſt cum deliberato conſenſu.22ę.q.13.2.0./.qu.158.7.1^{m} Col.3.lect.2 prin^{o}. A.

6 Dicere quòd qui non ſemel tantum, ſed pluries aliquẽ blaſphemauerunt, impoſſibile eſt non blaſphemare, ibi impoſſibile pro difficili ſumitur. Opuſ.1.c^{o}.28

7 Blaſphemia ex lapſu linguæ, eſt peccatũ ueniale, ſi hoc non intendebat.22ę.q.13.2.3^{m}./. Col.3.lec.2.prin^{o}. A.

8 Blaſphemia eſt grauiſſimũ peccatorum omniũ.22ę.q.13.3.0.105.2.c.fi./.3^{a}.q.80.3.c./.4.d.9.ar.3.q.3.c./. Ma.q.2.10.c.

9 Blaſphemia ſimpliciter eſt grauior homicidio, & periurio, ſed ſecũdũ qd, ẽ ecõuerſo. ſ. rõne nocumẽti.22ę.q.13.3.1^{m}./.2^{m}

10 Blaſphemia eſt ꝫ primũ uel ſecũdũ præceptum decalogi.12ę.q.100.ar.c./.22ę.q.13.2.2^{m}. Maledicere.4. *Nugæ. Peccatũ.355

11 Blaſphemia ex deliberatione, oritur ex ſuperbia, ſed ex perturbatione, oritur ex ira.22ę.q.158.7.1^{m}. Ira.20. *Puer 5.

12 Blaſphemia in ſpiritum ſanctum, dicitur tripliciter. ſ. dicere contra deitatẽ, finalis impœnitentia, & peccatũ ex malitia. 22ę.q 14 1.0./.2.d.43.1.2.ar./.3.d.38.5.4^{m}./. Ma.qu.3.14.0./. Quol.2.15.0./. Matth.12.me^{o}. B.H./. Ro.2.lec.1.fi.I. Vt Dæmon.47.51. Hæreſis.1. Peccatum.55. In ſpiritũ ſanctũ.

13 Hæc blaſphemia dicitur dupliciter. ſ. contra perſonam ſpiritus ſancti, & contra attributum eius.22ę.q.14.1.3.c./.2.d.43 1.c./.5^{m}./. Matth.12.me^{o}. b.H. *Hæreſis.1.7. Inobedientia.4. Inſanabile. Iudæi.36.44.45.

14 Blaſphemia in ſpiritum ſanctũ, poteſt fieri tripliciter ſcilicet corde, ore, & opere.22ę.q.13.1.c./.q.14.1.c./.1^{m}./. Ma.q.3.14.c./.1^{m}./.3^{m}.

Bo

15 Ex deliberatione peccare, eſt peccare in ſpiritumſanctum. 22Ꝭ.q.34.2.1m.

16 Peccare ex inclinatione habitus, eſt peccare in ſpiritumſanctum, ſed large Ma.q.3.14.c.fi./.2m./.9m *Odium.20.

17 Peccatum ex malitia, ideſt, ex electione mali dicitur peccatum in ſpiritumſanctum, ſed ex ignorantia in filium, & ex infirmitate.i.ex paſſione, in patrem.22Ꝭ.q.14.1.3.c./.2.d.43.1.c./.Ma.q.3.14.b./.c./.Quol.2.15.fi./.Ro.2.lec.1.fi.I.

18 Non omne peccatum ex malitia, eſt peccatum in ſpiritum ſanctum, ſed tantum ex malitia quæ eſt cum contemptu impedientium peccatum.22Ꝭ.q.14.1.o./.4.c./.q.100.1.2m./.2.d.43.2.o./.3.d.38.5.4m./.Ma.q.2.8.4m./.q.3.14.o /.Mat.12.meo.b.H. *Peccatum.55.&c. Præſumptio.2.&c.Puer.5.Simonia.5.

19 Non omnis contemptus boni impedientis peccatum, eſt blaſphemia in ſpiritum ſanctum, ſed tantum contemptus illorum quæ directe ducunt ad pœnitentiam, & remiſſioné peccatorum.22Ꝭ.q.105.2.2m.

20 Hoc peccatum eſt generale, ratione habitus, ſed eſt ſpeciale ratione contemptus.22Ꝭ.q.14.1.3m./.2.d.43.2.o./.Ma.qu.3.14.2m./.4m.

21 Blaſphemia in ſpiritumſanctum, ut ſpeciale peccatum, eſt contemptus doni, quo homo retrahitur a peccato, non autem eſt peccatum ſequens ex eo.22Ꝭ.q.118.5.3m./ 2.d.43.2.1m./.3m./.3.c./.4.c.fi.

22 Species eius ſecundum tertium modum, ſcilicet ut eſt peccatum ex malitia, ſunt ſex, ſcilicet deſperatio præſumptio, impœnitētia, obſtinatio, impugnatio ueritatis agnitæ, & inuidentia fraternæ gratiæ.22Ꝭ.q.14.2.o./.q.36.4.2m./.2.d.43.4.o.. Matth 12.meo.B.I./.Ro.2.lec.1.fi.

23 Species blaſphemiæ in ſpiritumſanctum, ſiunt per hoc, quod uoluntas per ſe contemnit retrahens a peccato, non autem ſi ex ignorantia, uel ex impetu paſſionis, uel alterius impellentis.2.d.43.3.7m./.L.fi.C.

24 Hoc peccatum eſſe irremiſſibile, exponitur tripliciter a doctoribus, ſcilicet uel quia eſt finalis impœnitentia, & ſic nullo modo remittitur. Vel quia quantum eſt de ſe, habet meritum ut non remittatur quantum ad pœnam. Vel quantum ad culpam, inquantum excludit ea, per quæ fit remiſſio peccatorū.1a.q.64.2.c.fi./.22Ꝭ.q.14.3.o./.q.118.5.3m./.3a.q.86.5.2m./.3m./.2.d.43.4.o./.L.meo.C./.Veri.qu.24.11.7m./.Ma.q.3.14.15.o./.Quo.2.q.8.1.o./.Math.12.meo.B.G./.Rom.2.lec.1.fi.G.

25 Hoc peccatum eſt deſperatum, ex parte peccantis, non autem ex parte dei.22Ꝭ.q.14.3.c./.1m./ 2.diſt. 43.1.4m./.4.o./.Quol.2.15.fi /.Matth.12.meo.B.K./.Ro.2.lect.1.fi./.Eph.2.lec.1.meo.E.

26 Homo poteſt primo, ante alia peccata, habere hoc peccatū licet raro contingat .22Ꝭ.q.14.4.o./.2.d.43.5.o./.Virtu.quæ.2.13.1m.

27 Hoc peccatum potuit eſſe in natura integra.2.d 43.6.o.

¶ Blaſphemus. *Blaſphemia.o.Lapidatio.

¶ Boetius. Effectus.6.Liber.12.Natura 20.Perſona.6.

¶ Bonaguomi. Legiſpoſitiua.2.

Dei, 1 ¶ Bonitas dei, acquiritur a creatura rationali, tamquam perfectio eius obiectiua, ab aliis autem, ſecundum ſimilitudinem tantum.1a.q.6.1.2m./.q.65.2.c.fi./.12Ꝭ q.1.8.c./.1.d.3.L.2./.d.37.L.1.prino./.2.d.1.q.2.2.c./.4m./.d.17.q.1.1.6m./ Con.3.co.25./.111 /.112.3m./.Veri.quæſt.5.6.4m./.q.20.4.c./.Quol.10.17.c.

2 Omne bonum eſt bonum ſola ſimilitudine diuinæ bonitatis.1a.q.105.5.c./.1.d.1.q.3.3.c./.d.45.2.c./.3.d.32.1.c./.Con.1.co.40./.98.2m./.Lio.3.co.97.prino./.Veri.q.10.12.5m./.Quo.10.17.c. Accedere.2. *Accidia.o. Actio.15.Appetitus.20

3 Nihil diuinæ bonitatis participatione, omnino caret. 1a.q.29.4.1m./.q.23.4.1m./.1.d.34.q.3.2.1m./.d.43.q.2.c.1m./.Ver.q.19.1.13m./.q 23.1.1m./.3.c. *Actus.162.Adam.64.Addere.18.19.Adepti.2.Agens.107.

4 Idem eſt rei eſſe propter ſuam operationem, & eſſe propter dei bonitatem.2.diſtin.1.quæ. 2. 2.2m. *Amor 21.27.28.46. 50.

5 Omnia opera dei, attribuuntur bonitati eius.1a.q. 105.2.2m./.1.d.1.L.fi.C./.Con.3.co.97./.Dio.3./.co.4./. Cauſis, lect.9. *Animal.46.71.73. Appetitus.16.20.22.23.28. 93. Appropriatio.co.11.15

6 Omnes res imitantur bonitatem dei, ſed diuerſimode. Cõ.3.co.20./.22. *Aſſimilatio.1.

7 Vniuerſum perfectius participat & repræſentat bonitatem dei, quàm quæcumque alia creatura.1a. q.15.2.c./.q.47.1.c.fi./.2.1m./.1.d.44.1.1m./.2.1m. *Beatitudo.6.13.&c.96.&c.113 125.Benedictio.9.10.Character. 29.

Bo

8 Quælibet creatura poteſt deficere a ſua bonitate, non autē deus.Opuſ.3.co.199./.110.uſque.114.

9 Dei bonitas ſiue perfectio, in duobus comprobatur, ſcilicet odio uitiorum, & amore uirtutum.Opuſ.2.co.5. *Charitas 6.32.34.55.147.Catechiſmus.5.Cœlum.97.96. 152. Corporalia.5.Creatura.8.10.23.34.

10 Bonitatis diuinæ gradus, quibus omnia ſua bona deus largitus eſt homini, deſcribuntur.Opuſ.58.co.5.

11 Bonitas dicitur ineſſe rebus creatis, in eo quod ſunt a primo bono.Opuſ.69.co.3. *Credere.27.Damnatio.15.

12 Bonitas dei, eſt ſapientia dei, in eo quòd diuina, non autē in eo quod bonitas, & ſic de omnibus aliis attributis.Opuſ.9.ar.2./.Opuſ.72.q.6.

13 Bonitatem dei non referimus ad noſtram delectationem, ſed potius econuerſo.Opuſ.61.co.3.

14 Bonitas dei, manifeſtatur in creatione rerum, ſed maxima in hoc, quod rebus non indiget.2.d.25.q.3.3.2m./ Meta.5.lec.8 fi.c. *Debitum.5. Deuotio.5.

15 Deum poſſumus aliqualiter intelligere, non. intelligendo bonitatem eius, non autem intelligendo, eum non eſſe bonum.22Ꝭ.q.2.8.3m./.Poa.q.7.4.8m.

16 Bonitas dei, eſt primum principium communicationis totius, qua perfectiones creaturis largitur.4.d.46.q.1.ar.1.q.2 c. *Deus.5.71.179.215.&c.246.285.289.&c. 306. 308. 312. 327.328.335.351.384.430.448.450.

17 Non ideo deus bonus eſt, quia hoc reperitur in creatura, ſed creatura bona eſt, quia deus bonus eſt.Ebdo.lec.4.5.o.

18 Omnia ſunt bona, bonitate dei.1a.q.6.4.o./.22Ꝭ.q.23.2.1m./ q.27.3.c./.1.d.1.L.fi.C./.d.19.q.5.2.3m./.Con.1.co.40./.Veri.q.14.o./.q.27.1.7m./.Opuſ.72.q 6.Deus 71.

19 Immo omnia ſunt bona ſeipſis, & non per aliam bonitatē 12Ꝭ.q.55.4.1m./.Veri.q.1.2.1m./.7m. Reſp.Duo.284m. Dum.284m

20 Omnia ſunt bona bonitate dei, ut principio effectiuo, exēplari & finali.1a.q 6.4.o./.22Ꝭ.q.23.2.1m./.q.27.3.c./.1.diſt.1.L.10m./.d.19.q.5.2.3m./.Con.1.co.40 /.Veri.q.21.4.o./.q.27 1.7m. *Diſcordia.2.

21 Deus uult quòd ſua bonitas multiplicetur ex ſui ſimilitudine, propter ſe ſicut propter finem operantis, & propter utilitatem creaturæ, ſicut propter finem operis 1a.q.44.4.c./.3m./.1.d.45.2 c./.2.d.1.q.2.1.c./.Con.3.co.97./.Ver.q.23.1 3m./.4.c./.Poa.q.5.4.c. *Donum.38.Dulcedo.1.4. &c. Eſſentia.10.Euangelium.1.Fides.29.

22 Voluntas dei non uult niſi bonum ſuum, quod eſt ipſa, uel ab ipſa, ſed non quo iuuetur ſicut uoluntas noſtra.1.d. 45.2.5m. *Finis.17.20.15.66.&c.77.Fructus.3.Frui.5.&c.Hæreſis.10.&c.118.Honor.27.

23 Vnumquodque ſecundum quòd eſt bonum, eſt uolitum a deo.1.d.40.q.4.1.c./.d.46.1.4.c.Iuſ.19.

24 Quodlibet bonum ex additione alterius, fit melius, preter optimum ſimplex, ex cuius participatione omnia ſunt bona.12Ꝭ.q.34.3.2m. *Iuſ.19.Incarnari.18 Infinitum.8.Intellectus.31.Iuſtitia.75.&c.Iuſtificatio.43.44.

25 Differentia triplex bonitatis dei, & creaturarū, ſcilicet quia ſolius dei eſſentia, eſt ſuum eſſe, & ei non adueniunt aliqua accidentia, & ad nihil aliud ordinatur ſicut ad finem.1a.q.6 3.c./.Con.1.co.17./.20./.Veri.q.21.1.1m./.5.c./. Dio.4. Accidens.11 c.ut uiuus.69.Deus 28.

26 Deus eſt omnis boni bonum.Con.1.co.40./.59.fi./.71.1m./.Ver.q.21.4.3m./.Opuſ.3.co.264. *Malum.40.51. Marchion. Marchus.2.Martyrium.26.Miſericordia.23.35.39. Oratio.22.32.Paradiſus.9.Participare.14.Peccatum.297.

27 Per hoc quod deus creauit omnia ut eſſent, nó excluditur quin creauerit omnia, propter ſuam bonitatem.1m.q.65.2. 1m. fi.

28 Quodlibet bonum creatum, eſt bonum particulare, ſed ſolus deus eſt bonum uniuerſale.1a.q.65.1.2m./.q 103.2.c./.q.105.4.c./.q.106.2.c./.12Ꝭ.q.2.7.8.c./.q.9.6.c./.Con.3.co. 17.5m./.Veri.q.24.7.c. Dum.285m.

29 Immo in deo non eſt uniuerſale, nec particulare.1a. q.14. 1.3m./.1.d.35.5.o./.d.36.q.1.1.1m./.Cõ.1.co.56.Reſp.ſicut Duo 475.Pœna.42.Pœnitentia.84.130. Plato.5. Porretani.Præceptum 33.48.Prouidentia.6.23.46.Similitudo.8.

30 Deus eſt ſua bonitas eſſentialiter.1a.q.3.2.c./.q.6.3.o./.q.20 1.3m./.q.49.3.c./.q.62.8.c./.2m./.q.100.2.c./.q.103.2.1./. 12Ꝭ q.4.4.c./.22Ꝭ.q.19.1.c./.q.23.2.1m./.q.24.11.c.fi./.q.27.3.4.c./.q. 34.1.c./.1m./.3a.q.1.1.c./.q.20.1.c./.2.d.1.q.2.1.2m./.4.d.48.q.1.3.c./.d.49.q.1.art.2.q.1.1m./.d.50.q.2.art.1.quę.5.o./.Con.1.co.38./.39./.41.2m./.Veri.q.21.1.1m./.5.e /.Ma.q.5. 1.4m./.Quol.2.3.c./.Opuſc.3.co.109./.124.fi./.264.Matth.19.meo.E./.He.lec.2.prino.H.Cauſis, lec.9.prino./.Lec.20.o./. *Spes.50.58.62.64. Spirituale. Subiectio.3.8.Sufficienti. Trinitas.36.

31 Deus eſt uere, & proprie bonus. 1ª.q.6.1.o./.ʒ.1.cº.37./.Veri.q.21.1.1m. *Veſtigium.11.

32 Bonitas & ſapientia & huiuſmodi, in deo ſunt ſecundum uerißimam ſui rationem, & ratio bonitatis non eſt ratio ſapientiæ, ſecundum quòd huiuſmodi. Vnde concludebatur, quòd abſolute ſunt in deo, ſecundum diuerſam rationem, quæ diuerſitas non eſt tantum apud ratiocinantē, ſed apud proprietatem rei.1.d.2.3.o./.Opuſ.72.q.2.

Duᵐ.286ᵐ 33 Oppoſitum uidetur dicere.1ª.q.13.4.o.12.c. Reſp.ſicut Dubio.253º.

34 Nec fuit intentio eorum ibidem ponere in deo aliquam diuerſitatem rationum abſolutarum, ſed hoc inuenitur in ipſa proprietate rerum, &c. Et ideo poſitum eſt, ſecundū quòd huiuſmodi. Opuſ.9.ar.2./.Opuſ.72.q.6.

35 Deus eſt ſummum bonū.1ª.q.6.2.o./.1.d.1.q.2.2.4m./.ʒ.1.cº.41./.74./.95.3m./.101.fi./.Liº.2.cº.15.7m./.41.2m./.Libº.3.cº.17./.Poᵃ.q.7.1.c./.Ma.q.3.1.c./.Ethi.lec.1.meº.B. *Virtus.69.70.75.76.Vi.19.20.

Duᵐ.287ᵐ 36 Oppoſitum uidetur dicere.1ª.q.26.3.1m./.12ſ.q.2.1.2m./.q.5.2.2m./.4.d.49.q.1.ar.2.q.1.2m./.ʒ.3.cº.14.1m./.Opuſ.20.cº8./.Virt.q.1.9.7m. Reſp.Duº.287º.

37 In omni bono ſummum bonum, ſcilicet deus, deſideratur 1ª.q.6.1.1m./.1.d.3.q.1.1.1m./.2.d.1.q.2.2.c./.Veri.q.10.12.5m./.ʒ.3.cº.24.meº.F./.Ma.q.8.2.c.prinº./.Virt.q.2.12.16m./.Ethi.lec.1.meº.B.h./.Appetitus.23.

38 Habere ſpeciem, modum, & ordinem, nō eſt de ratione boni increati, niſi ſicut in cauſa.1ª.q.6.1.1m.

Diuiſio. 39 Bonum duplex, ſcilicet acquiſitum cum motu, & ſine eo. Secundum eſt, in immobilibus, non autem primum.2.d.1.q.2.1.1m.

40 Bonum dupliciter, ſcilicet abſolute, & bonum hoc, ideſt, habens propriam uirtutem, ideſt, propriam perfectionem. Ma.q.1.2.c.

41 Bonum duplex, ſcilicet abſolute, ideſt, cuius bonitas eſſet, alio creato non exiſtente, ut ſuppoſita, & ad aliud, ideſt, cuius bonitas non eſſet, ſine alio creato, ut materia, & accidētia.12ſ.q.18.4.c./.2.d.1.q.2.3.c.

42 Bonum duplex, ſcilicet commutabile, & incommutabile. 22ſ.q.21.1.3m./.3ª.q.86.4.1m./.5.c./.2.d.42.q.1.3.5m./.4.d.14.q.2.5.3m./.Dio.cº.9. *Auerſio.2.11.Deus.412.417.418. Fiducia.10.Honeſtum.4.5.Lac.2.

43 Bonum duplex, ſcilicet proprium, & commune. Virt.qu.2.4.2m.

44 Bonum duplex, ſcilicet ſubſiſtens, ut perſonæ, & inhærens, ut accidentia.12ſ.q.26.4.c./.3ª.q.11.5.3m./.Virt.q.1.2.1m./.Dio.4.lec.9./.lec.10.

45 Bonum ſimpliciter, dicitur dupliciter, ſcilicet abſolute, & uniuerſaliter.22ſ.q.58.10.2m.

46 Quod eſt bonum ex ſuppoſitione, debet bonum iudicari. 12ſ.q.39.1.c.

47 Bonum particulare duplex, ſcilicet uerum, ideſt, inordinabile ad principale bonum, ſed ad ultimum finem, & falſum, ſed apparens, quod abducit a finali bono.1ª.qu.20.2.c.fi.22ſ.q.23.7.c./.q.45.1.1m./.Ma.q.11.1.c./.q.12.2.c. *Pœnitentia 130.

48 Bonum triplex, ſcilicet naturæ, gratiæ, & gloriæ. Et in quolibet iſtorum ſunt duo, ſcilicet forma, & operatio. Ma.qu.1.4.13m.

49 Bonum tripliciter, ſcilicet perfectio rei, habens perfectionem, & ſubiectum in potentia ad perfectionem. Ma.q.1.2.c./.14m./.15m.

50 Bonum quadruplex, ſcilicet in ſe, cui fit, & facienti, uel in ſe & facienti, uel in ſe & cui fit, uel tantum cui fit. Primum eſt ſecundum ſe & ſimpliciter bonum & perfectum, ſecundum per ſe & ſimpliciter bonum, non tamen perfectum, tertium non ſimpliciter bonum, nec perfectum, ſed tamen per ſe bonum, quartum eſt bonum per accidens.1.d.46.L.prinº.D.

51 Bonum triplex, ſcilicet honeſtum, utile, & delectabile. 1ª.q.5.6.o./.12ſ.q.99.5.c./.22ſ.q.26.12.c./.q.145.3.o./.2.d.21.q.1.2.c./.d.41.L.6m./.Veri.q.14.1.1.1m./.6.c./.Ma.q.1.4.12m./Iob.2.princ./.Ethi.lec.5.prinº.c./.lib.2.lec.3.meº.F.

52 Bonum duplex, ſcilicet propter ſe, ideſt, honeſtum, & propter aliud, ideſt, utile.12ſ.q.8.3.o./.22ſ.q.23.7.c./.3.d.35.q.1.ar.4.q.1.c./.4.d.49.q.3.ar.4.q.1.c./.Ma.q.1.2.c. *Præſumptio.5.

53 Bona principalia, ſunt tantum duo, ſcilicet honeſtum, & delectabile, & ad utrumque ordinatur utile. Primo opponitur culpa, ſecundo uero pœna. Ma.q.1.4.12m.

54 Bonum triplex, ſcilicet ultimus finis, omne honeſtum, & utile tantum. Primum appetitur tantum propter ſe, tertium propter aliud tantum, ſed ſecundum utroque modo.2.d.21.q.1.3.c./.Ethi.lec.9.prioº.B. *Pulchritudo.5.4.

55 Bonum alicuius quadruplex, ſcilicet ratione indiuidui, ſpeciei, generis, & analogi.ʒ.3.cº.24.meº.G.

56 Diuiſio boni eſt analogi, quia primo conuenit honeſto, ſecundo delectabili, tertio uero utili.1ª.q.5.6.3m./.12ſ.q.8.2.2m./.3.4m. *Purgatio.3.Vitius.121.&c.

57 Bonum uniuerſi duplex, ſcilicet ſeparatum, i. deus, & bonum intra, i. ordo partium uniuerſi. Spiritu.8.c.

58 Sicut eſt duplex bonum, ſic eſt duplex ordo, ſcilicet gratiæ, & naturæ. Secundum eſt in damnatis, non autem primū. Anima.18.0m.

59 Ordo bonorum duplex, ſcilicet reſpectu rectitudinis uitæ, & reſpectu beatitudinis. Primo modo uirtutes ſunt maxima bona, potentiæ media, exteriora uero, minima. Secundo autem modo beatificans eſt maximum bonum, beatus medium, uirtus uero minimum bonum.4.diſtin.1.L.princº.F.

60 Oppoſitum uidetur dicere. Virt.q.1.9.7m. Reſpond. ſicut Dubio.287º. Duᵐ.28

61 Bonum importat relationem rationis ad appetitum. 1ª.q.5.1.c./.1m./.3.1m./.q.16.1.3.c./.1.d.8.q.5.c./.d.19.q. Addere.7 ueritas.9.Bonitas.103.5.1./.2m./.3m./.Veri.q.1.1.c./.q.21.1.6.c./.Opuſ.48.cº.2.fi.Appetitus.16.Appetibile.Amor.222. *Abraham.28.Addere.7.&c.Agens 48.Agere.16. Quid.

62 Bonum conſiſtit in hoc, quòd ſit aliquid appetibile.1ª.q.5.1.c./.1m./.3.c./.5.c./.q.6.1.c./.2.2m./.q.16.3.4.c./.q.19.9.c./.q.48.1.c./.12ſ.q.29.1.c./.cont.1.cº.37./.Ma.q.1.1.c.prinº./2.c./.Opuſ.3.cº.264.prinº.

63 Bonum & pulchrum fundantur ſuper eandem rem, ſcilicet formam. Sed bonum reſpicit appetitum, pulchrum uero nim cognitiuam.1ª.q.5.4.1m. *Amor.160.180.187.198.216.222.&c. Angelus.573. Appetibile. Appetitus. B. Pulchritudo.4.

64 Quanto aliquid eſt melius, tanto communiorem boni appetitum habet, & quærit, & operatur bonum ad plura, & diſtantiora.ʒ.3.cº.24.fi. Amor.222.

65 Bonum eſt diffuſiuum ſuiipſius, ut finis, non autem ut efficiens.1ª.q.5.4.2m./.1.d.34.q.2.4m./.Veri.q.21.1.4m.

66 Bonum dicit rationem perfecti, & ultimi.1ª.q.5.1.c./.1m./.3.c./.1m./.5.c./.1m./.q.6.3.c./.q.16.3.4.c./.12ſ.q.52.1.c./.ʒ.1.cº.Finis.8.Appetibile.26.

67 Bonum cōſiſtit principaliter & per ſe in perfectione, & actu 1ª.q.48.5.6.c./.q.49.1.c. *Deprecatio.2. Deſiderium.5.

68 In bonis ſimpliciter, & abſolute, & ſecundum naturā ſuā, poteſt eſſe medium & extrema, ſcilicet ſuperfluum & diminutum, non autem in bonis ſimpliciter.1.uniuerſaliter.22ſ.q.58.10.2m. *Finis.8.&c.20.26.92. Honeſtum.0.

69 Bonum habet rationem finis.ʒ.1.cº.38.3m./.40.fin. Finis 8.&c.ʒ. *Intellectus.200.Miſericordia.8.Odium.7.&c.

70 Vnumquodque dicitur bonum, quia eſt finis, uel ordinatum ad finem. Con.1.cº.40.fi. *Virtus.7.40.&c.117.124.151.229.c.4m.

71 Non tantum finis, ſed etiam quæ ſunt ad finem, ex ipſo ordine, habent rationem boni.21ſ.quæſt.33.6.3m./.Ma.quæſt.1.2.9m.

72 Bonum habet rationem cauſæ finalis.1ª.q.5.2.1m./.2m./.4.o./.q.48.1.2m./.2.d.38.L.meº./.Con.3.cº.16./.17.19./.Veri.q.21.1.c./.4m.

73 Bonum principaliter dicitur finis, ſecundo ductiuum in finem, uel natum conſequi finem. Veri.q.21.c.fi.

74 Bonum omnium menſuratorum & regulatorum, conſiſtit in attingendo ſuam regulam.12ſ.q.19.9.c./.q.64.1.3.c./.q.91.6.c./.22ſ.q.17.1.c./.q.23.3.6.c./.q.27.6.c./.q.58.3.c./.3.d.23.q.1.1.c./.Ma.q.1.3.c.fi./.Virt.q.1.13.c.prinº.

75 Ratio boni, primo præſupponit formam, per quam eſt ens, ſecundo uirtutem effectiuam qua eſt perfectum. 1ª.quæſt.5.5.c. Ens.

76 Omne ens eſt bonum, & econuerſo.1ª.q.5.3.o./.q.17.4.2m./.q.49.1.3.c./.12ſ.q.18.1.c./.3.3m./.1.d.1.L.fi./.d.8.q.1.3.o./.2.d.37.2.2m./.Con.2.cº.41.4m./.6m./.9m./.Liº.3.cº.7.7m./.Veri.q.21.2.o./.Ethi.Odiom.8.9.Accidens.23.

77 Omne ens eſt bonum, inquantum eſt perfectum, & in actu. 1.q.5.1.o./.q.48.1.c./.12ſ.q.18.1.2.3.4.c./.Con.1.cº.37./.38./.40./.Liº.2.cº.41.5m./.Liº.3.cº.20./.Poª.q.3.6.c./.Quo.2.3.c./.Dion.4.

78 Bonum quod eſt in genere qualitatis, addit ſupra ens qualitatem, non autem bonum tranſcendens, licet utrumque prædicetur de deo, non autem unum in quantitate. Poª.q.9.7.5m.

79 Omne ens eſt bonum ex hoc quòd habet eſſe, quia ipſum

eſſe

Bo

eſſe habet rationem boni & finis. Verit.quæſt. 21. 2. o. 3.c. fi./. 5.o.

80 Bona licet ſint omnia entia, non tamen omnia ſunt iuſta. Opuſ.69.c°.5.

81 Omne ens, ſicut eſt bonum, ſic eſt appetibile. 1ª.q.5.1.c./.2. d.21.q.1.3.c./.Ʒ.3.c°.24./.Dion.4. Appetibile.

82 Bonum ſecundum rationem finis, eſt prius ente, ſed econuerſo, ſecundum rationem formæ & ſimpliciter. 1ª.q.5.2.o. /.3.4m./.4.c./.1.d.8.q.1.3.o./.Ʒ.3 c°.20./.Veri.q.21.2.5m./. 3. o./.Dioniſius.3. Addere.8.Ens 29. *Beatitudo.82.&c.

83 Bonum eſt communius ente, ſecundum cauſalitatem. 1ª. q.5.2.2m./.1.d.8.q.1.3.2m./.Con.3.c°.20./.Veri.q.21.2. 2m./. Ma.q.1.2.c./.Dio.3.

84 Eſſe & bonum ſunt ſimpliciora, quia communiora, quàm eſſentia, quia dicuntur de eſſentia, de ſuppoſito, & de accidentibus. Veri.q.21.5.6m. Eſſe.34.

85 Bonum ſimpliciter, dicitur ſecundum perfectionem ultimam, & bonum ſecundum quid, ſecundum perfectionem eſſentialem & primam, ſed ens econuerſo. 1ª.q.5.1.1m./.12ᵉ q.18.1.c./.Con.3.c°.20.fi./.Veri.q.21.5.c./.2m./.q.22.1.7m.

86 Materia prima, eſt ens per formam tantum, ſed eſt bona per ſeipſam, ſicut eſt in potentia per ſeipſam. Ma.q.1.2.c./. 8m./.9m./.14m./.15m./. Opuſcul. 3. c°. 184./.187. *Conceptio. 14.

87 Materia eſt bona ſimpliciter, licet ſit ens ſecundum quid 1ª.q.48.3.c./.q.49.1.c./.Con.3.c°.20.me°.F.&c.Ma.q.1.2.c. /.8m./.9m.

88 Materia non eſt ens, nec bona, niſi in potentia. 1ª.q.5. 3.3m. *Deus.412.Ens.29.Eſſe.34.

89 In mathematicis non eſt bonum, quia non ſunt ſeparata ſecundum eſſe. 1ª.quæſt.5.3.4m./.Verit.q.21.3.4m./.Meta.3. lect. 4. fi.

90 Bonum, & ens, & alia tranſcendentia, conuertuntur ſecundum ſuppoſita, non autem ſecundum rationem. 1ª.q.5.1.o /.q.11.1.o./.q.16.3.o./.4.c./.q.17.4.2m./.q.54.2.c./.q.59.2.3m /.12ᵉ.q.29.5.c./.22ᵉ.q.109.2.1m./.3ª.q.10.3.c./.1.d.1.L.fi./. d.8.q.3.3.o./.d.19.q.5.1.3m./.7m./.Veri.q.1.1.c./.q. 21.1.c./. 2.o./.Potentia.q.9.7. 6m./.13m./. Ma. quæſt.2.5.2m./.2m./. Meta.4.lect.2.princ°. B./. med°. C. Tranſcendentia. *Odium.8.

91 Vnitas pertinet ad rationem bonitatis. 1ª.q.103.3.c./. 12ᵉ. q.36.3.o./.Veri.q.21.3.c./.6.2m.

92 Eſſentia eſt una, per ſe ipſam, non autem per participationem, ſed eſt ens, & bona per ſuum eſſe. Verit. quæſt. 21. 5. 8m.

93 Bonum, uerum, & unum, habent contraria, quia fundantur in ente, non autem ens, quia in nullo fundatur. 1ª.q.17 4.o./.1.d.19.q.5.1.8m./.2.d.34.4.2m.

erum 94 Verum ſignificat rationem boni. 1ª.q.82.3.1m.

95 Bonum & uerum, mutuo ſe includunt. 1ª.q.16.4.1m./.q.50 2.3m./.q.59.2.3m./.q.79.11.2m./.q.82.3.1m./.4.1m./.q.87.4.2m /.12ᵉ.q.9.1.c./.3m./.22ᵉ.q.109.2.1m./ Veri q.3.3.9m./. Ma.q. 6.c.me°.G./. Vir.q.1.6.5m./.He.11.prin°.E. *Accidens.23 Aſſentire.3. Intellectus. 208. &c. Neceſſitas. 25. Odium.8. Peccatum.170.&c.

96 Bonum eſt prius uero, ſecundum appetitum, ſecundum rationem autem & ſimpliciter, eſt econuerſo. 1ª.q.16.4.o./.Veri.q.3.3.9m./.q.21.3.o./.Heb.15.prin°. E. *Prudentia.55. Triſtitia.2.Eus.29.

97 Verum eſt ſimplicius, abſtractius, & abſolutius bono, & propinquius enti. 1ª. quæſt.16. 4.c./.quæſt. 82. 3.c./. Verit. q.21.3.c.

98 Verum non eſt præſtantius bono, ſicut nec aliquod aliud particulare bonum. 3.d.27.q.1.4.5m.

99 Verum eſt in anima, ſed bonum eſt in rebus. 1ª. q.16.1.c./. q.82.3 c./.2.d.39.q.1.2.c./.3.d.27.q.1.4.c./. Verit. q. 21. 1.c. Veritas.2.&c.9.

100 Ratio ueri, eſt eadem in omnibus moralibus, non autem ratio boni. 12ᵉ.q.60.1.1m./.3.d.33.q.1.ar.1.q.1.3m./. Virt.q. 1.13. 21m.

101 Bonum eſt primum cadens in apprehenſione rationis practicæ. 12ᵉ.q.94.2.c. *Veritas.9.Virtus.200.

102 Omnes recte definientes bonum, ponunt in eius definitione aliquid pertinens ad habitudinem finis, & in definitione ueri, ponunt intellectum. Veri.q.21.1.c. Appetitus 26. Veritas. 9.

103 Sicut bonum nominat illud, in quod tendit appetitus, ita uerum nominat illud, in quod tendit intellectus. 1ª. q. 16. 1.3.c. Bonitas.61.

104 Ex prima perfectione rei, ideſt, ex forma, reſultat ratio ueri, ex ſecunda uero, ideſt, ex operatione, reſultat ratio boni Veri.q.1.10.9m.

105 Bonum apparens, non poteſt apprehendi, niſi prius apprehendatur bonum uerum. 2.d.3.q.1.7.c.

106 Omnia poſſunt appetere bonum, non autem cognoſcere uerum. Veri.q.21.3.c./.1m./.q.22.1.1m./.2m./.qu.23.1.c. Appetitus.28.

107 Immo quilibet appetitus ſequitur cognitionem. 1.d.1.q.4. 1.1m./.Veri.q.15.3.c./.q.23.1.c./.q.25.1.c./.Ma.q.14.1. 4m. Reſp.ſicut Du°.121. Amor.241. Dum.289m

108 Verum eſt bonum intellectus, & falſum eſt malũ eius. 12ᵉ. q.55.4.c /.q.57.2.3m./.q.64.3.c./.22ᵉ.q.1.3.1m./.q.4.5.c./. 5m. /.Con.prol.me°.G./.c°.59.fi /.60./.61.fi./. 71. 3m./. Lib°.3. c°. 106. 6m./.107.7m./.118.fi./.Veri.q.1.10.10m./.quæſt.18. 6.c./.q.22.11.15m./.Virt.q.1.6.5m./.13.c.me°.B./.Quol.4.16 1m.Virtus.200.

109 Bonum eſt fortius malo. 12ᵉ.q.60.5.4m./.3.d.27.q.1.3. 3m./. Con.4.c°.70.2m.Ro.11.lec.2.me°.I. *Accidentaliter.3 Malum

110 Bonum difficilius conſtituitur, quàm malum. 12ᵉ. q. 18.4. 3m./.q.19.6.1m./.7.3m./.q.20 2.o./.q.35.8.1m./.q.71.4.2m./.5. 1m./.22ᵉ.q.79.3.4m./.q.110.3.c./.3ª.q.90.2.4m./.3.1m./.2.diſt. 35.3.4m./.d.36 5.2m./.d.38.4.4m./.5.c./.d.39.q.3.3.c./.d.40.2. c./.4m./.3.1m./.3.d.38.3.c./.d.40.1.2m./.4.d.14.q.2 ar.1.qu.2. 1m./.d.15.q.1.ar 2.q.3.2m./.d.16.q.1.ar.1 q.1.3m./.q.3.1.2.q. 3.2m./.d.21.q.1.ar.1.q.1.2m./.d.31.q.2.2.3m./.d.49.q.3.art. 3. q.3.3m./.ar.4.q.2.3m./Ver.q.15.4.13m./.q.25.5.5m./.Poª.q.3.6 9m.Ma.q.2.1.3m./.4.2m./.q.8.4.c./.q.10.1.c.fi./.16.6.11m./Virtu.q.3.1.c.fi./.Ethi.2.lec.7.o. *Actio.37.&c.Actus.B.Agere 16.17.Amor.74.89.101.104.126.150.163.216.222 &c. Angel°.85.171.&c.214.215.280.&c.354.450.&c. 470.&c. 525. 586. 595.600.601.Anima.138.239.

111 Bonum facilius tollitur, quàm conſtruatur, malum autem econuerſo.4.d.15.q.1.art.1.q.3.2m./.diſt.21.q.1.ar.1.q.1.2m. /.Eth.2.lec.7.o. *Antichriſtus 6.Apoſtaſia.2.Appetitus.72 Ars.2.3.23.Audacia.2.3.Baptiſmus.107.113.115.

112 In omni malo, eſt aliquid boni. 1ª.q.49.3.c./.q.103.7.1m./.q. 109.1.1m./.12ᵉ.q.18.1.c./.1m./.q.35.6.c./.q.73.2.c.fi./.22ᵉ.q. 172.6.c./.1.d.46.2.2m./.2.d.1.q.1.1.1m./.d.6.4.3m./.d.25.2.c. /.d.34.1.4m./.3.d.27.q.1.3.2m./.4.d.44.q.3.ar.1.q.3.2m./. d.45 q.1.3.9m./.d.49.q.3.ar.3.q.3.c./.Con.3.c°.12./.107.5m./. Ma.q.1.1.c./.2m./.12m./.Opuſcul.3.c°.117./.176./.Io. 15. lect.4. prin°.B. *Beatitudo.6.29.30.34. Beatus. 30. Capitale.3. Character.21.

113 Bonum & uirtus tranſumptiue dicitur, etiam in malis, ſicut dicitur bonus latro. 12ᵉ.q.55.3.1m./.q.92.1.c./.22ᵉ.q.45 1.1m./.q.47.13.c./.q.92.1.1m./.2.d.44.q.1.1.2m./.Meta.5. lec. 18.prin°.a.C.Latro.1. *Catechiſmus.9.

114 Omne malum, fundatur in aliquo bono. 1ª.qu. 103.7.1m./. Con.3.c°.11./.Poª.q.5.3.14m./.Opuſc.3.c°.118./.176. *Comparatio.1.Concupiſcentia.5.Confuſio.Conſcientia. 10. Conſilium.6. Contemplatio.21. Culpa.1. Defectus 58. 20.

115 Bonum & malum ex genere, ſunt reſpectu obiecti. 12ᵉ. qu. 18.2.o./.2.d.36.5.o. Vt delectatio 78.&c.81

116 Illud quod eſt ſecundum ſe malum ex genere, non poteſt eſſe bonum & licitum. 22ᵉ.q.110.3 c. Vt Dæmon.31.&c.

117 Malum ut ſcitum, eſt bonum. 1.d.19.q.5.2.5m./. Veri.q 2.15 5m./.q.21.2.7m./.q.26.3.6m. *Deſperatio.2.10. Deus. 151. 155.312.327.328.429.430. Differre.9. Difficile.15. Diffidentia. Definitio.5.

118 Bonum ex genere poteſt eſſe malum ex fine. 2.d.36.5.o. *Dimittere. Diuitiæ.1.6.7. Dolor.15.16.20.22.

119 Bona ſimpliciter, ſunt ea quæ ad uitam æternam pertinẽt, & mala ſimpliciter, quę ad miſeriam æternam. 3.d.18.2.c. *Dolus.1. Dulcedo.6.7.Electio.32.33.34 35.36. Eleemoſyna.30. Elicere.2. Exceſſus.2. Fiducia 2.10.

120 Malum aliquando dicitur contrarium bono, quia non priuatur totum bonum, ſed aliquid de bono remanet 22ᵉ.qu. 33.5.c.prin°.L./.Ma.q.1.1.2m.fi./.15m.

121 Carentia ſeu priuatio boni, eſt quid malum, & carentia mali accipitur in ratione boni. 12ᵉ.q.32.4.c./.Ma.q.1.1.o./. 2. c./.2m./.3m./.4m

122 Oppoſitum uidetur dicere. Ma.q.1.3.4.10m./.q.2.5.1m./.2m./ q.16.2.c. Reſp.Du°.290. *Fames.3. 4. 11. Fortitudo.32 Fructus.22.Gen.16.Gratia.153.Habitus.6.7.13.Hæreſis.49 Idea 34.In.19. Dum.290m.

123 Non omnis carentia boni, eſt malum, ſed tantum debiti 1ª q.48.2.1m./.3.c./.2m./.5.1m./.q.49.1.c./.2.d.34.4.c./.Con.3.c° 6./.Poª.q.5.3.7m./.16./.Ma.q.1.1.1m./.3.c./.4.10m./.q.2.5.1m /.2m./.q.16.2.c.Carentia. *Inconſtantia.1

124 Subiectum cuiuslibet mali, eſt bonum deficiens, ideſt, in potentia. 1ª.q.11.2.1m.q.17.4.2m./.q.48.3.o./.q.49.1.c./. 3. c./.

e./.quæ.103.7.1^m/.2.d.34.4.o./.Ʒ.3.cº.11./.13.1^m./.15.1^m./. Ma.q.1.1.c./.2.o./.Opuſ.3.cº.118. *Indeterminatum.

Du^m.291^m 125 Oppoſitum uidetur dicere.Opuſ. 3. cº. 118. Reſpondeo Dubio.291º.*Indulgentia.1.Infidelia.8.9.10.Ingratitudo. 9. 10. Inquirere.2.Intellectus.309.Intentio.13.&c.Inuidia 1.2. 13. 14.

126 Nec tamen contraria ſunt ſimul, quia malum nõ eſt in bono ſibi contrario.1ª.q.11.2.1^m./.q.17.4.2^m./.q.48.3.3^m./.2.d. 34.4.3^m./.4^m./.Veri.q.1.10.4^m./.5^m./.11.10^m./.Ma.q.1.2.5^m./ q.2.11.10^m.Actus 157.uſque 163 malum.52.

127 Bonum & malum, ſunt differentiæ conſtitutiuæ in moralibus.Ma.q.2.4.16^m.

128 Bonum eſt naturaliter prius malo.12ꝯ.q.55.2.o. *Ira.64. 65.Iudicium.62.63.66.71.83 88.Iuramentum.23. Iuſtitia. 43.Laus.2.8.Lex.21.&c.38.67.68.Liberum.11.&c.Lignum 1.Liquefactio.Magi.9.&c.Malum.29.

129 Bonum eſt cauſa mali, per accidens tantum. 1ª. q.49.1.o./.3 c./.12ꝯ.q.75.1.o./.2.d.1.q.1.1.2^m./.d.34.3.o./Ʒ.2.cº.41./.Lº. 3.cº.9./.10./.Ma.q.1.3.o. *Mareua. 2. Matrimonium 48. 54.Medium.10 Meritum.67.70.76.103.

130 Cauſa mali, non eſt niſi bonum deficiens.12ꝯ.q.18.1.1^m./.4. d.15 q.1.ar.1.q.3.2^m./.Ʒ.3.cº.10.

131 Bonum & malum per accidens,i.in concreto, contrariãtur ſed per ſe.i.in abſtracto, opponuntur priuatiue.1ª.q. 48. 1. 3^m./.2.1^m./.2^m./.2.d.34.1.2^m./ d.40.5.c.meº.A./.Ʒ.3.cº.8.2^m. /.13^m./.Ver q.21.2.1^m./.Ma.q.1.1.2^m.*Miniſter.6.Miraculũ. 40.&c.Modus.4.Mors.3.16. 20. 23. 24. Notitia. 4. Odium. 12. 21. 22.

132 Malum dicitur magis per receſſum & diſtantiam a bono, ſicut etiam omnis priuatio.Ʒ.3.cº.9.5^m.

133 Malum magis dicitur contrarium bono in moralibus,quã in naturalibus.Ma.q.1.1.4^m./.q.2.5.3^m.

134 Bonum & malum in moralibus ſunt contraria,ſed in naturalibus priuatiue opponũtur.Ma.q.2.5.3^m.*Paſſio.B.Pax.11 19.67.Peccatum.8.9.19.63.121.171.172.173.215.420.Pœna 20.&c.Perſequutio.

135 Bonum contrariatur bono in naturalibus, non autẽ in moralibus.12ꝯ.q.51.8.1^m.Vit.q.2.12.12^m.

136 Quodlibet bonum opponitur cuilibet malo & econuerſo ſecundum communes rationes eorum, non autem ſecundum ſpeciales.Ma.q.1.2.5^m./.q.2.11.10^m.

137 Bonum & malum in communi,ſunt oppoſita mediata, licet ens & non ens,ſint immediata.Ma.q.2.5.1^m./.2^m./.9^m.

138 Verum & falſum,ſunt ſine medio, quia opponuntur ſicut ens & non ens , non autem bonum & malum. Ma. quæſt. 2. 5. 9^m.

139 Bonum & malũ in naturalibus,ſunt immediata circa proprium ſubiectum,non autem ſimpliciter,ſed neutraliter in moralibus.Ma.q.2.5.2^m./.3^m. *Pharao.Pythagoras.4. Porta.1.Poſſeſſor.Poteſtas.14.16.

140 Bonum & malum dicuntur contraria & ſunt genera,ideſt, generales conditiones omnium contrariorum.1ª.qu. 48.1. 1^m./.2.d.34.2.1^m/.Ʒ.3.cº.8.3^m./.Poª.q.3.6.10^m./.Ma.q. 1. 1. 2^m.fi./.11^m./. Opuſ.3.c.116.

141 Summum malum , non contrariatur ſummo bono ſecundum rem,ſed ſecundum uocem.1ª.q.49.3.2^m./.1.d.36. q. 1. 2.c./.2.d.1.q.1.1.1^m./.Veri.q.2.15.4^m./.Quol. 12. 2.3^m. * Præceptum.16. 18. 48. 65. Prædeſtinatio. 20. 21. Prædicare. 11.

Du^m.292^m 142 Oppoſitum uidetur dicere.12ꝯ.q.73.4.o./.Ma.q.2.10.o. Reſp.Duº.292º.

143 Nullum malum, opponitur ſummo bono cõtrarie, nec priuatiue,niſi indirecte, ideſt, ſecundum rationem communẽ boni.1ª.q.17 4.3^m./ q.49.3.2^m./.1.d.36.q.1.2.c./.2.d.1.q.1.1. 1^m./.Veri.q.2.15.4^m. *Prælatio.12.13.14.Præmium.7.

144 Mala eſſe & fieri,non eſt bonum ſimpliciter , ſed tantũ per accidens,inquantum ſunt occaſio bonorum.1ª.q.19.9. o./. 1.d.46.2.o.*Præſumptio.1.5.14.Princeps.1.&c.11.12.Prouidentia.21.23.&c.32.Punitio.4 Quæſtio.5.Reuerentia.1.Saluari.1.Sapientia.10.Solertia.1.Spes.62. Theoª. 21. Timor. 17.&c.26.27.59.60. Triſtitia.2.5.

145 Non omne bonum poteſt eſſe ſubiectum mali, ſed tantum quod eſt in potentia, reſpectu perfectionis qua priuari poteſt.Veri.q.21.2.1^m./.Opuſ.3.cº.117. * Virtus.18.19.39. &c.113.114.110.&c.145.&c.211.Vita.38.

146 Aliquid in uniuerſali eſt bonum,quod in particulari eſt malum,propter aliquas circunſtantias, & econuerſo.2.d.40.2. c./.3^m./.Quol.5.10.c. *Voluntas.17.24.&c.53.54.60.&c. Votum.8.68.Zelus.4.5.

147 Malum non agit,niſi in uirtute boni, nec priuatio , niſi in uirtute formæ.Ʒ.3.cº.9.4^m./.10.1^m./.15.4^m./.Lº.4.cº.71.2^m.

/.Poª.q.3.6.c.fi./.Ma.q.11.4.6^m./.Opuſ.3.cº.117.

148 Malum tollit totum bonum ſibi oppoſitum, & minuit habilitatem,non autem tollit ſubiectum eius.1ª qu. 48.4.o./. 12ꝯ.q.85.1.2.4.o./.q.93.6.2^m./.2.d.3.q.fi.5^m./.d.6.4.3^m./.d.30 1.3^m./.d.34.5.o./.3.d.20.ar.1.q.1.1^m./.Ʒ.3.cº.10./.12./. Ma. q.1.2.7^m./.q.2.9.11.12.o./.Opuſ.3.cº.118./.Anima.14. 17^m.

149 Malum corrumpit bonum ſibi oppoſitum formaliter & priuatiue, non autem effectiue.1ª.q.48.1.4^m./.q.49.3.c./.12ꝯ.q. 85.1.4^m./.2.d.7.q.2.1.c.prinº./.d.34.2.4^m./.5.c./.d.39.q. 2.1. 5^m /.Con.3.cº.9.4^m./.Ma.q.1.1.8^m./.q.2.11.c./.Opu.3.cº.117 /.Anima.14.17^m.

150 Inter bonum & malum ciuile, uel ad alterum, eſt medium, non autem abſolute.1ª.q.48.1.3^m./.12ꝯ.q.18.8.1^m /.2.d. 40. 5.c./.Ma.q.1.1.7^m.

151 Bonitas creaturæ,non eſt eius eſſentia.1ª.q.6.3.3^m./. Con. 1.cº.38 fi./.Lº.3.cº.20./.109./.Veri.q.21.1.1^m./.5.o./. Opu. 3.cº.109./ Dio.4. *Accidens.23. Agens.48. Angelus. 27. 53.54.85.171.172.214.&c.354.450.&c.573. 577. 579. Animal.46.72. Apparere.11.Applicatio.1.Anxietia.8.12. Baptiſmus.107.113.115.Beatitudo.6.13.14.15.21.&c.82. — Creaturæ.

152 Nulla creatura, eſt bona per eſſentiam.1ª.q.6.3.o./.q.103.2. c./.12ꝯ.q.2.8.c./ q.9.6.c./.4.d.49.q.1.ar. 3.q 1.1^m./.Con.1.cº. 38.fi./.40./.41.2^m./.Libº.3.cº.20./.Veri.quæ.21.1.1^m./.5 o./. Ma.q.5.1.4^m./.Qu.2.3.c./.Op.3.cº.109./.124./.Dio.4.He.le. 2.prinº.H. *Beatus.30.Benedictio.9.Beniuolentia.1.Blaſphemia.19.Caro.2.Cauere.Cautela.

153 Immo omnis creatura eſt bona per eſſentiam. Veri.q.21.1. 1^m. Reſp.Dubio 293. — Du^m.293^m

154 Omnis creatura eſt bona per eſſentiam , inquantum eſſentia eius non inuenitur ſine habitudine ad bonitatem dei. Veri.q.21.1.1^m.fin. Cecilia. Ciuilis.1.Ciuitas.4.Coactio.10. Comparatio.1.Compunctio.Communc.14. Concupiſcentia.2.5.6.Concupiſcibilis.2.Confeſſio.38.Confuſio. Coniectare Conſilium.6.Conſtantia.3.5.Contemplatio.21. Contentio.1.Continentia.3.Corporalia.5. Corpus. 2. Creatura. 15.29.&c. Crimen. Damnatio.1.2.3.8.15.16.30.48.49.50. Dauid.2. Defectus.10.Delectatio.M.Dæmon.12.&c. 24.29. 32.33.46.Deprecatio.2.Detractio.1.

155 Maximum bonum in creaturis,eſt bonum ordinis uniuerſi 1ª.q.22.4.c./.q.25.6.3^m./.q.47.2.c./.q.49.2.c./.q.50.3.c.fin./. 22ꝯ.q.122.2.c./.1.d.44.1.1^m./.2.1^m./.2.d.23.q.1.2.c./.d 32.q. 2.2.c./.Con.1.cº.85.2^m.libº.2.cº.39.6^m./.41.2^m./.3^m./.43.1^m /.44.fi./.Liº.3.cº.64.8^m./.9^m./ 69.meº.C./.Poª.q.3.16.c.fin. F.&c./ 17^m./.q.5.1.14^m./.Ma.q.1.5.c./.meº.D /.Ro.8. lect.6. prinº.Deut.415.&c. *Difficile.8.&c.Dignitas.1. Diſpenſatio.3.Dolor.15.16.20.Dol^o.1.Electio.35.36.37.Eleemoſyna 26.30.31.Elicere.2.Epicicheia.1.Eſſe.23.Eua.2. Euangeliũ.1.Euentus.Eutropelia.Exceſſus.2.Excõmunicatio.8.Fama.1.3.Fœcunditas.Fiducia.2.10. Finis.8.&c.17.25.26.66. &c.75.77.90.92.99.100.114.Flagellum.3.Fomes.4. 12. Fornicatio 4.20.Fortitudo.4.Fortuna.o.

156 Cuiuslibet creaturæ ſecundum ſe cõſideratæ,duplex eſt bonitas,ſcilicet eſſentialis, & accidentalis.1ª.q.25.6.c./.1.d.44 1.c./.Veri.q.21.1.6^m./.5.o./.Opuſ.3.cº.109./.Ebdo.lect.4. fi. *Fructus.22.Gedeon.3.Gloria.3.4.Gratia.4.10. 27. 45. 100. 126.130.Graue.9.Habitus.4.5.6.13.Hæreſis.6.11.18.34.49. 50.57.59.93.118.Homo 32.34.Honor.4.Honeſtum.o. Humilitas.25.28.29.Idea.34.Ieiunium.13.Iephthe.o.Ignorantia.6.Imaginatio.11.Impugnare.1.

157 Creatura ex eſſe uel eſſentia, eſt bona ſecundum quid, ſed ex accidentibus,eſt bona ſimpliciter.1ª.q.5.1.1^m. *Inconſtantia.1.Indulgentia.1. Infidelis.8. Infinitum.8.Ingratitudo.6.10. Intentio.13.14.Ira.64.65.73.Iudea.8.Iudicium.13 14.62.63.66.Iuramentum.23.Ius.1.Iuſtitia.2.17.18.22.28. 43.44.51.56.61.63.75.78.80.Iuſtificatio.41.Iuſtus. 3.Lac.2 Latro. 2. 8. Leuatio.Lex. 2. 9.13.21.22.27.37.38.68. 82.99. 160.171.172

158 Ipſum uniuerſum , & quælibet creatura poteſt eſſe melior quàm ſit bonitate accidentali , non autem eſſentiali . 1ª. q. 25.6.o./.1.d.44.o./.Poª.q.3.16.c.meº.I./. 17^m. *Liberalitas 2.5.Liberare.2.Liberum.11.&c.Licita.o. Deus 415.426.417 418.Maria 26.Liquefactio.Luxuria.24.Magi.14. Magnanimitas.14.Maledicere 1.Malitia.7. Malum.2.&c.20.&c.32.34 38.40.41.45.61.66.&c.Maria.19.26.42.Martyrium.10.Matrimonium.47.48.53.54.55.68.71.&c.84.85. 86. Melius. o. Meritũ.48.67.70. 76.84.Miniſter. 2.5.6.12. Miſericordia.8. Modeſtia.6.Modus.4.5.Mollicies.2.Mors.15.16. 20.Mutilatio.Negligentia.6.Nemeſis.1.Nutritia.2. Obedientia. 10. 11. 13.14.20.24.25.41

159 Qualibet re creata, põt eſſe alia res creata melior, bonitate eſſentiali, & accidẽtali.1ª.q.25.6.o./.1.d.44.1.3.c. Bonitas 158

160 Op-

Bo

160 Oppoſitum uidetur dicere. Veri.q.29.3.6^{m}. Reſpon. ſicut Dubiu.503. *Obſeruantia.3. Occidere. 5. Omiſſio.2.6.17. Operatio.10.21.&c.41.52.&c. Optimum. Oratio.22.32. 39 83.93. Organum.1.2. Paſſio.8. Patientia.2.3.6.10. Paupertas 3.8. Pax.11.12.19.27. Peccatum.7.19 28.59.88.121.138.&c. 149.170.&c.195.205.215.224.239.268.280. 282. 297. 398. Pœna.7.20.&c.42.50.52.77. Pœnitentia.4.133.&c. Perfectio. 5.22.31.34.44.80. Periculum.5. Permiſſio.1.2.4. Perſeuerantia.5.7. Pharao. Pietas.15. Politica.4. Porretani. Porta.1. Poſſeſſor. Potentia.27. Poteſtas.14.16. Præceptum.6.16.33.116 153. Prædeſtinatio.21.

161 Bonum cuiuslibet creaturæ, cōſiſtit in ſpecie, modo, & ordine.1^{a}.q.5.5.o./.q.6.1.1^{m}./.12^{æ}. q.63.2.c./.q.85.4.o./.22^{æ}.qu. 19.11.c./.q.27.6.1^{m}./.q.109.2.c./.3^{m}./.q.124.2.c./.1 .d.3. q. 2. 2.o./.d.38.1.3^{m}./. Veri.q.21.6.o./.q.21.1.c./. Ma.quæ. 2.4. c./. Virt.q.1.8.12^{m}./. Anima.18.9^{m}. *Prædicare.11. Prædicator. 3.5.8. Prælatio.3.13.24.22. Præmium.1.5.7. Præſumptio.2.5. 14. Princeps.1.&c.24. Principatus.2.&c. Principium.18 Prohibitio.2. Prophetia.11.17. Prouidentia.6.21.23. Prudentia. 2.26.&c.34.36.61 &c. Pſalterium.1. Pulchritudo.3. Punitio. 4. Puritas.1. Ratio.10.28.34. Rectitudo. 3. Retributio. 2. 3. Sanctificatio.3.6. Sanctus.7. Sapientia. 10. Satisfactio.4.14. 25.27. Scandalum.19. Scolaris. Scriptura. 19. Seditio.3. Seducere. Senſualitas.15. Sermo.3. Seruire.2. Seruitus.3.4. Simonia.9. Sindereſis.5. Societas.4.5. Solicitudo.4. Spes.2.12.22. 17.21 23.24.47.50.58.&c.

162 Sola natura intellectualis, attingit communem rationē boni.ſ.per intellectum, & uoluntatem. Ma.q.1.4.c.prin^{o}. Stabilis. Studium.7. Stultiloquium. Superbia.1.7. Tacere.2. Temperantia.7.14.15.18. Temptare.5.6.7. Timor.17.18. 27. 59. 60. Vinculum.2. Vindicatio.4.

omini . 163 Homo dicitur bonus ſimpliciter, ſecundum uoluntatem, quia ipſa imperat cuilibet potentiæ. Secundum quid autē, per intellectum, uel alias potentias.1^{a}.q.5.4 3^{m}./.q.48.6. c./. 12^{æ} q.34.4.c./.q.56.3.c./.q.66.3.2^{m}./.2.d.7.q.2.1.2^{m}/. d. 39. q.1.2.c./ 4.d.4.q.1.ar.3.q.3.c./.2^{m}./ Ꝯ.3.c^{o}.136.2^{m}./. Virt.q.1 7.2^{m}./.9.16^{m}./.Gal.5.lec 6.me^{o}.E./.Eth.3.lec.6.prin^{o}.B. *Abraham.28. Accidentaliter.3. Accidia.10. Adepta.2. Adulterium.4. Affectio.2. Amicitia.15.32.33.36 37.&c.

164 Bonum hominis, ut eſt homo eſt bonum ſecundum rationem non autem ſecundum ſenſum.1^{a}.q.49.3.5^{m}./.12^{æ}. qu. 71.2.c./.22^{æ}.q.123.1.c./.q.129.3.c./.q.141.1.6.c./.1.d 39.q.2 2.5^{m}./.2.d.36.4.c./.d.39.q.2 1.c./.Ꝯ.3.c^{o}.107.6^{m}./.Ma.q.2. 4 c./. Virt.q.1.9.c./.13.c./.8^{m}./.q.2.2.c./.Iob.lec.2.med^{o}. D./.2. *Amor.50 .179. Angelus.475.579. Aīa.127.138. 303. Antichriſtus.5. Apoſtaſia.2. Ars.1.8.9.19. Aſſentire.3. Aſſimilatio. 5.10.&c. Auerſio.11. Aureola.16. Baptiſmus.215. Beatitudo 11.&c.42.43.156. Beatus.30. 37.38.46. Beneficentia.1. Beneficium.25. Charitas 34.147.148. Caro.2. Ciuilis.1.

165 Bonum hominis conſiſtit principaliter in actibus interioribus.22^{æ}.q.27.6.3^{m}./.quæſt.30.4.o./.Rom.12.lec.1.me^{o}.K./. c^{o}.14.lec.2.me^{o}.D.

166 Bonum hominis, conſiſtit in coniunctione eius ad deum, 12^{æ}.q.98.5.2^{m}./.22^{æ}.q.27.6. 3^{m}./.q.30.4.o./.q.166.2.c./. Ꝯ. 3. c^{o}.115. Virt.q.4.1.4^{m}./. Opuſ.3.c^{o}.255. Pſalmus. 32.me^{o}.L./. Ro.lec.1.fi./. Epheſ.5.lect.1.prin^{o}./. Heb.3.lec.3.prin^{o}.F. *Communicatio.6.

167 Totum bonum hominis, conſiſtit in ſubiectione eius ad deum.22^{æ}.q.19.11.c./.q 81.7.c./.q.104.4.2^{m}./.3.d.34.q. 1.2. 7^{m}./.q.2.ar.1.q.3.2^{m}./.4.d.15.q.4.ar.1,q.3.3^{m}./.d.20.ar.3.q.2. 5^{m}./. Veri.q.14.3.8^{m}./. Iob lec.4.prin^{o}.F /. Io.lec.12.fi./. Eph. 5.lec.9.fi.E. *Confeſſio.38. Crimen. Delectatio.8.9.30.31.42 44. Difficile.8. Diſpenſatio.3.4.5.11.

168 Omnes homines appetunt unum bonum formaliter, non autem materialiter. 12^{æ}.quæſt.1.7.o. *Dolor. 31. Dominium. 11.

169 Homo naturaliter in bonum tendit 22^{æ}.q.34.5.o./.2.di.39. q.2.o /.2.1^{m}./.5^{m}./.d.44.q.1.1.c./.5^{m}. *Dulcedo.4.&c. Eleemoſyna.26.

^{m}.295^{m} Immo mala, ſcilicet uitia & peccata ſecundum totam ſpeciem humanam in pluribus hominibus proueniunt, quām bona.1^{a}.q.49.3.5^{m} /.q.63.9.1^{m}./.12^{æ}.q.71.2.8^{m}./.Ꝯ.3. c^{o}.26. fi.F. Reſp.Du^{o}.295. Accidentaliter.3.

170 Bonitas hominis, eſt rectitudo & dulcedo animi, ſecundum gloſſam. Bonum enim conueniens ſecundum actiuam uitā quod delectationem facit, etiam eſt in affectu, ſecundum ꝙ homini omne bonum cōplacet, & ſui & alterius. Hoc eſt.n. hominem dulcem habere animum. 3.d.34.q.1.5.c./. Gal. 5. lec.6.me^{o}.K. Dulcedo.1.2.3. *Eua.2. Eutrapelia. Fama 1. 2. 3. Fœcunditas.

171 Homo naturaliter in bonum tendit, & naturaliter uult bonum, ſed poteſt uelle malum, non ut malum, ſed ut æſtimatum bonum, ex indeterminatione uoluntatis.2.d.39.q.2 1.o./.2.3^{m}./.5^{m}./.d.44.q.1.1.c./.5^{m}. *Fides.115.

172 Oppoſitum uidetur dicere.12^{æ}.q.15.7.2^{m}./.3^{m}./.q.78. 1. 2^{m}. Du^{m} 266^{m} Reſp. ſicut Du^{o}.1200.& 1203.

173 Bonum opus, habet ſemper ſibi adiunctum bonitatis præmium, in perfectione naturæ, quæ eſt bonum humanum, & in conſequutione beatitudinis.2.d 39.q.2 2 5^{m}. *Finis.8 &c.63.72.92.114.117. Fortitudo.4. Gloria.2.3.4.

174 Bonum cuiuslibet uirtutis, eſt inconueniens homini ſecundum rationem, ideo conuenit ei naturaliter.12^{æ}.q.54.3.c./. 2.d.39.q.2.1.c.

175 Nullum bonum poteſt habere homo, niſi a deo, uel immediate, ut bona infuſa, uel cooperantibus nobis, ut bona acquiſita, uel cooperante natura, ut bona naturalia.3.diſtin. 33.quæſt.2.ar.2.q.2.1^{m}. *Hæreſis. 34.57.59. Homo.34. Honor.12.

176 Impoſſibile eſt, quòd aliquis homo ſit bonus, niſi ſit bene proportionatus bono communi.12^{æ}.q. 92. 1. 3^{m}. *Humilitas. 25.

177 Qui quærit bonum commune, quærit proprium, quia bonum proprium non poteſt eſſe ſine communi, & bona diſpoſitio partis, eſt in reſpectu ad totum.22^{æ}.q.47.10.2^{m}./.q. 61.1.3^{m}. *Iephthe. Impugnare. 1. Infinitum.8. Ingratitudo.6. Inuidia.1.2.13.

178 Omne bonum creatum, eſt minus bono hominis obiectiuo, non autem intrinſeco, & inhærenti. 12^{æ}. quæſt.2.8.3^{m}. *Iudex.3.8.

179 Bonum animæ, eſt melius bono corporis, & hoc bonis exterioribus, & bonum uitæ contemplatiuæ, bono actiuæ. 12^{æ}. quæſt.2.5.c./.22^{æ}.quæſt.104.3.c./.q.152.2.4.c./.3.diſtin.29.5 c./.Ꝯ.3.c^{o}.141./.Iob.2.princ^{o}. *Iudicium.13 61. Latro. 1.

180 Nihil exteriorum eſt ſecundum ſe bonum hominis, ſed tantum in ordine ad bonum rationis.1.d.39.q.2.2.5^{m}./.Ꝯ.3. c^{o} 134.5^{m}./.141.me^{o}. A./.Eph.6.lec.1.fi.B./. Legiſlator. o. Lex. 13.21.&c.37.67.68.149.&c. Maria 26 42. Voluntas.27.

181 Bonum multitudinis eſt maius quàm bonū unius qui eſt de multitudine, non autem quàm bonum, unius extrinſecum, ad quod multitudo ordinatur.22^{æ}.q.39.2.2^{m}./.Opuſ. 20.Lib^{o}.1.c^{o} 15. *Meritum. 103. Miniſter.6. Miraculum.40.&c.

182 Bonum publicum hominum, propter tria permanere non ſinitur, ſcilicet quorum unum eſt a natura proueniens, ſcilicet uaſtatio uitæ & tēporum, ſecundum ab interiori prouen ens & in peruerſitate uoluntatum conſiſtens, ſcilicet uel deſidia, uel pacis perturbatio, tertium ab exteriori reatu factū, ſcilicet uel per incurſum hoſtium uel per ciuitatis diſſipationem. Contra quæ impedimenta, triplex cura iminet regi, ſcilicet per ſucceſſionem hominum in officiis, per cohertionem ab iniquitate, & per tutelam ab hoſtibus. Opuſ. 20. Li^{o}.1.c^{o}.15.fi. Occidere.5. *Obediētia.11.&c.&c. Odiū, 7.&c. Officium.4. Oratio.83.&c.93. Pax.6.11,12. Peccatum 170. &c.

183 Nullus poteſt ordinate plus diligere bona exteriora, quàm proprium corpus.4.d.49.q.5.11.Ꝯ.q.2.8^{m}. *Perfectio.1.2.32. Perſequutio. Perſeuerantia.1.7.12.13. Præmium.1. Princeps 1.&c.12. Prudentia.26.&c.61.64.65.70.

184 In ſpiritualibus bonis, debet homo ſemper ſibi magis prouidere, quàm aliis, ſed in temporalibus, laudabiliter liberalis facit econuerſo.22^{æ}.q.117.1.1^{m}. *Pulchritudo.3.4.12. Ratio.34. Regere.14. Reſtitutio.14. Reſurrectio.29.56.57. Reuelatio.4. Reuerentia.9. Rom.1. Sacerdos.40. Subiectio. 3. Suffragia.3. Torcular.1.

185 Qui præeſt alicui congregationi, poteſt bona illius ſpiritualia, aliis communicare.4 d.20.ar.4.q.1.c./

186 Exiſtens in charitate, &c. particeps omniū bonorum, quæ ſiunt ubicumque, & a quocumque.4.d.20.ar.3.q. 2. 5^{m}./. d. 45.q.2.ar.1.q.1.c. *Virtus.12.13.18.37.40.&c.51.59.60.81. 98.116.120.&c.169.172.173.183.297.229.230.246.&c.256 Voluntas.16.17.24.&c.49. Votum.8.9 79.81. Viſura.9.156. Vti 16.&c. Vulcano. Chriſtus 174. Zelus.4.9.

187 Ad bonam uitam unius particularis perſonæ duo pertinēt ſcilicet operari ſecundum uirtute, & corporalium bonorū ſufficientia. Opuſ.20.li^{o}.1.c^{o} 15.

188 Bonum hominis triplex.ſ.animæ, corporis, & exteriora.12^{æ}. Diuiſio. q.84.4 c./.22^{æ}.q.73.3.c./.q.85.3.2^{m}./.q.104.3 c./ q 118.5.c./ q.152.2.4.c./.q.186.7.c./.3.d.9.q.1.ar.3.q 3.c./.4.d.15.q. 2. ar.4.q.3.c./.d.25.q.33.c./.Ma.q.8.1.c.fi.H./. Virtu. q.3.1.c./. Q ol.5.6.c./.Ro.12.lec.1.prin^{o}.F./.Eth.lec.12.prin^{o}.B. *Amor.167.241. Concupiſcibilis.2.

189 Bonum hominis duplex, ſcilicet corporale & ſpirituale. 2. d.36.

d.36.4.c./.3.d.29.5.c./.Veri.q.14.2.3.c.*Dauid.2.

190 Bonum hominis duplex,ſcilicet ſimpliciter,ideſt,ultimus finis eius,& omnia ducentia in eum,& bonum ſecundũ quid, ideſt,ut nunc,uel ſecundum aliquid bonum.12ꝭ.q.114.10.c./.22ꝭ.q.23.7.c.*Dulcedo.3.7.8.Eleemoſyna.31.Finis.8.&c.20.75.90.Fomes 4.

191 Bona hominis triplicia,ſcilicet minima,ut bona fortunę,media,ideſt,naturalia,& magna,ideſt,habitus.Et eorum triplex eſt fructus,ſcilicet fructus honeſtæ conuerſationis,ſacræ deuotionis,& iucundæ pietatis.12ꝭ.q.85.4.c./.22ꝭ.q.108.4.c./.q.118.5.c./.2.d.27.L./.Ʒ.3.c°.133.1m./.Opuſ.58.c°.32.Gedeon.3.

192 Bonum hominis quintuplex.Primum & ſummum eſt beatitudo.Secundum uirtus. Tertium debita diſpoſitio potentiarum animæ. Quartum ſanitas corporis. Et quintum bona exteriora Ʒ.3.c°.141.*Gratia.4.20.40.45 60.116.127.129.153.168.

Du m 297 m 193 Immo uirtus infuſa,eſt maximum bonum hominis ſimpliciter.Veri.q.1.9.7m.Reſp.ſicut Du°.287.

194 In bonis corporis hominis,tria ſunt per ordinem,ſcilicet integritas corporis,quies & delectatio ſenſus,& uſus membrorum.Primum tollitur per occiſionem uel mutilationem,ſecundum per uerbera, tertium per carcerem. 22ꝭ. quæſt. 65.3.c.

195 Deus dat nobis tria bona,ſcilicet temporalia,gratiam,& gloriam. Pſalmo 12. fin./. Pſalmo. 14. *In carcere. Infinitum.8.

196 Deus facit in nobis tria bona,quia intellectum illuminat,uoluntati ſatisfacit,& uirtutem operatiuam roborat.Pſal.24.fi.h.A. Iuſtus.3.Maria.26.42.Matrimonium.48.49.51.&c.67.&c.Peccatum.170.&c.

197 Bonum unius hominis,continuatur alteri dupliciter,ſcilicet per charitatem,& per intentionem facientis.3ª.q.82.6.3m./.4.d.18.q.2.ar.1.q.1.2m./.d.20.ar.3.q.2.5m./ ar.4.q.1.c./.d.45.q.2.ar.1.q.1.c.

Naturæ. 198 Aliquid dicitur bonum hominis dupliciter, ſcilicet ſecundũ naturam propriam, & ſecundum naturam communem generis.2.d.36 4.c. *Amor.74.101.Angelus.27.Animal.46.71 73.Appetitus.39.&c.Caro.2.Comedere.4.Concupiſcentia.2.5.&c.

199 Bonum naturæ hominis triplex,ſcilicet principia naturæ cũ proprietatibus eius,inclinatio ad uirtutes,& originalis iuſtitia.Tertium totaliter tollitur per peccatum. Secundum minuitur.Primum autem integrum manet.12ꝭ.q.85.1.2.4.c./q.93.6.2m/.22ꝭ.q.10.4.c./.q.23.7.1m./.q.33.5.c./.Ma.q.1.2.c.fi./.Anima.14 17m.*Cor.7.Damnatio.16.48.49.50.Delectatio.5.30.42.44.Dæmon.12.31.32.33.Dolor.22.Fornicatio.20.Fortitudo.4.32.Fortuna.4.7.&c.Generatio.36.40.41 Gratia.45.Hæreſis.59.Honeſtum.4.5.Intellectus.179.Malũ 45.Mors.15.23.Naturale.18.

200 Bona naturalia dicuntur dupliciter, ſcilicet ſecundum ſe, & in ordine ad finem. Primo modo non minuuntur per peccatum,ſed tantum ſecundo modo.2.d.34.5.5m /.Ma.q.2.11.c. *Nihil 4.Nocere.5.6. Notitia.2. Operatio.41. Oratio.39. Paſſio.15.26.Patientia.2.Peccatum.8.12.28.170.&c.195.215 239.297,Pœna.7.50.52.77.Perfectio.44

201 Bonum proportionatum communi ſtatui naturæ, eſt ut in pluribus, excedens uero,ut in paucioribus, defectus autem econuerſo.1ª.q.23.7.3m.

Eccleſiæ. 202 Bona eccleſiaſtica,debent diuidi in quatuor partes, quarum una debetur epiſcopo,alia fabricæ,tertia pauperibus,& quarta beneficiato.22ꝭ.q.185.7.c./.Quol.6.12.c./. 3m. *Annexum.0. Beneficium.E.

203 Bona eccleſiaſtica debent expendi tantum dupliciter,ſcilicet ad cultum dei,& in uſum pauperum.Quol.6.12.3m./.Io.13 lec.5.me°.a.E.

204 In neceſſitate non deberet emi poſſeſſiones de bonis eccleſiaſticis,nec in theſauris reponi.22ꝭ.q.175 7.4m.

205 Epiſcopi & alii clerici, habent ne um dominium bonorum propriorum, autem non eccleſiaſticorum, ſed tantum ſunt diſpenſatores.22ꝭ.q.63.2.1m./.q.119.3.1m /.quæſt.185.7.c./.Quol.6.12.c. *Electio.36.Ordo.57.Papa.8.9.Religio.72.Reſtitutio 24.

206 Epiſcopi & clerici,poſſunt diſponere de ſua quarta, ſicut de bonis propriis.22ꝭ.q.185.7.c./.Quol.6.12.c./.3m.

207 Epiſcopi & clerici,poſſunt dare moderate ſuis conſanguineis,de bonis eccleſiaſticis,in ſuum uſum deputatis.22ꝭ.q.185 7.2m. *Theſaurus.2.Chriſtus.51.54.

208 Epiſcopi & clerici peccant,ſi in articulo neceſſitatis, poſſunt uiuere de patrimonio,& uiuant de bonis eccleſiaſticis.22ꝭ.q.185.7.3m./.q.187.4.1m.

209 Si epiſcopi uel clerici, retinent ſibi de bonis eccleſiaſticis diuiſis uel indiuiſis notabiliter ultra quartam,peccant mortaliter.22ꝭ.q 185.7.c./.Quol.6.12.c.

210 Prælatus tripliciter ſurripit bona eccleſiæ, & tenetur reſtituere,ſcilicet ſi rem eccleſię non ſibi deputatam ſed alteri,ſibi uſurparet,puta ſi epiſcopus uſurparet ſibi rem capituli, ſi rem eccleſiæ,ſuæ cuſtodiæ deputatam,in alterius dominium tranſferat,puta conſanguinei uel amici,& ſi ſolo animo ſurriperet,dum ſcilicet incæpit habere animum poſſidendi eam ut ſuam & non nomine eccleſiæ.22ꝭ.q.62.5.5m./.q.185.7.c./4.d.15.q.1.ar.5.q.4 4m.

211 Male diſpenſans bona hoſpitalis,tenetur reſtituere, non autem diſpenſans bona beneficii,quo ad ſuam portionem, ſed tenetur pœnitere.22ꝭ q.62.5.5m./.q.185.7.c.prin°./. Quol.6.12.c./.3m.

212 Bona temporalia,quaſi nihil ſunt reſpectu futurorum. 22ꝭ. q.36.2.c.fi. Bonitas 223.nemeſis.1. *Abſcondere.2.Accidẽtaliter.3.Aureaum.2. Temporalia

213 Bona temporalia, ſecundum ſe ſunt bona ſecundum quid, ſed ut ducunt ad beatitudinem,ſunt bona ſimpliciter.12ꝭ.q.114.10.c./.Eph 6.lec.1.fi.B. *Auerſio.11.Beatitudo.27.&c.42.67.Beneficentia.0.Beneficium.25.Corona.3.Cupiditas.Delbora.

214 Bona exteriora,ut diuitiæ & honores,ſunt bona ſimpliciter, ideſt,abſolute & ſecundum naturam ſuam non tamen omnibus modis,& circa hæc eſt iuſtitia, ſed uirtutes ſunt bona ſimpliciter,ideſt,uniuerſaliter.22ꝭ.quæſt. 58. 10.2m. *Detrimentum.

215 Exteriora bona,ſunt bona inſtrumentaliter,non autem principaliter,licet ſecundum ſtoicos ſint nulla.12ꝭ.q.59.3.c./.22ꝭ q.58.10.2m./.q.125.4.3m./.3ª.q.15.6.2m./.Ʒ.3.c°.133.prin°./ Veri.q 26.8.7m./.Iob.1.fi.A./.Pſal.36.me°.M./.1ꝭ.Cor.4.lec.2.me°.E./.Ethi.lec.12.prin°.B./.lec.16.me°.E. *Dignitas 2.3.4.Dolor.44.Excommunicatio.17.Fama.1.2.3.Fortuna 4

216 Bona temporalia,non ſunt præmia uirtutum,nec ſubtractio eorum,eſt pœna peccati principaliter.12ꝭ.q.87.7.c./.2m./.q.108.3.4m./.1.d.37.q.2.2.5m./.2.d.36 4.c./.4m./.5m./.Iob.lect.2.fin.G.

217 Bona tẽporalia,ſunt eius,cuius deus cõcedit, quo ad proprietatem,ſed quo ad uſum,ſunt etiam aliorum.22ꝭ.q.32. 5.2m. *Hæreditas.1.3.Honor.4 19.24.Impuritas.2.Infidelis.1.3.4 Inuidia.1.2.10.12.13.14.Iudæi.10.11.13.30.32.&c.Indiciũ 39.Iuramentum.33.Lex.172.Liberalitas.1.&c.Luxuria.24.Macula.2.Magnanimitas.12.&c.27.

218 Deus dat iuſtis tantum de bonis & malis temporalibus,quãtum expedit eis ad beatitudinem.12ꝭ.q.87.7.2m./.q.114.10.c./.2.d.11.q.1.4.c./.d 36 4.c./.Ʒ.3.c°.141./.Pſal.35.me°.K.fi./.Pſal.36.me°.I./.1ꝭ.Cor.4.lec.2.fi.D./.Eph.6.lec.1.fi.B./.1ꝭ.Timo.4.lec.2.me° D. *Merces.2.&c.Meritum 6.56.102 Ommiſſio.1.6.8.17.Operatio.54.55.56.Oratio 61. Pęna.47

219 Deus dat malis bona temporalia,& bonis mala temporalia, ut eis referuet maiora,ideſt,æterna.12ꝭ.q.87.7.2m./.2.d.36.4.5m./.4.d.46.q.2.ar.2.qu.2.6m./ Ʒ.3.c°.141./.Iob.27.lec.1.me°.H./.Pœnitentia.130.Pietas.14.15.19.Poſſeſſio.0. Præceptum.239.Prælatio.20.21.22.23.Præmium.1.7. Principatus.9.&c.Prodigalitas.0.Prudentia.27.34.&c.72.80.

220 Bona temporalia dantur indignis a deo ad correptionẽ, uel ad damnationem eorum.12ꝭ.q.87.7.2m./.22ꝭ.qu.36.2.c.fin. Purgatio.3. Quies.6. Quieſcere.2. Radix.3. Religio.22. &c. 48. &c. 52. &c. 88. Scandalum. 19. Senſualitas.15.

221 Omnia temporalia bona & mala, æqualiter eueniunt bonis & malis,quo ad ſubſtantiam, non autem quo ad finem.12ꝭ.q.114.10 4m./.1.d.39.q.2.2.5m. *Simª.8.&c.Siniſtra 4.Timor.71.Tribulatio.8.9.20.Verecundia.9.Chriſtus.90.Zelus.4 5 9.

222 Copia bonorum ſpiritualium, ponitur circa quatuor, quæ ſunt in cæleſti & militanti eccleſia,ſcilicet cordis lætitia,rerum opulentia, immobilitatis gratia, & aquarum abundantia,ideſt,diuinarum monitionum.Iſa.33.le.2.fi.K. 5.

223 Temporalia nullius momenti ſunt, reſpectu ſpiritualium. 12ꝭ.q.2.6.c.fi./.q.87.7.2m./.22ꝭ.q.36.2.c.fi./.Quol.1.13.c.fi./.Io.le.6 me°.B.Bonitas.212.

224 Bona ſpiritualia ſatiant in perpetuum,non autem temporalia,quia temporalia paulatim ſumuntur, & corrumpuntur. 12ꝭ.q.31.5.c./.q.32.2.c.fi./.Io 6.lec.4.me°.E.K./.c°.16.lect.6.fi. *Abdicatio.Abſtinere.Accidia.0 Amicitia.40.&c.Amor 76.&c.128.&c.150.160.179.&c 216.222.&c.230.235.270.Auaritia.8.12.16.Baptiſmus.158.Beatitudo.1.&c.21.27.29.34.82.83.138.145.156.

225 Bona temporalia.non habita appetuntur: ſed habita faſtidiunt,

Bo

diunt, ſpiritualia uero econuerſo. 12.q.3 1.3m./.q.32.2.c.ſi./q.33.2.0./.Opuſc.4.c°.2./.10.4.lec.2.prin°. C. * Beatus 36.&c.Beneficium 4.19.&c.Cælum 64. Commutabile. Corporalia 4 5.6.Damnatio 8.15.26.30.48.49.Dolor 24.Eleemoſyna 1.&c.18.36.Eua 2.Excommunicatio 8.&c.Finis 93.Flagellum 0.Guſtus.0.Honor 19.33.Iephthe. Iuſtitia 1.2.13.14.Iudicium 39.49.Iuramentum 33.

226 Bona ſpiritualia, non ſapiunt habentibus affectum infectum amore delectationum corporalium, & præcipua uenerearum 12.q.20.4.c./.q.46.2.c./.4 d.49.q 3 artic.5 q.1.c.med°.C./. Ma.q.11.2.c./.Ro.12.lec.1.me°.G./.ſi.H./.1.Cor.2 lec.3.ſi.E. * Lex 85.106.135.Liberare.2.Magnanimitas 21. Malitia 7.Meritum 67.102.103.Negatio 0.

227 Bona ſpiritualia, poſſunt ſimul a multis integra poſſideri, nō autem corporalia, 12.q.28.4.2m./.3d.q.23.1.3m./.3.d.10.q.2.ar.1.q.1 9m./.Ro.8.lec.3.ſi A./.1.Cor.3.lec.1.med°.G./.c°.24.prin°. *Operatio 48.52.54.61.&c.Paſſio 202. Patiētia 2.3.2.10.Paupertas 3.6.&c.Pax 13.18 19. Peccatum 9.121.152.139.140.158.150.&c.176 177.224.239.168.281.398.Pœna 47.50.Perfectio 57.&c.Periculum 2.5.6.7. Permutatio.Politica.4.Præceptum 48.151.&c.

228 Omne incommodum temporale, debet negligi, & omne lucrum ſperni, propter bonum ſpirituale promouendū, quia temporalia non debent quæri, niſi propter ſpiritualia. 3.d.29 5.c./.4.d.24.q.1.ar.3.q 4.2m./.Ma.q.13.4.17m./.18m./.19m./.Pſal.36.me°.M.Chriſtus 90.abiectus. *Prædeſtinatio 12.21 Prædicare 8.9.15.&c.Prædicator 3.6.8.10. Prelatio 20.&c. Præſumptio 4.Prudentia 61.64.Pulchritudo 3 4.8.&c. Rō.49.Reli°.21.&c.48.&c.52.&c. 88. Scandalum 19.Scientia 122.Siniſtra 4.Suturiatio 2. Vita 53.Vſura.7.8

229 Promiſſiones bonorum temporalium in ueteri lege, fuerūt figuræ ſpiritualium in noua lege 12.q.114.10.1m./.Eph.6.le.1.ſi.B.Chriſtus 90

tale. 230 Bonum morale, præcipue conſiſtit in conuerſione ad deum, & malum in auerſione. 12. quæſt. 19. 2. 2m. * Abraham 2.28.

231 Bonum & malum ſpeciali modo ſcilicet morale, inuenitur in habentibus electionem, 1a.q.48.5.c./.2.d.27.2.2m./.diſ.35 1.0./.Ma.q.2.4.c. Actus 160.actio 39. * Accidentaliter 3. Actio.38.114.115.116.117. Actus B. Adam 36. Affectio.3. Angelus 573.

232 Bonum in naturalibus & moralibus duplex, ſcilicet eſſentiale, & accidentale 12.q.18.3.3m. Anima 213.239

233 Omne bonum honeſtum uel utile, eſt bonum morale, nō autem omne delectabile, eſt bonum moraliter, quia illa dicuntur ſecundum rationem, illud autem ſecundum appetitum, 12. q.34.2.1m. * Animal.71.Apoſtaſia.2 Aquila 1.Ars 1.8.9.23

234 Boni mores dicuntur, qui rationi congruunt, mali uero, qui a ratione diſcordant, 12. quæſt.100. 1.c. Actum 162. * Artifex.5

235 Bonum moris, eſt maius bono naturæ, ut actus & perfectio, ſed ut accidens, eſt econuerſo. Et bonum morale poteſt minui in infinitum, per appoſitionem impedimenti, & non per ſubtractionem boni, non autem bonum naturale. 3.3.co.12.ſi./.Ma.q.2.5.2m.

236 Bonum non contrariatur bono in moralibus, ſed tantum in aliis, 12.q.31.8.1m./.Veri.q.21.1m./.Ma.q.1.1.2m./.3m./.4m./ Viri.q.2.12.12m. *Audacia 2.3

237 Virtutes ſunt maxima bona in genere, non autem ſimpliciter, Vir.q.1.c.3m

°.298m 238 Oppoſitum uidetur dicere. Virtu.q.1.9.7m. Reſpond. ſicut Dubio 287m.

239 Virtus eſt bona ſeipſa, non autem per aliam bonitatem, 12 quæſt.55.4.1m./.1.diſtin.39.quæſt.2.2.5m./ 4.diſtin.46.qu.1 art.2.quæſt.3.c./.quæſt.2.ar.2.q.2.6m./.Virt.q.1.2,1m./.7m./ Epheſ.6.

°.299m 240 Oppoſitum uidetur dicere, 2.d.27.2.1m. Reſpondeo ſicut Dubio.1171°.

241 Bonum quod ponitur in definitione uirtutis, non eſt bonum tranſcendens bonum rationis, 12.q.54.3.2m./.q.55.4. 2m./.2 d.27.2.2m./.Vir.q.1.2.d.

°.300m 242 Oppoſitum uidetur dicere, 12. quæſt. 55.4.1m./.quæſt. 94.2 c./.2.diſtinct.27.2.2m /.Virtu.quæſt.1.2.8m. Reſpondeo, Dubio 300m.

243 Ad bonum operandum, requiritur uirtus moralis inclinans, & prudentia dirigens, 12.q.113.1.2m

244 Actus exterior addit ad bonitatem uel malitiam ex obiecto uel circumſtantiis, actui uoluntatis, non autem ex fine, nisi actus uoluntatis fiat melior uel peior tripliciter, ſcilicet ſecūdum numerum, extenſiue, uel intenſiue. 12.quæſt.20.4.0./. quæ.24.3.c./1 2.q.76.4.2m./.2.d.40.3.0./.4.d.17.q.3.ar.5.q.2.2m./.L.prin°./.Ma.q.2.2.8m.

245 Eadem bonitas uel malitia ex fine, eſt actus exterioris, & actus uoluntatis, non autem aliæ. 12. quæſt. 20.3.0./. 4.2m. Finis 99.

246 Tota bonitas uel malitia actus exterioris ex fine, eſt ex actu uoluntatis, non autem aliæ, ſed econuerſo, 12. quæſt. 20.2.0.

247 Bonitas & malitia ex fine, prius eſt in actu uoluntatis, quàm in actu exteriori. Similiter quæ eſt ex obiecto uel circumſtantiis, ut eſt in executione operis. Sed ut eſt in ordinatione, & apprehenſione rationis, eſt econuerſo. 12.q.20.1.0.

248 Boni & mali coronantur quadrupliciter, ſed boni, & ſancti corona nuptiali, triumphali, & regali, & ſacerdotali, mali uero corona uanæ lætitiæ, rerum opulentiæ, mundanæ potentiæ, & ſuperſtitioſæ obſeruantiæ. Iſa.28.me°.C. In cæl.

249 Aduerſitas bonorum, cedit ad maiorem gloriam eorum, & ad maiorem damnationem diaboli, & malorum. Iob.4.lect.2 me°.C. *Accidens 23.Agere.Amor.Appetitus.B. Appropinquatio.2.Beatitudo.Fiducia 2.10.Finis.99.Int. 19. Iuſtitia 2.22.28.43.44.56.61.&c.75.Lex 7. &c. 17.38.67.28.99.160.178.&c.Maria.42.Matrimonium 52.&c. Melius 0.Miſericordia.8.Mora.15.16.Notitia 2.3.4.Odium 7.&c. Operatio 41.Pars 25.26.Paſſio.B.Pœna 20.&c.52.Princeps.B. Pulchritudo.3.Puritas 0.Senſualitas 15.Spes.B Studium 7. Tentare.7.Timor 17. 18.59.60.Voluntas 16.17.23.&c. 53. 54.60.&c.Viſus 3.5. Beatus 37. Item para 25.&c. iuſtitia 20. Miſericordia.23.Oratio 32.

¶ Boreas.Aquilo.Auſter.Ventus 1.

¶ Bos habet quinque utilitates, ſcilicet quia immolatur, arat, comeditur, lac, & corium dat: ideo furatus, reddebat quinque pro uno, 12.quæſt.105. 2. 9m. * Prædicatus. 8. Vſura. 218.&c 285.

2 ¶ BRACHIVM ſignificat potentiam operatiuam, quæ tripliciter impeditur, ſcilicet a deo a diabolo, & ab utroque ſimul, 1a.q.1.10.3m./.Pſalm.36.me°.N.prin°. *Filiatio. 32. Tremor. 2.Chriſtus.218 Quid.

2 Chriſtus dicitur brachium tripliciter, ſcilicet ad flagellandum dæmones, ad ſopportandum debiles, & ad defendendū fideles.Iſa 53.me°.G.

¶ Breuitas.Adinuentio.Argumentum.1.Compēdioſum.Ethos Euangelium 3.Ioan.15.Reſurrectio.9. Scriptura 6. Simbolum 10.Somnium 1.

¶ Brodium.Baptiſmus.62

¶ Bria idem eſt quod menſura.22.q.249 1.c.

¶ Brutum.Actus.Agere.5.Angelus. Anima.S. Animal. 0. Arbor.3.Baptiſmus.143.Beſtia.Cognitio.78.Coniunctio.2.8.9 Conſenſus.7.Delectatio 16.18.&c 73. Diſpoſitio. 16. Eſſe.96.Aeſtimatiua.3.Euchariſtia 162.274.190. Experientia. 5. Finis.39.60.Fruitio 10.11.Futurum.3.6.&c.Homo.16.&c.24.27.&c.Ieiunium.26.Imperare.5.6.7.Ira 23. 46. Irrationale. Iumentum.Lex.47.Liberum.22. Loqui.7. Lumen. 19. Mas.Miraculum.56.Mos 3.Motus 78. Oratio 67. Peccatum 103.Pecus.Prouidentia.32.73.40.Prudentia.23.24.Spes. 32 Terremotus.5.Virtus 65. Vita 58. Voluntarium 12.13.14. Vis 21.Zelus.3

1 ¶ BVBALVS retinetur ab homine, per circulū in naribus eius. Iob.40.le.2.prin°.K.

2 Bubalus differt a boue, quia bos in montibus nutritur, bubalus autem in paludibus. Pſal.28.me°.d.D.

¶ Bubo nocte paſtum quærit. Ideo ſignificat luxurioſos, qui occultari quærunt in nocturnis operibus quæ agunt 12.quæ. 102.6.1m.h.8.

¶ Bucella quam porrexit Chriſtus iudæ, non fuit corpus Chriſti, ſed purus panis. 3a.q.81.2.3m./.4.d.11.q.3.ar.2.q.2.0.Euchariſtia 177.

Bucina.Tuba.0.

¶ Bulſa.Chriſtus.153.

¶ Bolla.Paulus.18.

¶ Burſa.Sollicitudo.5.

¶ Butirum. Per butirum propheta intelligit Chriſti humanitatem, ſecundum Auguſtinum, quod de terræ nutrimento uenit, per mel uero diuinitatem, quod de rore cæli colligitur, habuit tamen naturam humanam ſine corruptione, ſicut butirum ſine caſeo, & portauit conſolationem ſine iudicio, quaſi mel ſine aculeo. Iſa.7.le.2.ſi.C.

¶ Cacchinna.Subſannatio.

¶ Cacumen.Vapor 6.

1 ¶ CADERE non permittit deus aliquos, niſi alios erigat. 12.q.23.6.1m./.Ro.11.lec.2.prin°. * Actus 152.168. Analogia. 22.Caducum.Charitas.121.Caſus.5.Confeſſio 4.74. Concientia.

Ca

ſcientia.17 Conſilium.18.20. Contrarium 4. 43. Diſpenſatio 18. Euchariſtia 46.159.160. Excidere. Fides. 19.27. Hoc. Imaginatio 4. Inſ.26. Iuſtitia 6. Intellectus 33.

2 Differantia inter caſum angeli, & caſum hominis 2.d.4.2.1m. *Lex 13.81. Matrimonium 38. Meritum 6.7.102. Nominatiuus. Oratio 6. Peraccidens. Periculum 2. Præceptum 5.67.84 Profeſſio.3. Prouidentia 14.24. Punctus 5. Religio. 38. Superbia. 36. Triſtitia 8. Turbatio 2. Votum 8.68.69. Vſura 90.130 267. Vxor. 11.

¶ Caducum. Caſus.0. Miſſa 4

¶ Capharnaum eſt metropolis Galilææ, quã bis uiſitauit Chriſtus. Et interpretatur uilla pulcherrima, uel ager conſolationis. Mat.4.me°.b.G./.Io.2.lc.2.priu°. *Sitis.

1 ¶ Caim, Reprobatur uerbum Caim dicentis, Maior eſt iniquitas mea, quàm ut ueniam merear, quia miſericordia dei, peccantibus per pœnitentiam ueniam præbet, abſque ullo termino, 3a.quæſt.84.10. c. fin. /. Romano. 5. lect. 5. princ°.B. Confeſſio.4

2 Propter ſecuritatem, motus fuit Caim, ciuitatem conſtruere ut in Geneſi ſcribitur. Opuſ.20.li°.4.co.2

¶ Calabria. Philoſophus.1. Terremotus 6.

¶ Calamus Planetæ 3.

¶ Calcaneus, tria ſignificat, ſcilicet extremitatem uitæ, infirmitatem carnis, & perſequutionem iniuſtam. Pſalmo.48. prin°.c.D.

¶ Calcedonenſes multipliciter commendãtur. Opuſ.20.li°.4.c°.19. Politia 8. *Eutices 2.

¶ Calciamentum. Vſura 31.

¶ Calciatio. Vſura 31.

¶ Calefactio. Audacia 5.11.20. Calor. 2. &c. Veſtis. 2. Vinum 3.

¶ Calefactiuum. Calefactio. Effectus 7.

¶ Calere. Amor. 190. Calidum.

¶ Caliditas. Cœlum 109.

¶ Calidum habet tres proprietates, ſcilicet quia eſt calens, feruens, & ardens, Opuſc.61.co.45. Amor 190. *Aqua 11. Caliditas. Corruptio 8. Fames 1. Ignis 17. Matrimonium 99. Pluuia 4. Rex.9. Spes 37. Vinum 2. Vnctio 38.39

¶ Caligæ epiſcopi, ſignificant rectitudinem greſſuum 4.di.24. q.3.3.c. Epiſcopus 14.

1 ¶ Caligo quadruplex, ſcilicet ignorantiæ, culpæ, præſentis pœnæ, & futuræ miſeriæ. Iſa.13.fin. *Dæmon 122. Oratio 20.

2 Caligo quam deus inhabitat, eſt claritas dei, ſupereminens intellectui 1 d.8.q.1.1.4m. *Vapor 5.

1 ¶ Calix debet eſſe de auro, uel argento, uel ſtagno. 3a. q. 83 3.6m./.4.d.13.q.1.ar.2.q.5.4m. *Benedictio 5. Character 39 41. Conſecratio 1.4.7.13.17. Chriſma 3. Euchariſtia 49. 80. 102.184.202. Inebriari. Ordinatio 6

2 Sic non poteſt facere aliquis eccleſiæ prælatus, quòd calix cõſecratus, deſinat eſſe conſecratus ſi maneat integer, ſic multo minus poteſt facere, ut homo deo conſecratus quamdiu uiuit, conſecratus eſſe deſiſtat, & quòd ille qui profeſſus eſt religionem, non ſit religioſus. 22æ.quæſt.88.11.c. *Patena Vas 3.

In cõi. 1 ¶ Calor eſt prima qualitas elementorum. Cæ. 2. lect. 10. me°.E.fi. *Agens 112. Amor 190. Anima 361. Calidum. Cœle. 7.

2 Si calor ſubſiſteret, ita calefaceret, ſicut nunc inhærens. 1a. q.56.1.c./.Po2.q.3.1.5m. *Cibus 2. Digeſtio.

3 Calor naturalis agit in uirtute animæ, ut inſtrumentũ eius, 1a.q.115.1.5m./.q.118.1.3m./.2.d.1.q.1.4.5m / d.18.q.2. 3.2m /.4.d.1.q.1.ar.4.q.1.c./.d.12.ar.2.q.2.c./.Po2.q.3.8.13m /. 9. 5m/.11.9m/.q.6.3.c.fi./. Quol.8.3.c./. Anima 2.lec 8.fin.E./. lec.9.fi./. Senſu.lec.10. Agens 112. Aia 361. *Diſpoſitio 16 Fames 1. Menſtruum 6 Tremor.0. Vapor 1.&c. Vinum 2.3

4 Calor naturalis, digerendo generat pinguedinẽ, quæ ipſum conſeruat, quaſi eius nutrimentum. 22æ. quæſt. 82. 2. 2m. Digeſtio.

5 Omnia quæ liqueſcunt calido, & indurantur frigido, ſunt aquea per prædominium. Meta. 5. lect. 5. fin. B. princ°. *Vnctio 38.

Ignis. 6 Calor non eſt forma ſubſtantialis ignis, 2.d.13.3.c./ d. 14.5. 2m./. Meta.11.lec.12.prin°.b.C./. Phy.5.lec.3. princ°. b.K./. Senſu, lec.10. Vel elementum 12. *Audacia.5.11.20. Clamor.5. Corruptio.8. Forma.157. Homo 13.

7 Calor ignis, mouet ad formam ſubſtantialem ignis, in uirtute formæ ſubſtantialis a qua fluit, 2.d.13.3.7m.

8 Calor diſponens ad formam ignis, manet poſt aduentũ eius non quidem idem numero, ſed idem ſpecie, quia non eſt idẽ ſubiectum eius, 3a.quæſt.7.13.2m./.q.9.3.2m./.Po2.q.3.9.16m

Ca

/.Spiritu.3.19m./.Quol.2.6.c.fi.

9 Calor ignis & aeris, eſt idem ſpecie. Spiritu.3.19m

10 De natura caloris ignis eſt conſumere humidum quodcumque indifferenter, 2.d.30.q.2.1.c.fi.L.

11 Calor ignis, diſſoluit, & conſumit ex natura propria, ſed generat carnem, ut inſtrumentum uegetatiuæ, 4.d.1.q.1.ar.4.c. Anima 361.

12 Ignis quantumcumque calidus, non calefaceret, niſi eſſet motus cæli. 1a2æ q.109.1.c.

Cæli. 13 Calor, frigus, & huiuſmodi, ſunt in cælo uirtualiter, non autem formaliter, 2.d.14.2.3m./.4m./.d.15.q.1.2.4m./.4.d.1.q.1.ar.4.q.4.c./.3.2.c°.31./.Veri.q.4.6.c./.Cæ.2.lect.10.d. u Act. 3. Agens. 112. Anima. 361. Auſter. Auxilium.1. Cauſa 17.

14 Calor & aliæ qualitates tangibiles, erunt in corpore glorioſo ex natura ſua, quæ non erunt reductæ ad medium rei, ſecundum æquidiſtantiam ab extremis acceptum, ſed ad medium proportionis, ſecundum quod competit optime complexioni humanæ in ſingulis partibus. Et ideo tactus illorũ corporum eſt delectabiliſſimus, quia potentia ſemper delectatur in conuenienti, & triſtatur in exceſſu. 3a.q.54.2. 1m. 2m./. 4.d.44.q.2.ar.2.q.6.c./.3m./.ar 4.qu. 1.3m. Animal 66. *Elephas 4. Febris.1. Frigiditas. Generatio 48.

15 Calor eſt principium calefactionis. Opuſ.53.prin°. *Graue 5. Ira 51.52. Luna.t.25. Matrimonium 94.95.

16 Motus localis cauſat calorem, in uirtute motus primi, ſcilicet cæleſtis Ideo cauſat alterationem calefactionis, quia alteratio eſt primus motus poſt motum localem. Cæ.2.le.10.me° E. *Pluuia 4. Putrefactio 1,

17 Sol non cauſat calorem, niſi per motum.2.d.2.q.2.3. 2m./.Potentia q.5.7.19m./.Cæ.2.lec.10.0. *Reſpiratio 3. Rex.9.

18 Sol non cauſat calorem, niſi per lumen. 2.d.15.1.5m./ diſt.37 q.1.1.2m./.2.diſtinct. 13.3.c./.Cæ.2.lect. 10.me°.F.86. 4m. *Spes 37.

19 Virtus in ſemine, agit per triplicem calorem, ſcilicet animalis, elementi, & cæli.1a.q.118.1 3m./.2.d.18.q.2.3.c.d./.3.2.c° 73.me°.F./.86.4m.

20 Calor in ſemine, agit ut inſtrumentum uirtutis animæ, & in uirtute cæli cuius eſt inſtrumentum. Potentia.quæ. 3.8.14m. Anima 361.

21 Calor cæleſtis eſt in ſemine, ſicut uirtus motoris principalis eſt in inſtrumento, non autem in ſubiecto. 2.d.17 q.3.1.4m./. d.18.q 2.3.c.fi. *Tamor.34.35. Tremor.0. Vapor.1. 3. Veſtis.2. Vinum, 2.3.

¶ Caluariæ locus, dicitur communis locus decollatorum, non autem a capite Adæ ibi ſepulti. 3a.q.46.20. 3m. *Paſſio 90. Sepultura 10.12.

1 ¶ Calumnia eſt falſa & malitioſa impoſitio criminis. 22æ. qu. 68.3.c./.1m. Accuſatio.4.26 *Appellatio.1.

2 Calumnia eſt defenſio criminis, per fraudes, dolos, & mendacia. 22æ.q.69.2.3.c. *Marta 57. Præuaricator 2.3.

¶ Cambium. Reſurrectio.23.

¶ Camelus. Animal.41

1 ¶ Campsoria. Eſt autem inter hominum commutationes quoddam genus commutationis in rebus, quod campſoria dicitur, quod nec mutui rationem habet eo quòd in tali cõmutatione, lucrum non ſperatur, ex temporis dilatione, nec iterum campſori redditur eadem res in ſpecie uel in numero, uel in pondere. Dat enim Parſienſes, & recipit ſterlingos, uel monetam alterius generis. Opuſ.73.c°.13. priu°. Quid.

2 Similiter ars campſoria nec habet proprie rationem commutationis, quæ dicitur uenditio uel emptio, quia hoc genus fit in rebus appreciabilibus quarum precia determinantur, & menſurantur numiſmate. Opuſcu. 73.c°.13. Commutatio 1. *Cambium ut Permutatio.

3 Sed hoc genus, ſcilicet ars campſoria eſt in ſola commutatione numiſmatum diuerſorum generum, propter quod ſequitur quod ars campſoria quæ eſt ſpecies commutationis, ſimpliciter permutatio dicatur, Opuſc.73. c°. 13. Vſura 183. 214. &c.

4 Dicitur autem permutatio generaliter, quando aliquid accipitur loco alterius dati, & ſic comprehendit omnem commutationem. Et hoc modo non dicimus campſoriã eſſe permutationem. Opuſ.37.c°.13. Diuiſio.

5 Dicitur etiam permutatio, quando res determinata ad utilitatem humanam, pro re altera ſimiliter habente ex ſua natura aliam utilitatem, commutatur. Et ſic agitur de permutatione in iure ciuili & canonico. Sicut ſiquis uellet permutare parochiam pro præbenda, uel præbendã, & pro præbenda ſimilia. Et hoc etiam modo non dicimus campſoriam eſſe permutationem. Opuſ.73.c°.13.

Ca

6 Tertio modo poteſt dici permutatio magis determinate ad materiam numiſmatis, ipſa nummiſmatum commutatio. Et hoc modo dicimus campſoriam eſſe permutationem numiſmatum, quæ cauſa lucri exercetur communiter. Opuſcu. 73. cap^{o}. 13.

7 Ars campſoria de ſe & ex natura ſua eſt iuſta. Opuſcu. 73. cap^{o}. 13.

8 Ars campſoria utitur de ſe numiſmate ad debitum & idoneum uſum, & ratio eſt, quia illud lucrum uel illud quod accipitur a campſoribus in tali permutatione monetæ, non accipitur ratione pecuniæ quæ de ſe non parit pecuniam ſed de ſe eſt inuendibilis, ſed ad uitandum damnum, ſiue ratione periculi uel intereſſe, ut ſubueniatur ſalariis penſionum domorum, miniſtrorumque, & laboribus & expenſis, parte neceſſaria & licita, ne fruſtra portant operam & ſudorem ſuum ad utilitatem aliorum, 22æ. q. 78. 1. 4^{m}./. Opuſ. 73. c^{o}. 13

9 Ars campſoria eſt iuſta ea duplici uia, primo quia dicit actū iuſtitię & liberalitatis per ampliorem utilitatem dati apud accipientem a campſore, quàm accepti ab ipſo. Et uerū quia actus campſorius non debet fieri gratis, ex natura ſua, ſicut actus mutui. Ideo illud quod plus accipi uidetur, tranſit in dominium accipientis, per ſimplicem uoluntatem dantis. Opuſ. 73. c^{o}. 13.

10 Campſores tamen multas falſitates committunt. Opuſc. 73. c^{o}. 14. fi.

11 Dominus ſecundum euangelium eiecit tales campſores de templo, ratione loci, qui tantum ſpiritualibus erat deputatus, & ideo contra reuerentiam loco debitam faciebant ſuas mercationes, & apparebat in talibus turpitudo ſuæ cupiditatis. Opuſ. 73. c^{o}. 13. fi.

Vel dicendum, quod de templo ſunt tales campſores eiiciendi, quia non licet miniſtris templi, & u'ris eccleſiaſticis, talia exercere mercimonia. Opuſ. 73. c^{o}. 13. fi.

¶ Canahan. 1. Iſaach. 2. Matrimonium 114.

¶ Candela. Baptiſmus. 239. Virginitas 28

¶ Candelabrum. Acolytus. 3. Character. 42. Cōſecratio 22. Planetæ. 7. Chriſtus 197

¶ Candēs. Duellum. Ebur.

¶ Candor. Chirotheca. Claritas 20. Ebur.

¶ Canere. Cantare. Cantus 3. Sirenę.

1 ¶ Canis in ueteri lege non offerrebatur, quia erat animal naturaliter immundum. Nec redimebatur, quia eo utebantur idolatræ in ſuis ſacrificiis. Et ſignificat rapacitatem, de qua non licet fieri oblatio. Sed alia animalia immunda redimebantur, 12æ. q. 102. 3. 7^{m}./. 22æ. q. 86. 3. 2^{m}. Animal 74./. 4. d. 25. q. 2. art. 4. q. 3. 1^{m}./. Mat. 7. prin^{o}. B.

2 Canis uidetur uti ſyllogiſmo diuiſiuo. 12æ. q. 13. 2. art. 3./. 2^{m}. *Animal 66. Tribulatio 23.

¶ Canon. Campſoria. 5. Clericus Confeſſor. 4 Conſanguinitas 9. &c. Eccleſiaſticus 2. Epiſcopus 31. Euchariſtia 102. 164. Iurum 13. Illegitimus 4. 5. Legitimatio 20. Lex 149. Liber 2. Miſſa 13. Officium 11. &c. Oratio 7. 49. Paulus 25. Poſſeſſor. Religio. 30. Sacrilegiū 8. Satiſfactio 7. &c. Seruitus 5. 6. Sors Vſura 78. &c. 231. &c.

¶ Canonicus regularis, poteſt tranſire ad religionem monachorum, & non econuerſo, niſi ſint laici. 22æ. q. 189. 8. 2^{m}. *Inueſtiri. Iuramentum. 26. Officium 11. &c. Oratio 7. 49.

¶ Canonizatio ſanctorum, eſt media inter credibilia, & temporalia. Ideo pie creditur, eccleſiam nō errare circa ipsā. Quol. 9. 16. o. *Cathalogus. Profeſſio 5.

¶ Cantare. Canere. Cantus. o. Ieiunium 7. Teſtamentum 12.

¶ Canticum dei, debet frequētari propter tria, ſcilicet propter dei magnitudinem, propter bonorum interiorum multitudinem, & propter peccatorum abundantiam. Iſa. 23. fin. * Feſtum 20. Hymnus. Organum. 5. Pſalmus. 1. Teſtamētum 12.

¶ Cantor. Amor 242. Cantus. Ieiunium 7.

¶ Cantoria. Pſalmiſtatus.

¶ Cantuarienſis Thomas 5.

1 ¶ Cantus, & laus uocalis erit in beatis, poſt reſurrectionem, 22æ. q. 13. 4. c./. 2. d. 2. q. 2. 2. 5^{m}./. 4. d. 44. q. 2. ar. 1. q. 4. c./. 4^{m}./. 1æ. Cor. 13 lec. 3. prin^{o}. G. &c. *Alleluia. Ambroſius 1. Canere. Cantare. Epithalamica. Euangelium 8.

2 Cantus, & laus uocalis dei, ſalubriter fit in eccleſia, ad deuotionem excitandā. 22æ. q. 91. o./. 3. d. 9. q. 1. ar. 3./. q. 3. c./. 2^{m}./. 4. d. 25. q. 4. ar. 2. q. 1. c./. Pſal 32. prin^{o}. b. c./. Eph. 5. le. 7. fin. H. Laus 15. 16. *Feſtum 13. Organum 2. &c.

3 Debet homo bene canere in laude diuina tripliciter, ſcilicet hillariter, attente, & deuote. Iſa. 23. fi. Pſallere 1. *Pſalmiſtatus.

4 Cantus theatricus, uel aliquid aliud artificiale organum in eccleſia ad delectationem, uel oſtentationē, improbatur. 22æ. q. 91. 2. 2^{m}./. 4^{m}. Organum 3. &c.

5 Diaconi & prælati, non debent cantibus inſiſtere, ſed prædicationi, doctrinæ, & eleemoſynis 22æ. q. 91. 2. 3^{m}. *Pſalm. 1. 2. 11. Symbolum 8. Teſtamentum 11.

¶ Cancellarius. Commentarius. Secretarius.

6 Præceptor dicitur, qui alios in cantu dirigit. 1^{a}. quæſt. 108. 6. c.

1 ¶ Capacitas duplex, ſcilicet naturalis potentiæ, & obedientialis. Prima ſemper impletur, ſecundum genus ſingulorum & non ſecundum quodlibet indiuiduum: ſecunda uero neutro modo. 1^{a}. q. 1. 3. 3^{m}./. 2. d. 1. q. 1 3. 2^{m}./. 3. d. 1. q. 1. 3. 4^{m}./. Veri. q. 29. 3. 3^{m}. *Anima 256.

2 Eſt aliqua capacitas creaturæ, qua non poteſt dari maior, quia iam tranſcenderet limitem creaturæ. 3. d. 13. ar. 2. qu. 2. 2^{m}./. 3^{m}.

3 Oppoſitum uidetur dicere. Veri. quæ. 29. 3. 6^{m}. Reſpondeo Dubio 301°. Du^{m}. 301^{m}.

*Capax. Charitas 109. 110. 116. 117. Cognitio 53. Deus 236. Effectus 1. Habilitas 4. Intellectus 207. Inueſtigatio. 2.

4 Solæ creaturæ rationales, ſunt capaces dei, per cognitionem & amorem. 1. d. 3. lec. 2. L./. d. 37. L. 1. prin^{o}./. 4. d. 49. q. 2. ar. 2. q. 2. c./. ar. 3. q. 1. c. fi. Charitas 109. 110 Natura 28. &c. *Naturale 19. Poſſibile 6. Poſſibilitas 11./. Po^{a}. 10. 26. 27. Receptibilitas. Receptiuum. Tranſumptio.

¶ Capax. Natura 28. &c. Ordo 99. Po^{a}. 27. Receptiuum.

¶ Capere. Angelus 147. 610. Aſſentire. 4. Aſſumere 4. Auaritia, 12 Babylonia. 3. Captiuus. Cete. 13. Circunciſio 11. Contēplatio. 9. Dominicus 1. Elephas 8. Fides 37. Helias. 6. Hæreditas. 1. Intellectus 293. 297. 299. 300. Iudæi 17. Metaphyſica 18 Præda. Princeps 14. Reuerentia 1. Scientia 156. Socrates 2. Venire. 3. Veritas 31. Virtus 239. Vniuerſale. Vniuerſum. 1. Voluntas 49.

¶ Capilli & ungues, perficiuntur ab anima, ut eſt uegetatiua tātum. 4. d. 44. q. 1. ar. 2. q. 3. 3^{m}. *Natiuitas 9. Vngues. Quid.

¶ Capitale uitium, dicitur a capite membro, quia pœna capitis punitur, uel quia eſt cauſa finalis per ſe multorum peccatorum. 12æ. q. 84. 3. 4. o./. 22æ. q. 34. 5. c./. q. 35. 4. c./. q. 118. 7. 8. c./. quæſt. 148. 5. c./. quęſt. 153. 4. o./. q. 158. 6. c./. 2^{m}./. 2. d. 42. q. 2. 3. o./. Ma. quæſt. 8. 1. c./. 14^{m}./. q. 9. 2. 5^{m}./. q. 10. 3. c./. q. 11. 4. c./. q. 12. 5. c./. q. 13. 3. c./. q. 14. 4. c. *Accidia. 7. Accuſatio. 24.

2 Immo capitalia uitia, non ſunt cauſa finalis per ſe multorum peccatorum, quæ ex bono oriuntur. 2. d. 5. quæſt. 1. 3. c./. 1^{m}./. d. 22 q. 1. 1. 7^{m}./. d. 42. q. 1. 1. c./. 2^{m}./. 3. 1^{m}. Reſpondeo Dubio 302°. Du^{m}. 302^{m}.

3 Capitalia dicuntur, quia ut in pluribus, alia oriuntur ex eis, licet quādoq; aliquod uitiū ex bono oriatur per abuſum, ut ex obiecto, non autē ut ex principio. 22æ. q. 55. 4. 1^{m}./. Ver. q. 12. 3. 15^{m}./. 5. 3^{m}./. Ma. q. 8. 1. 8^{m}.

4 Capitale peccatum, eſt peccatum, quoddam, non autem radix peccati. 2. d. 42. q. 2. 1. c./. 2^{m}./. 3. c. prin^{o}. Vt Auaritia 16. 17. 18. *Gloria 10.

5 Oppoſitum uidetur dicere. Ma. q. 8. 1. 3^{m}./. 16^{m}./. 17^{m}. Reſp. ſicut Dubio 144°.

6 Vitia capitalia, dicuntur a fine proprio, non quidem omniū, ſed eorum ex quibus ſæpius alia oriuntur, non autem ab ultimo. 12æ. q. 34. 5. c./. q. 35. 4. c./. q. 36. 4. 1^{m}./. 2. d. 42. quæ. 2. 3. c./. Ma. q. 8. 1. 1^{m}./. 6^{m}. *Gula 3. Hæreſis. 2. Inuidia. Ira 18. Luxuria. 6. Odium. 2.

7 Vitia capitalia, non ſumuntur, ſecundum delectationes ſenſuum, niſi tactus, quia nō ſunt fines principales, ſed ſunt propter cognitionem, uel propter tangibilia. 2. d. 42. quæ. 2. 3. c./. Ma. q. 8. 1. 9^{m}./. q. 14. 4. 1^{m}. *Peccatum 378. Raptus 5. Superbia 4. &c. Vitium. 8. 9 10.

8 Vitia capitalia ſunt tantum ſeptem, ad quæ omnia alia reducuntur, ſcilicet uanagloria, accidia, inuidia, ira, auaritia, gula, & luxuria. 12æ. q. 84. 4. o./. 2. d. 42. q. 2. 3. o./. Ma. quæſt. 8. 1. o. Gloria 10 Gula 9. Auaritia 15. Accidia 7. Inuidia 5. Ira. 18. Luxuria 6. Diuiſio.

9 Superbia ſecundum Iſidorum, eſt uitium capitale. Non autē ſecundum Gregorium, ſed eſt regina omnium uitiorum, & loco eius ponit inanem gloriam. 2. d. 42. le. 2. L./. Ma. qu. 8. 1. 16^{m}./. 2. 14^{m}./. q. 9. 3. 1^{m}./. q. 10. 3. 1^{m}.

10 Oppoſitum uidetur dicere. 2. d. 5. q. 1. 3. c./. 1^{m}. Reſp. ſicut Du^{o}. 144°. Du^{m}. 304^{m}.

¶ Capitatum. Decapitandus. Eſſe 44.

¶ Capitulum. Prælatus præeſt in capitulo, ſicut iudex in foro iudiciali. 22æ. q. 33. 7. 5^{m}./. Viti. q. 3. 2. 13^{m}./. Quol. 1. q. 8. 2. c./. Quol. 4. 11. 2. *Accuſa^{o}. 29. 30. Ethica. Euch^{a}. 259. Indulg^{a} 26. Pauſatio. Proclamare.

¶ Capra. Animal 81, 83, Fumus. Saccus.

¶ Ca-

¶ Campſarii. Iudæi 4

¶ Captare. Auaritia 23. Blandiri 5

¶ Captiuitas. Dæmon 87

¶ Captiuus. Aduentus 6. 8. 9. Incarcerare. Triumphus.

1 ¶ CAPVT naturale, habet tria, reſpectu aliorum membrorum, ſcilicet ordinem, perfectionem, & uirtutem influendi 3ª q. 8. 1. 8. c. / 3. d. 13. q. 2. 1. c. / Veri. q. 29. 4. c. / Opuſ. 3. c°. 213 / 1ª Cor. 11. le. 1. me°. B. / Eph. le. 8. me°. a. / Col. le. 5. prin°. B. *Angelus 496. Antichriſtus 2.

2 Caput ſignificat multa, ſecundum ſimilitudines ad multas proprietates eius, 1ª q. 84. 3. 4. o. / 3ª. q. 8. 1. 8. c. / Veri. q. 29. 4. c. / Ma. q. 8. a. c. / 1ª Cor. 11. lec. 1. fi. C. / Col. lec. 5. prin°. *Apoſtoli 10. Baculus 1. Baptiſmus 73. 142. Beneficium 15. Caluariæ.

3 Omnes operationes animales a capite principium habent 3ª q. 8. 1. c. / 3. d. 13. q. 2. 1. c. / 4. diſt. 3. art. 4. q. 1. 2^{m}. / Veri. qu. 29. 4. 5. c. / Col. lec. 5. prin°. *Capitale 1. Capitatum. Cellula Cæca. 4. Confirmatio 22. Cor. 2. Corpus 73. Coſta 4. Chriſma 3.

4 Caput influit in alia membra dupliciter, ſcilicet intra, & extra gubernando actiones exteriores, 3ª, q. 8. 6. 7. c. / Veri. q. 29. 4. c. / 1ª Cor. 11. *Decapitandus. Dæmon 39. 40. Eccleſia 1. Flatus. Iudicium 57. Liber 15. 20. Membrum 4. 10

5 In capite uigent omnes ſenſus, in cæteris uero membris, eſt tantum unus ſenſus, ſcilicet tactus, 3ª, q. 8. 1. c. / q. 66. 7. 3^{m}. / 3. d. 13. q. 2. 1. c. / Veri. q. 29. 4. c. / 1ª Cor. 12. le. 1. med°. B. / c° 22. le. 1. fi. I. / Col. le. 5. prin°. *Memoria 19. Nuptiæ 1. Pliadas. Politia 1. Scutum.

6 Si ſit caput aſperſum aqua in baptiſmo, in totũ corpus aſperſum reputatur, 4. d. 3. ar. 4. q. 1. 2^{m}. Baptiſm° 73. *Sternutatio. Theologia 4.

7 Vbi caput hominis iacet, reputatur ſecundum iuriſtas, ac ſi totus homo ibi ſepultus ſit, 4. d. 3. ar. 4. q. 1. 2^{m}. *Tributum 2. Votio 37. Votum 74

Quid. 1 CHARACTER. Traditio characteris, primo a Dionyſio nobis aduenit, 4. diſtinct. 4. quæſt. 1. 1. c. fin. l. / art. 4. quæſt. 3. b

2 Character importat triplicem relationem, ſcilicet ſigni, diſtinctionis, & ſimilitudinis, 4. diſtinct. 4. quæſt. 1. 1. 2. *Abſoluere 31.

3 Character non eſt propriæ in genere, nec in ſpecie, ſed reductiue, ſicut ens incompletum, quia eſt potentia inſtrumentalis, 3ª. q. 63. 2. c. b.

4 Character eſt in ſecunda ſpecie qualitatis, 3ª. q. 63. 2. o. / 4. d. 4. q. 1. 1. o

5 Diminutio triplex characteris, 3ª. q. 63. 3. 5. o. / q. 72. 5. c. / 4. d. 4. q. 1. 2. o. / d. 7. q. 2. ar. 1. q. 1. c.

6 Character eſt potentia, qua renati in uitam ſpiritualem, poſſunt facere operationes ſimiles uirtutibus, quibus ſacramenta efficaciam habent, 3ª. q. 72. 5. c. / 4. d. 4. q. 1. 1. c. fi. / 2^{m} / 3^{m} / 5^{m} / 2 o / ar. 3. q. 4. 2^{m}

7 Character uel aliquid loco eius, eſt diſpoſitio neceſſitans ad gratiæ ſuſceptionem, quantum in ſe eſt, 4. d. 1. q. 1. ar. 5. q. 1. c. fi. / d. 4. q. 1. 1. 4^{m} / 5^{m}.

8 Character eſt duplex, ſcilicet potentia actiua, & paſſiua, 3ª. q. 63. 2. c. / 4. d. 4. d. 4. q. 1. ar. 4. q. 3. o. / d. 7. q. 2. ar. 1. q. 1. 3^{m} / d. 24. q. 1. ar. 1. q. 2. 3^{m}.

9 Character eſt ſacramentum, & res ſacramenti, 3ª. q. 63. 3. 2^{m} / 6. 3^{m}. / q. 66. 1. b. / c. / 12. 1^{m} / 4. d. 3. ar. 1. q. 1. 1^{m} / d. 4. prin° / q. 1. ar. 4. q. 2. 1^{m}. / d. 7. q. 2. prin° / d. 8. q. 2. ar. 4. q. 1. 3^{m}

10 Character habet rationem ſigni, ratione ſacramenti ſenſibilis, & ratione configurationis. 3ª. q. 63. 1. 2^{m} / 2. 4^{m}. / 4. d. 4. q. 1. ar. 2. q. 1. 1^{m}. / q. 2. 1^{m} / 2^{m}

11 Character eſt ſignum communionis diuinorum, & ſacræ ordinationis fidelium, datum a diuina beatitudine, 4. d. 4. qu. 1. ar. 2. q. 1. o

12 Character eſt ſignum diſtinctiuum a charactere æterno, impreſſum animæ rationali, ſecundum imaginem configurans trinitatem creatam trinitati creanti & recreanti, diſtinguens a non configuratis ſecundum ſtatum fidei, 4. d. 3. q. 1. ar. 2. q. 2. o. / d. 7. q. 2. ar. 1. q. 1. c.

13 Character eſt participatio ſacerdotii Chriſti, 3ª. q. 63. 3. 5. c. / q. 65. 3. 3^{m} / 4. d. 4. q. 1. ar. 3. q. 5. c. / d. 19. q. 1. ar. 1. q. 2. 1^{m}. Vel ſanctificatio 16.

Subiectũ. 14 Character eſt ſubiectiue in anima, ſicut uirtus inſtrumentalis, 3ª. quæſt. 50. 4. 3^{m} / quæſt. 63. 2. c. / 5. 1^{m}. / 2^{m}. / quæſt. 64. 1. c.

15 Character eſt ſubiectiue in potentia animæ, & non immediate in eſſentia animæ, 3ª. q. 63. 4. o. / 4. d. 4. q. 1. 1. / ar. 3. q. 1. o

16 Character eſt in pluribus potentiis, ſed non æqualiter, 4. d. 4. q. 1. ar. 3. q. 2. o *Epiſcopus 2

17 Character eſt principaliter in potentia intellectiua, & ſecundario in affectiua, 3ª. q. 63. 4. 3^{m} / 5. c. / 4. d. 4. q. 1. art. 3. qu. 3. o

18 Plures characteres, poſſunt ſimul eſſe in eadem anima, non autem plures in eodem corpore ſimul, 4. d. 7. q. 2. art. 1. quæ. 2. 2^{m}.

19 Character in patria pertinet ad alios actus, quàm in uia, ſcilicet ad communionem beatorũ, & ad participationẽ actuũ cæleſtis hierarchiæ, 4. d. 4. q. 1. ar. 3. q. 4. 2^{m}.

20 Character ſemper manet, etiam in damnatis, quia eſt indelebilis, 3ª. q. 50. 4. 3^{m} / q. 63. 2. b. / 5. o. / q. 64. 9. 3^{m} / qu. 66. 9. c. / q. 82. 8. c. / 4. d. 4. q. 1. ar. 3. q. 4. o. / d. 6. q. 2. ar. 1. q. 1. c. / d. 7. q. 3. ar. 3. q. 3. c. / d. 14. q. 1. ar. 4. q. 3. c. / d. 18. q. 2. ar. 2. q. 3. 2^{m} / ar. 3. q. 3. 1^{m}. / d. 24. q. 1. ar. 2. q. 2. c. / 2^{m}. / Ro. 7. le. 1. me°. I. / He. 12 lec. 7. fi. C.

21 Character in damnatis, non eſt ordinatus ad finem. Sed deus nihil relinquet inordinatum, eliciet ex hoc aliquod bonũ, ſcilicet quòd apparebit iuſtior eorum damnatio, quòd tantum gratiæ munus neglexerunt, 4. diſtinct. 4. quæſt. 1. art. 3. q. 4. 2^{m}.

22 Chriſtus nullum habuit characterem, 3ª. qu. 63. 5. 6. c. / 4. diſtinct. 4. quæſt. 1. art. 3. quæſt. 5. o. / diſtinct. 19. q. 1. ar. 1. qu. 2. 1^{m}. Sacerdos 10.

23 Chriſtus eſt character patris, 3ª. q. 63. 1. 2^{m} / 4. d. 4. qu. 1. ar. 4 q. 4. c.

24 Non habens characterem baptiſmi, nullum alium recipere poteſt, quia ille præſupponitur de neceſſitate ab omni alio, 3ª. q. 72. 6. o. / 4. d. 7. q. 2. ar. 1. q. 3. o. / d. 24. q. 1. ar. 2. q. 3. 4. o. Cõparatio

25 Character baptiſmi, eſt alius a charactere confirmationis & ordinis, quia ſunt ad diſtinctos actus, 3ª. q. 72. 5. c. / 4. d. 7. q. 2 ar. 1. q. 1. c. / q. 2. o.

26 Character baptiſmi, eſt potentia paſſiua, ſed character confirmationis & ordinis, eſt potentia actiua, 3ª. q. 63. 2. c. / 4. d. 4. q. 1. ar. 4. q. 3. o. / d. 7. q. 2. ar. 1. q. 1. o. / d. 24. q. 1. ar. 1. q. 2. 3^{m}

27 Character ordinis, præſupponit characterem confirmationis de congruitate, non autem de neceſſitate, 4. d. 24. q. 1. art. 2. q. 4. o.

28 Carens charactere ordinis inferioris, poteſt recipere characterem ordinis ſuperioris, 4. d. 7. q. 2. ar. 1. q. 3. 3^{m} / d. 24. q. 1. ar. 2 q. 5. o. / q. 3 ar. 2. q. 2. b. 1. *Ordo 60. Sanctificatio 15

29 Charactere conformamur trinitati, in ſapientia per baptiſmum, in potentia per ordinem, in bonitate, per confirmationem, 4. d. 7. q. 2. ar. 1. q. 1. a. b. d. Cauſa.

30 Charactere attribuimur Chriſto, quaſi patri in baptiſmo, quaſi ſummo ſacerdoti in ordine, & quaſi milites regi in confirmatione, 4. d. 7. q. 2. ar. 1. q. 1. b. c.

31 Character eſt a tota trinitate, ſed appropriatur filio, 4. d. 4. q. 1. ar 4. q. 4. o.

32 Character ſacramentalis, eſt proprie character Chriſti, tanquam ducis, quo configurantur fideles ſacerdotio Chriſti, 3ª q. 63 3. o. Sacerdos 10. Vel Sanctificatio 16.

33 Character ſecundum omnes imprimitur in quibuſdam ſacramentis, 3ª. q. 63. 1. o. / 4. d. 4. q. 1. ar. 4. q. 1. c. *Circunciſio. 39

34 Character imprimitur, ſolum in ſacramentis nouæ legis, 3ª. q. 62. 6. 3^{m} / q. 93. 1. 3^{m} / 2. c. / 4. d. 4. q. 1. ar. 4. q. 1. o.

35 Character imprimitur, ſolum in tribus ſacramentis, baptiſmo, confirmatione, & ordine, 3ª. q. 63. 6. o. / q. 72. 5. o. / q. 80. 10 1^{m} / 4. d. 4. q. 1. ar. 4. q. 2. 3. o. / q. 3. ar. 2. q. 3. o. / d. 7. q. 2. ar. 1. q. 1. o. / q. 3. ar. 3. q. 3. o. / d. 14. q. 1. ar. 4. q. 3. c. / d. 12. q. 2. ar. 2. qu. 3. c. / d. 23. q. 1. ar. 2. q. 3. o. / ar. 4. q. 2. c / q. 2. ar. 1. q. 3. 1^{m}. Sanctificatio 15. 16. Vt ſacerdos 10. Ordo 60. Baptiſmus 156. Cõfirmatio 2. Abſoluere 31. Euchariſtia 41. Vel Circunciſio 39. Corona 1. Matrimonium 61. Veſtis 4. Vnctio 9. *Confirmatio 2. Corona. Epiſcopus 2.

36 Gratia eſt dignior effectus baptiſmi, quàm character, ſed nõ ita propinquus. Sed utrunq; eſt principalis, 4. d. 6. q. 2. ar. 1. q. 1. 2^{m}

37 Character confirmationis, non imprimitur in datione alicuius rei, ſed in ſola impoſitione manus, & unctione, 4. d. 24. q. 2. 3. 1^{m}.

38 Character imprimitur in quolibet ordine, 4. d. 24. q. 1. ar. 2. q. 2. o. *Eucharistia 41. 237. Matrimonium 62.

39 Character ſacerdotii, imprimitur in porrectione calicis, cum debita forma, 4. d. 24. q. 2. 3. o / d. 25. q. 1. 1. 1^{m}. *Sacrm. 79

40 Character diaconii, imprimitur in datione libri euangeliorũ 4. d. 24. q. 2. 3. c^{m}. *Sanctificatio 15. 16. Veſtis 4

41 Character ſubdiaconii, imprimitur in datione calicis, 4. d. 25 q. 1. 1. 2^{m}. *Vnctio 9.

42 Character acolitatus, imprimitur in forma uerborum epiſcopi, cum archidiaconus tradit urceos, potius, quam cũ tradit candelabra, 4. d 24. q. 2. 3. 6^{m}. / d. 25. q. 2. 1. 2^{m}.

43 Character ẽ cũ gratia ſacralis. 3ª. q. 63. 2. o. / q. 69. 10. c. / 4. d. 4. q. 1. ar. 4. q. 1. c. b. / d. 4. q. 1. 1. 4^{m} / 5^{m} / q. 3. ar. 2. q. 3. c.

44 Cum

Cha

44 Cum characteꝛa infunditur gratia.4.d.4.q.1.1.0.
45 Per characterem deputantur fideles ad actus conuenientes præſenti eccleſiæ, per prædeſtinationem vero, ad præmium vitæ æternæ 3^{a}.q.63.1.1^{m}./.2.c.
i. 46 Omnes characteres ſacramentales, figurati ſunt in lege veteri, per diſtinctionem iſrahelitarum, leuitarum, & timidorum.4.d.7.q.2.ar.1.q.ſ.2^{m}.
47 Character beſtię, eſt obſtinata malitia, vel profeſſio illiciti cultus.3^{a}.q.63.3.3^{m}./.4.d.4.q.1.1.3^{m}.
¶ Caradriō eſt auis garula, ideo ſignificat loquaces.12ß.q.102.6.1^{m}.fi.
¶ Carbo magis conuenit cum igne, quàm cum arbore.4.d.41.1.3^{m}. * Amor 189. Apoſtoli 36. Ardor. Ignis 2.
¶ Carcer. Aduentus 6. Bonitas 194. Cathena. Incarcerare. Vindicatio 6.
¶ Cardinalis. Angelus 522. Temperantia.2.
¶ Cardo. Cardinalis. Virtus.235.
¶ Carentia uiſionis diuinæ, poteſt dupliciter intelligi, ſcilicet vel negatiue, & ſic non eſt pęna, ſed eſt defectus naturalis, quia cuilibet naturę creatę conuenit, ut ex ſe non habeat, unde in dei uiſionem aſcendere poſſit, vel priuatiue, & ſic eſt pęna, ſecundum quòd importat quandam obnoxitatem ad non uidendum deum.2.d.20.q.2.3.4^{m}. Bonitas.123 Damn^{o}.43. Deus 253.254.
¶ Carere. Ablatiuus 2. Agere 5.21. Angelus 9 Animal 49.&c. Bonitas 3. Caracter 28. Charitas 126. Cognitio 53.64.69.&c Damnatio 28. Delectatio.15.94.95. Deſiderium.1.6.9. Difficile 22. Diuiſio 6. Dolor 44. Ebrietas 13. Egere. Forma.23.92. Fortuna 5. Fruitio 11. Gratia 86.84. Igno^{a}.8. Incorruptibile. Intellectus 197. Iuſtificatio 27. Matrimonium 99.107. Meritum 64. Neſcire. Ordinatio 7. Pars 40. Peccatum. 312. 338. 341. Pęna.1.&c.40.46.&c.78.82. 83. 96. Piſcis 2. Reli^{o}.101. Sacramentum 27. Sanctificatio 3. Tenebrę 4. Tenere 1. Timor.23.24. Triſtitia 5. Verbum 23. Vita 82. Vſura 35.37.75.
¶ Caſtilia. Catum.
d. 1 § Charitas eſt accidens.22ß.q.23.3.5^{m}./.1.d.17.q.1.2.0./. Virt.q.2.1.21^{m}. * Accidia 5.9. Amor 172.
2 Charitas eſt habitus in anima creatus, contra magiſtrum ſententiarum.22ß.q.23.2.0./.1.d.17.q.1.1.0./ ar.1.2^{m}./.3.d.27.q.2.ar.4.q.4.c./ Vir.q.1.11.c.me^{o}.N./.q.2.1.12.0.
3 Charitas eſt virtus.22ß.q.23.3.0./.q.27.1.c./.3.d.27.q.2.2.0./.Vir.q.1.5.5^{m}./.q.2.2.0.
4 Charitas poteſt dici virtus generalis.22ß.q.58.6.c./.3^{a}.quæ.85.1.1^{m}.
*305^{m} 5 Immo charitas eſt uirtus ſpecialis, & in ſtio generalis.22ß.q.23.4.5.0./.q.58.6.0./.3.d.27.q.2.ar.4.q.2.3.0./ Ma.q.8.2.c.fi./.q.11.2.c./. Vir.q.2.2.c./.5.0. Reſpondeo Dubio.305°.
6 Charitas poteſt dici virtus generalis, inquantum ordinat actus omnium virtutum ad bonum diuinum. Sed ut reſpicit bonum diuinum ut proprium obiectum, eſt uirtus ſpecialis.22ß.q.58.6.c./.3^{a}.q.85.2.1^{m}. * Aſſimilatio 6. 7. Ebur. Fama 2. Fermentum 0.
7 Charitas eſt uirtus theologica.3.d.27.q.2.2.0. Virtus. 192. vel Fides 6. * Finis 35.54.72.&c.81.&c. Fructus.5.
8 Charitas eſt amicitia.12ß.q.65.5.c./.q.66.6.2^{m}./.22ß.q.23.1.0./.q.24.2.c./.q.25.2.3.4.c./.10.c./.1^{m}./.11.c./.1^{m}./.12.c./.qu.26.1.2.3.7.c./.q.27.1.c./.3.d.27.q.2.1.0./. Vir.q.1.5.5^{m}./.q.2.2.8^{m}. * Gratia 5.8.&c.12.23. Ignis 10.22.
9 Charitas eſt radix omnium virtutum.12ß q.62.4.c./.q.65.5.2^{m}./.q.71.4.c./ q.84.1.1^{m}./.22ß.q.23.8.2^{m}./.q.139.2.2^{m}./. Vir.q.1.12.2^{m}./ q.3.3.c./.11.5^{m}./. Pſalm.51.m^{u}.c./. Ioan.15.lect.2 me^{o}.f./.2ß. Cor.12.lect.3. Meritum.53.44. * Infidelitas.c.11
*306^{m} 10 Immo actus uel habitus non habet rationem radicis, ſed rationem rami.2.d.5.q.1.3.c./.1^{m}./.d.22.q.1.8.7^{m}./.d.42.q.2.1.c./ 1^{m}./.d.42.q.2.1.c./.2^{m}./.3.1^{m}. Reſpon. ſicut Dub.144°. Actus.102. * Ira 17.83. Liberalitas 8.16. Litigium.1. Membrum.12. Negligentia.9. Peccatum 213.425.&c.432. 433.
11 Charitas eſt mater omnium virtutum 12ß.q.62. 4. c./. 22ß.q.23 8.3^{m}./.q 186.7.1^{m}./.2.d.38.2.5^{m}./.d.44.q.2.1.6^{m}./.3.d.27 q.2.ar.4 q.3.0./.4.d.15.q.2.ar.3.q.2.4^{m}./. Ma q.8.2.c.fi./. Vir.q.2.3.c.fi./.q.5.1.8^{m}.
12 Gratia eſt forma charitatis, & aliarum uirtutum, ſine qua non eſſet.2.d.26.4.5^{m}.fi./.3.d.27.q.2.ar.4.q.3.2^{m}./. Veri.q.27 2.6^{o}. * præſumptio.7.
13 Charitas eſt forma omnium uirtutum.12ß.q.62.4. c./. 22ß.q.4.3.0./.q.23.8.0./.q.24.12.4^{m}./.2.d.26.4.5^{m}./.3.d.23.q.2.2.3.q.1.1^{m}./.q.3.ar.1.q.1.0./.d.27.q.2.ar.4.q.3.0./.q.4.c./. Veri.q.14.5.0./. Ma.q.8.2.c.fi./. Vir.q.2.3.0./.6.10^{m}.
m.307^{m} 14 Oppoſitum uidetur dicere. Virt.q.2.3.4^{m}./.16^{m}./.18^{m}. Reſpondeo Dubio.307. Fides.7.82. Operatio 48. ut Oratio.16
15 Charitas eſt forma uirtutum effectiue, quia imponit eis formam, non autem exemplariter, uel eſſentialiter.22ß.q.23.8.c.1^{m}./. Vir.q.2.3.4^{m}./.16°./.18^{m}.
16 Charitas eſt forma exemplaris omnium uirtutum, ſecundum ſimilitudinem, & participationem, & prudentia eſt forma reſpectu moralium.3.d.27.q.2.ar.4.q.3.1^{m}./.2^{m}./. Veri q.14.5.3^{m}./.4^{m}./.11^{m}./. Vir.q.2.3.6^{m}./.8^{m}./.13^{m}. * Via 2. Vindicatio 5. Virtus 192.
17 Charitas eſt generalis perfectio omnium uirtutum.3. d. 27. q.2.ar.4 q.2.1^{m}./. Ma.q.8.2.c.fi./. Vir.q 2.3.1^{m}.
18 Charitas qua formaliter diligimus, eſt quædam participatio diuinæ charitatis, quæ deus eſt, 22ß.q.23.2.1^{m}./.3.3^{m}./.q.24.2.1^{m}./.7.c.
19 Charitas eſt amor dei, non qualiſcunque, ſed quo diligitur deus, ut beatitudinis obiectum, 12ß.q.65.5.1^{m}./.q.189.3.1^{m} 3^{m}./.q.103.3.1^{m}./.3^{m}./.22ß q.23.4.c.
20 De ratione charitatis eſt, prius facere deum nobis charum, quàm facere nos caros deo, Veri q.27.2.5^{m}.
21 Charitas non poteſt eſſe informis.22ß.q.24.12.4^{m}./.q.45.4.c./.q.136.3.c./.3^{a}.q.79.1.c.fi./.2.d.16.4.5^{m}./.d.29.2.b.2./.c./.3.d.27.q.1.a.4 q.4.0./.4.d.24.q.1.ar.2.q.1.2^{m}./.Ʒ. 3.c^{o}.154.fi./.Li^{o}.4.c^{o}.72.prin^{o}.B./. Veri.q.27.2.6^{m}./. Vir.q.2.2.c.fi./.6.10^{m}./.1ß. Cor.13.lect.1.med^{o}.B.
22 Quantitas charitatis, eſt eius eſſentia. Quol.6.13.c.
23 Charitas duplex, ſcilicet uirtus infuſa, & amor multum appretians amarum.1.prolo.L.me^{o}.F. Diuiſio.
24 Charitas tripliciter ſumitur, ſcilicet pro habitu, actu, & obiecto, ideſt charitate increata.1.d.17.q.1 5.c.
25 Charitas quadrupliciter cōſideratur, ſ. ſm ſe, reſpectu dei mouentis, reſpectu uoluntatis, & reſpectu obiecti. Vir.q.2.12.c.
26 Charitas pertinet ad præmium eſſentiale beatitudinis.1.d.15.q.5.ar.1.q.3.c./ 22.q.23.6.c.
27 Oppoſitum uidetur dicere.1^{a}.q.26.2.0./.3.c / 12ß.q.3.4.0./q.11.1.1^{m}./.22ß.q.24 1.3^{m}. Reſpondeo ſicut Dubio. 271°. Du^{m}.308^{m}.
28 Actus charitatis, dicitur duplex, ſ. qui eſt a charitate, & qui eſt ad charitatem præparatiuus. Secundus eſt in non habente charitatē, non autem primus, 22ß.q.24.11.2^{m}./.2 d.3.q 4.1^{m} Actus.
29 Actus charitatis duplex, ſcilicet elicitus, & imperatus. 3^{d}.q.85.2.1^{m}./.3.d.27.q.3.3.4^{m}.
30 Motus mentis humanæ in fruitionem dei, in qua conſiſtit vita æterna, eſt actus charitatis.12ß.q.114.4.c.
31 Immo conſiſtit in uiſione dei, 12ß.q.3.4.c./. Io.14.lect.1.m^{o}. D. Reſpondeo ſicut Dubio.271°. Du^{m}.309^{m}.
32 Obiectū charitatis propriū, & principale, & formale, eſt bonitas ſumma dei.22ß.q.4.3.c./.q.23.5.2^{m}./.q.24.1./.c./4 2^{m}./.3.d.27.q.2.a.4.q.1.0./. q.2.c./. Ma.q.7.2.c./. Vi.q.2.5.4^{m}.10.c Obiectum.
33 Charitas pro obiecto habet ultimum finem, ſ. beatitudinem æternam.22ß.q.23.4.2^{m}./.q.24.1.3^{m}./ 10.c./.q.44.5.c./. q. 83.15.c./. Ma.q.7.2.c./. Vir.q.2.3 17^{m}./.7.c.
34 Charitas habet duo obiecta, ſcilicet principale, ſ. bonitatem dei, & ſecundariū. ſ. bonū proximi.22ß.q.32.2.3^{m}./.q.66.6.c.
35 Charitas diligit proximum propter deum, ideo obiectum eius, proprie eſt deus.22ß.q.1.1.3^{m}./.3.1^{m}./ q.23.5.1^{m}./. Ver. q.14.8.10^{m}./. Vir.q.2.7.8.1./.9.5^{m}./ q.4 4.c.b.
36 Charitas tēdit in ultimū finē, ſub ratione finis ultimi, quod non cōuenit alicui alteri uirtuti.12ß.q.66.1.c./. Ma.q.7. 2.c
37 Dilectio dei, eſt finis dilectionis proximi.22ß.q.44.2.0.
38 Charitas uiæ, nō poteſt ęquari charitati patriæ.1^{a}.q.117.2.3^{m}./.12ß.q.67.6.3^{m} / 22ß.q.24.7.3^{m}./.3.d.13.q.1.ar.2.q.2.3^{m}./.d.31.q.2.2.c^{m}. * Acedia 5.9.10. Agere.23. Amor.182. Comparatio.
39 Oppoſitum uidetur dicere.1^{a}.q.117.2.3^{m}.fi. Reſpondeo dubio 310°. * Aureola 3. Du^{m}.310^{m}.
40 Charitas ſuperexcedit facultatem totius naturæ.12ß.q.113 9.2^{m}./.22ß.q.24.2.?.c./. Veri.q.20.2.c. Vi.q.1.5.c.
41 Charitas eſt nobilior anima Chriſti, & aliorum, ſecundum quid, non autē ſimpliciter.22ß.q.23 3.3^{m}./.1.d.17.q.1.1. 6^{m}.
42 Donum ſapientiæ, correſpondet charitati.22ß.q.23.primo./ q.45.prin^{o}. Beatitudo 162. * Anathema.6.
43 Charitas eſt potiſſima uirtutum.1^{a}.q.117.1.3^{m}./.12ß.q. 66.6.0./.22ß.q.23.6.0./.q.24.4.2^{m}./.q.30.4.0./.q.34.5.1^{m}./. qu.117.6.1^{m}./.q.157.4.2^{m}./.1.d.17.L.1.fi./.3.d.33.q.2.ar.4. q. 2.3^{m}./.d.36.4.c./.Ʒ 4.1^{o}.55.13^{m}./. Vir.q.2.2.c.fi./.17^{m}./.5.c.fi./4^{m}./.q.5.3.c.me^{o}.F.1^{m}./. Co^{l}.3.lect.3.me^{o}.E. * Beneficentia 1. Confirmatio.31. Gratia 8.
44 Charitas eſt prior ceteris uirtutibus. Vir.q.2.2.8^{m}./.3.15^{m}./16^{m}. ut Donum.17.19. * Fortitudo 24.
45 Quilibet habens charitatem, habet omnes alias uirtutes.12ß.q.65.3.5.0./. Virt.q.1.10.4^{m}./.q.2.3.8^{m}./.quæſ.5.2.c.b./. Quol.12.23.fi.
46 In habente charitatem, non poteſt eſſe aliquis actus uirtutis, non informatus charitate. Veri.q.14.5.3^{m}. * Frui 8.
47 Nulla uera uirtus, poteſt eſſe ſine caritate. 12ß q.65.2.4.0./.q.71.

o./.q.71.4.c./.22ę.q.23.7.o./.q.51.2.c./.q.108.2.2^{m}./.3.d.27. q.2.ar 4 q.3.2^{m}./.d.36.2 c./2^{m}./.4.d.14 q.1.ar.2.q.2.1^{m}./.ver. q.14.6 o./ vir.q.2.3.1^{m}./.q 5.2.c./.Quol.12.23.fi. vel grã.8.

48 Charitas eſt maior oium virtutū 3.d.27.q.2.ar.4.q.1.b.2./. q.1.4^{m}./.q.3.c./.q.4.c./.Vir.q.2.3.c./.5.c.fi./.1^{m}./ 6.9^{m}.

Ob. 49 Charitas eſt maior aliis, quia propinquius ſe habet ad obiectum ſuum.ſ.ad deum quàm fides, & ſpes.Ideo nobilior eſt eis,12ę.q.66.6.o./.22ę.q.23.6.c./.1ę.Th.lec 1. fi. E. Vnio 9. vel Spes 52.

50 Sola charitas,imperat omni virtuti 12ę.q.114.4.o./. 3^{a}.q. 85.2.1^{m}./.2.d.48.2.5^{m}./.d 33.q 2.ar.4.q 2.3^{m}./.4. d. 38. q. 2. ar.2.q.2.c./.Ma.q.8.1.c.fi./, Vir.q.2.2.14^{m}./ 3.c./. 3.o. * Gratia.8.77.131.Ira 17.83.

51 Charitas ponitur in definitione cuiuſlibet virtutis non quidem eſſentialiter, ſed quia ab ea dependent 12ę.q.62.2.3^{m}./ 22ę.q.23.4.1^{m}./.3.d.27.q.2.ar.4.q.2.1^{m}./.vir.q.2.3.3^{m}./. 5.c./. q.5.1.8^{m}. * Lartia.3.Lodus 4.Martyrium.3.5.

52 Nulla virtus habet tantã inclinationē ad ſuū actū, nec ita delectabiliter operatᷣ,ſicut charitas 22ę.q.23.2.c./.fi. * Obedientia.13.17.22.33.

53 Charitas eſt forma virtutū ex parte act^{9}, ſed grã per modū originis 2.d.26.4.5^{m}/.ve.q.14.5.6^{m}./ vir.q.2.3.19^{m}. Grã.4.5.6

54 Per vnū actū voluntatis, põt acquiri charitas nõ aūt virtutes politicæ,ſed tm̃ p multos act^{9} 1.d.17 q 2.3.4^{m}.Act^{9} 17

55 Omnes aliæ virtutes participant aliquid a charitate.ſ. deſiderium ſummi boni,propter quod operantᷣ 3.d.26. q.2.2.8^{m}.

56 Omnia præcepta moralia fundantᷣ in præceptis charitatis. 3^{a}.q.47.2.1^{m}. * Patien^{a}.5.8.Petrũ 273.38..Pnĩa.16.17 24.

57 Charitas cõiungit nos deo per operationē: ſed grã per modū aſſimilationis, Vir.q.2.2.7^{m}. * Prophetia.19.Prudētia 52

58 Charitas ponit hominem in deo,& trahit nos ad deū, fides aūt econuerſo. Pot^{a}.q.6.9.3^{m}./.6^{m}. * Religio.18.23.66.&c.

59 Charitas coniungit deo realiter.& attingit ipſum realiter, non aūt fides, nec ſpes 22ę.q.45.2.c.fi./ 4.c./.6 2^{m}./.q. 172. 4.c./.q.184.1.c./.2^{m}./.3.d.73.q.1.5.6^{m}./.Ma.q.10.2.c.* ſaluari 18.ſapientia 37.38. ſatisfactio 1.26.28

60 Sapientia,& ſi differat a charitate,tñ præſupponit eã.Et ex hoc ipſo diuidit ſ iter filios pditionis,& regni 22ę.q.45.4.3^{m}.

61 Charitas facit tendere in deū vniēdo affectū hoīs deo,ſpes aūt in adipiſcendo 22ę.q.17.6.3^{m}. * ſpes 8.9.52.58. 80. 81.

62 Charitas ordinat actū voluntatis in Deū, non ſolū vt ipſo fruatur,ſed vt eſt in ſe,quia primū eſt amoris concupiſcentiæ,ſecundum vero amoris amicitiæ.Ma.q.1.3.c.me^{o}. C./. 3^{m}. * Timor 58. 77.

63 Sub charitate cõprehenditᷣ omnis alia amicitia,& dilectio licita,non aūt illicita,quia charitas nõ põt eſſe cum peccato mortali 22ę.q.45 4.c./.Vir.q.2.7.c fi./.8.9.c.

Diuiſio. 64 Quicquid pertinet ad donū, vel virtutē fortitudinis, põt & ad charitatē pertinere 22ę.q.139.2.2^{m}. * V.a 1.2.Vtudicatio 5.

65 Charitas directe deo nos cõiungit,ſed humilitas ad hoc diſponit 4.d.12.q.3.ar 2.q.3 1^{m}.* Vita 63.zelus 1.7 8.

66 Charitas potius eſt in deo, q̃ aliæ affectiones, quæ importãt

Subiectū. motū,& imperfectionē 3.d.32.1.o. * Adeps.2.Amicitia 23.

67 Voluntas eſt ſubiectum charitatis 1^{a}.q.59.4.3^{m}./. q. 82. 5. 2^{m}./. 12ę.q. 36.6.c./. quæſt. 57. 1. c /. 22ę. quæſt. 24. 1. o /. quæſt.45. 2. c./. quæſt.172. 4.c./. 3. diſt. 23. quæſt 3.artic.1 quæſt.1.c./. diſtin 27. quæſt.2. 3. o./. diſt. 30. 5. c./. diſt.33. quæſt. 2. artic.4. quæſt.2.3^{m}./. Ver. quæſt 14. 5. c./. Potentia. quæſt. 6. 9. 3^{m} /. Virtut. quæſt.1. 5. c./.5^{m}./. 12^{m}./.q. 2. 3. c./.quæſt.4.2.2^{m}. Anima 320. *Amor 62.Angelus 124.

68 Charitas improprie dicitur eſſe in concupiſcibili 1^{a}.q 82. 5. 2^{m}./. 3. diſtinct.27. quæſt.2.3.c.fin./. Ver q.23. 3. 5^{m}. vel à aima 319. * Auxilium 6.

69 Charitas non eſt in nobis naturaliter, nec cauſatur ex actibus noſtris , ſed infunditur a Deo 22ę.quæſt.24.2.o./.3.10. c./. quæſt. 172. 2. 1^{m}./. diſtinct. 17. quæſt. 2. 2. 3.o./. Con. 3.cap^{o}.151./. Lib^{o}. 4. c^{o}. 21. 1^{m}./. Opuſc. 4. c^{o}. 3./. Ro.8. lec.5.prin^{o}.x. Gratia 77. * Baptiſmus 103.Damnatio 28.

70 Oppoſitum videtur dicere a ſimili 2. diſtinct.5. quæſt. 1. 1. o./. diſtinct. 28. 4. o. Reſpondeo ſicut Dubio 679°. Fides 7.82.84.86.116.117.

71 Charitas eſt in omnibus habentibus gratiam gratum faciētē 22ę. quæſt. 8. 4. c./. quæſt. 47. 14. c. * Iuſtitia 41. Ma. 26.Mar^{m}.4.5.Præſumptio 7.

72 Quilibet tenetur habere charitatem , Verit quæſt.23.7.7^{m} * Prophetia 19. Religio 18. 23. 29. 66. &c. Scientia 161. Chriſtus 56 96.

73 Qui faciliter diſtrahuntur a contemplatione dei propter temporalia, modicum charitatis habent. Virt.q.2.11.6^{m}.

Motus. 74 Charitas augetᷣ eſſentialiter.12ę.q.52. 1.o./.q.66. 1.o./.22ę. q.24.4.o./.1.d.17.q.2.1.o./.Virt.q.1.11.o./.q.5.3.c./.Quol.9. 13.o. *Adulatio 3.Amicitia 25. Amor 76.&c.Aqua 14.Auaritia 27.Auxilium 6. Beneficentia 1.

75 Motus quo augetur charitas, eſt alteratio.1.d.17. q.2.1.c./. Virt.q.1.11.c./.11^{m}.Gratia 77. * Caſula.Contritio 35.

76 Charitas non augetur per additionem, ſed per intenſionē, ſecundum acceſſum ad terminum.12ę.q.52.2 o./.22ę.q.24 5.o./.1.d.17.q.2.2.o./.Virt.q 1.11.c./.10^{m}./.12^{m}.

77 Viſio beata, charitas, & hmõi. quæ pertinent ad præmium eſſentiale, nõ augentur in beatis, ex quo iã ſunt effecti beati.22ę.q.24.2.3^{m}./.1.d.15.q.5.ar.1.q.3.c./.3 d.31.q.2. ar.1.q. 2.o./.4.d.12.q.2.ar.1 q.2.c. Beatus 44.45.&c.

78 Oppoſitum uidetur dicere.4.d.49.q.1.ar.4.q.1.o. Reſpon. ſicut Du^{o}.157°.& 275°. Du^{m}.312°

79 Charitas poteſt augeri in infinitum.22ę.q.24.7.o./.1.d.17. q.2.4.o.Charitas 107. * Cupiditas.Deus 338.Diuitiæ 8.

80 Oppoſitum uidetur dicere. Virt.q.1.11.17^{m}./.q.2.8.10^{m}. Du^{m}.313° Reſpon. Du^{o}.313°.

81 Charitas eſt infinita ex parte dei, uel finit, non antē ſecundum ſe. Virt.q.1.11.17^{m}.q.2.2.10^{m}. * Euchariſtia 248.

82 Charitas parua in principio tentationis, fit magna in fine, quia ſemper deus adminiſtrat auxilium pugnanti.3. d. 31. q.1 3.c. * Excommunicatio 8.Fama 2.Fermentum 1.2.Fides 108.&c. Gaudium 1.Gloria 8.

83 Actus noſtri ſunt cauſa grãæ & charitatis, & augmenti earū diſpoſitiue tñ,ſed efficiens,eſt tm̃ deus.1.d.17. q.2.2.3.o.

84 Oppoſitum uidetur dicere a ſimili.3^{a}.q.13.2.o.Habitus 48. Du^{m}.314° Reſpon.ſicut Du^{o}.680°.

85 Quilibet actus charitatis, diſponit ad charitatis augmentum,reddendo hominem promptiorem ad iterū agendum & habilitate creſcente , donec conetur ad perfectū, & tunc actu augetur.22ę.q.24.6.o. Gratia 77. Habitus 48.

86 Charitas unico actu augetᷣ,ſi fiat cū toto conatu,non autē aliter.12ę.q.52.3.o./.22ę 24.6.o./.1.d.17.q.2.3.o./.2.d.27.c.2^{m}.

87 Totus conatus requiritur , ut ultima diſpoſitio infuſionis & augmenti charitatis.1.d.17. q.2.3.c./.2.d.27.5.2^{m}./. Virt. q.1.11. 14^{m}.

88 Actus præcedens charitatem, diſponit ad eam,non merendo, ſequens autem diſponit eius augmentum merendo illud 1.d.17.q.2.3.o./.2.d.27.4.o./.5.3^{m}./.Ma.q.7.2.c./.Vir.q. 1.11.c.fi. * Hæreſis 33.61.Infidelitas 5.11.

89 Charitas poteſt eſſe maior uel minor dupliciter, ſcilicet ex parte agentis,ideſt dei dantis, & ex parte ſubiecti ſe diſponentis.Ma.q.7.2.c /.2^{m}.

90 Duo maxime augent charitatē.ſ.ſeparatio a terrenis, & patientia in aduerſis.Opuſ.4 c^{o}.3. * Ingratitudo 11.&c.

91 Ad acquirendam charitatem,neceſſaria ſunt duo.ſ.auditio uerbi dei,& meditatio donorum eius. Opuſ.4.c^{o}. 3.

92 Charitas non dicitur augeri,quia ſit ſubiectum augmenti, ſed quia ſecundum eam fit augmentū 1.d. 17. q.2. 1.c./.3^{m}.

93 Immo charitas augetur ut ſubiectum. Quol.9.13.o. Reſpon. Du^{o}.315°. Du^{m}.315°

94 Ad charitatē uiæ ſe habet aĩa, ſicut materia ad formã elementarē. ergo charitas uiæ eſt generabilis & corruptibilis. Sed ad charitatē patriæ ſe hēt aĩa ſicut materia quīnteeſſentiæ ad ſuã formã.ergo illa charitas ē incorruptibilis.Opu 61.c^{o}.16.

95 Charitatis augmentatæ tria ſunt ſigna ſiue effectus .ſ. maior perfectio ſubiecti, maior impermiſtio contrarij , & maior extenſio actus proprij. Opuſ.61. c^{o}.17. * Membrum 12.Mendacium 8. Meritum 50.&c.62. Paſſio 109. Perfectio S. Prædicare 14. Puritas 2. Raptus 8.13. Religio 18.23.29. 66.&c. Seraphim 2.3.3.

96 Charitas ſicut tripliciter exit in eſſe.ſ.modo quaſi ſupernaturali, modo quaſi uoluntario, & modo quaſi naturali, ſic tripliciter deſinit eſſe.ſ cū hō peccans deeſt, ſeu ſe abſentat deo influenti,cū nomē dei in uanū accipit, & cū aĩa ingrata dei beneficio , paulatim torpens ad frigiditatē prima reuertitur. Opuſ.61.c^{o}.16. * Spes 79.Subiectio 7.

97 In charitate ſunt quatuor,ſcilicet eſſentia habitus, radicatio eius in ſubiecto , motus ſiue actus , & forma in motu . Tria ultima poſſunt augmentari,ſed primū corrumpi põt & augeri, non aūt minui.22ę.q.24.4.3^{m}./. Opuſ.61.c^{o}.17.

98 Charitas nõ põt minui.22ę.q.24.10.o./.1.d.17.q.2.5.o./.4. d.16.q.2 ar.2.q.1.2^{m}./.d.21.q.1.ar.2. q.1.3^{m}./.d.22. q.2.ar.3. q.1.2^{m}./.Ma.q.7.2.o./.q.16.2.14^{m}./. Virt.q.1.11.5^{m}.

99 Charitas non poteſt amitti , per peccatū ueniale.12ę.q.71. 4.c./.q.78.2.1^{m}./.q.88.1.2^{m}./.q.89.1.c./.2^{m}./.22ę.q.24.10.c./. q.43.7.5^{m}./.q.107.3.2^{m}./.1.d.17.q.2 5.c./.3^{m}./.4.d.21.q.1.ar. 3.q.1.3^{m}./.d.16.q.2.ar.2.q.1.2^{m}./.d.21.q.1.ar.3.q.1.3^{m}./.d.22. q.1.ar.3.1 1^{m}./.Ma.q.7.2.3.11.o./.q.14.2.2^{m}./.3^{m}./. Vir.q.2. 20.10^{m}./.1ę.Cor.13.lec.3.prin.K.

100 Veniale peccatum non contrariatur habitui charitatis, ſed feruori actus eius, quem minuit 12ª.q.71.4.c./.22ª.q.24.8.2m./.q.54.3.c./.q.107.3.2m./.3ª.q.79.4.c./.q.87.1.2.c./.1.d.17.q.2.1.c./.2.d.20.q.2.3.5m./.d.24.q.3.6.c.fi.4.d.12.q.2.ar.2.q.1.c./.d.21.q.2.1.c./.Ma.q.7.2.o./.virt q.2.10.10m.

101 Peccatum veniale diminuit charitatem, quo ad radicationem in ſubiecto non autem per ſe, ideſt cauſando imperfectius eſſe in ſubiecto, ſed diſponendo ad contrarium. Ma.q.7.2.4m.

102 Peccatum veniale poteſt eſſe cauſa quod charitas ſit parua, impediendo infuſionem, vel augmentũ eius diſpoſitiue. Ma.q.7.2.c.fi./.3m./6m.

103 Charitas viæ poteſt amitti, non autem charitas patriæ 22ª.q.24.11.o./.3.d.31.q.1.1.o./.4.d.14.q.1.ar.4.q.1.c.§.4.c°.70./.virt.q.2.12.o./.Ro.8.fi./.1ª.Cor.13.lec.3.prin°.K.

Ob. 104 Charitas quadrupliciter amittitur, ſcilicet ex indiſpoſitione ſubiecti, peccato mortali, auerſione ab obiecto, & defecto influxus, Virt.q.2.12.11m.

105 Charitas quolibet peccato mortali amittitur 12ª.q.71.4.c.fi./.22ª.q.24.12.o./.q.45 4.c./.3ª.q.79.6.2m.q.84.10.c./1.d.17.q.2.5.c./.3 d.27.q.1.ar.4.q.4.c.1m.d.31.q 1.1.o./.4.d.16.q.2.ar.1.q.1.2m./.Ma.q.7.1.c./.q.14.2.2m./. Vir.q.2.6.13.o.

106 Charitati opponitur auaritia, ſicut etiam quodlibet peccatum mortale, inquantum conſtituit finem in bono creato, Ma.q.13.1.7m.

ſura. 107 Charitas habet modum, ideſt menſuram ex parte ſubiecti non autem ex parte obiecti 1.d.3.q.2.3.5m./.d.17.q.2.1.2m./.3.d.27.q.3.3.o./.ver.q.21.6.12m./.Ma.q.7.2.c./. vir. q.2.2.13m./.Opu.17.c°.61 Charitas 79. *Amor 108. Cõtritio 35

108 Charitas habet modum quo ad actus quos imperat, non autem quo ad actum quem elicit 3ª.q.85.2.1m./.3.d.27.q.3.3.4m.

109 Charitas datur ſecundũ menſurã ſubiecti.i.ſecundũ capacitatem naturæ, & conatũ 1a.q.62.6.o./.22ª.q.24.3.o./.3ª.q.69.8.3m./.1.d.17.q.1.3.o./.1.d.3.L.1.fi./.d.29.3.c.fi./.3.d.31.q.1.4.o./.Ma.q.7.2.c./.2m./.7.9m./.Math.25.prin°.b.C.

.316m 110 Immo charitas non datur ſecundũ capacitatem naturaliũ ſed ſcdm voluntatẽ ſpiritus 22ª.q.24.3.o.Reſp°.dub°.316°.

111 Gradus charitatis ſunt tres ſecundũ extenſionẽ, & tres ſecundũ intenſionem, & tres ſecundum affectum. Opuſ.18.c°.15.16.17. *Negligentia 9.

112 Gradus charitatis triplex.ſ.incipientium, proficientium, & perfectorum 22ª.q.24.9.o./.q.183.4.o./.q.184.2.o./.3.2m./.3.d.29.ar.8.q.1.o./.Quol.4.24.8m./.Opu.61.c°.2./.Pſal.24.mc°.H./.Eſa.44.mc°.E. ſtatus.9. *Pœnitentia 106.

113 Gradus charitatis triplex.ſ.minimus.i.occupantium ſe in terrenis negocijs libenter, ſecundus uolentiũ ſeruire deo in ſalutem proximorum propter dulcedinem contemplationis, tertius oppoſitorum, vt Paulus. Et ſic conuenit proprie prælatis, & prædicatoribus, Vir.q.2.11.6m.

114 Beatitudo datur ſecundum diuerſos gradus charitatis 1ª.q.12.6.c./.22ª.q.24.3.2m./.3ª.q.55.1.3m./ 1.d.17.q.1.33m./3.d.29.ar 8.q.2.c.fi./.4.d.49.q.1.ar 4.q.4.o./. Opuſc. 4.c°.2.mc°.I./.Io.14.lec.1.mc°.c./Ro.8.lec.5.priu°.I./.Phil.3.lec.fi.D. Perſeuerantia 13. *Præceptum 28.&c.72.&c.

115 Feruor charitatis dupliciter ſumitur.ſ.pro intenſione act° charitatis, & pro motu appetitus ſenſitiui 1.d.17.q.2.1.c./.5.c./.2m./.3m./.Ma.q.7.2.17m. *Status 9. Viſio 16.

er°. 116 Eadem numero eſt charitas dei, & proximi 22ª.q.17.3.c.fi./.q.18.2.3m./.q.23.5.o./.q.25.1.o./.q.81.4.3m./.q.203.3.2m./.3.d.9.q.2.1.2m./.d.27.q.2 ar.4.q.1.o./. Vir.q.2.4.o.

117 Charitas uiæ, manet eadem numero in patria 12ª.q.67.6.o./.q.111 3.2m./.4.d 31.q.2.2.o./. Ver.q.27.5.6m./. Vir.q.2.12.20m./.1ª.Cor.13.lec.3.pri°.K./.fi.B. *Contritio 35. Præceptum.72.&c.

do. 118 Charitas habet ordinem 22ª.q.26.1.o./.3.d.29.1.o./.Vir.q.2.9.o./. *Agere 23. Amor.4.32.76.&c.108.inſ.

119 Ordo charitatis, attenditur ſecundum affectum, & effectũ 22ª.q.26.6.o./.3.d.29.2.o./.Quol.4.24.8m. *Deus 338.

120 Dilectio Dei eſt prior dilectione proximi, ordine perfectionis, & dignitatis, ſed econuerſo ordine generationis, & diſpoſitionis 12ª.q.68.7.2m.

121 Ordo charitatis cadit in præcepto. 22ª.q.44.8.o./.3.d.29.1.5m./.vir.q.2.9.11m. Finis 88.&c. Præceptum.74.&c.

122 Ordo charitatis, manebit in patria 22ª q.26.13.o./3.d.31.q.2.ar.3.q.1.2.o. *Saluari 18.

Oppoſitum videtur dicere, Vir.q.2.9.12m. *Reſpon. ſicut dubio 100°.& dubio 317m.

123 In patria nullus erit ordo dilectionis, niſi ſecundũ propinquitatem ad deum 22ª.q.26.13.o./.vir.q.2.9.12m.

itio. 124 Nullus põt certe cognoſcere ſe habere charitatem uel gratiã, niſi ſibi diuinitus reueletur 12ª.q.112.5.o./.3ª.q.80.4.5m./.1.prolo.I./.d.15.q.4.1.1./.d.16.1.5m./ d.17.o.1.4.o./.3.d.23.q.1.2.1m./ d.27.q.2.1.10m./.11.4.q.1.2m./.4.d.4.q.1.ar.2.q.3.4m./.d.9.ar.3.q.2.c./.d.21.q.2.2.2m./.Veri.q.10.10.o./.Quol.8.4.c.fi./.Ro.8.fi./.2ª.Cor.12.lec.1.prin°.G./.c°.13.lec.2.prin°.E. *Ebur.Fama 2.Immunitas. Iudicium 19.21. Martyrium 1.2.3.5.

125 Cognitio nõ eſt obiectũ charitatis, ſed deus cognitus. 12ª.q.67.6.2m. *Mel 1.Religio 8.44.Turtur 3.Viſio 16. Ob.

126 Duplex eſt cognitio charitatis, ſcilicet experimentalis, & ſpeculatiua. Secundam habet carens charitate, non autem primam. 3.d.23.q.1.2.1m./.Quol.8.4.o.

127 Habens charitatem, habet rectum iudicium de omnibus. Phil lec.2.mc°.D.

128 Effectus charitatis ſunt duodecim, ſcilicet uita ſpiritualis, obſeruantia mandatorum, protectio contra aduerſa, beatitudo, uenia, illuminatio, lætitia, pax, amicitia, libertas, filiatio dei, & expulſio timoris. 3.q.89.6.c./.Ma.qu.10.2.c./.Virt.qu.2.2.15m./.Opuſ.4.c°.2. ut Accidia 10. Gaudium 1.uel charitas 153.146.149.152. *Actio 16.17. Adulatio 3. Amor 191. Aſſimilatio 6.7. Aureola.3.23. Baptiſmus 103. Beneficentia.o. Pax 2. Effectus.

129 Vita animæ eſt per charitatẽ. Ma.q.10.2.c./.q.11.3.e./.q.14.2.c./ Virt.q.2.13.c. *Bonitas 186.197. Clementia 9.10.

130 Charitas immediate tradit hominem deo, adhærẽdo ei per ſpiritus unionem. Et eſt religionis principium, qua mediante, opera diuini cultus facit. 22ª.q 82.2.1m. *Concupiſcentia 19. Confirmatio 31. Contritio 26.35. Conuerſio 8. Credere 9. Cupiditas. Ob.

131 Charitas quantũcumque minima, poteſt reſiſtere cuilibet tentationi. 1ª.q.62.6.3m./.q.70.4.c./.3.d.31.q.1.3.o./.Virt.q.2.10.4m. *Dãnatio 4.12.&c. Delectatio 113. Deſcẽdere 8. Deuotio 4.6.13. Diuitiæ 8. Docere 2. Donum 6.7.16.

132 Charitas facit homines deiformes, ſupra homines conuerſari in cælis, & conuenire cum deo & cum angelis. 12ª.q.65.5.c./.3.d.27.q.2.1.9. *Ebur. Eleemoſyna 4.32. Euchariſtia 246.&c. Excommunicatio 8. Fama 2.

133 Operatio ſine charitate facta, ualet ei pro quo fit, uirtute charitatis eius, & non ex parte operantis. 2.d.40.4.5m.

134 A Immo operatio ſine charitate facta, etiam ualet ex parte operantis. 4.d 45.q.2.ar.1.q.3.o. Reſpon. Du°.318°. Dum.318m.

134 B Lex charitatis non remouet legem naturæ, ſed eam perficit, ſupplens defectum eius. Col.3.lec.4.prin°.I.

135 Minima charitas poteſt in magnum meritũ, reſpectu præmij accidentalis, non autem reſpectu præmij eſſentialis. 3.d.31.q.1.3.2m. *Fides 82.&c.108.&c.186.117.157. Finis 72.&c. Frui 8. Fruitio 4. Ob.

136 Charitas dicit ignis pp quinq;.ſ.quia illuminat, exæſtuat, ad ſe oĩa cõuertit, expeditũ facit & ſurſum trahit. Iſa.30.fi. Ob.

137 Charitas nominatur uia ab Apoſtolo, qua deo appropinquamus, quia pipſam mens deo unitur. 22ª.q.24.4.c. unio 7. *Gaudium 1. Gloria 8. Gratia 147. Ieiuniũ 12. Ignis 20.22. Intelligentia 6. Iudicium 19.21. Iuſtificatio 2.3.33.50. Ob.

138 Charitas eleuat hominẽ in id, quod metas naturæ excedit. Veri.q.20.2.e. Virt.q.1.5.c./.5m. *Latria 9. Ludus 4. Ob.

139 Charitas unit nos deo, ſicut ſunt illi qui rebus mundi penitus abiectis ſolicite cogitant ſolum quæ dei ſunt. 22ª.q.45.2.c./.3ª.qu.89.6.c./.Poª.q.6.9.3m./.6m./.Ma.qu.10.2 c./.Virt.q.1.5.7m./.q 2.1.3m./.10m./.11m./.2.6m./.7m./.Quol.8.4.c. Coniunctio 3.&c. Ob.

140 Nullus ſine charitate põt ſaluari, & quilibet habens eã ſaluatur. Virt.q.2.11.c. *Maria 26. Martyrium 1.2.3.5. Mel 1.

141 Charitas impeccabilitatẽ habet, ex uirtute Spiritus ſancti, qui infallibiliter operatur, quodcumque uoluerit, & ñ ſcdm propriã rõnẽ charitatis, nõ aũt ex parte ſui ſubiecti 22ª.q.24.11.c.prin°./.3ª.q.79.6.2m. *Miſericordia 10.13. Mors 33.

142 Charitas de ſe pſeruat a pctõ, ſed habẽs eã, peccat ex mutabilitate liberi arbitrij. 22ª.q 24.11.c.prin°./.3ª.q.79.6.2m.

143 Donũ ſapiẽtiæ, nõ eſt cã charitatis, ſed effectus eius. 22ª.q.45.6.2m. Charitas 128. *Obedientia 13. Operatio 48.51.52.

144 Meditatio de diuinis, cauſat charitatem, quæ cauſat neceſſitatem loquendi de deo. 12ª.q.27.2.c./.Pſal.38.prin°.a.B. Ob.

145 Suſpendere contemplationem ad tempus, pp ſalutẽ proximi, ptinet ad ſummã pfectionẽ charitatis, 22ª.q.182.1.c./.3m./.3.d.35.q.1.ar.4.q.2.c./.2m./ Vir.q 2.11.6m. Oratio 6.16.17.19.20.42.48.49.54.82. Paſſio 83.95.102.109.123.131. Ob.

146 Gaudium de deo, in ſe eſt effectus charitatis, ſed ut deus participatur a nobis, eſt effectus ſpei. 22ª.q.28.1.3m./.2.4.c. Charitas 128.

147 Bonitas amoris deſiderij, & gaudij depẽdet ex eodẽ, iõ pertinẽt ad eandẽ uirtutẽ charitatis. 22ª.q.28 4.c./.q.29.4.c./.q.51.2.c. *Patientia 5.8. Paulinus. Pax 2.6.31. Pſalm 201.213.239.242.252.253.273.274.297.381. Pnĩa 52.106.122.

Ca

Perfectio 59.&c. 73.75.77. &c. 84. &c. Præceptum 74. &c. Sacramentum 89.
148 Reſurgens per pœnitentiam in minori charitate habebit maius gaudium accidentale, de bonis factis prius in maiori charitate, quàm de factis poſt in minori, non autem maius gaudium eſſentiale. 3ª.q.89.5.3^{m}. * Satisfactio 16.26. 28. Seraphin.2.3.5.
149 Gaudium eſt magis effectus charitatis, quàm triſtitia. 22.q.28.1.o./.q.35.2.3.c./. Pſal.50. Charitas 128.infr. * Spes 2.43.52.59.79.
150 Gaudium cauſatum ex charitate, non compatitur ſecum triſtitiam, ſicus quod cauſatur ex ſpe. 22.q.28.2.o. * Suffragia.5.6.
151 Charitatis eſt habere pacem, ſed facere pacem, eſt ſapientiæ ordinantis. 22.qu.45.6.c./.1^{m}. Pax 2. * Vinculum 2. Vindicatio 5.
152 Concordia eſt effectus charitatis. 22.q.29.3.o./.q.37.1.c. * Virtus 113.253. Vnio 7.8 9.10.
153 Debitum gratitudinis, ex charitate procedit, quo quanto plus ſoluitur, tanto magis debetur. Ideo obligatio gratitudinis eſt interminabilis. 22.q.106.6.2^{m}./.quæſt.107.1.3^{m}. Vſura.7.8.80.84.97.189.195.205.290. Chriſtus 200.
154 Deus per charitatis amorem, dicitur & ſit pater noſter, & ſponſus noſter. 22.q.19.2.3^{m}. * Zelus.1.7.8.
155 Amare magis eſt effectus charitatis, quàm amari. 22.q. 27.1.o.
156 Timor filialis eſt effectus charitatis, ſeruilis uero contrarius charitati. 2. Cor.7. lec.1.me°.K.
157 Charitati duo ſunt contraria, ſcilicet timor & cupiditas. Opuſ.4.c°.2./.Opuſ.61.c°.17./.2. Cor.7.lec.1.me°.K.
¶ Charitatiuũ fides.116.&c. finis.72.73.74.81.82.83.84.&c. Fortitudo 24. Fructus 5. Iudicium 21. Miſericordia 13. Obedientia 22.&c. Oratio 6.16. Perfectio 62.&c. Oratio 24. Papa 8. Subſidium.
¶ Carius. Negociatio 3. Vẽdere 7.&c. Vſura 126.&c. 157.&c.
¶ Carmen Dæmon 81. Verſus.
¶ Carnalis. Adeps.2.3. Affectio 4. &c. Amor. 194.199.239. 270. Aqua 5. Auaritia 6. Auerſio 16. Bigamia 3. Coniunctio 5. Conſanguinitas 1. Copula. Delectatio 55.56.58. &c. 87. 90.&c. Dæmon 52.60.&c. Euchariſtia 230. Fornicatio 18. Inebriari. Lac.2. Lex.105. Mahumetus. Matrimonium 20.&c. 51.&c. 65.139.144. Mel.o. Mulier 20. Operatio 24. Oratio 20. Pax 18. Peccatum 38.&c. 144.158.&c. 242.303. 329. Pietas 12. Pulchritudo 8 Rahab 2. Seruire 4.5. Simonia 17. Tabernaculum 3. Tabula 2. Tempus 33. Tribulatio 19. Vitrum 11. Votum 58.&c. Zelus 9.
Diuiſio 1 ¶ Caro dicitur tripliciter, ſcilicet natura, uitium, & paſſibilitas. 3ª.q.54.3.1^{m}. He.lec.4.prin° C./.c°.5.lec.1.fi.H. * Adoratio 15.16. Aduentus 1.2.6.&c.
2 Caro hominis, de ſe non habet bonum uirtutis, ſed ut ſubeſt rationi. 12.q.56.4.c. * Affiulitas 1.&c. Amictus.
3 Caro præputij, dicitur pellicula tegẽs carnem illam in qua magis uiget concupiſcentia, ſed non poteſt abſcidi ſine periculo. 4.d.1.lec.2.l.3^{m}. * Amor 128.150. Angelus 447. Anima 87. Animal 64 Apollinaris 3. Apparere 6.
4 Caro de ſe non dicit aliquid ordinatum in cibum, ſed rem quandam naturæ. 4.d.11.q.2.ar 1.q.2.2^{m}.
5 Caro in eodem, ſemper eſt eadem ſecundum ſpeciem, non autem ſecundum materiam. 1ª.q.119.1.2.o./. Quol.8.5.o.
6 Eſus carnium, uidetur introductus poſt diluuium. 12.q. 102.6.2^{m}./.Ro.14.lec.1.prin° H. * Aſſumere 7.17.36.44. 48.49.53.54. Aſtutia 1. Baptiſmus 192.202.212.250. Calcaneus. Calor 11. Carnalis. Caſtitas 11. Cete.3.13. Cilicium. Circumciſio 9.12.24.28. Concupiſcentia 23. Cõtinentia 18. Corpus 59. Delectatio 90. Dæmon 52.60 &c. Elephas 6. Euchariſtia 54.123.142.&c. Flos 2. Fortitudo 1.3.50. Fructus 9.21.22. Hæreſis 8.59.62. Homo 6. Hyrcus. Iacob 8.9. Ieiunium 10.11.14.41. Incarnari 14. Indiuiduum 24. Innocentia 2.14.16. Lex 69. Maria 38.63. Matrimonium 71. Miſſio 25. Monachus 2. Mors 1.44. Naturale 24. Nazareth. Nubes 3. Pars 45. Paſſio 100. Peccatum 38.&c. 144.157.&c. 242. 296.303.305.322.&c. 404. Prudentia 34.35.36. Radix 3. Reſurrectio 21. Saccus. Sacerdos 23. Sacramentum 127. Sacrificium 20.34.35.38. Sanctitas 8. Saraceni. Sexus 4. Studium 8, Tentare 2.8. Terra 4. Verbum 63.69.72. Chriſtus 208 226.227.
¶ Carolus Magnus. Imperator 9.
¶ Carthago. Scipio.
¶ Carthoоc. Pythagoras.2.
¶ Carum. Carius. Vſura 126.&c. 157.&c.
¶ Carus. Adulterium 2 Ambra. Beſtialitas 2. Charitas 20.

Ca

Electio 37. Propinquitas.
¶ Caſeus. Euchariſtia 55. Ieiunium 42.
¶ Caſſari. Caſſum. Deus 303.
¶ Caſſiodorus. Prophetia 4.
¶ Caſſum. Addere 19. Deus 303. Inane. Vanum.
¶ Caſtigatio. Caſtitas 1.7 Corripere. Increpatio. Matrimonium 138.
1 ¶ Castitas eſt uirtus, dicta a caſtigatione cõcupiſcentiæ, tãquàm pueri & hinc caſtum eum dicimus, cuius concupiſcentia caſtigata eſt. 22.q.151.1.o./.He.12. lec.2. prin°.I./. Eth.3.lec.6. me°.f.G. Quid.
2 Caſtitas proprie eſt uirtus ſpecialis, circa uenerea, ſed large eſt uirtus generalis. 22.q.151.2.o. * Amictus.
3 Caſtitas ut delectans, eſt fructus, ſed ut eſt ſecundum rationem, eſt uirtus, hominem ad perfectionem intellectualis operationis maxime diſponens. 22.q.15.3.c.fi./.q.151.1. 4^{m}. * Amor. Beatitudo 142.149.
4 Caſtitas coniugalis, non eſt uirtus ſpecialis ſupra caſtitatem, quia non habet laudem, niſi abſtinentiæ ab illicitis delectationibus. Nec caſtitas uidualis, quia non eſt perfecta. 22 quæſt.152.3.5^{m}. * Caſtra. Circunciſio 6. Conſilium 12. &c.
5 Caſtitas ſine continentia, pertinet ad perfectionẽ uitæ ſpiritualis. Opuſ.18.c°.8. * Contemplatio 13.19.
6 Caſtitas eſt circa uenerea, ſed abſtinentia eſt circa cibos, ideo differunt. 22.q.151.3.o./.4.d.44.q.2.1.3^{m}. Virt.q.1.4.c. fi. * Ebur. Epiſcopus 23. Feminalia. Fructus 1.4.5. Ioannes 9.&c. Ordo 107. Pudor.
7 Caſtitati antonomaſice attribuitur decor, ideo uirginitati attribuitur excellentiſſima pulchritudo. 22. quæſtio. 152.5.c.
8 Caſtitas eſt ſubiectiue in anima 22.q.151.1.1^{m}./.Eth.3 lec. fi.me°.E. Anima 319.inf. ni ſectiue. * Religio 22.26.33.&c. Du°.319°
9 Immo caſtitas eſt ſubiectiue in concupiſcibili. Virt. quæſt. 1.4.c.fi. Reſpon Du°.319°.
10 Impedimentum caſtitatis triplex, ſcilicet delitiæ corporis, cogitationes ueneris, aſpectus, colloquia, & frequens conuerſatio mulierum. Opuſ.18.c°.19. Amor 670. * Reuerentia 1. Scientia 30. Temperantia 9. Timor 40.51.&c.
11 Remedium ſeptuplex caſtitatis contra luxuriam, ſcilicet maceratio carnis per abſtinentiam uigilias, & huiuſmodi, contemplatio diuinorum & oratio, ſtudium ſcripturarum, cogitatio ſancta, exercitium contra otium, labor & anguſtia, & ſolitudo. Opuſ.18.c.19./ Eth.3.lec.fi.me°.E.ut Turſur.4 Maceratio 1. * Virginitas 18.19.20.28
¶ Caſtra a caſtrare ſunt dicta, quia ibi debet caſtrari libido. Vel dicuntur caſtra, propter munitionem exercitus. Opuſ. 20. Li°.4.c°.28. * Angelus 450. Oppidum. Caſtra
¶ Caſtrare. Caſtra.
¶ Caſuale. Caſualia & fortuita in inferioribus accidunt. Opuſ.3.c°.137. Caſus 3. * Cauſa 20. Obliqui 2. Per.2.3.6.
¶ Caſula eſt proprie ueſtis ſacerdotis, & ſignificat charitatẽ, quia conſecrat ſacramentum charitatis.i. Euchariſtiam. 4. d.24.q.3.3.c.
1 ¶ Casvs & fortuna, ſunt tantum in contingentibus, & materialibus. Con.2.c°.39./.Li°.3.c°.6./.74./. Opuſ 3.c°.136. * Caſuale. Fortuna
2 Non omne quod eſt præter intentionem, eſt a caſu uel a fortuna, ſed tantum contingens raro. 22.q.64.8.c./.Ʒ 3.c°. 5./. Fortuna 2. Cauſa 14.
3 Nihil eſt a caſu uel a fortuna reſpectu dei, ſed reſpectu ceterarum cauſarum. 1ª.q.19.6.c./.q.22.2.1^{m}./.q.103.7.2^{m}./. 3^{m}./.q.116.1.c./.2^{m}./.1 d.39.q.2.2.2^{m}./.2.d.35.L.me°.H./.Ʒ. 3.c°.92.fi.C./. Fortuna 1.&c./. Veri.qu.2.14.5^{m}./.quæſt.3.8. 3^{m}./.quæſtio.5.4.7^{m}./.5.5^{m}./.9.10^{m}./.12^{m}./.Ma.quæſtio. 2.5. 6^{m}./.quæſtio.16.7.15^{m}./. Opuſ.3.c°.139./.Matth.2.pr o°.a. B./.Meta.6.lec.3.fi.b.&c./.Li°.7.lec.6.me°.g./.Phy.2.lec.10. fi./.Periher.lec.14.me°.f.
4 Diſtinctio rerum, non eſt a caſu, nec a fortuna. Con.2.c°. 38./.39.1^{m}./.41.1^{m}./.43.2^{m}./. Opuſ.3.c°.101.
5 Ad caſum corporalem, & ſpiritualem, octo nos impellunt, ſcilicet debilitas uirium, onus peccatorum, multitudo trahentium, lubricitas uiarum, uarietas offendiculorum, ignorantia agendorum, exempla cadentium, & ponderoſitas corporum. 1. Cor. 10.lec.3.fi.C. * Generatio 25. Interpretatio 2. Mundus 12. Occidere 22. Corporalis ſpiritualis
6 Occaſio caſus, multis fuit exterior pulchritudo, & ornatus. Opuſ.58.c°.8. * Prouidentia 14.57. Scientia 53.
7 Caſus pœnitentiales. Abſoluere n. Cõfeſſio.74.87.94. * Cõfeſſor 10. Diſpenſatio 2.&c. Excommunicatio 24.&c. Fornicatio 9. Peccatum 388. Vnsum 68.&c. Vſura 74.96. 140. Pœnitentia

Ca

140.165.197.209.113.218.220.243.&c. 252.&c.260.

ceſſita 8 Caſus neceſſitatis. Articulus 3. Bonitas 208. Diſpenſatio 2.&c. Doctrina 10. Eccleſia 16. Exactio 1. Interpretatio 2. Indicium 31.32. Lex 108. Miſſa 14. Occidere 20. Oratio 84. Votum 68.&c.

ortis. 9 Caſus mortis. Abſoluere 4. Articulus. Euchariſtia 194. Excommunicatio 32.

minū. 10 Caſus nominum. Nomen 16. Nominatiuus. Verbum 81.

¶ Cathaſtigæ. Euchariſtia 55. Hæreſis 116.117.

¶ Cathalogus. Canonizatio. o. Iepthe.

¶ Cataractæ ſunt quædam loca occulta, in quibus aquæ generantur, & a quibus deſcendunt, ſcilicet nubes. Pſal. 41. fi. e. C.

¶ Cathari. Hæreſis 111.

1 ¶ CATECHISMVS non eſt ſacramentum, ſed ſacramentale. 3ª.q.67. 3.2^m./ 4.d.42.q.1.2.c.

2 Catechiſmus eſt inſtructio credendorum explicite, præcedens baptiſmum. 3ª.quæſt.71.1.0./.4.diſt.6. q.2.ar.2. q.1.0. Baptiſmus 236.

3 In catechiſmo fit quædam profeſſio futuri baptiſmi. 4. d. 42.q.1.2 3^m./.4^m. * Baptiſmus 233.234.236.

4 Catechiſmus debet præcedere exorciſmum. 4. d.6. quæſt.2. ar.3. quæſt.3.2^m./.L.fi. * Ceruus. Cognatio 6. Vel exorciſmus 2.

5 Catechiſmus pertinet tantum ad ſacerdotes. 3ª.q.67. 3. 2^m. Lectoratus 2 infr. * Confirmatio 14. Eccleſia 14. Fides 79. Immunditia. Vel exorciſmus. 3.&c.

^{m}.320^m 6 Immo catechiſmus pertinet ad lectorem. 3ª.q.71.4.0. Reſpon. Dn°.320°. Inſtructio.

7 Catechiſmus pertinet ad ſacerdotem principaliter, ſed ad lectorem ſecundario, quo ad inſtructionem credendorum & ad diaconū. Sed quo ad inſtructionē cōuerſitiam, ad epiſcopos, & prædicatores, & ad quemlibet fidelem. Sed quo ad inſtructionem morum, ad anadochum, ideſt, patrinum 3ª.q.71. 4.0./.4.d.6.q.2. ar.2. q.2.0./.ar.3.q.3.2^m./.d.24.q.2. ar.1.q.2.c.fi./.Ʒ.4.c°.74.

8 Pueri ſunt catechizandi, & patrinus pro eis confeſſionem facit. 3ª.q.71.1.2^m./.3^m./.4.d.6.q.2.ar.2.q.3.0.

9 Catechiſmus ordinat ad bonum, nihil efficiendo, ſed ſolū inſtruendo, exorciſmus autem remouet malum, etiam operando. 4.d.6.L.fi. Exorciſmus 6. * Lectoratus 1.&c. Matrimonium 126. Reſponſio. Vnctio 33.

1 ¶ CATHEDRA duplex, ſcilicet magiſtralis, & paſtoralis. Et quinqueplex differentia earum, ſcilicet quia ille qui accipit cathedram magiſtralem, non accipit aliquam eminentiam quam prius non habuerit, ſed ſolum opportunitatem communicandi ſcientiam, ille uero accipit eminentiā poteſtatis. Et eminentia ſcientiæ, eſt perfectio hominis, ſecundum ſeipſum, ſed eminentia poteſtatis eſt perfectio hominis, per comparationem ad alium. Et ad cathedram pontificalem fit homo idoneus per charitatem excellentem, ſed ad cathedram magiſtralem redditur homo idoneus ex ſufficientia ſcientiæ. Et appetitus ſapientiæ, eſt laudabilis, ſed appetitus poteſtatis ſuper alios eſt uitioſus. Et ſcientiam per quam aliquis eſt idoneus ad docendū, poteſt aliquis ſcire per certitudinem ſe habere, ſed charitatem per quam aliquis eſt idoneus ad officium paſtorale non poteſt aliquis per certitudinem ſcire ſe habere. Quol.3.9.0.

2 Licet petere pro ſe cathedram magiſtralem, quàmuis honeſtius ſit, ꝙ per alium petatur, niſi forte aliquando ex cauſa aliqua ſpeciali. Quol.3.9.c.fi./. Opuſ.19.c°.4.

3 Eccleſia amittit cathedram epiſcopalem, propter malitiā populi. 22ᴇ.q.108.4.2^m. * Cōſecratio 12. Sedera 10. Thronus 1.

¶ Cathegorica dictio eſt, quæ abſolute ponit rem ſignificatā circa aliquod ſuppoſitum, ſincathegorica uero, quæ importat ordinem prædicati ad ſubiectum. 1ª.q. 31. 3.c. * Ipothetica. Verbum 82.

¶ Cathena quincuplex, ſcilicet pietatis, iniquitatis, paupertatis, ſeruitutis, & carceris. Iſa.58.fi.

¶ Catholica, ideſt, uniuerſalis eſt fides noſtra dupliciter, ſcilicet uniuerſalitate præceptorum, & locorum. Trin. 11. c./. Opuſ.23.c°.1.fi. * Doctor. Fides 14.

¶ Cato morti ſe tradidit, ne incurreret ſeruitutem Cæſaris. 22ᴇ.q.125.2.2.2.

¶ Cauda. Cete.4.

¶ Cauare. Gutta.

¶ Cauere mala, eſt prouidentiæ, ſicut & proſequi bona, ſed cauere impedimenta extrinſeca, eſt cautionis. 22ᴇ.q.49. 8.2^m. * Cautio. Euitare. Ludus 7. Præceptum 132. Vitare.

¶ Cauma. Ipercauma.

¶ Caurſini. Vſura 272.

Ca

1 ¶ CAVSA. Omne ens eſt cauſa. Ʒ.3.c°.14.1^m. Quid.

2 Cauſa ad quā neceſſario ſequitur effectus, intelligitur tantum de cauſa per ſe, completa, & non impedita. 1ª.q.115.6. c./.12ᴇ.q.75.1.2^m./.2.d.36.1.2^m./.Con.3.c°.86.7^m./.94.1^m./. Ma.q.3.3.c.prin°./.3^m./.q.6.15^m./.21^m./.Spū.6.15^m./.21^m./. Quol.12.5.c./.Meta.5.prin°./.lc.6.prin°./.Li°.6.lc.3.prin°./. Periher.lec.14.mc°.f. * Ablatiuus 1. Abortus 1. Abſtractio 12.13. Accidens 4.20.43.51.52.53.56.&c.63.66.94.&c.110. Accuſatio 24. Acquirere. Actus 37.91.116.121.131.156. 184. Admiratio 1.3.4.5. Adoptio 12.17. Adulatio 1. Per ſe uel accidens.

3 Poſita cauſa naturali, & ſufficienti, ponitur effectus, non autem uoluntaria. 1ª.q.14.8.2^m./.q.19.8.0./.q.42.2.0./.q.46. 1.9^m./.10^m./.q.61.2.1^m./.3ª.q.56.1.1^m./.1.d.42. q.1.1.5^m./.3. d.19. ar.3. q.2.4^m./.4.d.43.ar.2.q.1.1^m./.Ʒ.2.c°.35.2^m./.3^m./. Veri.q.2.1.8^m./.q.23.5.1^m./.Poª.q.3.17.4^m./.1ᴇ.Cor.15.lc.2. prin.B. Vel cauſa 97. * Agens 8.10.17.65.96. Agere 12. Amicitia 25.&c. Anima 32. Applicatio. Apprehenſio 2. Appropriatio 5. Arrogantia 2. Aſcendere 14. Aſſimilatio. Aſſumere 34.52. Aſtrologia 4. Attributa 1. Auaritia 19. Audacia 11.12.13.15.&c. Auerſio 17. Baptiſmus 108. Beatitudo 91. Bellum 5. Benedictio 9.

4 Non omnis cauſa per ſe propria & ſufficiens, cauſat neceſſario ſuum effectum, quia poteſt impediri. 1ª.q.115. 6.c./. q.16.3.c./.12ᴇ.q.75.1.2^m./.Ʒ.3.c°.86.7^m./.94.1^m./. Ma.q.3.3. c.prin°./.q.6.15^m./.21^m./.q.16.7.14^m./.Meta.6.lc.3.0. * Beneficium.6. Bigamia 3.&c. Bonitas 29.30.38. Character 29. 43. Charitas 69.93.101.102.143.144.159. Cælū 97.100.&c. 133.&c. Cete.15. Coactio 9. Cognatio 8.9. Compoſitio 3. Conceptio 5.31. Coniunctio 11. Conſcientia 17. Contractio 2. Contrarium 6.&c. 15. 17. Creatio 3. Damnatio 35. 66. Damnum 2.3. De.o. Defectus 12.&c.21.22.

5 Cauſa duplex. ſ. diſpoſitiua, & cōſumatiua. 22ᴇ.q.94.4.0./. 2.d.15.q.1.2.c./.Poª.q.3.4.c. * Delectatio 24. Dæmon 31. 44.90.&c.113.118.122. Denominatio 3.11. Deſiderium 10. Deſperatio 6.7. Detractio 3. Deuotio 4.5.6.8. Differentia 7.&c. Definitio 11.12. Diſpoſitio 32.41.&c. Dos 7. Ebrietas 1. Effectus 4.&c. Elementum 19.23.26. Aenigma 2. Ens 28. Eſſe 9. Aeternitas 21.43. Euchariſtia 20.30.40.45.240. 250.278. Ex.o.

6 Cauſa conſeruatiua duplex, ſcilicet directe & per ſe, uel indirecte & per accidens, ſicut quod remouet uel impedit actionem corrumpentis. 1ª.q.104.1.2.c.

7 Omne qd eſt in rebus eſt cauſa, uel effectus. Ʒ.3.c°.107.2^m. * Excæcatio 3.&c. Experientia 7.9. Fatum 3 &c. Finis 1.5. 14.40.76. Fomes 9.&c. Fornicatio 18.&c. Forus 2. Fructus 18. Fucatio. Fumus. Futurum.2.4.5. Generale 1.

8 Genus cauſæ eſt quadruplex, ſcilicet finalis, formalis, efficiens, & materialis. 22ᴇ.quæſtio.27.3.c./.Poª.quæſtio.3.16. c./. Meta. lect. 4. prin°. D'/. Lib°.5. lect. 2. o. * Genus 34. Gloria 11. Grando. Gratia 65.115. Grane 1.7. Habitus 56.64. Hæreſis 82. Homo 5. Honor 23. Idea 8.9.15.18.28. Idolatria 9. Ieiunium 29.35. Ignorª.21 &c. 24.&c. In.3.9. Incontinentia 3. Infernus 7. Intentio 15. Iuſtitia 3.10. Lex 24. Lux 17.&c. Magis 6. Maledicere 1. Cauſa 84. ut Deus 432. Martyrium 6.8. Materia 35.42. Matrimonium 22.&c. 37.40. Medium 2. Miraculum 2. Natura 6. Nomen 55. Nocens 4.8.9.

9 Cauſa duplex. ſ. per ſe. i. cauſans per uirtutem ſuam, & per accidēs. i. remouens impedimentū. 1ª.q.114.3.c./.12ᴇ.q.75. 4.c./.q.76. 1.c./.q.85. 5.c./ q.88. 3.c./.22ᴇ.q.3. 1.2^m./.q. 4.7. c./.2.d.33.q.1.3.2^m./.Ma.q.2.11.c./.q.3.6.c.prin°. * Peccatū 100. Pertingens. Plantæ 2. Plato 7. Pluuia.1.2.3.

10 Cauſa per accidens duplex. ſ. ſi nihil operetur, uel ſi aliquid operetur ſed præter intentionem. 1.d.46. 2.3^m./. Poª.q.3.6. 6^m./.Ma.q.1.3.14^m. * Præceptum 62.63.149. Prædeſtinatio 32. Primum 4. Principium 3.4.5.8 13. 14. Priuatio 3. Prius 3. Proceſſio 8.46. Prophetia 39. Proportio 5. Propoſitio 2.7. Propter.o. Propter quid. Prudentia 6.9.27. Pſalm.9. Pulchritudo 3. Purgatio 6. Purgatorium 8. Puſillanimitas. 1.5. Qualitas 10. Quare. Quæſtio 3. Quia. Raptus 9.10. Ratio 1.13. Reatus 4. Reduplicatio 2. Relatio 6.12.13.27.69.

11 Cauſa per accidens duplex, ſcilicet remouens impedimentum, & cauſans præter intentionem. 2.di.1. quæſt.1.1.2^m./. Ma.q.1.3.14^m. * Relatiuum.6. Religio 79. Reſpiratio 2. 3. Reſtitutio 10.

12 Cauſa per accidens duplex, ſcilicet nihil operans, uel præter intentionem. Et hoc dupliciter, ſcilicet attingens effectum, ſcilicet caſus uel fortuna uel pertingens ad aliquid ei coniunctum, ſ. occaſio. 1.d.46.2.3^m./.Poª.q.3.6.6^m./.Ma.q. 3.14^m. * Salſedo. Saluari 7. Sanitas 3. Sapientia.3.5.28.29.30. Scandalū 1.14. Sciētia 14.&c. 40.92.138.146.149.150.158.

Secundum quòd ipſum 4. Securitas 4. Senſualitas 14. Senſus 16. Sequi.

13 Occaſio ſignificat cauſam imperfectam, non autem ſemper cauſam per accidans. 22ꝯ. q. 43. 1. 3^{m}. /. 4. d. 38. quæſt. 2. 1. 4^{m}. * Seruitus 17. 18. Sexus 2. Simonia 13. 19. Similitudo. Simplicitas 15. 16. 19. Solertia 6. Sonus. Speculatio. Speculum 6. Spes 33. Spirituale 1. Sterminatio. Stultitia 2. 9. Subiectio 2. Subiectum 8 9.

14 Cauſa per accidens dupliciter, ſcilicet quod accidit cauſæ per ſe uel quod accidit effectui per ſe. Et hoc tripliciter, ſcilicet habens ordinem per ſe, uel ut in paucioribus, uel non habens ordinem, niſi ſecundum æſtimationem. Primum eſt remouens impedimentum contrarium uel non contrariū. Secundum ut caſus uel fortuna. 22ꝯ. q. 64. 8. c. Ma. /. q. 1. 3. 14^{m}. /. 15^{m} /. 16^{m}. /. 17^{m}. /. Meta 5. lec. 3. fi. b. F. /. Phy. 2. lec. 8. me^{o}. d. Caſus 1. Fortuna 1. 2. * Super 2. Superbia 22. Temeritas 1. Temperantia 27. Tentare 5. Tempus 43. Terremotus 1. Teſtamentum 4. Teſtis 6. Theologia 38. Timor 36. Titiones. Trepidatio. Tribulatio 4. Vapor 2. 4.

15 Cauſa ſine qua non, aliquid plus habet, ſupra cauſas per accidens. 4. d. 1. q. 1. ar. 4. q. 1. c. * Ventus 5. Verbum 25. Veritas 14. 15. 20. Veſpere. Veſtigium 6. Vitus 78. Vita 8. 47. 51. 77. Vitium 6.

16 Cauſa ſine qua non, ſi nihil omnino faciat ad inducendū effectum, uel diſponendo, uel meliorando, quantū ad rationem cauſandi nihil habebit ſupra cauſas per accidens, ſicut album eſt cauſa domus, ſi ædificator ſit albus. Et ſic per accidens omittitur ab arte nec ponitur in definitione. 4. d. 1. q. 1. ar. 4. q. 1. c. * Vniuerſale 6. 21. Voluntarium 4. 6. Voluntas 6. 67. 74 76. Votum 71. 77. 78. Vſura 77. 103. 105. 131. 147. 148. 150. 151. 152. 164. 165. 167. 173. 237. 139. Vſus 10. Vxor 19. 20. Chriſtus 60. 69.

17 Cauſa ſine qua non, duplex, ſcilicet cauſa per accidens, ſi nihil omnino operetur, & cauſa per ſe, ſcilicet concauſa, ſi cooperetur principali cauſæ neceſſariæ, prout neceſſarium dicitur illud, ſine quo res nullo modo poteſt eſſe, ſicut reſpirare neceſſarium eſt animali reſpiranti, & cibus neceſſarius eſt animali. Et neceſſarium hoc modo dictum, licet nō ſit cauſa principalis, eſt tamen concauſa quodammodo, ſicut reſpiratio licet non ſit cauſa principalis, animalis reſpirantis, eſt tamen concauſa, inquantum cooperatur ad contemperamentum caloris naturalis, ſine quo non eſt uita. 4. d. 1. q. 1. ar. 4. q. 1. c. / Meta. 5. lec. 6. prin^{o}. Agens 24. Cooperari 2.

18 Cauſa ſine qua non, eſt cauſa per accidens, ſi nihil operetur. 4. d. 1. q. 1. ar. 4. q. 1 c.

19 Non omne quod ſit, habet cauſam per ſe, ſed tantum ens per ſe, non autem ens per accidens, quia non eſt proprie ens, ſed magis ordinatur cum non ente. 1^{a}. q. 115. 6. c. /. q. 116. 3. c. /. 3̄. 3. c^{o} 86. 7^{m}. /. 94. 1^{m}. /. Ma. q. 3. 3. c. prin^{o}. /. q. 6. 15^{m}. /. 21^{m}. /. q. 16. 7. 14^{m}. /. Quol. 12. 5 c. /. Meta. 6. lec. 2. 3. 0. /. Li^{o}. 11. lec. 8. me^{o}. c. Accidens 31. inſr.

20 Ens quod ſecundum ſe contingit per accidens & caſualiter poteſt reduci in intellectum ordinantem, non autem in cauſam naturalem per ſe. Periher. lec. 14. me^{o}. f. K.

21 Cauſæ dicuntur per ſe ordinatæ, quando intentio primæ cauſæ, reſpicit omnes cauſas medias, uſque ad ultimum effectum. Per accidens uero, proximum tantum. 3̄. 2. c^{o}. 37. 5^{m}. /. Veri. q. 2. 10. c. /. Quol. 9. 1. c /. Cauſis. lec. 1. fi.

22 A qualibet cauſa, deriuatur aliquis ordo ad ſuos effectus. Et unus ordo continetur ſub ordine, ſicut cauſa ſub cauſa. Et multiplicatur ſicut cauſæ. 1. q. 105. 6. c. /. q. 106. 3. c.

23 Omnia unum in multis, oportet eſſe ab una cauſa. 1^{a}. q. 65. 1. c. /. Po^{a}. q. 3. 5. 6. c. /. q. 7. 1. c. /. Ma. q. 1. 2. a. 4.

24 In cauſa per ſe, præexiſtit ſimilitudo effectus, non autem in cauſa per accidens. Ma. q. 1. 3. 2^{m}. /. Meta. 7. lec. 8 me^{o}. c.

Dū^{m}.321^{m} 25 Immo nullo modo cauſa eſt ſimilis ſuis cauſatis. 1^{a}. q. 4. 3. 4^{m}. /. 1. d. 19. q. 1. 2. c. /. d. 35. 4. 6^{m}. /. d. 48. 1. 4^{m}. /. 3̄. 1. c. 29. /. Veri. q. 2. 11. 1^{m}. /. q. 23. 7. 11^{m}. /. Po^{a}. q. 7. 7. 4^{m}. /. 10^{m}. Reſpon. ſicut Dubio 471°.

26 Idem effectus eſt ab infinitis cauſis per accidens, non autem per ſe. 1^{a}. q. 46. 2. 7^{m}. /. 12ꝯ q. 1. 4. 0. /. 2. d. 1. q. 1. 5. 19^{m}. /. Con. 1. c^{o}. 13. /. Li^{o}. 2. c^{o}. 37. 5^{m}.

27 Aucta cauſa auget effectum per ſe, nō autem effectum per accidens. 12ꝯ. q. 77. 6. 1^{m}. /. q. 85. 5. 1^{m}. /. Ma. q. 3. 6. 3^{m}.

28 Aliquid eſt cauſa alicuius effectus dupliciter, ſcilicet directe ad illud agendo, & indirecte, quia non impedit, cum poſſit. 3^{a}. q. 47. 1. c.

29 Non eſt eadem eſſentia cauſæ & effectus. /. 22ꝯ. q. 58. 6. c.

30 Habitudo ad cauſam, nō eſt de rōne entis cauſati, ſed conſequitur ad ea quæ ſunt de ratione eius. 1^{a}. q. 44. 1. 1^{m}.

31 Cauſa quandoque habet neceſſariam habitudinem ad effectum, propter defectum effectus, & non cauſæ. 1. q. 19. 3. 4^{m}.

32 Cauſa eſſentialis, ſemper differt ſpecie a ſuo effectu. 2. d. 18. quæſt. 2. 1. c.

33 Cauſa eſſentialis, eſt cauſa totius ſpeciei, aliæ uero tantum indiuidui. 1. d. 12. 2. 2^{m}. /. 2. d. 1. q. 1. 4. c. /. d. 18. q. 2. 1. c. /. Po^{a}. q. 3. 7. c. /. q. 5. 1. c.

34 Cauſa æquiuoca eſt cauſa totius ſpeciei, uniuoca uero tantum indiuidui. 1^{a}. q. 13. 5. 1^{m}. /. q. 104. 1. c. /. 2. d. 18. q. 2. 1. c. /. Con. 2. c^{o}. 21. 4^{m}. /. 7^{m}. /. Li^{o}. 3. c^{o}. 65. 3^{m}. /. Li^{o}. 4. c^{o}. 7. 14^{m}. /. Veri. quæſt. 10. 13. 3^{m}. /. Po^{a}. quæſt. 7. 7. 7^{m}. /. Opuſ. 3. c. 204. Agens 10. Aequiuoca. uniuoca.

35 Effectus uniuocus dependet tantum in fieri a cauſa, ſed æquiuocus poteſt dependere etiam in eſſe. 1^{a}. q. 104. 1. c. /. Po^{a}. quæſt. 5. 1. c. * Abſtractio 12. 13. Adoptio 12. Affinitas 1. &c. Agens 10. 17. 18. Amicitia 25. 35. Amor 63. Amplexus. Applicatio 2. Aſcendere 14. Aſſimilatio 15. Bonitas 38. 65 69. &c. 79. 83.

36 Effectus eſt in cauſa ſecundum ſimilitudinem quadrupliciter, ſcilicet ſecundum eſſe naturale, & ſecundum eandem rationem, ut in uniuocis, ſecundum eandem rationem tātum, ut in æquiuocis, uel ſpiritualiter, uel influxu. 3^{a}. q. 62. 3. c. /. Veri. q 27. 7. c. Effectus. 7. De. o. Deus. 5.

37 Effectus eſt in cauſa uniuoca ſecundum ſimilitudinem formæ eiuſdem ſpeciei, in cauſa uero æquiuoca, ſecundum ſimilitudinem formæ excellentioris. 1^{a}. q. 4. 2. 3. 0. /. q. 6. 2. c. /. q. 13. 5. c. /. q. 105. 1. 1^{m}. /. q. 110. 2. c. /. q. 115. 3. 3^{m}. /. 3^{a}. q. 62. 3. c. /. 2. d. 15. q. 1. 2. 4^{m}. /. 4 d. 5. q. 2. ar. 2. q. 2. c. /. d. 43. ar. 2. q. 1. c. /. Con 1. c^{o}. 29. /. 32. /. Ma. q. 1. 3. c. /. q. 4. 1. 10^{m}. /. 3. c. /. Po^{a}. q. 5. 1. c. /. 5. c /. q. 7. 1. 8^{m}. /. Dionyſius. lec. 3 /. Meta. 2. lec. 2. me^{o}. K. Agens 12. * Effectus 4. &c. 10. Aequiuoca 2. Aeternitas 21. Habitus 74. &c. Imperare 15.

38 Deus eſt cauſa agens analoga, non autem uniuoca, nec æquiuoca. 1. d. 8. q. 1. 2. c. Deus 449. * In. 9. 22. 23. Infidelitas 2. Inſtans 16.

39 Effectum agentis, oportet eſſe in agente eundem ſpecie, ut in cauſis uniuocis, uel analogice, ut in æquiuocis. 4. d. 1. q. 1. ar. 4. q. 4. 0. * Intellectus. 139. 161. 181. 214. 259. Intelligibile 3. Inuidia 13. Effectus. 7. 10.

40 Effectus eſt in cauſa principali, ſecundum ſimilitudinem formæ eius, in cauſa uero inſtrumentali, ſecundum uirtutem a cauſa principali in inſtrumento. Ma. q. 4. 1. 16^{m}. /. 3. c. * A. o. Ablutio 5. Abſtractio 12. 13. 14. Accuſatio 24. Agens 31. Principalis et inſtrum…

41 Cauſa inſtrumentalis non participat actionem cauſæ principalis, niſi inquantum per aliquid ſibi proprium diſpoſitiue operatur ad effectum principalis agentis. 1. q. 45. 5. c. Actio 80. Agens 27. * Actus 27. 156. 184. Acquirere. Adoptio 11. 12. 17. Agere 12. Alteritas. Amœnitas. Anima. 32. 71. 88. 90. 198. 261. 162. Animal 2. Artifex 1. Aſſimilatio 8. Bellum 5. Calor 16. &c. Caſus 3. &c. Cæremonia 4. Certitudo 3. &c. Cibus 2. Communicatio 4. Concluſio 2. Concupiſcibilis 10. Conſeruatio 8. Conſtructio. Contractio 2. Contritio 24. &c. Cultellus. Debitum 11. 18.

42 Nullum indiuiduum poteſt conſtituere aliud in ſimili ſpecie, niſi ut inſtrumentum cauſæ reſpicientis totam ſpeciem, & totum eſſe naturæ inferioris. Po^{a}. q. 3. 7. c. fi. D. Agens 29. * Defectus 12. &c. Dæmon 31. 44. 64. 82. 112. 113. 122.

43 Inſtrumentum adhibetur, propter conuenientiam eius in cauſato, ut ſit medium inter cauſam primam & cauſatum, & attingat utrumque. Con. 2. c^{o}. 21. 5^{m}. * Deſiderium 10. Deuotio 4. &c. Decere 3. Diſpenſatio 7. &c. Diſpoſitio 32. 43. 44 54. Diſputatio 7. Diſtinctio 27. 35. Diuerſitas. 5. 6. 11. Diuitiæ 4. Diuortium 2. Dolabrum. Dolor 22. Dos 7. Ebrietas. 1. 2. Aegritudo 2. Electio 30. Elementum 19. Eleemoſyna 32. Ens. Enigma. 2. Ens 28. Aequalitas 7. 13. Aeternitas 21. Euchariſtia 43. Ex. o. Exæcatio 3. &c. Exceſſus 2. Excluſio 4.

44 Inſtrumentum numquàm adhibetur, niſi ad cauſandum aliquid per motum. Con. 2. c^{o}. 25. 4^{m}. * Facere 1. Falſitas 12. &c.

45 Cauſa principalis eſt nobilior ſuo effectu, non autem inſtrumentalis, nec cauſa per accidens. 12ꝯ. q 66. 6. 3^{m}. /. 22ꝯ. q. 148. 3. 2^{m}. /. q. 165. 2. 1^{m}. /. 3^{a}. q. 79. 2. 3^{m}. /. 4. d. 1. q. 1. ar. 4. q. 5. 3^{m}. /. d. 14. q. 2. 2. 2^{m}. /. Ma. q. 4. 1. 15^{m}. /. 3. 5^{m}. * Fides 9. 73. &c. 139. 162. Fiducia 7. Forma. Fucatio. Grane 7. Habitus 56. 64. 74. 75. 77. 80. Iacob 5. Iactantia 4. 3. Ignis 14. Imaginatio 10. Immunditia 3. Imperare 15. In. 3. 9. 22. &c. Inconuenientia 3. Indiuiduū 26. Indulgentia 4. 6. Infidelitas 2. 7. Inſtans 16. Intellectus 139 161. 181. 214. 259. Intelligibile 3. Inuidia 13. Inuoluntarium 3. 4. Iocoſum. yposthaſis 5. Ira 28. &c.

Ca

46 Effectus habet eſſe nobilius & principalius, non autem uerius, in cauſa principali, quàm in ſe, non autem in cauſa inſtrumentali. 1ª.q.4.2.c./.q.18.4.3m./.12ꝯ.q.83.1.2m./.4.d.1 q.1.ar 4.q.1.3m./.Ma.q.4.1.15m./.3.5m. Iris.1.2. * Iudei 39. Iudicium 15. Iuramentum 17. Iuſtitia 65. Iuſtificatio 36. Lacrimæ. Latro 3. Laus 4. Liber 13. Libertus 2. 4. Lignum 2.3. Loqui 1. Luciditas 1. Lux 20.25. Macula 3. 5. 6. 8.16. Magis 6. Malum 23. Maria 56. Martyrium 7.9.14. Materia 35. 41. 42. Matrimonium 3.4.6.9.22.23.33.37.40.64. 7 .74. 80.

47 Effectus aſſimilatur cauſæ principali, non autē inſtrumentali. 3.q.62.1.c./.4.d.1.q.1.ar.4.1.3m./.4m./.d.12 q.1.ar.2.q.2.5m./.d.19. q.1. ar.2. q.1.o./.ꝯ.4. cº.77. 4m./. Ma.q.4.3.c./.1ꝯ. Cor.15.lect.2. primº.B./.Ethi.lec.9.primº.b.K./.Meta 12.lec. 3.primº.c. Cauſa 40. * Matutinæ a. 3 Maximum. Mediū a. Meritum 29.90. Metaphyſica 30.31. Miraculum 2. Miſericordia 43. Miſſio 41. Mors 2.6.18.24.29.36.37. Motus 32. 43.44. Mutabile 3. Mutatio 51. Natura 6. 41. Naturale 3. 12.14. Neceſſitas 2.15 29. Negatio 3. Negligentia 9. Nonens 8. 9. Nouellæ. Notum 3. Numerus 9. Obedientia 9.14.23. Obiectum 9. Obſecratio. Occidere 12.17. Odium 8.13.14.

48 Cauſa principalis, licet maniſeſtiſſima, non poteſt proprie dici ſignum ſui effectus, licet occulti, ſed tantum cauſa inſtrumentalis, quia ut mota, eſt effectus. 3ª.q.62.1.1m. * Omiſſio 7. Operatio 10.38. Opinio 9. Oppoſitio 4.5.6. Oratio 48. Ordo 6.27. 61. 69. Pars 41. Participare 5. 13. Paſſio 30.35.42.47.76.106 &c. Pax 13.&c. 18. Peccare. Peccatum 117. Pœna 14. Pœnitentia 50. Per.o. Perfectio 6. Perſona 43. 45. Planetæ 2. Pluuia.o. Pollutio 2.4.&c. Poſſibile 6. Præceptum 63.119.149. Prædeſtinatio 22.32.&c. Primum 4. Reſtitutio 10.

49 Ordo eſt in cauſis finalibus, ſicut in agentibus, ſcilicet quòd ſecunda dependet a principali. ꝯ.3.cº.109.primº. Agens 25.

50 Cauſa finalis & cauſa efficiens coincidunt 2.d.1. L.1./.4.d. 8.q.1. ar.1.q.2.1m./.ꝯ.3.cº.17.7m./ Ma.q.1. 6.c./. Phi.2. lec. 10.fi. * Sacramentum 18. Signum 7.&c. Tuba 3.

Du m.322m 51 Immo cauſa finalis opponitur cauſæ efficienti. 22ꝯ. q.27.3. c./ 3ª.q 62.6.c./.Meta.lec.4.primº.E./.Liº.5. lec.2. o. Reſpon. Duº.322º.

Proxima uel remota. 52 Eiuſdem, & ſimiliter, non poteſt eſſe duplex cauſa proxima, uel remota, ſed diuerſimode. 1ª.q.52.3.c./.1.d.37. q.1. 1.4m./.Meta.5.lec.2 / Phi.2. lec.5.

53 Idem reſpectu eiuſdem, poteſt eſſe cauſa & effectus diuerſimode. 12ꝯ.q.33.4 5m./.2.d.36 3.2m./.4.d.3. ar.1. q.2. 4m./. d.17.q.1.ar.4.q.1.c./ꝯ.3.cº.14.1m./.Ver.q.9 3.6m./.q.28.7.c./. Virt.q.1.12.5m./.Opuſ.31./.cº.2. Meta.5.lec.2.fi.b./.Phy.2. lec.5.meº.c. * Accidens 4. Augurium 2. Capitale 1. Cæte.15. Commune 13.

54 Cauſa prima uel uniuerſalis, dicitur dupliciter, ſcilicet in prædicando, & in cauſando. Et correſpondent adinuicem. Veri.q.2.4.7m./.Phi.2.lec 6.primº. * Confeſſio 18. Conſeruatio 6. Ea 5.6. Fatum 3.4. Fomes 8.&c.

55 Effectus denominatur a cauſa proxima, non a remota, uel uniuerſali. 1.q.14. 13.1m./.q.25.3.4m./.3ª.q.1. 1m./.1. d.39.q. 2.2.2m./.2.d.43 1.2m./.Veri.q.5.9.50m./.12m. * Fortuna 1. Forus 2. Generale. Genus 18.32.33.34.

56 Scire aliquid per cauſas intrinſecas rei, eſt perfectius ſcire, quàm per cauſas extrinſecas. 1. d.45. 3. 5m./.Meta.7. lec. 1. meº.d.F.

Du m.323m 57 Immo demonſtratio per cauſam finalem, maxime facit ſcire, quia in naturalibus fiunt demonſtrationes, ut plurimū per effectus qui ſunt notiores quo ad nos. Poſterm.lc.4.fi.o. Reſpon. Duº. 323º.

58 Demonſtratio quæ facit ſcientiam de re, ſumitur ex proximis cauſis rei. 1.d.45.3.5m. * Habitus 55.64.77.80.

59 Scientia practica eſt cauſa rerum, inquantū dirigit in opere, non autem ſufficienter, ſine potētia actiua. 3.d.14.4.2m.

60 Poſita cauſa ſufficienti & immediata, ſtatim ponitur effectus, non autem mediata. 4.d.43. ar.2.q.1.1m.

61 Effectus quanto remotior eſt a cauſa, tāto eſt debilior. 12ꝯ. q.66.1.c./.3.d.1.q.1.4.c. * Vſura 55.131.

62 In quolibet genere cauſarum, cauſa diſtat ab effectu, ſecundum perfectionem, uel ſecundum uirtutem. 1ª.q.33.1.1m.

63 Quælibet cauſa, primo operatur in ſibi propinquius, & per illud in alia. 3ª.q.56.1.c.

64 Quanto cauſa eſt altior, tanto communior, efficacior, & profundior eſt, & de remotiore potentia, reducit ad actum. Poª.q.3.7.c.fin. D./.Meta.6. lec.3. meº.c.K. Agens 9. Cauſa 77. 88.

Prima uel ſecundaria. 65 Cauſa prima duplex, ſcilicet prima in genere, & prima ſimpliciter, ſcilicet deus. 1ª.q.19.8.o.

Ca

66 Cauſa filii dicitur pater, in diuinis, & filius cauſa Spiritusſancti, ſecundum aliquos doctores Græcos, non tamen ſecundum latinos hoc dicitur, ſed quòd ſit principiū. Opuſ. 1.cº.1.o.

67 Cauſa prima, ſcilicet deus, produxit materiam, de nihilo. 1ª.q.14. 11.o./.q.15. 3.3m./.q.44 2.o /.4.4m./.q.45.1.2m./.4. 3m./.q.46.1.3m./.q.47.1.c./.q.57.2.c fi./ q.65.4.c.fi./.q.91. 2. c./.q.105. 1.c /.1m /.q.117.3.5./.1. d.16. q.1. 1.c./.fi /.2m./. 3m./.d.35. 3.c./ d.36. q.1. 1.o./.2. d.1. q.1. 1.5m./.3. 4.c./.5. 1./.d.3.q.3.3. 2m /.d.18.q.1. 2.c./.q 2. 2.c./.4 d.11. q.1. ar.3. q.1. c./ ꝯ.1. cº 65.2m.fi./.Liº.2. cº.15./.16./.20. fi./.22.1m./. fi./.42. 8m./.Liº.4.cº.63.meº. G./.Veri.q.3.5. c./.Poª.q.3.5. o./.16.c.meº.E./.q.5.1.c.fi./.11m./.Anima 20.c./.Opuſ.3.cº. 69./.98./.229./.230./.Roma.11. lect.5.meº.A./.Phy.8.lec.2. primº.B. Agens 19.54.

68 Proceſſiones diuinarum perſonarum, ſunt cauſa prima creationis omnium creaturarum. 1ª.q.33.3.1m./.q.45.6.o./. 7.3m./ 1. d 14.q.1. 1 c./.q.2.2.c./.d.26.q.2. 2.2m./.d.27.q.2. 3.6m./.d.29.2 fi./.d.30.q.1.3.c./.Poª.q.2.3.6m./.q.10.2.19m. * Accidens 36. Adoptio 17. Amor 21 Angelus 374.478. Appropriatio 4. Aſſimilatio.8.15.

69 In cauſis quæ agunt ex ordinatione diuina, non oportet quòd poſita cauſa, ſtatim ponatur effectus. 3. d.19. ar.3. q. 2.4m./.4. d.43. ar. 2. q. 1.1m. * Baptiſmus 15. 57. 108. &c. 153.&c.223.248 Bonitas 20.83.129.

70 Voluntas dei ratione ſuæ libertatis, eſt cauſa ad utrumlibet, non autem contingens, quia contingens mutabilitatem imponat. 1.d 45. 3.3m./.d.47. 1.1m. * Cælum 98. 100. 502. 105. 134. Deus 315. Fatum 3. 4. Finis 1. 5. 40. 76. Idea 28 &c.

71 Effectus non trahit neceſſitatem, vel contingentiam, a cauſa prima, ſed a proxima 1ª.q.14 13.1 /.q.25. 3.4m./.q.47.1. 2m.q.103.7.3m.1.3ª.q.4.1.1m /.1.d.39.q.2.2.2m./.diſt.40.q.3. c.fin./.diſt 42 q.2.3. c./.diſt.47.1. 2m./Con.1.cº.67.5m./.85. 3m./.Liº.2.cº. 30. primº.E./.Liº.3.cº.69. primº./.71. fi./.72. 5m./.86. 2m./.Veri. q.2.12.7m./.14.c./.3m./.quæſt.5.4. 7m./.9. 10m./.12m./.qu.12 11. c./.q.24.1.4m./.Poª. q.1. 4.3m./.6m./. Ma.quæſt 16. 7.15m./.Opuſ.3.cº. 139./.141./.Meta. 6.lect. 3.meº.e. * Imperare 15. Intelligibile 3. Iudicium 14. 15. Libertas 2.4. Locus 15.26. Martyrium 7. Nomen 55.65. Du m.324m

72 Oppoſitum uidetur dicere. 1ª.qu.19.8.c./.Veri.qu.23.5.c./. Ma.q.16.7.15m./. Quol.11.3.c./.Quol.12.4.1m. Reſpon. Duº. 234º.

73 Cauſa prima eſt principalis ſimpliciter, quia plus influit, ſecunda uero ſecundum quid, quia plus conformat. Veri. q.24.1.4m. Agens 9. intra.

74 Cauſa prima plus influit, quàm ſecunda. 1ª.qu.104. 2. c./. 52ꝯ.q.19.4 c./.q.85.5.c./.2.d.1.q.1.4.c./. Ver.q.2.14.5m./.q.5. 9.10m./.q.24.1.4m./.Cauſis.lec.1.o./.He. lec.2. meº.H.

75 Cauſa prima plus attingit ad intima rei, quàm cauſæ ſecundæ. 2.d.1.q.1.4.c./.Veri.q.5.9.10m./.Poª.q.3.7.c.fi. D.E./.He. 4.lec.2.meº.C. Du m.325m

76 Oppoſitum uidetur dicere. Opuſ.9.ar.74. Reſpon. Duº. 325º. Et ſicut infr.77.

77 Cauſa prima eſt proximior effectui ſecundum efficaciam, non aūt ſecundum emanationem. Opuſ 9.ar.74. Cauſa 64.

78 Operatio cauſæ ſecundæ, ſemper fundatur ſuper operationem cauſæ primæ, & præſupponit eam. 12ꝯ. q.19.4.c./.4.d. 49.q.1.ar.3. q.2.c./.Poª.q.3.4.c./.q.5.8.c./.Quol. 3. 6.c.

79 Cauſa prima eſt uehementioris impreſſionis in cauſatum cauſæ ſecundæ, quam ipſa, ideo remota influentia ſecundæ, poteſt remanere influentia primæ. 4.d.12.q.1.ar.1.q.1.c./.ꝯ. 2.cº.89.meº. D. Poª.q.3.7.15m.

80 Quicquid eſt cauſatum ſecundum aliquam naturam, non poteſt eſſe prima cauſa illius naturæ, ſed ſecunda. 4.d.1.q.1. ar.1. o.1.5m./.ꝯ.2.cº.21.4m.

81 Cauſæ habent intra ſe ordinem, quia finis eſt ratio agentis, agens formæ, & forma materiæ. 1ª.q.5. 2. 1m./.4. c.q. 85. 3. 4m./.12ꝯ. q.1.2.c./.4.d.3.ar.1. q.1. c.ꝯ.2.cº.40. 2m./.Liº.3.cº. 17.fi./.Veri.q.28.7.c./.Meta.5.lec.3. meº.a. E./.fi.c./. Phy.2. lec.5.fi./.Poſterm.lc.16.meº.c./.Liº.2.lec 8.primº. * Apprehenſio.1.2. Calor.16.&c. Ordo.

82 In cauſis inuenitur prius & poſterius dupliciter, ſcilicet in diuerſis ordinatis, uel in eadem, ſecundum uniuerſale & particulare. Meta.5.lec.3. meº.b.F.

83 Cauſa perficiens, eſt nobilior ſuo effectu, non aūt cauſa diſponens. 12ꝯ.q.66.6.3m. * Cælū.98.100.112.157. Agens 2.

84 Cauſa efficiens, formalis & finalis, eſt nobilior ſuo effectu: ideo quicquid eſt in eis, eſt nobilius quàm in effectu, ſed in cauſa materiali, eſt econuerſo. Veri.q.7. 7.1m. * Coniunctio 11. Corruptio 16. Definitio 10. &c.

85 Cauſa eſſendi abſolute eſt ſorma, ſed ut ſit de potentia, ſunt aliæ tres cauſæ. Ideo in immobilibus conſideratur tm̃ cauſa formalis. Et ſunt tantum quatuor cauſæ. Phy.2.lect.5.fin. Aequalitas 7. Gaudium 3. Hæreſis 8.&c.82.

87 In cauſis agentibus, quanto aliquid eſt prius, tanto eſt perfectius, in cauſis autem materialibus eſt imperfectius. 22æ.q.1.7.3^{m}./.4.d.23.q.1.ar.3.q.3.2^{m}. *Ignorantia 2.3 6.&c. Iuſtificatio. Lua 20. Manſuetudo 7.

87 Semper oportet, q̃ cauſa per ſe ſit potior effectu. 1ª.q.91.1.c./. 12æ.q.112.1.c./. 22æ.q.148.3.2^{m}. Pœna 14. Perfectio 6.

88 Quanto cauſa eſt altior, tanto cauſalitas eius ad plura ſe extendit. 1ª.q.65.3.c./. 3̃.2.c^{o}.16.5^{m}./. Lib^{o}.3.c^{o}.24. fin.A./. Quol.3.6.c./. Meta.6.lect.3.med^{o}.c./. Phy.2.lec.6. princ^{o}.E. Cauſa 64.

89 Omnis cauſa, dicit diuerſitatem ſubſtantiæ ab effectu 1ª.q.33.1.1^{m}./. Po^{a}.q.7.0.8.c.fi./.q.10.1.8^{m}.

90 Omnis cauſa, uel eſt extra eſſentiam effectus, ſicut efficiens & finis, uel eſt pars eſſentiæ eius, ſicut & materia & forma. 1.d.29.1.c.

91 Omnia nobiliori modo ſunt in cauſa ſua, quam in ſuo cauſato. 1ª.q.4.2.c.

Du^{m}.326. 92 Immo non oportet, quòd illud quod eſt de nobilitate cauſati, ſit de nobilitate cauſæ. 1ª.q.4.2.c./.3.0. Reſpondeo Dubio 326.

93 Primum dictum eſt uerum cauſaliter, ſecundum uero formaliter. Opuſ.71.q.10.

94 Cauſa ſemper excedit ſuum cauſatum. 12æ.q.66.1.c./.1 d.3.L.1.fi./.d.37.L.1.me^{o}.A./.2.d.42.q.2.4.c.fi./. Verit.q.5.2.8^{m}./.3̃.3.c^{o}.77.6^{m}.

95 Quicquid eſt cauſa cauſæ ut cauſæ, eſt cauſa cauſati. 1ª.q.49.2.2^{m}./. 12æ.q.79.1.3^{m}./.2.c./. 2.d.34.3.3^{m}./. d.37.q.2.1.2^{m}./.2.c./.d.44.q.1.2.2^{m}./.3̃.3.c^{o}.71.1^{m}./.fi./.Ma.q.3.1.4^{m}./.2.c.fi./.q.16.4.6^{m}.

96 Effectus eſt in cauſa dupliciter. ſ. ſecundum dominium, & ſecundum ſimilitudinem. Ver q.27.7.c. Effectus 7.

97 Cauſæ in actu, ſimul ſunt, & ſimul tolluntur cum ſuis effectibus, non autem cauſa in potentia. Meta.5.lec 2.fi./. Phy.2.lec.6.fi.ſ. vel Cauſa 3.

98 Cauſa formalis eſt ſimul cum ſuo effectu formali, non autẽ aliæ. 4.d.17.q.1.ar.5.q.2.2^{m}.

99 Omnis effectus dependet a cauſa ſua. 1ª.q.33.1.1^{m}./.q.104.1.2.c./. 1.d.37.q.1.1.c./. 3^{m}./. Verit.q.5.1.c./.8.8^{m}./.Poten^{a}.q.5.1.2.c.

100 In quolibet genere cauſarum, cauſa eſt naturaliter prior effectu. 3.d.18.3.3^{m}./.Ver.q.28.7.c./.Pot^{a}.q 3.13.5^{m}./.Poſter^{m}.lect.4.fi.o.

101 Non omnis cauſa, eſt prior effectu duratione. Pot^{a}.q.3.13.c.fin./.5^{m}.

102 Cauſa efficiens, non poteſt eſſe poſterior effectu, ordine durationis, ſicut finalis. 3ª.q.62.6.c.

103 Non omne prius, in aliquo genere uel ſpecie, eſt cauſa actiua omnium entium in illo genere uel ſpecie. Quol.3.6.d.

104 Nulla creatura eſt cauſa actiua alterius, quo ad nouam formam uel diſpoſitionem, ſine mutatione, ſed conſeruat ſine mutatione. 1ª.q.104.2.3^{m}. *Principium 2.&c.13.14. Ratio 1.13.&c.21.32.&c.

105 Quod eſt prius in cauſando, eſt poſterius in cauſato, & ecõuerſo. 1ª.q.5.4.c./. Cauſis lec.1.fi.

106 Quicquid eſt in cauſa & in cauſato, pri^{us} eſt in cauſa quàm in cauſato. 2.d.57.q.3.2.5^{m}.

107 Non omne quod eſt in cauſa & in cauſato, prædicatur pri^{us} de cauſa quàm de cauſato. Ver.q.1.2.c./.q.27.2.5^{m}.

Cognitio. 108 Cauſa cognoſcitur per effectum quandoque, & econuerſo. 3ª.q.85.3.4^{m}./. 8.1^{m}./. 4.d.17.q.1.ar.1. q.1.5^{m}./.q.2.2^{m}./. 3^{m}. Certitudo 5. Demonſtratio 1.6.15. Effectus. *. Admiratio 1.3.5. Angelus 84.143.296.301.350.374.383. Appellare 1.&c. Appetitus 7.8. Anis 2. Charitas 69.83.124.&c.144.150. Ceremonia 4.6. Certitudo 3.5.14.18. Cognatio 8.9. Cognitio 22. Demonſtratio 1.4.&c.15. Definitio 10.&c. Effectus 4.&c. Forma 4.126.131.166. Futurum 2.5. Inſtans 16.

109 Omnis cauſa, eſt naturaliter notior ſuo effectu. Cauſ.prin^{o}. Poſter.lec.4.fi.o. *Mathematica 4.

110 Cauſa cognoſcitur tripliciter ex effectu. ſ. uel ſecundum q̃ effectus ſumitur ut medium ad cognoſcendum de cauſa q̃ ſit & q̃ talis ſit, uel ita q̃ in ipſo effectu uideatur cauſa, inquantum ſimilitudo cauſæ reſultat in effectu, uel ita q̃ ſimilitudo cauſæ in effectu ſit forma, qua cognoſcit cauſam ſu^{us} effectus, ſicut ſi arca haberet intellectum, & per ſuam formam cognoſceret artem, qua talis forma uelut eius ſimilitu

do proceſſit. 3̃.3.c^{o}.49.prin^{o}. Effectus 4. *Scientia 92.138.139.158.

111 Effectus dupliciter cognoſcitur in cauſa. ſ. demonſtratiue, & per coniecturas. 1ª.q.14.13.c./.1.d.38.5.c.

112 Effectus dupliciter repræſentat cauſam. ſ. quo ad eſſe, & ſecundum formam. 1ª.q.45.7.c./.3̃.3.c^{o}.49.

113 Cauſa contentioſa. Aduocatus.o. Appellare.o. Index 7. Iudicium 24. Lis. Litigium.o. Præuaricator.o. Teſtamentum 4. Teſtis 6. Contentio.

¶ Cauſale. Denominatio 5. Ratio 13 21. *Adam 90.&c. Angelus 261. Attributa 1. Cælum 149.157. Conuenientia 2. Delectatio 6. Fides 9. Gratia 65. Planta 2. Virtus 56.

¶ Cauſalitas. Cauſale. Cauſatiua. Cælum 97.111.157. Deus 156.182.183. Diſtinctio 27. Exemplar 3 Fides 162. Finis 1. Intentio 15. Ipoſthaſis 5. Iuſtitia 4.10.63. Locus 25. Maledicere 1. Nomen 65. Odium 8.13.&c. Paſſio 100. Peccatum 117.

¶ Cauſatiua. Dicere 3. In 9.22. Incentiuum. Quia. Ratio 13.21.

¶ Cauſator. Amor 142. Auctor.

¶ Cauſatum. Applicatio 2. Naturale 5.12.14.

¶ Caute. Confeſſio 82. Euchariſtia 184. Vſura 247.

¶ Cautela, uel cautio, cuius eſt uitare impedimenta bonæ operationis, eſt pars integralis prudentiæ. 22æ.q.48.c./.q.49.8.o. *Aduertere. Caute. Cautius. Cauere. Circumſpectio. Cura 5. Euchariſtia 184. Euitare. Fideiuſſor. Incarcerare. Peccatum 175. Profeſſio 3. Prudentia 48. Tentare 17. Vitare. Vſura 247.

¶ Cautio. Cautela.

¶ Cautius. Peccatum 175. Profeſſio 3.

¶ Cayphas habuit a deo inſpirationem, quam male intellexit, ideo participauit aliquid de prophetia 4.d.19. L. prin^{o}.E./. Quol.9.16.c./.10.11.lec.7.me^{o}.g./.1æ.Cor.12. lec.1. me^{o}.E./. Titum lec.3.fi.H./.

¶ Cecatio. Excæcatio. Peccatum 27.197.

¶ Cecilia multipliciter laudatur præcipue per nouem bonas proprietates mulierum quæ ſunt, ſcilicet ſapientia ex parte rationalis, mundicia ex parte concupiſcibilis, conſtantia ex parte iraſcibilis, modeſtia contra multiloquium, ueritas cõtra mendacium, diſcretio contra ſtultiloquium, ſanctimonia in facto, uerecundia in ſigno, & gratia conuerſando. 1æ.Cor.7.lec.2.fi.I.

1 ¶ C E C I T A S mentis triplex, ſcilicet priuatio luminis accidentalis, auerſio uoluntaria primo intelligibili, tertia propter occupationem. Prima eſt pœna, aliæ uero peccatum. 22æ.q.15.1.o. Ambitio 4. Excæcatio 1.&c. Luxuria 16. *Aduocatus 9. Imaginatio 3.

2 Cecitas mentis, & hebetudo ſenſuum, opponuntur dono intellectus. 22æ.q.8.6 1^{m}./.q.15.2.fi.

3 In ceco eſt ad uidendum. 12æ.q.85.2.3^{m}. *Macula 5. Malum 62. Miraculum 13.14.22. Miraculoſum uel uitio 5. Mutus. Oblitio 6. Obtalmia. Obumbratio. Peccatum 27.197. Prophetia 56. Ratio 3.32. Scientia 81. Scipio.

4 Cecus actu habet uirtutem greſſiuam, per quam ambulare poteſt. Sed inquantum caret uſu qui dirigit ambulando, patitur defectum in ambulando, dum ambulat ceſpitando. 22æ.q.18.1.2^{m}. *Sinderelis 8. Viſus 5.

5 Cecus miraculoſe illuminatus, naturaliter uidet. 3ª.quæſt.77.4.3^{m}.fi.

¶ Cecus. Cecitas 5.6.

¶ Cedere. Annihilatio 55. Beatus 53. Bonitas 249. Conſecratio 11. Correctio 19. Decedere. Elementum 27. Gloria 24. Impugnare 1. Mollicies 1. Mors 9. Oblatio 15. Peccatum 174.175. Pœna 79. Plato 2. Vſura 204.253.

¶ Celare. Clam. Occultatio. Verecundia 3.12.

¶ Celebrare. Agnus 1.2. Anniuerſarium. Baptiſmus 77.&c. 112.233. Cõceptio 41.42. Diuortiũ 1. Epiſcopus 14. Euchariſtia 37.145.151.152.155.161.167.168.192.214. Lepra 1.3.4. Martyriũ 8.11. Neomenia. Occidere 12. Paraſceue. Paſcha 3.&c. Paulus 6.

¶ Celebre. Agnus 1.2. Sabbathum 1.3.4.

¶ Celebritas. Vnctio 38.

¶ Cæleſte. Ambra. Angelus. 284.603.604. Anima 15. Apertio 2. Aquila 13. Aſcendere 1.&c. Aſſimilatio 5. Calor 16.21. Character 19. Corpus 67. Dæmon. 112. Effectus 20. Figura 10. Galilæa 1. Gladius 1. Idolatria 4. Ieruſalem 2. Intellectus 44. Lex 125. Lucrus 2. Manichæus 2. Manſuetudo 9. Mõſtrum 1. Oratio 57. Paradiſus 15.&c. Paupertas 6.8. Peccatum 13. 200. Præceptum 120. Principatus 10. Prouidentia 45. Sexus 2. Sol 4. Templũ.9. Terra 5.7. Virtus 73.181. Xp̃s 163.

Ce

¶ Cellula. Cerebrum 3.

id. 1 ¶ Caelum habet materiam, alterius rationis a materia quatuor elementorum. 1ª.q.66.1.5^{m}./. 2.0.12ª.q.49.4.c./. 2.d.3.q.1.1.c.prim°./.d.12.1.o./. d.14.2.c./. 4.d.47.q.2.ar.2.q.2.c./. Coo.2.c°. 16.8^{m}./. 43.2^{m}./. Pot^{a}.q.4.1.15^{m}.fi./. Quol.3.6.c./. Quol.6.19.1^{m}./.Spũ.1.18^{m}./.6.2^{m}./.8.c.prin°.H./. Anima 7.c.me°.F./. Opuſc.3.c°.74 /. Opuſc.15. c°.7./. Opuſc.42.c°.14./.15./.Meta.2.fi./.Li°.8.lect.1.fi./.Lec.4.priu°.a.fi./.Lib°.12.lec.2.fi.f./.pby.8 lect.1.me°.c.I./. Cæ.lect.6. prin°. a.C.G. Cælum 9.36.

2 In materia cæli, non eſt potentia ad corruptionem, quia forma eius excludit omnem priuationem ab ea. 1ª.q.92.c./.q.105 c.fin./.q.97.1 c./. 3.d.3.q.1.ar.1.q.3.c./.d.12.q.2.2.8^{m}./. Po^{a}.q.5.3.4.c./,Anima 14.b.3./.Opuſc.3.c°.171. *Angelus 619.Apoſtoli 34.35.Coæuum. Creatio 35.46.Demonſtratio 16.Deus 48.Elementum 15 28.

3 In cælis non eſt aliqua potentia, quæ perficiatur per locũ, uel quæ facta ſit propter eſſe in tali loco 4.d.48 q.2.2.7^{m}.

4 Nobiliſſima diſpoſitio ad formam cuiuſcumque corporis, eſt infra nobilitatem cæli.2.d.2.q.2 3.4^{m}.

5 Cæli differunt ſpecie inter ſe, licet ſint eiuſdem generis. Spũ.8.1 me°.F./.12^{m}./ Cæ.2.lec.10.prin°.b.fi./.lec.16.fi.

6 Diuerſæ opiniones de natura cæli.1ª.q.76.2.c./.q.68.1.4.c./2.d.12 1.c./.5.4^{m}./.d.14.2.c./. Quol.4.3.0./. Quolib.6.19.1^{m}. *Figura 10.Idolatria 4.Ieruſalem 2.Intellectus 44.Iuſtificatio 16.Iuſtus 3.&c.12.Ordo 7.

7 Corpora inferiora non ſunt de natura communi, nec eſt aliquid unum reale, conueniens corporibus cæleſtibus & inferioribus, ſuper quod intellectus fundare poſſit intentionem uniuerſalis, ſed ſecundum intentionem tantũ. Opuſc.41.c°.14./.15.

8 Cælum non eſt animatum. 1ª.q.70.3.o./.2.d.14.3.c./.1^{m}./.d.15.q.1.2.c.prin°./.d 18.q.2.3.3^{m}./.3.d.2.q.1.ar.3.q.1.c./.ℨ.2.c°.70./.Ver.q.5.9.14^{m}./.Po^{a} q.6.6.o./. Quol.12.9.o./. Spũ.6.o /.Anima 8.3^{m}./.4^{m}./.5^{m} /.17^{m}./.Cauſis lec.2.3.fi./.Cę.2.lec.3.prin°.a /.Lec.13.me°.F./.Lec.18.19.prin°. *Prouidentia 45.Tractare 2.Virtus 73 181.

9 Cælum non eſt de natura quatuor elementorum. 1ª.q 66.2.c./.2.d.14.2.o./.Quol.6.q.11.1^{m}. Cælum 1.

10 Stellæ ſunt eiuſdem naturæ, cum cælis ſuis, ſed differunt ſecundum denſitatem, & per conſequens ſecundum luminoſitatem. Cę.2.lec.10.o. Denſitas 2.

11 Cælum non eſt in potentia incompleta ad eſſe, ſed tantum ad ubi. 1ª.q.55.2.o./.q.58.1.3.c./ q.66.2.c.fi./.q.79.2.c./.q.84 3.1^{m}./.q.90.2.1^{m}.q.97.1.c /.12ª.q.49.4.c./. 22ª q.24.11.c./.2.d.1.q.1.5.22^{m}./.ℨ.2.c.98.fi.G./.lib°.3.c°.20.3^{m}./. Veri.q.8.15.c./.Po^{a}.q.5.4.1^{m}./.8.c./.Quol.3.6.c./.Spu.6.2^{m}./.8.c./ Opuſc.3.c°.74./.Meta.8.lect.4.me°.g./.Li°.12.lec.2.fi.f./.Pby.8.lect.21.me°.c.I./.Cæ.lec.6.prin°.D./.me°.G. *Angelus 619.632

12 Cælum non incępit per generationem, quia non habet contrarium, ſed incępit per creationem. 1ª.q.46.1.3^{m}./. 5^{m}./. q.66.2.c./.q.75.6.c./.2.d.1.q.1.4.c./.5.2^{m}./.d.7.q.1.1.c./.d.12.1.c./.d.14.3.3^{m}./.d.18.q.2.2.c.fi.I./. ℨ.2.c°.40.3^{m}./. 41.8^{m}./. 43.1^{m}./.2^{m}./.Li°.3.c.23.3^{m}./.82.3^{m}./.4^{m}./.91./.108.fi./. Veri.q.5.2.6^{m}./.Po^{a}.q.5.1.c.fi./.3.7.c./.Quol.3.6.c./.Opuſc.3.c°.74./84./.95./.Opuſc.42.c°.15./.Iob.37./.lec.2,prin°.I./.Cæ.lect.6.o./.Li°.2.lec.10.prin°.b.

13 Cælum eſt ſimplicius elementis. Opuſc. 3.c°.9. *Apoſtoli 34.35.Aſſumere 41.Baptiſmus 159.&c.

14 In cælis non eſt habitus, nec diſpoſitio.12ª.q.49.4.c. *Circunciſio 40.48.49.Claritas 1.Confirmatio 43.

15 In cælis non poteſt eſſe defectus nec peccatum. 2.d.1.q.1.1.3^{m}./. d.5.q.1.1.1^{m}./. d.7.q.1.1.c./. d.23.q.1.1.2^{m}./. d.34.3.2^{m}./.4.c./.ℨ.3.c°.1.me°.E./.108./.110.fi. *Dęmon 112.Denſitas. Diſpoſitio 24.Elementum 15.

16 Cælum eſt in potentia, indifferenter ſe habens ad quodlibet ubi, ſicut materia prima ad quamlibet formam. Con.3.c°.23.3^{m}.

17 Cælum uocatur firmamentum, quia ab eo excluditur motus uarians aliquid in ſubſtantia eius 2.d.14.L.me°.K.

18 Firmamentum eſt duplex.ſ.cęlum ſtellatum, & pars cundẽſata in nubes 1ª.q.68.1.2.3.o./.q.71.1^{m}. *Euchariſtia 132.

19 Omnia corpora cęleſtia, in perpetuũ durabunt. Opuſc.3.c°.171. *Figura 10.Palpabile.3.Paritas.2.

20 Corpus diuiſibile, & ſpacium eſt inter cælos.2.d.2.q.2.2.5^{m}.

^{m}.327. 21 Oppoſitum uidetur dicere. Meta.12.lec.10.prin°. H. Cę.2.lec.5.fi. Reſpondeo dubio.327

22 Magnitudo, figura, & diaphanitas, & motus, eiuſdem rationis ſunt in cælis, & in aliis: licet ſecundum Simplicium nullum accidens ſit in cælis, nec ſentiatur, quod eſt impoſſibile. Cę.& lec.14.me°.f.F.

Cæ

23 Dextrum & ſiniſtrum, & huiuſcemodi in cælis, non differunt figura, nec uirtute: nec habent determinatam partẽ, ſicut in nobis.2.d.14.3.4^{m}./.Cæ.2.lec.2.3.o

24 Dextrum cęli eſt oriens, ſiniſtrum occidens, ſuperius polus meridionalis, inferius alter, ante, hemiſphærium ſuperius poſt, aliud.1ª.q.102.1.c.fi./.2.d.14.3.4^{m}./.Pby.3.lec.9. fi.h.fi./.Cæ.1.lec.3.me°.b.I.

25 Omnes ſtellæ, pręter planetas, ſunt in ſupremo cęlo. Cæ. 2.lec.15.prin°.

26 Saturnus, Iupiter, & Mars, deſeruiunt ſupremo cælo: ſed Venus, Mercurius, & luna deſeruiunt cælo ſolis. Cæ.2.lect.15.18.h.

27 Omnes ſphæræ planetarum, ſunt ſicut inſtrumenta ſupremi cæli: ideo triplici ratione habet multas ſtellas: illæ uero ſingulas tantum.ſ.propter excellentiam primæ ſphæræ ad alias ſphæras: tãquam ſphæra immediatius ordinata ad primum motorem, & continendo uel reuoluẽdo omnes alias ſphęras, & habendo motum ſimpliciſſimum. Et propter proportionem multitudinis ſtellarum ad multitudinẽ motuũ. Et propter obligationem ſphærarum inferiorum ad primã ſphæram. Cæ.2.lec.19.o. *Charitas.132.Coæuum.Firmamentum.

28 Suprema ſphæra, eſt nobiliſſima, & formaliſſima, ceteris cælis. Cę.2.lec.19.prin°./.lec.20 fi. *Iuſtificatio.16.

29 Supremum cælum, non eſt in loco: niſi per accidens.2. d.2.q 2.1.5^{m}./.3.1^{m}./.quol.6.3.c. *Natiuitas 8.Offuſcatio.

30 Immo ſupremum cælum, eſt in loco, per partes. Phy.4.lec.7.o. Reſpondeo dubio 328°. Du^{m}.328^{m}.

31 Corpora beatorum, erunt ſupra omnes cęlos.3ª. q.57.4.c./1^{m}./.ℨ.4.c°.87./.89.fi./.Quol.6.3.o. *Ordo 7.Ornatus.11.

32 Oppoſitum uidetur dicere a ſimili.3.d.22.q.3.ar.3. q.1.1^{m}. Reſpondeo ſicut dubio.330°. Du^{m}.329^{m}.

33 Non oportet aliquam partem cęli eſſe ſuperiorem Chriſto, ſed ipſum eſſe ſuper omnes cælos 3ª.q.57.4.c./.1^{m}./. *Tempus 29.Terra 7.

34 Oppoſitum uidetur dicere 3.d.22.q.3.ar.3.q.1.1^{m}. Reſpondeo dubio 330. Du^{m}.330^{m}.

35 Cælum empyreum, non poteſt ratione inueſtigari. 1ª.q.66.13.c./.2.d.2.q.2.1.o. *Angelus 19.Aſcendere 1.4.&c.

36 Cælum empyreum eſt naturale, & habet materiam 2.d.2.q.2.2.4^{m}. Cælum 1. *Baptiſmus 159.&c.Charitas 132.

37 Immo dicitur eſſe aliquid intellectuale 2.d.2.q.2.1.o. Reſpondeo dubio 331. Du^{m}.331^{m}

38 Cælum empyreum eſt corpus, ſed dicitur intellectuale, quia non ſubiacet uiſui noſtro 2.d.2.q 2.1.o.

39 Cælum empyreum, eſt maxime formale. 2.d.2.q.2.2.1^{m}. *Circunciſio 40.48.49.Confirmatio 43.

40 Proprium eſt cælo empyreo, inquantum eſt ſupremum corpus, attingens quodammodo ordinem ſubſtantiarum ſeparatarum, influere ſine motu. Quol.6.19.c.fi.

41 Cęlum empyreum, eſt uirtuoſiſſimum, & maximum corporum 2.d.2.q.2.2./.3.2^{m}.

42 Cælum empyreum, eſt immobile.1ª.q.66.3.o./q.102.2.1^{m}./2.d.2.q.112.1.2^{m}./.ℨ.4.c°.87./.Cæ.lec.19.fi.

43 Cælum empyreum, eſt incorruptibile, & lucidum, ſed non emittit radios uiſibiles nobis. 1ª.q.66.3.o./.2.d.2.q.2.2.o./.3.2^{m}./.d.14.1.c.me°.K.

44 Cælum empyreum eſt ſupremum locorum corporalium. 1ª.q.102.2.1^{m}./.q.112.1.2^{m}./.ℨ.4.c°.87./.Cę.2.lec.19.fi.

45 Cælum empyreum, eſt locus beatorum hominum, magis q̃ angelorum, & eſt ad congruitatem contemplationis, non autem ad neceſſitatem. 1ª.q.66.3.c./.3^{m}./.q.102.2.c./.1^{m}./.q.112.1.2^{m}./. 12ª.q.47.3^{m}./. 22ª. q.175.3.4^{m}./. 1.d.37. q.3.2.3^{m}./.2.d.2.q.2.1.c./.2^{m}./.2.c./.d.10.4.4^{m}./. d.29.5.c./.3.d.22.q.3.1.c./.4.d.44.q.2.art.3.q.2.c./.ℨ.4.c°.87./.Pot^{a}.q.3.19.4^{m}. Coæuum.

46 Cælum empyreum, eſt concreatum materię informi. 1ª.q.66.3.o.

47 Cælum empyreum, in prima ſui creatione, habuit ultimum ſui complementum, non autem alii cæli. 2.d.12.5.4^{m}./. d.13.1.4^{m}.

48 Non eſt neceſſarium, quòd finis ſupremi cæli ſit ſuprema ſubſtantia immaterialis, quæ eſt ſummus deus. Opuſc.15.c°.2.fin. C.

49 Oppoſitum uidetur dicere.2.d.1.q.2.3.o. Reſp° dubio 332. *Coæuum.Corpus 41.44.67. Deſcendere 10.13. Euchariſtia 132.Galilæa 1.Helias 4. Lex 125.Manſiones.Materia 36. Paſſio 130.Præparare 1.Princeps 8.Principatus 10. Purgatoriũ 8.9. Transfiguratio 3. Du^{m}.332^{m}.

50 Cælum empyreum, habet influentiam in inferioribus.1ª.q.66.3.2^{m}./.Quol.6.19.c.fi.

Cæ

Du^{m}.333. 51 Oppoſitum videtur dicere 2.d.2.q.2.3.o./.d.c3.1.4^{m}.Reſpondeo Dubio 333°.

Aqua. 52 Primum cælum eſt empyreum, ſecũdum aqueum, tertium ſidereum, Quol.6.19.c.fi.

Aqua. 53 Aqua non dicitur cælum, ſicut ignis,& aer, quia non habet ſitum altum,licet ſit diaphana 2.d.14.4.4^{m}.

54 Diuerſæ opiniones doctorum,de aquis quæ ſunt ſuper cælos, 1ª.q.68.2.3.o./.2.d.14.1.o./.Potẽtia.q.4.1.5^{m}./. Quol.4.3.o./. Quol.6.q.11.1^{m}.

55 Informitatem cæli expreſſit ſcriptura ex hoc ꝙ dicit,tenebræ erant ſuper faciem abiſſi,ſecundum ꝙ ſub cælo etiam aer includitur 1ª.q.66.1.c.fi.

56 Cælum aqueum eſt ſupra firmamentum,ideſt cælum ſidereũ quia eſt diaphanum,ſicut,& cælum empyreum,quia eſt lucidũ 1ª.q.66.3 4^{m}./.q.68.1.1^{m}./.2.o /.3.c.fi./.1^{m}./.2.d. 14.1.c./. Pot².q.4.1.5°./.Quol.6.19.1^{m}.

57 Cælum aqueum magis conuenit cum cælo empyreo, quàm ſidereum,ratione ſuæ vniformitatis,& magis recipit influentiã eius,quol.6.19.1^{m}.

Numerus.58 Omne ſpacium inter aquam,& cælum lunæ, eſt vnum cælũ, ſecundum damaſcenum,ſed quatuor ſecundum Rabanũ.1ª. q.68.4.c./.2.d.14.4.o.

59 Cælum dicitur dupliciter,ſcilicet a proprietate, & a natura. Et hoc eſt triplex.ſ.immobile,mobile vniforme, & mobile diſforme. Primum eſt cælum empyreum,ſecundum aqueum, & tertium ſidereum, & ſeptem planetæ 1ª.q.68.4.c./.2.d.14.4.c Quol.6.19.c.fi

60 Cæli ſunt ſeptem, ſecundum Rabanum,ſcilicet empyreũ,criſtallinum,ſeu aqueum,ſidereum; igneum, olimpium, ethereum, & aereum,1ª.q.68.4.o./.2.d.14.4.o.

61 Cæli ſunt decem,ſcilicet ſeptem planetæ,firmamentum,cælũ aqueum,& primum mobile 2.d.14.1.c./.Meta.1.lec.7. fi.

62 In cælis non ſunt plura indiuidua eiuſdem ſpeciei,1ª.q.47.2 c./.ꝫ.2.c°.93.3^{m}.&c.Spiritu 8.c./.12^{m}./.Petter.lec.10.p°.a.C.

63 Cælum dicit̃ tripliciter.ſ.vltima ſphæra,omnes ſphæræ, & totũ vniuerſum,Phy.4.lec.7.fi./.Cæ.lec.1.me°.C./.lec.20.p°.a.

64 Cælum ſumitur tripliciter,ſcilicet eſſentialiter,participatiue, & metaphorice.Et hoc tripliciter,ſcilicet trinitas, bona ſpiritualia,& triplex viſio,ſcilicet corporalis,imaginaria, & intellectualis,1ª.q.68.4.c./.2.d.14 4.o /.Io.6.lec.4.prin°.

65 Cælum tertium ad quod raptus eſt Paulus, eſt triplex viſio, triplex hierarchia,cælum empyreum,vel trinitas,1ª.q.68.4.c / 2ª2æ.q.175.3.4^{m}.2.d.14.4.5^{m}./.2ª.Cor.12.lec.1.med°.C. &c. * Gentiles 3. Manſuetudo 9.

Virtus. 66 Eadem virtus cæli,diſponit ad formam elementi, miſti, animæ vegetabilis,ſenſibilis,& rationalis.2.d.2.q.2.3.4^{m}. *Accidens 14.Anima 15.Animal 23.42.Artificiale.7.Augurium.2 Calor 13.Coeuum.Conſeruatio 4.Corpus 67.

67 Virtus primi cæli,recipitur in mediis cælis diuerſimode,ſecũdum motus eorum,1ª.q.115.3.4^{m}./.2.d.15.q.1.2.6^{m}./. ver.q. 5.9.17^{m}./.Ma.q.3.2.c /.Quol.6.19.c./.Cæ.2.lec.10.med°.c.F. * Dæmon 82.Deus 311.Diaphanum 2.

68 Virtus impreſſa cælo a ſuo motore, non habet eſſe completũ, ſed intentionale,ſicut inſtrumentum.2 d.15.q.1.2.c.fi./.Pot². q.3.11.14^{m}. * Diſpoſitio 24.Effectus 7.20 Fatum 1.5.Fortuna 7.Gloria 22.Imprimere 1.

69 Omnis actio in inferioribus dependet ex virtute, & actione cæli,ſcilicet realis a reali,& intentionalis ab intentionali. Pot²:q.5.8 c./.Ma.q. 3.2.c./. Quol.1.7.c. fi. Imprimere 2. * Iudicium 85.&c.Lux.2.3.18.&c.Magis.2.5. Magnes.2.5.

70 Actiones,& virtutes cælorum,diuerſimode recipiuntur in his corporibus inferioribus,ſecundum diuerſam naturam diſpoſitionum 1ª.q.115.3.4^{m}./.6.2^{m}. * Miraculum 59.56.Naturale 25.Palpabile.3.Perfectio 26.Saphirus 2.

71 Virtus conſeruatiua & locatiua in vno elemento reſpectu alterius eſt a virtute cæli per motum 2.d.2.q.2,3.1^{m}./. Anima 2.lec.23.prin°.2.E.

72 In cælo ſunt duo miracula,ſcilicet perpetuitas eius,& virtus immutandi totum mundum inferiorem.Pſal 32.prin°.c.G.

73 Potentia quæ nunc eſt in cælo ad durandum,non menſuratur certo tempore,ſed in infinitum 2.d.1.q.1.5.3^{m}./.22^{m}/:ꝫ.1,c°. 20./.Pot².q.5.4.1^{m}. * Somnium 1.Virtus 73.181.

74 Eſſe cæli non eſt finitum,nec infinitũ ſicut omnino extra quãtitatem tẽporis exiſtens, Pot².q 5.4.1^{m}.

75 Eſſe cæli nullo modo attingitur a tempore,vel a motu, cum ſit omnino inuariabile,ſed menſuratur æuo, Pot². q. 5. 4. 1^{m}. Æuum 3.

76 Cælum eſt virtutis finitæ.Ideo indiget agente infinitæ virtutis ad perpetuitatem ſui eſſe,& motus 2.d.1.q.1.5. 15^{m}./.ꝫ.1. c°.20./.Pot².q.5.4.1^{m}./.Pſal.32.prin°.c./.Meta.12.lec.7.fin./. lec.8.fi.t./.Phy.8.lec.21.med°.c.H.

Cæ

77 Omne agens in his inferioribus ad formam agit in virtute cæli contr.3.69.fi.C./.ver.q.5.9.3 ./.Pot².q 3.7.c.fi.D./. q.5.8. c./.q.6.1.1^{m}./. Ma. q. 5. 5. 6^{m}./.Quol.6.fi./.Quol.12. 14.c./. Opuſc.3.c°.128.

78 Omnis virtus generalis,vel ſpecialis inferiorum reducitur ad virtutes cælorum generales, vel ſpeciales.2ª2æ.q.96.2. 2^{m}./.2.d.25.q 1.1.2.c./.d.17.q.3.1.c.fi.contr. 3.c°.69.fi.C. Quid

79 Motus cæli eſt naturalis 1ª.q.70.3.4^{m}./.5^{m}./.con.2.c°.30.fi.B Cæ.lec.3.prin°.2./ lib°.2.lec.15.fi.

80 Imo motus cæli eſt voluntarius 2.d.14.3.1^{m}./.Meta. 12.lec.7. fi.H.Reſpond Dub°.334°. Dub°.334

81 Motus cæli eſt naturalis ratione materiæ tantum 1ª. q. 70.3. 4^{m}./.5^{m}.12ª.q.6.5.1^{m}./.2.d.14.3.1^{m}./.3.d.22. q.3.ar.2.q. 1.c./. 4.d.48.q.2.2.10^{m}./.Con.2.c°.30.fi.E./.Lib°.3.c°.23.7^{m}./.li°.4 c°.fi./.ver.q.6.9 11^{m}./.Pot².q.5.5.c./.Spiritu.6.7^{m}./.Anima.8. 18^{m}./.Opuſ.3.c°.72 /.Met.5.lec.6.pi°.d.fi./.Phy.2.lec.1.pri°. a.G./.Cæ.lect.3.prio°.b.B.

82 In motu cæli, nihil eſt violentum,vel contra naturam Contr. 2.c°.30.fi.E./.li°.3.c°.23.6^{m}./.82.3^{m}./.Meta. 12.lec.7.fi.H.

83 Motus cæli eſt volũtarius,ex parte motoris ſui 1ª. q.70.3.5^{m}. /.2.d.14.2.1^{m}./.cont.3.c°.23./.lib°.4.fi./.ver.q.5.9.11^{m}./. Poten².q 5.5.c./.3^{m}./.8^{m}.

84 Cæli non potuerunt fieri ex præiacenti materia,ſed ſimul forma cum materia productæ ſunt per creationem.2.d.15.q.1.2 1^{m}./.Opuſc.42.c°.15./.Iob 37.lec.2.prin°.I. * Augurium,2. Baptiſmus 26.Conſeruatio 4. Contrarium 32.

85 Cælo non conuenit generatio, quia non habet contrarium, & omnis generatio eſt ex contrario 1ª.q.75.5.c./.2.d.1.q.1.4.c /. Cæ.lec.6.o./.lib°.2.lec.9.prin°.B./.lec.10.prin°.B. * Corpus 44.Deus 321.Creatio 35.46.

86 Immo in cælis eſt aliqua contrarietas,Cæ lec.8.prin°.c.fi.Reſpond. dubio 335°. Dub^{m}.335.

87 In cælis eſt aliqua contrarietas,vt par, & impar, non autem contrarietas corruptiua.Cæ lec.8.prin°.c.fi.

88 Augmentum non conuenit cælis,nec alteratio corruptiua, ſed perfectiua,Cæ lec.7.prin°.b./.lib°.2.lec.1.me°.c./.lec.7.fi.

89 Motus cælorum eſt ordinatiſſimus,&totius naturalis ordinis principium quodammodo Con.3.c°.108.prin°.

90 Quilibet motus cuiuſcunque cæli,eſt regularis, & vniformis in velocitate,& tarditate 1ª.q.32.1.2^{m}./.con.1.c°.43.4^{m}./.lib° 2 co.98.8^{m}./.lio°.3.c°.1.medo.fi.82.fi.G./,82.fi./.61. fi. Pot². q.6 6.9^{m} /.Phy.8.lec.fi.prin°.c. Cæ.2.lec.8.9.o. Deus 321

91 Quodlibet cælum præter primum, mouetur dupliciter, ſcilicet motu proprio, & motu primi cæli 1ª.q.68.2.3^{m}./ q.115. 3.4^{m}./.2ª2æ.q.2.3.c./,2.d.14.5.4^{m}./.4.d.17.q.2. ar. 2. q. 4.c /. Quol.6.19.c./.Cæ.2.lec.8.9.prin°./.lec. 15.fi. *Dies 23.

92 In cælis eſt duplex motus,ſcilicet primus,ideſt diurnus ſupra polos æquinoctialis ab oriente in occidens,& ſecundus econuerſo,ſuper polos zodiaci.1ª.q.67.4.3^{m}./.4.104.2.c.fi./.Quol. 6.19.c. Phy.8.lec.fi.med°.d.C. Anima lec 7.fi. * æuum 3.

93 In cælis eſt duplex motus,ſcilicet primus,ideſt diurnus, qui eſt cauſa continuitatis generationis,& ſecundus per zodiacũ, qui eſt cauſa diuerſitatis,ſecundum generationem,& corruptionem 1ª.q.67.4.3^{m}./.q.104.2.c./.Quol.6.19.c.

94 Cæli quanto ſunt propinquiores centro,tanto tardius mouẽtur motu primo,& velocius motu proprio,Phy.8.lec.fi.med° d.D./.Cæ.2.lec.15.fi.Luna 3. * Iudicium 85.Lux 2.3.Naturale 25.

95 Cæli mouentur tantum localiter, alia vero corpora omnibus ſpeciebus motus cont.3.c°.82.5^{m}. * Reſurrectio 4.

96 Cælum non agit mediante lumine,niſi per motum 2.d.2.q.2 3.d. lux 22.23.

97 Motus non eſt de perfectione cæli, niſi inquãtum eſt per hoc cauſa generãtionis,ratione cuius participat bonitatem dei,ſecundum ſimilitudinem cauſalitatis 4.d.48.q.2,2.4^{m}./.10^{m}./. 32^{m}./.cont.3.c°.22.med°.;G./.Poten².q.5.5.c./. 19./. Opuſc. 3.c°.172.

98 Finis vltimus motus cæli,eſt aſſimilatio ad deum in cauſando ſecundarius vero eſt generatio inferiorum 1.d.37.q.4.1.2^{m}./. 2.d 8.ar 4.q.4.c./.d.15.q.1.1.6^{m}./.cont.3.c°.22.med°.G./.24 5^{m}./.lib°.4.c°.fi./.Pot².q.5.5.c./.Spiritu 6.c.me°.G./. Opuſ. 3.c°.172./.Meta.12.lec.prin°.K.

99 Motus cordis eſt ſimillimus motui cæli.Et eſt naturalis conſequens animam vt formam eius,cuius motor eſt generans.2. d.2.q.2. 3.c. Opuſcul. 35.o. * Naturale 25. Tempus 10. &c.24. &c.

100 Motus cæli eſt cauſa viuentium 1ª q.70.3.3^{m}./.2.d.2.q.2.3.c /.d.18.q.2.3.3^{m}./.5^{m}.Spiritu 6.12^{m}./.Opuſc.28.c°.2.fi. Angelus 143.inf.

101 Cæli ſunt cauſa eorum quæ fiũt in his inferioribus 1ª.q.115. 3.o./.2ª2æ.q.95.5.o./.q.96.1.2^{m}./.Opuſ.5.3.2^{m}.

Cę

102 Cælom nihil influit, niſi per motũ.2.d 2.q 2.3.o./.ʒ.3.c^{o}.84.

.336^{m} 103 Oppoſitum videtur dicere 1^{a}.q.66.32^{m}./. Quol.6.19 o./.Phy. 4.lec.8.fi. Reſpon.ſient Dub^{o}.333°.

104 Tota materia corporum ioferiorum,ſubiacet variationi, ſecũdum motũ corporum cęleſtiũ 1^{a}.q.115.3.o./.4.d.43.ar.3.q.1.c.

105 Cælum mouet ad formam ſubſtaotialem in virtute ſui motoris,cauſando generationem per motum 2.d. 2.q.2.3.c./.d.15.q.1.2.c./.d.17.q.1.3.c.fi./ʒ.3.co. 23.1^{m}./.24.1^{m}./. Spiritu 6. 12^{m}. vel lna 23.

106 Dioerſorum motuum cæleſtium,diuerſi ſunt effectus 1^{a}.q 104 2.c.fi./.Quol.6.19.c./.Meta.12.lec.6.med^{u}.g.

107 Effectus corporales io inferioribus oon ſequuntur ex neceſſitate a motibus cælorom 1^{a}. q.115.6.o./.2.d.15.q.1.2.3^{m}./.3. 4^{m}./ ʒ.3.c^{o}.85./.ver.q.2.14.3^{m}./.q.5.9.1^{m}./.2^{m}. Ma. q.6.21^{m}./. q.16.7.11^{m}./.Meta.6.lec.3.me^{o}.c.B.&c.

108 Diſtantia loci impedit effectũ cęleſtis corporis 1^{a}.q.115.6.2^{m}.

109 Groſſicies materiæ vel frigiditas, aut caliditas, ant alia huiuſmodi diſpoſitio impedire poteſt effectum corporis cæleſtis 1^{a}. q.115.6.2^{m}.

110 Omnes motus corporales,ordinãtur ad motum cæli, ſicut in primum 1.d.8.q.3.3.3^{m}./.Opul.3.co.124./.128.

111 Effectus duplices ſubtrahuntur cauſalitati corporum cęleſtiũ ſcilicet effectus per accidens contingentes,in humanis, vel in naturalibus,& actus liberi arbitrii 12ę.q.95.5.c./.Ma.q.16.7. 16^{m} /.Quol.12.4.c./. Meta.6.lac.3.me^{o}.c.B. &c.

112 Motus cæli non cauſat ſunum. Iob.38.lec.3 med^{o}. D /. Dioniſius 4.lec.2./.Cæ.2.lec.14.o./.Anima 2.lec.14.me^{o}.b.

.337^{m} 113 Oppoſitum videtur dicere anima 2.lec.14.med^{o}.h. Reſpon. ſient dubio 327°.

114 A Sonus duplex eſt in cælo,ſcilicet tonitruum, & fragor nubium. Pſal 17 / me^{o}.h.G * Chriſtus 163.

114 B Motus cælorum menſuratur tempore,at ipſum mobile mãſuratur ipſo nunc temporis. He.lec.5 fi.A.

ſare. 115 Motus cæli ceſſabit in fine mundi,per ſolam Dei voluntatem 2.d.11.q.2.6.3^{m}./.4.d.43.ar.1.q.1.1^{m}./.ar.3.q.1.c./.d.44.q.1.ar 3.q.4 c./.q.2.ar. 3.q.2.o./.d.47.q.1.ar.1.q.3 c./.q.2.ar.2.q. 1.c. /.d.48.q.2.2.o./.3.2^{m}./ ʒ.4.fi.Po^{a}./q.5.5.o./.Opuſ.3.c.17./.Io. 6.lec.5.me^{o}.D./.He.lec.5.me^{o}.D.&c. Meta.12.lec.7.fi.

116 Motus cæli ceſſabit in inſtanti. Pot^{a} q.5.7.10^{m}. Ceſſara 5. * Claritas 1.Creatura 30.

117 Nullus homo poteſt naturaliter ſcire, quando ceſſabit motus cæli 4.d.43.ar.3.q.2 c./.d.47.q.1.ar.1.q.3.o./.d.48.q.2.2.8^{m}./. Pot^{a}.q.5.6.o./.He.lec.5.fi.B.

118 Ceſſante motu cæli, remanebunt omnia quæ ſunt de perfectione vniuerſi primo,& per ſe. Pot^{a}.q. 5. 7.c./.Opuſcul.3. c^{o}.171.

119 Ceſſante motu cæli,elementa remanebunt ſecundum ſubſtãtiam,ſed renouata 4.d.47.q.2.ar.2.q.2.o./.ʒ.4.2./.Pot^{a}.q.5.7. o./.Opuſc.3.c^{o}.3./.c^{o}.171./.Opuſc.11.ar.19./.Ro.8. lec. 4./. 1ę.Cor.7.lec.6.me^{o}.c.

120 Ceſſante motu cæli,propriæ qualitates elementorum remanebunt,quia ſunt effectus formarum ſubſtantialiũ,& de perfectione ſecunda,vt propriæ paſſiones elementorum 4. d. 44. q.2.ar.1.q 1.c./.d.47.q.2.ar.2.q.2.c./.d.48.q.1.ar.4.q. 2. 3^{m}./. Pot^{a}.q.5.7 c. * Elementum 28. Iudicium 87.&c.

121 Ceſſante motu cæli qualitates tangibiles erunt in elementis, & in corporibus glorioſis,quoad ſubſtantiam,non autem quo ad actiones io alterum,quia continebuntur per formam gloriæ ſicut per formam naturalem, ne diſſoluantur 3. d. 21. q.2. ar.4.q.2.2^{m}./.4.d.44.q.1.ar.3.q 4.c./.q 2.ar.1.q.1.c./.3^{m}./.d.47 q.2.ar.2.q.2.c.1^{m}.

122 Cælum quieſcit in nobiliſſimo ſitu poſſibili ad noſtram partem habitabilem,vel ſecundum aliquos,in ſitu in quo factum fuit 4.d.48.q 2.2.8^{m}.

123 Lux remanebit i vtroq; hemiſpherio P^{a}.q.5.5.17^{m}. * Lux 2.3.

124 Si lux cæli nunc ceſſaret, omnia corruptibilia cito morerentur,non tamen in inſtanti 2.d.2.q.2.3.c /.Opuſcu.10.c^{o}.24./. Opuſc.11.ar.11./.14./ Opuſc.53.8^{m}./.11^{m}.

125 Ceſſante motu cæli corpus glorioſum non poterit tranſmutari a ſua naturali diſpoſitione 4. d. 44. q. 3. ar.1.q.3.1^{m}./.3^{m}./. Quol.7.11.o.

126 Ceſſante motu cæli in his inferioribus remanebit actio,& paſſio intentionalis,non autem naturalis 2.d.1.6.3^{m}./.4.d. 44. q. 3 ar.1 q.3.c./.Pot^{a}.q.5.8.o./.Quol.7.11.c.

127 Ceſſante motu cæli,motus cordis in homine remanebit Pot^{a}. q.5.10.8^{m}. * purgatio 8. &c.

128 Ceſſante motu cæli nunc ſi bet conſeruatur a Deo,poſſet mouere manus,& inſtrumenta,Opuſc.10.ar.8 /.9.Opuſ.11.2.10 /.Opuſc.53.9^{m}. * Reſurrectio 4.

^{m}.338.128 Oppoſitum videtur dicere 4. d. 43. artic. 4. q. 1. c. fin. Reſpond. dubio 338°.

130 Ceſſante motu cæli, non poteſt aliquid viuum remanere niſi conſeruatum a influentia illius motus 4. d. 43. artic. 4. q. 1.c.fin.

131 Ceſſante motu cæli, nullum miſtum præter hominem remanebit 4.d.43.ar.4.q.2.c./.d. 48.q.2.5.o./.d 50.q.2.ar. 3.q.2.c./. ʒ.4.fi./. Pot^{a}.q.5.9.10.o./.Opuſ.3.c^{o}.171./ Opuſc.10.ar.10./. Opuſc.53.8^{m}./.9^{m}.

132 Ceſſante motu cæli nõ remanebit generatio, nec aliqua actio naturalis 2.d.11.q.2.6.3^{m}./.d.33.q.2.1 3^{m}./.5^{m}./.4.d.44.q.1.ar. 3.q.4.c./.q.3.ar.1.q.2.o./.q.3.c./.d.47.q. 2.ar.2.q.2.c.fi./.1^{m}./. d. 48. q.2.2.o./.d.50.q.2.ar.3.q.2.c./.ʒ.4.fi /.Pot^{a}.q.4.7.8.o /. Quol.7.11.c./.Opuſ.3.c^{o}.176./.171./.177./.Cæ.2.lec.4.fin.1. Angelus 143.

133 Nobiliſſima omnium perfectiuuum eſt illa quæ mouet cælos, 2.d.1.q.2.5.c. Angelus 144. * Angelus 110.142.&c. Motor.

134 Deus ſecundum Ariſtotelem,eſt cauſa cæli ſecundum ſubſtantiam,& non tantum quo ad motum contra quoſdam 2.d.1.q. 1.5.15^{m}./ ʒ.2.c^{o}.15.fi./.Meta.2.lec.2.me^{o}.2.F./.lib^{o}. 6. lec. 1. fi.ſ.o.

135 Cælum mouetur ab aliquo intellectu 1^{a}.q.70.3.o./.2d.14.3. o./.ʒ.3.c^{o}.23./.24.1^{m}./.lib^{o}.4.fi. Pot^{a}.q.5.7.c./. Spiritu 6.o./. Anima 8.17^{m}./.18^{m}./.Opuſc.53.1^{m}./.2^{m}./.4^{m}./.6^{m}./. * Creatura 14. 35. 46. Vu Vnio.

136 Philoſophi uni orbi,non attribuerunt niſi vnum motorẽ.1.d. 37.q.3.3.c.fi.

137 Deus dicitur eſſe io cælo, quia ibi incipit principium omniũ motuum corporeorum,ʒ.3.co.68.fi./.Anima 10.5^{m}.

138 Cælum eſt mouens ſeipſum, inquantum motor eſt ei intrinſecus 1^{a}.q.70.3.5^{m}.

139 Motores cælorum ſunt duplices, ſcilicet coniuncti, & ſeparati,id eſt Angeli inferiores,& ſuperiores 2.d.10.2.c./. d. 14.3. c./. Spiritu 6.10^{m}. * Dæmon 82.83.124. Manichæus 2. Miraculum 19.56.

140 Motor cæli coniungitur vbi ſecundum totum,ſecundũ Philoſophos,ideo non mouetur per accidens ad motum Cæli 1^{a}. q.51.3.3^{m}./ 2.d.8.ar.4.q.4.c.

141 Oppoſitum videtur dicere 2.d.7.q.1 2.c./.Ma.q.16.6. 17^{m}./. Spiritu 6.20^{m}. Reſpond^{o}.ſicut dubio 119°. 120°.121°.125^{u}. Du^{m}.339^{a}.

142 Motor cæli ſuperioris poteſt mouere cælum motoris inferioris,non autem econuerſo 1^{a}.q.117.4.1^{m}./.Ma.q. 16.10.c./. Spiritu 6.9^{m}.

143 Cælum agit,& mouetur,ut inſtrumentum ſui motoris extrinſeci, Pot^{a}.q.5. 5.c.fi.B./.8.c./.q.6.3.c.fi./.6. 10^{m}./. Spiritu 6. 12^{m}. * Prouidentia 42.&c.

144 Cælum eſt primum alterans, non tamen primum mouens, ſed mouetur motu locali a ſuperiori mouente 12ę.q.6.1.1^{m}./. q.109.1.c./.ʒ.3.c^{o}.69.fi C./. Spiritu 6. 9^{m}.

145 Motor Cæli non laborat 2.d.14.3.2^{m}./.4.d.48.q.2.2.6^{m}./. ʒ.3. c^{o}.23./.pot^{a}.q.5.4.16^{m}./.Spiritu.9.8^{m}. Cæ.1.lec.1.me^{o}.f.

146 Dextrum,& ſiniſtrum in cælis, ſunt ſolum ex virtute motoris,ſimiliter & aliæ differentiæ poſitionis 2. d. 2.q.2.3.3^{m}./.d. 14.3.4^{m}.

147 Virtus mouens cælum dicitur eſſe io dextera parte orbis quẽ mouet,unde incipit motus 1^{a}.q.51.3.3^{m}./.q.52.2.c./.1. d. 37. q.1.1.c.

148 Motores cælorum inferiorum,dicuntur moueri per accidens, non ratione ſui,ſed ratione ſuorum mobilium, Cont.1.c^{o}.13 fin. H. Homo.

149 Cælum cauſat vitam,in virtute ſui motoris viui, Pot^{a}.q. 6.6. 10^{m}./. Spiritu.6.12^{m}. Angelus 143.

150 Motus cæli,eſt propter hominem finem eius 2. d.1.q.2.3.o./. 4.d.48.q.2.2.o./.3.6^{m}./.Cont.3.c^{o}.22.2^{m}./.Con.4.fi./.Pot^{a}.q.5 5.o./.He.lec.5.fi. B. * Fatum 1.5. Fortuna 7. Imprimere 1. Ioſtus 12.

151 Finis principalis motus cæli non vltimus, eſt numerus electorum,vltimus autem eſt bonitas Dei, ver. q 4. 9. 13^{m}./. Pot^{a}. q.5.5.c./.6^{m}./.7.c.fi./. Spiritu 6.c.med^{o}.G./.Opuſc.3.c^{o}.171./ He.lec.5.fi B.

152 Cælum io vniuerſo eſt ſicut cor in animali 2.d.2.queſt. 2.3.c. * Magis 2.5.8. Pithagoras.1.

153 Motor cæli eſt nobilior anima humana, & corporeitas cæli, quàm corporeitas corporis humani 2.d.1.q.2.5.1^{m}./. Pot^{a}. q. 6.6.13^{m}.

154 Anima hominis eſt nobilior corpore cæli 1^{a}.q.70.2.4^{m}./.2.d 1.q.2.3.3^{m}./.4.d.48.q.2.3.6^{m}./. Con.23.1^{m}./. Poten^{a}.q.5.3.c./. 5^{m}./.q.6.6.13^{m}.

155 Corpus cæli, eſt nobilius corpore hominis 1^{a}. queſt.91.1.2^{m}. /.2.diſtin.1.q.2.5.1^{m}./.4.diſt.48.q.2.3. 6^{m}./. ver. q. 5. 9. 13^{m}./. 14^{m}./. Potentia q. 6.6. 13^{m}. Spiritu 6. artic.1./. 2^{m}./. Ethi.6. lec.6.

lec.6.medº.D.

856 Corpus hominis eſt ſimillimum cælo 1ª.q.76.5.2m./.q.91.1.c./5m./.2.d1.q.2.5.c./.d.8.1.c./,d.17.q.3.1.1m./. Spiritu.7.3m./4m./. Anima 8.ar.1./.2m./.9.19.

157 Cælum venit in compoſitionem hominis cauſaliter, nõ aũt eſſentialiter 1ª.q.76.7.c./.q 91.1.c./.2m./.3ª.q.57.3.c./.2.d.2.q.2.3.4m./.d.17.q.3.1.o./.d.30.q.2.1.c.meº.F./.3.d.22.q.5.ar.2.q.1.c.fi./.ar.2.q 1.c.meº.I.ar.3.q.1.c.fi./.Anima.9.c.fi./.19./.Opuſc.10.ar.35./. Opuſ.11.ar.28./

158 Cælum per ſe agit in corporibus omnium inferiorum, ſed in anima,& in potentiis eius organicis, agit per accidens, in intellectu autem voluntate indirecte tantum 1ª. q. 83. 1. 5m./.q.115.3.4.o./.6.c./ q.116.1.c./.12ſ.q.9.5.o./.22ſ.q.95.5.6.7.o./.2.d.7.q.2.2.5m./.d.15.q.1.2.3.o./.d.25.2.5m./.ʒ.3. cº.84. vſque 93 /.105.5m./.154.meº.F./.ver.q.5.9.10.o./.q.22.9.2m./.q.24.1.19m./.Potª.q.5.9.c fi./.Ma.q.6.1.c. meº.K./.21m./.q.16.7.16m./ uir.q.1.9.21m./.Quol.12.5.c./.Opu.3.cº.129./.130./.261./ Opu.10./.Opu.25.cº.5./.Opu.26.o./. Mat.2. priº.2.c.&c./.Io.7.lec.3.fi.h.E./.Gal.4.lec.4.medº.F./.Ethi.1.fi./.liº.3.lec.12.prinº./.lec.13.meº.c.G /.Meta.6.lec.3.meº.c. Phy.8.lec.4.fi./.Anima.3.lec.4.prinº.h./.Perihe.lec.14 meº.f.B.&c. Cogitatiua 5. Phantaſia 1.Imaginitiua. 4. Memoria 1.3. 10. Senſus 29.

Quando. ¶ Cæna Chriſti fuit luna quartadecima, ſed paſſio eius fuit luna quintadecima 3ª.q.44.2.2m./.q.46.9.1m./.4.d.11.q.2.ar.2.q.3.o /.Mat.26. * Apoſtoli 29.Chriſma 1.Euchariſtia 6.177 Sudor.

¶ Cęnobitæ.Communitas. Religio 103. Sociale. Vita 39.

Qui. ¶ Cenſores,& cenſorini erant officiales vrbis Romę. Opuſc. 20.libº.4.cº.26.

Quid. ¶ Cēſoria dignitas apud veteres Romanos erat,quę apud modernos ē dignitas iudicialis. Opuſc.20.libº.4.cº.26.

¶ Cenſorini. Cenſores, Cenſorin

¶ Cenſus, Tributum 2.5.6.

* ¶ Centenarius. Vſura 198.&c.

¶ Centeſima, Vſura 28.

¶ Centrum, Cęlum 94. Infernus 4.5.6. Nox.1.Terra.1.6.7.13.

Quis. 1 ¶ CENTVRIO dicitur,quaſi centum milites ſub ſe habens Opuſc.20.libº.4.cº.28.

2 Centurio, & Petrus reueriti ſunt Chriſtum ex humilitate: Zachęus autem ex amore 3ª.q.8.10.3m.

¶ Centum Centurio 1. Cohors 2.3. Heliſæus, Numerus 14. Vſura 165.166.181.&c.187.207.214.220.&c.239.279.297.

¶ Cepit, Imago 43.Maria 20.Miraculum.55.

¶ Cæra, Sepultura 6.

¶ Cerdoniani. Marchus 2.

Quid. ¶ Cere eſt oppidum prope Romam 12ſ.q.99.3.c./.4.d.1. L.1. Cerimonia.1.

Maius. 1 ¶ CEREBRVM eſt maius proportionabiliter in homine, quam in alio animali 1ª.q.91.3.1m /.q.99.1.c./.2.d.20.q.2.1.5m./.Anima 8.c.medº.D./.Anima 2.lec.19.prinº./.Senſu.lec.9./.lec.13. * Animal 36. Cellula, Cogitatiua 2.5. Coitus 2. Dæmon 84. Aeſtimatiua 2.Melancolia,Memoria 1.5.10.

Vbi. 2 Cerebrum eſt in ſupremo,ne operationes animales quæ ibi perficiuntur,impediantur per diuerſas corporis tranſmutationes. Quol.4.3.fi. * Puer 3.Senſus 19. Sternutatio.

3 Cellula cerebri triplex, ſcilicet anterior media, & poſterior. 1ª.q 74.c./.4.d.50.q.1.1.3m./.ʒ.2.cº.59. prinº./.veri. q10. 5.c.fi./.q.15.1.c.fi. Cogitatiua 5.

4 Cerebrum eſt prima,& principalior pars capitis Iob. 41. lec. 2. priº.

¶ Cellula, Cerebrum.3.

¶ Ceres cereris, Cerimonia 1.

Benedictº. 1 ¶ CEREVS paſchalis, non requirit de neceſſitate ſcriptũ numerum annorum mũdi,quia in multis terris nihil ei inſcribitur, Quol.3.31.1m. * Accolytus 3.8.

Vſus. 2 Cereis nõ vtebãt Iudęi in cultu dei, ſed oleo 12ſ.q.102.1.2m

Quid. 1 ¶ CÆRIMONIA dicitur a cere oppido prope Romam, vel quaſi Cereris munia 12ſ.q.99.3.c./.4.d.1.L.1.

2 Omnes cærimoniæ, ſunt quædam proteſtationes fidei 12ſ.q.105.4.1.vel cultus 1. * Baptiſmus 78.Decimæ 46.

3 Cærimoniæ ſunt opera exteriora ad cultum dei pertinentia. 12ſ.q.99.3.o./.q.101.2.4.c./.q.103.1.o./.q.104.1.c.3m.4.d.1.L.1. Cultus 12. * Euangelium 4.Fornicatio 2. Iuſtificatio 48. Lepra 1.Lex 96.104.113.125.124.150.

4 Cærimonialia dicuntur quæ ſecundum ſe nõ habent cauſã manifeſtam factorum,licet poſſint habere cauſam manifeſtã inſtitutionis 12ſ.q.101.1.4m./.4d.1.L.1.

5 Cęrimonialia veteris teſtamenti ſunt quędam determinationes iuris naturalis,& præceptorum moralium 12ſ. q. 99.3.2m./4.5.c./.q.103.1.c./.21ſ.q.122.1.2m./.He.7. lec.1. meº. D.

6 Multæ particulares determinationes in cærimoniis veteris legis habent cauſam tantum ſingularem, non autem litteralem, niſi in cõmuni 12ſ.q.102.2.3m. * Primitiæ 1.Sabbathũ 13. Sacramentum.11.

7 Cærimoniæ veteris legis ſufficiēter diuidũtur ĩ ſacrificia,ſacra ſacramēta,& obſeruãtias 12ſ q.101.4.o./.Col.2.lec.4.priº.

8 Cærimoniæ in veteri lege fuerunt multæ ad reprimendã idolatriam,& ad ſignificationem multorum 12ſ. q. 101.3.c./.4.d.1.q.1.ar.5.q.2.2m./.Ro.5.lec.6.fi.C.

¶ Certamen, Angelus 594. Baptiſmus 242. Contemplatio 22. Decertare, Delectatio 21.40. Dimicare. Exercitus, Meritum 16.69.&c. Pugna, Sabbathum 6.10. Timor.10.

1 ¶ CERTITVDO eſt firmitas adhæſionis virtutis cognitiuæ ad ſuũ cognoſcibile 3.d.26.q.2.4.c. * Altare 4. Altitudo.1 Quid.

2 Certitudo eſt determinatio intellectus ad vnum 3.d.23.q.2.ar.2.q.5 c./.d.26.q.2.1.c. Aſſentire.4.

3 Certitudo poteſt eſſe ex duobus,ſcilicet ex cauſa, & ex ſubiecto 1ª.q.1.5.1m./.22ſ.q.4.8.o./.3.d.23.q.2.ar.2.q.3.o./. veri.q.14.1.7m. Cauſa 108. * Beatus 9 17.41. Cognitio 6.38. Conſecratio 10.15.Damnatio 22.&c.Dæmon 25.Deus 111.

4 Tota certitudo ſcientiæ eſt ex certitudine principiorũ, quæ eſt ex lumine rationis a deo indito, ver.q. 11.1. 13m./. 17m. * Donee,Euchariſtia 211.Fides 1.14.16.58.77.89.96.99.146 Linea 3.Præbendatus.Prophetia 32.

5 Certitudo duplex,ſcilicet cognitionis, & ordinis cauſæ ad effectum,ver.q.6.3.o.Cauſa 108. * Tranſlatio, Votũ 16.27.

6 Certitudo eſt tantum in cognitione 12ſ.q.18.4.c./.22ſ.q.18 4.c./.5.d.26.q.2.4.1m. Cognitio

7 Immo certitudo eſt in appetitu naturali, & in arte 12ſ. q.4.2.3m. Reſpondº.dubio 340º.& ſicut inf.8. Duᵐ.340º.

8 Certitudo eſt in appetitu naturali inquantum infallibiliter inclinatur a Deo dirigente ipſum in finem,& non quia appetitus naturalis cognoſcat finem.12ſ.q.4 2.3m./.22ſ.q.18.4.c./3.d.26.q.2.4.c.

9 Certitudo principaliter,& eſſentialiter, eſt tantum in cognitione,ſed ſecundum ſimilitudinem, & participatiue eſt etiã in aliis, vt in operibus naturę,vel artis 12ſ.q.18.4.c./. 22ſ.q.18.4.c./.5 d.26.q.2.4.1m.

10 Certitudo cognitionis eſt diuerſimoda in deo,in angelis,& in hominibus 22ſ.q.9.1.1m. * Achademici, Adam 15.30 Altitudo 1.Amicitia, vel Angelꝰ 349.&c.503. Beatꝰ 9.Charitas 124.Cęlum 73.Cognitio 6.38.Coniectura 2.Conſilium 3.11 26.Debitum 20.21.Experientia 9.Figura 8.9.Finis 63. Duᵐ.131ª

11 Motus appetitiuæ virtutis, vt dirigitur a cognitione, participat aliquid de eius certitudine, Vir.q.4.2.4m.

12 Viſus eſt ſimpliciter certior auditu,licet quandoque ſit econuerſo 22ſ.q.4.8 1m. * Futurum 2.Gratia 170.Imaginatiua 1 Immunitas 1.Infernus 6.Inquirere 3.Intellectus 295.Iudicium 15.46.Lex 12.Malitia 5.Maria 40.Mathematica.5.Mēſura 5 Mors 21.Notum 22.Perfectio 76.Prędeſtinatio 35.41 &c.Prophetia 52.61.Prouidentia 5.Prudentia 6.Ratio 50. Reuelatio 2.Salomon 3.Scientia 8.24.145.&c. 158. Sententia 4.Signum 5.Suſpitio 4.Theodoſius 1.Theologia 3. Teſtamentum 4.Teſtis 5.Viſus 11.

13 Virtus,& natura ſunt certiores arte,quia infallibilius operãtur 22ſ.q.18.4.c./.3.d.26.q.2.4.c./.Ver.q.10.10.9m./. Vir.q.4.1.10m. Contingens 10. * Decimę 6.Dæmoni 82.83.Gigantes Hęreſis 96. Virtus.

14 Fides eſt certior omni virtute intellectuali ex parte rei,& cauſę,ſed econuerſo ex parte ſubiecti,& euidentiæ 1ª. q.1.5.1m./.22ſ q.4.8.o./.1.Prolo.5.5m./.5.d.23.q.1.ar.2.q.3.o./.ʒ.3.cº.154.prinº.H./medº B.Ver.q.10.12 6m./.q.12.2.3m./.q.14.1.7m./.Trin 9.4m./.Io.4.lec.5.fi. Fides 89. Fides.

15 Certitudo adhæſionis non eſt propria fidei, quia conuenit etiam infideli per imperium voluntatis,& per fidem falſam & conuenit virtutibus intellectualibus. Quol 6.4.o.

16 Spes eſt certior omni alia virtute 3.d.26.q.2.4.c. Spes 46. * Charitas 124. Fiducia 3.&c.Gratia 170. Spes.

17 Certitudo ſpei eſt ex cognitione dirigente 12ſ. queſt. 40. 3. 5m./. 22ſ. queſt.18. 4. c./.3. diſt. 26. q. 2. 4. c./. Virtut. q 4. 1.10m /.2.4m.

18 Certitudo hęc cauſatur ex liberalitate diuina ordinãte nos in finem, & ex inclinatione omnium virtutum etiam ſpei. 3 d.26 q 4.c.

19 Certitudo cognitionis eſt ex ſe, ſed certitudo ſpei, & naturæ, eſt ex alio, ideo deficit per accidens 12ſ.queſt. 40.2. 2m./. 3. diſtin. 26. queſt. 2. 4. 2m. * Perfectio. 76. Spes 4.46. 81. Vſura 7. 4.98. 138. 142. 160. 177. 192. 194. 313.

Ce

20 Spes uiatorum habet certitudinem ex fide, omnipotentia, & miſericordia dei, non autem ex meritis propriis. 22^{æ}. q. 18.4.o./. Virt.q.4.2.4^{m}.

21 Certitudo ſpei eſt in affectu, defectibilis de incomplexo. Et opponitur diffidentiæ. Sed certitudo fidei eſt in intellectu, indefectibilis de complexo, & opponitur dubitationi. 3.d.26 q.2.4.5^{m}.

22 Immo obiectum fidei, bene, & vere poteſt dici complexum & incomplexum. 22^{æ}.q.1.2.o./.1.d.41.L./. Veri.q.14.8.5^{m}./. 12^{m}./.12.c. Reſpondeo ſient Dubio. 602.

23 Spes fundata ſupra rectam conſcientiam, habet certitudinem, non autem fundata ſupra falſam conſciẽtiam. Veri.q. 17.2.8^{m}.

24 Certitudo ſpei formatæ in præſcito, eſt maior ſecundum habitum, quàm certitudo ſpei informis in prædeſtinato, ſed ex parte dei, ſunt æquales. 3.d.26.q.2.4.5^{m}.

¶ Ceruus ſignificat cathecumenos, & iuſtos. Pſal. 41. prin^{o}. a.H. Iuſtus 11. Chriſtus 214.

¶ Ceſar. Cato. Imperator 4. Iulius.

¶ Ceſpitare. Cecitas 5. Impactio. Impingere.

1 ¶ Cessare dicitur deus, ab omni opere condendo, non autem propagando, & conſeruando. 1^{a}.q.73.1.2^{m}./.2.o./. q. 74.2.3^{m}./.q.118.3.1^{m}./.2.d.15.q.3.1.o./.2.c./.ʒ 2. c^{o}. 84. fi./. Io.5.lect.2.fi.g./. He.4.lect.1.fi.H. * Accuſatio 53.

2 Deus ceſſat operari, ratione effectus, non autẽ ratione operationis, quia eſt æterna. 2.d.15.q.3.1.3^{m}. * Actio 62. Aduocatus 6.

3 Ceſſare a peccato, non dicit ſimplicem negationem, ſed diſplicentiam peccati, & propoſitum dimittendi peccatum. 4 d.14.L.me^{o}.H./.d.15.q.1.ar.5.q.1.3^{m}./. Veri.q.28.5.c./. 2^{m}. * Ambroſius 2. Angelus 288. Baptiſmus 32.33.

4 Legalia ceſſare debuerunt tempore gratiæ, triplici ratione, ſcilicet quia lex inſtituta fuit ad ſignificandum gratiam noui teſtamẽti quæ per Chriſtũ ſacta eſt, & ex imperfectione, quia in legalibus gratia non conferebatur quantum oportebat in nouo teſtamento dari, & ex parte eorum quibus lex data eſt qui erant paruuli, ſed poſtmodum quando ad perfectam ætatem humanum genus peruenit, debuit ab iis obſeruantus populus liber eſſe. 4. diſt. 1.q.2.ar.5.q.2.o. Circuncifio 16.17.

5 Omnis motus ceſſat in inſtanti. Opuſc. 53.8^{m}. Cælum. 115 &c. * Circuncifio 16.17. Confeſſio 66. Decimæ 15. Dæmon 69. Elementum 19.&c. Eſſe 15. Euchariſtia 167. 178.&c. Forma 117. Habitus 76. Ieiunium 19. Imperator 8. Imprimere. 3. Impugnare 1. Intellectus 121.303. Ira 47. 48. Legatus 2. Macula 11.&c. Matrimonium 86. Natiuitas 16. Pœna 98. Pœnitentia 41.42. Periculum 2. Præceptum 46. Prophetia 40 Propoſitum 6. Purgatio 8. Quies 4. Relatio 61. Reſurrectio 4. Sabbathum 3. 8. 13. Sacerdos. 56. Sponſalia 3. Subtrahere. Thurificatio 1. Verecundia 3. 12. Virtus 264. Votum 29.

1 ¶ Cete dicitur leuiatan, ideſt addimentum. Et interpretatur Balena a balin, ideſt emittere, quia altius cæteris animalibus emittit aquas. Iob. 40. lect. 2. 3. prin^{o}.

2 Cete habet corpus iugerum quatuor, ſecundum Pliniũ, & æquale montibus, ſecundum Iſidorum. Ideo excellit magnitudine & uirtute, omnia alia animalia aquanea, ſicut elephas omnia alia animalia terreſtria. Ideo utrumque ſignificat diabolum. Iob. 40 lect. 2. 3. prin^{o}.

3 Cete habet ducentaquinquaginta addimenta carnea, in figuram magnæ ſaleis ſuper ſingulos oculos, quibus utitur pro operculo, tempore magnæ tempeſtatis. Iob 41. lect. 1. me^{o}. F.

4 Cete eſt ita pingue, quòd incifionem pellis eius in cauda, non ſentit, quam ligant funibus ad ſaxa, vel ad arbores, & excitatum a ſomno lapidibus funde, recedens dimittit pellem, cuius caput eſt tam magnum, quòd de eo fluant quinquaginta lagenæ ſanguinis. Iob. 40. lect. 3. fi. D. &c.

5 Cete habet quandam pellem per modum membranæ in gula multis meatibus perforatum, ne quid magnum ingrediens, impediat digeſtionem. Ioh 41. lect. 1. me^{o}. F.

6 Cete habet multas ſquamas, ſicut ſcuta magna, ſic denſas, quòd nec aer poteſt ingredi, ſed cum moritur uel infirmatur, rare fiunt, ſicce & curuæ. Iob. 41. lect. 1. fi. H. &c.

7 Cete habet pulmonem, & reſpirat ſicut delphinus. Et emittit aerem aduſtum, propter multum calorem eius, neceſſarium ad motum tantæ molis. Iob. 41. lect. 2. prin^{o}. H.

8 Nullus piſcis habet collum, niſi generans alium, ſicut delphinus, & cete. Iob 41. lect. 2. prin^{o}. I.

9 Cete habet os ualde dentatum, præcipue duos dentes ad modum dentium elephantis, uel apri, quaſi duas portas magnas. Ioh 41. lect. 1. me^{o}. G.

30 Cete eſuriens, emittit per os ſuauem odorem, quaſi odorem ambræ, quem alii piſces ſentientes, intrant in os eius, & deuorantur. Iob. 41. lect. 2 prin^{o}. G.

31 Cete tantum comedit, quòd ſpacium maris in quo fuerit, relinquit vacuum piſcibus. Ioh. 41. lect. 2. prin^{o}. K.

32 Cete perſequens alios piſces, impingit ad litus, ubi pauca eſt aqua, ideo occiditur Iob 40. fi. uel Fulmen.

33 Cete non poteſt ulla arte eleuari, nec capi. Sed ſi capitur, carnea eius ſufficiunt toti regioni. Iob. 40. lectio. 3. o. 5.

34 Cete eſt maius quolibet alio animali, quia in mari ſunt maiora animalia, quam in terra. Iob. 41. lect. 2. fi. G.

35 Cete magnitudine ſuæ cauſat magnas tempeſtates in mari, commouendo profundum eius. Iob. 41. lect. 2. fi. E.

¶ Ceteris paribus, Agnus 2. Amor. 98. 108. Anima. 4. Animal 19 66. Aureola. 10. Baptiſmus. 178. 230. Benefacere 4. Beneficium 6. Charitas. 44. Caſus. 3.. Cete. 1. Cibus. 4. Coactio. 8. Colera. Conceptio 11. Creatura. 31. Deus. 300. Eleemoſyna 24. Euangelium. 8. Euchariſtia 37. 100. 101. 176. Hæreſis 18. Homo 27. 28. 31. Humilitas 21. Indiuiduum 35. Intellectus 225. Ira. 54. Iuſticia 58. Laus 7. Lucifer. Luxuria. 26. Manſuetudo. 2. Matrimonium 13. Medium 26. Mens. 5. Motus. 45. Natiuitas 14. Oppoſitio. 2. Oratio. 42. Paſtor. Paulus. 14. 15. Peccatum 232. 237. 254. Pœnitentia. 24. Votum 22. Vſura 191 281. 284.

1 ¶ Cetvs ideſt feſtum collectæ, fiebat in memoriam pacis, & adunationis iudæorum, in terram promiſſionis, & figurabat eccleſiam beatorum. 12^{æ}.q.102.4.10^{m}. * Baptiſmus. 157 Communitas. Congregatio. 8. Excommunicatio 2.&c. Feſtum. 4. Quid.

2 Feſtum omnium ſanctorum ſuccedit ei, uel feſtum angelorum. 12^{æ}.q.103.3.4^{m}. * Hoſtiarius. Plebs. Pŏpulus.

¶ Cherinius. Hæreſis. 88.

¶ Cherubin. Seraphin. 4.6.

1 ¶ Cherubin interpretatur plenitudo ſciẽtiæ, quæ eſt quadruplex in eis, ſcilicet perfecta dei uiſio, plena diuini luminis ſuſceptio, contemplatio pulchritudinis in ordine rerũ, & copioſa diuinæ cognitiõis effuſio in alios. 1^{a}.q. 63.7.1^{m}./. q.108 5.5^{m}./.2.d.9 3./.ʒ.3.c^{o}.80.me^{o}.B./. Opuſc.3.c^{o}. 526./. Col. lect.4.fi.A. Fruitio. 2.3. * Iudæi. 25. Quid.

2 Ordo duplex ante infuſionem gratiæ, poterat dici cherubin, & ſeraphin, quia in eis erat dilectio, & cognitio naturalis a cuius ardore, & plenitudine dicuntur cherubin, & ſeraphin, licet imperfecte. 2 d.9.7.2^{m}. Seraphin. 4. * Metaphora. 6. Propiciatorium. Sedere. 10.

¶ Chiliſte fuerunt hæretici, ideſt millenarii, qui dicebãt primam reſurrectionem futuram eſſe martyrum, ut cum Chriſto mille annis in terra regnent. 4.d.43.ar.3.q.1.4^{m}./.ʒ./.3.c^{o} 27.fi./.Li^{o}.4.c^{o}.82. Delectatio. 93. Lactantius.

1 ¶ Chimera. Ratio ſiue conceptio chimeræ, non habet fundamentum in re, neque proximum, neque remotum, quia neque eſt ſimilitudo alicuius rei extra animam, neque conſequitur ex modo intelligendi rem aliquam naturæ. Et ideo iſtam conceptio eſt falſa. 1^{a}.q.16.3.2^{m}./.5.3^{m}./.7. 4^{m}./. fi./. q. 48 2 2^{m}./.1.d.2.3 c.me^{o}. K./. diſtin 19. quæſtion. 5.1.c. prin^{o}. ./. diſt. n. 30.3.c./. Potentia. quæſtion. 7.6.c./. Meta. 12. lc.2. fi. Ratio. 5. Quid.

2 Nihil prohibet imaginari montes aureos, aut chimeram, Veri. quæſtion. 3.4.a.6./.6^{m}. Conceptio 7. * Ratio. 5. Videre.

1 ¶ Chorea ſiue ludus chorealis ſi fiat cum circunſtantiis honeſtis in ludis, erit actus uirtutis, & poterit eſſe meritorius, ſi gratia informetur, ſcilicet ut non ſit perſona indecẽs ſicut clericus uel religioſus, ut ſit tempore letitiæ uel liberationis gratia, uel in nuptiis, & huiuſmodi, ut fiat cum honeſtis perſonis, & cum honeſto cantu, & quod geſtus non ſint nimis laſciui, & ſi qua huiuſmodi ſunt. Iſa. 3. fi. Licet.

2 Si autem ludus chorealis fiat ad prouocandum ad laſciuiã, & ſecundum alias circunſtantias, conſtat quòd actus uitioſus erit. Iſa. 3. fi.

1 ¶ Chrisma benedici oportet ab epiſcopo, in cœna domini. 3^{a}.q.72.3.0./.12.3^{m}./.4 d.2.q.1.ar.1.q.2.2^{m}./. diſt.7. quæſt. 1.ar.2.quæſt 3.o./. diſt.24.q.3.3.c./. Veri.q.27.4. 10^{m}. confirmatio. 7. Benedicu.

Baptiſmus. 61. 68. 69. 237. &cet. 244. Confirmatio. 4. 6. 8. Epiſcopus 14. Sacerdos 21. Sacramentum 41. 46. &cet.

2 Benedictio chriſmatis, non eſt forma confirmationis. 4. d. 7. q.1.ar.2.q.3.2^{m}./.ar.3.q.3.c./.d.8.q.2.ar.1.q.1.2^{m}. Confirmatio. 10.

Chriſmate

CI

1 Chriſmate vnguntur, pontificis caput, baptizati frons, altare, & calix 4.d.7.q.1.ar.1.q.1.a.1./.ar.2.q 3.2m. Confirmatio 4. 46. * Simonia 22. Vnctio 4.6.37. 39.

¶ Chriſoſtomus, Architriclinus, Iohannes 18. * Baptiſmus 61.68.69.237.c.2.44.A

¶ Chriſtus, & chriſtianus ponitur in fine tabulæ per .X. ſecũdum conſuetudinem ſcriptorum, & imprimentium.

Chriſtus. 1 ¶ Cibus quem Chriſtus aſſumpſit poſt reſurrectionẽ, cõuerſus fuit in materiam ſpiritualem .i. aeream, non autem in corpus Chriſti 1ª q.51, 3.5m./.2.d.8.4.1m./.d 21.q.2.ar.4. q.4.2m./.Ʒ.4.cº.83.fi.B /.Poª.q.6.8.8m./.Quol.3.5.fi./.Opu. 3.cº.238. * Abraham 24. Adam 52.53.54.81.83. Adeps 1. Amor 67. Angelus 495. Animal 40. Apis.4.

2 Cibus eſt neceſſarius dupliciter, ſcilicet ad reſtaurationem deperditi, & vt impediat totalem conſumptionem caloris naturalis, qui eſt cauſa uitæ 1ª.q.78.2.4m /.q.97.3.c./.2.d. 30.q.2.1.0./.4.d.12.q.3.ar.1.q.1.c./Meta.5. lec. 5. priuº. vel Lignum.2.inf.

3 Cibus non conſeruat vitam in perpetuum, quia nõ reſtaurat deperditum in perfectione qua erat 3.d.19.4.c./.Opu.3. cº.160. * Appetitus 14. Aſſimilatio 16. Aſſumere 2. Beati 36. Caro 4.6. Caſtitas 6. Cauſa.17.

4 Cibus agit per coniunctionem ſui ad cibatũ, quia nutriens & nutritum fiunt, cætera vero tangibilia agunt per impreſſiones tantum 4.d.8.q.1.ar.3.q.1.2.c./.d.9.ar.1.q.1.c. * Cõtinentia 6.18. Delectatio 83 84.90. Eccleſia 15. Egritudo 2. 4. Eſca.

5 Vſus ciborum ordinatur ad tria. ſ. ad reſtaurandum deperditum ad generationem, & ad augmentum 1ª.q.97.4 0./.q. 119.1.4m./.2.d.19.4.4m /.d 30.q.2.1.c./ 4.d.15.q.2.ar.1. q.4. c./.q.3.ar.2.q.3.c./.Ʒ.4.cº.83./ Ma 4.5.5.9m./. * Aĩa 13.15m.

6 Nullus cibus eſt in quo non ſit aliquid impuritatis, quia in principio eſt diſſimilis 1ª.q 97.3 4m./.2.d 30 q.2.1.5m.

7 Nullus cibi vſus, de ſe eſt peccatũ, ſed aliquis prohibetur propter obedientiam, votum, continentiam, ſanitatem, vel figuram 12ᵉ.q.102.6.1m./.22ᵉ.q.149.3.0./ 3ª.q. 40.4.2m./.Ʒ 3.cº.127 /.Ro.14.lec.1.prinº.E./.lec.2.priºK./.lec.3.priº.F. 1.Cor.2.lec.2.meº.C./ 1ᵉ.Tim.4 lec.1.meº.G./.Titũ lec.4. meº.D.&c. * Fortitudo 7. Ieiuniũ 1.2.4.18.&c.40 Infirmitas, Libamina, Lignum 2. Menſtruus 4. Onocrotalus. Perfectio 4. Porphirio, Potus, Prohibitio 6. Refectio, Reſorrectio 57. Sacrificium 20.34. Sanctus 7. Sanguis 4. Sanitas 5. Verbum 70. Via.7.

8 Cibus non neceſſarius, debet dimitti propter ſcãdalum, donec veritas declaretur 22ᵉ.q.43.8.3m./.4.d.38.q.2.ar. 4.q.3. 3m./.Ro.14.lec.3.0. * Vita 32. Chriſtus 197.&c.

9 Vtens cibo furtiuo, vel prohibito peccat mortaliter, Ma q. 15.2.6m./.1ᵉ.Cor.10.fi.

10 Ratio multiplex de cibis mundis, & immundis, ſecundũ legem veterem 12ᵉ.q.102.6.1m./.2m.

11 Idem eſt cibus Dei, & omnium ſanctorum. ſ. frui Deo, Pſa. 49.meº.f.fi./.Io.6.lec.3.meº.e.I.

12 Cibus ſpiritualis eſt corpus Chriſti. Et tali cibo indiget homo propter tria. ſ. vt aĩa eſt incorporea, vt eſt corpori cõiuncta ſicut diſſimilis diſſimili, & ſpiritus carni, & vt familiari ſocietate, & miro amore eſt corpori coniuncta. Opuſc.58.cº.6

13 Cibus bonæ conuerſationis conſiſtit ex tribus virtutibus, quaſi ex tribus ferculis, ſcilicet innocentia, pænitentia, & miſericordia. Opuſ.58.cº.19.

14 Cibus, quo corpus ſuſtentatur, corruptibilis eſt, incorruptibilis autem ille, quo ſpiritus ſuſtentatur, Io.6 lec.4. meº.c.

1 ¶ Cicatrices Chriſtus in corpore ſuo conuenienter reſeruauit propter quinque. ſ. in ſignum victoriæ, vt diſcipulos in fide reſurrectionis ſolidaret, vt pro nobis apud patrẽ oſtenſis vulnerum cicatricibus aduocaret, vt ſua morte redemptis, quàm miſericorditer ſint adiuti propoſitis eiuſdẽ mortis ſignis inſinuet, & vt in iudicio, quàm iuſte mali dãnẽtur, annuntiet, 3.d.21.q.2.ar.4.q.3.2m./. Opuſ. 60.ar.22. prinº.E.&c. Apparere 9.

2 Cicatrices apparebunt in corpore Chriſti in iudicio 3ª.q. 54.4.c./.3.d.21.q 2.ar.4.q 3.3m./ 4.d.48.q.1.2.2m./. Opuſc. 3.cº.245./.Io.20.lec.6.meº.D.

3 Chriſtus reſurrexit cum cicatricibus, quæ ſemper erunt in corpore eius fulgentes 3ª.q 54.4.0./.3.d.21.q.2. ar.4.q 3.0./ Opuſc.3.cº.245./.Opuſcul.60.ar 22.prinº. A./.Io.20.lec.6. medº.b.A. Aureola 8. * Apparere 9.

4 Cicatrices ſemper erunt in corporibus glorioſis martyrum 3ª.q.54.4.c./.3.d.21.q.2.ar.4.q 3.2m./ 2m /.4.d.44.q.2.ar.1.q. 2 5m./.d 49.q.5.artic.4.queſt 3 c./. Quol. 5. 5. c./. Opuſc.3. capº.238./.Io.28. lec.6. medº. b.A. Aureola 12.

¶ Cicero. Tullius.

CI

1 ¶ Ciconia forte eſt idẽ quod ibis, ſcilicet auis aphrica & immunda. Et ſignificat inuidos 12ᵉ. quæſt. 102. 6. 1m. fin.l. Ibis. Quid.

2 Ciconia nutrit ſuos parentes, & fouet 3.diſt.29.7.c.fi./.1m. * Ibis.

¶ Cidaris dabatur ſolis pontificibus veteris teſtamenti, in ſignum dignitatis, ſicut nunc mitra, quæ ſicut galerum tunc erat ſacerdotum 4. diſtinct. 24. quæſt. 3. 3. 2m./. 6m. Epiſcopus 13.

¶ Cignus eſt auis immunda, ſignificãs hipocritas 12ᵉ.q.102. 6.1m. fi. K.

¶ Cilicium Chriſtus portauit figuraliter, ideſt carnem peccati, non autem corporaliter. Et nos cilicium pænitentiæ debemus habere, Pſalm. 29. fin./. Pſalm. 34. medº. 1. G. Saccus.

¶ Ciminilis eſt qui ciminum uendit, ideſt de paruis magnã vim facit in ducdo 22ᵉ.q.118.8.4m. * Auaritia 1. Quis.

¶ Ciminum, Ciminilis.

¶ Cimiterium conſecratum uendi poteſt ratione terræ, & in neceſſitate eccleſiæ, non autem vt res ſacra, quia eſſet ſimonia 22ᵉ.q.100.4.3m./.4.d.25.q.3.ar.2.q.3.2m. Abrahã 15.&c. Sepultura 4.

¶ Cingulum, Amictus, Epiſcopus 14. Veſtis.5.6

1 ¶ Cinis. Omnes reliquię corporis humani dicuntur cineres, ſi reſoluatur, quia olim comburendo reſoluebatur ſin cineres, & etiam propter incendium fomitis 4. d.43.ar.4.q. 2.2m. * Anima 92.&c. Quē.

2 Omnes homines reſoluentur in cineres, & ex eis reſurgẽt, niſi ſint priuilegiati 4.d.43.ar.4.q.2.c.

3 Hi cineres, nullam inclinationem naturalem habẽt ad animam, ſed tota reſurrectio ex eis fiet diuinitus 4. d. 43.ar.4. q.3.0./.1ᵉ.Cor.15.lec.5.meº.B / lec.6.meº.G. * Conſecratio 12. Damnatio 39. Euchariſtia 88. Incineratio, Reſurrectio 5. Sacerdos 21.

¶ Cyprus. Chriſtus 149.

¶ Circuire debet homo triplicem ciuitatem, ſcilicet propriæ conſcientiæ, recogitando peccata, militantis eccleſiæ, imitãdo iuſtorum exempla, & cæleſtis patriæ. cogitando ſanctorum premia. Iſa.23.fi. * Circuitus Eliæ. Inſinuatio 2. Relatio 49. Homo.

¶ Circuitus, Circuire, Circumſcribi 2.

¶ Circulare, Angelus 139. Anima 174. Circũciſio 9. Dæmonſtratio 4.&c.

¶ Circulatio, Aer, 10. Tempus 26.

1 ¶ Circulus eſt figura cui conuenit per ſe rotunditas, Ʒ.2.cº.55.2m. * Bubalus, Circunferentia, Concauus.3. Quid.

2 Linea circularis, eſt perfectior qualibet alia Ʒ.2. cº.46. 1m./. Poª.q.9.9.15m./.Meta.5.lec.8.meº.b.fi./.Cæ.lec.4. meº.c /. Liº.2.lec.5.0. * Contrarium 51. Corpus 19.20.21.24. Demõſtratio 4.5. dies 2.3. Eliæ Epicicli, Halo.

3 In operationibus affectus eſt quidam circulus, ſicut etiam in operationibus intellectus 12ª.q.1.3.1m. * Ignis 7. Motus 48. Orizon. Rota, Sphæra, Stella, 2.3 4.9.

4 Circulus in operationibus intellectus, & voluntatis Dei, incipit ab intus, & terminatur ad intra, ſed in nobis incipit ab extra, & terminatur ad extra. Poª.q.9.9.c.meº.F.&c. Sacramen

1 ¶ Circuncisio erat ſacramentum preparatorium ad baptiſmum, licet minus expreſſe figurans eum, quo ad exteriora, quàm columna nubis, & tranſitus maris rubri, quę tamen non erant ſacramenta, quia non fiebat aliqua profeſſio fidei per ea, ſicut per circunciſionem 3ª.q.70.1.2m./.4. d.1.q.2.ar.3.q.1.c.

2 Circunciſio erat præparatoria baptiſmi, quo ad profeſſionẽ fidei, ſed baptiſmus Iohannis quo ad exercitium actus 3ª. q.70.1.3m. Sacramentum 125. vel Baptiſmus 7. * Sabbatum 9. ſacramentum 124.

3 Circunciſio non continetur inter ſacramenta veteris legis, quia non erat ex Moyſe, ſed ex patribus 12ᵉ.q 102.1.3m./. ver q.28.1.12m. vel ſacramentum 124.

4 Circunciſio erat quædam profeſſio fidei Chriſti, aggregans collegio fideliũ, præparatoria, & figura baptiſmi 12ᵉ.q.102. 5.c /.1m./.3m./.3ª.q 68.1.1m./.q.70.1 2.0./.4.d.1.q.2.art. 1.q. 1.c./.d.2.q.1.2.5m./.Ro.2.lec.4.meº.I.

5 Circunciſio eſt quędam profeſſio legis obſeruandæ 3ª.q.37 prinº / q.40.4.c./.q.70.4.c.fi./.Ro 2.lec.4.meº.I./ cº.4.lec.2. prinº.K./.Col.2.lec.3.4.prinº. In cõi.

6 Circunciſio ſignificat tria, ſcilicet caſtitatem, depoſitionem peccatorum, & immortalitatem 12ᵉ q.102.5.1m./.4.d.1.q.2 ar.1.q.1.3.c./.ar.3.q.2.c.

7 Circunciſio principaliter, & per ſe ſignificat ablationem, ſed conſequenter, & per accidens, diſtinctionem 4.d.1.q.2.

vel

Ci

ar.4.q,1.1^m./.ar.5.q.1.3^m.

8 Circunciſio eſt ſignaculum curationis a peccato originali, vel ſignum determinans Iſrael a gentilibus.4.d.1.q.2.ar.1.q.1.c./ ar.3.q.2.c./ Io.7.lect.2.fi.K.F./.Ro.2.lect.4.fi.L./.c^o.4.lect.2.me^o.k.

9 Circunciſio habet quadrupliciter expreſſam ſimilitudinem abolitionis peccati originalis, ſcilicet ratione membri, pellis circularis, pœnæ, & ſanguinis.3^a.q.37.1.1^m./.4.d.1.q.1.c.

10 Circunciſio erat neceſſaria ad diſtinctionem, & ſignificationem.12^æ.q.102.5.1^m./.3^a./.q.70.1.o./.4.d.1.q.2.ar.1.q.1.o./ Ro.4.lect.2 prin^o.K.

11 Circunciſio datur in fœdus æternum, quo ad ſignificatum, & quod ſuccedit ei, uel capitur pro ſæculo, quod habet finē, ſed non determinatum nobis.12^æ.q.102.5.1^m./.4.d.1.q.2.a.5.q.1.1^m.

12 Ratio litteralis triplex circunciſionis. Prima & principalis, eſt proteſtatio fidei unius dei, ſecunda debilitatio concupiſcentiæ in illo membro tertia ſigillatio ſacrorum Veneris, & priapi, in quibus illa pars honorabatur. Sed ratio figuralis, eſt ſigu a ablationis corruptionis per Chriſtum complete in octaua ætate, ſ. uiaer reſurrectionis.12^æ.q.102.5.1^m.

do. 13 Circunciſio quo ad tempus, erat legis naturæ, ſed erat legis ſcriptæ diſponendo.4.d.1.q.2.ar.1.q.3.1^m./.ar.3.q.1.1^m.

14 Circunciſio debuit differri, uſque ad tempus Abrahę.12^æ.q.102.5.1^m./.3^a.q.70.2.o./.4.d.1.a.2.q.4.c./.q.2.ar.1.q.3.o. Abraham 6.18.

15 Circunciſio debuit dari, ante legem Moyſi.12^æ.q.103.1.3^m./ 3^a.q.70.3.2^m./.4 d.1.q.2.ar.1.q.2.c./.ar.5.q.1.2^m.

16 Circunciſio non incepit cum lege, ſed propter eam, quaſi pręparatorium eius, ideo ceſſante lege ceſſare debuit.4.d.1.q.2.ar.5.q.1.2^m. Sacramentum 124. Ceſſare 4.j. * Sabbathum. 9.

17 Circunciſio ceſſare debuit, diuulgato euangelio.12^æ.q.103.3.4^m./.4.d.1.q.2.ar.5.q.1.o./.c̄ 4.c^o.57./.Ro.2.lect.4.fi.x./.c^o.4.lect.2.me^o I.

18 Circunciſio octauo die fiebat, quia ſignificabat octauam ætatem regnātium. Et neceſſario fiebat, octauo die, non autem prius etiam imminente morte.12^æ.q.102.5.1^m./.3^a.qu.70 3.3^m./.4.d 1.q 2.ar 3.q.1.o./.Ro.4.lect.2.me^o.G.

19 Idem iudiciū eſt de pueris mortuis ante octo dies, uel mortuis incircunciſis in deſerto, ſicut de pueris mortuis ante inſtitutionem circunciſionis.3^a.q.70.4.3^m.

20 Diſpenſatum fuit a deo, ne circunciderentur in deſerto, duplici ratione, ſcilicet ex ignorantia motus caſtrorum, & ex non indigentia ſigni: ſed peccabāt ſi ex negligentia.3^a.q.70.4.3^m./.4.d.1.q 2 ar.3.q.1.3^m.

21 Circunciſio debuit dari immediatè a deo.4.d.1.q.2.artic.1.quæſt.2.2^m.

22 Circuncisi non rei erabantur.4.d.1.q.2.ar.4.q.1.2^m.

23 Circunciſio non fit nunc, nec antiquitus cum cultro lapideo, niſi in quibuſdam famoſis.3^a.q.70.3.2^m./.4 d.1./.q.2.a.5 q.3.o.L.2./.Ro.4.lect.2.me^o.G.

ctū. 24 Circunciſio neceſſario fiebat, in membro generationis.12^æ.q.102.5.1^m./.3^a.q.66.7.3^m./.q.70.3.1^m./.4.d.1.q.2.ar.2.q.1.1^m./.ar.3.q.2.o./.Io.7.lect.2.fi K.F./.Ro.4.lect.2.prin^o.K.

25 Circunciſio data fuit conuenienter, ſoli populo Iſrael.3^a.q.70.2.3^m./.4.d.1.q.2.ar.2.q.1.o.

26 Nati de Iſmael, & de Eſau, non tenebantur circuncidi.4.d.1.q.2.ar.2.q.1.3^m. * Abraham 6.18.

27 Mulieres non circuncidebantur, quia circunciſionis inſtitutio eſt in ſignum fidei Abrahæ, qui credidit ſe patrem futurum Chriſti ſibi repromiſſi. Et ideo conuēnienter ſolis maribus competebat. Et etiā peccatum originale contra quod ſpecialiter circunciſio ordinabatur, a patre trahitur, & non a matre.3^a.q.70.2.4^m./.4.d.1.q.2.ar.2.q.2.u. * Baptiſmus.15 &c.62.&c.

28 Chriſtus voluit circuncidi, ſeptuplici ratione, ſcilicet ut oſtenderet ueritatem carnis humanæ, ut approbaret circunciſionem quam olim deus inſtituerat, ut probaret ſe eſſe de genere Abrahæ, qui circunciſionis mandatum acceperat, ut iudæis excuſationem tolleret ne eum reciperent ſi eſſet incircunciſus, ut obediētiæ uirtutem nobis ſuo cōmendaret exemplo, ut qui in ſimilitudine carnis peccati aduenerat, remedium quo caro pecc ti conſueuerat mundari, nō reſpueret, & ut legis onus in ſe ſuſtinens, alios a legis onere liberaret.3^a.q.37.1.o./.q.40.4.c./.4.diſt.1.quæſt.2.artic.2.quęſ.3.o. Abraham 18.

29 Chriſtus ſecundum animam, nihil accepit a circunciſione, nec ab aliis legalibus, ſed tantum ſecundum corpus.3.diſt.24.art.3.q.6.3^m./.4.diſt.2.quæſt.2.ar.3.q.1.1^m. * Ieſus.2. Satiſfactio 37.

30 Circunciſio non fuit Chriſto in remedium peccati originalit, a quo Chriſtus immunis erat.4.d.2.q.2.ar.3.q.1.1^m.

31 Circunciſio Chriſti, fuit nobis utilis tripliciter, ſcilicet quia fuit nobis medicamentum ſanitatis, exemplum humilitatis, & documentum ſanctitatis. Opuſc.60.c^o.5.

32 Ioannes baptiſta circunciſus, indigebat a peccato originali mundari.4.d.1.q.2.ar.4.q.2.2^m.

33 Per circunciſionem, homines inſtituebantur generaliter in ſtatu colēdi deum Et ſine ea, nullus admittebatur ad eſum agni paſchalis, nec ad aliquid legalium.12^æ.q.102.5.c. Effectus.

34 Circunciſio conferebat gratiam quo ad omnes effectus poſitiuos, & priuatiuos.3^a.q.62.6.3^m./.q.70.4 o./.Veri.q.28 2.12^m./.Ro.4.lect.2.me^o.H.

35 Immo conferebat gratiam tantum quo ad effectus priuatiuos, & ad meritum uitæ æternę.4.d 1.q.2.ar.4.q.3.o./.Ro.4.lect.2.me^o.H./.Reſpondeo Dubio.342.Et ſicut infra.36. Du^m.342^m

36 Alii dixerunt quòd in circunciſione conferebatur gratia, etiam quantum ad aliquem effectum poſitiuum, qui eſt facere dignum ui a æterna, ſed non quantum ad omnes effectus, quia non ſufficiebat reprimere concupiſcentiam fomitis, nec etiam ad implendum mandata legis. Quod etiam aliquando mihi uiſum eſt. Sed diligenter conſideranti apparet hoc non eſſe uerum, quia minima gratia poteſt reſiſtere cuilibet concupiſcentię, & uitare omne peccatum mortale, quod committitur in tranſgreſſione mandatorum legis. Sed gratia erat in circunciſione, ſicut in ſigno.3^a.q.62.6.3^m./.q.70.4.c. Baptiſmus.164.168.

37 Circunciſio conferebat gratiam, & erat meritoria, ex opere operante tantum, id eſt inquantum erat fidei ſignum, de paſſione Chriſti futura, non autem ex opere operato, id eſt ex uirtute circunciſionis.3^a.q.62.6.3^m./.q.70.4 1^m./.4.d.2 q.1.ar.4.q.4.2^m./.Ro.4.lect.2.me^o.I. Baptiſmus 164.

38 Immo erat meritoria etiam ex opere operato.4.d.1.q.2.art.4.q.2.3.c. Reſpondeo Dubio.343°. Du^m 343^m.

39 Circūciſio non imprimebat characterem.3^a.q.63.1.3^m./.qu.70 4.c.fi./.q.72.5.3^m./.4.d.1.q.2.ar.4.q.1.o.

40 Circunciſio non aperiebat cœlum per accidens, ſcilicet quia nondum erat ſolutum pretium.3^a.q 70.4.4^m/.4.d 1.q.2.a.4.q.2.2^m./.3^m.

41 Ante circunciſionem ſola fides ſaluabat, & tollebat peccatū originale.3^a.quæſt.68.1.1^m./.quæſt.70.4.2^m./.4.d.1.q.2.6.o./ diſt.4.quæſt.3.artic 3.q.2.3^m./.Ma. quæſt.4.8.12^m./. Quol. 6.4.1^m.

42 Circunciſio, primo diminuebat fomitem, & figurabat, ſecūdo reatum, & culpam, ſed baptiſmus econuerſo.4.d.1.q.2.artic 4.quæſt.2.c. Baptiſmus 203.204.205.

43 Circunciſio principaliter ordinata erat ab ablationē culpæ, ſed conſequenter ad collationem gratiæ.4.d.1.q.2.ar.4.q.3.1^m./. Veri.q.28.2.12^m.

44 Circunciſio impediebatur per fictionem, qua remota ſortiebatur ſuum effectū, ratione characteris exterioris.4.d.1.q.2.ar.4.q.1.3^m. uel Baptiſmus.213.

45 Circunciſio principaliter tollebat peccatum originale, & conſequenter quodlibet aliud.3^a.quæ.38.3.3^m./. quæſtion.62.6.3^m./quæſtion.70.4.o./.4 diſtinct.1.quæſtion.2. artic.4.quæſtion.2.o./.diſtinct.8.quæſtion.1.articul.2.q.2.5^m./.Veri.q.28.2.12^m./.Ro.4.le.2.me^o.H./.c^o.9.lect.1.prin^o. A. uel Baptiſmus.199.200.201.infra.

46 Circunciſio data eſt contra originale, ad tollendam culpam non autem ad tollendam corruptionem, & pęnalitatem carnis.4.diſtinct.1 quæſt.2.art.2.qu.2.b./.c. uel Baptiſmus.201.207.

47 Circunciſio mundabat ab originali, perſonas ſolum, non autem naturam ideo circunciſi generabant circuncidēdos. Eph.2.lect.1.fi. uel Baptiſmus.202.

48 Pęna circunciſionis, non eſt ſatisfactoria, ſed ſignum eius. 4.d.1.q.2.a.1.q.1.2^m.

49 Oppoſitum uidetur dicere.3^a.quæſtion.62.6.3^m./.quæſtion.70.4.o./.Veri.q.28.2.12^m./.Ro.4.lect.2.me^o. H. Reſpondeo ſicut Dubio.343°. Du^m.344^m.

¶Circundare. Halo. Templum.14.

¶Circunferentia. Cœlum.31.&c.

¶Circungirari. Sol.5.

1 ¶CIRCVMSCRIBERE. Locus dicitur circunſcribere locatum, ex eo quòd in circuitu circunſcribit figurā locati, quia loci proprii, & locati oportet eſſe unam figuram.4.d.10.q.1.ar.3.q.1.c. Quid.

2 Circunſcribi localiter, eſt proprium corporum, ſecundum eſſentiam uero circunſcribi conuenit omni creaturæ.1^a.q.50.1.3^m.ut Angelus.95.204.108. Eucharistia.134. Locus.16 24. Regere 15. Cui.

¶Cir-

CI

8 Chriſmate vnguntur, pontificis caput, baptizati frons, altare, & calix 4.d.7.q.1.ar.1.q.1.a.1./.ar.2.q 3.2^{m}. Confirmatio 4. 46. * Simonia 22. Vnctio 4.6.37.39.

¶ Chriſoſtomus, Architriclinus, Iohannes 88. * Baptiſmus 61.68.69.237.c.2.44.A

¶ Chriſtus, & chriſtianus ponitur in fine tabulæ per . X. ſecundum conſuetudinem ſcriptorum, & imprimentium.

Chriſtus. 1 ¶ CIBVS quem Chriſtus aſſumpſit poſt reſurrectionẽ, cõuerſus fuit in materiam ſpiritualem .i. aeream, non autem in corpus Chriſti 1^{a} q.51.3.5^{m}./.2.d.8.4.1^{m}./.d 21.q.2.ar.4.q.4.2^{m}./.Ꝫ.4.c^{o}.83.fi.B./.Po^{a}.q.6.8.8^{m}./.Quol.3.5.fi./.Opu.3.c^{o}.238. * Abraham 24. Adam 52.53.54.81.83. Adeps 1. Amor 67. Angelus 495. Animal 40. Apis.4.

2 Cibus eſt neceſſarius dupliciter, ſcilicet ad reſtaurationem deperditi, & vt impediat totalem conſumptionem caloris naturalis, qui eſt cauſa uitæ 1^{a}.q.78.2.4^{m} /.q.97.3.c./. 2. d. 30.q.2.1.0./.4.d.12.q.3.ar.1.q.1.c./Meta.5. lec. 5. prin^{o}. vel Lignum.2.inf.

3 Cibus non conſeruat vitam in perpetuum, quia nõ reſtaurat deperditum in perfectione qua erat 3.d.19.4.c./.Opu.3.c^{o}.160. * Appetitus 14. Aſſimilatio 16. Aſſumere 2. Beati 36. Caro 4.6. Caſtitas 6. Cauſa.17.

4 Cibus agit per coniunctionem ſui ad cibatũ, quia nutriens & nutritum fiunt, cætera vero tangibilia agunt per impreſſiones tantum 4.d.8.q.1.ar.3.q.1.2.c./.d.9.ar.1.q.1.c. * Cõtinentia 6.18. Delectatio 83 84.90. Eccleſia 15. Ægritudo 2. 4. Eſca.

5 Vſus ciborum ordinatur ad tria. ſ. ad reſtaurandum deperditum ad generationem, & ad augmentum 1^{a}.q.97.4 0./.q.119.1.4^{m}./.2.d.19.4.4^{m} /.d 30.q.2.1.c./ 4.d.15.q.2.ar.1. q.4.c./.q.3.ar.1.q.3.c./.Ꝫ.4.c^{o}.83./ Ma q.5.5.9^{m}./. * Ala 13.15^{m}.

6 Nullus cibus eſt in quo non ſit aliquid impuritatis, quia in principio eſt diſſimilis 1^{a}.q 97.3 4^{m}./.2.d 30 q.2.1.1^{m}.

7 Nullus cibi vſus, de ſe eſt peccatũ, ſed aliquis prohibetur propter obedientiam, votum, continentiam, ſanitatem, vel figuram 12æ.q.102.6.1^{m}./.22æ.q.149.3.0./ 3^{a}.q. 40.4.2^{m}./.Ꝫ 3.c^{o}.127 /.Ro.14.lec.1. prin^{o}.E./.lec.2.pri^{o}K./.lec.3.pri^{o}.F. 1.Cor.2.lec.2.me^{o}.C./.1æ.Tim.4 lec.1.me^{o}.G./.Titũ lec.4.me^{o}.D.&c. * Fortitudo 7. Ieiuniũ 1.2.4.18.&c.40 Infirmitas, Libamina, Lignum 2. Menſtruus 4. Onocrotalus. Perfectio 4. Porphirio, Potus, Prohibitio 6. Refectio, Reſurrectio 57. Sacrificium 20.34. Sanctus 7. Sanguis 4. Sanitas 5. Verbum 70. Via.7.

8 Cibus non neceſſarius, debet dimitti propter ſcãdalum, donec veritas declaretur 22æ.q.43.8.3^{m}./.4.d.38.q.2.ar. 4.q.3.3^{m}./.Ro.14.lec.3.0. * Vita 32. Chriſtus 197.&c.

9 Vtens cibo furtiuo, vel prohibito peccat mortaliter, Ma q.15.2.6^{m}./.1æ.Cor.10.fi.

10 Ratio multiplex de cibis mundis, & immundis, ſecundũ legem veterem 12æ.q.102.6.1^{m}./.2^{m}.

11 Idem eſt cibus Dei, & omnium ſanctorum. ſ. frui Deo, Pſa. 49.me^{o}.f.fi./.Io.6.lec.3.me^{o}.e.I.

12 Cibus ſpiritualis eſt corpus Chriſti. Et tali cibo indiget homo propter tria. ſ. vt aĩa eſt incorporea, vt eſt corpori cõiuncta ſicut diſſimilis diſſimili, & ſpiritus carni, & vt familiari ſocietate, & miro amore eſt corpori coniuncta. Opuſc.58.c^{o}.6

13 Cibus bonæ conuerſationis conſiſtit ex tribus virtutibus, quaſi ex tribus ferculis, ſcilicet innocentia, pœnitentia, & miſericordia. Opuſ.58.c^{o}. 19.

14 Cibus, quo corpus ſuſtentatur, corruptibilis eſt, incorruptibilis autem ille, quo ſpiritus ſuſtentatur. Io.6 lec.3. me^{o}.e.

1 ¶ CICATRICES Chriſtus in corpore ſuo conuenienter reſeruauit propter quinque. ſ. in ſignum victoriæ, vt diſcipulos in fide reſurrectionis ſolidaret, vt pro nobis apud patrẽ oſtenſis vulnerum cicatricibus aduocaret, vt ſua morte redemptis, quàm miſericorditer ſint adiuti propoſitis eiuſdẽ mortis ſignis inſinuet, & vt in iudicio, quàm iuſte mali dãnentur, annuntiet, 3.d.21.q.2.ar.4.q.3.2^{m}./. Opuſ. 60.22.22. prin^{o}.E.&c. Apparere 9.

2 Cicatrices apparebunt in corpore Chriſti in iudicio 3^{a}.q. 54.4.c./.3.d.21.q 2.ar.4.q 3.3^{m}./ 4.d.48.q.1.2. 2^{m}./. Opuſc. 3.c^{o}.245./.Io.20.lec.6.me^{o}.b.

3 Chriſtus reſurrexit cum cicatricibus, quæ ſemper erunt in corpore eius fulgentes 3^{a}.q 54.4.0./.3.d.21.q.2.ar.4.q 3.0./ Opuſc.3.c^{o}.245./.Opuſcul.60.ar 21.prin^{o}. A./.Io.20.lec.6. med^{o}.b. A. Aureola 8. * Apparere 9.

4 Cicatrices ſemper erunt in corporibus glorioſis martyrum 3^{a}.q.54.4.c./.3.d.21.q.2.ar.4.q 3.2^{m}./ 2^{m} /.4.d.44.q.2.ar.2.q. 1 5^{m}./.d 49.q.5.artic.4.queſt 3 c./. Quol. 5. 5. c./. Opuſc.3. cap^{o}.238./.Io.28. lec.6. med^{o}. b.A. Aureola 12.

¶ Cicero. Tullius.

CI

1 ¶ CICONIA forte eſt idẽ quod ibis, ſcilicet auis aphrica & immunda. Et ſignificat inuidos 12æ. quæſt. 102. 6. 1^{m}. fin.I. Ibis. Quid.

2 Ciconia nutrit ſuos parentes, & fouet 3.diſt.29.7.c.fi./.1^{m}. * Ibis.

¶ Cidaris dabatur ſolis pontificibus veteris teſtamenti, in ſignum dignitatis, ſicut nunc mitra, quæ ſicut galerum tunc erat ſacerdotum 4. diſtinct. 24. quæſt. 3. 3. 2^{m}./. 6^{m}. Epiſcopus 13.

¶ Cignus eſt auis immunda, ſignificãs hipocritas 12æ.q.102. 6.1^{m}. fi. K.

¶ Cilicium Chriſtus portauit figuraliter, ideſt carnem peccati, non autem corporaliter. Et nos cilicium pœnitentiæ debemus habere, Pſalm. 29. fin./. Pſalm. 34. med^{o}. 1. G. Saccus.

¶ Ciminilis eſt qui ciminum uendit, ideſt de paruis magnã vim facit in dando 22æ.q.118.8.4^{m}. * Auaritia 1.. Quis.

¶ Ciminum, Ciminilis.

¶ Cimiterium conſecratum uendi poteſt ratione terræ, & in neceſſitate eccleſiæ, non autem vt res ſacra, quia eſſet ſimonia 22æ.q.100.4.3^{m}./.4.d.25.q.3.ar.2.q.3.2^{m}. Abrahã 15.&c. Sepultura 4.

¶ Cingulum, Amictus, Epiſcopus 14. Veſtis.5.6

1 ¶ CINIS. Omnes reliquię corporis humani dicuntur cineres, ſi reſoluatur, quia olim comburendo reſoluebatur ſiti cineres, & etiam propter incendium fomitis 4. d.43.ar.4.q. 2.2^{m}. * Anima 92.&c. Qui.

2 Omnes homines reſoluentur in cineres, & ex eis reſurgẽt, niſi ſint priuilegiati 4.d.43.ar.4.q.2.c.

3 Hi cineres, nullam inclinationem naturalem habẽt ad animam, ſed tota reſurrectio ex eis fiet diuinitus 4. d. 43.ar.4.q.3.0./.1æ.Cor.15.lec.5.me^{o}.B./ lec.6.me^{o}.G. * Conſeruatio 12. Damnatio 39. Euchariſtia 88. Incineratio, Reſurrectio 5. Sacerdos 21.

¶ Cyprius. Chriſtus 149.

¶ Circuire debet homo triplicem ciuitatem, ſcilicet propriæ conſcientiæ, recogitando peccata, militantis eccleſiæ, imitãdo iuſtorum exempla, & cæleſtis patriæ, cogitando ſanctorum premia. Iſa.23.fi. * Circuitus Elix. Inſinuatio 2. Relatio 49. Homo.

¶ Circuitus, Circuire, Circunſcribi 2.

¶ Circulare, Angelus 139. Anima 174. Circũciſio 9. Dæmonſtratio 4.&c.

¶ Circulatio, Aer, 10. Tempus 26.

1 ¶ CIRCVLVS eſt figura cui conuenit per ſe rotunditas, Ꝫ.2.c^{o}.55.2^{m}. * Bubalus, Circunferentia, Concauus.3. Quid.

2 Linea circularis, eſt perfectior qualibet alia Ꝫ.2. c^{o}.46. 1^{m}./. Pot^{a}.q.9.9.15^{m}./.Meta.5.lic.8.me^{o}.b.fi./.Cæ.lec.4. me^{o}.e /. Li^{o}.2.lec.5.0. * Contrarium 51. Corpus 19.20.21. 24. Demõſtratio 4.5. dies 2.3. Elix Epicicli, Halo.

3 In operationibus affectus eſt quidam circulus, ſicut etiam in operationibus intellectus 12^{a}.q.1.3.1^{m}. * Ignis 7. Motus 48. Orizon. Rota, Sphæra, Stella, 2.3 4.9.

4 Circulus in operationibus intellectus, & voluntatis Dei, incipit ab intus, & terminatur ad intra, ſed in nobis incipit ab extra, & terminatur ad extra. Po^{a}.q.9.9.c.me^{o}.F.&c. Sacrament.

1 ¶ CIRCVNCISIO erat ſacramentum preparatorium ad baptiſmum, licet minus expreſſe figurans eum, quo ad exteriora, quàm columna nubis, & tranſitus maris rubri, quę tamen non erant ſacramenta, quia non fiebat aliqua profeſſio fidei per ea, ſicut per circunciſionem 3^{a}.q.70.1.2^{m}./.4.d.1.q.2.ar.3.q.1.c.

2 Circunciſio erat præparatoria baptiſmi, quo ad profeſſionẽ fidei, ſed baptiſmus Iohannis quo ad exercitium actus 3^{a}.q.70.1.3^{m}. Sacramentum 125. vel Baptiſmus 7. * Sabbatum 9. ſacramentum 124.

3 Circunciſio non continetur inter ſacramenta veteris legis, quia non erat ex Moyſa, ſed ex patribus 12æ.q 102. 1. 3^{m}./. ver q.28.2.12^{m}. vel ſacramentum 124.

4 Circunciſio erat quædam profeſſio fidei Chriſti, aggregans collegio fideliũ, præparatoria, & figura baptiſmi 12æ.q.102. 5.c /.1^{m}./.3^{m}./.3^{a}.q 68.1.1^{m}./.q.70.1 2.0./.4.d.1.q.2.art. 1.q. 1.c./.d.2.q.1.2.5^{m}./.Ro.2.lec.4.me^{o}.I.

5 Circunciſio eſt quędam profeſſio legis obſeruandæ 3^{a}.q.37 prin^{o} / q.40.4.c./.q.70.4.c.fi./.Ro 2.lec.4.me^{o}.I./ c^{o}.4.le.2. prin^{o}.K./.Col.2.lec.3.4.prin^{o}. In cõi.

6 Circunciſio ſignificat tria, ſcilicet caſtitatem, depoſitionem peccatorum, & immortalitatem 12æ q.102.5.1^{m}./.4.d.1.q.2 ar.1.q.1.3.c./.ar.3.q.2.c.

7 Circunciſio principaliter, & per ſe ſignificat ablationem, ſed conſequenter, & per accidens, diſtinctionem 4.d.1.q.2.

vel

Ci

ar.4.q,1.1m./.ar.5.q.1.3m.

8 Circuncifio eſt ſignaculum curationis a peccato originali, vel ſignum determinans Iſrael a gentilibus.4.d.1.q.2.ar.1.q.1.c./ ar.3.q.2.c./.Io.7.lect.2.fi.K.F./.Ro.2.lect.4.fi.I./.c°.4.lect.2.me°.k.

9 Circuncifio habet quadruplicitet expreſſam ſimilitudinem abolitionis peccati originalis, ſcilicet ratione membri, pellis circularis, pœnæ, & ſanguinis.3a.q.37.1.1m/.4.d.1.q.1.c.

10 Circuncifio erat neceſſaria ad diſtinctionem, & ſignificationem.12ᵉ.q.102.5.1m./.3a/.q.70.1.o./.4.d.1.q.2.ar.1.q.1.o./ Ro.4.lect.2 prin°.K.

11 Circuncifio datur in fœdus æternum, quo ad ſignificatum, & quod ſuccedit e, uel capitur pro ſæculo, quod habet finẽ, ſed non determinatum nobis.12ᵉ.q.102.5.1m./.4.d.1.q.2.ar.5.q.1.1m.

12 Ratio litteralis triplex circuncifionis. Prima & principalis, eſt proteſtatio fidei unius dei, ſecunda debilitatio concupiſcentiæ in illo membro tertia ſigillatio ſacrorum Veneris, & priapi, in quibus illa pars honorabatur. Sed ratio figuralis, eſt ſignum ablationis corruptionis per Chriſtum complete in octaua ætate, ſ. dicet reſurrectionis.12ᵉ.q.102.5.1m.

Quando. 13 Circuncifio quo ad tempus, erat legis naturæ, ſed erat legis ſcriptæ diſponendo.4.d.1.q.2.ar.1.q.2.1m./.ar.3.q.1.1m.

14 Circuncifio debuit differri, uſque ad tempus Abrahę.12ᵉ.q.102.5.1m./.3a.q.70.2.o./.4.d.1.q.2.q.4.c./.q.2.ar.1.q.3.o. Abraham 6.18.

15 Circuncifio debuit dari, ante legem Moyſi.12ᵉ.q.103.1.3m./3a.q.70.2.2m./.4 d.1.q.2.ar.1.q.2.c./.ar.5.q.1.2m.

16 Circuncifio non incepit cum lege, ſed propter eam, quaſi præparatorium eius, ideo ceſſante lege ceſſare debuit.4.d.1.q.2.ar.5.q.1.2m. Sacramentum 124. Ceſſare.4.5. * Sabbathum.9.

17 Circuncifio ceſſare debuit, diuulgato euangelio.12ᵉ.q.103.3.4m./.4.d.1.q.2.ar.5.q.1.o./.5.4.c°.57./.Ro.2.lect.4.fi.K./.c°.4.lect.2.me° l.

18 Circuncifio octauo die fiebat, quia ſignificabat octauam ætatem regnātium. Et neceſſario fiebat, octauo die, non autem prius etiam imminente morte.12ᵉ.q.102.5.1m./.3a.q.70 3.3m./.4.d 1.q 2.ar 3.q.1.o./.Ro.4.lect.2.me°.G.

19 Idem iudicatũ eſt de pueris mortuis ante octo dies, uel mortuis incircuncifis in deſerto, ſicut de pueris mortuis ante inſtitutionem circuncifionis.3a.q.70.4.3m.

20 Diſpenſatum fuit a deo, ne circunciderentur in deſerto, duplici ratione, ſcilicet ex ignorantia motus caſtrorum, & ea non indigentia ſigni: ſed peccabāt ſi ex negligentia.3a.q.70.4.3m./.4.d.1.q 2 ar.3.q.1.3m.

21 Circuncifio debuit dari immediate a deo.4.d.1.q.2.artic.1.quæſt.1.2m.

22 Circuncifio non reiterabatur.4.d.1.q.2.ar.4.q.4.2m.

23 Circuncifio non fit nunc, nec antiquitus cum cultro lapideo, niſi in quibuſdam famoſis.3a.q.70.3.1m./.4 d.1./.q.2.a.3 q.3.o.L.2./.Ro.4.lect.2.me°.G.

Effectū. 24 Circuncifio neceſſario fiebat, in membro generationis.12ᵉ.q.102.5.1m./.3a.q.66.7.3m./.q.70.3.1m./.4.d.1.q.2.ar.2.q.2.1m./.ar.3.q.2.o./.Io.7.lect.2.fi K.F./.Ro.4.lect.2.prin°.K.

25 Circuncifio data fuit conuenienter, ſoli populo Iſrael.3a.q.70.2.3m./.4.d.1.q.2.ar.2.q.1.o.

26 Nati de Iſmael, & de Eſau, non tenebantur circuncidi.4.d.1.q.2.ar.2.q.1.3m. * Abraham 6.18.

27 Mulieres non circuncidebantur, quia circuncifionis inſtitutio eſt in ſignum fidei Abrahæ, qui credidit ſe patrem futurum Chriſti ſibi repromiſſi. Et ideo conuenienter ſolis maribus competebat. Et etiā peccatum originale contra quod ſpecialiter circuncifio ordinabatur, a patre trahitur, & non a matre.3a.q.70.2.4m./.4.d.1.q.2.ar.2.q.2.o. * Baptiſmus.15 &c.62.&c.

28 Chriſtus voluit circuncidi, ſeptuplici ratione, ſcilicet ut oſtenderet ueritatem carnis humanæ, ut approbaret circuncifionem quam olim deus inſtituerat, ut probaret ſe eſſe de genere Abrahæ, qui circuncifionis mandatum acceperat, vt iudæis excuſationem tolleret ne eum reciperent ſi eſſet incircunciſus, ut obediētiæ uirtutem nobis ſuo cōmendaret exemplo, ut qui in ſimilitudine carnis peccati aduenerat, remedium quo caro peccati conſueuerat mundari, nō reſpueret, & ut legis onus in ſe ſuſtinens, alios a legis onere liberaret.3a.q.37.1.o./.q.40.4.c./.4.diſt.1.quæſt.2.artic.2.quęſ.3.o. Abraham 18.

29 Chriſtus ſecundum animam, nihil accepit a circuncifione, nec ab aliis legalibus, ſed tantum ſecundum corpus.3.diſt.24.art.3.q.6.3m./.4.diſt.1.quæſt.2.ar.3.q.1.1m. * Ieſus.2. Satiſfactio 37.

30 Circuncifio non fuit Chriſto in remedium peccati originalis, a quo Chriſtus immunis erat.4.d.2.q.2.ar.3.q.1.1m.

31 Circuncifio Chriſti, fuit nobis utilis triplicitet, ſcilicet quia fuit nobis medicamentum ſanitatis, exemplum humilitatis, & documentum ſanctitatis. Opuſc.60.c°.5.

32 Ioannes baptiſta circunciſus, indigebat a peccato originali mundari.4.d.1.q.2.ar.4.q.2.2m.

33 Per circuncifionem, homines inſtituebantur generaliter in ſtatu colendi deum Et ſine ea, nullus admittebatur ad eſum agni paſchalis, nec ad aliquid legalium.12ᵉ.q.102.5.c. Effectus.

34 Circuncifio conferebat gratiam quo ad omnes effectus poſitiuos, & priuatiuos.3a.q.62.6.3m./.q.70.4 o./.Veri.q.28 2.12m./.Ro.4.lect.2.me°.H.

35 Immo conferebat gratiam tantum quo ad effectus priuatiuos, & ad meritum uitæ æternę.4.d 1.q.2.ar.4.q.3.o./.Ro.4.lect.2.me°.H./.Reſpondeo Dubio.342. Et ſicut infra.36. Du m.342 m

36 Alii dixerunt quòd in circuncifione conferebatur gratia, etiam quantum ad aliquem effectum poſitiuum, qui eſt facere dignum uita æterna, ſed non quantum ad omnes effectus, quia non ſufficiebat reprimere concupiſcentiam fomitis, nec etiam ad implendum mandata legis. Quod etiam aliquando mihi uiſum eſt. Sed diligenter conſideranti apparet hoc non eſſe uerum, quia minima gratia poteſt reſiſtere cuilibet concupiſcentię, & uitare omne peccatum mortale, quod committitur in tranſgreſſione mandatorum legis. Sed gratia erat in circuncifione, ſicut in ſigno.3a.q.62.6.3m./.q.70.4.c. Baptiſmus.164.168.

37 Circuncifio conferebat gratiam, & erat meritoria, ex opere operante tantum, ideſt inquantum erat fidei ſignum, de paſſione Chriſti futura, non autem ex opere operato, ideſt ex virtute circuncifionis.3a.q.62.6.3m./.q.70.4 1m./.4.d.2 q.1.ar.4.q.4.2m /.Ro.4.lect.2.me°.I. Baptiſmus 164.

38 Immo erat meritoria etiam ex opere operato.4.d.1.q.2.ar.4.q.2.3.c. Reſpondeo Dubio.343°. Du m 343 m.

39 Circũciſio non imprimebat characterem.3a.q.63.1.3m./.q.70 4.c.fi./.q.72.5.3m./.4.d.1.q.2.ar.4.q.1.o.

40 Circuncifio non aperiebat cęlum per accidens, ſcilicet quia nondum erat ſolutum pretium.3a.q 70.4.4m /.4.d 1.q.2.a.4.q.2.2m./.3m.

41 Ante circuncifionem ſola fides ſaluabat, & tollebat peccatū originale.3a.quæſt.68.1.1m./.quæſt.70.4.2m./.4.d.1.q.2.6.o./diſt.4.quæſt.3.artic 3.q.2.3m./.Ma. quæſt.4.8.12m./. Quod.6.4.1m.

42 Circuncifio, primo diminuebat fomitem, & ſigurabat, ſecūdo reatum, & culpam, ſed baptiſmus econuerſo.4.d.1.q.2.artic.4.quæſt.2.c. Baptiſmus 203.204.205.

43 Circuncifio principaliter ordinata erit ab ablationē culpæ, ſed conſequenter ad collationem gratiæ.4.d.1.q.2.ar.4.q.3.1m./. Veri.q.28.2.12m.

44 Circuncifio impediebatur per fictionem, qua remota ſortiebatur ſuum effectū, ratione characteris exterioris.4.d.1.q.2.ar.4.q.1.3m. uel Baptiſmus.213.

45 Circuncifio principaliter tollebat peccatum originale, & conſequenter quodlibet aliud, 3a.quæ.38.3.3m./. quæſtion.62.6.3m./.quæſtion.70.4.o./.4.diſtinct.1.quæſtion.2.artic.4.quæſtion.2.o./.diſtinct.8.quæſtion.1, articul.2.q.2.5m./.Veri.q.28.2.12m./.Ro.4.le 2.me°.H./.c°.9.lect.1.prin°. A. vel Baptiſmus.199.200.201.infra.

46 Circuncifio data eſt contra originale, ad tollendam culpam non autem ad tollendam corruptionem, & pęnalitatem carnis.4.diſtinct.1 quæſt.2.art.2.qu.2.b./.c. uel Baptiſmus.201.207.

47 Circuncifio mundabat ab originali, perſonas ſolum, non autem naturam ideo circuncifi generabant circuncidēdos. Eph.2.lect.1.fi. uel Baptiſmus.202.

48 Pęna circuncifionis, non eſt ſatisfactoria, ſed ſignum eius.4.d.1.q.2.a.1.q.1.2m.

49 Oppoſitum videtur dicere.3a.quæſtion.62.6.4m./.quæſtion.70.4.o./.Veri.q.28.2.12m./.Ro.4.lect.2.me°.H. Reſpondeo ſicut Dubio.343°. Du m.344 m.

¶ Circundare. Halo. Templum.14.

¶ Circunferentia. Cęlum.31.&c.

¶ Circungirati. Sol.5.

1 ¶ CIRCVNSCRIBERE. Locus dicitur circunſcribere locatum, ex eo quòd in circuitu circunſcribit figurā locati, quia loci proprii, & locati oportet eſſe unam figuram.4.d.10.q.1.ar.3.q.1.c. Quid.

2 Circunſcribi localiter, eſt proprium corporum, ſecundum eſſentiam uero circunſcribi conuenit omni creaturæ.1a.q.50.1.3m. ut Angelus.95.104.108. Euchariſtia.134. Locus.16 24. Regere 15. Cui.

¶ Cir-

Quid. ¶ Circumſpectio attendit circunſtantias in negocio morali 22ᴱ.q.48.c/.q.49.7.o. Cautela. Prouidentia 16. Prudentia 48. Solicitudo 4.

Quid. 1 ¶ CIRCVNSTANTIA eſt accidens actus humani, attingens eum extrinſece. 12ᴱ.q.7.1.o./.3.c./.q.18.3.o./.q.88.5.c./.4.d.16.q.3.ar.1.q.1.o./ Ma.q 2.4.5m./.5.c.prin°./.6.c./.9.18m./. Eth 3.lec.3.me°.d.

2 Illa conditio ex qua dependet ſubſtantia actus, non eſt circunſtantia. 12ᴱ.q.7.3.3m./.22ᴱ.q.154.1.c./.4m./.4.d.16.q.3.ar.2 q.3.1m.

3 Circunſtantia actus moralis dicitur dupliciter, ſcilicet proportio eius ad aliquid, & res cui proportionatur. 12ᴱ.q.18.4.2m./ 4.d.16.q.3.ar.1.q.1.c. ut Abſoluere 29. Actio 38.116. Angelus 361. Anim 1206. Apoſtaſia 3.

4 Circunſtantiæ actus moralis ſunt ſeptē, ſcilicet quis, quid, ubi, per quæ, cur, quomodo, quando. 12ᴱ.q.7.3.o/.4.d.16.q.3.ar 1.q.2.3.o./.Ma.q.2.6.1.me°.L/.Ethic.3.lec.3.me°.d. Argumentum 5. Attentio 1. Auerſio 8.

5 Principalior circunſtantia eſt finis, ſecunda quid, aliæ uero ſecundum quòd ſunt propinquiores his 12ᴱ.q 7.4.o./.4.d.16.q 3.ar.2.q.2.o./.d.33.q 1.ar.3.q.2.4m /.Eth.3.lec.3.fi. * Bonitas 244.&c. Conditio. Detractio 1.

6 Finis proximus operantis, & non operis, nec ultimus, eſt circunſtantia. 12ᴱ q 7 3.3m./.2.d.36.5.5m./.4.d.16.q.3.ar.1.q.2.3m. Actus 49 127. * Ignorantia 20.31. Impænitentia. Impudicitia. Iudæis 8. Ingratitudo 3.

7 Tempus ſacrum eſt circunſtantia peccati, quod fit in eo. 22ᴱ.q.122.4.3m. * Laus 7. Negligentia 7. Obedientia 2.

Du^m.345^m 8 Immo eſt ut differentia peccati, cum aliquando ſit ut obiectum contemptus. Ma.q.2.6.2m. Reſpon. ſicut Du°.348°.

9 Tempus ſacrum eſt circunſtantia peccati quod fit in eo, & poteſt eſſe obiectum contemptus. Ma.q.2.6.2m. Occultatio.

10 Circunſtantiæ ſolæ, quæ directe ſunt contra legem, aggrauant peccatum in infinitum. 4.d.16.q.3.ar.2.q.4.o./ Ma.q.2.8.o.

11 Nulla circunſtantia aggrauat peccatum in infinitum. 22ᴱ.q.110.4.5m./ 2.d 7.q.1.2.c /.4.d.32.ar.5.q.2.b. Peccatum 67.inf. * Sacrificium 18. Scientia 133.

Du^m.346^m 12 Oppoſitum uidetur dicere. 4.d.16.q.3 ar.2.q.4.5.o./.diſt.32 ar.5.q.2.c./. Ma.q.2.8.o./. Opuſ.12.ar.6. Reſpondeo, ſicut Du°.993°.

Neceſſariæ 13 Omnes circunſtantiæ aggrauātes peccatum in infinitum, ſunt neceſſario confitendæ, aliæ autem niſi ſint ex contemptu, ſunt confitendæ de conſilio tantum. 4.d.16.q.3.ar.2.q.5.o./.d.41.ar.4.q.1.c.h./. Ma.q.2.6.1m.fi./. Opuſ.12.ar.6. Confeſſio 37.43.&c. Cogitatio 12.

Species. 14 Circunſtantia non poteſt facere de peccato ueniali mortale, niſi transferat in aliam ſpeciem, ut differentia, & non ut circunſtantia. 12ᴱ.q.88.5.o./.22ᴱ.q.110.4.5m./.4 d.16.q.3.ar.2 quæſt.4.o./. Ma quæſt.2.8.o./.q.7 4.o./.7.c.prin°. Peccatum 67.

15 Eadē conditio, reſpectu diuerſarū ſpecierū eſt circūſtātia & de ſubſtantia actus. 12ᴱ q.18.10.o./.q.88.5.c /.4.d.16.q.3.ar.2.q.3.1m./.Ma.q.2.6.c.me°.A./.1m./.7./.8m./.q.7.4.c. Act° 51.151.152.153 180. * Adam 65.

16 Diuerſæ circunſtantiæ diuerſi motiui, ſemper mutant ſpeciem, eiuſdem autem numquàm. 12ᴱ.q.72.9.o./ 22ᴱ.q.53.2.3m./.q.92.2.c./.q.148.4.1m./.2m./.3m./.3.d.36.5.o./. Ma.q.2.6.o./.q.14.3.o. * Amicitia 18.

17 Omnis circunſtantia reſpiciens ſpecialem ordinem rationis pro uel contra, dat ſpeciē actui morali. 12ᴱ.q.18.5.4m./.10.c./.11.c./.q.73.7.c/.1m./.4.d.16.q.3 ar.2.q.3.c./.2m./.d.41.ar.4.q.1.c./.Ma.q.2.6.7.o./.q.7.4.c./.1m. * Circumſpectio. Confeſſio 43.&c. Feſtum 11.12. Frequentia. Furtum 14. Gratia 86. Ludus 7.10.

18 Nulla circunſtantia nō habens rationem moralis boni uel mali, niſi præſuppoſita alia ut quantitas, uariat ſpeciem. 12ᴱ.q.18.11 o./ q.73.7.c./.2m./ 4.d.16.q.3.ar.2.q.3.c./. Ma.q.2.7.o. * Medium 23.

19 Nulla circunſtantia præter intentionem peccantis, dat ſpeciem peccato. 12ᴱ.q.72.1.8.c./.22ᴱ.q.43.3.c./.3.q.88.4.c.

Du^m.347^m 20 Oppoſitum uidetur dicere. 4.d.16.q.3.ar.2.q.3.c./.Ma.q.2.6.6m. Reſpon. Du°.347°.

21 Aliqua circunſtantia aggrauat peccatum, quæ non dat ſpeciē pctō. 12ᴱ.q.73.7.1m./. Ma.q.2.7.o. ut Omiſſio 14.15.16.

22 Circunſtantia dupliciter conſtituit ſpeciem, ſcilicet ut contentam ſub peccato præintellecto, ut ſpeciem eius, ut ſacrilegium ſub furto, & ut non contentam ſed ut ſpeciem diſparatam, ucli aliquis mœchatur ut furetur. Ma.q.2.6.o./.7.c.fi./.2m./.8m. Peccatū 17.24.65.&c. 118.218.&c.244.&c. 431. * Prolixitas.

23 Vtroque modo eſt tantum unum peccatum, quando eſt unus actus. Sed ſecundo modo eſt multiplex, propter multas deformitates. Veri.q.23.7.2m./.Ma.q.2.6.12m. * Prouidentia 16. Pudicitia 2. Rectitudo 1.5. Sabbatum 5.&c. Senſus 43.

24 Omnis circunſtantia, conſtituens ſpeciem peccati, aggrauat. Ma.q.2.6.11m./.7.c.fi. * Spectacula 1. Teſtis 4.

25 Circunſtantia tripliciter aggrauat peccatum, ſcilicet mutando ſpeciem, multiplicando rationem peccati, & augendo priorem circunſtantiam. 12ᴱ.q 73.7.o./ Ma.q.2.7 c. * Vindicatio 4.5.6. Vitius.101.102.108.152.239. Vitioſitas. Vſura 96 &c. Vti 22. Chriſtus 104.

26 Circunſtantia temporis feſtiui, nō trahit ad aliam ſpeciem peccati, ideo non poteſt aggrauare in infinitum. 4.d.32.ar.5.q.2.b./.c.

27 Oppoſitum uidetur dicere. 22ᴱ.q.122.4.3m./.4.d.32.ar.5.q.2.1m. Reſpon. Du°.348°. Du^m.348^m

28 Si quis faciat aliquid indecens in tempore ſacro, tempus ſacrum quod conſideratur ut circunſtantia, & per accidens reſpectu actus indecentis qui in eo fit, poteſt conſiderari ut obiectum, reſpectu alterius actus, actum circunſtantis, qui eſt contemnere tempus ſacrum. Ma.q.2.6.2m.

29 De circunſtantiis conſiderat theologus, triplici ratione, ſcilicet ſecundum quòd per actus humanos homo ad beatitudinem ordinatur, ſecundum quòd in eis inuenitur bonum & malum, melius & peius, & ſecundum quòd ſunt meritorij uel demeritorij, ſed conſiderat aliter quàm moralis, uel politicus, uel rhetor. 12ᴱ.q.7.2.o./.4.d.16.q.3.ar.1.q.1.1m./.q.2.c. In conſ.

¶ Circunſtare. Circunſtantia.o. Car.9. Euchariſtia.127.129.

¶ Cyrillus. Error 10.

¶ Chirographum eſt memoria præuaricationis Adæ, uel reatus, dicitur enim chirographū a cyros, quod eſt manus & graphos, quod eſt ſcriptura, quaſi manualis ſcriptura memo iam debitorum, & ad ſoluendum obligationē faciens. 3.d.18.L.fi./.d.19.L.prin°. Quid.

¶ Chirothecæ epiſcopi, ſignificāt candorem in opere. 4.d.24.q.3.5.c. Epiſcopus 14. Signum.

¶ Cyrus Babylonia 3. Signum.

¶ Cythara ſignificat rectam uitam tripliciter, ſcilicet ratione multiplicationis, concordiæ, & dulcedinis. Iſa.23.fi. Muſica.o. Organum 4. Vel Pſalterium 1.

¶ Cytra. Iuſtitia 85. Miſericordia 26. Vendere 12.

¶ Cytus. Sollicitudo 2.

1 ¶ CIVILIS ſcientia conſiderat humani boni rationem abſolute, militaris uero, ut determinatur ad res bellicas. 2.d.3.q.3.2.c.prin°./.d.24.q.3.1.5m./.diſt.15.3.2m./. Meta.6.lec.3.me°.A. * Aleator 1. Amicitia 13. Amor 119 Beatitudo 126. Quid.

2 Finis ſcientiæ militaris, ordinatur ad finem ciuis. 1a.q 1.5.c./ 3.d.27.q.2.ar.4.q.3.c /. Meta.5.lec.2.me°.2.E. * Bonitas 150. Campiona 5. Conſanguinitas 9.10. Corpus 37. Felicitas 1. Gabaonitæ. Humanitas 4.

3 Sub ciuili ſcientia, eſt militaris, ſub qua eſt equeſtris, & ſic deinceps. 2.d.3.q 3.2.c.prin°./ d.24.q.3.1.5m./ d.27.q 2.ar.4.q.3.c./.P̄.2.1°.42.4m./.Li°.3.c°.64.1./. Opuſ.20. L°.4.c°.23./.Me.2.5 lec.1.fi.a.H./.Eth.lec.1.fi. * Idolatria 4. Illegitimus 2. Ius 20. Iuſtitia 6. Lex 85.115. Matrimonium 44. Miles 11 Militia 2. Obediētia 43. Obligatio 5. Orpheus. Papa 3. Pars 29. Plato 2. Poſſeſſor. Reſtitutio 56. Rex 9. Scientia 153.&c. Seruitus 5. Theologia 44. Vitius. 24.32.44 245.263. Vſura 236.

¶ Ciuilitas. Amalechitæ. Orpheus.

1 ¶ CIVIS dicitur dupliciter, ſcilicet ſecundum quid, ideſt, habitator ciuitatis, & ſimpliciter, ſcilicet qui poteſt agere ut ciuis, ideſt, cōſilio, & iudicio. 12ᴱ.q.105.3.2m./. Opuſ.20. c°.14. * Concinis. Iuramentū 25. Miles 45. Obedientia 43. Quis.

2 Communitas ciuium conſiſtit in communi beniuolentia ciuium, & non in communitate diuitiarum, uxorum & filiorum, contra Socratem & Platonem. Opuſ.20.li°.4.c°.4.7.9. * Ordo 46. Pietas 3.

3 Virtuoſi ciuis eſt, exponere ſe mortis periculo, pro totius reipublicæ conſeruatione. 1a.q.60.5.c./.22ᴱ.q.26.3.c./.q.31.3.2m./. Viri q.2.2.c.h./.9.15m./. Quol 1.8.c.fi. Mors 22.

4 Mulieribus non conuenit ſimpliciter eſſe ciues. 12ᴱ.q.105.3.1m. Præceptum 132. Princeps 3.&c. Virtus 60.

1 ¶ CIVITAS eſt hominum multitudo, alicuius ſocietatis uinculo colligata, quæ uirtute uera, redditur beata. Opuſ.20. Li°.4 c°.18./.23. * Angelus 579. Ars 50. Cain.2. Corinthus. Eccleſia 4. Quid.

2 Ciuitas eſt communitas perfecta. 12ᴱ.quæſ.90.2.c./.3.3m./. Opuſ.20.Li°.4.c°.18./.23./.Eth.lec.1.prin°.a.

8 Ad

Ci Clam Clar

3 Ad unitatem ciuitatis, requiritur quadruplex unitas, ſcilicet rectoris, legis inſignium, & finis. Eph.4.lec.2.o. *Expellere. Hoſpes. Iuramentum.,25. Lex. 85.114. Meretrix. o. Miles. 5. Ordo. 46. Pars.29. Pœnitentia. 98. Pietas. 3. Poſſeſſio. 10. Præceptum. 132.,135. Princeps. 3. &c. Raab.2.

4 Impoſſibile eſt, quod bonum commune ciuitatis bene ſe habeat, niſi ciues ſint uirtuoſi, ſaltem principantes. 12ᵉ. quæſt.92.1.3^{m}. Princeps.5. *Regere.15. &c. Rex.9. Samaria Sapientia. 44. Societas. 2. Violatio. Viſura. 18.19.236. 237.272.

5 Serui non ſunt pars populi, uel ciuitatis. 12ᵉ. quæſtio. 98. 6. 2^{m}.

6 Ciuitates conſtituendæ ſunt, propter communitatē humanæ uitæ. Opuſ.20.Li°.4.c°.5./.3./.4.

7 Ciuitates inſtituendæ ſunt, in regione temperata. Opuſ.20. Li°.2.c°. 1. &c. Rex.9.

¶ Clam. Aaron. 3. Abſcondere.0. Cogitatio. 12. Occultatio. Reticere. Secreta.

iſio. 1 ¶ CLAMOR eſt magna uox, & eſt triplex. ſ. iræ deuotionis & rei magnæ. Tertius conuenit Chriſto, non autē primus. Pſal.16.me°.b./. Pſal.29.fi.f./. Pſalm.33.fin.q./. Iſa.42. princ°. E./. Io. 7. lect. 3. princip°. c. *Angelus. 440. Intentio. 9. Ira. 50.

2 Clamor ponitur filia iræ, ſecundum quod ira eſt in ore, per quem clamorē intelligitur inordinata, & confuſa loquutio. 22ᵉ.q.158.7.c.Ira.20.

3 Clamor Chriſti in cruce, fuit miraculoſus. 3ª. quæſt. 47. 1. 2^{m}./.quolib.1.3.c./. Opuſ. 3. c°. 230. *Oratio.13.22. Verbum. 21.

4 Clamor Chriſti duplex. ſ. deuotæ orationis, & attentæ prædicationis. Iſa.42.lec.1.fi.

5 Animal dolens clamat, quia calor, & ſpiritus multiplicati, per dolorem emittuntur 12ᵉ. quæſt. 44. 1. 2^{m}. *Oratio. 13.22.

6 Clamor ſanctorum, eſt magna uox, & propter magnitudinem affectionis, & quia magna petunt, ideſt æterna. Pſalm. 33.fi.q.

¶ Clandeſtinum. Illegitimus.3. Matrimonium.31.32. 33.

¶ Clariſſimi dicebantur uiri in dignitate conſtituti. Opuſc. 20.li°.4.c°.26.

ſi. 1 CLARITAS cæli augebitur, in renouatione mūdi. 4. d.48.q. 2.3.o./. Opuſ.10.ar.36. Opuſ.11.ar.27./. Heb.12.lect.5 me°. l. *Aer. 3.5. Cognitio.38.39. Color.6. Delectatio.27. Denſitas. Deus.117. Dies.1.4. Elementum.27.

2 Nulla claritas erit in inferno.4.d.48.q.2.3.4^{m}./.4.3^{m}./. d. 50. q.2.ar.3.q.4.o. Ignis.5. *Luminare.5.

3 Omnia elementa erunt clariora in fine mundi, quam nunc. 4.diſt.48. quæſtio.2.2.5^{m}./.4.o./.Ro.8 lect.4.m°. D. Elementum.27. *Maria 9.66. Ordo.97. Pulchritudo.1. Scientia.46. 102. Superbia.37. Veritas.55. Vinum. 4. Viſio.22. Vinea.252. 276.279.&c.

orſi. 4 Claritas gloriæ, & claritas naturalis, non ſunt eiuſdem generis.3.d.16.quæſtio.2.1.4^{m}./.2.c./.4.d.44. quæſtio.2. arti. 4. quæſtio.2.1^{m}. ne maria. 9. *Angelus.230.266.272.452. Annunciatio.8. Beatus.10. Caligo. Cogitatio.2. Deus. 157.222. 237. Dos.

5 Claritas uultus Moyſi, lędebat uiſum, quia non erat claritas gloriæ.3.diſtinct.16.quæſtio.2.2.c. *Elementum 27. claritas.14.

6 Claritas corporis glorioſi, erit a gloria animæ. 3ª. q.45. 2.c./. q.54.2.1^{m}./ 3^{m}./.4 d.44.q.2.ar.4.q.1.o./.5.4.c°.86./. Opuſ.3. c°.168. *Gloria 1.13.22. Iuſtus.12. Lex.157.159. Limpidum. Anima.131. dos.5. Ioſ.

19. 7 Oppoſitū uidetur dicere a ſimili.3.d.16 q.2.1.3^{m}./. 2.c./. 3^{m}. Reſpon. ſicut Dub.350°.

8 Claritas non erit æqualiter, in omni corpore glorioſo, nec in omni parte eiuſdem corporis. 3ª.q.45.2.3^{m}.4.d.44.q. 2. ar. 4.q.1.c./.4^{m}.

9 Claritas corporis glorioſi, erit ſeptuplo maior claritate ſolis. 4.d.44.q.2.ar.4 q.2.2^{m}./.d.48.q.2.3.5^{m}./. Opuſ. 10.artic.36./. Opuſ. 11.ar.27 /. Opuſ.53.15^{m}. Gloria.22.

10 In poteſtate beatorum erit, oſtendere, & occultare ſe, & claritatem ſui corporis. 3ª.q.54.1.2^{m}./.3^{m}./.2.1^{m}./.q.55. 6.c.fi./. q.76.8.c./.3.d.21.q.2.ar.4.q.1.2^{m}./.q.2 5^{m}./.4.d.44. q.2.ar. 2. q.5.3°./.ar.4.q.2.3^{m}./.q 3.o./.d 48.q.1.2.3^{m}./. Opu.3.c°.267. /.158.lo.21.prin°.

11 In poteſtate beatorum erit, corporis ſui claritate, occultare ea, quæ ſunt poſt ipſum. 4.diſt.44.quæſt.2. ar.4. quæſtio. 3.2^{m}.

Clauis

12 Claritas corporis glorioſi, non aufert diaphanitatem ab oculis ſuis.4.diſt.44.quæſt.2.ar.1.quæſtio.4.5^{m}./.ar.4.q.1.2^{m}./.q. 3. 2^{m}.

13 Claritas corporis glorioſi poteſt naturaliter uideri ab oculo non glorioſo.4.diſtinct.44.quæſtion.2.articul.4. quæſtio. 2. o.

14 Claritas corporis glorioſi, & Chriſti transfigurati, non lędebat uiſum, ſed confortat, & delectat, ſicut iaſpis. 3. diſt. 16.quæſt.2.1.4^{m}./.2.c./ 4.diſt.44.quæſtion.2.artic. 4. quæſt. 2.2^{m}. Claritas.5. *Facies.3. Chriſti.

15 Claritas Chriſti transfigurati, erat uera, ſed glorioſa, non autem claritas corporis glorioſi, ſed eſt miraculoſa. 3ª. quæſtion.45.2.o./.3.diſtinct.16.quæſtio.2.o.113.125.*Maria. 9. 66. Chriſtus.

16 Claritas Chriſti transfigurati, erat ei naturalis, uel ſecūdum aptitudinem, uel conformis animę, uel ſecundum deitatem 3.d.16.q.2.2.6^{m}.

17 Claritas Chriſti transfigurati, non erat a corpore eius, ſed tantum a deo.3ª.quæſt.45.2.o./.3.diſt.16.quæſt. 2.1. 3^{m}./. 2. c./.3^{m}.

18 Imo claritas corporis Chriſti in transfiguratione, deriuata eſt a gloria animę eius.3ª. quęſtion. 45. 2. c. Reſpondeo Dubio.350°. Du^{m}.350^{m}

19 Splendor ueſtis Chriſti, erat ex claritate corporis eius. 3. d. 16.q.2.2. 7^{m}.

20 Claritas ueſtimentorum Chriſti, ſignificat claritatem ſanctorum, quæ ſuperabitur a claritate Chriſti, ſicut candor niuis a ſplendore ſolis. 3ª.q.45.2. 3^{m}.

21 Transfiguratio Chriſti, fuit ſecundum claritatem tantum, & non ſecundum aliam dotem. 3ª.q.45.1.3./.2.c./.1^{m}./. 3. d. 16.q.2.2.3^{m}. *Facies 3.

¶ Claudere. Clauis. 3. Clauſio. Conceptio.1. Ignorantia. 6. Limbus.7. Matrimonium.56. Paradiſus.8. Prohibitio.3. Terremotus 3.

¶ Claudus. Iacob. 7. Matrimonium. 76. &c. Oblatio. 6.

¶ Claui. Adoratio.24. Chriſtus.165.

1 CLAVIS eccleſiæ eſt poteſtas ligādi & ſoluēdi, qua iudex eccleſiaſticus dignos recipere, & indignos excludere debet a regno dei. 4. d.18.q.1.1.o./. Con.4.c°.72. Quid.

2 Claues eccleſiæ ſunt neceſſariæ a Chriſto, & ſunt duæ. ſcilicet diſcernendi & iudicādi. Et diſtinguuntur ratione, non autem eſſentialiter.4.d.17.L.m°.L./.d.18.q.1.ar.1.q.3.o./. Con. 4.c°.72. Diuiſio.

3 Clauis inferni eſt poteſtas dandi gratiam quæ ſoli deo conuenit, qua aperitur porta inferni, ideſt tollitur peccatum, & clauditur ne labatur iterum in peccatum. Sed clauis regni, eſt poteſtas dimittendi reatum, quæ conuenit homini. Vel eſt eadem cum claue inferni, ſed denominatur a digniori. 4. d.18.q 1 ar.1.q.1.3^{m}. Inferni.

4 Claues eccleſiæ quo ad eſſentiam, dantur in ordinatione, ſed uſus in iuriſditione.4.d.18.quęſtion.1. artic.2. quæſtion. 2.2^{m}. Eccleſiæ.

5 Clauis ſcientiæ, non eſt habitus ſciētiæ, ſed eſt poteſtas exercendi actum ſcientiæ in iudicio confeſſionis. 4. diſtinct.18. quæſt. 1.ar.1.quæſt.3.2^{m}. *Iudicium 29.30.40. Poteſtas.6. &c.15. Scientiæ.

6 Clauis ſcientiæ, ideſt auctoritas iudicandi, ſine ſciētia non poteſt ſine peccato accipi, ſed bene econuerſo.4. d.18.q.1.ar 1.q.3.2^{m}.

7 Clauis ordinis, eſt quid ſacramentale, non autem clauis iuriſditionis. Ideo effectus eius ſubiacet arbitrio hominis, non autem primæ.4.d.20.ar.3.q.2 1^{m}.

8 Deus habet claues eccleſiæ per auctoritatem, Chriſtus per excellentiam, ſacerdos autem per miniſterium. 4. diſtinct. 18.quæſtion.2 articul.1.quæſtion. 1.c./.d.19.q.1.ar.1.q.2.o./. ar.2.q.1.c. Subiectum.

9 Sacerdos ueteris teſtamenti, nullam clauem habebat.4. diſt. 19.q.1.ar.1.o.

10 Deus Petro contulit clauem ordinis, & iuriſditionis, & ab eo in alios deſcendit.4.d.18.q.2.ar.2.q.1.1^{m}./.d.19.quæſt.1.ar.3. quæſt.1.1^{m}./.d.24.quæſtio.3.ar.2.q.3.1^{m}./. Con.4.c°.72.me°. B. &c.

11 Collegium poteſt habere clauem iuriſditionis, non autem ordinis.4.d.19.q.1.ar.1.q.3.3^{m}.

12 Mulier nullam clauem poteſt habere.4.d.19.quæſt.1. artic. 2.quæſtio. 3.4^{m}. Abbatiſſa.1. Indulgentia.4.ordo.97.99.ut Delbora.1.

13 Soli Sacerdotes habent claues ordinis, ſed clauē iuriſditionis, habent etiam alii.4.d.18.q.2.ar.2.q.1.1^{m}.quæſtio.2.1^{m}.

diſtinct.19.q.1.ar.1.q.3.o/d.20.ar.1.q.2 1^{m}./.ar.4 q.2.c./.d.21.q.3.ar.1.q,2.c. Pœna.71.97.99. Excommunicatio I.
14 Sancti non ſacerdotes,non habent uſum,nec eſſentiam clauium.4.d.19.q.1.ar.2.q.1.o Satiſfactio.4.
15 Sacerdos malus,habet uſum clauium, ſed peccat utendo.4.diſt.19.q.1.ar.2.q.2.o.
Du^{m}.351.16 Immo talis non peccat utendo. 22^{æ}.q.33.5.ſi./.q.60.2.3^{m}./. Matth 7.prin^{o}.K/.10.8 lect.1.me^{o}.d./.Rom.2.lect 1.prin^{o}.E.Reſpondeo ſicut Dubio.405°
17 Schiſmatici,hæretici,Suſpenſi, degradati, & excõmunicati, non habent uſum clauium,3^{a}.q.64.9.2^{m}./.3^{m}./.4.d.17.q.3.ar.3.q.5.c./.L.ſi./.d.19.q.1.ar.2.q.3.o. Degradatio.
Ad quos. 18 Clauis ordinis eſt indifferenter ad omnes,iuriſdictio autem ad ſubditos tantum.4.d.19.q.1.3.o./.d.24.q.3.ar.2.q.1.c./.Ʒ.4.c^{o}.72. Indulgentia.2
19 Inferior poteſt uti claue in ſuperiorem ſubiicientem ſe illi.4.d.19.q.1.ar.3.o.
Effectus. 20 Claues eccleſiæ diſponunt ad remiſſionem culpæ, quam & remittunt, & ligant ad pœnam.4.d.18.q.1.3.o./.d.22.q.2.art.1.q.3.1^{m}./.Ʒ.4.c^{o}.72 ſi.A.Hæreſis.135.
21 Claues habent efficaciam ex merito Chriſti, & aliorum qui ſunt de eccleſia.4.d 18.L.ſi./.Con.4.c^{o}.72.me^{o}.F./.Rom.11.lect 4.ſi.E.
Diuiſio. 22 In Clauibus tota prælatorum poteſtas conſiſtit. Con.4.c^{o}.72.ſi.G.

¶ Clauſio paradiſi duplex ſcilicet una ad totam naturam, per peccatum originale, & quo ad perſonam, per peccatum actuale.3^{a}.q.49.5 c./.q.52.5.c./.3.d.18.ar.6.q 2.c/.4.d.18.q.1.ar.1.qu.1.1^{m}./.2^{m}. * Apparere.9. Clauis.3. Conceptio.1. Claudere. Ignorantia.6. Limbus.7. Meritum.110. Paradiſus.8.

Virginis. ¶ Clauſtrum uirginis eſſe integrum, poteſt probare mulier, per aſpectum ſui corporis, ut probet uirum eſſe mentitum de copula carnali 4.d.34.L.5^{m}. * Affinitas.5.Fractio.2.Matrimonium.83.88.91.

¶ Clemens.Mulier.18.

Quid. 1 ¶ Clementia eſt uirtus humana,ideo directe ei opponitur crudelitas, non autem feritas, uel ſæuitas ſub beſtialitate ſed uirtuti heroicæ,uel dono pietatis.22^{æ}.quæſt.159.2.1^{m}. Crudelitas.
2 Clementia,& manſuetudo ſunt uirtutes, nec opponuntur ſeueritati.22^{æ}.q.157.2.o./3.d.26.q.2.2.4^{m}.
Differētia 3 Clementia eſt lenitas ſuperioris ad inferiorem, ſed manſuetudo eſt cuiuslibet ad quemlibet.22^{æ}.quæſt.157.1.b. Gratitudo.2.
4 Clementia eſt moderatiua pœnarum, ſed manſuetudo eſt moderatiua iræ.22^{æ}.q.157.1.2.o./.2.c./.4.3^{m}./.q.160.2.c/.3.d.26.q.2.2.4^{m}/.d.33 q.4.ar.2.q.1.2^{m}. Miſericordia.14.
5 Clementia,& manſuetudo, conueniunt cum temperantia in modo,non autem in materia.22^{æ}.q.157.3.2^{m} Temperantia.9.
6 Clementia moderatur affectum in pœnis infligendis, ſecundum legem communem ex dulcedine affectus, ſed epieicheia ſecundum intentionem legis.22^{æ}.q.157.2.2^{m}./.3.1^{m}./.4.c./.3^{m}./.q.159.1.c./.1^{m}./.3.d.33.q.3.ar 2.q.1.2^{m}.
7 Clementia & manſuetudo,non ſunt maximæ uirtutes, niſi ſecundum quid.22^{æ}.q.157.4.o. * Gratioſus.
Do^{m}.352.8 Oppoſitum uidetur dicere. Virt quæſt.1.9.7^{m}. Reſpondeo ſicut Dubio.287°.
9 Manſuetudo, & clementia,reddunt hominem deo,& hominibus acceptum,ut concurrunt in effectu charitatis, remouendo mala a proximis.22^{æ}.quæſt.157.4.2^{m}. * Gratitudo.2.Inſania.
10 Clementia manſuetudo,miſericordia,& pietas, conueniunt in eodē effectu,ſecundum diuerſa motiua.22^{æ}.q.157.4.7^{m}./.q.159.1,2^{m}./. * Miſericordia.14.Temperantia.9.
11 Crudelitas,ſæuitia,&feritas opponuntur clementiæ,& manſuetudini.22^{æ}.q.157.1.3^{m}./.q.159.o.Crudelitas, uel Inſania.
12 Clementia cōparatur ad ſeueritatem,ſicut epieicheia ad iuſtitiam legalem,cuius pars eſt ſeueritas.22^{æ}.q.157.2.2^{m}.

Peccatū. ¶ Clericus ſuperflue expendens in conuiuijs, & in aliis,peccat mortaliter.Quol.6.12.4^{m}. * Abiicere. Aduocatus.9.Attondere.Baptiſmus.111.&c.Bellum.8. Beneficium.19. Bonitas.202.&c.Decimæ.17.18.19.24. Dæmon.87. Eleemoſyna.25. Epiſcopus.14.25. Excommunicatio 41. Indulgentia 24. Iuſpatronatus.Negotiatio.2. Occidere.10. Officium.7.&c.34.Ordo.103.Peccatum.255.Pœnitentia.91.98.Prædicare.18 Prodigalitas.5.Symonia.17.&c Teſtis.26.Tributum.5. Vſura.310.

¶ Clybanus,Chriſtus.198.

¶ Cloaca.Meretrix.1.

¶ Clodoueus.Rex.10.

¶ Clotho.Fatum.10

¶ Coaceruatio.Dioſcorus.

1 ¶ Coactio, ſcilicet abſoluta,ideſt uiolenta, & conditionata ideſt timor ſeu metus.12^{æ}.quæſt.6.6.o./.2.diſtinct.25.2.4.c/.4.diſtinct.29.1 o./.Ma.quæſt.2.3.4^{m}/.Vent.quæſt.17.3.c./.Quol.5.ar.10.o./.Eth..3.lect.1.o. * Adiurare 3.&c.20.11.Aſſentire.3. Diuiſ.
2 Coactio duplex,ſcilicet ſufficiens. Prima dicitur compulſio, ſecunda uero impulſio.2.diſtinct.25.2 4.5.c./.
3 Potentiæ animæ dupliciter cogi poſſunt, ſcilicet per ſubiectum,ut organicæ ſolæ & per obiectum, ut intellectus.1.d.48.3.1^{m}./.2.diſtinct.7.quæſt.2.1.2^{m}./diſtinct.8.5.7^{m}./.diſt.uc.25.2.c./.diſtinct.39.quæſt.1.2.c/.Vent.quæſt.11 3.11^{m}./.quæſt.22.5.3^{m}./.quæſt.24.1.18^{m}/.quæſt.28.3.6^{m}. * Aſſumere.59. Baptiſmus.44.100.Bigamia.5.Cogere.Compelli. Conſtantia 8.9.Correctio 2.&c. Animæ
4 Voluntas non poteſt cogi.1^{a}.quæſt.82.1.c./.1^{m}./.quæſt.165.4.1^{m}./.12^{æ}.q.6.4.o./.quæſt.9.4.2^{m}./.1.diſtinct.48.3.1^{m}./.diſt.48.3.1^{m}./.2.diſtin.7.quæſt.2.1.2^{m}./.diſtinct.8.5.7^{m}./.diſtin.24.quæſt.1.4.c./.diſtinct.25.2.4.5.c./.diſtinct.39.quæſt.1.2.c./.3.diſtinct.4.quæſt.3.artic.2.quæſt.1.2^{m}./.diſtinct.27.quæſt.1.4.12^{m}/.4.diſtinct.17.quæſt.1.artic.2.q.1.c./.artic 3.quæſt.1.c./.3^{m}./.diſtinct.19.1.o./.Verit.q.12.3.2^{m}./.11^{m}./.quæſt.17.3.c./.quæſt.22.5.8.o./.9 c./.quæſt.24.1.18^{m}/.4.o./.quæſt 28.3.6^{m}./.16^{m}/.20^{m}./.Rom.6.lect.4.me^{o}.C.Liberum.7. * Dæmon.4.Dominium.12.Fides 71.Gratia.59.Hæreſis.60.
5 Oppoſitum uidetur dicere.12^{æ}.quæſt.6.4.o./.5 o./.5 1^{m}. Reſpondeo.Dubio.353.Et ſicut.j.6.Imperare.10.&c Infidelis.3. Intellectus 220. Intentio.6. Inuitus. Iuramentum.20.34.&c. Du^{m}.35
6 Voluntas poteſt cogi, reſpectu actus imperati, non autem reſpectu actus eliciti.12^{æ}.quæſt.6.4.o./.5.1^{m}./.2.diſtinc.15.q.2.3 3^{m}./.diſtinc 25.3.1^{m}./.4.diſtinc.38.qu.1.artic.1.q.1.2^{m}. * Lex.1.4.24 25.76.99.175.176.Libertas.7.8.9.10.
7 Coactio uel uiolentia, ſecundum quid poteſt eſſe in conſenſu,non autem ſimpliciter, ſed in actibus corporalibus.4.di 29.1.o. * Matrimonium.36.&c.Neceſſitas.9.10.29.Officium.4.Paſſio.25.Prædicare.7.Prohibitio.1. Religio.83. Sepultura.4.Seruitus.13.Societas.3.Spouſalia.5.Tyrannus.20.11.Voluntas.67.71.
8 Omnes uires animæ,coguntur a ſuis obiectis præter uoluntatem,quia ceteræ habent ſolum appetitum naturalem reſpectu ſui obiecti:ſed uoluntas habet etiam aliam inclinationem cuius ipſa eſt cauſa.3.d.27.q.1.2.c./.ſi. * Vrgere.
9 Gratia non ex neceſſitate coactionis.Sed ea neceſſitate infallibilitatis ſequitur præparationem ad gratiam ſecundum quod eſt a deo,quia intentio dei deficere non poteſt ſecundum Auguſtinum, non autem ſecundum quòd eſt a nobis.12^{æ}.quæſt.112.artic.3.o./.4.diſtinct.17.quæſt.1.artic.2.3,o./.quæſt.2.ar.5.q.1 c. Deus.
10 Auxilium gratiæ dei,non cogit hominem ad bonum. Cont.3.c^{o}.148/.152.1^{m}.

¶ Coadiutor.Baptiſmus.Delectatio.62.Lignum.2.&c.Religio 104.Requiri.1.

¶ Coaptatio.Embrio.3.

¶ Coarctari.Amœnitas,Cogere.Miſericordia.12.

¶ Coctum.Chriſtus.198.

1 ¶ Coæqualis, & coæternum,prædicatur ſolū in plurali de pluribus perſonis diuinis:ſed æternum, & æquale, etiā in ſingulari.1.q.42.2.o./.1 d.9.q.1.2 c. Intentio.16. Differē
2 Filius dei eſt coæqualis,& coæternus patri.1^{a}.q.42.2.o./. Potētia.q.2.3.c.ſi/.q.3.13.c/.14.3^{m}./.15. C.m.^{o}./.q.10.1.16^{m}./.2.5^{m}./.18./.4.c.me^{o}.G/.Io.lect.1.ſi./.He.lect.2.me^{o}.A. Cui.

¶ Coequum.Ars.21.Diuiſio.14.Intentio.16.

¶ Coercer.Coactio.Cogere.Coarctari.Schiſma.8.Virga.1.Vſura.84.311.

¶ Coæternū.Ariſtoteles.7.Mūdus.15.&c.Proceſſio.21.31.&c.62.&c.Viſio.12. Diuiſ.

¶ Coæuum eſt quadruplex,ſcilicet angeli,cæli, materia prima & tempus.1^{a}.quæſt.46.3.c./.quæſt.66.4.o./.Potentia.quæſt.3.18.6^{m}. * Menſura.2.

¶ Coexiſtere.Dies.16.Æternitas.35.36.

¶ Cogere. Accuſatio. 23. Baptiſmus. 44. Conſilium 9. Conſtantia. 8.9. Corripere. 3. Dæmon. 82. 90. Diuortium. 3. Fornicatio. 15. Hæreſis. 6.. Illegitimus.4. Incontinentia. 4. Infidelis. 7. Intentio. 6. Iuramentum 20. 24.&c. Libertas.7.&c. Matrimonium. 36.&c. Neceſſitas. 9.10.29. Officium.4 Pœna.6.Princeps.11. Sanguis.5. Societas.

Cog

cietas.3. Sponſalia. 5. Teſtis. 6. Voluntas.69.71. Vrgere. Vſura 84. 321.

1 ¶ Cogitatio ſecundum Ricardum de ſancto uictore eſt inquiſitio ueritatis, per diſcurſum ex multis, licet ſecũdum Auguſtinum quandoque ſumatur pro quacumque operatione intellectus.1ª.q.34.1.2^{m}./.q.79.10.3^{m}./.22ꝭ.q.180.3.1^{m} *Actio 16 17.Adam 34.Agere 23.24.Amor.46.Angelus 381. 487.Charitas 9.144.Caſtitas 3.10.11.

2 Cogitatio eſt reſpectus animi, ad euagationem pronus. Meditatio eſt intuitus occupatus in inquiſitione ueritatis. Cõtemplatio eſt liber animi contuitus in res. Sed conſideratio eſt omnis operatio intellectus, uel ꝓceſſus rationis ex principijs pertingentibus ad contemplationem ueritatis, ſicut meditatio.22ꝭ.q.180.3.1^{m}. *Claritas 11. Cognitio 5.Cõcluſio 1.Confeſſio 43.&c.Contuitus.Credere 1.27.Dãnatio 15. Delectatio 65.85.86.87.90.Dulcedo 1.2.Fides 151.Intellect⁹ 63.&c. Iuſtus 9.Meditatio.

3 Cogitare, eſt conſiderare rem ſecundum partes, & proprietates ſuas. Diſcernere eſt cognoſcere rem per differentiam eius ab alijs. Sed intelligere eſt ſimplex intuitus intellectus in pręſens.1.d.3.q.4.5.c.

4 Cogitare dicitur tripliciter, ſcilicet actualis conſideratio intellectus, diſcurſus eius, & operatio potẽtiæ cogitatiuæ. 22ꝭ.q.2.1.c./.Ver.q.14.1.9^{m}.

5 Cogitatio eſt uolubilis dupliciter. ſ.per diſcurſum, & ſucceſſionem: ſecunda eſt in patria, in proprijs naturis, non autẽ prima, neutra uero in uerbi uiſione.1ª.q.10.3.c./.q.58.2.c./.1.d.1.q.4.2.2^{m}./.d.37.q.4.1.c./.2.d.3.q.3.4.o./.4.d.44.q.2.art.1.q.3.3^{m}./.Ver q.8.4.14^{m}./.q.20.5.c.

6 Duplex impedimentum cognoſcendi cogitationes alterius, ſcilicet groſſities corporis, & uoluntas, & tantum ſecundum erit in patria.1ª.q.57.4.1^{m}./.q.107.1.1^{m}.

7 Solus deus cognoſcit cogitationes alterius per ſe, dæmones autem, & alij, per ſigna. 1ª.q.57.4.o./.5.c./.q.109.4.1^{m}./.q.114.2.2^{m}./.q.117.2.c./.2^{m}./.12ꝭ.q.111.4.c./ 22ꝭ.q.106 5.3^{m}./ 2.d.8.5.5^{m}./.d.12.3.c./.4.d.45.q.3.1.5^{m}./.Ʒ.1.cº.69./Liº.3.cº. 154/. Verit.q.8. 13.o./. q.9. 4.c./. Ma.q.3.4.1^{m}./. q.16.8.o./. Opuſc.53.19^{m}/.Opuſ.10.ar.38./.Opuſ.11.ar.36./Matth.28. prinº.E/.Ro.2.prinº.D./.1ꝭ.Cor.2.lect.2.ſi.I.

8 Dæmones immittunt cogitationes, quo ad phantaſmata ſolũ.1ª.q.111.2.2^{m}.q.114.4.2^{m}./.22ꝭ.q.165.2.2^{m}./.2.d.8 5.6^{m}./. Ma.q.3.4.c./.Opuſ.10.ar.38./.Opuſ.11.ar.36.

9 Intellectus uiatoris, poteſt immediate cogitare de Deo. Ver, q.8.3.18^{m}.

10 Cogitatio de actu peccati, quandoque eſt pure ſpeculatiua, quandoque autem, cum aliqua affectione, & hoc dupliciter, ſcilicet uel concupiſcentiæ, uel horroris. 22ꝭ.q.154.5.c./.q.162.3.1^{m}./.q.167.2 o./.q.169.2.3^{m}.ſi./ 4.d.14.q.1.artic.3.q.1, 4º./.Ver.q.27.1.4^{m}. Luxuria 17.

11 Cogitatio de opere illicito, non eſt ſemper peccatum: nec eſt ſemper de neceſſitate confeſſionis, niſi quando ex nimia mora facta in cogitatione illa, homo ſentiret ſe inclinari ad faciendum, uel perficiendum cogitatum, ſi opportunitatem haberet quam uellet, uel ſi polluerertur ex illa uehementi cogitatione moroſa, aut ſi inordinate afficeretur ad aliquam perſonam, & de ipſa multum moleſtaretur in cogitatione, habendo motus carnis, & imaginãdo haberet aliquos actus impudicos cum ipſa perſona, cum aliqua affectione concupiſcentiæ.22ꝭ.q.154.5.c./.q.162.3.1^{m}./.Opuſ.64.cº.9./ 12.prioº./.21./.1ꝭ.Tim.4.ſi. * Magnificentia 3. Malum 65. Paſſio 172. Peccatum 72.87 96. &c. 138.203.280.361.373. 425. Porta 1. Putata. Somnium 2. Verbum 1.13. Voluntas 57.

12 Cogitationes inhoneſtæ aggrauantes in infinitum, uel ad euadendum temptationes ſuperbiæ & luxuriæ, ſunt explicandę in confeſſione cum ſuis circunſtantijs in carne uel in mente. Aliæ laudabiliter reticentur.4.d.15.q.3.art.2.q.5.4^{m}./ d.19.L.ſi./.Opuſ.64.cº 21. Circunſtantia 13. * Votum 43. Vſus 7.Chriſtus 141.

13 Peccatum cogitationis, ſecundum ſe eſt leuitas, ſed ratione obiecti, eſt in genere obiecti.2.d.39.q.1.2.1^{m}.

1 ¶ Cogitatiua potentia eſt ratio particularis, collatiua intentionum indiuidualium.1ª.q.78.4.c./.q.81.3.c./.12ꝭ.q.30.3.3^{m}./. 3.d.23. q.1.artic.2. q.1.3^{m}./. d.26.q.1.2.c./. Ʒ.2.capº. 69. principº./.73. principº. A./. Veritat.quæſt.10.5.c.ſin./ 2^{m}./quæſt.14.1.9^{m}./.q.15.1.c.ſi./. Anima 13.c.medº. I./ Opuſcul.29./.Meta.lect.1.medº.c.B/.Ethi.6.lect.1.9.ſi./. Anima 2 lect. 13.ſin. * Appetitus 57. Cogitatio 4. Cogitatus. Æſtimatiua 3. Experientia 5. Intellectus 7.24. Memoria 10.

2 Potentia cogitatiua aliquando dicitur intellectus, ut habet abſolutum iudicium de ſingularibus: Et eſt in confinio intellectus, & ſupra omnes alias potentias, ſenſitiuæ partis. Et eſt tantum in homine.12ꝭ.q.74.3.1^{m}./.2.d.25.1.7^{m}./. 3.d.23. q.1.ar.2.q.1.3^{m}./.d 26.q.1.2.c./.Ver.q.14.1.7^{m}./.Ethi.6.lec.9. ſi./.Anima 2.lect 13.ſi.

3 Obiectum cogitatiuæ potentiæ, eſt quidditas rei materialis & particularis. Opuſ.29. Intellectus 24.

4 Immo quidditas rei materialis eſt obiectum intellectus hominis, in præſenti. 1ª.q.12.11.c. Reſpondeo ſicut Dubio 752. Intellectus 23. Du^{m}.354.

5 Organum potentiæ cogitatiuæ, eſt media cellula cerebri. 1ª. quæſt.78.4.c./. 4 diſtinct.7. quæſt.3. artic.3. quæſt.2.1^{m}/. diſtinct.50.quæſt.1.1.3^{m}./.Cont.2.capº. 60.principº./.Verit. quæſt.10.5.c.ſi./.quæſt.15.1.c.ſi. Cerebrum 3. *Prudentia. 15. Syllogiſmus 6.

¶ Cogitatus. Cogitatio. o. Conceptio 5. &c. Conceptus. Chriſtus 123.141.

1 ¶ Cognatio ſpiritualis eſt triplex, ſcilicet paternitas, compaternitas, & fraternitas. Et quælibet impedit matrimonium contrahendum, & dirimit contractum.4.d.42.q.1.ar. 3.q.3.o./.q.2.3.1^{m}. Commaternitas. Diuiſio.

2 Cognatio ſpiritualis eſt uinculum contractum ex ſtatuto eccleſiæ, per ſuſceptionem ſacramentorum, dirimens matrimonium iam contractum. 4.d.42.q.1.1.o./.Quol.6.5.o. * Adoptio 11.12.Affinitas.o. Quid.

3 Cognatio ſpiritualis contrahitur tantum per baptiſmum, & confirmationem 4.d.42.q.1.2.o.

4 Baptizans, uel confirmans, anadochus.i.leuans, contrahũt cognationem cum baptizato, uel confirmato. 4.d.42.q.1.ar. 3.q.1.o./.Quol.6.5.o.

5 Non baptizatus, non contrahit cognationem ſpiritualem, quia eſt expers ſpiritualis uitæ 4.d.42.q.1.at.3.q.1.3^{m}./. q.2. 3^{m}./.q.2.3.3^{m}. *Confeſſio 83.Frater 1.

6 In catechiſmo, non contrahitur aliqua cognatio ſpiritualis, licet ſecundum aliquos contrahatur impedimentum contrahendi tantum. 4.d.42. q.1.2.o/. Quol.12. 19.o. *Luxuria 11.

7 Nulla cognatio, & nullum impedimentum matrimonij contrahitur inter patrem ſpiritualem, & matrem ſpiritualẽ. 4.d. 42.q.1.ar.3.q.2.2^{m}./.4^{m}.

8 Ex cognatione ſpirituali uiri, cauſatur affinitas ſpiritualis, cum qualibet muliere cognita matrimonialiter, uel fornicaria 4.d.42.q.1.ar.3.q.2.o.

9 Cognatio ſpiritualis, ſequens matrimonium, impedit exigere debitum perſonam quæ fuit cauſa ſine neceſſitate, etiam ſi ignoranter, non autem impedit reddere. 4. diſtinct. 42. q.1.1.o.

1 ¶ Cognitio duplex, ſcilicet rei & ſimilitudinis. Pſalm. 38. medº. c. K. * Adam. 1. &c. Agnitum. Altitudo. 5. Amor. 233. 239. 241. 272. &c. Angelus. 289. Auraſia. Apoſtoli. 6. &c. Appetitus 4.&c.44. &c. Aſſentire. 5. 6. Attributa. 12. Diuiſio.

2 Cognitio rei duplex. ſ.a re, & ad rem. Poª.q.3.4 13^{m}. *Bigamia 5.6.Cauſa.118.

3 Cognitio rei duplex, ſcilicet ſecundum ſe, id eſt an eſt, uel quid eſt, & quo ad ea quæ rem conſequuntur. 3. diſtinct. 33.quæſt.1.2.c. *Cogitatio. 1.3.7.10. &c. Cognatio. 9. Cointellectum.

4 Cognitio rei triplex. ſ.per eſſentiam, per ſpeciem propriam, & per ſpeciem alterius.1ª.q.56.3.c./.Trin.q.1.2.o./. 1ꝭ.Cor. 13.lect.4.prinº. *Euchariſtia 147.

5 Cognitio duplex, ſcilicet naturalis, & per gratiam. Et utraque duplex, ſcilicet una pure ſpeculatiua tantum, & alia affectiua, ſiue experimentalis. 1ª.q.12.13.art.1./.q.64 1.o./. q.83. 4.o./. 22ꝭ. q.97. 2.2^{m}./. q.154. 5.c./. q.162.3.1^{m}./. 3ª.q. 55.1.c./. 1.Prolog.artic.1.2^{m}./. 2.d.7.q.2.1.o./. 3.d.23. q.1.2. 1^{m}./.4 d.14.q.1.artic.3.q.1.4^{m}./.Opuſ 9.ar.89./. Opuſ.60.cº. 14.ſi/.Quol 8.4.o./.Pſal.48.ſi.

6 Cognitio triplex. ſ.per reuelationem, per ſe certitudinaliter & per coniecturas ſignorum.1ª.q.57.3.o./.12ꝭ.q.112.5.c./.3. d.23.q.1.ar.2.1^{m}./.2ꝭ.Cor.13.lec.3.c.ſi.

7 Cognitio tripliciter eſt ſupernaturalis, ſcilicet quo ad acceptionem tantum, uel ad iudicium tantum, & quo ad utrũque. Veritat.quæſt.12.7.c. * Finis. 39. Forma. 93. 136. Fornicatio. 9. Gratia. 170. 171. Imaginatio. 1. 2. 8. In. 25. 27.

8 Cognitio duplex. ſ.approbationis, & apprehenſionis.22ꝭ.q. 188.5.c /.1.d.36.q.1.2.c.

9 Cognitio duplex. ſ.directa, & indirecta. 1ª.q.86.3.c./.Verit.q. 15.3.5^{m}./.Ethi.6.lect.1.ſi. * Intentio 7. Iudæi 18. Mens 2.5. Menſura.3.4.5.11.12.&c.Opinio 8.

20 In omni cognitione modus eſt duplex, ſcilicet cognoſcētis & cogniti 1ª q.12.6.o./.7.8.13.3m./. q.14.6.1m./.d. 38. 2.c./. Ver.q.3.1 11m. * Oratio 58.79. Principium 17.&c. Prius 2. Propoſitum 1.

21 Cognitio quid eſt, vel an eſt triplex.ſ.ſecundū ſe,& per cauſas, vel effectus,& per reſpectum ad finem, vel ad actum 3. d.23.q.1,2.c./. Perher. lec.14.fi.ſ.C. &c.

22 Cognoſcere aliquid ſicut eſt in cognoſcente, poteſt intelligi dupliciter.ſ.ſecundum modum cogniti, vel cognoſcentis. Primum eſt falſum, ſecundum eſt verum 1ª.q.14.6.1m. * Similitudo 5. Simpliciter 5. Veritas 2.&c.28.&c. 35. &c. Vita 6.11.20.22.&c.46.&c.74.&c.

23 Aliquid cognoſcitur dupliciter.ſ.in ſe, & in ſuo effectu 1ª. q.6.1.2m./.12ſ. q.93.2.c.

24 Cognoſcere per aliud cōtingit dupliciter.ſ.eadem cognitione, vel diuerſis 1ª.q.14.7.o./. Anima 7.8m.

25 Cognoſcere per aliud contingit dupliciter.ſ.per inſtrumentum,& per formam. Primum oportet eſſe præcognitum, nō autem ſecundum. Si enim accipiamus duo, quorum utrūque ſit per ſe, in ordine obiectorum cognitionis, illud propter quod aliud cognoſcitur, erit magis notum, ſicut principia concluſionibus. Sed habitus non eſt de ordine obiectorum, inquantum eſt habitus, nec propter habitum aliqua cognoſcuntur, ſicut propter obiectum cognitum, ſed ſicut propter diſpoſitionem, vel formam, quia cognoſcens cognoſcit 1ª.q.87.2. 3m./. Quol.10.7.2m.

26 Primum cognitum a nobis, ſumitur dupliciter.ſ. reſpectu diuerſarum potentiarum, vel reſpectu diuerſorum obiectorum eiuſdem potentiæ 1ª.q.85.2.o./. Trin.3.c./. Poſterm. lec. 4.fin./. Lec.8. prinº.

Cauſa. 27 Cauſa cognitionis duplex.ſ.ex parte cogniti,& ex parte cognoſcentis Ver.q.8.6.9m.

28 Aliquid cognoſcitur aliquo dupliciter, vel quia ex cognitione eius venitur in cognitionē illius, vel ſicut in quo cognoſcitur. Et ſic nō oportet alia cognitione cognoſci, nec alios non autem ſic primo modo, Ver.q.10.8.9m./.9.3m.

19 Cognitio rerum in propria natura, eſt quæ terminatur ad res extra animam. Sed cognitio in ſua intelligentia eſt quę terminatur ad ipſas ſpecies in anima. Ver.q. 18.4. 1m./. Opuſc. 53.

20 Aliquid cognoſcitur in aliquo dupliciter.ſ. ſicut in obiecto cognito,& ſicut in prinº. cognitionis 1ª.q.84.5.c.

21 Cognitio rerum in propria natura duplex.ſ.an eſt, & quid eſt. Prima requirit exiſtentiam rerum, non autem ſecunda. Ver.q.18.4.10m.

22 In nobis habitualis cognitio cauſatur ex actuali conſideratione. Intelligendo enim actu, efficimur ſcientes, ſecundū Philoſophum, ſed cognitio perfecta, ab habitu aliquo progreditur 1ª.q.86.2.c.fi./.q.87.2.C./. Ver.q.20.2.2m. Senſibile 51.12.

23 Cognitio alicuius vitii, vel peccati, dependet ex cognitione oppoſitæ virtutis. Erit igitur compendioſior, & expeditior conſiderationis via, ſi ſimul ſub eodem tractatu, conſideratio procedat de virtute,& de dono ſibi correſpondente, & de vitiis ſibi oppoſitis,& de præceptis affirmatiuis,& negatiuis. Erit autem huiuſmodi conſiderationis modus conueniens ipſis uitiis ſecundum propriam ſpeciem 22ſ. prolo. 1.d. 36.q.1.2.o./. Ver.q.10.8.9m./.9.3m./. Quol.11.2.o.

24 Medium cognitionis triplex.ſ.in quo vt ſpeculū, ſub quo vt lumen, per quod, vt in demoſtratione 1ª.q. 12. 5. 2m./.q. 94.1.3m./.3.d.14.ar.1,q.31m./.4.d.49.q.2.1.15m./. Ver.q.2.5. 10m./.12.11./.q.18.1.1m./. Quol.7.1.c.

25 Difficultas,& defectus in cognitione contingit dupliciter.ſ. propter exceſſum obiecti,& defectum rationis.i. potentiæ cognoſcitiuæ 1.d.17.q.1.4.c./.4.d.49.q.2,5.4m./. Ver. q.12. 2.c./.q.18.5.4m./. Tri.9.c./. Meta.2.lec.1.meº.ſ.

26 Cognitio ueritatis tripliciter impeditur.ſ. inaudientia, cōtentione,& inanigloria. Iob.6.fi

27 Ad cognitionem requiruntur duo.ſ.apprehenſio,& iudiciū 22ſ.q.173.2.c./. Ver.q.12.3.1m./.7.12m.13.c./.q.28.3.6m.

28 Mens hominis tripliciter proficit in cognitione Dei. Primo quo ad efficaciam Dei, Secundo quo ad nobilitatē effectus. Tertio quo ad remotionem. Trin.2.c.

29 Natura hominis depēdet a ſuperiori natura, ad cuius perfectionem nō ſufficit cognitio naturalis, ſed requiritur quędam cognitio ſupernaturalis 22ſ.q.1.3.1m.

30 Certitudo cognitionis in diuerſis naturis inuenitur diuerſimode, ſecundum diuerſam conditionem uniuſcuiuſque naturæ 22ſ.q.9.1.1m.

31 In cognitione naturali quæ a ſenſu principium ſumit procedimus a creatura ad creatorem, ſed in his quæ per fidem cognoſcimus eſt econuerſo 1.d.fi.L.fi.

32 Diuerſorum cognoſcibilium formaliter, ſunt diuerſæ rationes cognoſcendi non autem diuerſorum cognoſcibilium materialiter, Ver.quæſt.10.3.c./. Quol.10.c./. Poſt.1.lec.41. medº. d. D.

33 Nos cognitionem intellectualem a rebus exterioribus accipimus,& per voluntatem noſtram in aliquid exterius tendimus tāquam in finem. Et ideo intelligere noſtrum eſt ſecundum motum a rebus ad animam, uelle autem ſecundū motum ab anima ad res 1.d.19.q.2.2.2m./. Opuſ. 53. prinº. Intellectus 2,12.

34 Immo cognitio noſtra intellectualis, eſt proprium operis regula,& menſura. Ver.q.1.2.c./.q.14.4.c. Reſp. Dubº. 355m & ſicut 124. Dum.35

35 Omne cognoſcens cognoſcit implicite Deum, in quolibet cognito, quia nihil eſt cognoſcibile, niſi per ſimilitudinem primæ veritatis, Ver.q.22.2.1m.

36 Medium uniuerſale, vt cauſa ſufficit ad cognitionē diſtinctam,& propriam, non autē forma, quia in primo eſt effectus ut in potentia actiua, ſed in ſecundo, vt in materiali, Ver.q.2.4.7m.

37 Proficere in cognitione, contingit dupliciter.ſ. ex parte diſcentis qui proficit, vt in ſcientiis humanis, vel ex parte docētis, ut in fide 22ſ.q.1.7.2m. * Abominatio. Actio 102 Affectio 5.6.7. Amicitia 37. Angelus I.189. perfectio

38 Vna cognitio eſt potior, & dignior alia tripliciter.ſ. ſecundum certitudinem, ſiue claritatem, ſecundum multitudinem obiectorum,& ſecundum genus. Primum eſt ex lumine, ſecundum eſt ex ſpecie, tertium ex potentia 3.d.14.ar.3 quæſt. 2.c. * Anima 170. Animal. Aoraſia. Appetitus 5. &c. Appropriatio 16.&c. Beatitudo 22.&c. Bonitas 108. Capitale 7. Quid.

39 Claritas cognitionis contingit tripliciter.ſ. ex efficacia uirtutis cognoſcitiuæ, ex lumine, & ex reſpectu ad obiectum 3.d.14.ar.2.q.3.c. * Certitudo. Conceptio 28. Cōcluſio 6.

40 Cognitio dormientis potior eſt quàm uigilantis, quo ad receptionem, ſed quo ad iudicium eſt econuerſo, Ver.q.12.3. 1m./.2m. * Cōiunctio 3. Cōſanguinitas 6. Cōtingens 8.9.10.

41 Perfectio cognitionis duplex, ſcilicet ex parte cogniti,& ex parte cognoſcentis. Primum attenditur ratione medii, ſecundum vero ratione potentiæ,& habitus 3ª.q.10.4.1m. * Debitum 20. Deus 159.&c 250.&c. Diffinitio 5.50. Aegritudo. 3. Enunciatio 2. Eſſe 3.4. Expectatio 2. Experientia 1.2.3.6. Extaſis. Fælicitas 2.3.c.

42 Ad perfectam cognitionem requiruntur tria.ſ. q intellectus proportionetur obiecto adhęreat,& uideat 3. d.24.ar. 2.q.3.c. * Fiducia 7. Finis 5.39. Fruitio 6. 11. Gloria 5, 55. genus 8. Hæreſis 131. diuiſio.

43 Cognitio quam per rationem naturalem habemus, duo requirit, ſcilicet phantaſmata, & lumen naturale intelligibile, 1ª. quæſt.12.13. c. Abſtractio 6. * Humilitas 9.12. Ideæ 1. 3. &c. 30. Ignorantia 30. 33. Imaginatio 1. 2. Imago 9.

44 Cognoſcere ſpecies rerum pertinet ad perfectionem intelligibilem, non autem cognitio indiuiduorum, niſi per accidens, Anima 18. c./. 1m./. 10m./. 26m. * Impedimentum. Imperfectio 5. Indiuiſibile 2. Infinitum 1.2.7.&c.

45 Quantitas cognitionis eſt duplex, ſcilicet ſecundum obiectum, & ſecundum efficaciam actus 3. diſtinct. 25. q. 2.ar.2.q.1.c. * Innocentia 18.&c.

46 Quanto cognitio eſt altior, tanto eſt magis unita, ad plura ſe extendens 1. prolo,2.c.

47 Cognitio eſt imperfecta tripliciter, ſcilicet ratione obiecti, ut veſpertina: ratione medii, vt opinio, & ratione ſubiecti, vt fides. Prima, & ſecunda poteſt eſſe ſimul cū perfecta non autem tertia 1ª. quæſt. 58.7. 3m./. 12ſ. q. 62. 3. 2m./. q.67.3.0. Fides 128.

48 Cognoſcere aliquid in vniuerſali eſt imperfectius, quàm cognoſcere in ſpeciali 1ª. 1. quæſt. 14. 6.c. princip°. F. q. 55. 3. 2m./. Cont. 2. capº. 98. medº. F, &c. Verit. quæſt.8. 10.1m./. Phy. lect.1. medº. b.

Oppoſitum uidetur dicere 2. d. 3.q.3.2.3m./.3.2. cº.100. /.Ver. q. 1. 9.c. Reſpondº. Dubº. 356º. ſicut Inſ. 49. & ſicut Dubº. 72º. 76. 247. Inuoluntarium 5. Ioannes 6. Iubilus 5. 3. Iudæi 18. Iudicium 11.22.20. Iuramentum 2. Ius 1. Laus 21. * Lex 31. 42. 59. 63. 67. 137. 146. Liberum 30. Lumen 1.&c. Dubm.35

49 Cognitio vniuerſalis in prædicando ex parte obiecti, eſt imperfectior particulari, ſed ex parte medii, vel etiam cognitio in cauſando eſt econuerſo 1ª.q.55.3.2m./. Ver.q. 8.10.8m./. Ma.q.16.6.16m.

50 Cognitio

50 Cognitio per medium uniuerſale, efficax ad cognitionem omnium propriorum, eſt perfectiſſima. Si autem ſit inefficax eſt imperfecta.2.d.3.q.3.a.3^{m}./.$\bar{3}$.2.c°.92./.100. * Malum.62. 65.66. Maria.9. Mens.2.5.

51 Cognitio ſingularium, pertinet ad perfectionem animæ intellectiuæ, ſecundum cognitionem practicam, non autem ſecundum ſpeculatiuam. 3^{a}. q.11.a.3^{m}./.$\bar{3}$. 1.c°.65.0./. Lib°.3. c°.75.8^{m}. * Menſura.3.4.5.11.14.15.22. Meritum.99. Mot°.7

52 In carentibus cognitione, eſt potentia pertingens ad finem per modum exequentis, non autem per modum imperantis.12æ.q.11.2.c. * Naturale.11. Nomen.23. &c. Nubes.2. Odium.8. Ordo.38.40. Paradiſus.10. Paſſio.172. Pater.2.9.10 Peccatum.24.27.170. Perſona.26.28.29. Prine^{m}.16.17. Prophetia.8 9.&c.20.&c.27.35.&c.55.63.70. Propoſitum.1.

53 Potentia cognoſcitiua, tripliciter comparatur ad appetitiuã, ſcilicet ſecundum ordinem, capacitatem, & eminentiam. Primo modo eſt prior, ſecundo eſt æqualis, tertio eſt, dignior & indignior. 3.d.27.q.1.4.c. * Pulchritudo.4.5.10.14. Ratio.3.5. 8.&c. Rationale.1. Recognitio. Reflecti. Salomon.4. Sapientia.34.39.52. Senſualitas.1.2.9.15.

54 Cognitio pertinet ad perfectionem rei in ſe, ſed uoluntas, in ordine ad alia.1^{a}.q.60.2.c./.3.d.27.q.1.4.c.

Cognitio eſt perfectio rei, uoluntas uero, ut ordinatur una res, ad alias res.3.d.27.q.4.c. * Speculatio.0. Spes 28.52.58. Superbia 32. Superſtitio.4. Tentare.2. Theo^{a}.2.&c.

55 Secundum gradus cognitionis, ſunt gradus appetitus.1^{a}.q. 80.1.c./.1.d.45.1.4^{m}. * Tribulatio.9. Trinitas.5.

56 In omni natura ubi inuenitur cognitio, inuenitur uoluntas.1.d.45.1.c. * Verecundia.6.8. Veſtigium.1.2. Virtus.195. Viſio.5. Viſitatio.2. Viſus.1.3.8. Vita 6.36.41.&c. Voluntariũ 2.4.8.15. Voluntas.13.23.39. Vti.16. Chriſtus.120 &c.

57 Res participes ſunt cognitionis, & uoluntatis, ſecundum gradus ſuæ immaterialitatis.1^{a}.q.14.1.c./.3. d.27.q.1.4.c./.4. d.49.q.2.2.4^{m}./. Verit q.23.1.c. Abſtractio.3.

58 Cognitio qualibet, fit per aliquam abſtractionem a materia. 1^{a}.q.84.2.c./.4.d.49.q.2.2.4^{m}./. Veri.q.2.2.c.

59 Omnis cognitio eſt entis, non autem exiſtentis tunc in rerum natura.1.d.38.4.c./.3^{m}./. Verit.q.2.3.12^{m}./. q.3.2.7^{m}./.q. 18.4.12^{m}.

60 Nihil cognoſcitur ſecundum quòd eſt in potentia, ſed ſecundum quòd eſt in actu.1^{a}.q.12.1.c./.q.14.3.c./q.84.2.c./.q.87. 1.2.3.c./.3^{a}.q.10.3.c./.1^{m}./. Verit.q.2.4.7^{m}./.q. 13.3.c./. Quol. 9.20.c. * Accidens.120. Actus.114.

61 Obiectum cognitionis, eſt res cognita, ſecundum eſſe eius extra cognoſcentem. Verit.q.14.8.5^{m}./. 12.c * Altitudo.1.

62 Omnis cognitio, eſt per ſimilitudinem cognoſcentis, ſecundum quòd eſt in rerum natura. Con.1. c°. 72.2^{m}./. Verit.q. 10.4.c.

63 Omnis cognitio, eſt per aliquam formam, quæ eſt in cognoſcente principium cognitionis. Ver.q.2.6.c./ q.10.4.c.

64 Omnis cognitio, eſt ſecundum modum cognoſcentis. 1.d.3. q.1.1.c./.3^{m}./.d.4.q.2.1.c./.d.38.1.c. * Amor.233.239. Appetitus.7.&c.49.83. Appropriatio.16. Aſſimilatio.1.&c. Attributa.12.13.24. Beatitudo.54.&c.

65 Cognoſcens diſtinguitur a non cognoſcente, per hoc quòd poteſt habere formam alterius.1^{a}.q.14.1.c./.q.80.1.c.

66 Cognoſcens, & cognitum, non ſe habent ſicut agens, & patiens, ſed ſicut duo ex quibus fit unum cognitionis principium. Verit.q.8.6.c.prin°./.3^{m}./.7.10^{m}./.8.10^{m}. * Beatus.10. Bonitas.63.105 &c. Capacitas.1.4. Capitale.7. Charitas.124.

67 Modus cognoſcendi rem aliquam, eſt ſecundũ conditionẽ cognoſcentis. Verit.q.2.6.c./.q.10.4.c. * Cauſa.108.

68 Omnis cognitio a lumine increato deriuatur. Potentia.q.5. 1.18^{m}. * Cherubin.1. Cognoſcibile.

69 Omnis cognitio naturalis eſt uera. Sed ueritas eius eſt alia a ueritate cognitionis infuſæ, uel aquiſitæ. 1^{a}.q.60.1.3^{m}.

70 Impoſſibile eſt aliquã cognitionem eſſe totaliter falſam, ſine aliqua ueritate.22æ.q.172.6.c.

71 Mutata re, cognitio noſtra uariatur, uel de ueritate in falſitatem, uel econuerſo, ſi duret eadem opinio, uel de una opinione in aliam.1^{a}.q.14.15.3^{m}. * Conceptio.28.&c. Contingens.8.9.10.

72 Nulla potentia cognoſcitiua decipitur circa proprium obiectum, ſed tantum circa obiectum extraneum. Con.3.c°.108. 3^{m}. * Damnatio.8.12.&c. Debitum.10. Delectatio.2.5.11.14. 25.16.32.38.97. Dæmon.3.7.&c.26.55.78. Deſiderium 6.&c.

73 Nullus obliuiſcitur cognitorum naturaliter.1^{a}.queſt.84.3.c. * Deus.41.93.&c.146. Dies.18. Aegritudo.5.

74 Qualibet uirtus cognoſcitur, per cognitionem eorũ in quæ poteſt.1^{a}.qu.10.2.c.ſi. Enunciatio.2. Eſſe.15.93.96. Falſitas. 1.&c. * Filiatio.33.34. Unus.8. Gratia.169.&c. Humilitas.9. 10. Inquiſibile.1.

75 Priuatio non cognoſcitur, niſi per habitum ſibi oppoſitum. 1^{a}.q.14.10.0./ 12æ.q.100.6.2^{m}./.22æ prolo./.1.d.36.q.1.2.0./. Quol.11.2.0. * Infinitum.1.27. &c. Ioannes.6. Iudæi.18. Ius.1. Liber.21.23. Loqui.1.

76 Nulla potentia cognoſcitiua deficit a cognitione proprii obiecti, niſi propter defectum, uel corruptionem potentiæ. Con.3.c°.107.9^{m}. * Malum.5.62. 66. Matrimonium.60.91. Nomen.3. Ordo.11.38.&c. Perſona.28. Principium.16. &c.

77 Cognitio diſcurſiua eſt, quando ex prius notis, in ignotum deuenitur.1^{a}.q. 58.3.1^{m}./.d. 36.q.2.1.4^{m}./. Con.1.c°.58./.77. 3^{m}./. Ver.q.2.3.3^{m}./. Quol.3.2.2^{m}. * Proceſ. Prophetia.8. &c. Propoſitio.6.11. Rarum.3. Repræſentatio.1.2. Reſurrectio.9.

78 Eadem ſunt principia eſſendi, & cognoſcendi, ex parte obiecti, non autem ex parte cognoſcentis. Verit.q.2.3. 8^{m}./.q.3 3. 7^{m}./. * Sapientia.0. Scientia.0. Senſus.2.4.&c.13. &c.32. &c. Similitudo. 5. Simplex. 3. Sors.14. Tranſumptio. Trinitas. 5.

79 Cognitio ſenſitiua ordinatur ad duo, ſcilicet ad ſuſtentationem corporis, uitando nociua, & acquirendo neceſſaria, ſecundo ad cognitionem intellectiuam practicam, & ſpeculatiuam. Primum conuenit omni animali, ſecundum autem ſoli homini.22æ.q.167.2.c. Animal.43.44.45. * Viſitatio 2. Vniuerſale. 8.9.10.11.12. Chriſtus 120.

¶ Cognitiua. Anima.238. Appetitus.59. Appropriatio.22. Bonitas.63. Certitudo.1. Concluſio.6. Contrarium.17. Imago. 9. Intellectus.0. Iudicium.20. Raptus.9.10. Ratio.40.

¶ Cognoſcibile. Agiographæ.0. Angelus.349. Anima.163. Cognitio.10 &c.17.&c. Deus.159.&c. Malum.0. Nomen.1.

¶ Cognoſcitiua. Anima.7. Cognitiuã. Donum.18. Habitus.78 Ratio 1. Tranſumptio. Voluntarium.8.

¶ Cohabitare. Fornicatio.11. Inceſtus.1. Ioſeph.3. Mrĩ^{m}.130.

¶ Cohærere. Timor. 56.

¶ Cohibitio. Arcere. Honor.24. Lex.100.128. Permiſſio.3. Prælatio.9. Senſilitas. Sterilitas.2. Temperantia. 16. Vindicatio. 4. Virginitas.7. Vſura.311. Chriſtus.86.

1 ¶ C O H O R S eſt nomen nouum apud tuſcos de prima cohorte, & quaſi romanæ cohortis ſimilitudinem gerens, quæ cenſum, genere, literis forma, uirtute, pollentes milites inniteuantur ſecundum Vegetium, cui tribunus præerat, ut notum ſcientia, uirtute corporis, ac morum honeſtate præcipuus, quam trapellum dicunt, ad perforandum acies hoſtiũ appellata. Hoc enim uerbum trapellationis importat. Opuſ. 20.lib°.4.c°.26. Quid.

2 Dicitur cohors maior, eo quòd millecentum & decem pedites ſunt in ea, equeſtres autem centũ nonagintaſex. Opuſc. 20.lib°.4.c°.28.

3 Cohors minor, continet quingentoſquinquagintaquinque pedites, equeſtres uero ſexagintaſex, ſecundum Vegetium Opuſc.20.lib°.4.c°.28.

¶ Conſidero. Agens.53.69. Cauſa.90. Deus.300. Diuiſio.30. Finis.33. Forma.137. Honeſtum.6. Materia.23.24.51.

¶ Coinquinatio. Conſcientia.20. Lucis. Meritum.

¶ Cointellectum. Generatio.60. Subintellecta.

1 ¶ C O I T V S moderatus, debilitat corpus, & ſanguis quãdo quæ emittitur 2.d.30.q.2.1.c. ... Potent^{a}. q.3.12.9^{m}. * Aſtutias 4.5.6. Animal 24.&c.40.41. Auis. Auicola 25. Barbarus 2. Bigamia 9.&c. Effectus.

2 Aequus quidam, propter nimium coitum fuit ſine cerebro, ſecundum Ippocraſtem. Po^{a}.q.3.12.9^{m}.

3 Natura delectationem poſuit in coitu, propter generationẽ, ne negligeretur. 2.d.31.q.1.3.5^{m}./.d.38.2.6^{m}./.4.d.31.q.2.1. 1^{m}./.d.33.q.1.art.3.q.1.c./.d.49.q.3.artic.5.q.2.c./. 2.c°.26. 12^{m}./. Li°.4.c°.83.7^{m}./. Ma.q.15.2.12^{m}. Concupiſcentia 14.&c. Confeſſio 83. Delectatio 55.84.&c.88. Error 32. Euchariſtia 1.

4 In coitu abſorbetur uſus rationis, propter uehementiam delectationis. 12æ.q.34.1.2.1^{m}./.q.37.1.2^{m}./.q.72.2.4^{m}./. 22æ.q.153.2.2^{m}./.2.d.20.q.1.2.1^{m}./.4.d.9. artic.3.q.5.c./.d. 26.q.1.3.2^{m}./.d.31.q.2.1.c./.1^{m}./.q.2.2^{m}./.3^{m}./.d.33.q.3. c./.4^{m}./.3.c./.2.d.49.q.5.art.2.q.2.c./.$\bar{3}$.3.c°.26.12^{m}./. Ma.q. 15.2.12^{m}./.4.0./.1. Corinthio.6. lectio.3. ſin./. Ethicor. 7. lec. 11. fin. i. Concupiſcentia. 14. &c. Contemplatio 3. * Eunuchus.

5 Oppoſitum uidetur dicere, 22æ.q.180.4.2^{m}./.q.156. 4.0. Dub°.359^{m}.
Reſpondeo. ſequ. Dubio.372.

6 Nullus coitus hominis eſt nunc ſine uitioſa libidine, quæ eſt principium omnis peccati 3.diſtin.12.a.q.1.a.3.artic. q.1.a.2^{m}. Generatio.28.&c. Iacob. 9. 10. Illegitimus 3. Imaginatio. 9 Inceſtus. Incubus. Innocentia 13.&c. Legitimatio. 1. Lex. 13. Maria. 42. Matrimonium. 50. Reſurrectio 32. Seruitus 4. Vermis 1. Virginitas.8.&c. 83.31. Vxor.2.

Co

7 Coitus uagus non eſt in animalibus, niſi femina ſufficiat ad educationē prolis. 2a2æ. q. 154. 2. c. /. 4. d. 26. q. 1. 1. 1m. /. d. 33. q. 1. 2. 4m. /. Z. 3. cº. 122. prinº. H. /. 124 /. Ma. q. 13. 1. c. /. 1æ. Cor. 7. lec. 1. prinº. H.

¶ Cola. Scriptura. 22.

Effectus. ¶ Colera ciuium reteris humoribus monetur. Ideo colericus facilius mouetur ad iram, quàm alij, ad ſuas paſſiones. 1a2æ. q. 46. 5. c. * Febris. 2. Flegma. Incontinentia. Ira. 30. 52. Reubarbarum.

Qui. ¶ Colere dicimus homines, quos honore, uel recordatione, uel præſentiaſ frequentamus, & alia nobis ſubiecta, ut agros. 2a2æ q. 81. 1. 4m. /. * Agricola Circuncīſio. 33. Epicurus. Imago. 43. Iudæi. 6. Machabæi. Ouis. 2. Pythagoras. 7. Præceptum 127. Religio. 92. Sion. 2.

¶ Collateralis. Amor. 238.

¶ Collatio. Admiratio. 5. Amor. 363. Anima. 165. Apprehenſio. 4. Benedictio. 8. Beneficium. 13. &c. Circunciſio 33. &c. 43. Cogitatiua. 1. Conferre. Datio. 33. Dos. 3. Epiſcopus. 7. Gratia 41. Luminare. 3. Maria. 21. Nomen. 15. Ordo. 30. Purgatio. 3. Sacramentum. 69. Symonia. 16. 18. Vnctio. 19. Vſura. 39. Chriſtus. 84 136. 160.

A quibus. ¶ Collecta. In aliquibus terris ex antiqua conſuetudine, domini tuis ſubditis certas collectas imponunt, quæ ſi non ſunt immoderatę, abſque peccato exigi poſſunt. 2a2æ. q. 118. 6. 4m. / Opuſc. 21. q. 6. Exactio. 1º. * Cetus. 1. Princeps. 10. 13. 14. Symonia. 25.

¶ Collectio. Angelus. 507. Baculus. 1. Conſanguinitas. 3. 4. Fęces Generatio. 68. Indiuiduum. 39. Lilium. Maria. 53. Scientia. 2. Symbolum. 1. Vſura. 196. 201 Chriſtus. 56.

Signum. 1 ¶ COLLECTIVVM ſignificat duo, ſcilicet multitudinem ſuppoſitorum 1 & unitatem ordinis. 1ª. q. 31. 1. 2m. /. 1. d. 24. q. 2. 2. 3m.

Dum. 358. 2 Oppoſitum uidetur dicere a ſimili. 3ª. q. 3. 7. 2m. Reſpondeo Dubio. 926º. Adiectiuum. 6. 10. Deitas. 2. 3. Trinitas. 4.

Diuiſio. ¶ Collegium triplex, ſcilicet eccleſiaſticum, ſęculare, & commune. Et una perſona poteſt eſſe de duplici collegio ſecundo uel tertio, non autem primo. Opuſc. 19. cº. 3. * Angelus 584 Circunciſio. 4. Clauis. 11. Iuramentum. 26. Meritum. 103. Miniſter. 8. Prædicare. 9. Religio. 83. 84. Symonia. 34.

¶ Colligatio. Ciuitas. 1. Connexio. Forma. 48. Membrum. 8.

¶ Collis. Poma.

¶ Collucare. Genus. 23. &c. Priuatio. 18. 19.

¶ Colloquium. Amicitia. 31. Amor. 239. Caſtitas. 10. 11. Luxuria. 18.

¶ Collum. Cete. 8. Reliquiæ.

¶ Colluſio. Accuſatio. 4. 10. 14.

¶ Colon. Pauſatio.

Quid. 1 ¶ COLOR eſt lux incorporata, ideſt, extremitas diaphani terminati. 2. d. 17. q. 2. 1. c. /. Ma. q. 2. 2. 5m. /. 11m. 1. q. 14. 8. 4m. /. Accidens. 48.

2 Coloratum eſt proprium obiectum uiſus. 1ª. q. 1. 7. c. / q. 45. 4. 1m. /. q. 3 cº. 54. 1m. /. Io. le. 4. ſi. * Actus. 39. Aer. 7. 8. 9. Albedo. 1. Animal 62.

3 Color eſt obiectum materiale uiſus. Formale uero eſt lumen. 2a2æ. q. 1 3. c. /. q. 25. 1. c. /. 2. d. 45. 2. 1m /. d. 48. 2. c. /. 1m. /. 2. d. 20. q. 2. 2. 2m. /. d. 38. 4. 1m. /. 3. d. 24. q. 1. ar. 1. q. 1. c. /. ar. 2. q. 1. 5m. /. 2. r. cº. 76. 5m. /. Veri q. 8. 2. 4. 6m. /. q. 14. 8. 4m. c. ſi. /. Ma. q. 2. 2. 5m. /. 11m. /. Poſterm. lec 41. mcº. d. D. /. * Comparatio. 3. Congregatio. 2. Contentio. 1. Corpus. 12. 53. 54.

Dum. 359. 4 Immo color eſt obiectum formale uiſus. 1ª. q. 19. 3. c. /. q. 45. 4. 1m. /. 1a2æ. q. 1. 1. 2m. / q. 8. 2. c. /. q. 10. 2. c /. Veri. q. 14. 8. 4m. /. Virt. q. 2. 4. c. /. Quol. 3. 27. c. /. Reſpondeo Dubio. 359.

5 In colore lux eſt quaſi formale, & terminatio diaphani eſt quaſi materiale. Veri. q. 2. 4. 4m. /. * Diaphanum. 1. Diuiſio. 79. Imaginatio. 3. Inſtans. 16. Intellectus. 548. Liber. 1. Lumē 8. &c. Lux. 1. 8. Odor. 4. Paſſio. 14.

6 Color non eſt coloratus, ſed clarus. Similiter albedo. 2ª q. 55 4. ar. 1. 1m. /. 2. d. 27. 2. 1m. /. * Prophetia. 56. Pulchritudo. 13. Scientia. 81.

Dum. 360. 7 Oppoſitum uidetur dicere a ſimili. 2. d. 27. 2. 1m. /. Reſpondeo ſicut Dubio. 1171º.

Senſibile. 6. 7 8. Velum. 2. Viſio. 17. 18. Viſus. 5. 7. Chriſ. 105.

Cauſa. 8 Lumen facit quòd color qui eſt uiſibilis in potentia, fiat uiſibilis in actu. 1ª. q. 67. 3. 3m. /. q. 79. 3. 2m. /. 1. d. 45. 2. 1m. /. 2. d. 13. 3. c. /. d. 20. q. 2 2. 2m. /. Quol. 7. 1. c. /. Lumen. 12.

Dum. 361. 9 Oppoſitum uidetur dicere. 1ª. q. 12. 5. 1m. /. Anima. 2. lec. 14. ſi. /. Libº. 3. lec. 10. prinº. D. Reſpondeo Dubio. 361º. Vt etiam dicitur ad Dum. 603m.

¶ Colum. Fatum. 10.

Propriū. 1 ¶ COLVMBA habet ſeptem proprietates, ad deſignandum ſeptem dona Spiritusſancti, ſcilicet quia columba ſecus fluenta habitat, meliora grana eligit, alienos pullos nutrit, non lacerat roſtro, felle caret, in cauernis petræ nidificat, & gemitum pro cantu habet. 3ª. q. 39. 6. 4m. /. Matth. 3. ſi. b. K. /. Io. lect. 14. mcº. d. E. * Animal 81. Apoſtoli 42. Aſſumere. 25. Baptiſmus 28. Miſſio 42. 43. Rex 10.

2 Columba quæ apparuit ſupra Chriſtū, baptizatū, conuenit ſoli Spiritui ſancto, ut ſignum, Sed ut res, & effectus, conuenit toti trinitati, unde & inſtinctus eius, quo mouebatur ad modum naturę, ſicut ex cauſa ſpirituali, cauſabatur ex Deo. 1ª. q. 43. 7. 3m. /. 2a2æ. q. 95. 7. c. /. 3ª. q. 39. 8 2m. /. 1. d. 1. L. ſi. Matth. 3. ſi. /. Io. 12. lect. 4. mcº. c. L. Christi.

3 Columba illa, fuit uerum animal. 3ª. q. 39. 7. c. /. Io. lect. 14. d. D. Miſſio 43.

4 Oppoſitum uidetur dicere. 1. d. 16. 3. 3m. Reſpondeo Dubio 362º. vt eſt dictum eſt ad Dum. 45m. Dum. 361ª.

5 Illa columba non præextitit apparitioni, ſed tūc a tota Trinitate abſq; Maris, & feminæ commiſtione formata fuit, & facto miniſterio, conuerſa eſt in priſtinam materiam. 1ª. q. 43. 7 4m. /. 3ª. q. 39. 6. 2m. /. 1. d. 16. 3. 3m. /. Ioan. lect 20.

¶ Columna. Circunciſio 1. Elias Miſſio 45.

¶ Coma raditur viris, in ſolenni pœnitentia, quia coma non conueniat eis ſed tantum feminis, in ſignum ſubiectionis. 4. d. 14. q. 1. ar. 5. q. 3. 1m. Mulier. 8. Nazaræus. Pauſatio. Profeſſio 7. Scriptura 22. Quibus.

¶ Combinatio. Donum 29.

¶ Combuſtio. Adeps 2. Aduſtio. Cinis 1. Cōſecratio 8. 11 Incēſio. Holocauſtū 1. 3. Sacrificiū 27. 29. Stuprū 4. Vrere. Vſtio.

1 ¶ COMEDERE eſt ſumere cibum, per potētiam naturalē ſumentis, conuertibilem in naturam eius. 1ª. q. 51. 3. 5m. /. 1. d. 8. 4. 1m. * Adam 52. &c. 68. 83. Adeps 1. Angelus 73. 492. 493. 495. Animal 64. Quid.

2 Chriſtus poſt reſurrectionem eius, uere comedit, angeli uero nunquam. 1ª. q. 51 3. 5m. / 3ª. q. 54. 2. 3m. /. q. 55. 3. c. /. 6. c. /. 1m. /. 2. d. 8 4. 1m. /. 3. d. 21. q. 2. ar. 4. q. 4. c. /. 4. d. 44. q. 1. ar. 3. q. 4. 1m. /. Z. 4. cº. 83. ſi. A. /. Quol. 3. 5. c. /. Opuſc. 3. cº. 238. /. Ioa. 21. lect. 2. ſi. c. * Apparere 9. Bos. Caro 4. 6. Cete. 11. Delectatio 84. Elephas 6.

3 Comedere immoderate, eſt contra legem naturę. 4. d. 33. q. 1. ar. 3. q. 1. 4m. * Eſus.

4 Comeſtio poteſt eſſe inconueniens dupliciter. Primo, totaliter impediendo finem principalem, ideſt ſalutem corporis uel finem ſecundarium, ideſt bonam habitudinem, in negotiis exercēdis, per nimiā ſuperfluitatē uel per defectū ciborum. Secundo, reddendo difficilem, uel minus decentem peruentionem ad finem, per comeſtionem extra tempus debitum. 2a2æ. q. 141. 6. 2m. /. 4. d. 33 q. 1. 1. c.

5 Qui uult comedere nociua, quodammodo dicimus eū uelle infirmari. 2a2æ. q. 30. 1. c. * Euchariſtia 7. 130. 162. 268. &c. 234. 251. Gula. 6. Hæreſis 62. Iacobus 2. Ieiunium 14. &c. Lignum 4. Monachus. Reſurrectio 37. 47. Serpens 1.

6 Dauid comedens panes ſanctos cum ſociis, excuſatur, propter neceſſitatem famis. 3ª. q. 40. 4. 3m.

¶ Comes, primo dictus duplex, ſcilicet conſul Romanus, a commeando, ideſt concordando, ſecundo a comitando imperatorem. Opuſc. 20. 1º. 3. cº. 2 c. * Iuramentū 7. Marchio. Quis.

¶ Comeſſatio. Ebrietas 6.

¶ Comitas. Amor 251. Comes. Coniſectio 10. Iniuſtitia 8. Monarchia 2. Purgatorium 5. Verbum 12. Vſura 85. 215.

¶ Commaſſatio. Damnatio 66.

1 ¶ COMMATERNITAS, & compaternitas, ſunt idem quod cognatio ſpiritualis, ſed ſub diuerſis reſpectibus. 4. d. 42. q. 1. c. Cognatio 2. Quid.

2 Oppoſitum uidetur dicere. 4. d. 42. q. 1. ar. 3. q. 3. c. /. q. 2. 3. c. Reſpondeo Dubio. 363º. Dum. 363ª.

¶ Commeare. Comes.

¶ Commemoratio. Euchariſtia 57. Hæreſis 116. Miſſa 28. Oratio. 30. Paſcha. 3. Recordari. Reptila. 2. Sacramentum. 6.

¶ Commendatio ſui, uel ſtatus, eſt licita dupliciter, ſcilicet ad utilitatem ſui, & aliorum, & ad gloriam dei. Opuſc. 19. cº. 15. /. Pſal. 25. prinº. a. /. 2æ. Cor. 2. ſi. /. 2æ. Cor. 11. lc. 4. mº. C. /. cº. 12. lect. 4. pº. k. * Amicitia 7. Apoſtoli 19. Baptiſmus 6. Calcedonenſes. Doctrina 5. Epiſtola. Fortitudo 50. Humilitas 18. Ieiunium 8. Miraculum 40. Miſſa 16. Neomenia. Oratio 29. 63. Ordo 69. Paupertas 4. Perſeuerantia 12. Sanctificatio 9. Sepultura 5. Solicitº. 6. Studium 5. Subiectio. 10. Theologia 22. Licita.

¶ Commenſuratio. Actio 57. Actus 180. Comparatio 4. Diameter. Diſpenſatio. 1. Locus 4. 17. Modus 1. 5. Pœna. 16. Spes. 2. Veritas. 2. 10. Virtus. 95. Vſura. 144. 295.

¶ Com-

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¶ commentarius eſt cancellarius regis, qui geſta in ſcriptum redigebat, ad memorandum regi. Vnde commentator dicitur a cōminiſcor. Iſa. 36. prin°. E. * Cancellarius. Secretari°.

¶ Cōmentator. Auerrois. o. Comminiſcor. Euſtratius. 1. Intellectus 16.

¶ Comilito. Amor 119.

id 1 ¶ COMMINATIO dei intelligenda, eſt manente cauſa comminationis, ſcilicet peccato. Sic enim conditionaliter exponendæ ſunt huiuſmodi prophetiæ, ſecundum quòd ipſe deus expouit ſe per Ieremiam Iſa. 34. me°. E. Damnatio. 24. Prophetia 46. 62. * Dæmon 87. Petrus 2. Præceptum. 104.

2 Comminatus deus contra hoſtes ſuos tripliciter, ſcilicet ꝯ hoſtes perſequentes contra hoſtes poteſtatem eis præbentes, & contra hoſtes in rebus calumniantes. Iſa. 7. prin°. Promiſſio 2. * Prophetia 46. 52. 62. Theologia 13. Chriſtus 220.

3 Comminatur deus tria populo ſuo, ſcilicet futuram captionem, ſolicitam detentionem, & rigidam dominationem. Iſa. 5. fi.

¶ Commiſceri. Compoſitio 2. Euchariſtia 102. eſt Mulier 20.

¶ Committere. Angelus 521. Attritio 1. Aureola 19. Baptiſmus 32. 249. confeſſio. 29. 45. 67. &c. 76. &c. Confirmatio 17 Cura 2. Daniel. Diaconus 2. 6. Diſpenſatio 19. 21. Eccleſia 13. Euchariſtia 231. Euſtratius 1. Feruor 4. Iudex 10. 11. Iudiciū. 34. &c. 42. Iuriditio. Lectoratus. 5 Meritum 64. Omiſſio 12. Ordo 54. Peccatum 134. 135. 325. Prædicare 4. Prælatio 16. 27. Princeps 13. Religio 76. 78. Reſeruare. Rex 1. Scandalum 19. Simonia 9. 23. Tentare 10. Vitarius. Vices. Virginitas 25. Vſura 91. 124. 142. 148. 149. 202. 207. 212. 219.

¶ Commiſtio. Affinitas 3. 5. Angelus 67. Compoſitio 2. Euchariſtia 102. 103. Fractio 3. Hæreſis 62. Sacerdos 21. Sexus 4. Voitas 12. Vſura 217.

¶ Commoditas. Abiectus. Agens 81. Concupiſcentia 19 correctio 3. Hæreſis 10. Mendacium 5. 6. Oportunitas. Permutatio. Religio 48. 53. Simonia 9. Temporale 2.

¶ Commonere. Magnanimitas 20.

¶ Commorari. Princeps 18. 24.

¶ commoti. Baptiſmus 189.

¶ Commouere. caro 15. Ira 71. Sternutatio. Tribulatio. 8. 9. Turbatio 1. Verbum 75.

¶ commutabile. Auerſio 11. Bonitas 42. cupiditas. Forma 34 Iuramentum 30. Omiſſio 17. Peccatum 141. Præſumptio 5 Purgatio 3. Radix 3. Varietas.

uiſio. 1 ¶ COMMVTATIO duplex, ſcilicet naturalis, ideſt rei ad rē, vel ad denarios, pertinens ad iconomos uel politicos, alia propter lucrum, pertinens ad negotiatores. 22ꝯ. q. 77. 4. o. vel campſoria. o.

2 commutatio duplex, ſ. in uoluntaria, ut in nocumentis, & in uolūtaria ut in contractibus. 22ꝯ. q. 61. 3. o. Negotiatio 2

3 commutatio ſicut eſt beneficiis, rependendo gratiam, ſic & in offenſis, puniendo. 3ª. q. 85. 3. 3ᵐ. * Proportio 12. 13. Votum 42. 68. &c. Vſura 30. 31. 48. &c.

¶ commutatiua. Æqualitas 8. Iudicium 4. Iuſtitia 21. 25. 34. 35. 73. Medium 28. Meritum 94. Pœnitentia 8. Punitio 1. Reſtitutio 1. Retributio 2. Vſura 30. 31. 48. &c.

¶ compar Hæreſis 148.

uiſio. 1 ¶ COMPARATIO operis ad opus, in bonitate uel malicia, fit tripliciter, ſcilicet ſecundum genus, finem, & uoluntatē. Quol. 3. q. 6. 3. 6ᵐ. * Abrenuntiatio. Abſolutum 2. Accidēs. 55. 66. Actus 37. 52. 162. 176. 195. Agens 103.

2 Quæ ſunt diuerſorum generum, non ſunt comparabilia. 2. d 24. quæſt. 3. 6. 3ᵐ. /. Meta. 10 lect. 5. prin°. b. /. phy. 7. lectio. 7. o. * Amor 219. Angelus 31. 81. Anima. 36. 190. 211. 279. Aquila. 1. Attributa 17. Beatitudo 105. clementia. 12.

3 comparatio illa philoſophi, qua dicitur, Sicut ſe habent colores ad uiſum, ita ſe habent phantaſmata ad animam intellectiuam, intelligitur de anima intellectiua ex parte illa qua corpori coniungitur, & nō prout eſt intellectiua ſimpliciter, quia intellectus inquantum huiuſmodi non reſpicit phantaſmata, ſicut patet de intellectu angelico. 4. d. 50. q. 1. 1. 4ᵐ. * cognitio 53.

4 creatura dupliciter comparatur ad deum, ſcilicet ſecundū commenſurationem, & ſic eſt quaſi nihil, & ſecundum conuerſionem ad eum, & ſic ſolum habet eſſe. Veri. q. 2. 3. 18ᵐ. Eſſe. 98. * conceptio 7. contemplatio 25. Corpus 13. Deus 81. 117. 157. 350. Diſpoſitio 7. Æſtimatiua 1. Exceſſus. 1. Euchariſtia 12. 128. Phantaſma 4. Finis, &c. Forma 68. 97. Idea

Com

1415. Ieiuniū 51. Incarnari 16. Intellectus. 17. 64. 143. 207. Iudicium 12. 62. Iuſtus 13.

5 Quæ ſunt unius generis, poſſunt comparari rei, quæ non eſt in genere, ſcilicet deo, non autem rei, quæ eſt in alio genere. 1ª. quæſtion. 4. 3. 2ᵐ. /. quæſtion. 6. 1. 3ᵐ. * Lex. 60. Locus. 12. Malum. 59. 68. Mens. 5. 6. Natura 4. 22. Obiectum 12. Ordo 39. Participare 9. Peccatum 372. 382. Perſona 35. Politia 8. Prælatio 10. Proceſſio 23. Proſperitas 1. Reduplicatio 5. Sacerdos 28.

6 Quicquid comparatum deo eſt tale, ſimpliciter eſt tale in perfectionibus, non autem imperfectionibus. Veri. quæſ. 2. 2. 8ᵐ. * Sagitta 2. Sapientia 54. Scientia 42. Status. 14. Subiectum 5. Summum 3. Tempus 19. Terra 8. Triplicitas. Virtus 47. Voluntas 20. Vſura 90. Vti 3. chriſtus 81.

7 comparatio duplex, ſcilicet abſoluta, & reſpectiua. 12ꝯ. qu. 188. 6 c. prin°.

8 Comparatio duplex, ſcilicet æqualitatis, & ſimilitudinis. 22ꝯ q. 105. 2. 1ᵐ.

¶ comparere. contumax. Sponſalia 10.

¶ compaſſio duplex, ſcilicet ſecundum paſſionē, & ſecūdum electionem. Secūda eſt in deo, angelis, & beatis ad miatores tantum: non autem prima. 4. diſtinct. 15. quæſtion. 2. artic. 1. quæſt 3. 2ᵐ. * Abſoluere 25. Affectio 5. Beatitudo 138. Beatus 49. charitas. 150. Eleemoſyna 1. Fides 143. Solicitudo 4. Viuendum 1. 22.

¶ Compater. Amor 128. Anadochus. commaternitas.

¶ compatiens. Actio 124. charitas. 150. Compaſſio. Paſſio. 132.

¶ Compelli. Adiurare 5. &c. Alienum. 3. Confeſſio 47. Impellere. Iudæi. 45. Matrimonium 30. Miſericordia. 1. Officium 4. Religio 83. Sepultura 4. Votum 62. Vrgere. Vſura. 313.

¶ Compendioſum. Breuitas. cognitio 23.

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1 ¶ Complacentia peccati uenialis, non eſt peccatum mortale, niſi ponatur in eo finis, ideſt ſupra deum, & in contemptū dei. 12ꝯ. q. 88. 2. 3. 4. c. /. 2. d. 24. q. 3. 5. 2ᵐ. /. 6. c. /. 3ᵐ. /. 4. d. 16. q. 3. ar. 1. quæſt. 4. 2ᵐ. /. d. 21. quæſt. 1. artic. 3. qu. 1. c. /. L. me°. /. Ma. q. 7. 1. 6ᵐ. * Amor 164. 205. 207. Bonitas. 170. conſenſus 2. 3. Quid.

2 Complacentia peccati mortalis, eſt infinita reſpectu obiecti ſcilicet finis, & finita reſpectu ſubiecti. Nec proportionatur complacentiæ uenialis peccati, quia non ſunt eiuſdem rationis. 2. d. 24. q. 3. 6. 3ᵐ.

¶ completi. Beatitudo. 114. Forma 43. Virtus. 27.

¶ complere. Abſtractum 7. Accidens. 19. Accidentaliter. 4. Acerbū. Actus. 85. 179. Addere. 18. Aer. 10. Agēs. 32. 63. Amor. 243. Angelus. 220. 310. 346. Anima. 53. 54. 75. 339. Anus. 1. Beatitudo 98. Cauſa. 1. Cælum. 47. 68. Circunciſio. 12. Compoſitio. 7. Conceptio. 2. Cooperari. 4. &c. Dies. 7. 28. Differentia. 9. Digeſtio. Diſpoſitio. 6. Diuinatio. 8. Dominium. 4. Embrio. 1. Ens. 13. &cet. Eſſe 14. &c. Euchariſtia 77. &cet. Filiatio. 1. Finis 20. Forma 5. 58. 69. Fructus 18. Frui 9. Habitus. 37. Hæreſis. 68. Indiuiduum. 38. Inſtrumentum. 11. Intellectus. 162. Matrimonium. 87. Motus. 1. 27. 79. Mundicia. 1. Mundus. 2. Natiuitas. 10. 16. Neceſſitas. 8. Nomen. 30. pars. 27. paulus. 26. peccatum. 70. pœna 97. pœnitentia. 72. perſona. 16. Quies. 4. Reſurrectio. 22. Semen. 13. Seraphin. 5. Subſtantia. 25. Tempus. 6. 7. Totum. 14. Veritas. 4. Virginitas. 9. Virtus. 261. Vnio. 3. Vnitas. 52. Votum 7. 13. 15. Chriſtus. 39.

¶ Completorium. Abſoluere. 38. Confeſſio. 63. Symbolum. 8.

¶ Complexio corporis non eſt forma ſubſtantialis, ſed accidentalis. Contra. 2. capitulo 62. 2ᵐ. * Anima. 68. Animal. 66. Auxilium. 2. Colera. Cor. 9. corpus. 60. Dolor. 24. Elephas. 4. Febris. 1. Fortitudo. 7. Incontinentia. 5. 6. Innocentia. 7. Ira 30. Manſuetudo. 7. Mors. 5. peccatum. 41. Tactus. 10. Corporis.

¶ complexum. Certitudo. 22. Fides. 35. 36. Vox. 11.

¶ compotare. Triſtitia. 19.

¶ compos. Aptitudo. Ira. 54. 55. Manſuetudo. 5.

1 ¶ COMPOSITIO ex actu, & potentia, eſt prior compoſitione ex materia, & forma, ꝯ. 2. capitulo. 54. fi. /. Quol. 3. 20. o. * Abiectus. Prior.

2 In omni compoſito quacumque compoſitione, oportet potentiam actui commiſceri Potentia.q.7.1.c. prinº. * Abſtractio.2. Abſtractum.5.

3 Omne compoſitum, eſt poſterius ſuis componentibus. Et habet cauſam, & actum & potentiam.1ª.q.3.7.c./.3̃.1 cº. 18. * Accidens.2.62.89.110.119. Actio.94.119. Actus.26. 27.71 Adunatio. Affirmatio.3. Agens.84. Amor.178.224.

4 Compoſitio duplex, ſcilicet una materialiter, & alia per receptionem plurium.1.d.17 q.2.2.b.2./. Verit.q.20.2.3m./.q. 22.11.16m./. * Angelº.27.41.&c.191.192.348. Aïa.263.341.

5 Omne compoſitum ex materia, & forma, eſt per naturam corruptibile Trin.20.4m.

6 Omne compoſitum ex materia, & forma, eſt compoſitum ex quo eſt, & quod eſt.1ª.q.50.2.3m./.1.d.8 q.5.2.c./.3̃.2. cº. 54./. Spiritu 1.c.fi. * Anima.57.&c.meº. Artificiale.4. Attētio.4. Cælum 1.157. Contrarium.1.36 Corpus.34. Corruptio.12. Deus.105.

7 Omnis creatura habens in ſe completum eſſe, componitur ex quo eſt, & quod eſt. Habens autem eſſe tantum in alio, non componitur ex aliis, ſed cum aliis.1.d.8.q.5.1.o. * Differentia.10. Differre.8. Diffinitio 6.

8 Apud nos, compoſita ſunt meliora ſimplicibus, non autem in deo.1ª.q.3.7.2m./. Con.3.cº.20. * Diſpoſitio.21.

9 Compoſitio fit tripliciter, ſcilicet aggregatione, ligamine, & miſtione.2.d.17.q.3.1.c. * Diuerſitas.5. Elementum 1.&c.

10 Compoſitum duplex.ſ. unū ſimpliciter.i. quod ſortitur ſpeciem ab uno.ſ. forma, uel compoſitione uel ordine, & ſecundum quid, ideſt quod ſortitur ſpeciem a multitudine, ut aceruus, & populus. Primum non eſt ſua componentia, ſed aliquid ex his, quod non remanet poſt diſſolutionem, ſecūdum autem, eſt multa ſimpliciter. Meta.7.lec.13.fi.H.* Ens 40.Eē.42. Eſſentia.11. Falſitas.7. Phātaſia.1. Fruitū.3. Forma.

Duᵐ.364. 25.18.48. Generatio.6. Genus.30.43. Hæreſis.85.90.91.120.

11 Omne compoſitum eſt aliquid, quod non conuenit alicui partium eius, & in eo eſt aliquid, quod non eſt ipſum.1ª.q. 3.7 c./. Con.1.cº.18. * Homo.16. Idea.41. Incipere.4. Indiuiduum.13.14.25. Intellectus.77.&c.

364ᵐ. 12 Oppoſitum uidetur dicere. Meta.7.lec.14.meº. Reſpondeo, ſi ut Dubio.157º.

13 In omni compoſitione, reſultat eſſentia compoſiti, altera ab utroque componentium. Opuſc.42.cº.15.

Duᵐ.365. 14 Immo non, niſi in compoſitione ex elementis. Verit.q.16. 1.16m./. Quol.2.3.1m. Reſpondeo Dubio.365º.

15 Aliquid componitur ex ſe & alio, quando ex coniunctis nō reſultat una res, ſed una ratio, ut album. Quol.2.q.2.1.1m. * Ipoſtaſis.5. Ira.6.12.13. Limus. Logica.5. Materia.48. Mediator.3. Modalis.1. Modus.2. Motus.87. Neceſſitas.20. Negatio.7. Nobilitas.6. Numerus.2.5. Paſſio.4.22. Perfectio 42 Perſc.5. Perſona.35. Prædicamentum.3 Principatus.6. Proceſſio.14.16.18. Pudor. Quidditas. Queſt.3. Ratio.51. Relatio.11.77. Rota.

16 Illud quod attribuitur alicui, ut ab eo in aliud procedens, non facit compoſitionem cum eo, ut relatio, & actio. Potentia.q.7.8.c. Sacramentum.30. Scientia.41.115.124. Semē 9. Simbolum.1.6 Similitudo.7. Species.2. Subſtantia.9. 24. 28.29. Suppoſitum.5.6. Tactus.1. Verbum.84. Veritas.21. 22.24 Verū.4. Viſio.7. Vnio.4.5. Vnitas.12. Chriſtº.178.&c.

¶ Compoſſibilia. Forma.49.

Quid. 1 ¶ COMPREHENDERE proprie eſt attingere rem, ſecundum omnem modum, & omnem rationem, qua cognoſcibilis eſt.1ª.q.12.7.o./.q.14.3.o./ 12ē.q.4.3. 3m./.22ē q.28.3. 3m./. 3.d.14.ar.2.q 1.o./.4.d.49.q.2.3.o./. Con.3.cº.55./. Verit.q.8.2.o./. Opuſc.3.cº.106./.223./. Dioº. Io.1.lect.4. meº. b.K./.1ē. Tim.6.lect.3.prinº.C. * Angelus.395.

2 Comprehenſio non eſt alia operatio, a uiſione, ſed eſt habitudo ad finem habitum, cuius obiectum eſt uiſio, uel res uiſa.12ē.q.4.3.3m. * Beatitudo.72. Campſona.4. Caritas. 63. Doſ.5. Euchariſtia.119.&c. Fruitio.2. Infinitum.26. Inueſtigatio.2.

3 De ratione comprehenſionis ſunt duo, ſcilicet continere fines rei, & nihil eius eſſe extra. Secundum conuenit infinito, non aūt primū.1ª.q.14.3.1m./.1.d.43 q.1.1.4m.* Iodiuū. 28. Numerus.13. Perſona.10. Ratio.32. Scientia.2. 99.101.

4 Comprehenſio dei dupliciter dicitur, ſcilicet attingentia uel tentio dei, & apprehenſio adæquata dei. Prima conuenit omnibus beatis, nō autem ſecunda.1ª.q.12.7.1m./.12ē. q.4.3.1m./.4.d.49. q.2.2.1m./. Verit.q.8.2.5m./. Opuſc.3.cº. 364./. Opu.18.meº.F./. Eph.3.lect.5.prinº.H.&c./. Phi.3.le. 2.fi.B./.1ē.Tim.6.lec.3.prinº./.* Scrutatio.

5 Deus perfectiſſime comprehendit ſeipſum.1ª.q.14.3.o./.q. 23.5.c./.q.105.2.2m./.q.62.9.c./.12ē.q.3.8.2m./.1.d.43.q.1. 1.4m./.3.d.14.ar.2.q.1.2.o./.d.27.q.2.2.c fi./.Cō.1.cº.3./. Ī. 3.cº.55.1m./.58.2m./.154.prinº./. Veri.q 2.2.5m./.q.20.4.c./. Anima.18.18m./.Quol.3.3.c.fi./.Opuſc.3.cº.106./. Opuſc. 9.q.79./.Io.6.lec.5.fi.D./ cº.7.le.3.meº.q.1./.cº 8.lec.8.meº. F./.cº.10.le.4.prinº. B./.Phil.3.le.2.fi.B./.1ē. Tim.6.lec.3. * Senator.1. Senſualitas.1.

6 Nullus intellectus creatus, comprehendere poteſt eſſentiam dei.1ª.q.12.1.1m./.7.o./.8.c./.57.5.2m./.q.62.9.c./.q.86 2.1m./.q.107.3.c./.12ē q.4.3.1m./. q.93.2.2m./.q.102.4. 6m./. 22ē.q.91.1.1m./.3ª.q 10.1.o./.3 /.1.d.3. L. 2./.d.3.q.1.1.c./. 2m./.4m./.d.21.L./.d.22.1 c./. 2m./.d.11.q.2.2.o. L./. 3.d.14. ar.2.q.1.o./ d.27.q.3.2.c.fi./.4.d.45.q.3.1.c./.d.49.q.2.1.1m./ 6m./.3.o./.5.c./.2m./.Con.3.cº.55./.56.1m./.2m./.fi./.58.2m./. 59.fi./.62.8m./.Verit.q.2.2.5m./.q.8.2.o./.4.c./.q.20.4.5.o./. potentia.qu.7.1.2m /.Quol.10.17.1m./. Opuſc.3.cº.106 /. 216.meº.B.&c.fi.D./.Mat.11.fi.c.F./.Opu.18.cº.6 /. Dioº. Le.3.fi /. Le.3.o./. Iſa.6.prinº.B./.Io.1.le.16.meº.b./.cº.6.le. 5.cº.7.le.3.meº.G./.cº 8.le.8.meº.fi./.cº.10.le.4.prinº./.He. le.2.prinº.Ephe.3.le.5.prinº.I.C.Phi.3.lec.2.fi.B./.1ē.Tim. 6.le 3.fi F./. * Temperantia.13. Duᵐ.366.

7 Immo beati in patria comprehendunt naturam dei.1ª.q. 12.7.1m./. Reſpondeo Dubio.366. 366ᵐ.

8 Comprehenſio pertinet ad uoluntatem, ſicut & delectatio, quia eiuſdem eſt habere aliquid, & quieſcere in eo.12ē.q.4. 3.2m. * Viſio.23. Chriſtus.

1 ¶ COMPREHENSOR, Deus poteſt reuelare plura uiatori, quàm cognoſcat comprehenſor, & plura inferiori cōprehenſori, quàm cognoſcat ſuperior. Verit.q.8.4.7m.* Cōceptio.15.16.17. Meritū.109.111. peccatum.116. Votū.11. Differēt.

2 Chriſtus fuit ſimul uiator, & comprehenſor.1ª.q.113.4. 1m /.22ē.q.18.2.1m./.q.174.5.3m./.q.175.4.2m./.3ª.q.7.8.c./. 3.1m./.q.8.4.2m./.q.11.1.2m./.q.15.10.o./.q.18.5.3m./.q.30.2 1m./.3.d.13.q.3 ar.2.q.1.2m./.d.14.2 o./.d.15 qo.2.ar.1.q.3. c./.3m./.d 17.ar.2.q.1.2m./.ar.3 q.2.2m./.d.18.2 o./.d 35.q.1. ar.4.q.3.1m./. Verit.q.10.11.3m./.q.20.3.1m./.6.C./.q.23.8. 10m./ q.24.9.c./.q.26.10.o./.q.29.6.o./. Quol 7.5.o./. Virt. q.2.10.c.fi./.Opuſc.3.cº.238./.244./.Opuſc.18.cº.7.

¶ Compreſſio. Amazones.2. Damnatio.66. Deuotio.12. Fortitudo.50. Ieiunium.10.11.

¶ Compromiſſum. Arbiter Iudicium.36.

¶ Compunctio duplex, ſcilicet de peccatis, & inuidiæ. Prima eſt bona, ſecūda vero mala. Ro.11.lec.1.fi. E. a Apoſtoli.42. Cogitatio.10. Deteſtari. Ebriari Iuſtificatio.21.&c. Leuatio Diuiſa.

¶ Computatio. Aborſus.1. Animal 12. Dies.8.&c. Eccleſiaſticus.2. Futurum.7. Hæreſis.2 Infirmitas.1. Poſſibile.8. Supputatio. Timor.52. Vſura.67. Diuina.

5 ¶ COMMVNE duplex, ſcilicet ſecundum rem, & ſecundū rationem. Primum eſt in diuinis tantum, ſecundum in omni natura.1ª.q.39.4.3m./.1 d.25.3 c./.d.34.q.1.1.4m./.3. d.1. q.2 4.4m./ 4.d.49 q.1.ar.1.q.1.3m./. Verit.q.7. 6.7m./. Opuſc. 42.cº.5.fi.* Abraham.17. Duᵐ.367.

2 Immo primum eſt etiam in creaturis, quia natura humana eſt communis multis ſecundum rem.1ª.q.13.9 c. Reſpondeo. Dubio.367. 367ᵐ.

Abſtractio.3. Accidens.92.102.117. Acidia.5. Accipere.5. Accuſatio.3.7. Actus.100. Adam.1. Adiectiuum.12. Adulatio.1. Altus.1. Amor.19.89.93 94.180.209. Anathema. Angelus.77.233.248.449.579.584.603.616. Anima.274.281. Apoſtoli.28. Appropriatio.1. Ars.48. Artificiale.5.6. Aſcendere. 8. Aſſimilatio.4. Aſſumere.55.56. Auis.1. Aureola.16. Baptiſmus.163. Barbarus.1. Baro. Beatitudo.15.&c. Beatus.47. Bellum.1. Beneficentia.1. Bonitas.83.&c. Caluariæ. Campſus.4.56. Cauſa.64. Cæremonia.6. Ciuis.2.3. Clemētia.6. Collegium Confirmatio.47.

3 In diuinis eſt, proprium, & commune dupliciter, ſcilicet ſecundum rem, & ſecundum rationem.1.d.13.3.c. * Conſilium.27. Contrarium.7. Contritio.22. Corruptio.24.25. Creatio.31. Credere.12. Damnatio.43. Delectatio.111. Delictum.1. Deus.308.

4 Commune attribuitur alicui ſpecialiter dupliciter, ſcilicet quia cōuenit ei perfectiſſime, uel primo. Verit.q.14.5.12m. * Diaphanum.2. Differentia.1.9. Diffinitio.22.40. Diſpenſatio.1.&c. Diſtinctio.2.19.26. Diuiſio.13. Dulia.2. Eccleſia. 15. Effectº.12. Electio.36. Eleemoſyna.21. Ens.22. Epiicheia 4. Equalitas.2.3. Equiuoca.6. Eſſe.61. Eſſentia.12. Æſtimatiua.3. Æternitas.29.

5 Commune triplex, ſcilicet uniuocum, equiuocum, & analogum.1ª.q.13.5.10.c /.1.d.35.4.c. * Euchariſtia.107.109. Exactio.2. Excluſio.3. Falſitas.8. Femininum.2. Fides.47. 129. Fiducia.10. Finis.72.&c.92.&c. Forma.21. Fortitudo. 20. Fructus.21.

Co

6 Omne quod conuenit pluribus, conuenit eis ſecundum id quod eſt eis commune non autem ſecundum id, quod eſt proprium, 1. diſt. 19. q. 1. 1. 1^m. * Furtum. 8. Generatio. 64. Genus. 16. Gratia. 107. &c. Habere. 4. Hæreſis. 111. Heroes. 2. Honor. 12. Ignorantia. 20. 32. Imaginatiua. 3. Imago. 4. In 16. 22. Incorporalia. 1. Indiuiduum. 8. Indulgentia. 4. Infinitum 15.

7 Commune ſecundum rationem, contrahitur per additionem proprii, ſcilicet differentiæ, uel materiæ indiuidualis, non autem commune ſecundum rem. 1. d. 34. q. 1. 1. 4^m. Determinatio. 5. * Innocentia. 10. Intellectus. 18. Intentio. 16 Ira. 32. Iudæi. 12. Iudicium. 4. 13. Iuramentum. 30. Ius 8. Iuſtitia. 2 &c. Laus. 13. Lex. 7. &c. Liberalitas. 18. Liberum. 24. Logica. 9. Luxuria 10. Magnificentia. 1. Materia. 43. Matrimonium. 2. 108.

8 Quicquid cõiter dĩ de deo, & creaturis adeo ad creaturas deriuat. Rom. 33. prin^o. * Menſura. 16. Merces. 3 Meritum. 83. Methaphiſica. 5. Miles. 9. Miraculũ. 22. Miſericordia. 9. Miſſio. 35. Motus. 6. 7. Multitudo. Mutilatio. Natura. 11. Naturale. 25. Neceſſitas. 30. Neutra. Nomen. 39. 43. &c. Notio. 8. Notum. 7. Numerus. 6. Obedientia. 20. Obſeruantia. 3. Operatio. 23. Opus. 1. Oratio. 84. Ordo 35. Pars. 25. 35. Particulare. o. Paſſio. 13. 107. 108. 113. Pax. 11. 12. Peccatum. 157. 229 Pœnitentia. 21. 109. Perfectio. 89. Perſona. 7. Piſcis. 2. Politica. 4.

9 Commune abſolutum eſt prius ſecundum intellectum proprio, commune reſpectiuum, & diuinum eſt poſterius proprio. 1^a. q. 33. 3. 1^m/. 3^a. q. 7. 13. 3^m./. 1. d. 7. q. 1. 3. 4^m./. Potentia. q. 8. 3. 5^m. * Poſſeſſio. 5. 9. Poſſibile. 1. 3. Poſtulatio. Potentia. 14. Præceptum. 9. 31. Prædeſtinatio. 41. 46. Prædicari. 41. Præſtigium. 2. Primitiæ. 1. Princeps. 4. Principium. 3. Priuilegium. Proceſſio. 15. Promulgatio. 2. Prophetia. 8. Proprium. 2. Prudentia. 29.

10 Quanto aliquid eſt communius, tanto eſt prius uia generationis. 1^a. q. 20. 1. c./. q. 85. 3. 1^m./. Con. 2. c^o. 21. 6^m. * Punctum 1. Purgatorium. 2. Quantitas. 22. Raptus. 8. Ratio. 3. Regere 14. Regula. 3. Religio. 32. 92. Res. 4. Reuelatio. 4

11 Commune ſemper eſt prius proprio eiuſdem generis, non autem ſi ſint diuerſorum generum. 3^a. q. 7. 13. 3^m. * Reuerentia. 3. Roma. 1. Sacerdos. 33. Sacramentum. 20. Sacrificium. 7. Sanctificatio. 9. Satisfactio. 9. Scientia. 27. Seditio. 3. Senatus. 3. Senſibile. 1. Sepultura. 10. Seruire. 1. Significatio. 2. Sindereſis. 3. Sineſis. Solus. 8. Spiratio. 1.

12 Quanto aliquid eſt communius, tanto negatio eius eſt, minus communis, & econuerſo. 1. d. 26. q. 2. 3. c./. * Spiritus. 6. Subſiſtentia. 6. Subſtantia. 1. Suppoſitum. 2. Temperantia. 1. Tempus. 36. Theo^a. 37. Theloneus. Tranſgreſſio. 1. Veritas. 56. Veſtis. 5. Via. 1. Virtus. 183. Viſus. 10. Vita. 59 Vmbra. 1. Vnitas. 28.

13 Communius prædicatione, eſt imperfectius minus communi, ſed communius cauſalitate, eſt nobilius. 12^a. q. 90. 2. 2^m./. Verit. q. 7. 6. 7^m. * Voluntas. 26. 32. Votum. 18. Vſura. 12. Vſus. 5. Vti. 1. Vtile. 6. Vxor. 1. &c. Chriſtus. 67. 177. Zelus. 1.

14 Bonum commune, eſt melius bono priuato eiuſdem generis, non autem ſemper, ſi ſint diuerſorum generum. 22^a. q. 152. 4. 3^m.

15 Idem ſecundum idem non poteſt eſſe, proprium, & commune. Verit. q. 2. 5. 9^m.

Differentia. 1 ¶ COMMVNICABILE omne, pertinens ad naturam, communicatum eſt creaturæ, non autem omne ſupperadditum. 2. d. 1. q. 1. 3. 2^m./. 4. d. 5. q. 1. ar. 3. q. 2. 1^m./. Verit. q. 27. 3. 17^m. * Andragathia. Creatio. 24. 25. Forma. 12. 19. 23. Hæreſis. 37. Indiuiduum. 9. 11. 15. 16.

2 Omnes perfectiones communicabiles creaturæ, communicatæ ſunt ei, ſed non ſecundum omnem modum, quo poſſunt a creatura participari. 1. d. 44. 2. 3^m. * Perſona. 13. Poteſtas. 6. 7. Chriſtus. 163.

3 Nomen tripliciter eſt communicabile, uel incommunicabile, ſcilicet ſecundum rem, & rationem, ut homo, ſecundum ſimilitudinem, ut leo, ſecundum rationem uel opinionem. ut deus. 1^a. q. 13. 9. o./. 1. d. 25. 3. o.

4 Hoc nomen deus, eſt incommunicabile proprie ſecundũ rem, ſed eſt communicabile ſecundum rationem, ſecundum opinionem, & ſecundum ſimilitudinem. 1^a. q. 13. 9. c.

Diuiſio. 1 ¶ COMMVNICATIO duplex, ſcilicet per modum naturæ, & per modum amoris. 1. diſt. 13. 2. 2^m. * Accidens. 18. Actus. 189. Agere. 1. 18.

2 Aliquid dupliciter dicitur non poſſe communicari alicui creaturæ, ſcilicet uel nulli, uel iſti. 4. d. 5. q. 1. ar. 3. q. 1. c. * Amicitia. 1. 21. 13.

Co

3 Communicatio hominum adinuicem duplex, ſcilicet auctoritate principum, ut iudicia, pœnæ, & huiuſmodi, & propria uoluntate priuatarum perſonarum, ut emptio, donatio, & huiuſmodi. 12^a. q. 105. 2. c. * Amor 3. 117. Angelus 444. Anima 28. 29. Baptiſmus 156. Bonitas 185. 176. Communicabile 1. 2. Conſanguinitas 2. Conſeruatio 11. Cõuerſio 10. Creatio 24. 25.

4 Communicatio prohibetur, duplici de cauſa, ſcilicet propter periculum, ſicut cum infidelibus, uel in pœnam, ſicut cũ excommunicatis, hæreticis, ſchiſmaticis, & apoſtatis. 22^a. quæſt. 10. 9. o./. 4. diſtinct. 13. quæſt. 2. 3. c./. diſtinc. 18. q. 2. artic. 1. quæſt. 1. o./. Quol. 10. 15. o./ 1^a. Cor. 5. fi. * Creatura 23. Deus 266. Euchariſtia 5. Indiuiduum 16. Iuramentum 24. Iuſtitia 80.

5 Quilibet poteſt alteri, propria opera communicare. 4. d. 20. ar. 4. q. 1 c./. ar. 5. q. 3. 2^m. * Magnanimitas 20. Mas. Miſtio 2. Omnipotentia 1. 2. Perſona. 13. Pietas 16. 19. Politica. 4. Populus. Poſſeſſio 9. Poteſtas 3. &c.

6 Si fiat communicatio ſic, Facio te participem meritorum totius eccleſiæ, uel unius congregationis, uel unius perſonæ, poſſet ualere ad merendum ei, qui eſt in peccato mortali. 4. d. 28. ar. 5. q. 1. c./. 1^m. * Proceſſio 5. Prophetia 8. Prouidentia. 8.

7 Oppoſitum uidetur dicere a ſimili. 4. d. 15. q. 1. ar. 3. q. 4. o./. q. 4. ar. 7. q. 2. o. Reſpondeo ſicut Dubio 619°. Du^m. 368°

8 Communicatio idiomatum in Chriſto, fit in ſubiecto, & non in prædicato. 3. d. 22. q. 1. 2. 1^m.

Relatio 81. &c. Schiſma 1. Suppoſitum 8. Virtus 38. Chriſtus 163.

¶ Communicatiuus. Communicatio. o. Magnanimitas 20. Participare.

¶ Communio. Accidentaliter 4. Caracter 6. 11. &c. Confeſſio. Q. Euchariſtia o. Excommunicatio 2. 3. &c. 24. &c. Miſſa 7. Nuptiæ 7. Participare. o. Simonia 41. Vſura 261. &c.

¶ Communitas. Accuſatio 3. 7. Angelus 578. Barbarus 1. Cœnobitæ. Ciuis 23. Ciuitas 1. Commune. o. Forma 80. Homo 33. 34. Honor 12. 19. 27. &c. Iudex 9. &c. Lex 7. 8. 161. Matrimonium 40 41. Meritum 103. Methaphiſica 21. Militia. 1 Multitudo. Negociatio 1. Occidere 5. Pars 25. Perſona 38. Piſcina. o. Poſſeſſio 5. Præceptum 9. Princeps 18. Principium 9. Regere 14. Vxor 1. &c.

¶ Conamen. Conatus. Vſura. 1. 97.

¶ Conatus. Angelus 518. Charitas 85. 86. 87. 109. Conamen. Dæmon 77. Fides 137. Inuiſ. Inuidia 6. Matrimonium 89. Meritum 16. 70. Niti. Peccatum 46. Quantitas 27. Sacramentum 71. Spes 47. Vnitas. 4. Vſura 1. 97.

¶ Concaptiuare. Fides 8.

¶ Concauum. Baptiſmus 104. Cauſa 17.

¶ Concauum, & conuexum, ſunt correlatiua. Et ſunt ſimul in linea circulari, non autem in corpore. Ce. lect. 8. prin^o. c. E.

¶ Cõcedere. Accommodare. Angelus. 601. Bonitas 217. Conceſſio. Confeſſio 75. &c. Decime. 9. Diſtinctio 29. Mutuum. o præſtare. Theologia 12. Votum 75.

1 ¶ CONCEPTIO. Concipi eſt procedere a generante, diſtinctum eſſe ab eo, & eſſe clauſum intra terminos eius. 3. d. 8. 1. 6^m. * Angelus. 589. Quid.

2 Conceptio uiri completur ſecundum Ariſtotelem in quadraginta diebus, ſecundum Auguſtinum autẽ in quinquaginta. Sed conceptio mulieris, in ſexaginta. Verſus de hoc, ſcilicet, Sex in lacte dies, ter ſunt in ſanguine terni. Bis ſeni carnem, ter ſeni membra figurant. 3. d. 3. q. 5 2. c./. Io. 2. lect. 3. me^o. c. G. * Anima 89. Baptiſmus 202. Conceptus. Fatum 1. Mater. Natiuitas 2. 13. Semen 10. 11. 12. Tempus. 33.

3 In omni conceptione, eſt triplex actio, ſcilicet præparatio materiæ, formatio, & fouere. Quarum prima, & tertia eſt cuiuslibet matris, ſecunda uero patris tantum. 3. d. 3. q. 2. 1. c./. 5^m./. Quol. 8. 5. 3^m.

4 Concipi non conuenit plantis, nec inanimatis. 3. d. 8. 1. 6^m. Virginitas 13.

5 Conceptio intellectus, ad rem extra, dupliciter ſe habet, ſ. ut ad ſignatum, & menſuram, & ut cauſa rei. 4. d. 8. q. 2. artic. 1. q. 4. 1^m. Intellectus.

6 Conceptio intellectus, eſt ſimilitudo rei intellectæ. Opuſc. 9. ar. 1. * Actus 8. Angelus 433. Appetitus 46. Attributa 5. 22

7 Conceptio intellectus, ſeu ratio, tripliciter, comparatur ad rem extra, ſcilicet ut ad fundamentum proximum, remotũ, & nullum. 1. d. 2 3. c./. d. 19. q. 5. 1. c. prin^o./. d. 30. 3. c./. Po^a. q. 7. 6. c. * Beatus 41. Chimera. o. Cogitatio. o. Cõſideratio. o.

8 Conceptio intellectus, nõ eſt niſi intellectu. Opu. 53. prin^o. F. * Cõceptus. Dæmõ, C. Diffinitio. 2. Fides 55. &c. 77. &c. 113

Con-

9 Conceptio rei, ut eſt extra animam, dicitur intẽtio prima, ſed ut intellecta, dicitur ſecunda intentio. 1. d. 2. 3. c./. Potentia. q. 7. 6. 9. c. * Fiducia. 1.

10 Conceptio intellec⁹ eſt, in intellectu ſicut in ſubiecto, in re autem ſicut in repræſentato. Opuſ. 9. ar. 1. * Incorporalia. Intellectus. A.

11 Naturalis conceptio, qua homo dirigitur ad operandum conuenienter, dicitur lex naturalis, uel ius naturale, in ceteris autem animalibus, æſtimatio naturalis. 4. d. 33. q. 1. 1. c./. Ius. 5. * Intelligibile. 2. Intentio. 22. &c. Ius. 1. 5. Niniuitæ. Nominatiuus. Propoſitio. 14. Sapientia. 50.

12 Communis animi conceptio duplex. ſ. cõis oĩbus hominibus, & communis ſolum doctis ſecundum Boetium. Opu. 69. c^{o}. 1. * Significatio. 3. Similitudo. 5. c.

13 Communis animi conceptio eſt enunciatio, quam quiſque probat auditam, id eſt quam quilibet approbat ſtatim ut eam audit. Opuſc. 69. c^{o}. 1.

14 Conceptiones entis, unius, boni, & huiuſmodi, naturaliter inſunt intellectui, notæ omnibus, a quibus ſic proceditur ad cognoſcendum quidditatem cuiuslibet, ſicut a principiis ad concluſiones. Quol. 3. 26. ſi./. Quol. 8. 4. c. * Verbum. 1. &c. Veritas. 8.

15 Conceptiones noſtræ de deo, ſunt ueræ, quia habent proximum fundamentum in re extra, ſcilicet deum. 1. d. 2. 3. c./. Verit. q. 2. 1. c./. Potentia. q. 7. 6. c.

Du^{m} 369. 16 Immo dicuntur incompacte & incõuenientes, 1^{a}. q. 13. 12. 1^{m}./. 1. d. 4. q. 2. 1. 2^{m}./. Po^{a}. q. 7. 5. 2^{m}./. Reſpon^{o}. Du^{o}. 369°.

17 Soli patri in diuinis, conuenit cõcipere ſimilitudinem ſuã in intellectu. Potentia. q. 2. 4. 9^{m}.

Christi. 18 Conceptio Chriſti habuit tria priuilegia a ſpiritu ſancto, ſ. eſſe ſine peccato originali, eſſe dei & hominis, & eſſe a uirgine. 3^{a}. q. 27. 2. 1^{m}./. q. 32. 4. 1^{m}./. 3. d. 3. q. 2. 1. 1^{m}./. 2. c./. Ma. q. 4. 7. 6^{m}. Hæreſis. 89. J. * Annunciatio. 0. Aſcendere. 18.

19 Conceptio Chriſti ſpecialiter attribuitur ſpiritui ſancto, licet ſit a tota trinitate, & a ſingulis perſonis. 3^{a}. q. 32. 1. 0./. q. 39. 8. 2^{m}./. q. 46. 6. 2. 19. c./. 1. d. 11. 1. 4^{m}./. d. 1. q. 2. 2. 6^{m}./. 3. d. 2. q. 2. ar. 2. q. 2. 0./. d. 4. q. 1. 1. c./. quæſt. 2. 1. c./. 3. 4. c^{o}. 45./. 46./. Opuſc. 3. 8. Matth. 1. ſi./. D./. H./. Io. 12. lec. 5. me^{o}. G. * Aſſumere. 0. Contemplatio. 27. Euchariſtia. 114

20 Conceptio Chriſti, eſt de ſpiritu ſancto efficienter, ratione corporis & ſubſtantialiter, ratione uerbi. 3. q. 32. 2. 0./. q. 54. 1. 3^{m}./. 3. d. 4. q. 1. ar. 1. q. 4. 0./. 3. 4. c^{o}. 46./. Opuſc. 3. c^{o}. 223. * Generatio. 62. Hæreſis. 87. Incarnatio. 0.

21 Corpus Chriſti, non dicitur proprie conceptum de ſpiritu ſancto ſed ex ſpũ ſancto. 3^{a}. q. 32. 1^{m}./. 3. d. 4. q. 1. ar. 1. q. 4. 2^{m}.

22 Chriſtus poteſt dici conceptus, & natus de ſpiritu ſancto, & de matre, tamen magis proprie dicitur conceptus de ſpiritu ſancto, & natus de matre. 3. d. 4. L. me^{o}. Chriſtus 226.

23 Cõceptio Chriſti fuit in inſtãti. 3^{a}. q. 6. 4. 1^{m}./. q. 33. 1. 2. 3. 0./. 3. d. 2. q. 2. ar. 3. q. 1. 2^{m}./. d. 3. q. 2. 1. c./. qu. 4. 2. 0./. d. 4. L. me^{o}. D./. Cõ. 4. c^{o}. 44. * Miraculũ. 16. 17. Miſſio. 34. Natiuitas. 2. 1. 5.

24 Chriſtus in primo inſtanti ſuæ conceptionis, fuit perfectus ſecundum animam, & figuram corporis, non autem ſecundum quantitatem. 3^{a}. q. 33. 2. 0./. 3. d. 3. q. 5. 2. 3^{m}./. Con. 4. c^{o}. 44./. Opuſc. 3. c^{o}. 2. 3./. Io. 1. lc. 8. ſi. G./. c^{o}. 2. lec. 3. me^{o}. c./. H./. He. 5. lec. 2. prin^{o}. D.

25 Chriſtus in primo inſtanti ſuæ conceptionis, fuit ſanctificatus, quo ad animã, & quo ad corpus. 3. q. 34. 1. 0./. 2. 2^{m}./. 3. c./. 3. d. 3. q. 5. 3. 0.

26 Chriſtus in primo inſtanti ſuæ conceptionis, habuit operationem tactus. 3^{a}. q. 34. 2. 3^{m}. * Peccatũ. 32. &c. Tẽplũ. 4. 5.

27 Chriſtus in primo inſtanti ſuæ conceptionis, habuit uſum liberi arbitrii. 3^{a}. q. 34. 2. 0./. Verit. q. 29. 8. c. * Chriſtus. 226.

28 Chriſtus in primo inſtanti ſuæ conceptionis, habuit plenitudinem gratiæ, & cognitionis. 3^{a}. q. 7. 3. 4. c. q. 34. 2. 2^{m}./. q. 69. 3. c./. q. 72. 1. 4^{m}./. 3. d. 13. q. 1. ar. 2. 0./. d. 14. ar. 3. q. 5. 6. c./. 4. d. 7. q. 3. ar. 2. q. 1. c./. Verit. q. 20. 4. c. ſi./. q. 29. 8. c./. He. 5. lc. 2. prin^{o}. D. Opuſc. 3. c^{o}. 213. &c.

29 Chriſtus in primo inſtanti ſuæ conceptionis, habuit maiorem gratiam omnibus comprehenſoribus. 3^{a}. q. 54. 4. c.

30 Chriſtus in primo inſtanti ſuæ conceptionis meruit, & in eo plene comprehenſor fuit. 1. 2æ. q. 5. 7. 2^{m}./. 3^{a}. q. 7. 3. 4. 5. 2. c./. q. 34. 3. 4. 0./. q. 45. 1. c./. q. 48. 1. 2^{m}./. q. 49. 6. 3^{m}./. c. 54. 2. c./. 3. d. 13. q. 1. ar. 2./. q. 3. 0./. d. 14. ar. 3. q. 6. 0./. d. 18. 3. 0./. 5. c./. Verit. q. 10. 2. c. ſi. q. 29. 8. 0./. He. 5. lec. 2. prin^{o}. D.

31 Chriſtus gloriam immortalitatis ſuæ, quam in primo inſtanti ſuæ conceptionis meruit, potuit et mereri per actus ſequentes, non ut magis eſſet eius, ſed ut pluribus cauſis deberetur ei. 3^{a}. q. 34. 3. 3^{m}./. q. 49. 6. 2^{m}./. q. 59. 3. c./. 3. d. 18. 2. 4^{m}./. 5. 0./. Verit. q. 26. 6. 20^{m}./. 21^{m}./. q. 29. 6. 3^{m}.

Hæreſis. 32 Dicere aliquid in adam ſecundum originem non infectum peccato originali, ex quo in ipſa aſſumptione formatus ſit Chriſtus, eſt hæreticum, ſed carnis eius emundatio a præcedenti infectione ſaltem intellectu præceſſit aſſumptionem. Maria. 12. d. 1. q. 119. 2. 4. ſi./. ſi. 3^{a}. q. 31. 6. 0./. 7. c./. 3. d. 3. q. 4. ar. 1. 0./. ar. 2. c./. 2^{m}./. L. prin^{o}./. Io. 3. lec. 5. me^{o}. G.

33 Chriſti conceptio eſt miraculum omnium miraculorum, miraculoſe enim non ex uirili ſemine, ſed ex perpetua uirgine conceptus eſt 1^{a}. qu. ſi. ar. ſi. 4^{m}. ſi. 3^{a}. qu. 28. 0./. q. 31. 1. 3^{m}./. 5. 0./. 3^{m}./. q. 34. 1. 2^{m}./. q. 35. 1^{a}. q. 119. 2. 4^{m}. ſi./. 6. c./. 3. d. 3. q. 1. ar. 2. q. 1. c. ſi./. q. 4. 2. 3. 0./. d. 12. q. 3. ar. 2. q. 1. 0./. Con. 4. c^{o}. 45. Potentia. 9. 6. 2. 9^{m}./. Quol. 6. q. 10. 0./. Ila. 7. ſi. D. A./. 2. prin^{o}. Heb. 7. lec. 2. ſi. Miraculum. 16. 17. 18. Natiuitas. 11. Modus

34 Conceptio Chriſti cum dicitur fuiſſe facta ex muliere, ſicut gloſſa dicit, mulierem pro femina poſuit ſcriptura, more locutionis hebræorum. Vſus enim hebræorum dicit mulieres, non uirginitate corruptas, ſed feminas. 3^{a}. q. 28. 1. 3^{m}.

35 Beata virgo habuit fidem, de conceptione Chriſti. 3^{a}. q. 30. 1. c./. 2^{m}./. Verit. q. 14. 9. 7^{m}.

36 Beata virgo ſe habuit actiue in præparatione materiæ, non autem in conceptione Chriſti. 3^{a}. q. 32. 4. 0./. q. 33. 4. 2^{m}./. 3. d. 3. q. 2. 1. 0.

37 Si Maria concepiſſet alium filiũ poſt Chriſtum, ille habuiſſet peccatum originale. 3. d. 3. q. 1. ar. 2. q. 3. 3^{m}.

38 Beata virgo fuit concepta ex ſemine uiri, ideo fuit in Adã, & in aliis patribus, ſecundum rationem ſeminalẽ. 3^{a}. q. 37. 2. 4^{m}./. q. 31. 6. 2^{m}. 8. 2^{m}./. 3. d. 3. q. 2. ar. 1. q. 1. ſi./. 2. 5^{m}./. q. 4. 2. 3. q. 2. 1^{m}./. Quol. 6. 7. 0./. Opuſc. 3. c^{o}. 224./. Heb. 7. lec. 2. ſi. Mariæ Du^{o}. 370.

39 Virgo Maria mater Chriſti fuit concepta, in peccato originali. 1. 2æ. q. 81. 4. 0./. 3^{a}. q. 14. 3. 1^{m}./. q. 27. 1. 3^{m}./. 2. c./. 2^{m}./. 4^{m}./. q. 31. 1. 3^{m}./. 6. 2^{m}./. 7. 3^{m}./. 8./. 2^{m}./. 3. d. 31. q. 1. 1. 0./. ar. 2. q. 1. 0./. q. 2. c./. 3^{m}./. 4. d. 43. ar. 4. q. 1. 9^{m}./. Con. 4. c^{o}. 50./. Ma. q. 4. 6. c./. 7. 6^{m}./. Quol. 6. 7. c./. Opu. 3. c^{o}. 224. Op. 8. c^{o}. 1./. Pſ. 13.

40 Immo fuit immunis a peccato originali, & actuali. 1. d. 44. 3. 3^{m}./. Reſpondeo Dubio. 370°.

41 Feſtum conceptionis Beatæ Mariæ, fit in quibuſdam eccleſiis, pro ſanctificatione eius. 3^{a}. q. 27. 2. 3^{m}./. 3. d. 3. q. 1. ar. 1. q. 2. c. ſi./. Quol. 6. q. 5. 1. 0. * Damnatio. 4. Hæreſis. 87. Maria. 10. &c. 53. 58. Peccatum. 22. &c.

42 Licet Romana eccleſia non celebret conceptionem beatæ virginis, tolerat tamen conſuetudinem quarundam eccleſiarum, celebrantium illud feſtum. Ideo non eſt totaliter reprobanda. Nec per hoc datur intelligi, quòd in ſua conceptione fuerit ſancta. Sed quia quando ſanctificata ſit, ignoratur, ideo fit feſtum ſanctificationis eius, potius quàm cõceptionis, in die cõceptionis eius. 3^{a}. q. 27. 2. 3^{m}./. Quol. 6. 0.

1 ¶ CONCEPTVS. Significare conceptus ſuos, eſt homini naturale, ſed determinatio ſignorũ, eſt ad placitum humanum: ſed aliter eſt in Angelis. 1^{a}. q. 107. 1. 2. 0./. 2. 2æ. q. 85. 1. 3^{m}. Abortus. 0. Actus. 8. Angelus. 433. Cogitatio. 0. Cogitat^{o}. conceptio. 1. Dæmõ. 7. 17. &c. Fœtus. Lex. 58. Maria. 43. Mẽſtruus. 0. Mulier. 9. 10. Semen. 50. Significatio 3. &c. Nomen. 54. Verbum. 20. 26. &c. Mentis.

2 Homo prorumpit facile ad manifeſtandum conceptionem cordis. 1. 2æ. q. 72. 7. c.

¶ concernere. Apprehenſio. 3. concretum. 0. Intellectus. 177. 212. 238. 239.

¶ conceſſio Accommodare. Adoptio. 6. 9. Angelus. 601. Bonitas. 217. concedere. confeſſio. 75. &c. conſenſus. 0. creatio. 6. Decimæ. 9. 19. Diſtinctio. 29. Excommunicatio. 22. 32. Gratia. 155. Mutuum. 0. Pœna. 38. Perſona. 42. &c. Præſtare. Prouidentia. 21. 24. Reſtitutio. 6. 16. 24. Solus. 5. &c. Spiritus. 23. Vſura. 83. 133.

1 ¶ CONCILIVM eſt, in quo iudices inter ſe conſerunt de agendis, ſicut quo ſupplicio aliquis damnari oporteat. 2. 2æ. q. 158. 5. 3^{m}. Quid.

2 Prohibitio uel ſententia ſynodi uel concilii, ſe extendit tantum ad perſonas priuatas, quarum non eſt determinare de fide. 2. 2æ. q. 1. 10. 2^{m}.

3 Concilium ſolus papa congregare poteſt, a quo non poteſt appellari ad concilium, ſed econuerſo. 1^{a}. q. 36. 2. 2^{m}./. 2. 2æ. q. 1. 10. b./. c. ſi./. 2^{m}./. Potentia. q. 10. 4. 13^{m}. * Apollinaris. 5. Donatus. Eutyces. 1. Hæreſis. 95. 133. Religio. 61.

4 Dignitas ſex conciliorum, tempus, numerus epiſcoporũ, ſub quo papa, & imperatore, & qui hæretici fuerint in eis condemnati, exponitur. Potentia. q. 10. 4. 13^{m}./. Opuſc. 20. lib^{o}. 3. c^{o}. 17./. 18. * Symbolum. 6. Vſura. 231.

¶ Concionari. Orpheus.

¶ Concitari. Angelus. 154. Dolor. 24.

¶ Conciuis. Amor. 119. Ciuis. 0. Ciuitas. 0. præceptum. 132.

1 ¶ CONCLVSIO inquiſitionis practicæ, eſt duplex, ſcilicet ſententia uel iudicium in ratione, uel electio in uoluntate. 1^{a}. q. 83. Diuiſio.

1a.q 81.3.2m./.12æ.q.13.1.2m./.3.c./q.76.1.c./.2.d.24.q.2 4.2m./.* Agibile. Angelus.326.391. Articulus.2.

2 Propoſitio eſt cauſa concluſionis, ratione terminorum, in genere cauſæ materialis, ſed eſt cauſa aſſi ſens, ratione virtutis inferendi Meta.5.lec 3.prin°./.phy 2.lec.5.fi. D./. * Conceptio.14. Cõſciẽtia.3. Cõſiliũ.4. Credeř.16. Demoſtratio.4.&c.

3 Concluſio nunc ſolũ ſequitť ex principio, qñ ſine il a, principiũ non poteſt eſſe uerum 12æ.q.13.6.1m./. Ver q.23.4.11m.

4 Tota uirtus concluſionis, ea principijs primis trahitur.3 d.24.q.2.4.3m./ Ve.q.16.2.c./.q.17.1.1m./.Quol.3.26.fi./. Quol. 8.4.c. * Deus 6.&c.114 151.239. Diſpenſatio.6. Docere 3. Error.1.2.3. Ethica. Finis.108. Geometra.o.

5 Concluſio ſyllogiſmi operatiui, eſt ſingularis, Ideo non eõcluditur, niſi mediante propoſitione ſingulari.1a.q.86.1.2m./. 12æ.q.76.1.c./.22æ.q.49 2.1m./.4.d.50.q 1 3.8m /. Veri.q.22. 4.3m. * Habitus.69.&c. Intellectus.17.43.57.74. 81.Ius. 17. 20.Lex.49.&c.51.157. Malum.12. Mathematica.3. Pars.54. Principium.14.25. Ratio.36. Sapientia.12 13.

6 Concluſio particularis agibilis duplex.ſ.cognoſcitiua tantũ ideſt conſcientia, & affectiua.i.electio 2.d.24.q.2.4.1m./.d.19. q.3.1.2m /.1.c.fi.* Scientia.20.&c.71.&c. Scire.2. Syllogiſmus 3.&c Verbum.9. Veritas. 26. Vſura.241.242.295.

§ Concomitari. Amo .146.240. Anima.88. Beatitudo.73.74.75 Comes Deus.296. Euchariſtia.121. Æuum.9. Generatio.20. Idea.42. Ignorantia.3 Intellectus.251. Potentia.15. Meritum 98. Pœna. 8.24.25.57. Præcipere.2. Reduplicatio.1. Requiri.1. Vita.77 Voluntas.18.21.

ferri. 1 § CONCORDIA dupliciter auſertur per diſcordiam ſcilicet per ſe.i. ſcienter, & per accidens, ideſt præter intentionem.22æ.q 37.1.c. * Accedere.3. Aduocatus.6. Agens. 102. Amicitia.4. 32. Amor.174. Charitas. 147.152. Cithara. Comes. Conſonantia.

2 Concordia, ſecundum Hieronymum paruæ res creſcunt, diſcordia vero maximæ dilabuntur.22æ.q.37.2.3m./. Diſcordia 4. * Conuenientia.o. Dæmon.34. Diſſenſio.1. Iuſtitia.22. Pax 8.9. Profeſſio.9. Sanctus.6. Teſtis.3.4. Vnio.10. Voluntas.64.

3 Concordia eſt conſenſus in iis, quæ amico uidentur, non tamen in ſpeculatiuis, quia in his ſecundũ phi. poteſt ſine amicitiæ præiudicio diſcordari.3.d.27 q.2.1.c.

§ Concreatum. Accidens.99. Angelus.352. Cælum.46. Creatio. o. Forma.104.115.

§ Concretio. Concretum. Verbum.86.

§ Concretum. Abſtractum.o. Accidens. 7.8.9.16.35.65.99. Bonitas.131. Eſſentia.9. Forma.133. Mentiri. Nomen.28. Quantitas 5 Relatio.82. Relatiuum.5. Chriſtus.46.

on licet. 1 § CONCVBINATVS numquam licuit, etiam per diſpenſationem dei.4.d.33.q.1.ar 3.q.3.o./. Abrahã. 11. Eccleſia.6.

m.371. 2 Immo concubinatus licuit Iudæis, diſpẽſatione dei.4.d.33. q.2.ar.2.q.1.2m./.Ʒ.3.c°.125.fi. Reſpondeo. Dubio.371°.

3 Concubinæ patriarcharum erant uxores, quo ad principalem finem matrimonij, ſcilicet prolem, non autem quo ad ſecundarium, ſcilicet regimen familiæ.4.d.33.q.1 ar.3.q.3.c./. 2m./ b.fi.ſ. m. Hereditas.2.

4 Concubinatus, & quilibet coitus extra matrimonium, eſt contra legem naturæ, & eſt peccatum mortale.22æ. q.154.2. o./.4.d.33 q.1.3.o./.q.2.ar.2 q.1.2m./.d. 41. ar.5.q.1.c./. Con. 3.c°.122./.Ma.q.15.1.2.o./.Quol.3.q 5.2.c./. Quol.8.15.c./. 1æ.Co.6 lec. 3.o./.1æ.Theſ.4.lec.1.me°.I.

5 Ancilla eſt domini quo ad obſequium, non autem quo ad cõcubinatum.4.d.33 q 1.ar.3.q.1.4m./.Ma.q 15.1.2m.

§ Concubitus. Adulterium.6. Coitus.o. Concubinatus.o. Fornicatio.o. Matrimonium. 50.

Quid. 1 § CONCVPISCENTIA eſt appetitus delectationis ſenſitiuæ. Et eſt ſubiectiue in appetitu ſenſitiuo Et eſt tñ in cõcupiſcibili.12æ. q.30.1.o /.q. 32.3.3m./.3.d.26. q.1.c.fi.* Amicitia.5.12. Amor.23.50.97.159 162.&c.164. 174. 223. Ancilla.

2 Concupiſcentia eſt paſſio diſtincta ab aliis paſſionibus concupiſcibilis, ſcilicet amore, & delectatione, quia eſt de bono ſenſibili abſente.12æ q.30.2 o /.3.d.26.q. 1.3.c. Appetitus. 48. Aqua.14. Bapt°.168. Barbar°2. Blando.106. Charitas.62

3 Concupiſcentia dicit intenſionem deſiderii. Zelus amoris, abhominatio odii, accidia triſtitiæ, præſumptio ſpei, audacia confidentiæ & furor iræ 3.d.26.q.1.3.c./.d.40.1.3m./. Veri.q. 26.4.c fi /.8m. * Caro.3. Caſtitas.1. Cogitatio. 10.&c.

4 Paſſio oppoſita concupiſcentiæ, eſt innominata, ideo timor qñq; ponitť pro ea.12æ.q.30.2.3m /.3 d.26.q 1.3.c./.* Coit°.o.

5 Cõcupiſcẽtiarũ aliquæ bonæ ſunt, & aliquæ malæ.12æ.q.34.1. c.fi.* Concupiſcibilis.2. Cõcupiſcibilitas. Cõſanguinitas.10.

6 Concupiſcentia duplex.ſ. naturalis.i. de bono conuenienti ſecundum naturam animalis, & non naturalis.i. ſecundum apprehenſionem. Prima cõuenit omni animali, ſecunda vero ſoli homini.12æ.q.30.3.o./.q.31.3.o /.q 41.3.c./.q.77.5.c./ 21æ.q 1.7.5.2m./ * Continentia.1.&c. Delectatio. 36.56

7 Concupiſcentia naturalis eſt finita in actu, & infinita tantũ in potentia non naturalis autem, eſt infinita actu. Et concupiſcentia finis eſt infinita, ſed eorum quæ ſunt ad finem eſt finita.12æ.q.30.4.o Dæmõ. 36. Dolo.23. Fames.1. Finis.106. Fomes.2. Fortitudo.43.50. Gula.5.

8 Concupiſcentia dupliciter eſt naturalis, ſcilicet ſecundum genus, & ſecundum ſpeciem.22æ q. 142. 2.2m./.2 d. 3 q.1 1. 4m./.Ma q.4.2.1m.

9 Concupiſcentia eſt naturalis homini, tantum ut recta ſecundum rationem ſi autem limites rationis tranſcendit ineſt ei contra naturã 12æ.q 82 3.1m./ q.85.1. 3m./.3.q. 15.2.2m./. 2.d.30.q.1.1.4m./.Ma.q 4.2.1m./.3m. * Hæreſis.10.11. Incontinẽtia.o. Inuoluntariũ.4. Ira.63 &c.73.&c. Labor.2.3. Lac.2.

10 Concupiſcentia eſt naturalior quàm ira ratione obiecti, & ſubiecti, ſecundum naturam generis & corporis, ſed econuerſo ſecũdum naturam ſpeciei & indiuidui, & animæ.12æ. q.46.5 o /.22æ.q.156.4.c. * Latere. Lex.15.16.99.101. Liberalitas 4.8. Litigium.1.

11 Concupiſcentia uel cupiditas eſt primus effectus amoris. Iõ Auguſtin° ſæpe ponit eas pro eo 12æ.q.36.2.c. * Maria 8.

12 Cõcupiſcẽtia præcedẽs actum rõnis, & uoluntatis, diminuit peccatum, ſequens uero auget.12æ.q.73.6.2m./.2 d.22 q 2.5m.

13 Cõcupiſcẽtia carnis cõtra ipſum qñ rõ ei reſiſtit, nõ ē pctm ſed eſt materia exercẽdæ virtutis 12æ.q.80.3.3m.* Matutinus. Dum.372m.

14 Cõcupiſcẽtia nõ ligat totaliter rõnē.22æ.q.150.4.3m. Coitus. 4.ſi.* Mrim.58.67 &c.144. Mulier.14.16.17.18. Ornat°5.&c.

15 Immo in concupiſcentia abſorbetur uſus rationis, propter uehementiã delectationis.12æ.q.34.1 ar.1./.1m./.q.37.1.2m. q.72.2.4m./.2 d.20.q.1.2m./.4 d 9 artic.3.q.5.c./. Res°. Dub°. 372°. * Paſſio.39. Pax.18. Pctm. 192.205.288.291.296.337.

16 Concupiſcentia dicitur eſſe ſine ratione, non quidem quia totaliter auferat iudicium rationis, ſed quia in nullo procedit ſecundum iudicium rationis, niſi ſit tanta ut faciat inſaniæ, tunc enim ligat totaliter rationem.22æ.q. 150.4.3m./.q. 156.4.2m./.* Pullutio.1.5.9.10. Præceptum.55.57.

17 Concupiſcentia non reprimitur, ſatiſfaciendo ei, ſed magis augetur ſecundum ſe. Sed ut ordinatur rationi, reprimitur quo ad corruptelas eius. 4. d.2.q. 1.ar. 1.q.2. c./.d.26.q.2.3. 4m./.Cõ.3.c°.136.5m./.Eth.3.fi.* Prohib°.3. Radix.3. Rixa.4.

18 Immo concupiſcentia reprimitur ſatiſfaciendo ei.4.d.26.q. 2.3.4. Reſpon°. ſicut dubio.860m. * Semen.12. Dum.373m.

19 Debilitas concupiſcentiæ, ex charitate uel temperãtia, auget meritum, ſed ex pronitate uel cõmoditate, diminuit.22æ.q. 155.4.2m.

20 Concupiſcentia accenſa minuit iram, & econuerſo. 1a.q.81 2.c. * Sobrietas.5. Spes.64. 69. Suꝑbia.14.18. Tabernaculũ.3

21 Intemperantia, & concupiſcentia, tripliciter ſunt pueriles, non quia ſint in pueris, ſed quia aſſimilantur eis, ſcilicet appetendo turpia, ideſt contra rationem, creſcendo, & refrænãdo.22æ.q.142.2.o./.q.151.2.2m./.Eth.3.fi.* Temperantia.1. 5.&c. Timor.9. Turpiloquium. Venus.2 3. Verbum.69. Vinculum.2. Virginitas 4.29.&c.39.

Prohibitio. Iraſcibilis.

22 Omnis concupiſcentia inordinata, prohibetur duobus ultimis præceptis decalogi.3.d.40.1.o./.2.3m./.* Ira. 93.&c.

1 § CONCVPISCIBILIS eſt de bono ſecundum ſenſum abſolute, ſed iraſcibilis, ut eſt arduum.1a q.59.4. 3m./ q.81.2. o./.q.82.5.c./.12æ.q.23.1.o./.2.c./.q.25.1.c./.1m./.q 26 1.c.fi./ q.30 1.c./.22æ.q.128.1m./.q.139.1.1m./.2.d. 42.q.2.3.c./.3. d. 26.q.1.c./.q.2.ar.3.q.1.4m./. d. 27.q.1.2. 5m./. Verit.q.25.2.3. c./.q.26.4.c./.Ma.q.8.3.c./.q.15.1.6m./. Virt.q.4.2.c./. Anima 13.fi.Lo./.Ethi.3.lec.5.me°.b.1./.Anima.3.lec.14.me°.c. Fortitudo 49.* Abſtinẽtia.9. Amor.209. 216.229.231.232.283. Angelus.467.

2 Concupiſcibilis denominatur a concupiſcentia, quia inter omnes paſſiones eius eſt notior, & ſenſibilior, non autem prior.12æ.q 25.2.1m./.q. 82.3. * Anima. 265.319. Animus. Appetit°.56. Caſtitas.1.6. Cõcupiſcẽtia.1.2. Cõcupiſcibilitas.

3 Iraſcibilis eſt quaſi propugnatrix concupiſcibilis. 1a.q.81.2. c./.12æ.q.23.1.1m./.22æ.q.50.4.c./. q.108.2.c./. 3. d.26.q.1.2. 4m./. Veri.q.25.2.c./. Anima. 3.lec.14.me°.C.D./.* Delectatio.38.74 90.&c. Deſiderium. 12. Fortitudo. 39. 50.Lex.35. Patientia.9.

4 Iraſcibilis eſt dignior concupiſcibili.3.d.26.q.1.2.c./.4.d. 33. q.3.3.c./. Veri.q.25.2.c fi. * Pœnitentia.37. Phyloſomia.

5 Motus concupiſcibilis in appetendo, eſt uelocior, motu iraſcibilis, ſed in exequẽdo, eſt econuerſo.22æ.q.136.4.c./. Veri q.25.6.3m.

6 Concupiſcibilis, cum mollicie mouetur, & inſidioſe, non autem iraſcibilis, ſed cum fortitudine, & fiducia. Veri.q.25.6. 3m. Sobrietas.

3^m. *Sobrietas.4. Temperantia.18.32.Timor.7.8.9.Virtus. 226.Voluntas.15.24.

7 Motus concupiſcibilis in hominis, eſt contra naturam, & pœna ſi ſit contra rationem, non autem ſecundum genus. 12ᵉ.q.82.3.1^m./.q.85.3.3^m./.q.95.2.2^m./.2.d.30.q. 1.1.4^m./.d. 32.q.2.1.4^m./.3.d.17.ar.2.q 2.2^m./.Ma.q.4.2.1^m.

8 Omnia mala pertinent ad concupiſcibilem, ſicut ad primam radicem, non autem ſicut ad proximum principium. 12ᵉ q. 82.3.3^m./.Veri.q.1.4.13^m.

9 Oppoſitũ uĩ dicere.2.d.5.q.1.3.c./.2^m.Res^o. ſicut Du^o.1144.

10 Omnis motus concupiſcibilis cauſatus ex apprehenſione, ſemper eſt peccatum, non autem ſi ſit ex qualitate organi. 12ᵉ.q.17.7.0./.2.diſt.21.q 1.2.5^m./. Ma.q.3.3.8^m./.q. 7.6.8^m. * Aſſimilatio 20.Charitas.8.Concupiſcentia.1.2.

Du^m.375^m 11 Immo primi motus naturales ſenſualitatis, nullo modo ſunt peccata.2.d.24.qu.3.2.0./.d.41.q.2.1.5^m./.Quol.4.21.0. Reſpondeo Dubio.375.

12 Peccata concupiſcibilis, ſecundum naturam ſpeciei ſunt naturaliora peccatis iraſcibilis, ſed econuerſo ſecundum naturam indiuidui. Veri.q.25 6.4^m. * Continentia.14.&c.Phantaſia.5.Fortitudo.39.43.50. Incontinentia.8. &c. Inuidia.8. Lex.15.16.99.101.Liberalitas.11.

13 Peccata concupiſcibilis ſunt turpiora, & minus grauia peccatis iraſcibilis.12ᵉ.q.73.5.3^m./.22ᵉ.q.141.2.3.4.0./.q.156.4. c./.3.d.26.q.1.2.c./.Verit.q.25.2.c.fi./.6.2^m./.Ethi.3.fi. * Luxuria 1.21.Odium.1.6.Paſſio.39. &c. * Præceptum.55.57. Rebellio.Senſualitas.1.5.6.Timor.9. Triſtitia.1.6.7. Virtus. 28.47.64.226.Voluntas.15.24.

¶ Concupiſcibilitas.peccatum.296.

¶ Concurſus.Adoratio.6.Baptiſmus.211.Clementia.9.10.Dæmõ.44.Diſpoſitio.21.Generatio.28.Habitus.54.Intellectus. 138.272.Iuſtificatio.33.35.Miſericordia.12. Miſſio.5.6. Natura.31.Perfectio.29.Raptus.2.3.Scientia.80.Semen.9. Virginitas.8.Virtus.178 271.

¶ Concupitum.Amor.188.Peccatum. [illegible]

¶ Concedentia. Iuſtitia.75.

Licitum. ¶ Condemnatus iuſte ad mortem, poteſt fugere, non autem ſe defendere. Si vero iniuſte, poteſt utrumque, ſi non ſit ſcandalũ.22ᵉ.q.69.4.0. *.Apoſtaſia.5. Conciliũ.4. Hæreſis.23. &c. Ignis.19. Iudex.6.7. Iudicium.22.44.45.51.71.Mors.11.Occidere.7.Suſpicio.4.Tenebræ.2.4.Teſtis.1.Vermis.2. Viſitatio.1.Vſura.14 &c. ¶ Concutere.Miles.9.

¶ Condenſatio.Cælum.18.

¶ Condere. Angelus.99.Ceſſare.1.Eccleſia.10.11. Epiſcopus. 27.Ius.10.12.Lex.161.

¶ Condeſcendere.Humanitas.1.Inclinatio.5.

¶ Cõdignum.Incarnatio.5.Iuſtitia.85.Meritum.2.3.43.&c.Miſericordia.26.Operatio.54.

¶ Condimentum.Sacrificium 64

¶ Conditio.Abſtractio.6.Acceptio.1. Adiectiuum.13.Adoratio 27.29.Amor.19.33.Angelus.257.604.609.Apoſtaſia.1.Aſſimilatio.21.Aſſiſtere.7.Baptiſmus 206 Bonitas.40. Ceſſare. 08.Coactio.1.Cognitio.90.Confeſſio.53.82. Confirmatio.20. Coniunctio 8.11.Contemplatio.13.Contradictio.1.Contritio.6.Dæmon.103.Deus.122.124.291.407.Diſtio.31 Donatos.Euchariſtia.191.217.Facultas.Fatum.[illegible]Fidutia.[illegible]Finis. 26.Forma.58.Fortitudo.2.Gaudium.2.Gradus.9.Gratia.17. 140.Idolatria.11.Irnaſcibilitas.2.Inſtrumentum.7.16.Intellectus.82.137.177.Ironia.2.Iudicium.45.Ius.14.Lex.117. 156.172.Lingua.6.Materia.27. Matrimonium.84.&c.108. Meritum.1.13.Natiuitas.24.Naturale.2. Neceſſitas.1.2.3.4. 5.Odium.14.Omiſſio.14.Operatio.31.Oratio.18.19.23.24. Ornatus.2.Peccatum.57.247.Pœna 20.Prouidentia.5. Reprobatio.3.Reſurrectio.28.Satiſfactio.7 Secreta.14.15.Seruitus.9.Solemnitas.Solut.1.Spes.12.Sponſa.3.Sponſalia.2.&c. Status.1.2. Teſtis.7.Vinum.5.Virtus.40.161.Virioſitas.Voluntas.57.67.Votũ.27.37.Vſura.23.96.&c.Vſus.10.Chrs.7.

Quid 1 ¶ CONDITIONALIS quælibet uera, eſt neceſſaria.Mu 12.6.lec.3. * Verecundia.16.

2 Conditionalis cuius antecedens & conſequens ſunt impoſſibilia, poteſt eſſe uera ut ſi dicatur. Si homo eſt aſinus, habet quatuor pedes.1^a.q.25.3.2^m./.q.44.1.2^m./.1.d.42.q. 2.1.2^m./. 3.d.1.q.1.4.4^m./.q.2.3.c./.d 12.q.2.1.c./.4^m./.4.d.18.q.1.ar.3. q.1.1^m./.Con.1.c^o.13.prin^o.H./.c^o.20./ Potentia.q.1.6.3^m./. Quol.5.4.c.fi./.10.7.lec.3.me^o.B./.c^o.8.lec.fi./.prin^o.A. Phi. 7. Li^o.8.lect.20.

¶ Conditum.Angelus.99.Prophetia.94.

¶ Conditiuum Accidens.98.Naturalis.8.213

¶ Condolere. Triſtitia.19.

¶ Condonare.Vſura.184.

¶ Conducere.Arra.3. Operatio.58.

¶ Conductitii ſacerdotes.Miſſa 11.

¶ Conferre.Accidens 120.Admiratio 5. Anima 165. Animal 47.Autoritas 1. Apprehenſio 4 Ara 36.&c.Baptiſmus 12.18 115.169.&c Clauis 4.Confeſſio 44. Electio 26. Euchariſtia 269.Exorciſmus 13.Ingratitudo 7. Lex 162. Liberum 24. Magnanimitas 27.Maria 21.Matrimonium 66.67. Miraculum 22.Omiſſio 15.Paupertas 8.Potus.Prædeſtinatio 24. Proceſſio 62.Prudentia 31.Rex 9.Sacerdos 27.32.33.Satiſfactio 16.37.Schiſma 7.Sepoltura.5. Symonia 16. Socrates 2.Timor 35.Vnctio 19.Vſura 191.Chriſtus.156.

1 ¶ CONFESSIO triplex, ſcilicet actus exterior fidei uel iuſtitiæ, actus latriæ, ſcilicet gratiarum actio, & laudatio dei, & actus pœnitentiæ, ſcilicet confeſſio peccatorum.22ᵉ.q.3. 2.0./.q.12.1.2^m./ 4.d.17 q.3.ar.1.q. 3.0./.Pſal.9.prin^o.G./.Math.11.fi.C./.Ro 10.lect.2.prin^o.K. Diuiſio.

2 Confeſſio quadruplex, ſcilicet humilitatis, ueritatis, laudis, & gratiarum actionis.Iſa.25.fi.

3 Confeſſio in iudicijs, non pertinet ad uirtutem ueritatis, ſed magis ad iuſtitiam.4.d 17.q.3.ar.2.q.3.c. * Accuſatio 13.

4 Confiteri peccatum in caſu, eſt de neceſſitate naturali, ſcilicet cum quis in iudicio conſtitutus, a iudice interrogatur. Tunc enim non debet mentiri, peccatum excuſando, uel negando, de quo Adã & Chaim uituperantur.4.d.17.q. 3.a. 1.q.2 1^m./.3^m. chaim 1.Accuſatio 9.

5 Confiteri fidem in periculo mortis, non eſt tantum: fidei, ſed indiget auxilio uirtutis fortitudinis, & gratia ſacramentali confirmationis.22ᵉ.q.3.1.2^m./.4.d.7.q 2.ar.2. q.2.3^m. * Actor 2.Adiuuare 9.Baptiſmus 50.105.Benedictio 10. Cathechiſmus 2.&c. Fidei

6 Actus omnium uirtutum, ſunt a fide formata imperatiue, ſed confeſſio fidei elicitiue.22ᵉ.q 3.1.3^m. * Dæmon 22.

7 Hæc eſt uera confeſſio fidei, pater, & filius, & Spiritus ſanct^s ſunt unus deus. Tri.12.0. Hæreſis 39.

8 Confeſſio fidei eſt de neceſſitate ſalutis, tunc ſolum, quando periclitatur honor dei, uel utilitas proximi.22ᵉ.q.3.2.0./ 3.d.29.ar.8.q.2.3^m./.4 d.49.q.5.ar.3.q.2.1^m./. Quol.9.14. c./. Ro.10.lect.2.prin^o.B./.c^o.14.lect.3.me^o.F.&.&c.

9 Confeſſio fidei per uerba, eſt neceſſaria, non autem per facta.Ro.10.lect.2 fi. * Confirmatio 18.Euchariſtia 221. &c.

10 Confeſſio fidei quo ad determinata per eccleſiam, eſt neceſſaria quantumcumque quis ex hoc ſcandalizetur, non autem quo ad non determinata niſi forte apud eos, qui habẽt de fidem determinare.1^a.q.32.4.c./ Ro. 14.lect.3.me^o. G. * Exaltatio 2.Hæreſis.37.39.Ingratitudo 11. Martyrium 7.

11 Blaſphemia opponitur confeſſioni fidei.22ᵉ.q.13.1.0./.2.2^m ./.3.c. * Verbum 26.Vſura 286°.

12 Confeſſio peccatorum duplex, ſcilicet interior deo, & exterior ſacerdoti.3^a.q 68 6.c./.2^m. Sacram[illegible]

13 Definitio quadruplex confeſſionis ſacramentalis.4.diſ.17. q.3.ar.q.1.0. Quid

14 Confeſſio ſacramentalis eſt actus uirtutis, elicitur a pœnitentia, & nõ a ueritate, ſed imparatur a ſpe, & a multis alijs uirtutibus.4.d.17.q.3.2.2.q.2.3.0./.ar.4.q.4. c^o. Pœnitentia. 80. * Baptiſmus 105.

15 Confeſſio peccatorum, ut eſt ex libero arbitrio, gratia informato, eſt actus uirtutis, ſed ut medicina, eſt pars ſacramenti pœnitentiæ.4.d.17.q.3.ar.2.q.2.3^m./.ar.4.q.3.0.c.

16 Contritio naturaliter præcedit confeſſionem, ſed aliquando per accidens ſequitur eam.4.d.17.q.2.ar.1.q.1.7^m.

17 Confeſſio præſupponit actualem contritionem deleatem culpam, ideo directe ordinatur ad dimiſſionem pœnæ.3^a. q.87.1.c./.4.d.11.q.2.2.c./.2^m.

18 Confeſſio peccatorum magis cauſatur ex ſpe, quam ex timore. Ideo magis innititur articulo de uita æterna quam articulo de iudicio, ſed pœnitentia, ratione contritionis, econuerſo.4.d.17.q.3.ar.2.q.2.3^m./.q.3.4.

19 Confeſſio peccatorum, in lege Moyſi erat in generali, per oblationem pro peccato, & ſatisfactio non ſecundum arbitrium ſacerdotis.4.d.22.q.2.ar.3.q.1.3^m. * Hæreſis 72. &c. Peccatum 374.Pœnitentia 80.&c.

20 Confeſſio ſacramentalis quæ fit homini ſponte, non eſt de iure naturali, ſed fuit inſtituta tantum a chriſto immediate: ſed a Iacobo promulgata.4.d.16.1.m^o.B./.d.17.q.3.ar.1.q.5. 2^m./.ar.3.q.1.1^o.

21 Confeſſio fuit figurata in bapiiſmo Ioannis, & in miſſione leproſorum ad ſacerdotes.4.d.17.q.3.ar.1.q.5.3^m.

22 Confeſſio figurata fuit, in reſuſcitatione Lazari.4.d.17.q.3. ar.3.q.1.4^m.

23 Confeſſio facienda ſacerdotibus, inſtituta fuit a Chriſto, quando dedit apoſtolis poteſtatem remittendi peccata.4.d. 17.q.3.ar.3.q.1.1^m.

Con

24 Confeſſio facta ſoli deo, quæ ſit per recognitionem peccati, de iure naturali, non autem confeſſio ſacramentalis, quæ fit homini ſponte ad remiſſionem peccatorum conſequendam a deo, ſed tantum de iure diuino. 4.d.17.q.3.ar.1.q.2.o./ ar.2.q.2.1^{m}./.d.21.c.3.ar.2.q.1.2^{m}.

376.25 Immo obligatio ad confeſſionem ſacramentalem eſt de iure poſitiuo. 4.d.17.q.3.ar.1.q.3.o. Reſpondeo Dubio 376.

ſſitas 26 Confeſſio ſacramentalis, eſt de neceſſitate ſalutis, quo ad remiſſionem culpæ, non autem quo ad remiſſionem pœnæ temporalis. 4. d. 17.q.3.ar.1.q.1.1^{m}.

27 Cui dimiſſa eſt tota pœna per contritionem, neceſſaria eſt confeſſio, & ſatisfactio, quia utraque eſt in præcepto, & incertus eſt. 4.d.17.q.2.ar. 1. q. 1.8^{m}./.ar.5.q.2.1^{m}./.q.3.ar.1.q.1.1^{m}./.d 21.q.2.2.1^{m}./.3^{m}.

28 Confeſſio ad hoc eſt neceſſaria, ut pœnitens ſatisfactionem accipiat, ſecundum modum delicti. 4.d.16.quæſtio.2. art. 2. q.3.c.

29 Confeſſio eſt neceſſaria ei, qui commiſit peccatum mortale. 4.diſt.17.quæſt.3.ar.1.q.1.o./.Ʒ.4.c^{o}.71.m^{o}.A.&c. Ro.12 lect.4.ſi.E

30 Omnes tenentur confiteri ex ſtatuto eccleſiæ, ſed ex ui ſacramenti tantum exiſtens in peccato mortali. 4.d. 17.q. 3. ar.1.q.3.o.

3 ''. Oppoſitum uidetur dicere. 4.d.16.q.2.ar.2.q.3.3^{m}./.d.17. q. 3.ar.1.q.3.3^{m}./.ar.3.q.5.4^{m}./.L.9^{m}. Reſpôdeo ſicut Dub.376.

ndo.31 Papa poteſt diſpenſare, quod differatur confeſſio, non autē quod totaliter dimittatur. 4.d.17.q.3.ar.1.q.3.o./.d.21. q. 3. ar.1.q.1.2^{m}./.Ʒ.4.c^{o}.72. ſi. A./. Quol.1.10.o. * Abſcondere 4. Euchariſtia 20.&c. Miſſa 8.9.

32 Nullus tenet' ſtatim confiteri, niſi propter communionem euchariſtię, uel propter periculum mortis. 4.d.17.q.3.ar.1.q. 4.o./. Quol.1.11.o.

uib'.33 Nullus tenetur confiteri, de peccato originali. 4.d.16.q.1.a. 2.q.1.2.o.

34 Nullus tenetur confiteri, de peccatis uenialibus, ſed laudabile eſt, quòd homo ea confiteatur. 4.d.16.q.2.ar.2.q. 3. o./. q.3.ar.2.q.5.c./.1^{m}.d.17.q.3.ar.1.q.3.c./.3^{m}.ar.3.q.3.o./.qu.5. 4^{m}./.Opuſc.12.ar.6.

35 Nullus debet confiteri peccatum, quod non commiſit, 4. d. 21.q.2.2.3.o. Immunditia 4. * Circunſtantia 13. cogitatio.11.12.

36 Nullus debet exprimere in confeſsione perſonam, cū qua peccauit, niſi aliter non poteſt poſsit exprimere ſpeciē ſui peccati. 4.d 16.q 3.ar 2.q.5.5^{m}./.Opuſc.12.ar.6.

37 Quilibet tenetur confiteri de peccato mortali, cum propoſito non peccandi, & tenetur confiteri peccatum ſuū, quod dubitat eſſe mortale, & cauſas uel occaſiones ſufficientes peccati mortalis, ſiue circunſtantias aggrauantes in infinitū. 3^{a}.q.87.1.c./.1^{m}./.4.o.10.q.2.ar.2.q.5.o./.d.21.q.2.3.3^{m}. Opuſc.12.ar.6./.Opuſc.64.c^{o}.14. Circunſtantia 13. * Pœna. 99. Pœnitentia 73.&c. Verecundia 3.7.9.

38 Homo debet confiteri duo, ſcilicet mala quæ geſsit, & bona omiſſa. Pſal.31.

39 Quilibet tenetur confiteri omnia peccata, licet confeſſor, non poſsit abſoluere de omnibus. 4.d.17.q.3.ar.4.q.2.4^{m}.

40 Quilibet tenetur confiteri numerum ſuorum peccatorum, ſicut poteſt, quia peccatum in ſpecie non eſt unum peccatum numero, ſed multa. Contritio etiam eſt in conſpectu dei, qui uno intuitu omnia uidet. Sed confeſsio fit homini cui ſingillatim oportet omnia exponi. Et præterea oportet de omni peccato mortali quod memoria occurrit, ſingulariter dolere. 3^{a}.q.87.1.c./.4.d.17.q.3.a.4.q.2.o./.d.21.L.pri^{o}/ Opuſc.4.c^{o}.4.ſi./.Opuſc.12.ar.6.* Vſura 280.314.

41 Non confitens aliquod peccatum, propter ignorantiam facti, aut quia oblitus eſt, excuſatur a fictione, non autem ſi propter ignorantiam iuris. 22æ.q.33.2.2^{m}./4.d.21.q.2.2.4^{m}

42 Cum in foro pœnitentiali cuilibet ſit credendum, & per ſe, & contra ſe, proprius ſacerdos, ſcilicet parochialis debet credere eum confeſſum eſſe, ſi ſe confeſſum fateatur. 4.d.17. q.3.ar.3.q.5.2^{m}./.4^{m}./.Quol.1.q.6.3.o./.Opu.12.ar.6./.Opu. 59.c^{o}.4 ad 5^{m}.

43 Circunſtantiæ particulares peccati carnalis, quę in ſpeciem peccati mortalis trahunt, licet appetitum moueant in confitente, uel in ſacerdote, ſemper ſunt confitendę, quia gratia quæ in ſacramento pœnitentiæ datur, reſtaurat ſi qua inclinatio ad peccatum, ex talium cogitatione perueniat in confitente, uel in ſacerdote, ſecundum Gregorium. 4 d. 16. q.3.ar.2.q.5.4^{m}./.d.19.L.ſi./. Opuſc. 64.c^{o}.12.prin^{o}./.21.2. Circunſtantia 13. infra.

44 Si autem circunſtantiæ non aggrauant in infinitum, nouā ſpeciem peccati mortalis conferendo, quandoq; laudabiliter reticentur, adhibita debita diſcretione, ſecundum conſiderationem turpitudinis circunſtantiæ, & ſecundū pronitatem inclinationis ad peccatū, ex eius confeſsione in ipſo cōfitente, vel in ſacerdote. 4.d.16.q.3.ar.2.q.5.4^{m}./.d.19.L.ſi'/. Opuſc.64.c^{o}.21.

Con

45 Homo non confitetur ſufficienter peccatum ſuum, niſi ſpeciem confiteatur peccati, quæ cognoſci non poteſt niſi per circunſtantias trahentes in aliud genus peccati, ex quibus peccatum ſpecificatur./. Opuſc.12.ar.6.prin^{o}.

46 Reiteratio confeſsionis eiuſdem peccati, eſt de conſilio. Et cum dicitur, quòd in prima abſolutione tātum dimittitur ui clauium, quantum dimitti poteſt, ſed tamen ualet iterata confeſsio, tū propter inſtructionē, tū propter maiorem certitudinem, tū propter interceſsionem confeſſoris, tū propter uerecundię meritum, hoc non uidetur uerum, quia etſi hæc eſſet ratio confeſsionem iterandi, non tamen eſſet rō iterandi abſolutionem, præcipue in eo qui non habet cām dubitandi de præcedenti abſolutione. Ita.n. poterit dubitari poſt ſecundam abſolutionē, ſicut poſt primā, ſicut uidemus, quod ſacramentum extremæ unctionis non iteratur ſuper eundē morbū, eo quòd totū quod per ſacramentū fieri potuit, ſemel factum eſt. Et præterea, in ſecūda confeſsione nō requireretur quòd haberet claues ille cui fit cōfeſsio ſi nihil ibi uis clauiū operatur. 4.d.17.q.3.ar.3.q.5.4^{m}./.ar.5. q.2.c./.L.ſi.K./.d.18.q.1.a.3.q.2.4^{m}./. Op. 7. c^{o}.9.m^{o}.c.&c. Reiteratio.

47 Nullius puri hominis authoritate, poteſt aliquis cōpelli ad reiterandū confeſsionē rite factā ei qui potuit abſoluere. 4. d.17.q.3.ar.3.q.5.4^{m}./. Quol.1.12.1^{m}. * Operatio 61. &c. Pęna 99. Verecundia 3.7.9. Vſura 280.

48 Confeſsio ficta.i.ſine contritione, nō eſt neceſſario reiteranda 4.d.17.q.3.ar.4.q.1.o./ d.21.q.3.ar.1.q.1.1^{m}.

49 Dimittens aliquod peccatū ex obliuione, non tenetur reiterare confeſsionē factā, eidē uel alteri. 4.d.17.q.3.a.4.q.2. 3^{m}.

50 Recidiuans, non tenetur reiterare confeſsionem, in ſpeciali nec in generali, eidē nec alteri. 4.d.22.q.1.4.o. Abſcōdere 4.

51 Dimittens ſcienter aliquod peccatum mortale, tenetur reiterare totā confeſsionē, quia nulla fuit. 4.d.17.q.3.a.4.q.2.o.

52 confeſsio poteſt eſſe informis, quo ad ſacramentū, non autem quo ad fructum meriti. 4.d 17.q.3.ar.4.q.1. o. Qualis.

53 confeſsio debet habere ſexdecim conditiones, ſ. ſimplex, humilis, pura, fidelis, frequēs, nuda, diſcreta, libens, uerecūda, integra, ſecreta, lacrimabilis, accelerata, fortis, accuſans, & parere parata. 4 d.17.q.3.ar 4 q.4.o./. pſalm.31.

54 cōfeſsio debet eē integra, quia quilibet tenetur oīa petā ſua uni cōfiteri. 4.d.17.q.3.a.4.q.2.o./.Op.4.c^{o}.4.ſi./.Op.12.a.6.

55 Confeſſio poteſt fieri per ſcripturam, uel interpretē, in neceſsitate tantū, aliter nulla eſſet. 4.d.17.q.3.ar.4.quæſt.3.o./. Quol.1.10.o. * Verecundia 3.7.9. (5.q.3.4.o.

56 Confeſsio aperit paradiſum, & dat ſpē ſalutis. 4.d.17.q.3.a. Effectus.

57 In confeſsione datur gratia, uel augetur, ideo liberat a culpa. 4.d.17.q.3.ar.5.q.1.o /.q.3.c./.d.18.q.1.ar.3.q.1,c./.q.2.c. /.4^{m}./.d.22 q.2.ar.1.q.3.c./. Quol.1.10.11.c. Quol.4.10./.c./ Pſal.31.m^{o}.c.d.* Abſoluere.40. Ira 40. Peccatum 374.

58 Confeſsio dupliciter liberat a pęna æterna, & diminuit pœnam temporalē, ſcilicet ui clauiū, & ut pęnoſa. 4.d.17.q.3.a. 1.q.1.1^{m}./.ar.3.q.5.4^{m}.ſi./.ar.5.q.2.o./.q.3.c./.L.m^{o}.H./.d.18 q.1.ar.3.q.2.o./.d.20 ar.1.q.2.3^{m}./.ar.2.q.1.c./.d.22.q.2 ar.1. q.3.c.con.4.c^{o}.72.ſi.B./.Opuſ.7.c^{o}.9.C.&c./.Pſal.31.m^{o}.c.F. Pęna 99. Satisfactio 4.* Verbum.76.

39 Cōfeſſus, & abſolutus, minus punietur in purgatorio, quā contritus tantum. 4.d.17.q.3.ar.5.q.2.2^{m}./.d.18.q.1.ar.3.q.a c./.d.20.ar.1.q.2.3^{m}./ ar.2.q.1.c.

60 Peccatum dimittitur, ante actualem confeſsionem factam ſacerdoti, non autem ante propoſitum eius, quia nunc eſſet hæreſis. 4.d.16.q.1.ar.1.q.2.2^{m}./.d.17.q.3.ar.1.q.1.1^{m}./.art 3. q.1.c./.q.3.2^{m}./.L.9^{m}./.d.18.q.1.ar.3.q.1.c./.d.21.q.2.3.c./.d. 22.q.2.ar.1.q.2.1^{m}./.q.3 o./.Ʒ.4.c^{o}.72.ſi.B./.Quol.4.10.c.

61 Confeſsio facit de mortali ueniale, non mutando in culpā uenialem, ſed dando ueniam. 4.d.17.q.3 ar.5.q.1.2^{m}.

62 Confeſsio generalis ſacramentalis, delet uenialia, quo ad culpam, & pęnam, in toto uel in parte, quadrupliciter, ſcilicet ex contritione, humilitate, oratione, & ui clauium. Non ſacramētalis autē, tātū tribus primis modis 4.d.21.q 2.1.1^{m}

63 Confeſsio generalis, quæ fit in miſſa, prima, & completorio delet peccata uenialia, & ēt mortalia oblita. 4.d.21.q.2.1.2^{m}

64 Peccans in confeſsione, nihil conſequitur, quia cōfeſſio nō imprimit characterē, ſed tantum gratiā. 4.d.22.q.2.ar.2.q.3. c./. Quol.1.10.o.8.c./.ſi./. Quol.12.16.o.

65 Cōfeſſio ſacramentalis, eſt ſoli ſacerdoti facienda loco dei quia qui cōfitetur ſacerdoti, nō cōfitetur ei ut cōſeruo, ſed ut deo. 4.d.17.q.3.ar.3 q.1.o./.q.4.c./.4^{m}./.L.ſi.k./.d 18. q. 2. ar. 2.

ar.2.q.2.c./.d 25.q.1.3.o./.℥.4.c°.72.fi.

66 Confeſſio debet fieri laico in neceſſitate, qua ceſſante, oportet iterum confiteri ſacerdoti.4.d.17.q.3.ar.3.q.2.o./.ar.4.q.3.3^{m}./d.20.a.1.q.2.3^{m}. * Clauis 56.Relig° 78.&c.95.99.100.

67 Confeſſio ſacramentalis, debet fieri tantum proprio ſacerdoti idest habenti iuriſdictionem ſuper eum, uel de eius licentia. Proprium enim hic non accipitur ſecundum quod diuiditur contra commune, ſed ſecundũ quod diuiditur cõtra alienum, vnde qui confeſſus eſt epiſcopo ſuo vel alicui habenti vicem eius confeſſus eſt proprio ſacerdoti. 4. d. 17. q.3.ar.3.q.4.o./.Quol.12.31 c./.Opuſc.19.c.4.

68 Confitens alii ex commiſſione, debet iterum confiteri proprio ſacerdoti, de conſilio tantum.4.d.17.q.3.ar.3.q.5.4^{m}./. Opuſc.19.c°.6.o.

69 Quilibet ſacerdos poteſt audire confeſſionem ſubditi alterius, ex commiſſione ſuperioris cuiuſcumque.4.d.17.q.3.a. 3.q.5.o./.Quol.12.31.o./.Opuſc.19.c°.4.fi. * Reſtitutio 18. Satisfactio 4.

70 Perpendens ſuum ſacerdotem eſſe laſciuum, debet petere licentiam confitendi alteri, quam ſi non det, recurrat ad ſuperiorem.4.d.16.q.3.ar.2.q.5.4^{m}./.d.17.q.3.ar.3.q.4.5^{m}./.d. 19. q.1.ar.3.q 2.1^{m}.

71 Prælatus non facilis ad dandum licentiam confitendi alteri peccat, quia multi ſunt adeo infirmi, quòd potius morerẽtur ſine confeſſione, quàm ei cõfiteri.4.d.17.q.3.ar.3.q.4.5^{m}

72 Nimis ſolicitï ad ſcire conſcientias ſubditorum per confeſſionem, multis damnationis laqueum iniiciunt, & per conſequens ſibiipſis.4.d.17.q.3.ar.3.q.4.6^{m}.fi.

73 Probabiliter timens ſibi, uel confeſſori, recurrat ad ſuperiorem, uel petat licentiam confitendi alii, quam ſi non det, eſt ſicut non habens confeſſorem, & potius confiteatur laico. 4.d.17.q.3.ar.3.q.4.5^{m}./.d.19.q.1.ar.3.q.2.1^{m}.

74 In quinque caſibus, licet alii quàm proprio ſacerdoti confiteri, & ſine licentia eius, ſcilicet quando eſt uagus, mutans domicilium, peccans in alia parochia, ſi proprius ſacerdos reuelat confeſſionem uel ſolicitat ad peccatum, & in extrema neceſſitate. 4.diſt.17.q.3.ar.3.q.4.5^{m}./.d.21.L.fi.

75 Conceſſum eſt prælatis a iure, quòd poſsint ſibi eligere confeſſores, quia prælati habent diſpenſare ſacramenta, & interior perfectio ad hoc ſequitur quòd aliquis digne huiuſmodi actus exerceat, qui etiam confeſſores, quantũ ad hoc ſunt eis ſuperiores.22æ.q.184.6.c.4.d.17.q.3.ar.3.q.4.4^{m}.

76 Electio diſcreti confeſſoris, non eſt nobis commiſſa, niſi de licentia ſuperioris, quando proprius eſt minus idoneus ad ponendũ peccato ſalutare remediũ.4.d.17 q.3.ar.3.q.4. 3^{m}.

77 Vel quòd aliquis poſsit alii confiteri, quando habet ſacerdotem ignorantem, intelligendum eſt, quando ſacerdotis ignorantia poſſet hominem inducere in errorem. Tunc enim de licentia ſacerdotis, uel ſui ſuperioris, debet alium petere prudentiorem 4.d.25.L.fi.

78 Monachus habens iuriſdictionem, uel commiſsionem, poteſt audire confeſsionem.4.d.17.q.3.ar.3.q 4. 1^{m}./. Opuſc. 19. c°. 6. o.

79 Sacerdos dupliciter impeditur ab audientia confeſsionis, ſ. propter defectum iuriſdictionis, uel propter impedimentũ executionis.4.d.17.q.3.ar.3.q.5.c.

80 Quilibet ſacerdos, poteſt quemlibet abſoluere a peccato veniali.4.d.18.q.2.ar.3.q.1.3^{m}./.ar.4.q.3.b./.ar.5.q.1.c. prin°.

81 Nullus debet abſoluere, ſine confeſsione, & pœnæ inflictione. Nec ſacerdos debet aliquem abſoluere niſi æſtimet eũ contritum. Ad hoc enim neceſſaria eſt confeſsio in ſacramẽto pœnitentiæ, ut ſacerdos per poteſtatẽ clauium cõuenienter peccatorem ſoluat uel liget.4.d.17.q.3.ar.3.q.4.c.fi./d.18 q.1.ar.3.q.3.o./.Quol.3.28.c./.Quol.4.10.b./.Io.8.lect.1.fi./. Ro.11.lect.4.fi.F.

82 Confeſſor debet interrogare confitentes, non de quolibet peccato, ſed ſecundum conditiones ſingulorum, non enim oportet quod a milite quærant de peccatis clericorum aut religioſorum, aut e conuerſo. Sed de peccatis præcipue carnalibus debet interrogare a longinquo, caute, & non deſcendendo nimis ad particularia, niſi in his quæ in aliquã ſpeciem peccati mortalis trahunt, ut ſi commiſit dicat, & ſi nõ commiſit non addiſcat. Et ideo poteſt contingere, ut cõfeſſor talia nimis quærens, & ſibi & confitenti noceat, & ſic quandoque deficiãt in ſuo ſcrutinio iniquitatis ſcrutantes. 4.d 16.q.3.ar.2.q.5.4^{m}./.d.19.L.fi./.Opuſc.64.c°.12.prin°.21.

83 Filius confeſſoris poteſt contrahere matrimonium cum cõfitente, ſed confeſſor coiens cum ea, tantum peccat quantum cum filia ſpirituali.4.d.42.q.1.2.8^{m}./.q.2.2.1^{m}./.L.prin°

84 Confeſſori licet iurare, ſe neſcire quod ſcit per confeſsionẽ tantum.4.d.21.q.3.ar.1.q.1.1^{m}./.2^{m}.

85 Reuelat confeſsionem, qui pœnitentiam publicam, pro peccato occulto imponit.4.d.9.ar.5.q.1.c. { Dub.378. Celar.

86 Oppoſitũ uidetur dicere.4.d.14.q.1.a.5.q.1.1^{m}./.2^{m}. Reſp. Du^{m}.378.

87 Sacerdos in nullo caſu debet reuelare cõfeſsionẽ.22æ.q.70. 1.2^{m}./.4.d.21.q.3.art.1.q.1.o./.Quo.1.15.c./.quol.5.13.c./. Quol.12.17.o.

88 Omnia dicta in confeſsione, celanda ſunt, licet non pertineãt ad ea.4 d.21.q.3 a.1.q.2.o.Sigillũ.2.in. *Obediẽtia 35

89 Quilibet ad quem peruenit confeſsio, licet ſit laicus, tenetur eam celare.4.d.21.q.3.ar.1.q.3.o./.ar.2.4^{m}.

90 Sigillum confeſsionis eſt de iure diuino, & de eſſentia ſacramenti.4.d.21.q.3.ar.1.q.1.o./.ar.2.c.

91 Confitens poteſt licentiare confeſſorem, quod reuelet confeſsionem eius, non autem papa.4.d.21.q.3.2.o.

92 Confeſſor dicere poteſt ea quæ audit in confeſsione, ſi ea ſciat per alium modum, quia ſi non poſſet, ſecundum hoc poſſet impediri iuſtitia eccleſiæ, ſi aliquis ut euaderet ſententiam excommunicationis, quæ in ipſum ferẽda erat, propter aliquod peccatum, de quo conuictus erat, cõfiteretur ei qui ſententiam ferre debet. Sed iuſtitiæ executio eſt in præcepto. Ergo non tenetur celare peccatum, quod quis in confeſſione audit, ſi aliter ſciat. Tñ propter ſcandalũ uitandũ debet cõfeſſor abſtinere ne de hoc loquatur, niſi neceſsitas immineat. Contraria aũt opinio, dum nimiũ ſigillo confeſsionis attribuit, præiudicium ueritati, & iuſtitiæ ſeruandæ facit. Poſſet.n.aliquis ad peccata eſſe procliuior, ſi nõ timeret ab illo accuſari, cui confeſſus eſt, ſi corã ipſo peccatum iteraret. Similiter & multũ iuſtitię periret ſi teſtimo^{m} ferre nõ poſſet de eo quod uidit, propter confeſsionem de hoc ſibi factã 4.d.21.q.3.3 o.

93 Quando aliquis dicit ſe uidiſſe quod in confeſsione audiuit nõ reuelat qđ in cõfeſsione audiuit, niſi per accidens, ſicut qui ſcit aliquid per auditum, & uiſum, non reuelat quod uidit per ſe loquendo, ſi dicat ſe audiſſe, ſed per accidens, quia dicit auditum, cui accidit uiſum eſſe. Et ideo talis, ſigillum confeſsionis non frangit.4.d 21 q.3.3.5^{m}.

94 Non obligatur audiens confeſsionem, quòd nõ reuelet peccatum ſimpliciter, ſed prout ẽ in confeſsione auditũ. Nullo .n. caſu dicere debet ſe audiſſe in cõfeſsione.4.d.21.q.3.3.2^{m}

95 Cum dicitur, quòd duorum quod eſt potentius, trahit ad ſe reliquum, & quòd peccatũ non poterit reuelari quod ſcit quis ut homo, & quod in confeſsione ſcit ut deus, intelligẽdum eſt de duobus, quæ habent oppoſitionẽ. Sed ſciẽtia qua ſcit aliquis peccatũ ut deus, & illa qua ſcit ut hõ, non ſunt oppoſita.12æ.q.98.3.c./.q.2.4.d.21.q.3.3. 3^{m}.

96 Non debet ita uitari peccatum ex una parte quòd ex alia, ueritas uel iuſtitia relinquatur. Veritas enim nõ eſt propter ſcandalum dimittenda. Et ideo quãdo imminet periculum iuſtitiæ, & ueritatis, non debet dimitti reuelatio eius, quod quis in confeſsione audiuit, ſi alias ſcit, propter ſcandalum, dũ tamen ſcandalũ quãtũ in ſe eſt, uitetur.4.d.21.q.3.3. 4^{m}.

97 Prælatus põt amouere ſubditum ab officio, propter audita tantũ in confeſsione.4 d.21 q.3.2.1.q.1 3^{m}./.Quol 5.13.o.

1 ¶ CONFESSOR ad hoc quòd ſit idoneus ad audiendum confeſsiones aliorum tenetur ſcire diſcernere, ſaltẽ inter peccatum, & non peccatum, & inter mortale, & ueniale.4.d.17.L. fi. * Confirmatio 29.Eucha^{a}.222.&c.Religio 95. Qualis.

2 Confeſſor debet eſſe dulcis, affabilis, ſuauis, prudens, diſcretus, & mitis, pius, & benignus.4.d.17.L.fi.

3 Maxima familiaritas eſt inter ſacerdotẽ, & confitentem.4. d. 42.q.1.2 8^{m}./.Opuſc.64.c°.22.o. *Reſtit°.18.Satisfa°.4.&c.

4 Confeſſores non ponũtur in canone miſſæ, quia antiquitus eccleſia non ſolemnizabat de eis, nec paſſi ſunt, ſicut Chriſtus.4.d.8.L. *Aureola 17.&c.

5 De quolibet cõfeſſore dr̃. Non ẽ inuẽtus ſimilis illi.12æ.q.66 2 2^{m}./.3.d.37.2.1^{m}./.4.5^{m}./.Vir.q.1.3.c./.Iob.lect.2.me°. H.

6 Oppoſitum uidetur dicere.4.d.49.q.5.ar.3.q.2.3^{m}./.ar.5.q.3. c./.Veri.q.26.6.8^{m}./.He 11.lect.8.prin°.G. * Feſtum. Meritum 71.Sanctus 1.2. Reſpondeo Dubio 379. Du^{m}.379.

¶ Conficere. Abſoluere 31.32.33.Epiſcopus 14.Euch^{a}.62.&c.

¶ Conſiderc. Appellare 1. Concupiſcentia 3. Fides 58. Gloria 7.Humilitas 11.22.Iudas 2.Oratio 19.23.Reuelatio.11. Scriptura 6.Securitas.

¶ Configurare. Baptiſ 186.230.Confeſſio.21.32. Cõfirmatio 23.Paſſio.122.Sanctificatio 16.Trinitas 13.

¶ Confinium. Angelus 231.Anima 47.Cogitatiua 2.*Diluculum. Ioannes.1.Maria 67.Terminus.

¶ Confirmare, Confirmat nos Chriſtus in ſeptem. ſ. in fide, in ſpe, in Charitate, in bono opere, in tentatione, in accuſatione, in remuneratione Iſa.26.me°.D.

1 ¶ CONFIRMATIO eſt ſacramentorum.3^{a}.q.65.2.o./.q.72.1.o./ 4.d.2. Quid.

4.d 3.q.1.2.c./.d.7.q.1.artic 1.q.1.o./.Ʒ.4.cº.58.

2 In cõfirmatione character eſt res,& ſacramẽtum, ſed gratia eſt res tantum.4.d.7.q.2 priº. Character.35. * Abſoluere.55.

3 Confirmatio eſt nobilius ſacramentum baptiſmo,quo ad miniſtrum,& gratiam, & ſimpliciter, ſed quo ad remiſſionem peccatorum,eſt econuerſo. 3ª.q.72.11.2m./.4.d.7.q.1. artic.1. quæſt.3.o /. Quol 11.7.3m. * Baptiſmus.129.148.235.245.

4 Confirmatio non eſt chriſma,ſed linitio eius,cũ debita forma.4.d.7.q.1.ar.1.q.3.2m./.ar.2.q.3.2m. Chriſma.2.

5 In confirmatione,chriſma eſt ſacramentũ tantũ, ſalus autẽ eſt res tantum.4.d.7.q.1.ar.3.q.2.c./.5m. * Euchariſtia.9.&c.

ria. 6 Chriſma.i.oleũ oliuarũ cũ balſamo,eſt propria materia eius 3ª.q.72.2.o./.q.84.1.1m./.4.d 7.q 1.2.o./.Ʒ.4.cº.60.

7 Materia hu⁹ ſacramẽti, debet prius ſanctificari ab epiſcopo 4.d.7.q.1.ar.2.q.3.o /.Chriſma.1.* Sacr̃m.15.&c.47.&c.144.

m. 8 Apoſtoli in cõfirmatione,aliqua ſorma utebãtur, quæ tñ nõ fuit ſcripta,propter irriſionem gentilium euitandam. 4.d.7. q.1.ar.3.q.1.2m. Apoſtoli.25.

9 Hoc ſacramentum habet determinatam formam, ſcilicet conſigno te ſigno crucis,& confirmo te chriſmate ſalutis,in nomine patris,& filii, & ſpiritusſancti.Amen. 3ª.q.72.4.o./.q.84.3.c./.Opuſc.22.

10 Forma eius habet efficaciam in uſu eius, non autem in benedictione materiæ.4.d.7.q.1.ar.3. q.3.o./. Quol.11.7.c./.1m. Chriſma.2.

11 Confirmatio eſt ſpirituale augmentum,promouens hominẽ in ſpiritualem ætatem perfectam.3ª.qu.72.1.5.6.c./.7.1m./.8. 1o.c./.11.2m./.q.84.1.c./.Con.4.cº.58.

ſitas 12 Confirmatio non eſt de neceſſitate ſalutis,ſed eſt ſacramentum neceſſitatis,quo ad bene eſſe ſpiritualis uitæ. Et tamen contemptus huius ſacramenti,eſt periculoſus.3ª.quæſt. 65. 4.c./.4.d.7.q.1.ar.1.q.2.c.

13 Confirmatio fuit immediate inſtituta a Chriſto, quando impoſuit manus ſuper pueros,non exhibendo, ſed permittendo.3ª.q.72.1.1m./.4.d.2 q.1 ar.4.q.4.1m./.d.7.q.1.ar.1 quæſ.1. 1m./.ar.3.q.1.1m./.d 23.q.1.ar.1.q.3.o.

14 Impoſitio manus Chriſti ſuper pueros, non fuit ſacramentum confirmationis,quia non erat dandum ante aſcenſionẽ eius, ſed fuit inſtitutio eius. Vel fuit talis,qualis fit in cathechiſmo,& exorciſmo.4.d.7.q.1.ar.2.q.1.1m./.ar.3. quæſt 1.1m * Baptiſmus.148.

15 Confirmatio incæpit in aduentu ſpiritusſancti, ſicut ſacramentum baptiſmi,in baptiſmo Chriſti. 4.d.7. qu.1.ar.2.q.1. 1m./.2m./.q.2.c./.ar.3.q.1.1m. * Miniſter.9.10.Ordo.94.95. Sacramentum.147.148.

16 Hoc ſacramentum confertur tantum ab epiſcopo. 3ª.q.65. 3.2m./.q.72.4.3m./.11.o./.12.1m./.4 d 2.q.2.4 1m./.d.7.q.1.ar 1.q.3.c /.ar.2.q.3.c./.ar 3.q.2.1m./.q.3.ar.1.q.2.o./.d.13.q.1.ar 1.q.2.o./.d.25.q.1.1.c./.Con.4.cº.60./.Quol.11.7.o.

17 Confirmatio conferri poteſt,a ſimplici ſacerdote,ex commiſſione ſolius papæ,non autem a diacono. 3ª.q.72. 11.1m./.4. d.7.q.3 ar.1.q.3.o / d.25.q.1.1.3m./.Quol.11 7.o.

18 Confirmans,& confirmandus,debent eſſe in gratia. Et debẽt eſſe confeſſi,& ieiuni de conſilio,non autem de præcepto.3ª q.72.7.1m./ 12.2m./.4.d.7.L.

380. Oppoſitum uidetur dicere a ſimili.Io. 8.Rom.2.lect. 1 priº. F.&c.Reſpondeo ſicut Dubio.796º.

19 Confirmandus debet teneri ab alio confirmato,cuiuſcũque ætatis, uel ſexus.3ª.q.72.10.o /.4.d.7.q.3.ar.3.q.1.o.

ctũ. 20 Confirmatio debet dari cuilibet baptizato cuiuſcũque ætatis,ſexus,& conditionis,etiam morienti.3ª.q.72.8.o./.4.d.7 q.3 ar.2.q.2.3.o./.d.25.q 2.ar 1.q.2.c. * Adam.11.69.70. 71.Anima.122.127.Apoſtoli.28.

21 Confirmatio datur unctum in fronte ad liberam confeſſionem nominis Chriſti,& ad fortiter defendendam dignitatem acceptam 3ª.q.72.9.o./.11.3m./.4.d.7.q.3.arti.3. q.2.o./. Con.4.cº.60./. Quol.11.7. c./. Rom. lect.5. fi./.cº.10.lec.2. priº.G /.Heb.6.lec.1.meº. E.*Baptiſmus.139.

22 Confirmatus non lauet caput, uſque ad ſeptimum diem.4. d 7.q 3.ar.3.q.2.3m.

23 Confirmati conformantur Chriſto, & conſignantur ei per ſignũ crucis quaſi duci.3ª.q.72.1.4m./.4.3m./.9.c.Con.4.cº60.

24 Chriſtus non debuit ſumere ſacr̃m cõfirmationis,nec ordinis.3ª.q.72.1.4m./.3.c./.4 d.7.q.3.ar.1.q.1.o.

lus. 25 In confirmatione confertur plenitudo gratiæ, & ſpiritusſancti.128.q.102.5.3m./.3ª.qu 72.1 o /.2.c./. 2m./.4.c /.7.o./.11. 3m./.q.84.1.1m./.4.c./.4 d.7.q.1.c /.q.2.1m.*Character.25.&c. Confirmatio.3.4.Confeſſio 5.Cultus.10.Euchariſtia.47.48.

26 Gratia collata in confirmatione,diſtinguitur a gratia collata in baptiſmo,& perficit eam.3ª.q.72.7.c./.3m./.4.d.7.q.2.2.o.

27 Impoſitio manus fit in ſacramento confirmationis,& ordinis,ad ſignificãdũ copioſum effectũ gr̃æ 3ª.q. 84.4.c /.2m.

28 In confirmatione datur nobis robur, ad pugnam ſpiritualẽ. 3ª.q.63.1.c /.4m./.qu.72.1. 2.c./ 3m /.5.o./.6.3m./.7. c /.9.c./. 2m /.10.c./.4.d 7 q.3.ar. 3.q.1.2m./.Con 4 cº.60./.Quol.11.7. c /.18.Cor.11.le 5.priº.I./.He.6.le.1.meº E.* Ordo.94. 95.

29 Confirmatio datur contra infirmitatem, oppoſitam robori neceſſario confeſſoribus nominis Chriſti.4.d.7.q.2.ar.2. q 2. c fi./.2m./.3m.

30 Confirmatio perficit per modum formæ, ſed euchariſtia ut finis.3ª.q 73.1.1m /.4.d.2.q.1.2.3.c./.d.7.priº /.d.8.q.1.art. 1.q.1.1m./.ar.3 q.1.2m./.d.12.q 2.ar.1.q.3 c.

31 Euchariſtia roborat hominem in ſe,quo ad charitatem, confirmatio uero contra alios in pugna,quo ad fidem.3ª.quæſt. 72.9.2m./.quæſt.79.1.1m./.4 d.7.L.

32 Confirmationis finis eſt confeſſio fidei Chriſtianæ,cuius tota ſumma conſiſtit in paſſione Chriſti, quæ habet maiorem difficultatem.4.d.7.q.1.ar.3 q.2.c./.2m./ 3m./.quæſt.2. artic.2. quæſt.2.c./.q.3.artic.3.q.2.2m.

33 Cõfirmatio pficit effectũ pœnitẽtiæ, & baptiſmi.3ª.q.72.7.2m

34 Confirmatio confert excellentiam hominis ad ſe,non autẽ ad alium ſicut ordo. 3ª.q.72.8 1m./.4 d 7.q.3 ar 2.q.1.c.

35 Confirmatio facit hominem nitidum,& feruentem,in conſciẽtia,& ſanatum per cõfeſſionẽ.4.d 7.q.1.ar 2.q 2. c./.2m.

36 Indiſpoſitio impedit recipi rem,& ſacr̃m cõfirmationis,non autẽ ſacr̃m euchariſtiæ,ſed tantũ rem.4.d.7.q.2.ar.1.q.3.2m.

37 Oppoſitum uĩ dicere 4 d.22.q.2.ã.2.q.3.c. Resº. Duº.381. Duº.381º.

38 Nullus conſequitur effectum confirmationis,ſine uoto eius 3ª.q.72.6 1m.

39 Exiſtens in peccato mortali,cuius conſcientiam non habet, uel cuius nõ eſt plene cõtritus,dũmodo nõ ſit fictus, p hoc ſacr̃m conſequitur remiſſionem peccatorum.3ª. q.72.7.2m.

40 Quidã ad prædicationẽ Petri. acceperũt miraculoſe effectũ huius ſacramenti,ſine ſacramento,antequã baptizarentur. 3ª.q.72.2.1m / 4.1m./.6.1m./.4. d.7.q.1.ar.2.q.1.2m./.3m.

41 Confirmatio non datur contra infirmitatem peccati actualis,ſed peccati originalis.4.d.7 q.3.ar 3.q.3.2m.

42 In confirmatione hs plena peccatorum remiſſio. 3ª q. 72.7. 2m./.4.d.7.q.2 ar.2.q.1.1m.

43 Confirmati habent maiorem gloriam in cælo,quam non cõfirmati 3ª.q.72.8.4m./.4.d.7.q.3.ar.2.q 3.ar.2 q.3.4m.

44 Confirmatio non habuit aliquid correſpondens in lege ueteri,propter perfectionem eius.22ẽ.q. 102.5.3m /.3ª q. 65.1. 4m.q.72.1.2m./.d.2.q.1.5m./.d.7.q.1 ar.1.q.1. 3m./ d.8 q. 1.ar. 2.quæſt.1.c./.2m. In cõi.

45 Confirmatio non fuit figurata per ſacramenta ueteris legis, quia tunc non erat plenitudo ſpiritusſancti, quæ datur per hoc ſacramentum 4.d.2.q.1.2.5m.

46 Immo confirmatio figurata fuit in ueteri lege per unctionẽ pontificis.4.d.7.q.1.ar.1.q.1.3. Resº.Duº.382º. Chriſma.3. Duº.382º.

47 Confirmatio quo ad ſolẽnitatem, datur tantum in paſcha, & penthecoſte,ſicut baptiſmus,ſed quo ad communẽ uſum datur etiam alio tempore.3ª.q.72.12.1m./.2m.

48 Confirmatio non requirit locũ ſacrũ.4.d.13.q.1.a.2 q.5. 1m. In gratia.

49 Deus confirmat iuſtos in temporalibus, quandoque, ſcilicet quantum expedit,in ſpiritualibus autem ſemper tripliciter ſcilicet gratia, verbis & exemplis Pſal.36. * Adam 11.69.70. 71.Adoptio.12 Angelus.515 524 Apoſtoli.5.20. Aſcendere. 12.Baptiſmus.245. Doctrina.4. Euchariſtia. 258.259.Fides. 74.Firmitas.Generatio.49. Habitus.48.H. not.26. Impeccabilis Liberum.13.&c.Maria 19.Miraculum.40. Promiſſio 3. Prophetia.9.Ratificatio Reſurrectio.41.Sacerdos.11.

50 Beata uirgo per ſecundam ſanctificationem fuit ſimpliciter confirmata in bono,per gratiam habitualem ita q nõ poſſet per liberum arbitrium flecti in cõtrarium.1ª.q.100.2.3./.3ª. q.27 5 2m./.3 d.3.q.1.ar 2.q.3 c./.1m./.2m. * Sacramentum. 162.Teſtamentum 2 Votum.5.

51 Immo nullius puræ uiator,nec etiam beata uirgo,in præſenti uita poteſt confirmari ſimpliciter,nec ab omni immunitate peccati conſeruari per gratiam habitualem, ſed ulterius indiget cuſtodia diuinæ prouidentiæ. Veri.q.24.9.o. Reſpondeo. Dubio.383º.Impeccabilis.2. * Chriſtus.94. Duº.383º.

52 Confirmat deus ſignum ſuum tripliciter,ſcilicet ſcriptura, teſtimonio,& facto.Iſa 8.priº.F.

53 Confirmat nos Chriſtus in ſeptem,ſcilicet in fide, in ſpe, in charitate,in bono opere, intentione,in accuſatione,& in remuneratione Iſa.26.le 1.fi. * Angelus.169.172.174.340. 408.432.Charitas.14.Conſolatio. Delectatio. Euchariſtia. 258.Ieiunium 48.

¶ Conflagratio. Ignis 12.13.

¶ Conflatio.Aaron.3.

1 ¶ C O N F O R M I T A S eſt idem quod ſimilitudo quam cauſat Quid.

Con

71 Plures gradus conſanguinitatis, impediebant matrimoniũ olim, quàm nunc, & quàm ſub lege, & tunc, quàm prius. 4. d.40.4.o.

1 ¶ CONSCIENTIA non eſt potentia, nec habitus, ſed eſt act^{9}, ſcilicet applicatio ſcientiæ ad ea, quæ agimus. 1ª.q.79.13.o./. 12æ.q.19.5.b./.c /.2.d.24.q.2.4.o./.d.39.q.3.2.2^{m}./. Veri.q.17. 1.o./.2.c./.Quol.3.26.fi./.Ro.2.lec.3.m^{o}.K. *Abſoluere 28. Anima 214. Aſſerere. Caſus 6.

2 Conſcientia eſt actus ſinderesis, ideo quandoq; ponitur pro ea. 1ª.q.79.13.c./.3^{m}./.2.d.24.q.2.4.o./.d.39.q.3.2.2^{m}./. Verit. q.17.1.1^{m}./.4^{m}./ 2.1^{m}./. Quol.3.26.fi. *Certitudo 23. Concluſio 6. Confeſſor 1.2.3. Confirmatio 35. 39. Damnatio. 27.29.50.

3 Conſcientia dicitur tripliciter, ſcilicet res conſcita, lex naturalis, & conſideratio concluſionis practicæ. 2.d.24.q.2.4.c./. Ver.q.17.1.c.

4 Conſcientia duplex, ſcilicet conſciẽtia recta, & conſcia falſa. Ver.q.17.2.o. *Debitum 26. Dolor 44. Electio 35. Euchar^{a}. 191.&c.274.&c. Excommunicatio 15.23. Fides 14. Flagellũ. o./. Forn.9 Gloria 4.5.23. Intellectus 88. Interrogare. Iudicium 17.29.40.71.

5 Conſcientia dicitur ſpiritus, correctos, & pedagogus animæ idest dictamẽ rationis. 1ª.q.79.13.1^{o}./.2.d.24.q.2.4.1^{m}./Ver. q.17.1.8^{m}./.Quol.3.26.fi.

6 Lex naturalis nominat principia iuris, ſinderesis, habitũ eorum, ſed conſcientia, applicationem legis naturalis ad faciẽda. 12æ.q.94.1.o./.2.d.24.q.2.4.c.fi. *Iuramentum 20. Lex. 167.174. Liber 29. Macula 1.&c.13.&c. Matrimonium 27. Ordo 45.

7 Conſcientia quandoque ſumitur pro actu. Et aliquando pro habitu, & tunc dicitur lex naturalis, quia ex ea præcipue elicitur. 2.d.24.q.2.4.c./.4^{m} /.5^{m}./. Quol. 3.26.fi. *Pax 20. Peccatum 45.202. Pœna 8. Pœnitentia 95. Præbendatus, Præceptum 116.

8 Habitus ex quo innaſcitur actus conſcientiæ, non eſt ſeparatus ab habitu rationis, & ſinderesis. 2.d 24.q.2.4.6^{m}.

9 Tota uis conſcientiæ examinantis & conſiliantis, ex iudicio ſinderesis dependet. Ver.q.17.1.1^{m}./.4^{m}. *Princeps 10.

10 Conſcientia dicitur accuſare, vel excuſare, inquantũ cognoſcimus, nos bene vel male feciſſe. 1ª.q.79.13.c./. Ver.q.17.1. c./.Ro.2.lect.3.fi.B. *Potitas 1. Quies 7. Sacramentum 77. Sanguis 15. Syllogiſmus.4.&c. Spina 2.

11 Conſciẽtia dr̃ teſtificari, inquãtũ cognoſcimus, nos aliquid feciſſe, vel nõ. 1ª.q.79.13.c./.2.d.39.q.3.2.1^{m}./Ver.q.17.1.c./. Ro.2.le.3.fi.B *Strat^{9} 2. Terra 4. Vermis 2. Vſura 74.248.290

12 Conſcientia dr̃ inſtigare, vel ligare, inquantũ iudicamus aliquid eſſe agendum, uel non. 1ª.q.79.13.c./.Ver.q.17.1.c./.3. o./.Quol.3.26.e.

13 Conſcia errat, ex parte rõnis, nõ aũt ex parte ſinderesis. 2.d. 24.q.2.4.c./.d.39.q.3.1.1^{m}./.2.o./.Ve.q.17.2.o./.Quol.3.26.o.

14 Conſcientia errans, non facit q̃ actus præcedens licitus, ſit peccatum, nec q̃ ueniale, ſit mortale. Ro.14.lec.2.princ^{o}. H.

tio. 13 Conſcientia errans, ligat. 12æ.q.19.5.6.o./.2.d.39.q.3.2.1^{m}./. 3.o./.4.d.9.ar.3.q.2.2^{m}./.d.21.q.1.3.3^{m}./.Ver.q.17.3.4^{m}./.4.o./ Ma.q.2.2.8^{m}./. Quol.3.27 o./. Quol.8.13.15.o./ Quol.9.15. c./.Ro.14 lect.2.prin^{o}.H./.lect.3.fi.A./.Gal.5.lect.1.fi.D.

84. 16 Immo error cõſcientiæ, habet uim abſoluẽdi, uel excuſandi, Quol.8.15.c.fi./.Opuſ.73.c^{o}.14. Reſpondeo Dubio 184.

17 Error conſcientiæ, quandoque habet uim abſoluendi, uel excuſandi, quando. ſ. procedit ex ignorãtia eius, quod quis ſcire non põt, uel ſcire nõ tenetur. Et in tali caſu, quamuis factũ de ſe ſit mortale, tamen intẽdens peccare uenialiter, peccat uenialiter, ſicut ſi aliquis intẽderet accedere ad uxorẽ ſuam, cauſa delectationis, & ita intenderet peccare uenialiter, ſi alia ei ſupponeretur eo neſciente nihilominus uenialiter peccare. 12æ.q.19.6.e.fi./.Quol.8.15.c me^{o}.D.

18 Quãdoq; uero error conſciæ nõ hẽt uim abſoluẽdi uel excuſandi, qñ. ſ. ipſe error peccatũ eſt, ut cũ procedit ex ignorãtia eius, qd̃ quis ſcire tenet & põt, ſicut ſi crederet fornicationẽ ſimplicẽ eſſe peccatũ veniale. Et tũc q̃uis crederet peccare venialr̃ nõ tñ peccaret uenialiter ſed mortaliter. Quo.8.15.c.fi.

19 Conſcia obligat tantũ in uirtute p̃cepti dei, ideo magis obligat, quàm præceptum prælati. 2.d.39.q.3.3.3^{m}./. Ver.q.17.3. 4.5.o./.Ro.14.lect.2.me^{o}.K.

20 Coinquinatio, & mũditia, ſunt in conſcia, ut in cognitione, nõ aũt ut i ſubiecto. 1ª.q.79.13.2^{m}./.Ver.q.17.1.2^{m}./.3^{m}./6^{m}.

21 Notæ omnium peccatorũ manẽt in conſcia. Ver.q.23.5.3^{m}.

¶ Conſcitum. Conſcientia 3. Scientia. Ob.

¶ Cõſcriptio. Aſcriptio. Deſcriptio. Inſcriptio. Liber 13.16.26. Locus. Patres conſcripti. Theologia.2.

ia. 1 ¶ Cõſecratio tẽpli, altaris, & veſtiũ, & hmõi, nõ ſunt ſacrã, ſed ſacralia, quia ordinãtur ad euchariſtiã. 3ª.q.65.1.6^{m}./. 4.d.2. q.1.2.11^{m}. Benedictio 7. *Abſoluere 1.31.&c. Accidens 85. Adoratio 6. Angelus 491.494. Baptiſmus 64.

2 Conſecratio domus, ſignificat ſanctitatẽ eccleſiæ. Altaris uero Chriſti. Ideo potius hæ ſolennizantur, quàm aliarũ rerũ. 3ª.q.83.3.2^{m}./.4^{m}. *Benedictio 7.8 Bñficiũ 15. Character 20. Caſula Corpus 68. Diaconus 3. Diſpenſatio 17.

3 Altare & eccleſia, cõſecrãt multiplici rõne. ſ. tũ ad repræſentandũ ſanctificationẽ quã eccleſia cõſecuta eſt per paſſionẽ Chriſti, tũ etiã ad ſignificandũ ſanctitatẽ quæ requiritur in hijs, qui ſacramentũ altaris ſuſcipere debẽt 3ª.q.83.3.o./. 4.d.13.q.1.ar.2.q.5.o./ d.24.q.2.ar.1.q.1.e./.ar.2.9^{m}. *Encenia. Epiſcopus 7.12.14. Euchariſtia 50.53.60.&c.86.&c.246.

4 Sicut tẽplũ, altare, uaſa, & ueſtes, ſic & miniſteria quæ ad euchariſtiã ordinantur, conſecratione indigent. Et hæc cõſecratio, eſt ordinis ſacramentum. 4.d.24.q.2.art.1.q.2.c.me^{o}.K. *Exorciſmus 7. Feſtum 8.9. Forma 177. Hoc.

5 Altare quandoque ſine eccleſia conſecratur, ſed nõ econuerſo 3.q.83.3.2^{m}. *Idolatria 11. Manducatio.

6 Altare non debet cõſecrari ſine reliquijs martyrum. 3ª.q.83. 3.2^{m}. *Matrimonium 12.65. Miniſter 7.

7 Res inanimatæ non ſunt ſuſceptiuæ gratiæ, ſed ex conſecratione, adipiſcũtur quãdã ſpiritualẽ uirtutẽ, qua ſint aptæ ad diuina. 3ª.q.83.3.3^{m}./.4^{m}. *Miſſa 5. Mutabile 2. Oblatio 15. Ordo 91. Paraſceue. Patena. Peccatum 375.

8 Cõſecratio eccleſiæ, non debet reiterari, niſi exuſtæ, uel pollutæ ſanguine, uel ſemine. 3ª.q.83.3.3^{m}. *Pœnitentia 67.

9 Eccleſiæ pollutæ ſanguine, uel ſemine, debẽt recõciliari, quia per illud peccatũ apparet ibi, aliqua operatio dæmonũ. 3ª.q. 83.3.3^{m}./.4^{m}. *Poteſtas 2.11. Præceptum 137. Regula 5.6. Sacramentum 123.124.141.

10 Eccleſiæ uel altaria, dubia de cõſecratione, debẽt conſecrari. 3.q.83.3.3^{m}. *Scenopegia. Schiſma 7.

11 Ligna eccleſiæ cõſecratæ, nõ debẽt cedere ad uſus laicorũ, ſed monaſterij, uel comburi. 3ª.q 83.3.3^{m}.

12 Pallæ. Palia. Cathedra. Candelabra, & uelum, ueruſta, debent comburi, & cineres reponi honeſte, propter conſecrationes. 3ª.q.83.3^{m}. *Sepultura 4. Simonia 22. Subdiaconus 3. Suffraganeus. Templum 1. Vas 3.

13 Conſecratio quælibet, eſt indelebilis, manente ſubiecto. 22æ. q.39.3.c./. q.88.11.c./. 3ª.q.63.5.c./.q.76.6.2^{m}./.q.82.8.c./.q. 83.3.3^{m}./.4.d.4.q.1.ar.3.q.4.c./.d.13.q.1.ar.1.q.3.e./.q.4.2^{m}./. d.13.q.2.a.4.q.1.1^{m}./.d.25.q.1.2.e./2^{m}./.Ʒ.4.c^{o}.59.fi./.73.m^{o}. F./.77.prin^{o}./.Ro.7.m^{o}.1. *Virginitas 14.15.16 26. Vnctio 5.

14 Ad quãlibet eminentiã ſtatus, datur ſanctificatio, quia ibi eſt neceſſarium ſpeciale auxilium gratiæ, ſicut in conſecratione regum, monachorum, & monialium, quæ non ſunt ſacramẽta, ſed actiones hierarchicæ. 4 d.2.q 1.2.9^{m}./.d.24.q.1.ar.1.q. 3.3^{m}./.d.38.q.1.5.3^{m}. Benedictio 7.

15 Conſecratio, uel benedictio, datur in profeſſione certæ regulæ, ex inſtitutione apoſtolorum. 22æ.q.88.7.c.

16 In conſecratione uirginum, & alijs benedictionibus, & unctione regum, datur gratia 4.d.2.q.1.2.9^{m}./.d.38.q.1.5.2^{m}.

17 Soli epiſcopi, cõſecrãt oĩa præter euchariſtiã. 3ª.q.82.1.4^{m}./. 3.3^{m}./.4.d.13.q.1 ar.1.q.1.o./.d.24.q.3.ar.1.q.2.2^{m}./. ar.2.q.1. e /.ar.3.c./.d.25.q 1.1.b./.c./.Ʒ.4.c^{o}.76. Euchariſtia 151.

18 Deitur conſecrandi miniſtros ueteris legis. 12æ.q.102.5.8^{m}.

19 In conſecratione Aaron, & filiorum eius, ſignabatur ordo eccleſiæ. 12æ.q.102.5.3^{m}./.4.d.2.q.1.2.5^{m}. Aaron 1.

20 Templum Salomonis, ter fuit conſecratum. ſ. ſeptembri, a Salomone, in hieme, a Machabæis, & in martio, ab Eſdra, Io.10.lect.5.ma^{o}.b.F.

1 ¶ CONSENSVS importat iudicium, de eo in quod conſentit. Quid. 12æ.q.74.7.c. *Acquieſcere. Amor 191.

2 Conſenſus poteſt attribui uoluntati, & rationis. 12æ.q.74.7. c^{m}. *Annunciatio 2. Aſſentire 1. Bigamia 2. 3.4.

3 Immo conſenſus eſt actus uoluntatis, ſcilicet complacentia Du^{m}.383. & applicatio eius, ad aliquid exiſtens in poteſtate eius. 12æ. q.15.o./. q.74.5.1^{m}./. 4.d.19.1.c. Reſpondeo Dubio 385. *Blaſphemia 5. Coactio 4.&c. Conſentaneum. Damnum 3. Debitum 28. Delectatio 86.87.

4 Conſenſus in actum, pertinet ad rationem ſuperiorem ſecundum quòd in ratione uoluntas includitur. 12æ.q.15.4.o./. q.74.7.1^{m}. *Dominiũ 12. Electio 32.&c. Eleemoſyna 19.&c. Gula 4.&c. Iacob 10. Ira 17. Iuſtificatio 30. Lucia. Luxuria 5.17.

5 Electio addit ſupra cõſenſum relationẽ, reſpectu eius quod minus placet, uel nõ placet, & tunc differunt tantũ ratione. 12æ.q.15.3.3^{m}. *Maria 41. Matrimonium 22. Membrum 5. Mulier 19. Ordo 100.104.&c. Paſſio 68.74.&c.

6 Cõſenſus deliberatus in pctõ, nõ pertinet ad cõceptũ legis

diuinæ, niſi repugnet ei 12ᵉ.q.74.9.3^{m}. * Peccatum 43. 95. c.121.&c.390.391.413. Pæna.38. Populus, Prophetia. 41. Raptus 4. Religio 57. Renitentia. Senſualitas 13.

7 Conſenſus non conuenit brutis, nec alijs reſpectu finis, ſed tantum reſpectu eorum, quæ ſunt ad finem 12ᵉ.q. 15. 2. 3. o./.q.16.2.c. * Superbia 12. Temptare 9. Tirannus 4. 6.11. Virginitas 3.9.11.31.34. Virtus 86. Votum 45.65. Vſura 62 178.235.

¶ Conſentaneum. Vnio 22.

¶ Conſepeliri. Baptiſmus 189.

¶ Conſequens. Abſoluere 22.28. Alteratio 2. Amor. 107. Anima 249. Animal 31.46. Argumentatio. Ariſmetria 1. Auaritia 16. Beatitudo 80. Cælũ 10. Circuncisio 7.42.44. Conditionalis 2. Confeſſio 72. Conſequutio. Cõſeruatio 13. Creatio 2. De⁹ 291.&c. Dictio 2. Eleemoſina 4. Facere 1. Fallacia 4.5.6. Fides 32. Fiducia 11. Habitus 59. Idea 24.45. Ignorã tia 3.4. Imago 25.31.32.33. Inuidia 7. Martyrium 1. Natiuitas 4. Neceſſitas 3. Peccatum 192.228.435. Pęna 23. Pęnitentia 104. Perfectio 69. Pietas 13. Preceptum 121. Prudẽtia 73. Quantitas 51. Regnum 4. Sacramẽtũ 90. Spirituale 12. Superbia 33. Temperantia 16.18. Tutum 8. Verbum. 62 Verecundia 3. Veritas 39 Virginitas 7. Virtus 8.114. Vitiũ 7. Voluntas 30 39. Vſura 33 Vſus 5.

1 ¶ CONSEQVENTIA in ipſo, non eſt in habentibus ordinẽ,
In quib⁹. ſed in cõtrario 3.d.30.3.7^{m}./.d.33.q 2.5.5^{m}. * Affirmatio 5.

2 In oppoſitis ẽ duplex conſequentia. ſ. in ipſo. i. quando ex oppoſito antecedentis, infertur oppoſitũm conſequentis, & in contrario. i. quando ex oppoſito conſequentis infert oppoſitum antecedentis, quæ fit in contradictoriis. Nõ aũt prima, quia eſſet fallacia conſequentis. Opu. 39.c°.15.fi. Fallacis. 4.5.6. * Argumentatio, Argumentum 1.3.&c. Beatitudo 73.&c.81.99. Coniunctio 11. Cõſequens. Incipere. 1.

3 Ab vniuerſali ad particulare, non ualet cõſequẽtia, niſi mediante particulari 22ᵉ.q.20.2.c./. Ver.q.22.4.3^{m}. * Neceſſitas 3. Relatio 40.81. Relatiuum 12.

Quid. 1 ¶ CONSERVATIO in eſſe eſt influẽtia vniuoci eſſe, prima influat 1ᵃ.q.9.2.c./2.diſt.15.q.3.1. 4^{m}./.5^{m}. * Actio 4. 80. Agens 5.

2 Quęlibet res, naturaliter conſeruat ſe in eſſe, & reſiſtit corrumpentibus quantum poteſt 1ᵉ.q.11 1.c.fi./. Intendere 4. 22ᵉ.q.25.7.c. prin°./ q.64 5.7.c./.q.142.3.2^{m}./. Ver.q.21.2. c./. Ma.q.1.1.c.fi. * Agilitas 4. Alimentum 2. Amicitia 26. 28. Amor 108.&c. Anima 360. Animata. Arbor 1. Ars. 34.

3 Aliquid conſeruat rem dupliciter. ſ. per ſe, ideſt influendo, & per accidens. i. remouendo 1ᵃ.q.104.1. 2.c. * Baptiſmus 243. 244.

4 Qualitates contrariæ in miſtis conſeruantur, ne ſe corrũpant, per formam ſubſtantialem, vt eſt impreſſa a cęlis, quã diu conſeruant vigorem cælorũ, A quibus etiam conſeruã tur elementa cõtraria, quia nihil in inferioribus agit ad ſpeciem, niſi in virtute cælorum. Ma.q.5.5.6^{m}.

D.^{m} 386.5 Oppoſitum videtur dicere a ſimili, quia omnis forma inquantum huiuſmodi eſt principium agendi ſimile, Anima 2.lec.14.fi. Reſpond. Dub°. 386°.

6 Vna creatura conſeruat aliam per ſe, & per accidens. Et tanto magis, quanto eſt altior, & primæ cauſæ proximior, quę principaliter cõſeruat 1ᵃ.q.104. 2. o. * Calor 4. Cauſa 6. 104. Cælũ 71.&c. Ceſſare 1. Cib⁹ 3. Ciuis 3. Cõſeruator. Cor 6. Creatio 28. Creatura 6.11.12.15.23.30.&c. Deuotio 4.12 De⁹. 322.etc Diſpẽſatio 11. Dolor 8. Eccleſia 8. Elemẽtũ 14.24

7 Omnis creatura indiget conſeruari per ſe a Deo, ſed corruptibiles indigent conſeruari ab eo, etiam per accidens 1ᵃ.q. 104. 1.o./.12ᵉ.q.109.2.2^{m}./.8 c./.q.1^{m}./.3.3.c°.65./. 67.3^{m}./. 94.me°.G./. Ver.q.5.2.6^{m}./.8.8^{m}./. Po^{a}.q.5.1.o./.q.10.s.14./ Io 5.lec.2.fi.g.K. * Eucharistia 30.200 &c. Flagellum 3. Gratia 70.81. Honor 11.26. Ignis 9.10. Imaginatio 1. Iu.23.etc

8 Deus conſeruat aliquas creaturas in eſſe vtroque mõ, mediantibus aliquibus alijs cauſis 1ᵃ.q.104.2.o. * Indigẽtia e

9 Deus dat formas oĩbus, & cõſeruat eas, & applicat eas ad agendum, & eſt finis oium actionũ 1ᵃ.q.105.5.c.fi./. Opuſ. 3.c°.13.o./.131. * Intellectus 154. Legiſlator 4. Lex. 67. Liberalitas 5.6. Medicina 1.5 Miſericordia 21.

10 Deus eadem virtute, & eadem operatione, producit rem, & conſeruat 1ᵃ.q.105.1.4^{m}./.2.d.15.q.3.2.5^{m}./ Po^{a}.q. 5. 1. 2^{m}. * Obedientia 23. Occidere 1. Oratio 14. 15.26. 27. Pater 10.19.21. Patientia 2. Paupertas 8. Præceptum 78 84.

11 Nulli creaturę cõicari poteſt, vt cõſeruent in eſſe, ſine deo 3ᵃ.q 14.1.2^{m}./.2.2^{m}./.1.d.37 q ..1.c./.3^{m}./ d.47. 4 c./. 3. 2. c°.25.fi./. Ver.q.5.8.8^{m} /.9^{m}./. Po^{a}.q.5.2.o./ Quol.7.10.4^{m}./ Quol.9.1.c. * Prælatio 15. Propter. 4. Prouidẽtia 48. Prudentia 80. Recipere 2. Reſtitutio 13. Reſurrectio 23. Sacrificium 13. Seruari 1. Scriptura 1.

12 Sola deus conſeruat res, ne in nihilum decidant 3ᵃ.q 13.2 c. * Temperantia 6. Tribulatio 3.6.7. Veritas 27. Virtus 79.

13 In his quæ pertinent ad conſeruationem naturæ, magis tenemur parentibus, a quibus naturam accepimus, q̃ alijs. Et conſequenter cõſanguineis. Sed in alijs beneficijs poteſt eſſe econuerſo 22ᵉ.q.31.3.o./.3.d.29.6.5^{m}. Amor 119. * Vngues. Vita 25.38.40.41. Vſura 256.

¶ Conſeruator. Cauſa 6.104. Naturale 17, Chriſtus 94.

¶ Conſeruus. Confeſſio 65. Seruus.

1 ¶ CONSIDERATIO importat actum intellectus intuẽtis ueritatem. Et pertinet maxime ad iudicium 22ᵉ. q.53.4. c. * Abſtractio 2. Accidens. 161 Actio 38. Actus 133. Adam 10.25. Aer. 2. Aggredi. Agricultura 3. Amor 51 240. Anima 188.272. Ars 32.33. Artifex 3. Beatitudo 53 &c.122. Bonitas 156. Charitas 25. Cauſa 85. Circunſtantia 29. Ciuilis 1. Cogitatio 1.&c. Cognitio 22.23. Conſcientię 3. Corporalia 6. Corpus 11. Creatura 3.7.&c. Delectatio 54.65. Quid.

2 Conſideratio dictionum triplex, ſcilicet ut abſolute ſignificant ſimplices intellectus, ut partes enũciationis, & vt partes ſillogiſmi. Prima pertinet ad librum prædicamẽtorum, ſecũda ad librũ Perihermenias, tertia uero ad librum Priorum. Perier. lec.1 med°. A. * Deſcẽdere 12. Deuotio 5.6. Differẽtia 9. Diffinitio 7. Phantaſia 3.&c. Fides 1.&c. 111. 146. Finis 102. Forma 94.95. Geometria 1. 2. Hebetudo 1. Hæreſis 12. Homo 33 36. Humilitas 4.5 Ieremias. 2. Imago 39. Inſipientia 2.

3 Res quadrupliciter conſiderari poteſt. ſ. abſolute, in particularibus, in intellectu dei, & in intellectu noſtro, Quol. 8. 2.c. * Intellectus 8,38.153. Intelligibile 2. Intemperantia 2. Ira 3 Lacrima. Lex 5.87. Logica 13. Materia 3. Matrimoniũ 10. Medicina 3. Metaphyſica 2.&c.25.&c. Moralis. 1. Mot⁹ 20. Mutabile 4. Naturale 16. Nomẽ 33.37. Notare. Obiectũ 4. Obſeruantia 4. Operatio 18. Paſſio 48. Peccatum 137.245 Pęnitentia 4. Perſe. 10. Perſeuerantia 1.

4 Quælibet res poteſt quadrupliciter conſiderari. ſ. ut ens, ut una, ſecundum virtutem, & reſpectu aliorum 1ᵃ. q.39. 8.c. /. Quol 8.1.c. * Phyſica 1. &c. Poteſtas 13. Præceptum 3. Prudentia 30.43. Puſillanimitas 1. Ratio 40. Relatio 75. Religio 12.23. Sacerdos 43. Sacrificium 12. Sapiẽtia 3. Sors 1. Spes 44.52. Statua 1. Stupor 2. Subſiſtẽtia 10. Superbia 36. Vendere 3. Virtus 75. Veniuerſale 12. Vſura 21. Vn 24.

¶ Conſignare. Confirmatio 8.9.

¶ Conſignificare. Datio 23. Prædicari 34. Qui eſt 2. Significatio 6. Subintellecta. Tempus 41.

¶ Conſiliabile. Ars 14. Prudentia 25.

¶ Conſiliarius. Angelus 233. Aſſeſſor. Patreſcõſcripti. Politia 2. Senator 1.

¶ Conſiliatiuum. Eubulia 1. Prudentia 39. Chriſtus 153.

1 ¶ CONSILIVM eſt ipſa quæſtio, quę uertitur inter conſiliantes, Concilium, congregatio congregatorum 1ᵃ. q. 22. 1.1^{m}./.12ᵉ.q.14.1.2^{m}./. Ver.q.17.3.2^{m}./.q.29.8. 9^{m}./. Iſa. 16. prin°. D. Differentia

2 Conſilium ẽ inquiſitio eorum tantum, quę ſunt ad finem operabilium a nobis, non minimorum, nec determinatorũ 12ᵉ.3.14.0 /.22ᵉ.q 33.1.2^{m}./.q.47.1.2^{m}./ 2.c./.3^{m}./.q.49.5.c /.3.d.35.q.2.a1.4.q.1.c./. Pſal. 19.me° b./ Ethi. 2. lec.7.o.

3 Inquiſitio cõſilij eſt reſolutoria. ſ. a poſteriori ia eſſe. i. a fine ad prius. ſ ed media 12ᵉ.q.14.5.o. * Aduocatus 3.

4 Inquiſitio conſilij eſt infinita in potentia, ſed finita in actu tripliciter. ſ. ex parte termini. i. cõcluſionis, & principij proprij. ſ. finis, & communis. ſ. cognitionis ſenſus, & ſcientiarũ 12ᵉ.q.14.6.o. * Affectio 5. Agens 2. Angelus 445.594 Ars 14. 18.

5 Nullus conſiliatur de his, de quib⁹ deſperat, nec de impoſſibilib⁹ 12ᵉ.q.44 2.3^{m}. * Ciuitas 4. Ciuis 1. Conſcientia 9.

6 Ad bonitatem conſilij, tria requiruntur. ſ. debit⁹ finis, bonũ mediũ, & tempus opportunum 22ᵉ.q.51.1.1^{m}./.2.d.40.2.c /.3.d.35.q.2.a1.4.q.1.c. Eubulia 1 * Conſiliabile. Conſulere Cooperari 2. Damnũ 3. Decimę 18. Euchariſtia 193.

7 Aliquid facit conſiliatiuum dupliciter. ſ. quo ad facultatem vt prudentia, & quo ad ſolicitudinem tantum, ut ſpes, & amplius timor 12ᵉ.q.44.2.o./.22ᵉ.q.47.9.3^{m}./.q. 54.2. 4^{m}./. q.129.7.c./. Pſal. 12.me°.b. * Finis 63. Gratioſus. Gratia 2. Incontinentia 2.5. Lex. 26.131. Miles 9. Politia 2. Præcipitatio 2.3. Prouidentia 3. Prudẽtia 18.25.39.&c.75.etc. Ratio 40.52. Simonia 15. Solertia 7. Tarditas 4. Temeritas 2. Turba 1.2. Vſura 244.245. Vxor 19.

8 Conſilium eſt in Deo, quo ad certitudinem iudicij, non autem quo ad inquiſitionem dubiam 1ᵃ.q.22.1.1^{m}./.12ᵉ.q.14 1.3^{m}./.22ᵉ.q.52.3.3^{m}./.1.d.5.L.pr°.I./.3.1.c°.93.me°.B.etc. Ver.q.24. In Deo

Con

Veri.q.24.a.4^{m}./.Iob 12.lec.2.me°.B./.Pſal.32.me°.k.

9 Deus dereliquit hoīem, in manu conſilij ſui, quo ad liberū arbitrium, non cogendo, non aūt quo ad prouidentiam. 1 q.22.a.4^{m}./.22ℓ.q.104.a.1^{m}./.ℑ.3.c°.90.fi./.Veri.q.5.5.4^{m}.

10 Conſiliū ſine dubitatione, conuenit Chriſto. 3ª.q.18.3.1^{m}.

11 Conſilium requiritur ad electionem, quando quis non eſt certus de agendis, quod Chriſto non conuenit. Veri.q 29. 8.9^{m} Electio 15.

12 Conſilia Chriſti magis parant uiam ad præcepta dei, quàm econuerſo, quia præcepta ſunt finis conſiliorum.22ℓ.q.189 1.5^{m}./.Quol.4.23.c./.24.o./.Quol.5.19.o./. Opuſ.17.c°.6./. 7./.11. * Circunſtantia 13. Confeſſio 46. 68. Confirmatio 18. Deus 288.297.

13 Multa conſilia Chriſti, ſunt de præcepto, quo ad præparationem animi tantum.12ℓ.q.108.3.1^{m}./.4.4^{m}./.22ℓ.q.40.1. 2^{m}./.q.43.8.4^{m}./.q.72.3.c./.q.125.1.3^{m}./.3.1^{m}./. quæſt. 128. 1.4^{m}./ q.140.2.2^{m}./.quæſt.152.3.2^{m}./.q.186.2 c./.Con.3.c°. 130./.Virt.q.3.2.16^{m}./.Quol.4.20.o./.Quol 6.12 1^{m}./.2^{m}./. Opuſ 17.c°.6.me°.B./. Opuſ.18.c°.21./. Opuſ.19.c°.17./. Rom.11 lec.3.fi.K./.1ℓ.Cor.6 lec.2. prin°.B. vel Abdicatio. * Eleemoſyna 8.9. Lex 131. Libertas 11. Maria 20. Meritum 83. Miſſio 17.

14 Conſilia Chriſti, reducuntur ad tria, ſ.ad paupertatē.Continētiā, & obedientiā.12ℓ.q.108.4.o./.ℑ.3.c°.130. *Mors 25.

15 Conſilia tria euangelica, ſecundum ſe omnibus expediūt, niſi ex indiſpoſitione aliquorum, quorum affectus ad hæc non inclinatus.12ℓ.q.108.4.1^{m}. * Paulus 3. Perfectio 69. 78. Præceptum 70.114. Præcipitatio 2.3. Religio 44.50.69.

16 Obſeruatio conſiliorum euangelij, difficilior eſt, quàm præceptorum, quo ad actus exteriores, quo autem ad interiores perfecte, eſt econuerſo. Quol.4.24.9^{m}./.12^{m}. *Solertia 7. Vita 1. Vita 56. Voluntas 21.

17 Præcepta ſunt de neceſſarijs ad ſalutem, conſilia uero, ad bene eſſe, quandoque tamen conſiliorum obſeruatio, eſt de neceſſitate ſalutis..12ℓ.q.108.4.o /.22ℓ.q.43.7. 4^{m}./.ℑ.3. c°.130./.Quol.5 19.c.

18 Nullus actus perfectionis, cadit ſub conſilio, qui in aliquo caſu, non cadat ſub præcepto.22ℓ.q.124.3.1^{m}./.4.d.19. q.2. ar.2.q.1.3^{m}

19 Conſilium dicitur dupliciter, ſcilicet inquiſitio de agendis, & perſuaſio amicabilis. Secundo modo diſtinguitur contra præceptum, non autem primo modo. Veri.q.17.3.2^{m}.

20 Genus ſupererogationis duplex, ſcilicet totaliter excedens neceſſitatem ſalutis, & cns de neceſſitate, licet non quo ad hunc modum. Secundum poteſt cadere ſub præcepto eccleſiæ, uel cuiuſcumque legiſlatoris, quo ad determinationem modi, non autem primum, ſed tantum cadit ſub conſilio. 4.d.15.q.3.ar.1. q.4.2^{m}.

21 Conſilium numquàm obligat, niſi per hoc quòd in præceptum tranſit, ex aliquo accidenti.22ℓ.q.124 3.1^{m}./.4. d 19. q.2.ar.2. q.1.1^{m}.

onnam. 22 Conſilium conuenienter ponitur unum de ſeptem donis Spiritusſancti.22ℓ.q.52.1.o./.3.d.35.q.2.ar 4. q.1.o

23 Actus doni conſilij, eſt inuenire, actus uero ſcientiæ, eſt iudicare.3.d.34.q.1.2.c. prin°.H. &c. * Beatitudo 148. &c. 154.&c. Delbora 2.

24 Donum cōſilij dirigit nos in omnibus ordinatis ad finem uitæ æternæ, ſiue neceſſariis, ideſt, præceptis, ſiue nō, ſcilicet conſilijs.22ℓ.q.52.4 2^{m} *Fortitudo 60. Fructus 19.20. Intellectus 293. Præcipitatio 2. Prudentia 18. Sapientia 26.

25 Conſilium actiuum, eſt gratia gratis data quibuſdam, ſed conſilium paſſiuum, eſt donum omnium exiſtentiū in gratia.22ℓ.q.47.14.2^{m}./.q.51.1.3^{m}./ q.52.1.2^{m}. * Stultitia 10.

26 Donum conſilij, facit certitudinem a Spiritusſancto, de his de quibus eubulia inquirit, & cōiecturat.12ℓ.q.108. 4.1^{m}./. 22ℓ./.q.52.1.1^{m}./.2.o./.3.d 34.q.1.2.me°. K./.d.35.q.2.ar.4. q.1 .c. Eubulia 1. infra.

27 Vna tantum uirtus eſt ad bene conſiliandum, ſed duæ, ad bene iudicandum, quia diſtinctio eſt in propriis, ex quibus eſt iudicium, non autem in cōmunibus, ex quibus eſt inquiſitio.12ℓ.q.57.6.3^{m}./.22ℓ.q.51.4.2^{m}. Gnomi.

28 Donum conſilij, correſpondet prudentiæ, & eubuliæ, ut adiuuans, & perficiens eas.12ℓ.q.57.6.1^{m}./.22ℓ.q.52.1.1^{m}./. 2 .o./.3.d.34.q.1.2.c.me°.K./.d.35.q.2. ar.4.q.1. 2.c.

29 Donum conſilij & ſcientiæ, manens in beatis, inquantum retinēt cognitionem ſcitorum, & illuminantur de ignotis. 22ℓ.q 52.3.o./.3.d.35.q.2.ar.4. q.3 o.

30 Conſilium donum quod conſiſtit in inuentione, diſtinguitur a dono ſcientiæ, quæ conſiſtit in iudicādo de inuentis per conſilium.3.d.35.q.2.ar.4.q.2.o. Item fortitudo 60.

¶ Conſimile. Actus 89. Iudicium 29. 30.

Conſ

¶ Conſobrinus. Frater 3.

¶ Conſolatio. Amor.165. Angelus 445. Aſcendere 9. Capharnaū. Gratie 10. Laus 7. Liberatæ 2. Maria 69. Oratio 59.101 Probatio 2. Sanctus 4. Tacere 2. Triſtitia 17. &c. Viſitatio 1.

¶ Conſolidatiuum. Firmare. Firmitas. Sacrifi ium 34.

¶ Conſonantia. Anima 68. Animal 51. Armonia. Difficile 8. 16. Doctrina 14. Lex 99. Melodia. Odium 1.13.

¶ Conſonum. Baptiſmus 29. Conſonantia. Purgatorium 2.

¶ Conſortium. Angelus 475. Hæreſis 37. Iudæi 3. Pax 6. Solus 1. Zelothipia. Zelus 1.

¶ Conſpicuum. Vita 39.&c.

¶ Conſtans. Iuſtitia 7.

1 ¶ CONSTANTIA pertinet ad continentiam.22ℓ.q.153.5.2^{m}. Continentia 11. * Aduerſantia. Quid.

2 Immo continentia eſt ſpecies conſtantiæ.22ℓ. q.153. 5.3^{m}. Du^{m}.387^{m}

Reſpon. Dubio.387°. Continentia 12.

3 Conſtantia & perſeuerantia, conueniunt in fine.ſ.in perſiſtendo firmiter in bono.22ℓ.q.137 3.o. * Apoſtoli 30.

4 Conſtantia magis conuenit cum perſeuerantia, quàm cum patientia, quia cum prima conuenit in fine, cum ſecunda uero eſſe circa impedimenta.22ℓ q.137. 3.1^{m}. Patientia 6. * Continentia 11.12.13. Eupſichia. Fides 10. Firmitas. Fortitudo 7.34.43. Inconſtantia 4.

5 Perſeuerantia eſt principalior, quàm conſtantia, quia eſt circa difficile, propter diuturnitatem, quod eſt eſſentialius uirtuti, quàm propter impedimenta, circa quæ eſt conſtantia. 22ℓ q.128.6^{m}./.q.137.3.c. * Iuſtitia 7.14.

6 Conſtantia conuenit cum magnificentia, & perſeuerantia, quia ſunt circa difficile.22ℓ.q.137.3.2^{m}.

7 Cōſtās eſt medius, inter pertinacē, & incōſtantē.4.d.29.3.c.

8 Conſtans differt a pertinaci dupliciter. Primo, quia conſtans cum ratione cogitur ad minus, propter maius, nō autem econuerſo. Secundo, quia non leuiter.4.d.29.1.o.

9 Conſtans cogitur ad aliqua corporalia, non tñ ad culpā, ꝑ metū ſtupri, ſtatus, necis, uel uerberis, in ſe uel amicis, non aūt ꝑꝑ infamiā.22ℓ.q 19. 3.3^{m} /.q.125. 4.c./.4. d.29. 2.2^{m}./. 3^{m}./.Ethi.3.lect.1. h.c. * Eupſikia fides 10. Firmitas. Fortitudo 7.34.42.

¶ Cōſtantinopolitanus. Apollinaris 5. Hæreſis.133. Chrs 149.

¶ Conſtantinus. Imperator 8. 9.

¶ Conſtantius. Imperator 8.

¶ Cōſtellatio. Artificiale 7. Arcturus. Dæmon 82.83. Gigātes.

¶ Conſtitutio rei, non eſt ex eo ꝙ ſequitur eſſe eius perfectū 2.d.28.q.1.2.c. * Actus 197. Altare 7. Amor 291. Ars 35. Bonitas 110. Charitas 106. Cauſa 42. Circunſtantia 22.&c. Cōplacentia 1. Confeſſio 4. Conſtitutiuū. Contrariū 23. Dauid 3. Delectatio 3. Differentia 20.21. Dimenſio 12. Diſtinctio 26. Eleemoſyna 26. Eſſe 46.89. Factiuū. Finis 139. Forma 8. 54.&c.88. Gratia 48. Habitus 54. Honor 29.&c. Ignorantia 27.33. Inſtitutio. Iuriſdictio. Liberū 29. Loc^{9} 5. Matrimoniū 16. Mediū 16.27. Naturale 2. Nomen 8. Notio 6. Obligō 8. Officiū 2. Ordo 75. Ornatus 8. Pater 9. Pētm. 305. Pœna 29. Pœnitētia 12. Perſona 16. Præmiū 9. Principiatū 1. Puer 4. Ratio 45. Relatio 75. Samaria. Sedere 7. Statutum. Suppoſitum 4. Trinitas 18. Vas 2. Verbum 7.17.57. Viſio 4.5. Vnitas 28.29. 34.40. Chriſtus 12. Quid.

¶ Conſtitutiuum. Actus 197. Conſtitutio.

¶ Conſtrictio. Appetitus 13.31. Delectatio 10.49. Dilatari. Dolor 19. Fortitudo 39.

¶ Cōſtructio quęlibet in diuinis, reſpectu diuinorū ſemꝑ eſt ſm habitudinē cauſæ efficientis, uel formalis.1.d.24.q.1.2. c.h. * Ablatiuus 1. Bonitas 111. Caſus 2. Docere 7. Aedificare 2. Perſona 43. Propoſitio 18. Res 9. Scīa 126. Templū 2.&c. In diuinis.

¶ Conſubſtantialis. Corpus 56. De 4.&c. Imago 27.34. Proceſſio 21.31. Viſio 12.

1 ¶ CONSVETVDO habet uim naturæ, maxime ſi ſit a puero, & eſt quaſi altera natura.1ª.q.63.4.2^{m}./.12ℓ.q.32. 2. 3^{m}./.ℑ. 2.c°.11./.Meta.2.lc.5. prin°.a./.Memoria le.6.h. Habit^{9} 30. Quid.

2 Conſuetudo facit neceſſitatem in repentinis, non autem in deliberatis. Ma.q.6.24^{m}. * Abſoluere 7. 15. 23.

3 Oppoſitū uidetur dicere, quia facit neceſſitatē ēt in deliberatis.12ℓ.q.6.4.o./.5.1^{m}. Reſpon. ſicut Dubio.355°. Du^{m}.388^{m}

4 Conſuetudo habet uim legis. Et interpretatur, & abrogat legem humanam, non autem legem naturalem, nec diuinam.12ℓ.q.97.3.o./.22ℓ q.79.2. 2^{m}./.q 100.2.c./. Quol.2.8. c.prin°./. Quol.9. 15.c.fi.F.&c.uel Lex 49. * Accidens 69. Aduocatus 8. Amor 175. Animal 74.

Immo conſuetudo prædicat legi naturæ.4.d.33. q.1. 1. 1^{m}. Reſpon. ſicut. Lex 49.

5 Manēte rōne legis, lex uincit cōſuetudinē, niſi ſit impoſſibilis, ſm conſuetudinē patriæ.12ℓ.q.97.3.2^{m}. *Apoſtoli 12.

6 Natura'ia non poſſunt conſueſcere, nec diſſueſcere 12ſ. q. 51, 2.c./.3.d.23.q.1.ar.4.q 2/c./ Vit.q.1.9.c./. 17^{m}. Natura 36. * Aſſueſcere. Auaritia 9. Conceptio 41.42. Corporalia 4. Decimæ 12.20.21.23.25.19. Delectatio 33. Dies 6.18. Electio 36. Ens 14. Ethus, Euchariſtia 76.186. Exactio 1.4. Exorciſmus 5. Experientia 7. Faber, Facile 2. Fornicatio 18. Gentilis 3. Habitus 15.30. Ieiuniũ 34.42. Lex 49.164.165.168. 179. Memoria 14.16.22. Miraculum 5. Mollities 3.

7 Conſuetudo eccleſiæ, prçualet auctoritati cuiuſcũque doctoris 22ſ. q. 10. 12. c./. Quol.2.7.c. * Mos 1. Natura 36. Oblatio 11. Officium 13.15. Operatio 54. Ornatus 2,3. Peccatum 33. Pœna 93.154 161. Primitiæ o. Pœnitentia 99. Perfectio 70. Profeſſio 6. Religio 88. Scientia 23. Scriptura 13. Sepultura 4. Symbolũ 9. Simonia 20.2. Sodomia 1. Soluere. Solutus. Spiritus 18. Subdiaconus 4. Suffragiũ 1. Tumlos. Vendere 18. Vinculum 2. Vſura 128.&c.173.201.243.276. Vxor. 1.

¶ Conſulere, Agens 2. Angelus 444.445.594. Cõſultare. Cooperari 2. Indulgentia 9. Lex 26.91. Peccatum 43. Præceptũ 70.114. Ratio 40. Votum 52. Vſura 76.

Qui. ¶ Conſules dñt vel a conſulendo ciuibus, vel a regendo cuncta conſilio. Opuſcu.lib^{o}4.c^{o}.26.prin^{o}. Comet. Roma. 1. Tribuni.

¶ Conſultare Angelus 444.

¶ Conſultoria. Sort. 3.

¶ Conſumatio. Bigamia 7. Cauſa 5. Conſumere. Conuerſio 1. Docilitas 2. Euchariſtia 35.254. Gratia 14.37.153. Hereſis 71. Idolatria 9. Ira 39. Iuſtificatio 8. Maria 49.58. Matrimonium 59. 60. Peccatum 4. 326. Sacerdos 43. Scientia 80. Votum 56.

Quid. ¶ Conſumere propriæ eſt deſtruere aliquid exiſtens, ſed improprie, eſt impedire aliquid, ne fiat 3.d.5.q.3.3.4^{m}. * Auaritia 23. Aurum 2. Banauſia. Calor 10. 11. Cauſa 5. Cibus 2. Conſumatio. Conuerſio 1. Corruptio 8. Ignis 18. Oblatio. 1. Peccatum 168. Prodigalitas 5. Simonia 32. Vſura 234. 276.198. Vſus 10.

¶ Conſumptiuum. Agnus 9.

¶ Conſurgere. Delectatio 29. Fructus 2. Ira 30.31.69. Numerus 11.15. Senatus 2.

Quid. 1 ¶ CONTACTVS eſt coniunctio terminorum duarũ quãtitatum 4.d.10.ar.4.queſt.1.c. * Accidentaliter 1. Adoratio 21.24.

2 Omnis actio corporalis, requirit contactum 4.diſt.10.ar. 4.quæſt. 1. c. * Angelus 95. 98. 115. Applicatio 1. Embrio 3. Locus 22.23.

¶ Contagium. Macula 6. Maria 59.

¶ Contemperari. Odor 2. Reſpiratio 3. Sapor.

Quid. 1 ¶ CONTEMPLATIO nominat actum videndi deum in ſe, ſed ſpeculatio nominat actum videndi deũ in creaturis, quaſi in ſpeculo 3.d.35.q.1.ar.2.q.3.c.

2 Contemplatio eſſentialiter conſiſtit in intellectu, ſed principium habet in affectu 22ſ. quæſt. 180. 7. 1^{m}. * Accedere 3.

3 Contemplatio diuinorũ eſt operatio homini maxime propria, & delectabilis, ſed tamen difficilis, quia ſecundum Auguſtinum, ipſa ſua infirmitate, ab immenſitate tantæ celſitudinis repulſus animus in ſemetipſo relabitur 12ſ. quæſt. 3. 5. c./. 22ſ. quæſt. 181. 4. 3^{m}./. Ebdo. prin^{o}. * Amor 62.

Diuiſio. 4 Contemplatio dicitur dupliciter ſ. actus intellectus meditantis diuina, & quilibet actus hominis remoti ab exterioribus. Primus eſt actus ſapientiæ, non autem ſecundus 4. diſtinct. 15. quæſt 4. arti. 1. quæſt. 2. 1^{m}. * Aquila 1. Bonitas 179. Charitas 73. 91. 145. Cognitio 1. &c. Leuatio.

5 Contemplatio dei duplex. ſ. per creaturas, & per eſſentiam Dei 1. Prolo. 1.c./.3.d.35.q.1.ar 2.q.3.c.

6 Contemplari deum intime, cõtingit tripliciter. ſ. diſtractione ſenſuum, ſine ſimilitudine extranea, & penetrando. Primum conuenit omni angelo & nõ beato, & malo, ſecundũ omni beato tñ. Tertium vero tantum primæ hierarchiæ 2. diſt. 10.1.2^{m}.

7 Contemplatio eſt delectabilis dupliciter. Primo vt eſt operatio conueniens homini ſecundum naturã eius, vt animal rationale, & magis habenti habitum ſapientiæ, ſecundo vero ex obiecto. ſ. deo 12ſ.q.3.5.c./.22ſ. q.180.7.0./.4.d.15.q. 4.ar.2.q.2.1^{m}./. Ebdo. prin^{o}.

8 Partes contemplationis ſunt tres, ſcilicet lectio, meditatio, & oratio 22ſ. q.180.3.4^{m}./.4.d.15.q.4.ar.1.q. 2.1^{m}. Aſcenſus.

9 Species contẽplationis ſunt ſex, ſumptę ſecundum ſex gradus aſcenſus I deum, ſcilicet perceptio ipſorum ſenſibiliũ, progreſſus a ſenſibilibus ad intelligibilia, diiudicatio ſenſibilium ſ.m intelligibilia abſoluta conſideratio intelligibiliũ in quæ per ſenſibilia peruenitur, contẽplatio intelligibiliũ quæ per ſenſibilia inuenire nõ poſſunt ſed per rationem capi poſſunt, & conſideratio intelligibilium quæ ratio, nec inuenire, nec capere põt, quę ſcilicet pertinent ad ſublimem contemplationem diuinæ veritatis, in qua finaliter contẽplatio perficitur 22ſ. quæſtio. 180. 4. 3^{m}./.3. diſtinctio. 35 quæſtio. 2. articul. 2 quæſt. 3. 2. 3.

10 Ad contemplationem tria requiruntur. ſ. ſanitas corporis, quies a paſſionibus, & ab exterioribus. Et ei ſeruiunt oĩa humana officia 22ſ. quæſt. 180. 2. o./. Cont. 3. cap^{o}. 37. fi./. Phi. 7. lec. 6. fi. g. * Abducere. Beatitudo 53. &c. 98. 136. Beatus 4. vt Tempus 44.

11 Non poteſt eſſe tanta cõtemplatio, ꝙ tollat dolorem, ſi corpus lędatur, niſi per eam potẽtiæ inferiores omnino abſtrahantur ab actibus ſuis 3 d.15 q.2.ar.3.q 1.3^{m}. * Caſtitas 11 Cælum 45. Docere 1.

12 Omnis operatio humana, ordinatur ad contemplationem ſicut ad finem ſ.Cõ. 3. cap^{o}. 25. 6^{m}. C. * Mulier 2. Nocere 11. Pax 18.

13 Tres ſunt conditiones bene cõtemplandi diuina. ſ. reuerẽtia caſta, firmitas indeclinabilis, & amor 22ſ. quæſt. 180 7.1^{m}./. Dionyſius lect. 10 fin. * Plato 2. Prophetia 16. Raptus 8 Religio 23. 26. 93. &c. Sapientia 39. Scientia 90. Solicitudo 1.

14 Ad contemplationem pertinent quatuor, quodã ordine. ſ. virtutes morales, alii actus a contemplatione, contẽplatio diuinorum effectuum, & cõtemplatio diuinę veritatis 22ſ. q.180.4.c. * Tempus 44. Virginitas 5.

15 Ad contemplationem principaliter pertinet meditatio dei, ſed diſpoſitiuę pertinet conſideratio cuiuſlibet veritatis. 22ſ.q.180.4.c.

16 Contemplatio quo ad nos, eſt diuturna dupliciter. ſ. quia competit nobis ſecundum incorruptibilem partem animę, idest ſecundum intellectum, & quia in operibus contemplatiuæ corporalibus non laboramus 22ſ. quæſt. 180. 8. c. fin.

17 Aliquis ex charitate ad dei cõtemplationem incitatur 22ſ. q.180.7.1^{m}./. Dionyſius lect. 1 fi.

18 Virtutes morales pertinent ad cõtẽplationẽ, & ad vitã contemplatiuam, nõn quidem eſſentialiter, ſed diſpoſitiue, ſcilicet remouendo impedimenta 22ſ. quæſt. 180. 2. o./. quæſt. 181. 1. 3^{m}./. 2. c./. 4. 2^{m}./. quæſt. 182. 3. 6 /. Opuſ. 17. c^{o}. 7. 7^{m}.

19 Ad cõtemplationem, virtus caſtitatis maxime reddit hominem aptum, inquãtum delectationes venereę, maxime deprimunt mentem ad ſenſibilia, ſecũdum Auguſtinum 22ſ. q.180.2.3^{m}. fi. Corpus 4. Delectatio 54.&c. Sacramẽta 90. vt Plato. 2.

20 Contemplatio requirit locum ſ.m cõgnitatem tñ 1^{a}.q.66 3.3^{m}./.1. diſtinct. 37. quæſt 3.2.3^{m}./.1. diſtinct. 2.q.2.1.2^{m}./.d. 6.3.c./.d.10.4.4^{m}.

21 Contemplatio eſt mala per accidens, & bona per ſe 12ſ.q. 35.5 3^{m}./.22ſ.q.167.1.1^{m}. * Abducere. Amor 62. Angelus 241.182.273 361.372.563. In cõi.

22 Certamen, & contentio fit in cõtemplatione, propter defectum intellectus, & grauitatẽ corruptibilis corporis, quod nos ad inferiora retrahit, non autem ex contrarietate veritatis quam contemplamur 22ſ. quæſt. 180. 7. 2^{m}. * Apoſtoli 42.

23 Contemplatio habet quietẽ ab exterioribus motibus. Et eſt motus intellectus. ſ. operatio 22ſ.q.179.1.3^{m}./.q. 180. 6.c./. 3.d.35.q.1.ar.2.q.1.2^{m}./ Phi. 7. lec. 6. fi. g. * Beatitudo 18. 24. &c. 53. &c. 68. 117. 135. Beatus 4.

24 Contemplatio terminatur in affectu. ſ. ad delectationẽ 22ſ quæſt. 180 1. c./. 3. 3^{m}./. 7. 1^{m}. * Charitas 73. 91. 113. 143. &c.

25 Contemplatio ſapientiæ, comparatur ludo, quia eſt delectabilis 1. diſtinct. 2. L. fin./. Ebdo. princip^{o}. * Caſtitas 11. Cogitatio 2.

12 Contemplatio vehemens, impedit uires naturales 3. diſtinct. 16. quæſt. 1. 3. 6^{m}. * Coniunctio 4. Contemplatiuus o.

27 Intellectus Chriſti non tendit in aliquid ſupra ſe, quo ad contemplationem, quia quicquid unquam de Deo contemplatus eſt, hoc contemplatus eſt a primo inſtanti conceptionis ſuæ 3. diſtinct. 17 articul. 3. quæſt. 1. 1^{m}. * Delectatio 54. 57. 65. 77. 91. &c. 114. Deuotio 5. Deus 159. &c. Iacob 3. 4. 7. 8. Mulier 2. Nox 2.

Con

18 Contemplatio ſanctorum, eſt ex amore obiecti, ſcilicet dei. Sed cõtemplatio philoſophorum, eſt ex amore ſui. 3.d.35.q.1.ar.2.q.1.3.c. * Somnus 1. Speculum 3.4. Sterilitas. Stultitia 2.7.10.18. Tabernaculum 3. Templum 2.13.14. Tempus 44. Triſtitia 14.16.17. Turtus 4.5. Vacare.

1 ¶ Contemplatiuus eſt aliquid ſupra hominem, quia homo per contemplationem continuetur angelis, 3.d.35.q.1.ar.2.q.2.1m.

2 Contemplatiui dicuntur, qui contemplationi, totam uitam ſuam deputant. 22æ.q.81.1.5m. Religio. 92.&c.

¶ Contemptor. Negociatio. 2.

1 ¶ Contemptus eſt tranſgreſſio legis, ex hoc quòd uoluntas renuit ſubiici legi, uel regulæ. 22æ.q.186.9.3m. * Abncere.

2 Frequenter peccari non facit peccatum ex contemptu, ſed diſponit ad hoc. 22æ.q.186.9 3m. * Abſcondere 4. Adulatio. 4.

3 Contemptus dupliciter menſuratur, ſcilicet ex parte contẽnentis, & ex parte contempti. 4.diſt.9. artic. 3. quæſt. 3. c. * Aſpernari.

4 Non omnis contemptus eſt peccatum mortale, ſed ſolum dei. 2.d.24.q.3.5.1m./. Veri.q.15.5.2m. vt Baptiſmus 215. Blaſphemia 17.&c. Circunſtantia 8.9. Confirmatio 12. Conſenſus 4.6. Contemptor. Damnatio 43. Debitum 22. 26. Delictum. 0. Docilitas 2. Euchariſtia 96. Excommunicatio 11.67 Familiaritas 2. Fucatio. Hieronymus 2.

5 Dementium peccatorum, eſt præcipue ex contemptu dei, 4.d.9.ar.3 q.3.c. * Honor 7. Humilitas 5.27. Ieiunium 29. Infidelis 12.13. Infidelitas 1.5. Ingratitudo 3. 10. &c. Irreligioſitas 1. Liberalitas 15.

6 In peccato ueniali ex genere, contingit eſſe maiorem contẽptũ actualẽ, quam in grauiſſimo peccato mortali ex genere. 4.d.9.ar.3.q.3.c. * Magnanimitas 14.21. Malum 38. Melius 3. Meritum 14. Monachus. Negligentia 7. Oblatio 6. Opinio 9. Pax 18. Peccatum 122.160.183.216.239.256.257. Perfectio 57. Præceptum 149. Præſumptio 11. Religio 67.77. 90.

7 Quanto quis deum, per peccatum magis contemnit, tanto maiorem reatum incurrit. 3a.q.88.3.c./.1m./.4.d.9.ar.3.q.3.c * Sacramentum 46. Sandalia. Scientia 60. Senectus 2. Spernere. Superbia 11.28.85. Tranſgreſſio 1. Veſtis 6. Virtus 231. Vituperatio 3. Vſura 274. Chriſtus 96.

1 ¶ Contentio quadruplex, ſcilicet color rhetoricus, impugnatio veritatis ſcitæ, uel falſitatis ſine modo, & moderatæ. Prima & quarta eſt bona. Secunda peccatum mortale. Tertia uero, ſicut ſi accipiatur contentio in iudicio, sel diſputatione ſecundum imperfectam rationem, ſcilicet ſecundum quòd importat quandam acrimoniam locutionis ſic de ſe non eſt mortale peccatum, ſed tantum ueniale, niſi ſit cum ſcandalo. 22æ.q.38.1.o./.2æ. Tim.2.lect.2.ſi.C.

2 Contentio importat contrarietatem in loquutione, ſicut diſcordia contrarietatem in uoluntate, quo ad intentionẽ, vel quo ad modum. 22æ.q.38 1.c. * Cognitio 26. Contemplatio 22. Diſputatio. 4. Electio 35. Excommunicatio 14.15. Ictus. 0. Gloria 10.11.

3 Contentio eſt filia inanis gloriæ. 22æ.q.38.2.o./.q.132.5.o./. Ma.q.9.3.c./.4m. Gloria 10. * Inconſtantia 3. Iuramentum. 20. Litigium 1.

4 Contentio, & diſcordie, oriuntur ex inuidia, ratione termini ad quem. 22æ.q.37.2.2m./.q.38.1.2m. * Magnanimitas 15 Pax 15. Pœnitentia 95. Rixa 1. Zelus 8.9.

¶ Contentioſus. Forus. 0. Iuramentum 20. Pœnitentiale.

¶ Contentus. Medicina 4. Miles 9. Organum 5.

¶ Conteſtatio. Accuſatio 22. Furtum 13. Iuramentum 13.

¶ Contiogua. Limbus 1.

1 ¶ Continentia vt eſt abſtinentia ab omni delectatione uenerea, eſt uirtus, non autem quæ eſt cum prauis concupiſcẽtiis quibus reſiſtit. 12æ.q.58.3.2m./.22æ.q.145.1m./.q.155.1.o./.4.c./.3a.q.7.2.3m./.ſi./.d.33.q.3.ar.2.q.1.1m./. Veri.q.14 4. c. ſi.

2 Immo continentia non eſt uirtus, ſed aliquid minus uirtute. 12æ.q.58.3.2m./.22æ.q.143.1m. Reſpondeo Dubio. 389°.

3 Continens propria, eſt qui perſiſtit in ratione recta, a prauis concupiſcentiis abſtinens, non autem qui perſiſtit in ratione peruerſa, abſtinens a bonis, ſed eſt abſtinetus. 22æ. q.155.1.2m. * Abraham 5.26. Agens 62.66.86. Angelus 97. 121 Anima 1. Beatitudo 142.149.

4 Caſtus proprie dicitur, ante experientiam delectationis venereæ, cõtinens autem, poſt eã. 22æ.qu.151.2. o./. Pſ.11. ſi.c.

5 Continentia, & incontinentia, proprie ſunt circa delectationes, quę poſſunt eſſe naturales homini, non autem circa eas quæ ſunt contra naturã. 22æ.q.155.2.9m. * Cibus 7. Conſilium 14. Conſtantia 1.2. Dies 1. Epiſcopus 23. Feminalia.

Fornicatio 14. Fructus 4.5.15.&c. Heremita.

6 Continentia, & incontinentia, magis eſt circa delectationes venereas, quã ciborũ. 22æ.q.155.2.o. * Ieiuniũ 7. Infa. 5

7 Continentia proprie eſt tantum circa concupiſcentias tactus. 22æ.q.143.1m./.22æ.q.55.2.o./.q.156.2.6. * Incontinentia 1. Temperantia. 25.

8 Continentiæ aſſignantur duplicia extrema, ſcilicet ex parte concupiſcentiæ quam uincit, ſcilicet incontinentię, & in minus innominatum. Ethi.7.le.9.ſi.k. * Infantium 28. Innocentia 12. Iudicium 61. Matrimonium 118.132.

9 Continentia triplex, ſcilicet refrænatio prauarum concupiſcentiarum, abſtinentia ab omni delectatione uenerea, & abſtinentia ab omni illicito actu. Prima reducitur ad temperantiam, ſicut imperfectum ad perfectum, ſecũda ſicut pars ſubiectiua, tertia uero ſicut pars potentialis. 3.d.33.q.3.ar.2 q.1.1m. Temperantia 9. * Miraculum 27. Mundus 1. Ordo 102. Perfectio. 69. Reli° 33.&c. Scientia 89.90. Syllogiſm°. 7

10 Continentia ſecunda, eſt potior, quàm temperantia, prima uero econuerſo. 22æ.q.55.4.o. Virginitas 21. * Virtus 69.75

11 Conſtantia in arduis, & terribilibus, eſt pars fortitudinis, quæ autem eſt circa delectabilia, eſt pars continentiæ, quæ eſt pars temperantiæ. 22æ.q.153.5.2m. Conſtãtia 1. A. * Vniuerſale 23.

12 Continentia, & perſeuerantia, ſunt partes conſtantiæ, firmiter perſiſtentes, prima eſt contra concupiſcentias, ſecunda contra triſtitias. 12æ.q.58.3.2m./.22æ.q.53.5.3m. conſtantia 2.

13 Oppoſitum uidetur dicere. 22æ.q.53. 5.2m. Reſpondeo ſicut Dubio 387°. Du^m. 290°

14 Continentia eſt tantum in uoluntate ſubiectiua 22æ.q.155 3.o./. Ethi.7. lect. 10. Subiectiue.

15 Immo nõ eſt in ui appetitiua, ſed in ratione. 12æ.q.58 3.2m./.22æ.q.53.5.3m./.3.d.33.q.2.ar.4.q.1.c

16 Immo eſt in concupiſcibili. 3.d.33.q.2.ar 4.q.2 o. Reſpondeo Dubio 391°. Du^m. egr^m.

17 Continentia poteſt attribui rationi, ſicut primo mouenti, & incontinentia concupiſcibili, licet utraque ſit in uoluntate, ut in proprio ſubiecto. 22æ.q.155.3.2m. * Voluntas 2. Votum 32.52.&c. 75.&c. Chriſtus 88.89

18 Ad continentiam, efficacius operatur maceratio carnis per abſtinentiam cibi, & potus, quàm per ſubtractionem, uel per laborem corporalem. 22æ.q.188.6.3m.

19 Rationes falſæ, impugnantium perpetuam continentiam, & ſolutiones earum. 2.3.c°.136.

¶ Contineri. Actus 47. Adoratio 6. Agens 62. Amor 257. Angel° 97.121.147. Appropriatio 21. Ars 29. Cohors 3. Cõtẽtũ.

1 ¶ Contingens, & neceſſarium, ſunt de tranſcendentibus. 1a.q.115.6.c. * Adam 33. Anima. 191. Ars. 48. Aſtrologia 4. Auaritia 5. Blaſphemia 26. Cauſa 70. Cælum 111. Contemptus 6. Contrarium 9.&c. Altum.

2 Vnumquodque contingens, eſt ex parte materiæ, neceſſitas vero, conſequitur rationem formæ, quia quæ ſequuntur ad formam, neceſſario inſunt. 1a.q.86.3.c. * Contritio 23. Conuenientia. Corpus 68. Credere 13. Datio 15.

3 Potentialitas materiæ ad eſſe, & ad non eſſe, nõ eſt ſufficiens ratio contingentiæ, ſed requiritur, quòd potentia actiua nõ ſit determinata ad unum, & quòd non poſſit impediri. Perihermenias. lect. 14. me°. ſ.H. * Delectatio 34.

4 Nihil eſt contingens, quod non habeat aliquid neceſſariũ. 1a.q.84.1.3m./.q.86.3.c. * Demonſtratio. 14. Deus 142.279. 280. Enuntiatio 7. Euſtochia 2. Fatũ 5. Febris 2. Fieri 2. Formæ 49. Futurum 1. Inſenſibilitas 6.

5 Contingens poteſt ſumi dupliciter, ſcilicet contingens vt contingens, id eſt in particulari, & contingens in uniuerſali, id eſt ſecundum quod in eo inueniitur ratio neceſſarii. 1a. q.86.3.c./. Opuſc.3.c°.140./. Ethi.6.lect.1.ſi. * Intellectus 43 Inuentio. 13.

6 Contingens triplex, ſcilicet in pluribus, ut in paucioribus, & ad utrumlibet. Meta.6.lect.2.m°.g.&c./. Phy.2.le.8.prin°./. Perihermenias le.13.m°.d.k. * Lex 70. Liberũ 8. Luna 2. Maledicere 1. Malum 87. Matrimonium 86. Miles 8. * Miraculum 15. Monſtrum 1. Mutatio 7. Neceſſitas 13. Peccatum 28 Poſſibile 1. Poſterius. Prædeſtinatio 40.

7 Contingens ad utrumlibet, eſt in potentia. Ideo non exit in actũ, niſi prius per aliquid determinetur ad unũ 1a.q. 19 3.5m./.1.d.45.3.c./.2.d.25.1.c./.3.1.c°.82.1m./. Phy.2.le.8.p°. a.K. * Principium 18.19. Prophetia 23.

8 Contingens ut contingens, cognoſcitur directe a ſenſu, ſed ab indirecte intellectu. 1a.q.80.3.c./. Ethi.6.le.1.h.

9 Oppoſitũ uidetur dicere 4.d.50.q.1.3.o./. Quol.7.3.o. Reſp. ſicut Dubio 551°. * Propoſitio 15. Prouid^a. 27.57. Prud^a. 14 31. Pſalmus. 6. Ratio 35.60. Recipere 2, Scientia 34.&c.

10 Contingentia vt contingentia ſunt, nō cognoſcuntur per ipſum quod quid eſt, quod erat proprium obiectū intellectus, ſed per alium modum .i. per cōiecturā quandā de reb⁹ illis, de quibus plena certitudo haberi non poteſt, Ver. q. 15. 2. 3^m. * Semen 21. Veritas 23. 24. Virtus 109. Vſura 34. Vtromlibet, Chriſtus 20. 140. 141.

¶ Continuatio, Angelus 418. Oratio 18. 21. &c.

¶ Continuitas, Delectatio 29.

Qui. 1 ¶ CONTINVVM dupliciter diffinitur. ſ. formaliter a logico per vnitatē terminū ad quem partes copulantur, & materialiter a phyſico, per diuiſibilitatem in infinitum, Phy. 3. lec. 1. prin°. b/. Cæ. lec. 2. pri°. * Actio 4. Amor 153.

Du^m. 393. 2 Immo continuum diffinitur per motū Meta. 5. lec. 6. me°. b D. Reſpondeo dubio 393°. * Angelus 78. 123. 127. 129. 188. &c. 418. Animal 29. Annuntiatio 8. Aqua 2. Augmentum 1. 17. Baptiſmus 5. &c. 132. Beatitudo 119. Bonitas 197 Cœlum 93. Contemplatiuus. 1. Continuatio, Continuitas Contrarium 2. c. Continuo 8. Corpus 12. Deus 81. Diuiſio 2. 7. 8. Eraclitus, Felicitas 5. Feſtū 4. Forma 1. 16. Gaudiū 2,

3 Tempus habet continuitatem a motu, & motus a magnitudine 1. d. 8. q. 3. 3. 4^m. /. d. 37. q. 4. 1. 3. c. /. 2. diſt. 2. q. 1. 1. 4^m. /. Qunl. 9. 9. c. ſi. vt Angelus 188. Tempus 17. Gratia 81. 111. Idem 9. Ignorantia 19. Imaginatio 7. Infinitum 2. 7. Inſtans 1. 2. Inſtrumentum 12. Intellectus 92. Ira 76. Iuſtitia 71. Lignum 3. Linea 1. Lumen 1. 6. Martyrium 12. Mēſura 2. 4. Meritum 80. Motus 30. 47. 50. 68. Mutatum. Numerus 6. Oratio 14. 15. 24. 29. Pars 9. 40. 45. Patientia 6. Pœnitentia 45. 46. Perſeuerantia 1. 4. 5. Potentia 64. Reſurrectio 46. Sacramentum 103. Scientia 137. Separatio 1. Seraphio 2. Tempus 8. 9. 12. &c. Terremotus 5. Vnitas 23. Chriſtus 142.

¶ Continuari, Difficile 2. 4.

Diuiſio. 1 ¶ CONTRACTIO duplex. ſ. ad quidditatem, & ad rationem 1^a. q. 5. 3. 1^m. * Accuſatio 16. 17. 21. Adā 79. Adoptio 12. 13. Affinitas 9. &c. Angelus 487. Aſſumere 58. 60. Baptiſmus 202. Bigamia 4. 7.

2 Contrahere eſt aliquid cum cauſa de neceſſitate incurrere, 3^a. q. 14. 3. c. /. 3. d. 15. q. 1. 3. c. /. 4^m. * Commune 7. 8. Conceſſio 85. Deus 26. 27. Empyreū, Euchariſtia 173. Forma 80. 87. Fractio 3. Hæreſis 72. Iacob 9. Illegitimus 3. Inire, Malitia, 1. Maria 40. Matrimonium 1. 2. 5. 15. 19. 39. 42. &c. Ordo 102 &c. Peccatum 309. &c. Religio 38. Timor 34. 38. Vſura 90.

Obligatio. 1 ¶ CONTRACTVS obligans ad impoſſibile, non tenet 4. d. 34. 2. c. /. 4^m. /. d. 36. 1. c.

Du^m. 394. 2 Oppoſitum videtur dicere a ſimili 1. 2. q. 13. 3. 63^m. Reſpōdeo dubio 394°. * Dies 8. Diſpenſatio 19. Matrimonium 45. 109. Miraculum 43. Simonia 1. &c. 7. 19. Sponſalia 3. 6. 8. 10. Sponſus 1. Status 6. Vendere 9. Vſura 15. &c. 90. &c. Vſus 8. &c.

Conditiones. 1 ¶ CONTRADICTIO ſeptem conditiones requirit. ſ. idē ſubiectum, idem prædicatum, nō æquiuoce, ad idem, ſecundum idem, ſimiliter, & ſic, & ibi Perhier. lec. 9. h. c. * Aduerſatiua, Conſequentia 2. Deus 370. &c. Diſtinctio 21.

2 Contradictoria in nullo conueniunt 1. d. 5. q. 1. 1. 4^m. * Dubitatio 1. Elenchus, Enunciatio 6. Hæreſis 139. Impoſſibilitas 2. Litigium 1. Manſuetudo 4. Matrimonium 25. 113. Nolo. Opinio 1. &c. Oppoſitio 3. &c.

3 Contradictio habet medium per accidens, non autem per ſe 4. d. 11. q. 1. ar. 3. q. 2. 3^m. * Reclamare, Riſa 1. Sententia 2

4 Intellectus poſſibilis diuerſimode determinatus ad alterū contradictoriorū, ſ. opinando, credendo, dubitando, & ſciēdo, Ver. q. 14. 1. c. * Simonia 32. Verbū 16. Votū 58. 60. 61.

5 Contradicunt deo quatuor genera hominum. ſ. infideles diuinæ veritati, impatientes diuinæ correptioni, impœnitentes diuinæ bonitati, & inobedientes diuinæ auctoritati, Iſa. 50. fin.

¶ Contrahere. Religio 98.

Quid. 1 ¶ CONTRAPASSVM idem eſt quod iuſtum commutatiuum tantum 2. 2. q. 61. 4. c. /. Ethi. 5. lec. 8. a.

2 Cōtrapaſſum primo inuenitur in paſſionibus iniurioſis, ſecundo in ablatione rerum per vim, tertio in commutationibus voluntariis 2. 2. q. 61. 4. c.

Diſtantia. 1 CONTRARIVM magis diſtat a ſuo contrario, quàm ſimplex negatio 2. 2. q. 79. 4. c. /. 2^m. * Abſcondere 4. Accidēs 85. Accidia 9. 10. 11. Actus 20. Adam 63. Adolescentia. Adulatio 3. &c. Adulterium 8. Agens 53. 102. 103. Aleator 1. Alienum 2. 4. 7. Amicitia 27. Angelus 466. 594. 632. Apponere 1. Athanaſius 2. Auaritia 5. 24. &c. Audacia 1. &c. Auditor 1. Auerſio 18. Banauſia. Baptiſmus 104. Bonitas. 93. Charitas 156. 157. Cauſa 14. Cælum 85. 86. 87. Contentio 2. Contra. Contumelia 1. 5. Corpus 4. Corruptio 4. 8. 16. Crimen. Cultus 27. Damnatio 64.

2 Contrarietas non poteſt eſſe, ubi non eſt continua, & determinata diſtantia, Meta. 11. lect. 12. princip°. b. E. Phis. 5. lect. 3. prius°. B. * Defectus 7. Debitum 2. Demon 7. 34 Detractio 4. Deus 252. 301. &c. Diſtinctio 10. Dolor 18. 20. Ebrietas 6. 13. Elementum 14. Epiſcopus. Aeſtimatio 2. Falſitas 18. &c. Fiducia 12. Fieri 2. 3. Forma 118. &c. 132. Fortitudo 47. &c. Fructus 9. 21. Fundamentum 3. Gaudium 4. Generatio 1. 19. Gloria 9. 28. Gradus 3. Habilitas 2. Hæreſis 12. 13. 14. 26. 34. Honor 7. Humilitas 11. 22. 26. Iactantia 3. Ieiunium 9. 13. 34. Ignorantia 33. Impudens 21.

3 Nomen diſtantiæ, deriuatum eſt a loco, ad omnia contraria 1^a. quæſt. 67. 2. 5^m. /. 1. 2. q. 9. 1. 2. /. Cont. 2. cap°. 29. /. Potentia quæſt. 10. 1. c. princ°. /. Virt. quæſt. 2. 11. c. med°. K. * Infidelitas 1. Ingratitudo 8. &c. Inſipientia 1. Intenſio 2. 3. Inuidia 6. 14. Inuoluntarium 2. Ira 67. 79. Irreligioſitas 1. Iudicium 26. Ius 14. 29. Iuſtitia 85. 87. Iuſtificatio 20. 22. Labor 4. Laus 8. Lex 14. 49. 50. 54. 148. Lingua 6. Litigium 1. Ludus 2. Lux 7. Luxuria 19. 22. &c.

4 In omni genere in quo eſt contrarietas, ſunt duo termini maxime diſtantes, inter quos cadunt omnia entia illius generis. Phil. 5. lec. 3. prin°. b. * Magis 3. Matrimonium 1. 30. Membrum 12. Mendacium 8. 9. Mendicitas. Mentiri, Metitum 16. 29. Metaphora 5. Miles 6. Militia 2. Miraculum 7. Mors 2. Motus 12. Natura 36. &c. Negatio 3. Nemeſis 2. Nihil 3. Nolo. Odor 4. Opinio 3. Oratio 40. 49. Palpabile 2. Paſſio 3. 56. 57. Paulus 6. 7. Peccatū. 74. 185. Pœna 7. 9. 17. &c. Pœnitentia 33. Perfectio 46. Periurium 2. Potentia 44.

5 In ſubſtantia, & numeris non eſt contrarietas, quia in eis non eſt maxima diſtantia, neque continuitas. Nec eſt in quantitate, nec in loco ſecundum ſe, quia ibi eſt tantū primum Meta. 11. lec. 12. princ°. b. E. /. Phi. 5. lec. 3. prin°. b. * Præceptum 40. Præcipitatio 3. Præſumptio 6. &c. Proceſſio 3. Prodigalitas 2. Prudentia 84. Puſillanimitas 2. 3. 4. Ratio 58. 59. 60. Relatiuum 13. Reuerentia 7. Sacramentum 72. 144. Securitas 3. 4. Senſus 30. Separatio 3. Spes. 6. 61. Studioſitas 3. Stultitia 7. Subſtantia 14. Superbia 25 26. 30. Temperantia 3. Tenebræ 6. Timor 36. 56. Tranſgreſſio 4. Triſtitia 40.

6 Saporum contrarietas non attenditur ſecundum maximā diſtantiam per maximum qualitatum, ex quibus cauſantur, ſed ſecundum ordinem ad guſtum. Anima 2. lec. 21. ſi. * Virtus V. Vita 82. Vnitas 40. Voluntas 73. Vocem 80. Vſura 279. Chriſtus 158.

Cauſa 7 Idem eſt cauſa contrariorum communis, non autem particularis 1^a. q. 49. 3. c. ſi. /. 1^m. /. Meta. 5. lec. 2. prin°. /. Phi. 2. lec. 5. me°. c.

8 Idem eſt cauſa contrariorum, ſecundum diuerſa 1. 2. q. 32. 5. 2^m. /. 2. 2. q. 7. 1. 2^m. * Accidens 63. 64. Actio 123. 124. Adam 31.

9 Effectus per ſe, ex cauſis contrariis ſunt contrarii, non autē effectus per accidens, Ver. q. 28. 2. 3^m. * Amor 146. 258. 268

10 Vnum contrariorum ē cauſa alterius contrarii per accidēs tantum 1^a. q. 49. 10. /. 1. 2. q. 32. 4. 0. /. q. 35. 3. 1^m. /. 2. 2. q. 38. 2. 3^m. /. q. 161. 5. 3^m. /. 3^a. q. 50. 1. 3^m. /. 2. d. 36. 3. 3^m. /. 4. d. 49. q. 3. ar. 3. q. 1. 2^m. /. 3. 3. c°. 10. /. 4^m. /. Ma. q. 1. 3. 4^m. /. * Angel⁹ 594. 632.

11 Non contingit plura uni eſſe contraria. Meta. 10. lec. 8. 0. /. lec. 8. prin°. c. F. /. Cæ. lec. 4. me°. b. * Anima 24. 34. 221. Appetitus 92. Appropriatio 3.

Du^m. 395. 12 Immo idem eſt contrarium diuerſis, & econuerſo Phy. 5. lec. 10. me°. c. /. Cæ. lec. 4. me°. b. D. Reſpon. du° 395.

13 Nihil eſt ſibiipſi contrarium, Phi. lec. 12. pr. n°. * Auerſio 18 Conſeruatio 4. Habitus 31. 56. 74.

14 Idem eſt contrarium diuerſis, ſecundum diuerſa, non autē ſecūdum idem 1. 2. q. 23. 8. 2^m. /. q. 45. 1. 2^m. /. q. 78. 4. 2^m. /. q. 79. 1. 2^m. /. 4. d. 42. q. 1. 1. 4^m. /. Phi. 5. lec. 10. me°. c. /. Cæ. lec. 4. me°. b. D. * Ius 19. Neceſſitas 20. 21. Nihil. 3.

15 Idem poteſt tolli ex cauſis contrariis, per modū ſuperabundantiæ, & effectus 2. 2. q. 80. 10. 3^m

16 Contraria in ſe non ſunt contraria in mente 1. 2. quæſt. 35. 5. c. /. 2^m. /. quæſt. 53. 1. 6. /. quæſt. 54. 2. 5^m. /. quæſt. 64. 3. 3^m. /. 3. diſtinctio 26. quæſt. 1. 3. 4^m. /. Cont. 1. cap°. 55. /. 71. 2^m. /. Lib°. 2. cap°. 49. ho. /. 54. 6^m. /. 75. 7^m. /. Meta. 7. lect. 6. med°. h. /. * paſſio 56. pœna. 42. Ratio 58. 59. 60. Vnitas 40.

17 Obiecta contraria cauſant contrarias paſſiones, in potentia appe.

ſtis appetitiuis, non autem in cognitiuis 12^{e}. quæſt. 54. 2. 1^{m}./.3.&.26.q.1,3.4^{m}.

18 Contrariorum poteſt eſſe vnus habitus, ſecundum quòd conueniunt in vna ratione communi 12^{e}. quæſt. 54. 2. 1^{m} /. 3. 1^{m}.

19 Contrarietas duplex, ſcilicet propria, vt corruptiua, & Impropria quæ reducitur ad excellentiam, & defectum, ſicut ad quædam vniuerſaliosa, vt rarum, & denſum, & vt par, & impar. Phi. lect. 9. /. Cæ. lect. 8. princip^{o}. c./. Poſter^{m}. lect. 2. fin.

20 Aliqua dicuntur contraria dupliciter, ſcilicet ſecundum formam generis, vel ſecundum formam ſpeciei 12^{e}. q. 35. 4. c. * Appropriatio 3.

21 In quolibet genere eſt contrarietas differentiarum, non aūt ſpecierum. Meta. 5. lec. 12. prin^{o}. b./. Lib^{o}. 11. lc. 12. pri^{o}. b./. Poſt. lect. 11. prin^{o}. d. /. fin./. lec. 13. fin. d./. Li^{o}. 3. lc. 1. fin. e. Lib^{o}. 5. lec. 3. prin^{o}. b./. Cæ. lec. 8. prin^{o}. c. /. Senſu lect. 10. prin^{o}./. Poſter^{m}. lect. 12. prin^{o}. b. * Genus 16.

22 Loquendo de genere, & differentia naturaliter, oportet differentias eſſe contrarias, non autem logicæ. Anima 7. 18^{m}.

23 Species contrariorum conſtitutæ per reſpectum ad aliquid extra, poſſunt habere conuenientiam inter ſe, non autem ſpecies abſolutæ 12^{e}. quæſt. 35. 4. c. * Inuidia 14. Tactus 4.

24 In quolibet genere eſt vna tantum prima contrarietas, ſed multæ per ſubdiuiſionem, vel per accidens, Anima 2. lec. 22. prin^{o}. b.

25 In qualitate eſt contrarietas, ſecundum propriam rationē ſuarum ſpecierum, in quantitate vero ſecundum perfectū & diminutum, ſed in loco ſolum reſpectu motus, Phi. 5. le. 4. med^{o}. D. * Accidens 63. 64. 96. 97. Actio 12. Actus. 87

26 Contrarietas motuum naturalium, conſequitur contrarietatem principiorum actiuorum, vel formalium; non autē materialium, ſed econuerſo, Cæ. lect. 6. fin. * Agens 53. Alteratio 9. 10. Charitas 100. 156. 157. Contemplatio 22. Corruptibile 5. Corruptio 4.

27 Motus habet contrarietatem terminorum, ſed mutatio, ſecundum acceſſum, & receſſum ab eodem termino 12^{e}. q. 23. 2. c./. Phi. 5. lec. 8. 9. 10. o./. Cæ. lect. 8. med^{o}. b. * Delectatio 59. 61. &c. Diſtinctio, Fides 8 19. 114. Fieri 2. 3.

28 Si terminus a quo eſt contrarius termino ad quem, motus eſt idem, & econuerſo. Si vero ſunt diſparati, motus etiā ſunt diſparati 3. d. 26 q. 1. 3. 3^{m}. * Finis 126. Forma 128. &c. 132. Fortitudo 47. &c. Gaudium 3. Generatio. 1. 9.

29 Si motus non ſunt contrarii, nec mobilia ſunt contraria. Non autem econuerſo. Cæ. lec 6. prin^{o}. & fi. * Gloria 9. 12.

30 In motu naturali ſecundum locum eſt contrarietas ſecundum longitudinem tantum, ſed in motu animalium, eſt ſecundum omnes differentias loci. Phi. 5. lect. 8. med^{o}. b. * Habitus 6. 7. 31. 56. 67. Illuminatio 3. Lux 7. Magis 3. Paſſio 3. 56.

31 Nullus Motus eſt contrarius motui circulari 1^{a}. q. 66. 2. c./ Cæ. lect. 8. o. * Potentia 44. Præceptum 48.

32 Motus proprius planetarum, non contrariatur motui diurno, triplici ratione. Primu quidem, quia huiuſmodi diuerſitas, non eſt ſecundum contrarios terminos, ſed ſecundum contrarias uias perueniendi ad eundem terminum. Secundo, quia quamuis vterque motus ſit ſuper idem centrum, eſt tamen vterque motus ſuper alios, & alios polos. Tertio, quia non ſunt in eodem circulo, ſed motus planetarum ſunt in inferioribus circulis. Cæ. lect. 8. fin. * Prudentia 35. 36. 84.

33 Quietes contrariæ ſunt, quæ ſunt in terminis cōtrariis 12^{e}. q. 31. 8. c. * Scientia 80. Senſualitas 13. 14.

34 Sicut quieti naturali contrariatur, & quies uiolenta eiuſdem corporis, & quies naturalis alterius corporis, ita in affectibus animæ delectationi opponitur, & delectatio, & triſtitia 12^{e}. q 31. 8. 2^{m}.

35 Omne quod generatur, generatur ex contrario 1^{a}. q. 46. 1. 3^{m}./. q. 75. 7. c. /. 2. d. 1. q. 1. 4. c./. Poten^{a}. q. 3. 9 c. med^{o}. C. Generatio 39.

36 Omne compoſitum ex contrariis, neceſſe eſt corrumpi 1^{a}. q. 82. 1. c./. 3^{a}. q. 14. 2. c./. 3 3. c^{o}. 154. me^{o}. G./. Lib^{o}. 4. c^{o}. 52. 2^{m}. Corruptio 4. 8. 16. Generatio 1./. Ma. q. 5. 5. c./. 1^{m}./. Meta. 6. lec. 3. med. a. K.

37 Vtrunque cōtrariorū eſt ens reale 2. d. 40 5. c. me^{o}. A./. Ma. q. 1. 1. 8^{m}./. 3^{m}. * Appetitus 92.

38 Cōtraria poſſunt ineſſe eidē, nō ſm idē 3^{a}. q. 46. 8. 1^{m}. * Athanaſius 2. Auaritia 5. 24. &c. Audacia 1. &c.

39 Contraria ſunt circa idē, qn ſubiectū æqualiter ſe habet ad

utrū̃ 22^{e}. q. 24. 10. 1^{m}./. Ve. q. 2. 1. 2. 1^{m}. * Auditor 1.

40 Contraria ſimul eſſe in eodē per ſe, eſt impoſſibile. Contingit tamen, unum motum eſſe in aliquo per ſe, & cōtrarium eius per accidens, Ver. q. 26. 10 10^{m}. * Baptiſmus 104. Bonitas 93. Cauſa 14. Cælum 85. 86. 87

41 Ad contrarietatem requiruntur duo. ſ. identitas ſubiecti propinqui, vel remoti, & incompoſſibilitas in eſſe. Cæ 2. lc. 10. prin^{o}. b. l. * Conſequentia 1 2. Contentio 2. Contumelia 1. 2. Continu. Corpus 34. Corruptio 4. 8. 16.

42 Dextrū, & ſiniſtrū in animali, ſunt contraria, ſm latitudinē, añ, & retro, ſm altitudinem, ſurſum, & deorſum, ſm longitudinē Phi. 5. le. 8. me^{o} h. D. * Crimen, Cultus 17. Delicti 7. Delectatio 59. 61. &c 93. Delictū 2. Dæmō 71. Deus 252. 301 &c. Dolor 11. 20. Elementū 14 Fides 8 19. 114. Forma 118. &c. 132. Fructus 9. 21. Generatio 1. 19. Gula 4. 7. Hæreſis 12. 13. 14. 26. 131. Honor 7. Humilitas 11. 22. 26. Ieiuniū 9. 13. 34. Impedimentum 1.

43 Contraria quorum priuationes cadunt ſuper aliquid nō determinatum habēt tantum unum mediū, & nominantur non aotē alia. Meta. 10. lec. 8. fi. * Imprudentia 1. Ira 67. 79. Laus 18. Lex 14. 49. 60. 54. 142. Lux 7. Mendicitas. Opinio 3 Priuatio 1. 16. Subſtantia 24. Vniuerſale 17. Vſura 279.

¶ Contriſtari. Adulatio 5. Amicitia 33. Animus 2. Delectatio 36. 42. 44. Dulcedo 2. Luctum 1. Panentia 2. 3. 4. 6. Timor 41. 47. Veſpere.

¶ Contraria ſunt diuiſa in minimas partes, ſed confracta in magnas 4. d. 17. q. 2. ar. 1. q. 1. c./. ar. 2. q. 1. c./. q. 2 3^{m}./. Pſal. 50. fi. h. C./. Eſa. 24. me^{o}. K. * Comminutio, Confractio. Contritio 1. Fractio. Differētia.

1 ¶ CONTRITIO rei materialis, importat alicuius duri, & integri cōminutionē. Sed cōtritio ſpiritualis eſt dolor pro peccatis aſſumptus, cū propoſito confitendi, & ſatisfaciēdi. Et aliæ quatuor diffinitiones eius 4 d. 17. q. 2. ar. 1. q. 1. o./. ar. 2. q. 1. c./. q. 2. 3^{m}./. 3. 4/c^{o}. 72. prin^{o}. A. Attritio o. * Baptiſmus 90. &c. 102 &c. 123. Deteſtari, Dolor 37. Quid.

2 Contritio habet votum confeſſionis ſibi annexum 4. d. 17. q. 2. ar. 1. q. 1. c./. 7^{m}./. 8^{m}./. q. 3. ar. 1. q. 4. c./. ar. 5. q. 1. c./. 1^{m}./. q. 2. 2^{m}./. L. prin^{o}. H./. Quol. 4. 10. c./. 3^{m}.

3 Contritio ſm eſſentiam eſt in corde, & pertinet ad pœnitentiam interiorem, virtualiter vero ad exteriorē, in quantū implicat propoſitum confitendi, & ſatisfaciendi 3^{a}. q. 90. 3. 1^{m}. Pœnitentia 12.

4 Contritio eſt actus uirtutis. ſ. pœnitentiæ 4. d. 17. q. 2. ar. 1. q. 1. c./. q. 2. o. Pœnitentia 80. 82. &c.

5 Dolor cōtritionis duplex. ſ. ſenſitiuus. & intellectiuus. ſ. diſplicentia voluntatis, primus eſt tm̄ effectus eius, ſecundus aūt eſt ipſa contritio 3^{a}. q. 84. 8. 9. o./. q. 85. 1. c./. 4. d. 17. q. 2. ar 1. q. 2. 1^{m}./. ar. 3. q. 1. c./. ar. 4. q. 1. c./. ar. 5. q. 3. c. Diuiſio.

6 Primus dolor debet eſſe moderatus, ſecundum conditiones perſonarum, ſecundus vero debet eſſe maximus. Nec pōt eſſe nimius 4. d 17. q. 2, ar. 3. q. 1. 2. o./. ar. 4. q. 2. c./. Pſal. 37. fi. k. K./. pſal. 45. prin^{o}. a. B.

7 Vterque dolor ut eſt de ſingulis peccatis quæ memoriæ occurrunt, debet eſſe actualiter maior de maiori. Sed ut eſt ſimul de omnibus, tm̄ uirtualiter 4. d 17. q. 2. ar. 3. q. 3. o./. ar. 5. q. 3. 2^{m}./. d 21. L. prin^{o}.

8 Vterque dolor debet durare uſque ad mortē. Et primus debet continuari quantum poſſibile eſt, ſeruatis actibus aliarum virtutum, & ſanitate, non autem ſecundus 2^{e}. q. 84. 8. o./. 4. d. d 17. q. 2. ar. 4. q. 2. 2. o. Pœnitentia 46.

9 Dolor ſecundus. ſ. intellectus cātur ex pri^{o}. ea neceſſitate naturæ p redūdātiā, vel ex electiōe cōtriti 4. d. 17. q. ar. 3. q. 2. 1. c

10 Dolor ſenſibilis poteſt pertinere ad contritionē inquantū eſt pars ſacramenti pœnitentiæ 4. d. 17. q. 2. ar. 1. q. 2 1^{m}.

11 Contritio ſecundum ſe ſemꝑ eodē mō in qualibet lege, fuit neceſſaria, non aūt in ordine ad alias pœnitentię partes 4. d. 17. q. 2. ar. 1. q. 2. 4^{m}.

12 Contritus debet magis velle oēm pœnā, etiam pœnā inferni, quàm peccare, tamē nullus eſt de hoc temptandus 4. d. 17. q. 2. ar. 4. q. 1. 4^{m}./. Quol. 1. 9. o.

13 Contritio non eſt poſt mortem, quia requiri dolorem, gratiam, & meritum, quorum primum tm̄ eſt in inferno, ſecūdum in beatis, primum, & ſecundum in purgatorio 4. d. 17 q. 2. ar. 4. q. 4. o./. q. 3 ar. 4. q. 1. 2^{m}

14 Contritio non poteſt eſſe ſine charitate, & gratia, 3 4. c^{o}. 72 prin^{o} B. * Euchariſtia. 164. 278.

15 Oīs dolor de peccatis ī habēte grām, ē cōtritio, Ve. q. 28. 8. c.

16 Contritio quo ad eius formam. ſ. gratiam, eſt tm̄ a deo. Sed quo ad ſubſtantiam actus, eſt a deo, & a libero arbitrio 4. d. 17. q. 2. ar. 1. q. 2. 6^{m}.

17 Satiſfactio reſpondet peccato ratione conuerſionis, ſed

contritio ratione auerſionis. Ideo prima terminatur nõ aũt ſecũda. 4. d. 17. q. 2. ar. 4. q. 1. 5m. * Iuſtificatio 23. Paupertas 3.

De quib°. 18 Contritio propriè eſt tantum de peccatis, ſed dolor de pœnis, vel de ammiſſione virtutum, non eſt contritio, ſed eſt principium eius 4. d. 17. q. 2. ar. 2. q. 1. o.

19 Contritio nõ poteſt eſſe de peccato originali, ſed aliqua diſplicentia, vel dolor 4. d. 7. q. 1. ar. 1. q. 3. c. /. d. 17. q. 2. ar. 2. q. 2. o. /. Ma. q. 7. 11. 3m. * Confirmatio 39.

20 Cõtritio debet eſſe de quolibet peccato actuali proprio, nõ autem de alienis, nec de futuris 4. d. 17. q. 2. ar. 1. q. 3. 4. 5. o. /. q. 3. ar. 4. q. 2. 2m. /. Ma. q. 7. 11. 3m.

Du°. 396. 21 Oppoſitum videtur dicere a ſimili. Pſal. 18. fi. Reſpondeo Dubio 396°.

22 Contritio, & ſingularis dolor debet eſſe de ſingulis peccatis mortalibus in principio quæ memoriæ occurrunt, vt. ſ. homo actualiter ſingula deteſtetur quãtum in ipſo eſt, ſed poſtea ſufficit vna communis de omnibus 12æ. q. 113. 5. 3m.

Figura. /. 3ª. q. 87. 1. c. /. 4. d. 16. q. 3. ar. 2. q. 5. 3m /. d. 17. q. 2. ar. 2. q. 3. 2m /. q. 6. o. /. d. 21. L. prin°.

23 De peccato mortali totaliter oblito, ſufficit generalis cõtritio de omni quo deũ offendit. Si aũt recordetur tñ in generali, recogitet. Et ſi ſic in ſpeciali recordetur, debet ſpiritualiter conteri, & de obliuione dolere, quę ex negligẽtia cõtingit 22æ. q. 113. 5. 3m. / 3ª. q. 8. 4. 5m. /. q. 87. 1. c /. 4. d. 17. q. 2. ar. 2. q. 3. 2m. /. d. 21. q. 2. 2. c /. 1m. /. L. prio°. /. ver. q. 28. 5. 3m.

24 Ad contritionem de venialibus nõ requirit̃ propoſitum nõ peccãdi, ſicut de mortali. ſed ſufficit diſplicẽtia eius, & ſuæ cauſæ. 3ª. q. 87. 1. 1m. /. 4. d. 16. q. 2. ar. 2. q. 2. 2m. * Pœna 69. Satiſfactio. 27.

Do°. 307. 25 Oppoſitum videtur dicere a ſimili Opuſc. 15. ar. 6. Reſpondeo. Dubio 397.

Effectus. 26 Peccatum veniale non remittitur hic per contritionẽ habitualẽ, quæ habetur per habitũ charitatis, vel per habitũ pœnitentię virtutis, quia ſic charitas non cõpateret̃ peccatum veniale, quod patet eſſe falſum, ſed requiritur virtualis contritio, puta cũ aliquis hoc modo fertur ſecũdum affectũ in deũ, & in res diuinas, vt quicquid ſibi occurreret quod eum ab hoc motu retardaret, diſpliceret ei, & doleret ſe cõmiſiſſe, et ſi actu de illo non cogitaret, non aũt requirit̃ actualis 3ª. q. 87. 1. o. / 4. d. 12. q. 1. ar. 3. q. 1. c. /. d. 16. q. 2. ar. 2. q. 2. o. /. Ma. q. 7. 11. 3m. /. 4m. Peccatũ 373. * Baptiſmus 123. 207. &c. Confeſſio 16. 20. 24. 27. 48.

27 Peccatum veniale, per ſolam contritionem deleri poteſt 4. d. 16. q. 2. ar. 2. q. 3. c. Peccatum 376.

28 Contritio vt pars ſacramenti eſt cauſa inſtrumentalis remiſſionis peccati, diſpoſitiua vero, vt ẽ actus pœnitentiæ virtutis 4. d. 17. q. 2. ar. 5. q. 1. o /. Ver. q. 28. 8. o /. Quol. 4. 10. o.

29 Vnus actus contritionis, habet quandam infinitatẽ ex virtute gratiæ, & merito Chriſti 4. d. 14. q. 1. ar. 4. q. 1. 1m. /. d. 17. q. 2. ar. 5. q. 1. 3m. / q. 3. 1m.

30 Quelibet contritio quantũcunque parua oẽm culpã delet, 4. d. 4. L. me°. l. /. q. 3. ar. 2. q. 3. 2m. /. d. 14. q. 2. ar. 1. q. 2. o. /. d. 17. L. prin°. K. /. q. 2. ar. 5. q. 3. o. * Infirmitas 6.

31 Vnus actus cõtritionis ex virtute gratiæ, corrũpit habitũ vitii, qui non manet vt habitus, ſed in via corruptionis, vt diſpoſitio. Ideo nõ opponit̃ virtuti infuſę. Vir. q. 1. 10. 16m.

Du°. 398. 32 Immo vitium non tñ opponitur virtuti perfectę, ſed et im perfectę in genere virtutis. ſ. habilitati naturali ad bonũ, & diſpoſitioni ad virtutem 2. d. 23. q. 3. ar. 1. q. 2. 3m. /. Ver. q. 14. 6. 2m. Reſpond. ſicut Dubio 1178°.

33 Contritio nõ ſemper delet oẽm pœnã 3ª. q. 86. 4. o. /. 3. d. 19. ar. 3. q. 2. c. 6. /. 4. d. 4. L. /. q. 3. ar. 2. q. 3. 2m. /. d. 7. q. 1. ar. 1. q. 3. c. / d. 14. q. 2. ar. 1. q. 2. o. / d. 17. q. 3. ar. 5. q. 2. o. /. q. 3. 2m. /. d. 21. q. 1. ar. 1. q. 1. c. /. 3. 4. c°. 72. .He. 6. lec. 1. me°. D.

34 Contritio ratione charitatis delet culpã, ſed rõne doloris delet pœnã 3. d. 20. 3. 5m. /. 4. d. 20. ar. 2. q. 1. c. Pœna 99. inſ.

35 Contritio põt tñ intendi ex parte charitatis, & doloris ſenſibilis, q̃ delet oẽm pœnam, & omnem culpã 3. d. 19. ar. 3. q. 2. c. /. 4. d. 15. q. 2. ar. 2. q. 3. c. /. d. 17. q. 2. ar. 1. q. 1. 8m. /. ar. 5. q. 2. o. /. d. 18. q. 1. ar. 3. q. 2. 4m. /. d. 20. ar. 1. q. 3. c. /. 3. 3. c°. 158. fin. /. Li°. 4. c°. 72. /. Ma. q. 7. 12. 4m. /. He. 6. lec. 1. me°. D. * Pœnitentia 275. Satiſfactio 19. 20. 27.

36 Gaudium de venia diminuit, & temperat in cõtritione dolorem ſecundum. ſ. ſenſibilem non aũt primum. ſ. intellectiuum, ſed auget 4. d. 17. q. 2. ar. 3. q. 1. 3m. /. 21. 4. q. 2. 1m. * Dolor 37. cõfeſſio 16. &c. 27. 48. Pœna 69. Satiſfactio 27. Euchariſtia 278. Pœnitentia 83.

¶ Contuuerſis, Quæſtio 4.

¶ Contuitus, Cogitatio 2.

Qui. ¶ Contumax eſt aliquis tripliciter. ſ. non cõparendo, ſiue licẽtia recedendo ante terminationem iudicii, vel nõ parendo

ſententiæ. 4. d. 18. q. 2. ar. 1. q. 3. c. * Accuſatio 22. Excõicatio 16. 22. Peccatum. 287. Rebellio 3. Vſura 308. &c. Peccatum 227. Rebellio 3.

1 ¶ CONTVMELIA eſt ducere id quod eſt ꝯ honorẽ alicuius, in notitiam eius, & aliorũ, quod ſit principaliter per verba, ſecundo per aliu 22æ. q. 72. 1. o. * Deriſio o. Ira 10. 37. Maledicere 3. Miſericordia 20. Quid.

2 Contumelia eſt tñ de culpa, cõuitiũ ẽt de pœna, ſed improperium ẽ de indigentia, tamẽ quandoq; vnum ponitur pro alio 22æ. q. 72. 1. 3m.

3 Contumelia eſt ꝯ honorẽ, & palã, ſed detractio cõtra famã & occulte, ſuſurratio vero ꝯ amicitiã, deriſio aũt erubeſcere facit 22æ. q. 73. 1. o. /. 2. c. /. 4. 1m. /. q. 75. 1. o. /. Pſal. 43. me° g. /. Ro. lec. 8. fi. K. Detractio 1. Suſurratio 2. * Paruipenſio 1.

4 Contumelia, & conuitiũ ex intentione dehonorandi notabiliter, ſunt peccata mortalia Si aũt ad correctionẽ, ſeruato debito modo, non ſunt peccata 22æ. q. 72. 2. o. /. q. 158. 5. 3m. / 2æ. Cor. 15. lec. 1. prin°. A /. Gal 3. prin°. * Suſurratio 2.

5 Adulteriũ ẽ grauius peccatũ quàm cõtumelia. Et hæc quã detractio ſm ſe. Et hæc quàm furtũ & rapina 22æ. q. 73. 3. o.

6 Contumeliæ, & detractiones debent reprimi, ad correptionem audaciæ, & ad vitandum ſcandala 22æ. q. 72. 3. o. /. q. 73. 4. 1m. /. Opuſc. 19. c°. 16.

7 Contumelia principaliter oritur ex ira, ſecundo ex ſtultitia quia conuenit cum ira. Non autem ex ſuperbia directe, ſed diſpoſitiue 22æ. q. 72. 4. o. /. q. 73. 3. 3m. / q. 158. 7. c. Ira 20. * Paruipenſio 1. B

¶ Cõualeſcere, Creſcere, Delectatio 27. Iacob. 7. Peccatũ 165.

1 ¶ CONVENIENTIA duplex. ſ. ſecundũ proprietatẽ oratorę, & ſm proportionẽ potẽtiæ ad actũ. Secunda ẽ corporis ad alam, non aũt prima 2. d. 1. q. 2. 4. 2m. * Acceptio 1. Actio 25. 49. 58. Actor o. Agens 102. Agere 22. Amor 117. 150. 208. 227. 242. 283. Angelus 27. 63. 117. Anima 321. &c. Animal 43. &c. Annunciatio 1. Apoſtoli 21. Apparere 5. Appetitus 2. 18. 32. 39. 53. 54. 71. 93. Aqua 9. Appropriatio 2. 7. Ars 15. 46. Aſcendere 1. Aſſimilatio o. Aſſumere 1. &c. Attributa 1. 18. Auerſio 18. Baptizatus 15. Bonitas 170. Charitas 132. Cauſa 43. Comprehendere 4. Concupiſcentia 6. Cõformitas o. Conſenſus 7. Conſilium 10. 22. Conſtantia 1. &c. Contemplatio 7. Contradictio 2. Contrarium 23. Cõtumelia 7. Correſpondere. Diuiſio. Quid.

2 Conuenire aliquid alicui, cõtingit tripliciter. ſ. eſſentialiter participatiue, & cauſaliter; Col lec. 4. fi. E. * Coſta. 3. Crux 4 Deitas 2. &c. Delectatio 21. 29. 31. 56. 68. 101. Deſcendere 1 Deus 1. 58. 384. Diſtinctio 11. 19. Diuiſio 4. 5. 81. Aeſtimatiua 1. 2. Euchariſtia 6. 77. &c. Fabula 1. Finis 7. 136. Forma 142. Habitus 10. Homo 33. Ieiunium 36. &c. Immolari. Incarnari 1. Inclinatio 3. Intellectus 275. Materia 32. Matrimonium 62. Chriſtus 173.

¶ Conuenire, Iudicium 23. &c.

¶ conuerſa, Propoſitio 9. chriſtas 21.

¶ conuerſatio, Aduentus 6. Affabilitas 2. Affectio 4. Amicitia 1. 2. 3. 9. 17. 32. 37. Amor 210. 270. Apoſtoli 35. Aquila 1. Aſcendere 9. Beſtialitas 2. charitas 132. caſtitas 10. coniunctio 5. Eutropel a Hereſis 17. 28. Honeſtas, Immolari, Iohãnes 6. Lex 119. Matrimonium 124. Mos. 5. Nazareth. Princeps. 18. 24. Proceſſio 1. Reſurrectio 46. Virtus 59. Vita 28. 29. 39. chriſtus 172. 205. 208. 209.

1 ¶ CONVERSIO in Deum triplex, ſcilicet per gloriam, meritum, & præparationem, quæ requirit triplicem gratiam, ſcilicet conſummatam habitualem, & operationem Dei 1ª. q. 62. 2. 3m. / Ver. q. 28. 2. c. * Accidens 60. 61. 76. 77. 121. Addere 20. Alimentum o. Amor 177. 149. Diuiſio.

2 Oppoſitum videtur dicere ſimili 2. diſtinct. 5. quæſt 2. 1. o. /. diſtinct. 58. 4. o. Reſpondeo ſicut Dubio 153°. 679°. Du°. 395°.

3 Deus conuertit aliquos ad ſe dando gratiam, licet præſtẽt impedimentum. Sed non omnes conuertit, ex ſimplici voluntate eius 2. Cont. 3. c°. 161.

4 Rationes inducentes gentes ad Dei conuerſionem ſunt quinque, ſcilicet ſumpte ex rerum creatione ex hominum dilectione, ex veritatis prædicatæ manifeſtatione, ex præceptorum vtilitate, & ex preceptorũ æquitate, Iſa. 45. me°. c. * Angelus 408. 508. 536.

5 Conuerti ad beatitudinem eſt homini difficile dupliciter, ſcilicet quia eſt ſupra naturam eius, & propter impedimentum corporis, & peccati. Sed angelo tantũ pri°. modo 1ª. q. 62. 2. 2m. /. 4. 1m. * Anima 149. 151. Apoſtoli 3. Apoſtoli 6. 16. Aſſimilatio 16. Auaritia 20.

6 Aliquis dum eſt in propoſito, & intentione peccãdi, poteſt ſubito voluntas ſua conuerti ad deum ab exteriori ſicut in Paulo

Co

Paulo, uel inferiori. 12ꝭ. q.112. 2.1m./.4.d.17. q.1. ar.1.q.1. 1m./.Veri.q.58.3.19m. *Beatus 4 7.Bonitas 90.130.

8 Mens noſtra non poteſt debite conuerti ad deum, ſine charitate, & gratia, Con.4.cº.75.primº.B. * Catechiſmus 7.Cibus 1.Columba 5.

1m.400m 9 Immo ex ſolo libero arbitrio, hoc poteſt.2.d.5. q.2.1. o./.d.58.4.o. Reſpon. ſicut Duº.679º.

10 Quæ non communicant in materia, & in genere, non poſſunt conuerti adinuicem.Ꝫ.4.cº.31.3m. *Comedere 1.Comparatio 4. Contritio 17.

11 Subſtantia facilius conuertitur in ſubſtantia, quàm accidens in accidens, quia hoc non poteſt fieri. Quol. 3. qu. 1. 2.d. * Conuerſiua. Conuertibilitas. Cooperari 3. Corona 5.Coſta 5.&c.Creatio 5.Demonſtratio 4.Dici 3.4.Doctrina 21.Euchariſtia 87.&c. Fallacia 6.Phantaſma 3.&c.Fornicatio 17.Fundamentū 5.Hæreſis 58.Ignis 20. Infidelis 4.&c. Intellectus 142.Liberare 2. Matrimonium 128.&c. Mulier 58.Nutrire 1.Offenſa.Omiſſio 17.Oratio 85.89. Panis 3.4. Paulus 5.6.7.8. Peccatum 73.76.276.419. Pœna 2.57.64. Pœnitentia 58.130.Periculum 7.Præſumptio 5.Principium 3.4 Priuatio 5.6.

12 Conuerſio aquæ in uinum a Chriſto in nuptijs, fuit ſupra facultatem naturæ, & miraculoſa, quo ad modum, non autem quo ad ſubſtantiam facti.2.d.18.q.1.3.4m./.4.d.17.q.1.ar.5.q.1.c. * Prius 9. Propoſitio 8.9. Purgatio 3. Raptus 11.Religio 44.59.60.Ritus.Roboam.Ruth. Sacramentum 551.Sanctus 9.Secundum quòd ipſum 3.Semen 18.19.22.53.Somnus 2.3.Sponſalia 8.Superbia 13.&c. Transferre 1. Virtus 270.Vnitas 15.39.Vinum 5.Vſura 92.262.198.Chriſtus 113.199.

¶ Conuerſiua. Catechiſmus 7.

¶ Conuertibilitas. Demonſtratio 4.

¶ Conuexum. Angelus & corpus glorioſum poſſunt eſſe in conuexo cæli empyrei. Quol.6.3.o.

Cæli. ¶ Cælum 31.32.33.34.45. Concauum.

¶ Conuinci. Confeſſio 4.95. Deprehendi. Notorium 2. Superbia 29.

¶ Conuiua. Architriclinus. Conuiuere.

¶ Conuiuium concitat animos hominum ad bellum. Meta. 5. lect. 1. meº. a. K. Contumelia 2. 4. Criminator. Verecundia 4.11.

¶ Conuiuere. Abſtinentia 8.Amicitia 32.33.Cōuiua. Magnanimitas 18.Præceptum 135. Temperantia 27. Valitudo.

Spſiale. ¶ Conuiuium triplex, ſcilicet animæ, eccleſiæ, & beatorum, & quodlibet eorum, habet tres epulas.Iſa.25.fi. * Architriclinus.Cœna.Clericus. Feſtum 13. Prandium.

¶ Conuocare. Conuocat deus maiores ad audiendum, & minores ad percipiendum, quia ea quæ ſunt a maioribus audita, facile percipiunt minores. Iſa. 1.meº.c.primº.

¶ Conuolare. Benedictus 3.

uiſio. 1 ¶ COOPERARI. Aliquid dicitur cooperari alicui dupliciter, ſcilicet ſicut ſecundarium agens, principali agenti, & ſicut adiuuans ad præſuppoſitum finem. 12ꝭ.q.111. 2. 3m. Agens 24. ut Angelos 180.507.ut Anima 2.8. * Baliuus. Baptiſmus 118. Bonitas 175.

2 Cooperari contingit quadrupliciter, ſcilicet adiuuãdo, conſulendo, inſtrumentaliter, & diſpoſitiue. Primo modo & ſecundo, nulla creatura cooperatur deo, ſed tantum tertio & quarto modo.4.d.5.q.1.1.c./.Opuſ.1.cº.24. Agens 2. *Cauſa 17.Faſcinatio.Gratia 32.&c.162.Imaginatio 8.

3 Aliquid poteſt magis cooperari deo inſtrumentaliter, in conuerſione euchariſtiæ, quàm in creatione. 4.d.8. q.2.3. 5m. Mundus 18. * Imaginatiua 5.

4 Poteſtas cooperandi deo, ad interiorem emundationem, nō potuit communicari creaturæ, per propriam uirtutem, habentem eſſe abſolutum & completum in natura, reſpectu effectus principalis, ſed tantum inſtrumentaliter, & reſpectu effectus ſecundarij, ſcilicet diſpoſitionis ad gratiam.4.d.5.q.1.ar.3.q.1.o./.Opuſ.1.cº.24. * Intellectus 179. Miraculum 57.Mundus 18.Ordo 49.Patiens. Peccatum 267. Perfectio 44. Scandalum 4. Sacerdos 27. Sanctus 6. Templum 6. Vnio 10.

¶ Cooperire. Aqua 7. Mare 3.Terra 14.15.

¶ Coordinatio. Miles 7 Pythagoras 4.

¶ Copia. Confeſſio 73.&c. Euchariſtia 555, 523. Maria 68, Turtur 3. Voctio 22.

¶ Copioſum. Apparere 3. Cherubin 5.Confirmatio 27.Maria.15.&c.68 Nomen 84.Sanctus 7.Vſura 551.

¶ Copula. Affinitas 1.&c.Amor 199.&c. Bigamia 3.&c. Coniunctio 5.Fieri 20.21. Maria 41. Seruire 4.Votum 58.

¶ Copulatio. Adiectiuum 6.10.Significatio 1.

¶ Copulatum. Accidens 500.Adiectiuum 10.Fieri 20.21.

¶ Copulatiua propoſitio, poteſt negari pro una parte, non autem affirmari, niſi pro omni.2.d.14.quæſt.1.1.5m. * Adiectiuum 10. Differentia.

1 ¶ Cor a primo generatur, ſecundum quoſdam, ſm alios cerebrum, aut aliud tale membrum.22ꝭ.q.122.2.c./.2.d 12.5. 6m./.Poª.q.3.18.10m./.Meta.5.lect.1.meº.a l. * Adam 34. Adeps 3. Generatio.

2 Cor eſt primum principium membrorum, & uirium uitalium, quantum ad eſſe, ſed caput eſt principium ſenſuum & motus.3ª.q.90.3.3m./.3.d.13.q.1.1.5m./ 4.d.28.L.fi./.Meta 5.lect. 1.meº.a.l./.Liº.8. lect.4. meº.h. * Amicitia 34. Amor 194. Angelus 441. Anima 107.Animal 37.38.

3 Cor eſt primum principium motus in animali 1ª. q. sol 1 1m./.12ꝭ. q.17. 9 2m./. Anima.9.6m. Anima 107. Anima 37. 38. Appetitus 74.75. * Armus.

4 Motus cordis, & genitalium, non ſubiacet, nec obedit imperio rationis, quia eſt naturalis.12ꝭ.q.17. 9.1m /.3m./.22ꝭ. q.151.4.c./.Anima 96m./.Opuſ.35.fi. * Ars 39.40.Appetitus 74.75.Aſſimilatio 5. Baptiſmus 192. Beatitudo 101.

5 Cor magis conformatur deo, quãdo mouetur, quàm quando quieſcit, quia perfectio eius eſt in moueri, & quies eius, eſt eius deſtructio.4.d.43.ar.1.q.1.4m./.d.49.q.1.ar.4.q.1.1m. * Blaſphemia 14.Cælū 99.157.152.Contritio 3. Cultus 8.

6 Cor eſt in medio animalis, ut conſeruetur, & uitam influat in omnes partes.5.diſt 14.1.2m./. Quol 4.5. * Delectatio 49.Dilatatio.Dolor 19.Dolus 3. Duplicitas 1. Facies 1. Fides 91.97.130.Fortitudo 39. Gemitus 1.Gratia 84.Gratiarum actio 4.

7 Omnis bona diſpoſitio corporis redundat ad cor, ſicut ad principium & finem corporalium motionū.12ꝭ.q.38.5.3m.

8 Cor non eſt ſuſceptiuum infirmitatis, nec in homine infirmo & curabili eſt pars corruptioni ſubiecta.3.diſt.3. q.4.1.4m./.Meta.7.lec.8.meº.a.F. * Hæreſis 7.Homo 13.Honor 6. Intellectus 76. Ira 5.14.49.50. Latere. Laus.15.18.

Immo cor eſt ſuſceptiuum infirmitatis.12ꝭ. q. 74 9.5m. Reſpon. Duº.401. Dum.401m.

9 Cordis eſt duplex infirmitas, ſcilicet in ſubſtantia eius, mutans naturalem complexionem eius, & inordinatio motus eius, uel alicuius eorū quæ circunſtant cor. Prima eſt mortalis, non autem ſemper ſecunda.12ꝭ. q.74 9.5m./. Ma.q.7. 5.12m. * Lex 52.&c.126.Liber 14.

10 Læſo corde ſtatim perit totum animal, quia operatio uitæ, primo eſt in eo, & ab eo in alijs.1.d.8. q.5.3.3m./.Meta. 7.lec.8.meº.a.F. * Manſuetudo 9.Medium 15.Melancolia. Miſericordia 1.Munditia 1.Oratio 1.&c.13.21.29.43.

11 Diſpoſitiones cordis ad paſſiones animæ, quædam ſunt quaſi actiuæ, & quædam quaſi paſſiuæ.3.d 34.q.2.ar.1. q.1, c./.Veri.q.25.2.c. * Paſſio 29.Pauor. Paupertas 8. Pax 6, 15. Peccatum 13.35.42.43.44.70.71.72.98.243.576.

12 Cor uniuis hominis, tendit ad diuerſa dupliciter, ſcilicet ſecundum diuerſas potentias appetitiuas, uel ſecundum diuerſa appetibilia.12ꝭ.q.29.1.c. * Pœna 6. Præceptū 116. Probatio 1. Pſallere 2. Sacrificium 31. Sanguis 15. Scriptura 3. Spes 35.

13 Animalia habentia magnum cor ſunt timida. 12ꝭ. q.45. 3. c./.2.d.19.4.4m./.d 30.q.2 1.5m. * Tabula 1. Templum 14. Tempus 44. Timor 34. Tremor 2. Turpiloquium. Verbum 1.&c 15.Vincere 1.5.Vxor 3. Chriſtus 99. 123.127.141.152. Delectatio 49. Dilatatio. Paſſio 39. Timor 34. Tremor 2.

¶ Corda. Pſalterium 1.

¶ Corinthij. Paulus 25.27.28.

¶ Corinthus eſt metropolis Achaiæ. 2ꝭ Cor. lec.1. meº.H./. cº.9.lect.1. primº.G./. cº.11. lect.3. meº.H. * Corinthij. Paulus 56. Quid.

¶ Corium. Bos.

1 ¶ CORNELIVS Centurio, ante baptiſmum, habebat fidem explicitam de myſterio incarnationis, licet non diſtinctam de tempore eius. 3. diſtinct. 25. L. meº. I. Baptiſmus 99. 100. Fides 60. Fides.

2 Immo habebat fidem implicitam. Ideo Petrus mittitur ad eum, ut inſtrueret eum de fide.22ꝭ.quæſtio.1.p. 4. 3m. Reſpon. Duº.403º. Dum.402m.

3 Cornelius & ſimiles, ante baptiſmum, habuerunt gratiam, & uirtutes, per fidem, & deſiderium baptiſmi implicite, uel explicite.3ª.q.69.4.2m.

¶ Cornicula frequenter crocitans, ſignificat pluuiam, cito eſſe futuram.22ꝭ.q.95.7.2m. Augurium 1. Signum.

¶ Coruu ſignificat potentiam dei, contra aduerſarios. Pſal. 87.primº.b.E./.Pſal.43.primº.b.K. *Moyſes vel Mitra. Signum.

1 ¶ Corona clericalis, non eſt ordo. Nec imprimit characterem, ſed Figura.

20 Oppoſitum videtur dicere.1^a.q.65.5.1^m./.Quol.8.3.c./.phy. 4.lect.8.ſi Reſpondeo ſicut Dubio.328. * Phyſica 7. Punctus. 3.

21 Corpus motum recte, mutat locum ſubiecto, & ratione: ſed motum circulariter, ratione tantum. Anima 8. 18^m./. Anima. 5.lect.15.ſi.

22 Nullum corpus agit, niſi tangendo, & mouendo: 1^a quæſt. 45. 5. c. ſi./. Potentia quæſtioo. 5. c./.4^m./.7^m. * Putrefactio 2.

23 Nullum corpus tota ſua ſubſtantia agit, ſed tantum forma immaterialis. Contra 2. cap.20.2^m./.Li°.3.capite.69. * Qualitas 2.

24 Nullum corpus in ſuo loco mouetur naturaliter recte, ſed tantum circulariter. Anima 8.18^m. * Repleo. 11. Semen.16.18.

25 Spiritus creatus, unitur corpori dupliciter, ſcilicet ut forma eius, & ut motor mobili, uel ut locatum loco. 4.d.44. quæſt 3.art.3.quæſt.3 c.me°.G./.Veri.q.26.1.c.ſi. * Senſualitas 8. Senſus 10. Solidum. Speculum 5. Spes 10. Spirituale 7. Subtilitas 10.

26 Nullum corpus poteſt eſſe principium vitæ. 1^a.q.18.1.c./.q. 75.1.c./.Ioan.5.lect.5.prin°. * Tactus 6. 12. Vacuum 1. Viſio.5.&c.

27 Corpus uiuum, eſt nobilius corpore non uiuo. 1^a.q.4.2. c. ſi./.℈.1.c°.20.6^m.

28 Corpus prius uiuum, & poſtea mortuum, non eſt idē corpus numero. 3^a.q.25.6.3^m./.q.50.5.c./.1^m.

Oppoſitum videtur dicere. 3^a.q.50.5.c.0./.Quol.2.q.1.1.c./. Quol.3.4.1^m./.Quol.4.q.5.o./.Opuſc.3.c°.155./.157. Reſpondeo, Dubio.107.c°.

29 Corpus prius uiuum, & poſtea mortuum, non eſt idem numero, propter diuerſitatem formæ, ſed eſt idem identitate materiæ. 3^a.q.25.6.3^m./.q.50.5.c./.1^m.

30 Corpora inquantum ſunt in actu, poſſunt agere, licet hoc negent Auicebron, plato, & Democritus. 1^a.q.115.1. o./.℈. 3.c°.29./.Veri.quæſt.5.9.o./.4^m./.Potentia qu.3.7.o. * Vniuerſum.3.6.

31 Nullum corpus poſt reſurrectionem aget in alterum corrumpendo naturaliter, ſed puniendo ſecundum iuſtitiam dei. 4. d.33.q.2.3.5^m.

32 Corpus hominis, oportet habere multa organa: quia anima eius eſt multiplex in potentia, & operatione, propter perfectionem eius. 1^a.q 76.5.3^m./.2.d.1.q.2.5.3^m./.Anima.8. 14^m./.9.c.ſi./.14^m./.10.1^m./.2^m./.17^m. * Abundentia.3. Abſtractio.22. Accedere 1 Actus.186. Adam.45.&c.90.&c. Adoratio. Aduentus 9. Agilitas.4. Amor.80.86.87. Animal.32. Antromosphitæ.

33 Corpus hominis, fuit optime diſpoſitum, in ordine ad ſuū finem, ſcilicet animam. 1^a.q.91.3.o./.2.2.q.164.2. 1^m./. Ma. q.5.5.c./. * Anima.8. Apollinaris 1. Apoſtoli 21. Appetitus 49.67.74. Applicatio.1. Ars.12.&c.29. Aſſimilatio 19. Audacia 12. Augmentum 18.20.21. Auxilium 2. Baptiſmus 252. Beatitudo.43.76.77.&c. Bonitas 17.91.188.&c. Caritas 20. Cerebrum.2.

34 Corpus hominis componitur ex contrariis, propter tactū. 1^a.q.76.5.c./.q.91 1.2^m./.1.2.q.85.6.ſi./.2.2.q.164.1.1^m./.2. d.1.q 2.5.c./.Ma.q.5.5.c.me°.A./.Anima.8.c. * Cognatio. Cognitio 78. Cohors.1. Continere.&c.6. Comedere.4. Comparatio.3. Contemplatio 3.4.16. Conuenientia 1. Conuerſio 5. Coſta 7. Cultus 8. Damnatio 36.&c. Dauid 3. Delectatio 22. Deformitas Delectatio 22. Dæmon 219. Deus 184. 317. Dolor 12. Dos.1.5.&c. Elementum.24.

35 In corpore hominis, ignis & aer prædeſtinantur ſecundū virtutē, ſed aqua, & terra ſecundum ſubſtantiam. Sed corpora inferiora non ſunt de natura quinti corporis .i. cœli, quam aliqui ponunt uenire in compoſitionem humani corporis. 1^a.q.91.1.o./.2.d.1.q.2.5.4^m./ d.15.q.2.1.c./.2^m./.4. d.44 q.2.ar.1.q.1.c.ſi./.ar.3 q.1.c./.Opuſc.21 arti.34./.35./. Anima 8.1^m./.Iob 4.ſi.C./.c°.38.prin°.G. * Error 50. Euchariſtia 91.&c. Feſtum 15. Finis 128. Formatio. Fortitudo 1.7.44. Gemitus 1. Generatio 38.&c. Gratia 38. Gula 6. Habitus 28.57.58.60.61. Hæreſis 28.45.86. Homo 2.6.36. Humor. Idem 9. Imaginatio 4.5. Imperator 5. Inconuenientia 11. Infirmitas 2. Innocentia 2 7.&c. Intellectualis 1.2. Intellectus.26.164. 283. Inteſtina. Ira 50. Iudæi 25. Iudicium 50. Iuſtitia.64.&c. Limas. Lucia Macula.1. Maria 8.&c.

36 Proximus motor corporis in nobis, eſt appetitus ſenſitiuus 1^a.q.20.1.1^m. * Matrimonium 58.91. Medicina 4. Meritū. 37.&c.65. Mors 4.36. Mulier 4.8.&c. Mundus 1.2.4. Mutilatio. Naturale 13. Nitor. Obedientia 26.31. paſſio.26.48. pater 20. Paulus 11. Peccatum 103.104.159. 3257. Pœna.6. 47.

94. Perfectio 66. Præceptum 89. Prælatio 18.27. Probatio 2. Prophetia 55. Proportio 7. Prudentia 1. Purgatio 5. &c. Quaternarius. Rom.13. Redundantia. Reſurrectio 10. &c. 54. Sabbathū 6. Sacrificium 14. Salnati 28. Sanitas 9. Senectus 3. Sepultura.3. Seruitus 9 15.

37 Corpus hominis, regitur a ratione deſpotice ideſt ſeruiliter, appetitus autem ſenſitiuus, politice, ideſt ciuiliter. 1^a.q.81. 3.2^m./.q.83.1.1^m./.1.2.q.9.2.3^m./.q.17.7.c.ſi./.q.56.4.3^m./.q. 58.2.c./ q.74.3.3^m./.4.d.27.q.2 ar.3.q.1 c./ Ma.q.3.9.1.4^m./. Vir.q.1.4.c./.11^m./.Matth.8.prin°.b.D. * Similitudo 10. Societas 1.2. Sol 5.5.4. Somnium 2. Somnus 2. Species 5. Spes 10. Status 7. Stridor. Suſtinere. Tabeſcere. Temperantia 8. Tribulatio 1.5. Triſticia 6.15.18. Valitudo. Vertex. Veſtigiū 10. Vlaum 8. Vit. Virginitas 5.9.8. Virtus 63.181.245.272. Vitium 4. Volo 6.18.&c. Vnitas 53. Vniuerſum 5.5.6. Votum 79. Vna. 2. Viura 195. Vter. Vaor. 20. Chriſtus. 1199.

38 Corpus eſt glorioſum, ex totali ſubiectione eius ad animā, cuius gloria redundat in ipſum. 1.2.q.4.5.4^m./3^a.q.11.2.c./ q.2.6./.2^m./.2^m./.q.97.3.c./.4.d.49 q.4.ar.5.q.2.3.o./.℈.4.c°. 86./.Veri.q.13.3.1^m./.Quol.6.q.1.2.c./.Vir.q.4.4.15^m./.1.Cor.15.lect.6.ſi. Anima 231. Dos 4. * Auditus. 1. Aurea 9. Alleluia. Angelus 362. 363. Apoſtoli 21. Aſcendere 7. Glorioſum.

39 Corpus glorioſum erit in eodem loco cum alio corpore, non ea dote ſubtilitatis, ſed ſola uirtute dei. 3^a.q.64.1.1^m./. q.57.4.2^m./.4.d.44.q.2.ar.2.q.2.3.o./.q.4.o./.q.5.c.ſi./.℈.4.c°. 87.ſi./.Quol.1.21.22.o./.Ioan.20.lec.4.prin°.a.D.1.Cor.15. lect.6.me°.I.Corpus 15.

40 Corpus glorioſum non erit ſimul in eodem loco, cum alio corpore glorioſo, 4.diſtinct.44.quæſt.1.artic.2.quæſt.4 o./.q. 5. c. ſi.

41 Locus nihil influit in corpore glorioſo, ſed ab eo recipit ſplendorem. Et pertinet ad gaudium accidentale, quod per receſſum non diminuitur. 4 d.44.q.2.ar.3.q.2.5^m./.q.3.ar.3. q.3.6^m./.d.49.q.1.ar.2. quæſt.3.3^m./.℈.4.c°.86. * Aureola. 8. 12.14.

42 Error quòd corpora glorioſa fient ſpiritus, uel aer, ſicut aer, 3.ſi.22.q.5.ar.5.q.1.1^m /.4.d.44.q.1.artic.q.1.c./. quæſt.2. artic.2. quæſt.1.c./.℈.4 capit.84 /.Quol.1.21. 2^m./.Iob.19. lectio.2. me°.F./.Ioan.20. lect.4. me°.b.E./.1.Cor.15. lect.6.me°.I./lect.7.b.C. * Beatitudo 22.30.35.43.76. Beatus 34. 43. Cœlum 36. 32. 41. 45. 152.156. Cicatrices.4. Color 1.

43 Subtilitas corporis glorioſi, eſt plena participatio eſſe ſpecifici, ex plena ſubiectione eius ad animam. 3^a.quæſt.54.3.c./. 4.diſt.44.q.2.art.2.q.1.o./.ar.3.q 1.c./.d.49.q.4.art.c.5.quæſt. 3.c./. Opuſc.3.c°.170./.171./. * Conuexum.

44 Corpora glorioſa tranſibunt cœlos, ſine diuiſione, virtute dei, qua beati poterunt quicquid uolent. 4.d.44.q.2.ar.2.q. 3.3^m./.4^m.

45 Et mouebuntur localiter ſine labore. 4.diſtinct. 44. quæſt. 2.artic.3.quæſt. 1. 2^m. * Gloria 22. Inteſtina. Iudicium. 78. 80.

46 Et mouebuntur, non propter indigentiam, ſed propter experientiam, & uſum, non in inſtanti, ſed tempore imperceptibili 4.d.44.q.2.ar.3.q.2.3.o./.℈.4.c°.86. * Labor 4. Maria 17. 22. Nubes 1.3. Odor 5. Olfact° 2. Palpabile 4.5. Reluttere. 7. Reſurrectio. 10.&c.26.&c.21.

47 Et portabuntur ab angelis, non propter indigentiā, ſed propter reuerentiam, quę fiet eis, ab omni creatura, 4 diſtinct. 44.quæſt.2.artic.3.q.1.1^m./.Rom.2 lect.2.me°.B. Vt deſcendere 6. * Sanctus 4.6.11. Spectra 4. Tactus 8.14. Transfiguratio. 1.3. Viſus 11. Vectio. 30. Vagina. Chriſtus. 59.

48 Quantitas eorum non uariabitur ſecundum magnum, & paruum, rarum & dēſum, ſitum & figuram: ſed ſuperierunt in loco ſibi æquali, 4.d.44.q.2.ar.2.q.5.o.

49 Et habebunt dotem impaſſibilitatis. 2.d.33.quæſt.2.1. 5^m./. 5^m. Dos.5.

50 Et habebunt omnes ſenſus ſuos in actu proprio, 4.d.44.q.2. ar.1.q.4.o.

51 Et erunt palpabilia, ſicut & corpus Chriſti poſt reſurrectionem ſuum, 3^a.q.54.2.2^m./.3.d.21.q.2.ar.4.q.2.o./.4.d.44.q.2. ar.2.q.6.o./ ℈ 4 c°.84.

52 Et habebunt qualitates tangibiles. 3^a.q.54.2.2^m./.3.diſt.21. quæſt.2.articul.4.quæſt.2.2^m./.4.diſt.44.quæ.2.art.2.q.2.c./. quæſt.6.o.

53 Et erunt colorata, colore debito, ſecundum naturam ſuarum partium. 3^a. quæſt.54.2.5^m./.4.diſt.43.quæſt.2.artic.4. q. 1. 3^m.

Et

54 Et erūt diaphana, non obſtante luce eorum. 4. diſt. 44. q. 2. ar. 1. q. 4. 5^{m}./. ar. 4. q. 1. 2^{m}./. Veri. q. 9. 4. 1^{m}.

Chriſti. 55 Corpus Chriſti fuit in Adam, & in alijs patribus, ſecundū originem, non autem ſecundum aliquid ſignatum, ſicut etiam corpora aliorum. 3^{a}. q. 31. 6. o./. 7. c./. 2. d. 30. q. 2. 2. 1^{m}./. 3. d. 3. q. 4. 2. o. * Accidens 64. 83. 84. 88. Addere 20. Aditus 1. Agnus 5. Altare 1. Amor 67. Angelus 504.

56 Corpus Chriſti ſecundum Apollinarem hæreticū, eſt conſubſtantiale deitati. 3^{a}. q. 37. 1. c. Apollinaris 3. Apparere 9. Aqua 15. c. Aſſimilatio 5.

57 Corpus Chriſti eſt a ſolo deo formatum. 3^{a}. q. 31. 5. c./. 3^{m}./. q. 46. 6. c./. 1. d. 16. 4. 3^{m}./. 3. 4. c^{o}. 44./. 45./. Quol. 8. 5. 4^{m}.

58 Natura corporis Chriſti, inquantum diuinitati unita, tranſcendit omnes ſpiritus creatos. 3. d. 22. q. 3. ar. 3. q. 1. 3^{m}. Aſſumere 41. &c. 55. &c.

59 Corpus Chriſti, ſecundum naturam carnis, non eſt nobilius quàm anima noſtra. 3. d. 14. ar. 1. q. 2. 1^{m}. Angelus 504. * Baptiſmus 192. Benedictio 4. Bucella. Cibus.

60 Corpus Chriſti fuit optime complexionatum, ideo in eo maxime uiguit ſenſus tactus. 3^{a}. q. 46. 6. c. * Cicatrices 1. 2. 3. Circumciſio 28. 29.

61 Totum tempus quo Chriſtus fuit in utero matris, deſeruiuit augmento corporis eius, quod alijs fuit cōuerſioni, figurationi, animationi, & augmento. 3. d. 3. q. 5. 2. 3^{m}. * Claritas 14. &c. Deſcendere 2. Diaconus 2. 3. Diſpenſatio 17. Dos 9. 10.

62 Corpus Chriſti debuit augeri, ſicut corpora aliorum hominum. 3^{a}. q. 33. 1. 4^{m}./. 3. d. 3. q. 5. 2. 3^{m}. Con. 4. c^{o}. 44. Eccleſia 2.

63 Minimum quantitatis corporis Chriſti, & aliorum hominum, in primo inſtāti figurationis, & animationis, parum excedit quantitatem formicæ. 3. d. 3. q. 5. 2. 3^{m}. * Epiſcopus 16. Fons. Homo 10. Idem 10. Ieiuniū 13. 14. 85. Inf. 12. 15.

64 Quantitas corporis in principio animationis, proportionatur ei quantitati, ad quam per augmentum ueniet, quia maiorum in fine eſt maior quantitas in principio, præterquàm in Chriſto, in quo fuit minor. 3^{a}. quæſtio. 33. 2. 2^{m}. * Incineratio. Laurentius 2. Menſtruus 1. 2. Miraculum 55. Miſſa 26.

65 Corpus Chriſti in perfecta ætate, habuit decentem, & mediocrem quantitatem, proportionatam quantitati habitæ tempore quo aliorum corpora animantur minorem autem in principio. 3^{a}. quæſtio. 33. 2. 2^{m}. * Mors 42. 44. &c. Omnipotentia 4. Oratio 92. 93. 94. Ordo 77. Paraſceue. Patena.

66 Corpus Chriſti uiuum & mortuum, erat idem numero. 3^{a}. quæſt. 50. 5. o./. Quol. 2. 1. o./. Quol. 5. 4. 1^{m}./. Quol. 4. 8. o. * Poroſitas.

67 Corpus Chriſti fuit ſubiectum impreſſioni corporum cæleſtium. 3^{a}. q. 12. 4. 3^{m}./. 3. d. 14. ar. 3. q. 6. 4^{m}. * Poteſtas 9. Pulchritudo 14.

68 Corpus Chriſti in euchariſtia, non habet inquantum corpus, nec inquantum unitum diuinitati, eſſe in pluribus locis, ſed ratione cōſecrationis & tranſubſtantiationis, quia idem contingeret, in quicquid aliud panis diuina uirtute tranſubſtantiaretur. 1. d. 37. q. 3. 2. 1^{m}./. 4. d. 10. 2. 18^{m}./. d. 11. q. 3. ar. 4. 3. 2^{m}. * Redundantia.

69 Corpus Chriſti fuit uerum corpus, & non phantaſticū, cōtra Manichæum, & Valentinum. 3^{a}. q. 5. 1. o./. 2. c./. 3. 4. c^{o}. 29./. 30. * Reſurrectio 43.

70 Chriſtus poſt reſurrectionem, habuit uerum corpus, ſicut prius ante mortem. 3^{a}. q. 54. 1. o./. 3. c. * Sacerdos 25. 26. Sanguis 9. &c.

71 Corpora myſtica ſunt duo in hoc mundo, ſcilicet Chriſti, & diaboli, ſed corpus Chriſti myſticum, eſt tota eccleſia. 3^{a}. q. 8. 1. 3. c./. q. 48. 1. c./. q. 49. 1. c./. Opuſ. 58. c^{o}. 14./. Col. lec. 5. prin^{o}. * Spirituale 7. &c. Subdiaconus 2. 7. Succeſſio 6. Templum 5. 4. Timor 13.

72 Corpus Chriſti uerum, habet ſimul omnia membra, non autem corpus myſticum. 3. q. 8. 3. c. * Veſtis 1. Viſio 15. 16. Vnio 18. 19.

73 Corpus Chriſti myſticum, ut includens caput & membra, eſt nobilius corpore Chriſti uero. 4. d. 13. L. prin^{o}. D. * Reſurrectio 26. 27. 28. Forma 151. &c. Chriſtus 9. 53. 75. 86. 103. 183.

Quid. 1 ¶ CORRECTIO fraterna eſt admonitio fratris, de emendatione delictorum, a fraterna charitate procedens. 4. d. 19. q. 2. 1. o. * Aaron 3.

2 Correctio duplex, ſcilicet coactiua, & oſtenſiua tantum. Prima pertinet ad prælatos tantum, ſecunda uero ad omnes. 22æ. q. 33. 1. 3. 6. o./. 4. d. 19. q. 2. 1. c./. 6^{m}./. 2. o./. Virt. q. 3. 1. o. * mor 89. Caſtigatio. Contumelia 4.

3 Vtraque eſt in præcepto. Sed ſecunda ſolum, quando delinquens occurrit, cum cōmoditate corripiendi, & ſpe emendationis, & ſuperior deeſt. 22æ. q. 33. 2. o./. q. 43. 7. 3^{m}./. 4. d. 19. q. 2. ar. 2. q. 1. o./. Virt. q. 3. 1. o./. 16^{m}. Admonitio 25. * Crimen. Cura 5. Degradatio. Flagellum 2.

4 Correctio fraterna, eſt actus charitatis, coactiua uero; eſt actus iuſtitiæ. 22æ. q. 32. 2. 3^{m}./. quæſt. 33. 1. o./. 3. 4. c./ 4. d. 19. q. 2. 1. 6^{m}.

5 Admonitio in correctione fraterna, eſt principaliter actus charitatis, quaſi imperantis, prudentiæ uero ſecundario, quaſi exequentis, & dirigentis. 22æ. q. 33. 1. 2^{m}. * Fornicatio 13. Hæreſis 23. 24. 30. 31. Imprecatio. Increpatio. Lex 52. Miniſter 9. 10. Miſericordia 35. Odium 14.

6 Exiſtens in peccato mortali, etiam occulto, corrigens ex officio, peccat, non autē corrigens ut frater, niſi propter ſcandalum. 22æ. q. 33. 5. o./. 4. d. 19. q. 2. ar. 2. q. 2. o. * Officium 7. Paulus 17. Peccatum 25. Pœna 28. 29. Pœnitentia 99. Princeps 9. 13. 21. Probatio. o.

7 Oppoſitum uidetur dicere. 22æ. quæſt. 60. 2. 3^{m}./. Matth. 7. Du^{m}. 405^{a} prin^{o}. K./. Roma. 2. prin^{o}. E. Reſpon. ſicut Du^{o}. 796°. * Pſalterium 2.

8 Exiſtens in peccato ueniali, non peccat corripiendo utroque modo, niſi propter ſcandalum. 4. d. 19. q. 2. ar. 2. q. 2. 1^{m}. * Religio 105.

9 Peccatum præcedens impedit, ne aliquis corripiat alium tripliciter, ſcilicet ratione indignitatis, ſcandali, & ſuperbiæ 22æ. q. 33. 5. c. * Reprehendere.

10 Prælatus eſt corripiendus a ſubditis, ſed in ſecreto tantum, & reuerenter, niſi propter periculum fidei, fiat publicum, ſicut Paulus publice corripuit Petrum. 22æ. q. 33. 4. o./. 4. d. 19. q. 2. ar. 2. q. 3. o./. Virt. q. 3. 2. 18^{m}./. Gal. 2. lec. 3. prin^{o}./. Coſ. ſi. Paulus 17.

11 Ordo correctionis, eſt de præcepto, ſcilicet præuia admonitione ſecreta. 22æ. q. 33. 7. o./. 4. d. 19. q. 2. ar. 3. q. 1. 2. o./. Virt. q. 3. 2. o./. Quol. 11. 12. 13. o. Admonitio 2. ermon.

12 Teſtes debent adhiberi in correctione fraterna, ſi non eſt emēdatus per admonitionem ſecretam. 22æ. q. 33. 8. o./. 4. d. 19. q. 2. ar. 3. q. 2. o./. Quol. 11. 12. 13. o. Admonitio 4. infi.

13 In correctione fraterna, primo debet admoneri ſecrete, ſecundo debet dici prælato ſecrete, tertio teſtes adhiberi, quarto publicari. 22æ. q. 33. 8. 1^{m}./. 4^{m}./. 4. d. 19. q. 2. ar. 3. q. 2. 4^{m}. * Scandalum 15. &c.

14 Ordo fraternæ correctionis, ſeruandus eſt in peccatis occultis tantum. 22æ. q. 33. 7. o./. 4. diſt. 19. q. 2. ar. 3. q. 1. 1^{m}./. 1^{m}./. Quol. 11. 12. 13. o.

15 Chriſtus non corripuit Iudam ſecreto, nec Petrus Ananiā, & Saphyram, nec Paulus Petrum, multiplici de cauſa, ſcilicet quia dominus peccatum Iudæ tamquàm deus, ſicut publicum habebat. Vnde ſtatim poterat ad publicandum procedere. Tamen ipſe non publicauit, ſed obſcuris uerbis eum de peccato ſuo admonuit. Petrus autem publicauit peccatum occultum Ananiæ & Saphyræ, tamquàm executor dei, cuius reuelatione peccatum cognouit. Sed Paulus Petrū non reprehendiſſet, niſi aliquo modo par eſſet, quantum ad fidei defenſionem. Vel Paulus qui erat ſubditus Petro propter imminens periculum ſcandali circa fidem Petrum publice arguit. De Ioſeph autem credendū eſt, quòd fratres ſuos aliquando admonuerit, licet non ſit ſcriptum. Vel poteſt dici, q peccatum publicum erat, inter fratres. Vnde dr̄ pluraliter. Accuſauit fratres ſuos. 22æ. q. 33. 4. 2^{m}./. 7. 2^{m}./. 4. d. 19. q. 2. ar. 2. q. 3. 1^{m}./. ar. 3. q. 1. 2^{m}./. Virt. q. 3. 2. c./. 3^{m}./. 4^{m}. Paulus 17. * Simonia 23. Tribulatio 15. Virga 1. 3.

16 Dimittens admonitionem uel prohibitionem, quia nō ſperat correctionem, ſed timet ſequi peius, non peccat. 22æ. q. 33. 2. 3^{m}./. 6. o./. q. 43. 7. 3^{m}./. q. 150. 1. 4^{m}./. 4. d. 33. q. 2. ar. 2. q. 2. 1^{m}./. Virt. q. 3. 1. 1^{m}./. Eph. 5. lec. 4. ſi. * Viſitatio 1. Vſura. 311. &c.

17 In peccatis omnino occultis, ſi eſt ſpes emendationis, debet corripi, ideſt, ſecrete admoneri, & denunciatio differri, niſi immineret occaſio ſimilis ruendi, quam uellet uitare. Si autem nō eſt ſpes, uel peccatum eius eſt in notitia aliorum, uel eſt in promptu eius, debet ſtatim denunciari ſuperiori. 4. diſt. 19. quæſt. 2. art. 3. quæſt. 1. 2^{m}./. Quol. 1. 16. d. Denunciatio 1.

18 Sine correctione, & admonitione, denuncians peccatum proximi prælato diſcreto, ut pio patri ex charitate, benefacit. Quol. 11. q. 13. o.

19 Peccatum infectiuum aliorum, ut hæreſis, & fornicatio, uel cedens in damnum aliorum, ut furtum, & homicidiū, debet denunciari, ſine admonitione. 22æ. q. 33. 2. c./. 3^{m}./. d. 19. q. 2. ar. 3. q. 1. 2^{m}./. q. 2. 1^{m}./. Quol. 11. 12. 13. o.

Cor

20 Correctio fraterna, debet eſſe dura, quando peccans eſt pertinax, tamen cum affectu lenitatis 4.d.19.q.2. ar.3. q.3.o.
21 Correctio eſt utilis ad emendationem, ad quam tamen nõ ſufficit, ſine auxilio dei. 12℥.q.109.8.2^{m}./.22℥.q.33.2. 1^{m}./. q.83.7.3^{m}.
22 Scandalum directe opponitur correctioni fraternæ. 22℥. q. 34.prinº./.q.43.3.c.

¶ Correctior. Conſcientia 5.
¶ Corregnare. Chriſtus 219.
¶ Correlatiuum. Concauum.
¶ Correſpondere. Actus 27. Beatitudo 137.&c. Charitas 42. 143. Cauſa 54. Confirmatio 44. Conſilium 28. Damnatio 43. Dolor 8. Dos 6. Euchariſtia 30. Idea 41. Iuſtitia 24. Pœna 73.74.90. Potentia 30.&c.51. Reſponſio. Sacramentum. 83. Sapientia 32. Scientia 162.163. Timor 9.75.76.
¶ Corrigere. Cura 5. Flagellum 2. Lex 52. Miſericordia 35. Peccatum 25. Pœna 28.29. Probatio 2. Religio 105.
¶ Corrigia. Cingulor. Venna 3. Zona.
tid. ¶ Corripere proprie, eſt oſtendere turpitudinem peccati, hortando ad emendationem, ſed corrigere, eſt cogere ad hoc per pœnas, licet quandoque unum pro alio ponatur. 4.d. 19.q.2.1.o. * Bonitas 222. Caſtigatio. Increpatio. Iudiciũ 29.30. Prælatio 10. 11.
¶ Corroptela. Concupiſcentia. 17.18. Vſura 223.
rẽtia. 1 ¶ CORRVPTIBILE, & incorruptibile, ſont prædicata eſſentialia. Anima 14.5^{m}./.19./. Meta.10.fi. Angelus 80.
2 Corruptibile, & incorruptibile differunt genere phyſico, non autem genere logico 1ª.q.66.2. 2^{m}./.q. 88. 2. 4^{m}./.1.d. 35.4.5^{m}./.2.d.3.q.1.1.1^{m}./.d.12.1.1^{m}./.Poª.q.7. 7. 8^{m}./. Vir. q.2.12.20^{m}./. Spiritu 2. 16^{m}./. Anima 14. 2^{m}./.Triu.14. 23. c./.Meta.10.fi. * Cælum 2.3.43.86.&c 93.124. Compoſitio 5. Conſeruatio 7. Contemplatio 16. 22. Corpus 19. Corruptio 8.16. Damnatio 37.38.
3 Corruptibile per naturam, poteſt fieri incorruptibile ſupernatural ter.2.d.7.q.1.1.2^{m}./.d.19.2.4^{m}./.d.21.q.2. ar.4.q. 2.1^{m}./.Ma.q.5.5.10^{m}./.1℥.Cor.15.lec.fi. prinº.A.&c./.Meta. 3.lec.7.meº.c.fi./.Liº.10.fi. * Diſtantia 8. Duratio 3. Eſſe 5. Finitum 3. Generatio 3.
4 Aliquid eſt corruptibile, uel incorruptibile tripliciter, ſcilicet ſecundum partem tantum, ſecundum totum tantum, & ſecundum utrumque. Opuſ.3.cº.171. * Habitus 55.56.
5 Generabilia & corruptibilia non poſſunt omnino abſolui a contrarijs.2.d.1.quæſt.2.5.c. * Idea 8. Malum 48. Manichæus 2. Materia 1.20.21. Neceſſitas 20. Palpabile 4. Paſſibilitas. Paſſio 16.22. Perfectio 25. Principium 8. Prouidentia 22.25.27.30.
6 Res corruptibiles dicuntur magis a primo principio diſtare, quàm res incorruptibiles.4.d.17.quæſtio.1. ar.2. quæſt. 2.c./.Geneſ.2.lect.9.prinº.b. * Signum 13. Subſtantia 24. 35. Tempus 23. Virginitas 1.5. Vita 8.16. Vniuerſale 19.20.
luid. 1 ¶ CORRVPTIO. Per corruptionem res reducuntur de actu in potentiam, ſicut in generatione econuerſo. Poª.quæſtio. 5.3.c./.4 9^{m}.
2 Numquàm aliquid corrũpitur, niſi propter uictoriam corrumpentis ſuper ipſum, ea debilitate uirtutis eius. Ȝ.2.cº. 30.meº. D./.Meta.5.lec.14.meº.d.&c. * Accidens 60. 62. 85.&c.121. Actio 122. Actus 121. Adam 48.&c. 81. Angelus 143.632. Anima 232.344. Annihilatio 15. Aſſumere 14. 15. Baptiſmus 53. Bonitas 148.149.224. Cauſa 6. Cælum 2. 3.93.105. Circunciſio 12.46. Cognitio 75. Cõſeruatio 2.3.4.
3 Nihil corrũpitur, niſi per hoc quòd forma ſeparatur a materia.1ª.q.9.2. c./.q.50.5.c./.q.75.6.c./.2.d.19.1.2^{m}./.Con.2. cº.54.1^{m}.
4 Corruptio non poteſt eſſe, niſi ubi eſt contrarietas, quia omnis generatio & corruptio eſt ex contrario in contrarium. 1ª.quæſt 75.6.c./.Con.2.cº.30./.54.6^{m}./.Poª.q.5.3.c./. Anima 14.b.2./.Opuſ.3.cº.74./.84. Contrarium 36. * Contritio 31.32.
iſio 5 Aliquid corrumpitur dupliciter, ſcilicet per ſe, & per accidẽs.1ª.q.75.6.c./.q.89.5.c./.12℥.q.53.1.c./.2.d.19.1.2^{m}./.Ȝ. 2.cº.54.6^{m}./.Anima 19.c. * Cor 10. Corpus 31. Delectatio 42.55. Deſtruere. Dimenſio 6.&c. Duritiea 2. Electio 38. Elementum 1.&c.22.23.24.
6 Corruptio duplex, ſcilicet ſecundum quid, & ſimpliciter. 2.d.35.5.c./.Ȝ.2. cº.54. * Aeſtimatio 1.3. Euchariſtia 88. 89.90 Fermentum 2.3.
7 Corruptio duplex, ſcilicet ſeparatio formæ a materia, & reſolutio in elementa.3ª.q 50.5.c./.Quol.3.4.c. * Forma 116. 117.118.119.
8 Corruptio quadruplex, ſcilicet per defectum uirtutis, ut in omni corruptibili, per exceſſum contrarij, ut in omni mixto, per conſumptionem humidi a calido, ut in omni animato, & per uiolentiam, ut in occiſis. Et contra hoc datum fuit homini quadruplex remedium, ſcilicet quia contra utrumque illorum primorum defectuum, ſubueniebatur homini per quãdam uirtutem animæ collatam ad hoc, ut ſecundum conditionem ſuam, materiam ſuam perficeret, ut ſicut ipſa anima habet eſſe indeficiens, indeficiens eſſe corpori tribueret: & propter etiam æqualitatem complexionis. Sed contra tertium defectum. ſubueniebatur ſibi duplici beneficio, ſ.quia per eſum aliorum lignorum paradiſi, reſtaurabatur continua deperditio facta in corpore, ſed ad eſſe indeficiens ſubueniebat lignum uitæ, cum uirtute diuinitus conceſſa, & alimentum aſſomptum, imperfectam aſſimilationem adducebatur. Et a quarto modo corruptionis, cõſeruabat illæſum hominem diuina prouidentia per quam decretum erat, ut nullum nocumentum homo pateretur in corpore, niſi prius a mentis innocentia deuiaſſet.2.d.19.4 c./Ȝ.2.cº.78.2^{m}./.Ver.q.18.6.7^{m}. * Generatio 1.7.&c.16.&c. Grã 47.&c. Humilitas 2. Adã 51.&c.
9 Corruptio triplex in homine, ex eſu ligni uetiti, ſcilicet in anima tenebræ ignorantiæ, in corpore morbus praox concupiſcentiæ, & mors in utroque Opuſ.58.cº.8.fi. * Habitus 74.&c. Hæreſis 11.25. Immunditia.2.3. Incipere 4. Intellectus 170.171. Iuſtitia 13.14.15.50.
10 Corruptio non intenditur a natura, niſi per accidens.1ª.q. 19.9.c./.q.49.1 c./.2^{m}/.2.d.20.q 2. 1.1^{m}./.d.35. L./ Con.3. cº.4./.5./.107.8^{m}./.Poª.q.3.6.13^{m}./.Ma. quæſt.1.1. 10^{m}./.3. 19^{m}. * Lex 51. &c. Lucia. Malum 26. Materia 18. Memoria 20.
11 Secundum Auguſtinum & Philoſophum in omni mutatione eſt aliqua generatio, & corruptio. 1.q.50. 5.1^{m}./.2.d. 35.5.c./.Ȝ 3.cº.72 5^{m}./.Anima 14.c.prinº./.Opuſ.3 cº.144./. Ro.8.lec.4.fi.I./.1℥.Tim.6.lec.3.prinº.B./.He.lec.5.meº.D. *Menſtruus 3. Meritum 38. Mons. Mors.4.14.&c.
12 Corruptio proprie eſt tantum compoſiti. 2. d.19. 1. 2^{m}./.3. d.21.q.1.3.5^{m}./.Anima 14.c.prinº. *Motus 80. Motiuum 3. 4. Natura 38.
13 Impoſſibile eſt, aliquod ſubſiſtens corrumpi per accidens; uel generari per accidens, ſed tantum per ſe.1ª.q.75. 6.c./. Ȝ.2.cº.54.6^{m}.
14 Corruptio quo ad illud, quod conuenit ei per ſe, conuenit omni corruptibili, ſecundum communem rationem, non autem per accidens 2.d.19.1.2^{m}. * Paſſio 13. Peccatum 17. 118.140.144.167.170.177.215.239.283.284.313. 317. 350. 362.383. Pœna 14.15. Perdere. Poª.61.
15 Mors, corruptio, & omnis defectus, eſt extra naturam particularis formæ, ſed aliquando eſt naturalis, ratione materiæ, & naturæ cõmunis.1ª.q.22.2.2^{m}.12℥.q.42.2.c./.3^{m}./.q. 85.6.o./.22℥.q.65.1.1^{m}./.q.164.1.1^{m}./.2.d.20.q.2. 1.1^{m}./.d. 34.3.c./.4.d.36.1.2^{m}./.Ȝ.3.cº.94./. Veri.quæſt.13.1.2^{m}./.Poª. quæſt.3.6.13^{m}./.quæſt.6.1.1^{m}./.Ma.q.1.1.1^{m}./.3.19^{m}./.q.5.5. o./.Opuſ.3.cº.154./.Phi.2. lec.12.fi./.Liº.5.lect.10. prinº.a. ſ. * Præceptum 99. Prouidentia 30. 56. 57. Prudentia 44. Purgatio 6. Raptus 1. 2. Ratio. 17. 50. Relatio 61. Reſurrectio 23. Sacramentum 38. 39. Sacrificium 35. Sanctificatio 1. Satisfactio 25. Scientia 46.94. Semen 21.
16 Materia ſubiecta priuationi, eſt principium & cauſa omnis corruptionis.1ª.quæſt.50.5.3^{m}./.quæſt.75.6.c./.2.d.7.q. 1.1.c./.4.d.50.quæſt.1. 1.c./.Con.2. cº.54. * Senſibile 10. Senſualitas 6.16. Senſus 22.23. Status 4 8. Superbia 2.26. Tabeſcere. Tactus 1. Templum 3.4.15. Timor 41. Veritas 34. Virginitas 9.10.11.28. Virtus 83.152.161.162. Vniuerſale 18. &c. Vſura 80. 104. 186. 195. 236. 289. Generatio 1. 7. 16. o.

¶ Corruptiuum. Adam 50. Alteratio 3. Anima 344. Annihilatio 15. Bigamia 4. Cælum 87.88. Contrarium 19.
1 ¶ CORRVPTVM eſt reparabile dupliciter, ſcilicet per potentiam actiuam, & paſſiuam.3.d.3.o.4.1.4^{m}. Reparabile.
2 Corruptum non redit idem numero, per motum, ſed idem ſpecie.4.diſt.44.quæſt.1.ar.1. quæſtio.2.1^{m}./.Con.4.cº.80./. Quol.4.5. c./.1℥.Corinth. 15.lect.5. fi.E. * Dimenſio 15. &c. Euchariſtia 68. Generatio 16. Guſtus 2. Hæreſis 92. Lex 52. &c. Lucia. Peccatum 143. 148.170.198. 239. 284. 297.302.&c.313.317. Præmium 8. Raptus 1.2. Ratio. 17. Relatio 61. Reſurrectio 11.&c. Virginitas 9.10.11.28. Vſura 127.164.

¶ Coruſcatio. Vapor 4.
¶ Corſica, Sicilia, & Sardinia, ſemper habuerunt principes tyrannos. Opuſ.20.liº.4.cº.8. Prouinciæ.
1 ¶ CORVVS ſeptem diebus nihil dat pullis ſuis, donec uideat eos nigreſcere. Iob 38.fi. Inſtinctus.

Coſ

8 Coruus ſignificat uoluptatibus denigratos, uel expertes bonæ affectionis, quia non eſt reuerſus ad arcam. 12ſ. q. 102. 6, 1^{m}. fi. H.

In Eua. 1 ¶ Coſta fuit præciſa ab Adam ſine dolore, ſed cum delectatione. 1ª. q. 92. 3. 2^{m}./. quæſ. 97. 2. 3^{m}. * Repibile 1. Reſurrectio. 10. 21.

2 coſta hæc, non erat de perfectione indiuiduali Adæ, ſed de ſpecifica. 1ª. q. 92. 3. 4^{m}./. q. 97. 2. 3^{m}./. 3ª. q. 31. 5. 2^{m}./. 2. d. 18. q. 1. 1. 3^{m}./. 4. d. 44. q. 1. ar. 2. q. 4. 2.

3 Mulier conuenienter fuit formata, de coſta Adæ. 1ª. q. 92. 2. 3 o./. 2. d. 18. q. 1. 1. o.

4 Mulier facta eſt de coſta Adę, ut ſocia eius, non de capite, ut domina, nec de pede, ut ancilla. 1ª. q. 92. 3. o./ 1ſ. cor. 7. lect. 1, mcº. 2.

5 conuerſio coſtæ in mulierem fuit ſupernaturalis, & obedientialis. 1ª. q. 92. 4. 3^{m} /. 2. d. 18. q. 1. 1. 5º./. d. 20. q. 1. 1. 4^{m}./. 3. d. 2. quæſt. 2 artic 2. quæſt. 3. 3^{m} /. d. 3. q. 2. 1. 1^{m}./. 4. diſt. 11. q. 1. art. 3. q. 3. a. 3.

6 Multiplicatio coſtæ, fuit per additionem materiæ nouiter creatæ, uel uerius per conuerſionem alterius materię præiacentis, contra Vgonem, & Magiſtrum ſententiarum. 1ª. q. 92 3. 1^{m}./. 2. d. 18. L. fi./. q. 1. 1. c./. 8^{m}./. d. 30. q. 2 1. c./. Panis 2. 3.

7 Illud additum, non uenit in corpus. Euę, niſi mediante coſta. Ideo Eua non dicitur facta ex eo, licet eſſet quid amplius in quantitate, quàm coſta. 1ª. q. 92. 3. 1^{m}./. 2. diſtinct. 18. quæ. 1. 1. 2^{m}.

8 coſta hæc, reſurget in Eua, non autem in Adam. 2. d. 18. q. 1 1. 3^{m}./. 4. d. 44. L. mcº. K./. q. 1. ar. 2. q. 4. 2^{m}./. Ʒ. 4. cº. 80. fi.

Du^{m}. 406. 9 Immo reſurget in eo, in quo prius fuit. 2. d. 30. q. 2. 1. 7^{m}./. 2. 6^{m}./. 4. d. 44. q. 1. ar. 2. q. 4. o./. Ʒ. 4. cº 81. 5^{m}./. Opuſc. 3. cº. 163./ 164. Reſpondeo Dubio. 406º.

¶ craſtinum. Holocauſtum. 4.

¶ craticula. Laurentius 3. chriſtus 198.

Eſſe. 1 ¶ CREATIO magis reſpicit eſſe, quàm naturam, uel rationē 3ª. q. 2. 7. 3^{m}. * Dies 11. &c. Eſſe. 9. &c. Malum 14.

2 Actio dei, ſcilicet creatio, primo terminatur ad eſſe, ſed ad naturam ex cōſequēti, actio autem creaturæ, ſcilicet generatio & conuerſio. Potentia q. 3. 16. 21^{m}./. Opuſ. 37. cº. 4. Agens 18.

3 creatio paſſiua, ſecundum eſſe ut inhęret eſt naturaliter poſterior creatura, & eſt ſubiectiue in ea, ſed ſecundum rationem eius, ut cauſatur ex actione dei, eſt prior. 1ª. q. 45. 3. 2^{m}./. 3^{m}./. 2. d. 1. q. 1. 2. 4^{m}./. Ʒ. 2. cº. 18./. Poª. q. 3. 3. 3^{m}./. qu. 7. 9. 5^{m}./. q. 10. 1. 3^{m}./. Opuſc. 9. q. 94./. 95.

4 creationem eſſe, ratio demonſtrat, 1ª. q. 45. 2. o./. 2. d. 1. q. 1. 2 c./. Ʒ. 2. cº. 16./. 18./. Poª. q. 3. 1. o./. Opuſc 37. cº. 4. prinº./. ph. 8. lect. 2. prinº. 2.

5 Ratio naturalis, magis aſſentit creationi, quàm conuerſioni Euchariſtiæ. 4. diſt. 8. q. 2. 3. 2^{m}./. diſtin. 11. quæſt. 1. artic. 3. quæſt. 3. 2^{m}.

6 Philoſophi concedunt creationem eſſe, ſed ab æterno. 1ª. q. 46. 2. 1^{m}./. 2^{m}./. d. 1. q. 1. 2. c /. 5. 16^{m} /. 4. d. 11. q. 1. ar. 3. q. 3. a. 1./ Potentia, q. 3. 14. 16^{m}./. Opu. 15. cº. 9./. Opuſc. 37. cº. 4. prinº./. phi. 8. lc. 3. fi. * Opus. 1. &c.

Du^{m}. 407. 7 Immo noluerunt motum incępiſſe per uiam naturæ, ideſt per generationem. Metth. 12. lec. 5./. Lc. 7. Reſpondeo ſicut Dubio. 912º.

Quid. 8 creatio non eſt mutatio propric. 1ª. q. 45. 2. 2^{m}./. 3. o./. q. 46. 2. 5^{m}./. 2. d. 1. q. 1. 2 2^{m}./. 5. 8^{m}./ Ʒ. 2. cº. 1. 8^{m}./. 17./. 18./. 20. 2^{m}./. 36. 1^{m}./. 2^{m}./. Potentia. q. 3. 2. o./. 3. c /. 4^{m}./. Opuſc. 9. q. 98./. phi. 8. lectio. 2. prinº. 2. c. * Actio 10. Ars. 25. Beneficium. 16.

9 creatio non eſt motus, nec terminus motus. 1ª. q. 45. 2. 3^{m}./ 3. c./. q. 46. 3. 2^{m}./. 2. d. 1. q. 1. 2. 2^{m}./. 3^{m}./. Ʒ. 2. cº. 17./. 19. 1^{m}./. 20. 2^{m}./. 21. 4^{m}. * Dicere 4. 7. Facere 3. Idea 23. Imago 36. Manus 4. 5. Miraculum 12. 13. Miſericordia 45.

10 creatio eſt emanatio, uniuerſalis entis, ex nihilo. 1. q. 45. 1. o./. 4. 1^{m}./. 2. diſtinct. 1. quæſtion. 1. 2. c. Deus. 453. Nihil. 3. infra.

11 creatio eſt actio terminata ad exteriorem effectum, ſicut etiam gubernatio, ſine cuius exiſtentia, huiuſmodi actio non poteſt intelligi. 1. diſtin. 40. q. 1. 1. ^{m}./. Ʒ. 1. cº. 79. fi. * Perſona 28. Sabbatum 1. 2.

12 De ratione creationis eſt, nihil præſupponere in re, cui naturaliter prius conuenit non eſſe, quàm eſſe. 1ª. quæſtion. 65. 3. c./. 2. diſtinct. 1. quæſtion. 1. 2. c./. 5. 16^{m}./. Potentia. q. 3. 4. c.

13 Creatio non admiſcetur in operibus naturæ, nec artis, ſed præſupponitur. 1ª. q. 45. 8. o./. 2. d. 1. q. 1. 3. 5^{m}./. Potentia, quæ. 3. 8. o. Ars 25. Deus. 452.

14 Creatio importat habitudinem creaturæ ad creatorem, cū

Cre

quadam nouitate, ſiue inceptione. quæ. 45. 3. 3^{m}./. Poª. q. 3. 3. c./. 2^{m}./. 6^{m}

15 Creare nihil aliud eſt, quàm abſque materia præiacenti, aliquid producere. 1ª. q. 65. 3. c./. Ʒ. 2. cº. 16. fi. * Tempus 20. 29 Ars 26. Infra Agens. 19.

16 Creatio eſt productio rei, ſecundum totam ſubſtantiam ſuam nullo præſuppoſito. 1ª. q. 65. 3. c.

17 Creatio relatio ſola eſt, ſed fieri eſt paſſio. Opuſc. 9. quæſt. 95.

18 Creatio eſt ad totum eſſe, & ad principia ex quibus res conſtituitur. Opuſc. 37. cº. 4.

19 Creatio nominat potentiam actiuam, qua res in eſſe producuntur, ideo eſt ſine præſuppoſitione materiæ, & prioris agentis. Poª. q. 3. 4. c. * Vacuum 1.

20 Creatio actiua, eſt eſſentia dei, cum relatione rationis ad creaturas. Paſſiua vero, eſt in creatura, & eſt accidens eius, de prædicamento relationis, ſcilicet habitudo habentis eſſe ab alio, & conſequens operationem dei. 1ª. q. 45. 3. o./. 1. diſt. 35. L. fi./. 2. diſtin. 1. quæſt. 1. 2. 4^{m}./. 5^{m}./. Ʒ. 2. cº 18./. Potentia, quæſt. 3. 3. o./. Opuſc. 3. capit. 98./. Opuſc. 9. capit. 94./. 95.

21 Creatio paſſiue ſumpta, eſt aliquid in re creata, quia creatio actiua, eſt actio tranſiens, relinquens effectum exteriorem. 1ª. quæſtion. 45. 3. o./ 1. diſtinct. 40. quæſt. 1. 1. 1^{m}./. Potentia. q. 3. 3. o.

22 Nullum corpus poteſt creare. 1ª. quæſt 45. 5. c./. Ʒ. 2. cº. 20./. Verit. quæſt. 5. 9. c. fi. * Adoptio 19. Agens 16. Appropriatio. 29. Creans.

23 Solus deus creat. 1ª. quæſt. 45. 5 o /. quæſt. 47. 1. c./ quæſt. 65 3. c./. quæſt. 90. 3 c./. quæſt. 104. 3. 1^{m}./. 3^{m}./. 1. diſtin. 37. q. 1. 1. c /. 2. diſt. 1. quæſt. 1. 3. o./. 4. c./. diſt 14. 3. c./. diſt. 15. quæſt. 1. 2 c./. 4. diſtin. 5. quęſt. 1. 2. c./. diſt 18. quæſt. 2. 2. c./. 4. diſt. 5. q. 1. artic. 3. q. 3. o./. d. 47. q. 1. art. 1. quæſt 3. c./. Ʒ. 2. cº. 21./. 41. 8^{m}./. 85./. 96./. 120. 4^{m}./. 6^{m}./. Liº. 3. cº. 68./. 102. 3^{m}./. 120. fi./. Liº. 4 cº. 7. 14^{m}./. 17. 6^{m}./. 34. 23º./. Veri. q. 5. 8. c. fi./. 2^{m}./. 9. c. fi./. qu. 27. 1. 3^{m}./. 3. c./. Potentia. q. 3. 4. c./. 5 o./. Quol. 3. 6. c./. Opuſc. 3. cº. 70./ 94./. 95./. Opuſc. 15. cº. 10./. Pſalm. 40. fi. Agens 16. * Auctoritas 2. Bonitas 14. Cauſa 68. Cognitio 31. Cooperari 2. 3. creator. Deus 362. 395. 413. &c. Eſſe. 13.

24 Potentia creandi, non eſt communicabilis creaturæ. 2. diſt. 1. q. 1. 3. c./. 4^{m}./. 4. c. 4. d. 5 q. 1. ar. 3. q. 3. o./ Verit. q. 27. 3. 17^{m}./ Potentia, quæſt. 3. 4. o. * Factum 1. Finis 11. 12. Gratia 70. Hæreſis 57. 58. 59. Idea 23. Inſtans 14. 15. Iuſtificatio 16. Malitia. 9.

25 Oppoſitum uidetur dicere a ſimili. 2. d. 1. q. 1. 3. o./. 4. d. 5. q. 1. artic. 3. quæſt. 3. 5º./. diſt. 8. quæſt. 2. 3. 4^{m}. Reſpondeo ſicut Dubio 409º. Du^{m}. 4..

26 Creare requirit potentiam agentis infinitam. 1ª. q. 32. 1. 2^{m}./ quæſt. 45. 5º. 3^{m}./. quæſt. 65. 3. 3^{m}./ d. 5. q. 1. ar. 3. q. 3. c./. 1^{m}./. Ʒ. 2. cº. 20. 4^{m}./. Potentia. q. 3. 4. c./. 16. 20^{m}. * Manus 4. 5. Plato. 8. Religio 5. Solus 10. Trinitas 13. Vacuum 1.

27 Oppoſitum uidetur dicere. 4. d. 5. q. 1. ar. 3. q. 3. 5^{m}. Reſpōdeo Dubio 409º. * Vnio 11. 12. 13. Du^{m}. 4..

28 Maius eſt, non indigere conſeruari ab aliquo, quàm creare. q. 5. 2. 1^{m}.

29 Deus non poteſt communicare creaturæ potentiam creandi aliquid, uirtute propria & principaliter, nec inſtrumentaliter. 1ª. quæſt. 45. 5. c./. 3^{m}./. 2. diſtinct. 1. quæſt. 1. 4. c./. 4. diſt. 5 q. 1. artic. 3. q. 3. c./. Ʒ. 2. cº. 21. 3^{m}./. 6^{m}./. Potentia. quę. 3. 4. o./. q. 5. 2. 1^{m}.

30 Immo poteſt inſtrumentaliter. 2. d. 1. q. 1. 3. o./. 4. d. 5. q. 1. ar. 3 q. 3. 5^{m}. Reſpondeo ſicut Dubio. 409º. Du^{m}. 4..

31 Eſſe dei, eſt ratio creandi, non autem eſſentia eius. Sed in creaturis, eſſentia eſt ratio agendi, non autem eſſe. Opuſc. 37. cº. 4.

32 Creare, eſt commune toti trinitati. 1ª. q. 45. 6. o./. 2. Prolo. mº D. Poª. q. 9. 5. 20^{m}.

33 Pater & filius, ſunt unus creator, & nō plures, licet ſint plures creantes & non unus. 1. d 11. 4. 2^{m}./. d. 29. 4. 2^{m}.

34 Oppoſitum uidetur dicere a ſimili 1ª. q. 36 4. 7^{m}. Reſpōdeo ſicut Dubio. 1133º. Du^{m}. 41..

35 Philoſophi dixerunt, quòd intelligentia ſuperior, creat inferiorem, & animā, & corpus cęli moti ab ea. 1ª. q. 8. 3. c./. q. 45 5. c./. q 65. 3. c./. 2. d. 1. q. 1. 3. c./. d. 18. q. 2. 2 c./ 3. d. 16. q. 1. 3. 3^{m}./. 4. d. 5. q. 1. ar. 3. q. 3. 1^{m}./. Ʒ. 2. cº. 21. fi./ 41. priuº./. Potentia. q. 3. 4. c./. 16. c. meº. G.

36 Creatio rerum, immediata eſt a deo. Opuſc. 3. cº. 95.

37 Omne ens præter deū, eſt creatū a deo. 1ª q. 44. o./. q. 45. 2. c./. q. 65. o./. 12ſ. q. 79. 2. c./. 1. d. 36. q. 1. 1. c. fi./. 2^{m}./. 3^{m}./. 2. d. 1. q. 1. 2. 3. o./. d. 37. q. 1. 2. o./. q. 2. 2. c./. 3. d. 2. q. 1. 2. 3. q. 2. c./. Ʒ. 2. cº 6./. 15./. 16./. Poª. q. 3. 16. c./. Opu. 3. cº. 68./. 69./. Op. 15. cº. 9 Creans

Res

38 Rex ſimplex, non poteſt fieri, niſi per creationem.1.q.118. 2.c * Accidens 99. Adam 36.38.90. &c.

39 Primum ſubſiſtens in unoquoque, eſt tantum a deo,& per creationem tantum. Quol. 3. 6. c. * Agere 16. 81. 109. Aqua 10.

40 Prima indiuidua cuiuſlibet ſpeciei.producta ſunt per creationem tantum.1ª.quæſtio.45.5.1^{m}./ quæſtio.65.4.c./.12ª. quæſt.5.7.2^{m}./.2.d.1.q.1.4.c./.5.10^{m}./.d.18.q.2. 2.c./.d.10.q. 1.1.4^{m}./.Opuſ.3.cº.95. * Aſſumere 50. 54. Auaritia 8.12. Beatitudo 9.64.82.83.125.

41 Omne ſubſiſtens ſine materia uel cum materia in potentia ad unam tantum formam eſt tantum a deo,& per creationem tantum.Quol.3.6.c. * Bonitas 41.Carentia.Charitas 2, 106, Cauſa 67. Cælum 12.46.47.84.122. Comprehendere 6. Compoſitio 5.7. Concauſatum. Corpus 25.58. Coſta 6. Defectus 12.

42 Sola ſuppoſita, proprie dicuntur creari. 1ª. quæſt.45. 4.0./. 7.2^{m}./.8.0./.Veri.q.27. 3.9^{m}./.Poª.q.3.1.12^{m}./.3.2^{m}./.8.3^{m}./. Quol.9.11.0./.Opuſ.37.cº.4.

43 Creatio eſt habentis prius natura non eſſe, quàm eſſe, non autem generatio æterna filij dei.1.d.1. quæſt.1.2.c. * Determinatio 1.

44 Creatio paſſiua creatur, non quidem alia creatione, ſed ſe ipſa.1ª.quæſt.45.3.2^{m}./.2.d.1.quæſt.1.2.5^{m}./.Ʒ.2.c.18./.Poª. q.3.3.2^{m}.

.412^{m} 45 Oppoſitum uidetur dicere a ſimili.2.d.27. 2.1^{m}. Reſpon. Duº.412º. * Deus 102.159.&c.215. Differre 10.Elemētū 25.26. Ens 9.11.12.Eſſe 26. Aeternitas 19.Eucbariſtia 105. Filiatio 35. Fruitum 3. Forma 104. 115. 138. Fruitio 45. Gratia 17.47.48.66. 70. 140. Habitus 39. 69. Hæreſis 44. 57.82.129. Imago 35.148. Incipere 2. Infinitum 2. &c.8. Intellectus 71. Iuſtitia 77. Lex 64. 65. Liber 13. Lux 10. 17. Manichæus 2. Maria 59. Materia 43. Meritum 14.Miraculum 3.&c. Miſericordia 45.Motus 86. Moyſes 2.Mundus 1.3.12. Neceſſi as 14.18. Nihil 1.3. Operatio 33. Peccatum 338. 431. Pœnitentia 130. Perfectio 13. Proceſſio 62. Reſurrectio 8. Sapientia 11. Scientia 158. Stella 1. Tenebræ 1. Terra 14.Trinitas 13.Veritas 59. Veſtigium 7.9.Virtus 142.189.270.Vita 9.22 &c.Vnio 11.&c. Vocatio 1.5. Vſura 31. Chriſtus 1.11.25.26.

ando. 46 Creatio facta eſt in principio temporis, menſurantis motum primi mobilis, ſicut in adiacente creationi, non autem ſicut in menſurante eam, quia ſimul fuerunt.1.q.46.3. c./.1^{m}./.2.d.1.quæſt.1.6.3^{m}./. Quol.5.quæſt.1.1.c./. Opuſc. 9.quæſtio.100. * Adoptio 19. Adoratio 9. Ars 25. Bonitas 14.41.

47 Initium creationis non poteſt ratione inueſtigari.2. diſt.1. q.1.3 c. * Dies 11.&c. Aequinoctialis 2. Eucbariſtia 107. 113.Generat o 1.

48 Creatio eſt in inſtanti.1ª.q.63.5.c./.q.74.1.1^{m}./.2.d.1.quæſt. 1.2.3^{m}/. Con.2.cº.19. * Imago 35.&c. Iuſtificatio 16. Lux 10.17.

49 Immo principium temporis, non eſt menſura creationis. 1ª. quæſtio. 46. 3. 1^{m}. * Malum 14. Operatio 33. Sabbatum 1.2.

.413^{m} 50 Immo menſuratur æuo, uel tempore largæ ſumpto pro numero cuiuſcumque ſucceſſionis.2.d.1.q.1.6.3^{m}./.Veri.q.8. 4.15^{m}. Reſpon. Duº.129º.

51 Creatio eſt prima actio, quia nullam præſupponit, ſed præſupponitur a qualibet alia.1ª. quæſt.45. 1.2^{m}./. Con.2.cº. 21. priuº.

52 Creatio nihil præſupponens, differt a generatione, quia generatio præſupponit materiam, & ab omni alia mutatione, quia præſupponit ſubiectum.2.d.1.quæſt.1.2.c.Agens 19.Ma.8.

53 Creatio aliqua præſupponit materiam in qua, non autem materiam ex qua.1ª.q.45.1.1^{m}./.1.d.17.q.2. 2.3^{m}./.4. d.5.q. 1.2.c./.Poª.q.3. 4.7^{m}.

54 Creatio habet quantitatem ab ente quod creatur, non autem a diſtantia non entis ad ens 4.diſtinct.5.quæſtio.1.art. 3.q.3.5^{m}./.Veri.q.27.3.9^{m} *Iuſtificatio 16.Succeſſio 5.Tempus 20.19.Vacuum 1. Vita 9.22.&c.

¶ Creator. Appropriatio 29. Cognitio 31. Hæreſis 82. 126. Naturale 12.Proportio 3.3.Relatio 96.Veſtigium 1.2.Vnio 7.9.11.&c.

¶ Creatrix. Creatura 2.

n esi. 1 ¶ CREATVRA non eſt aliquid ſuperius ad hominem. 3.d.11. 2.2^{m}./.3.3^{m}. * Abſtractum 2. Accidens 116. Accipere 5. Actio 3.4.10.12.14.

2 Creatura in deo, eſt creatrix eſſentia. Poª.quæſtio.3.16.14^{m}. * Actus 190. Adam 14. Adiurare 6.7. Adoptio 19. Adoratio 3. 20.

3 Creatura poteſt conſiderari, ſine reſpectu ad deum 3. quæſtio.12.1.7^{m}. * Agere 20. Amor 10.19.21.&c.30.&c. Analogia 1 10. Oppoſitum uidetur dicere a ſimili.1.d.1. q.4. 1.6^{m}./. Quol.7.10.4^{m} Reſpon. Duº.414º. Du^{m}.414^{m}

4 Quælibet creatura eſt ens, ſecundum ſimilitudinem ad deum.Poª.q.2. 2.c. * Angelus 5. 28. 89. 90. 111.367.371. 498.632. Anima 85.&c.

5 Omnis creatura eſt ex nihilo, etiam ſi eſſet ab æterno. 2. d. 5.q.2. 2.0./.1.d.1. q.1.2.c./.5.16^{m}./.3.d.11.1.c. * Annihilatio 6. 9.

6 Creatura quandiu habet eſſe, fit a deo, ſicut aer quandiu lucet, illuminatur. Poª.q.3.3.6^{m}. * Appropriatio 3.Aſcendere 4. Beatitudo 88.&c.

7 Conſideratio creaturarum, ualet ad deſtruendum multos errores circa deum.Ʒ 2.cº.3. * Beatus 52. 53.

8 Conſideratio creaturarum, utilis eſt ad inſtructionem fidei, de ſapientia, potentia, bonitate, pulchritudine,& ſimilitudine dei.Ʒ.2.cº.2.

9 Immo nullo modo deus eſt ſimilis creaturis.1ª.q.4. 3. 4^{m}./. 1.d.19.q.1.2.c./.Ʒ.1.cº.29. Reſpon. ſicut Duº.471º. Deus 180.&c. * Cauſa 68. 104. Du^{m}. 415^{m}

10 In productione cuiuſlibet creaturæ etiam minime, manifeſtatur infinita potentia, ſapientia,& bonitas dei.1.quæſtio. 32.1.2^{m}./.quæſtio.45.5.3^{m}./.3 d.1.q.1.3.3^{m}. * Circumſcribere 2. Comparatio 4. Compoſitio 7. Communia 1.2.8. Cōmunicabile 2.2. Communicatio 2. Conſeruatio 6.&c.

11 Creaturæ corporales, ſemper fuerunt. Poª.q.3. 18. 20^{m}.fi. Conſideratio 3. 4. Corporalia 5. Corpus 47. Creatio 2. 3. 24.25.31.35.

12 Immo nullæ creaturæ fuerunt ante mundum.1ª.quæſt.61. 2.3.0./.quæſtio.102.2.1^{m}/.4.1^{m}./ 2. d.2. quæſt.1.3. 0./.Poª. quæſtio.3.18.0. Reſpon.ſicut Dubio.111º. * Cupiditas Datiu 33. Du^{m}.416^{m}

13 In omnibus creaturis differunt ſuppoſitum & natura.3.q. 17.1.c./.1.d.5 1.c./.d.34.q.1.1.c./. Vnio 1.c.priuº./. Opuſc. 53.0./. Poſter^{m}.2.lec.6.

14 Oppoſitum uidetur dicere.1ª.q.3. 3.c./.1.d.25.1.3^{m}./.3.d.5. quæſt.1.2.0./.Con 4. cº.55 4^{m}./.Poª. quæſt.7.4. c./.quæſt.9. 1. c./.Spiritu 5.9^{m}./. Anima 17. 10^{m}./.Opuſc.32. lect.6. 0./. Opuſ.37.c.4./.Meta.7.lect.11.fi./.Libº.8. lect.3. princº.c./. Libº.9.lect.fi.priuº.b.fi. Reſpon.ſicut Duº.114º. Du^{m}.417^{m}

15 Omnis creatura poteſt deficere a bono, in non eſſe, ſecundum ſeipſam, niſi a deo conſeruetur ſecundum Gregorium.12ª.quæſt.109.2.2^{m}./.q.112.3.2^{m}./.1.diſt.1. quæſtio.4. 1.6^{m}./.3.d.11. 1.7^{m}. * Debitum 10. Defectus 1. Dæmon 88. 91.&c.

16 Omnis creatura, eſt mutabilis.1ª.q.9.2.0./.q.10.3.c./.q.16. 8 0./.q.65.1.1^{m}.12ª.q.109.2.2^{m}./.quæſt.112.3.2^{m}./.3ª.q.10. 4.c./.q.13.2.3.c./.1.d.8.q.3.2.0./.d 19.q.5.3.0./. Ver.q.1.6.0./. q.5.2.6^{m}./.Opuſ.3.cº.124.

17 Creaturæ ſecundum ſe, ſunt tenebræ, falſitas,& nihil. 12ª. quæſt.5. 1.2^{m}/.2.d 12. q.2.1.11^{m}./. Veri.quæſt.2.3.c./.16^{m}./. 17^{m}./.18^{m}./.q.8.7.5^{m}. Intendere 3. * Deus 18. &c. 66. 71. &c.159.&c.174.180.&c.290.315.327.&c.395:415.&c. Dici 1. Differre 10. Diſtantia 6.

19 Creatura poteſt agere ſupra naturam.4.diſt.8.quæſtio.2.3. 4^{m}./.Veri.quæſtio 29.3. 6^{m}./. * Diuerſitas 2.Donum 5.7. Egere.

20 Oppoſitum uidetur dicere 1.quæſt.o.45.5.0./.3.diſt 13. ar. 2.quæſtio.2.2^{m}./.3^{m}. Reſpondeo ſicut Dubio.301º.409º. * Electio 23. 26. Du^{m}.418^{m}

21 Creatura poteſt cooperari creatori per uirtutem diuinam, ut agens inſtrumentale, non autem ut agens principale, ſcilicet non quidem quantum ad illos effectus, qui ſunt immediate a deo, ut creatio & ſanctificatio, ſed quantum ad aliquos effectus, qui fiunt mediante creatura, uirtute diuina. Nō autem poteſt dici cooperari creatori, uirtute propria creaturæ.4.d.8.q.2.3.4^{m}./.Ma.q.16. 9.3^{m}./.Opuſ.1. cº. 23. * Aequalitas 15. 21.

22 Creatura dignior, facta eſt propter uiliorem, in ordine ad totum uniuerſum, non autem ſecundum ſe.1ª.q.70. 2.4^{m}. * Excellentia. Exitus 2.

23 Commune eſt omni creaturæ, ut per omnes motus & operationes eius, tendat ſicut in finem ſuum, in aſſimilationem diuinæ bonitatis, conſeruando ſuum eſſe, & communicando illud.1ª.q.63.3.c.Opuſ.3.cº.103. Feces. Fides 113. Filiatio 8. Finis 68.&c. Appetitus 20.iuſ. * Fruitum 3. Generatio 68. 74.

24 Creatura quælibet, ordinatur ad aliquod particulare bonum, per aliquas actiones determinatas, præter rationales,

nales, quæ ordinantur ad uniuerſale bonum, per actiones non determinatas. Veri.quæſt.24.7.c./.1^{m}./.2^{m}./. * Gratia 15.17.48.66. Homo 16.&c.26. Honor 28.37. Idea 17.&c. Idolatria 1. Imago 17.&c. Immobile 2. Impeccabilis 1. In.11.12.19.&c. Indiuiduum 26. Ingenitum 1. Iuramentum 8. Iuſtificatio 17. Iuſtus 5. Liber 13.22.&c. Liberũ 13. Lumen 23 Manifeſtatio 11. Materia 30.41. Nomen 36.51.&c. Notorium 2. Omnipotentia 1.2. Pater 1.&c.19. Poretani. Poſſibile.6.9.10. Potentia 10.24. Poteſtas 3.&c. Prædicamentum 4. Prædicari 25. Prælatio 25. Principium 15.16. Proceſſio 13.23. Prodocere 2.&c. Proportio 1.3. Ratio 13. Redemptio 2.5. Relatio 90.&c. Repreſentatio 2.3. Reſpectus 1. Senarius 3. Spiritus 10.19. Suppoſitum 8.9. Templum 8.10. Theologia 18 &c. Tempus 14. Verbum 56.&c. Vita 22.&c. Chriſtus 11.26.&c. 128.&c.

Syſilius. 25 Creatura corporalis, ordinatur ad ſpiritualem, & tendit in aſſimilationem eius. 1^{a}.q.65.2.c./.2^{m}./.2.d.1.q.2.3.c./.Ʒ.1.1.c^{o}.42.4^{m}./.Li^{o}.3.c^{o}.99.fi./.Po^{a}.quæſt.5.4.2^{m}./.Opuſ.3.c^{o}.152./. He.lec.5 fi.B.

26 Omnis creatura corporalis, tendit in aſſimilationem creaturæ ſpiritualis, quantum poteſt, ſicut in dei aſſimilationẽ 2.d.1.q.2.3.c fi./. Opuſ.3 c^{o}.103.

27 Creatura irrationalis, ordinatur ad rationalem tripliciter, ſcilicet auxiliando, ſignificando, & continendo.22ℰ.q.76.2.c. * Adoptio 19.20. Appetitus 22.96. Aſſimilatio 4.&c. Aſſumere 50.54. Attributa 13.23. Auctoritas 3. Beatitudo 9.64.82 83.88.89.125. Capacitas 2.&c. Cognitio 31. Comprehendere 6.7. Coniunctio 1.&c. Contemp^{o}.1.3. Cupiditas.

28 Creatura rationalis, & intellectualis, tendit ſua operatione in aſſimilationem dei. Opuſ.3 c^{o}.103. Appetitus 20. Finis. 70. * Deſiderium 13.14.15. Deus 18.19.21.22.77.121.&c. 265.&c. Dicere 6. Dominium 2.5. Egere. Electio 23. Aenigma 2. Ens 22. Aeternitas 12.&c. Excellantia. Felicitas 2.

29 Creaturæ rationales præcellunt alias in perfectione ſuæ naturæ, & dignitate Fion.Ʒ.3.c^{o}.111./. Opuſ.3.c^{o}.103./.112. * Filiatio 8. Finis 68. Forma 105. Habere 2. Hæreſia 36.38 40.43.44.126. Idea 17.18.24.25. Imago 17.&c. Impuritas 2. Indiuiduum 26. Ingenitum 1. Intellectus 98.195.225.259.293. Iudicium 58. Iuſtitia 88.&c. Iuſtus 5.

30 Creaturæ rationales plus poſſunt deficere a ſuo fine, per inordinationem, quia ſe regunt, quàm cæli, quia tantum reguntur. Con.3.c^{o}.110 fi./. Ma.quæſtio.16.2.8^{m}. Defectus 10. * Lex 31.32.47.59.63.64.78.&c. Liber 13. Lumen 23.24. Materia 41. Menſura 18. Metaphora 6.9. Miraculum 51.52. Miſſio 28.41.44. Mundus 18. Mutatio 11. Natiuitas 25. Naturale 16 Neceſſitas 18. Numerus 23.24.25.

31 Creaturæ rationales, gubernantur a prouidentia dei, propter ſeipſas, ceteræ uero propter rationales.Ʒ.3.c^{o}.112./.113.3^{m}./. * Obedientia 29. Odium 22. Oratio 67. Ordinatio 1. Ordo 25. Origo 3. Orizon.2. Participare 14. Paſſio 12. Pater 1.5. Peccatum 47. Perfectio 25.&c. Perſona 17.&c. Poretani. Poſſibilitas 1. Po^{a}.7.10.24.38.39.48. Poteſtas 3.&c. Prædeſtinatio 2.31. Prædicari 25. Prælatio 25.

32 Creaturas inferiores, regit deus per creaturas ſuperiores. Opuſ.3.c^{o}.124 / 137. Angelus 90. * Proceſſio 23.&c. 31.48.62.63. Proprium 9. Prouidentia 13.14.28.39.&c. Redẽptio 2. Relatio 30.&c. Sapientia 54. Satisfactio 23. Scientificum 1. Similitudo 7.&c. Speculum 2.

33 Solæ creaturæ rationales, dirigũtur a deo in ſuos fines, quo ad ſpeciem, & quo ad indiuidua. Con.3.c^{o}.113./114.1^{m}.

34 Finis proprius cuiuslibet creaturæ intellectualis eſt, ut per omnes operationes eius & motus, tẽdat in aſſimilationem diuinæ bonitatis, per hoc quòd intellectus eius fiat in actu omnium intelligibilium, ad quę eſt in potentia. Opuſ.3.c^{o}.103. Appetitus 20. uel Finis 71. * Verbum 42.57.&c. Veritas 39.48.59. Via 3. Viſio 11. Vnio 11. Chriſtus 84.

¶ Crebrum. Aſcendere 9. Deuotio 9.10. Frequenter. Frequentia. Sæpe.

¶ Credenda. Angelus 421. Catechiſmus 2.&c. Credere 7.&c. 14.&c. Credibile. Fides 22.127.132.150.151. Hæreſis 56. Lex 127. Præceptum 96.&c. Chriſtus 91.&c.

Vſuraria. ¶ Credentia iniuſta & uſuraria eſt, quando accidit incrementum lucri, ex ſola dilatione temporis, conceſſa a uendente uel emente, ut per hoc plus accipiat. Et hoc uocatur apud iuriſperitos, & etiam uulgariter, uendere uel emere ad credentiam. Opuſ.21.0./. Opuſ.67.0./. Opuſ.73.c^{o}.8. Vendere 7. Vſura 133.&c.198.&c.

Quid. 1 ¶ Credere eſt, cum aſſenſu cogitare. 1^{a}.q.111.1.1^{m}./.22ℰ.q.2.1.0./.3.d.23.q.2.ar.2.quæſt.1.0./. Veri.14.1.0./. He.11.lec.1, prin^{o}.C. * Abraham 6.24. Actus 170.

2 Credere eſt proprius, & interior actus fidei. 22ℰ.q.2.prin^{o}./.2.0./.q.4.1.c./.2.c./.1^{m}. * Articulus 1. Aſſentire 2.

3 Credere eſt actus intellectus, aſſentientis diuinæ ueritati, ex imperio uoluntatis, motæ a deo, per gratiam. 22ℰ.q.2.9.c./.q.4.1.c./.2 c./.1^{m}./.q.5.2.c. Aſſentire 2.

4 Credere eſt tantum in ſecunda operatione intellectus. 3.d.23.q.2.ar.2 q.1.c./. Veri.q.14.1.c. * Baptiſmus 49.215.218. Canonizatio.

5 Credere dependet a tribus, ſcilicet ab intellectu, uoluntate, & ratione. 3 d.23.q.2.ar.2.q.2.c. * Catechiſmus.2.7. Contradictio 4.5.

6 Credere eſt donum dei. 1^{a}.q.111.1.1^{m}./. Quol.2.6.c./. Io.10.lec.5.me^{o}.d.E./.c.16.lect.7.me^{o}.c * Fides 3.17.&c. Fatuum 10. Hieronymus 1. Ironia 1. Lamech. Magi.6. Maria 46. Matrimonium 59.89. Mendacium 10. Miraculum.31.32.33. Petrus 2. Præceptum 139.

7 Actus fidei triplex, ſcilicet credere deo, credere deum, & credere in deum. 22ℰ.q.2.2.0./. Ro.4.lec.1.me^{o}.B. * Baptiſmus 49.215.218. Diuiſ.

8 Credere deum, deo, & in deum, eſt unus actus fidei, reſpectu diuerſorum. 22ℰ.q.2.2.0./.3.d.23.q.2.art.2.q.2.0./.q.3.ar.1.q.3.3^{m}./. Veri.q.14.7.7^{m}./. Io.6 lect.3.fi g./. Ro.4 lect.1.me^{o}.B./. He.11.lec 1.prin^{o}.C. * Catechiſmus 2.7. Circumciſio 27. Contradictio 4.5.

9 Credere deo, eſt proprius actus fidei, ſpeciem eius demonſtrans. Non autem credere in deum, ſed ſequitur ſpeciem eius, in ordine ad finem, per charitatem. Nec credere deũ, ſed demonſtrat materiam eius. Ro.4.lec.1.me^{o}.B.

10 Scia de credendis eſt duplex. ſ. donũ quo diſcernuntur credẽda a nõ credẽdis, & gratia qua hoc docet. Prima cõuenit oĩ ſancto nõ aũt ſcđa. 22ℰ.q.9.1.2^{m}./.3.d.35.q.2.ar.3.q 3.c.

11 Deus tripliciter adiuuat ad credendum ea quæ ſunt fidei, ſcilicet interna uocatione, doctrina ſeu prædicatione, & miraculis. Quol 2.6 c.

12 Modus credendi duplex, ſcilicet communis, ideſt, per inſtructionem, & ſingularis, ſcilicet per reuelationem. Io.12.lec.7. prin^{o}.b.C.

13 Quòd alicui non credatur cõtingit dupliciter. Primo, quia eſt uel reputatur ignorans, ſecundo, quia eſt uel reputatur mendax. Dionyſius.c^{a}.1.vt Dæmon 80.85. * Ebrietas 4. Euchariſtia 246. Ironia 1. Lamech.

14 Credere aliqua ſupra rationem naturalem, eſt de neceſſitate ſalutis, ſimiliter & fides. 22ℰ.q.1.6.3^{m}.q.1.6.3^{m}./.quæſt.2.3.0./.q.16.1.1^{m}./.3.d.34.ar.3.q.1.0./ d.25.quæſt.1.ar.1.q.1.3^{m}./.quæſtio.2.ar.1.quæſtio.2.c./.ar.2.quæſt.3.c./.quæſtio.4.2^{m}./.4.diſtinct.45.quæſt.1.ar.2.quæſt.1.c./. Con.1.c^{o}.5./. Li^{o}.3.c.118./.152./. Veri quæſtio.14.10.0./. Trin.9.c./. Io.5.lect.5.prin^{o}. * Canonizatio. Confeſſio 42. Contradictio.4. Neceſſi.

15 Credere aliqua quæ ratione naturali demonſtrantur, eſt neceſſarium. 12ℰ.q.99.2.2^{m}./.22ℰ.q.1.6.3^{m}./.q.2.4.0./.3.d.24.ar.3.quæſt.1.0./. Con.1.c^{o}.4./. Veri.q.14.10.c./. Trin.9.0. * Deus 10.11. Gratia 85.113. Hæreſis 56. Ieiunium 15. Latro 3. Maria 62.

16 Aliquid contingit magis uel minus credere, ſicut contingit aliquid eſſe magis uel minus uerũ. Inde magis credunt principia quàm concluſiones, in ſcientiis demonſtratiuis. Virt.q.2.9.1^{m}. Aſſentire 5. * Præceptum 97.139. Promulgatio 1. Rea 3. Scientia 61.63.156. Symbolum 0.

17 Quilibet tenetur explicite credere articulos fidei, alia uero implicite. 22ℰ.quæſtio.76.2.c./.22ℰ.quæſtio.2.5.0./.1.diſt.33.5.6.

18 Immo neceſſarium eſt cuilibet credere explicite, non omnes articulos fidei, ſed quantum ſufficit ad dirigendum in ultimum finem. 3.d.25.L./.q 2.ar.1.q.1.0./.q.3.c./.ar.2.q.3.0./. Veri.q.14.11.0. Reſpon. Dubio.41$9^{o}$. Du^{m}.41$9^{o}$

19 Quilibet Chriſtianus, tenetur explicite credere myſteria Chriſti præcipue quæ publice in eccleſia ſolennizantur. 22ℰ.q.2.7.0./.3.d.25.L./. Veri.q.14.11.c.fi.

20 Quilibet Chriſtianus, tenetur explicite credere myſterium Trinitatis 22ℰ.q.2.8.0./.3.d.25.q.2.ar.2 q.4.c./.1^{m}./.3.d.25.L./.4.d.6.q.2 ar.2.q.1.c./. Veri.q.14.11.c.fi.

21 Myſteria Chriſti, & Trinitatis, fuerunt explicite credita a maioribus ante Chriſtum, ſed a minoribus implicite. 22ℰ.q.2.7.c./.8.c./.2^{m}.

22 Primum & principale inter omnia credibilia, eſt deum eſſe. 22ℰ.q.16.1.c.

23 Quilibet homo tempore, & omni ſtatu, tenetur credere explicite deũ eſſe, & prouidentiam eius. 22ℰ.q.2.8.2^{m}./.3.d.25.q.2.ar.2.q.4.1./.4.d.6.q.2.ar.2.q.1.c./. Veri.q.14.11.c./. He.11.lec.2.fi.B.

24 Myſterium incarnationis Chriſti, oportet aliqualiter eſſe creditum apud omnes, ſed diuerſimode, ſecundum diuerſitatem temporũ & perſonarum. 22ȝ.q.2.7.c./.3.d.25.q.1.ar.2.q.2.o./.q.3.4.c./.He.11.le.2.fi C.

25 Quilibet tenetur explicite credere myſterium incarnationis, & paſſionis Chriſti, & iudicij dei. 4.d 6.q.2 ar.2.q.1.c.

26 Chriſtus, ſi etiam non feciſſet miracula, tenerentur omnes credere, ſecundum quòd adiuuarentur a deo. Quol.2.6.o./.Io.15.le.5.prin°.d.

27 Cogitans actu articulos fidei, uel bonitatem dei, nõ tenetur tunc actu credere, uel amare. Opuſ.9.q.89.

28 Maiores tenentur magis explicite credere, quàm minores, 22ȝ.q.2.7.8.o./.3.d.25.q.2.ar.1.q 3.c./.4.d.24.q.1.ar.3.q.2.o./.Veri q.14.11.o./.He.11.lect.2.fi D. Fides 61.Inf.

29 Quilibet habens officium docendi fidem ſcilicet prælati, ſacerdotes, prophetę, doctores, & prædicatores, tenentur credere explicite totalem diſtinctionem articulorum, ſecundũ ſubſtantiã, non autem alij. 3.d 25.q.2.ar.1.q.3.c./.4.d.24.q.1 ar.3.q.2.o./.Veri.q.14.11.c.

30 Credere ea quæ ſunt ſupra rõnẽ, non eſt leuitatis, cũ habeat ſufficiens inductiuum ad credendum. 22ȝ.q.2.9.3m./.3.d. 24. ar.3. q.2.o./.ȝ.1.c°.3./.6./.Veri.quæſt.14.10.6m./.10.4.lect.5.fi. * Abraham 3.24. Adam 10.11. Angelus 491. Conſcientia, 18. Credibile.

31 Verba dei, ſunt tam efficacia, quòd ſtatim audita, debent eſſe credita. He.4.le.1.prin°.C. *Dæmon 10.85. Ebrietas 4. Euangelium 2.

32 Sacrę ſcripturæ, eſt maxime credendum, quia a deo uerisſimo, & omnia ſciente. Dioniſius, c°.1. * Helias 2.5. Infamia 2. Ironia 1. Iudex 5. Lamech. Marcus 1. Miraculum 31.32.33. Mulier 7. Petrus 2. Sanctificatio 10.14. Sapientia 9. Tẽtare 24. Thomas 3. Vituperatio 1. Vſura 119.198.

33 Non credentes, ſunt peiores dæmonibus, quo ad genus operis, quia credunt, ſed econuerſo quo ad affectum, quia dæmones inuite credunt. Gal.5.le.2.prin°.D.

¶ Credibile. Canonizatio, &c. Fides 20.24.42.75.&c.129. Gabriel 2.

¶ Creditor. Debitor. Fideiuſſor. Reſtitutio 12. Vſura 100.165.&c.212.&c.

¶ Crepido. Sanguis 6.

¶ Crepuſculum. Diluculum o. Mane. Reſurrectio 8.

¶ Creſcere. Adoleſcens. Baptiſmus 13.43. Charitas 82.&c. Concordia 2. Concupiſcentia 21. Conualeſcere. Dæmon 125. Fides 43. Iacob 7. Ira 69. Roma 1. Sodomia 3. Tertullianus 2. Virtus 227. Vſura 202.305. Chriſtus 79.81.246.

¶ Cretenſes. Politia 8.

¶ Crimen. Proceſſus contra crimina triplex, ſcilicet per uiam denuntiationis, inquiſitionis, & accuſationis. In primo intenditur emendatio peccantis, in ſecundo & tertio pœna eius propter bonum multitudinis. Ideo in primo requiritur ordo correctionis fraternæ, in ſecundo infamia. In tertio autem inſcriptio. 22ȝ.q.67.3.2m./.q.68.1.c./.4.diſtinct.18.quæſt. 2.ar.3.quæſt.1.4m./.diſtinct.35.3.6m./.Quol.1.16.c./.Quol. 11.13.o./.Virt.quæſt.3.2.6m./.3m. Culpa 4. * Abſoluere 15. Correctio o. Accuſatio 6. Calumnia o. Criminator. Culpa 4. Dolor 38. Eucharistia 211.225. Excommunicatio 27.28.29. Ferrum 2. Filiatio 13.14. Hæreſis 23.24 29.30. Infamia 2. Iniquitas. leſæ. Maieſtatis 3. Matrimoniũ 136.&c.138. Mora 10,17. Mulier 19. Opprobrium 1. Præuaricator 3. Reſtitutio 18 Sponſa 4. Sponſalia 6.10. Teſtis 7.

¶ Criminator eſt, qui alijs publice crimina imponit, accuſando, uel conuitiando. 22ȝ.q.74.1.2m.

¶ Criſma. Quęre ſupra Chriſma.

¶ Criſoſtomus. Architriclinus. Dies 7. Ioannes 18. Magdalena 1.

¶ Criſpatus. Siren æ.

¶ Criſtallus. Cælum 60.

¶ Crocitare Cornicula.

¶ Cruceſignatus, melius moritur redeundo, quàm eundo ultra mare. Quol.5.14.o. *Votum 48.&c.

¶ Cruciatus. Afflictio. Anima 140. Damnatio 38.&c. Malũ 68. Tormentum. Torqueri.

1 ¶ Crucifixio. Chriſtus crucifixus eſt hora tertia linguis iudæorum, & hora ſexta, manibus militum. 3a.qu.46.9.2m./.q.83.2.3m./.Opuſc.60.c°.15.fi. *Crux 4.5. Latro 2.3. Sepultura 10.

2 Crucifigentium Chriſtum cæcitas, & grauitas peccati eorum quo ad iudæos maiores & minores, & quo ad gentiles, ponitur. Opuſ.60.c°.15.fi.

¶ Crudelitas, eſt uitium, humanum excedens modum puniendi culpas, ſed feritas ſiue ſęuitia, eſt beſtialis. 22ȝ.q.157.1.3m/.quæſt.159.o. Clementia 1.11. Immiſericordia. Iniuſticia. 6. Beſtia. Gryphus. * Remiſſio. Tirannus 2. Tribulatio 23. Vindicatio 2.

¶ Crus. Elephas 4.

1 ¶ Crux. In cruce Chriſti, depingitur beata uirgo a latere dextero, eccleſiam deſignans, & a latere ſiniſtro Ioannes, id eſt, ſinagoga contremens. Opuſ.58.c°.31. Chriſti.

2 Chriſtus ſtat in ſignum crucis, quod aſſumentes ſaluantur, Iſa.11.fi.B. *Adoratio 21.22.23. Altare 6. Aqua 15.

3 Crux Chriſti apparebit in iudicio. 4.diſtinct. 48. quæſtio. 2. 2. 2m./. Opuſcul. 3. cap°. 253. * Clamor 3. 4. Confirmatio 9. 23.

4 Conueniens fuit, Chriſtum mori in cruce, ſexuplici ratione, ſcilicet primo propter exemplum uirtutis. Secundo quia hoc genus mortis, maxime conueniens erat ſatisfactioni pro peccato primi parentis, qui pomum ligni uetiti ſumpſit. Tertio paſſus fuit in excelſo ligno, ut etiam ipſius aeris natura mundetur. Quarto quia per hoc, aſcenſum nobis parat in cælum. Quinto quia hoc competebat uniuerſali ſaluationi totius mundi, propter uirtutem paſſionis ubique diffuſam. Sexto quia per hoc genus mortis, diuerſæ uirtutes deſignantur. Septimo, quia hoc genus mortis plurimis figuris reſpondet, 3a. quæſt.64.4.o./.3.diſtinct.20.ar.4.q.2.1m./.ȝ.4.c°.55.17m./.18m./.Quol.2.q.1.2.o./. Opuſc.3.c°.235./. Ioan.3.le.2.fi./.c°.12.le.4.fi.

5 Signum crucis multiplex in miſſa, ſignificat paſſionem Chriſti, ſecundum diuerſas partes. 3a.q.83.5.3m./.4m./.4.d.12.L./ Opuſ.66.o. *Epiſcopus 13. Exemplum 1. Gloria 15. Latro 2.3. Pœnitentia 65. Stella 8. Titulus.

6 Mors crucis, eſt pœna acerbiſſima. 3.qu. 46.4.6.c./.3.diſtinct. 20. ar. 4. quæſt. 2. 1m./. Opuſcul. 3. capitu°. 235. * Torcular 2.

7 Crux temporalis Chriſti, deſignat myſtice uitam Chriſtianam, propter exemplum. 3a.q.46.4.c.prin°./.Opuſ.60.c°.20./.He.12.le.1.fi.D. Cubicularius. Angelus 35. Cubus. Incubus, Mille. Numerus 15. Succubus.

8 Crux Chriſti, ſecundum Auguſtinum non ſolum ſuit patibulum patientis, ſed etiam cathedra docentis. Hebræ.12.lec.1.fin. D.

¶ Cudere. Hæreſis 29.

¶ Cui. Circunſtantia 3.

¶ Cuius. Finis 26.24.

1 ¶ Culpa eſt uoluntaria inordinatio, uel priuatio boni. 1a.q.48 5.6.c./.12ȝ.quæſt.21.2.o./.quæſt.87.2. c./.22ȝ.quæſt. 34. 2. Quid. c./.1.diſt.48.3.c./.2 d. 30.qu.1.2.c./. d.35.1.c./.4.prolo.mc°.B./.d.18.quæſt.2.ar. 5.quæ.2.c./.Veri.q.20.6.c./.Ru.5.lec.3.prin°.E.

2 Culpa conſiſtit in duobus, ſcilicet uel in tranſgreſſione præcepti, uel in abuſu ad hortantis. Iſa.10.prin°.G. Diuiſio

3 Culpa, prius eſt in potentia animæ, quam in eſſentia eius. Et immediatius opponitur uirtuti, quàm gratiæ. 2.di.26.9 4m./5m./.Veri.q.22.6.2m. *Adoptio 7. Amor 25.&c.88. Angelus 428. Anima 297. Annihilatio 13. Aſſumere 60. Subiectum.

4 Omnis culpa mortalis, eſt contra gratiam, aliqua contra rationem, ut periurium, aliqua contra naturam, ut ſodomia. Crimen uero eſt culpa, digna accuſatione in iudicio. 4.di.14. L.me°.l.Crimen. *Baptiſmus 56.&c.193.&c. Beatitudo 27. Benefacere 3. Bonitas 53. Circunciſio 6.&c.34.&c.

5 Culpa de ſe uitanda eſt, etiamſi non ſequeretur pœna. 2. diſtinct. 37.quæſt.3.2.4m. * Clauis 3.20. Conſtantia 9. Contritio 2.12.18.&c. Contumelia 2. Crudelitas. Curuitas. Damnatio 17.&c.25.&c.45. Decimæ 27. Defectus 10.12.&c.16.19.&c. Depoſitum 4 5. Deſperatio 3.&c. Deus 199.205.248.252.313.314.420.&c. Doctrina 19. Dolor 24.

6 Remiſſio culpæ fit per coniunctionem hominis ad deum, a quo ſeparat omnis culpa mortalis perfecte, & uenialis imperfecte. 3a.quæſt.86.4.c.fin./.quæſt 87.1.c. * Duratio 8.9. Empyreum. Epiſcopus 28. Eucharistia 212.&c.258.&c. Excæcatio 3.6.7. Excommunicatio 10.20. Exorciſmus 13. Filiatio 13.14. Fomes 5.&c. Fundamentum 5. 6. Ignorantia 2. 7. 11.&c. Imago 40. Indulgentia 7. Iudæi 12. &c. iuſtificatio 8. &c. 20.26. &c. Laqueus. Libertas 3.7. Liberum 21. Loth.o. Maledicere 1.2.3. Martyrium 18. Matrimoniũ 70. Meritum 91.98.111. Miſericordia 14.17.24.

7 Manente culpa, deus non poteſt non imputare ad pœnam. 3. quæſt.22.quæſt.2.ar.2./.quæ.2.c./.4. diſtinct.1. quæſt. 2. art. 4.quæſt.3.c. * Miſſa 26. Mora 17. Neceſſitas 29. Nocere. 1. 2.3.6. Nomen 62. Obedientia 35. Odium 4. Omiſſio 9. Operatio 53. Opprobrium 1.2. Oratio 103. Ordo 16. Pœna 10.15.&c. Prædeſtinatio 21.22. Profeſsio .2.3. Purga-

tio 1.2.10. Reſtitutio 7. Sacerdos 12. Sacramentum 110. &c. 129. &c. Saluari 13. Sanitas 7.8.9. Satisfactio 27. Sermo 3. Simonia 21.34. Sinderesis 5. &c. Somnus 1. Suffragia 8. Temptare 3.11.

8 Abſolutio uniuerſalis a culpa & a pœna, fit in perceptione baptiſmi, & in martyrio. 3ª. q. 68.2.2ᵐ./q. 87.1.2ᵐ./4.d.4.q.3.ar.3.q.3.0. *Baptiſmus 193. &c. Martyrium 18. Abſolutio 39. Miſericordia 17. *Tenebræ 1. Teſtis 7. Timor 21. Verecundia 3. Vetuſtas. Vita 65. Vituperatio 2. Vnctio 10. &c Voluntas 1. Votum 9.32.77. Vſura 7.12.214.

¶ Culpabilis. Artifex 5. Dolor 24. Aebrietas 9. &c. Loth. 2.3. Peccatum 331.341.351. Vſu a. 214.

Cauſa. ¶ Cultellus. Homo eſt cauſa inciſionis cultelli, ex hoc ipſo quod applicat acumen cultelli ad incidendũ mouendo ipſum. Poᵃ q.3.7.c. *Fractio 1. Ignis 8.

¶ Cultrum. Circunciſio 23.

1 ¶ Cvltvs dei, ſiue religio, eſt quædam fidei proteſtatio. 4. diſ. 13.q.2.1.4ᵐ. Vel cerimonia 2. Latria 8. * Ambitio 3. Baptiſmus 117.130.

2 Cultus dei conſiſtit in recipiendo diuina, uel in tradendo ea aliis. 3ª. quæſt. 63. 2.3. 4.6.c. *Benedictio 5.6. Bonitas. 203.

3 Cultus diuinus, triplex, ſecundum triplicem ſtatum, ſcilicet ueteris legis, legis nouæ, & ſecundum ſtatum gloriæ. 12ᵉ q.101.2.c./q.103.3.c.

3 In ſtatu naturæ, homines nulla lege mouebantur ad cultum dei, ſed ſolo interiori inſtinctu. 3ª. quæſt. 60. 5. 3ᵐ. *Character 47.

4 Cultus dei dicitur religio, pietas, latria, & ſeruitium 4.d. 13. q.2.1.4ᵐ./Ʒ.capº.119./Tren.10.c. Latria 2. *Charitas 130. Cerens 2.

5 Specialis cultus & honor, qui græce dicitur theoſebia, uel euſebia, debetur deo, ut omnium primo principio. 22ᵉ.q. 81. 1.4ᵐ./4.0./Ʒ.3.capº.119. *Cerimonia 3. Colere. Corona 2. Decimæ 4. Dæmon 86.87. Dignitas 4. Diuinatio 8. Eccleſia 11.14.

6 Ad hoc proprie cultus deo exhibetur, ut ſignificetur, omnia eſſe a deo. 3.d.9.q.1.ar.3.q.3.0/Ʒ.3.capº. 119.3ᵐ./Hebræ.7 le.1.meº.E.

7 Finis diuini cultus eſt, ut homo det gloriam deo, & ei ſe ſubiiciat mente & corpore, 22ᵉ.quæſt. 93. 2.c./Ʒ. 3.capº. 119. *Exorciſmus.7.

8 Cor & corpus, ſunt applicanda cultui dei. 12ᵉ.q.49.3.c./qu. 101.2.0./22ᵉ.q.19.1.0./q.81.7.0./q.83.12.c.ſi./qu.84.2.c. /quæſt.93.2.c./4.diſtinct.15.quæſt.4.ar.1.q.1.c.ſi./Ʒ.3.capº 119. *Honor 4. 29. 30. Iacob 6. Idolatria 1. 2. Imagº 43.

9 Aliquid pertinet ad cultum dei dupliciter, ſcilicet ut offerendum, uel ut aſſumendum. 22ᵉ.q.81.3.2ᵐ./q 95.2.c./Ʒ. 3.cº. 119. Oblatio 5.

10 Sacramentum pertinet ad cultum dei dupliciter, ſcilicet per modum actionis, ut eucharistia, in qua principaliter cultus dei conſiſtit, inquantum eſt eccleſiæ ſacrificium, uel per modum agentis, ſcilicet ordo, uel per modum recipientis, ut baptiſmus, & confirmatio. 3ª.q.63.6.c. *Immunditia a.

11 Cultus dei, primo ordinatur ad reuerentiam dei, ſecundo ad inſtructionem hominis a deo, tertio ad directionem actuum humanorum, ſecundum inſtituta dei. 22ᵉ.q.92.2.c./Ʒ.3.capº 119.2ᵐ. *Inuocare 2. Iudæi 6.27. &c. Iuſtus 6. Lex. 14. Magnificentia 2.

12 Cultus dei duplex, ſcilicet interior, & in coniũctione ad deũ, per intellectum & affectum, ideſt, in deuotione mentis, & exterior, in ſacrificiis, oblationibus, & huiuſmodi. 12ᵉ.q. 99.3.c. /q.101.2.c./.3ᵐ./. q.102 5.4ᵐ./q.103.c./22ᵉ.q.81.7.c./q. 84 2.c./q.122.4.c./Ʒ.3.capº.119. Cerimonia 3. *Matrimoniũ 123. Miniſter 8. Monarchia 2. Oblatio 1.13. &c. Pax 11. Pœnitentia 118. Pietas 0.

13 Cultus ſecundus, ordinatur ad primum, ideo ſecundũ quòd primus diuerſificatur in diuerſis ſtatibus, ſic & ſecundus. 12ᵉ q.101.1.c./.5ᵐ./q.103.3.c./ Rom. 12. lec.1. prinº. G. *Præceptum 60.105.128. Prædicator 4. Princeps 23 Religio 1. &c. 92. &c. Sabbathum 2.6.

14 Cultus primus impeditur per peccata, ſecundus uero per immunditias corporales. 12ᵉ.q.102.5. 4ᵐ. *Sacramentum 2. &c. 47.114.

15 Omnis cultus dei exterior, præcipue ad hoc ordinatur, ut homines habeant deum in reuerentiam. 12ᵉ.q.102.4.c./. 3ª.q. 63. 4. 3ᵐ.

16 Cultus dei exterior, præcipitur ſeu in præcepto decalogi. 22ᵉ q.122.4.c. *Sacrificium 14. 19. Sacrilegium 1.2.7.8.

17 In cultu dei, poteſt aliquid eſſe perniciosum, ideſt, falſitas dupliciter, ſcilicet ex parte rei ſignatæ, uel ex parte colentium, contra morem eccleſiæ. 22ᵉ.q. 93.

18 In cultu dei, poteſt eſſe aliquid ſuperfluum, non ſecundum quantitatem abſolutam, ſed quia non proportionatur fini, 22ᵉ.q.81.5.3ᵐ./q.92.1.c./.3ᵐ./q 93.2.0./q.104.2. 2ᵐ. *Sanctificatio 3. Sanctitas 1.2.3.4. Status 13. Templum 7. Terra 2. Votum 2.4.

19 Antiquitus quidam colebant falſos deos cum imaginibus, quidam uero ſine eis. 22ᵉ.q.122.2.2ᵐ. *Vſura 96. Vti 15.

¶ Cupiditas duplex, ſcilicet mortalis, & uenialis. Prima ponit finem in creatura, non autem ſecunda, ſed eſt cum charitate, 22ᵉ.q.24.10.2ᵐ. Aleator 1. Amor 269. Aqua. 5. Campſoria 6. 11 Diſcolio 3. Iactantia 3. Vt Machabæi. *Iudæi 11. 18.30 46. Labor 2.3. Liberalitas 4.8. Liberare 1. Mendacium 1.2.4. 6. Paſtio 95. Paupertas 7. Pax 18. Peccatum 296. Præceptum 130. Radix 3. Religio 79 87. 89. Schiſma 4. Superbia 4. &c. 16. &c. Vſura 12.55.126.153.175. &c. Diuiſio

¶ Cur. Circunſtantia 4. &c.

1 ¶ Cvra. Curam animarum habentes presbyteri uel diacones non ſunt in ſtatu perfectionis, ex parte ordinis, nec ex parte curæ, quia non obligantur per ordinem ad ea quæ ſunt perfectionis quamuis interior perfectio requiratur ad actum ordinis. Et poſſunt curam animarum deſerere. Vnde non omnes prælati eccleſiaſtici, ſunt in ſtatu perfectionis, ſed ſoli epiſcopi. 22ᵉ.q.184.6.0. Quis

2 ¶ Cura animarum, poteſt dari diacono, quo ad ea quæ ſunt iuriſdictionis, non autem quo ad ea quæ ſunt ordinis. 4.di. 23. q.1.ar.3.q.2.2ᵐ. *Baculus 1. Cui.

3 Ad curam pertinent duo, ſcilicet ratio ordinis, ideſt, prouidentia, uel diſpoſitio, & executio ordinis, ideſt, gubernatio, 1ª.q.22.1.1ᵐ.

4 Aliquis poteſt habere curam aliorum dupliciter, ſcilicet ſimpliciter, quod conuenit ſolis prælatis, & ſecundum quid, ideſt quo ad ſubuentionem, quod conuenit omnibus hominibus 4.diſtinct.19.quæſt.2.ar. 2. quæſt. 1. 2ᵐ. *Baptiſmus 112. Beneficium 20. Curatus. Decimæ 19. Dæmon 68. Doctrina 9.10.

5 Curam gerens alterius, debet ei tria, ut gradiatur in uia ſalutis, ſcilicet ordinare ad finem rectum, cautelam adhibere ne deuiet, & reducere deuiantem. Primum eſt dirigere, ſecundũ regere, tertium uero corrigere. 4.d.19.q.2.1.c. *Hæreſis 56 Iuſtus 6. Lex 7. Magnanimitas 21. Medicus 1.11. Negotiatio 2. Nomen 20. Occupatio. Paroch.a. Parochialis. Parochianº Perfectio 57.59.68.85.

6 Aequalis cura eſt deo de omnibus, ex parte dei, non autem ex parte effectus. 1ª.q.20.3.1ᵐ./12ᵉ.q.112.4.1ᵐ. *Prædicator 6. Prælatio 1. &c. 27. Princeps 27. Religio 51.72.104. Scientia 60.67. &c. 88. Senator 2. Thales 2. Virginitas 15.

7 Prouiſor particularis, excludit defectum ab eo quod eius curæ ſubditur, non autem prouiſor uniuerſalis. 1ª.q.22.2. 2ᵐ./. q.103.5.0. Vnitas

¶ Curatio. Circunciſio 8. Defectus 22. Delere. Euangelium 10. Sanitas 7. &c. Saphirus 2. Vnctio 10.20.

¶ Curatus. Baptiſmus 112. Decimæ 19. Oblatio 14. Parochialis. Perfectio 57 59.68.85.

¶ Curia. Angelus 233. Legitimatio 3. Princeps 24.

¶ Curialis. Decuriones.

1 ¶ Cvrioſitas eſt uitium, circa cognitionem intellectus, & ſenſuum, ad peccandum, & circa inſpectionem ludorum, & mulierum ad concupiſcendum, & ſpectaculorum. 22ᵉ.q. 167 0./. 3.d.35.quæſt.2.ar.3.q. 3.0. *Aureola 25. Diuinatio 13. Ornatus 9. Quid.

2 Curioſitas oritur ex accidia. 22ᵉ.q.35.4.3ᵐ. *Studioſitas 5 Studium 3.7.8. Teſtis 3. Verboſitas. Virginitas 23.

¶ Currere & eſſe, ſignificãt in abſtractio, ſicut albedo. Ebdo.lect. 2. prinº. *Amor 193. Equus 1. Iupiter. Natura 43.45.48. Nomen 37. Planetę. 3. Stadium 1.2. Structio 1. Vita 7. Vſura 259. Significatio

¶ Currus Iudæi 25. Plauſtrum. Triumphus.

¶ Curſores. Officium 3. Vigiles.

¶ Curſus. Deus 418. Ieiunium 14. Natura 43.45.48. Planetæ. 3. Quieſcere 1. Tempus 34. Vita 7. Chriſtus 213.

¶ Curuitas quincuplex ſcilicet culpæ, miſeriæ, triſtitiæ, fraudis, & inſtitiæ. Iſa.59.6. *Baculus 1. Cete.6. Rectitudo 0. Diuiſio

¶ Cuſtos. Cuſtodire ſe debet homo in nocte aduerſitatis, triplici conſideratione, ſcilicet conſiderando percutientis dei affectum, percuſſi Chriſti exemplum, & percuſſionis fructum. Iſa.21.ſi. *Adam 88. Diſcretio. Fortuna 7. Iudicium 65. Patientia 7. Prædicator 4. Promulgatio 1. Prudentia 80. Seruare. Suffragia 4. Tributum 1. Vſura 229.

Dacia.

D

DAcia Sol.3.

¶ Dalmatia. Dalmatica.

1 ¶ Dalmatica eſt propria ueſtis diaconi, ſic dicta, quia in dalmatię partibus, primo uſus eius fuit. 4 diſt. 24. quæſt. 3. 3. c.

2 Dalmatica ſignificat, quòd diaconus primo diſpenſator ſacramentorum ponitur. Ipſe enim ſanguinem diſpenſat. Et in diſpenſando, largitas requiritur 4. d. 24. q. 3. 3. c.

3 Dalmatica epiſcopi, ſignificat largitatem in operibus miſericordiæ. 4. d. 24. q. 3. 3. c. *Diaconus o.

¶ Dalus Fumus.

¶ Damaſcenus. Cælum 58. Ioan. 19. Chriſtus 153.

¶ Damon. Amicitia 7.

1 ¶ DAMNATIO ultima, ſiue miſericordia hominum, non conſiſtit in malis huius uitæ, ſed in hoc quòd intellectus hominis totaliter diuino lumine priuetur, & affectus a dei bonitate obſtinate auertatur. Opoſ. 3. c^{o}. 173. /. 174. *Anathema.

2 Faciens opera miſericordiæ, & moriens in peccato mortali, damnatur. 4. d. 15. q. 2. ar. 2. q. 1. o. /. d. 46. q. 2. ar. 3. q. 4. o. Eleemoſyna. 29. *Angelus 214. 215.

3 Non tranſgrediens præcepta, nec omittens, ſi moriatur ſine gratia, damnatur, propter peccatum originale. 2. d. 28. 3. 5^{m}. *Apollinaris. 5.

4 A damnatione propter peccatum Adę, nullus poteſt liberari niſi per Chriſtum, qui ſolus fuit ab ea immunis, a qua liberatur aliquis triplicater, ſcilicet per baptiſmum, martyrium, fidem & dilectionem. 3^{a}. q. 27. 3. c. ſi. /. q. 49. 2. 2^{m}. /. q. 52. 7. 2^{m}. / Veri. q. 24. 11. 1^{m}. /. Quol. 6. 4. c. *Bonitas 58. 120. 121. Character 20. 21. 47. Cōfeſſio 72. Dæmon 57. 121. &c. Deſcēdere 1. 7. Deſperatio 14.

5 Spiritus damnati, numquam ſunt extra infernum, niſi ex diſpenſatione dei, ad inſtructionem, uel exercitium electorum 4. d. 44. q. 3. ar. 3. 8^{m} /. d. 43. q. 1. ar. 1. q. 4. o. *Eleemoſyna 29. Euchariſtia 56. Eoices 1. Execratio 5. Hæreſis 64. 65. 95. 133 Incarnari 14. Iudea 6. 7. Iuſtitia 87. Lex 67. Manus 4. Nox 3 Peccatum 437. 440. Anima 138.

6 Homines damnati, non ſunt deputati ad exercitium aliorū, quia non habent ordinem naturæ inter ſe, ſicut dęmones 1^{a}. q. 64. 4. 2^{m}. /. 2. d. 6. 3. 5^{m}. /. 4. 5^{m}. /. 4. d. 50. q. 2. ar. 1. q. 6. 2^{m}. * Pœnitentia 119. Puer 5. Reuerentia 11. Sepultura 10. Sinderefis 9. Societas 4. Timor 15. Vſura 26. Chriſtus 119. 191. 220.

7 Damnati utentur notitia hic acquiſita, ſine impedimento, ſine delectatione, ſed cum triſtitia. 4. d. 50. L. prin^{o}. /. qu. 2. art. 2 quæſt. 1. o. Anima 147. &c.

8 Damnati cognoſcent omnia bona quæ fecerunt, ex quibus non minuetur dolor eorum, ſed magis augebitur propter amiſſionem. 4. d. 43. ar. 5. q. 2. 4^{m} /. d. 50. quæ. 2. ar. 2. q. 1. c. *Dānatio 48. * Anima 122. &c. 139. 147. &c. Beatus D. Dæmon 23.

9 Damnati ſunt in tenebris, ut tantum uideant ſua afflictiua, ſub quadam umbroſitate, 4. d. 50. qu. 2. ar. 4. quæſt. 4. o. /. Ʒ. 4. cap^{o}. 89. ſi.

10 Damnatis oſtenduntur, ex his quæ hic ſiunt, ea tantum, quæ poſſunt triſtitiam eorum augere. 4. d. 45. q. 2. ar. 2. q. 1. c. ſi. /. d. 50. q. 2. ar. 2 q. 3. 1^{m}.

11 Damnati numquam uidebunt eſſentiam dei, ſed tantum humanitatem Chriſti glorioſam, ſine gaudio 4. d. 48. q. 1. 2. 4^{m}. /. 3. o. /. Ʒ. 4. c^{o}. 96. 3^{m}. / Opuſ. 3. c^{o}. 249. /. Io. 5. lect. 4. me^{o}. c. /. lec. 5. me^{o}. b. F. /. c^{o}. 15. lect. 5. princ^{o}. c. /. c^{o}. 17. lect. 6. med^{o}. u B. /. 2ſ. Cor. 5. lec. 2. ſi. /. He. 9. ſi. Miſſio 28. Prædeſtinatio 42 Præſcientia.

12 Damnati cognoſcunt & diligunt deum. Opuſc. 3. cap^{o}. 176. Vel amor 25.

420^{m} 13 Immo deus oditur a damnatis & malis 4. d. 50. q. 2. ar. 1. q. 5. c. Vel amor 26. Reſpondeo Dubio 420°. Et ſicut inf. 14.

14 Damnati cognoſcunt, & diligunt deum naturaliter, ideſt, inquantum eſt principium naturalium. Non autem ſecundum ſe, nec ut eſt principium gratuitorum. Opuſcul. 3. cap^{o}. 176. Vel amor 27.

15 Damnati cogitabunt de deo, ut eſt affligens eos, non autem ut eſt fons totius bonitatis. 4. d. 50. 1. prin^{o}. /. q. 2. ar. 2. q. 3. o. /. Opuſ. 3. c^{o}. 75.

16 Dānati nō poſſunt uelle bonū actualiter, & tamē uolūtas eorum, naturaliter inclinatur ad bonum. 1^{a}. q. 64. 2. o. /. 12ſ. qu. 85. 2. 3^{m} /. 2. d. 7. q. 1. 2. o. /. d. 39. q. 3. 1. 5^{m}. /. 4. d. 14. q. 1. ar. 3. q. 4 o. /. d. 50 q. 2. ar. 1. q. 1. o. /. Ʒ. 4. c^{o}. 93. /. Veri. q. 16. 3. 5^{m}. /. q. 24 10. o. /. Ma. q. 2. 12. 6^{m}. /. q. 16. 5. o /. Anima 17. 7^{m}. /. Opuſ. 3. c^{o} 176. /. 177. /. 179. *Amor 25. 26. 27. 69. 98.

17 Peccata durabunt ſemper in damnatis ſecundum affectum. Non autem ſecundum effectum, quia uellent illa facere quæ fecerunt, ſi facultas daretur, quæ tamen non dabitur. Opuſ. 3. c^{o}. 179. *Angelus 215. 595. 600. Anima 138. &c. 166. Appetitus 30. Apollinaris 5.

18 Damnati blaſphemant deum mente & uoce, & in hoc peccant. 22ſ. quæſt. 13. 4. o. * Dæmon 24. &c. Fletus. Liberum 16. 19.

19 Oppoſitum uidetur dicere. 1^{a}. q. 63. 2. o. /. Io. 8. le. 6. me^{o}. d. ſiu. Reſp. ſicut Du^{o}. 444°. Du^{m}. 421^{m}.

20 Damnati tenentur conformare uoluntatem ſuam, uoluntati dei, & peccant non conformando. 1. diſtinct. 48. 3. 2^{m}. /. Verit. q. 23. 7. 6^{m}.

21 Oppoſitum uidetur dicere. 12ſ. q. 19. 10. o. /. q. 39. 2. 3^{m}. /. 22ſ. q. 104. 4. 3^{m}. /. 3. d. 17. ar. 2. q. 1. 1^{m}. /. d. 20. 5. 2^{m}. /. Veri. q. 23. 8. o /. Ma. q. 2. 5. 7^{m}. Reſp. ſicut Du^{o}. 492. *Obſtinatio 1. Odium 16. 17. 22. Pœnitentia 119 Du^{m}. 422^{m}.

22 Si deus abſolute reuelaret alicui damnationem ſuam, ille teneretur uelle iuſtitiam dei. Veri. quæſt. 23. 8. 2^{m}. * Synderefis 9.

23 Oppoſitum uidetur dicere. 1. d. 48. 4. o. Reſpon. Dub^{o}. 423. Du^{m}. 423^{m}. u Spes 27. Chriſtus 56.

24 Deus poteſt de potentia abſoluta, non autem ordinata, reuelare alicui damnationem ſuam, & tunc intelligeretur comminatoriæ tantum. ſi autem abſolute teneretur uelle iuſtitiā dei non autem damnationem ſuam ſecundum ſe. 1. diſt. 48. 4. 2^{m}. /. Veri. q. 23. 8. 2^{m}. Comminatio 1.

25 Damnati liberum arbitrium habebunt, & uoluntatē in malo obſtinatam. 3^{a}. q. 18. 4. 3^{m}. / 1. d. 25. 1. 4^{m}. /. Opuſc. 3. c^{o}. 174 /. 177.

26 Liberum arbitrium in damnatis, patitur detrimētum libertatis, a culpa & miſeria, non autem eſſentialiter. Ma. qu. 2. 11. 11^{m}. /. Opuſ. 3. c^{o}. 177.

27 Damnati non pœnitent de malis quæ fecerunt, ratione culpæ, ſed ratione pœnæ. 22ſ. q. 13. 4. c /. 3^{a}. q. 86. 1. c /. 4. d. 14. q. 1. ar. 3. q. 4. o. /. d. 50. q. 2. ar. 1. q 2. o. /. Opuſ. 3. c^{o}, 179. /. He. 12. lect. 3. ſin.

28 In damnatis non poteſt, nec culpa, nec reatus tolli, etiam ſi culpa prius dimiſſa fuiſſet, remanente reatu, quia carent charitate, qua tollitur utrumque. 4. diſtinct. 21. quęſt. 1. art. 2. q. 3. c. /. 2^{m}.

29 Damnati gaudent de pœnis inimicorum ſuorum, quos ſecū uident in inferno, quia impletur uoluntas eorum. Sed dolent de impletione uoluntatis dei, & de ſuo gaudio, per uermem, ideſt remorſum conſcientiæ. Quol. 3. 24. o.

30 Damnati uellent omnes damnari, quia perfectiſſimo odio dolent de omnibus bonis, & maxime de beatitudine ſanctorū. 4. d. 50. q. 2. ar. 1. q. 4. o. /. Quol. 8. 17. o.

31 Damnati nolent & eligent magis torqueri cū multis, quàm minus cum paucis, propter odium & inuidiam. 4. d. 50. qu. 2. ar. 1. q. 4. 3^{m}.

32 Damnati uellent propinquos ſuos potius ſaluari, quàm alios quia minus inuident eis. 4. diſtinct. 50. q. 2. ar. 1. quæſt. 4. 1^{m} /. Quol. 8. 17. o.

33 Damnati non amant eos, quos prius inordinate dilexerunt, 4. d. 50. q. 2. ar. 1. q 4. 2^{m}.

34 Oppoſitum uidetur dicere a ſimili. 22ſ. q. 26. 2. 1^{m}. Reſpon. Du^{m}. 424^{m}. Dubio 424°.

35 Damnati non amant eos, quos prius inordinate dilexerunt, ſed cauſam dilectionis. 4. d. 50. q. 2. ar. 1. q. 4. 2^{m}.

36 Corpora damnatorum reſurgent cum defectibus ſuis naturalibus, ſcilicet ponderoſitate, & huiuſmodi, non autem cum morbo, uel defectu membri. 4 d. 44. q. 3. ar. 1. q. 1. o. /. Ʒ. 4. c^{o}. 88 /. Quol. 7. 12. o. /. Opuſ. 3. c^{o}. 180. Corpora.

37 Corpora damnatorum erunt incorruptibilia, ex defectu agētis, non autem intrinſece. 4. d 44. q. 3. ar. 1. q. 2. o. /. Ʒ. 4. c^{o}. 89. /. 93. /. Quol. 7. 13. o. /. Opoſ. 10. ar. 25. /. Opuſc. 11. ar. 19. /. 20. /. 53. 12^{m} /. 13^{m}. *Fletus. Ignis 1. 21.

38 Corpora damnatorum erunt grauia, groſſa, & paſſibilia paſſione ſpirituali, non autem naturali. 2. d. 6. 3. 6^{m}. /. d. 33. q. 2. 1. 3^{m}. /. 5^{m} /. 4. d. 44. q. 3. ar. 1. q. 3. o. /. d. 50. q. 2. ar. 3. q. 1. 3^{m}. /. Ʒ. 4. c^{o}. 89. /. 93. /. Quol. 7. 11. c. /. Quol. 8. 18. o. Op. 3. c^{o}. 180. /. 181 /. Opuſ. 10. ar. 26. / Opuſ. 11. ar. 21. /. Opuſ. 53. 28^{m}. /. Rom. 8. lec. 2. 6. *Incarnari 14.

39 Ignis purgās mūdū, ſiſt incinerabit oſſa corpora hoīū, ſed tantū malos cruciabit, & inuoluet tātū dānatos, 4. d. 47. q. 2 ar. 3 q. 2. 3. o. /. He. 10. le. 3. prin^{o}. H. *Stridor. Traianus. Vermis 2.

40 Ignis quo cruciabuntur corpora damnatorum, eſt corporeus. 4. d. 44. q. 3. ar. 2. q. 1. o. /. Ʒ. 4. c^{o}. 90. /. Ver. q. 26. 1. c. /. 5^{m} /. Quo. 7. 13. c. /. Anima 11. c. Ignis 1.

Pœna. 41 Pœna principalis damnatorum eſt æterna priuatio uiſionis dei, & obſtinata auerſio a deo.1.d.48.3.2m./.Ʒ.3.ca°.141.1m./.Opuſ.3.c°.175./.He.4.prin°.B. *Anima 140.141.

42 Maxima afflictio damnatorum, eſt ſeparari a deo, ſecunda ſubdi corporalibus, & infimo & abiectiſſimo loco. Anima 21.c.fin. *Auerſio 19. Bonitas 116.118.&c.248.249. Character 20.21. Deſcendere 1.7. Excæcatio 5. Feces. Fletus.

43 Omnibus damnatis eſt aliquid commune, correſpondens cõtemptui dei, ſcilicet carentia uiſionis dei, & perpetuitas pœnæ, & aliquid quo differunt, ſcilicet magis uel minus torquere.Ma.q.2.9.3m. *Hæreſis 64 65.95.133.Ignis 1.21. Iudicium 65.72.

44 Pœna damnatorum, nunquàm finietur contra Origenem.1ª q.10.3.2m./.q.64.2.c./.3.d.19.ar.3.q.1.c./.d.22.q.2.art.2.qu.2.c./.4.d.46.q.2.3.0./.d.49.q.1.ar.2.quæſt.3.4m./.d.50.quæſt.2.ar.1.quæſt.4.0./.Ʒ.3.cap°.144. *Macharius. Malum 65,67.68.

45 Obſtinatio in damnatis, eſt perpetua culpa & pœna. Sed nõ demerentur, quia non ſunt in uia, ſed ad terminos pœnæ deuenerunt.22æ.q.13.4.2m./.1.d.48.3.2m./.2.d.7.q.1.2.5m./.4.d.50.qu 2.art.1.quæſt.6.0./.L.prin°. *Origenes 7.Pœna 76.&c.89.&c.

Du.m 425m 46 Oppoſitum uidetur dicere.4.d.22.q.1.1.5m./.q.3.c./.2m. Reſpon. ſicut Du°.157°. Puer 5.

47 In damnatis erit uarietas pœnarum, non refrigerans, ſed magis affligens 1ª.q.10.3.2m./.12æ.q.67.4.2m./.4.d.50.qu.2.ar.3.quæſt.1.0./.Ʒ.3.cap°.145./.Quol.8.18.0. Damnatio 8. *Succeſſio 8. Suffragia 17.13. Tenebræ.2.4. Timor 15. Vita 38.

48 Bona quæ damnati fecerunt hic, proſunt eis in inferno.3ª.q.89.6.3m./.4.diſtin.15.quæſt.1.ar.3.quæſt.5.0./.diſtinct.45.q.1.3.9m.

Du.m 426m 49 Immo ex bonis damnatorum quæ fecerunt, non minuetur dolor eorum, ſed magis augebitur.4.d.43.ar.5.q.1.4m./.d.50.q.2.ar 2.q.1.c. Reſp.Du°.426°.

50 Bona quæ damnati fecerunt hic, proſunt eis in inferno, ad mitigationem pœnæ, impediendo ne incurratur, non autẽ ſubtrahendo, nec fortificando ſubiectum, nec minuendo remorſum conſcientiæ.3ª.quæſt.89.6.3m./.4.d.15.q.1.ar.3.q.5.0./.d.45.q.1.3.9m.

51 Nihil erit in damnatis, quod non ſit eis materia triſtitię, nec deerit aliquid pertinens ad triſtitiam.4.d.50.q.2.ar.2,q.1,0./ar.3.q.1.c.

52 Qualibet pœna damni uel ſenſus in damnatis, excedit omnem pœnam & dolorem cuiuſcumque uiatoris, etiam Chriſti.3ª.q.46.6.3m./.3.d.15.q.2.ar.3.q.3.5m./.7m.

53 Pœna damnatorum pro culpa remiſſa, eſt temporalis, & diminuitur uſque in diem iudicii.4.d.22.q.1.1.5m.

Du.m 427m 54 Oppoſitum uidetur dicere.22æ.q.13.4.2m./.4.diſt.21.quæſt.1.ar.2.q.3.c./.2m./.d.50.q.2.ar.1.q.6.0./.L.princ°. Reſpon. ſicut Dubio 157°.

55 Homines damnati, punientur per dæmones in inferno.4.di.47.q.1.ar.2.q.4.0./.Pſal.10.fi.D. *Chriſtus 56.

56 Damnatorum animæ, ante reſurrectionem, ſubiiciuntur pœnis corporalibus. Opuſ.3.c°.178.Anima 140.141.

57 Damnati ſentiunt in ſuis corporibus pœnam ignis. Opuſcu.10. art. 26.

58 In damnatis præcipue erit pœna damni. Opuſ.3.c°.174.

59 Pœna damnatorum augetur, uſque ad diem iudicii. 4. diſtio.49.L.

Da.m 428m 60 Oppoſitum uidetur dicere a ſimili.12æ.q.13.4.2m./.4.di.21.q.1.art.2.q.3.c./.2m./.d.50.q.2.art.1.q.6.c./.L. prin°. Reſp. ſicut Du°.157°.

61 Damnatio æterna, ſiue pœna æterna in damnatis pro temporali culpa, non eſt contra iuſtitiam diuinam. Opuſcu. 3. cap°. 184.

62 Corporalia in pœnis damnatorum, quædam corporaliter, & quædã ſpiritualiter intelliguntur: ſed in præmiis beatorum, tantũ ſpiritualiter.Ʒ.4.c°.90.ſi./.Veri.q.26.1.c.me°.L./.Anima 21.22m./ Opuſ.3.c°.183.

63 Pœna corporalis damnatorum, non eſt tantum per ignem.4.d.21.q.1.21.1.q.2.2m./.diſt.50.q.2.ar.3.q.1.0./.Quol.8.18.0./.Anima 18m.

64 Corpora damnatorum affligentur pœna ſenſibili, a contrarietate ignis, & aliorum ſenſibilium.Ʒ.4.c°.89./ 90.

Du.m 429m 65 Immo corpora damnatorum affligentur paſſione ſpirituali, quia ſecundum Gregorium, etiam uidendo ignem, patiũtur. Opuſ.3.c°.180. Reſp.Du° 429°.

66 Tenebræ inferni, ſecundum aliquos, cauſabuntur ex cõmaſſatione & compreſſione corporum damnatorum, quæ propter multitudinem ita replebunt locum, quòd nihil ibi de aere remanebit, nec diaphanum, niſi oculi damnatorum obtenebrati.4 d.50.q.2.ar.3 q.4.c.ſi.

1 ¶ DAMNVM eſt ex hoc, quod aliquis minus habet, quam debet habere.22æ.q.62.4.c. *Accuſatio 7. Aduocatus 6. Amicitia 40. Ex æqu

2 Dare alicui occaſionem damni, uel periculi, ſemper eſt illicitum.22æ.q.77.3.c.q.124.1.3m. *Bonitas 228. Campſoria 8. Correctio 17.19.

3 Omnes qui ſunt quocumque modo cauſa damni, qui in his uerſibus ſunt, ſcilicet, Iuſſio, conſilium, conſenſus, palpo, recurſus, participans, mutus, non obſtans, non manifeſtans, tenentur ad reſtitutionem totius.22æ.q.62.7.0./.4.d.15.qu.1.ar.5.q.3.0. *Damnatio 41.&c.52.58. Detrimentum. Dolor 24. Excommunicatio 12.17.32. Iactura. Illegitimus.1.2. Intereſſe. Iuſtitia 26.

4 Damnificatio duplex, ſcilicet in re habita, & in re habenda. In prima tenetur quis reſtituere totum, in ſecunda uero aliquid, ſecundum æſtimationem & arbitrium ſapientis.22æ.q.62.2.4m./.4.0./.4.d 15.q.1 ar.5.q 2.3m./.4m. *Legitimatio 1. Lex 173 Luxuria 24. Mendacium 5.6.15 Mors 10.14.15. Occidere 1. 2. 11. Omiſſio 17. Paradiſus 7. 9. Pœna. 1. &c. 43.

5 Damnum dicitur aliquis incurrere dupliciter, ſcilicet per hoc quòd ei ſubtrahatur quod ei eſt debitum, uel propter hoc quòd ei aliquid non eſt debitum, quod alias poterat ei eſſe debitum.4. diſtinct. 41. art. 3. quæſt. 2. c. *Pœnitentia 40. Perniciosum. Temporale. 3. Tiranus 4. Vendere 8. 13. Verbum 21. Vindicatio 4. 6. Virtus 41. Vſura 64. 91. &c.

¶ Dæmon. Amicitia 7.

¶ Damula uelox animal eſt.Iſa.13.fi.D. Animal Quale

1 ¶ DANIEL fuit ſimul accuſator & iudex ſenum, inſtinctu dei. Et iudicauit non ſubditos, ex commiſſione.22æ. quæſt. 67.1.1m./.3.3m.

2 In uiſione prophetica Danielis, quæ uſque ad tempus ſtatutum ſignari & claudi præcipitur, docemur in Chriſto omnes theſauros ſapientiæ & ſcientiæ eſſe abſconditos, donec ſe manifeſtauerit electis.Ʒ.4.c°.7 / Opuſc.72. prin°. *Prophetia 56.86.

1 ¶ DATIO non dicit auctoritatem in dante, nec principium reſpectu dati, niſi datio domini, quæ non eſt in diuinis.1. di. 15. quæſt.3.1.c.prio°./.1m./.diſtinct.18.1.c. Abraham 22. Abſoluere 15. Acceptio 4. Accidens 65.66. Actio 80. Actus 295. Agens 4.60. Alexander 1. Amor 67. 179. Angelus 82.498.518.584.586.589.590 620. Anima 252. Animal 40. Anniuerſarium. Quid

2 De ratione dationis nihil eſt, niſi quòd datum libere habeatur a dante.1ª.quæſt.38.1.c./.1.diſtinct.15.q.3.1. c.princ°./.d.18.1.c.

3 Datio ex genere actus, deſignat liberalitatem dantis. Opuſcu. 73. cap°.4. *Apoſtoli 12. 24. 25. Aqua 20. Archidiaconus.

4 Inter dantem & datum non requiritur diſtinctio, niſi rationis.1ª.q.38.1.1m./.1.diſtinct.5.quæſt.3.3m./.diſtin. 15. quæſt. 1.1.c./.q.3.1.c.princ°./.diſtinct.18.1.c. *Argumentum 4. Arra 1. Auaritia 22.23.24. Augmentum 17. Aureola 5. Auxilium 6.

5 Miſſio ponit diſtinctionem miſſi a principio, & ad terminum, datio tantum ſecundum, proceſſio tantum primum.1.85.q.1.1.c.

6 Dans ſemper diſtinguitur realiter ab eo cui datur.1ª. quæſt. 38.1.1m./.1.diſtinct.5.q.3.3m./.diſtinct.15.quæſt.1.1.c./.d.18 1.c. *Baptiſmus 12. 28.&c. Beneficium 3. 5. 13.&c.22. &c. Bonitas 135.207.Bos. Campſoria 4. 9. Capacitas 2.3. Character 1.37.&c.

7 Quod eſt meum, ut poſſeſſio, poſſum aliĩ dare, non autẽ inhærens, ut forma. Veri.quæſt.27.3.13m. *Charitas 89.109.110.114. Cidaris. Ciminilis. Circunciſio 11.15.&c. Circunſtantia 17.21. Clauis 3.4. Conceptio 42. Cõfeſſio 23.43. 56. 57.61.70.71.73.

8 Quicquid transfertur ab uno in alium per uiolentiam, non datur, ſed aufertur. Opuſcu.73.cap°. 4. *Confirmatio 20. &c. Conſecratio 14. 15. 16. Conſeruatio 9. Conuerſio 2. Corruptio 8. Coruus 1. Cruceſignatus 1. Cultus 2. 8. Cura 1.

9 Quod transfertur per neceſſitatem naturæ, ſicut in ſucceſſionibus hæredum, non datur, ſed relinquitur. Opuſcu.73. cap°. 4.

10 Quod transfertur per debitum æquitatis, ſicut in iuſtis uenditionibus, & permutationibus rerũ, & remunerationę labo-

Iudic

Dat

tum, magis redditur, quàm detur. Opuſcu.73.cap°.4. *Damnatio 57. Damnum 2. Debitum 6. Decimæ 4.10.12.&c. Delbora 2. Delectatio 44 Dæmon 26.68.99. Depoſitum 1. Deprecatio 2. Deſcendere 7. Deus 201.430. Definitio 26. Diſpenſatio 19.

11 In illa translatione in qua actus dandi propria debet attendi, nullo modo liberalitas debet corrumpi. Opuſ.73.c°.4.

12 Actus dandi, non attenditur in actu mutui, ſicut probant auctoritates utriuſq; legis. ſ. legis diuinæ, & legis humanæ. Op. 73.10.4. *Diuitiæ 3. Diuortium 3. Domus 2. Donum 4.56 Dos 2.3. Aebrietas 5. Emere. Enoch.

13 Si aliqua circunſtantia addatur huiuſmodi actui, quæ liberalitatem dandi corrumpat, erit huiuſmodi actus malus, & uitioſus, & peccatum. Opuſcu.73.cap°.4. *Epiſcopus 12. Eſſe 11.12.51.64. Euchariſtia 76.86.98. Exorciſmus 8. Factū 5. Feudum.

14 Talis autem circunſtantia additur, quandocumque datio mutui fit pro aliquo lucro, ſiue in ſpe, ſiue in re, eo quòd illud quod pro lucro fit, non pro pura liberalitate fit. Opuſcu.73. c°.4. *Fidei 10. Figura 2. Filiatio 11. Fornicatio 8.14. Fortitudo 59.

15 Dare aliquid, contingit dupliciter, ſcilicet per modum dominij, & aliquid intrinſecum. 1.d.15.q.3.1.c. prin°./. d.18.1.c. *Galilæa 2.

16 Dari aliquid dicitur dupliciter, ſcilicet a natura, & a uoluntate. Et hoc tripliciter, ſcilicet timore redimendo, uel ad utilitatem ſuam uendendo, uel ad utilitatem alterius donando. 2.d.18.3.c. *Gratia 21.26.&c.60.&c. Gratiarum actio 1.2. 3. Gratitudo 2. Habitus 39.69. Hæreditaat. Hæreſis 10.22. 140. Iacob 6. Idolatria 21. Inclinatio 2. Indulgentia 4.5.7.88 &c. Infinitum 51.

17 Datio duplex, ſcilicet ex debito, & ex amore. In prima poteſt eſſe uitium acceptionis perſonarum, non autem in ſecunda, 1a.q.23.5.3m.6./.2a2æ.q.63.1.3m. Acceptio 2. *Ingratitudo 12. Inſtans 13.14. Inſtrumentum 11. Interpretatio 3. Iudiciū 25. Iuramentum 2. Iuſtitia 7.32.42.46. Lex 29.74.78.&c. 107.112.132.&c. Liber 17. Liberalitas 2.6.&c. Liberare 2. Lignum 3. Licurgus. Limbus 6. Locus 35.26. Lumen 11. Manus 3. Martyrium 14. Matrimonium 50.68. Medium 12. Merces 3.5. Meretrix 3.6. Meritum 12.94.99. Minimum. Miniſter 6.8. Miraculum 23.24.25. Miſericordia 9.10. Modificari. Motiuus 2. Motus 71. Moyſes 4. Manus 2 Nuptiæ.6. Obiectum 1. Oblatio 1.2. Occaſio. Occidere 21. Officiū 4. Holocauſtū 2. Ordo 56.74.&c. Ouis 1. Palliū 3. Paſſio 101. Pater 20. Pax 21. Peccatum 65.245 232. Pœna 9. Pœnitantia 60. Pentheceſte. Perfectio 75.91. Pithagoras 2.6. Planetæ.2. Politia 4. Poteſtas 3.&c.10.&c. Præbere. Præceptum 52.&c. Prædicare 7. 12. Primitiæ 2. Princeps 10.

18 A Dantes omnia ſua aliis, & ipſi inde paupertate affligūtur, ſecundum Apoſtolum peccant. 2a2æ.q.32.6.o./.qu.117.1.2m./ 2æ.Cor.8.le.2.me°.I.

Immo per hoc tenditur ad perfectionis ſtatum. 2a2æ.q.32.6. c.ſi /.q.88.1.3m /.186.3.o./.q.189.1.c. Reſp. ſicut abdicatio. Eleemoſyna 10.11.

18 B. Aliquis dupliciter dat illicite, ſed uel quia ipſa datio eſt illicita & contra legem, ſicut patet in eo qui ſymoniace aliquid dedit, uel quia propter rem illicitam dat, licet ipſa datio non ſit illicita, ſicut cum quis dat meretrici, propter fornicationem. 2a2æ.q.62.5.2m. Prodigalitas 1.&c. *Profeſſio 6. Prolixitas. Prudentia 5. Puer 4. Quantitas 21. Ratio 50. Recipere 5. Religio 40.48.49 66. Reſtitutio 2.22.22. Sacerdos 3.7. Sacramentum 27.78. Sacrificium 13. Salus 6. Sapiētia, 23.&c. Scādalum 1.&c. Schiſma 7. Separatio 1. Sepultura 4. &c. Seruitus 8. Symonia 1.&c. Spirituale 1.2.11. Sponſa 2.3. Status 10. Statutum Suffragia 1.3.8.14. Temptare 17. Tempus 36. Teſtamentum 7. Teſtis 1.7.13. Timor 74. Tranſitus 5. Tribulatio 3.6.11. Vendere 1.&c. Verbum 76. Veſtis 4. Vinū 7. Virginitas 27.28. Virtus 170.181. Viſio 15. Vnctio 9.12.24 &c. Votum 14. Vſus 8.11.

In diuinis. 19 Datio & miſſio, dicuntur tantum temporaliter in diuinis, ſed donum æternaliter. 1a.q.38.1.4m./.q.43.2.o. /.1.diſt.15. q.4.3.o.

20 Datio in diuinis eſt magis eſſentialis, quàm miſſio; quæ eſt magis eſſentialis, quàm notionalis. Sed proceſſio temporalis econuerſo, licet quidam dicant econuerſo. 1.d.15.q.1.2.o. *Actus 191. Agens 60. Alexander 1. Donum 4 41.42.

21 Miſſio in diuinis ponit diſtinctionem miſſi a principio, & ad terminum, datio tantum ſecundum, proceſſio tantū primam 1.d.15.q.1.1.c.

22 Datio, datum, & donum, in diuinis dicūtur notionaliter, ſi importat auctoritatem reſpectu dati. Sed ſine illa, dicuntur eſ-

De

ſentialiter. 1a.q.38.1.o./.1.d.18.1.c.

23 Donum quadrupliciter differt a dato in diuinis, quia nō connotat tempus, eſt æternum, ſignificat aptitudinem, & liberalitatem. 1a.q.38.1.4m./.2.3m./.1.diſt.18.2.o./.diſtinct.27. q.2.3.

24 Deus dedit ſe nobis, ſecundum ſex gradus rerum, ſcilicet dādo nobis cœlum & terram & omnes irrationales creaturas, rationales & cœleſtes, ſeipſum, ſe in ſeruum, ſe in pretiū, & ſe in cibum. Opuſc.58.c°.5. *Filiatio 27.28. Gratia 21.26 &c.66. &c.

25 Diuinæ perſonæ dantur nobis inuiſibiliter miſſæ, tantum ſecundum dona gratum facientia. 1a.q.43.3.o./.3a.q.7.2.7.c./. 1.d.14.1.c./.d.14.q.1.2.o./.d.15.q.4.1. 3m./.d.16.4.c./.d.18.3. 4m./.L.prin°.

26 Dari conuenit eſſentiæ, & cuilibet perſonæ diuinæ, & a ſeipſo. Si dare importet liberalem communicationem alicuius, ſi uero importet auctoritatē dantis, reſpectu eius quod datum, ſic non conuenit dari in diuinis, niſi perſonæ, quæ eſt ab alio, ſicut uero mitti. 1a.quæſt.43.4.1m./.1.diſt.15. quæſt.3.1.o./. d.18.1.c.

27 Patrem dare filio, nihil aliud intelligitur, quàm generatio eius. Con. 4. cap°.2. Hæreſis 82. Inſ. 8. &c. Miſſio 10.24.

28 Proceſſio temporalis filij, & ſpiritusſancti, dicitur miſſio, & datio. 1.d.15.q.4.1.c. *Proceſſio 67.

29 Spiritusſanctus poteſt dici datum noſtrum, non autem donū noſtrum 1a.q.38.2.3m./1.diſt.18.5.o.

30 Spiritusſanctus, per prius datur nobis, quàm dona eius, ex parte agentis & finis, & ſimpliciter, ſed econuerſo, ex parte recipientis. 1.d.14.q.1.2.5m.

31 Nulla creatura poteſt dare ſpiritumſanctum. 1a.q.43.8.c. &c *Chriſtus 66.67.90.98 168.201.

32 Immo homines, & Chriſtus ſecundum quòd homo, dicūtur dare ſpiritumſanctum. 3a.q.8.1.1m./.3.d.13.q.2.1.4m. Chriſtus 98. Reſp. Dub°.430. De m.4 3c.

33 Nulla creatura poteſt dare ſpiritumſanctū, licet aliquis poſſit eſſe miniſter collationis eius. 1a.q.43.8 ſi./.3a.q.8.1. 1m./. 1.d.14.quæſt.3.o./ 3.d.13.q.2.1.1m./.Veri.quæ.27.3.16m./.4. 19m./.Potentia q.10.4.c./.Roma.lect.3.fin.k./.Galat. 3.lect. 2. fin. G.

34 Dare ſpiritum ſanctum, dicitur dupliciter. ſ. auctoritate, & ſic eſt tantum dei, & miniſterio, & ſic homines, & Chriſtus ſecūdum quòd homo, dicuntur eum dare. 3a.q.8.1.1m./.3.d.13.q. 1.2.1m./.Gal.3.le.2./.Titum. Chriſtus 98.

1 ¶ Dauid numerando populum, ut gloriaretur, peccauit, nō autem Moyſes, quia obediuit deo præcipienti. 4.d.14.L.ſi. Peccauit.

2 Peccante Dauid, populus punitur, primo propter bonū unitatis, ſecundo propter demerita populi in ſequendo Abſalō, tertio quia populus erat poſſeſſio eius. 2a2æ.q.108.4.1m./.2.d. 33.q.1.2.5m./.4.d.14.L.ſi./.d.46.q.2.ar.2.q.2.3m. Abſalon. *Abraham 48. Apoſtoli 40. Aſſumere 49. Comedere 6. Deus 48 Maledicere 4. Maria 3.

3 Dauid propheta, ſecundum gloſam, dicit ſe ſeruaſſe ordinē doctrinæ, prout tranſeundum eſt a facilioribus ad difficiliora, conſtringens ſe maledicto, ſi eum non ſeruaſſet. 1a2æ. q. 94. 4.c. priu°./.2a2æ.q.189.1.4m./.2æ.Cor.13.le.1.

4 Dauid de Dinando, diuiſit res in tria. ſ. in corpora, animas, & ſubſtantias æternas ſeparatas. Prima conſtituit dixit ex yle, ſecunda ex noy, tertia ex deo, quę ſunt unum & idem indiuiſibile. 1.d.17.q.1.1.2.prin°. Deus 48. *Paulus 24. Princeps 19. Propheta 80.81.89. Pſal.1.&c. Publicatio 2. Raptus 12. Vincere. Vnctio 30. Doctor

5 Dauid dicitur excellentiſſimus prophetarum, quia expreſſiſſime de Chriſto prophetauit, ſine aliqua imaginaria uiſione. Veri.q.12.14.2m. Prophetia 80.81.

1 ¶ De, & ex, denotant habitudinem cauſæ efficientis, uel materialis, non autem formalis, uel finalis. 1a.q.39.2.5m./.8.o./.1. d.25 L.me°.E./.d.34.q.1.2.3m./.3.d.4.L.prin°./.Ro.11.le.5. me°.a.c. *Conceptio 21.22. Deus 35. Euch.a.210. Quid.

2 Quicquid eſt de aliquo, eſt ex aliquo, non autem econuerſo, quia de, dicit principium, & conſubſtantialitatem, ex uero, dicit principium tantū. 1a.q.75.&c./.1.d.5.q.2.1.o./ 4.d.11.q.1. ar.4.q.3.o./.Mat.1 m°.d.G./.Ro.11.le.5.m°.a.&c. *Forma 30

3 De quandoq; ponitur pro ex. 4.d.11.q.1.ar.4.q.3.c./.L.priu° *Genitus 2. Oratio 97. Per.5. Perſona 41.

4 De dicit principium conſubſtantiale efficiens, uel formale ſubſiſtens, uel materiale. 1a.q.41.3.1m./.2m./.3a.q.32.1.c./. 4. 75.8.c./.1.d.5.q.2.1.c.

5 De quandoque notat conſubſtantialitatem, quandoque efficientiam, & quandoque partialitatem. Ioan.lectio.10.princip°.A.C.

6 In diuinis, filius non dicitur de eſſentia patris, 1. d. 5. q. 2. a. 1. ad 4m. *Subiectum. 7.

¶ Dea. Dii. Fatum 20. Luxuria 19.

¶ Dealbari. Reſurrectio 23.

¶ Dearticulatio. Formatio. Idem 1. Prolatio. Pronunciare. Vox 2. 3. 4. 6. 11.

Naturalis & cõtra naturam. ¶ Debilitatio quæ ineſt rei, præintellecta natura eius, eſt contra naturam, non autem ea quæ eſt de ratione eius. Spiritma. 7m. *Actio 4. 123. 124. Anima 221. 343. Argumentum 7. Auctoritas 3. Cauſa 61. Circunciſio 12. Coitus 1. Concupiſcentia 19. Contemplatio 19. Corruptio 2. Diſtantia 8. Duratio 4. 7. Exorciſmus 10. Fortitudo 39. Iacob 7. Ieiunium 7. 10. 14. 22. 24. 36. 39. Illuminatio 7. Incontinentia 2. 5. 6. Ira 40. 41. 59. Libertas 12. Lumen 8. Maria 13. 63. Miſericordia 10. Miſſa 4. Mollities 2. Peccatum 159. 161. 169. 176. 192. 195. 372. Pœna 44. Pollutio 7. 8. Regnum 2. Relatio 10. Tentatio. Thomas 14. Tremor 2. Viotum 4. 7. Vnctio 15. Chriſtus 218.

¶ Debitor. Creditor. Debitum 8. 9. 12. &c. Eleemoſyna 36. Inquirere 3. Mors 35. Pietas 4. Vſura 165. &c. 200.

In commune quid. ¶ DEBITVM importat ordinem exigentiæ, uel neceſſitatem alicuius ad quod ordinatur, 1a. quæſt. 21. 1. 3m. *Ablatum. Aborſus 2. Abraham 13. Abſoluere 9. 18. 36. Acceptio 2. Accidens 5. Accuſatio 2. 7. 13. 17. Actus 152. 170. 180. Adam 81. Admonitio 4. Adoratio 17. Ambitio 2. Amicitia 40. 50. Amor 76. &c. 194. Angelus 99. 490. 494. Annihilatio 14. Antecedens 2. Apertio 2. Appropriatio 3. Ars 30. Aſſimilatio 7. Aſſiſtere 7. Aſſumere 30. 33. Athanaſius 2. Auerſio 13. 19. Aureola 21. 22. &c. Baptiſmus 54. 55. 74. 80. 81. 112. 128. 129. 133. 138. 141. &c. 149. 154. 226. 249. Beatitudo 139. Benedictus 5. Beneficium 2. 3. 23. Beſtialitas 1. Bigamia 9. Bonitas 46. 123. 184. 192. 202. &c. 228. Calix. Campſoria 8. 9. 18. Cantus 51. Character 39. Charitas 159. Catechiſmus 4.

2 Aliquid dicitur debitum dupliciter, ſcilicet ſecundum ſe, ut finis, uel propter aliud, ut ea quæ ſunt ad finem. 1a. 2æ. qu. 4. a. 2. c. / Quol. 5. 19. c. Ceſſare 4. Cibus 8. Cilicium. Circunciſio 14. &c. Clauis 1. Comedere 4. Conceptio 4. Confeſſio 35. &c. 77. 82. 92. 94. 96. Confeſſor 2. Confirmatio 4. 7. 18. &c. Conſecratio 6. 8. &c. Conſeruatio 13. Conſilium 6. Contritio 6. &c. 13. 20. &c. Contumelia 6. Conuerſio 8. Corona 2. 6. Corporalia 2. Corpus 53. 62. Correctio 12. 13. 17. 19. 20. Credere 31. Cultus 5. Cura 7. Damnum 2. 5. Datio 40. Decima 15. 24. &c. Defectus 6. 10. 14. Delictum 4. Dæmon 122. Denunciatio 2. Depoſitum 3. Detractio 1. Deus 173. 227. 310. Dies 18. &c. 27. Diffinitio 33. Dilatari. Diſpenſatio 4. Diſpoſitio 35. Docere 11. Doctor 3. Doctrina 10. Dolor 7. Dominium 13. Dubitatio 3. Dulia 2. Effectus 12. Electio 9. 38. Eleemoſyna 24. 39. Energumenus 4. Epiſcopus 31. Eſſe 8. Euchariſtia 57. 59. 60. 70. 144. 145. 160. 161. 165. 180. 181. 182. 191. 217. 225. 279. Excommunicatio 18. 21. &c. 29. 33. Exorciſmus 2. Exordium 2. Fallere 1.

3 Debitum duplex, ſcilicet naturæ, & meriti. 1a. 2æ. q. 111. 1. 2m. / Opuſ. 3. c. 222. *Familiaritas 1. Finis 105. 132. Forma 92. Fornicatio 15. Fortitudo 52. Fructus 16. Furtum 9. Gaudium 2. Genus 3. Gloria 2. 3. 18. Gratia 26. 60. 65. Gubernatio 1. Hæreſis 8. 27. 35. Homo 24. Honor 10. 18. &c. Humilitas 16. Iacob 2. Idolatria 11. Ieiunium 7. 16. Ignorantia 8. 22. 33. Illegitimus 4. Impedimentum 3. Imperfectio 2. Indulgentia 4. Infidelis 2. 5. 7. Ingratitudo 1. 7. 12. Iniuſtitia 3. Inquirere 3. Interpretatio 3. Iudæi 5. 12. 46. Iudex 4. 6. 7. Iudicium 8. 16. 22. 23. 26. 28. 33. Iuramentum 5. 7. 21. 22. 29. 32. Laus 7. 14. 15.

4 Debitum duplex, ſcilicet legale, & morale, 1a. 2æ. qu. 99. 5. c. / 2a. 2æ. q. 23. 3. 1m. / q. 31. 3. 3m. / q. 78. 2. 2m. / q. 80. 1. c. / q. 102. 2. 2m. / q. 106. 1. 2m. / 4. 1m. / q. 114. 2. c. / q. 117. 3. 1m. / q. 118. 3. 2m. / Opuſ. 19. c. 9. 4m. *Lectionarius 3. Lepra 3. Lex 28. 35. 146. 162. 168. 173. 179. Liberalitas 9. 20. Locus 11. Ludus 6. 7. 10. Maledicere 2. 3. Maleficium 2. Malum 34. Maria 23. Martyrium 14. Matrimonium 29. 30. 50. 58. 87. 101. 114. 115. 124. 219. 132. Matutinæ 3. Medicina 4. Mendacium 14. Menſura 8. Merces 3. Meretrix 3. &c. Metrum 1. 7. 11. Metaphora 6. Miles 5. 7. 10. Miniſter 5. Miſericordia 8. 29. 36. Miſſa 14. 15. Miſſio 12. 37. Modus 4. Mors 11. 13. 45. Mos 4. Moyſes 2. Mulier 2. Mutuum 4. Natiuitas 19. 21. 23. Natura 35. Naturale 18. Negociatio 2. Nomen 72. 77. 83. Nouitii 1. Nubere. Nuncius. Obedientia 2. 10. 13. 14. 20. 43. Oblatio 4. 11.

5 Debitum duplex, ſcilicet neceſſitatis, & congruitatis uel utilitatis, 1a. 2æ. q. 99. 5. c. / 3a. q. 64. 5. 3m. / 4. d. 5. q. 2. a. 2. qu. 1. 1m. *Occidere 22. Odium 10. Oſtenta. Officium 4. 13. 17. Operatio 23. Oratio 12. &c. 21. &c. 58. 60. 70. 73. 76. 83. Ordinatio 3. 5. Ordo 42. 91. 100. 108. Organum 5. Origenes 7. Oſee 2. Pater 17. Paulinus. Peccatum 1. 8. 91. 156. 173. 188. 219. 223. 266. 408. 430. 436. *Pœna 2. 35. 42. 43. 57. 60. 67. 68. 81. 82. 85. 87. 88. 94. 96. Pœnitentia 23. 25. 46. 46. 63. 94. 96. 99. 129. Perfectio 80. 89. 90. Perſona 30. Perſeuerantia. Pietas 4. 5. 6. 12. 19. Politica 4. Poſſe 7. Poſſeſſio 6. Præceptum 1. 11. 16. &c. 60. 72. 86. 110. 140. &c. 152.

6 Aliquid eſt alicui debitum dupliciter, ſcilicet ratione neceſſitatis, uel quia dat aliquid, 2a. 2æ. q. 187. 4. c. *Prædicare 9. 13. 14. 15. 19. Prædicator 5. 6. 7. Prælatio 6. 21. 22. 26. 29. Præmium 9. Præſumptio 14. Primitiæ 3. Princeps 17. &c. Principatus 9. Prodigalitas 4. Producere 3. Promiſſio 2. 4. Pulchritudo 2. 6. Quantitas 11. Religio 41. 55. 56. 76. 88. Renitentia 2. Sacrificium 1. 28. Sententia 59. Securitas 2. Somnus 5. Speculatiua 1. Spirituale 2. Subiecta 9. Superbia 2. Suum 2.

7 Debitum non minuit meritum, niſi minuat uoluntarium, 1a. q. 21. 1. 3m. / 1a. 2æ. quæ. 114. 5. 1m. / 2a. 2æ. quæſt. 50. 3. 2m. / quæſt. 104. 1. 3m. / quæſt. 186. 5. 5m. / 2. d. 27. 3. 3m. / 3. d. 20. a. 1. 5. 2. 2m. / d. 30. 3. 4m. / 4. diſt. 15. quæſt. 1. art. 2. q. 1. 1m. / 3. 3. c. 139. *Tributum 5. 6. Valitudo. Venia. Veritas 3. 8. Vindicta 10. 4. Virtus 58. 101. 102. 108. 214. Vitioſitas. Vituperatio 2. Votum 17. 37. 51. 52. 63. 73. Vſura 1. 36. 37. 45. 72. 78. 86. 89. 93. 94. 100. 104. 124. 137. &c. 254. 265. 266. 187. 192. 194. 195. 200. 203. 208. 223. 230. 233. &c. 234. 243. &c. 250. 251. 258. 260. 276. &c. 289. 290. 294. 295. 303. 311. &c. Vſus 4. 5. 17. 18. Vxor 22.

8 Deus nulli eſt debitor, 1a. q. 21. 1. 4m. / 1a. 2æ. q. 114. 1. 2m. / q. 114. 2. 3m. / 2. d. 27. 3. 4m. / 4. d. 15. q. 1. a. 3. q. 4. 1m. / c. G. 46. qu. 1. a. 1. 2. q. 1. 4m. / 3. 3. c. 28. / 29. / 43. fin. *Adoratio 10. &c. Angelus 490. 494. Animal 27. Aureola 5. 17. &c. Deus.

9 Immo deus eſt debitor homini, ex promiſſo, 2. d. 27. 3. 4m. Reſp. Du. 431. Du. 431.

10 Deus reddit duplex debitum, ſcilicet reſpectu ſuæ ſapientiæ & uoluntatis, & reſpectu creaturæ. Sed primum præſupponitur in ſecundo, 1a. q. 21. 1. 3m. / 4. 5. / 1a. 2æ. q. 114. 1. 3m. / 3. 3. 1. c. 28. / 29. / 4. fin. / Ver. 6. 6. 2. c. / q. 23. 6. 3m. / 6m. / Pot. q. 3. 16. 17. c. *Conceptio 31. Confeſſio 35. &c. 77. 82. 94. 96. Corona 2. 6. Dulia 2. Honor 10. 18. &c.

11 In deo eſt principaliter ratio, & cauſa debiti, 2a. 2æ. q. 106. 1. c. *Ignorantia 8. 22. 23. Iudas 2. Iuſtitia 88.

12 Homo fit debitor deo dupliciter, ſcilicet debito pœnitentiæ, ratione honoris ſubtracti per peccatum, & debito iuſtitiæ, ratione donorum, 4. diſtin. 14. quæſt. 1. art. 1. q. 5. c. / diſtin. 15. q. 1. 2. c. *Obedientia 10. 18. &c. Peccatum 2. 8. 91. Perſona, 30.

13 Homo ſine iniuria eſt debitor ſuæ ſalutis Chriſto ſecundum naturam humanam, quæ habet infinitam dignitatẽ, ex unione ad uerbum. Ver. q. 29. 4. 4m. *Pietas 4. 5. 6. 12. Religio 41. Reuerentia 3. &c.

14 Coniuges in petendo debitum, & in aliis, ſunt æquales, ſecundum proportionem, non autem ſecundum quantitatem, 2a. 2æ. q. 32. 8. 2m. / 4. diſtin. 15. quæſt. 2. ar. 5. q. 2. 1m. / d. 32. 3. c. / d. 36. 3. 3m. / 1. Corin. 7. lec. 1. me. 2. *Abraham 26. Circunſtantia 13. Coniuges.

15 Vir tenetur reddere debitum uxori petenti per ſigna, & quando timet periculum eius, 4. d. 32. a. 2. c. / 3. 2m. / d. 38. q. 1. art. 3. q. 2. 4m. *Cognatio 9. Diuortium 2. Euchariſtia 222. Fornicatio 14. Luxuria 19.

16 Vir tenetur reddere debitum uxori, ſalua prius ſanitate. 4. d. 30. 2. c. / 4. 4m.

17 Coniux tenetur reddere debitum coniugi habenti lepram, quia lepra ſoluit ſponſalia, non autem matrimonium. Sed non tenetur habitare ſecum. 4. diſtinct. 27. quæſt. 2. 3. 3m. / diſtin. 32. 1. 4m. / diſtinct. 36. 1. 6m. / 1. Corin. 7. lect. 3. fin. D.

18 Vir non debet rogare uxorem, ut petat debitum, niſi ex rationabili cauſa. Et tunc non multum, propter periculum, 4. d. 32. 2. 4m. *Ordo 106. Seruitus 8.

19 Vxor nimis exigens debitum, ſe exhibet meretricem, magis quàm coniugem 4. d. 32. 2. 3m.

20 Vir leuiter ſuſpicans uxorem eſſe ſeruam, exactus debet reddere debitum. Si uero probabiliter dubitet, uel uehementer præſumat, uel certe cognoſcat, non reddat, etiam præcipiente eccleſia, quia ſibi præiudicaret, ſi eam uxorio affectu cognoſceret, uel alias fornicaretur. 4. diſtin. 36. L. fin. / diſtinct. 41. L. fin.

21 Vxor certa de uita prioris uiri, non petat debitum, nec reddat. Dubitans autem, reddat tantum. Suſpicans uero, etiã petat, 4. d. 38. L. fi. / d. 41. ar. 5. q. 1. 3m.

22 Petere debitum a coniuge infecto, non licet, quia eſt incongruum. Tamen nõ eſt peccatum mortale, ſi ſine contẽptu fiat 2a. 2æ.

Dec

22℥ q.186 9 3^{m}./.4.d.32.5.0.

23 Exactus tenetur quacumque hora, & quocumque tempore, etiam in feſto reddere debitum, ſalua honeſtate.4.d.32. ar.5. q.3.0./.1℥.Cor.7.lec.1.me^{o}.K.&c.

24 Coniuges poſt redditionem debiti, poſſunt ſine peccato ſumere euchariſtiam.4.d.32.1.1^{m}.

·43 2^{m} 25 Oppoſitum uidetur dicere.4.d.32.ar.5.qu.2.1^{m}. Reſpond. Dubio 432°.

26 Mulier illa de qua dicit Gregorius, quòd in tempore ſacro, fuit cognita in nocte a uiro ſuo, & in mane ad proceſſionem ueniens a diabolo eſt arrepta, non fuit punita propter hoc quod debitum reddidit, ſed quia poſtmodum ſe temere ad diuina ingreſſit contra conſcientiam.4.d.32.ar.5.q.2 1^{m}.

27 Vxor poſt uotum ſimplex uiri, non tenetur ei reddere debitum, licet non poſſit alii nubere. Similiter ſi quis profeſſus eſt ante tempus determinatum a iure 4.diſtin.27.quæſt.1.ar.3.q.3.3^{m}.

28 Vnus coniugum, non poteſt uouere, ſine conſenſu alterius, quod non reddet, & etiam ut probabilius tenetur, quòd non petat debitum.4.d.32.4.3^{m}.

·433^{m} 29 Oppoſitum uidetur dicere, quo ad petitionem debiti.4.d.38. q.1.ar.3.q.2.4^{m}. Reſp. Du^{o}.433°.

¶ Decalogus. Diſpenſatio.9.10. Lex.18.129.131. Præceptū 28. &c. Pſalterium 1.

¶ Decapitandus. Sacrilegium.8. Timor 12.

¶ Decedere. Anima 160. Moriens. Pœna 79.

¶ Decem. Appellare.4. Cælum 61. Ens 1.3. Euchariſtia 208. Euangeliſta 2. Feſtum 6 Ieiunium 20. Illegitimus 2. Indulgētia. 29. Iudæi 26. Mille 1. Numerus 10.&c. Paulus 25. Pythagoras.4 Præceptum 25, Prędicamentum.1. Pſalterium.1.2. Victoria 148 181.

¶ Decens. Amicitia.2.9. Aſſumere, 30. Comedere.4. Corpus 65. Diſpoſitio 17. Ieiunium 33. Ludus 5. Magnificentia 6 Medicina.4. Mors.25. Natiuitas 18. Neceſſitas 4. Oratio 1. Poetica. 2. Puſillanimitas.2. Vindicatio 7. Chriſtus 90.

¶ Decentia. Ablutio. Adoratio 6. Affabilitas.2. Amicitia 2.9. Congruum. Diſpoſitio 17. Ieiunium 33. Sexus 7.

¶ Deceptio quæ eſt finis fraudis, ordinatur ad pecunias cōgregandas, quod eſt finis auaritiæ. Mt.q.8.1.c.me^{o}.E. *Adam 29.30. Angelus 298.313.394.&c. Apparere 11. Cognitio 75. Defraudari. Dæmon.8.9.55.72.&c.102. Fallere. Frænum. Illuſio. Ioachim.1. Lepra.1. Magi.6.9. Matrimonium, 59.60. Miraculum 46. Simplicitas.2. Stultitia 1.4.

¶ Decernere. Præceptum 149.

¶ Decertare. Militans. Pugna. Timor 10.

¶ Decidere. Conſeruatio.12. Gratia.50. Pollutio 1.

¶ Decimari. Abraham 21.

Si. 1 ¶ Decimæ non ſoluebantur ex præcepto ante legem, quia non erāt determinati miniſtri.22℥.q.87.1.2^{m}./.He.7. lect.1. med^{o}. D.

2 Oblationes & decimæ in ueteri lege erant ſacramenta. Non autem nunc, quia tunc erant ut figurales, nunc autem ut morales.3^{a}.q.65.1.7^{m}./.4. d.2.q.1.2.10^{m}. Sacramentum.115. *Decimari.

3 Decimæ non erant oblationes, nec ſacrificia, quia non offerebantur deo immediate, ſed miniſtris eius, 22℥. quæſt. 85.3.3^{m}.

4 Decimatio eſt actus moralis, inquantum offertur ad cultum dei, & ad ſuſtentationem miniſtrorum eius. Sed eſt figuralis, inquantum ſignificat imperfectionem dantis decimas, 3^{a}. q. 31.8.c./.q.65.1.7^{m}./.3.d.3.q.4.ar.3.q.1.c./.4 d.1.q.2.ar.2 q.3 2^{m}./.d.2.q.1.2.4^{m}./.10^{m}./.Quol.2.8.0./.Mat.23 me^{o}.b.I He. 7.le.1.me^{o}.D. *Sacrificium 32.

5 Decimæ figurabant baptiſmum, inquantum a dante aliquid auferebatur.4.d.1.q.1.2.4^{m}.

6 Præceptum de ſolutione decimarum, quo ad ſuſtentationem miniſtrorum dei, eſt morale, & iuris naturalis. Sed quo ad certum numerum, eſt iudiciale. Sed quo ad ſignificationem eius, eſt cæremoniale. Et quo ad Chriſtianos, eſt præceptum eccleſiæ poſitiuum.22℥.q.87 1.0./.Quol.2.8.0./.Quol.6.10.c. /.Matthæ.23.med^{o}. b.I./. Hebr. 7.lect. 1. med^{o}. D. /. Lec.2. med^{o}. K.

7 In doctrina Chriſti & apoſtolorum, continetur præceptum de decimis, quantum ad id quod eſt morale tantum. 22℥. q. 87 1 2^{m}./ Quol 2.8.c./.He. 7.lec.2.me^{o}.K.

8 Eccleſia penſatis opportunitatibus perſonarum, & temporū, poteſt determinare aliam partem ad ſoluendum, quàm decimam.22℥.quæſt.87.1. c./ Quol. 2. 8. c. ſin. /. Matthæ. 23. me^{o}.b I.

9 Ius percipiendi decimas, poteſt uendi eccleſiæ. Non autem laicis, licet fructus quandoque eis concedantur, 22℥. quæſt. 87.3.c./.3^{m}./.q.100.4.3^{m}./.4.diſtin.25.quæſt.3 ar.2.q.3.4^{m}./. Quol.2.8 d. *Spirituale 2.

10 Decimæ, poſſunt dari in feudum.22℥.q 87.3.3^{m}.

11 Fructus decimarum poſſunt redimi, de manu laicorum, auctoritate epiſcopi. Sed ius eccleſiæ, non poteſt ab alia emere ius percipiendi decimas.4.diſtinct.25. quæſt.3.artic. 2. q.3.4^{m}.

12 Non ſoluens decimas, ubi non eſt conſuetudo, non peccat, ſi eſt paratus ſoluere, ad mandatum eccleſiæ.22℥.q.87.1.5^{m}./ Quol.2.8.0./.Quol.6.10.2^{m}. Dans.

13 Decimatio non conuenit Chriſto, ſed cuilibet alii, quia ſignificat liberationem a peccato originali.3^{a}.q.31.8.0./.3.d.3.4.4 3.0./.4.d.1.q.2.ar.2.q.3.2^{m}./.d.2.q.1.2.4^{m}. Abraham 21. *Iacob.6. Sacramentum 115.

14 Iudæi dabant decimas prædiales, non autem perſonales.22℥. q.87.2.1^{m}.

15 Iudæi dabant tres decimas, ex præcepto dei. Primas miniſtris, ſicut & nunc. Secundas in ſacrificia, quæ ceſſauerunt. Tertias pauperibus, quæ nunc plus debentur. 1 2℥. quæſt. 87.1.4^{m}.

16 Pauper tenetur dare decimas ſacerdoti, licet ſit diues 22℥.q. 87.3.1^{m}./.4.4^{m}./.Quol.6 10.0. Cui.

17 Omnes clerici tenentur dare decimas Papæ, ſi petat.22℥. qu. 87.4.3^{m}.

18 Clerici tenentur dare decimas de prædiis propriis, non autē de prædiis eccleſiæ.22℥.q.87.4.c./.1^{m}.

19 Religioſi curati, poſſunt exigere decimas, nec tamen tenentur dare. Non curati uero, econuerſo, habent tamen aliquam immunitatem, ſecundū diuerſas conceſſiones, eis a ſede apoſtolica factas.22℥.q.87.3.3^{m}./.4.2^{m}.

20 Petens decimas, ubi non eſt conſuetudo, peccat.22℥. q. 87.1. 5^{m}./.Quol.2.8.c.ſi.

21 Eccleſia abſtinet a decimis exigendis, in terris in quibus non eſt conſuetum decimas ſoluere.22℥.q.43.8.5^{m}./.Quol.2. 8.c. ſi./.Quol.6.10.1^{m}.

22 Eccleſia poteſt petere decimas, ab emente rē non decimatā, & etiam a uendente 22℥.q.87.2.4^{m}.

23 Decimæ debent dari his quibus ſolent dari ſecundum conſuetudinem, licet perſonales, magis conueniant eccleſiæ parochiali, prædiales uero eccleſiæ ubi eſt ager.22℥.q.87.3.2^{m}. Eleemoſyna 13.14.15. Oblatio 7. De. Quibus

24 Decimæ debent, in uſus pauperum, per clericos diſpenſari. 22℥.q.87.1.4^{m}./.3.14./.4.4^{m}./.Quol.6.10.1^{m}.

25 Decimæ debent dari, de omni re poſſeſſa, ſecundum conſuetudinem, ſcilicet de omni lucro prędiali, uel perſonali, & de meretricio, & hiſtrionatu, & huiuſmodi. Sed eccleſia non debet recipere, quamdiu ſunt in peccato, 22℥. quæſt. 87.2.0.

26 Decimæ non debent dari de rapina, furto, uel uſura, nec de aliis obnoxiis reſtitutioni, ſed de fructibus rei emptę ex uſuris.22℥.q.87.2.2^{m}. Oblatio 9.

27 Nullus tenetur dare decimas, de re ſibi ablata furto, uel rapina. niſi ob culpam, ſcilicet negligentiæ.22℥.quæſt.87.2.4^{m} Oblatio 7.

28 Decimæ de herbis, & aliis minimis, dantur de conſilio. Non autem de præcepto, ſicut nec in ueteri lege, niſi de conſuetudine patriæ.22℥.q.87.2.3^{m}.

29 Decimæ debent dari, non deductis expenſis, nec tributis, nec mercede operariorum.22℥.q.87 2.4^{m}.

¶ Deciſum. Anima 348 &c. Decidere. Phantaſia.1.

¶ Declaratio. Apparere 5. Baptiſmus 87. Beatitudo. 134. Cibus 8. Lex 159. Mathiſis. Monarchia.1. Pœna.84. Pręceptum 41. Symbolum.6.&c. Tabernaculum.4. Tirannus.c.8. Vſura.1.29.

¶ Declinare. Auaritia.21. Inſanabile. Iuſtitia.44. Mulier.20. Pœnitentia 29. Sanguis.1. Verecundia. 2. Veritas 54. Virtus 259.

¶ Decollatio. Baptiſmus.53. Caluariæ.

¶ Decor faciei, eſt periculoſus. Et tamen non fuit cauſa principalis matrimonii Iacob eum Rachel; ſed fuit cauſa ſecunda. Et hoc bene poteſt eſſe ſine peccato, uel quandoque eſt cum peccato ueniali. Si autem eſſet principalis cauſa, libido pulchritudinis, tunc non excuſaretur a peccato mortali, ſi eſſet effrænata libido.22℥. quæſt. 167.1.c.ſi./.4 diſtin. 26.quæſt.4.ar.2 q 1.0./.diſt.30.L.ſi./.Iob.31.princ^{o}. *Abſcondere.3. Aquila.1. Aureola 12. Caſtitas 7. Eccleſia 8. Flos 1. Honeſtum 1. Iacob.9. Macula.1.2. Maria.8. Proſperitas.1. Sepultura.5.6. Temperantia. 9. Virginitas.19. 20.38. Periculoſus.

¶ Decrementum. Luna.6.

¶ Decrepitus. Ariſtoteles 9.

Solutio. ¶ Decretalis illa ubi conſulebatur ſummus Pontifex, utrum poſſet quis participare excommunicatis, dicens quòd hoc & pro uitando diſpendio mortis, non debet quis facere quia eſt peccatum mortale, intelligitur de illis, qui directè communicant excommunicatis in his quæ ſunt fidelium, & hoc tripliter, ſcilicet uel in diuinis, uel ex contemptu mandati eccleſiæ, uel in crimine & in cauſa, Quol. 11. 9. 1./.3m. Decretiſtæ o. * Euchariſtia 164. Hæreſis 23. 24. 30. 31. Vſura 91. 112. 113.

Opinio falſa. ¶ Decretistæ, multi magiſtri decretorum & magni dicunt, quòd aliquis loquendo, comedendo, ſeu ſtando cũ excommunicatis, peccat mortaliter, Quol. 11. 9. 2. 1.

Duᵐ. 234m 2 Immo ſi indirectè communicet quis excommunicatis, non peccat mortaliter, niſi faciat ex contemptu, Quo. 11. 9. c./. 1m. Reſp. Duo. 434

Solutio 3 Sed hæc opinio decretiſtarum non eſt uera, quia ipſi plus aſſentiunt in his, & ſequuntur ius humanum, quàm diuinum, cum tamen plus ſit aſſentiendum iuri diuino quàm humano. Et ideo melior eſt opinio aliorum qui dicunt contrariũ, ſcilicet quando indirectè communicat quis excommunicatis in his quæ ſunt hominis ſicut in uerbo, in cibo, & in his quæ ſunt ſimplicis humanæ conuerſationis. Et ſecundum hoc non peccat mortaliter, ſed uenialiter, niſi faciat ex contemptu. Quol. 11. 9. c. fi./. 1m. Decretalis. Iuriſpe. 1.

Quid. ¶ Decretum eſt præceptum dei, quod Adam tranſgreſſus eſt, & Chriſtus impleuit. Vel eſt ſententia mortis, 3. d. c8. L. fin. Decernere. Iudicium 62. Vſura 231.

Qui. ¶ Decuriones ad omnem actum curialis officii, ſic dicti ſunt, quia ſunt de ordine curiæ, & quia officium curiæ adminiſtrant, Opuſ. 20. L1o. 4 co. 26. *Curia. Curialis.

¶ Decus. Honor. o.

¶ Dedicatio. Encænia. Epiſcopus 14. Feſtum 8. 9. Religio 92. Templum 1.

¶ Deditus. Dæmon 98. Socrates 4.

¶ Deductio. Decimæ 29. Idæa 25. Inueſtigatio 1. Purgatorium 5. Scenophegia. Simonia 32. Virtus 2. Vſura 67. 68. 223.

¶ Deeſſe. Baptiſmus 117 161. Bigamia 3. Contrarium 5. Correctio 3. Damnatio 51. Euchariſtia 161. Generatio 59. Hæreſis 138. Ingratitudo 6. Innocentia 10. Inuidia 3. Ira 87. Iudiciũ 23. Iuramentum 19. Saluati uoluntas 54.

¶ Defectibile. Accipere 2. Certitudo 19. 21. Defectiuum. Deus 321. Peccabilis. Peccatum o Prouidentia 24. 57.

¶ Defectiuum. Defectus 26. Deficere. Nigredo. Opinio 8. 9.

Diuiſio. ¶ DEFECTVS ſumitur dupliciter, ſcilicet priuatiuæ, & negatiuæ. Secundus eſt in omni creatura, primus autem non eſt in angelis, 1a. q 12. 4. 2m./. 2 d. 35. 1. 1m./. d. 44. q. 1 1. c. 2. Malũ 42 *Abſtinẽtia 5. Accedere 2. Accidens 62. Accipere 2.

2 Defectus eſſe non poteſt, niſi per potentiam incompletam, 2. d. 7. q. 1. 1. c. prino./. Ma. q. 16. 6. c. *Accuſatio 25.

3 Defectus in effectu contingit dupliciter. ſ. defectu agentis, & defectu patientis, 1a. q 49. 1. c./. 1. d. 20. 2. 3m.

4 Defectus in effectu naturæ & artis contingit quadrupliciter, ſcilicet ex defectu agentis, materiæ, formæ, & effectus. Sed in motibus tantum ex primo, 1a. q. 49. 1. c./. 3m./. 2. d. 34. 3. c./. di. 34. 3. c./. d. 37. q. 2 1. c./. Ƶ. 3. co. 10. Actio 73. 88. Actus 21.

5 Quicquid accidit in effectu, per defectum a forma artis, non reducitur in ſcientiam artificis, ſicut in cauſam, 1. d. 38. 1. c. fi. /. 1m. *Adam 74. 75. Adiurare 9. Adulatio 5. Agibile. Amen 1. Amicitia 5.

6 Defectus & negatio, dupliciter ſunt ex natura, ſeu naturales ſcilicet quia debentur naturæ, uel non debentur. Qui quandoque tolluntur, non autẽ primi, manente natura. Veri. q. 9. 3 2m. *Amor 196. Angelus 290. 302. Anima 24. Aſſimilatio, 17. 22. Auaritia 10. 21. 22. Audacia 6. 11. Baptiſmus 117. 127. 161. Bonitas 8. 124. 130. 201. Carentia. Carere. Charitas 104.

7 Defectus corporalis, uel ſpiritualis, contingit dupliciter, ſcilicet poſitione contrarii, uel remotione neceſſarii, 4. d. 2. q. 1. ar. 1. q. 1. 2m./. ar. 2. c./. q. 3. c. *Cauſa 31. Cælum 15. Certitudo 19. 21. Cognitio 25. 71. 75. Comedere 4. Confeſſio 79.

8 Defectus poteſt eſſe in creaturis, Opuſ. 3. co. 111. *Contemplatio 22. Contrarium 15. Corruptio 4. 15. 16.

9 Defectus contingunt in creaturis, quantum ad naturales operationes in his in quibus ſua forma deficere poteſt, Opuſ. 3. co. 113. *Creatura 15. 16. 30. Cura 7. Damnatio 36. 37. 51 Debilitatio. Defectibile. Defectiuum.

10 Defectus habet rationem culpæ, eo quòd agens uoluntariũ, cum ſit dominus ſuæ actionis, ſi deficiat a fine debito, uituperio dignus eſt & pœna. Opuſ. 3. co. 20. * Deformitas. Delectatio. 77. Creatura 30.

11 Defectus peccati triplices, ſcilicet quidam qui contrariantur perfectioni ſcientiæ & gratiæ, ſicut ignorãtia, pronitas ad malum, & difficultas ad bonum, quidam qui proueniunt hominibus ex quibuſdam particularibus cauſis, ſicut lepra, morbus caducus, & huiuſmodi, & quidam qui cõmuniter in hominibus inueniuntur, ex peccato primi parẽtis, ſicut mors, fames, ſitis, & huiuſmodi. Opuſcu. 3. co. 226. /. Iſa. 19. medo. B. &c.

12 Defectus uoluntatis creatæ duplex, ſcilicet potentialis cauſa mali, id eſt, eſſe ex nihilo, & actualis, ſcilicet culpa, 2. d. 34. 3. 4m./. d. 44. q. 1. 1. c. *Deuotus 5. 13. 14. Deo 227. 252. 372. 420 422. Difficile 5. 11. Diſpenſatio 23. Dolor 24. 27. Donum 44. Ebrietas 1. Euchariſtia 161. 162. 165. 254. Excommunicatio, 10. Phantaſia 5. Femina 3. Finis 79. Flagellum 2. Fomes 2.

13 Malum in defectu actionis, ſemper cauſatur ex defectu agentis, 1a. q. 49. 1. 2 c./. Ƶ. 3. co. 5./. 10. 4m./. Ma. qu. 16. 6. c. princo. /. Opuſ. 3. co. 143. Actus 22. Actio 123. 124. *Forma 118. 125. Fortitudo 36. Generatio 24. Gloria 8. 12.

14 Id quod ſequitur defectum actionis, non attribuitur agenti, niſi cum poteſt, & debet agere, 1a. q. 49. 1. 3m./. 2. 3m./. 22. q. 6. 3. c./ q. 79. 1. c. *Gratia 36. 116. 187. Gratitudo 4. Humanitas 1. Humilitas 5. 9. 12. 27. Idæa 43. Ieiunium 24. 26. &c. Impauiditas. Impedimentum 1. Improuidentia. Inconſtantia, 1. &c. Infidelis 12. Innocentia 7. &c. Inſanabile. Intimiditas. Ira 22. 33. 40. 42. Irreligioſitas 2. Iuramentum 2. 4. Ius 17.

15 Defectus naturę humanę, contingit dupliciter, ſcilicet uel quia nondum peruenit ad ultimam perfectionem naturæ ut in pueris, uel quia recedit ab ea ut in ſenibus, 1a. quæ. 99. 2. 4m./. 2. d. 20. q. 2. 1. c./. 4. d. 44. qu. 1. ar. 3. quæſt. 1. c. * Iuſtitia 43.

16 Defectus hominis triplex, ſcilicet pœnæ, culpæ, & naturæ. Quibus reſpondet triplex timor, ſcilicet ſeruilis, filialis, & reuerentiæ, quorum tertius tantum, eſt in beatis, 4. d. 44. q. 2. ar. 3. q. 2. 1m./. Virt. q. 4. 4. 2m. *Laus 7. 8. 9. Lex 39. 40 70. 73. 178. Licita 2. 3. Limbus 2. Litigium 1. Ludus 2. Luxuria 19. Macula 1. &c. Malum 24. 27. 34. 42. 45. Materia. 43. Matrimonium 94. 105. &c. Medium 21. 24. Menſtruus 3. 6. Miraculum 44. Miſeria 1. Miſericordia 16 29. Miſſa 3.

17 Defectus duplex in peccante, ſcilicet in actu peccati, ſecundum quòd tranſgreditur legẽ dei & rationis, & priuatio gratię & uirtutum, 2. d. 42. q. 1. 2. 5m. *Mollities 1. 2. Mors 1. 2. 3. 14. 18. Natura 6. 38. Naturale 16. 17. Negligentia o. Nihil 4. Nomen 5. 59. 52. 77. Nuptiæ 5. Omiſſio 3. Operatio 10. Opinio 8. 9. Opprobrium 1. Oratio 53. Ordinatio 1. Ordo 98.

18 Omnis defectus, inductiuus eſt ad auaritiam. Ma. q. 13. 2. 8m. *Ornatus 1. 3. c./, Palpabile 3. Paſſio 11. 25. 214. Peccatum 1. 7. 8 16. 28. 44. 49. 51. 74. 104. 139. 146. 149. 199. 201. 211. 219. 223. 293. 301. 312. 348. 310. 393. 395. 412. Pœna 26. 77. 96. Pœnitentia 120. 128. Perfectio 51. Periculum 1. 3. Perturbatio 2. Perſeueraotia 4. Pertinacia 3.

19 Defectus in actione uoluntaria, dicitur peccatum & culpa, 1. d. 48. 3. c./. Ma. q. 1. 4. o./. Opuſ. 3. co. 120. *Poetica. Poſſeſſio 2. Po2. 15. &c. 46. 48. Præſumptio 6. Proceſſio 7. 11. 14. 60. Prodigalitas 1. Prouidentia 13. 24. 56.

20 Defectus boni, propter culpam contra uoluntatem, dicitur pœna. Opuſ. 3. co. 121. *Prouidentia 35. Puer 9. 15. Puſillanimitas 1. 2. 3. Ratio 25. 30. 32. Reatus 1. 4. Recipere 5. Regnũ 2. Reſurrectio 26. 32. Rex 9. Sacramentum 108. Scurilitas 1. Sebaſtianus. Semen 21. Senectus 3. Senſus 44. Seruitus 13. Similitudo 10. 13.

21 Defectus duplex ſequitur ex peccato, ſcilicet ut pœna a iudice, uel conſequens pœnam. Primus debet eſſe æqualis in peccato æquali, non autem ſecundus, 22æ. q. 164. 1. 4m./. Ma. q. 5. 4. c. *Simonia 36. Sobrietas 5. Solicitudo 6. Spes 24. 33. 36. Sponſalia 10. Sterilitas 2. Studium 5. Stultitia 2. 6. Superbia 5. 31. Temeritas 2. 3. Temperantia 3.

22 Chriſtus curans corporalitatem, & paſſibilitatem corporis noſtri, curauit omnes alios defectus noſtros, quia omnes cauſantur ex ea, ſuperadditis quibuſdam particularibus cauſis, 3a. q. 14. 4. 1m. *Terra 14. Teſtis 7. Timor 10. 30. 35

23 Nullus defectus poteſt eſſe in deo, 1a. q. 49. 2. c./. 22æ. q. 162. 2. 4m./. 2. d. 37 q. 2. 1. 2. c./. d. 44. q. 1. 1. 4m./. Ƶ. 1. co. 28./. 39./. Lo 2. co. 25./ Opuſ. 3. co. 124. *Tribulatio 5. Triſtitia 13. Turpitudo 1. Vendere 4. 8. 13.

24 A Nullus defectus, reducitur in deum, ſicut in cauſam, 22æ. q. 24. 10. c./. 1. d 17. q. 2. 5 c./. 2. d. 37. q. 2. 1. 2. c./. Ma. quæſt. 3. 2. c. *Via 3. Vindicatio 2. 3. Virtus 102. 149. Viſio 10. 14. Vita 82. Vituperatio 2.

24 B Nullus eſt in hac uita, qui non habeat aliquem defectum, 22æ. q. 33. 4. 3m.

25 A Oppoſitũ uidetur dicere. Quol. 4. 4. fi. Reſp. ſicut Duo. 503 Duᵐ. 435

25 In-

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25 B Intellectus angeli non habet defectum, ſi defectus accipiatur priuatiue, ut ſcilicet careat eo quod habere debet. Si uero accipiatur negatiue, ſic qualibet creatura inuenitur deficiés deo comparata, dum non habet illam excellentiam quæ inuenitur in deo. 1ª.q.12.4.2ᵐ./ 4.d 49.q.2 6. 4ᵐ. * Vnctio 6. 23. Vita 100.300.303. Vaor.7. Christus 173. &c.

26 Cauſæ defectus dupliciter, ſcilicet ex propria intentione, & præter intentionem. Et ſic ſemper oportet cautam eſſe defectiuam, non autem primo modo. Ideo primo modo conuenit deo, non autem ſecundo modo. Quol.4.4.6.

¶ Defendere. Accuſatio.10. Ala. Amor.179. Apis 5. Arma. Calumnia 2. Charitas 28. Ciuis 1.3. Condemnatus, Contemnatio 21.28.31. Hæreſis 1.26. Nocere 8. Occidere 9.20.21. Prælatio 23. Protectio, Regere 14. Religio 31.97. Rixa 2.3. Seditio, 3. Sententia 3. Suffragia 4. Tabernaculum 2. Via.6.8. Virtus 259.272.273. Christus 218.

¶ Deferre. Angelus 87. Corpus 47. Odor 4. Rex 7.10. Votum 62. Vox 4.

¶ Deficere, quoddam conſumpi eſt. ℨ.2.ca.25.4ᵐ. * Accidentia. 2. Auaritia 22. Baptiſmus 127. Bonitas 8,124. Certitudo 69. Peccatum 7.8.

¶ Deflectere. Flexibile. Inclinabilitas, Via.11.

¶ Deflorare. Raptus 2. Violatio.

ſio. ¶ Deformitas poteſt eſſe in corpore humano dupliciter, ſcilicet uno modo ex defectu alicuius membri, ſicut mutilatos turpes dicimus: deeſt enim eis debita proportio partium ad totum. Alio modo deformitas contingit ex indebita partium diſpoſitione, uel indebita quantitate uel qualitate, uel ſitu, quæ etiam proportionem debitam partium ad totum non patitur, ſicut ſunt febres & huiuſmodi ægritudines, quæ ſũt interdum deformitatis cauſæ. 4.d.44.q.3.ar.1.q.1.c. * Actio 38. Adam 63. Angelus 482. Augmentum 19. Circunſtantia, 23. Deus 425 Fomes 6. Ingratitudo 16. Mors 10. Nomen 62. Peccatum 50.70.71.157. Reſurrectio 29. Sacrilegium 3.6. Stuprum 2. Teſtis 8. Voluntas 41.

¶ Defunctus. Amor 116. Anniuerſarium, Dæmon 72. Hæres 1. Ieiunium 12. Indulgentia 27. Maria 61. Miſſa 27. Officium 15. Operatio 48. &c. Opprobrium 1. Oratio 89. Sepultura 5. 6. Vſura 242.243.244.253.

¶ Degenerare. Amor 270. Tirannus 1. Veritas 57. Spiritus.

¶ Deglutire. Euchariſtia 162.196. 197.198. Manducatio 2. Traiicere.

¶ Degradatio aufert ordinis executionem, quaſi in perpetuũ ſed excommunicatio, ſolum uſque ad emendationem. 3ª. q. 82 8.3ᵐ. Clauis.1.17. * Euchariſtia 153.154.161. Sacramentum.78

¶ Dehonoratio. Contumelia 1. Inhonorare. Præceptum. 102.

¶ Delectio. Error. 9. Humilitas 1. Miraculum 36. Mulier 6. Natiuitas 29.

¶ Deificatus, prædicatur de humanitate Chriſti, non auté de homine Chriſto, 3ª.q.16.3.c./.2ᵐ./.5.2ᵐ./.3,d.7.qu. 2. 2.1ᵐ. *Idolatria 4.

¶ Deiformis. Angelus 289. Charitas 132. Sapientia 28.39.

gid. 1 ¶ Deitas dicitur a deo per ſe, & eſſentialiter, ſed diuinitas a diuino, ſcilicet participatiue, 1.d.15.L.2.ſi./.d.29.L. * Adiectiuum 11.&c. Adoratio 9.&c. Angelus 495.&c. Arrius. Beatus 4. Blaſphemia 1.2.12.&c. Claritas.16. Corpus 56.

2 Deitas inquantum una in pluribus perſonis, conuenit cum forma nominis collectiui. 1ª. quæſt. 39.5.6ᵐ. * Dæmon. ar. 22. 89.

3 Deitas non poteſt ſupponere pro perſona, 1ª. qu.39.5.0./.3. d.4.q 2.1.2ᵐ. *Deſcendere 20. Deuotio 6.7.

2ᵐ.436ᵐ 4 Oppoſitum uidetur dicere.3.d.8.3 c. Reſpon. Dubᵒ. 436ᵒ. *Euchariſtia 121.122. Generatio 72. Hæreſis 88.

5 Impoſſibile eſt, eſſe plures numero deitates, ℨ.1.caᵒ.25.11ᵐ. /.Lrᵒ.4.cᵒ.10.3ᵐ./.Poª.q.1.6.c.ſi. *Idolatria 4. Inf. 7. &c. Iudæi 17.19. Iudicium 50. Lex 66. Maª.130. Materia 25. Mors 42.43. &c. Obedientia 28. Oratio 97. Prælatio 25. Pulchritudo 13.14. Sacrificium 41. Subſiſtentia. 7.&c. Terra. 2. Chriſtus 35.44.103.154.167.179.204.105.207.

galis. 1 ¶ Delbora præfuit non quidem in ſacerdotalibus, ſed in temporalibus, ſicut etiam nunc præſunt aliquæ mulieres, 4. d.25.q.2.ar.2.q.1.2ᵐ. Clauis 12.

2 Delbora non publice iudicabat, ſed inſtinctu ſpiritusſancti, conſilia dabat. 1 E. Thi.2.le 3. prinᵒ.k.

¶ Delectabile. Agricultura 1. Amicitia 2.5.21.25.29.32.37. Amor 241.265. Bonitas 51.53.56.233. Calor 14. Contemplatio 7.16 17 24. &c. Continentia 1.4. &c. Delectamentũ. Delectatio 24. &c. 42.112. Felicitas 3. Finis 25. Honeſtum 7. Idololatria 9. Ira 32.73.74. Lachrimæ. Præceptum 67. Primi 2. Senſualitas 9. Separatio 3. Temperantia 15. Tumor 9.

Del.

¶ Delectamentum. Nutrire 2.

1 ¶ Delectatio non eſt generatio, ſed generatum eſſe. 12ᵉ. q.31.1.c /.q.35.5.c./.1.d.49.q.3.ar.4.q.3.6ᵐ. Quid.

2 Delectatio ſecundum Platonem, eſt generatio ſenſibilis, ſcilicet cognita in natura, i. connaturalis, 1.d. 1.q.4. 1.c./.2.d.20. q. 1.2.3ᵐ./.3.d.27.q.1.2.3ᵐ.

3 Delectatio ſecundum Ariſtotelem, eſt quidam motus animæ & conſtitutio ſimul tota, & ſenſibilis, in naturam exiſtentem 12ᵉ.q.31.1.c.

4 Delectatio eſt motus, qui eſt actus perfecti. Non auté eſt motus, qui eſt actus exiſtentis in potentia. 12ᵉ.q.31.2.1ᵐ./ 4.diſ. 49.q.3.ar.1.q.1.1ᵐ.

5 Delectatio eſt motus, in appetitu animali, conſequens apprehenſionem boni naturalis, præſentis per ſenſum. 12ᵐ.q.11.1. 3ᵉ./.q.31.1.c./ 2ᵐ./.q.35.1.c./.3.d.26 q.1.3.c./ Poſterᵐ. le.41 ſi. Amor 223. Ob.

6 Delectatio eſt operatio cauſaliter, non autem formaliter, nec effectualiter. 12ᵉ.q.31.1.1ᵐ./. Viri.q.2.2.12ᵐ.

7 Delectatio eſt paſſio animæ 12ᵉ.q.31.1.0./.4.2ᵐ./.5.c.ſi./.1ᵈ. /.q.35.1.c./.4.d 49.q.3.ar.2.q.1.0 / q.2.1ᵐ.

8 Nulla delectatio eſt quid optimum. 12ᵉ.quæſt.2 6.0./.4.diſ. 49.quæſt.3. ar.4.q.3.0./.ℨ.3.capᵒ.26.4ᵐ /.Ethico. 10. le.1.4. medᵒ. D.

9 Immo aliqua delectatio, poteſt eſſe ſummum bonum hominis, 12ᵉ q.34.3 0./.q 39.4.1ᵐ /.3.d.38.2.c./.6ᵐ /.4.d. 49.q.3 ar.4.q.2.c. Reſp. Duᵒ.347. Beatitudo 72. Duᵐ. 73

10 Obiectum delectationis, eſt bonum apparens, conueniens, coniunctum. 12ᵉ.q.43.1.c. Amor 223. *Beatitudo 21.23 24. 45. 72. 75.128. Obiectum.

11 Delectatio eſt quietatio cognita, in re conuenienti. 12ᵉ.q. 11. 1.3ᵐ./.q.34.1../.q.43.1.c /.3.d.17.q.1.2.3ᵐ./.4.d 49.q.3. ar. 1.q.1.c./. Poſterᵐ le.41 ſi. *Carentia 1.4.&c. Delectabile.

12 Delectatio eſt quies appetitus, tendentis in finem, propter præſentiam eius, ſed eſt motus appetitus ad appetibili præſenti, inmutante appetitum. 12ᵉ.q.31.2.2ᵐ./.q.33.3.1ᵐ./.q. 34. 2.2ᵐ./.3ᵐ./.3.3ᵐ./.4.c./.2ᵐ./ q.38.1.c. Amor 223. *Delectamentum. Finis, 15.20.54. Finis 9.

13 Delectatio eſt ſicut quies naturalis, ſed triſtitia eſt ſicut quies uiolenta, 12ᵉ. quæſt. 31. 8. c./. 1ᵐ. * Ira 76. Loqui 3. Ludus 1.

14 Delectari de deo in uia plene non poſſumus, ſicut nec deum cognoſcere. 22ᵉ.q 44.6.0./. Opuſc.61.4ᵒ.24. * Paſſio 39.&c. Temperantia 15.&c. Vita 34.

15 Nulla delectatio eſt in carentibus omni cognitione nullus autem poteſt uiuere ſine aliqua ſenſibili, & corporali delectatione, ſecundum modum ſuæ naturę. 12ᵉ.q.11.2.c./.q.31.1.c. /.q.31.2.c./.q.32.c.c./.q.34.1.c./.q.35.1.c./.q.41.3.c 1.d.1.q. 4.1.c./.1ᵐ./.3.d.27.q 1.2.3ᵐ./.4 d.49.q.3.ar.1.q.1.c./. Ve.1.q. 22.1.13ᵐ./.Eth.lect.14. princᵒ. Delectatio 31. * Animal 61. &c. Subiectum

16 In omni cognoſcente, eſt aliqua delectatio. 1.diſtin.45.1.c. * Appetitus 48. Comprehendere 8. Coſta 1. Damnatio 7. Delicatus.

17 Delectatio propriedicta, eſt in deo. 12ᵉ.q.31.4.2ᵐ./.1. diſtin. 45.1.0./. 3.diſtin.32. 1.1ᵐ./. ℨ.1. capᵒ.91./. Meta. 12. le.1. 6. meᵒ. C. ſi.

18 Delectatio diuerſimode eſt in deo, angelis, hominibus, & brutis. 12ᵉ.q. 31. 4. 2ᵐ./. 4.d.49.quæſ. 3.art.1.quæſt.2.0. * Delitiuſi.

19 Delectatio eſt in appetitu ſenſitiuo, & in appetitu intellectiuo. 12ᵉ.q.30.1.c./.q.31.3 4.0./.q.35.1.c./.1.d.45. 1.c./.3.d.16. q.1.2.c. ſin./.d.32.1 .1ᵐ./.4.d. 49.q.3.ar 1.q.1.2. 0. Vi Beatitudo 24. * Euchariſtia 176. 251. Fortitudo 44. Iuſtus 11. Paſſio 64.

20 Delectatio non pertinet ad potentiam generatiuam, ſed ad ſenſitiuam. 2.d.20.q.1.2.3ᵐ. *Puer 2.

21 Delectatio pugnantis, in uincendo, eſt in iraſcibili, ſed quæ eſt in poſſidendo uictum, eſt in concupiſcibili. 3.diſtin. 26.q. 1.2. 5ᵐ.

22 Spiritus animalis, eſt ſubiectum delectationis, & omniũ paſſionum animæ & proximum inſtrumentum animæ, in operationibus eius per corpus. 4.d.49.q.3 ar.1.q.2.2ᵐ./.ar. 2.c. * Pulchritudo 6. Ratio 48. Senectus 2. Tactus 8. 14. Turpiloquium.

23 Omnis delectatio, eſt proprium accidens beatitudinis, uel pars eius. 12ᵉ.q.2.6.c./.q.3.4.c.

24 Cauſa proxima delectationis, eſt operatio, cuius obiectum eſt cauſa remota. 12ᵉ.quæſt.32.1.0./.4 diſtin.49.quæſ.3.ar.5. q.4.c. Cauſa ob.

Del

25 Oportet quòd omnis delectatio, aliquam operationem conſequatur.12ª.q.32,1.o.
26 Omnis operatio procedens ex habitu perficiente naturam, cauſat delectationem.12ª.q.100.9.c./.3m./.3.d 34.q.1.5.c./.4 d.49.q.3 1.c.
Ob. 27 Cauſa formalis delectationis, eſt obiectum eius, ſcilicet operatio connaturalis habitus, non impedita, ſed cauſa materialis, eſt ſpiritus abundans, clarus, temperatus, non nimis raras, nec nimis denſus. Primum non eſt in conualeſcentibus, ſecundum in melancolicis, tertium in ægris, quartum in macilentis, & quintum in ſenibus. Ideo magis inclinatur ad triſtitiam.4.d.49 q 3.2.o. *Admiratio.5.
28 Operatio non eſt propter delectationem, ſed econuerſo 12ª. q.4.2.o./.2.d.38.2 6m./.4.d.49.q.3.ar.4.qu.3.c./.2m./.3.1.c°.100./ L°.3.c°.26./.27.1m. *Agricultura.1.Amor.62.165.210.Ancilla Appetitus 15.48.
29 Delectatio eſt maior in principio operationis, quàm in proceſſu eius continuitate, quamuis forte in proceſſu, operatio ſit intenſior, & hoc triplici ratione, ſcilicet primo quia cum operatio ſit delectationis cauſa, quanto aliquid attentius operatur, tanto maior delectatio ex operatione conſurgit. Homo autem in principio operationis attentior eſt ad operationem quàm in progreſſu. Et ideo in progreſſu operationis quando aliquis negligentius intendit operationi, non ſentit, tantam in operatione delectationem. Secundo quia oportet in nobis delectationem eſſe ſecundum modum noſtræ naturæ. Vnde cum noſtra natura ſit mutabilis, non eſt nobis ſemper idem delectabile, quia iam mutati ſumus a priſtina diſpoſitione. Et ſic poſt pauca, non eſt nobis conueniens, quod prius conueniens erat. Et ideo quod prius erat delectabile, poſtea fit minus delectabile, uel etiam triſte. Et hec eſt etiam ratio, quare continuitas unius rei in nobis faſtidium parit, alteratio uero delectat. Tertio quia cum ad delectationem requiratur conuenientis perceptio, quanto aliquid minus ſentitur, minus eſt delectabile. Res autem in ſui nouitate magis ſentiuntur, quia poſtmodum etiam diſpoſitio fit quaſi qualitas quædam inhærens ſentientibus.12ª.q.32.2.3m./.4. d.49.q.3.2 3m. *Apprehenſio.1.2.
30 Operatio unius, poteſt eſſe cauſa delectationis in alio tripliciter, ſcilicet benefaciendo, faciendo æſtimationem boni eius, & propter amorem uel odium, 12ª.q.32.5.o. *Beatitudo.22 23.24.128 Bonitas 170.226. Calor 14. Cantus 4. Caſtitas.3.4. Claritas.14 Conſolatio. Contemplatio 7.19.24 25.Coſta.1.Damnatio.7.&c.Deuotio.6.Docere.11. Dulcedo 1.5.Euch^a.176.251.
Ob. 31 Ad delectationé requiruntur duo. ſ.adeptio uel coniunctio, uel præſentia boni conuenientis, & cognitio huius.12ª.q.32.o /.q.33.1.c./.q 35.1.7.c /.q 43 1.c./.4.d.49.q.3.2.3m. Amor 242.Delectatio 15.16. *Finis 15 20. Fructus.2. 7.10.18. Frui.1.Habitus.2 32.Ignis 27.
Ob. 32 Motus eſt cauſa delectationis tripliciter. Primo quia mutamur, ſecundo quia obiectum excedit, tertio ratione cognitionis.12ª.q 32.2.o./.4 d.49.quæſt.3.2. 3m. *Iouidus.13.112. 39.53. Loqui. 3. Ludicra. Ludus.1.2. Meritum.5.20.39. 57.98.
Ob. 33 Conſueta delectant, quia ſunt connaturalia.12ª.q.32.2. 3m. /. 8. 3m. Habitus 2.32. *Mullities. 1. 2. Oratio. 41. 43.56.
Ob. 34 Rara contingentia delectant, ratione admirationis, & deſiderii.12ª.q.32.8.3m./.Meta.12.le.6. *Organum.2.
35 Benefacere aliis, eſt cauſa delectationis tripliciter, ſcilicet propter ſpem, uel amorem, ratione excellentiæ, & ratione libertatis.12ª. q.32 6.o. *Pulchritudo. 6. 8. Ratio 48.Sapientia 29.Separatio.3. Spes. 45. &c. 69. Verbum. 72. 75. Vinum 2.3.
36 Amor & concupiſcentia, cauſant delectationem, ſed magis ſpes.12ª.q 32.3 3m./.quæſt.35 3 2m. .q 100.9.3m./ 3.d.27.q. 1.3.c m.
37 Spes ratione præſentis æſtimationis delectat, ſed ratione abſentiæ, affligit.12ª.q.32 3.2m./.q.40.8.2m./.1.d.1.L. med°.x./.3.d.26.q.1.2.3m./.q.2.a1.5.q. 1.1m./.Virt.q.4.1.13m./.Rom. 12.lec.2.6.G /.Philip.7 lec.6.me°.U. *Virginitas. 6.7.9.12. 23.28.
38 Spes cauſat delectationem, quæ eſt in iraſcibili, non autem in concupiſcibili.3.d.26.q.1.2.3m./. 5m. Amor 236. *Virtus 182.221.
39 Senſus magis delectat, quàm ſpes, & hæc magis quàm memoria, quia delectatio eſt de re præſenti.12ª. quæſt 32.3.o. /.12ª. quæſt. 30.1.3m./.Meta.12.lec.6.Amor 223. *Vita.34. Voluptas.
40 Vincere delectet, inquantum demonſtrat propriam excellentiam. Ideo omnes ludi & pugnæ delectant, propter ſpem uictoriæ.12ª. q.32.6.3m /.Ebdo.prin°.
41 Otium, ludus, & omnia quæ ad requiem pertinent, ſunt delectabilia, inquantum auferunt triſtitiam, quæ eſt ex labore.12ª q.32.1 3m /.Ebdo.prin°. Ob.
42 Omne ſimile, ratione unitatis delectat, ſed contriſtat, per exceſſum corrumpendo, uel ut impedit proprium bonum, 12ª.q 32.7.o.
43 Redarguere, & punire delectant, ratione propriæ excellentiæ, uel amoris, non autem propter malum alterius. 12ª.qu. 32.6.3m.
44 Dare aliis, delectat, inquantum indicat proprium bonum, Ob. ſed contriſtat, inquantum euacuat illud, 12ª. quæſtio. 32 6. 2m.
45 Triſtitia eſt cauſa per accidens delectationis, inquantum facit magis eam appeti, & propter eam ſequitur.12ª.q.35 3.2m./. q.48.1.c.
46 Triſtitia in præſenti, cauſat delectationem, inquãtum repræ Ob. ſentat in memoriam rem dilectam, ſed in præterito, quia eua ſit ab aliquibus triſtibus & doloroſis.12ª.q.32.4.o.
47 Delectatio ſenſibilis, cauſatur ex coniunctione conuenientis, ſecundum ſenſum tactus tantum, ſi ſit completa, ſicut & dolor in læſione eius.3.diſtin.15.quæſt.2.ar.3.q.1.2.c. Delectatio 10.
48 Dilatatio metaphorice ſumpta, eſt effectus delectationis, Effectus amoris, & deſiderii, 12ª. quæſt. 33. 1. o. /. quæſt.37.2.c. *Adiſcere 2.
49 Qui delectatur, conſtringit rem delectantem, dum ei fortiter Ob. inhæret. Sed cor ſuum ampliat, ut perfecte fruatur. 12ª. quæ. 33.1.3m.
50 Delectatio perficit operationem tripliciter, ſcilicet ut finis, ut forma, & augendo.12ª. q.4.1.3m./.q.33.4.o./.q.34 4.3m. /.q.40.8.c./.4.d.17.q.2.a1.3.q.1.3m / d.49.q.3 ar.3.q.3 3m./. Verit.q.26.10.c./.2m. Frui 7. *Affectio.2.Amor.223.226. 234.236.
51 Delectatio duplex, ſcilicet ante conſequutionem finis, & poſt. Prima ordinatur, ad finem, ſecunda uero efficitur per operationem.4.d.49.quæſt.1.ar.2.quæſt. 2. 3m. *Coitus 3. &c.Contemplatio 7.19.14 25.Delitioſi. Dolor.33.Dulcedo. 1.5.Aeſtimatio.1.
52 Operatio eſt propter delectationem, ſicut propter ſuam perfectionem.2.diſt 38.2.6m. *Ire.39. 53. Iuſtus 11. Martyrium. 54
53 Quælibet delectatio, mitigat quamlibet triſtitiam 12ª quæ. 35.4.1m./.3m./.q.38.1.o /.3 4.c./.5.o /.qu.48.1.o./.3a.qu.46. 8. 2m./ 2ª.Cor.7.lec.2. princ°. k. Triſtitia. 17. *Matrimonium 56. Oratio 41. 43. 56.Seruire.4.Spes.45. &c.59. Virtus.182. Cauſa.
54 Delectatio contemplationis, adiuuat uſum rationis. Corporales autem impediunt tripliciter, ſcilicet per diſtractionem contrarietatem, & ligationem.12ª.q.4.1.3m./.q.33. 3.o. /.4.1m./.q.34.1.1m./.22ª.q.15.3.o./.q.53.6.o./.4.d.49.q.3.ar. 3.q.3.3m./.ar.5.q.1.4m./.Ma.q.10.1.7m. Cõtemplatio 19.Iuſ. *Turpiloquium.
55 Delectatio maxima corrumpit æſtimationem prudentiæ, & præcipue in uenereis, quia totam animam abſorbet.22ª.q.53 6.c /.q.55.8.1m./.q.153 5.1m.
56 Immo non ligat totaliter rationem.22ª.q.150.4. 3m. Reſp. Du^m.418^a. ſicut Da°.373.
57 Delectationes ſpirituales, cauſant deſiderium ſui, ſine faſtidio, niſi per accidens, ratione corporis, 12ª. quæſt. 33.2.o.
58 Delectationes corporales, ratione habitus excedentis, cauſant faſtidium, ſed ratione non habitus, cauſant deſiderium.12ª.q. 33.2.o./.4.d.49.q.3.2.3m.
59 Delectationes corporales, ſunt medicinales, contra faſtidiũ, uel ſunt ægritudinales, ideſt, inordinate amatæ. 12ª.q.31.5. c.ſi./.1m./.q.48.1.c./.4.d.44.q.1.ar.3.q.4.4m./.d.49.q.3. art.5. q.1.c.ſi./.4m.
60 Ex actu carnalis delectationis, molleſcit animus, & minus uirilis redditur. Opuſcu.20.Lib°.4.cap°.6./.24 /. Opuſcu.64. cap°.22.
61 Omnis triſtitia impedit omnem delectationem, per redundã Triſtitia. tiam, ſed per ſe, impedit tantum contraria.12ª.qu.35.4.2m./. 3m./.6.c.ſi /.2m.q.46.8.2m./.3.d.15.q.2.ar.3.q.2.5m. Vel triſtitia 18. *Affectio.2.Calor.14.Delitioſi. Dolor.8.33.42. Ieiunium.11.Ignis 17.
62 Omnis triſtitia impedit aliquam operationem, inquantum eſt contraria operanti. Sed non omnis delectatio coadiuuat ad operandum. Immo extranea impedit, auertendo intentionem.12ª.q.33. 3. 4.c./.4.diſt.49.quæſt.3.a1.3.qu.3.3m./.Ma. q.10.

q.30.1.7^m. Triſtitia 16. *Præceptum 67.

63 Operatio ſecundum ſe, eſt delectabilis, ſed per accidens, eſt pœnoſa, & contriſtans, ſcilicet ratione motus fatigantis. Ideo quies eſt delectabilis per accidens, id eſt, remouendo contriſtans, ſcilicet motum, 1 2æ. q.32.a.2.3^m./.4.d.49.q.3 a.4^m./. art. 3.q.1.1^m.

64 Quælibet delectatio, contrariatur cuilibet triſtitiæ, ſecundum diſpoſitionem ſubiecti, & ſecundum effectus, quia per primam natura confortatur, & per ſecundam moleſtatur. 1 2æ. q.35.4. 2^m./.3^m./.q.38.1.1^m.

65 Delectationi conſiderationis intellectus, nulla triſtitia contrariatur, ratione ſui, ſed tantum ratione obiecti, 1 2æ.q.31.5 c.6./.q.72.7.2^m./.q.35.5.0./.22æ q.9.4.2^m./ q.180.8.c./. 3^a.q. 46 7.4^m./.3.d ſtinct.15.quæſt.2.ar.3.quæſt.2.3^m./. diſtinc.26. q.1.4.1^m./.4.d.49.quæſt.3,ar. 3.q.2.0 /.Veri.q.2.6.8^m./.q 26. 3.6^m./.9.8^m./. Vart.quæſt.2.6.8^m./.Opuſ 3.c^o.168./.Phi.7. le. 6.me^o.D.

66 Dolor & triſtitia contrariantur cuilibet delectationi ſecundum genus, non autem ſecundum ſpeciem, 1 2æ.q.35.3.4.0./. q.38.1.1^m./.4.d.49.q 3.ar.3.q 1.0.

67 Delectatio poteſt eſſe integra & perfecta, non autem triſtitia, ſed ſemper eſt ſecundum partem. 1 2æ.q.35.6.c.

68 Delectatio & triſtitia de eodem, contrariantur ſecundum ſpeciem. Sed de oppoſitis, habent conuenientiam. Et de diſparatis, ſunt diſparatæ, 1 2æ.q.35 4.0 /.5.c./.q 36.1.2^m./.4.d.14.q. 1.ar.4.q.2 a.

69 Omnes fugiunt quamlibet triſtitiam, non aut omnes appetunt quamlibet delectationem, 1 2æ.q.39.1.2^m./.3.c./.4.d. 49. q.3.ar.3.q.3.1^m. *Dolor 8.&c.

70 Appetitus delectationis eſt maior, quàm fuga triſtitiæ ſecundum ſe, ſed per accidens, eſt econuerſo tripliciter, ſcilicet primo quia triſtitia magis ſentitur, ſecundo ex cauſa, tertio ex effectu. 1 2æ.q.35.6.0./.2 2æ.q.138.1.c./.3.d.27.q.1.3.3^m./.4.d. 49.q 3.ar.3.q.3.0.

71 Delectatio magis afficit, quàm triſtitia, quæ magis ſentitur, 1 2æ.quæſt.29.3.0./.4 diſtinct.49.quæſt.3.art.3.quæ.3 c./.1^m. Affectio 2.

72 Senſibile proportionatum ſentienti, delectat, exceſſus autem & defectus contriſtant 4.d.44.quæſt. 3.ar.1.q 3.3^m./. diſt.49. q.3.2.3^m.

73 Omne animal appetit delectationes naturaliter, ut medicinas, contra labores ſenſuum, & motuum. 1 2æ.q.32.7.2^m./.2 2æ. q.34.6.c. *Animal 61.&c. Appetitus 48. 54. Aureola 4. 25. Bonitas 194. 226. Capitale 7. Coitus 3. Concupiſcentia 1. 2. Fructus 2.3 10.

74 Delectatio appetitus naturalis, dicitur tantum delectatio, & oppoſita paſſio, dicitur dolor. Sed delectatio appetitus animalis, dicitur etiam gaudium, & oppoſita paſſio, dicitur triſtitia. Primæ ſunt in qualibet potentia, ſecunda uero in concupiſcibili tantum. 1 2æ.q.31.3.0./.q 35.2.7.c /.qu.41.3.c./.3.d. 27.q.1.2.3^m./.4.d.49.q.3.ar.3 q.1.3^m.

75 Iuuenes, & melancholici, uehementes appetunt delectationes ſenſuum, propter laborem ſuæ naturæ. 1 2æ.q.32.7. 2^m./. 4.d.49.q 3.ar.1.q.1.c.6.

76 Delectatio naturaliter appetitur, propter ſe finaliter, non autem formaliter nec effectiue, 1 2æ. q.2.6.1^m./.3^m./.q.34.2.2^m. /. 4.diſtinct.49.q.3.ar.4.q.3.3^m /.3.3.cap^o.26./. Galat. 5. lect. med^o.D *Frui 1. 7.9. Habitus 2. 31 Ludicra. Pertinacia 2.

77 Delectatio corporalis, plus appetitur, quàm ſpiritualis per accidens, quia quidam abundant ſenſu, & deficiunt intellectu, & quia pluribus eſt nota quàm ſpiritualis, 1 2æ.q.2.6.c./.1^m./. 2^m./ q.31.5 c./.q.32.7.2^m./.2.d.36.L.prin^o./.4.d.49.quæſt.3. ar.5.q.1.c.fin./ Con.3.cap^o.26./.Pial.18.fin.G. *Pulchritudo 6. 8. Senectus 2. Sororitæ 4. Temperantia 15. Virtus 182.221.

78 Omnis delectatio inquantum huiuſmodi, eſt bona. Sed ut talis, poteſt eſſe bona & mala, ſicut operatio, quæ eſt obiectum eius, 4.d.31.q.2.3.c./.d 49.q.3.ar 4.q.1.0. *Adeps 3. Adulatio 1.&c. Ancilla. Agricultura 2.

79 Non omnis delectatio eſt bona, nec omnis eſt mala, ſed aliqua eſt bona, & aliqua mala, 1 2æ.q.34.1.2.c./.4.diſtin. 49. q. 3.art.3.q.3.2^m./.art.4.q.1.3.0./.Veri.quæſt.15.4.0./.Ethi.10. lec.1.2.3.4.0.

80 Omnis triſtitia per ſe eſt mala, licet per accidens poſſit eſſe bona. Sed non omnis delectatio eſt bona per ſe. 3^a.q.15.6.2^m. /.3^m./.4.d.49.q 3 ar.3.q.3.2^m./.ar.4.q.1.2.0.

81 Delectatio de apparenti bono, & uero malo, & triſtitia de apparenti malo & uero bono, ſunt malæ moraliter. 1 2æ.q. 35. 1.c. Bonitas 215.

82 Triſtitia eſt materia delectationis & gaudii, per accidens tantum, & econuerſo, inquantum triſtitiæ accidit eſſe bonum, & illi malum. 1 2æ.q.35.3.2^m./.3^m./.3.d.15.q.3.ar.3.q.2.5^m./ 4.d.14.q.1.ar.4.q.2.0./.d.49.q 3.a.5 q 1.2^m.

83 Abſtinere a delectatione, propter maiorem delectationis fruitionem, eſt contra temperantiam. Con.4.cap^o.82. 9^m. *Caſtitas 3.

84 Uti cibis, uel venereis, propter delectationem tantum, eſt uitioſum. Con 4. cap^o. 82. 7^m. *Cogitatio 10.&c. Conſcientia 27.12.

85 Interior delectatio cogitationis prauæ, prohibetur nono præcepto decalogi. 2. diſtinct. 24. quæſt. 3.4.4^m./. Veri. quæſt. 15. 4.9^m.

86 Delectatio non dicitur moroſa, niſi ſit cum conſenſu, rationis deliberatæ. 1 2æ.quæſt.74.6.3^m./.quæſt.88.5.2^m./.2.diſtin. 24. quæſt. 3.4.c./.2^m./.Veri quæſt.15.4 c. *Cnocuentia 1. 5.&c. Detractio 3.4. Aeſtimatio 1. Finis 15.10.14. Fractio. 2. Gula 2.4.

87 Conſenſus rationis in delectationem cogitationis prauæ, ratione obiecti eſt peccatum mortale, ſed ratione cogitationis tantum, eſt ueniale, uel nullum, puta cum aliquis cauſa diſputationis, uel confeſſionis, & huiuſmodi, cogitat de peccatis carnalibus. 1 2æ.q 31.5.c./.q 74.8.0./.q.88.5.2^m./.2 2æ. qu. 154.4.c./.q.180.7.0./ 2.d.24.q.3.4 c./.q.d.15.q.2.ar.3.4 2.3^m /.2.d.16.q.3.ar.q.5.1^m./.d.32.q.2.3 : 2^m./. [illegible] 25 5.2^m./.Ma.q.7.4 2^m./ q.15.3.16^m./.17^m./. Quolib. [illegible] *Inconſtantia 2. Intentio 1. 2.39. [illegible] Luxuria 14.16. 17.25. Matrimonium 52 &c. Operatio 7. Oratio 41.43.50. Patientia 1. Peccatum 38.39.40.96.97.202.214.291.404. Perſeuerantia 9. Pertinacia 2. Piſtor. Pollutio 6.&c.

88 Delectatio in actu coniugali, de ſe non eſt peccatum mortale, nec ueniale. 1 2æ.q 34.1.1^m./.4.d.30.q.1.2.3^m./.4 d.49.q.3.ar. 4.q.1.c./.Ma q 15.2.17^m. *Præceptum 67. Primi 2. Puer 3. Pulchritudo 6 8. Venter 3.

Oppoſitum uidetur dicere 4 d.38.q.1.[illegible] Reſpond. ſicut Matrimonium 33.

89 Actus matrimonii propter delectationem tantum, intra limites matrimonii, eſt peccatum ueniale. Sed extra limites matrimonii, uel excludendo ordinem finis ultimi, eſt peccatum mortale; quia quando eſt peccatum luxuriæ, propter ſolam inordinationem concupiſcentiæ, ſicut cum aliquis libidinoſe accedit ad ſuam uxorem, tunc eſt diſtinguendum, quia quandoque eſt talis inordinatio, quæ excludit ordinem finis ultimi, puta cum aliquis in tantum concupiſcit delectationem ueneream, quòd ab ea non abſtineret propter præceptum dei, & quòd illam mulierem cognoſcere uellet, uel etiam aliam, præter matrimonii legem. Et ſic eſt peccatum mortale, quia concupiſcentia non refrænatur intra limites matrimonii. Aliquando uero inordinatio concupiſcentiæ non tollit ordinem ultimi finis, quando ſcilicet aliquis, & ſi ſuperabundet in concupiſcentia delectationis uenereæ, tamen prius ab ea abſtineret quàm contra dei præceptum ageret, nec iſtam mulierem, aut aliam cognoſceret, ſi ſua uxor non eſſet. Et tunc concupiſcentia ſiſtit intra limites matrimonii, & eſt peccatum ueniale. Manifeſtum eſt enim, quòd in quibuſdam peccatis eſt quidem aliqua inordinatio, non tamen per contrarietatem ad ultimum finem, ſed ſolum circa ea quæ ſunt ad finem, inquantum plus uel minus debite eis intenditur, ſaluato tamen ordine ad ultimum finem, puta cum homo & ſi nimis ad aliquam rem temporalem afficiatur, non tamen pro ea uellet deum offendere, aliquid contra præceptum eius faciendo. 1 2æ q.87.5.c./.3 d.26.q.1.4.c /.3^m./.d.31.q 2.3.c./.4.d 16.q.2.ar. 2.q 2.0./.q.4.ar.2.q.2./.d.30 1.6./.3.4.4^q 92./.Veri quæſt. 5.7^m./.Ma.q.4 6.28^m /.q.15.2.2.0./.Iob 31.prin^o./.1 2æ.Corin. 7.le 1.fi.A.&c./ 2æ.Theſ.4.lec.1.me^o.D. *Virginitas 6.7.9. 11.23.28.

90 Delectatio duplex, ſcilicet carnalis, id eſt, quæ completur ſenſu carnis, ſcilicet ciborum & uenereorum; & ſpiritualis, id eſt, quæ completur ſola apprehenſione animæ. 1 2æ.q 118.6.c. /.q.123.8.c. *Aduentus 6. Affectio 2. Amicitia 2.5.23.33. 34 35.37. Comparatio.

91 Delectatio corporalis, id eſt, ſecundum ſenſum, eſt uehementior quo ad nos, ſed delectatio ſpiritualis eſt ſimpliciter maior, firmior, & dignior. 1 2æ. quæſt.2.6.c./.quæſt.31.5.0./. quæſt.38 4.c./.2 2æ q.141.4.4^m./ quæſt.180.7.c./.4.d 49.qe. 3 ar.5.quæſt.1.0./.Pſalm.18.fi.G./.Ethic.lec.3.princ^o.c./. Meta 12.lect.6. *Amor 62.180.247.253.298. Ancilla. Aureola.4 25.

92 Delectatio corporalis uocatur uoluptas, quia pluribus eſt nota quam ſpiritualis. 1 2æ.q 2.6 c. *Charitas 32.

93 Solæ delectationes ſpirituales, ſunt ſimpliciter delectationes propter ſe quærendæ, & ſpiritualis ad beatitudinem, non tamen

tem corporales contra Chiliaſtes.4.d.44.q.1.ar.3.q.4.4ᵐ./.d. 49.q.3.ar.5.q.5.c./.3ᵐ./ 4ᵐ. Chiliaſtæ. *Caſtitas 3.4.Comprehendere 8.

94 A Delectationes corporales indigent temperari,& refrænari per rationem. Non autem ſpirituales,quia ſunt ſecundũ mẽtem,quæ eſt regula. Ideo ſecundum ſe ſunt ſobriæ & moderatæ.12.q.31.4.3ᵐ./.22.q.141.4.4ᵐ./.Ma.qu.15.2.c. *Concupiſcentia.1.2.15.

94 B Præferre delectationes carnales,integritati rationis, eſt peccatum mortale.12.q.53.5.4ᵐ.fi./.Veri.q.23. 8.9ᵐ./.Ro.13.lec.3.fi.C. Electio 27.Gloria 8.Inuidia 9.Iudicium 46.Magdalena 4.Melius 4.Periculum 7.

95 Nullus diu poteſt eſſe ſine delectatione, ideo carens delectationibus ſpiritualibus, tranſit ad carnales. 22. quæſt. 35.4.2ᵐ./.quæſt. 119. 1.3ᵐ. *Contemplatio 19. 24. 25. Deus 246. 247. Dulcedo. 2. Euchariſtia. 176. 252. Fauus. Fides 10.

96 Delectatio ſpiritualis, eſt tota ſimul,non autem corporalis, 12. quæſt.31.2.o./.5.c.fin. *Finis 15. 20. 54. Frui 2. Inebriari.

97 Delectatio ſecundum tactum,eſt maior utilitate, & ſimpliciter, & naturalior,quam ſecundum alios ſenſus, ſed delectatio ſecundum uiſum,eſt maior,ratione cognitionis.12.q.31.6.o./.22.q.15.3.c./ q.141.4.c./.3ᵐ./.7.c./.4.d.49.q.3.ar.5.q.2.o./.q.5.ar.3.q.2.c./.4ᵐ./.Ma.q.8.1.9ᵐ./.q.14.4.c./.1ᵐ./.qu.15.4.c. Tactus 3. *Ira 39.53.Magus 7.Peccatum 38.39.4b 214.291.404.

98 Delectatio uenereorum eſt maxima,inter omnes delectationes corporales.Ma.quæſt.15.4.c. *Perſeuerantia 2.

99 Delectatio ſpiritualis,nõ minor eſt in ſenibus,quàm in iuuenibus. Immo forte maior. Sed de ſenſibili delectatione, eſt econuerſo.4.d.49.q.3.2.c.fi./.5ᵐ. *Ratio 48.Seruire 4.Sentiloquium.Tactus 8.14.

100 Delectatio contemplationis, excedit omnem delectationem humanam 12.quæſt.3.5.c.fin./. quæſt. 38. 4. c./. 22. q.180.7.o.

101 Delectatio uitæ contemplatiuæ,eſt nobilior, conuenientior nobis,purior, & perfectior, quam uitæ actiuæ. 22. quæſtio. 182. 2.c./. 4. diſtinct. 49. quæſt. 3. art.5.q.5.quæſt.3.o. *Temperantia 4.8.15.&c. Vmbum 72.75. Virginitas 6.7. 9.21 23.28.

102 Delectatio contemplationis in uia, eſt imperfecta, reſpectu contemplationis in patria.22.q.180.7.3ᵐ.

103 Contemplatio diuinorum in uia, eſt maioris delectationis, qualibet contemplatione alterius rei. 22. quæſtio. 180. 7. 3ᵐ.

104 Delectatio beatorum,reſpectu cauſæ remotæ, ſcilicet dei, eſt æqualiter in omnibus, ſed reſpectu cauſæ proximæ, ſcilicet uiſionis dei, eſt maior in maiori.4.diſtinct.49. quæſt. 3. ar.5.q.4.o.

105 Delectatio ſecundum uoluntatem,eſt menſura & regula omnis actus moralis, non autem delectatio ſecundum ſenſum, 12.q.34.4.o./.4.d.49.q.3.ar.4.q.3.2ᵐ.

106 Delectatio ſenſibilis, ſuiſſet maior, & purior ante peccatum, quam poſt ſicut delectatio temperati,quàm intemperati. 1ª. q.98.2.2.3ᵐ./.2.d.20.q.2.2.2ᵐ.

107 Delectatio eſt prior amore,& ille deſiderio, ſecundũ rationẽ finis,ſed ordine generationis, eſt ecõuerſo.12.q.25.2.c./.3ᵐ./.q.34.4.1ᵐ./.3.d.27.q.1.3.2ᵐ.

108 Delectatio contrariatur delectationi,de obiecto contrario, 22.q.32.8.o.

109 Differentia inter delectationem,gaudium,exultationem, lætitiam,hilaritatem,& iucunditatem.12.q.31.3.o./.q.35.2.c./.3.d.26.q.2.3.c./.d.27.q.1.2.3ᵐ./.4.d.49.q.3.art.5.q.4.o./.Ꝑ.1.capº.90.fin./.Veri.q.26.4.5ᵐ./.Pſalmus 30.princº.E./.Pſ. 50.medº. E.

In eſt. 110 Delectatio eſt in tempore per accidens tantum, ſcilicet ratione tranſmutationis adiunctæ.12.quæſt. 31, 2.o./.4. diſt. 49.quæſt.3.art.1.quæſt.3.o./.Veri.quæſt.8.14.12ᵐ. *Auſteritas 2. Beatitudo 21.23.23.45.72.75.118. Bonitas 170.216.

111 Delectationes dupliciter ſunt innaturales, ſcilicet quæ ſunt contra rationem, & quæ ſunt contra naturam communem, 12.q.31.3.c./.7.o. *Eua 2.

112 Delectari propter ſe formaliter, licitum eſt in omni delectabili,ſecundum ſuam formam,non autem finaliter.12. q.70.1.2ᵐ. *Finis 15.20.54.

113 Delectatio non eſt finis charitatis,ſed magis oſſio, cui conſequitur.12.quæſt.4.2.3ᵐ./.Galat.5.lect.6.prinº.H.&c.

114 Delectatio mixta, ſuſcipit magis & minus, non autem delectatio ſimplex, ſcilicet quæ ſequitur contemplationem. Eth.

10.lec.3.meº.c.E. *Fructus 2.7.10.18. Inconſtantia 2. Magna 7. Virtus 182.221.

¶ Delegatus. Iudicium 35.Ordinarius.

¶ Delere. Alexander. 2. Aqua 21.Bapriſmus 104.193.&c.Confeſſio 17.58.&c.Ceratio. Deſtruere. Eleemoſyna 30.&c. ſimũ dans. Euchariſtia 276.&c.Gratia 159.&c. Lex 53. Liber 26. 27.Maleficium 1.Matrimonium 104.Peccatum L.Pœna 99. Pœnitentia 109, &c. 132. Perdere. Poſſeſſio. 8. Sacrificium 41.

¶ Delfinus aſcendit ad ſuperficiem aquæ, quando imminet tempeſtas.2.diſtin.7.q.2.2.6ᵐ./.3.diſtinct.26.quæſt.2. 2. 4ᵐ. *Cete 8.

¶ Deliberatio poteſt eſſe in inſtanti.Et fuit in Chriſto. VᵃQuæſt.q.29.8.1ᵐ./.Ma.q.16.4.c. *Actus 158.159.

2 Immo quod eſt deliberatum,non poteſt eſſe momentaneum. Dᵉ. Ma.q.16.4.b.4. Reſp.Dubº. 439º. *Amor 51.261. 292. Anima.300.Animal.45.Blaſphemia 5.7.11.15.17.&c. Conſuetudo 2.Delectatio 86.87.Dominium.4 &c.Finis 14.134. Homo 37.&c.Iuramentum 25.Luxuria 2.6. Luxus 5.27. Matrimonium 50.Paſſio.98.Peccatum 224.250.401.&c.412 &c.Ratio 46.&c.Religio 34. Solertia 3. Superbia 12. Surreptio. Virginitas.3.&c. Voluntas. 13.17.50.&c. Votum. 9.39.40.

¶ Delicatus. Aegritudo 4.Miles 5.

¶ Deliciæ. Caſtitas 20, Feſtum 13. Mollities.1.Mundana. Ornatus 2. Peccatum 159. Sanctus 7. Spiritus 14. Chriſtus 90.

¶ Delicioſi dicuntur, qui non poſſunt ſuſtinere aliquos labores, nec aliquid minuens delectationem.22.quæſt.138.1.2ᵐ. Qui.

*Mergulus. Mollities 2. Mulier 24.16.

1 ¶ Delictum communiter,ſignificat quamcumque ommiſſionem, ſed ſtricte, ommiſſionem pertinentium ad deum, uel quando ſcienter & cum contemptu ommittit homo id quod facere debet 22.q.79.4.1ᵐ. *Confeſſio 28.&c.Correctio 7.&c.Epiſcopus 20. Quæ

Delictum dupliciter differt a peccato,quia peccatum eſt contra præcepta negatiua,& committendo,delictum uero,eſt cõtra affirmatiua & ignorando.2.d.42.q.2.ar.2.quæſt.3.o./.Iob 13.lec.2.meº.L. *Officium 27. Peccatum 241. Princeps 9. Vſura 260.

¶ Delinire. Mitigatio. Spiritus 14.

¶ Delinquere. Epiſcopus 20.Infidelis 3.Peccare.

¶ Demeritum. Actus 144.147, Adam 84.Aſſiſtere 3. Contemptus 5.Damnatio 45. Dauid 2.Infidelitas 8.Meritum 24.&c. 64.65.67.72.89.105.Pollutio.3.Reprobatio.6.Somnus 4.Timor 53.Verbum 21.Voluntas 64.

¶ Democratia. Principatus 2.

¶ Democritus. Anima 66.Corpus 30.Mundus 30.

1 ¶ Dæmon. Dæmones,ſecundum Apuleum,ſunt corpore aerea,animo paſſiua, mente rationalia, tempore æterna.1ª.qu.51.1.1ᵐ./.quæſt 115.5.c./.2.d.8.1.1ᵐ./.Ꝑ.2.capº.88.fin./.Lᵒ.3.cº.109.princº./.Poᵃ.q.6.6.10.c./.Ma.q.16.1.8ᵐ./.Meta.5.lect.8.princº./.Cæ.2.lect.13.fi.H./.Anima 3.lec.17.medº.d.D. *Angelus. P. Quid

2 Dæmones ſecundum Porphyrium, ſunt natura fallaces, & ſenſitiui.2.q.61.4.1ᵐ.

3 Dæmones dicuntur quaſi ſcientes. Et cogitationes cordium cognoſcere poſſunt, quæ per aliquos corporis motus manifeſtantur,ſecundum Auguſtinum,ſicut & medici.2.d.7.q.2.1.b.21./.Opuſ.10.cº.38./.Opuſ.22.ar.36.o.

4 In dæmonibus eſt ordo.1ª.q.109.1.o./.2.d 6.4.o./.4.d.47.q.2.ar.3.q 4.o.

5 Nomina aliquorum ordinum, ſunt in dæmonibus, non tamen ſeraphin, nec troni, nec dominationes.1ª. quæſt. 63. 7.1ᵐ./.9. 3ᵐ./.quæſt. 109.2.3ᵐ./.2.diſtinct.6.1./. Epheſ.6. lect.3.fi.K.

6 Ordinatio dæmonum,eſt ſacra ex parte dei,non autẽ ex parte ipſorum.1ª.q.109.2.1ᵐ.

7 Dæmones urgent acumine ſcientiæ, & lumen intellectuale in eis eſt perſpicuum.1ª.quæſt. 64. 1.o./.2.d.7.quæſt.2.1.o./. Ma.q.16.o. Cogn.

8 Immo error eſt in intellectu dæmonum.1ª.quæſt.58.5.o./.2. diſtinct.7.quæſt.2.1.1ᵐ./. Ma. quæſt. 16. 6. o. Reſpondeo Dubio.440º. Dᵐ.440

9 Error eſt in intellectu dæmonum, ſolum reſpectu ſupernaturalium.1ª. quæſt.58.5.o./.2.diſtinct..7. quæſt. 2.1.1ᵐ./. Ma. q. 16.6.o.

10 Dæmones cognoſcunt ueritatem tripliciter, ſcilicet per naturam,& reuelationem,& experientiam.1ª.q.64.1.5ᵐ./.22.q. 172.5.2ᵐ./.6.o./.2.d.7.q 2.1.c./.d.18.q.2.1.o./.Ꝑ.3.cº.154./. Ma.q.16.1.2.2./.7.10ᵐ./.Anima 18.1ᵐ./.Opuſ.16.ar.36.

*Amor

Dæm

Ex perientia 1. *Amor 98. Angelus 286. Anima 160. Antonius. 1. Cogitatio 7. 8. Contemplatio 6. Credere 33. Diabolus Diuinatio. 7. &c. Eucharistiæ 147. Experientia 1. Fides 71. 72. Futurum 2. Hæresis 131. Loqui 6. 7. Notarium 2. Prophetia 47. &c.

11 Cognitio ueritatis, per naturam & per gratiam, tantum speculatiua, est in dæmonibus, non autem producens amorem dei. 1ª. quæstio. 64. 1. o./. 2. distinct. 7. quæstio. 2. 1. o. *Sapientia 10.

12 Boni angeli, reuelant aliqua dæmonibus. 1ª. q. 64. 1. c. /. 5^{m}./. q. 109. 4. 1^{m}./. 22æ. quæst. 172. 6. 1^{m}./. 3^{m}./. 2. distinct. 7. q. 2. 1. o. /. 3^{m}./. ℥. 3. capº. 154./. Ma. quæst. 16. 7. 2^{m}./. 10^{m}./. Anima 18. 1^{m}.

13 Reuelationes e bonis angelis factæ dæmonibus, sunt illuminationes ex parte angelorum, quia ordinant eas ad deú, non autem ex parte dæmonum. 1ª. q. 109. 4. 1^{m}.

14 Reuelatio beatorum angelorum facta dæmonibus, non est per modú illuminationis, sed loqutionis. 22æ. q. 172. 5. 2^{m}./. 2. d. 7. q. 2. 1. 3^{m}.

15 Dæmones cognoscunt futura contingentia. 1ª. q. 57. 3. c./. qu. 86. 4. 2^{m}.

441^{m} 16 Immo solus deus cognoscit futura contingentia. 1ª. q. 14. 13. o./. q. 86. 3. 4. o./. 1. d. 38. 5. o./. Con. 1. cº. 67./. Veri. q. 2. 12. o. Resp. Duº. 441º.

17 Illuminatio non est in dæmonibus, sed conceptus suos manifestant, per modum loqutionis. 1ª. q. 109. 3. o.

18 Dæmones proficiunt in cognitione, propter experientiam. 2. d. 7. q. 1. 1. c./. 4^{m}./. Veri. q. 8. 15. 7^{m}./. Opusc. 10. cº. 38./. Opusc. 11. ar. 39. Experientia 1. Inf.

442^{m} 19 Immo experientia pertinet ad sensum tantum. 1ª. q. 54. 5. 2^{m} /. q. 58. 3. 3^{m}. Resp. Duº. 442º.

20 Dæmon non habet cognitionem matutinam, nec uespertinam, sed nocturnam. 1ª. quæst. 64. 1. 3^{m}./. Verit. quæst. 8. 17. c. fin.

21 Dæmones cognoscebant Christum esse messiam promissum in lege, non autem diuinitatem eius, nisi per coniecturas. 1ª. q. 64. 1. 4^{m}./. 3ª. q. 41. 1. 1^{m}./. q. 44. 1. 2^{m}./. q. 47. 5. c./. 1æ. Cor. 2. lec. 2. prinº. H.

22 Dæmon prohibebatur uirtute diuina ab inuestigatione beatæ Mariæ. Nec nouerat diuinitatem Christi, sed coniectabatur suspicando 3ª. quæst. 29. 1. 3^{m}./. quæst. 41. 1. 1^{m}./. q. 44. 1. 2^{m}./. q. 47. 5. c./. 4. distinct. 30. quæ. e. ar. 1. quæst. 3. 2^{m}./. 3^{m}./. Matth. 2. medº. K.

23 Dæmones sciunt se damnatos, in perpetuum. 22æ. b. 18. 3. c./. 3. d. 26. q. 2. ar. 5. q. 4. c./. Ma. q. 16. 4. 1^{m}.

24 Liberum arbitrium dæmonum, non potest reuerti ad bonú. 2. d. 7. o. 1. 2. o./. Veri. q. 24. 10. o./. Ma. q. 16. 5. o./. Iob 40. lect. 2. medº. F.

444^{m} 25 Oppositum uidetur dicere. Ma. q. 16. 5. 13^{m}. Resp. sicut Duº. 251. *Amor 21. 98 Comedere 33.

26 Liberum arbitrium dæmonum, est obstinatum in malum, principaliter ex iustitia dei non dantis gratiam, secundo ex indiuisibili appetitu eorum, tertio ex cognitione intellectiue, qua non possunt deponere æstimationem semel habitam. 1. q. 64. 2. o./. 2. d. 7. q. 1. 2. o./. Verit. q. 24. 10. o./. 11. c./. Ma. q. 16. 5. o. *Damnatio 16. &c. Deus 323. Hæresis 34. 49. 52. 54. Nocere 9.

27 Omnis motus liberi arbitrii dæmonum, est inordinatus, nec possunt se præparare ad gratiam. 1ª. quæst. 64. 2. 5^{m}./. 2. distin. 7. q. 1. 2. o./. Verit. quæst. 24. 11. c./. Ma. q. 7. 9. 3^{m}./. quæst. 16. 5. c. fi./. 6. 18^{m}.

28 Dæmones possent benefacere, si uellent. Sed uelle hoc non possunt. 2. distin. 7. q. 1. 2. 1^{m}./. Veri. q. 24. 10. 15^{m}./. Ma. quæst. 16. 5. 7^{m}.

29 Dæmones possunt facere actum bonum ex genere, sed nullo modo ex bona uoluntate. 1ª. q. 64. 2. 5^{m}./. 2. distinct. 7. quæst. 1. 2. c. prinº.

30 Dæmones non sunt naturaliter mali, sed propria uoluntate. 1ª. q. 63. 4. o./. q. 67. 4. 4^{m}./. 2. d. 7. q. 1. 2. c./. ℥. 3. cº. 107. usq; 111 /. Poª. q. 3. 6. 8^{m}./. Ma. q. 16. 2. o./. Iob lec. 2. prinº. B. Hæresis 129. *Nomen 61. Sinderesis 9.

31 Natura dæmonum est bona, sed uoluntas eorum est mala, cuius malitiæ, ipsi sunt causa. 1ª. q. 64. 3. 3^{m}./. 2. distin. 7. q. 1. 2. c. princº./. 2^{m}.

32 In dæmonibus est naturalis potentia ad bonum ut remote, quia deprauata est per habitum malum uoluntatis. 2. d. 7. q. 1. 2. 1^{m}./. 2^{m}.

33 Omnis actus naturæ dæmonum est bonus, & actus uoluntatis eius est malus. 1ª. q. 64. 2. 5^{m}./. 2. d. 7. q. 1. 2. c. princº./. 3^{m}./. Ma. q. 16. 6. 18^{m}.

34 Dæmones non diligunt se mutuo, licet concordiam habeant in malo. 1ª. q. 109. 2. 2^{m} /. 2. d. 6. 4. c./. 2^{m}.

35 Nulla passio sensitiua est in dæmonibus, sed timor & dolor uoluntatis, est in eis. 1ª. q. 63. 2. 2^{m}./. quæst. 64 /. 3. o./. 2. dist. 5. quæst. 2. 2. c./. Verit. q. 24. 10. c. fin. K./. quæst. 46. 7. 5^{m}./. 8. c. princº./. 5^{m}.

36 Furor, phantasia, & concupiscentia, non sunt in dæmonibus, nisi metaphorice, i. uelle inordinate. 1ª. q. 54. 5. 3^{m} /. q. 58. 5. c. fi./. q. 59. 4. 1^{m}./. 2. d. 7. q. 2. 1. 1^{m}./. Poª. q. 6. 6. 3^{m}./. Ma. q. 16. 1. 3^{m}./. 6. 15^{m}./. Anima 19. 8^{m}.

37 Serpens quadrupliciter significat dæmonem, scilicet renouatione, incessu, morsu, & inuolutione. Isa. 27. fi.

38 Dæmones habent excellentiam, & principatum in malitia supra homines. Ideo describuntur sub figura excellentium, & quasi monstruosorum animalium. Iob. 40. le. 2. princº. C /. 3 li. 23. fi. E./. cº. 34. fi. H.

39 Dæmon est caput omnium malorum, non influxu interiori, sed gubernatione exteriori, inquantum auertuntur a deo. 3ª. q. 8. 7. 8. o.

40 Dæmon & antichristus, sunt tantum unum caput malorum, quia antichristus dicitur caput, quia in eo erit plenissime malitia diaboli. 3ª. q. 8. 8. 1^{m}.

41 Dæmones meruerunt beatitudinem, sed statim præbuerunt impedimentum eius. 1ª. q. 63. 5. 4^{m}./. 6. o. Peccatum

42 Omnes dæmones simul peccauerunt. Et tanto grauius, quanto superiores. 1ª. q. 63. 8. 1^{m} /. 3^{m}./. 22æ. quæst. 24. 3. 3^{m}./. 2. d. 6. 1. 4^{m}./. 2. c.

43 In omnibus quæ agunt dæmones propria uoluntate, peccant mortaliter. 1ª. q. 64. 2. 5^{m}./. 12æ. q. 89. 4. o./. 2. d. 7. q. 1. 2. o./. Ver. q. 24. 11. c./. Ma. q. 7. 9. 3^{m}.

44 In peccatis dæmonum, duæ tantum causæ concurrunt. s. inclinatio habitualis in peccatum, & falsa æstimatio de particulari eligibili. Veri q. 24. 10. c. fi. x.

45 Peccatum dæmonis durat adhuc secundum appetitum, non autem æstimationem. 1ª. q. 64. 2. 3^{m}./. Opuscul. 3. capº. 179. *Auaritia 8.

46 Peccatum primum dæmonum fuit, quia dæmon uoluit bonum simpliciter, non sequendo regulam diuinam. Ma. qu. 16 2. o./. 3. c. fi.

47 Primum peccatum Adæ, uel dæmonum, nó fuit blasphemia in spiritumsanctum, licet potuerit esse. 22æ. q. 163. 4. 3^{m}./. 2. d. 43. 6. o. Blasphemiæ 12

48 Omnia peccata sunt in dæmonibus, secundum reatum, sed tantum spiritualia, secundum affectum. 1ª. q. 63. 2. o. *Empyreum. Aequalitas 17 Hæresis 34.

49 In dæmonibus non fuit labor, nec tedium, nec accidiæ peccatum. 1ª. q. 63. 2. 2^{m}./. 2. d. 5. q. 1. 3. 3^{m}. *Lucifer.

50 In dæmonibus non sunt proprie, nisi duo peccata, scilicet superbia, & inuidia. 1ª. q. 63. 2. o./. ℥. 3. cº. 109./. Ioan. 7. lect. 6. princº. C.

51 Immo in dæmonibus est odium, & peccatum in spiritumsanctum, & multæ aliæ deformitates peccatorum. 2. d. 43. 6. 6^{m}./ ℥. 3. cº. 109. Respond. Duº. 444º. Blasphemia 12. *Miles 8. Naturale 18. Odium 17. Ommissio 14. 15. 16. Peccatú 85. Sinderesis 9. Du^{m}. 444^{m}.

52 Dæmones non afficiuntur peccato carnali, sed temptant ex inuidia. 1ª. q. 63. 2. 1^{m}./. 2^{m}./. ℥. 3. capº. 109. fin./. Iob. 40. lect. 2. medº. D.

53 Dæmon temptauit primos parentes, ex inuidia. 1ª. q. 63. 2. o. /. 2. d. 21. q. 2. 1. 1^{m}. Temptatio. V.

54 Dæmon non potuisset temptare hominem in statu innocentiæ, suggestione interiori, quia per hanc immutatur phantasia. 22æ. q. 165. 2. 2^{m}.

55 Dæmon temptans primos parentes promiserat Adæ, quòd sciret bonum & malum, sed non soluit promissum. 22æ. q. 163. 2. o./. Isa. 7. le. 2./. 2æ. Cor. 11. le. fi. C.

56 Dæmon temptans primos parentes, non potuit sumere formam quam uoluit, sed tantum serpentis. 22æ. q. 165. 2. 3^{m}./. 2. distinct. 21. quæstio. 2. 1. c. /. 3^{m}./. Verit. quæstio. 18. 6. 4^{m}./. Iob. 40.

57 Temptare ad nocendum, est proprium dæmonum. Sed mundus, & caro, temptant instrumentaliter. Deus autem tẽptat, faciendo sciri uirtutem temptati. 1ª. q. 114. 2. o./. 22æ. q. 97. 2. c./. 2. d. 21. q. 1. 1. o./. Opusc. 7. cº. 7./. Psalm. 25. prinº. 2. 2./. 1æ. Thess. 3. med./. He. 4. fi./. cº. 11. le. 4. fi. I.

58 Impugnatio dæmonum, est ex malitia eorum, scilicet ex superbia & inuidia, sed ordinatio eius, est e deo. 1ª. q. 64. 4. c./. q. 114. 1. o.

59 Dæmones dupliciter impugnant homines, scilicet instigando ad peccatum, & puniendo. Secundo modo mittuntur a deo, non autem primo modo. 1ª q. 114. 1. 1^{m}. *Aqua 19. &c. Baptismus 77. 78. Damnatio 5. 6. 16. 55. Eucharistia 273. &c.

60 Tem

60 Temptatio dæmonum non ſemper eſt peccatum, quia uitari non poteſt, ſicut uitari poteſt temptatio carnis. Ideo temptatio carnis ſine peccato eſſe non poteſt, ut patet per gloſam. 12æ.q.80.3.3^{m}./.3^{a}.q.41.1.3^{m}./.2.d.21.q.1.a.2.o./.4.d.49.qu.5 ar.3.q.1.2^{m}./.Ma.q.7.6.8^{m}./.q.11.1.1^{m}./.Quol.4.21.o./.He.4 fi. *Excæcatio. Hæreſis 40. Homo 37.

Du^{m}.445^{m} 61 Immo temptatio carnis, ſiue primus motus eius, non ſemper eſt peccatū, 2.d.24.q.3.1.o./.d.41.q.2.1.5^{m}./.3.d.39.q.2.1.4^{m}./.Quol.4.21.o. Reſp. ſicut Du^{o}. 375°. *Honos 36. Idolatria 1.4.9.

62 Dæmones maxime gaudent de peccato luxuriæ, propter difficultatem euadendi. 12æ.quæſt. 73. 5.2^{m}./. Iob 40. lectio. 2. me^{o}.D. E.

63 Omnia peccata ſunt ex ſuggeſtione dæmonum indirectè, nō autem directe. 1^{a}.q.63.2.c./.q.114.3.o./.12æ.q.80.4.o./.3^{a}.q. 8.7.2^{m}./.Ma.q.3.5.o. *Lucia. Lupus. Maria 62. Mulier 6.7. Peccatum 41.42.43 99.130.205.

64 Dæmones non ſunt cauſa peccatorum noſtrorum, niſi indirecte, ſcilicet perſuadendo, uel proponendo aliquod appetibile. 12æ.q.75.3.o./.q.80.1.o./.3^{a}.quæ. 8.7.o./.Ma.q.3.3.4.o./. Quol.3.8.c.

65 Dæmon poteſt impedire uſum rationis, ſi permittatur. Ideo poteſt ſufficienter impellere in actum peccati, non autem in peccatum. 12æ.q.80.3.o./.Ma.q.3.3.9^{m}./.4.c./.q.16.11.10^{m}./. 12.10^{m}. Lucia. Dæmon 104. *Prædicare 11. Primi 1.

66 Dæmones inducunt ad peccatum, interius operando, ſcilicet in phantaſiam, & in appetitum ſenſitiuum tantum. 12æ.q.80 2.o./.Ma.q.3.4.o./.q.16.11.o./.Quol.3.8.c.

67 Dæmon non ſtatim temptat hominem ſpiritualem, de grauibus peccatis. 3^{a}.q.41.4.c. *Temptare 8.14.&c.

68 Dæmones uictoriam habent in tribus generibus hominum, ſcilicet ſuperbis, uoluptuoſis, & deditis curis ſæculi, uel inſtabilibus. Iob 40. lec.2. fi. K.

69 Dæmones uicti, non ceſſant a temptatione aliorum, nec eiuſdem ſemper, ſed ad tempus. 1^{a}.q.114.5.o./.2.d.6.5.o.

70 Remedium ſemper eſt paratum hominibus contra dæmones, ex paſſione Chriſti, & tempore antichriſti. 3^{a}.quæ. 49.2. 2^{m}./.3^{m}.

71 Homo contra dæmones habet triplex remedium, ſcilicet liberum arbitrium, angelos, & deum. 2.d.11.L.1.

Magus 72 Dæmones fingunt ſe eſſe animas defunctorum, ut inducant in errorem. Vel etiam diuina diſpenſatione apparent animæ defunctorum. Nam ſecundum Auguſtinum, non eſt abſurdū, credere aliqua diſpenſatione permiſſum fuiſſe, ut non dominante arte magica uel potētia, ſed diſpēſatione occulta, quæ phitoniſſam & Saulē latebat, ſe oſtenderet ſpiritus iuſti aſpectibus regis, diuina eum ſententia percuſſurus. Vel non uere ſpiritus Samuelis a requie ſua excitatus eſt, ſed aliquod phātaſma & illuſio imaginaria, diaboli machinationibus facta, quam ſcriptura Samuelem appellat, ſicut ſolent imagines, rerum ſuarum nominibus appellari. 1^{a}.q.89.8.2^{m}./.qu.117.4 2^{m}./.22æ.q.95.4.2^{m}./.q.174.5.4^{m}./.Ma.qu. 16.1.c. *Abſtractio 13. Adiurare 5.&c. Adoratio 29.30. Angelus 457. Apparere 11. Ars 23.

73 Dæmones poſſunt aliquibus corporibus alligari, per nigromantiam, poteſtate dæmonum ſuperiorum. Ʒ.4.c^{o}.90./. Anima 21.c.fi./.Quol.2.13.c.fi.x./.Quol.3.23.c.fi./.Opuſ. 3. c^{o}. 184. *Artificiale 7. Balaam Diana.

74 Quæ fiunt per artem dæmonis, præter uiam naturæ, nō ſunt diuturna, 3.d.21.q.2.a1.1.q.2.4^{m}.

75 Non licet habere familiaritatem cum dęmone, nec requirere ueritatem ab eo ad cognitionem occultorum, quia eſt apoſtaſis a fide, ſecundum Auguſtinum. 22æ.q.90.2.3.o./.qu.95.o./ q.96.o./.2.d.7.q.3.2.o./.4.d.34.3.3^{m}./.Ma.qu.7.9.4^{m}./.Iob 4. fi./.c^{o}.40.fi./.Iſa.3.le.4.fi. Diuinatio 7.&c.13.c. *Faſcinatio Fides 71 72.

76 Dæmon ueritatem dicit, ut decipiat. 1^{a}.q.64.2.5^{m}. *Gentilis 3. Gigas. Homo. 37. Iacobus 3. Incaurate.

77 Dæmones faciunt aliquas leuitates, ut ſint familiares hominibus, quos conantur decipere. 1^{a}.q.89.4.3^{m}./.12æ./.q. 89. 4. 3^{m}./.Ma.q.7.9.4^{m}. *Leuiatan. Loqui 6.7. Ludificatio. Luxuria 19. Magi 7.&c.

78 Quærere aliquid a dæmone, ſponte occurrente licet, propter utilitatem aliorum, maxime quando uirtute diuina compelli poteſt ad dicendum uera, ſicut Chriſtus fecit. Nam ut Beda dicit, non uelut inſcius dominus inquiſit, ſed ut confeſſa peſte quam tolerabat uirtus curantis gratius emicaret. Et ſicut Iacobus, & Simon, & Iudas fecerunt. Non autē licet dæmonem inuocare ad cognitionem occultorum, inquirēdo ab ipſo. 22æ.q.90.3.b./.q.95.4.1^{m}./.3^{m}..quæſt.96.2.3^{m}.fin. *Miraculum 43.

79 Inuocantes dæmonem, peccant mortaliter, & ſunt apoſtatæ a fide ſecundum Auguſtinum, propter pactum initum cū dæmone, tacite uel expreſſe, uel uerbotenus ſi inuocatio interſit uel facto aliquo etiam ſi ſacrificia deſint. 22æ.q.96.2.3^{m}. Iin./ 2.d.7.q.3.2.o./ Iſa.3.lec.4.fi. *Miſſio 28. Ouis 2. Paulus 19 Pax 11.

80 Dæmones inuocati, per mendacia & uana, ueniunt, ut faciāt ea credi. Po^{a}.q.6.10.c.fi./.8^{m}. *Reſiſtere 6.

81 Dæmones alliciuntur diuerſis generibus herbarum, animalium, carminum, & rituum, ut ſignis, non autem ut rebus 1^{a} q.115.5.3^{m}./.22æ.q.85.2.2^{m}./.q.96.2.o./.Po^{a}.qu. 6.10.c./.6^{m}. *Reuerentia 21. Sententia 84. Societas 4.

82 Dæmones uocati ſub certa conſtellatione, ueniunt licet non ſubſint cęlis, nec alicui uirtuti corporali, ut ducant in errorem, uel quia cognitum a ſuperioribus dæmonibus. 1^{a}.q.115. 5.o./.2.d.7.q.3.1.4^{m}./.2.3^{m}./.Po^{a}.quæ.6.3.c./.10.o. *Sors 5. Superſtitio 4.&c

83 Dæmones uocati ſub certa conſtellatione, ueniūt, quia ſciūt illius uirtutem iuuare ad effectum requiſitum. 1^{a}.qu. 115.5. 2^{m}./.2.d.7 q.3.1.4^{m}.

84 Dæmones plus uexant lunaticos in augmento lunæ, ut eam infament, & quia tunc cerebrum eſt ſic diſpoſitum per lunā, 1^{a}.q.115.5.1^{m}./.Po^{a}.q.6.10.7^{m}.

85 Dæmones ad inuocationem uirtutis diuinæ, ueniunt, ne omnino credantur excluſi a diuina iuſtitia. Po^{a}.q.6.10.5^{m}.

86 Dæmones maxime anhelant ad hoc, ut eis exhibeatur cultus diuinus. 22æ.quæſt.85.2.3^{m}./. 1æ. Corinth. 12. lectio. 1. princ^{o}. E.

87 Deus comminatus captiuitatem & diſperſionem hiis qui attondunturur, qui hoc ad cultum dæmonum faciebant. 4.d. 24. q.3.ar.1.q.1.1^{m}.

88 Deus non eſt in dæmone, nec in peccatore ſimpliciter, ſed ut eſt creatura, uel addendo, per eſſentiam, præſentiam, & potentiam. 1^{a}.q.8.1.4^{m}./ 1.d.37.q.1.5^{m}.

89 Dæmones uocati a uirginibus ueniunt, ut ducant homines in opinionem ſuæ diuinitatis, quaſi munditiam ament. Po^{a} q.6.10 4^{m}.

90 Dæmones poſſunt cogi dupliciter, ſcilicet uirtute ſuperiori, ideſt, a deo, & ab angelis, & hominibus ſanctis, & illectione, Po^{a}.q.6.10.c. Poteſt.

91 Poteſtas dæmonis, non eſt maior poteſtate hominis, quo ad actus liberi arbitrii, nec quælibet poteſtas maior homine poteſt mouere uoluntatem hominis, ſed ſolus deus ſufficiēter 2^{a}.q.105.4.o./.12æ.q.80 3 1^{m}./.2.diſt.21.q.1.2. 1^{m}. *Adiurare, 5.&c.

92 Dæmon accipit poteſtatem in homine, & in omni quod uenit in uſum eius, propter peccatum eius 4.d.6.q.2.ar.3.qu.1. c./.d.34.3.1^{m}./ 3^{m}./.d.47.q.1.ar.2.q.4.c. *Angelus 577.488 Anima 158.160. Antichriſtus 1. 2. Apparere 11. Apprehenſio 5. Artificiale 7.

93 Dæmon habet poteſtatem aliquam in homine, ex hoc quòd ſubditus peccato originali, uel actuali. 3^{a}.q.71.2.c./.1^{m}. *Damnatio 5.6.16.&c.55.

94 Dæmones non habent tantam poteſtatem nocendi corporaliter & ſpiritualiter in pueris baptizatis, quantam in non baptizatis 4. diſtinct.4.q 3.ar.1.q.2.c. Energuminus. *Debitum 26. Excommunicatio 7. Exorciſmus 7.8.11.12.14. Phātaſia 6.

95 Nullus ante paſſionem Chriſti potuit euadere manus dæmonum, quin deſcenderēt ad infernum. 3^{a}.q.49.2.2^{m}./ 5.1^{m}./.q. 52.5.2^{m}./.6.2^{m}. *Gentilis 3. Gigas. Hæreſis.49. Homo 37. Honor 36. Incubus. Magi 7. &c. Maleficium 0. Mediator 1.

96 Dæmon inhabitat hominem peccantem mortaliter, non ſecundum eſſentiam intra mentem, ſed per effectum ſuæ maliciæ. Ʒ.4.cap^{o}.18.fin./.Quol.3.8.o./.Ioan.13.lec.4.fin.G. *Miraculum 42.43.&c. Miſſio. 18. Nocere 9. Paſſio 110.125.

97 Dæmon etiam nunc poteſt deo permittente homines temptare quantum ad animam, & uexare quantum ad corpus, 3^{a}.q.49.2.2^{m}.

98 Idem dæmon poteſt recipere ſemen uiri, & transfundere in mulierem, & generabitur homo qui erit filius uiri, & nō dæmonis ſicut & aliarum rerum ſemen aſſumptum, ſecundum Auguſtinum. 1^{a}.q.51.3.6^{m}./.2.d.8.a1.4.q.2.c./.Po^{a}.q.6.3.c fi /.8.5^{m}./.6^{m}./.7^{m}./.Iob.40.lect.2 me^{o}.D. Incubus. Gigantes *Peccatum 134.203. Poteſtas 17.19. Proximus 1. Punitio 4. Purgatorium 5.

99 Dæmones non permittuntur facere omnia quæ poſſunt naturaliter nec datur eis poteſtas faciendi aliquid, ſupernaturaliter. 3^{a}.q.29.1.3^{m}./.q.75.4 c./.3^{m}./.2.d.21,q.2.1.c./. Po^{a}.q.6. 5.c.

3.c./.Ma.q.16.9.o./.11.10m./.ſub lec 2.fin.I./.lec.3. fio.C. *Reſiſtere 6.

Immo uxor Loth ſecundũ aliquos,mutata eſt in ſtatuã ſalis, mediantibus dæmonibus.Ma.q.16.9. 3m. Reſp.Dubio 446º.

200 Eiſi dæmones animam alicuius ſancti euocare non poſſunt, neque agere ad agendum aliud, poteſt tamen hoc fieri diuina uirtute,ut dum dæmon conſulitur,ipſe deus per ſuum nũtium ueritatem enũtiet,ſicut per Heliam,reſpondit 2 2ª.q.170 6.1m./.q.174.5.4m.

201 Si uxor Loth mutata eſt in ſtatuam ſalis mediantibus dæmonibus,hoc tamen fuit uirtute dei.Ma.q.16.9.3m./.1ª. Theſ.4 le.2. *Seruitus 14 Superſtitio 4.&c.

202 Dæmones non poſſunt transformare homines in beſtias, etiã quo ad figuram, ſecundum rei ueritatem niſi per phantaſiã,con apparentiam.Ma.q 16.9.2m./.3m.

203 Dæmones frequenter apparent in figuris beſtiarum,quæ deſignent conditiones eorum,ex prouidentia & permiſſione dei, ſicut in figura ſerpentis, cum eſſet in dæmone decipiendi cupiditas ſecundum Auguſtinum.22ª.q.165.2 3m./.Iob 4.le.2 prinº./.Iſa.13.fi E./.cº.34.fi.H.

204 Poteſtas duplex dæmonis, ſcilicet quæ ſufficienter impellit in actum peccati,ſed non in peccatum, & quæ trahit ad ſupplicium.1ª2ª q.80.3.o./.Ma.q.3 4. ./.q.16.11.10m /.12.10m./. Opuſ.60 cº.18.Dæmon 65.

205 Circa poteſtatem dæmonis,quam in homines exercebat,tria poſſunt conſiderari,ſcilicet primum ex parte hominis, aliud ex parte dei,tertium ex parte dæmonis.Opuſ.60.cº.18.

206 Dæmones non poſſunt producere effectus, qui non ſunt in poteſtate alicuius uirtutis naturalis actiuæ, ut ſuſcitare mortuos,& huiuſmodi,niſi in præſtigio.1ª.q.91.2.1m./.3m./.quæ. 114.4.c./.2m.

207 Dæmones poſſunt uere naturales effectus producere, ſed mediantibus agentibus naturalibus.1ª.q.114.4.c./.2m /.q.115.5 1m./.quæſt.117.3.c./.2.diſtinct.7.quæſt 3.1.o./.diſtin 8.art.4 q.2.c./.Ʒ.3.capº.103./.Potª.q.6.5.o./ Ma.q.16.9.o./.1ª. Ti. 4.lect.1.fi.

208 Omnia quæ uiſibiliter fiunt in hoc mundo,poſſunt fieri per dæmones, non quidem per ſolam uirtutem propriam ſed mediantibus actiuis naturalibus.Ma.q.16.9.1m.

209 Dæmones nullam formam poſſunt inducere in materiam niſi mediante agente naturali,ſed ſolus deus.1ª quæſt.91.2. c./.quæſt.105.1.1m./ q.114.4 c./.2m./.2.diſtinct.7.quæſt. 3.2. c./.diſtinct.8.2.c./.Con.3.capº.103./ Poª.quæſ.6.3.o./.5.c./. Ma.q.16.9.o.

210 Dæmõ poteſt dupliciter facere aliquid apparere aliud quàm ſit,ſcilicet immutando alicuius phantaſiam interius,& alius corporeos ſenſus,uel exterius aliquod corpus formando,1ª. q.114.4.2m./.2.d.8 5 4m./.6m./.Poª.q.6.5.c.n / Ma.q.16.9.2m /.3m./.11.o./.Gal.3.lec.1.prinº.I./.cº.34.fi.H.

211 Dæmonum monſtra in deſertis pluſimum apparent.Iob 14. lec.2.prinº./.cº.40./.Iſa.13.fi.B.

212 Motus localis quem cauſant dæmones in corporibus,non reducitur in motum cæleſtem.2.diſtinct.7.quæſt.3.1.3m./. Ma. q.16.1.6m.

213 Pluuia,& uenti,& quæcumque ſolo motu locali fiunt, poſſunt cauſari a dæmonibus.1ª2ª.quæſt.80.2.c./.Ma.q.16.9.1m .Iob.lec.2.fi.C.

214 /Dæmones non poſſunt mouere cælum.Ʒ.3.capº.108.prinº./ Ma.q.16.9.7m./.10.c./.4m.

215 Dæmones non poſſunt mouere totam terram. Ma.quæſtio. 16.9.8m.

216 Chriſtus ſufficienter probauit quadrupliciter, quòd expelleret dæmones per uirtutem dei, & non per uirtutem dæmonum,primo per hoc quòd Sathanas contra ſeipſum non diuiditur.Secundo exemplo aliorum, qui dæmonia eiiciebãt per ſpiritum dei. Tertio quia dæmonium expellere non poſſet, niſi ipſum uiciſſet uirtute diuina. Quarto quia nulla conuenientia in operibus nec in effectu erat ſibi, & Sathanæ, cum Sathanas diſpergeret, quæ Chriſtus colligebat. 3ª. quæſt. 43. 2. 3m.

217 Chriſtus permiſit dæmones intrare porcos,& affligere illum quem liberauit,triplici ratione,ſcilicet ut inſtrueret magnitudinem nocumenti dæmonum,qui hominibus inſidiantur,ut omnes diſcerent, quòd nec aduerſus porcos audent aliquid facere,niſi ipſe conceſſerit,& ut oſtenderet quàm grauiora in illos homines operati eſſent,quàm in illos porcos,niſi eſſent diuina prouidentia adiuti.3ª.q.44.1.4m.

218 Dæmones ſuperiores,expellunt inferiores corporaliter, non autẽ a dominio animæ. Sed Chriſtus utroque modo expellit utroſque.3ª.q.43.2.3m. *Angelus 17.&c.252.280. &c.474 &c.586.588. Anima 158.160. Agun 19.20.22. Aſſiſtere 3. 4. 5.Euth r.tiis 87.

219 Hominibus datur poteſtas expellendi dæmones, quo ad nocumentum corporis,non autem animæ,ſcilicet peccatum, & ſe uirtutem.4.d.5.q 1.ar.3.q.1.3m. *Exorciſmus 8.9. 10.11 Exufflatio. Fides 71.72. Hæreſis 49. 50. 51. 134.&c. Iacobus 3.

220 Dæmones dicuntur ligari, quando impediuntur agere, quæ naturaliter poſſunt,& ſolui quando permittuntur.Poª.qu.6. 5.c. *Infernus 1.2.3.

221 Locus dæmonum triplex,ſcilicet aer,terra,& infernus.2.diſ. 6.1.o. Infernus 2. *Maledicere 5. Miraculum 36. 56. Paulus 19.

222 Locus duplex debetur dæmonibus,ſcilicet aer caliginoſus, cauſa exercitandi homines, uſque ad diem iudicii, & infernus,ratione pœnæ. 1ª. quæſt.64.4 o./.4.diſtin.45.qu.1.3.c./. 4m./.d.47.q.1.ar.3.q.4.2m. *Poteſtas 17. 19. Purgatorium 5.Sathan.

223 Dæmones ubicumque ſint, habent ſemper ſecum infernum, nec diminuitur pœna eorum,ex receſſu.1ª. quæſt.64.4.3m./. 2.diſtin.6.3.6m./.4.diſtin.44.quæſt.3.ar.3.q.3.8m./.d.45.q.1. ar.1.quæſt.3.3m./.Anima 21.16m./.Opuſcul.3. capº. 184.fin. *Stridor.

224 Pœna dæmonum in nullo mitigatur,per poteſtatem puniendi alios. 1ª.q.109.2.3m./ 2.d.6.3.4m /.4.4m./.4.d 47.q.1.ar.2. quæſt.4.o.

225 Pœna accidentalis dæmonum, creſcit uſque ad diem iudicii tantum,non autem pœna eſſentialis.2.diſtin.7.quæſt.1.2.5m. /.4. diſtinct.49. L. princº./ diſtinct.50.quæſt.2.art.1. quæſt. 6.o. *Chriſtus 218.

226 Immo pœna dæmonum,& aliorum damnatorum, ſecundũ Origenem terminabitur.1ª.q.64.2.c. Reſpon.Dubº.447º. Hæreſis 54.55.127.Noe 19. Duª.447.ª

¶ Dæmoniaci neſciunt quid loquantur,quando dæmon loquitur in eis, ſicut nec ſerpens quo diabolus tentauit Euam, nec aſina qua angelus loquutus eſt ad Balaam. 2 2ª. quæſt. 165. 2. 4m. *Dæmon 84. 118. &c. Euchariſtia 211.Hæreſis 108.Homo 37.Phiton 4. Loquela.

¶ Demonſtrabile. Demonſtratio o. Deus 7. &c. Perſona 23.

1 ¶ Demonstratio duplex,ſcilicet propter quid,ideſt,per cauſam,& ſigni,ideſt,per effectum.1ª.q.2.2.c./ 4 d.1.q.1.ar.1. q. 1.5m./.Animæ 2.lec.3.prinº. Cauſa 108. *Abſtractio 4.Angelus 178.349.Beatitudo 61.62.Cauſa 42.56. &c. 111. Cognitio 24.Cientio 4. Diuiſio.

2 Demonſtratio duplex,ſcilicet ad ſenſum, & ad intellectum, 1ª.quæſt.13.1.3m./.1.diſtinct.22.1.3m./.4.d.8.quæſt. 2.art.1. quæſt.4.1m.

3 Demonſtratio duplex, ſcilicet ſimpliciter, & ad hominem. Meta. 4.lect. 5.fin. /. Libº. 5. lect. 6. fin. F./. Libº.11.lect.5. princº.b. *Credere 9.10. 15.16. Delectatio 40. Demonſtrabile. Demonſtratiuum. Demonſtrator. Deus 7. &c. 131.156.207.

4 Demonſtrationem circularem eſſe non inconuenit, ſi concluſio per alia etiam media manifeſtetur, ad oſtenſionem conuertibilitatis concluſionum. Cæ. 2. lect. 25. /. Poſterª. lect. 14. prinº.

5 Demonſtrationem circularem eſſe, non inconuenit, niſi reſpectu eiuſdem numero. Poſterª. 2.lect. 12.princº. 2. Syllogiſmus 8.

6 Ex quolibet effectu notiori, poteſt demonſtrari propriã eius cauſam eſſe. 1ª.quæſt.2.2,c./.3m./.Poſterª.lect.41.Cauſa 108. Notum 9. *Definitio 8. 10. &c. Epicicli. Eſſe 66. 67. 84. 85. Fallacia 7. Fides 47. &c. 111. 122. &c. 135. 137. &c. 144. &c.

7 Oppoſitum uidetur dicere.Tria.23.c./.Poſterª.lec 2. Reſpon.ſicut Duº.323º. Duª.448ª.

8 Demonſtratio potiſſima,ſumitur a fine,in his in quibus agitur propter finem,ſcilicet in naturalibus,moralibus, & artificialibus. Meta. 5.lec.1.fio./.Lect.2./ Philip.2.lect.4. prinº. / lec.15.fi.

9 Immo demonſtratio quæ facit ſcientiam de re, eſt per cauſam intrinſecam rei.1.diſtinct. 45. 3. 5m. Reſpondeo Dubio 449º. Duª 449ª.

10 Proprium demonſtrationis, eſt eſſe ex neceſſariis neceſſario. Meta.5.lect.5.fi.F./. Poſterª. lect. 13. medº.e. Generatio 53. Incarnati. 4. 18. Indiuiduum 24. 29. Iuſtitia 82. Lex 157.

11 In demonſtratione, maior propoſitio eſt in quarto modo dicendi per ſe,ſed minor in primo,concluſio autem in ſecundo & quarto. Poſterª.le.10.f./. Lec.13.prinº. *Metaphyſica 19. 21.31 .Mundus 8.20.&c.

12 Definitio paſſionis, cum definitione ſubiecti, eſt medium in demonſtratione. Poſter^m. lec. 2. prin^o. /. Li^o. 2. lc. 1 ſi. g. lc. 7 ſi. / lec. 17. 19. prin^o. *Notum 9. 10. Oſtenſio. Pœnitentia 4. 32 Perſona 13. Principium 19. &c.

13 Vnius concluſionis, eſt tantum unum medium demonſtratiuum, ſed multa probabilia. 1^a. q. 47. t. 3^m. /. Poſter^m. lec. 44. *Proceſſio 15. &c. Pronomina 1. 3. 4. Ratio 31. Regula 4. Sacramentum 6. Scientia 29 30. 45. 54 55. 64. 85. 86. 99. 104. 117 119. 120. Signum 1. 9. 12. 15. Syllogiſmus 2. 3. 4. 8. Simonia 27 Sophiſta.

14 In demonſtratione ad impoſſibile, nihil differt aſſumere uerum uel falſum contingens. Phy. 7. lectio. 2. fin. *Subſtantia 13.

15 Phyſica demonſtrat per omnes cauſas. Phy. lect. 1. me^o. 2. F. /. Lib^o. 2. lec. 10. o. *Theologia 23. Terra 33. Triangulus 2. Vt 14.

16 Aſtrologia, quo ad motus, ſitus, quantitates, & paſſiones cælorum, eſt ſcientia per demonſtrationem, non autem quo ad effectus, ſed tantum per coniecturas. Opuſ. 28. c^o. 4.

¶ Demonſtratiuum. Hic. Hoc. Iſte. Pronomen 2. 3. 4.

¶ Demonſtrator. Inducere teſtimonia aliorum, non eſt demonſtratoris, ſed probabiliter perſuadentis. 1^a. quæſt. 46. t. c. fin. Dici 2.

¶ Denarii. Commutatio 1. Numerus 12. Numus. Pecunia. Vſura 183.

¶ Denegari. Hæreſis 32. Vſura 313.

¶ Denigratio. Suſurratio 1.

A quo. 1 ¶ DENOMINATIO quælibet, fit ab aliquo habente ſe per modum formæ, non autem ſemper a forma. 1^a. q. 13. 11. c. /. q. 37. 2. c. /. 1. diſtinct. 32. q. 1. 5. c. /. Veri. q. 21. 4. 2^m. /. Po^a q. 7. 10 8^m. *Abſtinentia 5. Accideos 98. 99. Accolytus 3. Actio 111 Actus 53.

2 Denominatio proprie, eſt ſecundum habitudinem accidentis ad ſubiectum, non autem ad obiectum, 1. d. 17. quæſt. 1. 5. 2^m. *Angelus 212. 614.

3 Quælibet res denominatur tantum ab eo, quod conuenit ei eſſentialiter, non autem ab eo quod conuenit ei participatiue, uel cauſaliter. Col. lec. 4. fi. b. *Anima 248. Anacismus 24. Cauſa 55. 71. 72. Clauis 3. Concupiſcibilis 2. Definitio 21. Ens 40. Eſſentia 10.

4 Denominatio fit a digniori. 4. d. 18. q. 1. c. ar. 1. q. 1. 3^m. /. Perihe me. lc. 5. *Genealogia 1. Intellectus 9.

5 Tranſcendentia denominant ſeipſa, non autem formæ ſpeciales. 12^æ. q. 55. 4. 1^m. /. d. 27. 2. 1^m. /. Veri. q. 21. 4. 4^m. /. Pot^a. q. 9. 7. b. /. 9. 18^m. /. Virt. q. 1. 2. 8^m. *Iraſcibilis 2. Locus 5. Matrimonium 1. & c. 6. Motus 27.

6 Agens denominatur ab actione, non autem ab effectu, niſi ſit de intellectu actionis, 1^a. q. 37. 2. c. /. 2^m. /. 1. d. 32. q. 1. 1. c. fi. /. 3^m. /. 2. c. /. 1^m. *Pars 37. Perſe. 1. Prædicatu 28. Samaria. Sanitas 5. 6. Similitudo 1. Temperantia 3. Vbi 1.

7 In reſpectiuis fit denominatio ab extrinſeco, non autem in abſolutis, 1^a. q. 6. 4. c. /. q. 37. 2. c. /. 12^æ. q. 7. 2. 1^m. /. 1. d. 32. q. 1. 1 c. /. d. 40. q. 1. 1. 2^m. /. 2. d. 12. 5. 2^m. /. Veri. q. 1. 4. c. fi. *Veritas 28. Chriſtus 12.

Du^m. 450^m 8 Immo in relatiuis poteſt aliquid diſponi & denominari, per aliquid ſui generis, non autem in abſolutis, 4. d. 8. qu. 1. art. 2 quæſt. 1. 1^m.

9 Immo nihil denominatur a relatione, quaſi ab extrinſeco, ſed quaſi inhærente. Ꝫ. 2. c^o. 13. Reſp. Du^o. 450°

10 Omnia quæ habent ordinem ad aliquid unum, licet diuerſimode, denominari poſſunt ab eo. 3^a. q. 60. 1. c.

11 Aliquid denominatur reſpectu alterius dupliciter, ſcilicet quando reſpectus eſt ratio denominationis, & quando non, ſed tantum cauſa. Et ſic denominatur ab aliqua forma ei inhærente, non autem primo modo, ſed ab extrinſeco tantum, Veri. q. 21. 4. 2^m.

¶ DENOTARI. A. 1. Ad. De. o. Deſignare. Ex o. Grammatica. In 1. &c. Nocere. Per 5. Perſona 42. 45. Propter 1. Reduplicatio 1. 2. Significatio o.

Quid. 1 ¶ DENSITAS non eſt materia multa ſub paruis dimenſionibus, ſed eſt proprietas conſequens ex hoc, quòd materia ſic ſe habet, 4. d. 12. q. 1. art. 1. q. 3. 6^m. *Aer. 7. Angelus 76. Auſter. Cælum 10. Cete. 6. Corpus 48. Delectatio 27. Deus 399. Nubes 1.

2 Denſitas in cælis, facit lucidum, & magis actiuum, in elementis uero facit oppoſita. Cæ. lec. 10. princ^o. b. Punctus 6. Cælum 10. Vapor 4. Vinum 4.

¶ Dentes. Cete. 9. Eucharistia 196. Stridor.

¶ Denudari. Forma 98. 152. Recipere 6. Tactus 12.

In quibus: DENVNTIATIO ſemper debet fieri in peccatis occultis, præcedente ſecreta admonitione, niſi mora ſit periculoſa. 22^æ. q. 13 7. o. /. 4 d. 19. q. 2 ar. 3. q. 1. 2^m. /. 2^m. /. q. 2. o. /. d. 35. 3. 6^m. /. Virt. q. 2. o. /. Quol. 1. 16. c. /. Quol. 11. 13. o. Admonitio 2. Correctio 17. Peccatum 26. Accuſatio 6. 22. *Crimen. Detegere. Imperare 2 Incendiarius. Ira 38. 75.

2 In denuntiatione non requiritur ſcriptura, quia denuntians non obligat ſe ad probandum, nec punitur non probans. 22^æ. q. 68. 2. 3^m. /. Quol. 11. 13. c. *Iuramentũ 20. Paruipenſio 2. Pœnitentia 59. prophetia 4. 60.

¶ Deordinari. Lex 88. Peccatum 195. 398. 402.

¶ Deorſum. Amor 58. Contrarium 30. 42. Graue 8. Ignis 7. Imũ Inferius Situs o.

Quo 1 ¶ DEPENDERE. Scientia noſtra dependet a ſcibili, & non econuerſo. Sed in deo eſt econuerſo. 1. d. 39. quæ. 1. 2. 2^m. *Accidens 2. 24.

Du^m 2 Oppoſitum uidetur dicere, quia intellectus noſter eſt cauſa rerum. 4. d. 8 q. 2. ar. 1. q. 3. 1^m. /. Perihe^as, lec. 3. m^o. b. H. Reſpon. ſicut Du^o. 222°. *Actio 13. 14. 62. 109. Agens 64. 65. Anima 13. 14. 70. 232. 303. Annexum 1. Anulus 2. Charitas 51. 147. Cauſa 35. 49. 59. 99. Cælum 69. Circunſtantia 2. Conſcientia 9. Cognitio 23. 29. Credere 5. Deus 16. 158. 395 Educi 1. Egere 1. Falſitas 12. Finis 109. Intellectus 71. 95. 161 259. 279. 285. Intentio 15. Laus 2. Locus 19. Logica 8. Menſura 22. 23. Metaphyſica 18. Motus 92. Neceſſitas 27. 32. 33. Operatio 7. 8. Paſſio 17. Pœna 25. Poſſibilitas 1. Poteſtas 8. Prudentia 38. 71. 78. Quantitas 5. Relatio 2. 39. 53. 68. 72. Sacerdos 25. 26. Sacramentum 28. 139. Separatio 2. Simonia 3. Solertia 1. Spirituale 7. Studium 4. Virtus 24. 264. Vnitas 24 Voluntas 49. 63. Vox 11. Vſura 203. 4

¶ Deperditum. Adam 54. Cibus 2. 3. 5. Euchariſtia 180. 252. Idem 9. Ieiunium 19. Lignum 2. Reſtauratio 1. Vinum 8.

¶ Deperire. Peccatum 435. 436. Perfectio 59. Religio 29.

¶ Depingere. Adoratio 19 Imago 41. 42. 43. Scutum.

¶ Deponere. Angelus 141. 354. Circunciſio 6. Dæmon 26. Epiſcopus 14. 28. Manſuetudo 8 Obſtinatio 2 Ordinatio 7. Ordo 93. Profeſſio 7. Reſtitutio 23. Sacramentum 77. Simonia 30. 31. 38. Vſura 312.

Cui. 1 ¶ DEPOSITVM datus ad utilitatem dantis, ſed mutuum, ad utilitatem accipientis 12^æ. q. 105. 2. 5^m. /. 22^æ. q. 62. 6. c.

2 Lex uetus, bene ordinauit de mutuis, & de depoſitis, 12^æ. q. 105. 2. 4^m. /. 5. *Deponere.

3 Depoſitus gladius, non debet reſtitui furioſo. 22^æ. q. 51. 4. c. /. /. q. 57. 2. 1^m. /. q. 62. 5. 1^m /. q. 120. 1. c.

4 Furans ſuum depoſitum peccat, & tenetur releuare grauamẽ depoſitarii, 22^æ. q. 66. 3. 3^m. / 5. 3^m.

5 Depoſitum amittens ſine culpa, non tenetur reſtituere 12^æ. q. 105. 2. 5^m. /. 22^æ q. 62. 6. c.

¶ Deprauari. deprauatam rationem habent aliqui, uel ex paſſione, uel ex mala conſuetudine, aut ex mala habitudine naturæ. 12^æ. q. 94. c. fi. Dæmon 32. Doctrina 13. Scriptura 20.

¶ Deprehendi. Sepultum 3.

1 DEPRECATIO proprie, eſt pro malis amouendis. Pſal. 6. fin. f. E. *Adiurare 2. 3. 4. 5. Oratio 11. 70. Scriptura 15.

2 Deprecatio eſt propter bonum dandum, uel aſſiduitas orationis. Pſalm. 29. fin. f. Idem adiurare 2. &c. 5. Oratio 70. *Vnctio 7.

¶ Deprędari. Bellum 6.

¶ Deprehendi. Hæreſis 23. 24. 30. 31.

¶ Deprimere. Aduentus 6. Annuntiatio 8. Contemplatio 19. Luxuria 22. 24. Peccatum 193. &c. Rota. Senſualitas 6. Timor 34. &c.

¶ Depuratio Deus 206.

¶ Deputatio. Abraham 17. Altare 2. Angelus 233. 184. 570. &c. 180. 599. &c. Benedictio 5. 6. Bonitas 207. Campiorum 18. 32. Character 45. Contemplatiuus 2. Corona 2. Damnatio 6 Oblatio 3. Prophetia 40. Sacramentum 87. Sanctificatio 3. Vendere 2. Vnctio 9.

¶ Derelinquere. Conſilium 9. Factum 10. Prędeſtinatio 22. Reſtitutio 16.

Quid. 1 ¶ DERISIO de re notabili, eſt peccatum mortale. Et eſt grauius quàm contumelia, ſed grauiſſimum deriſio dei, ſecundo parentum, tertio iuſtorum. 22^æ. q. 75. 2. o. *Balbutiens 2. Baptiſmus 54. Deceptio. Doctrina 2. Euchariſtia 132. Fides 141.

2 Deriſio ſecundum rationem ſuam, eſt minus graue peccatũ detractione, & contumelia, licet quandoque ſit econuerſo, 22^æ. q. 75. 2. 3^m. *Illuſio. Infirmitas 6. Irriſio. Iudicium 72 Iuriſtæ. 2. Maledicere 3. Sabbathum 15. Scriptura 7. 11.

3 Rerìdinans, & ſimulans .i. fictus, non deridens deum expreſſe, ſed interpretatiue. 22^æ. q. 75. 2. 2^m. Contumelia 3. Subſannatio. *Thales 2. Votum 74.

¶ Deriuatio. Adam 76. &c. Angelus 352. Anima 131. 354. Cau

ſti 12. Claritas 17.18. Cognitio 67. Commune 8. Contrariũ 3. Donum 19. Gloria 13. Gratia 213. Infirmitas 2. Ira 49. Ius 11.13.17.20. Lex 48.60.76.158. Lumen 24. Motus 41. 59. Ordo 51. Paſſio 50. Sacerdos 23. Studioſitas 1. Thurificatio 2. Chriſtus 74.

¶ Derogatio. Animal 65. Fides 8.162. Hæreſis 138. Liberalitas 8. Relatio 97. Vita 28.

niēs 1 ¶ DESCENDERE Chriſtum ad inferos, fuit conueniens. 3ª. q.52. 1.o./.4.c./.3.d.22.quæſt.2.ar.1.q.1.o./.Opuſ.3.cº.242. * Abraham 20.

2 Chriſtus per ſuum effectum, deſcendit uſque ad infernum damnatorum. 3ª. q.52.2.c./.3.diſt.22.q.2.ar.1.q.2.o./.Opuſ. 60. cº.21.

3 Chriſtus per eſſentiam deſcendit tantum ad lymbum patrum, ſed per ſuum effectum deſcendit ad quemlibet infernum. 3ª.q.52.2.o./.3.d.22.q.2. ar.1.q.2.o.

4 Chriſtus deſcendens, illuminauit lymbum patrum, quo ad eos tantum. 3ª.q.52.2.1m./.3.d.22.q.2.ar.2.q.1.o.

5 Chriſtus poſt mortem ſtatim deſcendit, & ſtatim liberauit iuſtos qui erant in lymbo. 3ª.q.52.4.1./.5.3m. * Adoptio 23. Amor 238. Angelus 141. Cataractæ. Clauis 10. Confeſſio 82 Conſanguinitas 1.2.4.5.7. Dæmon 95. Excluſio 2.

6 Chriſtus deſcendens, nullum damnatum liberauit de inferno, nec de lymbo puerorum, nec de purgatorio, ſed tantũ oēs iuſtos. 3ª.q.52.5.6.7.8.o./.3.d.22.q.2.2.o. Opu.3.c.242. * Helias 6. Hæreſis 148. Iudicium 77. Paſſio 121.

7 Chriſtus deſcendens in infernum damnandos confutauit de eorum incredulitate, ſed purgandis dedit ſpem gloriæ. 3ª.q.52.2.c./.3m./.6.1m.

8 Chriſtus deſcendens ad inferos, liberauit a purgatorio ſufficienter purgatos, uel qui dum hic uiuerent, hoc meruerunt per fidem & dilectionem & deuotionem ad mortem Chriſti 3ª.q.52.4.2m. * Pœna 95. Sacramentum 102. Symbolum 7. Templum 12.

9 Chriſtus deſcendens ad inferos, operatus eſt in uirtute paſſionis ſuæ, confringendo uectes, id eſt impedimenta, impedientia patres exire. 3ª q.52.4.2m./.5.6.7.c./.8.c./.2m. * Tremor 2. Velna 1. Vſura 54.

10 Deſcenſus duplex, conuenit Chriſto, I. de cælo, ſecundum deitatem, non quidem motu locali, ſed incarnatione, ſecundum exinanitionem, & ad inferos, ſecundum animam, qui eſt motus localis, & conuenit Chriſto ſecundum conditionem humanæ naturæ. 1ª.q.53.1.b./.3ª.q.57.2.2m.

11 Chriſtus ſecundũ animam, tandiu fuit in inferno, ad quẽ deſcendit, quandiu corpus eius fuit mortuum. 3ª. q.52. 4. o./.3.d.22.q.2.ar.1.q.3.o.

12 In myſterio incarnationis, non conſideratur aſcenſus, quaſi alicuius præexiſtentis, & proficientis, ſed deſcenſus uerbi, ad imperfectionem noſtræ naturæ. 3ª. q.33. 3.3m./.q. 34.1.1m.

13 Chriſtus poſtquàm aſcendit, aliquando deſcendit de cælis, ad terram. 3ª.q.57.6.3m.

aid. ¶ Deſcriptio. Deſcribuntur aliqua in libris materialibus, ad ſuccurrendum memoriæ. 1ª.q.24. 1.c./.3.d.37.1.o./.Ro.2. lec.3.meº.I. He.12.lec.4.fi.A. Abſoluere 19. Accidens 9. Aduentus 6.9. Aer 13. Angelus 449. Aqua 9. Aſcriptio. Conſcriptio. Dæmon 38. Iuſcriptio. Scriptura 20.&c. Stella 1.

de. ¶ Deſerere gregem ſibi cōmiſſum, procedit uel ex timore male humiliante, uel ex amore male inflãmante, uel ex amore ſalutis propriæ, ut ſi prælatus ſolus quætatur. 12Ē.q.72.3.c./. 1Ē. Cor.16. lect.2. priuº.A./.2Ē. Cor.11.fi. Epiſcopus 29. * Abrahã 26. Amor 62. Angelus 127.593. Conſiliũ 9. Derelinquere. Fuga. Iuſtificatio 13.38. Miles 8. Neceſſitas 33. Pœna 23. Pœnitentia 43. Pharao. Refugere. Relinquere. Scandalum 15.&c. Seruitus 3.14. Tremor 2. Vitare. Epikia.o.

dri. ¶ Deſertum. Nullus de filiis Iſrael natus in deſerto, motuus eſt ibi. 3ª.q.70.4.3m./.4.d.1.q.2.ar.3.q.1.3m. * Adiuuare 11. Circunciſio 19.20. Fides 59. Iudæi 26. Naaſon. Petra. Scænophegia. Silua. Temptare 19.20.

¶ Deſeruire. Anima.31. Ars 5. Cælũ 26. Corpus 61. Fides 22.

¶ Deſiccabile. Vita 8.

fio. 1 ¶ DESIDERIUM dicitur dupliciter, ſcilicet appetitus rei nõ habitæ, & intenſio affectus, tollens faſtidium. 12Ē.q.33.2.o. * Aduentus 6.9.

2 Deſiderium deſiderati eſt duplex. I. huius ut finis, & huius ut ad finem. Opuſ.61.cº.3. * Agere 6.7.20.

3 Deſiderium eſt motus appetitus in amabile, & inchoatio amoris. 2.d.26.q.1.3.c./.quæſt.2.ar.3.quæſt.2. c. Amor 205. * Amicitia 31.

4 Deſiderium eſt primus motus appetitus. 3.d.26. q.2. ar.3. q.2.c./.3m. * Amor 177.180.205.234.236.258. Ancilla.

5 Deſiderium eſt de bono non habito, ſed amor eſt de bono abſolute. 1ª.quæſt.20.1.c./.2m./.2.d.1. quæſt.2. 1.c./.3. diſt. 26.quæſtio.1.3.c.priuº./.quæſtio.2.ar.3. quæſtio.2. c.Amor 180. * Angelus 468. 469. Animal 73. Animus. Aureola 25.

6 Omne deſiderium, conſequitur aliquam cognitionem. 1.d. 1.quæſt.1.1.1m./.quæſt.4.1.1m./.d.26.quæſt.2.ar.3.quæſt.2.c. Amor 242.

7 Oppoſitum uidetur dicere. 1.d.1.quæſt.4.1.1m./.Veri.q.15. 3.c./.q.23.1.c./.q.25.1.c./.Ma.q.14.1.4m. Reſpondeo ſicut Dubio 221º. Dum.452m

8 Deſiderium, ſpes, amor, & odium, ſunt aliquo modo in carentibus cognitione, non autem timor, nec deſperatio. 12Ē. q.41. 3.c.

9 Deſiderium ſequitur amorem finis, & præcedit amorẽ eorum quæ ſunt ad finem. 3.d.27.quæſt.1.3.1m. * Beatitudo 33.94.&c.

10 Perfectio deſiderij, eſt ex perfectione ſuæ cauſæ, ſcilicet amoris. Pſal.26. priuº. C. Amor 258. * Bonitas 37. Charitas 55. 147.

11 Deſiderium propriè, eſt in appetitu ſenſitiuo, & in appetitu rationali. 12Ē.q.30.1.2m. Subiectiue. * Concupiſcentia 3. Cornelius 3.

12 Deſiderium eſt in concupiſcibili. 12Ē. quæſt.23. 2. c./.quæſt. 40.1.b./.c./.3.d.26.q.2 ar.3. q.1.2. 3.c. * Deſperatio 5.

13 Deſiderium naturale rationalis creaturæ, eſt ad cognoſcendum genera, ſpecies, & rationem omnium rerum, non autem omnia indiuidua uel futura contingentia, quæ ſolus deus in ſua æternitate cognoſcit. 1ª.q.12.8.4m./.q.14.13.o. * Deus 226.227.246. Aegritudo 3.

14 Oppoſitum uidetur dicere, quo ad cognoſcendum omnia indiuidua & futura contingentia, quia homo habet naturalem inclinationem ad cognoſcendum futura. 1ª. q.86. 1. o./.22Ē.q.47.3.1m./.quæſt.95. 1.3m./.2.d.3.quæſt.3.3.1m./.4. d.50.quæſt.1.3.o./.Veri.quæſtio.2.5.6.o./.quæſtio.10.5.o./. Quol.7.3.o./.Opuſ.29./.Animæ 3.lec.8. Reſpon. ſicut Dubio 441º. * Fames 2. Dum.453m

15 Deſiderium creaturæ rationalis, non quieſcit in cognitione dei per effectus. Con.3.cº.50. * Finis 15.121.126. Ira 13.42.61.&c. 72.&c.

16 Omne quod naturaliter deſideratur ab homine, naturaliter cognoſcitur ab eo. 1ª.q.2.1.1m. * Iudæi 17. Iuſtificatio 28. Lymbus 3. Maria 8. Motus 55. Nomen 78. Optare. Oratio 3.39.46.58.61.64.83.94.95. Paſſio 39. Paupertas 8. Pax 10.

17 Deſiderium ſanctorum patrum de Chriſti incarnatione, erat ualde accenſum, propter tria, ſcilicet propter mondanam terrenæ miſeriæ, quam ſuſtinuerunt, propter abundantiam pacis æternæ, & ꝑp affluentiã lætitiæ internæ, quã prægustauerunt. Opuſ.60.cº.1. * Poſtulatio. Quies 4. Salomon 1. Scientia 58.61. Sitis. Spes 25.43.47.64.70.72. Tacere 3. Templum 14. Terra 4.

18 Deſiderium animæ beatæ, quieſcit ex parte appetibilis, nõ autem ex parte appetentis. 12Ē.q. 4. 5.5m. * Veritas 57. Virginitas 23. Ira 13.

19 Oppoſitum uidetur dicere. 4.d.49.q.1.ar.4.q.1.o. Reſpon. ſicut Dubio 275º. * Viſio 15. Dum.454m

¶ Deſiderius. Hæreſis 111.

¶ Deſignare. A.vel.Ab.o. Actus 190. Adoratio 5. Aggredi. Datio 3. Dæmon 103. Denotare. Deus 26. Luxuria 3. Mutuum 4. Nomen 14.58. Notare. Origo 4. Per. 3. 5. Perſona 42.45. Senſus 41. Vſura 5.10.21.

¶ Deſinere. Accidens 62.63.88. Anima 344. Euchariſtia 103. Incipere 4. Pars 44. Relatio 56.61. Semen 19. Subiectio 7. Chriſtus 56.

¶ Deſiſtere. Accuſatio 12.127. Deſperatio 6. Tergiuerſari.

¶ Deſolatio. Tyrannus 3.

¶ Deſpectus. Deſpicere. Paruipenſio 1. Quid.

1 ¶ DESPERATIO non importat ſolam priuationem ſpei, ſed receſſum a re deſiderata, propter impoſſibilitatem æſtimatam. 12Ē. quæſtio. 40. 4. 3m. Diffidentia. Spes 65. ioſr. * Accidia 8. Appetitus 30.31. Audacia 7.&c.13. Blaſphemia 22.25. Conſilium 5. Deſiderium 8. Dolor 44.

2 Deſperatio non reſpicit malum, ſub ratione mali, ſed per accidens quandoque, inquantum facit impoſſibilitatẽ adipiſcendi, ſed poteſt eſſe ex ſolo exceſſu boni. 12Ē.q.40.4.1m. * Fiducia 12. Fortitudo 15. Humilitas 25. Infidelitas 11. Laus 9. Luxuria 16.

3 Deſperatio eſt peccatum in appetitu. 22Ē. quæſtio. 20. 1. o./.2.c. * Magnanimitas 4. Medicus 1. Membrum 8. Nox 3. Paſſio 39.

4 Deſperatio eſt minus graua peccatum, infidelitate, & odio dei, ſed periculoſius. 22ſ.q.20.3.o. * Præceptum 102. Prædeſtinatio 42.

5 Deſperatio poteſt eſſe ſine infidelitate. 22ſ. q.20. 2.o./.2.d. 3.1^m. * Præſumptio 10 Publicatio 3. Socrates 2.

6 Deſperatio eſt cauſa luxuriæ per accidens, remouendo ſpẽ beatitudinis, propter quam aliquis a luxuria deſiſtit. Ma. q.15.4.8^m.

7 Deſperatio principaliter cauſatur ex accidia, ſeu triſtitia, & negligentia, ſecundo ex luxuria 22ſ.q.24.4.o. Accidia 8. * Spes 32.65. &c.

8 Deſperatio eſt prior timore ſicut 16 & cauſa eius, ideo timor cõſequitur deſperationẽ vincẽdi.12ſ.q.25.3.c. Timor 32.

Du^m.455^m 9 Oppoſitum uidetur dicere. 12ſ. q. 45. 2. 2^m. Reſpondeo Dubio 455°.

10 Deſperatio oritur occaſionaliter ex timore dei & horrore peccatorum, non autem directe 22ſ. q.20.1.2^m.

Du^m.456^m 11 Oppoſitũ uidetur dicere.12ſ.q.25.3.c. Reſpon.Du^o.456°.

12 Deſperatio populi dei duplex.ſ. quantum ad auxilium da terra, & quantum ad auxilium de cælo. Iſa.5.fi.

13 De nullo uiatore, eſt deſperandum.2.d.11.4.1.4.6^m. * Stultitia 8. Timor 32.

14 Deſperatio in damnatis, non eſt culpa, ſed pars damnationis, ſicut nec in uiatore, de re non nata haberi.22ſ.q.20.1. 3. * Blaſphemia 22. Deſiderium 18. Fiducia 12. Fortitudo 15. Infidelitas 11. Spes 32.

¶ Deſpicere. Ira 3. Ira 44. Malum 64. Timor 71. Veritas 55.

Quare. ¶ Deſponſatio beatæ Mariæ. Iuit facta duodecim rationibus, ſcilicet ne Chriſtus ab infidelibus, tamquàm illegitime natus abijceretur. Vt conſueto modo, eius genealogia per uirum deſcriberetur. Et ad tutelam pueri nati. Ne diabolus contra eum uehementius nocumenta procuraſſet. Et ut a Ioſeph nutriretur. Et per hoc beata uirgo redditur immunis a pœna, ne ſcilicet lapidaretur a Iudæis, tamquàm adultera. Et ut per hoc ab infamia liberaretur. Et ut ei Ioſeph miniſterium exhiberet. Et teſtimonio Ioſeph comprobatum eſt, Chriſtum ex uirgine natum. Et uerba uirginis matris, magis credibilia redduntur, ſuam uirginitatem aſſerentis. Et ut tolleretur excuſatio uirginibus, quæ propter ſuã incautelam, non uitant infamiam. Et per hoc ſignificatur uniuerſalis eccleſia, quæ cum uirgo ſit, deſponſata tamen eſt uni uiro Chriſto. Et quòd mater domini fuit deſponſata & uirgo, in perſona ipſius, & uirginitas & matrimonium honoratur, contra hæreticos, alteri horum detrahentes.3^a. q.29.1.o./.4.d.30.q.2.ar.1.q.2.3.o./.Matth.1.me^o.K. * Anulus. Luxuria 11. Matrimonium 4.25. Nuptiæ.u. Sponſa.o. Sponſalia.o. Sponſus.o. Virginitas 14.15. Fides 91.100.

¶ Deſpoticum. Corpus 37. Dominium 9. Princeps. M Principatus 1.

Quid. ¶ Deſtinare, eſt dirigere aliquid in aliquid, uel mente propoſita.c.1^a.q.23.1.c./2.2^m./.1 d.40.q.2.1 c/ Veri.quæſ.6.1.c./. Ro.lec.3.prin^o. ut Prædeſtinatio 1.23.

¶ Deſtitutio. Ordo 5. Peccatum 168.&c.372. vſura 230.249.

¶ Deſtruere Abrogare. Anima 13. Apoſtoli 14. Aue.rues 1. Babilon 3. Conſumere. Cor 10. Corruptio.o. Creatura 7. Eccleſia 13. Fides 7. Ira 58. Iudæi 17.20.44 Miſſa 4 Mors 35. 36. Pars 44 Poſſeſſio 10. Præceptum 164 Prædicare 12. Rationale 7. Relatio 61. Reſurrectio 55. Sciſio. Superbia 37. * Vſura 84.89 97.289.

¶ Deſuper. Rex 10. Scriptura 16. Super. Supra.

¶ Detergere. Reſtitutio 18. Vſura 126.247.

¶ Detentio. Alienum 5.&c Aoraſia. Detentor. Detinere. Furtum 8. Incarcerare.

¶ Detentor. Detentio. Detinere. vſura.o.

¶ Detentor. Detrimentum. Excæcatio 3. Humilitas 54. Iuramentum 22. Lumen 16. Pena. Seruitus 9.

Diuiſio. 1 ¶ Determinatio rerum creatarum. fit tripliciter, ſ. per additionem differentiæ, uel accidẽtis, uel per receptionem in al o.1.d 8. q.4. 1.2^m. Commune 7. * Abſoluere 21. 22. Accidens 65. Actio 108. Actus 50. Adam 64. Addere.o. Adoratio o Aduentus 7.

2 Omne determinatum, eſt medium duorum extremorum determinatorum.4.d.11.q.2.ar.1. q.3.b.1. * Adulterium 1.2.8. Agens 13.14.87.91.104.106.113.114. Amor 37.217. Analogia 4.21. Angelus 112.161.179 383.616. Anima 46. x23.159. 229. 290. Apoſtoli 1. Appetitus 85. Apprehenſio 3. Archiepiſcopus Ars 3.14.17 Aſtrologia 3. Auditor 1 Auxilium 2. Baptiſmus 79.163. Campſoria 2.5.6. Cœlum 23. Cæremonia 5. 6. Certitudo 2. Circumciſio 8. 11. Ciuilis 1. Commune 7.8 Conceptus. Confeſſio 10. Confirmatio 9. Coniunctio 9. Conſilium 13.20. Contingens 3. Contradictio 4.

3 Aliquid dicitur determinatum dupliciter, ſcilicet ratione limitationis, & ratione diſtinctionis. Quol.7.1.1^m./.6.c./.1^m. * Contrarium 2. Corpus 17. Creatura 24. Debitum 27. Decimæ 18. Deus 22.&c. 106.258.277.292.373. Dictio 4. 5. Differentia 1. Diſputatio 1. Diſtinctio 28. Dubitatio 5.5. Electio 1. Elementum 8. Ens 39. Epikia 8. Eraclytus. Eſſe 11.92. Phantaſia 1. Femininum 2. Fides 42.50.78.&c. Finitus. Finis 101. Forma 80.87. Generatio 47. Genus 19. Habitus 38.39. Hæreſis 12.78.79.80. Homo 7.27. Idea 2. Ieiunium 23.35.&c. Indeterminatum Indiuiduum 13.14. Indulgentia 23. Infinitum 51. Intellectus 198.228. Interpretatio 1.2.3. Iudea 8. Iudicium 2. Ius 8.9.10 20. Iuſtitia 50. 77.83. Lex 48.138.150. Libertas 6. Limitatio. Locus 55. Luminare 2. Lux 10. Menſura 16. Meritum 28. Metaphyſica 2. Miniſter 8. Miraculum 15. Modus 2. Motus 65. Mutatio 2.3.4 7.&c. Natura 15. 16. Naturale 24. Neceſſitas 53. Negatio 1. Nomen 6. Nonens 7. Oratio 7. 58. Ordo 61. Pars 45. Paſſio 64. Peccatum 441.452. Pœnitentia 56.77. Poſtulatio. Potentia 11. 49. Poteſtas 18. Præceptum 42. 45.109.123.125.127.131 Pretium. Prædeſtinatio 44. Primitiæ 1. 2. Priuatio 14. Proportio 1. Prudentia 53.

4 Determinatio prædicati in ordine ad ſubiectum, eſt prædicati in quantum huiuſmodi, ideo reſpicit illud formaliter. Quæ autem eſt abſolute, ponitur circa prædicatum, ſicut circa quoddam ſubiectum. Ideo magis reſpicit ſuppoſitum, quàm formam, 3.d.11. 2.3^m. * Qualitas 1. 6. 8. 14. Quantitas 11.20. Quies 3. Reſurrectio 23 Reuerentia 3. Sacerdos 16. Sacramentum 7 29.32. 44. 62. Sacrificium 7.18. Scandalum 18 Scientia 119. 153. Sententia 2. Seruitus 5. Situs 1. Solus 2 Sponſalia 7. Stella 5. Suppoſitio 2. Tempus 38. Terminus. Traductio 3. Tranſire 2. Virtus 58.87.98.216.239.267. Vnctio 7. Vniuerſale 22. Voluntas 57.71.78.&c. Votum 70. Vſura 5.23.&c. Vſus 13. Chriſtus 11. 21. 50.

¶ Determinatiuum. Accidens 110.

¶ Deteſtari. Abominatio. Abhorrere. Angelus 521. Iuſtificatio 20.21.22.31.32. Occidere 2. Peccatum 374. Pœnitentia 1.10.28.

¶ Detinere. Ablatum. Alienum 5.6.7. Detentio. Detentor. Incarcerare. Pœna 79. Poteſtas 9.

1 ¶ Detractio quæ eſt occulta maledictio, ad denigrationem famæ, per impoſitionem falſi, per adauctionem mali, per reuelationem mali occulti, & per deprauationem intentionis, de ſe eſt peccatum mortale. Ex leuitate uero, eſt ueniale, niſi ſit de graui. Sed propter bonum cum debitis circunſtantiis, nullum eſt peccatum.22ſ q 72.2.c.fi./.q. 73.1.2.0 /.q.74.1.o./ q.75.1.c./.Ro.lec 8 fi.I. Contumelia 3. Suſurratio 1. * Auditor 2. Quid.

2 Detractio non eſt filia iræ, ſed inuidiæ.22ſ.q.73.3.3^m. Inuidia 5. * Blaſphemia 2. Contumelia 3.5. 6. Deriſio 2. Exprobratio

3 Detractio, ſuſurratio & exultatio in aduerſis, cauſantur ab odio & inuidia diuerſimode. Ma.q.10.3.3^m.

4 Detractio contrariatur adulationi, quo ad ea quæ dicuntur, licet utrumque ſit malum. Non autem quo ad finem, quia prima intendit infamiam, ſecunda uero delectationẽ. 22ſ.q.115 2.3^m. * Iniuſtitia 3. Inuidia 5. Maledicere 1. Perfectio 90.

5 Diligens & inſidioſa inquiſitio eorum quæ ab aliis fiunt, ordinatur ad aliquid nocuum. ſcilicet ad detrahendũ proximo.22ſ quæſt.167.2 c./ 3^m.fi. Opuſc.68. * Remotio. Reſiſtere 6. Suſurratio. o. Tacere 1. Auditor 2. Contumelia 5. 6. A.

1 ¶ Detrimentum pati in ſpũalibus, ſemper eſt pœna, non autem ſemper in corporalibus.4.d.46. quæſt.1. ar 2. quæſt. 3.o. * Amicitia 38.42. Amor 170. Bonitas 221.228. Damnatio 26. Dominium 11. Lumen 56. Mortuus 1. Pœna 38. Tyrannus 4. 6. &c. Pœna.

2 Contingit ꝙ aliquid de ſe iuſtum eſt, quod tamen comparatum ad aliud inducit detrimentum, ſi ſeruetur, & ideo oportet quòd ius commune ad hoc applicetur.12ſ.q.96.6. c/.22ſ.q.147 3 2^m./.4.c./.He.lec.4 prin^o.C.

¶ Detruncatum. Euthimema. Mutilatio.

¶ Detruſus. Epiſcopus 28.

¶ Deuaſtare. Ignis 17.

¶ Deuenire. Cognitio 85. Damnatio 45. Peruenire. Præceptum 147. Reſtitutio 24.

¶ Deuiare. Accidentaliter 3. Animal 66. Ars 48 Cura 5. Deus 154. Elongatio Fides 24. Malum 19. Peccatum 1. Quid.

¶ Deuir-

¶ Deuirginare. Natiuitas 20. Raptus 8.
¶ Deuolui. Vſura 60.253.
¶ Deuorari. Cete 10. Lupus.
1 ¶ Devotio a deuouendo nominatur. Opuſ. 17.c°.13. prio°. * Adeps 3. Admiratio 2. Adoratio 2.8.
2 Deuotio eſt ſpecialis actus uoluntatis, prompte tradendi ſe ad famulatum dei. 22ſ.q.82.1.o./.2.c.q.83.3.1m.
3 Deuotio eſt principalis actus religionis uirtutis. 22ſ. quæſt. 82.22.20./.quæſt.83.3.1m./.15.c./.quæſt.104.3.1m. * Anniuerſarium.
4 Deuotio eſt pinguedo animæ, cauſata a charitate, & conſeruans eam. 22ſ.q.82. 2.2m/.3.c. * Aranea.
5 Cauſa deuotionis duplex, ſcilicet extrinſeca & principalis, idest deus, & intrinſeca duplex, ſcilicet contemplatio bonitatis dei & beneficiorum eius, & conſideratio propriorum defectuum excludens præſumptionem. 22ſ. quæſtio. 82. 3.o./.4.c./.4. diſtinctio. 15. quæſtio. 4. artic. 3. quæſtio. 2. c./ Ma. quæſtio. 12. 1.7m. * Baptiſmus 77.78.91.&c. 108.123.170.171. Cantus 1.2.3. Clamor 1.4. Deſcendere 8.
6 Conſideratio eorum quæ ſunt apta excitare dilectionem dei, cauſat deuotionem. Sed conſideratio diſtrahentium mentem a diuinis, impedit eam. 22ſ.q.82.3.1m. * Eucha- riſtia 180.182.191 169.174.&c. Fides 58. Iacobus 2. Ieiunium 35. lepre.
7 Ea quæ pertinent ad humanitatem Chriſti, maxime excitans deuotionem manuducendo, licet deuotio ſit circa ea quæ ſunt diuinitatis. Vel etiam utrumque. 22ſ. q.82. 3. 2m. * Indulgentia 17. Inuocare 1. Iuſtificatio 48. Lacrimæ. Laus 17. Ludus 6.
8 Deuotio primo & per ſe cauſat delectationem & lætitiam, ſecundario autem & per accidens, cauſat triſtitiam. 22ſ.q. 82.4.o./.2ſ. Cor.6. lec.3. prin°.
9 Qui ſemel orat deuote, remanet deuotior per plures dies. 22ſ.q.83.14.4m/.quæſt.172.2.8m./.4.d.51.q.1.4.5m/. Veri. quæſt.12.1.c.fi. * Miſſa 27. Obedientia 19. Oratio 12.&c. 20.&c. 37.45.69.
10 Mens ſemel ad deuotionem excitata, facilius poſtea ad deuotionem priſtinam reuocatur. Ideo ad hoc orationes crebræ ſunt neceſſariæ. 22ſ.q.172.2.2m./. Veri.q.12.1.c.fi.
11 Deuotio ad ſanctos, non terminatur ad eos, ſed tranſit in deum. Deuotio uero ad dominos, eſt alterius rationis. 22ſ. 22ſ.quæſtio.82. 2.3m. * Paſſio 131. Paulus 12. Peccatum 277. 376. Pietas 9. Sacramentum 51. 68. 134. Sacrificium 5.21.
12 Deuotio abundat in ſimplicibus mulieribus, propter humilitatem elationem comprimendo, ſed ſcientia, & quælibet perfectio ſubiecta deo, auget deuotionem. 22ſ.q. 82. 3.3m. * Sanctitas 8. Solicitudo 4. Tabeſcere. Templum 2.13. Thuriſicare 1. Thus 1.2.
13 Defectus deuotionis quæ eſt feruor charitatis, in reuerentiam dei & diuinorum, poteſt eſſe ſine peccato mortali, nõ autem ut eſt uoluntas conſequendi effectum ſacramentorum. 4.d 4.q.3.ar.2.q.2.3m./.1ſ. Cor.11 lec.7.priu°. * Oratio 25. Vnctio 3.15.28.32. Vſura 176.277.
14 Indeuotio eſt peccatum, procedens ex accidia, ſecundum quòd homo poteſt ſe diſponere ad deuotionem, uel impedire eam. Ma.q.11.1.7m.

1 ¶ Devs. Eſſe proprie conuenit deo. 1a. queſt.13. 11.o./.1. d.8.quæſt.1.2.o./. Veri. quæſt.21.4.7m./. Poa. quæſtio.7.2. 7m. Eſſe 10.
2 Deum eſſe, eſt neceſſarium. Opuſ.3. c°.7. * Angelus 59. 97.158. Aſſimilatio 10. Beatitudo 61. Charitas 62. Cælum 157.
3 Deus eſt per ſeipſum neceſſe eſſe. Con.1. c°. 15./.16. 3m./. 22./.24.prin°./.26.3m.42. 5m./.6m./.8m/.80.fi./. Li°.2.c°.12. 5m./.15.5m./. Poa.q.2.3.c./.q.5.3.c /. Opuſ.3.c°.6. * Conceptio 18. Creatio 10.31. Creatura 2.&c.
4 Nihil præter deum, eſt per ſe neceſſe eſſe. Con.2.c°.15.5m./. 30.1m.fi. * Credere 22.23.28. Dæmon 81. Diſtantia 7.
5 Eſſe ſimpliciter & abſolute dictum, de ſolo diuino eſſe intelligitur, & ſimiliter bonum. Veri.quæſtio.2.3.16m. * Duratio 3.10.
6 Deum eſſe, demonſtratur multipliciter. 1a.quæſtio.2.3.o./. Cont.1.c°.13./. Opuſc.3.c°.3. * Aeternitas 35.&c. Exemplar 4.7.
7 Deum eſſe, eſt demonſtrabile per effectus a poſteriori tantum. 1a.quæſt 2.1.c.fi./.2.o./.3.d.23.q.2. ar.1. q.2. 2m./ d.24. ar.1. q.2.c./. Cont.1.c°.12./.25 /. Li°.3. c°.38.1m./. Poa.q.7.2. 11m./.3.o. Deus 187.infr.207. * Factum 2.3. Fieri 1.8.&c. Futurum 1.2. Gratia 128.
8 Dei non eſt demonſtratio, niſi per effectum. 1a. quæſt.3. 5.c. fi./. Cont.1.c°.25./. Poa. quæſtio.7.3.c.fi./. Poſterm. lectio 41. me°.c.L.
9 Oppoſitum uidetur dicere a ſimili. Trini. 24.c./. Poſterm. lect. 2. prin°.a. Reſpondeo ſicut Dubio.448°. * Hæreſis 89. 116. 124. Du.m 457m
10 Deum eſſe, non eſt per ſe notum, ſed eſt primum inter omnia credibilia. 1a.q.2.1.2m./.22ſ. quæſt.16.1.c. * Ia.7.&c. Indigentia 3.
11 Immo deum eſſe eſt per ſe notum. Et deum eſſe, & alia huiuſmodi, quæ per rationem naturalem poſſunt eſſe nota, non ſunt articuli fidei, ſed præambula. 1a. q.2.1.c./.2.1m. Reſpon. Dubio 458. * Indiuiduum 26.27.43. Iuſtitium 2. Locus 24.25.26. Du.m 458m
12 Deum eſſe, eſt per ſe notum ſimpliciter, non autem quo ad nos. 1a.q.2. 1.o./.1.d.3. q.1. 2.o./. Con.1.c°.10./.11./ Li° 3. c.38.1m /. Veri.q.10.12.o./. Poa.q.7.2.11m./. Trin.3.6m. * Lumen 24.25. Motus 90. Mundus 12.&c. Tres.
13 Deum eſſe, non eſt nobis naturaliter notum ſecundum ſe, ſed ſecundum ſimilitudinem & participationem eius. 1a.q. 2.1.1m./.1.d 3 q.1.2 c./.1m./. Con.1 c°.11.fi./. Pſal.8. prin°. a.f. * Virtus 71.&c.
14 Oppoſitum uidetur dicere. 1a. q.4.3.4m. Reſpondeo ſicut Dubio 458°. Du.m 459m
15 De deo ſcimus an eſt, ideſt, hanc propoſitionem eſſe ueram ex effectibus eius, non autem actum eſſendi eius, ſicut nec eſſentiam eius. 1a.q 3.4.2m./. Con.1.c°.12./. Li°.3 c°.39. 1m./. Poa.q.7. 2.1m.
17 Deus eſt ſemper, & ſine ſucceſſione, & eius eſſe, eſt neceſſarium. Con.1.c°.15./.16.3m./. Opuſ.3.c°.6.7.8.
18 Eſſe dei, eſt eſſe cuiuſlibet entis uel exemplariter uel cauſaliter, non autem formaliter ſeu eſſentialiter. 1a q.3. 8.o./.1. d.8.q.1.2.o./.d.17.q.1.1.c./.L.1./.d.18.5.c.fi./.d.19.q.5.2.c./. d.38.3.c./ 2m./ Con 1.c.26./. Opuſ.30.lec 8.
19 Eſſe dei, differt ab eſſe creaturæ tripliciter. Primo, quia ſubſiſtit: ſecundo, quia non fit, nec mutatur: tertio, quia non differt ab eſſentia ſua.1.d.8. L.1./ d.2.q.1.1.c./. Poa.q.2.1.c. Eſſe 50.
20 Immo fieri conuenit deo. 1.d.30.1.1m./.3.d.7.quæſt.2.1.1m. Reſpon. ſicut Dubio 612°. Du.m 460m
21 Fieri conuenit deo, non autem mutari, quia nihil remouetur ab eo, ſed aliquid aduenit ei ſecundũ rationem. 1.d.30. 1.1m./.3.d.7. q.2.1.1m.
22 Eſſe dei, eſt proprium, & determinatum, & diſtinctum, a quolibet eſſe creaturæ, per hoc quòd ei non poteſt aliquid addi. 1a.q.3.2.3m./.4.1m./.quæſt.7.1.3m/.1.d.8. quæſt.1.1m./. 2m./ d.14. q.1.1.3m./.2 d.3.q.1. 2.c./.Ↄ 1.c° 26.ti /. Veri.q. q.21.4.9m./. Poa.q.1.2 7m./.q.7. 2. 4m./.5m./.6m./. Quol. 7, 1. 1m./. Opuſ.30.lec.8./. Cauſis. lec.9.fi.
23 Eſſe dei, per hoc quòd eſt ſubſiſtens, non receptum in aliquo, diſtinguitur a quolibet alio. 1a. quæſtio. 3. 2. 3m./.4. 1m./.quæſtio.7.1.3m./ quæſtio.44. 1.c./. Con.2. c°.51./. Poa. q.7. 2.5m.
25 In diuinis eſt tantum eſſe eſſentiale, non autem perſonale. Nec perſona eſt, niſi per eſſe eſſentiæ. Veri. quæſtio. 1. 5. 18m./. Poa.q.2.6.c./.quæſt.8.2.11m./.quæſtio.9.4.5m./.5. 19 /. Quol.12.1.o.
25 Deus eſt in ſe, ſicut amatum in amante. Opuſ.3.c°.45.
26 Eſſe & eſſentia dei, non poſſunt contrahi per additionem differentiæ, nec deſignari. 1.d.34 quæſt.1. 1.4m./. Con.1. c°. 24./.42.12m.
27 Eſſe & eſſentia dei, non poſſunt contrahi per proprietates perſonarum. 1.d.7.q.1.2.3m./.d.11.3.5.
28 In ſolo deo eſſe & eſſentia ſunt idem realiter. 1a.quæſt.2.1. c./ queſt.3.4.o./.quæſt.5.6.c./.quæſt.6. 3.c./.quæſt.12. 1.c./. 3m./.4 c.qu 13.11.c./.quæſt.14. 4 c./.14. 2m./.q.26.1.2m./.q. 44.1.c /.queſt.45.1.5m./.quæſt.50. 2.3m./.quæſt.54. 1.b /.c./. 3.c./.quæſt.61.1 o./.quæſt.75. 5.4m./.quæſt.104.1. c.fi./.12ſ. quæſt 3.7.c./.3a.quæſt.17.1.c./.1.d.2.4.1m./.d.4. quæſt. 1. 1. 2m./.d 8 quæſt.1.1 o./.queſt.4.2.3.c./.queſtio.5.2.c /.4m./.d. 11.3.5m /.d.19.quæſt.2.1.c./.quæſt.5.3.4m./ d.33.1 c / d.34.q. 8.1.c./.d.35.1 5m /.4.c./ d.42.quæſt.1.1.4m./.2.d.1.quæſt.1.1. 2.c./.d.3.quæſt.1.1.c./.d.16.1.3m./.6. c.fi./.3.d.6. quæſt 2.2. 2m. Con.1.c°.22./.25./. Lib 1.c°.51./.85.2m./. Lib.3. c°.20./. 49.5m./.85.4m./.6m./.66.fi /. Lib.4.c°.11./. Veri.quæſt.10.12. c.fi./.quæſt.21.4.7m./.5.c./.queſt. 27. 1.8m./. Poa. quæſt.2.1. c./.quæſt.5.3.8.c./.q.7.2.o./.3.4.c./. Ma q.3.2.c / quæſt.16.3. 8.c./. Spiritu 1.c./. Anima 6.c.fi./.1m./.2m./.17. 10m./. Quol. 2 4.c. Quol.3.20.o /. Quol.7.1.1m /. Quol.9.6.c.5m./. Opuſ. 3.c°.11./.109./ 164./. Opuſ.30.lec.7./. Opuſ.37. c°.4./. Poſter.2.lec.6.prin°.b. Bonitas 25.

Du^{m}.461^{m} 29 Oppoſitum uidetur dicere. 1^{a}.q.3.3.c./.1.d.25.1.3^{m}/.3.d.5. q.1 3.o./.Po^{a}.q.9.1.o. Reſpon. ſicut Dubio 114.

Oper. 30 In ſolo deo, eſſe & operatio ſunt idẽ. Qu. I 10.5.c. Actio 1.4.

31 Eſſentia dei, ſecundum intellectum eſt prior ſuo eſſe, & eſſe eius eſt prius quàm æternitas. 1.d.19.q.2.1.1^{m}. vel Duratio 10.

Eſſentia. 32 Eſſentia diuina, eſt actus purus, angelica uero eſt intelligibilis in actu, ſed intellectus noſter, eſt intellectus in potentia tantum. 1^{a}.q.25.1.c./.q.87.1.c./.2^{m}./.2.d.3.q.5.1.c./.Ʒ.4. c^{o}.11. * Abias. Actio.1.4.6. Actus 190.&c. Addere 2.19. Adiectioum 11.&c.

33 Deus eſt ſua eſſentia. 1^{a} q.3.3.o./.q.21.3.c./.2^{m}./.q.29.4.c./. 1^{m}./.Ʒ.1.c^{o} 21./.45.1^{m}./.Opuſ.3.c^{o}.10./.109./.Io. 14. lec. 3. prin^{o}.K. * Adoratio 1.10.&c. Alexander 1. Alienum 1.8. 9. Alius 4. Amor 1.&c. Analogia 1.&c. 9.10. Angelus 18.

34 Natura diuina maxime & puriſſime .i. propriiſſime actus eſt. Po^{a}.q.2.1.c.prin^{o}.

35 De deo non poſſumus ſcire quid eſt. 1^{a}.quæſt.1.7. 1^{m}./.q.2. 2.2^{m}./.q.3. prio^{o} /.q.12.12.c./.1^{m}./.13.1^{m}./.q.13. 8.2^{m}./.Ʒ.1. c^{o}.3./.31./.32.fi./.Ro.lec.6.me^{o}.H.

36 Eſſentia diuina, eſt omne quod eſt in ea. 1^{a}.q.40.1.1^{m}./.1.d. 18.2.4^{m}./ d.43.q.2.1.3^{m}. * Anima 1.5.35.

37 Eſſentia dei, non ponit in numerum cum perſonis. Quol. 6.1.o. * Antromorphitæ. Apollinaris 2.&c. Apoſtoli 30.

38 Eſſentia diuina in filio, eſt a patre. Opuſ.9.q.20. *Arrius, Aſſimilatio 11.

39 Eſſentia diuina, eſt alio modo relatiuo in patre, quàm in filio, non alio modo eſſentiali. Opuſ.9 q.11./.27.

Oper. 40 Eſſentia diuina ſub ratione diuerſorum attributorum, eſt principium omnium operationum dei. 1.d.6.3.c./.d.7. q.1. 1.c./.d.42.q.1.2.c./.d.43.q.2.1.2^{m}./.Po^{a}.q.7.1.o. Aſſumere 1.&c. 35.36.37. Attributa 18.

41 Eſſentia diuina eſt medium cognoſcendi commune & proprium in diuinis. Ʒ.1. c^{o}.54./.Veri.q.2.4. 2^{m}. * Beatitudo 110. Blaſphemia 1. Bonitas 30.57. Charitas 18. Cõprehendere 6. Cõe 1.8.9. Cõmunicabile 3.4. Creatio 20.31.36.37.

42 Deus tripliciter dicitur, ſcilicet eſſentialiter, participatiue, & nuncupatiue. 1.q.13.9.10.o./.1 2æ.q.85.3.1^{m}./.2.d 17.q.1. 1.c./.Ʒ.4.c^{o}.14./.Pſal.49.prin^{o}./.Io.10.lect.6. prin^{o}.C./.1æ. Cor.8.fi.F./.2æ. Theſ.1 .lec.1. fi.C./.He. prolo. prin^{o}./.c^{o}.7. lec.1.prin^{o}.B. * Creatura 2. Datio 1.19.&c. Dauid 3. De.6. Decimæ 3.&c. Deitas.o. Dicere 2.5.&c. Dici 1. Dictio 3.

43 Deus eſſentialiter eſt extra ordinem totius creaturæ. 1^{a}. q. 28.1.3^{m}. * Diſtere 10. Dionyſius 2.&c. Diſtantia 5.&c. Diuerſitas 1. Diuinum, Domus 3. Donum 2.&c. Duratio 3. 10. Ens 9.27.37.

44 Deus eſt forma. 1^{a}.q.3. 2.c.fi./.3^{m}./ 7.8. c./.3^{a}.q.2. 1.c./.1.d. 33. 1.2^{m}./.d.33.1.c./.2.d.26.1.5^{m}./.Virt.q.2.1.18. * Excluſio 9. Exitus 3. Filiatio 15.&c. Forma 1.3.137.139. Generatio 51.&c.71.&c. Genus 21. Gloria 13.&c. Gratia 19.24.135. 149.151. Habere 2.3. Hierarchia 3. Idea 4.&c.

45 Vna tantum forma eſt in diuinis. 1^{a}. q.31.a 2. * Ieſus 1. Ignis 17.&c. Illabi. Imperator 1.6. In.7.&c.14.&c. Indigentia 3. Infinitas 2. Infinitum. 2.3.4.6.8. Inſtans 20. Iperdulia.

46 Deus non eſt forma inhærens 1^{a}.q.3. 8.o./.1.diſt.26. q.2.2. 1^{m}./.2.d.26. 1.5^{m}./.Con.1. c^{o}.83 2^{m}./.Li^{o}.3.c.68. fi./. Li^{o}.4. c^{o}.32.1^{m}/.35.5^{m}./.Veri.q.8.5.4^{m}./.q 21.8.c. * Hypoſtaſis 6.7. Iudæi 25. Iuſtitia 80. Laus 14. Lex 64.

47 Deus non eſt forma corporis. 1^{a}.q.3.8.o./.3^{a}.q.2.1.c./.2^{m}./. quæſt.5.1.2^{m}./.quæſt.50.2. 3^{m}./.3.d.1. quæſt.1. 1.5^{m}./.diſt.2. quæſt.1.ar.3.quæſt.2.c./.2^{m}./.3^{m}./.d.21.quæſt.1.ar.1.quæſ.3. 3^{m}./.Con.1.c^{o}.27./.Li^{o}.4.c^{o}.32.1^{m}./.Veri. q.20. 1.c./.Opuſ. 3 c^{o}.17./.18./.211./.221. * Liber 19. Lumen 24.25. Maria 29.&c.54. Materia 11.25. Membrũ 10.&c. Metaphora 6.&c. Miraculum 52. 54.

48 Deus non eſt anima mundi, contra quoſdam. Neć anima cæli, contra Almarianos. Nec materia prima, contra Dauid de Dinando. 1^{a}.quæſt.3.8.c./.quæſt.51.1.1^{m}./.quæſt.90. 1.c./.Con.1.c^{o}.17./.27.fi./.Veri.quæſtio.21.4.c. Dauid 3. * Natura 18. Numerus 21.&c. Oratio 66.97. Ordo 31.&c. Origo 1.2.3. Participare 14.15.16. Paſſio 93.

49 Anima attribuitur deo, ſecundum ſimilitudinem actus. 1^{a}. quæſt.3.2.1^{m}./.quæſt.19.11.c. * Pater 1.&c. 9.10. Perſona 17.&c.32.&c.39.&c.

Du^{m}.461^{m} 50 Oppoſitum uidetur dicere. 1^{a}.quæſt.4.3.4^{m}. Reſpon. ſicut Dubio 471°.

51 Deus non eſt corpus. 1^{a}.q.3. 1.o./. Con.1.c^{o}.20./.Li^{o}.2.c^{o}. 3.prin^{o}./.Li^{o}.4.c^{o}.11./.Opuſ.3.c^{o}.16.

52 Deus non habet definitionem. 1^{a}.quæſt.1.7.1^{m}./.quæſtio.2. 2.2^{m}./.quæſt.3.5.c.fi./.1.d.25. 3 2^{m}./.d.33. 1.3^{m}./.Con.1.c^{o}. 25./.32.3^{m}./.Po^{a}.quæſt.7.3.c.fi./.5^{m}./.Opuſ.3.c^{o}.26./.Opuſ. 20. fi. * Pythagoras 7. Plato 5. &c. Prædeſtinatio 46. 49. &c.

53 Deus non eſt genus, nec ſpecies. 1^{a}.q.3. 5 c./.1.d.19. D^{o}.2. prin^{o}./.Con.1.c^{o}.25./.32.3^{m}./.Li^{o}.2. c^{o}.93./.Po^{a} q.7. 3.o./. Opuſ.3.c^{o}.13./.14./ Opuſ.30.fi. *Prædicamentum 6. Prædicari 37.&c. Principium 13.&c.

54 Oppoſitum uidetur dicere. 2.d.3. quæſt.3. 2.c.fi. Reſpon. Dubio 463°. Du^{m}

55 In diuinis non eſt genus, neque ſpecies. 1.d.19. quæſtio. 3. 2.1^{m}./.diſt.25.3.2^{m}./.diſtin.33.1.3^{m}./.Con. 1. co.32.3^{m}./.Po^{a}. quæſtio.7. 3.c./.1^{m}./.quæſtio.9. 5.18^{m}./.quæſtio.10. 2. 12^{m}./. Opuſc.30.fi. * Proceſſio 2.3.14.19.&c.58.61. Pronomen 2. &c. Propoſitio 13. &c. Ratio 1. 2. 3. 62. Rationale 1. 2. Relatiuum 6. Religio 8.9. Repræſentatio 2.3. Rex 4.&c.

56 Deus non eſt in genere, nec in prædicamento per ſe, nec reductiue ut principium. 1^{a}. quæſt. 3. 5. o./.quæſt.4. 3.1^{m}./. quæſt.6.2.3^{m}./.quæſt.88.2.4^{m}./.1.d.8. quæſt.4. 2.o./.diſt. 19. quæſt.4.2.o./.2.d.3.quæſtio.1. 1.1^{m}. .Con.1. co.25./.32.3^{m}./. Li^{o}.4.c^{o}.31.3^{m}./.Veri.quæſt.8.8.2^{m}./.Po^{a}.q.6.3.c.me^{o}.E./.q. 7.3.o./.q.8.2.1^{m}./.q.9. 4.11^{m} /. Ma.quæſt.16. 9.5^{m}./.Spiritu 1.c /.Opuſ.3.co.12./.Opuſc.30. lec.8./.Opuſc.42.c^{o}.1./5./. Poſter^{m}.2.lec.6.me^{o}.c. * Senarius 3. Separatio 2. Similitudo 7.&c. Simplex 4.

57 Immo deus eſt in genere ſubſtantiæ reductiue, ut menſura & principium omnium rerum, & ſicut punctus & unitas. 1^{a}.quæſt.3.5.c.fi./.2^{m}./.d.8. quæſt.4. 2.3^{m}./.Po^{a}.quæſt.7. 3.7^{m}./.8.2^{m}./.quæſt.9.3.3^{m} /.Trin.2.4^{m}. Prædicamentum 6. Reſpon. Dubio 464°. * Solus 4.&c. Speculum 2.3.4. Spiritus 4.&c. Subſiſtentia 7.&c. Subſtantia 36. Suppoſitum 10. &c. Templum 1.8.10.&c. Du^{m}.46

58 Subſtantia ſecundum quòd ſignificat per ſe, exiſtere, ideſt, non in alio, conuenit deo, non autem proprie, nec nomine. 1^{a}.quæſtio.29.3.4^{m}./.1.diſtinct.8.quæſtio.4.2.1^{m} /.Con. 1.c^{o}.24.fi./. Dionyſius. Subſiſtentia 7. * Tertullianus 3. Tetragramaton. Totum 15. Tranſumptio. Varo. Verbum 41.&c. Veritas 37.&c. Vita 12.13.14.17.&c.

59 Deus eſt diſtinctus ab omnibus rebus per ſeipſum. Po^{a}. quæſtio 1. 2. 7^{m}. * Vnio 1. &c. Vnitas 41. &c. Vocum 4. 6. 11. 18. 20.23. 68. 69. 72. 78. Vtura 183. Chriſtus 1.4. &c. 12. &c. 35. 48. 49. 59. 71. 74. 75. 89. 99. 148. 207. 219.221.

60 In diuinis non eſt differentia. 1.d.33.1.3^{m} /.Con.1.c^{o}.24./. 32.5^{m}./. Po^{a}.q.7.3.c.fi./. Opuſ.3 c^{o}.13./.25.

61 In diuinis non eſt indiuiduum. Po^{a}.quæſt.7. 3.c.fi. Indiuiduum 26. 27.

62 Oppoſitum uidetur dicere. 1^{a} quæſt.13.9.o./.q.39.4.1^{m}./.1. d.4.q 1.2.5^{m}./. d.21.q.2. 1.4^{m}./.Po^{a}.quæſt.7. 3.1. Reſpon. Dubio 465°. Du^{m}

63 Deo nihil eſt ſimplicius ſecundum rem, nec ſecundum rationem. Con.1 c^{o}.32.3^{m}. * Acceptio 2. Accidens 111.&c. Adiuuare. Quis

64 Solus deus eſt omnino ſimplex. 1^{a}. quæſtio.3. o./.quæſtio. 9. 1. c./.quæſtio. 25. 1.c./. quæſtio. 28. 2. c./.1. diſtinctio. 8. quæſtio. 4. 1.o./.diſtinctio.5. 3.1. 3^{m}./.Con.1.c^{o}.18 /.Libo.4. c^{o}. 31. 2^{m}./. Po^{a}. quæſtio. 7. 1. o./. 4. c./. 5. c. fi./. Opuſc. c^{o}.9./.22./.Cauſis.lectio 21. o./.Meta. lectio 12.fin./. Lectio 3. fin. /. Lib^{o}. 5. lectio 6. fi. * Amor 1. &c. Analogia 1. 2. 3. 4. 9. 10. Angelus 448. 519. 610. 611. 614. 617. Anima 5.35.

65 In deo nulla eſt compoſitio. Sed hanc pluralitatem quæ eſt ſecundum rationem, repræſentat in propoſitione pluralitas prædicati & ſubiecti, unitatem uero repræſentat per compoſitionem. Quandoque enim intellectus noſter enunciationem de deo format, cum aliqua diuerſitatis nota, præpoſitionem interponendo, ut cum dicitur, bonitas eſt in deo, quare & hic deſignatur aliqua diuerſitas, quæ competit intellectui & aliqua unitas, quam oportet ad rem referre. 1^{a}.quæſt.13. 12.c.fi./.Con.1.c^{o}.18./.36.o./.Opuſ.3.c.9. * Appetitus 36 37.38.

66 In ſolo deo ſunt idem ſuppoſitum & natura, & in omnibus creaturis differunt. 3.q.17.1.c./.1.d.5. 1.c./.d.34. q. 1.1. c./.Vnio 1.c.prin^{o}./.Quol.2.q.2.2.o./.Opuſ.53.o./.Poſter^{m}. 2.lec.6.prin^{o}.h. * Ars 7.20.24.

67 Oppoſitum uidetur dicere. 1^{a}.q.3.3.c./.1.d.25. 1.3^{m}./.3.d.5. q.1.3.o./.Ʒ.4.c^{o}.55.4^{m}./.Po^{a}.q.9.1.c./. Spiritu 5.9^{m}./. Anima 17.10^{m}./.Opuſ.32.lec.6.o./.Opuſ.37.c^{o}.4./.Meta.7. lec.11. fi./.Li.8.lec.3.prin^{o}.e./.Li^{o}.9.lec.11.me^{o}.c./.Anima 3.le.8. prin^{o}.c. Reſpon. ſicut Dubio 114°. Du^{m}.46

68 In deo non eſt materia, nec potentia, ſed eſt purus actus. 1^{a}.q.3.1.2.c./.q.7.1.c./.q.9.1.c./.q.12. 1.c./.quæſt.14. 2.3^{m}./. 3.c./.2^{m}./.q.25.1.c./.q.49.3.2^{m}./.q.50.2.3^{m}./.q.54. 1.c./.q.75. 5.4^{m}./.

De

9.4m./.q.87.1.c./.q.89.2.4m./.q.90. 1.c./.q.115. 1.2m./.12æ.q.49 4.c./.q.50. 6.c./.1.d.8.q.3.1.s.c./ d.22 1.2m./.diſt.23.1.c.prinº./.d.35.1.5.c./.d.36.q 1.1.1m./.3m./.d.42.q.1.1.c./.1m./.2.d.1.q.1.1.c./.d.3.q.2.3.2m./.d 7.quæſt.1.1.c./.diſt.19. 1.c./.Con.1.cº.86./.17./.Libº.2. cº.16. 1m./.83.3m./.6m./. Libº.4.cº.11./.35.5m./.Veri.q.24. 7.c./.Poª.q.3.3.c./.q.7. 1.3.c.Ma.quæſtio.19.9.5m./.Opuſc.3. cº.10./.11./.12./.18./.19./.28./.29./.74./.Meta.12.lec.5.fi.d./.Lec.6.fi.h./.lec.7. meº.b.&c.

467m 69 Oppoſitum uidetur dicere 1ª.q.44.0. Reſpon.Dubio.467.

70 Deus eſt perfectiſſimus.1ª.q.4 1.0./.q.25. 1.c./.22æ. q.161.1.4m./ Con.1.cº.28./.Veri.q.2.3.13m./.Dionyſius 2./.cº.13.lec.1./.Meta. lec.12.fi./.Lec.13.fi.

71 Quicquid entitatis, bonitatis,& perfectionis eſt in creatura quaecumque, totum eſt eminentius in deo.1ª.q.4. 2. 0./.q.6. 1.2m./.2.3.4.c./.q.9.1.c./.q.11. 3.c./.q.12. 2.c./.q 13. 2.3.4.5 .c./.q 14.6. 11.c./.q.25. 1.c./.3m./.3.c./.q.26.1. c./.2m./.4.0./.quæſt.28.2. 3m./.q.29.3.c./.quæſt.49. 3.c /.quæſt.91.1.c./.2.d.2.2.3.0./.d.4.quæſt.1. 1.c./.d.8.quæſt.4. 3.c./.d.22.2.c./.d.27 2.3m./.d.36.quæſt.2.2.c./.2.d.25. 1.1m./.3.d.14. ar.1. q.2.c./.4. d.24. q.3. ar 2. q.1.3m./.Con.1.cº.28./.31./.92.1m./.Libº.2. cº.2./.15. 6m./ 22.3m./.Liº. 3.prinº./.20.1m./.49.3m./.Liº.4.cº.14.2m./.Veri.quæſt.2.1.c.fi./.q.8.8. 2m./.Poª. quæſt.7.3.c.fi./.quæſt.9. 4.11m./.5.c./.Spiritu.1.c./.8. c fi./. Anima 7.c.fi./.1m./.Opuſ.3. cº.21./.22./.28./.33./.Opuſ. 9. prinº./.1m./.Opuſ.30.lec.8./.Cauſis.lec.3./ Meta.5.lec.18.fi.c. Bonitas 18.19.20.uel Deus 435. Charitas 66. Comparatio 4.&c. Compaſſio. Compoſitio 8.Commune 1.3.8.9. Creatura 2.Defectus 23. &c.

468m 72 Immo non oportet, quòd illud quod eſt de nobilitate creatoris, ſit de nobilitate creatoris.1ª.q.4.2. c./.3.0. Reſpon. ſicut Dubio 326. ut Compoſitio 8.

469m 73 In deo nullus defectus eſſe poteſt.Opuſ.3.cº.110.

74 Immo pôt deus & odioſus praua agere, ſm Philoſophum, qđ eſt deficere in agendo.1ª.q.25.3.2m.Reſpon. Dubio.469.

75 Quicquid eſt in deo, eſt deus.1ª.q.3.3.c.q.27.3.2m./.4. 1m./.q.28.2.c./.q.40.1.c./.1.diſt.20.1.c./.Con.1.cº.45.1m./.Liº.3.cº.20.1m./.Poª.q.2.5.c /.q.8.2.c.fi./.q.9.9.6m. * Delectatio 17.18. Dictio 3. Dignus. Dilatari.

76 Solus deus, eſt ſibi per ſe ſufficiens. Cauſis. lect.21. 0. Indigentia. 1. 3. * Diſpoſitio 24. Diſtantia 5. &c. Diſtinctio 8.22.&c.

77 Deus & creatura, non eſt aliquid melius, nec maius, quàm ſolus deus. 1ª.q.4 2.0./.q.103.3.3m./.12æ.q.34.3.2m./.1.d.24.q.1.1. c./.3.d.6.q.2.3.1m./.d.9.L./.4.d.13.L./.Ver.q.20.1.10m./.Ma.q.5.1.4m./.Vnio.1.9./.Eth.lec.9.fi. * Diuiſio 4. Dolor 41. Donum 2.5.6.8.38.&c. Dulcedo 3.&c. Ens 9. Aeternitas 33.&c.

78 In deo eſt magnitudo uirtutis & perfectionis, non autem magnitudo molis.1ª.q.42. 1.1m./.4. 2m./.3ª.q.58.3. 0./.1.d.19. q.1. 1.0./ q.3. 1.0.Ʒ.4.cº.9./.Po.q.9. 7.0. Quantitas 30. *Excellentia.Exemplar 7.Factum 1.2. Falſitas 11.12.13.18.

79 Magnitudo dei, eſt perfectio naturæ eius.1ª.q.42.4.c./.2m./.1.d.19.q.1.1 0./.q.3.1.0. * Fieri 6.7.8. Filiatio 15.&c.

80 In deo non eſt quantitas.1ª.q.28.4.c./.Eph.3.lec 6.meº.K. * Finis 17.54.59.60.64.66.&c. Forma 1.2.3.

470m Oppoſitum uidetur dicere.1ª.q.42.1.1m. Reſpon. Dubio 470º. * Fortitudo 37. Futurum. Gaudium 4.

81 Magnū dicitur dupliciter.ſ.abſolute.i.habēs quantitatem continuam, quæ dicitur magnitudo, & comparatiue, ideſt, excedens minus. Et ſic prædicatur de deo, non autem primum.Poª.q.9 7.7m. * Genus 21.Gratia 13.20.149.

82 Deus eſt paruus, ideſt, ſubtilis in cognoſcendo.1.d.19.q.3.1.2m. * Habitus 27.28.35.39.40.48.58.68.81.

83 In deo infinitum non importat imperfectionem.Opuſ.3.cº.20.Infinitas 2. * Hæreditas 4. Hierarchia 1.3. Homo 18. In 6.&c.Indigentia 1.3. Indiuiduum 26.27.29.43. Infinitum 2.6.8.10.

84 In deo eſt ſimilitudo omnium rerum, ſecundum formam, & ſecundum materiam.1ª.q.57. 2.2m./.1.d 3.q.2.1. 0./.q.3.c./.Ʒ.2.cº.2 /.Poª.q.7.7.4m./.10m. * Ira 26.27. Iudex 3.

471m 85 Immo nullo modo deus eſt ſimilis creaturis. 1ª.q.4.3.4m./.1.d.19.q.1.1.c./.d.35.4.6m./.d.48.1.4m./.Ʒ.1.cº.29./. Veri.q.2.11.1m./.q.23.7.11m. Reſpon. Dubio 471º.

86 Deus dicitur eſſe ſinitus ſibi, ſecundū ſimilitudinem proportionis tantum. 1ª.q.14.3.2m./. Veri.q.2.2.5m./.7m./.8m./.9m./.9.1m./.Poª.q.9.5.11m./.Opuſ.9.q 79. * Laus 54. Maria 28.30. Mediator 0. Mens 6. Menſura 18.&c.

87 Deus eſt infinitus negatiue, non autem priuatiue. formaliter, non autem materialiter,1ª.q.7.2.0./.q.12.1.2m./.7.c./.q.25.1.0./.3.c./.q.52.2.0./.q.54.2.c./.q.55. 1.c./.q.75. 5.4m./.q.86.2.1m./.3ª.q.10.3.1m./.2m./.1.d.43.q.1.1.0./.4.d.49.q.3.

1.12m./.Ʒ.1.cº.43./.Liº.1 cº.54 fi./ Veri.q.2.2.5m./.Poª.q.1.2.0./.q.3.15.9m./.q.7.3.c.fi./.0. 3m./.q.9. 5. 9m./ Quol.3.1.3.c./ Opuſ.3.cº.18./.19./.20./ Meta.12.lec.6.fi.vel infinitum 13. * Metaphora 6.&c. Miraculum 14.&c. Miſericordia 21.&c.Modus 7.Motus 55.56.Multiplicitas. Neceſſitas 10. Numerus 21.&c. Pater 1.4 &c.

88 Solus deus eſt omnino immutabilis.1ª.q.9.1.2. 0./.q.10.2.3.c./.q.14.15.0./.q.19.7.0./.q.30.1.3m./.q.65. 1.1m./.3ª. q.2.1.c./.57.1.1m./.1.d.8.q.3.1.2.0./.d.19.q.5. 3.0./.2.d 7. q.1.1.c./Ʒ 1.cº.13 /.14./.15./.Liº.4 cº.31. 1m./.Poª.qu.8. 1. 9m./.Ma.q.16.2.6m./.Trin.10.2m./. Quol.10.4.c /.Opuſ.3.cº.4./.16./.17./.124./.222./.Iob 4.lec.3. meº.E. prinº./.1æ.Tim.6.lec.3. prinº.B. * Pœnitentia 34.50.&c. Profectio 63.64. Perſona 17.&c. Pietas 1.

89 A Deus mouetur metaphoricè dupliciter.ſ. operando in ſe & ſecundum emanationem in alia. 1ª.q.9. 1.1m./.2m./.q.73.3.c./ 1.d.8.q.3.1.1m /.2m /.Trin.20.2m./.Pſal.17.prinº.h. * Prædicamentum 4.&c.Prædicari 37.&c. Priuatio 12.13. Proceſſio 19.&c. Prudentia 17. Quantitas 30.31. Quies 8. Relatio 94. Reſpectus 1.Spes 25. Sufficiens.o.

89 B Corporei actus, ſicut ſtare, ſedere, & hmōi, attribuuntur deo ſecundū quandā ſimilitudinem. 1ª.q.1. 10.3m./.q 3.3m.

90 Nulla paſſio eſt in deo.1ª.q.20.1 0./.q.21.1.1m./ q.41.1.3m./.1.d.42.q.1.1.c./.q.2.2.c./.Ʒ.1.cº.89./.92.3m./.Liº.1.cº.25./.Liº.4.cº.23./.3m /.Veri q.26 7 5m./.8.c. * Superbia 35.36. Superius 1.1.Temperantia 30.Temptare 2.Tempus 36.39.40.Tertullianus 2. Timor 12.Trāſumptio.Triplicitas.Triſtitia 10 Verbum 88.

91 Nulla mala ſunt in deo.2.diſt.34.1.3m./.4.c./.Ʒ.1.cº.39.fi./.Liº.3.cº.14.fi Ma.q 1.2.c.fi. * Virtus 66.&c.

92 Inuidia nullo modo eſt in deo, nec pœnitentia proprie. 1ª.q.20.1.2m./.1.d.45.4.c / 2m./.Ʒ.1.cº.89.10m./.Meta.lc.3.meº.c. * Chriſtus 6.9.35.44.48.

93 Cognitio dei per eſſentiam, eſt naturalis ſoli deo, angelorum tem per ſimilitudinem, nobis uero per ſpeculum, ideſt, per ſpeciem aliorum.1ª.q.56.3.0./.q.62.4.c./.3ª.q.9.4.c./.2.d.4.1.c./.d.23.q.2.1.c./.Veri.q.8.4.17m./.0.18. 1.1m /.q.29. 1.c./.Opuſ.3.cº.106. * Adam 64.81.Affectio 6.Alorando o.Angelus 222.255.301. 302.309.&c.546.547. Cognitio in diuinis.

94 Deum eſſe intelligentem, probatur multipliciter.1ª.q.14.1.0.q.26.1.c./.1.d.35. 1.0 /.2.d.3.q.1. 1.c./.Ʒ.1. cº.44./.Liº.4.cº.19./.Poª.q 8.1.c./. q.9 5.c./.Opuſc.3. cº.28./.35./.Meta.12. lec.8.0. * Appropriatio 11.

95 Intelligere dei, eſt ſuum eſſe, & ſua eſſentia.1ª.q.14.4 0./.8.9.c./.q.16.5.c /.q.18 3.c./ 2m./.4.c./.q.19.1 c./.4. c./.2m./.q.26.2.c./ q.27.2.3m./.q.34.2.1m./.q.41.3.4m./.q.54.2.c./.q.79.1.c./.q.87.3.c./.3ª.quæſtio.9.1.1m./.Ʒ.1. cº.45./.46.1m./.fi./.101.1m./.Liº.2.fi /.Liº 4.cº.11./.12./.13. 1m./. Veri. q.4. 8.c.fi./.Poª.q.8.1.c.fi./.q.10. 1.5m./.Ma.q.16.8.c. * Ariſtoteles 7. Artificiale 6. Aſtare 2.&c. Barnabas. Certitudo 4.8. &c. Circulus 4.

96 Solus deus, eſt ſuus intellectus, & ſuum intelligere. 1ª.q.4.41.0./.q.18.3.c./.2m./ 4.c./.q.27.2.c.fi./.2m./.q.58.4.1m./.q.34.2.1m./.q.42.4.3m./.q.54.2 c./.q.79.1.2.c./.q 87.3. c./.1.d.35.1.3m./Ʒ.1.cº.45./.69./.Liº.2.fi./.Liº.3.cº.52.4m./.53.1m./.Liº.4. cº.11./.19./.Veri.q.2. 5.15m./.q 4. 8.c./.2m./.Opuſ.3.c.31./.Meta.12.lec.8.meº.d./.lec.18.meº.g.

97 Eſſentia dei, ſe habet ut intelligens, ut intellecta, & ut quo intelligitur.1ª.q.14.2.4.c./.1.d.27.q.2.1.4m /.2.c.fi./.Ʒ.1.cº.52.4m./.53.1m. * Cognitio 7.9. Cognitio 5. &c. Comprehendere 4.5. Conceptio 17. Conſideratio 3.

98 Deus nihil intelligit per ſpeciem aliā ab eſſentia ſua. 1ª. q.14.2.4. c./.5.0./.quæſt.55.1.c /.3m./.quæſt.57.1. c./ quæſtio.79 1./.q.84.2.c./.quæſt.85. 2.c./.quæſt.85.4.c./.quæſt.87.1.c./.q.89.1.c./.1.d.27.q.2.1.4m./.q 4.1 1m./.d.35.2.5.0 /.d.36.quæſt.2.1.3m./.d.38.2.0./.d.39 quæſt 1.2.4m./.d.41. 3.c./.d.45.2.c./.4.5m./.2.d.3.quæſt.3. 2.c./.3m./.Con.1. cº.46./.71./.Libº.4. cº. 96.99. Libº. 4. cº. 11./.12./.Veri. quæſtio.2. 3.1m./.2m./.3m./.5m./.6m./.quæſtio 4. 8. c / 2m./.Poª.quæſtio 3.16.23m./.Ma.quæſt.16.4.c./.Opuſc.3.cº. 30.Meta.12.lec.28.meº.g.A./. Cauſis. lect. 10./. Lect.13. fi./. Anima 3.lect.9. * Conſilium 8. &c.

99 Intellectus dei, non eſt aliud, quàm eius uoluntas. Veri.q.23.6.c./.5m./.Opuſ.3. cº.33. * Contemplatio 27.

100 Nihil pertinens ad intellectum in diuinis, dicitur perſonaliter, præter uerbum. 1ª.quæſt.34. 2.2m./.quæſt.37.2. 2m./.Ʒ.4.cº.19.fi.

101 Impoſſibile eſt, quòd primum & per ſe intellectum a deo, ſit aliud, quàm eſſentia ſua. 1ª.quæſtio 14. 2.5.0./.1. diſt.35.1.3m./.2.c./.diſtinct.36. quæſtio.2. 1.3m./.diſtin.41. 3.0./ Con.1.cº.48./.74.1m./.Opuſc.3.cº.30./.Cauſis. lect.13. fi.

De

Meta.12.lect.11.mc°.g. * Dæmon 16.Dicere. 0. Dies 13, &c. Dionifios 2. Dubitatio.2.Eſſe 6.Aeternitas.33. Exeplar 7. Fatum. 3.&c.

102 Actus intellectus dei, ut terminatus ad deum, eſt naturalis, non autem ut terminatus ad creaturas, ſed eſt uoluntarius & imperatus a uoluntate eius. Potentia.q.2.3.4m. * Forma 137.138.139. Futurum 1.2.6. Gloria 13.&c.

103 Deus intelligit tantum in actu, nihil autẽ in potentia. 1ª.q. 14.2.c./.2m./.q 79.2.c./.1.d.35.1.3m./.5.c./.Ʒ.1.c°.45.fi./.56. ¶.Li°.2.fi./.Li°.4.c°.11./.Opuſcu.3.c°.29./.Meta.12. lect.8. mc°. d. • Hæreſis, 31.

104 Intellectus dei, & hominis, quadrupliciter differunt, ſcilicet primo quia intellectus noſter, ſimpliciter finitus eſt, diuinus autem infinitus, ſecundo quia cum intellectus noſter diuerſa per diuerſas ſpecies cognoſcat, non poteſt infinita cognoſcere ſecundum unam cognitionem ſicut intellectus diuinus, tertio quia intellectus noſter non poteſt ſimul multa cognoſcere, & ita infinita cognoſcere non poſſet, niſi ſucceſſiue ea numerando, quod non eſt in intellectu diuino, quarto quia intellectus diuinus eſt eorum quæ ſunt, & eorũ quæ non ſunt, non autem intellectus noſter. Ʒ.1.c°.69.12m./ Li°.4.c°.13. Intellectus.92. * Imago.18.&c. In.19.&c. Infirmitas. 2. Inſtans.21.22. Initium. Index.3.4.8.

105 Deus intelligendo, non cõponit, nec diuidit. 1ª.q.14.5.3m./. 14.0./.q.85.5.fi./.Ʒ.1.c°.45.fi./.58./.Veri.q.2.8.c./.Meta. 12. lect.11.fi.l.&c. Perihermẽ.lect.3. mc°. b. F. Intellectus. 45. * Liber 15. &c. Lumen. 21. &c. Menſura 21. &c. Natura. 2. 18.

Oper. 106 Intellectus dei, non limitatur ad determinatos effectus, Ʒ. 2.c°.26.

107 Deus intelligit ſe. 1ª.q.14.2.3.0./.5.c./.1.prolo.prin°.C./. d. 35.2.0./.Ʒ.1.c°.47./.48./.Li°.4.c°.11./.Veri.q.2.2.0./.Meta. 12.lect.11.mc°.g.h. • Prædeſtinatio.1. Prophetia.83. Publicatio.3. Ratio.3. Rationale.2.

108 Deus intelligit omnia. 1ª.q.14.5.0./.7.0./.12.c./.q.79. 2. c./. q.87.1.c./.q.89.1.c./.1.prolog.2.c./.d.35.2.3.0./.d.36.q. 1. 2. 0./.2.d.1.q.1.5.0./.d.3.q 3.1.4 c./.4.d.49.q.2.5.0 /.Ʒ.1.c°.49. uſque.72./.Lib°.4.c°.13./.Veri.q.2.3.4.5.0./.He.4 lect.2.fi./. Meta.12.lect.11.mc°.g.A. * Relatio 44.69.&c. Roma.13. Sapientia.11.45.&c. Scriptura 20.

109 Deus intelligit omnia ſimul. 1ª.q.14.7.0./.12.1m./.13.c./. q. 22.3.3m./.q.27.5.3m./.q.85.4.c./.1.d.36.q.2.1.4m./.d.37.q.4.2 5m./.d.39.q.1 3 c.fi./.2.d.1.q.1.5.13m./.d.3.q.3.4 c./Ʒ.1.c°.55 ./.69.12m./.Li°.2.fi /.Veri.q.2.9.c.fi./.Quol.7.2.c./.Opuſc.3. c°.29./.Cauſis.lect.10. * Senarius.3. Similitudo. 9. Speculum. 2. 3.

110 Deus cognoſcit omnia. unica cognitione. 1ª.q.19.2.4m./. 5. c./.q.22.3.3m./.q.27.5.3m./ q.28.4.2m./.q.34.3.c./.q.41.6.c./. 1.d.35.2.2m./.d.41.1.1m./.d 45.4.5m./.Ʒ.1.c°.69.11m./.76.fi./ Li°.4.c°.13.1m./.26.1m./.Veri.q.1.5.c.fi./.9m./.21m./.q.2.13. c./.Po².q.3.16.15m./.q.8.1.c./.q.9.5.9.c./.Ma.q.16.4.c.fi. G.

111 Cognitio dei eſt certiſſima. Quol.11.3.c./.Quol.12.3.c. * Veritas. 18. 31.37.&c.

112 Deus cognoſcit omnia ſingularia, diſtinctiſſime. 1ª.q. 14. 6. 11.0./.12.c.fi./.q.22.2.3.c /.q.55.1.2m./.q.57.2.c.fi.q.89.4 c./ 1. Prol.2.c./.d.35.3.0./.5.1m./.d.36 q.1.1.0./.d.38.3.5.c./.d.39 q.2.2.c./.2.d.3.q.3.3.c./.Con.1.c°.50./.Deus.142.63. uſque. 72./.Li°.3.c°.75./.76./.Veri.q.2.4.5.0./.Po².q.6.1.c./.Anima 20.c./.Quol.11.3.c./.Opuſc.3.c°.134./.135./.Cauſis.lect.10. ./.Perihermen.lect.14.fi f.E. * Virtus.76. Viſio.10.11.15. Vita.20.22.24.25.26.

Du^m.472^m 113 Oppoſitum uidetur dicere. 3.d.14.2.2.q.2.2m./.Con.1.c°.69. fi. Reſpondeo ſicut Dubio.477°.

114 Deus intelligit enuntiabilia. 1ª.q.14.14.0./.q.16.5.1m./.1.d. 38.3.0./.d.41.5 c./.Con.1.c°.58.6m /.59 /.Veri.q.2.7.0.

115 Deus cognoſcit infinita. Con.1.c°.69./.Li°.2.c°.26.2m./.3m. Opuſc.3.c°.155.

Du^m.473^m Oppoſitum uidetur dicere 3.d.14.ar.2.q.2.2m./. Con. 1. c°. 69 fi. Reſpondeo ſicut Dubio.476.

Oper. 116 Videre dei, eſt approbare, ut maneret quod fecerat, non quod alio modo cognoſceret, aut placeret ei creatura, antequàm fieret 1ª.q.32.1.3m./.q.73.3.3m./.q.74.3m./.1.d.36.q.1.2.c. * Voluntas.59. Chriſtus.113.&c 117.119.121.132.154.

117 Deus minimum intelligibile intelligit, claritate infinita. 3. d.14.ar.2.q.3.3m.

118 Deus intelligens uilia, non uileſcit. 1ª.q.22.3.3m./.1.d.35. 2. 2m./.4.d.50.q.2.ar.4.q.1.2m./.Con.1.c°.70./.Meta.12.lect.11 mc°.g.C.

119 Intellectus dei cognoſcens mala, non impeditur a conſideratione meliorum, ſicut fit in nobis, & eius uoluntas ad malum flecti non poteſt. 1ª.quæſtio.21. 3.5m./.Veri.quæſtio.

De

23.2.c.fi.

120 Deus cognoſcit ſe deum, & ſe patrem, eodem ex parte cognoſcentis, non autem eodem, ex parte cogniti. Veri.quæſtio 2.3.7. Di^s.

121 Deus pater uidet ſe in filio, & in creaturis, nihil accipiens ab eis. 1.diſtinct.57.quæſtio.3. 2.4m./.diſtinct.32. quæſtio.2. 1.3m./.4m.

122 Deus cognoſcit ſe & creaturas, eadem ratione ex parte cognoſcentis, ſed diuerſa ratione, ex parte cogniti. 1ª.q.35.1. 4m./.Veri.q.2 3.6m./.9.4m.

123 Deus ab æterno cognouit creaturas, & non entia quæ aliquando erunt, non ſolum ut ſunt in deo, uel in eius intellectu, ſed etiam in propriis naturis. 1ª. quæſtio.20.2. 2m./.1. diſtinct.35. 5.3m./.diſtinct.38. 4.0./.Con.1 c°.66. 6m./.79.0. ./. Veri. quæſtio. 2. 3. 2m./. 4. 6m /. Periher. lect. 14. mc°. f. E. &c.

124 Deus per ideam, cognoſcit omnes conditiones particulares rerum. 1ª.quæſt.14.11.0./.12.c./.quæſt.15. 3.4./.1.d.36. q.1.1.0./.d.38.3.5.c./.2.diſt.3.q.3.3. c./.Con.1.c°.63.uſque. 72./ Veri.quæſt.2.4.6m./.5.7.0./.Quol.7.2.c./.Quol.11.3.c./. Pſal.32 fi.o.

125 Deus per diſtinctas ideas, cognoſcit ea quæ ſunt aliquando. Non autẽ per diſtinctas ideas, cognoſcit ea quæ nunquàm ſunt ſed poſſunt eſſe, ſed per cognitionem ſuæ potentiæ, in qua ſunt. 3.d.14.ar.2.q.2.c./.Con.1.c°.79.0.

126 Per ideas, deus habet cognitionem practicam, & ſpeculatiuam de rebus. 1.d.36.q.2.1.c.

127 Res poſitiuæ, dupliciter comparantur ad intellectum dei. Primo, ut cauſatæ, & menſuratæ, ſecundo, ut cognitæ, ſed negationes & defectus, primo modo tantum. Veri. quæſt.1.10.c.

128 Scientia eſt in deo perfectiſſime. 1ª.q.14. 1.0./.1.d.35. 1.0./. Con.1.c°.44./.94./.Veri.q.2.1.0. * Adam 64. Addere 9. Scien

129 Scientia dicitur analogice de deo, & de creatura. 1ª.q.13.5. c./.1.d.8.q.4.3.1m./.d.35.4.0./.Veri.q.2.11.0.

130 Oppoſitum uidetur dicere. 12ª.q.49. 4.0./.1.d.35. 1.2m./.1. d 23.q.1.1.f /.Con.1.c°.56./.93./.Veri. q.1. 1.c. Reſpon. Dubio.474°. Di^s.

131 Scientia dei non eſt habitus, nec qualitas, nec effectus demonſtrationis, uel principiorum, uel habens cauſalitatem. 1ª.quæſt.14.1.1m./.quæſt.19.5.c./.12ª.quæſt.9. 2.1m./.1.d.4 quæ. 1.1.c./.d.35.4.7m./.5.c./ 4m./.d.38.1.c./.Con.1.c°.56./. Li°.4.c°.12 /. Veri.quæ.2.1.7m./.12m. Habitus 35. * Ars 7.10 24. Caſus 3. Certitudo 10.14.18. Cherubin 1. Creatura 7. 8.10.33.34.

Immo ſcientia dei habet cauſalitatem. 1.d.38.1.c. Reſpon. Dubio 475. * Dæmon 16. Di^s.

132 Scientia dei non eſt uniuerſalis, nec particularis, nec in potentia, uel habitu, ſed ſemper in actu. 1ª.q.14.1.3m./.1.d.35. 5.0./.d.36.quæſt.1.3.2m./.Con.1.c°.56. * Dubitatio 2. Eligere 2. Ens 22. Eſſe 6.

133 Immo ſcientia dei eſt uniuerſaliſſima. 2. d.3. quæſt.3.2.c.fi. Reſpon. Dubio.476. Di^s.

134 Scientia dei, non eſt inquiſitiua uel diſcurſiua. 1ª. quæſtio 14.7.0./.quæſt.85.5.c./.12ª.q.14.1.2m./.22ª.quæſt. 9.2.1m./. quæſt.49.5.2m./.3m /.1 d.35.1.5m./.d.36.q.2. 14m./.d.39.q. 1.3.5m./.7m./.Con.1.c°.57./. Veri.quæſt.2.1.4m /. m / 1.1m /. 3.3m./.4.5m./.7.c./.9.5m./.13.c./.Po².quæſt.9. 2. 10m./.Quol. 11.2.2m./.Opuſ.3.c°.29./.Iob 12. lect 2. mc°.B. • Aeternitas 40. 41.

135 Scientia dei eſt uniformis, & inuariabilis. 1ª.q.14.15. 0./. 19.7.c./.1.d.38.2.0./.5.c./d.39.quæſt.1. 3.5m./.Veri. q.2. 5. 11m./.7.1m./.13.0.

136 Scientia dei de ſeipſo, eſt tantum ſpeculatiua, ſed de aliis, eſt ſpeculatiua & practica ſimul. 1ª. quæſt. 14. 16. 0./.quæſtio.34.3.c./.12ª.quæſtio.3. 5.2m./.1. Prolo. prin°. E./.Veri. quæſt.3.3.c.

137 Cognitio dei quadrupliciter ſe habet ad res. Primo, quas aliquando operatur, ſecundo quas operari poteſt, tertio eo modo quo operari non poteſt, quarto quas operari non poteſt. Prima eſt tantum practica actu, ſecunda tantum in uirtute, ſed tertia & quarta eſt tantum ſpeculatiua. Veri.q. 3.3 0. * Falſitas 11.12.18 24. Op.

138 Scientia dei duplex, ſcilicet uiſionis, & ſimplicis intelligentiæ. Prima eſt tantum entium, ſecunda eſt etiam non entium, quæ poſſunt eſſe. 1ª.qu.14.9.12.0 /.q.34.3.5m./.3ª.qu.10. 2. 2m./.3.c./.q 13.1.2m /.1.d 38.4.0./.d.39.q.1.2.c./.4m./.3. 0./. 3.d.14.ar.2.q.2.c./.4.d 49.quæſ.2.5.c./.Con.1.c°.66. 0./.69. 11m./.Li°.2.c°.26.4m./.Veri.q.2.8.0./.9. 2m./.3m./.q.3. 3. c./. 4.1m./.q.8.4. c./. Quol.3. 3.c. * Futurum 6. Habitus 35. Hæreſis 31. Idea 22.23.30.34.

139 Scien-

De

539 Scientia ſimplicis notitiæ dei, & ſcientia uiſionis, nullam habent differentiam ex parte ſcientis, ſed tantum ex parte rei ſcitæ. Veri.q.2.9.2m. * Ignis 17. Imago 18. In.14.19.25. &c. Infinitum 7. Inſtans 21.22. Intentio 9. Iotaitus. Iuſtitia 87. Liber 15.&c.

7m 540 Deus ſcit infinita, etiam ſcientia uiſionis. 1ª.q.14.12 o./.3ª.q.10.3 o./.Veri.q.2. 9.o./.q.20.4.1m./.Quol.3.3.o. Oppoſitum uidetur dicere.1.d.39.q.1 3.o./.3.d.14.ar.1.q.2.2m./.q.4.2m./.Ʒ.1.cº.69.ſi. Reſpondeo Dubio.477º.

541 Solus deus habet ſcientiam de futuris contingentibus in ſe. 1ª.q.14.13.o./.q.86.3.4.u./.1.d.38.5.o./.Ʒ.1.cº.67./.Veri.q.2.12.o. Futurum 2.

542 Neceſſe eſt quòd ſcientia dei, uſque ad ſingularia ſe extendat, quæ per materiam indiuiduantur. 1ª.q.14.11.c.ſi./.1 ſ. Cor.3.lec.3.meº.H Deus.112.

543 Scientia dei ad plura ſe extendit, quàm potentia eius, & potentia, quàm uoluntas eius.1.diſt.35.prioº. * Miſericordia.23.31.

544 Deus ſcitur aliqua, quæ neſcit, & econuerſo. 1ª.q.14.15.3m./.1.d.39.q.1.1 o / d.41.5.o./.Veri.q.2.13.5m.

78m 545 Oppoſitum uidetur dicere quia ſcitum eſt in ſcientia, ut ipſe dicit.1.d.35.5.3m. Reſpon. Dubio 478º.

546 Deus poteſt ſcire quod neſcit, diuiſim, non autem coniunctim. Sed nullo modo poteſt plura ſcire quam ſcit. 1ª.q.14.15.2m./.1.d.39.q.1.2.o./.Veri.q.2.13 5m. * Natura 28. Neceſſitas 10. Neſcire 1. Nomen 70. Non ens 5.

547 Scientia dei non ſignificatur pluraliter, ſicut ratio, & idea, quia magis ſe tenet ſcientia ex parte ſcientis, ut forma eius, ratio autem magis ex parte ſciti, ſed idea medio modo. 1. diſt.36. quæſt.2.2.4m. * Oratio 46.47. Ordo 69. Pater 15. Pax 18.

548 Mala ſciuntur a deo. 1ª.q.14.10.o./.q.15.3.1m./ q.18.4.4m./.1.d.37.q.1.2.u./.3.c./.d.38.1.1m./.2.3m./.d.40.q.4.1.o./.3.d.31.q.1.ar 2.q.2.c./.Ʒ.1.cº.71./.Veri.q.2.15.o./.Quol 5.2.c./.Quol.11.2.o. * Poſſeſſio 2.

549 Mala pertinent ad ſcientiam eius practicam. 1ª.q.14.16.c.ſi. * Prædeſtinatio 1.33 41.&c. Præſcientia.

79m 550 Immo pertinent ad ſcientiam eius ſpeculatiuam. Veri q.3.3.c.meº.E. Reſpondeo Dubio.479º.

551 Scientia dei duplex, ſcilicet ſimplicis notitiæ, & approbationis. Secunda eſt tantum bonorum, ſed prima eſt etiam malorum. 1ª.q.14 8.c ſi./.Veri.q.7.8.c. * Prophetia 27.52.53. Prepoſitio 15. Prouidentia 4.&c.17.&c.30.&c. Prudentia 17. Ratio 3.

er. 552 Deus eadem ſcientia cognoſcit ſe, & ea, quæ facit. 1ª.q.14.c./.q.14.16.c. * Rationale 2. Sapientia 11.45.&c.

553 Scientia dei eſt cauſa rerum, adiuncta uoluntate. 1ª.q.14.8.o./.9.3m./.16.1m./.q.19.4.c./.4m./.11.1m./.q.27.1.5m./ q.45.6.c./.1.d.38.1.o./.d.45.3.c./.1m./.Ʒ 1.cº.61./.62./.Veri.q.2.14.o./.Poª.q.3.17.19m /.Quol.5.2.c.

554 Malum quod eſt deuiatio a forma & fine, non cauſatur a ſcientia dei.1.d.38.1.o. * Scientia 34.15.

er. 555 Scientia dei eſt cognitiua & factiua bonorum, ſed malorum, deſt, peccatorum eſt cognoſcitiua tantum. Quol.5.2.c. * Chriſtus 103.120.&c.

556 Scientia dei habet cauſalitatem reſpectu ſcitorum tantum, ſecundum quòd cõſequitur formam diuinæ artis & finem. 1.d.38.1.c.

557 Scientia dei comparatur ad creaturas, ut ars ad artificiata. 1ª.q.14.8.o./.q.17.1.c./.q.21.2.c./ q.22.5.c.ſi./.q 74 3.1m./.q.91.3.c./.12ſ.q.13.2 3m./.q.93.1.c./.1.prolo.meº.E./.d.36.q.2.1.c./.d.38.1.c./.1m./.3m./.d.39.q.5.1.c /.d.45.3.b.1./.Ʒ.1.cº.66./.Liº.2.cº.24.ſi./.26.5m./.Veri.q.2.5.8.c./. Quol. 5.2.c./.Quol.8.1.2.c.

558 Scientia dei, cauſat res, noſtra uero cauſatur a rebus & dependet ab eis, ſed angelica nec cauſat nec cauſatur a rebus. 1ª.q.14.8.3m./.11.c.ſi./ q.21.2.c./.12ſ q.1.3.c./.q.3.5.1m./.1.d.19.q.5.2.2m /.d.39.q.1.2.2m./.2.diſt.26.1.o./.Ʒ.1.cº.61./.62./.65.6m./.8m./.66.1m /.67.4m./.Veri. q.2.1.6m./.3.1m./.8.c./.14.c./.q.27.1.c./.Poª.q.3.17.19m./.29m./.quæſt.7.10.5m./ quæſt. 9.9.c.meº.F./.Anima 20.c./.Quol.7.3.c./.Roma.3.lec.1.meº.B.

itio 559 Deus eſt cognoſcibilis, ab omni intellectu creato. 1ª.q.12.o./.12ſ.q.93.2.o./.1.d.3.q.1.o./.Ʒ.1.cº.10. uſque.15./.Liº.3.cº.57./.Liº.4.cº.1./.Veri.q.8.1.o./.Quol.10.17.o./.Pſalm.8.meº.d.ſi./.30.lec.1 1.o. * Abiicere. Abſtractio 17.&c.

560 Intellectus creatus, poteſt uidere deum per eſſentiam. 1ª.q.12.1.o./.4.3m./.12ſ.q.5.1 c./.4.d.49.q.2.1.o./.Ʒ.3.cº.51./.54./.57./.Quol.7.1.o./.Quol.10.ſi./.Opuſ.3.cº.104.Matth.5.prioº.b.D. * Adam 1.&c.11.Addere 9.

561 Deus nõ poteſt uideri per eſſentiam naturaliter, ab aliqua creatura 1ª.q.12.4.o./.q.23.1.c./.q.58.3.c./.2m./.q.62.1.2.9.c./.q.26.1.2.9.c./.q.64.1.2m./.quæſt 94.2.c.ſi./.q.108.4.c./.12ſ.q.5.5.7.c./.3ª.o.10.4.1m./.2 d.4 .c /.d.23.q.2.1.c./.d.27.4.c./.d.28.1.c.ſi./.d.29.1.c /.3m./ 4m./.3.3m / d.30.q.1.1.c./.d.33.q.2.2.c./ 3.d.10.q.2.a1.2.q.2.o./.d.27.q.2.1.c./.diſt.35.q.2.ar 5.3.2.o./.4.d.49.q.1.ar.1.o 3.c./.q.2.6.o./.Con.1.cº.3./.Liº.3 cº.49.1m./.52./.57.1m./.147./.Liº.4.cº.91./.5m./.Veri.quæſtio.8.3.o /.q.10.11.o./.q.18.1.1m./.q.19.1.c ſi./.q.20.2.c./.q.29.1.c /.Ma.q.4.1.1.2m./.q.5.5.5m./.Anima 7.4m./.17.10m./.Opuſ.3.c.105 /.Ro.lec.6 b.C./.1ſ.Tim.6.le.3.ſi /.Col. lec.4.prioº.

562 Iſaias uidit dominum per repræſentatam imaginationem. Iſa.6.prioº.C./.Io.1 c.11.prioº.G. * Agiographæ 2. Amor 62 Angelus 306 &c.357.& .397.&c.

563 Immo non o in hac mortali carne uiuens, non poteſt uidere deum.12ſ.quæſtio.5.3.c./.quæſt 93.2.o./.Iſa.6.prioº.B. Reſpondeo ſicut Dubio.485º. * Anima 170.173.178.193.&c. Antuntius 1. Apuſtoli 1.&c.16. Aqua 3.4. Argumentum.6.7. Dum 480m.

564 Nec interior nec exterior uiſus, poteſt uidere, niſi moueatur a uiſibili. Et ſecundum quòd perfectius immutatur a uiſibili, melius uidet. Et tunc perfectiſſime uidet, quando accipit actionem uiſibilis, ſecundum totam ſuam uirtutem. Et inde eſt quòd idem uidetur diuerſimode a diuerſis, & interius & exterius, a quibuſdam melius, & a quibuſdam peius. Hoc igitur uiſibile quod eſt deus, nihil perfecte apprehendit, niſi quod totum ipſum capit. Et ideo ſolus deus hic ſe uidet. Ab his autem minus perfectum uiſum habentibus, uidetur ſecundum ſimilitudines quaſdam bonitatis ipſius, siue in rebus ſenſibilibus, ſiue in imaginibus, ſiue in ſpeciebus intelligibilibus, ſecundum Chriſoſtomum. Et huiuſmodi eſt uiſio eorum quæ uiderunt prophetæ, per lumen propheticum, & quæ uidemus per fidem, & quæ uidentur per lumen rationis, & a philoſophis, qui cognouerunt deum. Iſa.6. prioº. B. * Ariſtoteles 7. Ars 24.&c. Aſcenſus.

565 Talem uiſionem imaginariam immediate prophetæ a deo percipiebant, & non mediantibus angelis. Iſa.1.prinº./.cº.6.prinº.C.

566 Oppoſitum uidetur dicere.12ſ q.98.3.c./.6.b./.Gal.3.lec.7.meº.H. Reſpon. Dubio 481º. Dum.482m.

567 Vel talem uiſionem percipiebant a deo, etiam mediantibus angelis. Et huius ratio poteſt eſſe & ex parte ſuis uiſionis & ex parte principij. Ex parte finis, quia angelus reuelans, intendit ducere hominem in cognitionem dei, & non in cognitionem ſui. Et ideo format uiſionem de deo, ut ex his quæ figuraliter uidentur, homo aliquid de deo cognoſcat. Ex parte autem principij, quia tota uirtus angelici luminis ad manifeſtandum, eſt ex deo auctore, qui eſt fons luminis. Dicitur autem dominus loqui ad Moyſen, facie ad faciem, propter eminentiſſimum modum claræ uiſionis, qua Moyſes ſuper alios prophetas uidit. Sed dicitur, quod quidam uident in ſpeculo æternitatis, non quia ipſe deus dicatur ſpeculum æternitatis, ſed ipſe ſpecies quæ ſunt in animo prophetæ. Et dicuntur ſpeculum æternitatis, inquantum reſultat in eis diſpoſitio ſapientiæ æternæ. 22ſ.q.173.1.c.ſi./.Iſa.6.prinº.D. * Aſſimilatio 3.&c.10.&c. Aſſiſtere 2.&c. Attingere 3.

568 Qui impurus eſt, non põt intrare in tẽplũ dei, quanto magis nec deum uidere? Iſa.6.meº.H. Attributa 6.12.13.

569 Iacob uidit dominum facie ad faciem, & ſalua facta eſt anima eius. 1ª.quæſtio.12.11.ar.1./.1m./.Iſa.6. meº.H. * Auctoritas 3. ualabam. Baptiſmus 44.&c.155. Beatitudo 53.&c.125. Benedictus 1. Bonitas 1.14.15. Caligo. Capacitas 5.

570 Deus non poteſt uideri per eſſentiam, in hac uita mortali. 1ª.quæſt.12.11.o /.quæſt 13.1.c./ 2.3m./.12ſ.quæſtio.5.3.c./.quæſtio.93.2.o./.22ſ.quæſtio.180.5.u./.3. diſtinct.27.quæſtio.3.1.c./.diſtinct.35. quæſtio.2. art.2. quæſtio.2.o./.4.diſtinct 49.quæſtio.2.1.1m./.7.o./.Con.3.cº.47./.48.1m./.Liº.4.cº 91.1m./.Veri.quæſtio.10.11.o./.Quol.1.5.o./.Iob 19.b./.Ioan.lec.11.o /.2ſ.Cor.12.lec.1.ſi.A.&c. * Charitas 73.124.&c.

571 Immo Paulus & Moyſes uiderunt deum per eſſentiam. 1ª.q.12.11.2m./.22ſ.q.174.4.c /.5.1m./.q.175.3.o./.q.180.5.c./.4.d.49.q.2.7.4m./.5m./.Veri.q.8.5.5m./.6m./.q.10.11.c./.1m./.2m./.q.12.6.12m./.7.c./.9.1m./.14.1./.q.13.2.o./.q.18.1.13m./.Iſa.1.prinº A./ Io.lec.11.u./.2ſ.Cor.12 le.5.meº.E.&c. Reſpondeo ſicut Dubio 480º. Moyſes 1. Dum.482m

572 Illa uiſio, nõ fuit extra genus propheticæ.22ſ q.174.5.1m./.q.175.3.2m. * Cayphas. Cæcitas 1.

173 Quòd aliqui dicuntur uidiſſe deũ, debet intelligi per imaginatiam, uel corporalem uiſionem, per ſpecies interius uel exterius apparentes. 3. 3. cº 47. prinº. /. Ver. q. 10. 11. c /. 4m. /. Iſa. 1. prinº. /. cº. 6. prinº. C. * Certitudo 8. 10. 14. 15. 10. 24.

174 Poteſt miraculoſe fieri, quòd diuina uirtute, aliquis intellectus creatus, non habens niſi diſpoſitiones uiæ, eleuetur ad uidendum deum per eſſentiam, nec tamen ex tali uiſione poteſt dici beatus ſimpliciter, ſed ſecundum quid tantum, inquantum ſcilicet communicat in actu beati. 4. d. 49. q. 2. 7. c. * Cogitatio 7. 8. o. Cognitio 5. &c. 31. 35. Commendatio. Comprehendere 1. 4. Comprehenſor. o.

175 Deus in uia nec perfecte uideri, nec cognoſci poteſt. Opuſ. 61. cº. 24. /. Iſa. 6. prinº. C. * Conceptio 15. 16.

176 Cognitio diuinorum triplex, ſcilicet naturalis, per fidem, & beatorum. 1. prolo. prinº. C. &c.

177 Omne cognoſcens, cognoſcit implicite deum in quolibet cognito, quia nihil eſt cognoſcibile, niſi per ſimilitudinem primæ ueritatis. Veri. q. 22. 2. 1m. * Creatura 3. 4. 7. 8. 9. Credere 1. &c. 7. &c. 14. &c. Delectatio 54. 100. &c.

178 Cognitio diuinæ ueritatis & bonitatis duplex, ſcilicet cognitio pure ſpeculatiua, & cognitio affectiua ſeu experimentalis. 1ª. q. 43. 5. 2m. /. q. 64. 1. c. /. 12æ. q. 112. 5. c. /. 1m. /. 5m. /. 22æ. q. 97. 2. 2m. /. q. 154. 5. c. /. q. 162. 3. 1m. /. quæſt. 180. 5. 2m. /. 1. prolo. ar. 1. 2m. / d. 15. quæſt. 5. 3. o. /. 3. diſt. 23. L. /. Opuſc. 9. q. 31. * Dæmon 10. &c. 20. &c. Deſiderium 15. Dies 12. Docere. 3. 4. 8. &c.

179 Per illuſtrationem diuini luminis, de facili poſſunt quæcumque uideri. 22æ. q. 180. 5. 3m. Doctrina. o.

180 Cognoſcimus eſſentiam dei in hac uita, ſecundum quòd repræſentatur in creaturis, non autem ut eſt in ſe. 1ª. q. 12. 12. c. /. q. 13. 2. 3m. /. q. 32. 1. c. /. q. 86. 2. 1m. /. 3. d. 27. q. 3. 1. c. /. Veri. q. 10. 11. o. Creatura 8. 9. infr. * Domus 3. Aenigma 2. 3. Extaſis.

181 Solus homo uiator, cognoſcit deum per creaturas. 1ª. q. 12. 12. o. /. 1. d. 3. q. 1. 3. o. * Filiatio 33. &c. Finis 77. 81.

182 Creatura uenit in cognitionem dei tripliciter, ſcilicet per uiam cauſalitatis, eminentiæ, & remotionis. 1ª. q. 12. 12. c. /. q. 13. 1. c. /. 8. 2m. /. 10. 5m. /. q. 84. 7. 3m. / 1. d. 2. 3. c. /. d. 3. prinº. /. quæſt. 1. 3. c. /. 5m. /. d. 35. 1. c. /. 2. d. 3. quæſt. 1. 1. c. /. Con. 3. cº. 49. /. Poª. q. 7. 5. c. /. 2m. /. q. 9. 7. c. /. Ma. q. 16. 8. 3m. /. Dionyſius. lect. 3. o. /. Roma. lect. 6. fi. K. &c. * Fortitudo 3. 44. Futurum. 5. 6.

183 Philoſophi uenerunt ad cognitionem dei quadruplicitet, ſcilicet cauſalitate, æternitate excellentia, & incomprehenſibilitate. Ioã. prolo. prinº. * Gloria 1. 5. 13. 14 Gratia 137. 155. Habitus 27. 28. Oſtiarius. Iacob 3. &c.

184 Gradus triplex in cognitione diuinorũ. Primo relinquendo ſenſum, ſecundo phantaſias corporum, tertio rationem naturalem. 1. prolo. L. prinº. C. * Idolatria 2. 9. 11. Illuminatio 8. &c. Impedimentum 2.

185 Mens hominis tripliciter proficit in cognitione dei, primo quo ad efficaciam eius, ſecundo quo ad nobiliores effectus, tertio quo ad eminentiam ſeu remotionem. Trin. 2. c. * Impuritas 2. In. 22. 26. Inebriari. Infernus 6. Intellectus 31. 286. &c. 300.

186 Intelligere deum, eſt finis rationalis creaturæ. 1. prolo. 1. c. /. 3. d. 14. ar. 2 quæſt. 1. 1m. /. Con. 3. cº. 25. /. 37. Beatitudo 8. * Inueſtigatio 2.

187 Deum eſſe poſſumus cognoſcere, per rationem naturalem. 1ª. q. 12. 12. o /. Trin. 2. o. Deus 7. &c. * Iubilus 3.

188 Similitudo intellectus noſtri, non ſufficienter probat aliquid de deo, propter hoc quòd intellectus non uniuoce inuenitur in deo & in nobis. Et inde eſt, quòd Auguſtinus dicit, quòd per fidem uenitur ad cognitionem, & non econuerſo. 1ª. q. 32. 1. 2m. fi.

189 Intellectus noſter intelligit totum deum, non autem totaliter. 1ª. q. 12. 7. 3m. /. 3ª quæſt. 10. 1. 2m. /. 3. d. 14. ar. 2. q. 1. 1m. /. d. 27. quæſt. 3. 2. o. /. 4. d. 49. q. 2. 3. 3m. / Con. 3. cº. 55. fi. /. Veri. q. 2. 1. 3m. /. q. 8. 2. c. fi. /. 1m. /. 2m. / 6m. /. 4. 11m. /. quæſt. 20. 5. c. /. Poª. quæſt. 7. 1. 2m. /. Virt. q. 1. 10. 5m. /. Opuſ. 3. cº. 106. /. Ioan. lec. 11. meº. 2. F. /. fi. b. L. /. Ephe. 5. lec. 3. meº. K. * Iuramentum 2. &c. 35.

190 Deus non eſt primum cognitum, ab intellectu noſtro. 1ª. q. 88. 3. o /. Trin. 3. o. * Ius 4.

Duᵐ. 483ᵐ 191 Immo deus eſt primum obiectum intellectus, quia ratio & cauſa ueritatis alicuius obiecti, primo apprehenditur a potentia. 25. q. 1. 1. c. /. Quol. 7. 5. c. Reſpon. ſicut Duº. 752º. * Lex 25. 29. 70. 71. &c. 126. &c. Loqui 4. 5.

192 Deus quadruplicitet uidetur non per eſſentiam, ſed per ſpeciem ſenſibilem, imaginariam, intelligibilem, abſtractam & infuſam. Iſa. 1. prinº. /. Io. lec. 11. prinº. F. &c. * Magi 2.

Manſuetudo 4. Maria 61.

193 Quilibet intellectus etiam infimus, poteſt per gratiam dei uidere deum per eſſentiam. 1ª. q. 109. 1. o. /. 3. 3. cº. 57.

194 Deus perfectius cognoſcitur per gratiam, quàm per naturam a nobis. 1ª. q. 12. 13. o. * Martyrium 16. 17.

195 Intellectus noſter indiget noua illuminatione, reſpectu ſupernaturalium, non autem reſpectu naturalium. 1ª. q. 1. 1. c. /. 1m. /. 2m. /. 1. prolo. 1. 2m. /. Trin. 1. o. /. Moyſes. 2. * Medium 20. 21. Metaphyſica. 1. 6. 10. 16. 29.

196 Solus deus format mentem per gratiam, & per lumen connaturale, non autem per aliud lumen immediate. 1ª. quæſt. 106. 1. 3m. /. 2. d. 7. q. 2. 2. 4m. /. d. 9. 2. 3m. /. d. 16. 3. 3m. /. d. 23. q. 2. 1. 2m. /. 3. d. 13. q. 2. 1. 3m. /. 4. diſt. 49. q. 2. 7. 1m. /. Veri. q. 9. 1. c. /. 1m. /. q. 11. 1. 15m. Gratia 66. * Metaphora 6. c. Miraculum 22. Motus 55. Moyſes 1. 2. 3. Natura 27. 28. 35.

197 Lumen diuinum dupliciter nobis in uia communicatur, ſcilicet uno modo modice, & quaſi ſub paruo radio. Et hoc eſt lumen naturalis intellectus, qđ eſt quędam participatio illius lucis æternæ, multum tamen diſtans, & ab illa deficiens. Alio modo in abundantia quadam, & quaſi in quadam ſolis præſentia, ubi acies mentis noſtræ reuerberatur, quia ſupra nos eſt, & ſupra ſenſum hominis, quod nobis oſtenſum eſt. Et hoc eſt lumen fidei, quæ nullã patitur opinionem, infra ſuos terminos. Opuſ. 72. prinº.

198 Ad cognitionem dei naturalem angelis, & ſupernaturalem homini, eleuantur per gratiam uiri contemplatiui, merentes diuinas reuelationes, etiam poſt lapſum. Sed multo amplius in primo ſtatu, per gratiam originalis iuſtitiæ. 2. d. 23. q. 1. 1. c. * Nitor 1. Nomen 37. &c. 51. Officium 1. Oratio 2. &c. Paradiſus 1. Pax 16. &c.

199 Ad uiſionem dei naturalem, oportet purgari mentem a ſenſibus & phantaſmatibus. Sed per fidem, ab erroribus, & rationibus naturalibus. Per eſſentiam uero, a culpa & miſeria. 1. d. 2. L. prinº. * Perfectio 58. 60. &c. 70.

200 Intelligentia qua apprehendimus diuina, miſcetur ſenſibus in iudicando, non autem in apprehendendo. Veri. q. 13. 3. 7m.

201 Inter deum & mentem noſtram, datur medium, quo ad gradum naturæ, non autem ut eſt obiectum beatitudinis. 12æ. quæſtio. 5. 1. 3m. /. 2 diſtinct. 16. 3. 3m. /. diſtin. 23. quæſt. 2. 1. 1m. /. Ver. quæſt. 18. 1. 7m. /. quæſt. 27. 1. 10m. /. Anima 7. 11m. * Perſona 26. &c.

202 Neceſſe eſt cognoſcere duo de deo, ſcilicet gloriam eius in qua eſt glorioſus, & opera eius. Pſal. 18. prinº. G. * Poſſeſſio 2. Præceptum 28. 29. &c. Opera

203 Cognitio dei triplex, ſcilicet figuralis, ſpecularis, & aperta. Prima eſt iudæorum, ſecunda chriſtianorum, & tertia beatorum. Pſal. 47. * Prædeſtinatio 41. &c. Principium 13. &c. Promulgatio 1. 2.

204 Non eſt poſſibile, uidere rationes rerum in diuina eſſentia, niſi ipſa uideatur. 22æ. quæſtio. 173. 1. c. /. Veri. quæſtio. 12. 6. c. /. 10m. * Qui eſt. o. Raptus 6. &c. Ratio 41. &c. Relatio 44. 94. &c. Repræſentatiu 3. Reuelatio 5. &c. Saluari. 6. 8. &c.

205 Ad uidendum deum, homo poſt peccatum indiget triplici medio, ſcilicet a quo ut ſpeculo, ſcilicet creatura ſenſibili, in quo, id eſt, ſimilitudine accepta a creatura, & lumine naturali, uel gratiæ, id eſt, fidei, & ſapientiæ. Sed ante peccatum indigebat tantum ſimilitudine & lumine eleuante & dirigente mentem. Beati autem, tantum tertio. Sed deus nullo. Veri. q. 18. 1. 1m. /. 2m. /. 4m.

206 Creatura rationalis non poteſt eleuari ad uiſionem dei per eſſentiam, niſi totaliter fuerit depurata. 3. 4. cº. 91. 5m.

207 Dei non eſt demonſtratio, niſi per effectum. 1ª. q. 3. 5. c. fi. /. Con. 1. cº. 25. /. Poª. quæſt. 7. 3. c. fi. /. Poſterm. lect. 41. meº. c. Deus 7.

208 Illud uerbum Iob, Semel loquitur deus, referendum eſt ad æternam dei locutionem, qua deus pater uerbum unicum protulit ſibi coæternum. Et tamen poteſt dici, quòd licet idem corporali uoce deus protulerit, non tamen propter idem, ſed ad oſtendendum diuerſum modum quo homines participare poſſunt ſimilitudinem filiationis æternæ. Vnde filius dei non habetur ex qualicumque cognitione dei, ſed tantum ea ea quæ eſt cum amore. 1ª. quæſtio. 43. 5. 2m. /. 3ª. quæſtio. 45. 4. 1m. /. 1. diſtinct. 15. quæſtio. 4. 1. 3m. * Sapientia 21. &c. Scientia 73. 156. &c. Scientificum 1. Scriptura 1. &c. Scrutatio. Secreta. Senſus 12. Similitudo 7. &c. Sors 5. Speculum 2. &c. Spes 74. Templum 1.

209 Cognitio dei acquiritur per alia. Sed poſtquàm iam cognoſcitur, non per alia cognoſcitur, ſed per ſe. 22æ. q. 27. 3. 2m.

De

Tenebræ 2. 5. Terra 5. Teſtamentum 4.&c. Teſtis 13. Tranſumptio. Veritas 16.&c. Veſtigium 1.2.8.&c. Via 2.13. Vita 78.&c. Voluntas 19. Chriſtus 103.

..ſ.220 Beati vident de Deo quid eſt. Ver q.8.1.7^{m}. * Abſtractio 17. &c. Aduentus 9. Amor 281.

221 Videre Deum facie ad faciem, eſt videre eum per eſſentiã immediate 1ª q. 12.1 1.ar.1 /.4.d.49.q 2.1 16^{m}./.ℨ. cº.51./. 1ª. Cor.13.lec.4.meº. D.&c. * Angelus 144.306. 327. &c. 357.&c.386.395.444.&c.499.500.

54.222 Oppoſitum videtur dicere 1ª.q.12.11 1^{m}.fi./.12ª. q. 98. 3. 2^{m}. Reſpondº. ſicut dubio 480º.

223 Eſſentia Dei uidetur immediate, & ſemper a quolibet beato 1ª.q.12.2.0./.q.58.1.c./.q.62.9.c./.q.106.1.1^{m}./.q. 112.3. c./.12ª.q.5.6.3^{m}./.3ª.q.9.3.3^{m}./.q.10.4.1^{m}./.2.d.9 2.3^{m}./.3.d. 14.ar.1.q.3.4.5.c./.ar.2.q.1.c./.4.d.9.ar.1.q.1.3^{m}./.d.49. q.2. 1.0./.ℨ.3.cº.62./.Ver.q.18.1.1^{m}./.Quol.7.1.0./. Quol.10.fi. /.Iſa 6.prinº.C.&c./.Matth.5.prinº.D.&c.Io.lec.11.meº.a. I./.cº.7.lec.3.meº.g.D./.1ª.Cor.13.lec.4.meº. D.&c./. Phil. 3.lec.2.fi.D. * Anima.130.&c.170.183. Aſcendere 15. &c. Aſſimilatio 13.

224 Eſſentia Dei, eſt in intellectu beatorum, vt forma, quo ad operationem, non autem quo ad eſſe 1ª.q.12.2.3^{m}./.5. c./. 3ª.q.9.2.c./.3.3^{m}./.3.d.14 ar.1.q 4.2^{m}./.ar.2.q 1.c./.4.d.49.q. 2.1.0./.6 c.ℨ.3.cº.51./.52.2^{m}./.3^{m}./.53./.55.1^{m}./.Ver.q.8.1.c. /.4^{m}./.5^{m}./.6^{m}./.7^{m}./.2 c /.3^{m}./.3.c /.4.c./.5.4^{m}./.q.10.4.11.c. Quol. 10.fi./. Opuſ.3.cº.105.

225 Eſſentia Dei, per nullam ſpeciem creatam repræſentari poteſt 1ª.q.12.2.0./.6.11.c./.q.56 3.c./.22ª.q.175.4.0./. 3ª.q 9. 3.3^{m}./.3 d 14.ar.1.q.3.c /.ar.2.q.1.c /.4.d.49.q.2.1.c /.3^{m}./.7 c /.ℨ.3.cº.49./.51.1^{m}./.Libº 4.cº.7.12^{m}./.Ver.q.8.1.0./.q.10 11.c./.q.18.1.2^{m}./.Trin.2.c /.Quol.7.1.c./. Dionyſius prº./. Opuſ.3.cº.105./.264./.Io.lec.11.prinº.2.H./.cº.14. lec.2.fi. c.E./ 1ª.Cor.13 lec 4.meº.E./.2ª.Cor.12.lec.1.fi.B. * Baptiſmus 155. Beatitudo 4. &c. 22. &c. 72.82. &c. 94. &c. Beatos 4. &c.

216 Immo Deus, & Angeli cognoſcuntur a nobis per ſpecies impreſſas, & non per ſpecies abſtractas 1ª.q.12.2. c./. 13.ℨ.

485.217 Immo anima rationalis repræſentat Deum 1ª.q.12.2.c. Reſpondeo Dubio 485º. * Benedictus 1. Caritas Charitas 30.&c.

218 Anima rationalis repræſentat Deum, ſecundum q Deus refertur ad creaturas, vt cauſa, & ut conſeruans. Opuſc. 61. cº.47.

219 Hoc non oſtendit, q Deus videatur in patria per ſpeciem ſuam. Nam oſtenſum eſt hoc eſſe impoſſibile. Sed in via cognoſcit quandoque Deus non quidem per ſpeciem a creaturis acceptam. ſed interius a Deo formatam. Vnde ibidẽ dicebatur, q non quærebatur de viſione Dei per eſſentiã Opuſc.72. q.7. * Cogitatio 9. Comprehendere 0. Comprehenſor 0. Contemplatio 3.&c. Contemplatiuus 0.

220 Eſſentia Dei non poteſt videri ab aliquo intellectu creato, ſine lumine ſupernaturali, ideſt gloriæ 1ª.q.12.2.c./.1^{m}./.5. 0./.22ª.q.174.5.1^{m}./.q.175.3.2^{m}./.3ª.q.10.4.c./.q.45.2.c/ 2. d 31.q.2.1.5^{m}./.3.d.14.ar.1.q.2.1^{m}./.q.3.c.ar.2.q. 1. c./. 4. d. 49.q.2.1.15^{m}./.6.c./.ℨ 3.cº.53./ 54./.Ve.q.8.3.6.0/.q.10.11. c./.11^{m}./.q.13.2.c./.q.18.1.1^{m}./. q. 20. 2. c./. Quol. 7.1.0./. Quol.10.17 c./.Opu.3.cº.105 /.2ª.Cor.12.le.1.fi.B. * Damnatio 11.&c.41.&c. Delectatio 100.&c. Dos.1 4.&c.

.486.221 Oppoſitum videtur dicere, Ver.q.10.11.c./.1^{m}./.11^{m}./. Reſpondeo dubio 486. * Exordium 1. Felicitas 2.3.4.

222 Quidam clarius aliis, videbunt eſſentiam Dei 1ª.q.12.6.0./ 7.8.c./.q.62.9.c./.2.d.9.3.c./.d.10.1.c./.d.11.q.2.2.c./.4.d.49 q.2.4.0./.q.2.ar.5.q.4.0./.ℨ.3.cº.58./.59.4^{m}./.Ver.q.20.4.5./ Opuſ. 3. capº.127./.223.

223 Deus ſolo intellectu videri poteſt, quia quælibet potentia ſenſitiua ſe extendit tantum ad corporalia 1ª.q.12.3.c./.3^{m} /.22ª.q.175.4.c. * Fides 68.70. 96. & . 135. Fructus 3. 11. Frui 4.&c. Gloria 18.&c. Habitare 0. Hæreſis 72. 73. 119. Humilitas 19.

224 Deus a nullo oculo corporali, poteſt videri 1ª q.12.3.0./.4. 3^{m}./.22ª.q.175.4.c./.2.d.8.6.c./.4.d.10.21.4.q.1.3^{m}./.d.48.q. 2.1.c./.d.49.q.2.1.1^{m}./.13^{m}./.2.0./.ℨ.3.cº.51.fi./.Iob. 19.fi./. Matth. 5.prinº.b.D./.Io.lec.15.meº.a.fi.

225 Beati videnti eſſentiam Dei oculis corporalibus per accidens, non autẽ per ſe 1ª.q.12.3.2^{m}./.4.d.48.q.2.1.c /. d. 49. q.2.2.0./.Matth.5.prinº.b.F. * Iacob.3.4. Limbus 3.4. Loqui 4. Lumen 24.25. Maria 61. Martyrium 16.17.

226 Naturale eſt homini, q aliquando videat eſſentiã Dei 1ª. q.12.1.c./.3ª.q.9.2.3^{m}./.Cont.3.cº.50./ 51.prinº./.57. 2^{m}./. Ver.q.13.1.2^{m}./.3.6^{m}./.q.18 1.5^{m}. * Mundicia 1. Natura 28. Oratio 1. 79. Paradiſus 1. Peccatum 333. Pœna 1.&c.

De

38.40.76.&c.94.96.

217 Deſiderium videndi deum, debet eſſe intimum, anxium, æquum, & aſſiduũ. Pſal.26.meº b. * Perfectio 63.65. &c. Perſona 2.9.

228 Deus videri non poteſt, per eſſentiam, niſi videatur trinitas perſonarum 22ª.q.2.8.3^{m}. * Prophetia 30. &c. Rachel.

229 Viſio dei per eſſentiam, vt eſt ſpecies rerum, eſt perfectior viſione eius, vt eſt obiectum beatitudinis 1ª. q. 12.8. 3^{m} / 4.d.49.q.2.5.6^{m} /.Cont.3.cº.56.fin./. Ver.q.12. 6.10^{m}. * Raptus 6.&c. Sanctus 7. Speculum 2.3.4. Theologia. 8.

230 Omnes beati poſt diem iudicii videbunt omnia, quæ deus ſcit ſcientiam viſionis 4.d.49.q.2.5.c./.1^{m}./.12^{m}. Beatus 11. * Trinitas 5.6.15.

231 Oppoſitum videtur dicere. Ver.q.8.4.c. Reſponº. dubio 487º. * Viſio 15.16. Vita 9. Chriſtus 120.&c. Du^{m}.487.

232 Omnes videntes eſſentiam Dei, cognoſcunt omnes creaturas, ſaltem in ſpecie, & forte proprietates earum. 4.d. 49. q. 2.5.1^{m}./.Cont.3.cº.59./.Ver.q 8.4.1^{m}./.5^{m}.

233 Beati vident in eſſentia Dei ſimul omnia, quæ aliquando vident 1ª.q.12.10.0./.q.58.2.c./.2.0./.2.d.3 q.3.4.c /.3. d.14. ar.2.q.4.0./.Cont.3.cº.60./.61.1^{m} /.Ver.q.8.4.14^{m}./.15./.14 c./.q.20.5.c./.Quol.7.2.c./.Opuſ.9.q.48.

234 Videntes eſſentiam Dei, non vident omnia quę Deus facit, vel facere poteſt 1ª.q.12.8.0 /q.57.5.2^{m}./.q.106. 1. 1^{m}./. 3ª.q.10.2.c /.d.9.3.3^{m}./.5^{m}./.d.10.1.1^{m}./.d.11.q.2.2. 0./.L./.3 d.14.ar.2.q.2.0./.4.d.45 q.3 1.c./.4^{m}./.d.49.q.2.5.0./.Con.3 cº.56./.59./.Ver.q.8.4.0./.b.12.7.0./.q.20.4.c./.5.0.

235 Beati vident res in eſſentia dei, non per ſimilitudines earũ ſed per eſſentiam dei 1ª.q.12.9.0./. 10.c./.3ª.q.3.3^{m}./.3. d.14 ar.1.q.3.1^{m}./.q.4.0./.q.5.c./.Ver.q.8.5.0./.q.20. 3. 4^{m}./.Anima 18.18^{m}./.Opuſ.3.cº.165.

236 Quilibet videns eſſentiam dei, videt omnia, ad quæ ſe extẽdit tota capacitas naturalis. Cont.3 cº.54.4^{m}.

236 Quanto quis limpidius videt eſſentiam Dei, tanto plura in eo videre poteſt 1ª.q.12.8.c./.q.106.1.1^{m}./.22ª.q.180. 5.3^{m}/ 3ª.q.10.1.c./.2.d.11.q.2.2.c./.3.d 14.ar.2.q.2.c./.4.d.49.q.2. 5.c./.4^{m}./.12^{m}./.Ver.q.8.4.c./.q.20 2.4.5.0./.Opuſ.3. cº. 2./. 3./.127.

238 Quilibet videns deum, videt omnia quæ pertinet ad perfectionem Intellectus .ſ. ſpecies, & genera, & rationes rerum. 1ª.q.12.8.4^{m}./.ℨ.3.cº.59./.60.1^{m}./.4^{m}.

239 Res videntur in eſſentia dei, ſeu in verbo, ſicut effectus in cauſa, & concluſio in principio.ſ. vnite, nõ aũt ſicut in ſpeculo 1ª.q.12.8.c./.22ª.q.173.1.c.fi./.2.d.11.q.32. 4^{m}./. 4. d. 59.q.2.5.6^{m}./.Ver.q.2.4.7^{m}./.q.8.4.c./.q.8.4.5.c.

240 Per cognitionem ſpecierum naturalium, indiuidua ſub eis exiſtentia, cognoſcuntur ab intellectu deum vidente. Con. 3 cº.56.5^{m}.

241 Oppoſitum uidetur dicere 1ª.q.12.8.4^{m}./.ℨ.3. cº. 59./. 60. 1^{m}./.4^{m}. Reſponº. dubio.488º. Du^{m}.488^{m}.

242 Quilibet videns eſſentiam dei, videt omnia quæ aliquando ſunt in rerum natura. Cont.3.cº. 59.2^{m}.

243 Et omnia quæ deus produxit ad perfectionem vniuerſi. ℨ. 3.cº.59 3^{m}./.5^{m}.

244 Et totum ordinem uniuerſi. Con.3.cº.59.1^{m}./.4^{m}.

245 Per uiſionem dei nõ ſolum ratio glorificatur, ſed totus homo 12ª.q.3.3.3^{m}./.2.d.31.q.21.5^{m}. Opere.

246 In viſione Dei, tria ſunt deſiderãda.ſ. ſumma pulchritudo, maxima bonitas in quam eſt ſumma delectatio, & cognitio ordinis uniuerſi. Pſal.26.prinº.c.C.

247 Solus deus non poteſt uideri per eſſentiam, ſine magno gaudio, & delectatione 4.d.48.q.1.3 0 /.Opuſ.3.cº.168.

248 Videns eſſentiam dei, nõ poteſt de cetero peccare 1ª. q.94. 1. c./.q.100.2.c./.Opuſc.3.cº.169.

249 Videns eſſentiam dei, poteſt omnes creaturas amare. Sed non diligit ſecundum omnes rationes quibus ſunt diligibiles, quia non apprehendit eas, Ver.q.8.4.5^{m} Opere.

250 Cognitio dei perfecta, ideſt realis tollit omnem turbationẽ non autem cognitio ſimilitudinis. Pſal. 38.meº.c.k.

251 Deum uidentium, diuerſi ſunt gradus.ſ. in fonte, & in ſobrietia natura. Opuſ 61.cº.27.

252 Viſio dei dupliciter impeditur, ſcilicet contrarie a culpa, & pœna, & negatiue per defectum habitus gloriæ 2. d. 21.q.2.1.5^{m}.

253 Carentia uiſionis dei eſt pœna totius hominis, & non tm̃ rationis 2.d.31.q.2.1.5^{m}.

254 Carentia uiſionis dei non eſt pœna affligẽs pueros, & alios in lymbo 2.d.30.q.2.3.4^{m}./.d.33.q.2.1.4^{m}./.d.29. 1. 4^{m}./. d. 30.q.1.3.5^{m}./.d.33.q.2.2.0 /.3.d.15.q.2.ar.3.q.3.3^{m}./.4. d.46 L.prinº./.Ma.q.4.1.24^{m}./.q.5.2.3^{m}./.3.0.

255 Sancti in lymbo ſtatim poſt paſſionem Chriſti uiderunt eſſentiam

De

ſt.,305 Deus vult alia a ſe 1ª.q.19.2.o./.1.d.45.3.o./.Con.1.c°.75 vſque 84./.Ver.q.23.4.o. * Adoptio 14. &c. Alienum 4.6.

305 Solus Deus nihil extra ſe vult, niſi ratione ſuæ bonitatis 1ª.quæſt.59.2.c./.Ver.q.23.1.6m./.4.c 8 8m. Deus 451.inſ. * Amor 27.28.69.Angelus 411.Argumentum 6.7.Aſſumere 59.Baptiſmus 65.173.174.175.180.181. Beatitudo 92. Bonitas 21.22.23.

307 Deus uno actu uult ſe, & omnia alia quę uult 1ª q.19.2.4m /.5.c./.q.27.5.3m /.q.41.6.c./.1.d.45.4.5m./.Con.1.c°.76./.87 /.Lib°.3 c°.91./.Li°.4.c° 26.1m./.Pot².q.9 9.c * Charitas 141.Cælum 115. Circuncifio 20.Conuerſio 1 &c.

308 Quicquid deus vult, vult ſub ratione boni cõmunis, quod eſt ſua bonitas, quæ eſt bonum totius vniuerſi 12ª.q.19.10 c. * Cura 6.7. Damnatio 20.29.50. Debitum 10. Defectus 24.25. Dicere 5.&c. Diſpoſitio 5. Dulcedo 4. Electio 16.&c.

309 Deus vult non entia, quæ aliquãdo erunt ȝ.1.c°.79./.Ver. q.23.1.9m. * Elicere 2. Error 12. Faſcinatio. Femina 3.

310 Multitudo volitorum non repugnat ſimplicitati Dei 1ª.q. 19.2.4m./.ȝ.1.c°.77. * Flagellum 3.Fornicatio 4.Gratia 39 55.Hæreſis 93.145.Ignis 17.19.Imprecationes. Inclinatio 2.Iuſtitia 77.Iuſtificatio 38.43.&c. Iuſtus 6.7.8.

311 Deus tripliciter uult omnes homines ſaluos fieri.ſ. vel ut ſit ibi diſtributio accomoda, uel ut fiat diſtributio pro generibus ſingulorum, & non pro ſingulis generum, uel uoluntate antecedente, & non uoluntate conſequente 1ª.q. 19.6.1m./.q.23.4.3m./.1.d.46.1.o./.3.d.17.ar.2.q.1.2m./.d.32 2.c./.4m./.Ver.q.25.2.o./.Ro.11.lec.4.fi./.1ª.Cor.7.lec.1.fi. C./.1ª.Tim.2.lec.1.me°.H.

312 Deus uoluntate antecedente, uult omnia bona eſſe, & nulla mala, non autem uoluntate conſequente 1ª.d.46.4.3m./ 4.d.14.q.1.ar.3.q.3.5m. * Lex 39.Liber 16.19.Malũ.65.&c. Marchion. Mundus 12.&c Nemeſis 1.

313 Deus non poteſt uelle malum culpę, ſed malum pœnæ per accidens tantum 1ª.q.19.9.o./.10.1m./.2m./.q.22.3.3m./.q. 48.6.c./.12ª.q.39.2.3m./.q.79.4.2m./.1.d.45.4.4m /.d.46.4.o. /.d.47.3.4m./.3.d.30.1.5m./.Cont.1.c°.95./.Li°.2.c°.25.fi./. Pot².q.1.6.o./.Ma.q.2.2.1m./.q.16.2.c.fi./.quol.54.o. * Nomen 36.Occidere 2.Odium 21.22.Oratio 36.47.&c.Ordinatio 1.4.Ordo 11.16 &c.25.Paradiſus 6.Paſſio 83.85.&c. 95.Paulus ?.&c.Peccatum 406.Pœna 4.

314 Mala culpę fiunt deo non uolente, nec nolente, ſed permittente 1ª.q.19.9.3m./.12ª.q.39.2 3m./.1.d.46.4.2m./.3.d.30.1. 5m./.Ver.q.23.2.c.fi./.Ma.q.2.1.16m. * Pœnitentia 13.21. 34.Phiton 5.Pietas 1.19.Prędeſtinatio 1.2.32.37.Præſcientia.Prophetia 40.Propitiatorium.Prouidentia 4.&c.Purgatorium 2. Reprobatio 0. Speculum 3. Superbia 35.36. Vſura 72.73.

ntas ura.ſ315 Voluntas creaturæ mouetur a ſolo Deo, ut a principio intrinſeco 1ª.q.57.4 c.fi./.q.105.4 o./.q.106.2.c./.q.111.2.o./ 12ª.q.6.4.1m./.q.9.6.o./.q.80.1.o./.3.c.fi./.q.111.4.c./.3ª.q. 58 1.1m./.ȝ.3.c°.88./.89./.91./.92.prin°./.Ma.q.3.3.c /.q.16. 5.c./.13m./.8.c.fi./ 11.3m./.Quol.12.6.r. Deus 393.inf. * Abſens. Abſoluere 13.14. Acceptio 7. Accenſatio 23.24. Actu.Actus 23.24.73 Adam 41.86.Adoratio 1 &c.Aduentus 6.8.Affectio 7.Afflictio. Agatha. Anima. Alexander.1. Amor 52.103.&c.194.275.281.Angelus 140.141.146.227. 230 238.255.&c.411.&c.444.451.454.469.470.&c. Anima 5.130.&c.214.300.Animal.73.80. Apoſtaſia 1. Apoſtoli 1. &c.37.Appetitus 20.22.&c.96.Aqua 4.5.

316 Omnis motus tam uoluntatis, quàm naturæ, procedit a deo, ſicut a primo mouente 12ª.q.6.1.3m./.q.9.4 1m /.6.c./. q.55.4.6m./.q.80.1.3m./.q.109.1.9.c /.22ª.q.104.4.c./. Cõ.3. c°.67.4m./.Ver.q.22.8.c./.Ma q.3.2.c /.3.c./.11m./. Quol.1. 7.c./.Roma.9.lec.3.prin°.L * Arra 3.Aſcenſus.Aſſimilatio 53.Beatitudo 5.16.72.&c.92.94.&c.Beatus 1.&c.36.&c.Bellum 2.Bonitas 1.&c 230.Brachium 2.Cãtus 2.3. Charitas 18.19.20.30.&c.69.Cayphas.

317 Deus mouet hominem ad agendum tripliciter, ſcilicet proponendo appetibile, & mutando corpus, & mouendo uoluntatem 12ª.q.6.1.3m. * Certitudo 7.8. Cibus 11.etc.Circuncifio 12.33.Coactio 9.Comparatio 4.6.Complacentia 0. Confeſſio 1.&c.Confirmatio 49.Contemplatio 13.&c.Cõtemptus 4.&c.Contritio 23.Conuerſio 3.&c.

318 Deus mouet uoluntatẽ hominis immobiliter ex parte Dei, ſed libere ex parte creaturæ, non inſerendo ei neceſſitatem Ma.q.6.c.3m. *.Correctio 21. Creatura 23. &c. Credere 6. &c. Culpa 6.Cura 6. Damnatio.42.&c.

491.319 Oppoſitum uidetur dicere 12ª.q.112.2.2m./.q.213.10.c. Reſpond°.du°io.491°. * Daniel 1.Debitum 12.

320 Agit deus in animam non ſolum cauſando in ea aliquem habitum gratiæ, uel uirtutis, ſed etiam inclinando liberum

De

arbitrium in hoc aut illud. Opuſc.9.q.38. Imprimere 1.Inſ. * Delectatio 104.Dæmon 71.Denſior. Deuotio 2 5.&c.Diſpoſitio 4.5.30.Doctrina 41

321 Motus uoluntatis hominis, diſponitur immediate a Deo, intellectus autem mediantibus Angelis, corporalia uero interiora, & exteriora eius, mediantibus angelis, & cęlis, ut multiformia, mutabilia, & defectibilia ab oppoſitis 1ª.q. 79.4.c./.q.113.1 c./.q.115.3.c.4.2m /.12ª.q.9.5.1m./.2.d.28. 0.3m./.Cont.3.c°.91./.92.prin°./.Ver.q.5.10 c./.Ma.q.6.c./. 21m./.Opuſc.1.c°.154./.131. * Dolor 24.Dominatio 1.Donum 8.14.38.&c. Aequiualẽs.Euchariſtia 231.238.&c. Facies 2.Fides 59.90.&c.Fiducia 8.Phinees.Finis 41.67.&c.76. &c.Fortuna 7.8.Frenum.Fructus 2.&c.Furtum 7.

322 Deus quandoque agit in anima, ſine nouo influxu, idest non cauſando nouum habitum, ſed conſeruando, uel inclinando ad aliquid liberum arbitriũ. Opuſ.9.q.38. * Gabaonitę.Gratia 13.24 &c.153.&c.169.&c.Graue 10. Habere 2.3. Heliſaus.

323 Deus poteſt mutare uoluntatem Diaboli in bonum, de potentia abſoluta. Ma.q.16.5.13m. * Illabi.Imperare 15. Implere.Imprimere 1.In.8.&c.Inclinatio 2.Infinitum 7.8.Intellectus 99.Interrogare.Iperdulia.Iuſtificatio 1.5.&c. Iuſtus 5.Laus 8.&c.Lazarus 1.Longe.Loqui 4.5.Luxuria 11.Malitia 9.

324 Creaturam rationalẽ, ſpeciali modo Deus diſponit. Opuſ. 3 c°.143. * Marcus 1. Maria.30.&c.51.54. Medium 51. Miſſa 1.Motus 55.Mundus 12.&c.Natura 49. Neomenia. Nocere 10.Obiectum 8. Operc.

325 A Deus inclinat uoluntatem imprimendo formã, & aliquid nihil imprimendo. Ver q.22.8.c. * Obſtetrix 2.Occidere 9 12. &c. Offenſa. Offerre. Oratio 1. &c. 21.&c. Ordinatio 1.4.

325 B Solus Deus imprimere in uoluntate põt 1ª.q.105.4.c./. q.106.2.c./.q.115.4.o./.q.116.1.c.fin./.12ª.q.75.3.c./.q.80. 1.o./.4.8m./.22ª.q.172.2.1m./.2.d.8.5.7m./.d.15.q.1 3.o./.d. 25.2.3m./.5m./.Con.3.c°.88./.89.220./.Ver.q.5.10.c.q.8.13. c./.q.9.2.1m./ q.11.1.16./.3.10m./.q 22.9.o./.q.27.3.c /12m./. Ma.q.3.3.c.fi./.q.16.5.14m./.Opuſ.3.c°.131.2ª. Cor. 2.lec.2. fi.k. * Organum 2.4.5.Paſſio 86.&c.104.110.&c. Paulus. Pax.21.Peccare.Pœnitentia 3.23.49.

326 Solus Deus implet uoluntatem, quia ſolus Deus mouet eam ſufficienter, ut obiectum 1ª.q.105.4.c./.q.106.2.c./.q. 111.2.c /.12ª.q 2.7.8.c./.q.3.1.c./.Ver.q.25.1.c./. Matth.21 prin° a. C. * Perfectio 53.c.82.&c.Pietas 1.4.5.8. &c. Pręceptum 27.&c.74.&c. Pręmium 4.Præſumptio 2.5. Probatio 2.Promulgatio 2.3. Prophetia 4.5.Raptus 6. &c. Recedere.Reſiſtere 3.&c. Salomon 3. Sanctus. 3.4. Scientia 73. 156.&c.Spes.6.12.18.&c.31.38.44.51.&c.66.68.74.Spirituale 5.Spiritus 14.Stultitia 4.Superbia 9.27.37. Via 1.2. Vita 26.Vnigenitus. Voluntas 19.44.71.Votũ.68.69. Vox 32.Vti 15.10.Chriſtus 155.156.157.

327 Conformitas uoluntatis creaturæ ad uoluntatem diuinã, eſt duplex, ſcilicet quo ad potentiam, & quo ad actum. Prima eſt communis bonis, & malis, ſecunda conuenit tantum bonis 1.d.48.1.c./.Ver.q.23..7.c. * Abraham 13.14. Abſens. Abſoluere 13.Accedere 0.Accidia 1 2.5.10. Actio 1.16.17.Actu.Actus 23.24. Adam 64. Adoptio 14. &c. 21. Affectio 7.Angelus 180.181 414.548.&c. Anima 5.6. Animal 73.80.82.Appropinquatio 1.Approximatio. Conformitas.

328 Conformitas ſecunda eſt duplex, ſcilicet quo ad eſſe naturæ, & ſecundum ſpeciem moris. Prima conuenit bonis, et malis, ſecunda uero tantum bonis 1.d.48.1.c /. Ver.q.23.7 c. * Aſſimilatio 10.13. Auaritia 7.Audacia 19. Aureola 1. 4.6.16.Beatitudo 22.Bellum 2. Benedictio 10 Beneficium 12.etc. Blaphemia 1.12. etc. Bonitas 58 230. Canticum. Cantus 1.2.

329 Voluntas creaturæ poteſt conformari uoluntati Dei quadrupliciter, ſcilicet materialiter, formaliter, Effectiue. & finaliter 12ª.q 19.10 c./.1.d.48.2.o./.3.d.17.ar.2.q.1.1m./.Veri.q.23.7.c. * Charitas 128.&c. Cęlum 98.151. Cibus 11. &c.Clementia 9.Comparatio 4.&c.Confeſſio 8.12.24.Confirmatio 23.49.&c.Coniunctio 1.2.3.5.

330 Voluntas, ſcientia, & actio creaturæ, poteſt, & debet conformari uoluntati, ſcientię, & actioni dei, ſecundum imitationem, non autem ſecundum ęquiparantiam 12ª.quæſt. 19.9.1m./.1.diſt.48.1.o./.2.c /.Ver.q.23.7.c./.Ma. q.6.5m. * Conuerſio 3.&c. Cor.5.

331 Voluntas creaturæ poteſt conformari uoluntati diuinę, ſecundum imitationem non autem ſecundum participationem unius formę 1.d.48.1.o. * Correctio 15.21.Creatura 2. &c. 22.28.31.&c.Credere 7.&c.23.26.27.&c. Damnatio 14

ſ'o 14. & 20. &c. Dauid 1.

332 Virtus & rectitudo uoluntatis humanæ, principaliter conſiſtit in hoc, quòd diuinæ uoluntati conformetur, & eius ſa onatus imperium 22ª.q.104.4.2m. * Decimæ 3. Deriſio 13 Deuotio 2.5.6.11.13.

333 Conformare non tenemur uoluntatem noſtram uoluntati dei in his quæ ſine peccato ignorare poſſumus. Opuſc. 9. quæſt.89.

334 Conformitas uoluntatis humanæ ad diuinam attenditur, ſm uoluntatem rationis 3ª.q.18.5.c./.2m./.1.d.48.2.3m. Ver q.23.8.4m. * Diſpoſitio 4 5.30. Diſtantia 5. &c. Dolor 34. Dominatio 2. Donum 6.8.14.34.38.&c. Dulia 1.

335 Ad bonitatē uolūtatis humanę, requiritꝗ cōformet̄ uolūtati dei 12ª.q.19.9 o./.1.d.48.1 o. Ver.q.23.7.c. * Electio 16 Eleemoſyna 1 &c. Epiſcop⁹ 24. Aequalitas 17 Aequiualēs. Eſſe 6.9.11.&c. Eua 2. Euangelium 1. Eucharistia 219.231. 238.244. Exercatio 1.4. Exordium 1. Exemplar 7. Experientia 9.&c. Facere 9. Familiarita. 2. Fides.59.92.&c. 112. 130. 133. Fiducia 8. Filiatio 33.&c. Phinees. Finis 40.&c.64. &c. 81.138.159. Forma 1. Fornicatio 4. Frænum.

336 Quilibet homo tenetur cōformare uoluntatem ſuam, uolūtati diuinæ in uolito, etiam materialiter 1.d.48.4.0. * Fu catio. Furtum 8.

Du^m.493. 337 Oppoſitum uidetur dicere 12ª.q.19.10.0./.q.39 2.3m./.22ª q.104.4.3m./.2.d.48.3.4.0.1.3.d.17.ar.2.q.1.1m./.d.20. ar.5.3m /.Ve.q.23.8.o./.Ma q.2.5.7m./.Opu.9.q.8. Reſp°.du°.492° * Generatio 51.&c. Gloria 4.16. Gratia 65.121. &c. Gratiarum actio 4.5. Gratificatio. Gratus 16. Helias 6. Hæreſis 78. &c.115. Honor 18.&c. Humilitas 4. 17. &c. Hymnus. Iacob 6. Iacobus 3. Idea 4.&c.17.21. Idolatria 1. Ignis 17. 22. Illegitimus 2. Imago 26.37. Imperator 7.9. Impoſſibile. Impuritas 2. Indulgentia 4. Inebriari. Infernus 7. Infidelis 8. Ingratitudo 11.13.18. Intentio 9. Interrogare. Inuidia 7. Ira 27. Irreligioſitas 1. Iudicium 42.&c. Iuge. Iuramentum 2.&c.13.&c. Iuſtitia 73.&c. Iuſtificatio 13. &c. Laus 8. &c. Lex 143.144 Luxuria 23. Maceratio 2. Macula 2.9. Magnificentia 3. Maledicere 1. Manſuetudo 4. Maria 39.&c. Martinus. Martyrium 10. &c. Materia 25. Matrimonium 51.122. 139. Medium 15. Meritum 14.15.33.107. Mille 2. Miraculū 44.48.&c. Mos 4.5. Mulier 1.14.15. Mutuum 2. Natura 49. Obedientia 19 25.28.&c.

338 Quilibet homo tenetur conformare uoluntatem ſuam uoluntati dei, in uolito formaliter, ideſt ſecundum rationem communem boni, & in modo, ſcilicet ex charitate, & effectiue, ideſt ꝙ uelit id quod deus uult eum uelle, non autē materialiter, ideſt in quolibet particulari 12ª.q.19.10.o./.q. 39 2 3m./ 22ª.q.104.4 3m./ 2.d.48.3.4.0./.3.d.17. ar 2. q. 1. 1m./.d.20 ar.5.q.1.3m./.Ve.q.23.7.8.o./.Ma.q.2.5.7m./.Opu. 9.q.87. * Oblatio 1.2.6. Obligatio 3. 4. Oratio 1. 5. Ordo 57. Peccatum 1.11.24.30.53.69.110.111.123.160. 182. &c. Pęna 25.54.55.64.78.98.99. Pœnitentia 5.11. 39. 69. Perfectio 53. Peruerſus. Pharao. Pietas 1.4.5.8. &c. Præceptū 27. &c.74 &c.96.&c. Præmium 4. Pręſumptio 2.5.11.13. Prioritas 3.4. Principatus 7. Promiſſio 3. Prophetia 43. Pſallere 1. Puer 4. Recedere. Redēptio 4.5. Regula 1. Religio 1. &c 11. &c.39 42.92 Reſiſtere 3.&c. Reſtitutio 20. Reuerētia 3 &c. Rea 4.&c. Ruth. Sacerdos 41.42. Sacramentum 47.&c.129. Sacrificium 1.&c.21.28.37. Saluari 7.&c. Sanguis 8.&c. Sapientia 8.9.23.&c Satisfactio 2.21. Sedere 6.7.9.10. Sepultura 6. Seraphin 5. Seruire 1.&c. Seruitus 12. Sigillū Signū 14. Siluester. Similitudo 8.&c. Sion.2. Soliloquium. Somnus 3. Struthio 2. Subiectio 5.&c. Temperantia 19. 20. Templū 1.&c. Temptare 10.&c. Theologia 5.&c.25.&c. 38. &c. Teſtamentum 12. Thomas 4. Timor.5.6.14.19.20 39. 68. &c. Tribulatio 3.4.6.7.19.22. Vacare

339 Voluntas beatorum, conformatur uoluntati dei, in quolibet uolito 12ª.q.19.10.1m./.3.d 48.4.c./.3.d.17.ar.1.q.1.2m /.4.d.14.q.1.ar 3.q.3.5m./.Ver.q.23.8.c. * Verbum 20. Verecundia 10. Vindicatio 7.8. Virginitas 6.37. Virtus 51.231 246.&c. Vita 35.54.&c.81.82.&c. Vnio 7.&c. Votum 3.&c. 58.20.23.&c.81. Vſura 1.5.7.&c.71. &c. 84. 126. 150. 229. 231.&c.259.272.274.275.178.290.293.297.313.314. Vxor 3.9.12. Chriſtus 155.&c. zelus 2.

Poten^a. in communi 340 Potentia proprie conuenit deo 1ª q.25.1.0./.1 d. 42. q.1.1. o./.Con.1.c°.16./.Li°.2.c°.7./.Pote^a. quæſt.1.1.0. * Abſtinentia 6.

Ope. 341 Potentia ſecundum propriam rationem principii conuenit deo reſpectu actionum notionalium, ſecundum quas aliqua procedunt ſecundum rem, non autem reſpectu aliarū 1ª.q.41.4.3m./.Con.2.c°.10. * Actio 3. Adiuuari. Aſſimilatio 10. Aſſumere 16.

342 Immo principium dicitur ſignificare proprietatem, & non eſſentiam 1ª.q.56.4 c. Reſpon°.dubio 493°. Du^m.496.

343 Potentia actiua proprie conuenit deo, non autem paſſiua 1ª.q.25.1.0./.3 1m./.q 41.4.2m./.1.d.35.5.c./.d.42. q.1.1.0./. 2.c./.Con.1.c°.16./.Lib°.2.c°.7./.25.1m./.Ver.q.22. 6. 3m./. Pot^a.q.1.1.c /.4m./.6m./.7m./.9m./.q 2.1.1m./.q.7.1.c.

344 Immo potentia dei, non eſt actiua, nec paſſiua, ſed eſt ſuperacti ua 1.d.7.q.1.1.3m./.Pot^a.q.2.1.1m. Reſpondeo Dubio 494°. Du^m.499

345 Potentia dei eſt principium ſuæ actionis ſecundum rationē tantum, ſed eſt principium realiter ſuorum effectuum. 1ª.q.25.1.3m./.q.41.4.3m./.1.d.42.q.1.1.4m./.Con.2.c°.10./ 11./ Pot^a.q.1.1.1m./.q.2.1.c.fi. * Clauis 1.&c.8.&c. Cotum. Creatura 6.&c. Ope.

346 Potentia dei eſt eius eſſentia 1ª.q.25.1.2m./.1.d.7.q.1.3.c. /.d.42.q.1.1.2m./.2.c./.Con.2.c°.8./.Po^a q.1.1.5m./ 6m./.9m /.q.2.6.o./.Opuſ.9.q.14. * Dæmon 88. Dominium 2.3. Donum 1 3. &c. Fatum 1. 2. Fides 162. Finis 17. Forma. 111. &c.

347 Potentia dei eſt una ſecundum rem, & plures ſecundum rationem. 1.d.7.q.1.3.0./.d.42. q.1.2.0./.Pot^a.q.2.6. o./. Opuſ.9.q 14.

348 Potentia dei eſt infinita 1ª.q. 25. 2.o./.1.d.43. q. 1.1. o./.3 4.c°.44 /.65.1m./.Pot^a.q.1.2.o./.6.c./.q.3.16.17.c./.q. 6.3.c. me°.E./ Ma.q.3.1.c./.Quol 3.1.c./.Q 20.4.2.fi./.Quo.11.1. c./.Opuſ.3.c°.19./.Opuſ.9.q.4./.Meta.12.lec.8. fi. * Gabriel.1. Incarnari 18. Iohannes 4. Iudicium 40.&c. 62. &c. Iuſtitia 81.&c. Leuiathan. Manus 4.5. Materia 11.

349 Potentia dei duplex. ſ. abſoluta, ideſt ſecundum ſe, & ordinata, ideſt cum præſcientia, & uolūtate 1ª.q.25.5.1m./.3.d. 1.q.2.3.c./.d.2.q.1.1.c.prin°./.Pot^a.q.1.5.5m./. Quol.4.4.c. * Miraculum 1.2.3.34.&c.49.50.

350 Omnipotentia dei non comparatur ad aliquid exiſtens in eo, ut ad operatum, ſed ut ad operationem 1.d 20.1.4m.

351 Potentia dei non eſt ad malum, quia eſt ſua bonitas 12ª.q. 2.4.1m./.1.d.35.prin°. * Miſericordia 23.&c.45.46.

352 Creatio maxime manifeſtat potentiam Dei 4.d.17. q.1.ar. 1.q.4.1m. * Mundus 12.&c. Nocere 7.9.10.

353 Potentia dei maxime manifeſtatur in effectibus corporalibus, quia ſpiritualia ſunt nobis minus nota, Pſal.17.princip°. e. G.

354 Circa potentiā dei, fuit duplex error, ſcilicet ꝙ deus agit ex neceſſitate naturæ, & ꝙ diuina ſapientia limitatur ad hunc ordinem rerum qui nunc eſt 1ª.q.25.5.c /.Poten^a. q.1.5.c. * Pœnitentia 84 126. Poſſibile 7.8.9 Pot^a. 45. Prouidentia 19.35.&c. Rebellio 2.3. Reparatio. Saluari 7. &c. Sedere 4. &c. Signum 14. Siniſtrum 5. Spes 38 Subiectū 5.&c Suffraganaus, Suffragia 14. Tabernaculum 2. Tacere 2. Temptare 10.&c. Virtus 66.&c. Votum 57.72. Ope.

355 Potentia generandi eſt in deo 1ª.q.41.4.0./.1.d.7.q.1.2.0./ Con.4 c°.11./.Pot^a.q.2 1.0. Generatio 52. * Ars 26. Conceptio 18.&c. Generatio

356 Potentia generandi in deo eſt medium inter abſolutum, & relatiuum 1ª.q.41.5.0./.1.d.7.q 1.2.0./.d 11.3 .c./.d.42.q.1. 3.1m./.Con.4.c°.13./.Pot^a.q.2.2.0. * Dicere 2.6.&c. Finis 17. Generatio 51.&c.71.&c.

357 Potentia generandi in deo, ſignificat eſſentiam in recto, & relationem in obliquo 1ª q.41.5.0./.Pot^a q.2.2.o./.5. c. fi.

358 Potentia generandi in diuinis, non continetur ſub omnipotentia dei 1ª.q.42.6.3m /.1.d.7.q.1.1.0 /.d.20.1.0 /.Potentia q.2.5.0.

359 Potentia generandi, & potentia creandi, ut radicantur in eſſentia dei, ſunt una numero potentia 1.d.7.q.1.3.0./.Pot^a. q.2.6.0./.q.3.16.9m./.Opuſ.9.q.14.

360 Oppoſitum uidetur dicere 1.d.7.q.1.3.0./.Opuſ.9.q.14./.q 15. Reſpondeo dubio 495. Du^m.495

361 In deo eſſentia non importat aliquam habitudinem principii, ſicut potentia, ſecundum cuius habitudinis rationē dicitur potentia generandi, ideſt quæ eſt generationis principium. Opuſ.9 q.28.

362 Potentia non dicitur uniuoce in diuinis, de potentia generandi, & potentia creandi, quia potentia generādi eſt prior ſecundum rationem quam potentia creandi 1.d.7.q.1.3.0. /.Pot^a.q.2.5.6m./.6 3m./.4m./.Opuſ.9.q 14./.15.

363 Potentia generandi in diuinis, ſumitur tripliciter, ſcilicet actiue, & paſſiue, & impersonaliter Prima conuenit ſoli patri, ſecunda tantum filio, ſed tertia cuilibet perſonæ 1ª.q.41 6.1m./.1.d.7.q.2.1.0 /.Con 4.c°.12./.Pot^a.q.2.4.15m.

364 Cum pater ſit principium generationis, & pater, et filius ſint principium ſpirationis, in patre eſt potentia generandi, et in patre, et filio potentia ſpirandi 1ª.q.41.4.c./.3m.

De

Duᵐ.496ᵐ 365 Immo ſicut pater, & filius ſunt unus deus propter unitatē formę ſignificatę per hoc nomen deus, ita ſunt unum principium, propter unitatē formæ ſignificatæ per hoc nomen principium 1ª.q.36.4.c.ſi. Reſpon°. dubio 496°.

366 Eadem numero potentia generandi eſt in patre, ut generet & in filio, ut generetur 1ª.q.41.6.1m./.q.42.6.3m./.1.d.7.q.2.1.o./.d.42.q.1.2.1m./.Con.4.c°.13.prin°.D./.Pot².q.2.5.c./.q.9.9.3m. uel generatio 57.

367 Potentia generandi in diuinis eſt eſſentia dei, ſub ratione relationis.ſ.paternitatis 1.d.7.q.1.2.c./.3m./ d.11.3.o./.d.13.2.3m. Generatio 75.76.

Duᵐ.497ᵐ 368 Oppoſitum uidetur dicere 1ª.q.41.5.o./.Pot².q.2.2.o. Reſpondeo dub°.497°. * Hæreſis 101.121.

Oper pōt. 369 Deus eſt omnipotens 1ª.q.25.3.o./.3ª.q.13.1.c./.Con.2.c°.22./.Pot².q.1.7.o. * Abraham 14. Accidens 36.37.

Oper. 370 Deus poteſt facere quicquid non implicat cōtradictionē 1ª.q.7.2.1m./.q.25.3.4.o./.3ª.q.13.1.c./.1.d.42.q.2.1.o./.d.43.q.1.1.5m./.d.44.o./.2.d.2.q.1.1.7m./ d.25.2.3m./.3.d.1.q.2.3.o./.4.d.46 q.1.ar.2.q.2.o./.ʒ.2.c°.22./.23.prin°./.25./. Ver.q.2.10 c.ſi./.2m./.Pot².q.1.3.5.6.7.o./ q.5.2.3.c./. q.6.1.5m./.11m./.Vir.q.2.1.c./.Quol.3.2.o./.Quol.4.4.5.o./.Quol.5.3.c./.Quol.12.2.c prin°./.Ethi.6.lec.2.ſi. * Adiuuari. Agilitas. 4. Alexander 1. Angelus 52.112.543.

Oper. 371 Deus non poteſt facere alium deum ʒ.2.c°.25.12m./.Pot².q.1.6.c.ſi. * Anima 89.90.217.218.250.257.

Oper. 372 Deum non poſſe aliquid facere, non eſt ex defectu potentiæ eius, ſed quia repugnat facto, in quantum factum, uel inquantum tale factum. Quol.9.1.c./.Quol.12.2.o.

373 Aliquid ē impoſſibile deo dupliciter.ſ. uel implicans cōtradictionem, uel quia in eo eſt neceſſitas ad oppoſitum. Et hoc dupliciter, ſcilicet uel ratione potentiæ ſuæ naturalis determinatę ad unum, uel ratione finis ultimi. Pot².q.5.3.c.ſi. * Aſſumere 13.&c.

Oper. 374 Deus dicitur non poſſe facere dupliciter, ſcilicet uel quia potentia, uel quia uoluntas eius non ſe extendit ad illud, ʒ.2.c°.25.ſi./.Pot².q.1.5.c./.6.c.

375 Deus diſpenſare non poteſt, ut homini liceat nō ſubdi ordini eius, etiam in iis, ſecundum quę homines adinuicem ordinantur 12ꝑ.q.100.8.2m.

Duᵐ.498ᵐ 376 Oppoſitum uidetur dicere 1.d.47.4.c. Reſpon°.dub°.408. * Baptiſmus 209. Blaſphemia 24.25. Bonitas 8.

377 Deus poteſt diſponere agendo præter ordinem ſuæ prouidentiæ, quo ad res ſubiectas ordini, non autem quo ad rationem ordinis, quæ eſt in deo 1ª.q.105.6.c./. ʒ. 3. c°. 98./. Pot².q.6.1.3m. * Charitas 81.131.

Oper. 378 Deus poteſt agere, & diſpenſare præter ordinem ſuæ iuſtitiæ, ſecundum ꝙ in aliquo opere creato determinatur, nō autem ſecundum ꝙ iuſtitia dei eſt ordinatio uolūtatis ei⁹ in eo 1ª.d.43.q.2.2.1m.

Oper. 379 Diuina potentia non eſt ita ordini eius alligata, quin poſſit quidoque præter ordinem cauſarū ſecundarum aliquid agere, cum ſibi placuerit, ut patet in operibus miraculoſis 1ª.q.25.5.c./.Pot².q.1.5.c./.Opuſ.10.ar.1./.17. * Cōcubinatus 1.2. Corpus 15.39.44.57.68.

Oper. 380 Deus non poteſt facere aliquid eſſe ſine eo quod eſt de eſſentia eius.ʒ.2.c°.25.4m./.Ver.q.21.6.6m.

Oper. 381 Deus non poteſt facere, niſi quæ præſcit ſe eſſe facturum, ſi exceptio referatur ad actum, nō autem ſi referatur ad actū, non autem ſi referatur ad potentiam. Pot².q.1.5.1m./.2m.

Oper. 382 Deus non poteſt facere oppoſita principiorum in ſcientiis eſſe uera.ʒ.3.c°.25.5m./.Pot².q.6.1.11m.

Oper. 383 Deus non poteſt facere duo cōtraria, uel priuationem, & habitum, uel alia oppoſita eſſe ſimul in eodem 1ª.q.105.2.6.c./.12ꝑ.q.51.4.c./.1.d.42.q.2.2.c./.2.d.1.q.1.4.3m./.4.d.12.q.1.ar.1.q.1.c./.d.43.ar.2.q.1.2m./.d.44.q.2.ar.2.q.3.c./.ʒ.2.c°.25./.Pot².q.6.1.o./.Ma.q.16.9.3m./.5m./.Vir.q.1.10.7m./.Quol.1.22.c./.Quol.3.1.d./.2.b./.Quol.9.5.c./.Opu.53.3m.

Oper. 384 Deus non poteſt aliquid facere, quod non ſit conueniens ſapientiæ, & bonitati eius 1ª.q.25.4.c. * Culpa 6.7. Damnatio 11.&c.

Oper. 385 Deus poteſt facere quicquid olim fecit, niſi ſit impoſſibile ratione præteriti 1ª.q.25.4.2m./.1.d.44.4.o./. Opuſ.9.q.82.

Oper. 386 Deus poteſt reparare uirginitatem perditā 1ª.q.25.4.3m. * Datio 1.19.&c. Dicere 2.5.&c. Diſpēſatio 7.&c. Dñiū 2.3.

Oper. Duᵐ.499. 387 Immo præteritum non fuiſſe, non poteſt fieri etiā a deo, ut ꝙ mulier corrupta, non fuerit corrupta. 1ª.q.10.5.3m./.q.25.4.o./.22ꝑ.q.152.3.3m./.1.d.42.q.2.2.c./.3m.d.2.q.1.1.7m./.ʒ.20.c°.25./.Quol.5.1.3.c./.Quol.10.4.1m./ Opuſ.9.q.82. Reſp°.du°.499. * Aeternitas 12.13.41. Euchª. 42.87.&c. 139 Generatio 64.&c. Gratia 80. Hæreſis 105.

Oper. 388 Deus poteſt reparare uirginitatem perditam quo ad omnē integritatem, non aūt ratione præteriti 1ª.q.25.4.3m./.22ꝑ.q.152.3.3m./.3ª.q.89.3.1m./.3.d.31.q.1.ar.4.q.1.1m./.Quol.5.3.o. * Honor 27.41. Impeccabilis. In.23.&c.

389 Deus poteſt facere quæ non facit, & dimittere quæ facit 1ª.q.25.5.o./.3ª.q.1.3.3m./.1.d.43.q.2.o./.d.47.1.4m./.ʒ.2°.c°.23.uſque 30./.Li°.3.c°.98.ſi./.Pot².q.1.5.o./.Matth.26. * Indiuiduum 37.29. Infinitum 2. Inſtans 20.21.22. Oper.

390 Solus deus poteſt mutare formam in formā, & materiā in materiam, & totum in totū 3ª.q.75.4.c./.3m./.Ma.q.16.9.o. Oper.

391 Deus poteſt tranſmutare omnem materiam in q uācūque formam 3ª.q.38.1.5m./.Pot².q.1.3.c.ſi. * Intellectus 96. Irregularitas 1.2. Oper.

392 Deus pōt mutare corpus in ſpiritum 4.d.12.q.1.ar.2.q.4.2m. * Iuſtitia 83.&c. Iuſtificatio 36.&c. Oper.

393 Deus poteſt immediate mouere materiam ad formā, & omne corpus ad locum, & intellectum, & uolūtatem interius eam inclinando 1ª.q.105.1.2.3.4.o./.q.110.2.c. Deus 315.&c. * Leuiathan. Lex 39.40. Liber 16.39. Oper.

394 Deus non poteſt facere materiam eſſe ſine forma 1ª.q.66.1.o./.2.d.12.4.o./.4.d.11.q.1.2.c./.Ver.q.3.5.o./.Pot².q.4.1.o./.2.c./.Quol.3.1.o./.Quol.5.4.o./.Opuſ.30.lec.6. Oper.

395 Deus non poteſt facere ꝙ creatura ſit ſine omni accidente, ideſt ſine relatione creationis, & ſeruitutis, & dependētię a deo. quol.7.10.c./.4m. Oper.

396 Deus poteſt facere ſubiectum eſſe ſine propriis accidentib⁹ 4.d.10.ar.2.q.3.3m./.Quol.9.5.c./.1m. * Maleficium 1. Oper.

397 Oppoſitum uidetur dicere. Phi.8.lec.21.me°.c. Reſp°. du° 500°. * Manus 4.5. Maria 28.32. Miraculoſe. Duᵐ.500ᵐ. Oper.

398 Deus poteſt facere aliquod corpus non eſſe in loco 4.d.44.q.2.ar.2.q.3.3m. * Miraculum 2.&c. 34.&c. Miſericordia 4.5. Neceſſitas 18. Oper. Oper.

399 Deus poteſt facere raritatem, & denſitatē eſſe ſine materia 3ª.q.77.2.3m./.7.1m./.2m./.4.d.12.q.1.ar.1.q.3.6m. * Odium. 21.22.

400 Deus poteſt facere qualitatem ſpiritualē eſſe ſine ſubiecto, ſicut & corporalem, Quol 7.10.2m. Accidens 70. * Oratio 59. Ordo 56. Paſſio 85.&c.

401 Deus poteſt facere miraculoſe albedinē ſubſiſtere ſine quantitate. Sed tunc non eſſet hæc albedo ſenſibilis, ſed intelligibilis, ut formæ ſeparatæ. Quol.7.19.o./.Perier.lec.19. p.iu°. * Pax 29.&c. Peccatum 264.266. Phiton 5. Oper.

402 Non poteſt fieri a deo, ꝙ ſubſtantia ſpiritualis habeat qualitatem corporalem, niſi prout poteſt eſſe ſine quantitate, Quol.7.10.3m. * Poſſibile 7.&c. Oper. Oper.

403 Deus poteſt facere angelum non eſſe 1ª.q.9.2.c./. q.10.5.c./.3m./.2.d.2.q.1.1.7m. * Poteſtas 2.&c. Prædicare 13.&c. Oper.

404 Deus poteſt immediate mouere quodlibet corpus, quacunque mutatione poſſibili cuicunque creaturæ 1ª.q.105.1.6.c./.Opuſ.10.ar.1./.5./.Opuſ.23.3m. * Prælatio 1. Prouidentia 18.&c. Regnum 3.&c. Relatio 98. Sacerdos 34. Totū 15

405 Deus poteſt immediate facere omnē effectum cuiuſcūque agentis, ſine eo 1ª q.105.2.6.c./.12ꝑ.q.51.4.c./.3ª.q.77.1.c./.2.d.1.q.1.4.3m./.4.d.12.q.1.ar.1.q.1.c./.d.43.ar.2.q.1.2m./.d.44.q.2.ar.2 q.3.c./.Con.3.c°.99./.Li°.4.c°.44./.65./.80.1m./.Pot².q.6.1.o./.Ma.q.16.9.3m./.5m./.Vir.q.1.10.7m./.Quol.1.22.c./.Quol.4.5.ſi./.Quol.9.5.c./.Opuſ.21.3m. Actio 9. Oper.

406 Nullius rei uirtus, poſſet aliquid, niſi per uirtutē dei a quo eſt omnis uirtus, & uirtutis conſeruatio, & ordo ad effectū 12ꝑ.q.109.1.c./.2.d.1.q.1.4.c.ſi./.d.9.2.4m./.Con.3.c°.66./.67./.Li°.4.c°.44./.65./.Pot².q.3.2.c./.3.c./.4.c.ſi./.Opuſ.3.c°.131.ſi. Actio 8.inf. Agens 110. * Virtus 66.&c. Chriſtus 123.163.&c. Oper. Oper.

407 Deus operatur in qualibet re, ſecundū conditionē eius 2.d.25.1.3m./.2.1m./.Con.3.c°.66./.67./.Lib°.4.c°.44./.65./. Veri.q.23.2.c./.q.24.1.3m./.Pot².q.3.1.2.c./.3.c./.4.c.ſi./.Opuſ.3.c°.131.ſi./.145. Oper.

408 Hoc ꝙ deus in omnibus operatur ſecundum modum eorum, non excludit quin deus quædam operetur, quæ natura operari non poteſt 12ꝑ.q.51.4.2m.

409 Nihil prohibet eſſe aliquid in pot².diuina, qđ non uult, & qđ nō continet ſub ordine quem ſtatuit reb⁹ 1ª.q.24.5.1m. Duᵐ.501ᵐ.

410 Oppoſitum uidet dicere 1ª.q.47.4.c. Reſp° ſicut du°.498. Oper.

411 Solus deus poteſt facere præter ordinem, & curſum totius naturæ 1ª.q.105.6.o./.q.106.3.c./.2ª./.q.41.2.c./.3.d.16.q.1.3.c./.4.d.4.q.3.ar.2.q.1.3m./.d.33.q.2.ar.2.q.1.c./.d.46.q.1.ar.3.q.2.2m./.Con.3.c°.98./.99./.161./.Ver.q.27.3.c./.Pot².q.6.1.o./.Quo 9.10.c.ſi./.Opu.3.c°.138./.Opu.10.ar.1./.17

412 Quicquid poteſt intelligi eſſe ſine alio, deus pōt facere eſſe ſine eo, nō autē ſi poſſet intelligi, alio nō intellecto, ut ens ſine bono 12ꝑ.q.110.4.4m./.Ver.q.21.1.ſi./.Anima 12.7m.ſi./.Opuſ.3.c°.88. Oper.

413 Deus

Oper. 413 Deus poteſt facere plures mundos & plura genera rerum, q̃
Oper. fecerit.1,d.42.q.2.2.c.6./.3.d.14.4.3m./.Ver.q.20.c.1m.
414 Deus poteſt infinitas alias ſpecies creare,1,d.39.q.1.3.c./.d,44.1,e./.Ver.q.20.4.1m.
Oper. 415 Deus poteſt facere uniuerſum & quamlibet creaturam meliorem quam fecerit.1ª.q.25.6.o.
Du^m.502 416 Immo uniuerſum non poteſt eſſe melius.1ª.q.25.6.3m. Reſpondeo dubio.502º.Bonitas.155.
Oper. 417 Deus poteſt facere uniuerſum, & quamlibet creaturam meliorem, quàm fecerit bonitate accidentali: & non eſſentiali, quia tranſcéderet limité ſue ſpeciei 1ª.q.25.6 q./.1.d.44.o./3.d 13.a.2 q.a.2ª./.3m./.Potentª.quæſt.3.16.c./.17m. Bonitas.158.
Oper. 418 Qualibet re creata,deus poteſt facere aliam meliorem,bonitate eſſentiali,& accidentali.1ª.q.25.6.o./.1.d.44.1.3.c. Bonitas.158.
Oper. 419 Deus poteſt facere aliquid melius humanitate Chriſti,matre eius beatitudine, & gratia ſecundum ſe, non autem ut relata ad deum.1ª.q.25.6.4m./.3ª.q.7.12.2m./.q.10.4.3m./.1.d.44.3 o./.3.d.13.q.1.ar.2.q.a.2m./.Ver. quæ.29.3.2m.a.6m.Malum.26.
Malum. 421 Deus non poteſt peccare.1ª.q.25.3 2m./.q.63.1.c./.22ª.qu.6.2.c./.2m./.1.d.42.q.2.1.o./.2.c./.d.43.q.2.2.o./.ſ./.2.d.7.q.1.2.c./.d.37.q.2.1.o / 3.d.12.q.a.1.c./.1m /.Cõ.3.cº.25./.Liº.3.cº.109./.Ver.q.24.7.c / 2m./.Poª.q.1.6.o./.Ma.q.2.3.9m./.q.3.1.o./.Quol.5.4.o. * Aduitentum.9.Blaſphemia.24.25. Cadere.1.Error.9.&c.Excæcatio.1.&c.
Oper. 421 Deus ſi nellet,poſſet praua agere, & peccare. Et iſtiua conditionalis,Sortes poteſt currere,ſi uult, antecedens eſt poſſibile,& ideo ſequitur poſſibilitas conſequentis. Sed in hac conditionali,Deus poteſt peccare ſi uult,antecedens eſt impoſſibile.Non enim poteſt deus uelle malum, Et ideo non eſt ſimile.1ª.q.25.3.2m./.1,d.42.q 2.1.2m./.3.d.1 q 2.3.c./.d.12.q.2.1.c./.4m./.Con.1.cº.95./.Poª q.1.6.3m./. Ma quæ 3.1.12m./.Quol.54.o. * Iudex.27.Iuſtificatio.36 &c.Maledicere.1. Malum 65.66.
Oper. 422 Potentia peccandi in nobis quo ad naturam,eſt adeo: non autem quo ad defectum.1.d.42.qu.a.1.c./.2.d.44.q.1.2.o./.3.d.12,q.2.2.6m./ Ro 13 c.c.primo.D.
423 Deus eſt causa peccati.12ª.qu.79.o./.q.80.1.c. * Peccatum.116 Pœna.7.64 65.
424 Immo mali culpę nullo modo deus eſt cauſa. 1ª.q.48.6.c./.q.49 2.o./.q.63.5.c.ſi. Reſpondº.dubio.503º.
425 Deus eſt cauſa peccati quo ad ſubſtantiam actus: non autem quo ad deformitatem. 12ª.q.79.o / q.80.1.c /.22ª.q.9.2.2m./.1.d.40.q.4.2.o./ d.42.q.2.1.o./.2.d 34.3.c./ d.37.q.3.1.3m./.d.23.q.3.2.6m./.Con.3.cº.162 /.Ver.q.3.5m /.Poª.q.1.6.5m./.q.3.6.21m./.Ma.quæſt.3 1.2.o./. Ro.11.lec.5.ſi.D. * Punitio 2.3.4.6.Simonia.8.
426 Deus eſt cauſa mali pœnę per accidens tantùm: mali autẽ culpę, nullo mõ ẽ cauſa, 1ª.q.48.6.c./.q.49.2.o./.q.63 5.c.ſi./.12ª.qu.87.1.2m /.22ª.q.19.1.3m./.q.24.10.c./.2 d.32.q.2.1.o./.d.34.3 c./.3m./.d.36.3.1m./.d.37.q.3 1.o./.L./.d.44.qu.1 2.c./.3.diſtinct. 30. 1. 5m./. Con. 2. capº. 40./. Libº. 3. capitº. 31./. Potentª. quæſt. 1. 6. 11. c. ./. quæſt. 3. 16. 3m./. quæſt. 5.3. 13m./.quæſtion 6.1.8m./.Ma.q.1.1.1m /.3.10m./.5.c./.q.3.1.o./.Quolibet.1.7.3m./.In.9.Lect.1.principº.c.D./.Rom.Lec.7.fin. G. &c.
427 Deus eſt cauſa excæcationis, & obdurationis per accidens tantum.ſ.ſubtrahendo gratiam. 1ª.q.23.3.2m./.12ª.qu.79.3.o./.22ª.q.15.1.o./ Excæcatio.2.4.inf.1.d.40.q.4.2.o./.4.d.18 q.1.ar.1.q.2.4m./.21.3.q.3.c./.Con.3.cº.162./.Ver.quæ.24 10.c./.Ma.q.3.1.1m./.6m./.qu.16.5.8m./.Quol.4.4.ſi./.Quo.5 2.o.c./Iob.7.Lc.4.meº.F./.Io.12.Lec.7.meº.c.C./.Ro.Lec.7.ſi. G./&c.capº.9.lect.3.fin.E./.cª.11.lec.1.ſi.F./.2ª. Cor.4 /.lec.2.medº. B./. He.3. lect. 2. medº. F. ut Pharao. inf.
428 Non obdurat deus immittendo malitiã: ſed non impartiendo gratiam. Et hoc quia non ſe uolunt homines ad gratiam conuerte 1.Iſa.6.
Oper. 429 Deus omne malum conuertit in bonum.Opuſ.63.cº.1.
Oper. 430 Deus per ſe inclinat ad bonum, dando gratiam, & naturę, & directe ordinando ad bonum: ſed inclinat ad malum per accidens tantum, ſcilicet non dando gratiam. 12ª. q. 79. 1. 3m./.2.d.37.q.2.1.1m./.Con.3.cº.162.ſi /.Ver.quæſt.22.8.ſi./.Poª.q.1.6.4m./.6m./.Ma.qu.3.1.1m./.6m./.Quol.5.2.c./.Ro.9.lec.3.cº.10.lec.3.cº.11.
Cauſa. 431 Deus eſt cauſa productiua cuiuslibet rei 1ª. q 22.2.c./.q.44.o./.q.45.2.e./.q.55.1.3m./.q.57.2.c.ſi./.q.61.1.o.q.65.1.o./.3.c./.q.75.5.1m./.q.79.2.c./.q.103.5.7 c./.12ª.q.79.2.c./.q.93.1.c./.1.d.30.1.c./.d.32.3.c./.d.36.q.1.2.o./.2.d.1.q.1.2.o./.5.16m./.d.11,q.2.2.c./.d.18.q.1.2.c./.L./.d.37.q.2.2.o./.q.3.2,c./.3.d.2.q.1.a1.3.q.1.c./.Con.1 cº.49./.50./.66.2m./.6m./.Liº.2 cº.6./.15./.16.6m./.39 4m./.41.3m./.52.2m./.65./.94./.107.4m./.156.1m./ Libº.3.cº 1./.2.Ver.q.1.8.o./.Poª.q.3.5.o./.16.c./.q.6.1.c./.q.7.1.c.priº./.Ma.q.3.2.c./. Spiritu.1.c./.Anima 20.c./.Quo.9.5.c./.Opu.3.cº.68./.132./.136./.Opu.15.cº.9./.Opuſ.20.libº 3.cº.2./.2./.Opuſ.30.lec.3./.Meta.2 lec.1.meº.a.F./.Liº 6.lec.3.meº.c.C.&c /. Libi.8.lec.2.priº.a.B./. * Abraham 20.Abſens.Abſoluere 14. Abſtractio 23. Adam 90.&c. Oper.
432 Deus eſt cauſa omnium efficiens,exemplaris, & finalis 1ª.q.44.1,2.3.4.o./.q.65.2.o./.q.103.2.o./.5.c./.q.105.5.c./.12ª q.79.2.c./.1.d.1.L.ſi.D./.d.18.5.c./.2.d.1.q.2.2.c./.q.3.1 c./.L.1./.d.17.L.1.meº.F.d.18.q.1.2.c /.d.34.q.1.2. c./. Con.1.cº.37./ Liº.3.cº.17.18./.Liº.4.cº.21./.Ver.q.20.4.c./. Poª.q.7.1.5m./.Ma.q 1.1.c./.He.2.lec.3.meº. G./. Cauſis lec.3.o. Adeps 2.
433 In deo eſt habitudo.cauſæ efficientis perſonæ ad perſonã. Non autem eſſentiæ,ſed formalis, non autem finalis, niſi reſpectu creaturarũ 1.d.34.q.1.2.c./.Ver.q.23.1.3m. * Adiuuare 1.8.Adoptio 14.&c.Aduentus 8.&c.Afflictio.Agatha.Amor 61.Angelus 17.&c.24.69.91.111.112.140.142.146.175.255.256.275.285.301.398.411.&c. 420.444.491.495.&c. 620.618.
434 Deus eſt cauſa eſſendi omnibus.Opuſ.3.cº.68.* Anima 10.27.82.89.&c 90.&c.204.212.&c. Animal 52. Antropoſpatos.Aſſimilatio 8.Attributa 1.&c.17.18.Beatitudo 91.Benedictio 2.5.6.8.&c.
435 Quicquid entitatis,bonitatis,& perfectionis eſt in creaturis eſt a deo,non autem imperfectio, ſed accidit creaturis, inquantum ſunt ex nihilo 1.d.2.2.c./.d.17.q.2.5.c.priº./.d.22.2.c./.d.42.q.2.1.c /.d.43.q.1.2.1m./.2.d.13.q.4.1m./ d 37.q.1.2./.q.2.1.2m./.2.c./.2m./.d.44.q.1.2.c./.Poª.q.3.1.13m. uel Deus 71. * Caracter 11.12.31.Charitas 69.82.83.84.89
436 Deus eſt cauſa immediata omnium, quæ non inceperunt eſſe per generationem 2.d.1.q.1.4.c./.d.18.q.2.1.c. * Caſua 3 Cauſa 20.28.52.&c 65.&c.Cœlum 138.134.Certitudo 4.&.Circumciſio 21.Claritas 17.Chaos 3.&c. Cõe 1.3.8.
437 Deus eſt cauſa operationum naturalium, immediatior omni agente naturali 1.d.12.3.4m.Actio 9. Oper.
438 Immo quodlibet agens naturale particulare eſt immediatum ad ſuum effectum. Potentª.q.3.7.c. Reſpondeo.dubio 104º. Du^m.104º.
439 Deus eſt cauſa operationũ naturalium immediatior ſecundum uirtutem,& mediatior ſecundum ſuppoſita omni agẽte naturali 2.d.12.3.4m./.Poª.q.3.7.4m. * Cõtritio 16.Cooperatio.Corporalis 2.Corpus 15. 39. 44. &c.Correctio 21 Creatio 3.Cultus 0. Oper.
Oper.
440 Deus eſt cauſa omnis motus, tam uoluntatis,quam naturæ 12ª.q.6.1.3m. * Defectus 23.&c.Delectatio 104.Dæmõ 57.58 59.90.&c.101.1016.220.Deuotio 5.7.Dies 4.21.&c.Diſpoſitio 24.30. Diſtantia 5 &c.
441 Proprium dei eſt, q materia corporalis ei obediat ad nutũ quo ad ſuſceptionem formarum Ma.q.16.1.14m. Oper.
443 Proprius effectus dei eſt facere pacem.He.13.lec.3.meº. G. Pax 31. * Diſtinctio 10.22. &c. Dolor 27. Donum 7. 8. 24 &c.
443 Quicquid deus cauſat in his inferioribus, cauſat per angelos. Pſalmus 17. princepº. b.D. * Effectus 1. 3. Eleemoſyna 1.&c. Elicere 2. Epiſcopus 12. 24. Eſſe 9 &c. 98. 99. Aeternitas 39. &c. Excellentia. Exemplar. 7.Exiſtentia 1. 2. Falſitas 12. Fatum 2. &c. Fides 59. 73. &cet. 162. Finis 25. 55. &c. Fomes 3. 5. Forma 104. 113.Formatio. Fortitudo 40. Fortuna 5. 8. Fructus 11.12. Gloria 4. 5. 14. &c. Gratia 13. 24. 25. &c. 55. &c. 62.&c.108 149. &c. Habitus 27.&c. 35. &c. 64. 68. 82. Hæreſis. 49. &c. 69. &c. 82. 104. 118. 126. &c. Humilitas 16. Idea 13 &c. 30. &c. Ieiunium 19. Ignis 27. &c.Dulia 7. &c. 18 &c. Inclinatio 2. Inebriari. Inæqualitas. Infirmitas 2. Intellectus 71. 96. Ioannes 4. Laus 13. &c. Lazarus 1. Liberum 30. Locus 24. 25. 26. Lumen 24. 25. Maledicere 1. Maleficium 1. Malitia 9. Martyrium 10. Materia 15. 41. Matrimonium 13. Medium 15. Meritum 5. 9. 107. Miniſter 5. 6. Miraculum 2. &c. 34. &c. 48. Miſericordia 38. &c. Miſſa 7. Miſſio 13. 14. 15. Modificari. Mors 3. 43. Mundus 12. &c. Natura 4. 42. &c. Nocere 7. Origenes 4. Origo 1. 2. &cet Paſſio 119. Pax 16. Peccatum 160. 258. &c. 329. Pœna 4. 64. 65. Pœnitentia 50. &c. 72. 126. 136. Plato 6. Poſſibile 7. &c. Poteſtas 5. 13. Præco. Prædicare 11. Prælatio 1. Princeps 23.27. Principatus 7.Principium 13.&c.Proceſſio 14.Propriũ 9.10 Religio 5.Sãctificare.Sãctua 7.8.Sapiẽ.23.53.55.56.Sex 3.

Terre.

De Diacon Dial Diap nice

Ter emanens 1. Veritas 28.29.31.34.37. &c. 43. &c. Virtus 66.&c. Vita 23.&c.80. Votum 20. Viura 7. Chriſtus 66.69. 89.93.98.108.148.

e.Ope 444 Deus eſt agens primum omnium naturalium 4.d.5.q.5.2.c. * Accidens 69. Actio 1.&c.24.121 Actus 73.190. Adiutare 6.&c. Adoptio 14.&c. Agens 4.16.&c.48.54.107.210. Agere 18.&c.

o.

445 Deus immediate producit omnia 1ª.q.65.3.0./.3ª.q.6.5.1^m /.2.d.1.q.1.4.0./.d.13.5.1^m./.Opuſ.15.c°.9./.10.

446 Deus agit mediantibus aliis cauſis, non ex inſufficientia eius, ſed ut dignitatem cau ſandi communicet creaturis 1ª q.22.3 c./ 8 2^m./.q.103.6.c /.2^m./.q.106 4.c./.1.d.44.3.4^m./. 2.d.1.b.1.4.1^m./.4.d.24.q.1.ar 1.q.1 c./.d.45.q.3.2.1^m./. 3.3. c°.70.fi. Ver.q.5.8.&c. Angelus 17.&c.69.140 141.146.175 352.374.411.420. Anima 156.159. Annihilatio o. Antichriſtus 6. Appropriatio 4.9.11 &c. Ars 26. Attributa 17.18 Benedictio 8.&c. Bonitas 249. Brachium. Actio 11. Cauſa 67.&c. Conuerſio 3. Corporalis 3. Corpus 31.39.44.57. Creatio 21.&c.39.41. Creatura 6.

447 Deus agit per ſapientiam ſuam 1.d.35.1.c./.d.43.q.2 1.0. /.Cont.2.c°.24./.Ver.q.23.6.0.

448 Bonitas, liberalitas, iuſtitia, & miſericordia dei differentur producuntur 1ª.q.21.3.c./.3 d.4.q.1.ar.1 q.1.c./.4 d.46.3. 2.ar.1.q.3.c. * Dauid 3. Dicere 7.8. Diſpoſitio 30. Diuiſio 7. Dulcedo 4 &c. Elementum 25.26. Eſſe 15. Aeternitas 39. &c. Euchariſtia 105.107. Finis 77 Flagellum 3. Fortuna. Gratie 10. Habitus 27.28. Hæreſis 105.

449 Deus eſt agens analogum 1.d.8.q.1.1.2.c. Cauſa 38. * Idea 1.17.&c. Ignis 17.&c. Imprimere. In.9.&c. Inæqualitas Indiuiduum 29 Inſtans 10.21.22. Iuſtitia 75.&c. Iuſtificatio 36.&c. Libe alitas 13.14. Liberare o. Malitia 9.

450 Deus produxit creaturas, non ex neceſſitate 1ª. q.19.4.0./. q.25.5.0./.q.28.1.3^m./.q.32.1.3^m./.q.45.6.c./.q.50.1.c./.q.61 2.1^m./.q.104.3.0.q.105.1.2^m./.12ª q.66 1.^m3./ q.109.1.c./. 3ª q.50.2.3^m./.1.d.35.1.c./ d 38.1.6^m./.d.43.q.2 0./.2. Prol. prin°. C./.d.18.q.1.3.1^m./.3.d.20.ar.1.q.3.c./.4.d.17.q.1.ar. 2.q.3.c./.Con.2.c°.23.uſque.30./.44.fi.45.1^m./.Lib°.3.prin°. /.c°.64./.65 2^m./.75.4^m./.97./.98 /.99./.Li°. ... /.Ver.q. 5.2.5^m./.Pot^a.q.1.5.c./.q.3.1.9^m./.4 c./...18^m./.14.14^m /.15. o./.17.4^m./.14^m./.q 5.3.c.fi./.6^m./.q.6.1.c.fi /.Ver.q.1.11.9^m./ Quol.3.6.fi./.Quol.4.4.c /.Opuſ.3.c°.96./.99./. Opuſ 15. c°.9.fi. * Manichæus 2. Matrimonium 23. Miniſter 6.8.9. Motus 52.55.

451 Deus in productione rerum finem aliquem intendit, ſcilicet diuinam bonitatem 1ª.q.25.5.c./.Opuſ.3.c°.100./.101. Deut 306.&c. * Mundus 18. Natura 4.41.&c. Neceſſitas. 18. Nichil 5. Occidere 11. Ommiſſio 1. Operatio 21.33.50. 51. Oratio 40. Ordo.18.42.51 56. Os 22. Paulus 3. Paupeſtas 3. Peccatū 258.&c. Pęna 4.54.55. Pęnitẽ.52. Perfectio 11.&c. Præceptum 25.117. Pręco. Prædeſtinatio 1.&c.46.47.48. Prędicare 22. Proceſſio 62. Producere 3 Prophetia 18. Pſalm° 3. Punitio 2.&c. Quies 8. Ratio 13. Redemptio 4. Religio. 85. Reparatio. Reſurrectio 5.9. Retributio 3. Sabbatum 1.2 Sacramentum 7.48.&c. Sacrificium 2.27. Senatus 3. Somnium 2. Sors 5.

452 Deus de nouo abſque ſui mutatione produxit res in eſſe. Opuſ.3.c°.97. Creatio 14. * Spes 11. Spirituale 5. Templū 8.10.&c. Tempus 29.30.36 37. Tenebrę 1. Timor 39. Tirannus 4.&c. Totum 55. Transfiguratio 2. Tribulatio 3.4 Vendicatio 7.8.

453 Deus produxit res ex nihilo. Opuſ.3.c°.69. Creatio 10.12 &c. * Virtus 27.78.&c. Viuificare 1. Vnctio 8.13. Vniuerſum 1. Voluntas 40.

454 Deus creauit materiam omnium ſimul 2.d.18.q.1.5.c. fin. /.d.30 q.2 5.c.pri°.A * Viuis 108. Chriſt° 203.216 218.220

quib°. ¶ Dextrum, & ſiniſtrum, & aliæ differentiæ ſitus, ſunt in inanimatis quo ad nos tantum, in animatis vero ſunt ſecundum ſe 1ª.q.13.7.c./.1.d.26.q.1.1.c./. Con.4.c°.14./. Pot^a. q.7.10.c./ Quol.1.1.c./ Meta.5.lec.17.fi.c.H./. Phi.3. lec.9. fi./.Li°.4.lec.1.fi f./.Anima.2 lec.8.pri°. * Amazones 2. Animal 17.&c. Armum. Cælum 23.24.146.147. Cōtrarium 42. Humilitas 19. Paſſio. 104. Paulus 18 Pes. Sedere o. Siniſtra o. Surſum. Chriſtus 210.

¶ Diabol°. Diabol°, dicit eſſe Deus, & princeps huius ſæculi, nō creatione, ſed quia ſæculariter uiuẽtes ei ſeruiūt, eo mō loquendi, quo apoſtolus loquitur dicens, quorū deus uenter eſt 1ª. q.65.1.c.fi./.q.114.3 2^m./.12ª.q.1.5 b./. 2.d.40. q.4.2.2.1./ Io.8.lec.7.prin°.d./.2ª. Cor.4.lect.2.princ°.K./. Eph.6.lec.3 me°.I. * Abſtractio 3. Adam 50.64. Aduentus 6.9. Antichriſt° 1 Aqua 5. Aſſiſtere 5. Aſtare. Bonitas 249. Brachium o Cete.1. Debitum 26. Dæmon o. Dæmoniaci.

De° 323. Aequalitas 17. Euchariſt a 147. Exceeatio 7. Exorciſmus 7.&c. Experientia 1. Frænum Hæreſis 49.&c.127. 157. Ieiunium 13. Leuiathan. Lucifer. Lupus. Maledicere 5. Malchetum o. Manichæus 1.2. Mulier 6. Natiuitas 29. Nomen 62. Paradiſus 6. Paſſio 99.111.112.125. Peccatum 96. 266.277 Pluton 5. Poteſtas 19. Prędicare 11. Pſalmus 13. Redemptio 5 Sanguis. Sapientia 10. Serpens 2.5. Seruitus 14. Sors.5. Temptare 6 8.14.&c. Vnctio 1. Chriſtus 87.

§ Diaconiſſa dicitur quę in aliquo actu diaconi participat ſicut quę legit omeliam in eccleſia 4.d.25.q.2 ar.1. q.1.c./. 1ª. Tim.3.lec.2.fi. Qua.

1 ¶ Diaconvs non eſt proprius miniſter alicuius ſacramenti 3ª.q.67.1.0./.4.d.5.q.2.ar.1.q.2.0./.d.7 q.3.ar.1. q.1.c./.d. 24 q.2.ar.1.q.2.c. Quis.

2 Diaconus eſt proprius diſpēſator ſanguinis Chriſti, nō aūt corporis Chriſti, niſi de licentia epiſcopi, vel preſbyteri, uel in neceſſitate 3ª. q. 82.3.0./.4.d.13.q 1.ar.3.q.2.0./. d.24.q. 2.ar.1.q.2.c.me° A./. ar.2 c./.ar.3.5^m./ q 3.3.c. Con.4.c°.75 fi. ut Laurentius 2.

3 Diacono non licet tangere corpus Chriſti, quia non habet manus conſecratas 3ª q.82.3.0./.4.d 13.q.1.ar.3.q.2.c./.d. 24.q.2.3.5^m.

Oppoſitum uidetur dicere 3ª.q.82.3.c. Reſpōdeo ſicut Euchariſtia 160.

4 Ad diaconum pertinet aſſiſtere, & miniſtrare maioribus ſacerdotibus, in omnibus agendis, circa ſacramenta eccleſiæ 3ª.q.67.1.c./.q.71.4.c./.4 d.24 q.2.ar.1.q.2 c.me° A. * Baptiſmus 111.&c. Cãtus 5 Caractere 40. Catechiſmus 7. Cōfirmatio 17. Cura 1.2.

5 Ad diaconum pertinet purgare tantum, ideſt eiicere immundos, & diſponere fideles per admonitiones. Sed ad ſacerdotes pertinet ẽt illuminare, ideſt tradere ſacramẽta, ad epiſcopus uero perficere 3ª.q 64.1.1^m./.q.67 1.1^m./.2^m./.q. 82.3.3^m./.2.d.9.3 c.pri°./.4^m./ 4.d 5.q.2.ar.1.q.2.c./.d.23.q. 2.ar.1.q.2.c./1^m./.q.3.ar.2.q.1.b.1./. Ver.q.9.1.3.c. Quo.3.17 c.fi./. Quo.11.7c. Lectoratus 4. Epiſcopus 11.12. * Dalmatica o. Diaconiſſa. Euangelium o. Laurentius.1.

6 In primitiua eccleſia omnia officia inferiorum ordinū committebantur diaconis, propter paucitatem miniſtrorum 4. d.6.4.2.ar.3.q.4 1^m./ d.24.q.2.ar.1.q.2.2^m./ 1ª. Tim.3.lec 2 fi.F. * Manus 2.3. Nicolaus 1. Ordo 72.86.&c. Philippus 1. Prędicare 1 Sacerdos 29 Stola. reſtis 2. Vnctio o.

1 § Diasacrica ſcientia eſt tantum una in ſpeculabilibus, demōſtratiue uero ſūt plures 12ª.q.57 6.3^m./.22ª.q 51.4.2. Qualis.

2 Dialectica ut docens eſt uero ſcientia demonſtratiua, non autem ut eſt utens. Similiter & ſophiſtica. Meta.4.lec.4 me°.b.l. * Amor 199.

3 Quędam partes logicæ habent doctrinam, & uſū in logica ut dialectica, & ſophiſtica, quædam uero tantum primum, ut demonſtratiua. Meta.4.lec 4.me°.o.n. * Ars 11.12.13. Diffinitio 7.10. Methaphiſica 27. Prudentia 51.

4 Dialectica dicitur tēptatiua, quia temptatiuis proprium ē ex principiis extraneis procedere, ideſt ex intentionibus rationis quæ ſunt extraneę a natura rerum, Meta.4.lec.4.medio b.l. * Scientia 74.119. Sophiſta.

¶ Diameter quadrati eſt incommenſurabilis lateri eius, quia proportio eorum eſt ſicut duorum ad unum, & non ucut numeri ad numerum, quæ requiritur ad commenſurationem linearum. Meta.lec.3.0./.Li°.5.lec 17.me°.b.D. Poſteriorum lec.4.me°.m. Qualis.

¶ Diana, & diſcurſus mulierum ad eam, eſt tantum in ſpiritu, & illuſione phantaſtica. Spiritu 2.14^m. * Dæmō 73.100 &c. Hæreſis 49. Qualis.

1 ¶ Diaphanvm eſt ſuſceptiuum coloris alieni, non habens proprium colorem. Anima 2.lec.14.priu°.c./. lec.15.priu°. * Albedo 1. Aqua 1. Quale.

2 Diaphanum non eſt proprium elementis, ſed conuenit eis & cælis, ſecundum aliquid commune eis. Anima 2. lec 14. priu°.c./.Lec.15.pri°. * Cælum 22.53.56. Claritas 12. Color 1.5. Corpus 54. Illuminatio 6. Lumen 8. Luminare 1. Lux 22. Viſib le 3.

¶ Diapſalma ſecundum Auguſtinum eſt diuiſio pſalmi, oſtēdens q ſequentia pertinent ad aliam materiam. Sed ſecundum Hieronymum ſignificat feliciter. Pſal.4.medio c. Quid.

5 § Dicere. Ariſtoteles frequenter ponit dicere, pro affirmare Perier. lec.6.me°.a B. Quid.

2 Dicere proprie importat principaliter reſpectum ad uerbū ſecundario aūt ad rē intellectam. Io.in diuinis conuenit tm̄ patri 1ª.q.34.1.3^m /.3ª.q.39.8 2^m./.Ver.q.4 2.4^m./. Quol.4. 6.1^m. * Abſoluere 22. Accuſatio 9. Baptiſmus 42.&c.

3 Dicere ſe habet tripliciter ad aliud quod dicit, ſcilicet enſiciatiue

ciatiue, cauſatiue, ſeu Iperatiue, & optatiue 1a 2æ. q. 70. 1. c. • Blaſphemia 6. 7.

4 Dicere dei ſumitur tripliciter. ſ. pro generare, intelligere, & creare. Primo mō eſt notionale tm̄, ſed ſecundo, & tertio modo eſt eſſētiale 1. d. 27. q. 2. 1. c./. Poª. q. 2. 4. 8m./. q. 9. 9. 8m. • Bonitas 66. Campſoria 3. 6. 9. 12. Caſtitas 1. Confeſſio R.

5 Dicere dei ſumiť dupliciter. ſ. per formatione uerbi, & pro expreſſione eius: primum eſt æternū, non aūt ſecundū 1ª. q 32. 1. 1m./. q. 47. 1. c. fi./. q. 65. 4. c. fi./. q. 74. 3. 1m./. 3m./. 4m./. 2. d 12. 3. 5m./. Con. 4 cº. 13./. Poª. q. 3. 18. 12m./. 13m./. q. 4. 4. o./. Anima 12. c./. Iob. lec. 2. meº. B. • Fides 34. 35. 36. 69. Hæreſis 93. 116. 139. Idea 24. 28. 30.

6 Per hoc ꝙ dicitur in ſcriptura, dixit deus, importatur diuinum imperium, ſecundum Baſilium. Prius autem oportuit produci creaturā quæ obediret, quàm fieri mentionem de diuino imperio 1ª. q. 74. 4. 1m. • Iudicium 31. 32. Mendacium 10. &c.

7 Dicere dei pertinet ad formationem rei, mandare uero ad creationem. Pſal. 32. meº. h. Miniſter 8.

8 Ex parte dei, facere non eſt aliud quàm dicere, ſed ex parte effectus facere importat actualem exiſtentiam effectus in rerum natura, non aūt dicere. Potª. q. 3. 17. 30m.

9 Quælibet perſona in diuinis poteſt dicere ſe, & eſſentiā ſuā 1. d. 27. q. 2. ar. 2. q. 1. 3m.

Cui. 1 ¶ DICI ut uerbum conuenit tantum filio in diuinis, ſed dici ut res conuenit ſingulis perſonis toti trinitati, eſſentiæ dei, & omni creaturæ 1ª. q. 34. 1. 3m./. Ver. q. 4. 2. 3m. • Abſolutum 1. Accidens 4. 11. 13. Animal 80.

2 In diffinitione dici de omni quo utitur demonſtrator duo ponit Philoſophus, quorum unum eſt, ut nihil ſit ſumere ſub ſubiecto cui prædicatum non inſit, aliud eſt, ꝙ non ſit accipere aliquod tempus, in quo prædicatum ſubiecto non conueniat. Poſterior. lec. 9.

3 Dici de omni per ſe, & primo quod ſignificat uniuerſale ſe habent ex additione adinuicē, quia omne quod per ſe prædicatur, uniuerſaliter prædicatur, ſed non econuerſo, & qđ primo prædicatur, prædicatur per ſe, ſed non conuertitur. Poſterior. le. 9. medº. b.

Dnm. 350. 4 Oppoſitum uidetūr dicere. Poſter. lec. 11. prinm. a. Reſpon. dubº. 505. • Demōſtratio 11. Diſtinctio 7. Doctor 4. Dubitatio 4. Ens 1. 16. 21. Experientia 12. Facere 4. Fallere 1. Falſitas 19. 29. Fictio 1. Fides 69. Fiducia 1. 2. Filiatio 6. 7. Finis. 71. Fortitudo 24. Idea 24. Imperator 2. Inſtitutum 50. Inquirere 2. Inenuditas. Ludicra. Ludus 1. Materia 50. Mendaciū 1. 10. Meritum 84. Methaphora 2. 4. Miraculum 2. 3. 6. Philoſophia 7. 8. 9. 36. 50. &c. Propoſitio 2. 6. 7. 18. &c. Relatio 58. 86. Subiectum 7.

¶ Dicotoma. Luna 6.

¶ Dictamen. Conſcientia 3. &c. 11. 12. Lex 6. 76. Inſtinctus. Præceptum 30. 117. 130. Reuerentia 3. Sacramentum 48. &c. Vxor 5.

¶ Dictator. Dictatura.

Quid. ¶ Dictatura eſt dignitas maior poteſtate, & imperio conſulatu, & tempore excellentior. Opuſ. 20./. Libº. 3. cº. 20./. Libº. 4 cº. 26. • Dictator.

Diuiſio 1 ¶ DICTIO ponit aliquid dupliciter. ſ. eſſentiale, & fundamentum 1. d. 28. q. 1. 1. 1m./. d. 31. q. 1. 1. c. fi. • Cathegorica.

2 Dictio dicitur ponere aliquid dupľr. ſ. ſignificatū eius, & cōſequens ad illud 1. d. 40. q. 1. 1. c. • Conſideratio 2.

3 Dictio ſignificans conditionem corporalem quo ad rē ſignificatam principaliter non prædicatur de deo, niſi metaphorice, non autem quo ad modum ſignificandi 1. d. 8. q. 2 3. 2m. • Fallacia 3. Iubilus 2. Nouellę. Spiritus 1. 7.

4 Dictio infinita nihil determinatum ſignificat, quia nō imponitur a priuatione, ſed a negatione. Ideo dicť de ente, & de non ente. Perier. lec. 4 fi./. Lec. 5. meº. d.

5 Negatio dictionis infinitæ non eſt in genere determinato, ſed in genere entis. Ideo dicitur de omni ente 1. d. 15. 4. 2m.

¶ Dictum. Affabilitas 0. Amicitia 2.

Diuiſio. 1 ¶ DIES dicitur dupliciter, ſcilicet naturalis continens uigintiquattuor horas, & artificialis. ſ. a claritate ſolis 1ª. q. 69. 1. 5m./. 3ª. q. 53. 2. 3m./. 2. d. 13. L./. 3. d. 21. q. 1. 2. 5m.

2 Dies artificialis habet duodecim horas non æquales, ſecūdum circulum ęquinoctialis, ſed inęquales ſecundum aſcēſiones zodiaci per ſex ſigna. Io. 11. lec. 2. meº. d. • Angelus 288. 416. 541. Animal 26. Apoſtoli 28. Appellare 4. Beatus 13. 50. 51. 55. Conceptio 1. 42.

3 Dies ante creationem ſolis fiebat motu circulari lucis 2. diſtinctio. 13. 4. 3m./. L. • Damnatio 59. 60. nouo 9.

4 Dies aliqua eſt clara tripliciter, ſcilicet inſtitutione dei, ſtatuto hominum. & lumine ſolis. Ioh 3. lec. 1. meº. b. • ne 230. 231. Diluculum. Euchariſtia 181. 182. 222. Feſtum 5. &c. Hæreſis 107. Ieiunium 16. 36. 40. Iudiciū 76. 86. Liber 29. Luna 1. 2. Magi 3. Maria 24. 66. 67. 68. Miſſa 16. &c. 20. &c. Miſſio 33. Mors 7. Natiuitas. 7. Nocticorax. Noa 2. Nubes 1. Nuptiæ 7. Obliuio 1. Officium 11. &c. Holocauſtū 4 Ordo 89. 90. 91. 92. Paſcha 1. Pœnæ 59. 91. 92. Raptus 13. Sabbathum 3. &c. Tēporæ 22. Tempus 28. Terremotus. 1.

5 Dies noſter triplex, ſcilicet noſtrę natiuitatis, noſtræ cōuerſationis, & dies mortis, uel aduentus diſtricti iudicii. Opuſcul. 58. cº. 2.

6 Dies naturalis ſecundum eccleſiam incipit in media nocte, non autem dies artificialis 3ª. q. 80. 8. 5m./. 4. d. 13. q. 1. a 1. 2. q. 4. 3m. Naturalis.

7 Dies naturalis non terminatur in ueſpere, ſed in mane ſecundum Chriſoſtomum 1ª. q. 74. 3. 6m. • Alleluia. Apoſtoli 38. Appellare 4.

8 Dies incipit quo ad contractus in media nocte, ſed quo ad officiū incipit in ueſpis 4. d. 11. q. 2. ar. 2. q. 3. 2m./. Quol. 5. fi.

9 Dies incipit in ſero, ſecundum iudęos, quia computāt ſecundum lunā, quæ tunc incipit apparere. Opuſ. 3. cº. 247./. Io. 13. lec. 1. prinº. a. G. • Bibere. Circunciſio 18. 19. Confirmatio 22. Contrarium 32. Damnatio 59. 60. Diuinum. Indulgentia 29. Magi. 3.

10 In ſolēnitatib’ legis, iudęi cōputabant dies a ueſpera in ueſperam, in aliis aut a mane in mane. 4. d. 11. q. 2. ar. 2. q. 3. 2m./ Con. 4. cº. 68. fi. • Maledicere 4. Maria 24. 66. 67. 68. Sepultura 14. Sudor. Vſura 112. Septem.

11 De operibus ſeptem dierū in principio Biblię 1ª. q. 67. uſque 75. o./. 2. d. 4. 5. c./. 1m./. d. 12. 13. 14. 15. o./. Poª. q. 4. 1. 2. o./. He. 4. lec. 1. meº. D. &c. • Adam 90. Animal 26. 78. Aqua 9. Dęmon 121. 125. 126. Perfectio 11. 12.

12 Septem dies fuerunt unum inſtans, ſecundum cognitionē ſeptem operum dei in mente Angeli, ſecundum Auguſtinum, licet ſecundum alios fuerint uere ſeptē dies ſucceſſiue 1ª. q. 58. 6. c./. 7. 1m./. q. 68. 1. c./. q. 69. 1. c./. q. 70. 1. 1m./. q. 74. 1. 2. o./. 2. d. 2. q. 1. 3. c./. d. 12. 2. 3. o./. d. 13. 4. 1m./. d. 15. q. 3. 1. c./. d. 29. 1. 1m./. 4. d. 43. ar. 3. q. 3. 1m./. Ver. q. 8. 16. o./. Poª. q. 4. 1. 2. o./. Iob. 40. lec. 2. prinº. A./. He. 4. lec. 1. meº. G. • Planetæ 1. 2. Senarius 2.

13 Diuerſę res diuerſimode præfuerunt in operibus ſeptē dierum 1. q. 73. 1. 3m./. q. 90. 4. o./. q. 91. 2. 4m./. q. 92. 4. 3m./. q. 118. 3. 1m./. 2. d. 15. q. 3. 1. 7m./. 8m./. d. 17. q. 2. 2. 1m./. d. 18. q. 2. 1. 7m./ 3. d. 2. q. 2. ar. 2. q. 3. 3m./. 4. d. 48. q. 2. 1. 3m./. Poª. q. 6. 1. 9m./. He. 4. lec. 1. medº. E. &c.

14 Dies primi. ſ. creationis, a luce in noctem computantur, propter futurum hominis lapſum. Sed econuerſo triduū Chriſti in ſepulchro, propter reparationem hominis 3ª. q. 51. 4. 1m./. q. 53. 2. 3m. Prima.

15 Prima dies dicitur habuiſſe ueſpere, & nō mane 1ª. q. 63. 6. 4m./. 2. d. 12. 3. 7m./. Ver. q. 8. 16. 8m. • Bonitas 5. 10.

Oppoſitū uidetur dicere a ſimili, quia clarū ſemper debet ꝓcedere obſcurū. Opu. 73. cº. 18. Reſpº. ſicut ĩ 16. Vſura 275

16 Prima dies habuit auroram quo ad oriens, non aūt quo ad tenebras priuitas, uel coexiſtentes 2. d. 13. L.

17 In die dominico facta ſunt tria, ſcilicet creatio mūdi, productio lucis, reſurrectio Chriſti. Pſal. 23. prinº. Luminare 3. • Ieiunium 33. 34. 36. 40. 45.

18 Dies dominicus ſuccedit ſabbato, ex ſtatuto eccleſiæ, & cōſuetudine Chriſtianorum tantum. Ideo obſeruatio eius nō eſt ſic arcta, nec figuralis, ſicut ſabbatum, quia ueritas etiā in modico prætermitti non debet 1a 2æ. q. 103. 3. 4m./. 2a 2æ. q. 122. 4. 4m./. 3. d. 37. a 1. 5. q. 3. 3m./. 4m. • Ordo 88. &c.

19 Dies in qua res creatæ ſunt. ſ. prima non debuit benedici, ſeu ſanctificari 1ª. q. 73. 3. 2m./. 2. d. 15. q. 3. 1. o. Secunda.

20 Dies ſecunda, non debuit benedici, nec ſanctificari 2. diſt. 14. L.

21 De ſecunda die non dicitur, uidit deus, pluribus rationib’, ſcilicet, uel quia quod ponitur in tertia die, refertur & ad ſecundam, uel quia eſt de his quæ non ſunt manifeſta populo, uel quia per firmamētum ſimpliciter, intelligitur aer nebuloſus, qui non eſt de partibus principalibus mundi, uel etiam miſtice ex parte numeri, quia dualitas ab unitate recedit 1ª. q. 74. 3. 3m./. 2. d. 14. L. Tertia.

22 In tertia die informitas terræ remouetur, ſecundum Auguſtinum 1ª. q. 69. 1. 2. c. prinº. uel Aqua 9. Plantæ 1. 2. Terra 14. Quarta.

23 Die quarta producuntur luminaria quę mouentur in cælo, ad ornatum ipſius 1ª. quæſt. 70. 1. c. Luminare 3. Lux

ro Sicſ.

Die

10. Stella 1.

iata 24 Die quinta producuntur aues & piſces, ad ornatū medii elementi, qui habent motum in aere & aqua, quæ pro vno elemento accipiuntur. 1ª.q.70.1.c./q.71.o.

ta. 25 Die ſexta producuntur animalia, quæ habent motū in terra, ad ornatum ipſius. 1ª.q.70.1.c./q.72.o. * Adam. 90. Perfectio.11.12.

tima. 26 Dies ſeptima conuenienter dicitur habuiſſe mane: & non veſpere. 2.d.12.3.7^{m}./d.15.q.3.2.7^{m}. * Corona.1.

27 Dies ſeptima debuit benedici, & ſanctificari. 1ª. q.73.3.o./2.d.15.q.3.3.o. * Perfectio.11.12.

28 Diei ſeptimæ conuenit completio operum Dei, & requies eius. 1ª q.73.1.2.o./2.d.15.q.3.1.2.o. * September, Septimus, Perfectio.11.12.

¶ Dieſis. Tonus.

&. 1 ¶DIFFERENTIA eſt nobilior genere: ſicut determinatum indeterminato, & proprium communi. non autem ſi cui alia natura. 1ª.q.50.4.1^{m}./q.75.7.2^{m}./1.d.3.q.2.6.1^{m}./Spū 1.9^{m}./2.4^{m}./3.3^{m}./8.9^{m}./Meta.10.le.11. * Accidēs.8.

2 Differentia prædicatur de genere. Meth. 8. lec. 2 meo°.F. * Adam.49. Addere.6.15.Affirmatio.2.

ª.506.3 Oppoſitum videtur dicere. Meta.3. lec. 8. me°.K. Reſpondeo Dubio. 506°.

4 Differētia complet eſſentiam generis. 12ª. q.67.5.c./2 d.3.q.1.5.c./Po².q.8.4.5^{m}. * Anima.44.45.221.222.&c.331.

.307. 5 Immo genus per ſe ſumptum, non poteſt prædicari de differentia prædicatione per ſe, nec econuerſo. Meta. 3. lec.8. me°.K. Reſpondeo Dubio. 307.

6 Differentia & genus, ſecundum conſiderationem realem, & metaphyſicalem, fundantur ſuper diuerſas naturas neceſſario, non autem logice. 1ª. q. 50. 2. 1^{m}./Anima 7.17^{m}. * Appetitus.55.76.&c. Aſſimilatio.4. Bonitas.23. Cathedra.3. Cælum. 23.146.

7 Id a quo ſumitur differentia, ſe habet ad illud a quo ſumitur genus, ve actus ad potentiam. 1ª. q.3.5.c./q.50.2.1^{m}./q.85.3.4^{m}./5.3^{m}./12ª.q.67.5.c./1.d.25.1.2^{m}./d.26.q.1.1.6^{m}./2.d.3.q.1.5.c./d 12.4.c./d.18.q.1.2.c./Ʒ.2.c°.93./Po² q.7.3.c./Spiritu.1.24^{m}./3.3^{m}./8.3^{m}./Anima.9.c./11 20^{m}./58^{m}./Trin.24 c./Opuſ.3.c°.92./Opuſ.30.lec 9.fi./Lc.11.o./Opuſ.42.c°.1.fi./c°.5.o./Meta 8. lec.2 fi. 1. * Circunſtantia.1.2.14.&c. Cogitatio.3. Commune.7.

8 Differentia non ſumitur ab eſſe. Quol.9.6.4^{m}. * Congregatio 2. Contrarium.4.21.&c.30. Delectatio.109.

9 Differētia cōpletiua ſpeciei, ſumitur a forma: genus a materia cōi, ſed particulare, a materia indiuiduali. 1ª.q.85.5.3^{m}.

10 Differentia ſignificat totum compoſitum, ſicut & ſpecies, licet ſumatur a parte formali, & genus a parte materiali, licet genus ſignificet totum. 1ª. q 85.5.3^{m}./12ª.q.67.5.c./1.d.25.1.2^{m}./2.d.3.q.1.5.c./6.1^{m}./d.18.q.1.2.c./3.d.5.q.1.2.2^{m}./Opuſ 3.c°.92./Opuſc.30.lec.4.9./Opuſc.42.c°.5.7./Meta.5.lec.7.me°./Lib.7.lec.9.me°.c./Lib.8.lec.2.fin.F./lec.3.me°.g.fi Lib.10.lec.11.me°.b. * Periher.lec.8. me°.e. * Determinatio.1.3.Deus.18 &c.28.&c.32.&c.60.104. Deiterum, Diffinitio.15. Diſtant 2.1. Diſtinctio.11.

11 Differentia eſt in genere tantum in potentia. Ideo non participat genus, nec eſt de intellectu eius, nec econuerſo. 1ª.q.3.5.c./Po².q.3.16.4^{m}./Opuſc.42.c°.1.fin./c°.9.princ°./Met.3.le.8.me°.K./Li.5.lc.7./Li.11.lc.1.fi. * Diuiſio.12.13.

12 Differentia importat diſtinctionē formæ. 1ª. q.31.2.2^{m}./Ʒ.3.c°.97. * Electio.20.Eus.28.30. Æquiuoca.3. Eſſentia. 8.

13 Differentia eſt forma generis, inquantum facit ipſum eſſe actu: ſed genus eſt formaliua ſpecie, inquantum eſt vniuerſalius. 12ª.q.18.7 2^{m}. Diſtinctio.15.

14 Omnis differentia per ſe, eſt ex prima radice diſtinctionis. i. ex principiis eſſentialibus. Po².q.10.4.c. prin°./Quol. 11.6.o./Opuſ.3.c°.150.fi. * Æternitas.20.&c. Fides.149. Finis.18.&c. Forma.39.87. Genus.8.10. Habitus.3. Hæreſis.39. Ignorantia.31. Imago.2. Intellectus.2.&c.13.&c.133.&c.265.289.&c.271 274. Ipotheuca.Lex.22.Li.10.Lux.5.Malum.52. Mandatum.2. Materia.10. Natura.50. Naturale.6. Neceſſitas.25.26 Nomen.8.76. Odor.3. Olfatus.2.

15 Remota differentia, non remanet genus idē numero. 12ª.q.67.5.c./Po².q.8.4.5^{m}./8^{m}. * Pars.11.12. Paſſio.55.&c.

16 Differentia formæ, proueniens ex ſola diſpoſitione materię non facit diuerſitatem ſecundum ſpeciem, ſed tantum ſecundum numerum. 1ª.q.85.7.3^{m}.

17 Differentia ſecundum ſpeciem, eſt propter finem, ſed differentia ſecundum numerum, eſt propter materiam. 1ª.q.62.6.3^{m}./Phy.2.lec.11.prin°.o. * Peccatum.59.&c.

18 Differentiæ eſſentiales ſunt nobis ignotę. 1ª.q. 29.1.3^{m}./2.d.3.q.2.6.c./d.33.2.3^{m}./4.d.14.q.1.ar.1.q.6.1^{m}./d.44. q. 2.

Dif

ar.5.q.1.1^{m}./Veri.q.4.1.8^{m}./q.10.1.6^{m}./Po².q.9.2.5^{m}./Spiritu.11.3^{m}./Opuſ.30.lec.9./Meta.7.lec.12.me°.f./Anima lec.1.fi./Poſter.2.lc.13.me°.d. * Pœna.52.53. Perfectio.40. Pluralitas.2. Poſitio, Poſſētia.32. Prædicamētū.3. Prædicari.29.30. Præſumptio.8. Præuaricatio.2. Princeps.6. Priuatio.8

19 Differentiæ eſſentiales ſæpe nominantur ex accidentibus. 1ª.q.29 1.3^{m}./q.77.1.7^{m}./12ª.q.49.2.3^{m}.fi./2.d.3.q.1.6.c./3 d.26.q.1.1.3^{m}./Veri.q.4.1.1^{m}./q.10.1.6^{m}./Po².q.9.2.5^{m}./Spiritu.11.3^{m}./Opuſ.30 lec.9./Meta.7.lec.12.me°.f./Lib.10.lec.10.prin°.2./Anima.lec.1.fi./Poſter.2.lec.13.fi.d. Prophetia.57. * Qualitas.1. Quantitas.9. Ratio.1.&c.28.

20 Differentiæ per ſe, ſ. contentæ virtualiter in genere, conſtituunt veras ſpecies eius: non autem differentiæ extraneæ, niſi impropriæ. 12ª.q.18.7.c./q.35.8.c./Veri.q.55.3.c. Rationale. 3.c. Sacrm.142. Sapientia.17 Sēſus.28. Siniſtra.1.

21 Differentiæ quæ conſequuntur diuerſitatem ſpecierū, poſſunt eſſe in rebus eiuſdem ſpeciei: non autem differentiæ quæ conſtituunt ſpecies 12ª.q.72.5.c. Ex diuerſitate formarum, ſequitur differentia operationum, finium propriorū, materiæ, agentium, patientium, & propriatatum. Ʒ.3.c°.97.

22 Differentia finis, eſt ſecundū differētiam agentis. 2.d.1.q.2.2.c. * Spes 13.54.&c. Subalternū. Tactus.12 16. Veritas.52.

24 Diuiſio generis in ſpecies, non eſt ſemper per veras differētias. 12ª.q.49.2.3^{m}./Opuſ.30.le.9.fi. * Vnitas.40. Vſe.16.

23 Differentia triplex inter homines, ſm habitus & actus aīæ rationalis, ſ. ſecundum diuerſas gratias gratis datas, ſecundum duplicem vitam, contemplatiuam & actiuam, & ſecū dum diuerſos ſtatus & officia 22ª.q.178.priu°.

26 Differentia in formis eſſe non poteſt, niſi ſecundum ꝙ vna eſt perfectior alia. 1ª. q.31.2.2^{m}./Ʒ.3.c°.97./Spiritu.1.9^{m}. Item diffinitio.15. qualitas.5.

1 ¶DIFFERRE proprie, eſt ſemper per aliud, & eſt relatiuū. Sed diuerſum, eſt abſolutum, & ſeipſo, vel alio. Ideo omne differens eſt diuerſum, & non ecōuerſo. 1ª.q.3.8.3^{m}./q.90.2.3^{m}./1 d.8.q.1.2.3^{m}./2.d 17.q.1.1.5^{m}./Ʒ 1.c°.17./Po².q.7.3.2^{m}./Meta.5.lec.11.o./Lib.10.lec.5.fi. * Abſoluere.22.33.35. Abſtractum.1.2. Acerbum, Acetum, Adam. 49. In cōi.

2 Immo qualiſcunque formarum multitudo, facit differentiam, ſed diuerſitas fit ſolum per formas ſubſtantiales. Po².q.9.8.2^{m}. Reſpondeo dubio.508. * Affirmatio.2. Amicitia.11.12. Anima.56.73.87.219.240.311.&c. Animal 16. Apparere.2. Appetitus.76. Ardor, Ars.15.&c. Aſſumere.7 Aſtutia 2. Attributa.3.&c. Auerſio.1.17. Baptiſm°.38. Beatitudo.15.132. Bonitas.25. Charitas.60. Caſtitas.6. Cauſa.32. Cælum 3.10.23. Conſanguinitas.6. Conſenſus.3. Conſilium.19.30. Conſtantia.8. Corruptibile.2. Creatio.52. Damnatio.43. Datio.23. Delictum.2. Demonſtratio.14. Duᵐ.508ᵐ.

3 Simplicia ſeu prima, non proprie differunt. ſ. per aliud ſicut compoſita ſeu ſecunda, ſed ſunt diuerſa. ſ. ſeipſis tantum. 1ª.q.3.8.3^{m}./q.90.1.3^{m}./1.d.8.q 1.2.3^{m}. * Deus.66.67.69.104.258.448. Diſtinctio.10. Diſpoſitio.48. Donum. 24.

4 Quæcumque differunt genere vel ſpecie, differunt numero eſſentiæ vel naturę, non autem numero ſuppoſiti vel ſubiecti. 3.d.5 q.1.3.4^{m}.

5 Vel quando naturæ diuerſæ, non cōiunguntur in vno ſuppoſito vel ſubiecto. 3.d.5.q.1.3 5^{m}. * Dos.4. Electio. 10. Embrio 2. Epiſcopus.5. Equalitas.21. Eſſe.78.81.90. Eſſentia.5. Æternitas. 18.&c.30.&c. Æuū.6.&c. Excæcatio 2. Excluſio 5. Fides.67.552. Fieri.1. Forma.41.&c.171. Fortitudo. 33.54. Futur, Futurum.6. Generatio.56. Genus.35. Gratia 9.35.111.112. Habitus 13. Hæroes.2. Hæreſis.41.159. Hono.25.&c. Humilitas.23. Idem 6. Imperator.2. Indiuiduum. 43. Inſtans. 1. Integrum, Intellectus.2.3.13.15.81.133.165.194.195.196.274. Ipoſthaſis.6.

6 Differre ſpecie, contingit dupliciter. ſ. in diuerſis ſpeciebus completis, vel ſecundum diuerſos gradus in generatione eiuſdem ſpeciei. 12ª.q.72.7.c. * Ipotheuca, Iuſtitia.479.&c. Iuſtificatio.10.&c. Lex.98. Lignum.4. Limbus.1. Linea.3.4.

7 Oppoſitum videtur dicere. 2.d.15.q.1.1.2^{m}./Meta.7. lec. 6. me°.h./Lec.8.me°.c. Reſpondeo dubio.509. * Malum.39.42. Matutinæ.3 Medium.4. Membrum.2. Memo².6.7. Meritum.68. Miraculum.41. Miſericordia.23. Motus.29. &c.81. Duᵐ.509ᵐ.

8 In gñe ſubſtātiæ, quæcūq; differūt numero, differūt forma & materia. Triu 14.4^{m}. * Mulus, Omiſſio.12. Oppoſitio 14. Oratio.71. Pars 13. Paſſio.38.55. &c. Pauor. Peccatum. 59. &c.386.387.392. &c. Pœna. 53. Perfectio. 47. &c. Perſona. 25.&c. Piſcina.2. Poſſe.1.2. Prædeſtinatio.47. Prædicare.38. Prælatio.13 Præſumptio.8. Princeps.6. Principium.4. Priuatio.8. Profeſſio.6. Pulchritudo.4. Quo eſt.1. Ratio.1.&c.23 &c.36.&c. Ros. Sāctitas.4. Sapiētia.12. Scia.106.&c.164. Sēſualitas.6. Symbolū.2. Siplicitas.1. Spes.68. Stultitia.10.

9 Bonum, & malum in moralibus, differunt ſpecie, non autem in alijs. Ma. queſtio. 2. 4. 10^m. * Subſannatio. Superbia. 18 Suppoſitum 8. 9. 11. Suſurratio. 1. Timor. 46. 47 Totum. 6. Tranſcendentia. Tranſgreſſio. 1. Vitius. 163. 187. Viſio. 4. &c. 15. Viſus. 3. 4. Vocatio. 1. 3. Voluntas. 13. 24. Votum 27. 28 Vſ 12. 124. Chriſtus. 172.

10 Eorum quæ realiter differunt in creatis, duplex realis idẽptitas eſt in diuinis. 1^a. q. 40. 1. 1^m.

¶ Differri. Baptiſmus. 129. Circuncifio. 14. Confeſſio. 31. Correctio. 17. Limbus. 1. Scandalum. 15. 18.

Quid. 1 ¶ DIFFICILIA eſt id quod tranſcendit potentiam, ſecũdũ naturam, vel propter impedimentum. 2^a. quæſt. 62. 2. 2^m. /. 4. 1^m. /. 3. diſtinct. 30. 4. 6^m.

2 Difficultas in agendo duplex, ſcilicet ex reſiſtentia paſſi, vt in his inferioribus, vel ex diſtantia potentiæ ab actu. 2. diſtinct. 1. quæſt. 1. 3. 3^m. /. 4. diſtinct. 17. quæſtio. 1. ar. 5. quæſtio. 1. 2^m /. Po^a. quæſtio. 3. 4. 16^m. * Amor. 64. Angelus. 245. 473. 530 Actio. 123. 124.

3 Difficillimum, & optimum eſt, conditionem virtutis obſeruare, circa propriam materiam. 2 2^æ quæſtio. 149. 1. c. prin^o. * Anima. 227.

4 Difficultas per ſe minuit voluntarium, ſed per accidens auget ipſum contraconando. Verit. quæſtio. 26. 6. 22^m. * Appetitus. 31. Arduum.

5 Difficultas operandi duplex, ſcilicet ex magnitudine operis, vel ex defectu voluntatis. Prima auget meritum, ſecunda vero minuit illud. 1 2^æ. queſtio. 114. 4. 2^m /. 2 2^æ. quæſtio. 155. 4 2^m. /. 2. diſtinctio. 29. 4. 3^m. /. 3. diſtinctio. 23. quæſtio. 1. 1. 4^m. / diſtinctio. 24. ar. 3. quæſt. 3. c. /. diſtinctio. 30. 3. 2^m /. 5. 4^m. /. 4. diſtinctio. 15. quæſtio. 1. ar. 4. quæſtio. 1. 2^m. /. Verit. quæſtio. 14. 10. 12^m. /. quæſtio. 26. 6. 12^m. / 14^m. /. Quol. 3. 12. 4^m. /. Opuſc. 17. c^o. 7. 4^m. /. 1 2^æ. Cor. 3. lec. 2. prin^o. B. * Articulus. 2. Bonitas. 110. 111. Cognitio. 25. Comedere. 4. Confirmatio. 32.

6 Difficultas facit ad ſatisfactionem, ratione pœnalitatis. Vet. quæſtio. 26. 6. 22^m. * Conuerſio. 5. 11. Dæmon. 62. Diunyſiut. 4. Diſpoſitio. 23. Diuitiæ. 8. Euchariſtia. 113. 114. Excommunicatio. 29. Fides. 41. Fomes. 11. Gula. 9. Habitus. 2. 3. Ira. 76. Irregularitas. 4. Iuſtitia 61. Liber. 3. Matrimonium. 138. Meritum. 13. 54. 70. 76. 79. Nihil. 3. Paſſio 64 Peccatum. 306. Pœna. 60. Qualitas. 6. &c. Sapientia. 7. Scientia. 69. 70. Scriptura. 11. Spes. 51. 61. Temptare. 14. Timor. 16. 34. 48. Verecundia. 15.

Virtus. 7 Difficile, & onerofum, menſuratur ſecundum diuiſiuitatẽ ſuſcipientis. 1. diſtinctio. 40. ar. 4. quæſtio 3. c. * Conſilium. 16. Conſtantia. 5. 6.

8 Ratio virtutis magis conſiſtit in bono, quàm in difficili. Ideo magnitudo eius magis menſuranda eſt ſecundum rationem boni, quàm ſecundum rationem difficilis. 2 2^æ. queſtio 123. 12. 2^m. / quæſtio. 137. 1. 1^m. fin. /. quæſt. 141. 8. 2^m. virtus. 40. * Fortitudo. 4. 82. 57. &c Grauo. 9. Ira. 42. 76.

9 Opera virtutum ſunt difficilia. 1 2^æ quæſtio. 107. 4. c. * Iuſtitia. 61. Laborioſum. Lex. 130 Logica. 8. Pœnitentia. 19. 42.

10 Immo opera virtutum ſunt facilia. 4. diſtinctio. 14. quæſtio. 2. 2. 5^m. Reſpondeo dubin. 510°.

11 Opera virtutum dicuntur difficilia, quia ſunt ſupra vires non habentium virtutes, non autem propter laborem, vel triſtitiam. Et etiam quia quidam abundant ſenſu, & deficiunt intellectu. 1 2^æ. quæſtio. 107. 4. c. /. 3. diſtinctio. 27. quæſtio. 2. 2. 6^m. /. diſtinctio. 30. 4. 6^m. /. Con. 3. c^o. 26. /. Pſal. 18. fin. g I.

12 Opus virtutis, habet duplicem difficultatem, ſcilicet ex ſpecie actus, vt in fortitudine, & temperantia, & ex diuturnitate, vt in perſeuerantia. 2 2^æ. quæſtio. 137. 3. c. Virtus. 40. * Religio. 25 26. Scriptura. 211. Studium. 4. Suſtinere.

13 Difficultas prima, requiritur ad virtutem; non autem ſecũda; ſed eam tollit, vel ſaltem minuit virtus. Virt. quæſtio. 26. 6. 12^m.

14 Difficultas in actibus virtutum duplex, ſcilicet in inueniẽdo medium rationis & in reſignando paſſionis. Tantum prima eſt in virtutibus intellectualibus, & in iuſtitia, ſecunda vero in alijs. 2 2^æ. quæſtio. 129. 2. c.

15 Difficultas duplex, ſcilicet laboris, & ſecundum exceſſum operis ad potentiam, quæ attenditur in virtutibus. Prima eſt maior in reſiſtendo malo, quàm in operando bonũ, ſecũda vero eſt econuerſo. 3. diſt. 31. queſt. 1. 3 2^m. * Vinea. 168.

16 Difficultas laboris requiritur ad meritum præmij accidentalis, ſed difficultas conſiſtens in ordinatione medij requiritur ad meritum præmij eſſentialis. 4. diſtinctio. 26. quæſt. 1 4. 4^m.

17 Vbi eſt ſpecialis difficultas, ibi requiritur, ſpecialis virtus. 2 2^æ. quæſt. 137. 1 c. /. 4. diſtinct. 7. quæſt. 2. ar. 2. quæſt. 2. c. /. diſtinct. 17. quæſt. 3. ar. 2. quæſt. 3. c. /. diſtinct. 33. quæſtio. 3. 2 c.

18 Difficultas duplex circa actus virtutum habentium materiam exteriorem, ſcilicet propter exceſſum paſſionum principaliter, vel principaliter propter magnitudinem obiecti. In prima ſufficit vna virtus, ſed in ſecũda requiruntur duę. 2 2^æ quæſt. 129 2. c. /. quæſt. 134. 3. 1^m.

19 Difficultas ex magnitudine operis requiritur ad virtutem, non autem difficultas ex defectu voluntatis, ſed eam tollit vel minuit virtus. Verit. q. 26. 6. 12^m.

20 Difficultas prima, maior eſt in actibus voluntatis, quàm in paſſionibus animæ, ſecunda vero econuerſo. Verit. quæſtio. 26. 6. 15^m.

21 Difficultas vitandi peccatum duplex, ſcilicet propter vehementiam paſſionis, vt ira, vel propter latentiam, vt ſuperbia. 2 2^æ. q. 162. 6 1^m. /. Titum. 3. lect. 1. prin^o. C.

22 Perfectus virtute facilius quantumcumque difficilia exequitur, quàm carens virtute, facilia. 3. diſtinct. 40. ar. 4. qu. 3. 2^m. * Aggredi. Suſtinere.

¶ Diffidentia eſt motus iraſcibilis in æſtimatum, ſuperare facultatem. Sed in bonum eſt deſperatio, in malum autem eſt timor 3. d. 26 q. 1. 3 5^m. Deſperatio. 5. &c. * Certitudo. 21.

1 DIFFINITIO dicitur terminus, quia rẽ totaliter includit, ut nihil rei eſt extra, cui non conueniat, nec aliquid eſt intra cui conueniat. Meta. 5. lect. prin^o. 19. b /. Perihermen. lect. 4. prin^o. B. Finis. 19. * Cauſa. 53. 56. 57. 82. Demõſtratio. 12. Eſſe 76. Quid.

2 Diffinitio quid rei eſt, quando res concipitur per aliquam formam in ipſa re reſpondens ei per omnia. Con. 3. c^o. 49. /. Verit. queſt. 2 1. c. fi. / con^m. / q. 3. 2. 4^m. /. Po^a. quæſt. 7. 5. c. fi. B. * Forma. 11. Habere 3 Interpretatio. 3. Ratio. 4. 12. 35. 145. Veritas 2. 23.

3 Diffinitio quid nominis, importat quaſi expoſitionem ſignificationis nominis, non tamen ſemper indicat eſſentiam, quia diffinitio non ſemper habet eam. 2 d. 32. 2. 1^m.

4 Diffinitio includit principia ſpeciei, non autem indiuidui. 1^a. q 29. 2. 3^m.

5 Quęlibet bona diffinitio ducit in cognitionem propriorũ accidentium. Anima. lec. 1 fi / Lec. 9 m^o. e. /. Lec. 11. fin.

6 Diffinitio non poteſt eſſe falſa, niſi per accidens, ſcilicet ratione duplicis compoſitionis. 1^a. queſt. 17. 3. c / quæſt. 58. 5. c. / quæſt. 85. 6. c /. 1. d. 16. quæſt. 5. 1. 7^m /. Con. 1. c^o. 59. 2^m. /. Con. 1. c^o. 59. 2^m. /. Verit. q 1. 3. 12. e. /. Meta. 5. lec. fin. m^o. d. /. Li^o. 6. lec. 4. fi. c. E / Li^o. 9. lec. fi. me^o. e /. Anima. 3 lec. 11. fin.

7 Diffinitio logici dicitur formalis, quia conſiderat genus ſecundum ſuum ſolum formale, ſm phyſicos, & methaphyſicus conſiderat ſed totum. Trin. 14. c. /. Anima. lec. 2. m^o. L E.

8 Doctores, & philoſophi negligunt modum diffinitionis, & tangentes principia prætermittunt formam ſillogiſmi, ponentes ea ex quibus ſillogiſmus formari poteſt. 2 2^æ. queſt. 4. 1. c / 3. d. 23. q. 2. 1. c. /. d. 18. q. 1. ar. 1. q. 1 3^m. /. Verit. q. 54. 2. c.

9 Diffinitio duplex ſcilicet quid rei, & quid nominis. 2. d. 32. 2. 1^m. /. Verit. q. 2. 1. c. fi. /. 9^m. /. quæſt. 3. 2. 4^m. * Baptiſmus. 34. &c. 86. 156 Dion.

10 Diffinitio triplex, ſcilicet materialis, ideſt per materiam, vel per cauſam inferiorem, formalis, ideſt per formam, vel per cauſam ſuperiorem, & tota demonſtratio, ſola poſitione differens 1. d. 1 L. me^o. K. /. 2. d. 9. 1. 1^m /. 4. d. 3. ar. 1. quæſt. 1. c. /. Phi. 2. fi / Li^o. 3. lec 4. prin^o. /. Anima. 2. lec. 3. prin^o. b. /. Lec. 3. prin^o. b. /. Poſter lec. 16. me^o. c /. Li^o 2. lec. 7. prin^o. b. /. Lec. 8. prin^o. / fi. * Bonitas. 61. 241. 242. Charitas. 51.

11 Cum demonſtratur cauſa per effectum, neceſſe eſt vti effectu, loco diffinitionis cauſæ. 1^a. q. 1. 7. 1^m. /. q. 2. 2. 2^m. Du^m. 511

12 Oppoſitum videtur dicere. Trin. 15. c. Reſpond. ſicut dubio. 448. * Contentio. 1. &c. Melius. 2.

13 Diffinitio triplex, ſcilicet cum materia tantum, cum materia, & forma, & cum forma tantum. Prima eſt naturalis, ſed plus ſecunda, nõ autem tertia, ſed eſt logicalis. Meth. 6. lec. 1. me^o. d. /. Li^o. 8. lec. 2. fi. /. Anima lec. 2. * Methaphyſica. 2.

14 Virtus rei eſt tantum vna diffinitio perfectiſſima, licet ſit per diuerſas cauſas, vel proprietates. 1 2^æ. q 55. 4. c. /. 1. diſt. 1. L. me^o. K. /. 2. d. 27. 2. 6^m. /. 3. diſt. 23. q. 2. 1. 8^m. /. 4. q. 1. ar. 1. q. 1. 6. 6^m. /. d. 15 q. 1. ar. 1. q. 3. 4^m. /. d 17. q. 3. ar. 2. q. 1. 4^m. /. Phi. 2. lec. 16. me^o. c.

15 Diffinitio eſt vna per ſe, quia differentia aduenit generi per ſe, vt forma materiæ. Meth. 7. lect. 12. o. /. Poſter. 2. lect. 3. fi. /. Periher. lec. 8. me^m. e.

16 Diffinitio per cauſam finalem, eſt formalior alijs. 2. d 9. /. 2. 4^m. /. Verit. quæſtio. 14. 5. c. /. Poſter. 2. lect. 8. prin^o. a. * Adæque.

• Addere.12.25.

Du^{m}.512.17 Oppoſitum videtur dicere, quia diffinitio finem, & cauſam agentem non ſine quędam extrinſeca non comprehendit. Meta.7.le.17.me^{o}.b.K. Reſpon. ſicut dubio.448. *Analogia.50.51.Animal.2.6.Baptiſmus.54.&c.86.156.

18 In omnibus quæ ſunt propter finem, diffinitio per cauſam finalem eſt ratio diffinitionis per cauſam materialem, & probatur eam 2.diſtinct. 9. 1. 1^{m}./. 1 Poſter. lect.4. prin^{o}/. lect. 56.me^{o}.c. • Benedictine.5.Bonitas.71.241.242. Cauſa.53.56.57.82.Deſiderium.13.14.Dici.5 Differentia.9.11.Difficile 8.Dimenſio.4.Diſtinctio.17.&c. Diuiſio. 1.3.4.9. Ductū. Elementum.29.Æqualitas.2.3.6.19.20.

19 Iuſtitia diffinitur per finē ſuū.1.per lumen ius.Phi.2.fi./.Poſter.lec.7.prin^{o}. Eccleſ. 76.77. Æſtimatiua.3.4.Excluſio.5.

20 Ea quæ ponuntur in diffinitione in recto, non ſunt partes diffinitionis, id eſt rei per definitionē ſignificatæ, ſicut nec diffiniti. 1.diſtin.25. 1. 2^{m}. prin^{o}./ Meta.7. lec.9.fi. • Finis. 6.15.18.19 98.108.Hæreſis.3.Habitus.15.

21 Vnumquodque diffinitur, & denominatur, ſm illud quod conuenit ei primo & per ſecūdū autem per illud quod conuenit ei per aliud.3^{a}.quæſt.60. 4. 1^{m}.

22 Materia communis ponitur in definitione ſpeciei, non autem materia indiuidualis.1^{a}.q.29.2.3^{m}./. quæſt. 75.4.c./.q. 85.1.2^{m}./.Quol.2.4.c./.1^{m}./.Opuſc.30./. Meta.7.lec.9. me^{o}. c./.Phi.2.lec.5.me^{o}.b./.Lec.13.fi. • Homo.3.6.8. Interpretatio.3.Per le.2.me^{o}.c./.Li^{o}.11.lec.7.me^{o}.d.

23 Omnia animalia diffiniuntur cum materia, & motu, & qualitatibus ſenſibilibus. Meta.6. lec.1.me^{o}.d./.lib^{o}.7.lec.9.

24 Diffinitio naturalium ſignificat formam, & materiam. 1^{a}. q.29.2.3^{m}./.q.75.4.c./. q.85. 1.2^{m}./.Quol.24.c./. Opuſ.30./. Meta.7.lec.9 me^{o}.c./.Li^{o}.8.lec.3.prin^{o}.2.g. • Perſona. 10. &c.Prudentia.71.Punctus.1.

25 Formæ diffiniuntur ex additione materiæ, & accidentia ex additione ſubiecti, ſine quibus neutrum habet eſſe perfectum.Opuſc.30.lec 10./.Meta.7. lec.4 me^{o}.d./.Le.9.fi.c.E./ Anima.2.lec.1.me^{o}.b. • Scientia.130.Theo^{a}.23.Totum.5. Virtus.24.&c. 37.92.

26 Diffinitio dicitur dari per additamenta, quando datur per aliquid, quod eſt extra eſſentiam diffiniti. Quol.9.5.2^{m}.

27 Principale in diffinitione, oportet eſſe ex parte formæ, licet ibi ſint aliquæ partes materiales in obliquo. Meta.5.lec.2. prin^{o}.a.E.

28 Eſſe non poteſt poni in diffinitione alicuius generis nec ſpeciei. Quol 9.2.3.c./.Quol.9.5.2^{m}./.Meta.8.fi.

Du^{m}.513.29 Immo unumquodque diffinitur, ſecundum quòd habet eſſe.2.d.35.2.1^{m}.Reſpond^{o}.ſicut Dub^{o}. 300. • Vnitas.1.&c. 27.34.36.

30 In diffinitione ponitur aliquid dupliciter, ſcilicet explicite, idest in actu, & implicite idest in potentia. Potentia. quæſt. 8.4.3^{m}./.Anima.1.5.10^{m}.

31 Nomina intentionum quandoque ponuntur in diffinitione rerum, quando nomina non ſunt impoſita rebus, ut in definitione perſonæ.1^{a}.q.29.1.3^{m}./.Ibid.29.1.8^{m}./.Potentia. q.9.2.5^{m}.

32 In diffinitione formarum aliquando ponitur ſubiectum ut informe, ſicut cum dicitur, motus eſt actus exiſtentis in potentia, & aliquando formatum ſicut, cum dicitur, motus eſt actus mobilis, uel lumen eſt actus lucidi. Et hoc modo dicitur anima actus corporis organici phyſici, quia anima facit ipſum eſſe corpus organicum, ſicut lumē facit aliquid eſſe lucidum. Anima.2.1.5^{m}./.Anima. 2.lec.1.

33 In diffinitione accidentis, non debet poni niſi per ſe ſubiectum eius.2.d.27.2.3.Accidens.5.&c.24.25.Inſ.

Ibid. 34 Proprium eſt accidentis, diffiniri per additamenta, ideo habet eſſentiam incompletam.2.diſt.35.2.5^{m}./.Quol.2.4.c./.Quol.9.5.1^{m}./. Opuſc. 30. lec.3./.Lec.10. Meta.7.lec.4.0./. Poſter^{m}.lec.2.prin^{o}.a. • Accidentia.5.&c.24.25.Actus.98.Beſtialitas.1.Camphoria.1.2.Character.5.Conſilio.13.&c. Contingens.3.Continuum.1. Contrarium.18.25. Contritio.1.Corporeitas.1.Corruptio.14.

35 Accidens aliter diffinitur quàm ſubſtantia, ſcilicet per ſubiectum, quod eſt extra eſſentiam eius.2.d.35.2.1^{m}./.Po^{a}.q.8.4.5^{m}. Creatio.3.&c.8.&c.Debilitatio. Dentio.2. De^{o}.52. Dos.1.20.Ens.1.20.22.Error.5.Eſſe.65.&c.84.&c.Eſſentia.21

36 Negationes, & priuationes habent modum diffinitionis incomplectiſſimum, quaſi expoſitionem ſignificationis nominis. Non tamen indicant eſſentiā, quia non habent.2. d.35. 2.1^{m}. • Æternitas.1.&c.Fides.1.&c.Fieri.18.Filiatio.17.Finit.26.39.&c.Forma.11.149.Fortitudo.3.Fructus.1.7.Fruitio.6.Fundamentum.5.Generatio. 72. Genus.4.43. Gratia. 52.Habitus.9.10.35.59.
6.8.88.4

37 Corpus organicum, non poteſt diffiniri, niſi per animam, nec aliqua pars animalis, niſi per operationem eius, & per aīam. Met.7.lec.10.prin^{o}.b. • Hæreſis.4.Homo.6.Ideas.&c. Ignorantia.7.Imaginatiua.1.Imago.4. &c. Imitatio.In.17.

38 Sola ſpecies diffinitur.Opuſc.3.c^{o}.26./. Meta. 5.lec.4.fi.F./. Lec.8.fi.d./.Li^{o}.7.lec.3.fi.K./.Lec.1.prin^{o}. • Incommunicabilitas.Indiuiduum.1.&c.28.31. Indiuiſibile.2. Infidelitas.2.Infinitum.13.Infirmitas.3.Ingeniū.4. Ingratitudo.4.

39 Singulare non diffinitur.1^{a}.q.29.1.1^{m}./.Meta.7.lec.10.me^{o}. c./.Lec.11 prin^{o}./.fi.l.F./.Lec.15. o./. Inſtrumentum. 4. Intellectus.32.57.6 134.&c.300.Intētio.2. Hypoſtaſis.3.Ira. 36.64.65.66.Iudicium.28 Ius.2.

40 Nomen pertinens ad communem rationem ſingularitatis, diffiniri pōt, ut perſona & huiōi 1^{a}.q 29.1.1^{m}./.Po^{a}.q.9.5. 1^{m}.

41 Nihil perfectæ diffinitur, niſi ſubſtantia.2.d.35 2.1^{m}./ Meta. 7.lec 3.4.o./.Anima.2.lec.1.prin^{o}.b.A. Poſter^{m}.2.le.2.me^{o}. f./.Lec.6.h. • Iuſtitia.17. 18.51.&c. 80. Latria.3.6. Lex.4. 91.156.160.Libertas.2.Liberum. 11. Locus.4. Lumen.3.4.

42 Ens per accidens non diffinitur, niſi ſecundum quid. Veri. q.16.1.8^{m}./.Meta.7.lec.3.o./. • Lux.25.Magnanimitas. 24. Maledicere.12.Malum.6.19.57.Martyrium.4 Materia. 10. 18.32.34.Matrimonium 1.&c.71.Medium. 17. Melius.2.

43 Vnumquodque diffiniri poteſt logice loquendo, per cauſas intrinſecas, & extrinſecas rei, ſed Methaphyſice loquendo per intrinſecas tantum Meta.7.lec. 13. med^{o}.c./. Lec.17. med^{o}.b.K. • Mendacium.7.Menſura. 14. Meritum.9. &c. Methaphyca.2.&c.

44 Diffinitio & ſcientia ſunt tantum entium, non ſecundum modum rei, ſed ſecundū modum intellectus.1^{a}. q.44.3. 3^{m}. • Methaphora 1.2.Miraculum.5. 44.45. Miſericordia.2.9. 16.Mulio.1.&c.Mutus.1.&c.16.32.&c.Mutuum.1.2.3. &c. Natura.11.37.Naturale.19.

45 Diffinitio, & diffinitum, ſunt idem re, & differunt ratione. 1.d.25.1.2^{m}./.d. 25.1. 2^{m}. • Neceſſitas.9. 30. Nocere.3.2.4. Nomē.1.&c.19.23 &c. Nouens.2. Notio.1.4.7. Notum.1. Numerus.23.25.Obediētia.7.13.20 42.Obiectū.9.&c.Obſeruantia.3.

46 Diffinitio, & diffinitum, ſecundum rē ſignificatā per utrūque, ſunt idem, non autem quo ad ſuas intentiones.1.d. 25.1.2^{m}. • Odiū.8.Omiſſio.1.6.9.Opinio.5.Oppoſitio.1.19 Orō.16.Ordo.1.34.Pars.7.8.41.46. 50. Participare.1.3.4.

47 Partes materiales, ſunt priores diffinito, quia materia eſt pars eſſentiæ rei.3.d.2.q.2.ar.1.q.3.c./.Meta.7.le.9. me^{o}. c.

48 Immo principia materialia, in quæ reſoluitur diffinitio, & diffinitum, ſicut compoſitum per ea, ſunt poſteriora diffinito.Phi.2.le.5.fi. Reſpondeo Dubio.514°. • Particulare.Paſſio.3.8.&c.Pater.5.Patientia.3.Pax.3.5.7.Peccatum. 1. &c. 52.&c.Pœna.17.&c.Pœnitentia.1. &c. Perfectio. 33. 47.Per ſe.8.Perſona.7.8.10.11.Pollutio.3.Potentia.3.6. Du^{m}.514^{m}.

49 Vnum, & idem reſpectu diuerſorum eſt materiale, & formale, ſicut partes diffinitionis reſpectu diffiniti ſe habent ut formale, ſed reſpectu diffinitionis, ut materiale, & una pars reſpectu alterius, ſicut genus reſpectu differentiæ. Phi. 2. le. 5.fi.d.H. • Præceptum.1.&c.57.85.110.Prædeſtinatio.1.&c. 19.36.Prædicamentum.6.Prædicari.1.&c.12.41.Primitiæ.2 Quantitas 5.6.Sacramentum.1.&c.Satiſfactio.2. Subſtantia.9.&c.Theologia.23.Totum.1.Veritas.1.&c.33.Virtus. 24.&c.Vitioſitas.

50 Partes rei, vel diffinitionis, ſunt prius notæ quàm totum vel diffinitum. Sed ut partes, eſt econuerſo.1^{a}.q.85.2.2^{m}./. 3^{m}./.Phi.le.1.fi. • Vnitas.1.&c.27 34.36.Vita.5.&c.19.&c. 32.37.38.42.45.47.58.62.88.90.92.93.98.300.125.144.146 147.Vitis.1.&c.17.18.Vti.2.&c.

51 Partes ſpeciei ſunt de diffinitione totius, quod & eſt de diffinitione partium materiæ. Trin.9.c./.Meta.5.le.19.fi./.Li^{o}.7 le.11.prin^{o}.a./.Phi.2.le.5.fi.d /.C5.prin^{o}. • Forma.40.

¶ Diffinitiue. Angelus.95.104.108.112.Euchariſtia.133.Loc^{o}. 16.&c.Motus.90.

¶ Dictio me.Cælum.54.

¶ Diffundere.Actio.70.Anima.317.Apoſtoli.37.Bonitas.65. Euchariſtia.209.Facere.2.Ferrum.Fomes.13. Importunitas. Ioannes.15.Lux.17. Miſſio.38.Nubes. 2. Spiritus. 16. 17. Vnctio.4.Vita.126.189.

¶ Digeſtio eſt completio a calore naturali.1^{a}.q.78.1.c./.3^{a}.q. 74.5.3^{m}./.4.d.11.q.2.ar.3.q.3.1^{m}.Calor.4. • Cete.5. Euchariſtia.195.Menſtruum.3.Odor.2.Sapor. Quid.

¶ Digitus dei dī Spūs ſanctus.Ro.7.le.3.prin^{o}. • Miſſa.4.Peccatū.293.Pectus.5.Tentare.23.

¶ Dignatiuū. Vnum.22.

¶ Dignitas ſignificat bonitatem alicuius propter ſeipſum. 3. d.35.q.1.a1.4.q.1.c. • Accuſatio.17. Quid.

2 Dignitas eſt de abſolutis. Ideo eſt eadem in patre, & filio. 1ª.quæſt.42.4, 2m./.1. diſtinct. 7. quæſt, 2.2.4m./. diſtinct.9. quæſt.2,1.4m./.Poª,quæſt.2.4.14m,

3 Aliquis dicitur dignus aliquo dupliciter,uel habendo ius, ut poſſeſſionem,uel cōgruitatem ad illud ut ſpecies Priami digna erat imperio.4. diſtinct.18, quæſt 1.ar.1.quæſt.2.3m./, Virt.quæſt.1.1.2m. • Angelus.144.414. Anima.133.359. Apoſtoli.2. Aſcendere.6. Aſſentire.6. Aſſiſtere.7. Baptiſmus.34.Charitas 120. Cidaris. Cognitio.28.53. Conciliū. 4.Concupiſcibilis.4.Confirmatio.21,Creatura.22.29.Debitum,13.Delectatio.91.101,Deus.449.Diſtinctio,27.Doctrina 3.Donum.11.15.Dulia.2.Eccleſia.5, Epiſcopus,4.Euangelium.7.8.Falſitas.23 Felicitas.7,Finis.102. Forus.1, Gloria.23,Gratia 73.76.134.144.173.Hæreſis.22.30. Honeſtū, 2.3.Honor.30.32.Humilitas 9 18.27. Ieremias. 2. Illegitimus.1.3.5.Intellectus 88.89 99.&c.Interpretatio, 4. Ioannes.3,6.Iudicium.57 Iuſticia.60.&c.

4 Dignitas pontificalis,excedit omnes alias, ſicut quæ pertinent ad cultum dei,excedunt omnia temporalia. He.5.lec, 1.prinº.E. • Iuſtus.2.Locus.7.Magi.4.Maria. 29. 54. Matrimonium.73.104 Merces.1.Meritum.1.65.66.Minetalia, Miniſter.1.5.6, Miſſio.1.17. Motor, Mutatio, 8. Natiuitas, 29.Notio.5,13.Obedientia.28,Officium,1.4.6. &c. Ornatus.5.Pater.10,Paulus.13,&c.27, Paupertas. 6. Peccatum. 178, 249. Pœnitentia,105, Perſona. 5.9. Pietas.11. Præceptum,7. Preces,Prædicare.2 Princeps 26.Prophetia.58. Reſurrectio.5.Samuel.3.Sanctus.4.Scientia. 131.145.Secreta. Simonia.17.Spirituale.6,Status.3, Tempus 37, Teſtis. 2.3. Tonſura,Violentia. Viſio 1.

¶ Dignus. Beneficium 10.12,20. &c. Bonitas,230.Character, 36.Clauis,1.Culpa.4. denominatio, 4. Euangelium.8. Eucharistia,47.191 Gratia.76.144.173.Honeſtum.2.3,Humilitas.18.Idolatria.12.Ieremias,2,Matrimonium,73. Merces 5. Meritum 1. Miniſter,6. Mors. 23. Moyſes.1, Nemeſis.2. Obſeruantia.1.3.Oratio.69.Ordo.82, Preces. Prædicare.2. Theoª,27,&c. Virtus.110 &c. Viſus.21. Vita.62, Vſura, 81.97.

¶ Dii Apoſtoli.30,Cultus,17.19.Imperator,7. Iuramentum, 35.Pythagoras.7.

¶ Diiudicare, Contemplatio.9,Scientia.29.

¶ Dilabi.Concordia.2.

Cur. 1 ¶ Dilatari debet cor triplici ratione, ſcilicet propter magnitudinem dei, multitudinem munerum eius, & expletionem mandatorum eius. Iſa.54.meº.E, • Delectatio.48.Dolor.19. Eccleſia. 3.Fortitudo.39.Latere,

2 Dilatatio cordis pertinet metaphorice ad amorem, ratione cuiuſdam extenſionis, inquantum affectus amantis ad alios extenditur,ut curet non ſolum quæ ſua ſunt, ſed etiā quæ aliorum.12ℰ.9.33.1.1m,

3 Dilatatio ad delectationē pertinet,inquātū aliquid in ſeipſo ampliatur,ut quaſi capacius reddatur. 12ℰ.q.33.1.0.

¶ Dilatio.Acbab,Campſoria,1.Lignum 4.Limbus.6. Patientia 6.Reſtitutio.6,Spes.56.68.Vſura,133.&c. Chriſtus,196.

¶ Dilectio.Abſtinentia.6.Actus.170.Adam.41, Adulterium.8. Amicitia.10.12,Aquila,1.Beatitudo.73,Bonitas,183. Damnatio.4.12.14.33.&c.Delectatio.46,Dæmon.34. Deſcendere.8.Deuotio, 6. Deus.249. Electio,23.34.36. Feſtum.3.Finis 15.Gaudium,1,Gratia,22.31.131,137. Habitus.49. Incorporari. 2. Iſrael,2.Iulius. Iuſtus. 10. Lex,78 Manifeſtatio.1.Martinus.Miſſio.24.Mulier,1.Oblatio.16.Odium,18, Papa,10,Paſſio,131.Peccatum.276.431 Perfectio. 60. &c, Prædeſtinatio.11.Præſentia.3.Propter.2.Rex,3. Sanctus.3, Sapientia.29.30.Superbia.27.37.Vindicatio.6. Vita.54.55. 57.Zelus.1.7.

Quid. Diligentia idē eſt,quod ſolicitudo. Ideo requiritur in omni uirtute,ſicut etiam ſolicitudo,22ℰ.q.54.1. 1m. • Epicurus. Euchariſtia, 231. Ignorantia. 22. Intellectus. 38,Ioannes, 35.Lamech. Obſeruantia. 4. Occidere. 22. Præceptum. 31, Religio.44.Senator.2.Simonia.32. Teſtis.5. Tertia.0. Solicitudo.0.

¶ Diligibile.Amor,109,&c. Deus.246.Perfectio.63.

¶ Dilucidari.Laus.1.

Quid. 1 ¶ DILVCVLVM eſt, in quo aliquid lucis apparet, & aliquid tenebrarum noctis. Opuſc.60.cº.22.2.

2 Diluculum poteſt dici pars diei, & noctis. 3ª, quæſt. 51.4, 3m. • Confinium.Crepuſculum.Reſurrectio,8.

¶ Diluere. Leuare.Sacramentum.130.

¶ Diluuium.Baptiſmus.248.Caro.6,Ignis.16.Iris.2.4. Sacramentum.143.Vita 41.

Diſſerētia. ¶ Dimenſio interminata, eſt in genere quantitatis, ut ens imperfectum,terminata uero,ut ens perfectum.4.diſtinct.12. quæſt.2. ar.2. quæſt,4.c./. Verit. quæſt. 5.9.6m./. Trin.14.6. • Accidens. 16.64. Angelus,84. Denſitas.1. Diſpoſitio.44. Diuiſio.6.Euchariſtia.103.117.133.

2 Quælibet dimenſio,conuenit per ſe quantitati dimenſiuæ, Ideo quælibet ſecundum quamcumque poteſt dici æqualis, vel inæqualis alteri. Verit quæſt. 20 4.10m./. Quol.1.21.c. • Hæreſis.137.Indiuiduum.20.32.&c.Latitudo.Locus.12. 25.29.Mundus.8.17.

3 Omnes dimenſiones, ſunt einſdem ſpeciei 4. diſtinct.12. quæſt,1.ar.1,quæſt 3 c. • Quantitas.5.30.31.

4 Situs eſt de ratione quantitatis dimenſiuæ. 3ª, quæſt. 77.2. c./.4.diſtinct.44.quæſt.2.ar,2.quæſt.2,c./.Con 4.cº.65.fin./. Quol.1.21.c./.Quol.7.10.c./,Trin,14.3m./ 19 3m. • Rarū. 1,Reſurrectio.14.&c. Tempus.15.Tractare.1.

5 Additio quantitatis, non tollit eſſentiam dimenſionis.3ª. quæſt,77.8.4m./.diſtinct.12,quæſtio.1, ar.2. quæſtio.3.6.0./. Quol.9.13.c./.Quol.10.3.c.

6 Dimenſio corrumpitur tripliciter, ſcilicet per additionem, diuiſionem,& diminutionem. 3ª.quæſt.77.4.0./.4. diſtinct. 12.quæſt.1.ar.2 quæſt.2.4.c.

7 Immo magnum, & paruum per additionem, vel diminutionem, vel diuiſionem, non tollunt eſſentiam dimenſionis. 3ª.quæſt.77.8.4m. Duᵐ.555º.

8 Nec per diuiſionem fit aliquid de nouo in dimenſione.3. diſtinct.21.quæſt.1.ar.1.quæſt.2.5m. Reſpon.duº.515º.

9 Dimenſiones ſeparatæ, non implent locum. 4. diſtinct. 44. quæſt,2.ar.2.quæſt 2,c.

10 Subſtantia ut ſubſtantia,non prohibetur eſſe ſimul,cum dimenſionibus quibuſcumque ſeparatis,vel coniunctis ſibi, vel alii.4.diſtinct.10.ar.2.quæſt.3.3m.

11 Dimenſiones non poſſunt eſſe ſimul cum aliis dimenſionibus, Ideo ſubſtantia corporis non poteſt eſſe ſimul cum alienis dimenſionibus ſeparatis, nec in alio exiſtentibus. 4.diſtinct.10.ar.2.quæſt.1.2m./.ar.3.quæſt.1.4m./.diſtinct.12, quæſt.1 ar.1. quæſt. 3.c./. diſtinct.44. quæſt.2.ar.2. quæſt,2, c./.Quol.1.21.22.0.

12 Dimenſiones non poſſunt intelligi in materia, niſi ut conſtituta in eſſe ſubſtantiali corporeo, per formam ſubſtantialem Anima.9.c,mº.F./.17m.

13 Dimenſiones interminatæ præintelliguntur in materia,ante formam ſubſtantialem. Et ſine eis non poſſet intelligi diuiſio materiæ,ad diuerſas formas. 4. diſtinct.11. quæſtio.1. ar.1,quæſt.3.4m./.diſtinct.12.quæſt.1.ar.2, quæſt, 4.6,0./.ar. 3.quæſt. 1. 3m./. diſtinct 44. quæſt. 2.ar.1.quæſt.1.3m./.ar.2. quæſt.5.3m./ Con.4.cº.65.fi./.Verit.quæſt.5.9.6m.

14 Oppoſitum videtur dicere, Spiritu. 3.17m./. Opuſcu.37.Reſpondeo dubio.516º. Duᵐ.516º.

15 Dimenſiones interminatæ,manent eædem numero,in generato,& corrupto.4.diſtinct 12. quæſt.1,ar.2. quæſt. 4.c./. 5m./.4m./,diſtinct. 44. quæſt. 1,ar. 1,quæſt, 1.3m./.Con.4.cº. 80 2m./.81.

16 Oppoſitum videtur dicere.3. diſtinct.20.quæſt.1.1.c./.4. diſtinct.11.quæſt.1.ar.1,quæſt.3,4m./.Opuſc.32.cº.7. Reſpondeo dubio.517º. Duᵐ.517º.

17 Quantitas dimenſiua eſt aliquorum dupliciter. ſcilicet per ſe,& per accidens. Primo modo conuenit corporibus, ſed ſecundo modo conuenit etiam aliis.1,diſtinct,17. quæſtio, 2.1.c.fi.

¶ Dimicare.Oratio.49.Reſiſtere.3.

¶ Dimidium.Genus.33.Vendere 15.

¶ Diminutio, Abſoluere.41. Accidens.85. Actus.10. Addere. 15.Amicitia.15.Amor,167.285.Anima 235.Baptiſmus.41. 51.52.53.Bōitas.68.148.199.230.Charitas.98.100.101.Circunciſio.42.Concupiſcentia.12.19.30 Confeſſio. 58. Contrarium.25.Contritio.36.Corpus.42. Damnatio. 8. 26. 50. 53.Debitum.7.Delicioſi. Dæmon.123. 124. Difficile.3. Dementio,6.Diuturnitas.Doctrina.13. Dolor.9.10. Ebrietas. 9.12.Eleemoſyna. 36.37. Finis. 13. Euchariſtia. 181, 248. Fides.54. Ficil.21.Fractio.4.Habilitas.2.Habitus. 56. 57. 65. 75.76.Ieiunium.27.Ignorantia.2. 4. 14. &c. Imperfectio.4. Infirmitas.4.7.Inuidia.1.Ira.9.40.56.Iudex. 8. Iuſticia. 13. 55.Lex.51.Meritum.30.Minuere.Miraculum. 31. Naturale.18. Nomen.6. Obedientia. 2. 13. Occultatio. Paſſio.29. 71.&c. Peccatum.268.359.Pœna.91. Rebellio.2.Rectitudo. 6.Sacramentum 39.Sacrificium.19.Scriptura.46. Securitas. 4.Subtractio.Suffragia.5.Timor.40.49.67.Totum.14. Veritas.49. Virtus.96.162.264. Votum.9. Vſura.98.216.

¶ Diminutiuum. Index.8. Nomen.6.

¶ Diminutum. Quæ diminuta ſunt,hoc ipſo turpia ſunt.1ª.

quæſt 39.8.c.

Dionyſ. ¶ Dimittere aliquod bonum, contingit dupliciter, ſcilicet propter maius bonum conſequendũ, uel propter malum uitandum. Primum eſt honeſtum, non autem ſecundum, ſed uitatur peccatum, ſi diſpenſetur. 4. diſtinctio. 33. quæſtio. 2. ar. 2. quæſt. 2. 5m./. Verit. quæſt 5. 4. 4m. * Abdicatio. Accuſatio. 23. Alexius. Baptiſmus. 41. Ceſſare. 3. Cete. 11. Cibus. 8. Clauis. 3. Confeſſio. 17. 27. 31. 48. 51. Correctio. 16. Damnatio 28. Deſerere. Deus. 389. Euchariſtia. 74. 76. Fornicatio. 7. &c. Hæreſis. 156 Imago. 40. Indulgentia. 9. Ingrati udo. 11. &c. Iole h. 3. Mainm. 63. 64. 65. 66. Medicus. 6. Meri um. 63. 64. Obedientia. 14. Organum. 5. Pœna. 62. 63. Pœnitentia. 114. Satisfactio. 29. Scandalum. 15. 17. Timor. 43. Vita. 65. Vſura. 138. 145. 250. Vxor 11. &c. Chriſtus. 167.

¶ Dimadum. Dauid. 3.

Quis. ¶ Dioceſis. Epiſcopus. 18. 19. 20.

Quis. ¶ Diocletianus. Sebaſtianus.

¶ Diogenes fuit condiſcipulus Anaximenis, qui Anaximandri, qui Tal. diſcipuli fuerunt. Met. lec. 4. fi. h. l.

1 ¶ DIONYSIVS fuit diſcipulus Pauli, & dicitur eius uiſiones ſcripſiſſe. 2. d. 10. 2. c. fi. * Angelus. 395. 557.

2 Dionyſius fecit quatuor libros, ſecundum φ aliquid dicitur de deo quadrupliciter. Sed primus non eſt tranſlatus de græco in latinum. Dionyſius. prin°.

Difficilis. 3 Beatus Dionyſius in omnibus libris ſuis obſcuro utitur ſtylo, quod quidem non ex imperitia fecit, ſed ex induſtria, ut ſacra, & diuina dogmata ab irriſione infidelium occultaret Dionyſius. prin°

4 Dionyſius eſt nã de difficilis, & obſcurus in libris ſuis quadruplici de cauſa, ſcilicet ut ſacra, & diuina dogmata ab irriſione infidelium occultaret, & quia plerumque utitur modo loquendi, quo utebantur platonici, qui apud modernos eſt inconſuetus, & quia plerumque rationibus efficacibus utitur ad propoſitum oſtendendum, & multotiens paucis uerbis, uel etiam uno uerbo implicat, & multoties utitur quadam multiplicatione uerborum, quæ licet ſuperflua uideatur, tamen diligenter conſiderantibus magnam ſententiæ profunditatem continere inueniuntur. Dionyſius. prin°.

5 Dionyſius ubique fere ſequitur Ariſtotelem. 2. diſtin. 14. 2. c. * Character. 1. Euchariſtia. 29. Matrimonium. 143.

6 Dionyſius in pluribus ſequitur Platonem. Ma. qu. 16. 1. 3m./. Dionyſius prin°. /. c°. 5. lec. 2. fi. /. Lec. 3. prin°. * Moyſes. 1.

guit. 7 Dionyſius in epiſtolis ſuis, arguit Demophilum monachũ de hoc quòd temere corripuit ſacerdotem recte agentem, & de hoc φ correptionem, uſque ad correctionem extendit, per nam inferando, quia ſacerdotem percuſſit, & eum ab eccleſia amouit 4. d. 19. quæſt. 2. ar. 2. quæſt. 3. 2m.

8 Dionyſius dicit in quadam epiſtola ſuper Ioannem, φ Chriſtus operabatur diuinitus ea quæ ſunt hominis. Et hoc monſtrat uirgo ſupernaturaliter concipiens, & aqua inſtabilis, terrenorum pedum ſuſtinens grauitatem. 3a. qu. 28. 2. 3m. fi. /. quæſtio 45. 2. c.

on. ¶ Dioſcorus hæreticus dixit, φ natura diuina, & humana in Chriſto, ſunt unitæ per coacernationem tantum. 3. diſtin. 6. quæſt. 12. c. fi. * Hæreſis. 132. &c.

¶ Directe. Abdicatio. Adulterium. 7. 8. Agens. 76. Angelus. 390. Aqua. 19. Audacia. 3. Baptiſmus. 195. Beatitudo. 145. Blaſphemia. 19. Charitas. 66. Cauſa. 26. 28. Circumſtantia. 10. Clementia 1. Cognitio. 9. Confeſſio. 17. Contingens. 3. Contumelia. 7. Correctio. 22. Dæmon. 63. Deſperatio. 10. Deus. 430. Diſparare. Diſtinctio. 15. Ele. 8. Excommunicatio. 1. Fama. 3. Fides. 19. Forma. 38. 172. Gloria. 12. Gratia. 111. 185. Honor. 26. Ignorantia. 4. Intelligentia. 2. Innoluntarium. 5. Ipocriſis. 4. 5. Ira. 68. Matrimonium. 24. 67. Mendacium. 9. Meritum 100. Negligẽtia 10. Obedientia. 38. Obſeruantia. 2. Odium. 15. Paſſio. 53. Peccatum. 174. 245. 429. Profectio 3. Prohibitio. 5. Puſillanimitas. 1. 2. Ratio. 49. 58. Remiſſio. Reſtitutio. 10. Reuerentia. 2. Sacramentum. 113. Sacrilegium. 6. Scientia. 163. Significatio. 1. Simplicitas. 2. 3. Speculum. 5. Spes. 17. Studioſitas. 4. Subdiaconus. 7. Sabbatum. 25. Super. 1. Superbia. 25. 26. 32. 33. Temperantia. 18. Tenere. 3. Triſtitia. 18. Veritas. 4. Virtus 8. 158. 159. 162. 180. Vitium. 7. Voluntariũ. 5. Vſura. 84. 208. 290.

¶ Directiuum. Lex. 136. Præceptum. 107. Prudentia. 52. &c. Sapientia. 2. Vita. 11.

¶ Dirigere. Agere. 5. Angel. 182. 576. Aĩa. 317. Aĩal. 52. Ars. 4. 35. etc. 4. Auxilium. 5. Baptiſmus. 76. Beatitudo. 148. 168. Bonitas. 242. Cauſa 59. Certitudo. 8. 11. 17. Conceptio. 12. Conſilium. 24. Correctio. 5. Creatu. a. 30. &c. Credere. 18. Cultus. 7. Deſtinare. Deus. 205. Docere. 1. 3. Donũ. 29. Dux. Epieicia. 4. Fides. 115. 116. 117. 118. Finis. 84. 87. &c. Fortitudo. 66. Fortuna. 7. 9. Gubernare. Gratia. 150. Ieiunium. 12. Ignis. 17. Intellectus. 222. 276. Intentio. 3. 7. &c. Int. 5. Legiſpoſitiua. 2. Lex. 3. &c. 28 176. Liber. 17. Logica. 1. 4. 6. 7. 8. 11. Miſericordia. 35. Officium. 1. Oratio. 97. Peccatum. 1. 2. Pietas. 16. Planetæ. 2. Præceptum. 107. Prudentia. 33. &c. 52. &c. Ratio. 11. 40. 42. 43. Sapientia. 1. 18. 32. 35. 44. Scientia. 7. 65. Sententia. 2. Virgã. Virtus. 245. 263. Vita. 11. 21. Vti. 7. 8. Chriſtus. 316.

¶ Dirimere. Accuſatio. 16. Affinitas. 12. Cognatio. 2. &c. Debitum. 17. Matrimonium. 74. 75. 79. 83. &c. 119. Sponſalia. 9. 10. Votum 26. 54. 56.

¶ Dirum. Miſericordia. 18.

¶ Diſcedere. Abſens. Adiutare. 11. Amor. 139. Angelus. 593. Diſcidium. Longe. Recedere.

¶ Diſcepatio. Decerta e. Diſputatio. o. Iuſtitia. 5. Litigium. o. Nomen. 55.

¶ Diſcere. Accuſatio. 18. Addiſcere. o. Ange. 502. Cognitio. 37. Ignorantia. 7. 19. Ioannes. 7. Lectoratus. 6. Ordo. 40. Puer. 10. Scientia. 60. 71 &c. Studium. o. Tarditas. 3. Tentare. 2. Veritas. 51. Chriſtus. 146. 147.

¶ Diſcernere Abſtractio. 16 Amor. 168. Clauis. 1. 5. &c. Cogitatio. 3. Confeſſiur. 5. Diiudicatio. Diſcretio. Scientia. 156. Tractus. 1.

¶ Diſcidium. Diſcedere. Diſcordia o. Diuortium. o. Separatio, o. Ritus.

¶ Diſcingi. Præcingi.

Quid. ¶ Diſciplina, eſt pars potentialis iuſtitiæ, contenta ſub humanitate. 22ª. queſt. 80. 3m. Addiſcere. o. Beneficium. 10. Doctrina. o. Hæreſ. 4. Iuſtitia. 22. Loqui. 1. Mathematica. 5. Obſeruantia. 39. 42. Organum. 1. Præceptum. 103. Theologia. 2. Viſus. 9.

¶ Diſcipuli Abiectus. Apoſtoli. 21. Ars. 8. &c. Aſcendere. 8. &c. Diogenes. Dionyſius. 1. Docere. 7. Euchariſtia. 76. 157. Lucas. Matthæus. 1. Miraculum. 33. Pater 19. Plato. 3. Prædicare. 18. Religio. 87. Reſurrectio. 46. Sacerdos. 24. Socrates. 3. Chriſtus. 89.

¶ Diſcontinuum. Angelus. 123. 124 129. Baptiſmus. 51. &c. Bis Embrio. 4.

¶ Diſconuenire. Diſcordia. o. Diſcrepatio. Habitus. 10. 13. Odium. 1. Voluntas. 69.

¶ Diſcooperium. Detegere. Terra. 15.

1 Quid. DISCORDIA importat diſgregationem quandam uoluntatum, in diuerſa. 22ª. quæſt. 37. 1 c. /. 3m. * Amicitia. 43. Barnabas.

2 Diſcordia per ſe, id eſt ex intentione deliberata diſſentiendi a bono dei uel proximi, eſt peccatum mortale, non autem ſi per accidens. 22ª. quæſt. 37. 1. o. /. quæſt. 42. 2. 2m. * Bonitas. 234. Concordia. o. Contentio. 2. 4. Diſcidium.

3 Diſcordia principaliter oritur ex inani gloria, ſecũdario autẽ ex inuidia. 22ª. quæſt. 37. 2. o. /. quæſt. 38. 2 c. /. quæſt. 132. 5. o. Ma quæſt. 9. 3. o. * Diſconuenire. Diſcrepatio. Diſſenſio. Gloria 10. Litigium. o. Pax. 8. 9. 15. Peccatum. 185.

4 Omnia inferiora, rationabilia, & corporalia in multiplici ſunt diſcordia, ſuperiores autem intellectuales ſubſtantiæ, ſicut, & ſuperiora corpora, in ſumma uiuunt concordia. Iob. 25. prin°. I. Politia. 1. Præceptum. 95 Rixa. 1. 5. Seditio. 1. Teſtis. 4. Voluntas. 64. Item Amicitia. 43.

¶ Diſcredere. Incredulitas. Iuramentum. 6.

¶ Diſcrepatio. Alienum. 8. Diſcidium. Diſconuenire. Diſcordia. o. Hæreſis. 39.

¶ Diſcretio pertinet ad prudẽtiam, & eſt genitrix cuſtos, & moderatrix uirtutum. 3. diſtinct. 33. quæſt. 2. 5 c. Actus. 170. Antonius. 1. Baptiſmus. 241. Cautio. Cautius. Clauis. 2. Cogitatio. 3. Confeſſio. 53. 82. Confeſſor. 1. Correctio. 18. Credere. 10. Diſcernere. Diſcretiuum. Frenum. Iuſtitia. 16. 17. Iudicium. 44. 51. Matrimonium. 105. &c. Mulier. 2. Ordo 86. 87. Palpebræ. Perfectio. 70 Prudentia. 64. Pubertas. Ratio. 10. 13. 15. Rationabile. Sacrificium. 35. Satisfactio. 12. Senſus. 30. Sententia. 4. Solicitudo. 4. Tactus. 2. 7. Virtus. 239.

¶ Diſcretiuum. Diiudicatio. Diſcernere. Diſcretio. Palpabile. Rationabile. Tactus. 2.

¶ Diſcretum. Amor. 168. Angelus. 188. &c. Baptiſmus. 51. &c. 241. Confeſſio. 53. 82. Diſcernere. Diuiſio. 3. Fides. 23. Ieiunium. 9. Inſtans. 6. 16. 17. Maceratio. 2. Motus. 30. 31. Mutatum. Numerus. o. Obedientia. 10. Potentia. 64. Quantitas. 15. Rationabile. Tempus. 3. 11. 16. 27.

¶ Diſcurſus. Actus. 25. Angelus. 189. 549. Anima. 165. &c. Ars. 12. Cogitatio. 1. 4. 5. Cognitio. 22. 31. 76. Deus. 134.

¶ Diana. Habitus. 74. Homo. 4. 25. Intellectus. 80. 81. Logica. 2. & cetera. Obſcuritas. Prudentia. 15. 66. 82. Ra-

tio.10.11.12. Ratiocinatio. Religio. 79. Scientia.46.92. 157. Senſus.16.Chriſtus.136.

¶Diſcuſſio.Eucha.221.Iudicium.22.44 51. 68. 71. Ratio.47. Terra. 4.

¶Diſgregare.Amor 60.Congregatio.2.Diſcordia.0.

Diſparata.Actus.47. Circunſtantia. 7.8.22.23. Contrarium. 28.Delectatio.68.Spes.61.Vnitas.40.

Diſparitas.Hæreſis.39.Inæquale.Matrimonium. 123. Præceptum.7.Vſura.96.

¶Diſpenſabile.Apoſtoli.9.B. Diſpẽſatio.0. Iuramentum 30.Periculum.6.Votum.8.75.

Quid. 1 ¶DISPENSATIO importat commenſuratam diſtributionem, uel applicationem alicuius communis ad ſingula. 12æ.q.97.4.c./.22æ.q.88.10.c./.4 d.33.q.1.2.c. Abraham.27. Affinitas.17.Angelus.451.Bigamia 5.Bonitas.205.211.

2 Diſpenſatio eſt communis iuris relaxatio 4.d.44.q 1.ar.3.q.4.1m. Concubinatus.12.Confeſſio.31 75.

3 Nũquam diſpenſandum eſt, in præiudicium boni communis.12æ.q.97.4.1m./.q.100 8.c. Dalmatica.1.Damnatio.5.

4 Omnis diſpenſatio a prælato, debet fieri ad honorem Chriſti, uel ad utilitatem Eccleſiæ 22æ.quæ.88.12.c. Decimæ.24. Dimittere.Diſpenſabile.Diuitiæ.3.7.Electio. 37. Eleemo.25. Epiſcopus.8 11.23.Eucha.156.157.158.Gratia.173.

5 Infidelis eſt, qui diſpenſat non habens intentionem ad bonum commune, imprudens autem, non habẽt rationem diſpenſandi.12æ.q.97.4.c./.1æ.Cor.4.lec.1. prin. C. Ieiunium. 30. Iudicium.59. Iuramentum.29.30. Laurentius.2. Legitimatio.2. Lex.39. Liberalitas. 1. Magnificentia.6. Nouitii.2. Oblatio.15.Ordo.52.68.75.76.93.

6 Diſpenſatio non poteſt fieri, contra præcepta iuris naturalis communia, ſed tantum contra ea quæ ſunt quaſi concluſiones eorum.12æ.q.97.4.3m./.22æ.q.147.4.1m./.3.d.47.4.c./.4.d.17.q.3.ar.1.q.5.1m./.d.24.ar.3.q.5.2m./.d 33.q.1.ar.3.q.2.3.c./.q.2.ar.2.q.1.0./. Quol.9.15.c. Periculum.6.7. Præceptum.154.Regere.14.

7 Diſpenſatio in præceptis ſerundis legis naturæ eſt in cauſis inferioribus, in primis uero, conuenit ſoli deo. Nec fit niſi reſpectu alicuius ſingularis perſonæ propter aliquod myſterium.4.d.33.q.2.ar.2.q.1.0. Religio.77. Sacerdos.32.33. Symonia.15.23.35.41.Vicem.Votum.D.

Deus. 8 Solus deus poteſt diſpenſare in præceptis diuinis, nõ autem papa.12æ.q.94.5.2m./.q.97.3.1m./.4.3m./. qu.100.8.0./.22æ.q.89.9.1m./.1.d.47.4.c./ 3. d.37.4.0./.4. d.15.q.3.ar.2.q.1.1m./. d.17.q.3.ar.1.q.5.0.Con.3.c.125.fi./.quol.4.13.c./. Opuſcu.19.c.6. Abraham.14.Apoſtoli.9. B. Circuncisio. 20. Deus. 375.376.

9 Omnia præcepta decalogi ſunt omnino indiſpenſabilia, etiã a deo.12æ.q.99.5.c./.q.100.8.2m./.3.d.37.4.0.

Dum.518.10 Immo in præceptis primæ tabulæ decalogi, nec deus, nec homo, poteſt diſpenſare. Sed in præceptis ſecũdæ tabulæ ſolus deus diſpenſat.12æ.q.100.8.0./.22æ. q 104.4.2m./.1 d. 47.4.c./.3.d.37.4.0./.Ma.q.3.1.17m./.quæ.15.1.5m./. Quol.1.18.2.1. Reſpon.du.518. Diaconus.2.Lex.39. Matrimoniũ. 116. Periculum.6.7.

11 Præcepta continentia intentionem legiſlatoris, ſcilicet conſeruationem boni communis, uel ordinem iuſtitiæ, & uirtutis, ut omnia præcepta decalogi, ſunt omnino indiſpenſabilia 22æ.q.100.8.0. Phiton.5.Præceptum.154.

12 Cum diſpenſatur in aliqua lege humana, non fit ut legi humanę non obediatur, quod eſſet contra legem naturæ, & mãdatum diuinum, ſed fit ut hoc quod erat lex, non ſit lex in hoc caſu.22æ.q.88.10.2m. Purgatorium.2.

13 Circa ea quæ ſunt iuris diuini, uel iuris naturalis, papa diſpenſare non poteſt. Quol.4.13.c.

Dum.519.14 Immo papa poteſt diſpenſare, in iure diuino. 4.d.27.q.3.3.2m. Reſpon.dubio.519. Et ſicut diſpenſatio.15.

15 Papa poteſt diſpenſare in iure diuino, quo ad ſtatuta apoſtolorum, non autem quo ad ea quæ ſunt de iure naturali, uel de neceſſitate ſacramentorum, uel fidei, uel quæ ordinantur ad mandata Dei.4.d.27.q.3.3.2m. Quol.4.13.0. Religio. 44. 45.77.106.

16 Omnia quæ ſunt iuris poſitiui, ſeu humani, id eſt omnia inſtituta per eccleſiam, uel prælatos, ſunt diſpenſabilia a papa 4.d.27.q.3.3.2m./Quol.4.13.c./.Quol.12.27.1m./.2m. Scola.1.

17 Diſpenſare poteſt papa, ꝙ ſacerdos non indutus ueſtibus ſacris, conficiat corpus Chriſti. Quol.4.13.c.fi.

18 Separatio matrimonii, non cadit ſub diſpenſatione, in nouo teſtamento, ſicut in ueteri.4.d.35.q.2.ar.2.q.2.3m.

19 Diſpẽſari non poteſt, ꝙ aliquis ducat in uxorem eam cum qua commiſit adulterium, uiuente marito, quo mortuo poteſt ducere eam ſine diſpenſatione, niſi in aliquo caſu contingente, ſcilicet ſi fuerit ibi coitus machinaneus mortem uiri cum effectu. Vel datio fidei cum effectu, ſi tamen uterque ſciebat impedimentum. Vel contractus ſecundi matrimonii ſtante primo. Sed in ſecundo, & tertio requiritur pollutio.4.d.35.L./.d.37.q.2.2.0./.d.41.ar.4.q.3.2m./. Quol.5.15.fi. Diuortium.3.

20 Facilius diſpenſatur in gradibus prohibitis conſanguinitatis, & affinitatis, circa perſonas excellentes, ſine acceptione perſonarum, propter pacem communem. 12æ.qu.97.4.2m./. 22æ.q.63.2.2m. * Vulc.6.7. Vxor.3.9 11.&c.

21 In publica lege humana, nullus poteſt diſpenſare, niſi ille a quo lex habet auctoritatem, uel cui ille commiſerit.12æ. qu.97.4.3m /.4.d.15.q.3.ar.2.q.5 3m.

22 Inferior poteſt diſpenſare in præceptis ſuperioris, quando ſibi permittitur a ſuperiori, non autem aliter. 12æ.q.97.4.3m./.4.d.15.q.3.ar.2.q.1.3m.

23 Rectores multitudinis poſſunt diſpenſare in legibus humanis, quando de ciũt in aliquo caſu, uel neceſſitas imminet, uel quando non expediunt alicui perſonæ. 12æ. q.96.6.c./.q.97.4.0./.q.100.8.c./.22æ.q.88 10.c. /.2m./.q.89.9.0./.q.147.4.c./.1m./.3.d.37.4.0./.4.d.15.q 3.ar.2.q.1.0./.d.27.qu. 3.3.4m./. Con.3.c.125.fi.

¶Diſperdere.Dæmon.87.116.

Diſpergere.Auſter.Leuitæ.

¶Diſplicentia. Amor.231. Attritio. 1. Ceſſare.3. Facere.9. Iuſtificatio.28.Odium.14.Paſſio.83.Peccatum.406.Pœnitentia. 10.25.28.71. Renitentia.Satisfactio. 6. Verbum.38. Votum.22.

1 ¶DISPOSITIO nihil aliud eſt, niſi habitus imperfectus. 4.d.4.q.1.ar.1.q.1.c.poſt medium. * Archa.3. Bonitas. 206. Quid. Dum.520.

2 Immo diſpoſitio eſt aliquid contra habitum diuiſum.12æ.q.49.2.3m. Reſpon.dubio.520. * Clauis.20.Coma.

3 Diſpoſitio ſemper importat ordinem habentis partes. 12æ.q.49.1.3m./.2.1m. * Cor.7.11.Corpus.33.

4 Diſpoſitio poteſt dici tam ratio ordinis rerum in finẽ, quàm ratio ordinis partium in totum. Prouidentia uero primum tantum.1a.quæ.22.1.c.fi. * Deuotio.14.Deus. 199.303.321. Electio.19.Excõmunicatio.9.Fatum.1.2.5.6.

5 Prouidentia includit diſpoſitionem, & addit. Ideo deus dicitur per prouidentiam diſponere.1.d.39.q.2.1.4m. *Lex.115. 130.139.140.153.Oratio.47.Peccatum.21.22.23. Prædeſtinatio.10.Prophetia.18.Prouidentia. 17.19.20.Vindicatio.5.

6 Diſpoſitio proprie eſt id quod ſe habet ut incompletum in motu, ad completum, quod eſt terminus motus.2.d.24.quæſtio.3.6.6m.

7 Diſpoſitio quæ comparatur ad id ad quod diſponit ut ad terminum motus eiuſdem generis, eſt eiuſdem generis cum eo & fit illud, non autem illa quę comparatur ad illud, ut ad terminum alterius generis.2.d.24.q.3.6.6m./.Virt.q.1.1.8m.

8 Diſpoſitio ad aliquid, eſt id per quod aliquid mouetur in illud conſequendum. Virt.q.1.1.5m.

9 Diuerſorum ex oppoſito ſecundum rationem perfecti, & imperfecti, unum diſponit ad alterum, non autem oppoſita ſecundum eſſentiam. Po.quæ.7.1.7m * Virtus.8.9.83.99.120. 146.208.254.255.157.259.&c.

10 Oppom uidetur dicere. Virt.qu.1.10.16m. Reſpon.ſicut dubio.2178. Dum.521.

11 Diſpoſitio ſumitur dupliciter, ſcilicet pro genere habitus, & ut diuiditur contra habitum. Et hoc dupliciter ſcilicet, uel ut diuerſæ ſpecies, uel ut imperfectum contra perfectum, in eadem ſpecie.12æ.q.49.2.3m. * Bonitas.177.191.

12 Diſpoſitio dicitur tripliciter, ſcilicet materiæ ad formam agẽtis ad agendum, & ordinatio aliquorum adinuicem. Prima diuiditur contra habitum, ſecunda uero eſt habitus. Vir. q.1.1.9m. * Contemplatiu.18.Cura.3.

13 Diſpoſitio triplex.ſ.uel ſecundum locum.i. prædicamentum ſitus, uel ſecundum potentiam.i. præparatio ad habitum, uel ſecundum ſpeciem.i.habitus. Sed diſpoſitio tertio modo fit habitus, non autem ſecundo modo.12æ.qu.49.1.3m./. 2.3m./. c./.q.88.4.4m./.2.d.24.q.3.6.6m./.Ma.q.7.2.4m. * Dos.4. Electio.19.

14 Diſpoſitio duplex.ſ.diſpoſitio remouens, & diſpoſitio perficiens.12æ.q.88.3.c.

15 Diſpoſitio duplex.ſ.materiæ, & agentis. Prima eſt tantum entium, ſecunda uero eſt etiam non entium, ut prædeſtinatio. 1a.q.23.2.3m./.1.d.40.q.2.2m./.Veri.q.6.1.8m.

16 Diſpoſitio materiæ duplex.ſ.neceſſaria, ut calor ad formam ignis, uel ut facilius fiat, ut oleum. Prima ſemper præit, non autem ſecunda.2.d.11.q.2.3.1m./.Ma.q.7.7.3m.

Aliquid

Diſpo

17 Aliquid diſponit ad aliquam perfectionẽ tripliciter. ſ. ut medium quaſi ſtramentum eius: ut præparans, in fieri tantum, & ut decens 3.d.13.q.3.1.c.

18 Diſpoſitio dupliciter ſe habet ad id quod diſponit, ſcilicet ut uia ad perfectionem, & ut effectus. Secundo modo manet cum perfectione, non autem primo modo. 3^{a}.q.9.3.2^{m}.

19 Diſpoſitio tripliciter ſe habet ad id quod diſponit, ſcilicet ut idem in eodem, ut non idem in eodem, & ut nec idem nec in eodem. 12æ.q.74.4.3^{m}.

habitus. 20 Diſpoſitio quæ diuiditur contra habitum, ut imperfectum contra perfectum in eadem ſpecie, fit habitus, non aũt quæ diuiditur contra habitum ut diuerſa ſpecies. 12æ.q.49.2.3^{m}./q.88.4 4^{m}./2.d 24.q.3.6 6^{m}./.Ma.q.7.2.4^{m}./.3.4^{m}.

21 Omne ſubiectum diſpoſitionis uel habitus, requirit tria, ſcilicet compoſitionem ſubiecti, ex actu, & potentia, indeterminationem ad multa, & concurſum plurium accidantiũ. 12æ.q.49 4.c. * Abſoluere.40.41 Abſtinentia.3. Actus.169. Bonitas.177.192. Donum.34. Habitus.3. 8.24.31.81. Hæreſis.35. Humilitas.31. Ignorantia.1.

22 Nulla diſpoſitio uel habitus ad operationes, eſt principaliter in corpore, ſed tantum diſpoſitio ad formam, non autem habitus proprie. 12æ.q.50.1.c./.2.c. * Iuſtificatio.4.15.23.34.47. Operatio.54. Ordo.11. Pctm̃.23.145.146.147.180 268.283.&c.369 372.388. Pœna.41. Pęnitentia.30. Pietas.8. Scientia 93. Spes 79. Traductio.4. Verecundia.14.

23 Difficile mobile, diuerſificat habitum a diſpoſitione, non autem ab aliis ſpeciebus qualitatis. 12æ.q.49.2.3^{m}.
Habitus uel diſpoſitio non eſt in deo nec in angelis, nec in cælis, nec in elementis. 12æ.q.49.4.c./.3.d.23.q.1.1.c.

Du^{m}.522. 24 Oppoſitum uidetur dicere. 12æ.q.50.6. c./.q.51.1.1^{m}. Reſpondeo, ſicut dubio.167°. * Verecundia.14.

25 Diſpoſitio in homine ad peccatum, per gratiam minuitur, & per conſuetudinem bonorum operum, tandem conſumitur. 2.d.32.q.1.1.c./.2æ.Cor.13.lect.2.med^{o}.l.

26 In brutis non ſunt proprie habitus: ſed diſpoſitiones quædam, in ordine ad naturam, non autem in ordine ad operationes, niſi ut regulantur ab homine. 12æ.q.50.3.2^{m}. * Virtus.8. Vitium.1. Vnctio.8.20.

gens. 27 Eiuſdem eſt diſponere ad finem & ad finem perducere, uel per ſe, uel per ſuos ſubditos. 12æ.q.98.2.3 c. * Abraham.5.

28 Diſpoſitio eorum quæ ſunt ad finem, attenditur ſecundum rationem finis. 12æ. principio. /.q.95.3.c./q.102.1.c./.22æ.q.33.2.6.c./.Con.principio. Abſoluere.41. Abſtinẽtia.3. Actio.48.107.108,123. Agens.28.43.50.55.64.72.101. Amor.43.

29 Omne quod eleuatur ad formam altiorem ſua natura, requirit diſpoſitionem ſupra naturam ſuam. 1^{a}.q.12.5.c./.Ver./.q.8.3.c./.qu.29.3.6^{m}./. Opus.3.c^{o}.125.h. Natura.34. * Angel^{9}.579.623.&c. Animal.16. Baptiſmus.104. Bonitas.206. Character.7.

30 Quilibet artifex etiam artifex diuinus intendit operi ſuo inducere diſpoſitionem optimam reſpectu ſui finis: non aũt optimam ſimpliciter. 1^{a}.q.47.2.1^{m}./. qu.91.3.c. *. Charitas.13.&c.67.&c.74 &c.101.102.120. Cauſa.9.41.53.82. Clauis.20. Coma. Contritio.28.31. Contumelia.7. Cooperari.2. Cor.7.11. Deuotio.14. Deus.196.203.321. Diaconus.5.

31 Diſpoſitio patientis eſt in eodem ſubiecto cum forma ad quam diſponit, nõ autem diſpoſitio agentis. 12æ.q.74 4.3^{m}./. Vari.q. 25.5.13^{m}. * Electio.19 Epiſcopus.27. Euchariſtia.116. Fatum.1.2.5.6. Finis.12 69.118. Gemitus.2. Generatio.43. Gloria.7. Gratia.55.&c.71.76.84.85.90.92. Idolatria.9. Intellectus 83.159.179.187.

32 Forma non neceſſario conſequitur diſpoſitionem, niſi per uirtutem agentis, quod cauſat diſpoſitionẽ. 12æ. q.112.3.3^{m}. Ira.33.67.71. Iris.4. Iudicium.7.20. Lex.115.130. Magnificentia.6. Matrimonium.14. Medium.5. Memoria 22. Meritum.85. Miraculum.24.25.26.27. Neceſſitas.27.28. Obedientia.37. Obligatio.8. Oratio.47. Paradiſus.4.6. Paſſio.9. Paulus 3. Peccatum.126.146.147.180.259.268.361.369.372.380 381.

33 Diſpoſitio materiæ ad formam, duo requirit, ſcilicet debitam proportionem ad agens, per approximationem naturæ uel affectus, & proportionem ad formam, per naturalem ordinẽ materiæ ad formam, & per remotionem impedimenti. 4.d.17.q.1.ar.2.q.2.c. Actio.123.124. * Pœna.41. Pęnitentia.50. Perfectio.28. Prædeſtinatio.10. Prophetia.18. Reatus.3. Sacramentum.82.83.110.125.144. Sacrificium.24.

34 Ab eodem agẽte inducitur ultima diſpoſitio: & forma 3^{a}.q.9.3. 2^{m}./.4 d.24.q.2.2.1^{m}./.3.c.prio^{o}./.d.49. q.2.7.c. * Senectus.2.

na. 35 Semper ultima diſpoſitio ad formam, & ipſa forma ſunt eiuſdem ordinis. i. ſi unum eſt naturale, & alterum. Ver.q.8.3.c.

Diſ

* Abſoluere.41. Actio.48.107.108.123. Actus.91. Adam. 89. Alteratio.6.7. Anima.98.&c.114.

36 Non omnis diſpoſitio præcedit formam ad quam diſponit, ſed tantum diſpoſitio neceſſaria. 2.d.21.q.2.3.1^{m}./. Ma.q.7.7.3^{m}. * Baptiſmus.58.248. Calor.8. Cauſa.41.87. 104. Cælũ.109. Circũciſio.13. Euchariſtia.116. Falſitas.9. Forma.35.72.89.90.97.111.130.131. Gemit^{9}.2. Generatio.31.40.43. Gloria.7. Hæreſis.33. Meritum.85.

17 Diſpoſitiones præcedentes, in aduentu formæ ſubſtantialis corrumpuntur. 4.d.11.q.1.ar.1.q.3.4^{m}./.Opus.32.c^{o}.7. * Miraculũ. 24.&c. Motus.12. Mũditia. Prudẽtia.33.64. Paulus.2.

38 Immo dicuntur manere ſimili. 4.d.12.q.1 ar.2.q.4.c./.1^{m}./.4^{m}./.d.44.q.1 ar.1.q.1.3^{m}./. Con.4.c^{o}.80.2^{m}./.81. Reſpõdeo, ſicut dubio.517°. * Sanctitas.4. Sapientia.22.41. Somnium 2. Temperantia.10. Triſtitia 13. Du^{m} 5:

39 Diſpoſitio ſequitur naturaliter formam, & perfectionem, ad quam diſponit, licet præcedat eam uia generationis. 3^{a}.qu.7.13.2^{m}./. Ver.qu.28.7.8.c. * Virtus.79.83.120.147. Vita. 49.78 Vnctio.33. Vnio.9.

40 Prima diſpoſitio materię, eſt quantitas dimenſiua. 3^{a}.qu.77.2.c./. Anima. 9.c.10.c^{o}. G. * Accidens.57. Adam.89. Amor.43. Baptiſmus.58.102. Circumciſio.13. Contemplatio.18. Cõtemptus.2. Contritio.28.31. Cooperari.2. Materia.

41 Diſpoſitio materię reducitur ad formam, ad quam diſponit. 4 d.2.q.2.ar.1.q.1.2^{m}. * Denominatio.8.

42 Immo diſpoſitio materialis reducitur ad materiam. 22æ.qu.27.3.c./.4.d.17.q.1.ar.4.q.1.c./. Ver.q.28.7.8.c. Reſpõdeo dubio.524°. Du^{m}.524^{m}

43 Diſpoſitio materię ad formam, reducitur ad cauſam materialem, inquantum pręparat eam ad formam, ad formam autem ad quam diſponit, reducitur ut quid incompletum in genere eius, & ut imperfectum ad perfectum. Sed diſpoſitio agentis ad agendum, reducitur ad cauſam efficientem. 4.d.2.q.2.ar.1.q.1.2^{m}./.d.17.q.2.a.5.q.1.c./. Phy.3. prin^{o}./. Anima 1.lec.14.prin^{o} 2. * Dos.4. Finis.11.68.118. Linea.1. Peccatum.283.284.361.380.

44 Diſpoſitio materialis non eſt cauſa ſimpliciter, ſed ſecundũ quid. 22^{a}.q.27.3.c. * Perfectio.18.30.68.

45 Diſpoſitio eſt media inter formam, & materiam. 3.d.13.q.3.1.c. * Senatus.4. Sexus.2.

46 Diſpoſitio materiæ ad formã, non requirit in materia formalem diuerſitatem. 2.d.9.5.4^{m}. * Significatio.6. Subdiaconus.5. Subſtantia.24. Timor.29.30. Vnctio.15.20.33.

47 Forma ſemper eſt in materia diſpoſita, non quidam reſpectu primi effectus formæ. ſ. eſſe actu, ſed reſpectu effectuum poſteriorum. 1^{a}.q.76.6.1^{m}./. Anima.9.5^{m}.

48 Diſpoſitio differens ſpecie ab eo ad quod diſponit, non ſemper eſt in eodem ſubiecto cum eo. 4.d.4.q.1.ar.3. quæ.1.1^{m}./. Ver.q.14.4.5^{m}./.Ma.q.7.6.5^{m}./.q.8.3.8^{m}. * Actus.169. Angelus.234. Anima. 286.303.317. Animal.16. Appetitus.63.75. Ars.2. Aureola.7. Charitas.89.101. Cælum.4.14.67.70. Corpus.33. Deformitas. Subiectu[m].

49 Non oportet eſſe in eodem ſubiecto, diſpoſitionem, & perfectionẽ in ordinatis, quia diſpoſitio prioris, ordinatur ad perfectionem poſterioris. 4.d.17.q.1.ar.3.q.3.3^{m}. * Delectatio.64. Dæmõ.84. Aegritudo.1. Eleemoſyna.31. Ens.7. Epiſcop^{9}.27. Excõmunicatio.9. Falſitas.9. Forma.97.130.131. Gratia.55.&c.71.76.84.85.90.92.

50 Diſpoſitio eſt in eodem ſubiecto, cum eo ad quod diſponit propinque. 3^{a}. q. 63. 4. 1^{m}./.4.d.4.q.1.ar.3.qu.1.1^{m}. * Humilitas.31. Idolatria.9. Illuminatio.3. Inſtans.30. Intellectus.83.159.179 287. Intenſio.4. Ira.33.67.71.

51 Diſpoſitio ſubiecti, eſt prior naturaliter ſuſceptione formæ, ſed eſt poſterior actione agentis. 12^{e}.q.113.8.2^{m}./. Ver.q.28.7.c. * Iris.4. Iuramentum.4.35. Lex.115.130. 139.140. 152. Liberum.23. Linea.1.

52 Diſpoſitio cui annectitur aliqua imperfectio, non manet ſimul in ſubiecto cum eo ad quod diſponit, ſicut aliæ. 3.d.35.q.1.ar.3.q.3.3^{m}. * Medium.5. Miſericordia. 20. Mollicies.3. Mulier.8. Perfectio.30. Du^{m}.525^{m}.

53 Oppoſitum uidetur dicere. 3^{a}.q.9.3.2^{m}. Reſpõdeo ſicut dubio.517°.

54 Omnis diſpoſitio inordinata, habet unitatem ſpecificam a ſua cauſa, ſed unitatem numeralẽ habet a ſuo ſubiecto. 12^{e}.q.82.2.c. * Potentia.11.17. Prohibitio.2. Tabernaculum. 2. Valitudo. Voluntas.57.

¶ Diſpoſitiua. Angelus.226. Anima 210. Contemplatio.18. Medium.5. peccatum.369. Sacramentum.9.83.

¶ Diſproportio. Fons.25. Potentia.16.

¶ DISPVTATIO eſt actus ſyllogiſticus unius ad alterum, ad propoſitum oſtendendum. Opus.38.c^{o}.1.c. * Amor.46. Quid.

2 Diſputationis quatuor ſunt ſpecies, ſcilicet doctrinalis, dialectica, tentatiua, & ſophiſtica. Opu.39.c°.5.o. * Mag.11.12.

3 Diſputatio, theologica duplex, ſcilicet magiſtralis, per rationes: alia contra errores, & dubia, per auctoritates receptas ab aduerſarius, uel ſi nullam auctoritatem recipiunt, per rationes naturales. Cont.1.c°.2.fi./.8./.9./. Quol.4.18.o.

4 Contentio in diſputatione, importat quandam acrimoniam loquutionis. 2 2ª.q.38.1.c. * Mendacium.16.

5 Aliquando ſpeculatiue tantum, puta ſi aliquis conſiderare aliquid, ut in diſputationibus accidit, & tamen non mouetur aliquo actu uoluntatis, ad id quod ſpeculatur. Opuſc.9. ar.89. * Metaphyſica.19. Mundus.57. Peccatum.441.442.

6 Diſputatio in ſcolis de ſacramentis, uel de articulis fidei, nõ eſt peccatum, niſi propter ſcandalum, uel prauam intentionem. 4.diſtinc.10.L.me°.D./.diſt.11.L./.Opuſ.1.c.artic.35./. Opuſc.11.c°.52. * Sapientia.13. Scientia.16.17. Scriptura.55. Theologia.12.

7 Diſputatio cum infideli, intentione confutandi errores, uel cauſa exercitij, eſt laudabilis. Sed abſint rudes, ne ab infidelibus tententur. 2 2ª. queſt.10.7.o./.2ª.Tim.2.le.2.fi.D.&c.

8 Habens artem, poteſt diſputando obuiare iis, que contra artem dicuntur, non autem habens, experimentum tantum. Meta.lec.1.med°.H.

¶ Diſputatiuum. Scriptura.15.

Diuiſio. 1 ¶ DISSENSIO duplex, ſcilicet ad ſe, & ad alterum. Et utraque opponitur paci, ſed tantum ſecunda opponitur concordiæ. 2 2ª.q.29.1.3m.

2 Diſſenſio eſt primum inter peccata hominum, unde cetera oriuntur. 1ª.Cor.11.lec.4.prin°.H.

Du°.526. 3 Immo ſuperbia, & cupiditas ſunt prima inter peccata hominum. 2 2ª q.162.7.o. Reſpondeo Dubio.526°. * Paſſio.98.

4 Diſſenſio, per quam ſoluitur rigor diſciplinæ, eſt primum inter peccata multitudinis. Sed ſuperbia, & cupiditas ſunt prima, inter peccata ſingula ſua hominum. 1ª.Cor.11.lec.4.prin°.H. * Pœnitentia.25.28. Reclamare.

Quid. ¶ Diſſenſus dicit quandam ſententiam, ad aliquid futurum. 4.d.16.q.1.ar.2.q.4.2m. Voluntas.50.64. Votum.61.67.

¶ Diſſimile. Actus.13.14. Diſſimilitudo.

¶ Diſſimilitudo. Aduentus.10. Agens.87. Alienum.1. Amor.232.233. Angelus.428. Cibus.6. Diſtantia.6. Gratia.135. Hæreſis.98. Intellectus.270. Mens.5. Odium.14. Peccatum.43.185. Proceſſio.6. Verbum.65.

¶ Diſſimulare. Ingratitudo. Prælatio.11. Præuaricatio.3. Remiſſio. Votum.44. Vſura.257.

¶ Diſſoluere. Calor.4.10.11. Cælum.121. Compoſitio.10. Peccatum.283. Semen.12. Vſura.183.197.

¶ Diſſonantia. Odium.1.13.

¶ Diſſuadere. Solicitudo.5.

¶ Diſſueſcere. Conſuetudo.6.

Vnde. 1 ¶ DISTANTIA. Nomen diſtantiæ, prius conuenit loco, & ab eo transfertur ad differentiam cuiuſlibet formæ. 1 2ª.q.7.1.c./.4.d.49.q.1.ar.4.q.3.c./. Potentia.q.1.o.1.c.prin°.

2 Omnis propinquitas, requirit aliquam diſtantiam. 3.d.40.a.4m./.d.41.ar.1.q.3.2m. * Actio.70. Ad. Agens.47.

3 Diſtantia infinita, tranſiri poteſt, ex ea tantum parte qua finita eſt. 4.d.5.q.1.ar.3.q.5.5m./. Verit.q.27.3.9m./. Potentia.q.3.1.3m. * Amicitia.24. Angelus.86.355.356.439. Anima.16. Bonitas.132. Cauſa.61.&c. Cælum.108. Conſanguinitas.6.7.9.

4 Diſtantia entis ad non ens, eſt finita, ex parte entis, infinita uero ex parte non entis. 4.d.5.q.1.ar.3.q.3.5m./. Verit.q.27.3.9m./. Potentia.q.3.1.3m./.4.5m. * Creatio.54. Difficile.3. Exitus.1. Finis.118.

5 Quælibet creatura, diſtat in infinitum a deo. 1.d.8. L.1.fi.F./.d.44.5.c./.3.b.c./.3m./.4m./.4.d.5.q.1.ar.3.q.3.5m.fi./. Ver.q.2.3.16m. * Forma.132. Immobile.2. Inſtans.25.29. Labor.5. Locus.25. Longanimitas.1.

6 Diſtantia & propinquitas creaturæ ad deum, eſt ſimilitudo uel diſſimilitudo, nõ autem ſecundum locum. 1ª.q.8.1.3m./.4.d.17.q.1.ar.2.q.2.c. Quol.11.1.5m. * Macula.9. Magnes.3. Medium.19. Motus.41. Mundus.8. Non ens.6.

7 Diſtantia maior eſt inter deum, & creaturas quã inter creaturas ad inuicem, quoad modum eſſendi, ſed econuerſo, quoad reſpectum principij. 1.d.3.q.1.1.2m./. Veri.q.12.3.14m. * Prouidentia.1. Remotio. Reſtitutio.33. Sacerdus.17.

8 Corruptibilia, plus diſtant a deo, quàm incorruptibilia. Ideo debilius eſſe recipiunt. 1ª.q.65.1.1m./.4.d.17.q.1.ar.2.q.2.c./. Opuſc.3.c°.74./. Meta.3.lec.11.prin°.c./.Li°.11.lec.5.me°.o. * Scintillare. Terra.9. Timor.22. Via.13. Viſio.18. Voluntas.7.

Diſtin

1 ¶ DISTINCTIO duplex, ſcilicet formalis, ideſt ſpecifica, & materialis, ideſt numeralis. 1ª.q.30.3.c./.q.47.1.2.c./.5.2.c°.39.2m./. Lib°.3.c°.92./. Verit.q.13.13.2m./. Potentia.q.9.7.c. * Accidens.12.45.&c. Ad. Addere.3.18. Affabilitas.1.2. Affectio.1. Amicitia.8.9.11. Animal.15.74. Apis.2.   Diuiſio.

2 Diſtinctio ſecundum formam, eſt tantum duplex, ſcilicet cõmunis, per rationes ſpeciales, & ſpãlis in multa ſm numerũ. 1.d.29.5.c. * Apparitus.50.56. Character.2.12.25.46. Caſus.4. Circumciſio.7.8.10.33. Clauis.2. Cognitio.64.

3 Diſtinctio numeralis, eſt propter ſpecificam, quia ſpecifica eſt nobilior. 1ª.q.47.2.c. * Conceptus.1. Concupiſcentia.2.

4 Aliquid poteſt eſſe diſtinctum dupliciter, ſcilicet per aliud, & per ſeipſum. Primum oportet eſſe finitum, non autem ſecundum. Potentia.qu.1.2.7m. * Confirmatio.56. Conſilium.27. Cornelius.1. Credere.19. Dauid.4.5.6. Determinatio.

5 Omnis diuiſio uel diſtinctio, eſt per quantitatem, uel per formam. 1.d.26.q.2.2.c./.4.d.15.qu.1.ar.1.q.3.3m./. Diuiſio.1. * Donum.4.35. Elementum.25. Ætas.5. Exitus.1. Femininum.3. Finis.76.

6 Diſtinctio formalis, ſemper requirit inæqualitatem 1ª.q.47.2.c./.5.2.c°.44.8m./. Quol.3.6 d./. Spiritu.1.9m./.8.c./. Anima.3.6m./.7.c. * Flagellum.3. Fortitudo.35. Fructus.1. Gratia.9.29. Idea.51. Imago.34.38.39.

7 Omnia quæ dicuntur ſecundum ordinem ad aliquid, diſtinguuntur ſecundum diſtinctionem eorum ad quæ dicuntur. 1 2ª.q.54.2.c.

8 Prima diſtinctio eorum a principio, fuit ſolum a deo, ad perfectionem uniuerſi. 1ª.q.47.1.o./.2.c./.q.65.3.2m./.5.2.c°.38.1.ſque 46./.Li°.3.c°.97./. Potentia.q.3.1.9m./.16.c./. Anima.q.6./. Opu.c.3.c°.71./.72./.73./.101./. Cauſis.lec.24. Meta.12.lec.2.h. * Indiuiduum.1.&c. Intellectus.201.3.15.165. Iudæus.5. Lex.95. Materia.35.39.40. Memoria.6.7. Miraculum.22. Obiectum.5.&c.16. Opus.1.2. Ordo.1.2.9.12.68.92. Paſſio.28.52.

9 Diſtinctio potentiarum, non eſt ſecundum materialem, ſed ſecundum formalem diſtinctionem obiectorum, quæ eſt ſecundum rationem. 1ª q.59.2.5m./.q.77.3.3m./.q.80.1.2m./.2 2ª.q.17.6.1m./.q.47.5.c./.3.d.26.q.2.ar.3.q.1.1m./.d.33.q.1.ar.1.q.1.3m./. Verit.q.10.16.1m./. Anima.13.5m. * Perfectio.53. Perſe.3.4. Planetæ.12. Politia.1.6. Poſſeſſio.6.9. Prophetia.52.58.63.

10 Prima diſtinctio rerum, non eſt propter materiam, nec propter contrarietatem agentis, nec propter ſecunda agentia. Con.2.c°.40./.41./.42./.43./. Potentia.q.3.16.17.c./. Opuſc.3.c°.71./.72./.101. * Pudicitia.2. Qualitas.5. Quantitas.9. Recipere.7.

11 Ea quæ non conueniunt in una potentia, ut differentiæ generaliſſima, & materia, ſeipſis diſtinguuntur. 5ª.q.85.1.5m./.5.d.12.1.3m./.d.17.q.1.1.5m./. Con.1.c°.17./. Spiritu.8.c./. Trin.4.c. * Similitudo.2.28. Spes.17. Sponſa.5.

12 Materia eſt principium diſtinctionis ſecundum numerum, in eadem ſpecie. Potentia.q.1.4.c.6./.q.3.10.c./. Spiritu.2.9m./.19m. Indiuiduum.20.51. * Status.8. Tabernaculum.4. Tactus.16. Templum.8. Vltra.128. Chriſtus.

13 Diſtinctio indiuiduorum materialium, eſt per aliqua addita naturæ. 1.d.34.q.1.5.c./. Con.4.c°.14./. Spiritu.1.9m.

14 Omnis diſtinctio formalis, eſt per aliquam oppoſitionem. 1ª.q.36.2.c./.1.diſtinc.1.5.2.c. diſt.26 q.2.2.c./. Con.4.c°.24.6m./. Potentia.q.9.9.16m./.7.c./.q.10.2.ar.1./.5.c./. Opuſc.3.c°.55. * Apis.2. Appetitus.20.&c.76. Attributa.11. Clauis.   Oppo°.

15 In rebus naturalibus, aliquid diſtinguitur ab alio per ſuam formam dupliciter, ſcilicet ſecundum directam oppoſitionẽ formæ ad formam, ſcilicet ab omni ſpecie ſui generis, & ſecundum habere & non habere, ſcilicet ab omni alia re. Quol.4.7.c.

16 Eorum quæ ex oppoſito diſtinguuntur, unũ poteſt eſſe forma exemplaris alterius, & perfectio extrinſeca, non autem intrinſeca, nec pars. Vari.q.4.4.5.1m./.3m. * Conſanguinitas.6.7.9. Conſilium.57. Corporeitas.3.

17 Eorum quæ ex oppoſito diſtinguuntur, unum definitur per reliquum. 3.d.33.q.1.ar.1.q.2.1m.

18 Immo nominus ex oppoſito diſtinctorum, deſtruit reliquum. 1.d.26.q.2.1.3m./. Po.q.7.9.7m. Reſ° du°.527. Ec.78.&c. Ætas.5. Fides.40.&c.78. Habitus.61.62.63. Modalis.1. Oppoſitio.1.4.   Du°.527m.

19 Eorum quæ ex oppoſito diſtinguuntur, unum definitur per reliquum, ſi commune conuenit eis ſecundum prius, & poſterius, non autem ſi æqualiter. 3.d.33.q.1.ar.2.q.2.1m. * Paſſio.28.30.52. Pax.5. Peccatum.59.&c. Per ſe.3.4. Perſona.9.35. Præceptum.17.74. Pluralitas.2. Prædicamentum.1. Spes.49.54.&c. Subſiſtentia.8. Subſtantia.4. Trinitas.1.3.

20 Omnis diſtinctio etiam materialis, eſt per aliquam oppoſitionem. Po^a.q.10.2.a.3. *Voluntas 6.76.

21 Vbicumque eſt aliqua diſtinctio, ibi eſt oppoſitio contradictoria. 1.d.5.q.1.2.1^m./.d.34.q.1.1.2^m./.3.4.c^o.14.ſi. *Viura. 172.124.226. Vxor.10.

22 Errores circa diſtinctionem perſonarum in diuinis. Opuſc. 23.0.

23 In diuinis nulla eſt diſtinctio realis, niſi p oppoſitas relationes originis. 1^a.q.2 .pi^o./.q.28.3.c./.q.29.4.c./. q.30.2.c./.q.32.3.c./.3^m./.q.36.2.c./.1^m./.q.40.2.3.0./. q.93.1.c./.1.d.10.5.c./.d.11.2.c./.L.p^o./.d.13.2.0./.d.26.q.2.2.0./.q.2.2.0./.d.27.q.2.1.c./.d.29.5.c./.3.4.c^o.24.1^m./.6^m./.26.1^m./.Po^a.q.2.1. 3^m./.4.5.6 c./.q.8.1.c./.3.0.4 c./.q.9.4.c.ſi./.15^m./.5.15^m./.17^m./.18^m./.q.10.4. c./.5.c./.Quol.6.1.0./.Quo.8.q.3.1.c./.Quol.9.2.c./.10.15.le.5.ſi.g.D.&c. *Adiectiuũ.10. Attributa.11. De^o.22.23.59.112.125. Donum.4. Equalitas.24.25. Exiſtit.1.

24 Diſtinctio realis in perſonis diuinis, ſtat cum identitate eſſentiæ. 1^a.q.39.1.0./.1.d.2.5.0./.3.4.c^o.5./.13./.14./.Pa^a.q.8.1.c. *Generatio.62.69. Hæreſis.37. Idea.21. Imago.34. Miſſio.10.22. Nomen.82. Notio.10.

25 In diuinis non eſt diſtinctio realis, uel ordo realis, niſi perſonarum, & relationum. Po^a.q.10.3.c. Numerus.25.

26 Diſtinctio in diuinis perſonis, non eſt per diuiſionem alicuius communis, quia eſſentia communis, remanet indiuiſa, ſed oportet diſtinguentia conſtituere perſonas. 1^a.q.40.2.3.c. *Opuſ.1.2. Oratio.66. Perſona.9.35.46.

27 Diſtinctio diuinarum perſonarum, eſt minima, ſecundum quantitatem, & eſt maxima, ſecundum dignitatem & conſubſtantialitatẽ. 1^a.q.40.2.4^m./.1.d.26.q.2.2.2^m./.3.4^o.c^o.14. ſi./. Po^a. quæſt. 9.5.2^m. *Proceſſio.25.&c. 35. &c. Ratio.1.&c.23.&c. Relatio.78.85.

28 Proprietates in diuinis determinãt & diſtinguunt perſonas, non autem eſſentiam. 1^a.q.40.1.2^m.

29 Hæc non conceditur, deus diſtinguitur a deo. 1.d.4.quæſtio. 1.2.1^m.

30 Perſonæ diuinæ conſtituuntur & diſtinguuntur per origines, ſed primo & principaliter per relationes. 1^a.quæſtio. 40.2.c.ſi./.Po^a.q.8.3.0./.q.9.4.15^m./.q.10.4.c./.1^m.

31 Relatio ut relatio, non conſtituit, nec diſtinguit perſonas diuinas, ſed ut diuina. 1^a.q.40.2.0./.1.d.26.q.2.2.1^m./.3^m./. Po^a q.8.3.0./.7^m./.5.12^m./.q.9.4.15^m./.5.15^m./.17^m./.18^m./.q.10.3./.Op.3.c^o.55.

32 Remotis relationibus, perſonæ diuinæ non diſtinguerẽtur. 1^a.q.40.3.0./.3^a.q.3.3.3^m./.1.d.26.q.1.2.0./.3.4.c^o.24./. Po^a. q.8.4.0./. Opuſ.3.c^o.60.

33 Relationes diuinæ diſtinguuntur ab inuicem realiter, ut relatiua, non autem ut abſolutæ. 1^a.q.28.3.0./.q.30.1.c./.2. c./. Po^a.q.2.5.6.c.

34 In perſonis diuinis eſt diſtinctio, & ordo realis, ſed in attributis, utrũque eſt tantum ſecundum rationem. 1. d.31.q.1.2.c.ſi./.Po^a.q.10.3 c. Attributa 3.

35 Aequalitas & ſimilitudo in diuinis, manifeſtant diſtinctionẽ perſonarum, ſed non cauſant eam. 1.d.26.q.2.3.4^m./. Po^a.q.8.3.15^m.

36 Filius dei diſtinguitur a ſpirituſancto filiatione, ſicut a nõ habente, ſed diſtinguitur a patre, ſicut ab oppoſito. Quol.4.7.0.

37 Non omne quod in diuinis diſtinguitur tantum ratione, diſtinguitur realiter in creaturis. Verit.quæſtio. 1.1.12^m./. q. 21.1.5^m.

¶ Diſtinctiuum. Addere.18. Origo 1.

¶ Diſtinguibilitas. Quantitas.19.

¶ Diſtractio. Charitas.73. Contemplatio.6. Delectatio.48. 54. Deuotio.6. Diuitiæ.8. Eucha^a.274. Indeuotio. paſſio.52. Spectacula.1. Verbum.68. Vſura.16.17.

¶ Diſtributio duplex. ſ. accommoda, & abſoluta. He.2.lec.2.ſi. D lec.4.prin^o.1. *Acceptio.6. Accidens.84. Analogia.12. Diſpenſatio.1. Aequalitas.8. Iuſtitia.34. Meritum.94. Officium.19. Poſſeſſio.6. Vſura.297.

¶ Diſtributiua. Iudicium.4. Iuſtitia.25.35.73. Medium. 28.

¶ Diſtulimus. Beneficium.21. Socrates.1.

¶ Diu. Abitus^a.7. Animal 38 Delectus.95. Deſcẽdere.11. Ignis.9. Importabile. Ira.76. Peccatũ.367. Princeps.7. Purgatoriũ.6.7. Vita.2.3.40.41.82.83. Vnctio.27.

¶ Diuelli. Voluntas.50.

¶ Diuerſificatio. Anima.306. Auaritia.54. Cultus. 13. Diſpoſitio.23. Filiatio.17. Genus.10. Gradus.2. Honor.12.&c. Intellectus.165.&c. Magis.1. Materia.35. Neceſſitas. 25.26. Obiectum.5.&c. Peccatum.19. Sacramentum. 75. Satisfactio. 12. Veritas.30. Virtus.263.

1 Diuerſitas. In deo nulla eſt diuerſitas. 1^a.q.31.2.0./.3.1./.1.d.24.q.2.1.0./.d.46.L./.Potentia.q.9.8.0./.Cauſis le. 24.ſi.b. *Accidens.7.39. Addere.6. Amor.68.285. Animal. 16.19. Antecedens 3. Apis 3. Appetitus 83. Appropriatio 6.9. Aqua 8. Ars 5. Aſſumere 6. Attributa 6.7.9.11.13. Auaritia 24. Auditus 1. Auerſio 1. Aureola 7. Baptiſmus 34. Beatitudo 134.155. Beatus 34 Beneficium 3. Bonitas 6. Campſoria 3. Charitas 114. Cauſa 52.53.82.89. Cerebrum.26 Certitudo 10. Circunſtantia. 15.16. Clementia 10. Cognitio 31. Comparatio 1. Commune 11. Connotatio 9. Conſanguinitas 4. Contrarium 8. Cor.12. Corpus 29. Credere 8. 24. Crux 5. Cultus 13. Delectatio 18. Dæmon.81. Denominatio.10.

2 Diuerſitas creaturarum fuit neceſſaria.3.4 c^o.97./. Opuſc.3. c^o.72. *Deus 19. Dies 13. Differentia 6. 21. c. Definitio 14. Dimenſio 13.14. Diſcordia 1.2. Diſpoſitio 11.23.46. Diuiſio 6. Donum 38.39. Dos 2. Dubitatio 4. Dulia 2. Effectus 1°. Electio 30. Elemẽtũ 25. Ens 3.9. Aequiuoca 2 Aetas 5. Eterogeneũ. Aeternitas 36.37. Actum.10. Fides 67.148 Figura 13. Filiatio 17. Flumen 2. Forma 29. Fructus 1.19.

3 Diuerſitas ſpeciei ſumitur a forma. 2.2.q.23.1.c./.q.54.1.1^m./. Trin.14.c. *Fumus Gaudium 3. Generatio 34. Gemitus 2. Genus 10. Gradus 2. Habitus 17.60.65. Hæreſis 39.45. Hierarchia 2. Homo 40. Honor.12.28. Idem 7. Imprimere 11. Importunitas. In 1. Indiuiduum 35. Infernus 3. Inſenſibilitas 3. Inſtans 2. Intellectus 79.134.135.146.159.211.243. Intenſio 4. Iudicium 86. Ius 8.14. Iuſtitia 16. Lex 23.95. Limbus 2. Linea 3.4.

4 Diuerſitas per ſe formæ, diuerſificat ſpeciem, non autem diuerſitas eius per accidens 2.d.32.q.2.3.1^m./.3.2.c^o.79. *Litera 2. Locus 3.13. Logica 5. Loqui 2.3. Lumen 5. Macula 3. Manſiones. Manſuetudo 1. Materia 33.35. Mathematica 1.2. Matrimonium 133. Membrum 2. Menſura 11. Metaphora 5. Miſſa 23. Modeſtia 5. Moralis 5. Mors 5. Motus 26. 30. 34.76. Mundus 24. Nomen 72. Notio 4. Obedientia 9. Obiectum 5.6.7.9.11. Obliqui 1.

5 Pluralitas eſt cauſa diuerſitatis in ſimplicibus, in compoſitis autem conuerſo. Trin.13.0. *Obſeruantia 2. Operatio 31. Oppoſitio 17. Oratio 11. Ordo.15. Pars 11.17.19.39. Paſſio 28.55.56.57. Patruus Pax 3.9. Peccatũ 33.52.62.74. 154. 159. Pœnitentia 55. Planetæ 2. Pluralitas 2. Poſt prædicamentum. Po^a.92.63. Præceptum 19.34.155.

6 Materia ſecundum ſe, nullius diuerſitatis eſt cauſa, ſed cum forma, diuerſificat genus, & cum quantitate interminata, diuerſificat indiuiduum. Trin.14.0.16.c. Indiuiduum 20.21. *Prædicari 20. Princeps 20. Principium 7.9. Prius 6. Proceſſio 3 4.12.14. Proportio 9.

7 Duplex diuerſitas generis, ſumitur a materia. ſ. ex diuerſa analogia ad formã, ut in generaliſſimis, & ut perficitur a forma. Trin.14.c. *Propter 6. Prouidentia 40. Punctus 5. Purgatorium 2. Raritum 3. Ratio 37.39.54.61. Regula 3.4.

8 Immo diuerſitas generis ſumitur a forma, & includitur in diuerſitate ſpeciei. Vir.q.5.1.9^m./. Meta.5.lec.7.ſi.c. Reſpon^o. dub^o.528. *Relatio 21.52. Religio 94. Reſpectus 1. Reuerentia 2. Sacramentum 3.97. Scientificum 2. Seditio 2. Senſus 20.28. Sermo 1.2. Sexus 1.2.3. Signum 4. Syllogiſmus 7. Symbolum 2. Similitudo 29. Simplex 4. Simplicitas 1. Sinagoga. Solertia 5. Status 3.14.15. Stella 6. Subſtantia 8. Succeſſio 7.

9 Materia ſecundum ſe, diuerſificat genus, ſed diſtinctio materiæ per quantitatem, diuerſificat tantum indiuidua. 1^a.q.50.4.c./.12.2.q.23.1.c./.q.54.1.1^m./. Spiritu.8.c./. Meta.5. lec. indiuiduum 20.21. Tabula 2. Tactus 3.7. Templum 3. Tempus 24.24.42. Theo^a.2.

10 Diuerſitas materiæ diuerſificans formam, diuerſificat ſpeciem. 2.2.quæſtion.154.1.1^m./. Ma.quæſtio.2.6.c. *Tuba.1. Varietas.

11 Diuerſitas materiæ ſecundum partes ſpeciei, cauſatur a forma, ſed ſecundum partes indiuidui, diuerſificat formam 2.d.32.q.2.3.6^m. *Vendere 18. Verbum 32. Veritas 30. Veſtigium 5. Virtus 47. 48.50.61.62.107.116.117.120.145.159.103.165.172.214. Vnctio 27. 37. Vnitas 20. 38. Vniuerſale. 22.24.25. Voluntas 19. 56. Vox 11. Vſura 118. 314. Zelus 4.

12 Diuerſa ratio receptionis, ratione materię, diuerſificat genus, ſed ratione formæ, diuerſificat ſpeciem. Vir. quæſt. 4.1.9^m.

13 Quæ ſunt diuerſa genere, plus diſtant, quam quæ differunt ſpecie Meta.10.lec.11.ſi.d.

¶ Diuertere. Luxuria 26. Vſus 7.

¶ Diues. Hæreditas 4. Honor 35. Paupertas 2.6. Pithagoras 13. Vſura 189.195.208 282.

1 Diuinatio non dicitur, ſi quis prænunciet ea, quæ

ex neceſſitate eueniunt, uel ut in pluribus, quæ humana ratione prænoſci poſſunt ex cauſis, neque etiam ſi quis futura aliqua contingent, a deo reuelante cognoſcat. Tunc enim non ipſe diuinat.i.quod diuinum eſt facit, ſed magis, quod diuinum eſt ſuſcipit.22.q.95.1.c.ſi /.Iſa.3.mc°.b.l./.c°.3.ſi.c.A. *Animus.Dæmon 72.&c.Diuinatoria.

2 Conſiderare huiuſmodi effectus contingentes in ſeipſis antequam fiant, non eſt alicuius diuini, ſed eſt dei proprium, qui ſolus in ſua æternitate uidet ea, quæ futura ſunt quaſi præſentia 22.q.95.1.c./.Iſa.3 ſi c.B. Diuini.Philoſ.4.

Peccatũ. 3 Si quis huiuſmodi futura prænuntiare, aut prænoſcere quo cumque modo præſumpſerit, niſi deo reuelante, manifeſte uſurpat ſibi, quod dei eſt. Et ex hoc aliqui diuini dicuntur. 22.q.95.1.c./.Iſa.3.ſi c.A.c°.3.ſi.d.B.

4 Diuini enim dicti ſunt, ſecundum Iſidorum, quaſi deo pleni. Diuinitate enim ſe plenos ſimulant, & aſtutia quadam fraudulentiæ, hominibus futura coniectant 22.quæſtio.95.1.c.

5 Homo habet naturalem inclinationem, ad cognoſcendum futura, ſecundum modum humanum, non autem ſecundũ indebitum diuinationis modum 22.q.95.1.3^{m}.

6 Diuinatio non dicitur ab ordinata participatione alicuius diuini, ſed ab indebita uſurpatione eius, quod dei eſt 22.q.195.1.c./.1^{m}./.Iſa.3.ſi.c.A.

7 Si huiuſmodi diuinatio cauſetur ex reuelatione dæmonum cum quibus pacta habentur, uel expreſſa, quia ad hoc inuocantur, uel tacita, quia huiuſmodi diuinatio extenditur ad id, ad quod ſe non poteſt extendere, erit diuinatio illicita & ſuperſtitioſa 22.q.95.6.ſi.

8 Sicut grauiter peccant, qui id quod eſt dei, creaturæ impendunt, per idolatriæ cultum, ita grauiter peccant qui ea quæ a deo expetenda ſunt, auxilio dæmonum implorant. Et huiuſmodi eſt uaticinatio de futuris. Similiter in iis, ſicut & in aliis operibus magicis in quibus complementum operis, ex uirtute dæmonis expectatur, eſt apoſtaſia a fide, propter pactum initum cum dæmone, tacite uel expreſſe, uel uerbotenus ſi inuocatio interuit, uel facto aliquo, etiam ſi ſacrificia deſint.2.d.7.q.3.5.c.

9 Dicitur etiam diuinatio, ſi fiat conſilio uel auxilio dæmonũ qualitercũque, per quod poſſunt aliqua futura prædicere, uel quorum ipſi ſunt cauſa, uel quæ ipſi ſciunt per reuelationem bonorum angelorum, uel quæ ipſi ſciunt naturali cognitione, uel ratione in iis, quæ habent cauſas determinatas in natura latentes nos, & notas eis, tum propter perſpicacitatem intelligentiæ, tum propter experimentum longi temporis. Et tamen ſemper eſt peccatum loqui cum eis, & eſt apoſtaſia a fide, ut dicit Auguſtinus, & hoc propter tria, ſcilicet quia quamuis dæmones uera dicant, tamen ſemper intentio eorum eſt ad fallendum, & quia certitudinalem cognitionem habere non poſſunt de futuro, niſi per reuelationem, & quia non poſſumus ſimul eſſe participes donorum dei & diaboli. Iſa.3.ſi.c.C.

Quid. 10 Diuinatio igitur eſt indebita uſurpatio prenuntiandi futuros euentus 22.q.95.1.o./.2.d.15.q.1.3.4^{m}./.Ꝫ.3.c°.154.Iſa.3.ſi.c.A.

11 Diuinatio, ſemper eſt peccatum, quia ſemper in malã partẽ accipitur ſecundum Hieronymum.22.q.95.1.c.ſi./.Ꝫ.3.c°.154.5./.Iſa.3.ſi.c C.

12 Omnis diuinatio prouenit ex operatione dæmonum, ideo eſt ſpecies ſuperſtitionis.22.q.95.2.o./.3.c.prin°./.2.d.15.q.1.3.4^{m}./.Ꝫ.3.c°.154. ut Præſtigium.1. Sors 1.Superſtitio.1.6.

13 Diuinatio eſt ſpecies curioſitatis, ratione finis: ſed quo ad modum operis, eſt ſpecies ſuperſtitionis.22.quæſtion.95.2.1^{m}.

14 Genus diuinationis triplex.ſ.nigromantia, auguriũ, & ſortilegium, quorum quodlibet, multas habet ſpecies 22.q.95 3.o./.Opuſ.25.c°.4.

15 Diuinatio facta per inuocationem dæmonum, per aſtra, ſomnia, auguria, uel ſortes, non eſt licita, ſed ſuperſtitioſa.22.q.95.o./.q.96.1.o./.2.d.15.q.1.3.4^{m}./.Ꝫ.3.c°.154./.Gal.4.lect.4.mc°.K.

16 Dæmones poſſunt diuinare uerum tripliciter, ſcilicet ſubtilitate naturæ, reuelatione, & experientia.1^{a}.q.64.1.5^{m}./.22.q.172.6.1^{m}./.6.o./.2.d.7.quæſtion.2.2.o./.Ꝫ.3.c°.154 /.Iſa.3.ſi.c.C.

17 Diuini dicuntur, qui.ſ.ſibi actum dei uendicant in prædictione futurorum, & præcipue quãtum ad cultum falſorum deorum.Iſa.8.ſi.d.B.

18 In Philiſtinis diuinandi ſuperſtitio maxima uigebat. Iſa.2.mc°.b.H.

¶ Diuinatoria. Sors 3.

¶ Diuinitas. Corpus 68. Dæmon.21.22.89. Deuotio 7. Diuinatio 4. Euch^{a}.122. Hæreſis.38.90. Humilitas.17.19. Iudæi.18.19. Maria. 30. Mutatio. 11. Paſſio.90.100. Chriſtus 35.37.&c.

Deq̃ue. ¶ Diuino Deitas.1.

¶ Diuinum prædicatur de eſſentia, & de perſonis diuinis. 3^{a}.q.16.3.3^{m}./.3.d.7.q.1.2.3^{m}. *Abiectus. Abiicere. Abſtractio.13.17.&c. Abſtractum 1.9. Accidia 2.4. Accuſatio 54. Actio.551. Adiurare 1.7.&c. Affectio 2. Agẽs.4. Agiographæ.2. Altitudo 5. Ambra. Amicitia 13. Amor 1.&c. Analogia 1.&c. Angelus 140.141.146.222.538.545.273.306.314.&c.374.397.&c.418.430.454.461.604. Anima. 156.159. Antichriſtus 6. Ars 7. Aſſiſte e 2. Audacia 19. Baptiſmus 544.&c. Beatus 49. Character 11. Charitas 124.130.139.152. Caſtitas 11. Cauſa 69. Cherubin 2. Cinis 3. Communio 1.2.3.4.9. Conceptio 17. Confeſſio 24.25.90. Conſtructio. Contemplatio 1.3.&c. 27.28. corpus 58.68. Credere 3. Cultus 1.&c.15.&c. natio 1.19.&c. ne6. oebitum 26. delectatio 103. dæmon 22.46.85. deuotio 5.6.7.13. dicere 2.4.&c. differre 10. diſpoſitio 30. donum 13.22. duratio 9.10. Electio 31. Epiſcopus 12. Excõmunicatio 25.26.27. Experientia 9.&c. Factum 1.2. Falſitas 22.24. Fides 19.62. Filiatio 15.&c. Finis 17.66.&c. Forma 567. Fortitudo. Frequum. Futurum 6. Generatio 51.&c. Genus 21. Gratia 19.65.128. Habere 2.3. Hæreſis 28.85.90.91. Hierarchia 1. Hoſtiarius. Ieſus 1. Ignis 21. Imago 14.18.10.14.&c. Indigentia 3. Indiuiduum 43. Ingenitũ 1.4. Intellectus 290.&c.293.&c. Iudicium 19.21.58.57.&c. Inge. Iuramentum 4.8. Ius 4.13.16. Laus 21. Lex 15 Liber 16.19.29. Logica 7. Lumẽ.21.22.25. Manifeſtatio 1. Maria 46. Matthias inf. Matrimonium 23. Mendacium 18. Metaphyſica 1.16. Metaphora 6.7. Miniſter 5.6.8.&c. Miraculum 3.49. Miſſio 3.45. Moyſes 1.2. Natiuitas 21.22. Natura 2.28.35. Nocere 20 Nomen 15.45.&c. Notio 1. Numerus 21.&c. Officium 11.&c. Operatio 23. Oppoſitio 15. Oratio 47. Ordo 32.&c. 45.74. Origenes 3.5. Pars 46. Paſſio 93. Pater 4.&c. Paulus 3. Pax 20. Peccatum 1.9.11.13.44.45.73.121.169.200.202. Periculum 5.7. Perſona 17.&c. Phyſica 5. Pietas 10. Poſſeſſio 5.14. Præſentia 45. Poteſtas 5. Prædeſtinatio 13.14.45.49. Prædicamentum 4.5. Prædicari 37.&c. Prelatio 18.25. Præſumptio 13. Principatus 10. Principium 13.&c. Priuatio 12.13. Producere 1.5. Prophetia 3.4.15.48.49.56.65.66.80. Proprietas 2. Pulchritudo 12.&c. Rancor. Raptus 6.10.&c. Relatio 18.25.69.&c.90.&c. Reſurrectio 40.&c.50 &c. Reuerentia 3.&c. Sabbathũ 1.2.6.15. Sacerdos 6.8. Sacrm 128. Sacrilegiũ 7. Salutari 14.15. Sanctus 8.9. Sapientia 2.22.&c. Scientia 60.156.&c. Scriptura 1.&c. Scrutatio. Senſus 37.&c. Simonia.29. Societas 4. Spes 44.66. Spũs 28. Suppoſitũ 10.&c. Tp̃s 29.30.39. Timor 71. Trãſumptio. Tributũ 5.6. Velũ 2. Veritas 36.&c. Virtus 66.&c.78.&c.136.151.184.&c.247.&c. Vita 27.41.57.78.&c. Vnctio 31. Voluntas 26. Vſura 5.9.14.78.&c.188 231.233.235.236.237.244.250.287.290.293. Chriſtus 6.9.12.35.37.44.47.49.69.71.77.113.232.

Dñia. 1 DIVISIO duplex.ſ.ſm quãtitatẽ & ſm formã. Prima eſt poſterior uno, ſecũda uero prior. Ideo definit unitatẽ.1^{a}.q.30.3.c./.1.d.24.q.1.3.3^{m}./.2.d.18.q.2.1.c./.Po^{a}.q.9.7.c.ſi.E./.Opuſ.42.c°.2.ſi./.Meta.4.lc.3.mc°.a F./.Li°.10.lc.4.mc°.e./.Phy.3.lc.12.m°.c.I.diſtinctio 5. *Abſtractio 1. Accidens 84.85.98.102. Actus 26.27.

2 Diuiſio duplex.ſ.ſecundum partes quantitatiuas, & reſolutio per alterationem.Meta.5./.lc.13.prin°. *Addere 12.14. Affirmatio 3. Amor.255.285.

In quibus. 3 Ratio diuiſionis quantitatis, & menſuræ, prius ſunt in quantitate diſcreta, quam in continua 2. diſtinct.24. quæſtion.1.3.3^{m}.

4 Ratio quantitatis inuenitur proprie in illis tantum, quæ ſecundum ſe diuiduntur, & ſic non conuenit deo.1.d.19.q.1.1.1^{m}.

5 Diuiſio conuenit quantitati uirtutis, extrinſece tantum, tripliciter.ſ.ſecundum numerum obiectorum, ſecundum intenſionem actus, uel ſecundum modos agendi 1. d. 17.q.2.1.c./.d.19.q.1.1.2^{m} /.quæſtion. 4.1.1^{m}. *Angelus 106.127.268.348.

6 In carentibus dimenſione, impoſſibile eſt, aliam eſſe diuiſionem, niſi per formam, quæ facit diuerſitatem ſpeciei 4.d.12.quæſtio.1.2.1.quæſtio.3.3^{m}. *Anima 206.348.349. Baptiſmus 23.

7 Continuum mathematica diuiditur in infinitum, ſecũdum eandem proportionem, non autem ſecundum eandem quãtitatem ſed per minorem. 1^{a}.q.48.4.3^{m}./.12.q.85.2.c./.2.d.30.q.2.2.c.m°.E./.Ꝫ.3.c°.52.3^{m}./.Ma.q.2.12.c./.Phy.le.9.mc°.f.&c.

ſ.&c./.L1°.1.le.10.me°.g. indiuiduum 11. •Bonitas 25.39.&c 202.209.Charitas 60.Cęlum 20.Cerimonia 7.8.

8 In diuiſione continui, non fit aliquid de nouo, ſed quod erat multa in potentia, & unum in actu, fit multa in actu. 3.diſtinct.21.quæſtio.1.artic.1.quæſtion.2.5^m. •Contrita. Contritio 1. Corpus 1.44. Dauid 4. Deus 105.146. Diapſalma.

9 Vnumquodque per ſe diuidi poteſt, ſecundum illud quod in eius ratione continetur, non autem per alia. 12.q.95.4.c. •Differentia 24.Dimenſio 6.&c.

10 Diuiſio ſecundum rationem duplex, ſ.generis in ſpecies, & ſpeciei in genera.Meta.3.le.3.prin°.a.F.

11 Res diuiditur per ſe, per id ſolũ quod conuenit ei, ſecundũ genus 12.q.18.7.c./.1.d.37.q.1.2.2^m./.4.d.41.arti.2.q.2.c./.Po^a.q.10.5.c. •Ebrietas 6.Ens 1.&c.Enunciatio 34. Epijkia 6.Æquiuoca 3.&c. Eſſe 50.

12 Diuiſio generis in ſpecies per differentias proprias, eſt tantum una, ſed diuiſio ſubiecti in accidentia, poteſt eſſe multiplex 2.d.42 q 2.articu.2.q.1.1^m. •Falſitas 7. Phantaſia 1.2. Fides 40.41.Fortitudo 8.Fractio 4.Generatio 54.Hæreſis 39 Idem.0.

13 Commune dupliciter diuiditur, ſcilicet per differentias in ſpecies, & æqualiter, ut uniuocum, uel ſecundum modos, & inæqualiter, ut analogum 1.d.42.q.1.3.c./.4.d.38.q.1.ar.2.q.1.c./.1^m./.Ma.q.7.1.1^m. •Imperfectio 1. In 20. Indiuiſibile 2.

14 Partes diuiſionis uniuocæ, ſunt coæquæ, ſecundum rationẽ generis, licet altera earum ſit prior, ſecundum rem. Sed in analogis, una earum ſemper eſt prior re & ratione. 12.q.61.1.1^m./.2.d.42.quæſt.1.3.c./.3.d.33.quæſt. 2.a.1.q.1.2^m./. Ma.quæſt.7.1.1^m./.Periher. le.8.prin°. •Indiuiduum 3.4.5.9.11.12.15.16.Indiuiſibile 0.Infinitum 11. Inobedientia 2.Intellectus 2.17.34.77.80.273.

15 Omnis pluralitas, ſequitur aliquam diuiſionem 1^a.q.30.3.c./.Po^a.q.9.7.c. •Hypoſtaſis 3.Lex 160.Locus 8.

16 Actio eſt indiuiſibilis ſecundum eſſentiam, & diuiſibilis per accidens ſ.ſecundum intenſionem, Locum tempus, & huiuſmodi 3.d.33.q.1.ar.3.q.1.1^m. •Logica 5.Mãmona. Mare 4. Materia 28.32.39.Medium 12.Mendacium 6.Mixtio 4.Modalis 1.

17 Omnis diuiſio durationis accidit ex motu, per quem fit ſucceſſio prioris & poſterioris 2.d.2.q.1.a.5^m.

18 Per operationem animę, diuiduntur ea quæ ſecundum rem coniuncta ſunt, & econuerſo 3.d.27.q.2.a.4.q.2.c./.Ↄ.2.c°.74.3^m.Veri.q.16.1.10^m./.A1a.3.8^m./.4.c./.Metaph.le.10.me°.b./.lib°.3.le.7.fi./.Anima.3.le.8.me°.c./.le.12.fi.g.h./.Ro le.3.me°.E. •Motus 74.75. Nomen 66.67.Omnis 4.Ordo 70.Pars 1.9.10.Peccatum 33.69.125.

19 Diuiſorum ex oppoſito, aliqua ſunt ſimul ſecundum rem, & ſecundum rationem, ut ſpecies animalis & coloris, aliqua ſimul ſecundum rationem, ſed unum eſt prius ſecundũ rẽ, ut ſpecies numeri, figurę, & motus, aliqua quorum unum eſt prius alio ſecundum rem & ſecundum rationem, ut ſubſtantia accidente 1^a.quæſtion.77.4.1^m./.12. quæſtion.29.5.1^m./.Periher.le.8.prin°.Accidens 52.ſubſtãtia 20. •Pœna 24.Per accidens.Perſona 7.Pharisæus. Polſitio 1.5.6. Potentia 49. Princeps 29. Quantitas 6.7.9.12.19.21.24.32. Ratio 51.

20 Membra diuiſionis per oppoſitas rationes, poſſunt coincidere realiter, non autem diuiſionis quæ eſt per oppoſitas res 1.d.1.L.prin°./.3^m./.4.d.1.ar.1.q.2.1^m. •Res 1.2.3. Sacrm 136.&c.Signum 8.Subſtãtia 1.&c.Tertemotus 6.Traductio 2.Trinitas 4. Veritas 24. Verum 3.Virtus 172.&c. Viſio 23. Vita 10.14.42.43.

21 Diuiſio doctrinæ de rebus & ſignis, eſt per oppoſitas rationes.ſ.abſoluti & relatiui, non autem per oppoſitas res.1.d.1.L.prin°. •Differentia 24. Vnitas 1.4.15.&c.

¶ Diuiſiuum. Canis 2.

¶ Diuiſoria. Sors 2.3.5.

Diuiſio. 1 ¶ Divitiæ duplices.ſ.corporales, & ſpũales. Secundæ ſunt ueræ, non autem primæ.22.quæſtion.126.1.3^m./.1. Thi.6.le.4.prin°.

2 Diuitiæ duplices.ſ.naturales, & artificiales, primæ appetuntur finite, ſecundæ dum habentur appetuntur finite, ſed dũ non habentur, infinite 12.q.2.1.c./.3^m./.q.30.4.0. •Abiicere.Abrenuntiatio.Accuſatio 17.Afferre.Auaritia 11. 16. 25. Beatitudo 38.68.

3 Vſus diuitiarum duplex, ſcilicet tenere, & dare, & hic eſt principalior.1.Thi.6.lect.4. m°. E. Beneficium 21. Bonitas.T.

4 Diuitiæ cauſant tria mala, quæ uitantur per paupertatem.ſ. ſolicitudinem, elationem, & amorem earum 22. q.188.7.c./.Ↄ.3.c°.133. •Decimæ 16.Eleemoſyna 6.Felicitas 7.Fortuna 4. Hæreditas 4.Honeſtum 3.

5 Diuitiæ non ſunt finis œconomicæ, ſed bene uiuere 22. quæ.50.3.1^m./.1.Ti 3.lect.2.prin°./.Ethi.lect.1.fi.c.

6 Diuitiæ inquãtum proſunt ad uirtutes, ſunt bonæ, ſed ſunt malæ inquantum impediunt. Similiter & paupertas 22.q.126.1.3^m./.Ↄ.3.c°.133./.141. •Honor 4.19.21.22.35.Iactantia 5.Incontinentia 1.Liberalitas 1.&c.

7 Deus dat aliquibus abundantiam diuitiarum, ut meritum bonæ diſpenſationis acquirãt. 22.q.117.1.1^m./.q.126.1.3^m. •Liberum 1. Memoria 10. Miſericordia 10.32.Mundana. Paupertas 2.6.7.Pinguedo.

8 Difficile eſt, inter diuitias charitatem ſeruare, quia impediũt eam principaliter alliciendo animum, & diſtrahendo 22.q.186.3.4^m./.q.188.7.c. •Pithagoras 1.Prælatio 3.Princeps 23. Religio 22.

9 Diuitiæ ſunt uiles, uanæ, & mutabiles, & ideo debent contẽni 22.q.126.1.3^m./.Iſa.1.c°.4. •Spes 21.

10 Diuitiæ de conſilio abdicantur per perpetuã paupertatem, delitiæ carnis per perpetuã caſtitatem, & ſuperbia uitæ, per obedientiæ ſeruitutem 12.q.108.4.c. fi./.22.q.186.6.8.Abdicatio. •Theſaurus 0. Verbum 72.

11 Diuitiæ dicuntur pinguedo triplici.ſ.ratione, pp ſterilitatẽ, propter uentoſitatem, & inutilitatem.Iſa.17.me°.L. •Vitius 170.Vſura 189.195.202.282.Religio 30.&c.102.

1 Divortium ſemper eſt celebrandum, inter eos, qui non poſſunt coniungi matrimonio 4.diſtinct. 41. articu.5. quæſt.1.0. Inter quos.

2 Vterque coniugũ ad paria iudicatur in diuortio, ſed non ex pari cauſa 4.d.35.4.0.Accuſatio 23.

3 Poſt diuortium propter fornicationem, non licet uni coniugum nubere, quandiu uiuit alter, Sed poteſt ſibi reconciliare uxorem, quia eccleſia non cogit, ſed dat licentiam 4.d.35.5.6.0./.d.39.6.c./.1^m./.1.Cor.6.le.2.prin°.L.le.3.fi.D. Diſpẽſatio 18.Fornicatio 6.8.&c.Ioannes 9. Mũ°.74.&c.133.&c. Votum 63.Vxor.11.&c.Debitum 17.20.&c.

¶ Diurnam. Aquila 1. Cælum 91. Contrarium 32. Luna 3.

¶ Diuturnum.Patientia 3.

¶ Diutius.Abſtinentia 7.Purgatorium 6.7.Vita 40.41.

¶ Diuturnitas auget amorem amici præſentis, abſentis autem diminuit 22.q.49.2.2^m. •Actio 4. 16. Aureola 10. Conſtantia 5. Contemplatiuus 2. Dæmon 74.Difficile 12.Dolor 9.Frequentia.Ira 32.41.69.76.Laurentius 3.Pœna 72.73.Pœnitentia 20.Perſeuerantia 2.4.9.Purgatorium 6.7.9. Qualitas 7.14.Vita 13.40.41.49.71.82.83.Vnctio 27. Effectus.

¶ Diuulgatio.Circunciſio 17.Euangelium 2.Lex 7.Obligatio 2.Præceptum 126.

1 ¶ Docere eſt actus uitæ actiuæ, quo ad actum exteriorẽ, & interiorem, ut dirigit ad opus, ſed eſt actus contemplatiuæ, ſm actum interiorem abſolute 22.q.181.3.0./.3.d.35.q.1.2.3.q.1.3^m./.Veri.q.11.4.0. •Adam 19. Quid.

2 Docere eſt actus charitatis, & miſericordiæ 4.d.49.q.5.2.3.q.3.2^m./.Ↄ./.2.5.q.1.1^m. •Auadochus.

3 Docere dicitur dupliciter, ſcilicet principaliter inſundendo lumen, & inſtrumentaliter dirigendo. Secundum utrũque angelis illuminando alios de ſcientia, & homini exterius adminiculando, proponendo exempla, uel applicando principia concluſioni, primum autem ſoli deo 1^a.q.107.1.0./.q.117.1.0./.22.q.173.2.c./.3^a.q.6.5.2^m./.2.d.9.2.4^m./.d.28.q.3^m./.Ↄ.Gen.2.c°.75.fi./.L1°.4.c°.15.12^m./.23^m./.Veri. q.11.1.0./.3.c./.Ma.q.16.12.5^m./.Spiritu 9.7^m./.Anima 4.6^m./. Quol.11.1.1^m./. Opuſ.19.c°.4./.Math.23.prin°.a.1./.Ro.le.6.fi.I. •Angelus 422.&c.

4 Chriſtus conuenienter multa docuit in parabolis propter tria.ſ.tum quia connaturale eſt homini, per ſenſibilia deuenire in cognitionem intelligibilium, tum propter ſimplicitatem quorundam audientium, tum etiam ut indignis diuina myſteria occultarentur 3^a.q.42.3.0.

5 Docere per modum exhortationis priuatæ, conuenit mulieri, non autem publice prædicare 22.q.177.2.0./.3^a. q.55. 1.3^m./.q.67.4.2^m./.2.Cor.11,lec.2.me°.E./.c°.14.le.7.prin°.G./.1.Timo.2.le.3.prin°.K./.Titum 2.lec.1.fi.K.

6 Nullus poteſt ſeipſum proprie docere 1^a.q.117.1.4^m./. Veri.q.11.3.0. •Animal 48.Apoſtoli 7.Ars 45.46.

7 Docere habet duplicem materiam.ſ.ſcientiam, & diſcipulũ, ideo conſtruitur cum duplici accuſatiuo 22.q.181.3.c./.Veri.q.11.4.c. •Aureola 19.&c.Baptiſmus 144.&c. Cognitio 37.Coniunctio 8.

8 Ad docendum alios in diuinis tria requiruntur.ſ.plenitudo cogni-

cognitionis, uis probandi, & pronuntiatio 12æ.q.111.4.c. • Credere 10.29. Dialectica 2.3. Elephas 1.2.3. Exorciſmus 12.

9 Sacra doctrina docetur dupliciter. ſ. legendo, & prædicando. Et utroque modo docens in mortali, peccat mortaliter 4.d.19.q.2.a.2.q.2.4ᵐ./.Pſal.49.meᵒ.1.K.Pſal.50.ſi.g K. • Exordiū 2.Finis 84.Gal læa 3.Gloſſa 17.

Duᵐ.529ᵐ 10 Oppoᵐ uidetur dicere a ſimili 22æ.q.33.5.c.ſi./.q.60.2.3ᵐ./. Matt.3.prinᵒ.K./.Io.8.le 1.ſi.d I./.Ro.2.le.1.prinᵒ.A.Reſpᵒ. ſicut dubio 796ᵒ.. • Ieiunium 7.13. Imperator 5. Iuramentum 14. Logica 8. Loqui 3. Magi 1.4.5.9.&c. Malum 7.8. Medicus 3. Miſericordia 25.27. Officium 1. Oratio 4.6.97.

11 Prædicator docendo debet facere tria. ſ. inſtruere, delectare, & flectere.22æ.q.177.1.c./.Opuſ.19.cᵒ.14. • Præceptum 44.239.Prælatio 9.Proceſſio.15.Prudētia 83.Religio 82.93.&c. Sapientia 9.

12 Qui quod docendum eſt tacet. peccat ſecundū gloſſam. Op.19.cᵒ.3. • Scandalum 15.Scriptura 19.Simonia 26. Vita 29.31.67.Chriſtus 111.147.

Quid. 1 ¶ DOCILITAS eſt aptitudo bene acquirendi rectam opinionem, ab alio, ſicut ſolertia a ſeipſo 22æ.q.48.c./.q.49.3.o./.4.c./.Pſalm.2.ſi.b. • Exordium 2.Prudentia 20.48.Temeritas 3.

2 Docilitas ſecundum aptitudinem, eſt a natura. Sed ad eius conſummationem, plurimum ualet ſtudiū. ſ. ſolicite, frequenter & reuerenter, animum applicando documentis maiorū, non negligendo ea per ignauiam, nec contemnendo per ſuperbiam 22æ.q.49.3.2ᵐ.

Spūalis. 1 ¶ DOCTOR primus & principalis doctrinæ ſpūalis & fidei, fuit Chriſtus 3.q.7.7.c. • Allicere.Auditor 1.

2 Chriſtus fuit uerisſime doctor, martyr, & uirgo 22æ.q.152.4.c./.4.d.49.q.5.a.4.q.1.1ᵐ./.a.5.q.1.e.

3 Quia catholicæ ueritatis doctor, non ſolū prouectos debet inſtruere, ſed ad eum pertinet etiam incipientes erudire, propoſitum noſtrum in hoc opere eſt, ea quæ ad Chriſtianam religionem pertinent, eo modo tradere, ſecundum q̄ cōgruit eruditioni incipientium.1ᵃ. Prolo.prinᵒ. • Aure la 10.17.&c. Blaſphemia 24.Cathedra.1.2.Cælum 54. Conſuetudo 7. Credere 29.Definitio 8. Doctrina 5,3.9.10.19. Dubitatio 4. Epī 2.Excommunicatio 33.Habitus 11. Ieiunium 7. Iuramentum 24.Lectoratus 7.Medicus 3.Moyſes 3.

4 Auctoritas ſacræ ſcripturæ, auctoritati cuiuſcūque doctoris præfertur 1ᵃ.q.1.8.2ᵐ/.Phy.8.le.3.prinᵒ.

In philoſophia. 5 Auctoritates ſanctorum doctorum in philoſophia, nō plus ualent, quam dicta philoſophorum quos ſequuntur 2.d.14.a.1ᵐ. • Mutuum 2.Officium 1.Odo 84. Origo 5.Pœnitentia 92 Philoſophia.Porta 1.Religio 44.82.93.&c.Reuocare.Sacramentum 4.7.Sagitta 2.Scriptura 3.&c.Senſualitas 7. Sexus 7.Theologia 2.17.20.33.Vita 40.Vitioſitas.Vſura 5.&c. Chriſtus 101.210.

Chriſto. 1 ¶ DOCTRINA tripliciter eſt occulta, ſcilicet ex intentione docentis, propter inuidiam uel turpitudinem rei, ſecundo quia paucis oſtenditur, tertio eo modo, ſcilicet figuraliter. Sed doctrina Chriſti, fuit occulta, tertio modo tantum 3.q.42.3.c.

2 In doctrina ſacra, multa occultantur, maxime infidelibus, ne irrideantur 1ᵃ.q.1.9 3ᵐ.ſi./.22æ.q.40.3.c.

3 Chriſtus noluit ſcribere doctrinam ſuam, triplici ratione. ſ. propter dignitatem Chriſti, propter excellentiam doctrinæ, & propter ſpiritualitatē eius 3.q.42.4.o. • Acolytus.8.Amor 57.Apertio 1.Apoſtol. 35.Aqua 3.4.Arcus 1. Argentum 2. Argumentum 6.7. Aureola 20. Baptiſmus 239. Canius 1 Credere 11.29. Decimæ 7.

4 Doctrina Chriſti fuit confirmata dupliciter. ſ. ſanctitate uitæ & miraculorum operatione Op.60.cᵒ.14

5 Diuina doctrina dicitur aqua, triplici ratione, ſcilicet quia infirmos ſanat, inquinatos mundificat, & ſitientes ſatiat. Iſa.55.ſi.

6 Dicitur etiam uinum triplici ratione, ſcilicet quia pungit arguendo, inflammat accēdendo, & inebriat conſolando. Iſa.55.ſi.

7 Diuina doctrina dr̄ lac, triplici ratione. ſ. propter pulchritudinem, propter dulcedinem, & propter ſumendi facilitatē 22æ.q.189.a.4ᵐ.Iſa.55.ſi.

8 Doctrina dei dicitur aqua quincupliciter. ſ. quia abundat, refrigerat, fœcundat, conformatur omnibus, & uelociter portat. Iſa.32.ſi. Dialectica 3. Diffinitio 8. Diſciplina. Diuiſio 21. Documentum. Euangelium 6.9.

9 Docere ſacram doctrinam eſt ſimpliciter melius, quam impendere particularem curam ſalutis, Quolis.1.q.o. • Fides 27.39.58.&c. Fimb.12. Fons 1.Fortitudo 56.Gratia 123. Infidelis 13.Ioannes 10.13.Iuſtificatio 49.

10 Epiſcopi & doctores, in aliquo caſu, neceſſitate imminente, debent intermiſſo proprio officio doctrinæ, particulariter intendere ſaluti animarum. Quol 1.14.c. • Lac 2.Lectoratus 6.7. Lex 118. Manipulus 2.Miraculum 40.45.48.Miſſio 32. Mulier 18. Nobilitas 8.Paſſio 117. Plato 1. Præceptum 38.44.48.98.103.144.Prædicata 14.Prælatio 21.

11 Effectus doctrinę ſpūalis duplex. ſ. conuerſio ad deum, & operatio iuſtitiæ. Pſal.22.prinᵒ.G. • Purgatio 1.

12 Conſiderauimus ſacræ doctrinæ nouitios in his quæ a diuerſis conſcripta ſunt, plurimum impediri tripliciter. ſ. propter multiplicationem inutilium quæſtionum, articulorum & argumentorum & quia ea quæ ſunt talibus neceſſaria ad ſciendum, non traduntur ſecundum ordinem diſciplinæ, ſed ſecūdū q̄ requirebat librorum expoſitio, uel ſcḋm q̄ ſe præbebat occaſio diſputandi, & etiam quia frequens eorundem repetitio, & faſtidium & confuſionem generabat in animis auditorum.1ᵃ.prolo prinᵒ. • Religio 80.&c.Reſiſtere 6.

13 Doctrina ſacra deprauatur tripliciter, ſcilicet exponendo de alio, uel ad aliud, uel diminuendo. Matth 4.prinᵒ.a.G. • Reuocare.

14 Doctrina oſtenditur eſſe uera, per hoc quòd conſonat rationi. Et ſimiliter lex.12æ.q.98.1.c. • Sanctus 9.10.Scientia 69.75.76.

15 Doctrina eſt commendabilis ex tribus ſcilicet ex actu obiecto.& oppoſito 1æ.Cor.7.le.2.ſi.K. • Senſus 3.&c.

16 Nullus quantumcumque ſapiens debet repellere doctrinam quantumcumque parui.Io.9.le.3.ſi. • Symbolum 10.Simonia 26.&c.

17 Doctrina duplex. ſ. rerum, ut de fide, uel de moribus, & uerborum, ut expoſitio ſcripturæ. Pſ.48.prinᵒ.b.K.

18 Doctrina tripliciter impeditur, ſcilicet uarietate temporis loci, & linguarum, non autem doctrina Chriſti. Pſal.18.prinᵒ.b.K. • Sinagoga.

19 Homo adiuuatur & impeditur interius a doctrina dupliciter. ſ. propter uirtutem & culpam doctorum, uel auditorum. 22æ.q.177.1.3ᵐ./.Opuſ.20.L1ᵒ.4 cᵒ.21./.Pſal.50.ſi.g.1. • Spes 33. Subdiaconus 3. Templum 15. Teſtis 2.11. Verbum.66.&c. Veritas 33.34.Veſtis 3.Vita 29.31. Vmbra 3. Vſura 14. Chriſtus 193.

In cōi. 20 Nomen doctrinæ & diſciplinæ, ad inquiſitionem cognitionis pertinet. Nam doctrina eſt actio eius, qui aliquid cognoſcere facit. Diſciplina autem eſt receptio cognitionis ab aliquo. Poſter.le.1 ſi.a.D.

¶ Documentum. Iuſtificatio 49.Memoria 22.Pythagoras 4.5. Rudimenta. Sacramentum 61.

¶ Dogma Hęreſis 4.Liber 7.

Inſtrumentum. ¶ Dolabrum non eſt cauſa rei artificiatæ per uirtutē propriā, ſed per uirtutē artificis a quo mouetur, & eā quodammodo participat. Poᵃ.q.3.7.c.

¶ Dolere. Angelus 595. Ioſias. Ira.47.48. Pœnitentia 40.

¶ Dolium. Euchaᵃ.59.

Quid. 1 ¶ DOLOR eſt paſſio animæ, in appetitu ſenſitiuo, uel intellectiuo.12æ. quæſtio.35.1.o./.3ᵃ.q.84.8.9.o./.q.85.1.c. Addiſcere.2.

Duᵐ.530ᵒ. 2 Oppoſitum uidetur dicere. Veri.q.26.4.4ᵐ. Reſponᵒ.dubio.530ᵒ.

3 Proprie dolor non eſt paſſio animę, quia nihil habet ex parte animæ, niſi apprehenſionem. Veri.q.26.4.4ᵐ. • Aggrauatio.

4 Dolor interior eſt ſimpliciter maior dolore exteriori. 12æ.q.35.7.o./ quæſtio.37.1.3ᵐ. • Amor 165.Angelus 595. Animal 63.

5 Maior eſt dolor in parte ſenſitiua ex læſione ſenſibili, quàm redundet in ea ex ratione, & qui redundat ex ratione conſiderante corporalia, quam conſiderante ſpiritualia.4.d.17.q.2.a1.3.q.1.e • Contemplatio 11.Ingratitudo 11.

6 Dolor ſenſitiuus, eſt tantum de præſenti. ſed dolor intellectiuus eſt etiam de præterito & futuro 4.d.17 q.2.a.1.q.1.1ᵐ • Innocentia 16.

7 Dolores tactus, omnibus aliis doloribus præeminent. Ideo tamen eis debetur aureola, magis quam doloribus interioribus pro quibus proprie aliquis non dicitur martyr.4.d.49 q.5.a.3.q.2.c.4ᵐ. • Ioſias.Ira 28.48 Miſericordia 18.Nemeſis 2.Paſſio 39.

8 Dolor magis fugitur, quàm amatur uoluptas, quia minor eſt amor uoluptatis, quam amor conſeruationis ſui, cui correſpondet doloris fuga 12æ.q.29.3.1ᵐ./.q.35.6.o./ 22æ.q.123 4 1.2./.q.142.3.2ᵐ./.Virtu.q.2.6.c. Delectatio 69.&c.

9 Sicut

9 Sicut dolor minuitur ex diuturnitate, ſic timor ex præmeditatione 12ª.q.42.5.c. ✠Pœnitentia 1.18.28.&c. 69. Rugitus.
10 Innocentia patientis, minuit dolorem, quo ad numerum, quia non dolet de tot: ſed auget intenſiue per ſe, quia magis indigne 3ª.q.46.6.5m./.3.d.15.q.2.a.3.q.3.3m.
11 Dolor & triſtitia, ſunt tantum de contrariantibus uoluntati. 1ª.q.113.7.c./.4.d.14.q.1.a.2.q.1.c.
12 Dolor de morte amici, eſt ſenſibilior. Ideo eſt uicinior ad reſoluendum corpus in lachrimas, quam dolor de peccatis 4.d.15.L.fi./.d.17.q.2.ar.3 q.1.c./.2m.
13 Peccatores dolent in morte ſua quadruplici ratione. ſ. propter temporalium amiſſionem, propter cõſcientiæ contradictionem, propter futuræ gloriæ deſperationem, & propter pœnæ timorem. Iſa.40.fi.
14 Triſtitia eſt ſpecies doloris, conſequens interiorem apprehenſionem tantum. Sed dolor conſequitur ad omnem apprehenſionẽ 12ª. q.35.2.o./.7.c./.3ª.q.15.6.c./.3.d.15.q.2.a.3.q.1.2.o./.Veri.q.26.3.9m./.4.4m.
15 Omnis dolor & triſtitia, ſecundum ſe ſunt mala; ſed præſuppoſita præſentia mali, ſunt bona 12ª.q.39.1.o./.a.59.3.o./.3ª.q.15.5.6.o./.3.d.15.q.2.a.2.q.2.3m./.2.3.q.2.c.fi./.4.d.49.q.3.a.4.q.2.o.
16 Dolor, & triſtitia poſſunt eſſe bona, honeſta, & utilia, ratione fugæ mali. 12ª.q.39.2.3.o./.3ª.q.15.6.2m./.3m. quæſt.46.6.2m.
17 Impoſſibile eſt aliquam triſtitiam uel dolorem, eſſe ſummũ malum 12ª.q.39.4.o.
18 Oppoſitum uidetur dicere a ſimili 12ª.q.73.4.o./. Ma. q.2.10.o. Reſpº. ſicut dubio 837º.
19 Dolor & gaudium ſenſitiui, nullo modo poſſunt eſſe ſimul: quia ſemper contrariantur, ſaltem ſm motum cordis, ſecũdum dilatationem & conſtrictionem. 3ª.q.84.9.2m.
20 Dolor de malo, contrariatur dolori de bono, ſicut gaudium de malo contrariatur gaudio de bono 4.d.17.q.2.ar.1. quę.1.5m.
21 Ad dolorem requiruntur duo. ſ. coniunctio mali, & perceptio eius 12ª.q.35.1.7 c./ q.41.3.c./.3ª q.15.5.6.o./.3.d.15.q.2.a.3.q.2.c.
22 Malum coniunctum eſt magis cauſa doloris, & triſtitiæ, quàm bonum amiſſum 12ª.q.36.1.o.
23 Malum coniunctum, cauſat dolorem ut finis, ſed amor ut unde principium primum, & aliquando concupiſcentia; ſed odium, ut principium ſecundum. 12ª.q.36.2.o./.4.c. ✠Coſta. Delectatio 66. Innocentia 16. Ira 28.48. Mors 5.14.18.23.24.
24 Defectus lacrymarum, contingit quadrupliciter. Primo ex defectu doloris minoris de peccato, quam de damno temporali. Secundo ex abundantia doloris, lacrymas exiccantis, propter calorem concitatum. Tertio uoluntate dolendi coram ſolo deo. Quarto ex duritia complexionis. Et tantũ primus eſt culpabilis 4.d.15.L.fi. ✠Peccatum 192.
25 Appetitus unitatis, non cuiuslibet, ſed eius quæ eſt de perfectione naturæ, cauſat dolorem 12ª.q.36.3.o./.3.d.15.q.2.a.3.q.1.c.
26 Poteſtas maior, non tollens inclinationem, ſed repugnans ei, cauſat dolorem inquantum infert malum 12ª.q.36.4.o.
27 Paſſio Chriſti, ratione defectus humani, cauſat in nobis dolorem & triſtitiam, ſed ratione benignitatis dei cauſat lætitiam. 22ª. q.82 4.1m.
28 In Chriſto fuit uerus dolor ſenſibilis 3ª q.15.5.o./. q.46.6.c./.3 d.15.q.2.a.3.q.1.o./. Veri.q.26.8.fi./.8m./.10m. Opuſcu.3.cº.232.
29 Senſualitas & ratio Chriſti, dolebant de uulneribus eius. Ideo ſolet dici, quod mortem ratio Chriſti refugiebat. 3.d.15.L.meº.1./. Opuſ.3.cº.232.
30 Immo Chriſtus ſecundũ rationem ſuperiorem, gaudebat de paſſione & morte ſua. Opuſ.3.cº.239. Reſpondº. dubio 532º.
31 Senſualitas & ratio ſuperior Chriſti, ut natura dolebãt, de uulneribus eius, non autem ut ratio, propter bonum ſequens 3.d.15.L.meº.1./.Opuſ.3.cº.232. ✠Angelus 595. Auxilium 3. Clamor 5. Damnatio 8.&c.29.&c.41.&c.
32 Dolor Chriſti in paſſione peruenit uſque ad rationem ſuperiorem. 3ª q 46.8.o./.3.d.15.q.2.a.3.q.2.o./. Veri.q.26.9.o./.10.c.fi./.Opuſ.3.cº.232.
33 Dolor Chriſti non impediebat delectationem fruitionis eius, nec e conuerſo 3ª. q.15.5.3m./.6.c./.9. 3m./.q.46.6.c.fi./.2m./.8.o./.3.d.15 q.2.a.3.q.1.3m./.q.2.5m./.q.3.c./.2m./. Veri.q.10.11.3m./.q.26.10.o./.8.10m./. Quol.2.3.c./. Quol.7.5.o./. Opuſ.3.cº.231./.232.fi. ✠Delectatio 66. Dæmon 35. Fortitudo 44. Innocentia 16. Ioſias. Laurentius.3.
34 Dolor Chriſti interior & exterior fuit maximus. 3ª.q.46.6.o./.q.48.2.c./.3.d.15.q.2.art. 3.quæſtion.3.o./.Opuſc.3.cº.231./232.
35 Chriſtus doluit, pro omnibus peccatis ſimul 3ª.q.46.6.4m. ✠Limbus 1.6. Pnīa.36. Reſurrectio 9. Chriſtus 175.&c.
36 Chriſtus magis dolebat de miſeriis noſtris, quàm de paſſione ſua 3ª.q.46.6.4m./ 3.d.15 L. meº.1./.Opuſ.3.cº.232.
37 Dolor Chriſti fuit maior dolore cuiuſcumque contriti. 3ª.q.46.6.3m./.4m./.3.d.15.q.2.a.3.q.3.5m.
38 Chriſtus dicitur nouiſſimus tripliciter. ſ. propter doloris acerbitatem, mortis turpitudinem, & impoſiti criminis magnitudinem Iſa.53.prinº K.
39 Chriſtus dicitur plenus doloribus tripliciter. ſ. propter morbi neceſſitatem, gratiarum effuſionem, & noſtram obligationem. Iſa.53.meº G.
40 Dolor Chriſti fuit maior dolore Adæ, ſi paſſus fuiſſet in innocentia. 3ª q.46.6.3m./.3 d.15.q 2.a 3 q.3.6m.
41 Dolor & triſtitia, nullo modo ſunt in deo 1.q.20.1.2m./.3.d.32.1.1m./.3.1.cº.89.6m./.L1º.2.cº.25.3m.
42 Mater Chriſti peperit ſine dolore, & cum maxima iocunditate 22ª.q.164. 2.3m./.3ª.q.35.6.o.
43 Beati non dolent, de malis quę fecerunt 12ª.q.59.3 1m./.3ª q.84.8.c /.4.d.43.2.5.q.1.3m.
44 Nec proprie dolebunt, quod non plura bona fecerunt 1ª.q.95.3.c./.2m./.4.d.14.q.1.a.3.q.3 5m.

¶ Doloſus, Areus 2. Machinario, Venus 3. Vulpis.
1 ¶ Dolus proprie accipitur tantum in malo, ſed abuſiue in bono 22ª.q.55.4 1m. ✠Adulatio 4. Areus 2. Aſtutia.1. Quid.
2 Dolus principaliter eſt in uerbis 22ª.q.55.4.2m./.5.c. ✠Fraº Furtum 2. Iuramentum 18. Lingua 6.
3 Dolus fit tripliciter. ſ. corde, ore, & opere. Sed fraus proprie eſt tantum in factis 22ª.q.55.4.2m./.5.c./.q.111.3.2m./.quæ.118.8.c / 2m./ Pſal.11.meº B./. Pſalm.16.prinº.a.C. ✠Matrimonᵐ.116. Meretrix 6. Occultatio. Perfectio 1.2. Præceptum 108.
4 Quantum ad forum exteriorem eccleſiæ, accipitur dolus non latens in corde. ſed aliquo modo per ſigna exteriora expreſſus, ut cum quis ſe alio nomine uocat, non aũt quantũ ad forum conſcientiæ 4 d.27.L.prinº. Prudentia 35.

¶ Donare. Religio 96 Chriſtus 85.
¶ Domeſticus. Amicitia 13. Elephas 3.8. Matriᵐ 3. Obediẽtia 42.43. Ordo 46. Pars 29. Paſſio 110. Præceptum 132.134.137. Teſtis 7. Votum 36.47.
¶ Domitianus. Roma 2. Titus.
¶ Domicilium Confeſſio 74.
¶ Domina. Maris 1. Natura 3.
1 ¶ Dominatio ſignificat tria. ſ. libertatem rigidam, & inflexibilem gubernationem, & appetitum & participationem ueri dominii. 1ª.q.108.5.2m. ✠Angelus 552.577 579.617. Anima 260. Forma 70. Labor 7. Marchio. Poteſtatus. Quid.
2 Dominatio eſt primus ordo ſecundæ hierarchiæ, quia dirigit & imperat quicquid in miniſteriis diuinis per angelos agitur 2.d.9.3.c./ d.10.3.c./.Ɔ 3.cº.80./. Opuſc. 3.cº.126 /. Col.lc.4.fi. Angelus 552. ✠Poª.30. Virtus 265.
3 Dominationes præcipiunt, poteſtates ordinant, & principatus dirigunt 1ª.q.108.5.3m./.Ɔ.3.cº.80./. Ephe.lc.7.fi.C. Angelus 379.
¶ Dominatiuum ius 21. Sedere 3.7. Angelus 577.617.
¶ Dominatus. Aſſerere. Magiſtratus.
¶ Dominica. Annunciatio 7. Dies 17.&c. Ieiunium 33. 34. Oratio 97.&c. Ordo 88.89.91.
1 ¶ DOMINICVS capi poteſt dupliciter. ſ. pro domino per participationem, & pro re domini 3. diſt.7. quæſtion.1.2.o. ✠Profeſſio 2.3.
2 Dominicus poteſt prædicari de qualibet re Chriſti, non aũt de homine Chriſto 3ª.q.16.3.o./.3.d.7.q.1.2.o.
1 ¶ DOMINIVM dicit tria. ſ. poteſtatem, ordinem, & terminum. Poª. quæ.7.10.4m. ✠Adoratio 10. Agere 3. Alienum 4.5.7. Quid.
2 Deus eſt principium & finis, & eſt realiter dominus omniũ quia creatura ſubiicitur ei realiter 1ª.q.13.7.5m./.3ª.q.35.5.c./.Ɔ.3.cº.119. Poª.q.7.10.4m./.11.3m./. Quol.1.2.c.fi./. Iſa.lc.4 fi. ✠Angelus 163.181.233.448. Anima 260. Animal 70. Apoſtaſia 5. Appropriatio 29. Auctoritas 2. Balliuus. Baptiſmus 204. Bonitas 205.
3 Dominium conuenit deo realiter ab æterno, quo ad poteſtatem, non autem quo ad relationem. Sed fundamentum relationis dominii eſt poteſtas 1ª.q.13.7.1m./.6m./. 8.1m./.2.d.3.L.q.8 2m./.d.30.3.o./.3.d.2.q.2.a.2.q.3.2m./. Poª.q.3.17.21m./.q.7.10.4m./.11.3m./. Quol.9.4.1m./. ✠Campſoria 9. Cã-

Dom

96.Chriſma 1.Concubinatus 5.Coniunctio 6.

4 Voluntas habet dominium completum in actibus deliberatis. In præuenientibus autem deliberationem, habet dominium incompletum 2.d.24.q.3.2.c. *Corpus 35.Coſta 4.Datio 1.15.Dæmon 118.Deſpoticum. Deuotio 11.

5 Sola creatura rationalis, habet dominium ſui actus 12æ.q.1.1.2.c./q.6.2.2m./q.15.2.c./Ʒ.3.cº.110.fi./111./148.2m./Poᵃ.q.9.1.3m. *Duba 2.Elementum 4.5.Eleemoſyna 17.19.Epiſcopus 10.Euchᵃ.6.Experientia 12.

6 a Homo eſt dominus ſuarum operationum, per intellectum & uoluntatem 12æ.q.1.1.c./q.6.2.2m./q.21.2.c./q.109.2.1m./22æ.q.158.2.3m./2.d.21.q.1.2.1m./d.25.1.c./.d.35.4.c./4m./Veri.q.16.6.c./Vir.q.1.4.c.*Forma.70.Homo 28.Honor 18.&c.

6 b Immo interiores actus uoluntatis ſunt in poteſtate noſtra non autem exteriores actus, nec actus aliorum hominum 12æ.q.19.8.c. Reſpº.ſicut.22æ.q.90.1.c.

7 Sumus domini noſtrorum actuum, ſecũdum quod poſſumus hoc uel illud eligere. Ideo non ſumus domini appetitus ultimi finis.1ᵃ.q.82.1.3m. *Iacob 2.4.5.Ieiunium 18.Impedimentum 3.Imperator 1.7.Infidelis 1.Ioſeph 1.Iudex 18.44.Ius 21.Iuſtitia 90.Labor 7.Laicus 6.Lazarus 1.Legatus 2.Legitimatio 3.Lex 11.176.Libertas 1.Luna 1.1.

8 Homo in ſtatu innocentiæ, habuiſſet dominium ſuper alia animalia, imperando, & utendo libere, nõ autem ſuper angelos 1ᵃ.q.96.1.2.0./2.d.44.q.1.3.0./.Opuſ.20.liº.3.cº.9. *Maximiliſſus. Matchio Maria 1. Matrimoñ.113.114. Animal 68.

9 Nec habuiſſet dominium ſeruile ſuper homines, ſed dominium liberorum 1ᵃ.q.92.1.2m./q.96.4.0./22æ.q.164.2.c./5m./q.1[illegible].2m./2.d.18.L.priñº./d.44.q.1.3.0./. Quol.2.11.fi./.Opuſ.20.liº.1.cº.9./Liº.3.cº.9 fi./cº.11.fi. *Meritũ 4.Miſericordia 51.Moralis 3.Mos 2.Natura 3.Numen 68.Obedientia 41.Obligatio 4.

10 Dominium & prælatio, introducta ſunt ex iure humano. 22æ.q.10.10.c./quæſtion 12.2.c. *Occidere 2 Oratio 82.Ordo 101.

11 Dominium ordinatum ad bonum ſubditorum, nullũ præiudicium uel detrimentum facit libertati 2.d.44.q.1.3.1m./q.2.2.1m./4.d.24.q.1.8.1.q.1.5m. *Paulus 25.Pœna 38.Pnĩa 39.54.59.84.Poſſe.7.

12 Qui dominium ui ſurripit, non fit uere dominus. Ideo cũ facultas adeſt, poteſt quis eum repellere, niſi prius fiat uerus, dominus per conſenſum ſubditorum, uel per auctoritatem ſuperioris 2.d.44.q.1.2.1./4m. *Poᵃ.20.Præceptum 139.154.

13 Acquirens dominium, uel prælationem indignus, debitis modis, habet uerum ius dominii. Ideo ſubditi tenentur ei obedire 2.d.44.q.2.4.c. *Propriũ 9.Religio 9.54.Reſtitutio 13.Reſurrectio.35.Sacrificiũ 8.Seruile Seruitus 1.2.8.10.Simonia 45.Sponſa 2.Spiritus 18.Subiectio.3. Tirannus 4.11.

14 Verus dominus, id quod poſſidet ut dominus, poſſidet ut ſuum.Opuſ.73.cº.5. *Verberare. Viſura 61.74.96 97.113.&c.123.171.180.187.196.199.207.208.219. 222.234.&c.240.246.248.249.255.262.285.287.290.298.299.300.

15 Violentum dominatus non ſolum eſt occaſio culpa hominis peccantis, ſed etiam permiſſio dei iudicantis propter peccata populi Iſa 3.priñº.

16 Tranſlatio rei de domino in dominum, non poteſt fieri iuſto titulo, niſi tribus modis.ſ.aut per ius naturæ, aut per ius gratiæ, & liberalitatis, aut iure æquitatis.Op.73.cº.5. *Viſus 11.12.13.

18 In ſimonia transfertur dominium, non aũt in furto, nec in rapina, nec in uſuris 22æ.q.78.3.c./3m./4.d.15 q.2.2.4.q.2.c./.Quol.3.19.c./.Op.73.cº.5.

Quid. 1 ¶ DOMVS cuiuslibet eſt illa, in qua habitat. Io.14.lect.1.priñº.c C.Campſoria 8.Conteſſio 74.Comunctio 6.

2 Domus non eſt unum ſimpliciter, ſed aggregatione. Nec forma eius quæ eſt compoſitio uel ordo dat eſſe, & ſpeciem toti, & cuilibet parti eius 1ᵃ.q.76.8.c.priñº./.Anima 10 16m *Conſecratio 2.Effectus 7.Enima 43.140.Gazophilacium.Hæreſis 73.Hoſpes.Lepra 2.Magnificentia 7.Miſſio 76.Negotiatio 11.Nicolaus 2.Pythagoras 7.

3 Domus dei triplex.ſ. eccleſia militans per fidem, eccleſia triumphans per gloriam, & ipſe deus.Pſalm.26.priñº.c.K./.Pſal.35.meº.d.K./.Io.14.lec.1.priñº.c.C. *Poſſeſſio 7.Paterº 12.Raab 2.Raptus 4.Scientia.Serpens 2.Tabernaculũ 1.Templum 10.Titulus.Votum 36.47.Viſura 253.261.

¶ Douaria Machabæi.

¶ Dominatio. Alexander 1.Cõicatio 5.Datio 16.Gratiarum

Don

actio 2.Largiri.Religio.88.Viſura 150.

¶ Donatus hæreticus rebaptizans, eſt condemnatus in concilio Toletano 3.q.66.8 c./Ʒ.4.cº.59.fi. Hæreticus.

Quid. ¶ Donec quandoque ſignificat tempus certum, quandoque uero tempus infinitum 3ᵃ.q.28.3.3m./4.diſt.30.q.2.3.1m./.Op.3.cº.132./.Mat.1.fi.ſ.H./cº.12.fi.c.D.1 Æ. Cor.15.lect.3.meº.A./.He.1. *Cauſa.Cibus.& Coruus 1. Numerus 10.Viſuᵃ.195.309.

1 ¶ DONVM eſt proprium nomen ſpiritus ſancti 1ᵃ.q.38.1.0./1.d.18.2.0./d.27.q.2.2.2.q.2.b./.c./.d.31.q.2.c./.2.d.26.1.c./.Veri.q.7.3.3m. Quid.

2 Donum eſt nomen perſonale in diuinis.1ᵃ.q 38.1.0. *Adoptio 19.Alexander 1.Charitas 91.Datio 16.19.22.23.25.30.

3 In nomine doni importatur proprietas originis ſpũs ſancti, quæ eſt proceſſio.1ᵃ.q.38.2.2m.Proceſſio 59. *Heroes 3.Interpretatio 4.5.

4 Donum importat diſtinctionem perſonalem, ſecundum quod eſt alicuius ſecundum originem. Sed ſpiritus ſanctus dat ſe ſecundum quod eſt ſuppoſitus.1ᵃ.q.38.1.1m.

5 Donum dicitur tripliciter.ſ.per identitatem, ſecundũ originem, & ſecundum ſubiectionem. Primo modo conuenit eſſentiæ dei, ſecundo perſonis, tertio creaturis tantum 1ᵃ.q.38.1.1m./2m./3m. *Lingua 7.Proceſſio 61.

6 Spũs ſanctus eadẽ proceſſione.ſ.ſua proprietate formaliter eſt ſpiritus ſanctus, & donum, & amor, non aũt deus. Sed eadem proceſſione.ſ.emanatione eſt donum, & deus, nõ formaliter, nec eodem modo.1.d.18.4.0.Proceſſio 61.

7 Spiritus ſanctus ut donum, ſemper dicit reſpectum ad creaturam, non autem, ut amor 1.d.27.q.2.3.2m.

8 Spiritus ſanctus eſt ratio omnium donorum dei, quorum principium eſt uoluntas dei 1ᵃ.q.38.2.0./.q.43.5.1m./.d.18.3.0./.2.d.43.3.5m./.Ʒ.4.cº.21./.22./.Verita.q.7.3.3m./.Iſa.11.meº.K.

9 Omnia dona ſub ratione doni, manifeſtant ſpiritum ſanctum, ſed ſecundum ſpeciem doni, aliqua dona manifeſtãt filium, ut ſapientia, & ſcientia. 1ᵃ.q.43.5.1m./.1.d.15.q.2.6m./.2.d.43.3.5m./.Ʒ.4.cº.21./.Veri.q.7.3.3m./.Iſa.11.meº.K.

10 Dona ſpiritus ſancti ſunt tantum ſeptem.ſ.ſapientia, intellectus, conſilium, fortitudo, ſcientia, pietas, & timor domini.12æ.q.68.4.0./.22æ q.8.6.0/q.45.2.3m./.3.d.34.q.1.2.0./.d.35.q.2.a.5.q.3.0./.Iſa.11.meº.H. *Aſcenſu.Beatitudo 126.129.137.&c.140.Blaſphemia 21.Clementia 1.Columba 1.Fides 71.81.105.Fortitudo 53.&c. Fructus 19.20. *Intellectus 289.&c. Septem.

11 Et numerantur partim ſecundum dignitatem eorum, & partim ſecundum materias 12æ.q.68.7.0./.Iſa.11.meº.H. *Heroes 3.

12 Circa materias omnium uirtutum, oportet eſſe aliquod de ſeptem donis 12æ.68.4.7.c./.q.69.1.3m./.3.diſt.34.q.1.2.c.priñº.

13 Dona ſeptem ſunt uirtutes diuinæ. Ideo reducuntur ad exemplares in deo.3.d.34.q.1.5.6m. *Homo 37.

14 Septem dona perficiũt hominem, ut ſequatur motum dei, uirtutes autem perficiunt, ut ſequatur motũ rationis 12æ.q.68.0./.q.69.1.c./.22æ.q.8.5.c./.q.19.9.c./.q.52.1.3.c./.qu.121.2.c./.q.139.1.c./.3ᵃ.q.7.5.c./.1m./.3.d.34.q.1.1.0./.4.c./.q.3.a1.1.c.1.c./.a5.a.q 5./.Iſa.11.priñº.G./. Gal 5.lect.6.priñº.F.

15 Omnia ſeptem dona, ſunt priora uirtutibus intellectualibus & moralibus, ordine perfectionis & dignitatis, ſed econuerſo ordine generationis, & diſpoſitionis 12æ.q.68.8.2m.

16 Et ſunt dona ſpiritus ſancti, ſecundum quod charitate informantur. Ideo eis nullus male utitur 12æ q.68.8.3m.

17 Septem dona excellunt omnes uirtutes morales, & intellectuales, ſed excelluntur a uirtutibus theologicis 12æ.q.68.4.8.0/.q.69.1.1m./.22æ.q.9.1.3m./.q.19.9.4m./.quæ.81.2.1m./.3.d.34.q.1.1.5m./.d.35.q.2.a1.3.q.2.2m./.Vir.q.2.2.17m. Charitas 44.

18 Dona quæ perficiunt nos in uita actiua, conueniunt in materia cum uirtutibus moralibus. Quæ autẽ perficiunt nos in uita contemplatiua conueniunt in materia cum uirtutibus theologicis & intellectualibus.3.d.34.q.1.3.c./.d.36.3.c. *Maria 17.Mathias.

19 Oĩa ſeptem dona, præſupponunt tres uirtutes theologicas ſicut quaſdam radices, ad quas pertinent, ſicut & rami derivationes 12æ.q.68.4.3m./.8.c./.3m.22æ.q.19.9.4m./.q.53.2.2m. *Miſſio 20.23.Ordo 75.99.Pnĩa 108.Pietas 8.

20 Dona ſunt principia uirtutum intellectualium, & moraliũ 22æ.q.19.9.4m.Proceſſio 61.

21 Dona perficiunt uirtutes, eleuando eas ſupra modum humanum, ut intellectus fidem, & timor temperantiam Vir.q.2.2.

q.2.a.17^m./.Gal.5.le.6.me^o.G.

22 Virtutes perficiuntur qui ad actus, modo humano, dona vero, modo diuino. 3.d.34.q.1.a.1.2.3.4.&c.q.3.ar.1.q.1.c./. ar.2.q.1.c./.d.35.q.2.o./.d.36.3.c./.Vir.q.1.a.2.17^m./.Gal.5.le.6.prin^o.F. * Prophetia.71.Psalmus.7.Sapientia.22.

23 Omnia septem dona sunt connexa, quia habens vnum, habet omnia, & charitatem, & econuerso. 12ae.q.68.5.o./.22ae.q.19.9.c./.q.1.9.1.2^m./.3^a.q.7.5.3^m./.1.d.1.8.1^m./.3.d.35.q.2.ar.3.q.2.c./.d.36.q.3.o./.Vi.q.5.a.2.6^m./.1.Cor.13.le.1.m^o.k

24 Omnia septem dona conueniunt in vna mensura operationis, scilicet deo. Sed differunt in materia, circa quam operantur. 3.d.34.q.1.3.c./.d.36.3.c. * Scientia.156. &c. Simonia.11.Tim.1.68.&c. Virtus.151.Christus.67.97.98.137.

25 Dona gratuita, nō educūtur de potētia materiæ. 1.d.17.q.2.1.c.k

26 Dona gratuita per peccatum, homo amittit. Opu.3.c^o.144.

27 Dona sunt in omnibus viribus hominis, in quibus sunt virtutes. 12ae.q.68.4.5.7.c./.3.d.34.q.1.1.c.prin^o.

2 Dono rum, tria sunt in parte appetitiua, scilicet donū fortitudinis, pietatis, & timoris, reliqua vero in parte cognoscitiua. 22ae.q.8.6.c.

29 Dona quorum vnum dirigit alterum, combinantur simul. 12ae.q.68.7.4^m./.3.d.34.1.1./Isa.11.me^o.I.

30 Septem dona sunt habitus in anima. 12ae.q.68.3.o.

31 Septem dona sunt necessaria, ad finem supernaturalem, nō autem ad finem naturalem. 12ae.q.68.2.o./.3.3^m./.d.

32 Septem dona habent duplicē actum, vnum in via, & alium in patria. 12ae.q.68.6.2^m./.3.d.34.q.2.o./.4.c.

33 Omnia septem dona, in patria habebunt actus suos circa ea quæ pertinent ad vitam contemplatiuam, non autē circa ea quæ pertinent ad vitam actiuam. 12ae.q.68.6.3^m.

34 Dona quæ perficiunt nos in vita actiua manent in beatis, quo ad actum circa mensuram scilicet Deum non autem circa materiam, sicut nec virtutes morales. Donā vero quæ perficiunt nos in vita contemplatiua, manent vtroque modo, sicut & virtutes theologicę & intellectuales. 3.d.34.q.1.3.c./.d.36.3.c.

35 Dona secunda remanēt distincta in beatis a virtutibus ex quibus conueniuntūn materia, non autem prima, scilicet intellectus a fide, & sapientia a spe. 3.d.34.q.1.3.6^m.

36 In beatis, actus donorum secundorum, sunt medii inter actus virtutum theologalium & moralium. 3.d.34.q.1.3.6^m.

37 Omnia septem dona manent in beatis secundum essentiā, non circa idem, nec eum eodem actu. 12ae.q.68.6.o./.22ae.q.8.7.o./.q.139.1.2^m./.3^a.7.5.3^m./.1.d.1.q.4.2.c./.3.d.34.q.1.3.o./.d.35.q.1.ar.2.q.3.o./.ar.4.q.3.o.

38 Dona Dei secundum diuersas rationes emanant a bonitate, misericordia, liberalitate, & iustitia. 1^a.q.21.3.c./.12ae.q.31.2.o./.3^m.

39 Diuersitas donorum Dei, non est ex parte Dei, sed ex parte recipientium. 1.d.17.q.5.3.c. * Alaxan.1. Amor.263.Ani.90.

40 Præcipuum omnium donorum Dei, fuit filius eius. 12ae.q.102.3.c./.He.10. * lec.3.me^o.C. Benedictio.8.

41 Remissio peccatorum, est maius donum Dei, quam innocentia ex parte recipientis, sed econuerso ex parte dati. Ideo pœnitētes magis tenentur ad gratiarū actiones, quā innocētes. 1^a q.20.4^m./.22ae.q.106.2.o./.3^a.q.88.1.3^m./.q.89.2.3^m./.3.d.31.ar.5.q.1.o./.4.d.22.q.1.ar.2.q.72.c. * Charitas.91. Credere. 6.10. Debitum.1. Dos.3. Fides.181.109.Gratia.o.

42 Ad hoc Deus dat aliquibus aliqua specialia dona, vt ipsi ea fundāt illa ad vtilitatē aliorum. 1.d.2.q.3.c./.1.Cor.le.2.me^o.E. * Gratiarū actio.2. Humilitas.5.27. Lingua.7. Magnitudo.7. Matthias. Miraculum.36. Missio.20.23. Munditia.1. Nomen.15. Oratio.74. Ordo.72.99. Par.4. Prælatura.106. Sermo.2. Sponsa.1.&c. Stultitia.8. Vsura.2.226.

43 In quolibet quantumcumque malo, sunt aliqua dona Dei quæ non reprobantur, sed in eis reprobantur, & perdituri quæ ex eorū malitia procedit. 1.Cor.le.me^o.H.&c.2.lec.3.prin^o.

44 Dona Dei contra defectus, vt gratia signorum, vel huiusmodi, non sufficerent statu innocentiæ, sed alia abundantiora.2.d.29.q.1.

¶ Domesticus. Musica.1.

1 Dormiens quandoque syllogizat, licet semper cum aliquo errore. 1^a.q.84.8.2^m./.22ae.q.154.5.2^m./.4.d.9.a.4.q.1.4^m./.Ver.q.12.3.o.2^m.28.3.6^m. * Adam.55. Anima.274. Apparere.11. Baptismus.34. Cognitio.40. Felicitas.3. Futurū.3.9 Habitus.15. Mors.30. Pollutio.3.&c. Resurrectio.37. Salomon.2.3. Soporatio. Tribulatio.10. Volutas.75. Vsura.212.

¶ Dorsum. Spina.2. Tergiuersatio.

2 Quæ contra licitos mores dormientibus contingunt, ad peccatum, secundum August. non imputantur, etiā credantur, vitiosa occasione euenisse. 1^a.q.84.8.b./.q.94.4.4^m./.

225.q.154.5.c./.4.d.9.ar.4.o.

1 ¶ Dos est perpetuus ornatus animæ, & corporis, vitę sufficiēs, in æterna beatitudine iugiter perseuerās. 4.d.49.q.4.1.o. Quid.

2 Dotes dantur a tota trinitate, & appropriātur singulis personis diuersimode. 4.d.49.q.4.1.2^m. * Agilitas.o.

3 Dona dei collata sanctis in patria, vocantur dotes, non autem quæ dantur in via. 4.d.49.q.4.1.4^m. Corpus.39.49. * Claritas.1.

4 Dos differt realiter a beatitudine, quia ē qualitas disponēs ad operationem, quæ est beatitudo. Nec est vitia actualis sed habitualis, scilicet habitus a quo talis operatio elicitur idest accipiendo pro ipsa gloriæ claritate qua anima diuini tus illustratur ad deum uidendum. 4.d.49.q.4.2.o./.ar.q.5.5^m./.o^m. * Ecclesia.21. Matrimonium.60.84. Nuptiæ.6. Sanctus.11. Sponsa.1.3.

5 Dotes animæ sunt tres, Visio, fruitio, & comprehensio. Et dotes corporis sunt quatuor, scilicet subtilitas, agilitas, claritas, & impassibilitas. 1^a.q.12.7.1^m./.3^a.q.45.1.3^m./.1.d.1.q.1.1.c./.3.d.19.5.c.b./.4.d.49.q.4.ar.5.q.1.3.o./.Con.4.c^o.86./. Opusc.3.c^o.167./.168./.170./.171./.1.Cor.15.lect.6.me^o.F.&.lect.6.D. vt claritas.6.&c.Corpus.49.

6 Dotes animæ correspondent virtutibus theologicis, & dotes corporis correspondent virtutibus cardinalibus. 1.d.1.q.1.1.c./.4.d.49.q.4.ar.5.q.1.o./.q.3.c./.He.6.lect.1.E.D.

7 Dotes corporis procedunt ex vi ipsius animæ glorificatæ, secundum quod anima causat quatuor in corpore, scilicet esse sub stantiale, vires, formas secundarias, scilicet accidentales, & motum expeditum. 3^a.q.28.2.3^m./.q.45.2.c./.4.d.49.q.4.ar.5.q.1.3.o./.Con.4.c^o.86./.1.Cor.15.lect.6.&.I. Corpus. 38. Claritas.6.

8 Dotes sunt immediata principia beatitudinis, qua coniungitur anima Christo. 4.d.49.q.4.ar.5.q.1.5^m.

9 Christus ante resurrectionem non habuit dotes corporis secundum habitum, sed eorum actus supernaturaliter. Contra Hugonem de sancto victore. 3^a.q.28.2.3^m./.q.45.1.3^m./.2.o./.q.81.3.c./.3.d.16.q.2.1.o./.4.d.11.q.3.3.c./.d.30.q.2.c.5^m./.Dionys.2.le.3.E./.Matth.14.b.b.G./.c^o.17.prin^o.A./.1.Cor.15.lect.6.me^o.K. ex

10 Christus, & angeli habent dotes, non secundum propriam rationem dotis. 4.d.49.q.4.3.4.o.

¶ Dracones secundum quosdam sunt serpentes alati magni. Secundum alios sunt pisces magni, habētes humidas squamas. Secundum alios vero, sunt serpentes cubitales, comedentes alios serpentes, & ex hoc statu oris inficientes. Isa.13.E. * Adiutare.6.1.

¶ Dualitas. Duo.o.

1 ¶ Dubitatio dicitur dupliciter, scilicet motus rationis supra vtramque partem conditionis cum formidine determinandi alteram partem eius & formido affectus ad aliquod terribile sustinendum. Prima non fuit in Christo, sed secunda non secundum rationem, sed secundum sensualitatem. 3^a.q.18.4.1^m./.2^m.q.d.17.q.4.o./.L. * Adam.10. Admiratio.2. Argumentum.2. Diuisio.

2 Dubitatio non potest esse in deo, nec in angelis. 3^a.q.18.4.1^m./.Veri.q.2.4.4.c.6. * Baptismus.54. Beatus.9.

3 Dubitatio duplex, scilicet infidelitatis, & admirationis. Secunda fuit in matre Christi, non autē prima. 3^a.q.27.4.2^m./.q.30.4.2^m./.3.d.3.q.1.ar.2.q.3.1^m. He.11.le.3.me^o.k. Admiratio.2. Certitudo.21. Confessio.37. Consecratio.19. Consilium.1.8. Contradictio.4.

4 Dubium in dictis doctorum contingit dupliciter, scilicet propter causas sententiarum, quia in dubiis non debet esse facilis assensus, & propter diuersitatem linguarum. Quol.3.q.10.c. * Debitum.15.10.21. Disputatio.5. Excommunicatio.33. Fides.143. Furtum. Genealogia.2. Hæresis.28. Incertitudo. Intentio.1.22. Interpretatio.1.2. Iuramentum.30. Mauit.25.27.50.

5 Dubia de personis, debent in meliorem partem interpretari determinando, de rebus autem in partem veriorem, supponendo. 14.b.6.& Mortes. Peccatum.441.442. Perplexus Præbendatus. Suspicio.2.4. Tentare.2.1. Testis.5. Trepidatio. Vota.7.8. Vsura.1.88.91.&c.130.146.&c.158.160.165.175.199.205.239.

¶ Ducatus, aux.

¶ Ducenti. & c.etc.3. Vsura.239.

¶ Docere. Blasphemia.19. Bonitas.73.190.213. Contumelia.2. Dæmon.81.89. Dimittio.5. Dispensatio.18.19.20. Euangelium.3. Fides.34. Gratia.86. Legitimatio.2. Magia.2. Matrimonium.56. Numerus.7.15. Pedagogus. Raptus.1. Spes.12.79. Tenebræ.4. Vestigium.1. Vita.32. Vsura.105.

¶ Doctor. Sanctus.19. Via.8.

¶ Ducillum

Illicitum. ¶ Duellum eſt illicitum. Et magis conuenis ei ratio ſortium, q̃ iodicio cũ ferro cádenti. 22ª.q.95.8.3m. * Torneamentũ.

Proprie. 1 Dulcedo proprie eſt in corporalibus, ſcilicet ſapor reficiens, quietans & delectans guſtum, ſed metaphorice vt dulcedo animi eſt etiam in ſpiritualibus.3.d 34.q.1.5.c./.Pſal.24. meº.g.G. Pſal.30.fi.q.o. Amor.64 Anima.213. Animus.2. Aqua.12 Beatitudo.145.&c.156.&c. Benignitas. Bonitas. 170.Charitas.113 Cithara.Clementia.6.Cōfeſſor.2.Ena.2.

2 Bonitas 170. Dulcis dicitur qui cogitat, quomodo alijs placeat, amarus autem qui cogitat quomodo alios contriſtet. Pſal.30.fi q.o./.He.11.lec.3. meº.E. * Eucharistia. 33.258. 265.268.275.Experientia.9.&c. Fauus. Ficus.Flegma. Ira. 52. Lenitas. Mel. 1.

3 Dulcedo hominum, dicitur illud, quo ſibi, vel alijs ſatisfaciunt in bonis, vel malis, ſed in deo tantum in bonis.ſ. in miſericordia eius. Pſal.24.meº.g.G. * Miles. 5. Nomen. 84. Paupertas.8. Peccatum.202. Pœna.42. Sanguis.15.

4 Dulcedo dei, eſt bonitas eius, uel propoſitum eius ad ſaluandos omnes. Pſalm.30.fi.9.D. * Scriptura. 2.Sirenæ.

5 Dulcedo dei, licet ſimplex, dicitur magna, & multa, quia eſt ſons omnis bonitatis, & delectationis. Pſal.30.fi.q.E.

6 Dulcedo ſpiritualis, eſt quædam prægustatio gaudij cœleſtis valens contra tria mala, quæ in hoc mundo ſunt, ſ. quia ibi eſt falſa dulcedo in delectabilibus vtendis, grandis amaritudo in aduerſis ſuſtinendis, & triſtis imago in bonis faciendis.Opuſ.58.cº.19. * Teneritas. Verbum.66.

7 Dulcedo ſanguinis Chriſti, tria bona facit, ſ. contemptum vitiorum, gratiam bonorum eloquiorum, & deſiderium bonorum æternorum.Opuſc.58.cº.32. Sanguis.15.

8 Deus quandoque abſcondit dulcedinem ſuam a bonis, ut eam ardentius quærant.12ª.q.112.5.c./.Pſal.30.fi.9.E.

9 Mali non ſentiunt dulcedinem dei, quia habent affectum infectum, & quia non eſt in re ſenſibili. Pſal.30.fi.9. E.

10 Habentes affectum infectum, non reuocantur a peccato dulcedine diuinæ bonitatis, ſed per pœnas.4.d.14.q.1.ar.2. q.1.c./.3m.

¶ Dulciarij Miles.5.

Quid. 1 ¶ Dulia eſt honor, & ſeruitus debita creaturæ. Sed latria eſt honor, & ſeruitus debita ſoli deo. Ideo differunt ſpecie. 22ª.q.103.3.o./.3.d.9.q.2.1.o/.Pſa 40.fi. vt Adoratio 9.&c. 16.&c. Latria.1.2. * Iperdulia. Religio.9.

2 Dulia ſumitur dupliciter, ſcilicet communiter, ut exhibet reuerentiam omni homini, ratione cuiuſcumque excellentiæ, vel proprie, ſcilicet tantum ſerui domino. Prima habet diuerſas ſpecies ſecundum diuerſitatem excellentiæ, vt pietatem obſeruantiam, & huiuſmodi, non autem ſecunda, ſed eſt ſpecies obſeruantiæ, quæ eſt ad omnes dignitate excellentes.22ª q.103.3.c/.4.o.3.d.9.q.2.2.o.

Quid. 1 ¶ Duo dicitur, quaſi habens dualitatem non in alio, ſed in ipſo de quo prædicatur duo. 3ª.q.17.1.6m.

2 ¶ Duo aliquando pro uno accipiuntur.1ª.q.70 1.c. * Aeternitas.8. Fide.181. Finis.15. Fortitº.5. Vſ.13. Chriſtº.178.&c.

3 Vnum aliquando habet ũm duorum, & econuerſu.1ª. qu. 39.2.c./.4m./.1.d.34.q.1.2.4m./. Gal 6.lect.fi meº.F.

¶ Duodecim. Alexander. 3. Apoſtoli.15. Apparere. 7.

Quid. 1 ¶ Duplicitas cordis, eſt aliud oſtendere, & aliud intendere 22ª.q.109.2.4m/.q.111.3.2m/.Pſ.11.mº.b.A. * Abrahã.17

2 Duplicitas vt eſt verſtibilitas animi ad diuerſa, eſt aliquid conſequens ad luxuriam, ſicut & inconſtantia.22ª.q.53. 6. 2m. * Alleluia. Simplicitas.3.

¶ Duplam Oratio.80. Vſura.289.295.

Quibus. 1 ¶ Duratio conuenit rei ſolum inquantum eſt actu, & quãdiu eſt actu.1.d.19.q.2.1.c./.2.d.2.q.1. 1. c. * Adoptio. 13. Agens.79. Alexander 3. Amor.252.

2 Protenſio durationis videtur attendi ſecundum operationem, magis quàm ſecundum eſſe, ſicut & tempus eſt numerus motus.1ª.q.10.1.2m.fi. * Animal. 38. Aurora. Baptiſmus.6.22.33. Cauſa.101.102. Cœlum.12.19.50.51. 72.&c. Cognitio.70.

3 Duratio triplex, ſecundum triplicem actum, ſ. eſſe corruptibile, eſſe perfectum ab alio, & eſſe diuinum, ſ. tempus, æuũ & æternitas.1.d.8.q.2.2.c./.d.19.q.2.1.2.c./.2.d.2.q.1.1.c.fi. * Continuatio. Conuiuio.8. Dãnatio.44.53.54 56. 59. &c. Dæmon.45.

4 Actus durat dupliciter, ſ. ſecundum eſſentiam, & ſecundũ virtutem.4 d.15.q.4.ar.1.q.3. 4.c. * Diuiſio.17. Eſſe. 5.

5 Non eſt poſſibile alicuius durationis partes eſſe ſimul, niſi vna includat aliam.Qu.10.4.c. * Aeternitas.7.11.20.26.28

6 In duratione non poſſet eſſe prius, & poſterius, ſine innouatione. Quol.10.4.c. * Forma.92.154. Generatio.47.59.

7 Miſta quanto ſunt minoris proportionis, tanto durabiliora ſunt, ut lapides, & metalla Aĩa.8.11m. * Hæreſis.46.47.48

8 Duratio pœnæ reſpondet culpæ ex parte maculæ, & non ex parte actus 12ª.q.87.4.3m.

9 Duratio pœnæ, non reſpondet durationi culpæ, nec in iudicio diuino, nec humano. 12ª. q.87.3.1m /.4.d.46.q.1.3. c./. 2m.q.2.ar.2.q.1.2m. * Imperfectio.1.4. Incipere.2. Lactãtius. 2. Lex.148. Malitia.8. Miraculum.41. motor. Mundus.15. &c. Oratio.18.21.&c. Pater.10. Pœnitentia. 43.&c. Sacramentũ. 76.77. Senectus.1. Virtus.75.233. Vita.13.41.69.82.&c. Votum.37.73.74. Vſura.193. Chriſtus 169.170.

10 Duratio dei, æternitas, & eſſentia eius, ſunt eadem res. 1ª. q.10.2.o./ 1.d.8.q.2.1.3m./.d.19.q.2.1.1m./.2.d.1.q.1.5.23m./ Poª.q.3.17.c.fi. Aeternitas.33. vel Deus.31.

¶ Durina. Patientia.4.

In quibus. 1 ¶ Duritias eſt in ſacramento euchariſtiæ, ſine materia. 3ª. q.77.7.2m./.4.d.12.q.1.ar.3.q.2.2m. * Admonitio.3. Aſperũ.

2 Durum ſignificat potentiam naturalem, qua non faciliter aliquid corrumpitur ab exteriori agente.2.d.42.qu. 1. 2. c./. Iob.41.le.2.meº.C. * Calor 5. Correctio 20. Dolor. 24. Fides.23. Lex.112. Patientia.4. Plumbum. Punctus. 6. Sermo. 4. Vindicatio.8.

Vnde. ¶ Dux dicitur a ducatu, præcipue exercitus, quia habet officium dirigendi, & percundi eum in pugna. Opuſc.20.liº.3. cº.21. * Character.22. Confirmatio.23. Ducere. Ductor. Homo.34. Lumbardia. Miles.3.6.7.8. Obediẽtia. 42. 43. Chriſtus.210.

E

Quid. Equum eidem, ſunt eadem inter ſe, tunc ſolũ, quando in termino ſunt eadem re, & ratione.1ª.qu.28.3.1m./. Potentia.q 8.2.7m./.10m./.Phy.lect. 3. fi. b. fi./. libº. 3. lect.4.fi.

Diuiſio. 1 ¶ Ebrietas dicitur dupliciter, ſ. defectus rationis ex nimio potu vini, & actus cauſans eum. Secunda eſt peccatum, nõ autẽ prima.22ª.q.150.1.o. Inebriari. * Amor.259. Audacia. 20. Beatitº.33. Bria. Phreneſis. Habitº. 66. Ira.24. Paſſio.52.

2 Ebrietas eſt principium vitiorũ. Ma.q.14.4.2m./. Titum.2. lect.1.fi. * Temperantia.23.

Duᵐ.533º. 3 Immo ſuperbia, ponitur initium omnis peccati. 12ª. q. 84. 2.c. Reſpondeo ſicut Dubio 1144º.

4 Ebrietas neſcientis potentiam vini, non eſt peccatum. Scientis autem, ſed non credentis inebriari, eſt peccatum veniale: alter vero eſt peccatum mortale.12ª.q.88.5.1m./. 22ª. q. 150.1.2.o /.2.d.24.q.2.6.c./.Ma.q.2.8 3m./.q.7.4.1m./.q.15.2 9m./.Ro.13.lect.3.fi.C./.1ª.Cor.5.lect.3.meº.C.

5 Dans vinum, prono ad ebrietatem ſcienter, peccat.22ª.qu. 150.1.2m.

6 Ebrietas eſt ſpecies gulæ, diuiſa contra cõmeſſationes.22ª. q.150.1.c.

7 Ebrietas non eſt grauiſſimum peccatorum.22ª.q.150. 3. o.

8 Ebrietas voluntaria in ſua cauſa, non excuſatur totaliter a peccato, nec totaliter excuſat ſequens peccatum.12ª.q. 77. 7.c./.3m./.Ma.q.16.5.11m.

9 Ebrietas ſine peccato, tollit totam culpam actus ſequentis, ſicut forte accidit de Loth, & Noe, ſed ebrietas cum peccato, totaliter tollit rationem.22ª.q.150.1.4.c /.4.d. 33. L./. Ma.q.15.2 9m. Loth.2.inf.

Duᵐ.534º. 10 Immo Loth, culpandus eſt ſecundum Auguſtinum.22ª. q. 150.4.c.fi. Reſpondeo Dubio.534º. Et ſicut infra. 11.

11 Loth culpandus eſt, non quantum ille inceſtus, ſed quantum ebrietas meruit.22ª.q.150.4.1.fi./.Eph.5. lect. 7. priñº.

12 Ebrietas cum peccato, diminuit culpam actus ſequentis, inquantum diminuit voluntarium.12ª.q. 76. 4. 2m./. 4m./. 22ª.q.150.4.o./.2.d.22.q.2.2.2m.

13 Vitium contrarium ebrietati, eſt peccatum, ſ. abſtinere a uino, in magnum grauamen naturæ ſcienter. Et caret nomine.22ª.q.150.1.3m. * Spes.37. Vomitus.2.3.

14 Ebrius homicida, meretur duplices maledictiones, propter duplex peccatum. Vel ſecundum legem Pitaci.12ª.q.76. 4. 4m./.22ª.q.150.4.1m./ 2.d.22.q.2.2.2m./.Ma.q.3.8.3m./.Eth. 3.lect.11.fi.b.

15 Ebrioſus poteſt baptizari, non autem ebrius.4.d.6.q.1. art. 2.q.1.3m.

¶ Ebullire. Amor.256. Feruor.3.

Figura. ¶ Ebur eſt frigidum, candidum, & rubicundum. Ideo ſignificat caſtitatem puritatem, & charitatem Pſalm.44.meº.f.A.

Diuiſio. 1 ¶ Ecclesia dicitur dupliciter, ſcilicet militans, & triumphans./. Pſal.26.priñº...k /.Pſal.35.meº.d.E. Eſa.6.priñº.E Io.14.lect.1.priñº.e.C. * Accuſatio.13.23. Actus.2.. Adoptio.12. Adulterii.4.8. Affinitas 8. Ambroſius.1. Angelus.243 Anniuerſarij. Antichriſtº5. Anulº. Apoſtaſia.5 Apñ.2.39.40

Ec

2 Eccleſia dicitur dupliciter.ſ.corpus Chriſti miſticum tãtũ, & corpus cum capite.ſ.Chriſto. Primo tãtum modo dicitur ſponſa. Ideo Chriſtus non dicitur membrum ſponſę, ſed caput, licet dicatur membrũ eccleſiæ ſecũdo modo, ſed impro prie. 4.d.49.q.4.3.4m./.Veri.q.29.4.6m. *Auditor.1.Baptiſmus.43.&c.157.Beneficium.15.19.&c.Bethleem.

3 Eccleſia eſt magna tripliciter.ſ.dilatatione, poteſtate, & dignitate. Pſal 21.D./.Pſ 39.F.fi.10.D./.Pſal.34.fi.e.me°.c.G.

4 Eccleſia eſt ciuitas, quia eſt multitudo liberorum, per ſe ſufficient, & unita. Pſal.45.me°.c.G Eph.4.le.2.prin°.

5 Corpus eccleſiæ myſticum, conſiſtit ex hominibus & Angelis, ex viatoribus & beatis. 3a.q.8.4.c./.2m.

6 Vna eſt eccleſia omnium fidelium, noui & veteris teſtamẽti. Nec ſinagoga fuit concubina, ſed vera ſponſa, & vxor Chriſti. 3a.quæſtio.8.3.3m./.4.diſt.27.q.3.ar.1.q.3.c. *Digamus.5.Bonitas.201.&c Campſoria.12.Canonizatio.

7 Eadẽ numero eſt eccleſia nunc, & tẽpore apoſtolorũ. Quol.11.20.0. *Cantus.5.3.4.Character.45.

8 Decor eccleſiæ, principaliter conſiſtit in interioribus, ad quem etiam actus exteriores pertinent, inquantum ab interiori decore progrediuntur, vel ipſum cõſeruant. 22.q.101.2.c /.3m./.4.d.15.q.3.2.1.q.4.1m./.Ro 14.le.1.me°.E.Cęt°.r.

9 Eccleſia illuminatur ſeatuplici lumine.ſ.lumine ſacræ doctrinæ, ſpiritualis intelligentiæ, gratiæ noſtræ, ęternæ gloriæ, & diuinæ gloriæ. Iſa.6. *Cimiteriũ.Clauis.1.&c. Cognatio.5.Collegiũ.Cõcatio.6.7.Conceptio.41.42.

10 Eccleſia nunc habet eandem poteſtatem ſtatuendi, quã habuit tempore apoſtolorum. 4.d.27.q.3.3.2m. *Confeſſio.20.33.92.Confeſſor.4.

11 Eccleſia põt condere legẽ, in pertinentibus ad cultũ dei, & ad ſubiectionẽ infideliũ, & rerũ ſuarum. 22.q.10.10.c./.q.66.8 1m./.Quol.2.8.c. *Cõſecratio.2.3.5.8 9.10.11.19.Cõſiliũ.20.Cõſuetudo.7.Cõtinuũ.Corpus.71.&c.Credere.19.

12 Eccleſia ædificata fuit per totum mundum. Sed poſtea per Nicolaum hęreticum & per Mahumetum ad infidelitatem redierunt. Pſalm.2. fi. F. fi. *Cultus. 10. 17. Debitum. 20.Decimæ.6.8.&c. Diaconiſſa. Diaconus 4.6. Dies 6 18. Diſpenſatio.4.16.

13 Solus Chriſtus fundauit eccleſiã, cuius miniſteriũ cõmiſit Petro, & ſucceſſoribus eius, in ædificationẽ, & nõ in deſtructionẽ. 22.q.88.12.2m./.Op.20.li.3.c°.10.fi. *Diuortiũ.3.Dolus.4.Domus.5.Eccleſiaſticus.3.Electio.31.36. Eleemoſyna.11.Emunitas.Ep̃s.1.Ætas.6.Euãgeliũ.8.Euch a.17.38.76.86.223 Feſtum.8.9.Fides.63.

14 Nullus prohibetur ingredi eccleſiam, & audire verbũ dei, uſq; ad miſſam cathecumenorũ. 3.q.83.4.4. *Fornicatio.11.12.Fundamentũ. 2. Gladius.2. Gratia.88 &c. Hæreſis.14.19.&c.31.37.39. Oſtiũ. Ieiuniũ.2.5.22.&c. 36.37. 43 &c. Hieruſalẽ.2. Illegitim°.3.Illuminatio.9.10.Imago.42.Imperator.9.Incendiarius.Indulgentia.4.14.

15 Eccleſia poteſt accipi i vſus cões licitos, propter neceſſitatẽ, ſicut ad cibũ & hmõi. 1ª.Cat.11.le 4.me°.C. *Infidelis.1.2.6.7.13.Hipocriſis.3.Iubil°.2.Indę.6.Iudea.12.Iudiciũ 37.38.Iuſpatronatus. Iuſtificatio.34.Lepra.4. Lex. 166.180. Luna.7.Maledicere.1.Maria.38.Martyriũ.6.11.Matrimoniũ 31.26.19.27.30.38.43.44.45.74.&c. 90.122.128.Membrũ. 20. &c. Michael.3.Miles.9.Miniſter.3.&c. Miſſa.7.8.9. 13.24.16.Miſſio.38.39.40.Mors.22.Mulier.1. Muſica.2. Neomenia.Obediẽtia.39.Occidere.12.Officium.11.&c.Oratio.30.37.49.74.88.102. Ordo.48.&c.58.&c. Organũ 2.&c. Ornatus.13.Paſſio.21.Paſtor.Paulus.24.

16 In caſu neceſſitatis, licet vendere, aut emere terrã, vbi quõdam fuit eccleſia. 22.q.100.1.1m./.2m.3m.

m.535m.17 Immo annexum ſpirituali, non poteſt vendi, vel emi, quia eſt ſimonia. 22.q.100.4.3m./.4.d.25.q.3.3.3m. Reſpon°. ſicut du° 1m.ſimonia.1.&c. *Peccatũ.375.Pœna.65.98. Pœnitentia.105.Permutatio.Porta.1.Poſſeſſio.8.Prębẽdarius. Præceptum.25.26.120.150. &c. Prædicare.1.27. Prædicator.4.Prælatio 2 Primitiæ.1.Prophetia.51.Raab.1.Rachel. Regnum.3.3.Regula.6. Religio.28.72.Reſtitutio.24. Ritus.Ruth.Sacerdos 30.36.Sacramentum.46 &c.63.&c.101.214.147.&c.Sanctificatio.2.Sanguis.13.14.Scandalum.10. Scenophegia. Schiſma.1.2. Scolaris Separatio.4.Sepultura 4.&c. Seruitus.10.Simonia.8.19.26.29.41.Sinagoga. Sobrietas.5.Sors.5.Sponſa 8.Sponſalia.11.Sponſus.2.Status.3.Statutum.1.Subdiaconus.4.Subiectio.2.Tabernaculum.12 Terra.4.Teſtis.2. Theſaurus.2. Thomas.3. Thurificatio.2. Tabularius.1.Torneamentum.Traductio.3. Turtur.4. Vas.3. Vendere.15.Veſtis.3.Virginitas.6.7.14.15. Vita.40. Vnctio.21 &c. Vnio.8.9.22. Vſura. 177.178.243. 244.245.275.297.312.Vter.Vxor.10.Chriſtus.49.&c.

Ec Æd Ef

¶ Eccleſiaſtes.Salomon 4.

1 ¶ ECCLESIASTICVS liber pertinet ad legem veterẽ 22°.q.16.1.ar.5. *Liber.7.Philoſophia. Lex ocius.

2 Eccleſiaſticus liber, non cõputatur inter canonicas ſcripturas, apud hebręos. 1a.q.89.8.2m.

¶ Ecentrici Epicicli.e.Planetę.2.Ro 9.

¶ Eclipſis apparens in paſſione Chriſti, fuit quintupliciter miraculoſa, ſcilicet prim°. quia ſecundum Dionyſium & aſtrologos, naturalis eclipſis ſolis per interpoſitionem lunę, nunquam accidit, niſi tempore coniunctionis ſolis & lunę, quæ tunc non fuit. Secundo, quia cum circa horam ſextam luna fuiſſet ſimul cum ſole in medio cæli, in veſperis apparuit in ſuo loco, id eſt, in oriente oppoſita ſoli. Tertio, quia tunc luna iam pertranſiuerat ſolem, & diſtabat quaſi per medietatẽ circuli, in opoſitione exiſtens. Quarto, quia iſta luna miraculoſe ab oriente verſus occidentem rediens, non pertranſiuit ſolem, vt eſſet eo occidẽtalior, ſed poſtquam peruenit ad terminum ſolis, reuerſa eſt verſus orientẽ. Quinto, quia ſecundum Criſoſtomum, tribus horis tunc tenebrę remanſerunt, cum eclipſis ſolis, in momento pertranſeat. 3. quæſtio, 44.2.2m./.2.diſt.13.4.3m./.4.diſtin.33.quæſt.2.ar.2.quæſt.2.c./. Matth.27.med°. b. A. * Luna. 7. 8. Stella. 3. Terra, 13. Miraculoſa

1 ¶ ÆDIFICARE proximum, eſt actus imperatus a charitate, non autem elicitus ab ea, quia non elicit, niſi actus interiores, ſed elicitur ab omnibus virtutibus materialiter. 4.diſtin.38.quæſtio.2.ar.2.quæſtio.2.c. * Altare.3. Ars.30. Cã.16.Eccleſia. 22.13. Effectus.7.Ep̃s.21.Fides. 12.13. 61. 62.63.56. 153.154. pars. 32. Præceptum.154. Prædicare. 17.Rex.9. Scandalum.9. Spũaliter.

2 ¶ Ædificare proximum ſuo exemplo, quilibet tenetur. 4.diſt. 38.q.5.ar.2 q.2.c.

3 Pœnę eccleſiaſtico iudici infligendæ, non aſtringuntur legibus humanis. 4.d.37.q.2.1.c.fi.

¶ Editio.Symbolum.2.&c Tranſlatio.

¶ Educatio.Coitus.7.Filiatio.11. Infidelis.5.Matrimoniũ.46.47.Religio.49.52.

1 ¶ EDVCI de potẽtia, eſt fieri in actu, quod prius erat in potẽtia, & dependet a materia, & fit per agens naturale. 1a. q.90.2.2m /.1.d.17.q.2.2.c./.Spiritu.2.8m./. * Agens.51.52.72.105.Angelus.146. Quid.

2 Materia non poteſt educi de potentia alterius. 4. diſtin.5. q.2.ar.3.quæ.3.3m. * Anima.82.328.Artifex.4.Donum.25. Elementum. 18.For a.60.&c. 103.&c. Generatio.43. Grana 47.48.49.Magis.3.Potentia.47.Proceſſio.2.

¶ Effari.Fatum.2.

¶ Effectiuum.A,vel Ab.o. Accidẽs.60.61.Actio.14. Actus.130 Adam.89.Agens.77.Agere.27. Amor.43.Anima. 90. 301. Appropriatio.24.Beat°.3.Bonitas.20.75.149. Charitas.15. Delectatio. 76. Deus 23.329.338.Eſſe.99. Gratia. 71. 120. Lex.107.Mẽdacium.1.Modificati.Mors.36.Nocere.1. Operatio.49.Paſſio.105.Peccatum.5.259. Pœnitentia.111. 112. 126.Tempus.37.Vox.1.

1 ¶ EFFECTVS dei dupliciter limitatur, ſcilicet ex ordine ſapientiæ dei, & ex capacitate recipientis. 2.diſt. 18.q.2.2.2m. *Ablatiuus.1. Diuiſio.

2 Immo capacitas recipientis ex ſe limitatur. 3.d.13.2 2,q.2,2m./.3m.ſi Reſpon°.ſicut du°.301°. Du m.536m

3 Quilibet effectus dei, eſt equaliter a tota trinitate. 1a. q.32.1.c./.3a.q 23.2.c./.1.d.27.q.2.3.6m./.1.ſi.d.D.H. 3.d.1.q.2.2.2m./.5m./.d.4.q.5.ar.1. q.1.c./.4.d.4.q 1.ar.4. q.4.c./. d.49, q.4.2.1m./.p̃.4.1°.45.1m./.Matth. *Accidens.66.71. Actio, 48.63.66.67.88.89.90.123. Actus.56.Adã.18. Admiratio, 2.3.Agens.c.

4 Omnis effectus, repræſentat aliqualiter cauſam ſuam. 1.q.q.45.7.c.cauſa.37.110. vel.108. * Aggrauatio. Altare.2. Amaritudo.

5 Effectus naturalis verius exiſtit i ſua cauſa, quãm in ſeipſo, Veri.q. 4.6.c. *Angelus.84.161.165.272.343.374.Aia.q.

6 Immo nulla propoſitio verior eſt, quam quando idem prædicatſ de ſeipſo, ſecundum Boetiũ. Meta. 5.le.7.fi. Reſpon°. du°. 537°. Du m.537m

7 Similitudo effectus aliquando eſt in cauſa, non quidem ſecundum eſſe naturale, ſed ſpirituale, tamen quietum, ſicut ſimilitudines artificiatorum ſunt in mente artificis, forma enim domus in ædificatore, non eſt natura quædam, ſicut virtus calefactiua in ſole, vel calor in igne, ſed eſt quædam intẽtio intelligibilis in anima quieſcens, Veri.q.27.7.c. cauſa.36.96. *Apoſtoli.16 Ars.6.22.30.Aſſumere.52.

8 Nullus effectus eſt de ſpecie ſuæ cauſæ. 22.q.110.1.c.fi./.3m. *Attributum.18.Audacia.13.Baptiſmus.159.

Du[m].538[m]9 Oppo[m] vř dicere a ſimili, quia ignis cauſat ignē eundem in ſpeci , & homo noſem 2.d.20.q.2.3.c./.Po[a].q.7.2.c.ñ. Reſpon[o].du[o].528.

10 Effectus pertingens ad ſpeciem ſuę cauſæ, non conſequitur prædicationem vniuocam noīs ſuæ cauſæ, niſi recipiat formam eandem ſpeciem, ſm eundē modum eſſendi ɜ.1.c[o].32. 2[m]./.Po[a].q.7.7.c./.prin[o]./.10[m]./.Cauſa 37.39. *Beneficium 1.&c.Charitas 77.11 ,128.&c.

11 Omne ſignum temporale, eſt effectus ſignati, vel procedit ab eadem cauſa 22ſ.q.95.5.c. * Cęlum 106.&c.120.&c. Certitudo 5.

12 Effectus ſemper debet proportionari ſuis cauſis, ſm propriū & cōe, quia ſm ordinem cauſarum, oportet eſſe ordinem effectuum.ɜ.2.c[o].15.3[m]./.16.2[m]./.3[m]./.21.3[m]./.41.2[m]./.Po[a].q.3.4.7.c./.q.7.2.10[m]. *Ceſſare 2.Circuncisio 33.Clauis 10. Clementia 10.

13 Omnis effectus proprius & immediatus proportionař ſuæ cauſæ, & ſunt eiuſdem generis 1.d.3.q.4.2.c. * Cognitio 11.13.28.36.

Du[m].539[m]14 Opp[m] vř dicere 2.d.21.q.1.3. Reſp[o].du[o].539[o]. * Colūba 2.Confeſſio.C.Confirmatio 25.

15 Effectus poſitiuus prior eſt effectu priuatiuo ordine formæ, ſed ordine materiæ eſt econuerſo 3[a].q.62.6. 3[m]./. quæſtion. 70.4.c.

16 Cauſa mutabilis, poteſt producere effectum immutabilem priuatiue, non autem poſitiue. Ma.q.16.2.2[m]./.3[m]. * Congregatio 3.

17 Vnus effectus non poteſt eſſe immediate plurium cauſarū, licet vna cauſa poſſit eſſe plurium effectuum, quia cauſa pōt excedere effectum, non autem econuerſo. Po[a].quæ.3.16.8[m]. *Contemplatio 14.Contrarium 9.Contritio 5. &c.26.&c. Cooperari 4.Creatio 37.

18 Vnus effectus habet plures cauſas quadrupliciter.ſ. vel per accidens, vel in diuerſo genere, vel mediate, vel incomplete. Met.5.le 2.ñ.b.*Creatura 18.Cura 6.7.Dānatio 17.Defect[9] 3.4.5.10.14.Defectus 48.

19 Aliquid dř effectus alicuius dupliciter.ſ.per ſe.i. qui producitur per ipſum ad hoc ordinatum, & per accidens.i. qui coniungitur effectui per ſe 4.d.5.q.2.ar.2.q.3.c./. Potentia q.3.6.6[m].

20 Impoſſibile eſt, ꝙ illud qđ eſt p accidens, ſit effectus per ſe alicuius virtutis cæleſtis, vel alterius agentis naturalis 1[a].q. 116.1.c./.22ſ.q.95.5.c./.ɜ.3.c[o].91./ Ma.q.6.21[m]/.q. 16.7. 16[m]. *Dæmon 53.&c.83.84.106 &c.

21 Effectus primarū qualitatum duplex, ſ.ſm ſe, vt odor, & aliæ qualitates ſecundæ, & inſtrumentaliter, vt forma ſubſtātialis 2.d.18.q.2.3.2[m]. *Demonſtratio 1.9.16.Denominatio 6.8.Deſcendere 3.Deſideriū 15.Deuotio 13.Deus.F.Dicere 8.Definitio 11.12.20.Diſpenſatio 19.Diſpoſitio 18.47. Doctrina 11.25.Elementum 13.Eleemoſyna 29. &c. Ænigma 2.3,Ens 14.Eſſe 9.&c.Ætas 5.Exæcatio 2.Excommunicatio 11.Exorciſmus 9.&c.Experientia 7.8.9.Facere 1.3. Fatū 3.&c.Fermentum 2.Fides.c.Fieri 5.Filiatio 22 . Flagellum 2.3.Fomes 1.11.12.Forma 36.37.Fructus 18.Gula 10.Habitus 74.77.Halo.Honor 15.Ieiunium 8.Ignis 14. Imprimere 3.Inſtrumentum 2.Intelligibile 3.Intellectus 139.162. 186.259.Intimidītas.Iucunditas.Iraſcibilis 4.Iudas 2. Iudæi 19.Iuramentum 8.Iuſtitia 70.&c.84. Iuſtificatio 3. 6. Laus 14.Lex 26.&c.Locus 25.26.Lumen 18. Luminare 5. Mare 4.Medium 16.Metaphora 8.Miraculum 14.Miſericordia 12.28.30.Miſſio 22.31.Motus 57.Multiſonore 2. Mundus 4.Natura 15.17.Neceſſitas 5.10.27.&c. Nomen 6. 67. 80.Obiectum 17.Odium 16.Omiſſio 8 Operatio 63. Ordo 14.Participare 5.Perfectio 68.Poſterius.Potentia 43.44. 45.Proceſſio 15.46.68.Proportio 5.Propoſitum 6. Purgatorium 4.Puſillanimitas 1.Raptus 11. Ratio 9. Sacerdos 10. 13.19.37.44.Sanctificatio 6.Sapientia 41.53. Scire 1. Scriptura 4.Senſus 16.Signum 7.&c.Similitudo 15.Sol 3. Speculatio.Spiritus 14.Superbia 21.Tabeſcere.The[a].23. Trinitas 6.Ventre 2.Verecundia 8. Virtus 30. &c.159. Vita 80, Chriſtus 146.

¶ Efferre.Elatus.Superbia 3.

¶ Efficacia.Abſoluere 22.Adam 85. Amor 66.169. Angelus 253.530.&c.Ara 23.Character 6.43.&c.Cauſa 64. Clauis 8.20.21.Cognitio 28.39.45.50.Confirmatio 10.Continentia 18.Credere 32. Ethnea.Eleemoſyna 27.28. Euchariſtia 38. 253. Facere an. Fides 103. Fieri 100. Gratia 127. 166. Gratioſus. Incarnati 4. Iuſtificatio 28. Lex 39. 49. Magi 8. Mathematica 3. Matrimonium 90. Meritum 8.33.54. Miraculum 41. Nomen 84.Oratio 54. Ordo.E.Paſſio 120. Peccatum.E.Pœnitentia 60.85. 100. 113.

124. Præceptum 86. 150. Reſiſtere 3. Reſurrectio 5. 7. Sacerdos 36. Sacramentum 23. 36. 79 &c. Sacrificium 41. Satisfactio 12.36. Sententia 3.Sermo 2.Theologia 26.Teſtis 4.Virtus 101.Viſibile 3.Votum 20. Chriſtus 78.110.

¶ Efficere.Baptiſmus 86.99.161.

¶ Effici.Actus 98.99.Angelus 568.Baptiſmus 99.161. Cognitio 22.Intellectus 124.Lex 104. Mollities 4. Verbum 36. Vſura 263.

¶ Efficiens.Ablatiuus 1. Accidens 51.52.Actus 116.Agens.o. Angelus 568.Anima 32.201. Appropriatio 23. Attributa 17.Baptiſmus 76.99.108 &c.163.144.Bonitas 65.Charitas 77.83.Catechiſmus 9.Conceptio 20.Concluſio 2. Conſtructio.De 1.4.5.Diſpoſitio 43.Exorciſmus 6. Finis 14. Forma 89.99.122.137.Gratia 69.71.92.120.Intellectus 124.Iuſtitia 78.Iuſtificatio 44.Lux 20. Malum 28. Mathematica 4. Meritum 90.Metaphyſica 8.10.30.31.Miraculum 41. Mors 37.Neceſſitas 1.2.5.7.22.23. Paſſio 44.100. 119. Pœnitentia 126. Prædeſtinatio 37.48. Pronomen 5. Propoſitio 8. 18. Propter 1. Relatio 58. 98. Reſurrectio 54. 55. Sacramentum 19.52.81.84.96.127.Sapientia 52. Sepultura 21.Seruitus 18.Spiritus 21.&c.Subiectum 8.10. Timor 29. Veritas 45.Virtus 7.197.Vita 23.Viuificare.o.Vox 1.Chriſtus 60.

¶ Effigies.Apparere 98.

¶ Effluere.Ara 232.Forma 164.Gratia 117

¶ Effœminatus.Decor.Iacob 9.

¶ Effuſio.Aqua 4.Baptiſmus 69.72.Bonitas 65. Cherubin.o. Dolor 49.Donum 41.Euch[a].20.164.183.Herodius 2.Paraſceue.Pſalmus 8.Sacerdos 19.Sanguis 6.&c. Spiritus 16.17. Theſaurus 1.Chriſtus 212.

1 ¶ E G E N E , id eſt dependere ab alio, cōuenit cuilibet creaturæ. Sed vt ſignificat carentiam, non conuenit beatis. 1. diſtinct.1. quæſtion. 4. 1.6[m]. Hæreſis 110.&c. Prædicare 7.8. Quid.

2 Immo a ſimili, beati indigent purgatione a diſſimilitudinis confuſione.i.a neſcientia 1[a].q.106.2.1[m]./.12ſ.q.112.1.1.5[m]. /.2.d.9 2.1[m]./.2[m]./.Ver.q.9.3.0 / q.22.9.5[m]./.Op.3.c[o].127. Reſpondeo ſicut dubio 145[o]. Du[m].540[o].

¶ Egeſtas.Religio 88. Quale.

¶ Ægyptii erant adulatores.Iſa.7. *Agricultura 2. Amalechitæ.Ægyptus.Occidere 9.Ouis 2.

1 ¶ Ægyptus raro habet nubes 3[a].q.44.2[m].ñ.*Imago 43.Iudæi 2.10.12.Naaſon.Ouis 2.Paſcha 3. Phaſe. Pluuia 4.Theodoſius 1.Vnctio 36. Regio.

2 In Ægypto immunditia viget idolorum, & luxuriæ. Eſa.7. ñ.b.E.

¶ Ego. Abſoluere 34.Baptiſmus 35.43.44.

¶ Egredi.Actio 4.87. Lex 108. Quies 6. Rectitudo 2. Verbum 80.

1 ¶ Æ G R I T V D O non eſt pura priuatio. Sed dicit humores inordinate diſpoſitos 12ſ.quæſt.82.1.1[m]. *Abſtinentia 7. Ambroſius 3.Aſſumere 55.&c.Beſtialitas 2. Damnatio 36. Deformitas. Delectatio 27.59. Diſpoſitio 54. Euchariſtia 194.199.&c. Quid.

2 Ægritudo nō eſt ęqualiter in oībus, ſicut nec cauſa eius 12ſ. q.82.4.2[m]. *Imaginatio 10.Ira 33.

3 Aliquis poteſt ſanari ab ægritudine corporali, licet non cognoſcat morbum, nec medicinam deſideret , non autem ab ægritudine ſpirituali 4.diſtinct.2.q.1.ar.4.q.2.1[m]. * Medicina 1.4.&c.Meritum 38. Miſſa 4. Morbus. Ornatus 2. Peccatum 192.197.283.296.372.382.437.Perfectio 66. Saluari 1.2.15.Sanitas 7.9.10. Traductio 4. Vitium 1.4.Vnctio 25.&c.

4 Ægri fouendi ſunt cibis delicatis, & molli veſte 4.d.15. q.2. ar.3.q 1.3[m].Medicina 4.

¶ Eiicere. Angelus 475.Campſoria 11.12.Diaconus 5.Expellere.Miraculum 36.Paradiſus 7.

¶ Elargiri. Aoctio 5.

¶ Elatio. Adā 10.Deuotio 12.Diuitiæ 4.Mulier 7.Peccatū 284.

¶ Eleazarus. Machabæi.

1 ¶ E L E C T I O importat ſimū adhæſionē, & pertinet determinate ad vnā potentiam.ſ.ad voluntatem cuius eſt actus 2[a]. q.83.3.c. lo.15.le.3.ñ.d.A./.1ſ.Co.11.le.4 prin[o]. k. *Actio 37.&c.Actus 148.173. Quid.

2 Immo pertinet ad intellectum 12ſ.q.12.1.2.0. Reſpondeo dubio 541[o]. *Adam 72.Adoptio.o.

3 Electio pertinet determinate ad vnā potentiam.ſ. voluntatem, ſed in ordine ad intellectum 1[a].q.83.3.c./.12ſ.q.13.1.2. o./.q.17.1.c./.q.58.1.2[m]./.22ſ.q.155.3.c./.3[a].q.18.4.c./.1.d. 41.2.1[m]./.2.d.24.q.12.0./.d.38.3.5[m]./.diſtin.40.2.c./.3.d.33. q.2.

q.2.ar.4.q.2.1m./.4.d.4.q.1.ar.3.q.2.c./. Verit.q.22.13.16m./.15.o./.q.26.6.c./.Ethi.3.le.6.9.o./.L o.6.le.2.ſi.

4 Electiona n rectam agit ſola virtus,quæ eſt in parte appetitiua 12ſ.q.58.t.2m. .4.c. *Agibile.Amor 72.73.136.137.172.176.

5 Electio ſequitur inquiſitionem, in hominibus tantum 1a.q.22.1.1m./.q.59.3.1m./.q.6.2.1m./.3a.q.18.4.2m./. quæſtio.34.2.2m./.1.diſtin.41.1 1m./. Verita.q.24.13.4m. * Angelus 137.394.461.462.574. Animal 58. Appetitus 25. Ara 49.

6 Electio eſt tantum de poſſibili 12ſ.q.13.5.o./.Ver.q.22.13.12m./.Ethi.3.le.5.ſi. *Blaſphemia 17.Bonitas 2 1. Conpaſſio.

7 Electio non eſt de vltimo fine, ſed tantum de his quę ſunt ad finem 1a.q.82.1.1m./.12ſ.q.13.3.o./.4.6.c./.22ſ. q.24.1.3m./.q.33.1.2m./.q 47.1 2m./.3a.q.18.4.c /.1.diſtin. 41.1.c./.2.diſtio. 7.q.1.1.1m./.diſtin. 21.1.2m./.3.1.co.88.3m./.Libo.4.co.95.ſi./.Verita.q.22.13.o m./.q.24.1.20m./. Opuſc.3.co.177./.Ethi.3.le.ſi./.Perther.le.14.ſi. *Conſlutio 1.6 Cōfeſſio 75.76.77. Conſenſus 3. Conſilium 11. Contritio 9. Damnatio 31.Dæmon 44.Dominium 7.Euch^a.213. Excōmunicatio 23.

8 Electio eſt tantum de actibus humanis,vel de alia re cum actu humano 12ſ.q.13.4.o./.5.c. * Fides 1.24.132. Finis 95.

9 Ad bonam electionem requiruntur duo, ſcilicet intentio debiti finis, per virtutes morales,& recta præacceptio eorū quę ſunt ad finem per prudentiam 12ſ.q.56.4.4m./.q.57.5.c./.q.58 4.c./.22ſ.q.47.1.2m./. q.54.2. c./.2.diſtin.40.2.c./.3.diſtin.33.q.1.ac1.q.2.2m./.q.2 .3.c. *Fomes 9.10. Fortitudo 19.23.Fortuna 7.Gloria 24. Gola 11. Hæreſis 4.146 Finis 95.

10 Intentio & electio differunt,quia prima eſt reſpectu finis, ſecunda vero,eſt eorū q ſunt ad finē 12ſ.q.13.4.c./. 2.d.38.3.5m./.d.40.2.c./.Ver.q.22.15.c.Intentio 11.

11 Iudiciū liberi arbitrii,eſt actus electionis 1a. q. 83.1.2m./.2.d.24.q.1.1.1m./.3.5m./.Ver.q.17 1.4m./.q.24.1.17m.

12 Homo nihil eligit de neceſſitate,ſed libere 1a.q.83.1.o./.q.115.4.c./.12ſ.q.13.6.c./.22ſ.q.104.1.c /.2.d.15.q.1.3. c./ d.28 1.../.Veri.q.22.6.o./.q.24.1.o./.Ma.q.6.o./.Perther. lec.14.ſi. *Honeſtas.Honor 25.Ieiunium 22.Igno^a.3.4.8.27.28.29.

13 Homo eſt liberi arbitrii in eligendo,non autem in proſequēdo reſpectu omnium 1a.q.83.1.4m./.3.1.co.85./. Veri.q.24.1.1m./.Ma.q.6.1m./.22m./.Gal.5.le.4.ſi.F. *Imperare 4.Iniuſtitia 4.Intentio 14.Iudicium 10.71.Libertas 28. Meritum 1.2.

14 Electio eſt in beatis, libera & ſempiterna , ſed tantum de coniunctis fini.2.d.7.q.1.1.1m / d.25.1.4m. * Malum 47. Materia 427.Miles 1.Miſericordia 2.Negligentia 1.Prælibere.

Del. 15 Electio cōuenit Chriſto 3a. q. 18.3.1m./.q.18.4.o./.q.34.2.2m.Conſiliū 11.*Abrahā 18.Adā 72.Cælū 151. Dānatio 5.6.Cōpaſſio.Elemētorū 27.Filiatio 31.Gloria 24.Ignis 13.21.Iudas 1.Iudicium 71.81.Liber.V.

16 Electio conuenit deo,reſpectu creaturarum, non autem reſpectu ſui.3a.q.18.4.1m./.2m./.1.diſtin.41.1.c./.1.diſt.25 1.1m./.Veri.q.24.3.4m. vt Mathias. * Liberare 1.2. Mathias.Mendicitas.Natiuitas 14.24.Nobilitas 8. Purgatio 1.&c.10.

17 Electio dei eſt & nō entiū,non autē noſtra 1a.q.23.4.2m.*Saluari 14. Vita 29. Vocatio 1.2.3.

18 Electi a deo eliguntur ſolū de his qui nati ſunt participare eundem finem 1 d 41.1.c.

19 Quos deus ad aliquid eligit,ita præparat , & diſponit , vt idonei ſint ad illud 3a.q.27.4.c.

20 Differentia triplex electorum dei a reprobis.ſ.ſecundum finem,ſecundum vſum dei,& ſecundum actum eius. Ro.9.la.4.meo.I.

21 Electio dei,vt eſt in propoſito dei,eſt æterna. Sed vt eſt in executione,eſt temporalis 1.d.41.1.o./.3.3.co. 163./. Io.15.le.3.ſi.d.

22 Electio dei duplex eſt.ſ.præſentis iuſtitiæ,& futuræ gloriæ. Secunda eſt æterna,non autem prima.Eph.le.2.ſi.

23 Dilectio dei,eſt prior electione,ſed in creaturis eſt econuerſo 1a.q.23.4 c./.2m./.Ver.q.6.1.c.ſi./.Io.15.le.3.ſi.d./.Ro.9.le.2.ſi./.Eph.le 1.mo.C.

24 Omnes prædeſtinati ſunt electi a deo,& dilecti 1a. q. 23. 4.o / q.24 1.c./.Ver.q.6 1.c./.2m./.Ro.9.le.2.ſi E.

25 Electio dei præcedit prædeſtinationem,quia prædeſtinatio dei eſt actus voluntatis abſolute, conſequens ordinē electionis

1a.q.23.4.c./.2m./.1.d.41.2.c./.1m./.Veri.q 6.1.c./.Ro.9.le.2.ſi./.Ephe.le.1.meo.C.

26 Electio dei proprie eſt hoīum tm̄,ſed prædeſtinatio eſt hoīum & eorum quæ eis conferuntur 1.d.41.2.c.

27 Electio dei eſt ordinatio eius,qua quidā aliis præferuntur , ad beatitudinē conſequendā.Sed prædeſtinatio addit applicationē per gratiam & gloriam 1.d.41 q. 1.2.c./.3.3.ſi./. Veri.q.6.c./.Ro.9.le.2.ſi.

28 Electio dei & prædeſtinatio ſunt hoīum tm̄ , ſed prouidentia dei,& diſpoſitio ſunt omnium 1.d.40.q.1.2.c./.d.41.q.1.2.c.Ver.q.6.1.c.

29 Electio eſt pars prouidentiæ dei.3.3 ſi.

30 Electio dei cauſat diuerſitatē gratię.Sed præexigit diuerſitatē naturę,quam cauſat diſpoſitio dei 1.d.41.2.2m./.1.4m./.Ve.q.6.c.n.

31 In primitiua eccleſia,vbi pote,& pp deū electiones ſiebant, nullus eligebatur in epm̄,niſi per inſpirationē diuinam,ſicut Ambroſius,& Nicolaus 1ſ.Tim.4.le.3.mo. 2./.He.5.le.1.meo.H. Canonica.

32 Melius eſt recuſare prælationē,ad quā aliquis eligitur, quam ei conſentire,uel eā acceptare,dummodo nō imponatur neceſſitas a ſuperiori.Quol.5.22.o.

33 Conſentiens in electionem de ſeipſo factam,intentione honoris,lucri,uel cuiuſcumque rei temporalis,peccat,non aūt ſi propter ſpirituale.Quol.5.22.o. * Poteſtas 16. Regere.11.Sors 2.5.Vilis.

34 Electo ad prælationem,ſufficit q̄ nihil inueniat in ſe, per qd̄ ei ſit illicitum illud officiū 22ſ.q.185.3.c./.Quol.8.6.2m./.Op.20.lio.4.co.

35 In foro contentioſo,ſufficit q̄ electus ſit bonus. Sed in foro conſciētiæ,requirit q̄ ſit optimus,uel ſimplr,uel ad regimē 22ſ.q.63.2.c./.3m./.q.185.3.o./.Quo.4.23.12m./.Quol.6.9.c./.Quol.8.6.o./.Io.21.le.3.meo.2.B.

36 Electus de gremio eccleſiæ,uel in pluribus cōſueuit eſſe vtilior ad bonū cōe,quia magis diliget eccleſiā,in qua nutritus eſt 22ſ.q.63.2.4m./.He.5.le.1.prīo.D.

37 Prælatus non eligitur quaſi in hæreditatem,ſed ut diſpenſator. Ideo non oportet eligi propinquior 22ſ.q.63.2.c./.2.1m./.Quol.8.6.4m.

38 Pauper non debet eligi ad regendum,uel ad iudicandū , ne corrumpatur pecuniis,niſi ſit pauper voluntarius. Op.20.lio.4.co.15./.20. vel Abiectus.

¶ Electuarium.Ieiunium 43.

¶ Elegantia.Eloquentia.Paulus 4.

¶ Elementare.Reſurrectio 35.

1 ¶ Elementum habet eſſe nobilius extra miſtū , quam in miſto 4. d.47 q.2.ar.1.q.1.3m. * Amor 194. Angelus 67. Anima 96. Miſium.

2 Elementum eſt nobilius miſto, quo ad perpetuitatem. Sed quo ad formam ſpeciei,eſt econuerſo 2.d.15.q.2.1 2m./.diſt.30.q.1.1 8m./.4.d.44.q.1 .artic.2 q.2.3m./.d.47.q.2.ar.1.q.1.3m./ d.48.q.2.5.4m./.Poa.q.5.9.10m./.q.6.6.c./. Ma.q.16.1.4m./.Spiritu 7.c./.Anima 7.c.ſi. *Animal 10.19.20.23.31 Baptiſmus 56.

3 Elemēta nō veniunt ad miſtionē uiolenter 2.d.14.5.4m./. d.33.q.1.2.4m. *Cælum 1 9.13.66.71.120.121.

4 In omni miſto, oportet aliquod elementum prædominari.22ſ.q.49.6.1m./.q.179.2.2m /.2.diſtin.19.4.2m./.3.d.16. q.1.1.4m.

5 Elementa ſubtiliora prædominantur in miſto, ſecundū uirtutem,ſed groſſiora,ſecundum quantitatem 1a.q.71.2m./.q.91.1.c./.3m./.1.d.15.q.2.1.o./.Poa.q.6.6.c./. Spiritu 7.4o./.Anima 8.2m. *Compoſitio 14. Conſeruatio 4. Denſitas. Intellectus 262.

6 Miſta habent aliquas uirtutes & operationes ſupra elementa.Spū 2.c./.Op.34.*Limus.Reptile 2.Signum 13.Vniuerſum 3.Chriſtus 163.

7 Formæ elemētorū,ſunt in miſto virtute, nō autē actu 1a. q 76.4.4m./.2.d.13.4.c./.d.30.q.2.1.c./ 3.2.co.55.3m./. Poa. q.5.7.c./.Quo.1.6.3m./.Aia 9.10m /.Tri.15.6m./.Opuſ.33.n./.Opuſ.27. co.5.3./.Met.le.12.ſi.h./.Anima 2.li.8.meo.c. Formæ.

8 Elementa habent formas determinatas,ratione quarū ſunt de perfectione uniuerſi, ſicut & corpora miſta 4. d.44.q.1.ar.1.q.2.3m./.Poa.q.5.7.c. *Anima 96.Cælum 1.9.13.66.71.120.121.

9 Formæ elementorum ſunt imperfectiſſimæ.Con.2.co. 88./.Spiritu 2.c./.Anima 1.c./.7.c.ſi./.Op.34./.He.4.le.2. mo.D. *Forma 25.134 146.

10 Nulla forma eſt media inter formam elementi, & materiam primam.Sed multæ ſunt inter materiam primam , & formā animalis 2.d.12 4.c.Con.2.co.87.

Du[m].542[m]. 11 Immo ſorma aialis immediate unit corpori. 1[a].q.6.76.7.7.o. Reſp[o].ſicut dub.180[o].

12 Grauitas & leuitas, non ſunt formæ ſubſtantiales elementorum 2.d.14.5.2[m]. vel Calor.6.

13 Formæ elementorum habent ſemper operationes ſuas, niſi impediantur. Anima 2.le.1.ſi.

14 Corpora noſtra alterant ab elementis, cōtra Auerroim, qa contrariantur ſm qualitates proprias. Sed locant & cōſeruāt, ſm formas ſubſtantiales. Phy.4.lect.8.ſi./. Ala.le 23.prin[o].a. D.&c.

15 Elementa & cæli, ſunt corpora ſimplicia, quia non ſunt cōpoſita, niſi ex materia & forma.Ʒ.3.c.23.3[m].

16 In elementis, continens eſt formalius contēto. Ver.q.14.5.1[m]./. Potentia q.4.1.20[m]./.queſtio.5.8.c./. Anima 2.lect.23. me[o].2.H.

17 Primæ quatuor qualitates non ſunt habitus elementorum. 12ſ.quæſtion.49.4.c. *Calor 1.6.&c. Cælum 1.9.13.66.71.120.121.

Qualitas. 18 Qualitates actiuæ & paſſiuæ elementorum, pertingunt inſtrumentaliter ad formas materiales deducendas de materia, non autem ad animam noſtram 4.d 1.quæſt.1.ar.4.quę.3.c./.d.8.q.2 3.5[m]./.d.12.queſt.1.ar.2.q.2.o./.d.44.q.2.ar.1.q.1.3[m]. *Claritas 1.3. Diaphanum 2. Dies 24. Diſpoſitio 24. Elementaris. Ignis 11. Lux 6. Mineralia. Offuſcatio. Ornatus 11.

19 Ex qualitatibus elementorum, cauſatur aliquid dupliciter, ſcilicet ſecundum ſe, ut ſapor, odor, & huiuſmodi, uel in uirtute ſubſtantiæ, ut forma ſubſtantialis.2.d.18. quæſtion.3.2[m]. *Perfectio 26. Plantę 4. Qualitas 13. Raritas 2. Rarum 3.

20 Elementa quanto plus habent de ſpecie, tanto plus habent de uirtute agendi 1.d. .q.2.5.4[m]./.15.q.2.1.c./.Ʒ.3.c[o].82./.Po[a].q 5.7.7[m]./.16.6.c.

21 Elementa quanto ſunt ſubtiliora, tanto maiora ſunt ſm quantitatem 2.d.14 5.3[m]./ Op.3.c[o].18.

22 Elementa alterant ſe mutuo in extremitatibus, ſm quas ſe tangunt 2.d.14.5.5[m]./ Anima 2.le.23.pr[o].a.F.

In cōi. 23 In elementis eſt principium corruptionis paſſiuum tantū. In mixtis autem eſt etiam actiuum 2.d.18.queſt.1.2.c. ſi./.4.d.47.quæſt.2.ar.1.quæſt.1.3[m]./.Po[a].q.5.7.c.n./.14[m]./.15[m]./.16[m]./.9.c. *Corruptio 7. Euch[a].40. Litera 1. Miraculum 56.

24 Elementa corrumpuntur ſecundum partem: non autem ſecundum totum, quia ordo corporum inferiorum, virtute ſuperiorum conſeruatur 2.d.19.3[m]./.4.d.47.q 2.ar.2.quæ.1.3[m]./.d 48.q.2.5.c./.Ʒ.2.c[o].88.4[m]./.Li[o].4.ſi./.Po[a].q.3.7.16[m]./.Ma.quæſtion.5.5.6[m]./.12[m]./.13[m]./. Opuſcu. 3.c[o].171.ſi. *Perfectio 26. Principium 3. Purgatio 5.6.7. Ratio 14. Situs 3.

25 Diuerſæ opiniones de creatione & diſtinctione elementorū 1[a].q.66.1.o./.Po[a].q.4.o./ *Velum 2.

26 Elementa quatuor, ſecundum ſe tota, non ſunt producta ex aliqua præexiſtenti materia, ſed immediate a deo p creationem. Op.3.c[o].95.

27 Elementa dicunt remunerari.i.hoīes in eis, inquantū claritas eorū cedet in gloriā electorū, non aūt ſm ſe: ſicut nec meruerunt. Po[a].q.5.9.9[m]. Claritas 3.

28 Cęlū & materia ſunt elementa. Sed cælū eſt corporale, non autem materia prima. Cæ.le.18.ſi.ſ.C.

29 Elementū in definitione facti, ponitur pro quocumque ſenſibili 3[a].q.84.1.1[m]./.4.d.1.q.1.ar.1.q.5.2[m]./.d.14.q.1.ar.1.q.1.1[m]./.d.22.q 2.ar.1.q.1.1[m].

30 Quatuor ſunt de ratione elemēti. Primū q ſit cauſa ex quo. Secundum q ſit principium ex quo aliquid primo fiat. Tertium, q ſit inexiſtens, ſiue intrinſecū. Quartum q habeat aliquam ſpeciem, in ſpecies diuerſas indiuiſibilē. Met.5.lec.4.o./.lib[o].12.le.4.me[o].ſ.

Quid. 1 ¶ELEEMOSYNA eſt opus, in quo datur aliquid indigenti, ex compaſſione, propter deum 22ſ.q.32.1.c./.4.d.15.q.2.2.1.q.1.o.

2 Eleemoſyna pp deū data, eſt quaſi oblatio deo facta 4.d.15.q.2.ar.2.q.2.c.

3 Omne obſequium impēſum proximo pp deum, eſt eleemoſyna. 22ſ.q.32.2.o./.4.d.15.q.2.ar.1.q.1.1[m]./.q.2.4[m]./. Mat.25.ſi.c.H. *Abrenunciatio. Abſcondere 2. Affectio 5. Alexius. Honor 9.20.34. Hypocriſis 2.

4 Eleemoſyna eſt proprie actus miſericordiæ: ſed eſt actus caritatis ex conſequenti, & mediate, latriæ vero imperatiue 22ſ.q.32.2.o./.9.3[m]./.4.d.15 q.2.ar.1.q.3.o.

5 Eleemoſyna nō eſt actus pietatis doni, ſed ſm q more vulgi, miſericordia dicitur pietas.4.d.15.q.2.ar.1.q.3.1[m].

6 Eleemoſyna eſt actus liberalitatis, inquantū aufert impedimentum eius.ſ.ſuperfluū amorem diuitiarū 22ſ.q.32.1.4[m]./.4.d.15.q.2.ar.1.q.3.o.

7 Eleemoſyna eſt actus iuſtitiæ, rōne tantum ſuæ partis.ſ. liberalitatis 4.d.15.q.2.ar.1.q.3.4[m].

8 Dare eleemoſynam de ſuperfluo, uel in extrema neceſſitate eſt de pręcepto, in aliis vero eſt tantum de conſilio 22ſ. qu.32.5.6.o./.q.66.7.c./.q.71.1.c./.q.87.1.4[m]./.q.118.4.2[m]./.q.185.7.1[m]./.4.d.15.q.2.ar.1.q.4.o./.ar.3.q.2.1[m]./.ar.4.q.1.o./.q.3.ar.1.q.5.2[m]./.Ma.q.3.10.4[m]./.q.13.2.4[m]./. Quol.6.12.o./.Quol.8.12.o. Decimæ 25.

9 Eleemoſyna quę eſt de conſilio, eſt pars ſatisfactionis, nō aūt illa quę eſt de pręcepto, ſed eſt præambulum eius 22ſ.q.32.1.2[m]./.4.d.15.q.2.ar.1.q.2.o. *Labor 2. Mēbrum 12. Oblatio 2. Prædicare 8.

10 Eleemoſynæ datæ ſupra uires dantis ſimpliciter, ſunt immoderatæ, non aūt ſi ſint ſupra uires reſpectu aliorū 2ſ.Co.8.le.1.me[o].B.

11 Eleemoſyna non eſt facienda de neceſſariis ſibi, & familiæ, & ſtatui, niſi uelit mutare ſtatum, uel neceſſitas aliqua præponderet, ſcilicet extrema alicuius perſonæ, uel eccleſiæ, uel reipublicę 22ſ.q.32.6.o./.quæſt.117.1.2[m]./.4.d.15.q.2.ar.4.q.1.o.

12 Non eſt expectanda extrema neceſſitas in dāda eleemoſyna. Nec oportet ptendere futuram, ptet probabile 22ſ. q.32.5.3[m]./.4.d.15.q.2.ar.1.q 4.4[m].

13 Eleemoſynæ non ſunt recipiendæ a peccatoribus, nec dādæ niſi tempore neceſſitatis, non propter fomētum peccati, ſed naturæ 22ſ.q.154.4.c.prin[o]./.Matth.25.ſi.c./.Ro.12.le.2.ſi.F./.2ſ.Cor.8.le.1.me[o].D.

14 Immo eleemoſyna pōt fieri de turpi lucro.ſ.de meretricio, lenocinio & iſtrionatu, nō aūt de obnoxiis reſtitutioni.22ſ.q.31.3.3[m]./.q.32.7.o./.8.2[m]./.q.62.5.2[m]./.q.87.2.2[m]./.q 110.3.4[m]./.4.d.15 q 2.ar.4.q.2.3.o./.Quol.12.30.c. Reſpon[o].dubio.543[o]. Du[m].541[m].

15 Dans eleemoſynā, ut foueat in peccatis, uel ut aliquē inducat ad hæreſim, mortaliter peccat, pp intētionem corruptā. Et talis eleemoſyna non eſt recipienda 22ſ.q.154.4.c.pr[o]./.2ſ.Co.8.le.1.ſi D.

16 Quilibet tenet dare eleemoſynā, quicquid habet per ſimoniam 22ſ.q 32.7.c./.2[m]./.q.62.5.2[m]./.q.100.6.4[m]./.4.d.25[m] q.2.ar.4.q.2.?.c. Quis.

17 Quilibet etiam non habens dominium rei, poteſt facere eleemoſynam, cuicumque exiſtenti in extrema neceſſitate. 22ſ.quæſt.32.7.3[m]./.8.1[m]./.2[m]./.4.d.15.q.2.ar.5.quæ.1.4.c. *Cantus 5.

18 Quilibet pōt facere eleemoſynā corporalē, uel ſpūalem, uel ſaltem cum uoluntate.4.d.15.q.2.ar.1.q.2.4[m].

19 Filiifamilias, & ſerui non poſſunt dare eleemoſynas, ſine cōſenſu dñorum, niſi de paruis, uel ſuis 22ſ. q.32.8.3[m]./.4.d.15.q.2.ar.5.q.2.3.o.

20 Lucia poterat de conſenſu ſolius matris, dare eleemoſynas 22ſ.q.32.9.3[m]./.4.d.15.q.2.ar.5.q.1.2[m].

21 Vxori non licet dare eleemoſynas, niſi communes, & modicas, ſine conſenſu uiri, uel niſi moderatas, uiro ignorante, & non prohibente, uel niſi habeat aliqua pręter dotem, uel uiri lucretur 22ſ.quæſt.32.8.2[m]./.4.d.15.q.2.ar.5.q.1.o./.Opu.73.c[o].17.

22 Religioſis nō licet dare eleemoſynas ſine licētia, niſi de modicis, ſub rathabitione 22ſ.q.32.8.c./.1[m]./.4.d.15.q.2.2.5.q.4.o./.Quo.3.15.c. *Labor 2. Vſura 2.56.267.&c.

23 Quilibet pōt ſibi facere eleemoſynas, nō quidē dando ſibi aliquid, ſed exercendo in ſe actū corporalē, uel ſpūalem 22ſ.q.30.1.2[m]./.q.32.9.3[m]/.q.106.2.1[m]./.4.d.15.q.2.ar.6.q.1.o. *Prædicare 7.8. Cui.

24 Eleemoſyna ceteris paribus, debet dari magis indigētibus, melioribus, propinquioribus, benefactoribus, & dantibus ſpiritualia 22ſ.q.32.3.1[m]./.9.o./.q.71.1.c./.q.81.6.2[m]./.4.d.15.q.2.ar.6.q.3.o./.Matth.25.m[o].c.k./.Ro.12.le.2.ſi.1ſ.Co.16.le.1.prin[o].H.

25 Eleemoſynæ dantur clericis non indigentibus, ut miniſtris pauperum, & diſpenſatoribus eleemoſynarum 4.d.15.q.2.ar.1.q.1.5[m].

26 Eleemoſyna, eum cui datur, conſtituit debitorem ad orandum, ieiunandum, & ad alia bona, quæ pōt faciendum pro eo qui dedit 4.d.15.q.2.ar.2.q.2.3.c. *Religio 22.88.89. Sepultura 4. Simonia 12.26.

27 Efficacia eleemoſynę, principalius eſt ex parte dantis, quā ex parte recipientis 4.d.15.q.1.ar.6.q.3.2[m].

28 Efficacia eleemoſynę, penſatur principaliter ex affectu, ex parte dantis, reſpectu præmii eſſentialis, ſed reſpectu præ-

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nii accidentalis,& ex parte recipientis, magis penſatur ex magnitudine dati,niſi affectus eius multũ excedat 2a2æ.q.32 9 2m/.4.d.15.q.2.ar.2.q.3.o.

Effectus. 29 Nullus moriens in peccato mortali, poteſt liberari ab inferno,per eleemoſynas ſuas,uel aliorum.2a2æ.quæ. 154 2.5m./.4.diſtinct.15.quæ.2.articu.2.quæ.1 o./.d.46. quæ.2.artic.3.q.4.o./.Ma.q.15.2.1m./.Pſal.40.me°.c.H./.Mat.25.fi.c.E./.1æ.Ti.4 le.2.fi.G.Damnatio 2.

30 Eleemoſyna ualet ad omnia peccata delenda,& ad oĩa bona promerenda,& ad ſpecialem dei miſericordiã promerendã. 1æ.Ti 4.le.2.me°.C. Operatio 27.Suffragia 3. *Damnatio 2.Gloria 8.Hypocriſis 2.

31 Eleemoſyna dupliciter liberat uiuũ a pctõ mortali.ſ. præparando & diſponendo ad gratiam,ſicut & alia bona. 2a2æ.q.154.2.5m./.4.d.15.q.2.ar.2.q.1.2m.

32 Eleemoſynæ corporales,ſecundum ſuam ſubſtantiam, habent effectus tantum corporales,ſed ratione cauſæ, ſcilicet charitatis,& orationis,habent effectus ſpirituales 2a2æ.quæ.32.4.o.

33 Tota uirtus ſatisfactionis,includit in eleemoſyna corporali: quia includit in ſe uirtutem õrationis,& ieiunii 4. d.15.q.2.ar.2.q.2.c.

34 Eleemoſyna eſt melior,quã oratio & ieiuniũ, & magis ſatisfactoria,& magis meritoria, & oratio magis quã ieiuniũ. 4.d.15.q.2.ar.2.q.2.o./.d.45.q.2.ar.1.q.1.o./.1æ. Ti. 4.lect.2.me°.C.

35 Eleemoſynæ ſpũales,ſunt ſimpliciter meliores,quã corporales.Crõne dati finis,& actus,ſed reſpectu alicuius eſt econuerſo 2a2æ.q 32.3.o./.q.33.1.c./.188.4.c./.4.d.15.q.2.art.3.q.3.o./.Ꝫ 3.c°.134.2m.

36 Recompenſatio tẽporalis non intenta,non minuit meritũ, uel laudem eleemoſynæ,nec aliorũ actuũ, ſicut nec humana gloria non intenta 2a2æ.q.32.3.2m./. *Gloria 8.Prædicare 7 8.Religio 22.

37 Recõpenſatio tẽpalis intenta,diminuit meritũ, & laudẽ eleemoſynæ, non autem ſpiritualis.2a2æ.q.32.3.2m.

In cõi. 38 Eleemoſynæ corporales ſufficientes nomerantẽ ſeptẽ, & ſpirituales ſep ẽ 2a2æ.q 32 2.o./.4.d.15.q 2.ar.3.q.1.2.c./.Mat.25.h.r.H.

39 Eleemoſyna dẽt fieri abũdanter,ſm facultatẽ dãtis,ſed multis indigantibus,ne qa ſuperflue habeat 2a2æ.q.32.10.o./. qu.117.1.2m /.2æ.Cor.8.le.1.m°.E.&c./.4m.9.le.2.pi°.2. &c.

Quid. ¶ Elenchus eſt ſyllogiſmus ad cõtradicendũ.i. ad redarguẽdũ falſam poſitionem.Met.4.le.6.fi.

Cognitio.1 ¶ Elephas intelligit, & docetur adorare reges.Iob 40.le.2.prin°.B.

Du°.54 4°a Immo nulla creatura põt intelligere,niſi p intellectũ, qui eſt potentia paſſiua 3.d.14.ar.1.q.2.c. Reſp°.du°.54 4°.

Quid. 3 Elaphas eſt aĩal maxime domeſticabile. Ad multa erudiuntur. Et intelligit Et docetur adorare reges, non quidem per intellectum,ſed per uim æſtimatiuam.Iob 40.lect.2.prin°.B. *Cete.2.

4 Elephas eſt aĩl melencolicũ,& ſiccę cõplexionis, habitans in terris calid ſ.Ideo ſtat circa flumina in umbra.Iob 40.le.2.fi.I. *Semen 23.

5 Elephas hẽt inſicabiles pedes,tibias, & crura,& oſſa ſolida ſine iuncturis.Iob 40.le.2.me°.E.

6 Elephas comedit herbas,non autem carnes. Iob 40. lect.2.prin°.B.

7 Quidã elephas bibit quatuordecim metretas macedonicas aquæ pru ſemel,& alias octo in tero.Iob 40.le.2.ti. I.

8 Modus capiendi elephantes duplex.ſ.p benedicta,& per elephantes domeſticos.Iob 40.le.2.fi.G.

¶ Eleuatio.Aduerſantia Aia 283.Cadere.Charitas 138.Cete 13.Deus 198.205.206. Diſpoſitio 29.Donum 21. Erigere.Euch[a]. 78.Gratia 49.140.Ieiunium 10.Impuritas 2.Leuatio.Operatio 35.36.Oratio 1.20.29.Piſcis 1.Propheta 15.16.Raptus.M.Ratio 42.Repule 1.Rota.Spes 47.50.Vapor o. Virtus 1.31.&c.

Quis. 1 ¶ Elicere. Habitus uel potentia elicit actũ quẽ producit circa proprium obiectum,nullo mediante.Sed imperat actũ quem producit circa obiectum potentiæ, uel habitus inferioris,eo mediante.3.d.27.q.2.ar.4.q.3.c. *Actio 40.Actus 9.16.158.177. Baptiſmus 125.Character 21. Charitas 29.108.Coactio 6.Confeſſio 6.14.Conſcientia 7.8.Dos 4.Ædificare 1.Exercitium.Habitus 1.71.Ieiunium 4. Imperare 4.Innaſcibilitas 2.

2 Deus ex malo ſemper maius bonum elicit,non quidẽ ſemper illi in quo eſt malum,ſed reſpectu uniuerſi.2.d.29.3.4m. *Intellectus 91.Lætitia 9.Liberum 27.28.Martyrium 1.Martirium 29.32.Operatio 9.Pater 12.Peccatum 93.95. Pigritia 91. Religio 15. Satiſfactio 1. Scandalum 8.Temperantia 16.Timor 43.Virtus 1.9.52.93.118.119.171.Vſura 31.

El Em En

Quis. ¶ Elix eſt linea compoſita ex recta & circulari, quia cauſatur ex motu linea circũeuntis columnam,& motum pũcti per eam. Cæla 3.me°.d.A.

¶ Elongatio.Auerſio 17.Malum 19.Vſus 10.

¶ Eloquentia.Iſaias 2.Philoſophia.Prædicator 8.Religio 81.Rethor.

¶ Eloquium.Laus 21.

Dñi. ¶ Elucidare.Vſura 1.

1 ¶ Emanatio extenſionem habere poteſt, ſecundum numerum in creaturis,non autem in deo.Op.9.q.4. *Angelus 454.

2 Emanatio diuina,non eſt extenſiue infinita, licet ſit æterna.Op.9.q.4 Æternus 1. *Creatio 10.11.Deus 8. Donum 6.38.Generatio 34.Natura 9.Proceſſio 1.60.61. Verbum 5. 30.

¶ Emancipatus.Adoptio 9 10.

¶ Emarceſcere.Iacob 8. Verbum 69.

Quid. 1 ¶ Embrio non eſt in genere uel ſpecie, niſi per reductionẽ, ſicut incompletum ad genus uel ſpeciem completi. Po[a].q.3.9.10m.

2 Embrio & aĩal non differunt genere.Ver.q.14.7.6m./. Po[a].q.3.9.10m. *Reſurrectio 25.

3 In generatione uiuẽtiũ,nõ ſolũ fit appoſitio per cõtactum, ſed ẽt p quandã coaptationẽ, ſiue cõnaſcentiã,ut patet in embrionibus,q nõ ſolũ tangunt matricẽ, ſed ẽt alligantur ei, in prin° ſuæ generationis.Met.5.le.1.prin°.2.D.&c.

4 Embrio primo uiuit anima uegetatiua,ſecundo ſenſitiua, & ultimo intellectiua,quia generatio eius multiplex eſt, & diſcontinua.1[a].q.67.4.c.fi./.q.76.3.3m./.q.77.7.c./.q.85.3.1m./.q.118.2.2m/.2a2æ.q.64.1.c./.3[a].q.33 2.3m./.2.d.18.q.2.3.c.fi./.4m./.4.d.38.q.1.ar.2.q.2.3m./.Ꝫ.2.c°.21.6m./.57.2m./. 87./.Po[a].q.3.9.9m./.12m./ Quol.8.2.c./.Spũ.3.12m./.13m./. Aia 2.9m./.12.1m./.Op.3 c°.92.fi. Animal 29.

¶ Emendabile.Pœnitentia 2.

¶ Emendatio. Accuſatio 6. Aquila 1.Crimen. Degradatio. Infirmitas 6. Pœna 5. Pœnitentia 132. Publicatio 1. Tribulatio 5. Verecundia 3.10. Vindicatio 4. Vſura 84.284.295.

Quid. ¶ Emere regnum cælorum dicitur improprie.i.mereri, qui dat quod habet 2a2æ.q 100.1.3m./.3.d.27.3.c.fi./.4.d.25.q.3.art.2.q 1 1m. *Abraham 15.16.17.Bonitas 204.Campſoria 2.Cõtractio 3.Deceptio.Decimæ 22.26.Eccleſia 16.17. Iacob 2.Merces 5.Seruitus 10. Spirituale. Vſura 74.75.94.152.164.&c.176.181.183.185.188.&c.202.221.228.303. Vſus 8.14.

¶ Emergere. Exactio 1.

¶ Emi. Vſura 28.

¶ Emilia. Lombardia.

¶ Emola.Vſura 28.

¶ Eminẽ 2.Angelus 164.503.&c.520.Aquila 1.Cognitio 54.Coniectatio 14.Deus 71.182.185.Excellentia. Helias 1.Intellectus 207.Iudiciũ 92.Magis 1.Præeminentia.Sanctus 1.2.Similitudo 9.Timor 73.Vnctio 34.

Figura. ¶ Emittere.Deus pater emiſit filiũ tripliciter.ſ.ſicut ſol ſuũ radiũ,ſic fons flumiñ, & ſic pater filiũ.Iſa.26.le.1.fi.Aranea.o.Cælum 43.Cete.1.7.10.Clamor 5.Coitus 1.2. Facies 3.Fluxus 4.Fundere.Generatio 41.Innocentia 8.9. Luciditas 1.Luminare 1.Menſtruus 1.Miſſio 1.Prodigalitas 2. Teda.Tempus 33.Timor 38.Tranatundere.

¶ Empedocles.Anima 69.Mundus 30.

¶ Emphatica loquutio.Generatio 89.

Puritas. ¶ Empyreũ calũ non contraxit aliquã infectionẽ,ex culpa dæmonũ,quia ſtatim expulſi ſunt 4.d.47.q.2.ar.2.q.1.3m. *Angelus 19.Cælum.E.Purgatio 9.

¶ Emolumentum Vſura 124.

¶ Emulatio duplex.ſ.indignationis,& imitationis. Ro.10.le.2.prin°.G. *Zelus 7.

Diuiſio. ¶ Emundatio Baptiſmus 202.&c.231. Cooperari 4. Delere.Maria 58. Sacerdos 12. Sacramentum 77.126. Sacrificium 33.

Eccleſia. ¶ Emunitas eccleſię.Eccleſia 10.11.Immunitas.o. Libertas.o.Papa.o.

Quid. ¶ Encenia in græco,dicitur innouatio.Et eſt feſtũ dedicationis templi factæ ter,primo a Salomone in autunno,ſecũdo ſub Eſdra decimonono martii, tertio ſub machabæis in hieme. Io.10.le 5.prin°.b.C.

Troianus. ¶ Eneas.Imago 43.

Quis. ¶ Energia dicitur interior actio.Met.5.le.21.me°.f.

Quis. 1 ¶ Energumenus dicitur, quaſi intus laborans, 3. quæſtio. 71.2.1^{m}/.3^{m}./.2.d.8.L./.d.21.L./.4.d.6.q.2.a.3.quæſtion.1. 1^{m}/,3^{m}.

2 Energumeni ſunt, qui interius terreſtri.i. melancolico humore laborant, priuati uſu rationis. Ideo ſic dicuntur & dæmoniaci.2.d.8.L.fi. *Euchariſtie 211. Exorciſta. Immunditia 1.

3 Energumeni ſunt fideles, & inſtructi, impedimentũ habẽtes ex dæmonis poteſtate 4.d.24.q.2.ar.2./.ar.1.q.2.c.fi.

4 Ois baptizãdus eſt energumenus, ideo debet exorcizari 3^{a}. q.71.2.1^{m}./.3^{m}./.4.d.6.q.2.a.3.q.1.1^{m}.

¶ Æneus. Æs.

Quid. 1 ¶ Ænigma eſt quæſtio, uerborum obſcuritate innoluta 2. d.43.q.2.1.5^{m}. *Fides 95.

2 Adam uidebat deum in ænigmate.i.obſcure.ſ. per effectus, non autẽ propter per occupationem ſenſibilium, cauſatã ex peccato, ſicut nos.1.q.94.1.3^{m}. Serpens 3.4.

Du^{m}.545^{m} 3 Oppoſitum uidetur dicere 1^{a}.q.64.3.1^{m}. Reſp^{o}. ſicut dubio 495°. Et 111 r°.

¶ Enim. Euchariſtia 76.80.

Viuunt. ¶ Enoch & Helias uiuunt, ad dandum ſpem uitæ. He.11.le.2. me^{m}.D. Helias 4.5.

¶ Enorme. Abſoluere 15.

Diuiſio. 1 ¶ Ens dicitur dupliciter.ſ. quod ſignificat eſſentiam rerũ, & diuiditur in decem prædicamenta: & quod ſignificat cõceptionem, quam facit anima 1^{a}.q.3.4.2^{m}./.q.48.2.2^{m}./.d. 19.q.5.1.1^{m}./.d.28.L./.2 d.34.1.c./.d.37.q.1.2.3^{m}./.d.40.4. c./.ℨ.1.c^{o}.12.fi./.Li^{o}.3.c^{o}.9.fi./. Po^{a}.q.7.2.1^{m}./. Ma.q.1.1. 19./.20^{m}./. Ente.1.prin^{o}./.Quo.9.3.c./.Met.5.lect.9.me^{o}.c. d./.lib^{o}.10.lect.4.fi. *Abſolute 1. Abſtractum 7. Cognitio. 58. Contrarium 4.37. Dimenſio 1. Diſpoſitio 15. Diſtantia 4.

2 Ens primo modo dictum, eſſentiam habet, non autem ſecũdo modo 2.d.34.1.c.Ente 1.prin^{o}.a. *Exemplar 4.5. Hæreſis.222.

3 Ens diuiditur in decem prędicamenta, ſecundum diuerſos modos prædicandi.ſ.in ſubſtantiam, quantitatem, qualitatẽ, ad aliquid, actionem, paſſionem, ubi, ſitus, quando, & habere 1.d.22.3.2^{m}./.Veri.q.1.1.c./.q.21.1.c./.Met.5, le.9. me^{o}. c./.Li^{o}.11.le.9.fi.

4 Omne ens primo modo dictum.ſ. ens quod ſignificat eſſentiam rerum, eſt ens ſecundo modo, ſed non econuerſo 2.d. 34.1.c./.Opuſ.3 c^{o}.1.

5 Ens primo modo, eſt prædicatum ſubſtantiale, & pertinet ad quæſtionem quid eſt. Secundo autem modo, eſt prędicatum accidentale, & pertinet ad quæſtionem an eſt. e. dupl. 34.1.c./.3.d.6.q.2.2.c./.Quo.2.3.c./.Meta.5.le.7.fi./.Li^{o}.11. lect.4.fi.

6 Ens triplex, ſcilicet totum extra animam, nihil extra eam, ut fictitia, & extra eam materialiter, ſed intra eam formaliter, ut tempus, uniuerſale, & ueritas.1.d.2.3.prin^{o}.diſt.19. quæſt.5.1.c./.d.46.2.1^{m}. *Infinitum 33.34. Motus 1.27. 28.79.

7 Ens dicitur quadrupliciter, ſcilicet ſubſiſtẽs principiũ, eius, diſpoſitio eius, & priuatio. Veri.q.21.4.4^{m}./. Meta. 4. lect.1. me^{o}.d.A.

8 Diuiſio entis quadruplex, ſcilicet per ſe & per accidens, rei & rationis, in decem prędicamenta, & per actum & potentiam 3^{a}.q.10.3.c. Ente 1.prin^{o}./.Op.42.prin^{o}./.c^{o}.3./.Met. 5.le.9.0./.Li^{o}.6.le.2.prio^{o}. *Vniuerſale 16.

9 Diuiſio entis per idem & diuerſum, eſt tantum entis creati. Ideo neutrum conuenit deo.1.d.4.q.1.3.1^{m}./. 1 ℞. Cor.8. le.2.me^{o}.E.

10 Ens dicitur dupliciter.ſ.ens ſimpliciter.i.ſubſtantia, & ens ſm quid.i.accidẽs.3^{a}.q.11.5.3^{m}./.Veri.q.21.5.c./.Ma.q.3.2. 3^{m}./.Vnio.3.4.&c.

11 Diuiſio entis in ſubſtantiam, & accidens, eſt tantum entis creati.1.d.8.q.4.2.1^{m}.

12 Diuiſio entis in ſubſtantiam & accidens, eſt tantum entis per ſe. Op.42.c^{o}.3.

13 Ens dicitur dupliciter.ſ.ens completum.i.hãbens eſſe fixum in natura, & ens incompletũ.ſ.uia in ens cõpletũ ut motus, habens aliquid ſile cũ ente, quod eſt in anima, quod eſt ens diminutum, ſm Philoſophum 4.d.1.quæſt.1.art.4. quæſt.2. c./.q.4.c.

14 Ens incompletum duplex.ſ.ens pure intentionale, ut ens in anima, & ens ſile enti intentionali, ut ens ſpirituale, & huiuſmodi entia conſueuerunt intentiones nominari, & habens aliquid ſimile cum ente in anima, quod eſt ens diminutum, ſicut quia ſacra non faciunt effectũ ſpũelẽ, niſi inquantũ ſunt inſtra, ideo uirtus ſpũalis in eis, non eſt quaſi ens fi-

xum, ſed eſt ſicut ens incõpletũ.4.d.1.q.1.a.4.q.2.c./. quæſt. 4.c.

15 Ens incompletũ primo modo, non eſt in genere, & ens incõpletũ ſecundo modo per ſe loquendo ẽt non eſt in gñe, niſi ꝑ reductionẽ, ſicut motus quantũ ad ſuã ſubſtantiã, reducit̃ ad illud genus in quo ſunt termini motus, ſicut imperfectũ ad perfectũ, quãuis ponatur in prædicamento paſſionis, ſm ꝙ importat ordinationẽ mouentis ad motũ, & ſicut uirtus q̃ eſt in ſacris reducit̃ ad idẽ genus, in quo eſt uirtus cõpleta principalis agentis, quę eſt qualitas, uel in quo genere eſſet ſi poneretur in genere, quia uirtus increata nõ eſt in aliquo genere 4.d.1.q.1.2.4.q.2.1^{m}.

16 Ens rõnis qđ propriæ eſt ſubiectũ logice, dr̃ proprie de intẽtionibus, quas rõ inuenit. Nec ſunt in rerũ natura, ſed cõſequuntur actũ rõnis Potentia.quæſtion.7.9.c./.Met.4. lect.4 prin^{o}.b.H. Poſt.lect.20.me^{o}.d. *Malum 1.&c. Nouens 2.4.6.7. Rationis.

17 Oẽs ens rõnis, eſt relatio, uel negatio 1^{a}.quæſtion.28.1.c./. Veri.quæſt.21.1.c./.2^{m}. *Prædicamentum 1.2. Relatio 6. 46.&c.

18 Priuationes, negationes, & non entia ſunt entia rõnis tm̃ 1^{a}.q.16.3.2^{m}..q.48.1.2^{m}./.1 2℞.q.8 1.3^{m}./.q.26.1.c./.1.d.46. 2.1^{m}./.2.d.34.1.c./.d.35.2.1^{m}./.d.37.q.1.1.c./.2.3^{m}..ℨ.1.c^{o}. 9.fi./.Li^{o}.3.c^{o}.9.fi./. Ver.q.1.1.7^{m}./.q.3.4.3^{m}./.q.21.1. c./.2. 7^{m}./.4.9^{m}... Ma.q.1.1.19^{m}./.20^{m}./.Ente 1.prin^{o}.2.Op.42.pr^{o}. /.c^{o}.3./.Met.4.le.1.fi.d.D.le.2.m^{o}.d.E./.li^{o}.5./.le.9.fi.d./.li^{o}. 12.le.1.m^{o}.c./.Periher.2.le.1.m^{o}.b. *Senſus 3. Veritas 1. 13.13.15.28. Verum 4.

Immo in multitudine importat̃ realis negatio 1. d.24.q.1. 3.2^{m}. Reſp^{o}.do^{o}.546°.

19 Multitudo ſimpliciter ſiue tranſcendens, addit ſupra ens duplicem negationẽ, ſcilicet realem, & aliã ꝑ intellectũ aggregantem, quæ non eſt in diuinis 1.diſtin.24.q.1.3.1^{m}./.4^{m}./. 5^{m}.

20 Ens hẽt unã rõnem cõem ſubſtantię & accidentis. Prolo.2. 2^{m}./.2.d.1.q.1.1.c./.Met.le.9.prin^{o}. In cõi.

21 Ens ſumit̃ ab actu eſſendi, ſed res ſumit̃ a quidditate.1.d.8. q.1.1.c./.d.25.4.c.1^{m}./.2.d.37.q.1.1.c./.ℨ.1.c^{o}.25.fi./.Ver.q. 1.1.c./.Op.42.pr^{o}./.c^{o}.2.fi./ Met.4.le.2.me^{o}. c. *Abſolute 2. Abſtractũ 7. Accidens 1 23.

22 Ens & alia tranſcendẽtia q̃ dicunt̃ analogice de deo & creaturis, de ſba & accidentibus, ſunt in utriſque ſm ꝓpriã rõnẽ ꝑ prius & poſterius, & hñt aliquod eſſe in unoquoq; de quibus dicunt̃.3.d.19.quæſtion.5 2.1^{m}. *Amor 99. Analogia 1.6.9.

23 Oppoſitum uidetur dicere 1^{a}.q.16.6.c./.1 2℞.q.20.3.c./. 3^{m}. Reſpondeo ſicut dubio. 108. *Angelus 291.315. Anima 179.

24 Ens includit̃ in quolibet apprehenſio 1 2℞.q.94.2.c./. Met.4. le.1.m^{o}.d./.le.5.prin^{o}.e.

25 Oppoſitũ uidetur dicere 3.d.11.2. 2^{m}./. 4.diſt.12.quæſtion. 1.2.1.q.1.2^{m}./.Potẽtia.q.7.c.prin^{o}. Reſpondeo ſicut dubio.300°.

26 Qđ fit per accidens, non eſt ens proprie, neque unũ. 2 2℞.q. 95.5.c. Accidens 29. *Character 3. Cauſa 1.8.19.20.30.69. 103. Cognitio 58.

27 Oẽ ens, eſt ens ꝑ participationẽ, præter unũ. ſ.deũ, qđ eſt ens ꝑ eſſentiã.ℨ.2.c^{o}.15.4^{m}./.51.fi./.52.3^{o}./. Li^{o}.3.c^{o}.66.fi. Ma.q.3.2.c./.q.16.3.c./. Quol.3.20.c. *Cõceptio 14. Cõſideratio 3. Conſilium 20. Contrarium 4.

28 Quod eſt cauſa entis, inquantũ ens, oportet eſſe cauſam omnium diuerſarum entis, & totius multitudinis entiũ, non autẽ cauſam aĩalis inquãtũ aĩal, oportet eſſe cauſam rõnalis. Po^{a}. q.3.16.4^{m}. *Creatio 10.47.54.

29 Ens eſt primum tranſcendens, unũ ſecdm, uerum tertium, & bonum quartum. Ver.q.1.1.c./.q.21.3.c. Bonitas 82.96. Tranſcendentia.

30 Ens non eſt genus, quia non habet differentias.1^{a}.quæſtio. 3.5.c./.1^{m}./.1.diſtinct.8.quæſt.4.2.2^{m}./.Con.1.c^{o}.25... Veri. q.8.1.c./.10.2^{m}./.Potentia quæſtion.3.16.4^{m}. /.quæſt.7.3.c. prin^{o}./.4^{m}./.Quolib.2.3.c./.Opuſcul.42.c^{m}.1.fi./.c^{o}.3./. c^{o}. 10./.Meta.3.lect.8.me^{o}.K./.Lib^{o}.5.lect.9.me^{o}.c./.lib^{o}.8. le. 6.me^{o}.f.lib^{o}.10.le.3.prin^{o}.b.li^{o}.11.le.1.fi.m.Poſt.2.le.6.me^{o}. c.Periher.le.8.prin^{o}.E. *Deus 138.412.

31 Omnia uniuoca, reducuntur ad unum primum, non quidẽ uniuocum, ſed analogum.ſ.ad ens.1^{a}.q.13.5. 1^{m}. *Dictio.4.5.

32 Natura entitatis in omnibus entibus, eſt unius rationis, ſecundum analogiam.1.Prolo.2.2^{m}./.2.d. 1. quæſtion.1.1.c./. Meta. 2. lect. 2. *Diffinitio 28.19.42.44. Eſſe 7.77. Eſſentia 20. Exemplar 4. Finitũ 2.3. Forma 46.91. Generatio.

tio 2 Genus 19.23.25 Hæreſis 122. Indiuiduum 42. Infinitum 33. Intellectus 18.33.34.108.164. Logica 3.

33 Ens prædicatur analogice, de actu & potentia. Ma.q.7.1.1^m *Malum 1.&c.

34 Ens prædicatur analogice, de ſubſtantia & accidente. 1^a.q.13 10.4^m./.22æ.q.120.2.c./.1.Prolo.2.2^m./.d.19.q.5.2.2^m./.d.22 3.2^m/.2.d.42.q.5.3 c./.4.d.38.q.1.ar.1.q.1.c./.5.2.c^o.32.6^m/ 34.prin^o./.Po^a.quæſt.7.7.c./.Ma.quæſtio.7.1.1^m./. Quol. 2.3. c.fi./. Opuſcu. 42.c^o.2./.Meta.4.lect.1.me^o.d./.Li^o.11.lect. 3.med^o.b./.Periherme.lec.5.h.g.H./.Lec.8.prin^o.D. Analogia.1. *Motus 1.27.28.79.

Du^m.549^m 35 Immo ens & unum æqualiter prædicantur de omnibus. Meta 10.le.3.me^o.c.D. Reſp.Du^o.549°.

36 Ens prædicatus per ſe, de ſubſtantia cuiuslibet rei, nihil addens ei, ſed idem ſignificans cum nomine, quod imponitur ab eſſentia, contra Auicennam. Veri.q.1.a.1.c. prin^o./.Meta.4. lec.2.me^o.c./.Li^o.5.le.7.fi./.Li^o.10.le.3.o.D. *Mutabile 2 3.4. Naturale 8. Neceſſitas 24.

37 Ens participaliter & adiectiue, prædicatur pluraliter de tribus perſonis diuinis, ſubſtantiue uero, ſingulariter tantum, 1^a.quæſt.39.3.3^m./.1.diſtinct.25.4.o. *Odium 8. Ordo 2. Participare 3.4. Paſſio 22.2 a. Phyſica 6.7. Plato 55.

Du^m.550^m 38 Oppoſitum uidetur dicere a ſimili.1.d.11.4.o./.diſt.29.4.3^m. Reſp.ſicut Du^o.1133°. *Potentia 35.

39 Omne ens creatum, eſt in aliquo genere determinato. Opuſc. 42.princ^o./.cap^o.3.fi./.cap^o.5.princ^o. *Prædeſtinatio 25. 27. *Priuatio 18.19. Res 1.5.4. Scientia 49. Senſus 53. Simpliciter 4. Subſtantia 4.9.10. Tenebræ 2. Theologia 16. Verum 14.

40 In compoſitis, ens non denominatur a forma, ſed a toto. 1.d. 23.1.c. Ente 2.prin^o. *Vnio 3. Vnitas 4.6.15.25.29.39.49. Vniuerſale 16. Votum 2. Vſura 79. Chriſtus 70.

Differentiam ¶ Enthimema & exemplum, procedunt ex præcognito, quia exemplum eſt inductio imperfecta, ſicut enthimema eſt ſyllogiſmus detruncatus. Poſter^m.le.1.6.

¶ Entitas. Deus 71. Ens 32.&c. Veritas 15.25.28.

¶ Enumerari. Beatitudo 134. Gratia 29.

Differentia. 1 ¶ ENVNCIABILIA de præſenti, præterito, & futuro, non eſt idem. 1^a.q.14.15.3^m./.1.d.41.5.c./.3 d.24.artic.1.quæſt.2. 5^m./. Veri.q.14.12.c./.Quol.4.17.c. *Deus 114. Oratio 11. Veritas 17.19.&c.

2 Idem enunciabile, quandoque eſt uerum, & quandoque falſum. 1 diſt.41.5.c./. Veri. quæſt. 1.6.c./.2^m./.Quol. 4.12.0.

Quid. 1 ¶ ENVNTIATIO non poteſt fieri, de non ente omnino. 1.diſtinct.19.quæſt. 5.1.5^m. *Benedictio 2. Conſideratio 2.

2 Enuntiatio fit a nobis, tantum propter cognitionem habendam. 1^a.q.14.c./.22æ.q.1.2.1^m/.1 d.38.q.1.3.3^m *Dicere 1.3

3 Diuiſio enuntiationis triplex, ſcilicet analoga in unã & plures, uniuoca in affirmatiuam & negatiuam, & materialis per ſubiectũ uniuerſale & ſubiectũ ſingulare. Periherm.le.10.m^o. b/.lec.13. prin^o. *Intellectus 45. Maledicere 1.3. Oratio 11.

4 Diuiſio enuntiationis quintuplex, ſcilicet ſecũdum unitatẽ, qualitatem, quantitatem, tempus, & materiam. Periherme. le.13.prin^o. *Promiſſio 1.

5 Enuntiatio indefinita, in materia naturali, uel remota, habet uim uniuerſalis, ratione ſignificati, non autem ratione modi. Periherme.lect.10.med^o. e./. Lect. 11. med^o.e. *Ratio 36.45.57. Verbum 81.&c Veritas 14.17.19.&c.52.

6 Enuntiatio ſingularis affirmatiua, & ſingularis negatiua, de eodem ſubiecto, & prædicato, ſunt contradictoriæ. Periher.le. 11.prin^o.a./.lec.13.prin^o.a.

7 Omnis enuntiatio affirmatiua, in materia naturali, eſt uera, & negatiua falſa. Sed in materia remota, eſt econuerſo. In cõtingenti autẽ, quælibet uniuerſalis eſt falſa, & particularis uel indefinita eſt uera. Meta.5.le.9./. Periherme. le. 13.prin^o. a.

Du^m.551^m 8 Oppoſitum uidetur dicere. Poſter^m.lect.9.prin^o. Reſpond. Dubio 551°.

¶ Epar. Generatio 44. Iecur.

¶ Epheſinum concilium. Hæreſis 95.

¶ Ephoth. Gedeon.1.

¶ Ephraim. Samuel 1.

¶ Ephron. Abraham 17.

Quare ſint. 1 ¶ EPICICLI, & eccentrici circuli, probantur in aſtrologia rationabiliter, non autem demonſtratiue. 1^a.q.32.1.2^m./.Trin.15. 8^m./.Cæ.le.3.fi.e.D. Planetæ 2. Ratio 9.

2 Ex epiciclis & eccentricis probatis in aſtrologia, uidemur ſequi multa contraria demõſtratis in philoſophia naturali. Meta.12.lec.10.prin^o.a.

Colere. ¶ Epicurus diligenter colebat uirtutes, ſed propter uoluptates. 3.3.c^o.27.fi./.Eth.le.5.prin^o.b.

¶ Epiikes. Epiikia 0. Euſtratius 1.

Quid. 1 ¶ EPIIKIA, ideſt, bona æquitas, eſt idẽ quod ſecundum

Ideo eſt pars potentialis fortitudinis. 22æ.q.128.1.6^m.

2 Epieiceia eſt eadẽ omni uirtuti aliqualiter. 3.d.33.q.3.ar.4. q.5.5^m.a. *Aequitas 0.

3 Epiikia eſt uirtus ſpecialis, & pars potentialis iuſtitiæ. 22æ. q.80.5^m./.q.120.0./.q.128.1.6^m./.3.d.33.q.3.ar.4.q.5.c./.diſt. 37.4.c.fi.

4 Epiikia eſt pars ſubiectiua iuſtitiæ communiter dictæ, quæ per prius prædicatur de ea, quam de iuſtitia legali, quæ dirigitur ſecundum epiikiam, quæ eſt ſuperior regula humanorũ actuum. 22æ.q.120.2.c./.3^m. *Euſtratius 1. Seueritas.

5 Epiikia eſt excellentior quam iuſtitia legalis. Sed non eſt uirtus cardinalis, quia eſt in ſupplementum iuſtitiæ legalis, eam præſupponens. 23.d.33.q.3.ar.4.q.5.5^m.

6 Epiikia eſt potior pars legalis iuſtitiæ, obtemperantis legi, quo ad uerba, & quo ad intentionem legislatoris. Sed dirigitur contra eam, ut attendit tantum uerba. 22æ.qu.120.2.2^m.

7 Epiikia ſeruat intentionem legis, in his ad quæ forma legis ſe non extendit. 22æ.q.120.1.0./.3.d.33.q.3.ar.4.q.5.c./.5^m./. d.37.4.c.fi.

8 Epiikes non deſerit iuſtum ſimpliciter, ſed iuſtum lege determinatum. Nec opponitur ſeueritati, quæ ſequitur ueritatem legis, in quibus oportet, quia in quibus non oportet, eſt uitioſum. 22æ.q.120.1.2^m.

¶ Epimenides. Paulus 22.

¶ Epiphania. Magi 3. Nuptiæ 7.

¶ Epiphanius. Iudæi 31.

¶ Epiſcopalis. Abſoluere 7.15.23. Cathedra.1.3. Epiſcopatus 5. Epiſcopus 7. Peccatum 374.

1 ¶ EPISCOPATVS. Nomẽ operis, eſt non honoris. 22æ.q.185. 1.1^m./.Opuſ.19.c^o.4.fi./.1æ.Ti.3.lec.1.prin^o. C. *Abſoluere 7.15.23. Quid.

2 Intelligendum eſt in nomine epiſcopatus, bonum opus, ideſt actio plebi utilis. 22æ.q.185.1.2.0./.1æ. Ti.3. le.1.prin^o.C.

3 Ex hoc quòd Apoſtolus dicit, qui epiſcopatum deſiderat, bonum opus deſiderat, ſumpſerunt aliqui occaſionem ambitionis epiſcopatus & prælationis. Sed non recte intelligũt quod hic dicitur. Apoſtolus uoluit hic oſtendere, quid pertinet ad epiſcopum. Epiſcopus eſt nomen græcum. Scopus enim idem eſt quod intendens, & epi. ideſt ſupra, quaſi ſuperintendens. Duo ergo conſideranda ſunt in epiſcopo, ſcilicet gradus ſuperior, & actio plebi utilis. 22æ.q.185.1.1^m./.Opuſ.19.c^o.4.fi./. 1æ.Ti.3.le.1.prin^o.B. *Sacramentum 27.

4 Aliqui proiiciũt forte oculũ ad ea quæ circũſtãt epiſcopatũ. ſ. quòd qui præeſt, honoratur, & habet poteſtatẽ. Et qui pp illa deſiderat epatũ, neſcit quid ſit epiſcopus ſiue epiſcopatus. Et ideo dicit Apoſtolus quid ſit epiſcopus, & quid deſiderat, qui epiſcopatum deſiderat, quia bonum opus deſiderat. Nõ dicit bonum deſiderium habet, ſed bonum opus deſiderat, ſcilicet utilitatem plebis. 22æ.q.185.1.1^m./.Quol.2.11.0./.Quol.3.9.0. /.Quol.5.22.0./.Opuſ.18.c^o.22./.Opuſ.19.c^o.4.fi./.1æ.Ti. 3.lec.1.prin^o.C.

5 Ad epiſcopatum ubi in corpus Chriſti myſticum accipitur poteſtas, requiritur actus ſuſcipientis curam paſtoralem. Et ideo eſt etiã de neceſſitate conſecrationis epiſcopalis, quòd ſuſcipiens uſum rationis habeat. 4.d.25.q.2.ar.1.q.2.c.fi.

1 ¶ EPISCOPVS repræſentat Chriſtum, in hoc quòd alios miniſtros inſtituit, & eccleſiam fundauit. Sacerdos autem repræſentat Chriſtum, in hoc quòd per ſeipſum miniſterium impleuit. 4. d.24.q.3.ar.2.q.1.3^m. Differentia.

2 Epiſcopus in ſua ordinatione accipit poteſtatẽ indelebilẽ, nõ autem characterẽ. 4.d.24.q.3.ar.2.q.2.2^m./.d.25.q.1.2.2^m. Poteſtas.

3 Epiſcopus plenius poteſt quicquid põt ſacerdos parochialis. 4.d.17.q.3.ar.3.q.5.0./.Quol.12.31.c./.Opuſ.19.c^o.6. *Abſoluere 7.15.&c. Annictus. Archiepiſcopus. Athanaſius 1. Baculus 0. Benedictio 5. Bigamia 9. Character.42.

4 Nullus põt recipere epiſcopalẽ dignitatẽ, niſi prius habeat ſacerdotalem. 4.d.24.q.3.ar.2.q.2.fi. 1. *Catechiſmus 7.

5 Epiſcopi & presbyteri olim non differebant ſecundũ nomina 22æ.q.184 6.1^m./.Quol.3.17.1^m./.Phil.le.2.prin^o.G./.1æ.Ti. 3.le.1.prin^o./.c^o.4.le.3.me^o.K./.Titum le.2.prin^o.D. *Cathedra 1.3. Chriſma 1.3. Cõſecratio 4.6.7. Concilium 4. Conſummatio 7.16.18.

6 Solus epiſcopus, proprie eſt prælatus eccleſiæ. Et quaſi ſpõſus eius, accipit anulũ. Et ſolus habet plenã poteſtatẽ & iuriſdictionem. 22æ.q.108 4.2^m./.4.d.20.ar.4.q.1.c./.d.24.q.3.ar.2. q.1.3^m./.ar.3.c.fi./.d.27.q.3.0./ d.37 L.prin^o./.d.42.q.3.2.4^m. Quol.4.13.0./ 1æ.Ti.3.le.1.m^o.B./.Titum le.2.m^o.B. Anu.1° *Conſecratio 17. Corona 2. Electio 31.&c. Epiſcopatus 0.

7 Papa & omnes alii epiſcopi ſunt æquales, in collatione ſacramentorum, ſeu quo ad ea quæ ſunt epiſcopalis ordinis. Ideo quilibet poteſt alium conſecrare. 4.d.24.q.3.ar.2.q.3.3^m.

*Euſtratius 1. Excommunicatio A. Hæreſis 159. Illegitimus 4.

8 Solus epiſcopus poteſt diſpenſare illa ſacramenta, quæ ponunt ſuſcipientem in aliquo gradu perfectionis ſuper alios, 3ª.q.82.3.3ᵐ./.4.d.13.q.1.ar.1.q.2.c./.d.23.q.2.ar.1.q.3.c./.Ʒ 4.cº.76. *Indulgentia 12.13.14.Inueſtiri. Iuramentum 30 Manus 2.3.

9 Epiſcopi ſunt ſucceſſores apoſtolorum.22ᴱ.q.184.6.1ᵐ./.qu.185.5.b./.3ª.q.67.2.1ᵐ./.q.72.11.c./.4.d.7.q.3.ar.1.q.2.b.1./.Quol.11.7.c.fi./.Opuſ.18.cº.22.fi./.2ᴱ.Corin. le.1.princº.I./.Phil.le.1.prinº.K. *Miſſa 14. Obedientia 39.40. Ordinarius.

10 Epiſcopus dicit, pax uobis, quia magis repræſentat Chriſtũ dicentem ſic, quam ſimplex ſacerdos dicens, dominus uobiſcum.3ª.q.83.5.6ᵐ./.4.d.8.L.mcº.C. *Ordinatio 7.Ordo 50.&c.86.&c.Palium 3. Papa 1.2. Parochialis. Pœnitentia 98.99.

11 Sicut diaconus participat illuminationem, & uirtutem ſacerdotis, ſic & ſacerdos perfectiuam diſpenſationem epiſcopi.3ª q.82.3.3ᵐ. *Perfectio 54.55. Permutatio. Poteſtas 8.&c. Prædicare 3.&c.

12 Epiſcopus ordinandos præparat quadtupliciter, ſcilicet inſtruendo, mancipando diuinis per benedictionem, dando plenitudinem gratiæ per impoſitionem manus, & conſecrando per unctionem. Ideo primum & ſecundum fit omnibus, tertium diaconibus & ſacerdotibus tantum, quartum uero ſolis ſacerdotibus.4.d.24.quæſt.2. 3. Manus 3.Benedictio 5. * Sacramentum 16.18.Sobrietas 5. Subdiaconus 1.2.

13 Epiſcopus habet pro lamina crucem, pro feminalibus ſandalia, pro linea albam, pro balthco cingulum, pro podere tunicam, pro rationali amictum, pro cidari mitram. 4. diſtinct. 24. quæſt. 3. 3. 6ᵐ. Mitra. * Suffraganeus. Superhumerale.

14 Epiſcopis adduntur nouem ornamenta ſupra ſacerdotes, ſcilicet caligæ, ſandalia, ſuccinctoriũ, tunica, dalmatica, mitra, chirothecæ, baculus, & anulus, propter nouem quæ ſupra ſacerdotes poſſunt, ſcilicet clericos ordinare, & eos deponere, uirgines benedicere, baſilicas dedicare, ſynodos celebrare, chriſma conficere, ueſtes & uaſa conſecrare.4.d.24.qu.3.3.c. Anulus.Baculus 1.Poteſtas 10.Benedictio 5.Cidaris uel Caligæ, Chirothecæ, Sandalia.

15 Epiſcopus habet immediate iuriſdictionem in omnes de ſua dioceſi, & Papa in omnes Chriſtianos, nõ autem archiepiſcopus in ſubditos ſuffraganeorum, niſi per appellationẽ. Quol. 12.31.c. Archiepiſcopus. * Virginitas 15.16. 16. Votio 5. 21. Vſura 244.308.

Superior. 16 Epiſcopatus eſt ordo ſupra ſacerdotium, reſpectu myſtici corporis Chriſti, non autem reſpectu ueri.22ᴱ.qu.184.6.1ᵐ./.3ª.q.67.2.1ᵐ./.q 82.1.4ᵐ./.4.d.7.q.3.ar.1.q.2.3ᵐ./.q.3.c./.d.23.q.1.ar.3.q.3.1ᵐ./.d.24.q.2.ar.1.q.1.2.c./.q.3.ar.2.q.1.2.o./.d.25.q.1.1.o./.Ʒ.4.cº.76./.Quol.3.17.5ᵐ./.Opuſcul.18.cº. 27./.28./.Phy.lec.1.prinº.K./.1ᴱ.Tim.3. le.1.prinº./.cº.4. lec.3 mcº.K./.Titum lec.2.prinº.D/. Hæreſis 159. * Archiepiſcopus. Aſcendere 6. Dignitas 4. Euſtratius 1.

17 Epiſcopus Romanus, ſcilicet Papa, eſt ſupra omnes alios epiſcopos.4.d.7.q.3.ar.1.q.3.c./.d.24.q.3.ar.2.q.3.o/.Ʒ. 4.cº.76/.Opuſc.1.cº.54.uſque 61. Iacobus 1. Mitra. Obedientia 39.40.Papa 1.2. Perfectio 54.55. Poteſtas 8.&c. Suffraganeus.

18 Epiſcopus poteſt iudicare eos ſolum, qui ſunt de ſua dioceſi, 22ᴱ.q.60.2.c./.6.o./.q.67.1.b.

Duᵐ.552ᵐ 19 Immo poteſt condemnare etiam eos qui ſunt alterius dioceſis.22ᴱ.q.67.1.3ᵐ. Reſp.Duº.552º.

20 Epiſcopus in cuius dioceſi aliquis delinquit in re non exempta, fit ei ſuperior, ratione delicti, etiam ſi ſit exemptus, niſi forte, delinquat in re aliqua exempta, puta in adminiſtratione bonorum alicuius monaſterii exempti. Sed ſi aliquis exẽptus committat furtum, uel homicidium, uel aliquid huiuſmodi, poteſt per ordinarium condemnari, 22ᴱ.q.67.1.3ᵐ. Exemptus 1.

21 Epiſcopi & doctores theologiæ, ſunt ſicut principales artifices, in ædificio ſpirituali. Qui autem uacant ſaluti alicuius in particulari, ſunt ut artifices manuales. Quol.1.14.c.

Obligatio 22 Epiſcopus tenetur ingredi religionem, quam uouit. 22ᴱ.q. 189.3.1ᵐ./.Opuſcul.17.capº. 13. * Doctrina 10. Illegitimus 4.

23 Monachus epiſcopus tenetur ad obſeruantias regulares, ſcilicet ad continentiam, paupertatem, habitum, & alia, niſi impediant officium eius, ut ſilentium, ſolitudo, abſtinentiæ, & uigiliæ graues, in quibus poteſt ipſe ſecum diſpenſare, ſicut & prælati in religione.22ᴱ.q.88.12.4ᵐ./.q.185.8.o./.4 d. 38. q.1.ar.4.q.1.5ᵐ. *Ordo 50.&c.86.&c. Prelatio 6. Religio 72.104. Sacramentum 27. Scientia 70. Stola 2.

24 Epiſcopi tenentur exponere omnia ſua, pro honore dei, & ſalute gregis ſui, cum opus fuerit.22ᴱ.q.184.7.1ᵐ.

25 Epiſcopus tenetur alere clericos indigentes, quos promouit ad ordines, non alios clericos.4.d.24.q.3.ar.1.q.3.3ᵐ.

26 Epiſcopo non licet religionem ingredi, niſi propter impedimentum ſalutis, ex parte ſui, uel aliorum, de licentia Papæ, 22ᴱ.quæſt.184.6.c.b./.quæſt.185.4.o./.q.189.7.c. * Beneficium 12. &c. Bonitas 202. &c. Deſerere. Diaconus, 2. 4. 5. Licet

27 Monachus epiſcopus non poteſt eſſe hæres, niſi pro eccleſia ſua. Nec poteſt teſtamentum condere, nec aliquid diſponere poſt mortem, niſi de licentia Papæ.22ᴱ.quæſt.88.11. 4ᵐ./. quæſtio. 185.8. 3ᵐ. * Iuramentum 30. Prælatio 3. 27. Teſtis 2.

28 Epiſcopus depoſitus, intrans religionem, poteſt reuocari ad epiſcopatum, niſi ſit detruſus ibi ad pœnitentiam, pro culpa ſua.22ᴱ.q.185.4.2ᵐ.

29 Epiſcopo non licet, deſerere corporaliter gregem ſuum, propter perſequutionem, niſi poſſet ei ſufficienter per alium prouidere, 22ᴱ.q.185.5.o./.Opuſc.18.cº.19 /.20./.Io,10.lect. 3. fin.c.fin./.1ᴱ.Corin. lect.fin. princº. A. /.2ᴱ.Corinth.12.fin. Deſerere.

30 Epiſcopo licet habere proprium, & illud hæredibus teſtari, 22ᴱ.q.185.6.7.o./.q.186.3.5ᵐ./.Opuſc.18.cº.20./.21.

31 Epiſcopus uel ſacerdos, cum maiori periculo ſui & aliorum peccat. Ideo canones ſolicitius eum retrahunt a peccato, maiorem pœnitentiam iniungendo uel in remedium, licet quandoque tanta pœnitentia non debeatur ei ex debito.4.diſt.20. ar.2.q.2.3ᵐ Peccatum 248.&c.B. *Superhumerale.

32 Epiſcopus non conſecrat Papam, nec ſuffraganeus archiepiſcopum, ſed hunc hominem, ut ſit Papa, uel archiepiſcopus, & ut ſit miniſter dei.He.7 le.2.fi.K. Doctrina 10.

¶ Epiſtola commẽdatitia, neceſſaria eſt religioſis, propter alios non propter ſe. Opuſcul. 19.cº.15.3ᵐ./.2ᴱ.Corinth.3.lect. 1. mcº. C. Euangelium 8. Infamia 2. Paulus 4.23.&c. Subdiaconus 3.4. In teſtimonii

¶ Epitalamica ſunt, quæ cantantur in nuptiis, ad laudem ſpõſi & ſponſæ. Pſal.48.prinᵒ. Quid.

¶ Epulæ. Conuiuium. Feſtum 13.

¶ Aequale. Abrahã 3.4.5. Actus 67. Affinitas 9.15. Amor 28.31. 32.110.155. Angelus 232.239. Anima 317. Affinitas 15. Aſſimilatio 3. Baptiſmus 170.190. Beatitudo 85. Beneficium 21. Bonitas 221. Character 216. Certitudo 24. Cete.2. Claritas 8 Cognitio 15. Contrarium 39. Corpus 48. Cura 6. Debitum 24. Defectus 21. Delectatio 104. Dies 2. Dimenſio 1. Diſtinctio 19. Diuiſio 13.14. Diuortium 2. Generatio 48. Hæreſis 76.137. Iudicium 8. Iuriſdictio 2. Ius 3.18.21. Iuſtitia 11.46 47.53. Menſura 2.3.16. Meritum 71.&c. Nobilitas 7. Obiectum 12. Omnipotentia 3. Psi. Pax. 24. Peccatum 226. 302. Pœna 45.67. Vſura 74.77.108. 128. 146. 224. 225. 282. 283. 288.

1 ¶ AEQVALITAS eſt proportio, habentium unam quantitatẽ, 1.d.19.q.1.4ᵐ. Quid

2 Aequalitas fundatur in unitate quantitatis, ſecundum rationem communem, uel ſpecialem quantitatis.1.d.19.q. 1.1.o./. 2.c./.d.30.3.3ᵐ./.d.31.q.1.1.c.

3 Aequalitas conſequitur rationem quantitatis in communi, 1.d.19.q.1 1.1ᵐ. *Adequari 1. Admiſtio. Affinitas 15. Agẽs 66.67. Alienum.8.

4 Ad æqualitatem non requiritur unitas numeralis in quantitate, ſicut ad identitatem, ſufficit unitas ſpecifica, ſicut etiam ad ſimilitudinem.1.d.19.q.1.1.c./.1ᵐ./.2ᵐ. *Amicitia 2. 6. Amor 28.31.32. 110. Angelus 545. Anima 317. Animal 66. Diſtinctio 35.

5 Vnum in ſubſtãtia, facit idem, in quãtitate æquale, & in qualitate ſimile 1.d.19.q.1.o./.3.d.15.q.1.ar.1.q.1.c./.Meta.4.lect. 2.fi./.Lib.5.le.9.

6 Ratio æqualitatis, ex parte fundamenti conſiſtit in priuatione, ſed ex parte relationis, ponit aliquid reale in utroque extremorum in creaturis, in diuinis autem ſecundum rationẽ tantum.1 d.31.q.1.1.o. * Effectus 3 Aegritudo 2. Epiſcopus 7. Aequitas. Aequum.

7 Omnem inæqualitatem præcedit æqualitas, ratione ſuæ cauſæ, ſcilicet ratione unitatis, non autem quo ad ſuppoſita. Vari.q.10.13.5ᵐ. *Fides 131.

8 Aequalitas duplex, ſcilicet quantitatis, & proportionis. Prima requiritur in iuſtitia commutatiua, ſecunda in diſtributiua & in merito, reſpectu præmii.12ᴱ.q.114.3.o /.2.d.27.3.o /.5.c./.1ᵐ./.3.d.18.2.c./.4.d.46 q.1.ar.2.q.1.c./.q.2.ar.2 q.1. 2ᵐ. Iuſtitia 21. * Fomes 14. Forma 222. Generatio 48. 59. Genus 5. Gratia 46, 241. Habitus 44. Idea 20. Idem 1.

Image

Aequ

Imago 5.&c.34.Inſ.4.

9 Aequalitas duplex, ſcilicet æquiparantiæ, & proportionis, 1^{a} q.63.3.c./.22æ.q.162.2.c./.2.d.16.1.4^{m}./.diſtinct.27.3.c./.3.d.28.3.3^{m}./.diſtinct.29.1.2^{m}./.diſtinct.36.4.c./.4.d.32.3.o./.1^{æ} Cor.3.le.2.prin^{o}.A./ 2^{æ} Theſſ.lec.2.prin^{o}.F. *Indulgentia 24. Innocentia 7.

10 Aequalitas & quantitas duplex, ſcilicet molis, & uirtutis, 1^{a} q.42.1.1^{m}./.2^{m}./.1.diſtinct.7.quæſt.2.1.c./.diſtinct.19.quæſt.1.1.1^{m}./.q.4.1.1^{m}./.Veri.q.8.14.19^{m}. * Intellectualis 9. Intellectus 207. Inuentio 16. Inuidia 9. Ius 3.18.21. Iuſtitia 11.46.47.53.

11 Aequalitas duplex, in potentiis animæ, ſcilicet potentiæ ad potentiam, & potentiæ ad obiectum. 1.diſtin. 3. quæſt.4.4.c. * Lex 169. Medium 15.19.27.28. Mendacium 12. Meritum 72. &c. Mors 5. Motus 7. Natura 11. Pauli 16. Peccatum 190.

12 Omnis æqualitas uirtutis, includit ſimilitudinem, non autẽ econuerſo. 1^{a}.quæſt.42.1.2^{m}./.1.diſtinct.19.q.1.1.3^{m}./.diſtin.31.q.3.1.4^{m}.

13 Aequalis & æquatus, dicitur formaliter æqualitate, ſed quã titate, ut æqualitatis cauſa. 4.d.17.q.1.ar.1.q.1.3^{m}. * Pœnitentia 107.

Du^{m}.553^{m} 14 Oppoſitum uidetur dicere a ſimili. 2.d.27.2.1^{m}. Reſp. ſicut Du^{o}.1571°. *Perturbatio. Poſſeſſio 6. Po^{a}.15.61. Præceptũ 85. Præmium 9. Proceſſio 11. Quadratum. Relatum 9.13. Reſurrectio 21.32. Sacerdos 38. Sacrilegium 8.

15 Natura fecit omnes homines æquales in libertate, non autẽ in perfectionibus naturalibus, 2.d.44.3.1^{m}. *Satiſfactio 2.21 Sedere 5.6.

Du^{m}.554^{m} 16 Oppoſitum uidetur dicere. 3.diſtinct.27.quæſt.1.4.c. Reſpondeo. Dubio 554°. * Similitudo 2.21. Species 4. Suum 2.

17 Angelus & homo appetierunt æqualitatem dei, ſecundũ ſimilitudinem imitationis, non autem ſecundum æquiparantiam naturæ. 1^{a}.q.61.4.3^{m}./.q.63.3.o./.22æ.quæſt.163.2.o./.2.diſtinct.5.quæſt.1.2.o./.diſt.22.quæſt.1.2.o./.Ʒ.3.cap^{o}.109./.Ma.q.16.3.c./.Io.8.lec.2. * Tactus 10.14. Tẽpus 36. Theo^{a}.18. Veritas 13.26.53. Virtus 68.120.127.205. Vnitas 56. Vſura 92.

In diuinis. 18 In diuinis eſt æqualitas, & quantitas uirtutis, non autem molis. 1^{a}.quæſt.42.1.o./.3^{a}.quæſt.58.3.o./.1.d.19.qu.1.1.o./Ʒ.4.cap^{o} 9.

19 Ratio quarundam ſpecierum quãtitatis, eſt in diuinis, ideo ibi eſt proprie æqualitas. 1.d.19.q.1.1.c./.2^{m}./.4^{m}./.q.3.1.1^{m}./.d.24.q.1.1.1^{m}./.4^{m}.

Du^{m}.555^{m} 20 Oppoſitum uidetur dicere. 1^{a}.quæſt.28.4.c./.quæſt.42.1.1^{m}./.Po^{a}.quæſt.8.1.c./.quæſt.9.7.c. Reſpondeo. Dubio 555°. *Adæquari.

21 Aequalitas, ſimilitudo, & idẽptitas in creaturis differunt realiter, in diuinis autem ſecundum rationem tantum, 1.d.19.quæſt.1.1 c.

22 Aequalitas & ſimilitudo in diuinis, eſt tantum ſecundum eſſentialia. 1^{a}.q.35.2.c./.quæſt.36.4.3^{m}./.quæſt.42.4.2^{m}./.1.d.28.quæſt.2.3./.diſtin.29.3.3^{m}./.Potentia quæſt.9.9.16^{m}./.17^{m}./.queſtio. 10. 1. 17^{m}. * Appropriatio 17.25. Aſſimilatio 3.

23 Aequalitas & ſimilitudo in diuinis, includunt relationes perſonales, & unitatem eſſentię, nec dicunt aliam relationem realem. 1^{a}.queſt.28.4.4^{m}./.q.42.1.4^{m}./.1.diſtinct.26.qu.2.3.3^{m}./.d.31.q.1.1.o. * Deus 227. Diſtinctio 35. Effectus 3. Hæreſis 39.137.

24 Aequalitas attributorum diuinorum, importat diſtinctionẽ rationis tantum. Sed æqualitas perſonarum importat diſtinctionem realem, 1.d.31.q.1.2.c.fi./.Veri.q.1.7.2^{m}. Attributa 3. * Idem 1. Medium 15. Miſericordia 45. Omnipotentia 3. Quantitas 31. Veritas 39.

25 In diuinis, non ſuppoſita diſtinctione perſonarum, eſt ponere æqualitatem, ſcilicet attributorum. Verit.quæſt.10.13.5^{m} *Vnitas 56.

26 Quælibet perſona in diuinis, eſt ſimilis, & æqualis aliis duabus perſonis. 1^{a}.q.42.o./.3^{a}.quæſt.43.4.c./.1.diſtinct.19.qu.1.2.o./.diſtinct.31.L./.Iuſtitia 46.47.53. Imago 6.&c. Meritum 72.&c.prin^{o}./.3.d.11.1.c./.Ʒ.4.c^{o}.7.11^{m}./.11./.Po^{a}.q.2.3.c.fi./.q.10.4.c./.Trin.12.o. *Chriſtus 219.

¶ Aequanimitas. Patientia 3.

¶ Aequari. Abrahã 5. Charitas 38. Hæreſis 75. Inuidia 9. Moyſes. 3. Mundus 16. Perfectio 30 Vſura 28.108.

¶ Aequatus. Aequalitas 13.14.

¶ Eques. Miles 2.&c.

¶ Equeſtris. Cohors 2.3. Militaris.

¶ Aequidiſtantia. Calor 14. Medium 29. Tactus 14.

Aequ

1 ¶ AEQVINOCTIALIS Zona, ſecundum aliquos eſt temperatiſſima. Sed probabilius, ſecundum Ariſtotelem, eſt inhabitabilis, propter æſtum. 1^{a}.q.102.2.4^{m}./.2.d.17.q.3.2.c. *Cælũ 92. Dies 2. Iudicium 76. Polus. Stella 5. Qualis.

2 Creatio mundi, & paſſio Chriſti, factæ ſunt in æquinoctio. Sed iudicium generale, erit in æſtate quando ſol maxime exaltatur, quia perfecta illuminatio erit in ſecundo Chriſti aduentu. Et tunc etiam erit maxima Chriſti exaltatio, 3^{a}.q.46.9.2.3./.3^{m}. Creatio 47.

¶ Aequiuus. Vſura 299.

¶ Aequiparantia. Amicitia 6. Deus 330. Aequalitas 9.17. Eſſe. 99. Imago 8. Menſura 3. Similitudo 1.3.21.

¶ Aequipollere. Marchio Religio 107.

1 ¶ AEQVITAS eſt pars iuſtitiæ, & cõtinetur ſua epiikia. 22æ.q.60.3^{m}. Iuſtitiam 22. * Deus 227. Dominium 16. Fornicatio 15. Quid.

2 Immo eſt eadem ei. 22æ.q.120.1.c. Reſp. Du^{o}.556°. Du^{m}.556^{m}.

* Liberalitas 9. Tributum 5. Vſura 9.35.106.107.124.126.145 146.270.196.199.200.

¶ Aequiualens non poteſt reddi deo, nec parentibus. Sed ſufficit reddere id quod eſt poſſibile. 1 2æ qu.100.7.1^{m}./.22æ.q.57.1.3^{m}./.q.62.7.1^{m}./.q.80.c./.q.81.5.3^{m}./.q.102.1.3^{m}./.quæ.106.6.1^{m}./.3^{a}.q.85.3.2^{m}./.1.d.17.q.1.8.7^{m}./.3.d.9.q.1.ar.1.q.4.3^{m}./.d.13.quæſt.4.ar.4.q.1.c./.4.d.14.q.1.ar.1.q.5.e./.1^{m}./.d.15.q.1.2.c./.3^{m}./.ar.3.q.4.1^{m}./.d.46.q.2.ar.1.q.1.c./. Vii.q.2.11.12^{m}./.Ro.13.le.2.prin^{o}./.Ethi.8.fi. *Beneficium 11. Infamia 2. Vendere 9. Vſura. 94.206.234.240.249.288.302. Deo.

1 ¶ AEQVIVOCA ſignificant multa, non autem nihil, contra Alexandrum. Periherme.le.5.fi.g. Quid.

2 Diuerſitas ſignificationis, cauſat æquiuocationem, non autẽ diuerſitas ſuppoſitionis, uel prædicationis. 1^{a}.qu.13.10.1^{m}./.quæſt.29.4.4^{m}./.3.diſtinct.6.queſt.1.3.1^{m}./.Ʒ.4 cap^{o}.49.11^{m}./.Potentia, quæſt.9.4.6^{m}./.Vnio 2.4^{m}./.Quol.3.4.1^{m}./.Opu.3.cap^{o}.217.

3 Aequiuoca diuiduntur ſecundum res ſignificatas, uniuoca ſecundum differentias, analoga uero ſecundum modos. 1.d.22.3.2^{m}. *Actio 3.

4 Aequiuoca duplicia, ſcilicet a caſu, & ſecundum analogiam, ideſt, ſecundum proportionem. Eth.le.7.fi. *Actus 34.

5 Aliquid dici de multis ſecundum diuerſas rationes contingit dupliciter, ſcilicet, Vno modo ſecundum rationes, omnino diuerſas, non habentes reſpectum ad aliquid unum. Et iſta dicũtur æquiuoca a caſu, quia, ſcilicet caſu accidit quòd unum nomen, unus homo impoſuit uni rei, & alius alii rei, ut præcipue patet in diuerſis hominibus eodem nomine nominatis. Alio modo unum nomen dicitur de multis, ſecundum rationes diuerſas non totaliter ſed aliquo modo in aliquo cõuenientes, quandoque quidem in hoc quòd referuntur ad unum principium, ſicut res aliqua dicitur militaris, uel quia eſt inſtrumentum militiæ, ſicut gladius, uel quia eſt tegmentum eius, ſicut lorica, uel quia eſt uehiculum eius, ſicut equ^{s}. Quandoque autem in hoc quòd referuntur ad unum finem, ſicut medicina dicitur ſana, eo quòd eſt factiua ſanitatis in animali, urina uero dicitur ſana, eo quòd eſt ſanitatis ſignificatiua. Quandoque uero ſecundum proportiones diuerſas ad idem ſubiectum, ſicut qualitas dicitur ens, quia eſt diſpoſitio per ſe entis, ideſt, ſubſtantiæ, quantitas uero, eo quod eſt menſura eiuſdem, & ſic de aliis. Vel ſecundum unam proportionem ad diuerſa ſubiecta. Eandem enim proportionem habet uiſus ad corpus, & intellectus ad animam. Vnde ſicut uiſus eſt potentia organi corporalis, ita etiam intellectus eſt potentia animæ abſque participatione corporis. Hunc autem modum præfert philoſophus, quia accipitur ſecundum bonitatem inhærentem rebus. Primi autem modi accipiuntur ſecundum bonitatem ſeparatam, a qua non ita proprie aliquid denominatur. Eth.le.7.fi 1.

6 Aequiuoca & uniuoca dicuntur dupliciter, ſcilicet phyſica, ideſt, ſecundum eſſe, & logica, ideſt, ſecundum communem intentionem. Po^{a}.q.7.7.8^{m}.

7 Vniuocatio & æquiuocatio, reſpiciunt eſſentiam, non autem ſuppoſitum. Quol.3.4.1^{m}.fin. * Agens 1.10.12.29.30.48. 88.99.100.

8 Omnis æquiuocatio præſupponit uniuocationem, non autem generatio æquiuoca præſupponit generationem uniuocam, ſed econuerſo. 1^{a}.q.13.5.1^{m}./.Veri.q.10.13.3^{m}. *Analogia 10.13. Angelus 96.113.117.559.565.607. Anima 118. Animal 7. Aſſiſtere 5.

9 In pure æquiuocis non attenditur ordo, nec reſpectus, nec ſimilitudo, 1.diſtinct.31.q.2 2^{m}./.Ʒ.1.cap^{o}.33./ Ethi.lec.7.fin. *Cauſa.E.

10 Oppoſitum uidetur dicere. 1^{a}.q.13.10.4^{m}. Reſp. ſicut Du^{o}. 471. Du^{m}.557^{m}.

471ª.*Commune 5.6.Contradictio 1.Corporalia 7.

11 Nomen ſpeciei,non æquiuoce prędicatur de indiuiduo, & ſpecie.Quol.3.6.d./.Meta.7.le.9.fi. *Ens 22.23.31. Generatio 29 30.

12 Prædicaretur autem æquiuoce de eo, ſi prædicaretur de eo, inquantum ſignificaret hoc indiuiduum prout huiuſmodi. Meta. 7.le.9.fi.

13 Si dicam.Sortes eſt homo,non æquiuocatur nomen hominis Meta.7.le.9.fi. *Gratia 107.Habitus 80.Hypoſtaſis 2. Materia 21.

14 Sed ſi hoc nomen homo imponatur alicui ſingulari homini, ut proprium nomen,æquiuoce ſignificabit ſpeciem, & hoc indiuiduum.Meta. 7 le.9.fi. *Motus 3.5.&c. Nomen 32. 38. Proceſſio 4. 7. Proprie 7ª. Recipere 1. Sacrm 126. Senſus 40. Vnum 2. Zelus 7.

¶ Æquum.Affinitas 9.15.Amor 104.Beneficiũ 24 Deus 227. Poª.62.63.Vſura 13.26.124.

Dña 1 ¶ Equus ſuperbus eſt nobili, & admiranda pollens audacia, atque bellum adhuc a remotis odoratu percipiens, hinnit, gaudens interius,exteriuſque,ac pedibus terram fodiendo, eam ſorbere uidetur, & ad ſonitum buccinæ exultat, quaſi pugnandi opportunitate percepta. In prælio exiſtens terrore non deuincitur,(& (quod eſt amplius) uulnerum dolore non pellitur.Iob 39.meº.L.&c./.Pſal.32.fi.b.

2 Equus incitatur ad coitum iubis, quibus tonſis, libido eius, extinguitur. Iob 39.meª. I. * Vſura 238. 285. 299.

3 Quidam equus perpendens ſe coiſſe cum matre,præcipitans ſe,mortuus eſt.22ſ.q.154.9.3ᵐ. Animal.43.

4 Equi hinnire ſolent propter libidinem.Iob.39.meº.L.

5 Equus contra morem multorum quadrupedum uelociter ſalit.Iob 39.meº.K.

Error. ¶ Eraclitus dixit,omnia continue moueri, ac per hoc nihil eſſe uerum determinate. Meta. 4.le.9.co.2.

¶ Eradicatio.Vſura 326.

¶ Ærarium publicum.Princeps 23.

¶ Erigere.Afflictio.

¶ Eripere.Aduentus 6.8.9.Mors 21.Vnctio 35.

¶ Ermafroditus.Sexus 2.6.

¶ Ermogenes.Iacobus.3.

¶ Erroneum.Appoſtata 1.Peccatum 324.325. Scolaris. Scrupulus.

Dña. 1 ¶ Error. Intellectus errat circa prima principia, in ſpeculatiuis & practicis,ut ſunt uirtute in concluſionibus, per malem ratiocinationem,non autem ſecundum ſe 2.d.39.q.3.1.c.fi./.2ᵐ./.4ᵐ./.2 c./.Veri.q.16.2./.2ᵐ./.3. 5ᵐ. * Abſoluere 30 Adam 29.&c.

2 Error circa prima principia, in ſpeculabilibus & practicis, eſt grauiſſimus & turpiſſimus.22ſ.q.154.12.c./. Ma.quæ.3.13.c.fi.

3 Error in ratione,contingit dupliciter,ſcilicet per applicationem ad particulare,& propter paſſiones 2.d.39.q.3.2.5ᵐ./.ꝫ.3.cº.108./.Veri.quæſt. 24.8.c. * Angelus 108.39.4.Apollinaris. o. Ars 4. Aſſumere 38. &c. Baptiſmus 37. 130. 218.

4 Error in iudicio duplex.ſ.circa finem, & in proſequendo 3.diſtin.36.1.c. * Canonizatio. Conſcientia 13. &c.Corpus 42.Creatura 7.8.

5 Error habet manifeſte rationem peccati, ſcilicet præſomptionis,ferendo ſententiam de ignoratis, maxime ubi eſt periculum.Ma.q.3.7.c.

6 Error quadruplex,circa impunitionem peccatorum.ſ. quorundam philoſophorum,credentium, Deum non habere curam rerum humanarum, aliorum credentium ſolam fidem ſufficientem eſſe ad ſalutem, aliorum credentium per ſola Chriſti ſacramenta ſaluari,& aliorum arbitrantium propter ſola miſericordiæ opera ſe impune peccare. 1ſ.Cor.6.lect.2.meº.D. *Dæmon 8.9.72.&c.102.

7 Error magiſtri ſententiarum circa animam.3.c.5.q.3.2.o. *Deus 199.263.354.Deuiare.

8 Errores græcorum circa fidem.Opuſ.1.o. *Diſputatio 3.Dormiens.Dubitatio 3.Euchª.56.69.Euſtratius.o. Excommunicatio 11. Fides 23.24.52.53.112.149.150.Finis 126. Geometra 3.

9 Error luciferianorum,ꝙ deus peccauit in luciferi deiectione ꝫ.3.cº.96.fi.*Gilbertus. Hereſis o.

10 Error luciferianorum.Cirilli,& quorundam latinorum, animam hominis cum corpore,per coitum ſeminari. Poª.q.3.9.c.primº. *Incontinentia 7.Inebriari.Intellectus 88.Inuocare.2.Ioannes 19.&c.Iudæi 19.&c.Iudex 5.Iuriſtæ.o. Lactantius.o.Lex 14.Liber 13.Liberum 5.Metaphora 7. Officium.

1.Oratio 8.9.Origenes.o.Peccatum 87.91.122.139.143.149 192.323.324.325.Plato 2.5.&c.Præceptum 8.139. Prædeſtinatio 38.Principium 23.27.Prouidentia 8, &c.

11 Error multiplex,in lege Maurorum.ꝫ.3.cº.65.fi.69./. *Purgatio 1.c.Purgatorium 1.Quantitas 2.Ratio 25.Religio 96. Reſurrectio 2.32.Sabbathum 2. Salomon 4. Satisfactio 17. Scolaris.

12 Error in lege Saracenorum,ſecundum Rabi Moyſen, reducentium omnia,in ſimplicem dei uoluntatem.ꝫ.3.cº. 97. fi. *Syllogiſmus 4.Symbolum 2.9.&c.Sindereſis 8.&c. Spiritus 19.Subſiſtentia 12. Terra 2. Tertulianus.o.Teſtis 5. Tranſumptio.Verbum 74. Veritas 34. Vertigo.Vetuſtas.Voluntas 64. Chriſtus 28.29.30.

¶ Erubeſcentia eſt timor de turpi fiendo. Sed uerecundia eſt timor de turpi facto.12ſ.q.41.4.c./.22ſ.q.75.1.2ᵐ./. quæſtion. 144.2.c./.Veri.quæſt.26.4.7ᵐ. *Baptiſmus 238.Confuſio. Contumelia 1.3. Reſurrectio 9. Reuerentia 1. Timor 37. Verecundia 11.12. Quid.

1 ¶ Eructatio eſt,ex nimia plenitudine,& repletione.Pſal. 44.priº.*Euchª.162.196. Cauſa.

2 Eructatio cordis non poteſt fieri ſine uerbo temporali 2. d. 2.q.2.2.5ᵐ./.d.8.4.fi.

¶ Eruditio.Doctor 3.Elephas 1.2.3.Prudentia 83.

¶ Æs.Vſura.19.

¶ Eſau. Circunciſio 26. Hæreditas 2. Iacob 2. Pœnitentia.40.

¶ Eſca.Ieiunium 1.&c.

¶ Eſdras. Apocripha. Conſecratio 20. Encænia. Pſalmus 6.

c ¶ Esse dicitur tripliciter.ſ.eſſentia, actus eſſentiæ, & eſſe quod ſignificat ueritatem propoſitionis,quod formaliter eſt in anima,ſed eſt in re fundamentaliter.1ª.q.3.4.2ᵐ./.1.d.33.2.1ᵐ./.3.d.6.q.2.c.c./.4ᵐ./.Poª.q.7.2.1ᵐ./.Quo.9.3.c./. Quo. 22.1.2ᵐ. *Abſolutum 1.Addere 5.&c.Aer 11. Analogia 1.6. Compoſitio 7.Cooperari 4. Corpus 43.68. Diuiſio.

n Eſſe quod in ſui natura unaquæque res habet,eſt eſſe ſubſtantiale,& prædicatum ſubſtantiale.Sed eſſe quod ſignificat ueritatem propoſitionis,prædicatur per accidens.Meta. 5.le.9.fi.d. *Ens 13.15.21.Gradus 1.

3 Eſſe duplex.ſ.naturale,& intelligibile. Quolib.9.3.c./. 4ᵐ. *Idea 8.12.&c.41.&c.Materia 1.

4 Res habet triplex eſſe.ſ.in ſuppoſitis,in cauſis, & in intellectu.1.d.36.q.1.3.2ᵐ./.d.38.4.c./.3ᵐ./.2.d.12.3.5ᵐ.Quol. 7.1.c.*Neceſſitas 3.6.8.13.16.&c.Perſona 16. Quoeſt 3. Sciẽtia 33.54 55.Species 2.&c.

5 Eſſe tripliciter terminatur,ſcilicet ſecundum duratione totius,uel partium,uel quia recipitur in alio.Primum conuenit corruptibili, ſecundum ſucceſſiuis, tertium uero omni creaturæ.1.d.8.quæſt.2.c. *Veritas 5.9.Vniuerſale 8.13. 15.&c.

6 Species rerum habent triplex eſſe,ſcilicet in arte dei,i. in uerbo,in intelligentia angeli,& in rebus 1ª.q.74.3.2ᵐ./. 2.d.12.3.5ᵐ.

7 Eſſe quod eſt actus entis,attribuitur dupliciter creaturæ, ſcilicet proprie,& improprie.Primum attribuitur ſubſiſtenti tantum,ſecundũ uero aliis.3.d.6.q.2.2.c./.Vir.q.1.2.1ᵐ./.Quo.9.3.c. *Voluntarium 1.9.Chriſtus 189.

8 Eſſe ab aliquo dupliciter.ſ.directe, quia agit, & indirecte, quia non agit,quod debet 12ſ.q.6.3.c.

9 Eſſe cuiuslibet rei,& cuiuslibet partis,eſt a deo immediate. 2.diſtin.35.3.c./.diſtinct.36.quæſt.1.1º./ d.37.q.1.c.c. 2. d. 18.quæſtio.1.2.c./.Poª.quæſt.7.2.c. *Abſtractio 2. Abſtractum 7.Actor 1.Adam 79.Addere 18.Affirmatio 3.4. Agens 50.70.83. Cauſa.

10 Omne quod non eſt ſuum eſſe,participat eſſe a cauſa prima, quæ eſt ſuum eſſe.1ª.quæſtion. 44 1.c./.quæſt.61.1.c./.quæſt. 75.5.4ᵐ./.quæſt.104.1.c.fi./.12ſ.quæſt.3.7.c./.ꝫ.2.cº.15. 4ᵐ. /.Libº.3.cº.65.4ᵐ./.Phy.8.lec.21.fi.c.A.Deus 1. *Amor 22. 31.196.Animal.4.58.Antecedens 2.Appetitus 3.28. Appropriatio 21. Beatitudo 2.61. Benedictum 2.4.10.11. Bonitas.4.77.84.92.144.177. Cauſa 24. 35. &c.46. &c. 85.96. 111.112. Cognitio 24.60. Comparatio. 4. Conceptio 18. Conſeruatio.o.

11 Deus dat eſſe,aliæ uero cauſæ determinant illud. 2.diſtinct. 1.quæſtion.1.4.c./.ꝫ.2.cº.21.3ᵐ.Libº.3.cº.66.5ᵐ./.Poª.quæ.3.1.c.fi.

12 Solus deus dat eſſe 2.diſtinct.8.5.3ᵐ./.diſtinct.15. quæſtion. 1.2.c. * Conſilium 3.Cor.2.Corruptio 4.Cultus 6. Currere. Defectus 2.12. Delectatio 95. Deliberatio. o. Dæmon 88. Demonſtratio 4.&c.10.&c.Deſperatio 2.5.Deuotio 13.

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13 Eſſe per creationem, cauſatur a deo, nullo agente mediante ſed mediante forma, quæ eſt principium ipſius eſſe. Ver. q. 27. 1. 3m./. Poa. q. 3. 16. 21m./. Virt. quæſt. 2. 1. 13m. Agens 12. Dimenſio 10. &c. Diſpoſitio 48. &c. Diſtantia 4. 7. 8. Dolor. 19. Domus 2.

14 Forma dicitur eſſe principium eſſendi, quia eſt complementum ſubſtantiæ, cuius actus eſt eſſe. Con. 2. co. 54. * Effectus 10.

15 Forma non poteſt eſſe principium eſſendi, nec operãdi, nec cognoſcendi, ceſſante actione dei. Potentia q. 5. 1. 18m. Actio 13. *Elementum 1. 26. Æquiuoca. 6. Æternitas 1. 9. &c. 30. &c. 39. &c. Eucha. 103. Æuum 3. 9. Facere 3. 7. Fatum 5. Fieri 1. 14. 15. 20. 25.

16 Eſſe eſt proprius effectus dei. 1a. q. 8. 1. c./. q. 45. 5. o./. q. 65. 3. c./. 12æ. q. 66. 5. 4m./. 3. 2. co. 21. 8./. 22. 1m./. co. 40. fi./. 42. 7m./. 85. 4m./. Lio. 3. co. 66./. Veri. q. 5. 9. 7m./. Poa. q. 3. 1. c. fi./. 4. c./. 7. c./. 8. 19m./. q. 7. 7. c./. 10m./. Quol. 12. 6. fi./. Hæ. 4. le. 2. meo. C. Agens 4. * Filiatio 8. 11. Fortuna 8. Generatio 3. 22. Genus 5. Gradus 1. Gratia 5. 49. 128. 134. Idea 8. Imperfectio 4. In 3. &c. 7. &c. 18. &c Indiuiduum 11. 12. Iuſtitia 2. 7. 13. 18. Intellectus 63. 96. 137. 158. Iudicium. 8. Lex 24. 25. Liberalitas 18 Lumen 1. &c. Malum 7. &c. 15. &c. Materia 5. &c. 25. 31. &c. 42.

17 Nihil præter deum eſt cauſa ipſius eſſe. 3. 2. co. 21. 4m. *Mathematica 1. 4. Menſura 12. Miſſio 4. Mors 15.

18 Oppoſitum uidetur dicere a ſimili 1a. quæſtio. 32. 1. 2m./. q. 45. 5. o./. quæſtion. 65. 3. 3m./. 4. diſt. 5. quæſtion. 1. ar. 3 quæſt. 3. c./. 1m./. Con. 2. co. 10. 4m./. Potentia q. 3. 4. c./. 10. 20m./. Ma. q. 16. 9. 3m. Reſpono ſicut dubio 554. *Natiuitas 4. Naturale 1.

19 Nihil præter deum, eſt cauſa ipſius eſſe, niſi inſtrumentaliter, in uirtute dei. 3. 1. co. 21. 4m./. Libo. 3. co. 66. 67. 1m./. Ver. quæſtio. 5. 9. 7m./. Potentia quæſtio. 3. 1. c./. 4. c./. 7. c./. 8. 19m. /. quæſtion. 7. 2. c./. Ma. quæſtion. 16. 9. 3m./. Quolib. 12. 6. c. fi. * Nomens 4. Obſcuritas. Occidere 13. Oppoſitio 7. Opus. 1. Pars 9. 41. &c. Participare 4. &c. Particulare. Pœna 89.

20 Nullius rei totum eſſe principiatur ab aliqua creatura 2. d. 1. quæſtion. 1. 4. c./. 3. 3. co. 66. * Perfectio. 2. 43. Perſona 11. 30.

21 Nulla res habet poteſtatem ſupra ſuum eſſe. Potentia quę. 6. 7. 4m. * Potentia 50. Prędicamentum 2. 3. Prędicari 11.

22 Oēs cauſæ conueniunt i hoc, quòd cauſant eſſe. Con. 3o. co. 66. 2m./. 67. 1m./. Potentia quæſtio. 7. 2. c./. 10m./. Metaph. 5. prino. lect. 6. prino. * Prę ſcriptio. Principiatum 1. Principium 9. 12. 17. &c. Priuatio 1. 17. 20. Propter 4. 5. 6. Quantitas 5. Quieſcere 1. Ratio 12. 31. Regnum 4. Relatio 4. 6. 7. 9. &c. 53. 58. 59. Relictum 1. &c. 12. Senſualitas 6. Separatio 1. 2.

23 Quædam creaturæ largiuntur aliis eſſe, & bonitatem. 2. di. 9. 1. 3m. Veri. q. 5. 8. c./. 9. 7m./. Poa. q. 3. 4. c./. 8. 19m. *Signũ 6. Species 3. &c. Speculum 6. Spes 78. Subiectio 7. Subſtantia 4. 8. 9. 12. 13. 29. Trinitas 1.

24 Agentia inferiora, ſunt principia eſſendi, quo ad inchoationem, non aũt abſolute. Poa. q. 5. 1. 5m. * Verbum 57. &c. 77. Virtus. 75. 92. 104. 176. 181, 220. Viſus. 5. 6. Vita. 7. Voluntarium. 9. Voluntas. 21. 23. 59.

25 Agentia inferiora, ſunt cauſæ rerum, quo ad fieri, non autem quo ad eſſe, niſi per accidens. 1. d. 37. q. 1. 1./. Con. 2. co. 21. 9m./. Poa. q. 5. 1. 4m. Agens 7. * Chriſtus 6. 18. 26. 36. 39. 66. 123. 189.

26 Forma non eſt, nec fit, nec creatur, niſi improprie 1a. q. 5. 5. 2m./. q. 9. 2. 3m./. q. 45. 4. 8. o./. q. 65. 4. c./. q. 75. 6. c./. q. 90. 2. c./. q. 91. 2. c./. q. 110. 2. c./. q. 118. 1. c./. 12æ. q. 110. 2. 3m./. 3a. q. 35. 1. c./. 3m./. 2. d. 1. q. 1. 4. c./. 4m./. d. 17. q. 1. 2. 4m./. d. 18. q. 2. 3. c./. 3. d. 6. q. 2. 1. c./. d. 8. 2. o./. d. 28. 1. c./. 4. d. 5. q. 1. 2. 3. q. 3. 3m./. d. 10. 1. 4m./. 3. 2. co. 18. fi./. co. 43. 3m./. Lio. 3. co. 69./. Libo. 4. co. 48./. Veri. q. 9. 1. 5m./. q. 27. 3. 9m./. Poa. q. 3. 1. 12m./. 8. c./. 3m./. 9. c./. Ma. q. 1. 1. 6m./. q. 7. 2. 7m./. Vnio. 4. c./. Vir. q. 1. 2. 1m./. 11. c./. q. 22a. 12m./. 20m./. Spũ. 2. 8m./. 3. 12m./. Quol. 3. 6. c./. Quol. 8. uel. 9. q. 5. 1. c./. 2m./. Opuſ. 37. co. 4./. Met. 7. lec. 7. prino. 2 A./. Lec. 8. o. * Actio. 59. 60. 105. 115.

27 Omne eſſe, eſt ab aliqua forma. 1a. q. 42. 1. 1m./. 1. d. 17. q. 1. 2. o./. 3. d. 6. q. 22a. 1m./. Con. 2. co. 53./. Ver. q. 27. 1. 3m./. Poa. q. 3. 16. 21m./. Quol. 3. 1. c./. Spũ. 2. 3. c./. Anima. 14. c. prino. * Actualitas. 2. Actus. 2. 3. 17. 53. &c. 71. Adam. 79. Addere. 18. Agens. 4. 5. 17. 18. Amicitia. 32. Artificiale. 1. &c. Augmentũ 27. Blaſphemia. 24. 27. Bonitas. 89. 144.

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28 Eſſe conſequitur per ſe ad formam. Con. 2. co. 54. 2m./. Anima. 14. c. prino./. 14m. * Character. 14. &c. Caritas. 47. 66. &c.

29 Ipſum eſſe, nihil aliud adiunctum habere põt, ſimiliter nec aliqua forma. 1a. q. 3. 6. 7. c./. Cõ. 1. co. 39. prino./. Poa. q. 7. 4. c. * Cęlum. 1. 3. 11. 12. 68. 72. &c. 137. 147. Comprehendere. 3. Conſtitutio Contingens. 3. Diffinitio. 6. 27. &c. Dimenſio. 10. &c.

30 Eſſe non eſt forma. 1. d. 17. q. 1. 2. 5m./. Con. 2. co. 53. * Effectus. 10. 17. Eucha. 77. 84. 99. 103. 110. 118. &c. 138. 139. 140. Exemplar. 5. Experientia. 2. Falſitas. 3. &c. Fatum. 5. Figura. 2. Fomes. 8. 13. &c.

31 Forma comparatur ad eſſe, ſicut lux ad lucere, vel ſicut albedo ad album eſſe. &c. 2. co. 53.

32 Primus effectus formæ, eſt eſſe, ſecundus vero operatio. 1a. q. 42. 1. 1m./. 12æ. q. 111. 2. c./. 1. d. 7. q. 1. 1. 2m./. d. 42. q. 1. 2. 2m./. 2. d. 27. 1. 3m.

33 Eſſe eſt actus ultimus, participabilis ab omnibus, nihil participans. Anima. 6. 2m.

34 Eſſe & bonum cõmuniter, eſt ſimplicius quàm eſſentia, quia eſt cõmunius. Veri. q. 21. 5. 6m. Bonitas. 84.

35 Eſſe eſt prius omni alia participatione & omni alio nomine dei. 1a. q. 5. 2. o./. 1. d. 8. q. 1. 1. 3. c./. Poa. q. 3. 4. c./. 8. 19m./. Opuſ. 37./. Cauſis. lec. 4. o. * Forma. 11. 21. 36. &c. 44. 50. &c. 68. 77. &c. 88. 111. 117. 123. 124. 136. &c. 146. &c. 167. 173. &c.

36 Et eſt nobilius. 1a. q. 4. 1. 3m./. 2. 3m./. 12æ. q. 2. 5. 1m./. 1. d. 17. q. 1. 1. 3m./. q. 2. 2. b. 2./. Veri. q. 10. 2. 3m./. q. 22. 6. 1m./. 11. 16m./. Poa. q. 7. 2. 9m./. Dion. 5. lec. 3. * Generatio. 2. &c. 17. 29. Gratia. 3. 5. 48. 128. 147.

37 Imo illud quod eſt cõmunius prædicatione, eſt imperfectius minus cõi. veri. q. 7. 6. 7m. Reſpon. dubio. 559o. Dum. 559m.

38 Ab eadem forma vel eſſentia, eſt eſſe imediate, & operatio mediante potentia. 1a. q. 5. 4. 2. 2m./. 3a. q. 19. 1. 4m./. 1. d. 7. q. 2. 1. 2m./. Veri. q. 27. 5. 17m. *Eſſentia. 4. Habit'. 31. 42. &c. 44. 62. Hæreſis. 121. 138. Honor. 6. Idea. C. Imperfectio. 4.

39 Eſſe eſt formale, reſpectu oĩum quæ in re ſunt. 1a. q. 8. 1. o./. Con. 1. co. 43. prino./ Poa. q. 7. 2. 9m./. Spiritu. 8. 3m.

40 Omnis forma poteſt ineſſe, non quòd a ſe hẽat eſſe, ſed quia eſt formale principium eſſendi. Ver. q. 21. 4. 6m.

41 Eſſe vt eſt actus & principium formale, eſt prima forma. Sed ſecundum inhęrentiam & fieri eſt econuerſo. Opuſ. 37.

42 Idem eſt eſſe formæ, materiæ, & compoſiti. 12æ. q. 4. 5. 2m./. 2. d. 1. q. 2. 4. 2m./. Ente. 2. fi. f. * Incipere 1. 2. 4. Indiuiſibile. 1. In. o. Inſtãt 2. 7. &c. Intellectualis 2. Intellectus 129. 140 156. 197. 141. &c. 165. 169. 296.

43 Si aliqua forma vel natura non pertinet ad eſſe perſonale, illud eſſe nõ dicitur eſſe perſonæ ſimpliciter, ſed ſecundum quid. 3a. q. 17. 2. c.

44 Eſſe capitatum, & eſſe corporeum, & eſſe animatum, pertinet ad perſonam Sortis. Sed ex his non ht niſi vnum eſſe in Sorte. 3a. q. 17. 2. c.

45 Oppoſitum videtur dicere. 2. d. 12. 4. c./. 3. 2. capo. 88./. Meta. 5. lec. 21. prino. a Reſpondeo, Dubio. 560. Dum. 560m.

46 Si poſt conſtitutionem perſonæ, aduentant ei aliqua membra, non accreſcit ei aliud eſſe, ſed ſola relatio ad hęc. 3a. q. 17. 2. c. * Iuſtificatio. 14. Liberum. 29. Locus. 1. 14. &c. Lumen. 11. Macula. 8. 11. &c. Malum. 13. &c. Mathematica. 1. 4.

47 Eſſe ſecundum ſe, non eſt finitum, nec infinitum, quia non eſt quantum, niſi inquantum ſubiacet motui, vel vt eſt rei quantæ. Phy. 8. lec. 21. fi. c./. Cę. lect. 6. princo. a D. &c. *Meritum. 51. 86. 91. 95. 96. Motus. 27. 42. 79. 81. 89. &c. Mundus. 5. 7. 13. &c.

48 Formæ naturales & artificiales, habent duplex eſſe, ſcilicet in actu, in materia, & in potentia actiua artificis. 1. d. 36. q. 2. 1. c.

49 Forma generalis, poſt mutationem, manet ſecundum rationem, & non ſecundum eſſe, ſpiritualis autem neutro modo. 4. d. 12. q. 1. artic. 1. q. 3. 2m./. Veri. q. 1. 6. c. *Mutatio 5. &c. Mutatum. Natiuitas. 4. Neceſſitas. 5. 8. 12. &c. 16. &c. Nobilitas. 2. &c. Nomen. 18.

50 Eſſe permanentium, non eſt diuiſibile, niſi per accidens, ſcilicet inquantum coniungitur motui. Poa. q. 5. 1. 2m.

51 Quælibet forma dat eſſe tale ſuo ſubiecto, ſi perfecte ſit in eo, non autem aliter. 3. 1. co. 50. 4m.

52 Eſſe eſt maxime intra rem, ſecundo forma, tertio materia. 1a. q. 8. 1. c./. q. 105. 5. c. fi./. 2. d. 1. q. 1. 4. c. fi./. Poa. q. 3. 7. c./. Anima 9 c. prino./. Opuſc. 41. Hc. 4. lec. 2. to. 4o. *Notum 7. 8. Obedientia. 22. Operatio. 12. 38. 39. 48.

53 For-

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53 Forma manente, oportet rem eſſe, quia per eam ſubſtantia ſit proprium ſuſceptiuum ipſius eſſe. Con.2.cº.55.1m./5m.

54 Potentia ad eſſe accipitur ex parte materiæ. Potentia q.5.4.1m. Ma.2. * Peccatum 367.368.400. Perfectio 15.&c.82.&c.

Dum.561m 55 Oppoſitum uidetur dicere.4.diſt.2.quæſtion.2.arti.1.quæſt.1.2m. Reſpondeo dubio 561º. * Perſe.5.6. Perſona 13.14.&c. Poſſe.1.2. Potentia 7.28.29.35.38.46.47.50.56. Præſcriptio. Proceſſio 6.22. Prudentia 56.58. Qualitas 1.12.

56 Potentia ad eſſe, accipitur ſecundum modum potentiæ paſſiuæ, quæ eſt ex parte materiæ, & potentiæ actiuæ, quæ eſt ex parte formæ. Poª.q.5.4.1m.

57 Nulla forma intelligitur in actu, niſi per hoc, q habet eſſe. Non aûs us eſt in potentia materiæ, uel in uirtute agentis, uel in intellectu. Poª.q.7.2.9m.

58 Sicut potentia ad qualitaté, non eſt aliquid extra genus qualitatis, ita potentia ad eſſe ſubſtantiale, non eſt aliqd extra genus ſubſtantiæ. Phy.le.15.prioº.

59 Sed eſſe eſt actus formę, & eſſentiæ, & ſuppoſiti. 1ª.q.5.4.c./1.d.33.1.1m./.d.57.quæſtion.1.2.c./.quæſtion.3.1.c./.2.d.3.quæſtio.1.1.c./.D.2.cº.52./.Potentia quæſt.5.4.3m./. Vnio.1.10m./.Quolib.2 4.c. * Quieſcere 1. Rectitudo 5. Reflecti Scientia 33.

60 Nec eſſe comparatur ad alia, ſicut recipiens ad receptũ, ſed econuerſo, quia eſt actualitas oium 1ª.q.3.4.c./.q.4.1.3m./.q.5.1.c./.Poª.q.7.2.9m.

Dum.562m 61 Immo ſemper illud quod ſubſternitur in rebus, eſt communius quam id quod informat, & reſtringit ipſum, ſicut eſſe, quàm uiuere. 1ª.q.65.3.c. Reſpº.dubio 562º.

62 Quantum unicuique ineſt de forma, tantum ineſt ei de uirtute eſſendi. Potentia q.5.4.1m. * Scriptura 8.9.21. Semen 18.&c.

63 Virtus eſſendi, non pertinet tantum ad potentiam paſſiuã, id eſt materiæ, ſed magis ad potentiam formæ. Cæ.lect. 6. prinº.a.E. * Senſus 13. Similitudo 9.11.12.27. Spirituale 4.7. Status 8. Subiectum 6.7. Subſiſtentia 7. Tempus. E. Verbum 14.

64 Quælibet forma ſubſtantialis dat eſſe ſimpliciter, & quælibet forma accidentalis dat eſſe ſm quid. 1ª.q.76.4.8.c./.qu.77.6.c./.2.d.18.q.1.1./.Aia.2.le.1.meº.d.H./.Opuſcu.29.ſi. * Virtus 49.&c.176.188. Vita 70. Vitium 1. Vniuerſale 4.&c. Voluntas 43.46. Velle 5.8.

Eſſentia. 65 Eſſe conſequitur principia eſſentialia, ſicut operatio uirtutem 2.d.15.q.3.1.c./.2m./.3.d.6.q.2.2.c. * Anima 3. Accidens 13.

66 Quodquid eſt eſt principium demonſtrandi an eſt ſimpliciter, & quia hoc eſt. 3.d.24.ar.1.q.2.2m. * Augmentum 17.

Dum.563m 67 Immo quodquid eſt ſequitur quæſtionem an eſt. 1ª.q.1.2.2m./.Poſt.le.2.co.2. Reſpº.ſicut duº.448º.

68 Vnius rei, eſt tantum unum eſſe eſſentiale 2.d.1.q.2.4.2m./.d.18.q.1.2.c./.3.diſtinctio.6.quæſtio.2.2 c. * Bonitas 4.84 92.157.

69 Vnius perſonæ eſt tantum unum eſſe perſonale, ſed multa ſecundum quid. 3ª.q.17.2.c./.q.19.1.4m./.Quol.9.3.c. * Compoſitio 7.

70 Eſſe & poſſe æternarum rerum non eſt totum ſimul, ſed ſucceſſiue. Op.9.ar.48. * Contrarium 2.18.12.38.40.41.

71 Eſſe compoſiti, quod natura ex ſuppoſitione materię producit, operationi naturæ ſubiicitur. 4.q.11.q.1.ar.3.q.1.c. * Contritio 6.14.

72 Quicquid eſt in aliquo præter eſſentiam eius, oportet eſſe cauſatum, uel a principiis eſſentialibus, uel ab extra. 1ª.q.3.4.c. * Cooperari 4.

73 Eſſe pertinet ad hypoſtaſim, ſicut ad illud qđ habet eſſe. Sed pertinet ad naturam, ſicut ad illud quo aliquid habet eſſe. 3ª.q.17.2.c.1m. * Deitas 5. Demonſtratio. 4.&6.10.&c. Differentia 8.13.51.

74 Subſtantia completa, eſt proprium ſuſceptiuum ipſius eſſe. Con.2.cº.54.4m. * Definitio 1.25.28.&c.43. Ens 5.15.21.22.

75 Eſſe ſimpliciter, eſt ſuperius ad eſſe hominem. 3ª.quæ.16.9.2m./.Meta.5.lect.9.ſi.u.ſi. * Æquiuoca 6. Eſſentia 5. Figura 2.

76 Eſſe non eſt genus, nec de ſignificatione alicuius generis. 3.diſtinct.11.2.2m. Genus 5.13. Gratia 3.128.134. * In 3.&c.18.&c.

Eſ

77 Immo ens eſt de ratione ois entis 12ª.q.94.2.c./. Quol.2.3.c./. Meta.4.lect.1.prinº.a./lect.4.meº.c. Reſpº. ſicut dubio 300º. Dum.664º.

78 Eſſe non poteſt eſſe cõe per modum generis, cum ſingula cõtenta in genere differant, ſm eſſe. 4.d.12.q.1.ar.1.q.1.1m./.Poª.q.7.3.c.prinº. * Infinitum 2.&c. Intentio 17. Intellectus 63.64.103.&c.113.138.269.

79 Oppoum uř dicere 12ª.q.94.2.c./.Met.4.le.1.prº.a.le.4.mº.c. Reſpº.ſicut dubio 513º. Dum.565º.

80 Nulla res eſt in genere, ſm eſſe ſuũ, ſed ratione quidditatis ſuæ, quia eſſe cuiuslibet, eſt ei proprium, & diſtinctũ ab eſſe cuiuslibet. Sed ratio ſubſtantiæ poteſt eſſe communis. Potentia quæſt.7.3.c.prinº. * Perfectio 4.16.&c. Perſona 12.14 &c.

81 Eſſe & quod eſt, tripliciter differunt. Ebdo lect. 2. Quo eſt. Qualitas 1.12. Quantitas 5. Quodeſt. Quodquideſt.

82 Eſſe olim, non eſt unius ſpeciei 4.d.12.q.1.ar.2.q.3.c. * Ratio 12.31. Veritas 5.6.9.13.

83 Impoſſibile eſt unam rem habere duplex eſſe ſubſtantiale. 1ª.q.76.3.c./.4.b./.1./.q.77.2.3m./.3ª.q.17.2.c./.2.d.18.q.1.2.c./.Vit.q.1.11.c./.Quol 9.3.c. * Vita 2.3.7.24. Viuere 1.5. Vnitas 3.8.24.

84 Ad probandum aliquid eſſe, oportet uti pro medio quid nominis, non autem quid rei, quia ſequitur quæſtionem an eſt 1ª.q.2.2.2m./3.d.24.ar.1.q.2.2m./.Trin.23.c./.Poſter.lect.2.prinº.a.F. Dum.566º.

85 Immo oportet ſcire, quid rei. Trin. 23.c. Reſpº.ſicut dubio.448º.

86 Eſſe rei, eſt accidens & perfectio eius & non eſt eius eſſentia 2.d.3.q.1.1.c./.6m./.Poª.q.7.2.9m./.Op.42.cº.5.ſi./. Accidẽs 11.m£Op.72.q.14.

87 Immo eſſe rei, non eſt accidens eius. Poª.q.5.4.3m./.Phy. le. 15.prinº. Reſpº.duº.567º. Dum.567º.

88 Eſſe rei non dicitur accidens, quaſi ſit in genere accidentis, ſi loquamur de eſſe ſubſtantiæ. Eſt n. actus eſſentiæ. Sed eſt accidens per quandam ſimilitudinem, quia non eſt pars eſſentię, nec eſt de ratione rei, ſicut nec accidens eſt de ratione rei. Poª.q.5.4.3m./ Op.42.cº.5.

89 Eſſe rei, quamuis ſit aliud ab eius eſſentia, non tamen eſt intelligendũ, q ſit aliquid ei ſuperadditũ, ad modũ accidentis, contra Auicennam, ſed quaſi conſtitutũ per principia eſſentię. Met 4.le.2.meº.c.D.

90 In qualibet creatura differũt eſſe, & eſſentia, operatio & potentia, uel uirtus operatiua. 1ª.q.54.1.2.3.c./.q.77.1.c./.qu.79.1.c. Creatura.

91 Oppoſitum uidetur dicere. 1.quæſtio.3.3.c./.3.d.3.quæſtio.1.3.c. Reſponden ſicut dubio 114º. Deus 19. Actio 1. * Accidentaliter 3. Dum.568º.

92 Eſſe cuiuslibet creaturæ eſt determinatum ad unum ſecundum genus, & ſecundum ſpeciem. 1ª.q.54.2.c. * Actus 193. Agens 60.

93 De nulla creatura, eſt per ſe notũ eam eſſe. Ver.q.10.12.c. * Amor 61. Animal 4.37.

94 Omnis creatura plus habet de non eſſe, quam de eſſe, quia de non eſſe habet infinite, de eſſe aũt habet finite. Ver.q.2.3.16m. Comparatio 4. * Appetitus 3.95. Aſſimilatio 10.17. Aſſiſtere 2.5. Bonitas 84.92.144.147.

95 Inclinatio cuiuslibet creaturæ ad eſſe, eſt tm̃ p eſſentiã, nõ autem inclinatio ad extra 1ª.q.59.2.c./.1m.

96 Habens intellectũ, cognoſcit & appetit eſſe ſimpliciter, non aũt bruta, ſed ut nũc. Con.2.cº.54.ſi./.78.4m./.82.3m./.Ethi.lect.10.ſi.

97 Impoſſibile eſt q eſſe alicuius creaturæ, ſit cauſatũ ex principiis eſſentialibus eius. 1ª.q.5 4.c. * Creatura 5.6 18.23. Culpa 6.7.17.18. Defectus 2.12. Delectatio 82. Diſtantia 7.8. Æternitas 19.&c. Falſitas 16.53. Finis 18.71. Gratia 48.49. Idea 8. Imperfectio 4. Indiuiduũ 11.12. Intellectus 7.&c. Menſura 12. Perfectio 8.

98 Eſſe creaturæ, comparatum deo, ſecundum æquiparantiam, eſt quaſi nihil, ſed ut ad cauſam, totum eſt a deo. 1.diſtin.8. L.1.meº.k./.Veri.quæſtio.2.3 18m. Comparatio 4. * Poſſe. 1. Suppoſitum 7.8.13. Terra 3. Veſtigium 8. Vita 2.24. Vocatio 1.

99 Eſſe creaturæ, non eſt per aliud formaliter & intrinſece. Sed exemplariter & effectiue, eſt per eſſe dei. 1.d.8.quæſtion.1.2.2m.

e ¶ Essantia eſt illud, quod ſignificatur per definitionem. 1ª.q.3.3.c./.q.29.2.3m./.Q.30.2.4.c./.Quo.3.4.1m.ſi. Ente 1. meº.

me°.e./.c°.2.me°.d./.fi.g./.Meta.7.lect.5.fi. * Abſoluere 33. Abſtractio 17.&c. Accidens 26.29.117. Actio 106. Actus 25.200.

2 Eſſentia eſt pars eſſentialis naturæ 2.d.51.queſtion.2.1.b.2. * Adam 1.&c.16.18.80. Addere 15.18. Adiectiuum 11.&c. Agens 109.

3 Eſſentia eſt illud, cuius actus eſt eſſe 1ª.quæſtion.39.2.3ᵐ./.1.diſtin.23.1.c./.3.c°.53./.Potentia quæſt.5.4.3ᵐ./. Ente 2.med° f.

4 Eſſentia non eſt principium actus, niſi mediante aliqua potentia 2.d.31.q.2 2.4ᵐ. Eſſe 38. * Alius 2.3. Amor 58. Appropriatio 1.4.5.9.15. Ars 30. Aſſumere.o. Attributa 11. Beatitudo 4.24.&c. Bonitas 84.92.151 &c. Charitas 16. Cauſa 25.90. Circunſcribi. Clauis 2.4.14. Cognitio 4. Cõpoſitio 13.14. Confeſſio 90. Coniunctio 10.

5 Eſſentia, & natura ſunt idem re, & differunt ratione, quia eſſentia eſt principiũ eſſendi, ſed natura eſt principiũ operationis 1ª.q.39.2.3ᵐ./.Ente 1.fi.e. *Contritio 3. Corpus 10. Creatiõ 20.31. Creatura 2. Datio 26. De 2.4.&c. Dæmõ 88. 96. Deſcendere 3. Dicere 9. Dici 1. Dña 14. Differre 4.5. Definitio 1.3 26.34.35.36.47.48. Dimenſio 5.7. Diſpoſitio 9. 20. Diſtinctio 24.&c. Diuiſio 16. Donum 37. Duratio 4.10. Ens 1.2.4.27.36.

6 Eſſentia, ut eſſentia, non eſt una, nec plures. Ente 4.prin°.d. * Æqualitas 22.23. Æquiuoca 7. Experientia 11. Femininũ o. Fide 8.121.135. Finis 19. Forma 40.67.172. Fruitio 13. Generatio 69.71.&c. Genus 11.12.16.25.26.35. Gratia 15 92. Habitus 79. Hæreſis 101. Homo 8. Humilitas 12. Imago 27. Imprudentia 2.

7 Quando uariatur aliquid de eſſentia rei, non eſt eadem res numero 4.d.21.q.2.ar.3.q.2.c. *In 12.&c. Indiuiduum 2.3.11.12.28. Infidelis 8. Infinitum 2.7. Inſtans 11. Intellectᵘ 2 3.21.&c.38.111.114.122.129.185.193.195.211.270. Hypoſtaſis 6. Lex 59. Liberum 23. Locus 20. Lux 12. Magis 1. Malum 3 Medium 16. Motus 14 80.81. Multiforme.o. Natura 20.21. Nomen 40.42.45.46. Notitia 5.6. Nuptiæ 2. Omiſſio 7.

8 Eſſentia in abſtracto, non eſt genus, nec ſpecies, nec differentia, ſed eſt principium eorum. Ente 4.prin°./.Meta.7. lect. 2.p in°.2 fi./.Lect.5.fi. * Operatio 1.40. Oratio 15.66. Ordo 34.60 62. Pars 30. Participare 3.4.11.12.13. Peccatum 337.

9 Eſſentia noie abſtracto, ſignificat ut pars, ſed in concreto ſignificat ut totũ 1ª.q.3.3.c./.1.d.23.1.c./.d.25.1.3ᵐ./.Quo.2.4.c./.Quol.9.2.1ᵐ./.Met.7.le.5.fi. * Perfectio 16. Per ſe 2. Poᵃ.38. Prædeſtinatio 4. Prædicari 9.10.35.38.&c. Præſentia 1. Priuatio 18. Proceſſio 12.14. Propoſitio 18. Proprium 4.

10 Eſſentia, unitas, ueritas, & bonitas denominant ſeipſa, ea rõne, quia unũ uerũ, & bonũ conſequuntur ad eos. Poᵃ.q.9.7. c.fi. *Prudentia 8. Punctus 2. Ratio 6. Reſibile. Sapiẽtia 41.43. Scientia 2.11 115.

11 Habens naturam, uel eſſentiam, uel formam, põt habere aliquid extraneum ſibi coniunctum. Sed nulli eſſentiæ vel naturæ, uel formæ hoc conuenit. Poᵃ.q.7.4.c.prin°. * Schiſma 7. Spes 49. Spirituale 1.6.12. Subſtantia 1.&c.9.&c.25.&c. Timor 51.55.59. Totum 1. Verbum 10.11.12.21. Veritas 5.6.25 28. Virtus 1.&c.78.150. Viſio 6. Vita 1.7.33.46 47.77. Vnitas 1.2.37.46.&c. Voluntas 1.3.4.83. Chriſtus 61.122.129.145.153.

12 In compoſitis eſſentia ſignificat compoſitũ ex forma & materia in communi 1ª.q.29.2.3ᵐ./ 1.d.23.1.c./.1ᵐ./. Poᵃ.q.9. 2.6ᵐ./.Quol.2.4.c. Ente 2.me°.f.c°.5.prin°.d./. Met.7.lect. me°.e./.Lᵒ.8.le.3.prin°.2. *Deus 33.

d. ¶ Eſſentiale. Appellatur aliquando eſſentiale, id quod nũquã eſſentiam rei derelinquit. Ver.q.20.2.4ᵐ.fi. * Accidens 210. Actio 86. Actus 16.157.158.190.199. Adiectiuum 11.&c. Agens 67.105. Amor 1.&c.17.&c. Angelus 182.226. 228.294.409. Annihilatio 5. Appropriatio 1.4.5. Attributa 12. Aurea. Beatitudo 71.72.73.76.80.81. Bonitas 82.85. 256.232. Charitas 15.51.74.77.135.148. Cauſa 32.&c. Cælũ 64.157. Clauis 2.4.14. Conſtantia 5.8. Contemplatio 1.2.5. Corruptibile 1. Damnatio 26. Datio 22. Deitas 1. Delectatio 6. Dæmon 125. Deus 18.39.42.414 &c. Dicere 4. Dictio 1. Dña 4.18.&c. Difficile 16. Euchᵃ.161. Fides 1.9.38. Forma 40. Fructus 1. Generatio 84. Gratia 9.10.118. Habitus 3.25. Hæreſis 41.42. Idem 7. Imprudẽtia 2. Intellectus 144. Liberũ 6.23.29. Matrimonium 31.33.73. Meritum 40.54 72.80.82.111. Peccatum 1.5.311. Pœnitentia 11. Perfectio 26. Per ſe 2. Perſona 29. Prædicari 9.10.12. Præmium 2.3.4. Priuatio 18.29. Proprium 10. Propter 6. Prudentia 6.8.9.

Pſalmus 10. Pulchritudo 10. Quieſt. 3. Recipere 7. Religio 69. Superbia 33. Timor 51.55.59. Verbum 10.11.12.21. Virginitas 8. Viuum 2.

¶ Eſt. Sum. Verbum 77.

¶ Æſtas. Apia 3. Æquinoctialis 2.

¶ Æſtimare. Diffidentia. Præceptum 139.

1 ¶ Æſtimatio rationis, ſemper corrumpitur in peccante in uniuerſali, uel in particulari, per delectationes, & alias paſſiones 22ᵉ.q.162.4.1ᵐ./.2.d.21.q 2.1.5ᵐ./.Ve.q.15.3.6ᵐ./.Ma. q.8.4.1ᵐ. Rationis.

2 Æſtimatio falſa de particulari agibili, eſt ex tribus. ſ. ex paſſione, habitu uitii, & ignorantia uniuerſali. Contra primum eſt recta æſtimatio finis. Contra ſecundum, eſt ſanitas alicuius potentiæ. Contra tertiũ vero, eſt rõ in contrariũ. Veri.q. 24.10.11.c. *Accuſatio 17. Amor 172. Angelus 354. Aial 44. Appetitus 93. Aureola 25.

3 Paſſiones animæ, non ita corrumpunt æſtimationem ſpeculatiuam, ſicut practicam 3.d.37.1.1ᵐ. *Bonitas 171. Cauſa 14. Conceptio 11.42. Damnum 4. Delectatio 30.37.55. Dæmon 26.44.45. Deſperatio 1. Diffidentia. Æſtimatiua.o. Falſitas. Fides 101. Hæreſis 11. Honor 19. Ieiunium 36.37. Inſtinctus. Intellectus 301. Inuidia 1. Nemeſis 2. Pctũ 144. Perfectio 83. Præceptũ 139. Pretiũ. Præſumptio 11. Prophetia 34. Prudentia 24. Ratio 52. Reſtitutio 15. Securitas 4. Senectus 3. Senſualitas 9. Spes 32.34.36. Superbia 6.33. Suſpicio 4. Voluntas 75. Vſura 140.146.

1 ¶ Æſtimativa. Vis æſtimatiua, eſt potentia apprehenſiua conuenientis & nociui. Ideo comparatur ad appetitum ſenſitiuum, ſicut intellectus practicus ad uoluntatem 1ª.q. 78.4.c./.diſtin.24.quæſt.2.1.c./.3.d.26.quæ.1.2.c. * Anima 265. Quid.

2 Æſtimatiua participat aliquid rõnis. Ideo eſt ſuprema poᵃ partis ſenſitiuæ 3.d.26.q.1.2.c./.d.35.q.1.ar.2.q.2.1ᵐ./.Ver. q.25.2.c.fi. Aia 265. * Aial 45. Appetitus 57.58. Elephas 3. Intellectus 175.288.

3 Æſtimatiua nullũ indiuiduum apprehendit, inquantũ ſubſtat naturæ cõi, ſicut cogitatiua in hoĩe, ſed tantum, ut eſt principium, uel terminus actionis, uel paſſionis bruti 1ª.qu. 78.4.5ᵐ.fi./.Anima 2.le.15.fi.

4 Æſtimatiua apprehendit rõnẽ conuenientis, & nociui, quã ſenſus exterior non apprehendit 3.d.17.ar.1.q.2.2ᵐ./.Veri. q.25.2.e. *Senſualitas 3. Senſus 29.

¶ Æſtiualis. Tropicus.

¶ Æſtuare. Paradiſus 10.

¶ Æſtus. Accidia 12. Æquinoctialis 1. Ignis 20.

¶ Eſuries. Beatitudo 135.151.&c. Cete 7.10. Saturitas.

¶ Eſus. Agnus 5. Aial 74. Caro 6. Circumciſio 33. Ieiunium 40. &c. Sacramentum 124.&c.

1 ¶ Ætas. Ætates mundi ſunt ſex, ad ſimilitudinem ſex ætatum hominis. ſ. prima, infantia mundi, ab Adam uſque ad Noe, in qua fuit humani generis inſtitutio & lapſus. Secũda, pueritia, a Noe, uſque ad Abraham, in qua fuit humani generis deſtructio per diluuium & renouatio. Tertia, adoleſcentia, ab Abraham uſque ad Dauid, in qua fuit circunciſionis & legis inſtitutio. Quarta, Iuuentus, a Dauid uſque ad tranſmigrationem Babylonis, in qua lex floruit ſub regibus & prophetis. Quinta, ſenectus, a trãſmigratione Babylonis, uſque ad Chriſtum, in qua fuit populi captiuatio, & liberatio. Sexta, ſenium, a Chriſto uſque in finem, in qua eſt humani generis redemptio 4.d.40.L.fi./.Pſal.6. prin°.2. E./.Pſa.36.me°.l.C. Mundi.

2 Ætates aſſignantur mundo, quo ad ſtatũ, quia ſic tranſibit, antiquat & ſeneſcit, non aũt ſm ſubſtantiã, quia ſic durabit in perpetuum 4.d.40.L.

3 Non oportet, quòd æquali numero annorum, ætas humani generis in mundo compleatur, ſicut nec ætas unius hominis, quia ultima ætas hominis, quandoque tantum habet, quantum omnes primæ ætates 4.d.40.L.fi./.Pſa. 6. prin°.2. E./.Pſal.36.me°.l.C.

4 Ætates mundi ſunt ſex. ſ. ab Adam uſque ad Noe, a Noe uſque ad Abraham, ab Abraham uſque ad Dauid, a Dauid uſque ad tranſmigrationem Babylonis, a tranſmigratione Babylonis, uſque ad Chriſtum, & a Chriſto uſque ad finẽ mundi, cum qua ſimul ſexta & ſeptima ætas. ſ. quieſcẽtium, & laborantium. Et poſt has, erit octaua ætas reſurgentium 4.d.40.L.fi./.Pſa.6.prin°.2.E./.Pſal.36.me°. l. C. *Adam 93. Circumciſio 12. Cõfirmatio 11.19.20. Corpus 75. Ieiuniũ 26. Infidelis 5. Innocentia 7. Ioannes 13.

5 Ætates diſtinguuntur ſecundum diuerſos effectus notabiles in quos natura proficit, quos prius facere non poterat 3.d. 29.ar.8.q.1.c./.4.d.40.L./.He.9.lect.5.fi.l. * Iuuentus.o.

Ma.

Matrimonium 105.107.108.109. Ordo 86.c. Paruuli.o. Parens 1.

6 Ætas eccleſię quadruplex.ſ. pueritia in Abel, Iuuentus in patriarchis, Senectus in apoſtolis, Senecta uero, in fine mundi. Pſal. 36. in cº. ſ. C./. He.9.le.5.fi.l. *Reſurrectio 31. Senectus.o. Sponſalia 6.7. Status 6.14.15. Teſtamentū 6. Chriſtus 171.196.198.202.

¶ Æternale. Viſio 10.

Quid. 1 ¶ ÆTERNITAS eſt interminabilis uitę, totam ſimul, & perfecta poſſeſſio 1. q.10.1.o./. 1.d.8.q.2.1.o./. d.19.q.2.1.o./. Potentia quæſt.3 14.10m./. Cauſis.lect.2. prinº. * Accipere 4. Alleluia. Amalechitę. Angelus 3.3.&c.24. Anima 197.200.

2 Æternum quandoque ſumitur pro diuturno 22E. quæ. 164. 2.6m. * Annihilatio 6. Aſſimilatio 7. Auerſio 9. Auctoritas 2.

3 Æternitas inueſtigari dēt p naturā interminabilitatis 1.d.8. q.2.1.o. *Beatitudo 3. Bonitas 119.212.218.219.

Dum.569m 4 Immo inueſtigari debet per naturam mutabilitatis, & temporis 1ª.q.10.6.c./.1.d.14.q.1.2.3m. Reſpº.duº.569º.

5 Æternum poteſt denotari per temporale in obliquo, non autem in recto 1.d.40.q.1.1.4m. *Character 11.12.19.20.45. Charitas 30.33. Cælum 72.73.76.120.&c. Circuncıſio 11. 35. Coæternum. Confeſſio 18.58. Conſilium 24. Creatio 6. 43. Creatura 5.

6 Æternum poteſt intelligi, & ſignificari per nomen, in habitudine temporali 1 d.14.q.1.2.3m. *Duratio 41 43.45.61. Datio 19.&c. Dauid 3. Dæmon 1. Dos 1. Electio 14 21.22. Euchª.80. Æ num 1.2.9. Fides 91.155.

7 Æternitas eſt menſura oīs durationis 1ª. q.10.6.c./.1.d. 19.q. 2.1.2m./.d.31.3.c. *Forma 154. Futurum 1.

8 Æternitas eſt prima menſura: ideo habet duo in ratione ſua.ſ. q̄ ſit principiū, & q̄ ſit ſiē priº.1.d.31.3 c. *Gētilis 1.

9 Æternitas excludit principiū durationis 1.q.42.2.2m. *Gloria 19.20.23. Gratia 31.144 162. Hęreditas 2.

Dum.570m 10 Oppoᵐ uī dicere, Poª.q.3.13.14.o. Reſpº. dubio 570º. *Hæreſis 124. Hymnus. Indigentia 1.3.

10 Æternitas excludit principiū durationis, nō aūt principium originis: ideo aliquid quod eſt ab alio, pōt eſſe ęternū 1ª.q. 42.2.2m./. 1.d.9.q 2.1.2m./. Poª.q.3.13.o./.14.17m./. q.10.1. 16m. *Infernus 3. Ingenitū 2. Larua 2. Lex 106.128. Liber 15.&c. Macula 14. Manc. Meritū 45.61.62.67. Mundus 14. &c. Nemeſis 1. Odium 10 22.

12 Poſſibile fuit mundū.i. creaturas eſſe ab æterno abſolute, potentia dei, nō aūt poª paſſiua creaturarū. Poª.q.3.13.14.o. *Operatio 53. Paradiſus 4. Paſſio 101.130. Pax 7. Peccatū 8.9.11.13.169.405.

Dum.571m 13 Immo potentia paſſiua creaturarum. Meta.12.le.7./. Phy.8. le.2.fi.1. Reſpº. ſicut Dubio 912º. *Pæna 78.&c. Perpetuum. Poma. Prædeſtinatio 1.12.22.39. 49. Princeps 1.2. Proceſſio 54 62.&c. Promulgatio 3. Pſalterium 2. Purgatoriū 4. Quies 5.6.7. Radius. Ratio 38. 40.&c. Reprobatio 2.

14 Eſſe ſm q̄ recedit a permanentia & ſubdit tranſmutationi recedit ab æternitate, & ſubdit tēpori 1ª.quę.10.4.3m./.5.c. *Sacerdos 15.17. Sacrm 141. Sctūs 4. Scientia 132. Sēpiternum. Spes 10.21.&c.54. Suffragia 5.8.11.

15 Æternitas ſignificatur pluraliter 1ª.q.10.3.1m. *Temporale 4. Tenebrę 2.4. Theoª.24. Veritas 34. Vita 9.

Dum.572m 16 Immo ſignificat ſingulariter, cū nō hāat partes 1ª.q.10.1.3m. Reſpº. dubio 572º. *Vocatio 1.

17 Æternitas ſignificatur pluraliter, quia participatur in multis, propter menſuram inferiorem.ſ. propter tempus 1ª.q.10 3.1m./.1 d.19.q.2.2.2m./.2.d.2.L./ 3.d.26.L.priº./. Ro.11. fi./.cº.16.fi./. Ephe.le.2.fi.A. *Voluntas 19.63.72. Viuia 20.81. Chriſtus 220.

Dfia. 18 Æternum & æuum quadruplicitur dicuntur, ſcilicet ingenitum, incorruptibile, antiquum, & totum tempus. Dio.10.le. 3.priº.

19 Æternitas & æuum ſunt menſuræ indiuiſibiles. Ideo ſunt unitas permanentiæ actus.ſ. increati, uel creati 2. d.2.quæ. 1.1.5m.

20 Æternitas eſt tota ſimul, quia eſt menſura eſſe permanētis. Non autem tempus, quia eſt menſura motus 1ª.q.10.4.c./. 3m./.5.c./ Poª.q.3.14.10m./.Ʒ.3.cº.61.1m. * Duratio 3.5. 8.&c. Hæreditas 2. Infernus 3. Inſtans 7.8. Iudiciū 4.5. Perpetuum.

21 Nunc æternitatis, eſt cauſa eius ſecundum rationem, nō autem ſecundum rem 1.d.19.q.2 2.3m. * Prędeſtinatio 22. Proceſſio 66.

22 Nunc temporis & tempus, differunt re, & ſucceſſione. Nūc æui & æuum, differunt tantum re. Nunc uero æternitatis, & ipſa æternitas differunt ſm rationē tantum 1.d. 19.q.2.2.0. Æuum 6. Voluntas 19.

23 Æternitas manet eadē, & ſubiecto, & rōne. Ideo non eſt idē quod nunc temporis 1ª.q.10.4 2m.

24 Tempus non differt, ab ęternitate, per habere principium, & finem, niſi per accidens, uel ex parte menſuratı, uel in potentia 1ª.q.10.4.5.c./.1.d.19.q.2.1.c./. Potentia quæ. 3.14. 10m./.18m.

25 Æternitas & tempus, non ſunt menſuræ unius generis 1ª. q.10 4.1m./.2 d 2.q.1.c.

26 In tempore aliud eſt indiuiſibile.ſ. inſtans, & aliud durās.ſ. tempus. Sed in æternitate, eſt idem indiuiſibile, & ſemp ītas 1ª.q.42.2.4m.

27 Æuum eſt medium inter tempus & æternitatem, quia tempus habet prius & poſterius.i. menſurat mutabilia, non aūt æuum, ſed coniungitur eis, non aūt æternitas 1ª.q.10.5.o./. 1.d.8.q.2.2.c.fi./.d.19.q.2.1.c./.2.d.2.q.1.2.c./. Poª. q.3. 14. 18m./.Quo.10.4.o.

28 Æuum & tempus differunt ab æternitate, non tantum ratione principii durationis, ſed ēt ratione ſucceſſionis, quæ eſt ratione temporis, & coniungitur æuo, non aūt æternitati. Poª.q.3.14.18m.

29 Æternitas in latino, idem omnino ſignificat omnino, quod ęuum in græco, licet æuum ſumatur cōiter pro æternitate participata 2. Quol.5.7.c.

30 Æternitas quadruplicit̄ differt ab æuo, quia mēſurat ſubſtantiam æterni, cum oibus q̄ ei attribuuntur, & eſſe per ſe ſtans, & eſt idem cum ſubſtantia æterni, & eſt interminabilis ex parte principii & finis, non autem æuum. Quo.10. 4.c./.4m.

31 Oppoſitum uidetur dicere 1.d.19.q.2.2.o. Reſponº. dubio.573º. Dum.573m

32 Æuū excludit oēm mutationē in actu, ſed ęternitas excludit eam etiam in poª 4.d.49.q.1 a1 2.q.3.4m.

33 Deus eſt æternitas 1ª.q.10.2.c./.3m./.2.d.1.quæſt.1.5.23m./. Quolib.1 4.4m. Duratio 10. * Agens 112. Alleluia. Amor 25. 48. In diuinis.

34 Deus eſt æternus 1ª quæſt.10.2.o./.2. diſtinct..2.q.1.1.c./. Ʒ 1.cº.15./.Poª. q.3 17.23m./. Opuſc. 3.cº.5.7. *Annihilatio 6.

35 Deus & ęternitas, coextiterunt tēpori.Ʒ.1.cº.66.6m. *Appropriatio 24. Beatitudo 3. Bonitas 119.212.218.219.

36 Cum dicitur, quando motus eſt, angelus eſt, uel deus eſt poteſt ſignificari triplex ordo, ſcilicet æternitatis, æui, & temporis, ſed diuerſimode 1. diſtin.19.q.2.2. 1m. * Ceſſare 5. Coęquale.o. Creatio 6.43. Creatura 5. Damnatio 41. 43. 45.61.

37 Æternitas vere, & proprie conuenit ſoli deo, ſed participatiue, conuenit diuerſis diuerſimode 1ª.quęſtio.10.2.3.o./.1. diſtinct. 8.q.2.2.o./. diſtinctio.19.q.2.1.o./.4.d.49.q.1. art. 2.q.3.o./.Ʒ.1.cº.15./.Ro.ſi./. Cauſis le.2.medº.D. * Datio 19.&c.

38 Æternitas dei eſt prima menſura oīum ęternorum, non uniuoca, ſed analoga. Quol.5.7.c. * Dæmon 1.

39 Nihil præter deū, fuit ab æterno 1ª.q.10.3.o./.q.16.3.o./.q. 16.7.o./.q.46.o./.q.61.2.o./.1.d.8.q.2 2.o./.d.19. q.2.2.o./. q.5.3.c./.2.d.2.q.1.3.c./.Ʒ 1.cº.15./. Libº.2.cº.31. uſque 39. Poª q.3.14.o./. Cauſis le.2.meº.B./. Phy.8.le.2.fi.5.K. Hæreſis 124.

40 Ab ęterno non fuerunt multę ueritates, niſi in mente dei 1ª. q.10.3.3m./.q.16.7.o./.1.d 8. q.2.2.5m./.d.19.q.2.1.d./.q.5. 3.o./.Ʒ.2.cº.35.fi./.82.2m./. Ver.q.1.5.o./. Poª.q. 3.17.28m./. Op.o.q.18. * Deus 32.123.183.296.

41 Deus ſciuit oia ab æterno. Et fecit oia ab æterno, licet operatio eius ſit æterna, ſicut & ſcientia eius, quia operatio ſignificatur, ut exiens in actum, quod non fuit ab æterno. Scitum aūt eſt in ſciente 1.d.35.5.3m. * Dicere 5. Dominatus 4. Duratio 3.10. Electio 14.21.22. Fides 91.255. Filiatio 25. Futurum 1. Generatio 55.56. Gratia 31. Hæreſis 46.93. &c. 120.124.

42 Deus eſt ſupra æternitatem participatā, & ultra eā regnat, non aūt ſupra uel ultra æternitatē ſuā 1ª. q.10.2.1m./.2m./. 2.d.2 q.1.1.1m./. Poª.q.3.17.23m./. Cauſis le.2.o. * Idea 16. Lex.E. Menſura 18.19.24. Miſericordia 33.

43 Deus non eſt actor, nec cauſa ſuæ æternitatis, ſed æternitatis participatæ.ſ. æui. 1ª.q.10.2.1m./.d.19.q.2.1.1m. Mundus 14.&c. Natiuitas 13. Nomen 63 64. Peccatum 405. Prædeſtinatio 1.12.22.39.49. Proceſſio 54.62.&c. Prophetia 12. Prouidentia 15.35. Reſpectus 1. Vbique 2. Verbum 53. 88. Virtus 75. Vocatio 1.3. Chriſtus 1.25.219.220. Inſtans 7.

¶ Ethereum. Cælum 60.

¶ Ete-

¶ Etherogeneum. Diſpoſitio 7. Menſura 9. 10. Pars 19. 39.40.

Quid. ¶ Ethica. Neceſſe eſt ponere, q in primū motū uoluntatis, voluntas prodeat ex inſtinctu alicuius exterioris mouentis, ut Ariſtoteles concludit, in quodam capitulo Ethicę Eudimicę 12ſ.q.9 4.c.fi./ q.80.1.b.5. *Amor 199. Ethos. Eudimica. Febris 1. Scientia 134.15 3.&c.

Quid. ¶ Ethymologia attendit, ſm illud a quo imponit nomē, ſignificatio uero, ſm illud, ad quod ſignificandū, nome impontē 12ſ q.92.1.2m./.Pa.q.9.3.1m. * Trinitas 2.

¶ Ethio. Nomen 57.

Ethiopia. Sol 3.

¶ Ethos in græco ſcriptum p.H. literam longam, ſignificat morem, id eſt inclinationem. Sed ſcriptum per E. breuem, ſignificat morem, id eſt conſuetudinem 12ſ.q.58.1.c./.Eth.2. le. 1. prinº.2.F. *Ethica.

Quæ. 1 ¶ EVA non fuit filia Adæ, quia non proceſſit ab eo, modo naturæ, nec ſicut a principio naturali 1a.q.92.2.3m./. 3. d.4. q.2.1.3m./.4.d.40.3.1m./.ꝫ.4.cº.25fi. * Adam 10. 66.73. &c. Coſta.o. Dæmon 53.&c. Dæmoniaci. Æqualitas 17. Maleficium 4. Maria 43.66. Mas.

2 Eua quæſiuit uita in arbore, q nō inuenit ſ. ſimilitudinē dei, dulcedinē, & pulchritudinē q beata Maria, & boni Chriſtiani, inueniunt in Chriſto. Op.8.cº.2. *Mors 1.7. Mulier.o. Omiſſio 15. Paradiſus 5.&c. Pœna 84. Tentare 14.&c.

¶ Euacuare. Delectatio 45. Lex 123. Limbus 4. Mēm. 70. Meritum 15. Præceptum 145. Prædicare 6.

¶ Euadere. Abſoluere 26. Adam 60. Adulatio 7. Confeſſio 92. Culpa 5. Delectatio 46. Dæmon 60.61.62.97. Difficile 21. Fortitudo 59. Gratia 181.&c. Heretis 60.61. Lamech. Lignū 4. Luxuria 25.26. Mani m. 48.55. Mendaciū 14. Perfectio 66. 67. Timor 11. Vitare. Vſura 89.

¶ Euagatio. Accidia 8. Attentio 3.4. Cogitatio 2. Importunitas. Verboſitas.

¶ Euaneſcere. Semen 29.

¶ Euangeliſta. Ioannes.o. Marcus 1. Mathæus.o. Lucas. Prophetia 64.

Quid. 1 ¶ EVANGELIVM eſt bona annuntiatio. ſ. triplicis coniunctionis hominis ad deum. i. per gratiam unionis, adoptionis, & gloriæ. Ro. Prolo. fi.

2 Euangelium diuolgatum eſt, & prædicatum in toto orbe, non aūt creditū per fidem ab oībus 12ſ. q.106.4.4m./.Ro. 10.le.3.prinº.D.&c.Col.le.2. meº. D. * Annuntiatio 7. Baptiſmus 39. Apoſtoli 40. Campſoria 11.12. Character 40. Circunciſio 17. Conſilium 12. &c.

3 Euangeliū ducit hominem ad perfectionē, & legem ueterem tripliciter breuiat, exponit, & implet. Ro.9.le.5.meº. E.&c. Lex 121.&c.

4 In euangelio nihil mandatur de præceptis cæremonialibus, quia ablata ſunt per impletionem rei 12ſ.q.108.3.3m. Lex 123. *Decimę 7.

5 In euangelio non continentur, niſi quæ pertinent ad gratiam ſpiritus ſancti 12ſ.q.106.1.1m. * Frater 3. Ioannes 11.15.16.

6 Doctrina euangelica eſt doctrina perfectionis. Ideo inſtruit de oībus pertinentibus ad rectitudinē vitæ 12ſ. q.56.1.2m. *Iudiciū 84. Iuſtus 3.15. Lex 121.&c. Lucas. Manichæus 3. Maria 24. Mathæus 2. Mendacium 18.

7 Euangelium quintupliciter comendatur. ſ. ex antiquitate, firmitate, dignitate miniſtrorum, ex modo tradendi. ſ. in ſcriptis, & ex materia. Ro. lect.2. prinº. *Præceptū 120.122. Prædicare 1.17. Prophetia 64. Pſalmus 3. Saluari 6. Symbolum 9.

8 Dignior eſt doctrina euangelii, ceteris doctrinis. Ideo tantē a diacono cantatur, ſed epiſtola a ſubdiacono, uetus autem teſtamentum ab inferioribus miniſtris 4. diſtinct. 24. q.2.x. 4m./ꝫ.4.cº.75. *Teſtamentum 5.&c. Verbum 66.&c. Vſura 8.79.

9 In euangelio aliqua dicunt apoſtolis, in perſona oīum fidelīū. ſ. neceſſaria ad ſalutē, non aūt pertinentia ad prælationē & perfectionem. Vii.q.2.11.7m.

10 Verba euangelii ſcripta, habent virtutē ſalutiferā, ſicut Barnabas, curabat infirmos, euangeliū ſupponendo. Ro. lect.6. prinº.B./.1ſ. Cor. 10.le.fi.fi.H.

¶ Euaporatio. Serpens 2. Terremotus 3.4.5.

Quid. 1 ¶ EVBVLIA eſt virtus ſpecialis bene conſiliatiua 1a. q. 22.1. 1m./.12ſ.q.57.6.0./.2 2ſ.q.48.c.fi./.q.49.4.2m./.q.51.1 2.0./. q.53.2.c./.3 d.33.q.3.ar.1.q.3.5.0./. Vii.q.2.12.26m./.q.5.1. c./.E.h.6.le.8.9.0. Conſilium 26.27.28.

2 In nullo peccatore, inquantum huiuſmodi, inuenitur eubulia 22ſ.q.51.1.3m. * Euſtochium 3. Prudentia 15. 42.49.

77.78.

Quid. 1 ¶ EVCHARISTIA eſt perfectio, omnium perfectionum 4. d. d.8.q.1.ar.1.q.1.1m. * Adoratio 17. Agnus 3.&c. Altare 2. 5. Caſula.

2 Euchariſtia nihil aliud eſt, niſi applicatio paſſionis Chriſti ad nos. Io.6.le.6.fi. * Cultus 10. Iuge. Iuſtitia 22. Libamina.

3 Eucha eſt ſacrm, & ſacrificiū 12ſ.q.101.4.2m./.3a.qu.52.8. 2m./.q.73.1.4.0./.q.79.5 0./.7.0./.q.82.4.c./.1m./. 4.d.8.q.1. ar.1.q.1.0./.d.12.q.2.ar.2.q.2.4m./.q.3.c. Manna. Sacrificium 25.38.

4 Corpus & ſanguis Chriſti, ſunt vnum ſacrm formaliter, & ſm finem, ſed plura materialiter 3a.q.73.2.0./.q.78.6.2m./. 4.d.8.q.1.ar.1.q.2.0.

5 Hoc ſacrm habet quattuor noia. ſ. ſacrificiū, uel hoſtia, communio, vel ſinaxis, eucha, & viaticū 3a.q.73.4.0./.q.79.2.1m. /.4.d.8.q.1.ar.1.q.3.0.

6 Conueniens fuit, & neceſſaria, inſtitutio euchariſtiæ in cœna domini, non aūt ante, nec poſt, quattuor rationibus. ſ. primo quia ad perfectionem noſtrā exigebatur, ut caput noſtrū etiam realiter nobis iungeretur. Secundo, quia tunc inſtitui debuit, quando figuræ ueteris legis terminandæ erant. Tertio ratione repræſentationis paſſionis Chriſti. Quarto ex ritu quo frequentandū eſt hoc ſacrm, ut ultimo tradita magis memoriæ tenerentur 3a. q.72.12.3m./.q.73.5.0./.q.74.4.c./. 1m./.b.80.8.1m./.q.83.2.3m./.4.d.8.q.1.3.0./.1ſ. Cor.11.c.4. mm. K./.Le.5.prinº.H.

7 Neceſſaria fuit inſtitutio euchaſ, p modū cibi 3a.q.73.1.2. 0./.q.75.5 c./.4.d.8.q.1.ar.3.q.1.0./.d.9.ar.1.q.1.0./.ꝫ.4.cº. 61./.1ſ. Cor.11.le.5.prinº.I &c.

8 In cibo altaris duo ſunt. ſ. ſacrm, & virtus ſacri. Op. 58.cº. 17.prinº./.21.

9 Corpus Chriſti eſt cibus mentis, & non uentris, cibus aīæ, & non corporis. Op.59.cº.5.

10 Corpus Chriſti ex hoc q datur nobis id cibum, triplex ratio ſapientiæ dei poteſt aſſignari ſ. quantum ad magnificentiam doni, nobilitantem dantis, & utilitatem recipientis. Op. 58.cº.5.

11 Euchariſtia habuit multas figuras, in ueteri teſtō, quarum præcipua fuit agnus paſchalis 12ſ.q.102.5. 2m./. 3m./.5a. q. 73.6.0./.q.80.10.2m./.4.diſtin.8.q.1.2.0./.diſtin.12. q.3.art. 1.q.3.1m.

12 Eucha in miſſa cōparatur ſacrificio Abel, Abrahæ, & Melchiſedech 3a.q.83 4.8m./.4.d.1.q.1.ar.5.q.1 2m./.d.8.q.1.ar. 2.q.2.6m./.ꝫ.4.cº.61 62.

13 Oblatio Melchiſedech, fuit expreſſior figura euchaſ, quo ad illud qđ eſt ſacrm, inter figuras ueteris legis, ſed ecōuerſo quo ad illud qđ eſt res & ſacrm 3a.q.61.3.3m./.q.73.6.c./.4. d.8.q.1.ar.2.q.3.c./.d.11.q.2.ar.1.q.2.1m.

14 Aquæ amaræ mutatæ in dulcedinē per ſal quod miſit Heliſeus in aquam, ſignificant tranſſubſtantiationem panis in corpus Chriſti. Op.58.cº.12.

15 Eucha præfiguratur in benedictione Iacob ab Iſaac. Opuſ. 58.cº.7.

16 Euchariſtiæ ſacrm, præfiguratum fuit in pane ſuccinericio Heliæ. Op.59.cº.5.

17 Sacrificiū euchaſ quotidie oblatū in eccleſia, non eſt aliud, quàm ſacrificiū Chriſti, ſed eſt cōmemoratio eius 3a.q. 22. 3.2m./q.73.4.0./.q.83.1.0./.4.d.12.q.1.2.2m.

18 Tria in ſacro euchaſ occultantur, in quibus mores inſtruuntur. ſ. pſona ſaluatoris, pulchritudo magnæ claritatis, & mirū opus omnipotentis. Op.58.cº.8.

19 Eucha offerī deo, in ſanctificatione eius, & populo in ſumptione eius, ſicut Melchiſedech obtulit Abrahæ, & benedixit deo 4.d.8.q.1.ar.2.q.2.2m./6m.

20 Effuſio ſanguinis & aquæ, ex latere Chriſti, eſt ſignū & cauſa euchaſ. Oblatio Melchiſedech, reſpectu eius qđ eſt ſacrm tm, manna reſpectu eius, qđ eſt res tm, & agnus paſcalis reſpectu eius, qđ eſt res & ſacrm, ſunt tm ſigna 3a. q.73.6.0./. q.74.6.1m./.4.d.8.q.1.ar.2 q.2.0.

21 Agnus paſchalis fuit figura euchaſ, rōne paſſionis Chriſti, māna vero, ut cibus fideliū 12ſ.q.102.5.2m./.3a.q.73.5.6.c./ q.88.10.2m./.4.d.12 q.3.ar.1 q.3.1m.

22 Corpus Chriſti miſticū eſt res tantū in hoc ſacro 3a. q.73.3. 6.c./.4.d.9.1.c./.ar.3.q.1.c./.2m./.q.2.3.0./.d.11.q.2.art.1.q. 3.3m./.d.12.q.3.ar.1.q.1.1m.

23 Res huius ſacri duplex. ſ. contenta i. Chriſtus, & non contenta, ſcilicet corpus Chriſti myſticum 3a.q 60.3.b/.q.80. 4.c./.4.d.12.q.1.2m.3.q.3.c./ d.22.q.2.ar.1.q.1.c./.Io.6.le.7. meº.c.E.

24 Res & ſacrm euchaſ, eſt corpus Chriſti verū, res tantum, eſt

Eu

effectus eius. ſ. gratia, ſacrm vero tantū eſt materia eius 3. q. 73. 1. 3^{m}. /. 6. c. /. 4. d. 7. q. 2. a. 1. q. 3. 2^{m}. /. q. 3. ar. 1. q. 2. 2^{m}. /. d. 8. q. 1. ar. 2. q. 2. c. /. 6^{m}. /. d. 9. ar. 3. q. 1. c. /. d. 10. prº. /. d. 11. prinº.

25 Res & ſacrm euchaꝭ, eſt in materia. Sed res tm. ſ. gratia eſt in ſuſcipiente. In aliis aūt ſacris, vtrunque eſt in eo 3ª. q. 73. 1. 3^{m}. /. 4. d. 7. q. 2. ar. 1. q. 2. 2^{m}. /. ar. 3. q. 1. 1^{m}. /. d. 8. q. 1. art. 1. q. 2. c. /. 5^{m}.

Cõparatio 26 Ab omnibus prius tractatur de baptiſmo, quàm de euchª. 4. d. 2. q. 1. 3. o. /. d. 8. l. prinº.

Dubium 574 27 Oppoſitum uidetur dicere 3ª. q. 65. 2. o. Reſpondeo dubio 574º.

28 Ab oibus prius tractatur de baptiſmo, quā de euchaª, non quidē pp ordinē rerum, ſed vt ſunt in vſu fidelium 4. d. 2. q. 1. 3. o. /. d. 8. l. prinº.

29 Magiſter ſententiarū, prius tractat de confirmatione, quàm de euchª, ſm ordinem ſanctificationis, ſed Dionyſius econuerſo, ſecundum actiones hierarchicas 4. d. 2. q. 1. 3. o. /. di. 8. l. prinº.

30 Vel quia nutrimentū correſpondens euchaꝭ, præcedit augmentū correſpondens confirmationi, ut cauſa, & ſequitur, vt conſeruans 3ª. q. 65. 2. 3^{m}.

31 Magiſter ſententiarum, prius tractat de confirmatione & de euchaª. quàm de pænitentia, quia illa ſunt de prima intentione ſanctificationis, pænitentia vero de ſecunda. 4. d. 2. q. 1. 3. o. /. d. 14. l. prinº. * Amor. 67. Baptiſmus. 145.

32 Euchaª excellit omnia ſacramēta ueteris ac nouæ legis. 3ª. q. 65. 3. o. / 4. d. 7. q. 1. ar. 1. q. 3. c. /. d. 8. q. 1. ar. 1. q. 1. o. /. ar. 2. q. 1. 2^{m}. /. d. 9. ar. 1. q. 1. c. /. d. 14. q. 2. at. 1. q. 2. c. /. 1^{m}. /. d. 15. q. 1. 1. 4^{m}. /. ꝯ. 4. cº. 74. /. veri. q. 27. 4. c. fi.

33 Euchaª aſſimilatur guſtui, ſacramenta autem nouæ legis tactui, ſacramenta vero ueteris legis aliis ſenſibus. 4. d. 8. q. 1. ar. 3. q. 1. c. /. d. 9. ar. 1. q. 1. c.

34 Euchaª eſt perfectio aliorum ſacramentorum. 3ª. q. 75. 1. c. /. 4. d. 8. q. 1. c. /. ar. 2. q. 2. 4^{m}.

35 Euchaª eſt conſummatio omnium ſacramentorum. 3ª. q. 63. 6. c. /. q. 73. 3. c.

36 Euchaª eſt finis oium ſacroꝝ 3ª. q. 63. 6. c. /. q. 65. 3. c. /. 1^{m}. /. q. 72. 12. 3^{m}. /. q. 72. 12. 3^{m}. / q. 73. 1. c. /. 4. d. 2. q. 1. 2. c. prº. /. 1^{m}. /. d. 8. q. 1. ar. 3. q. 3. 2^{m}. /. ꝯ. 4. cº. 74. fi.

37 In hoc ſacro cōprehenditur totū myſterium noſtræ ſalutis. Ideo præ ceteris ſacris ſolennius celebratur 3ª. q. 83. 4. c. prº. /. 3^{m}. /. 6^{m}.

38 Euchariſtia eſt ſignū eccleſiaſticæ vnitatis. Ideo ex opere operato, eius efficacia pōt in alterū tranſire, non ſicut alia ſacra. 3ª. q. 67. 2. c. /. q. 73. 2. b. /. 4. c. /. q. 79. 1. c. /. q. 82. 3. 3^{m}. /. q. 83. 4. 3^{m}. /. 4. d. 45. q. 2. ar. 3. q. 1. 3^{m}. /. Io. 6. lect. 6. fi. /. 1ꝭ. Cor. 11. lect. 7. prinº. D.

39 In aliis ſacris, pertinens ad vſum materiæ, eſt ſacrm, nō aūt pertinens ad ſanctificationē materiæ, ſed eſt ſacramentale. In euchariſtia vero eſt econuerſo 4. d. 8. q. 1. ar. 1. q. 1. /. diſt. 23. q. 1. ar. 3. q. 3. 1^{m}. * Confirmatio 36. 37. Conſecratio 1. 4. 17. Cultus 10.

40 Sicut in aliis ſacris, materiale elementum non eſt cauſa virtutis quæ in eo eſt, nec alicuius ſpiritualis effectus in hoie, niſi mediante virtute, ſm ꝗ ex elemento & virtute fit unū, ita ſpecies non ſunt cauſa corporis Chriſti, nec alicuius ſpiritualis effectus, niſi mediante corpore Chriſti, ſm ꝗ ex ſpeciebus & corpore Chriſti fit unū ſacrm 3ª q. 73. 1. 2^{m}. /. 4. d. 8. q. 1. at. 1. q. 1. 2^{m}. /. l. prº /. d. 11. l. fi. C. * Miſſa 25. Ordo 71. 76. 82. Sacramentum 148. 153.

41 Sicut in euchª ſanctificat materia, ſic in baptiſmo ſanctificatur recipiens, p characteris impreſſionē 4. d. 6. q. 2. art. 1. q. 1. 1^{m}. /. d. 8. q. 1. ar. 1. q. 1. c. Character 35.

42 Per baptiſmū datur primus actus vitæ ſpūalis, ſed p euchaꝝ datur cōplementū eius 3ª. q. 79. 1. c. /. 2^{m}. /. 6. 2^{m}. /. q. 82. 2. 3^{m}. /. 4. d. 9. at. 5. q. 4. 2^{m}. /. d. 12. q. 2. ar. 1. q. 3. 2^{m}.

43 Euchª eſt poſterior baptiſmo in perceptione, ſed eſt prior in intentione 3ª. q. 73. 5. 4^{m}.

44 Euchª eſt ſacrm neceſſitatis, quo ad fidē repreſentati. ſ. operis noſtræ redēptionis, baptiſmus aūt ratione effectus, quia delet peccatum originale 4. d. 7. q. 1. ar. 2. q. 2. 5^{m}. /. d. 23. q. 1. ar. 4. q. 1. 1^{m}.

45 Species panis & vini in euchª, ſunt ſigna tantū, ſicut in pœnitentia actus pœnitentis. Sed adiuncta forma miniſtri, ſunt etiam cauſa 4. d. 22. q. 2. ar. 1. q. 2. c.

46 Si homo nūquam a gratia baptiſmi caderet, indigeret cōfirmatione, & euchariſtia, non aūt pœnitentia 3ª. q. 84. 5. 6. o. /. 4. d. 14. l. prinº.

47 Perfectio euchaꝭ, eſt ſimpliciter maior, perfectione cōfirmationis, & extremæ vnctionis, ſed eſt econuerſo ſm ſtatum 4. d. 8. q. 1. ar. 2. q. 1. 2^{m}.

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48 Perfectio euchaꝭ, quæ eſt per cōiunctionē ad principiū ſanctitatis, eſt oībus de neceſſitate ſalutis, nō aūt perfectio cōfirmationis, & extremæ unctionis 4. d. 8. q. 1. ar. 2. q. 1. 2^{m}.

49 Euchª continet Chriſtū realiter, nō aūt alia ſacra, ſed tm ſm virtutē eius 12ꝭ. q. 101. 4. 2^{m}. /. 3. q. 63. 6. c. /. q. 65. 3. o. /. q. 73. 1. 3^{m}. /. 4. c. /. 3^{m}. /. 5. c. /. 2^{m}. /. q. 75. 1. o. /. 2. c. / 2^{m} /. 4. c. /. q. 76. o. /. q. 78. 1. c. /. 4. d. 7. q. 1. ar. 3. q. 5. 2^{m}. /. d. 8. q. 1. ar. 1. q. 1. o. /. q. 3. c. /. ar. 2. q. 1. 2. c. /. q. 2. a. 1. q. 4. 4^{m}. /. d. 10. 1. o. /. d. 11. prinº. /. d. 23. q. 1. ar. 1. q. 5. 1^{m}. /. ꝯ. 4. cº. 61. /. Veri. q. 27. 4. c. fi. /. 1ꝭ. Co. 11. le. 5. prinº. K.

50 Euchª pficitur in cōſecratione materiæ, alia vero ſacra in vſu eius 3ª. q. 73. 1. 3^{m}. /. q. 74. 2. 3^{m}. /. 7. c. /. q. 78. 1. c. /. q. 80. 1. 1^{m}. /. 10. 1^{m}. /. q. 82. 4. 2^{m}. /. 10. 1^{m}. /. fi. /. q. 84. 3. 1. /. q. 3^{m}. /. 4. d. 7. q. 1. ar. 3. q. 3. 1. /. 2^{m}. /. d. 8. q. 1. ar. 1. q. 1. c /. 5^{m}. /. q. 2. ar. 1. q. 1. 2^{m}. /. q. 2. c. /. 1^{m}. /. q. 3. o /. d. 9. ar. 1. q. 3. 2^{m}. /. ar. 2. q. 3. 2^{m}. /. ar. 3. q. 3. c. /. d. 11. q. 1. ar. 1. q. 3. 3^{m}. /. 2. 4. q. 1. c. /. d. 12. q. 3. ar. 1. q. 1. 1^{m}. /. d. 23. q. 1. ar. 3. q. 2. c. q. 3. 1^{m}. /. ꝯ. 4. cº. 63. 74. /. 1ꝭ. Cor. 11. le. 5. meº. h.

51 Materia euchꝭ eſt duplex. ſ. panis & uinū 3ª. q. 74. 1. o. /. 4. d. 11. q. 2. ar. 1. q. 1. 1. o. /. d. 23. q. 1. c. 1. q. 2. c. /. ꝯ 4. cº. 61. /. 68. /. 1ꝭ. Cor. 11 lc. 5. meº. h. Materia.

52 Nō habens vinū uel panē, nō debet cōſecrare alterū tantū. Et ſi faceret, conſecratū eſſet: ſed grauiter peccaret 3ª. q. 74. 1. 2^{m}. / 4. d. 11. q. 2. ar. 1. q. 1. 4^{m}.

53 Panis & uinū quantacūque poſſunt cōſecrari, dūmodo ſint coram ſacerdote 3ª. q. 74. 2. o. /. 4. d. 11. q. 2. ar. 1. q. 3. o.

54 Materia euchꝭ, nō eſt mel, lac, carnes, nec aliqd ſimile ſacris ueteris legis 3ª. q. 74. 1. o. /. 4. d. 11. q. 2. ar. 2. q. 1. 2. o.

55 Circa materiam euchaꝭ fuit triplex hæreſis. ſ. Artotyritarū, panem cum caſeo offerentiū. Cataſrigarum, & Pepuzianorum, uiſcentiū farinam cū ſanguine puerorū per totum corpus, & Aquariorum offerentiū aquam tantum. 3ª. q. 74. 1. c. /. Op. 5. cº. 18. * Accidens 69. &c. Benedictio 4. Creatio 5. Durities 1.

56 Damnatur error quorundā conficientium de aqua lotionis panni intincti uino 3ª q. 74. 8. c. /. 4. d. 11. q. 2. ar. 4. quæſt. 4^{m}.

57 Aqua debet apponi uino, ſicut Chriſtus poſuit. Et conuertitur in uinum 3ª. q. 74. 6. o. /. 4. d. 11. q. 2. ar. 4. q. 1. o. /. 1ꝭ. Cor. 11. le. 6. fi. B.

58 Appoſitio aquæ, nō eſt neceſſaria, licet nō apponēs peccet. 3ª. q. 74. 7. o. /. q. 83. 6. 7^{m}. /. 6^{m}. /. 4. d. 11. q. 2. ar. 4. q. 2. o. /. 1ꝭ. Co. 11. le. 6. fi. C. * Sacrm 16. Subdiaconus 5. &c.

59 Aqua dēt poni in calice, & parū, nō in dolio, q nō manet, ſed conuertitur in uinū, nō aūt in aquā Chriſti 3ª. q. 74. 8. o. /. 4. d. 11. q. 2. ar. 4. q. 4. o. /. 1ꝭ. Co. 11. le. 6. fi. C.

60 Aqua maioris quantitatis, uino maioris virtutis, cōuertitur in illud, ideo poteſt conſecrari 2. d. 18. q. 1. 1. 2^{m}.

61 De aqua artificiali in uino, poteſt confici euchariſtia, ſed nō debet, non autem in pene 3ª. q. 74. 7. 3^{m}. /. 4. d. 11. q. 2. art. 4. q. 3. o.

62 Euchª cōficii ex pane tritici. Nō aūt ex pane ordei, ſpeltæ, farris, uel alterius grani 3ª. q. 73. 3. o. /. 4. c /. 4. d. 11. q. 2. ar. 2. q. 1. o. /. d. 19. q. 1. 2. 2. q. 3. 1^{m}. /. ꝯ. 4. cº. 68. /. 1ꝭ. Cor. 11. le. 7. prº.

63 Corpus Chriſti datur uelatū ſub ſpecie panis tritici. Opuſ. 58. cº. 7. 8.

64 Corpus ſuum dat Chriſtus ſub ſpecie panis propter tria. ſ. pp habilitatem, ſignificationē, & rerum ſignificatarū ſimilitudinem. Op. 58. cº. 9.

65 Corpus Chriſti, tripliciter ſumitur, ſm triplicē acceptionē tritici. ſ. quia eſt granū nobilius ceteris, cōſtus & maxime nutritiuum. Op. 58. cº. 10.

66 Euchª poteſt confici ex pane miſto ex granis aliis, ſi maneat ſpecies tritici 3ª. q. 74. 3. 3^{m}. /. 4. d. 11. q. 2. ar. 2. q. 2. o. /. Con. 4. cº. 68.

67 Euchª pōt confici ex ſiligine, generata ex grano frumenti 3ª. q. 74. 3. 2^{m}. /. 4. d. 11. q. 2. ar. 2. q. 1. 3^{m}.

68 Ex amido, uel paſta, vel pane corrupto ſm ſpēm, nō pōt cōfici euchª 3. q. 74. 3. 4^{m}. /. 5. 2^{m}. /. 4. d. 11. q. 2. ar. 2. q. 1. 3^{m}. /. art. 3. q. 2. o.

69 Error græcorū ꝗ ex azimo nō poſſit cōſecrari corpus Chriſti. Op. 1. cº. 61.

70 Euchª dēt cōfici ex azimo, ſicut Chriſtus fecit. Et eſſet graue pctm cōficere cū fermento, ſicut apud græcos in azimis. 3ª. q. 74. 4. o. /. 4. d. 11. q. 2. ar. 2. q. 3. o. /. ꝯ. 4. cº. 68. /. Op. 1. cº. 61. /. Io. 13. le. 1. prinº. k.

71 De uino uitis, & nō de alio liquore, pōt cōfici euchª 3ª. q. 74. 5. o. /. 4. d. 11. q. 2. ar. 3. q. 1. o. /. 1ꝭ. Co. 11. le. 7. prinº.

72 De muſto pōt confici euchª, ſed peccatum eſſet, niſi eſſet in neceſſitate, non autem de uua, nec de agreſta 3ª. q. 74. 5. 3^{m}. /. 4. d. 10. q. 2. ar. 3. q. 3. o.

73 De

Eu

73 De aceto non poteſt confici euchariſtia, ſed de vino aceſcente, licet peccatum eſſet 3ª.q.74.5.2.m/.4.d.11.q.1.ar.3.q.2.o./.Con.4.cº.69.

ma. 74 Forma cõſecrationis corporis Chriſti, eſt hęc, ſcilicet. Hoc eſt enim corpus meum: tamen dimittens alia uerba, peccat grauiter 3ª.q.60.8.c./.q.75.2 c./.q.78.2.o./.5.c./.q.83.4.1m./.q 85.4.c./.4.d.8.q.2.ar.1.q.1.2.o./.ar.4.q.3.o./.1ę.Cor.11.lec.5.fi D.

75 Singulę particulę huius formæ conuenienter ordinantur 3ª q.78.1.o./.4.d.8.q.2.ar.1.q.3.o. Hoc. Baptiſmus 52.&c.

76 Enim non eſt de forma euchariſtię: ſed dimittens ipſum ex negligentia, vel contemptu, peccat, quia eſt de conſuetudine Romanæ eccleſię, data a Petro Apoſtolo 3ª.q.60.8.c./.q.77.2.5m./.4.d.8.q.2.ar.1.q.2.2m.

77 Forma euchariſtiæ conuenienter ſignificatur, ſcilicet in facto eſſe, non autem in fieri 3ª.q.78.2.o./.4.d.8.q.2.ar.1.q.3.o./.1ę.Cor.11.lec.5.fi.C.

Duᵐ.575. 78 Oppoſitum videtur dicere a ſimili, quia illud quod fit eſt 2.d.1.q.1 a.3m./.3.d.3.q.5.2.5m. Reſpº.duº.575º.

79 Hæc verba, & eleuatis oculis & cetera, & manducate, & cetera, conuenienter præmittitur formæ euchariſtiæ 3ª.q.78 1.c./.4m./.4.d.8.q.1.ar.1.q.5.o.

80 Forma conſecrationis ſanguinis Chriſti eſt hæc, ſcilicet. Hic eſt enim calix ſanguinis mei, noui, & æterni teſtamenti, myſteriũ fidei, qui pro uobis, & pro multis effundetur in remiſſione peccatorum 3ª.q.78.3.o /.4.d.8.q.2.ar.2.q 1 o./.1ę.Cor.11.lec.6.meº.H.&c.

81 Singulæ particulæ huius formæ, conuenienter poſitę ſunt 3ª q.78.3.o./.4 d 8.q.2.ar.2.q.3.o./.1ę.Cor 11.lc.6.meº. H.&c.

82 Formæ prædictæ non ſe mutuo expectant, ſed vtraque operatur ſine altera 3ª.q.78.6.o./.4.d.8.q.2.ar.4.q.1.o./.d.11. q. q.2.ar.1.q.1.4m./.1ę.Cor.11.lec.6.penuº.F.

73 Formæ prædictæ continent ueritatem factiuam rei, non præſupponentem rem ſignificatam 3ª.q.78.5. o./. 4. diſtinct.8. q.2.ar.1.q.4.o.

84 In prædictis formis, & in qualibet alia forma ſacramentali, eſt aliqua virtus inſtrumentalis, non quidem principalis, nec ſecundum eſſe completum, ſed intentionalis 3ª.q.78.4 o./.5.c./.4.d.1.q.1.ar.4.q.1.o./.d.8.q.2.3.o./d.10.L.meº.D./.fi.E./.d.18.q.1.ar.3.q.2.1m./.q.2.ar.q.3.2m./.d.17.q.1.ar.5.q.q.1.2m./d.43.ar.2.q.2.2m. * Sacramentũ F.

85 Forma euchariſtiæ importat ſolam conſecrationem materię, & profertur in perſona Chriſti, ſed formæ aliorum ſacramẽtorum, important vſum materiæ. Et proferuntur in perſona miniſtri 3ª.q.78 1.4.5.e /.q.82.2.2m./.5.c./.2m./.7.3m./.q.83.2.3m./.q.84.3.c./.4.d.8.q.2. ar.1. q.2.o./.1ę.Corinth. 11. lec.5.meº.K.

86 Chriſtus eadem forma conſecrauit, qua, & nos, quam dedit eccleſiæ, & tantum ſemel protulit 3ª.q.78.1.2m./.4.d.8.q.2. ar.1.q.1 1m./.1ę Cor.11.lec.5.meº.H.

erſio. 87 Subſtantia panis, & vini, non manet poſt conſecrationem. Cuius oppoſitum eſt impoſſibile, & hæreticum 3ª.q.75.2.o./.6.e /q.77.1.5.o./.4.d.11.q.1.ar.1.q.1.o./.d.12.q.1.ar.2.q.2.e./.ar.2.q 4.c./.Con.4.cº.63.penuº./.Quol.7.9.o./.Quol.9.5.3m./.1ę.Cor.11.lec.4.fi B /. Lec.5.meº.C. * Accidens 165.&c Addere 20. Cooperari 3. Creatio 5.

88 Opinio famoſa multorum, q́ ſubſtantia panis redit in hoc ſacramento, quæ nutrit, & corrumpitur, ex qua generant vermes, vel cineres, uel alia, eſt impoſſibilis. Con.4. cº. 66. fi./.Quol.9.5.3m./. 1ę. Co.11.lec.4.fi. * Hæreſis 137. Iudicandum 29.

89 In conuerſionibus naturalibus, illud quod conuertitur corrumpitur, & illud in quod conuertitur, generatur, vel augetur, vel reſtauratur. Sed hic, Chriſtus nullo modo mutatur 3ª.q 75.4.o./.6.2m./.4.d.11.q.1.ar.3.q.1.c./.3m * Succeſſio 6. Varius 270.

90 Nec ſubſtantia panis, & uini annihilatur, nec conuertitur in præiacentem materiam 3ª.q.75.3.o./.4 d.11.q.1. 2.o./.Con.4.capº. 63.penuª./. Quol.5.q.6.1.o./. Quol.9.5.3m./.1ę.Corinth.11.lec.5.meº.A.

91 Sed conuertitur tota in totum corpus Chriſti 3ª.q.75.4.o./.6.c./ 8.c./.3m./. 4.d.11.q.1.ar.1.q.1.1m./.q.3.2m./.ar.3.q.1.o./Con.4.cº.63./.Quol 5.1 1.o./.Quol.7.8.o./.Opuſc.2.cº.8./.1ę Cor.11.lec 4.fi.C./.Lec.5.meº.B.

92 Conuerſio hæc quadrupliciter differt ab aliis, quia pertingit ad materiam, non habet ſubiectum, conuertitur totum, & in totum præexiſtens 3ª.q.75.4.8.o./.4.d.10.1.4m./.d.11.q.1.ar 3.q.1.e / ar.4.q.1.c./.d.18.1.4m./.Con.4.cº. 63./.1ę. Cor.11.lec.5.meº.B.

93 Hæc conuerſio importat ordinem ſubſtantiarum, Ideo eſt ſicut in inieſto in utraque 3ª.q.75.4.4m.

93 Immo hæc conuerſio non habet ſubiectum 3ª.q.75.4.2m./.5.4m./.7.c./.8.c./.2m./.4m. Reſpº.dubº 516º Duᵐ.765ᵐ

96 Hæc conuerſio non eſt formalis, ſed eſt ſubſtantialis, ideo dicitur tranſubſtantiatio 3ª.q.75.4.o./.4.d.11.q.1.ar.3. q.1.o./.Con.4.cº.63./.1ę.Cor.11.lec.5.meº.B.

96 Verba ſacramentalia in hac conuerſione pertingunt inſtrumentaliter ad tranſubſtantiationem, quo ad receſſum a termino a quo, non autem quo ad acceſſum 4.d.1.q. 1.ar.4.q.1.6m./.d.8.q.2.3.5m.

97 Forma ſubſtantialis panis, & vini, non manet poſt conſecrationem 3ª.q.75.6.o./.q.77.1.6.c./.4.d.11.q.1.ar.1.q.3.o./.d.12.q.1.ar.1.q.3.c./.Quol.9.5.3m./.1ę.Cor.11.lec.4.fi.

98 Forma ſubſtantialis panis, & vini conuertitur in animam Chriſti 3ª.q.75.6.2m./.4.d.11.q.1.ar.3.q.1.c.fi.

Oppoſitum videtur dicere 4.d.11.q.1.ar.1.q. 3.2m./. Quol.5.11.1m./.1ę.Cor.11.lec.5.meº.B. Reſpº.duº.577º. Duᵐ.577

99 Verum eſt, quòd forma ſubſtantialis panis, & vini, conuertitur in animam Chriſti, vt anima dat eſſe corporeum, non autem vt dat eſſe animatum tali anima 3ª.q.75.6.2m./.4.d.11.q.1.ar.3.q.1.c.fi.

100 Quantitas panis non conuertitur in quantitatem corporis Chriſti, ſed manet ſicut cetera accidentia 3ª.q.76.1. 3m. /.4.c./.4.d.10.ar.2.q.3 c./.d.11.q 1.ar.1.q.2.o./.ar.1.q 3.c.

101 Nec quantitas vini, conuertitur in quantitatem ſanguinis Chriſti, ſed manet ſicut cetera accidentia 3ª.q.77.8.c.

102 Si poſt calicis conſecrationem, aliud vinum mittatur in calicem, illud quidem non tranſit in ſanguinem, neque ſanguini commiſcetur, ſicut Innocentius tertius dicit, in quadam decretali 3ª.q.77.8 c./.1m./.2m.

103 Quod quidem intelligendum eſt, quando non fit tanta permiſtio vini, vel liquoris extranei, q́ ſanguis Chriſti deſinat eſſe ſub toto. Tunc enim dicetur vndique diffundi, nõ quia tangat ſanguinem Chriſti ſecundũ proprias eius dimenſiones, ſed ſecundum dimenſiones ſacramẽtales, ſub quibus continetur 3ª.q.77.8.e./.3m./.4m.

104 Nec eſt ſimile, de aqua benedicta, cui additur aqua nõ benedicta, & de vino non conſecrato, quia illa benedictio, nullã immutationẽ facit circa ſubſtantiã aquæ, ſicut facit cõſecratio vini 3ª.q.77.8.3m. fi. Aqua 13.

105 Hæc cõuerſio ẽ ſupernaturalis, facta, ſola virtute dei 3ª.q.75 4.e /.5.o./.7.c./.q.83.4.c./.4.d.11.q.1.ar.3.q.1.e./. Opuſcul. 22.artic.1.

106 Conuerſio, ſiue tranſubſtantiatio panis in corpus Chriſti, non eſt impoſſibilis. Opuſ. 2.cº.8 /.Opuſ.59.cº.1.

107 Hæc conuerſio cum creatione, & mutatione naturali, conuenit in ordine terminorum, & non ſimilitate. Et cum primã in non habe e ſubiectum commune vtrique termino, & cum ſecunda, quia terminus tranſit in terminũ, ſecundũ totum hic, ſecundum materiam ibi, & manet aliquid. ſ. accidentia hic, & materia ibi. 3ª.q.75.8.e.

108 Hęc tranſubſtantiatio eſt quidam motus, uel mutatio 4.d.1.ª.ar.4 q.1.6m./d.11.q.1.ar.3 q.1.e.fi./.2m/.3m.

109 Immo in hac tranſubſtantiatione non eſt motus aliquis cũ ibi non ſit ſubiectum commune, nec etiam mutatio, quia terminus tranſubſtantiationis eſt præexiſtens actu 4.d.8.q.2.ar.1.q.4.2m./.Con.4.cº.63.fi. Reſpº.ſicut dubº.576º. Duᵐ.578

110 Hæc eſt uera ex pane fit corpus Chriſti, & panis conuertitur in Corpus Chriſti, uel tranſubſtantiatur, non aũt hæc panis eſt, uel fuit, uel erit, uel fit corpus Chriſti, uel de pane fit, uel factũ eſt corpus Chriſti, uel panis poteſt eſſe, uel fieri corpus Chriſti 3ª.q.75.8.o./.4.d.11.q.1.4.o

111 Hæc conuerſio appropriatur filio, ut operanti, ſed ſpiritui ſancto, vt quo operatur 4.d.10.L.fi.

112 Virtus inſtrumentalis ad hanc conuerſionem in euchariſtia, eſt incomplete in uerbis, & in ſacerdote, in quo eſt ſimpliciter maior, & dignior, ſed ſecundum quid eſt econuerſo 4.d.8.q.2.3.9m.

113 Hæc conuerſio eſt difficilior, & miraculoſior, omni mutatione naturali, & ẽt creatione, ratione termini ad quẽ: ſimpliciter aũt eſt econuerſo 3ª.q.75.8.3m./.4.d.8.q.2.3.1m./.d.11.q.1.ar.3.q.3.o.

114 Conceptio Chriſti cum unione perſonę diuinę eſt difficilior, hac conuerſione. Sine unione autem eſt econuerſo 4.d.8.q.2.3.3m./.d.11.q.1.a .3.ar.1./.q.3.c.

115 Hæc conuerſio fit in inſtanti 3ª.q.75.3.c./.7.o./ q.78.2.5.c./4.diſtinct. 11. queſt.1. artic. 2. c./ artic. 3. queſt. 1. o./.Con 4.cº.63. Quid.

116 Hæc cõuerſio fit tũ in ultimo inſtãti prolationis totius formæ, ſi aſſumuntur illa 4. miniſter debitus, debita materia, & forma, & intentio cõſecrãtis, ſed ſingulę partes formæ diſponũt ad hoc 3ª.q.57.2.1m./.3m./.q.78.4.5m./.5.c./.4.d.8.q.2. 3.6m./

3.6m./.7m./.d.43.ar.3.q.3.3m./.Quol.7 9.c./.1ª. Cor.11.lec.5 mcº.A.&c./.lec.6.prioº.

Modus. 117 Quantitas Chriſti uollam habitudinem hebet ed dimenſio nes panis.4.d.10.ar.2.q.4 3m./.ar.4.q.1.c. Hæreſis 137.

118 Corpus Chriſti non incipit eſſe in hoc ſacramento, per motum localem, ſed per conuerſionem panis in ipſum triplici ratione, ſcilicet primo quia ſequeretur, ꝙ deſineret eſſe in cęlo. Secundo quia omne corpus localiter motum pertranſit omnia media, quod hic dici non poteſt. Tertio quia impoſſibile eſt, ꝙ unus motus eiuſdem corporis localiter moti, terminetur ſimul ad diuerſa loca, cum tamen in pluribus locis, corpus Chriſti ſub hoc ſacramento ſimul eſſe incipiat 3ª.q.75.2.4.c./.4.d.10.1.4m./.d.11.q.1.ar.1.q.1.c./.Ꝫ.4.cº.63 prioº./.Quol.5.11.c./.1ª.Cor.11.lec.4.fi./.l.c.5.mcº.B. * Accidens 69.&c.Actus 187.Corpus 14.66.68.Durities 1. Hæreſis 138.

119 Totus Chriſtus eſt in hoc ſacramento 3ª. q.76.1.o./. q. 79. 1.3m./.4.diſtinct. 10. 2.o./. Quol.7. 8.o./ Io.6.lec.6.fio.g.K. * Poroſitas.

120 Verum corpus Chriſti non eſſe in hoc ſacramento, niſi ut in ſigno, eſt hæreſis abiurata a Berengario 3ª. q. 73.1.3m./. q.75.1.o./.4.d.10.1.o./.Ꝫ.4.cº.62.uſque.68./.Io.6.lec.7.me.c. /.1ª.Cor.11.lec.5.mcº.A. * Tenebræ.5.

121 In hoc ſacramento eſt aliquid dupliciter, ſcilicet ex vi ſacramenti, ideſt ſignificatum per formam, & ex naturali concomitantia, ideſt realiter coniunctum Chriſto 3ª.q. 76. 1. o./. 2.3.4.c./.q.78.6.1m./.q 81.4.2m./ 3m./.4.d.8.q.2.ar.4.q.1.1m /.d.10.2.o./.d.11.q.2.ar.1.q.1.2m./.Con.4.cº.63./.Quol.7.8. c./.1ª.Cor.11.lec.6.prinº.G.

122 Animę Chriſti, & diuinitas eius ſunt in hoc ſacramento, ſecundo modo tantum 3ª.q.76 1.1m./ 2.c./.q.81.4.3m./.4.d. 10.ar.2.q.1.c /.d.11.q.3.ar.4.q 2.1m./.Ꝫ.4.cº.63./. Quol.7.8. c./.1ª.Cor.11.lec.6.prinº.G.

123 Caro, & os, & huiuſmodi ſunt ſub ſpecie vini ſecundo modo tantum, & ſub ſpecie panis, primo modo, ſanguis vero econuerſo 3ª.q.76.1.2m./.2.c./.3m./.q.78.6.1m./.q.81.4.2m./.4.d.8 q.2.ar.4.q.1.1m./.d.10 ar.2.q.2.o./.d.11.q 2.ar.1.q. 1.2m./.Ꝫ. 4.cº.63./.Quol.7.8.c./.Io.6.lec.7.prioº.h.fi./.1ª. Cor.11.lec. 6. prioº. H.

124 Quantitas tota, & alia accidentia Chriſti ſunt in hoc ſacramento, ſecundo modo tantum 3ª.q.76.1.3m./. 4.o./. 5.3m./ q.81.3.2m./.4.d.10.ar.2.q.3 4.o./.d.12.q.1.ar.2.q.1.c./. Con. 4.cº.64./.67.1m./.Quol.7.8.c.

125 Tota quantitas Chriſti eſt indifferenter, ſub magna, & parue quantitate ſpecierũ 3ª.q.76.1.3m./.3.c./.4.o./.4.d.10.art. 2.q.4.o./.Con.4.cº.63./.64./.Quol.7.8.o.

126 Totus Chriſtus eſt ſubſtantia qualibet parte utriuſque ſpeciei 3ª.quæ.76.2.3.o./.q.78.6.1m./.q.79.1.3m./ q 80.12.2m./.4 d.10.ar.3 q.3.o /.d.11.q.2.ar.1.q.1.2m./ d.12.q.1.ar.3.q.2.3m /.Con.4.cº.66./.Quol.7. 8. c. /. Io.6.lec.7.prinº.b.fia./. 1ª. Cor.11.lec 5 fi.E./.lec.6.prinº.H.

127 Accidentia corporis Chriſti, ſunt in hoc ſacramento, mediãte ſubſtantia. Nec habent immediatam habitudinem ad corpora circunſtantia. Ideo non poſſunt immutare mediũ 3ª.q.76.7.c./.q.81.3.4.c./.4.d.10.ar.2.q.4.3m./.ar.4.q.1.c.

128 Accidentia corporis Chriſti intrinſeca, ſunt in hoc ſacramento, non autem accidentia, per comparationem ad extra, ut ubi, & ſitus 3ª.q 77.5.3m./.q.81.3.c./.4.c./.1m.

129 Corpus Chriſti in euchariſtia, non tangit aerem circunſtãtem 4.d.10.ar.4.q 1.c.

130 Chriſtus eſt ſub duplici ſpecie euchariſtiæ, triplici ratione, ſcilicet ad repreſentandum paſſionẽ eius, ut ſit cibus, & potus, & ad ſalutem corporis, & animæ 3ª.q.76 2.3m./.4.d.11 q.1 ar.1.q.1.o./.d.23.q.1.ar.1.q.2.c./.Con.4.cº.61.fi./.63.fi./ 1ª.Cor.11.lec.5.prinº. K.

131 Chriſtus in euchariſtia continetur ſub aliena ſpecie, ad uitandum horrorem, & deriſionem, & propter meritum fidei 3ª.q.75.5.o./.4.d.10.1.1m /.d.11.q.1.ar.1.q.2.c./. Con. 4.caº. 63. fin./. 1ª. Corinth.11. lect.5. princº. x./. Lect. 6. princº. Accidens 69.

132 Corpus Chriſti eſt localiter in uno tantũ loco, ſ. in cælo, ſed ut in ſacramento ſignificante, & continente, eſt alibi, non tamen ubique 3ª. quæſtio. 75. 1. 3m./. 4. c. /. quæſt. 76. 5. o. /. 6. c./. 1m./. quæſtio. 81. 1. 2m /. 1. diſtinct. 37. q. 3. 2. 2m./. 4. diſtinct. 10. 1. 5m./. 6m./. 7m./. 8m./. artic. 3. qu. 2. 2m. /. diſtinct. 44. quæſtio. 2. artic. 2. quæſtio. 3. 4m./. quæſtio. 5. 1m./. Cont. 4. capitº. 64. fin. /. Quolib. 1. c2. 1m.

133 Locus euchariſtiæ, non eſt uacuus, nec plenus corpore Chriſti, ſed ſpeciebus ſacramentalibus, per naturam dimenſionum, uel miraculoſe 3ª, q.76.5.2m.

134 Chriſtus in ſacramento non eſt ut in loco circumſcriptiue, nec diffinitiue 3ª. quæſtio. 76. 6. 1m. /. 4. diſtinct. 10. artic. 2. quæſt. 3. 2m. /. 4m./. artic. 3. quæſt. 1. 2. 4.o./. Opu. 11. artic. 33.

136 Chriſtus ad motum ſacramenti, non mouetur per ſe, nec per accidens 3ª.q.76. 6.o./.4.d.10.ar.3.quæ.4.o./. Opuſcul. 11. artic. 34.

137 Chriſtus dedit in ſacramento diſcipulis corpus ſuum paſſibile 3ª.quæſt. 81.3.o./.4.diſtinct. 11.quæſt. 3.3. o./. diſtinct. 12.q.1.ar.3.q.1.c.

138 In triduo mortis Chriſti ſi quis conſecraſſet, fuiſſet corpus ſine ſanguine, & econuerſo, & utrumque ſine anima 3ª. quæ. 76.1.1m./. 2. c. /. quæ. 81. 4.o. /. 4.diſtin. 10. ar.2. qu. 1.c./. diſt. 11. quæſt. 3. ar. 4. quæſt. 2. o. /. Con. 4. capitº. 64./. Ioan. 6. lect. 6. fin. g. K. /. 1ª. Corinth. 11. lect. 6. princº. H.

139 Chriſto exiſtente mortuo, deus non potuiſſet facere animam eſſe in hoc ſacramento 4. diſtinct. 11. quæſtio.3.ar.4. quæſtio.3.o.

140 Si Chriſtus in triduo fuiſſet in hoc ſacramento paſſus fuiſſet in eo paſſione innata, non autem paſſione illata 3ª.qu. 81. 4.o./.4.d.11.q. 3.3.o./.ar.4.q.1.o.

141 Corpus Chriſti in hoc ſacramento, non poteſt uideri oculo corporali 3ª. quæſt. 76.7.o./. 8.c./. 4. diſtinct.10. artic. 2. quæſtio. 2. 3m. /. artic. 4. quæſt. 1,o./. quæ.4.2m./.L.princº. B.C./. diſt.11.q.3 3.c. Viſio.

142 Quando in hoc ſacramento apparet puer, vel caro, eſt ibi vere corpus Chriſti, ſed non uidetur in ſpecie propria 3ª. quæſt. 76. 8.o./. 4. diſtinct. 10.ar.2. q.2.3m./.arti.4. q. 2.o./. Opuſ.58.cº.11. * Viſibile 4.

143 Talis apparitio quandoque eſt tantum ex parte videntiũ, & quandoque extra 3ª. q.76.8.o./.4.d.10.ar.2.q.2.3m./. ar.4 q.2.o./.Opuſ.58.cº.11.

144 Quando ſic apparet omnibus, non debet ſumi, ſed debet cum reliquiis poni 3ª.quæſt. 82.4. 3m./. 4.diſtinct. 10. ar.4. quæſt.3.o.

145 Tunc ſacerdos, ſecundum aliquos debet iterum celebrare. Vel ſecundum alios, ſufficit ſpiritualis manducatio 3ª. q. 82.4.3m./.4.d.10.ar.4.q.3.2m.

146 Chriſtus uidet ſe corporaliter in ſacramento, non ex ſacramento. Si autem oculum haberet extra ſacramentum, nõ poſſet hoc, niſi miraculoſe 3ª. quęſt. 76.7. 2m./.4.d.10.ar.4. q.1.1m./.d.11.q.3.1.4m.

147 Angeli non vident corpus Chriſti ſub ſacramento, cognitione naturali, ſed tantum cognitione beata, dęmones autem nullo modo plene 3ª.q.76.7.c./.4.d. 10. artic. 4. quæſt.4.o.

148 Beati uident Chriſtum ſub ſacramento viſione intellectuali plena, non autem uiſione corporali, niſi miraculoſe 3ª.q. 76.7.c./.2m./.4.d.10.ar.4.q.1.o./.q.4.1m.

149 Intellectus uiatoris non poteſt comprehendere, nec uidere Chriſtum in hoc ſacramento 3ª.q.76.7.c./.4.diſtinct. 10. ar.4.q.5.o.

150 Non baptizati, peccant videndo euchariſtiam, non autem chriſtiani, licet ſint peccatores 3ª.quæſt.80.4.4m./.4.d.3. ar. 1.q.4.3m./.d. 4.q.2.ar.2.q.3.c./.d.9.ar.3.q.6.o./.1ª. Cor. 11. lec.7.prioº.D.

151 Soli ſacerdotes poſſunt conſecrare euchariſtiam 3ª.qu. 82. 1.o./.4.d.13.q.1.ar.1.q.1.o./.d.17.q.3.ar.3.q.5.c./.d.24. q. 2. ar.1.q.2.c./.ar.2.2m. Conſecratio 57. Miniſter.

152 Plures ſacerdotes poſſunt eãdem hoſtiam conſecrare 3ª. q. 82. 2.o./.4.d.13.q.1.ar.2.q.2.o. * Abſoluere 31.32.33.

153 Mali ſacerdotes & ſchiſmatici, hæretici, excommunicati, & degradati, poſſunt conſecrare, ſed peccant grauiter 3ª.q.64. 9.2m./.3./.q.82.5.7.8.9.o./.4.d.13.q 1.ar.2.q.3.4.o./.L.prinº. /.d.18.q.2.ar.2.q.3.2m./.d.19.q.1.ar.2.q.3.1m./.d.25.q.1.2.o/ Quol.12.16 c.Irregularitas 1. * Benedictio 4.Cõſecratio 1. 4.17.Dalmatica 2.Diacon° o.Diſpẽſatio 17.Idolatria 2.11.12

154 Recipiens euchariſtiã, vel audiens miſſã e talibus, grauiter peccat 3ª.q.64.9.2m./.3m./.q.82.9.o./.4.d.13.q.1.ar 3.4.3.o.

155 Conſecrans propter malum finem. ſ. ad maleficia, uel ut irrideat, peccat, ſed perficit ſacramentum 3ª.q.74.c. 2m.

156 Diſpenſatio euchariſtiæ pertinet ad ſacerdotem tantum 3ª q.82.3.o. * Laurentius 2.

157 Non licet ſumere euchariſtiam ab alio, quàm a proprio ſacerdote 4.d.17.q.3 ar.3.q.4.c./.2m.

Oppoſitum uidetur dicere. Opuſ.19. capº. 4. Reſpondeo dubio 579º. Dnm.579º.

158 Nullus laicus quantumcunque ſanctus poteſt diſpenſare euchariſtiam, ſed tantum miniſtri eccleſiæ 4.d.13.q. 1.ar.3. q.1.o./.d.17.q.1.ar.5.q.1.3m.

159 Nulli non ſacerdoti, licet tãgere euchariſtiam, niſi in neceſſitate, ut ſi caderet 3ª.q.82.3.o.

160 Laicus & peccator, debet tangere euchariſtiam, in neceſſitate tantum, ut ſi caderet in terram 3ª q.82.3.c./.4.d.13.q.1.ar.3.q.2.3^{m}./.d.14.q.1.ar.3.q.5.5^{m}.

161 Si adſint eſſentialia ſ.ordo, & intentio miniſtri, & materia, & forma debite, erit euchariſtia, licet deſint ſollennitas loci, temporis, & paramentorum. Tamen talis grauiter peccaret, & degradandus eſſet 3ª.q.83.3.1^{m}./.4.d.13.q.1.ar.2.q.6.o./.d.24.q.3.ar.1.q.1.c./.d.34.1.7^{m}.

162 De pœnitentia amittentis euchariſtiam, vel cuius negligentia, brutum ſumit eam, uel ſanguis ſtillat extra, uel euomenti. 3ª.q.83.6.7^{m}./.4.d.13.L.ſi./.d.20.ar.2.q.1.4^{m}.

163 Conſecrans tenetur ſumere euchariſtiam, ſub utraque ſpẽ quotieſcunque celebrat 3ª.q.80.12.o./.q.82.4.o /.4.d.12.q.3.ar.2.q.2.o.

164 Si percipitur ante conſecrationem aquam tantum fuiſſe, effundatur, & vinum ponatur Si autem poſt, incipiat canonem, ſuper aliam hoſtiam, ſecundum Innocentium, vel tñ conſecret vinum præmiſſa contritione de negligentia 3ª.q.83.6.4^{m}./.4.d.11.L.ſi./.1 E.Cor.11.lec.6.ſi.C.

165 Deficiente ſacerdote poſt conſecrationem corporis, debet ſuppleri per alium, non autem ſi ante 3ª.q.83.6.1^{m}./. 4. d.8.q.2.ar.4.q.2 o /.d.23.q.1.ar.1.q.2.3^{m}. * Ordo 71.72. 76. 77. 79. Paraſceue. Patena.

166 Miniſter in aliis ſacramentis dupliciter operatur. ſ. pronuntiando uerba, & actum exteriorem exercendo. In euchariſtia uero, tantum primo modo 3ª. q.78.1.c./.3^{m}./.4.d.8.q.2.ar.1 q.3.o./.q.4.4^{m}. * Subdiaconus 1.5.7.

167 Non licet ſacerdoti omnino ceſſare a conſecratione euchariſtiæ, ſed tenetur ſaltẽ in feſtis 3ª.q.82.10.o./.4.d.13.q.1.ar.2.q.1.o * Thurificatio 2. Vnctio. 23.

ens. 168 Celebratio euchariſtiæ, eſt immolatio Chriſti, quia eſt figura paſſionis eius, cuius per hoc ſimus participes, & ſacerdos ſignificat Chriſtum 3ª.q.83.1.o./.2.c./.1^{m}./.2^{m}.

169 Euchariſtia dupliciter ſumitur. ſ. ſacramentaliter, & ſpiritualiter, 3ª.q.80.1.2.3.o./.4.d.9.ar.1.q.1.1^{m}./.q.3.o./.art. 2. n./. Io.6.lec.7.pri^{o}.b.A./.c.E./.me^{o}.ſ. 1 E.Cor.11. lec. 7. me^{o}. H. * Amor 67. Angelus 491.492.493. Aqua 17. Baptiſm^{o} 245.

170 Patres ueteris teſtamenti manducauerunt Chriſtum ſecundo modo tantum 3ª.q.80.1.3^{m}./.4.diſtin.9.ar.2.quæſt.4.2^{m}. * Bucella.

171 Non omnis manducans Chriſtum ſpiritualiter, manducat hoc ſacramentum ſpiritualiter, ut ſancti ueteris teſtamẽti, nec omnis manducans ſpiritualiter, manducat ſacramentaliter, nec econuerſo 4.d.9.ar.2.q.4.o. * Hæreſis.137.138.

172 Euchariſtia uere ſumitur a peccatoribus ſacramentaliter tantum, nec immunditiam aliquam ea hoc contrahit 3ª.q.80.3.c./.q 82.7.1^{m}./.4.d.9.ar.2.q.1.o./.1 E.Cor.11.le.7.me^{o}.I. * Idolatria 11.12.

173 Infidelis uere ſumit euchariſtiam non primo modo, nec ſecundo proprie 3ª. q.80.3.2^{m}./.4.d.9.ar.2.q. 2.o./. q. 3. 3^{m}./. 1 E.Cor.11 lec.7.me^{o}.L * Libamina. Manducatio. Miſſa 8. 16. &c. Paraſceue. Chriſtus 7.9.

174 Brutum vere ſumit euchariſtiam per accidens, non autem primo, nec ſecundo modo 3ª.q.80.3.3^{m}./.4 d.9.ar.2.q.3.o./. Opuſ.59.c^{o}9../.1 E.Cor.11.lec.7.me^{o}.I.

175 Chriſtus ſumpſit corpus ſuum, & ſanguinem in euchariſtia 3ª.q.81.1.o./.q.84.7.4^{m}./.4.d.11.q.3.1.o.

176 Chriſtus ex ſumptione huius ſacramenti habuit ſpiritualẽ dulcedinem. Ideo ſumpſit ſacramentaliter, & ſpiritualiter, ſed aliter quàm cæteri 3ª.q.81.1.3^{m}.

177 Chriſtus dedit euchariſtiam Iudæ in cœna, præter bucellã intinctam 3ª.q.81.2.o./.4.d.11.q.3.ar.2.q.1.2.o./. Io.13.le.3. ſi.g./.lec.4.ſi.ſ. Bucella.

178 Sumptio euchariſtiæ, non eſt de neceſſitate ſalutis ſecundũ ſe, ſed ex ſtatuto Chriſti, & eccleſiæ. 3ª.q.73.3.o./.q.80 11.o./.4 d.9.ar.1.q.2.o./.d.12.q.3.ar.2.quæſt. 1.o./. Io. 6.lect.7. princ^{o}.b. B.

179 In primitiua eccleſia, omnes tenebantur quotidie ſumere euchariſtiam, poſtea ter in anno, nunc autem ſemel 3ª.q.80 10.4^{m}./.4.d.12.q.3.ar.1.q.3.o./.d.32.ar.5.q.4.c.

180 Euchariſtia debet frequenter ſumi ad reſtaurationem perditæ deuotionis, & feruoris 4.d.12.q.3.ar.1.q.1.o.

181 Euchariſtia debet quotidie ſumi, niſi ex hoc quis ſentiret reuerentiam diminui, & feruorem non augeri 3ª. q.80.10.o./ 4.d.13.q.3.ar.1.q.2.o./.1 E.Cor.11.lec.7.me^{o}.F. Miſſa 22.

182 Euchariſtia nõ debet pluries in die ſumi, niſi quando quis in vna die ex aliquo caſu permiſſo pluries celebraret 3ª. q. 80.10.5^{m}./. quæſt. 83.2.2^{m}./. 4.diſtinct. 12. quæſt.3. artic.1. quæſt.4.o./.1.13.q.1.ar.2.q.3.3^{m}.

183 Euchariſtia ſub ſpecie uini, ideſt ſanguinis Chriſti non datur populo, propter periculum effuſionis, quia facilius vna gutta ſanguinis laberetur, quàm aliqua una particula corporis 3ª.q.74.1.3^{m}./.q.80.12.c./.4.d.12.q.2.ar.1.q.2.3^{m}./.d.12 q.3.ar.2.q.3.3^{m}. Io.6 lec.7.prin^{o}.b.ſi.

184 Miniſtris altaris, ut Laurentio, datur diſpenſatio ſanguinis Chriſti, & etiam ſecundum conſuetudinem aliquorum datur eis participatio ſanguinis Chriſti de quibus præſumitur q in talibus magis ſint cauti 4.d.11.q.2.ar.1.q.1.3^{m}./ d.13.q.1.ar.3.q.2.1^{m}.

185 In lege etiam ueteri de libaminibus, nihil habebant offerẽtes, ſed ſoli ſacerdotes, per quæ ſignificabatur potus huius ſacramenti. De ſacrificiis autem habebant & offerentes, quibus ſignificabatur cibus huius ſacramenti.4. d.11. q.2. ar.1.q.1.3^{m}. fin.

186 Corpus Chriſti quanto plus manducatur, tanto plus augmentatur. Opuſ.58.c^{o}.14.

187 Corpus Chriſti, dum manducatur, non minuitur. Opuſ. 58.cap^{o}.14.

188 Corpus Chriſti, ſi non manducatur, quodammodo minuitur, quod eſt ualde mirabile. Opuſ.58.c^{o}.14.

189 Hoſtia non conſecrata, nunquam debet dari pro euchariſtia. Et ſacerdos dans eam, ſciens eſſet idolatriæ. Non autem adorantes, uel ſumentes eam, cum hoſtia debeat adorari latria, ſub conditione in habitu, & adorantes uel ſumentes eã æſtiment probabiliter hoſtiam eſſe conſecratã. Fides enim credentis non fertur ad has ſpecies panis, uel ad illas, ſed ad hoc, q verum corpus Chriſti ſit ſub ſpeciebus panis ſenſibilis, quando recte fuerit conſecratum. Vnde ſi non ſit recte conſecratum, fidei non propter hoc ſuberit falſum 22 E. q.1.3.4^{m}./.3ª.q.80.6.2^{m}./.3.d.9.q 1.ar.2.q. 6.2^{m}./.4.d.9. ar.5. q.1.4^{m}./.Quol.6 12.o./.1 E.Cor.11.lec.6.prin^{o}.G.

190 Sumens hoſtiam conſecratam, quam neſcit eſſe conſecratã non manducat euchariſtiam ſacramentaliter, niſi per accidens. Tamen propinquius quàm brutum, inquantum eſt aptus 4.d.9.ar.2.q.3.3^{m}.

191 Ad digne ſumendum euchariſtiam, tria requiruntur. ſ. mũditia conſcientiæ, deuotio actualis. ſ. ut in actu mens ſumẽtis feratur ad diuina, unde, & ſacerdos monet populum, corda ad deum habere, & munditia corporalis 4.d.9.ar.3.q.5.c /.ar.4.q.2.c./.d.12.q.2.ar.1.q.3.o./.q.3 ar.1.q.2.c. Impedimenta.

Oppoſitum uidetur dicere a ſimili, quo ad deuotionẽ actualem ex parte ſumentis euchariſtiam, ſicut & ex parte adorantis hoſtiam, cum nemo carnẽ Chriſti manducare debeat niſi prius adoret ſecundum Auguſtinum. Sed hoſtia debet adorari latria, ſub conditione in habitu 3ª.q.80.6.2^{m}./.3 d. 9.q.1.ar.2.q.6.2^{m}. Reſpondeo dub^{o}.580°. Du^{m}.580^{m}.

192 Melius eſt paratis ſumere euchariſtiam, quàm abſtinere ab ea 3ª.q.80.10.c./.4.diſt.12.q. 3.ar.2.q.3.o./.1 E. Cor.11.lec.7. med^{o}. K.&c.

193 Pœnitentes qui abſtinent ab hoc ſacramento, ſecundum cõſilium ſacerdotis, excuſantur a tranſgreſſione præcepti, nõ autem manentes in peccatis 3ª.q.80.11.3^{m}.

194 Euchariſtia debet ſumi tãtum a ieiunis totaliter, niſi in caſu mortis.22 E.q.147.6.2^{m}./.3ª.q.80.8.o./.9.c./.4.d.8.q.1. ar.4.q.1.2.o./.d.34.1.7^{m}./ 1 E.Cor.11.lec.4.me^{o}.K.

195 Omnis cibus, uel potus, ſumptus poſt mediam noctem, impedit ſumptionem euchariſtiæ, non autẽ ante, etiam ſi nec ſomnus, nec digeſtio ſequatur 3ª.q.80.8.5^{m}./.1 E.Cor.11.le. 4. med^{o}. A.

196 Deglutitio ſaliuæ, vel cibi relicti inter dentes, uel eructuationis, non impedit ſumptionem euchariſtiæ 3ª. quæſtio. 90. 8.4^{m}. /. 4. diſtinct. 8. quæſt. 1. artic. 4.quæſt. 1. 3./. 1 E. Cor.11.lec.4.me^{o}.A.

197 Reliquiæ aquæ, uel uini, quibus lauatur os traiectę non in magna quantitate, & miſtæ cum ſaliua non impediũt ſumptionem euchariſtię 3ª.q.80.8.4^{m}.

198 Poſt ſumptionem euchariſtiæ requiritur modicum interuallum, ante prandium 3ª.quæſt. 80.8.6^{m} /.4. diſtinct.8.q. 1.ar.4.q.3.o.

199 Corporalis immunditia, ut lepra, fluxus ſanguinis, & huiuſmodi, non impedit ſumptionem euchariſtiæ 3ª. quæſtio. 80. 7. 3^{m}. /. 4. diſtinct. 9. articul. 4. quæſt. 3.o.

200 Euchariſtia debet ſemper haberi parata pro infirmis 3ª. quæſtio. 83. 5. 11^{m}. * Ieiunium 43.45. Indeuotio.

201 Sacerdos non habens aliam hoſtiam conſacratam, niſi ſuã debet dare partem illius infirmo petenti euchariſtiam 4. d. 22.q.3.ar.2.q.2.1^{m}.

202 Pars hoſtiæ miſſa in calice, numquam debet dari

infirmis, quia Chriſtus nemini dedit panem intinctum, niſi Iudæ 3ª.q.81.5.9m.
203 Corpus Chriſti non debet ſumi, niſi cum magna præparatione. Opuſ.58.c°.15./.1ª.Cor.11.lec.7.me°.G.
204 Præparatio in ſumendo eucharistiam, conſiſtit in tribus.ſ. in dignitate euchariſtiæ, in hoſtia panis, & in figura agni paſcalis. Opuſ.58. c°. 15./.16. * Pœna 46. 47. 48. 49. Vnctio 18.
205 Triplex modus manducandi corpus Chriſti, ſcilicet ſacramentalis tantum, ſpiritualis tm̃, ſacramentalis, & ſpiritualis ſimul 3ª.q.80.1.2.3.o./.Opuſ.58.c°.17.18.
206 Circa tertium modum, poſſunt tria notari.ſ. multitudo nõ manducantium.ſ.malorum, magnitudo felicitatis bonorũ corpus Chriſti digne ſumentium, & ratio remãducationis digne manducantium. Opuſ.58.c°.20.
207 Non manducantium corpus Chriſti, tres ſunt ſpecies, ſiue tres turmæ.ſ. infideles, negligentes, & contẽnentes. Opuſc. 57.c°. prin°.
208 Pueris non debet dari Euchariſtia, niſi cum incipiunt habere aliqualem uſum rationis ut poſſint concipere deuotionem huius ſacramenti.ſ.in decimo, uel undecimo anno 3ª q.80.9.3m./.4.d.9.ar.5.q.4.o /.d.23.q.2.ar.2.q. 4.c./. Io.6. lec.7.prin°.b.B.
209 Græci dant euchariſtiam pueris, recenter natis baptizatis propter hoc, q Dionyſius dicit, baptizatis eſſe ſacram communionem dandam, non intelligentes, quòd Dionyſius ibi loquitur de baptiſmo adultorum 3ª.q.80.9.3m.
210 Amentibus poſt fidem, & deuotionem, debet dari euchariſtia in mortis articulo, niſi ſit periculum uomitus, uel expuitionis. Non autem ſi ante amentes fuerunt, & ſic a natiuitate remanſerunt 3ª. q. 80. 9.o./.4.d.9.ar.5.quæſt.3.o./. Io.6.lec.7.prin°.b.B.
211 Dæmoniacis debet dari euchariſtia, niſi certum ſit q pro crimine torqueantur, non autem energumenis. 3ª. q. 80. 9.2m./.4.d.9.ar.5.q.3.2m./ Io.c.lec.3.fi.ſ.
Peccatum mor. 212 Nihil præter peccatum mortale, impedit neceſſario ſumptionem euchariſtiæ, ſecundum tantũ de congruo, ut coitus matrimonialis, nocturna pollutio, & fluxus ſeminis tẽporalis, quando ſunt ſine mortali, uſque ad alium diẽ 2ª2ª. q.154.5.o./.3ª.q.80.7.o./.4. diſtin. 9.ar.4.q.2.o./. * Confeſſio 32. Debitum 24. &cet. Excommunicatio 23. Idolatria 11. 12.
213 Præeligendum eſt, eſſe ſuſpectum, quàm indigne ſumere euchariſtiam 3ª.q.80.6.2m./.4.d.9.ar.5.q.1.3m.
214 Euchariſtia ſumitur indigne tripliciter.ſ. indeuote, cũ uoluntate peccandi, & celebrando contra ritum eccleſiæ 1ª. Cor.11.lec.7.prin°.
Du°.581.215 Oppoſitum uidetur dicere 3ª.q.83.2.5m./.4.d.12.q.3. ar. 2. q.4.1m. Reſpondeo ſicut dubio 900°.
216 Suſpectis uiolẽter, & publicis, debet omnino negari euchariſtia 3ª.q.80.6.3m./.4.d.9.ar.5.q.2.o.
217 Peccatori occulto petenti occulte euchariſtiam, debet negari. Si uero publice petat, debet dari. Sed peccatori publico debet omnino negari 3ª.q.80.6.o./.q.81.2.c./.2m./. 4.d.9. ar.5.q.1.o./.q.2.c./.Quol. 5.12.c.
218 Aliquis arcetur ab euchariſtia ſine culpa.ſ. ſuſpenſi, interdicti, & excommunicati etiam excommunicatione minori 4.d.18.q.2.ar 4.q.3.3m.
Du°.381.218 Oppoſitum uidetur dicere 4.d.9. ar.3.q.1.c. Reſpondeo ſicut dubio 378°.
220 Sumens euchariſtiam cum cõſcientia peccati mortalis, peccat mortaliter 3ª.q.79.2.2m./.3.o./.q.80.4.o./.7.8.c /. 4. d. 9. ar.3.q.1.o./.ar.4.q.2.c./.d.11.q.2.ar.1.q.2.3m./.d.12.q.2.a.2. q.3.1m./.1ª.Cor.11.lec.7.me°.H.
221 Sumens euchariſtiam in peccato mortali ignorato, facta diligenti diſcuſſione, etiam non ſufficienti, non peccat 3ª. q. 80.4.5m./.4.d.9.ar.3.q.2.o./.d.15.q.1.ar.3.q.2. 2m./. d. 16. L. me°.C. Miſſa 8. * Immunitas 2. Indeuotio.
222 Ante confeſſionem de mortali, nullus debet ſumere euchariſtiam, ſi habet copiam confeſſoris, & neceſſitas non urget ſicut urgentur ſacerdotes parochiales 4.d.16.L. med°.C./. d.17.q.2.ar.5.q.1.3m./.q.3.ar.1.quæſt.4.c./.1ª. Cor.11.lect.7. princi°. B.
223 Immo quilibet qui in peccato mortali exhibet ſe miniſtrũ eccleſiæ, in aliquo ſpirituali, peccat mortaliter 2ª2ª.q.33.
Du°.582. 5. o./ 4. diſtinct.19. quæſt. 2. ar. 2. q. 2. o. Reſpondeo ſicut dubio 796°.
224 Non eſſet conſulendum alicui, quòd ſtatim poſt peccatum mortale, vel etiam contritus, & confeſſus ad euchariſtiam accederet, ſed deberet, niſi magna neceſſitas urgeret, per aliquod tempus propter reuerentiam abſtinere. Et præterea euchariſtia purgat maculam mentis, non autem immunditiam corporalem, & hebetudinem, quæ contingit in mente, ex depreſſione ipſius ad carnem. Vnde etiã poſt contritionem, & confeſſionem grauium peccatorum conſilium uidetur eſſe Auguſtini, quòd non ſtatim homo accedat propter reuerentiam ſacramenti, & ut magis ſeipsũ probet 4.d.9.ar.4.q.2.2m./.d.16.L.me°.C.
225 Experimentum non debet ſumi de peccatis, cum euchariſtia 3ª.q.80.6.3m./.4.d.9.ar.5.q.2.2m.
226 Iniuria fit euchariſtiæ, ſi hoſtia conſecrata conſecretur iterũ 4.d.6.q.c.ar.1.q.1.1m./.d.11.L.me°.H.d.12.q.3.ar.1.q.1.1m./ Con.4.c°.59.fi.
227 Oppoſitum uidetur dicere a ſimili 3ª.q.66.9. 4m./. q. 68.7. 2m./.10.4m./.4.d.6.q.2.ar.5.q.1.c. Reſpon°. ſicut dub°.264. Vnctio 18. Du°.58.
228 Sacerdos faciens fictionem in conſecrando euchariſtiam, multo grauius peccat, quàm indigne ſumens eam 3ª.q.80 6.2m./. Quol.5.11.3m. * Idolatria 11.
229 Infideliter eſt indignior fideli, ad ſumendum euchariſtiam. Sed fidelis cum mortali indignius ſumit 3ª. q. 80.5. 2m./. 4.d.9.ar.3 q.4 o.
230 Sumens euchariſtiam cum peccato ſpirituali, grauius peccat, quàm ſumens cum peccato carnali 3ª.q.89.5.2m./.4.d. 9.ar. 3.q.4.o.
231 Peccatum indigne ſumentium euchariſtiam, eſt minus graue, peccatis commiſſis in deum, & grauius peccatis contra proximum, uel contra ſeipſum 3ª.q.80.5.o./.4.d.9.ar.3.q.3. o./.1ª.Cor.11.lec.5.me°.E.
232 Eſt & minus graue, peccato occiſionis Chriſti, & proditionis eius 3ª.q.80.5.1m./.2m./.4.d.9.ar.3.q.3.1m./.1ª. Cor. 11. lect.7.med°. F.
233 Et eſt minus graue proiectione eius in lutum 3ª.q.80.5.3m /.4.d.9.ar.3.q.3.2m.
234 Manducante indigne corpus Chriſti tria mala ſequuntur, .ſ.peccati ſui aggrauatio, a grauaChriſti ſeparatio. & ad æternã pœnã condẽnatio. Vel alia tria mala.ſ.magna culpa, dei offenſa, & multiplex plaga Opuſ.58.c°.17./.18.
235 Huiuſmodi mala, poſſunt dici tres plagę.ſ. multa damna ſpiritualium bonorum, ſterilitas terræ ſiue cariſtia temporalium pestes corporum, ſiue ſtrages hominum. Opuſcul. 58. cap°. 18.
236 Contra has plagas, & omnia dicta mala, eſt triplex remedium.ſ.emendatio uitæ per pœnitentiam uoluntariã, correctio malitiæ per ſuperiorum diſciplinam, & mutatio incorrigibilis perſonæ per iuſtitiæ diſtinctionem. Opuſcul. 58. capi°.18.
237 Euchariſtia non imprimitur caracterem. 3ª.q.63.6.c. /.q.80. 1.3m...10.1m./ 4.d.7.q.3.ar.1.q.2 2m./.ar.3.q.3.1m. Effectus.
238 Euchariſtia, ordinatur ad hoc, ut homo adhæreat Chriſto, & perficiatur.4.d.2.q.1.2.c./.d.4.q.2.ar 1.q.2.3m.
239 Sine manducatione ſpirituali euchariſtiæ, non poteſt eſſe ſalus.3ª.q 80.11.c./.4.d.9.ar.1.q 2.1m. * Amor 67.
240 Incorporatio ad Chriſtum, quo ad perfectionem influentię, eſt effectus euchariſtię, quæ præſupponit ipſam incorporationem abſolute, per baptiſmum cauſatã. 4.d.4. quæſt.2. ar.2.q.5.2m.
241 Euchariſtia inquantum eſt ſacramentum prodeſt tantum ſumentibus, ſed ut eſt ſacrificium, prodeſt etiam aliis. 3ª.q. 79.3.8m./.q.79 5.c./.7.o./.4.d.12.q.2.ar.2.q.2.4m./.d. 45.q.2. ar.3.q.1.3m./.Io.6.lec.6.fi./.1ª.Cor.11.lec.6.fi.K.
242 Euchariſtia eſt ſacramentum paſſionis, & mortis Chriſti, in quantum perficit hominem in unione ad Chriſtũ paſſum. 3ª.q.73.3.3m./ 5.2m.
243 Euchariſtia eſt memoriale paſſionis Chriſti. 3ª.q.66.9.5m./. q.73.4.5.o./.q.74.1.c./.q.76.2.2m./. q. 79.1.c./.4.d.2.qu.1.2. 1m./.d.4.q.2.ar.1.q.2.3m./.d.8.q.1.ar.1.q.3.c./.ar. 2.q.1 b.1./. ar.3.q.3.o./.q.2.ar.3.q.1.4m./.ar.2.q.1.2m./.d.12.q.1.ar.3.q.1. 2m./.3m./.q.2.1m./.1ª.Cor.11.lec.5.me°.F.G.
244 Euchariſtia ordinat ad refectionem mentis. 3ª.q.73. c.2.c./. q.79.8 c./.4.d.9.q.1.ar.1.1m./.ar.c.q.1.2m.
245 Effectus euchariſtiæ triplex, ſcilicet ſatietas, laus, & uita. Pſal.21.fi.y.
246 Hoc ſacramentum, non habet ſuos effectus, niſi in coniunctis ei per fidem, & charitatem. 3ª.q.79 2.2m.
247 Euchariſtia eſt ſacramentum, charitatis Chriſti expreſſiuũ, & charitatis noſtræ factiuum. 3ª.q.73.3.3m./.q.75.1.c./.q.78 3.6m./.q.79.1.c./.4.c /.2m./.4 d.8.q.2.ar.2.q.3. 5m./.d.24. q.3. 3.c./.1ª.Cor.11.lec.7.me°.H. Quid.
248 Effectus non principalis euchariſtiæ, ſed cõſequens augmentum

mentum charitatis, eſt diminutio fomitis 3ª q.79.6.3m.

249 Quicquid eſt effectus paſſionis Chriſti, eſt effectus euchariſtiæ 3ª.q 79 1.c./.q.84.1.c./.Io.6.lec.6.fi g.F.

Du°.584. Oppoſitum uidetur dicere 4.d.2.q.1.2.8m. Reſpoo°. Du°. 584°.

250 Per baptiſmum datur primus actus uitæ ſpiritualis, ſed per euchariſtiam datur complementũ eius 3ª.q.79 1.8.c./.2m./.6.m./.q 82.2.3m./.4.d.9.ar.5. .4.2m/.d.12.q 2.ar.1.q.3.2m.

251 Euchariſtia facit omnem effectum uitæ ſpiritualis, ad ſimilitudinem cibi corporalis quia ſuſtentat, auget, reparat, & delectat 3ª. q. 79. 1. o./. 8 c./.q.81.1.3m./.4.d.7.q.1.art.2. quæſt. 2.4m.

252 Effectus proprius euchariſtiæ eſt trãsformatio hominis in deum, ad quem ſequitur augmentum uirtutum, & reſtauratio perditorum 4.d.12.q.2.ar 8.q.1.c./.ar.2.q.1.3.c. *Confirmatio 3.2.31.36.Immunitas 2.

253 Euchariſtia ordinatur ad ultimum effectum paſſionis Chriſti, quaſi completiſſime ab ea efficaciam habens 4. d. 2. q 1 2.1m. * Iudeuotio. Miſſa E. Suffragia 3. Thurificatio 2. Vnctio 10 &c.

254 Euchariſtia ualet contra omnes ſpirituales defectus, Ideo cum ſingulis ſacramentis datur, quaſi conſumans effectus uniuſcuiuſque 4.d.2.q.1.2.1m.

255 Corpus Chriſti offertur pro ſalute corporis, & ſanguis pro ſalute animæ, ſecundum ſimilitudinem, ſecundum rem vero, utrumque offertur pro utroque 3ª.q.73.1.c /.q.74.1 o./.q.76.2.1m./.q.79.1.3m./ 4.d.11.q.2 ar.1.q.1.c./. L.med°.H./.Io.6 lec.7.me°.c./.1 Cor.11.lec.5.me°.F.

256 Euchariſtia auget beatis gloriam accidentalem, non autem eſſentialem 4.d.12.q.2.ar 1.q.2.0.

257 Effectus Euchariſtiæ eſt adeptio gloriæ, nõ quidem ſtatim, ſed inquantum dat uirtutem perueniendi ad gloriam 3ª.q. 79.2.u /.q 80.2.1m./.Io.6.0.

258 Euchariſtia dat quinque, ſcilicet ueniam culpæ, uitam gratiæ, confirmationem in pugnis, confortationẽ in uia, & prægustationem gloriæ. Iſa 4.fi.b.G.

259 Effectus omnium ſacramentorum, poſſunt aſcribi euchariſtiæ, habenti quaſi 10 capitulo, & in ſumma, omnia quæ alia ſacramenta habent ſigillatim, ſecundum Dionyſium. 4.d.8.q.1.ar 2.q.2.4m.

260 Dei liberalitas in ſacramento Euchariſtiæ aſſignatur in tribus, ſcilicet quantum ad magnificentiam doni, nobilitatem dantis, & utilitatem accipientis. Opuſcul. 58. capit°. 5.

261 In euchariſtiæ ſacramento renouantur omnia mirabilia, quæ deus ab initio fecit. Opuſ.58.prin°.

262 Euchariſtiæ ſacramentum, intellectum illuminat, concupiſcentiam ſanat, & mortem uiuificat. Opuſ.58.c°.6.

263 Effectus duplex euchariſtiæ. ſ. bonitatis in bonos, & ſæueritatis in malos. Opuſ.58.c°.18.

264 Corpus Chriſti digne manducantẽ, ſequuntur tria bona, ſcilicet pœnæ debitæ relaxatio, diuinæ gratiæ reſtitutio, æternæ gloriæ acquiſitio. Opuſ.58.c°.17.b.

265 Effectus, ſiue fructus principales euchariſtiæ ſunt tres. I peccatorum deſtructio, bonorum ſpiritualiũ largitio, uel augmentatio, & animarum confortatio, uel uitæ æternæ collatio. Opuſ.57.c°.24.

266 Effectus euchariſtiæ poſſunt ſumi ex tribus eius nominib⁹ Dicitur enim aliquando medicina ſpiritualis, manna, id eſt panis cæleſtis, & euchariſtia, id eſt bona gratia. Opuſc. 58. cap°.26.

267 Effectus Euchariſtiæ ſumuntur etiam ex aliis tribus eius nominibus. Dicitur enim uerus panis, ſacramentum altaris, & ſacramentum charitatis. Opuſ.58.c°.25.

268 Contra duodecim noſtros languores, qui. ſ. ſunt dæmonis tentatio, fomitis repugnatio, cordis macula, creatoris offenſa, defectus in cognitione ſui, in dilectione proximi, in ſapore ſpirituali, in conſumatione boni, debitum mortis, gehennæ, defluxus bonæ uitæ, exilium mundanæ miſeriæ & incineratio corporalis materiæ, ordinantur duodecim effectus uel fructus Euchariſtiæ, ſcilicet quia euchariſtia dæmonem fugat, fomitem refrigerat, maculam cordis mundat, iram dei placat, intellectum ad ſeipſum cognoſcendum illuminat, uoluntatem, ſiue affectum in dilectionem dei, & proximi inflamat, memoriam ſpirituali dulcedine delectat, totum hominem in bono confirmat, ab æterna morte liberat, merita bonæ uitæ multiplicat, ad patriam æternæ uitæ deducit, & ad æternam uitam corporis reſuſcitat. Opuſcul. 58.c°.21./.22./.23.

269 In euchariſtia confertur gratia habitualis, & excitatur feruor actualis deuotionis 3ª.q.79.1.2m /.4.7.c./.4. d. 12. q. 2. ar.2.q.1.2m./ Quol. .6.c.

270 Sumens euchariſtiam ſacramentaliter conſequitur maiorẽ gratiam, quam prius ſumendo ſpiritualiter tãtum 3ª.q.80. 1.3m./.4.d.9.ar.1.q.4.1m.

271 Euchariſtia gratiam cauſat, auget, & excitat eam, & uirtutes in actum 3ª quæſt.79.1.o./.4.c./.4.diſtinc.1. q.2. ar 1.2. quæſt.1.2m.

272 Nullus habet gratiam ante ſumptionem euchariſtiæ, niſi ex uoto ad eam proprio, ut adulti, uel eccleſiæ, ut paruuli 3ª.q.73.3 c / 1m./ q.79.1 1m./.q.80.1.3m./.11.c.

273 Euchariſtia preſeruat a peccato dupliciter, ſcilicet interius reprobando per gratiam, & exterius repellendo omnem impugnationem dæmonum per paſſionem Chriſti cuius eſt ſignum 3ª.q 79.6.o /.4.d.12 q.2.ar.2.q 2.1m./.d. 45. q. 2. ar. 3. q. 1. 3m.

274 Omnia quæ impediunt actualem deuotionem, ſcilicet diſtractiones, & aliqua peccata uenialia, impediunt augmentum gratiæ 4.d 12.q.2.ar.1.q.3.o./.ar.2.q.1 2m.

275 Peccata uenialia præſentia impediunt effectum euchariſtiæ, quo ad refectionem dulcedinis ſpiritualis, ſed nõ quo ad augmentum gratiæ, ſed neutrum horũ impediunt præterita 3ª.q.79.8.o.

276 Euchariſtia delet peccata uenialia 3ª.q.89.4.o.q.87.3.c./.4. d.12.q.2.ar 1.q.1.c./.ar.2.q.1.0.

277 Euchariſtia delet peccata mortalia, quorum quis nõ habet conſcientiam, nec affectum 3ª.q.79.3.o./.4.d.9.ar.3.q.2 c.fi. /.d.12.q.2.ar.2.q 2.o.

278 Euchariſtia fit ablutio ſcelerum, tripliciter. ſ. ignoratorum, futurorum, uel cauendo contritionem 3ª.q.79.3.1m./.4.d. 12.q.2.ar.2.q.2.1m.

279 Euchariſtia delet pœnam debitam pro peccatis, non quidẽ totam, ſed ſecundum menſuram peccatorum, & deuotionis 3ª.q.79.5 o./.4.d.4.q.2 ar.1 q.2.3m./.d.2.q.15.q. 3. ar.2. quæſt.3.o.

280 Euchariſtia liberat a purgatorio, inquantum eſt ſacrificiũ ſatisfactorium pro peccato 3ª.q.52.8.2m. * Manna. Sacrificium 25.38.

¶ Eudionica, etiche Ariſtotelis 1ª.q.82.4.3m./.12æ.q 94. c.fi./. q.8.1.b.3 Ethica. Liber.

¶ Euellere Infidelitas 11. Sabbatum. 10.

¶ Euentus ſequens per ſe, uel ut in pluribus, uel præcogitatus, addit ad bonitatẽ, uel malitiam actus, non autem aliter 12æ q.20.5.o./.q.73.°. ./.Ma q.1.3.15m./.q.3.10.5m. * Apoſtoli 7. Auis 2. Bonitas 221. Diuinatio 9.10. Inuidia 6. Iuſtus 8. Neceſſitas 19. 20. Peccatum 225. 358. Periculum 2. Prædeſtinatio 16. Religio 73.74. Solertia 3. Somniũ 3. Sors 1.5.6 Vſura 88.196 205. Bonus, uel malus.

¶ Euge, eſt interiectio congratulãtis, & exultationis uox. Matth. 25. med°. b.G./.Pſal.34.fin.o.fin.

¶ Eunomoſina eſt idem quod epikia, ſcilicet uoluntaria iuſtificatio 22æ.q. 80.4m./.5m. * Iuſtitia 28. Legiſpoſitiua 2.

¶ Euidentia Argumentum 2. Aſſenſus 2. Bigamia 9. Certitudo 14. Fides 143.&c. Iudicium 48. Lux 1. Matrimonium 59. 60. Notorium 1. Prædeſtinatio 55.56. Reſurrectio 47. Sepultura 9. Tacere 3. Vſura 189.

¶ Euigilare. Pollutio 3. Voluntas 75.

¶ Euitare. Aaron 3. Confirmatio 7 Pœnitentia 48.

¶ Euiternum. Aeternitas 38. Seculum.

¶ Eunomius. Aſſumere. 38.39. Hæreſis 98.

¶ Eunuchus, & frigidus, merentur aureolam, ſi habent propoſitum propriæ uirginitatis, licet non poſſint coire 4. d. 49.q. 5.ar.3.q.1.7m. * Illegitimus 2 Matrimonium 89. Meritum.

¶ Euomere. Euchariſtia 162.

¶ Eupſichia eſt uirtus ſpecialis, ſcilicet conſtantia, & eſt pars potentialis fortitudinis 22æ. quæſtio. 148. 6m. /. 3. diſtinct. 33. quæſt. 3. artic. 3. quæſtio. 4. c. /. 1°. Continentia 11.

¶ Euſebia eſt idem quod religio 22æ. quæſt. 80. 4m. * Cultus 5. Iuſtitia 22. Religio 1.o.c.

1 ¶ EVSTOCHIA eſt pars prudentiæ bene coniectans omnia, ſicut ſolertia medium 22æ. quæſtio. 48. c. /. quæſtio. 49. 4. c. /. Ethi. 6. lectio. 8. med°. d. Coniectare. Prudentia 48. Quid. Quid.

2 Euſtochia eſt tantum in operatiuis, ſolertia uero tam in his, quam in ſpeculatiuis, & tam in neceſſariis quàm in contingentibus 22æ. quæſt. 49. 4. 2m./ 3. diſtinct. 33. q. 3.ar.1.quæſt.4 c.

3 Vtraque inuenit quaſi ſubito, ſed eubulia inquirendo, & tarda 22æ.q.49.4.c./.2m./.q.51.1.3m./.3.d.33.q.3.ar.1.q.4.c.

Etranit. 1 ¶ Evſtratius epiſcopus græcus, & commentator Ariſtotelis, dicens q epiikes, id eſt virtuoſus, committit adulterium cum vxore tyranni, vt poſſit occidere eum, & liberare patriam, non eſt ſuſtinendus. Ma. q. 15. 1. 5^{m}.

2 Dictum Euſtratii, q nullus homo poteſt aſſumi ad ordines angelorum, ſed omnes homines beati facient decimū ordinem, videtur ſapere hæreſim. 1ª. q. 108. 8. c. 2. d. 9. 8. c./. prin°. Accidens. 69. &c. Actus. 187. manuductio. 2. ordo. 79. * Hæreſis. 107. Hierarchia 5.

Error. 1 ¶ Evtyches. Hæreſis eius de vnitate naturæ in Chriſto, & de impalpabilitate corporum reſurgentium, & Chriſti, damnatur in concilio Calcedonenſi. Vnio. 1. c. Apollinaris. 1. Hæreſis. 85. 86. Vnio. 14.

2 Eutices in morte retractauit ſuam hæreſim. 3ª. q. 54. 3. c. fin.

Quid. ¶ Eutropelia dicitur a bona verſione. Et eſt virtus circa ludos, & pars modeſtiæ. 12ᵉ. q. 60. 5. c./. 22ᵉ. q. 72. 2. 1^{m}./. q. 160. Modeſtia. 7. 2. c./. q. 168. 2. 0./. q. 172. 2. 1^{m}./. 2. diſt. 40. 5. c. fi./. 8^{m}./. d. 44. q. 2. 1. 3^{m}./. 3. d. 33. q. 2. ar. 1. q. 1. c./. q. 3. ar. 2. q. 1. 3^{m}./. diſt. 34. q. 1. 2. c./. 4. d. 16. q. 4 ar. 2. q. 1. c./. Virt. q. 1. 12. 26^{m}./. q. 5. 2. 5^{m}./. Iſa. 3. h. D. * Auſteritas. 2. Ludus. 8. Temperantia. 12. Virtus. 225.

Quid. 1 ¶ Aevum non eſt, niſi quædā æternitas participata. 1. d. 8. q. 2. 2. c. fi./. d. 19. q. 2. 1. 1^{m}./. 2. d. 2. q. 1. 1. c. fi./. 2. 5^{m}./. Quol. 5. 7. c. æternitas. 43.

Du°. 585°. 2 Oppoſitum videtur dicere. 1ª. q. 10. 5. 1^{m}./. 2. d. 2. L. Reſpon. ſicut dubio. 129°. 130°. 131°. * Angelus. 196. &c.

3 Aeuum eſt mēſura primi mobilis, ſecūdum ſubſtantiam, & ſecundum eſſe. 1ª. q. 10. 6. 2^{m}./. Opuſ. 36. c°. 3./. 5. * Anima. 21. Cælum. 74. 75.

4 Aeuum eſt tantum vnum, propter primū æuiternum. 1ª. q. 10. 6. 0./. 2. d. 2. quæſt. 1. 2. 0./. Quol. 5. 7. 0./. Opuſ. 36. c°. 3. fin. * Aeuum.

5 Aeuum eſt infinitū in actu, ſed negatiue, non priuatiue. 1ª. q. 10. 5. 4^{m}./. Quol. 10. 4. 1^{m}. * Creatio. 46. &c. Duratio. 3.

Du°. 586°. 6 Nunc æui differt realiter ab æuo. 1. d. 19. q. 2. 2. c. æternitas. 22. Inſtans. 7. &c. Menſura. 2. 12. 24.

7 Immo nunc æui, eſt ipſum æuum. Opuſ. 36. c°. 3. Reſpon. Dubio. 586°. * Seculum. Tempus. 20. 37.

8 In æuo ſecundum ſe, nō eſt fuiſſe, nec futurum eſſe. Opuſ. 9. quæſt. 102.

9 Tantum eſſe attribuitur æterno, & æuiterno, ratione ſui, ſed fuiſſe, vel futurum eſſe, ratione temporis concomitantis. 1ª. q. 10. 2. 4^{m}./. 5. 3^{m}./. Quol. 10. 4. 1^{m}./. Opuſ. 9. q. 12.

10 Aeuū cōuenit diuerſis, ſecūdū prius, & poſterius. 1ª. q. 10. 6. c./. 2. d. 2. q. 1. 2. 5^{m}./. Poª. q. 3. 10. 8^{m}./. 9^{m}./. Quol. 10. 4. c. A.

Quid. 1 ¶ Ex aliquando importat ordinem terminorum tantum: aliquando vero etiam identitatem ſubiecti. 1ª. q. 45. 1. 3^{m}./. 3ª. q. 75. 8. c./ 4. d. 11. q. 1. ar. 4. q. 3. c./. Meta lec. 3. me°. c. & c./. Li°. 5. lec. 20. 0. * Accidens. 29. 54. 80. Adoratio. 5. 6.

2 Ex quandoque denotat ordinem temporis tantum, quandoque ordinem principii agentis, & quandoque principiū materiale. 2. d. 5. q. 2. 2. 1. c.

Du°. 587°. 3 Oppoſitum videtur dicere, quia etiam importat habitudinem cauſæ formalis. Virt. q. 2. 7. 17^{m}. Reſpon. dubio. 587.

4 Ex denotat triplex principium motus, ſcilicet agens, materiam, & oppoſitum vnde incipit motus. Ro. 11. lec. 5. me°. K. * Amor. 4. 76. &c. Anima. 61. Appropriatio. 28. Articulus. 2. Charitas. 69. Circunſtant. a. 2. Cognitio. 18. 23. Compoſitio. 1. 5. &c.

5 Ex quandoq; denotat cauſam remotā, ſed per denotat propinquam. Ro. 3 h. h. * Conceptio. 21 33. Debitum. 13. Eucharistia. 55. 88. 100. 143. 146. Fides. 3. Iterum. 2. 4. 11. 17. 18. Filiatio. 5. 6. Forma. 18. 45. 5 71. Habitus. 48. 49. Ab. 2.

6 Ex importare poteſt habitudinem cauſæ formalis, efficientis, & finalis, vt amando ex charitate. Virt. q. 2. 7. 17^{m}. * Materia. 14. Monſtrum. 0. Mutatio. 4. Mutuum. 4. Obſcuritas. Pars. 2. 3. Peccatum. 122. &c. 149. 225. 399. Perſona. 41. Proceſſio. 1. Vſura. 75. 79. 207. 290. &c. De. 1. 2. 3.

Non licet. 1 Exactio. Domino non licet aliquid exigere, præter antiquam conſuetudinem, niſi pro cōmuni vtilitate, vel pro honeſto ſtatu d[illegible] nouus caſus emergat. Opuſc. 21. fin. Collecta. * Ordo. 1[illegible]. Pedagia.

2 Exactiones factæ ab officialibus dominorum, abſque iuris ordine, ſunt reſtituendæ certis perſonis, ſi inueniri poſſunt, vel in pios vſus expendendæ, ſiue pro vtilitate communi. [illegible] uſ. 21. fi. * Simonia. 20. &c. Statutum. 1.

3 Exactiones factæ in populo, ſine magna neceſſitate, ipſam communitatem perturbant. Opuſc. 20. Li°. 4. c°. 17./. Opuſcu. 21. c.

4 Exactio facta in Iudæos dominos ſecundū conſuetudinem, iuſta eſt de ſe. Opuſ. 21.

5 Exigens ab iniuſte poſſide[illegible]ibus, tenetur ad reſtitutionē, quia permittens ſubditos iniuſte lucrari perdit redditus ſuos Opuſ. 21.

¶ Exaggerari. Miſericordia. 19.

¶ Exalatio. Amidum.

1 ¶ Exaltatio conuenit Chriſto, ratione naturæ humanæ, & ratione perſonæ. 3. d. 18. L./. Phil. 2. lec. 3. prin°. D./. He. 2. lec. 2. me°. D. E. Aduentus. 69. Apoſtoli. 43. Gloria 15. &c. Humilitas. 18. 19. Paſſio. 85. 104. Paupertas. 6. 8. Sedere. 6. Christus.

2 Exaltatio Chriſti, conſiſtit in tribus, ſcilicet nomine, genuflexione, & confeſſione. 3. d. 18. ar. 4. q. 3. c. * Chriſtus. 103.

¶ Examen. Imperator. 3.

¶ Exameter verſus. Liber. 1. Metrum.

¶ Examinatio. Conſcientia. 9. Iudex. 0. Iudicium. 24. Probatio. 0. Teſtificatio. Teſtis. 0.

¶ Exaſperatio. Ira. 50.

¶ Exandtrio. Oratio. 32. &c. 64. 81. 96. Prope. 2.

¶ Excandeſcentia magis pertinere uidetur ad primam ſpeciē iræ, ſcilicet fel, quæ perficitur ſecundum uelocitatem iræ, quam ad tertiam ſpeciem, ſcilicet furorem. 12ᵉ. qu. 46. 8. 2^{m}. Quid.

1 Excæcatio, & obduratio important duo, ſcilicet motū animi adhærentis malo, & auerſi a deo, & ſubtractionē gratiæ 12ᵉ. q. 79. 3. c./. 1. d. 40. q. 4. 2. c. cæcitas. 1. inſ. B. Quid.

2 Excæcatio, aggrauatio, & obduratio, differunt ſecundum diuerſos effectus gratiæ, ſcilicet in viſu, auditu, & affectu. 12ᵉ. q. 79. 3. c. fi.

3 Excæcatio, & obduratio, quo ad primum ſunt peccata, ſed quo ad ſecundum, ſunt pœnæ. Et primum eſt cauſa ſecundi. Et homo fit deterior primo, non autem ſecūdo. 12ᵉ. q. 79. 3. 0. * Deus. 427.

4 Excæcatio eſt effectus diuinæ reprobationis. 12ᵉ. qu. 79. 4. c. * Odium. 11.

5 Excæcatio, de ſe ordinatur ad damnationem, ſed ex miſericordia dei ordinatur ad ſalutem, non quidem omnium, ſed prædeſtinatorum tantum. 12ᵉ. q. 79. 4. 0.

6 Malitia eſt cauſa excæcationis meritoria, ſicut culpa eſt cauſa pœnæ. 12ᵉ. quæſtio. 79. 3. 3^{m}./. 22ᵉ. q. 15. 1. c./. 2^{m}./. 4. diſt. 40. q. 4. 2. c.

7 Dæmon dicitur excæcare, inquantum inducit ad culpam, quæ eſt cauſa meritoria excæcationis. 12ᵉ. q. 79. 3. 3^{m}.

¶ Excedere. Quod in melioribus excedit, melius eſt ſimpliciter. 22ᵉ. q. 188. 7. 1^{m}. * Accidens. 34. Actio. 57. Actus. 122. 123. Admiratio. 6. Adulatio. 1 2. 5. Ambitio. 1. 2. Amor. 64. 224. Angelus. 213. 308. 309. Anima. 295. Antonomaſia. Beatitudo. 33. 113. Bonitas. 201. Charitas. 138. Cauſa. 94. Conſilium. 20. Corpus. 63. Crudelitas. Dānatio. 52. Delectatio. 32. 58. 100. Deus 81. Dignitas. 4. &c. Effectus. 17. Eleemoſyna. 34. Experientia. 6. [illegible]ducia. 2. Forma. 70. 73. Gloria. 7. 22. Gratia. 17. &c. 45. Habitus. 47. Hæreſis. 141. Humilitas. 22. 28. Intellectus. 25. 43. 170. 21c. Intelligibile. 1. Liberum. 9. Loqui. 1. Maria. 48. 51. Mens. 3. 5. Miraculum. 2. &c. 15. Natura. 29. Ordo. 44. Pœnitentia. 20. Prodigalitas. 0. Prophetia. 24. Pulchritudo. 1. 14. Ratū. 2. Ratio. 61. Sciētia. 60. Secūdum ipſum. Sors. 4. Spes. 57. Spirituale. 6. Studium. 3. Superbia. 0. Tranſumptio. Triſtitia. 5. Comparatio.

¶ Excellentia perfectionum dei ad creaturas triplex, ſc[illegible], ſecūdū vtilitatē, plenitudinē, & vnitatem. 1. d. 2. 3. 0. * Ada. 10. 15. Agens. 87. Angelus. 247. 444. 452. Animal. 65. Antonomaſia. 1. Apoſtoli 23. Baptiſmus. 209. Beatitudo. 13[illegible]. Caſtitas. 7. Cauſa. 37. Clauis. 8. Confirmatio. 34. Delectat[illegible]. 35. 40. 43. Dæmon. 38. Deus. 183. Diſpenſatio. 7. 8. 10. [illegible]o Doctrina. 3. Duli. 2. Epiieicea. 5. Familiaritas. 2. Fictio. 2. Fides. 10. Finis. 77. Formale. Fruitio 3. Gratia. 124. Hæreſis. 34. Humilitas. 2. 14. In. 9. Intellectus. 171. 290. Inuidia. 6. Ira. 42. [illegible]7. Lex. 88. Liberalitas. 16. Magnanimitas. 20. Maria. 9. 38. 48. 50. &c. Meritum. 78. Miraculum. 2. 6. Obſeruantia. 1. 2. 3. Olfactus. 1. Ordo. 74. Peccatū. 250. Poteſtas. 0. Præceptum. 80. Prophetia. 38. 71. Religio. 9. Reuelatio. 7. Reuerentia. 2. [illegible] Sacerdos. 8. 18. 19. Sapientia. 37. Sanctus. 1. 2. Scriptura. 25. Sēſibile. 10. Senſus. 22. 23. Sol. 5. Spirituale. 5. Superbia. 2. 6. [illegible]. 22. 23. 33. Temperantia. 23. 28. Timor. 69. Virginitas. 22. Virtus. 254. Viſio. 14. 21. Chriſtus. 76. 103. 112. 171. 179. Diuiſio.

Excellere. Donum. 17. Euchariſtia. 31. Deus. 426. 427. Finis. 103. Hæreſis. 34. Iſaias. 2. Odium. 7. Paulus. 13. &c.

¶ Excelſus. Magnificentia. 3. Chriſtus. 196. Quid.

¶ Exceptio. Accuſatio. 24. Deus. 381. Vſura. 309.

¶ Exceptiua propoſitio, includit vnam affirmatiuam, & vnā negatiuam. Gal. 6. excluſio. 2. * Deus 381. Diſpenſatio. 59. Exceptio. Excipere. Niſi.

¶ Exceſſus duplex, ſcilicet in genere, & extra genus. Primus ſignificatur Diuiſio.

ſignificatur per comparatiuum, uel ſuperlatiuum, ſecūdua autē per li, ſuper. Dionyſius 4.lec.5. * Addere 5.Adulatio 2 5.Ambitio 1.Angelus 617.Apuuchalia. Audacia 6. 11.Core. 1. 4.

2 Exceſſus mentis, cauſatur ex amore boni, & timore mali eodem modo 22ª.q.175.2 3m. * Cognitio 25. Corruptio 8. Delectatio 42.72.Deſperatio 2.Difficile 5.8.15.18.&c. Fortitudo 36. Gratitudo 4. Gula 5. Immiſericordia. Impauiditas.Iniuſtitia.6.Iracundia 1.Irreligioſitas 1.2.Ludus 9.10.&c. Luxuria 1.Magnanimitas 9.Medium 21.22. Miraculū 15.Nomen 34.Ornatus 1.3.5.&c. Perfectio 58. Pertinacia 3. Poetica 1.Potus.Præſumptio 6.Proportio 1. Puſillanimitas 3.Raptus 6.&c.Seraphin 2.Super 2.Superbia 1. 25. Superbia 1.25.Superſtitio 2.Temperantia 3.Timor 35.Tributu.Verecundia 9.Vindicatio 2. Vinum 5. Virtus 36. Vutas 30.

¶ Excidere. Gratia 51.52.94.155.181. 187. Reminiſcentia 1. Reprobatio 1.Satisfactio 2. Scientia 94.

¶ Excipere. Accuſatio 24.Fornicatio 8.Lombardia.

¶ Excitatio. Cantus 2.3.Cete.4. Deuotio 2.6 &c.Euchariſtia 269.271.Iuſtificatio 13.Laus 16.Manſuetudo.2.Negligentia 10.Oratio 43.&c.Organū 4.5.Paſſio 54. Peccatum 376. Prouocatio.Sepultura.6.Templū 2.10.&c.Tragedia.Verbū 20.68.Voluntas 75.Vti 15.

¶ Exclvsio immobilitat terminū cui additur, ratione negationis implicitæ 1ª.q. 31. 3.3m./.1.d.21.q.1.1.2m. * Amalechitæ.

2 Propoſitio excluſiua, habet duas exponētes. Primā affirmatiuam, & ſecundā negatiuam. Sub prima licet deſcendere, ſub ſecunda vero non 1ª.q.31.4.b./.1.d. 21.q. 1.1.2m./.2.2m. Exceptiua. * Attentio 4.Audacia 12. Auſteritas 2. Beatitudo 100.

3 Negatio implicita in dictione excluſiua, addita proprio, ad plura ſe extendit, quàm addita communi 1. d.21.q.1.1.2m. * Cælum 2.17. Clauis 1. Cura 7. Dæmon 85. Deuotio 5. Aeternitas 9.10.11.32.Excommunicatio 0.Fallacia 4.

4 Dictio excluſiua, addita principali agenti, non excludit inſtrumentum 3ª.q.78.4.1m./.4.d.8. q.2.3.1m./.Ver.q.5. 8.1m.

5 Dictio excluſiua nō excludit partes, nec uniuerſalia, & alia quæ ſunt de intellectu ſubiecti, niſi differant ſuppoſito 1ª.q.31.4.3m./.1.d.21.q.1.2.4m. * Fides 135.Gratia 16.76. Homo.7.8.6.Ignorantia.5.Infamia.Iuſtitia.71. Lex.114.Luminare.2.Mel.2.Neceſſitas.19. Nomen. 77. Omnipotentia.5. Perfectio.63.Perſona.33.Præceptum.63.

6 Dictio excluſiua ſuperflue additur prædicato eſſentiali, quia excluditur tantum natura extranea.1.d.21.q.2 1.c.

7 Dictio excluſiua addita uni relatiuorum, excludit aliud, & omne qđ eſt in alio ſuppoſito.1ª.q.31.4 3m. .1. d.21.q.1.2.c

8 Oppoſitum uidetur dicere.1ª.quæſt.13.7. 6m. Reſpondetur dubio.588°. * Prouidētia.57.59.Relatio.72. Simplicitas.3.

8 In diuinis dictio excluſiua addita uni perſonæ, in prædicatis perſonalibus, excludit aliam, non autem in prędicatis eſſentialibus.1ª.q.31.4.0./.q.36.2.1m./.Con.4.c°.25./. Potentia. q.10.4.12m./.Math.11.ſi.c. F./. Ru. ſi. * Solus.0.Superbia. 34.Tantum.Temperantia.5.Templum.7. Virtus.55.157. Voluntas.10.Vſura.76.219.Vſus.7.Chriſtus.4.

¶ Excogitatio. Aſtutia 3.Intellectus 83.Magnificentia 3.Peccatum aut. Virtus 41.

¶ Excolere. Prædicator 4.Vſura 219.194.

1 ¶ Excommvnicatio non eſt actus clauis directe, niſi impropriè, id eſt iuriſdictionis, 4.diſtinct.8.qu.2.ar.2.q.1.1m./. Clauis 13.

2 Excommunicatio duplex, ſcilicet maior ſeparans a cętu fidelium, & a participatione ſacramentorum, & minor ſeparans a ſecundo tantum. 4.d.18.q.2.ar.1.q.1.0./.ar. 4. q. 1.c. * Accuſatio 31.Anathema.Clauis 1.17. Communicatio 4. Degradatio.

3 Excommunicatio, ſcilicet maior, eſt ſeparatio a communione eccleſiæ, quo ad fructum, & ſuffragia generalia. vel eſt ſeparatio a qualibet licita cōmunione, & legitimo actu 4.d.18 L./.q.2.ar.1.q.1.0./. 1ª.Cor.5.lec.1.ſi./.1ª. Tim.1.ſi. * Euchariſtia 153.154.218.Hæreticus 23.27.29.&c.

4 Iudex eccleſiaſticus, excludit excōmunicatos a regno dei. 4.d.18.q.2.ar.1.q.3.c.

5 Eccleſia malos iuſte excommunicat, ut reſipiſcant 22ª.q.31 2.3m./ 4.d.18.q.2.ar.1.q.2.0. * Maledicere 2. Ordo 93.

6 Excōmunicatus priuatur uſu iuriſdictionis, non autem iuriſdictione 4.d.18.q.2.ar.2.q.3.0. * Promulgatio 3. &c. Separatio 4.

7 Excommunicatus, triplex incommodum incurrit, quia priuatur gratia dei, & protectione eius ſpirituali, non au-

tem generali, & traditur diabolo corporaliter, & ſpiritualiter 4.d.18.q.2.ar.1.q.2.3m./.ar.1.q.2.c./.1ª. Cor. 5.lec.1.ſi./.1ª.Tim.1.ſi. * Suſpenſio 2.Vſura 269.311.

8 Excommunicatio charitatem nemini auferre poteſt, quia charitas eſt de maximis bonis, quæ nulli inuito auferri poſſunt 4.d.18.q.2.ar.2.q.1.2m.

9 Excommunicatio dicitur ſubtrahere gratiam, quia ſubtrahit diſpoſitionem ad gratiā.4.d.18.q.2.ar.1.q.4.1m./.ar.2.q.2 c.

10 Excommunicatis, & reipublicæ hoſtibus, ſunt ſubtrahenda beneficia, ut arceantur a culpa, ſic tamen, quòd natura nō deficiat, niſi ſecundum ordinem iuſtitiæ 22ª.q.31.2.3m./. 4. d.18.q.2.ar.1.q.2 0.

11 Excommunicatio eſt iniuſta dupliciter, ſcilicet ex odio, uel ira excommunicantis, & ex cauſa indebita, uel præter ordinem iuris. Et utroque modo habet effectum ſuum, niſi nulla ſit, propter errorē. Ideo excōicatus debet obedire, uel petere abſolutionem, uel recurrere ad ſuperiorem, quia contemnens, peccat mortaliter 4. d.18.q.2.ar.1.q.4.0.

12 Soli epiſcopi, & ſupra, propria auctoritate poſſunt excommunicare, niſi in furto, rapina, & huiuſmodi, in quibus eſt conceſſum a iure parochianis excommunicare 4.d.18.q.2. ar.2.q 1. 0. Excōicans.

13 Quilibet habens iuriſdictionem poteſt in foro contentioſo excommunicare, licet non ſit ſacerdos 4 d.18.q.2.ar.2. q.1. c./ q.2.0./.d.19.q.1.ar.1.q.3.c. * Confeſſio 92.Epiſcopus 6. Papa 1.

14 Suſpenſus ab ordine, poteſt excommunicare, non autē ſuſpenſus a iuriſdictione, uel ab utroque, uel excommunicatus 4.d.17.q.3.ar.3.q.5 c./.d.18 q.2.ar.2 q.3.0.

15 Excommunicatio pertinet ſolum ad forum contentioſum, 4.d.18 q.2.ar.2.q.1.0./.ar.5.q 2.1m. * Schiſma 7.8.Silueſter 1.

16 Eccleſia poteſt excommunicare pro inobediētia 2ª.The ſi.

17 Eccleſia poteſt excommunicare pro danno temporali illato 4.d.18.q.2.ar.1.q.3.

18 Singuli de uniuerſitate poſſunt excommunicari. Non aūt ipſa uniuerſitas, ſed interdici, uel ſuſpendi poteſt 4.d.18.q. 2.ar.3.q.2.0./.Quol 10.15.1m. Excommunicandus.

19 Excommunicatio non tranſit in tertiam perſonam, quia licet communicare cum excommunicato minori excommunicatione 4.d.18.q.2.ar.1.q 1.0./.ar.4.q.1.c./.q.2.2m. * Accuſatio 21.Confeſſio 4.92.Euchariſtia 218 Hęreſis 32.Incendiarius.Irregularitas 2.3.

20 Excommunicatus poteſt iterum excommunicari propter eādem cauſam, & propter aliam 4.d 18.q.2.ar.3.q. 3.0. * Matrimonium 30.119.Sacrilegium 8.

21 Nullus debet excommunicari, niſi pro peccato mortali 4. d.18 q.2.ar.1.q.1.2m./.q.3 c./.ar.3.q.2.c./. 1ª. Cor. 5. lect.3. med°.E.

22 Nullus debet excommunicari, etiam pro mortali, niſi contumax, quia eſt pœna grauiſſima 4.d.18.q.2.art. 1. q.3.c /. Quol.10.15.1m/.Quol.12.ſi. Accuſatio 21.

23 Quilibet debet potius permittere ſe excōmunicari, quàm cum propoſito, uel conſcientia pecca mortalis, ſumere eucharistiā 4.d.9.ar.3.q.1.3m. * Simonia 21.31.35.Vſura.311.

24 In quintuplici caſu, prohibetur participatio cum excōmunicatis, ſcilicet. Os, orare, uale, communio, menſa, negatur. 4.d.18.q.2.ar.1.q 1.c./.1ª.Cor.5.lec.3.m.c° B. Participatio.

25 Nemo debet ſcienter participare in diuinis, cum ſimoniacis ſchiſmaticis, uel excommunicatis, quantumcumque occultis 4.d.13.q.2 ar.3.q.3 c.

26 Scienter communicans in diuinis excommunicatis nominaliter a papa, eſt excommunicatus. Nec poteſt abſolui, niſi a Papa 4.d.18.q.2.ar.5.q.1.c.

27 Participans cum excommunicato in crimine, uel in diuinis, uel contra præceptum eccleſiæ, uel in contemptum eius peccat mortaliter. In aliis autem peccat uenialiter tantum 4.d.18.q.1.ar.4.q.3.0./.Quol.11 9.0. * Abſoluere B. Epiſcopus 18.19.20.Exceptio 0.

28 Participans cum excommunicatis, incurrit excommunicationē maiorem dupliciter. ſi participet in crimine, uel ſi ſententia extendatur ad participātes. In aliis uero incurrit tantum excommunicationem minorem 4.d.18. q.2.ar.4.q. 2.0. Oratio 88.

29 Communicans in crimine excōicatos, eſt excommunicatus excōicatione maiori. Nec debet abſolui, niſi ab excommunicatione, etiam non ſubditus, niſi propter difficultatem acceſſus, abſoluerentur ab epiſcopo, uel ſacerdote proprio intrā do ꝙ pareat ei 4 d.18 q.2.ar.5.q.1.c.

30 Frangens eccleſiam, uel falſans literas apoſtolicæ ſedis, eſt excommunicatus. Nec poteſt abſolui, niſi a Papa 4. d. 18.q. ar.5.1.c.

31 Iniiciens manus in clericum, ſeptempliciter non eſt excõicatus.ſ.ſi cauſa diſciplinæ, ut magiſter uel prælatus, ſi iocoſa leuitate, ſi inuenit eũ in turpiter agẽtẽ cũ uxore, matre, ſorore, uel filia, ſi ſtatim uim ui repellat, ſi ignoret eum eſſe clericum. ſi inueniat eum in apoſtaſia, poſt trinam admonitionem. & ſi transfert ſe clericus ad actum penitus ſibi cõtrarium, ut ſi fiat miles, uel ad bigamiam tranſeat. Et octupliciter poteſt abſolui ab epiſcopo. ſ. I articulo mortis, quia a qualibet excommunicatione poteſt quiſque a quolibet ſacerdote abſolui, ſi ſit hoſtiarius alicuius potentis, & non ex odio uel propoſito percuſſit, ſi percutiẽs ſit mulier, ſi ſit ſeruus, & dominus læderetur de eius abſentia, qui non eſt in culpe, ſi regularis regularẽ, niſi ſit enormis exceſſus, ſi ſit paup, ſi ſit impubes, uel ſenex, uel ualitudinari⁹, & ſi habeat inimicitias capitales 4.d.18.q.2.ar.5.q.1.c./ d.37.q.2.1. 3m. | Quis.

32 Participare cum excõicatis, cõceditur quintupliciter. Vtile, lex, humile, res ignorata, neceſſe 2a2æ.q.39.4.2m./.4.d.18.q.2.ar.4.q.1, o.

33 Qui dubitantur a doctoribus an ſint excommunicati, nõ debent uitari, niſi poſt ſententiam non ſuſpenſam per appellationem, Quol.4.140.

34 Vinculum peccati eſt ſimpliciter maius excõicatione, ſed econuerſo, ſecundum quid. Ideo iuramentum requiritur in abſolutione ab excõicatione, non aũt in abſolutione a peccatis 4.d.18.q.2.ar.5.q.1.1m.

Quis. ¶ Exconſul dicebatur conſul, amotus ab officio peracto, uiciſſux anno. Vnde exconſul, quaſi extra conſulatum exiſtẽs Opuſ.20.li°.4.c°.e6.

¶ Excreſcentia. Vſura 31.35.

Aggrauat. ¶ Excuſatio aggrauat omne peccatũ 12æ.q.13.3.3m. • Abraham 17. Comedere 6. Cõfeſſio 4.41. Cõſcientia 10.16.17.18

1 Excuſari dicitur quod eſt ſimile malo, licet non ſit malum, uel non eſt tantum quantum apparet 4.d.20.q.1.3.4m • Ebrietas 4.8.&c. Eucharistia 193. Exemplaritas. Hæreſis. 35. Homicidium 3. Idolatria 5. Ignorantia E. Illegitimus 3 Infidelis 10. Ingratitudo 6.

3 Actus dupliciter excuſatur. ſ. ex parte facientis, ꝙ non imputetur ei, uel ex parte actus, ꝙ non ſit malus 4.d.31.q.2.t c. • Intentio 19. Iudæi 10.11. Loth.o. Ludus 12. Matrimonium 53.&c.68.&c Mendacium 16.&c. Oſee. Paſſio 73.74.75.76. Peccatum 12.&c. Præuaricator 3. Scolaris. Simonia 20. Sponſa 4. Superbia 8. Thamar. Timor 40. Veſtis 7. Vomitus 2. Votum 77. Vſura 38.61.88.&c. Vſus 7.

¶ Execratio. Iuramentum 6.

Quid, 1 ¶ Exemplar ẽ id ad cuius imitationem fit aliquid ex intẽtione agẽtis, Ver.q.8.8.1m./ Quol.7.2.o./. Cauſis le.14.pri°.

2 Semper perfectiſſimum eſt exemplar, quod imitatur minus perfectum 3æ.q.56.1.3m./.1. Cor. 11.pri°. • Addere 9. Adoptio 16.17.21.

3 Exemplar proprie importat cauſalitatem, reſpectu exẽplatorum, ſed large eſt omne repræſentatum ab alio, Ver. q. 8. 8.1m. • Agens 68.69. Angelus 39.519. Anima 196.&c. Appropriatio 23. Attributa 1.17. Bonitas 20. Charitas 15.16 Conformitas o.

4 Cauſa exemplaris eſt tantum exiſtantium, ſed cauſa finalis eſt etiam non entiũ 1æ q.5.2.2m./. Ver q.11.2.2m • Deus 18.432. Diſtinctio 16. Donum 13. Eſſe 99. Fides 77. Forma 4.22.&c.135.&c.166.&c. Idea 1.2.4.&c.21.&c.

5 Exemplata oportet conformari exemplari, ſecundum rationem formæ, non autem ſecundum eſſendi 1a.q.18.42m. • Imago 2.3.

6 Verus exemplaris eſt tantum unum exemplatum, perfecte repræſentans, niſi per accidens. ſ. materialiter. Sed imperfecte ſunt multa. Pot².q.3.16.5m./.12m. • Iuſtificatio 41.44 Liber 24. Miniſter 3. Paſſio 30. Prædeſtinatio 48. Prælatio 25

7 Exemplar rerum eſt in deo dupliciter, ſcilicet in intellectu eius, ideſt idea, uel in natura eius, ſcilicet qualibet perfectio ſimpliciter 1.d.19 q.5.2 4m./.3.d.32.1.c. • Pronomina 5. Religio 28. Reſurrectio 54 &c. Satiſfactio 32. Similitudo o. Speculum 2. Tempus 37. Theologia.18.22. Verbum 4.42.&c. Veritas 45. Virtus 74.191.240.

¶ Exemplaritas. Paſſio 127. Reſurrectio 54. &c. Tempus 37.

¶ Exemplatum. Angelus 352. Anima 196. Forma 135.

Virtutis. 1 ¶ Exemplum omnis uirtutis, & remedium in omni tribulatione, inuenitur in cruce Chriſti. Opuſ.60.c°.20./. He. 12. lec.1.ſi.B.C. • Abrahaam 6. Cõfirmatio 49. Docere 2. Aedificare 2. Enthimema. Fama 1. Leo 1. Mẽdaciũ 12.13.17.30.

2 In operationibus, & paſſionibus humanis, in quibus experientia plurimum ualet, plus mouent exempla quàm uerba 12æ. q.34.1.c. • Occidere 2. Oratio 90. Paſſio a 1. Pauli nus. Peccatum 159. Pœnitentia 38.94. Prælatio ca. 34.c5. Sacramentum 60 Saluari 15. Sanctus 10.

3 Ariſtoteles in logica utitur exemplis, ſecũdum opiniones aliorum. Ideo non habent auctoritatem 1a.q.48.1.1m./.q.69.2.2m./.12æ.q.59.2.1m./.2.d.13.3.3m./.d.14.2.4m./.3.3.c°.9.3m /.Pot².q.3.4.10m./. Ma.q.1.1.11m./.q.12.1.13m./. Phi.1.fin./. Poſter lec. 41.prin°.2.H./. Li°.2.lec 7.fi. ſ. G. • Sepultura 13. Solertia 5. Templum 15. Temptare 6.17. Turbatia 3. Viſio 15. Vita 30.38.39. Vſura 177. Chriſtus 173.e01.

1 Exemptus peccans in re non exempta, poteſt ab ordinario iudicari 2a2æ.q.67.1.3m. Epiſcopus 18.19 20. Iudicium 34. • Excommunicatio 29. | In iudais

2 Oppoſitum uidetur dicere 2a2æ.q.60.2.c./.6.0./.q.186.5.3m Reſp°. ſicut dub°.552° • Obedientia 40. | Du°.589°.

c ¶ Exequutio operis non ſemper eſt in poteſtate hominis, Ver.q.24.1.1m. • Acceſſus 1. Actus 10.179. Agens 27. 94. | In poteſta

2 Oppoſitum uidetur dicere a ſimili 4. diſt. 17. L. Reſpondeo ſicut dubio 1202°. • Amictus. Amor 284. Angelus 24.540. 166.234.244.254.552.&c.571. Anima 282.286. Ars. 35. Aſſumere 51. Aſtutia 3. Baptiſmus e11. Beatitudo 168. Bonitas 247 Clauis.4.17. Cognitio 52. Concupiſcibilis 5. Confeſſio 79 92. Correctio 5. Cura 3. Degradatio. Difficile. Electio 13.21, Finis 5. Fortitudo 47. Frui e. Gladius 2. Gubernatio 2. Hæreſis 20. Idea 29. Idoneus 1. Ieiunium 7. Imperare 4. Intellectus 176.177. Interpretatio 1. Iudicium 3. Iuſtitia 54. Iuſtificatio 4.45. Legiſpoſitiua 2. Liberũ 9.10. Malum 65. Mortuus o. Motus 78. Negligentia 2. Obediẽtia 7. Officium 5.6.7.8. Ordo 100.102.103.105. Patientia 6. Paulus 16. Peccatum 193.201.384. Pœnitentia 38 95. Pot².12. Præceptum 139. Prædeſtinatio 18. Prælatio 3. 4. Prius 2. Prouidentia 38. Prudentia 53. Puſillanimitas 7. Quies.3. Sacramentum 77. Satiſfactio 16.22. Schiſma 7. Simonia 30. &c. Suffragia 7.8. Voluntas 91.&c. Vita o. Vti 6.&c. | Du°.5.6°.

• Exequutor. Suffragia 8. Vſura 243.&c.

¶ Exercere. Actio 85. Angel⁹ 250.559. Laus 21. Vſura 55 158 204.205.211.e72.

¶ Exercitium. Actus 8.95. Agere 3. Amicitia 26. Amor 57. Angelus 252.586. Anima 229. Bellum 3. Cãpſoria 8.12. Caſtitas 8.11. Circumciſio 2. Clauis 5. Comedere 4. Concupiſcentia 33. Damnatio 5.6. Dæmon 1ee. Diſputatio 1.4.6. Eleemoſyna 23. Euchariſtia 166. Finis 93. Hæreſis 19. Ieiuniũ 26. Imperare 11.18. Intellectus 228. Iudicium 40. Iuſtitia 26. Laus 21. Legatus 2. Libertas 6. Miles.9 Militia 3 Motus 65. Ordo 83. Paulus 19. Pœnitentia 48.49. Perfectio 70.73. Politica 4. Prudentia 51. Regula 5. Religio 19.&c.58.68.93.&c. Scientia 153. Solertia 4. Theologia 7. Torneamentum. Virtus 143. Viuũ 14. &cet. 56. 156. 204. e05. 211. 272.

¶ Exercitum. Actus 8 9. Iuſtitia e6. | Ex quibus

¶ Exercitus. • Acies. Dux. Homo 34. Miles. 7.

¶ Eſtuare. Ignis 20.

¶ Exhæredatio. Luxuria 24.

¶ Exhibere Adoratio 3.23. Amor 142. Angelus 532. 564. Beneficium 14 Confirmatio 13. Cultus 6. Debitum 19. Dæmon 86. Dulia 2. Euchariſtia 223. Experientia 12. Hæreſis 139. Idolatria 1. Iuramentum 3. Latria 1.2.6. &c. Lex 123. Miniſter 9.10. Oblatio 1. Obſeruãtia 1. Pœnitentia 118. Pietas 4. Profeſſio 8. Religio 3.4.10. Sacramentũ 60. 181. Sacrificium 1.&c 14 Seruire 1. Statutum 1. Veritas 51. Vtile 9

¶ Exhortatio. Bellum 8. Docere. 5. Gratia 72.89. Paſſio e1. Prædicare 1.2. Scriptura 15. Spes e9.33.

Exiccare. Dolor 24. Generatio 44.

¶ Exigentia. Aliud 1. Finis 101.

¶ Exigere Accuſatio 13. Actus 148. Agens 32.50. Cognatio. 9 Debi·ſi.C Decime 8.&c. Gratia 55. 56. Matrimoniũ 87. 117. Obloqui. Oratio 16. Ordo 106. Præceptum 65.144. Publicanus. Sacramentum e9.113. Satiſfactio 4.&c. Simonia o. Vas. 3. Votum. 50.&c. Vſura 17&c.144.&c.275.

¶ Exilium non erat uniuerſale, ideſt ueteri lege, ſed particulare, ne quis fieret idolatra 12æ.q.105.1.10m. • Exulare. Silueſter 1. Vindicatio 6. | Diuiſio

¶ Exiſtere. Accidens 75. Accipere 2. Actus 19. Admonitio 5. Agilitas 4. Angelus 56.119. Anima 127. Appetitus 42. &c. Augmentum 22. Aureola 5. Bonitas 81.186. Cælum 74. Cognitio 21.58. Confeſſio 30. Cõſummatio 39. Conſenſus 3. Conſilium 25. Conſumere. Correctio 6.7. Creatio 11. Delectatio 3.4.5. Deus 58.248.350. Dicere 8. Dimenſio 11.12 15. Effectus 5.6. Eleemoſyna 18. Euchariſtia 135.138.&c. Exconſul. Exemplar 4. Facere. 3. Phantaſia 1. Forma 21 111.136. Gratia 64.144.167.180.181.182. Halo. Hebetudo 2. Idea 3. Imago 18. Indiuiduum 7.12. Indulgentia 15.19.

15.19. Induſtria. Intellectus 104.128.142.302.303 Intentio 23. Iudicium 29. 30. Iuſtitia 53. Lamentatio 1. Malum 9. Meritum 45. Metaphyſica 28 Miniſter 9.10 Miſſio 29. Motus 1.4.10.28. Mutabile 2. Negatio 6. Nouena 5. Officium 15. Operatio 25. 26. Paſcaſius 1. Peccatum 417. Perfectio 85. Perſona 15.10. Prælatio 10.15. Priua 7. Prophetia 23.42. Prudentia 19. Purgatio 7. Purgatorium 9. Relatio 64. Sponſalia 6. Subſtantia 13.34. Verbum 79. Veritas 15.25. Verum 4. Viſio 20. Vniuerſale 20. Voluntas 43.46. Vſura 93. 133 266.

a diui- nis. 1 ¶ Exitvs in diuinis, eſt ſecundum ſolam diſtinctionem relationum, & ſecundum emanationem interiorem, & non ſecundum diſtantiam. 1ª. q.42.5.2m. * Amor 196. Anima 136. Aqua 15.&c. Contingens 7. Deſcendere 9. Aeternitas 41. Ebriet. Filiatio 1. Finis 74. Habitus 66.67. Incarnationem 22. Iuſtificatio 23. Miſſio 2.83. Naaſon. Natiuitas 1. Peccatum 29. Pœnitentia 95. Pet.2. Poª. 36.

2 Exitus creaturarum a deo, eſſet imperfectus, niſi ei adæquaretur reditio. Veri.quæſt.20.4.0. * Prædeſtinatio 12.14.16.18. Rectitudo 2.

3 Exitus rerum in eſſe triplex, ſcilicet naturalis, uoluntarius, & mirabilis. Opuſ.61.cº.6. * Religio 75.105.106. Rex 7. Sapientia 45. Theoª.37. Terremotus 4. Verbum 30.

Quid. 1 ¶ Exorcismvs non eſt ſacramentum, ſed eſt ſacramentale. 3ª.quæſt.67.3.2m./quæſt.71.3.2m./.4 diſt.6 q.2.ar.3 q.2.3m./.2m./.d.27. q.2.1.6m. * Baptiſmus 234. Confirmatio 14. Sponſalia 1.

2 Exorciſmus debet præcedere baptiſmum. Tamen ſi non præcedat, debet poſtea fieri. 3ª.q.71.2.0./.3.3m./.4. d.6. q. 2. ar. 3. q.1.0./.q.2.4m. Exorciſta, vel Baptiſmus 236.

3 Exorcizare pertinet ad ſacerdotem & ad exorciſtam. 3ª. q. 71.4.c./.1m./.2m /. vel catechiſmus 9.&c. inf.

Duᵐ.591m 4 Immo pertinet tantum ad ſacerdotem, ſicut & benedicere aquam baptiſmalem. 3ª. quæſtio. 67. 3. 2m. Reſpondeo Dubio 591º.

5 Exorcizare, eſt proprium officium exorciſtæ inſtrumentaliter. Sed ſecundum conſuetudinem, totum fit a ſacerdote, propter unitatem. 3ª.q.71.4.c /.1m./.2m /.4.d.6.q.2.ar.3.q.3.o Exorciſta.

6 Ea quæ fiunt in exorciſmo, non tantum ſignificant, ſed etiam efficiunt. 3ª.quæſt. 71.3.0./.4.d.6. quæſt.2. a .3. q.2.0. Catechiſmus 9.

7 Quandocumque aliquid ſanctificandum eſt, ad cultum diuinum, prius exorcizatur, ut liberetur a poteſtate diaboli. 3ª. q 83.3.3m./.4.d.6.q.2.ar.3 q.1.c. * Aqua 20.22. Catechiſmus 4.9. Energumenus 4. Exufflatio. Vnctio 35.

8 Exorciſmus datur contra dæmonem, inquantum impedit homines a ſacramentis. Sed baptiſmus datur contra eum, inquantum impedit a gloria. 3ª.quæſtio.71.2.2m. Aqua 20. Exufflatio.

9 Quæ fiunt in exorciſmo, ordinantur contra impedimenta baptiſmi, cuius effectus poteſt impediri ante ſumptionem baptiſmi, & poſt. 3ª.q.71. 3.3m.

10 Effectus exorciſmi eſt debilitatio poteſtatis dæmonis, quæ totaliter in baptiſmo aufertur. 3ª.q.71.3.c./.4.d.6. q.2. ar. 3. q.1. c./.3m.

11 Effectus eius duplex, ſcilicet expulſio dæmonis, & apertio ſenſuum ad miniſteria & mandata dei. 3ª.q.71.3.c.

12 Sal miſſum in os exorcizandi, & narium, & aurium, ſputi linitio, ſignificat remotionẽ impedimenti dæmonis, reſpectu fidei docendæ. 3ª.q.71.2.c /.4.d.6.q.2.ar.3. q.1.c.

13 Exorciſmus non confert gratiam, nec remiſſionem culpæ. Ideo ſine baptiſmo, exorciſmus nihil ualet poſt mortem contra Præpoſitiuum, qui dicit, quòd minores tenebras patitur. 3ª.q.71.3 0./.4.d.6.q.2.ar.3.q.2.c./.3m.

14 Exorciſmi Salomonis, non habebant uirtutem dei, ad expellendum dæmones, niſi eos fecerit dum eſſet in gratia. Poª.q.6.10.3m. * Vnctio 35.

Officium. ¶ Exorciſta habet officium, circa energumenos. 4.d.24. q.2. ar.1.q.2.c.fi./.ar.2.8m./.Ꝫ.4.cº.75. Exorciſmus 3.5. * Acolytus 6.7. Immunditia 1. Lectoratus 3.4.

Propter quid. 1 ¶ Exordivm orationis rhetoricæ, fit propter audientes. Sed fit ad deum, propter orantes. 4.d.15.q.4.ar.3.quæſt.2.c. * Inſinuatio.

2 Exordium debet tria facere, ſcilicet reddere auditores beneuolos, dociles, & attentos. 1.prolo.L.prinº./.4.d.15. q.4. ar. 3.q.2.c. Trin.prinº./. Anima, prolo.o.

3 Exordium a quatuor captat beneuolentiam, ſcilicet a perſona iudicis, a perſona petentis, a perſona aduerſarij, & a negotio.4.d.15.q.4.ar.3.q.2.c.

¶ Exortus. Symbolum 7.11.

1 ¶ Expectare, dicit protenſionem appetitus in aliquid, cum quiete priuante fugam. 3.d.26. qu.1. 1.1m./.3m./.3.1m. * Abortus 1. Quid.

2 Expectatio eſt motus ſpei, propter cognitionem præcedentem, reſpectu auxilij alieni 12ꝰ.quæſt.40. 2.1m./.3.d.26.q.1. 1.3m./.3.1m. Spes 67.

3 Expectatio patientiæ, & longanimitatis, eſt per participationem ſpei.3.d.26. qu.2. 2.3m. * Accidens 84. Agatha. Beneficium 3.

4 Fides dicitur expectare, quia eſt origo eius, oſtendendo. 3.d. 26 q.2.ar.3 q.1.3m. * Eleemoſyna 12. Euchariſtia 82. Fructus 3.6. 7. 18. Finitio 1. Generatio 47. Gratia 143. Longe. Longinquum. Oratio 70. Patientia 3. Sors 5. Spes 11.22. 56.42.46.56. 68. Tacere 3. Tempus 31. Vendere 7. Vſura 107.128.&c. 147.

¶ Expediens. Cognitio 23. Confirmatio 49. Diſpenſatio 23. Ignis 20. Iudea 9. Periculum 2. Pietas 19. Præceptũ 2. Vendere 16. Votum 9. Vſura 128.

¶ Expedire dicitur, omne quod eſt ad conſequendum finẽ, ſine impedimento. 1ꝰ.Cor.6 lec.2.fi.1. * Apoſtoli 6. Bonitas 218. Conſilium 15. Papa 3. Periculum 2. Saluari 14. Vendere 16. Vnctio 17.35. Quid.

¶ Expellere. Expulſi de patria per partes iniuſte, poſſunt a ciuibus repetere ſua, non autem ſi iuſte. Quol.12.24.0. * Alteratio 10. Appetitus 13. Charitas 128. Dæmon 116. 117. 118.119. Empyreum Exorciſmus 8.11.14. Forma 110.122. Generatio 21. Hæreſis 25. 27 29. Hoſtiatius Miſericordia 18. Motus 22. Oratio 41. Pœnitentia 97.109.&c. Putrefactio 1. Religio 61.105. Roma.1.2. Scientia 80. Symbolum 9. Spes 51. Licet.

¶ Expenſa. Apitochalia. Bonitas 203. Campſoria 8. Clericus. Decimæ 29. Inuidia 11. Liberalitas 1.5.6.8.21. Magnificentia.1.2.3.6.7.9. Prudentia 80. Reſtitutio 15. Simonia 32. Tuſtia 12. Vſura 71.161.162.163 253. Vſus 15.

1 ¶ Experientia proprie, pertinet ad ſenſum tantum, ſed large, pertinet etiam ad intellectum, ut in dæmonibus. 1ª. q.54.5.2m./.q.58.3.3m./.2.d.7. q.2.1.4m /.Ma.q.16.1.2m./.7. 12m. Dæmon 10 18 19. * Adam 38. Amicitia 16. Animal 56. Audacia 19. Aureola 25. Charitas 126. Ad quid.

2 Experimentum nihil aliud eſſe uidetur, niſi accipere aliquid ex multis in memoria retentis, cum aliqua ratiocinatione in particularibus. Meta.lec.1.meº.c.B./.Poſterᵐ 2.lec. fi.1.H. * Continentia 4. Corpus 46. Dæmon 10.18.19.57. Deus 179. Diuinatio 16. Dulcedo 9. Quid.

3 Aliquis dicitur experiri dupliciter, ſcilicet acquirendo habitum cognitionis ex ſenſibilibus, quorum proprie eſt experientia, & applicando habitum rebus. Secundum conuenit Adæ, non autem primum. Sed utrumque conuenit nobis.2.d.23.q.2 3.2m./.4.d.1.q.1 ar.2.q.2.c./.1m. Adam 25. * Euchariſtia 225.

4 Immo etiam primum conueniebat Adæ. 1ª. q.101. 1.0./.2. d.20.quæſt.2.2.0. Reſpon.ſicut Dubio 1107º. * Exemplum 2. Filiatio 34.&c. Duᵐ.592m

5 Experimentum eſt proprium hominis, & pertinet ad cogitatiuam. Sed participatur parum a brutis. Meta.lec.1.meº. e.B. * Fortitudo 7.45.

6 Experimentum excedit artem in operando, ſed econuerſo in cognoſcendo & obuiando & in ratione ſapientiæ. Meta. lec.1.meº.f.&c. * Inexperientia.

7 Experientia in operabilibus non eſt potentia, & non ſolũ cauſat ſcientiam, ſed etiam habitum, qui facit operationẽ faciliorem, propter conſuetudinem. 12ꝰ. q.40. 5.1m.

8 Immo experimentum eſt experimentalis potentia. Meta. lect.1.meº.d.D. Reſpon. Dubio 593º. * Intellectus 87. Iuramentum 24. Duᵐ.593m

9 Effectus experientiæ diuinorum duplex, ſcilicet certitudo intellectus, & ſecuritas affectus. Pſal. 33.meº.1.B. * Malum 7. Matrimonium 90.

10 Qui accipit gratiam, per quandam experientiam dulcedinis nouit, quam non expertus ille qui non accipit. 12ꝰ. q 112 5.c.

11 Illa quæ ſunt per eſſentiam ſui in anima, cognoſcuntur experimentali experientia, inquantum homo experitur per actus, principia intrinſeca, ſicut uoluntatem percipimus uolendo, & uitam ab operibus uitæ. 12ꝰ. q.112. 5.1m. * Scientia 23. Senectus 4.

12 Verbum Abrahæ dictum, uidelicet, nunc cognoui quòd times dominum, poteſt referri ad notitiam experimentalem, quæ eſt per exhibitionem operis. 12ꝰ.q 112.5.5m. * Senſus 37.&c. Spes 33.&c. Suſpitio 1. Temptare 1.2.10. Timor 49. Tribulatio 11.16.

Ea

33 In Opere illo quod fecerat Abraham, cognoſcere potuis experimentaliter, ſed dei timoram habare. Vel poteſt hoc etiam ad reuelationem referri. 2ª. 2ª. q. 1 1 2. 5. 5ᵐ. * Veudere. 18. Virginitas. 23. Viſio. 7. 22. Chriſtus. 144. &c,

¶ Expers. Cognatio. 5. Corus. 2. Maria. 43.

¶ Expetere. Gratia. 171.

¶ Expiabile. Pœnitentia. 28. 95.

¶ Expiatio, Agnus. 4. Feſtum. 4. 5. 6. 7. Ieiunium. 31. Immunditia. 3. Occidere. 6. Pœna. 59. Pœnitentia. 25. 28. 103. Præceptum. 137. Sacerdos. 11. Sacramentum. 59. Sacrificium. 10. &c. 36. Satisfactio. 10. Suffragia. 6. 51. Vſura. 84.

¶ Expiratio. Voa. 3.

¶ Explere. Matrimonium. 68. Principatus. 50. Prophetia. 64.

¶ Explicare. Angelus. 72. 73. 259. Fides. 43. 44. 58. 121. &c. In. 54. Lex. 73. Symbolum 2. 6. 7. 8. 9. Verbum. 43.

¶ Explicitum. Appetitus. 25. 96. Ars. 29. Catechiſmus. 2. Cornelius. 1. 3. Diffinitio. 29. 30. Fides. 43. 42. 58. 60. &c. 105. 121. &c. In. 14. Lex. 73. Præceptum. 82. Sapientia. 39. Scientia. 62.

¶ Explorator. Raab. 2. Signum. 14. Tentare. 50.

¶ Explorari. Vſura. 242. 303.

Laudabile. ¶ Exponere ſe periculis quando ſit laudabile, & quando ſit vitioſum, exponitur. Quol. 1. 9. fin. /. 12. 4ᵐ. /. 17. 1ᵐ. /. 2ᵐ. / 3ᵐ. /. Quol. 8. 13. c. * Bellum. 9. Ciuis. 3. Epiſcopus. 24. Expoſitio. Hieronymus. 1. Iudith. Magnanimitas. 16. Mors. 21. 22. Pœnitentia. 19. Periculum. 5. Plato. 2. 3. Saluari. 18. Seruitus. 16.

¶ Expoſitio. Angelus. 553. 606. Animal. 75. &c. Annuntiatio. 7. Arca. 3. Blaſphemia. 24. Concilium. 4. Diffinitio. 3. 26. Doctrina. 13. 17. Euangelium. 3. Excluſio. 2. Feſtum. 3. Fides. 2. Geneologia. 5. Gregorius. Hæreſis. 13. Lectoratus. 6. 7. Lepra. 2. Lex. 118. Miſſa. 2. Obliqui 2. Operatio. 23. Oratio 98. Ornatus. 12. 13. Paſcha. 2. Pœna. 31. Pœnitentia. 93. Plato. 4. Poſſe. 7. Præceptum. 75. Prædicare. 5. Princeps. 26. Prophetia. 50. Purgatio. 4. Sacramentum. 47 152. Scriptura. 3. 6. 7. 51. 18. Senſus. 37. & cetera. Symbolum. 9. Tempus. 29. 30. Theo. 2.

¶ Expreſſe. Dæmon. 79. Diuinatio. Tentare. 1. 10. Votum. 5. 17. 44. 66. Vſura. 1. &c. 69. 70. 279. 280. 281. 291.

Exprimere. Abſoluere. 22. Accuſatio. 9 15. Adoratio. 29. Angelus. 559. 609. Baptiſmus. 38. 43. 51. 52. 53. Beatitudo. 159. Cœlum. 55. Circunciſio. 1. 9. Confeſſio. 36. Deriſio. 3. Dicere. 3. Dolus. 4. Euchariſtia. 13. 247. Fieri. 11. Fortitudo. 43. Hæreſis. 100. Hieremias. 1. Imago. 1. &c. 21. 34. Indulgentia. 24. Inſinuatio. 2. Maria. 40. 41. Matrimonium. 15. 16. 17. 24. &c. Nomen. 50. Obſeruantia. 4. 38. Oratio. 80. 94. Ordo. 65. Prophetia. 80. Pudicitia. 2. Sacerdos. 19. Sacramentum. 2. 33. 37. 72. 73. Sanguis. 1. Sybilla. Signaculum. Similitudo. 5 23. Superſtitio. 1. 6. Tentare. 1. 10. Verbum. 57. 58. Vaſtitas. 8. Votum. 5. 17. 44. 66. Vſura. 1. &cet. 69. 70. 279. 280. 281. 291.

Quid. Exprobrare, eſt ingerere improperium in facie, ſed obloquutio, eſt occulta detractio. Pſal. 33. b. h. A. * Homo. 17. Luxuria. 7. Verecundia. 3. Vituperatio. 0.

¶ Expulſiua. Appetitus. 13.

¶ Exquiſitum. Scientia. 24. Solertia. 0. Extare. Votum. 29. 37.

Quid. ¶ Extaſis, eſt fieri extra ſe, ſecundum cognitionem, vel ſecundum appetitum. 12ª. quæſt. 28. 3. c. / 22ª. quæſt. 175. 2. 5ᵐ. /. Pſalm. 30. princip°. fin. c. G. /. 2ª. Corin. 12. lec. 1. med°. K. * Amor. 254. 255. &cet. Prophetia. 57. Amor. 257. 259.

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¶ Exufflatio in catechiſmo, ſignificat expulſionem dæmonis, cui reditum præcludit benedictio 3ª. q. 71. 2. c./. 4. d. 6. q. 2. ar. 3. q. 1. c. * Antropoſpatos.
¶ Exolare. Silueſter 1.
¶ Exultatio. Alleluia. Conſecratio. Delectatio 109. Detra°. 3. Ieiunium 3. 32. 33. Inuidia 5. Ioannes 4. Ira 38.
1 ¶ Ezechias contra blaſphemias, humilitate, & oratione pugnauit. Iſa. 37. prin°. * Templum 3.
2 Nō dixit Ezechias ſibi eſſe cor perfectū ſimpliciter, ſed quo ad hoc, quòd poſt idola non abiit. Iſa. 38. prin°. I.
3 Dies tempore Ezechiæ reuerſus eſt ſubito retrorſum in ſole, ſcilicet per motum eius, decē lineas, quibus ſecundum motum naturalem computabantur decem horæ. Et ſic ille dies artificialis habuit uigintiduas horas, ſcilicet duplicatas ſecundum gloſſam. Si autem ſucceſſiue, ſic iam aſcendebat per decem horas, & rediit per decem, & iterum per decē uenit. Et ſic dies ille habuit uigintaduas horas fere triplicatas, ſecundum Dionyſium. Hoc autem factum eſt, uel in omnibus aliis cæleſtibus corporibus retro euntibus, uel in ſole qui potuit ueloctiorem curſum habuiſſe, ut ad ſitum ſuum ſimul cum aliis perueniret. Iſa. 38. prin°. I.
¶ Ezechiel. Gregorius.

F

1 FABER. Fabri qui ſonitum malleorum conſueuerunt audire, non ita mouentur a talibus ſonis, ſicut alii 4. d. 49. q. 2. 2. 3m. * Fabri². Baliuus. Cælum 128. Medicus 3.
2 ¶ Fabrica. Bonitas 202. Scriptura 16.
¶ Fabula continet uerum ſenſum, & repræſentat aliquid utile conueniens ei 1ª. Tim. 4. lec. 2. prin°. D. Anima 110.
Fabula quæ non poteſt repræſentare aliquam ueritatem, eſt inanis. Quæ autem non propriæ repræſentat, eſt inepta, ut fabulæ Talmuth. 1ª Tim. 4 lec. 2. prin°. D./. Titū lec. 4. prin°. E. * Baptiſmus 52. Idolatria 4. Lex 94. 164. 165 Machometus. Poetica 0. Prædicator 9. Saraceni. Senectus. 5. Theologia 44.
1 A ¶ FACERE, & fieri, important habitudinem cauſæ, & effectus ſed mutationem ea conſequentem 1ª. quæ. 45. 2. 2m. * Abraham 28. Abſoluere 3. Abſtractio 14. Acceptio 1. 4. Accidens 2. 88. Actio 4. 18 85. 119. Actus. Addere 1. Adiectiuum 1. Adoptio 18. Affectio 3. Agens 12. 77. 78. Alchimia 1 Alius 3. Ambitio 4. Amicitia 31. Amor 153. 166. 193. 225. 256. 257. 261. Anima 190. 191. 223. Appropriatio 15. Aquilo. Aranea 2. Argumentum 2. 5 Ars 1. Audacia 11. Augmentum 15. Auxilium 5. Beatitudo 82. 83 Baptiſmus 3. Benedictio 10. Beneficia 1. Bonitas 50. Campſoria 11. Character 6. &c. Catechiſmus 8. 9. Cauſa 57. &c. Ciminilis. Circunſtātia 6. 14. 16. Color 8. 9. 11. Compoſitio 16. Communicatio 6. 7. Concupiſcentia 6. Conſcientia 6. 10. 11. 14. &c. Conſilium 11. 21. 23. &c. Conſuetudo 2. 3. Contemptus 2. Contumelia 1. 3. Corona 1, Correctio 18. Credere 26. Damnatio 2. 8. 17. 27. 48. &c. Delectatio 22. 24. &c. Delictum 1. Dæmon 43. 57. 77. 78. 80. 93. &c. Denſitas 2.
1 B Facere importat operationem cauſæ efficientis. Veri. quæ. 21. 1. 4m.
Immo importat etiā operationē finis, ſicut auaritia inhiat ad lucra conquirenda, & ſicut trahere eſt mouere aliquid ad ſe, ut locus locatū. 2. 2ª. q. 166. 1. 3m./. Phy. 7. lec. 3. me°. ſ. Reſpond°. ſicut Facere 2. Magnificentia 1.
2 Facere, diffundere, influere, & huiuſmodi large poſſunt importare habitudinem cuiuſcumque cauſæ, licet proprie importent tantum operationem cauſæ efficientis. Ver. q. 21. 1 4m. * Deſperatio 2. Deus 315. &c. 340. &c. 369. &c. 444. &c. Dicere 5. 8. Differentia 13. 16. Differre 2. Difficile 6. Dionyſius 3. Dio. 6. Docere. 11. Dolor 43. Dominium 11. Eleemoſyna 51. &c. 26. 29. Ens 14.
3 Facere, creare, & gubernare, ſignificant actionem terminatā ad exteriorem effectum, ſine cuius exiſtentia, non poſſunt intelligi 2. d. 12. L. fin./. Con. 1. c°. 79. fin./. Pot². q. 3. 17. 30m. * Aequalitas 5. 15. Aetas. 5. Aeternitas 41. Euchariſtia 52. 104. 228. 237. &c.
4 Facere dicitur dupliciter. ſ. large oīs opatio, & proprie opatio eſt ad extra 2. 2ª. q. 134. 2. c./. 1m./. 2m./. 3. d. 4. L. fin. * Exſtatius 5. Excuſatio 3. Exorciſmus 6. 14. Experientia 7. 13. Facilitas 2. Falſitas 10. Fama 1. Feſtum 11. Fides 8. 59. 116. Fiducia 8. Fieri 21. Finis 62 Finitum 1 Firmitas. Forma 46. 49. 77. Fortitudo 6. Furtum 10. Gedeon 1. 3.
5 Facere proprie eſt artificū, licet quandoque etiam dicatur in naturalibus. Opuſ. 53. 7m. * Gloria 7. 8. Gula 4. Habitus 57. Helias 6. Hæreſis 9. 11. 05. Honeſtum 3. Iacobus 3. Idea 6. 10. 30. 39. Idem 2. Ignis 11. 15. 20. Imperare 2. Imperfectio 2. Inconſtantia 3. Indulgentia 21. 22. 27. Infidelis 13. Iniuſtitia 4. 7. 8. 10. Inſinuatio 2. Chriſti.
6 Factio eſt de materia exteriori, ſed generatio ē de ſubſtātia generātis 1ª. q. 41. 3. c. * Inſtans 14. 20. &c. Intellectus 278 299. &c. Intentio 27. Ira 43. 49. Iudaizare. Iudex. 25. Ius. 10. 12. Iuſtificatio 27. &c. Lectoratus 6. Legiſlator 3. Lex 27. 38 Liber 16. 29. Liberum 1. 29. Ludicra Ludus 1. 7. Lumen 18. Lucia 4. Lux 13. 14. 18. Magnanimitas 22. Magnificentia 1. 7. 8. Manſuetudo 5. Manus 1. Marcus 1. Maria 53. Martyrium 6. Matrimonium 2. &c. 50. &c. 86. Medicina 5. Medicus 1. 9. Meretrix 1. 2. 6. Meritum 1. 11. 18. &c. 38 40. 84. Miraculum 8. &c. 23. 33. &c. Miſericordia 25. 28. 53. 44. Miſſa 2. Miſſio 3. 26. &c. Muſica 1. Natura 4. 42. &c.
7 Facti ad facientem oportet eſſe ſimilitudinem, non autem factionis 4. d. 8. q. 2. ar. 1. q. 3. 1m. * Neceſſitas 18. Negatio 8. Nihil 2. 3. Obiectum 9. 10. Obſtetrix 1. Occidere 9. 11. 13. Omiſſio 6. Oratio 29. 64. Ordo 23. 37. 39. 107. Organū. 1
8 Non omne quod facit maius, facit minus, niſi ſit ad illud ordinatum 4. d. 27. q. 3. 2. 2m./. 5m. * Ornatus 9. Papa 3. Para 50. Paſſio 74. 110. Paulus 19. Panor. Paupertas 7. Pax. 18. 19. 20. 28. Peccatum 156. 190. 391. 405. 406. Periculum 1. 3. Perſona 35. Pharao. Pignus 1. Præceptū 19. 60. 64. &c. 199. Prædicari 32. Prælatio 10.
9 Quando aliquis hæc duo efficaciter facit, ſcilicet, quòd propter diſplicentiam peccati, & per affectum ad deum, ſe ad gratiam præparat, dicitur facere quod in ſe eſt 4. diſtin. 17. quæ. 1. ar. 2. q. 1. c./. qu. 2. c. fi. * Princeps 11. Promiſſio 2. Pronomen 1. 3. Prouidentia 53. Pſal. 1. 2. Punctus 3. 4. Relatio 11. 17. 18. 77. 85. Religio 102. Sabbathum 5. &c. Sacerdos 12. 31. Satisfactio 1. 3. 4. Scientia 70. 74. 90. 129.
10 Quia homo faciat quod in ſe eſt ſequitur ad meritum in habentibus uſum rationis, non autem in carentibus uſu rationis 4. d. 17. q. 1. ar. 2. q. 2. 0./. d. 20. ar. 1. q. 1. c./. Quo. 5. 2. fi./. Quol. 6 6. 1m. * Seraphin 5. Simonia 23. 24. Simplicitas 3. Somnus 5. Spes 33. 36. &c. Subſtantia 19. Suffragia 5. &c. Superſtitio 4. Tentare 1. 15. Teſtamentum 10. Trahere 2 Vendere 10. Verbum 1. 7. 57. 58. Veritas 55. Vicarius. Virtus 4. 6. 13. 27. 29. 174 233 259. &c. Viſio 22. Viſus 7. Vincere 2. 3. Vnio. 14. &c. Voluntas 51. &c. 66. Votum 1. 10. 30. 32 41. Vox 6. Vſura 156. 211. Vtile 6. 8. Vxor 21. Chriſtus 30. 61. 116.
1 ¶ FACIES dei auertitur non mutatione ſui, ſed noſtri, facto uelamine in corde. Pſal. 26. fi. 2. * Abſens. Adulterus 9 Cælum 55. Claritas 5. 14. &c. Decor. Deus 221. &c. Exprobatio Illegitimus 3. Ira 50. Luna 6. Maria 9. Moyſes 5. Dei.
2 Deus auertit faciem dupliciter, ſcilicet ne uideat per miſericordiam, & ne uideatur. Pſal. 26 fi. 1./. Pſal. 50. med°. ſ. C. * Scriptura 17.
3 Facies Chriſti emittebat radios 3ª. q. 44. 3. 1m.
1 ¶ FACILITAS. Facile dicitur dupliciter, ſcilicet per remotionem impedimenti, & per appoſitionem adiutorii Secundum eſt per habitum, non autem primum Ver. q. 24 4. 1m./. 10m. * Act⁹ 10. Aer 12. Affinitas 17. Altare 1. 4. Amor 258. Ariſtoteles 5. Ars 4. 5. Beatitudo 126. Bonitas 110. 141. Charitas 73. Colera. Cōfeſſio 71. Confeſſor 2. Conuerſio 11 Credere 30. Deuotio 10. Diuiſio.
2 Facilitas ad opera uirtutum poteſt eſſe ex duobus, ſcilicet cōſuetudine, & forti inhæſione ad obiectū. Secūdā facit uirtus infuſa ſtatim a principio, non autem primam 4. d. 14. q. 2. 2. 5m. * Diſpenſatio 20. Diſpoſitio 16. Dominium 2. Curities 2. Euchariſtia 183. Experientia 7. Fallere 2. Fides 23. Finis 46. Gloria 22. Habitus 2. &c. 31. Hæreſis 35. Iracūdia 2. Iudea 7. Lex 179. Lingua 5. Mathematica 5. Mundus 20. Nouitii. 2. Ordo 40. præceptū 156. Prophetia 40. Publicatio 2. Qualitas 6. Religio 59. 106. Ritus. Sapientia 7. Tactus 11. Teſtis 7. Tyrannus 2. Turpiloquium. Vapor 4. Verbum 21. Verecundia 2. Vitium 5. Vſura 172. 264. 265.
¶ Factibilia dicuntur, quæ procedunt ab agente in exteriorem materiam. Agibilia uero dicuntur actiones immanentes, & perficientes ipſum agens, Veri. q. 5. 1. c. * Agens 5. 17. 36. &c. 76. &c. Ars 2. 14. Innocentia 21. Magnificentia 8. Vita 47. Differentia.
¶ Factio. Idea 30.

¶ Factionum

¶ Factiuum. Ars.7 Deus.155. Euchariſtia. 83.247. Idea.6.30. 39. Lux.2. Magnificentia.1. Repræſentatio.8.

Diuiſ. 1 ¶ FACTVM duplex, ſcilicet diuinum, & naturale. Primum præcedit potentia actiua, & non paſſiua, natura, non autẽ tempore, niſi ſit nouum, ſecundum vero utraque potentia præcedit, etiam tempore. 1ª.q.74.3.5m./2.d.1. quæſt.1.2.1m. • Abſoluere.38. Accuſatio.8. Actus.142. 168. &c. Amicitia. 2.26. Angelus.20.21.52.358.413. Anima. 160. Animal. 10. Aſſumere.6. Beatus 37.45. Charitas.148. Cœlum.3.222. Cæremonia.3.4. Confeſſio. 9.24.44.47. Conſcientia. Conuerſio.12. Creatio.37 &c 46.54. Creatura.12 Diſpẽſatio. Deus. 372. Dies.11.&c. Diuinatio.15. Electio.43. Eleemoſyna.1.2. Encenia. Aeternitas.41. Euchariſtia. 77.105.110.151. Exactio.2.&c. Facies.1. Falſitas.20. Factiu.1. Fides.130. Fieri.1.3. &c. Filiatio.23. Finis.11.

2 Fieri & factum eſſe, dicuntur de deo, ſecundum rationem tantum, & ſine mutatione dei. 1ª quæſt.13.7.2m Fieri. 6.&c. • Fornicatio.16. Gloria.6. Glorificatio. Gratus.2. Hæreſis. 43 104.115.117. Homo.19.&c. Ignorantia.2.6.33. Incarnatio.11. Inquirere.1. Intellectus.273. Inuoluntarium.3. Iucũditas. Ira.29.48. Iuſtificatio.6. Lex.104. Liber.56. Ludicra Ludus.1.7. Lux.10.

3 Factum eſſe, quandoque dicit nouitatem prædicationis, ſine mutatione facti. 1ª.q.13.7.2m./3ª.q.16.6.c./2m/1. diſt. 30.1.1m./3.d.7.q.2.1.n/Ro.lec.2 fi.I. • Manichæus.2. Maria.42. Matrimonium.2.11. Mendacium. 12.13. Miraculũ. 8.44. Miſericordia.25. Miſſio.3.27. &c. Miſtio. 6. Mulier.1. &c. Mundus.9 &c. Notorium.1. Otioſum.1. Operatio. 52. 53.61.&c. Ordo.91. Paradiſus. 5. Peccatum 11.28.33.213. Pœnitentia.75. Periculum.1 Poſſe.5.9. Poª.14. Præceptum. 147. Prædeſtinatio.50. Prælatio. 10. Probatio.25.26. Proceſſio.6. Profeſſio.5. Prophetia.34.45.64. Purgatorium. 2. Religio. 72.85 Remuneratio. Rixa.1. Sacramentũ.10.139. Sacrificium.1. Scandalũ. 1.&c Sententia.1. Simulatio. Sudor. Superbia 33. Tentare.1.10. Tempus.29. Teſtis.4.14. Veritas. 51. Voluntas.51.&c.65. Vſura.32.44.51.53. 59. 76. 89. 99. 162. 166. 173. 182. 192. 205. 215. 278. 283. 284.292.294. Chriſtus.21.116.

4 Proſpicere facta aliorum bono animo, vel ad utilitatem propriã, ut ſcilicet homo ex bonis operibus proximi, prouocetur ad melius, uel ad utilitatem illius, ut, ſcilicet corrigatur ſiquid ab eo agitur, ſecundum regulam charitatis, & ſecundum debitum officii, eſt laudabile. Sed ꝙ aliquis intendat ad conſiderationẽ proximorum ad deſpiciendum, uel detrahendum, uel ſaltem inutiliter inquietandum, eſt uitioſum. 2a2æ.q.33.2.3m./q.167.2.1.

Quid. ¶ Facultas eſt poteſtas, qua aliquid habetur ad uſum. 1ª. q.83.2.2m./2.d.24.q.1.1.2m./Vir.qu. 14.5.1m. • Actio. 57. Admiratio.6. Ambitio.2. Anima.20. Ars.1. Charitas.40. Cõſilium.7. Conuerſio.15. Damna 10.17. Diffidentia. Eleemoſyna.39. Exequutio. Fiducia.2. Fructu.11. Gratia.35.&c. Gratitudo.3. Hæreſis.151. Indulgentia.51. Ingratitudo.6. Iudæi.45. Liberum.4.9. Miſſa.23. Poſſeſſio.3. Prædeſtinatio. 15. Princeps.14. Prophetia.20. Spes.51. Virtus.174. Voluntas.54. Vſura.244.254.265 284.313.

¶ Falco. Herodion.0. Herodius.0.

Quid. 1 ¶ FALLACIA alio nomine locus ſophiſticus dicitur, quia eſt cauſa fallendi, quantũ eſt de ſe, licet aliquis nõ fallatur per ipſum in actu, ubi ignorantia adueniente. Opuſ.39.cº.1.fi.

2 Loci ſophiſtici ſiue fallaciæ diſtinguuntur penes principia motiua, ex quibus apparet eſſe firmitas in ſophiſtica argumenti. Opuſ.39.cº.5.fi.

Diuiſio. 3 Fallacia duplex, ſcilicet fallacia in dictione, & fallacia extra dictionem. Opuſ.39.cº.2.prinº.

Quid. 4 Fallacia conſequentis, eſt arguere ab inferiori ad ſuum ſuperius negatiue, & excluſiue. 3.d.6.q.2.1.7m. vel Conſequentia.2. • Adam.59. Auaritia.15.

5 Arguens in ſecunda figura, ex vtraque affirmatiua, peccat per fallaciam conſequentis. Poſterior.lec.15.meº.f.E. • Conſequentia.2.

6 In terminis conuertibilibus, non poteſt eſſe fallacia conſequentis. Poſterior.lect.22.fi.I K. Dæmon.1.77.&c.

7 In demonſtratiuis, nulla eſt fallacia in dictione, nec extra dictionem. Poſterior.lect.22.meº.d.&c. • Furtum.1.&c. Scientia.117.

¶ Fallax. Signum.5.

Diui. 1 ¶ FALLERE contingit dupliciter, ſcilicet occultando veritatem, dicto, vel facto, vel ſignificando falſitatem. Primum licet, non autem ſecundum, quia etiam hoſtibus debent ſeruari promiſſa, fœdera, & fides. 2a2æ.q.40.3.0./q.71.3.3m. • Deus.301.303.

2 Homo faciliter fallitur in iudicando, in pertinentibus ad ſe. 2a2æ.q.88.2.3m. • Prophetia.38.

Quid. 3 Res, per ſe non fallunt, ſed per accidens: dant enim occaſionem falſitatis, eo quòd ſimilitudinem eorum gerant, quorũ exiſtentiam non habẽt. 1ª.q.17.1.2./4m./2m./q.50.2.c.fi.

8 Falſitas cõſiſtit in inæqualitate rei, & intellectus. Vir.q. .10. c • Abſolute.3. Accuſatio.12.56.57. Actio.17. Adam.30.

2 Eadem eſt ratio veri, & falſi, ſed non ex eodem, quia anima cognoſcit verum ex virtute primorum principiorum, ſed iudicat falſum, ex probãtalia.2 d.39.q 2.2.4m. • Adeps.3. Adulatio.4. Aduocatus.7. Angelus.298.313.394.&c. Anima.94. Appetitus.18. Beatitudo.31.

Subiectũ. 3 Falſitas non eſt in ſenſu, ſicut in cognoſcente verum, & falſum. 1ª.q.17.2.1m. • Bonitas. 47.108 138. Certitudo. 13. 19.23.

4 Falſitas, & veritas, ſunt primo in intellectu, in rebus autem per ordinem ad intellectum ſolum. 1ª.qu.16.1.2.0./3.1m./5.6.8.c./q.17.1.3.0./4.1m./1.d.19.q.5.1.0./Con.1.cº.60./Veri.q.1.2 o./3.4.c. Periermenias. lec.3.0. • Cognitio. 12. 69.70. Contentio.1.

5 Falſitas non eſt in intellectu, reſpectu primorum principiorum, nec reſpectu quidditatis, niſi per accidẽs, reſpectu duplicis compoſitionis. 1ª.q.17.3 o./q.57. 1.2m./qu.58.5.c./q.85.6.0./1.d.19.q.5.1.7m./d.38.3.4m./2.d.39.q.3. .o./Cõ. 3.cº.108.3m./4m./ver.q.1.12.o./q.15.3.5m./Quol.3.26.c./Meta.6. lect. 4. prinº.b.c./Liº.9. lect fi. mº.c./. Anima. 3. lec.11.fin.

6 Veritas, & falſitas, maxime ſunt in iudicio animæ. Veri.q.1. 9.10.11.c. • Conuenientia 19 Creatura. 17. Cultus. 17. 19. Dæmon.44.

7 Veritas, & falſitas, vt in cognoſcente, ſunt tantum in intellectu componente, & diuidente, ſed vt in re vera, ſunt etiã in ſenſu, & in intellectu cognoſcente quidditatem. 1ª.qu. 16.2.0./q.17.2.0./3.c./1.d.10.q.5.1.6m./7m./3.d.23.qu 2. ar.1.q.1.c./Con.1.cº.59./Veri.qu.1.3.9 11.0./qu.14.1.c./Meta.6.lec.4.prinº.b.c./ Anima.3.lec.11.0. • Demonſtratio.14. Diffinitio.6. Elenchus.

8 Falſitas eſt in ſenſu, reſpectu ſenſibilium cõmunium, & reſpectu ſenſibilium per accidens, non autem reſpectu ſenſibilium propriorum, niſi per accidens. 1ª.q.17.2.0./3.c./q. 57.1.5m./q.58.5.c./q.85.6.c./Con.3. cº.108.3m./. Veri.q. . 51.c /q.15.3.1m./Meta 4.lect.11.prinº.a./. Anima.2.lect. 3. meº. d./. Liº 3.lect. 6.meº. b./.Lect.11.fin./. Periermenias lec.3.0.

9 Sẽſus ẽ verus, vel falſus dupliciter. ſ. reſpectu rerũ, quas iudicat, & reſpectu intellectus, cui repræſentat diſpoſitionem ſuam, & aliorum. Veri.q.1.11.c. • Enunciabile.2. Enunciatio.7.8. Aeſtimatio.0. Euchariſtia.246. Excõmunicatio. 30. Fallere.1 Fama.3.4.

10 Falſitas attribuitur phantaſiæ, quia repræſentat obiectum abſens, tamquam præſens. 1ª. q.17.2.2m./q. 54.5.3m./2.d.39. q.1.1.5m./. Veri.q.1.11.c.fi / Ma.q.7.5. 6m./. Meta.4.lect. o. prinº •. Fides.15.28. Fictum.3. Generatio.86.88.90. Hæreſis.29.151.

11 Res non dicuntur falſæ, reſpectu intellectus diuini, ſed reſpectu intellectus noſtri. 1ª.q.17.1.c./3m./. Veri. q.1.10.0./. Periermenias, lec.3 mº.b.H • Ignorantia. 8. Impersonale. Impugnare.2. Incantatio. Infamia 2. Intellectus. 101. 102.

12 Res dicitur ſimpliciter vera, vel falſa, tantum ab intellectu a quo dependet, vt res naturalis a diuino, & artificialis a noſtro. 1ª q.16.1.c./q.17.1.0./ Veri.q.1.4.c./.10 0./. Periermenias.lec.3.0. • Iudex.4.5. Iuramentum 30.31.35.&c. Lex 54.164.165.

13 Immo res dicitur vera, vel falſa a ſeipſa. 1ª.q.17.1.c./. Periermenias lec.3.meº.b. Reſpondeo Dubio 594º. Duº 94º.

14 Res naturales, dicuntur falſæ per accidens, & ſecundũ quid reſpectu intellectus noſtri dupliciter, ſcilicet ſecundum rationem ſignificati, & ſecundum rationem cauſæ. 1ª.q.17.1. c./. Veri.q .4.1 c /. Meta.5.lec fi.meº.c.•. Locus.6. Mediũ. 21. Mendacium.1. 1.16.18 Muſeulum.45.&c.

15 Res dicitur vera, vel falſa, ratione veræ, vel falſæ æſtimationis, quam nata eſt facere de ſe, quo ad ea quæ exterius apparent in ea. 1ª.q 17.1.c /.1.d.19.q.5.1.c /. Veri qu.1.10. c./. Meta.5.lec.fi.o. Periermenias.lec.3.mº.b.H. • Mundus. 21.22.30. Nomen.38.

16 Res ſecundum id quod eſt, dicitur veræ, ſecundum id quod non eſt, dicitur falſa 1ª.q 17 1.c./.1m./.4.1m./. Veri.q 1.10.0. • Opinio.1.6.7.8.

17 Malum, ſimpliciter eſt in rebus, non autem falſum, ſed ſecundum quid. 1ª.q.17.1.c./q.48.2.0./. Veri.q.1.10.9m. • Pax. 23.16.27.28. Peccatum.139.143. Pœna.56. Perſuitum. 3.6. 4
Præceptum.

Præceptum.44.Prædeſtinatio.56.Prædicare.6.Prædicari.32.
In deo nulla eſt falſitas, ſed tantum veritas. 1a.q.17.4.3m./. 22ℓ.q 171.6.c./.1.d.38.3.4m./.Con.1.co.61./.95.2m./. Veri. q.1.10.c. * Prælatio.9.17.Præpoſitiuus.Prudentia.22.36.45. 45.&c.Ratio.17.Relatio.96.Religio.46.

19 Homo dicit falſus, qa amat falſas opiniones, vel loquntiones, nõ aũt qa poteſt mẽtiri.1a.q.17.1.c.fi./.1.d.19.q.5.1.c.

20 Homo dicit falſus, qui in dictis, & factis oſtẽdit de ſe, aliud quã ſit. Et. veritas quæ eſt virtus conſiſtit in dictis, & factis, 1.d.19.q 5.1.c. * Saluari.2.Scientia.117.Scriptura.9.10.19. Seducere.Senectus.4.Senſus.44.

21 Peccata dicuntur falſitates, vel mendacia. Et opera virtuoſa dicuntur veritas uitæ.1a.q.17.1.c *.Solus.8.Sors.5.

22 Falſum contrariatur vero, & fundatur in vero, ſed non in ſuo contrario.1a.quæſt.17.4.0./.12ℓ.q.64.3.3m./.1.d.19.qu. 5.1.8./.Veri.q.1.10.5m.

23 Inuenitur verum, in quo nulla poteſt eſſe apparentia falſitatis, ſcilicet dignitates. Et ecõuerſo in oppoſitis dignitatũ 2.d.25.2.c. * Templum.15.Teſtis.7.&c.Tragedia.2. Vanũ. Verbum.22.Verecundia.6.Verum.3. Vitius.20.21.41.55.

24 Falſitas contra diuinam veritatem, dicitur impietas, quia contrariatur religioni, quæ nominatur pietas. Cont. prolo. fi. * Vmbra 3.Votum.63.Vſura.209.Chriſtus.8.21.&c.

ohibitio. ¶ Falſum teſtimonium, prohibetur octauo præcepto decalogi. 22ℓ.q.122.6.2m./. Opuſcu.4.co.26.27.Furtum.3. Pœna.56. Præceptum. Teſtis.8.9.10.

ceſſaria. ¶ Falx. Cete. 3.Baptiſmus.239.240.Beatitudo.40.

1 Fama bona, eſt nobis neceſſaria propter nos, quia eſt præcipuum bonum, inter exteriora bona, quia facit idoneum ad officia humana, & præſeruat a peccatis, & propter alios, ne ſcandalizentur, & malum exemplum ſumant ad peccandũ 22ℓ.q.73.2.3.c./.Virt.q.4.2.c.

1a.593m.2 Immo appetere famam propter ſe, pertinet ad inanem gloriam, ſed appetere propter alios, pertinet ad charitatẽ, quia non eſt neceſſaria propter nos, ſed propter alios. Quol.10. 53.c./.1ℓ.Cor.4.meo.E./.2ℓ.Cor.6.lec.2.meo.I.Reſpon. Dubio.595o. * Circunciſio.23.

3 Fama quadrupliciter læditur directe, ſcilicet imponendo falſum, adaugendo peccatum, manifeſtando occulta, peruertendo intentionem: ſed indirecte dupliciter læditur, ſcilicet negando bona alterius, vel malitioſe reticendo. 22ℓ. q.73. 1.3m. * Contumelia.1.3.Detractio.0.

4 Fama læditur tripliciter.ſ. iniudice, falſe & manifeſtando occulta. Secundo modo, & 3o.tenetur quis ad reſtitutionẽ, non autem primo, modo.22ℓ.q.62.2.2m./.q.73.2.0./.4.d.15. q.1.ar.5.q.2.1m. * Euchariſtia.88.Famoſus.Fœlicitas.7.Gloria.Ordo.97.Paſſio.117.Perfectio.89.90.Superbia.37.Suſurratio.0.Thus.1.Vnctio.4.Vſura.275.

id. 1 ¶ Fama a eſt concupiſcentia calidi, & ſicci, ideſt cibi. Sitis vero eſt concupiſcentia humidi, & frigidi, ideſt potus. Anima 2.lec.5.meo.c.

2 Fames, ſitis, & deſiderium in beatis, dicitur per remotionẽ faſtidii.12ℓ.q.67.4.3m. * Accidia.12. Appetitus.14 Beatitudo.3 15.151.&c.Comedere.6. Raab.1. Rugitus. Saturitas. Tentare.21.Appetitus.14.

¶ Familia.Concubinatus.2.3.Eleemoſyna.11. Regere.0.

¶ Familiaris.Amor.117.

ter culſi. 1 Familiarita a cum peccatoribus, vitiari debet ab imperfectis, propter periculum, non autem a perfectis, propter fructum.22ℓ.q.25.6.5m.

rectia.2 Familiaritas hominũ, parit contemptum, pp imperfectionẽ eorũ, familiaritas autẽ dei, parit reuerentiã, propter excellenciam eius.Io.4.lec.6.prin°. K. Amicitia.39.Amor.239.Apoſtoli.9.17. Conuerſatio. Confeſſio. 65.73.Confeſſor.3.

3 Familiaritas excedit amicitiam in multis. Opuſc.61.co.54. * Delectatio.29. Dæmon.75.77. Iudas.3. Manichæus.1. Maria.51.Vita.29 &c.59.Chriſtus.208.

¶ Famoſus.Circunciſio.23. Confirmatio. 35. Euchariſtia.88. Peccatum.247.Theodoſius.1.

¶ Famulatus.Deuotio.2.Princeps.18.

ſio. 1 ¶ Phantasia duplex, ſcilicet determinata, ſcilicet eadem cum imaginatiua habens organum determinatum, & indeterminata, exiſtẽs in qualibet parte animalis, etiam deciſa. Sed Auicenna poſuit quintam potentiam, ſcilicet phantaſiam mediam inter æſtimatiuam, & imaginatiuam, quæ cõponat, & diuidit ſpecies imaginatas.1a.qu.78.4.c.fi./. Metaph. lec.5.meo.c./. Anima.2.lec.4.prin°.b./.lec.6.meo.b./.Lio.3. lec.5.meo.c./.Lec.16.prin°. * Apis.2.Dæmon.36.54.66.110. Deus.2.184.Diana.Falſitas.2.10. Forma.172.

2 Phantaſia eſt theſaurus formarum per ſenſum acceptarũ, componens, & diuidens eas. Et eſt idem quod imaginatiua.1a.q.78.4.c./.q.84.6.2m. * Hæreſis.8.Purgatio.2, Ratio. 25.Senſus.9.Timor.26.

3 Phantaſia & memoria, ſunt paſſiones primi ſenſitiui, non quidem tamquam proprii organi: ſed quia oriuntur ab anima mediante primo ſenſitiuo.1a.q.78.4.3m.

4 Læſo organo phantaſiæ, impeditur intellectus in ſua operatione. Anima.3.lec.7.mo.f./. Lec.13.fi.c.

5 Omnis defectus in anima eſt ex phantaſia, vel ex paſſionibus cõcupiſcibilis, & iraſcibilis.2.d.7.q.2.1.1m./.d.39.q.1.5m.

6 Dæmon poteſt immutare phantaſiam hominis, & alios ſenſus corporeos, ut aliter uideatur res, quàm ſit.1a.q.111.3.4. 0./.q.114.4.2m./.2.d.8.5.4m./.6m./. Poa.q.6.5.c.fi./. Ma.q.16. 9 2m./.3m./.11.0.

1 ¶ Phantasma eſt ſimilitudo indiuidui, in organo corporeo 1a.q.84.7.2m./.q 85.1.3m.Imaginatiua.1. * Abſtractio. 6.7.8.15.Adam.23.&c. Quid.

2 Aliquod phantaſma per ſenſum numquam acceptũ, poteſt formari in imaginatione, per operationem virium interiorum.1a.q.12.9.2m./.q.85.2.3m./.22ℓ.q.172.2.c./. 2.d.23.q.2. 3m./.Veri.q.8.5.c./.Quol.8.3.c.Angelus.169.173.177. Anima.149.151.169.184.&c Aſſumere.42.Cogitatio.8. Cognitio.43.Comparatio.3.Deus.199.Illuminatio.7.Intellectus. 26.27.81.97.131.&c. 146.147.148.159.164 231.247.255. Munditia.1.Oratio.20.

3 Intellectus noſter abſtrahit a phãtaſmatibus ſpecies intelligibiles inquantum conſiderat naturas in uniuerſali, quas tamen intelligit in phantaſmatibus, quia nihil poteſt actu intelligere, niſi conuertendo ſe ad phantaſmata. 1a.q.85.1. 4m./.5.2m./.q.86.1.c.Abſtractio.6.&c.intellectus.26.

4 Phantaſma ante receptionem ſpeciei, comparatur ad intellectum poſſibile, ut obiectum, ſed poſt, cõparatur ut inſtrumentum, vel fundamentum ſpeciei.Con.2.co. Dum.596m.

5 Oppom uidetur directe.3.d.31.q.2.4.5m. Reſp. ſicut Dub.752o.

6 Phantaſmata non poſſunt imprimere in intellectũ poſſibilem, virtute ſua, ſed virtute intellectus agentis, conuertentis ſe ſupra phantaſmata, reſultat ſpecies intelligibilis, intellectu poſſibili.1a.q.85.1.3m./. Veri.q.10.6.c.fi./.7m./.8m.

7 Phãtaſmata illuminantur ab intellectu agente, quia ex eius uirtute redduntur habilia ut ab eis intentiones intelligibiles abſtrahantur.

8 In poteſtate noſtra eſt, per virtutem intellectus agentis, formare phantaſmata, acomoda cõſiderationi quã uolumus, niſi forte eſſet impedimentum ex parte organi cuius eſt.1a. q.85.1.4m./.Con.2.co.72.Tempus.35.Chriſtus.115.142.

¶ Phantaſticum. Augelus.392. Animal.9.Phantaſia.0.Hæreſis. 8.Miraculum.55.

¶ Far.Euchariſtia.62.Phari.

¶ Farina Amidum.Animal.82.Euchariſtia.55.Panis.1. Chriſtus.198. Quid. Quid.

¶ Fas proprie, eſt lex diuina, ſed ius, eſt lex humana.22ℓ. qu. 57.1.3m.

¶ Faſcelli Vſura.198.199.

¶ Faſcinatio eſt infectio ab oculis infectis, propter malitiam animæ, uel ex dei permiſſione, vel cooperante fato occulto uel dæmone.1a.q.117.3.2m./.Con.3.co.103./. Poa.q.6.9.7m./. Ma.q.16.9.13m./. Opuſ.28.co.2 co.3 / Gal.3.lo.1.

¶ Faſtidium non poteſt eſſe de viſione, quàm diu eſt admiratio.Con.3.co.62.7m. Aſſiduitas.Bonitas.225.Delectatio.29. 57.58.59.63.Deſideriũ, ideſt Fames.2.Scriptura.11. Stultitia.8. Theoa.2. Quibus.

¶ Fatalis. Fatum.10.

¶ Fatigatio.Delectatio.63.Labor.0. Ludus 2. Peccatum.205. Perſeuerantia.2.4.

¶ Fatue dicere, vel racha, vel iraſci, non ſunt ſpecies iræ, ſed gradus eius. Et eſt peccatum mortale, quando peccatũ interius conceptum ad effectum perducitur, ſub ratione uindictæ.12ℓ.q.46.8.3m./.22ℓ.q.158.5 3m./.1ℓ. Cor.15.lect.5.mo. A. Ira 5. * Amor.168. Fatuitas. Fatuus. Ira.3.17.Religio.20. Stultitia.3.6. Quid.

¶ Fatuitas.Amens.Fatue.Fatuus. Inſipiẽtia.0. Stultitia.3.6.10.

1 Fatum proprie, eſt diſpoſitio ſiderum, qua quis eſt cõceptus, uel natus. Sed improprie, eſt prouidentia dei. Ideo eſt in rebus.1a.q.116.0./.Con.3.co.93./.Opuſ.3.co.140./. Opuſ.38. 0./.Matthe.2.prin°.a.C./.Meta.h lect.3.fi.c.B. * Faſcinatio. Finis.116.Hæreſis.96.Manichæus.3. Quid.

2 Fatum dicitur a fari, quaſi effatum diuinæ prouidentiæ, uel quia antiqui ſolebant per illud de futuri effatis.1a.qu.116. 1.c fi./.1.d.39.q.2.1.5m./. Con.3. co.93. prin°./. Quol.12.5. c./.Opuſc.3.co.140 /.Matth.2.prin.a.C.

3 Fatum non eſt qualitas, nec ſubſtantia, ſed eſt relatio multiplex, rationem effectuum, uel cauſarum ſecundarum, non

autem

autem reſpectu dei.

4 Ratio gubernationis in mente dei, eſt prouidentia, ſed in cauſis ſecundis, eſt fatum. 1ª.q.116.2.o./.1.d.39.q.2.1.5m./. Cō.3.cº.93./.Veri q.5.1.5m./.Quol.12.3.c./.Opuſ.3.cº.140.

5 Fatū dicitur tripliciter, ſcilicet mors ex diſpoſitione periodorum, diſpoſitio prouidentiæ dei de futuris, & forma uniuerſalis ordinis, cauſata in cælis, non dans eſſe, media inter neceſſariam, & contingens. Opuſ.28.cº.2.

6 Fatū nō eſt eā, ſed ſimilitudo cauſę uniuerſi ordinis. Nec eſt effect⁹, niſi ut diſpoſitio in generatis. Opuſ.28.cº.2.fi./.cº.5.

7 Immo inquantum fatum eſt cauſa, inquantum, & ipſæ cauſæ ſecundæ. 1ª.q.116.2.2m. Reſpondeo Dubio.597º. Duᵐ.597ᵐ.

8 Non omnia ſubduntur fato, ſed tantum effectus cauſarum ſecundarum. 1ª.qu.116.1.c./.4.o.Opuſc.3.cº.140./. Matt.2 priuº.a.c&c.Meta.6.lec.3.fi.c.B.&c.

9 Fatum reſpectu cauſarum ſecundarum, eſt mobile. Sed reſpectu cauſę primæ, eſt immobile, non quidem abſolute, ſed ſub conditione prouidentię 1ª.q.116.3.o./.Veri.q.5.1.5m./. Quol.12.5 c./.Opuſ.28.cº.2./.3.

10 Fatales deæ, ſecūdū Platonē ſunt tres. ſ. Clotho, colum baiulat, Lacheſis trahit, Atropos, occat Opuſc.28.cº.1.priº.

¶ Fatuus. Fatuæ. Fatuitas. Inſipientia.o. Stultitia.o. Fauces Onocrotalus.

¶ Fauere Adiutorium. Adiuuari.o. Auxiliū o. Fauor. Vita.30.

¶ Fauor Abſcōdere.2. Auaritia.13. Fauere. Munus.3. Negotia. Nicolaus.1. Placere. Vſura.259.272.

¶ Fauorabile. Iudex.7. Fautor. Vſura.259.172.

Quid. ¶ Fauus, eſt mel in cęra, dulcior alio melle. Et ſignificat delectationes occultas, uel uetus teſtamentum. Pſal.18.fi.g.H.

¶ Febrile. Febris.o. Morbus. Vinum.7.

Cōplexio. 1 ¶ FEBRIS æthica eſt intenſior alijs, licet calor eius minus ſentiatur, quia eſt infuſa membris, quaſi complexio. 12ſ.q. 29.5 c./.4.d.49.q.3.2.c Deformitas. Febrile. Medicina.1.4.

2 Febris tertiana, contingit ex abundantia colerę. Ma.q.7.1.c.mcº.C. Medicus.7. Vinum.7.

In pęnā. ¶ Fęces omnis creaturæ, colligentur in inferno, in pęnā damnatorū.4 d.47.q.2.ar.2.q.3.3m./.ar.3.q.3.o./.d.50.q.2.ar.3.q.1.c./.q.4.b.1./.Quol.8.18.o.

Differenᵗ. ¶ Fœcunditas bonorum operum duplex, ſcilicet in ſe per baptiſmum, & in alijs, per ordinem ſacrum. 3ª.quæſtio.69.5.3m./.4.d.4.q.1.ar.1.q.4.o. Baptiſmus.158. Doctrina.8. Fertile. Fertilitas. Lia. Matrimonium.65 Sanctus.9.

¶ Fœditas. Fœtor. Putredo. Turpitudo.o. Vapor.10.

Chriſtus. ¶ Fœdus. Chriſtus datus eſt in fœdus quadruplex, ſcilicet in fœdus conſeruandæ ſalutis, explendæ promiſſionis, diuinæ dilectionis, & ceſſaturæ legis. Iſa.42.fi.H. Circuncisio.11. Fallere. Pactum.o. Peccatum.o.424.

Quid. 1 ¶ FOELICITAS cōtēplatiua, eſt actus ſapiētiæ acquiſitæ. Sed fœlicitas ciuilis, eſt actus prudentiæ. 2.d.41.q.1.1.c fi./. 3 d.34.q.1.4.c.priuº./.Con.3.cº.44.fi./ Veri.q.14.2.c.Virt. q.1.5.1m./.Aia.16.c Beatitudo.o. Cognitio.22 Diapſalma.

2 Fœlicitas ultima, non eſt in cognitione alicuius creaturæ, ſed tantum in cognitione dei. 12ſ.q.3.7.o./.22ſ.qu.167.1.1m./ Anima.17.8m. Beatitudo.16.65.

3 Cum dicitur q fœlicitas non eſt in habitu, intelligēdum eſt de habitu, de quo non procedit actus. Qui enim eſt in habitu, & non in actu, ſimilis eſt dormienti. Oportet autem q actus ille in quo fœlicitas conſiſtit, ab habitu aliquo progrediatur, ſecūdum ſentētiam Philoſophi: alias operatio non eſſet delectabilis, & perfecta. 12ſ.q.3.2.4m.fi./.4.d.49.qu.4.2.3m./.4m./. Veri.q.5.9.4m./.q.20.2.1m./. Anima.8.&c. Meta.12. lec.8.priuº.b.1.fi./.Phi.7.lec.6.mcº.g Finis.41./.c. Fortuna. 6. Inebriari. Lex.8.165. Miſeria.1. Peccatū.112. Perfectio.20.

4 Vltima fœlicitas hominis non quidem ſimpliciter, ſed ad quam per ſua naturalia poteſt pertingere, eſt cognitio ſubſtantiarum ſeparatarū, non quidem quidditatiua, ſed quid non ſunt, per ſenſibilia. 22ſ.q.2.8.1m./ q.3.7.o./. Anima.16. c.fi./.1m./.17.3m.

5 Fœlicitas magna, ſed non ultima, eſt in cōtemplatione ſubſtantiarum ſeparatarum, ſi perfecte intelligerentur. 1ª.q.64.1.1m./.q.89.2.3m.

6 Vltima fœlicitas hominis ſecundum aliquos philoſophos ponitur continuatione intellectus poſſibilis, ad intellectum agentem, in præſenti uita, vel poſt mortem, ſecundum alios 2.d.18.q.2.2.c.fi./.Con.3.c.42./.43./.Veri.q.5.10.c./.q.18.5.8m./.Quol.10.17.c./.Anima.16.c./.Ethi.lec.14.mcº.d K. Politica.3. Rex.7. Sapientia.21. Virtus.260. Vita.74.83.

7 Fœlicitas terrena, conſiſtit in quinque. ſ. uoluptate, diuitiis, poteſtate, dignitate, & fama. 1ª.quæſt.26.4.c./.12ſ.qu.2.o./. Con.1.fi.non Beatitudo.

1 FOEMINA in holocauſtis nō offerebatur, in ueteri teſtamēto, quia eſt animal imperfectum. 12ſ.q.102.3.9m. Aquila. Augumentum.21. Coitus.7.

2 Fœmina non poteſt eſſe principium generationis actiuum 3ª.q.67.4.3m. Coma.o. Coniunctio.5.&c. Fornicatio.6.&c. Generatio.11.12. Luxuria.20.

3 Generatio fęminæ, cōtingit ex intētione dei, & naturæ uniuerſalis. Sed reſpectu naturæ particularis, cōtingit ex defectu imaginationis, uel uirtutis actiuæ, uel materiæ, vel propter aliquid exterius, ſcilicet venti, loci, tēporis, & huiuſmodi. Ideo eſt quid occaſionatum, & deficiens. 1ª.q.92.1.1m./.qu.99.2.1m./.2m./.2.d.20.q.2.1.1m./.2m./.3.d.11.1.c./.4.d.36.q.1.1.2m./.44.q.1.ar.3.q.3.3m./.Con.3.cº.94./.Veri.q.3.9.9m./. Opuſ.28.cº.4./.1ſ.Cor.11.lec.1.fi.C. Mas. Matrimoniū.108 Menſtruus.o. Miſſio.43. Mulier.o. Natura.38.

4 In gemellis fęmina quandoque uiuit, ſed maſ. rariſſime uiuit, quia materia male terminatur. Opuſ.28.cº.4. Pęnitentia 98. Plātæ.3. Puella. Puer.1.17. Reſurrectio.30. Item, Mas. Robur. Semen.1.9.&c. Sexus.o. Sponſalia.o. Vir. Zelus.2.3.

Figura ¶ Fęminalia, ſignificāt continentiam, quæ perpetuo indicitur miniſtris noui teſtamenti. Non autem miniſtris ueteris teſtamenti, ſed tm̄ tempore ſacrificiorū, quo utebātur eis. 12ſ. q.102 4.7m.fi./.4.d.14.q.3.3.1m. Epiſcopus.13. Sacerdos.22.

¶ Fęmineum. Fęmina.o. Fœmininum. Sexus.7.

Differentia 1 ¶ FOEMININVM genus, adaptatur eſſentiæ, & proprietatibus eſſentiæ, maſculinum perſonis, & neutrum eſſentiæ. 1ª.qu.31.2.4m./.3ª.q.17.1.c./.q.52.3.c./.1.d.9.q.1.1.c./.3.d.6.q.2.1.c./.Vnio.3.c.

Duᵐ.598ᵐ. 2 Immo per maſculinum, & fęmininū, ſignificat aliquod ſuppoſitum determinatum, in natura communi. 1ª.qu.31.2.4m. Reſpondeo. Dubio.598.

3 Neutrum genus, eſt informe. Sed maſculinū genus, eſt formatum, & diſtinctum, & ſimiliter fęmininum. 1ª.q.31.2.4m. Fęmina.o. Frigiditas. Maſculinum. Neutrum.2. Sexus.7.

¶ Fęmur. Iacob.8.

¶ Fęnerari. Vſura.272.

¶ Fœnerator. Fęnerari. Fœnus. Vſura.107. 108.109.111.115 117.123.126.133.&c 153.307.&c. Vſurarius.

¶ Fęnus. Vſura.o.

¶ Ferculum. Cibus.13.

¶ Fere. Anima.274. Dionyſius.5. Liber.14. Paulus. 23.30. Petrus.6. Quaſi Vſura.198.276.

¶ Feria. Circunſtantia.16.&c. Debitum.12.&c. Feſtum. 11.12. Matrimonium.82. Sabbathum.6. Vſura.112.

¶ Feritas. Animal.66. Clementia.1.15. Crudelitas. Mitis.

Figura 1 ¶ Fermentū, ſignificat feruorē charitatis, ſicut azima, puritatem. 3ª.q.74.4.c./.3m./.4m.3.d.11.q.2.ar.3.q.3.a.8./.b.3./.7m./.8m./.Con.4m.cº.68./.Opuſ 1.cº.62.fi. Euchariſtia.70.

2 Fermentum ſignificat charitatem, ratione ſui effectus, ſcilicet ſaporis, ſed ſignificat corruptionem peccati, ratione ſuę ſpeciei. 3ª.q.74.4.c.fi./.3m./.1ſ.Cor.3.lec.2.o.

Mala. 3 Fermentum nō offerebatur in ſacrificiis, propter corruptionem, uel quia forte offerebatur idolis. 12ſ.q.102.3.14m.

¶ Ferocitas non placatur muneribus, nec flectitur miſericordia, nec miſeretur lactentibus, nec parcit paruulis. Iſa.13. mcº.D. Animal 64.66.

¶ Ferre ſententiam. Addiectiuū.7. Cōfeſſio.92. Error 5. Iudæi. 7. Iudicium. 7.24. Nomen.25. Opprobrium 3. Relatio.18. Rex 6. Subdiaconus.2. Teſtis.7.

¶ Ferri. Actus.41. Amor.236. Appetitus.91. Aſcēdere.6. Beſtiæ.4. Delectatio.45. Euchᵃ.246. Extaſis. Finis.52 53.130. Impersonale. Intentio.21.27. Latū. Laus.19. Negatio.7. Paſſio.81. Peccatum.66.397. Religio.39. Sacrificium.3. Senſus.26. Tēdere. Voluntas.7.28.30.42.43.57.

Vnum. 1 Ferrum ignitū, eſt vnū corpus tātū, ſcilicet ferrū, habēs aliquas proprietates ignis. Trin.15.5m. Magnes.o. Plumbum.

2 Nō licet in iudicio probare innocentiā, vel crimē, per tactū ferri cādētis. 22ſ.q.95.8.3m./.3ª.q.80.6.3m./.3.d.39.q.2.2.3m

¶ Fertile. Plato.1.

¶ Fertilitas. Apoſtoli.37. Aſſimilatio. 5. Sanguis.15.

Quid. 1 Feruor uoluntatis non eſt uitioſus, ſi non ſit ratione ordinatus. Et ideo ſi aliquis ex feruore animi præoccupet debitum tempus, non erit laudandus. 22ſ.q.106.4.2m.

2 Feruor charitatis conſiſtit in hoc, q actus eius, ex ſui vehementia, uſque ad permutationem inferioris partis redundet. ver.q.16.7.7m.1. Amor.125.176 190.255.258. Apoſtoli. 10. Aquila.1. Charitas.100.115. Confirmatio.35. Deuotio.2. 13. Euchariſtia.180.181.269.

3 Feruor charitatis dicitur per ſimilitudinem, ſecundum q ad exteriora quodammodo ebulliēdo refunditur. 4.d.16.q.2.ar.1.2m. Gratioſus.

4 Ex ea parte qua peccatū veniale cōmittit, feruor charitatis

non

nõ apparet, ſed aliquid præter charitatẽ.4.d.16.q.2.ar.1.2^{m}.

5 Non quilibet feruor charitatis opponitur cuilibet peccato ueniali, quia poteſt eſſe feruor charitatis quantum ad aliqua, & tepiditas quantum ad alia.4.d.16.q.2.ar.1.2^{m}. ✱Incarnat.16.Ioannes.13. Ira.51.52. Iuſtificatio.28. Leuatio. Negligentia.3.9.Oratio.19.48.49.58. Pietas.8. Promptus. Sagitta.2.Seraphin.2 Chriſtus.213.Zelus.1.7.

¶Feſtiuum. Obedientia.10.

6 Feruor in Deum, eſt intenſum deſiderium de conſequutione amari.12ẽ.q.28.5.3^{m}.fi./.3.d.27.q.1.1.4^{m}.

7 Feruor ſpiritus dicitur qñ pp abũdantiam diuinæ dilectionis totus homo feruet in Deum.Ro.12.lec.2.fi.F./.

8 Feruor procedis ex abundantia caloris.Ro.12.le.2.fi.F.

1 ¶F E S T V M. Feſta erãt tria, in quibus habebant ſe pñtare dño .ſ.paſcha, penthecoſte, & ſcenophegia.Opuſ.60.c^{o}.6.fi.

2 Feſtum omne ueteris teſtamenti, habet aliquod feſtum ſibi ſuccedens in nouo teſtamento.12ẽ.q.103.3.4^{m}. ut Paſcha. 5.Penthecoſte.inf. ✱Bellum.7.Beneficium.15.18.

3 Ratio, & expoſitio, & figura omnium feſtorum ueteris teſtamẽti 12ẽ.q.102.4.10^{m}./ Col.2.lec.4.prin^{o}. K.Sabbatũ.1.

4 Feſta tẽporalia ueteris teſtamẽti erãt octo.ſ.ſabbatũ, neomenia, paſcha, pẽthecoſte, tubarũ, expiationis, tabernaculorũ, & cœtus: & unum erat continuum.ſ.iuge ſacrificium. 12ẽ. q.102.4.10^{m}./.Col.2.lect.4.prin^{o}.K. Neomenia. Paſcha.o.

5 Feſtũ tubarũ, erat prima die Septẽbris, in memoria liberationis Iſaach. Et erat inuitatio ad feſtũ expiationis, & figura prædicationis apoſtolorũ, quorũ feſta ſuccedunt ei.12ẽ q.102.4.10^{m}./ q.103.3.4^{m}. Tuba. ✱ Cœtus.o, Circunſtantia. 7.8.9.26.27 28.

6 Feſtũ expiationis erat die decima Septembris, in memoria expiationis peccati, de adoratione uituli ad preces Moyſi. 12ẽ.quæſt.102.4.10^{m}. ✱ Conceptio.41.42.Confeſſor.4. Debitum.22 .&c. Dies.15.&c.Encenia.

7 Feſta martyrũ, & confeſſorũ, ſuccedunt feſto expiationis. 12ẽ.q.103.3.4^{m}. ✱Euch^{a}.167. Feria.Ira.39. Iuramentũ.33.

8 Feſtũ dedicationis eccleſiæ, eſt maius feſto cuiuſcũque ſancti: ſicut, & beneficia toti eccleſiæ collata, quorũ memoriã agimus, excedũt beneficiũ collatum alicui ſancto. quod in feſto eius recolitur.Io.10.lec.6.me^{o}.b.D.

9 Feſtũ cõſecrationis eccleſiæ, fit octo diebus, ad ſignificandũ reſurrectionem Chriſti, & membrorũ eccleſiæ. 3^{a}.q.83.3.4^{m}.

10 In feſtis Chriſti, miniſtri eccleſiæ, induuntur albis, uel ſericis, quia ſolis innouatis, cõuenit cãticũ nouũ. Pſal.39.co.3.

11 Peccãs in feſto, magis facit myſtice cõtra tertiũ præceptum, quam qui ad literã aliquod opus corporale licitũ, facit in eo.22ẽ. q.122.4.3^{m}./.3.d.37.ar.5.q.2 2^{m}./.Ma.q.2.6 2^{m}./. Quol.7.17. c.fi. ✱ Negotiatio. 1.

12 Oppoſitum uidetur dicere.4. d.32.ar.5.q.2. b./. c. Reſpondeo ſicut Dubio.348°.

Feſta mũdanorũ, ſunt in epulis, & delitiis corporis; ſed feſta ſpiritualiũ, ſunt in dilectione ſpiritus. Io.7.lec.1.fi.f. Officiũ 12. Ordo.88.89.49.&c. Prolixitas. September. Simonia.23. Tabula.1.2. Vnctio.38.

¶Fetor. Vpupa.

¶Fœtus. Aborſus.o. Baptiſmus.4.o.&c. Cõceptio.2. Menſtruus 2.3. Occidere 16. Pupa. Vſura.170.&c.

¶Feudum. Iuſpatrũ natus, non poteſt per ſe uendi, nec dari in feudũ, ſed cũ poſſeſſione trãſit.22ẽ.q.100.4.3^{m}./.4.d.25.q. 3.ar.2.q.3.3^{m}./.L.me^{o}.B. Decimę.10. Fortitudo.32. Latria.6.

¶Fiat. Amen.2.

¶Fictitium. Chimera.o. Ens.6. Nouens.2.

1 F I C T I O, eſt oſtendere dicto, uel facto, quod nõ eſt uerum. Et eſt ſpeciale peccatum, ſi hoc intendatur. 3^{a}.q.69.9.3^{m}./.4. d.4.qu.3.ar.2.q.2.1^{m}. Baptiſ.28.95.104.210.211.213.214. 215.217. Circũciſio.44. Cõfeſſio.41.48. Cõfirmatio.39. Dæmõ.72.&c. Deiſio.3. Diſſimulatio. Ens.6. Eucha^{a}.189.128.

2 Fictio cõſequitur ſupbiã, quia appetens excellentiã, fingit ſe fortem, & hmõdi.22ẽ.q.162.7.5^{m}./.Ma.q.8.3.10^{m}. Fucatio.

3 Fictio relata ad rẽ ſignificatã, ut methaphora, nõ eſt mendacium, ut patet in figuratiuis loqutionibus.22ẽ. qu.110.3 6^{m}./.q.111.1.1^{m}./.3^{a}.q.55.4.1^{m}./.q.76.&c./.1.d 16.3. 3^{m}./.2. d.8.3.1^{m}./.3 d.38.3.4^{m}./.5^{m}./.4.d.12.Le.prin^{o}./. Po^{a}.qu.6.7. 9^{m}./.Iſa 5.fi.c.fi./.c^{o}.6.prin^{o}.C./.Io.fi./.cG.1ẽ.Co.11.me^{o}.K. Humilitas.10. Iudæi.25. Operatio.51. Peccatum.369.422. Profeſſio.9. Vnctio.18.

¶Ficus proficit apoſtemati, & nocet morbo regio.i. lepræ, cui nocent oĩa dulcia Iſa.38.fi. ✱ Maledicere.4. Religio.20.

¶Fideiuſſor. Debitor. Vſura.100.

1 ¶F I D E L I S. Fidelium uniuerſitas, in tres ſtatus ſolet diſtingui.ſ.in ſtatũ incipientiũ, proficientiũ, & perfectorũ. 22ẽ.q. 224.9.o./.Opuſ.58.c^{o}.10. ✱ Altare.4. Amicitia.16. Appella-

ro. 5. Aſſentire.7.8. Baptiſ.157. Benefacere.2. Beſtialitas.1. Character.32.43. Catechiſmus.7. Circũciſio.4. Cõfeſſio.53. Diaconus.5. Eccleſia.6 Energumenus.3. Euãgelium.9. Euchariſtia.21.22.23.28.159.229.246. Excommunicatio.2. Fides.14.46. Fornicatio.17.18. Oſtiarius. Ieiunium.9. Infidelis.1.5.&c. Iudæi.45.46. Iuramentum.15.17. Matrimonium 122.&c.134. Miles.6. Mulier.18. Præceptum.53. Princeps. 18. Puer.4. Sacramentum.56. Sanctificatio.4. Scientia.161. Templum.10.13. Thurificatio.2. Chriſtus.56.218.

2 Infra terminos fidei unius, & unius moris, habitent fideles Chriſti. Opuſ.72.prin^{o}.

1 ¶F I D E L I T A S. Fidelitatis tria ſunt experimenta.ſ.nouitas, pſperitas, & aduerſitas. Opuſ.61.c^{o}.14. Amor.54. Fides.14. Iuramentum.25. Miles.6. Obligari.4. Princeps. 18. Reuelatio.4. Votum.38.

Pauci ſunt qui fidelitatem diuinam perſpicaciter recognoſcant. Opuſ.63.c^{o}.2.

1 F I D E S importat aſſenſum intellectus ex electione, ad illud quod creditur, cum certitudine.12ẽ.q.56.3.c./.22ẽ. q.1.1.4. c./.qu.4.1.c./.Ro.lect.6.prin^{o}.F./.He.11.prin^{o}. Aſſentire.2. ✱Apoſtaſia.2 &c.

2 Sex diffinitiones fidei exponunť. Et reducunť ad eã, quam dat ſcũs Paulus, ut ad perfectiſſimã.22ẽ.q.4.1.o.3. d.23. qu. 2.1.o. Veri.qu.14.2.o./.He.11.le.1.o.

3 Fides eſt habitus infuſus.4.d.4.q.2.ar.2.q.3.1^{m}. ✱ Aſſentire. 2.3.7.8. Catholica. Donum.35. Fallere.1. Credere.6.

Immo nomen fidei importat imperfectionem cognitionis. 1^{a}.q.12.13.3^{m}./.q 95.3.c./.12ẽ.q.67.3.c./.5. 2^{m}./.22ẽ.qu.4.4. 1^{m}./.q.174.2.3^{m}.prin^{o}. Reſp. ſicut fides. 77. Gratia.143.

4 Immo fides acquiritur, per ſcientiam theo^{l}.1.prolo.5.c./.3. diſt.23.q.3.2.1^{m}. Reſpondeo. Dubio.600°.

5 Fides formata, eſt uirt^{9}, nõ aũt informis, nec fides de qua loquiť Ariſtoteles.12ẽ.q.62.3.2^{m}./.q.65.4.o./.5.2^{m}./.22^{a}.qu. 4.5.o./.3.d 23.q.2.ar.4.q.1.o./.q.3.ar.1.q.2.o./.d.d. 34.qu.2. ar.1.q.3.c./.d.36.2.c./.2^{m}./.4.d.14.q.1.ar.2.q.2.1^{m}./.4^{m}./. Veri.q.14.3.6.o./. Virt.q.4.3.2^{m}./.Quol.6.6.c./.Ro.lec.6. me^{o}. G.H. Ignorantia.8. Iuſtitia.22.

6 Fides nõ eſt proprie uirtus itellectualis, ſed theologica.3.d. 23.q. 2.ar. 3.q.3.o./.ar.4.q.1.c./. Verit.q.14.3.9^{m}./.Ro.4.lec. 1.m^{o}.B.He.11.prin^{o}. uel Charitas.7.

7 Fides quæ nõ ſolũ ẽ ſpeculatiua, ſed ẽt practica, iquãtũ p dilectionem operať eſt forma uirtutũ, ut ſunt cognoſcibiles: charitas uero, ut ſunt operatiuæ.22ẽ.q.8.3.c./.q.9.3.o Vir.q. 2.3.11^{m}. ✱ Latria.3. Lex.84.124. charit.as.13.

8 Fides non eſt contra rationem, ſed ſupra rationem, non deſtruens eam, ſed concaptiuans eam, & ſic faciens eam abnegari.1.prolo.3.5^{m}./.3.d.23.q.2.ar.4.q.1. 3^{m}./.d.24. ar.3.qu.2. 2^{m}./.4.d.10.L.fi.D./. Verit.q.10.11.16^{m}./.q.14.10.9^{m}./. Opuſcu.72. prin^{o}.Gal.3.lec.3.me^{o}.G. Matrimonium.49.

9 Fides diciť grã pueniẽs, nõ qdẽ eſſẽtialiter, ſed caſualiter, qa in fide, primo grã manifeſtať.2.d.26.4.4^{m}./. Veri.q.27.2.2^{m}.

10 Fides q̃ eſt grã gratis data, eſt excellẽtia, uel cõſtãtia fidei, q̃ eſt uirt^{9}. Sed fides q̃ eſt fruct^{9}, ẽ delectatio, rõne certitudinis eius.22ẽ.q.45.4^{m}./.q.8.8.o. ✱ Perfectio. 70.76.77. Poſſeſſor. Senſus.49. Templum.14. Tenebræ.5.

11 Diuerſitas opinionũ, ſi qua fuerit extra terminos fidei, teneatur infra terminos eius. Opuſ.72.prin^{o}. ✱ Turtur. 5.

12 Fides eſt ſubſtantia, id eſt fundamentum totius ſpiritualis ædificii.3^{a}.q.73.3.3^{m}./.3.d.23.q.2.1.1^{m}./. Veri.q.14.2.c./. 1^{m}. Chriſtus.31.&c.

Oppoſitum uidetur dicere.22ẽ.qu.4.7. o./.quæſt.161.5.2^{m}.

13 Reſpondeo. Dubio.601°.

14 Fides dicitur quintupliciter, ſcilicet opinio uehemens, omnis certitudo per rationem humanam, fidelitas, cõſcientia, & fides catholica.3.d.23.L. Catholica. Diuiſio.

15 Fides, & opinio duplex, ſcilicet uera, & falſa. Quol.6.6.o ✱ Catholica. Doctrina.17. Hæreſis.1.6.11.33.35.

16 Fides dicť ſextupliciter.ſ. habitus formatus, informis, act^{9}, obiectũ, ſacramentũ, & quęlibet certitudo de diuinis.12ẽ.q. 55.1.1^{m}./.22ẽ.q.8.8.o./.3.d.23. L./.4 d.15.q.3.ar.1.q.1.2^{m}./. d.38.q.2.1.1^{m}./.Eph.4 lec.2.prin^{o}.K.

17 Fides dicitur dupliciter.ſ.res credita, & habitus. Et hoc dupliciter, ſcilicet reſpectu obiecti formalis, & reſpectu ſubiecti. Primo, & ſecundo modo fides eſt una, ſed tertio modo ſunt plures.12ẽ.q.107.1.1^{m}./.22ẽ.q.1.6.2^{m}./.q.4.6.o./.qu.5. 4.c./.2.d.38. C. fi./.3. d.23.q.2.ar.4.q.2.o./. Veri.q 14.3.c./. Eph.4.lect.2.prin^{o}. K.

18 Fides eſt una dupliciter.ſ.rõne uni^{9} obiecti, & quia multos unit.22ẽ.q.4.6.o./.q.5.4.c./.q.10.5. 1^{m}./.3^{m}./.q.23.5.b./.3.d.

19 Aliquid cadit ſub fide dupliciter, ſcilicet directe, id eſt principaliter tradita nobis diuinitus, & indirecte.i.ea, ex quibus

Aliquid

negatis, ſequitur aliquid cõtrarium fidei. 1a.q.32.4.c./.22ſ.q.1.6.1m./.7.c.q.2.5.c./.q.8.2.o./.3.6.c./.qu.11.2.c./.a d.12.a.c./.Opuſ.a 3./.4.d.17.L.u.c°.I.

20 Ad fidem requiruntur duo, ſcilicet, q credibilia proponantur, & aſſenſus. 1a.q.111.1.2m./.22ſ.q.6.1.c.

21 Aliq primẽt ad fidẽ dupliciter. ſ. p ſe. ..ea p q ducimur ad ſm beatitudinẽ, & beatitũm, & p accidẽs. 22ſ.q.1.6.1m./.7.c./.q.2.5.7.c./.q.5.7.c./.89.6.c./.3.d.24 ar.2.q.2.c./.ar.3.q.1.c.

22 Grad° fidei triplex. ſ. trãſ. ẽdere rõnẽ, determinare credẽda, & teſtificari alijs. Primo deſeruit miraculum, ſecundo auctoritas dei, tertio ſenſus. 3.d.21.q.2.3.c.

23 Fides dupliciter nos adiuuat. ſ. ad faciliter credendũ, ꝫ doctrinam, & diſcerere, cõtra errorem. 3.d.23.q.3.2.c./. ar.3.q.2.c./.d.24.ar.3.q.2.3m./.d.25.q.2.ar 1.q.2.3m./.q.4.3m.

24 Deuiat a rẽta fide, cõtingit dupliciter. ſ. nõ credẽdo Xpo, ſicut pagãi, uel male eligẽdo credibilia, ſicut hæretici. 22.q.11.2.c.

25 Obiectũ fidei, eſt nõ uiſum. 123.q.67.3.c./.1m./.22ſ.q.1.4.o./.5.c./.6.c./.2m./.q.8 1.c./ 3a.q.7.3.c./.3m./.4.c./8.2m.q.1m./ q.9.3.1m./.3.d.24.ar.2.q.1.o./.Veri.q.14.9.o./.He.11. lec.1 prin°. • Abſtinentia.6. Adulterium.4. Angelus.523.

26 Nihil eſt obiectum fidei, niſi ſub rõne nõ apparentis. 22ſ.q.1.4.5.o./.q 4.1.o./.3a.q.7.4.o./.3.d.24.2.o./.Ꝫ.1.c°.8./. Veri.q.14.3.6m./.8.3m./.9.o./.q.18 3.c. • Charitas.18. Eucha.189.246. Generatio.53. Hæreditas.4. Hæreſis.56.99.

27 Nihil cadit ſub fide, niſi a deo reuelatum, & ut habens ordinem ad deum. 1a.q.1.5.c./.1m./.22ſ.q.1.1.c./.1m./.q.2.2.c./.q.17 2.2m./.Viri q.2.13.6m. Reuelatio 7.8.

28 Nullum falſum poteſt ſubeſſe fidei. 1a.q.1.8.c fi/.qu.13.12.b/.22ſ q.1.3.o./.q.4.5.c./2m/.q.172.3.c/.3a.q.46.2.4m./.3 d.24.ar.1.q.3.o./.Po°.q.4.1.c.prin°.

29 Idem eſt obiectum, & finis fidei, ſcilicet deus, non quidem ſecundum eandem rationem, quia ut ueritas prima eſt obiectum, ſed ut ſumma bonitas eſt finis eius. 3a.qu 7.4.c./.3.d.23 q.2.1.c./.2m./.4.d.49.q.5.ar.3.q.2.10m./.1ſ.Cor.15. lec.1. prin°./.Heb. 11.lec.1.prin°. Intellectus.296.297.298.

30 Obiectum fidei duplex. ſ. qd, & cui. Virt.qu.4.1.c. • Miraculũ.31.32 Miſericordia.30. Natura.27. Orõ.78. Peccatũ.31.

31 Obiectũ fidei duplex. ſ. materiale, & formale. ſ. ueritas prima. 12ſ.qu.67.3 1m./.22ſ.q.1.1.o./.2.3.c./.q.2.2.c./.q.4.1.c/.2 3m./ 6.c./.q.5.1.3.4.c./.q.7.1.3m./ 3.d 23.q.2.ar.1.c./.ar.5.q.2.c./ ar.4.q.2.c./.1m./.d.24.ar.1.q.1.o./.Veri.q.14.7.7m./.8.o./.q.18 3.c./.Vir.q.4.1.c/.Trin.2 o.8m./. He.11.lec.1. prin°. C. fides.123.uſ. Præceptum.96. Prædicare.6. Prophetia.47.63. Status.11.

32 Obiectum fidei triplex. ſ. formale. i. ueritas prima, materiale. i. q de deo credimus, & accidentale i. cõſequẽtia, ut tẽpus. 3.d.24.ar.1.q.1.o./.q.2.4m./.5m./.Virt.qu.4./.1 c./.Ro.4.lec.1.me°.B. • Temporale.4. Trinitas.7. Chriſtianus. Vaor.20.

33 Fides eſt quaſi habitus theologiæ, & habet pro obiecto ipſam ueritatem primam. Et tamen quædam alia ad creaturas pertinentia in articulis fidei continentur, inquantum continent aliquo modo ueritatem primam. Trin.20.8m.

34 Fides dicit deũ eſſe æternum, trinũ, & unũ. Opuſ.72.4.26.

35 Obiectũ fidei, bene, & vere poteſt dici cõplexũ, & incomplexum. 22ſ.q.1.2.o/.1.d.41.L./. Veri. q.14.8. 5m./.12m./.12.c.

Du^m.602. 36 Immo qui dixerũt, obiectũ fidei eſt incõplexũ, ꝓpriam uocem ignorauerũt. 3.d.24.ar.1.q.2 c. Reſpon. Dubio.602°.

37 Ratio formalis obiecti, dupliciter capi poteſt, ſcilicet ex parte rei credite, & ex parte credentis. Primo modo obiectum fidei eſt aliquid incomplexum, ſecundo autẽ modo, eſt complexũ. 22ſ.qu.1.2.o./.6.2m./.1.d.41.L./.3.d.24.ar.1.q.2.o./.Ꝫ.1.c°.7./.Veri.q.14.8.c./.5m./.12m./.12.c.

38 Ad fidem pertinẽt aliqua dupliciter, ſcilicet eſſentialiter. i. quæ ſunt ſupra rationem humanam, ſimpliciter, & per accidens, ſcilicet reſpectu alicuius, ut præambula fidei. 1a.q.2.2.1m./.22ſ.q.1.5.c./.3m./.4m./.3.d.24 ar.2.q.2.c./.ar.3.q.1.c.

Articuli. 39 Articuli fidei, ſunt ſicut principia, in doctrina ſacra. 1a.qu.1.6.3m./.7.8.c./.12ſ.q.111.4.c/.22ſ.quæſt.1.7.c./.plo.3.3m./.5m./.Trin. 6.c.

40 Articuli fidei, ſunt indiuiſibiles actu, ſed diuiſibiles in po°. 3.d.25.c.1.ar.2.q.1.4m. Articulus.

41 Articuli fidei diſtinguuntur, ſecũdum ſpiritualem rationẽ, & difficultatem non uiſi. 22ſ.q.1.6.o/.3.d.23.qu.1.1.c./.2.8m./.1ſ.Cor.15.lec.1.me°.B.

42 Articuli fidei ſunt duodecim, ſecundum numerum apoſtolorum. Sed ſunt quatuordecim, quo ad credibilia. 22ſ.q.1.8.o./ 3.d.25.q.1.2.o./.Opuſ 3.c°.255./.Opuſ.5.o./. Opuſ.3. • Auditor.1. Baptiſmus.95.&c.227.146.182. Cõfeſſio.5.24.

43 Articuli fidei creuerunt, ſecundum ſucceſſionem temporũ, & uicinitatem ad Chriſtum, quo ad explicationem: non autem quo ad ſubſtãtiã. 22ſ.q.1.7.o./.q.2.7.c./.q.174.6.c./.3a.q.61.3.2m./.3.d 25.q.2.ar.2.q.2.o./.4.d.1.q.1.ar.2.qu.4.1.1.c./.q.2.ar.1.c./.d.2.q.2.ar.1.q.1.c./.q.3.2m./.1ſ. Cor.15. le.1. • Deus.11. Diſputatio.67. Euangelium.2. Hæreſis 5.&c. Infidelis.12.

44 Explicatio eorũ duplex. ſ. ſm ſubſtãtiã, & ſm cõiũcta in eis. 3 d.25.q.2.ar.1.q.3.o./.ar.2.q.1.5m. • Hypocriſis.3.

45 Articuli fidei, nõ dicuntur formati, nec informes. 3.d.23.q.2.ar.1.q.2.o. • Peccatũ.31. Pſalmus.3. Symbolũ.1.4 &c.

46 Articuli fidei, ſũt per ſe nota, habẽti lumẽ fidei. ſ. cuilibet fideli. 12ſ.q.100.4.1m./.1 prolo.3.5m. Synderesis 8.

47 Ex uno articulo fidei ꝓbatur alius, ſicut Paulus argumentatur ad reſurrectionẽ cõem, ex reſurrectione Chriſti. 1a.q.1.8.c.prin°./.Virt.q.2.9.1m./.1ſ Cor.15.lec.2.o.

48 Immo theologus nõ argumentatur ad principia ſua probanda, quæ ſunt articuli fidei. 1a.q.1.5.2m./.7.8.c./. Opuſ.12.q.19. Reſpondeo Dubio.603°. Du^m.604°.

49 Nõ ita intelligitur, quin reſurrectio communis ſit articulus fidei, cum in ſymbolo apoſtolorũ ponatur inter articulos fidei. Unde reſurrectio probari non poteſt, licet per unum articulũ, alius defendi poſſit apud illum qui unum concedit, alio negato. Opuſ.72.q.16.

50 Articuli fidei, & ſi non poſſint demõſtratiue ꝓbari, poſſunt tñ per rationes declarari non eſſe impoſſibiles. Opuſ.59.

51 Articuli fidei, ita ſunt beatis per ſe noti, & uiſi, ſicut modo nobis principia demonſtrationis. 3 d.24.ar.2.q.2.2m.

52 Errans in aliquo articulo, non habet ueram fidem de aliis. 22ſ.q.5.3.o./.4.1m./.3.d.23 q.3.ar.3.q.2 o/.d.27.q.2.ar.4.q.4.1m./. Veri.qu.14.10.10m. Virt.q.2.13.6m./. Quol.6.6.o. • Tranſumptio. Trinitas.7.13. Du^m.604°.

53 Oppoſitum uidetur dicere. 3a.q.68.8.3m. Reſp. Dubio 604°.

54 Papa nõ poteſt addere, minuere, uel mutare aliquid de articulis fidei, uel ſacramentis eccleſiæ, ſed ſolus Chriſtus. 3a.q.83.3.8m./.q.84.2.o./.4.d.17.q.3.ar.1.q.5.c./.d.27.q.3.3.2m./.Con.4.c°.71/.Quol.4.1.1.c./.Quol.12.27.1m.

Subiectũ.

55 Fides eſt in intellectu ſubiectiue. 22ſ.q.4.2.o./.3.d.23.qu.2.ar.3.qu.1.o. veri.qu.14.3.10m./.4.o./.5.c.fi./.Po°.q.6.9.3m.

56 Fides eſt principaliter ĩ intellectu ſpeculatiuo, & ſecũdario in practico. 12ſ.q.56.3.c./.q.58.3.c./.12ſ.q.4.2.3m./.q.9.3.c./.3.d.23.qu.2.ar.3.q.2.o./.Veri.q.14.4.o./. Virt. qu.2.7.c./.Ro.12.lec.3. me°.D. • Abraham.6. Adam 39.

57 Fides nõ eſt in intellectu ſpeculatiuo abſolute, ſed ſecũdũ q ſubdit imperio uoluntatis Vir.q.14.3.10m/.4.c.fi./.5.c fi.

58 Fides ẽ maior in uno hoĩe, q̃ in alio, quo ad certitudinẽ, deuotionẽ, cõſiderãtiã, & explicationẽ, nõ aũt quãtũ ad rõnem formalem obiecti eius. 22ſ.q.5.4 o./.3. d.25.q.2.ar.2.q.1.o. • Angelus.523.&c. Apoſtaſia o Apoſtolus.15. Arca.2.

59 Nato in ſylua, deus inſpirat fidẽ, mittẽdo prædicatorẽ, licet angelũ, ſi facit qd poteſt. 2.d.28.4.4m./.d.29.q.1.2.4m./.3.d.25.q.2.ar.1.q.1.1m/.2m./.ar.2.q.2.c. Ver.q.14.11.1m./.2m./. Ro.10.lec.3 prin°.G. Baptiſmus.71.123.127. Certitudo.14.15.

60 Quilibet habens uſum liberi arbitrii, tenetur habere fidem explicitam, quantum ad aliquid. 3.d.25.qu.2.ar.1.qu.1.o. Veritas.1.&c. • Circumciſio.17.

61 Minores hñt fidẽ implicitã, in fide maiorũ. 3.d.25.q.2.ar 1.q.4.o. Credere.28.&c. • Cõceptio.35. Cornelius.o. Domus.3.

62 Et ſolũ inquantũ maiores adhærent doctrinæ diuinæ. 22ſ.q.2.6.3m. • Gentiles.3. Gloria.15. Hæreſis.56. lepte.

63 Non quidẽ maiorũ. i. aliquorũ particulariũ hominũ, ſed in fide eccleſiæ. Veri.q.14.10.12m. • Infidelis.6.7. Iudæi.10.45.

64 Genus humanum, tripliciter ſe habuit ad fidẽ Chriſti ſecundum tria tempora. ſ. ante legem, ſub lege, & ſub gratia. 22ſ.q.174.6.c./.3a.q.68.1.1m./.3.d.25.q.2.ar.2.q.2.c.

65 Homo in ſtatu innocentiæ habuiſſet fidem de incarnatione Chriſti 22ſ.q.2.7.c./.3a.q.1.3.5m.

66 Immo non oportebat illic ab aliquo hoĩe hñri fidẽ de redemptore, qa nõdũ ſuit erat inducta. 3.d.25.q.2.ar.2.q.1.c. Reſpõ. Du°.605°. • Reuelatio.4.7.8. Sciẽtia.68. Scholaris.56.3. Status.3. Teſtis.3. Virt.193. Lamina. Limbus.4. Du^m.605°.

67 Fides antiquorum, & modernorum, eſt eadẽ ſpecie, ſed differt numero in diuerſis. 12ſ.q.103.4.c./.q.107.1.2m./.22ſ.q.4.6.o./.3a.q.70.1 c/.3.d.23.q.2.ar.4.q.2.o./.d.24.ar.1.qu.2.5m./.4.d.1.q.1.ar.2.q.5.c./.d.2.q.2.ar.1.q.2.2m./.d.27.q.3.ar.1.q.3.c./.Veri.q 14.12.o./.Ro.5.lec.5.fi K./.La.6. prin°.D./.2ſ.Cor.4.lec.4.me°.I. Materia.17.25. Matrimonium 121.

68 Fides nõ ẽ ĩ beatis. 12ſ.q.67.3.5.o./.22ſ.q.4.4.1m./.q.18.2.c./.3a.q.7.3.3m./.3.d.26.q.2.ar.5.q.3.c./.d.31.q.2.ar.1.q.1.3.o./.d.33.q.1.4.1m./.Veri.q.27.5.6m.fi./.Virt.q.5.4.10m.

69 Immo fides per quam beati erimus poteſt dici ſemper manere in beatis. 22ſ.q.1.6.1m./.q.2.5.7.c./.q.8.2.c./.qu.89.6.c. Reſpondeo Dubio.606°. Du^m.606°.

70 Angeli, & alii btĩ, hñt plenã uiſionẽ ĩ uerbo omniũ de quibus eſt

Fi

but eſt fides.4.d.10.ar.4.q.4.c. * Pœnitentia.5.Raptus.16.

71 Fides eſt in dæmonibus coacta, non laudabilis, nec donũ a gratia.1a.q.64.2.4m./.22æ.q 5.2.0./.q.18.3.2m./.3a.q.78.7.c./3.d.23.q.3.3.0./.d.26.q.2.ar.5.q.4.2m./.Veri.q.14.9.4m. Credere.33. * Religio.44.92.Chriſtus.91.&c.198.

Immo coactio non poteſt eſſe in conſenſu.4.d.29. 1. o. Reſpondeo Dubio.607o.

72 Timor dei nõ poteſt uniuerſaliter præcedere fidem; ſed ſuppoſitis articulis de excellentia dei, de pœnis, & huiuſmodi. 22æ.q.7.1.1m.

73 Initium fidei, non eſt ex nobis, licet hoc aliquando tenuerit Auguſtinus.12æ.q.114.5.1m/.22æ.q.6.1 c./.Con.3.co.152

74 Hæreſis Pelagii, quòd initium fidei eſt ex nobis, ſed confirmatio fidei eſt a deo, 22æ.q.6.1.c./.Con.3.co.152.ſi./. Ro. 3. lect.3.prin°.I.

75 Fides cauſatur dupliciter; ſcilicet quo ad habitũ, a ſolo deo, & quo ad hoc quia requiritur ad fidem, quòd proponantur credibilia ab angelis, & hominibus.1a.q.111.1.1m./. Con. 3. co.152./.154.Veri.q.27.3.c./.12m./.Ro.10.lect.2. ſi. * Angelus,523.Auulus.Apoſtoli.15.

76 Fides quo ad proponenda credibilia neceſſario, eſt a deo immediate quibuſdã, & aliis per angelos, & prædicatores, ſed quo ad aſſenſum intrinſece, eſt a ſolo deo, extrinſece vero & inſufficienter, ſcilicet proponendo, & perſuadendo, eſt etiã ab aliis.22æ.q.6.1.0./.Con.3 co.154.prin° /.Veri.q.18. 3.e /. Opuſc.1.co.31./.Eph.2 lc.3.prin°.I.&c.Angelus. 421. * Apparere.6. Aſcendere.12. Baptiſmus.95.&c.104.240. 245.

77 Fides habet exemplar in deo, quo ad illud quod perfectionis eſt in ea, ſcilicet cognitionem, & certitudinem, non autẽ quo ad imperfectionem, quia ex ea non habet rationem virtutis.3.d.23.q.2.ar.4.q.1.5m. Certitudo.14.*Confirmatio. 31.Correctio 10.Credere 14 Diſpenſatio.15.

78 Fides acquiritur per ſcientiam theologiæ, quo ad determinationem, & diſtinctionem articulorum, non autem quo ad habitum.1.prolo.5 c./.3 d.23.q.3.2.1m./.4.d.4.q.2.art. 2. q.3.1m. * Doctor.1. Fructus.6.Gratia.151.Hæreſis.5.&c.Mulier.18.Obedientia.21.

79 Fides principaliter eſt ex infuſione, per baptiſmum, ſed quo ad determinationem eius, eſt ex auditu, per catechiſmum. 4.d.4.q.2.ar.2.q.3.1m.

80 Fides cauſatur ex quatuor, ſcilicet ex auditu interiori, & exteriori, viſu, voluntate, & intellectu.3.d.23.q.3.2.2m./. Veri. q.18.3.c.

81 Fides informis cauſatur a deo, cuius eſt donũ, quo ad ſubſtantiam, non autem quo ad informitatem eius.22æ.q. 5. 2. 2m./.q.6.2.0./.3.d.23.q.3.2.0./.d.34.q.2.a.2.q.1.b.2./.1m./.Veri.q.14.7.c./.Rom.8.lect.3.me°.K. * Prædicare.14.16.Scientia. 159.

82 Charitas eſt forma fidei. Veri.q.14.5.0.Charitas. 13. Fides. 157. * Trinitas.7.13.Virtus.193.&c.Chriſtus.55.91.&c.173

83 Immo fides formatur a gratia.3.d.23.q.3.ar.1.q. 1. 3m. Reſpondeo ſicut Dubio.307°.

84 Fides formatur a gratia, mediante charitate.3 d.23.q.3.art. 1.q.1.3m./.Veri.q.14.5.c./.6m.

85 Ad fidem Chriſti inducunt nos tria, ſcilicet ratio naturalis teſtimonia legis, & prophetarum, & prædicatio. Io.4.lect.5. me°.b.I.

86 Ratio naturalis ſubſeruit fidei, ſicut naturalis inclinatio voluntatis, ſubſeruit charitati.1a.q.1.8.2m./.q.2.2.1m.

87 Fides gignitur, & nutritur per ſcientiam extrinſece tantum ſcilicet perſuadendo.1a.q.1.2.b /.22æ.q.6.1.1m/.3.d.23.q.3. 2.1m./.d.35.L.

88 Fides noſtra non habet auctoritatem, neque ab angelis, neque ab aliquibus miraculis factis, ſed a reuelatione dei patris per filium, & ſpiritum ſanctum, licet etiam angeli, ea quæ ſunt fidei noſtræ, reuelauerint aliquibus, vt *Zachariæ*, & Mariæ, & Ioſeph, & etiam ad fidei robur, miracula plurima facta ſunt.Opuſc.1.co.30.

89 Totum enim certiſſimum eſt, quod fides habet. Ex quacunque enim parte, ad fidem acceditur, omnis intellectus captiuatur in obſequium Chriſti. Nec mirum, cum etiam veritas creata, cogat intellectum ſibi aſſentire. Opuſc.72. prin°. Certitudo. 14.

90 Effectus fidei, reſpectu uoluntatis, eſt quadruplex ſ. amor, mot⁹ in deũ, adhæſio, & incorporatio.3.d.23.q.2.a.2.q.2.5m.

91 Effectus fidei ſextuplex, ſ. uita ſpiritualis, puritas cordis, iuſtitia, deſponſatio, adoptio, acceſſus ad deum, & uita æterna.Opuſc.23.prin°. * Accident.69.Ariſtoteles.6. Beatitudo.63.Charitas.47.52.58.Circunciſio.1.&c.41.

92 Fides eſt neceſſaria, ut principium ſpiritualis uitæ.22æ.q.16 1.1m. * Cognitio.31.33.34.35.Cornelius.0.Damnatio.4.

Fi

93 Fides eſt principium uitæ contemplatiuæ, & actiuæ, in quãtũ oſtẽdit finẽ utriuſq;.3.d.23.q.2.5.6m. * Deſcẽdere.8. Diſpẽſatio.19. donũ.18.21.Eucha.131.210.246.Expectare. 4. Fiducia.1.Generatio.53.Hæreditas.4.Iepte.Incarnari. 14.

94 Vita ſpiritualis, attribuitur fidei, ſicut in qua primo manifeſtatur.12æ.q.1[illegible].3.1m./.Veri.q.14.5.12m./.q.28.1../. Gal. 3. lect.4.ſi.C./.He.3.lect.3.me°.I./.co.10.5m.lect.ſi.K. * Incorporari.2. Intellectus 298.Iuſtificatio.2.19.20. &c. 50. Lex. 540.Matrimonium.49.68.&c.126.128.&c.

95 Vita ſpiritualis attribuitur fidei formatæ, quia primo coniungit deo.Ro.lc.6.me°.H./.Gal.3.le.4.ſi.C./.He.10.le. ſi. I.

96 Fides ſemper manet, inquãtum eſt fundamentum ſpiritualis ædificii, ideſt ratione cognitionis, non autem ratione ænigmatis.12æ.q.67.3.2m./.3.d.31.q.2.ar.1.q.1.1m./.Virt.q.4. 4.14m./.Ro.lect.6.prin°.E. * Miraculum.24,&c. 31. 32. 33. 40.Obedientia.21.Oratio.16.54.Paſſio.118.Peccatũ.273.424

97 Puritas cordis, eſt effectus fidei.22æ.q.7.2.0./.4.d.14.q. 2. 4. 3m./.Veri.q.28.1.6m. * Pœnitentia.52.53.101.113.122.

98 Viſio beata ſuccedit fidei.1a.q.12.7.1m./.12æ.q.4. 3. c./. 22æ. q.4.2. b./.q.5.1.c./.4.d 10.ar.4.q.4.c /.d.49.q.4.ar.5.q. 1. 0./. Vir.q.5.a.15m./.Ro.le.6.prin°.E. * Perfectio.76. Præceptũ. 39. Ratio.42. Rectitudo.5 Reg.3.Sacramentum.34.43. 67. 103.117.133.134.

99 Fides poteſt dici ſemper manere, ratione uiſionis dei, ſuccedentis ei in patria 4.d.1.q.2.ar.5.q.1.1m. * Sacrificium. 5.

100 Primo coniunctio animæ ad deum, eſt per fidem. ideo per eam quaſi deſponſatur deo, & in ſacra ſcriptura, per fornicationẽ, ydolatria, & infidelitas ſignificatur 4.diſt. 39.6. 2m. * Saluati.5.6.Sanctificatio.2.Sanctitas.1.4.5.7.Sanitas.8.

101 Fides ut facit æſtimationem de præmio, generat ſpem, de pœnis autem, generat timorem.22æ.q.7.1.2m. * Sapiẽtia.39.40.41

102 Timor ſeruilis, eſt effectus fidei informis, timor aũt filialis eſt effectus fidei formatæ.12æ.q.7.1.0. * Spes.52.57. 76. &c.

103 Oĩa ſacra, habẽt efficaciã ex fide.4.d.1.q.2 ar.5.q.2.3m./.d. 4.q.3.a.2.2m./.d.9.L.prin°.Sacramentũ. 103. * Sponſalia.8. Immo efficacia, & uirtus ſacramentorum eſt ex Deo, & a ſimili, innititur charitati.3a.q.49.1.4m./.22æ.q.83.5.3°.Reſpõdeo ſicut.Sacramentum.103.Oratio.54.

104 Per fidem Chriſti, homo pertinet ad teſtamentum nouum. 12æ.q.106.1.3m/.q.107.1.3m.*Subiectio.6.&c.Verbũ.74 76

105 Null⁹ umquã hũit gratiã ſpũſſãcti, niſi p fidẽ Chri implicitã, uel explicitã propriã uel alienã.12æ.q.98.2.2m/.q.106.1.3m/. q.107.1.3m/.22æ.q.2.7.3m/.3a.q.61.3 c./.2m/ q 68.1.1m/.q.73. 5.c/.d.1.q.2.a.6.q.1.c/.Ve.q.28.4.7m/.q.29.7.7m/.Ro.lc.4.pr° /.co.5.lc.5.ſi.K./.Gal.2.lc 4.ſi.I./.Lc.5.pr°.C/.He.11.L2.ſi.C

106 Per fidem formatam, mundamur a peccatis, uirtute paſſionis Chriſti.22æ.q.7.2.2m./.3a.q.49.1.5m /.5.1m./.q.52.6.c./.q. 68.4.3m. * Vnio.7.&c Chriſtus.91.&c.200.

107 Sancti patris, dum adhuc hic uiuerent, liberati ſunt per fidem Chriſti ab omni peccato, & reatu pœnæ actualium, nõ autem a reatu peccati originalis.3a.q.52.5.2m/.7.1m/.8.3m.

108 Motus fidei, includitur in motu charitatis, & aliarum uirtutum.Ve 2.q.28.4.c. * Domus.3. Actus.

109 Omnis actus fidei, gratia coniunctus, eſt actus fidei formatæ.Veri.q.28.8.c. * Donum.18.21.Eucha.131.Expectaƨo.

110 Actus fidei, poteſt eſſe meritorius, ſi ſit informatus charitate.22æ.q.2.9.0./.3a.q.7.3 2m. * Fides.73.Finis.93.84.

111 In fide, ſcientia, & opinione, ſunt duo actus, ſ.aſſenſus, & actualis cõſideratio Et uterq; in fide poteſt eſſe meritorius. Non aũt in ſciẽtia, & opinione, ſed tãtũ primus.22æ.q 2. 9. 2m./.10.c. * Hæreſis.28.33.56.99.Idola.2.Inſti°.Lat.3.8.9

112 Meritum fidei, conſiſtit in hoc, q hõ ex obedĩẽtia dei, aſſentit illis quæ nõ uidet.3a.q.7.3.2m * Lex.84.124.Mart1.6.&c.

113 Fides percipit inuiſibilia dei, altiori modo, quo ad multa, quã rõ naturalis, ex creaturis in deũ procedẽs.22æ q 2.3.3m.

114 Fides inchoat, ad reſiſtẽdũ omni cõtrario ſuo.22æ q.1.4.3m./ q.2.3.2m./.3.d.25.q.2.ar.1.q.1.3m./.Veri.q.14.4.3m / 10.10m. ./.11.3m. * Martm.121.130.Meritum 85.Miraculum 31 &c. Pœnitentia.52.Præceptum.116.Raptus.16

115 Fides dirigit intẽtionẽ reſpectu ultimi finis ſupnãlis, ſed lumẽ nãlis rõnis, reſpectu alicui⁹ bõi connãlis.22æ.q.10.4.2m.

116 Fides dirigit intentionem, ſed charitas facit intẽtionẽ meritoriam.2.d.41.q.1.1.0./.3.d.23.q.2./ 5.b.2./ d.25 q.2.a.1.q.1 2.c/.4.d.6.q.1.ar.3.q.1.5m./.Ver.q.22.23.11m. * Rectitudo.5 Simonia.32. Spes.50. Vſura.86.96.97.207.213.

117 Fides & charitas, dirigunt intentionem uniuerſaliter in omnibus.2.d.41.q.1.1.0.

118 Directio fidei eſt prior, directione legis, & iuſtitiæ.2.d.41.q. 1.1.4m.

119 Actus fidei ptinet realiter ad religionẽ, ſed formaliter a religiõe diſtinguitur, utpote aliã rõnẽ obiecti cõſiderãs. Tri.10.0

130 Actus fidei informis, manet adueniente charitate, ſicut & habitus eius. 3.d.23.q.3.ar.4.q.2.o./.Veri.q.14.7.c.

Cognitio. 131 Fides cognoſcitur per eſſentiam ſuam, inquantum eſſentia eius, coniungitur intellectui, ut forma intelligibilis, non autem alio modo. Veri.q.8.3.7m.

132 Fides non eſt prædicabilis, ſecundũ Chriſoſtomum. Opuſc. 1.cº.29. * Apoſtoli.15. Area.2. Articulus.0. Auditor.1. Auguſtinus.1.

Dm.A609. 123 Immo formalis ratio obiecti fidei, eſt ueritas prima, per doctrinam eccleſiæ manifeſtata. Virt.q.2.13.6m. Reſp.Du.609º Fides.31.32.

134 Fides non eſt prædicabilis, ſecundum Chriſoſtomum, id eſt non eſt per prædicationem perfecte explicabilis. Op.1.cº.29

135 Profecerunt homines in fidei cognitione, per temporũ ſucceſſionem. 22ę.q.1.7.2m. * Baptiſmus.146.240.241.

136 Explicatio credendorum, fit per reuelationem diuinã. 22ę. q.2.6.c./.Opuſc.1.cº.29./.30. Reuelatio.7.8. * Beatitudo.93. 125.148.159.

137 In his quæ ad ſubtilitatem fidei pertinent, ſolent hæretici fidem ſimplicium deprauare. 22ę.q.2.6.2m. * Ceremonia.2.

138 Ea quæ ſunt fidei, non ignorantur omnino, ſed imperfecte cognoſcuntur. 1ª.q.12.13.3m./.22ę.q.1.4.2m./.3m./.5.1m./.2. Prolo.3.5m./.d.2.L.prinº./.3.d.24.ar.2.q.3.0. Certitudo.14. &c. Cognitio.47. * Circumciſio.1.&c.12.41. Creatura.8. Credere.29. Cultus.1.neu2.176.188.&c. Doctor.1. Doctrina.3. 17. Diſputatio.0. Euchariſtia.44.80.

129 Ea quæ ſunt fidei, ſunt uiſa, in communi eſſe credibilia, nõ autem in ſpeciali, ſed tantum ſunt credita. 22ę.q.1.4.2m./. 3m./.5.1m./.q.2.9.3m./ q.8.4.2m. * Exorciſmus.12. Expectare 4. Fiducia.3.6.7. Gloria.15. Gratia.123. Ydolatria.2.

130 Ad ueritatem fidei pertinent, credulitas cordis, & exterior fidei proteſtatio, per uerba uel facta, quia omnia opera uirtutum, ut relata in deum, ſunt quædam proteſtationes fidei. 22ę.q.124.5.c. Ro.14 lect.3.meº.K. * Infidelis.6.7.10. Ingratitudo.11. Inſtructio.

Dm.B609. Immo miracula ſunt demonſtrationes fidei. Eſt enim omnis ſcientia, clara, per demonſtrationes. 2ę. Theſſ. 3. lect. 1. prinº. C. Reſpondeo ſicut Deus.12.

131 Omnia quæ ſunt fidei, ſunt eodem modo annuntiata. Ideo æqualis certitudo, de eis habetur. 3.d.29.2.1m. * Intellectus. 43.296 297.298. Inueſtigare.2. Iudæi 4.20. Moriens. Niniuitæ. Nobilitas.8. Oculus. Perfectio.76. Pietas.20.

132 Per fidem, intellectus nihil aliud habet, niſi ut paratus ſit, aſſentiendum his quæ deus credi mandat. Veri.q.12.1.16m.

133 Fides noſtra, principaliter conſiſtit in duobus, ſcilicet in uera cognitione dei, & in myſterio incarnationis Chriſti. 22ę. q.174.6.c.prinº./.Opuſc.3.cº.2./.cº.190. * Præceptũ.29.79 &c.116. Prædicare.6.14. Profeſſio.8. Prophetia.43.63. Religio.8.44.

134 Ea quæ ſunt fidei, non contrariantur cognitioni naturali, nec econuerſo. 1ª.q.1.8.c.fi./.q.2.2.1m./.q.32.1.0./.3.d.23.q. 2.ar.4.q.1.3m./.4.d.9.ar.3.q.4.2m./.d.10.L.meº.n./.Con.1.cº 7./.8./.Ro.10.lc.1.fi.G. * Reſurrectio.41. Reuelatio.8.10.&c.

135 Nulla manifeſtatio, excludit rationem fidei, niſi qua deus per eſſentiam uidet. 12ę.q.67.5.c.22ę.q.5.1.0./.3ª.q.55.5.2m ./.3.d.20.q.2.ar.5.q.3.c./.d.24.2t.3.q.3.1m. * Sacramentum. 2. Salutari.5.6. Scientia.106.&c.125.156.159.

136 Teſtimonium fidei noſtræ habemus ab hoſtibus, ſcilicet a iudæis, & quaſi in figura nobis repræſentatur quod credimus. Et ideo in ſuis ritibus tollerantur. 22ę.q.10.11.&c.

137 Nullus conetur demonſtrare ea quæ ſunt fidei. 1ª.q.32.1. c./.q.46.2.c./.2.d.1.q.1.5.c.fi./.Con.1.cº.9./.Quol.3.31.c./. Opuſc.2.cº.2. * Symbolum.1.&c. Tenebræ.5. Terra.4. Teſtamentum.4. Tranſumptio. Turbatio.

138 Rationes ſanctorum de fide, non ſunt demonſtratiuæ, ſed perſuadent, non eſſe impoſſibile, quod creditur. 1ª.q.1.8.c./. 1m./.q.32.1.0./.q.46.1.2.c./.22ę.q.1.5.2m./.q.2.10.2m./.3ª.q. 55.5.2m./.3.d.1.q.1.2.c./.d.24.ar.2.q.2.0./.4.d.10.L.meº. D. ./.Con.1.cº.9./.Quol.3.31.c.

139 Rationes ad ea quæ ſunt fidei, non minuunt meritum, niſi ſint cauſa aſſenſus. 22ę.q.2.10.0./.1ª.q.55.5.3m./.3.d.24.ar. 3.q.3.0./.4.d.11.L.prinº.F./.Con.1.cº.8.

140 Apparentia non habent fidem, ſed agnitionem ſecundum Gregorium. 22ę.q.1.4.b./.c.

141 Omnes rationes contra fidem, ſunt deriſibiles, quia nõ ſũt ſecundum intentionem ſacræ ſcripturæ. 1ª.q.1.8.c.fi./.Con. 1.cº.7.fi./.Quol.3.31.0./.30.3.lect.1.meº c.l.

Cõparatio 142 Fides eſt in gratuitis, ſicut intellectus principiorum, in naturalibus, & acquiſitis. 3.d.26.q.2.2.2m. * Abſtinentia.6.

143 Fides compatitur motum dubitationis, non autem ſciẽtia, uel intellectus, quia fides non aſſentit propter euidentiã obiecti, ſed ex imperio uoluntatis. 1ª.q.2.5.1m./.22ę.q.5.8.1m./. 3.d.23.q.2.ar.2.q.3.2m./.Veri.q.10.12.15m./.q.14.1.c.fi.

144 Fides eſt cognitio, & ſcientia, & uiſio. Veri.q.14.2.15m./.4.c. Immo eſt differentia inter fidem, & ſciẽtiam. 12ę.q.67.3.c./. 22ę.q.1.4.c.5.4m./.q.2.1.c. Reſpondeo Dubio.610. Dm.610m.

145 Fides eſt cognitio, & ſcientia, & uiſio, quo ad certitudinem, non autem quo ad euidentiam. Veri.q.14.2.15m./.4.c.prinº.

146 Fides per quam firmantur dicta, includitur in ueritate, quo ad obſeruantiam promiſſorum, ideo eſt pars iuſtitiæ. Sed ueritas eſt in plus. 22ę.q.80.1m.

147 Fides eſt nobilior ſcientia, quo ad obiectum, ſed econuerſo, quo ad modum cognoſcendi. 12ę.q.67.3.1m.

148 Fides, ſcientia, & opinio, poſſunt eſſe de eodem materialiter ſimul, non autem ſecundum idem, niſi in diuerſis. 12ę.q.67. 3.c./.22ę.q.1.5.0./.q.2.4.2m./.q.5.1.c.fi./.3.d.24.ar.2.q.2.0./. q.3.c./.d.31.q.2.ar.1.q.1.4m./.Con.1.cº.8./.Veri.q.54.9.0.

149 Differentia inter fidem, opinionem, ſcientiam, dubium, & neſcientiam. 12ę.q.67.3.c./.22ę.q.1.4.c./.5.4m./.q.2.1.c./.3. d.23.q.2.ar.2.q.1.c./.Veri.q.14.1.2.c./.Trin.9.c./.Ro.lect.6. meº.G./.He.11.lc.1.fi.H. * Aſſentire.7.8.

150 In pertinentibus ad fidem, iudicium eccleſiæ uniuerſalis, errare non poteſt. Ideo magis ſtandum eſt ſententiæ papæ, quam de fide proferret in iudicio, quàm opinioni quorumlibet ſapientum. Quol.9.fi. Aſſentire.7.8. * Beatitudo.93.125 148.159. Charitas.49.58.59. Dæmon.75.&c. Donũ.18.21. Finis.75.84. Fundamentũ.3.4. Hæreſis.6.11.12.28.33.56.99.

151 Fides eſt media inter cogitationem duplicem, ſcilicet quę inclinat uoluntatem ad credendum, & quæ tendit ad intelligendum iam credita. 3.d.23.q.2.ar.2.q.1.2m. * Ignorantia.8. Ingratitudo.11.

152 Fides formata, & informis, non differunt ſpecie. 22ę.q.4.4. 0./.q.19.5.1m./.3.d.23.q.3.ar.1.q.3.0./.Veri.q.14.7.0.

153 Fides formata, eſt fundamentum ſpiritualis ædificii, non autem informis. 12ę.q.89.2.2m/.22ę.q.4.7.4m/.3ª.q.68.4.3m/ Io.3.lc.3.meº.c K./.1ę.Co.3.lc.2.meº.G. * Intellectus.43. 296.297.298. Iuſtificatio.20.33.

154 Oppoſitum uidetur dicere. 22ę.q.4.7.0./.q.161.5.2m. Reſp. ſicut Dubio.601º. Dm.635m.

155 Fides, & prophetia, ſunt de eodem materialiter, non autem formaliter, quia prophetia eſt de eo ut eſt temporale, de quo eſt fides, ut eſt æternum. 3.d.24.ar.1.q.1.3m./.ar.3.quæſ.1.5m. * Latria.2.9. Meritum.85. Obedientia.21. Peccatum.424. 432. Pœnitentia.24.52.122. Perfectio.76. Pietas.20. Præceptum.29.76.&c.116.

156 Nulla eſt uera uirtus ſine fide. 12ę.q.63.2.1m/.22ę.q.4.7.c.fi. ./.q.151.1.3m./.4.d.39.2.4m./.Io.3.lect.3.fi.c.K./.Ro.14.fi.

157 Fides informis adueniente charitate, fit fides formata, manens eadem numero. 22ę.q.4.4.0./.3.d.23.q.3.4.0./.d.34.q.2 ar.3.q.1.1m./.4.d.17.q.2.ar.1.q.3.c./.Veri.q.14.7.0./.Ro.lc.6. meº.H. Fides.82. * Prophetia.43.63.

158 Fides eſt nobilior uirtutibus moralibus, ratione obiecti, ſed econuerſo, ratione modi. 3ª.q.7.3.1m./.3.d.33.q.1.4.1m.

159 Fides eſt prima omnium uirtutum per ſe: ſed per accidens eſt poſterior fortitudine, & humilitate. 12ę.q.62.4.0/.22ę.q. 4.7.0./.q.162.7.3m./.2.d.5.q.1.3.5m./.3.d.23.q.2.5.0./.d.26. q.2.ar.3.q.1.c./.Veri.q.14.2.c./.1m./.2m./.3.4m. Spes.52.57.76 &c. * Ratio.42. Sapiẽtia 39.40.41. Sciẽtia 68.106.&c.125.159

160 Fides eſt nobilior prudentia, quæ tamen magis repugnat peccato præcedẽti ex peruerſitate appetitus. 22ę.q.47.13.2m

161 Infidelitas opponitur fidei etiam informi. 3.d.23.q.3.art.1. q.2.3m./.d.34.q.2.2.3.q.1.1m./.Ver.q.14.6.2m. * Virt. 192.&c.

162 Quicunque non eſt firmus in fide, quantum in ſe eſt, derogat gloriæ dei, uel quantũ ad eius ueritatẽ, uel quãtũ ad eius potẽtiam. Ro.4.lect.3 fi.H./. Hæreſis.569. Credere.14.57.76 80. Chriſtus.9.200. Meritũ.85. Iuſtificatio.36. Miraculũ.24. &c. Oratio.16. Pœnitentia.53.

1 ¶ FIDUCIA dicitur a fide, & eſt ſpes futuri auxilii, concepta ex dictis aliorum, uel ex his quæ ſunt in ſe, uel in alio. 22ę. q.129.6.0. * Beatus.54. Concupiſcibilis.6. Confidere. Fides. 10.58. Fortitudo.34.35.59.

2 Fiducia ſeu confidentia, dicit motum iraſcibilis, inæxtimatorum, non excedere facultatem. Et circa bona eſt ſpes, ſed circa mala eſt audacia. 3.d.26.q.1.3.5m. Audacia.3. * Humilitas.15.22.24.42. Oratio.19.23.

3 Fiducia importat ſpem ad magna, uel pertinet ad fidei certitudinem. 22ę.q.4.5.4m.

4 Fiducia non eſt uirtus proprie, ſed conditio eius. Ideo eſt pars integralis fortitudinis, non autem potentialis. 22ę.qu. 129.6.3m. Virilitas. Fortitudo 34.35.

5 Fiducia importat robur ſpei. Sed ſecuritas importat perfectam quietem a timore. 22ę.q.129.6.c./.2m./.3m./.7.c.

Fi

Spes quandoque eſt cum timore, non autem fiducia: quia eſt firma ſpes. He.lect.3.fi. * Tentare.17. Virilitas.

7 Spes dicitur fiducia, quia cauſatur ex ea, ſicut motus appetitus cauſatur ex cognitione. 12ª.q.40.2.2^m.

8 Spes ut eſt uirtus theologica, facit confidere in deo. Sed fiducia facit confidere in ſe, tamen ſub deo. 22ª.q.128.2^m.

9 Fiducia eſt idem quod magnanimitas. 22ª.q.128.c./.3.d.33. q.3.ar.3.q.1.c.

10 Fiducia eſt communium bonorum, magnanimitas autem magnorum. 3.d.33.q.3.ar.3.q.2.4.c. Magnanimitas.2.6.8.

11 Fiducia principaliter pertinet ad magnanimitatem, & ex conſequenti ad fortitudinem: ſed ſecuritas econuerſo. 22ª. q.129.6.7.c.

12 Fiducia circa idem opponitur deſperationi, timori autem, ſecundum contrarietatem obiectorum. 22ª.q.129.6.2^m.

1 ¶ Fieri dicitur dupliciter, ſ. terminatio motus, & ipſe motus. Primo modo, fieri & factum eſſe, ſunt ſimul. Nec differunt, niſi ſecundum rationem, ſed ſecundo modo differunt realiter. Et fieri prius eſt tempore, quam factum eſſe in permanentibus, non autem in ſucceſſiuis. 1ª.q.45.2.3^m./.q.46. 3.2^m./.1ª2ª.q.33.3.1^m/.2^m./ q.75.7.2^m./.q.78.2.c./.2.d.1.q.1.2, 3^m./.3.d.3.q.5.2.5^m./.4.d.11.q.1.ar.3.q.2.4^m./.d.17.q.1.ar.5. q.3.4^m./.Con.4.c^o.11.fi./.Veri.q.28.9.10^m./.Potentia.q.3.1. 11^m./.Ma.q.7.2.7^m./.Quol.7.9.4^m./.Quol.9.8.c. * Abſcondere.4. Abſoluere.36. Abſtinentia.7. Accidens.29.67. Accuſatio.2.7.15.20. Actio.62.122.124.

2 Fieri ex alio, contingit dupliciter, ſcilicet ex contrario, & ex negato uel priuato. 2.d.5.q.2.1.4^m./.3.d.3.q.5.3.3^m. * Actus 98.139.140. Addere.16. Adiurare.2. Adoptio.9. Adoratio.2. Aer.12. Agens.5.17. Amor.194.235.

3 Aliquid non poſſe fieri, contingit dupliciter, ſcilicet quia repugnat, in quantum factum, uel in quantum hoc factum. Quol.9.1.c. * Anima.4.70.112.138.158.303. Apparere.3. Appropriatio.3. Ara.22. Aſſumere.6. Attritio.2.

4 Ex oppoſito, fit aliquid per accidens, ſcilicet ratione ſubiecti, ſi ſic ex, nominat cauſam. Per ſe autem fit aliquid, ſi ſic ex, nominat ordinem tantum. Potentia.q.3.1.16^m. * Baptiſmus.37.59.&c. Beneficiũ.21. Beſtialitas.2. Bibere. Bigamia. 5.&c. Blaſphemia.14.

5 Fieri in aliqua menſura loci vel temporis, contingit dupliciter, ſcilicet præſuppoſita ea, ut in quolibet particulari effectu, uel ſimul producta, vt mundus. 1ª.q.46.3.1^m./.Quol.5. 1.c. * Bonitas.50.186. Campſona.2.9. Catus.1. Catechiſm^o. 3. Cauſa.85. Cælum.84.101. Cætus.1. Cibus.4. Circuncitio. 1. Conſtitutio. Conſumere. Conuerſio.11. Dies.3. Diſpenſatio. Diſpoſitio.4.

6 Fieri conuenit deo. 1.d.30.1.1^m./.3.d.7.q.2.1.1^m./.3.d.7.q.2. 1.1^m. Factum.2.inſ. * Educi.1. Ens.26. Erubeſcentia. Eſſe.24 25.26. Euchariſtia.40.

7 Oppoſitum videtur dicere. 1ª.q.41.3.c./.1.d.29.1.3^m./.3.d. 11.1.3^m. Reſpondeo Dubio.612. * Extaſis. Fornicatio.1.19 Fractio.2. Fucatio. Fulmen. Gratia.47.&c. Habitus.31. Homo.19.23.24. Idea.1.30.31.39. Immunditia.2. Inſtans.29. 31. Iuſtificatio.6. Laus.18. Miraculum.10.&c.30.35.40. Peccatum.123.240. Pollutio.4. Prædicamentum.4. Præſumptio 13. Priuatio.10.11.

8 Fieri dicitur per adeptionem, mutari uero, per remotionẽ. Ideo fieri conuenit deo. Non autem mutari, quia nihil remouetur ab eo, ſed aliquid aduenit ei ſecundum rationem. 1.d.30.1.1^m./.3.d.7.q.2.1.1^m. * Amidum. Cauſa.19.35.85. Creatio.3.17.20.21.38.&c. Deus.19.

9 De ratione mutationis eſt habere ſe aliter nunc, quam prius, non autem de ratione ipſius fieri. 1ª.q.45.2.2^m. * Diuiſio.8. 17. Enunciatio.1.2. Eſſe.25.26.41.44.53. Forma.52.89.103. &c.135.148.153. Humilitas.26.

10 Conuerti dicit tantum ordinem terminorum, ſed fieri, & mutari addit unitatem ſubiecti. 3ª.q.75.8.c./.4.d.11.q.1.2.4 q.1.c./.q.2.2^m.

11 Cum dicimus, hoc fit hoc, exprimitur identitas ſubiecti. Sed cum dicitur, ex hoc fit hoc, exprimitur tãtum ordo terminorum. 3ª.q.75.8.c./.4.d.11.q.1.ar.4.q.2.3.c./.Meta.7.le. 6.fi. * Alteratio.4.7. Amidũ. Angelus.56.249.278.338.318. 388.432.442.451.471.564. Apparere.3.4.11. Ars.22.32. Auxilium.6. Baptiſmus.37.49.&c. Bibere. Campſona.2.6.9.12. Cantus.2.4. Charitas.82.86.154. Cauſa.19.35.85. Cinis.3. Cognitio.57.65. Color.8. Comparatio.1. Compoſitio.9. Cõmunicatio.6.7.8. Conceptio.1.41.42. Confeſſio.24.25.55.63 65.&c. Confirmatio.27.42. Conſequentia.2. Contemplatio. 22. Contumelia.1. Corona.3. Corpus.41.47. Correptio.10.

12 Tunc res dicuntur fieri, quando innoteſcunt. 3ª.q.13 [illegible] Con.4.c^o.8./.1ª Cor.15.le.23.prin^o./.Ph[illegible].2.lect.2.prin^o. * Corruptibile.3. Creatura.6.34. Culpa.6. Diminutio.10. Debitum.12. Delectatio.33. Dæmon.74.100.101.108.113. Denominatio.1.4.7. Denunciatio.1. Determinatio.1. Deus.19. 20.293.311.387.402. Dicere.6. Dies.3.19.23.&c. Differre.2. Dimenſio.8. Diſpenſatio.4.6.7.12. Diſpoſitio.17.20. Diuiſio.8.17. Dolus.3.

13 In ſcriptura dicuntur aliqua tunc fieri, quando innoteſcũt 1ª.Co.15.lc.3/.Ph.2.lc.3.in^o.H. * Dominũ.12. Electio.31.34 Eleemoſyna 14.39. Enutritio.3. Ens 26. Euſtatio 1.2. Epi co pus.12 20. Erubeſcentia. Eructatio.2. Eſſe.25.26.41.44.53. Eucha^a.40.77.79.103.11[illegible].113.116.[illegible]78. Exceſſio.3.

14 In permanentibus, ad fieri ſequitur non eſſe, non autem in ſucceſſiuis. veri.q.28.9.10^m./. Periherm. lect.11.fi. Exemplar.1. Exilium. Exorciſmus.2.5.6.9. Exordium.1. Feſtum.9. Fides.126.141.157. Filiatio.37. Finis.74.81. Generatio.2.5. Grando. Gratia.48. Gratiarumactio.4. Gratus.1. Habilitas.2. Habitus.31. Idem.9. Ieiunium.16.19.32.35.43.45. Ignis.11. Illuminatio.3.9. Imago.42. Impeccabilis.1.

15 Quod fit, non eſt, eo modo quo fit. 4.d.10.ar.2.q.1.2^m./.3. 2.c^o.17.fi./.Quol.7.9.4^m. * Imperare.15. Imperator.8. Incarcerare. Indiuiduum, 29. Indulgentia.21. Infinitum.25. 32. Ingratitudo.12. Iniuſtitia.6. Innouatio. Inſtans.29. Intellectus.81.124.125.144.172.261. Intenſio.2. Interpretatio 1. Inuoluntarium.2. Ioannes.9.

16 Illud quod fit eſt, ſi fieri ſumatur per terminio motus, non autem pro motu. 1ª.q.45.2.3^m./.d.1.q.1.2.3^m./.3.d.3.q.5.2. 5^m./.Quol.7.9.4^m. * Ira.51 Iris.4. Iudaizare. Iudæi.10. Iudicium.77.82. Iuge. Iuramentum.2.16.22. Iuſtitia.21. Iuſtificatio.6.7. Laus.18. Legitimatio 1. Liber.16.29. Ludus.1. Lumen.6.13. Luna.7. Magnanimitas.12. Magnificẽtia.1.7. Maledicere.1. Maleficium.1. Manifeſtatio.1. Manus.3. Marcus. 1. Matrimonium.43.58. Membrum.12.

17 Omne quod fit, fit neceſſe in ex incontingenti, non autem ex contrario, niſi fiat generatione & alteratione. 3.d. 3.q.5.3.3^m./. Poten^a.q.3.1.15^m/.2.c. * Mercenarius.1. Merces.1. Meritum.10.33.59. Metaphora.5. Militia.1. Minister.8 Miraculoſe. Miraculum.1.9.&c. Miſſa.2. Miſſio.29.&c. Miſtio.3. Moriens. Mors. 36. Mos.3. Motus.34.31. Mutatio.11. Mutilatio. Mutuum.4. Natiuitas.1.4. Natura.12. Naturale. 19.21.

18 Ex multis non poteſt fieri vnum, niſi habeant eandem rationem quantitatis. Ma.quæſt.7.3.c.fi. * Negotiatio.2. Non ens.3. Obediẽtia.11.24. Oblatio.1.7. Obligatio.3.5. Obſeruatio. Occidere.1.12. Omiſſio.14. Operatio. 10.32. Oratio.17.37.39.46.47.49.&c. Ordo.41. 74.&cet. Ornatus.8. Pars.8. Paſcha.2. Paſſio.105.

19 Plura non poſſunt fieri unum ſimpliciter, niſi ſit ibi aliquid actus, & aliquid potentia. Con.1.capit^o.18. * Pauſatio. Peccatum.43.175. Pœna.27.38. Pœnitentia.103. Pietas. 1. Pythagoras.7. Pollutio.4. Potentia.22.27.59. Præceptum.18.64. Prædeſtinatio.1. Prædicamentum. 4. Prædicare.13. Prædicator.5. Præſcriptio. Præſumptio.13. Principium.20. Qualitas.7. Ratio.13. Sacerdos.29. Scientia.85.86. Scriptura.20.

20 Copulatum in fieri, verificatur pro una parte, ſed in eſſe, pro utraque tantum. 1.d.15.q.3.1.c. * Simonia.8. Sinagoga. Sors.1. Summum.4. Temeritas.1. Templum.2. Tempus 21. Tenebræ 4. Terræmotus.3. Teſtamentum.9. Tyrannus.9. Tonitruum. Vendere.10. Vindicatio.6. Virtus.37. Vnctio.37. Vnitas.10 11. Voluntas.21.

21 Copulatum in fieri, poteſt verificari de faciente pro vna parte, ſed de facto, pro utraque tantum, niſi altera diminuat. 1.diſt.15.quæſtion.3.1.c. * Votum.4 Vſura.7. &c. Vſus.17.

¶ Figere. Intellectus.121. Peccatum 370.396.422.

1 ¶ Figura dicitur tripliciter, ſcilicet qualitas reſultans ex terminatione quantitatis, imago, & omne ſignum. 3.d.16. q.2.1.1^m. Diuiſio.

2 Forma dicitur, quæ dat eſſe ſpecificum artificiato, figura vero, dat terminationem quanti. tamen ſunt idem, vel propinque. Con.3.capit^o.65.fi./.Phy.7.lect.5.prin^o.c. K./.med^o.d.D. * Aer.7. Angelus.88.141.399. Animal.81.

Fi

3 Figura eſt forma quanti. 1ª.q.7.s.2m./.c /.4.d.10 ar.3.q. s. c. • Antichriſtus.5.Autonomaſia 1.

Dum.613m 4 Oppoſitum uidetur dicere a ſimili.2 2ª q.96.2.2m./. ℨ. 3. cº. 105.5m. Reſpondeo Dubio.613º. • Antromorphitæ.

5 Figura eſt forma quanti, inquantum huiuſmodi. 1ª. q.7.1.5m./.3.c./.4.d.10.ar.3.q.1.c. • Antropoſphatos. Arca.3 Augmentum.17. Baptiſmus.12.155.162.186.248. Bonitas. 259. Character.46. Cælum.22.23.

6 Figura proprie, eſt tantum in corporeis. 3ª.q.63.2.1m. • Ceri moniæ.2.6. Care.6. Cætos.1. Cibos.7. Cilicium.

7 Figura nullius actionis uel paſſionis eſt principium. 2 2ª. q. 96.2.2m./ ℨ.3.cº.105.5m. Accidens.61. • Circumciſio.1. &c. 12. 45.

8 Identitas figuræ, eſt quaſi certum ſignum identitatis ſpecificæ. 2.d.16.1.c./. He.le.1.prin°.K /. Phy.7.lect.5.me°.d. D. • Circunſcribi. Conceptio.24. Confeſſio.21. 22. Confirmatio.44.&c. Conſecratio.9.18.19.

9 Identitas ſpecifica, non ſumitur ex identitate figuræ, ſed ex generatione ſimilis in ſpecie. 3ª.q.74.3 2m./.4 11.q.1.ar.2. q.1.3m. • Corpus.48.61.63. Decimæ.2.4.5. Dæmon. 37. 38. 56.102.103. Deus.203.

10 Omne corpus cæleſte, eſt figuræ ſphericæ. 2.d.14.L./.Cę.2.le.5 6. • Dies.18. Diuiſio.19. Doctrina.1. Euchariſtia 12.&c. 130 238.273. Fallacia.5. Feſtum.2.&c. Fictio.3. Fides.136. Forma 66. Generatio.37.&c. Grãdo. Honeſtas. Idea.45. Icpte. Ignis. F Imaginatio.1. Imago.4.&c. Immolari In.15. Infinitum.9. Iudæi.8. Iuge.

11 Ad aliquid ſignificandum ſpiritualiter, inducuntur ſenſibiles figuræ in ſacra ſcriptura ſecundum Dionyſium. Et illc erit literalis ſenſus: ſicut in loquutionibus metaphoricis, non illud quod ſignificatur per uerba, ſed quod loquẽs per uerba uult ſignificare. Iſa.6.prin°. • Iuſtificatio. 47. Lepra. 2. Lex.96.104.116.117.123.136. Liber.1. Litera. 4. Mendacium.17.&c. Mundus.8. Muſica.2. Natiuitas.29. Nomen. 7.9. Oblatio.17.

12 Omnes figuræ ueteris teſtamenti, impletæ ſunt in Chriſto. 4.d.43.ar.3.q.2.3m. • Organum.4.5. Octauus.12.13. Oui.2 Peccatum.420. Pęnitentia.55.58.97. Præceptum. 119.&c. Prohibitio.6. Pulcritudo.13.

13 Diuerſę figuræ legales in templo, fuerunt inſtitutæ ad ſignificandum Chriſtum, propter imperfectionem earum. 1 2ª.q. 102.4.6m. ſi. A. • Purgatio 4. Quadratum. Quieſ. 3. Ratſi. 3. Repræſentatio.0. Ritus. Sabbathũ.1. Sacerdos.14.15.16. 37.&c. Sacramentum.48.90.118.&c.131.147.150.153. Sacrificium.17.21.36.37. Samuel.3. Sanctificatio.4.11. Sanguis 7. Senſus.48.&c. Spera. Status.13. Stella.2.8.9. Tabernaculũ. 9. Tertullianus.1.3. Verbum.51. Verum.3. Vetuſtas. Virginitas.14.25. Vnctio.20.30. Vſura.188. Chriſtus.196.&c.

¶ Filialis. Pietas.8. Timor.44.51.&c.65.&c.

Quid. 1 ¶ Filiatio eſt tantum exeuntis a generante, & completi in ſpecie generantis. 1ª.q.27 2.4.c./.3ª.q.15.3. ./. 3.d. 4. L. prin° /.d.11.5m./.5.0./.d.10.q.2.ar.2.q.1.c./.q.3.1m. • Aaron. 2. Abraham.13.27. Accidia.8.

2 Paternitas, maternitas, & filiatio, conueniunt tantum uiuẽtibus, & præcipue animalibus. 3ª.q 32 3 c./.q.35.3.5m.

3 Alia ſpecies filiationis eſt in equo, & alia in homine. Potentia.q.9.6.11m. • Adam.44.71.&c. Adoptio.0. Afferre.

Dum.614.4 Oppoſitum uidetur dicere a ſimili. Phy.7.lect.8.me°.g. Reſpondeo Dubio.908.

5 Ad hoc quod natum ex alio materialiter, ſit filius, oportet quòd in ſimilitudinem ſpeciei producatur. 3ª.q.32.3.c./.3. q.4.L. 2m./.d.8.1.5m./.d.10.q.2.ar.2.q.1.c./Generatio.37 &c. 67.inſ. Pater.3.106. • Amor.114.&c.121.&c.145. Apollinaris.1. Apoſtoli.40. Aquila.1. Arabe.

6 Ad hoc quod natum ex alio actiue, dicatur filius, oportet quod producatur de ſubſtantia agentis, in ſimilitudinem ſpeciei, & quòd illud agens, non ſit inſtrumentale, ſed principale. 3.diſtinct.4 L.prin°./.Con.4.cº.13.ſi. • Aſſimilatio. 14 &c. Auaritia.15. Balneum. Baptiſmus.66.151. Beneficiũ. 6.10.11. Clamor.2. Conceptio.37. Confeſſio.83. Coniunctio. 6.

7 Filiatio prius dicitur de perſona, quàm de natura. Veri. qu. 29.1.1m. • Conſanguinitas.11. Conſecratio. 19. Contentio. 3. Dæmon.98. Deſertum. Detractio 2. Eleemoſyna. 19. Eua. 1. Fœtus. Figura. 8. 9. Fauces. Frater. 3. Furtum. 13.

8 Filiatio, & adoptio, conueniunt tantum perſonæ: ſed creaturam eſſe, ſubiectio, & ſeruitus, conueniunt etiam naturæ. 3ª q.23.4.0./.q.24.1.2m./.q.35.5.c./.3.d.4.q.1.ar.2.q 2.3m./. qu. 2.5m./.d.13.q.1.1.c./.d.18.ar.4.q.1.1m./.Con.4.cº 5.ſi./.47 /.

Fi

Veri.qu.20.1.1m./.Quol.1.2.c.ſi./.Quol.2.1.1m./.Quol.9.4.c. Opuſc.3.capitu°.219. • Generatio. 37. &c. Gloria. 17. Gula.3.

9 Modus filiorum quadruplex, ſ. liberorum ex liberis, ſeruorum ex ſeruis, liberorum ex ſeruis, & ſeruorum ex liberis. He.11.lect.4.ſi.

10 Status filiorum quadruplex, ſcilicet naturalium tantum, legitimorum tantũ, vtriuſque, & neutrius.4. d.41.a.3.q.1.c. Hæreditas. 2.

11 Pater dat filio tria, ſcilicet eſſe, nutrimentum, & inſtructionem. 1 2ª.q.100.5.4m./.2 2ª.q.102.1.c./.q.106.1. c./. 6.1m./. 4. d.26.q.1.1.c./.d.33.q.1.ar.3.q.1.c./.d.42.q.1.2.9m./.q.2.ar. 2. 3./.d.46.q.1.ar.1.q.1.c./.Eph.6.lect.1.me°.K./. Ethi. lect 1. prin°.A.

12 Filiatio adoptionis, eſt quædam ſimilitudo filiationis naturalis. Opuſc.60.cº.2.

13 Filius amittit hæreditatem, propter peccatum parentis, in crimine læſę maieſtatis. 2 2ª.q.108.4.2m. • Hæreſis.2.29. Honor.33.

14 Immo nullus punitur, niſi pro culpa propria. 1 2ª.q.87.8.0. ./.2 2ª.q.108 4.c./.1m./.4.d.46.q.1.ar.2.q.3.c /.q 2.ar. 2. q. 2. 3m. Reſpondeo Dubio.615º. • Id.8.10. Illegitimus.0. Imago.4.10. Imperator.8.9. Inconſtantia.5. Indignatio. Ioſ. Ieſu.4.5. Inhumanitas.2. Inuidia.5.6 Ioſeph.1. Ira 20. Iſaach. 1. Iſmael. Iuſtitia 90. Legitimatio.0. Lex.4.6. Ludus.11. Lubrici.1. Luxuria 16. Matrimonium.1.2.35.40.46.&c.52.116 Miſericordia 18. Mors 5. Mulier.3.9.10. Multiloquiũ. Natiuitas.6. Neceſſitas.32.33. Obedientia 19.42. Papa.2.10. Paradiſus.5. Paſſio.110. Pater.3.20.21. Peccatum.337. Pęna.30.37. 38. Pęnitentia.39. Pollutio.2. Præceptum.49. 132. 134. 137. Proles. Rapacitas. Religio.52.&c.75. Roma.2. Semẽ.13.&c. Senator.2. Sera. Seruitus.7.9. Somnolentia. Spurius. Stultitia.8. Teſtamentum.1.2. Turpiloquium Verberare. Vinum. 9. Votum.33.&c. Viua.60.242.&c.259 261.265. Dum.615

15 Filiatio eſt in diuinis. 1ª.q 27.2 0./.q.42 4.c./.1.d.4.q.1.1.3m. ./.3.diſtin.11.1 c /. Con. 4. capit°. 2./. 11. • Abraham. 18. Act. 1.2. In diuinis

16 In diuinis, non poteſt eſſe niſi unus filius. 1ª.q.27.5.3m /.q. 41.6.0./.1.d.7.q.2.2.0 /.L.prin°./ 4.d.7.q.2.ar.1.q.2.1m./.ℨ.4. cº.13./.26./. Veri.q.2.1.c.ſi./. Potentia quæſtion. 2. 1. 10 ./. 40./.quæſt.3.16.9m /.12m./.q.7.6.c.ſi./.q.9.9.c./. 5m./. 11m./. quæſtion. 10. 2. 21m. /. Opuſc. 3. capitulo. 56. • Adæquari. 1.

17 Eadem proprietas, ſcilicet natiuitas, ſignificatur per omnia nomina filii dei, ſed diuerſis rationibus. 1ª.q.34.2.3m.

18 Nomina propria filii dei, ſunt quatuor, ſcilicet filius, ſplendor, imago, & verbum. 1ª.q 34.1.3m./.q.42.2.1m./. Io.1, lc. 1. me°.a h./.cº.14.lect 2.me° c.E.

19 Filius dei, eſt nomen patris tripliciter, ſ. quo honoratur, inuocatur, & nominatur. Iſa.30 ſi. • Adoptio.16. &c. Alienum 9. Alius.4.

20 Ea quæ ſunt hominis, dicuntur de filio dei, & econuerſo. 1.q.43.7.1m /.3ª.q.3 6.3m./.q 9.1.3m./.q.10.1.3m./.q.16. 4. 5. 8.c./.q.20.2.0 /.3.d.4.q.2.2.0./ d.5.q.1.2.4m./.d.15.4.0./. d. 21.q.1.3.0./.Con 4 cº.4.ſi.34./.39./. Opuſc.3.cº.218./.229./. 236./. Matth.1.ſi.d ſi./. Ro.lect 3 med°.E /.1 ª Cor.2.lect. 2. prin°.G. • Amaritudo. Angelus.447.

21 Filius dei, eſt vere unus deus. 1ª.q.27.1.c.ſi./.q.41.3.0./.3ª.q. 43. 4 0./.3.d.11.1.0./.Con.4.cº.3.vſque.13./.In 10.lc.6.0./ Ro. lc.2.3.0. • Aſſimilatio 3.6.7. Aſſumere 0 Auctoritas.1.2. Blaſphemia 17. Character.26.23.30.31.

22 Filius dei, non eſt quid principiatum, nec effectus, nec de ſe non eus. 1ª.q.33.1.2m./.q.42.3.0 /.1.d.1 q.1.2.c./.3 d.11.1.0. ./. Po°.q.3.13.5m./.q.10.11.c./.9m. • Cognoſcere 0. Creatio.33 43. Datio.26.&c. De.6. Deus.38.39.121.255.&c.

23 Filius dei, non eſt factus, nec operatus. 1ª.q.45.3.c./.1.d.29 1.3m./.3.d.11.1.3m.

24 Oppoſitũ uidetur dicere. 1.d.30 1.1m /.3.d.7.q.2.1.2m. Reſpondeo Dubio.616. Dum.616

25 In Chriſto, eſt tantum una filiatio ſecundum rem, ſ. æterna ad patrem, & alia ſecundum rationem, & temporalis ad matrem. 3ª.q.35 5.0./.3.d.8.5.0./.Quol.1.2.0./.Quol. 9. 4. 0./. Opuſc.3 cº.219. • Dies.1. Dignitas.2. Donum.9.40.

26 Chriſtus ex reali relatione matris ad eum, eſt realiter filius eius. 3ª.q.35.5.c /.3.d.8.5.c.ſi /. Quol.1.2.c.ſi./. Quo.9.4.5m. ./.Opuſc.3 cº.220.

27 Pater eſt maior filio, ratione dationis, quæ auctoritatem dicit, non autem ratione dati. Sed filius nullo modo eſt minor patre. 1ª.q. 33.1.2m./.q.42.4.2m./.1.d.16.L./.d.29 q.1.2 3m./ 3.d.12.5.2m.

28 Immo

Fi

Duᵐ.617. 28 Immo hæc eſt vera Chriſtus eſt minor patre. 1a.q.42. 3. c./. 4m./. 3a.q.26.8.0./.q.20.1.1m./. 3.d.4.2.2.4m./.d.11.2.0./.d.21 q.1.3.2m./.Con.4.cᵒ.48./. Veri.q.29.1.1m./. Opuſc. cᵒ. 227./. 1E.Cor.15.lect.2.prinᵒ.A. Reſpondeo Dubio. 617. * Dubitatio.2.3. Euchariſtia.111.Finis.66.Frater. 3. Generatio. 37. &c.Genitus.0.Gratia.84.Idem.10.Imago.D.In.10. &c. Ioannes. 19. Iudæi. 14.&c. Iudicium. 49. &c. Lex. 66. 125.&c. Liber.15. &c. Maria. 28. &c. Miſſio.7.&c. Natiuitas.8.&c.Notio.6.&c. Omnipotentia. 3. Pater.9 &c. Per. 3. 4.7.Perſona.17.&c. Poſſibile.8.9. Principiatum.4. Propoſitio. 16.&c.Proprietas.2.Proprium.10.Quies.6.8.Qui eſt.3.Relatio.42.83.&c.Sedere.3.&c.Speculum.1.2.3.Spiratio.0.Spiritualе.11.Spiritus.19.&c.Suppoſitum.12. Veritas. 39. 40. Vita.17.&c.27.&c. Vnigenitus. Vnitas.54.56.Chriſtus.0.

29 Chriſtum conuenienter ponimus eſſe filium dei viui, licet deus uxorem non habuerit. Opuſc.2.cᵒ.3.

30 Dicunt doctores græcorum, filium eſſe ſecundum a patre, & ſpiritumſanctum eſſe tertium ſecundum ordinem in numerando: non autem ſecundum ordinem temporis, uel naturæ, uel dignitatis, vel intellectus. Opuſc.1.cᵒ.2./.3.

31 Quòd autem ſpiritusſanctus dicitur ſecundus a filio dignitate, poteſt exponi, non de dignitate naturali, ſed de dignitate perſonali, ſicut, & ſecundum nos dicimus, quòd perſona eſt hypoſtaſis, proprietate diſtincta ad dignitatem pertinente, ſecundum quem modum, dicit Hylarius, quòd pater eſt maior filio, propter auctoritatem originis, filius tamen non eſt minor patre, propter ſubſtãtię vnitatem. Opuſc.1.cᵒ.2.fi.

32 Filius dicitur brachium dei patris. Opuſ.1.cᵒ. 63./. Iſa. 53. prinᵒ. C.

33 Tunc inuiſibiliter filius dei cuique mittitur, cum a quoquã cognoſcitur atque percipitur, ſecundum Auguſtinum. Perceptio autem, experimentalem quandam notitiam ſignificat, & hæc proprie dicitur ſapientia, quaſi ſapida ſcientia. 1a q.43.5.2m./.3m./.2a2æ.q.45.1.1m./.2m.

34 Ad habendum filium dei in ſe, requiritur cognitio, nõ quidem actualis, ſed habitualis, non qualibet, ſed quæ prorumpat in affectum amoris. 1a.q.43.5.2m.3m./.1.d.15.q.4.1.1m./.3m./.Pſal.9.prinᵒ.2 H.* Adoptio.21.22.Baptiſmus.173.&c. 180.&c. Charitas.115.&c.

35 Sola creatura rationalis, ex ſua creatione eſt filius dei. 3. d. 10.q.2.ar.1 q.1.c. * Deſertum. Deus.152.&c.

36 Omnes electi, dicuntur filii dei, ſcilicet per adoptionẽ. Con. 4.prinᵒ. Gratia.71.84.135.

37 Aliquis fit filius dei tripliciter, ſecundum triplicem aſſimilationem hominis ad deum, ſ. per gratiam, per perfectionem operum, & per gloriam. Con.4.cᵒ 24.prinᵒ./. Pſal.28.Io.le. 2. Aſſimilatio.35.

38 Aliquis dicitur filius dei quincupliciter, ſecundum quincuplicem ſimilitudinem, ſ. naturæ, ueſtigii, imaginis, gratiæ, & gloriæ. 1a.q.33.3.c.

39 Similitudo prædeſtinatorum ad filium dei, duplex. ſ. imperfecta per gratiã, & perfecta per gloriã. Eph.1.c.1. Similitudo. 20.&c. * Paſſio.110.Pœnitentia.39. 100.105. Pietas. 8. 14. Subiectio.5.&c.Timor.F.

¶ Filiusfamilias. Eleemoſyna.19.

¶ Filum. Aranea.1.

¶ Fimbria eſt extrema in ueſtimento, & ſignat doctrinam eccleſiæ, uel uirtutes. Pſal.44.fi.L.

¶ Fimus. Vpupa.

¶ Finalis. Ablatiuus.1. Accidens.51.57. Actus.116. Agere. 27. Anima.32.261.262. Attributa.27. Blaſphemia.12. 22. Bonitas 20.47.72. Capitale.1. Cauſa.50.&c. Contemplatio.9. uu 1. Delectatio.76.112. Deus.329.432. 433. Definitio. 16. &c. Ex. 6. Exemplar. 4. Finis. 0. Graue. 7. Impœnitentia. Intellectus.314. Iuſtus.8. Malum.28. Mathematica. 4. Matrimonium.6.8. Merces. 1.4. Meritũ.89.90. Metaphyſica. 30. 31. Paſſio.41. Prædeſtinatio.36.48. Pronomen. 5. Propter.1. Pulchritudo.3. Sacramentum.19.120. Traianus. Voluntas. 6. Chriſtus.60.

Qu ¶ Finees occidendo Zambri, non peccauit, quia occidit inſpiratus zelo dei, vel quia erat filius ſacerdotis. 2a2æ. quæſt. 60, 6. 2m.

1 ¶ Fingere eſt repræſentare, quod eſt rationis, ut dicit philoſophus. Ma.q.8.3.a.ra./.10m.* Antromorphitæ. Auerrois. 2. Companio.72. Deuſio.3. Matrimonium. 59. 60.

2 Quando id fingimus quod nihil ſignificat, tunc eſt mendacium, & non cum refertur ad aliquam ſignificationem. 2a2æ.q.111.1.2m.

¶ Finis. Actus.22.28.34. Angelus. 10. Beatitudo.93. 119. Cælum.73.76. Circulus.4. Complacentia.0. Concupiſcentia.7.

Ft

Damnatio.44. Deus.86. Diſtantia.3.4.5. Eſſe.47.94. Forma. 80.87. Hæreſis.47.48. Mundus.18. Paſſio.92. Proportio. 1. &c. Pſalm. 7. Tempus.26. Terminus. Ventus.1. Chriſtus.30.

1 ¶ Finis. Cauſalitas finis, eſt prima omniũ 1a.q.5.4.c./.1a2æ. q.1.2.c./.1.diſt.8.quæſt.1.3.c./.Meta.5.lect.2.fi. c./. Poſteriorum.lect.16.meᵒ.c./.Liᵒ.2.le.8.prinᵒ. * Accidens.51. Actio. 37 54.98 Actus.37. Quid.

2 Cuiuslibet rei finis, eſt ſua perfectiſſima operatio.4.d. 49. q. 3.ar.4.q.3.4m./.Con.3.cᵒ.25.2m./.26.15m. Operatio. 6. infra.41.

3 Immo cuiuslibet rei finis, eſt obiectum ſuæ operationis. 4. diſt 49.quæſt.1.art.1.quæſt.2.c./.a1.2.q.1.c. Reſpondeo Dubio.618. Duᵐ.618ᵐ.

4 Finis cuiuslibet rei, eſt operatio eius propria, uel ad quod per eam uenit. 1a2æ.q.49.3.c./.3m/.4.1m./.q.56.1.c./.4. d. 49. q.1.ar.1.quæſt 1 c./.Con.3.cᵒ.64.10m./.67.fi./.Ethicorum.le. 10. prinᵒ. b. Operatio. 44 * Agens. 13. 69. 83. 93. 104.116.

5 Finis, & ſi ſit poſtremus in executione, eſt tamen primus in intentione agentis. Et ſic habet rationem cauſæ. 1a2æ.q. 1. 1.1m./.3.2m./.4.c./.q.18 7.3m./.q.20.1.2m./.q.25.1.2. c.q.84.a c./.2a2æ.q.189.1.5m./.3a.q.61.1.1m./.q.62.6.c./.Con.3.cᵒ.18 prinᵒ./.Veri.q.21.1.3m./.Poa.q.3.16.c.prinᵒ./.18.5m./.q.5.1. c./.q.7.1.10m./.Ma.q.2.3.c.fi.

6 Ratio finis, proprie reſpicit motum, operationem, & ordinem rei ad rem, Ideo non eſt in mathematicis. 3.diſt.27.q.1. 4.11m.

7 Omnia quæ ſunt unius generis, conueniunt in communi fine illius generis. 1a2æ.q.1.5.c./.2.d.38.1.c. * Anima.13. 32. 65. Ars.20.33.

8 Finis cuiuslibet rei, eſt bonum. Con.3.cᵒ.16. vt Beatitudo. 6. &c. Bonitas. 66.69.&c. * Artifex.3.4. Auerſio.0. Baptiſmus.2.

9 Bonum inquantum bonum, eſt finis. Con.3 cᵒ.16.1m. Cauſa. 81. Cælum.115. &c. Circumciſio. 11. Circunſtantia. 4. &c.

10 Quicquid eſt finis, eſt hoc inquantum bonum. Con.3.cᵒ.17 2m./.Veri.q.21.2.c. Appetitus.26.inſ.

11 Cum factum habeat rationem finis, & boni, materia & diſpoſitio eius habent rationem finis, & boni, & ad eam terminatur actio creantis. Ma.q.1.2.9m. * Ciuitas.3. Claritas. 2.3. Comedere.4. Comparatio.1. Concubinatus.3. Corpus. 64. Diuinæ.2.5. Dominium.2.

12 Immo ad formam ſiue ad ſuppoſita terminatur actio creantis.4.d.2.q.2.ar.1.q.1.2m. Reſpondeo Dubio.619. * Aetas, 2.4. Euchariſtia.4.36.156. Finalis. Finaliter. Finiri. Finitum. 0. Forma.27.45.122.131. Fortitudo.43.44.51.59. Fructus.16 Gloria.2.5.9. Duᵐ.619ᵐ.

13 In finibus non itur in infinitum. 1a2æ.q.1.4.0. Meta.2.lect.4 prinᵒ.2.&c. Ethicorum.lect.2.prinᵒ.2.E. * Hæreſis. 8. 12. 18.44.

14 Finis non eſt cauſa, niſi ſecundum quòd mouet efficientem 1a2æ.q.1.3.2m./. Potentia.q.5.1.c. * Iactantia 4 Idea 2. Ieiunium 26. Ignis 11. Imago 32. Incarnari 2. 15. Inconſtantia. 1. Innouatio. Inſtrumentum. 4. 10. Intellectus. 222.

15 De ratione finis ſunt duo, ſcilicet eſſe deſideratum, & dilectum, & delectabile. Veri.q.21.2.c. * Iudæi.11. Iudicium.15. 19.73.&c. Iuramentum.5. Lex.448. Locus. 7. Magi. 10. &c. Magnes.3. Malum.28.46. Martyrium.1. Materia.13.&c. Metaphyſica.30.31. Miſſa.5. Monarchia.1. Mors.27. Mutuum. 5. Neceſſitas.1.2.22.23. Obiectum.14.15. Obligari. 6.7. Offenſa. Omiſſio. 3. Operatio.44. Ordo.14. Pars. 25. Paulus. 23. Pax.7. Peccatum.52.61.62.64.209.&c.225.395. Pœna.67 74. Pœnitentia.46.47. Perfectio.3.6.&c. Perſeuerantia. 5. 7. Pluralitas.1. Poſtulatio. Præceptum.4.71.&c. Prædicare. 17. Prouidentia.2.3.17.20.26.46.&c. Purgatio.5.&c. Raptus. 13. Reſurrectio.4.41. Sacramentum.81.141. Salomõ.4. Scientia.125.&c.141.&c. Seruitus 18. Significatio.6. Symonia. 12 Tempus.26. Velox.2. Vita.28.52 53. Vitium.6. Vnctio. 23. Voluntarium.1. Votum.8. Vſura.32.34.&c.44. &c. 80. 89. 90.184.195. V201.24.

16 Neceſſitas finis, eſt ex ſuppoſitione, & conditione. Ideo uõ eſt in neceſſariis abſolute, & multo minus in neceſſariis per ſe, quæ non habent neceſſitatem ab alio. 1. diſtin. 2. quæſt. 4. 3m.

17 In diuinis, una perſona non eſt finis reſpectu alterius perſonę, quia ſignificarentur gradus, in bonitate dei. 1.d.34.q.1 2.c./.2.d.38.1.2m.

18 Finis dicitur dupliciter, ſcilicet propter quod aliquid eſt, & terminus rei. Opuſc.9.q.42. Diuiſio.

19 Finis vel terminus duplex, ſ. ſecundum quantitatem, vt pūctus, vel ſecundum eſſentiam vt vltima differentia, & diffinitio. 1.d.43.q.1.1.c./. Opuſc.9.q.42. Diffinitio.1. • Addere. 8. Amicitia.11.29. Aureola.21. Beatitudo.8.&c. Bonitas. 69. &c. Capitale.1.2.

20 Finis dicitur dupliciter, ſcilicet id propter quod eſt aliquid, & bonum complenue ſuperueniens, vt delectatio. 12ᵉ. quæ. 33. 4. c.

21 Finis duplex, ſcilicet principalis, & ſecundarius. 2.d.38.1. c. ./. Quol.5.19.c.

22 Finis duplex, ſ. proximus, & remotus vel vltimus. 12ᵉ.q. 18. 2.c./.q.21.1 2^{m}./.12ᵉ.q.23 7.c./.2.d.26.5.5^{m}./.d.40.2.c.$prin^{o}$./.d.41.q.1.1.c./.3.d.38.1.3^{m}./.d.37.1 3^{m}./.4.d.16.q.2.ar.1.q.2.3^{m}./.Ma.q.2.4.9^{m}./.q.8 1.1^{m}.6^{m}.

23 Finis duplex, ſ. naturalis, & ſupernaturalis. 1^{a}.qu.23. 1. c./. 12ᵉ.q.109.5.3^{m}./.2.d.41.q.1.1.c./. Veri.q.14.1.c./.q.27.2.c.

24 Finis duplex, ſcilicet imaginarius, & deliberatus. 12ᵉ.q. 1.1. 3^{m}./. Con.3.c^{o}.2.fi./. $Phyſicor^{m}$.2.lect.8.me^{o}.b.

25 Finis duplex, ſcilicet proportionatus, & non proportionatus ei, quod eſt ad finem. Primus eſt perfectio inhærens, nō autem ſecundus, niſi ſecundum ſimilitudinem, quia eſt aliquid ſubſiſtens, ſ. Bonitas dei. 1^{a}.q.23.1.c./.q.25.5.c.fi./.q.62 4.c./.q.63.2.o./.q.103.2.o./.2.d.1.q.2.2.c./.d.3.q.4.4^{m}./. Con. 3.c^{o}.18./. Veri.q.14.2.c./.3.c./.9^{m}./.q.27.2.c.

26 Finis duplex, ſcilicet finis cuius, ideſt in quo eſt ratio boni, & finis quo ideſt vſus vel adeptio eius. 1^{a}.q.26.3.2^{m}./.12ᵉ.q. 2.8.c./.q.2.7.c./.q.3.1.c./.8.2^{m}./.q.5.2.c./.q.11.3.3^{m}./.16.3.c. q.34.3.c.fi./. $Phyſicor^{m}$.2.le.4.m^{o}.c./. Anima.2.le.7.m^{o}.b. D.

27 Finis dupliciter attribuitur alicui, ſ. ſecundum ſe, & ex parte tēdēns in ipſum. 2.d.38.2.6^{m}. • Claritas.1.3. Cognitio.18

28 Finis duplex, ſ. operis, & operantis. 22ᵉ.q.141.6.1^{m}./.2.d. 1. q.2.1.c./.3.o.o./.4.c./.d.36.5.5^{m}./.d.38.5.c./.4.d.16.7.3.ar. 1. q.2.3^{m}./.d.49.q.1.ar.1.q.1.4^{m}./.Po^{a} q.3.16.c.$prin^{o}$./.q.16. 3. c. • Cultus.7. Datio 30. Differentia.21.23.

29 Finis duplex, ſcilicet præcedens operationem, & ſequens eā Con.3 c^{o}.18.o./. Meta.12.lect.7.me^{o}.c.D.

30 Finis duplex, ſcilicet interior, ut operatio, & exterior.i. obiectum operationis. 12ᵉ.q.13.4.c./.4.d.2.q.1.2.c./.d.49.q.1.ar. 1.q.2.c./.ar.2.q.1 c./. Meta.12.le.12.$prin^{o}$. • Error.4. Aeternitas.24.30. Forma.17.45.122.131. Fructus 56.

31 Finis coincidit cum forma exemplari, & efficiente, in idem numero, vt deus. 3.d.27.q.2.ar.4.q.3.4^{m}./.4.d.8.q.1.ar.1.q 1 1^{m}./. Vir.q.2.3.18. • Generatio.25.

Du^{m}.620^{m} 32 Immo materia coincidit cum fine. 12ᵉ.q.55.4.c./.2.d.36. 5. 4^{m}. Reſpondeo. Dubio 620^{m}.

33 Finis duplex, ſcilicet generationis, & rei generatæ. Primus coincidit cum forma in idem numero, non autem ſecundus. 4.d.8.q.1.ar.1.q.1.1^{m}./. Vir.q 2.3.13^{m}./. Meta.12.le. 9./. Phy.2.lect.10 $prin^{o}$.

34 Finis duplex, ſ. principaliter intentus, & cui aliquid eſt utile. Primo modo finis eſt nobilior his, quæ ſunt ad finem, nō autem ſecundo modo 22ᵉ.q 111 5.c./ ^{m}./.1.d.37.q.4.1.2^{m}./ 2.d 1.q.2.3.o./.d.15.q.1.2.6^{m}. • Habitus.17.82. Hæreſis.8.44

35 Finis triplex, ſ. legis, Chriſtus: præcepti, Charitas: & vitæ, mors. Iſa. proIo me^{o}.B.

36 In agentibus, & finibus, eſt triplex gradus, ſcilicet mouens per ſe tantum, per aliud tantum, & vtroque modo. Ethicorum.lect.9.me^{o} b,K.

37 Finis tripliciter acquiritur, ſcilicet ut forma, ut operatum, & vt poſſeſſum. 1^{a}.q.103.2.1^{m}./.2^{m}.

38 Finis dupliciter habetur, ſcilicet perfecte, ideſt realiter, & imperfecte, ideſt intentionaliter. 12ᵉ.q.11.4.c./.1^{m}./.q.16.4.c./ q 6. 1.c.

39 Cognitio finis duplex, ſcilicet perfecta, ideſt ſub ratione finis, & imperfecta, ideſt eius quod eſt finis materialiter tantum. Prima conuenit tantum naturæ rationali, ſecunda vero conuenit etiam brutis. 1^{a}.q.59.1.c./.12ᵉ.q 6.2.c./.q.11. 2.c./.1.d.1.q 4.1.c./.2^{m}./.2.d 25.1.c./ 3.d.27.q.1.2.c./.4.d.33 q.1.1 c./. Meta.5 le.16.fi. • Hypocriſis.6. Magi.10.11.12. Materia.23. Melchiſedech. pfectio.3.6.11.17.18. Præceptū.70.&c.

Vltimus. 40 Nulla cauſa, poteſt habere rationem vltimi finis. 2.d.1.q.1.3. 4^{m}. • Actio.16.17 Actus.37.148. Ageus.69. Agere.4.&c. 25. Amor.42.43.44. Angelus.137.179.&c.234.408. Anima.122 127.326. Auerſio.1.2.

41 Impoſſibile eſt, quòd aliqua operatio voluntaris, habeat rationem ultimi finis. 1°.q.26.2.2^{m}./.12ᵉ.q.1.1.2^{m}./.q.3.4.2^{m}./.q.19.1.2^{m}./.1.d.1.q.2.1.2^{m}./.2.d.25.3.8^{m}./.4.d.49.q.1.ar.1. q 2.c./. Con.3.c^{o}.26./. Quol.8.19.c.

^{m}.621^{m} 42 Oppoſitum videtur dicere. 12ᵉ.q.3.2.o./.5.c./.q.55. 2. 3^{m}./. 1.d.1.q.1.1.o./.3.d.24.q.1.5.1^{m}./.4.d.49.q.1.ar.2.q.2.o./.q. 4. 2.o./. Quol.8.19.c./. Opuſc.3.c^{o}.104./.107./. Ethicorū. lect. 10./. Meta.9.lect.1.fi. Reſpondeo. Dubio.621°.

43 Finis ultimus creaturæ rationalis, eſt viſio diuinæ eſſentiæ. 12ᵉ.q.2.4.c./.22ᵉ.q.164.1.1^{m}./. Opuſc.3.c^{o}.104./.107. Beatitudo. 8.

44 Vltimus finis dicitur dupliciter, ſ. vltimus ſimpliciter, ideſt deus, & vltimus in genere operationum, ideſt beatitudo. 12ᵉ.q 1.1.2^{m}.fi.

45 Res naturales diriguntur a deo ad finem boni, & creaturæ rationales ad ultimum finem. 1^{a}.q.103.1.c./.12ᵉ.q.5.5.2^{m}.

46 Immo ars quædā neceſſaria eſt, quę ſit directiua ipſius actus rationis, per quam, ſ. homo in ipſo actu rationis ordinate, & faciliter, & ſine errore procedat. $Poſter^{m}$.$prin^{o}$. Reſpōdeo Dubio.622. • Beatitudo.1 &c 34.&c.79.88. Beatus. 8. Bonitas.17.&c. Capitale.1.2.6. Du^{m}.622°

47 Voluntas non eſt ad oppoſita, reſpectu vltimi finis. 12ᵉ.q.5 4.2^{m}./.8.d.7.q.1.1.1^{m}./. Veri.q.22.1.c.

48 Volūtas eſt ipſius finis tantū. 12ᵉ.q.8 2.c./. Veri q.22.13.9^{m}

49 Immo voluntas eſt etiam eorum quæ ſunt ad finem. 1.d.45. 2.1^{m}./.2.d.24.q.1.3.3^{m}. Reſpondeo Dubio.623. Du^{m}.623°.

50 Idem actus voluntaris eſt eorum, quę ſunt ad finem, & ipſius finis ut ratio, non autem abſolute.12. .8.3.o./ q.12.4. c./.3.d.14.ar.1.q.4.c./. Veri.q.2.14.c./.3^{m}. • Charitas.33.46. &c. Cauſa.49.81. Cælum.215.150.181. Certitudo.12. Circūſtantia. 4. 5.

51 Voluntas ut potentia, eſt eorum quæ ſunt ad finem, ſed ut actus, eſt tantum ipſius finis. 12ᵉ.q.8.2.o./. Veri q.22.13. 9^{m}.

52 Voluntas nō poteſt ſimul ferri, in plures ultimos fines. 12ᵉ. q.1.5.n./.q.12.3.1^{m}./.q.13.3.3^{m}./.2.d.24 3 c./.3.d.38.q.1.1.c./ Ma.q.14.2.c.fi. • Complacentia.o. Cōſenſus.7. Cōſeruatio.9

53 Oppoſitum uidetur dicere. 1.d.17.q.1.5.c. Reſpondeo ſicut Dubio.198. • Creatura.28.&c. Credere.18 Cultus.18. Cupiditas. Du^{m}.624°

54 Omnium rectarum voluntatum, eſt vnus finis ultimus, ſ. deus. & vnus proprius, i. charitas, beatitudo, & delectatio ſpiritualis 2.d.38.1.2.o.

55 Vltimus finis dicitur dupliciter, ſ. ſimpliciter. i. res poſſeſſa, & quo ad aliquem, ſ. poſſeſſio, vel adeptio, uel fruitio rei. 12ᵉ q.2.7.c./.q.16.3.c. • Datio.5.16.21.30. Debitum.1.2. o delectatio.28.29.50 &c.76.107.112.183 Deſiderium. 2. detractio.1.4. Deus.154.156.176.279.290.292.432. Dominium. 5.7. Donum.7. Electio.9.&c. Eleemoſyna.1.3.15.25. Error. 4 Aeſtimatio.2. Felicitas.1.4.5. Fides.29.93.115. &c. Fructus. 2. &c.8.14.18. Fruitio 1.8.9.

56 Impoſſibile eſt, quòd anima, uel aliquid eius, ſit vltimus finis, niſi ſecūdo mō. 12ᵉ q.2.7 c. • Grā.2.3.5.6.9. Grā.42. 153. Oppoſitum videtur dicere. 18ᵉ.q.3.4.c./. Io.14.le 1.m^{o}.c. E. Reſpondeo ſicut Dubio.621. Du^{m}.625°

57 Quicquid facit homo, agit propter finem, etiā agendo actionem, quæ eſt ultimus finis 12ᵉ.q.1.1.2^{m}.

58 Humanitas Chriſti, non pōt eſſe ultimus finis. 3.d.1.q.1. 1. 3^{m}. • Gula.4 $Hiſt^{o}$.16. Hæreditas.3. Hæreſis.8. Hō.12.58.59.

59 Nullus finis, habet rationem finis, niſi in ordine ad ultimū fine. i. ad deū. Con.3.c^{o}.17./. Veri q.21 1.1^{m}/ 5.c.fi./.q.22.2.c • Honeſtum.6. In.23. Incontinentia.7. Indigentia.2. Infinitum.26. Intellectus.223.300 301. Intentio.10. &c. 15.

60 Homo non habet ultimum finem ſuum, in hac uita, ſicut alia animalia, quia finis eſt ſupra nām eius. 12ᵉ.q 5.5.2^{m}./.q. 98.4.o./.q.109.5.3^{m}./.2.d.26.1.3^{m} / d.30.q.1.1.2^{m} 4.d.49.q.1 ar.1.q.4.3^{m} Con.3.c^{o}. 147. • Hypocriſis.6. Iuſtitia.78.

61 Oēs hoīes, habēt eūdē vltimum finē formalr, nō aūt mālr. 12ᵉ.q.1.5.c.7.o. $Ethicor^{m}$. le 9.pr^{o}.2.F. • Iuſtificatio. 15.

62 Per naturalia tātū, hō nō habet ſufficiēter inclinationē ad illū ultimū finē ſupernaturalē. 3.d.23.q.1 a 4.q.3.c. • Latria.4

63 Ad cōnaturalē aūt vltimū hois, ſ. beneuiuere tantū, ordinātur primo conſiliū, ſecūdo iudiciū, & vltimo, & immediate præceptū. Sed proximus finis cōſilii, eſt inuētio agēdorū, & iudicii certitudo. 22ᵉ.q.51.2.2^{m}./.3.d.23.q.1.ar.4.q.3.c./.2^{m}.

64 Omnium rerum, eſt unus ultimus finis cuius, ſ. deus, nō aūt finis quo. 1^{a}.q.103.2.o./.12ᵉ.q.1.8.o./.q.3.8.2^{m}./.2.d.38.1.c./ Con.1.c^{o}.74 4^{m}./.75.1^{m}./. Li^{o}.3.c^{o}.17./.45./.27. fi./. 64. 1^{m}./. 97./.118.3^{m}./. Veri.q.5.6.4^{m}. • Lex.30.78.&c.145.154. Lud^{o}. 10. Mendacium.5. Mendacium 5. Meritum.6.7.24.25.63.86 90. Metaphyſica. 29.&c.

65 Qualibet res tendit in finem vltimum, per propriam operationem. 1^{a}.q.62 4.c./.12ᵉ q.21.1.3^{m}./ d.18.q.2.4^{m}./. 35. 1. c. .d.38.2.c./. Con.3.c^{o}.20.fi./.22.1^{m}./.64.10^{m}./.97./.147.3^{m}. • Militaris. Miraculum.14.&c.41.44.

66 Pater filius & ſpūs ſctūs, ſunt unus finis ultimus, & unū ſummum bonū, non aūt tres fines. 2.d.38.1.2^{m}. • Monſtrū 2. Motus 26.53. Naturale 18. Neceſſitas 5. 10. Omiſſio 3. Paſſio 85. Peccatum 1.9.&c.395. Pœnitentia 3.41.

67 Deus

Fi

67 Deus eſt vltimus finis humanæ voluntatis.22æ.q.132.2.c./q0.184.2.c. * Perfectio.6.27.Pluralitas.5.Prædeſtinatio.24.36.37.Principium.25.26.Prophetia.43.Propter.1.Prouidentia.26.46 &c.Prudentia.31.34.36.45.&c.63.&c.Ratio.34.

68 Bonitas dei eſt finis cuiuſlibet creaturæ, vt vltimum intentum, homo autem eſt finis cuiuſlibet creaturæ, vt cui ſunt vtiles.2.d.1.q.2.3.o./.Con.3.co.22./.97./.Opuſc.3.co.100. Creatura.23.infra. * Rectitudo.1.Relatio.98.Religio.12.18 38.85.&c.94.98.&c.

69 Quælibet res, tunc maxime accedit ad ſuum finem vltimũ quando imitatur bonitatem dei, ſecundum quod diſpoſitum eſt a deo.2.d.1.q.2.2.3m. * Sacramentum.81.141.Sacrificium 8.Scientia.132.141.155.Sexuſus 18.Simonia 25.Sollicitudo 7.Spes 10.&c.32.81.

70 Vltimus finis cuiuslibet rei, eſt aſſimilari deo.1a.q.44.4.3m. 12æ.q.1.8.c./q.2.5.3m./.2.d.5.q.1.2.4m./.4.d.49.q.1.ar.2.q. 2.c./.Con.3.co.19./.20.1m./.24.3m./.25./.34 4m./ Poa.q.5.5.c./.6m. Creatura.28. * Temperantia.19.Theoloa.21.24.25.31.32.38.39 Veritas.18 20.43.44.Veſtigium 45.Via.38 9.11.Vita.74.83.Voluntas.29.31.32.71.

71 Idem eſt dicere, quòd finis rerum, eſt aſſimilari deo, & quòd finis rerum eſt eſſe, ſecundum quod deo aſſimilantur. Poa.q.5.5.c.vel creatura.34.

Charitas. 72 Charitas, non eſt vltimus finis, cum non ſit finis communis omnium, ſed eſt proprius finis uoluntatis, per quē tendit ad ultimũ finē.2.d.38.1.1m. * Charitas.77.Finis.35.Fortito.51.Habitus.16.Ieiuniũ.22.&c.Intellect9.100.214.301

73 Charitas propinquius reſpicit ultimum finem, quam fides & ſpes.1æ.Ti.lect.2.meo.D.

74 Quandocumque charitas exit in actum, tunc fit ordinatio totius hominis, & omnium quæ cum ordinant in finem ultimum.2.d.40 5.6m.

75 Oportet vltimum finem totius vniverſi eſſe bonum intellectus, ſcilicet ueritatem.Con.co.2./.Lio.3.co.25.7m./.37. * Meritum.50.&c.

76 Vltimus finis primæ cauſæ in creaturis, eſt ordo partiũ vniverſi, & diſtinctio. Et eſt quaſi ultima forma.Con.2.co.41 4m./.5m.

77 Finis omnium operum dei, eſt manifeſtatio bonitatis eius, quæ propter excellentiam eius, non poteſt ſufficienter uno modo, nec vna creatura manifeſtari. Rom.9.lect.4.meo.I./.He 2.lect.3.meo.G. * Obedientia.23.Spes.81.

78 In omnibus agentibus ordinatis, finis primi, eſt ultimus finis omnium aliorum.Con.3.co.25.7m./.Ma.q.1.1.c.

79 Deficiens a fine proximo non eſt omnino fruſtra, ſi remanet finis vltimus Veri q 24.10.20m.

626m 80 Oppoſitum videtur dicere.2.d.40.2 c./.3m. Reſp.Du.626.

un. 81 Finis ſpiritualis uitæ, eſt quod homo unitur deo, quod fit per charitatem. Et ad hoc ordinantur ſicut ad finem omnia, quæ pertinent ad ſpiritualem uitam.22æ qu 44.1.c./. Con.3 co.115./.116. * Amor.42.&c.64.136.188. Charitas.77.Certitudo.18.Conſilium.12.17.

82 Charitas eſt principium, & finis, uitæ ſpiritualis.Quol 4.q.12.2.8m./11m. * Conſtantia.1.&c.Contumax.Diuitiæ.5.

83 Finis principalis uitæ ſpiritualis, eſt charitas, ſecundarius autem eſt puritas, & rectitudo.3.d.23.q.3 ar.1.q.1.c./.d.27.q.2 ar.4.q.3 c./.Quol.4.24.c./.q.12.2.0./.Quol.5.19.c. * Fortitudo.51.Habitus.16.Ieiunium.22.&c.Lex.30.78.&c.141.154.

84 Ordinatio finem oſtendendo, imperfecte conuenit rationi, ſed perfecte, & naturaliter, ſapientiæ, & prudentiæ, ſupernaturaliter uero fidei, docendo actũ legi, ſed inclinando imperfecte, uoluntati, perfecte uero, & naturaliter, uirtutibus moralibus, ſed ſupernaturaliter charitati.2.d.41.q.1.2.o./.2.2m.La1.78.&c. * Magnanimitas.8.12.27.Martyrium.1.Perſeuerantia.5.7.Poſtulatio.Potentia.43.

85 Charitas eſt finis omnium uirtutum.22æ.q.3.2.1m./.q.23.8.3m./.3.d.23.q.3.ar.1.q.1.c.fi./d.27.q.2.ar.4.q.3.c./.Vir.q.2.3.c./.Quol.4.24.c./.Opuſc.17.co.6./.Io.15.lect.2.meo.K./.Col.3 lect.3.meo.A./.1æ.Tim.lect.2.meo.D.

627m Oppoſitum uidetur dicere.3.d.27.q.2.2.2m.Reſpon9.Dob.627. * Præceptum.38.39.67.83.85.141.

86 Quicquid ordinatur in finem uirtutis, oportet ordinari in finem charitatis.2.d.40.5.c.fi. * Princeps 2.3. Principiũ.25

87 Inter uirtutes, ſola charitas eſt finis omnium rectarũ uoluntatum.2.d.38.2.5m. * Prophetia.42.&c.61.Rõ.33.52.53

88 Charitas eſt finis præcepti.22æ.q.23.4.1m./.q.44.1.c./.3.d.27.qu.2.2.2m./.ar.4.q.3.c./.Vir.q.2 3.c./.7.17m./.Con.3.co.116./.Iſa prolo.meo.B./.Io.15.lect.2.fi.f.A./.1æ.Tim.lect.2 meo.C. Præceptum.76. * Regula.5.Sabbathum.1.2.8.Sacerdos.11.Superbia.11.

89 Actus charitatis, eſt finis operum, non autem habitus charitatis.2.d.38.2.4m. * Suſurratio.1.Veritas.48.

90 Finis uirtutum duplex, ſ.communis, & vltimus.i. felicitas, & proprius.ſ.bonum proprium earum.Ma.q.8.1.1m.

91 Commune eſt in omni uirtute, quòd actus eius eſt finis proximus eius.3.d.27.q.2.ar.4.q.3.c.Vir.7.15.27.37.&c.57.77.79.81.85.90.101.108.110.113.126.127.133.160.163.165 188.191.193.211.220 232.242.254.255.263. Viſura.32.34.&c.44.&c.Vxor.1.4.

92 Finis proximus humanæ uitæ, eſt bonum rationis in communi.3.d.3.q.2.3.c.

93 In operibus ſpiritualibus, non quæruntur temporalia, ut finis proximus, vel remotus, ſed ad ſubſtẽtationẽ naturæ, & cõditionis ſuę, ut ſic quis ſpũalia poſſit exercere.2.d.38.1.5m

94 Finis cuiuslibet virtutis moralis et præſtitutus a ratione naturali, eſt conformari rationi.12æ.q.66.3.3m./.22æ.q.47.6.7.c./.3.d 33.q.2.3.c./.Ethicorum.2.lect.3.prino.

95 Electio finis proximi, eſt actus uirtutis moralis principaliter, ſed prudentiæ originaliter.12æ.q.56.4.4m./.3.d.33.q.2.3.c. Lectio.9.

96 Ea quæ ſunt ad finem, ſunt neceſſaria, quando ſine eis, nõ poteſt haberi finis, nõ aũt aliter.1a.q.19.3.c./.q.82.1.2.c./.q.116.4 o./.12æ q 3.6 2m /.q.10.2.3m./.q.13.6.2m./.q.16.6.1m./22æ.q.187.3.c./.Ʒ.1.co.81.prino./.Lio.3.co.97./.Veri.q.23.4 c./.10m./.11m./.q.24.1.18m./.Poa.q.1.5.c.fi./.q.3.16.c./.q.10.2 6 /.Ma q.3.3.c./.q.6.9m.q.16.7.18m. * Actio.37.58.72.97.114.116.Actus.7.47.&c.52.148.150.153.160.170.180. Ad finem.

97 Neceſſitas cuiuslibet ordinati ad finem, ſumitur ex ipſo fine.12æ.prino./ q.102.1.c./.Poſteriorum.lect.1.mo.2.A. * Addere.8.9.Agens.93.104 106.116.Agere.4.&c.Amicitia.4 15.29.Amor.136.251.253.Appetitus.9.25.26.41.

98 Finis eſt de ratione eorum quæ ſunt ad finem.12æ.prino./.q.1 3 c. * Appropinquatio.2.Ars.1.14.18.26.33.48.

99 Quæ ſunt ad finem, oportet ſumere bonitatem, & modum a fine proximo.12æ.q.95.3 c./ q.102.1.c./.22æ.q.27.6.c./.q.33.2.c./.6.c./.3m./.q.87.2.3m./ q.123.7.o./.q.141.6.c./.1m /.2.d.40.q 1.c./.3m./.Ʒ.prino./.Lio.3.c.133./.139 2m.Actus.127.Bonitas.245.246.247. * Arófex.3.&c.Artificiale.5.Auerſio.2.12.Baptiſmus.15.401.Beatus.2.5

100 Quanto aliquid efficacius ordinatur ad finem, tanto eſt melius.22æ q.152.5.c. * Character.21.Cauſa.49.81.Certitudo.8.18

101 In omnibus quæ ſunt ad finem, materia determinatur ſecũdum exigentiam finis.Veri.q.11 4.c./.q.12,2.c. * Ciuilis.2.Ciuitas.3.

102 Dignitas eorum quæ ſunt ad finem, præcipue ex fine conſideratur.12æ.prino /.22æ.q.174 2.c * Cognitio.11.52.Comprehendere.2.3.

103 Finis ſemper excellit eam, quæ eſt ad finem.22æ.q.152.5.c. * Confirmatio.30.32.Cõſenſus.7.Conſiliũ.2.3.4.6.17.24.Cõtemplatio.12.Cooperari.1.Cor.7.Corpus.33.Credere.9.Cultus.7.&c.15.18.Cura.8.

104 Omne quod ordinatur ad finem, oportet eſſe proportionatum fini.4.d.16 q.3.ar.1.q.1.c. * Debitum.2.Deceptio.Delectatio.3.12.

105 Finis & ea quæ ſunt ad finem, debent eſſe conformia ſecundum proportionem, non autem ſecundum genus.12æ.q.96 1.c./.q.102.1.c./ 4.d 49.q.1.ar.1.q.3.3m. * Demõſtratio.8.Confidentiã 9.Differa.17 Diſtio 10.16.18.19.Diſpõ.4.19.27.&c.

106 Finis quæritur in infinitum, non autem ea quæ ſunt ad finem, ſed ſecundum proportionem ad finem.22æ.q.27.6.c /.q.184.3,2./.2.d.24.q.3.6.3m./.Quol.5.18.c./.Ro.12.lect.1.mo K./.1æ.Cor.11.lect.3.meo.D. * Diuiſio.5.9.13. Donum.31.Electio.7.9.10.14.

107 Finis comparatur ad ea quę ſunt ad finem, ſicut materia ad formam.12æ.q.4.4.c./.q.5.7.c./.Ma.q.2 2.5m.

108 Finis cõparatur ad ea quæ ſunt ad finē, ſicut rõ formalis ad obiectũ, & ſicut principia ad cõcluſiones.1a.q.47.1.3m./.q.82.1.2.c./.12æ.q.8.3.c./.q.12.4.c /.2m /.q.19.7.c./.1m.10.c./.qu.102.1.2 c./.22æ.q.47.11.c./.1.d.45.2.1m./.2.d.10.4.c./.d.39.q.1.1.c./.Ʒ.1.co.76 / Veri q.23.1.3m./.Ma.q.2.2.5m.

109 In finibus ē ordo, ſicut in agẽtib9, quia utrobiq; ſecũdariũ dependet a principali.1a.q.116.o./.Ʒ.3 co.109./.Ve.q.21.1.1m. Ma.q.1.1.c.

110 Vnumquodq; ordinatur ad finem, per actum ſuũ.12æ.q.21 3.3m. * Elia.1.2.15.35.Expedire.Fortitudo.59.

111 In omnibus potentiis uel artibus ordinatis ars uel poa. quæ eſt circa finem ordinat alias ſ. artiũ vel potentiarũ actus, ad propriũ finē.12æ.q.9.1.c./.q 65.3.1m./.3.d.27.q.2.2.4.q.3.c./d.33 q.2.2.1.q.1 c./.Con.2.co.41.4m./ Lio.4.co.75./.Vir.q.2.3.c.fi./.Opuſc.3.co.102. * Forta.1.Fruſtra.Generatio.25.Gubernare.1.Habitus.16.28.29.32.37.50.59.66.67.81.82.

112 Finis potentiæ inferioris vel habitus, ordinatur ad finem ſuperioris. 3 d.27.q.2.ar.4.q.3.c./.Con.3.c^{o}.17.6^{m}.

113 Omnis finis, & quicquid eſt ad finem, eſt actio, vel eſt actio nis. 12Ꝭ.q.13.4.c. * Hæreſis ar.3. Homo. 12. 18. 19. 21. &c. 27.34.

114 Actiones ludicræ, non ordinantur ad aliquem finem extrin ſecum, ſed ad bonum ludentis, inquantum delectant, vel requiē præſtant. 12Ꝭ,q.1.6.2^{m}./. Con.3.c^{o}.2.ſi/.25.6^{m}/. Hebdo. prolo. * Honor 14.16. Idea.2.26. Ieiunium.22. Imperare. 4.9.

115 Finis particularis, ordinatur ad finem communem. 12Ꝭ.qu. 19.10.c./.q.21.2.2^{m}./.Con.3.c^{o}. 17. 4^{m}. * Inſtrumentum. 4. 10.

116 Ordinari aliquid ad aliquem finem, contingit dupliciter. ſ. per ſe, & per accidens. 1^{a}.q.116.1.o. .2.d.21.q.1.3.c.

117 Aliquid ordinatur ad finem dupliciter, ſcilicet neceſſario, & ad bene eſſe. 3^{a}.q.1.2.c./.2.d.21.q.1.3.c./.Veri.quæ.22.1.c./. Quol.4.14.3^{m}./.Quol.5.19.c. * Intellectus.224.275.282.283 Intentio.10. Iudicium. 15. 16. Iuſtitia. 51. 57. Iuſtificatio. 14. 15.

118 Quod eſt ad finem eſt duplex, ſcilicet coniunctum ei, vt diſpoſitio, & diſtans, vt motus. Primum manet cum fine, nō autem ſecundum. 12Ꝭ.q.4.4.3^{m}./.1.d.1.q.4.2.c /.2.d 25.1.4^{m} * Lex.3.8.9.10.27.&c.32.50.54.62. 72. 78. 83. 85. 86. 166. 169. 172.

119 Quod eſt ad finem, inducitur ad finem, triplici operatione, ſcilicet rationis, voluntatis, & potentiæ motiuæ. 1.d.1. q. 1. 2.c. * Liberum.7. Magnanimitas.1.2.8. Malitia.8. Martyriū. 1. Mendacium.5. Meritum. 15. Metaphyſica. 15. 29. &c. Militans.

120 Ad vnum finem, ordinatur tantum vnum medium, ſi ſit ſufficiens. 1^{a} q.47.1.3^{m}./.q.101 3.1^{m}./.12Ꝭ.q.101.3.1^{m}. * Miraculum.14. Mortalis.1.2.4. Natura.2. Neceſſitas.1.2. 3. 12. 23. Negotiatio.0. Otium. Officium.19. Oratio.55.60. Ordinatio.3. Ordo.14.24. Pa 1.20. Patientia.4. Peccatum. 37. 52. 61.&c.151.&c.209.&c.238.363.395. Pœnitentia. 26. Perfectio.3.41.&c. Philoſophia.0.

121 Ea quæ ſunt ad finem, inquantum huiuſmodi, non ſunt volita, niſi propter finem. 12Ꝭ.q.8 2.c./.2^{m}./.5.c.

122 Quandocumque vna potentia eſt circa aliquem finem, ad illam ordinantur ſicut ad finem omnia quæ ſunt eiuſdem finis. 1Ꝭ. Ti. lect. 2.me^{o}.C.

123 Aliquid eſt ordinatum ad finem dupliciter, ſ. ſicut tendens in finem, vt viens & ſiuens, vel ſicut via, ſicut eſt vtibile. 1 d.1.L.me^{o}.H.

124 Finis operantis, ſemper eſt in eo, ſed finis operis, poteſt eſſe in alio. 2.d.1.q.2.1.c. * Phyſica.3.&c. Potentia.14. &c. 34. 41.&c.57.&c.

125 Finis operis, reducitur ſemper in finem operantis. 2.d.1. q. 2.1.c. * Poteſtas.12.13. Præceptum.2.4.6 22.25.33. 38. 67. 71.83.141.146.149.151.&c. Prædeſtinatio.2.20. Principiū. 26.27 Prophetia.43. Propoſitum.1. Prouidentia.2.3. 16. 17. 20.47.48. Prudentia. 1.10.28.31.33.45.46.52.62. 66. 68. 72. Qualitas.6.9. Quies.2. Raptus.9.10.13. Ratio.36.56.57. Rectitudo.0. Religio.18.38. Scientia.18.125.126.127.131.138. 141.150.154. Scrutatio. Tenere.1. Teſtamentum.1 3. Theo^{a}. 32. Trahere.1. Vanum. Verbum.25. Virtus. 9. 41. &c. 110. 188.191.216.233.263.266. Vita.52. Voluntarium. 1. 2. 15. Voluntas.7. Vſus.2.4.5.6. Vtilia 4.6.10.12.&c. Vtile.0.

Voluntas.126 Oportet quod quælibet voluntas habeat aliquem finem, quem naturaliter velit, cuius contrarium non poſſit velle. 1^{a}.q.82.1.2.0./.Con.3.c^{o}.109 /.Po^{a}.q.1.5.c.fi. * Amor. 116.

127 Finis moralis, accidit fini naturæ, & conuerſo. 12Ꝭ.q.1.3.3^{m} * Concupiſcētia.7.16. Creatura.8.18.24.&c.

128 Qualis eſt quilibet naturali qualitate animæ vel corporis, vel qualitate ſuperueniente, talis finis videtur ei. 1^{a}q. 83.1. 5^{m}./.12Ꝭ q.9.2.c./.2^{m}./.q.10.3.c./.2^{m}./.2.d.25.1.5^{m}./. Vit. q. 1.9.21^{m}. * Deus. 270 290.292. Aeſtimatio. 2. Euchariſtia. 155. Fortuna.1. Gloria.2.5.9. Homo.12.13.18.22.23.27. Honor.14.16.

129 Voluntas reſpicit finem tripliciter, primo abſolute, ſecondo vt in quo quieſcit, tertio vt terminum eorum quæ ordinantur in finem. Primum eſt velle, ſecundum frui, tertiū eſt intentio. 12Ꝭ.q.8.prin^{o}./.q.12.1.4^{m}./.1.c./.3^{m}./.5.2^{m}./. Veri.q.22.15.c.h

130 Actus voluntatis, poteſt ferri in finem dupliciter, ſcilicet immediate, & mediate. Primus dicitur voluntas, ſecundus vero intentio. Et vterque eſt ſemper malus, ſi finis eſt malus, & eſt bonus, ſi finis actus eſt bonus. Et ſecundus eſt bonus ſi finis agentis eſt bonus, non autem primus. 2.d.38 3.c./.5. c./.d.40.2.0. Intentio * Iactantia.2.5. Ieiunium.12.29. Imperare. 5. Intellectus.198.214.222.282.&c.13.&c Ipocriſis.

... 6. Iuramentum.5. Libertas.6.8. Locus.7.

131 Voluntas ex neceſſitate inhæret fini. 1^{a}.q.82.1.1.c.

132 Ad rectam voluntatem requiruntur duo, ſ. debitus finis, & quod ea quæ ſunt ad finē proportionētur ei. 22Ꝭ.q.49.7.c./.q 51 1.1.1^{m}./.q 55.3.4.c./.q.64.7.c./.q.69.2.c./.2.d.40.2.c./.4.d.49 q.1.ar.3.q.4.5^{m}. * Malitia.7.8. Malū.51.55. Miraculū.44. Moralis.1. Motus.78. Peccatum.1 .37. Pœnitentia 41. Phyſica.5. Præceptum.146.149. Prædeſtinatio 0.20. 24. 37. Præſtituere. Propoſitum.1. Prouidentia.2.3. Ratio.36.56.57. Scandalum 8. Scriptura.10. Subſannatio.

133 Homini conuenit agere propter finem, quia omnes actiones humanæ ſunt propter finem. 12Ꝭ.q.1.1.0.

134 Actiones hominis, aliis intentis, non ſunt propria actiones humanę, quia nō procedunt ex deliberatione rationis, quæ eſt principium humanorum actuum. Et ideo habent quaſi finem imaginatum, non autem per rationem præſtitutum. 12Ꝭ.q.1.1.c /.3^{m}. Actio.43.

135 Homo operatione naturali, & animali, ordinatur in finem ab alio, ſed operatione humana, ordinatur a ſeipſo in finem 12Ꝭ.q.1.2.c

136 Finem conuenientem dicimus, vtile vel neceſſarium vitæ humanæ. Opuſc.73.c^{o}.1.

137 Aliquid ordinatur in finem dupliciter, ſcilicet vel p oprie, tamquam ſeipſum mouens ad finem, & ſic ſola creatura rationalis ordinatur in finem, vel communiter, tamquam motum ab alio, & ſic bruta animalia ordinantur in finem. 12Ꝭ. q.1 2.c.

138 Finis hominis, eſt adhærere deo per intellectum, ſed magis per voluntatem, & principalius per amorem, quàm per timorem. Con.3.c^{o}.115./.116.fi./.128.1^{m}./.130.1^{m}./.4^{m}.fi. * Voluntas.31 &c.66.72. Vita.90.147.148. Vſus.6.

139 Omnis peccans mortaliter, conſtituit ſibi neceſſario alium finem, quam deum. 12Ꝭ. q. 1.7.1^{m}./.q.89.1.3^{m}./.22Ꝭ.q.45.1. 1^{m}./.1.d.1.q.4.1.4^{m}./ 2.d.24.q. 3.6.c./.d.34.3.c./.d 42.q. 1. 3. 5^{m} /.5.c./.3.d.31.q.1.1 1.c./.4.d.16.q 2.ar.2.q.1 c./.d.46 q. 1. 3 c./.Veri.q.28.2.c./.Ma.q.3.1.20^{m}./. Vir q.2 6.c./.7^{m}./.Ro.2 lect.2.prin^{o}.H.

1 ¶ FINITVM additum infinito, non facit maius, ſed plus. 4. d.49.q.1.ar.4.q.1.4^{m}. * Actus.25.28 84. Agens.80. Plus.

2 Cuilibet finito, poteſt fieri additio ſecūdum mathematicū, non autem ſecundum phyſicum. 3.d.13.q.1.artic. 2. quæſt. 3.1^{m}.

3 Ens creatum eſt compoſitum ex finito, & infinito. i. ex actu & potentia vel quia ens aliud eſt finitum, idest incorruptibile, aliud infinitum, idest corruptibile. Ideo non ſunt partes eius integrales, ſed directiuæ. 2.d.3.q.1.1.5^{m}. * Angelus.9.10.161.212. Auerſio.29. Beatitudo.93.119. Cælum.73. 76. Concupiſcentia.7. Continuum.4. Damnatio.44. Deus.86 Diſtantia.3.4.5. Diſtinctio.40. Diuinum 2. Eſſe. 46. 94. Finire. Forma.80. 87. Hæreſis.47.48 Locus.18 Mundus.18. Offenſa. Opera.10.17. Ratio.92 Peccatum. 215. Pœnitentia. 100. Propoſitio.1.2.3.4. Pſalmus.7. Punctus.1. Quantitas.20. Tēpus.20.38. Vlura.48. Chriſtus.65.70.

¶ Firmamentum a deo creatum, idest cælum ſtellatum eſt ſuprema ſphæra ſecundum Ariſtotelē, non autem ſecundum aſtrologos modernos. 1^{a}.q.68.1.2.3 0./.q.71.3^{m}./.2.d. 14. L. me^{o}.h./.Quo .4.3.c./.Cæ 2.lect.9.prin^{o}. * Apoſtoli.38. Cælum. 15.18.56.60.&c. Tempus.11. Cælum.

¶ Firmare. Argumentum.5.7. Fides.146. Fortitudo 32.58. Fūdamentum.3. Humilitas.25.30. Imperfectio.2. In.27. Miſſio 40. Perſonam.1. Perſeuerantia.1.5. Præſcriptio. Purgatio. 3. Temperantia.14. Virginitas.3.5.6. Virtus. 235. Votum. 9. Viura.275.

¶ Firmitas eſt virtus faciens permanentiam in opere, ſed cōſtantia, in pro. octo. 3.d.34.q.3.ar.3.q.2.c. * Amor.113. Anima.127. Argumentum.5.6.7 Aſſentire.7.8. Certitudo.1. Cōſtantia.3. Contemplatio.13. Continentia.12. Delectatio.91. Euangelium.7. Fides.1.162. Fiducia.6 Fortitudo. 2. 34. Fundamentum.2. Gloria.22. Habitus.32. Hæreſis.28. Humilitas 28.30. Imperfectio.2. In.17. Incontinētia.6. Intellectus.121. Maria.15.70. Mathematica.35. Matrimonium.121. Muſica. 1. Pax.20. Peccatum.217.370. Perſeuerantia.1.5. Probatio.2 Ratio.34.50. Sanctitas.5. Schiſmus. Temperantia.32. Terra. 5. Tribulatio.7. Vanū. Verbum.71. Virtus.98.182.239. Votum.45.46. Differentia

¶ Firmiter. Continentia.12. Votum.33.

¶ Fiſſum. Prob^{u}. Scindi. Scilſura.

¶ Fiſtula. Organum.1.

¶ Fixum. Adam. 15. Ens.13. 14. 15. Illuminatio. 6. Intellectus. 121. Illuminare. 4. Motus. 78. Per. Sanctus. 2. Species. 3. Stella. 5. Voluntas. 50.

fla. 1 ¶ Flagellvm duplex ſcilicet corporale, & ſpiritale. ſ. remorſus conſcientiæ. Pſal. 38. fin. g. B. * Animal. 69 Baptiſmus. 91. Lex. 112.

2 Flagellum ſecundum ſe, ſemper eſt corrigens. Sed quandoque ex defectu ſubiecti, non peruenitur ad hunc effectum. 4. d. 15. L. mc^{o}. A. * Man^{s}. 4 Matia. 69. Reprobatio. 5. Saluari. 55. Chriſtus. 216. 218.

3 Quinque modi, quibus flagella Deus infligit in præſenti, diſtinguuntur penes quinque bona a Deo intenta. l. quia vel bonum eſt in altero, vel eſt in eo qui punitur in quo eſt ordo iuſtitiæ, vel eſt vtilitas eius, quo ad receſſum a malo, vel in ordine ad bonum conſeruandum, vel ad bonum augendum. 4. d. 15. L.

¶ Flagitioſus. Ludus. 12.

¶ Flagitium. Mulier. 21.

id. ¶ Flāma eſt ardor ſpiritus ſacri. Pſal 17. princ^{o}. ſ. C. * Amor. 189. Ardor, Fumus, Gladius. 1. Hieronymu.. 1. Ignis. 2 Miſſio. 41. 45.

¶ Flamen, Baptiſmus. 219. &c.

¶ Flāmtora, Lumbardia.

¶ Flatus, Apoſtoli. 10. Aquilo, Miſſio. 42. Spiritus. 1. Terremotus. 4. Ventus. 2.

moc. ¶ Flegma habet pro materia dulcia & pinguia, ratione humiditatis, colera vero, amara. Meta. 8. le. 4. priu^{o}. F. * Aqua. 16. Incontinen. 12. 15.

feruo. ¶ Fletus erit in damnatis corporaliter, quo ad turbationē capitis & oculorum, non autem quoad reſolutionem lacrymarum 4. d. 50. 9. 2. ar. 3. q. 3. o. /. Cont. 4 c^{o} 89 fi. /. Quolib. 7. 13. o. /. Opuſc. 10. ar. 40. * Dolus 12. 24. Flumen 1. Gemitus 0. Lacryma. Luctæ. Oratio 4. 29. Pœnitentia 69. Rugitus.

¶ Flexibile. Angelus 461. Docere 11. Lucifer. Pœnitentia 44. Superbia 2. Voluntas 40. Iuuentus 2. Paſſio 117.

¶ Floridus. Paradiſus 3.

ra. 1 ¶ Flos ſignificat Chriſtum, ratione puritatis, paſſibilitatis, odoris, decoris, & fructus. Iſa. 11. prin^{o}. L. * Anima 213. Fructus 12. Iuuentus 2. Nazareth Proſperitas 1.

2 Caro Chriſti floruit, per honeſtatem, & incorruptionem, & refloruit per reſurrectionem. Adam vero floruit, ſed peccando non refloruit Pſal. 27. fi. g. H.

¶ Fluctuatio. Pax 10.

¶ Fluere. Actio. 51. Amor 58. Anima 122. 258. &c.

¶ Fluidus. Aqua 10.

1 ¶ Flvmen aquæ quincuplex, ſ. lacrymarū, baptiſmi grīæ, ſapientiæ, & lętię. Iſa. 42. fi. F. Baptiſmus. 56. 63. 219.

2 Flumina quatuor videntur oriri, ex diuerſis locis, quia intrant ſub terrā, ſicut multa alia. Sed primo oriuntur a mari, immediate vero, a fonte paradiſi, ſcilicet phiſon, geon, tigris, & euphrates. 1^{a}. q. 102. 1. 2^{m}. /. 2. d. 17. q. 3. 2. c. /. 4^{m}. /. 5^{m}. * Elephas 4. Gratia 84.

ra. ¶ Fluuius. Chriſtus dicitur fluuius violentus triplici ratione ſcilicet propter aquarum, id eſt gratiarum multitudinem, propter amoris feruorem, & propter curſus velocitatem. Iſa. 59. fi.

fa. 1 ¶ Flvxvs maris, eſt per impreſſionem lunæ, non autem per aliquam formam aquæ. 1^{a}. q. 105. 6. 1^{m}. /. q. 110. 3. 1^{m}. /. 2ª. q. 2. 3. c. /. Ɔ. 3. c^{o}. 190. 3^{m}. /. Ver. q. 22. 13. c. /. Opuſc 34. /. Ro. 11. lec. 3. fi. * Aqua 2. 10. 14 &c. Calor 7. Cete. 4.

.628. 2 Oppoſitum videtur dicere. 3. d. 13. ar. 2. q. 2. 2^{m}. /. 3^{m}. Reſpondeo ſicut Dubio 301. * Eucharistia 199. 212.

3 Fluxus duplex, ſcilicet de potentia in actum, & de agente in patiens. 4. d. 1. q. 1. ar. 4. q. 4. c. * Forma 38. 114. 167. Gratia 117. Initas 1. Intentio 22. Mare 2. Mens 4. Natiuitas. 128. Pars 14 Proprium 6. Punctus 3. Sanguis 13. Tempus 41. 37. Torcular 2. Virtus 78.

4 Fluxus ſiue effuſio humoris carnalis, aliquando eſt ex debilitate naturæ, ſine libidinoſa delectatione, & carnis commotione, aliquando vero ex aliqua occaſione cibi vel imaginationis. Opuſc. 64. c^{o}. 18. * Viſus. 1. Chriſtus 212. 213.

¶ Folium. Veritas 27.

¶ Folliculus. Onocrotalos.

1 Fomes ſupra principia naturalia, nihil poſitiue ſupponit in homine, ſed in ſolo defectu originalis iuſtitiæ conſiſtit. 2. d 32. q. 2 1. c. fin. * Auaritia 16. Baptiſmus 201. &c. Cinis 1. Circumciſio 42. Euchariſtia 248. Ignorantia. 12. Incarnari 14.

2 Fomes eſt inordinata, & habitualis concupiſcentia appetitus ſenſitiui. 1. 2ª q. 82. 3. 0. /. 3^{a}. q. 15. 2. c. /. q. 27. 3. c. /. 2. d. 30. q. 1. 3. c. /. 4^{m}. /. d. 32. q. 1. 1. 3^{m}. /. 5^{m}. /. q. 2. 1. 3^{m}. /. d. 32. q. 1. 1. c. /. Ma. q. 2. 1. 8^{m}. /. q. 4. 2. 4^{m}. /. q. 7. 3. 17^{m}. /. Opuſc. 3. c^{o}. 222. /. Ro. 7. lect 4. princ^{o}. K. /. med^{o}. G. * Lex 15. 16. Matia 10. &c.

53. &c. 59. &c. Peccatum. 161. 268. 272. 291. 296. 338. 340. 353. 362.

3 Fomes vt pœna inflicta a Deo, dicitur lex, non autem vt inclinat ad malum. 1. 2ª. q. 91. 6. o. /. q. 93. 3. 1^{m}. /. Rom. 7. lect. 4. med. F. Lex. 15. * Purgatorium. 8. Sanctificatio 1. 13. Senſualitas 16.

4 Fomes per ſe inclinat ad malum, per accidens autem ad bonum 2. d. 32. q. 1. 2. 4^{m}. /. q. 2. 1. 5^{m}. / 3 d. 3. q 1. ar. 2. q. 1. 2^{m}. Effectus.

5 Fomes vt pœna, eſt a Deo, non influente gratiam, non autē vt culpa. 2. d. 32. q. 2. 1. o / Ro. 7. lect. 4. mc^{o}. F.

6 Deformitas culpę, opponitur originali iuſtitiæ, quo ad rectitudinē voluntatis, fomes vero, quo ad rectitudinē virium inferiorum. 2. d. 32. q. 1. 1. 1^{m}.

7 Fomes eſt concupiſcentia habitualis, quæ prouenit ex hoc, quod ratio non habet virtutem totaliter inferiores vires refrenandi. Ma. q. 4. 6. 16^{m}.

8 Fomes non eſt cauſa maculę originalis in eodem ſobiecto. Ideo manet, tranſeunte reatu & macula peccati originalis. 2. d. 32. q 1. 1. 3^{m}.

9 Fomes non eſt cauſa proxima, ſed prima cuiuslibet peccati & radix eius, quia quandoque peccatum eligitur, ſine incentiuo. 2. d 43. 1. 2^{m}.

10 Oppoſitum videtur dicere. 1. 2ª. q 84. 1. c. /. 2^{m}. /. 2. c. /. 2. 2ª. q. 119. 1. 1^{m}. Reſpondeo ſicut Dubio 1144. Du^{m}. 629.

11 Effectus fomitis duplex, ſcilicet inclinatio ad malum, & difficultas ad bonum. 3^{a}. q. 27. 3. c. /. 3. d. 3. q. 1. ar. 2. q. 1. c.

12 Effectus fomitis duplex, ſcilicet rebellio, & ſeruitus. Ro. 7. lect. 4. mc^{o}. G.

13 Fomes originaliter eſt in appetitu ſenſitiuo, ſed diffuſiue, eſt in omni membro. Ro. 7. lect 4. mc^{o}. G. Subiectum.

14 Fomes vt reſpicit naturam, eſt æqualiter in omnibus, ſed ratione perſonæ, eſt intenſior in vno, quàm in alio. 2. d. 32. q. 1. 1. 4^{m}. /. 5. o.

15 Fomes peccati, non fuit in Chriſto. 3^{a}. q. 15. 2. o. / 3 c. /. 4. c. / 3^{m}. /. q. 18. 2. 3^{m}. /. q. 27. 3 c. /. 1^{m}. / 2. d. 32. q. 2. 1. b. 1. /. 3. d. 17. ar. 1. q. 1. 4^{m}. /. d. 21. q. 1. 2. b. 2. /. 4^{m}. /. Opuſcul. 3 c^{o}. 131. Chriſtus 82. 87.

1 ¶ Fons triplex, ſcilicet ſapientiæ, vitæ, & corporis Chriſti. A quo eſt triplex aqua, ſcilicet doctrinæ gratiæ, & baptiſmi. Iſa. 12. fin. Baptiſmus 56. * Amor 58. 124. Damnatio 15. Dulcedo 5. Generatio 15. Gratia. 84. Matrimonium. 116.

2 Fontes quinque, ſecundum quinque genera ſubſtantiarū, ſcilicet naturæ corporis cæleſtis, ignis, aeris, aquæ, & terræ. 1^{a}. q. 66. 2. o. /. Opuſc. 61. c^{o}. 34. * Origenes 2. Peccatū 169. Pluuia 3. Pſalmus 10. Sacerdos 10. Sol. 1.

3 Fontes quinque, ſcilicet ſubſtantia miſti, naturæ vegetabilis, ſenſibilis rationalis, & intelligentiæ. Opuſc. 61. c^{o}. 35.

4 Fons viuus eſt Deus. Opuſc. 61 c^{o}. 34. fi. /. 35 prin^{o}.

1 ¶ Forma. Omnis forma, dicitur actus, etiam ipſæ formæ ſeparatæ, & ipſe Deus. 1. d. 42. q. 1. 1. 1^{m}. /. Spiritu. 1. 1^{m}. Deus 44.

2 Oppoſitum videtur dicere. 1^{a}. q. 3. 8. o. /. 1. d. 26. q. 2. 2. 1^{m}. Reſpondeo Dubio 630. Du^{m}. 630.

3 Forma eſt ſimilitudo Dei participata in rebus, ſecundum Anaxagoram 1. d 8. q 5. 2. 5^{m}. /. Ɔ. 3. c^{o}. 97. * Abſtractio 17.

4 Forma ſemper importat reſpectum cauſæ eius quod ſecundum eam formatur, per modum inhęrentiæ, vt in intrinſecis, vel per modum imitationis, vt in exemplaribus. Veri. q. 3. 3 c. n. * Abſtractum 7. 8. Actualitas 2. Actus 2. 4. 46. 188. Adam 14. 87.

5 Omne complexum alicuius, eſt ſicut forma eius. 4. d. 5. 1. c. * Addere 8. 9. Angelus. 26. 449. Anima 5. 33. 34. 39.

6 Omne illud quo aliquid primo operatur, eſt forma eius. 1^{a}. q. 76 1. c. * Apponere 3. Ars. 26. 38. 41. Bonitas. 48. 63. 75. 82.

7 Forma non ſubſiſtens, non eſt quidditas, ſed eſt pars quidditatis. Pot^{a}. q. 3. 11. 11^{m}. * Contrarium 20. Delectatio 112. Denominatio 1. 5. 9.

8 Omnis forma vel eſt ipſa natura rei, vt in ſimplicibus, vel conſtituit naturam rei, vt in compoſitis. 3^{a}. q. 13. 1. c. * Determinatio 1. 4.

9 In ſimplicibus & immaterialibus idem eſt forma, & id cuius eſt forma. 1^{a}. q. 39. 5. 2^{m}. /. Phy. 2 lect. 1. * Deus 44. &c.

10 Immo nihil eſt forma ſimpliciter. Ver. q. 10. 8. 16^{m}. Reſpondeo Dubio. 631. * Diminutio 8. 10. 13. &c. Effectus. 10. Ens. 40. Du^{m}. 631.

11 De ratione formæ eſt, quòd ſit in eo cuius eſt forma. 1^{a}. q. 40 1. c. * Epiſt. cia. 7. Eſſe. F. Fides. 5. 7. 82. 83. Finis. 33. 37. 107.

12 Omnis forma, quantum eſt de ſe, eſt vniuerſalis. 4. d. 50. q. 1. 3. c /.

1. 3. c./. Verit. q. 2. 5. c./. q. 3. 11. c./. q. 10. 5. c. vel Indiuiduum 23.

Dum.632 13 Oppoſitum videtur dicere a ſimili. 1ª. q. 14. 1. 3m./. 1. d. 35. 5. a./. d. 36. q. 1. 1. 1m./. ℨ. 1. c°. 50. Reſpondeo ſicut Dub. 475.

14 Omnis forma in abſtracto conſiderata, eſt infinita. 1. d. 43. q. 1. 1. c. *Gratia. 3. 5. 6. Indiuiduum 23. 28.

15 Formæ non locantur in genere, nec in ſpecie, ſed compoſita. 1ª. q. 76 3. 2m. *Indulgentia 21. 27. Hypoſtaſis. 5.

Dum.633 16 Oppoſitum videtur dicere. 1. d. 3. q. 1. 6. c. prin°. Reſpondeo ſicut Dubio. 173. *Menſtruus 6. Metaphyſica. 30.

17 Forma generati, non eſt finis ſeu terminus generationis, niſi vt eſt ſimilitudo generãtis. 1ª. q. 44. 4. 2m./. 2 2ᵉ. q. 171 6. c.

18 Formæ materiales, non ſunt compoſitæ ex quo eſt, & quod eſt. 1. d. 8. q. 5. 2. 1m./. 2. d. 17. q. 1. 2. c. *Modalis, 1. Accidẽs. 89.

19 Omnis forma, de ſe eſt communicabilis. 1ª. q. 3. 2 3m./. q. 7. 1 c. ſi / 1. d. 4. q. 1. 1 c./. d. 19. q. 4. 2. c./. 2. d. 3. q. 1. 2 1m./. 2m./. 3. d. 2. L./. Veri. q. 2. 5. c./. 6. c./. Quol. 7. 3. c. prin°./. Opuſc. 29./. Meta 7. lec. 13 / Lec. 14./. Perher. lec. 10. prin°. a. C.

Dum.634. 20 Oppoſitum videtur dicere 1ª. q. 13. 9. c / 1. d. 25 3. c./. d. 34. q 1. 1. 4m. Reſpondeo ſicut Dubio. 367.

21 Omnis forma exiſtens in ſuppoſito, per quod indiuiduatur, eſt communis multis ſecundum rem, vel ſecundum rationem non autem formæ ſubſiſtentes. 1ª. q. 13 9. c.

Dum.656. 22 Oppoſitum videtur dicere. 1. d. 25. 3. c./. d. 34. q 1. 1. 4m. Reſpondeo ſicut Dubio. 367. *Motus. 33. 61. 78 80. 89.

23 Communicabilitas formæ tripliciter impeditur. ſ. per carentiam materiæ, vel per totalem impletionem materię ab vna forma, vel per receptionem formæ in materia ſignata. Periher. lec. 10. prin°. a. C. *Nomen. 21. 21. Paſſio. 35. Per ſe. 5. Perſona 12 42. 43. 45. Phy. 2. 3. Totum 1. Veritas 11. Virtus. Viroſitas. Vnitas. 6. Vſura 144. Vule. 2.

Dis. 24 Genus formarum triplex. ſ. materialium, immaterialium & mediatum, vt ſeuh. aug. ℨ. 2. c° 67. ſi /. Virt. q. 1. 4. 4m. *Abſtractum. 8.

25 Gradus formarum quincuplex. ſ. elementi, mixti, vegetabilis, ſenſibilis, & intellectualis. ℨ. 1. c°. 67 ſi./. Lib. 3. c°. 52./. 97 ./. Lib 4. c°. 11./. Spiritu. 2. c./. Anima. 1. c. fin./. 7. 9. c. *Accidens. 17. 125.

26 Forma duplex, ſcilicet exemplaris, & inhęrens. 3. d. 10. q. 2. ar. 1 q. 3. c.

27 Forma duplex, ſcilicet generalis, & ſpecialis. 4. d. 12. q. 1. art. 1. q. 3. 2m./. Veri. q. 1. 6. c. *Actus. 4. 10. Adoptio. 17. Aſſumere. 44.

28 Forma duplex, ſcilicet forma totius, & forma partis 3. d. 2. q. 1. 3. 0 /. 4. d 44. q. 1 ar. 1. q. 1. 2m./. ℨ. 4 c°. 82. 2m./. Quol. 2. 4. c./. Quol. 9. 1. 4m./. Met. 7. le. 9. me°. C. g. *Blaſphemia. 20. Commune. 13. Corruptio. 15. Deitas, Denominatio. 1. Diſtinctio. 1. &c. *Diuerſitas, 3. 4. 6. &c. Diuiſio. 1. 6. Eos. 40. Pars. 12. 13. 42. Quo eſt. 3. Virtus. 165. 178.

Dis. 29 Diſtinctio formarum duplex, ſcilicet ſpecifica, ſecundum diuerſitatem obiectorum, & numeralis, ſecundum diuerſitatem ſubiecti. 2 2ᵉ. q. 24. 5. c.

30 Formæ diſtinguuntur, ſecundum diuerſa principia actiua 2 2ᵉ q. 54. 2. c.

Dum.636. 31 Oppoſitum videtur dicere a ſimili. Phy. 7. lec. 8. me°. g. Reſpondeo ſicut Dubio. 908.

32 Diuerſorum, diuerſæ ſunt formæ de neceſſitate. 2. d. 42. q. 1. 1. c./. ℨ 2. c°. 79 /. Lib. 3. c° 97.

33 Forma ſeparata, non multiplicatur numeraliter. 1ª. q. 41. 6. c./. q. 50. 4. c./. q. 75. 7. c./ 2. d. 3. q. 1. 3. 0.

34 Forma eſt variabilis terminatiue, ſed eſt inuariabilis ſubiectiue. 1ª. q. 9 2. 3m./. q. 16 8. c. fin./. 1 2ᵉ. q. 53. 1. c./. 1. d. 8. q. 3. 2. 3m./. d. 17. q. 2. 1. 3m./. 3. d. 23. q. 3. ar 4. q. 3. 2m./. 4. d. 12. q. 1. ar. 2. q. 3. 1m./. Veri. q. 1. 6. c. princ° /. q. 14. 7. 3m./. Ma. q. 7. 2. 7m./. Virt. q. 1. 11. c./. 2m. *Iam. 5. 6. Figura. 3. 4. 5. Inſtrumentum. &c. Miraculum. 28. Muta 10. 2. 10. Ordo. 10. 12. 15. &c.

35 Subiectum tripliciter ſe habet ad formam recipiendam, ſcilicet in vltima diſpoſitione, cum impedimento extrinſeco, & cum indiſpoſitione. Veri q 9. 3. c./. Phy. 7. lec. 6. ſi. g. F &c. Actio. 124.

36 Forma effectus eſt in inſtrumẽto incomplete. 4. d. 1. q. 1. art. 4. q. 4. c. Inſtrumentum. 13. 14. 101.

Dum.637. 37 Oppoſitum videtur dicere a ſimili. 4. d. 1. q. 1. ar. 4. q. 2. 2m./. d. 7. q. 1. ar. 2. q. 3. 3m. Reſpondeo ſicut Dubio. 637.

38 Forma effectus, eſt in inſtrumento incomplete quadrupliciter, ſcilicet ſecundum rationem ſpeciei, ſecundum eſſe, ſecundum duplicem fluxum, ſcilicet de potentia ad actum, & ab agente in paſſum, & in hoc q non attingit directe vltimam formam 4. d. 1. q. 1. ar. 4. q. 4. c.

39 In formis differentia eſſe non poteſt, niſi quòd vna eſt perfectior alia. ℨ. 3. c°. 97./. Spũ. 1. 9m. *Actio. 5.

40 Forma eſſentialis, eſt de eſſentia, quidditate, & definitione ſubiecti, non autem forma accidentalis. Aĩa. 2. lec 2. princ°.

41 Forma partis, & forma totius, differunt realiter, ſicut pars, & totum. non autem ſicut duę formæ omnino diuerſæ 4 d. 44. q. 1. ar. 1. q. 2. 2m./. ℨ. 4. c°. 80./. Quol 2. 4. c./. 3m./. Quol. 9. 1. 4m./. Opuſ. 3. c°. 158./. Meta. 7. lec. 9. me°. c. *Adiectiuũ. 1. 4. 8. Differentia. 7. 9. 10. 12. &c. Diſtãtia. 1. Diſtinctio. 1. 6. c. Diuiſio. 1. 6. Ens. 40. Eſſe. F Figura. 3. 4. 5.

42 Subſtantialis forma, quæ requirit diuerſitatem in partibus corporis, ſicut eſt anima, & pręcipue animalium perfectorum, non æqualiter ſe habet ad totum & ad partes. Vnde non diuiditur per accidens, per diuiſionem quantitatis. 1ª. q. 76. 8 c. *Figura. 3. 4. 5. Forma. 107. 108.

43 Forma ſubſtantialis totius, non ſuperadditur partibus, ſcilicet materiæ & formæ, ſicut forma domus partibus integralibus eius, ſed eſt totum complectens materiam & formam, cum præciſione aliorum. 1ª. q. 76. 8. c./. Anima. 10. 16m ./. Opuſ. 30. lec. 4. b. *Fortitudo 33.

44 Non eſt poſſibile eandem formam numero, eſſe diuerſarũ ſpecierum 1ª. q. 118. 1. 2m. *Gratia. 1. 3. 5. 6. 105.

45 Ex diuerſitate formarum, eſt diuerſitas & multitudo rerum, operationum, & habitudinum ad materiam, & ordo rerũ. Sed ex diuerſitate operationum, eſt diuerſitas finium. Et ex diuerſitate habitudinum ad materiam eſt diuerſitas agentium & patientium. Et ex diuerſitate formarum, materiarũ, & agẽtium, eſt diuerſitas proprietatum, & accidentium. ℨ. 3. c°. 97 *Gratia. 1 2 3. 4 5. Materia. 16. 17. Membrum, Motus. 33. 62 78. Poſſibilitas. 1.

46 Forma ſubſtantialis & accidentalis, ſunt actus, & faciunt aliquid in actu. Sed ſubiectum formæ ſubſtantialis, eſt ens in potentia tantum, quia actualitas prius eſt in forma quã in materia, quæ eſt propter formam. Subiectum autem formæ accidentalis eſt ens actu, cui prius conuenit actualitas quàm formæ accidentali, quæ eſt propter ſubiectum. 1ª. q. 66. 1. 2. c./. q. 76. 4. c./. q. 77. 6. c./. Vnio. 4. c./. Spiritu. 1. 9m./. 3. c./ Anima. 2. 9. c./. Quol. 1. 6. b./. Quol. 11. c. 2./ Opuſ. 3. c°. 93./. 158 / Opuſc. 31. lec. 1 /. Lec. 10. Subiectum. 5. &c. *Potentia. 7. 21.

47 Forma non ſubſiſtens, non habet alium modum, a modo ſubiecti. Subſiſtens autem, habet quendam modum, vt ſubſiſtens, & alium, vt actus talis ſubiecti. 4. d. 49. q. 2. 3. 6m./. 4. c. princ°. *Prædicat. 20.

48 Forma vnius materiæ, dicitur ſpecies: plurium ſecundum ordinem tantum, totum colligatarum compoſitum alterarum autem mixtio. 1ª. q. 66 2. c./. Meta. 5. lec 2. ſi. b./. Phy. lec 5. fin. c.

49 Formæ incompoſſibiles in eadem ſuppoſito, faciunt propoſitionem in materia remota, compoſſibiles autem, in materia contingenti, vel naturã. 3ª. q. 16. 1. 1m.

50 Forma omnino ſimplex, vel non ſubſiſtens, non poteſt eſſe ſubiectum ex quo, vel in quo, ſed ſubiectum de quo, & circa quod. 1ª. q. 13. 12. 2m./. q. 29. 1. 2. 0./. 3. 3m./. q 30. 1. 3m /. q 54. 3. 2m /. q. 77. 1. 6m./. 1. prolo. 4. 2m./. d. 8. q. 5. 2. 4m /. 2. d. 3. q. 1. 1. 6m./. 3. d. 33. q. 3 ar. 4. q. 1. 1m./. ℨ 3. c°. 97./. Quol. 7. 7. 2m./. Spiritu. 1. 1m./. Anima. 6. 1m./. 3m./ 12. 16m. Accidens. 49. *Actio. F Adoptio. 17. Angelus. 73. 82. 92. Animal 2 6. 29. Aptitudo, Augmentum. 15. Charitas. 12. &c. Corpus. 13. Subiectum

51 Forma recipitur in ſubiecto, ſecundum modum ſubiecti, in quantum in eſt, non autem quo ad nobilitates eius. Veri. q. 15. 6 4m./. q. 24. 8. 6m.

52 Omne quod fit forma alicuius, fit vnum cum illo. 3. d. 17. q. 1. 1. c. *Denominatio. 0. Diffinitio. 1. 6 c. 8. 9. 13. &c Dom°. 2.

53 Omnes formę eiuſdem generis, reſpiciunt eandem potentiam ſubiecti. Veri. q 8. 14. c. *Eſſentia. 1 1. Habitus. 24. 29. In. 27. Intellectus 2. 3. 8. Lumen. 1. Miraculum. 28. Perſona. 12. Prædicata. 20. Similitudo. 3. 4. 7. 9 &c.

54 Plures formæ eiuſdem generis, non poſſunt ſimul eſſe in eodem ſubiecto. 1ª. q. 85. 4. c./. 2m./. ℨ. 1. c°. 55. 5m./. Veri. q. 8. 14. c. fi./. 14m./. Quol. 7. 2. c.

55 Plures formæ eiuſdem ſpeciei, non poſſunt eſſe ſimul in eodem ſubiecto. 3ª. q. 35. 5. c./. 3. d. 23. q. 3. ar. 4. q. 3. c./. Virt. q. 1. 10. c./. Meta. 7. lec. 10. fi.

56 Oppoſitum videtur dicere. 1ª. q. 12. 10. c./. q. 58. 2. 2m./ q. 85. 4. c./. 2m. Reſpondeo ſicut Dubio. 1111°. Dum. 161

57 Nulla forma naturalis poteſt eſſe ſimul in eodem ſubiecto cum actu formæ contrariæ, ſicut habitus animæ cum actu contrarii habitus. 1 2ᵉ. q. 63. 2. 2m./. q. 71. 4. 0. *Subtilitas. 2. Virtus 38. 101. 102. 103. 181.

58 Forma completa eſt in ſubiecto, ſecundum cõditionem ſubiecti. Non autem virtus inſtrumentalis, ſed magis ſecundum conditionem principalis agentis. 3ª. q. 63. 5. 1m.

For

59 Formæ naturales, ſtatim vt ſunt in materia, habēt ſuas operationes, niſi impediantur, quia ſunt tantum ad vnum, nō autem anima. Anima. 18 5^{m}. Actio. 44.

60 Omnis forma quæ recipitur in diuerſis gradibus potentiarum, recipitur ſecundum prius & poſterius. 2.d.3.q.1.4.c.

61 Formæ quæ ſunt in materia, ſunt partim in actu, & partim in potentia. Po^{a} q.3.4.7^{m}. * Actualitas. 1. Actus. 71.74.82. Angelus. 27.45. Corpus. 13. Habilitas. 0. Habitus. 24.29. Intellectus. 178.

62 Nulla forma remouet a materia potētiam ad alias formas. 1^{a}.q 66.2.c./.2.d.12.1.c.

63 Materia prima, ſe habet ad formam dupliciter tantum, ſcilicet in pura potentia, vel in actu puro. Anima. 18.5^{m}. * Neceſſitas. 2.6.8.22. Poſſibile. 1. Poſſibilitas. 0. Potentia. 7. 14. &c. 20. &c. 36.37.

64 Materia prima, eſt in potentia ad omnes formas naturales. 2.d.12.1.c./. Meta. lec. 12. fi. 1. E. Ma. 29.

65 Materia non eſt in potentia, niſi ad formas corporales. Anima. 9. c.

66 Materia eſt in potētia ad infinitas formas & figuras. Opuſc. 9.q 81. Materia. 31.

67 Materia prima, eſt tantum in potentia ad illas formas, quæ ſunt in rerum natura, vel per principia naturalia educi poſſunt. 2.d 30.q.2.1.c.

68 Potentia materiæ ad eſſe ſubſtantiale, eſt vna ſecundū eſſentiam, ſed multæ ſecundum relationem ad diuerſas formas. 3.d.33.q.1.ar.1.q.1.c./. Phy lec. 14. prin^{o}.

69 Forma implens totam potentiam materiæ, eſt inſeparabilis a materia, non autem aliæ. 22æ.q.24.11.c./.ʒ.2.c^{o}.29./. Lib. 3.c^{o}.20.4^{m}./. Virt. q.2.12.c.

70 Omnis forma quanto eſt nobilior, tanto magis dominatur materiæ, & minus ei immergitur, & magis eam ſua virtute excedit. 1^{a}.q.76.1.c. * Recipere. 1. 3.7. Similitudo. 1.8. 13.15.

71 Formæ & accidentia, non habent materiam ex qua, ſed materiā in qua, & de cuius potentia educuntur. Po^{a}.q.5.4.9^{m}. Accidens. 54.

72 Debita proportio materiæ ad formam, eſt duplex, ſcilicet per ordinem naturalem materiæ ad formam, & per remotionē impedimenti. 4.d.17.q.1.ar.2.q 2.c. * Accidens. 16.17.18. 62..97. Actualitas. 2. Actus. 46.89.

73 Forma non excedit proportionem materię, ſed ſunt eiuſdē generis. 22æ.q.24.3.2^{m}. * Agere. 9.13.27.

74 Omnis forma completiua rei, eſt quodammodo media, inter materiam & agens. 4.d.3.a.2.q.1.c. * Angelus. 27 45.

75 Materia prima eſt vna, per remotionem omnis formæ, non autem per vnam formam. 1^{a}.q.16.7.2^{m}./.1.d.2.1.3^{m}./. Veri. q.1.5.14^{m}./ Opuſc. 9.q.103. * Appetitus. 21 44. Apponere. 2. Aptitudo. Architector. Artificiale. 2.3.4.6.

76 Materia ſub diſtinctis formis, eſt ſimpliciter plures, ſed eſt vna ſecundum quid. Veri. q.1.5.14^{m}./. Opuſc. 9.q.101.

77 Materia eſt cauſa formæ, quaſi ſuſtentans eam, & econuerſo, quaſi faciens materiam eſſe actu 4.d.17.q.1.ar.4.q.1.c./. Veri. q.9.3.6^{m}./.q.28.7.c. * Bonitas. 86. Cauſa. 8.37. Cohors 1. Compoſitio. 1.2. Contingens. 2. Corpus. 8.25.29.

78 Materia non poteſt eſſe ſine forma. Spiritu. 1.c./.6^{m}./.5.10^{m} ./. hunc. 5. prin^{o}.c.A. Materia. 3.4. * Corruptio. 1. 3. 7. 11. Creatio. 41.

79 Materia eſt propter formam. 1^{a}.q.47.1.2.c./.q.65.2.c./.q.70 3.c./.q.76.5.c. prin^{o}./.q.77.6.c./.q.84.4.c./.q.85.3.4^{m}./.q.89. 1.c./.q.91.3.c./.q.96.5.c./.q.105.5.c./.12æ.q.2.5.c./. Ma. q.5. 5.c./.q.16.1.c.fi./.2.c./. Anima. 8.c. prin^{o}./.16^{m}./.10.1^{m}./.2^{m}. * Defectus. 4. Dæmon. 56.109.

80 Forma finitur per materiam, inquantum communitas eius contrahitur per materiam, ad hoc indiuiduum, & econuerſo, inquantum potentialitas eius determinatur ad vnā ſpeciem. 1^{a}.q.7.1.c./.q.44.2.c.fi./.2.d.43.q.1.1.c./. Quol. 3.3.c. * Deus. 380.390.391.393.394.441. Differentia. 4.9.10.12.13 16.17.22. Differre. 2.8. Diffinitio. 2.&c. 25.

81 Materia multiplicatur, per aduentum formæ. 1^{a}.q.29.1.5^{m}. ./. Opuſc. 72.q.19. * Dimenſio. 12.13.14.

Du^{m}.639. 82 Immo oſtenſum eſt frequēter, formas multiplicari per materiam. 1^{a}.q.3.3.c./.q.54.4.2^{m}./.3^{a}.q.3.3.c./. Meta. 7. lc. 10. fi. c./. lec. 14. Reſpondeo Dubio. 639°. Et ſicut Dubio. 731°.

83 Hoc primum dictum verum eſt, de multiplicatione ſpecierū quarum principia ſunt forma, ſecundum vero de ea quæ ē multiplicatio indiuiduorum in eadē ſpecie. Opuſc. 71.q.11.

84 Forma ordinatur ad materiam, & econuerſo. 4.d.17.q.1.ar. 4.q 2.c./. Veri. q.9.3.6^{m}./.q.28.7.c.

640. 85 Immo forma eſt finis, propter quē materia ſic vel ſic diſponitur. Spiritu. 1.2^{m}./. Opuſ. 3.c^{o}. 18. Reſpon^{o}. Dubio. 640°.

86 Formam veri materiæ, eſt impoſſibile, quin ſit corpus. Opuſc. 42. c^{o}. 6.

87 Forma finitur & limitatur dupliciter, ſcilicet per materiam ad indiuiduum, & per differentiam ad ſpeciem. Spiritu. 1. 2^{m}./. Opuſ. 3.c^{o}.18. Indiuiduum. 20.21.

88 Materia recipit formam, vt ſecundum ipſam, conſtituatur in eſſe alicuius ſpeciei, non autem intellectus, ſed ſecundū rationem formæ. 1^{a}.q.50.2.2^{m}.

89 Omne illud per quod materia efficitur propria huius formæ, ſe tenet ex parte materiæ, vt diſpoſitiones, & remotiones impedimentorum. 1^{a}.q.86 1.1^{m}./.q.87.1.c./.12æ.q.2.5. c./.22æ.q.27.3.c. prin^{o}./.4.d.17.q.1.ar.4.q.1 c./. Veri. q 28.7. 8 c./. Anima 2. lec. 24. prin^{o}.a. * Diſpoſitio. F. Effectus. 7.10 15.21. Elementum. F. Eſſe. F. Eſſentia. 11.12. Finis. 11.12.35. &c. 76. 107.

90 Immo diſpoſitio reducitur ad formam, ad quam diſponit. 3.d.13.q.3.1.c./.4.d.2.q.2.ar.2.q.1.2^{m}./. Phy. 3. princ^{o}. Reſpondeo, ſicut Dubio. 524°. * Fortitudo. 33. Generatio. F. Genus. 1.2.30. Gratia. 105. Habilitas. 0. Du^{m}.641^{m}.

91 Forma eſt magis ſubſtantia, & ens, & prior quàm materia, & compoſitum. Meta. 7. lec. 2. princ^{o}.c. Idea. 26.40.41.

92 Informitas materiæ duplex, ſcilicet carentis omnis formæ, & carentia triplicis pulchritudinis, ſcilicet lucis, viſibilitatis & plantarum. Prima præceſſit formationem natura tantum, ſecundum Auguſtinum, ſecunda vero etiam duratione, ſecundum alios. 1^{a}.q.66.1.0./.4.c./.q.67.4.c./.4^{m}./.q.69. 1.2.c./.q 74.2.c./ Po^{a}.q.4.1.0./.2.c.

93 Materia cognoſcitur tantum dupliciter, ſcilicet per analogiam ad formam, & vt perfecta eſt per eam. 1^{a}. q.15.3.3^{m}./. 2.d.12.4.c. prin^{o}./.d.17.q.2.1.4^{m}./. Ma. q.6.18^{m}./. Trin. 14.c./ Meta. 8. lec. 1. me^{o}.f. * Imperfectio. 3.

94 Conſideratio phyſici verſatur circa materiam, ſed conſideratio logici, verſatur circa ſpeciem & formam. Cæ. lec. 6.

95 Forma eſt magis de conſideratione phyſici quam materia, quia de materia non conſiderat, niſi in ordine ad formam. Trin. 18.2^{m}. * Incorruptibile. Indiuiduum. 13.14.15.23.25 28. Infinitum. 17.19.20.29. 30. Intellectualis. 4. 7. Intelligibile. 4.

96 Materia quæ eſt pura potentia, cum non poſſit eſſe ſine forma, non poteſt eſſe in potentia ad non eſſe, niſi quatenus exiſtens ſub vna forma, eſt in potentia ad aliam formam. Potentia. q.5.3.c. * Materia. 4.10.14.16.17.23.&c. 29.31.33 42.50. Meritum. 85. Naturale. 1.2.10. Neceſſitas. 6.8. Nutrire. 1. Obiectum. 1.&c. Pars. 1.12. Participare. 5. Paſſio. 4. Per ſe. 5. Poſſibilitas. 0. Po^{a}.7.20.21.22.37. Prædicari. 20. 35. 36. Priuatio. 4.7.9.12.25. Proportio. 1. Quantitas. 4.25. Quo ē. 3. Recipere. 7. Reſolutio. Reſurrectio. 23. Semen. 6. Species 2. Subſiſtentia. 2. Subſtātia. 5.24.30.35. Superius. 0. Suſurratio. 1. Virtus. 106.

97 Præparatio materię ad formam neceſſario, includit proportionem materiæ ad agens, & ad formam. 4.d.17.q.1.art.2.q. 2.c. * Agens. F. Agere. 9. Angelus. 73. 91. Apoſtoli. 24. 25. Applicatio. 1. Architector. Bonitas. 104.147. Charitas. 15. Agens.

98 Materia inquantum eſt nuda, ſe habet indifferenter ad omnes formas, ſed determinatur per agens. 1^{a}. q. 66.2.c./.ʒ.3. c^{o}.23.8^{m}./. Spiritu. 3.20^{m}. * Cauſa. 49.81. Cōtritio. 16. De^{9}. 331. Fatum 5. Inclinatio. 1.4.

99 Nihil eſt ſua materia, nec ſuum efficiens, ſed aliquid eſt ſua forma, vt in ſimplicibus. 1^{a}.q.39.2.5^{m}. * Ingratitudo. 11.

100 Forma vt eſt in materia, eſt prior ea via naturæ, & poſterior via generationis, ſed vt eſt in agente, eſt omni modo prior. 12æ.q.20.1.3^{m}./.q.62 4.c./.3.d.2.q.2.ar.3.q.3.2^{m}./. Veri. q.9. 3.6^{m}./. Ma. q.4.4.c. * Inſtrumentum. 8 9.11.16.

101 Effectus non eſt perfectio potentiæ actiuæ, ſicut forma potentię paſſiuę. Po^{a}.q.3.4.5^{m}.fi. * Lex. 169. Lux. 19.

102 Formæ omnium rerum, ſunt in potentia actiua primi motoris. 1.d.36.q.2.1.c./.Po^{a}.q.7.1.8^{m} * Operatio. 3.4.6. &c.

103 Forma non latitat, cōtra Anaxagoram, nec eſt totaliter ab ideis, contra Platonem, nec ab intelligentia, contra Auicennam, ſed educitur de potentia materiæ ab agente naturali, ſecundum Ariſtotelem. 1^{a}.q.45.8.c./.q.65.4.c./.q.91.2.c./.q. 110.2.c./.12æ q 63.1.c./.2.d 1.q.2.4 4^{m}./.d.18.q.2.3.c./.3. d. 33.q.1.ar.2.q.1.2.c./.ʒ.3.c^{o}.69./. Veri. q.11.1.c./. Po^{a}.q.3.8. 11.c./. Spiritu. 2.8^{m}./. Virt. q.1.8.11.c./. Opuſc. 34./. Meta. 7. lec. 7. fi. c. k./. Lec. 8. princ^{o}.b.C./. lec. 9. med^{o}. c. * Potentia. 21. Semen. 6. Vt. 11.

Oppoſitum videtur dicere. 1^{a}.q.65.4.c./.1^{m}./.d.36.q.2.1.c./. ʒ.3.c^{o}.24./.Po^{a}.q.3.8.18^{m}. Reſpon^{o}. Dubio. 642°. Du^{m}.642^{m}.

104 Forma quo ad eſſe in potentia, concreatur materiæ a Deo. Sed quo ad eſſe in actu, educitur de potentia materiæ ab agente naturali. Po^{a}.q.3.4.7^{m}./.q.5.1.c./.5^{m}.

105 Nulla creatura poteſt producere formam, niſi educendo eam, Fieri.

cam, de potentia materiæ. 1.d.14. 3.c./.4.d.5.q.1.ar.2.3.q. 3.3m./.Poa.q.5.1.6./.5m. Agens. 31. * Actus. 2.4.18.53. Adam 87.

Dum.643.106 Oppoſitum videtur dicere.2.d.1.q.1.3.o./.4.d.5.q.1.ar.3.q. 3.5m. Reſpondeo ſicut Dubio.410.

107 Inchoatio formarum, improbatur. 3a.q.32.4.c./.3m./.2.d. 18.q.1.2.c./.3.d.3.q.2.1.c./.6m./. Meta.7.lect.8.princo.b.D./. Phy.lect.13.meo.b.fi./.Lio.2.lect.1.princo.a.E. *Agere 9. Angelus 1-91.

Dum.644.108 Immo in ipſa potentia eſt quodammodo actus, ideſt forma. 12æ.q.27.3.c./.2.diſt.18.q.2.c.fin. Reſpondeo ſicut Dubio 644.

109 Quamlibet formam, ſequitur aliqua inclinatio, quæ eſt appetitus rei habentis illam formam. 1a. quaſt. 80.1.c. Inclinatio 1.

Dum.645.110 Oppoſitum videtur dicere. Phy.lec.13.meo.b.fi./.Lio.2.lec. 1.princo.a.E. Reſpondeo ſicut Dubio 221.

111 Formæ ſubſiſtentes, non habent cauſam aliam formalem ſui eſſe & ſuæ unitatis, nec cauſam agentem per tranſmutationem materiæ de potentia ad actum, ſed producentem totam ſubſtantiam.1a.q.61.1.2m.

Dum.646.112 Oppoſitum videtur dicere a ſimili.12æ.q.55.4.1m./.Vir.q.1. 2.1m./.7m. Reſpondeo ſicut Dubio 1171.

113 Formæ quæ fiunt immediate a Deo, introducuntur in materia præparata, neceſſitate ſuppoſitionis, aliæ vero neceſſitate abſoluta.4.d.17.q.1.ar.2.q.3.c. *Animal 6. Appetitus 4.49.52. Architector. Ars 36.&c.41. Cauſa 84.85.104. Datio 7. Delectatio 50.112. Dæmon 102.129. Diffinitio 8. Eſſe 14. 15.30.48 49. Forma 46.103.

114 Omnes formæ & motus, in his inferioribus, fluunt a formis, quæ ſunt in intellectu alicuius intelligentiæ. 1a.q. 65.4.c./.1m./.1.d.36.q.2.1.c./.Ʒ.3.capo.24./.Pota.q.3.8.18m. *Huius 1.

115 Materia non fuit creata ſub una forma, ſed ſub diuerſis.1a. q.66.1.c./.2.d.12.2.4.o./.Poa.q.4.1.13m.

116 Una forma non fit alia, per continuam generationē. 1a.q. 118.2.2m. *Incipere 4. Innaſcibilitas 2.

117 Formarum quædam fiunt ab agente corporali, ſecundum perfectam rationem, & perfectum eſſe formæ eius, quædam primo tantum modo, quædam neutro modo. Primæ manent, ceſſante actione agentis, uſque ad corruptionem, ſecundæ parum, tertiæ nihil.1a.q.67.3.4m./.Poa.q.5.1.6m. *Inſtās 29.30. Inſtificatio 18.21.22.

118 Nulla forma corrumpitur, niſi per actionem contrarij, vel per corruptionem ſubiecti, vel per defectū cauſæ. 12æ.q.53. 1.c./.1.d.17.q.2.1.c./.Ʒ.2.co.78.10m. Accidens 63. *Lux 21. Materia 12.&c.29.30.31.

119 Forma dicitur corrumpi per ſe, per ſuum contrarium, ſed per accidens, per corruptionem ſui ſubiecti. 12æ.q.53.1.c.

120 Introductio unius formæ, eſt expulſio alterius, & econuerſo. 1a.q.44.4.2m./.4.d.17.q.1.art.5.q.2.c./. Verit.q.28.1.7.o. *Miſtio 5.6. Motus 89. Mutabile 1.4. Mutatio 2.4.10. Naſcibilitas 1.4.5. Nutritio 1.

121 Ad introductionem formæ, requiruntur duo, ſcilicet æqualitas operationis ad formam, & diſpoſitio recipientis. 2.d. 17.q.2.3.4m. *Operatio 8.14. Priuatio 15. Prudentia 5.

122 Introductio formæ poſterioris, eſt prior expulſione formæ prioris, ſecundum rationem formæ, finis, & efficientis, ſed eſt poſterior, ſecundum rationem materiæ. 4.d.1.q.1.art.4. q.3.c./.d.17.q.1.ar.4.o./.Ver.q.28.7.o.

123 Forma ſubſtantialis non incipit eſſe in materia, niſi in ultimo inſtanti alterationis. Quol.1.6.o./.Quol.7.9.c./. Meta. 12.lec.3.meo.f.

Dum.647.124 Immo non datur ultimum inſtans, in quo prior forma ſubiecto ineſt. 12æ.q.113.7.5m./. Ver.q.28.7.10m. Reſpondeo ſicut Dubio 744.

Intenſio. 125 Intēſio formæ & perfectionis, eſt per acceſſum ad primum, ſed intenſio defectus & priuationis, eſt per receſſum a primo. 1a.q.49.3.3m./.12æ.q.22.2.1m./.Poa.q.3.6.15m./.Ma.q.1. 1.13m./.q.2.9.7m. Magis 4. *Actus.10.18.

126 Intenſio & remiſſio formarum, numquam cauſat diuerſitatem ſpeciei, ſed quandoque conſequitur eā.12æ.q.72.8.1m./. 2.d.32.q.1.1.4m./.3.d.9.q.2.1.4m. *Augmentum 14.&c. Contrarium 20. Defectus 4.5. Inſtans 23.

Dum.648.127 Oppoſitum videtur dicere. 1a.q.50.4.2m./.12æ.q.88.11.1m./. q.60.5.3m./.q.72.8.1m. Reſpondeo Dubio 648.

128 Magis & minus ex formis diuerſorum graduum, diuerſificant ſpeciem, non autem intenſionem graduum eiuſdem formæ. 1a.q.50.4.1m./.12æ.q.18.11.1m./.q.60.5.3m./.q. 72.8.1m./.1.d.35.4.3m./.2.d.32.q.1.1.4m./.Ma.q.2.6.16m./.q. 7.1.15m./.Spū.8.8m./.Anima.7.6m./.Ente 6.fi.

129 Perfectio formæ duplex. ſ. ſecundum ſpeciem, & ſecundum ſubiectum. Secundum primā forma dicitur magna, ſecundum ſecundam vero, dicitur magis. 12æ.q.52.1.c princo./.q. 66.1.c./.4.d.40.2.5m./.Vir.q.5.3.c. Intenſio.0. Magis.0.

130 Quantitas formæ duplex ſ. per accidens, ſecundum ſubiectum, & per ſe ſimpliciter ſ. ab agente, a diſpoſitione ſubiecti, & ab obiecto, inquantū eſt habitus. Ma q.7.2.c. Augumentum 8. *Prædicati 20.

Dum.6 131 Immo ex parte diſpoſitionis reducitur ad formam. 4.d.17. q.8.ar.4.q.1.c. Reſpondeo ſicut Dubio 524.

132 Formarum quædam ſuſcipiūt magis & minus, per miſtionem ſui contrarij, quædam per diſtātiam a cauſa, quædam nullo modo. Primæ introducuntur ſucceſſiue, ſecundæ vero & tertiæ, introducuntur ſubito. 4.d.17.q.1.artic.5.q.3.c. Augumentum 17.

133 Forma dupliciter recipit magis & minus. ſ. in concreto tantum, ſi ſit ſimplex & una, ut lux, vel in concreto & abſtracto, ſi importet in ratione ſui proportionem multorum ordinatorum ad unum, ut mors, ſanitas, & pulchritudo 12æ. q.52.1.c./.q.53.2.3m./. Vir.q.5.3.c./. Ethi.10. lect.3.princo. Quantitas 16.19. Subtilitas 2.

134 Nulla forma ſubſtantialis, ſuſcipit magis vel minus. 1a.q. 76.4.4m./.q.93.3.3m./.q.118.2.2m./.12æ.q.52.1.c./.3a.q.73.7. c./.Poa.q.3.9.9m./.12.c.fi./. Ma.q.7.2.4m./.7m./. Vir.q.1.11. c./.q.5.3.c./. Trin.15 6m./. Aia.9.10m./.Quol.1.6.3m./.Opuſ. 3.c.92.fi./.Opuſc.33./.Meta.12.lect.12.princo.b.

Exemplar. 135 Forma exemplaris duplex. ſ. ad cuius ſimilitudinē aliquid fit, & ad cuius ſimilitudinem & participationē, aliud habet eſſe, quæ nō ſemper eſt, eiuſdē ſpeciei cum exēplato. 3.d.27. q.2.ar.4.q.3 1m. Addere 9.

136 Forma rei per ſe exiſtens, ad duo poteſt eſſe. ſ. ut exēplar, & ut principium cognitionis. 1a.q.15.1.c. *Adoptio 17. Agēs 68.&c. Agere 9. Angelus 151.261.268.341.352. Anima 5.45 176.209. Ars 6.7.

137 Forma exemplaris coincidit in idem numero cū efficiente & fine, ut Deus, non autem forma inhærens. 3.d.27 q.2.ar. 4.q.3.4m./.4.d.1.q 1.ar.4.q.4.3m./. Verit.q.21.4.c. Deus 44. *Artificiale 2.3.4. Aſſimilatio 6.

138 Forma exemplaris in mente Dei, eſt reſpectu formæ principaliter, & reſpectu materiæ ſecundario. Sed in mente artificis creati, eſt reſpectu formæ tantum. Quol.7.2.c. *Caritas 11.&c. Cauſa 24.25.36 &c.40. &c.85.90. Certitudo 9. 44. Cognitio 15.62.64. Delectus 5. Deitas 2. Dæmon 56. 100.&c.109.110. Deus 44.&c.147.154.156.214.329.&c. 390 &c.432. Diſſinitio 2. Diſtinctio 16. Effectus 9.&c. Epieicea 7. Exemplar.0. Phātaſia 6. Fides 5.7.82.83.128.152.&c. Finis 93.76. Imitatio. Ingratitudo 11. Iudicium 80. Lex 169. Materia 22.&c.

139 Verbum Dei eſt forma exemplaris, non autem forma quæ eſt pars compoſiti. 3a.q.3.8.2m. * Notitia 2. Præſtigium 2. Principium 21. Pronomen 5. Prophetia 54.56. Relatio 89. 98. Sigillum 1. Similitudo 3.6.9.13.15.27.30.31. Superna 1. Verbum.1.&c. Veſtigium 6.9.

Subſtantialis. 140 Forma ſubſtantialis, eſt perfectio totius, & cuiuslibet partis eius, non autē quælibet forma accidentalis.1a.q.76.8.c.

141 Qualibet forma ſubſtantialis, eſt tota in toto, & tota in qualibet parte, non autem formæ accidentales, conſequētes quantitatem, ſed pars in parte. 4.d.44.q.3.q.3.c. Anima 16. *Accidens 16.23.65.76. Accidentaliter 6. Actio 13 36.97.98. Aer 4. Agens 78. Alteratio 5.6.7.16.32. Angelus 26.42.73.92.149. Antiqu. 0. Animal 2.6. Annihilatio 4. Ars 36.&c.41.

142 Ad formam ſubſtantialem ſequuntur duo, ſcilicet eſſe principium formale ſubſtantialiter ei cuius eſt, & connexio eius cum materia in eſſe. Ʒ.2.co.67.princo. *Attributio 2.3.4. Calor 6.7.8. Cauſa 90. Cælum 2.4.26.66.77.84.99. 115.120.123.

143 Forma ſubſtantialis, unitur immediate materiæ. 1a.q.76.6. 7.c./.3.d.2.q.2.ar.2.q.1.c./.Ʒ.2.co.71./.Ver.q.13.4.4m./. Aia. 9.o./.16.c.fi./.Met.8.fi. Anima.2.lec.1.meo.d. *Complexio. Compoſitio.1.2. Conſeruatio.4.5.9. Corpus.4.8.23.

144 Forma ſubſtantialis, ſimul recipitur, & recepta eſt. 2.d.1.q. 1.1.3m. * Creatio.41. Differentia.11.22. Differre.2.8.

145 Formæ accidentales ſunt notiores nobis, quam ſubſtantiales, quia ſunt propinquiores ſenſui. Anima 2.lec.2.princo. *Dimenſio.12.&c.

146 Non eſt poſſibile plures formas ſubſtantiales ſimul eſſe in eodē corpore. 1a.q.76.3.c./.4.o./.2.d.12.4.c./.d.18.q.1.2.c./. 4.d.44.q.1.art.1.q.1.4m./.Ʒ.2.co.57./. Lib.4.co.80./. Verit.q. 15.2.12m./.Poa.q.3.9.9m./.q.8.4.2m./.Spū.1.9m./.3.c./.10m./. Anima.9.11.c./.11.8.5m./.Quol.1.6.c./. Quol.9.ar.5.c./. Quol. 11.5.c./.

Fo

11.5.c./.Quol. 2.10.0./.Opuſ.3.c°.90 /.Opuſ.29./.Opuſc.33.prin c°./.Opuſ.42.c°.15./.16./.17./.Meta.2.lec.4. me°.c./.Lib.7.lec.12.fi./.Anima.2.lec.1.me°.d.H./.Le.2.prin°.Anima.43. •Domus.2.Effectus.21.Eſſe.53.64.Eſſentia.11.12.Euchariſtia.95.97.98.99.

2m.650. 147 Oppoſitum uidetur dicere.Meta.5.lec.17. Reſpondeo Dubio.650°. •Frais.31.33.Grane.1.2.3.4. Humanitas.2.

148 Ea quorum forma eſt ordo,vel compoſitio,nō ſunt res naturales, quia vnitas naturæ non fit ex ſola vnione ordinis vel compoſitionis.Ꝫ.4.c°.35. •Idea.1.&c.40.&c.In.27. Indiuiduum.28.Inſtās.23.30.Intellectus.8.Lux 2.21.Menbrū.8.Menſtruus.2.6.Natura.20.21.Naturale.2.10. Neceſſitas.2.8.Ordo.10.12,22.Panis.1.Pars.11.12.13.40.

650. 149 Forma miſtionis, non eſt ſubſtantialis, ſed eſt accidens .ſ. qualitas.1ª.q.76.4.4m./.4.d.44.q.1.ar.1.q.1.4m./.Quol.10.3.2m. Oppoſitum videtur dicere. Ꝫ.|4.c°.81.2m. Reſpondeo Dubio.650°. •Paſſio.45.Perfectio.5.18.28.Perſona.42.Potentia.7.14.&c.20.&c.36.37.

150 Forma miſtionis ſumitur dupliciter.ſ.pro forma miſti quatenus in genere, & pro qualitate reſultante ex qualitatib⁹ ſimplicibus. Primo modo eſt forma ſubſtantialis, ſed ſecundo modo eſt forma accidētalis.Con.4.c°.81.2m./.Quol.10.3.2m. •Priuatio.15.Proceſſio.27.Propoſitio.13.18.Quantitas.13.25.27.Senſus 13 15.31.Spirituale 3.11. Viuere. 2.3. Viuificare.1.Vniuerſale.21.Chriſtus.20.

Corporale 151 Nulla forma recipitur in materia,niſi corporalis.1.d 8.q.5.2.c.prin°./.2.d 3.q.1.4.c./.Anima.9.c./.Opuſ.42.c° 6.prin°

152 Corporeitas eſt prima forma materię, a qua numquam denudatur.1 d.8.q.5.2.c./.2.d.3.q.1.1.c.

153 Impoſſibile eſt formā vniri materiæ,quin fiat corpus.Opuſ.42.c°.6./ 15. •Corpus.13.Domus.2.Homo.28.

154 Nulla forma rei corporalis,præter animam rationalem, eſt perpetua 1ª.q 85.6.c. • Iudicium.80.Senſus.14.15 31.

155 Eadem forma eſt,qua ignis eſt ignis, corpus, & ſubſtantia.3ª.q.75.6.2m./.2.d.12.4.c./ d.18.q.1.2.c./.Con.4.c°.80.2m./.Spiritu.1.9m./.Anima.9 11.c./.Quol.11 5.c./.Opuſ.42.c°.15.fi./.Anima.2.lec.1.med°.d. • Subſiſtentia.2.Viſus.1.

156 Forma ſubſtantialis ignis,eſt principium omnium accidētium propriorum eius. Quol.6.2 c.

157 Forma accidentalis.non habet potentiam actiuam, ſed eſt potentia compoſiti, vt calor ignis.1ª q.77.1.3m.

2.651. 158 Oppoſitum u detur dicere a ſimili. Anima.2.lec.2. princ°. Reſpondeo Dubio.652°.

Intellectua 159 Omnis forma ſeparata a materia eſt intellectualis.1ª.q.66.2.c fi./.q.110.1.c./.3ª.q.75.6.c./.1.d.35.1.c./.4.d.1.q.1.ar.3.q.3.2m./.Con.1.c°.44.4m/.Lib.2.c° 76.1m./.89.4m./.96.1m./Lib.3.c°.23.2m./.Li.4.c°.904m/.Po².q.6.6.c./.Spiritu 1.c./.12m./.Quol.3.20.c./.Quol.7.10.c./ Opuſ.3.c°.75. •Angelus.151.169.&c.262.&c.301.306.&c.

160 Nulla forma ſubſiſtit,præter animam rationalem. Po².q.3.9 c./ Spū.2.8m. •Aīa.33.43.&c.171.&c. Appetitus.44.&c.

161 Subſtantię intellectuales,ſunt formæ ſubſiſtētes. Con.2.c°.50./.89.4m. •Ars.6.7.Artifex.2.Aſſimilatio.2.

162 Et econuerſo.Con.2.c°.89.4m. • Cognitio. 12.25.61.62,64.Corpus.4.Deus.400.401.402.403.

163 Omnes formæ intelligibiles,ſunt vnius generis. 1ª. q.85.4.c./.Ꝫ.1.c°.55./.Ver.q.8.14.c./.Quol.7.2.c.fi.

164 Formæ, ideſt ſpecies intellectus noſtri, non efluunt a formis immaterialibus,ſed a rebus ſenſibilibus.1ª.q.84.4.6.c. •Phātaſia.2.Principium.11.26.Prophetia.56. Senſus. 15.

165 Illud quo res intelligitur eſt duplex.ſ.primum ideſt forma, quæ eſt principium intelligendi, & ſecundum, ideſt forma, quæ eſt terminus ipſius actus intelligendi. Veri. q.3.2.c. •Similitudo.3 5.6 7.9.11.12 15.19.27.30. 31. Vniuerſale.1.Voluntas.5.80.

166 Omnis forma habet reſpectum ad formatum ſecundū eſſe, & eſt cauſa eius vel inhærens, vt intrinſeca, vel exemplaris, vt extrinſeca: non autem vt forma, habens reſpectum ad obiectū, ſed vt rō vel ſimilitudo,& cōuerſio. Ver.q 3.3.c.fi.

167 Formæ in mente humana, ſunt principaliter formarū, ſed in mente diuina & angelica,ſunt communiter & immediate materiæ & formæ. Veri. q.2.5.1m./.6.c./.q.3.8.c./.q.8. 11.c./.q.10.4.5.c./.q.19.2.c.

168 Forma intellectus,habet duplicem reſpectum .ſ. ad obiectū cuius eſt,& ad ſubiectum in quo eſt. Ex primo non dicitur aliqualis,ſed alicuius, ex ſecundo autem dicitur aliqualis, quia materialium non eſt materialis, nec ſenſibilium ſenſibilis. Veri.q.3.2.5m./.3 c.fi./.q.10.4.c.

169 Forma intellectus,reſpectu eius eſt indiuidua, ſed reſpectu eius cuius eſt ſimilitudo,eſt vniuerſalis.1ª.q.76.2.3m./.2. d.3.q.1.2.3m./.4.c./.d.17.q.2.1.3m./.4.d.50.q.2.1.5m./.Anima.2.5m./.Ente.4.fi.h.

170 Intellectus recipit formam, vt formam ſimpliciter,non indiuiduando eam,quia in eo habet eſſe vniuerſale, ſed materia recipit formam indiuidualiter tantum.1ª.q.75.5.1m./.2 d 3.q.1.1.c./.3m.

171 Intellectus cuius forma eſt a re, perficitur a re, & a ſimilitudine. Si autem non habet a re perficitur a ſimilitudine. Si vero non differt a ſimilitudine,a nullo perficitur,1ª.q.14.2 2m./.3m./.5.2m./.3m./.Veri.q.2.1.3m.

172 Forma intellectus,eſt directe ſimilitudo eſſentię rei. Forma autem ſenſus & imaginationis,eſt ſimilitudo accidentium eius.Con.4.c°.11./.Veri.q.8.7.fi.

173 Formę rerum ſenſibilium, habent nobilius eſſe in intellectu, quàm in ſenſibilibus.Con.3.c°.49.4m.

174 Intellectus quo ad actum eſſendi,eſt forma animæ, ſed quo ad actum intelligendi,eſt econuerſo. Veri.q.10.8.13m.

175 Intellectus quo ad actum primum eſt forma materialis,ſed eſt immaterialis,quo ad actum ſecundum 2.d.17.q.2.1.1m.

176 Forma iudicij. Iudicium quo ad formam iudicii, pertinet ad iuſtitiam diſtributiuam tantum. 2.2ę. q.63.4.1m. •Indulgentia 22.27.Iudicium.23.&c.

177 Formæ ſacramentales, traditę ſunt apoſtolis a Chriſto. 3ª. q.72.4 1m./.4.d.7.q.1.ar.3.q.1.2m. • Abſoluere.21.22.29.30 34.35.Apoſtoli.24. Character.19.Chriſma.2. Matrimoniū.15.&c. Nuptiæ.2.Ordo 63.Virginitas.3.32. Sacramentales

¶ Formale in vnoquoque,eſt excellentius in eo. 4. d.46.q.2.ar.2.q.3.c. • Ablatiuus.1.Accidens.60. 61. Actio.14.61.71. Actus.7.35.41.58.83.154.176.Aer.6.Agens.73.77.92.Agere.27.29.Amor.13.20.43.Angelus.82.148.211.330.Anima.90.301.Animal.2.Aſſimilatio.15.Aſſumere 34.Aſtrologia.3.Auerſio.7.Beatitudo.103.Beatus.3.46. Bonitas.20.149.168.Calor.7.8.13.Charitas.18.32.Cauſa.8 84.85.93.98.Cælum.28.39.Cognitio.32.Color.3.&c. Conſtructio. Continuum.1.Contrarium.26.Corpus.16. Dei 4.5 Delectatio.6.27.76.112.Determinatio.4. Deus. 18 87.338.432.433.Differentia.10.13.Diffinitio.10.16.17.18.Diſpoſitio.46.Diſtinctio 1.6.9.14.19.Donum.6.Elementū.16 Ens.6.Æqualitas.13.14.Eſſe.1.39.40.41.58.99.Euchariſtia.4.95.Ex.6.Fides.17.31.32.37.58.123.155.Finis.39.61. Forma. 111. 142. Genus.1.Gratia.6.69.120.134.Graue.1.Indiuiduum.15.30 Infinitū.14.20.29.30.Iniuſtitia 7.8.10.Inobedientia.3. Inſtans.29.Intellectualis.1.Intellectus.58 1 5.132.147.214. Inceptio.1 ....Ira.14 15.Iudicium.9.Iuſtitia.28.32. 66. 72. Iuſtificatio.6.41.Liberum.3.Locus.3.Logica.10.Luciditas.2.Lux.10 Malum.28.Materia.16.17. Matrimonium.5. 29. Mendacium.1.9 10.Meritum.21.25. Metaphyſica.30. Modificari.Natura.14.Noſcere 1.Nomen.29.78.Nugę.Obiectū 1.&c 9.Omiſſio. 7. 12. Operatio. 32. Pars.28. Participare.7.8.Paſſio.16.Pater.11.&c.Peccatum.19.49.64.259.288. Pęnitentia 111.112.126.Pes.1.4.Perſona.42.&c.Prædeſtinatio.44.48.Prædicari.35.36.Prophetia.31.66.Prudentia.7.50.69 Pulchritudo.3.Quantitas.25.Ratio.29.Recipere.3.Relatio 86.Sacrilegium.6.Sapientia.1.52.Satiſfactio.1.Scandalum 8.Scientia.31 27.38 45.96.107. 139. Solus.8 Spiritus. 21. Tempus.7.8.Tranſgreſſio.1.Veritas.45.Virginitas. 6.9.32. Virtus.29.101.103.105.209.210.233. Vita.23. viuificare.1 vniuerſale.8.Chriſtus 60. Quid.

¶ Formatio corporis humani, & aliorum,eſt a Deo principaliter,ſecundario autē eſt ab anima,mediante ſemine Con.2 c°.87.7m./.10m. •Adam.92.Agens.45.Angelus.178. 559. 570.Anima.209.Baptiſmus.58. Conceptio. 2. 32. Coſta.3.&c.Dæmon.110.Deus.198.Dicere.4.5. .Diffinitio.8. Phantaſma.2.8.Fides.109.Forma.4.92.11 .112.Habit⁹.41. Imaginatio.8.Informatio,Intellectus.273.Loqui.6.Menſtruus 2.&c Peccatum.293.Propoſitio.13.Puer 1.Semen.16. Spirituale.3.Spūs.18.Timere.36.vnio.24.vxor.2.3.9.vſura.297. Corporis.

¶ Formatiua virtus,eſt potentia actiua non autem paſſiua. Ideo aſſimilatur arti.2.d.18.q.2.3.c. • Aſſimilatio. 15. Formatio. Formatum.Imaginatio.9.Semen.6.17.&c. Quid.

¶ Formatum, Abortus.1. Agens.45.Baptiſmus.58. Certitudo 24.Conceptio.32.Confeſſio.6.15.Corpus.4.57.Coſta.3. Diffinitio.32. Femininū.3. Fides 5.16.45.95.102.106.109.152,153 154.157.Forma.166.Formatio.Imaginatio.8.Miſſa.48 Puer.1.Senſus.31.Symbolum.4.Chriſtus.198.

¶ Formica reponit grana,imminente pluuia.2.2ę.q 172,1.ar.3./.2.d.7.q.2.2.6m./.3 d.26.q 1 1.4m. •Apis u. Corpus.63. Solicitudo.

¶ Formido, Dubitatio.1.Opinio.0.

¶ Formoſus.Chriſtus.205.

¶ Formax ignis,non lædebat tres pueros,quia Deus ſuſpenderat actionem ignis.4.d.47.q 3.ar.3.q.2.c./. ./. Veri. q. 26. 10.12m./.10ª.q.6.1.c.fi./.20m. •Agilitas.4. Miraculum.

¶ Forni-

Quid. 1 ¶ FORNICATIO dicitur a fornice, id eſt ab arcu triũphali, vbi fiebat fornicatio. Et eſt proprie ſoluti cum ſoluta. 4.d. 41.ar.4.q.1.c./.Ma.q.15.3.c./.Ro.lec.8.me^{o}.G. •Abſoluere 9. Accuſatio.24. Affinitas.4. Cognatio.8.

2 Fornicatio prohibetur ſpecialiter ſimul cum cærimoniis ab Apoſtolis, quia gentiles non reputabant eam eſſe peccatũ. 12ӕ.q.103.4.3^{m}./.22ӕ.q.154.2.1^{m}./.4.d.1.q.2.ar.5.q.4.c./.d. 33.q.1.ar.3.q.1.1^{m}. Ma.q.15.1.1^{m}./.1ӕ.Cor.5.princ^{o}.

3 Omne peccatum dicitur fornicatio large. 22ӕ.q.151.2.c./. 3^{m}./.4.d.39.6.3^{m}. •Conſcientia.17.18. Correctio.19. Datio. 18. Debitum.20. Fides.100. Hæreſis.152.153. Miſſa.8. Olce.

4 Fornicatio eſt maius peccatum his, quæ ſunt contra bona exteriora, & minus his quæ ſunt contra Deum, uel contra perſonam proximi. 22ӕ.q.154.3.0./.Ma.q.15.1.13^{m}./.q.2.10. c./.q.15.2.6^{m}.

5 Fornicatio ſimplex, eſt ſimpliciter grauior in viro, quàm in fœmina, de adulterio autem eſt econuerſo. 4.d.35.4.5^{m}./.6^{m}. •Scriptura.10. Sponſa.6. Sponſalia 10. Thamar.

Coniugũ. 6 Fornicatio poteſt probari per teſtes abſconditos, vel per ſigna violentę ſuſpicionis. 4.d.35.3.4^{m}.

7 Coniuges non poſſunt ſe licentiare ad fornicãdum. 4.d.33. q.1.ar.3.q.1.5^{m}.

8 Vir non poteſt excipere contra vxorem de fornicatione, ſi dedit ei occaſionem fornicandi. 4.d.39.L./.1ӕ.Cor.7.lec.2. princ^{o}.I.

9 Viro licet dimittere coniugem fornicantem, niſi in ſeptuplici caſu, ſcilicet ſi fornicatus eſt, vel eam proſtituit, uel propter longam abſentiam nupſerit, vel ab alio in ſpecie viri cognita, vel vi oppreſſa, vel reconciliata, vel repudiata ſit. 4. d.35.1.0./.1ӕ.Cor.7.lec.2.princ^{o}.I.

10 Vir occulte fornicans, non poteſt petere diuortium, ſed tenetur reconciliari vxori petenti 4.d.35.6.5^{m}.

11 Vir poteſt dimittere vxorem fornicatam, quoad thorum, ſine iudicio eccleſię non autem quoad cohabitationem. 4.d. 35.3.0. •Bigamia.6. Diuortium 3. Matrimonium. 48.55. 137. Sponſalia.10. Suſpicio.10.

12 Vir tenetur ex præcepto eccleſiæ dimittere vxorem fornicatam, non pœnitentem 4.d.35.2.0.

13 Dimittens coniugem fornicãtem ex uindicta, peccat, non autem ſi hoc agit, vt uitet infamiam, vel incertitudinẽ prolis, vel ſi facit hoc ad correctionem. 4.d.35.1.1^{m}.

14 Reus tenetur reddere debitum, & redire ad innocentem vocantem, niſi dederit licentiam vouendi continentiam. 4. d. 35.6.3^{m}.

Diuortiũ. 15 Vir poſt diuortium fornicans, debet ſecundum æquitatem & non ſecundum rigorem iuris, cogi ad reconciliationem, licet vxor non poſſit hoc petere. 4.d.35.6.4^{m}.

16 Facto diuortio propter fornicationem, innocens poteſt ingredi religionem, & profiteri, etiã altero inuito. 4.d.35.5.3^{m}.

17 Fidelis ſi vult, poteſt cohabitare coniugi infideli, vel fornicanti, quandiu ſperat conuerſionem eius, non autem amplius. 4.d.39.3.4.c. Matrimonium. 2.

18 Infidelitas eſt ſpiritualis fornicatio. Ideo cauſat diuortiũ, ſi ſit in conſuetudine, carnalis vero fornicatio, per vnicum actum. 4.d.35.1.3^{m}./.d.39.3.6.0.

19 Vitium contra naturam, cauſat diuortium. De quo non fit mentio, quia eſt innominabile, & rarius accidit, & non ita cauſat incertitudinem prolis. 4.d.35. 4^{m}.

20 Alia peccata non cauſant diuortium, quia non ſunt contra bona matrimonij, ſicut fornicatio. 4. diſt. 35.1.3^{m}./. d.39.6.0.

¶ Fornix. Fornicatio 1.

Dfia. 1 ¶ Forſitan dicitur dupliciter, ſcilicet dubitatiue, & interpretatiue. Io.8.lect.2.fi.A. •Angelus 215. Delectatio 93. Deus 232. Phantaſma 8. Fermentum 3. Ioſeph. Iudicium 84. Iuramentum 35. Ornatus 9. Peccatum 425. Puer 8. Stephanus 2. Vſura 243.244 254.260.300.

¶ Fortificatio. Amor 236. Angelus 432. Damnatio 50. Lignũ 2. Operatio 35. Peccatum 147. Vnctio 15.

Dia. 1 ¶ FORTITVDO duplex, ſcilicet corporalis & mentalis. Prima eſt pars virtutis, ſecunda vero eſt virtus. Et vtraque eſt neceſſaria militi, ſed ſecunda magis. Opuſc.42.li^{o}.4.c^{o}.17. •Adulterium 8. Datio. Contioẽtia 11. Epiſcicia. 1. Eupſichia. Fiducia 4.5.11.

Ob. 2 Fortitudo eſt virtus ſpiritualis, ſecundum quòd eſt circa pericula. Sed eſt conditio omnis uirtutis, ſecundum quod dicit firmitatem animi abſolute. 12ӕ.q.61.3.4.0./.22ӕ.q.58. 8.2^{m}./.q.123.2.0./.3.1^{m}./.13.c./.3.d.33.q.1.art.1.q.3.c./.1^{m}. •Gabriel 1.

Ob. 3 Fortitudo non poteſt eſſe virtus theologalis, quia obiectũ uirtutis theologalis, ſcilicet Deus, habet rationem ardui, non autem periculi. 3.d.26.q.2.2^{m}.

4 Fortitudo eſt uirtus moderatiua timoris & audaciæ, propter bonum reipublicæ. Heb.11.lect.1.prin^{o}.C. •Gratioſus Iacob 7.8.

5 Fortitudo eſt uirtus, tollens impedimenta, quæ repellunt uoluntatem ab eo quod eſt ſecundum rationem, propter difficile 22ӕ.q.123.1.0./3.4.5.c./q.124.2.c./.3.d.33.q.3.ar. 3.q.1.c./.Pſal.17.prin^{o}.a D./.Ethi.3.lect.18.fi. •Imaginatio 3. Lenia. Manſuetudo 2.

6 Fortitudini & temperantiæ, accidit repellere ſuperabundantiam paſſionum. Sed per ſe conuenit eis, paſſiones moderari. 1^{a}.q.95.3.1^{m}. •Perfectio 81 Perſeuerantia 5.6.8.9.

7 Fortitudo corporis conſiſtit in quinque, ſcilicet uigore cõplexionis, robore membrorum, abundantia cibi, cõſtantia mentis, & experientia bellicę artis. Ifa.3.prin^{o}.I. •Præceptũ 111.112. Robur. Securitas. 2. Vehemens. Virilitas. Virtus. 225.238.

8 Fortitudo non habet partes ſubiectiuas, nec diuiditur in multas ſpecies, quia eſt circa materiam valde ſpecialem. 22ӕ q.128.c.princ^{o}. Ob.

9 Manſuetudo, magnanimitas, & humilitas, ſunt partes potentiales fortitudinis. Viri.q.1.12.16^{m}. Manſuetudo. 2. vel eupſichia.

10 Propria materia fortitudinis, ſunt timores & audaciæ, in maximis terribilib^{9}. 12.q.59.4.3^{m}./.22ӕ.q.186.1.c./.3.d.33. q.2.ar.2.q.2.0. Audacia.1. •Confeſſio.5. Eupſiebia. Ob.

11 Oppoſitum videtur dicere. 22ӕ.q.127.2.0. Reſpondeo ſicut Dubio.255°. Du^{m}.651°.

12 Fortitudo eſt immediate circa timores & audacias, mediate vero circa obiecta horũ, ſcilicet circa pericula & labores 22ӕ.q.123.3.2^{m}./.q.129.1.2^{m}./.q.161.2.3^{m}./.3.d.33.q.2.ar.2. q.2.2^{m}./.Con.1.c^{o}.91.5^{m}./.Ethi.4.lec.1.princ^{o}.b.B.

13 Fortitudo eſt principaliter circa timores, ſecũdario autem circa audacias. 12.q.21.1.1^{m}./.q.95.3.2^{m}./.12ӕ.q.60.4.b./.c./. 22ӕ.q.123.3.0./.6.c./.q.126.2.c./.q.137.1.c./q.141.3.c./.2^{m} ./.3.d.26.q.2.2.4^{m}./.d.33.q.2.ar.2.q.2.0./.Vir.q.1.4.c.fi./.c.c.

14 Fortitudo non eſt circa ſpem, niſi ſecundum quòd ſpes cõnectitur audaciæ. 22ӕ.q.123.3.3^{m}./.q.125.2.3^{m}./.3.d.33.q.2. ar.2.q.2.2^{m}.

15 Fortitudo eſt inter audaciam & timiditatem, non autem ſpes, ſed eſt inter præſumptionem & deſperationem, ideo non ſunt idem. 3.d.26.0.2.2^{m}. Spes 71.

16 Proxima materia fortitudinis, & temperantiæ, & partium ipſarum, ſunt paſſiones: remota vero, ſunt obiecta paſſionũ. 3.d.33.q.2.ar.2.q.2.2^{m}. Temperãtia.19.21. •Virtus.40.41.

17 Fortitudo ẽ pcipue circa timores mortis. 12ӕ.q.61.3.c./.22ӕ q.123.4.0./.11.12.c./.q.125.128.c./.q.129.5.c./.q.136.2.c./. 4.c./.1^{m}./.q.137.1.2.c./.q.140.2.3^{m}./.q.141.3.4.c./.q.147.2. 3^{m}./.q.149.1.c./.q.151.2.2^{m}./.q.161.2.3^{m}./.q.166.1.c./.2.1^{m}. ./.3.d.33.q.2.3.6^{m}./.4.d.49.q.5.ar.3.q.2.8^{m}./.Virt.q.1.12.6^{m}. ./.23^{m}.q.5.1.4.c./.Ethi.3.lec.18.me^{o}.c.fi./.lc.19.prin^{o}.2.H.

18 Fortitudo principaliter eſt circa moleſtias mortis, ſecundario autem circa quaſcunque alias moleſtias. 22ӕ.q.123.4. 1^{m}./.q.124.4.3^{m}./.3.d.33.q.2.3.6^{m}./.q.3.ar.3.q.1.c.

19 Fortitudo eſt maxime circa repentina, quoad manifeſtationem habitus, non autem quoad electionẽ. 22ӕ.q.123.[illegible]

20 Fortitudo eſt maxime circa timores mortis in bello cõmuni, vel particulari. 22ӕ.q.123.5.0./.q.124.2.c./.q.141.8.c./.2. d.44.q.2.1.3^{m}./.3.d.33.q.3.ar.3.q.1.c. Timor.50.

21 Ad virtutẽ fortitudinis aliquid pertinet dupliciter, ſcilicet vt principale obiectum, vel actus, & ſicut inſtrumenta vel auxilia. 3.d.34.q.3.ar.1.q.2.2^{m}.

22 Fortitudo eſt circa difficiliora, non autem circa meliora, quàm iuſtitia, quæ in bello, & in pace vtilis eſt: non autem fortitudo, ſed tantum in bello. 22ӕ.q.58.12.c./.3^{m}.

23 Immo fortitudo eſt vtilis etiam in pace 22ӕ.q.123.12.1^{m}./. 5^{m}. Reſpondeo Dubio.653°. Da^{o}

24 Perferre ſecundum quòd dicit actum fortitudinis, non dicit immobilitatem, ſed electionem immorandi contra immoderatum timorem, ſicut charitas cõtra odium, manſuetudo cõtra iram, & patientia contra triſticiam. 12ӕ.q.66.4.2^{m}./.3.d. 33.q.2.3.6^{m}. Manſuetudo.3. •Amor.219. Con

25 Fortitudo includit patientiam, addens ei inſultum in mala ſecundum quod oportet. Virt.q.5.1.14^{m}. •Andragathia Angelus.432.

26 Fortitudo moderatur timorem, patientia & perſeuerantia triſticiam, ſed manſuetudo iram. 22ӕ.q.136.2.c./.1^{m}./.2.d. 44.q.2.1.3^{m}./.3.d.26.q.2.2.4^{m}./.d.33.q.3.ar.3.q.1.3^{m}./.d.34. q.1.2.c. Manſuetudo.3. Bonitas.109. Concupiſcibilis. 6.

27 Quicumque eſt fortis, eſt patiẽs, & non econuerſo, quia patientia eſt quædam fortitudinis pars. 12ӕ. quæſt. 60. 4.2^{m}.

•Continentia

* Continentia. 11.

28 Fortitudo ſuſtinet pericula mortis, ſed patientia ſuſtinet quæcumque mala. 22ℰ.q.128.4m./.q.136.4.1m./.3.d.33.q.3.ar.3.q.2.c.

29 Fortitudo eſt principaliter circa timores, ſecūdario autem circa triſtitias: patientia vero eſt econuerſo. 22ℰ. quæſt. 136. 4. 2m.

30 Fortitudo eſt principalior magnanimitate. 22ℰ.q.129.5.c./.3m. * Fides.14. 158. & cetera. Fundamentum.3. 4. Generatio. 48.

654. 31 Oppoſitum videtur dicere a ſimili. 22ℰ. q 161.5.2m./. Virt. q.1.12.24m. Reſpondeo Dubio. 654. * Honor. 14. Humilitas.22. Iacob.7.8. Impauiditas. Iuſtitia. 51. &c. Lenia. Manſuetudo.1.2. Pœnitentia.27.28.

32 Fortitudo firmat contra mala, ſed magnanimitas, in perſequutione bonorum. 22ℰ.q.129.5.1m./.6.2m.

33 Fortitudo, & magnanimitas conueniunt in modo, & forma, ſed differunt in materia. 3 d.33.q.3.art.3.q.2.1m.

34 Partes potentiales fortitudinis ſunt ſex, ſcilicet magnanimitas, fiducia, ſecuritas, magnificentia, conſtantia, tolerantia, id eſt patientia, & firmitas, id eſt perſeuerantia. 22ℰ. quæſt.128.o./.quæſt.129.5.o./.quæſt.134.4 o./. quæſt. 136.4.o./.quæſt.162.4.3m./.3.diſt.33.quæſt.3.artic.3.quæſt.1.4.o. Conſtantia. 11. Perſeuerantia. 8.9. *Prudentia. 76. Spes. 75. Temperantia. 5.

35 Fiducia, magnificentia, patientia, & perſeuerantia, circa materiam fortitudinis, ſunt partes eius integrales. Sed ſunt partes potentiales, & virtutes per ſe, diſtinctę a fortitudine, ſecundum quòd ſunt circa alias materias. 22ℰ. q. 128.o./.q.134.4.o./.q.136.4.o./.q.137.2.o./3.d.33.q.3.ar.3.q.1.2.4.o. *Vita.63. Votum.18.

36 Vitium audaciæ opponitur fortitudini, ſecundū exceſſum audaciæ, impauiditas autem, ſecundum defectum timoris, quia in vtraque ponit medium. 22ℰ. quæſt. 126 2.3m./.3.diſt.26 quæſt.2.2.4m./.diſt.34.quæſt.1.2.c./.diſt 44.quæſt.2.1.3m. Audacia.4. Impauiditas.

Ctũ. 37 Fortitudo & māſuetudo, nullo modo ſunt in Deo, niſi Metaphoricè ℨ.1.c°.92. *Amictus.

38 Fortitudo eſt in iraſcibili ſubiectiuè. 12ℰ. quæſt. 61.2.c./.q.66.1.c./.quæſt.85.3.c./.22ℰ.quæſt.58.5.2m./.9.c./.quæſt. 128.1m./.quæſt.34.4.c./.quæſt.136.4.2m./. quæſt. 137.2.2m./.3a. quæſt.15.2.c./.3.diſt.26.quæſt.2.2.4m./.diſt. 33.quæſt.2. arti.4.quæſt.2.o./.4.diſt.33.quæſt.3.3.c./.Ma.quæſt.4.5.4m./.q.5.4.13m./.Virt.quæſt.1.4.c.princ°./.fin./.5.c.fin./.10. 11m./.q.5.1.c.fin./. Ethi.3.lec. 19. princ°. a. G. Subiectiue. * Anima. 221. Apoſtoli.30. Aqua 11. Audacia 1.4.5.9.10.21. Baro. Bonitas. 196. Fictio.2. Fiducia.4.5.11. Generatio. 39.

39 Fortitudo & debilitas cordis, pertinent ad iraſcibilem, ſed dilatatio & conſtrictio eius, pertinent ad concupiſcibilem. Veri.quæſt.25.2.c. *Habitus.60. Iacob.7.8. Intellectus.99. Leo.2. Paſſio.132. Perfectio.81.

40 Fortitudo martyrum, præcipue commendatur, quia ſuſtinent propter Deum impugnationes perſonales, & mortem in bello particulari. 22ℰ. quæſt.123.5.1m./.quæſt.124.2.c. *Perſeuerantia.1.5.8.9. Pes.

41 Sancti in patria, habent fortitudinē mouēdi totam terram Veri.q.4.4.12m.

55m. Immo terra eſt immobilis. Ma.q.16 9.8m./.Cæ.2.lec.21.fin. Reſpondeo ſicut Dubio.655°.

42 Fortis ſeu conſtans, timet quæ, & quando, & vbi, & ſicut oportet, non autem aliter. 4.diſtinct.29.2.1m./. Virt. quæſt. 1.13.5m.

43 Fortis intendit exprimere ſimilitudinē ſui habitus in actū, vt proximum finem. 22ℰ.q.123.7.o.

44 Fortis delectatur de ſuo actu & fine. Sed non percipit, niſi ex ſuperabundanti gratia Dei, propter dolorem corporis & animæ pro amiſſione vitæ. 22ℰ.q.123.8.o. * Prælatio.18.20 27. Securitas.2. Spes.33.58.75.

45 Non habens fortitudinem, operatur fortia quincupliciter, ſcilicet propter ignorantiam, artem, experientiam, paſſionem, & lucrum. 22ℰ.quæſt.123.1.2m./.quæſt.128.7m./. 3. d. 33.quæſt.3.art.3 quæſt.3.o./.Ethi.3.lec.16.19.o. * Temperantia.3.31. Terra.5. Timor 5.10.30.50. Veritas.52.55. Vindicatio.5. Chriſtus.87.

46 Principalis actus fortitudinis, eſt ſuſtinere, ſecundarius vero, eſt aggredi. 22ℰ. quæſt. 123. 3. c./.6.o./.8.c./.10.3m./.12.1m./.quæſt.124.2.3m./.quæſt.128.c./.quæſt 141.2.3.c./.3.di.33.quæſt.2.3.6m./.quæſt.3.art.3.quæſt.1.c./.diſt.34.quæſt.3.art.1.q 2.c./.Virt.quæſt.1.12.c Actus. 120. Alexander. 2. Amictus. Angelus.432. Antropoſpatos. Aqua.12. Confeſſio.5.53. Confirmatio.21.

47 Ad primum actum, requiruntur duo, ſcilicet præparatio animi, & exequutio operis. Ad ſecundum etiam requiruntur duo, ſcilicet infrangibilitas, & infatigabilitas. 22ℰ.q.128 c. * Damnatio.50.

48 Fortitudo aſſumit iram moderatam ad actum ſecundum, non autem ad primum, nec vt auxilium, ſed vt inſtrumentum, quia ad iram pertinet inſilire in rem contriſtantem. Vnde Philoſophus inducit verſum Homeri. Virtutem & furorem erige: quia videlicet cum aliquis eſt virtuoſus virtute fortitudinis, paſſio irę, electionem virtutis ſequens, facit ad maiorem promptitudinem actus. Si autem præcederet, virtutis modum perturbaret. 22ℰ.q.123.10.o./.15.2m./. Veri.q.26.7.c fi. *Delectatio.49. Difficile.12.

49 Triſtitia & concupiſcentia, per ſe impediunt ſecundum actum fortitudinis, ſcilicet aggredi, ſed per accidens adiuuant. 22ℰ q.123.10.3m.

50 Fortitudo Spiritus, oſtenditur in reſiſtendo concupiſcentiæ carnis contrarianti ſpiritui. Sed eſt maior in comprimendo, ne inſurgat. 3a. quæſt.15.1.3m. * Fortificatio. Gratus.2. Imaginatio.9. Intellectus.99. Inuincibile. Lenia. Lex. 135.172. Martyrium.1.

51 Fortis habet duos actus, ſcilicet circa propriam materiam, id eſt pugnare, & circa proprium finem iam adeptum, id eſt gaudere de victoria. 3.d.33.quæſt.1.4.c. * Motus.62. Operatio.35. Paſſio.53.132. Peccatum.370. Præceptū.111.112.114. Reuelatio.11.

52 Pugnare viriliter, eſt actus fortitudinis, inquantum huiuſmodi. Sed vt debetur a milite propter feudum quod tenet a rege, eſt actus iuſtitiæ. 3.d.9.quæſt.1 ar.1.quæſt. 1. 3m. * Superbia.24. Thomas.2. Tribulatio.6.11. Veritas 55. Vincere. Vindicatio 8.

53 Donum fortitudinis in patria, habet actum perſfruendi plena ſecuritate a laboribus, & a malis. 22ℰ quæſt. 139.1.2m./.3.d.33.quæſt.1.4.c./.d.34.quæſt.3.ar.1.quæſt.3.o./.d.35.q.2 ar.4.o.3.c. * Animus. Donum.

54 Actus principalis huius doni in via, eſt ſuſtinere omnia difficilia, ſecundarius autem, eſt aggredi. Sed non differūt ſpecie. 3. d.34.q.3.ar 1.q.2.c. * Beatitudo.151.&c.169.170. Charitas.64. Donum.28. Gabriel.1.

55 Hoc donum eſt maxime circa opera ſupererogationis, quia ſunt difficillima, & ſupra vires humanas. 3.d.34.quæſt.3.art.1.quæſt.2.1m.

56 Hoc donum reſpicit principaliter difficultates, ſed miracula, & doctrinam, tamquam auxilia, & inſtrumenta. 3.d.34.q.3.ar.1.q.2.2m. * Præceptum.111.112.114. Virtus. 152.

57 Donum fortitudinis, ſe extendit ad omnia difficilia, non autem virtus fortitudinis. 3.d.34.q.3.ar.1.q.2.o.

58 Virtus fortitudinis, firmat animum, ſecundum modum connaturalem homini, donum autem ſupernaturaliter. 22ℰ q.139.1.o./.3.d.34.q.1.2.c./.q.3.ar.1.q.1.o.

59 Donum fortitudinis dat fiduciam euadendi quælibet pericula, & perueniendi ad finē cuiuslibet operis, id eſt ad beatitudinem, non autem virtus fortitudinis, ſed perficit ad ſuſtinendum quælibet pericula. 22ℰ.q.139.1.c./.1m.

60 Donum fortitudinis reſpicit virtutem fortitudinis, inquantum ſuſtinet pericula, & facit quodcumque opus arduum. Ideo dirigitur a dono conſilii. 22ℰ.q.139.1.3m.

1 ¶ FORTVNA eſt cauſa per accidens, vt in paucioribus, præter intentionem, in his quæ ſunt propter finem, & a propoſito. Meta.11.lec.8.fin. Cauſa.14.inf. Quid.

2 Fortuna eſt intellectus, agens præter intentionem. Sed caſus eſt natura, agens præter intentionem. Meta.11.lec.8.fi./ Lib.12.lect.3.med°.c.F./.Phy.2.lec.10.o. Caſus.2. * Aſtrologia.4. Aſtrum. Bonitas.191. Cauſa.10.&c.

3 Fortuna eſt incerta, quia eſt ab infinitis, id eſt indeterminatis cauſis. Meta.11.lec.8.fi.

4 Fortuna eſt maxime in diuitiis, & potentia, deinde in aliis bonis exterioribus. ℨ.3.c° 30.fi./.31.prin°/.fi.

5 Fortuna non eſt in carentibus vſu rationis. Meta.11.lec.8.fi. * Magnanimitas.27.

6 Fortuna & felicitas, ſunt eorundem ſubiectorum, non autem eorundem obiectorum, vel mediorum. 4.d.49.q.1.ar.1.q.1.5m. * Prouidentia.57. Scientia.51.52.53.

7 Bene natus dicitur, qui bene inclinatur ex Cælo, & etiam bene fortunatus, non autem cuius electio dirigitur a deo vel Angelis, ſed dicitur bene gubernatus, vel bene cuſtoditus. ℨ.3.c°.92./.Opuſ.25.c°.4.

8 Nullus poteſt eſſe vniuerſaliter bene natus, ex virtute Cæli ſed tantum ex directione Dei. ℨ.3.c°.92.fi.

9 Aliquis

120 Actus fidei informis, manet adueniente charitate, ſicut & habitus eius. 3.d.23.q.3.ar.4.q.2.o./. Veri.q.14.7.c.

Cognitio. 121 Fides cognoſcitur per eſſentiam ſuam, inquantum eſſentia eius, coniungitur intellectui, ut forma intelligibilis, non autem alio modo. Veri.q.8.3.7^{m}.

122 Fides non eſt prædicabilis, ſecundū Chriſoſtomum. Opuſc. 1.c^{o}.29. * Apoſtoli.15. Arca.2. Articulus.0. Auditor.1. Auguſtinus.8.

D^{m}.A609. 123 Immo formalis ratio obiecti fidei, eſt ueritas prima, per doctrinam eccleſiæ manifeſtata. Virt.q.2.13.6^{m}. Reſp. Du.609° Fides.31.32.

124 Fides non eſt prædicabilis, ſecundum Chriſoſtomum, ideſt non eſt per prædicationem perfecte explicabilis. Op.1.c^{o}.29

125 Profecerunt homines in fidei cognitione, per temporū ſucceſſionem. 22^{æ}.q.1.7.2^{m}. * Baptiſmus.146.240.241.

126 Explicatio credendorum, fit per reuelationem diuinā. 22^{æ}.q.2.6.c./. Opuſc.1.c^{o}.29./.30. Reuelatio.7.8. *Beatitudo.93.125.148.159.

127 In his quæ ad ſubtilitatem fidei pertinent, ſolent hæretici fidem ſimplicium deprauare. 22^{æ}.q.2.6.2^{m}. * Ceremonia.2.

128 Ea quæ ſunt fidei, non ignorantur omnino, ſed imperfecte cognoſcuntur. 1^{a}.q.12.13.3^{m}./.22^{æ}.q.1.4.2^{m}./.3^{m}./.5.1^{m}./.1. Prolo.3.5^{m}./.d.2.L.prin^{o}./.3.d.24.ar.2.q.3.0. Certitudo.14.&c. Cognitio.47. * Circunciſio.1.&c.12.41. Creatura.8. Credere.29. Cultus.1. neus.176.188.&c. Doctor.1. Doctrina.3.17. Diſputatio.0. Euchariſtia.44.80.

129 Ea quæ ſunt fidei, ſunt uiſa, in communi eſſe credibilia, nō autem in ſpeciali, ſed tantum ſunt credita. 22^{æ}.q.1.4.2^{m}./.3^{m}./.5.1^{m}./.q.2.9.3^{m}./ q.8.4.2^{m}. * Exorciſmus.12. Expectare 4. Fiducia.3.6.7. Gloria.15. Gratia.123. Ydolatria.2.

130 Ad ueritatem fidei pertinent, credulitas cordis, & exterior fidei proteſtatio, per uerba uel facta, quia omnia opera uirtutum, ut relata in deum, ſunt quædam proteſtationes fidei. 22^{æ}.q.124.5.c. Ro.14 lect.3.mc^{o}.K. * Infidelis.6.7.10. Ingratitudo.11. Inſtructio.

D^{m}.B609. Immo miracula ſunt demonſtrationes fidei. Eſt enim omnis ſcientia, clara, per demonſtrationes. 2^{æ}. Theſſ. 3. lect. 1. prin^{o}.C. Reſpondeo ſicut Deus.12.

131 Omnia quæ ſunt fidei, ſunt eodem modo annuntiata. Ideo æqualis certitudo, de eis habetur. 3.d.29.2.1^{m}. * Intellectus.43.296 297.298. Inueſtigare.2. Iudæi 4.20. Moriens. Niniuitæ. Nobilitas.8. Oculus. Perfectio.76. Pietas.20.

132 Per fidem, intellectus nihil aliud habet, niſi ut paratus ſit, aſſentiendum his quæ deus credi mandat. Veri.q.12.1.16^{m}.

133 Fides noſtra, principaliter conſiſtit in duobus, ſcilicet in uera cognitione dei, & in myſterio incarnationis Chriſti. 22^{æ}.q.174.6.c.prin^{o}./. Opuſc.3.c^{o}.2./.c^{o}.190. * Præceptū.29.79 &c.116. Prædicare.6.14. Profeſſio.8. Prophetia.43. 63. Religio.8.44.

134 Ea quæ ſunt fidei, non contrariantur cognitioni naturali, nec econuerſo. 1^{a}.q.1.8.c.fi./.q.2.2.1^{m}./.q.32.1.0./.3.d.23.q.2.ar.4.q.1.3^{m}./.4.d.9.ar.3.q.4.2^{m}./.d.10.L.mc^{o}.0./.Con.1.c^{o} 7./.8./.Ro.10.lc.1.fi.G. * Reſurrectio.41. Reuelatio.8.10.&c.

135 Nulla manifeſtatio, excludit rationem fidei, niſi qua deus per eſſentiam uidet. 12^{æ}.q.67.5.c.22^{æ}.q.5.1.0./.3^{a}.q.55.5.2^{m}./.3.d.20.q.2.ar.5.q.3.c./.d.24.ar.3.q.3.1^{m}. * Sacramentum.2. Saluari.5.6. Scientia.106.&c.125.156.159.

136 Teſtimonium fidei noſtræ habemus ab hoſtibus, ſcilicet a iudæis, & quaſi in figura nobis repræſentatur quod credimus. Et ideo in ſuis ritibus tollerantur. 22^{æ}.q.10.11.&c.

137 Nullus conetur demonſtrare ea quæ ſunt fidei. 1^{a}.q.32.1.c./.q.46.2.c./.2.d.1.q.1.5.c.fi./.Con.1.c^{o}.9./.Quol.3.31.c./. Opuſc.2.c^{o}.2. * Symbolum.1.&c. Tenebræ.5. Terra.4. Teſtamentum.4. Tranſumptio. Turbatio.

138 Rationes ſanctorum de fide, non ſunt demonſtratiuæ, ſed perſuadent, non eſſe impoſſibile, quod creditur. 1^{a}.q.1.8.c./.1^{m}./.q.32.1.0./.q.46.1.2.c./.22^{æ}.q.1.5.2^{m}./.q.2.10.2^{m}./.3^{a}.q.55.5.2^{m}./.3.d.1.q.1.2.c./.d.24.ar.2.q.2.0./.4.d.10.L.mc^{o}.D./.Con.1.c^{o}.9./.Quol.3.31.c.

139 Rationes ad ea quæ ſunt fidei, non minuunt meritum, niſi ſint cauſa aſſenſus. 22^{æ}.q.2.10.0./.3^{a}.q.55.5.3^{m}./.3.d.24.ar.3.q.3.0./.4.d.11.L.prin^{o}.F./.Con.1.c^{o}.8.

140 Apparentia non habens fidem, ſed agnitionem ſecundum Gregorium. 22^{æ}.q.1.4.b./.c.

141 Omnes rationes contra fidem, ſunt deriſibiles, quia nō ſūt ſecundum intentionem ſacræ ſcripturæ. 1^{a}.q.1.8.c.fi./.Con.1.c^{o}.7.fi./.Quol.3.31.0./.Io.3.lect.1.mc^{o} c.I.

Cōparatio 142 Fides eſt in gratuitis, ſicut intellectus principiorum, in naturalibus, & acquiſitis. 3.d.26.q.2.2.2^{m}. * Abſtinentia.6.

143 Fides compatitur motum dubitationis, non autem ſcientia, uel intellectus, quia fides non aſſentit propter euidentiā obiecti, ſed ex imperio uoluntatis. 1^{a}.q.1.5.1^{m}./.22^{æ}.q.4.8.1^{m}./.3.d.23.q.2.ar.2.q.3.2^{m}./.Veri.q.10.12.15^{m}./.q.14.1.c.fi.

144 Fides eſt cognitio, & ſcientia, & uiſio. Veri.q.14.2.15^{m}./.4.c. Immo eſt differentia inter fidem, & ſciētiam. 12^{æ}.q.67.3.c./. D^{m}.610°. 22^{æ}.q.1.4.c.5.4^{m}./.q.2.1.c. Reſpondeo Dubio.610.

145 Fides eſt cognitio, & ſcientia, & uiſio, quo ad certitudinem, non autem quo ad euidentiam. Veri.q.14.2.15^{m}./.4.c.prin^{o}.

146 Fides per quam firmantur dicta, includitur in ueritate, quæ ad obſeruantiam promiſſorum, ideo eſt pars iuſtitiæ. Sed ueritas eſt in plus. 22^{æ}.q.80.1^{m}.

147 Fides eſt nobilior ſcientia, quo ad obiectum, ſed econuerſo, quo ad modum cognoſcendi. 12^{æ}.q.67.3.1^{m}.

148 Fides, ſcientia, & opinio, poſſunt eſſe de eodem materialiter ſimul, non autem ſecundum idem, niſi in diuerſis. 12^{æ}.q.67.3.c./.22^{æ}.q.1.5.0./.q.2.4.2^{m}./.q.5.1.c.fi./.3.d.24.ar.2.q.2.0./.q.3.c./.d.31.q.2.ar.1.q.1.4^{m}./.Con.1.c^{o}.8./.Veri.q.14.9.0.

149 Differentia inter fidem, opinionem, ſcientiam, dubium, & neſcientiam. 12^{æ}.q.67.3.c./.22^{æ}.q.1.4.c./.5.4^{m}./.q.2.1 ./.3.d.23.q.2.ar.2.q.1.c./.Veri.q.14.1.2.c./.Trin.9.c./.Ro.lect.6.1 mc^{o}.G./.He.11.le.1.fi.H. * Aſſentire.7.8.

150 In pertinentibus ad fidem, iudicium eccleſiæ uniuerſalis, errare non poteſt. Ideo magis ſtandum eſt ſententiæ papæ, quam de fide proferret in iudicio, quàm opinioni quorumlibet ſapientum. Quol.9.fi. Aſſentire.7.8. * Beatitudo.93.125 148.159. Charitas.49.58.59. Dæmon.75.&c. Donū.18.21. Finis.75.84. Fundamentū.3.4. Hæreſis.6.11.12.28.33.56.97.

151 Fides eſt media inter cogitationem duplicem, ſcilicet quæ inclinat uoluntatem ad credendum, & quæ tendit ad intelligendum iam credita. 3.d.23.q.2.ar.2.q.1.2^{m}. * Ignorantia.8. Ingratitudo.11.

152 Fides formata, & informis, non differunt ſpecie. 22^{æ}.q.4.4.0./.q.19.5.1^{m}./.3.d.23.q.3.ar.1.q.3.0./.Veri.q.14.7.0.

153 Fides formata, eſt fundamentum ſpiritualis ædificii, non autem informis. 12^{æ}.q 89.2.2^{m}/.22^{æ}.q.4.7.4^{m}/.3^{a}.q.68.4.3^{m}/ Io.3.le.3.mc^{o}.e K./.1^{æ}.Cor.3.lc.2.mc^{o}.G. * Intellectus.43.296.297.298. Iuſtificatio.20.33.

154 Oppoſitum uidetur dicere. 22^{æ}.q.4.7.0./.q.161.5.2^{m}. Reſp. D^{m}.611°. ſicut Dubio.601°.

155 Fides, & prophetia, ſunt de eodem materialiter, non autem formaliter, quia prophetia eſt de eo ut eſt temporale, de quo eſt fides, ut eſt æternum. 3.d.24.ar.1.q.1.3^{m}./.ar.2.quæſ.1.5^{m}. * Latria.2.9. Meritum.85. Obedientia.21. Peccatum.424.432. Pœnitentia 24.52.122. Perfectio.76. Pietas.20. Præceptum.29.76.&c.116.

156 Nulla eſt uera uirtus ſine fide. 12^{æ}.q.63.2.1^{m}/.22^{æ}.q.4.7.c.fi./.q.151.1.3^{m}./.4.d.39.2.4^{m}./.Io.3.lect.3.fi.c.K./.Ro.14.fi.

157 Fides informis adueniente charitate, fit fides formata, manens eadem numero. 22^{æ}.q.4.4.0./.3.d.23.q.3.4.0./.d.34.q.2 ar.3.q.1.1^{m}./.4.d.17.q.2.ar.1.q.3.c./.Veri.q.14.7.0./.Ro.le.6.mc^{o}.H. Fides.82. * Prophetia.43.63.

158 Fides eſt nobilior uirtutibus moralibus, ratione obiecti, ſed econuerſo, ratione modi. 3^{a}.q.7.3.1^{m}./.3.d.33.q.1.4.1^{m}.

159 Fides eſt prima omnium uirtutum per ſe: ſed per accidens eſt poſterior fortitudine, & humilitate. 12^{æ}.q.62.4.0/.22^{æ}.q.4.7.0./.q.162.7.3^{m}./.2.d.5.q.1.3.5^{m}./.3.d.23.q.2.5.0./.d.26.q.2.ar.3.q.1.c./.Veri.q.14.2.c./.1^{m}./.2^{m}./.3.4^{m}. Spes.52.57.76 &c. * Ratio.42. Sapiētia 39.40.41. Sciētia 68.106.&c.125.159

160 Fides eſt nobilior prudentia, quæ tamen magis repugnat peccato præcedēti ex peruerſitate appetitus. 22^{æ}.q.47.13.2^{m}

161 Infidelitas opponitur fidei etiam informi. 3.d.23.q.3.art.1.q.2.3^{m}./.d.34.q.2.a.3.q.1.1^{m}./.Ver.q.14.6.2^{m}. * Virt^{s} 192.&c.

162 Quicumque non eſt firmus in fide, quantum in ſe eſt, derogat gloriæ dei, vel quantū ad eius ueritatē, vel quātū ad eius potētiam. Ro.4.lect.3 fi.H./. Hæreſis.569. Credere.14.57.76 80. Chriſtus.9.200. Meritū.85. Iuſtificatio.36. Miraculū.24.&c. Oratio.16. Pœnitentia.53.

1 ¶ Fiducia dicitur a fide, & eſt ſpes futuri auxilii, concepta ex dictis aliorum, uel ex his quæ ſunt in ſe, uel in alio. 22^{æ}.q.129.6.0. * Beatus.54. Concupiſcibilis.6. Confidere. Fides.10.58. Fortitudo.34.35.59.

2 Fiducia ſeu confidentia, dicit motum iraſcibilis, iuxta æſtimatum, non excedere facultatem. Et circa bona eſt ſpes, ſed circa mala eſt audacia. 3.d.26.q.1.3.5^{m}. Audacia.3. * Humilitas.11.22.24.42. Oratio.19.23.

3 Fiducia importat ſpem ad magna, uel pertinet ad fidei certitudinem. 22^{æ}.q.4.5.4^{m}.

4 Fiducia non eſt uirtus proprie, ſed conditio eius. Ideo eſt pars integralis fortitudinis, non autem potentialis. 22^{æ}.q.129.6.5^{m}. Utilitas. Fortitudo.34.35.

5 Fiducia importat robur ſpei. Sed ſecuritas importat perfectam quietem a timore. 22^{æ}.q.129.6.c./.2^{m}./.3^{m}./.7.c.

Spes

Fi

Spes quandoque eſt cum timore, non autem fiducia: quia eſt firma ſpes. He.lect.3.fi. * Tentare.17. Virilitas.

7 Spes dicitur fiducia, quia cauſatur ex ea, ſicut motus appetitiua cauſatur ex cognitione. 12ª.q.40.2.2ᵐ.

8 Spes ut eſt uirtus theologica, facit confidere in deo. Sed fiducia facit confidere in ſe, tamen ſub deo. 22ª.q.128.2ᵐ.

9 Fiducia eſt idem quod magnanimitas. 22ª.q.128.c./.3.d.33.q.3.ar.3.q.1.c.

10 Fiducia eſt communium bonorum, magnanimitas autem magnorum. 3.d.33.q.3.ar.3.q.2.4.c. Magnanimitas.2.6.8.

11 Fiducia principaliter pertinet ad magnanimitatem, & ex conſequenti ad fortitudinem: ſed ſecuritas econuerſo. 22ª.q.129.6.7.c.

12 Fiducia circa idem opponitur deſperationi, timori autem, ſecundum contrarietatem obiectorum. 22ª.q.129.6.2ᵐ.

arbo. 1 ¶ Fieri dicitur dupliciter, ſ. terminatio motus, & ipſe motus. Primo modo, fieri & factum eſſe, ſunt ſimul. Nec differunt, niſi ſecundum rationem, ſed ſecundo modo differunt realiter. Et fieri prius eſt tempore, quam factum eſſe in permanentibus, non autem in ſucceſſiuis. 1ª.q.45.2.3ᵐ./.q.46.2.2ᵐ./.1ª.q.33.3.1ᵐ/.2ᵐ./ q.75.7.2ᵐ./.q.78.2.c./.2.d.1.q.1.2.3ᵐ./.3.d.3.q.5.2.5ᵐ./.4.d.11.q.1.ar.4.q.2.4ᵐ./ d.17.q.1.ar.5.q.3.4ᵐ./.Con.4.cº.11.fi./.Veri.q.28.9.10ᵐ./.Potentia.q.3.1.11ᵐ./.Ma.q.7.2.7ᵐ./.Quol.7.9.4ᵐ./.Quol.9.8.c. * Abſcondere.4.Abſoluere.36.Abſtinentia.7.Accidens.29.67.Accuſatio.2.7.15.20.Actio.62.122.124.

2 Fieri ex alio, contingit dupliciter, ſcilicet ex contrario, & ex negato uel priuato. 2.d.5.q.2.1.4ᵐ./.3.d.3.q.5.3.3ᵐ. * Actus 98.139.140. Addere.16. Adiurare 2. Adoptio.9. Adoratio. 2. Aer.12. Agnus.5.17. Amor.194.235.

3 Aliquid non poſſe fieri, contingit dupliciter, ſcilicet quia repugnat, in quantum factum, uel in quantum hoc factum. Quol.9.1.c. * Anima.4.70.112.138.158.303. Apparere. 3. Appropriatio.3. Ars.22. Aſſumere.6. Attritio.2.

4 Ex oppoſito, fit aliquid per accidens, ſi ly ex ratione ſubiecti, ſi ly ex, nominat cauſam. Per ſe autem fit aliquid, ſi ly ex, nominat ordinem tantum. Potentia.q.3.1.16ᵐ. * Baptiſmus.37.59.&c. Beneficiũ.21. Beſtialitas.2. Bibere. Bigamia.5.&c. Blaſphemia.14.

5 Fieri in aliqua menſura loci vel temporis, contingit dupliciter, ſcilicet præſuppoſita ea, ut in quolibet particulari effectu, uel ſimul producta, vt mundus. 1ª.q.46.3.1ᵐ./.Quol.5.1.c. * Bonitas.50.186. Campſoria.2.9. Canis.1. Catechiſmᵘ.2. Cauſa.85. Cælum.84.101. Cætus.1. Cibus.4. Circumciſio.1. Conſtitutio. Conſumere. Concuſſio.11. Dies.3. Diſpeulatio. Diſpoſitio.4.

6 Fieri conuenit deo. 1.d.30.1.1ᵐ./.3.d.7.q.2.1.1ᵐ./.3.d.7.q.2.1.1ᵐ. Factum.2.inſ. * Educi.1. Ens.26. Erubeſcentia. Eſſe.24.25.26. Euchariſtia.40.

612ᵐ 7 Oppoſitum uidetur dicere. 1ª.q.41.3.c./.1.d.29.1.3ᵐ./.3.d.11.1.3ᵐ. Reſpondeo Dubio.612. * Extaſis. Fornicatio.1.19 Fractio.2. Fucatio. Fulmen. Gratia.47.&c. Habitus. 31. Homo.19.23.24. Idea.1.30.31.39. Immunditia. 2 Inſtans. 29. 31. Iuſtificatio.6. Laus.18. Miraculum.10.&c.30.35.40. Peccatum.123.240. Pollutio.4. Prædicamentum.4. Præſumptio 13. Priuatio.10.11.

8110 8 Fieri dicitur per adeptionem, mutari uero, per remotionẽ. Ideo fieri conuenit deo. Non autem mutari, quia nihil remouetur ab eo, ſed aliquid aduenit ei ſecundum rationem. 1.d.30.1.1ᵐ./.3.d.7.q.2.1.1ᵐ. * Amidum. Cauſa.19.35.85. Creatio.3.17.20.21.38.&c. Deus.19.

9 De ratione mutationis eſt habere ſe aliter nunc, quam priᵘ, non autem de ratione ipſius fieri. 1ª.q.45.2.2ᵐ. * Diuiſio. 8. 17. Enuntiatio.1.2. Eſſe.25.26.41.44.53. Forma.52.89.103.&c.135.148.153. Humilitas.26.

10 Conuerti dicit tantum ordinem terminorum, ſed fieri, & mutari addit unitatem ſubiecti. 3ª.q.75.8.c./.4.d.11.q.1.2.4 q.1.c./.q.2.2ᵐ.

11 Cum dicitur, hoc fit hoc, exprimitur identitas ſubiecti. Sed cum dicitur, ex hoc fit hoc, exprimitur tãtum ordo terminorum. 3ª.q.75.8.c./.4.d.11.q.1.ar.4.q.2.3.c./. Meta. 7. le. 6.fi. * Alteratio.4.7. Amidũ. Angelus.56.249.278.338.358.388.431.442.451.471.564. Apparere.3.4.11. Ars.22.32. Auxilium.6. Baptiſmus.37.49.&c. Bibere. Campſoria.2.6.9.12. Cantus.2.4. Charitas.82.86.154. Cauſa.19.35.85. Cinis. 3. Cognitio.57.65. Color.8. Comparatio.1. Compoſitio.9. Cõmunicatio.6.7.8. Conceptio.1.41.42. Confeſſio.24.25.55.63 65.&c. Confirmatio.27.42. Conſequentia.2. Contemplatio. 22. Contumelia.1. Corona.2. Corpus.42.47. Correptio. 10.

12 Tunc res dicuntur fieri, quando innoteſcunt. 3ª.q.13 [illegible] Con.4.cº.8./.1ª. Cor.15.le.23.prinº./.Ph.8.lect.2.prinº. * Corruptibile.3. Creatura.6.34. Culpa.6. Diminutio 10. Debitum.12. Delectatio.33. Dæmon.74.100.101.108.113. Denominatio.1.4.7. Denuntiatio.1. Determinatio.1. Deus.19.20.293.311.387.402. Dicere.6. Dies.3.19.23.&c. Differre 2. Dimenſio.8. Diſpenſatio.4.6.7.12. Diſpoſitio. 17. 20. Diuiſio.8.17. Dolus.3.

13 In ſcriptura dicuntur aliqua tunc fieri, quando innoteſcũt 1ª. Co.15.le.3./.Ph.2.le.3.inº. H.* Dominiũ.12. Electio.31.34 Eleemoſyna 14.39. Embrio.3. Ens 26. Enũciatio 1.2. Epiſcopus.12 10. Erubeſcentia. Eructatio.2. Eſſe.25.26.41.44.53. Euchaʳ.40.77.79.103.113.115.116.278. Exceptio.3.

14 In permanentibus, ad fieri ſequitur non eſſe, non autem in ſucceſſiuis. veri.q.18.9.10ᵐ./. Perihermen. lect. 11.fi. Exemplar.1. Exilium. Exorciſmus.2.5.0.9. Expeditio.1. Feſtum.9. Fides.126 141.157 Filiatio.37. Finis.74.81. Generatio. 2. 5. Grando. Gratia.48. Gratiarum actio.4. Gratus.1. Habilitas.2. Habitus.31. Idem.9. Ieiunium.16.19.32.35.43.45. Ignis.11. Illuminatio.3.9. Imago.42. Impeccabilis.1.

15 Quod fit, non eſt, eo modo quo fit. 4.d.10.ar.2.q.1.2ᵐ./.Ↄ.2.cº.17.fi./.Quol.7 9.4ᵐ. * Imperare 15. Imperator. 8. Incarcerare. Indiuiduum, 19. Indulgentia.21. Infinitum. 25. 32. Ingratitudo.12. Iniuſtitia.6. Innouatio. Inſtans. 29. Intellectus.81.124.125.144.172.261. Intenſio.2. Interpretatio 1. Inuoluntarium.2. Ioannes.9.

16 Illud quod fit eſt, ſi fieri ſumatur per terminis motus, non autem pro motu. 1ª.q.45.2.3ᵐ./.d.1.q.1.1.3ᵐ./.3.d.3.q.5.2.5ᵐ./.Quol.7.9.4ᵐ. * Ira.51 Iris.4. Iudaizare. Iudæi.10. Iudicium.77.82. Iugis. Iuramentum.2.16.22. Iuſtitia.21. Iuſtificatio.6.7. Laus.18. Legitimatio 1. Liber.16.29. Ludus.1. Lumen.6.13. Luna.7. Magnanimitas.12. Magnificẽtia.1.7. Maledicere.1. Maleficium.1. Manifeſtatio.1. Manus.3. Marcus.1. Matrimonium.43.58. Membrum.12.

17 Omne quod fit, fit neceſſario ex non contingenti, non autem ex contrario, niſi fiat generatione & alteratione. 3.d.3.q.5.3.3ᵐ./. Potenª.q.3.1.15ᵐ/.2.c. * Mercenarius. 1. Merces. 1. Meritum. 40. 33 59. Metaphora. 5. Militia. 1. Miniſter. 8 Miraculoſe. Miraculum. 1. 9. &c. Miſſa. 2. Miſſio. 29. &c. Miſtio. 3. Moriens. Mors. 36. Mos.3. Motus. 34. 35. Mutatio. 11. Mutilatio. Mutuum. 4. Natiuitas. 1. 4. Natura. 12. Naturale. 19. 21.

18 Ex multis non poteſt fieri vnum, niſi habeant eandem rationem quantitatis. Ma.quæſt.7.3. c. fi. * Negotiatio. 2. Non ens.3. Obediẽtia.11.24. Oblatio. 1. 7. Obligatio. 3. 5. Obſeruatio. Occidere. 1. 12. Omiſſio. 14. Operatio. 10. 32. Oratio. 17. 37. 39. 46. 47. 49. &c. Ordo. 41. 74. &cet. Ornatus. 8. Pars. 8. Paſcha. 2. Paſſio. 105.

19 Plura non poſſunt fieri unum ſimpliciter, niſi ſit ibi aliquid actus, & aliquid potentia. Con.1.capitº.18. * Pauſatio. Peccatum.43.175. Pœna. 27. 38. Pœnitentia. 103. Pietas. 1. Pythagoras.7. Pollutio.4. Potentia. 22. 27. 59. Præceptum. 18. 64. Prædeſtinatio. 1. Prædicamentum. 4. Prædicare. 13. Prædicator. 5. Præſcriptio. Præſumptio. 13. Principium. 20. Qualitas. 7. Ratio. 13. Sacerdos. 29. Scientia. 85. 86. Scriptura. 20.

20 Copulatum in fieri, uerificatur pro una parte, ſed in eſſe, pro utraque tantum. 1.d.15.q.3.1.c. * Simonia. 8. Synagoga. Sors. 1. Summum. 4. Temeritas. 1. Templum. 2. Tempus 21. Tenebræ 4. Terremotus. 3. Teſtamentum. 9. Tyrannus. 9. Tonitruum. Vendere. 10. Vindicatio. 6. Virtus. 37. Vnctio. 37. Vnitas. 10 11. Voluntas. 11.

21 Copulatum in fieri, poteſt verificari de faciente pro vna parte, ſed de facto, pro utraque tantum, niſi altera diminuat. 1.diſt.15. quæſtion.3.1.c. * Votum.4 Vſura.7. &c. Vſus.17.

¶ Figere. Intellectus. 121. Peccatum 370.396.422.

1 ¶ Figura dicitur ſimpliciter, ſcilicet qualitas reſultans ex terminatione quantitatis, imago, & omne ſignum. 3. d. 16. q.2.1.2ᵐ. Diuiſio.

2 Forma dicitur, quæ dat eſſe ſpecificum artificiato, figura vero, dat terminationem quanti. tamen ſunt idem, vel propinque. Con. 3. capitº.105.fi./.Phy.7. lect. 5. prinº. c. K./. medº.d.D. * Aer. 7. Angelus. 88. 141. 399. Animal. 81.

Fi

3 Figura eſt forma quanti. 1ª.q.7.1.2m./.c./.4.d.10.ar.3.q.1.c. • Antichriſtus.5.Autonomaſia.1.

Du.613.m 4 Oppoſitum videtur dicere a ſimili. 22ª q.96.2.2m./.Ʒ.3.cº.105.5m. Reſpondeo Dubio.613º. • Antiromoſphitæ.

5 Figura eſt forma quanti, inquantum huiuſmodi. 1ª. q.7.1.2m./.3.c./.4.d.10.ar.3.q.1.c. • Antropoſphatos. Arca.3 Augmentum.17. Baptiſmus.12.155.161.186.248. Bonitas. 229. Character.46. Cælum.22.25.

6 Figura proprie, eſt tantum in corporeis. 3ª.q.63.2.1m. • Ceri monia.2.6. Cæte.6. Cætus.1. Cibus.7. Cilicium.

7 Figura nullius actionis vel paſſionis eſt principium. 22ª. q. 96.2.2m./Ʒ.3.cº.105.5m. Accidens.61. • Circunciſio.1.&c. 12.42.

8 Identitas figuræ, eſt quaſi certum ſignum identitatis ſpecificæ. 2.d.16.1.c./.He.lc.2.prinº.K./.Phy.7.lect.5.meº.d. D. • Circunſcribi. Conceptio.24. Confeſſio.21.22. Confirmatio.44.&c. Conſecratio.9.18.19.

9 Identitas ſpecifica, non ſumitur ex identitate figuræ, ſed ex generatione ſimilis in ſpecie. 3ª.q.74.3.2m./.4.11.q.1.ar.2. q.1.3m. • Corpus.48.61.63. Decimæ.2.4.5. Dæmon.37.38. 56.102.103. Deus.203.

10 Omne corpus cæleſte, eſt figuræ ſphericæ. 2.d.14.L./.Cç.2.lc.5 6. • Dies.18. Diuiſio.19. Doctrina.1. Euchariſtia.11.&c.130 138.273. Fallacia.5. Feſtum.2.&c. Fictio.3. Fides.136. Forma 66. Generatio.37.&c. Grãdo. Honeſtas. Idea.45. Ieiune. Ignis. F Imaginatio.1. Imago.4.&c. Immolari In.15. Infirmitum.9. Iudæi.8. Iuge.

11 Ad aliquid ſignificandum ſpiritualiter, inducuntur ſenſibiles figuræ in ſacra ſcriptura ſecundum Dionyſium. Et illa erit literalis ſenſus: ſicut in loquutionibus metaphoricis, non illud quod ſignificatur per uerba, ſed quod loquẽs per uerba uult ſignificare. Iſa.6.prinº. • Iuſtificatio.47. Lepra. 2. Lex.96.104.116.117.123.136. Liber.1. Litera.4. Mendacium.17.&c. Mundus.8. Muſica.2. Natiuitas.29. Numerus. 7.9. Oblatio.17.

12 Omnes figuræ veteris teſtamenti, impletæ ſunt in Chriſto. 4.d.43.ar.3.q.2.3m. • Organum.4.5. Ornatus.12.13. Oui.2 Peccatum.420. Pœnitentia.55.58.97. Præceptum.119.&c. Prohibitio.6. Pulcritudo.13.

13 Diuerſæ figuræ legales in templo, fuerunt inſtitutæ ad ſignificandum Chriſtum, propter imperfectionem earum. 12ª.q. 102.4.6m.ſi.A. • Purgatio.4. Quadratum. Quieſc.3. Ratiũ. 3. Repræſentatio.0. Ritus. Sabbathũ.1. Sacerdos.14.15.16. 37.&c. Sacramentum.48.90.118.&c.131.147.150.153. Sacrificium.17.21.36.37. Samuel.3. Sanctificatio.4.11. Sanguis 7. Senſus.48.&c. Spera. Status.13. Stella.2.8.9. Tabernaculũ. 9. Tertullianus.1.3. Verbum.54. Verum.3. Vetuſtas. Virginitas.14.25. Vnctio.20.30. Vſura.188. Chriſtus.196.&c.

¶ Filialis. Pietas.8. Timor.44.51.&c.65.&c.

Quid. 1 ¶ FILIATIO eſt tantum exeuntis a generante, & completi in ſpecie generantis. 1ª.q.27.2.4.c./.3ª.q.32.3.c./.3.d.4.L. prinº./.d.4.1.3m./.5.0./.d.10.q.2.ar.2.q.1.c./.q.3.1m. • Aaron. 2. Abraham.13.27. Accidia.8.

2 Paternitas, maternitas, & filiatio, conueniunt tantum uiuẽtibus, & præcipue animalibus. 3ª.q.32.3.c./.q.35.3.1m.

3 Alia ſpecies filiationis eſt in equo, & alia in homine. Potentia.q.9.6.11m. • Adam.44.71.&c. Adoptio.0. Afferre.

Du.614.4 Oppoſitum uidetur dicere a ſimili. Phy.7.lect.8.meº.g. Reſpondeo Dubio.908.

5 Ad hoc quod natum ex alio materialiter, ſit filius, oportet quòd in ſimilitudinem ſpeciei producatur. 3ª.q.32.3.c./.3. d.4.L.2m./.d.8.1.5m./.d.10.q.2.ar.2.q.1.c./Generatio.37.&c. 67.inf. Pater.3.inf. • Amor.114.&c.121.&c.145. Apollinaris.1. Apoſtoli.40. Aquila.1. Arabes.

6 Ad hoc quòd natum ex alio actiue, dicatur filius, oportet quod producatur de ſubſtantia agentis, in ſimilitudinem ſpeciei, & quod illud agens, non ſit inſtrumentale, ſed principale. 3. diſtinct.4 L.prinº./.Con.4.cº.53.ſi. • Aſſimilatio. 14.&c. Auaritia.15. Balneum. Baptiſmus.66.151. Beneficiũ. 6.10.11. Clamor.2. Conceptio.37. Confeſſio.83. Coniunctio. 6.

7 Filiatio prius dicitur de perſona, quàm de natura. Veri. qu. 29.1.1m. • Conſanguinitas.10. Conſecratio.19. Contentio.3. Dæmon.98. Defectum. Detractio 2. Eleemoſyna.19. Eua.1. Fœtus. Figura.8.9. Fuces. Frater.3. Furtum.13.

8 Filiatio, & adoptio, conueniunt tantum perſonæ: ſed creaturam eſſe, ſubiectio, & ſeruitus, conueniunt etiam naturæ. 3ª q.23.4.0./.q.24.1.2m./.q.35.5.c./.3.d.4.q.1.ar.2.q.2m./.qu. 8.5m./.d.13.q.1.1.c./.d.18.ar.4.q.1.1m./.Con.4.cº 5.ſi./.47./.

Fi

Veri.qu.20.1.1m./.Quol.1.2.c.ſi./.Quol.2.1.1m./.Quol.9.4.c. Opuſc.3.capituº.219. • Generatio.37.&c. Gloria.17. Gula.3.

9 Modus filiorum quadruplex, ſ. liberorum ex liberis, ſeruorum ex ſeruis, liberorum ex ſeruis, & ſeruorum ex liberis. He.11.lect.4.ſi.

10 Status filiorum quadruplex, ſcilicet naturalium tantum, legitimorum tantũ, vtriuſque, & neutrius. 4.d.41.a.3.q.1.c. Hæreditas.2.

11 Pater dat filio tria, ſcilicet eſſe, nutrimentum, & inſtructionem. 12ª.q.100.5.4m./.22ª.q.102.1.c./.q.106.1.c./.6.1m./.4. d.26.q.1.1.c./.d.33.q.1.ar.3.q.1.c./.d.42.q.1.2.9m./.q.2.ar.2. 3./.d.46.q.1.ar.1.q.1.c./.Eph.6.lect.1.meº.K./. Ethi. lect. prinº.A.

12 Filiatio adoptionis, eſt quædam ſimilitudo filiationis naturalis. Opuſc.60.cº.2.

13 Filius amittit hæreditatem, propter peccatum parentis, in crimine læſæ maieſtatis. 22ª.q.108.4.2m. • Hæreſis.2.29. Honor.33.

14 Immo nullus punitur, niſi pro culpa propria. 12ª.q.87.8.0. /.22ª.q.108.4.c./.1m./.4.d.46.q.1.ar.2.q.3.c./.q.2.ar.2.q.2. Du.615 3m. Reſpondeo Dubio.615º. • Idẽ.8.10. Illegitimus.0. Imago.4.10. Imperator.8.9. Inconſtantia.2. Indignatio. Infideli.4.5. Inhumanitas.2. Inuidia.5.6 Ioſeph.1. Ira.10. Iſaach. 1. Iſmael. Iuſtitia 90. Legitimatio.0. Lex.4.6. Ludus.11. Lubrica.1. Luxuria 16. Matrimonium.1.2.35.40.46.&c.52.116 Miſericordia 18. Mors.5. Mulier.3.9.10. Multiloquiũ. Natiuitas.6. Neceſſitas.32.33. Obediẽtia 19.42. Papa.2.10. Paradiſus.5. Paſſio.110. Pater.3.20.21. Peccatum.337. Pœna.30.37. 38. Pœnitentia.39. Pollutio.2. Præceptum.49.132.134.137. Proles. Rapacitas. Religio.52.&c.75. Roma.2. Semẽ.13.&c. Senatos.2. Sera. Seruitus.7.9. Somnolentia. Spurius. Stultitia.8. Teſtamentum.1.2. Turpiloquium Verberare. Vinum. 9. Votum.33.&c. Viſura.60.242.&c.259.261.265.

15 Filiatio eſt in diuinis. 1ª.q.27.2.0./.q.42.4.c./.1.d.4.q.1.3m. In diuinis ./.3.diſtin.11.1.c./. Con.4.capiº.2./.11. • Abraham.18. Acti.22.

16 In diuinis, non poteſt eſſe niſi unus filius. 1ª.q.27.5.3m./.q. 41.6.0./.1.d.7.q.2.2.0./.L.prinº./.4.d.7.q.2.ar.1.q.3.1m./.Ʒ.4. cº.13./.26./. Veri.q.5.1.c.ſi./. Potentia quæſtion.2.1.10m./. 4.0./.quodl.3 16.9m./.12m./.q.7.6.c.ſi./.q.9.9.c./.1m./.11m./. quæſtion.10.2.21m./. Opuſc.3. capitulo.56. • Adæquari.1.

17 Eadem proprietas, ſcilicet natiuitas, ſignificatur per omnia nomina filii dei, ſed diuerſis rationibus. 1ª.q.34.2.3m.

18 Nomina propria filii dei, ſunt quatuor, ſcilicet filius, ſplendor, imago, & verbum. 1ª.q.34.2.3m./.q.42.2.1m./. Io.1.lc.1. meº.a ſi./.cº.14.lect.2.meº c.E.

19 Filius dei, eſt nomen patris tripliciter, ſ. quo honoratur, inuocatus, & manifeſtatur. Iſa.30 ſi. • Adoptio.16.&c. Alienatio 9. Alma.4.

20 Ea quæ ſunt hominis, dicuntur de filio dei, & econuerſo. 1.q.43.7.1m./.3ª.q.3.6.3m./.q.9.1.3m./.q.10.1.3m./.q.16.4.5. 8.c./.q.20.2.0./.3.d.4.q.2.2.0./ d.5 q.1.2.4m./.d.11.4.0./.d. 21.q.1.3.0./.Con 4 cº.4.ſi.34./.39./.Opuſc.3.cº.218./.229./. 236./.Matth.1.ſi.d ſi./.Ro.lect 3 medº.E./.1ª.Cor.2.lect.2. prinº.G. • Amaritudo. Angelus.447.

21 Filius dei, eſt verus deus. 1ª.q.27.1.c.ſi./.q.41.3.0./.3ª q.4. 4.0./.3.d.11.1.0./.Con.4.cº.5.vſque.13./.Io 10.lc.6.0./ Ro. lc.2.3.0. • Aſſimilaº 3.6.7. Aſſumere o Auctoritas.1.2. Blaſphemia 17. Characte.22.23.30.31.

22 Filius dei, non eſt quid principiatum, nec effectus, nec de ſe nouens. 1ª.q.33.1.2m./.q.42.3.0./.2.d.1 q.1.2.c./.3 d.11.1.0. ./.Poª.q.3.13.5m./.q.10.11.c./.9m. • Cogitare o. Creatio.33 43 Datio.16.&c. De.6. Deus.38.39.121.255.&c.

23 Filius dei, non eſt factus, nec operatus. 1ª.q.41.3.c./.1.d.29 1.3m./.3.d.11.1.3m.

24 Oppoſitũ uidetur dicere. 1.d.30 1.1m./.3.d.7.q.2.1.1m. Reſpondeo Dubio.616. Du.

25 In Chriſto, eſt tantum una filiatio ſecundum rem, ſ. æterna ad patrem, & alia ſecundum rationem, & temporalis ad matrem. 3ª.q.35.5.0./.3.d.8.5.0./.Quol.1.2.0./.Quol.9.4.0./. Opuſc.3 cº.219. • Dici.1. Dignitas 2. Donum.9.40.

26 Chriſtus ex reali relatione matris ad eum, eſt realiter filius eius. 3ª.q.35.5.c./.3.d.8.5...ſi./.Quol.1.2.c.ſi./.Quo.9.4.1m. ./.Opuſc.3.cº.220.

27 Pater eſt maior filio, ratione dationis, quæ auctoritatem dicit, non autem ratione dati. Sed filius nullo modo eſt minor patre. 1ª.q.33.1.2m./.q.42.4.1m./.1.d.16.L./.d.59 q.2.2 3m./ 3.d.11.1.2m.

28 Immo

Fi

Du^m.617. 28 Immo hæc eſt vera Chriſtus eſt minor patre.1ª.q.42. 3. c./. 4^m./.3ª.q.16.8.0./.q.20.1.1^m./.3.d.4.2.2.4^m./.d.11.2.0./.d.21 q.1.3.2^m./.Con.4.c^o.48./.Veri.q.29.1.1^m./.Opuſc. c^o. 223./. 1ª.Cor.15.lect.3.prin^o.A. Reſpondeo Dubio. 617. * Dubitatio.2.3.Euchariſtia.111.Finr.66.Frater. 3. Generatio. 37. &c.Genitus.0.Gratia.84.Idem.10.Imago.D.In.10.&c. Ioannes. 19. Iudei. 14.&c. Iudicium. 49. &c. Lex.66. 125.&c. Liber.15.&c. Maria. 28. &c. Miſſio.7.&c. Natiuitas. 8.&c.Notio.6.&c.Omnipotentia.3.Pater.9 &c. Per.3. 4.7.Perſona.17.&c.Poſſibile.8.9.Principiatum.4.Propoſitio. 16.&c.Proprietas.1.Proprium.10.Quies.6.8.Qui eſt.3.Relatio.42.83.&c.Sedere.3.&c.Speculum.1.2.3.Spiratio.0.Spiritnale.11.Spiritut.19.&c.Suppoſitum.12. Veritas. 39. 40. Vita.17.&c.27.&2.Vnigenitut.Vnitas.54.56.Chriſtus.0.

29 Chriſtum conuenienter ponimus eſſe filium dei viui, licet deus vxorem non habuerit. Opuſc.2.c^o.3.

30 Dicunt doctores græcorum, filium eſſe ſecundum a patre, & ſpiritumſanctum eſſe tertium ſecundum ordinem in numerando: non autem ſecundum ordinem temporis, uel naturæ, uel dignitatis, vel intellectus. Opuſc.1.c^o.2./.3.

31 Quòd autem ſpiritusſanctus dicitur ſecundus a filio dignitate, poteſt exponi, non de dignitate naturali, ſed de dignitate perſonali, ſicut, & ſecundum nos dicitur, quòd perſona eſt hypoſtaſis, proprietate diſtincta ad dignitatem pertinente, ſecundum quem modum, dicit Hylarius, quod pater eſt maior filio, propter auctoritatem originis, filius tamen non eſt minor patre, propter ſubſtātiæ vnitatem. Opuſc.1.c^o.2.fi.

32 Filius dicitur brachium dei patris. Opuſ.1.c^o. 63./. Iſa. 53. prin^o. C.

33 Tunc inuiſibiliter filius dei cuique mittitur, cum a quoquā cognoſcitur atque percipitur, ſecundum Auguſtinum. Perceptio autem, experimentalem quandam notitiam ſignificat, & hæc proprie dicitur ſapientia, quaſi ſapida ſcientia.1ª q.43.5.2^m./.3^m./.22.q.45.1.1^m./.2^m.

34 Ad habendum filium dei in ſe, requiritur cognitio, nō quidem actualis, ſed habitualis, non qualibet, ſed quæ prorumpat in affectum amoris.1ª.q.43.5.2^m.3^m./.1.d.15.q.4.1.1^m./. 3^m./.Pſal.9.prin^o.2 H.* Adoptio.21.22.Baptiſmus.173.&c. 180.&c.Charitas.125.&c.

35 Sola creatura rationalis, ex ſua creatione eſt filius dei. 3. d. 10.q.2.ar.2 q.1.c. * Deſertum. Deus.152.&c.

36 Omnes electi, dicuntur filii dei, ſcilicet per adoptionē. Con. 4.prin^o. Gratia.71.84.135.

37 Aliquis fit filius dei tripliciter, ſecundum triplicem aſſimilationem hominis ad deum, ſ. per gratiam, per perfectionem operum, & per gloriam. Con.4.c^o 24.prin^o./.Pſal.28.lo. 1c. 2.Aſſimilatio.35.

38 Aliquis dicitur filius dei quintupliciter, ſecundum quintuplicem ſimilitudinem, ſ. naturæ, ueſtigii, imaginis, gratiæ, & gloriæ.1ª.q.33.3.c.

39 Similitudo prædeſtinatorum ad filium dei, duplex. ſ. imperfecta per gratiā, & perfecta per gloriā. Eph.1.c.1. Similitudo. 20.&c. * Paſſio.110.Pœnitentia.39.100.105.Pietas. 8.14. Subiectio.5.&c.Timor.F.

¶ Filius familias. Eleemoſyna.19.

¶ Filum. Aranea.1.

¶ Fimbria eſt extrema in ueſtimento, & ſignat doctrinam eccleſiæ, uel uirtutes. Pſal.44.fi.I.

¶ Fimus. Vpupa.

¶ Finalis. Ablatiuus.1.Accidens.51.57.Actus.116. Agere. 17. Anima.32.261.261.Attributa.17.Blaſphemia.12. 22. Bonitas.20.47.72.Capitale.1.Cauſa.50.&c.Contemplatio.9. non electio.76.112.ocus.329.432. 433. ocſuitio. 16. &c. Ex. 6. Exemplar. 4. Finis. 0. Grane. 7. Impœnitentia. Intellectus.214.Initus.8.Malum.28.Mathematica. 4. Matrimonium.6.8.Meriat.1.4.Meritū.89.90.Metaphyſica. 30. 31.Paſſio.41.Prædeſtinatio.36.48.Pronomen. 5. Propter.1. Pulchritudo.3.Sacramentum.19.120.Traianus. Voluntas. 6.Chriſtus.60.

nctu ¶ Finees occidendo Zambri, non peccauit, quia occidit inſpiratus zelo dei, vel quia erat filius ſacerdotis. 22. quæſt. 60, 6. 2^m.

1 ¶ Fingere eſt repræſentare, quod eſt rationis, ut dicit philoſophus. Ma.q.8.3.2.in./ 10^m.* Antromorphitæ. Auerrois, 2.pæmon.72. Deriſio.3. Matrimonium.59.60.

2 Quando id fingimus quod nihil ſignificat, tunc eſt mendacium, & non cum refertur ad aliquam ſignificationem. 22.q.111.1.2^m.

¶ Finem. Actus.25.28.34.Angelus.10.Beatitudo.93.119. Cælum.73.76.Circulus.4. Complacentia.0.Concupiſcentia.7.

Damnatio.44. Deus.86.Diſtantia.3.4.5.Eſſe.47.94. Forma. 80.87.Hæreſis.47.48.Mundus.18.Paſſio.92. Proportio. 1. &c.Pſalm. 7.Tempus.26.Terminus.Ventus.1. Chriſtus.30.

1 ¶ Finis. Cauſalitas finis, eſt prima omniū 1ª.q.5.4.c./.12. q.1.2.c./.1.diſt.8.quæſt.1.3.c./.Meta.5.lect.2.fi. c./. Poſteriorum.lect.16.me^o.c./.Li^o.2.lc.8.prin^o.* Accidens.51. Actio. 37.54.58 Actus.37. Quid.

2 Cuiuslibet rei finis, eſt ſua perfectiſſima operatio.4.d. 49. q. 3.ar.4.q.3.4^m./.Con.3.c^o.25.2^m./.26. 15^m. Operatio. 6. infra.21.

3 Immo cuiuslibet rei finis, eſt obiectum ſuæ operationis. 4. diſt 49.quæſt.1.art.1.quæſt.2.c./.ar.2.q.1.c. Reſpondeo Dubio.618. Du^m.618^m.

4 Finis cuiuslibet rei, eſt operatio eius propria, uel ad quod per eam uenit.12.q.49.3.c./.3^m./.4.1^m./.q.56.1.c./. 4. d. 49. q.1.ar.2.quæſt 1 c./.Con.3.c^o.64.10^m./.67.fi./.Ethicorum.lc. 10. prio^o. b. Operatio. 44. * Agens. 13. 69. 83. 93. 104.116.

5 Finis, & ſi ſit poſtremus in executione, eſt tamen primus in intentione agentis. Et ſic habet rationem cauſæ.12.q. 1. 1.1^m./.3.2^m./.4.c./.q.18 7.3^m./.q.50.1.2^m./.q.25.1.2. c.q.84.2 c./. 22.q.187.1.5^m./.3ª.q.61.3.1^m./.q.62.6.c./.Con.3.c^o.18 prin^o./.Veri.q.21.3.3^m./.Po^a.q.3.16.c.prin^o./.18.5^m./.q.5.1. c./.q.7.2.10^m./.Ma.q.2.3.c.fi.

6 Ratio finis, proprie reſpicit motum, operationem, & ordinem rei ad rem, Ideo non eſt in mathematicis.3.diſt.27.q.1. 4.11^m.

7 Omnia quæ ſunt unius generis, conueniunt in communi fine illius generis.12.q.1.5.c./.2.d.38.1.c. * Anima.13. 32. 65.Ars.20.33.

8 Finis cuiuslibet rei, eſt bonum. Con.3.c^o.16. vt Beatitudo. 6. &c. Bonitas. 66.69.&c. * Artifex.3.4.Auerſio.0. Baptiſmut.2.

9 Bonum inquantum bonum, eſt finis. Con.3 c^o.16.1^m. Cauſa. 81. Cælum.115.&c. Circunciſio. 11. Circunſtantia. 4. &c.

10 Quicquid eſt finis, eſt hoc inquantum bonum. Con.3.c^o.17 2^m./.Veri.q.21.2.c.Appetitus.26.inf.

11 Cum factum habeat rationem finis, & boni, materia & diſpoſitio eius habent rationem finis, & boni, & ad eam terminatur actio creantis. Ma.q.1.2.9^m. * Ciuitas.3. Claritas. 1.3.Comedere.4.Comparatio.1.Concubinatus.3.Corpus. 64.Diuiniæ.2.5.Dominium.1.

12 Immo ad formam ſiue ad ſuppoſita terminatur actio creantis.4.d.2.q.2.ar.1.q.1.2^m. Reſpondeo Dubio.619. * Aetas, 3.4.Euchariſtia.4.36.156.Finalis.Finaliter.Finiri.Finitum. 0.Forma.17.45.122.131.Fortitudo.43.44.51.59.Fructus.16 Gloria.2.5.9. Du^m.619^m.

13 In finibus non itur in infinitum. 12.q.1.4.0.Meta.2.lect.4 prin^o.2.&c.Ethicorum.lect.2.prin^o.2.B. * Hæreſis. 8. 11. 18.44.

14 Finis non eſt cauſa, niſi ſecundum quòd mouet efficientem 12.q.1.4.1^m./.Potentia.q.5.1.c.* Iactantia 4 Idea 2. Ieiunium 26.Ignis 11.Imago 32. Incarnatio. 15. Inconſtantia. 1. Innouatio. Inſtrumentum. 4. 10. Intellectus. 222.

15 De ratione finis ſunt duo, ſcilicet eſſe deſideratum, & dilectum, & delectabile. Veri.q.21.3.c. * Index.11.Iudicium.15. 19.73.&c.Iuramentum.5.Lex.448.Locus. 7. Magi. 10. &c. Magnes.3.Malum.28.46.Martyrium.1.Materia.23.&c.Metaphyſica.30.31.Miſſa.5.Monarchia.1.Mors.57. Mutuum. 5.Neceſſitas.1.2.22.23.Obiectum.14.15.Obligari. 6.7. Offenſa. Omiſſio. 3.Operatio.44.Ordo.14.Pars. 25. Paulus. 23.Pax.7.Peccatum.52.61.62.64.209.&c.255.395.Pœna.67 74. Pœnitentia.46.47.Perfectio.3.6. &c. Perſeuerantia. 5. 7. Pluralitas.1.Poſtulatio.Præceptum.4.71.&c.Prædicare. 17. Prouidentia.2.3.17.20.26.46.&c Purgatio.5.&c. Raptus. 13.Reſurrectio.4.41.Sacramentum.81.141.Salomō.4.Sciētia.125.&c.141.&c.Seruitus 18.Significatio.6. Symonia. 18 Tempus.26.Velox.2.Vita.28.52 53.Vinum.6. Vnctio.23. Voluntarium.1.Votum.8.Vſura.32.34.&c.44. &c. 80. 89. 90.184.195.Vani.14.

16 Neceſſitas finis, eſt ex ſuppoſitione, & conditione. Ideo nō eſt in neceſſariis abſolute, & multo minus in neceſſariis per ſe, quæ non habent neceſſitatem ab alio. 1. diſtin. 2. quæſt. 4. 3^m.

17 In diuinis, una perſona non eſt finis reſpectu alterius perſonæ, quia ſignificarentur gradus, in bonitate dei.1.d.34.q.1 2.c./.2.d.28.1.2^m.

18 Finis dicitur dupliciter, ſcilicet propter quod aliquid eſt, & terminus rei. Opuſc.9.q.42. Diuiſio.

19 Finis vel terminus duplex, ſ. ſecundum quantitatem, vt pũctus, vel ſecundum eſſentiam vt vltima differentia, & diffinitio. 1.d.43.q.1.1.c./.Opuſc.9.q.42. Diffinitio.1. • Addere. 8. Amicitia.11.29. Aureola.21. Beatitudo.8.&c. Bonitas. 69. &c. Capitale.1.2.

20 Finis dicitur dupliciter, ſcilicet id propter quod eſt aliquid, & bonum completiue ſuperueniens, vt delectatio.12ᶠ.quæ. 33. 4. c.

21 Finis duplex, ſcilicet principalis, & ſecundarius.2.d.38.1.c./.Quol.5.19.c.

22 Finis duplex, ſ. proximus, & remotus vel vltimus.12ᶠ.q. 12. 2.c./.q.21.1 2ᵐ./.12ᶠ.q.23 7.c./.2.d.26.5.5ᵐ./.d.40.2.c.prinº./.d.41.q.1.1.c./.3.d.38.1.3ᵐ./.d.39.1 3ᵐ./.4.d.16.q.3.ar.1.q. 2.3ᵐ./.Ma.q.2.4.9ᵐ./.q.8 1.1ᵐ.6ᵐ.

23 Finis duplex, ſ. naturalis, & ſupernaturalis.1ᵃ.qu.23.1.c./.12ᶠ.q.109.5.3ᵐ./.2.d.41.q.1.3.c./.Veri.q.14.1.c./.q.27.2.c.

24 Finis duplex, ſcilicet imaginatiuus, & deliberatus.12ᶠ.q.1.1. 3ᵐ./.Con.3.cº.2.fi./.Phyſicorᵐ.2.lect.8.meº.b.

25 Finis duplex, ſcilicet proportionatus, & non proportionatus ei, quod eſt ad finem. Primus eſt perfectio inhærens, nõ autem ſecundus, niſi ſecundum ſimilitudinem, quia eſt aliquid ſubſiſtens, ſ. Bonitas dei.1ᵃ.q.23.1.c./.q.25.5.c.fi./.q.62 4.c./.q.63.2.0./.q.103.5.0./.2.d.1.q.2.2.c./d.3.q.4.4ᵐ./. Con. 3.cº.18./.Veri.q.14.2.c./.3.c./.9ᵐ./.q.27.2.c.

26 Finis duplex, ſcilicet finis cuius, ideſt in quo eſt ratio boni, & finis quo ideſt vſus vel adeptio eius.1ᵃ.q.26.3.2ᵐ./.12ᶠ.q. 1.8.c./.q 2.7.c./.q.3.1.c./.8.2ᵐ./.q.5.2.c./.q.11.3.3ᵐ./.16.3.c. q.34.3.c.fi./.Phyſicorᵐ.2.le.4.mº.c./.Anima.2.le.7.mº.b.D.

27 Finis dupliciter attribuitur alicui, ſ. ſecundum ſe, & ex parte tẽdẽtis in ipſum.2 d.38.2.6ᵐ. • Claritas.1.3. Cognitio.11

28 Finis duplex, ſ. operis, & operantis.22ᶠ.q.141.6.1ᵐ./.2.d.1. q.2.1.c./.3.0.0./.4.c./.d.36.5.5ᵐ./.d.38.5.c./.4.d.16.q.3.ar.1. q.2.3ᵐ./.d.49.q.1.ar.1.q.1.4ᵐ./.Poᵃ q.3.16.c.prinº./.q.16.3. c. • Cultus.7. Datio 30. Differentia.22.23.

29 Finis duplex, ſcilicet præcedens operationem, & ſequens eã Con.3 cº.18.0./.Meta.12.lect.7.meº.c.D.

30 Finis duplex, ſcilicet interior, ut operatio, & exterior.i. obiectum operationis.12ᶠ.q.13.4.c./.4.d.2.q.1.2.c./.d.49.q.1.ar. 1.q.2.c./.ar.2.q.1 c./.Meta.12.lc.12.prinº. • Error.4. Aeternitas.24.30. Forma.17.45.122.131. Fructus 16.

31 Finis coincidit cum forma exemplari, & efficiente, in idem numero, vt deus.3.d.27.q.2.ar.4.q.3.4ᵐ./.4.d.8.q.1.ar.1.q 1ᵐ./.Vir.q.2.3.18. • Generatio.25.

Du.620. 32 Immo materia coincidit cum fine.12ᶠ.q.55.4.c./.2.d.36.5. 4ᵐ. Reſpondeo. Dubio 620ᵐ.

33 Finis duplex, ſcilicet generationis, & rei generatæ. Primus coincidit cum forma in idem numero, non autem ſecundus.4.d.8.q.1.ar.1.q.1.1ᵐ./. Vir.q.2.3.18ᵐ./.Meta.12.lc.9./. Phy.2.lect.10 prinº.

34 Finis duplex, ſ. principaliter intentus, & cui aliquid eſt utile. Primo modo finis eſt nobilior his, quæ ſunt ad finem, nõ autem ſecundo modo 22ᶠ.q 111 5.c./ 1ᵐ./.1.d.37.q.4.1.2ᵐ./ 2.d.1.q.2.3.0./.d.15.q.1.1.6ᵐ. • Habitus.17.82. Hæreſis.8.44

35 Finis triplex, ſ. legis, Chriſtus: præcepti, Charitas: & vitæ, mors. Iſa.prolo.meº.B.

36 In agentibus, & finibus, eſt triplex gradus, ſcilicet mouens ſe ſe tantum, per aliud tantum, & vtroque modo. Ethicorᵐ.3.lect.9.meº b.K.

37 Finis tripliciter acquiritur, ſcilicet ut forma, ut operatum, & vt poſſeſſum.1ᵃ.q.103.2.1ᵐ./.2ᵐ.

38 Finis dupliciter habetur, ſcilicet perfecte, ideſt realiter, & imperfecte, ideſt intentionaliter.12ᶠ.q.11.4.c./.1ᵐ./.q.16.4.c./ q 6.1.c.

39 Cognitio finis duplex, ſcilicet perfecta, ideſt ſub ratione finis, & imperfecta, ideſt eius quod eſt finis materialiter tantum. Prima conuenit tantum naturæ rationali, ſecunda vero conuenit etiam brutis.1ᵃ.q.59.1.c./.12ᶠ.q 6.2.c./.q.11. 2.c./.1.d.1.q 4.1.c./.2ᵐ./.2.d 25.1.c./ 3.d.27.q.1.2.c./.4.d.33 q.1.1 c./.Meta.5 le.16.fi. • Hypocriſis.6. Magi.10.11.12. Materia.23. Melchiſedech. pſectio.3.6.11.17.18. Præceptũ.70.&c.

Vltimus, 40 Nulla cauſa, poteſt habere rationem vltimi finis.2.d.1.q.1.3. 4ᵐ. • Actio.16.17 Actus.37.148. Agens.69. Agere.4.&c. 85. Amor.41.43.44. Angelus.137.179.&c.234.402. Anima.122 137.326. Auerſio.1.2.

41 Impoſſibile eſt, quòd aliqua operatio voluntatis, habeat rationem ultimi finis.1º.q.26.2.2ᵐ./.12ᶠ.q.1.1.2ᵐ./.q.3.4.2ᵐ. ./ q.19.1.2ᵐ./.1.d.1.0.2.1.2ᵐ./.2.d.25.3.2ᵐ./.4.d.49.q.1.ar.1. q 2.e./.Con.3.cº.26./.Quol.8.19.c.

.3ᵐ 42 Oppoſitum uidetur dicere.12ᶠ.q.3.2.0./.5.c./.q.55. a. 3ᵐ./. 1.d.1.q.1.1.0./.3.d.24.q.1.5.1ᵐ./.4.d.43.q.1.ar.1.q.2.0./.q. 4. 2.0./.Quol.8.19.c./.Opuſc.3.cº.104./.107./. Ethicorũ. lect. 5 0./.Meta.9.lect.1.fi. Reſpondeo. Dubio 621º.

43 Finis ultimus creaturæ rationalis, eſt viſio diuinæ eſſentiæ. 12ᶠ.q.2.4.c./.22ᶠ.q.164.1.5ᵐ./.Opuſc.3.cº.104./.107. Beatitudo. 8.

44 Vltimus finis dicitur dupliciter, ſ. vltimus ſimpliciter, ideſt deus, & vltimus in genere operationum, ideſt beatitudo. 12ᶠ.q 1.1.2ᵐ.fi.

45 Res naturales diriguntur a deo ad finem boni, & creaturæ rationales ad ultimum finem.1ᵃ.q.103.1.c./.11ᶠ.q.5.5.2ᵐ.

46 Immo ars quædã neceſſaria eſt, quę ſit directiua ipſius actus rationis, per quam, ſ. homo in ipſo actu rationis ordinate, & faciliter, & ſine errore procedat. Poſterᵐ.prinº. Reſpõdeo Dubio.622. • Beatitudo.1 &c 34.&c.79.88. Beatus. 8. Bonitas.17.&c. Capitale.1.2.6. Du.622.

47 Voluntas non eſt ad oppoſita, reſpectu vltimi finis.12ᶠ.q.5 4.2ᵐ./.8.d.7.q.1.1.1ᵐ./.Veri.q.22.1.c.

48 Volũtas eſt ipſius finis tantũ.12ᶠ.q.8 1.c./.Veri q.22.13.9ᵐ

49 Immo voluntas eſt etiam eorum quæ ſunt ad finem.1.d.45. a.1ᵐ./.2.d.24.q.1.3.3ᵐ. Reſpondeo Dubio.623. Du.623.

50 Idem actus voluntatis eſt eorum, quę ſunt ad finem, & ipſius finis ut ratio, non autem abſolute.12. .8.3.0./ q.12.4. a./.3.d.14.ar.1.q.4.c./.Veri.q.2.14.c./.3ᵐ. • Charitas.33.36. &c. Cauſa.49.81. Cælum.115.150.181. Certitudo.12. Circũſtantia. 4. 5.

51 Voluntas ut potentia, eſt eorum quæ ſunt ad finem, ſed ut actus, eſt tantum ipſius finis.12ᶠ.q.8.2.0./.Veri q.22.13.9ᵐ.

52 Voluntas nõ poteſt ſimul ferri, in plures ultimos fines.12ᶠ. q.1.5.0./.q.11.3.1ᵐ./.q.13.3.3ᵐ./.2.d.24 3 c./.3.d.35 q.1.1.c./ Ma.q.14.2.c.fi. • Complacẽtia.0. Cõſenſus.7. Cõſeruatio.9

53 Oppoſitum uidetur dicere.1.d.17.q.1.5.e. Reſpondeo ſicut Dubio.198. • Creatura.21.&c. Credere.18 Cultus.18. Cupiditas. Du.624.

54 Omnium rectarum voluntatum, eſt vnus finis ultimus, ſ. deus. & vnus proprius, ſ. charitas, beatitudo, & delectatio ſpiritualis 2.d.38.1.2.0.

55 Vltimus finis dicitur dupliciter, ſ. ſimpliciter. I. res poſſeſſa, & quo ad aliquem, ſ. poſſeſſio, vel adeptio, uel fruitio rei.12ᶠ q.2.7.c./.q.16.3.c. • Datio.5.16.21.30. Debitum. 1. 2. Delectatio.28.29.50 &c.76 107.112.113 Deſiderium. 2. Determinatio.14. Deus.154.156.176.279.290.292.432. Dominium. 5.7. Donum.7. Electio.9.&c. Eleemoſyna.1.3.15.25. Error. 4 Aeſtimatio.2. Felicitas.1.4.5. Fides.29.93.115. &c. Fructus. 2. &c.8.14.18. Fruitio 1.8.9.

56 Impoſſibile eſt, quòd anima, uel aliquid eius, ſit vltimus finis, niſi ſecũdo mõ.12ᶠ q.2.7 c. • Gr̃a.2 3.5.6.9. Gr̃a.42.153. Oppoſitum videtur dicere.12ᶠ.q.3.4.c./.Io.14.le 1.mº.c.E. Reſpondeo ſicut Dubio.625. Du.625.

57 Quicquid facit homo, agit propter finem, etiã agendo actionem, quæ eſt ultimus finis 12ᶠ.q.1.1.2ᵐ.

58 Humanitas Chriſti, non põt eſſe vltimus finis.3.d.1.q.1.1. 3ᵐ. • Gula.4 Hitᵛ.16. Hæreditas.3. Hæreſis.8. Hõ.12.18.19.

59 Nullus finis, habet rationem finis, niſi in ordine ad ultimũ finẽ.i. ad deũ. Con.3.cº.17./. Veri q.21.1.1ᵐ./ 5.c.fi./.q.22.2.c • Honeſtum.6. In.23. Inconſequentia.7. Indigentia.2. Infinitum.26. Intellectus.223.300 301. Intentio.10. &c. 15.

60 Homo non habet ultimum finem ſuum, in hac vita, ſicut alia animalia, quia finis eſt ſupra naturam eius.12ᶠ.q 5.5.2ᵐ./.q. 91.4.0./.q.109.1.3ᵐ./.2.d.26.1.3ᵐ./ d.30.q.1.1.2ᵐ 4.d.49.q.1 ar.1.q.4.3ᵐ Con.3.cº. 147. • Hypocriſis.6. Iuſtitia.78.

61 Oẽs hoĩes, habẽt eũdẽ vltimum finẽ formalr̃, nõ aũt malr̃. 12ᶠ.q.1.5.c.7.0. Ethicorᵐ.le 9.prinº.a.F. • Iuſtificatio. 15.

62 Per naturalia tãtũ, hõ nõ habet ſufficiẽter inclinationẽ ad illũ ultimũ bnũ ſupernaturalẽ.3.d.23.q.1 a 4.q.3.c. • Latria.4

63 Ad cõnaturalẽ ſinẽ vltimũ hois, ſ. bene viuere tantũ, ordinatur primo conſiliũ, ſecũdo iudiciũ, & vltimo, & immediate præceptũ. Sed pro vltimo finis cõſilii, eſt inuẽtio agẽdorũ, & iudicii certitudo.22ᶠ.q.51.2.2ᵐ./.3.d.23.q.1.ar.4.q.3.c./.2ᵐ.

64 Omnium rerum, eſt unus ultimus finis cuiᵒ, ſ. deus, nõ aũt finis quo.1ᵃ.q.103.2.0./.12ᶠ.q.1.8.0./.q.3.8.2ᵐ./.2.d.38.1.c./ Con.1.cº.74 4ᵐ./.75.1ᵐ./.Liº.3.cº.17./.45./.27. fi./. 64. 1ᵐ./. 97./.152.3ᵐ./.Veri.q.5.6.4ᵐ. • Lex.30.78.&c.145.154. Ludᵛ. 10. Mendacium.5. Mendacium 5. Menſura.6.7.54.55.63.86 90. Metaphyſica. 29. &c.

65 Quælibet res tendit in finem vltimum, per propriam operationem.1ᵃ.q.62.4.c./.12ᶠ q.21.5.3ᵐ./ d.18.q.2.2.4ᵐ./. 35. 1. c. .d.38.2.c./.Con.3.cº.20.fi./.22.1ᵐ./.64.10ᵐ./.97./.247.3ᵐ. • Militaris. Miraculum.14.& c.41.44.

66 Pater filius & ſpũs ſctũs, ſunt unus finis ultimus, & unũ ſummum bonũ, non aũt tres fines.2.d.38.1.2ᵐ. • Monſtrũ 2. Motus 26.53. Naturale 18. Neceſſitas 5. 10. Omiſſio 3. Paſſio 85. Peccatum 1.9.&c.393. Pœnitentia 3.4 2.

67 Deus

67 Deus eſt vltimus finis humanæ voluntatis.12ſ.q.1.1.2.c./qu.184.n.c. * Perfectio.6.27.Pluralita.1.Prædeſtinatio.24.36.37.Prio ipium.25.26.Prophetia.43.Propter.1.Prouidētia.26.46.&c.Prudentia.32.34.36.45.&c.63.&c.Ratio.34.

68 Bonitas dei eſt finis cuiuſlibet creaturæ, vt vltimum intentum, homo autem eſt finis cuiuſlibet creaturæ, vt cui ſunt vtiles.2.d.1.q.2.3.o./.Con.3.c°.22./.97./.Opuſc.3.c°.100. Creatura.23.infra. * Rectitudo.1.Relatio.98.Religio.12.18.38.85.&c.94.98.&c.

69 Quælibet res, tunc maxime accedit ad ſuum finem vltimū quando imitatur bonitatem dei, ſecundum quòd diſpoſitum eſt a deo.2.d.1.q.2.2.3m. * Sacramentum.81.141.Sacrificium 8.Scientia.132.141.155.Seruitus 18.Simonia 25.Sollicitudo 7.Spes 10.&c.22.81.

90 Vltimus finis cuiuſlibet rei, eſt aſſimilari deo.1a.q.44.4.3m.12ſ.q.1.8.c./q.2.5.3m./.2.d.5.q.1.2.4m./.4.d.49.q.1.ar.2.q.2.c./.Con.3.c°.19./.20.1m./.24.3m./.25./.34 4m./ Poa.q.5.5.c./.6m. Creatura.28. * Temperantia.19.Theolo.a 21.24.25.31.32.38.39 Veritas.18 20.43.44.Veſtigium 45.Via.3.8.9.11.Vita.74.83.Voluntas.29.31.32.71.

71 Idem eſt dicere, quòd finis rerum, eſt aſſimilari deo, & quòd finis rerum eſt eſſe, ſecundum quod deo aſſimilantur. Poa.q.5.5.c.vel creatura.34.

aritas. 72 Charitas, non eſt vltimus finis, cum non ſit finis communis omnium, ſed eſt proprius finis voluntatis, per quē tendit ad vltimū finē.2.d.38.1.1m. * Charitas.77.Finis.35.Fortit°.51.Habitus.16.Ieiuniū.22.&c.Intellect°.100.214.301

73 Charitas propinquius reſpicit vltimum finem, quàm fides & ſpes.1ſ.Ti.lect.2.me°.D.

74 Quandocumque charitas exit in actum, tunc fit ordinatio totius hominis, & omnium quæ ſunt ordinatio in finem vltimum.2.d.40 5.6m.

75 Oportet vltimum finem totius vniuerſi eſſe bonum intellectus, ſcilicet veritatem.Con.c°.1./.Li°.3.c°.25.7m./.37. * Meritum.50.&c.

76 Vltimus finis primæ cauſæ in creaturis, eſt ordo partiū vniuerſi, & diſtinctio. Et eſt quaſi vltima forma.Con.2.c°.41 4m./.5m.

77 Finis omnium operum dei, eſt manifeſtatio bonitatis eius, quæ propter excellentiam eius, non poteſt ſufficienter vno modo, nec vna creatura manifeſtari.Rom.9.lect.4.me°.I./.He 2.lect.3.me°.G. * Obedientia.13.Spes.81.

78 In omnibus agentibus ordinatis, finis primi, eſt vltimus finis omnium aliorum.Con.3.c°.25.7m./.Ma.q.1.1.c.

79 Deficiens a fine proximo non eſt omnino fruſtra, ſi tamen ne finis vltimus Veri.q.24.10.10m.

626m 80 Oppoſitum videtur dicere.2.d.40.2 c./.3m. Reſp.Du.626.

ius. 81 Finis ſpiritualis vitæ, eſt quòd homo vniatur deo, quod fit per charitatem. Et ad hoc ordinantur ſicut ad finem omnia, quæ pertinent ad ſpiritualem vitam.22ſ.qu.44.1.c./.Con.3 c°.125./.116. * Amor.42.&c.64.136.188.Charitas.77.Certitudo.18.Conſilium.12.17.

82 Charitas eſt principium, & finis, vitæ ſpiritualis.Quol.4.q.12.2.8m./11m * Conſtantia.1.&c.Contumax.Diuitiæ.5.

83 Finis principalis vitæ ſpiritualis, eſt charitas, ſecundaria autem eſt puritas, & rectitudo.3.d.23.q.3 ar.1.q.1.c./.d.27.q.2 ar.4.q.3 c./.Quol.4.24.c./.q.12.2.o./.Quol.5.19.c. * Fortitudo.51.Habitus.16.Ieiunium.22.&c.Lex.30.78.&c.145.154.

84 Ordinare in finem oſtendendo, imperfecte conuenit rationi, ſed perfecte, & naturaliter, ſapientiæ, & prudentiæ, ſupernaturaliter vero fidei, docendo actū legi, ſed inclinando imperfecte, voluntati, perfecte vero, & naturaliter, virtutibus moralibus, ſed ſupernaturaliter charitati.1.d.41.q.1.2.o./.2.2m.Lex.78.&c. * Magnanimitas.8.12.27.Martyrium.5.Perſeuerantia.5.7.Poſtulatio.Potentia.43.

85 Charitas eſt finis omnium virtutum.22ſ.q.3.2.1m./.q.23.8.3m./.3.d.23.q 3.ar.1.q.1.c.fi./ d.27.q 2.ar.4.q.3.c./.Vir.q.2.3.c./.Quol.4.24.c./.Opuſc.17.c°.6./.Io.15.lect.2.me°.E.K./.Col.3 lect.3.me°.A./.1ſ.Tim.lect.2.me°.D.

627m Oppoſitum videtur dicere.3.d.27.q.2.3.2m.Reſpon°.Dub.627. * Præceptum.38.39.67.83.85.141.

86 Quicquid ordinatur in finem virtutis, oportet ordinari in finem charitatis.2.d.40.5.c.fi. * Princeps 3.3. Principiū.25

87 Inter virtutes, ſola charitas eſt finis omnium rectarū voluntatum.2.d.38.2.5m. * Prophetia.42.&c.61.Rō.33.52.53

88 Charitas eſt finis præcepti.22ſ.q.23.4.1m./.q.44.1.c./.3.d.27.qu.2.2.2m./.ar.4.q.3.c./.Vir.q.2 3.c./.7.17m./.Con.3.c°.116./.I.la prolo.me°.B./.Io.15.lect.2.ii.f.A./.1ſ.Tim.lect.2 me°.C. Præceptum.76. * Regula.5.Sabbathum.1.5.8.Sacerdos.11.Superbia.18.

89 Actus charitatis, eſt finis operum, non autem habitus charitatis.2.d.38.2.4m. * Suſurratio.1.Veritas.48.

90 Finis virtutum duplex, ſ.communis, & vltimus.i. felicitas, & proprius, ſ.bonum proprium earum.Ma.q.8.1.1m.

91 Commune eſt in omni virtute, quòd actus eius eſt finis proximus eius.3.d.27.q.2.ar.4.q 3.c.Vir.7.15.27.37.&c.57.77.79.81.85.90.101.108.110.113.126.117.133.160.163.165.188.191.193.211.220.232.242.254.255.263. Vſura.32.34.&c.44.&c.Vzor.1.4.

92 Finis proximus humanæ vitæ, eſt bonum rationis in communi.3.d.3.q.1.3.c.

93 In operibus ſpiritualibus, non quæruntur temporalia, vt finis proximus, vel remotus, ſed ad ſubſtētationē naturæ, & cōditionis ſuę, ut ſic quis ſpūalia poſſit exercere.2.d.38.1.5m

94 Finis cuiuſlibet virtutis moralis et præſt tutus a ratione naturali, eſt conformari rationi.12ſ.q.66.3.3m./.22ſ.q.47.6.7.c./.3.d 33.q.2.3.c./.Ethicorum.2.lect.3.prin°.

95 Electio finis proximi, eſt actus virtutis moralis principaliter, ſed prudentiæ originaliter.12ſ.q.56.4.4m./.3.d.33.q.2.3.c. Lectio.9.

96 Ea quæ ſunt ad finem, ſunt neceſſaria, quando ſine eis, nō poteſt haberi finis, nō aūt aliter.1a.q.19.3.c./.q.82.1.2.c./.q.116.4 o./.12ſ.q 3.6 2m/.q.10.2.3m./.q.13.6.2m./.q.16.6.1m./22ſ.q.187.3.c./.Ʒ.1.c°.81.prin°./.Li°.3.c°.97./.Veri.q.23.4 c./.10m./.11m./.q.24.1.18m./.Poa.q.1.5.c.fi./.q.3.16.c./.q.10.26./.Ma q.3.3.c./.q.6.9m.q.16.7.18m. * Act o.37.58.72.97.114.116.Actus.7.47.&c.52.148.150.153.160.170.180. Ad finem.

97 Neceſſitas cuiuſlibet ordinati ad finem, ſumitur ex ipſo fine.12ſ.prin°./ q.102.1.c./.Poſteriorum.lect.1.m°.2.A. * Adderc.8.9.Agens.93.104 106.116.Agere.4.&c.Amicitia.411.29.Amor.136.251.253.Appetitus.9.25.26.41.

98 Finis eſt de ratione eorum quæ ſunt ad finem.12ſ.prin°./.q.1 3 c. * Appropinquatio.2.Ars.1.14.18.26.33.48.

99 Quæ ſunt ad finem, oportet ſumere bonitatem, & modum a fine proximo.12ſ.q.95.3 2./ q 102.1.c./ 22ſ.q.27.6.c./.q.33.2.c/.6.c./.3m./.q.87.2.2m./.q.123.7.o./.q.141.6.c./.1m/.2.d.40.q 1.c./.3m./.Ʒ.prin°./.Li°.3.c.133./.139 2m.Actus.127.Bonitas.245.246.247. * Arōfex.3.&c.Artificiale.5.Auerſio.2.12. Baptiſmus.15.201.Beatus.2.5

100 Quanto aliquid efficacius ordinatur ad finem, tanto eſt melius.22ſ q.152.5.c. * Character.21.Cauſa.49.81.Certit°.8.18

101 In omnibus quæ ſunt ad finem, materia determinatur ſecūdum exigentiam finis. Veri.q.11 4.c./.q.12.2.c. * Ciuilis.2. Ciuitas.3.

102 Dignitas eorum quæ ſunt ad finem, præcipue ex fine conſideratur.12ſ.prin°/.22ſ.q.174 2.c * Cognitio.21.52.Comprehendere.2.3.

103 Finis ſemper excellit rem, quæ eſt ad finem.22ſ.q.152.5.c. * Confirmatio.30.32.Cōſenſus.7.Conſiliū.2.3.4.6.17.24.Cōtemplatio.12.Cooperari.1.Cor.7.Corpus.33.Credere.9.Cultus.7.&c.15.18.Cura.8.

104 Omne quod ordinatur ad finem, oportet eſſe proportionatum fini.4.d.16 q.3.ar.2.q.1.c. * Debitum.2.Deceptio.Delectatio.3.12.

105 Finis & ea quæ ſunt ad finem, debent eſſe conformia ſecundum proportionem, non autem ſecundum genus.12ſ.q.96 1.c./.q.102.1.c./ 4.d 49.q.1.ar.1.q.3.3m. * Demōſtratio.8.De ſiderium 9.Differa.17.Diffin° 10.16.18.19.Diſpō.4.19.27.&c.

106 Finis quæritur in infinitum, non autem ea quæ ſunt ad finem, ſed ſecundum proportionem ad finem.22ſ.q.27.6.c/.q.184.3.o./.2.d.24.q.3.6.3m./.Quol.5.18.c./.Ro.12.lect.1.m° K./.1ſ.Cor.11.lect.3.me°.D. * Diuinatio.5.9.23.Donum.31.Electio.7.9.10.14.

107 Finis comparatus ad ea quę ſunt ad finem, ſicut materia ad formam.12ſ.q.4.4.c./.q.5.7.c./.Ma.q.2 2.5m.

108 Finis cōparatur ad ea quæ ſunt ad finē, ſicut rō formalis ad obiectū, & ſicut princia ad cō.cluſiones.1a.q.47.1.3m./.q.82.1.2.c./.12ſ.q.8.3.c./.q.12.4.c/.2m/.q.19.7.c./.1m.10.c./.qu.102.1.2.c./.22ſ.q.47.11.c./.1.d.45.2.1m./.2.d.10.4.c./.d.30.q.1.1.c./.Ʒ.1.c°.76 /.Veri q.23.1.3m./.Ma.q.2.2.5m.

109 In finibus ē ordo, ſicut in agētib°, quia utrobiq; ſecūdariū dependet a principali.1a.q.116.0./.Ʒ.3 c°.109./.Ve.q.21.1.1m./.Ma.q.1.1.c.

110 Vnumquodq; ordinatur ad finem, per actum ſuū.12ſ.q.21 1.3m. * Eſſe.1.2.15.35.Expedire.Fortitudo.59.

111 In oībus potentiis vel artibus ordinatis ars vel poa. quæ eſt circa finem ordinat aliarū artiū vel potentiarū actus, ad propriū finē.12ſ.q.9.1.c./.q 65.3.1m./.3.d.27.q.2.2.4.q.3.c./.d.33 q.1.2.1.q.1 c./.Con.2.c°.41.4m./ Li°.4.c°.75./.Vir.q.2.3.c.fi./.Opuſc.3.c°.102. * Forta.1.Fruſtra.Generatio.25.Gubernare.1.Habitus.16.28.29.32.37.50.59.66.67.81.82.

112 Finis potentiæ inferioris vel habitus, ordinatur ad finem ſuperioris. 3. d. 27. q. 2. ar. 4. q. 3. c. /. Con. 3. c^{o}. 17. 6^{m}.

113 Omnis finis, & quicquid eſt ad finem, eſt actio, vel eſt actio ne. 12 2. q. 13. 4. c. * Hæreditas. 3. Humo. 12. 18. 19. 21. &c. 27. 34.

114 Actiones ludicræ, non ordinantur ad aliquem finem extrinſecum, ſed ad bonum ludentis, inquantum delectant, vel requiē præſtant. 12 2. q. 1. 6. 2^{m}. /. Con. 3. c^{o}. 2. fi. /. 25. 6^{m}. /. Hebdo. prolo. * Honor 14. 16. Idea. 2. 26. Ieiuniū. 22. Imperare. 4. 9.

115 Finis particularis, ordinatur ad finem communem. 12 2. qu. 59. 10. c. /. q. 21. 2. 2^{m}. /. Con. 3. c^{o}. 17. 4^{m}. * Inſtrumentum. 4. 10.

116 Ordinari aliquid ad aliquem finem, contingit dupliciter. ſ. per ſe, & per accidens. 1^{a}. q. 116. 1. o. 2. d. 21. q. 1. 3. c.

117 Aliquid ordinatur ad finem dupliciter, ſcilicet neceſſario, & ad bene eſſe. 3^{a}. q. 65. 2. c. /. 2. d. 21. q. 1. 3. c. /. Veri. quæ. 22. 1. c. /. Quol. 4. 24. 3^{m}. /. Quol. 5. 19. c. * Intellectus. 254. 275. 282. 283 Inuentio. 50. Iudicium. 55. 56. Iuſtitia. 51. 57. Iuſtificatio. 54. 15.

118 Quod eſt ad finem eſt duplex, ſcilicet coniunctum ei, vt diſpoſitio, & diſtans, vt motus. Primum mouet cum fine, nō autem ſecundum. 12 2. q. 44. 3^{m}. /. 1. d. 1. q. 4. 2. c. /. 2. d. 25. 1. 4^{m} * Lex. 3. 8. 9. 10. 27. &c. 31. 50. 54. 62. 72. 78. 83. 85. 86. 166. 169. 172.

119 Quod eſt ad finem, inducitur ad finem, triplici operatione, ſcilicet rationis, voluntatis, & potentiæ motiuæ. 1. d. 1. q. 1. 2. c. * Liberum. 7. Magnanimitas. 1. 2. 8. Malitia. 8. Martyriū. 1. Mendacium. 5. Meritum. 15. Metaphyſica. 15. 29. &c. Militaris.

120 Ad vnum finem, ordinatur tantum vnum medium, ſi ſit ſufficiens. 1^{a}. q. 47. 1. 3^{m}. /. q. 103. 3. 1^{m}. /. 12 2. q. 101. 3. 1^{m}. * Miraculum. 14. Moralis. 1. 5. 4. Natura. 2. Neceſſitas. 1. 2. 3. 52. 23. Negotiatio. o. Otium. Officium. 19. Oratio. 55. 60. Ordinatio 3. Ordo. 14. 24. Pa 1. 20. Patientia. 4. Peccatum. 37. 52. 61. &c. 151. &c. 509. &c. 238. 363. 395. Pœnitentia. 26. Perfectio. 3. 41. &c. Philoſophia. o.

121 Ea quæ ſunt ad finem, inquantum huiuſmodi, non ſunt volita, niſi propter finem. 12 2. q. 8. 2. c. /. 2^{m}. /. 5. c.

122 Quandocunque vna potentia eſt circa aliquem finem, ad illam ordinantur ſicut ad finem omnia quæ ſunt eiuſdem finis 12. Tr. lect. 2. me^{o}. C.

123 Aliquid eſt ordinatum ad finem dupliciter, ſ. ſicut tendens in finem, vt vtens & fruens, vel ſicut via, ſicut eſt vtibile. 1. d. 1. L. me^{o}. H.

124 Finis operantis, ſemper eſt in eo, ſed finis operis, poteſt eſſe in alio. 2. d. 1. q. 2. 1. c. * Phyſica. 5. &c. Potentia. 14. &c. 34. 41. &c. 57. &c.

125 Finis operis, reducitur ſemper in finem operantis. 2. d. 1. q. 2. 1. c. * Poteſtas. 12. 13. Præceptum. 2. 4. 6. 22. 25. 53. 38. 67. 71. 83. 141. 146. 149. 151. &c. Prædeſtinatio. 2. 20. Principiū. 26. 27 Prophetia. 43. Propoſitum. 1. Prouidentia. 2. 3. 16. 17. 20. 47. 48. Prudentia. 1. 10. 28. 31. 33. 45. 46. 52. 62. 66. 68. 72. Qualitas. 6. 9. Quies. 2. Raptus. 6. 9. 10. 13. Ratio. 36. 56. 57. Rectitudo. o. Religio. 18. 38. Scientia. 18. 125. 156. 127. 131. 132. 141. 150. 154. Scrutatio. Teneri. 1. Teſtamentum. 19. Theo. 32. Trahere. 1. Vanum. Verbum. 25. Virtus. 9. 45. &c. 110. 188. 191. 216. 233. 263. 266. Vita. 52. Voluntarium. 1. 8. 13. Voluntas. 7. Vtile. 2. 4. 5. 6. Vti. 2. 4. 6. 10. 12. &c. Vulc. o.

Voluntas. 126 Oportet quod quælibet voluntas habeat aliquem finem, quem naturaliter velit, cuius contrarium non poſſit velle. 1^{a}. q. 82. 1. 2. o. /. Con. 3. c^{o}. 109. /. Po^{a}. q. 1. 5. c. fi. * Amor. 116.

127 Finis moralis, accidit fini naturæ, & econuerſo. 12 2. q. 1. 3. 3^{m} * Concupiſcētia. 7. 16. Creatura. 8. 18. 24. &c.

128 Qualis eſt quilibet naturali qualitate animæ vel corporis, vel qualitate ſuperueniente, talis finis videtur ei. 1^{a}. q. 83. 1. 5^{m}. /. 12 2. q. 9. 2. c. /. 2^{m}. /. q. 10. 3. c. /. 2^{m}. /. 2. d. 25. 1. 5^{m}. /. Virt. q. 1. 9. 21^{m}. * Deus. 270 290. 292. Aeſtimatio. 2. Euchariſtia. 155. Fortuna. 1. Gloria. 2. 5. 9. Homo. 12. 13. 18. 22. 23. 27. Honor. 14. 16.

129 Voluntas reſpicit finem tripliciter, primo abſolute, ſecundo vt in quo quieſcit, tertio vt terminum eorum quæ ordinantur in finem. Primum eſt velle, ſecundum frui, tertiū eſt intentio. 12 2. q. 8. prin^{o}. /. q. 12. 1. 4^{m}. /. 5. c. /. 3^{m}. /. 5. 2^{m}. /. Veri. q. 22. 15. c. fi.

130 Actus voluntatis, poteſt ferri in finem dupliciter, ſcilicet immediate, & mediate. Primus dicitur voluntas, ſecundus vero intentio. Et vterque eſt ſemper malus, ſi finis eſt malus, & eſt bonus, ſi finis actus eſt bonus. Et ſecundus eſt bonus ſi finis agentis eſt bonus, non autem primus. 2. d. 38. 3. c. /. 5. 6. /. d. 40. 2. o. Intentio * Iactantia. 2. 5. Ieiunium. 22. 29. Imperare. 7. Intellectus. 198. 214. 222. 282. &c. 13. &c. Ipocriſis. 4. 6. Iuramentum. 5. Libertas. 6. 8. Locus. 7.

131 Voluntas ex neceſſitate inhæret fini. 1^{a}. q. 82. 1. 2. c.

132 Ad rectam voluntatem requiruntur duo, ſ. debitus finis, & quod ea quæ ſunt ad finē proportionētur ei. 22 2. q. 49. 7. c. /. q. 51. 1. 1. 1^{m}. /. q. 55. 3. 4. c. /. q. 64. 7. c. /. q. 69. 2. c. /. 2. d. 40. 2. c. /. 4. d. 49. q. 1. ar. 3. q. 4. 5^{m}. * Malitia. 7. 8. Malū. 51. 55. Miraculū. 44. Mortalis. 1. Motus. 78. Peccatum. 1. 37. Pœnitentia 41. Phyſica. 5. Præceptum. 146. 149. Prædeſtinatio. 20. 24. 37. Præſtituere. Propoſitum. 1. Prouidentia. 2. 3. Ratio. 36. 56. 57. Scandalum 8. Scriptura. 10. Subſannatio.

133 Homini conuenit agere propter finem, quia omnes actiones humanæ ſunt propter finem. 12 2. q. 1. 1. o.

134 Actiones hominis, aliis intentis, non ſunt propriæ actiones humanæ, quia nō procedunt ex deliberatione rationis, quæ eſt principium humanorum actuum. Et iden habent quaſi finem imaginatum, non autem per rationem præſtitutum. 12 2. q. 1. 1. c. /. 3^{m}. Actio. 43.

135 Homo operatione naturali, & animali, ordinatus in finem ab alio, ſed operatione humana, ordinatur a ſeipſo in finem 12 2. q. 1. 2. c.

136 Finem conuenientem dicimus, vtile vel neceſſarium vitæ humanæ. Opuſc. 73. c^{o}. 5.

137 Aliquid ordinatur in finem dupliciter, ſcilicet vel proprie, tamquam ſeipſum mouens ad finem, & ſic ſola creatura rationalis ordinatur in finem, vel communiter, tamquam motum ab alio, & ſic bruta animalia ordinantur in finem. 12 2. q. 1. 2. c.

138 Finis hominis, eſt adhærere deo per intellectum, ſed magis per voluntatem, & principalius per amorem, quàm per timorem. Con. 3. c^{o}. 115. /. 116. fi. /. 128. 1^{m}. /. 130. 1^{m}. /. 4^{m}. fi. * Voluntas. 31 &c. 66. 72. Vſura. 90. 147. 148. Vſus. 6.

139 Omnis peccans mortaliter, conſtituit ſibi neceſſario alium finem, quam deum. 12 2. q. 1. 7. 1^{m}. /. q. 89. 1. 3^{m}. /. 22 2. q. 45. 1. 1^{m}. /. 1. d. 1. q. 4. 1. 4^{m}. /. 2. d. 24. q. 3. 6. c. /. d. 34. 3. c. /. d. 42. q. 1. 3. 5^{m}. /. 5. c. /. 3. d. 31. q. 1. 1. 1. c. /. 4. d. 16. q. 2. 21. 2. q. 1. c. /. d. 46. q. 1. 3. c. /. Veri. q. 28. 2. c. /. Ma. q. 3. 1. 20^{m}. /. Vir q. 2. 6. c. /. 7^{m}. /. Ro. 2. lect. 2. prin^{o}. H.

1 ¶ FINITVM additum infinito, non facit maius, ſed plus. 4. d. 49. q. 5. ar. 4. q. 1. 4^{m}. * Actus. 21. 28. 84. Agens. 80. Plus.

2 Cuilibet finito, poteſt fieri additio ſecūdum mathematicū, non autem ſecundum phyſicum. 3. d. 13. q. 1. artic. 2. quæſt. 3. 1^{m}.

3 Ens creatum eſt compoſitum ex finito, & infinito. ſ. ex actu & potentia vel quia ens aliud eſt finitum, idem incorruptibile, aliud infinitum, ideſt corruptibile. Ideo non ſunt partes entis integrales, ſed diſtinctiuæ. 2. d. 3. q. 1. 1. 5^{m}. * Angelus. 9. 10. 161. 212. Aſſertio. 19. Beatitudo. 93. 119. Cælum. 73. 76. Concupiſcentia. 7. Conſilium. 4. Damnatio. 44. Deus. 86 Diſtantia. 3. 4. 5. Diſtinctio. 4. Diuitiæ 2. Eſſe. 46. 94. Finiti. Forma. 80. 87. Hæreſis. 47. 48 Locus. 18 Mundus. 18. Offenſa. Opera. 10. 17. Paſſio. 9. Peccatum. 215. Pœnitentia. 100. Propoſitio. 1. 2. 3. 4. Pſalmus. 7. Punctus. 1. Quantitas. 20. Tempus. 20. 34. Viſio. 48. Chriſtus. 65. 70.

¶ Firmamentum a deo creatum, ideſt cælum ſtellatum eſt ſuprema ſphæra ſecundum Ariſtotelē, non autem ſecundum aſtrologos modernos. 1^{a}. q. 68. 2. 2. 3 o. /. q. 71. 3^{m}. /. 2. d. 14. Le. me^{o}. K. /. Quo. 4. 3. c. /. Cæ 2. lect. 9. prin^{o}. * Apoſtoli. 38. Cælum. 17. 18. 56. 60. &c. Tempus. 11. Cælum.

¶ Firmare. Argumentum. 5. 7. Fides. 146. Fortitudo 32. 58. Fūdamentum. 3. Humilitas. 25. 70. Imperfectio. 2. In. 27. Miſſio 40. Pertinacium. 1. Perſeuerantia. 1. 5. Præſcriptio. Purgatio. 3. Temperantia. 14. Virginitas. 3. 5. 6. Virtus. 239. Votum. 9. Vſura. 75.

¶ Firmitas eſt virtus faciens permanentiam in opere, ſed cōſtantia, in propoſito. 3. d. 33. q. 3. ar. 3. q. 2. c. * Amor. 113. Anima. 127. Argumentum. 5. 6. 7 Aſſentire. 7. 8. Certitudo. 1. Cōſtantia. 2. Contemplatio. 13. Continentia. 12. Delectatio. 91. Euangelium. 7. Fides. 1. 162. Fiducia. 6 Fortitudo. 2. 34. Fundamentum. 2. Gloria. 22. Habitus. 32. Hæreſis. 28. Humilitas 28. 30. Imperfectio. 2. In. 27. Incontinētia. 6. Intellectus. 121. Maria. 25. 70. Mathematica. 35. Matrimonium. 121. Muſica. 5. Pax. 20. Peccatum. 217. 370. Perſeuerantia. 1. 5. Probatio. 2. Ratio. 34. 50. Sanctitas. 5. Schiſma. Temperantia. 31. Terra. 5. Tribulatio. 7. Vanū. Verbum. 71. Virtus. 98. 182. 239. Votum. 45. 46. Differentia.

¶ Firmiter. Continentia. 12. Votum. 33.

¶ Fiſſum. Pro^{o}. Scindi. Sciſſura.

¶ Fiſtula. Organum. 1.

¶ Fixum. Adam. 15. Ens. 13. 14. 15. Illuminatio. 6. Intellectus. 550. Luminare. 4. Motus. 78. Pes. Saturnus. 11. Species. 3. Stella. 5. Voluntas. 50.

Dfi[ni]s. 1 ¶ FLAGELLVM duplex ſcilicet corporale, & ſpirituale.ſ. remorſus conſcientiæ. Pſal.38.fin.g.B. * Animal.69 Baptiſmus.91.Lex.112.

2 Flagellum ſecundum ſe, ſemper eſt corrigens. Sed quandoque as defectu ſubiecti, non peruenitur ad hunc effectum. 4.d.15.L.me°.A.* Man°.4 Maria.69.Reprobatio.5.Saluari.15.Chriſtus.216.218.

3 Quinque modi, quibus flagella Deus infligit in præſenti, diſtinguuntur penes quinque bona a Deo intenta. L quia, vel bonum eſt in altero, vel eſt in eo qui punitur in quo eſt ordo iuſtitiæ, vel eſt vtilitas eius, quo ad receſſum a malo, vel in ordine ad bonum conſeruandum, vel ad bonum augendum.4.d.15.L.

¶ Flagitioſus.Ludus.15.

¶ Flagitium.Mulier.21.

Quid. ¶ Flāma eſt ardor ſpiritus ſicci. Pſal.17. princ°.ſ.C. * Amor, 189. Ardor, Fumus, Gladius. 1. Hieronymus.1. Ignis.2 Miſſio. 42. 45.

¶ Flamen, Baptiſmus.219.&c.

¶ Flāminia, Lumbardia.

¶ Flatus, Apoſtoli.50.Aquilo, Miſſio.42.Spiritus.1. Terremotus.4. Ventus.2.

[H]umor. ¶ Flegma habet pro materia dulcia & pinguia, ratione humiditatis, colera vero, amara. Meta.8.le.4.prin°.F. * Aqua. 16. Incontinen.12.15.

[In] Iferno. ¶ Fletus erit in damnatis corporaliter, quo ad turbationē capitis & oculorum, non autem quo ad reſolutionem lacrymarum 4.d.50.9.2.ar.3.q.3 o./.Cont.4 c° 89 fi./.Quolib.7.83.o./.Opuſc.10.ar.40. *Dolor 12.24. Flumen 1. Gemitus 0. Lacryma. Lucta. Oratio 4. 29. Pœnitentia 69. Rugitus.

¶ Flexibile. Angelus 461. Docere 11. Lucifer Pœnitentia 44. Superbia 2. Voluntas 40. Iuuentus 2, Paſſio 117.

¶ Floridus. Paradiſus 3.

[Fi]gura. 1 ¶ FLOS ſignificat Chriſtum, ratione puritatis, paſſibilitatis, odoris, decoris, & fructus. Iſa.11.prin°.I. *Anima 213. Fructus 12. Iuuentus 2. Nazareth Proſperitas 1.

2 Caro Chriſti floruit, per honeſtatem, & incorruptionem, & refloruit per reſurrectionem. Adam vero floruit, ſed peccando non refloruit Pſal.27.h.g.H.

¶ Fluctuatio. Pax 10.

¶ Fluere. Actio.51. Amor 58. Anima 182.258.&c.

¶ Fluuidus. Aqua 10.

[...]a. 1 ¶ FLVMEN aquæ quincuplex, ſ. lacrymarū, baptiſmi gr̃æ, ſapientiæ, & lætitiæ. Iſa.42.fi.F. Baptiſmus.56.63.219.

2 Flumina quatuor videntur oriri, ex diuerſis locis, quia intrant ſub terrā, ſicut multa alia. Sed primo oriuntur a mari, immediate vero, a fonte paradiſi, ſcilicet phiſon, geon, tigris, & euphrates. 1ª.q.102.1.2ᵐ./.2.d.17.q.3.2.c./.4ᵐ./.3ᵐ. * Elephas 4. Gratia 84.

[Fig]ura. ¶ Fluuius. Chriſtus dicitur fluuius violentus triplici ratione ſcilicet propter aquarum, id eſt gratiarum multitudinem, propter amoris feruorem, & propter curſus velocitatem. Iſa.59.fi.

[Cau]ſa. 1 ¶ FLVXVS maris, eſt per impreſſionem lunæ, non autem per aliquam formam aquæ. 1ª.q.105.6.1ᵐ./.q.110.3.1ᵐ./.2ᵃ2ᵉ.q.2.3.c./.3̄.3.c°.100.3ᵐ./. Ver.q.22.13.c./.Opuſc 34./.Ro.12.lec.3.fi. * Aqua 2.10.14 &c. Calor 7. Cete.4.

[Du]ᵐ.628. 2 Oppoſitum videtur dicere.3.d.13.ar.2.q.2.2ᵐ./.3ᵐ. Reſpōdeo ſicut Dubio 301. *Euchariſtia 199.212.

3 Fluxus duplex, ſcilicet de potentia in actum, & de agente in patiens.4.d.1.q.1.ar.4.q.4.c. * Forma 38. 114. 167. Gratia 117. Intras 1. Intentio 22. Mare 2. Mens 4. Natiuitas. 128. Pars 14 Proprium 6. Punctus 3. Sanguis 13. Tempus 4. 97. Torcular 2. Virtus 78.

4 Fluxus ſiue effuſio humoris carnalis, aliquando eſt ex debilitate naturæ, ſiue libidinoſa delectatione, & carnis commotione, aliquando vero ex aliqua occaſione cibi vel imaginationis. Opuſc.64.c°.18. * Viſus.1. Chriſtus 212.213.

¶ Folium. Veritas 27.

¶ Folliculus. Onocrotalos.

[...]. 1 FOMES ſupra principia naturalia, nihil poſitiue ſupponit in homine, ſed in ſolo defectu originalis iuſtitiæ conſiſtit.2.d 32.q.2 1.c.fin. *Auaritia 16. Baptiſmus 201.&c. Cinis 1. Circumciſio 42. Euchariſtia 248. Ignorantia 22. Incarnatio 14.

2 Fomes eſt inordinata, & habitualis concupiſcentia appetitus ſenſitiui. 1.2ᵃ q.82.3.o./.3ª.q.15.2.c./.q.27.4.c./.2.d.30.q.1.3.c./.4ᵐ./. d.31.q.1.1.3ᵐ./.5ᵐ./.q.2.1.3ᵐ./.d 32.q.1.1.c./. Ma.q.8.1.8ᵐ./.q.4.2.8ᵐ./.q.7.3.17ᵐ./.Opuſc.3.c°.232./.Ro.7.lect 4.princ°.K./.med°.G. *Lex 15. 26. Maria 10.&c. 53.&c. 59. &c. Peccatum. 161. 268. 272. 291. 296. 338. 340.353.361.

3 Fomes vt pœna inflicta a Deo, dicitur lex, non autem vt inclinat ad malum. 1.2ᵃ. q.91. 6.o./. q. 93. 3. 1ᵐ./. Rom.7. lect. 4. med. F. Lex. 15. * Purgatorium. 8. Sanctificatio 1.13. Senſualitas 16.

4 Fomes per ſe inclinat ad malum, per accidens autem ad bonum 2.d.32.q.1.8.4ᵐ./.q.2.1.5ᵐ./ 3 d.3.q 1.ar.2.q.1.2ᵐ. Effectus.

5 Fomes vt pœna, eſt a Deo, non influente gratiam, non autē vt culpa.2.d.32.q.2.1.o / Ro.7.lect.4.me°.F.

6 Deformitas culpę, opponit originali iuſtitiæ, quo ad rectitudinē voluntatis, fomes vero, quo ad rectitudinē vi iū inferiorum.2.d.32.q.1.1.1ᵐ.

7 Fomes eſt concupiſcentia habitualis, quæ prouenit ex hoc, quod ratio non habet virtutem totaliter inferiores vires refrenandi. Ma.q. 4.6.16ᵐ.

8 Fomes non eſt cauſa maculę originalis in eodem ſubiecto. Ideo manet, tranſeunte reatu & macula peccati originalis. 2.d.32.q 1.1.5ᵐ.

9 Fomes non eſt cauſa proxima, ſed prima cuiuslibet peccati & radix eius, quia quandoque peccatum eligitur, ſine incentiuo.2.d 43.1.2ᵐ.

10 Oppoſitum videtur dicere 1.2ᵃ.q.84.1.c./.2ᵐ./.2.c./. 1.2ᵃ.q. 119.2.1ᵐ. Reſpondeo ſicut Dubio 1144. Duᵐ.629.

11 Effectus fomitis duplex, ſcilicet inclinatio ad malum, & difficultas ad bonum.3ª.q.27.3.c./. 3.d. 3.q.1.ar.2.q.1.c.

12 Effectus fomitis duplex, ſcilicet rebellio, & ſeruitus. Ro.7. lect.4.me°.G.

13 Fomes originaliter eſt in appetitu ſenſitiuo, ſed diffuſiue, eſt in omni membro. Ro.7 lect 4. me°.G. Subiectum.

14 Fomes vt reſpicit naturam, eſt æqualiter in omnibus, ſed ratione perſonæ, eſt intenſior in vno, quàm in alio.2.d.32.q.1.1.4ᵐ./.3.o.

15 Fomes peccati, non fuit in Chriſto.3ª.q.15.2 o./ 3 c./.4.c./3ᵐ./.q.18.2.3ᵐ /.q.27.3 c./.1ᵐ./.2.d.32.q.2.1.b.1./.3.d.17.ar.1.q.2.4ᵐ./. d.21.q.1.2.b.2./. 4ᵐ./. Opuſcul.3 c°.231. Chriſtus 82.87.

1 ¶ FONS triplex, ſcilicet ſapientiæ, vitæ, & corporis Chriſti. A quo eſt triplex aqua, ſcilicet doctrinæ, gratiæ, & baptiſmi. Iſa.12.fin. Baptiſmus 56. * Amor 58. 124. Damnatio 15. Dulcedo 5. Generatio 15. Gratia. 84. Matrimonium 216.

2 Fontes quinque, ſecundum quinque genera ſubſtantiarū, ſcilicet naturæ corporis cæleſtis, ignis, aeris, aquæ, & terræ. 1ª.q.66.1.o./.Opuſc.61.c°.34. *Origenes 1. Peccatū 169. Pluuia 3. Pſalmus 10. Sacerdos 10. Sol.1.

3 Fontes quinque, ſcilicet ſubſtantia miſti, naturæ vegetabilis, ſenſibilis rationalis, & intelligentiæ. Opuſc.61.c°.35.

4 Fons viuus eſt Deus. Opuſc.61 c°. 34.fi./.35 prin°.

1 ¶ FORMA. Omnis forma, dicitur actus, etiam ipſæ formæ ſeparatæ, & ipſe Deus. 1.d.42.q.1. 1.1ᵐ./. Spiritu. 1. 1ᵐ. Deus 44.

2 Oppoſitum videtur dicere.1ª.q.3.8.o./.1.d.36.q.2.2.2ᵐ. Reſpondeo Dubio 630. Duᵐ.630.

3 Forma eſt ſimilitudo Dei participata in rebus, ſecundum Anaxagoram 1.d 8.q 5.2.5ᵐ./.3̄.3.c°.97. *Abſtractio 17.

4 Forma ſemper importat reſpectum cauſæ eius quod ſecundum eam formatur, per modum inhærentiæ, vt in intrinſecis, vel per modum imitationis, vt in exemplaribus. Verit. q.3.3 c.h. * Abſtractum 7. 8. Actualitas 2. Actus 2. 4. 46. 188. Adam 14.87.

5 Omne complementū alicuius, eſt ſicut forma eius.4.d.3.1.c. * Addere.8.9. Angelus.26.449. Anima 5.33.34.39.

6 Omne illud quo aliquid primo operatur, eſt forma eius. 1ª.q.76 1.c. *Apponere 3. Ars. 26. 38. 41. Bonitas. 48. 63.75.82.

7 Forma non ſubſiſtens, non eſt quidditas, ſed eſt pars quidditatis. Po°.q.3.5.11ᵐ. * Contrarium 20. Delectatio 112. Denominatio 1.5.7.

8 Omnis forma vel eſt ipſa natura rei, vt in ſimplicibus, vel conſtituit naturam rei, vt in compoſitis. 3ᵘ.q.13.1.c. *Determinatio 1.4.

9 In ſimplicibus & immaterialibus idem eſt forma, & id cuius eſt forma. 1ª.q.39.5.2ᵐ./.Phy.2 lect.1. *Deus 44.&c.

10 Immo nihil eſt forma ſumpſit. Ver.q.10.8.16ᵐ. Reſpondeo Dubio. 631. * Diffinitio 8.10.13.&c. Effectus. 10. Ens. 40. Duᵐ.631.

11 De ratione formæ eſt, quod ſit in eo cuius eſt forma. 1ª.q.40 1.c. *Experientia 7. Eſſe. F. Fides. 5. 7. 82. 83. Finis. 33.37.107.

12 Omnis forma, quantum eſt de ſe, eſt vniuerſalis. 4.d.50.q.1.3.c./.

1. 3. c./. Verit. q. 2. 5. c./. q.8. 11.c./.q.10.5.c. vel Indiuiduum 23.

Du.632 13 Oppoſitum videtur dicere a ſimili. 4a.q.14.r.3m./.1.d.35.5.o./.d.36.q.1.r.1m./.ꝯ.1.c°.50. Reſpondeo ſicut Dub.475.

14 Omnis forma in abſtracto conſiderata, eſt infinita. 1.d.43.q.1.1.c. *Gratia. 3.5.6. Indiuiduum 23.28.

15 Formæ non locantur in genere, nec in ſpecie, ſed compoſita. 1a.q.76 3.2m. *Indulgentia 22.27. Hypoſtaſis. 5.

Du.633 16 Oppoſitum videtur dicere. 2.d.3.q.1.6.c.prin°. Reſpondeo ſicut Dubio. 173. *Menſtruus 6. Metaphyſica. 30.

17 Forma generati, non eſt finis ſeu terminus generationis, niſi vt eſt ſimilitudo generãtis. 1a. q.44.4.2m./.22ꝯ.q.171 6.c.

18 Formæ materiales, non ſunt compoſitæ ex quo eſt, & quod eſt. 1.d.8.q.5.2.1m./.2.d.17.q.1.2.c. *Modalis. 1. Accidẽs. 89.

19 Omnis forma, de ſe eſt communicabilis. 1a.q.3.2 3m./.q.7.1 c.fi./ 1.d.4.q.1.1 c./.d.19.q.4.2.c./.2.d.3.q.1.2 1m./.2m./.3.d.2.L./. Veri.q 2.5.c./.6.c./. Quol.7.3.c.prin°./. Opuſc.29./. Meta 7.lec.13 / Lec.14./. Periher.lec.10.prin°.2.C.

Du.634.20 Oppoſitum videtur dicere 1a.q.13.9.c / 1.d.25 3.c./.d. 34.q 1.1.4m. Reſpondeo ſicut Dubio.367.

21 Omnis forma exiſtens in ſuppoſito, per quod indiuiduatur, eſt communis multis ſecundum rem, vel ſecundum rationem non autem formæ ſubſiſtentes. 1a.q.13 9.c.

Du.656.22 Oppoſitum videtur dicere. 1.d.25.3.c./.d.34.q 1.1.4m. Reſpondeo ſicut Dubio.367. *Motus. 33.61.78 80.79.

23 Communicabilitas formæ tripliciter impeditur. ſ. per carentiam materiæ, vel per totalem impletionem materię ab vna forma, vel per receptionem formæ in materia ſignata. Periher.lec.10.prin°.2.C. *Nomen. 21.22. Paſſio. 35. Perſec. 5. Perſona 12 42.43.45. Phy.2.3. Totum 1. Veritas 11. Virt°. 101. Vitioſitas. Vnitas. 6. Vſura 144. Vtile. 2.

Diu. 24 Genus formarum triplex. ſ. materialium, immaterialium & mediarum, vt ſcrib. lug. ꝯ.2 c° 67.fi./. Virt.q.1. 4.4m. *Abſtractum. 8.

25 Gradus formarum quincuplex. ſ. elementi, mixti, vegetabilis, ſenſibilis, & intellectualis. ꝯ.2.c°.67 fi./. Lib.3.c°.22./.97./. Lib 4.c°.11./. Spiritu.2.c./. Anima.1.c.fin./.7.9.c. *Accidens. 17. 125.

26 Forma duplex, ſcilicet exemplaris, & inhærens. 3.d.10.q.2.ar.1 q.3.0.

27 Forma duplex, ſcilicet generalis, & ſpecialis. 4.d.12.q.1.art.1.q.3.2m./. Veri.q.1.6.c. *Actus. 4 10. Adoptio. 17. Aſſumere. 44.

28 Forma duplex, ſcilicet forma totius, & forma partis. 3. d.2.q.1.3.0 /.4.d.44.q.1 ar.1.q.2.2m./.ꝯ.4 c°.82.2m./. Quol.2. 4.c./. Quol.9.1.4m./. Met.7.la.9.me°.C.g. *Blaſphemia. 20. Commune. 13. Corruptio. 15. Deitas, Denominatio. 1. Diſtinctio. 1. &c. *Diuerſitas. 3. 4. 6. &c. Diuiſio. 1. 6. Ens. 40. Pars. 12.13.42. Quo eſt. 3. Virtus. 165.178.

Diſs. 29 Diſtinctio formarum duplex, ſcilicet ſpecifica, ſecundum diuerſitatem obiectorum, & numeralis, ſecundum diuerſitatem ſubiecti. 22ꝯ.q.24.5.c.

30 Formæ diſtinguuntur, ſecundum diuerſa principia actiua 12ꝯ q.54.2.c.

Du.636.31 Oppoſitum videtur dicere a ſimili. Phy.7.lec.8.me°.g. Reſpondeo ſicut Dubio.908.

32 Diuerſorum, diuerſæ ſunt formæ de neceſſitate. 2.d.42.q.1.5.c./.ꝯ 2.c°.79 /. Lib.3.c° 97.

33 Forma ſeparata, non multiplicatur numeraliter. 1a q.41.6.c./.q.50.4.c./.q.75.7.c./ 2.d.3.q.1.3.0.

34 Forma eſt variabilis terminatiue, ſed eſt inuariabilis ſubiectiue. 1a.q.9 2.3m./.q.16 8.c.fin./.12ꝯ.q.53.1.c./.1.d.8.q.3.2.3m./.d.17.q.2.1.3m./.3.d.23.q.3.ar 4.q.3.2m./.4.d.12.q.1.ar.2.q.3.1m./. Veri.q.1.6.c.princ° /.q.14.7.3m./. Ma.q.7.2.7m./. Virt.q.1.11.c./.2m. *Fatum. 5.6. Figura. 3.4.5. Inſtrumentum. &c. Miraculum. 28. Muta io.2.10. Ordo. 10.12.15.

35 Subiectum tripliciter ſe habet ad formam recipiendam, ſcilicet in vltima diſpoſitione, cum impedimento extrinſeco, & cum indiſpoſitione. Veri q 9.3.c./. Phy.7.lec.6.fi.g.F &c. Actio. 124.

36 Forma effectus eſt in inſtrumẽto incomplete. 4.d.1.q.1.art.4.q.4.c. Inſtrumentum. 13.14.inf.

Du.637.37 Oppoſitum videtur dicere a ſimili. 4. d. 1.q.1.ar.4.q.2.2m./.d.7.q.1.ar.2.q.3.3m. Reſpondeo ſicut Dubio. 637.

38 Forma effectus, eſt in inſtrumento incomplete quadrupliciter, ſcilicet ſecundum rationem ſpeciei, ſecundum eſſe, ſecundum duplicem fluxum, ſcilicet de potentia ad actum, & ab agente in paſſum, & in hoc quod non attingit directe vltimam formam 4.d.1.q.1.ar.4.q.4.c.

39 In formis differentia eſſe non poteſt, niſi quòd vna eſt perfectior alia. ꝯ.3.c°.97./. Spũ.1.9m. *Actio. 5.

40 Forma eſſentialis, eſt de eſſentia, quidditate, & deffinitione ſubiecti, non autem forma accidentalis. A Ia.2.lec.2.princ°.

41 Forma partis, & forma totius, differunt realiter, ſicut pars, & totum, non autem ſicut duę formæ omnino diuerſæ 4 d.44.q.1.ar.1.q.2.2m./.ꝯ.4.c°.80./. Quol 2.4.c./.3m /. Quol. 9.1.4m./. Opuſ.3.c°.158./. Meta.7.lec.9.me°.c. *Adiectiuũ. 1.4.8. Differentia. 7.9.10.12.&c. Diſtãtia. 1. Diſtinctio. 1. 6.c. Diuiſio. 1.6. Ens. 40. Eſſe. F Figura 3.4.5.

42 Subſtantialis forma, quæ requirit diuerſitatem in partibus corporis, ſicut eſt anima, & præcipue animalium perfectorum, non æqualiter ſe habet ad totum & ad partes. Vnde non diuiditur per accidens, per diuiſionem quantitatis. 1a. q.76.8 c. *Figura. 3.4.5. Forma. 107.108.

43 Forma ſubſtantialis totius, non ſuperadditur partibus, ſcilicet materiæ & formæ, ſicut forma domus partibus integralibus eius, ſed eſt totum complectens materiam & formam, cum præciſione aliorum. 1a.q.76.8.c./. Anima. 10.16m./. Opuſ. 30.lec.4.h. *Fortitudo 33.

44 Non eſt poſſibile eandem formam numero, eſſe diuerſarũ ſpecierum 1a.q.118.2.2m. *Gratia. 1. 3.5.6.105.

45 Ex diuerſitate formarum, eſt diuerſitas & multitudo rerum, operationum, & habitudinum ad materiam, & ordo rerũ. Sed ex diuerſitate operationum, eſt diuerſitas finium. Et ex diuerſa habitudine ad materiam eſt diuerſitas agentium & patientium. Et ex diuerſitate formarum, materierũ, & agẽtium, eſt diuerſitas proprietatum, & accidentium. ꝯ.3.c°.97 *Gratia. 1 2 3.4.5. Materia. 16.17. Membrum, Motus. 33.61 78. Poſſibilitas. 2.

46 Forma ſubſtantialis & accidentalis, ſunt actus, & faciunt aliquid in actu. Sed ſubiectum formæ ſubſtantialis, eſt ens in potentia tantum, quia actualitas prius eſt in forma quã in materia, quæ eſt propter formam. Subiectum autem formæ accidentalis, eſt ens actu, cui prius conuenit actualitas quàm formæ accidentali, quæ eſt propter ſubiectum. 1a. q. 66.1.2.c./.q.76.4.c./.q.77.6.c./. Vnio. 4.c./. Spiritu. 1.9m./.3.c./. Anima. 2.9.c./. Quol. 2.6.b./. Quol. 12. c./. Opuſc.3.c°.92./.158 / Opuſc 31.lec.1 /.Lec.10. Subiectum. 5.&c. *Potentia. 7. 21.

47 Forma non ſubſiſtens, non habet alium modum, a modo ſubiecti. Subſiſtens autem, habet quendam modum, vt ſubſiſtens, & alium, vt actus talis ſubiecti. 4.d.49.q 2.3.6m./.4.c.princ°. *Prædicari. 20.

48 Forma vnius materiæ, dicitur ſpecies: plurium ſecundum ordinem tantum, totum colligatarum compoſitio: alterataram autem mixtio. 1a.q.66 2.c./. Meta.5.lec 2.fi.b./. Phy.lec 5.fin.c.

49 Formæ incompoſſibiles in eodem ſuppoſito, faciunt propoſitionem in materia remota, compoſſibiles autem, in materia contingenti, vel naturali. 3a.q.16.1.1m.

50 Forma omnino ſimplex, vel non ſubſiſtens, non poteſt eſſe ſubiectum ex quo, vel in quo, ſed ſubiectum de quo, & circa quod. 1a.q.53.12.2m./.q.29.1.2.0./.3.3m./.q.30.1.3m /.q 54.3.2m /.q.77.1.6m./.1.prolo.4.2m./.d.8.q.5.2.4m /. 2.d.3. q.1.1.6m./.3.d.33.q.3 ar.4.q.1.1 /.ꝯ 3.c°.97./. Quol.7.7.2m./. Spiritu. 1.1m./. Anima. 6. 1m./.3m./ 12. 16m. Accidens. 49. *Actio. F Adoptio. 17. Angelus. 73.82.92. Animal a 6.29. Aptitudo, Augmentum. 15. Charitas. 12.&c. Corpus. 13. Subiectum

51 Forma recipitur in ſubiecto, ſecundum modum ſubiecti, in quantum ſubeſt, non autem quo ad nobilitates eius. Veri q. 12.6.4m./.q.24.8.6m.

52 Omne quod fit forma alicuius, fit vnum cum illo. 3. d.27.q.1.1.c. *Denominatio. 0. Diffinitio. 1.4.6.8.9.19.&c. Dom°.2

53 Omnes formę eiuſdem generis, reſpiciunt eandem potentiam ſubiecti. Veri. q 8.14.c. *Eſſentia. 51. Habitus. 24. 29.in.27. Intellectus 2.3.8. Lumen. 1. Miraculum. 28. Perſona. 12. Prædicari. 20. Similitudo. 3.4.7.9 &c.

54 Plures formæ eiuſdem generis, non poſſunt ſimul eſſe in eodem ſubiecto. 1a.q.85.4.c./.2m./.ꝯ.1.c°.55.1m./. Veri.q.8.14.c.fi./.14m./. Quol.7.2.c.

55 Plures formæ eiuſdem ſpeciei, non poſſunt eſſe ſimul in eodem ſubiecto. 3a.q.35.5.c./.3.d.23.q.3.ar.4.q.3.c./. Virt.q.1.11.c./. Meta.7.lec.10.fi.

56 Oppoſitum videtur dicere. 1a.q.12.10.c./.q.58.2.2m./ q.85.4.c./.2m. Reſpondeo ſicut Dubio. 1211. Du.863

57 Nulla forma naturalis poteſt eſſe ſimul in eodem ſubiecto cum actu formæ contrariæ, ſicut habitus animæ cum actu contrarii habitus. 12ꝯ.q.63.2.2m./.q.71.4.0. *Subtilitas. 2. Virtus 38.101.102.103.181.

58 Forma completa eſt in ſubiecto, ſecundum conditionem ſubiecti. Non autem virtus inſtrumentalis, ſed magis ſecundum conditionem principalis agentis. 3a.q.63.5.1m.

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59 Formæ naturales, ſtatim vt ſunt in materia, habẽt ſuas operationes, niſi impediantur, quia ſunt tantum ad vnum, nõ autem anima. Anima.18 5^{m}. Actio.44.
60 Omnis forma quæ recipitur in diuerſis gradibus potentiarum, recipitur ſecundum prius & poſterius.2.d.3.q.1.4.c.
61 Formæ quæ ſunt in materia, ſunt partim in actu, & partim in potentia. Po^{a} q.3.4.7^{m}. * Actualitas.2. Actus.71.74.82. Angelus.27.45. Corpus.13. Habilitas.0. Habitus.24.29. Intellectus. 178.
62 Nulla forma remouet a materia potẽtiam ad alias formas. 1ª.q 66.2.c./.2.d.12.1.c.
63 Materia prima, ſe habet ad formam dupliciter tantum, ſcilicet in pura potentia, vel in actu puro. Anima.18.5^{m} *Neceſſitas.2.6.8.22. Poſſibile.1. Poſſibilitas.0. Potentia. 7.14. &c.20.&c.36.37.
64 Materia prima, eſt in potentia ad omnes formas naturales. 2.d.12.1.c./.Meta.lec.12.fi.1.E.Ma.29.
65 Materia non eſt in potentia, niſi ad formas corporales. Anima. 9. c.
66 Materia eſt in potẽtia ad infinitas formas & figuras. Opuſ. 9.q 81. Materia.31.
67 Materia prima, eſt tantum in potentia ad illas formas, quæ ſunt in rerum natura, vel per principia naturalia educi poſſunt.2.d 30.q.2.1.c.
68 Potentia materiæ ad eſſe ſubſtantiale, eſt vna ſecundũ eſſentiam, ſed multæ ſecundum relationem ad diuerſas formas. 3.d.33.q.1.ar.1.q.1.c./.Phy lec.14.prin°.
69 Forma implens totam potentiam materiæ, eſt inſeparabilis a materia, non autem aliæ. 22ª.q.24.11.c./.Ʒ.2.c°.29./. Lib. 3.c°.20.4^{m}./.Virt.q.2.12.c.
70 Omnis forma quanto eſt nobilior, tanto magis dominatur materiæ, & minus ei immergitur, & magis eam ſua virtute excedit.1ª.q.76.1.c.* Recipere.1.3.7. Similitudo.1.8.13.15.
71 Formæ & accidentia, non habent materiam ex qua, ſed materiam in qua, & de cuius potentia educuntur. Po^{a}.q.5.4.9^{m}. Accidens. 54.
72 Debita proportio materiæ ad formam, eſt duplex, ſcilicet per ordinem naturalem materiæ ad formam, & per remotionẽ impedimenti.4.d.17.q.1.ar.2.q 2.c. * Accidens. 16.17.18. 62.97. Actualitas.2. Actus.46.89.
73 Forma non excedit proportionem materię, ſed ſuæ eiuſdẽ generis.22ª.q.24.3.2^{m}. *Agere.9.13.27.
74 Omnis forma completiua rei, eſt quodammodo media, inter materiam & agens.4 d.3.a .2.q.1.c. * Angelus.27 45.
75 Materia prima eſt vna, per remotionem omnis formæ, non autem per vnam formam.1ª.q.16.7.2^{m}./.1.d.1.2. 3^{m}./ Veri. q.1.5.14^{m}./ Opuſ.9.q.103. * Appetitus.21 44. Apponere. 2. Aptitudo. Architector. Artificiale.2.3.4.6.
76 Materia ſub diſtinctis formis, eſt ſimpliciter plures, ſed eſt vna ſecundum quid. Veri.q.1.5.14^{m}./.Opuſc.9.q.103.
77 Materia eſt cauſa formæ, quaſi ſuſtentans eam, & econuerſo, quaſi faciens materiam eſſe actu 4.d.17.q.1.ar.4.q.1 c./. Veri.q.9.3.6^{m}./.q.28.7.c. *Bonitas.86. Cauſa.8.37. Cohors 1. Compoſitio.1.2. Contingens.2. Corpus.8.25.29.
78 Materia non poteſt eſſe hoc forma. Spiritu.1.c./.6^{m}./.5.10^{m} /.Ente.5. prin°.c.A. Materia.3.4. * Corruptio. 1. 3. 7. 18. Creatio. 41.
79 Materia eſt propter formam.1ª.q.47.1.2.c./.q.65.2.c./.q.70 3.c./.q.76.5.c.prin°./.q.77.6.c./.q.84.4.c./.q.85.3.4^{m}./.q.89. 1.c./.q.91.3.c./.q.96.5.c./.q.105.5.c./.12ª.q.2.5.c./.Ma.q.5. 5.c./.q.16.1.c.fi./.2.c./. Anima.8.c.prin°./.16^{m}./.10.1^{m}./.2^{m}. * Defectus.4. Dæmon.56.109.
80 Forma finitur per materiam, inquantum communitas eius contrahitur per materiam, ad hoc indiuiduum, & econuerſo, inquantum potentialitas eius determinatur ad vnã ſpeciem.1ª.q.7.1.c./.q.44.2.c.fi./.s.d.43.q.1.1.c./. Quol.3.3.c. * Deus.380.390.391.393.394.441. Differentia.4.9.10.12.15 16.17.23. Differre.2.8. Diffinitio.2.&c.25.
81 Materia multiplicatur, per aduentum formæ.1ª.q.29.1.5^{m}. /.Opuſ.72.q.19. * Dimenſio.12.13.14.
.639. 82 Immo oſtenſum eſt frequẽter, formas multiplicari per materiam.1ª.q.3.3.c /.q.54.4.2^{m}./.3ª.q.3.3.c./.Meta.7.le. 10.fi. c./.lec.14. Reſponden Dubio. 639°. Et ſicut Dubio. 731°.
83 Hoc primum dictum verum eſt, de multiplicatione ſpecierũ quarum principia ſunt forma, ſecundum vero de ea quæ ẽ multiplicatio indiuiduorum in eadẽ ſpecie. Opuſ.72.q.11.
84 Forma ordinatur ad materiam, & econuerſo.4.d.17.q.1.ar. 4.q 1.c./.Veri.q.9.3 6^{m}./.q.28.7.c.
.640. 85 Immo forma eſt huis, propter quẽ materia ſic vel ſic diſponitur. Spiritu.1.2^{m}./.Opuſ.3.c°.18. Reſpon°. Dubio.640°.
86 Formam vniri materiæ, eſt impoſſibile, quin ſit corpus.

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Opuſc. 42. c° 6.
87 Forma finitur & limitatur dupliciter, ſcilicet per materiam ad indiuiduum, & per differentiam ad ſpeciem. Spiritu.1. 2^{m}./.Opuſ.3.c°.18. Indiuiduum.20.21.
88 Materia recipit formam, vt ſecundum ipſam, conſtituatur in eſſe alicuius ſpeciei, non autem intellectus, ſed ſecundũ rationem formæ.1ª.q.50.2.2^{m}.
89 Omne illud per quod materia efficitur propria huius formæ, ſe tenet ex parte materiæ, vt diſpoſitiones, & remotiones impedimentorum. 1ª.q.86 2.1^{m}./.q.87.1.c./.12ª.q.2.5. c./.22ª.q.27.3.c.prin°./.4.d.17.q.1.ar.4.q.1.c./. Veri.q 28.7. 8 c./. Anima 2.lec.24.prin°.a. * Diſpoſitio.F. Effectus.7.10 15.21. Elementum.F. Eſſe.F. Eſſentia. 11.12. Finis.11.12.38. &c. 76. 107.
90 Immo diſpoſitio reducitur ad formam, ad quam diſponit. 3.d.13.q.3.1.c./.4.d.2.q.2.ar.1.q.1.2^{m}./.Phy.3. princ°. Reſpondeo, ſicut Dubio.524°. * Fortitudo. 33. Generatio.F. Genus.1.1.30. Gratia.105. Habilitas.0. Du^{m}.641^{m}.
91 Forma eſt magis ſubſtantia, & ens, & prior quàm materia, & compoſitum. Meta.7.lec.2.prin°.c. Idea.26.40.41.
92 Informitas materiæ duplex, ſcilicet carentia omnis formæ, & carentia triplicis pulchritudinis, ſcilicet lucis, viſibilitatis & plantarum. Prima præceſſit formationem natura tantum, ſecundum Auguſtinum, ſecunda vero etiam duratione, ſecundum alios. 1ª.q.66.1.0./.4.c./.q.67.4.c./.4^{m}./.q.69. 1.2.c./.q 74.2.c./ Po^{a}.q.4.1.0./.2.c.
93 Materia cognoſcitur tantum dupliciter, ſcilicet per analogiam ad formam, & vt perfecta eſt per eam. 1ª. q.15.3.3^{m}./. 2.d.12.4.c.prin°./.d.17.q.1.1.4^{m}./.Ma.q.6.18^{m}./. Trin.14.c./ Meta.8.lec.1.me°.f. * Imperfectio.3.
94 Conſideratio phyſici verſatur circa materiam, ſed conſideratio logici, verſatur circa ſpeciem & formam. Cæ.lec.6.
95 Forma eſt magis de conſideratione phyſici quam materia, quia de materia non conſiderat, niſi in ordine ad formam. Trin.18.2^{m}. * Incorruptibile. Indiuiduum.13.14.15.23.25 28. Infinitum.17.19.20.29. 30. Intellectualis. 4. 7. Intelligibile. 4.
96 Materia quæ eſt pura potentia, cum non poſſit eſſe ſine forma, non poteſt eſſe in potentia ad non eſſe, niſi quatenus exiſtens ſub vna forma, eſt in potentia ad aliam formam. Potentia.q.5.3.c. * Materia.4.10.14.16.17.23.&c.29.31.33 42.50. Meritum.85. Naturale.1.2.10. Neceſſitas.6.8. Nutrire.1. Obiectum.1.&c. Pars.1.12. Participare.5. Paſſio.4. Per ſe.5. Poſſibilitas.0. Po^{a}.7.20.21.22.37. Prædicari.20. 35. 36. Priuatio.4.7.9.12.15. Propoſitio.1. Quantitas.4 25. Quo ẽ. 3. Recipere.7. Reſolutio. Reſurrectio.23. Semen.6. Species 2. Subſiſtentia.2. Subſtãtia.5.24.30.35. Superius.0. Suſurratio.1. Virtus.106.
97 Præparatio materię ad formam neceſſario, includit proportionem materiæ ad agens, & ad formam.4.d.17.q.1.art.2.q. 2.c. a Agens.F. Agere.9. Angelus. 73. 92. Apoſtoli. 24. 25. Applicatio.1. Architector. Bonitas.804.147. Charitas.15. Agens.
98 Materia inquantum eſt nuda, ſe habet indifferenter ad omnes formas, ſed determinatur per agens. 1ª. q. 66.2.c./.Ʒ.3. c°.23.8^{m}./. Spiritu.3.20^{m}. * Cauſa.39.81. Cõtritio.16. De^{9}. 331. Fatum 5. Inclinatio.1.4.
99 Nihil eſt ſua materia, nec ſuum efficiens, ſed aliquid eſt ſua forma, vt in ſimplicibus.1ª.q.39.2.5^{m}. * Ingratitudo. 81.
100 Forma vt eſt in materia, eſt prior ea via naturæ, & poſterior via generationis, ſed vt eſt in agente, eſt omni modo prior. 12ª.q.20.1.3^{m}./.q.62 4.c./.3.d.2.q.2.ar.3.q.3.2^{m}./. Veri. q.9. 3.6^{m}./.Ma.q.4.4.c. * Inſtrumentum.8 9.11.16.
101 Effectus non eſt perfectio potentiæ actiuæ, ſicut forma potentię paſſiuę. Po^{a}.q.3.4.5^{m}.fi. * Lex.169. Lux.19.
102 Formæ omnium rerum, ſunt in potentia actiua primi motoris.1.d.36.q.2.1.c./.Po^{a}.q.7.1.8^{m} * Operatio.3.4.6. &c.
103 Forma non latitat, cõtra Anaxagoram, nec eſt totaliter ab ideis, contra Platonem, nec ab intelligentia, contra Auicennam, ſed educitur de potentia materiæ ab agente naturali, ſecundum Ariſtotelem.1ª.q.45.8.c./.q.65.4.c./.q.91.2.c./.q. 110.2.c./.12ª q 63.1.c./.2.d 1.q.1.4 4^{m}./.d.18.q.2.3.c./.3. d. 33.q.1.ar.2.q.1.2.c./.Ʒ. 3.c°.69./. Veri.q.11.1.c./. Po^{a}.q.3.8. 11.c./. Spiritu.2.8^{m}./. Virt.q.1.8.11.c./.Opuſc.34./. Meta. 7. lec.7.fi.c.k./.Lec.8.princ°.b.C./.lec.9. med°. c. * Potentia. 21. Semen.6. Vir.11.
Oppoſitum videtur dicere.1ª.q.65.4.c./.1^{m}./.d.36.q.2.1.c./. Ʒ.3.c°.24./.Po^{a}.q.3.8.18^{m}. Reſpon°. Dubio.642°. Du^{m}.642^{m}.
104 Forma quo ad eſſe in potentia, concreatur materiæ a Deo. Sed quo ad eſſe in actu, educitur de potent a materiæ ab agente naturali. Po^{a}.q.3.4.7^{m}./.q.5.1.c./.5^{m}.
105 Nulla creatura poteſt producere formam, niſi educendo Fieri.
eam,

eam, de potentia materiæ. 1.d.14. 3.c./.4.d.5.q.1.ert.3.q.3.3m./.Poa.q.5.1.c./.5m. Agens. 51. * Actus. 2.4.18.53. Adam 87.

Dum.643.106 Oppoſitum videtur dicere.2.d.1.q.1.3.o./.4.d.5.q.1.ar.3.q.3.5m. Reſpondeo ſicut Dubio.410.

107 Inchoatio formarum, improbatur. 3a.q.32.4.c./.3m./.2.d.18.q.1.2.c./.3.d.3.q.2.1.c./.6m./. Meta.7.lect.8.primo.b.D./. Phy.lect.13.meo.b.fi./.Lio.5.lect.1.prio.a.E. *Agere 9. Angelus 17.91.

Dum.644.108 Immo in ipſa potentia eſt quodammodo actus, ideſt forma. 12æ.q.27.3.c./.2.diſt.18.q.2.c.fin. Reſpondeo ſicut Dubio 644.

109 Quamlibet formam, ſequitur aliqua inclinatio, quæ eſt appetitus rei habentis illam formam. 1a. quæſt. 80.1.c. Inclinatio 1.

Dum.645.110 Oppoſitum videtur dicere. Phy.lec.13.meo.b.fi./.Lio.2.lec.1.prino.a.E. Reſpondeo ſicut Dubio 221.

111 Formæ ſubſiſtentes, non habent cauſam aliam formalem ſui eſſe & ſuæ vnitatis, nec cauſam agentem per tranſmutationem materiæ de potentia ad actum, ſed producentem totam ſubſtantiam. 1a.q.61.1.2m.

Dum.646.112 Oppoſitum videtur dicere a ſimili.12æ.q.55.4.1m./.Vit.q.1.2.1m./.7m. Reſpondeo ſicut Dubio 1171.

113 Formæ quæ fiunt immediate a Deo, introducuntur in materia præparata, neceſſitate ſuppoſitionis, aliæ vero neceſſitate abſoluta. 4.d.17.q.1.ar.2.q.3.c. *Animal 6. Appetitus 4.49.52. Architector. Ars 36.&c.41. Cauſa 83.85.104. Datio 7. Delectatio 50.112. Dæmon 102.109. Diffinitio 8. Eſſe 14.15.31.48 49. Forma 46.103.

114 Omnes formæ & motus, in his inferioribus, fluunt a formis, quæ ſunt in intellectu alicuius intelligentiæ. 1a.q.65.4.c./.1m./.1.d.36.q.2.1.c./.Ꝯ.3.capo.24./.Pota.q.3.8.18m. *Fluxus 1.

115 Materia non fuit creata ſub vna forma, ſed ſub diuerſis. 1a.q.66.1.c./.2.d.12.2.4.o./.Poa.q.4.1.13m.

116 Vna forma non fit alia, per continuam generationē. 1a.q.118.2.2m. *Incipere 4. Innaſcibilitas 2.

117 Formarum quædam fiunt ab agente corporali, ſecundum perfectam rationem, & perfectum eſſe formæ eius, quædam primo tantum modo, quædam neutro modo. Primæ manent, ceſſante actione agentis, vſque ad corruptionem, ſecundæ partim, tertiæ nihil. 1a.q.67.3.4m./.Poa.q.5.1.6m. *Ioſtās 29.30. Iuſtificatio 18.21.22.

118 Nulla forma corrumpitur, niſi per actionem contrarij, vel per corruptionem ſubiecti, vel per defectū cauſæ. 12æ.q.53.1.c./.1.d.17.q.2.1.c./.Ꝯ.2.co.78.10m. Accidens 63. *Lux 21. Materia 12.&c.29.30.31.

119 Forma dicitur corrumpi per ſe, per ſuum contrarium, ſed per accidens, per corruptionem ſui ſubiecti. 12æ.q.53.1.c.

120 Introductio vnius formæ, eſt expulſio alterius, & econuerſo. 1a.q.44.4.2m./.4 d.17.q.1.art.5.q.2.1./. Verit.q.28.1.7.o. *Mſtio 5.6. Motus 89. Mutabile 1.4. Mutatio 2.4.10. Natiuitas 1.4.5. Nutrire 1.

121 Ad introductionem formæ, requiruntur duo, ſcilicet æqualitas operationis ad ſummum, & diſpoſitio recipientis. 1.d.17.q.2.3.4m. *Operatio 8.14. Priuatio 15. Prudentia 5.

122 Introductio formæ poſterioris, eſt prior expulſione formæ prioris, ſecundum rationem formæ, finis, & efficientis, ſed eſt poſterior, ſecundum rationem materiæ. 4.d.1.q.2.art.4.q.3.c./.d.17.q.1.ar.4.o./.Ver.q.28.7.o.

123 Forma ſubſtantialis non incipit eſſe in materia, niſi in vltimo inſtanti alterationis. Quol.1.6.o./. Quol.7.9.c./. Meta.12.lec.3.meo.f.

Dum.647.124 Immo non datur vltimum inſtans, in quo prior forma ſubiecto inſit. 12æ.q.113.7.5m./. Ver.q.28.9.10m. Reſpondeo ſicut Dubio 744.

Intenſio. 125 Intēſio formæ & perfectionis, eſt per acceſſum ad primum, ſed intenſio defectus & priuationis, eſt per receſſum a primo. 1a.q.49.3.3m./.12æ.q.22.2.1m./. Poa.q.3.6.15m./.Ma.q.1.1.13m./.q.2.9.7m. Magis 4. *Actus.20.18.

126 Intenſio & remiſſio formarum, nunquam cauſat diuerſitatem ſpeciei, ſed quandoque conſequitur eā. 12æ.q.72.8.1m./.2.d 32.q.1.1.4m./.3.d.9.q.2.1.4m. *Augmentum 14.&c. Contrarium 20. Defectus 4.5. Inſtans 23.

Dum.648.127 Oppoſitum videtur dicere. 1a.q.50.4.2m./.12æ.q.18.11.1m./.q.60.5.3m./.q.72.8.1m. Reſpondeo Dubio 648.

128 Magis & minus ex formis diuerſorum graduum, diuerſificant ſpeciem, non autem intenſionem graduum eiuſdem formæ. 1a.q.50.4.2m./.12æ.q.18.11.1m./.q.60.5.3m./.q.72.8.1m./.1.d.35.4.3m./.2.d.32.q.1.1.4m./.Ma.q.2.6.16m./.q.7.1.15m./.Spū.8.8m./.Anima.7.6m./.Ente 6.fi.

129 Perfectio formæ duplex. ſ. ſecundum ſpeciem, & ſecundum ſubiectum. Secundum primā forma dicitur magna, ſecundum ſecundam vero, dicitur magis. 12æ.q.52.1.c prino./.q.66.1.c./.4.d.40.2.5m./.Vir.q.5.3.c. Intenſio.o.Magis.o.

130 Quantitas formæ duplex ſ. per accidens, ſecundum ſubiectum, & per ſe ſimpliciter ſ. ab agente, a diſpoſitione ſubiecti, & ab obiecto, in quantum eſt habitus. Ma q.7.2.c. Augmentum 8. *Prædicam 20.

Dum.649. 131 Immo ex parte diſpoſitionis reducitur ad formam. 4.d.17.q.8.21.4.q.1.c. Reſpondeo ſicut Dubio 524.

132 Formarum quædam ſuſcipiūt magis & minus, per miſtionem ſui contrarij, quædam per diſtātiam a cauſa, quædam nullo modo. Primæ introducuntur ſucceſſiue, ſecundæ vero & tertiæ, introducuntur ſubito. 4.d.17.q.1.artic.5.q.3.c. Augumentum 17.

133 Forma dupliciter recipit magis & minus. ſ. in concreto tantum, ſi ſit ſimplex & vna, vt lux, vel in concreto & abſtracto, ſi importet in ratione ſu. proportionem multorum ordinatorum ad vnum, vt mot9, ſanitas, & pulchritudo 12æ.q.52.1.c./.q.53.2.3m./. Virt.q.5.3.c./. Ethi.10. lect.3.princo. Quantitas 16.19. Subtilitas 2.

134 Nulla forma ſubſtantialis, ſuſcipit magis uel minus. 1a.q.76.4.4m./.q.93.3.3m./.q.118.2.2m./.12æ.q.52.1.c./.3a.q.75.7.c./.Poa.q.3.9.9m./.12.c.fi./. Ma.q.7.2.4m./.7m./. Vert.q.1.11.c./.q.4.3.c./. Trin.1.5 6m./. Aia.9.10m./. Quol.1.6.3m./.Opuſc.3.co.92.fi./.Opuſc.33./. Meta.11.lect.12.princo.b.

Exemplaris. 135 Forma exemplaris duplex. ſ. ad cuius ſimilitudinē aliquid fit, & ad cuius ſimilitudinem & participationē, alia habent eſſe, quæ nō ſemper eſt eiuſdē ſpeciei cum exēplato. 3.d.27.q.2.21.4.q.3 1m. Addere 9.

136 Forma rei per ſe exiſtens ad duo poteſt eſſe. ſ. vt exēplar, & vt principium cognitionis. 1a.q.15.1.c. *Adoptio 17. Agēs 68.&c. Agere 9. Angelus 131.262.268.351.352. Anima 5.4.5.176.209. Ars 8.7.

137 Forma exemplaris coincidit in idem numero cū efficiente & fine, vt Deus, non autem forma inhærens. 3.d.27 q.2.ar.4.q.3.4m./.4.d.1.q 1.ar.4.q.4.3m./.Verit.q.21.4.c. Deus 44. *Artificiale 2.3.4. Aſſimilatio 6.

138 Forma exemplaris in mente Dei, eſt reſpectu formæ principaliter, & reſpectu materiæ ſecundario. Sed in mente artificis creati, eſt reſpectu formæ tantum. Quol.7.2.c. *Caritas 12.&c. Cauſa 24.25.36.&c.40.&c.85.90. Certitudo 9.24. Cognitio 15.62.64. Defectus 5. Deitas 2. Dæmon 56.100.&c.109.110. De9 43.&c.147.154.156.214.359.&c.390 &c.432. Diſtinctio 2. Diſtinctio 16. Effectus 5.&c. Epicicera 7. Exemplar.o. Phātaſia 6. Fides 5.7.82.83.121.152.&c. Finis 33.76. Imitatio. Ingratitudo 11. Iudicium 80. Lex 169. Materia 22.&c.

139 Verbum Dei, eſt forma exemplaris, non autem forma quæ eſt pars compoſiti. 1a.q.3.8.2m. *Nomina 2. Præſtigium 2. Principium 11. Pronomen 5. Propheta 54.56. Relatio 89.98. Sigillum 1. Similitudo 3.6.9.13.15.27.30.31. Superius 1. Verbum.1.&c. Veſtigium 6.9.

Subſtantialis. 140 Forma ſubſtantialis, eſt perfectio totius, & cuiuslibet partis eius, non autē quælibet forma accidentalis. 1a.q.76.8.c.

141 Qualibet forma ſubſtantialis, eſt tota in toto, & tota in qualibet parte, non autem formæ accidentales, conſequentes quantitatem, ſed pars in parte. 4.d.44.q.3.c. Anima.16. *Accidens 26.23.65.76. Accidentaliter 6. Actio 13.36.97.98. Act 4. Agens 78. Alteratio 5.6.7.21.22. Angelus 26.27.73.92.149. Anima. o. Animal 2.6. Annihilatio 4. Ars 36.&c.41.

142 Ad formam ſubſtantialem requiruntur duo, ſcilicet eſſe principium formale ſubſtantialiter ei cuius eſt, & conuenientia cum materia in eſſe. Ꝯ.2.co.67.princo. *Artificiale 2.3.4. Calor 6.7.8. Cauſa 90. Cælum 2.4.16.66.77.84.99.105.120.121.

143 Forma ſubſtantialis, vnitur immediate materiæ. 1a.q.76.6.7.c./.3.d.2.q.2.ar.2.q.1.c./.Ꝯ.2.co.70./. Ver.q.13.4.4m./. Aia.9.o./.16.c.fi./. Meta.8.fi. Anima.2.lec.1.meo.d. *Complexio. Compoſitio.1.2. Conſeruatio.4.5.9. Corpus.4.8.23.

144 Forma ſubſtantialis, ſimul recipitur, & recepta eſt. 2.d.1.q.1.2.3m. *Creatio 41. Differentia.12.22. Differre.2.8.

145 Formæ accidentales ſunt notiores nobis, quam ſubſtantiales, quia ſunt propinquiores ſenſui. Anima 2.lec.3.princo. *Dimenſio.11.&c.

146 Non eſt poſſibile plures formas ſubſtantiales ſimul eſſe in eodē corpore. 1a.q.76.3.c./.4.o./.2.d.12.4.c./.d.18.q.1.2.c./.4.d.44.q.1.art.1.q.1.4m./.Ꝯ.2.co.57./. Lib.4.co.80./. Verit.q.15.2.12m./.Poa.q.3.9.9m./.q.8.4.2m./.Spū.1.9m./.3.c./.10m./.Anima.9.11.c./.18.5m./.Quol.1.6.c./.Quol.9.c./.Quol.11.5.c./.

Fo

11.5.c./.Quol. 1.10.0./.Opuſ.3.c°.90 /.Opuſ.29./.Opuſc. 33.princ°./.Opuſ.42.c°.15./.16./.17./.Meta.2.lec.4. me°.c. ./.Lib.7.lec.12.ſ./.Anima.2.le.1.me°.d.H./.Le.2.prin°.Anima.43. •Domus.2.Effectus.21.Eſſe.33.64.Eſſentia.11.12. Euchariſtia.95.97.98.99.

a°.650. 147 Oppoſitum uidetur dicere.Meta.5.lec.17. Reſpondeo Dubio.650°. •Finis.31.33.Graue.1.2.3.4. Humanitas.2.

148 Ea quorum forma eſt ordo, vel compoſitio, nõ ſunt res naturales, quia vnitas naturæ non fit ea ſola vnione ordinis vel compoſitionis.3̃.4.c°.35. •Idea.1.&c.40.&c.In.27. Indiuiduum.28.Iuſtitia.23.30.Intellectus.8.Lux 2.21.Membrũ.8.Menſtruus.2.6.Natura.20.21.Naturale.2.10. Neceſſitas. 2.8.Ordo.10.12.22.Panis.1.Pars.11.12.13.40.

149 Forma miſtionis, non eſt ſubſtantialis, ſed eſt accidens .ſ. qualitas.1ª.q.76.4.4ᵐ./.4.d.44.q.1.ar.1.q.1.4ᵐ./.Quol.10.3. 2ᵐ. Oppoſitum videtur dicere. 3̃.4.c°.81.2ᵐ. Reſpondeo Dubio.650°. •Paſſio.45.Perfectio.5.18.28.Perſona.42.Potentia.7.14.&c.20.&c.36.37.

..650.

150 Forma miſtionis ſumitur dupliciter.ſ.pro forma miſti qua locatur in genere, & pro qualitate reſultante ex qualitatib⁹ ſimplicibus. Primo modo eſt forma ſubſtantialis, ſed ſecundo modo eſt forma accidẽtalis.Con.4.c°.81.2ᵐ./.Quol.10. 3.2ᵐ. •Priuatio.15.Proceſſio.27.Propoſitio.13.18.Quantitas.13 25.27.Senſus 13 15.31.Spirituale 3.11. Viuere.2.3. Viuificare.1.Vniuerſale.21.Chriſtus.20.

..porale. 151 Nulla forma recipitur in materia, niſi corporalis.1.d 8.q.5. 2.c.prin°./.2.d 3.q.1.4.c./.Anima.9.c./.Opuſ.42.c° 6.prin°

152 Corporeitas eſt prima forma materię, a qua numquam denudatur.1.d.8.q.5.2.c./.2.d.3.q.1.1.c.

153 Impoſſibile eſt formã vniri materiæ, quin fiat corpus.Opu. 42.c°.6./ 15. •Corpus.13.Domus.2.Homo.18.

154 Nulla forma rei corporalis, præter animam rationalem, eſt perpetua 1ª.q 85.6.c. •Iudicium.80.Senſus.13.15 31.

155 Eadem forma eſt, qua ignis eſt ignis, corpus, & ſubſtantia. 3ª.q.75.6.2ᵐ./.2.d.12.4.c./ d.18.q.1.2.c./.Con.4.c°.80.2ᵐ./. Spiritu.1.9ᵐ./.Anima.9 11.c./.Quol.11 5.c./. Opuſ.42.c°. 15.fi./.Anima.2.lec.1.med°.d. •Subſiſtentia.2. Virtus.1.

156 Forma ſubſtantialis ignis, eſt principium omnium accidẽtium propriorum eius. Quol.6.2 c.

157 Forma accidentalis non habet potentiam actiuam, ſed eſt potentia compoſiti, vt calor ignis. 1ª q.77.1.3ᵐ.

..°.651. 158 Oppoſitum uidetur dicere a ſimili. Anima.2.lec.1. princ°. Reſpondeo Dubio.652°.

..llectua. 159 Omnis forma ſeparata a materia eſt intellectualis.1ª.q.66. 2.c fi./.q.110.1.c./.3ª.q.75.6.c./.1.d.35.1.c./.4.d. 1.q.1.ar.3. q.3.2ᵐ./.Con.1.c°.44.4ᵐ /.Lib.2.c°.76.1ᵐ./.89.4ᵐ./.96.1ᵐ./ Lib.3.c°.23.2ᵐ./.Li.4.c°.90 4ᵐ /.Poª.q.6.6.c./.Spiritu 1.c./. 12ᵐ./.Quol.3.20.c./.Quol.7.10.c./ Opuſ.3.c°.75. •Angelus.151.169.&c.262.&c.301.306.&c.

160 Nulla forma ſubſiſtit, præter animam rationalem. Poª.q.3. 9 c./ Spũ.2.8ᵐ. •Aĩa.33.43.&c.171.&c. Appetitus.44.&c.

161 Subſtantię intellectuales, ſunt formæ ſubſiſtẽtes. Con.2.c°. 50./.89.4ᵐ. •Ars.6.7.Artifex.2.Aſſimilatio.2.

162 Et econuerſo.Con.2.c°.89.4ᵐ. •Cognitio. 11.15.61.62. 64.Corpus.4.Deus.400.401.402.403.

163 Omnes formæ intelligibiles, ſunt vnius generis. 1ª. q.85.4. c./.3.1.c°.55./.Ver.q.8.14.c /.Quol.7.2.c.fi.

164 Formæ, id eſt ſpecies intellectus noſtri, non effluunt a formis immaterialibus, ſed a rebus ſenſibilibus.1ª.q.84.4.6.c. •Phãtaſia.2.Principium.11.26.Prophetia.56. Senſus. 15.

165 Illud quo res intelligitur eſt duplex.ſ.primum id eſt forma, quæ eſt principium intelligendi, & ſecundum, id eſt forma, quæ eſt terminus ipſius actus intelligendi. Veri. q.3.2.c. •Similitudo.3 5.6 7.9.11.12 15.19.27.30. 31. Vniuerſale. 1.Voluntas.5.8.

166 Omnis forma habet reſpectum ad formatum ſecundũ eſſe, & eſt cauſa eius vel inhærens, vt intrinſeca, vel exemplaris, vt extrinſeca: non autem vt forma, habens reſpectum ad obiectũ, ſed vt rõ vel ſimilitudo, & econuerſo. Ver.q. . 3.c.fi.

167 Formæ in mente humana, ſunt principaliter formatũ, ſed in mente diuina & angelica, ſunt communiter & immediate materiæ & formæ. Veri. q.2.5.1ᵐ./.6.c /.q.3.8.c./.q.8. 11. c./.q.10.4.5.c./.q.19.2.c.

168 Forma intellectus, habet duplicem reſpectum .ſ. ad obiectũ cuius eſt, & ad ſubiectum in quo eſt. Ex primo non dicitur aliqualis, ſed alicuius, ex ſecundo autem dicitur aliqualis, quia materialium non eſt materialis, nec ſenſibilium ſenſibilis. Veri.q.3.2.5ᵐ./.3 c.fi./.q.10.4.c.

169 Forma intellectus, reſpectu eius eſt indiuidua, ſed reſpectu eius cuius eſt ſimilitudo, eſt vniuerſalis. 1ª.q.76.2.3ᵐ./.2. d. 3.q.1.2.3ᵐ./.4.c./.d.17.q.2.1.3ᵐ./.4.d.50.q.2.1.5ᵐ./.Anima. 1.5ᵐ./.Ente.4.fi.

170 Intellectus recipit formam, vt formam ſimpliciter, non indiuiduando eam, quia in eo habet eſſe vniuerſale, ſed materia recipit formam indiuidualiter tantum.1ª.q.75.5.1ᵐ./.2. d 3.q.1.1.c./.3ᵐ.

171 Intellectus cuius forma eſt a re, perficitur a re, & a ſimilitudine. Si autem non habet a re perficitur a ſimilitudine. Si vero non differt a ſimilitudine, a nullo perficitur.1ª.q.14.2 2ᵐ./.3ᵐ./.5 2ᵐ./.3ᵐ./.Veri.q.2.1.3ᵐ.

172 Forma intellectus, eſt directe ſimilitudo eſſentię rei. Forma autem ſenſus & imaginationis, eſt ſimilitudo accidentium eius. Con.4.c°.11./.Veri.q.8.7.fi.

173 Formę rerum ſenſibilium, habent nobilius eſſe in intellectu, quàm in ſenſibilibus. Con.3.c°.49.4ᵐ.

174 Intellectus quo ad actum eſſendi, eſt forma animæ, ſed quo ad actum intelligendi, eſt econuerſo. Veri.q.10.8.13ᵐ.

175 Intellectus quo ad actum primum eſt forma materialis, ſed eſt immaterialis, quo ad actum ſecundum 2.d.17.q.2.1.1ᵐ.

176 Forma iudicii. Iudicium quo ad formam iudicii, pertinet ad iuſtitiam diſtributiuam tantum. 22ᵉ. q.63.4.1ᵐ. •Indulgentia 22.27. Iudicium.23.&c.

177 Formæ ſacramentales, traditę ſunt apoſtolis a Chriſto. 3ª. q.72.4 1ᵐ./.4.d.7.q.1.ar.3.q.1.2ᵐ. •Abſoluere.21.22.29.30 34.35.Apoſtoli.24. Character.29.Chriſma.2. Matrimoniũ. 15.&c. Nuptiæ.2.Ordo 63.Virginitas.3.32. Sacramentales

¶ Formale in vnoquoque, eſt excellentius in eo. 4. d.46.q.2.ar. 2.q.3.c. •Ablatiuus.1.Accidens.60. 61. Actio.14.61.71. Actus.7.35.41.58.83.154.176.Aer.6.Agens.73.77.92.Agere.27.29.Amor.13.20.43.Angelus.82.148.211.330.Anima. 90.301.Animal.2.Aſſimilatio 15.Aſſumere 34.Aſtrologia.2 3 Auctio.7.Beatitudo.103.Beatus.3.46. Bonitas.20.149. 168.Calor.7.8.13.Charitas.18.32.Cauſa.3 84.85.93.98.Cælum.28.39.Cognitio.32.Color.3.&c. Conſtructio. Continuum.1.Contrarium.26.Corpus.16. De.1.4.5 Delectatio. 6.27.76.112.Determinatio.4. Deus. 18 87. 338.432.433. Differentia.10.13.Diffinitio.10.16.17.18.Diſpoſitio.46.Diſtinctio 1.6.9.14.19.Donum.6.Elementũ.16 Ens.6.Æqualitas.13.14.Eſſe.1.39.40.41.58.99.Euchariſtia.4.95.Ex.6.Fides.17.31.32.37.58.123.155.Finis.39.61. Forma. 111. 142. Genus.1.Gratia.6.69.120.534.Graue.1.Indiuiduum.15.30 Infinitũ.14.20.29. 30.Iniuſtitia 7.8.10.Inobedientia.3. Inſtans.29.Intellectualis.1.Intellectus.58 1 5.132. 147. 214. Intentio.10.Ira.14.15.Iudicium.9.Iuſtitia.28.32. 66. 72. Iuſtificatio.6.41.Liberum.3.Locus.3.Logica.10.Luciditas. 2.Lux.20.Malum.28.Materia.16.17. Matrimonium.5. 29. Mendacium.1.9 10.Meritum.21.25. Metaphyſica.30. Modificari.Natura.14.Nocere 1.Nomen.29.78.Nugę.Obiectũ 1.&c 9.Omiſſio. 7. 12. Operatio. 32. Pars.28. Participare. 7.8.Paſſio.26.Pater.11.&c.Peccatum.19.49.64.259.288. Pęnitẽtia 111.112.126.Pes.1.4.Perſona.42.&c.Prædeſtinatio. 44.48.Prædicari.35.36.Prophetia.31.66.Prudentia.7.50.69 Pulchritudo.3.Quantitas.25.Ratio.29.Recipere.3.Relatio 86.Sacrilegium.6.Sapientia.1.52.Satisfactio.1.Scandalum 8.Scientia.31 27.38 45.96.107.139. Solus.8 Spiritus. 21. Tempus.7.8.Tranſgreſſio.1.Veritas.45.Virginitas. 6.9.32. Virtus.29.101.103.105.209.210.233.Vita.23. viuificare.1 vniuerſale.8.Chriſtus 60. Quid.

¶ Formatio corporis humani, & aliorum, eſt a Deo principaliter, ſecundario autẽ eſt ab anima, mediante ſemine Con. 2 c°.87.7ᵐ./.10ᵐ. •Adam.92.Agens.45.Angelus.178.559. 570.Anima.209.Baptiſmus.58. Conceptio. 2. 32. Coſta.3. &c.Dęmon.110.Deus.198.Dicere.4.5. .Diffinitio.8. Phantaſma.2.8.Fides.109.Forma.4.92.111.112.Habit⁹.41. Imaginatio.8.Informatio, Intellectus.273.Loqui.6.Menſtruus 2.&c Peccatum.293.Propoſitio.13.Puer 1.Semen.16. Spirituale.3.Spũs.1 . Tim 1.36.Vir o.24.Vxor.2.3.9.Viſura.297. Corporis.

¶ Formatiua virtus, eſt potentia actiua non autem paſſiua. Ideo aſſimilatur arti.2.d.18.q.2.3.c. •Aſſimilatio. 15. Formatio. Formatum. Imaginatio.9.Semen.6.17.&c. Quid.

¶ Formatum, Abortos.1.Agens.45.Baptiſmus.58. Certitudo 24.Conceptio.32.Confeſſio.6.15.Corpus.4.57.Coſta.3. Definitio.32. Femininũ.3. Fides 5.16.45.95.102.106.109.152. 153 154.157.Forma.166.Formatio.Imaginatio.8.Miſſio.43 Puer.1.Senſus.31.Symbolum.4.Chriſtu .198.

¶ Formica reponit grana, imminente pluuia.22ᵉ.q.172.1.art. 3./.2.d.7.q.2.2.6ᵐ./.3 d.26.q.1 1.4ᵐ •Apis 0. Corpus.63. Solicitudo.

¶ Formido, Dubitatio.1.Opinio.0.

¶ Formoſus.Chriſtus.205.

¶ Forma ignis, non lædebat tres pueros, quia Deus ſuſpendebat actionem ignis.4.d.47.q 3.ar.3.q.2.c./. . ./. Veri. q. 26. 10.12ᵐ./.10ª.q.6.1.c.fi./.20ᵐ. •Agilitas.4. Miraculum.

¶ Foani.

Quid. 1 ¶FORNICATIO dicitur a fornice, id eſt ab arcu triūphali, vbi fiebat fornicatio. Et eſt proprie ſoluti cum ſoluta. 4. d. 41. ar. 4. q. 1. c./. Ma. q. 15. 2. c./. Ro. lec. 8. me°. G. •Abſoluere 9. Accuſatio. 24. Affinitas. 4. Cognatio. 8.

2 Fornicatio prohibetur ſpecialiter ſimul cum cerimoniis ab Apoſtolis, quia gentiles non reputabant eam eſſe peccatū. 12ę. q. 103. 4. 3m./. 22ę. q. 154 2. 1m./. 4. d. 1. q. 2. ar. 5. q. 4. c./. d. 33. q. 1. ar. 3. q. 1. 1m. . Ma. q 15. 2. 1m./. 1ę. Cor. 5. princ°.

3 Omne peccatum dicitur fornicatio large. 22ę. q. 151. 2. c./. 3m./. 4. d 39. 6. 2m. •Conſcientia. 17. 18. Correctio. 19. Dатіо. 28. Debitum. 20. Fides. 100. Hæreſis. 152. 153. Miſſa. 8. Olee.

4 Fornicatio eſt maius peccatum his, quæ ſunt contra bona exteriora, & minus his quæ ſunt contra Deum, uel contra perſonam proximi. 22ę. q. 154. 3. o./. Ma. q. 1. 1. 13m./. q. 8. 10. c./. q. 15. 2. 6m.

5 Fornicatio ſimplex, eſt ſimpliciter grauior in viro, quàm in femina, de adulterio autem eſt econuerſo. 4. d. 35. 4. 5m./. 6m. •Scriptura. 10. Sponſa. 6. Sponſalia 10. Thamar.

Coniugū. 6 Fornicatio poteſt probari per teſtes abſcondītos, vel per ſigna violentę ſuſpicionis. 4. d. 35. 3 4m.

7 Coniuges non poſſunt ſe licentiare ad fornicādum. 4. d. 33. q. 1. ar. 3. q. 1. 5m.

8 Vir non poteſt excipere contra vxorem de fornicatione, ſi dedit ei occaſionem fornicandi. 4. d. 39. L./. 1ę. Cor. 7. lec. 2. princ°. I.

9 Viro licet dimittere coniugem fornicantem, niſi in ſeptupli ci caſu, ſcilicet ſi fornicatus eſt, vel eam proſtituit, uel propter longam abſentiam nupſerit, vel ab alio in ſpecie viri cognita, vel vi oppreſſa, vel reconciliata, vel repudiata ſit. 4. d. 35. 1. o./. 1ę. Cor. 7. lec. 2. princ°. I.

10 Vir occulte fornicans, non poteſt petere diuortium, ſed tenetur reconciliari vxori petenti. 4. d. 35. 6. 5m.

11 Vir poteſt dimittere vxorem fornicatam, quo ad thorum, ſine iudicio eccleſię non autem quo ad cohabitationem. 4. d. 35. 3. o. •Bigamia. 6. Diuortium 3. Matrimonium. 48. 55. 137. Sponſalia. 10. Suſpicio. 10.

12 Vir tenetur ex præcepto eccleſiæ dimittere vxorem fornicatam, non pœnitentem 4. d. 35. 2. o.

13 Dimittens coniugem fornicātem ex uindicta, peccat, non autem ſi hoc agit, vt uitet infamiam, vel incertitudinē prolis, vel ſi facit hoc ad correctionem. 4 d. 35. 1. 1m.

14 Reus tenetur reddere debitum, & redire ad innocentem vocantem, niſi dederit licentiam vincendi continentiam. 4. d. 35. 6. 3m.

Diuortiū. 15 Vir poſt diuortium fornicans, debet ſecundum æquitatem & non ſecundum rigorem iuris, cogi ad reconciliationem, licet vxor non poſſit hoc petere. 4. d. 35. 6. 4m.

16 Facto diuortio propter fornicationem, innocens poteſt ingredi religionem, & profiteri, etiā altero inuito. 4. d. 35. 5 3m.

17 Fidelis ſi vult, poteſt cohabitare coniugi infideli, vel fornicanti, quandiu ſperat conuerſionem eius, non autem amplius. 4. d. 39 3. 4. c. Matrimonium. 128.

18 Infidelitas eſt ſpiritualis fornicatio. Ideo cauſat diuortiū, ſi ſit in conſuetudine, carnalis vero fornicatio, per vnicum actum. 4. d. 3 . . . m./. d. 39. 3. 6. o.

19 Vitium contra naturam, cauſat diuortium. De quo non fit mentio, quia eſt innominabile, & rarius accidit, & non ita cauſat incertitudinem prolis. 4. d. 35. 1 4.

20 Alia peccata non cauſant diuortium, quia non ſunt contra bona matrimonij, ſicut fornicatio. 4. diſt. 35. 1. 3m./. d. 39. 6. o.

¶ Fornix. Fornicatio 1.

Dfiu. 1 ¶ Forſitan dicitur dupliciter, ſc licet: dubitatiue, & increpatiue. Iu. 8. lect. 2. fi. 1. A. •Angelus 215. Delectatio 93. Deus 232. Phātaſma 8. Fermentum 3. Ioſias. Iudicium 84. Iuramentum 33. Ornatus 9. Peccatum 425. Puer 8. Stephanus 2. Vſura 243. 244 254. 260. 300.

¶ Fortificatio. Amor 236. Angelus 432. Damnatio 50. Lignū 2. Operatio 35. Peccatum 147. Vnctio 15.

Dia. 1 ¶ FORTITVDO duplex, ſcilicet corporalis & mentalis. Prima eſt pars virtutis, ſecunda vero eſt virtus. Et vtraque eſt neceſſaria militi, ſed ſecunda magis. Opuſc. 42. li°. 4. c°. 17. •Adulterium 8. Baro. Continentia 1 . Epiicicia. . Eupſichia. Fiducia 4.

Ob. 2 Fortitudo eſt virtus ſpiritualis, ſecundum quòd eſt circa pericula. Sed eſt conditio omnis uirtutis, ſecundum quod dicit firmitatem animi abſolute. 12ę. q. 61. 3. 4. o./. 22ę. q. 58. 8. 2m./. q. 123. . o./. 3. 1m./. 13. c./. 3. d. 33. q. 1. art. 8. q. 3. c./. 2m. •Gabriel .

Ob. 3 Fortitudo non poteſt eſſe virtus theologalis, quia obiectū uirtutis theologalis, ſcilicet Deus, habet rationem ardui, non autem periculi. 3. d. 26. q. 2. 2m.

4 Fortitudo eſt uirtus moderatiua timoris & audaciæ, propter bonum reipublicæ. Heb. 11. lect. 1. prin°. C. •Gratioſus Iacob 7. 8.

5 Fortitudo eſt uirtus, tollens impedimenta, quæ repellunt uoluntatem ab eo quod eſt ſecundum rationem, propter difficile 22ę. q. 123. 1. o./ 3. 4. 5. c./ q. 124. 2. c /. 3. d. 33. q . ar. 3. q 1. c./. Pſal. 17. prin°. a D./. Ethi. 3. lect. 18. fi. •Imaginatio 7. Lenia. Manſuetudo 2.

6 Fortitudini & temperantiæ, accidit repellere ſuperabundantiam paſſionum. Sed per ſe conuenit eis, paſſiones moderari. 1a. q. 95. 3. 1m. •Perfectio 81 Perſeuerantia 5. 6. 8. 9.

7 Fortitudo corporis conſiſtit in quinque, ſcilicet uigore cōplexionis, robore membrorum, abundantia cibi, cōſtantia mentis, & experientia bellicę artis. Iſa. 3. prin°. I. •Præceptū 111. 112. Robur. Securitas. 2. Vehemens. Virilitas. Virtus. 225. 238.

8 Fortitudo non habet partes ſubiectiuas, nec diuiditur in multas ſpecies, quia eſt circa materiam valde ſpecialem. 22ę q. 128. c. princ°. Ob.

9 Manſuetudo, magnanimitas, & humilitas, ſunt partes potentiales fortitudinis. Virt. q. 1. 12. 26m. Manſuetudo. 2. vel eupſichia.

10 Propria materia fortitudinis, ſunt timores & audaciæ, in maximis terribilib9. 1a. q. 59. 4. 3m./. 22ę. q 186. 1. c./. 3. d. 33. q. 2. ar. 2. q. 2. o. Audacia. 1. •Confeſſio. 5. Eupſichia. Ob.

11 Oppoſitum videtur dicere. 22ę. q. 127. 2. o. Reſpondeo ſicut Dubio. 255°. Dum. 652a.

12 Fortitudo eſt immediate circa timores & audacias, mediate vero circa obiecta horū, ſcilicet circa pericula & labores 22ę. q. 123. 3 2m./. q. 129. 1. 2m./. q 161 2. 3m./. 3. d. 33. q. 2. ar. 2. q. 2. 2m /. Con. 1. c°. 92. 5m./. Ethi. 4. le. 1. princ°. b. B.

13 Fortitudo eſt principaliter circa timores, ſecūdario autem circa audacias. 1a. q. 21 1. 1m./. q 95. 3. 2m./. 12ę. q 60. 4. b./. c./. 22ę. q. 123. 9. o./. 6. c./. q. 126. 2 c./. q. 137. 1. c./ q. 148. 3. c./. 2m./. 3. d. 26. q. 2. 1. 4m./. d. 33. o. 2 ar. 2. q 2. o./. Virt. q. 1 4. c fi./ 1. c.

14 Fortitudo non eſt circa ſpem, niſi ſecundum quòd ſpes cōnectitur audaciæ. 22ę. q. 123. 3. 3m /. q. 125. 2. 2m./. 3. d. 33. q. 2. ar. 2. q. 2. 2m.

15 Fortitudo eſt inter audaciam & timiditatem, non autem ſpes, ſed eſt inter præſumptionem & deſperationem, ideo non ſunt idem. 3. d. 26. q. . 2. 2m. Spes 71.

16 Proxima materia fortitudinis, & temperantiæ, & partium ipſarum, ſunt paſſiones: remota vero, ſunt obiecta paſſionū. 3. d. 33. q. 2 ar. 2. q. 2. 2m. Tēperātia. 19. 2. •Virtus. 40. 1.

17 Fortitudo ē pcipue circa timores mortis. 12ę. q. 61. 3. c./. 22ę q. 123. 4. o./. 11 12 c./. q. 125. 128. c./. q. 129 5. c./. q. 136. 2. c./. 4. c./. 1m./. q. 137. 1. 2. c./. q. 140 2. 3m./. q 141. 3. 4. c /. q. 147. 2. 3m./. q. 149. 1. c./. q. 151. 2. 2m./. q. 161. 2. 3m./. q. 166. 1. c./. 2. . m./. 3. d. 33. q. 2 3. 6m./ 4. d. 49. q. 5. ar. 3. q. 2. 8m./. Virt. q. 1. 12. 6m./. 23m. q. 5. 1. 4. c / Ethi. 3 le. 18 me° c. fi./ le. 19. prin°. a. H.

18 Fortitudo principaliter eſt circa moleſtias mortis, ſecundario autem circa quaſcumque alias moleſtias. 22ę. q. 123. 4. 1m./. q. 124. 4 3m. . 3. d. 33 q. 2. 3. 6m./. q. 3. ar. 3. q. 1 c.

19 Fortitudo eſt maxime circa repentina, quo ad manifeſtationem habitus, non autem quo ad electionē. 22ę. q. 123. 9. o.

20 Fortitudo eſt maxime circa timores mortis in bello communi, vel particulari. 22ę. q. 123. 5. o./. q. 124. 2. c./. q. 141. 8. c./. 2. d. 44. q. 2. 1. 3m./. 3. d 33. q. 3. ar. 3. q. 1. c. Timor. 50.

21 Ad virtutē fortitudinis aliquid pertinet dupliciter. ſ. vt principale obiectum, vel actus, & ſicut inſtrumenta vel auxilia. 3. d. 34. q. 3. ar. 1. q. 2. 1m.

22 Fortitudo eſt circa difficiliora, non autem circa meliora, q̄ iuſtitia, quæ in bello, & in pace vtilis eſt: non autem fortitudo, ſed tantum in bello. 22ę. q. 58. 12. c./. 3m.

23 Immo fortitudo eſt vtilis etiam in pace 22ę. q. 123. 12. 1m./. 5m. Reſpondeo Dubio. 653°. Dum. 6

24 Perferre ſecundum q dicit actum fortitudinis, non dicit immobilitatem, ſed electionem immorandi contra immoderatum timorem, ſicut charitas cōtra odium, manſuetudo cōtra iram, & patientia contra triſticiam. 12ę. q. 66. 4. 2m./. 3. d. 33. q. 2. 3. 6m. Manſuetudo. 3. •Amor. 219. Con

25 Fortitudo includit patientiam, addens et inſultum in mala ſecundum quod oportet. Virt. q. 5. 1. 14m. •Andragathia Angelus. 432.

26 Fortitudo moderatur timorem, patientia & perſeuerantia triſticiam, ſed manſuetudo iram. 22ę. q. 136. 2. c./. 1m./. 2. d. 44. q. 2. 1. 3m./. 3. d. 26. q. 1. 1. 4m./. d. 33. q. 3. ar. 3. q. 1. 3 ./. d. 34. q. 1. 2. c. Manſuetudo. 3. Bonitas. 109. Concupiſcibilis. 6.

27 Quicumque eſt fortis, eſt patiēs, & non econuerſo, quia patientia eſt quædam fortitudinis pars. 12ę. quæſt. 66. 4. 2m.

•Continentia

Fo

* Continentia. 11.

28 Fortitudo ſuſtinet pericula mortis, ſed patientia ſuſtinet quæcumque mala. 22æ.q.128.4m./.q.136.4.1m./.3.d.33.q.3. ar. 3. q. 2. c.

29 Fortitodo eſt principaliter circa timores, ſecũdario autem circa triſtitias: patientia vero eſt econuerſo. 22æ. quæſt. 136. 4. 2m.

30 Fortitudo eſt principalior magnanimitate.22æ.q.129.5.c./. 3m. * Fides.14. 158. & cetera. Fundamentum.3. 4. Generatio. 48.

.654. 31 Oppoſitum videtur dicere a ſimili. 22æ. q 161.5.2m./. Virt. q.1.12.24m. Reſpondeo Dubio. 654. * Honor. 24. Humilitas.22.Iacob.7.8.Impauiditas. Iuſtitia. 51. &c. Lenia. Manſuetudo.1.2.Pœnitentia.27.28.

32 Fortitudo firmat contra mala, ſed magnanimitas, in perſequutione bonorum.22æ.q.129.5.1m./.6.2m.

33 Fortitudo, & magnanimitas conueniunt in modo, & forma, ſed differunt in materia.3 d.33.q.3.art.3.q.2.1m.

34 Partes potentiales fortitudinis ſunt ſex, ſcilicet magnanimitas, fiducia, ſecuritas, magnificentia, conſtantia, toleſantia, ideſt patientia, & firmitas, ideſt perſeuerantia.22æ. quæſt.128.0./.quæſt.129.5.0./.quæſt.134.4 o./. quæſt. 136. 4.0./.quæſt.161.4.3m./. 3.diſt.33.quæſt.3. artic.3.quæſt.2.4.0. Conſtantia. 11. Perſeuerantia. 8.9. *Prudentia. 76. Spes. 75.Temperantia.5.

35 Fiducia, magnificentia, patientia, & perſeuerantia, circa materiam fortitudinis, ſunt partes eius integrales. Sed ſunt partes potentiales, & virtutes per ſe, diſtinctę a fortitudine, ſecundum quòd ſunt circa alias materias. 22æ. q. 128.0./.q.134.4.0./.q.136.4.0./.q.137.2.0./3.d.33.q.3.ar.3. q.1. 2.4.0. *Vita.63.Votum.18.

36 Vitium audaciæ opponitur fortitudini, ſecundũ exceſſum audaciæ, impauiditas autem, ſecundum defectum timoris, quia in vtraque ponit medium. 22æ. quæſt. 126 2. 3m./. 2.diſt.26 quæſt.2.2.4m./.diſt.34. quæſt.1.2.c./.diſt 44.quæſt. 2.1. 3m. Audacia.4. Impauiditas.

ctū. 37 Fortitudo & manſuetudo, nullo modo ſunt in Deo, niſi Metaphorice ℥.1.c°.92. *Amictus.

38 Fortitudo eſt in iraſcibili ſubiectiue. 12æ. quæſt. 61.2.c./.q. 66.1 .c./.quæſt.85.3.c./.22æ.quæſt.58.5.2m./.9.c./.quæſt. 128. 1m./.quæſt.34.4.c./.quæſt.136.4.2m./. quæſt. 137.2.2m./.3a. quæſt.15.2.c./.3.diſt.26.quæſt.2.2.4m./.diſt.33.quæſt.2. arti. 4.quæſt.2.0./.4.diſt.33.quæſt. 3.3.c./.Ma.quæſt.4.5.4m./.q.5. 4.13m./.Virt.quæſt.1.4.c.princ°./.fi0./.5.c.fin./.10. 11m./.q. 5.1.c.fin./. Ethi.3.lec. 19. princ°. a G. Subiectiue. * Anima. 221. Apoſtoli.30.Aqua 12.Audacia 1.4.5.9.10.ar. Baro. Bonitas.196. Fictio.2.Fiducia.4.5.11.Generatio. 39.

39 Fortitudo & debilitas cordis, pertinent ad iraſcibilem, ſed dilatatio & conſtrictio eius, pertinent ad concupiſcibilem. Veri.quæſt.25.2.c. *Habitus.60.Iacob.7.8.Intellectus.99. Leo.2.Paſſio.132.Perfectio.61.

40 Fortitudo martyrum, præcipue commendatur, quia ſuſtinent propter Deum impugnationes perſonales, & mortem in bello particulari. 22æ. quæſt.123.5.1m./.quæſt.124.2.c. *Perſeuerantia.1.5.8.9.Pes.

41 Sancti in patria, habent fortitudinẽ mouẽdi totam terram Virt.q.4.4.12m.

655m. Immo terra eſt immobilis.Ma.q.16.9.8m./.Cæ.2.lec.21.fin. Reſpondeo ſicut Dubio.655°.

42 Fortis ſeu conſtans, timet quæ, & quando, & vbi, & ſicut oportet, non autem aliter.4.diſtinct.29.2.1m./. Virt. quæſt. 1.13. 5m.

43 Fortis intendit exprimere ſimilitudinẽ ſui habitus in actũ, vt proximum finem.22æ.q.123.7.0.

44 Fortis delectatur de ſuo actu & fine. Sed non percipit, niſi ex ſuperabundanti gratia Dei, propter dolorem corporis & animæ pro amiſſione vitæ.22æ.q.123.8.0. * Prælatio.18.20 27. Securitas.2.Spes.33.58.75.

45 Non habens fortitudinem, operatur fortia quincupliciter, ſcilicet propter ignorantiam, artem, experientiam, paſſionem, & locrom.22æ.quæſt.123.1.2m./.quæſt.128.7m./. 3. d. 33.quæſt.3.art.3 quæſt.3.0./.Ethi.3.lec.16.19.0. * Temperantia.3.31.Terra.5.Timor 5.10.30.50.Veritas.52.55.Vindicatio.5.Chriſtus.87.

46 Principalis actus fortitudinis, eſt ſuſtinere, ſecundarius vero, eſt aggredi. 22æ. quæſt. 123. 3. c./.6.0./.8.c./.10.3m./.11. 1m./.quæſt.124.2.3m./.quæſt.128.c./.quæſt 141.2.3.c./.3.di. 33.quæſt.2.3.6m./.quæſt.3.art.3.quæſt.1.c./.diſt.34.quæſt.3. art.1.q 2.c./.Virt.quæſt.1.12.c Actus. 120. Alexander. 2. Amictus. Angelus.432. Antropoſpatos. Aqua.12. Confeſſio.5.53.Confirmatio.21.

Fo

47 Ad primum actum, requiruntur duo, ſcilicet præparatio animi, & executio operis. Ad ſecundum etiam requiruntur duo, ſcilicet infrangibilitas, & infatigabilitas.22æ.q.128 c. * Damnatio.50.

48 Fortitudo aſſumit iram moderatam ad actum ſecundum, non autem ad primum, nec vt auxilium, ſed vt inſtrumentum, quia ad iram pertinet inſilire in rem contriſtantem. Vnde Philoſophus inducit verſum Homeri. Virtutem & furorem exige: quia videlicet cum aliquis eſt virtuoſus virtute fortitudinis, paſſio iræ, electionem virtutis ſequens, facit ad maiorem promptitudinem actus. Si autem præcederet, virtutis modum perturbaret. 22æ.q.123.10.0./.11. 3m./.Veri.q.26.7.c fi. *Delectatio.49. Difficile.12.

49 Triſtitia & concupiſcentia, per ſe impediunt ſecundum actum fortitudinis, ſcilicet aggredi, ſed per accidens adiuuant.22æ q.123.10.3m.

50 Fortitudo Spiritus, oſtenditur in reſiſtendo concupiſcentiæ carnis contrariantis ſpiritui. Sed eſt maior in comprimendo, ne inſurgat.1a. quæſt.15.1.3m. * Fortificatio. Gratus.2.Imaginatio.9.Intellectus.99.Inuincibile. Lenia. Lex. 135.172.Martyrium.1.

51 Fortis habet duos actus, ſcilicet circa propriam materiam, ideſt pugnare, & circa proprium finem iam adeptum, ideſt gaudere de victoria.3.d.33.quæſt.1.4.c. * Motus.62.Operatio.35.Paſſio.53.132.Peccatum.370. Præceptũ. 111. 112. 114.Reuelatio.11.

52 Pugnare viriliter, eſt actus fortitudinis, inquantum huiuſmodi. Sed vt debetur a milite propter feudum quod tenet a rege, eſt actus iuſtitiæ. 3.d.9.quæſt.1 ar.1.quæſt. 1. 3m. * Superbia.24.Thomas.2. Tribulatio.6.11.Veritas 55. Vincere.Vindicatio 8.

53 Donum fortitudinis in patria, habet actum perfruendi plena ſecuritate a laboribus, & a malis.22æ quæſt. 139.1.2m./. 3.d.33.quæſt.1.4.c /.d.34.quæſt.3.ar.1.quæſt.3.0./.d.35.q.2 ar.4.q.3.c. * Actus. Donum.

54 Actus principalis huius doni in via, eſt ſuſtinere omnia difficilia, ſecundarius autem, eſt aggredi. Sed non differũt ſpecie.3. d.34.q.3.ar 1.q.2 c. * Beatitudo.151.&c.169.170. Charitas.64.Donum.28.Gabriel.1.

55 Hoc donum eſt maxime circa opera ſupererogationis, quia ſunt difficilima, & ſupra vires humanas.3.d.34.quæſt.3.art. 1.quæſt.2.1m.

56 Hoc donum reſpicit principaliter difficultates, ſed miracula, & doctrinam, tamquam auxilia, & inſtrumenta.3.d.34. q.3.ar.1.q.2.2m. * Præceptum.111.112.114.Virtus. 151.

57 Donum fortitudinis, ſe extendit ad omnia difficilia, non autem virtus fortitudinis.3.d.34.q.3.ar.1.q.2.0.

58 Virtus fortitudinis, firmat animum, ſecundum modum connaturalem homini, donum autem ſupernaturaliter.22æ q.139.1.0./.3.d.34.q.1.2.c./.q.3.ar.1.q.1.0.

59 Donum fortitudinis dat fiduciam euadendi quælibet pericula, & perueniendi ad finẽ cuiuslibet operis, ideſt ad beatitudinem, non autem virtus fortitudinis, ſed perficit ad ſuſtinendum quælibet pericula.22æ.q.139.1.c./.1m.

60 Donum fortitudinis reſpicit virtutem fortitudinis, inquantum ſuſtinet pericula, & facit quodcumque opus arduum. Ideo dirigitur a dono conſilii.22æ.q.139.1.3m.

1 ¶ FORTVNA eſt cauſa per accidens, vt in paucioribus, præter intentionem, in his quæ ſunt propter finem, & a propoſito.Meta.11.lec.8.fin. Cauſa.14.fin. Quid.

2 Fortuna eſt intellectus, agens præter intentionem. Sed caſus eſt natura, agens præter intentionem. Meta.11.lec.8.fi./ Lib.12.lec.3.med°.c.F./.Phy.2.lec.10.0. Caſus.2. * Aſtrologia.4.Aſtrum.Bonitas.191.Cauſa.10.&c.

3 Fortuna eſt incerta, quia eſt ab infinitis, ideſt indeterminatis cauſis.Meta.11.lec.8.fi.

4 Fortuna eſt maxime in diuitiis, & potentia, deinde in aliis bonis exterioribus.℥.3.c° 30.fi./.31.prin° /.fi.

5 Fortuna non eſt in carentibus vſu rationis.Meta.11.lec.8.fi. *Magnanimitas.27.

6 Fortuna & Felicitas, ſunt eorundem ſubiectorum, non autem eorundem obiectorum, vel mediorum.4.d.49.q.1.ar. 1.q.1.5m. * Prouidentia.57.Scientia.51.52.53.

7 Bene natus dicitur, qui bene inclinatur ex Cælo, & etiam bene fortunatus, non autem cuius electio dirigitur ex deo vel Angelis, ſed dicitur bene gubernatus, vel bene cuſtoditus.℥.3.c°.92./.Opuſ.25.c°.4.

8 Nullus poteſt eſſe vniuerſaliter bene natus, ex virtute Cæli ſed tantum ex directione Dei.℥.3.c°.92.fi.

9 Aliquis

9 Aliquis dicitur reſpectu motalitim bene vel male natus, non autem bene vel male fortunatus, quia non poſſunt eſſe præter intentionem. 3. 3. c°. 91.

Comparatio. 1 FVRVS pœnitentialis, eſt dignior foro contentioſo, qui tamen maiorem ſolemnitatem requirit, quia in eo oportet quòd non ſolum Deo, ſed etiam homini ſatisfiat. 4. d. 18. q. 2. ar. 2. q. 1. 2m. /. Opuſ. 73. c°. 20.

2 Parochiales habent in ſubditos ſuos iuriſdictionẽ, in foro conſcientiæ, in quo poſſunt abſoluere, non autem in foro iudiciali, quia non poſſunt coram eis ſubditi conueniri in cauſis contentioſis. 4. d. 18. q. 2. ar. 2. q. 1. 2m. /. Opuſ. 73. c°. 20. * Abſoluere. o. Capitulum. Dolus. 4. Electio. 35. Excommunicatio. 13. 15. Illegitimus. 3. &c. Irregularis 2. Iudicium 23. &c. Iuramentum. 20. Lex. 174. Matrimonium. 27. 43. Nũdinæ. Pœna. 43. 54. 71. Pœnitentia. 93. Princeps. 10. Scipio. Vſura. 158. 159. 285. 189. 313.

¶ Fornus. Hæreſis. 88. 93. 94.

¶ Fouea. Lacus.

¶ Fouere. Ciconia. 2. Cõceptio. 3. Educatio. Aegritudo. 4. Eleemoſyna. 15. Fauere Nomen. 37. Spiritus. 66. Vſura. 273.

Miraculũ. 5 FRACTIO panis a Chriſto dicitur fuiſſe ſimilis inciſioni cultelli. 3. d. 21. quæſt. 2. ar. 4. /. quæſ. 1. 3m. * Accidens. 83. 84. Aduerſans. 2.

Licet. 2 Clauſtra virginis frangere ad medicinam, vel aſpicere ad probandum verum eſſe mentitum, licet. ne matrimonium impediatur. Nec fractio hæc, vel illud aſpicere, eſt contra naturam, quia non fit ad delectationem, ſed ad medicinã, vel ad probationem veritatis. 4. d. 34. 2. 5m /. 3 c /. L. me°. D. Clauſtrum. Affinitas. 5. Confractio. Excommunicatio. 30.

3 Quantumcumque aliquis clauſtra pudoris inuadat vel frãgat, niſi commiſtio ſeminum ſequatur, non contrahitur ex hoc affinitas. 4. d. 41. ar. 1. quæſt. 4. 2m. Affinitas. 5. * Innocentia. 14. 15. Magnanimitas. 13. Manducatio. Natiuitas 20. Sabbatum. 12. Satiſfactio. 8. Soluere. Speculum. 6. Sponſalia. 5. Vas. 3. Violatio. Virginitas. 6. 9. &c. 13. 29. &c. Votũ. 38. 55. &c. 73.

Quid. 4 Frangi eſt diuidi in partes magnas. Sed diminui vel conterere, eſt diuidi in partes minimas. 4. d. 17. quæſt. 2. ar. 1. q. 1. c. /. ar. 2. q. 1. c /. Iſa. 24. med°. K. Confractio.

¶ Fragilitas. Beatus. 54. Mulier. 4. 6. 18. Vir. 16.

¶ Fragor. Cælum. 114.

Figura. ¶ Framea ſeu gladius, ſignificat mortem, vel linguam prauam. Pſal. 21 med°. q. L. * Gladius. o.

¶ Francia. Indulgen 12. 19. Vſura. 214.

¶ Francus. Imperium.

Diſ. 1 FRATER in ſacra ſcriptura dicitur quadrupliciter, ſcilicet natura gente, cognatione & affectu. 3a q. 28. 3. 5m. /. Matth. 12. fin. b. d. /. Gal. 1. fi. C.

2 Fratres Chriſti ſumus, per adoptionem. 3a. quæſt. 33. 3. c. /. q. 41. 3. c /. 3a. quæſt. 23. 2. 2m. /. 3. d. 10. quæſt. 2. ar. 1. q 2. 2m /. 4. d. 30. quæſt. 2. 3. 4m /. Pſal. 48. me°. c. C. /. Gal. lec. 5. fin. H. * Accuſatio. 6. Admonitio. o. Amor. 121. 122. Apoſtoli. 31.

3 Fratres Chriſti in euangelio, dicuntur conſobrini eius, ſcilicet filii Mariæ, materteræ matris eius. 3a. quæſt. 28. 3. 5m. /. 4. d. 30. quæſt. 2. 3. 4m. /. Opuſc. 3. c°. 32. /. Matth. 12. fin. b. B. /. Io. 2 lec. 2. princ°. a. b. /. c°. 7. lec. 1. med°. o. d. /. Gal. lec. 5. fin. G. * Blaſphemia. 5. 22. Cognatio. 1. Contaugium. as. 8. Imperator. 9. Ioſeph. 1. Iudæi. 11. Iudicium. 19. 50. Matrimonium. 83. Meritũ. 84. Obediẽtia. 35. Papa. 1. Proteſtio. 2. 3. Religio. 29. Serpio. Filius. Vſura. 195. 289. Chriſtus. 101. 110. Zorobabel.

¶ Fraternũ, Admonitio. o. Blaſphemia. 22. Correctio. o. Vſura 9. 80. 189. 203. 209.

¶ Fraudulentus. Miluus. Præuaricator. Venus. 2. 3. Vulpis.

¶ Fraus. Adam. 29. 30. 31. Aleator. 1. Angelus. 296. 313. 394. 395. 396. Aſtutia. 1. 3. Auari. 12. 15. Bibere. Calumnia. o. Ciuitas. Furtum. 2. 3. 4. Ieiunium. 43. 45. Inſidiæ. Lacus. o. Laqueus. Matrimonium. 35. 59. 60. 61. Meretrix. 6. Occultatio. Oſculum. Præceptum. 108. Proditor. Prudentia. 2. 22. 35. Vſura. 59. 107. 108. 128. &c. 150. 219. 220. 221.

Cauſa. ¶ Phreneſis. Tanta poteſt eſſe motio ſpirituum & humorũ, quòd huiuſmodi apparitiones rerum aliter quam ſunt, etiã vigilantibus per naturalem commotionem humorum fiũt ſicut & in phreneticis, & aliis huiuſmodi. 3a. q. 111. 3. c. fi. Aduocatus. 9. Baptiſmus. 132. Depoſitum. 3. Euchariſtia. 210. 211. Phreneticus. Furia. Furioſus. Futurum. 3. Matrimonium. 105. 106. 107. Vnctio. 25.

¶ Phreneticus. Phreneſis. Medicus. 11.

Diſ. ¶ Frænum quincuplex, ſcilicet propriæ diſcretionis, diuinæ gubernationis, diabolicæ deceptionis, æternæ damnationis & temporalis afflictionis. Iſa. 37. fin. E. * Infirmitas. Sobrietas. 1.

¶ Frequenter. Abſtinentia. 7. Accidens. 103. Adam. 52. Contingens. 6. Cornicula. Docilitas. 2. Euchariſtia. 180. 181. Lex. 39. 163. Memoria. 22. Numerus. 6. 26. Peccatum. 291. 385. Theol. 2. Vſura. 171. 176. 189.

Non circumſtantia. ¶ Frequentia, aſſiduitas, & diuturnitas, non ſunt circunſtãtiæ mutantes ſpeciem, niſi aliud ſuperueniat. 12æ. quæſt. 88. 5. 1m. * Adam. 72. Amor. 239. Angelus. 453 Aſſiduitas. Capitale. 3. 6. Caſtitas. 10. Colere. Confeſſio. 53. Contemptus. 2. Dæmon. 103. 111. Euchariſtia. 180. 181. Frequenter. Fulmen. Futurum. 2. Gaſed. 3. Iuſtitia. 61. Lex. 39. 163. Lingua 6. Mos. 1. Negotiatio. 2. Paulus. 24. Peccatum. 295. 385. Pſal. 12. Religio. 2. Sepultura. 7. Theologia 2.

Non imm. ¶ Fricare. Multa homo agit abſque deliberatione, de quibus etiam quandoque nihil cogitat, ſicut cum aliquis mouet pedem vel manum, aliis intentus, vel fricat barbam. 12æ. q. 1. 1. 2. 3. /. 3m. /. Ma. quæſt. 2. 5. 6m. /. Meta. 7. lec. 6. med°. g. G. Actio. 43. * Magnes. 3.

¶ Frigeſcere. Appetitus. 75.

Quid. ¶ Frigiditas eſt qualitas feminina, calor autem ẽ qualitas maſculina. Iob. 38. lec. 2. med°. K. * Adaptio. 5. Affinitas. 9. Appetitus. 75. Aqua. 1. Aranea. 1. Calor. 5. 13. Cælum. 109. Ebur. Eunuchus. Fames. 1. Graue 5. Ira 51. Lux. 25. Mare. 1. Maria. 70. Matrimonium. 81. 83. 88. &c. Palpabile. 2. Pœna. 90. Rex. 9. Saturnus. Senectus. 5. Septentrio. Terremotus. 3. Timor. 34. 35. Vapor. 4. Ventus. 4. 5. Vitium. 2.

¶ Frigius. Muſica. 1.

¶ Frigus. Frigiditas.

¶ Frondes. Anima. 213. Arbor. 2.

¶ Frons. Baptiſmus. 238. 244. Confirmatio 21. Chriſma. 3. Vertex.

¶ Fructiferum. Vſura. 204 218.

¶ Fructificare. Arbor. 1. 2. Maria. 69. Chriſtus. 212.

¶ Fructuoſus. Oratio. 37. 38. Prædicator. o. Vita. 59. Vſura. 204. 218.

Diſ. 1 FRVCTVS dupliciter diſtinguuntur, ſcilicet ſecundum tres perfectionis gradus a Chriſto, ſcilicet trigeſimus, ſexageſimus, & centeſimus, ſiue ſecundum tres gradus virtutis, ut ſancti diſtinguunt, quia cuiuslibet rei perfectio, attenditur ſecundum principium, medium, & finem, & eſſentialiter, id eſt ſecundum rationes diuerſas gaudendi, ſcilicet duodecim a Paulo, 12æ. quæſt. 70. 3. 2m. /. 3. d. 34. q. 1. 5. 4m. * Anima. 213.

2 Fructus ſpiritualis dicitur quadrupliciter, ſcilicet quod reficit, vt vltimus finis, ſcilicet ſ[illegible], vel non vltimus finis ſcilicet virtutes, omne præmium futurum, & ſpiritualitas conſurgens ex ſemine verbi Dei. 4. d. 49. q. 5. ar. 2. q. 1. c. * Arbor. o. Caſtitas. 3. Excommunicatio. 3.

3 Fructus ſpiritualis dicitur dupliciter, ſcilicet quod principaliter expectatur, ſcilicet Deus, & ſecundario, ſcilicet delectatio. 12æ. quæſt. 11. 1. c /. 3m /. 3. d. 34. quæſt. 1. 5. c /. 3m. /. Gal. 5. lec. 6. princ°. L. * Fides. 10. Indeuotio. Laus. 7. 9. 20. Manens.

4 Fructus quarto modo, ſcilicet conſurgens ex ſemine verbi Dei, eſt tantum triplex, ſecundum tres gradus continentium, ſcilicet coniugum, viduarum, & virginum. 12æ. q. 70. 3. 2m. /. 3. d. 34. q. 1. 5. 5m. /. 4. d. 49. q. 5. ar. 2. q. 3. o.

5 Fructus ſpiritus ſancti ſecundum ſanctum Paulum ſunt duodecim, ſcilicet charitas, gaudium, pax, patientia, bonitas, longanimitas, benignitas, manſuetudo, fides, modeſtia, continentia, & caſtitas. 12æ. q 70. 3. o. /. 3. d 34. q. 1. 5. c. /. Virt. q. 2. 2. 12m /. Gal 5 lc. 6. me°. G.

Quid. 6 Fructus ſenſibilis, eſt vltimum ex arbore expectatum, quod cum quadam ſuauitate percipitur. 12æ. q. 11. 1. c. /. 3. c. /. 2m. /. q. 70. 1. c. /. Gal. 5. lec. 6. princ°. H.

7 Vltimum ſimpliciter & delectans, eſt proprie fructus, & eius proprie eſt ſiui. Delectans autem non vltimum, poteſt aliquo modo dici fructus ſed eius non eſt ſiui proprie, & ſecundum completam rationem. Non delectans vero, ſed tantum in ordine ad aliud appetitum, nullo modo eſt fructus. 12æ. q. 11. 3. c. /. 2m. * Confeſſio. 52. Familiaritas. 1. Fætus. Flos. 1. Fruges. Homo. 37. Iuuentus. 2.

8 Fructus adeptus habet rationem vltimi finis, non autem fructus productus. Gal. 5. lec. 6. princip°. H. * Manſuetudo. 1.

9 Opera carnis, non dicuntur fructus, quia ſunt contra rationem, ſicut quod eſt ex arbore contra naturam eius, non dicitur fructus. 12æ. quæſt. 70. 4. 1m. /. 22æ. quæſt. 8. 8. c. fin. /. Gal. 5. lec. 6. princip°. E. * Patientia. 5. Pœnitentia. 88.

Petrus.

Petrus.5.Vagatio.1.Vat.2.

10 Virtutes dicuntur fructus, ratione delectationis, non autẽ ratione habitus.12ẽ quæſt 70.1.3m./.22ẽ.quæſt.136.1.3m./3.diſt.34 q.1.5 1m./.Gal.5.lec 6 meo.G.Veritas.17.

11 Operatio ſecundum facultatem rationis, dicitur fructus rationis. Sed vt mouetur a deo, dicitur fructus ſpiritus ſancti.12ẽ.qu 70.1.c *Vſura.54.&c.98.99.106.178.180.185.188.189.218.219.224.225.226.233.273.290.&c.298.Vſus.10.& cetera.

12 Opera noſtra, vt ſunt a ſpiritu ſancto dicuntur fructus, reſpectu vero futuræ beatitudinis, dicuntur flores.12ẽ.quæſt.70.1.1m./.Gal.5.lec.6.prino.I.

Obiectũ. 13 Fructus proprie, dicitur tantum in corporalibus, ſcilicet plantis, a quibus metaphorice transferunt ad ſpiritualia. 12ẽ.quæſt.11.1.c./.3.2m./.q.70.1.c./.3.diſt.34 q.1.5.c./.4.d.49.quæſt.5.ar.2.q.1.c.

14 In parte appetitiua, ſunt plures fructus, quàm in parte apprehenſiua, quia fructus ſignificat finem, qui magis conuenit parti appetitiuæ.22ẽ.q. 8.8.3m. *Iuſtitia.41. Manens. Veritas.27.

15 Fructus quarto modo, ſcilicet conſurgens ex ſemine verbi dei, debetur ſoli continentię.4.diſt.33.quæſt.3.3.3m./.d.49.q.5.ar.1.q.1.2m./q.3.o.

16 Nullus fructus quarto modo, debetur incontinenti, pœnitenti in fine tantum.4.d.49.quæſt.5 ar.2.q.1.2m.

17 Fructus ſexageſimus, conuenit ſolis viduis, habentibus propoſitum continendi ſemper, licet ſine voto.4. d.49 q.5.ar.3.q.1.6m.

para°. 18 Fructus comparatur ad arborem, ſicut effectus ad cauſam, ad hominem vero, ſicut vltimum expectatum delectãs.12ẽ.quæſt.11.3.2m./.quæſt.70.1.c. *Aureola. 4.23. Beatitudo.128.131.142.&c.Decimæ.9.11.26.Iuſtus.13.

19 Eidem dono reſpondent multi fructus, ſecũdum diuerſos actus eius.3.d.34.q.1.5.5m.Liberalitas 2.

20 Dono conſilii, non reſpondet proprie aliquis fructus, quia omnis practica, eſt propter aliud.22ẽ.q.8.8.3m./.quæſt.52.4.3. *Natiuitas.6.Patientia.1.Primitiæ.3.4. Simonia.16.32. Vita ru.14.Vſura.228.

21 Fructus ſpiritus, contrariantur operibus carnis in communi, non autem ſingula ſingulis, niſi ſecundum adaptationem.12ẽ.q.70.4.o./. Gal.5.le.6.fi.H.

22 Opera carnis ſunt plura fructibus ſpiritus, quia bonum eſt vno modo, ſed malum eſt omnifariam.12ẽ.q.70.Accidẽtaliter.3.4.2m./.Gal.5.lec.6.fi.H.

¶ Fruges.Vſura.313.

id. 1 ¶ F R V I conſiſtit in duobus, ſcilicet in viſione intellectus, & delectatione affectus.He.12 le.4.meo.D.

us. 2 Frui eſt actus potentiæ, non autem exequentis.12ẽ.q.11.1.o./.2.c. *Amor.258.Angelus.138.

3 Frui eſt actus appetitiuæ, potẽtiæ.12ẽ.q.11.1.o./.2.c. Actus *Anima.130.&c.Charitas.30.65.Dos.5.Finis.41.123.129.

4 Frui eſt actus voluntatis.12ẽ.q.11.1.1m./.4.c./.2m. *Fructus 2.7.Fruitio.o.

.656m 5 Oppoſitum videtur dicere.1a.q.26.2.u./.12ẽ. quæſt.3.4.o./. Opuſcu 3.co.107.Reſpondeo ſicut Dubio.271o.656o.A.

6 Frui eſt actus voluntatis, in ordine ad intellectum. 12ẽ.qu.11.1 1m./.4.c./.2m.

7 Vel addendum fuiſſet, quòd frui non eſt ille actus abſolute, in quo cõſiſtit beatitudo, ſed ſupra ipſum addit. Frui enim complectitur actum intellectus in quo eſt eſſentia beatitudinis, & omnem actum qui ſequitur, quaſi perfectionem aliam addens, ſupra actum intellectus, vtputa delectationem, & huiuſmodi, quæ perficit operationem intellectus beati, ſicut pulchritudo iuuentutem.Opuſ.51.co.3./.Opuſ.72. quæſt.2. Delectatio. 50. *Habere. 2. Patientia. 10. Peccatum.10.

8 Frui eſt actus tantum voluntatis, ſecundum charitatem, in ordine ad potentias & habitus priores. 12ẽ.qu. 11.1.o./.2.d.1.q.1.1 o.

9 Frui nominat nobiliſſimam operationem, ſcilicet beatitudinem, non quidem eſſentialiter, ſed ex parte complementi, ſcilicet delectationis.1.diſtin.1.quæſtio.1.1.c./.1m./.2.diſtin.10.1.3m. *Vti.1.3.23.

1 ¶ F R V I T I O pertinere videtur ad amorem, vel delectationem quam aliquis habet de vltimo expectato, quod eſt finis.12ẽ.q.11.1.4.c./.q.34.3 c.fi.

2 Actus fruitionis triplex, ſcilicet comprehendere ſeu tenere, videre, & amare. Primũ perficitur memoria, ſecundo intelligentia, tertio voluntas. Primus adaptatur tronis, ſecundus cherubin, tertius ſeraphin.2.d.9.3.c.Cherubin.1.inſ.

3 Nomina trium ordinum prædictorum, ſumuntur ab excellentia prædictorum trium actuum fruitionis, & non ab eis ſimpliciter.1a.q.108.5.1m./ 6m./.2.d.9.4 6m. Obiectũ.

4 Frui aliquo dicitur tripliciter, obiecto, ſcilicet deo tantũ habitu, ſcilicet charitate, & beatitudine creata, & inſtrumento ſcilicet potentia.1.d.1.q.2.1.o.

5 Eadem fruitione fruemur deo, fruitione eius, & beatitudine creata.12ẽ.qu.11.3.3m./.1.d.1.quæſt 1.1.1m. Beatitudo.9. Amicitia.29.Amor.258.

6 Vna fruitione, fruemur tribus perſonis, quia habent tantum vnam rationem obiecti, ſcilicet ſummam bonitatem, & ſimul cognoſcẽtur.1.d.1.q.2.2.u. *Angelus. 238.512.&c. Anima.130.&c.Beatitudo.16 23.33.37.Charitas 30.62. Cibus.11.Delectatio 49.83.84.

7 Fruemus paternitate, inquantum bonitas, non autẽ inquãtum paternitas.1.diſtin.1.quæſt.2.2.3m. *Gloria.18.21.Habere.2.

8 Fruitio perfecta, eſt tantum vltimi finis habiti, imperfecta vero, etiam non habiti: ſed impropria, eſt non vltimi ſimpliciter.12ẽ.q 11.3.4.o./.q.12.1.3m. *Maria.19.Patientia.10. Peccatum.10.Vti.12.

9 Non oportet ꝙ fruitio ſit vltimi finis ſimpliciter, ſed ꝙ habeatur pro vltimo fine 12ẽ q.11.2.2m.

10 Non eſt fruendum iuſto, niſi in deo. Peccatore autem, brutis, vel inanimatis, nullo modo.12ẽ.q.11.3.1m./.1.d.1.qu.2.1.4m./.Ro.15.lc.3.prino.H /.Phile.fi.F.

Oppoſitũ videtur dicere.12ẽ.q.11.2.o. Reſ.dubio. 656o.B. um.656m.

11 Carentia cognitione nullo modo fruuntur bruta fruuntur improprie. Peccator non vere, iuſti imperfecte, beati perfecte, deus autem perfectiſſime. 12ẽ.quæſt.11.2.4 o./.q.12 5.2m./.1. diſt.1.quæſt 4.1 o. Beatus.23.vel Animal.61. *Angelus. 238.512.513. Cibus.11. Fruens.

12 Chriſtus in paſſione, perfectius fruebatur ſecundum animam intenſiue, quàm beati, ſed econuerſo extẽſiue. Quol.7.5.2m.Gloria.18. Quid.

13 Hæc fruitio Chriſti, perueniebat ad totam animam eius, ſecundum eſſentiam, vt eſt ſubiectum rationis ſuperioris tãtum.3a.quæſt. 46.8.o./. Quol.7. 50. *Dolor. 33. Finis. 123. Gloria.18.21.Raptus.18.

¶ Frumentum eſt genus ad triticum, & ad alia grana.3a. qu.74.1.2m./.3m./.4.diſtin.11.quæſt.2.ar.2.quæſt. 1.ar.3.4./. qu.2.ar.1. *Euchariſtia.62.&c.Triticeum Triticum. Quid.

¶ Fruſtra dicitur, quod eſt ad finem, quem non inducit.1a.quæſtio 25.2.2m./.quæſtio.88.1.4m./.3a.quæſtio 11.5.2m./.1.diſtin.43.quæſt.1.1.3m./.4.diſtin.44.quæſtio.1.ar.2.quæſtio.1.1m./.Veri.quæſtio 2.10.3m./. Potentia. quæſtio. 1.2.1m./. Anima.16.9m./.Meta.2.lec.1.fi.f.fi./. Phy.2.lec.10. meo.f.F. *Appetitus.42.Campſoria.8.Finis.79.80.Fruſtratio.Intellectus.102. Ordinatio.1. Paradiſus.9. Potentia.30.31.51 & cetera. Quid.

¶ Fruſtratio.Ordinatio.1.Peccatum.291.Verecundia.7.

¶ Fucatio eſt ſpecies fictionis, ad mentiendum pulchritudinem. Ideo ſemper eſt peccatum. Sed non eſt mortale, niſi fiat ad laſciuiam, vel contemptum dei. Tñ licet occultare turpitudinem cauſatam ex infirmitatẽ, vel etiã alia cauſa accidentali. 22ẽ.quæſt.169.2.2m./.1ẽ.Thi.2.lec.2.fi.F.&c. Ornatus. 1. &c.vſque.7.

¶ Fuga.Anima.239.Animal.45.&c.Appetitus.17. 18.Aſilum. Condemnatus.Delectatio.69.70. Dolor. 8.16.29. Expectatio.1.Futurum.8 .Ignorantia.5. Impugnatio. Intellectus.284.Luxuria.26.Magnanimitas.20. Matrimonium 30.Miſeria.4.5.Paſſio.39. Pertinacia.2. Prælatio.27. Principium.18.Prudentia 24. Puſillanimitas.2. Raab.2. Sabbatum.10. Segnities. Timor.27.34.43. Triſtitia 21. Virtus. 41. Voluntas.34.62.

¶ Fugere poteſt iuſtus, propter tria, ſcilicet, vt perſequutos quieſcat, vt præceptum a domino opus perficiat, & vt glorioſiorem coronam acquirat.22ẽ. quæſtio.64.4.o./. Opuſc.58.co.8. *Condemnatus.

¶ Fuiſſe, Angelus.3.&c.Baptiſmus.166.Comprehenſor.2.Cõceptio.32.Creatio 46.Creatura.11. Credere.21. Delectatio.106.Deus.387.Donum.44.Aeternitas 12.13.39.40 &c.Eua 1.Euchariſtia.110.138.&c.Aeuum.8.9.Fractio.1.Generatio.45 &c.Helias.2.Hæreſis 124.125.144 Ieiunium. 39. Incarnati.3.Innocentia.7.&c.Materia.1. Radius. Vapor.7. Chriſtus.1.2.25.

¶ Fulcimentum.Accidens.66.

¶ Fulgere.Angelus.452. Aureola.8.Cicatrices.3. Habitus.60.

¶ Fulgur. Apoſtoli.36.Grando. Vapor.4.

¶ Fulmen ſæpe ſit in mare, & percutit quandoque naues,&c.

Iob.41.lec.2.prin°. A.vel Cete.12.

Affectus. ¶ Fumus ſiccus accenſus, diuerſimode cauſat flammam dali, ideſt titiones, capras, & ſydera. Pſal.17. prin°. f. C. • Ignis.4. Odor.0. Serpens.3. Vapor.1.

¶ Funda. Cete.4.

Quid. 1 ¶ FVNDAMENTVM. De ratione fundamenti eſt eſſe primum, ſuſtentare, & conuexio.22ℰ. quæſtio. 47.4m./.3. diſti.23.quæſt.2.5.2m./.4.diſtinctio.14. quæſt.1.ar.2. quæſtio.3.o. • Abiſſus. Accidens.26. Actio.41.73. Actus.87. Addere.19. Amicitia.1.27.

2 Fundamentum, duplex, ſcilicet habens firmitatem ex ſe & ex alio. Primo modo ſolus Chriſtus eſt fundamentum eccleſiæ, ſed apoſtoli ſecundo modo. 1ℰ. Cor. 3. lec.2. me°.H. • Angelus.287.463. Anima.144.&c. Ars.25.30.

3 Fides eſt fundamentum aliarum virtutum, quia eſt prior eis, & ſubſtantat eas. Fortitudo autem firmat contra aduerſa, humilitas contra proſpera, timor contra culpam futurā, pœnitentia contra præteritam.22ℰ.q.161.5.2m. .3a.quæſt, 54.6.2m./.3.d.23.quæſt.2.5.2m./.4.d.14.q.1.ar.2 quæſt.3.o./. Viri.quæſt.1.12.14m. Humilitas.2. • Attributa.7.10 Bonitas 63.93.114. Charitas.56. Cauſa.78.

Dubium.657.4 Oppoſitum videtur dicere. 22ℰ. quæſt. 4.7.o. Reſpondeo Dubio.657°. • Certitudo.23. Chimera.1. Conceptio. 7.25. Conſanguinitas. Contradictio 1. Differentia.6. Dominium.3. Eccleſia. 12.13. Epiſcopus. 1. Aequalitas. 2.3.6. Eſſe. 1. Falſitas.22.

5 Peccatum non habet fundamentum, ex auerſione, quia nihil eſt, ſed ex conuerſione, qua aliquid eſt. 2.diſt.42.quæſt. a.1.1m. Auerſio.15. *Phantaſma.4. Fides.7.12.13.92.&c.153 154. Fundator. Habitus.64. Hæreſis.18 Humidum.1.

Dubium.658.6 Oppoſitum videtur dicere 4.diſtin.15. qu.1.2.1m. Reſpondeo Dubio.658°.181°. • Intellectus.35. 870. Liberalitas.18. Lux.8. Macula.7. Metaphyſica.19. Miſericordia.42. Negatio. 5.6. Obedientia.17.18. 23. Ommiſſio 4. Oratio. 4. Pax. 32. Paſtor. Peccatum.108. Radix.0. Ratio. 5.57. Religio.30. Sacramentum. 86. Scriptura.16. Senſus. 46. Seruitus.1. Subiectum.0. Superbia.31. Tactus.6.7. Tempus.2.7. Veritas 4.5. 6.15.21.22.24. Virtus.75.236. Voluntas.26.

¶ Funditor. Miſſio.40.

¶ Fundere. Puer.4. Satisfactio 37.

¶ Fundum. Vſura.98.

¶ Funiculus. Cete.4. Corda. Peccatum.44.

¶ Funis. Corda.

¶ Funus. Iudæi.7. Simonia.24. Statutum.1.

¶ Fur. Lex.108. Vſura.246.259.295.299.

¶ Furari Ouis. 1. Simonia. 27. Statutum. 2. Venus. 2. Vſura.38.90.299.

¶ Furia. Aduocatus.9. Baptiſmus.132. Depoſitum.3. Euchariſtia. 110.211. Futurum. 3. Matrimonium. 103. 106.107. Vnctio.15.

¶ Furioſus. Aduocatus.9. Aleator.1.

¶ Furnus. Banauſia.

¶ Furor eſt ira accenſa, non differens re ab ira, ſed ſecundum magis & minus. Iob.19.le.1 me°.k./. Pſa.36.prin°.f. G./. Iſa 13.me°.A./.c°.30.fi. A. • Concupiſcentia.3. Dæmon.36. Excandeſcentia Ira 17. Schiſmos.

¶ Furum. Nicolaus 2.

¶ Furtiue. Ordo.92.93. Vſura.292.298.

Quid. 1 ¶ FVRTVM eſt occulta acceptio rei alienæ. 22ℰ.qu. 66.3.o. *Adulterium. Alienum.7. Bos. Cibus.9.

2 Furtum ſemper eſt peccatum, ratione iniuſtitiæ, & fraudis, vel doli Et eſt mortale, niſi modicum intendatur.22ℰ.q.12. 3.c./.q.66.5.6.o./.q.118.4.c./.2.d.42.q.1.4.c./. Ma. qu.10.2, c./.q.15.1.c.prin°. Contumelia.5. Correctio.19.

3 Furtum eſt ſpecies fraudis. Mendacium & falſum teſtimonium, fallaciæ. Turpe lucrum, inquietudines. Rapacitas, violentiæ. Ideo omnia hæc, & inhumanitas, ideſt obduratio, ab Iſidoro dicuntur eſſe filiæ auaritiæ.22ℰ.q.118.8.3m. Auaritia 15. *Decimæ.25.26.27. Depoſitum.4. Dominium.17. Excommunicatio.12 17. Fornicatio.20. Inhumanitas.2. Iudæi.10.

4 Committitur furtum quadrupliciter, ſcilicet aliena occulte accipiendo, violenter auferendo, mercedem non ſoluendo, & fraudem in mercationibus committendo. Opuſ.4.c°. 23.o. *Labor.3. Lex.57.108.

Oppoᵐ. 5 Furtum & rapina, opponuntur iuſtitiæ 22ℰ.q.64.prin°./.q. 66.prin°./.4.5.c /.q.118.4.c. *Mendacitas.

6 Furtum eſt iniuſtum, quia eſt inuoluntarium per ignorantiam, ſed rapina, per vim. Ideo differunt ſpecie. 22ℰ.q.66.4. o./.9.c./.q.73.2.c /.1m./.2ℰ. Cor.12.co.2. fi. Rapina int. *Neceſſitas.30.31. Occultatio. Ouis.2. Pœna.55.60.61. Scriptura.10. Simonia.27.

7 Rapina eſt grauior furto dupliciter, primo quia inuoluntarium per vim, eſt maius quàm per ignorantiam. Secundo quia rapina eſt in re, & in perſona, furtum autem, eſt tantū in re.22ℰ.q.66.9.o./.q.73.3.2m / q. 116.2.1m./.qu.144.2.4m. *Venus.2. Vexatio. Vſura.38.90.122.124.125.246 259.285 286.287.289.290.292.295.298.299.303.

8 Accipiens furtim rem ſuam, iniuſte detentam, peccat contra communem iuſticiam, vſurpando ſibi iudicium. Sed nō tenetur reſtituere, ſed ſatisfacere deo, & ſedare ſcandalum. 22ℰ.q.66.5.3m.

9 Accipiens rem alienam occulte & manifeſte auctoritate iudicis, non eſt furtum vel rapina, quia per ſententiam fit debitum.22ℰ.q.66.5.1m./.8.c.

10 Accipiens rem inuentam, animo retinendi, furtum facit niſi credat haberi pro derelicto, vel nullius eſſe. 22ℰ.quæſt. 66.5.2m.

11 Per prohibitionem furti, prohibentur omnia damna in rebus.22ℰ q.180.6.2m. Præceptum.49.inf. Pœna.

12 Per prohibitionem furti, prohibetur omnis turpis quæſtus 3.d.37.ar.2.q.1.2m

13 Hæredes furis, obligantur ſecundum iura canonica, pro furto patris, etiam ſi ad eos nihil furti peruenit, lite etiam non conteſtata cum patre. Ma.q.4.8.a.15.

14 Pœna mortis, nō infligitur in præſenti pro furto, niſi ratione grauis circunſtantiæ, vt ſacrilegio, peculatu, & plagio. 22ℰ.q.66 6.2m. In deo.

1 ¶ FVTVRVM & præteritum nō ſunt in deo, quia quicquid eſt in eo, totum eſt in præſenti æternitatis. Sed ſignificantur in eo per verbum, & per reſpectum ad nos tantum. Potentia.quæſt.2.5.2m. *Abrahā.18. Adam.33 64. Amor. 179. Apoſtoli.7.

2 Futurum cognoſcitur dupliciter, ſcilicet in ſe, & in ſuis cauſis. Primo modo conuenit tantum deo, ſecūdum nobis. Sed magis angelis, & dæmonibus. Sed in cauſis neceſſariis certitudinaliter, in contingentibus ſæpe opinatiue tantum, quæ autem raro, nullo modo.1a.q.14.13.o./.q.57.3.o./.qu.64.1. 5m./.q 86.4.o./.q.89.3.3m./.12ℰ.q.111.4.c./.22ℰ. q.95. 1.o./. 5.c./ q.171.6.1m./.2m./.3m./ q.172.1.c./.q.174.1.c./. 1m./.1.d. 38.5.o /.2.d.3.q.3.3.4m./.d.4.2.c./.d.7. q.1.1. 4m./.2.0 /.4.d. 50.q.1 4.4m./. Con.1.c°.67./. Li°.2.c°.3.2m./. Li°.3.c°.154./. Verit.q.2.12.c./.q.8.12.o./.q.12.6.10.c./.q.18.4.1m./. Poa q. 5.6 c./. Ma.q.16.7.o./. Quol.7.3.1m./. Quol.11.3.c./. Spirit. 5.7m./. Anima.20.4m./. Opuſc.3. c°.135./.136./ Iſa.3.fi.A./. Ro.2.le.1.prin°.D./. Perihermenias.lec.14.fi.f.B.&c. • Aſtrologia.4. Auis.2. Deus.141.

3 Futura plus cognoſcūtur a freneticis, abſtractis a ſenſibus, morientibus, dormientibus, & brutis, quam ab oppoſitis. 1a q.12.11.c /.q.86.4.2m./.3m./.22ℰ.qu.172.1.1m./. 2m./.3m./. 2.d.7.q.1.1.6m./.4.d.0.ar.4.q.1.2m./. Con.2.c°.79. 5m./. Veri. q.8.12.3m./.q.12.3.c./.1m./.2m./ 4m./.18m./. quæſt.28.5.6m./. Quol.3.21.c.fi./. Anima.15.c fi./.11m. • Augurium.o. Auſpicium. Baptiſmus.14.164.196.197.243. Beneficium.18 Bonitas.212. Catechiſmus.3. Chiliaſtæ. Circuncitio.27. Contingens. Contritio.20.61. Corticula. Dæmon. 3.15. 16. Deus. 141. Dies.14. Diuinatio.o. Dolor.6. Electio.22. Eleemoſyna 12 Equiuitabile.1. Euchariſtia.278. Aeuum.9. Fatum.2.5. Fiducia.1. Fructus.2. Fundamentum.3.

4 Cognitio futurorum, ex præſentibus & præteritis, propriè rationis eſt.22ℰ.q.47.1.c. • Gratia.90.119.127. Ieiunium.11. Inſipientia.2. Intellectus.44.300. Ioachim.1. Iris.0. Iuramentum.12.16. Iuſtificatio.43. Iuuentas.2. Lex.137. Liber.27. Liberum.8. Luxuria.16. Matrimonium.26.&c.34.&c. 86. Miſſio.41. Obligari.6.&c. Pallio.27.

5 Anima vicina morti, cognoſcit aliqua futura, ex reuelatione, vel ex impreſſione cauſarum naturalium. 1a.q.86.4.2m. /.22ℰ.qu.172.1.1m /. Veri. quæſt.12. 3.5m./.6m. • Pax.19.20. Peccatum.205. Pœna.69. Pœnitentia.18.25.39.104. 120.132. Perfectio.10. Prædicare.16.17. Prædicere. Prænunciare. Primitiæ.4. Promulgatio.5. Propoſitio 15. Prudentia.31.35. Raptus.18. Religio.60. Remedium. Reſurrectio.1. 3. Sacramentum.6. Satisfactio.20.

6 Bruta non cognoſcunt futura. Sed ex inſtinctu naturæ eis indito ab intellectu diuino, mouentur ad aliquid in futurum ac ſi futurum prouiderent.12ℰ.q.40.3.1m./. Veri. q.12. 3.18m. *Septem. Sepultura.1.13. Serotios. 16.

7 Bruta cognoſcunt futura, non comparando præſens ad futurum, ſed ex inſtinctu naturæ.1a.q.86.4. 3m./.12ℰ. qu.41.1. 3m./.3.d.26.q.1.1.4m. • Symbolum.8. Sollicitudo.8. Somnium. 3. Sors.1.3. Spes.10.18.22.35.63.

Senſus

Senſus non apprehendit futurum, ſed ex his quæ animal apprehendit in præſenti, appetitus eius mouetur naturali inſtinctu in aliquod futurum proſequendum, vel fugiendum. 12æ. quæſtio. 40. / quæſtio. 41. 1. 3m. • Spiritus. 14. Sponſalia. 2. Sponſus. 1. Status. 6. Stultitia. 8. Stupor. 2. Tempus. 31. Thurificatio. 1. Timor. 13. 16. 22. 24. 31. 47.

9 Omnis paſſio iraſcibilis, eſt futuri tantum. 3. diſtin. 26. qu. 1. 2. 4m. • Tribulatio. 16. Vendere. Venturus. Virtus. 7. 14. Vſura. 10. 128. &c. 134. &c. 195. &c. 215. &c. 245. 253. 265. Chriſtus. 140. 141. 145.

G

GABAONITAE occiſi ſunt Ciuiliter, ideſt ſeruitute, ſecundum intentionē dei, & ſeruati corporaliter, ſecundum iuramentum Ioſue. 3. d. 39. ar. 3. quæſt. 1. 1m. • Hæreſis. 90.

1 ¶ Gabriel fortitudo dei nominatur. 3a. quæſtio. 30. 2. 4m.

2 Quidam dicunt Gabrielem fuiſſe de ſupremo ordine angelorum. Sed ſatis eſt credibile, quod ſit ſummus in ordine archangelorum. Vnde eccleſia eum archangelum nominat. 3a. qu. 30. 10. 2. 4m. fi. Annunciat. 4.

¶ Galatæ ſtulti erant, & inſtabiles, & ad intelligendum tardiores, ſicut & indociles galli, vnde originem traxerunt. Gal. lec. 1. me°. K.

Galerum. Cidaris.

Galienus. Anima. 68.

1 Galilæa vt interpretatur transmigratio, ſignificat gētilitatem. Sed vt interpretatur reuelatio, ſignificat patriā cœleſtē. 3a. q. 55. 3. c. 4m. / Io. 4 le. 1. me°. d. • Capharnaum. Samaria.

2 Galilæa duplex, ſcilicet vna in tribu Zabulon, alia in tribu neptalim, quæ dicitur Galilæa gentium, vel quia multæ gentes ibi erant, vel quia Salomon dedit eam regi Tyri. Iſa. 9. priu°. / Matth. 4. me°. b. G.

3 Chriſtus, frequentabat Galilæam, vt doceret eſſe transmigrandum a vitiis ad virtutes Matth. 4 fi. / Io. 7. priu°. a H.

¶ Gallanus. Hæreſis. 91. 92.

¶ Gallici qui ſe transferunt in Siciliam, ad naturam applicantur Siculorū. Quod quidem apparet, quia ut narrant hiſtoriæ, iam ter eſt populata dicta inſula, de præfata gente. Primo tempore Caroli magni. Secundo in trecentos annos, tempore Roberti Guilehardi. Et tertio temporibus noſtris per regem Carolum, qui iam imbuerūt ipſorum naturam. Opuſ. 20. Li°. 4. c°. 8.

¶ Garritus. Auia. 2. Augurium. 1.

¶ Garula. Caradrion.

1 ¶ GAVDIVM non eſt virtus, ſed eſt actus charitatis, poſterior dilectione 22æ. qu. 28. 4. o. Charitas. 128. • Accidia. 5. 10. Alexius.

2 Gaudium verum debet habere quatuor conditiones, ſcilicet, quod ſit rectum, continuum, multiplicatum, & moderatū. Phi. 4. le. 1. priu°. E. • Alleluia. Amicitia. 31. Amor. 180. 210. 268. Angelus. 595. Animal. 61. Aſcendere 18. Aureola. 4. Beatitudo. 17. 33. 37. 159. &c.

3 Gaudium, & triſtitia de eodem, ſunt contraria & etiam ſecundum genus. Sed de diuerſis, vnum eſt cauſa alterius, & materia. 1a. q. 64. 3. 1m. / 3a. q. 84. 9. 2m. / 3. d. 14. qu. 1. ar. 4. q. 2. o. / 4. d. 17. q. 2. ar. 3. q. 1. 3m. / ar. 4. q. 2. 1m / d. 49. q. 3 ar. 3. q. 1. c. / 2m. Veri. qu. 26. 10. 9m. / Quol. 3. 24. e. • Charitas. 128. &c. 246. &c. Conſolatio. Contritio. 26. Corpus. 41. Damnatio. 7. 21. 29. Delectatio. 74. 82. 109. Dæmon. 61. Deus. 247. Fortitudo. 44. 51. Fructus. 1. 3. 5. 19. 20.

4 Gaudium eſt in deo, non ut paſſio, ſed ratione ſuæ ſpeciei. Con 1. c°. 90. / 91. fi. • Innocentia. 2. Lymbus. 5. Magnanimitas. 14. Mors 23. Nemeſis. 2. Nomē. 78. Oratio. 41. 43. 48. 56 Patripenſio. 2. Paſſio. 39. 41. Pax. 10. Peccatum. 158. 173. 202. Pœnitentia. 33. Præceptum. 95. Præmium. 4. 5. Pſallere. 1 Religio. 85. Reſurrectio. 9. Reuelatio. 11. Spes. 48. 63. Suffragia. 5. 6.

1 ¶ GAZOPHILATIVM dupliciter dicitur, ſcilicet arca theſauri, & domus in qua eſt. Et ſignificat ſtudium. 1. Prolo. L. priu°. B / Io. 8. lec. 2. fi.

2 Gazophilatium ſignificat ſtudiū ſacræ ſcripturæ, in quo ſancti opera ſua repoſuerunt. 1. Prolo L. priu°. B.

1 ¶ GEDEON peccauit, faciendo ephod, & petendo ſignum, tentans deum. Sed poſtea pœnituit. He. 11. lect. 7. principio. I.

Gedeon petens ſignum peccauit tentando deum ex incredulitate, ſicut & Zacharias. 22æ q. 97. 2. 3m.

3 Gedeon nihil mali fecit, ſed bonum valde inſigne Et accepit maximum ſignum incarnationis Chriſti. He. 11. lec. 7. priu°. H. Quid.

¶ Gemelli. Fœmina 4.

¶ Geminari. Amen. 2. Peccatum. 157.

1 GEMITVS, ſuſpiria, & inquietudo corporis, indicant triſtitiam cordis. Pſal. 6. me°. d. Oratio. 4. 29.

2 Gemitus, & lachrymæ mitigant triſtitiam, quia aperitur extra, & conueniunt diſpoſitioni hominis triſtis. 12æ. q. 38. 2. o. / Pſal. 41. priu°. b. Spiritus. 15. Vpupa.

¶ Gemina. Reſtitutio. 16. Diuiſio.

¶ Gemma. Petrus. 4.

3 Gemitus lachrymarum duplex, ſcilicet compunctionis ad peccata abluenda: & deuotionis, ad cœleſtia deſideranda. Io. 20. lec 2. priu°. a k.

¶ Genapdus. Liber. 7.

1 ¶ GENERALE triplex ſcilicet per prædicationem, vt genus, per cauſam, vt a mor, & quod eſt a multis cauſis, vt ara. 12æ. q. 46. 1. o. / 22æ. q. 58. 6. c.

1 ¶ GENEALOGIA magis denominatur a patre, quàm a matre 3a. q. 28. 1. 2m. / quæſtio. 29. 1 c. / qu. 31. 2. 1m. / 4. d. 1. quæſtio. 2. ar. 2. quæſtio. 2. 2m. / d. 30. q. 2. ar. 1. qu. 2. e. / d. 36. 4m. / Matth. 1. me°. diſtin. 4. E / Ro. 5. le 3. me°. D. / Meta. 5. le. fi. priu°.

2 Tota genealogia Chriſti exponitur, & dubia circa eam ſoluuntur. 3. q. 28. 1. 2m. / quæſt. 31. 3. o. / Matt. le. 1. 2. 3. 4. 0 Melchiſedech.

¶ Generabile Corruptibile. 1. Generatio. 3. Malum. 48. Materia. 1. 20. Natiuitas. 5.

2 Generale & ſpeciale duplex, ſcilicet intentione, & obiecto. 22æ. q. 58. 5. 3m. / q. 59. 1. o. / q. 79. 2. 1m.

1 ¶ GENERATIO & corruptio duplex, ſcilicet de contrario in contrarium, & creatio, & annihilatio. Veri. quæſt. 5. 2. 6m. Contrarium. 36.

2 Generatio duplex, ſcilicet ſimpliciter, qua fit ens ſimpliciter, de non ente ſimpliciter, id eſt in pura potentia, & ſecundum quid, qua fit aliquid tale, de ente ſimpliciter. Veri. qu. 21. 5. c. / Spiritu. 1. 9m. / 3. e. fi. / Opuſcu. 3. c°. 158. / Meta. lec. 4. me°. c. / Lib°. 11. le. 11. me°. e. Diuiſio.

3 Generatio duplex, ſcilicet mutatio de non eſſe ad eſſe, & origo viuentis a principio viuente coniuncto. Prima conuenit omni generabili & corruptibili, ſecunda vero tantum viuentibus, & dicitur natiuitas. 1a. q. 27. 2. e. / 3. d. 8. 1. c.

4 Omnis generatio præſupponit materiam, quæ non generatur. 1. d. 4 q. 1. 1. c. / 2. d. 1. q. 1. 2. c. / 4 c / 1m.

5 Ad generationem naturalem, oportet quod fiat ab agente naturali, & ex materia naturaliter proportionata. 3. d. 3. q. 2. 2. c. • Adeps. 1. Agens. 51. Angelus. 631. 632. Anima. 262. 266. 279. 354. Ars. 26. Materia.

6 Omne quod generatur eſt compoſitum ex materia & forma. 1. d 4. q. 1. 1. 3m / 2. d. 1. q. 1. 4. e. / 4m. / 3. d. 21. qu. 1. 3. 5m. / Con. 2. c°. 42. 3m / 4m. / Po°. q. 3. 8. c. fi. / 9. c / q. 6. 3. e. / Spiritu. 3. 12m. / Anima. 6. 8m. / Meta. 7. le. 7. o. / Lib°. 8. le 1. me°. f. / le. 3. me°. e. / le. 5. me°. d. / lib° 12 le. 3. priu° b • Characterę. Cibus. 5. Contrarium. 35.

7 Materia ſimpliciter prima & nuda eſt immediatum ſubiectum primum generationis & corruptionis, aliorum autē motuum, ſecundum prius & poſterius. 2. d. 1. q. 1. 2. c. / d. 12. 1 5m. / 3. d. 21. q 1. 3. 1m. • Corruptio. 1. 11. 13.

Immo in generatione ſimpliciter, nihil manet, quia totum mutatur in totum. Gene anoue. 1. le 9. fi. Reſpondeo Dubio. 659°. Dum. 659m.

8 Ad generationē tria requiruntur. ſ. ens in potentia quod eſt materia, priuatio, & forma. Opuſcu. 31 c°. 1. Creatio. 52.

9 Ad generationem naturalem, non requiritur aliqua potentia actiua in materia 3a. q. 32. 4. c. / 3m. / 2. d. 18. qu. 1. 2. c. / 3. d 3. q. 2. 1. c. / 6m. / Meta 7. le. 8. priu° b. C. &c. / Phy. 2. le. 1. priu°. a. • Dimenſio 15. 16. Eucharistia. 88. Fa. cre. 6. Ferri. 17.

10 Oppoſitum videtur dicere. 12a. q. 27. 3. c. Reſpondeo ſicut dubio. 644m • Forma. 100. Incipere. 4 Dum. 660m.

11 In generatione, tota virtus actiua eſt ex parte maris, & paſſio ex parte fœminę. 3a. q. 32. 4. c. / q. 67. 4. 3m. / 1æ. Cor. 6. le. 3. me°. D.

12 Immo in generatione, fœmina ſe habet actiue. 3a. q. 31. 5. 3m. / q. 35. 3 3m. / Con. 4. c°. 44. / Matth. 1. fi. d. 8. Reſpondeo. dubio. 661°. • Materia. 1. 18 20. &c. Ordo. 26. 27. Perfectio. 41. Plantæ. 3. 4. Prius. 1 7. 8 12. Dum. 661m.

13 Generatio animatorum eſt ab intra, ſed inanimatorum eſt tantum ab extra. Meta. 5. lec. 5. priu°. a. D &c. / lib°. 7. lec. 6. priu°. f. L. / le. 8. priu°. b. E / Anima. 2. le 5. priu°. a. D. / lec. 7.

priu^{o}.b.E.*Semen.o.Traductio.1.Vermis.1,

14 Quod generatur, eſt terminus generationis, non ſubiectū, ſed materia eſt ſubiectum. Phi.5.lec.3.h. g.ſi.

15 Fontes ex quibus eſt omnis generatio aquarum, generantur dupliciter, ſcilicet per reſolutionem vaporum, in montibus incluſorum, & per terremotum. Pſal.17.me^{o}.K.

Termin⁹. 16 Terminus generationis, & corruptionis duplex, ſcilicet quod idest genitum, vel corruptum, & terminus quo, id eſt forma, vel priuatio, ſicut duplex principium. 1.di.5. qu.3.c. *Accidens.53.80 121. Actio.4.97.124. Agens.16.29.51.

17 Forma & priuatio, non ſunt termini generationis & corruptionis, niſi ratione ipſius eſſe. Con.1.c^{o}.26. 5^{m}. *Agreſta. Alteratio.7.8.Amor.275.Angelus.143.631. 632. Animata. Aquilo. Argentum.1.Augmentum.22.Calor.11.19.&c.

18 Primum in generatione, eſt vltimum in corruptione. 22ǣ. quæſt.107.2.c./.qu.162.7.3^{m}./.4^{m}./.1ǣ. Thi.2.lec.3. me^{o}.G. Charitas.120.

19 In generatione, & corruptione, non eſt motus, nec contrarietas, niſi ratione præcedentis alterationis. Veri.quæſt.26.1.6. *Charactes. Cælum.12.85.93.97.98 99.105.132. Cibus.5, Contrarium.35.Cor.1.2. Creatio.43.52.

20 Generatio vnius, non eſt corruptio alterius, niſi per concomitantiam. 12ǣ. quæſtio.113.6.2^{m}./.2. diſtinctio. 34.2.5^{m}./. Veri.q.28.1.c./.6.0. Dionyſius 40.

21 Generatio & corruptio, ſunt in inſtanti. 12ǣ. quæſt.113.7.c, /.1.d.37 q.4.3.c /.1^{m}.*Delectatio 1.2,107.

22 Generatio eſſe non poteſt ſine alteratione & loci mutatione. 1.d.21.q.1.2.c./.d.37.q.4.3.c.*Dæmon,98.

23 In plãtis, principia generationis actiua & paſſiua, ſunt ſemper vnita, quia principaliter ordinantur ad generationem, non autem in animalibus. 1ǣ. Cor.6.le.3.me^{o}.D. *Donum.15. Euchariſtia.88.89. Facere 6.7. Fatum.1.6.7. Fœmina.2.3. Fides.102. Finis. 33. Hæreſis.55. Incipere. 4. Ingenitum.1.4. Inſtans.23.&c. Legitimatio.2. Matrimonium.6.13 46.48.95. Menſtruus.2.4. Miſſio.43. Mons. Mulus. Natiuitas.1.&c. Natura. 21. Ordo, 26. 27. Principium. 27. Prius 5.7.12.

24 Tota perfectio generationis, & motus, eſt ex termino ad quem, & tota imperfectio eius, eſt ex termino a quo. 1.d.5. quæſt.3.1^{m}.*Qualitas.6. Recipere.15. Spes.80. Superbia.21. 22. Tempus.19. Theologia. 4.7. Trahere.1. Vinum.4. Virtus.193.261.

25 Forma eſt finis generationis, in omnibus quę generãtur, nõ a caſu. 1^{a}.q.15.1.c.*Viſus.5. Vniuerſale.18.

Forma. 26 Omne generans, producit ſibi ſimile ſecundum formam qua agit, quæ eſt potentia generatiua. 1^{a}.quæſtio. 33.2.4^{m}./. q.41.5.c. Accidens.53.80.121. Adeps.1. Adulterium.9. Anima.65.300. Anna. Argentum.1. Ars.26. Aſſimilatio.14 &c.

27 Forma geniti, eſt in generante quadrupliciter, ſcilicet tota in actu, vel ſecundum partem, vel tota in virtute, vel ſecundum partem. Meta.7.lec.8.me^{o} d.*Cælum.12.85.93.97.98. 105.132. Conſanguinitas.1.2. Deus.355.&c. 436. Diſpoſitio.39. Embrio.3.4.

28 Ad actum generationis, conueniunt tria, ſcilicet calor, ſpiritus, & humor. 22ǣ. quæſtio.147.8. 1^{m}. *Æquiuoca.8. Forma.17.100.116,

29 In omni generante per ſe, requiritur ſimilitudo, ſm eundẽ modum eſſendi, vt in vniuocis totaliter, vel ſecundum formam tantum, vt in vniuocis ratione formæ, & æquiuocis ſecundum eſſe, vel ſecundum partem formæ, vel ſecundum partem patris vt in æquiuocis totaliter, non autem in generante per accidens. Meta.7.lec.8. me^{o}.c. *Gigni. Grando. Graue.6.

30 Generatio vniuoca, eſt verior, & perfectior, quàm generatio non vniuoca 1^{a}.q 33.2.4^{m}. *Habitus.47.49.64. Hæreſis.55. Idea.7.8.9 Incipere.4. Inclinatio.1. Lumen.11. Peccatum. 314.315.316.319. 331. Planetæ. 3.4.

31 In omni generatione, per introductionem formæ, expellitur omnis contraria forma, & eius diſpoſitio, niſi quandoque relinquatur ex indiſpoſitione ſubiecti. 4. diſtin.4. quæſt. 2. ar.1. quæſt.1.c. *Pluuia.3. Scientia.46. Tonitrues. Vniuerſale.18. Vſura.57.133.141.186.

Species. 32 Quia generatio eſt motus ad formam, duplici formę reſpõdet duplex generatio, quia, ſcilicet formæ ſubſtantiali reſpondet generatio ſimpliciter, & formę accidentali reſpondet generatio ſecundum quid. Opuſ.31.c^{o}.1.

33 Idem modus generationis, eſt omnium eorum, quæ ſunt eiuſdem ſpeciei. 3^{a}.quæſtio.28.1.4^{m}./.2. diſtin.30. quæſt.2.1. 7^{m}./.Con.c^{o}.87.1^{m}.

34 Diuerſus modus generationis & emanationis rerum, eſt ſecundum diuerſitatem naturarum. Con.4.c^{o}.11.

35 Oppoſitum videtur dicere a ſimili. Phy.7.lec.8. me^{o}.g. Reſpondeo ſicut dubio.908°.*Accidens.53.80.121. Du^{o}.661

36 Generatio qua aliquid per ſe generatur, eſt perfectior ea qua aliquid accipit ſpeciem alterius, per miſtionem, vt in nutritione, & vino miſto. 2. diſtin.30. quæſt.2.1 c./.5^{m} *Accidẽs 108.117. 120. Agens. 16. 19. 51. 56. Animal.21,&c.18.29. Animata.

37 Quod generatur ſecũdo modo generationis, ſcilicet prout generatio eſt origo viuentis a principio viuente coniuncto, non dicitur genitus nec filius, niſi procedat ſecundum rationem ſimilitudinis ſpecificæ, vt pili, & vermes. 1^{a}.qu. 27.2.c. Filiatio.5.6.&c.inf.*Aſſimilatio.1.14.&c.

38 Generatum oportet aſſimilari generanti, in omnibus quæ ad naturam ſpeciei pertinẽt, non autem in proprietatibus indiuidui. 1^{a}.quæſt.100.1 c./.quæſtio.101.1.1^{m}./.12ǣ.quæſt. 81.2.0./.2.diſtin.20.quæſt.2.3.c./. diſtin.33. quæſt. 1.1.1^{m}./. 3.diſtin.5.quæſtio.1.ar.1, quæſt.1.o./.Potentia.quæſtio.3.2, 5^{m}./.quæſtio.9.5.18./.Opuſ.3.c^{o}.203.*Baptiſmus. 174.175. 203. Ceie.8. Commune, 10. Conceptio.1. Differre.6. Embrio.3.

39 Propter fortitudinem virtutis in ſemine, genitum aſſimilatur generanti in natura ſpeciei, & in multis accidentibus. Veri.quæſt.23.5.c.

40 Accidentia indiuidualia, pertinentia ad diſpoſitionem naturę, vt velocitas corporis, & bonitas ingenii, propagantur in filios per generationem, ſed nullo modo accidentia pure perſonalia, vt grãmatica & huiuſmodi. 12ǣ.quæſtio.81.2.c. Aequiuoca.8.

41 Accidentia ſpeciei & indiuidui ſecundum corpus, poſſunt transfundi a generante in genitum, non autem accidentia ſecundum animam. 2. diſtin.20. quæſt.2. 3.c./. diſtin.33.qu. 1.1.1^{m}./.3. diſtin. 3. quæſt.1.ar.1. quæſt.1.0./. Ma. quæſt. 4.8. c.*Equus.1. Euchariſtia.67. Fœmina.2..3

42 Oppoſitum videtur dicere, quo ad accidentia ſecundum animam. Veri.quæſt.23.5.c. Reſpondeo Dubio.663°.*Figura.8.9. *Filiatio.1.3 Forma.17.120. Genitor. Genitus.0. Gigni. Grando. Habitus. 48.49. Mulus. Natiuitas.1. Pœna. 38. Perfectio.41. Reſurrectio.82. Sanguis. 5. Taurus. Vermis.1. Du^{o}.66

43 Homo generat ſibi ſimile in ſpecie, non inducendo, nec educendo animam rationalem, de potentia materiæ, ſed diſponendo materiam. 1^{a}.q.118.2.4^{m}./.12ǣ.q. 83. 1. 3^{m}./.2.d. 18.q.2.1.4^{m}./ 5.d.13.qu.2 1.3^{m}./.4.d.43. ar.1.quæſt.5.c.ſi./. Con.2.c^{o}.87.4^{m}./. Potentia.quæſt.3.9.5^{m}./.6^{m}./.20^{m}./.Meta. 5.lc. 2.me^{o}.a.D. Anima.82. Adam.44.71.&c. Adeps.1. Adoptio.4.5

44 In generatione animalium præcipue hominis, ſunt neceſſariæ ſeptem mutationes ſeminum, ſcilicet ſeminis conuerſio, & præcipue ad formam cordis, materię diſtinctio ad formam membrorũ principalium. ſ. cerebri, epatis, & vaſorum ſeminaliũ, diſtinctio materiæ, qñ veſicula cerebri aſcendit ſurſum, & veſicula epatis aliqñ ad dextrũ, & ad vltimũ deſcẽdit ad veſſiculã vaſorũ ſeminaliũ, tot⁹ materię diſtinctio, vt tribuatur locis membrorũ ſecundariorum, tranſmutatio materiæ in figuram membrorum, mutatio quæ completur per calorem cordis cum ſpiritu diffuſo in membris, qui exiccãs ſuperfluum humidum, conſolidat & confortat iuncturas & connexiones, & motus per virtutes motiuas, qui omnibus membris a corde influuntur. Opoſc.28.c^{o}.4. *Adulterium.9. Anima.65.80 &c.266.279. Animal.21.&c. Anna. Aquilo. Augmentum.22. Homini.

45 In ſtatu innocentiæ, fuiſſet generatio per coitum. 1^{a}.quæſt. 98.0 /.2.d.20.q.1.0. *Cælum 99.132. Circunciſio. 9.24.47.

46 Oppoſitum videtur dicere a ſimili. 1^{a}. q.98.2.4^{m}. Reſpondeo, ſicut dubio 738° *Coitus.3. Cor.1 2. Du^{o}.66

47 Tunc non fuit generatio, nec coitus, quia parum durauit ſtatus innocentię, & expectabant determinationem temporis a deo. 1^{a}.q.98.2.2^{m}. *Dæmon.98. Donum. 15. Embrio 3.4. Equus.1.2. Fœmina.2.3. Gigantes. Innocentia. 14, &c.

48 Tũc nõ fuiſſent generati ęquales in robore, pulchritudine & aliis, ſicut nec etiam nunc. 1^{a}.q.96.3.c./.2.d.32.qu. 1.3.c. *Mas. Mater. Matrimonium.6.46.&c.95. Mulier.3.9. Peccatum.308.313.&c.332. Puer.16. Reſurrectio.24.

49 Parentes, tunc non fuiſſent confirmati in iuſticia, quãdiu genuiſſent. 1^{a}.q.100.2.c./.2.d.20.q.2.3.5^{m}./.Quol.5.8.c.

50 Omnis emiſſio ſeminis, ex qua ſecundum ſe non poteſt ſequi generatio, eſt uitium contra naturam, & peccatũ. Con. 3 c^{o}.112. *Sponſalia.7. Taurus. Vermis.1. Vſura.256.

51 Generatio ſignificat relationem, per modum operationis, in diuinis. 1^{a}.q.42.6.3^{m}./.1 d.20.1.c.ſi./.1^{m}./.Po^{a}.q. 2.5. 8^{m}./. q.9.9.3^{m}. *Actus.195. Amor.14. Ars.26. Creatio. 43. Datio

Ge

27. Deus. 355. &c. Dicere. 4.

52 Generatio proprie conuenit deo. 1ª. q. 27. 2. o./. q. 28. 4. c./. 1. d. 4. q. 1. 1. o. Con 4. c°. 2./. 7. fi./. 10./. 11./. 12./. Veri. q. 4. 4. o./. Poª. q. 2. 1. o./. Opuſ. 2. c°. 2./. Col. le. 4. me°. k. Deus. 355. *Hæreſis. 94. 95. 101. Pater 8. 11. 12. 13. Perſona. 36.

53 Generationem eſſe in deo, tenendum eſt ſola fide, quia demonſtrari non poteſt. 1. d. 4. q. 1. 1 c./. d. 6. 3. 3m.

54 In ſolo deo, poteſt eſſe, generatio ſine imperfectione mutationis, & diuiſionis. Ideo non conuenit angelis, nec animæ rationali, nec cœlis. Poª. q. 3. 9. 27m. *Poſſib le. 8. Proceſſio. 20. &c 28. 30. 42. 56. Relatio. D. Verbum. 64.

55 Generatio filii dei a patre, eſt æterna. 1ª. q. 42. 2. o./. 1. d. 9. q. 2. 1. 1m./. Cõ 4. c° 11 /. Poª. q. 3. 13. o./. 14. 3m./. Pſal 2. me° c.

56 Generatio æterna, & temporalis filii dei, differunt dupliciter. ſ. ſecundum reſpectus, & ſecundum naturas. 1. d. 14. q. 1. 2. 4m.

57 Vna, & eadem operatione, pater generat, & filius dei generatur. 1. d. 20. 1. 1m /. Con. 4. c°. 13 /. Poª. qu. 2. 5. c./. q. 9. 9. 3m. Chriſtus. 519. 221 Deus. 3. 66.

58 Hæreſis Arrii φ pater genuit filium uoluntate. Con. 4. c°. 11./. Poª. q. 2. 5. c.

59 Arrius ponit duodecim modos generationis, ſcilicet iuxta fluxum lineæ a puncto, iuxta emiſſionem radiorum a ſole, iuxta characterem, ſeu impreſſionem a ſigillo, iuxta immiſſionem bonæ uoluntatis a deo, iuxta exitum accidentis a ſubſtantia, iuxta abſtractionem ſpeciei a materia, iuxta excitationem uoluntatis a cogitatione, iuxta transfigurationẽ motus a mouente, iuxta eductionem ſpecierum a genere, iuxta ideationem, & iuxta naſcentia, in quibus deeſt æqualitas naturæ, uel durationis. 1ª. q. 42. 2. ar. 1./. 1m.

60 Paternitas non eſt principium generationis principaliter, ſed quodammodo cointellectum, quia non eſt ſicut forma ſpeciei, ſed ſicut principium indiuiduale, ideſt proprietas perſonalis in patre. Poª. q. 2. 2. 5m.

61 Generatio dei actiua eſt pater, paſſiua uero filius. Ideo non eſt medium ſecundum rem inter utrunque. 1. diſtinct. 4. quæſt. 1. 1. 4m.

62 Omnia quæ diſtinctim conueniunt patri, & matri, attribuuntur patri in generatione diuina, ſcilicet concipere, parere, uel parturire, quia ibi non cõuenit ratio matris. Con. 4. c°. 11. fi.

63 In generatione diuina, eſt terminus ad quem, non autem terminus ad quo. 1. d. 5. q. 3 1m.

64 Potentia generãdi in diuinis, nõ eſt communis, ſed eſt propria, ratione relationis implicitæ. Poª. q. 2. 2. 4m.

65 Spiritus ſanctus non poteſt communicare patri in generatione filii, quia generatio eſt tantum ab uno, & nihil poteſt eſſe principium ſui principii. 1. d. 11. 1. 8m. Pater. 12.

Du.665m 66 Oppoſitum uidetur dicere a ſimili. 1. d. 6. 2. o./. diſt. 10. 1. c./. 3m./. d. 15. 3. 4m. Reſpondeo. Dubio. 665m.

67 Proceſſio ſpiritus ſancti, non poteſt dici generatio, quia eſt per modum amoris, non autem per modum ſimilitudinis, ſicut uerbum. 1ª. q. 27. 4. o /. q. 30 2. 5m./. q 35. 2. c./. 1. d. 13. 3. 3m./. 4m./. 3. d. 8. 1. 8m./. Con. 4. c°. 19. fi./. 23. fi./. Poª. quæſt. 2. 4. 7m /. q. 10. 2. c./. 22m. filiatio. 5.

68 Nullus modus proceſſionis in creaturis, perfecte repræſentat diuinam generationem, ſed ex multis oportet colligere ſimilitudinem. 1ª. q. 41. 3. 4m./. qu. 42. 2. 1m./ Con. 4 c°. 8 fi /. Poª. q. 3. 18. 17m.

69 Principium generationis duplex, ſcilicet quod, ideſt pater, & quo, ideſt eſſentia Primum diſtinguitur a genito realiter, non autem ſecundum. Poª. q. 2. 2. 3m.

70 Vbi generatio eſt ſine motu, ideſt ubi non eſt aliud generari, & generatum eſſe, ut in diuinis, non oportet quod generatur, quandoque non eſſe. Poª. q. 3. 13. 3m.

...atis. 71 Potentia generandi, eſt idem realiter cum diuina eſſentia, ita quòd includitur in ratione eius. Poª. q. 2. 2. 6m.

72 Deitas ad generationem ſe habet ſolum ut accepta per eã, ſed filiatio conſequitur eam, ſecundum modũ intelligendi. 1. d. 5. L. pen°. 1/ d. 28. 4. c./. 2m. *Actus. 190. &c. Dicere. 4. Ingenitum. 4 Innaſcibilitas. 2.

73 Generatio in diuinis, non terminatur ad eſſentiam, nec ad relationem, ſed ad ſubſtantiam, ideſt ad ſuppoſitum. Opuſcu. 9. quæſt 9.

74 In creaturis, generatio per ſe ordinatur ad ſpeciem, non autem in diuinis, ſed ad perſonam. Poª. q. 10. 2. 12m.

75 Diuina eſſentia eſt terminus generationis ut quo, non autem ut quod. 1. d. 5. q. 3. o. Pater. 14.

76 Eſſentia ut eſt paternitas, eſt principium quo pater generat. 1. d 5. q. 1. 1. 2. o. Pater. 13.

666m 77 Immo potentia generandi, eſt eſſentia principaliter, & paternitas non eſt quo pater generat, cum ſit quaſi quedam forma indiuidualis. 1ª. q. 39. 5. 5m. Reſpondeo. Dubio. 666°.

Gen

78 Philoſophi non cognouerunt diuinam generationem, licet cognouerint diuinam naturam, quia non comprehenderunt eam. 1. d. 3. q 1 o./. lo. pi. 10. p in°. C. &c.

79 Immo philoſophi non cognouerunt diuinam naturam. 1ª. q. 12. 12. o. Reſpondeo. Dubio. 667°. Du. 667m.

80 Nec beati illam ineffabilem generationem ſciunt, quia nõ comprehendunt naturam dei 1ª. q. 12. 7. o.

81 Immo beati in patria habent meritum ſpei, & noſcunt illã ineffabilem generationem. 1ª. quæſt 12. 7. 1m /. Opuſcu. 3. c°. 164 Reſpondeo ſicut Dubio. 366°. Du. 668m.

82 Eſſentia dei non generatur, nec genita eſt per ſe, nec per accidens. 1ª. quæſt. 39. 5. 2m./. 3ª. quæſt. 16. 5. 1m./. 1. diſtin. 5. qu. 3. 1. 2m./. d. 18. 4. 2m./ Opuſ. 1. c° 5./. 18.

83 Eſſentia non generat, ſed pater uirtute eſſentiæ. 1ª. quæſtio. 39. 5. o / quæſtio. 41. 5. 1m./. 1. diſtin. 5. quæſt. 1. 1. 2. o./. Vnio. 5. 12m./. Opuſcu. 1 c°. 5.

84 Generatio in attributis aliis terminis eſſentialibus, ſecundũ φ magis connotant actum. 1ª. quæſt. 39. 5. 1m./. 1. diſtinct 5. quæſt. 1. 2. o. Opuſ. 1. c°. 5.

85 Eſſentia eſt deus generans, & res generans, ſi res, & deus, ſupponant pro perſona, non autem ſi ſupponant pro eſſentia. 1ª. quæſt. 39. 5. 5m./. 1. d 5. q. 1. 1. 4m./ 3. d. 5. L. fi.

86 Hæc propoſitio eſt falſa, deus non genuit deum. 1ª. quæſtio. 39. 4. 3m. Propoſitio.

87 Hæc propoſitio eſt uera, deus genuit deum. 1ª. quæſt. 39. 4. o./. 5. 1m./. 1. d. 4 q 1. 2. o./. d. 5. q. 1. 2. c./. Con. 4. c°. 3.

88 Hæc eſt falſa, deus genuit ſe deum, uel alium deum. 1ª. qu. 39. 4. 4m./. 1. d. 4. q. 1. 3. o./. Poª. q. 9. 8. 5m.

89 Hæc eſt uera ſimpliciter, Deus pater genuit alterum ſe, ſcilicet in ablatiuo, in accuſatiuo ſimpliciter, & perſonaliter, ſed emphatice. 1ª. q. 39. 4. 4m./. 1. d. 4. L. ° Solus. 10.

90 Hæc eſt uera appoſitiue, Deus genuit deũ, qui non eſt deus pater. Et eſt falſa ſuppletiue. Sed affirmatiua eſt econuerſo. 1ª. q. 39. 4. 5m./. 1 d 4. q. 1. 3. 4m.

91 Melius dicitur, filius dei ſemper natus, quàm ſemper generari, uel ſemper naſci, licet uti poſſimus omni tempore, in generatione eius. 1ª. q. 42. 2. 4m /. 1. d 9 q. 2. 2. o.

¶ Generatiua potẽtia, eſt actiua. Et eſt in patre perfecte, in matre uero imperfecte. 3ª. q. 32. 4. 2m./. 3. d 3. q. 2. 1. 5m. *Abrahã 25. Anima. 356. &c Aqua. 1. Augmentum. Deus. 355 &c. Generatio. 26 64. 70. 71. Maleficium. 2. Menſtruus. 4. 5. Peccatum. 98. &c. 105. 107. 144. 168. 311. 313. &c. 419. Plantæ. 3. Quid.

¶ Generatum eſſe. Generatio. 70.

¶ Geneſis. Cayn. 2. Plato. 4. Prophetia. 29.

¶ Genitalia. Circunciſio 9. 24. 27. 48. 49. Cor. 4 Inteſtina. Natiuitas. 20. Peccatum. 168. 316. 328. Præputium Priapus. Pudenda. Vulua.

¶ Genitiuus. Ablatiuus. 2. Perſona. 42. 43.

¶ Genitor, uel generans, non eſt ita nomẽ proprium patris, ſicut pater. 1ª. qu 33. 2. o./. q 40. 2. c./. 4 d. 3. ar. 2. qu. 2. 5m. *Baptiſmus. 46. Conceptio. 1. 19. Pater 8. Nomen.

¶ Genitrix Diſcretio. Mater. Matrix. Puerpera.

¶ Genitura. Conceptio. 1. &c. Vſura. 187.

1 ¶ GENITVS dicitur a gigno, & non a genero. Et conuenit animatis tantum. 3. diſt. 8. 1. 1m. *Actus. 195. Aſſimilatio. 14. &c Finis. 33. Generatio. 14. 16 &c. 27. 31. 33. &c. 82. Idem. 8. Reſurrectio. 24. Sapientia. 46. &c. Semen. 9. Vſura 32. Quid.

2 Filius dei dicitur genitus de patre, & ſubſtantia patris, ſed diuerſimode. 1ª. q. 41. 3. o /. 1. d. 5. q. 2. 1. o./. Con. 4. c°. 11.

3 Filius dei dicitur genitus, & creatus, ad remouendum omnem imperfectionem a natiuitate eius. 1ª. q. 41. 3. 4m./. Potentia. 3. 18. 17m.

¶ Genouephæ. Vnctio 36.

¶ Gens. Angelus. 579. 586. Apoſtoli. 16. Beſtialitas. 2. Extraneus. Frater. 1. Galilæa. 1. 2. Gentilis. o. Iudæi. 3. 11 Ius. 18. 20. Lex. 17. Lingua. 7. 8. Magi. 4. Matthæus. 2. Moyſes. 3. Princeps. 28. Ruth. Sepultura. 2. Seruitus. 6. Templum. 4. 6. Vnctio. 38.

1 ¶ GENTILES poſſunt cognoſcere deum, unum, ſimplicẽ, æternum. Opuſ. 3. c°. 36. Deum.

2 Immo gentiles non habuerunt fidem dei. Pſal. 23. me° c. I. Reſpondeo. Dubio. 669°. Du. 66.

3 Gentiles non habuerunt fidem dei, propter ſtatuta principum, & antiquam conſuetudinem, opere dæmonum. Et adorabant militiam cœli, ideſt dæmones. Pſal. 23. me°. c. L. *Abraham. 17. A s. 46. Baptiſmus. 31. Circunciſio. 8. 10 26. Confirmatio. 8. Extraneus. Fides. 59. 64. Fornicatio. 2. Galilæa. 1. Gens. Gradus. 3.

4 Gentilis poteſt peccare, ſm rationẽ ſuperiorẽ, nõ autẽ ſm

 ratio nem

rationes æternas. Veri.q.15.4.15m. *Iudæi.11.Ius.18. 20.Lamina.Lex.52.&c.113.114.Lingua.7. 8. Mahometus. Magi.4.Matthæus.2. Matrimonium. 120.&c. Miles.9. Militia.1. Paſſio. 92. Religio.80. Reuelatio.8.9. Res.8. Templum.6. Theologia.44. Terra.2. Tributum.1.5.6.

¶ Gero. Tremor.2.

¶ Genuflexio. Adoratio.2.4.5. Exaltatio.2. Ieiunium.32.

Differen^a.1 ¶ Genus reſpectu ſingulorum, eſt ut formale, ſed reſpectu ſpeciei, eſt ut materiale. 1a.q.85.3.4m. *Abraham.5.18.

Du^m.670^m.2 Oppoſitũ uidetur dicere a ſimili. Phy.2.lec.5.me^o.c Reſpõdeo ſicut dubio.559°. *Abſtractum.3.

3 Genus aliquando accipitur pro ſpecie, eo modo loquendi, quo dicimus humanum genus, totam humanam ſpeciem. 12æ qu.18.2.c.fi./.2.d.34.3.1m. *Accidens. 8.9.11.15.27. 28, 51.52.59.64.93.94. Accidentaliter.6.

4 Ad rationem generis requiritur, quod uniuoce prædicetur. Po^a.q.7.3.6m. *Actio.22.24.116.118.

5 Genus prædicatur æqualiter de ſpeciebus, ſecundum intentionem, non autem ſemper ſecundum eſſe. 1a.qu.77.4.1m./. 2.d.3.q.1.5.3m./.Ma.q.2.9.16m./. Perihermenias.lec.8.prin^o.a.D. *Actus.17.46.60.61.68.69.151.152.153.166.177.

6 Proprius modus prædicandi, debetur cuilibet generi, non autem ſpeciei. 1.d.8.qu.4.3. c.fi./.d.22.3.2m. *Affinitas.16.

Du^m.671^m. 7 Oppoſitum uidetur dicere a ſimili. 12æ.q.18.2.c.fi. /.2.d.34.2.1m./.Ma.q.1.1.11m./. Quol.2.6.d. Reſp.Du.671°. *Agẽs.38. Alteratio.5. Altitudo.2. Amor.217. Angelus. 29.30.63, 194.218.224.285.290.291.302.536.

8 Natura generis, non poteſt cognoſci, niſi eius differentiæ primæ, & paſſiones propriæ cognoſcãtur. Con.1.c^o.65.3m.

9 Omne genus, habet ſemper plures ſpecies in actu 1.di.19.q.4.2.c./. Poſt.le.12.prin^o.b.C. a Aĩa.17.45.100.221.254.293.

10 Natura generis, diuerſificatur in diuerſis ſpeciebus. Ente.1.me^o.b./.Meta.10.lec.10.prin^o.a.fi./.le.12.prin^o.a.fi. *Appetitus.18.38. Arabes. Arbor. 2. Artificiale.1.2. Attributa.11 Auaritia.5.16.&c. Aureola.3 Blaſphemia.4. Bonitas.78.115 116 118.140.198. Campſoria.2.3.4. Capacitas.1. Character, 3. Cauſa.8.62.100.103. Cœlum.5. Claritas.4.

11 Genus eſt de ſubſtantia participantis ipſum. Quol.2.q 2.1.c. *Cogitatio.13. Cognitio.38. Cohors.1.

Du^m 672^o.12 Immo genus non prædicatur per participationem de ſpeciebus, ſed per eſſentiam. Meta.7.lc.3 fi. Reſpon.dub.672°.

13 Genus implicite, & poteſtate, continet ea quæ ſunt in eo. Opuſ 42.c^o.9. *Cõparatio. 2.2.5. Cõc.11.14. Concluſio.2.

14 Genere logico, immaterialia ſolum conueniunt. Opuſ.42, c^o.9. *Concupiſcentia. 8.10. Concupiſcibilis.7.

15 Genus generaliſſimum, eſt primum principiũ indiſtinctionis in genere. Opuſ.42.c^o.9. *Conſilium.20.

Diuiſio. 16 Genus dicitur dupliciter. ſ. proprie, prout prædicatur de pluribus ſpeciebus in eo quod quid, & improprie, ideſt omne commune, ſcilicet quod ſua communitate multa ambit, & continet. Et ſic bonum, & malum dicuntur genera contrariorum. 12æ.q.18.2.c.fi./.2.d.34.1.1m./.Ma.q.1.1.11m.

17 Genus duplex. ſ. genus nominatũ, & genus innominatũ. 1a.q.78.3.3m./. Anima.2.lec.22.prin^o.a.&c. *Contemptus.6.

18 Genus duplex. ſ. genus proximũ, & genus remotũ. 1a.q.78.3.3m./.Anima.2.lect.22.prin^o.a.&c. *Conuerſio.10.

19 Genus duplex. ſ. genus determinatum, & genus indeterminatum, uel entis.1.d.13.4.2m. *Corporeitas.1.

20 Genus duplex. ſ. genus logicum, & genus phyſicum. 1a.q.66.2.2m./.q.88.2.4m. *Corpus.5.6.7.11.

21 Genus duplex. ſ. genus dei, & genus principii diuini 1.d.

22 A Genus duplex, ſcilicet genus prædicamẽtale, & genus, uel ſubiectum ſcibile. Poſter.lect. 15. me^o. d./. Lect. 17. me^o.c.

22 B Genus dicitur quatuor modis, primo generatio continua aliquorum, habentium eandem ſpeciem, ſecundo illud a quo procedunt aliqua, ut a generante, tertio ſicut ſuperficies eſt genus ſuperficialium figurarum, & ſolidarum, quarto quod primo ponitur in diffinitione, & prædicatur in eo quod quid, & differentiæ ſicut eius qualitates. Meta.5. lectio.fin. prin^o.a.

23 Aliquid eſt in aliquo genere dupliciter, ſcilicet in genere entis, ut ens actu, & in genere intelligibilium, ut pura potentia. 1a.quæſt.87.1.c /.1m./.12æ. quæſt. 50.4.2m./.5.c./. Verit. quæſt.8.6.c /.Ma.quæſtio.16.12.2m /.4 *Dæmon.29 68.81. Denominatio.8. Deſiderium.13.

Du^m.673^m.24 Aliquid eſt in aliquo genere dupliciter, ſcilicet per ſe ut ſpecies, & ea de quibus prædicatur genus, & reductiue, ut principia generis, negationes, & priuationes. 1a.q.3 5.c./. 12æ.quæſt.72.6.3m./.1. d. 28. quæſtio.2.1. 3m./.2. diſtinct.3. quæſtio.1.1.1m./.diſtinct.35.3.1m./.2m./. Opuſc. 42.c^o.10./.13.

25 Immo nulla priuatio eſt de eſſentia alicuius entis, in genere collocati.2. diſtinctio. 40.1. 3m, Reſpondeo ſicut dubio.464°. Prima.66.

26 Aliquid reducitur ad aliquod genus dupliciter, ſcilicet per ſe, ideſt per eſſentiam ſuam, & per accidẽs, ideſt per aliquid in eo.2.diſt.40 1.c.

27 Pars non habet proprie genus, nec ſpeciem. 3. diſt.6.quæſt.1.ar. 1.quæſtio. 2. 3m./. Anima. 1.c. *Deus. 43.53.&c.172. 238.211.413.

28 Oppoſitum uidetur dicere a ſimili. 1a. quæſt.75. 2.1m. Reſpondeo ſicut dubio.572°. *Dictio.5. Diffe entia.0. Du^m 671^o.

29 Partes ſunt in genere, per reductionem tantum, totum autem per ſe.3.diſtin.2.quæſtio.2.ar.1.quæſt.3.c./.5m./. Anima 1.c./.13m./.2.10m.

30 In omni quod eſt in genere, oportet eſſe compoſitionem ex materia, & forma, uel actus, & potentiæ. Po^a. quæſt.7.3.c. *Differre.4.8.

31 In omni genere, in quo eſt aliquid imperfectũ, oportet præexiſtere aliquid perfectum. 1a.quæſt.51.1.c. Perfectio.45.46. *Diffinitio 4.7.15.28.49.

32 Omne quod in aliquo genere eſt imperfectum, oportet oriri ab eo in quo primo, & perfecte natura generis reperitur. 1.d.1.q.1.2.c. *Diſpoſitio.7.11.43. Diſtinctio.2.11.15.16. Diuerſitas.6.&c.12. Diuinatio.14. Diuiſio.6.9 &c.19. Effectus 13.18. Embrio.1. En^s.15.30.39. Eſſe.76. &c.88.92. Eſſentia.8 Æternitas.15. Exceſſus.1. Fœminatorum.0. Fides.64. Finis.7. 44.105. Forma.14.16.24.53.54.73.150.163. Frumentũ. Gaudium.3. Generale.1. Gratia.40.81.106.

33 In quolibet genere illud quod eſt potiſſimum, eſt principiũ in illo genere, quia principium cuiuſlibet rei, eſt potiſſima pars, & pluſquam dimidium. 3.d.33.q.2.ar.1.q.1.c. *Habere.5. Habitus.17.45 46.82. Hæreſis.66. Idea.36.37. Imago.4. Impoſſibilitas.2. Incarnatio.2. Indiuiduum. 14 16.19.42.43 Indiuiſibile.2. Ingenitũ.1. Inſtrumẽtũ.15. Intellectus.133. 150.211.214.264. Intentio.1. Inuidia.4. Ira.7. Latria.5. Locus.5. Luxuria.15. Malum.37.

34 In quolibet genere, primũ eſt cauſa omnium quæ ſunt poſt. 3a.q.56.1.c. *Maleuolum 0. Materia.10.15.16.17. Mendacium.16.&c. Menſura 4.6.&c.20. Meritum. 55.71.78.83.84 90. Methaphyſica.2.22.23.24. Miſericordia.35.

35 In omni re quæ eſt in genere, differt eſſe ab eſſentia. 1a.q.3.5 c./ 1.d.8.q.4.2.c./.d.19.q.4.2.c /.2.d.3.q.1.1.1m./. Po^a.q.7.3.c./.Ente.b.prin^o.b./.Opuſ 42.c^o.1.ubique. c^o.6. *Mos.2. Motus.6.13.14.16.54. Mulus. Mutatio.4.

Du^m.675 36 Oppoſitũ uidetur dicere a ſimili. Meta.4.lec.2. prin^o.a. &c. Reſpon. ſicut dubio.114°. *Natura.10.37.50. Naturale.6. Negatio.1.2. Negligentia.8. Nigredo. Nobilitas.0. Nomen. 7.70. Nongenitum. Numerus.21. Obiectum.11. Odium.20 Operatio.8.25. Oppoſitio.1. Pallium.3. Pars.12. Participare. 3. Paſſio.41.42.55.67.94 103.

37 Impoſſibile eſt, aliquid eſſe in genere, quod in nulla eius ſpecie eſt. 1a.q.7.3.1m./.2.d.40.5.4m./. Po^a.q.4.1.c.

38 Hypoſtaſis nõ eſt in genere, uel in ſpecie, niſi per naturam quam habet. 3a.q.2.3.3m./.3.d.6.q.1.ar.1.q.1.1m./.2m./. Po^a. q.9.5.18m. *Peccatum.52.153.169.176.232.255. 358. 379. 386. 387. 391. 403. Pœnitentia. 29. 73. Perfectio.40.45.46. Pharao. Philoſophus.1. Poſtprædicamentum. Potentia.34. 62 63. Præceptum. 105. Præcipitatio.2. Prædicamentum.0.

39 Nihil ponitur primo in genere, uel ſpecie, niſi per id quod de eo proprie prædicatur. 3a.q.63.2.1m. a Prædicari. 28.29.30. Præſumptio.8. Primitiæ.3.4. Primum.0. Principium. 6.7.9. Priuatio.18.19. Proceſſio.38. Proportio.4.9. Propriium. 1.2. Propter.5. Pſallere.2. Quantitas.1.13.16. Recitando.5. Redemptio 2. Reduplicatio.2. Relatio.46. Relictum.5.13. Religio.99. Sacramentum.4.19.41.137. Sapientia.5. Satiſfactio 35.36.37. Scientia.18.19.96.98.103.106.&c.113. 114. 136. 355. Semen.12 Senſualitas.5.13. Senſus. 25.28. Seraphin. 0. Simonia.7.

40 In quolibet genere, ſemper una ſpecies eſt prior, & perfectior alia. Quol.3.6.d./. Cauſis 4.co.3 fi. *Singulare. Species 5. Spes.61. Subalternum. Subiectum. 2.3. Subſiſtentia.4.5. Superbia.3.12. Tactus.4.7. Talpa. Theologia.40. Veritas.41. Virginitas.20. Vitium.71.72.147.2 0.172. 248. Vſus.41.60. 61.63.64.

41 In omni genere, quanto aliquid eſt prius, tanto eſt ſimplicius. 12æ.q.19.2.&c. *Viuum.6.9. Viuificare.2.

42 Relatio generis ad ſpeciem, & e conuerſo, eſt relatio rationis tantum. 1a.q.28.1.c. *Vltimum 2. Viſio.1.

43 Alia genera a relatione, ſecũdum propriam rationem, ſignificãt aliquid alicui ſubhærens. 1a.qu.28 1.2.c. *Vnitas.8.17. Vniuerſale. 23. Voluntarium. 8. Voluntas. 50. Viſura.52. Vxor.9. Chriſtus.130. Zelus.4.

1 ¶Geometra, mudico ſtudio acquirit ſcientiam conclusionis, numquam conſideratam. 1 2ª. quæſt. 65. 1. 1m. • Accidens. 120.

2 Oppoſitum uidetur dicere. 12ª. q. 51. 4. 3m./. q. 54. 4. 3m. Reſpondeo, ſicut Dn. 1 108m. * Ariſmetrica. 1. 3. Bonitas. 89.

3 Errans circa hoc principiũ, omne totum eſt maius ſua parte, non poteſt habere ſcientiam geometriæ. 1 2ª. q. 65. 1, 4m./. Virt. q. 5. 2. 4m. * Corpus. 15. Mathematica. 0. Medium. 1. 28. Phyſica 11. Scientia. 22. 23. 24. 55. 156. 148.

¶Gerere. Balneus Baptiſmus. 148. Bellum. 7. Cohors. 1. Cura. 5. Honor. 31. Imperator. 7. Lex. 161. Miniſter. 3. Religio. 29. Sacerdos. 1. 30. Vices. Virginitas. 23.

¶Germania. Imperium. Lex. 57.

¶Germẽ malũ quadruplex. ſ. prauę ſlationis, doctrinę erroris, præſumptuoſe opinionis, & prauis conſolationis. Iſa. 18. ſi.

¶Germinare. Significanter dicit ſcriptura, germinet terra herbam uirentem, & facientem ſemen, quia, ſcilicet ſunt productæ perfectæ ſpecies plantarum, ex quibus ſemina plantarum oriuntur. Nec refert ubicunque habeant uim ſeminatiuam, utrum, ſcilicet, uel in ſtirpe, vel in fructu. 1ª. q. 69. 2. o./. q. 73. 1m. • Seminator.

¶Gaſta. Confeſſio. 38. Perſeuerantia. 12. Sepultura. 12.

¶Geſtus. Modeſtia. 3. Seueritas. 1.

¶Giezi. Symonia. 28.

¶Gigantes ſecundum Ioſephum, & Auguſtinum, producti ſunt ſemine humano, operante dæmone incubo, uel ſuccubo, ſub certa cõſtellatione. 1ª. q. 51. 3. 6m./. Poª. 2. d. 8. ar. 4. q. 2. 3m./. qu. 6. 3. c. in. • Reſurrectio, 32.

¶Gigni conuenit animatis tantum, non autem generari. 3. d. 8. 1. 1m. * Fides 87. Generatio. 39. 85. &c. Natiuitas. 2. Proceſſio. 35. Vſura. 12.

¶Gilbertus porretanus, reuocat errorem ſuum, de aſſiſtentia relationum in diuinis 1ª. q. 28. 2. c./. 1. d. 26 q. 2. 1. c./. d. 33. 1. 2, 5. c./. Poª. qu. 7. 8. c /. qu. 8. 2. c/. Opuſc. 3. cº. 66. Hæreſis. 121. Suffragia. 12. Trinitas. 10.

¶Gith, genus leguminis eſt, ſimilis cimino. Iſa. 28. ſi.

1 ¶Gladius flãmeus, eſt impedimentum acceſſus paradiſi terreſtris, & ſignificat impedimentum regni cæleſtis. 22ª. q 164. 2. 5m./. 2. d. 29 1. 3m./. d. 18. L. * Cultellus. Depoſitum. 3. Fractio. 1 Framea. Vindicatio. 8 Chriſtus. 220.

2 Eccleſia habet gladium ſpiritualẽ, ad executionẽ, ſed materialem, ad iuſſionem tantum. 4. d. 37. q. 2. 1. b./. c./. L.

¶Globus. Paradiſus. 4.

1 ¶Gloria eſt clara notitia cum laude, ut Ambroſius dicit. 12ª. q. 2. 3. c./. 22ª. qu. 103. 1. 3m./ q. 132. 1. c./. Con. 3. cº. 29./. Ma. q. 9. 1. c /. Io. 13. lec. 6. prinº./. He. le. 2. prinº. H. Beatitudo. 22. 39. 40. Fama. 2. Gloriari. Honor. 15. Iuuidia. 1. 2. 10.

2 Finis debitus appetendi gloriam, uel manifeſtandi aliquod bonum in hac uita, eſt tantum triplex, ſcilicet gloria dei, utilitas proximi, & utilitas propria. 22ª q. 132. 1. 3m./. Ma q. 9. 1. o. * Magnanimitas. 7. Princeps 1. 2. Proſperitas. 2. Rex. 3 4. 9.

3 Homo poteſt laudabiliter appetere gloriam ſuam, ad utilitatẽ ſui vel aliorum. 22ª./. q. 132 1. 1m. Ma. q. 9. 1. c./ 1m./. 2m

4 Gloria hominis duplex, ſcilicet naturalis, ideſt imago dei, & ſpiritualis, ideſt cõſcientia bona. Pſal. 7. mº. b. ſi * Vitiũ. 12.

5 Gloria dicitur uana tripliciter, & eſt peccatum. Primo, quando eſt de non ente, uel de tranſitorus, uel de peccato Secundo, quando quæritur ab hominibus, & non a deo. Tertio, quando non ordinatur ad debitum finem. 22ª. q. 132. 1. c./. Ma. q. 9. 1. 2. c. * Aureola 21. Beatitudo. 39 40. Beatus. 54.

6 Opus virtuoſum, factum propter inanem gloriam uenialẽ, amittit nim merendi uitam æternam, quia nullus peccando meretur. 22ª q. 132. 3. 1m./. Ma q. 9. 2. 1m./. 2m. * Capitale. 8. 9. 10. Cognitio. 26. Contentio. 3. 4. Dauid. 1. 2. Diſcordia, 3 Eleemoſyna. 36.

7 Inanis gloria eſt periculoſa, non propter grauitatẽ ſui, ſed diſponendo ad grauia, faciendo præſumptuoſum, & nimis de ſe confidentem, & diſponendo paulatim ad priuationẽ interiorũ bonorũ. 22ª. q. 132. 3. 3m./. Ma. q. 9. 2. 4m. * Gloriari.

8 Vanagloria uituperatur præcipue circa Eleemoſynam, propter defectum charitatis, præferendo uanãgloriam utilitati proximi, dum facit hoc propter illud. 22ª. qu. 132. 5. 3m. Iactantia 3 4. Inaniſgloria. Hypocriſis. 6. Ira. 65. Iudæi. 18.

9 Vanagloria non eſt ſemper peccatum mortale, ſed tantum quando ponitur in ea ultimus finis, vel quando eſt contra deum. 22ª. q. 132. 3. o./. Ma. qu. 9. 2. o. Magnanimitas. 12, &c. Operatio. 55. Oratio. 31. Ornatus 3. &c. Peccatum. 416, 425. Præſumptio. 3. Princeps. 1. 2.

10 Vanagloria eſt vitium capitale, cuius filiæ ſunt ſeptem, ſcilicet inobedientia, iactantia, hypocriſis, contentio, diſcordia, præſumptio nouitatum, & pertinacia. 22ª. qu. 21. 4. o./. q. 105. 1. 2m./. q. 132. 4. 5. o./. q. 138. 2. 1m./. 2. d. 42. q. 2. 3. c./. L. 2./. Ma. q. 8. 1. c./. q. 9. 3. o./. q. 13. 3. c. cª. 8. Contentio. 3. Diſcordia. 13. A. • Sapultura. 8. Superbia. 22. 23. 24. Veſtis. 6.

11 Ita non cauſat diſcordiam, & contentionem, niſi mediante uanagloria. 22ª. q. 132. 5. 2m./ Ma. q. 9. 3. 4m.

12 Vanagloria directe contrariatur magnanimitati, ſecũdum rei ueritatem, ut deficiens, ſed ſecundum opinionem, ut excedens. 22ª. q. 30. prinº./. q. 135. 2. o./. 2. d. 42. q. 2. 4 c.

13 Gloria dei duplex, ſcilicet quia in ſe eſt glorioſus, & claritas ab eo deriuata. 1ª. Cor. 11. lec. 2. ſi. F. • Abſtratio. 19. Actus. 23. 24. Commendatio. Corona. 3. 6. 7. Cultus. 7. Damnatio. 11. Deus. 202. 252. Domus. 3. Dos. 7. Fides. 162. Honor. 58. Iactãtia. 3. Ignis. 11. Laus. 8, 13, &c. Martyrium. 16. 17. Oratio. 40. Ornatus. 8. Placera. Dei.

14 Deus quærit gloriam ſuam, non propter ſe, ſed propter nos. 22ª. q. 132. 1. 1m./. Ma. qu. 9. 1. 4m. • Prædeſtinatio. 49. Prædicare, 13. Prælatio. 17. Teſtamentum. 12. Vtile. 9.

15 Gloria Chriſti quadruplex, ſcilicet exaltationis in cruce, iudiciariæ poteſtatis, reſurrectionis, & cognitionis in fide populorum. Io. 13. lec. 6. o./. He. 2. le. 2. ſi. D. Apparere. 8, 9. Conceptio. 31. Damnatio. 11. Chriſti.

16 Soli Chriſto conuenit, quęrere gloriã ſuam, quia deus eſt. Sed inquantum homo, quærit gloriam dei in ſe, ſicut & alii ſancti 22ª. q. 132. 1. 1m./. Io. 7. lec. 2. meº. (ſi.) cº. 8. lec. 7. ſi. h. • Mos. 9. Iudicium. 70. 80. Oratio. 94. Paſſio. 131.

17 Gloria Chriſti, patuit quadrupliciter in teſtimonio patris, miniſterio angelorum, obedientia totius naturæ, & poteſtate docendi, & operandi. Io. lec. 8. meº. h. B. Prædeſtinatio. 49. Reſurrectio. 43. 46. 57. Status. 36. Transfiguratio. 1.

18 Ea quæ ſunt glorię, ſcilicet perfecta dei fruitio, & huiuſmodi, prius tempore debuerunt eſſe in Chriſto, ſicut in auctore glorię, quàm in alio. 3ª. qu. 53. 3. 3m. la. Fruitio. 11, 13. • Chriſtus. 103. 107. 117. 203. 214.

19 Gloria ſanctorum, eſt ſine ſucceſſione. 12ª. q. 67. 4. 2m. Succeſſio. 8. * Actus. 145. Adam. 17. Additus. 0. Adoptio. 21. Beatorum.

20 Gloria ſanctorũ eſt magna quintupliciter. ſ. intẽſa, extẽſa, æterna, plena, & integra. Iſa. 54. ſi. E. Amor. 31. 69. 97. Aĩa. 73. 90. Apertio. 2. Apoſtoli. 43. Bñficiũ. 16. Bonitas. 48. 59. 192. 195. 219. 221. &c. 249. Cælũ 121. Cõmendatio. Connexio. 1. 2. 5.

21 In gloria duo lætificabunt beatos, ſcilicet ſiui io dei, & ſocietas ſanctorum. He. 12. le. 4. meº. C. • Corona. 3. 6. 7. Cultus. 3 Deſcendere. 7. Deus. 245. 252. Dolor. 44. Domus. 3. Dos. 1. c. Electio. 22. 27. Elementum. 57. Euangelium. 1. Eucharistia. 256. &c. Exorciſmus. 8. Filiatio. 37. 38. 39. Gloriari. Glorioſus. Gratia. 11. 13. 14. 58. 127. 134. 140. 141. 144. &c. Ieiunium. 35. Ignis. 11. Illuminatio. 9. Incorruptibile. Inferuus. 1. Iudicium. 85. Iuſtificatio. 17. Lac. 2. Liber. 15. &c. Lumen. 19. &c Luxuria. 16. Mane. Maria. 17. 22. 38. 58. Meritũ. 65. 98. 191. 102. Miſſa. 26. Moyſes. 1. 2, 3. Mulier. 4. Nox. 2. Palpabile. 4. 5 Paſſio. 129. 130.

22 Sicut gloria animę beatę, excedit uirtutem naturalem angelorum, ita gloria corporum reſurgentium, excedet uirtutem naturalem cælorum, quia maior eſt claritas, firmior impaſſibilitas, facilior agilitas, & dignitas omnis perfectior Con. 4. cº. 86. ſi. Claritas. 9. • Pax. 7. Peccatum. 6. Pœna. 1. 2. 3. Perfectio. 19. Prędeſtinatio. 2. 9. 15. 16. 22. 24. 25. 49. Prædicare. 5. Princeps. 1. 2. Quies. 5. 7. Raptus. 11. 18. Sacramentum. 6. 13. 141. Sacrificium. 13. Saluari. 6.

23 Gloria ſanctorum in hac uita, conſiſtit in tribus, ſcilicet in conſcientia, iuſtitia interiori, & ſpe æternorum. Pſal. 44. ſi. 1 L. Sanctus. 7. Sanitas. 7. 8. Septem. Similitudo. 10. Somnus. 1 Spes. 10. 21. 22. Spiritualia. 3. Status. 5. 7. 12. 13. Succeſſio. 8. Suffragia. 11. &c. Verbum. 66 76. Vita. 9. 12. 13, 35. Vitium. 12. Vnctio. 20, 30.

24 Omnia cędunt ad gloriam electorum. Ideo ſunt hæredes mundi. Ro. 4. lect. 2. meº. K.

¶Gloriari. Gloria. 0. Opprobrium. 3. Peccatum. 103.

¶Glorificatio. Iuſtificatio 17. Maria. 17. 22. 38. 58. Miſericordia 31. Operatio 33. Paſſio. 129. 130.

Glorioſus. Abſcõdere. 1. Angelus. 99. Gloria. 13. Iudiciũ 89.

¶Gloſa. Bonitas. 170. Humilitas. 8 Iuſtific. 3. Laus. 21. Maria. 62 Occidere. 3. Vſura. 189. 190.

¶Gluten. Reſurrectio. 53.

¶Gnomi, importat quandã perſpicacitatẽ iudicii. Et eſt uirtus bene iudicatiua de agẽdis ſecundũ ipſam rationẽ naturalẽ, in his in quibus deficit lex cõis. 12ª q. 57. 6. 3m. ſi./. 22ª. q. 61. 4 c. ſi /. 3m. Cõſilium. 27. • Prudentia. 15. 49. 79. Syneſis. Quid.

¶Gradatim. Reſurrectio. 44.

¶Gradi. Cura. 5. Reſurrectio. 44. Vadens.

¶Gradus, non eſt inter diuinas perſonas, niſi improprie, ideſt ordo. 1. d. 34. q. 1. 3. c./. 2. d. 38. 1. 3m. In diuinis.

Differentia. 2 Gradus dupliciter diuerſificantur, ſcilicet in eodem ſtatu vel conditione, & in diuerſis. Primo modo incipiendum eſt ab infimo, non autē ſecundo modo. Quol. 4.2 3.2m./. Quol. 5.21.1m. * Accuſatio 24. Actus 251. Affinitas 7.15.16.17. Amor 107.&c.124.193.238. Angelus 51.55.56.217.228.&c. 574.601 Anima 123.178.293. Animal 54. Augmentum 14. &c Ameola 47.23. Baptiſm9 170. Beatus 34. Charitas 151. &c. Cognlun 55.56. Conſanguinitas 4. &c. Contemplatio 9. Corona 1. Deus 184.201. Differre 6. Diſpenſatio 20. Epiſcopus 8. Factio. Fides 22. Finis 17.36. Forma 25.60.138. Fructus 1.4. Gratia 100. Hierarchia 2. Idea 41. Indiuiduum 16. Ingratitudo 10. Ira 5. Iuriſdictio 2. Liberalitas 15. Luxuria 17. Manſiones Mariæ 29. Matrimonium 122.

3 Gradus altaris prohibetur contra idolatriam, quia gentiles in ſacris priapi oſtendebant populo ſua pudēda 12ꝭ.q.102. 4.7m.h. * Mendarium 6. Miraculum 8. Miſſio 2. Motus 78. Nobilitas 1. Obedientia 28. Officium 16. Ordo 23.75. Patruus. Peccatum 70.227. Pœnitentia 206.135. Perfectio 22. Potentia 64. Prælatio 3. Prophetia 57.58.78. Religio 93.99. &c. Reſurrectio 44. Sacerdos 33. Sanctificatio 7. Sanctitas 6. Scientia 70.

4 Vltimus gradus eſſendi imperfectiſſimus, eſt eſſe in potentia 1.d.36.q.2.3.2m./.3m. * Sextus 7.3.15. Stella 9. Subiectio 2. Superbia 9. Suſpitio 4. Timor 53. Vendere 3. Verbum. 73. Virginitas 19.20. Vita 14. Vſura 260. Vſus 9. Vxor 16. Chriſtus 87.

¶ Grāmatica. Actio. 121. Amor 199. Ars 10.&c. Generatio 40. Ioannes 20. Logica 4.68.13. Nominatiuus Obliqui 1. Oratio 11. Pœna 14. Perſona 1.23 Propoſitio 8. Vſura 4.

Circa quid ¶ Grammaticus circa ſigna principaliter verſatur, non quidē propter res quæ ſignificantur, ſed propter modum ſignificandi, quem ea ſe denotant. Opuſ. 73.c°.1.

¶ Grādis. Scriptura 2.

Cauſa. ¶ Grando habet ſimilem cauſam generationis, cum fulgure. Et eſt groſſior in valle, quam in monte. Et fit prope terram & eſt aliquando figuræ angularis. Pſalm. 17.me°.h. * Apoſtoli 46. Vapor 5.

¶ Granum. Eucharistia 61.&c. Formica.

Quid. 1 ¶ GRATIA eſt forma accidentalis, ſcilicet qualitas 12ꝭ.qu. 110.2.0./ 2.d.26.2.0. * Anima 298 &c. Anna 3.4.

2 Gratia reducitur ad primam ſpeciem qualitatis. Non tamē eſt habitus proprie, ſed habitudo, ſcilicet ſanitas mentis; 12ꝭ.q.110.3.3m./.2.d.26.4.1m./. Ve.q.27.2.7m. * Bonitas 48 58 195. Charitas 12.53.71. Credere 3. Execratio 2.

3 Gratia eſt forma quædam, habens eſſe completum in anima. Ideo eſt in ea mutabiliter, ſicut anima eſt mutabilis ſecundum liberum arbitrium in via 3a.q.63.5.2m./. Con. 3. c°.150. * Fides 9.10.71.83.105.166. Flumen 1.

4 Gratia eſt ſicut perfectio prima virtutum. Charitas autem ſicut perfectio proxima Ver.q.14.5.6m. Charitas 53. inſ. * Fortitudo 43. Gratitudo 1. Hæreſis 104. Illuminatio 8. Imago 37. Iudicium. Interpretatio 4.5 Iuſtitia 13.22.69 70.

4 Gratia eſt forma virtutum infuſarum, quo ad actum, non autem ſecundum eſſe 3.d.47.quæſt.2.ar.4.q.3.2m./. Ver q. 27.5.5m./. Virt q.1.9.18m. * Iuſtificatio 17 20.&c. Lex 134. 139. Liber 22.23.26.27. Lumen 19. Mane. Oleum 2.

5 Gratia non eſt forma intrinſeca virtutum, ſed eſt quaſi principium, a quo virtutes formaliter oriuntur 12ꝭ.q.110. 3.c./.1m./.4.1m./.3a.q.62.2.c./.2.d.26.6.3m./. L /. * Paulus 6.7. Peccatum 4.5.6.177 199.

7 Gratia pro acceptatione amoris, non eſt principium rectę operationis, niſi mediante virtute 12ꝭ q.110.4.2m./.2.d.26. 4.2m./.3m./ d.27.2.8m./. Ver.q.14.5.13m./.q.27.2.7m./.5.17m. /.6.c. * Pœnitentia 11.15. Perfectio 19.39.75.

8 Nulla virtus eſt virtus, ſine gratia, nec etiam charitas 3. d. 27.q.2.ar.4.q 3.3m. Charitas 47.12. Meritū 58.

9 Gratia differt eſſentialiter a qualibet virtute 12ꝭ. q. 110. 3. 0./4.c./.3a.q 7.1.c./.q.62.2.c./.q 89.1.c./.2.d.26 4.6.0./. 3.d. 27.q.2.ar 4.q.3.3m./.q.4 c./ 4.d.1.q.1.ar.4.q.5.0./ d.7.q.2.21. 3.q.3.c./.d.17.q.1.ar.1.q.1.3m./. Ver.q.14.5.c./. quæ.27.2.ū. * Prædeſtinatio 2.3.4.9.15.23.29.46.49.51. Prophetia 3.

Du^m.677^m 10 Oppoſitum uidetur dicere 12ꝭ q.60.3.c./.12ꝭ.q. 106. 2.0./. q.107.2.c. Reſp°. Dub°.677°.

11 Gratia nihil aliud eſt, quàm quædam inchoatio gloriæ in nobis 22ꝭ. quæſtio. 24.3.2m. * Retributio 1. Reuelatio 10. &c.

12 Auxilium quo indiget homo ad beatitudinem conſequendam, uocatur gratia. Cont. 3. capit°. 150./. Opuſc. 3. c°. 146./. 147.

13 Auxilium dei ut mouens ad volendum, dicitur gratia operans, ſed reſpectu actus exterioris, dicitur gratia cooperans 12ꝭ.q.111.2.c./. Ver.q.27.5.1m. * Saluari 9.10. Sanitas 7.8.9. Scientia 161. Spiritualis 1.3.

14 Gratia conſummata, eſt lumen gloriæ 12ꝭ.q.111.3.1m./.3.d.13 q.1.15m./. Veri q 27.5.6m. * Temporale 1.

15 Gratia eſt natura, ideſt eſſentia, non tamen eſt naturalis alicui creaturæ 3a.q.2.12.c./.1.d.17.q.1.1 8m./.2.d.23. quæſt.1. 1.5m.

16 Natura non dicitur gratia gratis data, quia natura includit debitum naturæ, & non debitum meriti, gratia uero oē debitum excludit 12ꝭ.q.111.1.2m./.4.c./. Opuſc. 3. c°.122. * Veritas 34. Veſtigium 7. Virtus 101.

17 Gratia excedit conditionem naturæ creatę 12ꝭ.q.112.1.c./. q.114.2.5.c./ 2.d.27.4.c /.5m./.5.3m /.d.28.1.c fi./. Opuſc.3. cap°.222.

18 Gratia proprie eſt donum dei, excedens ordinem naturæ, & ſine meritis 12ꝭ.quæſt.112.2.c./.queſt. 114.2.5.c./. Opuſ. 3. capit°. 222.

19 Gratia eſt participatio diuinæ naturæ 12ꝭ.q.110.3.4.c./.q. 112.1.c./.q.113 9.c./.q.114.3.c./.22ꝭ.q.19.7.c./. 3a. q.2 10. 1m./.q.3.4.3m./.q.62. 1.2.c./. Verit. quæſt. 27.7.c./. Virtu. quæſt.2.2.15m.

20 Omnis bonitas creaturę eſt gratia, quia gratis data. Sed antonomaſtice, tantum illud quo meremur beatitudinem dei, dicitur gratia 2.d.26.1.2m.

21 Omnis gratia gratis data, eſt manifeſtatio gratiæ gratū facientis 12ꝭ.q.112.2.2m.

22 Gratia ſumitur tripliciter, ſcilicet pro dilectione, pro dono gratis dato, & pro recompenſatione eius 12ꝭ.q. 110 1.c./. 2.d.26.1.c./. Ver.q.27.1.c. * Confirmatio 26.49.&c. Conſilium 25. Conuerſio 1. Deus 415.&c.430. Diuiſio.

23 Gratia dicitur dupliciter, ſcilicet acceptatio amoris, & donum eius 2.d 26.1 c./. Ver.q.27.1.5.c./. Opuſ. 3. c°.221./. Pſal. 50.me° E.E.

24 Gratia dicitur dupliciter, ſcilicet donum dei, & deus donās 3a.q.2.10 c./.2.diſtinct.28.1.1m./.2.c. fin. 3.c./. 3. diſtinct.2. quæſt. 2.art.2.quæſt. 1.c./ diſtinct.13.q.3.1.c. * Differentia 15. Donum 8. &c. 25. &c. 44. Electio 30. Fides 9.10. 71.83.105.106.

25 Gratia dei dicitur dupliciter, ſcilicet auxilium dei mouens nos, & habituale donum 12ꝭ.q.109.1.1m.2.3.6.8.9. 10. c./. q.110.1.2 c./.q 111.2.c./.q.112.2.c./.2cꝭ.q.171.2.3m. * Iuſtificatio 47.20.&c. Ordo 68.91.

26 Gratia duplex, ſcilicet gratum faciens, & gratis data 12ꝭ. q. 111.1 0./.3a.q.7.7.c./.1m./.q.62 1.c./. Con. 3.c°.152. /. Ve. q.27 1.5 c./. Opuſ 3.c°.221./. Ro.lec.3.prin°.E./.1ꝭ. Cor.12. lec.2.prin° H./. Eph.lec.2.prin°.D. * Sermo 3.

27 Plenitudo gratiæ duplex, ſcilicet ex parte ipſius gratię, ideſt quando aliquis attingit ad ſummum bonum, quantum ad eſſentiam, & quantum ad virtutem, quia habet gratiam in maxima ex eſſentia qua poteſt haberi, & maxime in extenſione ad omnes gratiæ effectus, & talis gratię plenitudo propria eſt hominis Chriſto & ex parte habentis gratiam, ſcilicet quando aliquis habet gratiam, ſecundum ſuam conditionem, vel intenſionem vſque ad terminum ei præfixum a deo, quo ad omnia quę pertinent ad ſuum ſtatum, vel officium, & talis plenitudo gratiæ, communicatur aliis per Chriſtum 3a quæſt. 7.10.0./. 3.d 13.quęſt.1.ar.1.quæſt.2.0./ Opuſ.60.c°.3.

28 Gratia gratum faciēs in eodem homine, non plurificatur ſecundum rem 2.d.26.6.0./.4.d.1.q.1.ar.4.q.5.c./ 1m./. Ver. q.27.5.0.

29 Gratiæ gratis datę, ſufficienter enumerantur, & diſtinguūtur nouem, ſcilicet ſermo ſapientiæ, ſermo ſcientię, fides, gratia ſanitatum, operatio uirtutum, prophetia, diſcretio ſpirituum, genera linguarum, & interpretatio ſermonum. 12ꝭ.q.111.4.0 /. Con. 3.c° 154.

30 Gratia duplex, ſcilicet præueniens, & ſubſequens 12ꝭ. q. 111.3.0./.2.d.26.5.0./. Ver.q.27.5.6m /. Pſal.22.fi./.2ꝭ. Cor.6 lec.1.prin°.K.

31 Dilectio dei, dicitur præueniens, non autem ſubſequens, quia eſt æterna, ſed gratia dei eſt temporalis, ideo dicitur utroque modo 12ꝭ.q.111.3 1m.

32 Gratia duplex. ſ. operans, & cooperās 12ꝭ.q.111.2.0./.3.c./. 2.d.26.5.0./. Ver.q.27.5.1m./.2m./.2ꝭ. Cor.6.me°. A.

33 Gratia operans, & cooperās, dicitur dupliciter. ſ. ex parte uoluntatis dei, & ex parte doni gratis dati. Primo mō eſt alia, & alia, ſed ſecundo modo eſt eadem. Ver.q.27.5.1m.

34 Gr̃a operās, & gr̃a cooperās, sūt idē qđ gr̃a p̄ueniēs, & gr̃a ſubſequens 2.d.26.5.c.fi./.4m./. Ver.q.27.5 6m.

35 Gratia operans, & gratia cooperans, ſunt idem ſecundum rem, & differunt ſecundum rationem, & ſecundum effectus

ans. Et ſimiliter gratia præueniens, & gratia ſubſequens 12^{æ}.q.111.2 c./.4^{m}./.1.o./ 2.d.26.6.2^{m}

36 Gratiæ ſacramentales plurificantur ſecundum pluralitatē defectuū ad quorum remotionē ordinantur 2.d.26.5^{m}./.4.d.1.q.1.ar.4 q.5.c./.1^{m}./.d.7.q.2.ar.2.q.2.c./. Ver.q.27.5.12^{m}.

37 Gratia uiæ, & patriæ, ſunt una, & eadē numero 12^{æ} q.111.3.2^{m}./.Ver q.27.5.6^{m}. (marg.: ſubiectū.)

38 Corpus non eſt immediatum ſubiectum gratiæ, ſed ex anima, redundat in corpus effectus gratiæ nunc, & in patria. 3^{a}.q.79.1.3^{m}.Anima.298.

39 In omni habente gratiam oportet eſſe rectitudinem uoluntatis.22^{æ}.q.8.4.c. • Adam.1.26 42.

40 Genus humanum, eſt paratius ad gratiam, poſt incarnationem, q̄ ante.1.d.15.q.2.1.c./.2.d.29. 3.c.fi./.4.d.2.q.1.ar.4.q.2.2^{m}./.Verit.q.29.4.10^{m}./.Opuſ.9.queſt.33.*Adoratio.14.41.Amor *40.

Amplior gratia, collata fuiſſet ante peccatum, quàm poſt 1^{a}.q.95.4.c./.2.d 29.3.o. *Anima.146.298.&c.302.

42 Gratia eſt maior in uno, quàm in alio, ex parte ſubiecti, nō nō autem ex parte obiecti, nec finis.12^{æ}.q.66.2.1^{m}./.q.112.4.o./.22^{æ}.q.5.4.3^{m}. *Apparere.3.Apoſtoli.1.10.20.31. Blaſphemia.22.Bonitas 186.Charitas.71.

43 Non inconuenit, q̄ aliquis poſt peccatū habeat multo maiorem gratiam, quàm aliquis in ſtatu innocentiæ. 2 d.29.3.c.fi. *Cherubin.2.Coactio.9.Conceptio.15.Conſilium.25.Contritio 2.c.Cornelius.3.Dæmon.11.26.27.

44 Aliquis incipit a maiori gratia, quàm ſit in alio, in ſtatu perfectus.3^{a}.q.89.2.4^{m}. • Differentia.21.

45 Bonum gratiæ unius, eſt maius bono naturæ totius uniuerſi.12^{æ}.q 113.9.2^{m}./.4.d.5.q.1.ar.3.q.1.c.fi.

46 Gratiæ gratis datæ, nō ſunt communes omnibus, nec ſunt omnes æquales in eodem.12^{æ}.q.66.2.1^{m}./.quæſt. 68.5.1^{m}./. Quol.12.27.1^{m}. • Donum.44.Euchariſtia. 272. Excommunicatio.7.8.9.Exorciſmus.14.Facere.9.10.

47 Gratia proprie non creatur, nec corrumpitur, ſed ſubiectū ſecundum eam.12^{æ} q.110 2.3^{m}. • Fides.64.71.104.

48 Gratia non fit, nec corrumpitur, ſed ſubiectum ſecundum eam. Et dicitur creari, quia homines ſecundum ipſam creantur, ideſt conſtituuntur in nouo eſſe, ex nihilo, ideſt nō ex meritis.12^{a}.4.110.2.3^{m}.*Generatio.49.Habendo.2.

49 Gratia non educitur de potentia materiæ, quia eleuat hominem ſupra totum eſſe naturæ.1.d.14.q.3.c./.d 17.q.1.2.c.fi./.Po^{a}.q.3.8.3^{m}. • Hæreſis.61.68.69.70.93.104.114.140.142.Honor.26.

50 Decidens a gratia, poteſt reparari ad gratiā Con.3.c^{o}.156./.Li^{o}.4.c^{o}.70.Hæreſis • Hieremias.2.Illumina 10.9.114.

51 Gratia gratum faciens, ammittitur per quodlibet peccatū mortale.12^{æ}.q.113.2.c./.22^{æ}.q.10.4.c./ q 24.12 o./.3^{a}.q.86.3.c./.2.d 32.q.1.1.3^{m}./.d.36.1.c prin^{o}./.3.c./.d.42.q.1.5. 3^{m}./.d.43.2.4^{m}./.3.d 27.q.2.ar.4.q.4.o./.4.d. 4.q.1. ar.2.q.1.c.fi. ar 3 q.3.o./.q.4 1^{m}./.d.14.L.9^{m}./.d.16.q. 2.ar.1.qu.2.3^{m}./.d.22.q.1.ar.3.q.1.1^{m}./.q.2.ar.1.q.1.c./. Verit.q.27.1.9^{m}. Hæreſis.61. • Imago.37.38.In.12.12 Indulgentia. 27. Induſtria. Intellectus.301.302.303.

52 Priuatio gratiæ, nō habet rationem culpæ, ſed pœnæ, niſi inquantum eſt ex uoluntate.2.d.33.q.2.1 2^{m}.

53 Infuſio gratiæ, fit in inſtanti, ſine ſucceſſione.12^{æ}.q.113.7.c. • Iudicium.57.Iuſtitia.13.15.67.

54 In eodem inſtanti, eſt terminus præparationis ſubiecti, & infuſio gratiæ. 3^{a} q.89.2.c./.Quol.8.q.4.3.c.

55 Ad habitum gratiæ, requiritur præparatio ſubiecti, quę principaliter eſt a deo, mouente liberum arbitrium, ſecundario autem a nobis.12^{æ}.4.112.2.o./.3.c./.2^{m}./. 4.c.q.113. 3.c./.7.c./.22^{æ}.q.24 12.3^{m}./.4.d. 4 q.1.ar.3.q.4.1^{m}./. d.17.q 1.ar.2.q.1.2.o./.ar.3.q.1.o./.d.20.ar.1.qu.1 c./.He.12.lect.3.me^{o}.D. • Iuſtificatio.14.15.

(marg.: 680^{m}.) 56 Immo in his qui non per propriam uoluntatem culpā incurrerunt, & uſum uoluntatis nōn habēt, non exigitur ex parte eorum aliqua præparatio, ſicut in pueris patet in baptiſmo.4.d.17.q.1.ar.2.qu.1.c.fi. Reſpondeo, ſicut dubio. 269°.Iuſtificatio.27Baptiſm^{o}.561.Lex.75.Liberū.13.14.15.

57 Præparatio perfecta ad gratiam, eſt in inſtanti, non autem imperfecta.12^{æ}.q.112.2.2^{m}./.4.d.17.q.1.ar 2.q.1.c. • Macula.1.&c.

58 Præparatio perfecta, ſimul eſt cum infuſione gratiæ, & meretur gloriam, & non gratiam, non autem imperfecta.12^{æ}.q.112.2.1^{m}./.3^{a}.q.89.2.c./.4.d.17.q.1 .ar. 2,q.1.2.o. • Magnanimitas.25. Maria.G. Meritū.60. Miſſio.22.29.31.33.38.&c. Pœna.81.

59 Gratia ex neceſſitate infallibilitatis, & non coactionis, ſequitur præparationem, ſecundum q̄ eſt a deo, nō autem ſecundum q̄ eſt a nobis.12^{æ}.q.112.3.o./.4.d.17.q.1.ar.2.q.3.o./.q.2.ar.5.o.1.c./.d.20.ar.1.q.1.c. • Pœnitentia.15. Prælatio.19.Prudentia.19.

60 Quando homo facit totum quod poteſt, & totum quod in ſe eſt, tunc, eſt neceſſitas ad habendā gratiam, non quidem neceſſitas coactionis, deo debitum imponentis, ſed neceſſitas immutabilitatis, qua neceſſe eſt deum eſſe, & ideo eſſe bonum, & ideo effluentē, & ideo diſpoſito accipientī, dantē. 12^{æ} q.112.3.o./.4.d.17.q.1.ar.2.q.3.o./.q.2.ar 5. quæſt.1.c./.d.20.ar.1.q.1.c./.Opuſ.61.c^{o}.17. • Religio.43.

61 Ad gratiam diſponunt tria, ſcilicet contemptus terrenæ uoluptatis, deuota meditatio diuinæ uoluntatis, & feruens deſiderium diuinæ charitatis. Opuſ.60.c^{o}.24. • Reuerentia.7.Sapientia.44.Scientia.161.Status.-.

62 Quòd homo poſſit ſe p̄parare ad gratiā, ſine auxilio dei, eſt hæreſis Pelagii.Quol.1.7.c uel Hæreſis. 69.70.71.Gr̄a.174.

63 Homo in gratia exiſtens, indiget auxilio dei, mouente ad recte agendum, non autem alia gratia habituali. 12^{æ}.quæſt. 109.9.o. (marg.: Du^{m}.680^{m}.)

64 Immo homo magnanimus, nullo indiget. 22^{æ}. q.129.6.1^{m}. Reſpondeo. Dubio.679°. (marg.: Cauſa.)

65 Honor debetur tantum diuinis. Ideo debetur tantum habenti gratiam in actu, uel aptitudine, uel cauſaliter. 3. diſt. 9.quæſtio 2.3.o.

66 Nulla creatura poteſt cauſare gratiā, ſed ſolus deus infundit eam immediate.12^{æ}.q.76.2.2^{m}./.q.109.7.c./.q.112.1.o./.3.2^{m}./.3.q.62.1.c./.3^{m}./.5.c./.q.64.1.c./.1.d 14.q.2.1.c./. q.3.3.c./.2^{m}./.d.15.q.1.1.4^{m}./.q.3.1.2^{m}./.d.16 4. Deus.196.o./.d.40.q.4.2.5^{m}./.2.d.11.q.1.1.2^{m}./.d.26.2.c./.3.d.13.qu.2.1.c./.1^{m}./.3^{m}./.d.19.ar.1.q.1.c./ 4.d.1 q.1.ar.4.qu.1.c./.2^{m}./.qu. 3.5^{m}./.d.5.q.1.ar.3.q.1.c./.d.14.q.1.2.o./.4.c./.d.18.qu.1.ar.1.q.1.3^{m}./.ar.3.q 1.c./.d.19.q.1 ar.2.q.1.c./.Veri.q.27.1.3^{m}./.3.o./.4.c./.R lec.5.fi.K./. Ephe.2.lec.3. me^{o}. • A.Adam.44.85.Angelus.498.499.501.

67 Oppoſitum uidetur dicere.3^{a}.q.13.o.o.Reſpondeo. Dubio. 680°. • Anima.213. Annihilatio 15. Apoſtoli.1.10.20.31. Baptiſmus. 12. 13.98.115.153.154.&c.172. 176.179.229.231.244.*Bonitas.195.Character.7.21.36.43 44.

68 Ad gratiam homo diſponitur tripliciter, ſcilicet per opera legis a peccato retrahentis, per opera charitatis animam ſanantis, & per opera humilitatis deum leonentis.Iſa.1.me^{o}.I. • Charitas. 12.53 83.84. Cherubin.2. Circunciſio.34.35.36.45.Confirmatio.26.49.&c.Conſecratio.7. Contritio.15. Conuerſio.1.Cooperatio.2.&c.Cornelius.3.

69 Deus eſt cauſa efficiens gratiæ, non autem formalis. Verit. q.27.1.1^{m}.*Dæmon.11.26.27.Deus.194.196.198. 320.419.427.328.430.Dolor.39.Donum.25.26.Electio.30.Eleemoſyna.31.Euangelium.115.Exaltatio.1.2.

70 Deus dādo gratiam peccatori, dicitur creare eū, quia nihil præſupponit. Sed deus operans in habente gratiam, magnificat eum. Pſal.50.me^{o}.f.D. • Excommunicatio. 7.9. Exorciſmus.13.Experientia.10.&c.Facere.9. 10. Filiatio.33. &c. Flumen.1.

71 Cauſa effectiua principalis gratiæ, eſt ſolus deus, diſpoſitiua inſufficienter, purus homo, ſufficienter Chriſtus, inſtrumentaliter ſacramēta 3.d.19.ar.1.q.1.c. • Fomes.5.Fons.1. Gratiarūactio.1.Hæreſis.21.114.140.Illuminatio. 8.9. Imago.38.In.12.13.Infernus.1.Iuſtitia.13.15.67.Iuſtificatio.3 9.11.&c.16.&c 25.&c.32.36.49.Lex.75 102. 124.129. 140.141.142.Matrimonium.10.24.66.67.Miſſio.6.22.29.31.&c.48.39.41.Mu...57.

72 Homo dat gratiam, non interius influendo, ſed exterius exhortando ad ea quæ ſunt gratiæ.3^{a}.q.8.6.2^{m}./. Ro.lec.5.fin K.*Nomen.14.36.Noa.2.Oratio.50.Peccatū.339.355.364.Pœnitentia.36.102.126.136.Pharao.

73 Deus dat gratiam, dignis tātum, quos per gratiam facit dignos.12^{æ}.q.114.5.2^{m}./.Veri.q.28.9.7^{m}. * Prædeſtinatio.1.2.2.3.4.9.13.22.24.25.29.49.Prope.2.Religio.43.Reprobatio.3.Reſurrectio.54.Signum.6.Satisfactio.15.16.22.

74 Hæreſis. Pelagianorum, q̄ gratia datur propter merita præcedentia.Con.3.c^{o}.149.fi./.Veri.q.29.6.c./.Ro.8.lec.6.me^{o}.K./.c^{o}.9.lec.2.m^{o}.A./.lec.3.prin^{o}.G./.2^{æ}.Thi.2.fi.D. • Schiſma.7.Temporale.1.Thurificatio.2.Verbum.76. Virtus.84.

75 Datum pro meritis, dicitur quandoque gratia, quia principium eius eſt gratia, & ultra merita. Opuſ.3.c^{o}.222. • Vita.52.53.23.

76 Deus dat gratiam indignis negatiue, & non autem diſpoſitiue, id eſt reſiſtentibus gratiæ. 3.d.27.4 4^{m}.*Vocatio.1.3.

77 Origo gratiæ, & charitatis, eſt per nouam infuſionem, ſed augmētum earum, eſt per hoc, q̄ actus earum infuſus, educitur de imperfecto ad perfectum, ſicut augentur qualitates natu-

tes naturales. 1. d. 17. quæ. 22. e. fi. Charitas. 69. 75. 85. * Chriſtus. 77.

78 Gratia ſicut tripliciter exit in eſſe, ſic & tripliciter deſinit eſſe, ſcilicet modo quaſi ſupernaturali, modo quaſi uoluntario, & modo quaſi naturali. Opuſ. 61. cº. 16.

79 Gratia procedit a deo, tamquam imago ab artifice, tamquã radius a ſole, & tamquam riuulus a fonte. Opuſ. 60. cº. 1.

80 Gratia nõ habet terminum, vltra quẽ non poſsit progredi, & augeri 4. d. 4. q. 2. ar. 2. q. 2. 2m. /. ar. 3. q. 2. c.

81 Deus nõ facit continue nouam gratiam, ſed conſeruat gratiam datam, ſine innouatione. Quol. 4. q. 6. o. / Opu. 9. q. 38.

82 Deus auferet gratiam ab eo, qui per negligentiam non vtitur gratia ei data. Pſal. 38. meº. a. C.

83 Omnis gratia, & donum dei, eſt a tota trinitate. Pſalm 41. prinº. a. K.

84 Flumen ſignificat gratiam ſpiritus ſancti tripliciter. Primo propter abundantiam. Secundo quia de fonte. ſ. patre, & filio eſt. Tertio quia mouet cor ad opus. Pſalm. 45. princiṗº. c.

85 Chriſtus ſecundum, quòd homo, diſpoſuit totum genus humanum ad gratiam tripliciter. Primo, per operationem noſtram credendo Chriſtum eſſe deum, & hominẽ. Secundo per operationem eius, ſatisfaciendo, merendo, & orando. Tertio affinitate eius ad nos, quia ex hoc quòd incarnatus eſt humana natura ẽ magis deo accepta 3. d. 13. q. 2. 1. 3m

86 Gratiæ gratis datæ, non ſunt habitus: alias ſi eſſent habitus propheta quando uellet per donum prophetiæ reuelationẽ haberet, qđ falſum eſt, ſed ſunt motus a ſpiritu ſancto. Nõ tamen ſemper, quia ſine gratia gratumfaciente non poteſt recte a mortalibus vita duci, ſecundum Auguſtinum, ſecũdum quòd li recte, importat rectitudinem ad finem vltimũ pertingentem. Poteſt tamen etiam ſine ea recte aliquid agi rectitudine quam habet actus ex materia, & circunſtantiis a fine debito, ſed non ſine gratia, quæ dicitur gratuita dei uoluntas 4. d. 17. q. 1. ar. 2. q. 2. 3m. /. Quol. 11. 27. 1m.

87 Voluntas noſtra eſt pediſſequa reſpectu gratiæ gratuitæ, & reſpectu gratię gratum facientis, & non præuia, nec cauſa. 4. d. 17. q. 1. ar. 2. q. 2. 2m.

Sacra. 88 Humanitas Chriſti, miniſtri eccleſiæ, & ſacramẽta, ſunt cauſæ gratiæ inſtrumentaliter tantum 12ª. q. 112. 1. 1m. /. 2m. /. 3ª. q. 8. 8. 1. 1m /. 6. 2m /. q. 62. 1. o /. 5. c. /. q. 64. 1. o. /. 1. d. 14. q. 3. 1m. /. d. 15. q. 5. ar. 1. q. 1. 2m /. 3. d. 13. q. 2. 1. 1m. /. 4. d. 1. q. 1. ar. 4. q. 1. o. /. d. 14. q. 2. 4. o. /. d. 18. q. 1. ar. 3. q. 1 c. /. Ve. q. 27. 3. 5m /. 6m. /. 4. o. /. Ro. lec. 5. fi. K. * Adam 86. Baptiſmus 98. 115. 153 164 &c 176. 179. 205. 217. 229. 231, 244. Character 7. Circuncifio 34. &c. 43. Clauis. 3.

89 Miniſter impartitur gratiam dupliciter. ſ. per ſacramenta, & exhortando. Opuſ. 22. cº. 2. /. Ro. lec. 5. fi K.

90 Sacramenta, & ſacerdos veteris legis, oſtendebant gratiam dei, ut futuram, & nihil ad eam operabãtur. Sed in lege noua oſtendunt eam, vt præſentem, & ad eam operantur diſpoſitiue, & inſtrumentaliter tantum 4. d. 18. q. 1. ar. 3. q. 1. 1m. * Confeſſio 5. 15. 56. &c. Confeſſor 5. 6. Cõfirmatio 16. 49. &c. Culpa 3. 4. Electio 22. 30.

Du°. 671°. 91 Oppoſitum videtur dicere a ſimili 4. d. 1. q. 3. ar. 4. q. 2. c. Reſpº. ſicut Dubº. 342º 343º 344º.

92 Sacramenta efficiunt gratiam pertingendo ad diſpoſitionẽ gratiæ, non autem ad eſſentiam eius 4. d. 1. q. 1. ar. 4. q. 1. o. /. d. 18. q. 1. ar. 3. q. 1. o.

93 Deus quantum eſt in ſe, paratus eſt dare omnibus gratiam. Ideo illi ſoli priuantur gratia, qui in ſe præſtant impedimẽtum gratiæ. ℨ. 3. cº. 159. fi.

94 Carentia gratiæ imputatur homini, quia per liberum arbitrium poteſt præſtare, & nõ præſtare impedimentum gratiæ. Con. 3. capº. 159. /. 160.

Du°. 682. 95 Oppoſitum videtur dicere 22ª. 4. 2. q. 1m. /. 3. d. 30. 3. 5m /. 4. 1m. /. Ver. q. 29. 6. c. Reſpº. Dubº. 671.

96 Omnia ſacramenta nouæ legis cauſant gratiam, non autẽ veteris 12ª. q. 100. 2. 3. c. /. q. 103. 2. c /. q. 110. 12. c. /. 22ª. q. 100. 2. 3. c. / 3ª. q. 61. 4. 2m. /. q. 62. 1. 6. o. /. q. 63. 1, 3m /. q. 66. 2. c. 1m /. q. 72. 5. 3m. /. q. 87 2. 2m. /. 3. c. /. 1. d. 3. q. 1. ar. 1. q. 1. 2m. /. d. 5. q. 2. ar. 1. q. 2. c. /. d. 16. 1. 3m. /. 3. d. 9. q. 1. ar. 3. q. 3. 1m. /. d. 40. 3. o. /. 4. d. 1. q. 1. ar. 1. q. 1. o. /. ar. 2. q. 5. 2m. /. ar. 4. q. 1. o. /. ar. 5. q. 1. o. /. q. 2. ar. 5. q. 1. c. /. q. 2. c. /. d. 2. L. /. d. 7. q. 2. ar. 2. q. 1. c /. d. 12. q. 2. ar. 1. q. 1. c. /. d. 14. q. 2. ar. 1. q. 1. c. /. a. 4 c. /. ℨ. 4. cº. 57. /. 74. / Ver. q. 27. 3. 20m. / 4. o. /. Ma. q. 7. 11. 14m. /. 12. c. /. Quol. 4. 10 c /. Quol. 12. 15. o. /. Io. 11. lec. 6. fi. E. /. Ro. 6. lec. 3. meº. L. /. Galat. lec. 1. fi. C. /. cº. 2. lec. 4. fi. L. / He. 3. lec. 3. meº. I.

97 Sacramenta ex ſecunda ſanctificatione. ſ. ex vſu eorum habent, quod cauſent gratiam, non autem ex prima 3ª. q. 62. 4. 3m /. 4. d. 7. q. 1. ar. 3. q. 3. 1m.

98 Immo hoc habent ex prima, ideſt ex inſtitutione 3ª. q. 66. 2. c. Reſpº. Dubº. 683º. Du°. 683°.

99 Virtus productiua gratiæ, datur complete ſacramentis, in uſu eorum, ſed incomplete, in inſtitutione eorum 4. d. 1. q. 1. ar. 4. q. 2. 2m * Epiſcopus 12. Euchariſtia 24. 25. 46. 258. 264. 269. &c.

100 Nec in aliquo gradu boni, niſi reductiue ad maxima bona, in quibus eſt gratia, quæ eſt complementum virtutis, quaſi finis eius 4. d. 1. q. 1. ar. 4. q. 1. 3m. * Exorciſmus 13. Fons 1. Hæreſis 21.

101 Gratia eſt in ſacramentis intentionaliter, ut in ſigno, & cauſa inſtrumentali, non autem vt in ſubiecto 1ª. q. 43. 6. 4m. /. 3ª. q. 62. 3. o. /. q. 72. 3. 3m / 1. d. 15. q. 5. ar. 1. q. 1. 2m. /. 4. d. 1. q. 1 ar. 4. q. 4. o. /. Ver. q. 27. 4. 4m, /. 7. o.

102 Signum ſacramentale in pœnitentia, non cauſat gratiam ſicut in aliis ſacramentis, quia non datur ab exteriori. Ideo non repræſentat agens extrinſecum, ſicut in illis 12ª. q. 103 2 c. /. 4. d. 5. q. 2. ar. 1. q. 2. c. /. d. 7. q. 1. ar. 1. q. 1. 2m. /. d. 12. q. 2. ar. 1. q. 1. c. /. d. 17. q. 3. ar. 1. q. 1. 1m. /. ar. 3. q. 1. c. /. ar. 5. q. 1. c. /. d. 18. q. 1. ar. 3. q. 1. o. / d. 22. q. 2. ar. 1. q. 1. 2m. /. 3m.

103 Gratia in ſacramentis, nõ eſt corporea, nec incorporea. Ve. q. 27. 4 5m. * Lex 102. 124. 139. 140. 141. 142.

104 Virtus cauſandi gratiam, eſt in ſacramentis intentionaliter vt in ſubiecto 3ª. q. 62. 4. o. /. q. 63. 3. c. /. q. 65. 3. c. /. q. 73. 1. 2m / 3m /. q. 78. 4. o. /. 4. d. 1. q. 1. ar. 4. q 2. o. /. q. 4. 1m. /. d. 7. q. 1. art. 3. q. 1. 2m. /. d. 8. q. 2. 3. o. /. d 43. ar. 2. q. 1. 3m. /. Verit. qu. 27. 4. 4m. /. Quol. 12. 15. o. * Manus 3 Matrimonium 66. 67. 68. Miſericordia 30.

105 Hæc virtus eſt in multis, tanquam in vno ſubiecto, ſcilicet in materia, & forma 3ª. quæſt. 62. 4. 4m. /. quæſt. 82. 1. 1m. /. 4. diſtinct. 1. quęſt. 1. ar. 4. q. 2. 5m. * Ordo 66. &c. 71. 76. &c. Peccatum 5. 6. 147. 374. Pœnitentia 11. 15. 30. 102. 103. 126. 134. &c.

106 Hæc virtus non eſt in prædicamento per ſe, ſed reducitur ad genus qualitatis 3ª. q. 62. 4. 2m /. q. 63. 2. c. /. 4 d. 1. q. 1. art. 4 quæſtio. 2. 1m. /. 3m. /. * Sacerdos 12. 32. Sacramentale.

107 Gratia ſacramentalis, eſt ſpecies gratiæ communiter ſumptę. Ideo non dicitur æquiuoce 3ª. q. 62. 2. 3m.

108 Gratia ſacramentalis, addit ſupra gratiam communiter dictam, & ſupra virtutes, & dona, quoddam auxilium dei ad habendum ſacramenti finem, ſicut virtutes, & dona, ſupra gratiam addunt perfectiones potentiarum 3ª. quæſt. 62 2. o. /. q. 72. 7. 1m.

109 Gratia ſacramentalis, poteſt dici dupliciter. ſ. proprius, & principalis effectus ſacramenti, & gratia gratum faciens, cõſequens per connexionem proprium effectum 4. diſt. 7. qu. 2. ar. 2. qu. 3. c.

110 Gratiæ ſacramentales, non ſunt connexæ, quia licet non poſſint eſſe ſine gratia communi, tamen bene eſt econuerſo 4. d. 1. q. 1. ar. 4. q. 5. c. /. d. 7. q. 2. ar. 2. q. 2. 2m. /. q. 3. o. * Sacramentum 6. 13. 31. 56. 79. 93. 98 99. 111. 112. 113. 143. 144. 146. 154.

111 Gratia quam ſacramentum directe continet, differt a gratia quæ eſt in virtutibus, & donis, licet etiam hanc per quãdam continuationem contineat 3ª. q. 72. 7. 3m. /. 4. d. 7. q. 2. ar. 2. q. 2. 2m. /. q. 3. c. /. d. 17. q. 1 ar. 4. q. 5. o. /. q. 3. ar 2. q. 2. 3m /. Ver q. 27. 5. 12m.

112 Gratia confirmationis, & baptiſmi, vt eſt proprius, & principalis effectus ſacramenti, eſt eadem numero eſſentialiter. Sed ut gratia gratum faciens, differt ſpecie 4. d. 7. q. 2. ar. 2. q. 2. c. /. 1m. /. q. 3. c. * Sacrificium 13. Satiſfactio 15. 16. 22.

113 Gratia baptiſmalis, ex eſſentia animæ, deriuatur ad intellectum, ad recte, & perfecte credendũ. Sed gratia confirmationis magis pertinet ad iraſcibilem 4. d. 7. q. 2. ar. 2. quæ. 2. 5m. * Suffragia 4. Vnctio 13. 14. 15. 22. 30.

114 Peccatum inquantum continet inordinationem actus, opponitur gratiæ communi. Sed inquantum vulnerat, opponitur gratiæ ſacramentali 4. d 1. q. 1. ar. 4. q. 5. 2m.

115 Gratia ſacramentalis eſt ad duo. ſ. ad tollendum peccata, & ad perficiendum animum ad cultum diuinum, ſecundum religionẽ chriſtianæ vitæ 3ª. q 62. 5. c. /. q. 63. 1. 6. c. /. q. 65. 1. c. * Abraham 20. Accedere 3. Adoptio 2. 14. &c. Effectus.

116 Gratia ſacramentalis, principaliter perficit remouendo defectus peccatorũ, ſed gratia cõmunis principaliter perficit inclinãdo ad bonũ 4. d. 7. q. 2. ar. 2. q. 2. 2m. * Amor 161. 191. 192. Apoſtoli 1. 10. * Aſſimilatio 6. 7. Aſſumere 40. 52. Beatitudo 116. Beneficiũ 3. 5. 12. 16. Blaſphemia 22. Charitas 57. Coactio 9. Cognitio 5. Confirmatio 25. &c. 49. &c. Coniunctio 1. 2. 3. 4. Conſecratio 7.

117 A gratia gratum faciente, eſſluit aliquid ad reparandum defectus, qui ex peccato inciderunt, ſcilicet gratia ſacra-

ſacramentis. 2.d.26.6 5m./.4.d.1.q.1.ar.4.q.5.c. * Contritio 29. Corona 6. Credere 3.10. Damnatio 2.3. Dæmon 15.

118 Gratia virtutũ & donorum ſufficienter perficit eſſentiam, & potẽtias animæ, quo ad generalem ordinationem actuũ, ſed gratia ſacramentalis, quo ad aliquos ſpeciales defectus, 3ª.q.62.2.1m.

119 Gratia ſacramentalis, excludit peccata præterita, ſed virtutes, & dona ſufficienter excludunt peccata præſentia, & futura 3ª.q.62.2.2m. * Deus 193.194.196.198.205. Diſpoſitio 35. Dominium 16. Electio 27.

120 Gratia, & virtutes ſanant animam formaliter, ſed ſacramenta effectiue 12ᶓ.q.110.2.1m./.4.d.1.q.1.ar.2.q.1.1m./.d.5.q.1.2.3m. * Euangelium 1.5. Euchariſtia 46. Excæcatio 1. Experientia 10.&c. Fides 9.71.84.109.

121 Gratia gratum faciens, inquantum animam ſanat, iuſtificat, & gratum deo facit, dicitur gratia operans, Sed reſpectu operis meritorij dicitur gratia cooperans 12ᶓ.q.111.2.c./.3ª q.86.4.2m./.Ver.q.27.5.1m. * Filiatio 33.&c.

122 A gratia gratum faciente, fluunt virtutes, & dona, ad perficiendũ potẽtias aĩæ 1ª.q.1.8.2m./.q.2.2.1m./.12ᶓ.q.110.3.c./.4.1m./.3ª.q.7.2.c./.q.62.2.c./.q.89.1.c./.4.9.1.q.1.ar.4.q.5.c.d.7.q.2.ar.2.q.3.c./.d.17.q.1.ar.1.q.1.3m. * Fortitudo 44 Hæreſis 69.70. Honor 26. Hieremias 2. Illuminatio 8. Imago 38. Inditum.

123 Gratiæ gratis datæ, ordinantur ad manifeſtationem fidei, & doctrinæ ſpiritualis 3ª.q.77.c./.1m. * Induſtria.

124 Gratum faciens, ordinat hominem immediate ad coniunctionem vltimi finis. Ideo eſt multo excellentior, quàm gratis data, quia ordinat ad quædam præparatoria vltimi finis 12ᶓ.q.111.5.0. * Iudicium 57.

125 Sicut gratia gratum faciens ordinantur ad actus meritorios, ſic gratia gratis data ad exteriores 3ª.q.7.7.1m. * Iuſtitia 5.6.12. Iuſtificatio 3.14.15.17.23. Lex 124.139.&c. Liber 22.23.26.27. Liberum 13.14.15.

126 Gratiæ gratis datæ, dantur ad vtilitatem aliorum, ſed gratia gratum faciens datur ad vtilitatẽ propriam 12ᶓ.q.111.5.4.c./.22ᶓ.q.176.1.1m./.q.177.1 c./.3m./.4m./.1.d.18. L.prĩº./.Ro.lec.3.prinº.E./.cº.12.lec 2.prinº.A.

127 Effectus gratiæ quintuplex, ſcilicet ſanitas animæ, velle bonum, efficaciter operari, perſeuerantia in bono, & peruentio ad gloriam 12ᶓ q.113.3 c. * Lingua 7.8. Lumen 20. Magnanimitas 25. Manus 3. Matrimonium 68.

128 Effectus gratiæ triplex per ordinem, ſcilicet eſſe diuinũ, meritum, & præmium 2.d 26 3.0./.4.2m./.3m./.5.c./.d.27 5.3m./.Ver.q.27.5.6m./.Virt.q.2.2.55m. * Mors. 6. Mutuum 3.

129 Gratia eſt primum inter dei dona, & principium omnium bonorum. Ro lec.4. fin. E./.2ᶓ.Cor. lect.1.fin. H./. Trinum. lect. 1.fin.

130 Gratia eſt principium omnis boni. Coloſ.lec.1.fi./.1ᶓ. The. le 2.1.prinº.E./.2ᶓ. Theſ.lec.1 prinº.

131 Effectus principalis gratiæ, eſt dilectio dei. Con. 3.cº.151./. Opuſ.3.cº.157. * Operatio 48.&c. Patientia 8.

132 Gratia non habet ordinem ad actum, niſi mediante charitate. Ver.q.13.5.13m. * Pax 28. Peccatum 177.267.

133 Gratia non tollit naturam, ſed perficit 1ª.q.1.8.2m./.q 2.2.5m. * Pœnitentia 15.30.100.103.105.122.116.

134 Gratia duo principaliter facit in anima. Primo perficit formaliter ad eſſe ſpirituale. Secundo perficit ad opus 12ᶓ.q.111.2.c.fi./.3.diſt.13.q.1.1.c./.Ver.quæſt.27.1.3m./.2.7m./.5.57m./.6.0.

135 Gratia facit ſimilem deo, non ſemper de diſſimili, ſed de nõ ſimili, nec priori tempore, ſed natura 3.diſtinct. 13. quæſt. 1.5.3m.

136 Gratia eſt principium ſpiritualis vitæ 4.d.4.q.1.ar.3.q.1 c./. Gal.lec.1.meº.A.

137 Omne donum gratiæ, eleuat hominem ad aliquid ſupra naturam humanam quo ad ſubſtantiam actus, vt miracula facere, & præuidere futura, vel quo ad modum, ut diligere, & cognoſcere deum. Ad ſecundos datur donum gratiæ habitualem, non autem ad primos 22ᶓ.quæſtio.171.2.3m. * Præceptum 91.94.

138 Quod ſemel gratia facit, perpetuo manet 3ª. queſ.88.1.4m. * Prædeſtinatio 1.3.4.9.15.22.24.25.29.46.49.51.

139 Non omnia beneficia dei, dicuntur gratiæ gratis datæ, ſed tantum quæ ſunt ſupra facultatem naturę ſupra meritum perſonę, nõ pro ſe, ſed pro aliis 12ᶓ.q.111.1.c./.2m./.4.1m./22ᶓ q.172 4.c./.q.177.1.0./.q.178.1.c. * Puer 8.

140 Gratia eleuat hominem ad vitam, quæ eſt ſupra conditionem omnis creatæ naturę 12ᶓ.q.110.1.c./.4.d.5.q.1.ar.3.q.1.c./.Ver.q.27.3.c.

141 Gratia viæ, eſt æqualis gratiæ gloriæ in virtute, non autem in actu 12ᶓ.q.114.3.3m./.3.d.1.2.5m./.4.d.14.q.1.arti.2.q.1.4m./.ar.4.q.1.1m.

142 Minima gratia poteſt reſiſtere cuilibet concupiſcentiæ, & mereri vitam æternam 3ª.q.62.6.3m./.q.70 4.c./.3.d.31.q.1.3.0./.Virt.q.3.10.4m. * Rectitudo 5. Reſiſtere 5. Reſurrectio 50.

143 Oppoſitum videtur dicere a ſimili 3.d.31.q.1.3 2m. Reſpõdeo dubio 684º. Dum.684m

144 Quilibet exiſtens in gratia, ex hoc dignus eſt vita æterna 3ª.q.24.3.c./.12ᶓ.q.113.2.2m./.9.c./.q.114.3.0./.3ª.q.62.6.3m / 2.d.26.6.c.fi./.4.d.1.q.2.ar.4.q.3.c./.d.9.ar.1.q.2.c./.d.14.q.1.ar.4.q.1.1m./.Ver.q.27.1.c./.5m./.5.c./.q.28.2.6m./.Virt.q.2.2.c./.6.b.2./.13.c. * Reuelatio 10.&c. Sanctificatio 9.15.

145 Gratia eſt ſufficiens cauſa gloriæ, Ideo omne illud ſine quo poteſt haberi gratia, non eſt de neceſſitate ſalutis 4.d.9.ar.1 q.2.c. * Sanitas 7 8. Satisfactio 15.16.32. Scientia 161. Sermo 2.3. Similitudo 10.

146 Vltimus effectus poſitiuus gratię, eſt peruenire ad gloriam 3ª.q.62.6.3m./.q.70.4.c./.q.72.7.1m.

147 Gratia gratũ faciens ad hoc principaliter datur, ut anima hominis deo per charitatem coniungatur. Ideo quicquid poteſt eſſe ſine vno poteſt eſſe ſine alio 22ᶓ. quæſt. 172.4.c. Charitas 137.

148 Effectus gratię operantis, eſt prior quàm effectus gratię cooperantis 3ª.q.86.4.2m. * Spes 22.39.41.

149 Gratia eſt ſimilitudo dei operans in virtute miſericordiæ dei infinitæ 3ª.q.2.10.1m./.q.3.4.3m./.4.d.14.q.2.ar.1.q.1.4m * Temptare 7. Teſtamẽtum 7. Theologia 23. Thuriſicatio 2. Virginitas 6. Virtus 120.136 244.256.

150 Lumen gratię, intellectum dirigit, & affectum mouet 4.d.18.q.1.ar.2.q.1.2m * Vita 12.13.23. Vſura 10.50.51.53.56.61.62.69.70.72.76.95.107.124.134.135.182.183.214 226.290. Vti 11.19 Chriſtus 60.72.

151 Gratia dei, cauſat in nobis fidem, & ſpem. Cont. 3. capitº. 152./.153.

152 Per gratiam gratum facientem, tota trinitas inhabitat mentem 1ª.q.43.3.0./.4.2m /.5.c./.1.d.15.q.2.4m./. Con.4.cº 18. fi./.Ver.q.27.2.3m.

153 Gratia non immobilitat in bono, ne quis poſſit peccare, niſi ſit perfecta.ſ. coniungens fini 1ª.q.62.4.2m./.12ᶓ.q.106.2.2m./.2.d.4.3.5m./.d.20.q.3.5m./.3.3.cº.155./. Liº. 4. caº. 69. Impeccabilis 2. * Adam 60.61. Adoptio 2.14.&cet. Anima 299.&c. Annihilatio 15. Apoſtoli 5.10.20.31. Aſſimilatio 6.7. Aſſumere 34.60. Baptiſmus 168. Confeſſio 46. Contritio 8. Peccatum.

154 Gratia non infunditur in habentibus vſum liberi arbitrij, ſine actuali motu liberi arbitrii in deum, & in peccatũ 3ª.q.87.2.c. * Experientia 6.10.&c. Hebetudo 2. Hæreſis 69.70.114. Indulgentia 27.

155 Gratia nunquam amittitur ſine culpa, & illud quod ex gratia dei conceditur, nunquam abſque culpa reuocatur 3ª.q.50.2.c. Peccatũ 5.

156 Vna gratia poteſt perficere omnes potentias, non autem vna culpa inficere. Ver.q.27.5.9m. Habitus 55.

157 Gratia eſt quodammodo infinita, cum ſufficiat ad merendum premium infinitum, & per quam ſatisfactio proportionatur culpæ infinitæ, inquantum eſt offenſa dei 12ᶓ.q.114.3.3m./.3.diſt.1.q.1.2.5m./.4.d.14.q.1.artic.4. quæ.1.1m./.q.2.at.1.q.1.4m.

158 Gratiæ conuenit per ſe facere iuſtum, per accidens autem de impio facere iuſtum 4. diſtinct. 49. quæ. 4.1.3m. * Maria 16.&c. 56.

159 Primus effectus gratię gratum facientis, eſt remiſſio peccatorum 3ª.quæſ.72.7.1m./. Gal.lect.1. medº. A. * Peccabilis, Peccatum 5.6.169.177.180.189 259.268.338.339 355.374 437. Pœna 25.41.86. Pœnitentia 11.15 30.126. Pharao.

160 Nulla culpa poteſt remitti, ſine gratia 3ª.q.62.6.3m./.q.70.4 c./.q.86.3 c./.q 87.4.0./.q.89.1.c./.2.d.20.q.2.3.5m./.4.d.7.q.2.ar.2.q.1.c./.d.16.q.2.ar.1.q.3.0./.ar.2.q.1.c./.d.17.q.1.ar.3 q.1.0./.d.43.ar.2.q.1.c./.Con.3.cº.157./.Liº.4.cº.71./. Ver. q.28.2.0./.Opuſ.3.cº.45./.Iſa 1.mrº.I./. Rom.4. Lec.2. fin. Titum.3.lec.1.fi.H.

161 Minima gratia baptiſmalis, ſufficit ad delendũ omnia peccata 3ª.q.62 6.3m./.q.69.8.1m./.q.70.4.c./.2.d.29.3.3m./.4.d.17.q.3.ar.1.q.1.1m./.d.22.q.1.ar.3 q.1.1m. * Purgatio 1. Religio 43. Reſiſtere 1. Sacerdos 12.

162 Remiſſio culpæ, & pœnæ æternæ, eſt effectus gratię operantis, ſed remiſſio pœnæ temporalis, eſt effectus gratiæ cooperantis 3ª.quæſt.86.4.2m./.6.1m./.q.88.1.4m. * Sacramẽtum 30.31.77.91.98.108.&c.137.&cet. Sacrificium 34.

cetprudẽtia in cõſilii, mũditia in factis, pietas in ſuffragils, ſapientia in verbis. clemenna in reſponſis, fortitudo in bellis, & largitas in beneficiis 1 2. Cor. 10. fi. * Oratio 26.32. &c. Voluntas 11. &c. Votum 39.40.

¶ Grauamen. Depoſitum 4. Ebrietas 1. Matrimonium. 100.115.

¶ Grauare. Exaggerari. Gula 9. Ieiunium 7 Ignorantia 26. Maceratio 2. Miſericordia. 19. Nouitii 2. Vſura. 143.161.

1 ¶ Grave, vel leue habent in ſe principium actiuum, & formale ſui motus 12 2. q. 36. 2. c. /. 2. d. 18. q. 1. 2. c. /. 3. d. 3. q. 2. 1. 6m. /. d. 22. q. 3. ar. 2. q. 1. 1. c. /. 4. d. 43. ar. 1. q. 3. c. /. Con. 3. c°. 23. 4m. /. 5m. /. 7m. /. Lib°. 4. c°. 11. prin°. /. fi. /. Pot². q. 5. 5. c. /. Opuſ. 32. * Acceptio 7. Adam. 65. 66. Agere 21. 22. Agilitas 4. Anima 227. Baptiſmus 40.

690.2 Immo non habent in ſe principium actiuum ſui motus, ſed tantum paſſiuum 3ª. q. 32. 4. c. /. Meta. 5. lc. 14. prin° a. l. / Phy. 2. lec. 1. 1. a. /. Cę. lc. 3. prin°. b. C. /. li°. 2. le. 2. mc°. f. l. /. li°. 3. lec. 6. prin°. 2. Reſp°. Dub°. 690°.

3 Forma naturalis, non eſt motor grauium, & leuium, licet ſit principium motus 2. d. 14 3. c. / Con. 3. c°. 23. 4m. /. Ver. q. 22. 3. c. q. 24. 1. c. /. Cę. 3. lec. 6. prin°. 2. * Baro. Beſtialitas 1. Concupiſcibilis 13. Contemplatio 22. Damnatio 36.38.

691.4 Oppoſitum videtur dicere 3ª. q. 32. 4. c. /. Cę. lc. 5. prin°. b. C. / lib°. 2. lec. 2. mc°. f. /. li°. 3 lec. 6. prin° 2. Reſp°. Dub°. 691°.

5 Forma ſubſtantiantialis non eſt principium motus localis, vel quieris, niſi mediante grauitate, vel leuitate, ſicut nec principium alterationis, niſi mediante calore, vel frigore. 2. d. 14. 5. 2m. * Detractio 1. 15. Ebrietas 7. 8. Elementum 12

6 Mouens per ſe grauia, & leuia, eſt generans, ſed per accidẽs eſt remouens impedimentũ 1ª. q. 18. 1. 2m. / q. 105. 2. c. /. 12 2. q. 25. 1 2m. /. 2. d. 14. 3. c /. Con. 2. c°. 46. 3m. /. 9m. /. Li°. 3. c°. 23. 3m. /. Ve. q. 24. 1. c. /. Ma. q. 2. 11. c. /. q. 3. 3. c. fi. /. 6. c. pri°. * Epiſcopus 23. Error 2. Eucbariſtia 52. 161. Excõmunicatio 22. Fornicatio 5. Furtum 7. 14 Gloria 7. Grauamen.

7 Locus eſt cauſa finalis, motus grauium. Sed grauitas, eſt vnde principium motus 12 2. q 36. 2. c. * Grauare.

8 Grauitas per ſe inclinat deorſum, quam retrabat de loco ſurſum. Sed vtrumque conuenit per ſe grau 12 2. q. 36. 2. c. * Gula 6 9. Hęreſis 18. 66. 67. Idolatria 6. 7. 8. Ignorãtia 1. 20. 26. Infidelis 21. 23. Infidelitas 4. 5. 6. Inobedientia 5. Ira 47. Iudicium 29. 30. Lapidatio. Lex 130.

9 Grauitas methaphorice ſumitur in malo, ratione ponderationis, & in bono ratione ſtabilitatis. Pſal 34. fi. o. E. * Locus 10. Lud° 9. 12. Magnanimitas 18. Miſericordia 19. Mollities 2. Natura 49. Occupatio. Opprobrium 3.

10 Manus dei, dicitur grauis, quando punit, & dicitur leuis, quando conſolatur. Pſal. 31. mc°. b. C. * Perfectio 66. Plumbum. Pondus. Præſumptio 2 10 Proclamare. Punctus 6. Raptus 5 Religio 77. Satisfactio 8. 9. Simonia 6. Spiritus 14. 23 Suſpitio 1. 4. Temptare 4. 8. 13. Terra 13. Tribulatio 9. 10. 14 21. Velox 1. Virtus 41.

¶ Græci. Ablatiuus 2. Baptiſmus 36. &c. Baro. Cultus 5. Dionyſius 2. Encenia. Epiſcopatus 3. Aeternitas 29. Ethos. Eucharistia 69. 70. 209. Euſtratius 1. Græcia. Hæreſis 107. Idea 3. Imperium. Ioannes 16. 18. 19. Litera 4. Logos. Modeſtia 4. Ordo 102. 108. Paulus 4. 29. Philoſophus 1. Principatũ 4. Principium 13. Pſalterium 2. Scandalum 2. Schiſmos. Significatio 6. Spiritus 24. Subſiſtentia 12. Verbum 54. 85. Vita 54.

¶ Grecia. Alexander 3. Philoſophus 1.

¶ Gregale. Turtur 4.

¶ Gregorius propter triſtitiam, intermiſit expoſitionem Ezechielis 12 2. q. 37. 1. 3m. * Angelus 559. Anima 322. Athanaſius 2. Capitale 2. Creatura 15. Debitum 26. Indulgẽtia 11. Iſaacb 2. Liber 14. Magdalena 1. Puer 3. Superbia 7. Traianus. Vſura 122.

¶ Gremium. Electio 36.

¶ Greſſus. Caligæ. Sandatum 1.

¶ Grex. Deſerere. Epiſcopus 18. 19. 20. 24. 29. Prælatio 27.

¶ Griſaleus. Herodius. 1.

¶ Griffus, equis, & hominibus infeſtus, ſignificat crudelitatẽ potentum 12 2. q. 102. 6. 1m. mc°. G.

¶ Groſſities. Cælum 109. Cogitatio 6.

¶ Groſſum. Elementum 5. 21. Fęces. Grando. Ieiuniũ 37. Ignis 5. Piſcis 1. Subtilitas 2. Vapor 2.

¶ Gualterus. Vſura 214.

1 ¶ Gubernare eſt rem ad debitum finem conuenienter perducere 1ª. q. 103. 1. 0. /. 22 2. q. 102. 2. c. /. Con. 3. capit°. 64. 3m. /. 65. 1m. /. Lib°. 4 capit°. 20. 3m. /. Opuſcul. 20. capit°. 15. pri°. * Adoratio 9. Angelus 90. Animal 52. Caput 4. Creatio 11. Creatura 31. &c.

2 Gubernatio, eſt exequutio prouidentiæ 1ª. q. 23. 1. 2m. /. 3. c/ q. 23. 2. c. /. 1. d. 39. q. 2. 1. 1m. Dæmon 39.

3 Angelorum miniſterio, Deus gubernat homines 1ª. q. 110. 1. 0. /. 2. d. 14. 3 0 /. Ver. q. 5. 8 0. /. Opuſ. 3. c°. 15. Angelus 90. * Dirigere. Facere 3. Fatum 4. Fortuna 7. Frænum. Honor 29. 32. Idea 23. Iuſtitia 82. Lex 58. 65. 77. Mundus 19. Neomenia. Operatio 33. Ordo 43. Pedagogus. Politica 3. Princeps 0. Religio 5. Rex 0. Saluari 10. Senator 0. Spiritus 28. Varo. Virga 1. Chriſtus 51.

¶ Guiſcardus. Gallici.

1 ¶ G V L A eſt inordinatus appetitus cibi, & potus. Ideo ſemp eſt peccatum 22 2. quæſt. 148. 1. 2. 4. 0. /. Ma. quæſt. 14. 1. 0. /. 2. 3. c. Quid.

2 Vitium gulæ, eſt circa delectationes tactus, non autem guſtus propriæ. Ma. q. 8. 1. c. /. 9m. /. q. 14. 3. 4m. /. 4. 1m. /. q. 15. 1. c. /. Anima 2. lec. 21. * Adam 63. Adulterium 8. Appetitus 14. Capitale 8. Cæcitas. 2. Cere. 5. Cibus 9.

3 Gula eſt uitium capitale, cuius filiæ ſunt quinque, ſcilicet inepta lætitia, ſcurrilitas, immunditia, ſtultiloquium, & hebetudo mentis 22 2. q. 148. 5. 6. 0. /. Ma. q. 8. 1. c. /. 9m. /. q. 13. 3. c. / q. 14. 4. 0. Capitales 8. Ludus 11. * Ebrietas 6. Guloſus.

4 Gula eſt peccatum mortale, tantum ſi in hoc ponatur ultimis finis, ſcilicet quòd animus ſit paratus agere contra legem dei 22 2. 148. 2. 0. /. q. 154. 1. 6m. /. Ma. q. 14. 2. 0. /. Ro. 13. lec. 3. fi. B. /. Gal 5. lec. 5. meo. H. * Luxuria 7. 8.

5 Exceſſus cibi ſuenter contingens ex concupiſcentia, pertinet ad vitium gulæ, non aũt ſi contingat ex ignorãtia 22 2. q. 148. 1. 2m. / Ma. q. 14. 1. c. /. 2m. vel Appetitus 14. * Multiloquium. Peccatum 40. Pollutio 0.

6 Comedens ſcienter nociua, vel nimis, in graue nocumentũ corporis ex gula, peccat mortaliter 22 3. c 141. 6. 2m. /. q. 154. 2. 6m. /. Ma. q. 14. 2. 14m. * Scurrilitas 3.

7 Peccatum gulę, eſt tertium præceptum decalogi 22 2. q. 148. 2. 1m. /. Ma. q. 14. 2. 14m.

8 Species gulę ſunt quinque contentę in hoc verſu. Pre, propere laute, nimis, ardẽter, ſtudioſe 12 2 q. 72. 9. c. /. 3m. /. 22 2. q. 148. 4. 0. /. 4. d 15. q. 3. ar. 4. q. 3. ar. 2. /. Ma. q. 2. 6. c. /. q. 14. 3. 0. /. Eſa. 5. mc°. b. prin°.

9 Gula eſt leuius peccatum aliis, ratione materię, & peccantis, propter neceſſitatem, & difficultatem, ſed grauius ex effectibus 22 2. q. 148. 3. 0.

10 Gula aufert omnes uirtutes, non ratione ſui, ſed ratione vitiorum quæ oriuntur ex ea 22 2. q. q. 148. 2. 4m. /. Ma. quæſt. 14. 2. 2m. /. 3m.

11 Hebetudo circa ſpeculab lia, maxime procedit ex gula. Sed hebetudo circa eligibilia, eſt in omni peccato 22 2 q. 148. 6. 1m

¶ Guloſus. Gula 0. Mergulus.

1 ¶ G V S T V S de ſenſibilibus, ſequitur viſum, ſed in ſpiritualibus eſt econuerſo. Pſal. 33. mc°. 1. C. * Affectio 7. Amor 241. Senſus.

2 De guſtu ſano, & corrupto, in iudicando corporaliter, & ſpiritualiter 12 2. q. 1. 7. c. /. q. 2. 1. 1m. /. Ma. q. 1. 3. 10m. /. Ro. 12. lc. 1 mc°. l. /. Anima 2. lec. 21. * Anima 139. 131. 132. Animal 63. Bonitas 224. 225. 226. Contrarium 6. Conuiuium.

3 Guſtus in actu proprio erit in beatis, poſt reſurrectionem, vt iudicat de ſaporibus per immutationem ſpiritualem ab obiecto exteriori, niſi forte dicatur quod erit ibi guſtus in actu, per immutationem linguæ ab aliqua humiditate adiũcta, non autem erit in actu, ut eſt ſenſus alimenti 4. d. 44. q. 2. ar. 1. q. 3. c. fi. /. q. 4. c. fi. /. 2m /. * Epulę. Eucbariſtia 33. Gula 2. Pœna 42. Perfectio 70. Senſibile 6. 2. Senſus 18. Tactus 2. 3. Temperantia 23. 24.

¶ Gutta vltima in multis guttis cauantibus lapidem, agit in virtute omnium præcedentium 22 2. q. 24. 6. 2m. /. 1. d. 7. q. 2. 3 c. /. 3. d. 33. q. 1. ar. 2. q. 2. 4m. /. 4 d. 23. q. 1. ar. 1. q. 2. 5m. /. Ve q. 1. 9. 11m. * Admiſtio. Agens 66. Eucbariſtia 183. 184. Satiſfactio 37. Virtus 261. In virtute.

H

1 HABERE licet non ſit actio, ſignificatur tamen per modum actionis 12 2. quæſt. 49. 1. c. /. Meta. 5. lec. 20. prin°. b. E. Quid.

2 Habere dicimus id quo libere uti, uel frui poſſumus cum uolumus. Ideo perſonæ, uel eſſentia dei, habẽtur a ſola creatura rationali 1ª. q. 38. 1. c. /. Ma q. 13. 1. c. * Accidens 93. Accipere 4.

3 In diuinis, habens, & quod habetur realiter, ſunt idem realiter, non autem ſi habet intentionaliter, vt nomen, diffinitio, & ratio 1. d. 33. 1. 3m. /. Pot². q. 2. 1. 2m. /. q. 7. 4. c. * Agere 3. Amor 49. 100. 204.

Ha

4 Habere dicitur dupliciter, ſcilicet communiter reſpectu cuiuslibet rei, & ſpecialiter, reſpectu poſſeſſionum. Ma.q.13.1.c/.3m./.8m. * Angelus 354. 468. Anima 251. Apparere 1. Appetitus 15.27.40. Appropinquatio 1.

5 Habere ſecundum quod dicitur reſpectu cuiuſcunque quod habere, commune eſt ad diuerſa genera 12ſ.q.49.1.c. * Arrogantia 1.

6 Haberi proprie, non dicitur quod participatur ſecundum quemcumque modum, ſed tantum ſecundum actum perfectum 1.d 11.q.4.1.3m. * Aſſentire 4. Auaritie 1. 8.12. Audacia 19.20. Aureola 9.13.&c. Beatus 16.18.36. Bonitas 38. 225. 226. Charitas 10. 18. Cayphas. Comprehendere 2.8. Creatio 20.43. Damnum 1.4.3. Datio 2. Delectatio 58. Dæmon 20. Deſperatio 14. Deus 208. Diffinitio 3. Dignitas 3. Diſputatio 8 Diſtinctio 15. Diuitiæ 2. Duo 1.3. Eleemoſyna 32 39. Epiſcopus 30. Eſſe 40.57 73 Eſſentia 11. Aeternitas 24. Euchariſtia 259. Facultas Fides 27. Filiatio 34. Finis 38.96. Forma 109. Fruitio 8.9 Gratia 132.245.172. Habitus 4.6.7.56.67.79.82. Hæreſis 61.117.142. Imperfectio 4. Ioculdia 13. Ira 28. Iuſtus.7 Lectoratus 1. Lex 24. Medium 8. Meritum 7.15.60.64.65 75.104. Peccatum 29.293.261.368. Pœna 74.89. Pietas 8. Pignus 1. Poſſibilitas 1. Præceptum 22. Prædeſtinatio 17 Prædicare 8. Princeps 28. Priuatio 12. Prius 5. Recipere 7. Relatio 5.6.99. Religio 32.45.72. Reſurrectio 11.22. Reuelatio 10.&c. Sacramentum 80. Sāguis 9. Sapientia 36.44. Scientia 58.106.161. Sors 3. Spes 15. 41. 72. Sterilitas 2. Timor 62. Vbi 2. Virtus 8.135. 241. Votum 35. 36. Vſura 206. Vxor 1.8.9.19. Chriſtus 38. 71. Hymnus.

Quid. 1 ¶ Habilitas eſt medium, inter potentiam, vel ſubiectum, & actum, ſeu formam 1a.q.48.4.2m./.2.d 34.5.5m.

2 Habilitas dupliciter minui poteſt, ſcilicet ſubtrahendo aliquid eius, & apponendo contrarium. Et vtraque diminutio, fit in omni potentia. Sed magis prima in potentia actiua, & ſecunda in paſſiua. Et prima tollit eam, non autem ſecunda, niſi corrumpatur. Ma.q.2.12.c/.1m. * Agilitas 3. Appetitus 52. Aptitudo. Bonitas 148. Charitas 85. Phantaſma 7.8. Habitus 2.4.29.57. Illuminatio 7.&c. Inſtinctus Intellectus 129. Iuſtitia 13.15. Magnanimitas 19. Naturale 18. Operatio 54 55 59. Peccatum 147.&c.361.&c.380. Poſſibilitas 1. Priuatio 5.7.9. &c. 15. Prophe. 12 40. Virtus 82. 147.

Diuiſio. 1 ¶ Habitare cum deo ſancti dicuntur quadrupliciter, ſcilicet puritate, amore, contemplatione, & gloria. Iſa 33. fi.I. * Aſſumere 40. Auaritia 9. Cælum 122. Ciuis 1. Debitum 17. Dæmon 29. Domus 1. Elephas 4. Gratia 152. Ibi ces Hieruſalem 1.

2 Vtilitas habitationis cum Deo, oſtenditur quantū ad quatuor, ſcilicet quantum ad altitudinem ſecuram, quod tamē eſt contra conſuetudinem altitudinis, quantum ad ſatietatem plenam, quantum ad claram viſionem. & quantum ad affectionem ſanctam. ſcilicet per contemptum terrenorum Iſa.33.me°.F. * In 15. Inhabitare. Paradiſus 3.6. Pax 21. Reuerentia 8. Templum 10. Terra 4. Chriſtus 75.

3 Indigni ad habitandū cum deo, dicuntur dupliciter, ſcilicet eminentes ſeculi ſapientia, id eſt in philoſophia, & eminentes in ſeculari eloquentia, ſed non in Dei ſapientia. Iſa. 33. fin. I.

¶ Habituale Aſſumere 52. Auaritia 16. Cognitio 22. Contritio 26. Conuerſio 1. Dæmon 44. Dos 4. Euchariſtia 269. Filiatio 34. Fomes 1. Gratia 7 25.64.137. 169. 172. 176. 179. 180.187. Hæreſis 112. Imago 29. Intelligibile 2. Iudiciū 57. Memoria 6.7. Miraculum 20. Nitor 2. Notitia 1.5. Peccatū 291.340.383 416.431. Pœna 19. 41. Pietas 8. Sapientia 44. Virtus 28. Viſio 8.

¶ Habitudo. A. vel Ab. 2. Actio 49.50. Amor 216. Analogia 4. 21. Anima 159.269. Appetitus 40. Bonitas 154. Cauſa 30. 31. Comedere 4. Comprehendere 2. Conſanguinitas 3.6. Cōſtructio. Creatio 14.20. Creatura 3.&c.18.&c. De. 0. Denominatio 2. Deus 433. Aeternitas 6. Euchariſtia 117. 127. 129. Ex. 0. Facere 1.&c. Forma 45. Gratia 2. Habitus 9.10.18 10.1.2. Materia 41. Nomen. 59. Per. 0. Perſona 43.45. Proceſſio 9. 52. Propoſitio 1. Reſpectus. Suppoſitum 2. 3. Virtus 152.

Quid. 1 ¶ Habitus proprie, eſt qualitas, informans aliquam potentiam, vel principium eliciens actum 12ſ.q.49.1.0/.1.d. 3.q.5.5m./.2.d.24.q.1.1.c./. Ver.q.20.2.c. * Actu vel habitu. Actus. H. Adoratio 17. Amor. 131. 176. 195. 243. Appetitus 96.

2 Habitus eſt qualitas, de difficili mobilis, qua homo poteſt uti cum voluerit, reddens operationem delectabilem 12ſ. q.49.2.3m./ 3.d.14.ar.1 q.3.c./.d.23.q.1.1.c. Delectatio 33.

He

Actus 121. * Auaritia 16. Auerſio 2. Augmentum 9. 15. Blaſphemia 16. Charitas 2.10.24.100.

3 Mobile de facili, vel difficili, non ſunt differentiæ eſſentiales habitus, & diſpoſitionis, ſed ponuntur pro eis 12ſ.q.49. 2.3m./. Ma.q.7.2.4m. * Conſcientia 1.6 &c. Differentia 25. Dos 4. Elementum 17. Facilitas 1. Fides. 2. Forma 57.130.

4 Habitus eſt ſecundum quem ad aliquid nos habemus bene vel male 1a.q.83.2.c / 12ſ.q.49.1.c /.2.c./.1m./3 d.23.q.1.1. c./.4 d.4.q.1.1.c. * Fructus 10. Gratia 2.46 Habilitas 0. Habere.0 Hæreſis 112. Ignorantia 3. Du°.514.

5 Potentia eſt qua poſſumus, aliquid ſimpliciter, ſed habitus eſt, quo illud poſſumus bene, vel male 4.d.4.q.1.1.c /. Con. 4.c°.76.3m. * Intellectus 11.12.17.52.107.167.245.252. Iudicium 1.19. Iuſtitia 7.8.13.15. Iuſtificatio 4. Cōpetam

6 Idem habitus non ſe habet quandoque ad bonum, & quandoque ad malum, ſed bene eadem potentia 12ſ.q.49.4.3m./ q.54.3.0.

7 Immo aliquis habitus ſe habet ad vtrumque, ſicut opinio ad verum, & ad falſum 12ſ q.55.4.c / Ver.q.1.a.c. Reſponſio ſicut Dub°.692°. Du°.631°.

8 Habitus non eſt diſpoſitio obiecti ad potentiam, ſed econuerſo 12ſ.q.51.4.1m. * Iuſtus 9. Latria 2.

9 De ratione habitus non eſt reſpectus ad potentiam, ſed ad naturam 12ſ.q.49.2.c./.1m./.3.2m * Lex 5.33.

10 De ratione habitus eſt, quod importet habitudinem ad naturam primo & per ſe, ſecundum quod conuenit, vel diſconuenit 12ſ q.49.1.c./.1m./.3.0.

11 Habitus diſtinguuntur ſpecie ſecundum tria, ſcilicet ſecundum principia actiua eorum ſecundum naturam, & ſecundum obiecta ſpecie differentia 12ſ.q.54.2.0/.3 c./. q. 60.1 c./.q.63 4.c. * Liberum 2.

12 Oppoſitum videtur dicere a ſimili. Phy.7.lec.8.me°.g. Reſponſio ſicut Dub°.908°. Du°.635°

13 Habitus diſtinguuntur ſpecie, in ordine ad naturam dupliciter. Vel ſecundum conuenientiam, vt habitus bonus, & malus, vel ſecundum conuenientiam ad naturam humanam, & ſuper eam vt virtus diuina, vel heroica, & humana 12ſ q.54.3.0. * Malitia 2 5. Malum 33. Meritum 23.21. 22.26.27.50. 64. Modeſtia 4. Notitia 1. Obiectum 2. 3. 3. 6.14.16.

14 Omnis habitus, habet ſpeciem, & quantitatem ex obiecto Ma.q 7.2.c. Obiectum 2.&c.

15 Cōſuetum eſt apud auctores, vt habitus per actus diffiniāt ponentes actus pro habitibus 12ſ.q.70.1.3m./.22ſ.q.38.1.c. /.1m./.4.d.14.q.1 ar.1.q 6.1m./.d.33.q.3.1.c.fi /. Con.4.c°.12 /. Ver.q.14.2.4m./.q 24.4.11m./.12m. Actus 114. * Operatio 7. Oppoſitio 7. Paſſio 9. Patientia 1. Peccator 2. Peccatum 85.137.142.141.146.148.161.240. 283. &c. 291. 385. 405. 414.&c. Perfectio 65.75. Pietas 2.8. 16. Præceptum 19. 35. 67.72.91. Propheta 1.2 Peccatum

16 Habitus eſt principium actus, & finis eius, inquantum videtur actu impetrato ad finem proprium 3.d.36.L.fi.

17 Diuerſi fines proximi diuerſificāt ſpecies habitus, licet vnus finis ordinetur ad alium finem 22ſ.q.47.11 3m. * Scientia 6.46.50.57.107.143 Sindereſis 2. 6. Superbia 17. Virtus 2. 16.91. Voluntas 50. Vti 16. Chriſtus 57.61.&c.

18 Habitus ſecundum quod eſt prædicamentum, importat habitudinem indumenti ad induentem 12ſ.q.49.1.c /. Meta. 11. lec.22.p.rio°./. Phy.3.lec.5.b.1.I./ lib°.5.prin°.b.H. * Abſcōdere 3. Accidens 93. Vbi 2, Chriſtus 34. Prædicamentum.

19 Habitus ſecundum quod eſt poſt prædicamentum, eſt ſecundū quod homo vel quæcumque alia res, dicitur aliquid habere. Sed habitus prædicamentum, dicitur tanquam actio quædam habentis, & habiti, ſicut eſt in illis quæ circa nos habemus 12ſ.q.49 1 c./.2m

20 Habitus religionis eſt obſeruantia regularis, pertinens ad tria principalia vota, vt ſignum obligationis 22ſ q. 186.7. 2m./.q.188.1.2m. * Abſcondere 3. Epiſcopus 23. Modeſtia 4. Profeſſio 6. Religio 40.92. Votum 62. Religionis

21 Portans habitum religionis ex voto vltra annum, obligatur ad religionem 4.d 38.q.1.ar.3.q.1.5m.

22 Oppoſitum videtur dicere a ſimili. Quol.10.15.1m. Reſpondeo. Dub°.694° Du°.694°

23 Habitus ſumitur quadrupliciter, ſcilicet pro poſtprædicamento, pro prædicamento, pro prima ſpecie qualitatis, & pro habitu religionis 12ſ.q.49.1.0/.22ſ.q.186 7.2m./ quæſ. 188. 1. 2m. Diuiſio.

24 Habitus qualitas, dicitur dupliciter, ſcilicet diſpoſitio potentiæ ad actum, & diſpoſitio ad naturam 12ſ.q 49. 3.4.c /. q. 50.1.c./.1m./.2.c./.3m./.3.2m./.q.51.2.c./.q.54.1.2.c./.q.82.1.c * Appetitus 96. Ars 2.15.17. Qualitas

25 Al-

Ha

25 Aliquid dicitur habitus dupliciter. ſ. eſſentialiter, ideſt id quo quis agit, & contentum habitu. Secūdu modo qui eſt in habitu, & non in actu ſimilis eſt dormienti, non autem primo modo 12æ.q.49.1.c./. Ver. q.20 a.2.m. • Benignitas. Blaſphemia 16. Cognitio 21.

26 Habitus quadruplex. ſ. mutans tātum, qui mutatur tantū, utrumque, & neutrum. Ph l.2

27 Habitus duplex. ſ. naturalis, & infuſus a deo 12æ.q. 51.1.4. o. • Delectatio 27. Dæmon 32.44.

28 Habitus homini infunduntur a deo, dupliciratione, ſcilicet ad finem ſupernaturalem, ſicut omnes virtutes gratuitæ, vel ad oſtendendam virtutem dei, vt ſanitas, & ſcientia miraculoſe 12æ.q.51.4.o. • Deus 252.262.383. Fœlicitas 3 Filiatio 34.

29 Habitus dupliciter habilitat ad aliquid, ſcilicet inclinando per formam, & remouendo impedimentum. Ma.q.4.2.4m.

30 Habitus, & conſuetudo inclinant per modum naturæ. Ver. q.24.10.c./.1m./.12.32m./.33m. Conſuetudo 1.

31 Habitus fit de facili mobilis dupliciter. ſ. per ſe, quia ſcilicet non habet ita perfectum eſſe in ſubiecto, & per accidens. ſ. per diſpoſitionem contrarii. Ma.q.7.2.4m. • Finis 2. 81.&c. 112.122.128. Forma 57.130. Frui 9.

32 Habitus ſunt neceſſarii ad tria, ſcilicet ad firmitatem, promptitudinem, & delectationem in opere 12æ. q.49.4.c./. Ver. q.20.2.c./. Virt.q.1.1.c./.11m./.13m./.q.2.2.c. Delectatio 33. • Fruitio 4. Gratia 2.25.46.55.64.137.169.172.176.178. 180.187. Hæreſis.112.

33 Habitus ſpeculatiui ſunt tres, ſcilicet ſapientia, ſcientia, & intellectus. 1.prolo.3.c. • Inſtrumentum 2.3. Ira 1. Iuſtitia 7.8.13.15. Iuſtificatio 4.47. Mentum 5.9 10.

34 Quantitas habitus attenditur dupliciter, ſcilicet reſpectu obiecti, & ſubiecti 12æ.q.52.4.c./. Ma.quæſt 9.2.c. • Actu Adami 38.

35 Habitus proprie, non eſt in deo 12æ.q.49.4.c./.3.d.23.q.1. 1.c./. Con.1.c°.56./.92. Vir.q.1.1.c. ut Deus 131. • Angelus 512.622.&c.

36 Potentia pure actiua, non eſt ſubiectum alicuius habitus 12æ.q.54.1.c. • Augmentum 9.15.16. Cælum 14.1

37 Habitus cuius ſubiectum eſt potentiā, non importat ordinem ad naturam, ſed ad operationem, ideo poſterior eſt q̄ potentia. Sed prior eſt iſt ea, ſicut completum in completo, & actus quām potentia 12æ.q.50.3.4m. • Certitudo 4 54. Contemplatio 7. Deus 131.132.322.

38 Habitus infuſi, ſunt in natura animæ, ut in potentia pure materiali, acquiſiti vero, ut in potentia materiali, & actiua 1a.d.17.q.1.3 a

39 Habitus infuſus, eſt ſimilis habitui innato, quia habitus naturalis datur in creatione, infuſus vero in reparatione. Et vterque indiget determinatione 3.d.23.q.3.2.1m. • Donum 30. Dos 4.9.

40 Habitus non eſt in ſuperiori parte animæ, niſi ſnaturalis, vel infuſus 3.d.33.q.1.ar.2.q.2.2m. • Elementum 7.17.

41 Habitus in uiribus inferioribus, oportet formari per habitus in uiribus ſuperioribus. Ver.q.14.5.c

42 Vnus habitus non poteſt eſſe duarum potentiarum 4.d 14 q.1 ar.3.q.1.c /. Ver.q.14.4.7m.

43 Oppoſitum videtur dicere a ſimili 12æ q.56.2.c./.q.60. 4.c. /. Ver.q.28.5.18m. Reſp° Dub°.595.

44 Vnus habitus non poteſt eſſe duarum potentiarum equaliter, ſed bene unius potentiæ in ordine ad aliam 4. d.14.q.1. ar.3.q.1.c./. Ver.q.14.4.7m.

45 Habitus omnes qui ſunt in eadem potentia, ſunt eiuſdem generis, licet differant ſpecie propter differentiam obiectorum formalium 12æ.q.54.1.1m.

46 Oppoſitū videt dicere 1a.q.1.1.2m. Reſp°. ſicut Du°. 1110. • Æſtimatio 2. Forma 57.130. Imago 27.

47 Potentia dupliciter indiget habitu, ſcilicet quando operatio excedit vim totius naturæ, ut mereri, vel uim potentiæ, ut intellectus. Ver.q.24.4.8m. • Incontinentia 7. Inſtrumentum 2.3. Intellectus 12.17.52.62.107. 162.245.252. Ira 1. Laus 18. Lex 5. Liberum 2.30.

48 Ex actib° hīus infuſi, nō generat aliquis habitus acquiſit° ſed præexiſtens augetur, ſeu conformatur 12æ. q.51.4.3m./. Ver.q.1.10.19m.

49 Immo ex actibus infuſæ charitatis, generatur habitus dilectionis acquiſitus. Ver.q.17.1.12m. Reſp°. Dub°.697.

50 Habitus non eſt in memoria intellectiua, quia non habet operationem. Ideo idem habitus, ſcilicet notitia, reducit memoriam, & intelligentiam in unam operationem 1.d.3. q.5.5m. • Malum 33. Medium 5.9.10. Memoria 6.9.10.&c. Pœnitentia 15.35.&c.45.50.

51 Immo natura, & ratio potentiæ eſt, q̄ ſit principiū ſui act° 12æ.q.49 3.o./.4.c. Reſp°. ſicut Dub°. 866. Du.698.

52 Habitus intellectuales, ſunt principaliter in intellectu poſſibili, ſecundario autem in ſenſibus interioribus 12æ.q.50.4. o./.q.51.3.c./.q.53.1.c./.q.56.5.o/.q.67.2.c. • Potentia 11. 29.35.42. Scientia 85 86. Raptus 16. Timor 13. Via 9.

53 Null° habitus operatiu°, cōſtituit ea multis, quia eſt qualitas ſimplex relata ad multa ſm unū 12æ.q.53.2.1m./.q.54.4.o

54 Oppoſitum videtur dicere 12æ.q 49.4.c./.q.52.2.o. Reſp°. ſicut Dub°.1099. • Vir.13.56.57.193.196.192. Du.699.

55 Nullus habitus corrumpit omnes potentias animæ. Ver.q. 24.10.c./.12.c. Gratia 156. • Vnctio 15.

Oppoſitū uidetur dicere 12æ.q.54.1.3.c. Reſp°. Du°.700 Du.700.

56 Habitus quilibet habens ſubiectum corruptibile, & cauſā habentem contrarium, corrumpitur per ſe a ſuo contrario, & per accidens ad corruptionem ſubiecti, ut habitus corporales 12æ.q.53.1.3.c.

57 Habitus animæ facit habilem, remouendo inhabilitatem ex imperfectione potentiæ, non autem habitus corporis 4. d.4.q.2.ar.2.q.1.4m

58 Si loquamur de aliqua ſuperiori natura, cuius homo poteſt eſſe particeps, ſic nihil prohibet in anima ſecundum ſuam eſſentiā, eſſe aliquem habitum. ſ. gratiā 12æ.q.50.1.c.

59 Habitus poteſt habere ordinem ad actum ideſt ad operationem, & ſecundum rationem habitus, & ſecundum rationē ſubiecti. Sed omnis habitus qui eſt alicuius potentiæ, ut ſubiecti, primo & principaliter ordinatur ad actum, quia natura, & ratio potentiæ eſt q̄ ſit principium ſui actus, alii vero conſequenter ordinantur 12æ.q.49.3.o /.4.c.

60 In eodem corpore ſunt multi habitus, ſecundum diuerſos modos partium, quia ſecundum humores, eſt ſanitas, ſm partes ſimiles, eſt fortitudo, vel macies, ſm membra uero eſt pulchritudo 12æ.q.54.1.c.

61 In membris corporis, & in potentiis naturalibus, ſicut nō ſunt aliqui habitus operatiui, ita etiam nec in potentiis ſenſitiuis 12æ.q.50.3.1m

62 Immo poſſunt in eis eſſe aliqui habitus, quibus bene, aut male ad aliquid diſponunt 12æ.q.50.3.c.ſi. Re° Du°.701°. Du.701.

63 In ipſis etiam interioribus uiribus animæ ſenſitiuæ apprehenſiuis, poſſunt poni aliqui habitus, ſecundum quos homo ſit bene memoratiuus, vel cogitatiuus, uel imaginatiu°. 12æ.q.50.3.3m.

64 Habitus ex eadem cauſa augentur, ex qua generantur, quia generatio habitus, eſt quoddam fundamentum augmenti eius 12æ.q.53.2 c.

65 Diminutio cōuenit habitui, non ſm ſe, ſed ſm diuerſū modum participandi, ex indeterminatione potentiæ ipſius participantis 12æ.q.53.2.1m

66 Habitus aliquando ſic ligatur, q̄ nō poteſt exire in actum, ſicut vſus & iudicium rationis per irā, & ſcientia per ebrietatem 12æ.q.48.3.o./.4.c./.q 94.1.4m./.3.d.3.q.1 ar.2.q.1.c.ſi. /.d.31.q.1.1.c /. Ma q.12.1.o.

67 Habens habitum uirtutis, vel vitii, poteſt non uti eo, & exire in vſum contrarium 1a.q.62.3.2m./.12æ.q.52.3. c./. q. 63. 2.2m./.q.71.4.o./.q.78.2.c./.3m /.q.109.8.c.ſi./.2.d.28.2.4m./. d.29.2.4m./.d.42.q.2.1.3m./.3.d.30.5.5m./.d.31.q.1.1.c./.4.d. 14.q.1.ar.4.q.1.2m./.d.20.ar.1.q.1.1m /.d.33.q.3.2.3m./. Ʒ.4. c°.69.1m./. Ver.q.24.12 23m./.19m./. Ma.q.7.3.17m./. Vir.q.1 1.12m./.12.24m./.q.2.12.c.ſi.

68 Nobiles habitus affectiui infuſi, poſſunt latere ſuos poſſeſſores, non autem cognoſcitiui 12æ q 112.5.2m./.2.d.17.q 1. 4.2m./.d.39.q.3.2.e ſi./.1m./.2.d.21.q.2.3.5m./. Ver q 10.10.5m 10m./. • Actio 16.17. Actu. Adulatio 57.

69 Habitus principiorum eſt naturalis, & datur in creatione, quo ad lumen, ſed acquiritur per ſenſum quo ad determinationem ſpecierum 12æ.q.10.1.c /.q.51.1.2m./ q.62.3.c./.1m./ q.63.1.c./.2 d 24.q.2.3.c./ 3.d.23.q.3.2.1m./. Virt. q. 1.5.3m. • Amicitia 25. Appetitus 96. Appropriatio 15.17.18. Aſſenſus 2. Beatitudo 28. Bonitas 391.

70 Habitus primorum principiorū ſunt nobis naturales 12æ. q.91.2.c./.2m./.3.o /.12æ.q.5.4.3m./.q 8.1.1m./.q.47.6.c./.15. c /.q.49.2.1m./.3a.q 9.1.c.ſi./.Ʒ.2.c°.74.ſi./. 31. 20m./. 21m /. 22m./. Lib°.4.c°.11./. Ver.q.16.1.c./. Po°.q.2.3.c.ſi./. Ma q.3. 3.c./.q.16.6.c./.23m./. Vir.q.1 5.3m./.8.c./. Quo.8.4.c./. Quo. 10.7.o. • Certitudo 4.24.

71 Nō ē alius habit° principiorū, & concluſionum q̄ ex eis eliciūt, & p̄cipue circa ſingularia 12æ.q.57.2.2m /.2.d.24.q.2.4.6.

72 Immo intellectus eſt habitus principiorū, & ſcientia eſt habitus concluſionum. Poſter. lec. 7.m°.d. D./.lc.44.pis°.A. Reſp°. Du°.702. • Cognitio 41.75.78. Conſcientia 1.6.7.8. Contrarium 18. Aeſtimatio 1. Euchariſtia 191.B. Du.702.

73 Habitus

73 Habitus naturales. ſ. pri noſtū principiorū ſpeculatiuorum uel practicorum, nō poſſunt amitti, nec corrūpi 12ᵉ. q. 53. 1.c./.2.d.24.q.1.3.5^{m}./.d.39.q.3.1.c.ſi./.1^{m}. * Experientia 3. 7. Fœlicitas 3. Fides 1.&c.16.17.75.78.180. Fomes 1. Fortitudo 19.43. Idolatria 11. Ignorantia 3. Imago 27.&c. Intellectus 17.51.54.61.238. Iudicium 19. Memoria 6.9. Miſericordia 3. Opinio 7. Peccatum 240.416. Perfectio 75. Perſeuerantia 5.6. Præceptum 19. Principium 24.

74 Habitus per diſcurſum cauſati in intellectu, poſſunt corrūpi per accidens. ſ. ratione ſenſuum, & per ſe. ſ. a contrario diſcurſu, vel contraria propoſitione 1ª.q.89.5.c./.12ᵉ.q.53.1.0. * Scientia 85.87. Solertia 1.5. Chriſtus 57.&c 131.134

75 Habitus diminuuntur per eaſdem cauſas, per quas corrumpitur, quia diminutio eſt uia ad corruptionē 12ᵉ.q.53.1.0.

76 Habitus ſcientiæ, & uirtutis diminuuntur, & corrumpunt per ſolam ceſſationem actus, non quidem per ſe, ſed per accidens 12ᵉ.q.53.3.0.

77 Multi actus ab eodem habitu, reſpectu eiuſdem obiecti, nō cauſantur, niſi ex interruptione temporis 4.d.49.q.1.ar.2. quæſt.2. 4^{m}./.

78 Quilibet habitus cognoſcitiuus, ſpeciem habet ex ratione, per quam attenditur in aliquid. Ro.4.lec.1.me°.B.

79 Habitus non cognoſcitur, niſi per actus. Et hoc dupliciter, ſ. in quantum habetur, & per eſſentiam 1ª.q.87.1.0./.12ᵉ.q. 49.2.0./.12ᵉ.q.4.1.c./.3 d.23.q.1.2.0./.q.2.1.c./.8^{m}./. Ver.q. 10.19.0./. Quol.8 4.c.

80 Habitus eſt cauſa cognoſcendi, quaſi æquiuoca, non autē quaſi uniuoca, nec ut cognitus, ſed ut quo aliquid cognoſcitur. Ideo non oportet, ꝙ ſit notior aliis 1ª.q.87.2.3^{m}./.q. 88.3.2^{m}./.3.d.28 2.1^{m}./. Ver.q.10.9.3^{m}.

Comparatio. 81 Habitus qui eſt principium operationis, eſt poſterior potentia. Sed habitus, qui eſt diſpoſitio ad naturam, eſt prior potentia 12ᵉ.q.50.2.3^{m}.

82 Habitus infuſus, eſt perfectior habitu acquiſito, ſecundum genus ſuum. ſ. ratione originis, & finis. Sed quandoque eſt econuerſo, quo ad modum habendi, uel perficiendi. Ver.q. q.12.1.7^{m}. * Amor 182. Ars 15.&c. Beatitudo 18.49. Benignitas. Contritio 16.32. Conuerſio 1. Differentia 25. Elicere 8. Facilitas 1. Fructus 10. Frui 8. Fruitio 4. Homo 40. Incontinentia 7. Innocentia 14. Inſtrumentum 3. Ira 9. Latria 2. Laus 18. Matrimonium 53.120. Obiectum 2.3.6. Oppoſitio 7. Paſſio 77.78. Pœnitentia 15. Potentia 29.42 60. Præceptum 19.93.66.72.91. Principium 24. Regula 4. Scandalum 8. Scientia 6. Spes 39.41. Virtus 2.10.&c.16.56.57.91. 193.196.252. Vſus 1.

Quid. ¶ Halo eſt circulus, cauſatus ex vapore humido, exiſtens in aere, circūdans ſolē, uel lunā, & huiuſmodi. Quol.3.30.2.2.

¶ Hara. Ara

¶ Hebenus. Ignis 10.

¶ Heber. Hebræi 0. Iudæi. 2.

Quid. 1 ¶ HEBETVDO ſenſus opponitur acuitati eius. Et eſt debilitas mentis in conſideratione ſpiritualium. Et eſt peccatū inquantum eſt uoluntaria 22ᵉ.q.8.6.1^{m}./ q.15.2.0. * Cæcitas 1. Gula 3.12. Nicticorax. Stultitia 3.10.

2 Exiſtens in gratia, non poteſt pati hebetudinem ſenſus, in his quæ ſunt de neceſſitate ſalutis, ſed in aliis 22ᵉ.q.8.4.5^{m}.

¶ Hebion. Hæreſis 87.88.

Nominibus. 1 ¶ HEBRAEI ſæpe utuntur nominibus propriis pro appellatiuis. Iſa.8.prin°.a.C. Amen 0.

2 Hebræi ponunt nomina, loco pronominum Iſa 7.med°.b. prin°./.Ro.7.lec.4.med°.G. * Eccleſiaſticus 2. Iudæi 0. Laicus 1. Numen 17. Obſtetrix 2. Paulus 1.14.19.50. Pſalm.4. Pſalterium 2. Rex 8. Templum 3.&c.

¶ Hebron. Sepultura 10.

¶ Heli. Maria 6.

Propheta. 1 ¶ HELIAS eminet in tribus. ſ. in preſeruari a morte, in audacia, & miraculis. Ver.q.12.14.4^{m}. * Baptiſmus 23. Enoch.

2 Helias & Hieremias, creduntur fuiſſe uirgines 4. d 49.q.5. ar 3.q.1.3^{m}. * Heliſeus. Ieiunium 15.16. Miraculum 39.

3 Sermo Heliæ, non habebat in ſe uirtutem, ſicut ſmo Chriſti, ſed operabatur per interceſſionem ipſius 4.d.10.L.me°. C. * Sabbathum 10.

4 Helias non eſt raptus in cælū empyreū, ſed aereū. Et uiuit cum Enoch in paradiſo terreſtri, uſque ad antichriſtum 1ª. q.102.2.3^{m}./.3ª q.49.5.2^{m}./ 3.d.18 ar.6.q 2.1^{m}./. He.11.lc.2. me°.C.D. Enoch iuſ. Transfiguratio 3.

5 Helias & Enoch creduntur uiuere per cibū ligni uitæ 2.d.29.5.4^{m}

6 Helias propter iniuriam quæ redundabat in deū, fecit ignē deſcendere ſuper eos qui venerant ad ip.um capiendum 22ᵉ.q.108.1 4^{m}./.Ma.q.12.5.16^{m}.

Propheta. ¶ Heliſæus maledixit pueros zelo dei non autem liuore uindictæ, ſicut etiam Helias occidit centum uiros, 22ᵉ. q.108. 1.4^{m}./.Ma.q.12.5.16^{m}.

¶ Heluidius. Hæreſis 97. Natiuitas 82.

¶ Hemiſphærium. Cælum 24.123. Luna 5. Orizon 1.

¶ Herba. Animal 64. Arbor 2. Decimæ 28. Dæmō 81. Elephas 6. Terra 15. Tribulus.

¶ Hercules. Dicimus ꝙ imago Herculis ſimilatur Herculi, ſed non econuerſo. Ver. q.4.4 2^{m} * Stadium 1.

1 ¶ HAEREDITAS. Hæres eſt qui principalia alicuius bona percipit, non autem qui munuſcula eius recipit. Ro. 8.lec.3. * Aaron 2. Quid.

2 Hæreditas fuit quandoque data filiis ancillarum, & liberarum. ſ. filiis Iacob, ſqua priuatus eſt filius ancillæ Abrahæ. ſ. Iſmael, & filius liberæ Iſaach. ſ. Eſau, propter myſterium 4. d.33.q.1.ar.3.q.3.3^{m}. * Adoptio 2.7 9.11.24.&c

3 Hæreditas eſt ſtabilimentum, & finis, ſed uiri illuſtri in æternis, peccatoris autem in temporalibus. Pſal.32. med°. L.ſi./. Pſal.36.prin°. ſ.ſi.

4 Hæreditas iuſtorum eſt illud, quo deus eſt diues, ſcilicet ipſe deus, non per mortem, niſi quo ad fidem. Ro.1.lec.1.ſin. A.

5 * Aſſimilatio 5.6.7. Electio 37. Epiſcopus 27.30. Filiatio 5. 6.13.14.39. Furtum 13. Eccleſia 24. Illegitimus 0. Infidelis 4. Iuſtus 7. Legitimatio 0. Leuitæ. Lex 46. Merces 3. Paupertas 8. Peccatum 200. Primogenitus 2. Seruitus 9. Teſtamentum 0. Vſura 60.87.98.197.

¶ Hæremitæ habent ſolenne uotum continentiæ, non autē uotum obedientiæ 4.d.27.L. * Hæremus. Ioannes 6. Obedientia 40. Vatum

¶ Hæremus. Hæremita 0. Ioannes 6. Theodoſius 1.

1 ¶ HAERESIS ratione pertinaciæ eſt ſpecies peccati in ſpiritum ſanctum. ſ. impugnatio ueritatis 4.d.13.q.2a. 5^{m}. uel Blaſphemia 12.13. * Idolatria 1.6.7.8. Quid.

2 Hæreſis non computatur inter vitia capitalia, nec inter filias eorum, ſed extra numerum peccatorum. Et reducitur tamen ad ſuperbiam 22ᵉ.q.10.1.3^{m}./.4.d.13.q.2.2.1^{m}./.Ma. q.8.1.7^{m}. * Ignorantia 8 Infidelitas 3.4.

3 Ea quæ ſunt hæreſis ad ſuperſtitionem pertinent 4. diſt.13. quæſt.1.1.4^{m}.

4 De rōne hæreſis ſunt duo. ſ. electio priuatæ diſciplinæ, & pertinacia 22ᵉ.q.11.2.3^{m}./.4.d.13.q.1.1.c./.6^{m}./. Ma.q.8. 1.7^{m}./ 1ᵉ. Cor.11.lec.4.prin°.K./. Titum 3.lec.2.me°.I.

5 Hæreſis principaliter eſt circa articulos fidei, ſecundario autem circa ea quæ ſequuntur ex eis 22ᵉ. q.11.2.0./.4.d.13.q. 2.a. 6^{m}.

6 Errans circa fidem, vel bonos mores, eſt hæreticus, non autē in aliis 4.d.13.q.2.1.0./.Ma q..8.1.7^{m}./.Tit. 3. lec. 2. me°.I. Schiſ

7 Hæreſis principaliter conſiſtit in corde, ſecundario in ore, ſicut & fides 22ᵉ.q.11.2.c./.4.d.13.q.2.1.5^{m}.

8 Hæreſis, & ſecta, ſunt idem. Et ſunt opera carnis non ratione ſui actus, uel finis proximi, ſed ratione cauſæ, ſcilicet ratione appetitus indebiti finis, uel phantaſticæ illuſionis 22ᵉ.q.11.1.3^{m}. Cauſa

9 Sola pertinacia, facit hominem hæreticum. Ma.q.8.1.7^{m}.

10 Hæreſis naſcitur ex ſuperbia, uel ex concupiſcentia cōmodi temporalis 22ᵉ.q.11.1.2^{m}./. 3^{m}./.4.d.13.q.2.1.9^{m}./.a.1^{m}./. Ma.q.8.1.7^{m}./.3.14^{m}.

11 Corruptio rectæ æſtimationis circa fidem, uel bonos mores in uniuerſali, facit hæreſim, non autem in particulari, propter paſſionem 22ᵉ. q.162.4.1^{m}./.Ma.q.8.4.1^{m}.

12 Opinari contraria de pertinentibus principaliter ad fidem inducit, hæreſim, non autem de aliis, niſi conſideretur, vel determinetur, ꝙ pertinent ad fidem 1ª.q 32.4.0./.22ᵉ.q.11. 2.3^{m}./.1.d.33.5 0./.2.d.2.q.1.3.c./.d.12.1.c./.4.d.13.q.2.1.6^{m} /.d.13.q 2.1.6^{m}./ d.17.L med°.I./.Ro.14.lec.3.me°.G.

13 Exponens ſacram ſcripturam, in contrarium ei quod per ſpiritum ſanctum eſt reuelatum, eſt hæreticus 1ª. q. 1. 10.c. ſi./.22ᵉ.q.11.2.2^{m}.

14 Quicunque reſiſtit authoritati Romanæ eccleſiæ, hæreſim incurrit 22ᵉ.q.11.2.3^{m}./.4.d.21.q.1.ar.1 q.1.c. * Verbū 21.

15 Ex uerbis inordinate prolatis, incurritur hæreſis, ſecundum Hieronymum 1ª.q.31.2.c./.22ᵉ q.11.2.2^{m}./.3ª.q.16.8.c./.4. d.13.q.3.1.5^{m}./.Pot^{a}. q.9.8.c. Quid.

16 Omnis hæreſis poteſt dici noua, quia non habet initium a Chriſto. Vel reſpectu primorum inuentorum 4.d.13.quæſt. 2.1.8^{m}.

17 De auctoribus plurium hæreſum, 3.1.c.40.ſi./.Opuſ. 2. c°. 34./ Opuſ.5.0./.Opuſ.13.0./.Io.2.le.1.me°.d.

18 Hæreſis ſubuertit fundamentum omnium bonorum. Ideo plus cæteris peccatis nocet. Ideo eſt grauiſſimum omnium peccatorum per ſe 4.d.13 q.1.1.0. * Abſoluere 5. Baptiſm' 138. Correctio 15.16.19. Fides 127. Effectus

19 Hæreſis eſt neceſſaria & utilis eccleſiæ per accidens tantū, ſ. ratione probationis, & ratione exercitii. 22ϛ.q.11.3.2ᵐ./.4.d.13.q.2.3.2ᵐ./.1ϛ.Cor.11 lect.4.mcᵒ.G. •Idolatria 5.6.In gratitudo 21.Lupos.Ordo 92.Porta 2.

20 Hæretici poſſunt ordinare, non autem dare exequutionem 22ϛ.q.39.3.0./.3ᵃ.q.64.9.1ᵐ./.4.d.25.q.1.2.0. *Schiſma 5.7.

21 Hæretici non poſſunt abſoluere, quia non habent iuriſdictionem, nec dant gratiam. 22ϛ.q.39.3.0./.4.d.17.L.ſi./.d.18.L.prinᵒ./.d.25.q.1.2 1ᵐ.

22 Hæreticorum errores, ad hoc uidentur principaliter tendere, ut Chriſti derogent dignitati. Opuſc.1.cᵒ.33. princip°. *Separatio 4.

23 Si aliqui poſt abiurationem erroris, deprehenſi fuerint in abiuratam hæreſin recidiſſe, ſeculari iudicio ſunt relinquendi ſecundum decretalem. 22ϛ.q.11.3.c./.4.b./.1ᵐ./ q.31.2.3ᵐ./.4.d.18.q.2.ar.1.q.2.0./.Quol.10.16.0. • Vſura 96. 97.

24 Alij autem infideles qui numquam fidem acceperunt, conuerſi ad fidem nondum oſtenderunt aliquod ſignum inconſtantiæ circa fidem, ſicut hæretici relapſi, & ideo eccleſię nō eſt ſimilis recipiendi ratio de utriſque. 22ϛ.q.11.4.3ᵐ./.4.d.13.q.2.3.c.

25 Hæretici qui alios corrumpunt incarcerantur, & expellentur per eccleſiam. Si autem alios non corrumperent, poſſent etiam tolerari. 4.d.13.q 2.3.c *Abiurare.Clauis 17.Cōmunicatio 4.

26 Simplices neſcientes articulos fidei, non condemnantur pro hæreticis, ſed quia pertinaciter defendunt contraria articulorum. 22ϛ.q.1.6.2ᵐ./.3ᵐ./.3.d.25.q.2.arc.1.q.3.1ᵐ./.Ver.q.14.11.10ᵐ.

27 Hæretici non debent tolerari, niſi primo velint reſipiſcere. 22ϛ.q 11.3 0./.Quol.10.15.0.

28 Firmi in fide, poſſunt corpore conuerſari cum hæreticis, ut eos conuertant, non tamen in diuinis. 22ϛ.q.10.9.c.ſi./.4.d.13.q.2.3 c /.Quol.10.15.0.

29 Hæretici poſſunt iuſte occidi, in iudicio ſeculari, & rebus ſuis priuari, etiam ſi alios non corrumpant, magis quàm rei criminelæ ſæ maieſtatis, uel quàm cudentes falſam monetam. 22ϛ.q.10.8.0./.q.11.3.c./.4.d.13.q.2.3.c • Concilium 1.2.4.

30 Hæretici relapſi, recipiuntur ſemper ad pœnitentiam, non aūt ad dignitates, niſi primo. 22ϛ q.11.4.0./. Quol.10.16.0.

31 Eccleſia poſt primam uel ſecundam correctionem, tradit hæreticos iudicio ſeculari. Vnde in iudicio dei, ſemper recipiuntur redeuntes, quia deus ſcrutator eſt cordium, & uere redeuntes cognoſcit. Sed hoc eccleſia imitari non poteſt. Præſumit autem eos non uere reuerti, qui cum recepti fuiſſent, iterum ſunt relapſi. Et ideo eis uiam ſalutis non denegat, ſed a periculo mortis eos non tuetur. 22ϛ.q.11.3.c./.4.c./.1ᵐ./.Quol.10.16.0. •Euchariſtia 153.154.Filius 13.14.Idolatria 5.6.Infidelis 2 6.7.Infidelitas.0. Sacramentū.78. Scriptura 1.Schiſma 5.7.

32 Hæreticus pertinax, & nitens alios peruertere, eſt excommunicatus, non autem errans tantum. 4.d.13.q.2.3.c./.Gal.lect.2.ſi.G.

33 Hęreſis ꝑ ſe opponitur fide, ſchiſma uero vnitati charitatis Ideo non ſunt idem. Sed ſecundum diſponit ad primum. Et omnis hæreticus eſt ſchiſmaticus, nō aūt ecōuerſo. 22ϛ. q 39.1.3ᵐ./.4 d 13.q.2.1.2ᵐ./. d.39.q.2.1.2ᵐ. *Dubitatio 4.

34 Sicut boni homines dicuntur angeli, ſic hæretici dicuntur dęmones, propter excellentem malitiam. 1ϛ.Tim.4.lect.1. prinᵒ.K.&c. *Eccleſia 11.12.

35 Nullus ſequēs hęreſim, excuſatur a peccato, quia in dubiis nō debet eſſe facilis aſſēſus. Quol.3.10.c. *Euchᵃ.55.56.69 87.Fides 24.52.Ignorātia 8.Infidelis 2.6.7.Lapᵒ. Matrimoniū 126.Porta 2.Schiſma 5.7.Symbolū 2.6.7.&c.Sīonia.6.

36 Hęreſis Sabellij ꝙ deus pater eſt filius, natus de virgine, & quòd eſt ſpiritus ſanctus, ſm quòd creaturā rationalē ſanctificat, reprobatur. 1ᵃ.q.27.1.c./.q.28.1.3 b./.q.31.2.c./.1.d.2.5.c./.d.24.q.2.1.c./.d.26.L.ſi./.3.d.10.L.ſi./. Ʒ.4.cᵒ.5./.6. prinᵒ./ 7.ſi./.9./.10.5ᵐ./.6ᵐ./.Poᵃ.q.1.1.1ᵐ./.q.8.1.c./.q.9.5.14ᵐ./.8.9.c./.Matth 11.ſi.c.A./.Io.lect.1.ſi d.C./.cᵒ.5.lect.4.mᵒ.d.G./.lec.5.prinᵒ.a.ſi./.cᵒ.7.lec.2.mᵒ.d.A./ cᵒ.8.le.2 mᵒ.g.ſi./.lec.5.ſi.1./.cᵒ.10.lec.5.ſi c.G./.cᵒ.12.lec.7.mᵒ.b.E./.cᵒ.14.lec.3.prinᵒ.b.G./.mᵒ.c ſi./.cᵒ.17.lec.1.prinᵒ.a.ſi./.lec.5.ſi.e I./ Ro.lect.2.mᵒ.I.F.

37 Eccleſia cōtra Sabelliū cōfitetur cōicabilitatē, numerū, ordinem, conſortiū, & diſtinctionem, & negat ſingularitatē, unicū, confuſum, & ſolitudinem. 1ᵃ.q.31.2.c./.1.d.2.L.ſi./.d.24.q.2.1.0./.Poᵃ.q 9.8.0. Ordo 32.&c.

38 Hæreſis Arrij, quòd filius Dei eſt minor patre ſm diuinitatē, & quòd eſt creatura. 1ᵃ.q.27.1.c./.q.31.2.c./. q.32.1.1ᵐ./.q.34.1.1ᵐ./.q.41.2.c./q.42.1.c./.2ᵐ./.q 65.2.c./.3ᵃ.q.10.1.1ᵐ./1.d.14 q.2.1.c./ Ʒ.1.cᵒ.42.ſi./.52.ſi.Li.4.cᵒ.6./7./.8./.10.5ᵐ./6ᵐ./.cᵒ.16.ſi./.32.prinᵒ./.Poᵃ.q.2.3.c./.q.3.13.c./.16.c./.q.8.1.c /.q.9.8 9.c./.q.10.2.c.prinᵒ./. Opoſ.3.cᵒ.111./. Mat.11.ſi.c.B.F./.cᵒ.22.ſi.C / Io.lec.1.ſi.d.K./.&c./.lec.2.prinᵒ.a.C./lec.9.mᵒ.d. H /.lec.14 prinᵒ.b.H./.cᵒ.3.lec.3. prinᵒ.a.D.cᵒ.5.lec 2.ſi /.lec.3.prinᵒ/.lect.4.mᵒ.d.G./.lec.5. prinᵒ.a.E./.cᵒ.6.lec.5.prinᵒ.c.G./.lec.7.ſi.g.ſi./.cᵒ.8.lec.8.mᵒ.d E./.cᵒ.9.lec.4.prinᵒ.a.H /.cᵒ.10.lec.5.ſi.c.G./ lec.6.prinᵒ.b B./cᵒ.12.lec.7.mᵒ.b.E /.cᵒ.13.lec.3.ſi./.cᵒ.14.lect.3.prinᵒ.b.H./.mᵒ.c.ſi /lec.8 prinᵒ.a.B./.cᵒ.15 lec.2.prinᵒ.a.K./.cᵒ.17.lec.1.princᵒ.a.ſi./.mᵒ.c.E./.lec.5.prinᵒ.b C./ ſi c.L./.cᵒ 20.lec.3.ſi.ſ.H./.Ro.lec.2.mᵒ.K.F./.cᵒ.9.lec.1.ſi./.Gal.4.lec.4.prinᵒ.G./Col.lect.4.princᵒ.I./. Titum.2.lec.3.medᵒ.K./. He.2.lec.2.ſi.D. • Arrius.Aſſumere 38.Generatio 58.59.

39 Eccleſia cōtra Arriū cōfitetur unitatē, ſimplicitatē ſimilitudinē & æqualitatē, & negat diuerſitatē, drām, ſeparationē, diuiſionē, alienitatē, diſcrepationē, & diſparitatē. 1ᵃ.q.31.2.c./.1.d.2.L.ſi./.d.24.q.2.1.0./.Poᵃ.q.9.8.0. Cōfeſſio 7. Orō 96.

[3]8 Oppoſitum uidetur dicere a ſimili, quo ad ſimilitudinē & æqualitatem. Ver.q 4.4.2ᵐ. Reſpondeo ſicut Dubio 80. Duᵐ.702ᵐ.

40 Hęreſis Arrij, ꝙ ſolus pater eſt inuiſibilis oī creaturæ, & ꝙ filius uiſus eſt a ꝓphetis. 1.d.26.L.ſi./.3.d.10.L.ſi./.Mat.11 ſi.c.F./.Io.le 11.ſi.b.A./.cᵒ.12.le.7.ſi.e H./.cᵒ.14.lec.3.prinᵒ.b.H /.Col.lec.4.prinᵒ.H. *Proceſſio 48.Spūs 19.Xps 28.29

41 Hæreſis Arrij & Origenis, quòd perſonę diuinę differūt eſſentialiter. 1ᵃ.q.32.1.1ᵐ./.q.34.1.1ᵐ. Origenis.

42 Hæreſis Origenis & Arrij, quòd uerbum Dei non eſt Deus eſſentialiter, ſed participatiue. 1ᵃ.q.34.1.1ᵐ./.Io.lec 1.ſi.c.G.&c./.lec.5.prinᵒ.a.I./. Dion.2.

43 Quòd ſpūs ſanctus eſt creatura, facta per uerbū dei. Io.lec.2.prinᵒ.a.E.&c./.ſi.e.C. *Beatitudo 93.Origenes.0. Tres.

44 Quòd anima Chriſti cum aliis ſpiritualibus creaturis, fuit creata ante corpora, & a uerbo aſſumpta, & in fine unita corpori. 1ᵃ.q.90.4.c./.q.118.3.0./.3ᵃ.q.6.3.c./.3.d.6.prinᵒ./. Ʒ.2.cᵒ.81./.4.ſi./.Liᵒ.4.cᵒ.33.ſi./.34./.Io.3.lec.2.ſi.d.B /.He.lect.4.mcᵒ.E.

45 Quòd animæ ſunt unitæ diuerſis corporibus, propter diuerſa peccata. 1ᵃ.q.23.5.c./.q.47.2.c./.3ᵐ./.q.65.2.c./.q.75.7.c./.q.90.4.c./.q.118.3.c./.22ϛ.q.164.1.4ᵐ./.Ʒ.2.capᵒ.43./.81./.93.ſi./.Liᵒ.3.cᵒ.161.ſi /.Liᵒ.4.cᵒ.9.ſi./.32.1ᵐ./. Poᵃ.q.3.9.10.16.18.c /.q.6.6.2ᵐ./. Ma.q.5.4.c./.q.16.1.11ᵐ./. Aia.2.14ᵐ./.7.c./. Opuſ.15 cᵒ.12./. Opuſ.20.L.2.4.cᵒ.9.ſi./.Io.15.lec.3.ſi.d.K./ Ro.9.lc.2.mᵒ.B./.le.3.prinᵒ.I /.He.lc.4.mᵒ.E.

46 Quod mundus in infinitum renouabitur & recuperabitur He.12.lec.5.meᵒ.K.

47 Quòd beatitudo terminabitur. 1ᵃ.q. 64. 2. c./.12ϛ.q.5.4.c./.4.d.46.q.2.attic.3.q.1.c./.Ʒ.3.capᵒ.61./.62./. Veri.q.24.8.10.c./. Ma.q.16.5.c./. Iob.4.lec.3.ſi. B./. Mat.25.ſi.A./.Io.10.lec.5.ſi d.ſi. Beatitudo 93.

48 Quòd pœna dæmonum & aliorum damnatorum terminabitur. 1ᵃ.q.64.2.c./.4.d.46.q.2.art.c.3.q.1.c./. Cont.3.cᵒ.144 /. Verit.q.24.8.10.c./. Ma.q.16.5.c./. Opuſcul.3.capᵒ.217./.228.fin./.Matth.25.fin.K./. 1ϛ.Cor.15. lec.3.fin.D./.Eph.lect.3.ſi./.lect.8.prinᵒ.I./.Phy.2.lect.3.mᵒ.E./. He.lect.9.prinᵒ.H./.cᵒ.2.lec.4.prinᵒ.F. Origenes.0.

49 Hæreſis Manichæi, quòd principia ſunt duo, vnum bonorum, & ſpirituum tantum, ſcilicet Deus, alterum malorum, & corporalium, ſcilicet diabolus. 1ᵃ.q. 8. 3. c./.q 65.1.c./.2.d.1.q.1.1.c./. 6.c /.d.28.1.c /. d.39.q.2.2.c./. 3.d.2.q.1.artic.3.q.1.c./.4.d.43.artic.1.q.1.c./. d.47.q 2. attic.1.q.1.1ᵐ./.Cont.1.capᵒ 41.fin./.42.fin./.43.fin /.Libᵒ.2.capᵒ.41.fin./.43.fin./.Libᵒ.3.cᵒ.7./.15./.71.fin./.154.fin./. Libᵒ.4.cap.30.princᵒ /.fin./.56 fin./. Potenᵃ.q.3.6.c./. Quolib.3.21.7ᵐ./. Opuſcul 3.capᵒ.213 /. Iob.10.lect.1.princip°.B./.medᵒ. E./. capᵒ. 40. lect. 2. princip.B./. Matth. 14. medᵒ.b.E /. capᵒ.15 princip°.a B./.cap 27 princip°.a.B./. Ioann.lect.5. medᵒ. a. D./. lect.7. medᵒ.a.H./. capᵒ.2.lect.1.medᵒ.g./. cap.6.lect.1. fin g. F./. capᵒ.8. lect.3. medᵒ. d.E./. lect.6. princip°./.capᵒ.12.lect.5.fin.g.princip./.cap 14. lect.fin.fin.b. F./. cap.18.lect.6.princip.d E /. Colloſ lect.4. med.B./.1ϛ. Timoth.4.lect.1. medᵒ.H./. Hebr.11. lect.2. princip.k. Manichæus 1. Manichæi.

50 Hæc hæreſis Manichæorum pullulauit ex opinione pithagoræ, qui diuiſit omnia entia in duos ordines, & vnum ordinem reduxit in bonum ſicut in principium, & alterum in malum 2.d.1.q.1.1.c.

51 Hæreſis Manichæi, quòd in Chriſto non fuit uera caro. Opuſcul. 3. cap. 215./. Matth.1. princip.a.k./. Ioann.lect.7.med.a.H./. cap.2.lect.1.med.d.princ./. Ro.lect.2.ſi./. He.2.lect.4.princ.D.

52 Quòd Deus noui teſtamenti, eſt pater Chriſti, non autem Deus veteris teſtamenti, ſed diabolus.2.d.1.q.1.1.c./.Poª.q.3.6.c./.Quol.4.18.c./.Io.2.lec.2.fi.g E./.cº.6.lec.1.fin.g.F./.cº.8.lec.8 medº.d.fi./.cº.17.lec.fi.inc.b.E.Ro.lec.2.fi./.He.lec.1.medº.C./.fi./.cº.3 lec.2.prinº.C./.cº.11.le.2 prinº.K.

53 Quòd Deus eſt corpus, & lux Infinita. Et quòd Chriſtus eſt iſte ſol viſibilis. 1ª.q.90.1.c./.Con.1.cº.20.fi./.Li 2.cº.84./.Ma.q.16.1.c./.Spiritu.5.c./.Io.8 lc.2.prinº.E. *Anima.35. Aſſumere. 42 &c.

54 Quòd diabolus naturaliter eſt malus. 1ª. q.63.5.c.prinº./.Con.3.cº.107.fi./.Io.8.lec 6.medº.d.k.

55 Quòd diabolus eſt generatus,& habet patrem.Io.8,lec.5.fi.g. *Dæmon. 30.

56 Quòd non eſt curandum de fide, ſed de operibus. Nec credendum eſt aliquid,ſupra rationem. He.11.lec.2.prinº.I.

57 Quòd quædam animæ ſunt ex bona creatione,quædam vero ex mala.Io.8.lec.6.prinº.

58 Quod quædam animæ ſunt ex ſubſtátia Dei.1ª.q.90.1.b./.c./.Con.2.c.83./.Io.11 lec.7.fi h. Anima.35.

58 Quòd animæ ſunt æternæ,& quòd tranſeunt de vno corpore, in aliud corpus.Con.2.cº.81./.Io.lc.12.medº.2.C.

59 Quòd caro hominis, non eſt bona, nec eſt a Deo, ſed eſt a diabolo.22ª.q.25.5.c./.Con.3.cº.7.fin/.Io.8.lec.6.princº./.Ro.7 le 3.fi.D /.cº.8.lc.2.medº.C.

60 Quod liberum arbitrium cogitur ad peccandum, nec põt vitare peccatum.2.d.28.1.2.c./.Veri.q.24 12.c. Coactio.4.

61 Quod gratia vel charitas ſemel habita,amitti non poteſt. Quol.3.11.7m. Gratia.51. *Idolatria.6.

62 Quòd non licet comedere carnes, nec oua,quia natura Dei commiſcetur eis.1ª.Ti.4.le 1.meº.H. *Manichæus.0.

63 Quòd in toto veteri teſtamẽto,nulla eſt prophetia de Chriſto. Et quicquid introducitur in nouo teſtamento de veteri,eſt ex corruptione.Matth 1.fi.c.A. *Marchus.2. Maria.2. Tertullianus.0.

64 Hæreſis eius damnantis prophetas, & alios patres veteris teſtamenti.Con.3.cº.154.fi./.Matth.22 medº. c. prinº./.cº.23.prinº.2.D. Io.cº.4.le 4.fi.c.A./.cº.10.lc.2.princº. c. D./.Ro.le.2.fi./.Gal.3.le 4 prinº.A./.He.1.le.2.prinº.K.

65 Hæreſis eius damnantis omne matrimonium.1ª. Ti.4.le.1.medº.G.

66 Hæreſis eius,eſt grauior ſecundum genus, quàm idolatria.22ª.q.10.6.c./.q.94.3.4m.

Duᵐ.703.67 Immo idolatria eſt grauiſſimum peccatorum.12ª.q.102.3.21m./.22ª.q.94.3.0./.Ma.q.2.10.c./.1ª.Cor.12.lc.1.prinº.E. Reſpondeo ſicut Dubio.716º.

68 Hæreſis eius,& Montani,& Priſcillæ, quòd promiſſio ſpiritus ſancti,non fuit completa in apoſtolis,ſed in eis. Ideo negãt actus apoſtolorum.12ª.q.106.4. 2m.

Pelagii. 69 Hæreſis Pelagii, quòd omnia præcepta Dei, ſeruari poſſunt ſine gratia.12ª.q 100.10.3m./.q.109.4.b./.2.d.28.3.1.fin./.3.d.35.6.c./.Con.3.cº.155.fi./.Ma.q.2.5.7m../.Quol.1.7.c./.Ro.2.le.3.medº.H./.1ª.Cor.12.lec.1.medº.B.vel Gratia.62.74.168. Fides.74.

70 Quod homo poteſt mereri,ſine gratia.2.d.17.q.1.3. 8m./. 2.d.28.1.c./.d.30.q.1.2.c.prinº./.L.prinº./.Con.3.cº.147.fi./.Lib.4.cº.50./.52.fi./.Veri.q.16.1.12m./.q.24.12.c./.Virt.q.2.1.12./.Quol.1.7.c./.Ro.5.lc.3.prinº.

71 Quòd principium bene operandi, eſt ex nobis, ſed conſummatio,eſt ex Deo.1ª.q.23.5.c./.22ª.q.6.1.c./.Con.3.cº.149.fi./.Quol.1.7 c./.Matth.6.medº.c.fi /.Ro.7.le.3.fi.E./.cº.8.le.3.prinº.H./.2ª.Cor.3.le.1.fi.C./.Eph.lc.1.fi.E./.Phil.lc.1.fi.I./.cº.2.lc.3.fi.F /.2ª.Tim.2.fi. *Gratia.62.74.168.

72 Quod pueri non contrahunt peccatum originale, ſed baptizantur,propter regnum Dei.12ª.q.81.1.c./. Con. 4. cº.50./.52.fi./.Ma.q.4 1.c./.q.5.2.1m./.Io.3.lc.1.fi.d. fi./. Ro. 5.le.3.prinº.B. Baptiſmus 199.

73 A Quod pueri non baptizati, erũnt in domo Dei, nõ autẽ in regno Dei.Io.14.lc.1.medº.c.fi.

73 B Quod homo viuere poterat ſine peccato. Matth. 6. medº. c.D.

Iouiniani.74 Hæreſis Iouiniani, quòd homo bene operatur neceſſario, nec poteſt peccare. 2. d. 28. 1. c./. Veri. quæſt. 24. 12. c. Impeccabilis. 1.

75 Quòd matrimonium,æquatur virginitati.22ª.q.152.4.0./.quæſt.186.4.c.fi./.Con.3.cº.137./. 139. 1m./. Opuſc. 19. cº. 8. co. 3.

76 Quòd omnes beati,ſunt æquales in præmio.Opuſ.18.cº.8.lect.2.prinº.G. Beatitudo 55. *Peccabilis.

Neſtorii. 77 Hæreſis Neſtorij, quòd in Chriſto eſt una natura dei & hominis.1ª.Cor.2. Aſſumere 40.Oratio 96.

78 Quod ponitur hic pro opinione,ſcilicet, quòd ſufficiat ſolũ deo confiteri hæreſis eſt, non quòd explicite ſit contra aliquem articulum fidei,vel præcedẽs,vel ſequens ad ipſum, ſed implicite aliquod contrarium fidei continet,quia ſequitur quòd claues eccleſiæ non ſint neceſſariæ ad ſalutem. 4.d.17.L.fi.K. Hæreſis.115.

79 Et in talibus antequam determinetur per eccleſiam, quòd ex eis ſequatur aliquid contrarium fidei,non iudicatur hæreſis eſſe hoc opinio.4.d.17.L.fi.K.

80 Et ſic magiſter ſententiarum & Gratianus hoc pro opinione ponunt.4.d.17.L.fi.K.

81 Chriſtum filium dei dicit Neſtorius,non quia filius dei naturam ſumpſit humanam,ſed ſolum per gratiam, & dei inhabitationem.Opuſ.3.cº.210. Aſſumere 40.

82 Quòd Maria,non eſt mater dei. 3ª.q.35 4.0./.3.d.4.q 3.2.c./. Cont.4. capº. 24./.139./. Vnio. 1. c./. Opuſcul. 3. cº. 229./. Matth. 1. medº. d. A. /. Ioann. lect. 7. medº. 2. k./. capº. 2. lectio.3. princip. b. G./. Galat. 4. lectio.2. fin. B./. 1ª. Timoth. 6. lect. fin. fin. F. * Chriſtus. 183. Proceſſio 49.

Valentini. 83 Hæreſis Valentini, quòd verbum dedit cauſam creatori, qua mundum crearet.Io.lec.2.prinº.a. D.

84 Quòd principia rerum ſunt ſex, ſcilicet perfundum, ideſt pater, ſilentium, intellectus, veritas, verbum, & vita, ex quibus ſunt triginta ſæcula.Io. lec. 2. medº. b. G. * Marcion. Proceſſio. 33.

Eutic̃etis. 85 Hæreſis Eutichetis, quòd In Chriſto eſt tantum vna natura compoſita ex natura diuina & humana. 3ª. quæſt. 2. 6.c./. quæſt. 18. 1. c./.3. d: 17. ar. 1. q. 1. c./.d. 18. 1. c./.Cõn. 4. cº. 35./ Io. lec. 7. prinº. a. D. /. Ro. lec. 2. fin. L./. Phil. 2. lec. 2. fin. D./. Dio. lec. 2. Apollinaris. 2. Vnio. 14. Hæreſis. 1.

86 Quod corpora reſurgentium & Chriſti, non erunt palpabilia, ſed erunt vt venti. 3ª. quæſt. 54.3. c./.4. d.44.q.2. ar. 1. quæſt. 1. c. fin./.quæſt. 2. ar. 2 quæſt. 1. b. 2. /. Con. 4. cº. 84./. 86. fin./. Io. 20. lec. 6. medº. b. B. * Corpus. 56. Euticetes. 1. Vnio. 14.

Hebionis. 87 Hæreſis Hebionis, quòd Chriſtus conceptus eſt ex ſemine viri. 3ª. quæſt. 28. 1. c /.3. d. 2. quæſt. 1. ar. 3. quæſt. 2. c./.4. d. 30. quæſt. 2. 3. c./ Matth. 27. fi. b. A./. Io. 2. lec. 1 medº. d. F./.Gal 4. lec. 2. medº. A. Conceptio. 18. &c.

88 Hæreſis Hebionis, Cherinti, Fotini, & Pauli ſamoſateni, quòd Chriſtus non fuit ante matrem, ſed purus homo meruit deitatem. 3ª. quæſt. 2. 11. c./.quæſt. 16. 1. c./.quæſt. 28. 1. c./.quæſt. 34. 1. 1m./.quæſt. 35. 4. c./.quæſt.66.9. 3m./.Con. 4. cº. 4./.6. prinº./.7. fin /.9./.23.prinº./.fin./.28./. Matth. 9. prinº. a. B./. Io. prolo. fin. F./. lec. 1. fin. d. C./. lec. 14. medº. b. H./.cº. 5. lec. 5. princº. b. B./.cº.6. lec. 5. princº. c. G./.Rom. lec. 2. medº. I./. Phil. 2. lec. 2. fin. C./. lec. 3. princº. C./.Gal. 4. lec. 2 medº. I./.He. lec 4. medº. G.

De Chriſt. 89 Hæreſis Athemnnis & Marcelli, quòd Chriſtus non fuit Deus ante matrem. 3.d.2.q.1.ar.3.q.2.c.

90 Hæreſis Gabaonitarum, quòd Chriſtus eſt compoſitus ex natura diuina & humana: ideo ſemper eſt immortalis. Quol 4.q 5.c.

91 Hæreſis Gallanitarum, quæ fuit in ſexta ſynodo damnata, quod in Chriſto eſt vna natura compoſita ex diuinitate, & humanitate. Quol.4. 8.c. Hæreſis. 85. *Aſſumere. 38. &c. Chiliaſtæ.Conceptio.32.Corpus.56.

92 Hæreſis Ioliani & Gallani, quòd corpus Chriſti nõ fuit corruptum, ideſt mortuum. 3ª. quæſt. 50. 5. c./. Quol. 3. 4. c./.Quol.4.8.c.

93 Neſtorius dixit, quòd Chriſtus a principio habuit pleniſſimã inhabitationem Dei in eo. Sed Fotinus dixit, quòd eam meruit per paſſionem, & per alia bona opera. Con. 4. cº. 34. fin./.Opuſc.3.cº.210.

94 Neſtorius generationem verbi æternam confitebatur, quam Fotinus negabat omnino. Con. 4. cº. 34. fin./. Opuſc. 3. cº. 210.

95 Hæreſis Neſtorii, damnata eſt in concilio Epheſino. Vnio. 1. c.

96 Hæreſis Priſcianiſtarum, quòd omnia facta hominum, etiã Chriſti, certis horis ſubiecta ſint. Cõ.3.cº.85.15m./. Matth. 2.prinº.a.B /.10.2.lec.1.medº.d.G.

97 Hæreſis Heluidij, quòd mater Chriſti non manſit virgo poſt partum. 3ª. quæſt. 18. 3. c./.1m./.4. d. 30. quæſt. 2. 3. c./.7m./.Opuſc. 3. cº. 232./.Matth. 1. fin. d. B./. ſ. I./ Io. 2. lec. 1.medº.d.F /.lect.2.princº.a.E./.cº.7.lec.1.medº. b. B./. Gal.lec.5.prinº.k. *Dioſcorus.Eccleſia.11.12.

98 Hæreſis Eunomii, quòd filius Dei eſt omnino diſſimilis patri. 1ª. quæſt. 42. 1. 2m./. Con. 4. cº.6.fin./.Io.lect. 1.fin. D. *Aſſumere. 38.

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99 Hæreſis Nazeræorum, quòd fides Chriſti, ſine operibus legis, non ſufficit ad ſalutem. 3^{e}.q.74.4.c.fi./.Ꝑ.4.c^{o}. 57. fin./. Opuſ.3 c^{o} 228./ Matth. 12.prin^{o}.a.K. * Ioannes. 19. Lactantius.0. Nicolaus.1. Vnio.14. Voluntas.52.&c. Chriſtus 49. 190. 191.

100 Hæreſis Theodori moſueſteni, q in veteri teſtamento, nihil expreſſe dicitur de Chriſto. Pſal. prolo.med^{o}.G./.Pſal.21 prin^{o}.a.K.Matth.1.fi.c.B. *Proceſſio. 49.

101 Hæreſis abbatis Ioachim, q eſſentia generat eſſentiam, ſicut Deus generat Deum.1^{e}.q.39.5.c. * Antropomorphitæ.

102 Error eius circa trinitatem perſonarum in diuinis, & circa vnitatem deſcribitur. Opuſ.24.0.

103 Hæreſis Macedonii, q ſpiritus ſanctus eſt creatura, & miniſter patris & filii. Con.4.c^{o}.16.fi./.18. prin^{o}./.Po^{a}.q.9.9.c. prin^{o}./.q.10.2.c.prin^{o}.Io.3.lec.2.prin^{o}.a.G./.c^{o}.16.lec.2.fi./ Ro 8.lec.5.fi.C./.1^{e}.Cor.12.lec.2.fi. *Deus.48.Spiritus.19.

104 Hæreſis Simonis magi, q gratia ſpiritusſancti eſt venalis, & q mundus eſt factus, a quadam ſuperna virtute, non autem e Deo.21^{e} q.1 no.t.1^{m} /.Con.2.c^{o}.41.fi. * Iudæi.22.25 Lactantius.0.Mũdus.30.Præceptũ.8.139.Prædeſtinatio.38

105 Hæreſis Petri Albailardi quòd Deus non poteſt facere, niſi quæ facit, propter ordinẽ iuſtitiæ, & ſapientiæ eius, vel quia agit ex neceſſitate naturæ. Po^{a}.q.1.5.c. prin^{o}. * Prouidentia 8.&c. Tertulianus.0.

106 Sanctos non orare, nec poſſe nos iuuare, eſt hæreticum, & eſt hæreſis Vigilantii.22^{e}.q 83.11.c./ 4.d.15.q.4.ar.6.q.2. c.

107 Hæreſis Græcorum quòd ſancti non vadunt ad paradiſum & quòd animæ damnatæ non vadunt ad infernum, vſque ad diem iudicii.2.d.6.3.5^{m}./.d.11.q.2.t.c./.Con.4.c^{o}.91.fi./. Io.14.lec.1.fi c.G./.c^{o}.19.lec.5.me^{o}.a.fi./.2^{e}.Cor.lec.2.me^{o}. E./.Phil.lec.3.fi A.

108 Hæreſis Montani, q prophetæ non habebant lumen iudicandi, ſed erãt arrepti.22^{e}.q.173.3.c /.4^{m}./.Con.3.c^{o}.154 fi./.Veri.q.12.9.8^{m}. * Anima.126.Baptiſmus.159.&c. Confeſſio.60.Purgatorium.1.

109 Hæreſis incæpit apud Iudæos, & venit inter chriſtianos, q ſerui Dei, non debent eſſe ſerui hominũ. Titum 2.le.2.fi.B.

110 Hæreſis Vigilantii, impugnantes voluntariam paupertatẽ, & quoſdam modos eius, vt ſcilicet de precio poſſeſſionũ venditarum, omnes communiter viuant, vt de poſſeſſionibus communibus viuant, vt de labore manuum viuant, vt de his quæ ab aliis inferuntur, communiter viuant.22^{e}.q.186 3.6^{m}./.4.c.fi./.Con.3.c^{o}.131.vſque.136./.Quol 3.q.5.2.2^{m}./. 5^{m}./.Opuſc.17.c^{o}.14./.15./.16./.Opuſc.18.c^{o}.13./. Opuſc. 19. c^{o}. 8.

111 Hæreſis Deſiderii lombardi, de ſecta Catharorum, damnantis ſtatum egentium cum Chriſto, relictis omnibus. Opuſ. 19. c^{o}. 8.

112 Hæreſis Vilielmi de ſancto amore, q paupertas habitualis eſt licita, non autem paupertas actualis. Opuſ.19.c^{o}.8.

113 Hæreſis pauperum de Lugduno, q quilibet iuſtus eſt ſacerdos, & econuerſo. Con 4.c^{o}.77.fi./.He.7.lec.2.me^{o}.H.

114 Hæreſis Nouatianorum, q peccans poſt baptiſmum, non poteſt reſurgere ad gratiam per pœnitentiam. 22^{e} q. 10.2. 3^{m}./.3^{e}.q.84.10.c./.Con.3.c^{o}.156.fi./.Li.4 c^{o}.72.fi./. Quol. 10.16.c./.Pſal.24.med^{o}.1.fi./.Matt.6.me^{o}.c.D./.c^{o}.12.me^{o}. h.F./.He.6.lec.1.fi.E. Gratia.50. * Baptiſmus. 38.139.&c. Donatus.Euchariſtia.55.56.69.87.88.153.154.

115 Quod ſufficiat ſoli Deo confiteri, nunc poſt determinationem eccleſiæ, ſub Innocentio tertio factam, eſt hæreſis, non autem erat hæreſis tempore magiſtri ſententiarum & Gratiani, ante determinationem eccleſiæ.4. d. 17. L. fin.K. Hæreſis. 78. 79.

116 Hæreſis Cathafrigarum qui non baptizant in nomine triũ perſonarum, ſed in commemoratione mortis Chriſti, quẽ dicunt eſſe purum hominem, & non Deum. Et ſpiritum ſanctum dicunt eſſe Montanum. 3^{a}. quæſt. 66. 8. c./. 9.3^{m}. Baptiſmus 46.

117 Hæreſis eorundem Cathafrigarum, q mulier poteſt habere ſacros ordines.1^{e}.Ti.3.lec.2.fi.

118 Deum non eſſe auctorem omnium bonorum, eſt hæreticũ 1^{a}.q.65.1.c./.Ma.q.8.4.1^{m}. *Amarians Angelus. 152.153.

119 Deum non videri per eſſentiam a beatis, eſt hæreticum. 2. d.23.q.2.3 c.fi./.Veri.q.8.1.c. *Anima.126.

120 In Deo eſſe compoſitionem, vel accidens, vel aliquid præter Deum eſſe æternum, eſt hæreticum.1^{a}.q.61.2.c./.Po^{a}.q.8.2. c./. Accidens. 111.

121 Relationes in diuinis eſſe aſſiſtentes, vel omnino non eſſe in Deo, eſt hæreticũ, & cõtra Gilbertũ poretanũ.1.d.33.5.fi.

122 Materiam primam, vel ens vniuerſale, eſſe Deum, eſt hæreticum.1.d.37.q.2.2.a.1. * Deus. 2.

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123 Oppoſitum videtur dicere.2.d 3.q.3.2.c. fin. Reſpondeo, Du^{m}. 704^{m}. ſicut Dubio. 475.

124 Angelos, vel aliquid aliud, præter Deum fuiſſe ab æterno, eſt hæreticum.1^{e}.q.61.2.c./.Po^{a}.q.8.2.c. Æternitas.39

125 Oppoſitum videtur dicere Meta.12.lec.6.fi.g./.Phy.8.lec.7. Du^{m}. 705^{m}. fi 1.F Reſpondeo, ſicut Dubio.912.

126 Quòd aliquid ſit non creator, nec creatura, eſt hæreticum. Po^{a}.q.3.3.c.prin^{o}.

127 Diabolum non eſſe factum per verbum Dei, eſt hæreticum. Io.lec.2.med^{o}.b. H.

128 Quod angeli creent aliquid eſt hæreticũ. 1^{a}.q.90.3.c./.12^{e}. q.3.7.2^{m}./.2.d.1.q.1.3.4.6.c /.d.14.3.c./.d.15.q. 1. 2. 3.c./ d. 18.q.2.2.b.2./.c./.5^{m}./.3.d.16.q.1.3.3^{m}./.Con. 2.c^{o}.21.fin./. 42.fi./.Veri.q.5.8.9.c.fi./.q.8.1.c./.q.9.1.9^{m}./.q.22.9.c./. Po^{e}. q.3.4.c./. Anima. 3.6^{m}.

129 Angelos a Deo creatos eſſe malos, eſt hæreticum, & impoſſibile.2.d.3.q.2.c.prin^{o}. Dæmon.30. * Angelus.152. 153.

130 Angelos nullam applicationem habere ad corpus, nec ad locum, quia nihil operantur immediate circa corpus, eſt hæreticum.1.d.37.q.3.3.1.c./.3.d.16.q.1.3.3^{m}./. Veri.q.8.11.c. * Ala.841.26. Apollinaris.1. Apponere.1. Aſſumere.45.46.

131 Opinio ponens angelos, non habere cognitionem ſingularium, eſt hæretica, & ſacræ ſcripturæ contraria.1^{e}.q.57.2.c./. 2.d.3.q.3.c.prin^{o}. * Baptiſmus.138.Conceptio.32.Corpus. 55.Deſponſatio.Deus.233 254.Epiſcopus.5.Euchariſtia.55 56.69.87.88.153. 254. Fornicatio.2.3.4. Gratia.74.Hæreus. Maria.2. Mundus.30.Oratio.8.9.Peccatum.323.324.325.

132 Prima opinio Neſtorii & Dioſcori quam recitat magiſter in tertio ſententiarum, diſtinctione ſexta, ſcilicet q in Chriſto ſunt duæ hypoſtaſes, ſeu duo ſuppoſita, eſt hæretica. 3^{a}. q.2.3.6.c./.q 4.3.c./.Vnio.2.3.c./.Quol.1.2.c.fi./. Io. lec. 7. med^{o}.a.F. Dioſcorus.

133 Et damnata eſt in quinto concilio, ſcilicet Conſtantinopolitano. Vnio.2.3 c./.Quol.1.2.c. fin. * Principium. 23. 27. Purgatorium. 1.

134 Imo non eſt hæretica 3.d.6.q.1.2.c. Reſp^{o}. Du^{o}. 706°. Dũ^{m}. 706^{m}.

135 Quod claues eccleſiæ nõ ſunt neceſſariæ ad ſalutem, eſt hæreticum.4.d.17.L.med^{o}.I. *Reſurrectio.11.Clauis.20.

136 Quòd paſſio Chriſti, non ſit ſufficiens ad redemptionem, ſed ſint additæ paſſiones ſanctorum ad hoc complendum, eſt hæreticum. Col. lec.6.prin^{o}.K.

137 Dimenſiones ſacramentales, eſſe æquales dimẽſionibus corporis Chriſti, eſt hæreticum. Opuſ.13.ar.32. Euch^{a}.117.

138 Quòd ad ſolum tactum labiorum, deſit eſſe corpus Chriſti a peccatore ſumptum, derogat veritati ſacramẽti. Ideo hac opinione tamquam hæretica de medio ſublata, eius contrarium ab omnibus tenetur.4.d.9.ar.2.q.1.c.

139 Negans baptiſmum poſſe exhiberi pueris, qui non habent vſum liberi arbitrii, contradicit miſericordiæ Dei. Ideo hæreticum eſt hoc. Baptiſmus. 126. dicere. 4. d.4.q.3.ar.1.q.1. c./.ar.3.q.3.1^{m}.fi.

140 Gratiam dari ex meritis, eſt hæreticum. Ma.q.8.4.1^{m}.

141 Quòd actus meritorius, non excedat facultatem naturæ, eſt hæreticum. Vir.q.2.1.c.

142 Error hæreticorum, q habens gratiam, nunquam poteſt peccare, & q peccans, nũquam habuit gratiã. Ꝑ.4.c^{o}.69.fi.

143 Beatam Mariã non eſſe matrẽ Dei, eſt hæreticũ. 3^{a}.q.35.4.c.

144 Melchiſedech fuiſſe filiũ Dei, eſt hæreticũ. He.7.le.1.fi.B.

145 Hæreſis negantium prouidentiam Dei, de his inferioribus, & aliæ duæ, ſcilicet q Deus non creauit iſta corporalia, & quod primæ creaturæ, creauerint alias.1^{e}.q.8.3.c.

146 Quòd homo moueatur de neceſſitate ad aliquid eligendum, eſt hæreticũ.2.d.15.q 1.3.c./.Ma.q.6.c.prin^{o}./.Phi.l.2.lc.3.fi.

147 Potentiam intelligendi, ineſſe animæ per virtutem intelligẽtiæ, eſt hæreticum.2.d.18.q.2.2.5^{m}.

148 Animas deſcendere a comparibus ſtellis, eſt hæreticum.2.d. 6.3.5^{m}./.4.d.44.q.3.ar.2.quæſt.1.c.fin./.Veri.quæſt.18.7.c./. Opuſc. 28. c^{o}. 5.

149 Quòd homo non reſurgat idem numero, eſt hæreticum. 4. d.44.q.1.ar.1.q.2.fi.

150 Omnia redire eadem numero, poſt multa ſæcula, eſt hæreticum.4.d.43.ar.3.q.1.c./.d.48.q.2.2.8^{m}./. Con. 4.c^{o}.82.fi./. 1^{e}.Cor.15.lec.2.fi.C./.lec.5.med^{o}.D /.lec.9.prin^{o}.K. &c.

151 Aliquid eſſe falſum in ſacra ſcriptura, eſt hæreticum.12^{e}.q. 110.3.1^{m}./.1.d.33.5.c./.4.d.45.q.1.ar. 1. quæſt. 2. c. /. Quol. 12. 27. fin.

152 Non eſſe peccatum illud quod eſt contra præceptum Dei, eſt hæreticum. 3^{a}.q.64.9.1^{m}./. Quol.3.12.c. * Hæreſis.

153 Fornicationem non eſſe peccatũ, eſt hæreticum. 12^{e}.q.103. 4.3^{m}.fin./.22^{e}.q.162.4.1^{m}./. Con.3.c^{o}.122./. Ma.q.8.4.1^{m}./. Quol.3.12.c./. Titum.3.lec.fi.med^{o}.K.

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154 Omne iuramentum eſſe peccatum, eſt hæreticum. 2. d. 29. q. 3. 2. c./. Quol. 3. 26. c.

155 Omnem actum matrimonii, ſemper eſſe peccatum, eſt hæreticum. 4. d. 26. q. 1. 3. c./. 3. 3. c^{o}. 126 /. 127. *Bigamia. 2.

156 Votum vel iuramentum de ingreſſu religionis, vel de alio bono, poſſe ſine peccato dimitti, eſt hæreticum. Con. 3. c^{o}. 138./. Quol. 3. q. 5. 2. c./. Opuſ. 17. c^{o}. 12./. Opuſc. 18. c^{o}. 13. fi. Matrimonium. 52.

157 Quod melius eſt in ſeculo manere, & operibus pietatis vacare, quàm religionem ingredi, eſt hæreticum & diabolicũ. Quol. 3. 11. c./. 12. c. fi./. 2^{m} /. Opuſ. 18. c. 13.

158 Non omnes eſſe obligatos obedire Papæ, eſt hæreticum. Opuſ. 19. c^{o}. 5. fin.

159 Epiſcopum non differre a ſacerdote, eſt hæreticum. 22ẽ. q. 184. 6. 1^{m}./. 4. d. 24. q. 2. ar. 2. q. 2. c. fi./. Titum. lec. 2. princ^{o}. D. Epiſcopus. 3. 5. *Idolatria. 4.

¶ Heri. Prius. 7.

Hæreſis. ¶ Hermes dixit, quòd datum erat hominibus, facere Deos, vt Auguſtinus narrat. 3. d. 9. q. 1. ar. 2. q. 2. 2^{m}.

Peccatum ¶ Herodes peccauit, ſeruando iuramentum puellæ ſaltanti. 22ẽ. q. 89. 7. 2^{m}. *Magi. 6. Natiuitas. 29.

Quid. 1 ¶ HERODIVS eſt nobiliſſimus falco, ſcilicet griſalcus. Iob. 39. lec. 1. med^{o} F.

2 Herodius ſignificat veloces pedes, ad effundendum ſanguinem. 12ẽ. q. 102. 6. 1^{m}. fi. F.

Quid. 1 ¶ HEROES, ideſt manes, ſunt animæ defunctorum. Con. 3. c^{o}. 120./. Ethi. 7. le. 1. me^{o}. c. E. *Clemẽtia. 1. Habitus. 13. 28

2 Heroicum non differt a virtute communi, niſi ſecundum modũ perfectionẽ. 3^{a}. q. 7. 2. 2^{m}./. Matth. 5. princ^{o}. b E./. Ethi. 7. lec. 1. med^{o}. d. E.

3 Virtutes heroicę, ſunt dona ſpiritus ſancti. 12ẽ. q. 68. 1. 1^{m}./. 22ẽ. q. 159. 2. 1^{m}./. 3. d. 34. q. 1. 1. c. fin./. Matth. 5. princ^{o}. b. E./. Gal. 5. lec. 6. med^{o}. G.

¶ Heſiodus. Poetica. 3.

¶ Heſter. Matrimonium. 124.

¶ Hic & nunc Abſtractio. 6. 9. Accidens. 70. &c. Adam. 89. 90. Afflictio. Agens. 14. 16. Amor. 35. Angelus. 45. Anima. 147. &c. 158. 183. 184. 187. 192 Appetit^{9}. 54. Beatitudo. 153. Beatus. 2. 10. Bellum. 2. Bonitas. 40. Contritio. 26. Damnatio. 7. 8. 10. 50. Deſcendere. 8. Deus. 401. Diuitiæ. 3. Euchariſtia. 74. 80. Fides. 107. Homo. 6. Imago. 29. Indiuiduum. 37. Intellectus. 44. Iudicium. 49. Malum. 67. Pœna. 67. 71. 72. 89. 93. 95. Spes. 27. Suffraganeus. Templum. 9. Vſura. 153. 167. Chriſtus. 1. 6. 26. 30.

¶ Hiems. Conſecratio. 10. Encenia. Pluuia. 4. Tropicus. Vſura 202. 206.

Quid. 1 ¶ HIERARCHIA, eſt diuinus ordo, ſecundum ſcientiam & actionem, in aſſimilatione Dei. 1^{a}. q. 108. 1. 0./. 2. d. 9. 1. 0. /. Dio^{9}. lec. 2.

2 Hierarchia eſt ordo, ideſt relatio, inter diuerſos gradus, nõ autem vt dicit vnum gradum. 1^{a}. q. 108. 2. 1^{m}./. 2. d. 9. 1. 2^{m}.

3 In diuinis perſonis, non eſt hierarchia, nec principatus, nec ordo, nec actio hierarchica. 1^{a} q. 108. 1. c./. 2. d. 9. 1. 6^{m}.

4 Actio hierarchica triplex, ſcilicet illuminatio, purgatio, & perfectio. 1^{a}. q. 108. 1. c. fi./. 4. d. 2. q. 1. 2. c./. d. 3. art. 1. q. 3. c./. Veri. q. 9. 3. 0./. Quol. 3. 17. c. fi./. Quol. 11. 7. c. Vt Angelus. 274. &c. *Character. 19. Cælum. 65.

5 Omnes homines ſunt vnius hierarchiæ, quia ſunt eiuſdem ſpeciei. 1^{a}. q. 108. 1. 3^{m}./. 2. d. 9. 3. 2^{m}./. 4. d. 24. q. 2. ar. 1. q. 2. 4^{m}. *Conſecratio. 14. Contemplatio. 6. Dominatio. 2. 3. Euchariſtia. 29. Euſtratius. 2. Lex. 125. Matrimonium. 143. Ordo. 71. Pater. 19. Sacramentum. 3. Seraphin. 5.

Sanctus. 1 ¶ HIERONYMVS dicens, Sciens ergo & prudens, in flammam mitto manum, ideſt expono me periculo, alludit vulgari prouerbio, quod habuit ortum ex hoc, quòd Sceuola manum qua Tulium interfecit, credens Porſenam interficere, miſit in ignem dicens, Pereat manus, quæ hoc ſcelus operata eſt. Iſa. prolo. fi. *Diapſalma. Hæreſis. 15. Iudicium 87. Legio. Magdalena. 1.

2 Hieronymus punitus fuit, de ſtudio Ciceronis, quia contemnebat prophetas. 3. d 35. q. 2. ar. 3. q. 3. c./. Trin 7. 4^{m}. *Paulus. 26. Primitiæ. 2. Pſalterium. 2. Reſurrectio. 49. Salomon. 4.

¶ Hilarius. Actor. 2. Appropriatio. 14.

¶ Hinnire. Equus. 4.

¶ Hiſpania. Iuſtinus. Natiuitas. 28. Terremotus. 6.

¶ Hiſtoria. Iuſtinus. Prophetia. 24. Pſalmus. 3. Scriptura. 15. 16. Senſus. 37. &c.

Pronomẽ. ¶ Hoc. Iſtud pronomen demonſtratiuum, ſcilicet hoc, in forma conſecrationis Euchariſtiæ, notificat indiuiduationem per accidentia, prout cadunt ſub ſenſu. 4. d. 8. q. 2. ar. 1. q. 4. c.

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*Adam. 89. Aſſimilatio. 8. Eſſe. 66. Fieri. 3. 18. Finis. 10. Hoc aliquid. Homo 6. Indiuiduum. 6. 24. 29. Nomen. 37. &c.

¶ Hoc aliquid ſumitur dupliciter, ſcilicet pro ſubſiſtẽti, & pro completo. Primum repugnat accidenti. Secundũ vero parti. 1^{a}. q. 75. 2. 1^{m}./. 2. d. 17. q. 1. 2. 1^{m}./. Anima. 1. 0./. 2. le. 1. prin^{o} h. D. Vt Anima. 7. &c. 75. 334. Dia.

¶ Hodie. Prius. 7.

¶ Homerus Antropoſpatos. Fortitudo. 48.

¶ Homicida. Abſoluere. 10. Baptiſmus. 208. Ebrietas. 14. Fornicatio. 4. Gabaonitæ. Lamech. Ordo. 97.

1 ¶ HOMICIDIVM ſemper eſt peccatũ, quia addit inordinationem actus ſupra occiſionem hominis. 12ẽ. q. 100. 8. 3^{m}./. Ma. q. 13. 4. 18^{m}./. Quol. 8. 14. 1^{m}. *Abortus. 1. Abrahã. 13. 14. Abſoluerẽ. 10. Blaſphemia. 9. Correctio. 19. Homicida. Peccatũ.

2 Homicidium tenet ſecundum locum in pœnis, & inter peccata in proximum. 12ẽ. q. 100. 6. c. fi./. 12ẽ. q. 13. 3. 1^{m}./. q. 73. 3. c /. q. 154. 3. 0./. Ma. q. 2. 10. c./. Ro. 3. lec. 2. med^{o}. C. *Pax. 12. Peccatum. 155. Pœna. 55. Periurium. 5.

3 Si aliquis incidens lignum in ſilua, per quam raro trãſit homo, proiiciens lignum, interficiat hominem, poteſt excuſari a peccato homicidii. Ma. q. 1. 3. 15^{m}. *Simonia. 36. Vxor. 21. 22. 23. Vxoricida. Vxoricidium.

1 ¶ HOMO habet quod ſit homo, ex parte intellectiua. 1^{a}. q. 85 3. 4^{m}./. 5. 3^{m}./. 22ẽ. q. 155. 1. 3^{m} /. 3^{a}. q. 19. 2. c./. 2. d. 39. q. 2. 1. c./ 3. d. 23. q. 1. ar. 3. q. 1. c./. 4. d. 4. q. 1. ar. 3. q. 3. c. *Abraham. 24. Adam. 89. Alimentum. 0. Anima. 7. &c. 41. 66. 90. 327. &c Quid.

2 Homo interior eſt pars intellectiua, ſed homo exterior, eſt pars ſenſitiua cum corpore. 1^{a}. q. 75. 4. 1^{m}./. 22ẽ. q. 25. 7. c./. Ro. 7. lec. 4. prin^{o}. K./. 2ẽ. Cor. 4. lec. 5. prin^{o}. C. *Annichilatio 5. Aſſimilatio. 4. &c. 10. &c. Attributa. 4. 5. 12. 13. Auerrois. 7.

3 Homo ſortitur ſpeciem ex hoc, quòd habet intellectũ. 12ẽ. q. 31. 7. c./. q. 110. 4. 3^{m}./. 4^{m}./. 22ẽ. q. 179. 1. 2^{m}./. 2. d. 39. q. 2. 1. c./. 3. 4. c^{o}. 33. 1^{m}. *Augmentum. 20. &c. Baptiſmus. 13. 173. 174. 179. 180. Barbarus. 1. Bubalus. Capus. 6. 7.

4 A ratione homo habet quòd ſit homo. Et homo eſt quod habet rationem in natura ſenſitiua. 12ẽ. q. 31. 7. c./. q. 110. 4. 3^{m}./. 4^{m}./. 22ẽ. q. 155. 1. 2^{m}./. q. 179. 1. 2^{m}./. 2. d. 39. q. 2. 1. c./. 3 d. 33. q. 2. ar. 4. q. 2. c./. 5. 3^{m}./. d. 34. 1. c./. q. 1. a. 3. q. 4. 3^{m}./. Con. 3. c^{o}. 34 3^{m}./ Lib. 4. c^{o}. 33. 1^{m}./. Vir. q. 1. 13. c. prin^{o}./. Meta. 7. lec. 9. prin^{o}. a. fi. *Caro 2. Cinis. 0. Clementia 1. 9.

5 Aliquid conuenit homini, inquantum homo dupliciter. Primo quia natura hominis eſt cauſa eius, ſecundo quia ẽ receptiua eius. 3^{a}. q. 24. 2. 2^{m}. *Cogitatio 7. 11. Cognitio. 28. &c. 78. Coitus. 4. &c. Compoſitio. 7. 8. Commune. 1. 2. Communicabile. 3. Conceptio. 18.

6 Anima, caro, & os, ſunt de ratione hominis, ſed hæc ſunt de ratione huius hominis. 1^{a}. q. 3. 3. c./. q. 29. 2. 3^{m}./. q. 33. 2. c /. q. 44. 3. 2^{m}./. q. 75. 4. c./. q 85. 1. 2^{m}./. q. 119. 1. c./. 1. d. 23. 1. 1^{m}. /. 3. d. 10. q 1. ar. 1. q. 2. 1^{m}./. Con. 1. c^{o}. 65. 2^{m}./. Veri. q. 2. 7. c./. q. 10. 5. c./ Po^{a}. q. 9. 1. 6^{m} /. Trin. 18. c./. Quol. 2. 4. 1^{m}./ Opuſ. 3. c^{o}. 158./. Ente. 2. fi. h./. c^{o}. 3. fi. h. G. Meta. 7. lec. 9. me^{o}. c. B./. lec. 10. med^{o}. c. prin^{o}./. Cæ. lec 19. med^{o}. b./. fi. f. *Confirmatio. 11. 28. 31. 34. Coniunctio. 2. &c. Conſilium. 9. Contemplatio. 3. &c. 10. &c.

7 Homo ſignificat habens humanitatem, & ſuppoſitum determinatum in natura ſpeciei, non autem in ſingularitate. 1^{a}. q. 12. 4. c /. 3^{a}. q 4. 3. c./. 2^{m}./. 3. d. 5. q. 1. 3. c. Vnio. 3. 5^{m}. *Cõtinentia. 3. &c. Cor 12.

8 Homo non excludit ea quæ ſunt in natura hominis, ſed humanitas excludit quicquid non eſt de eſſentia eius. 12ẽ. q. 51. 1. 1^{m}./. q. 110. 4. 4^{m}./. 3. d. 5. q. 1. 3. c./. Con. 4. c^{o}. 81./. Vnio. 3. 14^{m}./. Quol. 9. 2. 1^{m}./. Opuſc. 3. c^{o}. 157./. Ente. 3. fin. h. H./. Meta. 7. lec. 6. fi. *Corruptio. 8. 9. Creatura. 24. &c. Cura. 4. Defectus. 15. 16. Deſiderium. 17. Dies. 4.

9 Homo prædicat rem inhærentem, vt inhærentem, non autẽ ſubſiſtentem. 1. d. 21. q 2. 1. c. *Dulcedo. 2. 3.

10 Homo duplex, ſcilicet homo verus, & homo phantaſticus. 3^{a}. q. 5. 2. 0./. q 36. 4. 3^{m}./. q. 40. 2. 3^{m}./ q. 41. 3. c./. q. 43. 3. 0./. 4. d. 44. L./. Con. 4. c^{o}. 30. *Electio. 5. 8. 12. 13. 26. 28. Æquiuocatio. 5. 13. 14. Error. 10. Eſſe. 75. Experientia. 3. &c.

11 Homo eſt naturaliter politicus, ideſt ſocialis. 1^{a}. q. 96. 4. c./. 12ẽ. q. 9. 4. c./. 22ẽ. q. 109. 3. 1^{m}./. q. 114. 2. 1^{m}./. q. 129. 6. 5^{m}./. 3^{a} q. 65. 1. c./. 4. d. 26. q. 1. 1. c./. Con. 3. c^{o}. 85. 10^{m}./. 117. 3^{m}./. 128 prin^{o}./. 119. 4^{m}./. 131. 3^{m} /. Opuſ. 20. c^{o}. 1./. Li 4. c^{o}. 23./. Ethic. 1. prin^{o}. a. E./. Perihe. lc. 2. prin^{o}. a. H. *Fallere. 2. Filiatio. 3 33. &c. Fomes. 0. Fortitudo. 58. Gratitudo. 3. Griſus.

12 Homo habet ſtaturam rectam, quadruplici ratione, ſcilicet vt cognoſcere poſſet cæleſtia, vt inferiores vires liberius ſuas operationes habeant, & quia veſtitas manuum aliter ceſſaret, & cibum ore caperet. 1^{a}. queſt. 91. 3. 3^{m}./. Anima. 8. c. *Hæreſis. 59. 146. 149.

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13 Homo abundás in calore cordis, vt ſit ſtaturæ rectę. 1ª.q. 91.3.1^{m}./.Anima.8.c. * Homicidiũ.o. Ieiuniũ. 39. Impeccabilis.o.Indiuiduũ.6.10.24.41.Indiuiſibile.2. Infidelitas. 6.10.Infirmitas.4.Intellectus.2.&c.16.23.34.&c.80.81.179. 186.231.242.243 263.300.301.Iudicium.42.66. &c. Ius. 5. 18. Lepra. 2. &c. Libertas. 6. 10. Liberum. 1.6.9.10. Ludificatio. Lumen.16.19.Manſuetudo.4.&c.Menſura.14.15.22 23.Miraculum.56.Mortale.o.Motus.78.Mulier.o.Naturæ. 50.Naturale.16.18.Nomen.50.Oratio.90.Ordinatio.4.Peccatum.28.85.86.103.112.113.138.156.166.169.&c.176. 178.195.200.252.253.259.262.263 292.300.343.367.268. 397.398.424.Perfectio.26.57.83.Perſona.3.Prædicari.8.Profeſſio.9.Promulgatio.1.Prudentia.31.67.83.Pulchritudo.8. &c.Purgatio.5.Raptus.10.11.Ratio.3.10.Rationale.o.Riſibile. Sanguis.3.4.5.Semen.7.22.23.Socrates.5.6.Subiectio. 7.8. Subſtantia. 36. Templum.2. Vindicatio.3. Vinum. 1. Vnctio.1.Vnio.6.Voluntas.8.15.16.17.38.57.

14 Vnus homo numero, dicitur dupliciter, ſcilicet vnitate naturę, & vnitate perſonæ. 3ª.q.3.6.1^{m}./.7.2^{m}./.3.d.1.quæſt.2. 3.c./.4.6^{m}.

15 Homo aſſimilatur Deo, ſecundum triplicem ſimilitudinẽ, ſcilicet quæ fundatur ſuper proportionem, ſuper communem qualitatem, ſuper receptionem. 1ª.q.3.1.2^{m}./.q.4.3.o./ q.91.4.1^{m}./.2^{m}./.q.93.o./.22ᵉ.q.64.1.o./.1.d.2.L.fi./.℥.3.c°. 29./.Opuſ.61 c°.46.

16 Homo dicitur minor mundus, quia eſt compoſitus ex omni creatura totius mundi. 1ª.q.91.1.c./.q.96.2.c./.12ᵉ.q.17. 8.2^{m}./.2.d.1.q.2.3 b.2./.Quol.4.3.1^{m}./.Ro.8.lec.4 fi. F. G./. Phyſicorum.8.lec.4.med°. c. F. * Abdicatio. Abſcondere. 2. Abſoluere. 14.

17 Homo habet ſuperius & inferius, ſicut in toto mundo. Plantę vero, in oppoſitum. Sed bruta medio modo. 1ª.q.91. 3.3^{m}./.Anima.2.lec.8.med°.b.A * Actus.125.&c. 136.&c. 141.&c.160.Adam.7.45.89.Agere.25.26.Amęnitas.Amicitia. 37.38.

18 Nihil eſt altius homine, ſecũdum ordinem finis, niſi deus, licet ſecundum aliquid ſit inferior aliquibus creaturis.℥. 4. c°.54./.55.21^{m}.

19 Homo vltimo factus eſt, quia eſt finis creaturarũ. Poª.q.3. 18.5^{m}.*Amor.19.24.&c.31.40.&c 73.100.110.&c.151.274.

20 Homo præeſt & dominatur naturaliter beſtiis & pecoribus, & vniuerſæ creaturæ quæ non eſt ad imaginem Dei. 1ª. q. 96.3.c./.22ᵉ.q.64.1.o./.3ª.q.36.7.1^{m}./.1.d.2.L.fi./.℥.3.c°.22 fi./.109./ Opuſc.20.Lib.2.c°.6./.9./.Lib.3.c°.9./.Pſal. 8.fin. c.E./.1ᵉ.Cor.15.le.3.fi.A.&c./.Eph.lec.8.princ°./.Col.lec.4. med°.D./.He.2.lec.2.fi.B.&c.

21 Hominem lapſum oportuit reparari, & non angelum. 1ª. q.64.2.o./.12ᵉ.q 80.4.3^{m}./.3ª.q.4.1.c./.3^{m}./.q.6.2.2^{m}./.q.46. 1.4^{m}./.q.86.1.c./.2.d.4.2.1^{m}./.d.6.2.3^{m}./.d.7.q.1.2.o./.d. 43. 4.4^{m}./.6.5^{m}./.3.d.1.q.1.2.2^{m}./.d.2.q.1.ar.1.q.1.c./.q.2.c./.2^{m}. /.d.3.q.1.ar.1.q.1.c./.d.20.ar.1.q.1.3^{m}./.4.d.14.q.1.ar. 3.q. 4.c./.℥.4.c°.55.4^{m}./.Veri.q.24.10.o./.11.10^{m}./.Ma.q.16.5.o. /.Spiritu.8.1^{m}./.Opuſ.2 c°.5./.Opuſ.3.c°.178.

22 Reparatio ruinę angelicę, non fuit principalis finis productionis hominis, ſed tantum ei vtilis. 2.d.1.q.2.3.c./.d.3.q. 2.3^{m}./.Ma.q.16.4.16^{m}. * Angelus.21.60.&c. 149. 150. &c. 169.&c.215.230.235.&c.258. 284. 286. 301. &c. 321. 337. 348.349.376.392.419 &c.452.&c.487.496.&c.500.511.&c 520.&c.545.&c.571.&c.615.&c. Anima. 41. 215.227.244. 327. & cetera.

23 Omnia facta ſunt propter hominem, non vt principaliter intentum, ſed vt omnia ſint ei vtilia. 2.d.1.q.2.3.o./.4.d.47. q.2.ar.1.q.1.c./.d.48.q.2.1.c./.3.5^{m}./.6^{m}./.℥.3.c°. 112. fin./. Lib.4.c°.55.3^{m}./.c°.fi.1^{m}./.4^{m}./.Poª.q.5.9.c./.Ma.q.16.4.16^{m} /.Opuſ.3.c°.152. *Antropoſpator.Apoſtoli.12.Appetitus 49.64.76.&c.Apprehenſio.o.Aptitudo.Ars.3.4.19.23.

24 Homo debuit vltimo fieri, quia eſt perfectiſſimum omniũ animalium. 1ª.q.3.1.2^{m}./.q.4.3.o./.q.91.4.1^{m}./.2^{m}./.q.93.o./ 1.d.2.L.fi./.2.d.15.q.2.2.7^{m}./.℥.3.c°.29./. Poª. q. 3. 10. 5^{m}. *Aſſimilatio.10.&c.Auaritia. 19. 23. Baptiſmus. 173. 174. 180 181.189.

25 Homo dicitur rationalis, quia intelligit cum diſcurſu, angelus vero dicitur intellectualis, quia ſine diſcurſu intelligit. 1ª.q.58.3.c./ 12ᵉ.q.5.1.1^{m}./.2.d.39.q.3.1.c. Anima.322. &c. * Barbarus.1. Beatitudo. 10.&c.78.89.90.91.95.101. 102.107.108.112.116.Beneficium 13.&c.

26 Omnis creatura corporalis, quantumcumque magna, eſt inferior homine, propter intellectum. 2.d.1.q.2 3.3^{m}. * Bubalus. Caro.2.Cerebrũ.1.Ceruitudo.4.10.Ciuitas.1.6. Clauis.3.7.Cogitatiua.2.5.Cognitio.78.

27 Homo differt in virtute motiua, a ceteris animalibus dupliciter, ſcilicet quia nõ habet finem determinatum a natura, nec vias determinatas, ſicut illa. 4.d.15.q.4.ar.1.q.1.c. * Colere. Conceptio.11.Conceptus.Concupiſcentia.6.9.Concupiſcibilis.7.Confirmatio.34.35.Conſiliũ.9.Corona.2 Creatura.1.Cura.4.Damnatio.1.6.39.55.Datio.7.32.33.34.

28 Illud hominis, quę ceteris animalibus anteponitur, non eſt aliquid corporale, vel corporalis forma, ſed eſt intellectus. Ratio autem in homine, habet locum dominantis, & non locum ſubiecti dominio. 1ª.q.96.1.2.c./.2.d.15 q.1.3.o./.q. 2.2.6^{m}. * Delectatio 8.9.18.100. Dæmon. 5.52.&c. 90. &c. 119. 121. Demonſtratio.2.3. Differentia.25.Diſpoſitio.25. 26.Diſſenſio.2.&c.Dominium.6.&c.Dulia. 2.

29 Propria operatio hominis eſt, intelligere, mediante imaginatione. Veri.q.13.1.c.Abſtractio.15. * Eccleſia.2.5.Electio. 5.12.15.16.28.Elementum.27.

30 Idem iudicium eſt de homine ſequente operationes ſenſitiuas, & de aliis animalibus. 12ᵉ.q.10.3.c./.21ᵉ.q.64.2.3^{m}./.2. d.1.q.1.1.3^{m}./.d.15.q.1.3.4^{m}./.d.35.4.5.c.*Æqualitas.15.16. 17.Ætas.o.Euangelium.1.3.Eucbariſtia.2.Excęcatio.3.

31 Senſus interiores, magis vigent in homine, quàm in ceteris animalibus. 1ª.q.91.3.1^{m}./.2.d.17.q.3.2.1^{m}./.d.18.q.2.3.4^{m}./ Poª.q.3.11.1^{m}. * Falſitas.19.20.Familiaritas.o.Phantaſia.6. Felicitas. 3.4.Fides.59.&c.64.&c.112.Filiatio.3.4.20.33 &c

32 Homo habet peiorem auditum, olfatũ, & viſum, quàm aliqua bruta. Sed habet tactum optimum. 1ª.q.76.5.c./.q. 91. 3.1^{m}./.2.d.1 q.2.5.c./.d.17.q.3.2.1^{m}./.d.18.q.2.3.4^{m}./.Poª.q. 9.9.2^{m}./.Anima 8.c./.Meta.1.lec.1.ſi.f E./.Cℓ.2.lec.14.me°. f./ Anima.2.le.19.prin°.a.fi./.lec.23.fi.a.fi. *Finis.56.57.66. &c.74.81.133.&c.Fortitudo.58.Fructus.9.&c.18.Gloria.3. 4.19.&c.Guſtus.Habitus.2.13.28.Hæreſis.9.34.70.71.74.77 87.88.96.109.Hierarchia.5. Honeſtum.3 Honor.2.3.6.18. &c.37.Humilitas.3.4.20 Idolatria.4. 9. Illuminatio. 7. &c. Imago.20.&c.35.40.&c.Impedimentum.3.In.12.13.Incarcerare. Indiuiduũ.2.10.Infirmitas. 1.2 4.&c.Intellectualis. 1.7.Intellectus.23.34.&c.Interrogare.Ira.46.55.77.Iraſcibile.1.4.Iumentum.Ius.5.6.18.Iuſtitia.39.58.86.87.90.91.Iuſtificatio. 1.27.30.37.Lamech.Leuiatan.Libertas.10. Malũ. 37.59.&c.Manſuetudo.4.&c.Maria.21.51. Mas. Matrimonium.5.49.Media or.o.Miſſio.11.Moralis.1.2.Mũdus. 11. 24.Odium.8.14.Olfatus.o Oratio 12.71.72 Ordinatio. 2. 4.5.Ordo.H. Orizon.2.Orpheus.Papa.7.10.Paſſio. 86. 87. 88.93.94.95.Pax.16.&c.Peccatum.247.&c.Perfectio.26.57. Perſona.3.4 Phyſica.3 Pietas.4.Piſcis.4.Poteſtas.12. Præceptum.29.44.93.94.138.Prędeſtinatio.21.28.32.51. &c. Præmium.6.Principium 21.Probatio.o.Profeſſio.9.Prophetia.8 23.27.38.42.53 Prouidentia.18.40. Proximus.1. Purgatio. 5.Redemptio.2.4.Regulus.Religio.8.11.14.39.42.Reminiſcentia.Reuelatio.5.6.10.&c.Reuerentia.3.5.&c. Rex. 4. 6. Robur.Sacerdos.2.4.9.13.41.42.Scientia.2.58.108.109.Semen.7.18.22.23.Seruire.3.Similitudo.11.12.14.Sitos.4. Sociale.Societas.o.Speculum.4.Spes.20.Status.o. Theoª. 20. Timor.5.45.55.&c.Verbum.21.Via.2.3.6.&c.Virtus.10.60 120.136.168.169.197.229.230.248.254.256. Voluntariũ. 8.11.&c.Votum.10 20.&c.

33 Quilibet homo dupliciter conſiderari poteſt, ſcilicet vt ſingularis perſona, & vt pars vel membrum alicuius communitatis. Et vtroque modo conuenit ei aliquis actus, ſ. primo ſecundum quòd eſt quædam perſona ſingularis. Et ſic ad eum pertinet ille actus, quem proprio arbitrio, & per ſeipſum facit. Alio modo ſecundum ꝙ eſt pars alicuius collegii. Et ſic poteſt ad eũ pertinere aliquis actus, quem nec per ſeipſum, nec proprio arbitrio facit, ſed qui fit vel a toto collegio, vel a pluribus de collegio, vel a principe collegii, ſicut id quod princeps ciuitatis facit, dicitur ciuitas facere. Huiuſmodi enim collegium, reputatur quaſi vnus homo, ita ꝙ diuerſi homines, in diuerſis officiis cõſtituti, ſunt quaſi diuerſa membra vnius corporis naturalis, vt Apoſtolus inducit de mẽbris eccleſiæ. 12ᵉ.q.1.8.o./.q.3.8.2^{m} /.22ᵉ.q.39.2.2^{m}./. 2.d.38.q.1.1.c./.2.c./.4.d.18.q.2.ar.3.q 2.o./.d.24.q.3. q. 2. c./.Ma.q.4.1.c./.Quol.10.15 1^{m}.

34 Sicut bonũ multitudinis eſt maius ꝙ̃ bonum vnius hominis, qui eſt de multitudine, ita etiam b. nũ multitudinis ad quod ille vnus ordinatur, eſt minus, quàm bonũ extrinſecum ad quod multitudo ordinatur, ſicut bonũ ordinis exercitus, eſt minus, quam bonum ducis. 12ᵉ.q.1.8. o./.q. 3. 8. 2^{m}./.22ᵉ.q.39.2.2^{m}./.2.d.38.q.1 1.2.c.

35 Oppoᵐ. vt̃ dicere.4.d.38.q.1.ar.4.q.1.3^{m}.Reſp°.Do°.1108. Du^{m}.707^{m}.

36 Homo cõſideratur a theologo, ſm animã, nõ aũt ſm corp'. In communi niſi reſpectu animæ, nec ſpecialiter conſideratur de illa, niſi de potentiis apprehenſiuis & appetitiuis. 1ª. q. 75.78. 84. princ°. * Abiens. Abſtinentia. 8. Abſtractio. 8. 18.

Accidentaliter.3. Adoptio. 14. 18. Affectio. 1. 6. Afferre. Agere.25. Alienum.5.&c. Ambitio.4. Amœnitas. Amicitia. 24.37. Amor.24.32.35.39.40.41.42.53.73.110.142.143.151 156.243.274. Annichilatio.5. Apoſtoli.12. Appetitus.64.77 78. Ars.3.4.19.23.48. Articulus.1. Aſcendere.2.3.8. Aſſimilatio.5.&c.10.&c.

37 Quando homo mouetur ſecundum rationem, mouetur a ſpiritu ſancto. Sed quando mouetur a perturbata ratione, ſcilicet a dæmone, eſt arreptitius. Matth. 10. medº. b. G. ✱ Aſſiſtere. 6. 7. Baptiſmus. 13. 73. 74. 179. 180. Benedictio. 7. Blaſphemia. 6. 9. 21. 26. 27. Campſoria. 1. Charitas. 20. 31. 37. &c. Ciuis. 2. Circumciſio. 33. Clauis. 3. 7. Coactio.9. Cogitatio.7.11. Coitus.4.&c. Communicatio. 3. Conceptio.11.&c. Conditionaliter.2. Confeſſio.34.38.&c. Confirmatio. 49. &c. Contemplatio. 3. 10. &c. Conuerſio.5.&c. Credere.23. Culpa 6. Cultellus. Cultus. 7. 8. 11. Debitum.12.&c. Defectus. 15.16. Delectatio.29.95. Delictum.1.

38 Non omnis actio hominis, dicitur humana, ſed tantum actio eius voluntaria & deliberata. 1ª.q.76. 1.c./. 12æ.q.1. 1.o./.3.c./.q.7.4.c./.q.10.1.c./.q.18.5.9.c./. q.74.3.3^{m}./.5ª.q. 19.2.o./.2.d.25.3.3^{m}./ Virt.q. 1.4.c. Actio.43. ✱ Dæmon. 3.52.&c.90.&c.119.122. Demonſtratio.3. Deuotio.14 14. Deus.104.159.&c. Dies.4. Diſpenſatio. 16. Diſpoſitio.26. Diſtinctio.1.&c. Docere.3.4. Doctrina.16.19. Donū.18.&c. Dulcedo.1.2.3. Efficac.75. Euangelium.1.3. Euchariſtia.2.238 252. Eutrapelia.2.

39 Operatio dicitur hominis tripliciter, ſcilicet ex potentia eliciente, vel imperante, id eſt ex ratione, ex obiecto vel materia, id eſt ex paſſione vel operatione, & ex modo. 3.d.34. q.1.1.c. ✱ Excæcatio.3. Exequutio. Exorciſmus.8. Falſitas 19. 20. Phantaſia. 6. Felicitas.3.4. Fides. 59. &c. 64. &c. 312. Finis. 56. 57. 66. &c. Fructus. 9. &c. Gratia. 12. 28. 38.&c.

40 Omnes actiones vnius hominis, ſunt vna actio, inquantum ſunt ab vna voluntate. Sed ſunt plures ſecundum ſpeciem, inquantum ſunt diuerſarum potentiarum & habituum. Virt.5.c./.3^{m}./ Ethi.10 lect. 5. medº. d. ✱ Gratioſus. Gratitudo.3. Habitus.2.13.28.

Duᵐ.708.41 Oppoſitum videtur dicere a ſimili. Phyſicorum. 7. lect. 8. medº. g. Reſpondeo ſicut Dubio. 908º. ✱ Hæreſis. 9. 34. Homicida. Homicidium 0. Humilitas.3.4. 20. Ieiunium. 39. Iepte. Incarnari.2.&c. Innocentia.4.6.&c. Initiatus.27. Intellectus.16.263.300. Ira.46.55.77. Iudex. 3.29. 34. Iudex.12. Iudicium.28. 60. &c. Iumentum. Iuramentum. 6. Iuſtificatio.1. Lamech. Laus.4 7. Lepra.2. Leuiathan. Loqui.4.5. Ludificatio. Luxuria.22.&c. Maleficium.1. 4. Manſuetudo.4.&c. Mentiri.14.15.22.23. Meritum.14.16.107. 108. Miraculum.56. Miſſio.11.

41 Iſta propoſitio eſt prius vera, Homo eſt ens, quàm iſta, Homo eſt rationalis: quia omnium perfectiones perueniunt ad perfectionem eſſendi.1ª.q 4.2.c.

Duᵐ.709.43 Immo iſta prius eſt vera, Anima rationalis ineſt homini, quàm iſta, Homo eſt ens, cum in homine non ſit alia forma qua eſt homo, & alia a qua ſit animal, vel ens. Meta. 2.lect.4.princº. c.f. Reſpondeo ſicut Dubio.709º. ✱ Modeſtia.4. Moralis.1.2. Mors 2.3.4.6.&c. Motus.78. Mundus.21.24. Muſica.1. Natiuitas.7. 24 Naturale.16.18. Neceſſitas. 32. Negocia. Nemo. Nocere. 8. &c. Numen. 50. Obedientia.11.31.41. Obligari.4.6.&c. Oblatio.1. Obſcuritas. Olocauſtum. 4. Operatio. 48. &c. Oratio. 12. 71. 72. 90. Organum.1.5. Ornatus. 1. &c. Paradiſus.3.&c. Peccabilis. Peccatum. 28. 85. 169. &c. Pœna. 34. 77. 95. Pœnitentia. 25. 116. Perfectio. 56. 57. 83. Per ſe. 8. Phyſica. 3. Pietas. 4. Piſcis. 4. Populus. Poſſeſſio. 1. Poteſtas. 12. Præceptum. 29. 44. 93. &c. Prædeſtinatio. 21. 28. 32. 52. &c. Prædicare. 13. Prædicari. 8. Præſtigium. 1. Princeps. 4. Promiſſio. 3. Prophetia. 8. 23. 27. 39. 42. 53. Prouidentia. 18. 40. Proximus. 1. Quieſcere. 2. Reparatio. Reprobatio. 4. &c. Reſurrectio 10. &c. 26. &c. Sacramentum. 5. 50. &c. Sacrificium. 8. 14. Saluari. 13. &c. Sanctitas. 1. Sanguis. 1. 4. 5. Sapientia. 6. 28. Satisfactio. 18. &c. Schiſma. 7. Separatio. 4. Seruitus. 7. &c. Symbolum. 9. Soliloquium. Solus. 4. Spes. 20. Stare. Status. 1. 4. &c. Stultitia. 1. 11. Subiectio. 4. 6. &c. Suffraganeus. Superbia. 4. 9. Superſtitio. 5. Templum. 2. Tentare. 6. 24. &c. Theologia. 10. Teſtamentum. 11. 12. Teſtis. 6. 13. Tribulatio. 3. 6. 7. Thurificatio. 2. Vendere. 3. 16. 17. Venus. 3. Verberare. Verbum. 18. 20. 21. Verecundia. 5. 10. 13. Veritas. 18. 28. 32. 48. Vices. Vindicatio. 3. 7. Virginitas. 35. Viſio.

8. Vita. 14. 15. Vnctio. 1. 9. Vnio. 6. 7. &c. Vſura. 19. 24. 25. 27. 31. 32. 44. 86. 174. 176. 185. 209. 244. 271. 290. 294. &c. Vſus. 0. Vti. 15. 21. Vtile. 9. Vultus. Vxor. 7. Zelº. 3.

44 Homines aſſimilantur aquis, quia fluunt, & non reuertuntur, ſicut aquæ. Pſal. 28. meº. d. E.

¶ Honeſtas eſt radicaliter in interiori electione, ſed figuratiue, eſt in exteriori conuerſatione. 22æ.q.145.1.3^{m}. ✱ Affinitas. 7. 8. 9. 10. Cohors. 1. Debitum. 23. Flos. 2. Ingratitudo. 1. Legitimatio. 3. Lex. 87. Matrimonium. 68. 70. 84. Medicina. 4. Obligari. 5. Operatio. 56. Ordo. 97. Reſtitutio. 1. Senia. 2. Temperantia. 9. 28. ſigna

1 ¶ Honestvm idem eſt quod ſpiritualis decor, & pulchritudo 22æ.q.145.2.o./.4.c. ✱ Amicitia. 11. 23. 25. Amor. 217. Quid

2 Honeſtum idem eſt quod honore dignum. Et eſt idē quod virtus. 22æ.q.145.1.o./.2.c./.3^{m}./.3.c. ✱ Beneficium 5.

3 Nomen honeſti transfertur ad proſperitatem exteriorū diuitiarum: quia ſecūdum vulgum, faciunt hominē honore dignū. 22æ q.145. 1.2^{m}./.3^{m}./.4^{m}. ✱ Bonitas 51.&c.233. Conſecratio. 12. Dimittere. Dolor 16 Exactio. Iſtmonarius.

4 Omne bonum honeſtum, ex his duobus procedit. Ex rectitudine rationis, & ex rectitudine volūtatis. 12æ.q.39.2.c. ✱ Iuramentum. 5. 21 Lex. 168. Matrimonium. 86. Mercatio 2. 3. Negotiatio. 1. Nemeſis. 1. Operatio. 56.

5 Regula rationis, eſt ratio boni honeſti. 12æ.q.39.2.1^{m}. ✱ Simonia. 17. Sponſalia. 3 Tribulatio. 7.

6 In omni honeſto, honeſtati vtilitas coincidit, niſi in vltimo fine. 3.d.21.q.1.3.c. ✱ Virtus. 90.

7 Omne honeſtum eſt vtile, & delectabile, & nō ecōuerſo. Et omne vtile, eſt delectabile, & non ecōuerſo. 22æ.q.145.3.o.

8 Nihil repugnans honeſto, eſt ſimpliciter & vere vtile, ſed ſecundum quid. 22æ.q.145.3.3^{m}. ✱ Vſura. 256.

9 Honeſtum appetitur pp ſe, appetitu rationali, delectabile autem appetitu ſenſitiuo. 22æ.q.145.3.1^{m}. ✱ Zelus. 4.

1 ¶ Honor eſt cuiuſlibet virtutis præmiū. 22æ.q.129.4.c./.1^{m}. ✱ Acceptio 3. Beatitudo. 39. 40. Quid

2 Honor eſt teſtimoniū excellētiæ q̄ eſt in homine, ſed maxime ſm virtutē. 12æ.q.2.2.c./22æ.q.25.1.2^{m}./.q.63.3.c./.q.103. 1.2.c./.q.131.1 c./ 2^{m}./.q.142.4 c./.q 144 3.c./.2^{m}./.q.145.1 c./ 3^{m}./.2.4^{m}./.3ª.q 25.1.c. Matth 27. meoº. b. B./ He.2. lect. 2. n E. ✱ Bonitas. 214.

3 Honor nō eſt ſufficiens pmiū virtutis, ſed vt poſſibile hoī 12æ.q.2.2.1^{m}./.22æ.q.102.1.3^{m}./.q.103.1.2^{m}./.q.131.1.2^{m}./.3.d.3.8.21.4.q.3.4^{m}./. Opuſ.20.cº 7./. Eth.4. lec. 9. pziuº. n. ✱ Colere. Contumelia. 1. 3. 4. Elecº. 33. Filia. 10. 19. Honeſtū. 2. 3. Iactantia. 3. 4. Inconueniens. 1.

4 Honor eſt maximū bonū, inter bona exteriora. 12æ.q.2.2. 1^{m}./.22æ.q.103.1.2^{m}./.q.129.1.c./.q.131.1.2^{m}./. Eth. 4. lect. 9. princº. b. ✱ Libido. 1. 2. 10. 11

5 Oppº. vr dicere. 1ª.q.26.4.c./.3.1. F. Reſpº. ſicut Duº. 287. Duᵐ.710

6 Honor quo ad Deum, poteſt eſſe in ſolo corde, ſed quo ad hominem eſt in ſignis exterioribus. 22æ.q.103.1.o.

7 Honor laudabiliter contēnitur, nihil male agendo pp ipſū & bene appetitur, nihil male agendo contra ipſum. 22æ.q. 129.1.3^{m}./.q.131.1.o./. Quol. 10.13.o.

8 Appetere honorem, eſt peccatū tripliciter. Si ſit ſupra ſuā proportionem, vel ſi non referatur ad Deum, vel ſi non ad vtilitatem ſed propter ſe. 22æ.q.131.1.c.

9 Omne beneficium impenſum proximo, pertinet ad quartū præceptum. i. de honore parentum. 12æ.q.100.11. ✱ .../.22æ. q.32.5.4^{m}./.q.33.2.2^{m}./.3.d.37.a1.2.q.1.2^{m}./. q.122.5./. 4.d.15. q.2.ar.1.q.4.3^{m}./. Virt. q.3.1.12^{m}./. Rom. 13. lec. 2. ſi. K./. 1. Tim. 4. lect. 2. meº. C./. cº. 5. princº. Parentes

10 Quicquid pertinet ad redditionem debiti cuiuſcumq; intelligitur mandari quarto præcepto. i. de honore parentum. 22æ.q.122.5.2^{m}./ 3.d.37.a1.2.q.1.2^{m}.

11 Longæuitas promittitur honorantibus parentes, priuatio autem vitæ inhonorantibus. 22æ.q.32.5.4^{m}./.q.122.5.4^{m}./. Eph. 6. meº. K. &c.

12 Honor reſpicit proprium bonum honorati. Ideo diuerſificatur ſpecie, ſecundum diuerſa bona ſingulorum: non ſic amor, quia reſpicit bonum in communi. 22æ.q.25 1.2^{m}. Differentia

13 Honor eſt propter ſe, & in ſe: ſed laus ordinatur ad aliud. Ideo honor eſt excellentior laude. 22æ.q.103.1.3^{m}./. 3.d.9. q.1.ar.2.q.1.c./.d.24.a1.3.q.3.c./. Eth. lect. 18. prinº./. Anima lect. 1. prinº. a. E./. Pſal. 40. ſi. b D.

14 Honor eſt in oī ſigno exteriori, & eſt reſpectu finis: ſed laus eſt tm̄ in verbis, & eſt reſpectu eorum q̄ ſunt ad finē. 22æ.q. 103.1.3^{m}./. Eth. 18. prinº. ✱ Animal. 65. Gratia. 65. Iuramentum. 1. 27. Laus. 8. 13 &c. Magnanimitas. 5. &c.

15 Gloria nō eſt honor, ſed eſt effectus honoris & laudis. 22æ.q. 103.1.3^{m}./.q.132.2.c./.4.2^{m}./.q.145.2.2^{m}./. He.2. lec. 2. n. E.

16 Reue-

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16 Reuerentia non eſt honor, ſed eſt motiuum honorantis, & eſt finis honoris, inquantum ſcilicet aliquis ad hoc honorat, vt in reuerentia habeatur ab aliis. 2.2.q.103.1.1^{m} *Mundana. Nomen. 84.

17 Honor vituperio, ſeu exprobrationi opponitur. 2.2.q.142.4.c /.q.144.2.c./.2^{m}./.3.c.

Quibus. 18 Honor debetur alicui ratione excellentiæ, & honor diuerſus, ſecundum diuerſitatem excellentiæ. 2.2.q.81.4.o./.q.94 2.c./.3^{a}.q.25.1.c./.3.d.9.q.2.o. *Adoratio.23.Allicere. Circumciſio. 22. Confeſſio.8.

19 Honor proprie debetur ſoli virtuti, excellentiæ autem bonorum exteriorum, debetur ſecundum æſtimationem vulgi. 2.2.q.63.3.c./.q.130.2.3^{m}./.q.144.2.c./.2^{m}./.q.145.1.2^{m}./ 4^{m}./.3.2^{m}./.q.186.7.4^{m}./.3.d.9.q.2.3.o./.Ethi.4.lec.9.o. Opprobrium. 4.

20 Virtus honoratur, inquantum eſt appetibilis propter ſe. Sed laudatur, inquantum eſt appetibilis propter aliud. 2.2. q. 145. 1. 2^{m}.

21 Eorum quæ honorantur præter virtutem, aliqua ſunt ſupra eam, ſcilicet Deus, & beatitudo, aliqua infra eam, inquantum adiuuant, ad opera virtutum, vt nobilitas, potentia, & diuitiæ. 2.2.q.145.1.2^{m}. *Debitum.12.

22 Secundum veritatem, ſolus bonus eſt honorandus. Bonus autem eſt aliquis ſecundum virtutem. 2.2.q.145.1.2^{m}.

23 Honor debetur ſoli ſubſiſtenti toti, ſed ratio & cauſa honoris, poteſt eſſe aliquid eius non ſubſiſtens, ſcilicet pars, vel accidens. 2.2.q.103.4.3^{m}./.3^{a}.q.25.1.o./.2.c./.3.d.9.q.1.ar.2 q.1.c./.2^{m}. *Diſpenſatio.4.Epiſcopus.24.Filiatio. 19.

24 Maior honor debetur iuſtitiæ, & fortitudini, propter excellentiam maioris boni, temperantiæ vero propter cohibitionem turpiorum. 2.2. quæſt. 145. 4. 3^{m}. *Gratia.65. Honeſtum. 3. 2. Honorabile. Iactantia.3. 4. Illegitimus.1.2. Indulgentia. 4.

25 Honor debetur alicui dupliciter, ſcilicet vel ratione ſui, vel ratione alterius. Primum conuenit tantum agenti per electionem, ſcilicet perſonæ, ſecundum vero conuenit omni, quod eſt aliquid eius, ſcilicet parti, & naturæ, & accidenti. 2.2.q.103.4.4^{m}./.3^{a}.q.25.1.o./.2.c /.3.d.9.q.1.ar.2.q.1.c./.2^{m} *Irreligioſitas.4.Manichæus.1.Maria.32.Neceſſitas.32.33. Nomen.84.Obſecratio.

26 Honor debetur alicui tripliciter. Primo directe, proprie, & ſecundum ſe, ideſt habenti gratiam & virtutes in actu. Secundo habenti virtutem in aptitudine, ideſt cuilibet habenti imaginem Dei, non confirmato in malo. Tertio ordinatis ad inducendum vel conſeruandum virtutes in alios, ideſt prælatis 3.d.9.q.2.3.o.

27 Aliqui honorantur quadrupliciter, ſcilicet vel propter virtutem propriam, vt virtuoſi, vel propter virtutem alterius, ſcilicet Dei ſeu communitatis, vt ſuperiores, vel propter ſignum virtutis, vt ſenes, vel propter participationem diuinæ bonitatis, vt domini & parẽtes. 2.2.q.63.3.o./.q.145.1.2^{m}. *Ordo. 57.

28 Honor, reuerentia, & ſubiectio, debẽtur a tota creatura deo inquantum omnia ſunt ex ipſo, per ipſum, & in ipſo. Gloria vero inquantum nihil ab alio recipit. Ro.11.le.fi. fi.A.

29 Honor debetur ſuperioribus, ratione excellentiæ, cultus autem conſiſtens, in obſequio obedientiæ & beneficii, debetur ratione gubernationis. 2.2. q.102. 2.o./. Heb.13.lec.3. princ^{o}. *Peccatum.188.200. Philotimia.

30 Honor & cultus debetur omnibus prælatis ſuis, ex debito legali, aliis autem in dignitate conſtitutis, ex debito morali. 2.2 q.102.2.2^{m}.

31 Malis prælatis debetur honor inquantum gerunt vices dei vel communitatis. 2.2.q.63.3.o /.q.103.1.2^{m}./.3.d.9.q.2. 3. o./. Quol.8.7.o. *Pietas.28.Politia.3.4.

32 Conſtitutis in dignitate, debetur honor, ratione excellentiæ, timor autem ratione poteſtatis, obedientia vero & tributum ratione gubernationis. 2.2.q.102.2.3^{m}.

33 Filii debent honorem parentibus tripliciter, ſcilicet reuerentiam vt ſuperioribus, obedientiam vt inſtructoribus, & ſubuentionem vt nutrientibus. Eph.6.lec.1.prin^{o}. I.

34 Honor debetur parentibus, inquantum huiuſmodi, ſubſidium vero & alia, debentur eis ratione indigentiæ, quæ tamen omnia intelliguntur in quarto præcepto, ſcilicet de honore parentum. 2.2.q.101.2.o./.q.106.3.c./.q.122.5.3^{m}./.q. 189.6.c./.1^{m}./.Eph.lec.1.princ^{o}.I /.1.Ti.5.prin^{o}. *Præceptum. 49. & cetera. 102. Prædicator. 3. Prælatio. 3. 17.81. Profeſſio. 8.

35 Diuites non ſunt honorandi, ſolo intuitu diuitiarum, ſed ratione maioris loci in communitate. 2.2.q.63.3.fi./.Quol. 10 12.o.

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36 Dæmones ſunt pro inimicis habendi, magis quàm honorandi. 2.2.q.103.2.2^{m} /.3.d.9.q.1.3.5^{m}. *Religio. 3. 5. &c. Sacramentum.47. Sacrificium.1. Satisfactio.2. Scientia.122 123. Sepultura.5.6. Seruitus.9. Statutum.1.

37 Creaturæ irrationali ſecundum ſe, non debetur ab homine aliqua ſubiectio vel honor, ſed eſt homini naturaliter ſubiecta. 2.2.q.103.4.3^{m}./.3^{a}.q.25.3.3^{m}./.4.5.c./.3.d.9.q.2.3. 6^{m}. *Superbia.4. Templum.1.

¶ Honorabile. Iuramentum.1.17.34. Ordo.47.57. Virginitas. 8. Vita.168.

¶ Hora. Accidia.12. Crucifigi.1. Debitum.13. Dies.1.2. Hæreſis.96. Ieiunium.36.37.38. Ignis.10.11.76. Miraculum. 15. Miſſa.17.&c. Officium.11.&c. Onocrotalus. Oratio. 7. 49. Paſſio.89. Pſalmus.9.13. Sepultura.14. Suſpitio.6.

¶ Horologium. Animal.52.

¶ Horribile. Mors.10.15.19.

¶ Horridum. Infernus.2.

¶ Horror. Accidens.69. Animal.41. Cogitatio.10. Deſperatio. 10. Euchariſtia.131. Infernus.2. Lepra.3. Noe.3. Sanguis. 6. Sepultura. 1.

¶ Hortari. Angelus.456.

¶ Hoſpes dicitur, qui eſt extraneus a domo, ſicut aduena, a ciuitate. Eph.2.lec.6.princ^{o}.B. *Peregrinus. Vita.67.68. Quis.

¶ Hoſpitale. Bonitas.211.

¶ Hoſtia. Adoratio.17. Animal. 80. Armus. Euchariſtia. 5. 79. 152.160.164.189.190.&c. 200. &c. 246. Idolatria. 11. 12. Miſſa.14. Oblatio.1.5. Olocauſtum.4. Sacerdos.1. Sacrificiũ 14.23.25.&c. Tinctura.

¶ Hoſtiarius habet expellere infideles, a viſione diuinorum, & a cœtu fideliũ. 4.d.24.q.1.ar.2.q.2.1^{m}./.q.2.ar.1.q.a.c.fi /. 3.4.c^{o}.75. *Immunditia.1. Ordo.

¶ Hoſtile Pax.20.

¶ Hoſtis. Animal.80. Ariſtoteles.9. Bellum.6. Cohors.1. Excõmunicatio.10. Fallere.1. Fides.136. Infidelis.o. Inimicus. Mora.38.62. Miles.6. Peccatum. 159. Præceptum. 136. Præda. Princeps.17. Scutum. Suffragia.4. Tentare.8.14.&c.17.&c. Tribulatio.4. Verecundia. 7. Via.4.5.6. Vigil. 1.3. Viura. 97. 126.

¶ Hoſtium eccleſiæ, conuenit ſoli Chriſto, quia importat autoritatem principalem. 3^{a}.q.8.6.3^{m}. *Animal.80. Scriptura. 1. Virtus.235. Figura.

¶ Humanatio. Aſſumere.7.

1 ¶ HVMANITAS dicitur dupliciter, ſcilicet naturæ hominis, & humanitas virtus, quæ conſiſtit in exteriori ſubuentione, condeſcendendo defectibus aliorum. Titum.3.lec.1. med^{o}. C. *Adam.82. Adoratio.13.14.15. Alimentum. 1. Angelus.495.&c. Arius. Beatitudo.35.36.37. Coniunctio. 1.10. Defectus.4.11.15.16. Deus.419. Diſciplina. Finis. 58. Habitus.13. Hæreſis.91. Homo.5.&c. Ieſus.1. Imaginatiua. 2. Incarnari o. Iuſtina.22. Miraculum.55. Dio.

2 Humanitas primo modo, eſt forma totius, ratione formæ ſignificatæ in ſuppoſito. 3.d.7.q.1.1.c fi /.4^{m}./.d.9. q. 1.ar.2. q.1.1^{m}./.Titum.3.lec.1.med^{o}.C. *Peccatum.170.304.424. Perſona.15. Poteſtas.2.5. Quieſcere.3.

3 Humanitas eſt prius homine naturaliter. 3. d. 7. q.1.1.4^{m}. *Reſurrectio.12. Spiritus.28. Sponſa.5. Status.o. Subſiſtentia.9. Subſtãtia 36. Suppoſitũ.12.13. Traductio.2. Vnio.13. &c. Vſura.126. Chriſtus.H.

4 Humanitas non prædicatur. Sed homo. 3. d. 7. q. 1.1.5^{m}./. 6^{m}./.7^{m}.

¶ Humanus. Abiectus. Abſtractio.9. Adam.82.94. Adiutare.7. Aduentus.6. Agens.112. Agiographa.2. Alimentum.1. Angelus.175.176.449.454.461.532.577.601. Anima. 97.187. Anthropomorphitæ. Argumentum.2. Ars.4.5. Artificiale.5. Autoritas. 2. 3. Auxilium. 4. Beatitudo. 40. Beſtialitas. 1. Campſoria. 5. Charitas. 30. Cælum. 111. 153. Ciuis. 2. Ciuilis. 1. Cognitio. 37. Commune. 1. 2. Conceptus. Contemplatio. 3. 12. Crudelitas. Cultus. 11. Defectus. 15. 16. Delectatio. 100. Deſcendere 10. 12. Deus. 332. &c. Dolor. 27. Donum. 21. 22. Duratio. 9. Electio. 8. Eleemoſyna. 36. Epieiceia.4. Exemplum. 2. Fama. 1. Fides. 14. 38. 64. Finis. 92. 133. &c. Forma. 138. &c. 164. &c. Formatio. Fortitudo. 55. Genus. 3. Gigantes. Gratia. 40. 41. 85. 137. 178. Habitus. 13. Hæreſis. 81. 85. 90. Humor. Ieiunium. Ieſus. 1. Imaginatiua. 2. Imparare. 3. Incarnari. 2. 6. Infantia. intellectualis. 1. Intellectus. 126. Inteſtina. Ioſaphath. Irregularitas. 2. Iudicium. 23. &c. 60. Iuramentũ e. Liberum. 27. Luxuria. 12. 15. Magnanimitas. 17. 21. Malum. 37. Mane. Meritum. 9. Mo alis. 1. 2. Mors. 2. 3. 28. 46. Natura. 50. Nicolaus. 2. Nobilitas. 8. Obiectum. 17. Officium. 2. 3. Ordo. 45. 69. Ornatus. 1. &c. Palpebræ.

Paradiſus.3.Paſſio.99.Paulus.4.Peccatum.18.169.170.171.176.178.304.416.424.Pœna.30.43.54.77.Pœnitentia.4.68.108.Periculum.1.7.Phyſica.2.3.Pietas.9.10.14.Placere.Poſſeſſio.2.5.Po2.45.Prædeſtinatio.45.&c Prælatio.3.17.18.Præſcriptio.13.Primitiæ.4.Princeps.a Philoſophia 20. Prouidentia.45.Prudantia.28.31.Puer.15.Punitio.2.Ratio.50.54 Redemptio.2.Regula.1.2.Religio.73.74.Reparatio. Reſurrectio.13.18.&c.Sacerdos.16.Sacramentum.28.41.47.Sacrificium.7.38.Sanctificatio.1.Sanguis. 3.9.&c. Sapientia.8.19.22.23.35.36.38.Satisfactio.23.&c. Sciētia.106.107.158 Sepultura.8.Seruitus.5.9.16.Sexus.7. Sors.4. Spiritus. 57.66.Status.4.&c.Subſiſtentia.9.Tactus.14.Thales. 2. Temperantia.31.Tentare.21.Theo2.20.26.35.Timor.45.52.&c 68.Traductio.2.Viri°.10.12.81.136.144.173.186.220.230.243.254.260.Vita.33.36.41.Vituperatio.2.Voluntas.8.19.Votū.79.80.Vſura.29.38.48.80.89.112.126.135.154.173.183.184.195.279.290.294.Vxor.3.5.9.

¶Humerus.Amictus.Pes.Scapulæ.Stola.Chriſtus.203.

¶Humiditas. Flegma.Guſtus.3.Inteſtina.Mulier. 8. Olfatus. 1.Puer.3.Reſurrectio.23.

Quid. 1 ¶HVMIDVM radicale, eſt totum illud, in quo fundatur virtus ſpeciei, quod perditum, non poteſt reſtaurari. Nutrimentale autem eſt, quod nundum habet perfectam naturā ſpeciei, ſed eſt in via, vt ſanguis & huiuſmodi.1a. q. 119.1.3m./.2.d.30.q.2.1.3m./.4.d.44.q.1.ar.2.q.4.o. * Aqua.1.Calor.10.Colera.Corruptio.8.Fames.1.Halit.Inteſtina.Melancolia.Odor.2.

2 Humidum radicabile dicitur manere, vel amitti, vel reſtaurari, ſecundum virtutem, non autem ſecundum materiam 2.d.30.q.2.1.3m./.4.d.44.q.1.ar.2.q.4 c. * Pluuia. 1. Sapor. Sidera. Vita. 8.

Quid. 1 ¶HVMILITAS quandoque dicit virtutem, & quãdoque deiectionem.Phil.4.lec.fin.med°. I. * Confeſſio.2. 53. Genuflexio. Ignis. 2.

2 Humilitas eſt virtus, qua refrænatur animus, ne immoderate tendat ad alta.22.q.160.2.c./.q.161.1.o./.2.4.c./.3.4.c°.55.17m./.18m. Fundamentum.3. * Infirmitas.1.6. Ira. 5. Iuſtificatio.33.Lex.144.Modeſtia.7.Nocere.11.Oblatio.16.

3 Humilitas præcipue videtur importare ſubiectionem hominis ad Deum.22.q.161.2.3m./.q.162.5.c. *Obſeruatio.

4 Ariſtoteles non tractauit de humilitate, quia humilitas eſt principaliter reſpectu Dei. Ariſtoteles autem conſiderauit de virtutibus, reſpectu vitæ ciuilis.22 q.161.1.5m. * Oratio.19.24.Orontius.3.Proteſtatio.Proœmus.2.Redēptio.4.

5 Ad humilitatem pertinet conſiderare proprios defectus, ut ne ſe extollat, non autem contemnere dona dei in ſe, ſed ad ingratitudinem, ex quo ſequitur accidia.22.quæ.35.1.3m./.q.161.3.c. * Religio.89.90.106.Sedere.1. Teneb.2.1. Timor.74.Turpitudo.2.Veſtis.6.Viſio.15.

Gradus. 6 Gradus humilitatis ſunt duodecim, ſecundum beatum Benedictum, ſcilicet corde & opere ſemper humilitatem oſtēdere, defixis in terram aſpectibus, vt pauca verba & rationabilia loquatur aliquis, non clamoſa voce, vt non ſit facilis aut promptus in riſum, taciturnitas vſque ad interrogationem, tenere quod habet cōmunis monaſterii regula, credere & pronuntiare ſe omnibus viliorem, ad omnia indignum & inutilem ſe confiteri & credere, confeſſio peccatorum, pro obediētia in duris & aſperis patientiā amplecti, vt eum obedientia ſe ſubdat maiori, vt voluntatem propriam non delectetur implere, vt Deum timeat, & memor ſit omnium quæ præcepit.22 q.161.6.o./.q.162.4.4m.

7 Sed ſecundum Anſelmum ſunt ſeptem, ſcilicet contemptibilem ſe eſſe cognoſcere, de hoc dolere, hoc confiteri, hoc perſuadere, ſcilicet vt hoc velit credi, vt patienter ſuſtineat hoc dici, vt patiatur contēptibiliter ſe tractari, vt hoc amet. 22.q.161.6.a.3.c.

8 Secūdum gloſam vero ſunt tres gradus, ſcilicet ſubdere ſe maiori & non præferre ſe æquali qui eſt ſufficiens, ſubdere ſe æquali, nec præferre ſe minori, & hic dicitur abundans, & ſubdere minori, in quo eſt omnis iuſtitia.22.q.161. 6. a. 4. c./.Matth.3.in.b.G.

Dio. 9 Humilitas triplex, ſcilicet pœnoſa ab extrinſeco, ſtulta ex ignorantia propriæ dignitatis, & virtus ex cognitione ſui. 22.q.161.1.1m.

Obiectum 10 Virtus humilitatis, eſt principaliter circa interiorem motū. Quæ autem eſt ſecundum ſigna exteriora per fictionem, eſt magna ſuperbia.22.q.161.1.2m./.2.4m./.3.3m.

11 Tendere in magna ſupra ſe, ex confidentia propriarum virium, contrariatur humilitati, non autem ſi ex confidentia Dei.1a.prolo./.22.q.129.3.4m./.q.161.2.2m./.6.1m./.1.prolo.L.princ°.C./.Opuſc.54.fin.

12 Humilitas eſt eſſentialiter in appetitu, ſcilicet ſubiectiue, ſed cognitio proprii defectus, eſt regula eius. 22. q.161.2.o./.6.c./.q.162.3.2m. Subiectiue. Subiectiue

13 Humilitas eſt in iraſcibili ſubiectiue.22.q.161.4.2. * Adoratio.2.5.Apoſtoli.41.Centurio.2.Deuotio.12.

14 Humilis nihil audit mirabilius, quàm ſuam excellentiam. 3a.q.30.4.1m. * Excommunicatio.32.Iudicium.30.

15 Vere humilis, reputat ſe deteriorem aliis, non quidem quo ad actum exteriorem, ſed timens ne per ſuperbiam grauius peccet in his quæ bene agere videtur. 22 q.161.6.1m./.4.d.21.q.2.3.2m. * Maria.57.Mitis.Natiuitas.17.

16 Quilibet per humilitatem debet ſecundum illud quod ſui eſt, ſe ſubiicere cuilibet proximo, ſecundum illud quod dei eſt in eo.22.q.161.3.o./.6.1m./.Phil.2.lec.1.fi.H. * Oratio 19.24.Paruus.1.2.Paſſio.110.131.Pax.24.Peccatū.175.194.

17 Humilitas conuenit omni homini, etiam Chriſto ſecundū humanitatem, non autem ſecundum diuinitatem. 22. q.161.1.4m./.3.d.1.q.1.3.2m./.3.4.c°.55.17m./.18m.Chriſtus 170.171.201. * Princeps, 8.21.30. Proœmus.2. Stultitia. 31.Tribulatio.15.23. Chriſti.

18 Dignitas perſonæ, addit ad laudem humilitatis. Ideo humilitas Chriſti, ſumme commēdatur. Con.4.c°.55.17m./.18m./. Veri.q.29.3.4m.

19 Chriſtus humiliauit ſe quadrupliciter, ſcilicet ad paſſionē, & mortem, ad ſepulchrum & infernum ad confuſionem & opprobria, & ſub hominibus. Ideo quadrupliciter meruit exaltari, ſcilicet per reſurrectionem, aſcenſionem, ſeſſionem ad dexteram patris cum manifeſtatione diuinitatis eius, & per iudiciariam poteſtatem.3a.q.49.6.c./.q.53.1 c./.q.54.2.c./.q.59.3.o./.6.c./.3.d.18.21.4.q.3.o./. Opuſc.3. c°.247./.249. Paſſio.104.B.

20 Humilitas eſt propinquiſſima virtutibus theologicis, quia homo per eam, ſe ex reuerentia Dei, Deo ſubiicit, & aliis propter Deum.4.d.33.q.3.3.7m. Cōparatio.

21 Humilitas poſt virtutes theologales, & intellectuales, & poſt iuſtitiam, præcipue legalem, eſt potior ceteris. 22.q.161.5.o./.4.d.33.q.3.3.6m. *Beatitudo.141.&c.Charitas 65.Fides.159.Fortitudo.9.Fundamentum.3.Ira. 40 Iuſtificatio. 33.q.2.ar.1.q.4.3m.

22 Superabundantia magis opponitur humilitati, quàm defectus, quia magis reprimit ſpem vel fiduciam, quam vires, ſed fortitudo e contrario, reſpectu audaciæ. 22. q.162.4.3m.

23 Humilitas & magnanimitas, conueniunt in materia, & differunt in modo. 22. q.161.4.3m./.q.162.1.3m./.4.d.42.q.2.4.c./.3.d.33.q.2.ar.1.q.4.3m. *Lex.144.Loqui.3.Paupertas 3.&c.Peccatum.278 Pœna.65. Puſillanimitas. 2. Superbia. 9.25.26. Magnanimitas.1.5.

24 Humilitas & magnanimitas, ſunt circa ſpem vel fiduciam alicuius magni. Virt q.1.12 26m.

25 Humilitas refrænat præſumptionem, ex reuerentia Dei, ſed magnanimitas firmat animum contra deſperationem, ex adeptione proprii boni.22.q.161.2.3m./.q.162.1.3m.

26 Humilitas reprimens ad infima, & magnanimitas impellēs animum ad magna, non opponuntur, quia vtrumque fit ſecundum rationem. 22.q.129.3.4m./.q.162.1.c./.3m./.2.3m.

27 Magnanimus reputat ſe dignum magnis ex dono Dei, & contemnit alios, inquantum deficiunt, humilis autem ecōuerſo.22.q.129.3.4m.

28 Simpliciter loquendo, humilitas excedit virginitatem. 4.d. 33.q.3.3.7m. * Turpitudo.2. Vſura.274 275.

29 Immo humilitas acquiſita eſt maximum bonum, ſecundū quid. Virt. q.1.1.3m./.9.7m. Reſpondeo Dubio. 71 1°. Du°.71°.

30 Humilitas firmat omnes virtutes indirecte, remouendo ſuperbiam. Virt.q.5.1 13m. * Infirmitas.1 6. Effectus.

31 Cognitio veritatis, diſponit ad humilitatē, & hęc ad ſapientiam.Ma.q.8.3.8m./.9m. *Iuſtificatio 33.Oblatio.16.Obſecratio. Pœna.65.Proœmus.2.Redemptio. 4.Religio.89.90.206. Vſura.274.275.

32 Humilitas reprimit ſpem ideſt ſpiritum ad alta tendentem. 22.q.161.4 c.

¶Humor Quatuor humores principales, ſcilicet colera, flegma, melancolia, & ſanguis, ſunt de perfectione corporis humani, ſicut & aliæ partes eius.4. d. 44. q. 1. ar. 2.q.2.c./.3m. * Aqua.16.Colera.Corruptio 8.Ægritudo.1. Energumin°.1.2.Generatio.28.Habitus.60.Lux.5.Luxuria.20. Melancolia.Reſurrectio.23.Sanitas.1. In homine

¶Hymnus eſt laus Dei cum cantico. Canticum vero eſt exultatio mentis, de æternis habita & prorumpens in vocem. Pſal.prolo.princ°.E. Officium.13. Quid.

¶Hyrcus ſignificat Chriſtum, propter ſimilitudinem carnis peccati. Agnus propter innocentiam. Aries propter principatum. Figura

Ia

cipatum. 12ª.q.102.3.2m. Animal 83. Ouis.2. vel I. litera lõgatu græco. 12ª.q.58.1.c./. Ethi.2.lec.1.prinº.a.ſi.

I

IACENS. Ariſtoteles. 9. Caput. 7. Tribulatio. 23.

1 ¶ IACOB emens primogenita, non peccauit, quia erant ſua. Sed Eſau vendens ea, peccauit per ſimoniam. 22ª.q.100.4.3m./.4.d.25.q.3.ar.2.quæ.3.5m./. Ma.q.14.2.1m./. He.12.lect.3.ſi.H.

2 Iacob non eſt mentitus, dicens ſe eſſe Eſau, quia miſtice dixit ſe eſſe Eſau primogenitum Iſaac, quia primogenita illius de iure ei debebantur. Vel propter myſterium, quia videlicet, minor populus, ſcilicet gentilium, ſubſtituẽdus erat in locum primogeniti, ſcilicet in locum iudæorum. 22ª.qu. 110.3.3m. Mendacium.20.

3 Iacob non uidit deum per eſſentiam. 1ª.q.12.11.1m./. 22ª. quæ.180.5.1m./.4.diſt.49.quæſt.2.7.2m./. Verit.quæſt 10.11. 11m./.14m.

4 Immo Iacob vidit dominum facie ad faciem. Con.3.cº.47. prinº./.1ª.Cor.13.lect.4.meº.D. Reſpon. ſicut Dub.481º./ 482º. • Decor. Hæreditas.2. Ioſeph.1. Iſaac.1. Mendaciũ. 20. Prophetia.88.

5 Iacob uouit habere dominum in deum, inquantum uoluntarie uouit. Vel vouit ſecundum ſpecialem modum. Vel dicitur votum largo.i. recognitio obligationis, & non cauſa eius. 22ª.quæſt.88.2.1m.//.4.diſtinct. 38. quæſt. 1. articul. 1. q.2.1m.

6 Iacob uouit dare doctrinas, non quidem miniſtris, ſed ad cultum dei, ut in ſacrificiis. 22ª.q.87.1.3m.

7 Iacob poſt contemplationem, claudicauit uno pede, quia neceſſe eſt quòd debilitato amore ſæculi, conualeſcat aliquis ad amorem dei ſecundum Gregorium. 22ª.quæſt.180. 7. 4m.

8 Neruus femoris Iacob emarcuit, quia fortitudo carnis debilitatur in contemplando. 4 d.15.q.1.ar.4.q.3.1m./.q.2.a.2.q. a.u /.q.4.ar.7.q.1.1m.

9 Iacob contrahens matrimonium cum Rachel propter decorem, no . peccauit. Vel tantum peccauit venialiter, quia ſecundario. Si autem principaliter propter eius pulchritudinem, eſſet peccatum mortale. 4.d.30 I. ſi.

10 Matrimonium Iacob cum Lia, fuit perfectum, & uerum, non quidem per primum coitum cum Lia, loco Rachelis, qui ex errore contingit, ſed per conſenſum ſequentem. Et tamen neuter peccauit. 4.diſt.30.que.1.1.4m./. Ma. quæſt.2. 6. 11m.

11 Iacob accedens ad ancillas vxorum ſuarum, non peccauit, quia erant uxores. 22ª.q 154.2.3m./.4.d.33.q.1.ar.3.qu.3.o. vel Abraham 11. vxorius.

1 ¶ IACOBVS epiſcopus Hieruſalẽ, dicitur Iacobus minor, quia uocatus fuit a Chriſto poſt Iacobum maiorem. Gal. le. 5. prinº. I. • Confeſſio.20.

2 Iacob Alphei, uouit non comedere, niſi prius uideret Chriſtum. Ideo Chriſtus ſingulariter apparuit ei & propter ſpecialem deuotionem eius. 1ª.Cor.15.lect.1.ſi.G. • Dæmon. 78. Transfiguratio.2.

3 Iacobus ex inſtinctu, uel reuelatione dei, fecit per dæmones adduci ad ſe Ermogenem. 22ª.q.90.1.c./.a.c.ſi. • Trãſfiguratio.2.

1 IACTANTIA eſt, per quam quis ſe extollit, ſupra id quod in ſe eſt, ſecundario autem ſupra id quod de eo alii opinatur, 22ª.q.110.2.c./ q.112.1 c /.3.d.38.2.6m.

2 Iactantia quo ad actum exteriorem, eſt ſpecies mendacii, ſed quo ad arrogantiam interiorem, eſt ſpecies ſuperbiæ. 22ª.q. 132.5.1m./.q.162.4.2m./.2.d.42.q.2.4.3m./. Ma.q 8.4.3m. Arrogantia.2. • Gloria. 10. Hypocriſis.1. Mendacium.6.

3 Iactantia eſt peccatum mortale tripliciter. ſ. quando eſt contra gloriam dei, uel contra honorem proximi, vel ex inani gloria, uel ſuperbia, uel cupiditate mortalibus. 22ª. quæſt. 112.2.0. • Ornatus. 9. Publicatio. 1. Religio. 81. Rixa. 4.

4 Iactantia eſt ex ſuperbia, tamquam ex cauſa mouente, & aliquando ex uanitate. Ex inanigloria autem, ut ex fine. 22ª. q.112.1.2m./.q.132.5.1m./.q.162.4.2m./. Ma.q.8.4.3m./.q.9.3. 1m./.3m.

5 Opulentia ſeu diuitię cauſant iactantiam, & ſuperbiam dupliciter, ſcilicet occaſionaliter, & pe. modum finis. 22ª.q.112. 2.3m. • InglorIa. 10. Hypocriſis.1.

6 Iactantia proprie opponitur ſecundum ſpeciem actus veritati, non autem ſecundario. 22ª.q.112.2.o.

Ia Ib Ic Id

¶ Iactura. Matrimonium.71.

¶ Ianua. Apparere.9. Aſcendere.15. Baptiſmus.26. 153. 154. 155.159.160.161.166.186.187. Circunciſio.35.36.40. Confeſſio.56. Exorciſmus.8. Ira.16. Paradiſus.8. Paſſio.130. Peccatum,353. Porta.

¶ Ianuarius menſis. Vſura.214.

¶ Iaſpis. Claritas.14.

¶ Iber. Ibices. Ibis.

¶ Ibices ſunt animalia parua, quæ habitant in locis petroſis. Iob.39.prinº. Quid.

¶ Ibis ibicis, eſt aquatica auis, ſerpentibus inimica, & forte eſt ciconia. Sed iber ibicis, eſt animal quadrupes. 12ª.q.102 6.1m.ſi.I./. Eſa.34.ſi.F. Ciconia.1. Quid.

¶ Iconomica. Commutatio.1. Congregatio.1. Diuitiæ.5. Imprudentia.2. Ius.21. Legiſpoſitiua.3. Moralis.3. Politica.1. Prudentia.46.47. Scientia.134.

1 ¶ IDEA eſt forma exemplaris, qua res fiunt, & cognoſcuntur quæ eſt in mente artificis. 1ª.q.15.o./.q.44.3.c./.1.d.36. q.2 o./.2.d.18.q.1.2.c.prinº./. Ve.q.3.o./. Quol.4.1.c./. Quo. 8.2.c. Quid.

2 Idea proprie eſt forma, quã aliquid imitatur ex intentione agẽtis, determinantis ſibi finem. Veri.q.3.1.c.

3 Idea græce, forma latine dicitur. Ideo per ideas, formæ aliarum rerum per ſe exiſtentes intelliguntur. 1ª.q.15.1.c./.1. diſtin.36. quæſt.2.1.c./. Verit.quæſt. 3.1.c. prinº. • Deus. 124. 125. 126. 147. Exemplar. 1. 3. 7. Imago. 18. Plato. 5. 6.

4 Idea in deo, non eſt aliud, quàm eſſentia diuina. 1ª.q. 15.1. 3m./.q.44.3.c./.22ª.q.173.1.c./.1.d.19.q.5.3.2m./.d.36.q.2.1. 2m./.3m./.2.c./.3.d.9.q.1.ar.2.q.1.3m./ d.14.ar.2.q.2.c./. Veri. quæſt.2.9.4m./.quæſtion.3.2.c./.q.8.8.1m./.q.12.6.c./. Quol. 4.1.c./. Quol.8.1.c.ſi./.2.c. • Ratio.12.13.14.20.&c. Senarius.3. In deo.

5 Eſſentia dei ut eſſentia, non eſt idea, ſed ut ſimilitudo, vel ut ratio rei intellecta. 1ª.quæſt.15.2.1m./.1.diſt.36.quæſt.2.2. c./.1m.

6 Eſſentia dei, non habet rationem ideæ, reſpectu dei, ſed reſpectu aliorum, quia eſt principium operatiuum aliorum, non autem dei. 1ª.quæſtion.15.1.2m. • Deus. 124. &c. infra. 17.

7 Idea ſecundum ueritatem, & ſecundum platonem, eſt principium cognitionis, & generationis. 1ª.q.15.1.3.c.

8 Ideæ ponebantur a Platone, ut eſſent cauſæ ſcientiæ, & eſſe, & generationis corruptibilium. Meta.7.lect.5.meº.ſ.D./. Lect.5. prinº.

9 Ideæ ſecundum Platonem, ſunt cauſæ generationis dupliciter, ſ. per modum generantis, & per modum exemplaris. Meta.7.le.7.meº.c.prinº.

10 Idea operati, in mẽte artificis, eſt ſicut id quod intelligitur, non autem ſicut ſpecies qua intelligitur. 1ª.q.15.2.c./.2m./. 1.d.36.q.2.2.c.ſi./. Veri.q.3.2.c./.9m.

11 Ipſę rationes imitationis intellectæ, ſeu modi, ſunt ideæ. 1. d.36.q.2.2.c.ſi.

12 Ideas eſſe, eſt neceſſarium. 1ª.q.15.1.o./ q.44.3.o./.1.d.36.q. 2.1.o./. Verit. quæſt. 3. 1.o. • Ariſtoteles. 7. Exemplar. 7. Eſſe.

13 Ideæ ſunt tantum in mente dei, & non extra, contra platonem. 1ª.q.15.1.1m./.q.44.3.2m./.3m./.4m./.1.d.36 q.2.1.1m./. 2.d.1.I.c.prinº./. Veri.q.3.1.c.ſi./ Io.lect.1.ſi.d. D. E./. Collectio. 4. medº. A. &c. • Forma. 103. 164. &c. Plato. 5. 6.

14 Reſpectus idearum, nõ ſunt reales, ſed ſunt intellecti a deo, & tantum in deo. 1ª.q 15.2 4m./.q.28.4.3m./.q.44.3.c./. 22ª. q.173.1.c./.1.d.26.q.2.3.2m./.d.36.q.2.2.2m./.3m./.3.2m./. Veri.quæſt 2.9.4m./.quæſt.3.2.8m./. Potentia.quæſt.3.16. 14m./. Quol.4.1.c./ Opuſc.9.quæſtion.66./. Hebræor.11.lectio. 2. prinº.G.

15 Reſpectus idearum cauſantur tantum ab intellectu dei, cõparante eſſentiam ſuam ad res. 1ª. quæſtion. 15. 2. 3m./.1.diſt.36.quæſt.2.2.3m./. Con.1.cº.54./. Opuſc.9. quæſt. 66./.67.

16 Ideæ ſunt æternæ 1ª.quæſt.6.4.c./.1.diſtin.19. q.5.3. 2m./. diſtinct. 36. quæſtion. 2.2.2m./. Quol. 4.1.c./. Opuſc.9. quæſt.66.

17 Ideæ in mente dei ſunt plures, ſecundum quòd deus intelligit eſſentiam ſuam eſſe multipliciter imitabilem a creaturis. 1ª.q.15.2.o./.q.44.3.c./.q.47.1.2m./.12ª.q.93.1.1m./.1.di. 36 q.2.2 o./ d.39.q.1.2.1m./.3.d 14.ar.2.q 2.c./. Con.1.cº.54 ./. Verit.q.3 2.o./. Potentia. quæſt. 3.16. 5m./.22m./.13m./. Quol. 4.1.c /. Quol.7.3.c./. Opuſc.9.quæſtion.66. • Idea. 5.infra. Diuiſio.

Plura.

18 Pluralitas idearum, eſt cauſa pluralitatis creaturarum, non autem econuerſo. 1. d. 36. q. 2. a. 3m.

19 Idea practica, & ſpeculatiua, non ſunt duæ ideæ, niſi ſecundum rationem. 1a. q. 15. 3. c /. Veri. q. 3. 3. 6m.

20 Idea ſecundum proprietatem nominis, eſt æqualiter principium cognitionis practicę, & ſpeculatiuæ, ſecundũ vſum autem, practicę tantum. 1. diſtinct. 36. quæſt. 2. 1. c. /. Veri. q. 3. 3. o.

21 In ideis eſt diſtinctio, & pluralitas, quia reſpiciunt proprias naturas ſingularum rerum, non autem lex æterna. 12æ. qu. 93. 1. 1m.

Differẽtia. 22 Sapientia, & ars dei, eſt tãtum vna, quia ſignificatur vt quo deus intelligit. Ideæ autem vt quod. Ideo ſunt plures. 1a. q. 15. 2. 2m. /. Veri. q. 3. 2. c. /. 9m.

23 Ratio diuinæ ſapientiæ, reſpectu creationis dicitur idea, & ars vel exemplar, id reſpectu gubernationis, dicitur lex. 12æ. q. 93. 1. c.

24 Idea principaliter ſignificat reſpectum ad creaturam, ideo dicitur pluraliter. Nec eſt perſonale, ſicut verbum, quia verbum principaliter ſignificat reſpectum ad dicentem, & ex conſequenti ad creaturam, ideo eſt tantum vnum. 1a. q. 34. 3. 4m. /. 1. d. 36. q. 2. 2. 6m. /. Veri. q. 4. 4. 4m. /. 5m. /. 7. c. * Ars. 7. Deus. 124. 125. 126. 147. Similitudo. 35.

25 Idea nominat formam exemplarem abſolute, verbũ autem creaturæ in deo, formam exemplarem deductam ab alio. Veri. q. 4. 4. 4m.

Dum. 712. In uno verbum eſt ſimilitudo creaturæ, ſicut etiam Auguſtinus dicit, ideas in deo, eſſe rerum ſimilitudines. Veri. q. 4. 4. 2m. Reſpondeo ſicut Dubio. 80o. /. 471o.

26 Forma exemplaris rei ſecundum ſpeciem ſuam abſolute, eſt idea, ſed ut ordinata in finem, eſt prouidentia. Veri. quæ. 5. 1. 1m.

27 Idea poteſt pertinere ad ſpeculatiuam cognitionem, ſed prouidentia ad practicam tantum. Veri. q. 5. 1. 1m.

Quorum. 28 Plato dixit, nullam ideam eſſe cauſam alterius ideæ. 2. d. 1. q. 1. 1. c. fi.

29 Idea ſeu ratio, ſcientia & ars, non important ordinem ad executionem, ſicut verbum. Ideo non ſunt tantum eorũ quæ ſunt, fuerunt, & erunt: ſicut verbum. Veri. quæſtion. 4. 7. o.

30 Idea vt principium factionis, eſt practica, & dicitur exemplar. Et omnium quæ aliquando fiunt a deo. Sed vt eſt principium cognitionis, eſt ſpeculatiua, & dicitur ratio. Et eſt omnium quæ cognoſcuntur a deo, ſecundum propriam rationem. 1a. q. 15. 3. c. /. 1. d. 36. q. 2. 3. o. /. 2. d. 18. q. 1. 2. c.

31 Quæ nunquam fiunt, habent ideam ſecundo modo, non autem primo modo, niſi in uirtute. 1a. q. 15. 3. 2m. /. qu. 18. 4. 4m. /. 3. d. 14. ar. 2. q. 2. c. /. Veri. q. 2. 8. 3m. /. q. 3. 3. 6. o. /. Po a. q. 1. 5. 10m. /. 11m. * Forma. 103. 164. &c. Imago. 18. Senarius. 3.

32 Malum non habet ideam in deo. 1a. quæſt. 15. 3. 1m. /. quæſt. 18. 4. 4m.

Dum. 713. 33 Oppoſitum videtur dicere. 1a. quæſt. 14. 16. c. fi. Reſpondeo Dubio. 713o.

34 Malum nullo modo habet ideam in deo, quia cognoſcitur per ſolam rationem boni. 1a. q. 15. 3. 1m. /. q. 18. 4. 4m. /. 1. d. 36. q. 2. 3. 1m. /. 3. d. 14. ar. 2. q. 2. c. /. d. 31. q. 1. ar. 2. c. /. Veri. q. 3. 4. o. /. Quol. 11. 2. o. Malum. 5.

35 Priuatio non habet ideam in deo. 1. diſt. 36. q. 2. 3. 1m. /. 2m.

36 Plato poſuit ideas tantum ſpecierum, & non generum. Con. 1. co. 24. /. Veri. q. 3. 8. c. fi. Meta. 7. lect. 14. prio. /. fi. h.

37 Genera non habent aliam ideam inquantum exemplar, niſi ideam ſpeciei. 1a. q. 15. 3. 4m.

38 Particularia habent propriam ideam, præter idem ſpeciei, contra Platonem. 1a. q. 15. 3. 4m. /. 1. d. 36. q. 2. 3. 3m. /. 2. d. 3. q. 3. c. fi.

39 Ideæ in deo ſunt factiuæ totius rei, ſcilicet quo ad materiã, & formam, ſed prius reſpiciunt ſpeciem, quam indiuiduũ. 1. d. 38. 3. 1m. /. 2. d. 3. q. 3. 3. c. fi. /. d. 18. q. 1. 2. c. /. Ver. q. 3. 8. o. /. Quol 8. 2. o. /. 1. c.

40 Materia habet ideam, contra Platonem, ſed eandem cum forma. 1a. q. 15. 3. 3m. /. 4m. /. 1. d. 36. q. 2. 3. 2m. /. 3m. /. 2. d. 3. q. 3. 3. 2m. /. Veri. q. 3. 5. o. /. Po a. q. 3. 1. 13m.

41 Formæ & compoſito, correſpondet perfecte idea, ſicut & perfectum eſſe. Non autem materiæ, niſi ſecundum quòd eſt in compoſito. Sed ei conuenit imperfecte idea, quia habet imperfectiſſimum eſſe. i. ſecundum vltimum gradum eſſendi, qui eſt eſſe in potentia. 1. d. 36. q. 2. 3. 2m. / 3m.

42 Accidentia habent propriã ideã, præter ea quæ inſeparabiliter concomitantur ſubiectum. 1a. q. 15. 3. 4m. /. 1. d. 36. q. 2. 3. 4m. /. Veri. q. 3. 7. o.

43 Plato non poſuit ideas accidentium, ſed tantum ſubſtantiarum, quia deficiunt a perfectione ideæ, quia perfectũ eſſe non habent. 1. d. 36. q. 2. 3. 4m. /. Veri. q. 3. 7. c.

44 Ideæ ſecundum platonem, non ſunt formarum artificialiũ, ſed tantum formarum ſubſtantialium. Meta. 8. le. 3. meo. h.

45 Idea ſecundum platonem, non eſt in ordinatis, ideſt conſequenter ſe habentibus, vt in numeris, & figuris. Veri. q. 3. 7. c. /. q. 21. 4. c. fi. /. Meta. 2. lc. 8. fi. o. /. Ethi. 1. lc. 6. meo. d. K. /. Anima. 2. lect. 5. fi. d. Senarius. 3. * Deus. 147.

¶ Ideale. Ratio. 12. 13. 14. 20. &c.

1 ¶ Idem ſignificat vnitatem in ſubſtantia, & per hoc quòd eſt relatiuum, habet dearticulationem implicitam. Ideo importat vnitatem ſuppoſiti, non autem æquale. 1. d. 4. q. 1. 3. 3m. /. d. 19. q. 1. 1. 2m. * Abſoluere. 31. 32. 33. Abſtractum. 1. 6. 8. Accidens. 28. 38. 39. 40. 41. 46. Accuſatio. 22. Actio. 49. 50. 89. 110. Actus. 5. 6. 41. 55. 56. 59. 62. 63. 64. 68. 69. 76. 166. 194. Adiectiuum. 4. 5. Aer. 5. Affinitas. 14. Affirmatio. 1. 2. Agens. 37. 38. 41. 66. 69. 70. 77. 90. 91. Agere. 15. Alienum. 2. Alteratio. 5. 6. Amicitia. 19. Amor. 141. 183. &c. 228. Angelus. 28. 30. &c. 82. 99. 109. 111. 167. 316. 326. 512. 513. 536. 544. 591. Anima. 9. 221. 254. 270. 274. Annichilatio 10. 12. Appropriatio. 6. Aqua. 13. 23. Ariſtoteles. 7. Aſſumere. 6. 53. 54. Auaritia. 24. Audacia. 6. Auerſio. 1. Baptiſmus. 121. Beatitudo. 132. Benignitas. Bilinguis. Bonitas. 4. 168. Calor. 8. 9. Charitas. 147. Caro. 5. Cauſa. 26. 39. 52. 53. Cælum. 5. Cibus. 11. Ciconia. 1. Circuncilio. 19. Quid.

2 Idem ſecundum eandem rationem, ſemper facit idem. 2. d. 1. q. 1. 5. 9m. / d. 18. q. 2. 2. c. /. d. 32. q. 2. 3. 3m. /. Po a. q. 3. 4. c. /. qu. 7. 1. 1m. /. Quol. 10. 5. c. /. Opuſc. 3. co. 96. * Circunſtantia. 15. 16. 23. Claritas. 4. 8. Clementia. 10. Cognitio. 77. Coincidere. Commaternitas. Comprehendere. 8. Commune. 11. 14. Cõfeſſio. 40. 46. &c. Conformitas. Conluſio. Conſanguinitas. 1. 4. 8. Contradictio. 1 Contrapaſſum. 1. Contrarium. 7. 8. 14. 15. 27. 28. Cõtritio. 11. Corpus. 15. 28. &c. 39. 40. 66. 68. Corruptum. 2. Dauid. 3. Delectatio. Dæmon. 69. 98. Demonſtratio. 5. Deus. 28. 29. 30. 66. 67. 120. &c. 266. 383. Differre. 10. Differentia. 6. 15. 21. Diffinitio. 45. 47. Diligentia. Dimenſio. 3. 15. 16. Diſpoſitio 7 19. 20. 27. 31. 34. 35. 48. 49. 50. Doctrina. 12. Donum. 6. 37. Effectus. 8. 9. 10. 13. 14. 17. 29. Electio. 18. Ens 9. 22. 26. Enuntiato. 6. Epicicia. 1. Aequalitas. 1. 2. 5. Aequitas. 1. Eſſe. 42. 44. 49. Eſſentia. 5. Aeternitas. 23. &c. Eugnomoſyna. Euſebia. Exceſſus. 2. Falſitas. 2. Phantaſia. 1. 2. Fides 29. 131. 148. 152. 155. 157. Fiducia. 9. 12.

3 Multiplicato vno eorum quæ ſunt eadem re, & differunt ratione, non oportet multiplicari alterum, ſicut perſona, & proprietas in diuinis. 1a. q. 40. 2. 1m. * Fieri. 18. 19. Figura. 2. Finis. 7. 31. 32. 33. 50. 61. 71. 122. Fomes. 8.

4 Oppoſitum videtur dicere a ſimili. 12æ. q. 92. 2. 1m. Reſpondeo Dubio. 714o. * Forma. 7. &c. 49. 52. &c. 74. 137. 146. Fortitudo. 15. Fortuna. 6. Fructus. 19. Gaudium. 3. Generatio. 29. 33. 71. Gradus. 2. Gratia. 28. 33. 34. 35. 46. 53. 54. Habere. 3. Habitus. 42. &c 48. 49. 50. 60. 64. 71. 72. 75. 77. Hæreſis. 8. 33. 149. 150. Hyerarchia. 2. 5. Homo. 30. Honeſtum. 1. 2. Identitas. Ieiun. 5. Ignis. 13. Imaginatiua. 1. Imago. 10. 11. 12. Dum. 714.

5 Idem eſt homo niger, & homo non albus. Opuſc. 37. co. 2. * Indiuiduum. 12. 35. Inhumanitas. 1. Iniquitas.

6 Immo eſſe album, non eſt idem quod non eſſe nigrum, ſed realiter differunt. Veri. q. 28. 6. c. Reſpondeo Dubio. 715o. * Inſinuatio. 2. Inſipientia. 2. Inſtans. 1. 3. 4. 10. 11. 16. 17. Integrum. Intellectus. 57. &c. 79. 84. 118. 119. 133. &c. 193. 212. 270. 274. Intentio. 10. Ironia. 2. Iudicium. 47. Iurgium. Ius. 7 17. Iuſticia. 15. Iuſtific o. 10. 11. 12. Legiſpoſitiua. 1. Leuia. Lex 41. Liberum 4. Limbus. 2. Locus. 1. Lotio. Lumen. 3. Lux. 15 16. Malum. 41. Maria. 46. Materia. 2. 11. 15. 20. 23. &c. 53. Matrimonium. 5. Mendacium. 18. Menſtruus. 7. Menſura. 8. 9. 10. 18. Mercurius. 6. Meritum. 34. 35. 86. Dum. 715.

7 Si varientur omnia, manentibus eiſdem principiis eſſentialibus eiuſdem indiuidui, manet idem indiuiduum numero, non autem ſi uarietur aliquod principium eſſentiale. Potentia. q. 10. 4. c. prin o. /. Quol. 11. 6. o. /. Opuſc 3. co. 158. fi. * Metaphyſica. 27. Metaphora. 3. Mirum. Materia. 23. Miſſa. 22. Motus. 58. 76. Mulus. Mutatio. 4 9. 10 Neceſſitas. 5. Nomen. 9. 49. Non ens. 4. Non genitum. Notum 10. 11. Numerus. 5. Officium. 17. Oppoſitio. 2. 17. 21. Ordo. 42. 90. Pallium 3. Paſſio. 56. Pater. 14. 15. Patruus. Pax. 3. 9. Peccatum. 62. 152 255. 387. 389. Pœna 16. 32. Pœnitentia. 33. Perfectio. 48. 49. Perſona. 25. 35. 36. Peruicax. Po a. 32. 34. 38. 39. Præceptum. 146. Prædicari 20. Præsbytera.

8 Mutato altero parentum, non poteſt eſſe genitum idẽ numero. Quol. 3. 25. o. /. Quol 5. 8. o. * Principium. 4. 8. 9. 13. 15 18. Prius. 6. Proceſſio. 25. Prophetia. 78. Propoſitio. 4. Propter 5. 7. Prudẽtia. 55. 78. Pulchritudo. 2. 4. Purgatorium. 3. Quantitas. 14. 15.

14.15.Raptus.8.Ratio.23.26.27.Rationale.7.Reatus.5.Recipere 2.Reduplicatio.3.Regula.3.Relatio.63.78.&c. Relatiuū.7. Reſurrectio.11.&c.57.Sacerdos.14.Sapiētia.54.Sciētia.32.Scientificum.1.Se.Securitas.1.Senſualitas. 6. Sexus.2.Significatio.2.Synonima.Situs.4.Sol.3.Somnium 3. Species.4.5.

9 Corpus manet idem numero, licet fiat continue deperditio, & reſtauratio virtualiter per alimentum.1ª.q.119.1.5^m./.2.d.30.q.2.1.4^m./.4.d.44.q.1.ar.2.q.4.c.ſi./.Con. 4. c^o. 80. 4^m./.Quol.8.5.c/.2^m/.Opuſc.3.c^o.163/.164. * Spirituale.10 Spiritus.22 &c.25.Sponſalia.7.Stella.3.Subiectum. 7. Succeſſio.7.Superbia.18.22 Superhumerale. Suppoſitum. 5. 6. 8.9.11.Tempus.2.Theo^a.5.Timor.52.53.55.65. Tranſcendentia.Trepidatio.Verbum.19.27.56.Vigilantia. Vitilitas. Virtus.33.74.89.120.127.172.187.188.216.227.Viſus.3. 5. 6.Vita.7.18.&c.Vitium 9.Vnitas.1.&c.Vniuerſale.4.5. Voluntas.13.19.56.58.Vſura.18.45.52.97.123. 177. 183. 238. 251.287.Chriſtus.16.17.Zelus 4.

10 Filius dei eſt idem patri neutraliter, non autem maſculine. 1.d.19.q.1.1.2^m. 1.d.26.q.2.1.2^m.

¶ Identitas. Adiectiuum 4.5.Apparere 9.Contrarium 41. Corpus 29.Differre 10. Diſtinctio 24. Donum 5. Aequalitas. 4. 23.Ex.1.Fieri.1.11.Figura 8.9.Ipſum.Pars 19.Prædicati. 1. 44.Prudentia.55.Relatio 31.80.Reſtitutio 4.

¶ Idioma.Communicatio 8.Sermo 1.Chriſtus 183.

¶ Idiota.Angelus 308.Apoſtoli 14.

aid. 1 ¶ IDOLATRIA eſt exhibere latriam ideſt cultum dei creaturæ.22ª.q.94.1.0./.3.d.9.q.1.ar.1.quæſ.3.3^m./ Con.3.c^o. 120. * Abraham 7.

2 Idolatria præſupponit infidelitatem, & addit exterius indebitum cultum, mendacium pernicioſum, magnam dei blaſphemiam, & impugnationem fidei.22ª.q.94.3.1^m/.2^m/.3^m./. a.c. * Adeps 1. Adiurare 8. Adoratio 7. Animal 83. Canis 1.

Idolatria opponitur latriæ.22ª.q.92.prin^o./.q.94.prin^o./.1.o./.3.d.9.q.1ar.1.b.2./.q 3.3^m.q.2./.ar 2.q.6.c.

3 Idolatria quadruplex, ſcilicet ciuilis, ideſt imaginum habentium deitatem, ſecundum Hermetem, fabularis ideſt hominum deificatorum, phyſica ideſt animæ totius mundi, ſecundum Varronem, & Platonica, quæ & phyſica dicitur, ſcilicet intelligentiarum, animarum cœleſtium, dæmonum, & animarum hominum, 22ª.q.94.1.c./.qu.122.2.2^m./. Con.3. c^o. 120./.Po^a.q.6.6 c./.Ro.lect.7.ſi. A.&c. * Cærimonia.8. Cultus 17.18.39.Euchariſtia.189.Exilium.Feſtum.6.Fides 100 Gradus.3.Hæreſis.18.19. 66. Imago. 43. Iſrahel. 2. Iudæi. 27.28.29.

.ci: 5 Omnis idolatria eſt peccatum, nec excuſat mos vulgi, contra Senecam, nec perſequutio contra hæreticos.22ª.q.92.2.o./.Con.3.c^o.120. * Iuramentum.35.Luminare.2. Machabæi.Mel.2.Neomenia.Periurium.5.Præceptum.43. Raab.2. Sacrificium.16.21. Serpens.4.

6 Idolatria eſt grauiſſimum peccatorum.12ª.quæ.102.3.11^m./. 22ª.q.94.3.o.

*.716. Oppoſitum uidetur dicere.22ª.q.10.6.c./.q.94.3. 4^m./. 4. d. 23 q 2.2.o.Reſpondeo Dubio.716°.

7 Idolatria eſt grauiſſimum peccatorum ſecundum ſe, ſed ex parte peccantis, hæreſis & aliqua alia peccata, poſſunt eſſe grauiora.12ª.q.102.3.11^m/.22ª./.94.3.0./.Ma. q. 2. 10. c./. 1ª.Cor. 12.lect.1.prin^o.E. * Simulacrum. Sodomia. Superbia.19.

8 Peccatum contra naturam eſt lenius idolatria: ſed ponitur conueniens pœna eius, quia eſt manifeſtius.22ª. q. 94. 3. 3^m./.Ro.lect.8.prin^o.C. * Superſtitio.1.3.4.Templum.1. 7. Veſtis.7.Votum.74.

9 Cauſa diſpoſitiua idolatriæ, fuit triplex ex parte hominis.ſ. inordinatus affectus, repræſentatio delectabilis, & ignorantia dei. Sed cauſa conſumatiua eius, fuerūt dæmones.22ª. q.94.4.o./.2.d.15.q.1.2.c./.Con.3.c^o.120./.Potentia. quæſt. 3.4.c.

10 Ab idolatria omnia alia peccata oriebantur.22ª.q.94.4. 1^m. ./.2.d.42.q.2.3.7^m./.1ª.Cor.12.lect.1.prio^o.A.

tu: 11 Dans hoſtiam nō conſecratam pro euchariſtia, eſt reus idolatriæ, non autem adorantes eam, cum hoſtia debeat adorari latria, ſub conditione in habita.3ª.q.80.6.2^m./.3.d.9.q.1. ar.2.q 6.2^m./.4.d.9.ar.5.q.1.4^m./.Quol.5.12.o.

717^m 12 Oppoſitum uidetur dicere a ſimili, quia ad digne ſumendum euchariſtiam, requiritur deuotio actualis, cum nemo carnem Chriſti debeat manducare, niſi prius adoret, ſecundum Auguſtinum.3ª.q.80.6.2^m./.4.d.9.ar.3.q.5.c./.ar.4.q.2. c./.d.12.q.2.ar.1.q.3.o./.q.3.ar.1.quæ.2.c.Reſpondeo ſicut Dubio.580°.

1 ¶ IDOLVM. Oſtendit deus idola non eſſe deos quincupliciter, ſ.ex lege naturali hoc dictante, ex lege ſcripta prohibente, ex conſideratione creaturarum terreſtrium, quantum ad creationem, & quantum ad creatorem, ex conſideratione creaturarum cæleſtium, quantum ad cæli magnitudinem, & quātū ad ei^9 ſubſtātiæ ſubtilitatē, in quo primo mir^9 dei relucet inter corporalia quantum ad virtutem, vel quaſi inhabitatione angelorum, & ſanctorum quantum ad dignitatem, uel etiam totius creaturæ inferioris quantum ad corruptibilitatem, & ex magnorum ſubiugatione, ponens temporum deſtructionem, qui ſunt magni uel ſcientia, uel ſecundum potentiam.Iſa.40.me^o.A. * Adiurare.8. Fermentum.3. Latria.1.Machabæi. Non de

2 Oſtendit propheta aliorum deorum.i. idolorum falſitatem tripliciter, ſcilicet ponens per modum iudicii ad idola conſeculum, petens diuinitatis ſignum, & petens teſtimoniū. Iſa.43.prin^o.A. * Mel.2.Simulacrum.

¶ Idoneitas. Abſoluere.40.Electio.34.&c.Veſtis.4.

1 ¶ IDONEVS. Idoneum ad magna, reddunt duo, ſcilicet facultas adminiſtrandi, induſtria & ſtrenuitas exequendi. He.lect.2 prin^o. Adoptio.18.Beneficium.23. Camporia. 8. Confeſſio.76.77.Confeſſor.1.Dignitas.3. Ad magna.

2 Idoneum ad magna, faciunt tria, ſ.ſapientia, nobilitas, & poteſtas.He.lect.2.o. * Electio.34.&c.Fama.1.Ioannes.14.Iudex.3.Manus.3.Medicus.1.3.Natum.Prælatio. 18. Puer.8. Raptus.18.Religio.48.49.78.&c.

¶ Idumæus.Amalechitæ.

¶ Iechonias.Maria.5.

¶ Iecur.Amor.202.Sanguis.5.

1 ¶ IEIVNIVM duplex, ſcilicet ſpirituale ideſt a peccatis, & corporale.ſ.ab eſcis.22ª.q.147.1.1^m./.4.d.15.q.3.ar.1.q.1.2^m. Diuiſio.

2 Ieiunium a cibis duplex, ſcilicet naturæ, & eccleſiæ.22ª.qu. 147.1.3^m./.3.c./ 6.2^m./.3ª.q.80.8.4^m./.4.d.15.q.1.ar.4.q.2.2^m./ d.15.q.3.ar.1.q.1.c./.5^m./.q.2.2^m.Matth.16.prin^o.c. H. * Abſtinentia 2.3.

3 Ieiunium duplex, ſcilicet luctus.i.cum amaritudine peccatorum, & præſentis uitæ, & ieiunium exultationis.22ª.qu. 147.4.5^m./.4.d.15.q 3.ar.2.q.2.2^m./.ar.3.q.1.5^m.

4 Ieiunium eſt actus uirtutis, ſ. abſtinentiæ, & temperantiæ elicitiue, ſed aliarum uirtutum imperatiue. 22ª.q. 3. 1. c./. q.88.6.c./.q.146.prin^o./.q.147.1.2.0./.4.d.15.q.3.ar.1.q.2.3. c./.q.5.1^m./.Quol.3.12.3^m.

5 Ieiunium eccleſiæ, eſt parſimonia uictus, abſtinentiaque ciborum, ſecundum Iſidorum.12ª.q.147.2.1^m./.4.d.15.q.3.ar. 2.q.1.o.

6 Ieiunium, & paupertas, tenent extremum, ſecundum quātitatem abſolutam, medium autem, ſecundum proportionem ad rationem rectam.Ma.q.14.1.6^m.

7 Nimis ieiunans, uel nimis uigilans, peccat, quia ſi aliquis in tantum naturæ uirtutem debilitet per ieiunia, & uigilias & alia huiuſmodi quod non ſufficiat debita opera exequi, puta prædicator prædicare, doctor docere, cantor cantare, & ſic de aliis, abſque dubio peccat, ſicut etiam peccaret uir, quia nimia abſtinentia ſe impotentem redderet, ad debitū uxori reddendum, & ſeruus in obſequiis, quæ domino debet impendere.1ª.q.97.3.3^m./.22ª.q.88.2.3^m./.q.125.1.2^m./. q.147.1.2^m./.3ª.q.40.2.1^m./.4.d.15.q.3.ar.1.q.2.3^m./.d.17. q. 2.ar.3.q.2.c/.Ma.q.14.1.6^m/.Quol.5.18.c./.Ro.12.le.1.me^o. F. * Hypocriſis.2.

8 Ieiunium pulchre commendatur, per multos eius effect^9. 22ª.quæ.47.1.c./.2^m./.3^a.quæſt.40.2.3^m./. 1ª.Tim.4. lect.2. me^o.B. Effectus.

9 Ieiunium non eſt contra libertatem fidelium, ſed contra ſeruitutem peccati.22ª.q.147.3.3^m. * Eleemoſyna. 26. 32. 33.34.Operatio.27.

10 Ieiunium principaliter ſumitur propter tria, ſcilicet propter comprimendas concupiſcentias carnis, propter eleuationem mentis, & propter ſatisfactionem.22ª.q.147.1.3. 5. c./.4.d.15.q.3.ar.1.q.4.o.q.5.2^m. * Suffragia.3.

11 Ieiunium eſt ſatiſfactorium, quia ſubtrahit delectationem addens afflictionem, & impedit peccata futura, debilitando concupiſcentiam.22ª.q.147.1.3.5.7.c./.4.d.15.q.3.ar. 1. q.5.o./.ar.2.q.2.3^m.

12 Ieiunium poteſt prodeſſe defunctis, ratione charitatis, & intentionis in eos directæ. 4.diſtinct.45.quæſt.2.art.3.quæſt. 1.1^m./.2^m.

13 Chriſtus ieiunauit, non ex neceſſitate, ſed ut doceret, quā bonum eſt ieiunium, quia ſcutum eſt contra diabolū. 22ª. q.147.5.1^m./.3ª.q.40.2.3^m./.q.41.3.c./.4.d.15.q.3.ar.3.q.2.3^m. Tentare.20.22.

14 Chriſtus ieiunauit poſt baptiſmū, quia baptizatos oportet inten-

intendere ieiunio, & non laſciniæ. 22æ.q.147.5.1^{m}./.3^{a}.q.40.2.3^{m}.q.41.3.c.

15 Chriſtus non ieiunauit plus quàm Moyſes, & Helias, vt crederetur verus homo. 3^{a}.quæſt.40.2.3^{m}./.q.41.3. c.

16 Ieiunium ante paſcha fit quadraginta diebus, ſicut a Chriſto, Moyſe, & Helia, quadruplici ratione, ſ.uel quia ſecundum Gregorium per hos quadraginta dies virtus decalogi per libros quatuor ſancti euangelii impletur. Vel quia dignum eſt, vt carnem noſtram, quaterdecies affligamus. Vel quia in his, offerre contendimus decimas dierum. Vel quia ſecundum Auguſtinum creaturæ inuiſibili, debetur ternarius numerus, ſed creaturæ uiſibili, debetur quaternarius, propter calidum, frigidum, humidum & ſiccum. Vnde ſi denarius numerus, ducatur per quaternarium qui competit corpori, per quod adminiſtratio geritur, quadrageſimum numerum conficit. 2æ.q.147.5 c./.3^{a}.q.40.2.3^{m}./.4.d.15.q.3.ar.3.q.1.3^{m}/4^{m}.

17 Ieiunium quadrageſimæ, artius obſeruatur, quàm alio tempore, quia per illud imitamur Chriſtum. 22æ.q.147.8.3^{m}./.4.diſt.15.q.3.ar.4.q.2.4^{m}.

Iudæorũ. 18 Iudæi non tenebantur ieiunare quadrageſimam, ſicut nũc Chriſtiani: quia Moyſes non erat dominus legis, ſicut Chriſtus. 4.d.15.q.3.ar.3.q.1.2^{m}.

19 Moyſes non affligebatur ex ieiunio licet fieret deperditio, ſed non tanta, niſi reſtauerit miraculo dei. 3.d.16.q.1.3.6^{m}./ Veri.q.26.10.5^{m}.

20 Iudæi ieiunabant menſe quarto, quinto, ſeptimo, & decimo, propter aliquas tribulationes tunc habitas. 22æ.q.147.5.2^{m}./.4.d.15.q.3.ar.3.q.1.4^{m}.

21 Iudæi ieiunabant uſque ad veſperam, ideſt uſque ad noctẽ: quia nocti comparatur ſtatus veteris teſtamenti, quia poſt mortem ibant ad limbum tenebroſum, propter peccatum Adæ, per cibum vetitum. 22æ.q.147.7.1^{m}./.4.d.15.q.3.ar.3.q.3.2^{m}.

Neceſſitas 22 Ieiunium non eſt neceſſarium abſolute, ſed ex præcepto eccleſiæ, quia ſecundum ſe eſt pœnale. Ideo non eſt eligibile, niſi inquantum eſt utile ad aliquem finem. 22æ.q.147.3.1^{m}/.3^{a}.q.40.2.1^{m}.

23 Ieiunium eſt de præcepto legis naturæ, ſecundum quòd eſt neceſſarium ad ſalutem: ſed determinatio tẽporis eius, & modi, eſt de præcepto eccleſiæ. 22æ. quæſtion. 147.3.o./.4.diſtinct.15.quæſt.3.artic.1.quæſt.4.o./.quæſt.5.2^{m}./.artic.2.quæſt.1.o.

24 Omnes tenentur ad ieiunia eccleſiæ, niſi ſint legitime impediti, vel niſi ſit euidẽs cauſa non ieiunãdi, ut in pueris, & ſenibus, propter defectum, & debilitatem naturæ, & huiuſmodi 22æ.q.147.4.o./.7.3^{m}.

25 Ruſtici tenentur ad ieiunia eccleſiæ, & ad alia præcepta eius, ſicut & alii. 22æ.quæſt.147.4.5^{m}./.4.diſtinct.15.quæſt.3.artic.2.q.2.o.

26 Pueri non tenentur ad ieiunia eccleſiæ, quandiu ſunt in ſtatu augmenti, quod vt in pluribus, eſt in fine tertii ſeptennii: ſed exercendi ſunt in eis, ſecundum modum ætatis: tamen quandoque in magna tribulatione, iubentur pueri, & bruta ieiunare. 22æ.q.147.4.2^{m}./4 d 15.q.3.ar.2.q.3.o. Niniui. 2. ✱ Confirmatio. 28. Defectus. 15. Euchariſtia. 594. &c.

27 Itinerantes, & operarii, debent ieiunare, diminuendo laborem, niſi ſit neceſſitas. 22æ.q.147.4.3^{m}/.4.d.15.q.3.ar.2.q.4.o.

28 Pauperes habentes ſimul ſufficiens prandium, tenentur ſe iunare, non autem ſi paulatim. 22æ.q.147.4.4^{m}/.4. diſt. 15.q.3.ar.2.q.4.2^{m}. ✱ Iuramentum. 32.

29 Tranſgrediens præceptum de ieiunio ex contemptu, vel impediendo finem, peccat mortaliter, non autem ſi ex cauſa rationabili. 22æ.q.147.3.2^{m}./.4.d.15.q.3.ar.1.quæſt.4.3^{m}.

30 Sacerdos poteſt diſpenſare in ieiunio eccleſiæ 4.d.15.qu.3.ar.2.q.4.3^{m}.

Tempus, & hora. 31 Ieiunia quatuor temporum, ſunt quaſi primitiæ, & expiatio totius anni. 22æ.q.147.5.c./.4.d.15.q.3.ar.3.q.1.4^{m}.

32 Ieiunium infra octauas pentecoſtes, eſt ieiunium exultationis, ideo fit ſine genuflexione, cum alleluia. 4.d.15.q.3.ar.3.q.2.5^{m}.

33 Ieiunium exultationis, non eſt in præcepto eccleſiæ. Propter quod nõ eſt ieiuniũ ab eccleſia inſtitutũ in toto paſchali tempore. Ieiunium autem afflictionis, & luctus, non decet tempore lætitiæ, ſ. tẽpore paſchali, uel in dominica. 22æ.q.147.5.3^{m}.

34 Ieiunium de ſe, nullo tempore eſt prohibitum: tamen ieiunans in dominica, contra conſuetudinem eccleſiæ, uel ex ſuperſtitione, ut neceſſarium, ſicut manichæi, peccat. 22æ.q.147.5.3^{m}./.4.d.15.q.3.ar.3.q.2.o./.Ro.14.lec.1.me^{o}.C.&c.

35 Ieiunium fit in vigiliis ſanctorum, cauſa præparationis ad deuotionem, & cauſa ſignificationis, quòd ſancti per afflictiones peruenerint ad gloriam. 22æ.q.147.5.c./.4.d.15.q.3.ar.3.q.2.6^{m}.

36 Conueniens hora prandii tempore ieiunii, eſt hora nona, ſed hora ſexta, alio tempore, quia ſecundum communẽ curſum, comedẽdi illa eſt hora: quia cibus non debet apponi, quouſque natura circa cibum præcedentem occupata eſt. Occupatur autem natura in cibo aſſumpto dupliciter. Primo digerendo ipſum. Et quia digeſtio fit per calorem naturalem, ideo illud tempus, digeſtioni eſt congruum, in quo calor naturalis ad interiora reuocatur, ſ. nox, propter ſubtractionem radiorum ſolis, & propter ſomnum, in quo interdumitur virtutes naturales. Secundo cibum iam decoctum deducendo per membra, quibus debet aſſimilari. Et ad hoc requiritur, quòd calor nutrimentum deducens, uſque ad extremas partes corporis euocetur. Calor autem ſolis, calorem naturalem ad exteriora reuocat. Et ideo quando completur ſolis aſcenſus, quod fit hora ſexta, quia tunc eſt circa medium, tunc eius opus completum eſt. Et ideo tunc eſt tẽpus communiter ſumendi cibum. Et quia ieiunium eccleſiæ, debet eſſe pœnale, & ſatiſfactorium, ideo ſupra hoc aliquid additur, non autem tantum, quòd penitus humor cibi præaſſumpti exiccetur, aut virtus naturalis penitus debilitetur. Vnde parato reſiduo tempore, hora nona occurrit, in qua cibus ſecundum eccleſiæ ſtatutum in diebus ieiunii ſumendus eſt. 22æ.q.147.7.o./.4.d.15.q.3.ar.3.q.3.c. ✱ Accidia. 12. Miſſa. 18.19.20.

37 Hora prandii in ieiunio, determinatur ſecundum groſſam æſtimationem, licet ſit modicum ante vel poſt nonam, non enim eccleſia arctare intendit, ad ſubtilem temporis inſpectionem. Nec oportet aſtrolabiũ accipere, ad horam comeſtionis cognoſcendam. Vnde ſufficit ſi circa horam illã quã eccleſia inſtituit, ieiunans ſumat cibum, etiam ſi aliquantulum propter aliquam neceſſitatem anticiparet. 22æ.q.147.7.2^{m}./.4.d.15.q.3.ar.4.q.3.c.

38 Talis taxatio temporis, non multum poteſt alicui nocere, cuiuſcumq; conditionis exiſtat. Vel ſi forte propter infirmitatem, uel ætatẽ, aut aliquid huiuſmodi, hoc eis in magnũ grauamen cederet, eſſet cum eis in ieiunio diſpenſandum, uel ut aliquantulum præuenirent horam. 22æ.q.147.7.3^{m}./.4.d.15.q.3.ar.2.q.4.3^{m}./ ar.4 q.3.o.

39 Ieiunium, & aliæ abſtinentiæ, & afflictiones corporales, nõ fuiſſent, ſi homo nõ peccaſſet, quia ſunt medicinæ. 1æ.Ti.4.lect.2.me^{o}.B.

Fractio. 40 Plures comedens in vna die per modum cibi, ſoluit ieiunium, non autem ſi fiat per modum medicinæ. 22æ.q.147.6.o./.4.d.8.q.1.ar.4.q.2.2^{m}./.d.15.q.3.ar.4.q.1.o./.q.2.c. ✱ Aqua 6. Bibere. Eucha^{a}. 194. &c.

41 Comeſtio carnium, ſoluit ieiunium, nõ autem eſus piſciũ, vel leguminum, nec potus uini. 22æ.q.147.8.o./.4.d.15.q.3.ar.4.q.2.o.

42 Oua, & lacticinia reſpirantium, ſunt interdicta in ieiunio quadrageſimæ, non autem in aliis, niſi ſecundum conſuetudinem patriæ. 22æ.q.147.8.c./.3^{m}./.4.d.15.q.3. articul. 4.q.2.4^{m}.

43 Electuaria, uel aliæ medicinæ, ſoluunt ieiunium naturæ, non autem ieiunium eccleſiæ, niſi fiat in fraudem. 22æ. qu. 147.6.3^{m}/.4.d.8.q 1.ar.4.q.2.2^{m}./.d.15.q.3.ar.4.q.1.3^{m}.

44 Odor non ſoluit ieiunium naturæ, nec eccleſiæ, quia non nutrit, ſed confortat. 4.d.15.q.3.ar.4.q.1.4^{m}.

45 Potus quicumque, etiam aquæ, ſoluit ieiuniũ naturæ, quia aliquo modo nutrit, non autem ieiunium eccleſiæ, niſi fiat in fraudem. 22æ.q.147.6.2^{m}./.3^{a}.q.80.8.4^{m}./.4.d.8.q.1.ar.4.q.2.2^{m}./.d.15.q 3.ar.4.q.1.1^{m}./.2^{m}./.Matth.26.prin^{o}.c.H./.1æ.Cor.11.lec.4.me^{o}.A.

46 Nimia anticipatio horæ nonæ, ſoluit ieiunium eccleſiæ, nõ autem nimia tardatio. 4.d.15.q.3 ar.4.q.3.o.

47 Nimia vel auida, ardens, lauta, uel ſtudioſa comeſtio, non ſoluit ieiunium, ſed tollit meritum eius. 4.d.15.q.3.ar.4.q.3.2^{m}. ✱ Operatio. 27.

Peccatum. ¶ Iepte peccauit, uouendo & reddendo: ſed ponitur in catalogo ſanctorum, propter fidem, & deuotionem, & victoriã, & probabile eſt quòd pœnituit, licet aliquod bonum figuraret. 22æ.q.88.2.2^{m}./.4.d.38.q.1.ar.1.q.2.3^{m}./. He. 11. lect.7. prin^{o}.L.

Propheta. 1 ¶ IEREMIAS verbis, & myſteriis, paſſionem Chriſti aperiſſime prænuntiauit, & eam ſuis paſſionibus, expreſſiſſime præfigurauit. 3^{a}.q.47.6.c.ſi./.2^{m}. ✱ Helias. 2. Iudæi. 31. Maria 14. Prophetia. 56.81.82. Samuel. 3. Sanctificatio. 12. Seta.

2 Ieremias, & moyſes conſiderantes inſufficientiam propriã,

ſecu-

recuſabant non pertinaciter officium, quo digni erant ex gratia Dei.22æ.q.133.1.4m.

1 ¶Hierotheus doctus eſt, non ſolum diſcens, ſed & patiens diuina, ſecundum Dionyſium.1a.q.1.6 3m.fi./.22æ.q.45.2.c.

2 Aliquis experitur in ſeipſo guſtum diuinæ dulcedinis, & complacentiam diuinæ bonitatis, ſicut de Ierotheo dicit Dionyſius, quòd didicit diuina, ex compaſſione ad ipſa. 22æ.q.97.2.2m. * Affectio.7.

Ciuitas. 1 ¶Hiervsalem eſt in medio terræ habitabilis.3a.q.46.10.1m. * Iacobus.1.Iudæi.17.Natiuitas.17.Olocauſtum.4.Paſſio 90.Piſcina.1.Poſſeſſio.8.Prædicare.22. Siō.1.Tentare.19.

2 Hieruſalem ſignificat eccleſiam præſentem: & eccleſiam cœleſtem.2.d.17.q.3.2.6m.

Quid. 1 ¶Iesvs ſignificat naturam humanam, ſed Chriſtus ſignificat naturam diuinam & humanam. 3a q.16.5.c./. q.17.2. c./.3. d.10.q.1.ar.1.q.1.2m./.d.11.4.c./.Cōt.4.cº.34.19m.

2 Hoc nomen Ieſus, conuenienter impoſitum eſt Chriſto, in ſua circumciſione.3a.q.37.2.0.

3 Aliquod nomen, eſt ſuper omne nomen dupliciter.ſ. ratione eius a quo nomen imponitur, ut Ieſus, & Chriſtus, & ratione eius cui imponitur, ut Deus.3.d.18.ar.4.q.3.2m.

4 Hoc nomen Ieſus, eſt nouum, & proprium, inquantum ſignificat ſpiritualem & uniuerſalem ſalutem, non autem ut particularem & temporalem.3a.q.37.2.2m./. Mat.1. prinº.2. G./. Io.4.lec.5.fi.

5 ſi. Multa alia nomina Chriſti, ſignificat idem quòd Ieſus.i. ſalutem.3a.q 77.2.1m.

¶Iezabel. Templum 3.

¶Ignauia eſt ſegnities.3.d.26.q 1.3.c.fi. * Docilitas.2. Pigritia. Segnities.

¶Igneum. Cœlum.60.Empyreum.

Quid. 1 ¶Ignis inferni & cuiuslibet alterius rei, eſt eiuſdē ſpeciei.4. d.44.q.3.ar.2.q.2.0./.d.47. q.1.ar.1.q.3.0./. ar.3.q.3.1m./. Cæ. lec.16.mº.e. Dānati 40. Aer.6.10.12.13.Agilitas.4.Amor. 58.189.194.203. Angelus. 559. Anima.140.Antonius.2.

2 Species ignis ſunt tres.ſ. lux.i.ignis in materia propria, flamma.i. ignis in humido aereo, & carbo.i. ignis in ſicco terreſtri. 1a.q.67 2.2m./. 12c.q.35. 8.c./.2. d.13.4.3m./.4. d 44. q.3. ar.2.q.2.c./.Trin 15.4m /.Animæ.2.lec.14.mº.e.

3 Ignis in materia aliena, uenit in uſum noſtrum, non autem in materia propria, quæ eſt remota a nobis.4.d.47.q.2.ar. 1.q.2.c./.1m. * Banauſia. Calor.1.2.6.&c. Carbo. Cælum. 35.&c.53.60. Corpus.35. Diſpoſitio.26. Effectus.9.Flāma. Fornax.Helias.6.Hieronymos.1. Igneum. Ignitum.Ira.52. Luciditas.2.Lux.11.

4 Ignis generatus a ſole, uel ab inferiori calefaciente, eſt eiuſdem ſpeciei cum igne qui eſt in ſua ſphæra, niſi inquantum admiſcetur ei de materia aliena.4 d.47 q.2.ar.1.q.3.c.

5 Ignis non lucet in propria materia.i.in ſua ſphæra, nec in materia opaca terreſtri, nec in ſulphure, nec in ſumo groſſo, nec in inferno.1a. q.66.1.5m./.2.d.2.q.2.2. 1m./.d. 14. 2. 2m./.4.d.44.q.3.ar.2.q.2. 4m./. Poª q.4.1.2m./. Trin. 15. 4m./. Anima.2.lec.14.fi. Claritas.2. * Malignus.Motus.36.Nutrire.3.Raritas.1.Superius.1.Tonitruū.Vapor.1.Virtus.41.

6 Ignis habet in ſua natura lumen, ſed eius lux non apparet nobis. Opus.51.fi.

7 Ignis ex propria natura mouetur tantum ſurſum, ſed circulariter, uel deorſum in materia aliena, & præcipue ſecundum quòd agit ut inſtrumentum uirtutis diuinæ.4.d.47. q. 2.ar.1.q.3.3m.

8 Omnis actio ignis, eſt ſecundū proprietatem naturæ ignis, non autem omnis actio cultelli igniti.Quol.6.q.2.1.c.

9 Nulla res poteſt diu conſeruari in igne.2. d.15.q.2.2.1m./. 4. d.44.q.3 .ar.1.q.3.3m./.Poª.q.5.9.15m.

10 Quædam corpora ſunt, quæ ad horam in igne ſimul, ſine læſione permanent, ut patet de hebeno, & ſalamandra. 4.d. 44. q.3. ar.1.c.3.3m.

[illegible]ans, 11 Purgatio [illegible] in fine mundi fiet per ignem: quia ignis eſt ſimilior gloriæ, & actiuior, & minus inficitur.4.d. 47.q.2.ar.1.q.2.0./.ar.2.q. 1.1m /.2m./. Cont.4.cº.fi. * Damnatio.39.40. 63. 64. Ferrum.0. Forª.153.156.157.158. Macarius.

12 Ignis conflagrans mundum, quo ad purgationem præcedet iudicium. Sed quo ad inuolutionem impiorum, ſequetur iudicium.4.d.47.q.2.ar.3.q.1.0./.q.2.c /.q.3.1m. * Pœna. 66.&c.90.93.94. Purgatio.7. Purgatorium.3.4.

13 Idem ignis purgabit mundum, & electos.4.d 45. L./.d.47. q.2.ar.3.q.3.1m.

14 Iſte ignis cauſabitur, ex ſupernaturali congregatione omnium cauſarum ignis.4.d.47.q.2.ar.1.q.3.c./.Poª.q.5.6.10m.

15 Iſte ignis non agit, niſi ut inſtrumentum prouidentiæ, & uirtutis Dei.2.d.6.3.6m./.4.d.44.q.3.ar.1.q.1.3m./.ar.3.q.3.c. /.d.47.q.2.ar.1.q.3.2m./.ar.2.q.2.3m. /.ar.3.q.2.0./. neri. q.25. 1.c. /.1m./.7m./.9m./. Ma.q.5.2.5m./. Anima.21 c.fi /.d.0./. quol.2.13.c./.quol.9.23.c /.Opus.3.cº.184.

16 Iſte ignis aſcendet tantum, quantum aquæ diluuii aſcenderunt.ſ. uſque ad medium aeris interſtitium.4. d. 47. q. 2. ar. 1. q.3.c./.ar.2.q.1.b.2.q.3./.q.2.c.

17 Deus dicitur ignis, quia eſt ſubtilis tripliciter.ſ. ſubſtātiam, ſcientiam, & apparentiam. Et eſt lucidus: quia manifeſtat, delectat, & dirigit. Et eſt calidus, quia uiuificat, purgat, & deuaſtat. Et eſt leuis, propter motum, ſitum, & impermiſtionem. Iſa. 10.fi. D. Apoſtoli.10.

18 Deus dicitur ignis: quia ignis inter ſenſibilia eſt nobilior, clarior, actiuior, actualior, altior, magis purgans. & conſumēs, ſicut Deus.2.d.6.3.2m./.d.16.2.5m./.Hæ.12 fi.1 *.Aqua 14. Ignitum.Malignus.Motus.36.Raritas.1.Seraphin.2.

19 Deus dicitur ignis: quia purgat, inflāmat, & condemnat. Poª.q.7.5.c./.Iſa.33.meº.H. * Terra.1.Chriſtus.198.

20 Charitas dicitur ignis: quia illuminat, exæſtuat, omnia ad ſe conuertit, expeditum facit, & ſurſum trahit. Iſa 30.fi. G.

21 Deus liberat ſanctos a quadruplici igne.ſ. ab igne libidinis, tribulationis, damnationis, & diuinæ indignationis. Iſa. 43. meº. E.

22 Amor dicitur ignis, ſecundum quinque conditiones ignis. ſ. quia ignis eſt in materia ſua nobilis, in forma cognoſcibilis, in quantitate magnus, in uirtute inextinguibilis, & in pondere ſtabilis. Opus.61.cº.48.

¶Ignitum. Ignis.8. Religio.44.66.96.

¶Ignobilitas. Ira.40. Mulier.11. Pars.21. Peccatum.47. Seruitus.9. Vilis.

¶Ignominia.Confuſio. Ignominioſum. Peccatum.248. Pœna.56. Verecundia 4. Vindicatio.6.

¶Ignominioſum. Peccatum.248.

1 ¶Ignorantia triplex.ſ. ſimplicis negationis, priuationis, & prauæ diſpōnis. Ma.q.3.7.c /.Anima.2.lec.11.

2 Ignorantia ſextuplex.ſ. inuincibilis, affectata in ſe, uel in ſua cauſa, iuris, facti, cauſa actus, & non cauſa. Prima & quarta excuſant a peccato in toto, ſecunda & tertia excuſant non in toto, quinta excuſat a toto ſi non ſit culpa, ſexta uero nec excuſat nec minuit peccatum.12c.q.74.1.2m./.5.c./. 1m. /.q.76.3.4.0./.22c.q.59.4.1m./.3a.q.47.5.3m./.q.80.4.5m./.2.d. 22.q.2.2.0./.d.41.q.2.1.3m./.4.d.9.ar.3.q.3. 0./.d.21. q. 2. 2. 4m./.ueri.q.17.3.4m./.4.5m./.Ma.q.2.3.9m./.q.3 8.0.quol.3.27 2m./.quol.8.13.15.c./.quol.9.15.c./.Pſ.24. prinº. F.E. /. Ro. lec.7.prinº. * Excōmunicatio.25.31.32.Gula.5.6. Diuiſio.

3 Ignorantia tripliciter ſe habet ad actum.ſ. concomitanter, conſequēter.i. uolita in ſe ut affectata; uel in ſua cauſa.ſ. habitu uel paſſione, ut ignorantia electionis, & antecedenter.i. cauſa actus. Tertia cauſat inuoluntarium ſimpliciter ſecunda ſecundum quid: prima uero nullo modo, ſed tantum nō uoluntarium.12c.q.6.8.0./ q.19.6.c./.q.76.3.4.0./.2.d.39.q. 1.1.4m./.d.43.1.3m./. Ma.q.3.8.c. * Humilitas.9.Ignotū.In. 6. Peccatū.22.24.27.31.87.122.143.146.159.191.227.359.

4 Ignorantia eſt uolita tripliciter.ſ. directe, ut affectata, indirecte.i. propter negligentiam, & per accidens i. conſequenter. Prima auget peccatum: aliæ uero diminuunt.12c. q.19. 6. c./. Ma.q.3.8.c. * Stultitia.2.10.Tenebræ.2.

5 Ignorantia excludit triplicem ſcientiam.ſ. qua ſcitur aliquid eſſe malum ſecundum ſe, uel ut nunc, uel ut fugiendum.12c.q.78.1.1m./.Ma.q.3.8.c.

6 Ignorantia cauſat triplex malum. Primo triplices ſordes.ſ. erroris, affectus, & operis. Secundo otioſitatem. Tertio claudit appetitum boni. Quæ mala, remouentur per ſcientiam. Dioniſ 4.lec.4.

7 Ignorantia habet rationem pœnæ, & non culpę ſecundū ſe. Sed ignorantia ex cauſa.ſ. ex negligentia diſcendi, uel ex effectu ſequente, eſt peccatum.12c.q.76.2.0./.q. 84. 4.5m./.q. 105.2.9m./.22c. q.53.2.2m./.2. d.42. q.2.ar.2.q.2. 3m./. Ma.q. 3.7.c./. 1m./.7m./. 11m./.quol.1.19.c. * Cognitio.76. Conceptio.12. Conſilium 29. Delictum.2. Fides.36.122.127.&c. idolatria.9. Quid.

8 Neſcientia eſt ſimplex carentia ſcientiæ. Sed ignorantia proprie, eſt neſcientia eorum quæ quis eſt aptus ſcire & debet. Error autem addit approbationem falſi. Sed hæreſis ei addit pertinaciam contra fidem. 1a.q.101.1. 2m./.12c.q.76.2.c./.4. d.30.q.1.1.1m./.d.49.q.2.5.8m./.Ma.q.3.7.c./.q.8.1.7m./. Dioniſ.4.lec.4. * Iniuſtitia.4.Nox.3.

9 Ignorantia electionis dicitur, non quia electio ſit ſcientia, ſed quia ignoratur quid ſit eligendum.12c.q.13.1.3m. * Ordo 84.85.

10 Ignorantia priuationis.i. eorum quæ quis tenetur ſcire & poteſt, eſt peccatum; non autem aliorum.12c.q.76.2.0./.q. 94.4.c./.2m./.3m./.2.d.22.q.2.1.0./. d.41.q.2.1.3m./. d.42.q.2. ar.2

ar.2.q.3.2m./.4.d.9.ar.3.q.2.1m./.d.21.q.2.a.4m./.neri.q.17.3.c./.Ma.q.3.7.o./.quol.1.19.o./.quol 8.15.o./ Esa.5.meo.b. B.

11 Ignorãtia omnino inuolũtaria, nõ eſt peccatũ. Ma.q.3.7.7m.

Ignorantia & fomes, ſunt materialia in peccato originali.

12 Ma.q.3.7.c.ſi./.11m. * Præceptum.139.147.

13 Ignorantia non eſt peccatum originale, ſed actuale, ſicut & omiſſio. 2 d. 22. q.2.1.2m /.d.30.q.1.3 5m./. Ma.q.3.7.c.

14 Ignorantia peccati, in hiis quæ ſecundum ſe ſunt mala, pertinet ad infidelitatem: ſed in his quæ ſunt mala, quia prohibita, pertinet ad negligentiam.4.d 9.ar.3 q.2.1m.

Subiectũ. 15 Ignorantia quælibet, quæ eſt peccatum, eſt I itellectu ſubiectiue. ſed eſt in uoluntate, ut in cauſa.2.d.22.q.2.2.1m./.2.3m./.Ma.q.3.7.5m. Subiectiuè * Angelus.211. &c. 394. &c. 457. Animal.83. Aſſumere.60. Beatitudo.125. Credere.13. Decretiſtæ.3. Dæmon.8.9.55.

16 Ignorantia negatiue poterat eſſe in natura integra, non autem ignorantia priuatiue 1a.q.12.4.2m./.2.d.43.6.c. * Aeſtimatio.1.2.

17 Nulla ignorantia fuit in Chriſto. 3a. q. 15.3.o. * Fides.36. Fortitudo.45. Ignoſcentia Ignotum.

18 Ignorantia negatiue, ſemper eſt in angelis, & in aliis beatis, non autem ignorantia priuatiue, quia eſt pœna.1a. q. 12.4 2m./.4.d.49.q.2.5.8m./.Ma.q.3.7.c / q.8.1.7m./. Dioniſ. 4. lec.4. Angelus.312.&c 394. &c. Iudæi.19.21. Iuriſtæ.o. Lex.57.

19 Ignorãs non peccat continue, nec ex quolibet non ſcito per eum, ſed tantum cum habet tempus diſcendi ea, quæ ſcire tenetur & poteſt. Vnde homo non dicitur ignorans, ſi non intelligit ſicut *Deus*, ſed ſi non intelligit, ſicut aptus natus eſt intelligere. 12æ.q.76.2.5m./.4.3m./. q.94.4 c./ 2m./. 3m./ 2. d.22.q.2.1.4m./. Ma.q.3.7.12m./. Meth. 5. lec. 20. meo. d. ſi. * Præceptum.147. Puer.10.11.12.

20 Ignorans grauiſſime peccat, non propter quantitatem peccati, ſed periculi. Vel ignorantia beneficiorum Dei, eſt grauiſſima, inter ſpecies ingratitudinis. 22æ. q. 76.4. 3m./. 2. d. 22.q.2.2.1m./.4.d.9.ar.3.q.2.1m./.Ma.q.3.8. 1m./. Ro. 2. lec.1 meo.E. &c. * Religio.61.

Cauſa. 21 Ignorantia & error, cauſantur ex accidia. Ma.q.81.7m./.8m. * Superbia 29. Votum.80.

22 Ignorantia alicuius particularis.i.circunſtantiæ, quam quis non poteſt ſcire, debita diligentia adhibita, excuſat totaliter a peccato, non autem ignorantia, quam cauſat habitus uel paſſio, impediens applicationem ſcientiæ communis, ad particularẽ actũ. 12æ.q.19.6 c./.q.77.7.2m./.22æ.q.59. 4.1m./ 3a.q 80.4.5m./ 4.d 9 ar.3.q.20./.d.15.q.1.ar.3.q.2.2m.

23 Ignorantia poteſt eſſe effectus unius peccati, & cauſa alterius. Ma. q.3.6.8m.

Effectus. 24 Ignorantia inquantum tollit ſcientiam Impedientem peccatum, eſt cauſa peccati. Sed inquantum tollit uel minuit uoluntarium, excuſat a peccato, & eſt cauſa miſericordiæ uel ignoſcentiæ. Ma. q.3. 6.6m. * Blaſphemia.17.23. Cognatio.9. Conceptio.42. Confeſſio.41.

25 Ignorãtia non excuſat, nec minuit peccatum, niſi ſecundũ quòd cauſat inuoluntarium. 12æ.q.19.6.c./.q.73.6.c./. q.76. 3 4.o./.q.77.7.2m./.q.105.2.9m./. 2.d.22.q.2.2.c./. 5m./. 4. d. 30.q.1.2.c./. Ma.q.2.10.3m./.q.3.6 6m./.8.c./.4m./.5m./. quol. 1.19.c. * Conſcientia.4.13.&c. Credere.13. Aeſtimatio.1.2. Eucha.a221.278. Fides.36 Fornicatio.2. Furtum.2.3.6.7.

26 Ignorantia præcedens inclinationem appetitus, cauſat eã. Ideo quanto maior eſt, tanto magis cauſat inuoluntariũ, & excuſat a peccato. Non autem ignorantia ſequens, ſed magis grauat.22æ.q.156.3.2m. * Gula 5.6. Idolatria.9. Illegitimus.3.

27 Ignorantia oppoſita ſcientiæ practicæ, excuſat, uel minuit peccatũ, nõ autẽ ignorantia electionis, ſed cõſtituit peccatũ, & opponitur prudentiæ. 12æ q.47.2 c./.q.88.2 c./. Vir. q.1.6. 3m. * Iniuſtitia 4. Lex.101. Matrimom.92.110.&c. Ordinao.7.

28 Ignorantia electionis, nec excuſat, nec minuit, nec cauſat peccatum, ſed ſequitur omne peccatum.12æ.q.76.4.1m./.q. 78. 4.1m./. 2. d 22. q. 2. 2.4m /. Ma.q.2.3.9m./.q.3.8 c./.5m./. Virt.q.1.6.3m./. 1æ. Ti.2. lc.3. meo.G.Ordo 84.85 104.106.

Dum.718.m 29 Immo peccatũ contingit in actu liberi arbitrii, eligẽdo malum ex ignorantia.1a.q.63.1.4m. Reno. doo.718o.

30 Nulla ignorantia eſt cauſa peccati, niſi per accidens.ſ. illa, quæ tollit cognitionem uniuerſalem, uel particularem prohibentem peccatum. 12æ. q.76.1.o./.3.c./.2.d.42.1. c./. 3m./. Ma.q.3.6.o./.7.c.ſi /.6m. * Peccatum. 87. 88. 91. 122. 123. 242.249.159.192.227.359.

31 Ignorantia ſeu error non excuſat a peccato, niſi ſit illius circunſtantiæ, cuius appoſitio uel remotio, facit differentiam liciti & illiciti in actu.4.d.30.q.1 2. c./. 3m. * Præceptum.29.147. Principatum.27. Promulgatio. 33. Puſillanimitas.1.

32 Ignorantia infidelitatis excuſat ſequens peccatum, non in toto, ſed in parte.4 d.9.ar.3.q.4.c./.1m /. Ma.q.3.8.1m. * Religio.61. Scãdalum.8.15.&c. Schiſma.5. Simonia.32.36.&c. Tentare.1.11. Tenebræ.2.3.4. Timor.30. Tribulatio.9.

33 Agens cõtra conſtitutionem uel præceptum papæ propter ignorantiam, non excuſatur a peccato, ſi teneatur & potuerit eam ſcire, inquantum in eius notitiam deuenit per alios, uel deuenire poteſt. promulgatione facta; quia omnes tenentur eam ſcire. 12æ.q.90.4.c./.2m./.3m. Veri. q. 17.3. c./.Quol 1.19.o. Vendere 8. Virtus.261. Voluntarium. 4. 11. &c. Vſura.244.256.261.266.

¶Ignoſcentia. Ignorantia.8. Miſericordia.o.

¶Ignotum. Adam. 19. Cognitio.76. Conſilium.29. Differentia.18. Euch.a221.278. Incantatio. Infinitum.27. &c. Miſericordia.43. Peccatum 24. &c. Reſtitutio.22. Tribulatio.9. Via.6. Vſura.244.256.261.266.

¶Ile. Dauid 3.

¶Illabi menti conuenit ſoli deo.3a. q 8. 8.2m./.q.64.1.c./.2. d. 8.5.3m./.4.d.9.ar.2.q.1.2m./.d.12.L. prino E. Con.2.co.96.ſi. /. Lio.4 co.17.h /.18. ſi /.Veri.q.28.2.8m./. Io.13 lec.4.ſi.G./. 1æ.Cor.2.lc.2.ſi. K. * Angelus.83.85. In 7.&c. Deo.

¶Hilaritas eſt intenſio gaudii prorumpentis exterius, ſecundum immutationẽ uultus 3.d.26.q.1.3 c. .Veri.q.26. 4. 5m. Delectatio.109. Quid.

¶Illatum. Baptiſmus.128. &c. Beatitudo 138. Eucha.a 140. Excommunicatio.17.31. Ira.35.71. Meritum.98. Miſericordia.19.32: Mors.9.17.30.38. Pœnitentia.19. Satisfactio.2. Temperantia.14. Timor.29. Vindicatio.3. Violentia.5. Vſura.259.287.292.295.299.301.302. Chriſtus.86.

¶Illectio. Dæmon.81.90.

¶Illegalis. Iniuſtitia.1.

1 ¶ILLEGITIMVS incurrit duplex damnum.ſ. priuationem officiorum & dignitatum, & hæreditatis Tamen naturales ſuccedunt in ſexta parte, ſpurii autem in nulla.4.d. 41. ar.3.q.2.o. Damnum.

2 Illegitimi & eunuchi, priuantur in lege ueteri, honore ciuili, decem annis, non autem quo ad deum. 12æ.q. 105. 3.2m.

3 Ignorantia excuſat parentes, ab illicito coitu, & filios ne ſint illegitimi, ſi matrimonium contractum eſt in facie eccleſiæ, non autem ſi clandeſtine.4. d.41.ar 3.q.1. 2m./. ar.5. q.1.1m. * Deſponſatio. Filiatio.10 Ordo.97.

4 Parentes tenentur iure naturali, prouidere neceſſaria illegitimis, etiam ſpuriis. Et epiſcopi debẽt eos cogere ad hoc.4. d.41.ar.3.q.2.c.

5 Illegitimus poteſt legitimari ſextupliciter.ſ. dupliciter ſecũdum canones.ſ. ſicut cum quis ducit in uxorem illã, ex qua filium illegitimum generauit, ſi non ſunt adulterium, & per ſpecialem indulgentiam & diſpenſationem domini papæ. Et quatuor aliis modis ſecondum leges.ſ. primus eſt ſi pater filium naturalem, curiæ imperatoris offerat, quia legitimatur propter curiæ honeſtatem. Secũdus, ſi pater in teſtamento nominet eum legitimum hæredem, & filius poſtmodum, teſtamentum imperatori offerat. Tertius, ſi nullus ſit filius legitimus, & ipſemet filius ſeipſum principi offerat. Quartus eſt, ſi pater in publico teſtamento, uel cum trium teſtium ſubſcriptione, eum legitimum nominet, & adiciat naturalem.4.d.41.ar.3.q.3.o. * Religio.52.53. Spurius.

¶Illæſus. Chriſtus.214.

¶Illiberalitas magis opponitur liberalitati, quàm prodigalitas.22æ.q.107. 2.c. * Auaritia.o. Paruificentia. Tuanus.3. Opponitur.

¶Illicitum. Abſtinentia.4. Accuſatio.20. Acquirere. Affinitas. 4. Auguriũ.2. Character.47. Charitas.63. Caſtitas.4. Cõuenientia.3.9. Damnum.2. Datio.18. Duellum. Electio.34. Ignorãtia 31. Illegitimus.3. Impoſſibilitas. Incantatio. Incarceratio. Iuramentum.21. &c. Mutilatio. Nutritum.2. Oblatio.6. Paſſio.81.83. Peccatum.96.245. Promiſſio.4. Senſualitas.9. 52. Simonia.24. Solicitudo.6.7.8. Sors.5. Statutum 1. Stuprum.1. Vinum.5.

1 ¶ILLVMINATIO non eſt motus.1o. q.53.3. c. * Adam.19. Aer.5. Aſſiſtere.2. Baptiſmus.158. Beatus.29. Quid.

2 Immo illuminatio eſt motus.1a.q.53.3.2m. Reno. dubio. 719o. * Bonitas.195. Charitas.124. Cæcus.6. Dum.71

3 Illuminatio fit in inſtanti: quia non eſt motus, ſed eſt terminus motus localis. Et lumen nõ habet contrariũ, ideo ſubiectũ eius, eſt in ultima diſpõne 1a.q.53.3.c./. 2m / q.67.2.c./. 12æ.q.113.7.c./.3a.q.75.7.c./.1.d.37.q.4.3.c /.1m./.2.d.1.q. 1. 2.3m./.d.13.3.9m./.3.d.22.q.3.ar 2.q.2.1m./.4. d.11. q.1. ar.3. q.2.c /.d.44.q.1. ar. 2.q. 3.c./. Cõt.2.co 19.ſi /. Ve.1.q 28.3. 8m./.Po.a.q.5.13.c.ſi./.18.22m./.Quol.11.4.c./.Meth.8.lc.1 B.

Il Im

/.Anima.2.le.14. * Cõſilium.29. Creatura.6. Dæmon 7.52. 13.17. Deſcendere.4. Deus.195.196. Diaconus.5. Docere.3. Epiſcopus.11. Phantaſma.7.]

4 Illuminatio nõ eſt motus localis, ſed alteratio.5a.q.53.3.2m /.3.d.22.q.3.ar.2.q.2.1m. * Hierarchia.4. Ignis.15.17.20.21 Iuſtratio. Iuſtans.16.17.30 Inſtructio. Lumen.1.&c.8.15. Luna.2.5.6.8. Lux.51.60.

5 Illuminatio proprie nõ eſt paſſio: quia nihil abijcit.3.d.15.q.2.ar.1.q.1.2m. * Macarius. Maria.1.9.68. Miraculum.13.14. Miſſio.22. Neomenia. Notoriũ.2 Officium.2. Planetæ.3. Prophetia.39. &c. 86.27. Religio.96.

6 Aliquid illuminatur tripliciter.ſ. in ſuperficie tãtũ, ut opaca, uel in profundo non fixe, ut diaphana, uel fixe ut lucida.2.d.13.3.10m./.Veri.q.9.1.c./.Anima.2.le.14.fi.h. G. * Sacramentum.97.98. Scientia.7.80. Seraphim.2.3. Seaus.3. Sol.1. Spiritus.53.14.16.

7 Homo nõ poteſt illuminare, confortando lumen alterius; quia in eo eſt debiliſſimum lumen intellectuale, niſi forte inſtrumentaliter dirigendo, proponendo exempla, uel applicando principia concluſioni.1a.q.117.1.0/.2.d.9.2 4m./.d.28.5.3m. * Terra.5.

8 Sacerdos illuminat, tradẽdo ſacramẽta gratiæ, nõ autẽ infundendo gratiam.3a 64.1.1m./.Veri.q.11.1.9m./.14m./.17m.

9 Eccleſia illuminatur ſextuplici lumine.ſ.lumine ſacræ ſcripturæ, ſpiritualis intelligentiæ, gratiæ, gloriæ, doctrinæ, & dei. Iſa.60.meo K.

10 Omnes in eccleſia, ſunt recipientes.i.illuminandi, purgandi, & perficiendi. Sed non omnes ſunt agentes.i.illuminantes purgantes, & perficiẽtes.4.d 4.q.1.ar.4.q.3 c. * Theoa.5.27. Venire.2. Verbum.66.74. Viſio.20. Viſus.2.5. Vnctio.14.

11 Omnia perficiens, illuminat, & purgat, & nõ econuerſo, & omnis illuminans purgat, & non econuerſo.2.d.9.2.8m.

12 Oĩs qui illuminatur, percipit illuminationẽ ex parte obiecti, non autẽ ſemper ex parte principij.1a.q.111.1.3m.

¶Illuſio. Dæmon.72. &c. Diana. Diuinao.5. &c. Hæreſis.8. Loqui.7.

¶Illuſtratio. Ad illuſtrationem internam mentis, tria diſponunt.ſ.eſſe in abſtractione a tranſitoriæ dulcidinis in approximatione ad fontem luminis, & in interiori dilatatione mẽtis, quæ fit per conatũ hominis. Opus.60.10.5. * Abſtractio.15. Angelus.169. Anima.169. Dos 4. intellectus.249.250.300. Prophetia.40. Somnus 2. Splendor. Viſura 86.

¶Illuſtres uocabantur uiri, in dignitate conſtituti, primi ordinis iter patreſcõſcriptos. Opus.20.lio.4.co.26. * Nobilitas.0.

¶Imaginabile. Abſtractio.12. Intellectus.114. Materia.31. Scientia.47.

¶Imaginari. Chimera.2.

¶Imaginaria. Abſtractio.16. Cælũ.64. Deus.173.192. Finis.24.534. Miſſio.45. Negatio.5. Ordo.21. Prophetia.48.55.56.58.72.&c.89 90.91. Raptus.11. Tentare.19.23. Viſio.5.7.12.21.

1 ¶IMAGINATIO habet duo officia.ſ. conſeruare ſpecies ſenſibiles, & repræſentare eas intellectui. Veri.q.15.2.8m.

2 Imaginatio & ſenſus, numquam cognoſcunt naturã rei, ſed tãtũ accidẽtia.1a q.57.1.2m./.3a.q.76.7.c./.1.d.19.q.5.1.6m./.3.d.23.q.1.2.c./.3m./.d.35.q.2.ar.2.q.1.c/.q.3.ar.5.q.1.c/. 2m./.4.d.49.q.2.7.6m./.Veri.q.1 12.c./.q.8.7.h/.q.10.4.1m./. 6 2m./.q.12.12.12m./ Quol.8 4.c./.Senſu.lec.10.mo.a./.Poſter.m.lec.42.meo.b. * Abſtractio.15.

3 Non poſſumus imaginari, quæ nullo modo ſenſimus ſecũdum totum, uel ſecundum partem. Ideo cæcus natus, non poteſt imaginari colorem.1a.q.111.3.1m./.2m./. Ma.q.3.4.2m./.q.16.11.9m./.Anima 4.2m./.Quol.8.3.c.

4 Sub imaginatione non cadit niſi corpus.1a.q.50.1.c./. Poa.q.6.6.c. * Angelus.151.174.178. Anima.265.272. Appetitus 58.65. Aſſimilatio.14. &c. Chimera.0. Femina.3. Forma 572. Homo.39.

5 Imaginatio eſt tãtũ corporaliũ, & ſingulariũ. Cõt.2.co.66.2m./.Veri.q.12.12.1m. Imaginabile. Imaginaria.

6 Nec eſt ultra quantitatem. Poa.q.3.19.c. * Infidelitas.9. Intellectus.92.131.133.&c 262.288.

7 Nec eſt ultra continuũ. Poa.q.10.1.c. prino. n Ioannes.8. Ira.46. Mundus.29. Non ens.2. Paſſio.53.

8 Imaginatio cooperatur ſuo obiecto, formando aliquas ſpecies, non autem ſenſus.1a.q.12.9.2m./.q.78.4.c./.q 84.6.2m./.q.85.2.3m./.2.d.23.q.2.2.3m./. Veri.q.8.5.9.c./.q.10.6.5m./.q.59.1.c./.Quol.5.9.2m./.Quol.8.3.c.

9 Proles immutatur, ſecundum fortẽ imaginationem parentis in coitu: quia immutatur ſpiritus corporeus, in quo eſt uirtus formatiua.2.d.20.q.2.1.2m./.Ma.q.4.8.13m. * Peccatũ.41.136. Phyſica.14. Primi.1. Prophetia.13.56. Stupor.1.

10 Imaginatio ægritudinũ, quandoque cauſat eas.3a.q.13.3.3m./.4.d.4.q.1.ar.3.q.3.c./.Cõt 3.co.99.6m./.103.1m./. Poa.q 6.3.7m./.9 c./. Opus.28.co.2. * Timor.34. Verbum.36.

1 ¶IMAGINATIVA eſt idem, quod phãtaſia.1a.q.78.4.c./.q.84.6.2m. * Phantaſia.1. Appetitus.57. Quid.

2 Imaginatiua eſt altior potẽtia, quàm ſenſus exterior, in quo tamen eſt maxima certitudo, quia eſt principium omnis cognitionis humanæ, & ſemper oportet principia cognitionis eſſe certiora.3a.q.30.3.2m. * Iudicium.13.

3 Imaginatiua eſt omniũ corporeorũ, ut conueniunt in ratione quantitatis & figuræ, & conſequentiũ, & ſenſus cõis eſt eorũ, ut conueniunt in ui actiua. Veri.q.15.2.c. * Liberum 26. Nabucdonoſor.6. Opinatiua. Præſtigiũ 2. Senſualitas.3. Senſus.9.29.

4 Organũ imaginatiuæ eſt in anteriore parte cerebri, & prope uultũ.2.d.10 q.2.2.c./.4.d.7.q.3.ar.3.q.2.a.1./. Veri.q.18.8.c./.q.26.4.5m. * Spiritus.4. Vultus. Chriſtus.132.

5 Senſibile eſt agens inſufficiens, reſpectu intellectus, ſufficiẽs autem reſpectu ſenſus, & imaginatiuæ: tamen actio eius attingit omnes. Quol.8.3.c.

1 ¶IMAGO quælibet eſt ſimilitudo, & nõ econuerſo, quia imago addit eſſe expreſſum ab alio.1a.q.35.1.c./.1m./.2.c.q.93.1.c./.9.0./.1.d.28.q.2 1.c./.2.d.16.4.0./.Veri.q.22.6.2m./.1ª. Cor.11.lec.2.fi.K./.2ª.Cor.4.lec.2.meo.C./. Col.lec.4.prino.G./. He.lec.2.prino.K.

2 Differentia triplex, inter imaginem, & ſimilitudinem.ſ.quia imago pertinet ad formã.ſ.ſpecialẽ: ſimilitudo autẽ ad naturã: imago pertinet ad cognitionẽ ueritatis, quæ eſt principium demõſtrans natura intellectualẽ, ſimilitudo autem ad amorẽ uirtutis. imago pertinet ad potentias.ſ. memoriam, intelligẽtiã, & uoluntatẽ, ſimilitudo uero ad habitus conſequentes.ſ.innocẽtiam, & iuſtitiam.1a.q.93.9.0./.2.d.16.4.0. * Abrahã.23. Artificiale.7. Cultus.19. Aequalitas.21. Figura.1. Idolatria.4.

3 Imago proprie dicitur, quod procedit ad ſimilitudinẽ alterius. id autẽ a quo procedit, dicitur proprie exẽplar, improprie autẽ imago.1a.q.35.1.1m./.q.93.5.4m./.1.d.28.q.2.1.c. * Lumen.9.10. Ratio.41. Reuerentia.7. Similitudo.6.

4 Ad rationem imaginis, non ſufficit expreſſa ſimilitudo ſecũdũ genus, uel ſecũdũ accidens cõmune: ſed requiritur quod ſit expreſſa ſimilitudo ſecundum ſpeciẽ, uel ſecũdũ accidẽs proprium ſpeciei, & præcipue ſecũdũ figurã.5a.q.35.1.c./.q.93.2.6.7.8.c./.1.d.28.q.2.1.c./.1m./.2.d.16.1.2.4.c./. Veri.q.10.7.c./.Phyſ.7.le.5.meo d.fi./.1ª.Cor.11.le.2.fi.K./. Col.le.4.prino.G./. He.le.2.prino.K.

5 Ad rationẽ imaginis requiruntur quatuor.ſ.ſimilitudo, adæquatio ſaltẽ proportionis, expreſſum & proximum ſpeciei ſignũ, & ordo.1.d.28.q.d.1.c. * Verbum.35.42.54. Veſtigium 6.7.10. Vmbra.1.2. Viſura 297.

6 Ad rõnẽ perfectæ imaginis, requirũtur tria.ſ.ſimilitudo, origo, & æqualitas.1ª.Cor.11.le.2.fi.K./.2ª.Cor.4.le.2.meo. C.

7 Aequalitas eſt de ratione imaginis perfectæ, non autẽ imperfectæ.1a.q.93.1.c/.Poa.q.5.2.3m./.1ª. Cor.11.le.2.fi.K./.2ª.Cor.4.le.2.meo.D.

8 Ad rationem imaginis, requiritur æqualitas proportionis, non autem æqualitas æquiparantiæ.2.d.16.1.4m.

9 Imago principaliter conſiſtit in poa cognitiua, quia ex memoria & intelligentia, oritur uoluntas: ideo etiam imago importat & cõprehendit cognitiuã & affectiuam. Et tota imago eſt in intellectiua parte, ſicut in radice.2.d.24.q.2.3m./.4 d.4.q.1.ar.3.q.3.c.

10 Imago alicuius, eſt in aliquo dupliciter.ſ. perfecte.i. in eadẽ natura, ut filius, & imperfecte.i. in alia natura, ut ſtatua.1a.q.35.2.3m./.1.d.3.q.4.3.5m./.d.28.q.2.1.3m./.2.d.16.1.c./. Con.4.co.15./.2ª.Cor.4.lec.2.meo.D./. He.le 2.prino.K.

11 Idẽ eſt motus in rẽ ipſam, & in imaginem eius, inquantũ huiuſmodi, nõ autẽ ut res.2.2ª.q.81.3.3m./.q.103.3.3m./.3a q.8.3.3m./q.25.3.c./.1m./.1.d.27.q.2.3.c./.2 d.4.1.4m./.d.12.3.5m./.3.d.9.q.1 ar 2.q.2 c./.q.2.1m./.d 38.4.c./.4.d.49.q.2.7.8m./.Veri.q.8.3.18m./.q.22.14.c./. Memoa.le.3.meo.c.

12 Oppom uidetur dicere a ſimili.5a.q.28.4.2m./.q.82.3.2. Dum.720m. Kenoſicut dubio.103o.

13 Imago dupliciter dicitur.ſ.imitans, & id in quo aliquid imitatur aliud.1.d.28.q.2.1.2m/.2.c.

14 Imago proprie.i. id quod imitatur, dicitur tantum perſona Indiuinis. Iter in diuinis, eſſentialiter autem improprie.i. id in quo.3a.q.35.1.0./.q 93.5.4m./.1.d.28.q.2.3.0. * Adoptio.21. Appropriatio.25. Character.12. Filiatio.18.38. Gloria.4.

15 Cum dicitur quod filius dei eſt in ſuo patre, tãquam in propria ſua imagine, dicẽdũ eſt, quòd imago hic improprie ſumitur.ſ. pro exẽplari. Sic.u. quãdoque abuſiue accipitur. Opa.1.co.12.

Imago

16 Imago non conuenit ſpiritui ſancto, ſed tantum filio. 1. q. 35. 2. o./. 1. d. 28. q. 2. 3. o./. d. 31. q. 3. 1. c./. He. le. 2. prin^{o}. F. * Gratia. 79.

17 Imago dei perfecta, conuenit ſoli filio dei, ſed imago dei imperfecta, conuenit ſoli creaturæ. 1ª. q. 35. 2. 3^{m}./. q. 47. 1. 2^{m}./. q. 88. 3. 3^{m}./. q. 93. 1. 3^{m}./. 1. d. 3. q. 1. 5^{m}./. d. 28. q. 2. 1. 3^{m}./. 2. d. 16. 1. o./. 4. d. 7. q. 2. ar. 1. q. 2. 1^{m}./. Veri. q. 3. 1. c. fi./. 4. 2^{m}./. Poª. q. 3. 16. 12./. q. 5. 2. 3^{m}./. Anima. 7. 12^{m}./. 1 E. Cor. 11. le. 1. prin^{o}./. le. 2. fi. K. 2 E. Cor. 4. le. 2. me^{o}. D./. Col. le. 4. prin^{o}. H.

18 Quælibet creatura, poteſt dici imago idee, exiſtentis in mente diuina. 2. d. 16. 1. 2^{m}. * Honor. 26. Mens. 4.

19 Nulla creatura irrationalis, eſt dei imago, uel ad imaginem dei. 1ª. q. 45. 7. c./. q. 93. 2. o./. 3. c./. 1^{m}./. 6. c./. 1. d. 3. q. 3. c./. 2. d. 16. 2. o./. 3. d. 2. q. 1. 1. o./. d. 10. q. 2. ar. 2. q. 1. c./. Con. 4. c^{o}. 26. fi./. Veri. q. 10. 1. 5^{m}./. 1 E. Cor. 11. le. 2. fi. K./. 1 E. Cor. 11. le. 2. c. 3. Pietas. 14.

20 Homo & angelus, ſunt ad imaginem dei, & imago eius, filius autem Dei, eſt imago tantū. 1ª. q. 3. 1. 2^{m}./. q. 4. 3. o./. q. 35. 2. 3^{m}./. q. 45. 7. c./. q. 91. 4. 1^{m}./. 2^{m}./. q. 93. 1. c. fi./ 3^{m}./. 1. d. 3. q. 3. 5^{m}./. d. 31. q. 1. 2. 1^{m}./ L./. 2. d. 16. L. fi./. Con. 3. c^{o}. 29./. 1 E. Cor. 11. le. 2. fi. F.

21 Angelus eſt ſimpliciter expreſſior imago dei, quàm homo, ſed econuerſo ſecundum quid. 1ª. q. 93. 3. o./. 1. d. 3. q. 3. 4^{m}./ 2. d. 16. 3. o./. 3. d. 2. q. 1. ar. 1. q. 1. 2. c./. Pſ. 8. me^{o}. e. prin^{o}.

22 Imago dei eſt expreſſior in angelis ſuperioribus, quàm in angelis inferioribus, & in hominibus, expreſſior in uiro quam in muliere. 2. d. 16. 3. c.

23 Imago dei, in homine & in angelo, eſt ſecundum mentem tantū. 1ª. q. 3. 1. 2^{m}./. q. 93. 2. c./. 3. 2^{m}./. 4. 1^{m}./. 6. 7. o./. 1 2 E. prolo./. 1. d. 3. q. 3. o./. 2. d. 16. 3. o./. d. 39. q. 1. 1. 1^{m}./. Con. 4. c^{o}. 26./. Veri. q. 10. 7. c. * Spiritus. 24. Trinitas. 13. &c.

24 Imago dei eſt aliquo modo in mente, reſpectu cuiuſlibet obiecti, uerius tamen reſpectu ſui, ſed ueriſſime reſpectu Dei 1ª. q. 93. 8. o./. 1. d. 3. q. 4. 4. o./. Veri. q. 10. 2. 5^{m}./. 7. o. * Verbum 54. Veſtigium 3. 6. 7. 10.

25 Quicquid attribuitur homini, ratione imaginis, principaliter eſt in intellectu, & conſequenter in affectu. 4. d. 4. q. 1. ar. 3. q. 3. c.

26 Imago dei in anima, non eſt ſecundum potentias eius tantum, ſed etiam ſecundum eſſentiam. Anima. 12. 6^{m}.

27 Aſſignatio imaginis duplex. ſ. prima ſecundū potentias. ſ. ſecundū memoriā, intelligentiā, & uoluntatē, ſecūda uero ſm̄ eſſentiā & habitus cōſubſtātiales. ſ. ſ. in mētē, notitiā, & amorem. 1ª. q. 93. 7. o./. 1. d. 3. q. 4. 1. o./. q. 5. o./. Veri. q. 10. 3. o.

28 Prima aſſignatio imaginis. ſ. memoria, intelligentia, & uolūtas, eſt ſecundum potentias. 1ª. q. 93. 7. o./. 1. d. 3. q. 4. 1. o./. q. 5. o./. Veri. q. 10. 3. o.

Du^{m}. 721^{m} 29 Immo memoria ſumitur hic, pro habituali retentione animæ, intelligentia autem & uoluntas, pro actu intellectus, & uoluntatis. 1ª. q. 79. 7. 1^{m}./. q. 93. 7. c./. 3^{m}. Reſp^{o}. du^{o}. 721°.

30 Imago dei, potius dicitur eſſe in intellectu, quam in ratione, quia intellectus eſt melior ratione. 1. d. 3. q. 4. 1. 4^{m}.

31 Imago dei eſt principaliter ſm̄ actus, ſed conſequenter ſm̄ potētias, & præcipue ſm̄ habitus. 1ª. q. 93. 7. o. Ver. q. 10. 3. o.

Du^{m}. 722^{m} Oppoſitum uidetur dicere. 1. d. 3. q. 5. o. Reſp^{o}. dubio. 722°.

32 Imago dei, ſecundū principale eius. ſ. ſecūdū naturā intellectualē, eſt tam in uiro quàm in muliere. Sed quo ad ſecūdarium. ſ. principium & finem, eſt tantum in uiro. 1ª. q. 93. 4. 1^{m}./. 6. 2^{m}./. 2. d. 16. 3. e./. 1 E. Cor. 11. le. 2. fi. G.

33 Imago prius repræſentat eſſentiam dei, & conſequenter tres perſonas. 1ª. q. 93. 5. o./. 6. c./. Veri. q. 10. 3. c./. q. 15. 2. 1^{m}.

34 Expreſſa repræſentatio trinitatis, eſt in imagine propter quinque. ſ. propter conſubſtantialitatem, diſtinctionem, ordinē, æqualitatem, & actualem imitationem. 1. d. 3. q. 4. 4. c.

35 In homine eſt triplex imago dei. ſ. creationis, recreationis, & ſimilitudinis. Prima eſt cuiuslibet hominis, ſecunda iuſtorum tantum, tertia uero beatorum tantum. 1ª. q. 93. 4. o./. 1. d. 3. L. 2./. Veri. q. 10. 1. 3^{m}./. Poª. q. 9. 9. c.

36 Imago creationis ſemper manet, non autem imago recreationis, uel ſimilitudinis. 1. d. 3. L. 2./. 2. d. 39. q. 1. 1. 1^{m}./. Veri. q. 24. 6. 2^{m}.

37 Anima eſt imago creationis, & ut imitans deum, gratia uero eſt imago recreationis, & ut in qua. 2. d. 26. 2. 5^{m}./. Veri. q. 27. 6. 3^{m}.

38 Imago creationis conſiſtit in eſſentia, & in potentiis animæ, ſecundum quod per eſſentiam animæ, repræſentatur unitas eſſentiæ dei, & per diſtinctionem potentiarum, diſtinctio perſonarum. Et ſimiliter imago recreationis, in gratia & uirtutibus. Veri. q. 27. 6. 5^{m}.

39 Voluntas actus, non eſt pars imaginis ſimilitudinis, conſiderata in diſtinctione potentiarum, ſed eſt pars imaginis recreationis, quæ eſt ſecundum actus & habitus. 2. d. 39. q. 1. 1. 1^{m}./. Veri. q. 22. 11. 8^{m}.

40 Imago primorum parentum triplex. ſ. naturæ, pœnæ, & culpæ. Quarum primam Chriſtus aſſumpſit, & nūquā dimiſit. Secundam aſſumpſit, & dimiſit. Tertiam non aſſumpſit, ideo non dimiſit. Opus. 1. c^{o} 23. * Adam. 64. Bonum

41 Chriſtus miſit imaginem ſuam Abagaro regi. 3. d. 9. q. 1. ar. 2. q. 2. 3^{m}.

42 Imagine Chriſti & ſanctorum, fiunt in eccleſia, triplici de cauſa. Primo ad inſtructionem rudium, qui eis quaſi quibuſdam libris docentur. Secundo ut incarnationis myſterium, & ſanctorum exempla magis in memoria noſtra maneant, dum quotidie oculis repræſentantur. Tertio ad excitandum deuotionis affectum, qui ex uiſis efficacius incitatur, quam ex auditis. 2 2 E. q. 94. 2. 1^{m}./. 3. d. 9. q. 1. ar. 2. q. 2. 3^{m}. * Adoratio. 18. 19. 20. 21. 22. Ioannes. 8. Sacrilegium 5. Sanguis. 13. Scutum. Seraphin. 6.

43 Imagines hominum, cœperunt coli in Italia, ab aduentu Eneæ, aliorum autem, poſt uictam Aegyptum ab Auguſto. Ro. lec. 7. m^{o}. I.

¶ Imbecillitas Baptiſmus. 152.
¶ Imbui. Chriſtus 55.
¶ Imitabile. Idea. 2. 17.
¶ Imitatio. De ratione imitationis ſunt duo. ſ. id in quo eſt. i. qualitas uel forma, & imitantia. 1. d. 28. q. 2. 1. c. Analogia. 2. Apoſtoli. 40. Ars. 10. 22. Bonitas. 6. Deus. 130. 331. Aequalitas. 8. 9. 17. Exemplar 1. 2. Finis 69. Forma 4. 135. &c. Hæreſis. 31. Idea. 2. 11. 17. 41. Ieiunium 13. 17. Imago. 13. 14. 34. 37. Induere. Iudicium. 28. 37. 38. Miſericordia. 36. Obſeruantia. 4. Participare. 14. Paulus. 22. Peccatum. 43. Pœna 38. Prælatio. 25. 26. Similitudo. 1. 7. &c. 22. Simonia. 28. Subditus. Subiectio. 3. Veritas. 39. Veſtigium. 7. 8. Chriſtianus. Qui
¶ Immaculatum. Sanctitas. 2. 5. 6.
¶ Immanens. Actio. 18. &c. Actus. 15. 130. Factibilia. Medium 6. Neceſſitas. 28. Propoſitio. 8. Vtile 2. Voluntas 46.
¶ Immaterialia eſſe, probatur per motum. Opus. 15. c^{o}. 2. * Actus 11. 72. Angelus 47. 314. 386. 393. Anima 39. 79. 144. 178. 315. Cognitio 56. Corpus 13. Forma 10. 24. 25. 33. 159. &c. Infinitum 14. 20. Intellectus. 48. 123. 128. 137. Lignum 1. Metaphyſica 6. 9. &c. Neceſſitas 8. Poſſibilitas 2. Potentia 26. 27. Recipere 2. Scientia 149. Senſus 15. Subſtantia. 17. 18. 35. Ela
¶ Immediate. Actio 9. 77. Actus 24. Adam 91. Agens 91. 96. Amor 35. Angelus. 24. 86. 145. 167. 175. 177. 272. 283. 551. 559. 573. Anima 14. 15. 39. 98. 104. 105. 207. 216. 296. 298. Appetitus 58. 75. Aſſiſtere 1. Aſſumere 33. 34. 51. &c. Baptiſmus 108. 177. Bonitas 137. 138. 139. 150. 157. Character 15. Charitas 130. Circumciſio 21. Cogitatio 9. Confeſſio 20. Confirmatio 13. Conſeruatio 7. &c. Continentia 17. Culpa 3. Decimæ 3. Deus 196. &c. 211. &c. 321. 393. 404. 405. 406. 436. &c. 443. &c. Dos 8. Effectus 13. 14. 17. 18. 19. Elementum 26. Epiſcopus 15. &c. Euchª. 127. Fides 75. 76. Finis 30. 130. 137. Flumen 8. Forª. 113. 143. 167. Fortitudo 12. 15. Generatio 7. Gratia 6. &c. 38. 66. 67. 124. Hæreſis 130. Indiuiduum 19. Inſtans 24. &c. Intellectus 17. 98. 116. 174. 186. Ius 17. Lex 145. Liberalitas 3. Lingua 5. Lumen 12. Magnanimitas 5. Matthæus 1. Matrimonium 50. Medium 9. Memoria 9. Moyſes 4. Ordo 75. Pœnitentia 51. Perfectio 21. Phyſica 13. Præceptum 32. Primatio 4. Profeſſio 53. Propinquum. Propoſitio 7. Prouidentia 38. Prudentia 42. Ratio 46. Redemptio 3. Repræſentatio. 2. Reſurrectio 45. Sacramentum 58. 95. Sanctificatio 11. Secundum quod ipſum 4. Senſus 29. Theoª. 35. Virtus 83. 194. Viſio 6. Vita 23. 57. 81. Viuere 2. Vnctio 2. Virtus 35. Vſura 207. Chriſtus 148. 178.
¶ Immemor. Magnanimitas 18.
¶ Immenſitas. Amor 48. Iubilus 1. 2. Perſona 33. Chriſtus 162.
¶ Immerſio in baptiſmo, ſignificat fidem trinitatis, & triduum ſepulturæ Chriſti. Ro. 6. le. 1. me^{o} K. * Appetitus 49. Baptiſmus 72. &c. 74. Forma 70. Incontinentia 1. Mergulus. Piſcis 1. Purgatorium 7. Stultitia 6. 9. Figura
¶ Imminere. Baptiſmus 234. 142. 145. Bellum 7. Circumciſio. 18. Delfinus. Periculum 0. Prædicare 4. 5. 6. Prælatus. 6. 27. Stultitia 1. 5. Vſura 200.
¶ Immiſericordia eſt in ſubtractione beneficii, ſed crudelitas eſt in exceſſu puniendi. Et unum aliquando ponitur pro alio. 2 2 E. q. 159. 1. 2^{m}./. 3^{m}. Crudelitas. * Inhumanitas 0. Differentia
¶ Immittere. Angelus 70. Cogitatio 8.

1 ¶ I M M O R T A L I S dicitur dupliciter. ſ. immutabilitate dei, ut deus, & neceſſitate ueritatis, ut propoſitiones neceſſariæ. Veri. q. 16. 1. 9^{m}. * Angelus 487. Anima 122. 124. 127. Animal Diuiſio

Im

mal 55.Bonitas 29.Cauſa 85.Cælum 42.59.Deus 318.319.323.Excluſio, 1.Fatum.9. Firmitas.Fortitudo 24.Gratia 153.Immobilitas. Immutabile. Incarnati.17. Inuariabile.

2 Quanto creaturæ magis appropinquant Deo, tanto magis ſunt immobiles 1ª.quæſtio.65.1.1ᵐ. *Materia 21. Motus 53.54.69.Panoi. Pax. 19. Prophetia 4.Prouidentia.59. Status. 1. 2. 5. Tactus. 9. Terra. 11. Virtus 98. 134. 182.

¶Immobilitas Fortitudo 24.Status 1.2.5.

¶Immoderantia.Præſumptio 2.

¶Immoderatum.Amor 194.Auaritia.0.Coitus 1.2. Comedere 3.Eleemoſyna 10.Fortitudo 24.Humilitas 2. Peccatum. 398.Perturbatio.Præſumptio 2. Prodigalitas 2. Quieſcere. 2. Triſtitia 2.

Figura. ¶Immolati conuenit Chriſto in figuris veteris teſtaměti. 3ª. q.83.1.c.Aial 74.&c. *Bos.Euchª.168.Miſſa 5.19. Ouis.1. Sacrificium.0.

¶Immorari. Fortitudo. 14. Intemperantia. 2. Scientia. 91.

¶Immortale.Adam 48.&c.Anima 50.90.Cibus 3. Circunciſio 6.Conceptio 31.Hæreſis 90. Lignum 2. 3. Reſurrectio. 33.34.Chriſtus 103.

Diuiſio. 1 ¶IMMVNDITIA triplex, ſcilicet infidelium cathecuminorum & energuminorum.Primam purgat hoſtiarius, ſecundam lector, tertiam exorciſta 4.diſtinctio.24.quæſtio.2.art. 1.quæſtio.1.c.ſi. * Angelus 418.Animal 74.76.Arbor 2. Canis 1.Cibus 10.Ciconia 1.Cignus.Conſcientia 20.Cultus 14. Diaconus 5.Euchª.172.199. Gula 3. Ignorantia 6.

2 In lege veteri, duplex immunditia prohibebatur.ſ. ſpiritualis, id eſt, peccatum, & corporalis, ex aliqua corruptione perfecta, vel in fieri, qua, impediebantur ab exteriori cultu dei, ſicut irregularitate quadam 12ª.quæſt. 102.5.4ᵐ./.5ᵐ./. 6ᵐ./.6.1ᵐ./.q.103.2.c. *Iuſtitia 49.Lepra.0.Lex.136. Mědacium 14.

3 Prima & ſecunda immunditia expiabatur per ſacrificia pro peccato, præter eam quæ cauſata erat per ſolum tactum rei immundæ, quia per ſolam aſperſionem aquæ expiationis, expiabatur 12ª.q.102.5.4ᵐ./.5ᵐ./.6ᵐ. *Oblatio 9.Operatio. 34. Piſcina.0. Purgatio.4. 6. Sacerdos. 20. 21. Sacramentum. 124. 126. &cet. Sanctitas. 2. 6. Tenebræ. 3.

Definitio. 1 ¶IMMVNITAS a peccato non poteſt ſciri per certitudinem, ſed poteſt coniecturari per quatuor ſigna ſecundum Bernardum, ſcilicet cum quis deuote verba dei audit, cũ quis ſe promptum ad bene operandum inuenit, cum quis a peccatis abſtinendi in futurum propoſitum habet, & cum de præteritis peccatis dolet 4.diſtinctio.9.artic.3. quæſtio.1.c. *Charitas.124.Conceptio 18 32.40.42.Coniectura 3.Dănatio 4.Decimæ 19.Emunitas Euchª.211.Liberum 1.Limbus 3.Maria 56.59.61.62.64 Punitio 1.Simonia 36.Virginitas 4.Virtus 241.Vſura 138.

2 Si aliquis per huiuſmodi ſigna immunitatis, facta diligenti diſcuſſione ſuæ conſcientiæ, quàmuis fortaſſe non ſufficienti, ad corpus Chriſti deuote accedat, aliquo peccato mortali in eo remanente, quod eius cognitionem præterfugiat, non peccat. Immo magis ex vi ſacramenti, peccati remiſſionem conſequitur 4.d.9.ar.3. q.2.c.ſi./.d.15.q.1.ar.3. q.2 2ᵐ.

¶Immutabile. Angelus 61.135. Beatitudo 126. Beatus 30. Coniectura.3.Deus 88.286 &c.Effectus 16.Euchª.117.Natura 41.Naturale 23.24.Neceſſitas 10.Prophetia 5.Sapiětia 11.18.

¶Immutatio. Abſtractio 15.Accidens 76.77.88. Actus 31.73. Amor 205 Angelus 150.152.153.154.Apprehenſio 5. Cælum 72. Delectatio 12. Dæmon 54.102. 110. Euchª.104. 227.Phantaſia. 6. Guſtus. 3. Illatitas. Imaginatio. 9. Lex. 217. Muſica. 0. Olfatus. 2 Organum. 1. 5. Reſurrectio 36. Semen 13.Senſibile.7. Senſus 8.&c. Tactus 3.11. Viſus. 1. 7.11.

¶Impactio. Scandalum 1.2.

¶Impalpabilitas. Eutires.

¶Impar.Cælum 87.Contrariatur 19.Inæquale.

¶Impartiri.Gratia 89.Metaphyſica 21.Sacramentum 99.

¶Impaſſibilitas.Adam 48.&c. Agilitas 4.Damnatio 37.38. Dos 5.Gloria 21.Paulus 18. Peccatum. 327. Reſurrectio. 35.30.Sacerdos 10.Sanctus 11.Chriſtus 103.

¶Impatientia. Amor. 193.Reſiſtere. 4. Senectus. 4. Tribulatio 5.

...tia ¶Impauiditas opponitur fortitudini, ſecundum defectũ timoris, timiditas autem, ſecundum exceſſum eius 2aª. q.126.2.0. Fortitudo.36.Intimiditas.

1 ¶IMPECCABILIS per naturã non poteſt fieri aliqua creatura a deo, ſed tantum per gratiam 1ª.q.63.1.c./.2aª. q.14. 11.c.prinº./.1.d.39.q.2.2.c./.4ᵐ./.2.d 23.q.1.1.0./.Ʒ.3.cº. 109./. Veri qõ.24.1.16ᵐ./.7.8.0./. Iob.4. lc. 3. ſi. B. vt Maria. 19. Hæreſis. 74. Liberum. Apoſtoli. 5. 20. Charitas 141. Per gratia.

2 Immo nec gratia immobilitat in bono, ne quis poſſit peccare 1ª.q.62.3 2ᵐ./.12ª.q. 106.1.2ᵐ./.2.d.4.3.5ᵐ./.d.20.q.2. 3.5ᵐ./.Ʒ.3.cº.155./.Lcº.4.cº.69.Reſpõdeo.Duº.723º. Confirmatº 50.52.Gratia 153.Liberũ 13.14.15.*Hæreſis 61.74. 15.Maria 19. Duᵐ.723ᵐ.

1 ¶IMPEDIMENTVM duplex.ſ.contrarium, & defectus 12ª. q.4.5.4ᵐ./.1.diſtinct.23. quæſtio.2.1.4ᵐ./. Veri quæſti.18. 8.1ᵐ. *Abortus 1.Abſtinentia 2.7.0.Accuſatio 15.16.18. 20.21.Actio 74.123.124.Actus 20.21. Adã 31. Addiſcere 2. Aditus 1.Adoptio 5.12.13.Aduocatus 7.Affinitas 7.9.10. Amazones 2.Amicitia 27.Amor 130.233.Angelus 70.355 439.529.Anima 24.55.164.227.270.Appellare 1.Aqua 19. Artifex 3.Baptiſmus 99.197.213.&c.Beatitudo 12.68.170. Bigamia 2.Blaſphemia 18.19.21.23.Bonitas 235. Brachiũ Charitas 102.Caſtitas 10.Cauere.Cauſa 2.4.6.9.11.14.28. Cautela.Cælum 108.109.Cerebrũ 2.Cere 5. Cibus 2.Circũciſio 44.Cogitatio 6.Cognatio 0.Cognitio 25.26.Comedere 4.Confeſſio 79.92.Confirmatio 36.37.Cõſanguinitas 10.11.Conſtantia 4.5.Conſumere. Diuiſio.

2 Homo tripliciter impeditur, a ſtudio diuinæ cognitionis.ſ. propter ineptitudinem, occupationem, & pigritiam.Ʒ.1.cº. 4./.Meta.lc.1.prinº.a.H./.lc.3.meº.d.Contemplatio 18.26. contingens 3.Conuerſio 3.5.Correctio 9.Cultus 14. Damnatio 7.9. 50. Delectatio 27.42.54.61. 62. Dæmon 41.65. 120. Deſcendere 9. Deuotio 6. 14. Deus 251.Difficile 1.2. Diſpenſatio 19.Diſpoſitio.33. Diuitiæ 6.8.Doctrina 12.13. 18.29.Dolor 33.Elementum 13.Eleemoſyna 6. Energumenus 1.2.3.Epiſcopus 23.26.Exorciſmus 7.&c.Expedire.Facilitas 1.Phantaſia 4.Phataſma 8. Forma 23. 35. 125.128. Fortitudo. 5.48 49.Fractio. 2.Gladius 1. Gratia 93.94.95. 265.Graue 6.Habitus 29.66.Ieiuniũ 11.24.29.Iepic.Ignorantia 21.22.24.33.Immunditia 2.Indeuotio.Indiſpoſitio. Infirmitas.1.Inſtans 15.29.

3 Non impediens Malum, non peccat, niſi debeat & poſſit impedire 12ª.quæſtio.6.3.c./. Potentia quæſtio. 5.6. 10ᵐ. Intellectus.180. Intentio.1 6. Ipocriſis. 5 Ira.15.16.24. 25. 49.&c.Irreligioſitas 4. Iudæi. 45. Ius. 7.Iuſtª. 3.4. 8.Latere Lex 50.Liberum 26.Lumen 8.14.15.Luxuria 14. Magus 1. Malum 32.Manſuetudo 4.Melancolia Mendacium 19.Miles 5.10.Miſſa 3.4.7.8.9.Mollicies 1.Motus 62.Naſus. Naturale 20.&c.negligentia 3.&c. Obex. Occidere 18. Odiũ 20.Odor 4. Operatio 10. Oratio 81. Ordo 97.&c.102.&c. Paradiſus 10.Paruipenſio.0.Paſſio 1.49.53.81.102. Peccatum 130.149.167.&c.339.366. 383.409. Pœna 44.46. &c. Pęnitětia 31.Perfectio 35.66.67.79.Perturbatio. Petrus 1. Pietas 6.Præceptũ 145.149.Prædeſtinatio 34.Prædicare.11. Princeps 4.14.Propoſitio 8.Prudentia 44. Puer 3.Quãtitas 27. Religio 32.39. 44. Remedium. Reſiſtere 5. 6. Reſtitutio 14. Sacramentum 82.119. 144. Sacrificium 35. Scientia 60.81. 84. 88. 89.Sermo. 3.Seruitus 3.Simonia 18.30. 32. Speculum 5. Spiritus 17. Sponſalia 5. 8. &c. Stultitia. 6. 9. Stupor 2. Subtrahere. Superbia. 16. 32. 36. Tactus. 8. &c. Theoª.7. Timor 35. Tollere. Velum 2. Vita 4. &c. Virtus 17.162.183. Viſio 14.18.22.Vnctio 11.18. Vniuerſale 24.Vxor 4.19.

¶Impeditio.Paſſio 2.

¶Impeditiuum. Amicitia 17.Mollities 1.Peccatum 339. Seruitus 3.

¶Impellere. Amor. 249. Aqua. 14. Blaſphemia. 16. Caſus. 5. Dæmon. 65. Humilitas 20. &c. Incontinentia.4. Paſſio. 30. Peccatum. 133. 134. 159. Puluis. 1. Repente. Studioſitas. 3. Terremotus. 1. 3. Via. 4. &c.

¶Impendere. Amicitia. 41. Doctrina. 9. 10. Eleemoſyna. 3. Honor. 9. Offendens. Simonia. 17. Statutum. 1.

¶Impœnitentia, id eſt, propoſitum pœnitendi, eſt ſpeciale peccatum, ſcilicet peccatum in ſpiritum ſanctum. Sed, vt dicit permanentiam in peccato vſque ad mortem negando pęnitentiam, eſt accidens, vel circunſtantia aliorum peccatorum.2.diſtinctio.43.3. 3ᵐ./. L. ſi.*Blaſphemia. 12. 22. Obſtinatio.Pęnitentia.111.Reſiſtere.4.Voluntas.52.

Im

Quid. 1 ¶ IMPERARE eſt actus rationis, præſuppoſito actu uoluntatis. 1 eſ. q. 17. /. q. 60. 1. c. fi. /. 22 ſ. q. 47. 8. 3m. /. q. 83. 1. 10. c. . q. 104. 1. c. /. 4. d. 15. q. 4. ar. 1. q. 1. c. /. 3m. /. Veri. qu. 22. 12. 4m. /. Quol. 8. uel. 9. quæſtion. 5. a. 0. * Actus 9. 135. Benedictio. 2.

2 Imperare eſt ordinare aliquid ad faciendum, aliquid intimando, ſeu denunciando, non quidem abſolute, ſed mouendo. 12 ſ. q. 17. 1. 1. 5. u. /. 22 ſ. quæſt. 83. 1. c. /. q. 88. 1. c. /. Opuſ. 11. ar. 13. * Cognitio 52. Dicere 3. Dominium 8. Fides 57. 143. Frui 2.

3 Actus imperatus, & imperium, ſunt unus actus humanus ut totum, & multa ſecundum partes. 12 ſ. q. 17. 4. 0. /. q. 20. 3. c. /. 1m. /. 3a. q. 19. 2. 0.

4 Vſus rei, ut eſt in ratione referente rem in finem, eſt prior imperio, & electione quæ etiã eſt prior imperio. Sed ut ſubditur potentię executiui, eſt poſterior imperio. 12 ſ. q. 17. 3. o. * Liberum 6. 9. 27. Maledicere 1. Oratio 11. Peccatum 93. 95. 314. Regere. 14. Satisfactio 1.

Imperans. 5 Imperare non conuenit brutis. 12 ſ. q. 17. 2. 0. * Angelus 148. 139. 160. 55c. Artifex 4. Bonitas 163.

Dum. 7c4. 6 Immo uirtutes appetitiuæ brutorum, ſunt imperantes. 12 ſ. q. 11. 2. c. Reſpondeo Dubio. 724°. * Charitas 69. 50. 108.

7 Virtutes appetitiuæ brutorum, non ſunt imperantes libere, ſed ſecundum naturalem inſtinctum, bruta mouentur ad apprehenſa. 1 eſ. q. 11. 2. c.

8 Voluntas imperat aliis uiribus, & etiam intellectui. 1 eſ. qu. 91. 6. c m. /. 2 eſ. q. 4. 2. 2m. /. q. 10. 2. c. /. q. 58. 8. 1m. /. 2. d. 22. q. 2. 1. 1m. /. d. 24. q. 1. 1. c. /. d. 25. 1. 4m. /. 3. c. /. d. c6. 3. 3m. /. d. 35. 4. c. /. d. 38. 2. 5m. /. d. 39. q. 1. 2. 0. /. d. 40. 5. 1. fi. /. 3. d. 17. ar. 3. q. 1. 2m. /. d. 23. q. 2. ar. 3. q. 1. c. /. q. 3. ar. 1. q. 1. c. /. d. 27. q. 2. 3. 4m. /. d. 39. q. 1. ar. c. q. 1. 0. /. Veri. q. 12. 1 c 4m. /. Viri. q. 5. 1m. /. 9m. /. 7. c. /. q. 2. 5. 6m. * Certitudo 8. 11. 15. 17. 18. Correctio. 5. Dominatio c. Eleemoſyna 4. Fides 149. Frui c. Homo 39. Infidelitas 2. 8. Intellectus 91. 164. 22c. 134. Iuſtitia 36. 40. Lex 26. Maledicere 1. Martyrium 1. 2. 13. Meritum 29 &c. 76. Obedientia 23. Peccatum 93. 104. 105. 107. 131. Pœnitentia 27. Perfectio 14.

9 Voluntas dicitur imperare impropriè dupliciter, ſcilicet interpretatiue inquantum mouet, & ut eſt de fine. 12 ſ. q. 1. c. 1m. /. 2 eſ. q. 47. 8. 3m. /. 4. d. 15. q. 4. ar. 1. q. 1. 3m. /. Veri. q. 22. 12. 4m. * Potent a 10. 12. 42. 43. Prudentia 52. Ratio. 54. 56. Scandalum 8. Scientia 142. 150. &c. Senſualitas 13. Sententia 3. Temperantia 16. Theo a. 30. Virtus 118. 119.

Imperatũ. 10 Quilibet actus, ut eſt in poteſtate noſtra, ſubditur imperio rationis. 12 ſ. q. 17. 6. 7 c. * Actio 18.

11 Actus rationis, quo ad exercitium, ſemper poteſt imperari, & quo ad aſſenſum, præter actum naturalem, non antẽ quo ad apprehenſionem ueritatis. 12 ſ. q. 17. 6. 0. * Actus 9. 135. 158. 174. 177. Anima 27. c82. Appetitus 25. 51. 61. &c. Aſſentire 1. Bonitas. 163. 167. Coactio 3. &c. Confeſſio 6. 14. Cor 4. Deus 10c. Ædificare 1. Eleemoſyna 4. Elicere. 1. Habitus 16. Iciunium 4. Inobedientia c Intellectus 91. c20. cc2. Iuſtitia 4. 36. Latria 7. 9. Lex c6. Martyrium 1. 2. 13. Meritum c9. &c. 76.

12 Actus uoluntatis, poteſt imperari 12 ſ. q. 17. 5. 0. * Obedientia 13. Paſſio 68. Peccatum. 41. 42. 93. 103. 105. 130. 131.

Dum. 725. 13 Immo actus uoluntatis, a nullo imperatur. 2. d. 24. q. 1. 1. c. Reſpondeo ſicut Dubio. 353°. * Ratio 54. 56. Religio. 6. 15.

14 Actus uoluntatis poteſt imperari, quia poteſt ordinari a ratione, non autem cogi. 12 ſ. q. 17. 5. 0. /. Ma q. 3. 3. 5m. * Sapientia. c0.

15 Primus actus uoluntatis, nõ poteſt imperari a ratione, quia non fit ex ordinatione rationis, ſed ex inſtinctu naturæ, uel ex ordinatione ſuperioris cauſæ, ſcilicet dei. 12 ſ. q. 1. c. 3m. /. q. 9. 4 c. /. q. 17. 5. 3m. * Scientia 142. 150. &c. Senſualitas 13. Suffragia. 9.

16 Senſus exteriores, non ſubduntur imperio rationis, quia non poſſunt ſentire, niſi in præſentia ſenſibilium 1a. q. 81. 3. 3m. /. 1 ſ. q. 17. 7. 3m. /. Veri. q. 25. 4. 3m. * Teſtis 7. Timor 43. Virtus 49. 5c. 79. 80. 94. 115. 118.

17 Senſus interiores obediunt imperio rationis. Veri. quæſtio. c5. 4. 3m.

18 Motus membrorum, inquantum membra mouentur a potentiis ſenſitiuis, ſubduntur imperio, non autem ſecundum quod mouentur a potentiis naturalibus, & uegetatiuis. 1a. q. 81. 3. cm. /. 12 ſ. q. 17. 9. 0. /. 2 eſ. q. 168. 1. c. /. 2. d. 20. q. 1. c. 3m. /. Veri. q. 25. 4. 5m. /. 5. 14. /. Ma. q. 7. 1. 15m.

¶ Imperatiue. Actio 40. Angelus. 552.

¶ Imperatiuum. Ordo 63.

Im

1 ¶ IMPERATOR trahit nomen a ſupremo dominio, quaſi omnium dominus. Opuſc. 20. lib°. 3. capitu°. 12. * Alexander 0. Comes. Nom.

2 Imperator non dicitur rex, quia nomen regium, erat romanis odioſum. Opuſc. 20. c°. 4. * Concilium 4. Dominium. c. Imperium.

3 Imperator tripliciter conuenit cum rege, & rectore politico, ſcilicet in modo regendi, in corona, & inſtitutione legum. Et tripliciter differt ab eis, ſ. quia legibus aſtringuntur rectores, ex ponuntur ceaminis, & non perpetuantur. Op. 20. li°. 3. c°. 20. /. Li°. 4. c°. 1.

4 Imperator dicitur Cæſar a Iulio Cæſare, & dicitur Auguſtus ab Octauiano. Opuſc. 20. lib°. 3. capitu°. 1 c. * Legitimatio 3.

5. Octauianus imperator, propter pulchritudinem corporis, & probitatem animi, adorari renuit, ſed doctus per Sibillã tiburtinam, adorauit deum. Opuſc. 20. li°. 2. c°. 16. fi. * Papa 1. 7. Raptus 13. Regere 14. &c. Traianus. Tributum. 1. 4. Octauianus

6 Octauianus propter ſuam modeſtiam, habuit imperium 22 os ſexagintaſex, quorum quatuordecim fuerunt poſt natiuitatem Chriſti. Opuſc. 20. li°. 3. c°. 12. fi. /. c°. 13.

7 Octauianus imperator, prohibuit ſe dominum dici. Et Tiberius uoluit tranſferre Chriſtum tamquam uerum dominũ, inter deos. Et uterque gerebat uices Chriſti. Opuſc. 20. li°. 2. c°. 16. /. Li°. 3. c°. 13.

8 Conſtantinus imperator, fit Chriſtianus, anno Chriſti, trecenteſimoquinquaſimo. Et ceſſauit perſecutio eccleſiæ uſque ad filium eius Conſtantium. Opuſc. 20. li°. 3. c°. 16.

9 Omnes imperatores, a primo Conſtantino uſque ad Carolum magnum, fuerunt obedientes, & reuerentes eccleſiæ, præter duos, ſ. præter Conſtantium filium primi Conſtantini, & Iulianum fratrem Galli. Opuſc. 20. li°. 3. c°. 17.

¶ Imperceptibile. Corpus 46. Inſtans 10. Momentum. Reſurrectio. 7. Soletia 2. 3. 4.

1 ¶ IMPERFECTIO duplex eſt in ſucceſſiuis, ſcilicet diuiſionis & ſucceſſionis. 1. d. 8. q. 2. 1. 4m. * Abſtractum 16. Actio 88. 105. Actus 80. 85. Adoptio 3. 21. Agens 41. 49. Agere c2. Angelus 99. 119. 221. 271. 468. Anima 157. 262. 345. &c. Animal 21. &c. 67. Attritio 1. Auaritia 5. Baptiſmus 52. 163. Beatitudo 118. Charitas 66. 101. Cauſa 18. 86. Cherubim 2. Cognitio 5. 37. &c. 47. &c. Comparatio 4. 6. Commune 23. Coniectura 0. Continentia 9. Corpus 4. Culpa 6. Decimæ. 4. Delectatio 4. 102. Deſcendere 12. Deus. 435. Dimenſio 1. Diſpoſitio. 11. 20. c1. Elementum. 9. Ens. 13. &c. Enthimema. Eſſe. 37. 86. &c. Diu.

2 Imperfectum dicitur quadrupliciter, ſ. non ualens implere omnia opera ſua, tendens ad perfectionem uel non firmatus in ea, cui deficit aliquid debi um ei, & quod non poteſt facere ſibi ſimile. Dionyſius. 13. lect. 1. fi. * Exemplar. 2. Exitus. 2. Familiaritas. 0. Felicitas. 3. Femina c. Finis 77. 128. Figura 13. Filiatio 39. Filius 38. 39. 84. Fruitio 8. 11. Generatio 24. 34. Generatio. Genitus 3. Genus 38. 32. Gradus 1. 2. Gratia 57. 58. 76. Habitus 31. 57. Idea 41. Imago 7. 10. 17. Incõpletum. Incontinentia 9. Infinitum 30. &c. Ingratitudo. 5. Inſtans 15. Intellectus. 158. c31. 296. Labor 3. 6. Lac. 2. Lex, 43. 95. &c. Liber. c5.

3 Omnis imperfectio accidit rei, ſecundum quòd materia eſt ſub priuatione, ſed omnis perfectio eſt ex forma. Opuſc. 3. c°. 20. Malum 6. * Magus 3. Malum 4. 5. 10. 11. Materia 2. 41. Memoria 18. Motus 1. 3. 4. 29. 57. Mulier 4. Natura 14. Neutrum 1. Nomẽ 51. 62. 76. 77. 78. Nouitas c. Numerus. 10. Obedientia 8. Oppoſitio 14. Ordo c7. 51. Paſſio 28. 41. Pax 13. 26. Peccatum 70. 104. &c. 363. 369. 379. 387. 391. 392. 425. Perſona 29. Petere. 2. Po a. 19 &c. 46. &c. 64.

4 Eſſe præter eſſe imperfectum dupliciter, ſcilicet quo ad durationem diminutam, & quo ad modum habendi, ſ. quia receptum. 1. d. 8. q. c. 1. 5m. * Præceptum 78. Prædicamentum 6. Principatum 3. Prius 1. 3. 6. Prouidentia 40. Prouidentia 44. 45. Quantitas 8. Relatio 10. 68. Religio 93. 102. 103. Sapientia 11. Scandalum 13. Semen. 12. Similitudo 10. 13. 22. Succeſſio. 6. Superbia 1 c. 36. Talpa. Tempus. 39. Teſtamentum 9. Timor 51. Verbum 27. Veſtigium 3. Virtus 42. 76. Viſio. 12. Vita. 55. 58. Vituperatio. 3. Vſus c.

5 Rõ cognoſcẽdi imperfectũ, ẽ ipſũ pfectũ. 1a. q. 14. 10. 4m. /. 12 ſ. q. 100. 6. 2m. /. Anima le. 12. fi. &. uolũta m. 14. Viura. 174. 203.

¶ Imperium transfertur a græcis ad francos, deinde per Adrianum papam, ad germanos, apud quos, per Gregorium papã quintum, genere ſimiliter theotonicum, prouiſa eſt electio imperatoris, ut ſcilicet per ſeptem principes alemaniæ nat, quæ uſque ad iſta tempora perſeuerat. Et tantum durabit: Grecis

quantum

Im

quantum Romana Eccleſia quæ ſupræmum gradū in prin cipatu tenet, Chriſti fidelibus expediens iudicauerit Opuſ. 20.li°.3.c°.17./.18./.19. * Angelus.146. 159. 166. Anima. 362. Appetitus.25.52.61.&c. Aſſentire.2. Certitudo 15. Cor 4. Credere 3. Deus 332. Dicere 3.6. Dignitas 3. Fides 57.143. Imperare 16.&c. Imperatur 0. Intellectus 164.204.222.234 Intelligibile 2. Iuſtitia.36.57. Lex. H. Liberum.6.9.27. Meri tum 1. Miſſio 27. Natiuitas 16. Princeps 26. Raptus 13. Ser uitus 9. Virtus 52.104.202.

Impermiſtum. Actus 19. Ignis 17. Intenſio 2.

Differentia ¶ Impersonale verbum cum obliquis ſignificat verum uel falſum, non autem cum rectis, quia actus verbi intelligitur ferri ſuper obliquum. Periermen.le.4.ſi g. Deus.365.

¶ Impetrare. Abſoluere.40. Beatus.32.40. Meritum.101. Miraculum.37. Miſſa 23. Nomen 84. Oratio 16. &c. 30. &c. 43. 49.50.54.59.72.86.101. Sacramentum.68.101.

¶ Impetus. Agibile. Amor 175. Blaſphemia 11.23. Incontinē tia.4.5.112.30.32.76 Paſſio 34. Roboam. Synderesis.6. Teme ritas 1. Temperantia 4.

¶ Impietas. Falſitas 24. Gratia 158 Ignis 12. Iuſtificatio 5. 9. &c.16.&c. Miſericordia 45. Sepultura 8. Templum 3. Temporale 3. Tribulatio 21.&c.

Impignoratio. Vſura 98.106.177.178.

¶ Inpingere. Cete.12.

quis. ¶ Implere uoluntatem, conuenit ſoli deo, quia ſolus deus mo uet eam ſufficienter ut obiectum. 1ª. quæ.105.4.c./.q.106.2. c./.12ª.q.2.7.8.c./.q.3.1.c./. Veri.q.25.1.c. * Apoſtoli 37. Beatitudo 98.99. Beatus 40. Capacitas 1. Complere. Damnatio.29. Decretum. Deus 302.303.304.326. Dimenſio 9. Epiſcopos 1. Euangelium 3.4. Figura 12.13. Forma 23.69. Imperfectio 2. In 8. Lex 117.118.119.123. Locus 25. Matutinæ 3. Miſericordia 32. Obedientia 5. Obſeruantia 4. Oratio.72. 94. Paſſio.116. Paupertas 8. Præceptum 77. &c. Prophetia 46.49.61.62. Retributio 3. Similitudo 27. Subiectio 5. Suffragia.7. Vendere.17. Venire 2. Virtus 75. Votum 22. &c. 37 58. Vſura 278. Chriſtus.121.

¶ Im plicare. Contritio 1.2.3.24.25. Deus 370.&c.394.&c. Impoſſibilitas 2. Peccatum 123. Relatio.60. Relatiuum 6. Reſtitutio 6. Solus 5.6.7. Structio 2. Trinitas 3. Verbum 26. Virtus 92.102.

¶ Inſplicitum. Angelus 51.&c. Appetitus 22.86. Apponere 2. Ars 29. Continere. Coruelius 0. Credere 17. &c. Deus 167. Diffinitio 30. Excluſio 1.3. Fides 44.58.60.&c.105. Generatio 63. Idem 1. Lex 121. Maria 42. Matrimonium 37. Obedientia.38. Pœna 80. Pœnitentia 225. Potentia 57.&c. Præceptum 82. Symbolum 2.6.7. Trinitas 3.

¶ Implorare. Iuramentum 3. Pſalmus 12.

Imponere. Abſtractum 6. Actus 188. Analogia 7.8. Auaritia 14.&c. Baptiſmus 8.106.242. Calūnia 1. Character 37. &c. Charitas 15. Confeſſio 85.86. Confirmatio 13.14.27. Criminator. Detractio 1. Deus 280. Dictio 4. Diffinitio 31. Dolor 38. Electio 32. Ens 36 Epiſcopus 12. Æquiuocatio 5. Fama 3 Ieſus 2.3. Intentio 27. Hypoſtaſis 7. Iudex 1. Iudicium 1.2 Ius 1. Lex 11.23. Lux 6. Manus 2.3. Naturale 12. Opprobrium 2. Ordinatio 7. Pœna 51.60.67. Pœnitentia 49.65.89 92.95.98. Perſona 3. Potentia 5. Prædeſtinatio 40. Prudentia. 79. Qui eſt 2. Religio 50. Satisfactio 4. Simonia 12. Spiritus 1.2.3. Subſiſtentia 7. Verbum 27.45. Virtus 1.&c. vita 1. votum 70.

Importabile hoc ſolum uidetur, in his qui ex infirmitate peccant, quòd diu perſeuerāt in malo. Et ideo dicitur, quòd ex longanimitate dei ſupportantur. Sed hoc ipſum, quòd aliquis ex ſuperbia peccat, importabile uidetur. Et ideo per patientiam dei dicuntur ſuſtineri, qui ex ſuperbia peccant. 22ª.q.137.5.4m.

¶ Importare. Abſtinentia 1. Actio 111. Adæquari 1. Alienū 1. Amor.189.179.208. Annichilatio 2. Apparere 2. Aſſimilatio 3. Auaritia 11. Baptiſmus 156. Bonitas 61. Character 2. Cazonſia. Charitas 66. Cathegorica. Cauſa 70. Cohors 1. Coniunctio 12. Conſenſus 1. Conſideratio 1. Contentio 2. Creatio 14. Datio 1.22. Debitum 1. Deſperatio 1. Dicere 2. Differentia 20.22. Diffinitio 3. Diſcordia 1. Diſpenſatio 1. Diſpoſitio 3. Donum 1.2.3.4.7. Ens 15.19. Æqualitas 14. Euchariſtia 85.93. Ex 0. Excæcatio 1. Exemplar 3. Facere 1.2.8. Fides 1. Fiducia 1.3.5. Forma 1.4. Gnomi. Gratia 84. Habitus 10.18.37. Hoſtium. Humilitas 3. Idea 20. Idem 1. Includere. Iuſtitia 52.62. Lex 10. Liberalitas 9. Magnanimitas 1. Mercatum 10. Miſſio 1. Modus 1. Motus 2.3.14. Negligentia 5. Nocere 3.4. Nomen 54.57.78. Obedientia 5. 28. Omiſſio 1. Omnis 3.4. Ordo 34. Patientia 1. Pax 9.10. Peccatum 412. Pœnitentia. 10. Perſona. 30. Poſtulatio. Præceptum

Im

1.2.3. Præcipere 1. Prædeſtinatio 4.9. Proceſſio 21.67. Prouidētia 1.3. Qualitas 1. Relatio 58. Religio 1. Reſpectus 2. Sanctitas 1.5. Sedere 1. Sicut 0 Signum 1. Symbolum 1. Studiū 1. Stultitia 3. Suppoſitum 2. Suſpitio 1. Suſtinere. Timor 69. Vbi 2. Verbū 1.&c.28.84. Vindicatio 5. Virginitas 3.4. Virtus 1.&c.8.&c.105. Vita 1.&c. Vnitas 21.30. Vnum 0. Voluntarium 1. Vſura 276. Vti.1.4.23. Chriſtus 7.

Quid. Importunitas eſt euagatio mentis ad illicita, ſm ꝙ in arce mentis reſidet, volentis ad diuerſa ſe diffundere 22ª.q.35.4. 3m. * Prohibit°.3. Verboſitas.

¶ Impoſitio. Abſoluere 37. Actio 111. Attributa 14.&c. Baptiſmus 8.106.242. Calumnia 1. Character.37. &c. Confeſſio 85.86. Confirmatio 13.14.27. Dolor 38. Eos 36. Epiſcopus 12. Ethimologia. Fama 3. Imponere. Hypoſtaſis 7. Lux.6. Manus 2.3. Paſſio.8. Pœna.0. Pœnitentia 49. Prudentia 79.

Diuiſio. IMPOSSIBILITAS duplex. ſ. vera, & æſtimata. 12ª.q0.40. 4.3m * Actio.64.86. Agens 41. Angelus 51.&c. Anima.9. Baptiſmus.127. Benedictus 5. Blaſphemia 6. Bonitas 176. Cælum 22. Ciuitas 4. Cognitio 69. Conditionalis 2. Conſilium 5. Conſuetudo 5. Contractus. Contrarium 40. Corruptio 13. Deitas 3.4.5. Dæmonſtratio 14. Deſperatio.1.2. Deus 108.272.303.373.386 Diuiſio 6. Dolor 17. Effectus 20. Electio 6. Eſſe 83.95. Euchaª.87.88. Fides 138. Finis 41.42.56. 57. Forma.44.55.146.147.153. Genus 37. Hæreſis 129. Indiuiduum 16. Malum 15.16.17.18.

Impoſſibile ſm logicum & mathematicū, eſt tantum implicans contradictionem; ſed ſm phyſicum, eſt oē, quod eſt impoſſibile, agenti inferiori. Poª. q.6.1.11m. * Miſſa 4. Motus 16.68. Neceſſitas 13 30.&c. Omnipotētia 5. Ordo 5. Paſſio 57. Peccatum 205. Pluralitas 2. Poſſibile.0. Poª.38.39. Præceptum 22.147. Prædicari 32. Præteritum 1. Reprobatio.3. Sanitas.10.

Impoſſibile aliqñ pro difficili ſumitur 3.q.86.1.2m.ſi./.Op. 1.c°.18./.H 6. e.1.m°. B. * Sedm ꝙ ipm 3. Teneri.2. Trini.2.

Si per impoſſibile poneret, aliquā eſſe actionē, quæ nō eſſet accidens, non eſſet inhærens, & tn̄ denominaret rē agētē, & tūc agēs denominaretur ſm illud qđ ab eo eſt, & i eo nō inhærēs 1.d.32.q.1.1.c. * Velleitas. Vnio 4. Vſe.15. Votū 32.

¶ Impotētia. Affinitas 9. Ieiuniū 7. Ingratitudo 6. Matrimoᵐ. 88.&c. Paſſio 8. Peccatū 359. Putrefactio 2. Satisfactio.30. 31. Superbia 29. Vſura 200.263.268.313.

Differentia. ¶ Imprecationes in ſacra ſcriptura, intelliguntur quadrupliciter. ſ. prædicendo, vel temporaliter ad correctionem, vel ꝙ peccatum, vel ſecundum uoluntatem dei 22ª. q.25.6.3m. /.q.76 1.0./.q.83.8.1m./.2m./. Virt.q.2.8.15m./. Ro.12. le.1. prin°. E./. Pſalm.9. me°.m.I. * Blaſphemia 1. &c. Maledicere.0.

Impretiabile. Inuendibile. Simonia 4. Vſura.18.

¶ Impregnatio. Matrimonium 56.

In nobis. ¶ IMPRIMERE in nobis, conuenit deo, angelis, & cælis, diuerſimode ꝙ.3.c°.92. Angel' 151.&c.171.&c. Cælū 69. &c. vt Deus.320.&c. * Adam 14. Adoptio 16.66. Angelus. 151. 171.&c.378. Aīa.156.193.204.234. Baptiſmus 10.224.228. Character 12.33.&c. Cauſa 79.

Imprimi conuenit animæ, quia ad illud requiritur, ꝙ impreſſum ſit in alio, & intimū ei. Caus. le.5.me°. A.&c. * Cibus 4. Circuncīſio 39. Confeſsio 64. Conſeruatio 1.3.4. Corona 1. Corpus 67. Deus 322.325.&c. Euchaª.41.237. Phantaſma 1.6. Fluxus 1. Futurum 5. Intellectus 133. &c. 176. Lex.31. Lumen.22. Matrimoᵐ 61. Miraculum 20. Motus. 40.49. Nubes 2. Paſsio 3. Pati. Pœnitentia 31. Præſtigium. 2. Prophetia 54.56. Ro.3. Sigillum 1.

Impreſſio agētis nō manet in effectu ceſſante actione agentis, niſi vertatur in naturā effectus. ꝙ.1.c°.65. 6m. * Stella 6. Theoª.5. Veſtis.4. Virtus 208.209. Vnctio.9. Vnus 3.

¶ Im pb°. Cām. Cāt' 3. Forª.107. Mūdº 23. Præpoſitio. Vnitas.4

Improperiū. Contumelia 2. Exprobratio. Peccatum 184.

Improprium. Abraham 28. Anima 60. Aſſumere 26. Charitas 68. Contrarium 19. Differentia 20. Eccleſia 2. Emere. Eſſe 7.26. Excōicatio 1. Fabula 2. Fatum 1. Fruitio 11. Genus 16. Gratus 1. Imago 3.14. Imperare 9. Incōtinētia 1. Iniquitas. Iraſcibilis.1. Iuſtificatio 4. Lex.33. Lumen 25. Meritum 1.67. Miſſio 10. Natiuitas 21.22. Obedientia 3. Oblatio. 2. Paſſio 1.18.22. Peccatum 115. Pœnitētia 75. Prædeſtinatio. 29. Prædicari.15.32. Prophetia 59. Prudentia 4. Seducere. Sponſa 7. Veritas 36. Chriſtus 21.23.180.

Quid. Improuidentia defectus intelligentiæ & ſolertiæ, pertinēs ad negligentiam & inconſtantia 22ª.q.53.2.c.ſi.

Improuiſio. Agonia.1. Timor 33. Voluntas 39.

Diuiſio. IMPRVDENTIA ſumitur tripliciter, ſcilicet negatiue, priuatiue, & contrarie. Prima nō eſt peccā. Sed ſecūda eſt peccā

ratione negligentiæ. Tertia vero ſecundum ſe eſt peccatum mortale, ſi ſit contra præceptum dei. Aliter eſt peccatum veniale. 22æ.q.53.1.o. * Diſpenſatio 5.

2 Imprudentia eſt generale peccatum participatiue, non eſſentialiter. Cuius ſunt triplices partes, ſcilicet, ſubiectiuæ idest monaſtica, politica, & œconomica, potentiales.i. præcipitatio ſeu temeritas, inconſideratio, inconſtantia, & negligentia, & integrales, quæ reducuntur ad potentiales. 22æ.q.53.2.o. Inconſideratio. A. Inconſtantia.1. Negligentia. 10. * Indiſcretum. Pertinacia.1. Prudentia.35.84.

3 Imprudentia per eſſentiam eſt peccatum ſpeciale, cum ſit circa actus ſpeciales, ſcilicet rationis. 22æ.q.53.2.c. * Senectus.2. Temeritas.2.

4 Imprudentia cum ſuis vitiis, oritur ex luxuria. 22æ.q.53.6.o. * Vſura.163. Prudentia.35.84.A.

¶ Impubes. Aduocatus.9. Euchariſtia.141.&c.208.209. Matrimonium.105.&c. Ordo.86.&c. Profeſſio.5. Religio.57.58. Sponſa.o.

Quid. ¶ Impudicitia eſt circa oſcula, tactus, & alios actus circunſtantes actum venereum. 22æ.q.154.1.5m.

Licitum. 1 ¶ Impugnare inimicos, vt ceſſent a peccatis, eſt licitum, quia cedit in bonum eorum, & amicorum. 22æ.q.83.8.3m./.3.d.30.1.2.o./. Pſalm.17.fi. * Accidia.12. Aqua.19.20. Arma. Blaſphemia.22. Contentio.1. Continentia.19. Dæmon.58.59. Euchariſtia.258.273. Fortitudo.40.46. Hæreſis.1.110. Idolatria.2. Inſidiæ.

2 Voluntaria impugnatio veri, & adhærere falſo, etiam in non neceſſariis ad ſalutem, eſt peccatum. 1.d.48.3.1m. * Manſuetudo 2.4. Meritū 16. Officium 1. Oratio.5.49. Poteſtas 29. Religio 31.

3 Impugnatio veritatis agnitæ, eſt ſpecies peccati in ſpiritūſanctum. 22æ.q.14.1.c. * Seditio 2. Seneca. Chriſtus.87.

4 Impugnatio peccati, eſt vincenda dupliciter, ſcilicet fugiendo, vel reſiſtendo. Fugiendo quidem quando continua cogitatio auget peccati incentiuum, ſicut eſt in luxuria, reſiſtēdo autem, quando cogitatio perſeuerans, tollit incentiuum peccati quod prouenit ex aliqua leui apprehenſione, & hoc contingit in accidia. 22æ.q.35.1.4m./.q.53.6.1m./.q.142.3.c. Luxuria 26.

¶ Impulſus. Vſura 177.

¶ Impunitio. Error.6.

Cauſa. 1 ¶ IMPVRITAS eſt ex mixtione vilioris. 22æ.q.7.2.c./.q.81.8.c./. Pſal.50.meo.d.E. * Cibus 6.

2 Impuritas creaturæ rationalis eſt ex hoc, quòd temporalibus per amorem ſe ſubiicit. ſicut puritas eius eſt, in eleuando ſe in deum. 22æ.q.7.2.c./.q.81.8.c./.ꝯ.4.co.91. * Menſtruus 3. Operatio 34. Proceſſio 7.

¶ Imputare. Culpa 7. Defectus 14. Excuſatio 3. Gratia 94. Infirmitas 8. Peccatum.245.265. Religio.24. Vſura.250.258. Vſus.7.

¶ Imum. Amor.58.

Quid. 1 A ¶ IN notat diuerſas habitudines, ſecundum quòd iungitur oratione. 1.d.36.q.1.3.c./.Ro.11 lect.5.fi.D. * Abſtractio. 2. Accidentaliter 2.&c. Accipere 3.4. Actio 93. Adam 63.77.&c.94. Agens 60. Agere 9. Amor 20.&c. Angelus 2.10.26.19.80.&c.94.&c.159.160.168.&c.345.382.418.429.438.441.443. Anima 3.7.&c.37.38.44.61. Antecedens 2. Appropriatio 21.28. Apud 2. Artifex 2. Artificiale 1.2.5.6. Aſſumere 1. Attentio 10. Attributa 2.4.&c. Bonitas 212.114.124.&c.

1 B ¶ IN principaliter conſubſtantialitatem deſignat, inquantum importat coniunctionem intrinſecam, & ex conſequenti diſtinctionem perſonarum, inquantum omnis præpoſitio eſt tranſitiua. Io.le.1.meo.b.C.

2 In propriè notat habitudinem continentis. 1a.q.39.8.c.fi./.1.d.36.q.1.3.3m. * Cauſa 35.&c.46.96 &c. Cognitio.12.19.&c.35.&c.48.76. Compoſitio 7. Conſcientia 20.21. Determinatio 1.4. Diffinitio 2.8.12.14.&c. Diuiſio.1.8.10.&c. Diſpoſitio 4.8.17.19.&c. Duo 1. Eſſe 2.4.&c.39.48.51.57.62.70.72. Euchariſtia 87.&c.118.&c.146. Finis 96.&c.124.125. Forma 0. Futurum 2.2. Genus 9.10.13.25.16.23.&c. Gratia 38.&c.97.&c. Honor 6.13.14. Iactantia 1. Ignorantia 2.3.12.14.&c. Imago 9.&c.

3 Eſſe in aliquo, dicitur dupliciter ſcilicet ut in cauſa, & ut in ſubiecto. 12æ.q.83.1.c./. Ma.q.4.3.c. * Imitatio. Inſtrumentum.13 Intellectus.13.15.18.33.35.40.46.47.112.&c.156.&c.193.&c.213.&c. Intentio 3.22.25.&c. Lex 18.&c. Luna.4.6. Materia 2.5.&c.12.&c.24.25.30.31.38. Medium 14.15. Menſura 1.2.6.&c.

4 Aliquid dicitur eſſe in duobus uel in pluribus dupliciter, ſ. æqualiter, uel ſecundum prius, & poſterius. 12æ.q.56.2.c.fi.

¶ Motus 30.40.44.30.90.91. Mundus 4.5. Mutabile 1.2. Pars 1.5.33.&c. Peccatum 38.77.&c. Perſona 7.8.10.&c.45 Potentia 47.

5 Corporalia dicunt eſſe in aliquo, quia cōtinentur, ſpiritualia vero, quia continent. 1a.q.8.1.2m./.q.52.1.fi./.q.58.1.2.c./.3a.q.57.4.1m./.q.62.3.3m./.1.d.8.L.2.meo.H./.d.37.q.2.1.c./.4.d.9.ar.1.q.1.2m. vt Angelus 97. * Quies 6. Recipere. 2.5.7. Relatio. S. Symbolum.2. Subiectum 2.6.7. Subſtantia 9. Totum 10.11. Tractare 2. Traductio 1.4. Viſio 9.&c.

6 Non omnes modi in, ponuntur ab Ariſtotele, niſi reductiue. 1a.q.42.5.1m./.1.d.19.q.3.2.1m.

7 Eſſe ſimul in pluribus locis, conuenit tantum deo. 4.d.44.q.1.ar.3.q.2.1m. * Abſens. Dæmon 88.89.92.96. Diuiſa.

8 Deus eſt in omni loco dupliciter, ſcilicet ut dās eſſe, uirtutē, & opatione locis, & ut implēs ea. 1a.q.8.1.o./.1.d.37.q.2.1.c.

9 Deus eſt ſupra omnia, per excellentiam ſuæ naturæ, & in omnibus, ut cauſans eē omniū. 1a.q.8.1.1m./.3m./.ꝯ.1.co.26.fi.

10 Deus ē in qualibet re, inquātū dat ei propriū eē, & nām. 1.d.37.q.2.1.c./.q.3.3.3m. * Deus 58.60.&c.299.370.

11 Deus eſt intimus unicuique rei, ſicut eſſe proprium cuiuslibet rei. 1a.q.8.1.c.fi./.q.105.5.c.fi./.1.d.37.q.1.1.c.fi. * Humilitas 16.

12 Deus eſt in omni re, per eſſentiam, præſentiam, & potentiā, ſed tantum in ſanctis per gratiam, in Chriſto autem ſolo, per unionem perſonalem. 1æ.q.8.3.o./.q.43.3.c./.q.112.1.c./.3a.q.2.10.2m./.q.6.1.1m./.1.d.37.q.1.o./.3.d.32.1.2m./. Con. 2.co.26./.96.fi./. Lio.3.co.68./. Quol.1o.vel.11.1.o./. Opuſ. 3.co.132./.137./. Ioann. lectio.5.meo.2.A./. Col.2. lect.2. h. D. Locus.24. * Labi. Medium.14.15. Motus.90.91.

13 Deus magis eſt intra animam, quam gratia, & quicquid aliud. 1.q.105.5.c.fi./. Veri.q.20.1.9m./.q.28.2.8m. * Proceſſio.29. Separatio.1.2.

14 Nullus modorum in, quos aſſignat Ariſtoteles, explicat modum eſſendi in qui eſt in diuinis. 1a.q.42.5.1m./.2 d.19.q.3.2.1m./.d.33.3.4m. * Aſſumere.1. Deus 38.39.78.70.&c. Gloria 18. Perſone 45. Relatio 63.&c. In perſona

15 Deitas habitat in Chriſto corporaliter tripliciter. Primo per vnionem ad corpus. Secundo non figuraliter. Tertio ſecundum triplicem modum, ſcilicet communem, ſpecialem, & ſingularem. 3a.q.2.10.2m.

16 Pater eſt in filio, & econuerſo. 1a.q.42.5.o./.1.d.19.q.3.2.o./. Con.4.co.9.fi./.65. Io.10.lect.6.fi.e.F./.co.16.le.7.fi.d.

17 Fides dei eſt magis in patre, & econuerſo, quam homo in filio dei. 3a.q.2.9.4m.

18 Quicquid poteſt eſſe in deo, eſt in eo. 1.d.7.q.1.2.c./.d.19.L.1.prino.A. * Appropriatio 3.19.21. Artificiale.1.2.5.6. In deo.

19 Omnia bona, & mala, ſunt in ſcientia dei. Sed tantum bona ſunt in deo, & tantum tres perſonæ, proprietates, & attributa, ſunt in eſſentia dei. 1a.q.18.4.4m./.q.39.8.c.fi./.1.d.36.q.1.3.o./.q.2.2.2m./. Veri.q.3.6.2m. Bonitas 23. * Deus.364.&c.407. Exemplar 7. Forma 49.&c.

20 Ea quæ in creaturis ſunt diuiſim, & multipliciter, in deo ſunt unita, & ſimpliciter. 1a.q.14.1.2m./.q.26.1.1m./.q.47.2.c.fi./.q.57.1.c./.q.91.1.c./.12æ.q.18.1.c./.22æ.q.183.2.c./. Con.1.co.31./.32./.33./. Lio.3.co.2./. Lio.3.co.20./.97./. Lio 4.co.14./. Veri.q.20.4.c./ Potentia.q.7.5.c./. Anima.18.c./. Opuſc.3.co.22./. Opuſc.9.prino./.1m./. Ente.6.prino.c.

21 Creaturæ habent uerius, eſſe in deo, quàm in ſe. 1a.q.18.4.3m./.1.d.36.q.1.3.2m./. Veri.q.4.6.o./.q.8.16.12m.

22 Omnia ſunt in omnibus, ſ. ſuperiora in inferioribus cauſaliter, ſed econuerſo participatiue ſecundum rationem communem tantum, in deo autem ſecundum rationem propriam. 1a.q.55.1.c./.3m./.q.57.1.c. * Metaphora 8. Subſiſtentia 8.10.11.12. Vita 17.22.23.

23 Omnia ſunt in deo dupliciter, ſcilicet ut in agente idest in poteſtate eius, & ut in fine idest in conſeruante. Ro.11. lect.5.fi.D.

24 Quælibet creatura eſt in deo dupliciter, ſcilicet ut in conſeruante, & ut in uirtute cauſæ agentis. 1a.q.8.1.o./.q.79.2.c./.q.80.1.c./. Poa.q.3.16.24m.

25 Creaturæ ſunt in deo dupliciter, ſcilicet ut in conſeruante, & vt in cognoſcente. Secundo modo ſunt uita, & eſſentia dei, non autem primo modo. 1a.q.18.4.1m./. Potentia. qu.3.16.24m.

26 In deo ſunt multa ſecundum rationem, quorum aliqua prius cadunt in intellectu noſtro, quàm alia. 1a. quæſtion.44.4.4m.

27 Forma eqoi eſt in deo ut intellecta tantum, ſed ratio uitæ, etiam ut in natura dei firmata. 1. diſtinct.36. quæſtion.2.2.2m.

In

11 Eſſe in aliquo tripliciter contingit. Primo, ſicut contentum in continente. Secundo, ſicut pars in toto. Tertio, ſicut accidens in ſubiecto, & ſicut effectus in cauſa. Io. 26. lect. 7. ſ. d. prin°.

09 Eſſe in aliquo aliquid actupliciter dicitur. Phy. 4. lect. 4. prin°. a.

¶ Inaduertentia. Inconſideratio. Negligencia. o.

¶ Inane. Fabula 2. Gloria 5. &c. Peccatum 258. Terra 15.

¶ Inanimatū. Alteratio 8. Angelus 77. Animata. Augmentum 7.12.14. &c. Conceptio 4. Corpus 4. Dextrum. Fruitio 11. &c. Generatio 13. Gemitus 1. Gigni. Inſtrumentum 2.3. Ira 46. Nutrire 3. Ortus. Sacrificium 33. Siniſtrum 2. Terra 2.

¶ Inanisgloria. Aureola 21. Capitale 8 &c Cognitio 26. Contentio 3.4. Gloria 5. &c. Iactantia 3.4. Operatio 34. Oratio 31.35. Præſumptio 2. Veſtis 6.

¶ Inaſſuetudo. Trap datio.

¶ Inaudientia. Cognitio 26.

¶ Incantatio eſt ſuperſtitioſa. & illicita, ſi continet aliquid ad dæmones pertinens, vel nomina ignota, vel aliqua falſa, vel vana, vel aliqua ſigna præter crucem 22ᵃ.q.96.a.4.o. *Dæmon 72. &c. Magi 1.7. &c. Superſtitio 3. &c.

¶ Incarcerare hominem, vel ligare, vel qualitercūque detinere, eſt illicitum, niſi fiat ſecundum ordinem iuſtitiæ, vel in pœnam, vel ad cautelam alicuius mali vitandi 22ᵃ.q.65.3.o. *Baptiſmus 32. Bonitas 194. Captiua. Carcer. Hæreſis 23. Infamis. Verberare.

1 ¶ INCARNARI deum, fuit poſſibile, & conueniens 3ᵃ.q.1.1.o./.3.d.1 q.1.2.o./.ℨ.4.c°.40./.49./.53./.54./.57./. Op.2.c°.5./.6./.Op.3.c°.207./ 108./.Io.le.7.me°.2.b. *Adam 8.9.11. Aduentus 20. Amor 53.

2 Deum incarnari, fuit neceſſarium ad reparandum genus humanum, ſicut ad bene eſſe, non autem ſimpliciter, quia deus aliter poterat reparare 3ᵃ.q.1.2.o./.3.d.4.q.3.1.3ᵐ./.4.d.1o.1.3ᵐ./.diſtin.43.ar.2.quæſtion.1.2ᵐ./.ℨ.4.c°.55.2ᵐ./. Pſalm. 45.ſi.f.

3 Si homo non peccaſſet, probabilius eſt, deum non fuiſſe incarnatum, licet incarnari potuiſſet 3ᵃ. q.1.3.o./.3.d.1.q.1.3.o./.4.d.43.ar.2.q.1.2ᵐ./.Veri.q.29.4.3ᵐ./.1 Ti. Tim. lect.4. prin°.B. *Angelus 361.447. Aſſumere. o. Beneficium 17. Cornelius 1.2.

4 Amor dei ad homines, non potuit homini efficacius demonſtrari, quàm per incarnationem ℨ.4.c°.46.ſi./.54.

5 Chriſtus non meruit incarnationem, nec aliquis purus homo ex condigno, ſed tantum ex cōgruo 12ᵃ.q.98.4.c./. 3ᵃ.q.2.11.o./.q.24.3 c.ſi./ 3.d.4.q.3.1.o./.ar.2.q.1.1ᵐ./ Pſa.40. ſi.g.B./.Ro.le.3.m°.F./.He.le.4.m°.E.&c.

6 Incarnatio eſt principium omnium meritorum humanorū 3.d.4.q.3.1.c. *Credere 19.21.24.&c. Deſcendere 10.12.

7 Incarnatio eſt generale principium, ad quod omnia officia angelorum ordinantur 1ᵃ.q 57.5.1ᵐ. *Fides 64.65 66.133. Gedeon 3.

8 Incarnatio dei, principaliter fuit propter liberationem hominis 3ᵃ.q.1.5.c./.q.40.1.c./.q.43.3 2ᵐ./.q.44.3.c./. Ver.q.29.4. 5ᵐ.

9 Incarnatio dei, fuit ad tollendum omne peccatum, ſed principalius peccatum originale, quia extenſiue maius eſt peccato actuali, licet intenſiue ſit econuerſo 3ᵃ.q.1.4.o./. 3.d.1.q.1.2.6ᵐ./.Op.10.ar.28./.Op.11.ar.23./.Op.53.21ᵐ. *Gratia 40.85. Lutum.

10 Signum datum a deo, tempore Achaz regis, de liberatione populi, eſt ſignum de Chriſti incarnatione. Nam incarnatio Chriſti, ſignificat ipſam liberationem populi, quaſi per locū a maiori, quia ſi deus dabit filium ſuum, ad ſalutem totius mundi, multo magis poteſt ſaluare populum iudæorum ab iſtis hoſtibus. Vel quaſi eſſet cauſa motiua. Hoc.n. quaſi mouit dñm, vt multa bona illi populo quamuis iniuſto concedebantur, quia de illo prouiderat filium ſuum incarnandū. Iſa.7.m°.b.B. *Maria 29. Miraculum 16.17.

11 Incarnatio Chriſti quamuis non fuerit facta, præſentibus illis hominibus, quibus data fuerat in ſignū liberationis populi iudæorum, fuit tamen facta manente domo David. Iſa. 7.me°.b.C. *Miſſio 35. Prophetia 80. Pſalmus 3. Sponſalia 11.

12 Signum quandoque ſequitur ſignatum, quandoque eſt ſimul, quandoque autem præcedit. Incarnatio aūt Chriſti, q̄ data fuit in ſignum liberationis populi, oportet de neceſſitate vt ſequatur liberationē populi, etiam, ſm q̄ ipſi iudæi ad litteram exponunt. Iſa.7.me°.b.C.

13 Nullum ſignum eſſet incarnatio Chriſti, ſi iuuencula, & virgo, poſtea corrupta, concepiſſet. Ideo autem, apud hebræos ponitur magis almā, quam iuuencula, quia almā ſignificat virginem, ſecundum nominis originem, & adhuc plus cuſtoditam, de qua non poſſit eſſe mali ſuſpitio. Sed iuuencula ſignificat virginem, ſm vſum loquendi poſteriorē. Iſa.7. me°.b.D. *Verbum 53.64.65.67.

14 Ante Chriſti incarnationem, aliqui per fidem Chriſti liberati ſunt, ſecundum ſpiritum, a damnatione peccati originalis, ſed nemo ſecundum carnem, id eſt a fomite 3ᵃ.q.27.3.c./.q.52.5.2ᵐ. *Veſtigium 11. Vnio 14.&c. Chriſtus 42.49.50.198.

15 Incarnatio facta eſt conuenienti tempore, ſcilicet non in principio mundi, nec in fine. 12ᵃ.quæſtion.98.6.c./.3ᵃ.quæ.1.5.6.o./.4.diſtinct.2.quæſtion.1.artic.4. quæſtion.2.1ᵐ./.3.diſtinct.1.quæſtio.1.4.o./.4.diſtin.2.quæſt.1.21.4. quæſtion.2.1ᵐ./. Con.4.c°.55.9ᵐ./. Iſa.2. prin°.2.G./. Gal.4.lect.2. prin°.G.

16 Incarnatio comparatur iuuentuti, propter vigorem, & feruorem, ſenectuti vero, propter numerum annorum 3ᵃ. quæſtion.1.6.1ᵐ./.3.diſtinct.1.quæſt.1.4.c./.d.4.q.1.ar.1.q.1.c./.2ᵐ.

17 Deus per incarnationem nullo modo mutatus fuit 3ᵃ.q.1.1.1ᵐ./.q.2.6.1ᵐ./.3.d 1.q.1.1.1ᵐ.

18 Iuſtitia, bonitas, virtus, potentia, & ſapientia dei, oſtenſæ ſunt per incarnationem eius 3ᵃ. quæſtion. 1. 1.c./. 3. diſtinct.1.quæſtio.1.4.3ᵐ./.quæſtio.2.2.1ᵐ./.d. 4.q.1.ar.1.q.1.c./.2ᵐ.

19 Incarnatio filii dei, eſt quaſi prælibatio coniunctionis noſtræ ad deum.ℨ.4.c°.46.h./.Op.60 c°.1.2.o.

¶ Incautela & incircunſpectio, includuntur ſub incōſideratione 22ᵃ.q 53.2.c.ſi. *Deſponſatio Vſura 163. Quid.

¶ Incendiarius eccleſiæ, & denunciatus, eſt excommunicatus. Nec poteſt abſolui, niſi a papa 4.diſt 18.q.2.ar.5. quæſtion. 1.c. Abſoluere 12.24. *Baptiſmus 203. Cinis 1. Inebriari. Sacrificium 27.&c. Caſus.

¶ Incendium. Abſoluere 23. Angelus 559. Seraphin a.

¶ Incentiuum. Fomes 9.10. Impugnare 4. Inceſtus 1. Voluptas.

¶ Incertitudo. Adam. 83. Confeſſio 27. Fornicatio 13. 19. Fortuna 3. Inquirere 3. Iudicium 15. 71. Magnanimitas 20. Scientia 8.24.133.145.&c. Timor 13. Trepidatio.

¶ Inceſſanter. Amor 193.

¶ Inceſſus. Dæmon 37. Modeſtia 4. Tuba 2.

¶ Inceſtuoſus. Matri°.117. Quid.

1 ¶ Inceſtus eſt cum perſona conſanguinea vel affini, coitus prohibitus, quadruplici ratione, ſcilicet primo quia naturaliter homo debet quandam honorificentiam parentibus, & per conſequens aliis conſanguineis. Secundo quia perſonas ſanguine coniunctas, neceſſe eſt ad inuicem ſimul conuerſari. Tertio, quia p̄ hoc impediretur multiplicatio amicorū. Quarto, quia cum naturaliter homo conſanguineum diligat, ſi adderetur amor qui eſt ex commixtione venerea, fieret nimius ardor amoris, & maximum libidinis incentiuum, quod caſtitati repugnat 22ᵃ. q.154.1.c./.9. o./.4.d.41.ar.4. q.1.2.c./.Ma.q.15.3.c. *Loth.o. Luxuria 9.&c. Matrimonium 116. 117.

2 Inceſtus eſt determinata luxuriæ ſpecies 22ᵃ.q.154.1.c./.9. o. Luxuria 9. *Pœna 55.

¶ Inchoatio. Agere 13. Appetitus 1.5.7.58. Beatitudo 133. Deſiderium 3. Eſſe 4. Forma 7.&c. Gratia 11. Inſtrumentum 11. Maria 20.58. Paſſio 127. Pœnitentia 50. Sapientia 21. Scientia 71. Stabilis. Virtus 82.

¶ Incidere. Adam 88. Alienum 2. Gratia 117. Peccatum 178. Proceſſio 14. Vſura 56.95.127.134.135.136.175.186.196.213.220.303.304.

¶ Incineratio non conuenit corpori Chriſti 3ᵃ. quæſtion. 51. 3.o./.quæſtion.53.1.c./.1ᵐ./.3.diſtin.21.q.1.2.o./. quæſtion. 2.1.1ᵐ./.Opuſ.2.c°.241./.Io.2.le.3.pr°.b.H. *Cinis.o. Damnatio 30. Pœna 94.

1 ¶ INCIPERE ſignificat eſſe nunc, & non prius. Ideo ab inferiori ad ſuum ſuperius eam eo, nō valet conſequentia 3ᵃ. q.16 9 2ᵐ. Cui. Quid.

2 Incipiens eſſe per motum, oportet habere menſuram durationis, non autem ſi per creationem, vt tempus. Potentia q. 3.17.24ᵐ. *Abraham 7.18. Actio 47.110.122. Agens 205. Amor 49. Angelus 127. Anima 339. Animal 34. Arbor 2. Ariſtoteles 6. Ara 30. Baptiſmus 87. Charitas 112. Cælū 12. 14.137.147. Circulus 4. Circunciſio 16. Cōfirmatio 15. Creatio 14.46. Deus 436 Dies 1.6.&c. Doctor 3. Euchariſtia 118.164.108. Ea.2.&c. Gradus 2. Gratia 44.77. &c. Hæreſia 109.

In

3 In potentiis ordinatis, vbi terminatur operatio prioris potentiæ, ibi incipit operatio potentiæ ſequentis 3.d.27.q.3.a.c./.Veri.q.10.11.6^m. *Imago 43.Intellectus 224. Ioannes 19.Logica 8.Maria 20.Medicus 2.Meolitus 7. Miraculum 55.Miſſa 17.Mors 7.Mus 2. Mundus 13.18.26.&c. Nouum. Obligari 6. Opus 4.Paſcha 4. Paſſio 45.66.92. Paulus 26. Perfectio 83. Planetę 1. Potentia 59. Proceſſio 17. Prophetia 94. Pſalmus 7. Ratio 36. Relatio 56. 59. Religio 21.28. Reſurrectio 23. Reuelatio 11. Semen 20.

4 Formæ incipiunt eſſe actu, & deſinunt per accidens tantū, ſcilicet ad generationem, & corruptionē compoſiti 1^a.q.45. 8.c./.1^m. *Sodomia 3.Sponſalia 7,11. Status 3.Studium 4.Suffragia 1.Summum 4.Temporale 1.Tempus 21.29.30. Triſtitia 6.Ventue.o.Vita 83.Vnctio 23.Volūtas 23. Vſus 6.Christus 26.170.

¶ Incircuncíſus.Circuncíſio 19.

¶ Incircumſpectio.Inconſideratio.

¶ Inciſio Cete.4.Fractio 1 Homicidium 3.Vſura 203. &c.

¶ Incitare.Contemplatio 17.Æquus 2. Luxuria 8. Peccatum 385.Prohibitio 3.

¶ Inclinabilitas.Superbia 2.15.

Aqua. 1 ¶ INCLINATIO naturæ, eſt a forma, & a dante formam.i.a generante.Ma.q.3.3.c.fi.Forma 109. *Actus 95.Agere 13. Amicitia 25.

2 Quælibet inclinatio naturæ, vel voluntatis, eſt tantum a deo 1^a.q.103.8.c./.q.105.4.c./.q.106.2.c.h./.q.111.2.c./.12^æ. quæſt.9.6.c./.22^æ.quæſt.26.6.c./.3̄.3.c^o.88.3^m. Amor 135. Angelus 466.573. Anima 129.&c.187.235. Apis 2.Baptiſmus 205. Blaſphemia 16. Bonitas 199.243. Charitas 52.Certitudo 8.18.Ciuis 3.Coactio 8.Confeſſio 43.Conſilium 9.15.

3 Omnis inclinatio eſt ad ſimile ſibi, & conueniens 12^æ.q.8. 1.c./.3̄.4.c^o.19./.Ma.q.16.2.c.Amor 230.&c. *Damnatio 16.Delectatio 27.Dęmon 44.Deus 215.&c.430. Dolor 23.Eſſe 95.Ethos.Fides 86.114.151.Finis 84.Fomes 2,3.4. 11.12.Forma 100.Fortuna 7.Gratia 116. Graue 8.Habitus 29.30.Ignorantia 26.Intellectus 220.226.Iudiciū 11. Ira 19.Lex 2.20.21.31.35 36 37.62.68.Locus 10. Luxuria 20. Magi 8.&c Malum 51.

4 Inclinatio naturalis eſt ad duo, ſcilicet ad moueri, & ad agere.Prima eſt recepta in ſe, non autem ſecunda.Quolib.1.8. 3^m. *Maria 13.18.18.38.56.62.68. Matrimonium 7.8.9. 67.&c.109.Miſſa 8.Mos 1.Motus 12.71.72.Mulier 8.Naturale 4.9.11.

5 Inclinatio auris dei, ſignificat voluntatem eius condeſcendentem infirmitatibus noſtris.Pſalm.16.me^o.b.h./.Pſa.30. prin^o.b.C. *Nocere 8.Obligari 6.Operatio 11.Paſſio 30. 34.52.77. Peccatum 12. 99.133.138.245.151.158.161.&c. 240.291.Pœna 19.

6 Inclinationes naturales ſunt principia omnium ſupernenientium 22^æ.q.155.2.c. *Pœnitentia 71.Potentia 17.Prudentia 53.64.Relatio 5.Sanctificatio 13 Sapientia 34. Scientia 60.Seruitus 13.Synderesis 5.6.7.Somnus 5. Studiū 7.Superbia 2. Virtus 15.58.233.241.265. Voluntarium 1.5.7. Volūtas 24.45.

¶ Includere.Actio 31.Amicitia 36.Amor 63.146.217.Apoſtaſia 4. Audacia 1.Baptiſmus 121.Bonitas 95.Cęlum 55.Cōſenſus 4.Corpus 73.Definitio 1.4 Diſpoſitio 5.Diuerſitas 8. Duratio 5.Eleemoſyna 33.Ens 24.25 Æqualitas 12.23.Fides 108.146.Forma 97.Fortitudo 25.Generatio 15.71.Gratia 16.Ica 78.Iuſtitia 12.Motus 44.51.Oppoſitio 1.6.Oratio 19.Ordo 1.4.44.Para 49.Paupertas 3.Pax 9. Peccatum 312.422.Pietas 3.Pluuia 3.Præceptum 2.&c.9.10.40.76.82. 88.89.95.Prædicari 7.Primum 5.Princeps 6. Proceſſio 66. Prouidentia 3.Reduplicatio 5. Sonus. Spūs 22. Timor 50. Totum 8.Trinitas 3.7.Vapor 4.Veritas 25.Vitium 91.Votum 41.

¶ Incognitum.Ignotum.Inſcius.

¶ Incolatus.Aliena.

¶ Incommenſurabile. Diameter. Innumerabile. Quantitas 22.

¶ Incommodum.Bonitas 228.Excommunicatio 7. Virginitas 23.Vſura 64.&c.87.303.&c.

Diuiſio, 2 ¶ INCOMMVNICABILITAS quadruplex.ſ.partis, vniuerſalis, aſſumptibilis, & aſſumentis. Quarū quælibet præter quartā, eſt de rōne pſonæ 1.d 25.1.7^m./.3.d.5.q.2.1.2^m. *For^a.19. &c. Indiuiduum 9.11.27. Perſona 20.24. Tetragramaton.

¶ Incōicabile.Auerſio 2.Bonitas 42.For^a 34. Purgatio 3.

¶ Incompactum. Conceptio 16.Propoſitio 14.

¶ Incomplexum.Abſtractum 5.7.Acerbum.Act.8.9.10. Character 3.Cęlum 51.Defectus 2.Definitio 14.34.36. Diſpoſitio 6.41.43.Dominium 4.Effectus 18.Embrio 1.Ens 13.14. 15.Euch^a.112.Forma 36.&c.Gratia 49.Habitus 37. Inſtrumentum 11.13.&c.Senſualitas 6.Virtus 9. Virginitas 9.Votum 13.15.

¶ Incompleſum.Certitudo 21.Fides 35.36.37. Vox 12.

¶ Incompoſitum.Numerus 5.

¶ Incompoſſibilitas.Contrarium 41.For^a.49. Poſſibile 2.

¶ Incomprehenſibilitas.Deus 189.Miſericordia 32.33.34.

¶ Incongruum. Debitum 5.Omnis 4.Senſus 38.

Quid ¶ Inconſideratio eſt ſpeciale peccatum imprudentię.Ē oppoſitū rectitudini iudicii in moralibus. 22^æ.q.53.2.c./.4.o./.5. c./.Ma.q.15.4.c.Imprudentia 2. *Angelus 394. Improuidentia.Luxuria 16.Peccatū 88.137.146.Prudentia 35. Ratio 52.Spes 38.&c. Virginitas 23.

¶ Inconſonum.Inconueniens 4.Rationabile. Iuſtitiæ 2.

Quid 1 ¶ INCONSTANTIA eſt ſpeciale peccatum imprudentiæ, deficiens a præcipiendo, bonū propoſitū. Cuius principium eſt in appetitu, finis autem in intellectu 22^æ.q.53.2.c.h./.5.o./. Ma.q.15 4.c.Conſtantia 7.8.Duplicitas 2. Imprudentia 2.

2 Inconſtantia circa abſtinentiā a delectabilibus, eſt filia luxuriæ, licet etiam quæ eſt in terribilibus, oriatur ex luxuria 22^æ.q.53.5.2^m. Negligentia 3.Luxuria 16. *Fragilitas.Hęreſis 23.24.Imbecillitas.Improuidentia. Inſtabilitas.Ira 60. Negligentiæ 3.Ratio 52.

3 Inuidia, & ira quæ eſt principium contentionis, faciunt inconſtantiam ex parte appetitus 22^æ.q.53.5.2^m. *Religio 79.Spes 33.&c.

4 Conſtantia & inconſtantia ſunt in ratione 22^æ.q.53.5.3^m. *Virginitas 23.

¶ Inconſuetum.Angelus 165.

¶ Incontaminatum.Angelus 290.

Quid 1 ¶ INCONTINENTIA proprie eſt circa concupiſcentias tactus. Secundum quid autem, eſt circa honores, diuitias, & huiuſmodi. Improprie vero eſt circa virtutes. Prima eſt peccatum dupliciter.ſ.recedendo a ratione, & immergendo ſe turpibus. Secunda tantum primo modo. Tertia vero nō eſt peccatum, ſed eſt perfectio virtutū 22^æ.q.155.2.c./.q.156.2. o.Continentia 7. *Coitus 1.6. Concupiſcentia.o.

2 Species incontinentiæ ſunt duę.ſ.præuolatio conſilii, & debilitas in præconſiliatis 22^æ.q.157.1.c. *Delectatio 55.56. 60.83.&c.106.

3 Incontinentia pertinet ad corpus occaſionaliter, ſed per ſe, cauſatur ab anima non reſiſtente paſſionibus 22^æ.q.156.1. o. *Fructus 16.

4 Incontinens vincitur a paſſionibus, nō quidem cogentibus, ſed vehementer impellentibus, & propter negligentiā 12^æ. q.77.2.o./.22^æ.q.156.1.3^m./.2.2^m./.2.d.25.2.6^m./. 3.d.31.q. 1.1.c./.1^m./.Ver.q.22.9.3^m. *Intemperantia.o.Pertinacia 2.Syllogiſmus 7.

5 Incontinens ante cōſilium, eſt ex impetu paſſionis, propter velocitatem, vt in colericis, vel propter vehementiam, vt in melancolicis, qui propter terreſtrem complexionem, vehementiſſime inflammantur, ſed poſt conſiliū, eſt propter molliciem complexionis, vt in flegmaticis 22^æ.q.156.1.2^m. *Voluntas 2.74.75. Votum 52.53.

6 Mulier nō dē cōtinēs, nec incōtinens, quia raro habet firmū iudicium rationis, propter debilitatem complexionis. 22^æ.q. 159.1 1^m./.2^m./.4.d.35.4.b.1.

7 Incontinens peccat ex paſſione, errans circa particulare, vt nūc. Ideo ſanabilior eſt, & minus malus intēperato, quia intemperatus peccat ex habitu, errans circa vltimū finē 12^æ. q.78.4.c./.22^æ.q.156.3.o./.d.43.4.c./.Ver.q.24.10.c./.Ma.q. 3.13.c./.Ethi.le.3 fi.

8 Libido concupiſcibilis, eſt maior in incontinente, quā in intēperato, ſed ecōuerſo de libidine volūtatis 22^æ.q.156.3.3^m

9 Incōtinēs iræ, audit rōnē, ſed imperfecte. Incōtinēs aūt cōcupiſcētię, totalr eā nō audit 22^æ.q.53.6.1^m./ q.156.4.c./.2^m. Da^a.72°

10 Oppo^m videtur dicere 22^æ. q.150.4.3^m. Reſpondeo ſicut Dubio 372°.

11 Incōtinentia iræ, eſt peior, rōne mali accidentis, quā incontinentia cōcupiſcentiæ. Sed rōne paſſionis, eſt ecōuerſo, quadruplici rōne.ſ primo quia motus iræ, participat aliqualiter rōne, ſed motus cōcupiſcētiæ totaliter eſt ſm ſenſum, & nullo mō ſm rōnē. Secundo, qa motus iræ, magis cōſequit corporis cōplexionē. Tertio, quia ira quærit manifeſte operari, ſed cōcupiſcētia quærit latebras, & doloſe ſubintrat. Quarto, qa cōcupiſcens delectabiliter operat, ſed iratus, quaſi quadā triſtitia pcedente coactus 22^æ.q.156.4.o./.q.158.4.c./. 3. d. 26.q.1.2.c./.Ver.q.25.2.b./.c.h./.2^m./.Ma.q.12.4.c.fi.

¶ Incontingens.Fieri 17.

Incon-

In

¶ Inconueniens. Adam 2. Amor 214. Angelus 566. Appetitus 18. Appropriatio 6. Comedere 4. Infinitũ 4. Ira 28. Lex 54. Propoſitio 14.
¶ Inconuenire. Adam 2. Demonſtratio 4.5. Gratia 43. Magia 50.
Cõceptio. 1 ¶ INCORPORALIA in loco non eſſe, eſt cõis animi conceptio 3.2.cº.65.3ª./. Ebdo.le.1.fi.
Daª.727ª 2 Oppª vr dicere 1ª.q 2.1.c./.q.52.1.1ª. Reſpº. Duª.727ª. In 3. Incorporeum. Intellectus 884.
3 Incorporalia in loco, non eſſe, eſt cõis animi conceptio, apud ſapientes tñ 1ª.q 2.1.c./.q.52.1.1ª./.1.d.37.q.2.1.c./.q.31.1ª./.4.d.45.q.1.ar.1.q.1.c./.1ª./. Ver.q.10.18.c./. Ebdo le.1.1.fi. *Locus 11.15.24. Spirituale.0. Veritas 41.
fis. 1 ¶ INCORPORARI Chriſto, contingit dupliciter. ſ. numero, & merito 4.d.4.q.2.ar.2.q.5.c. *Baptiſmus 181.182.
2 Incorporari Chriſto, contingit per tria. ſ. p baptiſmum, per martyrium, & p fidem & dilectionem. Quol.6.4.c. *Calor 1. Euchª.140. Fides 90. Chriſtus 200.
¶ Incorporeum. Agẽs 65. Aia 47.48.215. Gratia 103. Intellectualis 3. Locus 15. Metaphora 6. Spiritus 2.3. Subſtantia 17.18. Totum 11.
¶ Incorrigibile. Peccatum 837.
ulſio. ¶ Incorruptibile triplex. ſ. naturale ex parte materiæ. i. carens materia, vel habens materiam, in potentia ad vnam tantum formam, vel gloriæ ex forma, vel innocentię ex agente 1ª.q.97.1.c./.Poª.q.5.3.8ª. *Angelus 135.380.619. Aĩal 27.49.50.329. Cælũ 43. Contẽplatio 16. Corpus 19.20. Damnatio 17. Diſtantia 8. Æternitas 18.19. Finitũ 3. Indiuiduũ 17. Intellectualis 5. Manichæus 2. Materia 1.19.&c. Palpabile 4. Principium 8. Reſurrº.33.&c. Subſtantia 15. Vſe 19.&c.
¶ Incorruptio. Flos 2. Matrimonium 65. Virginitas 5.&c.
¶ Increatum. Beatitudo 83.84. Bonitas 38. Charitas 84. Cognitio 67. Ens 15. Æternitas 19. Ingenitum 1.2. Liber 27. Malum 40.41. Natura 28. Sapientia 11. Virtus 71.72.142. Chriſtus 11.67.112.
¶ Incredulitas. Apparere 8. Deſcendere 7. Gedeon 1.2. Paganus. Senectus 4. Zacharias 2.
¶ Incrementum. Vſura 14.19. &c. 27.31.48.61.62.133. Vſus 10.
¶ Increſcere. Reſtitutio 13.
d. ¶ Incubus dicitur dæmon, coiens cum muliere, ſuccubus autem, dæmon coiens cum uiro 1ª. quæſtio.51.3.6ª./.2.d.8.ar.4.q.2.c./.Poª.q.6.8.5ª./. Iob 40.le.2.meº.D. Dæmon 98. Gigantes.
¶ Inculpabile. Excuſatio. Homicidium 3. Occidere 29. Vſura 83.
¶ Inculpari. Vſura 38.
¶ Incumbere. Abſtinentia 3. Valitudo.
¶ Incuria Martyrium 12. Negligentia.0. Peccatum 159.
¶ Incurrere. Bigamia 2.&c. Cato. Contemptus 7. Cõtractio 2. Dãnatio 30. Dæmoñ 5. Excõicatio 7.28. Gratia 56.18. Hæreſis 14.15.23. Illegitimus 1.&c. Ingratitudo 14.18. Irregularitas 1.2.3. Legitimatio 2. Luxuria 24.25. Pctũ 169.189.195. Simonia 15.29. Vſura 90.100.214.303.
¶ Incutere. Angelus 453.
¶ Indebitũ. Diuinatio 10. Excõicatio 11. Hæreſis 8. Idolatria 2. Iuramentum 29. Iniuſtitia 3. Iuſtitia 8. Ludº 7.10. Opinio 8.9. Simonia 4. Voluntas 36. Vſura 38.
¶ Indecentia. Innocentia 9.
¶ Indeclinabile. Contemplatio 13.
¶ Indefectibile. Certitudo 21.
¶ Indefinita. Enuntiatio 3.7. Scriptura 14.
¶ Indelebile. Character 20. Conſecratio 13. Epiſcopus 2.
¶ Indemnis. Vſura 143.161.200.201.211.
¶ Indemnitas. Vſura 143.161.200.201.211.
¶ Indemonſtrabile. Ratio 34.
¶ Independens. Proceſſio 21.31.
¶ Indeſinenter. Amor 193.
¶ Indeterminatum quodlibet, eſt malum, quia eſt in poª. Et oẽ determinatũ eſt bonũ, quia eſt in actu. Ethi.9.le.11.mª.d./. Liº.10.le.3.priº.c.D. *Accidens 65.110. Actio 55. Bonitas 171. Cõſiliu 2. Dña 1. Diſpoſitio 11. Phantaſia 1. Fortuna 3. Genus 19. Habitº 65. Lex 109. Libertas 6. Naturale 24. Neutrum 1. Oratio 7. Qui eſt 3. Sacrũm 41. Seruitus 5. Voluntas 72.78.&c. Vſura 176.182.183.279.
3. ¶ Indeuotio duplex. ſ. diſtractio ad negotia ſecularia, & contẽptus ſacramenti. Prima eſt peccatum veniale, ſecunda vero mortale. Et vtraque impedit fructum eucharistiæ. 1 E. Cor. 2 e. le.3.7 priª. *Baptiſmus 215. Deuotio 13.14. Euchª.214. Peccatum 197. Deuotio 13.14.

In

¶ Indicare. Abſoluere 36. Actus 39. Delectatio 44. Definitio 3.36 Gemitus 1. Tuba 2.
¶ Indicatiuum. Abſoluere 36. Actio 106. Actus 59.
¶ Indicere. Feminalia. Matrª.134. Sacerdos 22.
¶ Indicia. Accuſatio 9. Actio 106. Miſſio 26. Ornatus 1. Paupertas 5. Vultus.
¶ Indifferens. Actio 38. Actus 138.139.159. Amor 147.894. Calor 10. Cælũ 56. Clauis 18. Conſiliũ 2. Equus 1. Euchª.125. Forma 98. Ius 12. Medium 10. Meritum 60. Principiũ 43. Raab 2. Regnum 4. Res 4. Sacrificium 7.15. Sapientia 51. Verbum 54. Virtus 211.244. Voluntas 44. Votum 8. Vſura 190.
1 ¶ INDIGENTIA dupliciter ſumitur. ſ. pro carentia eius quo indigetur, & pro ordine originis ad id a quo eſt. Et ſic aliquid æternum indiget alio, non aũt primo modo. Poª.q.3.13.1ª. *Accipere 2. Adam 23.&c.54. Agere 21.22. Angelus 71.94.120.312.351.508.&c.596. Diuiſio.
2 Indigentia duplex. ſ. ſimpliciter. i. ſine aliquo non poſſe conſeruari, & ſecundũ quid. i. ſine aliquo non poſſe ſuũ aliquẽ habere. Secunda poteſt eſſe in beatis, nõ aũt prima 4.d.44.q.2.ar.3.q.2.2ª. *Aĩa 26.188.194.295. Aĩal 56. Auxiliũ 2. Beneficiũ 20.21. Bonitas 14.123. Cęlũ 76. Circuncisio 32. Cognitio 27.42. Confeſſio 5. Conſecratio 3.4.15 Conſeruatio 7. Contumelia 2. Corpus 19.20.46.47. Creatio 28. Delectatio 94. Deus 195. Eleemoſyna 1.24.25.39 Eps 25. Euchª 44.46.180. Habitus 32.39.47. Honor 34. Infidelis 1.5. Inſtrumentum 2.3. Intellectus 172. Ius 5.8. Iuſtificatio 37.38. Lex 8. Magnanimitas 17. Matrª 71. Miſſa 10.11. Motus 28.65. Mulier 6. Naturale 17.
3 In diuinis vna perſona non indiget alia, licet non poſſit eſſe ſine ea. Op.1.1º.8. *Negocia. Oblatio 3. Præceptum 41. Prælatio 9.18. Promulgatio 2. Prudentia 83. Sacramentum 7.12.87.18.24. Semen 4.12. Sepultura 4. Simonia 22. &c. Suffragia 14. Via 6.7.8. Virtus 144.170.181.182. Vnctio 4. Vſura 48.100.189.263.282.283. Vtile 9. Chriſtus 117.174.
¶ Indigeſtio. Digeſtio. Menſtrua 4. Quid.
¶ Indignatio eſt filia iræ 22E. q.37.2.1ª./.q.41.2.0./.q.158.7.0./.Ma.q.12.3.c. *Auerſio 13.14. Æmulatio. Ignis 21. Ira 20. Rancor.
¶ Indignitas. Correctio 9 Indignus.
¶ Indignus. Bonitas 219.220. Clauis 1. Cognitio 5. Correctio 9. Dolor 10. Dominium 13.15. Eucharistia 212.&c. Gratia 70.73.76. Ira 40.44. Nemeſis. Officium 6.&c. Ordo 56.57.92.&c. Perfectio 87. Preces. Sepultura 8. Triſtitia 5.
¶ Indirecte. Beatitudo 145. Bonitas 143. Cauſa 6.28. Cælum 158. Cognitio 9. Contingens 8. Dæmon 63. Deſperatio 10. Deus 430. Eſſe 8. Excommunicatio 1. Fama 3. Fides 19. Humilitas 30. Ignorantia 4. Infidelis 2. Obedientia 38. Occidere 18. Paſſio 53. Peccatum 245. Profeſſio 3. Prohibitio 5. Ratio 58. Reſtitutio 10. Significatiu 1. Simplicitas 3. Superbia 32. Teneri 3. Triſtitia 18. Virtus 180. Voluntarium 3.
¶ Indiſcretum. Abſtinentia 4. Ieiunium 7. Indiuiſum. Indulgẽtia 16. Obedientia 2.8.
¶ Indiſpenſabile. Abraham 14. Diſpenſatio 9.&c. Indiſſolubile.
¶ Indiſpoſitio. Actio 88.124 Baptiſmus. 1. Charitas 104. Confirmatio 36 Conſilium 15. Ægritudo.0. Phantaſma 8. Forma 35. Generatio 31. Impedimentum.0. Infirmitas.0. Iudicium 13. Malum 26. Matrimonium 58. Monſtrum 1. Moebus. Peccatum 339. Pœnitentia 31. Prophetia 18. Recidere 2. Reuocare. Satisfactio 30. Scientia 88 Succeſſio 1. Votum 31.64.74.
¶ Indiſſolubile. Amor 193. Indiſpenſabile. Indiuiſibile. Inſeparabile. Matrª.14.62.72.835.
¶ Indiſtinctio Angelus 284. Indiuiſio. Intellectus 130. Nomẽ 47. Senſualitas 6.
¶ Inditum duplex, ſcilicet pertinens ad naturam, & per gratiam. Primum conuenit legi naturæ, ſecundum autem legi nouæ 12E.q.106.1.2ª. *Amor 133. Anima 204. Ars 20. Beatitudo 102 Certitudo 4. Futurum 6. Habitus 27.38.39. Influere. Infuſum. Innatum. Interere. Intellectus 34.835. Ius. N. Iuſtificatio 15.18.20.&c. Lex 139. Menſura 1.2. Natura 5. Naturale 0. Natum. Scientia 71.72.73.106.&c. Virtus. F. Chriſtus 1. Diuiſio.
¶ Indiuiduale. Abſtractio 3.6. Aſſimilatio 17.21. Cogitatiua 2. Commune 7. Coſta 2. Differentia 9. Definitio 22. Generatio 38.&c.60.
¶ Indiuiduum.0. Intellectus 15. Perfectio 4. Similitudo 32.
¶ Indiuiduatio. Anima 70.&c. Indiuiduum.0.

In

Quid 1 ¶INDIVIDVVM eſt ad quod indiuiſum eſt in ſe, & diuiſum a quolibet alio, vltima diuiſione 1a.q.29.4.c./.4.diſt. 12.quæſt.1.ar.1.q.3.3m./.Trin.14.3m.vel Opuſcu.70.articu. 14.3m.

2 Pars in toto, eſt indiuiduum, vt manus 1a.q.19.1.2.c./.3a.quæſt.16.12.2m./.3.diſtin.6.quæſt.1.artı.1.q.1.c./. Quolib. 9.2.c.

3 Immo de ratione indiuidui eſt, eſſe diuiſum a quolibet alio 1a.q.29.4.c./.4.d.12.q.1.ar.1.q.3.3m./.Trin.14.3m.

Du.728m 4 Immo indiuiſio in ſe, eſt de ratione indiuidui. Sed omnino ab alio, eſt de conſequentibus ad rationem eius 4.d.44.q.2.ar.2.q.3.4m. Reſpo.dubio 728.

5 Indiuiduum vt ſic, eſt diuiſum ab omnibus aliis 1a.quæſtio. 13.9.c. *Amor 101.Animal 28.Aſſimilatio 17.21. Aſſumere 14.29.35.

6 Hæc nomina indiuiduum, particulare, & ſingulare, dicuntur de partibus, vt de manu. Ideo in Chriſto poſſunt dici multa eſſe indiuidua, ſecundum numerum partium eius: 1a.q.29.1.2.c./.3.d.6.q.1.ar.1.q.1.c./.Quol.9.2.c. *Capacitas 1.Deus 61.

Du.729m 9 Immo cum manus ſit quædam ſubſtantia, in alio exiſtens, indiuiduum vel ſingulare dici non poteſt 3a.q.16.12.2m. Reſpo.duo. 729o.

8 Indiuiduum dupliciter poteſt ſignificari.ſ. per nomen ſecũdę intentionis, ſicut per hæc nomina, indiuiduum, particulare, & ſingulare, vt ſubſtat accidentibus, & per nomen primæ intentionis.ſ. per ſubſtantiam primam, & hypoſthaſim, vel perſonam, & vt ſubſtat naturæ communi, per nomẽ primæ intentionis.ſ.res naturæ, & ſecũda intentionis.ſ. ſuppoſitum 1.d.23.3.c./.d.26.q.1.1.3m./.4m./.3.d.6.q.1.at.1.q.1.c./. Vnio 2.c. *Definitio 4.34.35.39.40. Æquiuocatio 5.8.11.&c. Æſtimatiua 3. Forma 23.33.76.80.&c.115.116.120.141.155.Genus 1.Idea 38.&c.

9 Omne nomen indiuidui, eſt incommunicabile re, & ratione, niſi ſm ſimilitudinem 1a.q.13.9.c. *Naturale 7. Ordo 8.Pars 20.Perfectio 4.9.

10 Soli indiuiduo rationalis naturæ conuenit proprie, & per ſe agere, ideo habet proprium & ſpeciale nomẽ, ſ. perſona. Po a. q.9.2.3m./.2.c. Perſona 3.&c.

11 Duo ſunt de ratione indiuidui.ſ.incommunicabilitas, & nõ poſſe eſſe in pluribus 3a.q.77.2.c. *Perſona 3.&c.24.Prædicari 24.

12 Duo ſunt de ratione indiuidui, ſcilicet eſſe in actu, in ſe non in alio, & eſſe diuiſum ab aliis quę ſunt, vel poſſunt eſſe in eadem ſpecie, indiuiſum in ſe exiſtens 4.d.12.q.1.artic.1.q.3.3m. *Scientia 47.&c.Singulare.Singuli.Species 1.4.5. Vmbra 1.

13 Compoſitum ex materia & forma determinata, eſt indiuiſum 1a.q.30.4.

Du.730m 14 Immo compoſitum ex materia, & forma determinata, eſt ſpecies, & compoſitum ex materia & forma communi, eſt genus, Metaph.2.lect.4.medo.g. Reſpondeo Dubio 730o.

15 Species ſpecialiſſime dicuntur indiuidua, per carentiam diuiſionis formalis, quia non vlterius diuiduntur diuiſione formali, ſiue per differentias formaliter expoſitas. Particularia vero dicuntur indiuidua, inquantum neque formaliter, neque materialiter diuiduntur. Met.10.lect.10.fi.c./.le.11.meo.b.D.

16 Impoſſibile eſt naturam ſpeciei communicari indiuiduis, ſecundum prius, & poſterius, nec ſecundum gradus, nec ſm intenſionem, non autem naturam generis 2.d.3.q.1.4.c.fi./.Cautia 10.4.co.3.

17 In incorruptibilibus eſt tantũ vnum indiuiduum, vnius ſpeciei, quia ſpecies ſufficienter conſeruatur in vno 1a.quæſtion. 47.2.c./.quęſtion.119.1.c./.Spiritu 8.c./.Ho.7.lect.4.meo.B.

Diuiſio. 18 Indiuiduum duplex.ſ.indiuiduum vagum, & indiuiduum ſignatum 1a.q.30.4.c.

19 Indiuiduum dicitur quadrupliciter.ſ.ſingulare, ſpecies ſpecialiſſima, genus generaliſſimum, & propoſitio immediata. Met.2.le.4.meo.g.

Prino. 20 Principium indiuiduationis in rebus materialibus eſt duplex.ſ.materia prima, & quantitas dimenſiua 3a.q.77.2.c./.3.d.1.q.2.5.1m./.4.d.12.q.1.ar.2.q.3.3m./.Ʒ.4.co.65.fi./.Ver.quæſtion.2.6.1m./.7.c./.q.10.5.e./. Ma.q.16.1.18m./.Trin.14.16.o./.Opuſcu.29.m./.Ente 3.fi.h./.Opuſ.32.c./.Met.5.le.8.fi.d. *Abſtractio 3.&c.Agens 10.16.Commune 7.Coſta 2.Diuerſitas 6.9.Forma 87.

21 Materia eſt principium indiuiduationis 1a.q.7.3.c./.q.39.1.3m./.2.c./.q.54.3.2m./.q.56.1.2m./.q.75.4.5.c./.q.85.1.c./.3.4m./.q.86.1.3.c./.12a.q.63.1.c./.1.d.35.5.e./.2.d.3.q.1.2.c./.d.42.q.1.1.e./Ʒ.1.co.11.3m./.Lio.3.co.65.3m./ Lio.4.co.63./.Poa.q.2.4.c.fi./.q.9.1.c./.3.5m./.Spiritu 5.8m./. Quol.7.3.c./.Quol.8.1.e./.Met.5.le.8.fi.d./.le.10.S./.libo.7.le.10.fi.c.G./.le.15.fi.g.fi. *Creatio 40.41.42.Creatura 33.Diia 9.Definitio 4.Diſtinctio 2.3.12.13.

22 Immo aliqua forma indiuiduatur per ſeipſam 1a.q.3.2.3m. Reſpo.duo.731o. *Diuerſitas 5.&c. Du.731o.

23 Forma receptibilis in materia, indiuiduatur per materiam, quæ autem nõ eſt receptibilis in materia, indiuiduatur per ſeipſam 1a.q.3.2.3m./.3.c./.q.13.9.c./.3.q.77.4.c./.4.d.12.q.1.ar.1.q.3.3m./.Poa.q.9.3.5m./.Spiritu 5.8m./.8.4m./.13m.vel forma 12.

24 Hæ carnes, & hæc oſſa, & hæc anima, ſunt principia indiuiduantia hominem 1a.q.29.2.3m./.4.c./.q.30.4.c./.q.33.1.c./.q.75.4.c./.quæ.85.1.2m./.Con.1.co.65.2m./. Libo.2.co.74./.Verit.q.10.5.c./.Potentia q.9.1.6m./.Forma 13.21.&c.27.76.80.&c.

25 Indiuidua cõpoſitæ, ſubſtant ratione materiæ, ſed ſubſiſtunt ratione formæ 1a.q.29.2.5m. *Homo 6.7. Idem 1.3.&c. Indiuiduale.

26 Principia indiuiduationis in creaturis, ſunt cauſa ſubſiſtendi & diſtinctionis, in diuinis autem, tantum ſecundi. Poa. q.9.5.13m.

27 Indiuiſatio quantũ ad incommunibilitatem eſt in deo, nõ aũt quantum ad materiam 1a.q.3.2.3m./.q.19.3.4m./.1.d.35.1.6m./.Ver.q.21.4.9m.Deus 61.

28 Principia indiuiduantia, ſunt de eſſentia indiuiduorũ in cõpoſitis tantum, non autem in formis. Anima 3.13m.

29 Solius dei operatione fieri poteſt, vt hoc indiuiduũ demonſtratum, fiat illud indiuiduum demonſtratum, vt in euchariſtia 4.d.11.q.1.ar.3.q.1.c./.Ʒ.4.co.63. Intellectus 15.16.49.&c.150.163.164.Particulare.Prædicari 17.32.33. Proprietas 2.

30 Species, & partes eius, ſunt aliquid formale reſpectu indiuidui ſui. Phy.2.le.5.pro.b.B. *Singulare.

31 Immo partes habent rationem materię 1a.q.7.3.3m./.q.65.2.e./.Met.5 lect.3.prino.2./.Phy.3.lect.12.prino.2.fi./.libo.4.le.4.prino.2. Du.732o.

32 Nullum accidens, præter dimẽſiones interminatas, eſt principium indiuiduationis. Trin.14.16.o. Reſpondeo, ſicut duo.369o.

33 Quantitates ſiue dimenſiones interminatæ, ſunt principiũ indiuiduationis. Trinita.14.3m. *Accidens 17.57.94.95.96.97. Accidens.

34 Immo quantitas terminata, eſt principium indiuiduationis. Opuſ.32.o. Reſpondo.dubio 833o. *Angelus 38.388.389. Du.733o.

35 Propſium quantitatis dimenſiuæ inter cetera accidentia, eſt ſecundum ſe indiuiduari, quia vbicunque eſt diuerſitas partium eiuſdem ſpeciei, ibi oportet eſſe indiuiduationem Ʒ.4.co.65.fi./.Met.5.le.15.fi.d.fi. *Aſſimilatio 17.21. Ca 33.34.Cogitatiua 1.2.3.

36 Dimenſio terminata, indiuiduatur per ſubiectum indiuiduatum per dimenſiones interminatas. Tri.14.3m. *Concupiſcentia 10.

37 Dimenſio dupliciter indiuiduatur.ſ.ratione ſubiecti, ſicut & alia accidẽtia, & ratione ſitus 2.2.q.24.5.1m./.3a.q.77.2.c./.4.diſtinct.12.quæ.1.ar.1.q.3.3m./.diſtinct.44.q.2.ar.2.q.3.2m./.Con.4.co.64./.Trin.14.3m./.Quol.7.10.c./.Met.5.lect.15.fi.e.

38 Indiuiduum non poteſt intelligi, ſine dimenſionibus interminatis, ſed bene ſine vl accidente cõpleto. Tri.14.5m. *Cõcupiſcibilis 12.Phantaſma 7.Hoc.Intellectus 15.16.49.&c.150.163.163.Memoria 7.10.12.Perfectio 9.Prędicari 27.31.Prudentia 30.Quantitas 19.22.&c.

39 Collectio accidentium, non eſt principium indiuiduationis Met.7.le.15.fi.g fi.

40 Subſtantia indiuiduatur per ſeipſam. Ideo indiuiduũ eius habet ſpeciale nomen.ſ.hypoſthaſis, non autem accidentia, quia indiuiduantur per ſubiectũ 1a.q.29.1.c./.q.39.1.3.c./.Poa.q.9.1.3m./.8m./.2.6.c./.Quol.3.1.fi. *Agens 97.203.Angelus 38.55.54.&c.681 387.&c.580.

41 Omne indiuiduum ſubſtãtię, dicitur hypoſthaſis, ſm proprietatem nominis, ſm vſum autem, ſola indiuidua rationalis naturæ 1a.q.29.2.1m./.1.d.23.1.4m./.d.26.q.1.1.c.1.Poa.q.9.1.2m. *Aia 70.&c.159.Aial 28.Aſſumere 14.29.30. Cauſa 33.34.42.Cælum 61.

42 Singulare, particulare, & indiuiduum, ſunt in quolibet genere entis, ſed ſuppoſitum, Hypoſthaſis, res naturæ, & perſona, ſunt in ſolo genere ſubſtãtiæ 1a.q.29.1.2.c./.3.d.6.q.2.ar.1.

In

ar.1.q.1.c./.Vnſo 2.c./.Quol.9.2.1./. Op.3.c°.216. *Cognitio 44.49 51.Coſta 2.Creatio 40.&c.Creatura 33.Deſiderium 13.Deus 81.112.113.124.240.271.Generatio 38.&c.Inductio.Intentio 1.Ira 70.Natura 10.&c.24.&c. Notum 4.&c.Pars 20.Perſona 3.6.11.24. Prouidentia 22.27.33.48.

43 In vno indiuiduo de genere ſubſtantiæ, ſpecies poteſt attendi duplex.ſ.hypoſtaſis, & proprietatis. Et hę perſonæ diuinæ differunt ſpecie, non aũt primo modo. Pa°.q.10.2.12m. *Reſur°.11.&c.23.Scientia 50.&c.*Subſiſtentia 3.&c.Subſtantia.o.The°.22.Veſtigium 9.Vnitas 15.&c.Vniuerſale 1.&c.Chriſtus 20.&c.37.&c.

Diuiſio. 1 ¶INDIVISIBILE duplex.ſ.terminus continui, & extra genus eius. Secundum poteſt eſſe ſimul in pluribus locis, temporibus, & partibus, non autem primum.1a.q.8.2.2m./.q.52.2.c./.q 53 1.1m./.1.d 37.q.1.1.3m./.2.d.30.q.2.1.c./.3.1.c°.55./.Li°.3.c°.68 fi./.Spiritu 4.16m./.Anima 10.18m. *Actus 26.27.Addere 12. Angelus 41.106.193. Anima 62.63.206.Articulus 1.Augmentũ 17.Bonitas 209.Dauid 3.Dæmon 26.Diuiſio 16.Æternitas 19.26. Fides 40. Inſtans 30. Intellectus 17.Locus 8.Logica 3.Materia 28.39. Mediũ 18. Motus 16.

2 Indiuiſibile triplex.ſ.actu, vt continuum, per ſpeciem, vt ratio hominis, & in potentia, vt punctus. Primum & ſecundũ prius cognoſcitur, quàm diuiſio. Tertium autem poſterius. q.1.2.4m./.q 85.8.c./.q.87.3.c./ 1.d.24.q.1.3.2m./.Ain 3.lec.11.o. *Quantitas 6.7.Species 3.Subtio. Tempus.Theophraſtus.Vnitas.13.21*

¶Indiuiſio.Addere 11.12.Numerus 21.Quantitas 6.7. Vnitas 5.7.8.21.&c.32.Vnum 1.

¶Indiuiſum.Addere 12.Anima 347.Bonitas 209. Diſtinctio 26.Hypoſtaſis 3.Vnitas 1.4.

¶Indoles.Mendacium 20.Venuſtas.

id. ¶Inductio procedit ex ſingularibus, ſyllogiſmus autẽ ex uniuerſalibus.Poſt.le.1.fi./.Lect.3.prin°/.le 30.prin°.b.g.*Accuſatio 23.Aduocatus 6.Agens 34.42.64. Agere 9. Amor 142.Animal 69.Annunciatio 2.Architectura.Ars 36.&c.Baptiſmus 26.Bigamia 2.Cã.16.18 Defectus 18.Dæmon 66.72.104.Diſpoſitio 29.30.34.Enthimema. Excæcatio 7. Fides 24.85.Finis 129.Fruſtra.Generatio 43.Hæreſis 12.Honor 26.Iuramentum 4.34.&c.Iuſtitia 2.Ira 19. Legiſlator. Lex 27.&c.105.108.134.Maleficium 3. Matrimonium 25.40.64.Mitis 8.Peccatum 158. Pœna 95.Perfectio 44. Poetica 2.Princeps 6.56.Profeſſio 6.Prohibitio 2.Rancor. Ratio 9.Reatus 4.Religio 44.&c.Sacramentum 77.*Scientia 23.102.117.Scriptura 19. Somnium 2.3 Subiectio 4.Teſtamentum 12.Teſtis 7.12.14 Virtus 241.Viſio 143.156.189.216.260.Vtero.&c.

¶Inductiuum.Credere 30.Defectus 18 Scandalum 3.

Id. ¶Induere Chriſtum, nihil aliud eſt, quàm Chriſti ſimilitudinem aſſumere, vel exterius p factũ, vel interius per imitationem 4.d 4 L Diſpenſatio 17.Feſtum 20.

Cõi. 1 ¶INDVLGENTIA duplex.ſ.de minus malo, & de minus bono 4.d.26 q.1.4 3m./.1.E.Co.7.le.1.m°.E.

Eccleſiæ. 2 Indulgentia eccleſiæ pertinet ad clauem iuriſdictionis 4. d. 20.ar.3.q.2.1m./.ar.4.q.2.4.c./.Quol.16.2m.

3 Indulgentiæ ſupplent vices ſatiſfactionis, vt ſatisfactio eſt punitiua, non autem vt eſt medicatiua. Quolib. 2.16.3m.

4 Cauſa pro qua debet dari indulgentia, eſt honor dei, & cõis vtilitas eccleſię 4.d.20.ar.3.q.2.o /.5m./.q.3.o./.ar.4.q.1.c./.ar.5.q.4.c.

5 Indulgentiæ non dantur pro temporalibus ſecũdum ſe, ſed vt temporalia ordinantur ad ſpiritualia. Ideo non eſt ſymonia 4.d.20.ar.3.q.3.o.

6 Indulgentia tantum valet, quantum ſonat, ſi adſit anthoritas dantis, charitas recipientis, & pia cauſa 4.d.20.ar.3.q.2.o./.ar.5.q.2.c./.Quol.2.16.c. *Venia.

7 Indulgentia non ſe extendit ad remiſſionem culpæ, quia nõ eſt ſacralis, poteſt.n.& non ſacerdos indulgentias dare, ſi ſit ei commiſſum.Quol.2.16.2m.

8 Indulgentiæ valent ad remiſſionem pœnæ iniunctæ, vel iniungendæ, pp infinita merita Chriſti, & ſanctorum 4.d.20.ar.3.q.1.o./.Quol.2.16.o./.Op.7.c°.6.o.

9 Conſulendum eſt acquirentibus indulgentias, ne propter hoc dimittant pœnitentias iniunctas præcipue, quia quandocunque ſunt plurium debitores, quã credant, & et inqũãtum ſatiſfactionis opera ſunt præſeruatiua a peccatis futuris 4.d 20.ar.3.q.1.3m /.Quo.2.16.3m.

10 Pœnitentia iniuncta eſt melius in infinitũ, quã quæcũque indulgentię 4 d.20.ar.3 q.1.2m./.ar.5.q.2.2m.

11 Indulgentiæ in ſtationibus Romæ, inſtitutæ fuit a beato Gregorio 4.d.20.ar.3.q.2.c. Agens.

12 Solus papa, habet plenariam poteſtatem, dandi indulgentias, alii aũt, ſm taxationem eius 4.d.20.ar.4.q.3.o./.Quol.2.16.c./.Op.20.Li°.3.c°.10.

13 Legati non ſacerdotes, poſſunt dare indulgentias 4.diſtinct.20.artic.3.q.2.1m./.ar.4.q.2.o./. Quolib.2.16.2m. *Legitimatio 2.

14 Indulgentias non poſſunt dare, niſi epi, vel alii de licentia eorum 4.d.20.ar.4.q.1.o.

15 Indulgentiæ datæ ab exiſtente in peccato mortali, tantum valet, quantum datæ a ſanctiſſimo, cum non remittat ex virtute meritorum, ſed ex meritorum reconditorum in theſauro eccleſiæ 4.diſtinct.20.ar.4.quæſtio. 4. o. *Schiſma 7.

16 Dans indulgentias indiſcrete, peccat.Tamen valent 4.d.20.ar.3.q.2.1m.

17 Indulgentię non menſurantur ſecundum deuotionem, vel laborem recipientis, nec ſecundum quantitatem dati, nec ſecundum cauſam pro qua dantur, ſed ſecundum intentionem dantis 4.d.20.ar.3.q.2 o.

18 Nullus põt ſibi ſoli dare indulgentias, ſed põt uti ea, quam pro aliis dat 4 d.20.ar.5.q.4.o.

19 Indulgentię non valent exiſtenti in peccato mortali 4.d.20 ar.3.q.2.c./.ar.5.q.1.o./.Quol.2 16.c. Quibus.

20 Oppom vr̃ dicere a ſimili 2.d 40.4.5m./ le.8.le.1.fi.1.Reſp° ſicut dn°.318. D.m 734m.

21 Indulgentia pro ſubſidio, vt q qui dat auxilium ad fabricã eccleſiæ, intelligitur tale auxilium, q fiat ſecundum facultatem auxiliantis, & q ſit conueniens ei qui auxilium dat. Et ſecundum quòd accedit ad hoc, ſecundum hoc plus, vel minus de indulgentia conſequitur. Vnde etiam aliquis pauper, dans vnum denarium, conſequitur totam indulgentiam. Non autem diues, quem non decet ad opus tam piũ & fructuoſum, ita parum dare, ſicut non diceretur rex alicui homini auxilium facere, ſi et obolum daret 4.d.20.arti.3.q.2.3m.

22 Non faciens illud, pro quo dantur, non habet indulgentias licet alius faciat pro eo, niſi hoc fit in forma indulgentiæ 4. diſtinct.20.artic.3.q.3.o./.diſtin.45.q. 2. c. *Crucesignatus.6.

23 Pluries vadens ad indulgentias determinati temporis, habet eas ſemel tantum. Si aũt perpetuæ, toties conſequitur, quoties vadit 4.d.20.ar.3.q.2.4m.

24 Clerici, & alii vicini eccleſiæ, æqualiter habent indulgẽtias ſicut & aduenæ, niſi aliud exprimat. Sed nõ æqualiter merẽtur 4.d.20.ar.3.q 2.4m.

25 Indulgentiæ valent religioſis, ſicut & aliis. Tamen plus merentur, ſeruando religionem 4. diſtin.20.artic.3. quæſtion. 2. o.

26 Pęnitentiæ iniunctę religioſis in capitulo, non remittuntur per indulgentiam, quia in capitulo agitur forum quaſi iudicialis, magis quam ſpiritualis. Vnde etiam non ſacerdotes capitulum tenent. Sed abſoluitur religioſus a pœna iniuncta, vel debita pro peccato in foro pœnitentiali 4. diſtinct. 20. articul. 3. quæſtion. 2. 2m. *Religio 43. Oratio 45. 82.

27 Indulgentiæ valent defunctis in gratia, ſi hoc ſit in forma, & aliquis pro eis faciat illud pro quo dantur 4.d.45.q.2, ar.3.q.2.o.

28 Et ſimiliter indulgentia eadẽ quandoque datur prædicantibus, q datur accipientibus eruce:m, licet ſit pure ſpirituale 4.d.20.ar.3.q.3.2m.

29 Cruce ſignatus moriens ante iter, habet indulgentiã, ſi ille hoc intendat, aliter, autem non Quo.2.16.o.

30 Orans pro rege Frãcie, habet decem dies de indulgentia, a papa Innocentio quarto, licet ſit pure ſpirituale 4. d.20.ar.3.q.3.2m.

¶Indumentum. Habitus 19.&c.Inducere Veſtis.o.

¶Induratio hominis ex triplici prouenit cauſa. .ex longa conſuetudine peccandi, ex incredulitate iuſtitiæ dei, & ex ſeductione inimici. Opuſcul. 58. c°. 12. *Auaritia 15.Calor 5. Deus 427.&c. Excęcatio.o. Obduratio. Peccatum 158.&c. Cauſa.

¶Induſtria duplex, ſcilicet una de neceſſariis ad ſalutẽ, alia de his quæ ſunt ad bene eſſe. Prima eſt in omni exiſtente in gratia, non autem ſecunda 2.2.quæſtion.47.13.3m.14.1m. *Animal 48.Apoſtoli 28.Idoneus.o.Malitia.o.Solertia.o. Diuiſio.

¶Inebriari conuenit ſanctis quadrupliciter.ſ. lachrimis compunctionis, calice paſſionis, incendio amoris, & torrenté fe- Spũaliter.

licis

licis delectationis,& mali inebriantur quadrupliciter. ſ. mu teriali vino,carnali delectatione, ſpirituali errore,& puni tione dei. Iſa.28.me°.A.&c. *Amor.259. Beatitudo.33. Bria,Ebrietas.o.3ra.24.Sobrietas.1.Spes.37.Vomitus.2.

¶ Inefficax.Cognitio.50.Notorium.2.

¶ Inenarrabile.Spiritus.15.

¶ Inepta lætitia Gula.3.

¶ Ineptitudo.Fabula.2.Impedimētū.2.Irregularitas.2.Lepra 4.Ludus.12.Secreta.

¶ Inequalitas rerū,eſt a Deo,quia ſicut diuina ſapiētia, cauſa eſt diſtinctionis rerum,propter perfectionem vniuerſi,ita & inæqualitatis. Non enim eſſet perfectum vniuerſum, ſi tantum vnus gradus bonitatis inueniretur in rebus. 1ª.q.47.2. o./.q.65.2.3ᵐ./.Ʒ.2.c°.39.vſque.45./.Li°.3.c°.97./.Poª. q. 3.16.o./.Anima.7.c. *Amor.160.Baptiſmus.170.Beatitudo.85 Dies.2.Dimenſio.2.Diſparitas Diſtinctio.6. Diuerſitas.o. Diuiſio.13. Æqualitas.7.15.&c. Falſitas.1. Iniuſtitia.1.Innocenª.7.Inuidia.9.Ius.21.Iuſtitia.46.Mamona.Mēſura.16.Meritū.72.75.80.Mutuū.4.Pœna.45.Præceptum 7. Præmiū.9.Tonus.Tres.Triplicitas.Varietas.Vſura.94.182.

¶ Inæquitas. Inæquum.Vendere.12.

¶ Inæquum.Vſura.26.

¶ Ineſſe.Accidens.2.3.21.67.110.Actio.58.Angelus.522.Anima.224.265.Appetitus.49.Appropriatio.21.Cōceptio.14. Contingens.2. Contrarium.38.40.41. Debilitatio.Dici 2. Eſſe.40.62.Foiª.51.Hæreſis.147 Iracundia.2.Lumē.1.Natura.41.Naturale.1.10.22. Nocere.8. Nomen.34. Per ſe. 6.&c.Poª.29.56.Prius.5.Scientia.43.Semen.19. Suppoſitū. 2.Vniuerſale.24.Vſura.31.42.

¶ Ineuitabile Agonia.1.Peccatum.205.Timor.22.

¶ Inexperientia.Audacia.19.Aureola.25.Spes.34.&c.

¶ Infallibile. Charitas.141.Certitudo.1.8.Deus.202. Gratia 59.60.Iuramentū.4.Lex.157.Menſura.5.Prædeſtinatio.33. 34.41.&c. Virtus.265.

Publica. 1 ¶ Infamia publica, tenet locum accuſatoris. 2a2ᵉ. q.67.3.2ᵐ. Accuſatio.28. *Aduocatus.9.Calumnia.

2 Vno infamato, aliquando alii infamantur, quia ſecundum Auguſtinum cum de aliquibus qui ſanctum nomē profitentur, aliquid criminis vel falſi ſonuerit, vel veri patuerit,inſtāt, ſatagunt,ambiunt, vt de omnibus hoc credatur. 2a2ᵉ.q.33.7.c.ſi./.3ᵐ./ 4.d.19.q.2.ar.3.q.1.2ᵐ./.Quol.1. 16. d./. Op.19.c°.22. ſi. *Cōſtantia.9.Correctio.1.&c. 13.&c. Crimen. Criminator.Dæmon. 88. Deſpōſatio. Fornicatio. 23.Papa 3.Peccatum.205.Perfectio.89.90.Periurium.7.Religio.76. Simonia.32. Sterilitas.2. Teſtis.1.7. Vindicatio.6. Vſura 27.309.

¶ Adam.71.Angelus.598.Baptiſmus.32.126.&c.233.&c.Circūciſio.18.&c.Liber.4.Matrimonium.107.&c.Præceptum. 137.Seruitus.9.10.Chriſtus.171.172.

¶ Infatigabilitas.Amor.193.fortitudo.37.

¶ Infectio.Adam.79.&c. Baptiſmus. 201. Baſiliſcus.Bonitas. 225.226.Cōceptio.32.Correctio.19.Dulcedo.9. Empyreū. Faſcinatio. Gratia.156. Ignis.21.Peccatū.107.283.&c.310. 314. &c.318. &c.329. 334.342.c. Pœna.42. 82. Purgatio. 6.&c.Terræmotus.5.Verbum.71. Vſura.190.

¶ Infelia.Aſſerre.Rex.7.

¶ Inferi Deſcendere. 1.9.10.Paſſio.221.Symbolum.7.

¶ Inferior.Abſoluere.7.8.16.23.26.Abſtractio.1. Accidēs.14. 30.108.Accuſatio.17. Actio.15.Actus. 82. 83. Aduocatus. 2.9. Aer.1.2.Affectio.3. Agens.20.92.Amor.155.264. Angel°.426.481.Anima.44.46.64.140.222.223.224.228.267. 284.285.303.312.Appetitus.50.64.95.Attingere.o. Audacia.15.Auerſio.9.Beatus.38 Character.28.Cauſa.42. Cœlū.24.50 51.69.70.72.77.78 98.101.104.107.126.139.142. 248.Clauis.19.Clementia3.Comprehēſor.2. Conſeruatio. 4.Contemplatio.11.22. Corpus.16. Creatio.35. Creatura. 32.Dæmō.118.Deus.443.Diacon°.6.Difficile. 2.Definitio. 10.Diſpenſatio.7.22.Elementum.24.Elicere.1.Eſſe.24.25. Æternitas.17.Euangelium.8.Fallacia.1.Feruor.2.Finis.112. Fomes.6. Habitus.41. &c. 61.&c.Hæreſis.145. Homo.17. 18.26 Honor.21.Imago.22.Impoſſibilitas 2.In.22.Incipere 1.Infidelitas.9.Infinitū.22.Infra.Intellectus.183.206.Iudiciū.8.26.28.&c.Iuſtitia.58.64.&c.Laus.6.Lex.175.176. 177.Liber.13. Luna.19.21.&c.Maria.50.Mor°.56.&c.Natura.29. &c.31. Obedientia.29.&c.Obiectum.13.Officium. 2.Oratio.77.Ordo.7.81.Orizon.1. Participare.5.7.8. Paſſio. 80.Peccatum.85.90.&c.168.401.&c.Perfectio. 29.Perturbatio.Pietas.17. Politica.4.Poſſibile.6.Poª.57.58.Præceptū.153 Præcipere.2.Prædicari.17.18 44.Proceſſio.4 Prouidentia. 34.&c. 49.&c.Prudentia.79.Pſalterium.1. Raritas 1.Rō.57.&c.48. &c.Religio.61.Reputare.Releuare. Re

Infe Infi

uelatio.5.Sacerdos.27. Sapientia.27.37.Scientia. 150. Senſualitas.7.8.Sindereſis.2.3.Singulare.Sol.1.Sponſa.5. Superius.1.Tempus.37.Theoª.33.Timor.34 38.Tremor.2. Triſtitia.12.Venus.4.Virtus.142.181.209.255.256. Vniuerſale.6.Vniuerſum.2.

1 ¶ Infernale.Antonius 2.Apertio.2.

¶ Infernus quadruplex, ſcilicet dānatorū,puerorum,purgandorum,& ſanctorū patrum. In primo ſunt tria,ſcilicet tenebræ gratiæ,& tenebræ gloriæ,& pœna ſenſus. In ſecundo ſola duo prima. In tertio tantum ſecundum, & tertium. In quarto tantum ſecundum.3.d.22.q.2.ar.1.q.2. c./.4.d.45.q.1.3.o.*Aduētus.6.Aia.125.&c.140.Antonius. 2.Ardere.Claritas.2.Clauis.3.Contritio.12.13.Danatio.o. Diuiſio.

2 Infernus eſt horridus,& tenebroſus, & pœnalis locus dæmonum.2.d.6.3.2ᵐ. Dæmon.*95.104.121.&c.Deſcendere.

3 Infernus eſt largus quadrupliciter, ſcilicet retinendi auiditate,damnatorum multitudine,pœnarum diuerſitate,& pœnarum æternitate.Iſa.30.ſi.C. *Eleemoſyna.29.Fæces Hæreſis.107.Humilitas.19.Ignis.1.12.21.Limbus.1.2.Macarius.Malum.68.

4 Infernus eſt in centro,ideſt,in medio terræ.2.d.6. 3.2ᵐ./.4. d.44.q.3.ar.2.q.3.u.3./.d.48.q.2.3.4ᵐ./.L.ſi./.d.50.q.2.ar. 3 q.4.c. *Peccatum.191.204.225.Pœna.80.&c.89.&c. Purgatio.9.Purgatorium.2.3.

5 Oppoſitum videtur dicere. Op.10.ar.31./.Op.11.ar.24./. 25.Reſpon°.Dubio.735°. Duº.735ª.

6 Infernus probabiliter,ponitur ſub terra,licet non poſſit ſciri certitudinaliter,niſi per reuelationem.4.d.44.q.3.ar.2.q. 3.o. *Traianus.

7 Infernus ſignificat obſtinationem, cuius cauſa eſt obliuio dei Pſa. 9.me°.ml.

¶ Inferre.Actio.22.29.121.Auxilium.3.Concluſio.2. Conſequentia.2. Deus.318. Dolor.26. Excommunicatio.17.31. Ira.35.71.Martyrium.12.14.Mors.10. Nocere.8. Ordo.98. Pænitentia.13. Qualitas.10.Raptus.1.Reprobatio.2. Sponſa.4. Verbum.22.Vſura.196.289.

¶ Infeſtus Griphus.Moleſtia.

¶ Inficere.Peccatum.35.36.310.

1 ¶ Infidelis non debet permitti habere dominium nouū ſuper fideles,ſed tantum antiquum.Quo etiam priuari poteſt.Sed permittit eccleſia, quod infideles accipiunt a fidelibus miniſteriū in aliquo artificio. Nam ſerui ſubiiciuntur dominis ſuis ad totam vitam,& ſubditi prælatis,ad omnia negotia.Sed miniſtri artificum, ſubiiciuntur eis ad aliqua ſpecialia opera. Vnde periculoſius, eſt quòd infideles accipiant dominium,vel prælationem ſuper fideles,quam quòd accipiant ab eis miniſterium in aliquo artificio, & ideo ſecūdum permittit eccleſia,nō autem primum.2a2ᵉ.q.10 10. o. *Abraham.6. Non licet.

2 Prælati eccleſiarum, non habent ſuper infideles poteſtatē, niſi indirecte 1.Cor.5.le.3.ſi. D. *Adam.58.Amor.110.

3 Res infidelium ſi ipſi delinquant,licet auferre per viam authoritate publica,nō autem authoritate priuata.2a2ᵉ.q. 10 10.c./.q.66.8.2ᵐ./.Op.21. *Apoſtoli.25.

4 Filius manens in infidelitate,patre conuerſo,perdit ius hæreditatis. Sed ſi conuertatur, redditur ei, etiam ſi alius intraſſet in poſſeſſionem.4.d.39.5.5ᵐ. *Appellare.5.Aureola.15.Baptiſmus.127.128.131.146. Benefacere.2. Certitudo.15.Communicatio.4.

5 Puer perfectæ ætatis, poteſt libere ſequi patrem fidelē, vel matrem infidelem.Minor autem debet dari fideli,licet indigeat educatione.4.d.39.4.4ᵐ. *Credere.33. Diſpenſatio.5. Diſputatio.7. Doctrina.2.Eccleſia. 11. Euchaª. 150. 173.229.Fornicatio.17.18.

6 Infideles qui numquam fuerunt de fide Eccleſiæ.ſ.iudæi & pagani,non reputātur hæretici, licet peruerſam fidē habeant. Sunt tamen compellēdi a fidelibus ſi adſit facultas, ut fidem nō impediant,uel blaſphemiis,vel malis perſuaſionibus, vel etiam apertis perſecutionibus. 2a2ᵉ.q.10.8.o./.4. d.13.q.2.1.6ᵐ. *Hoſtianus.Immunditia.1.Iudicium.68. Mahumetus.

7 Infideles vero qui aliquando ſumpſerunt fidem.ſ.hæretici debent cogi ad fidem,non autem alii,ſcilicet iudæi, & pagani.2a2ᵉ.q 10.8.o.

8 Non omnes actus infidelium ſunt peccata, ſed aliqui actus eorum ſunt boni,ex eſſentia, obiecto, vel circunſtantia, & placent deo. Nullus tamen eſt meritorius. 2a2ᵉ.q.10.4.o./. q 23.7.1ᵐ /.2.d.7 q.1.2./.d.41.q.1.2.o./.L.pri°. F /.4.d. 39.2.5ᵐ./.Ma.q.2.5.7ᵐ./.Ro 14 ſi./.Tiuum. *Matrimoniū 49.103.120.&c.134.137.&c.Mulier.18. Oratio.89. Paganus.Primus.1.Reſiſtere.4.6.

In

9 Nullum pctm veniale pōt eſſe in infideli, antequam peccet mortaliter 12ę.q.89.6.o. *Reſponſio. Ritus.

10 Primi motus non ſunt peccata mortalia fideli, nec infideli 1.2ę.q.89.5.o./.22ę.q.158.2.3m./.2.d.24.q.3.c.c./.d.41.q.2.1.5m./.3.d.23.q.1.ar 3.q.2.3m./.d.40.1.5m./.4.d.33.q.1.21. 3.q.c.3m./.Ver.q.26.6.16m./.Ma.q.7.3.17m./.6.8m./.8.o./.Quo.4.21.22.o./.Ro.8.le.1.pro.C. *Scriptura 7.10.11. Seruit 10. Sinderesis.8. Sponſalia 8. Teſtis 7. Tranſumptio.

11 Grauius peccat fidelis, quē infidelis, in eadē ſpē peccati, ſimpliciter aūt eſt ecōuerſo 12ę.q.73.8.c.fi./.q.89.5.c./.22ę.q.10.5.3m./.Ma.q.7.3.17m./.8.4m./.Ro.2.le.2.mo.B./.co.8.le.1.pro.D./.12ę.Ti.5.le.1.fi./.He.10.le.3.mo.B.

12 Et infideles contemnunt fidē, ſi fidelium defectus cognoſcāt 22ę.q.10.10.c.

13 In illis infidelibus qui temporaliter eccleſiæ, vel eius membris non ſubiacent, ius auferendi res eorum, eccleſia non ſtatuit, licet poſſet ſtatuere de iure. Et hoc facit ad ſcandalū vitandum, ne nomen dñi & doctrina blaſphemetur 22ę.q.10.10.c.fi./.q.66.8 2m. Oratio 89.

1 ¶Infidelitas ſumitur dupliciter. ſ. negatiue, & contrarie idest repugnando, vel contemnendo. Et eſt pctm, nō aūt primo modo, ſed eſt pœna 22ę.q.10.1.o./.6.fi./.q.34.2.2m./.2.d.39.q.1.2.4m. *Admiratio e. Adulteriū 7. Apoſtaſia 3. &c. Baptiſmus 13. Blaſphemia 4.

2 Ratio infidelitatis, perficitur in contemptu. Ideo eſt in voluntate, vt in cauſa, ſed eſt in intellectu, vt in ſubiecto 22ę.q.10.1.c./.2.o. *Deſperatio 4.5.

3 Spēs infidelitatis ſunt tm̄ tres. ſ. paganorū, Iudæorū, & hæreſis 22ę.q.10.5.o./.q.11.1.c./.q.94.1.1m. *Dubitatio 3.

4 Infidelitas hæreſis, eſt grauior, quā Iudæorū, et hæc paganorum 22ę.q.10.6.o. *Eccleſia 42. Fides 24.100.161.

5 Infidelitas eſt grauiſſimum oīum peccatorum circa mores, non autem peccatorum contra virtutes theologicas 22ę.q.10.3.o./.queſtion.13.3.c./.quæ.39.2.o./.3a.q.80.5.c./.4.d.9.ar.3.q.4.c./.1m./.Ma.q.2.10.c./.2m./.q.3.8.1m./.Ro.2.lec.2.meo.B./.He.10.le.3.meo.B.

6 Infidelitas eſt vltimum peccatorum, ad quam homo quandoque per alia peccata perducitur 22ę.q.162.7.3m. *Fornicatio 17.18.

7 Infidelitas ſm qͥ eſt peccatū, orit ex ſuperbia 22ę. q. 10.1.3m. *Idolatria 2. Ignorantia 14.32.

8 Infidelitas eſt in intellectu ſubiectiue, ſed eſt in voluntate imperatiue. Ideo actus eius eſt demeritorius 22ę.q.10.2.c./.2.d.39.q.1.2.4m./.3.d.23.q.2.ar.3.q.1.4m. Subiectiue. *Luxuria 15. Matrimonium 49.120.&c.133.&c. Nox 3. Odium 19. Peccatum 401.

9 Surreptio infidelitatis, eſt aliquādo in imaginatione, aliquādo in ratione inferiori; & aliquādo in ratione ſuperiori. Ma.q.7.3.6m. *Recedere.

10 Qui nihil audiuit de fide, excuſat a peccato infidelitatis, nō autem ab aliis peccatis. Ro.10.lect.3.meo.G./.He.10.lec.3.meo.G.

11 Infidelitas & deſperatio maxime opponuntur caritati, quia radicitus eā euellunt. Ma.q.2.10.2m. *Schiſma 5. Superſtitio 1. Votum 38.

¶Infimus. Angelus 252.575. Aīa 44.45. Beatitudo 55.140. Dānatio 40 Deus 193. Gradus 2. Humilitas 26.&c. Ordo 47. Ornatus 11. Peccatum 194.

1 ¶Infinitas extenſiua perfectionis eſt, cum recedit ab vnitate, intenſiua autem cum accedit ad vnitatem. Op.9.q.4. *Anima 256.

2 Infinitas intenſiua eſt in deo, non aūt infinitas extenſiua. Op.9.q.4. Deus 83. *Contritio 69.

¶Infinitius. Nouelle. Verbum 80.85.86.

1 ¶Infinitum eſſe in actu, non eſt intelligibile. Quolib. 9.1.1m.

2 Nihil pter deū, eſt infinitū actu, nec pōt eſſe, & p potētiam dei, nec ſm eſſentiā, nec ſm eſſe, nec ſm virtutē ſeu potentiā, nec ſm magnitudinē, nec ſm multitudinē 1a q 7.2.3.4.o./.q.45.5.3m./.q.50.2.4m./.q.86.2.c./.1.d.43 q.1.1. 3m./.2.c./.2.d.1.q.1.5.17m./.Ver.q.c.2.5m./.10.o./.q.29.3.c./. Poa.q.1.2 1m./.q 3.14.6m./.Quol.2.2.o./.Quol.5.1.c./.Quol.9.2.o./.Quol.10 4.2m./.Quol.12.2.o./.Met.11.le.10.o. *Aīe 46.165.256. Auerſio 19. Bonitas 235.

3 Oppoſitum videtur dicere 1a.q.10.5.4m. Reſpondeo Dubio 736o. *Confeſſio 37.44. Contritio 29. Creatura 10. Eſſe 47.94.

4 Non inconueniens aliqd creatum ſic eſſe infinitum, quòd non finiatur ab alio 1a.q 10.5.4m./.q.50.2.4m./. Quolib.10.4.2m.

5 Infinitum ſecundum eſſentiæ rationem, eſt ſolus deus 3a.quæſt.10.3.2m. *Eunm 5. Finis 13.106, Gratia 157. Locus 8.

6 Id quod eſt ſimpliciter & oībus modis infinitū, non poteſt eſſe niſi vnum, ſed ſm aliquid poſſunt eſſe plura 3a. q.10.3.3m./.Poa.q.1.2.9m.

7 Si eſſet infinitum numero, vel continuitate, eſſet finitū, ſecundum eſſe & eſſentiam, & eſſet menſurabile a ſcientia dei 1a.q.7.2.c./.q.14.12.3m./.3a.q.10.3 2m./.Quol.9.1.c. *Materie 29.30. Motus 64. Mundus 24. Offenſa. Pænitentia 100. Perſona 34. Pluralitas 1.

8 Beatitudo creata, habet quandā infinitatē, ex eo qͥ cōiungit infinito bono 1.d.44.3.3m./.3.d.1.q.1.2.3m./.4.d.17.q.1.art.3.q.1.c.

9 Spēs figurarū, numerorum & huiuſmodi non ſunt infinitę in actu, ſed poa tantum. Anima 18.3m./.20.12m.

10 Quicquid dicitur de deo eſt infinitum 1.d.43.q.1.2.c./.Potentia q.1.2.c. *Poa.24.&c. Prędicari 22. Quantitas 21. Recipere 4.

11 Infinitum eſt in diuiſione, magnitudinis, non autem in appoſitione 1a.quæ.7.3 3m./.Phy.3.lect.10.prino.b./.mo.g.&c. Diuiſio 7. *Viſura 47.

12 Infinitum non eſt ſubſtantia, ſed accidit rebus. Ideo ſicut multiplicatur ſecundum ſubiecta, ita & proprietas eius 3a.q.10.3.3m. Quid.

13 Ratio infiniti, priuatiue conuenit quantitati, non autem negatiue 1a.q.7.1.2m./.Ver.q.2.c.5m./.Poa.q.1.2.1./.2m./.5m./.6m./.11m./.Quol.10.4.2m. vel Deus 87. *Hæreſis 46.53. Peccatum 76.215.297.

14 Infinitum materiale conuenit quantitati, non autem infinitum formale 1a.q.7.1.2m./.3.3m./.4m./.q.25.2.1m./.3a.q.10.3.1m./.Quol.9.3.1.

15 Infinitū repugnat cuilibet ſpeciei magnitudinis, nō aūt magnitudini in communi 3a.q.7.3.2m./.Quol.12.c.2m.

16 Infinitum duplex, ſcilicet negatiue dictum, & priuatiue 3a.quæſt.10.3.1m./.1.d.3.q.1.1.4m./.d.43.qu.1.1.c./.3.1.co.43.1m./.Libo.3.co.54.fi./.Veri.quæſt.2.2.5m./.9.5m./. Potentia queſt.1.2.1.prino./.Quol.10.4.2m./.Opuſ.3.co.18. *Addere 16.

17 Infinitum duplex. ſ. ſm materiam, & ſecundum formā 1a.q.7.1.o./.q.25.2.1m./.q.86.2.1m./. 3a.q.10.3.1m./.Quol.3.3.c./.Phy.8.le.21.meo.c.H. Diuiſio.

18 Infinitum duplex. ſ. ſimpliciter, & ſecūdū quid 1a.q.7.2.c./.Quol.3.3.c. *Agens 54.55. Amor 39.

19 Infinitum ſecundum quid duplex. ſ. in potentia ad infinitas formas, vt materia, vel non limitatū per materiam, vt intelligentia 1a.q.7.2.o./.Quol.3.3.c.

20 Res immateriales, ſunt infinitæ dupliciter. ſ. in ſe, quia ſunt aliquo modo omnia per intellectum, & vt ordinantur ad omnia per voluntatem. Sed res materiales, ſunt finitæ vtroque modo 3.d.27.q.1.4.c./.Op.3.co.103. *Auerſio 19. Charitas 79.80 81. Cauſa 29. Cælum 72.&c.

21 Id quod eſt infinitum vno modo, pōt eſſe finitum alio modo 1a.q.10.2.2m./.2.d.1.q.1.5.17m./.Veri.quæſt.2.9.c./.quæ.20.4.1m./.quæſtio.29.3.c./.Spiritu 6. 8m./.10.7m./.Quolib.3.3.6m. *Complacentia 2. Concupiſcentia 7. Conſiliū 4. Creatio 26.27.

22 Quælibet virtus ſuperioris ordinis, eſt infinita, reſpectu virtutis inferioris ordinis. Spiritu 6.8m./.10.7m. *Actus 170. Charitas 81. Circunſtantia 8.10.11.12.13.26 27. Corpus 1.2.3. Creatio 26.27. Diſtantia 3.4.5. Diuitiæ 2. Virtus.

23 Virtus finita poteſt in obiecta infinita, non autem operari poteſt modo infinito 3.d.14.ar.2.q.2.2m./. Veri.q.29.3.4m. *Forma 14. Gratia 80.149.257. Inſtans 30. Miſericordia 32. Peccatum 215. Pænitentia 100. Poa 27. Prolixitas. Recipere 4. Satisfactio 21.

24 A Virtus infinita, non poteſt eſſe in magnitudine 1ę.q 25.2.3m./.q.105.2.3m./.3.1.co.20.4o./.Poa.q.1.1.c.2o./. q.6.6.c./.Opuſ.3.co.17./.Meta.12.lect.8.fi.f./.Phy.8.lect.21.medo.c.A.&c.

24 B In magnitudine infinita, non pōt eſſe potentia finita. Phy.8.le.21.fi.d.&c.

25 Motus infinitus, ſecundum partes magnitudinis, ſuper quā fit, poteſt eſſe a potentia finita, non autem motus infinitus ex parte mobilis, quia quantitas motus ſecundo modo, conuenit ei per ſe, primo vero per accidens. Phy.8.le.21. pro.b.K.&c. *Viſione 67.c.

26 Infinitum comprehenditur ab infinito, quia nihil eius eſt extra cognoſcentem, non autem attingendo finem eius 22.q.14.3.1m./.2m./.12.1m./.2m./.1.d.43.q.1.1.4m./. Veri.q.2.c.5m./.Poa.q.9.5.11m. *Angelus 6.&c.161.216. Anima 46.225.256. Cognitio.

27 Nul-

In

27 Nullus intellectus cognoſcit infinitum inquantum hmōi.ſ numerando partem poſt partē. 1a.q.14.12.1m./.q.86.2.o./. 3a.q.10.3.1m./.1.d.39.q.1.3.5m./.Ʒ.1.c°.69.10m./.11m./. Ve ri.q.2.2.5m./.9.c./.8m./.Quol 3.3.c./.Opuſ.3.c°.135.prin°. *Auxilium.2.Comprehendere.3.Conſiliū 4.Creatura.10. Debitū.13.Deus.87.115.117.140.&c.348.414.Dictio.4.5.

28 Intellectus noſter dicitur intelligere infinita, inquantū intelligit uniuerſale, continens infinita in potentia.1a.q.7.2. 2m./.q.14.12.c.fi./.q.86.2.4m./.12ſ.q.30.4.2m./.3a.q.10.3. 2m.1.d.39.q.1.3.c./.Ʒ.2.c°.4°.6m./.Veri.q.2.9.c./.q.20.4.1m. /.Spiritu.6.8m./.10.7m./.Anima.18.3m./.20.1.2m./.Opu.9.q. 81.*Donec.For.14 66.Forma.3.Immēſitas.Indulgē.8.10.

29 Infinitum ſecundum materiam, eſt ignotum non aūt infinitum ſm formam.1a.q.12.1.2m./.q.86.2.1m./.3a.q.10.3.1m. /.1.d.3.q.1.1.4m./.4.d.49.q.2.1.12m./Ʒ.3.c°.54.fi./.Veri.q. 2.2.5m./.Quol.3.3.c.vt Deus.87. *Intellectus.54.130.160. Ira.27.Verbum.87.Chriſtus.70.104.126.

In cōi.
30 Infinitum materiale eſt imperfectum, ſed infinitū formale, eſt ſumme perfectū.1a.q.7.1.c./.1m./.q.25.2.1m./.Veri.q.1. 9.7m./.Opuſc.3.c°.20.

31 Infinito ſimpliciter quo ad omnia, nihil poteſt eſſe maius, infinito ſm aliquid determinatum eſt aliquid maius extra illum ordinē, non aūt in illo ordine.3.q.10.3.3m./.2.d.1.q. 1.5.18m./.Po.q.1.2.c./.2m./.5m./.6m./.11m./.Quol.9.1.c./. 1m./.Quol.10.4.2m./.Quol.12.2.2m. *Auxilium.2.Non ens. 6.Prouidentia.48.

32 Infinito non fit additio, ſm totalem ſucceſſionē, ſed ſm aliquid eius finitū in actu.2.d.1.q.1.5.18m./.Ʒ.2.c°.37.4m.

33 In entibus per accidens, ſiue in infinitū, nō autē in entibus per ſe.1a.q.46.2.7m./.12ſ.q.1.4.o./.Quol.9.1.c.

34 Infinita vni accidunt, ſaltem ſm reſpectum ad infinita priora, & ad infinita poſteriora.Meta.4.le.7.me°.h.E.

Vtilis.
1 ¶INFIRMITAS corporis, aliquando eſt vtilis ad ſanitatem animæ, inſtruendo eam humiliter & patienter, & computatur in pœnam ſatisfactoriam. Sed aliquando infirmitas corporis impedit ſalutem animæ, impediendo virtutes.Ʒ.4.c°. 72.1m. *Abſtinentia.12.13.1.

2 Ex infirmitate animæ, aliquando infirmitas deriuatur ad corpus, id eſt, ex peccato, ex iudicio Dei.Ʒ.4.c°.72.1m.

3 Poſſe ſanari, & poſſe infirmari, differunt ſecundum rationē & hoc ſecundum ordinem ad obiecta, ſed ſubiectum eſt vnū & idem.Phy.le.15.prin°.2./.Lib°.3.le.2.fi.e.F.

4 Infirmitas in malis voluntatis, ſubeſt poteſtati hoīs. Ideo non tollit, nec minuit rationem culpæ.12ſ.q.21.2.5m.

5 Infirmitas animæ, ex qua dicitur aliquod pctm, eſt paſſio eius, non moderata a ratione.12ſ.quæſtio.77.3.o./.quæ.85. 3.4m./.2.d.22.q.2.2.5m./.L.fi./.4.d.29.q.2.2.3.q.1.2m./.Ma. q.3.8.5m./.9.10.11.c./.12.c.fi./.Pſal.6.me°.h.G. *Adora°.5. Adula°.4.Aſſumere.55.&c.Baculus.1.Blaphe.17.Calcaneas.Cete.6.Cōfirmatio.29.41.Cōtritio.8.12.Cor.8.&c. Dānatio.36.Debilitas.Delectatio.27.Deriſio.1.Diſpō.54. Euāgelium.10.Eucha.194.200.&c.Fomes.o.Fugatio.Gratia.94.Imaginatio.9.10.Importabile.Inclinatio.5.Infectio Ioſaphat.Ira.33.Iraſio.4.Languere.

6 Peccans ſemel, & ſtatim poſt triſtatur, & verecundatur, præſumitur peccare ex infirmitate. Ideo ſperandū eſt de emēdatione eius. Non aūt ſi ſæpius peccat, & ſine ſigno, quia peccat ex malitia.4.d.19.q.2.ar.3.q.1.2m. *Medicina.1.Medicus.o.Meritum.38.Miraculū.19.Morbus Mors.38. Mulier. 6.Natiuitas.15.Odium.11.Ordo.69.Ornatus.2.Paſſio.1.3. 7.49.50.71.peccatum.123.146.169.192.197.283.296.359. 372.437.Perfectio.66.Puer.5.c.

7 Infirmitas alleuiat peccatum, inquantum diminuit voluntatē.12ſ.q.77.2.c./.q.73.6.c./.q.77.6.7.o./.q.88.2.c./.q.105. 2.1m./.22ſ.q.14.3.1./.q.150.4.3m./q.154.3.1m./.2.d.22.o.q. 2.2.5m./.Ʒ.3.c°.10./.Ma.q.3.8.5m./.11.o. *Putrefactio.Religio.88.106.Sanitas.7.Scandalum.13.19.Sponſalia.10.Superbia.36.Tentare.21.Timor.5.Traductio.4.Venia.Vertigo.o.Vinū.5.&c.Vita.67.Vitium.4.Vnctio.17.25.&c.Vxor an Chriſtus.171 &c.

8 Peccatum ex infirmitate, imputatur homini ad peccatum mortale, inquantum fuit in poteſtate eius, reprimere paſſionem.12ſ.q.77.7.8.../.Ma.

¶Inflāmare.Ignis.19 Incōnectē.in.5.miſſio.22.Vapor.4.Verbū 74.Virginitas.23.

¶Inflatio.Ira.50.Mel.1.

¶Inflexibilis.Dominatio.1.Elephas.5.Sacerd as.q.3.10.o.

¶Infligere.Clementia.6.Confeſſio.92.Congregatio.1.Eccleſiaſtes.3.Flagellum.3.Fomes.3.Furtum.14.

¶Interdictum.Iudex.1.2.Lapidatio.Lex 180 Martyrium.14. Mors.9.10.Pœna.6.7.8.9.24.36.56.Præceptum.5.Punitio.

In

o.Seruitus.Suſpenſio.o.Temporale.3.Timor.17.18.19.Tormentum Vindicatio.3.6.Vſura.85.

4 ¶INFLVXUS poteſt una ſubſtantia ſpiritualis in aliam.Quol. 3.7.o. *Accidere.2.Accidens.67.Agens.9. Spiritus.

2 Oppoſitum videtur dicere.Veri.q.22.9.c.Reſpon°.Da°. 737°. *Angelus.145.155.301.501.503.Anima.14.211. Antichriſtus.2.Baptiſm°.185.Caput.2.3.4.Charitas.104. Cauſa.36.73.&c.Cælum.40.50.51.57.96.102.125.Conſeruatio.1.&c.Cor.6.Corpus.16.71.Dæmon.39.409.Deus. 315.&c.Eucha.240.Facere.2.Forma.5.Gratia.66.72.Habitus.Immittere Immutatio.3.Lux.18.&c.Malum.26.Mēbrū. 8.Ordo.36.Prophetia.54.57.Saphirus.o.Seraphim.3.Sol.2. 3.Spēs.5.Spes.47.Chriſtus.51.&c.100. Da°.737°.

¶Informatio.Actus.4.25.97.Adiectiuum.1.4.5.Amor.106. Anima.248.Artifex.4.Aſſimilatio.12.Charitas.46.Cōfeſſio.15.Corona.6.Donum.16.Eſſe.61.Fides.110.Habitus.6. Intellectus.121.&c.141.Iuſtificatio.20.23.2.9.Lux.12.Meritum.13.21.&c.41.&c.52 &c.77.Operatio.31.Oratio.100. Pœnitentia.126.Po.21.Virtus.101.&c.244.Chriſtus.96.

¶Informe.Charitas.21.Cælum.46.Certitudo.24.Confeſſio.52.Diſtinctio.32.Femininū.3.Fides.5.16.45.81.102. 120.152.153.157.161.For.59.Lux.10.Materia.14.Mūdus 2.Neutrum.1.Spes.8.9.54.Virtus.252.

¶Informitas.Cælum.55.Dies.22.For.92.Terra.14.15.

¶Infortunium.Trepidatio.

¶Infra ſe, poteſt omne agens, nō autem ſupra ſe.Quol.5.2.6. Agere.32. *Cælum.4.Honor.21.Meritum.17.Viſura.239. Diffinitio.

¶Infrangibilitas.Fortitudo.37.

¶Infrigidare.Congelatio.Saturnus.1.

¶Infructuoſum.Magnanimitas.18.

¶Infuſum.Abortus.o.Actus.92.Adam.21.&c.Adulterium.9. Angel°.501.503.517.589.Anima.86.&c.149.152.167.&c. 183.210.Aptitudo.Agricola.15.Bonitas.175.Character. 44.Charitas.23.69.87.102.Cherubin.2.Cognitio.68.De°. 192.Docere.3.Febris.1.Fides.79.88.Gratia.53.54.58. 65.&c.154.163.165.170.Habitus.27.28 38.39.40.48.49. 68.82.Illuminatio.8.Intellectus.134.185.Iuſtitia.6.Iuſtificatio.9.11.12.15 18.20.22.23.24.25.28.32.Lumen.20.&c. Manifeſtatio.2 Maria.12.Mos.1.Numen.36.Peccatū.309. 345.Pœnitentia.15.103.126.136.Perſeuerantia.5.Prophetia.56.Prudentia.19.84.Puer.1.Reſurrectio.25.Sanctificatio.12.Sapientia.56.Scientia.73.76.105 &c.Veritas.29.31. Virtus.2.Vnctio.13.15.Vſura.44.Chriſtus.I.

¶Ingenerabilis Materia.1.&c.

1 ¶INGENITVM ſumitur tripliciter.ſ.negatiue extra genus in genere dei, & in genere principii diuini. Primum conuenit etiam creaturis non generatis. Secundū ſpiritui ſancto. Tertium autem, notio patris tantum.1a.quæſtio.33.4.o./. 1.d.13.4.o./.d.28.q.1.1.o./.Opuſc.1.c°.9. Diuiſio

2 Ingenitum per duplex.eſt increatum, ſeu æternum, per ſimplex autem.N genitum eſt nō generatum.1.q.33.4.3m. /.3.d.8.1.4m.non genitum.

3 Ingenitum & innaſcibilitas, nihil ponunt de intellectu eorum, ſed aliquid præſupponunt.1a.q.33.4.1m./.1.d.28.q.1. 1.1m.Æternitas.18.Mate.12.1.&c.Sapientia.46.47.

4 Pater in diuinis potius dicitur ingenitus, quam inſpiratus triplici ratione, ſcilicet prima eſt, quia proceſſio ſpiritus ſancti, ſecundum ordinem naturæ præſupponit generationem filii Secunda, quia per hoc quod dicitur ingenitus, ſecundum quòd eſt notio patris, tollitur omnis modus conſequendi generationem. Hoc enim conuenit patri inquantū eſt generationis principium, ut nullo modo generationē conſequatur. Tertia, quia negatio ingeniti fundatur ſuper rationem principii.1.quæſtio.33.4.5m./.1.d.28.q.1.1. 4m.

1 ¶INGENIVM. Velocitas ingenii, pertinet ad perfectionem hominis, Quo ad bene eſſe eius.12ſ.q.4.5.c. *Anima.73. 178.Ariſtoteles.6.Generatio.38.&c.Intellectus.99.Officiū 1.2.3.Rex.9.Scientia.46.73.75.94.Tacitus.10.Tarditas.3.4. Perfectio

2 Hebetudo & ſubtilitas ingenii, differunt ſecundum velocitatem & tarditatem addiſcendi.2.diſt.24.q.2.2.5m. *Vſura.294.

¶Ingenuus.Liberum.1.Libertas.o.Nobilitas.o.Ordo. 108.

¶Ingerere.Debitū.16.Exprobratio.Præſtigi.1.Præſūptio.o.

1 ¶INGRATITVDO qualibet eſt peccatum, quia tollit debitum gratitudinis, quod eſt debitum honeſtatis.22ſ.quæſt. 107.1.o. Quid

2 ¶Ingratitudo pertinet ad primam & ſecundam ſpeciem ſuperbiæ.22ſ.q.162.4.3m.Superbia. *Gratitudo.2.4.Humilitas.5.

litas.5.Ignorantiaᵃ.20.
3 Ingratitudo eſt ſpeciale peccatum, ratione contemptus beneficii. Sed eſt circumſtantia, reſpectu aliorum peccatorũ. 22ᶠ.q.107.2.o./.3ª.q.88.4.o./.4.d.16.quæ.3.ar.1.quæſtio.3.4ᵐ./.ar.2.q.2.c./.3ᵐ./.diſt.22.quæſt.1.ar.2.q.1.o. *Inobedientia.2 Magnanimitas.18.20.
4 Ingratitudo eſt peccatum mortale, & aliquando veniale. 22ᶠ.q.107.3.o. *Voluntas.51.&c.
5 Ingratitudo proueniens ex peccato mortali, habet perfectã rationem ingratitudinis. Sed proueniens ex veniali imperfectam. 22ᶠ.q.107.3.c./.1ᵐ.
6 Obliuio beneficii ex natura, excuſat ab ingratitudine, non autem obliuio ex negligentia, nec impotẽtia recõpenſandi beneficium, quia ad gratitudinem ſufficit bona volũtas, ubi deeſt facultas. 22ᶠ.q.106.3.5ᵐ./.q.107.1.2ᵐ.
7 Ingratitudo non eſt reſpectu adiuuantis peccare, quia non confert beneficium. Ideo non debetur ei gratiarum actio. 22ᶠ.q.107.1.1ᵐ.
8 Ingratitudo opponitur iuſtitię, quia tollit gratiarũ actionẽ, quæ eſt actus iuſtitiæ. 4.d.22.q.1.ar.2.q.1.2ᵐ.
9 Ingratitudo dicitur dupliciter. ſ. per ſolam omiſſionem actus gratitudinis, & per actum contrarium gratitudini. 22ᶠ.q.107.2.3.c.
10 Gradus ingratitudinis triplex. Enon retribuere, diſſimulare, & peſſimus ex negligentia obliuiſci. Sed reddere mala pro bonis, reducitur ad primum. Vituperare bene factũ, ad ſecundum. Sed ad reputare male factum ad tertium. 22ᶠ.quæ.107.2.c./.4.d.22.q.1.ar.2.quæſtio.2.c./.1ᶠ. Cor.12.lo.1.prinᵒ.C.
11 Ingratitudo ℨ deum, contingit dupliciter ſ.agendo ℨ beneficium eius, per quodcumque peccatum mortale, & agendo ℨ formam eius quadrupliciter, ſcilicet per odium proximi, per apoſtaſiam a fide, per contemptum confeſſionis, & per dolorẽ de pœnitentia præterita. Ideo per ingratitudinẽ borũ ſpecialiter peccata dimiſſa redeunt. 3ª.q.88.2.o./.4.d.22.q.1.ar.3.q.3.o.
12 Ingratus meretur priuari beneficio. Tamen dans beneficiũ non debet ei ſubtrahere, ne fiat peior. 22ᶠ.q.107.4.o./.quæ.122.5.4ᵐ.
13 Ingratitudo non incurritur per peccatum veniale, nec peccata dimiſſa redeunt, quia peccatum veniale non eſt ℨ deũ, ſed præter eum. 3ª.q.88.2.2ᵐ./.4.d.22.q.1.ar.2.q.3.1ᵐ.
14 Peccata venialia redeunt per ingratitudinem, ſicut & peccata mortalia, quia remiſſio vtrorumque aſcribitur beneficio dei contempti per recidiuum. 3ª.q.88.2.2ᵐ./.4.d.22.q.1.ar.5.q.1.o.
15 Similiter eſt de peccato originali 3ª.q.88.2.2ᵐ./.4.d.22.q.1.ar.3.q.2.o.
16 Peccata dimiſſa, redeunt per recidiuum quãtum ad effectũ quia ex peccatis dimiſſis, relinquitur in peccatis ſequentibus deformitas quædam ingratitudinis. Non autem redeũt quantum ad priorem maculam, vel reatum. 3ª.q.88.1.o./.2.3.c./.4.d.22.q.1.1.o.
17 Per ſequens peccatum, non redit tantus reatus, quantus erat omnium peccatorum præteritorum, ſed ſecundum quãtitatem contemptus in ingrato 3ª.q.88.3.o./.4.d.22.q.1.a.2.q.3.o./.l.ſi.
18 Ingratitudo ſecundum quam peccata redire dicuntur, incurritur ex Quolibet peccato, quia omne peccatum eſt ℨ Deũ. Ideo talis ingratitudo non eſt ſpeciale peccatum. 22ᶠ.quæ.107.2.2ᵐ./.3ª.q.88.4.o./.4.d.22.q.1.a.2.q.1.c.ſi /.2.3.q.3.o.
¶ Ingredi. Balneum. Cete 6.10. Eccleſia.14. Epiſcopus.22.26.28. Fornicatio.16. Fracᵒ.3. Hæreſis 156.157. Intellectᵒ.185. Ordo.107. Religio.42.&c. Sponſalia.10. Votum.41.58.59.
¶ Ingreſſus Baptiſmus. 36. Matrimonium. 50.133.138.139.140. Peccatum.375. Quies.6. Raab.2. Religio.42.&c.
¶ Inhabilitas. Habitus.47.
¶ Inhabitabile. Æquinoctialis.
¶ Inhabitatio. Apparere.2. Aſſumere.40. Caligo.2. Dæmõ.83.96. Gratia.&c. Hæreſis.93. Templum.10. Chriſtus.208.
¶ Inhærere. Accidẽs.0. Accidẽs 2. Adoptio.17. Agẽs.63. Amor.248. Appetitus.42.&c. Beatitudo.46.47. Bonitas.44.178. Calor.2. Conſenſus.0. Continentia 8. Creatio.3. Datio.7. Delectatio.29. Denominatio.9.11. Deus.46. Eſſe.41. Facilitas 2. Finis 25.101ª.4.137 166. Genus.43. Homo 7.8.9. inſtinctus. Intellectus.121.228.298. Mens.6. Meritum.14. Oppoſitio.5. Peccatum.77.&c.370.386.428. Perfectio.57.60 Prædicari.37.41. Prouomen 5. Rõ.40. Relatio.9.50 98. Sanitas 5.0. Spes 52. Subiectum 2.&c. Verbum 78.80. Veritas 28.
¶ Inhoneſtas. Turpitudo 2.

¶ Inhoneſtum. Matrimonium 84.86. Scurrilitas 2. Simonia 19. Sponſalia 3. Vſura 183.
¶ Inhonorare. Honor.11. Vituperatio.
1 ¶ INHVMANITAS eſt idem quod obduratio contra miſericordiam 22ᶠ.q.158.8.3ᵐ.ſi. *Furtum 3. Inſania. Quid.
2 Inhumanitas eſt filia auaritiæ, ſicut & obduratio ℨ miſericordiam 22ᶠ.q.118.8.c. furtum.3. *Iniicere. Abſoluere.12. Confeſſio 72. Excommunicatio 31.
¶ Inimicus trahendus eſt ad amorem, quadruplici ratione. ſ. quia prima eſt propriæ dignitatis ſeruatio, ideſt, ſignum filiationis diuinæ. Secunda eſt victoriæ acquiſitio. Tertia eſt multiplicis vtilitatis conſecutio. Quarta eſt peccati euaſio. Opuſc.4.cᵒ.9. *Amicitia 20. Amor.90.&c.130. Apoſtoli 14. Damnatio 29. Fallere. Honor 36. Impugnare.1. Odium 47. Oratio 31.84.85. Præceptum.139. Proſperitas.2. Simonia.32. Teſtis 7. Vſura.97. Ad amorem.
¶ Iniquitas, proprie eſt in proximum, ſed peccatum eſt in ſeipſum: improprie enim ſunt idem 12ᶠ.qõ.33.1.1ᵐ./.q.180.4.4ᵐ. Hæ.8.le.3.ſi.G. *Catena. Legiſlator.2. Mammona. Natiuitas 29. Peccatum 290. Vaor 21. Differentia.
¶ Inire. Cõtractus.0. Dæmõ 79. Diuinatio 8. pactũ.2. Superſtitio 6. Teſtamentum 3.
¶ Initialis. Reuerentia 1. Timor 45.51.54.69.&c.
¶ Initiare. Paſſio 128. Sponſalia 11.
¶ Initium. Ala 30. Creatio 14.47. Fides 73 &c. Hæreſis 16. Ioannes 1. Monarchia. Mundus. Nobilitas 8. Sapientia 41. Superbia 2.14.&c.
¶ Iniungere. Epiſcopus 31. Indulgentia 8.9.26. Peccatũ. 376. Pœnitentia 89.&c.95.&c. Satiſfactio 9.&c. Scientia 65.66. Schiſma.7. Tacere 3.
¶ Iniuria. Baptiſmus 55. Contrapaſſum 2. Debitũ 13. Euchaᵃ. 226.227. Helias.6. Ioannes 9. Ira.4.11.40.41.44.75. Iudex 9.12. Matrimonium 130. Mediens 1. Miſericordia 19. Nocere 8. Occidere 9.13. Opinio 9. Peccatum 34.53. Perfectio 89. Reſtitutio 5.9.11. Satiſfactio.1. Seruitus 10. Simonia 34. Stultitia 5. Stuprum 2. Vindicatio 3.7. Vſura 72.73.89.248.259.260.278.283.284.290.294.295.301. Vxor.2.
1 Iniuſtitia duplex, ſcilicet illegalis, oppoſita iuſtitiæ legali, alia ſecundum inæqualitatem ad alterum. Prima eſt generalis intentione, & ſpecialis obiecto. Secunda vero eſt ſpecialis utroque modo 22ᶠ.quæſtio.58.5.3ᵐ./.quæſtio.50.2.o./.quæſtion.79.2.1ᵐ. *Accuſatio. 4. Adulterium 2. Diuiſio.
2 Iniuſtitia ſemper eſt ad alterum 22ᶠ.q.59.5.2ᵐ. *Aduocatus 1.4.&c. alienum 4. Amor.147. Audacia. 19. Calcaneus.
3 Iniuſtitia eſt ex hoc, quòd alicui detrahitur debitum. Ideo habet duo obiecta, ſcilicet detractum, ex quo ſpecificatur, & cui detrahitur a diſtin.42. quæſtio.2.ar.2. quæſtio. 2.c. *Condemnatus. Exactio.2.3.5. Excommunicatio 11. Expellere. Furtum 2.5.8. Ira.36.43.45.
4 Faciens iniuſtum ex electione, eſt iniuſtus, nõ autem ſi præter intentionem, ſcilicet per ignorantiam, vel ex paſſione. 22ᶠ.quæſt.59.2.o./.4.1ᵒ./.Ethicor.5.le.13.o./.Pſalm.35.prinᵒ.K.
5 Iniuſtitia eſt circa operationes exteriores 22ᶠ.qõ.60.3.3ᵐ. *Iudicium 18.23. Iuſtitia 47. Legiſlator 2.
6 Exceſſus in pœnis, quo ad illud quod exterius agitur, pertinet ad iniuſtitiam. Sed quo ad auſteritatem animi, quæ promptè hoc ſit, pertinet ad crudelitatem 22ᶠ.q.159.1.1ᵐ. crudelitas. *Lex.87.169.&c. Martyrium.14. Oblatio.7.8.9.10. Oratio.34.
7 Nullus volens, patitur iniuſtum formaliter, nec aliquis agit iniuſtum formaliter, niſi volens 22ᶠ.q.59.3.o /.q.66.4.c./.Eth.5.le.12.13.14.o. *Peccatum.429. Rapina. Reſtitutio.10.14.24. Rixa.2.3. Seruitus.10.11.14. Simonia.33.
8 Aliquis poteſt facere iniuſtum, nullo patiente iniuſtum, formaliter, & econuerſo. Sed materialiter ſemper ſe comitantur. 22ᶠ.quæ.59.3.3ᵐ. *Suſpicio 4. Teſtis.8. Timor.30. Tyrannus.3.10.11. Vſura.18.21.26.80.89.90.144.162.163.173.195.227.229.230.237.240.249.259.271.274 290.300.301.
9 Iniuſtum non eſt, nec eſt contra dei iuſtitiam, pro temporali culpa aliquem æternaliter damnari. Opuſcu.3.c.ᵒ.183.
10 Facere iniuſtum formaliter, eſt peccatum mortale, niſi in minimis 22ᶠ.quæſtio.59.4.o./.quæſtio.69.1.c./.quæſtio.70.4.c./.q.116.3.c.
11 Omne peccatum, eſt iniuſtitia. 12ᶠ. quæſt.[illegible] 22ᶠ.q.59.1.2ᵐ.

In

Quid. 1 ¶ INNASCIBILITAS eſt notio patris, & proprietas eius, non autem eſt notio perſonalis. 1^{a}.q.32.3.c./.q.33.4.o./ 1.d.26.q.2.3.o./.d.28.q.1.o. Notio 6.14. Pater 16.

2 Innaſcibilitas eſt principium generationis, quaſi ponens aliquam conditionem circa generationem, non autem forma eliciens eam. 1.d.28.q.1.a.4^{m}.

¶ Innatum. Angelus 327.337.343.364.381. Anima 149.182. Beatitudo 138. Euchariſtia 140. Habitus 27.39.40.69.73. Inditum. Naturale o. Relatio 54.55. Vſura 13.26.32.35.95.275. Chriſtus 86.

¶ Innaturale. Accidens 58. Delectatio 111. Inuoluntarium 5. Natura 24.&c.36.&c. Naturale o.

¶ Inuiti. Cohors 1. Conatus. Confeſſio 18. Intellectus 298. Meritum 66. Niti. Oratio 54. Puſillanimitas 6. Reuelatio. 8.

Irrecupe-rabilis. ¶ INNOCENTIA, & tempus amiſſum, ſunt irrecuperabilia. 3^{a}.q.89.3.c./.3.d.31.q.1.ar.4.q.1.1^{m}./.4.d.15.q.1.2.4^{m}./. di. 17.q.2.ar.1.q.1.1^{m}./.ar.4.q.1.c./.3^{m}./.d.18.q.1.ar.2.q.2.1^{m}. * Accuſatio 1. Amor 32.33.34. Aureola 14. Dolor 10.

2 Puer moriens poſt baptiſmum, habet ſpeciale gaudium de innocētia, & de integritate carnis. Nō aūt habet proprie aureolam uirginitatis. 4.d.49.q.5.ar.3.q.1.c.fi./.q.2.12^{m}. * Donum 41.44. Fertum 2. Fornicatio 13.16. Fractio 2.3.

3 Innocentes mortui pro Chriſto in Bethleem, fuerunt martyres. 22Æ.q.124.1.1^{m}./.3^{a}.q.36.2.3^{m}./.4.d.4.L.me^{o}.k./.d.49 q.5.ar.3.q.2.12^{m}./. Quol.6.4.c. * Homicidium. o. Hyreus. Incorruptibile. Iuſtitia 22. Iuſtus o. Maluoi 60.

4 Vſus rationis, miraculoſe acceleratus eſt ſecundum aliquos in innocentibus. 22Æ.q.124.1.1^{m}./.4.d.49.q.5.ar.3.q.2.12^{m}. * Occidere 8.14.&c. Peccatum 199.290. Pœnitentia 36.38. 105.108.109. Religio 59.

Status. 5 Status innocentiæ dicebatur originalis iuſticia. Opuſc. 3. c^{o}.187.

6 In ſtatu innocentiæ, homo potuit non mori, & potuit non pati, potuit tamen peccare. Opuſ.3.c^{o}.186.

7 Homines in ſtatu innocentiæ fuiſſent inæquales ſexu, ætate, iuſtitia, ſcientia, robore, pulchritudine, complexione, & quantitate, tamen ſine defectu animæ, & corporis. 1^{a}. q. 92. 1.2^{m}./.q.96.3.4.c. * Abſtractio 8. Adam. o. Agricultura 1. Amor 32.

8 Superfluitates quæ ſunt ex defectu naturæ, ut putredines, & ſudor, tunc non fuiſſent. 2.d.20.q.1.2.6^{m}. * Angelus 596.

9 Tunc fuiſſet emiſſio ſuperfluitatum, ſed ſine ulla indecentia. 1^{a}.q.97.3.4^{m}./.2.d.20.q.1.2.6^{m}. * Anima 24.73.90

10 Tunc homines uſi iſſent in communi poſſeſsionum 1^{a}. qu. 98.1.3^{m}. * Animal 56. Beatus 34.54. Blaſphemia 27. Delectatio, 106.

11 Tunc homo fuiſſet ſicut angelus, per ſpiritualem mentem. 1^{a}.q.98.2.1^{m}. * Dæmon 53.&c.94. Deus 198.

12 Continentia, & pœnitentia, non fuiſſent tunc, ſaltem ſecundum actus quos nunc habent. 1^{a}.q.95.3.0./.q.98.2.3^{m}./.2.d. 29.1.c.fi.

13 Nec matrimonium tunc fuiſſet in remedium, nec ut ſacramentum, ſed fuiſſet in officium naturæ. 3^{a}.q.61.2.3^{m}./.4. d. 1.q.1.ar.2.q.2.3^{m}./.d.2.q.1.ar.1.q.2.c./.d.26.q.2.2.0. * Dolor. 40. Dominium 8.9. Eua o. Donum 44. Fides 65.66. Generatio 45.&c. Gratia 40.41.43.177.&c. Ieiunium. 39. Ignorantia 16.18. Iuſtitia 64.&c. Iuſtus o.

14 Actus matrimonii, tunc ſoluiſſet integritatem carnis, non autem mentis: nunc autem ſoluit utroque modo ſecundū actum, non autem ſecundum habitum, ſicut in coitu uitioſo. 12Æ. quæſtion. 34.1.1^{m}./. 2. diſtinct. 20. quæſtion. 1. 2. 1^{m}.

Du^{m}.738^{m} 15 Immo tunc non ſoluiſſet integritatem carnis, ſeu feminei genitalis ſecundum Auguſtinum. 1^{a}.q.98.2.4^{m}. Reſpondeo Dubio. 738°.

16 Tunc fuiſſet partus ſine dolore. 22Æ.q.164.2.c./.1^{m}. * Mulier 1.&c. Naturale 16. Nocere 10.&c. Obedientia 26. Obſcuritas.

Du^{m}.739^{m} 17 Oppoſitum uidetur dicere a ſimili. 12Æ.q.34.1.1^{m}./.2.d. 20. q.1.2.1^{m}. Reſpondeo ſicut Dubio. 738°. * Præceptum 93. Puer 6.&c.

18 Tunc ſacramenta non fuiſſent neceſſaria, quia non accepiſſent homines cognitionem ex ſenſibilibus. 3^{a}.q.61.1. o./. 2. diſtinct. 23. quæſtion. 2.1.1^{m}./.4. diſtinct. 1. L. 1./. quæſtion. 2. articul. 2. quæſtion. 2.0. Abſtractio 8. * Sanctus o. Senſualitas 16. Status 4. 7. 8. 11. 14. Tentare 14. &cet. Tormentum.

Du^{m}.740^{m} 19 Immo accepiſſent cognitionem ex ſenſibilibus. 1^{a}.q.101.1. o./.2.diſt.20.quæſtio.2.2.o. Reſpōdeo ſicut Dubio, 1307°. * Vxor 7.

In

20 Nulla noticia defuiſſet homini in ſtatu innocentiæ, eorum quæ ad eum pertinebant. 2. diſtinct. 23. quæſt. 2.2.c. * Chriſtus 139.

21 Homo in ſtatu innocentiæ, habuiſſet perfectam cognitionē omnium, quæ ab eo agenda uel uitanda erant. 2.d.23. quæſt. 2.2.c.

¶ Innocentius. Euchariſtia 102.103.104. Hæreſis 15. Indulgentia 29.

¶ Innominabile. Fornicatio 19.

¶ Innominatum. Concupiſcentia 4. Continentia 8. Contrarium 43. Fornicatio 19. Genus 17. Inſenſibilitas o. Ira 80.84. Magnanimitas 6. Phylotimia. Tactus 4.

¶ Innoteſcere. Fieri 12.13. Obedientia 4. Oratio 78. Præceptū. 29.147. Sors 2.

In fine. ¶ Innouatio mundi fiet in fine mundi, non quidem ſecundū ſubſtantiam, ſed ſecundum qualitatem. Nec fiet naturaliter ſed ſupernaturaliter. 2^{a}.q.66.3.c./.4.d.48.q.1.1.o./. 3. 2. c^{o}. 31./.32./.33./.L1^{o}.4.fi./. Opuſc. 3.c^{o}.170./. Ro.8. lect. 4. me^{o}. D. * Actio 122. Cælum 129. Claritas 1.3.6. &c. Creatio. o. Duratio 6. Encenia. Feſtum 2.10. Gratia 81. Hæreſis. 46. Lumen 6. 7. Nouitas. Purgatio. 5. Renouatio. Sanitas 7.

¶ Innuere. Angelus 156.

¶ Innumerabile. Prouidentia 48.

Diuiſio. 1 ¶ INOBEDIENTIA duplex, ſcilicet generalis, id eſt quicumque receſſus a præcepto, & ſpecialis, id eſt contemptus eius. 22Æ.q.104.2.1^{m}./.q.105.1.1^{m}.2.3^{m}./.2.d.22.q.1.1.3^{m}./.d.35. 2.5^{m}./.4 d.16.q.4.ar.1.q.2.c./. Ma.q.9.3.2^{m}./. He.2.le.1.pr^{o}. B. * Adam 63.64.

2 Inobedientia, & ingratitudo, dicuntur ſpecies ſuperbiæ, inquantum participant aliquid eius, ut ab ea imperantur, nō autem eſſentialiter eam diuidentes. 2.d.42.q.2.4.5^{m}. * Character. 47. Contemptus o. Contumax. Excommunicatio 11. 16.22. Gloria 10. Inordinatio.

3 Omnis inobedientia formaliter, id eſt ex contemptu, eſt peccatum mortale. 22Æ.q.69.1.c./.q.105.1.o. * Lapidatio. Obſtinatio. o.

4 Inobedientia non eſt peccatum in ſpiritumſanctum, niſi ſit ei annexa obſtinatio. 22Æ.q.105.2. 2^{m}. * Peccatum 13. 24. 241.240. Porphirio. Præceptum 49. Regnum 2. Reſiſtere. 4.

5 ¶ Inobedientia eſt tāto grauior, quanto præcipiens eſt maior, & quanto præceptum eſt magis intentum. 22Æ. quæſtion. 105.2.0.

¶ Inopinatum. Vſura 245.

¶ Inordinatio. Abbatiſſa 2. Ambitio 1.2. Amor 148.149.194. 217.169. Angelus 486. Auaritia 12.16.&c.25. Auſteritas 2. Character 21. Clamor 2. Concupiſcentia 22. Cor 4.9. Creatura 30. Culpa 1. Damnatio 53.&c. Delectatio. 59.89.94. Dæmon 27.36. Diſpoſitio 54. Doctrina 12. Ægritudo 1. Fomes 2. Gratia 184. Gula 1. Hæreſis 15. Homicidium 1. Idolatria 9. Ira 3.80.82.83. Ludus 3.6.&c. Luxuria 18. Macula Malitia 7. Mundicia 1. Odium 1.6. Ornatus 1.365.&c. Paſſio 75. Peccatum 2.6.49.60.81.88.187.186.195.249.283. &c. 363. Pœna 25.42.47. Pœnitentia 126.130. Primi 2. Prodigalitas 1.&c. Superbia o. Superfluum. Superſtitio 3. Tergiuerſari. Timor 9.40.50.61. Tirannus. 9. Torneamentum.

¶ Inquietudo. Auaritia 15. Furtum 3. Genitus 2. Peccatū 205. Tumultus. Verboſitas.

¶ Inquinatio. Conſenſus 20. Deus 386.387.388. Immunditia o. Iuſtitia 49. Lucia. Maria 59.60. Meritum 38. Mulier. 20. Peccatum 186. Violatio.

Diffinitio. 1 ¶ INQVIRERE. Sicut inquiſitio pertinet ad rationem, ita & iudicium pertinet ad intellectum. 12Æ.q.49.5.3^{m}./.q.13.4 c. * Amor 58. Angelus 453.

2 Inquirere de dictis uel factis aliorum, ad utilitatem ſui, uel aliorum, eſt laudabile: ſi autem ad malum, uel inutiliter, eſt uitioſum. 22Æ.q.167.2.c./.3^{m}./. Opuſc. 68.o. * Beatus 7. Cogitatio 1.&c. Concluſio 1. Conſilium 1.&c. Crimen. Dæmō. 75.&c. Deus. 134. Electio 5. Euſtochia 1. 3. Intellectus 38. 121. Iudicium 13. Iuſtificatio 38. Præceptum 31. Quæſtio. o. Ratio 57. Reminiſcentia. o. Reſtitutio 22. Sapientia 33. Scientia 46. 92. 118. 219. Solertia. o. Stupor. 1. Tormentum. Vita. 76. 77. Voluntas. 13. Vſura. 3.279.

3 Debitor certæ perſonæ, tenetur inquirere eam, ut prælatus ſubditum, non autem debitor incertæ perſonæ. 22Æ. quæſt. 33.2.3.4^{m}.

¶ Inſanabile peccatum, dicitur dupliciter, ſcilicet ex perfecta inhæſione uoluntatis ad peccatum, & ex declinatione ad defectum. Primum conuenit peccato in ſpiritumſanctum, & aggra-

In

aggrauat, non autem ſecundum, quod conuenit auaritiæ. Ma.q.13.a.8^{m}. Auaritia 21. *Blaſphemia 24 25. Ira 71. Irremiſsibile. Peccatum. 393. 394. 395.

uiſio. ¶ Inſania duplex, ſcilicet excludens totaliter vſum rationis, alia priuans affectum humanum. Prima opponitur prudentiæ. Secunda, vero manſuetudini & clementiæ 22Æ. q.150. 4.3^{m}./.157.3 3^{m}. vel clement.a.1 1. * Concupiſcentia. 26. Vinum.7.

¶ Inſcius. Dæmon 78.

¶ Inſcriptio. Cereus. Crimen.

id.. 1 ¶ INSENSIBILITAS eſt vitium, quo prætermittuntur neceſſaria vitæ ſ. rationem. Ideo eſt peccatum 22Æ.q.142 1.c. * Aer.13. Angelus 587.

2 Inſenſibilitas non multum contingit. Ideo ipſa, & omnes ſpecies eius oppoſitæ diuerſis ſpeciebus temperantiæ, ſunt innominatæ, & cont aritate temperantiæ, & intemperantiæ. 22Æ quæſtio. 150.1.1^{m}. *Ieiunium 7. Luxuria. 19. Maria 38.

3 Vitium contrarium luxoriæ, continatur ſub inſenſibilitate. Sed nõ tangitur in multis, eo quòd homines magis ſunt proni ad delectationes. Et accidit hoc vitium in eo qui tantũ deteſtatur mulierum uſum, ꝙ etiam uxori debitum nõ reddit 22Æ.q.153.3.3^{m}.

¶ Inſeparabile Accidens 94. Actio 38. Forma 69. Idea 42. Matrimonium 14 62.72. Proprium 5. Vnitas 5.

¶ Inſecutio. Ira 51.

¶ Inſerere. Promulgatio 2. Prophetia. 24.

ce. ¶ Inſidiæ non proprie ſunt fraudes. Nec opponuntur iuſtitiæ, nec ordinatæ voluntati. Ideo licet eis vti in bello iuſto, vt patet in lib^{o}. ſtragomatum franeoram. 22Æ. quæſtion. 40. 3.0./. quæſt.71.3.3^{m}. * Concupiſcibilis 6. Miluus. Proditor. Venus 2.3.

¶ Inſignia. Character.0. Ciuitas.3 Gedeon. 3. Miles.11.

d. 1 ¶ INSINVATIO eſt narratio ſine petitione, ſecundum Vgonem 4.d.15.q 4.ar.3.q.3.c./ 2^{m}. *Alleluia. Oratio.10,78. Sanctificatio 6.

2 Inſinuatio occulte, & per quoſdam circuitus, ſecũdum Tullium, facit id quod exordium facit ex p:eſſe 4.d.15. q.4. ar. 3.q.3.2^{m}.

1 ¶ INSIPIANTIA eſt idẽ quod ſtultitia. Et contrariatur ſapiẽtiæ 22Æ quæſt.46.1.1^{m}. * Fatuitas 7. Ira 40. Mutus. Peccatum 198.

Inſipiens eſt, qui futura non conſiderat. Stultus vero, qui nec præſentia. Vel inſipiens eſt, qui mala præſentia vel futura non attendit. Stultus autem, qui hæc attendit, ſed nõ vitat. Pſal.48.me^{o}.d.

¶ Inſiſtere. Cantus 5.

¶ Inſolentia. Leuitas. Regere 5.

¶ Inſolitum. Miraculum 5. Stupor.2. Timor 23.

¶ Inſona e. Infamia 2.

¶ Inſpectio. Amicitia 18. Curioſitas 1. Decor. Luxuria 25.26. Mulier 16 17. Stella. 6.

¶ Inſpiratio. Balaam. Caypbas Electio 18 Fides 59 73. &c. Finees. Ingeniũ 4 Loqui 5. Mag .2. Ma.10.13. Natiuitas 26. Occidere 9.12. Pœnitentia 72. Prophetia 4.15.49. Sapiẽtia 7.8. Scientia 76.105.&c. Teſtis 13.14. Vox 3.

¶ Inſpiſſatio. Angelus 76.

d. ¶ Inſtabilitas eſt mutabilitas loci, vel propoſiti 22Æ.q.35.4. 3^{m}. *Continentia 8. Dæmon.68. Peccatum 159.897. Veroſitas. Va bum 22.

pus. 1 ¶ INSTANS duplex. ſ. vnum ſequens mobile, idem numero realiter, differens ratione, & aliud continuans tẽpus nõ idẽ ſed labens cum eo. Opuſ. 36.c^{o}.3. *Accidens 52. Quieſcere. Tempus 4.9.14.89.

2 Inſtans menſurans mobile eſt vnitas eius, cuius diuerſa eſſe, ſunt diuerſa nunc, quæ continuant tempus. Opuſcu. 36.c^{o}.3.

3 Nihil temporis eſt, niſi inſtans eius 1^{a}.q.46.3.5^{m}./. Opuſc. 36.c^{o}.2./.3. *Vacuum 2.

4 Inſtans in toto tempore, eſt idem ſubiectu differens ratione 1^{a}.q 10.4.2^{m} /.1.d.19.q. 2.a.0./ 4.d.18.qõ. 1.ar 3 q.2.2^{m}./. Meta. 3.le. 13.fi.s /. Phy.4.le.25.0.

5 Inter quælibet duo inſtantia, qualitercumque ſignentur, ſemper eſt accipere tempus medium 1^{a}. quæſtion 53. 3. c./. quæſtion. 63. 6. 4^{m}. /. 3^{a}. quæſtion. 75. 7. 1^{m}. /. 4. diſtinctio 11 quæſtion.1. artic.3. quæſtion.2.2^{m}./ diſtinctio. 17.q.1.ar.5.q 1.3^{m}./. Veri.q.28.2.10^{m}./. Quol.7.9.c./. Quol. 11.4.c.

6 Immo inter inſtantia temporis, & motus diſcreti nõ cadit tempus medium, nec motus medius 1^{a} q 53.3.3^{m}./.q.63. 6.4^{m}./.3^{a}.q.75.7.1^{m} /.2.d.37.q.4.2.c./.3. 5^{m}./.6^{m}./.7^{m}./.2.d.

In

3.q.2.5^{m}./.4.d.11.q.1.artic.3. quæſtion.2.2^{m}./. diſt.17. quæſt. 1.ar.5.q.1.3^{m}./. Quol.9.9.c./. Quol.11.4.c.fi./.1^{m}. Reſp^{o}. Dubio 741°.

7 Æternitas, æuum, & tempus, menſurant actum rei, ſcilicet eſſe & motum, ſed inſtans eorum, menſurat rem. 1. diſt. 19. q.2.2.c. Differentia.

8 Immo protenſio durationis, uidetur attendi ſecundum operationem, magis quàm ſecundum eſſe. Vnde & tempus eſt menſura motus. 1^{a}. quæ. 10.1. 2^{m}. Reſpondeo Dubio 742°. * Æternitas 21. &c. Du^{m}.742^{m}.

9 Nunc æui, differt realiter ab æuo. 1.d.19.q.2.2.c.

10 Oppoſitum uidetur dicere. Opuſc. 36.c^{o}.3. Reſpondeo Dubio.743°. Du^{m}.743^{m}.

11 Inſtans æui, differt realiter a nunc tẽporis, quia primum mẽſurat mobile ſecundum eſſentiam, ſecundum autem ut eſt idem nunc in toto motu. Opuſc. 36.c^{o} 3.

12 Puncta in linea poſſunt accipi, intrinſeca, & extrinſeca, inſtans vero, extrinſecum tantum. 3^{a}.q.75.7.1^{m}./.4 d.11.q.1. ar.3.q.1.2^{m}. primo /Veri q.28 2.10^{m}.

13 Primum inſtans in quo res habet eſſe, datur, non autem vltimum. 1^{a}.q.53.3.c./.12Æ.q.113.7.5^{m}./.3^{a}.q.33.1.3^{m} /. q 75. 7.1^{m}./.3.diſt.3. qu.5.2.4^{m}./.d.31.q.1.1.5^{m}./.4 d.11.q.1 ar. 3. q.2.2^{m}./.d.14.q.2.5.5^{m}./.d.17.q 1.ar.5.q.1.3^{m} /. Veri. quæſt. 28.2.10^{m}./.9.14^{m}./. Veri.q.2.12.14^{m}./. Quol.7.9.c./. Quol.9 9.c./Quol.11.4.c.

Immo eſt aſſignare vltimum inſtans, in quo angelus fuit bonus, & primum in quo fuit malus. 2. diſtinct. 5. quæſtion. 2.5^{m}.

14 Immo a ſimili non eſt dare primum inſtans eſſe huius rei, puta primum inſtans in quo deus potuit facere mundum. Quol 5.1.c.fi. Reſpondeo Dubio.744°. Du^{m}.744^{m}.

15 Omne agens poteſt operari in primo inſtanti in quo eſt, niſi ſit imperfectum, uel impeditum, uel actio eius ſit ſucceſſiua. 1^{a}.q.42.2.c./.q.46.2.1^{m}./.q.63.5.c./.12Æ.q.113.3. ^{m}./.3^{a}.q.34 a.1^{m}./.3.d.18.3.c./. Veri.q.29.8.c./. Pote^{a}.q 3.13.c.fi./. Ioan. lect.1.me^{o}.a.C.&c. * Actio 110. Aſſumere 53.54. Cælum.136 154. Conceptio 23.&c. Operatio.

16 In eodem inſtanti eſt illuminatio aeris, uiſio coloris, & directio rei uiſæ, licet primum ſit cauſa ſecundi, & ſecundum tertii 1^{a}. quæſtion.65.5.c./.2. diſtinct.6.2.c. fi./. Veri. quæſt. 29.8.3^{m}.

17 Oppoſitum uidetur dicere a ſimili. 12Æ. quæſt.8.3.2^{m}./.q.12 4.1./.1.d.17. quæſtion. 1.5.c./.ꝙ.1.c^{o}.76.5^{m}. Reſpondeo Dubio.745°. Du^{m}.745^{m}.

18 Operatio intellectus, & uoluntatis, poteſt eſſe in inſtanti, 1^{a} q.63.5.c./.12Æ.q.113.7.0./ 3^{a} q.34.2.c /.4 d.17.q.1.ar.1.q.3 1^{m}./. quæſtion.2.arti.1.q.3.3^{m}./. Veri. quæſtion. 29.8.0. * Contemplatio. 27. Creatio. 48. &c. Deus.444.&c. Dies 12.

19 Oppoſitum uidetur dicere. Ma.q.16 4 b.4. Reſpondeo ſicut Dubio 439°. * Euchariſtia 115.116. Forma.132. 144. Gratia 53.54.57 &c Illuminatio 3. Iuſtificatio 6.7.20. Miſſio 34 Peccatum.314 342. Du^{m}.746^{m}.

20 Omnia quæ deus operatur in natura, poteſt per ſeipſum facere in inſtanti. 4.d.11.q.1.artic.3.q 2.c. * Pœnitentia.116. Sacramentum.177.

21 Deus neſcit primum inſtans, in quo potuit creare mundum Quol.5.1.b /.c.fi. * Vita 196. Chriſtus 84.

22 Immo deus habet etiam non entium ſcientiam.1^{a}.q.14.9.c. Reſpondeo ſicut Dubio 744°. D^{m}.747^{m}.

23 Omnis mutatio, cuius ſubiectum nihil habet repugnãs formæ introducendæ, eſt in inſtanti.12Æ.quæſt.113.7 c./. 3^{m}./. 3^{a}.quæſt.75.7.c./.2.d.13.3.9^{m}./ 4.d.11.q.1.ar.3.q.2.c./. Veri.q.28.9.c./. Phyſicorum 7.le.6.fi./. Senſu.lect. 16. fi.F. * Alteratio 6. Mutatio.

24 Omnis tranſitus uel mutatio in terminos immediatos, eſt in inſtanti. 1.diſtinct.37.quæſtion. 4. 3.c. * Aſcendere. 13.18.

25 Omnis mutatio habens medium, minus, diſtans ab uno termino quàm ab alio, eſt in tempore. Si autem non ſit per medium per ſe, eſt in inſtanti. 4. diſtinction. 11. quæſtion. 1. articul.3 quæſtion.2 3^{m}./. Veri. quæſtion.28.9.c./. Quol. 11. 4. c. * Ceſſare. 5. Corpus. 46. 63. Generatio. 21.

26 Omnis mutatio inſtantanea, eſt terminus motus præcedentis. 1^{a} quæſtion 53.3.c./.1. diſtinct.37 quæſtion.4.3.c./ 1^{m}./. 2. diſtinction.1. quæſtion.1.2.3^{m}./ diſtin.13 3.9^{m}./ 3.diſt.3.q. 5 2.4^{m}./.4.diſt.49. quæſtion.1.artic.2.quæſtio.3.c /. Quol.7. 9.c./. Quol.9.9.c./. Quol.11.4.c./. Phyſicorum.6.lec 5.fi.n./. lect.8.u.c^{o}.t.

27 Motus qui eſt act^{s} perfecti, mẽſuratur quolibet inſtãti tẽpis,

in

in quo dicitur eſſe, ſicut aſſa hominem 4. d.17.q.1.ar.5.q.1. 3m./.q.2.ar.1.q.3.3m.

28 Nullus motus localis, vel augmenti, poteſt eſſe in inſtanti. 1a.q.67.2. c./.3a.q.33.1.c./.q.57.3.3m./.1. d.37.q.4.3.c./.3. d.22.q.3.ar.2.q.2.0./.4.d.11.q0. 1.ar.3.quæ. 3.3m./.Ɀ.4. c0. 63.1m./.Phyſi.6.le.5.ſi.n./.Senſu.le.16.ſi.F. Peccatum 314. 342.

29 Diſtantia localis vel formalis, impedit mutationem, vel fiari in inſtanti 4.d.11.q.1.ar.3.q.2.c. *Pœnitentia 116.

30 Mutatio ſimpliciter eſt in inſtanti. ſ. primo ſi for a ſit indiuiſibilis, vt for a ſubſtantialis. Secundo ſi ſubiectum ſit in vltima diſpoſitione. Tertio ſi agẽs ſit infinitæ virtutis 12æ.q.113. q.75.7.c./.4.d.11.q.1.ar.3.q.2.c. *Reſurrectio 5.7.

31 Inſtãs nunquã intelligitur, niſi vt fluẽs, nec vt fluens a priori, niſi motus præcedat, nec vt ſtnens in poſterius, niſi motus ſequatur 1a.q. 46.1 7m./2.d.1.q.1.5.6m./.4.d.48. q.2.2.9m. Po a.q 3.17.15m./.16m./.q.5.5.11m. *Tranſire 1.

¶ Inſtare. Infamia 2. Oratio 24.

¶ Inſtauratio. Miraculum 51.

¶ Inſtigare. Conſcientia 12. Dæmon 59.

Quid. ¶ Inſtinctus naturæ, eſt æſtimatio 3.d.26.q.1.1.4m./.2.c.* Anima 294. Animal 43.45.47.60.73. Apis 2. Apoſtoli 11. Conſcientia 12. Cultus 3. Daniel 1. Delbora 2. Dæmon 59. Ethica. Futurum 6.7.8. Habilitas. Iacobus 3. Imperare 7.15. Ira 23. Lex 73. Marcus 1. Præceptum 117.135. Prophetia 32. Reuerentes 3. Salomon 2.3. Sapientia 22. Timor 31. Virtus 147.151.

¶ Inſtitutio. Abſoluere 22. Accidens 69. Accuſatio 1. Affinitas 8. Ambroſius 1. Apoſtoli 22. Ariſtoteles 2. Baptiſmus 1.16. 59.83.87. Beneficium 18. Ceremonia 4. Circunciſio 13.&c. 27.45.&c. Confeſſio 20.&c. Confirmatio 13.&c. Conſecratio 15. Cultus 11. Dies 4. Diſpẽſatio 15.16. Epiſcopus 1. Eucha.6.7. Figura 13. Gratia 97.98. Indulgentia 11. Inſtrumẽtum 11. Inueſtitura 8. Lex. 116.137.156.159. Manducatio 2. Matrimonium 16.23.24. 44.75. Miraculum 10 Natura 5.26. Ordo 48 49. Paſſio 107. Pœnitentia 50.56.&c. 104. 210. Præceptum 125.141.&c. Preco. Princeps 11.12.27.&c. Prudentia 23. Regere 6.19. Religio 28.95.&c. Sacerdos 3. Sacramentũ 7.14.17.48.&c. 58.60.61.64.90.108. &c. 120. 147. Sacrificium 8.25. 18.30. Sapientia 8. Senator 3. Serpẽs 4. Statutum 1. Teſtamentum 1. Vendere 18. Vicem. Virtus. 75. Vnctio 2. Vſura 224. Vxor 7. Chriſtus 166.194.

Diuiſio. ¶ Inſtructio fidei duplex, ſcilicet catechumenorum circa baptiſmum, & populi chriſtiani circa miſſam 3a. q.83. 4.4m. Baptiſmus 129.146. * Angelus 276.579. Anuntiatio 2. Apparere 11. Baptiſmus 77.78.129.176. Catechiſmus 5.&c. Cornelius 2 Creatura 8. Credere 12. Culius 11. Damnatio 5. Energumenus 3. Epiſcopus 12. Euangelium 6. Filiatio.11. Honor. 33. Illuminatio. 7.&c. Lectoratus. 5.&c. Maria 50. Organum 1.5. Paulus 4. Pedagogus Præceptum 87. 88.89. Prophetia 93. Prudentia 83. Purgatorium 2. Regere 8. 13. Saluari 6.14. Scientia 161. Signum 14. Turbatio 3. Verbum 66.74. Vincere Vinculum 2.

¶ Inſtrumantale. Actio 85.88.

Diuiſio. 1 ¶ INSTRVMENTVM duplex. ſ. coniunctum, & ſeparatum, quod non mouetur, niſi per coniunctum 3a. q.62.5.c./.Ɀ.4. c0.41./. Anima 2.lc.9.ſi.l.

2 Inſtrumentum duplex, ſ. animatum, & inanimatum. In primo requiritur intentio ad effectum, non autem in ſecundo 3a.q.64.8.1m./.2.d.13.5.c./.4 d.6.q.1.ar.2.q.1.1m. *Cauſa 40.&c. Cooperari.o. Creatio 29.30. Eſſe 19. Filiatio 6.

3 Inſtrumentum animatum indiget habitu ad operandum, non autem inanimatum 12æ.q.68.3.2m./.3a.q.7.1.3m./.3.d. 13.q.1.1.4m./. Veri q.29.1.9m./.5.2m.

4 In inſtrumentis quaſi tota ratio ſpeciei, a fine ſumitur 4.d. 4.ar.1.q.1.c.

5 Motus comparantur ad inſtrumenta per quæ fiunt dupliciter. ſ. vt ad prin a. actiua, & vt ad ſubiecta: primo modo motus differunt ſpecie, non autem ſecundo modo. Veri. q.22. 10.2m. *Lingua 5.

6 De integritate inſtrumenti ſunt, quæ requiruntur ad operationem, ad quam inſtrumentum ordinatur 4.d.8.q.1 .art. 1.q.2.c.

7 Inſtrumentum ſemper conſequitur conditionẽ primi agentis in actu ſuo, in omnibus agentibus ordinatis 2. diſtinct. 35.4.c.

8 Forma effectus eſt in inſtrumento, intentionaliter tantum 4. d.1.q.1.ar.4.q.4.c.

Dn m.748m Oppoſitum videtur dicere 2.d.18.q.2.3.2m. Reſpon0. ſicut Dubio 6370. Et 8260.

9 Populus Dei eſt ſicut inſtrumentum, quod non poteſt operari, niſi motu artificis, quod non eſt conueniens, quod eleuetur contra artificẽ, ſed magis oportet ſubiici motui ipſius. Ipſe enim populus ſuis ſecuris ad mactandum malos, ſera ad diſcernendum bonos a malis, virga ad corrigendum, & baculus ad ſuſtentandum correctos. Iſa. 10. me0, K.

10 Quanto inſtrumentum eſt magis proportionatum fini, tanto melius eſt, non autem quanto maius eſt 22æ. q.188.7.1m.

11 Virtus dupliciter datur inſtrumento. ſ. inchoatiue, quando inſtituitur, & contemplatiue, quando mouetur a principali agente 3a.q.62.4.3m./.q.72.3.2m./.4.d. 1.q.1.ar. 4.q.2.2m./.d.7.q.1.ar.2.q.3.3m./.d.23.q.1.ar.3.q.2.1m./. Po a.q.3.7 7m. *Abdicatio Abſoluere 14. Actio 36.76.77.78.79.80.81.&c. Actus. 178. Agens 20. Agere 29. Angelus 165. Anima 30. 354 360. Ars 34. Auxilium 1.2. Baptiſmus 110.164.209. Beatitudo 68. Bonitas 215. Calor 3.11.20. 21. Character 3.14. Cauſa 40.&c. Cælũ 27.68.128.143.149. Cognitio 15. Creatura 21. Delectatio 22. Dæmon 57. Diffinitio 19. Docere 3.

12 Inſtrumentum non recipit virtutem, niſi vt continuatur principali agenti 4.d. 1.quæſt.1.ar.4.quæſtio.3.c./. diſtinct. 19. quæſtion 1. articul. 2. quæſtion. 1. c. Ɀ.4. c0. 56. ſi. Po a.q.3.7.7m./. Quol.8.3 c.prin0. *Effectus 21. Elementũ 18.14.15. Encha a.84.85.96.111.151.&c. Excluſio 4. Exorciſmus 3. 5. Phantaſma 4. for a. 36.&c.58. Fortitudo 21.48. 56. Fruitio 4. Gratia 71.&c.88.&c.101.&c. Ignis 15. Intellectus 105.148.246. Intẽtio 22. Iuſtificatio 36.37.41. Lex.88. Liberum 24. Logica 1.11. Lux 21. Malum 46. Manus 1. Matrimonium 23. Mediator 1. Membrũ 7. Meritũ 37.38. Miraculum 30. 38.52. Mulier 6. Muſica.o. Mutatio 21.

13 Quando opus perficitur pluribus inſtrumentis, virtus inſtrumentalis non eſt complete in vno inſtrumento, ſed incomplete in vtroque 3a. q.62.4.4m./.q.82.1.1m./.4.d.8.q.2. 3.9m. Forma 36.38. inſ * Natura 4.18. Operatio 32. Oratio. 65. Organum.o. Paſſio 99.119.120. Peccatum 33.249. 263. 303. Pœna 89. Pœnitentia 126. Perfectio 68.&c.77.&c. Philoſophia. Pſalterium 1. Repiſibile. 1. Reſurrectio 52.

14 Virtus inſtrumentalis, eſt incompleta, & intentionalis 3a. q.62.4.n./.q.63.5.1m./.4.d.1.q.1.ar.4.q.2.0./.q. 4.c./.d.8.q.2. 3.c./. Veri. q.26.1 8m /.q.17.4.4m./.7.c./. Po a.q.3.7.7m./.11. 14m./.q.6.4.h./. Vnio 5.12m. *Sacramentum 52 &c.99 103. Semen 8. Signũ 9. Solitudo. Tentare 14. Vas 1. Virtus. 271. Vita 56. Vnio 17. Vox 5. Vti 7.9.

15 Virtus inſtrumenti, per ſe loquendo, nõ eſt proprie in genere, ſed reducitur ad genus & ſpeciẽ virtutis perfectæ 3a.qu. 62.4.2m./.q.63.2.c./.4.d.1.q.1.2.4.q.2.1m./.3m. *Chrs 35.167.

16 Virtus inſtrumenti non eſt in ſubiecto, ſecundum conditionem eius ſicut formæ perfectæ, ſed ſecundum conditionem agentis principalis 3a.q.63.5.1m./.2m.

17 Virtus ſpiritualis, non põt eſſe in corpore ſm eſſe completum, ſed intentionaliter & inſtrumentaliter 3a.q.62.4.1m./. 4.d.1.q.1.ar.4.q.2.4m./. Veri q.27.4.4m.

18 Omnia, quæ poſt Deum ſunt ipſius quaſi inſtrumenta quædam ſunt, & intellectualis creaturæ quaſi inſtrumenta quædã ſunt, quæcũque poſt ipſam ſunt. Ɀ.2.c0.21.4m./.di0.3.c0. 100.2m.

¶ Inſufficientia. Actio 89. Anima. 278. Coactio 2. Deus 372. 446. Fides 76. Gratia 71.72. Ieremias. 2. Imaginatiua 5. Inefficax. Peccatum 259.

¶ Inſula. Corſica. Gallici. Sicilia.

¶ Inſultus. Fortitudo 48.

¶ Inſurgere. Fortitudo 50. Ira 30. Symbolum 711.

¶ Integrũ & pfectũ, ſunt idẽ realiter, & differũt rõne. Dio a. 2.prin0. *Adã 38. Aia.255. Aial.77. Aſſumere 43. Blaſphemia 27. Bonitas 194.199.227. Cautela. Cõfeſſio 53.54. Cõtritio 1. Dalect0.67. Deus 388. Fiducia 4. Finitũ 3. For a.41. 42.43 Fortitudo 35. Gloria 20. Gra 178.179. Ignorãtia 16. Imprudẽtia 2. Innocẽtia 2.14.15. Inſtrũ 6. Ioanes 10. Iuſtitia 12.43. Mot9 19. Ois 1. Operatio 15. Orõ 10. Ordo 70. Pars 4.7.&c. Peccatũ 12.18. Pœnia 86. Prædicari 11.25.26. 29. Prudẽtia 48. Pulchritudo 1. Reli0 36. Reſurr0 18.43. Sacrm 35.138. Sãguis 3.9. Sanitas 7. Symbolũ 10. Sindereſis 8 Stat0 4.7.8. Subſtantia 14. Temperantia 9.28. Vas 3. Virginitas 3. 8.32.33.34.35. Virtus 175. 228.268. Vnio 2.&c. Vniuerſum 3.5. Chriſtus 178. Differentia

¶ Intellectio. Angelus 197. Appropriatio 5.16. Tẽpus 34.35.

¶ Intellectuũ. Alteratio 12. Amor 156.157. Angel9 51.317. 408. Aia 23.41.84.237.294. Aial 1.37. Appetit9 87.&c. Apprehẽſio 3. Character 17. Cogn0.44.48.51. Cõpar0.3. Cõtritio 5.&c. Dæmõ. 3.7.&c. Dolor.o. Hũ9 33.50.&c. Hõ.1.&c. Imago 0. Intell s.38.138. Intẽtio 5. Iuſt9 10. Liberũ.S. Mamo a.1.&c. Mens 2. Paſſio 23.24. Peccatũ 311. Tẽpus 34.35. Tranſumptio. Verbum 1.13.&c. Vertex. Viſio 1.25.

In

a. 1 ¶ Intellectvalis ſubſtantia non poteſt uniri formaliter corpori, niſi corpori humano 1ª.q.51.1.c./.Con.2.c°.88/.li°.3.c°.108./109.prin°./.lib°.4.c°.35.1ᵐ./.Spiritu. 2. 6.7.o./. Ma.q.16.1.c.Aĩa 97. * Agens 5. Alteratio 11.15. Amor 283. Aĩa 40.44.172.115.252.323.325. Aia 2. Beatitudo 8.13 59.89. Bonitas 162.&c. Cælum 37.38.64.133.&c.

2 Neceſſe eſt aliquas eſſe intellectuales creaturas a ſolo intellectu comprehenſibiles 1ª.q.40.1.c./.ꝯ.2.c°.45. * Dæmon 3.7.&c. Euchariſtia 145 Finis 134.&c. Forma 159. Habitus 68. Homo 5.55. Illuminatio 7 Imago 37. Intellect⁹ 91.126.

3 Omnis ſubſtantia intellectualis eſt incorporea 1ª.q.50.1.c./ꝯ.2.c° 48./.Ma.q.16.2.o./.Quol.9.6.c./.Opuſ. 15. cap°. 18. * Liberum 17. Motus 72. Nemo. Perſona 3.&c.14. Prophetia 7.&c.34.&c. Prouidentia 39. Ratio 2.3.15.16.28. Rationale o. Scientia 149. Separatio 2.

4 Nullum intellectuale, eſt materiale 1ª.q.50.2.c./.2.d. 3. q.1. 1.c.prin°./.ꝯ.2.c°.49./.54./.1ᵐ./.Quol.9.6.c./.Opuſ 3.c°.75./.Opuſ.15.c°.18. * Solertia 5.

5 Subſtantiæ intellectuales, ſunt incorruptibiles 1ª.q.50.5.o/.q.4.75.6.c.fi./.Cõs.c°.54./.78./.Opuſ.3.c°.74./.84./.Opu. 15.c°.17. * Subſtantia 17.18.35.

6 Omnis ſubſtantia intellectualis, eſt uolens 1ª.q.19.1. a./. q. 59.1.c./.1ᵐ./.1.d.25.1.1.c./.Con.1.c° 72./.lib°.2. c°.46./.li°. 4.c°.19.1ᵐ./.3ᵐ./.Ver q.23.1.c./ q.54.2.3.o./.Opuſ.3.c°.76. * Veſtigium 7. Virtus 195.&c. Viſio 2.3.5.&c.

7 In natura intellectuali ſunt duę ſolum operationes, ſ.intelligere, & uelle. Opuſ.35.

°.784. Oppoſitum uidetur dicere a ſimili 1ª.q.54.5.2.1./.1.d.3.q.4 1.o./.Ver.q.7.3.3ᵐ. Reſpondeo ſicut Dubio 866°. * Viſus 7.8.

8 Creatura intellectualis, eſt perfectior uniuerſo intenſiue, non autem extenſiue, ſed econuerſo 1ª. quæſtio. 93. 2. 3ᵐ. * Vita 15.

9 Natura intellectualis, non eſt æqualiter in angelo, & in homine, ſed in angelo eſt multo nobilior 2.d.16.3.1ᵐ.

¶ Intellectualitas. Anima 323. Aſſimilatio 6.7. Sindereſis 4. Veſtigium 1.

¶ Intellectum. Accidens 20. Actualitas 1. Analogia 18.19. Ancilla. Angelus 116. Annexum 1. Apprehenſio 3. 4. Ariſtoteles 7. Caypbas, Carentia. Cauſa 2. Clamor 2. Cogitatio 3. Cognitio 12. Comparatio 3. Conceptio 5. &c. Creatio 21. Damnatio 24. 62. Datio 27. Deus 5.97.101.173.215.415. Dicere 2.4. Dimenſio 12. 13. 14. Eſſe 57. 86. Aeternitas 6. Euchariſtia 103. Excluſio 5. Facere 3. Fælicitas 3. Forma 165. Honor 10.34. Idea 3.5.10.11.24. Imprecationes. In.27. Indiuiduum 38. Indulgentia 21. Infinitum 1. 27.58. Inſtans 18.34. Intellectus 13.37.39.39.40.57.&c.103. &c. 107. &c. 117.121.123.157 226. &c. 261. Intentio 23. 24. 27. Iudæi 18.19.21. Iudith. Iuramentum 18.51. Logica 3. 8. Lumen 18.22. Macula 7. Materia 8.34. Matrimoniũ 140. Motus 55 Negatio 5. Officium 3. Operatio 22. Oppoſitio 6. Origenes 7. Papa 3. Peccatum 125. Pecunia 1. Perfectio 58. 81. Perſona 16.&c. Præceptum 60.64.105.115. Prædicari 4. Propter 5 6. Ratio 45. Scientia 115. Scriptura 10.104. Symbolum 1.5. Simpliciter 3.4. Solus 4.6.7. Spiritus 27. Stridor. Subſiſtentia 9. Verbum 1. 2. 8. 9.15. Verum 4. Vita 22. Viſura 94. 188.213.294.

id. 1 ¶ Intellectvs dicitur quaſi intus legens. Intellectus .n. nomen, ſumit ab intima penetratione ueritatis. Vnde actu intelligere aliquid, eſt actu cogitare, ſecundum Auguſtinũ. 22ᵋ.q.8.1.c./.3ᵐ./.q.49.5.3ᵐ./.1.d.3.q.4.5.c./.3.d.35.q.2.2.2. q.1.c./.4.d.49.q.3.ar.5.4.1.c./.Ver.q.1.12.c./.q.15.1.c. * Actus 118.120. Alteratio 11 12. Angelus 289. Anima 170.

2 Intellectus eſt potentia, realiter diſtincta ab eſſentia animæ 1ª.q.79.1.o. Anima 240. * Anima 49.50.51. Auerroes 2. Bonitas 196.

°.749.3 Oppoſitum uidetur dicere. Spiritu.11.7ᵐ. fi. Reſpon° ſicut Dub°.197. * Caligo. Cogitatiua 2. Dæmon 3.7.&c. Deus 93. 128. 159.

4 Intellectus eſt potentia paſſiua 1ª.q.79.2.o./.3. d.14.ar.1.q. 2.c./.5ᵐ./.ꝯ.2.c°.59./.Ver.q.16.1.13ᵐ. * Elephas 1.2.3.

°.750.5 Oppoſitum uidetur dicere. Ver.q.1.9.c. Reſp°. ſicut Du°. 794°. * Eſſe 96. Fides 1.55.&c.143. Forma 159. Habit⁹ 68.

6 Nulla creatura poteſt intelligere, niſi per intellectum, qui ẽ pot² paſſiua 3.d.14.ar.1.q.2.c. * Hæreſis 84. 147. Homo 1. &c.25. 26. 28.

8 Intellectus paſſiuus, ſecundum aliquos eſt appetitus ſenſitiuus, ſed ſecundum alios eſt potentia cogitatiua 1ª. q.79. 2.2ᵐ./.12ᵋ.q.51.3.c./.4.d.50.q.1.1.3ᵐ./.Con. 1. ca°.59./.72. 10ᵐ./.Spiritu 9.c./.Anima 3.lec. 10. fin. d. * Imago 25. 30. 32. Ingenium o. Liberum 17. Mundus 54. Prudentia 11. &c.48.82. Ratio 2.3.23.20.&c. Scientia 5.8.35.

In

8 Intellectus dupliciter poteſt conſiderari, ſcilicet, ut potentia, & ut radicatus in eſſentia animæ. Secundo modo eſt actus corporis, & forma eius, non autem primo modo 3ª.q. 49.7.1ᵐ./.3.d.15.q.1.ar.3.q.2.2ᵐ. Anima 248. * Animal 49. 50.51. Mundus 54. Neceſſitas 25. Diuiſio.

9 Intellectus dicitur dupliciter, ſcilicet anima intellectiua, ſed denominatiue, quaſi a principaliori ſua uirtute, & potẽtia intellectiua 1ª.q.79.1.1ᵐ./.Spiritu 11.7ᵐ./.Anima 3. lec. 8. princip°.

10 Intellectus dupliciter, ſcilicet intellectus poſſibilis, & intellectus paſſiuus 12ᵋ.q.51.3.o./.q.71.4.c./.1.d.17.q.2.o./.ꝯ.2. c° 60./.Vir.q.1.9.11ᵐ./.13ᵐ./.

11 Intellectus ſumitur quadrupliciter, ſcilicet pro obiecto, potentia, habitu, & actu. Ver.q.17.1.c. * Ratio 13.16.&c.

12 Intellectus quadruplex, ſcilicet agens, poſſibile, in habitu, & in actu ſiue adeptus 1ª.q.79.10.c./.1.d.17.q.2.1.c.prin°. Opuſ 3.c°.83./.Anima 5.1ᵐ./.Opuſ.43.c°.6.

13 In intellectu ſunt quatuor realiter diſtincta, ſcilicet ſpecies, actus, res intellecta, & uerbum ꝯ.1.c°.53./.li°.4.c°.11./.Po² q.8. 1.c./.q.9.5.c./.Spiritu 9.6ᵐ./.Quo.5.9.o. Opu.53. * Recipere. 1. Semen 17. Stultitia 10. Virtus 181.196.&c. Ob.

14 Immo uerbum eſt operatio, ſcilicet intelligere, uel eſt ſpecies intellectus 1.d.27.q.1.2.c. Reſp°. Dub°.751°.

15 Intellectus eſt in potentia ad formas vniuerſales, materia uero eſt in potentia ad formas indiuiduales. ideo differunt realiter 1ª.q.75.5.1ᵐ./.1ᵐ./.2.d.3.q.1.1.3ᵐ./. d. 17.q.1.2.2ᵐ./ Spiritu 1.c. fi. Vniuerſum 5. Duᵐ.751ᵐ.

16 Intellectus hominum, multiplicatur ſecundum multitudinẽ corporum, contra Auerroem cõmentatorem 1ª. q. 76.2.0. /.q.79.5.o./.q.117.1.c./.q.118.2.5ᵐ./.12ᵋ.q.50.4.c./. 2. d.17. q.2.1.o./.d.19.1 c.fi./.d.28.5.c./ Con.4.c°.58./.72./.74./.75/ Po².q.3.10.4ᵐ./.Spiritu 9.10.o./.Anima.3. 5. o./. Opuſ. 3. c°.85./.86./.Opuſ 16.o./.Pſal.32.fi.o.C./.Cauſis lec.4.fi.c./. Anima 3.lec.8.fi.

17 Intellectus habitus comparatur ad ſcientiam, ſicut unum & indiuiſibile ad multa, quia intellectus habitus reſpondet propoſitioni immediatæ, ſcientia uero reſpondet concluſioni. Poſter. lec.30.fi.li E./.lib°.2.fi.

18 Ens in cõmuni, eſt obiectum intellectus 1ª.q.5.2.c./.q.55. 1.c./.q.79.7.c./.9.3ᵐ./ q.85.4.1ᵐ./.q.87.3.1ᵐ./. q. 105. 4. c./. 22ᵋ.q.9.1.c./.q 10.1.3ᵐ/.1.d.14.ar.1.q.2 c/.d.31.q.1.4.5ᵐ./. Con.2.c°.98./.Ma.q.6.c./.Opuſ.45.prin°. * Actualitas 1. Obiectum.

19 Immo uerum eſt obiectum intellectus 1ª.q.54. 2.1./. q.55. 1.c./.q.85.4.1ᵐ./.q.87.3.c./.1ᵐ./.4.2ᵐ./.12ᵋ.q.2.8.c./. q. 5. 7. c./.q.9.1.c./.3ᵐ./.q.10.1.3ᵐ./.q.60.1.1ᵐ./.21ᵋ.q.4.1.c./.q. 15. 1.c./.3ª.q.46.3.4ᵐ./ 1.d.25.2.c./.d.39.q.1.2.c./.3.d. 14. ar.1. q.2.c./.d.17.ar.1.q.3.3ᵐ./.d.23.q.2.2.3ᵐ./.d.27.q.1.4.c./.d.33 q.1.ar.1.q.1.3ᵐ./.Con.3.c°.26.1ᵐ./.107.8ᵐ./. Ver. q. 22. 11. 15ᵐ.fi./.q.14.7.c./.q.17.1.7ᵐ./.Ma.q.6.c.m.c°. F./. q. 10. 1. c. prin°./. Vir.q.1.6.5ᵐ./.7.b.2./.Meta 6.lec.fi.c.fi./.Ethi.9.le.2. fi.1. * Adam 10.18. Addere 10. Analogia 18. 19. Angelus 314.318.&c.393. Anima 105. Ariſtoteles 7. Ob.

20 Immo uerũ relatum ad opus, eſt obiectum intellectus practici 1ª.q.55.1.c./.q 79.7.c./.11.2ᵐ./ q.87.3.1ᵐ./. q.105.4.o./. 11ᵋ.q.10.1.3ᵐ./.3.d.13.q.2.ar.3.q.2. c./. Veri.q 22. 10. 4ᵐ. * Bonitas 105.103.108. Cęcitas 1.3. Coactio 3.5.

21 Immo quod quid eſt, eſt obiectũ intellectus 1ª.q.17. 3.1ᵐ./. q.18.2.c./.q.57.1.2ᵐ./.q.58.5.c./.q.67.3.c./.q.85.3.6.c./.12ᵋ. q.3.8.c./.q.10.1.3ᵐ./.q.31.5.c./.22ᵋ.q.8.1.c./.3ª q.10.3.2ᵐ./. q.76.7.c./.2.d.13.3.c./.3.d.23.q.1.2.c./.d.35.q.2.ar.2.q.1.c./. 4.d.12.q.1.ar.1.q.2.2ᵐ./.Con.1.c°.58.4ᵐ./.li°.3.c°.41./.56. 4ᵐ./.108.3ᵐ./.Ver.q.1.12.c./.q.8.7.fi./.q.10.4.1ᵐ./ q.14.1.c./ q.15.2.c./.3ᵐ./.3.1ᵐ./.q.25.3.c./.Trin.18.2ᵐ./.Opuſ.3.c°.85 Opuſ.43.c°.6./.2ᵋ.Cor.12.lec.1.m.c°.D./.1ᵋ.Tim.6. lect. 3. m.c°.D./.Ethi.6.lec.1.fi. K. l. /.Anima 3. lect. 8. prin°.b./. lec. 11.fin.c./.Senſu.lec.10.med°.E. K./.Cauſis lec.6.fi.A./. Perier. lect. 10.princip° a.C. * Conceptio 5. Contingens. 8.9.10. Creatio 11. Deus 101.190. Dicere 4. Differentia. 12. Diffinitio 44.

22 Immo ſubſtantia eſt obiectum intellectus 12ᵋ.q.9.2.c./.3ª. q.75.5.2ᵐ./.2.d.13.3.c./.3.d.31.q.2.4.5ᵐ./.Ver.q.8.7.fi.

23 Immo quidditas, ſeu natura rei materialis, eſt obiectum intellectus hominis, ſecundum præſentis uitæ ſtatum 1ª. quæſt.12.4.11.c./.q.84 7.8.c./.quæſt.85.5.c./.3ᵐ./.8.c./.qu.86. 2.c./. q.87.2.2ᵐ./.3.c./.1ᵐ./.q.88. 3.c./.2.c. prin°./. 3ᵐ./. 3.d.13.q.1./. Opuſ.29./.Anima 3.lec. 8. fin. Cogitatiua 4. * Dimenſio 13.14.

24 Immo quidditas rei materialis, eſt obiectum cogitatiuæ potentiæ. Opus 29. Cogitatiua 3. * Ens 24. 25. Æternitas 6. Excluſio 5.

25 Immo uẽ eſt obiectũ intellectus. Nã natura rõnalis, excedit ſenſitiuã, quantũ ad cognitionis obiectum, quia ſenſus

nullo modo poteſt cognoſcere uniuerſale, cuius ratio eſt cognoſcitiua 1ª.q.85.1.c./.3.4m./.12ſ.q.5.1.1m.princip°./.22ſ.q.58.5.2m. * Facere 3.

26 Immo phantaſma eſt obiectum intellectus poſſibilis 12ſ.q.50.4.1m./.2.d.8.5.c./.d.20.q.2.2.0./.d.23.q.2.2.3m./. d.24.q.2.2.1m./.3.d.14.ar.3.q.2.c./.d.27.q.3.1.c./.d.31.q.2.4.c./.Ʒ.2.cº.72./.cº.79.5m./.94.2m./.Ver.q.10.2.7m./.Pot².q.3.9.22m./. Aīa 1.11m./.2.c./.15.c./.2m./.3m./.6m./.8m./.q.2.6.c./ q.10 9.c./.Con.3.cº.43./.Ma.q.16.12.3m./.7.11.3m./.Opuſ.16.cº.1./.Opuſ.43.cº.6. Phantaſma.3.&c. * Falſitas 1.4.&c. Fœlicitas 1.&c.

27 Immo phantaſma non eſt proprium, & propinquum obiectum intellectus 3ª.q.11.2.1m./.3.d.31,q.2.4.5m./. Ver.q.2.6..c./.q.10.1.c.

28 Immo ſpecies intelligibilis eſt proprium, & propinquum obiectum intellectus 3ª.q.11.2.1m./.2.d.20.q.2.2.2m./.3.d.31.q.2 4.5m./.Anima 15 16m.

29 Oppoſitum uidetur dicere. Ʒ. 2 cº.74.2m./. Spiritu.9.6m./. Opuſ.3.cº 85./. Anima 3.lc.8.fi * Fides 1.143.

30 Immo uerbum mentis, eſt obiectum intellectus. Con 1.cº.53./.Liº.2.cº.74.2m./.Pot².q.9 5.c. * Forma 159. Idea 3.5.10.11.14.

31 Immo deus eſt primum obiectum intellectus. Nam optimum obiectum intellectus non practici, ſed ſpeculatiui, eſt bonum diuinum 12ſ.q.3.5.c./.1.d.1.q.1.1.c.prin°./. Vir.q.1.7.b.1./ Opuſ.61.cº.26.prin°. Reſpon° ſicut Dub°. 752°. * Imaginatio 1. Imaginatiua 5. Imperfectio 5. In 25.&c. Indiuiduum 38.

32 Ratio, & cauſa ueritatis alicuius obiecti, primo apprehenditur a pot² intellectiua 12ſ.q.1.1.c./.Quol.7.5.c. * Infinitū 8.20.27.&c.

33 Ens eſt primum cadens in intellectu 1ª.q.5.2.c./.q.11.2.4m./.12ſ.q.55.4.1m./.q 94.2.c./.1.d.8.q.1.3.c./.d.19.q.5.1.2m./.8m./.d.24.q.1.3.2m./.Ver.q.1.1.c./.q.21.1.c./.4.4m./.Pot².q.9.7.6m./.Quol.8.4.c./.Ente prin°./.Opuſ.42.prin° /.cap°.2./.Opuſ.53.fi./. Meta.lec.2.me°.b.B./.Lib°.4.lec.6.med°.c.F./.lib°.10.lec.4.m°.c.A./.lib°.11.lc.5.pri°.a.I./.Cauſis lc.6.fi.k * Inſtans 21.22.32.

34 Primo intelligitur ens, ſecundo non ens, tertio diuiſio, quarto unum, quinto multitudo 1ª.q.11.2.4m./.1.d.24.q.1.3.2m./.Pot².q.9.7.15m./ Opuſ.42.cº.2.fi./.Meta.4.lc.3.prin°.2./.Lib°.10.lec.4.me°.c A. * Lux 16. Malum 5. Medium 21.

35 Tota cognitio qua intellectus cognoſcit ea quæ ſunt in anima, fundatur ſuper hoc, quód cognoſcit obiectum ſuum. 3.d.23.q.1.2.5m.

36 Intellectus noſter per obiecta uenit in cognitionem actuū, & per actus in cognitionem potentiarum 1ª.q.87.3.c.fin./q.94.2.c.fi./.2.d.23.q.2 1.c.fi./.3.d.23.q.1.2.3m./. qu. 2.1.c.prin°./.Ver.q.2.2.2m./.q.22.13.c.prin°./.Anima 16.8m.fi./.Ma.q 16.8.6m./.Anima 2.lec.6.fi. Intellectus 152.

37 Intellectus noſter intelligit ſe, & actum ſuum, & ſpeciem intelligibilem, reflexiue, non autem primo 1ª.q.14.2.3m./.q.76.2.4m./.q.85.2.c./.q 87.1.3.0./.2.d.23.q.2.1 c.fi./.3m./.3.d.23.q.1.2.3m./.Ʒ.2.cº.74./ lib°.4 cº.11./.Ver q.2.2.2m./.q.10 9.c./.10m./.Opuſ.3.cº.85.fi./.Anima.2.lec.6.fi./.Lib°.3.lect.9.prin°.b. * Menſura 22.&c. Moyſes 1.2.3. Mouens 213. Paſſio 26.43.44.

38 Intellectus noſter cognoſcit ſe, non per eſſentiā ſuam, ſed per actum ſuum dupliciter, ſcilicet uel particulariter, ideſt dum quis percipit ſe habere animam intellectiuam, dū percipit ſe intelligere, uel in uniuerſali, ideſt conſiderando naturam intellectus ex actu eius. Ad primum modum ſufficit eius præſentia, non autem ad ſecundum, ſed requiritur diligens, & ſubtilis inquiſitio 1ª.q.87.1.0./.q.88.2.3m./. q.89.2.c./.q.94.2.c./.Con.2.cº.74.

39 Intellectum duplex, ſcilicet primum, ideſt ſpecies intelligibilis, quæ eſt perfectio intellectus, & ſecundum, ideſt res cuius eſt ſpecies, ſicut eſt duplex uiſum 1ª.q.14.5.2m./.3m./.1.d.35.2.c./.1m. * Prædicari 24. Præintelligi. Præſentia 1.3. Prius 1. Rectitudo 3.5.

40 Id quod primo intelligitur, eſt res, cuius ſimilitudo eſt ſpecies in intellectu, quæ non intelligit primo, ſed reflexiue 1ª.q.85.2.0./.Con.2.cº.74.2m./.Lib°.4.cº.11./.Ver.q.2.6.c.fi./.q.10.9.c./.10m./.Po².q.7.9.c./.q.8.1.c./.Spiritu 9.6m./. Anima 2.5m./.Opu.3. capit°. 85.

41 Id quod concipitur de re, ideſt uerbum, eſt primo, & per ſe intellectum, non autem res, nec ſimilitudo eius. Con.1.cº.53./.li°.2.cº.74.2m./.Po².q.9.5.c. * Relatio 44.51.87.88.94.95. Senſus 2.4.5.6.15.16. Similitudo 9.11.27.30.31. Subſtantia 19.20.

42 Actiuum intellectus duplex, ſcilicet principale, i. deſt lumen

intellectus agentis, & mouens motum, ideſt ſpecies intelligibilis, ſicut eſt duplex uiſum 3.d.14 ar.1.q.2.c. * Theologia 1.&c. Tranſumptio. Verbum 0. Veritas 2.&c. Verum 4. Virtus 196. Viſio 1.&c.8.10.

43 Intellectus noſter, in hac uita non cognoſcit ſubſtantias ſeparatas a materia, quantum ad quid ſunt, quia ſunt ordine naturæ ſupra nos, ſed quantum ad quid non ſunt 1ª.q.64.1.1m./.q.89.2.4m./.Anima 16.c.fi. * Vnitas 5.14.37. Vox 6.9.11.12. Chriſtus 232.142.&c.

44 Corpora cœleſtia non poſſumus hic intelligere quid ſunt, ſed quid non ſunt. Anima 16.c.fi.

45 Intellectus noſter intelligit ſimplicia, & enunciat per modum cuiuſdam compoſitionis, ſed Deus econuerſo 1ª.q.50 2.c./.22ſ.q.1.2.c./.1.d.4.q.2.1.c./.Ver.q.22.11.c./.7m./. Ma.q.16.6.19. Deus 105.

46 Intellectus dupliciter fertur in ſuum obiectum .ſ. in naturā obiecti, & prout eſt abſtractum per actum animæ a conditionibus materialibus. Opuſ.42.cº.15.prin°.

47 Res materiales ſunt in intellectu noſtro ſimpliciores, quàm in ſeipſis, econuerſo autem immateriales, & quæ ſunt ſupra intellectum. 1ª.q.50.2.c.fi./.22ſ.q.23 6.1m./. Ver. q.19.1.c./.q.22.11.c./.Aīa 15.c./.Vir.q.2.3.13m./.1ſ.Cor.2.lc.2.m°.K.

48 Singularitas repugnat intellectioni, rōne materiæ, nō aūt ſm ſe. Ideo indiuiduū immateriale, ē intelligibile in actu.1ª q.56.1.2m./.q.76.2.3m./.q.79.6.2m./.q.86.1.c./.3m./.2.d.17 q.2.1.7m./.Ʒ.2.cº.74.2m./.Ver.q.2.2.4m./.q.8.7.3m./. Spiritu.9.15m./.Aīa 2.5m./.3.17m./.17.5m./.Opu.3.cº.85.fi./. Opu.16.cº.fi./.Opu.29./.Opu.55./.Opu.56./.

49 Intellect⁹ nr̄ nō cognoſcit ſingularia, ſed ſm̄ uſia 1ª.q.14 11.1m./.Ʒ.1.cº.44.4m./.cº 63.1m./.cº.65.7m./.8m./.li°.2.cº.74.fi./.cº.79.3m./.4m./.5m./. Ve.q.2.4.1m./.5.c.fi./.1m /.2m./.3m./.6.0 /q.10.5.1m./.2m./.3m./.Opuſ.3.cº.132.133.prin°./ Ethi 6 lc.1.fi./.Anima 2.lec.12.me°.b./. Poſter.lec.30.fi./. lec. 38. fi./. Periet.lc.14.m°.f.E /.Senſu lc.1.me°.c H./ Memo².lc.pr°.b.

50 Oppoſitum uidetur dicere 1ª.q.86.1.0./.22ſ.q.47.3.1m./.2.d.3.q.3.3.1m./.4.di.50.q.1.3.0./.Ver.q.2.5.6.0./.q.10.5.0./.Quol.7.3.0./.Opuſ.29./.Anima 3.lc.8.pr°.b.fi.me°.c.fi. Reſpondeo. Dub°.753°. Duᵐ.753°.

51 Intellect⁹ nr̄ nō intelligit indiuiduū materiale primo, ſed reflexiue 1ª.q.14.11.1m./.q.50.2.c.fi./.q.56.1.2m./.q.57.2.1m./.q.86.1.0 /.3.4.c /.q.89.4.c /.1m./.22ſ./.q.47.3.1m./.1.d.36 q 1.1.1m./ 2.d.3.q.3 3.1m./.4.d.50.q.1.3.0./.Ʒ.1. cº. 63.1m./.65.8m./.Li° 2.cº.97.fi./.Ver.q.2.4 1m./.5.6.0./.9.c./.q. 10. 5.0./.Ma.q.16.7.5m./.Aīa.20.0./.Quol.7.2.c./.Quol.12.12.0./.Opu.3.cº.133./.Opu.29./.Ethi.6.lc.1.fi./.Aīa 2.lc.12.m°.b./.li°.3.lec.8.me°.c./.Poſter.lec.30.fi./.lec. 38.fi.

52 Intellectus qui eſt ſemper in actu, non intelligit priuationē .ſ. primo, ſed per habitum 1ª.q.14.10.1m./.1.d.36. q.2. 2.c./.1m./.Con.1.cº.71.8m./.Ver q 2.15.3m./. Quol.11.2.4m.

53 Nullus intellectus poteſt intelligere plura, ut plura, ſed ut uniuntur 1ª.q.12.10.0./.q.14 7.c./.1m./.q.22.5.3m./. q.58.2.0./.q 85.4.0./.5.1m./.86.2.c./.3m./.12ſ.q.12.3.3m./.q.54.1.3m /.q.113.7.2m./.22ſ.q.8.1.3m./.1 d 3.q.4.5.2m./.d.37.q.4.1 c./2.d.3.q.2.c.fi./.q.3.4.0./.d.10.4.3m./.d.11.q.2.3.4m./. 3.d.14.ar.2.q.4.0./.d.35.q.1 ar.3.q.3.1m./.4.d.15.q.4.ar.2.q.5.3m./.d.17.q.1.ar.5.q.3.2m./.Ʒ.1.cº.48.2m./.cº.55.li°.2./cº.60.fi./cº.fi./. Ver.q.2.9.c./.q.8.14.0./.q.26.10.10m./. Ma.q.16.4.c./. Vir.q.4.2.3m./. Anima 18.5m./. Quol 7.2.0./.14.5.fi./.Opuſ.3.cº.131./.133./.Mata.6. ec.fi.pri° b /.Perier.lc.14. m°.f.D. Plura.

54 Intellectus noſter poteſt intelligere infinita in potentia, & ſucceſſiue, non aūt infinita in actu, nec in habitu diſtincte. 1ª.q.28.4.2m./.q.86 2.0./ q.87.3.2m./.1.d.17.q.1.5 4.fi./.3.d.15.q.2.ar.1.q.2.c./.Ver q.2.9.b.3./.c./.q 8.3.3m./.Opuſ.3.cº.132./.Opuſ.9.q.81.

55 Actū intellectus oportet eē unū, uel multos, ſm unitatē, uel multitudinē pncipii, quo aliquid intelligit. Po².q 3.16.15m.

56 Subiectū, & pdicatū, ut partes un⁹ ꝓpoſitionis ſimul, una intellectione intelligunt, nō aūt abſolute 1ª.q.58.2.c./.12ſ.q.113.7.2m./.3 d.14.ar.2.q.4.c./.Ʒ.1.cº.55./. Ver.q.8.14. c.fi./.Quol.7.1.0./.14.5m./.Perier.lec.14.me°.l.D.

57 Eodem actu itelligit cōcluſio & pū, ut eſt rō cōcluſionis, nō aūt abſoluta 12ſ.q.8.3.c./.q.12.4.c./.2.d 38.4.c./3.d.14.ar.1.q.4.c./.Ver.q.22.14.c./.3m.

58 Eodem actu, ſimul intelligitur obiectū materiale, & formale. Ver.q.8.14.6m.

59 Oppoſitum uidetur dicere a ſimili 12ſ.q.8.3.2m./. q. 12.4.c./.1.d.17.q.1.5.c./.Ʒ.1.cº.77.1m. Reſpᵘ. ſicut Du°.103. Duᵐ.754°.

60 Eodē actu ſil intelligit res cū ſua ꝓlatione 1ª.q.87.3.c./2m.

61 Eadē intellectione, intelligit obiectū, & itellectū ei⁹, ut rō, non aūt ut obiectum 1ª.q.28 4.2m./.q.87.3.2m./.1.d.1.q.2.1 2m./.d.10.5.2m /.d.17.q.1.5.c./.4m

62 Eodem actu intelligit uerbum, & res in uerbo, & eodē habi

Intel

tu 3.d.14.ar.1.q.4.c.
63 Actio intellectus, eſt uita, ideſt operatio uiuentis, non autem eſſe eius 1ª.q.54.1.2m. * Accidens 20.65.
64 Intelligere comparatur ad intellectum, ſicut eſſe ad eſſentiã. 1ª.q.54.1.3.c./.Cont.1.cap°.45.2m. * Actio 19.20.21.22. Actualitas 1.
65 Intelligere eſt ſimplex intuitus intellectus in præſens 1.d. 3.q.4.5.c. * Actus 26.27.170.186. Adam 1.
66 Intelligere noſtrum, eſt quoddam pati 1ª.q.14.2.2m./.q.79. 2.c./.12ꝭ.q.22.1.c./.1m./.2.d.36.2.c./.3.d.15.ar.1.q.2.2m.ſi./. d.15 q.2.ar.1.q.2.c./.d.23.q.1.1.3m.ſi./.Con.2.c°.60.5m./.c°. 75.76.82./.Ver.q.8.1.14m.ſi./.3.3m./.6.c./.q.10.6.9m./.q.26 3.c./.5m./.15m./.16m./.17m./.Ver.q.1.12.11m.Opuſ.16.c°.1./. Anima 3.lec.7.pri°.b./.lec.9.prin°. * Agens.3.13.&c. Amor. 61. Analogia 18.19. Angelus 289 Anima 170.
·755.67 Immo paſſio eſt cum abiectione alicuius 1ª.q.14.2.2m./.Anima 11.1m.ſi. Reſp°.Dub°.755. * Animal 49.&c.
68 De ratione eius quod eſt intelligere, eſt ꝙ ſit intelligens, & intellectum. Opuſ 53.pr°. * Appatitus 91 &c. Aprehẽſio 0.
·756.69 Immo aliud eſt intelligere, & aliud intellectum 1ª.q.54.1.3. c./.Con.5.c°.45.2m /.Pot.ª.q.8.1.c./.Opuſ.53. Reſp°. Dub°. 756. * Appropriatio 5.18. Aſſimilatio 1.2.4.11.&c. Aſſumere 11.
70 Intellectus apprehens rem una cõceptione, perfecte apprehendit, quando autem pluribus, imperfecte. Opuſ.9.q 1.
71 Actio intellectus cuiuſcunque creati, dependet a Deo, quo ad duo. Primo inquantum habet ab eo perfectionem qua agit, ideſt lumen. Secundo inquantum mouetur ab eo 12ꝭ. q.109.1.c. * Attributa 1.&c.14.22. Baptiſmus 76.
72 Intellectus mouet ſe 12ꝭ.q 9.3.c. * Beatitudo 1.2.3.8.13 19.53.&c 60.72.&c.99.105. Cayphas. Cauſa 20. Cælũ 135.
·757.73 Oppoſitum uide ur dicere, Con.1.c°.71.5m./.Li°.2.c°.23.3m/ Quol.6.2.c. Reſp°.Dub°.757°. * Circulus 3.4
74 Intellectus mouet ſe, quia per hoc ꝙ cognoſcit principium reducit ſe de pot.ª ad actum quo ad cognitionem concluſionum 12ꝭ.q.0.3.c./.q.51.2.c /.Ma q.6.c./.20m./.Anima 4. 6m. * Coactio 3.&c. Cognitio 12.&c.22. Cõmune 9.
75 Obiectum non mouet intellectũ, nec ſenſum, niſi accipiat cognionem ab eo, Ver q.2.3.14m.
76 Quicunque intelligit, ex hoc procedit aliquid ab eo, ſcilicet verbum cordis 1ª.q.27.1.c. * Concupiſcentia 9.12.14. 15.16.
77 Operatio intellectus duplex, ſcilicet ſimplex apprehenſio, & compoſitio, & diuiſio 1ª.q.85.2.3m./.12ꝭ.q.46.2.c. prin°./.22ꝭ.q.83.1.ar.3./ 1.d.19.q.5.1.7m./.d.38.3.c./.3 d.23 q.2.ar.2.q 1 c./.d.24.ar.1.q 2.c./.Ver.q.14.1.c./.Spiritu.9. 6m./.11.7m /.Quol.5.9.c./.Opuſ.48.c°.55.0./.Opuſ.53./10. lec 1.princip°.D /.Meta.4.lec.6.me°.c.B./.Li°.6.lec.4.me°. c.k./. Anima lec.10.ſi.d.A./lib°.3.lec.11.0 /. Poſter. prin°. Perier.prin°./.lec.3.prin°./.lec.4.me°.b./.lec.7.prin°.a.F./. 3.ſi. Abſtractio 2 * Curioſitas 1.
·758.78 Immo operatio intellectus eſt triplex, ſcilicet intelligentia indiuiſibilium, compoſitio, & diuiſio, & diſcurſus 1.d.33. 1.3m./.Poſter. prin° /. Perier. princip°. Reſpondeo ſicut Dubio 43.
79 Compoſitio intellectus duplex. ſ. uniuerſalis cum particulari, & accidentis cum ſubiecto. Et ſemper eſt eorundem, ſicut compoſitio realis eſt diuerſorum 1ª.q.85.5.3m.
80 Solus intellectus hominis, intelligit cum diſcurſu, & componendo, & diuidendo, neceſſario. 1ª.q.58.3.4.5.0./.q.85. 5.0./.3.d.35.q.2.ar.2.q.1.c.
81 Intelligere principia ſine diſcurſu, & intelligere concluſiones cum diſcurſu in anima non differunt ſpecie, quia utrũque ſit per eaſdem ſpecies, abſtractas a phantaſmatibus. Anima 7.2m.
82 Intellectus cognoſcit abſtrahendo a materia particulari, & a conditionibus eius, non autem oportet a materia uniuerſali Ver.q.10.4.6m.
83 Operatio intellectus quintuplex, ſcilicet intelligentia, ideſt ſimplex intuitus, intentio, ideſt ordinatio ad aliud, excogitatio, ſapere, & diſpoſitio verbi 1ª.q.79.10.3m./.1.d.27.q.2.1 c.ſi. * Delectatio 65.77. Demonſtratio 0. Denominatio 1. Deus 159.
84 Eadem actione intelligitur intelligibile, & ipſum intelligere 2.d.3.q 3.1.c./ 3.d.14.ar.1.q.4.c.
85 Actus intellectus duplex, ſ. actus rectus, & actus reflexus 1ꝭ q.27.3.2m./.q.87.3.2m.
86 Actio intellectus reflexa, includit actionem rectam, quia non poteſt ipſum intelligere intelligi, niſi intelligatur ipſũ intelligibile. Et ideo licet ipſum intelligere primum, poſſit eſſe ſine ſecundo, ſecundum tamen non erit ſine primo 1. d.17.q.1.5.4m./.Opuſ.72.q.4.
87 Intellectus habet duos actus, ſcilicet percipere, & iudicare de perceptis. 22ꝭ.q.45.2.3m /.Ver.q.12.3.1m.prin°./.q.28.3. 6m./. Ma. queſtio.16.12.c. princip°. * Electio 2.3. Elephas 1.2.3.
88 Iudicium intellectus de particulari actu duplex, ſcilicet cõſcientiæ, in pura cognitione, & liberi arbitrii, in applicatione ad affectionem. Ideo ſecundum iudicium poteſt peruerti, & eſſe cum errore, ſine primo. Ver.q 17.1.4m. * Ens 24 25. Error 1.2.
89 Oppoſitum videtur dicere 12ꝭ.q.73.1.8.c. Reſpondeo ſicut Dubio 760. * Eſſe 96. Euchariſtia 149. Experientia 1.2.3. Du^m.759^m.
90 Perfectum iudicium intellectus in nobis, non poteſt haberi, niſi per reſolutionem ad ſenſibilia, quæ ſunt prima principia noſtræ cognitionis 22ꝭ.q.173.3.c./. Ver.q.12.3.2m./. quæſtio.28.3.6m. * Phantaſia 4 Fœlicitas 3.5. Fides 1.55. &c 143.
91 Operatio dicitur intellectualis dupliciter. ſ. elicitiue, & imperatiue. Secunda requirit locum quandoque, non autem prima 1ª.q.112.1.1m.
92 Tempus miſcetur ſecundæ operationi intellectus noſtri dupliciter. ſ. ex parte ſua accipiendo ſcientiam a continuo & tempore. i. a ſenſu, & imaginatione, & ex parte intellectorum quæ ſunt in tempore. Sed intellectioni dei, primo modo tantum, 12ꝭ.q 113.7.5m./.1.d.38.3.3m./.4.d.37.q.1.ar.5. q.2.3m./.q.2.ar.1.q.3.3m./.Con.1.c°.102.5m./.Li°.2.c°.94.ſi. /.Ver.q.8.14.12m. Deus 104.
93 Intellectus eſt ſupra tempus corporalium, non autem ſpiritualium 1ꝭ.q.85.4.1m. * Finis 134.138. Forma 174.175. Frui 1.6.
94 Operatio intellectus, ſecundum duo perficitur, ſcilicet ſecundum lumen, quo ad iudicium, & ſecundum ſpeciem quo ad apprehenſionem. Ma.q.16.12.c. * Fruitio 2. Generatio 73. Gratia 113.150. Habitus 47. Homo 25.26. Imago 25. 30.32. In 25.&c.
95 Perfectio operationis intellectus, depandet ex duobus, ſcilicet ex perfecta conformitate ſpeciei ad obiectũ, & ex perfecta unione ſpeciei ad intellectum. Con.1.c°.47.1m. * Infidelitas 2.8. Ingenitus 3.8. Inſtans 18.21.22.31. Ob.
99 Principium operationis intellectus duplex. ſ. intellectus, & ſpecies intelligibilis. Et utrumque eſt immediate a deo 1ª. quæſt.105.3 c.
97 In omni operatione, qua intellectus noſter abſtrahit a phãtaſmatibus, neceſſe eſt quòd abſtrahatur a ſenſibus 22ꝭ.q. 175.4.c.
98 In creaturis nihil nobilius, & perfectiue eſt, quàm intelligere 12ꝭ.q.31.5.c./.Con.2.c°.68.ſi./.c°.79./.li°.3.c°.89.ſin./. Anima 5.c. * Intentio 7.
99 Vnus intellectus poteſt melius alio, rem aliquam intelligere dupliciter. ſ. ratione fortioris intellectus, & ratione meliorum ſenſuum, non autem ex parte obiecti 1ª.q.12.6.0./.q. 85.7 0 /.4.d.49.q.2.4.1m./.Ver.q.2.2.11m. * Iudicium 10. Ob.
100 Intellectus intelligit aliquando rem aliter, quàm ſit 1ª.q.85 1.1m. Abſtractio 2. * Iuramentum 18.36. Ob.
101 Immo intellectus nõ errat 1ª.q.57.1.2m /.2.d.39.q.3.1.c.ſi. Reſpondeo. Dubio 760°. * Iuſtitia 36.42. Litera 2.3. Loqui 1.5.
102 Intelligere rem aliter quàm ſit, contingit dupliciter, ſcilicet ex parte obiecti, & ex parte intellectus. Primum eſt falſum, non aũt ſecundum: uel uerum eſt ꝙ intellectus qui intelligit rem aliter q̃ ſit, eſt falſus, ſi li aliter, refertatur ad rem intellectam. Tunc.n. intellectus eſt falſus quando intelligit rem eſſe aliter quàm ſit. Non eſt autem uerum ſi li aliter, accipitur ex parte intelligentis. Eſt enim abſque falſitate, ut alius ſit modus in intelligẽdo, quàm modus rei in eſſendo, quia intellectum eſt in intelligente immaterialiter per modum intellectus, non autem materialiter per modum rei materialis 1ª.q.12.6.1m./.2m./.q.13.12.3m./.q.85.5.1m./ 2.d.38.2. 1m./ 4.d.49.q.2.1.14m./.4.1m./.Ver.q.2.2.11m./.5.6m./.7m/.q. 3.1.11m./.q.8.1.1m. * Lumen 1. Materia 3 4.8. Medium 21. Memoria 0. Ob.
103 Non poſſe intelligi aliquid non eſſe, contingit dupliciter, ſcilicet ex parte obiecti, & ex parte intelligentis 1.d.19.q.5. 3.4m. * Meritum 30.31.32. Miſſio 36. Nomen 3. Odium 1. 8. Opinio 1.2.6.8.9. Ob.
104 Non poſſe intelligi ſine alio cõtingit dupliciter, ſcilicet uel alio non intellecto, vel non exiſtente 1ª. quæſtio.16.3. 3m./. quæſtion.85.1.2m./.1.diſtinct.19.quæſtio.5.1.2m. /.Verit. quæſtion.1.1.3m./.5.5m./.quæſtion.22.1.ſin. * Ordo 20.38.39. Paſſio 43.&cet. Pater 9.10.
105 Intelligere aliquo dicitur dupliciter, ſ. formaliter. i. ſpecia

In

intelligibili, & inſtrumentaliter, id eſt verbo mentis. Quol. 5.q.5.2.1m. * Perfectio 60. &c. Perſona 26. Phyſica 14. 15. Præceptum 53 60.64 Proceſſio 1. Proprium 7.8. Prudentia 33. Quies 6. Quieſcere 2. Ratio 44. Reſolutio. Res 9. Salus ri 12. Sapientia 26. 36. Scire 1 &c. Semen 17. Senſus 16. 32. 36. Sermo 2.4. Somnus 1.3.4.5. Sententia 2.6. 7. 10. Tactus 10.16. Tempus 33.34.39. Theologia 17. Verbum 1. &c. 13. 14. Veritas 2. &c 14. &c. 23.41. Verum 4. Viſio 1. &c. 21. &c Viſus 3. Vita 4.20.51.75 &c. Vnitas 43.44.45.51. Voluntas 20.61. Votum 37.42. Vox 9. 11. Viſura 1.2.3.4. Vti 8. Chriſtus 137.141. &c.

106 Intelligere aliquo contingit tripliciter, ſcilicet potentia, ſpecie, & medio. Tertium oportet eſſe notius, non autem primum, nec ſecundum. Ꝫ 3. c°. 42. 3m./. Quol. 10.7.2m.

Intelligibile. 107 Intelligibile eſt in intellectu tripliciter, ſcilicet actu, habitu, & ut relatum ad aliud 1a.q.108.1.c./. Ver. q. 9. 4. c. * Ariſtoteles 7.

108 Nihil poteſt intelligi, niſi ſecundum quod eſt ens actu 1a.q.12. 1.c./. Opuſ. 42. prin°. /. Cauſis lec. 6. med°. H./. Anima 3. lec. 9 fin. d. D.

Du^m.761. 109 Immo res intellecta, quandoque eſt in potentia tantum. Opuſ. 53. prin°. Reſpon° Dub°. 761°.

110 Hoc eſt primo, & per ſe intellectum, quod intellectus in ſeipſo concipit de re intellecta, ſiue illud ſit diffinitio, ſiue aliqua enuntiatio, ſecundum quod ponuntur duæ operationes intellectus. Opuſ. 53 prin° * Cognitio 42.

111 Solus intellectus cognoſcit quidditates rerum 1a, qu. 57.1. 2m./. 12æ. q. 31. 5.c./. 22æ q. 8.1.c./. 1.d. 19. q. 4. 2. 6m./. 3. d. 23. q. 1.2.0./ d. 35. q. 2. ar. 2. q. 1. c./. Ver. q. 1. 12. c./ q. 8. 7. fi./. q. 10. 4. 1m./. 6 2m./. q. 12. 1. 4. 12m./. Quol 8. 4. c. fi. * Contingens 8. 9. 10. Contradictio 4. Deus 249. &c. Differentia 11. 18. Diffinitio 44. Dimenſio 12. 13. 14. Eſſe 3. 4. 57.

112 Omne intellectum inquantum intelligitur, oportet eſſe in intelligente 1a. q. 87. 4. c. prin°. /. Ꝫ 4. c°. 11./ Opuſ. 52. * Excluſio 5.8. Falſitas 1.9. Idea 10.11.

113 Res intellecta eſt in intellectu, per ſpeciem eius, non autem ſecundum propriam naturam 1a. q. 14. 5. 2m /. q. 57. 1. 2m. q. 76. 2. 4m./. q. 85. 2. 1m./. Con. 1. c°. 53. * Infinitum 26. Ingenium 3. Intentio 7. Littera 2.3.

114 Nulla res eſt imaginabilis per eſſentiam ſuam, ſed per ſimilitudinem tantum, ſed eſt intelligibilis utroque modo, Ver. q. 12. 13. 12m.

115 Vnumquodque eſt intelligibile in actu, ſecundum quod eius ſimilitudo eſt in intellectu. 1a. q. 58. 2. c. * Perſona 36.

116 Intellectui reſpondet res intellecta dupliciter. ſ. immediate, quando concipit formam rei extra animam, & mediate, quando concipit intentionem conſequentem actum, & modum intelligendi 2. d. 3. c./. Pot. q. 1. 1. 10m. * Principium 24. 25. Propoſitio 5. Proprium 7.8.

117 Intellectum eſt perfectio intellectus, per ſpeciem intelligibilem in intellectu 1a. q. 14. 5. 2m./. q. 57. 1. 1m./. Ꝫ. 1. c°. 48. 1m./. lib. 2. c°. 55. 10m. prin°. /. c°. 98./. Ver. q. 2. 3. 2m.

118 Intellectus in actu, & intellectum, ſunt idem 1a q. 14. 2. c./ q 55. 1. 2m./. q. 85. 2. 1m./. q. 87. 1. 3m./. 1. d. 35. 1. 3m./. 4. d. 49. q. 2. 1. 10m./. Con. 1. c°. 44. 4m./. c°. 47. 2m./. 3m./. c°. 55. prin°/. lib°. 2. c°. 50. 2m./ c°. 55. 10m./. c°. 59./. 98./. lib°. 4. c°. 11./ Ver. q. 8. 6. c./. 11m /. Spiritu 8. 14m./. Opuſ. 3. c° 75. prin° /. Opuſ. 49. prin°./ Opuſ. 53. prin°. /. Quol. 7. 2. c. * Relatio 42 &c. 51. 75. 87. 88. 94. Relatiuum 2. 12. Scriptura 10. 22. Senſus 16. 32. 33. 36. Sermo. 2. 4. Trinitas 5.6. Verum 4.

Du^m.762. 119 Immo res intellecta, eſt realiter diſtincta ab intellectu. Pot. q. 8. 1. c. Reſp°. ſicut Dub°. 776.

120 Intellectus in actu, & intellectum, ſunt idem ſecundum ſpeciem intelligibilem 1a. q. 14. 2. c./. q. 55. 1. 2m./. q. 35. 2. 1m./. q. 87. 1. 3m./. 1. d. 35. 1. 3m./. 2. d. 3. q. 3. 1. c./ 4. d. 49. q. 2. 1. 10m /. Con. 1. c°. 44. 4m./. Ver. q. 8. 6. c./. Spiritu 8. 14m./. Quol. 7. 2. c. fin.

121 Intellectus informatus per formam intelligibilis, ſigitur in eo, firmiter in eo inhærens, & inquirere ceſſat, ſecundum quam ſi dubitat 3. d. 27 q. 1. 1. c. prin°. * Vniuerſale 7. &c. Voluntas 2. Vti 8. Chriſtus 137

122 Similitudo rei intellectæ eſt in intellectu dupliciter, ſcilicet ut eſſentia intelligentis, & ut aliud ab eo. Ver. q. 2. 3. 1m.

123 Formæ intelligibiles per naturam ſuam, ſunt immateriales 1. d. 8 q. 5. 2 c. prin°./. d. 35 1. 3m./. 2. d. 3. q. 1. 1. c./. 3. d. 14. ar. 1. q. 2. 2m./. 4. d. 12. q. 1. ar. 1. q. 3. 4m./. Cont. 2. capit° 49. 2m./. 98. princip°.

124 Nulla forma efficitur intelligibilis, niſi per ſeparationem a materia, & ab appendiciis materiæ 1. d. 8. q. 5. 2. c. prin°./. d 35. 1. 3m /. 2. d. 3. q. 1. 1. c./. 3. d. 14. ar. 1. q. 2. 2m./. 4. d. 12. q. 1. ar. 1. quæſt. 3. 4m./. d. 49. q. 2. 1. c./. Ꝫ 1. c°. 44. 4m./. lib°. 2. capit. 49. 2m./. capit°. 98. princip°.

125 Forma corporeitatis fit intelligibilis, per ſeparationem a materia 1. d. 8. q. 5. 2. c. prin°. /. d. 35. 1. 3m./. 2. d. 3. q. 1. 1. c./. 3. d. 14 ar. 1. q. 2. 2m /. 4. d. 12. q. 1. ar 1. q. 3. 4m./. Con. 2. c°. 49. 2m./. c°. 98. prin°. /. Opuſ. 56. prin°.

126 Per formam lapidis inquantum huiuſmodi, non perficitur intellectus, ſed inquantum in ea participatur ſimilitudo alicuius, quod eſt ſupra intellectum humanum, ſ. lumen intellectuale, uel aliquid huiuſmodi 12æ. q. 3 6. c.

127 Ad hoc quod aliquid ſit intellectum in actu, requiritur abſtractio a materia, & a conditionibus materiæ 1a. q. 50. 2. c. /. q. 55. 1. 2m./. q 79. 3. c./. q. 87. 1. 3m./. 1. d. 35. 1. 3m./. 2 d. 3. q. 1. 1. c./ 3. d 14 ar. 1. q 2. 2. 2m./. 4 d. 12. q. 1. ar. 1. q. 3. 4m./. Con. 2. c°. 44 4m./. c°. 97. prin°./. Opuſ. 56. prin°./. Ver. quæſtion. 2. 2. 4m./. Phy. princip°. Specꝫ.

128 Intellectus noſter intelligit res materiales per formas immateriales in eo exiſtentes. Ver. q. 10. 4. c.

129 Species intelligibilis, eſt ſimilitudo eſſentiæ rei, & quodam modo quidditas, & natura ſecundum eſſe intelligibile, non autem ſecundum eſſe naturale prout eſt in rebus. Quol. 8. 4. c. fi.

130 Species intelligibilis intellectus noſtri, eſt ſimilitudo rei, quo ad naturam ſpeciei tantum. Ideo per eam cognoſci poſſunt infinita, ſed indiſtincte 1a. q 14. 12. c. fin./. q. 76. 2. 4m./. q. 85. 1. 3m /. q. 86. 1 c./. Anima 2. le. 12. me°. b

131 Species ſenſibilis in ſenſu eſt ſimilitudo unius tantum indiuidui. Ideo per eam tantum unum indiuiduum cognoſci poteſt 1a. q. 14. 12. c. fi./. Anima 2. lec. 12. me°. b. * Abſtractio 6. 11. 12. 23. 17. Accidens 68. Adam 21.

132 Intelligere, & ſpecies intelligibilis, ſunt illud quo quis formaliter intelligit 1. d. 27. q 2. 2. c

133 Species in intellectu, differt genere a ſpecie in ſenſu, & in imaginatione. Ideo non poteſt imprimi ab eis, ſicut ſpecies quæ eſt in ſenſu, imprimit eam quæ eſt in immaginatione quia ſunt eiuſdem generis, id eſt indiuiduæ, & materiales. Spiritu 10. 17m./. Anima 4. 1m./. 3m./. 5m./. * Angelus 169. &c. 202. &c. 301 306. 310. 328. 329. 331. 335. 337. 342. 375. &c. Immo, actio ipſius ſenſibilis, attingit omnes ſpecies intellectus noſtri. Quol. 8. 3. Reſp°. Dub°. 763. Du^m.763.

134 Species intelligibiles acquiſitæ, & infuſæ ſunt diuerſarum rationum 4. d. 50. q. 1. 2. 4m./. 3. 7m./. Anima 18. 2m.

135 Oppoſitum uidetur dicere 1a. q. 9. . 3. 1m. Reſp°. ſicut Du°. 1111°. * Anima 149. 152. 156. 162. 167. 168 171. 172. Du^m.764.

136 Species intelligibiles in anima coniuncta, & in anima ſeparata, ſunt eiuſdem rationis per ſe, ſed differunt per accidens ſcilicet per ſubiectum 4. d. 50 q. 1. 2. 1m./. Anima 15 6m./. 8m./ 16m. * Appetitus 95. Artifex 1. 2. Aſſimilatio 1. &c. 11. Attributa 4. &c. Character 17.

137 Ad ſpeciem quæ eſt medium in cognoſcendo requiruntur duo, ſcilicet repræſentatio, & immaterialitas. Primum conuenit ei, ſecundum propinquitatem ad cognoſcibile, ſecundum autem ſecundum eſſe in cognoſcente. Ver. q. 3. 1 2m. * Certitudo 1. &c. Cognitio 4. 19. 38. Concupiſcentia 12. Ob.

138 Ad eſſe habitus intellectiui, concurrunt duo, ſcilicet ſpecies intelligibilis, & lumen intellectus agentis 1. d 3. q. 5. 1m./ 3. d. 14. ar. 1. q. 2. c. fi./ q. 3. c. prin°. /. 2m * Conſideratio 1. &c Curioſitas 1. Deus 31. 31. 93. 98 191. 215. Eſſe 4. 57.

Oppoſitum uidetur dicere 12æ. q. 54. 4 0. Reſp°. ſicut Dubio 1099. * Euchariſtia 142. &c. Phantaſma 3. 4. 6. Du^m.765.

139 Intelligere conſequitur ſpeciem intelligibilem, ſicut effectus ſua in cauſam. Ver. q. 8. 6. c./. 3m./. 7. 9m.

140 Intelligere conſequitur ſpeciem intelligibilem, ſicut eſſe formam 1a. q. 14. 4. c. * Fides 55. &c. 127 Forma 159.

141 Intellectus noſter non poteſt intelligere, niſi per aliquam ſpeciem informetur 1a q. 14. 1. 3m./ q. 84. 1. 2m. prin°./ 2. d. 3. q. 3. 1. c./. 4. d. 49. q. 2. 1. c.

142 Intellectus noſter dupliciter conuerti poteſt ad ſpeciem exiſtentem in eo, ſcilicet ut eſt res quædam, vel ut eſt ſimilitudo rei 2. d 12. 3. 5m.

143 Species intelligibilis comparatur ad intellectum, ſicut actus ad potentiam, & ut forma eius 1a quæſt. . 55. 1. c. /. 2. diſtinct. 3. quæſtion. . 3. 2. c. /. Cont. 1. capit°. 46. princip°./. Opuſcul. 3. capit°. 129. princip°. * Habitus 34. &cet. 69. Idea 20. 21. Illuminatio 7. Immaginatio 8. In. 26 27.

144 Ex intellectu, & ſpecie intelligibili, fit unum ſubiecto, non autem eſſentialiter 1a. quæſtion. 14. 2. c./. quæſtio. 55. 1. 2m. /. quæſtion. 85. 2. 2m. /. 1 diſtinctio. 35. 1. 3m./. 2. diſtinctio. 3. quæſtio. 3. 1. c. /. 4. diſtinctio. 49. quæſtio. 2. 1. c /. Quol. 7. 2. c. * Inconſtantia 1. 4.

145 Non

In

145 Non omnis ſpecies intellectus eſt ſimplicior eo cuius eſt ſpecies, ſed tantum abſtracta 1.d 3.q.1.1.3m./2.d.3.q.3.1.o./. Ver.q.8.2.20m./. Anima.17.4m. * Intētio 7.22.&c. Lex 140. Logica 3.9. Nomen 1. Notitium 2. Numerus 16.

146 In uno intellectu a diuerſis phantaſmatibus eiuſdem ſpeciei, non abſtrahitur, niſi vna ſpecies intelligibilis 1ª. q.76. 2. c fin.

147 Species intelligibilis, eſt a phantaſmate, ſecundum ſuum eſſe materiale. ſed ab intellectu agente, ſecundum eſſe formale, ideſt ut eſt intelligibilis in actu 1ª.q.84.6.c./. q 85. 1. 3m /.2.d.20.q.2.2.2m./. Con.1.c°.65.8m./. Ver.q.10.6.c.fin./. 7m./.q.11.1m./16m./.q.18.8.3m./. Ma.q.16.11.3m./. Quol.8.3 c.fi. * Oratio 20. Perfectio 75. Prædicati 24. Principium 24.

148 In receptione ſpecierum in intellectu poſſibili, phantaſmata ſe habent, vt agens inſtrumentale, & ſecundarium, ſed intellectus agens, ut agens principale, & primum. Ver.q.10.6. 7m./. Quol.8.3.c. fi. * Prophetia 50. 54.56.70.87. Significatio 3.&c. Similitudo 5.27.30.

149 Res extra animam non imprimunt ſpeciem in intellectum poſſibilem, niſi per operationem intellectus agentis. Ver.q. 22.5.10m./. Con.1.c°.65.8m.

150 Intelligere uniuerſalia, eſt intelligere naturam generis, vel ſpeciei, ſine indiuiduis, per ſpeciem intelligibilem abſtractā a materia, per intellectum agentem 1ª.q 44.3.3m./. q. 85. 1. 1m./. Con.2.c°.74.2m./. Anima 3.lect.8.med°. b. C. * Tempus 34. 35.

151 Intellectus noſter intelligit ſe ſicut, & alia, ideſt per ſpecies aliorum 1ª.q.14.2.3m./.q.87.1.o./.q.88.2. 3m./. q. 89 2. c./. 12ᵉ.q.50.6.c fi./.2.d.23.q.2.1.c.fi./.3m./. Cō.2.c°.66.4m./ c°. 98./. Lib°.3.c°.46./ Ver.q.1.9.c.pri°./.q.8.6 c.fi./. q.10.8.c./. 21m./. Ma.q.16.12.4m./. Anima 3.4m./.16 8m./. Opu.29./. Anima 2.lec.6.fin./. Lib°. 3.lec.8.prin°.a.B. * Theologia 27. Verbum o. Viſio 25. Viſus 5.6. Vxor 9.

152 Intellectus noſter intelligit ſe per ſpeciem, inquantum per obiectum repræſentatum ab ea intelligit actum, & per actū potentiam 2.d 23.q.2.1.c.fin./. 3.d.23.q.1.2.c./.3m./. Con.3 c°.26./. Ver.q.2.2.2m./. Ma.q.16.8.6m./. Anima 3.4m./.16.8m. Supra 36. * Chriſtus 115.197.133142.&c.

153 Intellectus noſter, dupliciter intelligit ſuum intelligere, & ſpeciem intelligibilem, ſcilicet in particulari, intelligendo ſe intelligere, & in vniuerſali, conſiderando naturam eorū Con.2.c°.74.

154 Intellectus poſſibilis conſeruat ſpecies, contra Auicennam 1ª.q.79.6.c./.q.84.4.c./12ᵉ.q.67.2.c./.4.d.50.q.1.2.c./. 5m./. Con.2.c°.72./.73./. Ver.q 10.2.c./.q.19.1.c./. Quol.3.21.c. Quol.12.13.c./.1ᵉ.Cor.13.lec.3.me°.H./. Anima 3. lect.8. prin°./ Memoria lec.2.prin°.c.

155 Nulla ſcientia de ſpeciebus intelligibilibus aliquid conſiderat, niſi ſcientia naturalis, & metaphiſica Con. 2.c°.74.2m.

156 Plures ſpecies, poſſunt ſimul eſſe in intellectu 1ª.quæſt.12. 10.c./.q.58.2.2m./.q.85.4.c./.2m.

765. 157 Immo impoſſibile eſt, q idem intellectus ſimul perficiatur diuerſis ſpeciebus intelligibilibus, ad intelligendum diuerſa in actu 1ª.q.85. 4.c.fin. Reſpondeo Dubio 765°.

158 Plures ſpecies, poſſunt ſimul eſſe in intellectu, ſecundum actum imperfectum, non autem ſecundum actum perfectū Similiter in ſenſu 1ª.q.12.10.c./.q.58.2.2m./.q.85.4.c./.2m./. 2.d.3.q.3.4.c./.d.10.4.3m./.3.d.14.ar.1.q.4.c./. Con.1.c°.55./ Ver.q.8.14.c./.7m./. Ma. quæ. 16.4.c./. Anima 18.5m./. Quol. 7.2.o.

159 In intellectu reſultāt diuerſæ ſpecies, ſecundum diuerſam diſpoſitionem phantaſmatum, ſicut ex diuerſa ordinatione earundem literarum, reſultans diuerſi intellectus 22ᵉ.q 173.2.c.

160 Intellectus poſſibilis, ſe habet in potentia ad infinitas ſpecies intelligibiles, quę nō reducuntur in actum totę ſimul. ſed ſucceſſiue 1ª q.86.2.o./.q 87.3.2m./. Opuſ.9.q.81.

161 Species dupliciter eſt in ſenſu, uel in intellectu, ſcilicet uel ut cauſata a re, ſicut ſpecies abſtracta, uel ut cauſa rei, ut in artifice. Con.4.c°.11./. Ver.quæſt. 2. 3. 1m./. q.8.5.c./. Quol.7.3.c./ Dionyſius 3.°

162 Species eſt in intellectu, & in ſenſu tripliciter, ſcilicet in potentia tantum, in actu, ſecundum complerionem ultimam, & medio modo. ſ. in habitu 1ª.q.79.6.3m./. Ver.q.8.14.c./.q. 10.2.4m./.q.19.1.c./. Ma.q.16.11.5m./. Anima 15.17m./.18. 5m./. Quol.7.2.o./. Opuſ.3.c°.83./. Anima 3.lec.8. prin°. a fi.

163 Species primo eſt in ſenſu, ſecundo in imaginatione, tertio in intellectu poſſibili, per lumē intellectus agentis 1ª.q.55. 2.2m./.22ᵉ q.173.2.c./.2.d.20.q.2.2.2m./. Ver.q.2.6 c./.1m./. Quol.8.3 c.

164 Species ſunt in imaginatione, ſecundum q imprimuntur

In

a ſenſu, uel ſecundum q tranſmutantur ex mutatione corporis, uel ſecundum q ex imperio intellectus, ordinantur phantaſmata ad aliquid ſignificandum 22ᵉ.q.173.2.c./. 3.a. capit°. 72.

165 Senſus, & intellectus differunt realiter, per uniuerſale, & particulare Et ſimiliter appetitus ſenſitiuus, & intellectiuª ideſt uoluntas 1ª.q.50.1.c./.q.80.2.2m /.q.84.6.c./. q.115.4 c./. 12ᵉ.q.1.2.3m./.q.5.1.1m. prin°./.22ᵉ.q.48.5.2m./. 2. d.15. q.1.3.c./.3 d.26.q.1.2.c./.4.d.49.q 1.ar.3.q.3.2m./.d.44 q.1.ar. 1.q.1.c./. 3. 1. c°. 63 1m./. lib°.2.c°.65./.82./. Lib°.3.c°.84 /. Ver. q. 25.1.c /.6m./. Ma.q.8 3.c /. Opuſ.3 c° 82./.132.pri°. /. Opuſ. 19.c°.1./. Opuſ.49.o./. Meta.lec.2.me°.b /. Anima 3.lec 4 o./. Poſter.le 42.m°.b./. Senſu.lc.1.m°.c.H. * Abſtractio o. Aſſimilatio o. Aſſentire 11. Bonitas 103.163. Cogitatio 78. Contemplatio 22. Contingens 8. Senſus.

166 Immo intellectus, quandoque ſenſus dicitur 1ª.q.54.5.1m./ 4.d.44.L.fi./. He.5.le 2.fi.K. * Demonſtratio 2.3. Elephas 3

167 Immo etiam uniuerſale, & particulare, non diuerſificant potētiam, nec habitum 3.d.26.q 2.4.c. * Experientia 1.&c. Phantaſia.3.4.

168 Nec appetitus ſenſitiuus, & intellectiuus. ſ. uoluntas diſtinguuntur principaliter per uniuerſale, & particulare, ſed ex conſequenti. Ver.q.22.4.2m. Reſp°. Dub°. 766°. * Homo 28.29.30. Imaginatio 8.9.10. Loqui 5.7. Pronomen 3. Prudentia 23.24. 82. Quid. Dum.766m

169 Intellectus iudicans de agendis, & appetendis, dicitur ſenſus. quia relatus eſt ad particulare 1ª.q.54.5.1m./.22ᵉ.q.16.a c./.q.48.c./.q.49.2.3m./.4.d.44.q.3.ar 3.q.1.2m./. L.fi./. Quol. 10.8.1m./. Ro.12 lec.1. me°.G./. Phi.lec.2. prin°. D./. He.5. lec.2.fi. K. * Ratio 28. Reſolutio. Senſus 13.32.36. Tactus 10. Viſus.3.7.8 9.

170 Intellectus eſt ſimilis ſenſui in hoc q requirit proportionē obiecti, diſſimilis autem quia non eo rumpitur ab obiecto excedente, ſicut ſenſus 1ª.q.75.3.2m /.q.88.1.3m./.1.d.3.q.1 1.6m./.3.d 26 q 1.5.5m./. Con 2 c°.55.9m /.55.fi./. 82./ Li°. 3.c°.59.2m./. Ver.q.8.3.5m./.q.13.1.6m./ q.18.5.7m./. Anima 16.5m./. Opuſ.3.c°.79./. Opuſ.16.c°.1./. Meta.2.le.1. me°.ſ. D /. Anima 3.lec.7.fi.F. Ob.

171 Senſus corrumpitur dupliciter. ſ. per ſe per excellentiam obiecti, & per accidens per corruptionem ſubiecti. Sed neutraliter intellectus 3ª.quæſtio. 46.7.c./. Cont. 2. c°.54.9m./. cap°.79.9m. Ob.

172 Intellectus indiget ſenſu, ſicut extremo ad qđ fit reſolutio, non autem quia actus intellectus fiat per organum 1ª.q.50 1.c.q.115.4.c./.2.d.15.q.1.3.c./. Ver.q.12.3.2m./.3m./. Opuſ. 16.cap°.1. Poſterior lec.42.fin.

173 Senſum factum in actu per ſpeciem ſenſibilem, neceſſe eſt ſentire, & intellectum factum in actu per ſpeciem intelligibilem, neceſſe eſt intelligere. Con 1.c°.46.2m./.29.

174 Intellectus noſter nō accipit immediate cognitionem a ſenſibus exterioribus, ſed a ſenſibus interioribus, 2. d. 20.q 2. 2.4m./. Ver.q.18.8.5m. Abſtractio 15.

175 Licet operatio intellectus oriatur a ſenſu, ibi enim intellectus incipit vbi deſinit ſenſus, tamen in re appreheñſa per ſenſum intellectus multa cognoſcit, quæ ſenſus percipere non poteſt. Et ſimiliter æſtimatiua 1ª.q.78.4.4m./.q.84 6.3m./. Ver.q.10.9.17m.fi./. Opuſ.19.

176 Ad perfectam operationem ſenſus, ſufficit impreſſio ſui actiui, per modum paſſionis tantum, non autem in intellectu, ſed oportet eſſe impreſſionem etiam ſecundum modū qualitatis, & formæ connaturalis 3.d.14.ar 1.q.2.c.

177 Intellectus abſtrahit ab omni differentia temporis, ſicut & ab aliis conditionibus materialibus, quas ſenſus concernit 1ª.q.107.4.c /.3.d.26.q.1.5.4m./.4.d.17.q.2.ar.1.q. 1. 1m./. 3. 3. c°. 84. 6m.

Oppoſitum uidetur dicere. Ma.q.16.4.b 4. Reſpond°. ſicut Dubio 439°. Dum.767m.

178 Cuiuslibet potentię ſenſitiuæ obiectum eſt forma, prout eſt in materia corporali. Ideo eſt cognoſcitiua particularium tantum. Ratio autem eſt cognoſcitiua ipſius uniuerſalis. 1ª.queſt. 85. 1.c./. 3.4m./.12ᵉ.quæſt o.5.1.1m. princi°./.22ᵉ. q. 58. 5. 2m. Ob.

179 Potentiæ ſenſitiuæ interiores, præparant intellectui poſſibili proprium obiectum. Ideo ex bona diſpoſitione earum, ad quam etiam cooperatur bona diſpoſitio corporis, redditur homo habilis ad intelligendum 12ᵉ. quæſt. 50. 4. 3m./. Cont. 3. capit°. 84. fin. Abſtractio 15. Anima 303. Ob.

180 Iudicium intellectus impeditur per ligamentum ſenſus 1ª quæſtio. 84. 8. o./. quæſtio. 94. 4. 4m./. quæſtio. 101. 2. c./. 22ᵉ.q.33.3.3m./.q.48.3 c./.q.53.1.3m /22ᵉ.quæſ.154. 5.c./.

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2^{m}./.q.172.1.o./.2.d.32.q.2.3.7^{m}./.3.d.15.q.2.ar.5.q.2.2^{m}./. Ver.q.12.3.o./.q.26.3.c./.q.28.3.6^{m}./.7^{m}./. Anima.15.c./. Opuſ.3.c^{o}.82.fi./.Anima.3.lec.7.fin.E.E.

181 Senſibilia ſunt ca ſa ſecundaria cognitionis intellectiuæ, ſed cauſa principalis eſt intellectus agens 1^{a}.q.84.6.c.c./.3^{m} /.Ver.q.10.6.o./ Opuſ.3.c^{o}.82./.83.

182 Senſus eſt medius, inter rem, & intellectum. Verit. quæſtio. 1. 11. c.

183 Intellectus dupliciter coniungitur corpori, ſcilicet ratione animæ,& ratione potentiarum inferiorum.ſ. ſenſitiuarum 2.d.52.q.2.3.7^{m}./ 4.d.50.q.1.

Ob. 184 Senſus cognoſcit tantum particularia corporalia. Sed intellectus cognoſcit etiam uniuerſalia & incorruptibilia 1^{a}.q. 84.1.c./.Con.2.c^{o}.66.1^{m}.

Ob. 185 Senſus apprehendit rem,quo ad exteriora eius accidentia tãtum, ſed intellectus ingreditur ad interiora,ideſt ad eſſentiam 1ª.q.57.4.2^{m}./.12ª.q.31.5.c.fi./.22ª.q.8.1.c. princip^{o}./. 1.d.19.q.51.6^{m}./ 3.3.d.35.q.2.ar.2.q.1.c./ 4.d.46.q.3. arti.5. quæſtio. 1.c.3.4.c^{o}.11./ Ver.q 1.12.c./.q.10.5.5^{m}.

Ob. 186 Non omne cognitum ab homine, eſt ſubiectum ſenſus, vel per effectum ſenſibilem immediatè cognoſcitur,quia intelligit intellectum & actum uoluntatis,per actum intellectus Ma.q.6.18^{m}.

Ob. 187 Nulla forma ſubſtantialis eſt ſenſibilis per ſe,ſed ſolo intellectu comprehenſibilis 1ª.q.57.1.2^{m}./.q.67.3.c./.q.75.6.c.fi. /.1.d.19.q.5.1.6^{m}./.Opuſ.51./.Meta.7.lec.2.fi.

188 Cognitio intellectiua, perfectior eſt quàm ſenſitiua. Verit. quæſt.1. 9.c.

189 Intellectus & ratio eadem eſt in homine potentia, ſed differunt quoad modum intelligendi, quia intellectus ſimplici cognoſcit intuitu,ratio uero non niſi, cum inquiſitione, & diſcurſu,quare intellectus melior eſt ratione 1^{a}.q 59. 1. 1^{m}./.q.79.8.o./.12ª.q.5.1.1^{m}./.22ª.q.49.5.3^{m}./.1.d.3.q.4.1.4^{m}. /.3.d.35.q.1.ar 1.q.2.c./.q.2.ar.2.q.1.c./.Ver.q.15.1.c./.Opuſcul.53. fin./. Anima.3.lec.14.3.k.prin^{o}.

Du^{m}.768.190 A Oppoſitũ uidetur dicere u ſimili 1^{a}.q.79.9.3^{m}. Reſpondeo ſicut Dub^{o}.43.

190 B Immo non eſt excellentiſſimum eorum,quæ ſunt in homine 12ª.q.37.3.5^{m}./.22ª.q.53.3.c.prin^{o}. Reſpon^{o}. ſicut Anima 3.lec.24.fi.k.prin^{o}.

Voluntas. 191 Voluntas,& intellectus ſunt potentiæ naturales, & conſequuntur naturam animæ de neceſſitate 12ª.q.110.4.4^{m}./. 3^{a}.q.18.1.c./.3^{m}./.4^{m}.

192 Voluntas eſt potentia non organica ſicut, & intellectus, Con.2.c^{o}.59.5^{m}./.79.fi./.Ver.q.22.10.2^{m}./.Ma.q.16.7.16^{m}./ 12.3^{m}./.Anima 10.c fin./.Perihet.lec.14.me^{o}.E.B. * Agens 3.13.14.15.53.&c.95.103.Amor 18.19.154.172. &c. Angelus 157.159.&c.

193 Intellectus,& uoluntas,ſunt in eadem eſſentia animæ, ſubiectiue 1^{a}.q.77.8.c.prin^{o}./.q.87.4.1^{m}./.12ª.q.33.3.2^{m}./.3. d.23.q.1.2.3^{m}.fi./.Ver.q 10.9.14^{m}./.q.22.10.2^{m}./.11,6^{m}.Opuſcul.3.c^{o}.89.fi. * Apprehenſio 3.

194 Intellectus a uoluntate diſtinguitur.Opuſ.53. * Artifex 2. &c. Aſſentire 1.2.3.7.Aſſimilatio 10.

195 In omni creatura, differunt realiter,intellectus, uoluntas, & eſſentia 1^{a}.q.59.2.c./.Ver.q 22.10.o./.q.23.6.c./.Opuſ.53

Du^{m}.769.196 Oppoſitum uidetur dicere. Spiritu.11.7.fi. Reſpon^{o}. ſicut Dubio. 197°. * Beatitudo 94. &cet. 11. 112. Bonitas 21. 22. 23.162.&c.

197 Voluntas non poteſt eſſe in carentibus intellectu 1^{a}.q. 19. 1.c.prin^{o}./.12ª.q.1.2.3^{m}./.q.6.2.1^{m}. * Cælum 133. &c. 158. Certitudo 21.Circulus 3.4.

198 Natura coniuncta intellectui,obedit uoluntati,quo ad ſolas actiones, quibus intellectus determinat finem. Poten^{a}. quæſt.1. 5. c.

199 Intellectus eſt ſimpliciter nobilior uoluntate, ſed econuerſo ſecundum quid 1^{a}. quæ. 82 3.o./.4.1^{m}./.123.q.66.6.2^{m}./. q.68.7.4^{m}./.22ª.q.23.6.1^{m}./.1.d.1.q.1.1 c./.1^{m}./.2.d.25.2.4^{m}. /.3.d.27.q.1.4.o./.Con.3.c^{o}.25.7^{m}./.26.fi./.Ver.q.14.5.5^{m}./. q.22.11.o./.12.9^{m}./.13.c./.Vir.q.2.3.12^{m}./.He.11.lec.1.pri^{o}. E. * Coactio 3.&c. Cognitio 53.&c.Deus 321.Dominium 4.&cet.16.

Ob. 200 Obiectũ intellectus.ſ.ratio boni, eſt ſimplicius, abſolutius, altius,& nobilius,obiecto uoluntatis, ſcilicet bono 1^{a}. quæ. 82.3.c./.1^{m}./.4.2^{m}.

Ob. 201 Nobilitas operationis intellectus attẽditur ſecundum menſuram intellectus, uoluntatis autem, ſecundum obiectum 22ª.q.23.6.1^{m}.

202 Intellectus eſt dignior uolũtate inquantum ſunt proprietates, ſed ut ſunt potentiæ, eſt econuerſo 3.diſt.27.quæſt.1. 4 c./.1^{m}.

Intel

203 Intellectus inter omnes potentias eſt altior, & uoluntati propinquior 22ª.q 83.3.1^{m}. * Electio 1.&cet. Aeſtimatiua 1.

204 Intellectus eſt ſuperior uoluntate, quo ad rationem ordinis, ſed quo ad imperium eſt econuerſo 12ª.q.13.1.c./.2.d. 25.2.4^{m}./.3.d.27.q.1.4.c. Vir.q.2.3.12^{m}.

205 Intellectus eſt altior uoluntate,ſecundum originem, ſed ſecundum perfectionem eſt econuerſo 1.d.1.q.1.1.2^{m}./. Ver. q.22. 11. 6^{m}.

206 Voluntas reſpectu eorum quæ ſunt ſupra animam, eſt nobilior intellectu, ſed reſpectu inferiorum, eſt econuerſo 1.q. 82.3.c./.3^{m}./.q.108.6.3^{m}./.12ª.q.66.6.1^{m}./.12ª.q.23.6.1^{m}./. 3.d.27.q.1.4.c.fi./.6^{m}./.8^{m}./. Verit.q.22.11.o./. Virtu. quæſt. 2. 3. 13^{m}. Ob.

207 Intellectus ad uoluntatem comparari poteſt tripliciter, ſecundum ordinem,& ſic eſt prior ea, & ſecundum capacitatem, & ſic ſunt æquales,& ſecundum eminentiam, uel dignitatem, & ſic ſe habent ut excedentia, & exceſſa 3. d.27. c.1.4.c. * Fides 1.57.80 90.&c.142.&c Ob.

208 Idem ſecundum rem eſt obiectum intellectus inquantum eſt uerum,& uoluntatis inquantum eſt bonum 1^{a}.q.59.2. 2^{m}./.q.79.11.2^{m}.q.80.1.2^{m}./.q.87.4.2^{m}./.3.d.33 quæſt.1.ar.2 q.1.3^{m}. * Finis 75.138.Imperare 1.8.&c. Inconſtantia uoluntatis 8. Ob.

209 Obiectum intellectus ſunt verum,& falſum, ut obiecta appetitiuæ uirtutis, ſunt bonum, & malum. Ma. q. 10. 10. 1. c. Ob.

210 Anima non poteſt eſſe ſine intellectu, & voluntate 22ª.q. 110.4.4^{m}./.3^{a}.q.18.1.c./.3^{m}./.4^{m}./ Opuſ.3.c^{o}.28. Ob.

211 Intellectus,& voluntas ratione obiectorum, pertinent ad diuerſa genera potentiarum,ſed ut radicantur in eadem eſſentia animæ,pertinet ad idem genus. Ver.q.22.10.2^{m}. * Intellectualis 6.7. Intentio 2.&c. Iuſtitia 36.Lex 140.Libertas 4.Liberum 4.17.26. Ob.

212 Intellectus tendit ad res, ut ſunt in eo,ſed uoluntas, ut ſunt in ſeipſis 1^{a} q.19.1.3^{m}./.3.6^{m}./.6.2^{m}./.q.59.2.c.fi./:q.82 3.c./.12ª.q 50.5.1^{m}./.q 66.1^{m}./.q.86.1.2^{m}./.22ª.q.23.6.1^{m}./. 2.d.39.q.1.2.c.fi./.3.d.15.q.2.ar.1.q.2.c./.d.26 q 1. 3. 4^{m}./.5. 4^{m}./.d.27.q.1.4.c./.10^{m}./.Con.1.c^{o}.72.2^{m}./.77.fi./.81.fi./.Verit.q.1.2.c./.q.8.4.5^{m}./.q.10.9.7^{m}./.q.14.21 10^{m}./ q.22.10. 11.12.c./.q.23.1 c./.2.3^{m}./.q.26.3.c.prin^{o}./.Pot^{a}.q.6.9.3^{m}./. q.9.9.c./.Ma.q 2.3.7^{m}./.q.6.13^{m}./.q.8.3 c.prin^{o} /. Vir q.1.9. 13.c./.q.2.3.13^{m}./.Spiritu.6.10^{m}./.Opuſ 3 c^{o}.46./.131./.Opu.42.c^{o}.2.h./.c^{o}.15.prin^{o}./.Opuſ.53 /.Meta.6.lec.fi.c. fi./. Ethi.2.lec.5.prin^{o}. b.F. Amor.277.fi. Appetitus.7.Cognitio. 33. * Macula.5. Neceſſitas.25.Ordo.39.Peccatum. 85. 87. &c. 192. 193. Præceptum.103. Ob.

213 Omne amatum eſt in voluntate, ſicut terminus motus, eſt in principio motiuo,non autem eſt in ea ſecundum ſimilitudinem ſuæ ſpeciei, ſicut eſt in intellectu.1^{a}.q.27.4.c./. Con 4.c^{o}.19./. Potentia. quæſtion. 10. 2. 11^{m}./. Opuſc. 3. c^{o}.46.

214 Obiectum intellectus eſt primum, in genere cauſæ formalis, ſed obiectum voluntatis eſt primum, in genere cauſæ finalis.12ª.q.9.2.c./.Ma.q.6.c./.12^{m}. Ob.

215 Voluntas quo ad obiecta, non poteſt excedere intellectum. Sed quo ad intenſionem actus,ſe mutuo excedunt. Ma.q.16.3.19^{m}.

216 Intellectus eſt ſimpliciter prior voluntate, ſicut motiuum mobili,& actiuum paſſiuo.1^{a}.quæſtion.82.3.2^{m}./.12ª.quæſtion.13.1.c./.Verit.quæſtion.1.9.10.c./.quæſtion. 2.2. 6. 3. /.quæſtion.22.13.c./.Virtut.quæſtion.2.3.12^{m}. * Proceſſio. 15.&c.31.34. 38. 43. 55. Raptus.9. Ratio. 26. Similitudo. 27

217 Oppoſitum uidetur dicere.Con.2.c^{o}.56.2^{m}./. Verit. quæſt. 8. 1. 13^{m}. Reſpondeo ſicut Dubio. 794°. * Venus. 2. 3. Du^{m}.770.

218 Intellectus prior eſt uoluntate, in uia receptionis, ſed econuerſo in mouendo,& agendo.22ª.quæſtion.83. 3. 3^{m}./. Veritat.quæſtion.14.5.5^{m}./.quæſtion. 22. 13. 14^{m}./. Virtut. quæſt.2 3.12^{m}./.He.11.lc.1.prio^{o}.E. Voluntas.49. * Virtus. 049. &c.

219 Immo intellectus in mouendo,& agendo, regit uoluntatem.22ª.q.171.5.o./.Veri.quæſt. 22. 11.5^{m}./ Reſpondeo Dubio.771°. Du^{m}.771.

220 Intellectus regit uoluntatem,non inclinando, ſed oſtendendo,& ordinando.12ª.q.17.5.o./.Veri.quæſt.22. 11. 5^{m}./. Meta.lc.2.o. Ob.

221 Intellectus non mouet corpus,niſi per appetitum, cuius motus præſupponit operationem intellectus.2^{a}. quæſtion. 76.10.

222 In-

In

222 Intellectus mouet uoluntatem, per modum finit, ſed uoluntas mouet imperando intellectum, & ceteras potentias animæ 1ᵃ2ᵉ.q.82.4.c./.q.107.1.c./.12ᵉ.q.9.1.c./.2./3m./.3.c./.q.11.1.2m./.q.12.1.c./.q.16.1.c./q.17.1.c./.q.18.7.c./.q.19.3.3m./.q.56.3.c./.q.58.1.c./.3m./.q.74.5.2m./.22ᵉ.q.58.8.1m./.q.82.1.1m./.q.180.1.c./.3m./ 3ᵃ.q.85.4.4m./.1.d.6.L.prin°./.2.d.38.3.4m./.3.d.24.q.1.2.3m.fi./.d.35.q.1.ar.2.q.1.c./.1m./.3m./.4.d.17.q.1.ar.1.q.1.3m./.3.1.c°.72.6m./ Li°.3.c°.25.9m./.26.fi./.Ver.q.14.1.2.c./.5.5m./.q.22.12.c./.13.2m./.q.24.6.5m./.Ma.q.4.2.c./.13m./.q.6.c./.10m./.12m./.Vnio 5.c.

b. 223 Sicut intellectus ex neceſſitate inhæret primis principijs, ita & voluntas fini 1ᵃ.q.82.1.2.c

b. 224 Finem prius apprehendit intellectus quàm uoluntas, tamē motus ad finem, incipit in voluntate 12ᵉ. quæſt. 3.4.3m./.4m./.22ᵉ.q.4.7.c.

b. 225 Aliqua creaturæ, poſſunt ſufficienter moue e intellectum, non autem voluntatem 2.diſtinct. 8. 5. c./. 6m./. 7m./. Verit. q. 27. 3. c.

b. 226 Intellectus non agit, niſi mediante uoluntate, quia motus uoluntatis, eſt inclinatio ſequens, formam intellectam Con.1.c°.72.5m./.Li° 2.c°.23 3/./.Quol.6.2.c.

Dum.772. 227 Immo omnem actum uoluntatis præcedit, & ſequitur aliquis actus intellectus, & non econuerſo 1ᵃ.quæſt.82.4.3m./.12ᵉ.quæſt.4.4.2m./. 1.diſt.6.L./.4.d.15.q.4.ar.1.q.1.c./.3.3.cap°.26.5m./.Poten².quæſt.2.3.3m./. Ma. quæſt. 6. c. Reſpond°.Dub°.772°.

228 Intellectus eſt primum motiuum omnium potentiarum animæ, quo ad determinationem actus, voluntas uero, quo ad exercitium actus 12ᵉ.q.17.1.c./.Ma.q.6.c.

229 Intellectus, quo ad exercitium actus, mouetur a uoluntate, quæ a nulla alia potentia mouetur, ſed a ſeipſa. Ma.quæſtio. 6. 10m.

b. 230 Intellectus poſſibilis non mouetur, niſi a duobus, ſ. a ſuo obiecto, & a voluntate. Ver.q.14.2.c.

231 Intellectus hominis, habet imperfectionem ex modo operādi, ſcilicet accipiendo a phantaſmatibus, non autem uolūtas 2.d.8.5.c./.3.d.34.q.1.1.5m./.2.1m.

232 Ab intellectu procedit aliquid dupliciter, ſcilicet aliquid per modū operati, & aliquid per modū operationis, ſa uoluntate autem ſecundo modo tantum 1ᵃ.q.27.4.c./.Ver.q.4.2.7m./ q.10.9.7m./.Vir.q.1.8.13m.

Dum.773. 233 Immo ab utroque procedit aliquid utroque modo 1ᵃ.q.27.3.c./.3m./ q.37.1.c./.3.4.c°.19.3m./.Pot².q.9.9.c./.q.10.2.11m./.Opuſ.3.c°.45./.46./.52. Reſp°.Dub°.773°.

b. 234 A Intellectus neceſſario intelligit aliquid, non ex imperio uoluntatis 1ᵃ.q.82.4.3m./.Verit.q.22.12.2m./.Po².q.2.3.3m.q.10.4.17m./.Ro.9.lect. 3.

234 B Intellectus cogitur ab intelligibili, uoluntas autem nō cogitur ab appetibili 1.d.48.3.1m. Coactio 3. &c.

b. 235 Intellectus intelligit uolūtatē, & uoluntatis naturam, actū quoque eius, & obiectum ipſius, atque habitum in ipſa exiſtentem. & ſimiliter omnes alias animæ potentias, & actus earum 1ᵃ.q.82.4.1m.q.87.4.c./.12ᵉ q.17.1.c./.22ᵉ. q. 109.2.1m./.3.d.23.q.1.2. 3m./. Ver.q.9. 14m/. quæſt.22. 12. c. fin./ Ma. q. 6. 18m.

b. 236 Intellectus non cognoſcit uoluntatem, & ea quæ ad uoluntatem pertinēt, per ſimilitudinem ab eis abſtractam, ſed per ſimilitudinem ſui obiecti 3.d.23.q.1.2.6m.

b. 237 Actus intellectus, & voluntatis, ſupra ſeinuicem reflectuntur 1ᵃ.q 82.4.1m./.12ᵉ q.17.1.c./.3.3m./.22ᵉ.q.109.2.1m./.3.d.23.q.1.2.3m.fi./.Ver.q.10.9.14m./. q.22.12.c./. Vir. quæſt. 2. 6. 5m./. 7. c.

238 Voluntas poteſt aliquod tempus concernere, non autem intellectus, licet poſſit eſſe de quolibet tempore 3.d.26. quæſtio. 1. 5. 4m.

Dum.774. 239 Oppoſitum uidetur dicere. Ma.quæſt. 16. 4. b. 4. Reſpondeo ſicut Dub° 439°.

240 Intellectꝰ ē velocior affectū, præueniēdo ipsū affectū. Sed affectus magis pungit ad intima amando 3.d.27.q.3.10.1m.

[Intellectus a]gens. 241 Neceſſe eſt eſſe intellectum agentem 1ᵃ.q.54.4.c./. q. 79. 3. c./.Con.2.c°.76./.Ver q.10.6.c.fi./.Spiritu 9.10.c./.Anima 4.c./.15.c./ Opu. 3.c°.83.88.fi./.Opu.16.c°.fi. Anima le.4./ med°.d.prin°.lib°.3 lec.10.prin°. a. * Abſtractio 6.14.

242 Si intellectus agens non eſſet aliquid animæ, ſed eſſet quædam ſubſtantia ſeparata, unus eſſet intellectus agens omnium hominum. Et hoc intelligunt, qui ponunt unitatem intellectus agentis 1ᵃ quæſt.79. 5.c. * Angelus. 303.&c.404.504.

243 Si intellectus agens ſit aliquid animæ, ut quædam uirtus ipſius, neceſſe eſt dicere, quòd ſint plures intellectus agentes ſecundum pluralitatem animarum, quæ multiplicantur, ſecundum multiplicationem hominum. Non enim poteſt eſſe, quòd unā, & eadem uirtus, ſit diuerſorum ſubiectorum 1ᵃ.q.79.5.c.fi./.Opuſ.3.c°.86.fin. * Anima 391 Animentia 3. Phantaſma 2 & . Fœlicitas 1.&c.

244 Oppoſitum videtur dicere 12ᵉ. quæſt 56. 2. c./. quæſt. 60. 5. c. Reſpondeo ſicut Dubio 1173°. * Fortuna 2. Habitus 36. 44. Dum.785m.

245 Intellectus agens, non eſt habitus primorum principiorū 2.d.17.q.2.1.c.fi./. Con. 2.capit°.77.4m./. Anima. 5. c. fi./. Anima 3. lec. 10.princ°. a D.

246 Prima principia ſunt inſtrumenta intellectus agentis 2. d. 28.5.c./. Ver.q.9.1.2m./.q. 10.13.c./.q.18.3.c./.q.12.3.c./.Anima 4.6m./.5.c.fi./. Quol.10.7.2m. Ob.

247 Intellectus agens eſt actus intelligibilium, quæ abſtrahuntur a phantaſmatibus 1ᵃ.q.87.1.c./.2m.

248 Sicut in omni colore, uidetur lumen corporale, ita in omni intelligibili, uidetur lumen intellectus agentis non quidē in ratione obiecti, ſed in ratione medii intelligendi 1. diſt. 3. q. 4. 3. c. fin./.Anima 4.4m./.7m./.Ma.q 16.12.2m.prin°./.Opuſ.3.c°.88. * Illuminatio 7. Imaginatio 1. Imaginatiua 5. Ob.

249 Nihil intelligitur, niſi illuſtratum lumine intellectus agentis, & receptum in intellectu poſſibili 1.d.3.q.4.5.c.fi./.Aīa 4.7m./.Opuſ.43 c°.6.prin°. Ob.

Oppoſitum uidetur dicere a ſimili 4.d.14.q.1.ar. 3. q. 1.c./. Ver.q.4.7m. Reſp°.ſicut.Dub°.1175°. Dum.776m.

250 Quæ concludi non poſſunt ex primis principiis, excedunt naturale lumen intellectus, ut quæ ſunt fidei, & futura contingentia 2.diſtinct.28.5.c./. Ver.quæſt.10.13.c./.q. 18. 4. c. * Lumen 17.&c. Ob.

251 Intellectus agens, eſt ſua actio, non quidem per eſſentiam, ſed concomitanter 1ᵃ. q.54 1.1./.3m.

252 Intellectus agens nullo modo eſt paticus, nec eſt ſubiectū habitus 12ᵉ.q.50 5.2m./.q.54.1.c./.3.d.14.ar.1.q.2.2m./.d.23 q.1.1.c./. Ver.q.16.1.13m./.q 20.1.5m./. Vir.q.1.1.c./.3.5m./.9.10m./.Spiritu.10.15m. * Obſcuritas.

253 Intellectus agens nihil recipit ab extrinſeco. Ver.q.9.1.12m./.q.10.8.fi./. q.20.2.5m. * Viſus 7.

254 Intellectus agens eſt altior potentia, quàm intellectus poſſibilis 2 d.20.q.2. 2.2m./.Ver.q.10.8 c.fi./.Anima 5.10m.

255 Intellectus agens non eſt actiuus, reſpectu intellectus poſſibilis, ſed reſpectu phantaſmatum. Anima 16.11m./.Opuſ. 3.c.88. * Habitus 137.143.144.145.

256 Oppoſitum uidetur dicere 2.d.24.q.2.2.1m./.Ver.q.10.8.c. fin. Reſp°.ſicut Dub°. 1218° Dum.77[7]

257 Intellectus poſſibilis non poteſt reduci in actum cognitionis omnium naturalium per ſolum lumen intellectus agētis, ſed per ſuperiorem ſubſtantiam. Anima 5 9m./.18 11m

258 Oppoſitum uidetur dicere a ſimili 1ᵃ.q.88.1.c.fi./. 1. d.17. q.2.2.c fi./.d.17.q 2.1.c./.d.28.5.c.fi./.3.d.26.q.1.2.c.prin°./.d.33.q.1.1.c.prin°./.ar.2.q.2.2m./.3m./.3.1.c°.60.12m./.li°. 3.c°.45./. Verit.q.8.3.3m./.4.4m./.13m./.q.18.2.5.c./.q.20.6. Anima 3.12.2m./.Anima 5.7m.fi./.Opuſ.43.c°.6. princi°./.2m./.Ma.q.16.lect. 10. princi°. Dum.778m.

259 Intellectus agens non poteſt cauſari, nec dependere ab aliqua creatura 2.d 17.q.2 1.c./.Spiritu 10 c.

260 Intellectus in actu, ſemper intelligit, quantū eſt de ſe, ideſt ex parte intellectus agentis 1ᵃ.q.79.4.2m./.2.d.3.quæſtio. 3. 4. 4m./. Verit. quæſtio. 10. 8. fin./. Spiritu. 10. 3m./. Anima 5. 1m.

261 Intelligens, & intellectum, non ſe habent intelligendo, ut agens, & patiens, ſed ex eis fit unum, ſcilicet intellectus in actu, quod eſt principium intellectionis. Verit. quæſtio. 8. 6. c./. 3m./. 7. 10m./. 8. 10m./. * Lumen 18. Ob.

262 Intellectus poſſibilis, non eſt imaginatio, contra Auempace. Nec eſt præparatio, nec aliquid ex elementis, contra Alexandrum 2. diſtinct. 17. quæſtio. 2. 1. c./.Con. 2. capit°. 91 /.66./.62. 1m./ Lib°. 3. capit°. 42./. Verit. quæſtio. 18. 5. 8m./. Anima 3. lectio. 7. fin. ſ. E. * Actus 7. Poſſibilis

263 Intellectus poſſibilis, non unitur homini per ſpeciem intelligibilem, contra Auerroem 1ᵃ. quæſt. 76. 1. c./. quæſtio. 88. 1. c./. 2. diſtinct. 17. quæſtio. 2. 1. c./. Cont. 2. capit°. 58./. 59./. Auerroes 2./. 60./. 67. 1m./. 70. 1m./. 72./. Lib°. 3. capit°. 43./. Verit. quæſtio. 18. 5. 8m./. Spiritu. 2.c./.17m./.3.12m./.Anima 2.c./. Quol.10.6.c./.Opu.3.c°.85./.Opu.16.c./.Anima 3.le.7.fi.ſ.E./.le.10.me°.D. * Angelus.61. 303.306.&c.504.Anima 278.Animal 49.&c.Ariſmetria. 9.

Ob. 264 Intellectus poſſibilis, eſt ens actu, in genere entis, ſed eſt pura potentia in genere intelligibilium 1ª.q.87.1.c./.2m./.12ª.q.50.4.2m./.6.c./. Verit.quæſt.8.6 c./.Ma.quæſ.16.12.2m./.4m. * Auerroes 2.

265 Sicut potētia ad eſſe ſenſibile, conuenit materiæ corporali, ſic potentia ad eſſe intelligibile, conuenit intellectui poſſibili 12ª.q.50.4.2m./.6.c.

Ob. 266 Intellectus poſſibilis, eſt in in potentia naturaliter ad omnia, & ſola quæ poſſunt manifeſtari per lumen intellectus agentis ſcilicet ad omnes ſpecies rerum ſenſibilium 1ª.q.88.1.c fi./.12ª.q.50.6.c./.3.d.14.ar.3.q 1.1m./.Con.2.cº.59./Libº.3.cº.43./.45./. Ver.q.8.4.4m./.q.18.2.5.c./. q.20.6.2m./.Anima 2.c. * Bonitas 196.Caligo 2.Certitudo 21.

267 Intellectus poſſibilis eſt principiū actionum ſui actus 1ª.q.34.1.1m.fin./.Ver.quæſt.1.9.10.c. * Contradictio 4. Creatura 34.

Duᵐ.779.268 Oppoſitum videtur dicere, Ver.q.8.1,13m. Reſponº. ſicut Dubº.794º.

269 Intellectus agens, & intellectus poſſibilis, ſunt potentiæ animæ, & non ſubſtantiæ ſeparatæ a corpore, ſecundum eſſe. 1ª.q.79.4.5.0./.q.88.1.0./.2.d.17.q.1.1.c./.d.28.5 e./.Con.2 cº.58./.59./ 60./.61./.62./ 68./.69./.70 /.73./.75./. Liº.3 cº.42.3m./.43./.Ver.q.18.5.8m./.Spiritu 2.e /.9.10.0./. Anima 2.3.5.0./.14.c./.Quo.10.6.e /.Opul.3.cº.85./.86./.87./.88./89./.Opuſcul.16.0./. Anima 3. lect. 7. princip⁰. c. C./. lect. 10. medº. b. L. * Dæmon 1.&c.Deus 31. 32. 321. Eſſe 96. Phantaſma 3.&c.

270 Intellectus agens, & intellectus poſſibilis, fundantur in eadem eſſentia animæ 1ª.q.79.4.4m./.q.87.4.1m /,2.d.17.q.2.1.c./.Con.2.cº.76./.77./.Ver.q.10.6.c.fi./.q.16 1.13m./.q.18.a.5m./.Spiritu 10.4m./.Anima 5.c./.Opu.1.cº.87 /.88 /.89./ Anima 3.lec.10.medº b. 1. * Fœlicitas 3 &c.Fides 142. Forma 159. Gratia 113. 150. Habitus 47. 50. &c. 78. Hæreſis 147.

271 Intellectus agens, & intellectus poſſibilis, differunt realiter 1ª.q.54.1.1m./.q.79.7 10.c./.2.d.17.q.2.1.c./.3.d.14. ar. 1. q.a.2m./.Con.2.cº.77./.78./.Opu.3.cº.83./.88. *Homo 1 &c. 26.27. Ignorantia 15.Imaginatio 1.Imaginatiua 5.Imago. 25.30. Infinitum 1.16. &c. Iudicium 13.&c.Iuſtitia 36.Lumen 17. &c Meritum 29.&c.99.

272 In omni intellectione, concurrit operatio intellectus agentis, & intellectus poſſibilis 1.d.3 q.4.5.c./.2.d.24. q 2 2.1m./ Ver.q.10.8.fi./.Anima 40. * Nomen 19.Pronomen 3. Prophetia 63.86. Recipere 1.2.Sapientia 43.

273 Intellectus poſſibilis factus in actu, poteſt operari, formādo quidditates, componendo, & diuidendo. Ver.q.3.2.c. * Senſus 29. Verbum 66. Veritas 15.18.&c.28. &c. 36. &c. Virtus 54.55.142. &cet. 181.196. &cet. Viſio 25. Viſus 7. Vita 9. 71. 82. Vniuerſale 7.12.13. Chriſtus 133. Memoria 6.

Practicus, & ſpeculatiuus. 274 Intellectus practicus, & intellectus ſpeculatiuus, ſunt realiter eadem potentia, ſed differunt ratione 1ª. q. 14.16.c./.q.79.11.0./.3.d.23.q.2.ar.3.q.2.0./.Ver.q.3.3.0./.q. 14 4.c./.Trin. 17. c./. Ethi. 6. lect. 2. medº. & prinº./. Anima 3.lect. 15. princip⁰. b

Ob. 275 Voluntas eſt communis ſpeculatiuo, & practico, quia eſt de fine, qui conuenit utrique intellectui 3.d.23.q.2.ar. 3. q.2.ar.3.q.2.3m/.d.27/q.1.4.4m. * Angelus 323.&c. Appetitus 9. Ars.0.Aſſimilatio 11.&c.Beatitudo 19.53. &c. Cauſa 20.

276 Intellectus practicus eſt motiuus uoluntatis, nō quaſi exequens motum, ſed quaſi dirigens ad motum 1ª.q.79.11.1m.

Duᵐ.7nᵐ.277 Oppoſitum uidetur dicere, quo ad exequutionem motus. Ma q.6.10m. Reſpº.ſicut Dubº.772º.

278 Coniunctio intellectus ad uoluntatem, nō facit intellectū practicum, ſed ordinatio ad opus 3.d.23.q 2.ar. 3. q. 2.3m./. Ver.q.14.4.c. * Contemplatio 0. Dependere. Error 1. 2, 3. Aeſtimatiua 1.2.3. Falſitas 1 &c.

279 Intellectus practicus, eſt proxima operis regula. Ver.q.14.4.c. * Fides 55.&c.142.&c.Habitus 33.52.71.&c.

Duᵐ.773.280 Oppoſitum uidetur dicere, 2.d.39.q.1.2.2m. Reſponº.ſicut Dubº.222º. * Menſura 22.23. Prudentia 11.

281 Practicum dicitur ab opere exteriori, ſpeculatiuum autem ab opere interiori 12ª.q.1.6.1m./.2m./.q.3.5.2m./.3m./. q. 13.4.2m./.q.57.1.1m./.Ver.q.14.4.c. * Ratio 26.32. &c. 45.&c. Repræſentatio 1.2.

282 Intellectus ſpeculatiuus, ordinatur ad actum proprium, vt ad finem, non autem ad actum extrinſecum, ſicut intellectus practicus, 12ª.q.3.5.c /.2m./.q.69.3.2m./.22ª.q. 179.2.c./.Con. 3.cº.2.fi./.25.6m./.Ver.q.3.3.c./. Vir.q.1.7.1m./. 4m. /. Meta.lec.1.fi.m./.lec.3.medº. c./. Anima lect. 1. prinº. a. B. * Sillogiſmus 6.

283 Finis intellectus practici, & vitæ actiuæ, eſt exterior operatio, ſpeculatiui vero, & vitæ contemplatiuæ, eſt cognitio ueritatis 1ª q.14.16.c./.q.79.11.0./.12ª.q.3.5.c./.1m./.q.69.3.2m./.22ª.q.179.1.2.c./.q.180.1.c./.1m./.2.c./.q 181.1.4.c./.3.d.23.q.2.ar.3.q.1.c./ d.35.q.1.ar.3.q.2.c./. Ʒ. 3. cº. 25. 6m./. Ver.q.12.4 c./.Met.lc.1.fi m./.lc.3.prº.a.K./.li.1.lc.2.prº.a F./.Anima lc.1.prº.a.E./ li.3.lc.15.prº. b. C. * Virtus 200. Vita 48.&c 73.&c.

284 Iudicium de proſequendo, vel de fugiendo, pertinet ad intellectum practicum, non autem ad ſpeculatiuum 2.diſtinct.38 3.c.

285 Res ordinatur ad intellectum practicum, ut menſuratum ad menſuram, ad ſpeculatiuum autem econuerſo 12ª.q.64. 3. c. /. Verit. quæſt. 1. 2. c./. Virtu. quæſtio. 1. 13. c. /. Perher. lec. 7. 0.

286 Verum intellectus ſpeculatiui, accipitur per conformitatē eius ad rem, practici vero per conformitatem eius ad appetitum rectum 12ª. quæſtio. 57. 5. 3m./. Ethic. 6. lectio. 2. princip⁰. c.

Ob. 287 Intellectus practicus non diſponit de particulari, niſi mediante ratione particulari 4.d.50.q.1.3.8m.

288 Intellectus ſpeculatiuus non mouet, nec imaginatio pura ſine æſtimatione. Con.1.cº.72.5m.

Dona. 289 Intellectus ut dicit lumen ſupernaturale ad cognitionem, eſt vnum de ſeptem donis ſpiritus ſancti 22ª. q.8.1.0./. q. 49.2.2m./.3.d.35.q.2.ar.2,q.1.0./.Iſa.13.mcº.H. * Aſcenſus Beatitudo 47.&c.Cæcitas 3.

290 Donum potius nominatur intellectus, quàm uoluntas, quia intellectus dicit excellentiam, non autem uoluntas 22ª. q. 8.1,3m./.3.d.34.q.1 2.1m. * Donum 18.21,35.Fides 143.Lumen 21.Medium 20,&c.Munditia 1.

291 Ratio non dicitur donum, ſicut intellectus, quia ratio procedit ex lumine naturali, non autem intellectus, ſicut nec donum 22ª.q.8.1.2m.

292 Donum intellectus eſt quædam acuta perſpectio diuinorū 22ª.q.49.2. 2m.

293 Donum intellectus eſt ad capiendum diuina, quorum iudicium, eſt doni ſapientiæ, ſicut doni ſcientiæ, reſpectu creaturarum, & conſilium eſt reſpectu ſingularium operū 22ª. q.8.6.0. * Oratio 2.

294 Donum intellectus eſt principaliter habitus ſpeculatiuus, & ſecundario practicus 22ª. quæſtio. 8. 3.0 /.6.c./.3m.

295 Donum intellectus ita ſe habet ad nota nobis ſupernaturaliter, ſicut lumen naturale ad prima principia 22ª. q. 8. 1. 2m.

296 Fides poteſt eſſe ſimul cum dono intellectus, reſpectu eorū quæ ſecundario ſunt fidei, non autem reſpectu principalium, niſi imperfecte. 22ª q.8.2.0. * Præceptum 53.103. Saluari 1 a. Sapientia 14.17.26.29.32.36.43.

297 Fides, & donum intellectus, ſunt circa prima principia cognitionis ſupernaturalis, & gratuitæ. Primum aſſentiendo, ſecundum penetrando, uel capiendo 22ª.q.8.6.c /.2m. * Scientia 156.&c. Theologia 4.

298 Tota certitudo, ſapientiæ, intellectus, & ſcientiæ, ut ſunt dona, procedit a certitudine fidei, quæ eſt principium eorum. Sed ut ſunt uirtutes, innituntur naturali lumini rationis, fides vero ueritati Dei. Ideo fides eſt perfectior eis, quo ad certiorem inhæſionem, ſed econuerſo, quo ad maiorem manifeſtationem 22ª.q.4. 8.c./ 3m.

299 Donum intellectus facit, quòd ſpiritualia capiantur, quaſi nuda ueritate 3.d.34.q.1.2./.d.35.q.2.ar.2. quæſt. 1. c fin./. quæſt. 2. c.

300 Donum intellectus mentem illuſtrat, ut homo etiam in hac uita, prælibationem futuræ manifeſtationis, & dulcedinis accipiat. 3.d.34.quæſt.1.1.c.fin./.diſtinct.35, queſtio. 2. ar.2.q. 1.2.1.

301 Per donum intellectus, homo habet rectam æſtimationem de ultimo fine, quod conuenit omni, & ſoli habenti gratiā gratum facientem 22ª. q.8.5.0. Ob

302 Donum intellectus non eſt niſi in exiſtente in gratia gratū faciente 22ª q.8.5.0.

303 Donum intellectus eſt ſemper in omni exiſtente in gratia. Nec unquam ſe ſubtrahit circa neceſſaria, ſed a in aliis 22ª.q.8.4.0. Ob.

¶ Intelligens. Allicere. Baptiſmus 76. Beatitudo 1 1 2. Conceptio. 43. Phantaſma. 3. Homo. 29. Intellectus. 103. 104 122. &cet. 151. &cet. Intelligibile. 2. Oratio. 59. Proceſſio. 16. Propoſitio 3. Scientia 45. &c. 149. Viſus 6.

gid. 1 ¶INTELLIGENTIA proprie, ſignificat actum intellectus, & aliquando ſignificat ſubſtantias ſeparatas, ſcilicet angelos. 1ª.q.79.10.o. * Actus.26.27. Appropriatio.22. Cogitatio.5.Cognitio.19 Creatio.35.Deus.138.139.200.

2 Voluntas procedit ab eſſentia animæ, mediante intelligentia, non autem ab intelligẽtia directe. Verit.q.22.11.6^{m}. * Eſſe.6.Forma.103.114. Fruitio.8. Habitus. 50. Hæreſis.147. Idolatria.4.Illuminatio.9.Imago. 9.27.28.29.30. Improuidentia. Inconſtantia.1.4. Infinitum. 19.20. Intellectus. 63. Liber.11.Logica.5.Memoria.6.&c. Prophetia.31.87. Prudentia.48. Ratio 2.3. Reuelatio.1.Scientia.156.162. Chriſtus. 124.126.

ulſo. 1 ¶Intelligibile duplex, ſcilicet excedens intellectum, & proportionatum intellectui.2.diſt.9.2.4^{m}. * Abſtractio.3.4.6.12.15. Actualitas.1.Adã.15.Agens.56.71.Amor.61. Angelus.291. 238.342.404.443.Anima.48.55.190.191. Aſſimilatio.1.2.4.10.&c.Cæcitas.1.Certitudo.1.14.Cognitio.43.44.Contemplatio.9.Creatura.34.Deus.159.Effectus.7.Eſſe.3.Euchariſtia.103.Phantaſma.3.&c.Felicitas.3.5.Fides.121.&c. Habitus.44.

2 Intelligibile eſt in intellectu tripliciter, ſcilicet habitualiter, in actu conceptum vel conſideratum, & vt ad aliud ordinatum. Et tranſitur de primo ad ſecundum, & de ſecundo ad tertium, per imperium voluntatis. Et in ſecundo loquitur intelligens ſibipſi, & in tertio loquitur alteri. 1ª.q.107.1.c./.2^{m}. * Infinitum.1.Intellectus.18.107. Intentionale.o. Iubilus.8.Indicium.12.Lumen.18.22.Materia.34. Natura. 20. Præceptum.102.115.Producere.2. Propoſitio.3. Proprium. 7.8. Raptus.11.Scientia.149. Signum.11. Totum 5.7. Verbum.3.

3 In intelligibilibus proceditur a notioribus ſimpliciter, vt in mathematicis: ideo ibi effectus non ſunt ſigna cauſarũ, ſed in ſenſibilibus.4.d.1.q.1.ar.1.qu.2.2^{m}./.3^{m}. * Veritas.41.42. Viſio.8. Viſus.7. Vnitas.14. Vox.9.

4 Forma in materia, non eſt intelligibilis, niſi in potentia. 1ª. q.79.3.c./.2.d.3.q.1.1.c./.3.d.14.ar.1.q.2.2^{m}.

tpera.1 ¶INTEMPERANTIA eſt maxime vituperabilis. 2.2.qu. 142.4.o./.q.143 c./.q.144.1.8^{m}/.q.151.4.8^{m}./.3^{m}. * Concupiſcentia.21.Concupiſcibilis. 8.&c.Delectatio.83. &c. 106. Incontinentia.o.Inſenſibilitas.2.

mediũ.3 Maximum remedium contra intemperantiam eſt, non immorari circa ſingularium cõſiderationem.2.2. q.142.3.c./.3^{m}./.Quol.1.9.c./. Ethi. 3. lec.fi.meº.c. Luxuria. 7. Sillogiſmus.7.Timiditas.

¶Intemperatus. Delectatio.106.Incontinentia.7.8.

ectũ. 1 ¶INTENDERE. Non eſſe, nunquam eſt per ſe intentum ab aliquo agente. 1ª.q.5.1.3^{m}./.q.104.3.1^{m}.prº.2^{m}./.1.d 46. L.fi /.2.d.35.5.4./.1.prinº.Con.1.cº.81.prinº./.4^{m}.

2 Oppoſitum videtur dicere a ſimili. 1ª.q.104 3. 2^{m}./.1.2.qu. 19.7.2^{m}./.3^{m}./.2.d.38.5.c./.d.40. 2. o. Reſpondeo ſicut Du-

.782ª bio.1200º. * Abraham.17.Actio.37. Actus.148. Agens.80. 81. Amicitia.33.Amor.107.166.234.

3 Natura intendit remotionem formæ, & creaturam tendere in nihilum. Et hoc habet creatura ex ſeipſa. 1ª. q. 104.3.1^{m}. * Anima.244. Animal.47. Annontiatio.2.Ars.6. Artifex.4. Aſſimilatio 8.Auaritia.9.Creatura.17.

4 Immo quælibet res intendit conſeruationẽ ſui eſſe, quod eſt per formam, quæ eſt in finis generationis & conſeruationis cuiuſcunque. 1ª.q.5.2.4^{m}./.q.15.1.c./.2.2.qu.64.5.7.

683ª c./.3.d.35.L.prinº.Reſpondeo Dubio.783º.Conſeruatio.2.

5 Ea, quæ principaliter intendimus, cum maiori ſtudio, & deliberatione facere conſueuimus. 1ª. quæſtio. 91. 4. 1^{m}. fi. Conſcientia. 17.18. Doctrina.10. Duplicitas. Eleemoſyna. 36.37.Fictio.1.Flagellum.3.Fortitudo.43.Ieiunium.37.Iuſtitia.17.Laus.19.Legulator.5.Lex. 28.54.86.109. &c. Magnificentia.8.Matrimonium.48.143.Mendacium.11. Merces.1.2.3.Mundus.17.Natura.8.Obedientia.7.Occidere.11. 20.22.Oratio.201.Prælatio.9.17.Senſus.38.41.45. Vindicatio.4.Vita.34.Vſura.47.49.75.76.92.108.109.135.205.214. 272.304.

ſio. 1 ¶INTENSIO & remiſſio duplex, ſcilicet per ſe, ideſt ſecundum id quod pertinet ad naturam rei, & per accidens, ideſt ſecundum magnitudinem alterius, ſcilicet ſubiecti vel principiorum.2.d.37.quæſt.3.2.1^{m}. * Actus.30. 101, Adiſcere.2. Affectio.1.

2 Intenſio rei, non fit per additionẽ, ſed per perfectionem, & impermiſtionem oppoſiti.2.d.34.5.c./.d.42.q.1.1.2^{m}./.4.d. 16.q 3.ar.2.q.1.1^{m}./.Virt.q.1.11.c. * Amor.107.&c.176.258. Angelus.40.Anima.228.

3 Aliquid intenditur per receſſum a contrario, & aliquid per acceſſum ad terminum.4.d. 44.q 2.ar.1.q.2.3^{m}./ d.49.q.2.4.

3^{m} /.q.3.ar.5.q.4.3^{m}. * Aſcendere.18.Audacia. 9.Argmentũ.o.Beatitudo.86.Bonitas.244.Charitas. 76.111.115.Concupiſcentia.3.Contritio.25.Delectatio.89. Deſiderium.1. Diuiſio.5. Dolor.10.34.38.40.rebris.1.Fomes.14 Forma.185. &c. Frui 10.12.Gloria.20.Ieiunium.36.Hilaritas.

4 Formæ quæ poſſunt recipere magis & minus, intenduntur & remittuntur, ſecundum diuerſam diſpoſitionem ſubiecti. 3ª.q.88.2.c./. Vir.q. 1.11.c. * Indiuiduum.16.Intellectualis.8.Intellectus.215.Intentio.16. Iucunditas.Ira.72.Iuſtificatio.29.Lumen.8.13. Magis.o. Maius.1. Meritum. 80.81. Miſſio.31.32.33.Operatio.35.36.Paſſio.38.61.Pœna.73.74. Pœnitentia.20. Potentia.64. Priuatio. 2.3. Purgatio.10. Quantitas.15.26 Sanctificatio.15.Scientia.85. Vita.63. 64. 65. 66.Chriſtus.104.Zelus.1.

1 ¶INTENTIO naturæ, eſt ad ſpeciem, non autem ad indiuiduum, nec ad genus. 1ª.q.85.3.1^{m}.fi./.4^{m}./. q.98.1.c /. Verit.q.3.8.c./.Poª.q.10.2.12^{m}./.Anima.18.c./.Quol.8.2.o. Naturæ.

2 Intentio animæ ſumitur dupliciter, ſcilicet pro actu mentis, qui eſt intendere, & pro ratione quam ſignificat diffinitio Verit.q.21 3.5^{m}. * Abraham.17.Abſoluere.22. Accidens.57. Actio.78. Animal.18.47.59. Mentis.

3 ¶Intentio mentis, proprie eſt actus voluntatis, ſecundum ꝙ in ea eſt vis intellectus ordinatiua.1.2.q.12.1.o /.2.2.qu. 180.1.c./.2.d.38.3.o./ Verit.qu.22.13.o./.Ma.qu. 16.11.3^{m}. * Baptiſmus.43. 48.52.53.75.90.&c.102.125.130. &c.127. 218.Barnabas.Bonitas.37.197.Cauſa.10. 11.12. Doctrina, 10.Duplicitas Electio.9.10.

4 Intentio conuenit omni appetitui, & primo voluntati. 2.d. 38.3.c /.2^{m}.

5 Intentio eſt actus appetitus ſenſitiui, & intellectiui. Ma.q. 16.11.3^{m}./ 4^{m}. * Ieiunium.12.

6 Intentio ſenſitiuæ partis poteſt cogi, ſicut cum quis pungitur, oportet intendere ad læſionem, non autem intentio voluntatis. Verit.q.11.3.2^{m}. * Inobedientia.5.Iuramentum.18 26.Legiſlator. 3.&c. Præcogitatio.

7 Intentio dicitur oculus, quia præſupponit cognitionem in intellectus.1.2.q.12.1.1^{m}./.2.d.38.3.5^{m}./.Verit.q. 22. 13.1^{m}.

8 Intentio dicitur lumen, quia nota eſt intendenti.1.2.quæſt. 12.1.2^{m}.

9 Intentio dicitur clamor ad deum, quia deus nouit eam, vel quia dirigitur ad deum.2.2 q.12.2.1^{m}./.Ro.8.lec. 3. fi.l.vel clamor.1.

10 Idem eſt motus, quo voluntas vult ea quæ ſunt ad finem, & quo intendit finem vt ratio eorum, non autem abſolute. 1.2.q.8.3.o./.q.12.4.o./.2.d.38.4.o./.3.d.14.ar.1.q.4.c./. Verit.q.22.14.o./.q.28.9.1^{m}. * Actio.78 79. Adulatio.3. Agens. 80.81.83.Agere.17. Amor. 167. Angelus. 181. Anima.132. 243.245. Annunciatio.2. Ars. 6. Artifex.4.5. Aſſumere.51. Auaritia.9.Beneficium.25. Caſus,2. Clementia.6. Conceptio.5.&c.Concordia.1.Corruptio.50.15. Defectus.26.Euchariſtia.31.43.116.161.Exemplar.1.Fama.3.Fruis.o. Obiectũ.

11 A Intentio eſt tantum finis, non tamen ſemper eſt vltimi finis.1.2.q.12.2.o./.3.c./.2.2.q.180.1.c /.2.d.38. 3.o./. Verit. q.22.13.c. * Fortuna.1.&c.Furtum.2.6.10.Generale 2. Homo.23.Idea.2.Ieiunium.12.Intellectus.83.Hypocriſis.5.6. Iudaizare.Legiſlator.3.&c.Lex.167 &c.Malum.24.25.Natura.8.38.Operatio.25.Ornatus.4 &c.Peccatum.19.65.66. 78.&c.135.&c. 146.220.245.389.418. Pluralitas.1.Prius 2. Prouidentia. 23. Quies.2.&c. Raptus. 8. Voluntas. 36.37. Vſura.76.127.136.164.187.189.200.201.Electio.10.

11 B Virtus primæ intentionis, quæ eſt reſpectu vltimi finis, manet in quolibet appetitu cuiuſcunque rei etiam ſi de vltimo fine actu non cogitatur: ſicut non oportet ꝙ qui vadit per viam, in quolibet paſſu cogitet de fine. 1.2. q.1.6.3^{m} /. q.3.2.3^{m}.fi./.2.2.q.64.7.c.prinº./.3ª.qu.64.8. 1^{m}./.2. d.38.1. 4^{m}./.Verit.q.8.3.18^{m}./.q.22.2.c./ &c.3.cº.138 /.1.Cor.14. lec.3.meº. A./.Col. 3. lec. 3. fi./. 1. Theſ.5. lec. 2. meº. G./. quæſt.9.ar.89.

12 Intentio poteſt eſſe ſimul ad multa, non ordinata ad inuicem.1.2.q.12.3.o /.Verit.quæſt.13.3.c.

13 Contingit ꝙ intentio ſit bona, & voluntas mala, non autẽ econuerſo.1.2.q.19 7.2^{m}./.3^{m}./.4^{m}./.8.3^{m}./.2.d. 38.4. 4^{m}./.5. c./.d.40.2.c./.L./.Veri.q.22.14.1^{m}./.Ma.q.2.2. 8^{m}. * Abrahã. 17.Acceſſus.Actus.164.179.Adulatio.3. Agere.16.17.Amicitia.33.Aſſimilatio.8. Auaritia.9. Auerſio. 9.12. Bellum.5. Blaſphemia.7.11.15.&c.Circunſtantia.19.20. Contentio.2. Contumelia.4.Conuerſio.7.Crimen.Cruceſignatus.1.Delectatio.29.89.Detractio.4.5. Diſcordia.2. Diſpenſatio. 5.11. Diſpoſitio.30.Doctrina.1.Electio.9.10.33. Eleemoſyna.15. 26.36.37. Bona.

14 Actus eſt bonus, vel malus, ſicut voluntas eligens eſt bona vel mala

In

Donum. 4 Interpretatio ſermonum, reducitur ad donum prophetię, & eſt dignior, quàm donum linguarum. 22ſ. q. 176 a. 4m.

5 Poſtponitur autem interpretatio ſermonum, dono linguarum, quia etiam ad interpretandum diuerſa linguarum genera, interpretatio ſermonum ſe extendit. 22ſ. q. 176. 4m. fi.

Deus. ¶ Interrogare dicitur deus hominem, quando reducit eum ad conſcientiam interius, vel exterius. Iob. 9. lec. 3. prinº. I. Accuſatio. 9. Confeſſio. 4. 82. Conſcientia. 10. 12. Oratio. 11.

¶ Interruptio. Baptiſmus. 51. &c. Euchariſtia. 274. 275. Habitus. 77. Pax. 17. Sacramentum. 39. Chriſtus. 82.

¶ Interſecare Stella. 2.

¶ Interſtitium. Ignis. 16.

¶ Interuallum. Euchariſtia. 198. Matrimonium. 50. 106.

¶ Interuenire. Matrimonium. 64. Oratio. 0. Prolixitas.

¶ Inteſtatus. Adoptio. 7.

Sion ope-re. ¶ Inteſtina reſurgent in corpore, ſicut & alia membra, cum nobili humiditate, non autem cum turpi ſuperfluitate, non quidem ad exequutionem ſui operis, quia inſtrumentum non ſolum ſeruit ad exequendam operationem agentis, ſed ad naturæ humanæ integritatem, & ad virtutis naturalis oſtenſionem, & vt commendetur ſapientia dei. 4. di. 44. q. 1. ar. 2. q. 1. 1m. /. 2m. q. 2. 2m. /. Quol. 10. 8. 3m.

Peccatū. ¶ Intimiditas eſt peccatum, quæ cauſatur ex defectu amoris, vel rationis, vel ex ſuperbia. 22ſ. q. 126. 1. 0. * Fortitudo. 36.

¶ Intimum. Cauſa. 75. 76. 77. Contemplatio. 6. Deus. 227. Eſſe 1. 2. Imprimere. 2. In. 11. Intellectus. 1. 240. Medium. 14 15. Natura. 9. Neceſſitas. 6. 22 Saliua. Verbum. 33. Viſus. 12. Voluntas. 77.

¶ Intinctus. Euchariſtia. 56. 177. 202.

¶ Intitulari. Pſalmus. 2.

¶ Intra Affectio. 1. Alexander. 1. Amicitia. 10. Amor. 164. 257. Angelus 83. 84. Anima. 18. Ars. 19. Audacia. 1. Auditor. 3. Bonitas. 57. Caput. 4. Cuculus. 4. Conceptio. 1. Delectatio. 89. Dæmon. 88. 96. Deuotio. 5. Diffinitio. 1. Eos. 6. Eſſe 2. 52. Generatio. 13. Materia. 41. Membrum 3. 6. Neceſſitas. 6. 10. Paſſio. 38. Proceſſio. 3. Satisfactio. 27. Verbum. 9. Viſus. 2.

¶ Intraneum. Motus. 79.

¶ Intrare. Adam. 77. Alexander. 1. Apparere. 9. Aſcendere. 17. Balneum. Baptiſmus. 23. 154. 155. 187 Certe. 6. 10. Dæmon. 117 Epiſcopus. 22. 26. 28. Flumen. 2. Infidelis. 4. Ioannes. 6. Maria. 61. Matrimonium. 42. 50. Religio. 62. Ruth. Temperantia. 10.

¶ Intrinſecum. Actio. 56. Affectio. 1. Angelus. 84. Animata Apud. 2. Bonitas. 178. Cauſa. 56. 57. Cælum. 138. Damnatio. 37. Dare. 15. Deuotio. 5. Deus 315. Diſtinctio. 16. Eſſe. 99. Euchariſtia. 128. Experientia. 11. Fides. 1. 76. Forma. 4. 166. Gratia. 6. Inſt. ..12. Liberum. 30. Menſura. 1. 2. 8. &c. Motus 9. 12. &c Natura. 2. 5. 19. 20. 21. Neceſſitas. 6. 22. Nitor. 2. Origo. 1. Paſſio. 94. Principium 8. Rectitudo. 4. Senſus. 18. Veritas. 26. Voluntarium. 1. Voluntas 67.

¶ Introductio. Agens. 78. Alteratio. 10. Bigamia. 8. Caro. 6. Dominium. 10. Forma. 113. 120. 121. 122. 132 Generatio. 31. Hęreſis. 63. Inſtans. 23. Lex. 145. Logica. 1. 11. Motus. 22. Paſſio. 130. Perfectio. 30. Scriptura. 1. Spes. 78 Vſura. 128.

Quid. ¶ Introitus in miſſa, eſt quaſi exordium. 4. d. 15. q. 4. ar. 3. q. 2. c. * Baptiſmus. 23. 155. 187. Dæmon. 117. Limbus. 7. Mentum. 810.

¶ Intueri. Angelus. 336.

¶ Intuitus præſens dei, fertur ab æterno in totum tempus, & in omnia quæ ſunt in quocunque tempore, ſicut etiam in ſubiecta ſibi præſentialiter. 1a. q. 14. 9. c. /. 13. c. fi /. 22ſ. qu. 95. 1. c. /. Iſa. 3. fi. c B. * Amor. 59. Angelus. 336. Cogitatio. 2. 3. Conſideratio. 1. Contuitus. Honor. 35. Intellectus. 65. 83. Prophetia. 55. 89. Ratio. 57. Viſio. 10.

¶ Intumeſcere. Venter.

¶ Intus. Circulus. 4. Energumenus. 1. 2. Intellectus. 1. Viſus. 2.

¶ Inuadere. Alexander. 1. Aggredi. Fractio. 3. Ira 53. Occidere. 20. Occupatio. Rixa. 2. 3. Seruitus. 14. Suſtinere. Timor. 34. Tirannus. 10.

¶ Inuariabile. Accidens. 123. 124. Cælum. 75. Deus. 135. Forma. 34.

¶ Inuendibile. Campſoria. 8.

Quid. 1 ¶ INVENTIO proprie eſt illius, de quo nō ſperabatur, nec putabatur. Matt. 1. fi. d. C. * Actus. 175. Adinuentio. Adiicere. 1. Altare. 1. Angelus. 57. Anima. 221. Baptiſmus. 240. Beſtialitas. 1. Bonitas. 154. 232. Cauſa. 82. Cognitio. 55. B. Confeſſor. 5. 6. Conſilium. 23. Contemplatio. 9. Contrapaſſum. 2. Creatura. 18 Difficile. 14. Diuiſio 4. Electio. 14. Ens. 16. Eua. 2. Eubulia. 2. Euſtochia. 3. Exemplum. 1. Falſitas. 23. Finis. 63. Furtum. 10. Inuentum. Inuentor. Lamina. Lex. 153. Liber. 14. Loqui. 1. Maria. 34. 59. Menſura. 4. Mos. 2. Nocere. 52. Nomen 6. Oculus. 1. Ornatus. 9. Paſſio. 4.

2 Inuentio medii in ſillogiſmo deſcribitur. Opuſ. 50. 0. * Poteſtas. Præcipitatio. 2. Primum. 5. Prudentia. 60. 79. Puer. 10. Relatio. 51. Religio. 61. Reperire. Reſtitutio. 16. Sal. 1. Scientia. 75. 106. &c. 119. Sepultura. 1. Solertia. 2. 3. Suſpitio. 6. Tarditas. 3. Theologia. 1. Timor. 72. Transferre. 2. Verbum. 3. Victio. 11. Vniuerſale. 14. Vſura. 9. 25. 37. 43. 44. 45. 56. 88. 183. 198. 199. 225. 261. 291. Vſus. 9.

3 Inuentio nouitatum in ornatu exteriori, puta inueniendo ſuperflua, & curioſa, eſt peccatum. 22ſ. q. 21. 4. c. /. q. 169. 2. c /. 4m.

¶ Inuentiua. Prudentia. 60. Scientia. 119.

¶ Inuentor. Hæreſis. 26.

Quid. 1 INVESTIGARE proprie, eſt per veſtigia alicuius euntis per viam, id vſque terminum deduci. Diony. Liº. 1. * Angelus. 473. Cælum 35.

1 Inueſtigatio diuinorum, tripliciter eſt peccatum. Primo, ex præſumptione comprehendendi diuina. Secundo, non præſupponendo fidem. Tertio, ſi ſupra capacitatem. 4. d 11. L. prinº. F. /. Verit. q. 5. 2. 11m. /. Trin. 5. 0. /. 7. c. /. Iob. 9. fi. * Creatio. 5. 6. 7. 47 Dæmon. 22. Exquiſitum. Notum. 3. Vſura. 1.

Qui. ¶ Inueſtiri dicitur canonicus per librum, Abbas per baculum, Epiſcopus per anulum. 3d. q. 62. 1 c /. Verit. q. 27. 4. ar. 2. Anulus. * Inſtitutio.

¶ Inueteratio. Ira. 69. Peccatum. 190.

¶ Inuidentia. Blaſphemia. 22. Inuidia. 0.

Quid. 1 ¶ INVIDIA eſt triſtitia de bono alterius, inquantum æſtimatur diminuere gloriam propriam: vnde inuidi proprium eſt niti ſemper proximi gloriam qualitercunque minuere. 22ſ. q 34. 6. 2. 1. /. c. fi. /. 3m. /. q. 36. 1. 2. 0. /. 3. c /. 4. c. /. 3m /. qu. 73. 3m. q /. 158. 1. 4. c /. 2. d. 5. 4. 1. 3. 2m. /. 3. d. 26. 4. 1. 3. c. /. 27 q. 1. 1. 3m /. Veri. quæſt. 26. 4º. 6m. /. Ma. quæſt. 8. 1. c. fin /. 5m. /. 2. 7m. /. 3. / 6m. q. 10. 1. c. /. 6m. 2. 1m. /. 3. c. /. 3m. /. q. 11. 3. 4. c. /. Iob. 5. lec. 1. prinº K.

2 Inuidia præcipue eſt de bonis, in quibus eſt gloria & honor 22ſ. q. 36. 1. c. /. 3m. * Blaſphemia. 22. Capitale. 8. Ciconia. 1. Compunctio. Contentio. 4. Damnatio. 30. 31. 32. Dæmon. 51. 52. 53. 58. Detractio. 1. 2. 3. Odium. 66.

3 Inuidia quælibet eſt peccatum. Non autem omnis zelus, qui proprie eſt triſtitia de eo quod deeſt nobis, nō aliis. 22ſ. q. 36. 2. 0. /. q. 158. 1. c /. Ma. q 10. 1. 0. /. Pſal. 36. prinº. a. 1. * Diſcordia. 3. Doctrina 1. Incōſtantia. 3. Ira. 34. 57. 60. 62. 66. 77.

4 Inuidia ſecundum genus ſuum eſt peccatum mortale Tamen primi motus ſunt peccata venialia: & ſunt etiam in viris perfectis. 22ſ. q. 36. 3. 0. /. Ma. q. 10. 2. 0. /. q. 11. 3. c. * Præceptum. 95. Triſtitia. 5. Vitium. 8. 12.

5 Inuidia eſt vitium capitale: cuius ſunt quinque filiæ, ſcilicet odium, ſuſurratio, detractio, exultatio in aduerſis, & afflictio in proſperis. 22ſ. q. 34. 6. 0. /. q. 36. 4. 0. /. Ma. q. 8. 1. c. /. 5m. /. q. 10. 3. 0. Capitale. 8. Detractio 4.

6 Afflictio in proſperis, inquantum ſunt contra excellentiam eſt inuidia Sed inquantum eueniunt contra conatum, eſt filia eius. 22ſ. q. 36. 4. 3m. Ma. q. 10. 3. 3m

7 Inuidia ad proximum, eſt mater odii, primo, ad proximum, & conſequenter ad deum. 22ſ. q. 34. 6. 2m.

Subiectum 8 Inuidia eſt ſubiectiue in concupiſcibili, non autem in iraſcibili. Ma. q. 8. 3. 6m. Subiectiue. * Angelus. 482. &c. Deus. 92.

9 Inuidia non eſt inter multum inęquales, ſed ad illos tantū, quibus poteſt quis ſe æquare, vel præferre. 22ſ. q. 36. 1. 2m. /. 3m. * Iudæi. 18.

10 Amatores honoris, & puſillanimes, ſunt maxime inuidi. 22ſ. quæſt. 36. 1. 3m /. Iob. 5. lec. 1 prinº. k. * Odium. 7. 24. 87. Paſſio. 95.

11 Senes inuident iunioribus. Et qui multa expēdunt ad conſequendum aliquid, iis qui parum expendunt. 22ſ. quæſt. 36. 1. 4m. * Vitium. 12.

Comparatio. 12 Inuidia vt plurimum naſcitur ex ſuperbia. 22ſ. q. 36. 4. 2m. /. 2. d. 21. q. 2. 1. 1m. /. Ma. q. 8. 1. 5m /. q. 10. 3. 1m.

13 Memoria bonorum vt ſunt habita, cauſat delectationem, vt amiſſa, triſtitiam, vt habita ab aliis, inuidiam. 22ſ. q. 36. 1. 3m.

14 Inuidia contrariatur duabus virtutibus, quia habet duo obiecta, ſcilicet principale, idest bonum, & proximum. Primo contrariatur miſericordię, ſecundo nemeſi. 22ſ. q. 36. 3. 3m. / 3. d. 26. q. 1. 3. c. Ma. q. 10. 2. 8m. * Ira. 34. 57. 60. 62. 66. 77. Paſſio. 95. Præceptum. 95. Zelus. 2. 4. Ira. 77.

¶ Inuigilare. Vita. 63.

¶ Inuincibile. Ignorantia. 4.

¶ Inuiſibile. Angelus. 142. 555. Baptiſmus. 49. Datio. 25. Fides. 213. Hæreſis. 40. Miſſio. 3. 29. 27. &c. Sacramentum. 136.

Deus. ¶ Inuitatio. Inuitat nos deus, ad duo, ſcilicet ad conſiderationem ſuæ potentiæ, & ad conſiderandum idoneitatem ſuam,

qui

qui habitat cum d͞n, vt ab ipſo ſemper protegatur illæſus. Ita.3 .me°.K.*.Feſtum 5 Tuba.2.

¶Inuitus. Adtoluere.20. Alienum.4. &c. Amor.239. Baptiſmus.128. Cedere.33. Excommunicatio.8. Fornicatio.16. Mors.38. Officium.4. Prædicare.5. Religio.54.57. Sepultura.4. Simonia.24.26. Votum.61. Vſura.125.

¶Inungere. Patena. Vnctio.o.

Quid. 1 ¶INVOCARE eſt in ſe vocare, per affectum, & deuotum cultum Ro.10 lec.2.prin°. H. *Anima. 73. Baptiſmus.50. Dæmon.72.&c.

2 Inuoco ſapientiam dei, ne me errare permittat in periculum animæ meæ, & in laqueum aliorum. Opuſc. 73. prolo. *Diuinatio.7.&c Filiatio.19 Miraculum.15.40.43. Oratio o Vſura.260. Chriſtus.55.168.

¶Inuoluere. Abiicere. Damnatio.39. Dæmon.37. Ænigma.1. Ignis.12. Scriptura.2.

Quale. 1 ¶INVOLVNTARIVM non eſt pœnale, niſi ſit ſubiicibile voluntati.2 d.3.q.1.1.6^{m}. *Commutatio.1. Furtum.6.&c.

2 Nonuoluntarium dicit ſolam remotionem actus voluntatis, ſed inuoluntarium contrariatur ei quod fit: ideo ſequitur ipſum triſticia ſemper, non autem illud. Ma.queſt.3.8.c. *Ignorantia.1. &c. Inuitus. Neceſſitas.9.10.29. Nonuelle.

3 Facta per metum, ſunt voluntaria ſimpliciter & inuoluntaria, ſecundum quid 12ę q.6.6.0./.7.1^{m}./.2^{m}./.qu.39.1.c./.q.73.6.c./.q.87.6.c.fi./.22ę q.108.4.4^{m}./.q.125.4.c./.q.142.3.c./.4.d.29.q.1.0./. Ma.q.2.3.4^{m}./.q.11.1.3^{m}./.Quol.5.10.0./.1ę. Cor.9 lec.1. fi.H./. Eth.3.lec.1.me°.f.I.&c./.lect.2.me°.f.A. *Nonuoluntarium. Timor.40.41. Turpitudo.1.

4 Concupiſcentia nullo modo cauſat inuoluntarium 12ę.q.6.7.0./.22ę.q.142.3.c./. Ethi.lc.3.lc.2.fi.g.E.&c./.le.4.0.

5 Violentia cauſat inuoluntarium in cognoſcentibus, in aliis autem cauſat innaturale, quia opponitur directe voluntario, & naturali.12ę.q.6.4.c./.5.0./.6.1^{m}./.7.3^{m}./.q.73.6.c./.22ę.q.88 6.1^{m}./.Ma.q.6.c.

¶Inutile. Auaritia.21. Doctrina.12. Inquirere.2. Peccatum.198. Præceptum.43. Sabbatum.15. Scientia.60. Verbū.68.74

Definitio. ¶Ioachim Abbas, per coniecturas mentis humanæ, quæ aliquando ad verum peruenit, & aliquando fallitur, de futuris aliqua vera prædixit, & in aliquibus deceptus fuit. 4. d.43.ar.3.q.2.3^{m}. *Hæreſis.105.102.

¶Iob. Liber.1. Maledicere.4. Scriptura.15.

Licet. ¶Iocoſum verbū quandoque eſt ſine peccato, ſcilicet quando dicitur cauſa recreationis.2 d.40.5.8^{m}./.4 d.9.ar.4.qu.2.3^{m}. *Eutropelia. Ludiera. Ludus.o. Maledicere.2. Mendacium.5.6.7.

¶Iocularitas. Scurrilitas.o.

Quid. ¶Iucunditas dicitur a ſpiritualibus ſignis, vel effectibus letitiæ, cum intenſione gaudii, ſcilicet in dictis, vel factis. 12ę.q.31.3.3^{m}./.3.d 26.q.1.3.c./.4.d.49.q.3.ar.1.q.4.c./.1^{m}./. Ver.q.26.4.3^{m}. *Auſteritas.2. Delectatio.109. Dolor.42. Operatio.56. Viſio.15. Vnctio.30.B.

¶Iocus. Mendacium.5. Periurium.4.

Baptiſta. 1 ¶IOANNES baptiſta, fuit terminus veteris legis, & initiū nouæ legis, ſcilicet euangelii.3^{a}.q.38.1.2^{m}./.Io.lec.15.prin° a.G. *Abraham.3.4.5.

2 Ioannes baptiſta pertinet ad teſtamentum nouum. 22ę.q.174.4.3^{m}./.3^{a}.q.38.1.1^{m}./.2^{m}./.Ver.q.12.14.5^{m}. *Apoſtoli.4.

3 Ioannes baptiſta erat de maioribus ſuo tempore. Ver.q.14.11.6^{q}. *Circunciſio.2.32. Maria.14.

4 Exultatio eius in vtero matris, non fuit ab eo, per liberum arbitrium eius, ſed fuit a deo, ideo miraculoſa fuit: ſecundū alios autem, & melius ab eo fuit, quia ad illud momentum datus ei fuit rationis vſus, q̄ poſtea fuit ei ſubtractus.22ę.q.124.1.1^{m}./.3^{a}.q.27.6.c./.3.d.3.q.1.ar.1.q.2. 1^{m}./.4.d.6.L./.d.49.q.4.ar.4.q.2.32^{m}. *Martyrium.8.

5 Tota vita eius, fuit præparatoria ad Chriſtum. 3^{a}.qu.38.2.2^{m}./.3.c./.3^{m}./.Io.1.lec 13.me°.c.

6 Ioannes baptiſta antequam intraret in eremum, cognouit Chriſtum perſonaliter, et conuerſatione eius maxime cum fuerit ipſius cognatus ſm carnem ſanctitatem vero & dignitatem Chriſti, cognouit ea prophetiæ reuelatione. 4.d.5.L./.Io.le 14.fi.e.E.&c *Miler.9. Miraculū.47 Pœnitētia.59. Præco. Prophetia.82. Sāctificatio.12. Vita.39. Vſura.148.

7 Ioannes baptiſta, didicit tria a Chriſto veniente ad baptiſmum, ſcilicet quòd iſte in perſona erat ille quem prædicauerat venturum, & quòd Chriſtus haberet poteſtatem excellentiæ, quam ſibi retineret, cum poſſet eam ſeruis largiri, quod tamen in generali prius Ioannes ſciuerat, ſed tunc in ſpeciali de hac perſona cognouit, & quòd per baptiſmū Chriſti non ſolum gratia conferretur mundans a culpa, ſed etiam ab omni pœna abſoluens; quod habet ab eius

paſſione.4.d.5 L.

8 Ioannes baptiſta, propter longam moram in eremo, amiſerat vultus Chriſti imaginationem, unde perſonaliter eum non cognoſcebat.4.d.5.L.

9 Chriſtus reuocauit a nuptiis Ioannem euangeliſtam, volentem nubere, ſed Petrum non ſeparauit a matrimonio, quia primum poteſt fieri ſine iniuria alterius, non autem ſecundum.22ę.q 186.4.1^{m}. *Abraham.3.4.5. Amen.2.3. Euāgeliſta

10 Ioannes euangeliſta prædiligebatur a Chriſto, propter ſuā integritatem, & propter prærogatiuam euangelicæ doctrinæ.3^{a}.q 45.3.4^{m}.

11 Et propter virginitatem, & prærogatiuam euangelii.3^{a}. qu.45.3.4^{m}./.Io. Prolo.2.prin°.b. *Amor.68. Baptiſmus.87. Raptus.11.

12 Et propter manſuetudinem, & caſtitatem. 3.d.31. q.2.ar.3.q.3.c. *Transfiguratio.2. Vita 59.

13 Ioannes prædiligebatur a Chriſto propter quatuor, ſcilicet propter ſapientiam, puritatem, feruorem, & teneram ætatē.1^{a}.q.20.4.3^{m}./.Io.13.le.4.me°.c.I./.c°.21.le.5.prin°.b.A.

14 Ioannes non fuit vicarius Chriſti, licet eſſet maxime idoneus, qui erat conſanguineus eius. Quol.4 15.2.2.

15 Ioānes euangeliſtarū vltimus in Aſiæ epiſcoporum preces euangelium, & ea, quæ prætermiſerunt alii, ipſe ſuppleuit. Matt. 4.me°.b.D./.Io. Prolo.2 fi.c.B./ c°.fi.le.fi me°.a.fi.

16 Solus Mattheus ſcripſit euangelium in Iudæa. Marchus in Italia. Lucas in Achaia, & Ioannes in Aſia. Matt.prin°.

17 Ioannes vere mortuus fuit, ſed reſurrexit. Et manſit ante mortem in Iudæa, vſque ad aduentum Veſpaſiani.4.d.43.ar.3.q.1.2^{m}./.Io.21.le.5.fi.d.Gal.2.lec.2.fi.K. *Cælum.58. Dies.7. Magdalena.1. Theodoſius.1.

18 Ioannes chriſoſtomus, eſt in maxima auctoritate, apud græcos. In.le.2.fi. Alii tract.

19 Ioannes damaſcenus, ſequitur errorem Theoderici, & Neſtorii, quòd ſpiritus ſanctus non procedit a filio, quia fuit tempore, quo incepit illud ſchiſma græcorū.1^{a}.q.36.2.3^{m}./.1.d.11.1.3^{m}./ Po^{a}.q.10.4.24^{m}.

20 Ioannes grammaticus, qui & Philipponus dicitur, opinatus eſt, quod ſola oratio perfecta, habet partes ſignificatiuas Perihermenias.lec 6.me°.2.C.

¶Ioiada. Sera.

¶Ionas. Niniuitæ.

¶Ionici. Philoſophus.1.

¶Iordanis. Baptiſmus.23.

¶Ioſaphat peccauit, non ex malitia, ſed ex infirmitate humanæ affectionis.22ę.q.186.10.2^{m}. *Iudicium.77. Rex

1 ¶Ioſeph filius Iacob, præuidit dominium ſuum ſuper fratres, non autem venditionem, & alia, ex quibus cōſequutus eſt dominium.2.d.4.2.2^{m}. *Iuramentum.8. Tunica. Patriarcha

2 Ioſeph vir Mariæ, ſemper fuit virgo.3^{a}.q.28.3.5^{m}./.4.c./.3^{m}. 4. d.30.q.2.ar.1.q.2.2^{m}./.3.4^{m}./.Io.2.lec.2.prin°.2.E./. Gal le.5.prin° K. *Adoptio.23. Maria.3.9. 39.40. 42.46.47.48. Matrimonium. 124. Prophetia.86. Vir Mariæ

3 Ioſeph voluit dimittere Mariam, propter reuerentiam, timens cohabitare tantæ ſanctitati. 4.d.30.q.2.2.5^{m}./.d.35.3.2^{m}./. Matt.1.d.D.

¶Ioſephus. Vapor.19.

¶Ioſias & alii non beati, dolent forte de tribulatione amicorū, non autem beati.4.d.45.q.3.1.2^{m}. Dolere.

¶Ioſue. Gabaonitæ. Miraculum.59 Raab.2.

¶Iouinianus. Hæreſis.74.&c.

¶Iouis. Iuppiter. Lux.18.

¶Iperbole in aliquibus ſcripturis ſumitur pro exceſſu veritatis ſimpliciter; ſed in ſacra ſcriptura ſumitur pro exceſſu veritatis ſecundum quid, ſcilicet ita vt credi poſſit. Vel aliter. Iperbole eſt quidam tropus, & in tropicis loquutionibus aliud dicitur, & aliud intelligitur. Vnde non eſt ibi falſitas, quantum ad id quod intēdit quis facere vel ſignificare. Iſa.5.fi.c.I./c°.13.m°.C./.c°.30.fi.E./.Meta.5 le 18.prin°.a A. Quid.

¶Ipercauma. Vapor.1.

¶Ipocras. Coitus.1. Quid.

¶Iperdulia eſt potiſſima ſpecies duliæ, ex vnione ad deum.22ę.q.103.4.2^{m}./.3.d.9.queſt 2.2.c. *Adoratio.15.22.25.26. Quid.

1 ¶Ipocriſis eſt ſimulatio alienæ perſonæ. ideo ſemper eſt peccatum. Et eſt vitium iactantiæ 22ę.q. 111.2.0./.4. d.16.q.4.ar.1.q.1.0./.q.2.2^{m}. *Cignus. Fictio.o. Gloria.10. Malum.60.

2 Ipocriſis eſt ſpeciale peccatum, licet vtatur omnibus actibus, qui oſtendere poſſunt ſanctitatem, & præcipue oratione ieiunio, & eleemoſyna. 4.d.16. qu.4.ar.1. qu.2.0./.q.4.6. *Simonia.27. Simulatio. Societas.4.

3 Ipocriſis non eſt ſemper peccatum mortale, niſi ſit in nocumentum fidei, vel perſonæ, vel eccleſiæ.22ę.queſt.111.4.0./.4.d.16.

4.d.16.q.4.ar.1.q.3.o.

4 Ipocriſis per ſe & directe opponitur tātum veritati quæ eſt virtus.22æ.q.111.3 o./.4.d.16 q.4.ar.1.q.2.b./.c.

5 Ipocriſis directiua impedit effectum pœnitentiæ, quàm alia peccata grauiora, quia ſemper peruertit intentionem. 4.di. 16.q.4.ar.1.q.3.1m./.q 4.o

6 Finis remotus ipocriſię eſt lucrum, vel gloria, ſed finis proximus, eſt oſtendere ſe alium quam ſit.22æ.q 111.2.3m.

¶ Ipodomitus Politia.5.6.7.

Quid. ¶ Ipolidius.Muſica.1.

1 ¶ IPOSTHASIS non eſt nomen intentionis, aut rei, & intentionis ſimul, ſed rei tantum, vel naturę Po2 q.9.2.2m./. Vnio. 2.c.*Actio.95.96.Eſſe.73.Genus.38.

2 In nomine ipoſthaſis, & ſubſtantię, latebat venenum, antequā nota eſſet æquiuocatio e*.1a.q 29.3.3m./.1.d.23.1.5m./. d.26.q.2.1.1m./.Po2.q.2.8m.1.2 8m. *Hæreſis. 132. 133.134. Indiuiduum.1.&c.8.&c.40 &c.Lex.8. Operatio.15.43.45.

3 De ratiōe ipoſthaſis ſunt duo, ſcilicet eſſe per ſe ſubſiſtens: indiuiſum in ſe, & diuiſum a quolibet alio.Po2.q. 8.3.7m.

4 Nullū vniuerſale, vel pars, eſt ipoſthaſis vel ſuppoſitū, vel natura.Po2.queſt.9.2.7m./.13m./. Vnio.2.c./.3m./. Quol.9.2.c./. Opuſca.3.c°.212.

5 Ipoſthaſis dicitur materia, vſioſis forma, vſia cōpoſitū, cauſaliter tantum.1a.q.29.2.5m./.1.d.23.1.c./.Po2.q 9.1.9m.

6 Ipoſthaſis, perſona, ſubſiſtētia, & eſſentia differunt.1a.q.29. 2.o./.1.d.23.1.o /.Po2.q.9.1.o. *Perſona.9.Pronomen.4.Sapientia.47.Subſiſtentia.6.13.Subſtantia 2.12.14.27.34.36. Suppoſitum.o.Vnio.14.15.20.&c.

7 Ipoſthaſis nomen, conuenit deo, quantum ad ſubſiſtere ad quod imponitur, non autem quo ad ſubſtare a quo imponitur.1a.q.29.4.3m /.q.39.1.3m /.Po2.qu.9.3 6m. Chriſtus.7. &c.16.&c.37.&c.178.&c.

Quid. ¶ Ipothetica enunciatio, non ſignificat verum abſolute, ſed ex ſuppoſitione. Nec differt a cathegorica, niſi ſecundum differentiam vnius & multi. Perihermenias.le.1.fi.D.

Quid. ¶ Ipſum eam ſit reciprocū, eſt relatiuum idemtitatis. Vnio.3 c.fi. *Compoſitio.11.12.15.Conſequentia 1.2.Eſſe.29.Se etiandumq; ipſum o.Simpliciter.o. Subſtantia 16. Suam.o.

Diuiſio. 1 ¶ IRA dicitur tripliciter, ſcilicet habitus vel actus vitii oppoſiti manſuetudini, ſecundo voluntas vindictę, tertio paſſio. 22æ.q.158.8.c 2.d 36 1.2m./ 3.d.15.q 2.ar.2.q.2. c *Amor. 178. Detract o.2. Exeandeſcentia.

2 Ira duplex, ſcilicet per zelum, ideſt ſecundum rationem. & ira per vitium, id eſt contra rationem. 12æ q.158.1.2 o./.3a. q.15.9.2 3./.c./.2.d.36.2.2m./.3. d.15.q.2.ar.2.q.2.c./. Ma.q. 12.1.c./ 4m./.7m./.2.c./.q.13.3.14./. Iob.17.lec.1.fi.D /.Mat. 5.me°.g.D./. Eph.4.le.8.me°.C.&c. *Fatue.

3 Ira eſt inordinata dupliciter, ſcilicet ratione appetibilis, & ratione modi.22æ.q.158 2.3.4. c. *Indignatio.

4 Aliquis actus eſt iræ tripliciter, ſcilicet directe & eſſentialiter, vt appetere vindictam, antecedenter. ſcilicet triſtari de iniuria, & conſequenter, ſic licet delectari de punitione. Ma. q 8.3.7m. *Rixa.4.Scilmos.

5 Gradus iræ triplex, ſcilicet in corde, ore, & opere. 12æ.q.46. 8.3m./.22æ.q.158.5.3m /.7.c./.Ma q.12.5.c./.Eph.4. fi. Fatue.

Quid. 6 A Ira eſt paſſio quodammodo compoſita ex paſſionibus contrariis.12æ.q.46.2 e fi.*Capitale.8.

6 B Ira, ſecūdum gloſſam, eſt omnis malus motus animi ad nocendum, Mat.5.me°.g.D.

7 Ira cōtinet multas paſſiones, nō ſicut gen9 cōtinet ſpecies, nec ſicut eā ſuos effectus, ſed ſicut effectus ſuas cās. 12æ.q. 46.1.c /.3m. *Clamor.1.2. Detractio.2. Excādeſcētia. Fatue.

8 Ira ſecundum rationem recta eſt paſſio laudabilis, quæ autem eſt contra rationem, in plus vel minus, eſt peccatum. 12æ.q.24.1.3m./.22æ.q.158 1.2.8.o./.3a q.15.9.o./.Ma.q.12. 1.2.o /.Iob.17.lec.1.fi./.Eph.4.le.8.me°.c.&c.

9 Habitus virtutis tenens medium in ira, eſt innominatus, Ideo dicitur manſuetudo, quę ſignificat diminutionem irę 12æ.q.Manſuetuda.2.

10 Ira ſemper eſt aliquo modo cum ratione. 12æ.q. 46.4.5.o./. 6.c./.1m./.q.48.3.1m./.3m./.4.c.prin°.22æ.q.53.6. 1m./.q.156. 4.c./.3.d.16 q.1.1.c./.Ma.q.12.4.3m /.Pſ.36.prin°.h.F.

11 Ira aliqualiter audit rationem, ſicut nuntiantem quod iniuriatum eſt, non autem perfecte, quia non obſeruat regulam eius in vindicando.12æ.q.46.4.3m./.5 1m./.6.c./. 22æ.q. 53.6.1m /.q.72.4.2m./.Ma.q.12.2.c.

12 Ira eſt compoſita, ex audacia, triſtitia, & ſpe.3.d. 26.qu.1.3. 5m.e.fi./.4.c./.1m./.3m.fi./.3a.q.15.9.2m./.Ma.q.12. 3.10m. 1m. /.3m.prin°./.2.c./ 1m.prin° /.3.60.5.4m./. 22æ.157.1. c /.fi./. Verit q.1.12.2.6m./.Pſ.36.prin° h /.Mat.5.prin°.b.G

13 Ira componitur ex triſtitia & deſiderio, non ſicut ex partibus, ſed ſicut ex cauſis.12æ.q.46.3.3m./.3a.q. 15.9.e. Triſtitia.1.inf.73.

14 Materiale in ira, eſt accenſio ſanguinis circa cor, vel aliquid huiuſmodi, formale vero, eſt ex parte appetitus vindictę.1a. q.20.1.2m./.12æ.q.22.3.3m./.q.48.2.e./.3.c./.1m./.4 d 49 q.3. 2.e./.Ma.q 8.3.7m./.q.12 1.c./.2.7m./. Anima. le.2.me°.f.E.

15 Ira quo ad ſuū formale, habet principiū a ratione. ſed quo ad ſuum materiale impedit iudicium rationis. 12æ.quæſt. 48.3.1m./.3m./.4.c./. Ma.q.12.1.c./.3.7m / 4.2m.

16 Ira eſt ianua omnium vitiorum per accidens, ſcilicet impediendo rationem, ſed per ſe, reſpectu aliquorum vitiorum. 22æ.q 158 6.3m.

17 Ira contra rationem ex parte obiecti, ſemper eſt peccatum mortale, niſi deſit conſenſus, vel niſi de re parua, non autē ratione modi, niſi ſit cōtra charitatem. 12æ.q.88.5.1m. / 22æ. q.158.3.o./.Ma.q.7.4.1m qu 12.2.3. o./.Gal.5.lec.5. me°.H. Propter quid.

18 Ira eſt vitiū capitale, nō autē adiū.22æ.q.34.5.o./.q.158.6.o./. Ma.q8.1.e / 21m./.22m./.q.11.4.1m./.q.12.5.o. Capitale.8.

19 Species iræ ſunt tres, ſcil. cerfel, ideſt acuta, mania, ideſt manens, & furor.12æ.q.46 8.o./.22æ.q.158.5.o.

20 Filiæ iræ ſunt ſex, ſcilicet rixa, tumor mentis, contumelia, clamor, indignatio, & blaſphemia.22æ.qu.37.2.1m./.q.41.2. o /.q.158.7.o /.Ma.q.12.5.c.Blaſphemia.11. Clamor.1.2. Cōtumelia.74. *Generale. Iracundia.o. Iracūdus.o. Schiſmos. Subiectū.

21 Ira eſt ſubiectiue in iraſcibili.12æ.q.46.3.o./.22æ.q.162.3.c./. 3.d.16.q.1.2.e /.Senſu.le.1.me°.c.prin.° Subiectiue.

22 Defectus iræ in voluntate, vel in appetitu ſenſitiuo contra rationem, ſemper eſt peccatum.22æ.q.158.8.o.

23 Bruta habēt iram ex inſtinctu naturali, non autem ex ratione eorum.12æ.qu.46.4 2m./.7.1m. Animal. 65. *Colera. Iracundus.1.

24 Multum ebrii non iraſcuntur, quia nihil habēt de iudicio rationis. Sed parum ebrii multum iraſcuntur, quia habēt iudicium rationis, ſed impeditum.12æ.q.46.4. 3m. *Memoria.18. Mitis. Nomen.78. Oratio.49. Paſſio.39. Racha. Taurus. Timor 33.34.

25 Ira per zelum, non impediens, nec preueniens iudicium rationis, fuit in Chriſto, non autem ira per vitium. 3a.q 15.9. o./.3.d.15.q.1.ar.2.quæſt.2.o.

26 Ira vt dicit actum voluntatis ad vindictam, eſt in deo, & in angelis non autem vt paſſio.1a.q.3.2.2m./.q.19. 11.c /.q.20. 1.2m./.q.59.4.1m./.12æ.q.47.1.1m./.22æ.q.162.3. c./. 1.d.45. 4.c./.2m./.3.d.15.q 2.ar.2 q.2.c./.d.32.1.1m./. Con.1. c°.89. fi./.91.fi./.Li°.3.c°.96.fi./.Li°.4.c°.23./. Verit.quæſt.23.3.c. /.Potentia q.7.5 a /.Pſal.17.prin°.e.H /.Pſal.37.prin°.a.c./. Eſa.30.fi.A./.Mat 22.prin°. D./.Ro.le 6. me°.1.c°.9.le.4.fi. k./ c°.11.le.4.me°.B /.He 3.le 2.b.E.

27 Ira ideo ponitur tripliciter, ſcilicet ira in corde per antropopatos, ira in ore & ira in opere.12æ.qu.158. 8.1m./. Verit. q.2.1.c /.Ma.q.12.1.5m./.Opuſ.15. c°.1./.Pſal.2.me°. c.A./. Eſa.2.fi./.c°.30.fi.A.

28 Ira cauſatur ex re inconuenienti, pñti, vel præterita, vel ex appræhēſione inconuenientis habiti Ideo cauſatur ex dolore & triſtitia.12æ.q.23.?.4.c./.q.25.1.3.e./.q.48.2.c./.3.d. 26.q. 1.3.c. *Audacia.16 17. Clementia 4. Colera. Generale. Cauſa.

29 Omnis ira, eſt propter aliquid contra ſe factum. 12æ.q.47.1. o.*Iraſcibilis.2 Manſuetudo.3.4.6.7. Perturbatio.

30 Ira magis ſequitur complexionem corporis, quàm concupiſcentia, propter velocitatem coleræ ad iram: Ideo promptius inſurgit ira, quam concupiſcentia. 12æ.q. 46.5 c./.22æ. q.156.4.c. *Taurus. Triſtitia.1.

31 Ira conſurgit tantum ex læſione vindicabili, ſed non in propriu.3.d.26.q.1.2.c.fi.

32 Ira cauſatur ex accidente extrinſeco, ſcilicet ex læſione. Sed concupiſcentia delectabilium, cauſatur ex cauſa naturali. Ideo concupiſcentia diuturnior eſt & communior, & requirens principaliorem virtutem, licet ira maiorem impetum habeat.22æ.q.141.7.2m.

33 Cauſa iræ duplex, ſcilicet ratione motiui, vt excellentia, vel ratiōne diſpoſitionis, vt defectus ſicut ægritudo.12æ.q.47.3.o.

34 Ira cauſatur ex inuidia. Et conſequitur etiam audaciam, & eſt effectus eius. 12æ.q.25.3.c./.4.2m./.3m./. Ro.10.lec.3.me°. k. Audacia.17.

Immo iræ cauſat audaciam. 12æ.q.45.4.3m. Reſpondeo Dubio.788°. Audacia.16. Du m.788 m.

35 Triſtitia illata, cauſat iram.12æ q.46.1.c./.6. 3m./.7.13m./.qu. 47.3.o./.q 48.1.o./.2.c./.2m./.22æ.qu.158.2. 3m.fi./.6 1m./.7. 2m./.3a.q.15.9 c./.3.d.26.q.1.3.c./.d.27.q.1.3.4m./. Ver.q.25 2.e./.qu.26.5.7m./ Ma qu.12.2. 5m./.4.2m /. 3m./.5m./.5.1m./. quæſt.8.3.7m /.Pſal.6.me°.c.prin°.

36 Sola paruipenſio, cauſat iram. Et omne prouocans iram, eſt aliquid

aliquid ſub ratione iniuſti. 12æ.q.47.2.o.3.4.c.

37 Tacens prouocat ad iram contumeliantem, quia videtur eum paruipendere. 12æ.q.47.1.4m./.22æ.q.72.3.3m.

38 Obliuio, exultatio in aduerſis, denuntiatio triſtium, impediens voluntatem, & quælibet talia, cauſant iram, ratione paruipenſionis tantum. 12æ.q.47.2.3m.

39 Ludus, riſus, feſtum, proſperitas, conſummatio operum, delectatio non turpis, & ſpes, cauſant iram, ratione paruipenſionis, ſed impediunt eam, inquantum impediunt triſtitiam. 12æ.q.47.3.3m.

40 Defectus iniuriantis duplex, ſcilicet augens indignam paruipenſionem, vt ignobilitas, inſipientia, & ſeruitus, & defectus diminuens eam, vt pœnitentia, confeſſio mali, humiliatio, poſtulatio veniæ, & huiuſmodi. Primi augent iram, ſecundi vero diminuunt eam. 12æ.q.47.4.0.

41 Ira debilitatur ex diuturnitate, ſicut & cauſa eius, ſcilicet memoria iniuriæ. Quæ etiam videtur minor, quando eſt tantum in memoria. 12æ.q.48.2.2m.

d quos. 42 Ira non eſt ad perſonam multum excellentẽ, quæ læſit, ſed tantum triſtitia, quia ira præſupponit triſtitiam, deſideriũ, ſpem, & audaciam puniendi. 12æ.q.25.3.c.fi./. qu.45.4.3m./. q.46.1.c./. Verit.q.26.5.3m.

43 Nullus proprie iraſcitur ſibi, ſed metaphorice, ſicut nec iuſtum nec iniuſtum ſibi facit, niſi metaphorice. 12æ.qu.46.7 2m./.22æ.q.106.3.1m.

44 Ira eſt magis ad amicos iniuriantes, quàm ad alios, quia indignior videtur eorum deſpectio. 12æ.q.47.4.3m.

45 Ira eſt tantum ad eos, ad quos eſt iuſtitia & iniuſtitia. 12æ. quæſt.46.7.o.

46 Homo iraſcitur inanimatis & brutis, ex imaginatione nuntiante læſionem, non autem ex ratione. 12æ.q.46.7.1m.

47 Ira ceſſat ad grauiter læſos, quia malum eorum ſufficit. 12æ q.46.6.1m./.q.47.4.2m.

48 Ira ceſſat ad mortuos, quia non poſſunt dolere, quod tamẽ appetit iratus, & vindicta iam facta videtur. 12 . quæſt.46. 7.1m./.quæſt.47.4.2m.

Effectus. 49 Ira maxime facit perturbationem corporalem circa cor, ita vt etiam ad exteriora membra deriuetur. 12æ.qu.48.2.c./.3. c./.4.o./ 22æ.q.46.3.3m.

50 Signa & effectus iræ ſunt quinq;, ſcilicet palpitatio cordis, tremor corporis, inflatio faciei, exaſperatio oculorum, & clamor irrationabilis. 12æ.q.48.2.4.c./.22æ.q.158.4.c.fi. *Audacia.16.17. Blaſphemia 11. Clamor.1.2.

51 Ira cauſat feruorem ſanguinis, quia fit inſequendo, quod conuenit calori, non autem retrahendo, quod conuenit frigori. 12æ.q.48.2.o./. Verit.q.26.3.c.fi. *Contumelia.7. Excõmunicatio.11. Gloria.11. Habitus.66. 67.

52 Feruor amoris eſt dulcis, & leuis, iræ vero feruor, eſt amarus, & ex felle. Idem primus aſſimilatur calori aeris & ſanguinis, ſecundus autem aſſimilatur igni & coleræ. 12æ.q.46 5.c./.q.48 2.1m.

53 Ex ira audacia augetur, quia ira eſt quid auſiuum, ſecundũ Philoſophum. Vnde irati redduntur prompti & audaces ad inuadendum. Et ſimiliter delectatio eſt effectus iræ, vt eſt in ſpe vindictæ, ſed delectatio de vindicta præſenti aufert totaliter iram. 12æ.q 44.1.1m./.q.45.4.2.3./. 3m.fi./.q.46.2.c./.q. 48.1.o. *Inconſtantia.3. Latere.

54 Ira inter ceteras paſſiones, magis impedit vſum, & iudiciũ rationis, vnde conſuetudo irati eſt, quod non patiuntur audire verba vſque in finem, ſed ſtatim in ipſo verborum exordio prouocatur. 12æ.q.37.4.3m./.q.48.3.o./.4.c./.22æ.q.41.2.3m. /.q.72.4.2m./.q.157.4.c./. Ma qu.12.1.o./. 4.1m./. Iob.4.lec.1. prin°./. Pſal.5o.prin° g./. Pſal 36.prin°. h.F. *Litigiũ.1. Mãſuetudo.2.3. Odium.15. Peccatum.155.

55 Nihil ita trahit hominem extra ſe, ſicut ira, quam manſuetudo temperat. Pſal.36.prin°.h.F.

56 Ira dupliciter cauſat taciturnitatem, ſcilicet ex parte rationis & ex parte perturbationis eius. 12æ q.48.4.o. *Puſillanimitas.1. Ratio.58. Riſus.4. Stultitia.9. Timor.34. Vita.57.

57 Ex ira cauſatur odium, propter læſionem, & ex inuidia, propter excellentiam. 22æ.q.34.6.3m. Ma.q.10.3.3m.

58 Ira non deſtruit amorem, ſed ſequitur deſtructionem eius. 3.d.27.q 1.3.4m.

59 Ira diminuitur, per ſequentem iram, præcipue ſi ſequens ira ſit minor. 12æ.q.48.2.3m.

para°. 60 Ira & inuidia cauſant inconſtantiam, pertrahendo rationẽ ad aliud, ſed luxuria, totaliter extinguendo lumen rationis 12æ.q.77.7.c./ 22æ.q.53.6.1m. *Amor.178. Appetitus.66. Coleta. Concupiſcentia.3.10.

m 61 Oppo^m videtur dicere. 12æ.q.156.4.2m. Reſp. ſicut Du°.37a°.

62 Ira eſt leuior quam inuidia, ratione appetibilis, & hæc quã odiũ, ſed econuerſo, ratione modi. 12æ.q.46.6.o. 22æ.q.158.4.o./. Ma.q.12.4.o. *Difficile.21. Fortitudo.24.26.48. Furor. Incõtinentia.9. Iraſcibilis.2. Latere. Paſſio.60.

63 Ira ſemper reſpicit duo obiecta, ſcilicet vindictam, & nocentem, ſed amor & odium, vnum obiectũ tantum quandoque. 12æ.q 46.2.3 c.

64 Vtrumque obiectũ amoris, eſt boniũ, odii autem malũ. Sed ira reſpicit vindictã, ſub ratione boni, & nocentẽ, ſed rationem mali. 12æ.q.46.2.3.6.c. *Spes.73. Superbia.33. Triſtitia.1.

65 Oppoſitum videtur dicere. Ma.q.1.3.c./.q.3.12 o./. Ethi.le. 1.me°.b. Reſpondeo ſicut Dubio.1200°. Du^m.79°.

66 Odium appetit malũ alicuius, ſub ratione mali, ſed inuidia ſub ratiõe proprię glorię, ira vero, ſub rõne iuſtę vindictę. 12æ. q.46.6.o./.7.c./.q.47.1.2. c./.22æ./.q.34 6.3m./.qu.41.2.c./.q. 158.1.c./.2 2m./ 4.c./.6.2m./. Ma q.12.4.o. Odiũ.9. Inuidia.2.

67 Odiũ appetit nocere, propter contrariam diſpoſitionẽ infinite, nõ tñ vt ſciatur, ira vero propter læſionem tãtum, cum menſura, & vt ſciatur. 12æ q.46.6.o./.q.48.3.2m./.22æ.q.54.6.3m. /.q.41.2.c./4m./.q.72.4.3m./.qu.73.3.3m./. Ma. quæſt.12.4.3m.
Immo ira, ſine menſura quandoque eſt, cum ſcilicet præter rectam rationem plus, vel minus iraſcimur. 22æ.q.158.1.2. c. Reſpondeo. ſicut Ira.15. Qui.

68 Odium prius & directius cauſatur ex triſtitia & accidia, quam ex ira. 22æ.q.34.6.3m./.q 158.7.2m. Odium.15. Quid.

69 Ira creſcit in odium, non eadem numero per inueterationem, ſed quia cauſat odium per diuturnitatem. 12æ q 46.3. 2m./.22æ.q.34.6.3m./.3.d.27.qu.1.3.4m./. Verit.qo.25.2.7m./. Ma q 10.2.12m.

70 Ira eſt ad ſingulare, odium autem ad vniuerſale. 1a.q.80.2. 2m./. 12æ.q.29.6.o./.q.46.7.3m./. Cont.2.c°.59.4m./. Ma.q.12. 4.3m. Odium 8.

71 Odium eſt inſanabilius, & permanentius quàm ira, quia cauſatur ex permanẽtiori cauſa. ſ. ex diſpoſitione qua reputatur aliud cõtrariũ & nociuũ. Sed ira cauſatur ex paſſione & cõmotione animi propter læſionẽ illatã. 12æ.q.46.6. 3m./.7.3m.

72 Odium magis agit ſine miſericordia, quam ira, quãtum ad rem deſideratam, ſed econuerſo quantum ad intenſionem deſiderii. 12æ.q.46.6.1m.

73 Ira reſpicit bonu iuſtitiæ, concupiſcentia vero, bonum delectabile, vel vtile. 22æ.q.158.4.c./. Ma. q.12.4.o.

74 Ira operatur cum triſtitia, concupiſcentia vero delectabiliter. Sed ira eſt minus pœnibilis, quia plus habet de ratione 22æ.q.156.4.c./. Ma.q.12.4.5m.

75 Ira eſt cum ratione denuntiante iniuriam, non autem præcipiente vindictã. Sed concupiſcẽtia neutraliter. 12æ.q.46. 4.o./.22æ.q.156.4.c./.2m./. Ver.q.25.2.c.6.o./. Iob.5. prin°.L.

76 Difficilius eſt reſiſtere iræ, & pugnare contra iram ad horã, propter impetum eius, quàm contra delectationem & concupiſcentiam. Sed econuerſo, propter maiorem continuitatem. 22æ.q.156.4.1m./.q.162.6.1m./. Veri.q.25.6.b 2.

77 Superbia aufert homini deum, inuidia proximum per ſe, ira vero ſeipſum, ſed per accidens. Ma q 12.4.1m.

78 Ira cauſat ex cõtrariis paſſionibus. ſ. a ſpe & triſtitia, ideo ſcindit ſe cõtrarietatẽ. 12æ.q.46.1.2m./. Ver.q.26.5.3m. Ira.12.13.

79 Nulla paſſio eſt contraria iræ. 12æ.q.23.3.o./.4.c.fi./.q.46 1. 2m./.3.d.26.q.1.3 1./. Ver.q.26.4 c.fi./. Ethi.2.lc.5.prin°.b.k. Oppo^m.

80 Iræ contrariatur aliquod vitium. ſ. inordinata remiſſio iræ, ſed non apparet, quia eſt innominata. 22æ.quæſt.158.8.o./. Ma.quæſt.12.5.3m.

81 Mitiſcere, eſt priuatiue vel negatiue oppoſitum iræ, non autem contrarie. 12æ.q.23.3.fi. *Concupiſcentia. 3.10.20. Fortitudo 24. Ma.q.12.5.2m.prin°.

82 Ira non opponitur manſuetudini, niſi ſecundum quòd ira eſt inordinata. 22æ.q.157.1.3m./. 3a.q 15.9. 2m./.3.d.15.q.2m. /.3.d.15.q 2.ar.2.q.2.1m./. Manſuetudo 3. &c. Iracundia.1.

83 Ira opponitur manſuetudini, ſecundum inordinationem paſſionis, charitati vero, ſecundum nocumentum, ſed vere iuſtitiæ, ſecundum apparẽtiam iuſti. Ma 12.5.2m. *Manſuetudo.2.3. Vindicatio.3.4.

84 Mãſuetudo magis opponitur iræ, quàm defectui eius. Ideo vitium oppoſitum manſuetudini, nominatur ira, ad quam refrænandã, principaliter mãſuetudo ordinatur. 22æ.q.157. 2.2m./.2.d.36.2.2m./.3.d 15.q.2.ar.2.q.2.c./. Pſ.24. me°.h.k.

85 Ira, & liuor impudẽtiã nutriũt, & cauſant. Mat.23.fi.c.pri°.

86 Ad irã, nec ex iuſta cauſa prouocari, ſupra humanum eſt modum. Mat.5.prin°.h.G.

87 Remedium optimum contra iram eſt ſurdum, ac mutum ſe fingere, vel propriam fragilitatem recognoſcere. Pſal.36. me°.h.F. Titum.3.lec.1.prin°.D.

1 Irs duplex.ſ.ſubita, & cũ deliberatione: pſima venialis eſt, ſecunda verò mortalis. Subita quoque duplex.ſ.intus latens, & exterius apparens. Et hæc per ſignum duplex apparet, ſcilicet confuſum, & determinatum. Matt.5.me°.g.C.&c.
¶ Iracundia eſt exceſſus iræ. Ideo eſt vitium oppoſitum manſuetudini.22ſ.q.157.1.3m.Ira.82.83.
1 Iracundus non eſt cui ineſt paſſio iræ, ſed qui paſſibilis eſt de facili ab ea.1a.q.63.4.2m./.4.d.13.q.2.1.c.Ira.21.&c.80.
¶ Iraſcēs. Animal.65. Fatue. Ira.o. Irat⁹. Mãſuetudo.7. Racha.
1 ¶ IRASCIBILIS dupliciter ſumitur, ſcilicet propriè, id eſt appetitus ſenſitiuus, & impropriè, id eſt voluntas. 1a.q.85.5.2m/.22ſ.q.162.3.c./.3m./.3.d.26.q.2.2.1m./.d.27.q.2.3.c./.Verit.q.25.3.c fi./.1m./.5m./.q.28.9.2m/.Ma.q 8.3.c./.4m.
2 Iraſcibilis potius denominatur ab ira q̃ ab aliis paſſionib⁹, quia eſt notior.ſ.quia eſt effectus & terminus earũ. 1a.q.59 1,5m./.12ſ.q.25.3.1m./.q.46.1.1m./.3.d.26.q.1.4.3m./.d.33.q.ar.1.q.4.1m./.Ver.q 26.5. m./.Ma.q.8.3.5m./.Vir.q.1.11.26m
3 Terminus iraſcibilis duplex.ſ.proximus.i. vincere, & vltimus.i.poſſeſſio.3.d.26.q.1.2.5m. ∗Ang-l⁹.467. Ala.165.319 Aĩns.Appetitus.5.Aſſimilatio.20.Audacia.18. Gõcupiſcibilis.o.Delectatio.21.38.Diffidẽtia.Phãtaſia.5.Fiducia.2. Fortitudo 38.39.Futurũ.9.Grã.113 Humilitas.18.13.Inuidia.8.Ira.21.Lex.35.Magnanimitas.11.Magni^a.5.Mãſuetudo.6.Obiectũ.8.Paſſio.23.&c.39. &c.Peccatũ. 102. 192.313.317.
4 Actus iraſcibilis in tantum eſt naturalis homini, inquantũ eſt ſecundum rationem. Sed inquantum eſt præter ordinẽ rationis, eſt contra naturam hominis.22ſ.q.158.2.4m. ∗Perſeuerantia.10.11.Præceptũ.55.Rebellio. Senſualitas.6. Spes 18.29.61.73.Superbia.28. Timor.7.8. Triſtitia.1.6. Vitius.28.47.64.226.
¶ Iratus. Antropoſpatos.
¶ Ire. Anima.225.Baptiſmus 18.Crucesignatus.2.Finis.13 Ieiunium.21. Infinitum.33. Inueſtigatio.1. Iter. Magi.6. Ordo.42.Scipio.Vadere.Vſura.213.
1 ¶ IRIS cauſatur ex vaporibus, non omnino ſiccis, nec omnino humidis. Ideo eſt ſignum non futuri diluuii. Et ſignificat Chriſtum. Quol.3.q.14.1.0.∗ Arcus.o.
2 Iris quandoque ſignificat ſerenitatem, inquantum cauſa eius, eſt cauſa ſerenitatis.22ſ.q.95.5.c.
3 Iris ſignificat pluuias non ſuperabundantes, ſole ſiccante eas non totaliter. Quol.3.q.14.1.c./.2m.
4 Iris ſignificat diluuiũ non futurũ, non omnino, ſed quãdiu ſol & vapores, ſunt in eadem diſpoſitione. Ideo fit ſæpe. Quol.3.quæſt.14 1.3m.
1 ¶ IRONIA eſt vitium, quo quis aſſerit minora de ſe quàm credit. Ideo ſemper eſt peccatum, tamen leuius vt plurimum quàm iactantia.22ſ.qu.110.2.c/.qu. 113. o./.3. d. 38.2.om. ∗Deriſio.Magnanimitas.18.Mendacium.6.
2 Ironia & iactantia circa idem.ſ. circa cõditionem perſonæ, mentiuntur verbis, vel quibuſcunque ſignis.22ſ.q.113.2.c.
¶ Irrationabile. Inconſutum.
¶ Irrationale. Adiurare.6.7. Amicitia.81. Amor.23.24.97. Animal.4. Appetit⁹.22.Bratũ.Creatura.25.&c.Honor. 37 Imago.19. Ira.6.&c 49.&c.Lex 47.70.Metaphora. 7. Miſſio.28. Prædeſtinatio.31.Reuerẽtia.11.Sapien 12.56. Vocatio.4.
¶ Irrecuperabile. Deus.386.387.388. Innocentia.1.Iuſtitia.72 Pœnitentia.105 Virginitas.10.11.
1 ¶ IRREGVLARITAS nõ incurritur pp peccatũ tm̃, ſed principaliter pp ineptitudinẽ perſonæ, ad euchariſtiã miniſtrandam.12ſ.q.20.5.4m./.22ſ.q.64.7.3m./.qu.108.4.2m./.4 d.25.qu.2.ar.2.qu.2.2m./.3m.ñ./.q.3.1m./.d 27.q.3. ar.1. q.2.5m./.q.3.3m./.4m./.d.42.qu.3.1.4m. Euchariſtia. 153. ∗Abortus.1. Abſoluere.10.23.Bigamia.o.Immunditia.2.
2 Per peccatum in ſola voluntate, non incurritur irregularitas, nec excommunicatio, nec alia pœna in foro humano: ſed tantum in foro dei.4.d.25.q.3.ar. 1. q.1.1m. ∗Occidere.56.21.22.Pœna.59.Pœnitentia.105.Poſſeſſio.10.
3 Immo voluntas pro facto reputatur. 12ſ. q.20.4. c.Reſpondeo ſicut Duoto.1202°. ∗Sacramentum.129.
4 Irregularitas difficilius remouetur in nouo teſtamento, q̃ in veteri, quia tunc erant plures, & in pluribus, q̃ nunc, .ſ.tantum in clericis.4.d.1.q.1.ar.5 q.3.3m./.d.27.q. 3 2.5m.
1 ¶ IRRELIGIOSITAS habet manifeſtã contrarietatẽ ad religionem, per contemptum & irreuerentiam dei, vel rei ſacræ 22ſ.q.92.97.prio°./.q.182.3 c.
2 Irreligioſitas opponitur veræ religioni, per defectum, ſicut ſuperſtitio per exceſſum, & prohibetur ſecundo præcepto decalogi.22ſ.q.122.3.4.c.
3 Spes irreligioſitatis ſunt quatuor.ſ.tẽtatio dei, periuriũ, ſacrilegium, & ſimonia.22ſ.q.97.99.prim°./.q.154.10.1m.
Superſtitio īpedit religionẽ, ne ſuſcipiatur deus, ſed irreligioſitas, ne ſuſceptus honoretur.22ſ.q.122.3.4.c.∗ Tentare.12.
¶ Irremediabile. Angelus.487. Timor 23.24.
¶ Irremiſſibile dicitur dupliciter.ſ.ex genere peccati, & ex ſtatu peccantis.2.d.43.4.4m./.I.Blaſphemia.24.25. Damnatio 28.Macula.10.14.15. Diuiſio.
Irreparabile. Mors.10. Peccatum.393.&c. Tribulatio.10. Virginitas.10.11.31.
¶ Irreuerẽtia. Irreligioſitas.1. Pœna.55. Sacrilegiũ.1. Tẽtare.12.
¶ Irrigare. Anima.213. Sanguis.15.
¶ Irriſio. Accidens.69. Apoſtoli.25. Cõfirmatio.8. Doctrina.2 Euchariſtia.155. Scriptura 3.7.13. Subſannatio. Suggillare. Tranſumptio. Tribulatio.14.
¶ Irritare. Abolitio. Iuramentum.28. Papa.3. Votum.33.&c.
¶ Irrogare. Papa.3.
¶ Irruere. Aqua.14.
1 ¶ ISAACH potuit ꝓpipere, q̃ Iacob nõ caperet vxorẽ, de filiabus Canahã, quia malæ erãt, & pdẽdæ.4.d.29.4.2m.∗ Abrahã 13. Adam.86. Feſtum.5. Hereditas.2. Prophetia.88. Ratio.3. Patriarcha.
2 Iſaach ſignificauit Chriſtũ, inquãtũ oblatus eſt in ſacrificiũ. Ideo nõ oportet q̃ ſignificaret eũ vt offerrẽt, licet obtulerit, ſicut, & alii iuſti, ſecundum congruitatem ſui temporis, ſecũdum Gregorium.22ſ.q.85.1.2. Figura.
1 ¶ ISAIAS fuit auus materꝰ, vel affinis Manaſſæ regis Iudæ. Iſa. prolo.2.me°.F. Miraculum.39. Propheta.
2 Iſaias tripliciter excellit alios prophetas.ſ.in pulchris ſimilitudinib⁹, in expreſſione ſniæ, & venuſtate verborũ, quia nobilis erat, & eloquẽs. Iſa.2.pri°.D.∗ Prophetia.81.91.94. Sera.
3 Iſaias non facit mentionẽ de regibus iſrael ſicut facit Oſeæ cum tamẽ fuerint cõtemporanei, quia Iſaias ꝓphetauit contra duas tribus principaliter, ſed Oſeæ prophetauit contra vtroſque reges. Iſa.1.p in°.a.fi.
4 Nõ facit et mentionẽ Iſaias de Manaſſe rege Iuda, ſub quo et ꝓpheta vixit, cũ tn̄ cõſtet eũ nõ amiſiſſe ſpũm ꝓphetiæ, quia oĩa q̃ in Iſaia ſcripta ſunt tẽporibus præfatorum vidit. Sed non erat decens, vt prophetia quæ principaliter cõſolationis eſt, in comminatione terminaretur, aut quòd tempore mali regis qui iram dei prouocabat, dei conſolatio prædicaretur Iſa.1.prin°.a.fi.
5 Prophetiæ Iſaiæ non ſubfuit falſum, quia cũ oĩum q̃ fiũt in toto curſu tẽporis, rationes ab æterno in deo fuerint, quædam fuerunt inditæ rebus, quæ explicantur per legẽ naturæ & voluntatis, q̃dam vero apud ſe tm̃ deus reſeruauit, vt ea, q̃ vellet in actũ reduceret. Videntes igitur prophetæ in ſpeculo æternitatis, vidẽt de vtriſque, quantũ deus vult reuelare. Fuerũt igitur Iſaiæ reuelatæ illæ rationes, quæ rebus inditæ erant, quibus cauſæ ſecundæ inferiores, res faciũt.ſ.res naturales, vel meritorias, ſecundum quas cauſas, infirmitas illa regis Ezechiæ, ad mortẽ ordinata erat. Et ſic quantum ad hunc ſenſum, quẽ in verbis ſuis ꝓpheta habuit, verũ dixit, quia ſm cauſas inferiores, ita erat. Et etiã quantum ad aliũ ſenſum quẽ ſpiritus ſanctus intellexit, verũ dixit, quia Ezechias mortuus fuit illi ingratitudini, dum poſtmodum deo debitas gratias egit, ſicut etiam in Niniue ſubuerſione, quã tũ ad ſtatũ iniquitatis, vt dicit Auguſtinus. Iſa. 38. prin°.F.
¶ Iſidorus. Character.5. Cete.2. Furtum.3. Ieiunium.5. Lex.1. Negligentia.1. Pertinacia 1.
¶ Iſmahel. Abraham.27. Araber. Circunciſio.26. Hæreditas.2.
1 ¶ ISRAEL dicitur vir videns deum, & rectiſſimus quoque interpretatur. Io. lect. 16.me°.d.E. ∗Aaron. 2. Circunciſio.7. 8.10.25.33. Deſertum.
2 Populus iſrael erat dilectiſſimus reſpectu idolatrarũ, & ſpiritualiter.4.d.8 q.1.ar.3.q.2.2m. Hebræi.o.
Iſraelita. Iudæus.o. Leuitæ. Miſſio.26. Primitiæ. 4. Princeps. 27.&c. Samaria.
¶ Iſraelita. Character.46. Deſertum. Hebræi.o. Iudæi.o. Leuitæ.
¶ Iſte. Accidens.86.87. Communicatio.2. Demonſtratiuum. Hic. Hoc. Peccatum. 163. Pronomen. 3.4. Chriſtus.1.6.25. 26.30.103.106.
¶ Iſtrionatus eſt licitus, ſi fit cum honeſtis verbis, & factis, & cõueniẽt negotio, loco, & tẽpore. Ideo iuſte datur eis merces.22ſ.q.168.3.3m./.2.d.24.q.2.6.c.∗ Decimæ.25. Elem^a.14.
¶ Italia. Imago.43. Ioannes.16. Philoſophus.1. Plato.3.
¶ Iter. Prædicare.3.
¶ Iterare. Aqua.28. Athanaſius.2. Baptiſmus.118.136.&c.142.147. Charitas.85. Clauis.3. Confeſſio.46. Donatus. Euchariſtia.145.226.227. Excõmunicatio.20. Multiplicatio. Omiſſio.9.18. Operatio.63.64. Pœna. 99. Pœnitentia. 63. 89. 91 96. Reiterare. Religio.2. Replicari. Reſurrectio.48.49. Sacramentum.145. Vnctio.27.
¶ Itinerans. Crucesignatus.o. Homo.27. Ieiunium. 27. Miſſa. 24. Præceptum.46. Prædicare.9.16. Sabbatum.10. Votũ.41. 42.48.&c.

q1.48.&c.
Iuba. Equus.2.
¶Iubere. Mandatum.0.Præceptum.0.Præcipere. Vſura.238.
¶Iubileus. Indulgentia.11.12. Vſura.188.

Quid. 1 IVBILVS eſt lætitia immenſa, quæ verbis exprimi non poteſt; ſed voce datur intelligi. Pſal.32.prin°.c./. Pſal 46.prin°. a.ſi./.me°.c.G.
2 Eccleſia ſignificat hoc, quando in eadem dictione, multiplicat notas cantus. Pſal 46.prin°.a.ſi.
3 Iubilus ſignificat cognitionem imperfectam. Ideo conuenit apoſtolis, in aſcenſione Chriſti, ſonus autem tubæ angelis. Pſal.46.me°.c.G.
Quid. ¶Iudaizare ſecundū Anſelmum, non eſt facere aliquid, quod in lege fiebat, ſed eſt facere aliquid legis hac intentione, vt legalia obſeruentur.4.d.11.quæſt.2.ar.1.q.3.7m. • Iudæi.0. Paulus.17.
Scarioth. 1 ¶IVDAS eligitur a Chriſto ad aliquod officium, & ad ſtatū præſentis iuſtitiæ tantum. Io.6.ſi./.c°.13.le.3.ſi.ſ.ſi.
2 Chriſtus ſperauit in Iudā, i. confidebat quadrupliciter.ſ.ſecundum apparentiam, effectum, debitum, & in membris Chriſti.22ſ.q.17 4.0./.5.c./.qu.25.1.3m./. Con.4.c°.7.18m./. Pſal.40.ſi ſ.B. • Adiuuare.11. Apoſtoli.19. Bethleem. Bucella Collectio.16. Eucharistia.177.202.232. Iſaias.1. Iudæi.1. Iuſtitia.87. Machabæi. Mendacium.55. Niaſon.
3 Peccatum Iudę aggrauatur ex tribus, ſcilicet ex amicitia, familiaritate, & beneficiis Chriſti. Pſal.40.me°. ſ.prin°. Occidere.12.13.14. Paſſio.95. Samuel.1. Thamar. Tribus.
Sanctus. 4 Nomen iuſtæ angeli, ponitur in canonica Iude apoſtoli.1a. quæſt 108.5.b.
¶Iudæa. Alexander.1. Ioannes.16.17. Natiuitas.16. Samaria. Sion.3. Turtur.3.
In cōi. 1 ¶IVDAEI dicuntur a Iuda patriarcha, non autem a Iuda Machabæo. Ro.2.lec.4.prin°.*Adoratio.7. Alexāder.1. Amalecbitæ. Angelus.619. Concubinatus.2.3. Decimæ.1.14.15. Deſertum. Hebræi.0. Hæreſis.109.
2 Iudæi dicuntur hebræi, ab Heber, non autem ab Abraham. 2ſ.Cor.11.le.5.prin°.K./. Phil.3.le.1.me°.K. • Iſrael.2. Iſraelita. Iudaizare. Lex.111.114. Matthæus.2. Menſis. Moyſes.3.4. Paulus.1.2.4.29.30. Præceptum.117.&c.131.&c. Prædicare.19.20. Sion.3. Vſura.188.246.
3 Propriū iudęorū eſt aſpernari conſortiū aliarū gentiū, quia ſaturnini ſunt & etiā ſecūdum legē. Opuſ.20./ Li°.3.c°.6.
4 Iudæi ſunt noſtri capſarii, quia ſeruant libros, per quos eſt teſtimoniū noſtræ fidei. Ro.9.le.1.ſi.k./ c°.11.le.2.prin°.G.
5 Iudæi debent portare ſignum diſtinctiuum, ſecundum ſtatutum concilii generalis. Opuſ.21.ſi.
6 Eccleſia permittit Chriſtianos colere terras iudęorum, quia per hoc non habent neceſſe conuerſari cum eis. Et tamen ſi ex tali communicatione vel conuictu, ſubuerſio fidelium timeretur, eſſet penitus interdicendum.22ſ.q.10.10.3m.
7 Quælibet tribus iudæorum, tulit corpus patris ſui de egypto, ſecundum Hieronymum. He.11.lec.5.me°.k.
Boni. 8 Totus cultus iudeorū, ſm Auguſtinū, erat prophecticus, & figuratiuus.12ſ.qu.100.12.c./.qu.104.2.2m./. q.114.10.2m./. 22ſ.q.87.1.c./.q.96.3.3m /.3a.q 66.2.2m./.Ro.14.le.1.prin°. G./.He.7.le.3.me°.C.*Cereus.2. Cæſus.1. Circūciſio.0. De°. 203. Dies.9.10. Fides.107.161.162. Ieiuniū.18.&c. Incarnatio.14. Iſrael.2. Lex.117.114. Matrimoniū.124. Natiuitas.18.
9 Tribus ſacerdotalis & regia iudæorū, erant præclariores. Ideo ſæpe coniunctæ ſunt per matrimoniū.3a.q.31.a.2m./. He.lec. 3.me°.F. • Paulus.1.2.4.29.30. Poſſeſſio.7. Princeps. A. Sabbatum.2.14.15. Sacramentum.147.
10 Iudęi excuſantur a furto Ægiptiaco. Et hoc nō ē, niſi quia præcepto ſuperioris dñi, res non ſuæ, factæ ſunt ſuæ.12ſ.q. 94.5.2m./.q.100 8.3m./.22ſ.q.66.5 1m./.q.104.4.2m./.3.d.37. 4.3m./.6.1m./. Ma.qu.13.4 2m./.qu.15.1.8m./. Opuſ.73.c°.6. prin°. • September. Septimus. Seruitus.10. Templum.3.6. Vſura.18.156.188.246.
11 Iudæis permiſſum eſt, accipere vſuras ab extraneis iſtis, quorū bona debebantur iudæis, vel propter auaritiā ne acciperēt eas a fratribus.12ſ.q.105.3.3m./.22ſ.q.78.1.2m./.3.d.37.6. 1m./.4.d.33.q.2.ar.2.q.2.c./. Ma.q.13.4.1m.
12 Communis ſtatus iudæorum, ſemper erat in proſperitate, quandiu ſeruabant legem. Et cum peccabant, erant in tribulationibus.12ſ.q.99.6.3m.
13 Deus nutriuit iudæos tēpore legis quintupliciter.ſ.creſcens eos promiſſis in patribus, gubernans iudicis in legiſlatoribus, defendens auxiliis in iudicibus & regibus, erudiens monitis in lege, & prophetis, & corrigens flagellis in gentilibus & hoſtibus. Iſa.1.me°.b.B.
14 Reliquit de iudæis ſemen quadruplex.ſ. ſemen carnis congregatum, ſemen benedictionis promiſſum, ſemen prædicationis diffuſum, & ſemen ſanctorum nouū. Iſa.1. me°.b.A.
15 Deus exaltauit iudæos tēpore gratię quintupliciter.ſ.ſecundū carnis aſſumptionē, per perſonalē prædicationē, per ſuā conuerſationem, per miraculorum operationem, & per diſcipulorum prædicationem. Iſa.1.me°.b.C.
16 Sed iudæi Chriſti genus vituperant, doctrinam improbant, vitam blaſphemant, miracula peruertunt, & diſcipulos occidunt. Iſa.1.me°.b.C.
17 Cum caperetur Hieruſalem, iudæi memores miraculorum Chriſti, optabant eum. Io.7.lec.4.me°.c.
18 Principes iudæorum, cognouerunt Chriſtum eſſe meſſiam qui promiſſus eſt in lege. Non autem cognouerunt diuinitatem eius, niſi per coniecturas: quod etiam obſcurabatur per inuidiam & cupiditatem gloriæ propriæ. 3a.q.47.5.c./. 6.c./ 2.d.40.L.ſi./ 3.di.19.ar.1.qu.2.5m./.1ſ. Tim.1.lec.3.ſi. • Adiuuare.10. Baptiſmus.117. Crux.1. Mat.
19 Iudæi ignorauerunt tria de Chriſto, ſcilicet deitatem, cauſam mortis, & effectū mortis eius.ſ.punitionē eorū. Pſ.34.
20 Iudæi deſtructi p Romanos, nunq̄ reſtaurabūtur, niſi ſpiritualiter.ſ.per ſidē Chriſti in fine mundi. Pſ.17.me°.c.
21 Iudęi nō intelligunt præcepta decalogi 12ſ.q.102.6.7m./.q. 107.2.c./.2m./.4m./.3.2m./.q.108.2.4m./.3.1m./.2m./.4m.
22 Secta iudęorum duplex.ſ.phariſeorū, & ſadduceorum negantium reſurrectionē, & angelos.1a.q.50.1.c./.2.d.3.q.1.3.3. c./.Con.2.c°.79.ſi./ Matt.3.prin°.a. D./. Io.3.le.2.prin°. D. /.Phi.3 le.1.ſi.k. Eucha°.231. Exactio.4.5. Infidelis.3.6.12.13
23 Error iudæorum in Thalmuth, q̄ deus quādoque peccat, & purgatur. Con.1.c°.95.ſi. • Infidelitas.3.4.
24 Et q̄ Adam, habuit aliam vxorem, ex qua dicunt, natos eſſe dæmones.1ſ.Thi.2 le.prin°.A.*Miſſio.26.
25 Iudæi fingunt, deum eſſe corporalem, & vt regē, habere currū corporalē.ſ.cherubin. Pſ.17.prin°.b.D. • Natiuitas.16.17. 18.19. Occidere.12.18.19. Paſſio.95 &c. Præceptum.43.117. &c. Prædicare.19.20. Princeps.15.16.27.&c.
26 Iudæi in deſerto, decies tentauerunt deum. He.3.le.2.me°. B. • Reſiſtere.4.5.6.
27 Iudæi proni ſunt ad idolatriam.12ſ.q.100.7.4m.22ſ.q.10.9. 1m./.Iſa.1.me°.d.F.
28 Idolatriā iudæorū arguit deus tripliciter.ſ.quantum ad conuerſationem gentilem, quantum ad idolatriæ occaſionem, & quantum ad cultus obſeruationem. Eſa 2.me°.b.H.
29 Idolatriæ cultum in iudæis arguit deus ex tribus, ſcilicet ex idolorum multitudine, ex idolorum vilitate, & ex hominis dignitate. Iſa.2.me°.b.B.
30 Iudæi ſunt crudeles, & ad auaritiam proni.21ſ.q.105.2.2m. *Reſponſio. Ritus. Sabbatum.14.15.
31 Iudæi lapidauerūt Hieremiā in Ægipto, lapidibus quos abſcōderat ſub muro lateritio Pharaonis: licet Epiphanius dicat q̄ fuit tract⁹. He.11.le.8.me°.I.*Sacrificiū.15.&c. Saraceni.
32 Ad tria proni erant iudæi, ſcilicet ad auaritiā, quantum ad iniuſte ablata, & quantum ad liberaliter accepta, ad crudelitatem in homicidiis, & ad luxuriam. Iſa.33.me°.K.
33 Comparat deus iudæos Sodomæ & Gomorrhæ quantū ad incorrigibiles, propter duo.ſ. propter peccati ſimilitudinem & propter peccati publicationem. Iſa.1.me°.c.prin°.
34 Iudæi dixerūt primo quidē blaſphemiā in filium hominis, cum dicebāt voracem, potatorem vini, & publicanorū amatorem. Poſtmodum autē blaſphemauerūt, in ſpiritū ſanctū dum opera quæ ipſe operabatur, virtute propriæ diuinitatis & per operationem ſpiritus ſancti, attribuebāt principi dæmoniorum.22ſ.q.14.2.c.*Sciſma.5. Stuprum.3.4.
35 Iudæi nō poſſunt licite retinere acquiſita p vſuras, ſed tenentur reddere illis, a quibus eas extorſerūt. Opuſ.21./. Opuſ.73.c°.5.
36 Cū ipſi iudæi ſint ſerui eccleſiæ, pōt eccleſia diſponere de rebus eorum, ſicut & principes ſæculares, multas leges ediderunt circa ſuos ſubditos, in fauorē libertatis.22ſ.q.10 10.c. /. Opuſ.21.prin°. • Vnicornis. Vſura.306.&c. Vxor.12.&c.
37 Iudæi tribus modis premebant.ſ. p præteritis culpis, dei furore, p futuris pęnis boſtiū timore, p præſentibus malis cordis dolore. Cōtra primū cōmemorat propheta dei miſericordiam, contra ſecundum confitetur de deo fiduciam contra tertiū ponit fortitudinis dei potentiā. Iſa.12. prin°.
38 Populus iudæorum contemnebant deum tripliciter.ſ. quantum ad peccatum tranſgreſſionis, quantū ad peccatum ...., & quātū ad peccatū ..... Iſa. 30. prin°.k
39 Cōtēnebant autē prophetas tripliciter.ſ.inquantū eis non credebant, immo prohibebant in eis proprium officium, inquantum inducebant eos ad mendaciū, & inquantum prohibebant diuinæ cognitionis verbum. Iſa.30.prin°.F.
40 Ordinat deus pęna ad culpā iudæorū quæ cōmittebant in Iudæis

ſubditis tripliciter.ſ. p bonorū oppreſſionē, p prauorū infidelū incitationē, & per meliorū moleſtationē. Iſa. 13. m^{o}. B.

41 Magna fuit pœna Iudæorū tripliciter. ſ. quātū ad diuinæ gr̄æ ſubtractionē, quātū ad pœnæ delectionē (q̄a ſm̄ philoſophū, irati cōtriſtātur de pœnis, punientes uero gaudent) & quantum ad impetuoſam ultionem. Iſa. 13. me^{o}. E.

42 Oppreſſio bonorum remanentium in Iudæa, fuit in tribus. ſ. in hominum interſectione, uel quantum ad ciues, uel extraneos, uel pueros, in rerum direptione, & in mulierum uiolatione. Iſa. 13. me^{o}. D.

43 Deſtructio inſultationis cōtra populū Iudæorū, fuit in tribus. ſ. in exactione tributorū, in punitione hominum per pœnas, & in impugnatione regnorum. Iſa. 14. prin^{o}. F.

44 Iudæi propter culpam ſuam, ſunt ſerui in perpetuum. Ideo domini poſſent tollere res eorum, ſeruato eis uictu, niſi leges per eccleſiam ſancitæ hoc prohiberent. 22ᵉ.q. 10.10. c./ 12.c./ 12. 3^{m}./ 3^{a}.q.68.10.2^{m}./ Quol. 2. 7. 3^{m}./ Op^{s}. 21. prin^{o}.

45 Iudæi ſunt cōpellendi a fidelibus, ſi adſit facultas, ut fidē nō impediāt, uel blaſphemiis, uel malis perſuaſionibus, uel etiā apertis perſecutionibus. 22ᵉ q. 10. 8. c./ 9. 2^{m}.

46 Iudæi nihil habētes præter uſuras, & alii uſurarii peccātes, debent magis puniri in pecunia, quàm alii, ne ex ſua iniquitate commodum reportent. Et poteſt addi alia pœna. Opuſ. 21.

1 ¶ IVDEX iuſte infligēdo pœnas, nō peccat. 22ᵉ.q. 64. 2. 3 n./ q. 108. 1. 3. o./ Cō. 3. c^{o}. 146./ Ro. 12. le. 3. m^{o}. G. Tormentum.

Do.793^{m}. 2 Oppoſitum uidetur dicere a ſimili. 22ᵉ.q. 33. 5. o./ 4. d. 19. q. 2. ar. 2. q. 2. o. Reſp^{o}. ſicut Dubio. 394°.

3 Ad idoneū iudicē. requiruntur duo. ſ. ſapiētia, & iuſtitia, quæ deus ſumme habet. P^{s}ſ. 9. m^{o} c. prin^{o}. * Abſoluere. 16. 21. 22. Accuſatio. 9. 19. &c Angelus. 233. Appellare. 3. 5. Aſſiſtere. 7. Capitulum. Clauis. 1. &c. Confeſſio 4. 42. 92.

4 Iudex nullas probationes admittere debet, cōtra leges diuinas uel humanas. 22ᵉ.q. 67. 2. 4. * Daniel 1.

5 Iudex perpendens, ſe accuſatorem falſo accuſaſſe, nō quidem malitioſe, ſed temere. i. ex leuitate credendi, uel ex iuſto errore, non imponat ei pœnam talionis. 22ᵉ.q. 68. 3. 1^{m}./ 4. 1^{m}. Accuſatio. 25. 26. * Defectus. Electio. 31. &c. Excōmunicatio. 4.

6 Iudex neminē debet condēnare, niſi accuſatū. 22ᵉ.q. 67 3. o./ Opuſ. 19. c^{o}. 5 fi. * Exemptus. o. Exordium. 3. Furtum. 9. 13. 14. Iudicium. 1. 3. 4. 10. &c. 23. &c. 47. 70. Iuramentum. 36. 37. Iuriſdictio 9. Ius. 1. Iuſtus. 9.

7 Iudex debet eſſe facilior ad abſoluēdū, quàm ad cōdēnādū, niſi in cauſis fauorabilibus, ut libertatis. 22ᵉ.q. 70. 2. 2^{m}.

8 Bonus iudex, eſt diminutiuus pœnarum, quæ ſuo arbitrio relinquuntur, non autem pœnarum, quæ determinātur a lege diuina, uel humana. 22ᵉ.q 67 4. 1^{m} * Legiſlator. o. Lex. 11. 21. 110 150. 180. Liber. 29. Maledicere. 1. Occidere. 4. 6. 7. Papa. 113. &c. Peccatum. 183. 266. Pœnitentia 21. Præceptū. 135. Reſtitutio. 7. Rex. 1. Simonia. 13.

9 Nullus iudex poteſt remittere pœnam, pro alterius iniuria, niſi læſus uelit. Nec pœnam pro iniuria cōitatis, niſi ſupremus iudex, ſi expediat 22ᵉ.q. 67. 4. o./ 3^{a}.q. 46. 2. 3^{m}./ 1. d. 43. q. 2. 2. 5^{m}/ 4. d. 46. q. 1. ar. 2. q. 2. o / q. 2. ar. 1. q. 3. 1^{m}. * Tormentum. Vindicatio. 4. 6. &c. Vſura. 85. 188. 236. 237. 311 312.

10 Nullus eſt iudex ſui, ſed poteſt ſe cōmittere iudicio aliorū. 22ᵉ.q 64. 5. 2^{m}./ q. 67. 1. 2^{m}.

Do.793^{m}. 11 Oppoſitum uidetur dicere. 22ᵉ.q. 67. 4. o. Reſp^{o}. Do^{o}. 793°.

12 Homo pōt eſſe iudex ſui, quādo iniuria ſua, eſt iniuria cōitatis, uel eccleſiæ 22ᵉ.q. 67. 4. o./ 3^{a}.q. 46. 2. 3^{m}./ 1. d. 43. q. 2. 2. 5^{m}./ 4. d. 46. q. 1. ar. 2. q. 2. o./ q. 2. ar. 1. q. 3. 1^{m}./ 1ᵉ. Cor. 4. le 1. me^{o}. F./ c^{o}. 11. le. 7. fi. H.

13 Naturalis tū inclinatio ineſt iudici, & cuilibet homini, ad repellēdū nociua dupliciter. ſ. uel defendēdo ſe, ne inferātur iniuriæ, uel ulciſcendo illatas, non tamen intentione nocēdi, ſed intentione remouendi nocumenta. 22ᵉ.q. 108. 2. c.

14 Iudex ſcit aliquando aliquid ut homo, & ut priuata perſona, quod tamē neſcit ut publica, & ut iudex. 22ᵉ.q. 64. 6. 3^{m}./ q 67. 2. o./ 4. d. 17. q. 3. ar. 2. q. 1. 1^{m}./ d. 37. q. 1. ar. 2. q. 4. 1^{m}./ 3^{m}./ Quol. 5. 15. c.

15 Iudex inferior ſi ab ordine ſuperiore exorbitauerit, ei ſubiici non oportet 22ᵉ.q 69. 3. 1^{m}.

¶ Iudicatorium. Iudicium. 6. Ius. 6.

¶ Iudiciale. Capim. Indulgētia. 16. Iuſtificatio. 48. Lex. 110. 113.

¶ Iudiciaria. Abſoluere. 22. Apoſtoli. 30. Gloria. 15. Humilitas. 29. Iudicium. 60. 69. Natiuitas. 29. Nubes. 3. Paſſio. 104. Sedere. 2.

1 ¶ IVDICIVM proprie nō nominat potētiā, nec habitum, ſed actum. 2. d. 24. q. 1. 1. 3^{m}. * Anima. 290. Articulus. 2.

2 Iudicium ſm̄ primam impoſitionem, ſignificat rectam determinationem iuſtorum, ſed poſt, ampliatum eſt nomen eius ad ſignificandum omnem rectam determinationem, ſpeculatiuam uel practicam. 12ᵉ.q. 93. 2. 3^{m}./ 22ᵉ.q. 60. 1. 1^{m}.

3 Iudicium eſt actus iudicis, inquantum iudex i. inquantum eſt ius dicens. Ideo eſt actus iuſtitiæ. ſ. executio iuſtitiæ. 22ᵉ.q. 60. 1. o./ q. 63. 4. c./ Iſa 1. fi. c. prin^{o}. * Conſideratio. 1. Conſilium. 21. Diiudicare. Diſcernere. Diſcretio.

4 Iudicium quo ad rem iudicatam, ſe habet cōmuniter ad cōmutatiuam, & diſtributiuam iuſtitiam. Sed quo ad formam iudicii, inquantum etiam in cōmutatiua, iudex accipit ab uno & dat alteri. pertinet ad diſtributiuā tātū. 22ᵉ.q. 63. 4. 1^{m}.

5 Ordinare & iudicare, ſunt actus ſapientiæ. 1^{a}.q. 1. 6. c. * Electio. 11. Guſtus. 2. 5.

6 In omni iudicio, ultima ſententia, pertinet ad ſupremum iudicatorium. 12ᵉ.q. 74. 7 c.

7 Ad omne iudicium, requiruntur duo. ſ. uirtus proferens, & diſpoſitio eius. Ratione primi, eſt actus rationis, prudētiæ, & ſineſis, ſed ratione ſecundi, eſt actus iuſtitiæ. 22ᵉ.q. 60. 1. 1^{m}. * Intellectus 87. &c. 94. 169. 180. 284.

8 Iudicium duplex. ſ. qualiter res eſſe debent, & qualiter ſint. Primum eſt tantum ſuperioris, ſecundum uero, eſt etiam æqualis, & inferioris. Veri. q. 8. 1. 13^{m}.

9 Vnumquodq; iudicatur magis, ſm̄ formale in eo & per ſe, quam ſm̄ materiale, & per accidēs. 22ᵉ.q. 110. 1. 1^{m}./ q. 117. 6. c./ q. 118. 5. c. fi. * Peccatum. 149. 150. Phyſica. 14. 15. Ratio. 47. Senſus. 30. 31. 34. 35. Veritas. 31. 42.

10 Iudicium non abſolute, ſed electionis, pertinet ad uoluntatē, ſm̄ q in ea eſt uirtus rationis. 2. d. 24. q. 1. 3. 2^{m}./ 5^{m}. Rationis.

11 Anima inquantū iudicat de re, nō patitur, ſed quodāmodo agit. Veri q. 1. 10. c. * Agiographæ. 1. Appetitus. 92.

12 Immo ſenſibile & intelligibile, de quibus anima iudicat nō comparantur ad animam ut paſſum, ſed ut agens. Con. 2. c^{o}. 56. 2^{m}./ Veri. q. 8 1. 14^{m}. Reſp^{o}. Dubio. 794°. * Aſſentire. 4. Beatus. 35. Charitas 124 127. Circumciſio. 19. Cognitio. 7. 27. 40. Concluſio. 1. Conſcientia. 9. 22. Conſenſus 1. Conſideratio. 1. Conſilium. 8 23. 24. Deus. 200. Dubitatio. 1. 4. 5. Electio. 11. Error. 1. 4. 5. Fallere. 2. Falſitas. 2. 6 9. Finis. 63. Gnomi. Guſtus. o. Habitus. 66. Hæreſis. 108. Homo. 30. Inconuenientia. 6. Inquirere. 1. Intellectus 87 &c. 94. 169. 180. 284. 291. &c. Ira. 15. 24. 25. 54 56. Du^{o}. 794^{m}.

13 Quidam ſunt bene loquentes, propter bonam imaginationem, qui non ſunt bene iudicantes, propter indiſpoſitionē ſenſus cōis. 22ᵉ. q. 51. 2. 3. c. * Iuramentum. 7. Lepra. 1. Lumen. 21. 22. Modeſtia. 2. Paſſio. 53. 74. 75. 76. 81. Peccatū. 149. 150. Pœnitentia. 85. Perfectio. 60. Phyſica. 14. 15. Poſſibile. 6 Prophetia. 80. Prudentia. 15. 79. Ratio. 47. 49. 52. Sapiētia. 3. 13. 16. 24. 26. 34. 35. 36. 40. Scientia. 9. 118. 156. 158. 164. Scire. 5. Senſus. 6. 30. 31. 34. Solertia. 3. &c. Somnus. 2. 3. 4. Stultitia. 2. Stupor. 2. Theologia. 34. Turbatio. 4. Verecundia. 8. Veritas. 20. 32. 42. Quid.

14 Iudicium de re, non poteſt haberi perfectum, niſi per reſolutionem ad principium. 12ᵉ.q. 182. 5. c./ 22ᵉ.q. 173. 3. o./ 4. d. 9. ar. 4. q. 1. c. Veri. q. 12. 3. 2^{m}./ q. 28. 2. 6^{m}. * Virtus. 151. 168. Vitium. 3. 11. 12. Voluntas. 8. Votum. 78. Vox. 9.

15 Iudicium certum de re, maxime datur ex ſua cauſa, ſecundum ordinem cauſarum: quia per primam iudicatur de ſecunda, non autem econuerſo. 12ᵉ q. 9. 2. c. * Vſura 209. Chriſtus. 16.

16 Iudicium & bonitas uel malitia de qualibet re, ſumi debet ex fine eius proximo. 2. d. 40. 2. c./ 3^{m}./ 4. d. 16. q. 3. ar. 1. q. 1. 3^{m}./ Ma. q. 2. 2. 3^{m}./ 4 6. c. Actus. 117. Motis.

17 Iudicium per ſe, & in uniuerſali, pertinet ad ſinderefim, in particulari uero, ad conſcientiam, ſed participatiue, ad uoluntatem. 2. d. 24. q. 2. 3. 4^{m}./ 4. c./ 2^{m}./ Veri. q. 16. 1. 15^{m}./ q. 17. 1. 4^{m}.

18 A Iudicium triplex. ſ. iuſtum, iniuſtum, & temerarium. Ro. 2. lec. 1. prin^{o}. C./ 1ᵉ. Cor. 4. lec 1. prin^{o}. I. * Bonitas. 46. Charitas. 127.

18 B Iudicium duplex. ſ. de re, & de perſona primum ſemper eſt mortale, puta, dicere malum eſſe eleemoſynam facere: ſecundum uerò, licet quandoque ſit falſum: non tamen ſemper eſt peccatum, niſi quando temerarium eſt. Quol. 12. 34. c.

19 Rectitudo iudicii, contingit dupliciter. ſ. per uſum rationis, & per connaturalitatem, tam in moralibus per ſcientiam moralem, & per habitus morales, quàm in diuinis per donum ſapientiæ & per charitatem. 22ᵉ.q. 45. 2. c./ q. 51. 3. 1^{m}. * Ciuis. 1. Clauis. 2. &c.

20 Rectum iudicium conſiſtit in apprehenſione rei, ut in ſe, eſt, ex recta diſpoſitione potentiæ cognitiuæ, & appetitiuæ. 22ᵉ.q. 51. 3. 1^{m}. * Conſilium. 8. 23. 24. Fallere. 2. Finis. 63. Hæreſis. 108. Homo. 30. Inconſideratia. Intellectus. 87. &c. Iuramentum. 7.

21 Charitas inclinat ad rectum iudicium, de omni re, per regulas diuinas, ex quibus procedit, per donum ſapientiæ, ſed iuſtitia inclinat per prudentiam, ſm regulas iuris. 22æ.q.60. 1.2^{m}. * Lex.31.62.73.92.110. Ordinatio.0. Pollutio.3 Prudentia.15.40 64.79. Salomon. 3. Sapientia.1.2.3.13.16 32. &c.38.40.44. Suſpitio.0.

22 Quilibet debet ſe iudicare, iudicio diſcuſſionis, & condemnationis, non autem iudicio abſolutionis.1æ.Cor.4. lec.1. me^{o}.F./ c^{o} 11.le.7.fi.H

Du^{m}.795^{m} Oppoſitum uidetur dicere a ſimili.22æ.q.67.4.0. Reſp^{o}. ſicut Du^{o}.795°. * Temperantia.22.

Iuris. 23 Ad iuſtum iudicium, requiruntur tria.ſ.iuſtitia, auctoritas, & prudētia. Si primū deſit, eſt iudicium peruerſum. Si ſecūdū, eſt iudicium uſurpatum. Si tertium, eſt iudicium ſuſpitioſum uel temerarium. 22æ.q.60.2.3.6.0./.q 67.1. 0./. 3^{a}.q.59. 3.c./.4.d.48.q.1.1.c.prin^{o}./.Ro.2.le.1.prin^{o}.C.&c./ c^{o}.14.le. 1.me^{o}. G./.1æ.Cor.4 le 1.fi.H. * Acceptio.5. Accuſatio. 13. 24.Admonitio.2.5.Alienum.3.4.5. Articulus.2. Athanaſius. 3. Benedictus. 2.9. Capitulum. Ciuis.1. Clauis.1. &c. Cōmunicatio 3.4. Confeſſio.1.2. Contumacia Correctio. 6. 7. Culpa.4. Daniel.1. Delibatio. Dioceſium.2. Duellum. Duratio.9. Electio. 35. 38. Epiſcopus. 18. &c. Error. 4 5. Excommunicatio 29.

24 Iudicium requirit tria.ſ quòd iudex aſſumat cauſam, examinet, & proferat iuſtam ſententiam. Pſal.34 fi q. prin^{o}./. Opuſ.60 fi. * Exemptus u. Fertum.2. Fides.158. Finis.63. Fornicatio 11.Forus.0.Furtum.13.14.Hæreſis.23.24.30.31. Iudex.0. Iudiciaria.

25 Iudex debet ſemper iudicare, ſecundum leges ſcriptas. 22æ. q.60.5 0./.6.c. * Iuſtitia.21. Læſio.2. Lepra 1. Lex.110.150. Litigium.2. Manumiſſio.75.93. Melius.4. Miſericordia. 14. Notorium.1. Operatio.23.Ordinatio.5.

26 Iudex debet iudicare, ſecundum allegata & probata, etiam contra ueritatem, quam nouit ut perſona priuata. 22æ. q. 64. 6.3^{m}./.q.67.2.0./. 4.d.27. q. 1. ar.2.q.4.1^{m}./ 3^{m}./.Quol.5. 15.d. * Papa.1.3.7. Pœna.23. &c. 50.43.54.

27 Cauſa falſi iudicii oſtēditur tripliciter.ſ. per intellectus ignorantiam, affectus inuidiam, & per inter contradictores conſtantiam. Iſa.prolo. fi. I. * Pœnitentia.12.21.85. Periurium. 2. Pollutio.3. Præceptum.151. &c.

28 Iudicium humanum, debet imitari iudicium diuinum, in iudiciis dei manifeſtis: non autem in occultis: quia eorum rationes, non poteſt homo comprehendere. 22æ. q. 10.11 c. /.q. 108.4. 2^{m}./.4 d 18.q.1.ar.3.q.3.c./.q.2.ar.1.q 2 c./. ar. 3. q. 2. c

29 Exiſtens in peccato mortali etiam occulto, ex officio corrigens, uel iudicans alios, peccat: non autem hoc agens ut frater, niſi propter ſcandalum.1 2æ.q.33.5.0./. 4.d.19.q.2.ar. 2 q. 2. 0. * Religio.106. Reſeruare. Rex 1.

Du^{m}.796^{m} 30 Immo exiſtens in graui peccato, poteſt ex officio & debet, cum humilitate & timore, redarguere, & iudicare conſimiles, uel etiam exiſtentes in minori peccato, non autem ſi ſit publicum.22æ.q. 33.5.h./.q.16.2.a.3^{m}./.Matth. 7.prin^{o}.a.K./. Io.8.le.2.fi.d.I./. Ro.2.le.1.prin^{o}.E. Reſp^{o}.Du^{o}.796^{m}. * Simonia.13.Suſpitio.4 Tribunal. Votum.63.64.78. Vſura 90. 123.&c. 131. 147.175. 192. &c. 212.232.259.285.286.290. Vtor. 22.

31 Iudicat legem, dicens eam non eſſe bene poſitam: non autē dicens eam in aliquo caſu non eſſe ſeruandam, ſed de illo caſu particular .22æ.q.120.1.2^{m}.

Du^{m}797^{m} 32 Oppoſitum uidetur dicere 4. d. 25. q. 3. ar. 2. q. 1. 2. /. 1^{m}. Reſp^{o}. Du^{o}. 797^{m}.

33 Homo in iudicio, debet pauperi ſubuenire, quantum poteſt, ſine læſione iuſtitiæ. 22æ.q.63.4.3^{m}.

34 Nullus poteſt iudicare, niſi ſubditum ordinaria, uel ex cōmiſſione ſuperioris, uel propria ſponte, uel delinquentem in ſe non exemptū. 22æ.q.60 2.c./.6.0./.q.67.1.0 / 4.d.17.q. 3.ar.3.q.2.2^{m} /.q.4 0./ d.48.q 1.1.c. Exemptus.2.

35 Inferior poteſt iudicare ſuperiorem, ex cōmiſſione, ut patet in delegatis.4.d.47.q.1.ar.2.q.2.5^{m}.

36 Iudicium per compromiſſum in arbitros, neceſſe eſt aliqua pœna uallari.22æ.q 67.1.2^{m}.

Eccleſiæ. 37 Iudicium eccleſiæ, debet eſſe conforma iudicio dei, & non aſtringi legibus humanis. 22æ.q.10.11.c./. q.108.4. 2^{m}./.4.d. 18.q.1.ar.3.q.3.c./.q.2.ar.1.q.2 a /.ar.3.q.2.c./.d.37.q. 2.1.c.fi. * Abortus.1. Accuſatio.13 Alienum.3.&c.

Du^{m}.798^{m} 38 Oppoſitum uidetur dicere 12æ. q.93. 3.3^{m}./.q.96.2.c./.2^{m}. Reſp^{o}.Du^{o}.798^{u}. * Credere. 29. Eccleſiaſticus. 3.

39 Poteſtas ſæcularis, ſubditur poteſtati ſpirituali. Ideo iudicium non eſt uſurpatum, ſi prælatus ſpiritualis iudicat de temporalibus, quantum ad permiſſa, uel inquantum ei ſubduntur. 22æ.q. 66.6. 3^{m}./. 4.d.37. q. 2.1.c. fi. * Infirmitas.1. Lex.166.180.

40 Iudicium confeſſionis, uſus claui ſcientiæ, quæ eſt poteſtas exercendi in eo actum ſcientiæ. 4.d 18. q.1 ar.1.q.3.2^{m}. * Clauis.1.&c. Confeſſio.0.Confeſſor.1 &c. Confeſſio Du.

41 Iudiciaria poteſtas, conuenit toti trinitati: ſed appropriatur patri ratione auctoritatis, filio quo ad ratione iudicii, & ſpiritui ſancto, quo ad effectum iudicandi, quem homines habent 3^{a}.q.59.1.0./.4.d.48.q.1.1.4^{m}.

42 Auctoritas principalis iudicandi, conuenit ſoli deo. Sed cōmittitur hominibus, & maxime Chriſto ſecundum naturā humanam. 3^{a}.q.58 0./.q.59.2.0./.4 d.47.q. 1. ar.2.q.1.0 /.q. 3.c./.d.48.q.1 .1.0./. Con.4 c^{o}. 96. * Clauis.1.&c. Credere. 25.28.29 Infirmitas.2.

43 Iudicium dei duplex.ſ. ſeueritatis, & miſericordiæ. Pſal.25. prin^{o}./. Pſal.42. prin^{o}.

44 Iudicium dei triplex ſ diſcretionis, purgationis, & condemnationis. Pſal. 5.fi.g./.Pſal.34.prin^{o} 2.G./.1æ.Cor.5.le.fi.fi.E. * Peccatum.280.

45 Iudicium dei habet quinque conditiones: quia eſt æternū, paratum, uniuerſale, plenum miſericordia, & iuſtitia, & in tempore oportuno Pſal.9 prin^{o} g./.2æ. Cor.5.le. 2.fi.C. &c. * Pœna.23.&c.30.43.54.64.65.71.91.92.Princeps.28.Sedes.1.

46 Iudicium dei eſt certum, neceſſarium, potens, & iuſtum.2æ. Cor 5.le.2.fi.D. &c. * Vertigo.0. Viſio.15.

47 In iudicio dei, idem poteſt eſſe accuſator ſimul & teſtis, nō autem in iudicio humano. 22æ q. 67.1. 1^{m}./. 3. 3^{m}./ q.89 1. 3^{m}./.Pſal.9. prin^{o}.d. ve. Accuſatio.10.22.

48 Deus in iudicio ſuo (quod tunc proſerendum eſt) utitur conſcientia peccantis, & euidentia facti quo ad ipſum, pro accuſatore. 22æ.q.67.3.1^{m}.

49 Chriſtus hic uiuens, noluit adminiſtrare temporaliter regnum terrenum, nec iudiciariam exercere poteſtatem ſuper res temporales. 3.q.59.4.1^{m}.

50 Iudicium Chriſti duplex.ſ.animarum ſecundum deitatem, & corporum ſecundum humanitatem 4. d. 47. q.1 ar.1.q.2. o./.d.48.q 2.1.5^{m}./. Con.4.c^{o}.95.prin^{o}./.Quol.10.3.c.

51 Iudicium Chriſti duplex.ſ.diſcretionis, & condemnationis. Pſal.1. fi a. D./. Pſal 5. fi.g prin^{o}./ Pſal.42.prin^{o}.a. I./. 30.3. le.3 me^{o}.b.fi./.c^{o}.8 le.7.fi /.c^{o}.9.le.4.me^{o} u./.c^{o}.12.le.5.m^{o} f.

52 Iudicium Chriſti duplex.ſ. ſeueritatis, & miſericordiæ. Pſal. 25. prin^{o}./.Pſal.42.prin^{o}.

53 Iudicium Chriſti duplex.ſ. occultum, & manifeſtum. 4.d. 47.q.1. ar.1 q.1.0./. Pſal.9. prin^{o}.

54 Iudicium Chriſti triplex.ſ. generale, in morte, & in tribulatione.3^{a}.q.59.4.3^{m}./. Opuſ.60.fi./.1æ.Cor.3. le.2. fi. E./. He. 10.lec.4.me^{o}.G.

55 Iudicium Chriſti duplex.ſ. ſingulare in morte cuiuslibet hominis, & generale uel uniuerſale.i. in fine mundi. 3^{a}.q. 59.5.0./.4.d.47.q.1.ar.1.q.1 c./. 1^{m}./. Con.4.c^{o} 96./.Quol.10. 2.c./.Opuſ.3.c^{o}.250. Iob.19.fi./.Matth. 25.fi c. B./. He. 10. lec. 4. me^{o}. G.

56 Chriſtus propria uoluntate, ſubdidit ſe pilati iudicio, ſicut etiam alii poſſunt ſe ſubiicere, etiam non ſuperioribus .22æ. q.67.1.2^{m}. Potestas

57 Iudiciaria poteſtas conuenit Chriſto, propter unionem perſonam, dignitatem capitis, gratiæ habitualis plenitudinem, & propter meritum eius. 3^{a}.q.59.3.0./.4.d.47.q .ar. 2. q 2.4^{m}./. d.48.q 1.1.0./. Con 4 c^{o}.96 prin^{o}./. Opuſ. 3. c^{o}. 249.

58 Chriſtus habet poteſtatem iudiciariam, ſuper omnes creaturas: quia anima eius, eſt ſuper omnes creaturas. 3^{a}.q.59. 2. 1^{m}./ 4.c./.6.3^{m}./.4.d.48.q.1.1.c./.1^{m}.

59 Chriſtus ſecundum naturam humanam, habet poteſtatem iudiciariam ſuper omnes angelos, quo ad diſpenſationes, & præmium accidentale, ſed quo ad præmium eſſentiale, ſecundum naturam diuinam tantum. 3^{a}.q.59.6.0. * Aduentus.0.Auctoritas 2. Daniel. 1. Gloria.15.Humilitas.19.

60 Iudiciaria poteſtas quo ad omnes res humanas, conuenit Chriſto ſecundum utramque naturam. 3^{a}.q.59.4.0./. Quol. 10. 2. c.

61 Poteſtas Chriſti iudicantis, erit inſuperabilis, inexplicabilis, & interminabilis. Opuſ.60. fi. * Iudicaria. Papa.7.Paſſio.104. Subiectio. 5. Traianus. Viſio. 1..

62 Iudicata in iudicio generali, dicunt aliqui ſuperplicitur ſ. comparatiue, approbando, aſſidendo, per eminentiam loci, continendo decreta, præferendo ſententiam auctoritate propria, uel auctoritate alterius, uel propalando. Primum conuenit bonis & malis. Secundum omni bono. Tertium, quartum, & ſeptimum, ſolis perfectis. Quintū, ſoli Deo. Sextū ſoli homini Chriſto. 4.d.47.q.1.ar.2.q.1.0./. Qui in p... tab...

Opuſ.

Iu

Opuſ.3.c°.254./.Pſ.49.prin°.c./.1ª.Cor 6.le.1.prin°.K.&c.
63 Iudicium diſcuſſionis, non conuenit angelis bonis, nec malis, nec iudicium retributionis de propriis meritis, ſed da procuratis in alis 4.d.47.q.1.ar.3.q 4.o.
64 Angeli iudicabũt, nõ ut aſſeſſores, ſed ut approbãtes ſniam Chriſti 4 d 47.q 1.ar.2.q.3.o. Apoſtoli.30. Confeſſio.18.
65 Angeli trahuntur ad iudicium pro cuſtodiis qui dãnãtur, non quidem ut rei, ſed ut teſtes ad conuincendum homines de eorũ ignauia 1ª.q.113.7.4ᵐ./ 4.d.47.q.1 ar.2.q.3.1ᵐ.
66 Angeli boni & mali, iudicabuntur a ſanctis hominibus.1ª.Cor.6.le.1.me°.H. * Punctio 3.Throni.Tuba 3.Viſio.15.
67 Omnes homines uenient ad iudicium: ſed non omnes iudicabunt, nec omnes iudicabuntur. 4.d.43.ar.1.q.2.1ᵐ./.d.47.q.1./.ar.3.q.1.o./.Opuſ.3.c°.253./.Opuſ.60.fi./.Pſ.1.fi.c.D./.Pſ.49.prin°.c./.Matth.25.fi.c.K./.Ro.2.lec.2.fi./.c°.14.lec.1.fi. D./.2ª. Cor.5.le.2.fi.C
68 Omnes homines iudicabuntur, quo ad receptionem præmii, uel punitionis. Sed perfecti, & infideles non iudicabuntur iudicio diſcuſſionis.3ª.q.56.1.3ᵐ./.4. d. 43. ar.1.q.2.1ᵐ./.d.47.q.1 ar 3.q.1.2ᵐ./.q 2.3.o./.Opuſ.3.c°.252./.Opuſ.60.fi./. Pſ.1.fi c.D./ Matth.25.fi c.K /.Ro.2.le.2. fi./.c°.14.le.1.fi.D./.1ª. Cor.5.le.fi.fi.E./.1ª. Cor.5.le.2.fi. C./.He.10.lec.3. fi. B.
69 Iudiciaria poteſtas promittitur ſoli paupertati uoluntariæ, propter tria.ſ.primo rationa congruitatis. Secundo, per modum meriti. Tertio, quia paupertas primo diſponit ad prædictum modum iudicandi.4.d.47.q 1.ar.2.q.2.o./.d.49.q.5.ar.5.q.1.2ᵐ /.Con.4.c°.56.fi./.Opuſ 3.c°.254./.Opuſ 19.c°.6./.Opuſ.60.fi. Mat.19.fi.G &c./.1ª.Cor.6.le 1.m°.F.
70 Pueri qui nulla merita habuerunt, ante perfectam ætatem decedentes, comparebunt in iudicio generali, ut uideãt gloriam iudicis, non autem ut iudicentur.4.d.47.q 1.ar.3.q.1.3ᵐ./ 2ª.Cor.5.le.2.fi.D.
71 Electi iudicabuntur, non quidem iudicio condemnationis, ſed iudicio diſcuſſionis, non ut incerti de beatitudine, ſed ut manifeſtetur omnibus præeminentia bonorum meritorum, ad mala eorũ.4.d.47 q 1.ar.3.q.2.O./. Opuſ.3.c°.253./. Opuſ.60.fi.
72 Iuſti in iudicio deridebunt damnatos, quo ad tria.ſ. quo ad ſuperbiam, fiduciam, & gloriam. Opuſ.60.fi./.Pſ.51.fi.d.
73 Neceſſe eſt, eſſe generale iudicium, in fine mundi, præter iudicium particulare quod fit in morte.3ª.q.59.5.o./. 4. d. 47.q 1 ar.1.q 1.o./ Con.4.c°.95 prin° /.Opuſ.3.c°.249./.Opuſ 10.ar.27./. Opuſ.60.fi /. Mat.25. fi.c.B. * Beatus.27.50.51.54.55. Cicatrices.1.2.
74 Iudicium uniuerſale fiet. Iob.19.fi./.Iſa.30.fi. A. &c. *Damnatio.53 54.59.60. Dæmon.21.22.23 25.26.
75 Circa hoc iudicium poſſunt tria conſiderari.ſ iudicis æquitas, iudicantium dignitas, & iudicandorum uarietas. Opuſ 60.fi.
76 Dies iudicii (quę erit tẽpore ſecundi aduẽtus Chriſti, quod eſtati cõparatur, quando ſol maxime exaltatur) eſt nota ſoli deo 3ª.q.46.9.ar.3./.3ᵐ./.4.d 43 ar.3.q.2.o./.d.47.q 1.ar.1.q.3.o./ d.48.q.1.ar.3.q.1.2ᵐ./.Opuſ.60.fi./.Pſal.6.prin°.a.C.1ª.Theſ.5. prio°.K.&c.
77 Iudicium generale fiet circa montem oliueti, ubi, eſt uallis Ioſaphath & circa locũ illum Chriſtus deſcendet, ſicut inde aſcendit, ut idem eſſe oſtendatur qui deſcendit, & qui aſcendit.4.d.48.q.1.ar 4.q.4.o./. Quol.10.2.o./. Opuſ.3.c°.253./.Opuſ.60.fi./.Mat.25.fi.c. B. * Aequinoctialis a. Hęreſis.107, Lactantius.o. Liber.16.29., Miſſio.33.Obliuio.1. Pęna 91.92.
78 Chriſtus apparebit ibi corporaliter.4.d.47.q.1.ar.1.q.2. 3ᵐ./.ar.2.q.3.c./.d.48.q.1.2.o./. Cõt.4.c°.96.3ᵐ./. Quol 10.2.c./.Opuſ.60.fi./. Mat.25.fi.c.H./.2ª Cor.5.le.2.fi.
79 Chriſtus ab oriente ueniet ad iudicium, ſicut ad orientem aſcendit.3.d.9 q.1.ar.3.q 3.3ᵐ.
80 Chriſtus apparebit in iudicio in forma glorioſa.4.d.48 q.1.2.o./.ar.4.q.1.c./.q.4.1ᵐ./.2ᵐ./. Opuſ.3.c°.249 /. Opuſ.60.fi.
81 Chriſtus in iudicio erit cũ electis in aere, ſed reprobi erunt in terra. Quol.10.2.3ᵐ./.Opuſ.3.c°.253./.Opuſ.60.fi./.Mat.25.fi.c.B./.1ª.Theſ.4. le.fi. fi. G.
82 Probabilius eſt, ꝙ ſententia, & omne pertinens ad generale iudicium, fiat mentaliter, & non uocaliter. 4.d.47 q.1.ar.3.q.3.o./.L./.Opuſ.3.c°.253./.Opuſ.10.ar.27./. Opuſ 60. fi./.Mat 19.fi.E./.1ª.Cor.6 le.1.me°.G.
83 Sententia iudicii generalis, eſt uniuerſalis ſeparatio bonorum a malis.4.d.47 q.1. ar 1.q.1.2ᵐ.
84 Non omnia ſigna in euangelio, pertinent ad iudicium generale, immo forte nulla, ſed alia ſigna erunt ibi.4.d.47 q.1.ar.1.q.3.2ᵐ./.d.48.q.1.ar.4.q.1.o./* Angelus.288.426.541.and.

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Beatus.27.50.&c. Cęlum.115.&c. Cicatrices.1.2.
85 Virtutes cęlorum.i.angeli, tunc mouebuntur, non quidem ſecundum ſtatum gloriæ, ſed ex admiratione, uel a motu cęli.4.d.48.q 1.ar.4.q.3.o./.Opuſ.10.ar.17./. Opuſ.12.ar.4./. Opuſ 60. fi. *.Lux.3.Deus.230.231.Ignis.11.c.
86 Sol & Luna obſcurabuntur, per priuationem ſui luminis, uel ſimul, uel diuerſo tempore, circa diem iudicii, non autem illo die, uel poſt.4. d.48. q. 1.ar.4. q. 2.o. * Nubes. 1.3. Tuba.3.
87 Signa quindecim de iudicio generali, quæ aſſeruntur a Hieronymo: quia habent parum uerisimilitudinis. 4.d. 48. q.1. ar.4.q.1.b./.a.
88 Perſecutio uniuerſalis, erit tunc malorum contra bonos. Ideo ſimul erit ſecuritas malis, & timor bonis. 4 d 48.q.1.ar.4.q.1.1ᵐ./.1ª.Theſ.5.lec.1.prin°.H.
¶ Iudith laudatur, non quia mentita eſt Holoferni, ſed propter affectum quam habuit ad ſalutem populi, pro qua periculis ſe expoſuit: quamuis dici poſſit, ꝙ uerba eius, ueritatem habent ſecundum aliquem myſticum intellectum. 22ª.q.110.3.3ᵐ. * Mendacium.20. Sancta.
¶ Iuge ſacrificium fiebat mane & ueſperi quotidie, figurans perpetuitatem diuinæ beatitudinis, & perpetuitatem Chriſti, qui eſt agnus dei.12ª.q.102.4 10ᵐ./. 3ª.q.21.3.3ᵐ./.Col.2 le. 4 prio°.K./. He.10 lec.1. fi. F. Agnus. 1.*Dos. 1. Feſtum. 4. Saluari.8. Figura.
¶ Iager. Cete.2.
¶ Iugiter. Dos.1.
¶ Iulianus. Antichriſtus.6. Hæreſis.92 *Imperator.9.*
¶ Iulius Cæſar, & Octauianus, ſumme diligebantur: quia diligebant. Opuſ.20.c° 10. * Imperator.4. Imperator.
¶ Iumentum ſeu pecus, dicitur omne animal ſeruiens homini. 1ª.q.72. 2ᵐ./. 2.d. 15. L. * Animal. o. Beſtia. Brutum. Pecus. Quid.
¶ Innctus. Elephas.5.
¶ Iocus. Aqua.13.
¶ Iungere. Angelus.78. Coniunctio o. In.1. Sponſa 5.
¶ Iunior. Inuidia.11.
¶ Iupiter complet curſum ſuum, annis duodecim, Saturnus in triginta annis, Venus, & Mercurius ſicut Sol, Luna uero in menſe. Veri.q.22.3.e.prin°./.Phy.8.le.fi.m°.d. D./.Cę.2.le.15.o. * Cęlum.26.27. Iouis.Laz.18.Planetæ.1. Planetæ.
1 ¶ IVRAMENTVM eſt actus religionis, ſeu latriæ: quia honorabiliſſimum eſt. 22ª.q.89.4. o./. Opuſ.4.c°.13. prio°. Adiurare. a. Quid.
2 Iuramentum ſeu iurare, eſt deum in teſtem uocare, propter defectum loquutionis, & cognitionis humanæ. Ideo non ſit ni neceſſarius. 22ª.q.89.1.o./.4.c./ q.98.2.c./. 3.d. 39. 1. o. /. Opuſ.4.c°.12./. Matth.5.fi.g fi./ He.6 le.fi me°.H.
3 Iurare eſt implorare teſtimonium dei, ut exhibendum: ſed allegare ſacram ſcripturam, eſt uti teſtimonio dei, iam dato. 22ª.q.89.1.1ᵐ. Ob.
4 Iuramentum dei, & iuramentum angeli, in ſacra ſcriptura inducitur ad oſtendendum infallibilitatem diſpoſitionis diuinæ de aliquo re, non autem propter defectum dicti ſui. 22ª q.89.10.4ᵐ / He.3.le.2.fi.H /.c°.6.le.4.fi.K.c°.7.le.4.prin°.
5 Iuramentum ſecundum ſe, licitum eſt, & honeſtum.i. ratione originis & finis. Sed cedit in malum alicui, ut cum ꝙ male utitur eo.i. ſine neceſſitate & cautela debita, uel quia imminet periculum periurii & quia de facili homo in uerbo delinquit.22ª.q.89.2.o./.3.c./.3.d.39 ar.2.q.1.o./. Ro. lec.5.m°.H./. He.6.le.4. prin°. B. * Hæreſis 154. 156. Matrimonium.34. Periurium.o. Prælatio.5. Ob.
6 Iuramentum quæritur ad ſubueniendum alicui defectui, quo.ſ. unus homo, alteri diſcredit. Ideo iuramentum non eſt per ſe appetendum, ſed tantum in neceſſitate ut medicina utendum eſt eo, fertur autem licite his de cauſis.ſ. pro ueritate manifeſtanda, & confirmanda, pro pace firmanda, pro amicitia contrahenda, pro ſecuritate facienda, pro eccleſiæ conſuetudine ſeruanda, pro obedientia implenda, pro fama conſeruanda, & in litis conteſtatione. 12ª.q.107.2.c./.2ᵐ./.q 108.3.4ᵐ./.22ª.q.5.3.2.c./.q.89.3.c./.4.o./.3.d.39.ar.2 q.1.o./.Opuſ.4.c°.12. pſ.14.fi./. Ro.le.5.me°.L. * Sacramentum.136.
7 Iuramentum debet habere tres comites.ſ. ueritatem, iudicium, & iuſtitiam. 22ª.q.89. 3.o./.7. c./.q.98.1.1ᵐ./.3.d.39.ar.2.q.3.o./.Quol.5.27.fi./. Quol.12.21.c./. Mat.5.fi.g.L. Ob.
8 Iurare per creaturas non licet, niſi ſecundum quod in eis ueritas diuina, uel effectus teſtificationis eius oſtenditur, ſicut iurauit Ioſeph, per ſalutem Pharaonis.ſ. uel per modum execrationis, quaſi ſalutem Pharaonis obligauerit Deo, uel per modum conteſtationis, quaſi conteſtando

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ſtando ueritatem diuinæ iuſtitiæ, ad cuius exequutionem principes terræ conſtituuntur 22^e.q.89.6.o./.3.d.39.1.o./.L./.Math 5.ſi.g.k./.He.6.le.4.m°.E.&c.

9 Aſſumuntur ad iuramentũ aliquæ creaturæ; non quidẽ ſm ſe, ſed inquãtũ in eis diuina ueritas manifeſtatur, ſicut iuramus per euãgeliũ i. per deũ, cuius ueritas in euangelio manifeſtatur, & per ſanctos qui hanc ueritatẽ crediderunt, & obſeruauerũt. 22ẽ.q.89.6.c./3.d.39.1.4^m./.5^m. Mat. 5.ſi.g.B.

10 Solet homo iurare per caput ſuum, aut per filium ſuũ, aut per aliquam aliam rem quam diligit ſicut & apoſtolus iurauit in animam ſuam. 22ẽ.q.89.6.c. Opuſ. 4. c°. 13. prin°./. Math 5.ſi.g.A.

11 Punitur & per canones, ſi clericus eſt, deponitur, iurans per creaturas, diuinam eis reuerentiam adhibendo. dupl̃r.n. peccat, p° non reddit Deo ius ſuũ, 2° deificat creaturam, per quã iurat. Idq; dñs Matth. quinto prohibuit. ad infidelitatis namque blaſphemiam pertinet. 22ẽ.q. 89. 6. 1^m./.3.d. 39.1.5^m./. Math 5.ſi.g G. Adiurare 2.

Diuiſio. 12 Iuramentum duplex.ſ. aſſertorium.i. de præſenti uel præterito, & promiſſorium.i. de futuro. 22ẽ.q.89.1.c./.7.o.

Ob. 13 Iuramentum duplex.ſ. per ſimplicem conteſtationem dei, & per execrationem ſ. obligando ſe, uel aliquid ſui ad pœnam. 22ẽ.q.89 1.3^m /.6.c./.3.d.39.1.c./. Pſ.7.prin°.2. H./.Ro.le.5.m°. K./.He.6.le.4.me°.b.

14 Deus dupliciter eſt teſtis in iuramento.ſ. manifeſtando ueritatem in mente, uel in publico, & puniendo mendacem. 22ẽ.q 89.1.3^m /.2.3^m.

Cõpara°. 15 Iurare per deum, ſecundum ſe eſt maius, quàm iurare per euangelia. Sed ratione maioris ſolemnitatis, & maioris deliberationis eſt econuerſo 22ẽ.q.89.10.2^m./.q.98. 3. 3^m./. 3. d. 39. L. Math.23.me°. b. H./.2ẽ Cor.1.le.ſi.ſi. * Adiurare 2. Excommunicatio.29.34.

Ob. 16 Iuramentum plus obligat quàm uotum, ex parte eius ex quo fit obligatio, ſed uotum ſolemne plus obligat, quo ad modum obligandi, inquantum tradit actualiter hoc quod promittitur. 4.d.38.q.1.ar.3.q 3.2^m.

Ob. 17 Obligatio uoti, cauſatur ex fidelitate ad deum, ideo eſt maior, quàm obligatio iuramenti, quæ eſt ex reuerentia dei. 22ẽ.q.89.8.o.

Obliga°. 18 Iuramentum obligat, ſecundum intentionem iurantis ſine dolo, alias obligat ſecundum ſanum intellectum eius, cui iuratur 22ẽ.q.89.7.4^m.

19 In iuramento promiſſorio, eſt duplex obligatio.ſ. ad peccatum, ſi deſit ueritas, & obligatio ad faciendum illud, quod promiſit, ſed in iuramento aſſertorio, eſt tantum prima obligatio. 22ẽ.q.89.7.c /.3^m./ 3.d.39.ar.3.1.c.

20 Iuramentum coactum, obligat in conſcientia, non autem in foro contentioſo: tamen poteſt repetere, uel denuntiare ſuperiori, etiam ſi oppoſitum iuraſſet. 22ẽ.q.89. 7.3^m./.q. 98.3.1^m./.3.d.39. ar 3.q.2.o./.4.d.29.2 4^m.

21 Cum quis iurat facere uoluntatem alterius, uel promittit, intelligenda eſt debita conditio, ſi t. id quod ei mandatur licitum ſit, & honeſtum, & portabile ſiue moderatum. 22ẽ. q.98.2.3^m. * Accuſatio.13.18. Conſilio.84.

22 Iuramentum & uotum, cum uergunt in deteriorem exitũ, uel cum ſit illicitum, non debet ſeruari, ſicut nec promiſſio. 22ẽ.q.88.2.2^m./.10.c./.12.2^m./.q.89.7.o./.q.110.3. 5^m./.4. d.38.q.1.ar.3.q.1.3^m./.ar.4.q.1.2^m. * Excõi°.29.34. Gabaonitę. Hæreſis.154 156.

23 Iurans aliquid illicitum facere, uel iurans abſtinere a maiori bono, ut a religione, non obligatur ſeruare illud, ſed eſt periurus ipſo facto. 22ẽ.q.89.7.c./.2^m./ 9.3^m./.q.98. 1.1^m. /.2.1^m./ 2^m./.3.d. 39.ar.3 q.1.o./ ar.4.4^m./ 4.d.38.q.1.ar.3. q. 1.3^m./.Quol.3.12.c.ſi./.14.o /.Quol.5.17.o./.Quol.12. 22.o. /.Opuſ.4.c°.12.ſi. * Herodes.Matrimo^m.34.35.36.89.91.

24 Iurans quod non cõmunicet experimentum aliquod, peccat: nec tenetur ſeruare, niſi quando doceas eſt præſens, & uult uti experimento. Quol.12.22.o.

25 Nouus ciuis obligatur ſeruare iuramenta ciuitatis, ex fidelitate, non autem ex iuramento: quia eſt actio perſonalis. 22ẽ.q.98.2.4^m. * Miles.6.10. Peccatum.149. Præceptum.43. Prophetia 5. Religio.45.

26 Canonicus iurans ſeruare ſtatuta collegii, tenetur ad ſtatuta futura, ex ui eorum, non autem ex iuramento, niſi hoc intenderet. 22ẽ.q.98.2.4^m.

Liberatio. 27 Ille cui iuratur, poteſt liberare a iuramento promiſſorio, quo ad utilitatem eius, non autem quo ad utilitatem aliorum, nec quo ad honorem dei. 22ẽ.q. 89.9.2^m.

28 Quilibet poteſt irritare iuramentum ſui ſubditi, circa ea quæ ſubduntur eius poteſtati, ut pater uel maritus. 22ẽ. q. 89.9.3^m.

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29 In iuramento aſſertorio, non poteſt diſpenſari, nec in promiſſorio ſecundum ſe, ſed tantum ratione materiæ indebitæ. 22ẽ.q.89.9.o.

30 Si dubium eſt, an ſit licitum, uel proficuum, quod iuratum eſt, poteſt a quolibet epiſcopo diſpenſari. Si autem ſit licitum manifeſte, non uidetur diſpenſabile, nec cõmutabile: niſi occurrat aliquid melius, ad cõmunem utilitatem, quod ad papam maxime pertinet. 22ẽ q.89.9.3^m./ q.98.3.1^m.

31 Oppo^m uidetur dicere a ſimili. 22ẽ.q 88.11.o /.q. 186. 8.3^m. Respon° ſicut Dubio.1208. Du^m.795.

32 Iurans debet eſſe ieiunus, niſi in neceſſitate. 22ẽ.q. 89. 10. o./.3.d.39.L. Condi°.

33 In feſto nõ licet iurare pro re temporali, niſi forte ex magna neceſſitate: ſed iurare pro re ſpirituali, licet. 22ẽ.q.89.10.c.ſi.

34 Pueri & periuri, non coguntur iurare: quia iurarent ſine reuerentia: nec ſacerdotes, nec magnæ dignitatis perſonæ, niſi in neceſſitate, & pro re ſpirituali. 22ẽ. q.89.10.o./.1ẽ.Cor. 16.le ſi.prin°. A./.He.6.le.ſi.me°.G.

35 Recipere iuramẽtum per falſos Deos, a diſpoſito ſic iurare, licet ſm Auguſtinum. Non autem licet inducere. 22ẽ.q.78.

36 Cogens iurare, quem ſcit peierare, peccat mortaliter, niſi ſit perſona publica, ut iudex, qui requiſitus tenetur ad hoc. 22ẽ.q.98.4.o./.3.d.39.ar.5.q.2.o./.Ro.le.5.me°.I.

37 Oppo^m uidetur dicere a ſimili, etiã quo ad perſonã publicã. 22ẽ.q.33.5.o./.4.d.19.q.2.ar.2.q.2.o. Reſp°. ſicut Du°.796°. Du^m.8..

38 Iuraſſe pluries inuenitur apoſtolus, ex quo apparet q; in uiris perfectis, iurare non eſt peccatum. 1ẽ.Cor.15.lec.4.m°.I. /.He.6.le.4.prin°.B.

39 Iuraſſe non inuenitur apoſtolus, niſi ſcribens, ubi conſideratio cautior non habet linguam præcipitem. 22ẽ q. 89. 2.1^m.ſi./. Ro le.5.me°.I.

40 Iurans falſum, iniuriatur Deo, crudelis eſt ſibi, & noxius hominibus. Opuſ.4.c°.12. Falſum.

¶ Iurgium uidetur idem eſſe, quod rixa. 22ẽ.q.41.1.ar.2./. 2^m. * Rixa.4. Quid.

1 ¶ IVRISDICTIO nõ eſt clauis, niſi large. 4 d 18.q.2.ar.2.q.1.1^m. /.d.19.q.1 ar.1.q.3.c. * Abſoluere. 4.22. 27.28. Accuſatio.9. 22. Clauis.o. Confeſſio.65.&c Confeſſor.1.&c. Cura.2. Dominium.o Epiſcopus.3.6.14.15. Excõicatio.1.6.12.13.14. Quid.

2 Per iuriſdictionem conſtituitur aliquis, in gradu ſuperioritatis & iudex. Ideo non habet ſuper ſe, uel ſuperiorem, uel æqualem. 4.d.18.q.2.ar.3.q.1.c./.d.19.q.1.ar.2.q.3.c./.ar.3.q. 1.3.c /.d.20.ar.5.q.4.1^m./.3^m. * Fama.4. Forus.2. Hæreſis.21. Indulgẽtia.2. Ioſeph.1. Poteſtas.12. Sacerdos.38. Schiſma.7. Simonia 38.39. Teſtis.1. Vicem.77.

3 Quilibet habẽs iuriſdictionem, poteſt ea quæ ſunt iuriſdictionis cõmittere. 22ẽ.q.187. 1.c./.4.d.17.q. 3. ar.3.q.5.c./.d.20. ar.1.q.1.1^m.

¶ Iuriſperitus. Simonia.13. Vſura.12.1 133.

1 ¶ IVRISTAE ſeu decretiſtæ, magis ſequuntur ius humanum, quàm diuinum, cum tamen ſit plus aſſentiendum diuino iudicio, quàm humano: ideo errant. Quol.11.9.1^m. Decretiſtæ.3. * Caput.6.7. Ius. Votum.68.69.80. Error.

2 Oppoſitum uidetur dicere. 22e.q.64.6.3^m./.q.67.2.o. Reſp°. Dubio.801°. Du^m.8..

3 Irrationabile & deriſibile uidetur, quòd ſacræ doctrinæ profeſſores, iuriſtarum gloſſulas, in autoritatem inducant, uel de eis diſceptent, cum ſit plus aſſentiendum diuino iudicio, quàm humano. Quol.11.9.1^m./. Opuſ. 17. c°. 13./. Opuſ.70. prolo.

1 ¶ IVS primo impoſitum eſt, ad ſignificandum rem iuſtam, ſecundo artem qua cognoſcitur, tertio locum, quarto id quod redditur a iudice. 22^a.q.57.1.1^m. * Abraham.17. Accuſatio. 24. Adoptio. 6. Amor. 199. Annihilatio. 14. Apoſtaſia 5. Quid.

2 Ius proprie eſt obiectum iuſtitiæ; lex autem, ratio eius ſcripta. 22ẽ. q. 57. 1. o. /. q. 60. 1. c. * Archiepiſcopus. Autoritas. 3. Barbarus. 2. Campſoria. 5. Cærimonia. 5. Confeſſio. 20 24. 25. 41. 90. Debitum. 27. Decimæ. 6. 7. 9. 11. Dignitas. 3. Diſpenſatio. 2. &c. 8. &c. 13. &c. Dominium 1. &c. Excõmuni°. 1. &c. Fas. Fornica°. 11. 15. 19. Furtum. 9. 13. 14. Iacob. 2. Ignorantia. 2. 22. Infidelis. 1. &c. 13. Iudicium. 3. 21. 23. &c. Iuſtitia 7. Lex. o. Militia. 2. Mors. 11. Notorium. 1. Obedientia. 30. Obligatio. 5. Papa. 3. Periurium. 7. Pignus. 2. Populus. Poſſe 7. Poſſeſſio. 1. 5. Poſſeſſor. Præceptum. 1. 23. &c. 143.

3 Ius uel iuſtum, eſt opus adæquatum alteri, ſecundum aliquem æqualitatis modum. 22ẽ.q. 57. 1.2. 3.4. c./. q.59. 2. c. * Primitiæ. 1. Prohibitio. 4. 5. Pueri. 13. Sacramentum.48. &c. Scientia 63. Sententia. 1. Seruitus. 3.4.5.6. Simonia. 18. Sinchis. Votum.

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4 Ius diuinum, eſt quod diuinitus promulgatur. Et eſt duplex. ſ. naturale, & poſitiuum. 12æ. q. 57. 2. 3^{m}./. Opuſ. 73. c^{o}. 5./. 15. $prin^{o}$. * Votum. 68. 69. Vſus 18. &c. 60. 61. 62. 78. &c. 82. 87. 88. 97. &c. 105. 106. 111. &c. 145. 168. &c. 177. 178. 186. 229. &c. 269 &c.

turale. 5 Ius naturale eſt conceptio, homini naturaliter indita, qua dirigitur homo ad conuenienter agendum, in propriis actionibus. 12æ. q. 91. 2. o./. q. 96. 2. 3^{m}./. 4. d. 33. q. 1. 1. c./. 4^{m}. d. 37. 3. c. Conceptio. 11.

6 Ius naturale primo continetur in lege æterna, ſecundario uero, in naturali iudicatorio rationis humanæ. 12æ. q. 71. 6. 4^{m}

7 Ius naturale ſemper & ubique quantum de ſe eſt, eandem habet potentiam. per accidens tamen propter aliquod impedimentum quandoque & alicubi uariari poteſt. q. 94. 4. 5. 6. o./. 22æ. q. 57. 2. 1^{m}./. 3. d. 37. 4. 2^{m}./. Ma. q. 2. 4. 13^{m}. 4. d. 33. q. 1. a. 1^{m}./. Ethi. 5. le. 12. $prin^{o}$. b. $prin^{o}$. * Confeſſio. 20. 24. 25. 41. 90. Conſcientia 6.

8 Quæ in communi ſunt de iure naturali, indigent inſtitutione, quo ad eorum determinationem diuerſimode, ſecundum diuerſos ſtatus. 4. d. 26. q. 2. a. 1^{m}./. d. 34. 1. 4^{m}./. d. 39. o. 3^{m}. Ma. q. 2. 4. 13^{m}. * Dignitas. 3. Illegitimus. 4. Incarcerare.

9 De iure naturali eſt, quòd maleficia puniantur, ſed determinatio eius, eſt de iure poſitiuo. 12æ. q. 85. 1. 1^{m}./. 4. d. 26. q. 2. a. 1^{m}./ d. 36. 1. 2^{m}./. 3^{m}./. Quol. 2. 8. c. fi./. Ethi. 5. le. 12. $prin^{o}$. b. E. Matrimonium. 7. &c. 102. 109. 123. Sacrificium. 7. Statutum. 2.

10 Ius poſitiuum, nihil aliud eſt, quàm determinatio iuris naturalis. Et pertinet ad quemlibet principem, qui poteſt leges condere. Quol. 2. 8. c. fi.

11 Ius poſitiuum deriuatur a iure naturali. 12æ. q. 95. 2. o./. 3. 4. c./. 4. d. 15. q. 3. ar. 1. q. 4. c./. ar. 2. q. 1. c./. d. 36. 1. 3^{m}./. 2. c./. Quol. 2. 8. c. fi. * Abſoluere. 17. Apoſtaſia. 5. Archiepiſcopus. Iudicium. 3. 21. Iuriſtæ. o. Leuitæ. Miles. 10.

12 Voluntas bona, poteſt facere ius & iuſtum, de aliquo indifferenti non autem contra ius naturale. 22æ. q. 57. 2. 2^{m}./. q. 60. 5. 1^{m}./. 2^{m}./. q. 66. 7. c.

13 Ius diuinum, non tollit ius humanum, quod eſt ex naturali ratione. 22æ. q. 10. 10. c./. q. 12. 2. c. * Sponſalia 10.

14 Ius poſitiuum uariatur, ſecundum diuerſas hominum conditiones, in diuerſis temporibus. 12æ. q. 91. 5. 1^{m}./. 6. c./. q. 96. 2. c./. q. 104. 3. 2^{m}./. 4. d. 34. 1. 4^{m}.

15 Ius duplex. ſ. naturale, & poſitiuum. 12æ. q. 95. 4. c./. 22æ. q. 57. 2. o./. q. 60. 5. c./. 1æ. Ti. le. 3. m^{o}. G./. Ethi. 5. le. 12. $prin^{o}$. a. I. * Actio. 38.

16 Ius naturale dicitur tripliciter. ſ. inditum a natura, a iure diuino, non a ratione, ſed commune omni animali. q. d. 33. q. 1. 1. 4^{m}.

17 Ius naturale duplex. ſ. a natura immediate, ut principia, & mediate, ut concluſio. Primum eſt, idem apud omnes, nec umquàm deficit, non autem ſecundum. 12æ. q. 94. 4. 5. 6. o./. 3. d. 37. 3. c./. 4. 2^{m}./. 4. d. 33. q. 1. 2. 1^{m}.

18 Ius naturale dicitur dupliciter. ſ. quod ex natura ſua abſolute eſt alteri adæquatum, & ut eo, aliquid conſequitur. Primum conuenit omni animali: ſecundum autem ſoli homini. Et eſt ius gẽtium. 12æ. q. 95. 4. 1^{m}./. 22æ. q. 57. 3. o./. Ethi. 5. le. 12. $prin^{o}$. b. fi.

19 Aliquid dicitur de iure naturali dupliciter. ſ. ad quod natura inclinat, & cuius contrarium, natura non induxit. 12æ. q. 94. 5. 3^{m}.

nſi. 20 Ius poſitiuum duplex. ſ. ius gentium, & ius ciuile. Primum deriuatur a lege naturali, ut concluſio. Secundũ uero, p modũ determinandi. 12æ. q. 95. 4. c./. 1^{m}. Ethi. 5. le. 12. $prin^{o}$. c. I.

21 Ius dupliciter. ſ. ſimpliciter. i. æqualium, & ſm quid. i. inæqualiũ. Et hoc eſt triplex. ſ. dominatiuũ, paternũ, & œconomicum. 22æ. q. 57. 4. o./. q. 58. 7. 3^{m}./. 2. d. 44. q. 2. 1. c./. Ethi. 5. le. 11. o. * Statutum. o.

22 Ius humanũ nõ poteſt derogare iuri naturali, uel diuino: aliqua tamen ſunt, quæ permittuntur iure fori, licet non iure naturali. 22æ. q. 66. 7. c. $prin^{o}$./. q. 77. 1. 1^{m}./. q. 78. 1. 3^{m}./. 4^{m}./. 4. d. 36. q. 1. 2. c. $prin^{o}$.

¶ Iuſpatronatus eſt poteſtas præſentandi clericum, ad beneficium eccleſiaſticum. 4. d. 25. q. 3. ar. 2. q. 3. c. * Annexum. 1. Feudum. Simonia 3. Spirituale. n.

¶ Iuſſio. Caritas. 5. Damnum. 3. Gladius. 2. Ieiunium. 26. Principatus 10. Thomas 3.

1 ¶ IVSTITIA dupliciter. ſ. propriè. i. uirtus, quæ eſt rectitudo actus, & metaphoricè. i. rectitudo ordinis in partibus hominis. 12æ. q. 21. 3. c. fi./. q. 46. 7. 2^{m}./. q. 55. 4. 4^{m}./. q. 100. 2. 2^{m}./. q. 113. 1. c./. 22æ. q. 30. 1. 2^{m}./. q. 58. 2. o./. q. 106. 3. 1^{m}./. 2. d. 20.

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q. 2. 3. c./. 3. d. 28. 6. 4^{m}./. d. 33. q. 1. ar. 1. q. 3. 1^{m}./. q. 3. ar. 4. q. 1. c./. 4. d. 17. q. 1. ar. 1. q. 1. c./. Veri. q. 28. 1. c. * Clemẽtia. 12. Cõtrapaſſum. 1. Diſciplina. Aequalitas. 8. Euſebia. Fides. 91. 146. Ioſuſtitia 1.

2 Iuſtitia duplex. ſ. generalis, ordinãs ad bonũ cõe, & iuſtitia particularis, ad perſonas ſingulares. 12æ. q. 60. 3. o./. q. 113. 1. c./. 22æ. q. 33. 1. 1^{m}./. q. 58. 5. 6. 7. o./. 12. c./. q. 59. 1. o./. q. 61. 1. c./. q. 79. 1. c./. q. 81. 8. 1^{m}./. q. 102. 1. 3^{m}./. 2. d. 35. 2. 4^{m}./. 3. d. 33. q. 1. ar. 1. q. 3. 3^{m}./. 4. d. 17. q. 1. ar. 1. q. 1. c./. d. 46. q. 1. ar. 1. q. 2. 1^{m}./. Veri. q. 28. 1. c./. Matth. 1. fi. d. C./. c^{o}. 5. $prin^{o}$. b. C. &c./. Phil. 3. le. 2. $prin^{o}$./. He. 11. le. 7. me^{o}. C. Eth. 5. le. 1. 2. 3. o. * Lac. 2. Matrimonium 72.

3 Via iuſtitiæ eſt recta propter tria. ſ. propter itineris breuitatẽ, pp ſitꝰ æqualitatẽ, & propter uiæ pulchritudinẽ. Iſa. 26. fi. E.

4 Iuſtitia dr generalis dupliciter. ſ. cauſaliter, & per prædicationẽ. Prima eſt iuſtitia legalis, differẽs realiter a qualibet alia uirtute. Secunda eſt uirtus in cõi, ut imperata a iuſtitia legali. Differẽs ab aliis uirtutibus, ſm rationẽ tãtum. 12æ. q. 60. 3. 2^{m}./. 5. c./ 22æ. q. 58. 6. o./. 7. c./ q. 79. 2. 1^{m}./. 2. d. 27. 2. 4^{m}./. 3. d. 9. q. 1. ar. 1. q. 2. c./. d. 33. q. 1. ar. 1. q. 3. 3^{m}./. 4. d. 17. q. 1. ar. 1. q. 1. c./. d. 46. q. 1. ar. 1. q. 2. 1^{m}./. Ethi. 5. le. 2. fi. * Pænitentia 5. 6. 7. 8. 12. 107.

5 Iuſtitia duplex. ſ. originalis, & gratuita. 2. d. 20. q. 2. 3. c./. d. 32. q. 1. 2. 2^{m}. * Sacramentum 127.

6 Iuſtitia duplex. ſ. ciuilis. i. acquiſita, & iuſtitia infuſa. Prima poteſt eſſe ſine gratia, non autẽ ſecunda. 12æ. q. 100. 12. c./. 2. d. 28. 1./. 4^{m}./. 5^{m}. 3. d. 40. 3. c. * Veritas 31. 53. &c. Virtus 214. 225. 238. &c.

7 Iuſtitia eſt habitus, ſm quẽ, aliquis conſtanti, & perpetua uoluntate, ius ſuum unicuique tribuit. 22æ. q. 58. 1. o./. 4. d. 33. q. 3. 1. 3^{m}./. Veri. q. 1. 5. 12^{m}. * Affabilitas. 3. Beatitudo. 151. 167. Diſciplina. Eleemoſyna 7. Quid.

8 Iuſtitia eſt ut ius. 22æ. q. 58. 3. o. * Epieicia. 3. &c. Aequalitas 8. Aequitas o. Aequum. Iuſtus. o.

9 Iuſtitia quãdoque uocatur ueritas, quia eſt rectitudo impreſſa uoluntati, a rectitudine rationis, quæ dicitur ueritas. 22æ. q. 58. 4. 1æ. * Laqueus. Latria. 4. 5. Maledicere. 1. 4. Matrimonium. 72. Medium 25. &c.

10 Iuſtitia non eſt rectitudo eſſentialiter, ſed cauſaliter tantũ. 22æ. q. 58. 1. 2^{m}. * Meritum 1. 10. 12. 66. 94. Offenſa.

11 Iuſtitia in quadam æqualitate conſiſtit. 12æ q. 114. 1. c./. 22æ. q. 57. 1. c./. 3^{m}./. q. 62. 2. c./. q. 122. 1. c./. 3^{a}. q. 85. 3. c./. 4. d. 14. q. 2. ar. 1. q. 2. c./ d. 15. q. 2. ar. 6. q. 1. 1^{m}./. d. 46. q. 1. ar. 1. q. 1. c. Aequalitas. 8. Pænitentia. 5. 6. 7. 8. 12. 107. Porta. 1.

12 Iuſtitia pro ſtatu rectitudinis omnium partium hominis, per quodlibet peccatum tollitur, & per gratiam reparatur. Ideo eſt generalis, inquãtum includit omnes uirtutes, ſicut totum integrale, & non ſicut totum uniuerſale. 4. d. 17. q. 1. a. 1. q. 1. c.

13 Iuſtitia naturalis, non eſt habilitas ad gratiam, ſed eſt rectitudo naturæ, quæ diminui poteſt per peccatum, non autem totaliter tolli. Ma. q. 2. 11. 14^{m}.

14 Iuſtitia eſt perpetua ex parte obiecti, non autem ex parte actus. 22æ. q. 58. 1. 3^{m}./. 4^{m}./. Veri. q. 1. 5. 12^{m}. Rectitudo 1. 2. 3. 4.

15 In nullo iuſtitia naturalis totaliter corrumpitur, ſed diminuitur per peccatũ. Nec eſt idẽ, quod habilitas ad gratiam. 2. d. 30. q. 1. 1. 3^{m}./. Ma. q. 2. 11. 14^{m}./. 12. c./. 1^{m}. * Sanitas 7. Via 2. Virtus. 225. Vanit. 19. 22.

16 Iuſtitia propriè, eſt ſemper ad alterum ſuppoſitum, ſed metaphoricè eſt ad ſe, ſm diuerſas partes. 22æ. q. 57. 2. c./. 4. o. q. 58. 1. 2. 8. c./. 3^{m}./. 9. c./. q. 59. 1. c./. 3. 2^{m}./. q. 67. 3. c./. q. 106. 3. 1^{m}./. q. 122. 1. c./. Veri. q. 1. 7. 12^{m}.

17 Iuſtitia legalis, eſt ſpecialis uirtus, habens ſpeciem ex hoc, ꝙ intendit, ad bonum cõe. Sed dicitur uirtus generalis, & non differens ſubiecto, ſed ratione, a qualibet uirtute, ratione actus eius. 22æ. q. 81. 8. 1^{m}./. 3. d. 9. q. 1. ar. 1. q. 2. c. $prin^{o}$. Eth. lec. 2. fi.

18 Iuſtitia legalis, inquantum reſpicit bonum cõe, ut propriũ obiectum, eſt uirtus ſpecialis ſm ſuam eſſentiam. Et ſic eſt in principe principaliter, & quaſi architectonice, ſed in ſubditis eſt ſecundario, & quaſi miniſtratiue. Sed eſt generalis cauſaliter, & ſecundum uirtutem ſuam, inquantum ordinat actus omnium uirtutum ad bonum cõmune. 22æ. q. 58. 6. c./. q. 60. 1. 4^{m}./. Ethi. 5. lec. 2. fi.

19 Vindicatio & obſeruantia, ſunt partes ſubiectiuæ iuſtitiæ generæ. 3. d. 33. q. 3. ar. 4. q. 1. c.

20 Nulla pars iuſtitiæ, reſpicit offenſam præcedentem, niſi iuſtitia uindicatiua. 4. d. 15. q. 1. ar. 1. q. 2. c.

21 Vindicta quæ fit auctoritate publicæ poteſtatis, ſm ſentẽtiã iudicis, pertinet ad iuſtitiam cõmutatiuam: ſed quã quis fa-

eſt proprio motu, non tamen contra legem, uel quam requi rit a iudice, pertinet ad uindicatiuam uirtutem, iuſtitiæ adiunctam. 22æ.q.80.1^{m}.

22 Virtutes autē adiunctæ ſeu annexæ iuſtitiæ, ſēm Tulliū ſunt ſex. ſ. religio, pietas, gratia, uindicatio, obſeruātia, & ueritas Sed ſēm Macrobium ſunt ſeptem. ſ. duæ primæ prædictæ, innocentia, amicitia, concordia, affectus, & humanitas. Et ſēm alios ſunt quinque ſ. obedientia, diſciplina, æquitas, fides, & ueritas. Et ſēm Andronicum, ſunt nouē. ſ. bona cōmutatio, legiſpoſitiua, eugnomoſina, euſebia, euchariſtia, ſanctitas, liberalitas, benignitas, & uindicatiua. 22æ.q.60.3.o./.q.99.5.5^{m}./.22æ.q.58.11.1^{m}./.2^{m}./.q.80.o./.q.122.1.c./.3.d.33.q.3.4.o. Aequitas 1.

23 Religio eſt potiſſima pars iuſtitiæ, ſecunda uero eſt pietas. 22æ.q.122.1.c.

24 Iuſtitiæ correſpondet donum pietatis. 22æ.q.121. prinº.

25 Species iuſtitiæ particularis duplex. ſ. iuſtitia cōmutatiua, & iuſtitia diſtributiua. 1ª.q.21.1.c./.12æ.q.60.3.1^{m}./.22æ.q.61.1.o./.2.d.27.3.c./.3.d.33.q.3.ar.4.q.5.o./.4.d.46.q.1.ar.1.q.1.o.

26 In pertinentibus ad iuſtitiā, omne ſuperfluū dicitur lucrū, & omne minus dicitur dānum: quia iuſtitia prius fuit exercita & cōiuſ exercetur in uolūtariis cōmutationib', in quibus hæc proprie dicuntur. 22æ.q.58.11.3^{m}.

27 Periculū eſt diuerſa ſentire & opinari, præcipue in illa parte iuſtitiæ, quæ cōmutatiua dicitur a philoſophis, & in iſta parte eiuſdem, quæ uitium uſuræ cohibet. Opuſ.73 prinº.

28 Iuſta & bona formaliter, ſunt eadem ſemper & ubique, non autem iuſta & bona materialiter. Ma.q.2.4.13^{m}.

Materia. 29 Materia iuſtitiæ particularis duplex. ſ. materia proxima, ut paſſiones, & operationes, & materia remota. ſ. res exteriores. 22æ.q.58.8.c./.9.2^{m}./.3.d.33.q.1.ar.2.q.3.c./.3^{m}. ✱ Aduocatus.7. Affinitas.7.8.9.10. Andragathia.

30 Iuſtitia particularis, habet materiam ſpecialē ſ. operationes exteriores, quæ ſunt ad alterū. 12æ.q.60.2.c./.q.61.3.c./.q.100.2.c./.22æ.q.58.8.c./.10.11.c./.q.59.1.1^{m}./.3.c./.q.60.3.3^{m}./.q.61.3.c./.q.79.1.3.c./.3.q.85.3.1^{m}./.3.d.9.q.1.ar.1.q.4.c./.d.33.q.2.ar.2.q.3.o./.ar.4.q.3.c./.4^{m}./.Eth.2.le.8.meº.b F

31 Quicquid eſt materia exterior aliarum uirtutum, poteſt eſſe uia etiā iuſtitiæ particularis: non autem econuerſo. Nec ſic eſt de materia proxima. 3.d.33.q.2.ar.2.q.3.3^{m}.

32 Iuſtitia materialiter utitur actibus omnium uirium, ut per eas reddat cuilibet ſuum. 4.d.15.q.4.ar.1.q.2.c.

33 Iuſtitia particularis, non eſt circa paſſiones animæ, ſed iuſtitia legalis eſt circa eas, licet principalius ſit circa operationes exteriores. 22æ.q.58.9.o./.4.d.15.q.1.ar.1.q.2.2º.

34 Materia iuſtitiæ, non eſt ille ad quem eſt iuſtitia, ſed res quæ diſtribuuntur uel cōmutantur. 3ª.q.85.3.1^{m}.

35 Eadē eſt materia remota iuſtitiæ cōmutatiuæ, & iuſtitiæ diſtributiuæ, nō autē materia propria. 22æ.q.61.3.o. ✱ Bonitas 214. Cōdēnatus. Contrapaſſum.1. Diuitiæ.1.3. Epieceia.8. Expellere. Iſtrionatus. Iudicium 4. Ius.1.2.3.12. Laqueus. Latro 2. Lex.61.83.168.&c. Præceptū.51.108.109. Simonia 13. Statutum.2. Teſtis.6. Verbum.23. Virtus.41.

Subiectū. 36 Iuſtitia quo ad legem regulantem, eſt in ratione, uel in intellectu, ſed quo ad imperium quo opera regulantur ſecundū legem, eſt in uoluntate. 1ª.q.21.2.1^{m}. ✱ Amicitia.7.8.9. Aperitio.2. Iudex.1.2.3. Princeps.3. Regnū.2. Sanitas.7. Tributū.

37 Iuſtitia eſt in uoluntate ſubiectiue. 1ª.q.21.1.1^{m}./.2.1^{m}./.12æ.q.56.6.c./.q.57.1.c./.q.61.2.c./.q.66.1.4.c./.q.85.3.c./.22æ.q.55.8.c./.q.58.4.o./.5.2^{m}./.8.1^{m}./.9.12.c./.q.100.1.2^{m}./.3ª.q.85.4.c./.3.d.27.q.1.3.5^{m}./.d.33.q.2.ar.1.q.3.3^{m}./.ar.4.q.3.o./.4.d.14.q.1.ar.3.q.1.c./.d.17.q.1.ar.2.q.1.c./.d.33.q.3.1.c./. Ma.q.4.5.4^{m}./. Vir.q.1.5.c.fi./.q.5.1.c.fi./. Ethi.5.lec.1.prinº.b.fi. Subiectiuè.

38 Omnes partes iuſtitiæ, & omnia oppoſita earum, ſunt ſubiectiue in uoluntate. 22æ.q.100.1.2^{m}.

39 Iuſtitia pro ſtatu rectitudinis omnium partium hominis, originaliter eſt in uoluntate: ſed eſt in aliis partibus animæ, quaſi rectificatis, ut in ſubiecto. 4.d.17.q.1.ar.1.q.1.1^{m}.

40 Iuſtitia, per redundantiam, eſt in qualibet poᵗ animæ imperando, non autem eſſentialiter. 22æ.q.58.8.1^{m}.

41 Iuſtitia & charitas, ſunt eſſentialiter in beatis: non autem patientia, ſed tantum ſecundum fructum. 22æ.q.136.1.1^{m}./.Pl.9.meº.m.A./.Pſ.18.fi.f.F.

Actus. 42 Reddere unicuiq; quod ſuū eſt, eſt proprius actus iuſtitiæ, nec cōuenit alii uirtuti, niſi inquātū cōiungitur iuſtitiæ. 1ª.q.21.1.c./.22æ.q.58.11.o./.q.66.3.5.c./.q.101.3.c./.2.d.27.3.c./.3^{m}./.d.44.q.2.1.c. ✱ Abrahā.24. Acceptio.6. Aduocatus.9. Alienū.7. Amor.147. Angelus.226. Annihilatio.13. Appellare.1. Auaritia.25. Campſoria.7.9. Confeſſio.1.3. Correctio 4. Diſpēſatio.11. Doctrina.11. Dominiū.16. Electio.12. Eleemoſyna.7. Excōicatio 5.10. Expellere. Flagellū 3. Fortitudo.22.52. Furtū.2.5. Gloria.23. Hæreſis.29. Incarcerare. Ingratitudo.8. Ira.43.45.66.77.83. Iudicium 1.2.3.4.7.18.&c.21.&c 33.&c.45.&c. Iuramentum.7. Ius 1.2.3.12.

43 Facere bonū & declinare a malo, ſunt quaſi partes integrales iuſtitiæ particularis, generalis & legalis, ſed diuerſimode. 22æ.q.79.1.o./ pſ.33.meº.n.K./.pſ.36.fi.t.B. ✱ Iuſtus.1. Latro 2. Legiſlator.4. Legiſpoſitiua.2. Lex.61.83.87.91.168.&c. Libertas.7. Maledicere.1.5. Merces.5. Meritum.1.11.66.94. Miles.9. Miraculū 43. Mors.3. Mutuū 2.4. Negotiatio.12. Obedientia.3.41. Opera 10.53. Oratio.22. Paſſio.88. Paulus.17. Pax.17.26. Peccatū.14.258.430. Pedagia. Pœna.11.35.64. Periuriū.2. Porta.1. Præceptum.51.108.109.110.131.139. Princeps.13.17.29. Punitio.1. Remiſſio. Reſtitutio.1.13.14. Retributio.1. Sacrificium.14. Sanctitas.1.7.

44 Actus omnium uirtutum, pertinent ad iuſtitiam legalē, inquantum ordinat eos ad bonum cōmune. 12æ.q.61.5.4^{m}./.22æ.q.58.5.c./ q.102.1.3^{m}.

45 Vſus rectæ rationis, maxime apparet in iuſtitia, & uſus indebitus in uitiis oppoſitis iuſtitiæ. 22æ.q.55.8.c.

46 Dare inæqualia æqualibus ex debito, eſt contra iuſtitiam, non autem dare ſiue debito, ex liberalitate. 1ª.q.65.2.3^{m}./.Poª.q.3.16.19^{m}./.Ro.9.le 3. prinº. A.&c. ✱ Satisfactio.1. Seruitus 11.14. Vendere.7. Vita.45.46.

47 Quando actus iuſtitiæ, eſt ſui ad alium, æqualitas conſtituitur in faciente: ſed in paſſo iniuſtū conſtituitur, quando eſt alterius ad alterū. 4.d.15.q.1.ar.1.q.2.c.

48 Actus iuſtitiæ eſt laudabilis & meritorius, ſicut etiam actus aliarum uirtutum 2.d.27.3.3^{m}.

49 Opus iuſtitiæ noſtræ, inquinatur quadrupliciter. ſ. p peccatū mortale, per negligentiam, per prauam intentionem, & per ſuperbiam. Iſa 64.B.

50 Iuſtitia corrumpitur dupliciter ſ per aſtutiam ſapientis, & per uiolentiam potentis. Iob.8. le.1.m.º.l.

51 Iuſtitia legalis, eſt quælibet uirtus, differens tantum ratione. Nec tamen quælibet actus uirtutis, eſt actus eius, ſed tantum ordinatus ad bonum commune. Ver.q.28.1.c. Compa.

52 Sola iuſtitia inter alias uirtutes, importat rationem debiti. 12æ.q.99.5.1^{m}. ✱ Acceptio.6. Andragathia.

53 Virtus exiſtens ad alterum, dupliciter deficit a ratione iuſtitiæ. ſ. deficiendo a ratione debiti, uel a ratione æqualis. 22æ.q.80.c. ✱ Angelus.226 Ars.24. Auaritia.25.26.27. Beatitudo.151.167. Bellum.5.&c. Beneficium.3.&c. Curioſitas. Difficile.14. Epieceia.3.4.5.6.8. Aequalitas.8. Fides.91.118.146. Fortitudo 22.52. Hæreſis.29. Honor 24. Humilitas.21. Ingratitudo.8. Iniuſtitia.1.9. Innocentia.5.7. Iuſidiæ. Iudicium.1.2.3.4.7.

54 Omnis uirtus, inquantum exequitur præceptum legis, habet rationem iuſtitiæ Ro.le.8.mº.E. ✱ Lex.2. Lætitia.4.5. Liberalitas.9.18.&c. Magnanimitas.24. Medium.25.&c. Meritum.94. Miraculum.43. Miſericordia.38.&c. Obedientia.3.20.41.

55 Modeſtia circa res exteriores, attendit ſolam moderationem: iuſtitia uero, attendit debitum. 22æ.q.143.3^{m}.

56 Pietas eſt ad patriam, ut ad principium noſtri: iuſtitia uero legalis reſpicit bonum patriæ, ſecundum q eſt bonum commune. Ideo iuſtitia legalis magis habet quòd ſit uirtus generalis, quàm pietas 22æ.q.101.3.3^{m}./. Pietas.3.4. ✱ Omiſſio.1.&c. Pœnitentia.5.6.7.8.10.

57 Iuſtitia legalis mouet per imperium ad ſuum finem, omnes alias uirtutes morales. 22æ.q.58.6.c.

58 Iuſtitia attendit debitum unius hominis ad alium, ceteræ uero uirtutes, attendunt debitum, inferiorum uirium ad rationem. 12æ.q.100.2.2^{m}./.22æ.q.57.1.c. ✱ Pietas.18.19. Prudentia.71.76 Res.2.

59 Iuſtitia eſt circa operationes ad alterum, ſub ratione debiti legalis, amicitia uero, ſub ratione debiti moralis, uel beneficii gratuiti. 22æ.q.23.3.1^{m}.

60 Iuſtitia poſt prudentiam, nobilior eſt omni alia uirtute morali, deinde fortitudo, & poſt has temperantia. 12æ.q.66.1.c./.4.o./.q.68.7.c./.22æ.q.58.12.o./.q.123.12.o./.q.141.8.o./.q.181.1.1^{m}./.3.d.35.q.1.ar.3.q.1.c./.4.d.33.q.3.3.c./.Vir.q.5.3.c.

¶ Immo iuſtitia abſolutè nobilior eſt omni alia uirtute morali 22æ.q.58.12.o./.q.181.1.1^{m}./.3.d.35.ar.3.q.1.c. Reſpº. ſicut. Prudentia.8.

61 Iuſtitia & fortitudo ſunt ſimpliciter digniores temperantia, quia de meliori bono ſunt. ſ. cōmuniori: ſed eſt econuerſo ſecundum quid: quia temperantia, eſt circa difficilius, & frequentius. 22æ.q.141.8.o./.q.142.3.1^{m}.

In

62 Iuſtitia & temperantia, numquàm ſumuntur in malo, ut prudentia: quia important æqualitatem, qua laus eſt uirtutis. 22æ.q.55.1.1m.

63 Nô pôt eſſe uera adæquatio, ubi non eſt uera ratio iuſtitiæ, ſed aliquis iuſtitiæ modus. 4 d.14.q.1.ar.1.q.[illegible].c.prin°.

Original. 64 Originalis iuſtitia ſtat et hoc, φ corpus ſubiiciebatur animæ, & potentiæ inferiores, ſubiiciebantur rationi, & ratio ſubiiciabatur deo. 1a.q.94.1.c fi./ 2.4.c./.q.95.1.2.3.c./.q.96.1.c /.q.100.1.2m./.12æ.q.81.5.2m./.q.82.3.c./.q 85.3 5.c./.q.89.3.c./.22æ.q.61.2.c./.q.163.1.c./.q.164.1.c./.3a.q.27.3.a/.2.d 20.q.2.3.c./.d.21.q.2.1.2m./.3 c./.d.23.q.2.3.a./.3m./.d.30.q.1.1 c./.3.d.16.q.1.1.a/.d 32.q.2 1.c/.d.33.q.1.1.c./.3.2m./.3m./.4m./.Cont.4.c°.52./.Veri.q.18.6.10m./.q.24.12.c.fi/.q 25.6.6.c./. Ma.q.3 7 c.fi/.q.4.1.c./.6.4m./.7.5m./.8.c./.q 5.2.c./.13m / q.7.7.c./.Anima.8.c fi./ 8m./.Opuſ.3.c°.155./.191./.192/.Ro.4.lec.1.fi.B./.c°.3.lec.3.fi.F./.Eph.5.lec.6.prin°.E * Adam.44.

65 Originalis iuſtitia, erat iuſtitia naturalis, non quaſi cauſata ex principiis naturæ: ſed quaſi propaganda cum natura. 1a.q.100.1.c./.3m./.12æ.q.81.2.c./.Cont.4.c°.52./.81.prin°./.Ro.5.lec.3.m°.B. * Auerſio.20. Beatitudo 151.167.

66 Rectitudo uoluntatis, eſt quaſi formale, in originali iuſtitia: rectitudo autem aliarum potentiarum, eſt quaſi materiale eius. 2.d.32.q.1 1.2m./.Ma.q.3.7.c.fi. * Bonitas.199. Deus.198. 387. Fomes. 1, 6. 7. Generatio. 49. Mors. 1. Naturale 14.

67 Originalis iuſtitia, non poterat aſſe, ſine gratia gratumfaciente. 1a.q.100.1.2m /. Ma.q.4.2.17m./.q.3.1.13m./.5.11m.

68 Originalis iuſtitia, prius erat in eſſentia animæ, quam in potentiis eius. 12æ.q.83.2.2m /. Veri.q.25.6.c./. Ma.q.4.4.1m.

69 Et prius erat in uoluntate, quàm in aliqua alia potentia. 12æ.q.82.3.c./. Veri.q.25.6.c./. Ma.q.3.3.c.fi.

70 Iuſtitia gratuita, eſt potentior iuſtitia originali, in omni effectu per ſe. 2.d.32.q.1.2.2m.

71 Excluſio penalitatum, non erat effectus per ſe originalis iuſtitiæ, inquantum iuſtitia, ſed inquantum communa. 2.d.32.q.1.2.2m.

72 Originalis iuſtitia, reſtituitur per baptiſmum, quo ad ſuum formale: non autem quo ad eius materiale. 2.d.32.q.1.1.1m./. Veri.q.24.12.c./.Ma.q.4 2.18m./.6.4m. * Peccatum.143.283.&c. 302.312.31 1.336.364.

Du^m.303^m. 73 Iuſtitia diſtributiua, eſt in deo: non autem iuſtitia cōmutatiua. 1a.q.21.1.0./.4.d.46.q.1.ar.1.q 5.0./.Cont.1.c°.93.

74 Iuſtitia dei, eſt ueritas. 1a.q.21.2.0./.4.d.46.q.1.ar.1.q.3.0. * Adulterium.9. Ala. Amor.89.

75 Iuſtitia dei duplex. ſ. condecentia bonitatis eius, & retributio pro meritis. 1a.q.21.1.3m./.1.d.43.q.2.2.4m./.4 d.15.q.1.ar.3.q.4.c./.d 46.q.1.ar.1.q.1.0./.q 2.ar.2.q.2.1m. * Angelus.287.595. Anima.233. Annihilatio.13.14. Ars.24.

Du^m.303^m. 76 Oppoſitum uidetur dicere. 12æ.q.100.8.2m./.22æ.q.104.4.2m. Reſp°. ſicut Du°.498°. * Auxilium.7.

77 Iuſtitia dei duplex. ſ. ordinatio uoluntatis eius in eo, & ut determinatur in aliquo opere creato. Secundo modo deus agit præter iuſtitiam eius: non autem primo modo. 1.d.43.q.2.2.1m. * Beatus.49. Character.26.

78 Iuſtitia dei eſt principium diſtributionis, ut efficiens: ſed bonitas eius, ut finis. 4.d.46.q.1.ar.1.q.2.1m./.2m. Con.2.c°.28. * Corpus.32. Damnatio.22.23.24. Demon.26.85. Deus.375.&c.448. Diſpenſatio.12. Donum.38.

79 Iuſtitia dei dicit ordinem creaturarum inter ſe, & ad deū, ſed uoluntas eius, dicit tantum ſecundum. Ideo differunt ratione tantum. 4.d.46.q.1 a.1.q.1.c. * Electio.22. Gloria.23. Hæreſis.105. Incarnatio.8.

80 Iuſtitia dei præſupponit rationem bonitatis eius, & dicit ſpecialem actum communicationis: non autem bonitas eius, niſi in generali: ſed dicit perfectionem naturæ eius. 1a.q.21.1.4m./.4.d.46 q.1.ar.1.q.2.0. * Iudas.4.

81 Totus ordo iuſtitiæ dei, reducitur originaliter ad uoluntatem dei. 3a.q.46.2.3m./.4.d.46.q.1.ar.2.q.1.c.

Du^m.303^m. 82 Ordo uniuerſi demonſtrat iuſtitiam dei, ſicut ordo cuiuſlibet multitudinis, demonſtrat iuſtitiam ſui gubernantis. 1a.q.21.1.c. * Iudicium.40. Iuſtificatio.3.5.6.31.44. Iuſtus.1. Leuiatan. Libertas.7. Manus.4.

83 Deus non poteſt agere, niſi iuſta: tamen non agit ea neceſſitate iuſtitiæ: quia non determinatur ad aliquid agendū. 2.d.43.q.2.2.0./.L./.Cont.2.c°.28./.29./.Po2.q.1.5.c. * Miſericordia.8.&c. Oratio.53.

84 Deus non agit iuſtius cum uno, quàm cum alio, ex parte dei, nec ex parte effectus. 4.d.46.q.1.ar.2 q.4.0. * Paſſio.88.

85 Deus poteſt agere præter iuſtitiam. ſ. præmiando ultra meritum, & puniendo citra condignum: ſed non poteſt agere contra iuſtitiam, de potentia ordinata. 12æ q.112.3.1m./.4 d.46 q 1.ar.2.q.1.2m /.q.2 0./.Veri.q.23.1.4m.

86 Deus poteſt ſine peccato hominis, ſubtrahere ei iuſtitiam gratuitam, ſalua iuſtitia dei: non autem iuſtitiam naturalem, manente natura. Ma.q 6.2.17m. * Peccatum.158. Pœna 89 Præſumptio 2.11. Pulchritudo.14.

87 Saluare Iudam, eſt contra præſcientiam dei: non autem contra iuſtitiam eius: ſed damnare Petrum, eſt contra utrūque. 4.d.46.q.1.ar.2.q.2.3m.

88 Opus dei, non dicitur iuſtum tantum: quia uolitum a deo: ſed etiam quia debitum, ſecundum ordinem unius creaturæ ad aliam 4.d.46.q.1.ar.2.q.1.0./.Con.1.c°.29. * Purgatorium.5. Reſurrectio.54. Timor.20. Tribulatio 32. Via.2. Vſura.193.

89 Prouocat deus ad iuſtitiam, tria ponens ſ. primo ponens iuſtitiæ rectitudinem: ſecundo ponens afflictorum expectationem, proponens ipſam expectationem, expectantium deſiderium, & deſiderii aſſiduitatem: tertio ponens iuſtitiæ utilitatem. Iſa.26. prin°.K.

90 Hominis ad deum, ſerui ad dominum, patris ad filium, nō eſt iuſtitia, niſi ſecundum ſimilitudinem. 12æ q.114.1.c./ 22æ.q.57.4.c./.q.58.7.3m./.3a.q.85.3.c./.2m./.2.d.44.q.2.1.c./.3.d.9.q.1.ar.1.q.4.0./.4.d.14.q 1.ar.1.q.5.c./.1m./.d.15.q.1 ar.3.q.4.c./.d 46.q.1.ar.1.q.1.c./.4m /.Ethi.5.lec.11.me°.d &c.

91 Oppoſitum uidetur dicere. 1a.q.4.3.4m./.Cont.1.c°.29. Du^m.303^m
Reſp°. ſicut Dubio 471°.

Quid. 1 IVSTIFICATIO nominatur a iuſtitia, ut dicit rectitudinē ordinis hominis ad deum, & partium hominis inter ſe, nō autem a iuſtitia particulari, uel legali. 12æ.q.100.2.1m / q.113.1.0./.3.d.33.q.1.ar.1.q.3.3m./.4.d.17.q.1.ar.1.q.1.c./.Veri.q.28.1.c./ 2m.

2 Iuſtificatio potius nominatur a iuſtitia: quia iuſtitia dicit generaliter totam rectitudinem, quam a charitate uel fide: quia dicunt ſpecialem rectitudinem. 12æ.q 113.1.2m./. Veri.q.28.1.3m. * Baptiſmus.70. Eugnomoſina Miraculum.14.

3 Iuſtificatio potius nominatur a iuſtitia, quàm a gratia, uel a charitate; quia eſt effectus proximus iuſtitiæ, earum autem eſt effectus remotus. 4.d 17.q.1.ar.1.q.1.3m.

4 Iuſtificatio proprie eſt factio iuſtitiæ, quo ad habitum, uel eſt executio actus eius: ſed improprie, eſt ſignificatio, uel diſpoſitio eius. 12æ.q.100.12.0.

5 Iuſtificatio impii eſt motus mentis, quo anima a deo mouetur de ſtatu peccati, ad ſtatum iuſtitiæ 12æ.q.113.1.6 c.

6 Iuſtificatio in fieri, dicit motum ad iuſtitiam, ſed in facto eſſe, ait effectus eius formalis. 12æ.q.113.5.c./.4.d.17.q.1.ar.3.q.1.3m.

7 Iuſtificatio fit in inſtanti. 12æ.q.113.7.0./.8.c./.4.d.5.q.2.ar.2.q.5.1m./.d.17.q.1.ar.5.q.3.0./.Veri.q.26.3.12m./.q.28.3.10m./.19m./9.0.

8 Iuſtificatio eſt remiſſio culpæ, & conſummatio bonorum operum. 4.d.17.q.1.ar.1.q 1.0.

9 Tota iuſtificatio impii, originaliter conſiſtit, in infuſione gratiæ: quia per eam, & per liberum arbitrium mouetur, & culpa remittitur. 12æ.q 113.7.c./.8.b.

Diff 10 Iuſtificatio non quidem ſimpliciter, ſed iuſtificatio impii, eſt idem quod remiſſio peccatorum. 12æ.q.113.1.0./.6.2m./.4.d.17.q.1.ar.1.q.1.0./. Veri.q 28.1.0. * Mandatum. 2. Miraculum.14.

11 In iuſtificatione impii, infuſio gratiæ, & remiſſio culpæ, ſunt unus actus numero ſecundum ſubſtantiam: ſed diſtinguuntur ſecundum terminos. 12æ.q.113.6.2m.

12 In iuſtificatione, infuſio gratiæ, & remiſſio culpæ, ut mutationes, differūt realiter: ſed ut mot⁹, ſunt idē. Veri.q.28.6.0.

13 Vocatio dicit auxilium dei mouentis interius, & excitantis mentem ad deſerendum peccatum. Ideo non eſt remiſſio peccatorum, nec eſt iuſtificatio: ſed eſt cauſa eius. 12æ.q.113.1.3m.

14 Vocatio pertinet ad motū in gratiā: ſed iuſtificatio reſpicit eſſe, conſequens terminum motus. ſ. eſſe iuſtū. 1.d.41.2.3m.

15 Vocatio duplex. ſ. exterior, ut uocatur per prædicationem, interior non pertingens ad finem ſuum, ex uocatione [illegible] aliquis inſtinctus uel motus ad bonum, a deo immiſſus, & interior cum fine, quando. ſ. aliquis audit uocantem, & uenit ad Chriſtum. Prima uocatio eſt diſpoſitio ad iuſtificationē: alia eſt uia ad eam: tertia differt ab ea, ſola ratione; quia uocatio reſpicit infuſionem gratiæ; iuſtificatio autem reſpicit terminum ad quem. 1.d.41.2.3m./.4.d.17.q.1.ar.1.q.2.0./.Ro.lec.4.me°.D./.c°.8.lec.6.b.C./.Gal.lec.4.me°.d.

Opera 1°. 16 Iuſtificare impium eſt maius, quàm creare cęlum, uel terram, ratione termini, & repugnantiæ, ſed eſt econuerſo, ratione modi. 12ᵉ.q.113.9 o./. 3ª q 43.4.2ᵐ./.4.d.17.q.1.ar.5.q.1.1ᵐ /.d 45 q.2 a°.1.q.3.2ᵐ./.Io.14.lec.3.fi.e.B.

17 Iuſtificare eſt maius ſm quantitatem proportionis, quàm glorificare, ſed abſolute eſt econuerſo, ſicut gloria maior eſt quam gratia. 12ᵉ.q.113.9.o. * Baptiſmus.70. Creatio.47. Miſericordia.11.12.31.45.46. Pulchritudo.11.

18 In iuſtificatione impii, remiſſio peccatorum prior eſt naturaliter, infuſione gratiæ, ſecundum ordinem cauſæ materialis, ſed econuerſo ſecundum alias tres cauſas.12ᵉ.q.113.8.o./ 4.d.17.q.1.ar.4.q.1.o./ q.2 ar.5.q.1.2ᵐ./. Veri.q.28.7.o./.8.c.fi.

19 In iuſtificatione impii, motus fidei eſt primus. 12ᵉ.q.113.4.c./.2.d.25.4.4ᵐ./.d.27.4.1ᵐ./.3.d 30.5.2ᵐ./.4 d.14.q 2.4.3ᵐ.d.17.q.1 ar.3.q.3.c./.Ro.3.lec.3. prio°.I./.c°.4.lec.1.m°.B. * Sanitas.7.

20 In iuſtificatione, prior eſt ordine naturæ infuſio gratiæ, ſecundo motus fidei in deum, tertio motus contra peccatū, quarto remiſſio culpæ, licet omnia ſint in eodem inſtanti. 12ᵉ q.113 7.c.fi./.8.o./.3ª.q 85.6.c./ 3ᵐ./ 4 d.14.q.1. ar.2.q.2.o./.d.17 q 1.ar.4.q 2.o./.q.3.c. Veri.q.28.2.10ᵐ./.11ᵐ./.6 o.

21 In iuſtificatione, motus liberi arbitrii in peccatum, eſt prior motu eius in deum, ordine materiæ, ſecundum alias autem tres cauſas, eſt econuerſo.12ᵉ.q.113.8.c /.3ª.q.85.6.c./.2ᵐ./.4.d.17.q.1.ar.4.q.3.o./. Veri. q.28.8.c.

22 Motus liberi arbitrii contra peccatum in iuſtificatione, prior eſt infuſione gratiæ, ordine materiæ, ſed eſt econuerſo, ordine formæ. 12ᵉ.q.113.8.o./. 4.d.17.q.1.ar.4.q.2.o./. Veri q.28.8.o.

23 Vnus & idem motus eſt, in quo gratia infunditur, qui eſt diſpoſitio ad gratiam, ſecundum quòd eſt a libero arbitrio, & meritorium ſecundum quòd informatur gratia. Et ſimile eſt in motu contritionis, in quo primo iuſtificatur impius.2.d.5.q.2 1.c.

24 In iuſtificatione impii, ſunt duo termini motus.ſ. terminus a quo.i.remiſſio culpæ.ſ.renouatio, & terminus ad quē .i.infuſio gratiæ. Titom.3.le.1.fi.H.

requiſita.25 Infuſio gratiæ, requiritur ad iuſtificationem: in ipſa.n.tota impii iuſtificatio originaliter conſiſtit.12ᵉ.q.113 2.o./.7.c./.4.d.17.q.1.ar.3.q.1.o./. Veri.q.28 2.o./.4.1ᵐ./. Eph.5.le.5.fi.

26 Requiritur etiam remiſſio culpæ & nouitas uitæ per gratiā. 12ᵉ.q.113.1.6.o./.4.d.17.q.1.ar.3.q.5.o./. Opuſ. 60.c°.22. * Gratia.55.&c.121.174.&c. Prophetia.41. Virtus.23.

27 In habentibus uſum rationis, præparatio qua homo facit quod in ſe eſt, requiritur ad iuſtificationem, non autem in carentibus uſu rationis. 4.d 17.q.1.ar.2.q.1.o./.d.20.ar.2.q.2.c./. Quol 5.2.fi./. Quol.6 6.1ᵐ. Gratia.55.56.

28 Hæc præparatio, eſt per efficacem diſplicentiam peccati, & per affectum & feruens deſiderium ad deum. Ideo ſequitur infuſio gratiæ & iuſtificatio. 4.d.17.q.1.ar.2.q.2.o./.q.2.ar.5.q.1.c.

29 Non oportet ſemper, quòd hæc præparatio, tempore iuſtificationem præcedat: quia omnis actus humanus a principio poteſt eſſe ſufficienter intenſus. 4.d.17.q.1.ar.2.q.1.c./.1ᵐ.

30 In habentibus uſum rationis, requiritur ad iuſtificationē, motus liberi arbitrii conſentientis, non autem cauſantis. 12ᵉ.q.113.3.o /.ar.5.6.c./.3ª.q.86.6.1ᵐ./.2.d.27.2.7ᵐ /.4.d.17.q.1.ar 3.q.2.o./. Veri. q. 28. 3.o./.4 c./.Io. 4.le.2. Eph.5.lec.5.fi.

31 Ad iuſtificationem impii, requiritur duplex motus liberi arbitrii.ſ.deteſtatio peccati, & deſiderium iuſtitiæ dei.12ᵉ.q.113.5.o./.7.2ᵐ./.3ᵐ./.3ª.q.86.2.c./.4.d.17.q.1.ar.3.q.4.o./. Con.3.c°.158./. Ve.i.q.28.5.o.

32 Ad eam requiruntur quatuor.ſ.infuſio gratiæ, motus liberi arbitrii per fidem in deum deteſtatio peccati, & remiſſio culpæ.12ᵉ.q.113.6.o./.3ª.q.86.6.1ᵐ./.2ᵐ./.q.88.2.c./.4.d.17.q.1.ar.3.q.5 c./. Con.4.c°.72./.Io.4.fi./.Eph.5.lec.5.fi.

33 Requiritur etiam motus fidei, & concurrit charitas, timor, & humilitas.12ᵉ.q.113.4.o./.3ª.q.86.6.1ᵐ./.2ᵐ./.2.d.26.4.4ᵐ./.3 d.30.5.2ᵐ./.4 d.17.q.1.ar.3 q.3.o./. Veri.q.28.4 o.

34 Timor filialis, requiritur ad eam ſubſtantialiter, timor uero ſeruilis, requiritur ad eam, ut diſpoſitio præuia. Veri. q.28.4.3ᵐ.

35 Actus miſericordiæ, operatur contra peccatum dupliciter.ſ. uel per modum ſatiſfactionis, uel per modum præparationis. Primo modo actus miſericordiæ ſequitur iuſtificationem, ſecundo uero modo præcedit eam, uel concurrit cum aliis uirtutibus requiſitis. 12ᵉ.q.132.4.1ᵐ.

Cauſa. 36 Deus eſt principalis cauſa iuſtificationis, Paſſio Chriſti, eſt cauſa meritoria, Sacramenta eccleſiæ, ſunt cauſa inſtrumentalis, fides uero, eſt coniungens inſtrumentum cauſæ principali. 3ª.q.64.3.c./.4 d.1 q.1.ar.4.q.1.a fi./.q.3.o./. Veri.q 28.4.c./.q.29.4.1ᵐ./.2ᵐ. * Baptiſmus.16.19.161. Gratia.121. Lex.104. Miſericordia.11 12.31.45. Pęnitentia.11. Sacramentum.133. Saluari.11. Sanitas.7.

37 In iuſtificando, deus non indiget inſtrumentis, ex parte ſua, ſed propter congruitatem ex parte hominis iuſtificandi, utitur ſacramentis, ut inſtrumentis.4.d.1.q.1.ar.4.q.1.c.fi./. Veri q.27.4.16ᵐ.

38 Non eſt inquirenda ratio, quare deus aliquos iuſtificet, & liberet a peccato, & alios relinquat in peccatis: nullam n. ter huius aſſignare poſſumus rationem, niſi diuinam uoluntatem.1ª.q.23.5.c./. 3ᵐ./.7.c./.2ᵐ./.12ᵉ.q.98.3.c.fi./.4.2ᵐ./.q.106.2.3ᵐ./.Got.3.c°.161./.Ro.9.lec.4.prin°.H. &c.

39. Deus, & Chriſtus ſm quod homo iuſtificant nos dupliciter.ſ. per operationē eorum in nos, & ecōuerſo. Veri q.29.4.9ᵐ.

40 Chriſtus ut homo eſt cauſa meritoria, ſed ut deus, eſt cauſa principalis noſtræ iuſtificationis.4.d.1.q.1.ar.4.q.3.1ᵐ./.Veri. q. 29. 4. 1ᵐ./.2ᵐ.

41 Reſurrectio Chriſti, eſt cauſa inſtrumentalis, & exemplaris reſurrectionis animarum.ſ.iuſtificandæ eas. 3ª.q.56.2.o /.q.62.5.1ᵐ./.4.d.43.ar.2.q.1.b.2./. Opuſ.3 c°.247./.249./.Op°.60.c°.22. * Chriſtus.55.

42 Reſurrectio Chriſti, eſt cauſa iuſtificationis, quantū ad terminū ad quem: ſacramenta uero & paſſio Chriſti, quantū ad terminum a quo. 3ª.q.56.2.4ᵐ./.q.62.5.3ᵐ./. 3.d.19. ar.1.q.1.3ᵐ./. ar.3.q.2.3ᵐ./.4. d.1. q.1. a°.4. q.3. 2ᵐ /. Veri.q.29.4 1ᵐ./.Opuſ.3.c° 247 /. Opuſ.60.c°.22./.Ro.4.fi.

43 Iuſtificatio appropriatur attributo miſericordiæ dei, ſicut reuelatio futurorum ſapientiæ eius. 1ª.q.45.6. 3ᵐ./.4.d.17.q.1.ar.1.q.4.o. Attributa.10.18.

44 Iuſtificatio manifeſtat iuſtitiam dei, ſicut cauſam exemplarem, miſericordiam uero, ut cauſam efficientem. Sed bonitas creaturæ, manifeſtat bonitatem dei utroque modo.1ª.q.45.6.3ᵐ./.4.d.17.q.1.ar.1.q.4.2ᵐ.

45 Iuſtificari dicitur triplicitur.ſ. quo ad reputationem, executionem, & cauſam. Sed opera legis iuſtificabant primo modo, & ſecundo: non autem tertio modo. 12ᵉ.q.100.12.c./.3.d.40.3.o./.Ro.2.le.3.prin°.I./.c°.3.le 2.fi./. Gal. 2. le.4. prin°.H./.c°.3. le.4.o.

46 Oppoſitum uidetur dicere quo ad opera legis. 3ª. q. 62.6.1ᵐ./.q.70.4.o. Reſp°. ſicut Dubio.342°./.343°. Da°.Iu'

47 Omnia præcepta ueteris legis iuſtificabant diſponendo, & figurando: non autem cauſando habitum, ſed actum iuſtitiæ.12ᵉ q.99.5.c.fi /.2ᵐ /.q.100.12.o./.3.d.40.3.o

48 Præcepta ceremonialia non iuſtificabant, niſi ex obedientia & deuotione: non conſtituebant iuſtitiam, niſi in generali. Moralia uero iuſtificabant in ſpeciali, ſm generalem iuſtitiam. Iudicialia autem in ſpeciali, ſm ſpecialem iuſtitiam. Sed præcepta legis humanæ, ſm iuſtitiam acquiſitam iuſtificant.12ᵉ.q.98...o./.q.100.12.o./.q.103.2.o./.3.d.40.3.o.

49 Lex noua continet duo.ſ.gratiam principaliter & documenta, & præcepta ſecundario: ratione primi iuſtificat, non autem ratione ſecundi.12ᵉ.q.106.2.o.

50 Iuſtificatio in pueris per ſacramenta, potius attribuitur fidei alienæ, quam charitati. 4.d.1.q 2.ar.2.q.1.1ᵐ.

¶Iuſtinus fuit porclariſſimus hyſtoriographus antiquus Hiſpanus. Opuſ.20.li°.4°.c°.22.prin°. Hiſtoriogr.

1 ¶IVSTVS quilibet eſt ualde mirabilis, ſed maxime Chriſtus: quia opera iuſtitiæ, ſunt maiora, quam miracula cæterorum. Pſal.4.me°.c.F. * Abſcondere.1. Abſoluere.5. Adam.86. Adulterium.9. Aduocatus.7. Afflictio. Amor.32.33.34.50.147. Arbor.1. Bonitas.248.249. Cerrus. Condemnatus. Confirmatio. 11. 49. &c Deſſio. 1. Deſcendere. 3. &c. Epieicces. 8. Dignus

2 Dignitas iuſtorum eſt magna: quia ſoli perueniunt ad beatitudinem. Pſ. 32. me°.L. * Fruitio.10. 11. Gloria.19. &c. Gratia.121.158.

3 Iuſti ſunt nobiliſſimæ partes uniuerſi. Ideo omnia bona, & peccata ſua, & aliorum, proſunt eis. 1ª.q.22. 2.4ᵐ. 23.7.c.fi./.2.d.11.q.1.4.c./. Veri.q.5.7.c /.Ro.8.le.6.prin°./.fi. * Hæreditas.34. Hæreſis.113.&c. Ieiunium.25. Imago.14.42. Inebriari. Iſaach.2.

4 Oppoſitum uidetur dicere, quo ad peccata ſua, & aliorum. 3ª. q. 63. 2. 1ᵐ.fi./.4.d. 17.1.ar.4.q.1.4ᵐ. Reſp°. ſicut Du°.717°. Da°.Iuſ°

5 Iuſti ſpecialiter dicuntur creaturæ dei, duplici ratione.ſ. uel quia permanent in bono in quo creati ſunt, uel propter excellentiam: quia omnis creatura quodammodo eis deſeruit. Ro. 8. lec. 4. prin°. B. * Iudicium. 72. 88. Lex. 28. Licita.

Deus

In La

6 Deus ſpecialiter dicitur Deus iuſtorum tripliciter, ſcilicet ex ſpeciali cura, cultu, & præmio. 1ª. q. 23. 7. c./. 1. d. 18. 5. 6m./. 2. d. 12. q. 1. 4. c./. Ro. lec. 5 princ°. D./. c°. 8. lec. 6. prius°. *Manſuetudo. 4. 9. 10. Miſericordia. 35. 45. Mutuum. 2. Occidere. 14. &c.

7 Soli iuſti dicuntur habere Deum, ſcilicet in hæreditatem in re, vel in ſpe. 1. d. 17. L. 2m./. d. 18. c. 6m./. Opuſc. 3. c°. 261. fi. *Oratio. 85. Paſſio. 28. 96. 98. Pœnitentia. 36. 38. Præceptum. 53. Princeps B. Prudentia. 19. Publicatio. 1. 3.

8 Deus nihil permittit euenire, quod finaliter impediat ſalutem iuſtorum. 1ª. q. 22. 2. 4m / Veri. q. 5. 7. c. *Quies. 5.

9 Chriſtus ſemper eſt præſens iuſtis, vt ſponſus habitu, non autem actu: ſed vt videt, ſcilicet cum cogitant peccata præterita vel peccata eis poſſibilia. 4. d. 15. q. 1. ar. 2. q. 2. 2m. *Reſponſio. Reſtitutio. 18. Rex. 2. 4. 6. Sanctitas. 7.

10 Iuſti odiunt animam ſuam, ſecundum ſenſualitatem, & diligunt eam, ſecundum partem intellectiuam. Sed peccator econuerſo. Pſal 10. fi. d. G. *Sanguis. 7. Sapientia. 9. Satacenia. Saturitas. Seruitus. 18. Siniſtrum. 5.

11 Iuſti dicuntur cerui quia vitant venenum, ideſt peccatum: & quia vadunt per ſpinas vanitatum, ſine læſione delectationis. Pſal. 28. fi. g. I. *Societas. 4. 5. Spes. 24. Stabilis. Templum. 1. 10. 12. &c. Temporale. 3. Teſtis. 14.

12 Iuſti dicuntur cæli, ratione claritatis & præmii. Et dicuntur montes & nubes, quia in eis ſunt maxime iuſtitiæ Dei. miſericordia, & veritas. Opuſc. 3. c° 261. fi./. Pſal. 35. med°. b. *Tormentum. Tribulatio. 13. &c. Verbum. 76. Viſio. 16.

13 Iuſti comparantur oliuæ ratione pinguedinis, & fructus, ſcilicet olei miſericordiæ. Pſal. 51. fi. c.

¶Iuuare. Actio. 74. Bonitas 21. Dæmon 83. Hæreſis. 106. Lex 179. Paſſio 51. Prædeſtinatio. 35. Proximus. 2. Quantitas. 27 Seruitus. 6. Tentare. 15. Verecundia. 8.

¶Iuuencula. Abbatiſſa. 2. Incarnari. 13.

¶Iuuentile Reſurrectio. 31.

1 ¶IVVENTVS triplex, ſcilicet ætatis, peccati originalis, & ſuperbiæ, quia iuuenes ſunt natura iter ſuperbi. Pſal. 24. *Adam. 93. Delectatio. 27. 75. 99. Ætas. 126. Incarnari. 13. Inuidia. 11. Mors. 38. Paſſio. 89. Prudentia. 19. Reſurrectio 31. Scientia. 89. Senectus. 2. Sobrietas. 5. Spes. 35. Verecundia. 8. Vſura. 192.

2 Iuuentus dicitur flos, quia eſt ſignum vitæ futuræ, ſicut flos eſt ſignum fructuum. Pſal. 27. fi. g. H.

LAſt. Clauis. 3. Eucharíſtia. 183. Inſtans. 1. Ordinatio. 1.

¶Labia. Hæreſis. 138. Tremor. 2.

¶Labdc. Aqua. 10.

1 ¶LABOR manualis, ſiue corporalis, vel mechanicus, prohibetur ad literam, tertio præcepto decalogi vt præcepto ſpeciali, ſed miſtice quo ad ceſſationē a peccatis, vt præcepto generali. 2. 2. q. 122. 4. 1m./. 3m./. q. 187. 3. c./. 3. d. 37. ar. 5. q. 2. 2m./. 4. d. 32. ar. 5. q. 2. b./. c./. Matth. 12. prin° a. C.

2 Labor manualis, ordinatur ad quatuor, ſcilicet ad victum, ad otium vitandū, contra concupiſcentias, & ad eleemoſynas. 2. 2. q. 187. 3. c./. 3. 3. c°. 135./. Quo. 7. 17. c./. 18. 7m./. Eph. 4. lec. 9. prin°. I./. 1. Theſ. 4. lec. 1. fi. G. &c./. 2. Theſ. 3. lec. 1. fi./. lec. 2. prin°. G. &c. *Aduocatus. 8. Agricultura. 1. 3. Angelus. 554. Animal. 63. Aureola. 25. Baro. Campſoria. 8. Caſtitas. 31. Cælum. 145. Contemplatio. 16. Conuenientia. 18. Corpus. 45. Delectatio. 41. 73. 75. Delitioſi. Dæmon. 49. Energuminus. 1. 2. Fortitudo. 12. 53. Ieiunium. 27. Indulgentia. 27. Merces. 7. Meritum. 79. Miles. 5. Molliciea. 1. Operarii. Operatio. 22. 23. Opus. 4. Patientia. 6.

3 Labor manualis eſt vtilis ad tria, ſcilicet contra furtum, cōtra cupiditatem boni alieni, & contra turpia negocia pro victu. 2. 2. q. 187. 3. c./. Quol. 7. 17. c./. 18. 7m. *Paulus. 14. Peccatum. 201. 278. Pœna. 25. Perſeuerantia. 2. Præceptum. 65. 66. 234. Quies. 4. 8. Religio. 31. 71. Reſtitutio. 15. Sabbathū 5. &c. Sarabaitæ. Segnities. Studioſitas. 3. Teſtis. 12.

4 Non eſt aliquis labor in motu corporis glorioſi, poſt reſurrectionem. 4. d. 44. q. 2. ar. 3. q. 1. 2m. *Theoª. 7. Vita 65. 82. Vſura. 1. 29. 92. 113. 145. 150. 204. 205. 220. 222. 263. 293. 293. Chriſtus. 198.

5 Nihil laborat, niſi diſtet a perfectione ſuæ naturæ, 3. d. 15. quæſt. 3. 2. c.

6 Oppoſitum videtur dicere. 4. d. 44. q. 2. ar. 3. q. 1. 2m. Reſpondeo Dubio. 806.

7 Motor quanto magis dominatur mobili, tanto minus laborat. 4. d. 44. q. 2. ar. 3. q. 1. 2m.

La

¶Laborioſum. Amor. 64. Arduum. Difficile. 11 Labor. 0. Miles. 5. Operarii.

1 ¶LAC ſicut & ſemen eſt ſuperfluum alimenti. Iob. 10. lec. 1. fi. H. *Bos. Doctrina. 7. Euchariſtia 54. Reſurrectio. 23. In ſeminis.

2 Lac malum triplex, ſcilicet carnalis concupiſcentiæ, imperfectæ iuſtitiæ, & rudis doctrinæ. Et lac bonum triplex, ſcilicet puritatis, ſapientiæ & gloriæ. Iſa. 28. med°. E. Dſo.

¶Lacedæmonii ſunt ſpartiatæ. Opuſ. 20 lib. 4. c°. 19. *Ligurgus. Politia. 8. Ouis. 1. Qui.

¶Lacheſis. Fatum. 10.

¶Lacrimæ cauſantur ex triſtitia, & aliquando ex affectus teneritate, præcipue cum cōſideratur delectabile cum ſtabilis, vt ex deuotione. 2. 2. q. 82. 4. 3m. *Aqua. 4. Confeſſio. 53. Dolor. 12. 24. Flumen. 1. Inebriari. Oratio. 429. Petrus. 4. Turtur. 4. Vnctio. 32. Cauſa.

1 ¶LACTANTIVS errauit dicens quod iudicium Chriſti generale durabit per mille annos. 3. 4. c°. 83./. Opuſc 3. c°. 251./. Pſal. 2. fi./. Ma. 19. fi. G./. c°. 24 me°. c K./. 1. Cor. 15. lec. 8. me°. L./. He. 6. lec. 1. med°. E. Error.

2 Item quod martyres reſurgent ante alios, mille annis. 1. Cor. 15. lec. 8. me° H. Chiliaſtæ.

¶Lactauo. Tempus. 33.

¶Lacticinia. Ieiunium. 42.

1 ¶LACVS apud hebræos, dicuntur foueæ. Pſal. 7. fi. 1./. Pſal. 29. princ°. b. C. Quid.

2 Lacus ſignificat fraudem, mortem temporalem, & æternam ac carnalem, & ſpiritualis culpæ miſeriam Pſal 7. fi. s /. Pſal. 29. prin°. b. h./ Pſal. 39. prin°. a. H. Figura.

¶Lagena. Cere. 4.

¶Laicus. Abſoluere. 1. Baptiſmus. 117. 118. 119. Canonicus. Confeſſio. 66. 73. 89. Conſecratio. 11 Decimæ. 9. Euchariſtia 158. 159. 160. Obedientia. 19. &c. 41. &c. Oblatio. 15. Sacerdos. 40. Sacramentum. 63. 66. Secularis. Simonia. 41. Vnctio 21. Vſura. 311. 313.

¶Lamech non euaſit reatum homicidii occidens hominem, quem credidit beſtiam, quia non adhibuit diligentiam. 2. 2. q. 64. 8. 1m. *Bigamia. 8. Peccatum.

¶Lamentum. Tonſura.

¶Lamia eſt animal monſtruoſum, habens cetera membra feminea, pedes vero equinos. Iſa. 34. fi. Animal.

¶Lamina aurea, inuenta eſt ſuper pectus gentilis mortui, de fide eius, & dicentis, Chriſtus naſcetur ex virgine, & ego credo in eum. O ſol, ſub Helenæ & Conſtantini temporib9 iterum me videbis. 2. 2. q. 2. 7. 3m./. 3. d. 25. q. 2. ar. 2. q. 2. 3m. Prophetia.

¶Lana. Ouis. 1.

¶Lancea Adoratio. 14.

¶Languere. Amor. 193 258. 261. Euchariſtia. 194. 200. &c. 268. Infirmitas. 0. Peccatum. 283. 296. Sanitas. 7. Vomitus. 1.

¶Lapidatio eſt grauiſſima pœna. Et infligebatur in lege, tantū blaſphemis, adulteris, & inobedientibus filiis. 4. d. 38. L. prin°. C. *Iudæi. 31. Sera. Stephanus. 1. Stuprum. 3. 4. Pœna.

¶Lapis. Altare. 1. 2. Apoſtoli. 33. Argentum. 1. Cete. 4. Circunciſio. 23. Duratio. 7. Gutta. Intellect9. 156. Iudæi. 31. Lex. 126. Mineralia. Præceptum. 33. 229. Tabula. 2. Videre.

¶Lapſus. Blaſphemia. 7. Deus. 198. Dies. 14. Homo. 21. 22. Hæreſis. 23. 24 Labi. Lingua. 5. Lumen. 16. Meritum. 105. 106. Periurium. 4. Reparatio. Status. 4. &c.

1 ¶LAQVEVS triplex, ſcilicet pœnæ, culpæ, & iuſtitiæ. Et ſignificat fraudem & peccatum. Pſal. 9. me°. I. G./. Pſal. 24. fi. L. b./. Pſal. 34. prin°. f. C. *Confeſſio. 72. Inuocare. 2. Dſo.

2 Incidere in laqueum, grauius eſt, quàm ſimplex offenſio. Et incidere in ruinam maius eſt, quam caſus ſimplex. Iſa. 8. fin. c. H.

¶Large. Amor. 282. Angelus. 39. Auaritia. 8. 12. Augmentum. 7. Blaſphemia. 16. Caſtitas. 2. Creatio. 50. Debitum. 1. Exemplar. 3. Experientia. 1. Facere. 4. 7. Fornicatio. 3. Iacob. 5. Imago. 2. 3. 14. Internus. 3. Iuriſdictio. Obediētia. 7. Paſſio. 12 13. Pœnitentia. 71. Petrus. 1. Prudentia. 51. Satisfactio. 6. 13. Scādalum. 1. Scientia. 8. 130. Scire. 2. Simulatio. Singulare. Sobrietas. 1. Tranſgreſſio. 2. Vita. 51. Vſura 21. Vti. 1.

¶Largiri. Bonitas. 16. Eſſe. 23. Gratioſus. Venire. 1. Chriſtus. 71.

¶Largitas. Dalmatica. 2. 3. Gratus. 2. Spes. 44.

¶Larua. Perſona. 1.

¶Laſciuia. Laſciuus vellet frui delectatione abſque offenſa Dei, ſed his duobus propoſitis, vult quandoque magis peccando offenſam Dei incurrere, quàm quod delectatione priuetur. 1. 2. q. 78. 1. 2m. fi./. 2. 2. q. 162. 4. 1m. Confeſſio. 70. 83. Decor. Fucatio. Ieiunium. 14. Mulier. 16. 17. Ornatus. 3. 5. &c. Lax. 15. Pulchritudo. 7. 8. Veſtis. 7.

¶Latere

La

Diffi. ¶ Latere quærit concupiſcentia, propter turpitudinē: ira vero manifeſtiu operatur, propter impedimentum rationis, & amplificationem cordis, 12ʒ.quæſt.48.3.2ᵐ./.22ʒ.quæ 156. 4.c./.Veri.quæſt.25.6.3ᵐ. * Difficile 21. Dolus.4. Forma. 113. Habitus. 68. Hypoſthaſis. 2.7. Sebaſtianus. Viuta. 126

¶ Latericius. Indqi. 31. Lapis.

¶ Latini. Baptiſmus. 39.40. Domus. 2. Error in Æternitas. 29. Idea. 3. Ordo. 102. Philoſophia. Principiatum 4. Principium. 13. Scandalum. 2. Schiſmos. Significatio. 6. Spiritus. 24. Verbum. 17.58.83. Vſura. 54.

Quid. ¶ Latitudo eſt dimenſio magnitudinis corporalis. 12ʒ.q.33.1.c. * Augmentum.o. Contrarium. 25.30.42. Dalmatica. 2.3. Dilatari. Infernus. 3. Medium. 18. Purſitio. Quantitas. 11. Raab. 1. Subtilitas. 1. Terra. 9.

Diffi. 1 ¶ Latria A Deo, & idolo exhibita, prout latria idem eſt religioni, æquiuoce de vtroque dicitur, prout autem humanum actum ſignificat, ad Dei cultum pertinentem, dicitur vniuoce 22ʒ.quæſt. 94.1.2ᵐ./.3.diſtinct 9. quæſt. 1 artic. 2. quæſt. 7. o.

2 Latria dicitur tripliciter, ſcilicet res exhibita ad cultum dei actus, & habitus. Et hoc tertio modo, eſt virtus. Cuius tamen nomina ſunt quatuor, ſcilicet theoſebia vel euſebia, pietas, religio, & latria 22ʒ.quæſt.81.1.3ᵐ./4ᵐ./.quæſt.94.1 2ᵐ./.3.d. 9.quæſt.1.artic.1.quæſt.1.o./.4.diſtin.15.quæſt.4.artic.1.q. 2.c./.Titu.10.c. Cultus 4. Dulia 1. *Cunctellio. 1. Debitum. 52. Eleemoſyna. 4.

3 Latria eſt ſpecialis virtus, inquantum habet ſpecialem rationem obiecti & actus. Sed eſt virtus generalis, inquantum actibus alia um virtutum materialiter vtitur ad ſuum actum, ad quem multæ virtutes, ſcilicet fides, charitas, & aliæ præexiguntur. 22ʒ.quæſt.81.3.4.o./8.1ᵐ./.quæſt.83.13 e./ quæſt.186.1.2ᵐ./.3.diſtinct.9.quæſt.1.art.1.quæſt.2.o./.4. diſtinct.15.quæſt.4.artic.1.quæſt.2.4ᵐ./.Titu.10.o. *Euchariſtia.191. Idolatria. 1.2.3.11. Iuramentum. 1. Laus. 14. Oratio. 2.16.43. Pœnitentia. 23.27.69.

4 Latria non eſt virtus theologica, quia nō habet Deum pro obiecto, ſed habet eum tantum pro fine. Ideo eſt virtus moralis & reducitur ad virtutes Cardinales. 22ʒ. quæſt 81. 5.o./.quæſt.92.1.c./.3.diſtinct.9.quæſt.1.artic.1.quæſt.3.o./. diſtinct.23.quæſt.3.5.3ᵐ./.4.diſtinct.14.quæſt.1.art.1.quæſt. 1.12. 11ᵐ. *Pietas.o. Religio. 1. &c. Reuerentia. 4. Seruire. 1. &c.

5 Latria reducitur ad iuſtitiam, non quidem ſicut ſpecies ad genus, ſed ſicut virtus annexa virtuti principali. 22ʒ.quæſt. 80 o./.3.diſtinct.9.quæſt.1.artic.1.quæſt.4.o./.diſtinct.33.q. 3 artic.4.quæſt.1.o/.4.diſtinct.14.quæſt.1.art.1.quæſt. 5.c./. 1ᵐ./.d.15.q.4.ar.1.q.a.c.

6 Ratio ſpecialis obiecti latriæ eſt, vt exhibeatur aliquid deo in recognitionem ſeruitutis, ſicut feudatarius domino feudi in recognitionem domini. 3.d.9.q.1.ar.1.quæſt.2 c./.2ᵐ. *Virtus. 77. Votum. 2.

7 Actus latriæ, præcipitur primo præcepto decalogi. 12ʒ. q. 100.4.1ᵐ./.3.d.9.q.1.art.1.q.1.b./2./.q.2.6.1.

8 Latria eſt quædam proteſtatio fidei ſpei, & charitatis per aliqua ſigna, ad diuinam reuerentiam pertinentia. 12ʒ.quæſt. 100.4.1ᵐ./.22ʒ.quæſt 81.3.b./.2ᵐ./.quæſt.94.1.1ᵐ./.quæſt. 97.3.1ᵐ./.quæſt.100.5.1ᵐ./.quæſt.101.3.1ᵐ./.4. diſtinct. 13. q.2.1.4ᵐ. Cultus. 1.

9 Offerre ſacrificium, vel orare, vel proſtratio, & huiuſmodi, eliciuntur a ſola latria, cuius propriè ſunt actus, licet imperentur a fide & charitate. 22ʒ. quæſt.81.5.1ᵐ./. quæſt. 82. 2. 1ᵐ./.quæſt.85.3.o./ quæſt.88.5.1ᵐ./.3.diſtinct.9. quæſt.1.ar. 1.quæſt. 2. c./.1ᵐ./.4. diſtinct. 14. quæſt. 1. artic. 1. quæſt. 4. 2ᵐ.

Metaphorice. ¶ Latro. Dicitur quandoque bonus latro, non quidem propriè & ſimpliciter, ſed metaphoricè vel quaſi tranſumptiuè. 12ʒ.quæſt.53.3.1ᵐ./.quæſt.92.1.c.fin./.22ʒ.quæſt. 45. 8.8ᵐ./.quæſt.47.13.c/ quæſt 92.1.1ᵐ./.2.diſtinct.44. quæſt. 1.2.2ᵐ./.Meta.5.lect.18.princ°.a.C. Bonitas. 113. *Antichriſtus. 2. Aſcendere. 17. Dolus. 1. Inſanabile Latrocinium.

2 Chriſtus voluit crucifigi, inter duos latrones, quadruplici ratione, ſcilicet primo quia ſicut pro nobis maledictum crucis factus eſt Chriſtus, ſic pro omnium ſalute inter noxios, quaſi noxius crucifigitur ſecundum Hieronymum. Secundo vt in ipſa patibuli ſpecie denotaretur illa quę in iudicio ipſius, omnium hominum facienda eſt diſcretio ſecundum Leonem Papam. Tertio duo latrones læuę ac dextræ affiguntur, omnem humani generis diuerſitatem vocari, ad ſacramentum paſſionis domini oſtendentes, ſecundum

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Hilarium. Quarto quia latrones qui cum domino crucifixi ſunt, ſignificant eos qui ſub fide & confeſſione Chriſti, vel agone martyrii, vel quælibet arctioris diſciplinæ inſtituta ſubeunt, ſecundum Bedam. 3ᵃ. q. 46. 11. o./. Matth. 27. med°.c.l./.Io.19.lec.3.fi./ Lex. 180 Occidere 7. Perfectio. 1. 2. Reſtitutio. 12. 13. Suſpenſio. 1.

3 Latro qui credidit in Chriſtum, pendens in cruce cum eo, habuit de martyrio pœnam, & iuſtam voluntatem, non autem iuſtam cauſam. 4.d.4.L

¶ Latrocinium. Auaritia. 13. Lex. 57.

¶ Latum. Abſoluere. 16. Ordo. 93.

¶ Latus. Aqua. 15.16.17. Diameter. Euchariſtia. Quadratum.

¶ Lauacrum. Baptiſmus. 246.

¶ Lauare. Baptiſmus. 246. Confirmatio. 22. Euchariſtia. 197. Sacerdos. 21. Chriſtus. 212.

¶ Laureatus. Corona. o. Triumphus.

1 ¶ Laurentius diaconus exiſtens, baptizabat in neceſſitate tantum. 3ᵃ.q.67.1.3ᵐ. Sanctus.

2 Laurentius fuit diſpenſator ſanguinis Chriſti, non autem corporis Chriſti. 4.d.13.quæſt.1.artic.3.q.2.1ᵐ Diaconus. 2.

3 Laurentius & Vincentius, & aliqui alii ſancti, habuerunt paſſionem magis doloroſam, quàm Chriſtus, quo ad diuturnitatem, vel acerbitatem, vel aliquid huiuſmodi, non autem ſimpliciter. 3ᵃ. q. 46. 6. 1ᵐ./ 3.d.15.q.2.ar.3.q.1.1ᵐ. Martyrium. 5.16.17.

¶ Laurus. Triumphus.

1 ¶ Laus eſt ſermo, dilucidans magnitudinem virtutis. Pſal. 17. prin°. b. F. *Abſtinentia. 3. Actus. 44.141.145. Aduocatus. 5. Affectio. 5. Apponere. 1. Attica. 5. Caſtitas. 4. Cecilia. Commendatio. Commune. 13. Confeſſio. 5. 2. Deus. 304. Eleemoſyna. 36.37. Epitalamicā. Euchariſtia. 245. Fides. 71. Gloria. 1.3. Gratitudo. 3. Honor. 7.13.&c.20. Humilitas. 18. Inquirere. 2. Ira. 8. Iudith. Iuſtitia. 48.61. Ligurgus. Ludus. 6. Magnanimitas. 21. Quid.

2 Laus dependet eſſentialiter a voluntate adhærente bonum, non autem a potentialitate peccandi, ſed eſt ſignum eius. 22ʒ.q.81.6.1ᵐ./ 2 d.7.q.1.1.4ᵐ./.d.23.1.prin°./.3.d.12.q. 2. 1.2ᵐ. *Mendacium. 20. Miſericordia. 5. Mors. 12.

3 Laus propriè reſpicit opera. Pſal. 47. prin°. a. H. * Munus. 1.3. Neceſſitas. 9. Nemeſis. o. Paſſio. 69.70.74.75.

4 Nullus laudatur ex operibus alterius, niſi per accidens, inquantum eſt aliquo modo cauſa illorum 4.d.45.q.2.ar.1.q. 1.3ᵐ./. Veri.q.29.7.2ᵐ. Po².q.1.6.2ᵐ. *Pœnitentia. 48. Periculum. 5. Perſeuerantia 12. Politia. 6. Poſſe. 9. Prædicare. 13. Prudentia. 43. Publicatio. 1.

5 Omne quod habet aliquid virtutis, eſt laudabile. 2. d.24.q. 1.4.4ᵐ./.d.37.q.1.1.3ᵐ./.3.d.23.q.1.ar.3.q.2.2ᵐ./.q.3.ar.1. q.2.2ᵐ./.d.36.2.6ᵐ./.4.d.14.q.1.ar.1.q.1.c. Religio. 62. 106. Reuerentia. 7. Sanctus. 2.

6 Aliquid eſt laudabile inferiori, quod eſt vituperabile ſuperiori, & econuerſo. 22ʒ.q.94.3.5ᵐ./.1.d.42.q.2.1.4ᵐ./.3. d.1. q.1.3.1ᵐ./.d.12.q.8.1.8ᵐ./.4.d.4.q.1.ar.3 q.5.2ᵐ./.d.5 q. 3.q.3.2ᵐ./.Po².q 1.6.2ᵐ./.4a.q.3.1.10ᵐ.

7 Laudare hominem, ad conſolationem, vel ad profectū eius cum ceteris circunſtantiis debitis, eſt actus virtutis amicitię, aliter autem, eſt peccatum adulationis. 22ʒ.q.115.1.1ᵐ. /.2.d. *Satisfactio. 4. Silentium. 12. Serpens 9. Simonia 27.

8 Laudare ſe ad gloriam Dei, vel ad conſcientiam, idem bona operibus, bonum eſt, laudare ſe ex ſuperbia, vel ad alios, id eſt verbis tantum, mala eſt. Pſal. 31. 1. *Gloria. 1. & ſi H./ 2. Cor. 12. lec. 1. prin°. *Temperātia. 3. 4.

9 Sancti laudant ſe in ſpe vel de cauſa, ſcilicet vt non deſperent in tribulationibus, & propter vtilitatem aliorum ſpiritualē. 1. Cor. 1. lec. ſi. H./ 2. Co lec. *Tyrannus. 15. Valitudo. Verecundia. 1.2. Virginitas. 17.38. Voluntarium. 10. Votum. 21. Vtile. 9 Zelus. 3.

10 Modus laudandi ſanctos eſt triplex, ſcilicet quātum ad deuotionem, quantum ad concordiam, & quantum ad ordinem. 1. d. med°.a.l.

11 Sancti laudant in diuinis tria ſcilicet per onarum trinitatē vnitatis æqualitatē, & proditionis liberalitatē. 1 a.6.me°.a.K

12 Exhortatio ad laudem diuinam ponitur tripliciter, ſcilicet primo ad laudis diuinę confeſſionem quadrupliciter. Aut enim fit confeſſio Dei per fidem, aut ſermo: aut is per orationem, aut annuntiatur per prædicationē, aut memoratur per cordis meditationem. Secundo ponitur exhortatio ad gratiarum actionem, ſcilicet vt gratias agas Deo, & de beneficio, & vt annuntietur mundo. Tertio ponitur exhortatio ad communem exultationem, ſcilicet vt ſit gaudiū in corde, vt ſit iubilus in ore, & virtus in opere. Quia magnus in medio tui ſanctus Iſrael. Iſa. 12. med°. H.

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13 Laus vt communis eſt laudi & honori, conuenit Deo, vel quia Deus in ſe omnia ordinat. 4.d.15.q.4.ar.3.q.2.1m./. Veri.q.23.1.4m.

806. Immo non omnia Deus in ſe ordinat. 1a.q.48.6.c./.q.49.2.o./.q.36.5.c.fi. Reſpondeo ſiens Du°.503°.

14 Deus ſecundum eſſentiam maior eſt omni laude. Ideo debetur ei reuerentia, & honor latriæ, laus autem, effectibus eius.22æ.q.91.1.1m./.Opuſ.63.c°.5.prin°./. pſ.9.prin°.a.G.

15 Deus laudari debet ore, & corde. Pſal.33.prin°.a.I. *Angelus.445.Beatus.24.Benedictio.2.10.Cantus.

16 Deus eſt ore laudandus, non vt ei aliquid manifeſtetur ſicut aliis, ſed vt nos & alios excitemus in Deum, & vt retrahamur ab eius offenſis, eſt enim ſicuti quoddam animam a peccato interitu retrahens laus diuina 22æ. q. 91. 1.o./.2 c. *Confeſſio 34. Diſputatio.7.Gratiarum actio. 4. Hymnus.

17 Laus Dei eſt ſacrificium, ſumme placens Deo, quia optime repræſentat deuotionem mentis. Pſal. 26. med°. f.D./.Pſal. 49. med°. g. H.

18 Deus laudatur toto corde, quando nihil fit contra Deum, ſed omnia referuntur in eum, actu vel habitu. Pſal.9.prin°. a. H. *Oratio.10.49.

19 In laude Dei, præcipue intenditur, quod affectus hominis feratur in Deum. Pſal.32.prin°.b.prin°. *Organum.2.5.Poſſe.9.Potentia.9.60.

20 Fructus laudis Dei duplex, ſcilicet honor Dei, & ſalus noſtra. Opuſ.63.c°.5./.Pſal.49.fi.I.K. *Pſalmus.9.11.Scriptura.15.Soliloquium.

21 Otium tollitur per meditationes diuinorum eloquiorum, ſcilicet ſacrarum ſcripturarum, & per laudes diuinas: quia ſecundum gloſſam, non eſt otioſus, qui verbo Dei tantum ſtudet, nec pluris eſt qui extra operatur, quàm qui ſtudium cognoſcendæ veritatis exercet.22æ.q.187.3.c.fi.

22 Laus Dei non conuenit peccatori, quia nomen Dei eſt ſanctiſſimum.Pſal.49.fi.r.G. *Status.13.Vnctio.32.Vxor. 12. Item honor.15.

23 Laus vocalis erit in beatis poſt reſurrectionem. 22æ. q.13.4.c.fi./.2.d.2.q.2.2.1m./.4.d.44 q.2.ar.1.q.4.c./.4m./.Opuſc.63.c°.5.o./.1æ.Cor.13.lec.3.prin°.G.

¶Laute. Beneficium.21.Gula.8.Ieiunium.47.

ura. 1 ¶LAZARVS interpretatur auxiliatus a domino. Et ſignificat ſperantes in Deo.Io.11.prin°. Confeſſio.22.

2 Lazarus reſuſcitatus, iterum mortuus eſt.3a.q.53.3.c./.1m./.2m./.q.55.2.3m./.q.56.1.c./.4.d.43.ar.3.q.1.3m./. Opuſ.3.c°.243./.246./.Opuſ.60.c°.22./.Matth.27.fi.B./ 1æ. Cor.15.lec.3.prin°.G./.Col.lec.5.me°.G./.He.9.le fi.p.G /.c°.11.le.7.fi.

¶Lectio. Contēpl°.8.Docere.9.Laus.Lex.1. Studiū.9.Vacare.

¶Lector, Tragedia.2.

do. 1 ¶LECTORATVS eſt primus ordo inter quatuor minores ordines, qui habet actū catechizādi. 4.d.6.q.2 ar.3.q.3.2m. Reſpondeo Du° 807°.

807.2 Oppoſitum videtur dicere. 4 d.24.q.2.2.7m./.8m. Catechiſmus.6.7. *Diaconiſſa. Immūditia.

3 Ordo lectoris, debet præcedere ordinem exorciſtæ. 4. d.6.q.2.ar.3.q.3.2m. *Intellectus.1. Prophetia.50.

4 Sicut ſe habet actus lectoris ad actum ſecundarium ſubdiaconi & diaconi, ita & actus exorciſtæ, ad actum ſecundariū ſacerdotis.4.d.24.q.2.2.8m.

5 Ordo lectorum, ordinatur ad inſtructionem catechizandorum. Ideo prima rudimēta doctrinæ fidei, ſcilicet vetus teſtamentum eis legendum committitur. 4. d.24.q.2.ar.1.q.2.c.fi./.ar.2.8m. *Pſalmiſtatus. Scientia.65.

6 Ad lectores non pertinet ea primere ſacram ſcripturam, ſed eam pronuntiare. Ideo non requiritur quod ſciant eam exponere, ſed tantum quod ſciant eam pronuntiare, vel quod diſcant hoc facere. Et quia talis ſciētia de facili addiſcitur & a multis, ideo probabiliter æſtimari poteſt quod ordinatus talem ſciētiam acquiret, ſi etiam tunc eam non habeat, maxime ſi in via ad hoc eſſe videatur.4.d.24.q.1.ar.3.q.2.3m.

7 Lector habet aureolam, ſi interpretetur per prędicationem: non autem ſi tantum legat, niſi participaliter, quantū participat de actu doctorum.4.d.24.2.fi.H. Aureola. 19.

¶Lectos. Actio.85.Ariſtoteles.9.Complacentia.o.Conſcientia o.Conſenſus.o.Stratus.o.

¶Legere. Aduocatus.4.Amor.214.Anima.217.Claritas.5.14. Contemplatio 11.Cor 5.8.&c.Delectatio.47. Dolor. 5. Fama.3.4.Phātaſia.4.Filiatio.13.Fornax.Hęreſis.29.Ita 42.46 47.Iudex.9.Iuſtor.11.Læſæ maieſtatis.Læſio.Liberum. Peccatum.181.182.Potus.Tactus.8.Vilis. Vroū.5.Vſura. 182.

¶Legalis. Adoptio.11.Agnus.2.Beneficium.3.Ceſſare.4. Circumciſio.30.33.Clementia.6.12.Debitum.4.Diſpoſitio. 27.&c. Epieicea.4.&c.Figura.12.13.Honor.30.Humilitas.21.Iuſtitia.4.6.17.&c.Iuſtificatio.1.Obedientia.20. 36. Omiſſio.1.40.Ornatur.12.Paulus.17.Princeps.25.Prudentia.61

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Retributio.1.Sacerdos.18.Veritas.53.Vſura.7.27.82.

5 ¶LEGATVS Papæ, viſitans vnam partem legationis, poteſt accipere ſtipendia.2æ.Cor.11.lec.2.fin. *Delegatus. Indulgentis. 7. 13. Eccleſiæ.

2 Officium legati ceſſat, domino ſuperueniente, licet aliqua exerceat.4.d.2.q.2.ar.1.q.4.c. *Iudicium. 35.

¶Legere. Adiutare.11.Agilitas.4.Allicere. Apparere. 7. Diaconiſſa. Docere.9.10.Intellectio.1.Lectoratus.5.7.Lex. 1. Maria.24.Paulus.19.Subdiaconus.4. Tentare.9.

¶Legifer. Moyſes.3.

¶Legio ſecundum Hieronymum, continet ſex milia ſexcentos ſexaginta ſex. Mt.q.16.1.b.4. Quid.

1 ¶LEGISLATOR humanæ magis exteriores actus conſiderat, quàm interiores: ſed Deus, qui ſolus diuinæ lator eſt legis, de interioribus iudicat motibus voluntatum. 12æ. q.100.9.1./.4.d.29.1.c./. *Apoſtol.34. Obligatio.

2 Voluntas principis, vel legiſlatoris, vt regulata ratione, habet vigorem legis: alioquin iniquitas eſſet potius & violentia quędam, legiſque peruerſitas, atque corruptio, quàm lex. 22æ.q.90.1 3m./.q 94.1.4m./.q.97.3.2m./.22æ.q.60.5.1m./.Veri.q.23.6.2m. *Conſilium.20.Diſpenſatio.11.

3 Intentio legiſlatoris eſt facere ciues bonos, inducendo eos ad virtutes, per aſſuefactionem bonorum operum.12æ.q.92.1.o./.q.96.2.2m./.q.107.2.c./.22æ.q.122.1.1m./.2.d.28.3. c./.d.44.q.2.1.6m./.3.d.37.ar.2.q.1.c./.d.40.1.c./.2.c./.5m./.4. d.15.q 2.ar.1.q.4.c./.q.3.ar.1.q.4.c./.ar.2.q.1.2.4.c./.Cō.3.c°.115.3m./.116.2m./.3m.

4 Intentio cuiuslibet legiſlatoris ordinatur primo & principaliter ad bonum commune, ſecundo autem ad ordinem iuſtitiæ & virtuoſ, quo cōſeruatur, & peruenitur ad ipſum. 22æ.q.100 8.c. *Epieicea 6.7.Interpretatio.1.2.Iuſtitia.22 Legiſpoſitiua.o.Lex.3.Præceptum.1.29.141.&c.

5 Legiſlator intendit bonum commune. Ideo non præcipit actus particulares vnius, niſi vt ordinantur ad alterum. 12æ q.90.2.3.4 c./.98.6.2m./.3m./.q.100.2.8.c./.3.d.37.ar.2. q. 2. 5m./. Ver.queſt.28,1.c./. Ma. quæſt. 13. 4. 6m./q. 15. 2. 12m. *Sacerdos. 4.

6 Legiſlatoris auctoritas, ſecundum intentionem ipſius, ſeruanda eſt. Matth.23.prin° a.D.

1 ¶LEGISPOSITIVA eſt idem, quod virtus regnatiua, ideſt principalis ſpecies prudentiæ, quæ conuenit regi.22æ.q.50.1.3m./2.b./.1m./.3.b. Quid.

2 Legiſpoſitiua & eugnomoſina, ideſt bona gnomi, attribuuntur prudentiæ, ſecundum directionem, & attribuuntur iuſtitiæ, ſecundum executionem.22æ.q.80.4m. *Politica.2. Prudentia.46.Vſura.73.136.215.216.

3 Lex non poteſt dari, niſi populo. Ideo legiſpoſitiua eſt pars politicæ, & non œconomicæ, nec monaſticæ. 12æ.q.98.6 2m./3m./.q.101.3.c./.3a.q.70.2.2m./.4.d.1.q.1.ar.2.q.4.c./. quæſt. 2. art. 1. q. 2. c.

¶Legiſta. Ciuilis.o.Iuriſte.o.Vſura.121.

1 ¶LEGITIMATIO. Filius illegitimus poteſt legitimari, nō vt fiat de legitimo coitu natus quia coitus ille tranſiuit, & nūquam poteſt fieri legitimus, ex quo ſemel fuit illegitimus, ſed dicitur legitimari, inquantum damna quæ illegitimus incurrit, ſubtrahuntur, per legis authoritatem.4.d.41.ar.3.q.3.c princ°. *Accuſatio.18.Adoptio.1.Excommunicatio 3.Filiatio.10.Ieiunium.24.29.Matrimonium.31.Meritum.69.Palium.2.Sponſalia.5. Votum.52. Quid.

2 Legitimatio fit ſex modis, quorum duo ſunt ſecundum canones, ſcilicet, ſi vt cum ducit in vxorem, illam ex qua illegitimum generauit ſi non fuit adulterium, & per ſpecialē indulgentiam & diſpenſationem domini Papæ.4.d. 41. art. 3. quæſt. 3. c.

3 Quatuor autem alii modi legitimandi ſunt ſecundum leges. Quorum primus eſt, ſi pater filium naturalem, curiæ imperatoris offerat. Ex hoc enim ipſo legitimatur, propter curiæ honeſtatem. Secundus eſt ſi pater in teſtamento, nominet eum legitimum hæredem, & filius poſtmodum teſtamentum imperatori offerat. Tertius eſt, ſi nullus ſit filius legitimus, & ipſemet filius, ſeipſum principi offerat. Quartus eſt, ſi pater in publico teſtamento, vel cum trium teſtiū ſubſcriptione, eum legitimum nominet, & adiicat naturalem.4.d.41.ar.3.q.3.c.fi.

¶Legumen. Ieiunium.41.

¶Leoia eſt idem quod patientia. Et eſt pars annexa fortitudinis.22æ.q.128.6m./.3.d.33.q.3.ar.3.q.4.c./.2m. Quid.

¶Lenitas. Admonitio.3.Animus.2 Bonitas.170.Correctio.20 Dulcedo.2.Ira.52.Vnctio.4.

¶Lenocinium. Decimæ.25.Elemoſina.14.15.

¶Lentiones. Miles.5.

¶Lentus. Baculus.

Le

Sectus. 1 ¶L e o Papa dicit, quòd validiora ſunt exempla, quàm verba. Gal. 2 lec. 3. med°. G. *Laus. 2. Papa 7.

Animal. 2 In leonibus eſt agilitatis & fortitudinis excellentia, quia ob ſiccitatem nimiam non habent medullam in oſſibus, & huiuſmodi contingunt ex magna commiſtia elementorum inæqualitate, & ideo parum viuunt. Pſal. 17. fi. L. G. *Animal. 66 Beſtia. Communicabile. 3. Rugitus.

In lege. 1 ¶L e p r a e non mundabatur, per ritum & cerimonias legis, niſi quandoque miraculoſe, ſcilicet quando ſacerdos decipiebatur in iudicando. 12ᴱ. q. 102. 5. 7ᵐ. /. q. 103. 2. 3ᵐ. /. 4. d. 1 L. 15. *Confeſſio. 21. Debitum. 17. Euchariſtia. 199. Ficus. Lex. 136.

2 Expoſitio literalis & figuralis lepræ in hominibus, domib⁹, & veſtibus. 12ᴱ q. 102. 5. 4ᵐ. /. q. 107. 2. 4ᵐ. *Matrimo. 100.

3 Leproſus non debet promoueri ad ſacerdotium, nec celebrare miſſam in publico, propter horrorem, ſed celebrare poteſt ſecreto, niſi ſit periculum. 3ᵃ. q. 82. 10. 3ᵐ. /. 4. d. 9. ar 4. q. 3. 3ᵐ. Miſſa. 4. *Serpens. 1. Traductio. 4.

4 Aliquis remouetur ab adminiſtratione eccleſiæ, propter vitium lepræ, quia ineptus eſt. 22ᴱ. q 108. 4. 2ᵐ.

¶ Lapus. Animal. 66.

Punitio. ¶ Læſæ maieſtatis crimen. D. lus. 4. Filiatio. 1. 14. Hæreſis. 69.

¶ Lædi. Affectus. Amor. 214. Anima. 717. Delectatio. 47. Deſtruere. Dolor. 5. Ignis. 10. Intentio. 6. Ira. 31. &c. 42. &c. 57. 67. 71 Iudea. 19. Iudicium. 33. Iuſtus. 11. Lædere. Liberum. 26. Paſſio. 50. Timor. 13. 30. Triſtitia. 6.

¶ Letale. Mortiferum. 12. Mors. c. Mortale. Mortiferum.

In patria. ¶ Lætitia beatorum, eſt ſempiterna, ſecura, pura, & plena, quadrupliciter, ſcilicet ex conceptu gloriæ ex materia, ex ſocietate, & ex perfectione. Pſal. 5. fi. h. /. Iſa. 35. fin. k. /. He. 12. lec. 4. med°. C. *Aqua. 4. Aurum 1. Baptiſmus. 171. Beatus. 36. &c. Charitas. 128. &c. Delectatio. 109. Deuotio. 8. Dolor. 20. 27. Exultatio. Flumen. 1. Gloria. 28. Ieiunium. 32. 33. Illuminatio. 9. Inepta lætitia. Iocunditas. Ioannes. 4. Manſuetudo. 10. Miſſa. 1 c. Peccatum. 277. Pſalmus. 7. Veſperæ. Viuum. 3. 4. 7. Viſio. 15.

Ad Deum ¶ Leuatio animis quadruplex, ſcilicet per contemplationem, deuotionem, compunctionem, & bonam operationem. Iſa. 37. med°. C. *Anima. 265. 294. 295. Aſcenſus. Baptiſmus. 25. Cadere. 1. Charitas. 58. &c. Cogitatio. 4. Donum 22. Gratia. 137. Ieiunium. 10. Operatio. 35. Oratio. 1. 29. Prophetiæ 15. 16. Ratio. 42. Spes. 47.

¶ Leui. Samuel. 1. Tribus.

Figura. ¶ Leuiathan, id eſt balena, ſignificat quadrupliciter diabolum, ſcilicet attendendo nequitiæ hominis, potentiæ, iuſtitiæ, & miſericordiæ Dei. Iſa. 27. fi. A. cte. 1. 2.

¶ Leuitas. Accuſatio. 12. Adulatio. 4. Afflictio. Conſtantia. 8. Credere. 30. Debitum. 20. Dæmon. 77. Detractio. 1. Eleemoſina. 12. Exigere Gula. Idolatria. 8 Ignis. 17. Inſolentia. Ira, 62. Ironia 1. Iudea. 5. Libido. Maledicere 2. Mediceus. 2. Nubes. 3. Otioſus. 6. Primi 3. Proclamare. Punctus. 6. Religio. 79. 208. Suſpitio 2. 4. Temeritas.

In lege. ¶ Leuitæ non acceperunt partem, in tribubus iſrahel, licet haberent iura in hæreditatem, quia diſpargendi erant per omnes tribus 4. d. 24. q. 3. ar. 1. q. 2. 2ᵐ. *Character. 26. Miniſter. 2. Ora Sacerdos. 63.

Quid. 1 ¶L e x dicitur a ligando, quia obligat, vel dicitur a legendo ſecundum Iſidorum quia ſcripta eſt 12ᴱ. q. 90. 1 c. /. 4 c. /. 2ᵐ

2 Qualibet inclinatio ex aliqua lege, poteſt dici lex participatiue, non autem eſſentialiter. 12ᴱ. q. 90. 1. 1ᵐ. /. q. 91. 6. c.

3 Lex eſt regula & menſura actuum agendorum, vel omittendorum. 12ᴱ. q. 90. 1. o. /. 2. c. /. 3. 1ᵐ. /. 4. c. /. q. 91. 2. c. /. q. 93. 3. c. /. q. 95. 4. 6. fi. /. q. 96. 5. c. /. q. 97. 1. c. /. Con 3. c°. 114. 3ᵐ. /. 5ᵐ. /. 115. 2ᵐ. *Actus. 165 168. Beatus. 47. Circunſtantia. 10.

4 Lex de ſui ratione, habet quòd ſit regula actuum agendorū, & quod habeat vim coactiuā. 12ᴱ. q. 90. 3. c. /. q. 96. 5. c. /. 1ᵐ. /. 3ᵐ. /. 2eᴱ. q. 67. 1. c. /. Ro. 2. lec. 3. med° I

5 Lex eſt aliquid rationis, ſcilicet propoſitiones vniuerſales rationis practicæ, conſideratæ actu vel habitu. 12ᴱ. q. 90. 1. o. /. q. 91. 1. c. /. q. 92. 1. c. /. q. 94. 1. c. *Conſuetudo. 4. 5. Contemptus. 1. Doctrina. 14. Ebrietas. 14. Gula. 4. Idea. 23. Ius. 2. &c. Peccatum. 31.

6 Lex non eſt aliud, niſi dictamen rationis practicæ, quo act⁹ humani diriguntur. 12ᴱ. q. 91. 1. 3. c. /. q. 92. 1. c. /. 4ᵐ. /. 2. c. / q. 97 1. c. /. Opuſ. 4. c°. 2. prin°. *Periculum. 9.

7 Lex eſt quædam rationis ordinatio, ad bonum commune, ab eo qui curam ciuitatis habet promulgata. 12ᴱ. q. 90. 4. c.

8 Lex maxime reſpicit ordinem ad beatitudinem, & proprie ad felicitatem communem 12ᴱ. q. 90. 2. c.

9 Nullum præceptum habet vim legis, niſi ſecundum ordinē ad bonum commune, ad quod omnis lex ordinatur, vt ad finem. 12ᴱ. q. 90. 2. o. /. 3. c. /. q. 91. 5. c. /. 6. 3ᵐ. /. q. 92. 1. c. /. q. 93. 3. 1ᵐ. / q. 95. 3. 4. c. /. q. 96. 1. 3. 4. 6. c. /. q. 97. 1 c. /. q. 100. 2. c. /. 11 3ᵐ. /. 22ᴱ. q. 58. 5. c. /. 3ᵃ. q. 70. 2 2ᵐ. /. Con. 3. c°. 123. *Præceptum. 1. &c. 61. &c. 109. &c. 139. &c. Priuilegium. Promulgatio. 0.

10 Lex importat ordinem, ad finem actiue, nō autem paſſiue, niſi per accidens, ſcilicet quando legiſlator habet noem extra se. 12ᴱ. q. 91. 1. 3ᵐ.

11 Lex non imponitur ab aliquo domino, niſi ſubditis eius. Ideo præcepta cuiuſlibet legis, præſupponunt ſubiectionē recipientis legem ad dantem legem. 12ᴱ. q. 16. 1. c. /. q. 12. 1. c. *Sacramentum. 86. 91

12 Non omnia contenta ſub lege, obligant ad mortale, quia nō omnia traduntur per modum præcepti, ſed aliqua per modum ordinationis & ſtatuti, & obligant ad certam pœnam. 22ᴱ q. 186. 9. 2ᵐ. *Status. 5.

13 Vſus venereorum, ordinatur ad bonum commune. Ideo ſubiacet legi, quia bona communia cadunt ſub lege. 22ᴱ. q. 154. 2. c. fi /. 9 3ᵐ.

14 Omne quod eſt contra legem, vel contra conſcientiam, eſt malum & peccatum. Quol. 8. 13. c.

15 Lex quincuplex, ſcilicet lex æterna, naturalis, diuina, humana, & fomes peccati. 12ᴱ. q. 91. o. /. Ro. 8. le. 1. me°. C. Fomes. 3 Dis.

16 Lex quadruplex, ſcilicet lex naturæ, concupiſcentiæ, Moyſi, & Chriſti. Opuſc. 4. c°. 1. /. 2. prin°. /. Rom. 8. lec. 3. med°. C. *Matrimonium. 44. c.

17 Lex triplex, ſcilicet lex naturalis, lex gentium, & lex poſitiua. 3 d. 37. 3 c.

18 Lex in ſacra ſcriptura, ſumitur quincupliciter, ſcilicet pro tota biblia, pro quinq; libris Moyſi, pro decalogo, pro vno præcepto, & pro omnibus præceptis cerimonialibus. Ro. 3. lec. 2. fi. G / c°. 5. lec. 6. med°. A.

19 Lex in ſacra ſcriptura, ſumitur tripliciter, ſcilicet pro toto veteri teſtamento, pro pentatheuco, & pro eo cum agiographis, ſine prophetis. Io. 10. le 6 prin°. c. D. /. c°. 15. le. 5. me°. D. /. Ro. 3. lec. e. fi. G. /. c° 5. lec. 6. med°. A.

20 Lex eſt in aliquo dupliciter, ſcilicet eſſentialiter & vt in regulante, & participatiue, vt in regulato. Primo modo, eſt in ratione, ſecundo modo, eſt in omni quod ex aliqua lege, in aliquid inclinatur. 12ᴱ. q 90. 1. 1ᵐ. / 3. 1ᵐ. /. q 91 2. 6. c

21 Homo dupliciter inclinatur ad obſeruantiam legis, ſcilicet interius per amorem vt boni, & exterius per pœnas, vt mali 12ᴱ q 92. 1. 2ᵐ. /. q. 95 1. c. /. q. 98. 6. c. /. q. 107. 1. 2ᵐ. /. 22ᴱ. q. 108. 1. 5ᵐ. /. 3. c. /. 3. d. 37. 1. c /. Con. 3. c°. 128. fi. / Opuſ. 4. c°. 14 Ro. 2. lec. 3. med°. 1. 2ᴱ. Cor. 3. lec. 3 fi. E. /. Gal. 3. le. 7. prin°. E. / c°. 4. lec. 2. fin. /. c°. 5. lec. 5. princ°. k. *Peccatum. 296. Præceptum. 155.

22 Differentia quadruplex hominum circa leges, ſecundum quatuor gradus dignitatis hominum, ſcilicet quorum primus eſt iuſtorum, quia iuſto lex non eſt poſita, qui ſcilicet exteriori lege non cogitur, ſed lex poſita eſt iniuſtis, qui indigent exterius cogi, & hic eſt ſupremus gradus dignitatis in hominibus, vt ſcilicet non ab alijs, ſed a ſeipſis inducantur ad bonum. Secundus vero gradus eſt eorum qui inducuntur ab alio, ſed ſine coactione. Tertius autem eſt eorū, qui coactione indigent, ad hoc quod boni ſint. Quartus vero eſt eorum qui nec correctione, nec coactione ad bonum dirigi poſſunt. Ro. 2. le. 3. me°. I /. c°. 5. le. 6. n. B.

23 Diuerſæ leges, diuerſis imponuntur. 12ᴱ. q. 91. 5. 1ᵐ. /. 6. c /. q. 96 2. c. /. q. 100. e. c. /. q. 104. 3. 2ᵐ. /. q. 107. 1 c. /. 4. d. 34. 1. 4ᵐ. a.

24 Eſſe ſub lege dicitur tripliciter, ſcilicet coactiue, vt mali, per cauſam, ſcilicet habens peccatum originale, & per obſeruantiam legis, vt Chriſtus. 3. d 3. 1. me°. B. /. Ro. 8 le. 3. me°. G. / Gal. 4. lec. 2. fi°.

25 Iuſtus dupliciter non eſt ſub lege, ſcilicet coactiue, & quantum ad opera ſpiritus ſancti. 12ᴱ. q. 93. 6. 1ᵐ. /. q. 96. 5. o. /. 4. d. 15. q. 3. ar. 2. q. 2. 1ᵐ. /. Con. 3 c°. 128. fi. /. Ro. 2. le. 5. med°. I. 2ᴱ. Cor. 3. le. 3. fin. E. /. Gal. 3. lec. 7. prin°. E. /. c°. 4. lec. 2. fin. /. c°. 5. lec. 5. princ°. k.

26 Actus legis quadruplex, ſcilicet imperare ſeu præcipere, vetare ſeu prohibere, permittere, & punire. Non autem conſulere, nec præmiare, quia conueniunt etiam perſonis priuatis. 12ᴱ q. 92. 2. o Finis. 55. 84. *Actus. 165. 168. Fides 118. Actus.

27 Proprius effectus legis eſt, inducere ſubditos ad propriam eorum virtutem. Ideo lex facit bonos, vel ſimpliciter, vel bonos ſecundum quid. 12ᴱ. q 92. 1. o. /. c. 4ᵐ. /. Con. 3. c°. 116. 2ᵐ. /. 3ᵐ. /. Ro. 10. le. 1. med°. D. *Iuſtificatio. 1. 45. &c. Peccatum. 11. 45.

28 Lex dirigit intentionem, oſtendendo qualis debet eſſe actus proportionatus fini vltimo. 2. d. 41. q. 1. 1. 4ᵐ.

29 Qualibet lex inducit, ad obſeruantiam præceptorum, per pœnas,

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pœnas,& per præmia danda vel per deum, vt lex diuina, vel per homines, vt lex humana.12 ę.q.99.6.o./.Ʒ.3.c^{o}.140.1^{m}. *Prohibitio.o.Vendere.12.Vaor.1.

30 Omnis lex tendit ad amicitiam, vel hominum ad inuicem, vel hominum ad Deum.12ę.q.99.1.2^{m}./.2.c.

aturalis.31 Lex naturalis,eſt participatio legis æternæ, & impreſſio diuini luminis,in creatura rationali, qua inclinatur ad debitum actum & finem.12ę.q.91.2.o./.q.96.2.3^{m}./.q.97.1.1^{m}./.4.d.33.q.1.1.c. *Adam.68.Ars.20.Aureola.24.Barbarus.2.

°.808.32 Oppoſitum videtur dicere a ſimili. 4. d.13.ar.2.q.2.2^{m}./.3^{m}. Reſpondeo ſicut Du^{o}.301°. *Circũciſio.13.Comedere.3.

33 Lex naturalis non eſt habitus proprie & eſſentialiter, ſcilicet quo quis operatur,ſed improprie,ideſt quod habitu tenetur.12ę.q.94.1.o. *Conceptio.34.

34 Illud ſolum eſt de lege naturali, quod ratio naturalis ſuadet.4.d.17.q.3.ar.1.q.2.c./.Matth.23.me^{o}.b.K.

35 Omnes inclinationes partium humanæ naturæ,vt concupiſcibilis & iraſcibilis, ſecundum quòd regulantur ratione, pertinent ad legem naturalem. 12ę.q.94.2.2^{m}./.4.3^{m}./.22ę.quæſt.122.2.c.

36 Ordo præceptorum legis naturæ,eſt ſecundum ordinem inclinationum naturalium, ſcilicet primo ſecundum naturã ſubſtantiæ,ſecundo ſecundum naturam animalis, tertio ſecundum naturam hominis.12ę.q.94.2.c.

37 Ad præcepta legis naturæ, pertinent omnia quæ ratio practica,naturaliter apprehendit eſſe bona humana, ſcilicet omnia ad quæ homo habet naturalem inclinationem. 12ę. q.94.2.3.c./.4.c./ 3^{m}. *Concubinatus.o.Confeſſio.24.&c.Cõſanguinitas.2.&c.Conſcientia.3.&c.

38 Præcepta ſunt multa in lege naturæ,ſed reducũtur ad vnũ primum,ſcilicet bonum eſſe faciendum,& malum eſſe vitãdum.12ę.q.94.2.o.

39 Pręcepta ſecũda legis naturæ,quæ quaſi concluſiones a primis præceptis deriuantur, non habent efficaciam ſemper, ſed frequenter, talis enim eſt tota materia moralis. Ideo quãdo deficit lex, poſſunt licite prætermitti,ſed cum diſpẽſatione ſolius Dei.4.d.33.q.1.2.c.

.809.40 Oppoſitum videtur dicere a ſimili. 12ę. q.100.8.o./.3.d.37.4.o. Reſpondeo ſicut Dubio.518°. *Conſuetudo.1.Contritio. 9. &c.

41 Præcepta legis naturæ,manent eodem modo in lege Moyſi,& in lege noua.4.d.17.q.3.ar.1.q.2.2^{m}. *Cultus.3.

42 Lex naturalis eſt eadem,apud omnes, quo ad prima principia communia, ſecundum rectitudinem & notitiam, non autem quo ad alia.12ę.q 94.4.o./.3.d.37.3.c./.4.d.33.q.1.1.c./.2.1^{m}.

43 Lex naturæ eſt vna omnium,quia præcepta eius ſunt communia. Ideo conueniunt tam imperfectis quàm perfectis. Sed lex diuina non eſt vna, quia præcepta eius ſunt particularia.12ę.q.91.5.3^{m}.

44 Lex naturalis prohibet,oppoſita omnium virtutum.4.d.33 q.1.4^{m}. *Debitum 4.Diſpenſatio.12.&c.

45 Omnes actus virtutum,inquantum ſunt virtuoſi, ſunt de lege naturæ,non autem omnes, ſecundũ ſpecies ſuas. 12ę. q.94.3.o. *Doctrina.1.3.14.

46 De lege naturæ eſt, quòd parentes filiis theſaurizent, & q filii heredes parentum ſint.4.d.33.q.2.1.c./ ar.2.q.1. c./.1^{m}.

47 Lex naturalis non poteſt dici in irrationabilibus, niſi ſecundum ſimilitudinem. 12ę. q.91.2.3^{m}./.4.d.33.q.1.1.c. *homes.3.Honor.30.

48 Aliquid deriuatur a lege naturæ dupliciter, ſcilicet vt concluſio ex principiis;& vt determinatio legis, vt lex humana 12ę.q.95.2.o./.q.99.3.2^{m}./.4.d.15.q.3.ar.1.q.4.c./.art.2.q.1.c./.Ethi.5.lec.12.$prin^{o}$.b. *Iciunium.22. &c. Inditum. Iniuſtitia. 1.

49 Conſuetudo præiudicat legi naturæ,quo ad concluſiones, non autem quo ad prima præcepta eius.4. d. 33. q. 1.1.1^{m}. Vel conſuetudo. 4.

50 Illud quod totaliter tollit finem principalem, eſt contra prima præcepta legis naturę. Si autem tollit tantum finem ſecundarium, vel impedit eum, vel finem principalem, eſt tantum contra ſecunda præcepta legis naturæ 4.d.33.q.1.1.c. *Matrimonium.7.&c.135. Obligatio.5.Peccatum.11.45.429.

51 Lex naturalis poteſt mutari , per legem diuinam & humanam,addendo & ſubtrahendo concluſiones, ſed raro, & in aliquo particulari,non autem prima principia eius.12ę. q. 94.4.c./.1^{m}./.5.o./.q.97.1.1^{m}./.3.d 37.3.1./.4.d.33. quæſt. 1. 1.c./.2. 1^{m}.

52 Legem naturæ lex Dei ſcripta correxiſſe dicitur, vel quia, quod illi deerat, ſuppleuit, vel quia, corruptam eam ex peccatis hominum, & in aliquorum cordibus, ob contra iam

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conſuetudinem obtenebratam,reſtaurauit.12ę.q.94.5.1^{m}./ q.99.2.2^{m}./.3^{a}.q.60.5.3^{m}./.q.61.3.2^{m}./.3.d.37.1.c /.1^{m}. *Poſſeſſio 5.Præceptum.23.&c.Promulgatio.1 &c.Reuerẽtia. 3.

53 Lex naturalis non poteſt deleri de corde alicuius, quo ad prima principia & in vniuerſali,ſed tantum in particulari, vel quo ad concluſiones. 12ę.q.94.6.o./.q.99.2.2^{m}.

54 Omne quod actionem reddit inconuenientem fini, quem natura ex aliquo opere intendit, dicitur eſſe contra legem naturæ.4.d.33 q.1.1.c./.ar.3.q.1.c./. Opuſc.73. c^{o} 3. *Sacramentum.41.&c.115.&c.143.&c 150.&c. Sacrificium.7. Sanctificatio.9. Status.11.&c.Votum.68.&c.

55 Cum dicitur q gentes naturaliter faciunt quæ ſunt legis, exponendum eſt naturaliter,ideſt per naturam gratia reformatam.Ro.2 le.3 med^{o}.H.

56 Lex naturæ,fuit offuſcata in gentilibus,quo ad multa.12ę. q.94 4.5.6 o./.q.98.6.c./.1^{m}./ q.99.2.2^{m}./.q.100.5.1^{m}./.22ę. q.22.1.1^{m} /.q.154.2.1^{m}./.3^{a}.q.60.5.3^{m}./.q.61.3.2^{m}./.q. 70. 1. 1^{m}./.3.d.37.1.c./.1^{m}./.3^{m}./ 4.d.33.q.1.ar.3.quęſt.1.1^{m}./.1^{m}./. Viii q.2.7.10^{m}. *Vſura.18.19.80.173.229.&c.Vaor.1. &c.

57 Lex naturæ,ſic corrupta fuit apud germanos, q latrociniũ non reputarent peccatum.12ę.q.94.4.6.c.

58 Lex æterna eſt ratio, ſeu conceptus gubernationis rerum, in Deo.12ę q.91.1 o./.q.93.1.o./.3.4.c./.5.3^{m}./.4 d.33.q.1.1.o./.Ʒ.3.c^{o}.115. *Idea.21.&c.Iudicium. 21. 22. Ius. 1.&c. Peccatum.1.&c.405.Promulgatio.3. Prouidentia.15. Æterna.

59 Lex ęterna ſecundum eſſentiam, eſt nota beatis tãtum, ſed in ſuis effectibus,nota eſt omni creaturæ rationali. 12ę. q. 19.4.3^{m}./.q.93.2.o./.6.1.$priu^{m}$.

60 Lex æterna comparatur ad ordinem rationis, ſicut ars ad artificiatum. Ideo eiuſdem rationis eſt aliquid eſſe contra vtrumque.12ę.q.71.2.4^{m}.

61 Omnis lex, inquantum iuſta eſt, deriuatur a lege æterna. 12ę. q. 93. 3. o.

62 Omnia regulantur lege æterna,& participant eam, inquantum ex ea inclinantur in proprios actus & fines.12ę.quæſt. 91. 2. o.

63 Aliquid ſubditur legi æternæ dupliciter, ſcilicet ſecundum cognitionem, vt creatura rationalis tãtum, vel per aliquod principium internum, vt omnis creatura. 12ę.q.91.2.c./.3^{m}./. q.93.5.6.c. Regula.1. *Voluntas.19.61.

64 Omnia creata ſubduntur legi æternæ, non autem ea quæ pertinent ad eſſentiam Dei.12ę.q.91.2.c./.q.93.4.5.6.o.

65 Voluntas Dei ſecundum ſe, non ſubditur legi æternæ, nec gubernationi Dei,ſed tantum ſecundum volita creata.12ę. quæſt. 93.4. 1^{m}.

66 Filius Dei,ſecundum humanitatem,legi æternæ ſubditur, ſed ſecundum deitatem, eſt ipſa lex æterna, per appropriationem.12ę.q.93.1.2^{m}./.4.2^{m}./ 6.1^{m}.

67 Beati & damnati,ſubduntur legi æternæ, per quam mouentur & conſeruantur in beatitudine vel miſeria.12ę.quæſt. 93 6.3^{m}.

68 Boni perfectius ſubduntur legi æternæ,quàm mali quantũ ad cognitionem,& inclinationem ad bonum, ſed ſecundũ paſſionem,eſt econuerſo.12ę q.93.6.c.

69 Prudentia carnis,ſubditur legi æternæ,ſecundum paſſionẽ non autem ſecundum actionem.12ę.q.93.6.2^{m}.

70 Irrationalia, defectus, & omnia contingentia omnium naturalium ſubduntur legi æternę,non autem legi humanæ. 12ę. q. 93. 5. o.

71 Lex diuina eſt neceſſaria,præter legem naturalem & humanam. 1^{a}.q.1.1.o /.12ę.q.91.4.o./.3^{a}.q.60.5.3^{m}./.3.d. 37.1.o. Diuina.

72 Lex diuina eſt participatio legis æternæ, in ordine ad finẽ ſupernaturalem,ſicut lex naturalis,ad finẽ naturalem.12ę. q. 91. 4. c./.1^{m}.

73 Lex diuina explicat inſtinctum naturæ,& ſupplet defectus eius.Ʒ.3.c^{o}.123. *Accuſatio.24.Actus.168.Adam.68.

74 Lex Dei datur homini,in auxilium legis naturalis.Ʒ. 3. c^{o}. 117.5^{m}./.Viii.q.2.7.10^{m}. *Alienum.3.4.8.Angelus.559.

75 Sicut gratia præſupponit naturam,ſic lex diuina præſupponit legem naturalem. 12ę. q. 99. 2. 1^{m}. *Confeſſio.24.&c. Conſanguinitas.10.11.

76 Quæ lex naturalis dictat, quaſi deriuata ex primis principiis eius,nõ habent vim coactiuam,per modum præcepti, niſi poſtquam lege diuina vel humana ſancita ſunt.4.d.33.q.1.1.2^{m}. *Contenſus.6.Conſuetudo.4.5. Contemptus. 1. &c.Contritio.11.

77 Lex diuina eſt quædam participatio diuinæ prouidentiæ, ad homines gubernandos.Ʒ.3.c^{o}.128.3^{m}. *Datio.18. Decimę. 1. 2. 28.

78 Lex diuina neceſſario data eſt a Deo,ſoli creaturę rationali per quam principaliter ordinatur in Deum,quia finis legis diuinæ,

diuinæ, eſt dilectio Dei.ʒ.3.c°.114./.115./.116./ 118.Finis. 84.*Defectus.17.Diſpenſatio.8.&c.Fas.Fides.85.118.Finis 35.Gula 4.Iudea.4.8.

79 Lex diuina ordinat hominem, circa corporalia & ſenſibilia, vt ſubſint rationi.ʒ.3 c°.121. *Iudicium.21.28 31.Ius.13.

80 Lex Dei ordinat hominẽ, vt ſit totaliter ſubditus Deo.Con. 3.c°.118.2^{m}./.128.2^{m} *Omiſſio.1.

81 Ea quæ ſunt neceſſaria ad ſalutem, cadunt ſub præceptis diuinæ legis.22æ q.3.2.c /.q.140.2.c./.Quol 12.25.c.

82 In lege Dei aliqua præcipiuntur, quia bona ſunt, & aliqua econuerſo. Et aliqua prohibentur, quia mala ſunt, & aliqua econuerſo.22æ.q.57.2.3^{m}. *Peccatum.1.13.31.45.73.121. 184.188 405.Prothecoſte.

83 Lex Dei ordinat hominem ad proximum eius, per præcepta iuſtitiæ.Con.3.c°.128.

84 Lex diuina continet tria, ſcilicet teſtimonia, idest ea quæ ſunt fidei, præcepta, idest moralia, & iudicia, idest iudicialia. Pſal.18 med°.c.

85 Finis legis diuinæ, eſt beatitudo æterna, humanæ vero eſt temporalis tranquillitas ciuitatis.12æ.q.98.1 c./ q.100.2. 5. c./.2.d.9 3.c./.3.d.37 ar 2.q.2 c.prin°./.Pſal.18.me°.c./.Meta.2.lec.5 med°.b.

86 Lex diuina principaliter intendit amicitiam hominum ad Deum, ſed lex humana hominum adinuicem. 12æ. q.99.2. 3.c./.q.100.2.5.c /:Opuſ.73.c°.5.

87 Lex diuina principaliter conſiderat iuſtum vel iniuſtum, in quantum per hoc ordinatur homo ad finem qui ẽ vita æterna. Lex vero humana conſiderat hoc, prout ordinantur homines inter ſe, in bene eſſe ciuile, quod eſt viuere in honeſtate & pace communi. Opuſ.73.c°.5.

88 Lex diuina vtitur lege humana, ſicut inſtrumento, vbicumque per opera ciuilia, homo poteſt ordinari vel deordinari a fine vitæ æternæ, ſicut etiam tota natura, inſtrumentum eſt diuinæ virtutis, non propter indigentiam eius, ſed propter diuinæ virtutis excellentiam, quæ per ſe operatur aliqua & quædam per naturam. Opuſ.73.c°.5 *Præceptum.1.27. &c. Prohibitio.0.Rectitudo. 1.2. Sacramentum.42.&c.118 Sacrificium. 7.

89 Lex diuina principaliter ordinat homines ad Deum, ſed ordinat homines ad inuicem, ſecundum ꝙ conuenit ordini ad Deum, humana vero econuerſo 12æ.q.99.3.4.c./ q. 110. 2.5.c. *Scientia.66.70.Scriptura.1.&c. Seruitus.9. Superbia.2.11.25.29.

90 Lex diuina ſufficienter ordinat ad omnem actum virtutis, non autem lex humana.12æ.q.100.2.0./.22æ.q.140 2.c./.4. d.15.q.2.ar.1.q 4.2^{m}. *Temperantia.15.Templum.3. Teſtamentum.3.&c.

91 Lex humana proponit præcepta tãtum de actibus iuſtitiæ, vel aliarum virtutum ſub ratione iuſtitiæ, diuina vero, de actibus omnium virtutum, vel obligando, vel conſulendo. 12æ.q.100.2.0. *Vinculũ.2.Voluntas.19.63.Votũ 68.69.

92 Lex diuina ſe extendit ad actus interiores & exteriores, ſed lex humana, tantum ad actus exteriores. 12æ. q. 91.4. ./.q. 98.1.c./.q.100.2.9.c./.Quol 4.24.c.prin°./.Pſal.18. me°.e./. Ro.5.lec.6 prin°.B./ c°.7.lec.2.me°.E

93 Lex diuina prohibet & punit omnia peccata, non autẽ lex humana.12æ.q.91.4.c.h./ q.93.3.3^{m}./.q.96.2.0./.3.3^{m}/.q.98. 1.c./.22æ.q.69.2.1^{m}./.q.77.1.1^{m}./ q.78 1.3^{m} /.Ma.q.13.4 6^{m}. ./.Quol.2.10.1^{m}./.2^{m}./.Iob.11.lec.1.med°.H /.Pſal.18.me°. e.D.Viura.7.8.9.44.71.&c.78.&c.86.116.&c.126.188. &c. 229.&c.244.313.

94 Leges humanæ antiquæ continent quædam fabuloſa & falſa, non autẽ lex diuina.12æ.q.99.3.c /.Pſal.18. med°. e E /. Meta.2.lec.5.me°.b.prin°. *Vanitas.3 5.

95 Lex diuina diſtinguitur in legem veterem, & legem nouam non ſicut in ſpecies omnino diuerſas, ſed ſicut in imperfectum & perfectum in eadem ſpecie.12æ.q.91.5.0 /.q.107.1. 0 /.2.c.prin°./ 3.c./.Gal lec.2.med°.C.&c.

Vetus, 96 Lex vetus eſt æterna, quo ad moralia, & quo ad veritatem quam figurabant ceremonialia, non autem aliter.12æ.q.103 3.1^{m}./.Con.4.c°.57. *Adeps.1.2.Agnus.1.2 3.5.Alienum 3.&c. Altare.1.2.3.Angelus.447.568.620.Animal.74.&c.

97 Lex vetus conuenienter data eſt, tempore Moyſi, & non prius, propter ſuperbiam hominum conuincẽdam, nec poſterius propter auxilium.12æ.q.98.6.0./.3^{a}.q.70.2.2^{m}./.4. d. 1.q.1.ar.2.q.4.c./.Gal.3.lec.7 prin°.E. *Arbor. 2.

98 Lex vetus differt a lege naturali, non vt ab ea penitus aliena, ſed vt aliquid ei ſuperaddens.12æ.q.99.2.1^{m}. *Armus.

99 Lex vetus erat bona, quia conſonabat rationi, reprimendo concupiſcentias, ſed erat imperfecta. 12æ. q. 98.1.c./.2.1^{m}./. 2^{m}./.Ro.7.lec.2.3.0./.Gal.3.lec.7.8.0. *Aureola.24.Baptiſmus.248.Beneficium.18.Cauſis.1.Character.45.

100 Lex vetus, prohibebat omnia peccata.12æ.q.98.1.c

101 Lex vetus data fuit, contra quadruplex vulnus peccati, ſcilicet contra malitiam, infirmitatem, concupiſcẽtiam, & ignorantiam Gal 3.lec.7.prin°.D.

102 Lex vetus non conferebat gratiam, quia hoc Chriſto reſeruabatur. 12æ.q.98.1.0./.q.99.2.3^{m}./.q.100.12.0 /.3.d.37.1. 4^{m}./.d.40.3.0./.Ro.3.lec.2.h./.Lec.3.med°.B /. Gal. 3. lec.7. prin°.E./.Lec.8.prin°.F.&c./.fi /.He.2.lec.1.me°. D./.c°.8. lec.2.princ°.B./ c°.9 lec.1.princ°.A./.c° 12.lec. 4. med°. E. *Cerimonia.4.&c.Ceſſare.4.Cibus.7.Circunciſio.3. &c.

103 Oppoſitum videtur dicere a ſimili.4. d. 1. q. 2. ar. 4. q. 2. c. Du°.342°. Reſpondeo ſicut Dubio 342°./.343°.

104 Finis veteris legis erat iuſtificatio hominum, quam tamen efficere non poterat, ſed eam figurabat factis ceremonialibus, & promittebat verbis.12æ.q.107 2.c./.Ro.10.lec.1.me° D. *Confeſſio.19.Confirmatio.44.&c.

105 Intentio veteris legis erat homines ad timorem & reuerentiam dei inducere, & a carnalibus ad ſpiritualia trahere paulatim.3.d.40.ar.4.q.2.0./.4.d.1.q.1.ar.5.q.3. c. *Conſecratio.18.&c.Contritio.25.Cultus.31.&c.Decimæ.1.2 28.

106 Lex vetus, ſecundum ſenſum exteriorem promittebat tantum temporalia, ſed ſecundum ſenſum ſpiritualem promittebat ſpiritualia & vitam æternam.12æ.q.114.10.1^{m}./. 3. d. 40 ar.4.q.1.c./.1^{m}./ Ro.9.lec.1.fi.G./.c°.10.lec.1. med°.B./. He.4.lec.1.prin°.A. *Depoſitum.2.Dies.10.&c.Eccleſiaſticus.0.Euangelium.3.&c.Euchariſtia.11.&c.32.33.170.185 Exilium.Facies.Femina.1.Feſtum.1.2.&c.Fides.85.Figura. 12.13.Finis.35.84.Gratia.90.Hæreſis.99.Ieiunium.12.&c. Illegitimus.2 Immolare.

107 Lex vetus occidebat, non quidem effectiue, ſed occaſione accepta non autem data. 12æ. q. 98.1.2^{m}./.q.99.2.3^{m}./.3.d. 37.1.4^{m}./.d.40.3.0./ Veri.q.28.2.12^{m}./.Ro.7.lec.2.med°. A. &c. Litera.3. *Immunditia.2. &c. Ioannes. 1. Iudaizare. Iudæi.4.10. &c.

Immo non ſe extendit ad animum, idest ad actus interiores.12æ.q.107 1.2^{m}. Reſpondeo ſicut Lex.128.129.

108 Lex vetus induxit pœnam ſeruitutis, in caſu duplici tantũ, ſcilicet ſeruitutem perpetuam in ſeruo nolente egredi, & temporalem, in fure non valente ſoluere.12æ.q.105.2.10^{m}. *Iuſtificatio.45.&c.Lectoratus.5.Lepra.1.2.3.Litera.3. Lotio. Maria. 57. 65

109 Sanctus Paulus, abſolute & indeterminate loquens de lege, ſemper intendit de lege Moyſi.Ro.7.lec.1.prin°. G *Matrimonium.10.11.12.124.Mel.0.Menſa.Meritum.110. Miſſio.41.45.Oblatio.0.Occidere.10.Ornatus.12 13.

110 Lex vetus, bene ſtatuit de loco iudicij, de iudicibus, & teſtibus.12æ.q.105.2.c./.7^{m}./.8^{m}. *Paſſio.1.16.Paulus.30.Peccatum.252.253.Peccata. 31.55.56.59.&c.97.Pœnitentia.1. Poſſeſſio.9.10.Præceptum.28.&c.29 &c.56.&c.

111 Lex vetus data fuit ſolis Iudæis, non quidem propter merita eorum, ſed propter promiſſiones Dei de Chriſto. 12æ. q. 98.4.0 /.5.c./.3.d.25.q.2.ar 2.q.2.3^{m}. *Primitiæ.1.2.Primogenitus.1.Pſal.3.&c.Purgatio.4 Rebellio.3.Regnum.6.

112 Lex vetus data fuit duris in flagellum, proficientibus in pedagogum, perfectis autem in ſignum & ſolatiũ.12æ. q. 98. 1. 3.c /.4.d.1.q.1.ar.5.q.2.3^{m}./.Ro.5.lec.2.fi B. *Sacrificium. 5.Schiſma.5.Septem.Status.5.Sterilitas.2.Stuprum.3. 4.

113 Gentiles non obligabantur ad legem veterem, quo ad ceremonialia, vel iudicialia. Sed ad præcepta naturæ ſecundũ ſe, non autem ex lege veteri.12æ.q.98.5.0./.22æ.q.85 4.1^{m}./. 3.d.ar.q.2.ar.2.q.2.3^{m}./.Ro.2.lec. 3.med°. G. *Tabernaculum.4.5.

114 Lex vetus neminem excludit a cultu Dei, ſed tantum a ciuilitate 12æ q.105.3.1^{m}./.2^{m}. *Tabula.2 Templum. 3. &c.

115 Lex vetus ordinabat ad Chriſtum, perhibendo teſtimoniũ & diſponendo ad eum.12æ.q 98.2.c./.q.99.6.c./.Ro.10. lec. med°.E./.Gal.3.lec.8.med°.H.&c. *Teſtamentum.4. &c. Thurificatio.2.Tuba.1.Veſtis.7.Virginitas.35.36.

116 Status veteris legis inſtitutus fuit, ad figuradum myſteriũ Chriſti.12æ.q.102.4.c. *Vnctio.20.29.30.

117 Status veteris legis, non fuit immutatus ante Chriſtũ, quo ad impletionem, ſed quo ad conditionem populi.12æ.quæſt. 102. 4. 2^{m}.

118 Chriſtus impleuit legem veterem, opere & doctrina tripliciter, ſcilicet exponendo, dando modum melius obſeruandi, & ſuperaddendo.12æ.q.107.2.0 /.4.3^{m}./ 4.d.1.q.2 ar.5.q.2. 1^{m}./.Rom.9.lec.5.med°.E./.c°.14.lec.2. princ°. G./.Epheſ.2. lec.5.med°.K.

119 Chriſtus in omnibus conuerſatus eſt, ſecundum præcepta veteris legis.3^{a}.q.37.0./.q.40.4.0./.q.47.2.5^{m}./.3.d.4 ar. 5. q.3.6.3^{m}./.

q.5 6.5m /.4.d.1.q.2.art.2.q.3.c. * Chriſtus 196.195.198. Viura 78 280.296.Vanſ 1.11 &c.

120 Lex uetus dabatur populo adhuc imperfecto, in compara-tione ad perfectionem quæ erat futura per Chriſtum. 12æ. q.99.6.c.

121 Lex noua continetur in lege ueteri uirtualiter, ut perfectũ in imperfecto, & implicite, non autem expreſſe & in actu. 12æ.q.107.3.0 /.Gal.lect 2.prin°.D. *Adoratio 20. Angelus 620. Baptiſmus 3.224.248 Bonitas 229. Decimæ 1.2. 3. Dæmon 21.

122 Lex uetus aſſimilatur puero, ut imperfecta, noua autem aſſimilatur uiro, ut perfecta. 12æ.q.91.5.c /.1m./.q.98 1.0./.2m./.2m./.q.99.6.c./.q.126.3.c./.q.107.1.c./.2m./.a 1.4.c./. 22æ.q.1.7.2m./.4.d.1.q 2.ar.5.q 2..../.Gal.4.lect.1.n. Euangelium 3.8. *Euchariſtia 11.&c. Finis 35.

123 Lex noua implet legem ueterem, adhibendo quod lex uetus promittebat & figurabat. Sed euacuat eam quo ad cerimonialia. 12æ.q.107.2.0./.32æ q.104.6.2m./.2.d.9.8.4./ 4.d. 1.q.2 ar.5.q.2.c./.1m./.3m./.Rom.3.fi./. Eph.2.lect.5.me°.K. *Gratia 96.

124 Lex noua dicitur gratia fidei, quia principaliter eſt ad gratiam, ſecundario autem eſt ad cerimonialia & ſacramentalia. Lex uetus autem econuerſo. 12æ.q.107.1.3m./.q.108.2. o./.Quol.4.13.c./ Ro.3.lect.4.prin° F.&c. *Hæreſis 52.64.

125 Lex uetus eſt uia ad legem nouam, ſicut lex noua ad cæleſtem eccleſiam, ſeu ad cæleſtem hierarchiam. 12æ.q.101.2. a/.q.106.4.1m./ 3ª.q.61.4.1m./.2.d.9.8.4m./.3 d.40.ar.4.q.1. o./.q.2.c./ 4.d.1.q.1.ar.2.q.5.1m./.d 4.q.1.ar.3.q.4.2m./.d.8. q.1.ar.3.q.1.1m./.d.18.q 2.ar.2.q.1.1m./.Quol.7.15.c./.He.9. lect.1. *Ieiunium 18.&c. Ioannes 1.2.

126 Vtraque lex, fuit ab uno deo, ſed lex uetus in lapidibus, noua uero in corde. 12æ.q.98.2.3.0./.q.106.1.3m./.4.3m./.q. 107.1.c.fi./.3ª.q.42 4 2m. *Irregularitas 4. Lepra 1.2. Lotio. Maria 65 &c. Oblatio 7.13. Organum 2.&c.

127 Lex noua, plurima ſupra rationem credenda præcipit, lex uetus autem pauca. Con. 1.c°. 5. *Peccatum. 252.253. Pœna. 31.59.

128 Lex uetus cohibebat manum, ideſt actus exteriores, per pœnas temporales, non autem animum, ideſt actus interiores noua autem cohibet vtrũque, per æterna. 12æ.q.107.1.2m./. 3.d.40.2.c./.Pſal.18. *Pœnitentia.56.58.Permiſſio.1.Præceptum.120.&c.140.

129 Lex noua principaliter promittit ſpiritualia, & ordinat act° etiam interiores, & ex amore. Ideo perfectior eſt lege ueteri quæ habet oppoſita. 12æ.q.91.5.0./ q.99.6 o./.q.107.1.2m./. q.108.1.0./.22æ.q.95.2.3m./.3.d.40.2.c./.4.o./.Cont.1.c°.5. prin° /.Li°.3.c°.116.fi./.Pſal 18.me° .e E./.Pſal.21.fi.e K./. Ro.8.lect.3.me°.G./ c°.10.lect 1.me° E &c./.1æ.Corin.11. lect.6.me°.K./.Gal.lect.2 prin°.C./.c°.4.lect.8 me°.I./.He. 1.lect.4.me°.F./.c°.7.lect.3.fi.I./.c°.8.lect.2.prin°. k &c./. c°.9 lect.3.prin°.C./.c°.12.lect.4.prin°./.me°.A./.fin.C. *Primitiæ. 1.&c. Sabbathum 11.

130 Lex vetus é grauior lege noua, quo ad cerimonialia, & quo ad diſpoſitionem ſubditorum, ſed quo ad actus uirtutum, eſt econuerſo. 12æ.q.107.4.0./.3.d.40.art.4.q.3.o./.Quol.4. 13.c./.Matth.11.fi. *Sacerdo.24.&c.

131 Lex noua addit conſilia ſuper præcepta, non autem lex uetus. 12æ.q.108.4.0./.3.d.40.ar.4.q.3.c.fi./.1m. *Sacramentum 33 42.&c.

132 Lex uetus eſt lex ſeruitutis, lex noua uero, eſt lex pietatis. 12æ.q.108.4.c./.1æ.Cor.7.lect 3.fi. *Sacrificium 11.16.&c. Septimus.

133 Lex noua dicitur lex ueritatis, lex uetus autem dicitur lex umbræ, uel lex figuræ. 12æ.q.107.2.1. *Templum 8.&c. Teſtamentum.o.

134 Lex uetus non inducebat ad conformitatem Moyſi, ſicut lex noua inducit ad conformitatem Chriſti. 4.d.15.q.3.art. 3.q.1.2m.

135 In lege noua dantur præcepta fortitudinis, ad pugnãdum ſpiritualiter, & ad patientiam temporalium malorum, non autem ad pugnam corporalem, ſicut in lege ueteri. 22æ.q. 140.1.1m. *Viura 78.79.

136 Prohibitio immundorum corporaliter a ſacramentis in ueteri lege, magis erat propter ſignificationem, quam propter res. Ideo non eſt in noua. 4.d.9.art c.4.q.3.2m. *Vaot 18. Chriſtus 196.

137 Lex noua nihil inſtituit, ad cognoſcendum futura, ſicut lex uetus, quia terrena ſunt, fuerunt tamen in nouo teſtamento etiam aliqui prophetiæ ſpiritum habentes, qui multa de futuris euentibus prædixerunt. 22æ.q.95.2.3m.

138 Lex noua nihil determinat circa cerimonialia uel iudicia-lia, nec præcipit alia moralia quàm lex uetus. 12æ.q.108. 2.0./.3.2m./.2m./ Quol.4.13.c.

139 Lex noua principaliter eſt gratia ſpiritusſancti. ſecundario autem eſt circa quædam diſponentia ad gratiam, & ad uſum eius. Ideo principaliter eſt indita, & ſecundario ſcripta 12æ.q.106.1.0./.2.3.c./.q 107.1.2m./.3m./.q.108.1.c./.1m./. Quol.4.13.c. — Noua

140 In lege noua nihil continetur, niſi pertinens ad gratiã ſpiritusſancti, uel diſponens intellectum per fidem & affectũ, uel ad uſum gratiæ. 12æ.q 106.1.1m./.Quol 4.13.c. *Apoſtoli 4.Baptiſmus 224.Character 34.Cõuitio 11.Cultus 3. Decimæ.6.&c.

141 Lex noua, eſt lex gratiæ, & pietatis. 12ª.q 106.3.c.fin./ 1æ. Cor.7.lect..fi.

142 Lex noua dicitur lex libertatis, quia non præcipit actus exteriores niſi ſacramentorum, uel habentes neceſſitatem ad gratiam, nec prohibet, niſi contraria gratiæ. 12æ.q.108.1. 2.0./.4.c /.Quol.4.13.c. *Excõmunicatio 32.Feſtum 2.&c. Fides 104 118.

143 Lex noua bene ordinat omnes actus interiores hominis ad ſe, ad proximum, & ad deum. 12æ.q.108.3.0.

144 Tota lex noua eſt in manſuetudine, reſpectu proximi, & in humilitate, reſpectu dei & ſui. Matth.11.fi /.c.L *Gratia 90.91.96.&c.

145 Nullus ſtatus, poteſt eſſe perfectior ſtatu nouæ legis, quia lex noua immediate introducit ad ultimum finem. 12æ.q. 106.4.c./.q.108.4.0 *Indutum. Iuſtificatio 49. Me.ſa. Oblatio.7. Occidere.10. Peccatum.377. Pœnitentia.126.

146 Lex noua non debuit dari a principio mundi, triplici ratione, prima, ſcilicet quia lex noua principaliter eſt gratia ſpiritusſancti, quæ abundanter dari non debuit, antequã impedimentum peccati ab humano genere tolleretur conſummata redemptione per Chriſtum. Secunda poteſt aſſignari, ex perfectione legis nouæ. Non enim aliquid ad perfectum adducitur ſtatum a principio, ſed quodam temporali ſucceſſionis ordine, ſicut aliquis prius fit puer, & poſtmodum uir. Tertia ſumitur ex hoc, quód Lex noua eſt lex gratiæ. Et ideo primo oportuit quod homo relinqueretur ſibi in ſtatu ueteris legis, ut in peccatum cadendo, ſuam infirmitatem cognoſcens, recognoſceret ſe gratia indigere. 12æ.q. 91.5. 2m /.q.106.3.0. *Præceptum 24.52. 120.

147 Lex noua proponitur in omni loco, non autem in omni tẽpore, quia tempus uariat ſtatum, non autem locus. 12æ.q. 106. 3.2m.

148 Lex noua durabit uſque ad finem mundi. 12æ.q. 106. 4.0. *Sacerdos.20.24.&c Sacramentum.33.45.58. &c. 98 &c. 137.144.&c.151. Status.5.Subdiaconus.3.4. Teſtamẽtũ.o.

149 Leges humanæ ſunt neceſſariæ, ad pacem hominum, & ad uirtutes, propter malos, quia non ſufficit eis paterna monitio. 12æ.q.91.3.0./.queſt.95.1.0./.2 d 9.3.c./.5m./.3.d.40 2.0. *Actus.165.168.Adoptio.6.9.12.Aleator.1.Alienum.3.&c. — Humana.

150 Melius eſt ſecundum philoſophum omnia determinari per leges, quantum poſſibile eſt, quam relinquere arbitrio iudicum, triplici ratione. Primo ſcilicet quia facilius eſt inuenire paucos ſapientes, qui ſufficiant ad rectas leges ponendas, quam multos qui requirerentur, ad recte iudicandum de ſingulis. Secundo quia illi qui leges ponunt, ex multo tempore conſiderant, quid lege ferendum ſit, ſed iudicia de ſingularibus factis, fiunt ex caſibus ſubito exortis. Facilius autem ex multis conſideratis, poteſt homo uidere, quid rectum ſit, quam ſolum ex aliquo uno facto. Tertio quia legiſlatores iudicãt in uniuerſali, & de futuris. Sed homines iudiciis præſidentes, iudicant de præſentibus, ad quæ afficiũtur amore uel odio, aut aliqua cupiditate, & ſic eorum depravatur iudicium. 12æ.q.95.1.2m. *Beatus. 47.

151 Quia ergo iuſtitia animata iudicis, non inuenitur in multis, & quia flexibilis eſt, ideo neceſſarium fuit, in quibuſcũque eſt poſſibile, lege determinare, quid iudicandum ſit, ut pauciſſima arbitrio hominum committerentur. 12æ.q. 95. 1.2m.fi. *Campſoria 5.

152 Quædam ſingularia, quæ non poſſunt lege comprehendi, neceſſe eſt committere iudicibus, puta de eo quod eſt factũ eſſe uel non eſſe, & de aliis huiuſmodi. 12æ.q.95.1.3m. *Ciuilis.o.Ciuitas 3.Clementia 6.Conſanguinitas 9.10.Conſuetudo 1.5.

153 Lex humana, eſt diſpoſitio particularis, inuenta per rationem humanam, ex principijs communibus legis naturalis. 12æ.q.91.3.o./ 4.c./.q.95.2.0./.3.4.c. *Contemptus.1. .Datio 12. Diſpenſatio 1.0.&c. Dominium 10.&c. Ebrietas 14. Eccleſia 20.&c. Eccleſiaſticus

154 Lex humana eſt menſura menſurata, a lege diuina, & a lege naturali cuius finis, eſt veritas hominum. 12æ. q. 19. 4. c./ quæſt 95. 3. o.

Du^m. 811. 155 Oppoſitum videtur dicere. 12æ. q. 90. 1. o./. 3. c./. q. 96. 5. c./. Con 3. c^o. 114. 3m./. 5m./. c^o. 115. 2m. Reſpondeo Dubio. 811.

156 Leges humanæ in communi, habent rationem, non autem quo ad aliquas particulares conditiones, ſed ex arbitrio inſtituentium. 12æ. q. 95. 2. 4m./. q. 102. 3m. *Epicieeia. 4. &c.

157 Leges humanæ, non poſſunt habere illam infallibilitatem, quam habent concluſiones demonſtratiuæ ſcientiarum. 12æ. q. 91. 3. 3m./. 4. c./. q. 96. 1. 3m./. q 105. 2. 8m./. 22æ. q. 120. 1. c.

158 Nulla lex humana, habet vim legis, niſi inquantum a lege naturæ deriuatur. 12æ. q. 95. 2. o./. Con. 3. c^o. 123.

159 Leges ſcribuntur, ad declarationem iuris naturalis, & iuris poſitiui. Ideo continent vtrumque, & inſtituunt ius poſitiuum, dantes ei robur auctoritati. Nõ autem iuri naturali, ſed hoc habet ex natura. 22æ. q. 60. 5. c./. 1m. *Error. 11. 12. Excommunicatio. 23.

160 Lex humana quadruppliciter diuiditur, ſecundum quatuor quæ ſunt de ratione eius. ſcilicet quòd ſit a lege naturæ, ad bonum commune, a perſona publica, & ſit regula actuum humanorum. 12æ. q. 95. 4. o. *Fas. Illegitimus. 4. 5. Interpretatio. 1. 2. Iudæi. 36. 46. Iudex. 4.

161 Nullus poteſt condere legem, niſi communitas, vel perſona publica, ideſt gerẽs vices eius. 12æ. q. 90. 3. o./. q. 92. 2. 2m./. q. 95. 4. c./. q. 96. 1. 4. c./. q. 97. 3. 3m./. q. 98. 3. 3m./. 22æ. q. 50. 1. 3m./. q. 57. 2. c./. q. 60. 6. c./. q. 67. 1. c. *Iudicium. 25. 26. 28. &c.

162 Lex humana debet dari in communi. 12æ. q. 96. 1. o./. q. 98. 6. 2m./. 22æ. q. 147. 3. 4. c. *ius. 2. &c. 10. &c. 20. &c.

163 Lex humana datur de aliquo, ſecundum illud quod frequẽtius accidit. 12æ. q. 84. 1. 3m./. q. 96. 1. 3m./. 6. c./. 3m./. q. 102. 6. 5m./. 22æ. q. 88. 9. 10. c./. q. 120. 1. c./. q. 147. 4. c./. q. 152. 2. 3m./. q. 154. 2. c. fi./. 4. d. 15. q. 3. ar. 2. q. 1. c./. ar. 3. q. 3. 1m.

164 In legibus, propter conſuetudinem, magis valent fabulariter dicta, quàm cognitio veritatis. Met 2. le. 5. prin^o. b. prin^o.

Du^m. 812. 165 Immo omnis falſitas legi repugnat, cum lex ordinet hominem ad veram felicitatem. 12æ. q. 99. 3. c. Reſpondeo ſicut. Dubio. 812°.

166 Finis legis ciuilis, eſt pax ciuium, ſed finis legis canonum, eſt pax eccleſiæ, & ſalus animarum./. Quol. 12. 25. c.

167 Lex humana non attendit intentionem obſeruantis, ſed actum eius. 12æ. q. 100. 9. c./. 3. d. 40. 2. 5m./. 4. d. 15. quæſt. 3. ar. 4. quæſt. 1. 3m.

168 Lex humana debet eſſe honeſta, iuſta, poſſibilis, ſecundum naturam, ſecundum conſuetudinem patriæ, loci, & temporis, neceſſaria, pro communi vtilitate, & clara. 12æ. q. 95. 3. o. *Iuſtitia 4. &c. 51. &c. Iuſtificatio. 48. Legiſlator. o. Legitimatio. o. Licita. 1. 3. Ligurgus.

169 Lex eſt iuſta, vel iniuſta tripliciter, ſcilicet ex fine, ex agente per auctoritatem, & ex forma, ideſt ſecundum æqualitatem proportionis. 12æ. q. 96. 4. c. *Machometus. Matrimonium. 40. &c. Miſericordia. 32. Modeſtia. 4. &c. Neceſſitas. 30. 31.

170 Lex puniens mulieres in lupanari, eſt abrogata, quia eſt iniuſta, cum non ſit ex inſtinctu legis naturæ. 4. d. 33. q. 1. ar. 3. q. 1. 2m. *Obligari. 5. &c. Omiſſio. 1. Orientum. 19. Politica 1. 4. Poſſeſſio. 5. 10. Poſſeſſor. Præbendatus.

171 Lex humana præcipit aliquos actus cuiuſcumque virtutis, ve ordinabiles ad bonum commune, non autem omnes. Similiter aliquos actus cuiuſcumque vitij prohibet, non autem omnes. 12æ. q. 95. 3. 3m./. q. 96. 2. 3. o./. q. 100. 2. c.

172 Leges humanæ ordinantur ad aliqua mandata bona, ſecũdum quorum conditionem, dantur præcepta fortitudinis. 22æ. q. 140. 1. c.

173 Lex humana non debet ſeruari, quãdo eſt in damnum, ſed recurrendum eſt ad principem, ſi periculum non ſit in mora. 12æ. q. 96. 6. o./. q. 97. 3. 1m./. 22æ. q. 60. 5. 2m./. q. 147. 4. c./. 4. d. 15. q. 3. ar. 2. q. 1. 4. c.

174 Lex humana iuſta, obligat in foro conſcientiæ, non autem lex iniuſta, niſi propter ſcandalum vitandum, in his quæ non ſunt contra Deum. 12æ. q. 96. 4. o./. 22æ. quæſt. 22. 2. 1m./. q. 60. 5. 1m.

175 Omnes ſubditi alicuius poteſtatis, ſubduntur legibus eius vel coactè, vt mali, vel ſponte ut boni. 12æ. q. 96. 5. o.

176 Princeps ſubditur legi ſuæ, quo ad iudicium Dei, & ſponte quo ad vim directiuam, non autem coactè. 12æ. q. 96. 5. 3m.

177 Nullus ſubditur legi inferioris, contra ſuperiorem. 12æ. q. 96. 5. c./. 2m. *Princeps. 14. &c. Promulgatio. 3. & cetera. Raptus. 5.

178 Lex humana poteſt iuſte mutari dupliciter, ſcilicet ex defectu legiſlatoris, vel ex mutatione rerum, vel hominum. 12æ. q. 96. 5. 3m./. 6. o./. q. 97. 1. o./. q. 104. 3. 2m. *Reſtitutio. 16. Rex. 6. Roma. 3. Sacrificium. 7. Sacrilegium. 8. Seruitus. 9. & cetera.

179 Lex humana, non debet faciliter mutari, niſi propter magnam neceſſitatem, vel vtilitatem, quia conſuetudo iuuat. 12æ. q. 97. 2. o. *Sineſis. Vendere. 12. 16. Vſura. 7. 9. 27. 44. 73. 82. 84. 86. 87. 89. 115. 116. 119. 121. 215. 223. 232. 237. 238. 279. 299.

180 Eccleſia non eſt aſtricta legibus humanis, puta vt indiret vxoricidam ſine reatu pœnæ æternæ, vel pœnæ eccleſiaſticæ iudicio infligendæ, ex hoc quòd eſt ſine reatu pœnę infligẽdæ per iudicium ſæculare. Et tamen lex ciuilis non commiſit viro occiſionem vxoris quaſi præcipiens, quia ſic oõ pec caret, ſicut nec miniſter iudicis peccat. latronem occidens condemnatum ad mortem, ſed permiſit, pœnam non adhibens. 4. d. 37. q. 2. 1. c. fi./. 2m. Vxor. 22. 23.

181 Voluntas de iis quæ per rationem imperãtur, ad hoc quòd legis rationem habeat, oportet, vt ſit aliqua ratione regulata, & hoc modo intelligitur, quòd voluntas principis habet vigorem legis. 12æ. q. 90. 1. 3m.

¶ Li per quem, non eſt appropriatum, ſed proprium filii. 1a. q. 39. 8. c. *Receſſus. 1. Fieri. 4. Gratia. 86. Ibi. Omnis. 4. Proceſſio. 54. Propoſitio. 18. Solu. 5. &c. Chriſtus. 7. 9. 10. 21. 26. Signa

¶ Lia fœcunda, & lippis oculis, ſignificat vitam actiuam, quæ plus parit, & minus videt. 22æ. q. 179. 2. b./. 3. d. 35. q. 1. art. 3. q. 1. 3m. *Iacob. 10. 15. Figura

¶ Libamina ſignificabant potum euchariſtiæ, ſacrificia vero, cibum euchariſtiæ. Ideo offerentes habebant de ſacrificiis, non autem de libaminibus, ſed tantum ſacerdotes. 4. d. 11. q. 2. ar. 1. q. 1. 3m. Euchariſtia. 185. Figura

¶ Libellus. Vxor. 15. &c.

¶ Libens. Accuſatio. 17. Charitas. 13. Confeſſio. 53.

¶ Libenter. Amor 62. Vſura. 62. 200.

1 ¶ Liber Iob ſecundum Hieronymum, eſt ex verſibus exametris, a tertio capitulo vſque ad quadrageſimum ſecundũ capitulũ. Et eſt plenus figuris, & coloribus rethoricis. Iob. 3. lec. 1. med^o. I. Li ſap

2 Liber ſapientiæ, non erat olim inter canonicas ſcripturas, ſed fuit cuiuſdam Philonis. Dio^a. 4. lec. 9.

3 Liber Iſaiæ fuit grandis, non ad neceſſitatem ſcripturæ. ſed ad ſignificandam magnitudinem tribulationis. Iſa. 8. princ^o. a. F.

4 Liber de infantia ſaluatoris, eſt apocriphus. 3a. q. 35. 6. 3m./. q. 36. 4. 3m./. q. 43. 3. 1m./. Io. le. 14. med^o. c. L./. c^o. 2. lec. 1. fi./. c^o. 15. fi. *Conſideratio. 2. Deſcriptio. Dio^a. 3. 4. Doctor. 3. &c. Eccleſiaſticus. 1. 2. Ethica. Euſtratius. 1. Exemplum. 3.

5 Liber de mirabilibus ſacræ ſcripturæ, non eſt Auguſtini, nec eſt autenticus. 1a. q 45. 3. 2m. *Inueſtiri. Iudęi. 4.

6 Oppoſitum videtur dicere. Quol. 9. 6. 1m. Reſpondeo. Dubio. 813. *Lex. 18. Locus. 4. Magiſter. o. Plato 4. Du^m

7 Liber de eccleſiaſticis dogmatibus, non eſt Auguſtini, ſed Genandii. Quol. 12. 11. c. *Prophetia. 31. 45.

8 Oppoſitum videtur dicere. 2. d. 4. 1. 1m./. 4. d. 12. q. 3. ar. 1. q. 2. b./. d. 14. q. 2. ar. 2. q. 6. 5m./. Opuſ. 19. c^o. 8. Reſpondeo Dubio. 814°. Du^m

9 Liber de ſpiritu & anima, non eſt Auguſtini, nec autenticus. 1a. q. 77. 8. 1m./. q. 79. 8. 1m./. 10. 1m./. q. 82. 5. 2m./. 1. d. 1. q. 1. 1. 3m./. 4. d. 44. q. 3. ar. 3. q. 1. 1m./. Veri q. 15. 1. 1m./. q. 25. 3. 2m./. q. 26. 5. 7m./. Spiritu. 3. 6m./. 12. 2m./. Ani. 9. 1m./. 12. 1m./. 19. 3m./. Io. 10. le. 2. fi. c. E. *Religio 80. Repræſentatio. 1. 2. Scriptura. 20. &c. Thalmuth.

10 Liber de differentia ſpiritus & animæ, non eſt Auguſtini, nec eſt autenticus Spiri 11. 5. 9m. *Theo^a. 29. Theophraſtus.

11 Liber de intelligentiis, non eſt autenticus. Quol. 6. 19. 1m. *Tractare. 2.

12 Liber de vnitate & vno, non eſt Boetii, nec eſt autenticus. Spiritu. 1. 21m./. Quol. 9 6. 2m.

13 Liber de cauſis, continet errorem, ſcilicet quòd creaturæ inferiores, ſunt creatæ, mediantibus creaturis ſuperioribus. Ideo in hac materia non eſt autenticus. 2. d. 18. q. 2. 2. 1m./. Po^a. q. 3. 4. 1m./. 11m.

14 In libris Beati Gregorii, quilibet poteſt inuenire, omnes ſuos motus cordis ſui 1^c. Cor. 14 lec. 5. med^o. I.

15 Liber Dei, eſt Chriſtus, vel eſt prædeſtinatio, in qua per notionem ſcripti ſunt omnes ſaluandi, ſed in principio eſt Chriſtus. Pſal. 39. med^o d. D / He. 10. lec. 1. med^o. G.

16 Liber vitæ, dicitur tripliciter, ſcilicet conſcriptio ſaluandorum, ſcriptura eorum per quæ ſaluantur, ideſt vtrumque teſtamentum, & ſcriptura agendorum ſeu iam factorum, ſcilicet libri aperiendi in die iudicii ideſt vis diuina, qua cuilibet nota fient facta ſua. 1a. q. 24. 1. 1m./. Veri. q. 7. 1. c. Vita

17 Liber vitæ, eſt quid increatum, ſcilicet repræſentatio ſaluandorum dirigens

Li

diligens deum, in dando vitã gloriæ electis. Veri.q.7.1.c.

18 Liber vitæ eſt notitia dei, de vita beata cuiuſlibet in particulari. 1a q.24.c./q.39/8.fi./1.d.40.q.1 2.5m./3.d. 31. q.1. 2.c./Ver.q.7.c./Phil. 4.le.1.prin°. D./Hebr.12.lc.4. fi. A. *Character 40.

19 Liber vitæ in diuinis, dicitur eſſentialiter, non autem perſonaliter. Et appropriatur filio, ratione notitiæ, ſed ſpiritui ſancto, ratione vitæ. 1a.q.39.8.fi./3.d.31. qõ.1.a.2.q.1. 8./Veri q.7.2.3.c.

20 Pater dicitur caput libri, quia eſt principium filii. 3.d.31. q.1.a.2.q.1.4m./Pſalm. 39.m°.d.D.

21 Liber uitæ, non eſt prædeſtinatio, ſed eſt notitia eius. 1a.q. 14.1.4m./3.d 31.q.1.ar.2.q.2.c./q.3.1m./Veri.q.7.4.c./Pſ. 39.me°.d.D./Phi.4.lc.1.prin°.D.

22 Liber uitæ, & electio, ſunt tantum de uita gloriæ creaturarum, nõ autem proprie de uita naturæ, nec de uita gratiæ, nec de uita dei. 1a.q.24.2.c./3.d.31.q.1 ar.2.q.2.c./Veri.q. 7.5.6.7.c.

23 Præſcientia eſt omnium, prædeſtinatio eſt gratiæ & gloriæ ſimul, ſed liber uitæ, tenet medium, quia ſimpliciter eſt tãtum gloriæ, & ſecundum quid eſt tantum gratiæ. 1.d.40.q. 1.2.5m./q.3.3m./3.d.31.q.1 ar.2.q.2.c./q.3.1m.

24 Chriſtus ſecũdũ naturã humanã, dr liber uitæ, quia eſt uniuerſale exẽplar uitæ, nõ aũt eſt ſimilitudo repræſentãs particulariter uitam cuiuslibet. 3.d.31.q.1.ar.2.q.1.2m./Ver.q. 7.1.c. *Certitudo 24.

25 Verumque teſtamentum, poſſet dici liber uitæ, ſed imperfecte, quia non facit notitiam de uita cuiuslibet in particulari, ſed in uniuerſali. 3.d.31.q.1.ar.2.q.1.1m.

26 Scripti ſimpliciter in libro uitæ. ſ. prædeſtinati, nomquàm delentur de libro uitæ. Sed ſcripti ſecundum gratiã, delẽtur de libro uitæ. 1a.q.24.3.c./1.d.40.q.1.2.5m./q.3.3m./3.d. 31.q.1.ar.2.q.3.c./Phil 4.le.1.prin°.D./He.12.le.4.fi.A.

27 Sic poteſt aliquis deleri de libro uitæ, ſic poteſt in eo ſcribi de nouo, ſcilicet uel ſecundum opinionem, uel ſecundum gratiam, non autem ſimpliciter 1a. q.24.3.3m.

28 Nullus liber, dr liber mortis, ſicut dr liber uitæ, quia electi ſolent aſcribi, non autem reprobati. 1a.q.24.1.3m./3.d.31. q.1.ar.2.q.2.c./Veri.q.7.8.c. *Deſcriptio. Lex 18. Prophetia 31. Repræſentatio 1.2. Scriptura 20.&c.

29 Libri aperiendi in die Iudicij, ſunt conſcientiæ ſingulorũ. Vel ſancti utriuſque teſtamenti. Vel ſententia iudicis. Vel uis diuina oſtendent omnia, quæ cuilibet nota erunt facta ſua. 1a.q.24.1.1m./4.d.43.ar.5.q.1.c./Opuſ.3.c°.253.

¶ Libera. Confirmatio 21. Electio 12.13.14. Hæreditas 2. Matrimonium 42.110. Metaphyſica 16. Poa.10. Vſura 90.

1 ¶ Liberalitas eſt uirtus diſpenſandi bene diuitias, in uſus bonos ſibi, ſuiſque, & alijs. 22æ.q.117.1.c. Amor 263.

2 Ad liberalem non pertinet, eſſe promptum ad recipiendũ, & minus ad petendum, ſed ſolicite procurat fructus ſuarũ poſſeſſionum, ad liberaliter dandum. 22æ.q.117.4.3m. *Andragathia. Ars 11.12.13.24.43.&c. Auaritia 21.&c. Bonitas 222.

3 Propria materia mediata liberalitatis, eſt pecunia. i. res poſſeſſa, ſed materia immediata, eſt paſſio circa pecuniã. 12æ. q.60.5.c./22æ.q.31.1 2m./q.32.1.4m./q.58.9.2m./q.117.2. 3.c./6.c./q.118.3.c./2m./q.157.1.c./Ma.q.13 1.c.fi./Eth. 4.le.1 princ°. b. *Campſoria 9. Datio 2.23. Delectatio 35. De° 448. Dñiũ 16. Donũ 38. Eleemoſyna 6.7. Illiberalitas.

4 Liberalitas moderatur amorẽ pecuniarũ, & timorẽ de amiſſione earum 22æ.q.123.4.2m. *Iuſtitia 46.

5 Proprius actus liberalitatis duplex. ſ. bene uti pecunia in ſe & in alios, ſecundarius autem eſt præparare & conſeruare eas ad bonum uſum, 22æ. quæſt.117.3.4.c./Quo.5.23. 1m./Eth.4.le.1.fi.ſ.&c. *Meritum 100. Mutuum 3.4. Prodigalitas 6. Transferre.

6 Proprius & principalior actus liberalitatis, ẽ dare, quàm accipere, uel acquirere, uel cõſeruare, uel uti pro ſe 22æ.q.117 4.c./q.119.1.1m./3m./Eth.4.le.1.fi.ſ. *Viri°225. Vnctio 30

7 Liberalis triſtatur, quòd aliquid detur non conuenienter, ſed magis quando ipſe dat non conuenientes, quia plus opponitur actui eius proprio. 22æ.q.117.4.2m.

8 Dare aliquid cum concupiſcentia retinendi, derogat liberalitati, non autem amicitiæ, uel charitati, ſed magis oſtendicur perfectio eius. 22æ.q.31.1.2m.

9 Quod autem liberalitatem tollit, aut uiolentiam exterioris agentis, aut neceſſitatem naturæ interioris, aut debitũ importat æquitatis. Opuſ.73.

10 Liberalitas eſt ſubiectiue in uoluntate. 1a.q.21.1.1m./3.d. 33.q.2.ar.4.q.3.c./Cõ.1.c°.93./Vir.q.1.5.c.fi. Subiectiue.

11 Immo eſt ſubiectiue in concupiſcibili. 12æ.qu.60.5.c./22æ. q.134.4.1m. Reſp.Du°.815.

12 Dantes omnia pro Chriſto, non ſunt prodigi, ſed liberales 22æ.q.119.2.3m. *Vſura 35.39.56.61.62.63.104.134.136.

13 Nulla datio eſt pure liberalis, niſi datio dei. 1.d.18.3.c./Veri.q.23.4.c.fi. *Vſus 9.

14 Solus deus, eſt maxime liberalis. 1a.q.44.4.1m./1.d.18.3.c. /d.45.2.c./Con.1.c°.93.

15 Chriſtus omnes diuitias contemnendo, oſtendit in ſe ſummum gradum liberalitatis & magnificentiæ. 3a.qu.7.2.3m. Magnificentia 6.

16 Omnis uirtus theologica, & cardinalis, eſt ſimpliciter, id eſt ſecundum propriam materiam nobilior liberalitate, quę tamen habet quandam excellentiam, inquantum eſt utilis ad multa. 22æ.q.117.6.c. *Ars 24.45. Iuſtitia 22.46. Magnificentia 9. Miſericordia 9.10. Comparaⁿ

17 Iuſtitia ſe extendit ad omnes, nõ autem liberalitas. 22æ.q. 58.12.1m./q.123.12.5m. *Oratio 55. Temperantia 26.

18 Iuſtitia eſt ſimpliciter maior liberalitate, quia eſt communior & fundamentum eius eſt, & poteſt eſſe ſine ea, nõ autem econuerſo. Sed ſecundũ quid, eſt econuerſo. ſ. ut eſt ornamẽtũ iuſtitiæ. 12æ.q.66.4.1m./22æ.q.123.12.5m. *Virginitas

19 Liberalitas & magnificentia locum non habent, ſubtracta iuſtitia. Ideo ſunt partes potẽtiales ei°. Vir.q.1.12.26m./q. 5.1.12m.

20 Liberalitas conuenit cum iuſtitia, quia utraque eſt principaliter ad alterum, & circa exteriora. Sed prima attẽdit exteriora ut propria, ſecunda uero, ut ſunt alterius, & ratione debiti. Ideo liberalitas non eſt ſpecies iuſtitiæ, ſed ẽ pars ſibi annexa. 22æ.q.58.12.1m./q.117.2.3m./3.2m./5.c./qu. 118.3.2m./q.134.4.1m./q.157.1.c./3.d.27.q 1.ar.4.q.2.c./ d.34.q.1.2.c./4.d.15.q 2.ar.1.q.3.4m./Ma.q.13.1.c.fi.

21 Liberalitas eſt ad ſe in ſumptibus, non autem in dationibus. Sed iuſtitia nullo modo eſt ad ſe. 22æ.q.106.3.1m./qu. 117.3.3m./4.d.15.q.2.ar 6.q.1.1m. *Virtus 225. Magnificẽtia 9. Miſericordia 9.&c. Mutuum 3.&c.

1 ¶ Liberat deus, a quadruplici aqua, ſcilicet uoluptatis, cupiditatis, uanitatis, & poteſtatis. Iſa. 43. med°.E. *Accuſatio 26. Aduentus 6.8 9. Aqua 5. Ariſtoteles 6.9. Auxilium 3.7. Beatus 49. Curatio. Damnatio 4. Decimæ 13. Delere. Dæmon 117. Deſcendere 2.&c. Emundatio. Euſtratius 1. Exorciſmus 11.13. Feſtum 4.5. Fides 107. Ignis 21. Incarnari 2.8.&c. Iuramentum 27.&c. A quibus

2 Deus liberat electos de malis pœnæ quadrupliciter, ſcilicet præſeruando, conſolando, dando bona, & conuertendo in bonum. Opuſcu.7.c°.8. Iuſtificatio 39. Mors 6.11.12. 22. Oratio 41.&c.63. Paſcha 3. Paſſio 85.&c.116.&c. Pater 21. Præſeruatus. Purgatorium 10. Quieſt. 3. Redemptio, 0. Reſurrectio 50. Saluari 0. Satisfactio 15. Serpens 1. Seruitus 10.16. Superbia 35.36. Tenebræ 2. Teſtis 1. Tyrannus 11. Veritas 34. Vita 29. Vitium 233.239.299.

3 Liberat Deus ſanctos ſuos a quadruplici igne, primo carnalis tentationis, ſecũdo, temporalis tribulationis, tertio, æternæ damnationis, quarto, diuinæ indignationis. primo igne uruntur laſciuientes, ſecundo, impatientes, tertio impœnitentes, quarto ſuperbientes. Eſa.43.me°.E.

¶ Libere. Actus 11 Deus 312. Electio 2.3.

1 ¶ Libertas cuiuſlibet rei, eſt dominium & poteſtas ſui actus ad oppoſita. 1a. quæſtio.83.3.4.c./2.diſtin.23.qu 1.1.c./d. 24.quæſt.1.1.1m./d.25.1.c./2m./3m./Con.2.cap°.47./Veri.q.22.6.c./Ma.q.16.5.c. Actio 44. *Animal 57.&c. Quid.

2 De ratione uel neceſſitate libertatis non eſt, eſſe primã cauſam ſui, id quod liberum eſt. 1a.q.83.1.3m./Veri.q.24.1.3m. Ma.q.3.2.4m.

3 Poſſe uelle malum, non eſt libertas, nec eſt pars libertatis. 1a.quæſt.62.8.3m./22æ.quæſt.88 4.1m./1.diſtin. 42. quæſt 2.1.3m./2.d.7.quæſt.1.1.3m./d.25.1.2m./d.44.quæſt 2.1.1m. /3.d.12.quæſt.2.1.2m./3m./d.18.2.5m./Veri.quæſt.22.6.c. fi./quæſt.24.3.2m./7.4m./Ma.quæſt.16.5.c. *Applicatio 2. Charitas 128. Cauſa 70. Cogitatio 2. Dãnatio 2.23.&c. Datio 2. Deus 318.

4 Tota radix libertatis, ut ſubiectum, eſt uoluntas, ratio autem, ut cauſa. 12æ.quæſt.6.2.2m./quæſt. 17.1.2m./2.diſtin. 24.quæſt.1.3.5m./Veri.quæſt.24.2.c./6.4m. *Dominatio 1. Dominium 4.&c. Eleemoſyna 4. Electio 12.13.14. Aequalitas 15. Filiatio 9. Habere 2.

5 Summum libertatis, conuenientiſſime eſt in uoluntate. 2. d.25.2.4m. L.prin°. *Hæreditas 2.

6 Libertas uolũtatis eſt quoad tria. ſ. quo ad exercitũ actus, determinationem actus, & ordinem finis. Prima eſt reſpectu cuiuſcunq; obiecti, & in quocũque ſtatu naturæ. Scda uõ eſt reſpectu finis, ſed aliorũ, & in quolibet ſtatu. Tertia eſt tñ in ſtatu uiæ. Ver.q.22.6.c./Ma.q.6.c. *Ieiunium 9 Imperare 7. Infidelis 5. Iudæi 26. Iudea 7. Lex 39.141.142

Li

Matrimoniũ.42.84.87.110.112.Methaphyſica.16.Ordo.97.100.101.Peccatum.100.Poſſibile.7.8.Potentia.20.Principatus.1.Propbª 93.Propoº.8.Sanctitas.2.6.Seruitus.9.11.13.Sõnus.1.Status.1.Tẽpus.44. Thomas.5. Tyrannus.6.10.11.Tributum 2.5.6.Virginitas.37.Votum.9.10.

7 Libertas q̃druplex.ſ.libertas a coactione,miſeria,peccato,& iuſtitia.Prima cõuenit per ſe libero arbitrio, non aũt aliæ. 2.d.25.5.o./.Verit.q.24.1.11m./.10.7m./.Ma.q.6.23m./.Io.8.le.4.prinº.b.ſi./.Ro.6.le.4.meº. D./.cº.8. le.4. meº.H. Coactio.4.Vſura.90.

8 Libertas opponitur neceſſitati coactionis, non autem neceſſitati finis.1ª.q.82.1.c./.1m./.22ę.q.44.1.2m./.3ª.q.14.2.c./.4.di 5.q.4.ar.1.q.3.1m./.Con.3.cº.138.prinº./.Veri.q.22.5.o./.q.23.4.c./17m./.q.24.1.20m./.Poª.q.10.2.5m./.Ma.q.2.3.4m./.Quol.4.23.4m./.Opuſ.3.cº.177./.Ro.8.le.4.meº. H.

9 Immo libertas etiam opponitur neceſſitati finis, cum libertas cuiuslibet rei,ſit dominium & poteſtas ſui actus ad oppoſita.1ª.q.83.3.4.o. Reſpondeo.Dubio.816.

Du.816 10 Libertas a coactione,nobilior eſt in deo quàm in angelo,& nobilius in vno quàm in alio angelo,& nobilius in angelo quàm in homine.2.d.25.4.c./.2m./.3m.

11 Libertas triplex,ſcilicet arbitrii,& conſilii,& complaciti,ſecundum Bernardum.2.d.25.5.6m./.Verit.q.24.1.12m.

12 Libertas prima,eſt debilitata per peccatum, nõ autem omnino amiſſa.1ª.q.83.2.3m./2.d.24.q.1.1.4m./.Veri qu.24.1.11m./.4.5m./.10.11m./.Ma.q.6.23m./.Opuſ.3.cº.177.

In cõi. 1 ¶ Liberum animũ nihil ſic facit, ſicut nõ occupari circa diuitias.Math.19.meº.H.*Ingenuus.

Arbitriũ 2 Liberũ arbitriũ nõ eſt habitus ꝓprie, ſed eſt potentia. 1ª.q.83.2.o./.2.d.24.q.1.1.o./.d.39.q.2.2.3m./.Veri q.24.4.o.

3 Liberum arbitrium eſt tantum vna potentia formaliter, ſed duę virtualiter.2.d.24.q.1 2.o./.Veri.q.24.5.o.

4 Liberumarbitrium eſt idem realiter, quod voluntas,ſecundum q in ea eſt virtus intellectus. Vnde liberumarbitrium eſſe dicitur facultas voluntatis & rationis. 1ª.q.83.3.4.o./.12ę.q.1.1.c./.22ę.q.24.1.3m./.q.52.1.3m./.q.95.5.c./ 2.d.24.q.1.3.o./.3 d.17.ar.1.q.3.5m./.Verit.qu 24.4.6.o.*Cõfeº.15

5 Error quadruplex circa liberum arbitriũ 2.d.28.1.c./. Phil. 2.lec.3.fi.

6 Liberum arbitrium dicitur tota anima,non quidem eſſentialiter,ſed per imperium.2.d 24.q 1 2.1m.

Obiectũ. 7 Liberũ arbitrium,eſt tantũ eorũ,quæ ſunt ad finem.1ª.q.19 c.c./.q.82.1.2.c./.q.83.1.5m./.2.d.7.q.1.5.1m./.d.24.q.1.3.o./.Con.1.cº.88./.Veri.q.22.6.o./.12.c./.q.24.1.20m./.Ma.q.3.3.c./.Opuſ.3.cº.177.

8 Liberũ arbitriũ vt de actibus,eſt tantum de contingẽtibus, ſed vt de obiectis, eſt etiam de præteritis & neceſſariis.22ę.q.24.1.3m./.4.d.17.q.2.ar.2.q.4.1m.

9 Aliqd nõ eſſe in poteſtate liberiarbitrii, cõtingit dupliciter ſ.ſi excedat facultatẽ potẽtiæ exequentis, vt volare, vel facultatem rationis imperantis,vt repentina. Veri.q.24.11.c

Du.817 10 Oppoſitum videtur dicere a ſimili. Veri q.29.3. 6m.Reſp.ſicut Duº.686º.*Conſilium.9.Contritio.16.

11 Liberũarbitrium eſt per ſe ordinatũ in bonũ, nec tendit in malũ,niſi ſub ſpẽ boni.1ª.q.63.1.4m./.3ª.q.34.3.1m./.2.d.7.q.1.2.1m./.d.25.1.2m./ 5.2m./.d.39.q.2.1.o./. Veri.qu.24.10.10m./.11m/ 12m /.Ma.q.16.5.c.*Gratia.153.

Du.828 12 Oppoſitũ videtur dicere a ſimili.12ę.qu.19.7.2m./.3m./.2.d.38.5.c./.d.40 2.o. Reſpondeo ſicut Duº.1200º.

13 Nullius creaturæ liberũ arbitriũ,poteſt naturaliter eſſe cõfirmatũ in bonũ,ſed tantũ ex gratia.1ª.q.63.1.c /.1. d.39.q.2.2.c /.3m./.2.d.23.q.1.1.o /.Veri.q.24 1.16m /.7.8.o./. Aia.14 3m./.Iob 4.le.3.b.b.*Impeccabilis.1.*Ignorantia.3.4.9.

14 Immo gratia nõ immobilitat liberũ arbitriũ in bonũ.1ª.q.62.3.2m./.12ę.q.106.2.2m./.2.d.4.3.5m./.d.20.q.2.3.5m./.Cõ

Du.819 3.cº.155./.Liº.4.cº.70.Reſpõdeo.Dubio.819.Impeccabilis.2.*Intellectus.191.&c.301.&c.Membrum.11.

15 Liberũarbitrium viatoris,poteſt gratiam conſirmari in bonum,aliquo modo,non autem ſimpliciter.3ª.q.52.6.3m./.q.79.6.1m./.2m./.Con.4.cº.70.2m./.Veri.q.24.9.o./.11.9m.

16 Liberũarbitriũ in dãnatis,eſt obſtinatũ in malũ,quod non poteſt eſſe in via perfecte.22ę.q.14.3. 3m./.3ª.q.52.6.3m./.q.86.1.c./.2.d.7.q.1.2.o /.4.d.20.ar.1.q.1.c /. Con. 4.cº.70./.Veri.q.24.10.11.o.Dãnaº.25.&c. 3.cº./.Opuſ.177.178 179.

Subiectũ.17 Liberũarbitriũ eſt in omni,& ſolo,habente intellectum.1ª.q.59.3.c./.2.d.25.1.o./.Veri.q.23.1.o./.qu.24. 2.3.o./.Ma.q.16.5.c *Adam.56.Angelus.430.460. &c.Animal.57.58.59.Cogitatio.2.Dæmon V.45.

18 Liberũarbitriũ eſt in deo.1ª.q.19.10.o./.2.d.25.1.o./.Con.1.cº.88./.Veri.q.24.3.o./.Ma.q.16.5.c.libertas.10.inſ.

19 Liberũarbitriũ eſt in beatis,& eſt in dãnatis. 3ª.qu.18.4.3m./.2.d.25.1.4m./.Opuſ.3.cº.177.

20 Homo habet liberũ arbitriũ.1ª.q.83.1.o./.12ę.q.1.1.c./.2.q.13.6.o./.d.15.qu.1.3 c./. Veri.qu.24.1.o.2. c./. Ma.quæſt.6.o./.Ro 9.lec.3.

21 Homo per peccatũ amiſit liberũarbitriũ,quo ad libertatem a culpa,& miſeria,nõ autẽ quo ad naturã.1ª.q 83.2.3m./2.d.14.q.1.14m /.Veri.q.14 4.5m./.10.1m./ Ma.q.6.23m./.Opuſcu.3 cº.177. *Intellectualis.6.7.

22 Liberumarbitrium nõ eſt in brutis.1ª.q.59.3.c./.2.d.25.1.6m./.7m./.Veri.q.24.1.c./.2.o./.Ma.q.16.5.c.

23 Liberumarbitrium non ſuſcipit magis & minus ſecũdum eſſentiam,ſed ſecundum diſpoſitionem ſubiecti. Tamen eſt eſt maius ſecundũ nobilitatem rei,cuius eſt. 1ª.q.59.3.3m./.2.d.7.1 /.d.24.q.1.1.5m./.d 25.4.o./.Ver.q.24. 8.5m./.10.7m./.Ma.q 2.11.11m.*Ioãnes.4.Votũ 9.10.Chriſtus.161.162.

24 Liberũarbitrium cõuenit inſtrumento communiter dicto .i.mouenti moto,non autẽ inſtrumẽto propriedicto.i.cui motor confert aliquod principium motus. Veri.q. 24.1.5m.

25 Actus liberiarbitrii non ſunt tẽporales,niſi per accidẽs.ſ.inquãtũ habẽt ordinẽ ad potẽtias corporales.2.d.15.q.1.3 1m Actu

26 Vſus liberiarbitrii, nõ impedit̃ ꝑ ſe,ſed impeditur per accidens.ſ.inquantũ requirit vſum rationis,quæ requirit vſum imaginatiuę,quæ impaditur per læſionẽ ſui organi .2. d.25.2.7m./.Veri.q.24.12.o.*Actus.124.Adam.56.60. Charitas.42.Cœlũ.70.111.Cõceptio.27.Electio.5.&c.Fides.60. Gratia.3.55 94.153.154.168.179.182.186. Hæreſis. 1.4.10.18.33.60.111.114.139.&c.145.&c 166. Iuſtificatio.21.&c. Quan Maria.7.27.Matrimonium.3.5.& Meritum.9.41.&c.

27 Omnis actꝰ humanus,ẽ a liberoarbitrio elicitus,vel imperatus 12ę 1.1.c./.2.d.14.q.2.2.2m./. d. 25.2. 7m./. Peccatum.85.&.321.146 267 368. Pœnitentia. 44.47. Prophetia.41.Prouidentia.29.57.Puer.3.5.12.&c. Virtus.26.&c.

28 Eligere eſt proprius actus elicitus liberarbitrii. 1ª.q.83.3.4.o./.3ª.q.18.4.b./.c./.2.d.24.qu.1.2.c./.2m./.d.25.3.c./.1m./.4.d.9.ar.4. qu.1. 3m./. Veri.qu.14.5.8.12.c /. Opuſ.3.cº.177.*Vita.37.Voluntas.45.Vſura 196.

29 Poſſe facere bonum,eſt eſſentiale liberoarbitrio,quaſi pertinẽs ad eſſe ſcdm,nõ aũt ad eſſe primũ.Et ẽ naturale,nõ quidem de conſtitutione naturæ,ſed ad quod natura eius ordinatur.Veri.q.24.10.12m./.13m.

30 Liberum arbitrium in nobis,mutatur intrinſece, vel mutatione cognitionis,vel paſſionis,vel habitus, & extrinſece a deo.Ma.q.16.5.c.

¶ Liber.Complacentia.o.Libido.

¶ Libido voluptatis,grauat peccatũ,ſenſibilis aũt leuiat. 22ę.q 154.3.1m./.q.156.3c./.3m.*Actio.43.Adulteriũ.6.Amentias.Amplexus.Amor.191.Auaritia.16.Caſtra.Cottus.6.Decor.Equus.1.Iacob.9.Ignis.21.Inconuenientia.8.&c. Oſculum.Peccatum.161.240.340. Peccat

¶ Libra.Pondus.Vſura.121.187.192.214.239.

¶ Licentia.Adoptio 6.9.Bellum.8.Confeſſio.65.&c.91.Contumax.Diaconus.2.Diuortium 3.Eleemoſyna.19.&c Epiſcopus.16.27.Fornicatio.7.14.Indulgẽtia.14.Miſericordia.25.Miſſa 14.Ordo.50.53.92.Permutatio.Religio.51.54.57.73.&c.106.Simonia.19.Stephanus.1.Vxor.19. Qui

1 Licita ſunt,q̃ nõ prohibentur.4 d 15.q.2.ar.4.q.2.c./ 1ę.Cor 6.lec.2.fi.1. *Accuſatio.11. Acquirere. Adiurare.4.&c.Adoratio.20. Aduocatus.7. 8. Alchimia.9. Alienum.4.&c.Amor.89.Ancilla.Annexum.1. Anniuerſariũ. Appellare.1.&c.Ars.45.46.50.Balneũ.Baptiſmus 40.Bellum.7.8.Beneficium.10.23.Bibere.Bonitas.116.Cãptor.12.8.12.Canis.Charitas.63.Cathedra.2.Cõmenda 10.Concubinatus.1.2.Confeſſio.74.84.&c.Coniunctio.4.Conſciẽtia.14. Debitum.22.Delecta 10.112.Dæmon.75.78.Deus.370.Diaconus.3.6.Diuinatio.3.&c. Diuortiũ.3. Eccleſia 10. &c. Eleemoſyna.16.&c.Epiſcopus.26.&c.Eucharistia.151.&c.189.Exactio.1.4.Excluſio.2.Excommunicatio.3.19.

2 Non licere aliquid alicui, cõtingit dupliciter.ſ.ratione prohibitionis,& ratione defectus.22ę.q.187.1. *Fallere.1. Ferrum.2.Feſtum. 11.12. Fornicatio.6.&c. Fractio 2. Furatum.Hæreſis.62.112.Ignorantia.33 Impugnare.1. Infidelis.14.12.Iniuſtę.Interpretatio.1.Hiſtrionatus. Iuramẽtum.5.&c.27.&c.Iuſtitia o.Lex.39.40.Magi.11.12. Matrimoniũ.78.103 128.142.Maturitas o.Medicina.4.Memoratum.12. Meretrix.2.&c.Miſſa.7.&c.13.&c.Mouens.Neceſſitas.30 33.Negotiatio.1. 2. Nuptiæ.6.7. Obedientia. 41.Occidere.4.&c.Operatio.22.Ordo.86.&c Ornatus.1.4. &c.

3 Aliqua dicuntur licita ſecundum legem,quia non puniuntur 22.q.69.2.1m.4.d.37.q.4.1 c.ſi / 2m.Quol.2.10.1m. *Ora Perfectio.62.88.91.Permutatio. Philoſophia. Poſſe o.Poſſeſſio.4.Præceptum.65.66.139.Præda.Prædicare. 1.3.4.7.8.12.Prælatio.3.4.5. Princeps. 24. Proclamare. Proſperitas.2.Religio.45.46.48 49.51.&c.Reliquię.Sabbatum.9.10.Sacerdos.26.Sepultura.4.Simonia.19 &c.Spectaculis.1. Spes.20.Statutum.o.Theloneus.Theſaurus.Tyrãnus.9.10.11. Teſ

mentum

Li

Tormentū. Venatio. Vendere.5.10.&c. Verberare. Vindicatio. 4. Violatio. Virginitas.35. &c. Votum. 9.63. Vſura. 62. 156 &c.210.&c. Vu.17.18. Vxor.1.&c.8.&c.18.19.

4 Homo etiam a licitis abſtinet, vt liberius diuinis obſequiis vacet.22æ.q.153.4.3m./.q.184.3.3m.fi.

¶ Ligare. Abſoluere.3.8.13.31.32.33. Applicatio.0. Cere.4. Clauis 1 &c. Compoſitio.9. Concupiſcentia.14.&c. Conſcientia.12.15. Delectatio.54. Dæmon.73.117.120. Habitus 66. Incarcerare. Intellectus.180. Lex.1.50. Maria.13.63. Obligatio.0. Paſſio.30.52.53.76.67. Poſſe.3.7. Potentia.10.11.20. Præceptum.29.144.&c. Sanctificatio.13. Somnus.2. Scola.0. Vexatio. Volum.L.

¶ Ligneum. Altare.2.4.&c.

1 ¶ LIGNVM vitæ, & arbor ſcientiæ boni & mali, ſunt materialia, ſed ſignificant res ſpirituales. 1a. qu. 102. 2.4m./. 2.d. 17.quæſt.3.2.6m.

2 Lignum vitæ, cauſabat immortalitatem in Adam, per ſolā fortificationem virtutis, alii vero cibi, reſtaurando deperditū.1a.q.97.4.0./.2.d.19.4.c./.4m./.5m./.d.29.4.5m./.3.d.16.q.1.2.5m./.Ma.q.5.5.8m./.8m. Adam.52.54.

3 Cauſa principalis immortalitatis Adæ, erat virtus ſupernaturalis ei data, non autem lignum vitæ. Sed tamen erat coadiuuans ad continuationem vitæ 1a.quæſt. 97. 4. c.fi./.2.d.19.4.5m./.L.fi./.d.29.5.6m./.Ma.quæſt. 5. 5. 9m.Adam.51. Conſecratio.11.Crux.4.

4 Si poſt peccatum, homo comediſſet de ligno vitæ, non potuiſſet euadere mortem, ſed potuiſſet eam differre. 22æ. qu. 164.2.6m./.2.d.29.5.4m. adam.53.vt elias. 5. *Homicidiū. 3. Ligneum. Prohibitio.6 Seta. Teda Vſura. 198.199.

¶ Ligurgus das leges Lacedæmoniis, & multum laudatur. Opuſcu.20.Lio.4.co.18.*Poſſeſſio.6.

¶ Liguria. Lombardia.

¶ Lilium ſignificat ſanctos triplicitet, ſcilicet propter ſtipitis altitudinem, odoris ſuauitatem, & humoris virorē, & Chriſtum quadruplicitet, ſcilicet quia veſtit colligitque eos, requieſcit in eis, & inter eos ipſe Chriſtus eſt liliū. Iſa. 35.fi.

1 LIMBVS patrum, eſt ſupra lymbum puerorum, & vterque eſt ſupra purgatorium & infernum, licet ſint contigui, & differant in pœnis, ſecundum q conſonat magis ſanctorū dictis, & reuelationi factæ multis. 3.d.22. q.2.ar.1.q.2.c./.4.d.21.q.1.ar.1.q.2.c./.d.45.q.1.ar.1. qu.2.3. 0. *Aduentus.6. Aſcendere.16. Diſcendere.0. Deus.254.&c. Ieiunium.21. Infernus.1.

2 Idem locus eſt datus ſanctorum, ante aduentum Chriſti, dicebatur ſinus Abrahæ, ratione requiei, & lymbus inferni, ratione defectus gloriæ. Non autem ſunt omnino diuerſi. 3a.q.52.2.4m/.4.d.1.lec.2.L.1m./.d.45.q.1.ar.1.q.a12. *Manſiones. Spes.17.

3 In lymbo patrū erat quies, per immunitatē pœnarū, nō aūt per immunitatem deſiderii. Sed in beatis eſt vtrunq.4.d.45.q.1.ar.2.q.1.c. *Suffragia.15. Teſtamentum.13.

4 Sancti patres in lymbo habebant fidem & ſpem, quia non euacuantur, niſi per viſionem dei per eſſentiam.3.d.16.q.2.ar.5.q.3.0./.4.d 45.q.1. ar.2.q.3.c.

5 Gaudium magnum erat in eo, de gloria ſperata. 3a.q.52 5. 1m./.3.d.26.q.2.ar.5.q.3.1m.

6 In lymbo patrum erat dolor, de dilatione gloriæ, non autē pœna ſenſibilis pro peccato. Sed Chriſtus ſoluit vtrunque, ſcilicet præſeruando a ſecundo, & dando gloriam. 3a.q.52. 2.2m./.5.1m./.3.d.22.q.2.ar.1.q.2.c./.d.264.2.ar.5.q.3.2m.

7 Lymbus patrum, clauſus fuit a Chriſto, ne quis vlterius introeat.3.d.22.q.2.ar.2.q.1.1m./.4.d.18.q.1.ar.1.q.1.2m.

¶ Limitatio. Angelus 161.576.558.615. Deus.22.23.26.27.52 &c.106.277. Effectus.1. Finis. Forma. 80.87. Infinitum.2.4. Potentia.49. Poteſtas.18. Spirituale.9. Chriſtus.30.

¶ Limites. Attingere.2. Capacitas.2. Delectatio.89. Deus.416. 417. Luxuria.5. Meta. Natura.29. Numerus.13. Terminus.

¶ Limpidum. Ars.3. Deus.117.225.237.

¶ Limus eſt terra permiſta aquę. Ideo corpus hominis dicitur componi ex eo, id eſt quatuor elementis.1a.q.91.0.* Adam 92. Lutum.

1 ¶ LINEA dicitur dupliciter, ſcilicet prima ſpecies quantitatis continuæ, & qualibet res linealiter diſpoſita. Primo modo habet duo puncta in actu, non autē ſecundo modo.4.d.40. 2.5m. *Abſtractio 5. Applicatio 2. Circulus 2. Concauum. Conſanguinitas 5.&c.

2 Subſtantia lineæ perit, ſi non ſit punctus in potentia, nihil autem ſi non ſit actu. Veri.q.2.3.11m. *Diameter. Elix.

3 Omnes lineæ inquātum huiuſmodi, ſunt eiuſdem ſpeciei. Sed inquantum ſunt in certo ſitu uel loco, differunt ſpecie ſecundum diuerſitatem locorum, quæ eſt ſecundum ordinem ad primum continens. Eth.10.le.5.fi.e. Locus 8.12.

Li

4 Linea differt numero ab alia linea, ex diuerſo ſitu.4 d. 12. q.1.ar.1.q.3.3m. *Menſura 6. Principiatum 1.

5 Plures lineæ rectæ naturales, poſſunt miraculoſe eſſe, inter duo puncta, non autem naturaliter. Sed mathematicæ, nullo modo.4.d.44.q.2.ar.2.q.3.2m./.Poa.q.1.3.17m./. Quol.1. 22 2m. *Punctus 1.2.4.5. Sphæra. Theophraſtus.

¶ Lineale. Numerus 7.

¶ Lineamentum. Antromorphitæ. Iudæi 25. Tertulianus 3.

1 ¶ LINGVA dicitur meditari, quia eſt ſignum cordis, & loquitur meditata, & ſunt quaſi unum. Pſal.34.fi./.Pſ.51. meo.a. L./.Ro.14.le.1.fi.G. Actua.

2 Lingua infirmi, quæ infecta eſt colerico, & amaro humore, non poteſt percipere aliquid dulce, ſed omnia uidentur ei amara.1a.q.75.2.L./.q.111.4.c.

3 Quæ pulchre dicuntur in una lingua, non ſonant pulchre tranſlata in aliam. Iſa.prol.2.meo.F.

4 Dicitur lingua maris, quia in egreſſu filiorū Iſrael de Aegypto, non fuit diuiſum mare ex uno latere, ſed quaſi quædā lingua quæ circundabat montem quēdā. Vel lingua maris dicitur medium maris, more hæbraici ſermonis, qui omne quod eſt in medio, linguā uocat pp hoc q lingua eſt in medio oris, quod quidē ad literā nunq̄ fuit factum, ſed ſignificatur amotio omnis impedimēti detinentis. Vel lingua maris dicitur Aegyptus, cuius litus lingit mare. Iſa.11.n.H.

5 Lingua eſt facilis ad pctm̄, quia eſt mobilis, & eſt immediatū inſtrumentū cordis, unde reā linguā nonniſi rea mens facit. 22æ.q.98.2.3m.fi./.pſal.38.primo.a. *Angelus 441.443.

6 Peccatum linguæ grauatur ſeptupliciter. ſ. frequētia, dolo, deliberatione, cōditione loquētis, cōditione audiētiū, & cōditione eorū cōtra quos eſt. Pſ.49.fi.k.F. *Apoſtoli 10.12. 13. Balbutiens 0. Blaſphemia 7. Crucifigi 1. Doctrina 18. Donum 44.

7 Donum linguarum, eſt gratia gratis data. Et neceſſaria fuit duplici ratione. 1. ut primi diſcipuli Chriſti, per uniuerſum orbem diſcurrentes fidē eius ubiq; prædicarent, & ut ſicut gentibus ad idolatriam declinantibus, introducta eſt diuerſitas linguarum, ita etiam quando erant gentes ad cultum unius dei reuocandæ, contra huiuſmodi diuerſitatē, remedium adhiberetur, per donum linguarum.22æ.q.176.1. 0./ 1æ.Cor.14.le.1.meo.A.*Dubitatio 4. Framea. Guſtus 3. Interpretatio 4. Loqui 0. Membrū 7. Miſſa 4. Miſſio 42. Munus 1. Oſtium 3. Paulus 4. Periurium 4. Preces. Prædicare 1. Prophetia 71. Sermo 0. Tactus 2.

8 Chriſtus habuit donū liguarū, quo tū nō eſt uſus, qa tm̄ 5 una gēte pdicauit.22æ.q.176.1.3m./.3a.q.7.7.3m.* Verbū.77

9 Linguæ nomine, intelligi poteſt, omnis expreſſio cognitionis, ſiue hominū ſiue angelorum.1a.q.107.1.2m./.2.d.11. q.2.3.c./.Veri.q.9.4.12m./.Ro.14.le.1.fi.G./ 1æ.Cor.13. lect. 2.primo.G.

¶ Liniri. Baptiſmus 238.240. Confirmatio.4. Exorciſmus 22.

¶ Linum. Corporalia.1. Epiſcopus 13. ¶ Linus. Poetica 3.

¶ Lippus. Lia.

¶ Liquefactio duplex. ſ. bona, & mala. i. amoris, & timoris. Pſ. 21.meo.L.C. *Amor 255.257.258. Antū 2. Color 5. Liquor. Diuiſio.

¶ Liquor. Accidens 81.85. Encha.71.101.102.103.104. Generatio 15.28. Lux 55. Oleum 1. Puer 3. Reſurrectio 53.

¶ Lira. Muſica 2. Organum 5.

¶ Lis. Accuſatio 22. Cauſa 113. Furtum 13.

1 ¶ Litigiū ppriæ ī ꝯdictio 5 uerbis, nō ex affectu amoris alios uincēdi, ſed ex hoc q quis nō ueretur contriſtare pſonā. Primū eſt cōtentio, & pertinet ad diſcordiā contrariā charitati Scdm cōtrariatur amicitiæ, uel affabilitati, nō autē manſuetudini uel tēperātiæ, licet oriatur aliqñ ex ira, uel cōcupiſcentia generali, & ex multis aliis.22æ.q.116.1.0. * Accuſatio 11. Quid.

2 Litigare in iudicio, eſt peccatum quadrupliciter, ſcilicet ratione auaritiæ, modi, medii, & ſcandali. 1æ. Cor.6.le.2.prin. D. Affabilitas 4. Pax 23. *Adulatio 4.5.

¶ Liuratum. Vſura 158.

1 ¶ Litera proprie dr̄ l ſcriptura, elemētū aūt in ꝓlatiōe vocis. Sed unū ponit ꝓ alio. Perhiermeneias.lc.2.mo.a.fi. *Apoſtoli 14. Arca 3. Argumētū.6. Ceremōia 6. Circūciſio 12. Cohors.1. Ethos. Excōmunicatio 30. Intellect9 159. Lepra 2. Lex 106. Logica 13. Oratio 12.13. Paul9 1. Præceptū 46. Pſalm9.4. Purgatio 4. Sabbathū 5. Sacrm̄ 131. Sacrificiū 17. Sāctificatio 4. Senius 37.&c. Sepultura 12. Vſura 188. Vxor 2.19. In quibus.

2 Ex diuerſa ordinatione earundem literarum, reſultant diuerſi intellectus.22æ.q.173.2.c.

3 Litera ueteris legis occidit per occaſionem dupliciter. ſ. uel per occaſionem erroris, uel per occaſionem male uiuendi. Opuſ.1.co.31. Lex 107.

4 Figuræ literarum, quibus tria & ſex repræſentant græci, ſatis ſunt propinque apud eos.3a.q.46.9.2m.fi.

¶ Litus. Cœte. 12. Reſtitutio. 16. ¶ Liuor. Heliſeus. Inuidia. 6.

¶ Liuiuum. Baptiſmos. 62.

¶ Locale. Angelus. 356. 439. Vſura. 147.

¶ Locare. Ars 45. Cœlum. 71. Elementum. 14. Locus. 0. Vſura. 168. Vſus. 14. &c.

¶ Locellus. Virtus 41.

Eſſe. 1 ¶ Locus non eſſet, niſi eſſet aliquis motus ſecundum locum. Opuſ. 51. c^{o}. 2.

Quid. 2 Locus eſt idem per eſſentiam, quod ſuperficies corporis locantis. 2. d. 12. 5. 1^{m} /. 2^{m}. /. Quol. 6. 3. c. /. Cœle. 18 fi. /. f. E.

Du^{m}. 820^{m} 3 Immo locus & ſuperficies, diuerſæ ſunt ſpecies quantitatis cõtinuę, cõſtitutę per diuerſas formales rationes. Opuſ. 42. c^{o}. 19. /. Opuſ. 52. c^{o}. a. fi. /. Meta. 5. le. 15. me^{o}. d. Reſpondeo Dubio. 820°. * Abraham. 17. Accidens. 8. 59. Accuſatio. 28. Actio. 4.

4 Locus & tempus, ponuntur ſpecies quãtitatis in libro prędicamentorum: non autem in quinto metaphyſicæ, quia locus habet aliam rationem menſuræ, quàm ſuperficies, nõ autem aliud eſſe quantitatis. Opuſ. 42. c^{o}. 19 /. Meta. 5. le. 15 fi * Additus. 1. Adiutare. 11.

5 Locus ſecundũ q̃ prædicatur de locãte, pertinet ad genus quantitatis: ſed ſecundũ q̃ prædicatur denominatiue de locato conſtituit prædicamentũ vbi Meta. 5. le. 15. fi. /. Li^{o}. 11. le. 9 fi. /. Phy. 3. le. 5. fi. 1. F. Adoratio. 6. Act. 1. Allaluia. Altare. 4. Angelus. L. Anima. 18. &c. 123. 136. 164. 232. Animal. 20. 23. Anulus. Applicatio. 1. Aqua. 1. 2. 8. Aquila. 1. Aſcendere. 15. &c. Auaritia. 14. Auerſio. 10. Baptiſmus. 166. Beatitudo. 22. Benefacere. 1. Calor. 16. Caluariæ. Campioria. 4. 11. Capitale. 9. Character. 7. Chataractę. Catholica. Cœlũ. 29. 30. 44. 45. 71. &c. Circunſcribi 0. Confirmatio. 48. Contemplatio. 20. Contrarium. 3. 5. 25. 30. Corpus. 18. &c. 39. 40. 41. 45. &c. Damnatio. 51. 66. Dæmon. 112. &c. 121. &c.

6 Opinio duplex de loco. ſ. falſa. i. q̃ locus ſit ſpatiũ, & opinio vera. ſ. q̃ locus ſit ſuperficies corporis locãtis, in ordine ad primum locans. Quol. 6. 3. c. * Deſcẽdere. 10. Deus. 293. 398. Deſio. 60. 11. Dimẽſio. 9. Diſpoſitio. 23.

7 Locus ſignificat tria. ſ. opportunitatẽ, dignitatẽ, & finẽ. Pſ. 36. me^{o}. g. i. * Diſtantia. 1. 2. Diuiſio. 16. Doctrina. 18.

8 Inter quælibet duo loca, ſunt infinita loca, tã diuiſibilia, q̃ indiuiſibilia. 1. q. 53. 2. c. * Elementũ. 14. Eucha^{a}. 118. &c. 132. &c.

Du^{m}. 821^{m} 9 Oppoſitum videtur dicere. 1. d. 37. q. 4. 2. 5^{m}. /. 6^{m}. Reſpondeo Dubio. 821°. * Femina. 3. Fieri. 5. Flumen. 1.

10 Reſpectus & inclinatio & ordo corporis grauis ad locũ mediũ, eſt relatio realis. 1^{a}. q. 28. 1. c. * Forma. 15. 16. 150. Generatio. 22. Gratitudo. 3. Graue. 5. &c. Hebræa. Hæreſis. 130. Homicidiũ. 2. Honor. 35. Ibices. Illuminatio. 44. In. 7. 8. Incorporalia. 0. Indiuiſibile. 1. Infamia. 1. Infernus 0. Inſtabilitas. Inſtans. 28. 29. Intellectus. 91. Iſtrionatus. Iudicium. 62. 77. Ius. 1. Lex 110. 147. 168. Liberalitas. 19. Limbus. 2. Linea. 3. Locale. Locare. Locellus. Manus. 1. Marthio. Mare. 1. Materia. 7. 10. 36. 37. 38. 43. 46.

11 Locus & vbi, nõ debentur quãto, inquantũ huiuſmodi, ſed inquantũ eſt determinatę naturę. Ideo locus & tactus, non debẽtur mathematicis, niſi metaphorice. 2. d. 2. q. 2. 2. 5^{m}. /. Po^{a}. q. 9. 7. c. /. Trin. 15. c. Memoria. 8. Menſtruus. 1. Miſſa. 14. Mors. 13. Motus. 41 &c. 79. &c. Mundus. 4. 5. Nomen. 17. Nullibi. Numerus. 17. Holocauſtũ. 4. Oratio. 31. Ordo. 92. 96. Ornatus. 10. Pallium. 1. Paradiſus. 2. 3. Paſſio. 90. Paulus. 14. Peccatum. 99. 161. Pœnitentia. 68 Periurium. 5. Poſitio. Præceptus. 18. Præparare. Proceſſio. 18. 46. Purgatorium. 2. Quantitas. 10.

12 Nullũ corp^{9} cõparatur ad locũ, niſi mediãtibus quãtitatiuis dimẽſionibus. 4. d. 10. 1. 5^{m} /. ar. 2. q. 3. 2^{m}. /. d. 44. q. 2. ar. 2. q. 5. c. /. Quol. 7. 8. c. * Religio. 61. Sacerdos 24. Sacramentum. 83 Sacrificiũ. 19. Sacrilegiũ. 4. 5.

13 Diuerſitas loci, nõ facit aliquid ad diuerſitatẽ corporũ ſecũdũ, ſed ſecũdũ numerũ. Trin. 16. 0. * Saluari. 14. Sanctus. 4. Sepultura. 4. 7. 8. 10 Synagoga. Situs. 1. 2. Spirituale. 1. 2. 9. &c. Superhumerale. Suſpitio. 6.

14 Eſſe in loco, dicitur dupliciter. ſ. ſicut eſſe in aliquo re, vel eſſe ſicut locatũ in loco. 1^{a}. q. 8. 2. c. * Templũ. 3. 4. Tẽpus. 27.

15 Eſſe in loco proprie, eſt eſſe in menſura: quod non conuenit incorporeis. 1. d. 37. q. 2. 1. c. /. q. 3. 1. 1^{m}. Incorporalia. 1. 2. 2. Theologia. 23.

16 Eſſe in loco cõtingit dupliciter. ſ. circunſcriptiue, & diffinitiue. 1^{a}. q. 52. 4. 0. /. d. 10. 3. Vt Angelus. 95. 98. * Terremotus. 2. 3. 6. Totum. 10.

17 Ad eſſe in loco diffinitiue, duo requiruntur. ſ. eſſe in loco, & commenſurari loco vel ſecundum quantitatem, vel ſecundum virtutem. 4. d. 10. ar. 3. q. 2. c. Trahere. 2. * Tribunt. Vapor 3. Vbi. 0. velas. 1. Vendere. 10 Verboſitas. Verbum. 18.

18 Omne quod habet quantitatem, vel virtutem finitam, oporter eſſe diffinitiue in loco in quo eſt 4. d. 10. ar. 3. q. 2. c.

19 Omne habens dimenſiones, eſt neceſſario in loco ſi eſt ſitium, non autẽ ſi eſt ſuperficies, ſed tantũ ea quæ dependet a primo continente. Quol. 6. 3. c. * Virtus. 1. 12. Viſio. 20. Vniuerſale. 11. Vſura. 77. 164. 195. 214. 214. 243. 244. 289.

20 Quod eſt in aliquo loco totum, totalitate eſſentiæ, poteſt ſimul eſſe extra: non autẽ totalitate quantitatis. 1^{a}. q. 8. 2. 3^{m}.

21 Incorporalia ſunt in loco. 1^{a}. q. 8. 2. 1^{m}. /. 2^{m}. * Vios. 8. 10. 18. Chriſtus. 14. 4.

Du^{m}. 822 22 Oppoſitũ uidetur dicere. 1^{a}. q. 2. 1. c. /. q. 52. 1. c. /. 1. d. 37. q. 1. 1. c /. q. 3. 1. 1^{m}. / 4. d. 45 q. 1. ar. 1. q. 1. c. /. 1^{m} /. Veri. q. 10. 12. c. /. Ebdo. lec. 1. fi. Reſp^{o}. Du^{o}. 822°.

23 Incorporalia ſunt in loco, per contactum ſuæ uirtutis: non autẽ per contactum quãtitatis dimenſiuæ. 1^{a}. q. 8. 2. 1^{m}. /. 1^{m}. /. q. 52. 53. 0. /. Quol. 1. q. 3. 1. c. /. 2. c. /. 3^{m}.

24 Deus non eſt in loco circũſcriptiue, neq; diffinitiue: quia eſt ubiq;. 1^{a}. q. 52. 2. 6. fi. /. 3^{a} q. 52. 3. 3^{m}. /. 1. d. 37. q. 3. 1. c. /. q. 4. 1. 4^{m}. /. 2. d. 8. ar. 4. q. 4. c. /. 4. d. 10. ar. 3. q. 1. 2. c. / lo 12.

25 Deus dicitur eſſe in loco metaphorice: quia implet locum cauſalitate effectuum, non autem diſtantia dimenſionum. 1^{a}. q. 8. 2. c. /. 1. d. 37. q. 2. 1. c.

26 Deus eſt in loco, non quidem ut quid contentum loco: ſed ut dans uirtutem loco locandi & continendi. 1^{a}. q. 8. 2. c. /. 3. c. fi. /. 1. d. 37. q. 2. 1. c.

27 Nihil aliud ſignificat ubi, quàm eſſe in loco: uel moueri ſm ubi, quã moueri ſm locũ. Nec mot^{9} ſm locũ, attribuit ſubiecto loci, ſed locato. 1. d. 37. q. 2. 3. 1^{m}. /. Meta. 11. le. 12. $prin^{o}$. a. E.

28 Locus nõ mouetur motu, quo mouetur locatũ, ſm locum. Veri. q. 1. 6. c.

29 Ad hoc q̃ aliquid per ſe moueatur in loco, oportet, q̃ per ſe ſit in loco, & quòd per ſe moueatur. i. non ad motum alterius. 4. d. 10. ar. 3. q. 4 c.

Quid 1 ¶ Logica nõ eſt pars principalis ſcientiæ ſpeculatiuæ: ſed reducitur ad eã, ut adminiculũ, ſiue ut inſtrumẽtũ eius Trin. q. 5. 1. 2^{m}. Trin. 17. 2^{m}. Art. 4. * Angelus. 63. Conſideratio 2. Continuum. 1. 2.

2 Logica eſt ſcientia rationalis. Poſter^{m}. $prin^{o}$. * Dialectica. 0. Corporeitas. 2. Corruptibile. 2. Contrarium. 22.

Du^{m}. 823 3 Immo logica eſt ens reale, cum ſciẽtia ſit aſſimilatio intellectus, ad rem ſcitam. 1^{a}. q. 14. 2. 2^{m}. /. 1. d. 1. 3. c. /. Po^{a}. q. 7. 5. c. Reſp^{o}. Du^{o}. 823°. A. * Dña. 6. Diffinitio. 7. 13. Eos. 19. Acquinoctæ. 5. 6. Exemplum. 3.

4 Logica non ſolum rationalis eſt ex hoc quòd eſt ſm rõnem, quod eſt omnibus artibus cõe, ſed ex hoc q̃ dirigit actum rationis, ſiue ex hoc quòd eſt circa actum rationis, ſicut circa propriam materiam. Poſter^{m}. $prin^{o}$. * Forma. 94.

5 Oportet logicæ partes accipere, ſecũdum diuerſitatẽ actuũ rationis, qui ſunt tres. ſ. intelligentia indiuiſibilium, compoſitio & diuiſio, & diſcurſus. Poſter^{m}. $prin^{o}$. * Metaphyſica. 27. 28. Geom. 14. 20. Impoſſibile.

6 Quia logica dirigit actum rationis: ideo dicitur ars artium. Poſter^{m}. $prin^{o}$. * Oratio. 11. Ordo. 39. 40. Pars. 12.

Du^{m}. 82[illegible] 7 Oppoſitũ uidetur dicere. 1^{a}. q. 1. 5. c. /. 1. prolo. 3. c. fi. /. 2. d. 3. q. 2. 2. c. /. d. 24 q. 2. 2. 4^{m}. /. ꝯ. 2. c^{o}. 4. fi. /. ꝯ. 3. c^{o}. 25. 8^{m}. /. Ethi. 6. le. 6. $prin^{o}$. /. Meta. prolo. $prin^{o}$. Reſp^{o}. ſicut Du^{o}. 825°. * Proceſſio. 15. &c. Subiectum. 7. Subſtantia. 15. 35.

8 Studium incipit a logica, licet ſit difficillima, cũ ſit de ſecũdo intellectis: quia aliæ ſcientiæ dependent ab ea, inquantũ ipſa docet modum procedendi, in omnibus aliis ſcientiis. Trin. q. 6. 1. 3^{m}. * Vſura. 209.

9 Logica eſt de his, quæ communia ſunt omnibus, ſicut & metaphyſica. i. logica eſt de intentionibus rationis, quæ ad omnes res ſe habent. Poſter^{m}. lec. 20. me^{o}. d. A.

10 Logicus & mathematicus, conſiderant res, ſecundum principia formalia tantum. Po^{a}. q. 6. 1. 11^{m}.

11 Logicales ſcientiæ, non quæruntur propter ſe, ſed ut adminiculum, ſiue ut introductoriæ, ad alias ſcientias. Trin. 17 2^{m}. / Meta. le. 1 fi. m. G. /. lec. 3. $prin^{o}$. b. E.

12 Logicum nominamus, qui de ſermonibus & ſignis, qualitercũque cõſiderat. Opuſ. 73. c^{o}. 1. /. Periherm. le. 2. $prin^{o}$. a. L.

13 Significatio uocum, eſt de principali conſideratione logicæ: non autem conſideratio litterarum, ſed eſt de conſideratione grãmatici. Periherm. lec. 2. $prin^{o}$. a. L. Metaphyſica. 27.

Quid ¶ Logos in græco, ſignificat rationem, & ſermonem ſiue verbum. 1. Cor lec. 3. $prin^{o}$. G. 1. c^{o}. 2. le. 1. $prin^{o}$. H.

¶ Lombardia. In partibus liguriæ, Æmiliæ, & Flaminęæ, quæ hodie Lombardia vocatur, nullus principatũ habere poteſt perpetuum, niſi per viam tyrannicam, duce Venetiarum excepto, qui tamen temperatum habet regimen. Vnde principatus ad tempus, melius, ſuſtinetur in partibus ſupradictis. Opuſ. 20. li^{o} 4. c^{o}. 8.

¶ Lombardus. Hæreſis. 111. Lombardia.

¶ Longa-

Lo

1 ¶Longanimitas eſt virtus, qua habetur animus tendendi in aliquid diſtans in longinquum. Et conuenit dupliciter cum patientia, ſed magis cum magnanimitate. ſ. primo quidem, quia patiẽtia ſicut fortitudo ſuſtinet aliqua mala, ꝑ aliquod bonũ. Quod ſi ex ꝓpinquo expectetur, facilius eſt ſuſtinere. Si autẽ in longinquũ differatur, difficilis eſt expectatio. Secundò quia hoc ipſum quod eſt differri bonum ſperatũ, natũ eſt cauſare triſtitiã. Et ſic ſecundũ quòd ſub eadẽ rõne mali contriſtantis, poteſt comprehendi, & dilatio boni ſperati, quod pertinet ad lõganimitatẽ, & labor quẽ hõ ſuſtinet continuata exequutione boni operis, quod pertinet ad cõſtantiam, tam longanimitas, quàm etiam conſtãtia ſub patientia comprehenduntur. 22æ. q. 70. 3. c./. 22æ. q. 17. 5. 3ᵐ./. q. 36. 5. 0./. 2æ. Cor. 6. lec. 2. prin°. Expecta°. 3. inſ. Patiẽtia. 3. 6.

2 Lõganimitas magis reſpicit ſpem, quàm timorem, vel audaciã, vel triſtitiam, ſicut etiam magnanimitas. 22æ. q. 136. 5. 0.

¶Longe eſt deus a nobis quadrupliciter. ſ. ratione expectationis, imperfectionis, tẽporis, & maieſtatis eius. Iſa. 30. fi. *Abſens. Angelus. 530. Cõfeſſio. 31. 82. Boues. Matrimoniũ. 115. Procul. Prope. 1. Via. 13. Vſura. 103. Chriſtus. 196.

¶Longæuitas. Honor. 11.

¶Lõginquum. Deus venit de longinquo quadrupliciter. ſ. ꝑ diuturnã expectationẽ, meritorũ noſtrorũ imperfectionẽ, tẽporis dilatione, & maieſtatis altitudinẽ. Iſa. 30. fi. E. *Cõfeſſio. 82. Lõganimitas. 1. Longe. Matrimo^m. 115. Vſura. 244.

¶Longitudo. Baptiſmus. 52. Cõtrariũ. 30. 42. Eucha^a. 117. Fornicatio. 9. Rex. 9. Subtilitas. 1. Terra. 9. Vita. 8. Vitium. 11.

¶Loquacitas. Auſteritas. 1. Caladrion.

¶Loquela. Balbutiens. 0.

1 A Loqui, eſt ordinare conceptum intellectus ad alterum, vt eī innoteſcat, per propriam voluntatem 1^a. q. 107. 1. c. fi.
Immo vt ab altero, loquens, ipſe accipiat. 1^a. q. 107. 1. 1ᵐ./. 3. 0. Reſpondeo dicẽ. 1^a. q. 107. 1. 2ᵐ. 3. c./. 1ᵐ.

1 B ¶LOQVI. In ſcitis per diſciplinam, loquutio excedit intellectum, vt cauſa eius, ſed in inuentione eſt econuerſo. 1. d. 37. L. 1. me°. A. *Agiographæ. 1. Angelus. 52. 117. Antiopoſpatos. Apoſtoli. 9 &c. Apparere. 9. Appetitus. 25. Auſteritas. Benignitas. Charitas. 144. Clamor. 2. Contẽtio. 2. Contrariũ. 32. Dæmon. 12. 13. 14. 17. 76. Dæmoniaci. Deus. 208. Eſſe. 87. 88. Falſitas. 19. 20. Fictio. 1. 3. Fides. 5. Gradus. 3. Gratioſus. 0. Humilitas. 28. Inſtrumentum. 25. Intelligibile. 2. Interrogare. Iuramentum. 2. Lex. 109. Lingua. 0.

2 In diuerſis linguis, ſunt diuerſi modi loquendi. 1^a. q. 39. 3. 2ᵐ. *Litera. 0. Luxuria. 18. Magnanimitas. 18. Mendacium. 5. &c. 20. Miraculoſe. Modeſtia. 4. 6. Mulier. 7. Nu^e. Os. Paulus. 4. 20. &c. Peccatum. 32. 33. 34. 70. &c. Pœnitentia. 92. Perſeuerantia. 4. Prædicare. 1. Prolatio. Probare. Prophetia. 6. 9. 25. 26.

3 Modus loquendi triplex. ſ. modus loquendi altum, humile, & mediocre. Loqui altũ cõuenit perſuadenti. Secundũ docenti. Tertiũ delectanti. Pſ. 18. me°. b. L. *Pſalmus. 8. Reduplicatio. 4. Sanctificatio. 10. Sapientia. 51. Scriptura. 12. &c. Sermo. 0. Significatio. 5. &c. *Soliloquiũ. Subiectum. 1. Suppoſitum. 1. Tacere. 1. Teſtis. 5. 20. Turtur. Verbũ. 9. 15. &c. Veritas. 14. &c. 25. &c Virtus. 73. Vſura. 209. 274. 291.

4 Deus loquitur angelis, vel hominibus, oſtendendo aliquid. Et fortaſſis deus primis hominibus antea loquebatur ſicut cum angelis loquitur, ipſa incommutabili veritate illuſtrãs mentes eorum, & ſi non tanta participatione diuinæ eſſentiæ, quanta capiunt angeli, ſecundum Auguſtinum. 1^a. q. 94. 1. c. fi./. Veri. q. 12. 7. 11ᵐ./. q. 18. 3. c. *Chriſtus. 29. 67.

5 Loquutio dei duplex. ſ. interior, per inſpirationẽ, & exterior per prædicationem. Veri. q. 18. 3. c./. Pſ. 59. me°. d. l.

6 Loqui videntur ſimulacra, nõ tamen vere, ſed dæmones formãt in aere ſonum, ſimilem loquutioni. Po^a. q. 6. 5. 4ᵐ.

7 Loqui videntur bruta, per illuſionem Simonis magi, vel operante dæmone, ſicut & aſina Balaam, per angelum. 22æ. q. 165. 2. 4ᵐ./. Potentia. q. 6. 5. 3ᵐ.

1 ¶LOTH offerens filias ſuas inceſtui, non elegit culpam, ſed oſtendit ordinem culparum, quia minus grauis culpa erat ſtuprum, quàm ſodomia. Ma. q. 1. 5. 14ᵐ./. Opuſ. 20. li°. 4. c°. 14. *Dæmon. 100. 101. Ebrietas. 9. 10. 11.

2 Loth culpandus eſt, ſecundum Auguſtinum, non quantũ ille inceſtus, ſed quantum ebrietas meruit. 22æ. q. 150. 4. c. fi./. Eph. 5. le 7. prin^o. 1. ebrietas. 9. &c.

3 Quãuis loth credatur immunis a peccato mortali fuiſſe, filiæ tamen eius, non omnino excuſantur a peccato mortali. Sed ex pietate intentionis, minus peccauerunt, quia fuit leuis æſtimatio, ſupra quam ſe fundauerũt. Etiam ſi eis pro certo conſtitiſſet, totum genus humanum periſſe, debuiſſent diuinum conſilium & patris expetere, in tam horribili facto, quod erat cõtra primam inſtitutionem matrimonii, vbi pater & mater prohibentur. 4. d. 33. L. me°. l.

Lo Lu

¶Lotio pedum veteris teſtamenti, prætermittitur in nouo teſtamento, & retinetur lotio manuũ, quia eſt in promptu, & idem ſignificat, ſcilicet perfectam munditiã. 3^a. q. 83. 5. 1ᵐ. Ablutio. Baptiſmus. 156. 231. 246. &c. Confirmatio. 21. Euchariſtia. Sacerdos. 21. Chriſtus. 212. Ceſſauit.

¶Lubricitas. Peccatum. 159. Via. 4.

¶Lubrificare. Chriſtus. 212.

¶Lucas fuit diſcipulus Pauli, & in conſcriptione euangelii, ſequutus eſt eum. 1æ. Cor. 11. le. 6. me°. H. Adoratio. 19. Ioannes. 15. 16. Oratio. 99. Paulus. 19. Euangeliſta.

¶Lucere. 7. Creatura. 6. Eſſe. 31. For^a. 38. Fulgere. Ignis. 5. &c. Vindicatio. 8.

¶Lucerna ſignificat quatuor, ſcilicet proſperitatem, animam ſeu mentem, Chriſtum, & alios ſanctos. Pſal. 17. h. p. B. *Planetæ. 3. Sanctus. 7. 8. Figura.

¶Lucia verum dixit quod corpus non coinquinatur, niſi de conſenſu mentis. 22æ. q. 64. 5. 3ᵐ./. 4. d. 33. q. 3. 1. 0./. L./. Veri. q. 15. 4. 2ᵐ./. 5. c. Dæmon 65. *Eleemoſyna. 20. Martyriũ. 11. Membrũ. 5. Meritum. 34. Præmium. 8. Virginitas. 9. 11. 28. Sancta.

1 ¶LVCIDITAS alicuius emittentis radios viſibiles nobis, cauſatur ex congregatione partium diaphani tm̃. 2. d. 2. q. 2. 2. 1ᵐ./. 3. 2ᵐ. *Apoſtoli. 35. Cœlum. 104. 5. 50. Claritas. 3. Deitas. Ignis. 2. 5. 6. 17. 20. Illuminatio. 6. Luminare. 1. Cauſa.

2 Corpora maxima formalia, ſunt lucida actu, vt ignis. Propinqua vero iis, ſunt diaphana, id eſt receptiua luminis, vt aer & aqua. Sed materialia ſunt opaca, vt terra. 2. d. 2. q. 2. 1. 2ᵐ./. Anima. 2. le. 14. fi./. Senſu. le. 6. me°. d. *Matrimonium. 106. Miſſio. 42. Pſalmus. 3. Scriptura. 6.

¶Lucifer peccauit grauius ceteris angelis inquantum in eo minor flexibilitas fuit ad peccatum. 1^a. q. 63. 8. 3ᵐ./. 2. d. 6. 1. 4ᵐ./. 2. c. *Angel^a. 107. 279. Error. 9. 10. Nabuchodonoſor. 1. Venus. 1. Peccatum.

¶Luciferiani. Error. 9. 10.

¶Lucius. Scipio.

¶Lucrum. Adulatio. 1. 2. Aleator. 0. Auaritia. 0. Beneficium. 23. Bonitas. 228. Campſoria. 1. 6. 8. Commutatio. 1. Decimæ. 25. &c. Electio. 33. Eleemoſyna. 14. 21. Exactio. 5. Fortitudo. 45. Hypocriſis. 6. Iuſtitia. 26. Negotia. Negotiatio. 0. Prædicare. 53. Prælatio. 17. Reſtitutio. 15. Turpelucrũ. Vſus. 14. Vultur.

1 ¶LVCTVS propriè, eſt planctus pro mortuis. Pſ. 34. me°. k. F. *Alleluia Beatitudo. 147. &c. Fletus. Ieiunium. 3. 33. Quid.

2 Luctus duplex. ſ. luctus de peccatis, & luctus quo ſpretis terrenis ad cœleſtia ſuſpiramus. Primus eſt luctus pœnitentiæ, ſecundus vero, eſt luctus prudentiæ. 4. d. 14. q. 1. ar. 1. q. 5. 2ᵐ. *Pſalmus. 7. Ieiunium 3 33.

¶Ludicra ſeu iocoſa, ſunt dicta, vel facta, in quibus non quæritur, niſi delectatio animalis. 22æ. q. 168. 2. c./. 4. d. 6. L. *Finis. 14. Luxuria. 18. Quid.

¶Ludificatio dæmonum, mutat homines in beſtias ſecundũ apparentiam tantum, non autem ſecundum rei veritatem. 1^a. q. 114. 4. 2ᵐ./. Ma. q. 16. 9. 2ᵐ. *Diana. Illuſio. Loqui. 7. Nabuchodonoſor. 6. 7. Phyton. 7. 0. Superſtitio. 0. Simulatio.

1 ¶LVDVS. Ludo fieri dicuntur, quæ præter intentionem alicuius neceſſitatis fiunt ad ſolã delectationẽ. 4. d. 6. L. *Alea.

2 Ludus eſt in remediũ, contra fatigationẽ animalẽ, dans animæ quietem. l. delectationẽ. 12æ. q. 1. 6. 1ᵐ./. 22æ. q. 168. 2. 0./. 4. d. 16. q. 4. ar. 2. q. 1. c./. 1ᵐ./. Con. 3. c°. 25. 6ᵐ. Eſa. 3. fi. c. D. *Athanaſius. 1. Baptiſmus. 137. Contemplatio. 25.

3 Ambroſius reprobat omnes ludos in ſacra ſcriptura: non autem in aliis. 22æ. q. 168. 2. 1ᵐ. *Curioſitas. 5.

4 Ludere ad recreationem, cũ debitis modis, eſt meritoriũ in habente charitatẽ. 2. d. 40. 5. c. fi. *Delectatio. 40. 41.

5 In ludis aliquid decet vnũ, quod nõ decet aliũ. 4. d. 16. q. 4. ar. 2. q. 1. c. *Eutropelia. Finis. 114 Iocoſum.

6 Ludus triplex, ſcilicet turpis, deuotus, & recreatiuus. Primus debet vitari a quolibet. Secũdus eſt laudabilis. Tertius debet ſumi, ſed temperatus a pœnitente. 22æ. q. 168. 4. 1ᵐ./. 4. d. 16. q. 4. ar. 2. q. 1. 0. *Ira. 39. Ludicra.

7 In ludis cauenda ſunt tria, ſcilicet dicta & facta turpia nociua, reſolutio grauitatis, & indebitæ circunſtãtiæ. 22æ. qu. 168. 2. 0./. 4. d. 16. q. 4. ar. 2. q. 1. c./. Iſa. 3. fi. c. D. Sabbatũ. 14. 17

8 Ludere inordinate, ratione recreationis, opponitur eutropeliæ. Sed pertinet ad mollitiem, ratione quietis. 22æ. qu. 138. 1. 3ᵐ.

9 Defectus ludi eſt peccatum, ſed minus, quàm exceſſus eius 22æ. q. 168. 4. 0.

10 Exceſſus ludi duplex, ſcilicet ratione turpitudinis vel nocumẽti, & rõne indebitæ circũſtãtiæ Primus eſt peccatũ mortale, ſecundus autẽ, eſt peccatum veniale, niſi ponatur finis

In hoc.12ſ.q.168.3.o.

11 Superfluitas lodi, pertinet ad ineptam letitiam, filiam gulæ 12ſ.q.168.3.3m.

12 Peccata multa nonne ſolius inſantionis, excuſantur per ludum. Non autem peccata ex ſua ſpecie, ſed reddunt ludum obſcenum & flagitioſum.22ſ.q.168.3.1m.

¶Lugdunum. Hæreſis.113.

¶Lubrici non ſunt filii eius ex quo materialiter naſcuntur, quia non ſunt eiuſdem ſpeciei cum eo.3.d.4.L.prin°.

1 ❡L V M E N dupliciter poteſt ineſſe alicui, ſcilicet vel per modum formæ permanentis, vel per modum paſſionis tranſeuntis.22ſ.q.171.2.c./.q.175.3.2m./.Veri q.12.1.2.c./.q.13.2.c./.q.20.2.c./.2ſ.Cor.12.le.1.fi.C. • Actus.79. Calor.17.18.

2 Lumen in ſtellis, qualitas permanens, in aere vero, eſt vt paſſio tranſiens.Veri.q.12.1.c. • Cælum.10

3 Lumen in aere, & lumen in ſole, eſt idem lumen ſpecie, & ratione.Veri.q.9.1.7m./.17m./.Cæ.2.le.14.me° ſ.H.

Du^m.824^m 4 Oppoſitū videtur dicere 4.d.44.q.2.ar.1.q.3.2m./.qu.4.5m./.Po^a.q.5.1.6m./q.6.4.c.fi. Reſp°.ſicut Dubio.826°.

5 Lumen ſolis diuerſimode recipitur in diuerſis.2.d.9.1.7m./.d.13.3.10m./.d.15.q.1.1.4m./.2.4m.

6 Lumen fit continue in aere ſine innouatione.2.d.15.q.3.1 4m./.Quol.4.9.c Lux.17.Color.1.&c.

Du^m.825^m 7 Oppo^m videtur dicere.1.d.17.q.1.1.c./. Ma.q.4.2.5m./.15m. Reſp°.Du°.825^m • Dies.1.&c. Ignis.2.5.17.18. Intentionale.2.Iudicium.86.Luciditas.Luminoſitas.

8 Intenſio luminis non impedit receptionē ſpiritualem ſpeciei coloris, manente diaphani natura. Ideo quanto magis aer illuminatur, tanto per eum aliquid melius videtur, niſi forte ex debilitate viſus.4.d.44.q.2.ar.1.q.4.5m.

9 Lumen eſt in aere intentionaliter, ſeu per modum intētionis, ſicut colores in aere, & imago in ſpeculo.4.d.44.q.2.ar.1.q.3.2m./.qu.4.5m./.Po^a.qu.5.1.6m./.q.6.4.fi./.Anima.2.le.14.fi.h.B.

Du^m.826^m 10 Immo lumen eſt in aere realiter. 1^a.q.67.3.c./.2.d.13.3.c./.Anima.2.le.14.fi.h.B. Reſpondeo Dubio.826°.

11 Omnis alteratio, eſt per virtutem luminis dantis generationem omnibus corporibus, & dantis eſſe ſpirituale colori in medio, vel organo.2.d.13.3.c.fi./.7m. • Luna.o.Sol.o.

12 Lumen eſt medium in omni ſenſu. Sed in viſu immediate, in aliis aūt ſenſib⁹, mediātib⁹ aliis qualitatib⁹.2.d.13.3.c.fi.

13 Ex duobus luminibus, fit vnum lumen intenſius.2.d.13.3.2m./.Dionyſ.2.le.2. • Viſibile.3.Viſio.8.&c.

Du^m.827^m 14 Immo maius lumen, offuſcat minus lumen. 3^a.q.9.1.2m./.3.d.14 ar.1.q.1.2m. Reſpondeo.Dubio.827°.

15 Maius lumen offuſcat minus lumen.ſ.alterius illuminantis, non autem minus lumen illuminati, ſed perficit ipſum 3^a.q.5.4.2m./.q.9.1.2m./.3.d.13.q.1.1.3m./.d.14.ar.1.q.1.2m./.4.d.49.q.2.6.c./.4m.

16 In lapſu hominis omnia peiorata ſunt. Et ſol & luna ſuo lumine deteriorata ſunt realiter. Vel vt dicamus melius, deteriorata ſunt ſuo lumine, quo ad vſum hominis, qui non tantum beneficium ex lumine cæleſti, poſt peccatum conſequutus eſt, quantum ante peccatum.4.d.48.q.2.3.3m./.4m./.L.fi.E.

Intellect⁹ 17 Lumen naturale intellectus, nihil aliud eſt, q̄ manifeſtatio veritatis. 1^a.q.67.1.c./.q.106.1.c./.Cauſis.le.6.me°.H.

18 Lumen intellectus habet duos effectus.ſ.facere intelligibilia in actu, & perficere intellectū poſſibilē.3.d.14.a.1.q.3.c. • Abſtractio.19. Actualitas.1. Actus.142. Adoratio.2.8. Agiographa.2. Angelus.Lu. Apoſtolus.37. Argumentum.1. Ariſmetrica.3. Aſſiſtere.12. Cæcitas.1.&c. Cherubin.o. Certitudo.6.&c. Cognitio.24.36.&c.

19 In homine eſt triplex lumē, quo nō participāt bruta.ſ.lumē naturæ, gratiæ, & gloriæ.1^a.q.106.1.2m./.Pſ.35.fi.c. • Dæmō.1 &c. Deus.195.&c.220.225.Docere.3 Fides.46.115. Gratia.1.&c.14.150. Habitus.68.&c. Aīal 49. Hæreſis.108. Illuminatio.7.&c. Intellectus.42.&c.138.166.189.238. Intentio.8. Iſa.60. Lex.31 Macula.2.

20 Lumen naturale intellectus confortatur per infuſionem luminis gratuiti.1^a.q.12.13.c. • Manifeſtatio.2. Moyſes.2. Nitor.1. Nubes.1. Prophetia.23.34.&c. Purgatio.1. Rō.1.&c.15.&c.42. Sanctus.7. Sententia.80.135.

21 Lumen ſupernaturale intellectus.i.intellectus qui ponitur donum ſpiritus ſancti, eſt quædam acuta perſpectio diuinorum.1^a.q.106.1.2m./.22ſ.q.49.2.2m./.Pſ.35.fi.c. • Syndereſis 4.8. Spirituale.11. Tenebræ.4.6.

22 Lumen intelligibile, imprimitur diuinitus, ad iudicandum viſa ab aliis, ad intelligendum ſcripturas, & ad interpretandum, ſicut Apoſtolis ad cognita naturaliter, & ad agenda.22ſ.q.173.2.c.4. • Theologia.25.36. Veritas.46. Virtus.256

Viſio.5.8.&c. Viſus.7.&c. Vſura.86.

23 Lumen gloriæ non poteſt eſſe connaturale, alicui creaturæ. 1^a.q.12.5.3m./.Con.3.c° 53./.54.4m./.Veri.q.8.3.c.

24 Lumen dei, dicitur dupliciter, ſcilicet ipſe deus, & aliquid deriuatum ab eo.Quol.1.1.2m. • Chriſtus.117.148.

25 Tres perſonæ diuinæ, improprie ſunt tria lumina, ſed ſimpliciter ſunt vnum lumen.Opuſ.1.cap^o.3.fi./.Dionyſ.2.le.4.

1 ¶L V M I N A R E dicitur omne corpus lucens, & radios mittens, vt ſol, luna, & omnes ſtellæ: non autem corpus diaphanum, nec opacum.2.d.15.q.1.2.4m. • Dies.1.4.Luna.2.Lux.10. Miraculum.19.56.

2 Productio plantarū, præmittitur productioni luminariū, ad excludēdū idolatriā.1^a.q.70.1.1m./.4m./2.d.15.q.1.1.4m.

3 Luminaria producta ſunt primo die, quo ad ſubſtantiam. Sed quo ad collationē determinatæ virtutis, producta ſunt quarta die.1^a.q.70.1.1m./.q.74.1.4m./.2.d.15.q.1.1.1m./.3m. Dies.17.23. Lux.10.

4 Luminaria ſunt fixa in ſphæris, ſm Ariſtotelē, nec mouentur ſine ſuis ſphæris. Sed oppo^m tenet Ptolemæus.1^a.q.70.1.3m.

5 Sol dicit̃ luminare magnū, & luna luminare minus, ſed ſol pp quantitatē, & propter virtutē, luna vero dicitur magna, propter quantitatem apparentem, & claritatem, & propter propinquitatem ad nos & propter manifeſtos eius effectus. 1^a.q.70.1.5m./.2.d.15.q.1.1.3m./.4m.

❡Luminoſitas. Cælum.10.

1 ❡L V N A plena, oritur veſpere, & occidit mane. Ideo dicitur præeſſe nocti, quia probabile eſt, q̄ producta ſit pfecta ſicut plantæ, & animalia.1^a.q.70.2.5m. • Cælum.25.26.27.58.91. Cena Dæmon.84.

2 Luna non dicitur præeſſe diei, ſicut nocti, licet appareat in die, quia non dominatur diei, propter præſentiam maioris luminaris, ſcilicet ſolis.2.d.15.q.1.1.5m.

3 Luna ſecundū propriū motū, eſt velocior ſole ſed ſecūdum motum diurnū, eſt econuerſo.3^a.q.44.2.2m./. Cæ.2.le.15.o. Cælum.94. • Dies.9. Fluxus.o. Halo. Iudicium.85.86. Iuppiter. Lumen 16. Lux.25.o.

4 Luna facit in menſe, quod ſol facit in anno, quo ad varietates qualitatum. Opuſ.28.c°.4./.Cæ.le.15.o.

5 Luna ſemper illuminatur, ſecūdū vnū hemiſphærium, reliquo hemiſphærio remanente obſcuro Cæ.le.16.prin°.b.D.

6 Luna dicitur dicotoma quando in augmento, vel decremento, media facies verſa ad nos, illuminatur, & altera pars obſcura eſt. Bl.10.prin°.2.E. Cæ.2.le.16.prin°.b. prin°. Mare.2. Neomenia. Offuſcatio. Paradiſus.4. Paſcha.4.

7 Luna per reuolutionē fit obſcura, per ecclipſim ſanguinea, per nubem nigra. Et ſignificat eccleſiam. Pſ.10.prin°.a.E.

8 Ecclipſis lunæ contingit ex oppoſitione terræ, inter ſolē & lunam priuatam lumine ſolis, per vmbram terræ. Poſter.lec.42.me°.C./.Li°.2.lec.1.fi.g. • Paſſio.59. Planetæ.2. Reſurrectio.8. Stella.3 Terra.13.

9 Luna, ſecundū gloſſam, obſcuratur quandoque per reuolutionē, & ſic fit obſcura. quandoque per ecclipſim, & tunc in ſanguinē conuertitur, quandoque per nubis interpoſitionē & tunc fit nigra. Sic eccleſia fit obſcura, deficiētibus doctoribus, & prædicatoribus, ſanguinea, tyrannorū perſecutione, nigra aūt hæreticorū ſeductione. Pſ.10.prin°.a.E.

¶Lupanar. Lex.170. Puritas.3.

¶Lupus ſtatu ſignificat.ſ.diabolum tentantem, hæreticos maſtantes, & tyrannos ſæuientes.4.d.13.q.1.3.[illegible]./.Io.10.le.3.me°.a. Prælatio.17. • Beſtia. Vlula. Vluſe.

¶Luiū ex ſputo, ſignificat verbū incarnatū. Io.9.le.2.fi. • Baptiſmus.61. Euchariſtia.159.160.[illegible] Limus.

1 ¶L V X ſeu lumen, non eſt corpus, nec aliquid vndēria coloris.1^a.q.67.2.c./.q.76.7.c./q.91.2.2m./.2.d.2.q.2.3.4m./.d.13.3.c./.d.30.q.2.1.c./.4.d.44.qu.2.ar.2.qu.1.2m./.Trin.15.3m./.4m./.Dionyſ.4.lect.2./.Cæ.2.lec.10.fi. [illegible] prin°./.Aīa.2.le.14.o. • Albedo.1. Amor.189. Color.1.3.4.8. Dies.3.&c. Eſſe.31 Forma.92.33. Hæreſis.53.

2 Lux non eſt forma ſubſtantialis ſolis, ſed eſt qualitas actiua cuiuſlibet lucentis vſe.1^a.q.67.3.c./.2.d.13.3.c./.4.c. Spiritu.8.12m./.Aīa.2.le.14.fi.h.B. • Ignis.5.6. Odiū.11. Opus.4.

3 Lux eſt propria qualitas cæli. Opuſc.9.qu.7./.Iob.38.lec.2.prin°.E./.Cæ.2.le.10.fi.c.H./.Animæ.2.le.14.fi.h.C.

4 Lux eſt in tertia ſpecie qualitatis.2.d.13.3.8m./.Aīa.2.le.14 fi.h.C. • Seraphin 2. Tenebræ.1.[illegible] Viſibile.

5 Differentia inter lucem, lumen, radium, & ſplendorem.2.d.13.3.c./.Anima.2.le.14.fi.h. Chriſtus.211.

6 Lux pprie eſt tantū in corporibus, quantū ad illud a quo ſumitur nomē. Sed quātū ad id cui imponitur, magis cōuenit ſpiritualibus, q̄ corporalibus.1^a.q.67.1.c./.q.74.[illegible].2.d.13.[illegible].prin°./.2.d.13.2.c./.Quol.6.[illegible]./.Io.le.3.prin°.

7 Lux non habet contrarium, quia eſt qualitas primi alterãtis. 1ª.q.67.3.2m./.2.d.13.3.8m./.9m. C.5.2 le.10.fi.e.H./. Anima.2.le.14.fi.h.C./. Senſu.le.11.

8 Lux dicitur tota ipoſthaſis colorum, quia omnis color fundatur in luce. 3 d.13.q.2.1.1m.

9 Lux dicitur eſſe ſine numero, pondere, & menſura, quia virtus eius ſe extendit ad omnia corporalia, non autem ſimpliciter. 1ª.q.5.5.3m./.2.d.3.q.2.3.4m./. Verit.q.21.6.11m.

10 Lux primo creata, fuit ſol, ſed adhuc informis, quo ad determinationem virtutis, facta quarta die. Nec lux erat nubes, niſi ſecũdum ſimilitudinem. 1ª.q.67.4.0./.q.68.1.c.fi./.q.70.1.1m./.q.74.1.c./.4m./.3.5m./.2.d.13.4.0.

11 Lux non lucet, ſed per eam alia lucent. Ioan.15.4m. * Angelus.619. Ardor. Color.1.2.5.8. Cælum.10.43.123.124.

12 Lux non videtur per aliquam ſimilitudinem, ſed per eſſenciam ſuam informat oculum. 1ª.q.56.3.c./.2.d.13.3.c.fi./.d.13.q.2.1.c./. Verit.q.8.3.17m./.q.14.8.4m./.q.8.3.e./.1 E. Cor.13.le.4.prin°. *Corpus.42.54. Luciditas. Lumen.o.

Oppoſitum videtur dicere. Verit.q.8.26m. Reſ. Dub°.818.A.

13 Lux facit q color, qui viſibilis in potentia, fiat viſibilis in actu. 1ª.q.67.3.3m./.q.79.3.2m./.1.d.45.2.1m./.2.d.13.3.1./.d.20.q 2.2.2m./.3.d.14.ar.1.q.2.c./.d.24.ar.1.q.1.e./. Quol.8.3.e.fi. * Vaſpate.3. Viſibile.

14 Oppoſitum videtur dicere. 1ª.q.12.5.1m./. Co.1.c°.76.1m./.Li°.2.c°.77.3m./. Anima.4.4m./. Anima.2.lec.14.fi./.Li°.3 lec.10.prin°.a.D. Reſpon. ſicut Dubio.361°.

15 Eodem actu, videtur color & lux, vt ratio videndi, non autem vt obiectum. 1 aE.q.8.3.2m./.12.4.c./.1.d.17. qu.2.5.c./. Con.1.c°.76.1m./. Verit.q.8.14.6m.

16 Oppoſitum videtur dicere a ſimili. 1ª.q.87.3.2m. Reſpon. ſicut Dubio.103°./ 818°.B.

17 Lux multiplicat ſe, non quidem per creationem nouæ lucis, ſed diffundendo ſe ſuper materiã. 2.d.30. q.2.1.e./. Poª. q 3.4.6m. Lumen.6.

18 Alium effectum facit lux ſolis, alium lux Iouis, & ſic de aliis planetis. 1ª.q.67.3.c.70.1.2m./.2.d.13.4.c./.d.15. quæſt.1.2.5m./. Spiritu.8.12m.

19 Non omnis influxus eſt per lucem, niſi metaphorice pro actu, vel tantum in corporibus, inquantum lux eſt forma primi agentis, ſcilicet cæli. Quol.6.fi.

20 Lux inquãtũ eſt in lucẽte, eſt cã efficiẽs illuminationis in aere. Sed inquãtũ eſt in aera illuminato, eſt cãformalis ei⁹. 1.d.17.q.1.1.1m. * Viſio.8.14.20. Viſus.5.7. Vſura 126.

21 Lux agit ad productionem formę ſubſtancialis, vt inſtrumẽtum cœli. 1ª.q.67.3.3m./.2.d.13.3.7m./.Ce.1.le.10.0.

22 Cœlum non agit in hæc inferiora, niſi per lucem. 1.d.11.1.5m./.d.37.q.1.1.1m./.2.d.13.3.c./.d.17. q.3.1.e.fi./.Cę 2.lec.10.fi.e.l. Cœlum.96 taſ.

23 Lux cœli non agit in hæc inferiora, niſi mediante motu. 2.d.1.quæſt.2.3.2m./. Con.1.c°.88.3m./. Poª.qu.5.7.19m./. Iob.38.le.2.m°.C.prin°./. Cæ 2.le.10.0.

24 Oppoſitum videtur dicere. 1ª.q.66.3.2m./. Quol.6.19.0./. Phi.4.le.8.fi. Reſpon. ſicut Dubio.335°.

25 Nox in plenilunio, eſt calidior: quia quælibet lux de ſe, ſemper cauſat calorem, licet cauſet frigus vel humorẽ, ſecũdum propriam rationem lunæ, vel ſtellæ. 2.d.15.qu.1.2.5m./. Cæ.2.lec.10.fi.e.H.

26 In rebus corporalibus nihil eſt luce delectabilius. Io.5.le.6.me°.fi.G.

1 ¶ L V X V R I A principaliter, eſt circa voluptates venereas: ſecũdario autem dicit exceſſum in aliis. 2 aE.q.153.1.0./.1 E. Tim.5.lec.1.me°.G. * Adulterium.o. Amatiuitas. Bellator.1. Capitale.8. Coitus.o. Confeſſio.45.44.70.73.74.

2 Per prohibitionẽ mœchiæ, prohibetur fornicatio ſimplex, & omnis actus luxuriæ. 3.d.37.ar 2.q.1.2m./ Ma.q.14.2.14m./.q.15.2.1m./.3m./. Quol.3.12.c. * Impudicitia Inconſtantia.2 Inſenſibilitas.3 Libido. Maceratio.o. Miles.10.

3 Per hoc q prohibetur operatio luxurię, deſignatur eſſe per ſe mala, in quocũque ſit, tam ipſa q̃ delectatio eius, niſi per accidens prohibeatur. 4.d.14.qu.3.4.4m. * Peccatum. 38.&c. Pythagoras.2. Vitium.11.12.

4 Omnis actus luxuriæ, eſt peccatum. 2 aE.q.153.3.0./. Ma.q.15.1.0. Vt concubinatus.4.inf.

5 Omnis actus luxuriæ deliberatus, extra limites matrimonii, eſt peccatum mortale. Alter vero eſt venialis. 1 aE.q.35.3.c./.q.36.3.c./.q.153.3.0./.4.d.33.q.1.ar.3.q.1.0./. Con.3.c°.122./. Verit.q.25.5.7m./. Ma.q.15.2.0 /.3.e./.1 E. Cor.6.le.3.o. Delectatio.89.

6 Luxuria eſt vitium capitale. 2 aE.q.153.4.0./. Ma. quæſt.15 4.0. Capitale.

7 Peccata luxuriæ, inter vitia intemperantiæ, ſunt maxime exprobrabilia. 2 aE.q.151.4.3m.

8 Luxuria eſt grauius peccatum q̃ gula ſimpliciter, & ratione materiæ. Sed eſt econuerſo, ſecundum quid, & ratione incitamenti. 4 d.33.q.1.ar.3.q.1.4m./. Ma.q.15.2.6m.

9 Species luxuriæ ſunt ſex. ſ. fornicatio, adulterium, inceſtus ſtuprum, raptus, & luxuria contra naturam. 2 aE. q.154.0./.4.d.41.ar.4.q.1.1.0 /. Ma.q.15.3.0. Inceſtus.2. * Cæcitas.2. Delectatio.58.&c.89.&c. Dæmon.52.60.61.62. Species.

10 Stuprum aliquando ſumitur cõiter, pro omni peccato luxuriæ. 2 aE.q.154.6.2m. * Deſperatio 6.7. Equus.o. Inceſt⁹.2.

11 Sacrilegiũ reducitur ad ſpecies tres luxuriæ. ſ. vel ad ſtuprũ, vel ad adulteriũ inquãtum violatur virgo deo deſponſata: vel ad inceſtum, inquãtum eſt anim cognata ſpiritualis. 2 aE. q.154.1.3m./.10 2m./.4.d.41.ar.4.q 1.7m. * Inconſtantia.2.

12 Peccatum luxuriæ contra naturam, non eſt humanum, ſed beſtiale. 1 aE.q.142.4.3m./.q.154.12.0./.3.d.37. L.fi./.4.d.41.ar.4.quæſt.2.4m.

13 Vitium contra naturam, eſt grauiſſimum, inter ſpecies luxuriæ, ſecundo raptus, tertio inceſtus, quarto adulterium, quinto ſtuprum, & minimũ fornicatio. 1 aE.q.73.7.c./.2 aE.q.154.12.0./.q.170.1.2m./.4.d.41.ar.4.q.3.0.

14 Species luxuriæ cõtra naturã, ſunt quatuor, quarum grauiſſima eſt beſtialitas, ſecũdo ſodomia, tertio aũ mulieri extra naturam, quarto mollicies. 2 aE.q.154.12./.0.v 2.4m./. Ma.q.15.1.7m. * Inſenſibilitas.3. Intemperantia.o. Natura.49.50.

15 Circa tpa Abrahę, humanũ genus venerat ad profundiſſimũ peccatorũ. ſ. ad infidelitatẽ, & ad turpiſſimũ vitiũ contra naturã. 3ª.q.70.2 1m./.4.d.1.q.2.ar.1.q 0./. Ro.le.8.pri°.c. * Pollutio.2. Religio.96. Sacrilegium.7. Turpiloquium.

16 Filiæ luxuriæ ſunt octo. ſ. cæcitas mentis, inconſideratio, præcipitatio, inconſtantia, amor ſui, odium dei, affectus præſentis ſeculi, & deſperatio futuri ſeculi. 2 aE.q.53.6.0. /.q.153.5.0./. Ma.q.8.1.c./.q.15.3.4.0 Cęcitas.2. Incõſtª.2. Deſp°.6.7

17 Gradus luxuriæ quintuplex. ſ. aſpectus, cogitatio, delectatio, conſenſus, & opus. 1 aE q.72.7.e.fi./.3m./. Iob.31.prin°.

18 Ex luxuria oriũtur quatuor inordinati act⁹ loquutionis. ſ. turpiloquia, ſtultiloqa, ſcurrilia, & ludicra. 2 aE. q 153.5.4m.

19 Vitium contrarium luxuriæ per defectum, eſt in non reddẽte debitum coniugi, vel in aliquo abſtinente a luxuria, in reuerentiam dæmonum, ſicut nigromantici, & virgines deæ Veſte Ma.q.15.1.9m. * Vitius.41.

Oppoᵐ videt dicere. 4.d.35.4.5m.pri°. Reſ. ſicut Luxuria.20

20 A Fœmina plus inclinatur ad luxuriã, q̃ maſcul⁹, quo ad abũdantiam humoris, ſed econuerſo quo ad maiorem calorem 4.d.35.4.5m.

20 B Fœmina plus inclinatur ad luxuriã, q̃ maſculus, quia minus concupiſcentiis reſiſtit 2 aE.q 156.1.1m./.2m./. qu.165.2.4m.fi./.4.d.35.4.5m.fi.

21 Luxuria & gula, ſunt ſubiectiue in concupiſcibili. Virt.qu.1.5.10m. Subiectiue.

22 Nulla paſſio, ita deprimit rationẽ, ſicut gula & luxuria. 2 aE.q.53.6.0 /.q.55.8.2m./.q.180.2.3m.fi./. Matt.23.fi.b.D. Effectus.

22 B Immoria inter ceteras paſſiones, magis impedit vſum, & iudicium rationis. Ira.54. Reſpondeo ſicut. 2 aE.q.53.6.1m.

23 Homo per luxuriam maxime recedit a deo. Iob.31.le.prin°.A. * Amor.239.170. Caſtitas.2.6.10.11. Delectaº.58.&c.90.&c.

24 Homo incurrit quintuplex damnum, ex luxuria. ſ. depreſſionem mentis, exhæredationem, periculum perſonę, periculum rerum, & impedimentum bonorũ operũ. 2 aE. q.46.3.c./. Iob.31.la 1.prio°.B.&c. Deſperatio.6.6. Duplicitas.2. Imprudentia.4.

25 Luxuria vix vitari poteſt, niſi vitetur principiũ eius. ſ. aſpectus mulieris pulchræ, & præcipue aſpectus virginis. 2 aE.q.167.2.c./. Iob.31.prin°. * Impudicitia. Impugnare.4. Ira.60 Laſciuia. Mulier 16.&c. Pythagoras.2. Senſualitas.3.

29 Luxuria vincitur fugiẽdo, ſed accidia, &c. & vitia reſiſtẽdo 2 aE.q.35.6.3m./ 2 aE.q.35.1.4m./.1 E. Cor.6.le.3.me°.A. Impugnare.4. Stultitia.8.9. Stultiloquium. Superbia 35. Virginitas.23.24. litera. Seraphin.4.

M

M A C H A B Æ I peccauerũt venaliter ex auaritia, quia receperunt donaria idolorum, non tamẽ colendo ea: vel ſi peccauerunt mortaliter colendo ea, poſtea penituit eos: ideo obtulit pro eis Iudas. 4.d.45.qu.2.2.qu.1.1m. * Cõſecraº.20. Encenia. Iudæi. Sabbatum.10. Peccatum.

¶ Macharius illuminabat infernum precibus ſuis, vt damnati viderent ſe mutuo. 4 d.45. qu 2. ar.2. qu.1.4m. * Chriſtus 149.190.191 Abbas.

¶ Macedonicus. Elephas.7.

¶ Macedonius. Hæreſis.103. Simonia.6. Spiritus.19.

¶ Maceratio corporis, eſt vtilis tñ cõ vitia carnis, nõ aũt cõtra Vtilis.

vitia ſpiritus.1 ꝭ. Tim.4 lc.1.me°.B.C.

2 Maceratio proprii corporis, non eſt accepta deo niſi diſcreta, vt concupiſcentia refrænetur, & natura non nimis grauetur. 22ꝭ.q.88.1.3m./.q.147.1.2m./.q.188.6.3m. Caſtitas.11. Continentia.18. Ieiunium.7. Macias. Sanctitas.8.

¶ Machinatio. Diſpenſatio.19. Excogitatio. Matrimoniū.118.

¶ Macies. Hebitus.60.

¶ Macilentus. Delectatio.17.

Quo. ¶ Mahumetus attraxit populos carneles, per legem voluptuoſam, non quidem ſubulem, ſed plenem ſebulis, & ſine ſignis, ſed vi armorum. Con.1.c°.6.ſi./.L°.3.c°.27.ſi./. Li°.4.c°.83./.1ꝭ.Cor.15.le.1a.pri°.B.Eccl.12. Pagaui. Saraceni.

¶ Macrobius. Iuſtitia 22.

¶ Mactare. Lupus.

In cõi. 1 ¶ MACVLA in corpore, & macula in anima, contingit dupliciter, ſcilicet priuatione decoris, per peccatum mortale, & ex ſuperinductione, per peccatum veniale. 3a.q.87.2.3m.

Peccati. 2 Macula peccati eſt defectus nitoris animæ.ſ. luminis diuini & rationis, & gratiæ, ex inordinato amore temporaliū.12ꝭ.q.86.o./.q.89.1.o./.22ꝭ.q.87 6.c /.4.d.18.qu.1.ar.2.qu.1.c. *Accuſatio.23. Anima.88. Conſcientia.20.21.

3 Macula non dicit aliquid poſitiuum in anima, nec priuationem tantum, ſed in reſpectu ad ſuam cauſam.ſ.ad peccatū. Ideo diuerſorum peccatorum, ſunt diuerſæ maculæ.12ꝭ.q.86.1.3m./.3a.q.88.1.c./.2.d.32.q.1.1.2m./. d.42. q.1.2.4m./.3.d 36.5.2m./.4.d.38.q.1.ar 2.q.1.1m. Po.q.3.6.23m. *Duratio. *. Fomes.8. Ingratitudo.16.

4 Macula peccati, nihil aliud eſt quàm priuatio gratiæ.12ꝭ.q.109.7.c./ 2.d.32.q.1.1.c /.3.d.36.5.2m./.4 d.14 qu.2.ar.1.q.3 2m./.d.18.q 1.ar.2.q.1.c. *Manipulus. Maria.61. Ordo.98.

5 Macula peccati quo ad priuationem gratiæ, & quo ad cauſam.ſ.quo ad peccatum, reſpicit intellectum, ſed principalius reſpicit affectum. Ideo dicitur cæcitas & tenebræ.4.diſt.18.q.1.ar.1.q.1.1m.

6 Macula peccati quo ad cauſam, dicitur contagium, non autem quo ad priuationem.4.d.18.q.1.ar.1.q.1.3m.

7 Maculæ peccati eſt medium, inter actum peccati, & reatum, quia eſt effectus primi, & fundamentum ſecundi. Ideo per extrema intelligitur. 2.d 42.L.1. *Peccatum.2.&c.53.314.&c.354.366.

8 Actus peccati nō poteſt eſſe, ſine reatu & macula, ſed bene econuerſo, quia primū eſt cauſa ſecūdi & tertii.2.d. 42.L.1.

9 Actus peccati facit diſtātiā a deo, quā ſequitur macula.12ꝭ q.86.2 3m. *Pœna.24.86 98. Pœnitentia.126.

10 Peccatum quo ad maculam, remitti poteſt. 4. d.18.q.1 ar.2.q.2. Pænitentia.126. *Sacramentum.119.130.

11 Ceſſante macula peccati, remanet reatus.12ꝭ.q.87.6.o.

Du°.831°12 Oppoſitū videtur dicere.12ꝭ q.87.6.c.ſi. Reſp°. Du°.831°.

13 Ceſſante macula peccati, remanet reatus non quidem vt reatus pœnæ ſimpliciter, ſed vt pœnæ ſatisfactoriæ. 12ꝭ. qu.87.6.o. Pœnas.98.

14 Remiſſo peccato, quantum ad maculam, ſemper remittitur pœna æterna, non autem pœna temporalis. 12ꝭ.q.87.6.c./.4.d.18.q.1.ar.2.q.3.o./.ar.3.q.2.c.

15 Macula peccati manet, tranſeunte actu peccati.12ꝭ.q.86.2.o /.q.87.6 c./.1m.

16 Macula peccati non redit, niſi reiteretur cauſa eius.ſ.peccatum.2.d.32.q.1.1.2m. *Verbum.71. Vnctio 15. Vxor.20.

Qua. 1 ¶ MAGDALENA ſecundum Hieronymum, Criſoſtomum, & Origenem, non fuit Maria peccatrix. Sed ſecundum Auguſtinum & Gregorium, fuit Maria peccatrix. Secundum vero Ambroſium, fuit Maria peccatrix corporaliter, non autem ſpiritualiter. Mat.26.priu°.a. F.&c./.Io.11.lc.1.prin°.a H./.c°.12.lc.1.me°.d D.

Du°.831°2 Immo ſi fuit Maria peccatrix corporaliter, fuit etiam ſpiritualiter, quia corpus non inquinatur, niſi de conſenſu mentis, vt Lucia dicit.22ꝭ.q.64.5.3m./. *Verit.q.15.4.1m./.5 c. Reſpon. Dubio.832°.

3 Priuilegium eius triplex.ſ.propheticum, angelicum, & apoſtolicum.Io.20 lec.3.ſi.ſ.prin°.

4 Magdalena, & Petrus apoſtolus præferuntur multis virginibus.2.d.9.8.c. *Maria.14. Thomas.2.

Qualet. ¶ MAGI adorantes Chriſtum, ſecundum Auguſtinum fuerunt malefici. Sed ſecundum alios fuerunt ſapientes, aſtrologi, & potentes. 3c. q.36.3.c./.2m./. 5.c./. Matt.2.prin°.a.ſ.

2 Magi moti ſunt ex ſcriptura Seth, ad ſequendum ſtellam. Vel prophetia Balaam, de cuius ſecta fuiſſe dicuntur: vel ducti ab angelis: vel inſpirati a deo.3c.quæſt.36.5.4m./.Mat.2 prin°.a.b.

3 Magi ſecundum Auguſtinum, venerunt de remotiſſimis partibus orientis, per biennium, ſecundum vero alios, venerunt in diebus tredecim, ſecundum alios autem, venerunt de prope.2a.quæſt.36.3.3m./.5.4m./. 6.c./. 3m./.Matt.2.prin°.a.K.

4 Magi venerunt ad Chriſtum, tamquam primitiæ gentium, docti a ſpiritu ſancto, offerentes munera congrua dignitati Chriſti.3c.q.36.3.1m./.8.o./.Matt.2.prin°. a.L./.me°.c.D.&c. *Natiuitas.27. Stella.7.8.

5 Magi amiſerunt ſtellam triplici ratione, ſcilicet propter iudæorum confuſionem, propter magorum inſtructionē, propter inſtructionem noſtram dupliciter. Primo quia qui humanum auxilium quærunt, deſeruntur ab auxilio diuino. Secundo inſtruimur quantū ad hoc, quia ſi fideles ſumus, nō debemus quærere ſigna, ſed debemus eſſe contenti documētis prophetarum, quia ſigna data ſunt infidelibus. 3a.q.36.8.3m./.Mat.2.me°.c.k.

6 Herodes poſt duos annos, a receſſu magorum, occidit pueros, quia accuſatus fuit Romam. Vel territus aliquo periculo: vel credēs magos cōfuſos.3a.36.6.3m./.Mat.2.ſi.d.G.&c.

7 Magi Pharaonis, fecerūt ranas, apponendo occulte, actiua naturalia. Po.q.6.5.8m./.Ma.q.16.9.10m. *Ars.8. Mali.

8 Operationes magorum, habēt efficaciam ex dæmonibus, non autem ex cœlis tantum. Con.3.c°.104. vſque.108./.Potentia.q.6.10.c./.Ma.q.16.9.11m. *Bonitas.117. Dæmon.72 &c. Diſputatio.3.6. Diuinatio o. Hæreſis.4. Loqui.6.7.

9 Artes magicæ, non ſunt ſcientiæ, ſed deceptiones dæmonū Quol.4.16.1m. *Miraculum.41.42.43. Notorium.2.

10 Artes magicæ non ſunt prohibitæ, niſi inquantum ſunt occaſio peccandi ſcilicet inclinando ad vſum earum.2.d.9.q.1.2.5m./.Quol.4.16.2m.

11 Appetere ſcientias magicas, eſt peccatum ratione perſonæ, vel modi, vel finis, ſcilicet vſus earum, non autem ſecundum ſe, vel vt quis reprobet eas. Quol.4. 16.o. *Princeps.15 Scientia.60. Simonia.18.

12 Si aliquis appetat ſcire ſcientias magicas, vt eis etiam vtatur, eſt malum. Si autem appetat eas ſcire, vt eas confutet & reprobet, ſic eſt bonum & licitum. Quol.4. 16.c. Natiuitas.27.A.

1 ¶ MAGIS & minus tripliciter dicitur, ſcilicet vel ſecūdum quantitatem participati tantum, vel quando aliquid eſt tale per eſſentiam. & aliud per participationem, vel vnum eſt tale eminentiori modo quàm aliud. Primo modo non impedit vniuocationem nec vnitatem ſpeciei, ſed ſecūdo modo & tertio impedit vtrumque.1.d.35.4.3m./. Po.q.7.7.3m. Diuiſ.

2 Magis & minus dicitur dupliciter, ſcilicet quo ad naturam participatam, & quo ad modum participandi. Primum conuenit tantum accidentibus, ſecundum vero etiam eſſentialibus.1.d.8.L.1.me°.k.

3 Omne ſumens magis & minus, dicitur neceſſario de imperfecto ad perfectum, non autem de contrario in contrarium.1.d.17.q.2.2.3m./.1.d.14 ar.2.q.3.1m.

4 Magis & minus, ſemper dicitur vel per acceſſum ad aliquid vel per receſſum ab aliquo. Eth.10.le 3.pri°.vt Forma.125.

5 Subſtantia non dicitur magis & minus, ſic quòd participetur quaedamque cum magis & minus in eadem ſpecie, licet vna ſubſtātia ſit perfectior alia.1a.q.93.3.3m./.12ꝭ.q.52.1.c.

6 Primæ qualitates, intenduntur in ſuis cauſis, ſecundæ vero in primis.1.d.17.q.2.2.c.

¶ Magiſter ſententiarum, non eſt autenticus. Ideo in multis non tenetur 1c.quæſt.94.4.2m./. 22ꝭ.quæſt. 23.2.o./.1.d.17.quæſtio.1.1.o./.1.diſt.18.quæſt.1.1.c./.diſt.30.quæſt. 2.1.c./.3.diſtin.27.quæſt.2.ar.4.quæſt.4.c./. Virt.quæſt.2.11.c./. qu.2.1.12.o. *Adam.83. Angelus.108. Anima.1.77. Auditor.1. Charitas.1. Cathedra.1.2. Coſta.6. Diſputatio.3. Docere o. Doctor.o. Doctrina. o. Euchariſtia.18. &c. Hæreſis.132. &c. Pater.19. Perſona.9. Religio.81. &c. Reuocare. Scolaris. Socrates.3. Zorobabel.

¶ Magiſterium. Religio.82.&c. Sedere.10.

¶ Magiſtralis. Cathedra.1.2. Diſputatio.3.

¶ Magiſtratus. Adoptio.6.9.12. Dominatio.1. Principatus.o Stephanus.1.

¶ Magnalia. Secreta.

1 ¶ MAGNANIMITAS importat extenſionem animi, vel ad magna abſolute, vel ſecundum proportionem. 22ꝭ.q.129.1.c./q.136.5.c./.2.d.42.q.2.4.c. Humilitas.24. *Præceptum.114. Spes.66.67. Virtus.225.

2 Magnanimitas eſt virtus, quia tendit ad maxima, ſecundū rectā rationē.22ꝭ.q 129.3.o./.q.130.2.c./.2.d.42.qu.2.4.c./.d.33.q.3.2.1m./.Ma.q.8.2.c.

3 Magnanimitas nō eſt virtus theologalis, ſed moralis, propinquiſſima ſpei, a qua aliquid participat. 3.d.26.q.2.2. 3m./.4m

4 Magnanimitas eſt circa ſpē, & deſperationē.12ꝭ.q. 60.4 c.ſi.

Ma

5 Magnanimitas principaliter eſt circa honores, ſed mediate, immediate vero, eſt circa ſpem. 22ſ. quæſt. 129. 2, o./.4.8.c./.quæſt. 128.c./.quæſt. 151, 2.c./.quæſt. 131. 2. c./.3. d. 26. qu. 1. 2. 4^m./.d. 33. quæſt 3. ar. 3. q. 1. c./. 2^m./. d. 34. quæſt. 1, 2. c. Humilitas. 24.

6 Propria materia eius, eſt honor magnus. Mediocris autē eſt materia cuiuſdam uirtutis innominatę 12ſ. qu. 60. 5. c./ 22ſ. q. 129. 2. o./.4. 1^m./.q. 130. 2. 2^m./. 3. d. 9. q. 1. ar. 1. qu 3. 2. c. Fiducia 10.

7 Magnanimitas eſt circa gloriam, quia moderate vtitur gloria, ſicut, & honore 22ſ q. 132. 2. c.

8 Magnanimitas ad duo reſpicit, ſcilicet ad honorem, ſicut ad materiam, & ad opus magnum, ſicut ad finem 22ſ. qu. 129. 8. c./.q. 131. 2. 1^m.

9 Ratione primi, opponitur ei ſecundum exceſſum ambitio, & ratione ſecundi præſumptio 22ſ. q. 131. 1. 1^m./.2^m./.

10 Ea quæ opponuntur alijs uirtutibus, opponuntur etiam magnanimitati, ſecundum q parua pro magnis habentur. 22ſ. q. 132. 2. 1^m.

Subiectū. 11 Magnanimitas eſt in iraſcibili ſubiectiue 12ſ qu. 60. 5. c./. 22ſ. q. 129. 1. 1^m./.q. 134. 4. 5^m./.3. d. 26 q. 2. 2. 4^m./. Virt. q. 2. 4. c. fi. Anima 319. Subiectiue.

[…]ditio. 12 Magnanimus non quærit honorem, tanquam finem, quia hoc reputat paruum, ſed quærit fieri dignum honore 22ſ. q. 129. 1. 3^m./.2. 3^m./.q 131. 1. 2^m./.2. d. 42. q. 2. 4 c. * Fiducia 9. &c. Gratia 94. 175. Securitas 2.

13 Magnanimus bene utitur magnis, & paruis honoribus, quia non extollitur, nec frangitur oppoſitis, ſed contemnit 22ſ. q. 129. 2. 3^m.

14 Magnanimus contemnit bona exteriora. Ideo non gaudet, ſi acquirat ea, nec triſtatur, ſi perdat ea 22ſ. q. 129. 8. 2^m./.3^m./ q. 132. 2. 1^m./.2^m./.3^m./.2 d. 42. q. 2. 4. c.

15 Magnanimus non eſt contemptiuus, quia nihil extrinſeci æſtimat magnum 22ſ. q. 129. 3. 3^m./.q. 132. 2. 3^m./. 2. diſtinct. 42. quæſt. 2. 4. c.

16 Magnanimus non amat pericula, nec timet ea, ſed promptiſſime ſe exponit periculis magnis 22ſ. quæſt. 129. 5. 2^m.

17 Magnanimus nullo indiget. ſ. modo humano, non autem ſimpliciter 22ſ. q. 129. 6. 1^m.

18 Magnanimus habet uocem grauem, loquutionem ſtabilē, immemor eſt beneficiorum, tardus eſt & ocioſus, utitur ironia, non poteſt alijs conuiuere, & poſſidet infructuoſa 22ſ q. 47. 9. 3^m./.q. 129. 3. 5^m./.5^m.

19 Nullus poteſt eſſe magnanimus, niſi uirtuoſus, qui eſt habilis ad magna 12ſ. q. 66. 4. 3^m./.2. d. 42. q. 2. 4. c./.3. d. 9. q. 2. arti. 1. q ært. 2. c.

20 Magnanimo attribuuntur actus aliarum virtutum, ſub ratione excellentiæ, ſcilicet quòd eſt communicatiuus, benefactiuus, retributiuus plurium, ueridicus, non plandiuus, non incertus, nec fugiens commonentem 22ſ. q. 129. 4. 1^m./.2^m./.2. d. 42. q. 2. 4. c./.d. 44. q. 2. 1. c.

21 Magnanimus magis curat de ueritate, quàm de opinione Nec quærit laudem humanam 22ſ q 132. 2. 1^m./. 2. diſtin. 42. quæſt 2. 4. c.

[…]paraaa 22 Magnanimitas eſt generalis uirtus, inquantum operatur magna in qualibet uirtute, faciens eam maiorem. Sed eſt uirtus ſpecialis, inquantum ponit ſpecialem modum, circa ſpecialem materiam 22ſ. q. 129. 4 o./.5 2^m./ q. 134. 2. 2^m/.2. d. 42. q. 2. 4. c./ d. 44. q 2. 1. c./.5. d. 9. q. 1. ar. 1. q. 2. c./.d. 33. q. 5. ar. 3. q. 4. c./.1^m/.4. d. 14. q. 1. ar. 1. q. 3. 1^m./.d. 16. q. 4. ar. 1. q. 2. 2^m. /.M2. q. 8. 2. 3^m. * Ambitio 1.

23 Magnanimitas eſt ornamentum omnium uirtutum 12ſ. q. 60. 4. 3^m./.22ſ. q. 129. 4. 5^m./.1. d 42. q. 2. 4. c./.d. 44. q. 2. 1. c. /.3. d. 9. q. 1. ar. 1. q. 2. c./.q. 3. 3^m./. diſtinct. 34. quæſtio. 1. 2. c./. Vir. q. 5. 1. 15^m.

24 Magnanimitas ſuperueniens iuſtitię, auget bonitatem ei⁹: ſed ſine iuſtitia, non habet rationem uirtutis 22ſ. quæſtio. 58. 12. 2^m.

25 Magnanimitas, & magnificentia, habent connexionem cū omni uirtute, ſecundum principia uirtutum, ſcilicet ſecundum prudentiam, & gratiam, non autem ſecundum actū 12ſ. q. 64. 1. 1^m./.22ſ. q. 129. 3. 2^m./.q. 134. 1. 1^m. * Fiducia o. Fortitudo 32. &c Gloria 12.

26 Magnanimitas, & magnificentia tenēt extremum, ſecundū quantitatem rei, medium autem, ſecundum regulam rationis 12ſ. q. 64. 1. 2^m./.3^m./.22ſ q. 92. 1. c./.q 129. 3. 1^m./. q. 130. 2. c./.q. 134. 1. 2^m./.q. 152. 2. 2^m./.2. d. 42. q. 2 4. c./.3. d. 9. q. 1. ar. 1. q. 5. 5^m./.d. 53. q. 3. 2. 1^m./.Con. 5. c^o. 134. fi./. M2. q. 14. 1. 6^m./. quæſtio. 15. 1. 9^m. * Humilitas 23. &cet. Longanimitas o.

27 Bona fortunæ conferunt ad magnanimitatem, quo ad materiam eius, ſcilicet quo ad honores, & etiam quo ad finem eius, ſcilicet operari magna 22ſ. q. 129. 8. o. * Magnificentia 8. Præſumptio 2. 6. Puſillanimitas 1. 2. 3. Securitas 2 Spes 66. 67. Superbia 5. 23. 25.

1 ¶ MAGNES trahit ferrum, ex natura ſuæ ſpeciei 4. d. 33. quæſtio. 1. 2. c. prin^o./.Spiritu 2. c./. Anima 1. c. fi o /. Quol. 12. 14. c. Actus.

2 Magnes trahit ferrum, ex uirtute cæli Cont. 3. capit^o. 92./. Verit. quæſtio. 5. 10. 5^m./. quæſtio. 22. 13. c./. Spiritu 1. c./. Anima 1. c. fin.

3 Magnes non trahit ferrum, vt finis, ſed alterando, quia nō ex quacunque diſtantia trahit: uel uncta allio: uel niſi fricetur, ſi ſit paruus. Phyſi. 7. lec. 3. me^o. g. B. * Adamas.

¶ Magnificatio. Gratia 70. Tragedia 1.

1 ¶ MAGNIFICENTIA eſt uirtus factiua magnorū Et eſt uirtus generalis, ſi ſumatur facere communiter, ſ. pro omni opere. Si uero proprie, ſcilicet pro operatione exteriori, eſt uirtus ſpecialis 22ſ. quæſtio. 134. 1. 2. o. * Andragathia. Ars 24. Quid.

2 Materia eius ſunt ſumptus magni, præcipue ad cultū Dei, ſecundo pecunia pro eis, tertio amor pecuniæ 22ſ. q. 134. 2. 5^m./.2. 3^m./.3. o.

3 Magnificentia eſt rerum magnarum, & excelſarum, cū animi quadam ampla, & ſplendida propoſitione cogitatio, & adminiſtratio 22ſ q 128. c./.3. d. 53. q. 3. ar. 3 q. 1. c. Liberalitas 15. 19. * Conſtantia 6. Fortitudo 34. 35. Magnanimitas 25. 26.

4 Magnificentia eſt in uoluntate ſubiectiue 1^a. q. 21. 1. 1^m./.3. d. 53. q. 2. ar. 4. q. 3. c./.3^m./.Con. 1. c^o. 93. Anima 350. * Magnificatio. Subiectum.

5 Immo eſt iraſcibili ſubiectiue 12ſ. q. 60. 5. c./.22ſ. q. 134. 4. c./.1^m./.3. diſtinct. 26. quæſtio. 2. 2. 4^m. Reſpondeo ſicut Dubio 815°. Du^m. 833^m

6 Non oportet ad magnificentiam habere multas diuitias, Sed oportet ſic diſponi, quòd quando oportet, & decet, ualeat eas optime diſpenſare: & ſic fuit in Chriſto 22ſ. q. 134. 1. 1^m./.3. 4^m./.q. 152. 5. 2^m./.3. d. 13. q. 2. ar. 2. q. 1. 3^m./. 4. d. 14. q. 1. ar. 3. q. 2. c./. Vir. q. 5. 1. 5^m./.7^m. Liberalitas 15. * Paruificentia Præceptum 114. Prædicare 14. Religio 85. Reuelatio 21. Virginitas 18.

7 Magnificus non principaliter facit magnos ſumptus pro perſona ſua quia non eſt quid magnum, niſi quæ tantum ſemel fiunt, ut nuptiæ, uel permanentia, ut domus 22ſ. q. 134. 1. 3^m. * Virtus 225.

8 Magnificentia facit, & intendit aliquod magnum, in factibilibus tantum, ſed magnanimitas in omni materia 22ſ. q 1 34. 2. 2^m. fi.

9 Magnificentia eſt in maximis donis, & ſumptibus, ſed liberalitas in mediocribus 12ſ. q. 60. 5. c./.22ſ. q. 117. 3. 1^m./. q. 118. 8 4^m./.q. 128. 1^m./.q. 129. 2. c. fi./.q. 134. 2. 3. o./. 4. 1^m/. q. 152. 5. c./.q. 160. 1. c /.3. diſtinct. 34. quæſt. 1. 2. c./. 4 d. 7. q. 2. ar. 2. q. 2. c /.d. 17. q. 3. ar 2. q. 3. c./.d. 33. q 3. 2. c.

1 ¶ MAGNITVDO duplex, ſcilicet magnitudo molis, & magnitudo uirtutis, Vir. quæſtio. 1. 11. c. * Amor 62. 172 251. 252. Diuiſio.

2 Magnitudo perfectionis, poteſt dici magnitudo uirtutis. Vir. q. 1. 11. fic. * Angelus 440. Ariſtoteles 6. Augmentum 12. Auxilium 6. Beſtialitas 2. Bigamia 9. Bonitas 24. 59. 143 155. Charitas 82. 151. 233. Cælum 22. Cete. 2. &c. Ciminilis. Clamor 1. Continuum o. Contitra Cor. 13. Corpus 48. Deus 78. &c. Difficile 4. &c. Dilatari. Dolor 58. Dulcedo 5. Ebrietas 15. Eccleſia 3. Eleemoſyna 28. Euchariſtia 124. &c. 197. Fælicitas 5. Fiducia 3. 10. Forma 129. &cet. Fractio 4. Gloria 20. Homo 26. Humilitas 2. 5. & 24. &c. Idolatria 2. Idoneus o Ieiunium 26. Imperator 9. Infinitum 2. 12. &c. 24. 25. Intenſio o. Iuramentum 35. Iuſtus 2. Latitudo. Laus 1. 8. 12. Lex 179. Limbus 5. Liquefactio. Luminare 5. Magnanimitas 1. 13. Magnificentia 1. 3. 8. &c. Malum 22. Manus 3. Martyrium 2. 5. Menſura o Mentum 65. &c. 81, &c. Miſericordia 32. 33. Nomen 84. Paruificentia. Paruus 3 4. Paſſio 17. Pœna 99. Pœnitentia 155. Periculum 5. Petrus 5. Philoſophus 1. Præſumptio 4. 6. Princeps 1. 8. Prius 2. Propoſitum 1. &c. Puſillanimitas 2. Raptum 1. Religio 44. 47. 106 Reſtitutio 23. Rex 5. Sabbathum 4. Sacramentum 148. Secreta. Semen 25. Simonia 41. Sitia. Sacra ex 1. Solertia 3. Spes 67. Superbia 1. &c. 33. 36. Tarditas 1. 2. Timor 69. Tirannus 2. 3. Trepidatio. Vindicatio 8. Virtus 120.

3. Motus habet continuitatem a magnitudine. Continuum. 3

1 ¶ MAIESTAS eſt ſumma poteſtas. Ibi. lec. 2. fin. * Dulia 4. Filiatio 13. 14. Hæreſis 29. Latr. Longe. Holocauſtum, 3. Prope.

a Maieſta-

c./.2m./.6.c. Reſpondeo. Dubio 842°. * Confuſio. Conſcientia 10. Contemplatio 21. Damnatio 27. Defectus 12.&c.

55 Malum moris ea uoluntate, contingit per hoc, quòd deficit ab ordine rationis, & proprii finis 12æ.q.71.2.c./.3m./.6.c./.Con.3.c°.10./108./.109./.120./.Opuſ.3.c°.119. * Delectatio 43.78.&c. Deprecatio 1.Deſperatio 2.Detractio 1.4. Difficile 15.Diffidētia.Dimittere.Diuitiæ 4.Dolor 14. Dolus.Donum 16.41.Eligere 2.Euchariſtia 155. Eneruis. Excæcatio 16.Exceſſus 2.Excuſatio o Fama 2.Fides 24. Fiducia 2.Finis 130.Flagellum 3.Fomes 3.&c.Fortitudo 25 Fortuna 9.Gedeon 3.Genus 16.Gratia 172. Grauia 9. Habitus 4.5.13. Hæreſis 49.57.

56 Malum per prius dicitur de culpa,quàm de pœna 22æ.q.19 1.c./.2.d.37.q.3.2.o./.Ma.q.1.5.19m. * Honor 7.16. Ignorātia 3.14.&c.31.&c. Impedimentum 3. Importabile. In 19. Incarcerare.Incontinentia 11.Indulgentia 1. Infirmitas 4. Ingratitudo 1.10.12. &c. Inquirere 1. Intellectus 109. Intentio 13.&c Ira 40.41.64.66. Iudæi 18.&c. Iudicium 71. Iuramentum 5.Lac.2.Laus 8.Lex 14.28.44.54.57. 82. 135. Libertas 3.Liberum 11.16.Lignum 1.Liquefactio. Luxuria. 3.Magi 77.Maledicere 1.&c.Malitia 1.&c.Malignus. Matrimonium 33.48.Medicus 5.&c.Medium 10.Mendacium 7. Meritum 67.103.Miraculum 42.Modus 4.

57 Culpa magis habet rationem mali,quàm pœna 1a. q.48.6.o./.22æ.q.19.1.c./.quæſt. 76. 4.c./.2. diſtinct.37.quæſt. 7.2.c./. Ma. q. 1.5.0. * Mors. 3.15.16.26. Mulier 6.7.12.&c. Notitia 3.4. Odium 9.12.16.17. Opinio 9. Ordo 92. Ornatus 1. &cet. Parumpenſio 2. Patientia 4.6. Pax 19. Peccatum 59. &cet. Pœna 21. &cet. Pœnitentia 29.41. Perfectio 2. 32. Permiſſio 1. Pythagoras 4. Poſſeſſor. Præceptum 18.23. Princeps 9.Principium 18. Prohibitio 5.6.

58 Illud quod ſecundum ſe eſt malum, eſt maius malū quàm illud quod eſt malum tantum, quia eſt prohibitum 4.d.9. artic. 3. quæſt. 1.3m. * Prouidentia 24.32. Prudentia 2.45. Radia 2.3. Ratio 59.60 Recedere. Reſtitutio 3. Retributio 2. Reuelatio 4. Scriptura 8. &cet 19. Seducere. Serpens 4. Simonia 4. &cet. Synderesis 5. Sura 5. Spes 16.60 62. Suffragia 4.9.12.&c. Superbia 1.13 &c.Tempiare 3.5.7. Timor 6.16.&c. Virtus 27.21.Vita 78,Voluntas 34.36. Vſura 7.12 32.44.55.56.58.89.90.103.107.122.123.153.258.273.286.293. Vti 11.17.18.Vxor.12.

Mali. 59 Mali ſunt peiores beſtiis, & comparantur ei, quia ſequuntur paſſiones ut beſtiæ, quia beſtialibus delectantur. Pſal 48.med°. F. * Amor.25.26.27.69.74.126 150.224.Anima 138.Antichriſtus 2.&c.Apparere 11. Aranea 1. Ars 23. 50 Baptiſmus 107.113.114.115.116. Benefacere 3. Bonitas 211.218.&c.248.249.Clauis 1.2.15. &c. Contemplatio 6.Damnatio o.Dæmon.26.27.30.31.32.34.38.39.47.Deus 387.Dimittere.Dolor 13.Donum 16.43.

60 Mali ſimulantes innocentiam,ſunt peiores, quàm publici mali. Pſal.48.ſi.g.l. * Dulcedo 39.Euchariſtia 153.154.Excæcatio 2.6. Excommunicatio 5. Fortuna 9.Hæreſis 49.&c. 129.Honor 7.26.31.Incontinentia 7. Inebriari.Iſaach.Iudex 5. Iudicium 62 &c.88. Iuſtus 10.Lex 22.24 67.68.148. 175.Membrū 12.Miniſter 6.9.10.Mors 16. Occidere 4. &c. Odium 14.16.17. Oratio 36. &cet. Pax 11. 27. Peccatum 159.161.

61 Mali male utuntur bonis, & boni utuntur malis bene. Cont. 3.capit°. 135. * Perfectio 2. 32. 88. Perſequutio.

62 Mali non cognoſcūt ſua peccata, triplici ratione, ſcilicet ratione cæcitatis, obliuionis, & adulationis. Pſalm. 50. * Poteſtas 16. prælatio 10.&c. Principatus 2.&c. Prouidētia 24.32.Prudentia 22.

63 Societas malorum multipliciter eſt uitanda, & bonorum multipliciter appetenda. Mat.9.princip°.b.C. * Reſurrectio 22. 29. Retributio 2. Reuerentia 1. Sacerdos 35. &c. Sacramentum 74. &c. Siniſtrum 5.Societas 4. Subiectio 3. Tacere. 2.

64 Mali ſunt deſpiciendi,quo ad uitia tantum 22æ. q.25.6.o./ 11.c./. Pſalm. 14.ſi.d. * Temporale 3. Tenebræ 5. Tyrannus 4. &c. Torcular 1.

65 Deus odit malos cogitantes mala,& punit exequentes mala, ſed abominatur perdurantes in malis. Pſalm. 5. me°.c.

66 Deus permittit aliquando malos uincere, quadruplici ratione, ſcilicet quia quandoque ſublimantur mali, propter peccata humanum, & ideo mali ſunt quaſi quędam flagella Dei ad populum cum dominantur. Et ut malorum dominantur, grauius pereant. Vnde quandoque in eo quod magis aſcēderant, magis deiciuntur. Et ad inſtructionem iuſtorum, ut non multum ſequuntur hæc tempora

lia, quæ boni habent, & mali. Item ut mali iuſte damnatur, quia abutuntur bonis ſibi datis 1a. quæſt. 109. 4.2m./. Pſalm. 36. princip°.a K./.ſi. & * Verbum 73. Vindicatio 4. &cet.

67 Mali ſemper hic puniuntur ſpiritualiter, & boni præmiantur, non autem corporaliter 12æ. q.69.2.2m.

68 Mali in inferno comparantur oui,quia ſunt ſine auxilio,& priuati bonis cruciantur. Pſal.48. an. h. prin°.

69 Malum, ſi ſit magnum,ſeriolè,non pro ludo accipitur 21æ. quæſt.73.2.c.prin°.

¶ Mamilla. Amazones 2.

¶ Mammona iniquitatis dicuntur diuitiæ, vel quia ſolas eas eſſe, reputat iniquitas, vel quia ſunt occaſio eius, uel quia inæqualiter ſunt diuiſæ, uel quia iniuſte a primo ſunt acquiſitæ 22æ.q.32.7.1m./.4.d.15.q.2.ar.4.q.2.1m. Quid.

¶ Manaſes. Iſaias 1.Sera.

¶ Mancipatus. Adoptio 9.10. Amor 62. Ancilla. Epiſcopus 12. Organum 2.5. Religio 42. Sacramentum 126. Solennitas.

¶ Manens. Baptiſmus 122.

1 ¶ MANDATVM eſt de meliori, & quod per alios mandatur, ſed præceptum eſt de neceſſario, & quod quis per ſe iuſſit 12æ.q.99.5.c. * Charitas 128. Dacing 12. Dicere 7. Dilatatio. Euangelium 4.Exorciſmus 11.Fides 132.Honor 9.10. Iuramentum 21. Iuſſio. Mortuus o. Occidere 4. &c. Præceptum o. Scienos 62.&c.Speculum 4. Teſtamentū 1. Diſcrimen.

2 Differentia inter præcepta, mandata, teſtimonia, & iuſtificationes 12æ.quæſt.99.5.c./.Pſalm.18.med°.c.

¶ Mandibula. Tremor 2.

1 ¶ MANDVCATIO dicitur, ſcilicet fractionem, deglutitionē & nutritionem 4.diſtinct 12. quæſt. 2.ar.3.q1.1m. * Accidens 69.Angelus 492.493. Cibatio. Eſus. Euchariſtia 168. &c.Vſura 262. Quid.

2 Antiqui patres non manducauerunt ſpiritualiter ſacramētum Euchariſtiæ,quia nondum erat inſtitutum, nec conſecratio præceſſerat, manducauerunt tamen ſpiritualiter Chriſtum 4. diſtinct. 9. arti. 2.quæſt.4.2m. * Chriſtus 197.198.199.200.201. Chriſtus

¶ Mane quadruplex, ſcilicet naturalis diei, uitę humanæ, ſcilicet iuuentutis,gratiæ, & æternitatis. Pſalm. 5. prin°. b. * Agnus 1. Debitum 26. Dies 7. 15. &cet. Iuge. Luna 1. Matutinæ 3. Miſſa 27. Planetæ 1. Reſurrectio 42, Sol 5. Venus 2. Veſpere. Diuiſio

¶ Manens in Chriſto, habet quinque fructus, ſcilicet abſtinere a peccatis, uacare operibus ſanctitatis, uacare ædificationi aliorum, hic fructum congregare, & in uita æterna eum poſſidere: ſicut recedens ab eo,habet quinque pœnas, ſcilicet quarum prima eſt expulſio a gloria, areſactio peccatorum,cū malis aſſociatio,in ignē miſſio,& perpetuū ignis experimentum. Io.15. lect.1.med°.c. * Accidens 69. Accuſatio 23. Actio 4.18.22.&c. Actus 15.130. Aduena 2. Affinitas 13. Anima 13.99.142.&c.147.&c. Annihilatio 4. Aſcendere 10. Augmentum 13. Baptiſmus 133.Bonitas 299. Calor 8. Character 20. Charitas 117.122.123.Cælum 125. &c. Conſcientia 21. Conſecratio 13.Conſilium 29.Conſuetudo 5. Contritio 31.Culpa 7.Defectus 6.Dimenſio 5.&c. Diſpoſitio 18. 52. Donum 32.&c. Eſſe 49.50.53.Æternitas 14.19.20.Euchariſtia.59.66.87.&c. 100.&c.293. Fides 68. 69.96.99.120.157.Fieri 1.14.Finis 118.Fomes 4.Forma 119 Generatio 7.Gratia 138. Hæreſis 99.Humidum 2. Idem 7. 9. Imago 36. Immanens.Impr[illegible] 3.Infidelis 4. Ioannes 17. Ira 19. Iuſtitia 86. Lex 41.Lumen 5. Macula 21.22.Memoria 20. Miſſio 6. Motus 87.Mutatio 6. Natura 12. Nutritiæ 1. Operatio 52. Opus 1. Pars 24. Peccatum 116.187. 355.371.424.440. Pœna 97.98.Perfectio.47.&c. Permanentia. Præceptum 89. Quantitas 18. Quieſcere 3. Reatus 6. Religio 64. Sacramentum 24. Schiſma 7.Semen 17. Timor 38.Virtus 232.233.265.366.Voluntas 46.50. Votum 60. Vſura 233.234. In Chriſto

¶ Manes.Heroes.

¶ Mania. Ira 19.

1 ¶ MANICHÆVS inter omnes hæreticos, plus honorat diabolum 1æ. Timot. 4. lectio. 6. med°. H. * Aſſumere 481. Quid.

2 Manichæi dicunt corpora terrena facta eſſe a diabolo, quia ſunt corruptibilia, cæleſtia uero a deo, quia ſunt incorruptibilia. Coloſ.lec.4.med°. B. Hæreſis 49.&c. * Ieiunium 34. Maſla [illegible]

3 Manichæi reprobant euangelium Matthei, quia uideretur ponere fatum. Mat.2.prin°.a. ſi. * Maria 2.

4 ¶ Manifeſtatio diuina in homine per tria, ſcilicet per dilectionem Per

Ma

nem dei, per uiſitationem eius, & per perſeuerantiam in utroque. Io. 14 lec. 6 med°. c. * Adam 11. Aduenius 8. 9. 10. Aduocatus 6. Affectio 5. 6. 7. Agens 88. Amor 249. Angelus 273. 408. 432. 433. 440. 444. 609. Animal 47. Appropriatio 1. 10. Baptiſmus 87. Beatitudo 164. Blaſphemia 2. Bonitas 14. Cauſa 48. Cerimonia 4. Cibus 8. Claritas 10. 11. Creatura 10. Damnum 3. Declaratio. Dæmon 10. &cet. 57. 116. Demonſtratio 4. Deus 159. &c. 190. 205. Diſtinctio. 35. Donum 9. Error 5.

2 Deus dupliciter aliquid manifeſtat homini, ſcilicet infundendo lumen interius, & proponendo exterina ſigna ſuæ ſapientiæ, ſcilicet creaturas ſenſibiles. Rom. 20. lect. 6. fin. I. * Euchariſtia 216. 217. Expoſitio, fama, o. Fides 9. 93. 94. 122. 123. 124. 135. Filiatio 17. 29. Finis 77. Fortitudo 19. Furtum 6. 7. 9. Gloria 2. 17. Gratia 21. 123. Humilitas 19. Idolatria 8. 9. Ignis 17. Incarnari 4. 10. &cet. Intellectus 266. 289. 293. 295. 300. Interpretatio 2. Irreligioſitas 1. Iudicium 28. 53. 72. Iuramentum 2. 8. 14. 30. Iuſtificatio 44. Latere. Laus 16. Lumen 8. 13. &c. Luminare 5. Matrimonium 89. Meritum 18. Miraculum 6. 32. 38. 54. Miſericordia 25. Miſſio 4. 5. 21. 37. Natiuitas 23. &c. Negligentia 8. Pietas 20. Præceptū 54. Principium 22. Prophetia 42. Propoſitum 1. Prorumpere. o. Prudentia 35. Queſtio 2. Reparatio. Reſurrectio 44. &c. Reuelatio o. Sacramentum 47. Sapientia 29. 55. Scientia 23. Scriptura 3. Senſus 49. Signum 1. 2. 9. 11. 14. Symbolum 2. 6. &c. Simonia 78. 39. Superbia 22. Teſtamētum 4. 9. 10. Teſtis 1. Theologia 6. 8. 11. 19. 27. Verbum 5. 6. 10. 50. 21. 30. 39. 45. 53. 64. 65. Vita 1. 5. 6. Vitium 8. Vſura 1. 77. 126. 142. 160. 229. 249. 279. Chriſtus 171.

1 ¶ MANIPVLVS dicebatur numerus ducentorum militū Opuſ. 20. lib°. 4. c°. 28.

2 Manipulus in ſiniſtra, quaſi ſudarium ad tergendum uultum, & tunica ſtricta, ſunt propriæ ueſtes ſubdiacooi. Prima ſignificat e. terſionem minutarum macularum, ſecunda uero doctrinam Chriſti 4. diſtinctio. 24. quæſtio. 3. 5. c.

¶ Manna interpretatur, quid eſt hoc. Et ſignificat euchariſtiam 4. diſtinct. 8. quæſt. 1. ar. 2. q. 2. c. /. 4m. /. 6m. /. Io. lec. 4. prin°. d. I. Euchariſtia 22.

¶ Manſiones in cœlis, ſunt diuerſi gradus beatitudinis, ideo non ſunt in limbo, nec in purgatorio 12æ. q. 5. 5. c. /. 1m. /. 4. d. 49. q. 1. ar. 4. q. 3. 4. 6. /. Con. 3. ca°. 58. * Aduenus 2. Motus 87. Quieſcere 3.

1 ¶ MANSVETVDO diuerſimode numeratur inter beatitudines, fructus, & uirtutes 12æ. q. 157. 223m. Beatitudo 145. * Agnus 4.

2 Manſuetudo habet pro obiecto ceteras moleſtias, præter mortem, excitantes iram, in qua tenet medium. Ideo reducitur ad fortitudinem, ve ad iuncta 3. diſtinctio. 44. quæſtio. 2. 1. 3m. Fortitudo 9. Ira 9. * Amor 55. 239. Animal 64. 68.

3 Manſuetudo eſt circa iram 1a. q. a. r. 2. 1m. /. 12æ. q. 60. 4. b. /. c. fi. /. 4m. /. 22æ. q. 143. c. /. q. 157. 1. 2. 3. /. 3. 4. c. /. q. 161. c. /. 4m. /. Viet. q. 1. 4. c. fi. /. 12. 26m. /. He. 10. lec. 4. me°. I. Clementia 4. Fortitudo 24. 26. Ira 8. &c. * Beatitudo 145. 156.

4 Manſuetudo præparat hominem ad cognitionem Dei, remouendo duplex impedimentum, ſcilicet iram, & contradictionem ueritati 22æ. quæſtio. 157. 4. 2m. /. Pſalm. 24. med°. h. I. * Fortitudo 9. 24. 26. 37. Fructus 5. Infantia.

5 Manſuetudo maxime facit hominem compotem ſui 22æ. quæſt. 157. 4. c. /. 3m. /. Pſalm. 24. med°. h. /. Pſalm. 36. pri°. h. * Ioannes 12.

6 Manſuetudo eſt in iraſcibili ſubiectiue 3a. quæſt. 15. 2. c. /. 3. diſt. 26. quæſt. 2. 2. 4m. /. d. 33. q. 2. ar. 4. qu. 3. c. /. Virt. q. 1. 4. c. fin. Subiectiue.

7 Homo eſt naturaliter manſuetus, quia eſt complexionis temperatiſſimæ. Ideo mitigat iram. Sed uaſcī conuenit ei naturaliter, inquantum ratio denunciat cauſam iræ 12æ. q. 46. 5. 1m. Ira 1. 9. 55. 82. 83. 84. Iracundia 1. Animal 66. * Lex 144.

8 Manſuetus eſt, qui depoſitis peccatis, ſubditur deo. Pſal. 24. med°. h. K. /. Pſalm. 33. princip°. c. * Languum 1. Mitis. Modeſtia 7.

9 Manſueti dicuntur iuſti, quia poſſidet cor ſuum in puritate, & terram cæleſtem, ac terreſtrem. Pſalm. 36. princip° h.

10 Manſueti lætantur in omnibus quæ Dei ſunt, quia non reſiſtunt teſtamento patris, nec ordinationi Dei. Pſalm. 33. princip°. c. * Moyſes 1. Temperantia 9. 29. Turgur 5. Vindicatio 3. Virtus 225.

Ma

¶ Manuale. Circunſtantia 26. 27. 28. Epiſcopus. 31. Feſtum. 11. 12. Labor. 1. 2. 3. Officium. 3. Operatio. 22. 23. Præceptum. 46. 47. Religio. 71. Sabbathum. 5. &c.

¶ Manuducere. Deuotio. 7. Signum. 1.

¶ Manumiſſus reducitur in priſtinam ſeruitatem, propter aliquam offenſam in dominum eius. 3a. q. 88. 3. 2m. /. 4. di. 52. q. 1. 1. 4m. In pœnam.

1 ¶ MANVS eſt organum organorum, quia facit omnia inſtrumenta, & eſt loco omnium inſtrumentorum. 3a. q. 83. 5. 1m. /. 2. d. 3. q. 2. 1. 1m. /. Quol. 7. 17. c. fin /. Heb. 1. lec. 3. princ°. D. * Abſoluere. 37. Antichriſtus. 6. Baptiſm°. 106. 125. 142. Character. 37. &c. Cælum. 128. Confirmatio. 14. &c. Conſilium. 9. Crucifigi. 1. Dæmon. 95. Diaconus. 3. Epiſcopus 12. 22. Euchariſtia. 135. Excommunicatio. 31. Graue. 10. Hieronymus. 1. Imponere Indiuiduum. 6. 7. 8. Labor. 1. 2. 3. Lex. 128. Louo. Manchus. Munus. 5. Officiū. 3. Operatio. 22. &c. Paulus. 14. Pœnitentia. 65. Præceptum. 65. 66. Qualis.

2 Solus Epiſcopus imponit manus diacono, ſacerdoti ante, omnes ſacerdotes cum epiſcopo. 4. d. 25. q. 1. 1. 1m.

3 Manus impoſitio, ſignificat plenitudinem gratiæ, qua quis idoneus fit ad magna officia. Ideo ſolum ſacerdoti & diacono datur. 4. d. 24. q. 2. 3. c. /. d. 25 q. 1. 1. 1m. Epiſcopus. 12. * Pſalterium. Religio. 71. 102. Sacerdos. 21. Sacramentum. 124.

4 Manus Dei triplex, ſcilicet manus potentiæ, creantis, continentis, & protegentis omnia: manus iuſtitiæ, probantis, flagellantis, & damnantis: & manus miſericordiæ, ſanantis, paſcentis, & coronantis. Iſa. 8. fi. c. E.

5 Quia unus & idem Chriſtus eſt in diuina & humana natura, poteſt huiuſmodi loquutio ſane exponi, ut dicatur, Manus paruulæ iſtius pueri, creauerunt ſtellas, id eſt ille puer habens manus paruulas, creauit ſtellas. 1a. q. 39. 4. c. /. 3m. /. Opuſ. 1. a. ar. 4. /. Matth. 1. med°. d. G. 18. Cor 2. lec. 2. princ°. G. /. c°. 15. lec. 2. princ°. A. /. Heb. lec. 5. princ° G. Opuſc. 12. art. 4. Scapia. Stupor. Subdiaconus. 1. Tremor. 2. Virginitas. 34. Vſura. 275. 285.

6 Manus remiſſa dicitur, quando vacat a bonis operibus. He. 12. lec. 3. prin°. D.

¶ Marcellus, Hæreſis. 89. martyrium. 12.

¶ Marcha. Marchio. Vinta. 297.

¶ Marchia. Marcus. 2.

¶ Marchiani. Marcus. 3.

¶ Marchio æquipollet commiti. Et dicitur a marcha pondere idest a ſeueritate, quia dominatur locis aſperis. Opuſc. 20. lib. 3. c°. 21. Quis.

¶ Marchion & Valentinus, dicebant, alium eſſe Deum bonum & alium Deum qui punit. ℨ. 3. c°. 140. ſ.

¶ March onitæ, marcus. 2.

1 ¶ MARCVS amputando ſibi pollicem ne fieret ſacerdos, non peccauit, quia creditur feciſſe hoc ex inſtinctu Dei. 22æ. q. 185. 2. 3m. /. 4. d. 13. q. 1. ar. 2. q. 1. 1m. * Ioannes. 15. 16. Euangeliſta

2 Marchus a quo marchiani. Primus poſuit duo prima principia, ſcilicet bonum bonorum, & malum malorum, quē ſequuti ſunt Cerdoniani, poſt, marchioniſtæ, & ultimo manichæi. Con. 2. c°. 41. fi.

1 ¶ MARE congeleſcit in locis frigidiſſimis, non tamen in profundo. Iob. 38. lec 2. fi. G. * Aquæ. 12. Magnum.

2 Fluxus & refluxus maris, eſt ei naturalis, quia eſt ex motu lunæ, cui aqua naturaliter ſubditur. 1a. q. 105. 6. 1m. 7. 2m. /. q. 110. 3. 1m /. 2. d. 14. 5. 4m. /. Po a. q. 1. 3. 1m. /. q. 4. 1. 20m. /. q. 6. 1. 17m. /. ma. q. 5. 5. 4m. /. Ro. 11. lec. 3. fi. * Auaritia. 9. Baptiſm°. 63. 64. 248. Cute. 11. &c. Circumciſio. 1. Crucefiguatus. o. Fluuius. 2. * Maria. 1. Meretrix. 1.

3 In aquis maris, ſunt duo mira, ſcilicet primum quod non cooperiunt totam terram, contra naturam, cum ſint etiam altiores ea, ſecundum vero quod ſemper mare eſt eiuſdem quantitatis. 1a. q. 69. 1. 2m. / Pſal. 32. med°. f. princ°. * Paradiſus. 10. Salſedo. Sitis. Sirenæ. Terremotus. 3. Virtus. 41. Vſura. 89.

4 Diuiſio maris rubri, fuit mira tripliciter, ſcilicet ratione ſoni ventorum, tātæ aquæ, & tantorum effectuum. 1a. q. 69. 1. 2m. /. Pſal. 28. prin°. c.

1 ¶ MARIA interpretatur maris ſtella, vel illuminatrix. Et ſic ſermone domina, Matth. 1. med°. d. B. Qualis.

2 Hæreſis manichæi, quod beata virgo maria, non fuit mulier, ſed angelus. 3. d. 4. q. 2. 1. c. * Anna.

3 Maria & Ioſeph fuerunt de eadem tribu. & de ſemine Dauid. 3a. quæſt. 28. 1. 2m. /. quæſt. 31. 2. 1m. /. 4. diſtinct. 30. quæſt. 2. artic. 1. quæſt. 3. 4m. /. Matth. 1. med°. d. E. * Conceptio. 18. 32. &c. Deſponſatio. 10. Dolor. 42.

4 maria

Ma

c./.1^m./.6.c. Reſpondeo. Dubio 842°. * Confuſio. Conſcientia 10. Contemplatio 21. Damnatio 27. Defectus 12.&c.

55 Malum moris ex uoluntate, contingit per hoc, quòd deficit ab ordine rationis, & proprii finis 12^æ.q.71.2.c./.3^m./.6.c./.Con.3.c^o.10./108./.109./.110./.Opuſ.3.c^o.119. * Delectatio 43.78.&c. Deprecatio 1. Deſperatio 2. Detractio 1.4. Difficile 15. Diffidẽtia. Dimittere. Diuitiæ 4. Dolos 14. Dolos. Donum 16.41. Elicere 2. Euchariſtia 155. Euenius. Excæcatio 16. Exceſſus 2 Exultatio 0. Fama 2. Fides 24. Fiducia 2. Finis 130. Flagellum 3. Fomes 3.&c. Fortitudo 25 Fortuna 9. Gedeon 3. Genus 16. Gratia 172. Graue 9. Habitus 4.5.13. Hæreſis 49.57.

56 Malum per prius dicitur de culpa, quàm de pœna 12^æ.q.19 1.c./.2.d.37.q.3.1.0./.Ma.q.1.5.19^m. * Honor 7.26. Ignorãtia 3.14.&c.31.&c. Impedimentum 3. Impotabile. In 19. Incarcerare. Incontinentia 11. Indulgentia 1. Infirmitas 4. Ingratitudo 1.10.12.&c. Inquirere 1. Intellectus 109. Inſenſio 13.&c Ira 40.41.64.66. Iudæi 18.&c. Iudicium 71. Iuramentum 5. Lac.2. Laus 8. Lex 14.28.44.54.57. 82. 135. Libertas 3. Liberum 11.16. Lignum 1. Liquefactio. Luxuria. 3. Magi 77. Maledicere 1.&c. Malitia 1.&c. Malignus. Matrimonium 38.48. Medicus 5.&c. Medium 10. Mendacium 7. Meritum 67.103. Miraculum 42. Modus 4.

57 Culpa magis habet rationem mali, quàm pœna 1^a. q. 48. 6. n./.22^æ.q.19.1.c./.quæſt. 70. 4.c./. 2. diſtinct. 37.quæſt. 3.2. c./. Ma. q. 1.5.0. * Mors. 3. 15.16.20. Mulier 6.7.12.&c. Notitia 3. 4. Odium 9.12.16.17. Opinio 9 Ordo 92. Ordinatus 1. &cet. Parui pendio 2. Patientia 4.6. Pax 19. Peccatum 59. &cet. Pœna 21. &cet. Pœnitentia 29. 41. Perfectio 2. 32. Permiſſio 1. Pythagoras 4. Poſſeſſor. Præceptum 18. 23. Princeps 9. Principium 18. Prohibitio 5.6.

58 Illud quod ſecundum ſe eſt malum, eſt maius malũ quàm illud quod eſt malum tantum, quia eſt prohibitum 4.d.9. artic. 3. quæſt. 1.3^m. * Prouidentia 24.32. Prudentia 2.45. Radix 2. 3. Ratio 59.60 Recedere. Reſtitutio 3. Retributio 2. Reuelatio 4. Scriptura 8. &cet 19. Seducere. Serpens 4. Simonia 4. &cet. Sinderesis 5. Sors 5. Spes 16.60 62. Suffragia 4.9.18.&c. Superbia 1.13 &c. Temptare 3. 5. 7. Timor 6.16. &c. Virtus 27.21. Vita 38, Voluntas 34.36. Vſura 7.12 32.44.55.56.58.89.90.103.107.112.113.153. 258. 273. 280. 293. Vti 11.17.18. Vxor. 12.

Mali. 59 Mali ſunt peiores beſtia, & comparantur ei, quia ſequuntur paſſiones ut beſtiæ, quia beſtialibus delectantur. Pſal 48. med^o. F. * Amor.25.26.27.69.74. 126 150.224. Anima 138. Antichriſtus 2.&c. Apparere 11. Aranea 1. Ars 13. 50 Baptiſmus 107.113.114.115.116. Benefacere 3. Bonitas 211.218.&c.248.249. Clauis 1.2.15. &c. Contemplatio 6. Damnatio 0. Dæmon.26.27. 30.31.32.34.38. 39.47. Deus. 317. Dimittere. Dolor 13. Donum 16.43.

60 Mali ſimulantes innocentiam, ſunt peiores, quàm publici mali. Pſal.48.ſi.g.l. * Dilectio 39. Euchariſtia 153.154. Excæcatio 1.6. Excommunicatio 5. Fortuna 9. Hæreſis 49. &c. 129. Honor 7.26.31. Incontinentia 7. Inebriari. Iſaach. Iudex 5. Iudicium 62 &c.88. Iuſtus 10. Lex 22.24 67.68.148. 175. Membrũ 12. Miniſter 6.9.10. Mors 16. Occidere 4. &c. Odium 14.16.17. Oratio 36. &cet. Pax 11. 27. Peccatum 159. 161.

61 Mali male utuntur bonis, & boni utuntur malis bene. Cont. 4 .capit^o. 135. * Perfectio 2. 32. 88. Perſequutio.

62 Mali non cognoſcũt ſua peccata, triplici ratione, ſcilicet ratione cæcitatis, obliuionis, & adulationis. Pſalm. 50. * Poteſtas 16. prælatio 10.&c. Principatus 1. &c. Prouidẽtia 24.32. Prudentia 22.

63 Societas malorum multipliciter eſt uitanda, & bonorum multipliciter appetenda. Mat.9.princip^o.b.C. * Reſurrectio 28. 29. Retributio 2. Reuerentia 1. Sacerdos 35. &c. Sacramentum 74. &c. Siniſtrum 5. Societas 4, Subiectio 3. Tacere. 2.

64 Mali ſunt deſpiciendi, quo ad uitia tantum 12^æ. q.25.6.0./11.c./. Pſalm. 14.ſi.d. * Temporale 3. Tenebræ 5. Tyrannus 4. &c. Torcular 2.

65 Deus odit malos cogitantes mala, & punit exequentes mala, ſed abominatur perdurantes in malis. Pſalm. 5. me^o.c.

66 Deus permittit aliquando malos uiuere, quandoque ratione, ſcilicet quia quandoque ſublimantur mali, propter peccata hominum, & ideo mali ſunt quaſi quędam flagella Dei ad populum cum dominantur. Et ut malorum dominantur, grauius peccant. Vnde quandoque in eo quod magis deſiderant, magis deuertuntur. Et ad inſtructionem iuſtorum, ut non multum reputent hæc tempora

lia, quæ boni habent, & mali. Item ut mali iuſte damnentur, quia abutuntur bonis ſibi datis 1^a. quęſt. 109. 4. 2^m./. Pſalm. 36. princip^o.a K./.ſi. & * Verbum 73. Vindicatio 4. &cet.

67 Mali ſemper hic puniuntur ſpiritualiter, & boni præmiantur, non autem corporaliter 12^æ. q.69.2.2^m.

68 Mali in inferno comparantur oui, quia ſunt ſine conſilio, & priuati bonis cruciantur. Pſal.48. no. h. prin^o.

69 Malum, ſi ſit magnum, ſeriose, non pro ludo accipitur 22^æ. quęſt.75.2.c.prim^o.

¶ Mãmilla. Amazones 2.

¶ Mammona iniquitatis dicuntur diuitiæ, vel quia ſolas eas eſſe, reputat iniquitas, vel quia ſunt occaſio eius, uel quia inęqualiter ſunt diuiſæ, uel quia iniuſte e primo ſunt acquiſitæ 22^æ.q.32.7.1^m./.4.d.15.q.2.ar.4.q.2.1^m. Quid.

¶ Manaſes. Iſaias 1. Sera.

¶ Mancipatus. Adoptio 9.10. Amor 62. Ancilla. Epiſcopus 12. Organum 2. 5. Religio 42. Sacramentum 126. Solennitas.

¶ Manens. Baptiſmus 122.

1 ¶ MANDATVM eſt de meliori, & quod per alios mandatur, ſed præceptum eſt de neceſſario, & quod quis per ſe iuſſit 12^æ.q.99. 5.c. * Charitas 128. Decimę 12. Dicere 7. Dilatatio. Euangelium 4. Excellentius 11. Fides 132. Honor 9.10. Iuramentum 21. Iuſſio. Moſinus 0. Occidere 4. &c. Præceptum 0. Sententia 62.&c. Speculum 4. Teſtamentũ 1. Differentia.

2 Differentia inter præcepta, mandata, teſtimonia, & iuſtificationes 12^æ. quæſt.99.5.c./. Pſalm.18.med^o.c.

¶ Mandibula. Tremor 2.

1 ¶ MANDVCATIO dicitur, ſcilicet fractionem, deglutitionẽ & nutritionem 4. diſtinct 12. quæſt. 1.ar.3.q 1.1^m. * Accidens 69. Angelus 492.493. Cibus 0. Eſus. Euchariſtia 168. &c. Viuta 262. Quid.

2 Antiqui patres non manducauerunt ſpiritualiter ſacramẽtum Euchariſtiæ, quia nondum erat inſtitutum, nec conſecratio præceſſerat, manducauerunt tamen ſpiritualiter Chriſtum 4. diſtinct. 9. arti. 2. quæſt.4. 2^m. * Chriſtus 197. 198.199. 200.201. Chriſtus

¶ Mane quadruplex, ſcilicet naturalis diei, uitę humanæ, ſcilicet iuuentutis, gratiæ, & æternitatis. Pſalm. 5. prin^o. b. * Agnus 12. Debitum 26. Dies 7. 15. &cet. Iuge. Luna 1. Matutinæ 3. Miſſa 17. Planetæ 1. Reſurrectio 42, Sol.5. Venus 2. Veſpere. Diuiſio.

¶ Manens in Chriſto, habet quinque fructus, ſcilicet abſtinere a peccatis, uacare operibus ſanctitatis, uacare ædificationi aliorum, hic fructum congregare, & in uita æterna eum poſſidere: ſicut recedens ab eo, habet quinque pœnas, ſcilicet quarum prima eſt expulſio a gloria, areſactio peccatorum, cũ malis aſſociatio, in ignẽ miſſio, & perpetuũ ignis experimentum. Io. 15. lecti.1.med^o.c. * Accidens 69. Accuſatio 23. Actio 4.18.22.&c. Actus 15.130. Aduena 2. Affinitas 13. Anima 13.99.142.&c.147.&c. Annihilatio 4. Aſcendere 10. Augmentum 13. Baptiſmus 133. Bonitas 199. Calor 8. Character 20. Charitas 117.122.123. Cælum 125. &c. Conſcientia 21. Conſecratio 13. Conſilium 19. Conſuetudo 5. Contritio 31. Culpa 7. Defectus 6. Dimenſio 5.&c. Diſpoſitio 18. 52. Diuinum 32.&c. Eſſe 49.50.53. Æternitas 14.19.20. Euchariſtia.59.66.87.&c. 100.&c.193. Fides 68. 69.96.99.120.157. Fieri 1.14. Finis 118. Fomes 4. Forme 217 Generatio 7. Gratia 138. Hæreſis 97. Humidum 2. Idem 7. 9. Imago 36. Immanens. Imprimere 3. Infidelis 4. Ioannes 17. Ira 19. Iuſtitia 86. Lex 41. Luna 5. Macula 11.12. Memoria 20. Miſſio 6. Motus 87. Mutatio 6. Natura 12. Nutritæ 1. Operatio 52. Opus 2. Pars 24. Peccatum 116.187. 355.371.424.440. Pœna 97.98. Perfectio.47.&c. Permanẽtia. Præceptum 89. Quantitas 18. Quieſcere 3. Reatus 6. Religio 64. Sacramentum 24. Schiſma 7. Semen 17. Timor 58. Virtus 232.233.265.366. Voluntas 46. 50. Votum 60. Vſera 233.234. In Chriſto.

¶ Manes. Hæroes.

¶ Mania. Ira 19.

1 ¶ MANICHAEVS inter omnes hæreticos, plus honorat diabolum 1^æ. Timot. 4. lectio. 6. med^o. H. * Aſſumere 481.

2 Manichæi dicunt corpora terrena facta eſſe a diabolo, quia ſunt corruptibilia, cæleſtia uero a deo, quia ſunt incorruptibilia. Coloſ.lec.4.med^o. B. Hæreſis 49.&c. * Ieiunium 34. Maria.

3 Manichæi reprobant euangelium Matthei, quia uidetur ponere fatum. Matt.1.prin^o.a. B. * Maria 2.

4 ¶ Manifeſtatio diuina in homine per tria, ſcilicet per dilectionem

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nem dei, per uiſitationem eius, & per perſeuerantiam in utroque Io.14 lec.6 med°.c. * Adam 11. Aduentus 8.9.10.Aduocatus 6. Affectio 5.6.7. Agens 88. Amor 249. Angelus 273.408. 432.433.440. 444. 609. Animal 47. Appropriatio 1.10. Baptiſmus 87. Beatitudo 164. Blaſphemia 2. Bonitas 14. Cauſa 48.Cerimonia 4. Cibus 8. Claritas 10.11.Creatura 10.Damnum 3. Declaratio. Dæmon 10.&cet. 57.116.Demonſtratio 4. Deus 159.&c.190. 205.Diſtinctio. 35.Donum 9.Error 5.

1 Deus dupliciter aliquid manifeſtat homini, ſcilicet infundendo lumen interius, & proponendo exteriua ſigna ſuæ ſapientiæ, ſcilicet creaturas ſenſibiles.Roman.lect. 6. fin. I. * Euchariſtia 216.217.Expoſitio, ſama, o. Fides 9.93.94.122.123. 124. 135. Filiatio 17..29. Flos 77.Fortitudo 19. Furtum 6. 7. 9. Gloria 2. 17. Gratia 21.123. Humilitas 19. Idolatria 8. 9. Ignis 17. Incarnari 4. 10.&cet. Intellectus 266. 289. 293. 295. 300. Interpretatio 1. Intelligibilitas 1. Iudicium 28.53. 71. Iuramentum 2.8. 14. 30.Iuſtificatio 44.Latere.Laus 16.Locutio 8.13. &c. Lominare 5. Matrimonium 89. Meritum 18. Miraculum 6.32. 38.54.Miſericordia 25.Miſſio 4.5.21.37.Natiuitas a 3. &cet. Negligentia 8 Pietas 20.Præceptū 24. Principium 22. Prophetia 42. Propoſitum 1. Prorumpere. o. Prudentia 35. Quæſtio 2.Reparatio.Reſurrectio 44. &c. Reuelatio o. Sacramentum 47. Sapientia 23. 55. Scientia 23. Scriptura 3. Senſus 49. Signum 1.2.9.11.14.Symbolum 2.6.&c. Simonia 28.39.Superbia 22.Teſtamētum 4.9.10.Teſtis 1. Theologia 6.8.11.19.27.Verbum 5.6.10.20.21.30.39. 43. 53.64. 65. Vita 1.5.6.Vitium 8.Vſura 1.77.126.142.160.229.249. 279. Chriſtus 171.

¶ MANIPVLVS dicebatur numerus ducentorum militū Opuſ.20.lib°.4.c°.28.

2 Manipulus in ſiniſtra, quaſi ſudarium ad tergendum uultum, & tunica ſtricta, ſunt propriæ ueſtes ſubdiaconi. Prima ſignificat extertionem minimarum macularum, ſecunda uero doctrinam Chriſti 4. diſtinctio.24. quæſtio. 3.3.c.

¶ Manna interpretatur, quid eſt hoc. Et ſignificat euchariſtiam 4. diſtinct.8.quæſt.1.ar.2.q.2.c./.4m./.6m./.Io.lec. 4. prin°.d.I. Euchariſtia 22.

¶ Manſiones in cælis, ſunt diuerſi gradus beatitudinis, ideo non ſunt in limbo, nec in purgatorio 12ſ.q.5.2.c./.1m./.4.d.49.q.1.ar.4.q.3.4.0./.Cun.3.cª°.58. * Aduena 2. Motus 87. Quieſcere 3.

1 ¶ MANSVETVDO diuerſimode numeratur inter beatitudines, fructus, & uirtutes 12ſ.q. 157. 223m. Beatitudo 145. * Agnus 4.

2 Manſuetudo habet pro obiecto cæteras moleſtias, præter mortem, excitantes iram, in qua tenet medium. Ideo reducitur ad fortitudinem, vt ei adiuncta 3. diſtinctio. 44. quæſtio. 2. 1. 3m. Fortitudo 9. Ira 9. * Amor 55. 237. Animal 64. 68.

3 Manſuetudo eſt circa iram 1ª. q. a. r. a. 1m./.22ſ.q.60. 4. b./.c.fi./.4m./.22ſ.q.143. c./.q.157.1.2.0./.3.4.c./.q.161.c./.4m./ Virt.q.1.4.c.fi./.12.26m./.He.10.lec.4.me°.L. Clementia 4. Fortitudo 24.26.Ira 8.&c. * Beatitudo 145.156.

4 Manſuetudo præparat hominem ad cognitionem Dei, remouendo duplex impedimentum, ſcilicet iram, & contradictionem ueritati 22ſ. quæſtio. 157. 4. 2m./. Pſalm. 24. med°. h. L. * . Fortitudo 9. 24.26 39. Fructus 5. Iuſtitia.

5 Manſuetudo maxime facit hominem compotem ſui 22ſ. quæſt. 157. 4.c./. 1m./. Pſalm.24.med°.h./.Pſalm. 36. pri°. h. * Ioannes 11.

6 Manſuetudo eſt in iraſcibili ſubiectiue 3ª.quæſt. 15.2.c./. 3.diſt.26. quæſt.2.2.4m./.d.33. q. 2. ar.4.qu.3.c./.Virt.q.1.4. c.fio. Sobrietas.

7 Homo eſt naturaliter manſuetus, quia eſt complexionis temperatiſſimæ. Ideo mitigat iram. Sed iraſci conuenit ei naturaliter, inquantum ratio nunciat cauſam iræ 12ſ.q. 46. 5.1m. Ira 1.9.55. 82. 83. 84. Iracundia 1. Animal 66. * Lex 144.

8 Manſuetus eſt, qui depoſitis peccatis, ſubditur deo. Pſal. 24. med°.h.K./. Pſalm. 33. princip°.c. * Liugium 1. Mitis. Modeſtia 7.

9 Manſueti dicuntur iuſti, quia poſſidet cor ſuum in puritate, & terram cæleſtem, ac terreſtrem. Pſalm. 36. princip°. h.

10 Manſueti lætantur in omnibus quæ Dei ſunt, quia non reſiſtunt teſtamento patris, nec ordinationi Dei. Pſalm. 33. princip°. c. * Moyſes 1. Temperantia 9. 29. Turgur 5. Vindicatio 3. Virtus 225.

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¶ Manuale. Circonſtantia.26.17.28. Epiſcopus.21. Feſtum.11. 12. Labor.1.2.3. Officium.3. Operatio. 22. 23. Præceptum. 46.47. Religio.71. Sabbathum.5.&c.

¶ Manuducere. Deuotio.7. Signum.1.

¶ Manumiſſos reducitur in priſtinam ſeruitutem, propter aliquam offenſam in dominum eius. 3ª. q. 88. 3.2m./.4.di.22. q.1.1.4m. In pœnam.

1 ¶ MANVS eſt organum organorum, quia facit omnia inſtrumenta, & eſt loco omnium inſtrumentorum. 3ª.q.83.5.1m./ 2.d 3.q.2.1.1m./.Quol.7.17.c.fin./. Heb.12.lec.3.princ°.D. * Abſoluere.37. Antichriſtus.6. Baptiſm°.106.122.142. Character.37.&c. Cælum.128. Confirmatio.14.&c. Conſilium. 9. Crucifigi.1. Dæmon.95. Diaconus. 3. Epiſcopus 12. 22. Euchariſtia.135. Excommunicatio.31. Graue.10. Hieronymus.1. Imponere Indiuiduum.6.7.8 Labor.1 2.3. Lex.128. Lutum. Manchus. Munus.2. Officiū.3. Operatio.12.&c. Paulus.14. Pœnitentia.65. Præceptum.65. 66. Qualis.

2 Solus Epiſcopus imponit manus diacono, ſacerdoti autē, omnes ſacerdotes cum epiſcopo.4.d.25.q.1.1.1m.

3 Manus impoſitio, ſignificat plenitudinem gratiæ, qua quis idoneus fit ad magna officia. Ideo ſolum ſacerdoti & diacono datur.4.d.24.q.2.3.c./.d.25 q.1.2.1m. Epiſcopus. 12. * Pſalterium. Religio. 71. 102. Sacerdos. 21. Sacramentum. 124.

4 Manus Dei triplex, ſcilicet manus potentiæ, creantis, continentis, & protegentis omnia: manus iuſtitiæ, probantis, flagellantis, & damnantis: & manus miſericordiæ, ſanantis, paſcentis, & coronantis. Iſa.8.fi.c.E.

5 Quia vnus & idem Chriſtus eſt in diuina & humana natura, poteſt huiuſmodi loquutio ſane exponi, vt dicatur, Manus paruulæ illius pueri, creauerunt ſtellas, ideſt ille puer habens manus paruulas, creauit ſtellas. 1ª. q. 39. 4.c./.5m./. Opuſ.12.ar.4./.Matth.1.med°.d.G.1.5.Cor.2.lec. 2. princ°. G./.c°.15.lec.2.princ°.A./.Heb.lec.5.princ° G. Opuſc. 12. art.4. Scipia. Stupor. Subdiaconus.1. Tremor.2. Virginitas. 34. Vſura.275.285.

6 Manus remiſſa dicitur, quando vacat a bonis operibus. He.12.lec.3.prin°.D.

¶ Marcellus, Hæreſis.89. Martyrium.12.

¶ Marcha. Marchio. Vſura.297.

¶ Marchia. Marcus.2.

¶ Marchiani. Marcus.3.

¶ Marchio æquipollet commiti. Et dicitur a marcha pondere, ideſt a ſeueritate, quia dominatur locis aſperis. Opuſc. 20. lib. 3. c°. 21. Quis.

¶ Marchion & Valentinus, dicebant, alium eſſe Deum bonum & alium Deum qui punit.3.3.c°.140. b.

¶ March. onitæ, marcos. 2.

1 ¶ MARCVS amputando ſibi pollicem ne fieret ſacerdos, non peccauit, quia creditur feciſſe hoc ex inſtinctu Dei. 22ſ. q. 185.2.3m./.4.d.13.q.1.ar.2.q.1.2m. * Ioannes.15.16. Euangeliſta

2 Marchus a quo marchiani. Primus poſuit duo prima principia, ſcilicet bonum bonorum, & malum malorum, quē ſequuti ſunt Cerdoniani, poſt, marchionitæ, & ultimo manichæi. Con.2.c°.41.fi.

1 ¶ MARE congelatur in locis frigidiſſimis, non tamen in profundo. Iob. 48. lec 2.fi.G. * Aqua. 72. Magnum.

2 Fluxus & refluxus maris, eſt ei naturalis, quia eſt ex motu lunæ, cui aqua naturaliter ſubditur 1ª. q. 105.6.1m.7.2m./.q. 110.3.1m./.2.d.14.5.4m./.Poª.q.1.3.1m./.q.4.1.10m./. q. 6. 1. 27m./.ma.q.5.5.4m./.Ro.11.lec.3.fi. * Auaritia.9. Baptiſm°. 63.64.248.Cate.12.&c.Circumciſio.1.Crucifigentes.o. Flumen.2. * Maria.1.Meretrix.1.

3 In aquis maris, ſunt duo mira, ſcilicet primum quòd non cooperiunt totam terram, contra naturam, cum ſint etiam altiores ea, ſecundum vero quod ſemper mare eſt eiuſdem quantitatis. 1ª.q.69.1.2m./ Pſal.32.med°.f.princ°. * Paradiſus. 10. Salſedo. Sina. Sirenæ. Terremotus. 3. Virtus. 41. Vſura. 89.

4 Diuiſio maris rubri, fuit mira tripliciter, ſcilicet ratione ſoni ventorum, tātæ aquæ, & tantorum effectuum. 1ª.q.69.1. 2m./.Pſal.28.prin°.c.

1 ¶ MARIA interpretatur maris ſtella, vel illuminatrix. Et ſiro ſermone domina. Matth.1.med°.d. B. Qualis

2 Hæreſis manichæi, quòd beata virgo maria, non fuit mulier, ſed angelus.3.d.4.q.2.1.c. * Anna.

3 Maria & Ioſeph fuerunt de eadem tribu. & de familia Dauid. 3ª. quæſt. 28. 2. 2m./.quæſt. 31. 2. 1m./. 4. diſtinct. 30. quæſt. 2. artic. 1. quæſt. 3. 4m./.Matth.1.med°.d.E. * Conceptio.18.32.&c. Deſponſata.10. Dolor.42.

4 maria

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4 Maria ſuit de Aaaron 3ª. q. 29. 1. 4^m./. quæſt. 31. a. 2^m./. 4. diſtinct. 30. quæſtio. 2. artic. 1. quæſtiũ. 3. 4^m./. Hebr. 7. lect. 3. medº. F.

5 Maria nata eſt ex Melchi, Salomone, Iechonia, & Heli 3ª. q. 31. 2. 3^m./. 3. 2^m. * Frater 3

6 Quicquid acceptum a parentibus ſuit in Maria, ſuit pars eius actu. Ideo non ſuit in Chriſto 3ª. quæſtio. 31. 6. c. * Ioſeph 2. 3. Magdalena 1. 2. Natiuitas 12. &cet. Obſtetrix 1.

7 Maria in uentre matris ſuæ, non habuit uſum liberi arbitrii, quia hoc eſt priuilegium Chriſti. 3ª. q. 27. 3. c.

8 Maria a nullo unquam concupiſci potuit, licet ſuit corpore pulchra. 3. diſtinct. 3. quæſtio. 1. artic. 2. quæſtiũ. 1. 4^m. * Paſſio 98.

9 Maria habuit tantam claritatem in facie, quòd Ioſeph non cognoſcebat eam ſenſibiliter 3ª. quæſtio. 28. 3. 3^m./. Matth. 1. fin. ſ. I. * Primogenitus 1. Pſalmus 11.

Sanctificº. 10 Maria ſuit ſanctificata, priuſquam nata ex utero in quo ſanctificari conueniens fuit 3ª. quæſt. 27. 1. o. /. 2. 2^m./. 3. diſtinct. 3. quæſt. 1. artic. 1. quæſt. 3. o. /. Quolibet. 6. 7. c. /. Opuſcul. 3. capitº. 224. /. Pſalm. 45. medº. d. fin./ Hiere. 1. medº c. D.

Du^m. 843^m 11 Oppoſitum uidetur dicere 3ª. quæſtio. 27. 6. c. /. 1. d. d. 44. 3. 3^m. Reſpº. ſicut Dubº. 370º.

12 Maria non potuit ſanctificari in parentibus, nec in conceptione eius, nec ante infuſionem animæ rationalis. 3ª. q. 27. 1. 1^m./ 2. o./. 3. d. 3. q. 1. 1. o./. Quol. 6. 7. c./. Opu. 3. cº. 224. Conceptio. 32.

13 Maria fuit bis ſanctificata, ſcilicet in utero matris, & quando concepit Chriſtum. In prima fomes fuit ligatus, in ſecunda uero totaliter ablatus 3ª. q. 27. 3. o./. 4. 1^m./. 5. 2^m./. 3. d. 3. q. 1. 2. o./. L. ſi./. Opuſ. 3. cº. 224.

14 Maior ſanctificatio fuit in Maria, quàm in Ioanne baptiſta, & maior in eo quàm in Hieremia 3ª. q. 27. 6. 1^m./. 3. d. 3. q. 1. art. 1. q. 3. c. /. ar. 2. q. 1. 4^m./. 4. d. 6. q. 1. ar. 1. q. 2. c./. Quol. 6. 7. c./. Opuſ. 3. cº. 231.

Gratia. 15 Maria fuit omni ſancto ſpiritualius præparata, & copioſius ſanctificata 3. d. 3. q. 1. ar. 2. q. 1. 4^m./. Quol. 6. 7. fin./. Opuſ. 3. cº. 224. Pſalm. 45. medº. d. ſi

16 Maria ſuper omnes poſt Chriſtum habuit plenitudinem gratiæ 3ª. q. 7. 10. 1^m./. q. 27. 1. c./. 5. o./. 3 d. 13. q. q. 1. ar. 2. q. 1. c./. Opuſ. 8. cº. 1./. Io. lec. 10. pñoº. a. B./. Rom. 8. lec. 5. prº. K. * Admiratio 2. Adoratio 23. 25. 26. Apoſtoli 5 Confirmatio 50. 51. Corpus 61. Dęmon 22. Deus 415. &c. 419. Dubitatio 3. Eua 2. Filiatio 25. 26. Hęreſis 36. 89. 143. Miſſio 39.

17 Maria habuit triplicem perfectionem gratiæ, ſcilicet in eius ſanctificatione, in conceptione Chriſti, & in eius glorificatione. Tertia eſt potior ſecunda, & ſecunda quàm prima 3ª. q. 27. 5. 2^m./. 3. d. 3. q. 1 ar. 2. q. 3. c./. Opuſ. 60. capitº. 3. * Natiuitas 19. 20.

18 In prima perfectione gratiæ, Maria mundata fuit a culpa originali, in ſecunda a fomite, & in tertia ab omni miſeria 3ª. q. 27. 5. 2^m./. Opuſ. 60. cº. 2. * Primogenitus 1. Sedere 6. Templum 11. Chriſtus 198. 224. &c.

19 In prima adepta eſt gratiam inclinantem ad bonum, in ſecunda fuit confirmata in gratia, & adepta eſt gratiam confirmatam, & confirmantem eam in bono, & in tertia adepta eſt gratiam conſumatam, & perficientem eam in fruitione omnia boni 3ª. q. 27. 5. 2^m./. Verit. q. 24. 9. h. a./. c./. 2^m./ Opuſ. 60. cº. 3.

20 Plenitudo gratiæ, & obſeruatio conſiliorum, inchoauit in beata Maria. Sed primum fuit in ea perfecte, & ſecundum perfecte cœpit in Chriſto 2ª. q. 28. 4. 2^m.

21 Maior gratia collata fuit alicui homini, ſcilicet Chriſto, & matri eius, quàm cuicunque Angelo. Verit. quæſtio. 24. 9. 2^m.

22 Maria eſt perfecte beata ſecundum corpus, quia cum corpore aſſumpta eſt in cælum. Creditur enim quòd poſt mortem reſuſcitata fuerit, & portata in cælum 3ª. q. 27. 1. c./. quæſt. 83. 5. 8^m./. 4. d. 21. quæſt. 1. arti. 3. qu. 3. c./. diſt. 43. ar. 3. q. 1. 2^m./. Opuſ. 8. cº. 1. ſi.

Virtus. 23 In Maria debuit apparere omne, quod fuit perfectionis 4. d. 30. q. 2. ar. 1. q. 1. c. * Baptiſmus 48.

24 Euangelium de Maria, & Martha, legitur in aſſumptione Mariæ, quia fuit perfecta in uita actiua, & contemplatiua quæ figurantur per eas 3. d. 35. q. 1. ar. 3. qu. 3. b. 2. * Hæreſis 36. 82. 87. 88. 97. 143.

25 Fides firmiſſima remanſit in maria, tempore paſſionis Chriſti, et apoſtolis dubitantibus 3. diſtinctio. 3. quæſtio. 1. ar. 2. quæſt. 2. 1^m.

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26 Maria non habuit ſummam Charitatem, nec ſummam bonitatem 1. d. 17. quæſtio. 2. 4. 4^m./. diſtinct. 44. 3. 3^m. Bonitas 158. Deus 419.

27 Maria habuit donum prophetiæ, ſapientiæ, & miraculorum, ſed non ſecundum omnem uſum 3ª. quæſtio. 27. 5. 3^m.

28 Puritas Mariæ, fuit maxima ſub deo 1. 2ª. q. 81. 5. 3^m./. 3ª. q. q. 27. 2. 2^m /. 1. diſt. 18. qu. 2. 4. 4^m./. d. 44. 3. 3^m./. 3. d 3. quæſt. 1. arti. 1. qu. 2. 3^m.

29 Maria meruit Chriſtum portare. i. meruit gradum puritatis & ſanctitatis, quo congrue eſſet mater dei, non antè incarnationem Dei 3ª. quæſtioo. 2. 11. 3^m./. 3. diſtinctio. 4. quæſtio. 3. 1. 6^m.

30 Maria non poteſt dici mater deitatis, uel diuinitatis 1. d. 4. quæſt. 2. 2. 2^m.

31 Immo Maria eſt uere mater dei 3ª. q. 25. 3. c./. q. 35. 4. o./. 3. diſtinct. 4. quæſtio. 2. 2. o. /. Cont. 4. capitº. 43./. 45. fin./. Opuſ. 3. capº. 222./. Matth. meº. d. A./. 1. Tim. ſi. Reſpº. Dubº. 944º.

32 Quàmuis beata uirgo Maria, ſit ſuper omnes angelos exaltata, non tamen eſt exaltata uſque ad equalitatem dei, uel ad unionem in perſona. Et ideo non dicitur ſedere ad dexteram, ſed aſtare a dextris, inquàtum honor filii aliquo modo participatiue, non plenarie redundat in ipſam inquantum mater dei dicitur, ſed non deus 3ª. q. 25. 5. o./. 3. diſt. 22. q. 3. ar. 3. q. 3. 3^m.

33 Maria fuit uere mater Chriſti 3ª q. 35. 3. o. /. 3. d 3. q. 2. 1. 2. o. /. d. 4. q. 2. 1. o./. 2. 5^m./. Con. 4. capº. 32. 4^m. /. 34. /. 44./. Opuſ. 3. capº. 223./. Opuſc. 60. capitº. 3./. Gal. 4. lect. 2. fin. B. &cet.

34 Maria non dicitur chriſtotocos, quia eſt nomen inuentum a Neſtorio ad abolendum nomen theotocos 3. diſtinct. 4. quæſt. 2. 2. 5^m.

35 Mariæ uirginis tres eminentiæ ſingulares, ſcilicet quia eſt ſupra omnes mulieres propter uirginitatem, ſupra omnes uirgines propter fœcunditatem, ſupra omnes angelos propter fructus dignitatem. Iſa. 7. ſi.

36 Beata uirgo Maria ſignificata fuit per portam clauſam. Iſa. 7. ſin. b. B.

37 Maria fuit uirgo perpetua. Opuſ. 3. capº. 232. * Primogenitus 1.

38 Cum dicitur, quòd beata Virgo aureolam etiam ſub propria ratione aureolæ habet excellentiſſimam, quia quãuis pugnam non ſenſerit pugnã tamen aliquam carnis habuit, ſed ex uehemẽtia uirtutis, adeo habuit carnem ſubditam, quòd huiuſmodi pugna ei inſenſibilis erat: iſtud non uidetur conuenienter dici, immo Maria habuit perfectiſſime, & proprie aureolam uirginitatis, ut in hoc membris aliis eccleſiæ conformetur in quibus uirginitas inuenitur, quia habuit pugnam ab hoſte, non autem a carne 4. diſt. 49. q. 5. ar. 3. quæſt. 1. 2^m.

39 Maria cum Ioſeph uouit uirginitatem abſolute, ſed prius uouit ſola, ſi deo placeret 3. q. 28. 4. o./. 4 d. 30. q. 2. ar. 1. q. 1. o./. Mat. 1. meº. d. P.

40 Maria antequam contraheret matrimonium cum Ioſeph, prius certificata fuit diuinitus, quòd Ioſeph erat in ſimili propoſito uirginitatis ſeruandæ, ſed hoc non expreſſerunt in contractu 4. d. 30 q. 2. ar. 1. q. 2. 2^m.

41 Maria conſenſit in carnalem copulam, implicite tantum 4. d. 30. q. 2. ar. 1. q. 2. 3^m./. L.

42 Matrimonium uerum fuit inter Mariã, & Ioſeph, habuitq; triplex bonum, & utráque perfectionem requiſitam, præter coitum. Et nuptiæ factæ ſunt 3ª. q. 29. 2. o./. 4. d. 30. q. 2. 2. o./. Opuſ. 60. cº. 2./. Mat. 1. meº. d. E. &c.

43 Maria fuit experta maledictionis Euæ, quia peperit ſine dolore, & non multiplicauit conceptus, nec fuit ſubiecta uiro 3ª. q. 30. 2. 2^m./. q. 35. 6. 1^m.

44 Mariæ uirginis partus, miſtice ſignificat partum animæ pœnitentis. Opuſ. 60. cº. 4.

45 Quia pia uirgo Maria, quolibet die naturali, uſq; ad reſurrectionem Chriſti, recoleret uerbum Simeonis, cum dolore uehementi, nullius autoritatis robore fulcitur. Opuſc. 52. artic. 5.

46 Idem angelus creditur miſſus eſſe ad Mariam, & ad Ioſeph Mat. 1. ſi. d. F. Annuntiatio o.

47 Angelus prius apparuit Mariæ, quàm Ioſeph 3ª. quæſt. 30. 2. 2^m.

48 Angelus excellentius apparuit Mariæ, quàm Ioſeph. 3ª. quæſt. 30. 3. 1^m.

49 Maria ſm aliquos, non fuit turbata in uiſione Angeli quia aſſueta

Ma

aſſueta erat uiſionibus angelorum, ſed in ſermone eius ex admiratione dictorum 3ª. quæſt. 30. 3. 3m. /. Opuſcul. 60 capit°. 2.

50 Non inconuenit, quòd Angelus inſtrueret Mariam, quia Maria erat inferior eo ſecundum ſtatum, licet eſſet ec̄uerſo ſecundum uirtutem, & prædeſtinationē 1ª. q. 117. 2. 3m. /. 3ª. q. 30. 2. 1m. /. 3. d. 3. q. 3 ar. 2. q. 1. 2m.

51 Maria excellit angelos in tribus in quibus angeli antecedebant alios homines, ſcilicet in plenitudine gratiæ, familiaritate dei, & puritate Opuſ. 8.

52 Maria eſt ſuper omnes ordines angelorum 3ª. q. 30. 2. 1m. /. 1. diſtinct. 44. 3. 4m. /. 2. diſt. 9. 8. c. /. diſtinct. 16. 3. 5m. /. 3. d. 22. qu. 3. ar. 3. q. 3. 3m.

at°. 53 Spiritus ſanctus fecit duplicem purgationem in Maria, ſcilicet præparatoriam ad conceptionem Chriſti, colligens mentem eius in unum, ſecundam uero a fomite, mediante conceptione Chriſti 3ª. q. 27 3. 3m. /. 3. diſtinct. 3. quæſt. 4. 2. 5m. / L. c.

54 Purgatio prima non fuit ad remouendum tranſfuſionem peccati originalis, ſed ut digna eſſet Chriſto 22. q. 81. 2. 3m / Ma. q. 4. 7. 6m.

55 Purgatio Mariæ a fomite fuit miraculoſa 4. d. 6. q. 1. ar. 1. q. 2. c. /. Ver. q. 25. 7. c. /. 1m.

56 Immunitas a peccato in Maria, cauſabatur ex tribus, ſcilicet ex ligatione fomitis, gratia inclinante ad bonum, & prouidentia dei 3ª. q. 27. 3. c. fi. /. 4. 1m. /. 3. d. 3. q. ar. 2. q. 2. c /. quæſt. 3. 1m.

57 Maria uoluit purgari poſt partum, non quidem propter aliquam immunditiam, ſed propter humilitatem, & obedientiam, & ut approbaret legem, & uitaret calumniam 3ª. q. 37 4. o /. Opuſ. 60. c°. 8.

58 Emundatio, & confirmatio Mariæ, inchoata fuit in prima ſanctificatione, ſed in ſecunda conſumata eſt perfectione uiæ, in aſſumptione uero eius, perfectione gloriæ 1ª. q. 100. 2. c. /. 3ª. q. 27. 5. 2m. /. 3. diſtinc. 3. quæſt. 1. arti. 2. quæſt. 1. 2. c. /. quæſt. 3. o.

atū. 59 Poteſt aliquid creatum inueniri, quo nihil purius eſſe poteſt in rebus creatis, ſi nulla contagione peccati inquinatum ſit, & talis fuit puritas beatæ uirginis Mariæ, quæ a peccato originali, & actuali immunis fuit, tamen ſub Deo inquantum erat in ea potentia ad peccandum 1. diſtinct. 44. 3. 3m.

845m 60 Oppoſitum uidetur dicere 3ª. quæſt. 27. 1. o. /. 2. 2m. Reſp°. ſicut Dub°. 370.

61 Maria ſanctificata fuit in utero a peccato originali, quo ad maculam, & reatum perſonalem, non autem a reatu totius naturæ. Ideo ſi ante paſſionem Chriſti fuiſſet defuncta, nō intraſſet paradiſum, nec uidiſſet Deum per eſſentiam, ſicut nec alii ſancti 3ª. q. 27. 1. 3m. /. 3. d. 3. q. 1. ar. 2. q. 1. 2. o. /. q. 4. 2. 5m. /. 4. d. 6. q. 1. ar. 1. q. 2. c. /. Opuſ. 3 c°. 224.

62 Cum beata uirgo Maria, crederetur omnino fuiſſe immunis a fomitis inclinatione, propter eius ſanctificationem perfectam, non eſt putandum, ponere aliquam pugnā a carne fuiſſe in ea, cum talis pugna non ſit niſi ex fomitis inclinatione, nec temptatio quæ eſt a carne, ſine peccato eſſe poſſit, ut patet per gloſam. Et quamuis non habuerit pugnam per temptationem quæ eſt a carne, habuit tamen pugnam per temptationem ab hoſte, qui nec ipſum Chriſtum reueritus eſt 4. d. 49. q. 5 ar 3. q. 1. 2m.

63 Fomes in Maria, adeo debilitatus eſt, & extinctus, ut ad peccatum actuale nunquam inclinaretur 3ª. q. 27. 3. c /. 4. 1m. /. 5. 2m. /. 4. d. 6 q. 1. ar. 1. q. 2. c. /. d. 49. q. 5. ar. 3. q. 1. 2m. Peccatum 113. inf. * Conceptio 32. 37. &c.

64 Maria per primā ſanctificationem fuit ſemper immunis ab omni peccato actuali 3ª. q. 27. 4. o. /. 6. 1m. /. 3. d. 3. q 1. ar. 2. q. 1. 4m /. 5m. /. q 2. 3. o. /. L. 1. /. d. 13. q. 1. ar. 2. q 1. c /. 4. d. 6. q 1. ar. 1. q 2. c. /. d. 21. q 1. ar. 3. q. 1. c. /. Quol. 6. 7. c fi. /. Opuſ. 3. c°. 228... 231. /. Opuſ. 8. priu°. /. Pſal. 14. prin°. b. H. /. Pſal. 45. me°. d. G. /. Mat. 12. fi. d. D.

a. 65 Tabernaculum ueteris legis, figurabat Mariam 3ª. quæſtio. 27. 2. b.

66 Maria dicitur dies, & Eua nox. Pſalm. 18. pri°. b. H. * Eua 2. Nubes 3. Sedere 6. Via 2.

67 Maria dicitur aurora, quia fuit confinium ueteris, & nouæ legis, ſicut aurora eſt confinium diei, & noctis 4. d. 30. q. 2. artı. 1. quæſt. 1. 1m.

68 Feſtum Neomeniæ, ſuccedit feſtum Mariæ, in qua primo apparuit illuminatio ſolis. i. Chriſti per copiam gratiæ 12. quæſt. 103. 3. 4m.

69 Maria dicitur uirga quintuplicitet ſ. conſolans, fructificās, ſanans, flagellans, & uigilans. Iſa. 11. p. 1°. H.

Ma

70 Maria dicitur petra tripliciter. ſ. petra firmitatis, frigiditatis & ubertatis. Iſa. 16. me°. A. Milſio 59.

¶ Maritima. Auaritia 9.

¶ Maritus. Anna. Coniuges. Debitum 14. &c. Diſpenſatio 18 &c. Diuortium 0. Fornicatio 6. &c. Iuramentum 28 Matrimonium 1. &c. Ordo 102. &c. Seruitus 8. 9. Vſura 248. 253. &c. Vxor. o.

¶ Mars. Cęlum 25. 26. 27. Iupiter Planetę 1.

¶ Martha. Maria 24.

¶ Martellus. Balıuus.

¶ Martianus. Aſſumere 41.

¶ Martinus uolebat uiuere, & mori, ſecundum placitū Dei, quia diligebat per beneuolentiam, & non ſecundum concupiſcentiam tantum 3. d 29 L. fi Sanctus.

1 ¶ Martyrium eſt actus uirtutis quadruplicis, ſcilicet fortitudinis, ut elicientis principaliter, patientiæ uero ut elicētis conſequenter, ſed charitatis, ut imperantis, & fidei, ut ſinis 22. q. 124. 1. 2. o. Quid.

2 Martyrium eſt actus maximę perfectionis, non quidem ſecundum ſe, ſed ut imperatum a charitate, & ut eam oſtendit 22. q. 124. 3. o. /. q. 184. 5 3m.

3 Martyrium habet quòd ſit meritorium ex charitate, ſine qua nihil ualet 22. q. 124. 2. 2m. * Andreas. Aureola 10. &c.

4 Mors eſt de ratione martyrii 22. q. 124. 4. o. /. 4. d. 49. q. 5. ar. 3. quæſt. 2. o. * Chiliaſtæ.

5 Martyrium quo ad actum, poteſt eſſe ſine charitate, non autem ſine magna charitate quo ad modum, ſcilicet prompte & delectabiliter patiendo, ſicut Laurentius, & Vincentius Quol. 4. 19. 20. o * Cicatrices 4.

6 Cauſa faciens martyrium eſt duplex, ſcilicet fides Chriſti, uel quælibet alia uirtus, & utilitas eccleſiæ. Ephe. 3. lect. 2. princip°. I.

7 Confeſſio cuiuſcunque alterius ueritatis quàm fidei, non eſt cauſa ſufficiens ad martyrium ratione materiæ, ſed tantum ratione finis, referendo ad Chriſtum 22. q. 124. 5. c. /. 2m. /. 4. d. 49. q. 5. ar. 3. q. 2 10m. * Damnatio 4. Doctor 2.

8 Martyrium Ioannis Baptiſtæ celebratur, licet mortuus ſit, non quidem pro fide, ſed pro reprehenſione adulterii. 22. q. 124. 5. c. * Dolor 7. Feſtum 7. Fortitudo 40. Incorporari, 2. Innocentia 3. 4.

9 Immo cauſa cuiuſcunque martyrii, eſt ueritas fidei 22. q. 124. 5. 2 /. 2m. Reſpon°. Du°. 846°. * Lactantius 2. Dum. 846m.

10 Moriens pro quocunque opere bono propter Deum eſt martyr dei, quia cauſa cuiuſcunque martyrii, eſt ueritas fidei ut eſt per dilectionem operans 22. q. 124. 5. o. /. 4. d. 49. q. 5. artic. 3. quæſt. 2. c. /. 9m. /. 11m. /. 12 /. Rom. 8. lect. 7. m°. H. * Latro. 3.

11 Beata Agnes, & aliquæ aliæ uirgines occiſæ ſunt pro uirginitate ſeruanda, quarum martyria in eccleſia celebrantur. 4. d. 49. q. 5. ar. 3. q. 2. 9m. * Meritum 40. 71. Paſſio 21. Pœna 20. Pœnitentia 24. 25.

12 Vulneratus letaliter, licet ſuperuiuat, habebit aureolam martyrii, ſicut ſancta Lucia. Similiter uulneratus non letaliter, tamen moriens ex incuria non mortali, ut Marcellus Papa, habebit aureolam martyrii. Non autem ſi afflictio non continuetur uſque ad mortem, ſicut de Silueſtro papa 22. q. 124. 4. 4m. /. 4. d. 49. q. 5. ar. 3. q. 2. 7m.

13 Martyrium eſt de præcepto, ſecundum præparationem animi tantum 22. q. 124. 1. 3m. /. 3. 1m. /. 4. d. 49. q. 5. ar. 3. q. 2. 1m / Quol. 4. 20. o. uel Abdicatio. *Sacrificium 14 Torcular 1.

14 Martyrium oblatū, debet tolerari patienter. Sed non debet quæri, quia non debet dari occaſio agendi iniuſte 22. q. 124. 1. 4m.

15 Martyr non baptizatus aqua ſi reſurgat, debet baptizari. He. 6. le 1. me°. D. Baptiſmus 222.

16 Martyres in tormentis, percipiebant aliquid de gloria dei, ſed non uidebant eſſentiam Dei, Ver. q. 23. 3. 9m.

17 Oppoſitum uidetur dicere a ſimili. Ver. q. 10. 11. c. Reſpon° ſicut Dubio 486. Dum. 847m.

18 Vniuerſalis abſolutio fit in perceptione baptiſmi, & in martyrio. Propter quod dicitur, quod in martyrio omnia ſacramēta baptiſmi complentur, in uirtute paſſionis Chriſti, ſcilicet quantum ad plenam liberationem a culpa, & a pœna 3ª. q. 68. 2. 2m. /. q. 87. 2. 2m. /. 4. d. 4. q. 3. ar. 3. q. 3. o. Baptiſmus 230. 192. &c. Culea 8.

¶ Martius. Conſecratio 20. Encenia.

¶ Mas, & fœmina in hominibus coniunguntur, non tantū propter generationem, ut in brutis, ſed etiam propter communicationem operum. Ideo in ſolis hominibus, mas eſt principium fœminæ, & fœmina facta eſt ex maſculo 1ª. q. 92. 2. o. /. 2. d. 18. q. 1. 1. 1m. /. Con. 3. c°. 123. /. 1. Co. 6 lec. 3. me°. D. In hoibus.

med°.D. • Aquilo. Circunciſio 27. Coniunctio 6.&c. Femina 4. Frigiditas. Generatio 14.12. Luxuria.20. Matrimonium 108. Miſſio 43. Mulier 1.&c.11.21. Planetæ 3. Pnei 17 Robni. Semen 9.&c. Sodomia 0. Sponſalia 6.&c. Zelus 2.3.

Deqeo. 1 ¶ MASCVLINVM genus, & femininum in diuinis abſolute prędicantur tantum de ſuppoſito 1ª.q.31.2.4m./.3. d.6.q.2. 1.c. Idem 10. • Coniunctio 6.&c. Femininum 0. Frigiditas Neutrum 2. Seraphin 4. Chriſtus 8.

Du°.848m a Oppoſitum uidetur dicere a ſimili 1.d.4.q 1.3. 2m. Reſpondeo Dub°.848.

¶ Maſculus ex ſui ratione habet commenſurationem, ſeu cõiunctionem naturalem ad feminam, ut ex ea generet, non autem maſculorum concubitus, qui ſpecialiter uitium contra naturam dicitur, ut in mulis luxurioſis patet, qui tamẽ non generant. 1ª.q.92.2.c./.22ꝯ.q. 57.3.c. • Bellatures 2. Bellum 9. Mas. Sodomia 0.

¶ Maſticare. Angelus 493.

Quæ. ¶ Mater dicitur aliqua ex hoc ꝙ concepit, & genuit 3ª.q.35. 3.4.c./.Con.4.c°.45.fi./.Opuſ. 3. c°. 221. 222. • Adoratio 23.25.26. Affinitas 14. Amor 120.122. Angelus 591. Anima 27. Animal 41. Aſſimilatio 21.22. Baptiſmus 140.141.142. 148. Barbarus 2. Charitas 11. Circuncitio 27. Cognatio 1. &c. Conceptio 3.22.36. Conſanguinitas 1. &c. Corpus 61. Deus 419. Dolor 42. Dubitatio 3. Eleemoſyna 20. Equus 3. Filiatio 2.15.16. Frater 3. Genealogia 1. Generatio 56. 62. Generatiua. Hæreſis 36.82.87.88.89.97.143. Infidelis 5. Inuidia 7. Ioannes 4. Iſaias 1. Maria 7.13.21.29. 30. 31. 32. 33. Matrimonium 1.2. Melchiſedech. Natiuitas 13. Nubere 1. Nubes 3. Obedientia 23. Paſſio 98. Peccatum 113.331. Pſal. 11. Puer 1. Relatio 24. Samuel 1. Semen 10. &c. Seruitus 8. 9. Tactus 13. Templum 11. Via 2. Virginitas 13. Vxor 23. Chriſtus 124.&cet.

Eſſe. 1 ¶ MATERIA non ſemper fuit, licet ſit ingenerabilis, & incorruptibilis 1ª.q.46.1.3m./.1.d.1.q.1.5.1m./.Con.2.c°.54.4m./. 5m./.Opuſ.3.c°.99./.Opuſ 32./.Meta.2.lec.3. fi./. Phy. lect. fin. fi. f.

2 Materia prima eſt maxime in potentia, & principium imperfectiſſimum, nec talis potẽtia materiæ, etiam dato quòd ſit ſua eſſentia, non eſt potentia ad operationem, ſed ad eſſe 1ª.q.4.1.c./.3.d 4 q.2.1m./.L./.d.14.4.c./.Quo.10.5.c./.Phy. lec.15.prin°.2. Eſſe 54. • Imperfectio 3.

3 Materia prima quàmuis ſecundum ſe conſiderata eſſe non poſſit, poteſt tamen ſecundum ſe conſiderari. Ver.q.3.5.3m. /.Phy.lec.15.prin°.b. Actus 57. Forma 78.&c.96.

Du°.849.4 Immo materia non eſt ſeparabilis a forma, ſecundum rationem, & intellectum. Meta.8.le.1.princip°.c. Reſpondeo Dubio 849°.

5 Materia inquantum habet eſſe ſaltem in potentia, eſt ſimilis deo 1ª.q.14.11.3m./.12.c fi./.Ver.q.3.5.c.

Du°.850.6 Oppoſitum uidetur dicere 1ª.q.4.3.4m./.1.d.19. q.1.2.c./. d. 35.6.6m./.d.48.1.4m./.Con.1 c°.30./.Ver.q.2.11. 1m./.q. 23. 7.11m./.Potª.q.7.7.10m. Reſp°. ſicut Du°.471°.

7 Materia non poteſt eſſe in alio, cum ſit primum ſubiectum 1ª q.3.2.3m./.3ª.q 77.2.c./.4.d.11.q.1.ar.3.q.1.c./.d. 12.q. 1. ar.1.q.3.1m./.Spiritu.2.c.fi./.5.8m.

Quid. 8 Illud communiter materia prima nominatur, quod eſt in genere ſubſtantiæ, ut potentia quædam, intellecta præter omnem ſpeciem, & ſubiectum, & preter priuationem. Spiritu.1.c. • Agere 13. Appetit° 18.21.49. Ars 22.26.32.41.42

9 Materia proprie non habet eſſentiam: ſed eſt pars eſſentiæ. Ver q.3.5.fi./.Opuſ.32.0.Ente 2.pri°.e/.c°.7.prin°.a. • Beatitudo 50.103.168.169. Beatus 41.42.52. Benedictio 4. Bonitas 41.86 87.88. Caro 5. Cauſa 7.67.91.90.

10 Si materia diffiniretur, haberet loco differentiæ ordinẽ ſui ad formam, & loco generis haberet ſuam eſſentiam. Quol. 9.6.3m. Ente 7.prin°.a. • Cognũ. Contingens 2.3. Denſitas. 1. Deus 48.68.390.&c.

11 Materia prima eſt ſua potentia paſſiua, ſicut deus eſt ſua potentia actiua 1ª.quæſt.54.3.3m./.q.77.1.2m./.q.115.1.2m./ 1.d.3.q.4.2.4m./.d.42.q.1.1.1m./.Con.1.c°.43.3m./. Li°.2.c° 43.2m./.Spiritu.3.21m./.11.15m./.Anima 12.12m. • Differre 8. Diffinitio 7.10.13.18. Eductio. Effectus 15. Elementũ. 10.15.18.23. Eſſe 54.&c.

12 In materia, nulla eſt potentia actiua 3ª.q 32.4.c./.3m./. 2.d. 18.q.1.2.c.fi./.d.30.q.2.2.c./.3.d.3.q.2.2.c./.3m./.d.14. 4. c./. Meta.7.lec.8.prin°.b./.Phy.lec.13.fi.c./.Li°.2.lec. 1. princ°. 2. • Ex.2.3.4.5.

Du°.851.13 Immo in naturalibus rebus, aliquid præexiſtit ſecundum potentiam actiuam, & paſſiuam ſimul. Verit. q. 11.1.c./. Vit.q.1.8.c. Reſpondeo ſicut Dubio 644°. • Femina 3.4. Finis 11. Forma 61.&cet. Generatio 4. &c. Genus.1.2.14.

23.24 Gratia 49. Hæreſis.112. Idea 39. &c. Intellectus 48. 72.73.74.82.109.110.124.127.128.150.165. Ipoſtaſis 5.

14 Materia prima dicitur terra, quia eſt informis. Dicitur aqua, quia eſt receptiua. Dicitur abyſſus, quia eſt turpis 1ª.q.66. 1.1m./.2.d.12.L.prin°. • Menſtruus 0. Motus 86. Mundus 13.14. Natura 19.&c. Neceſſitas 6. 8.16.17. Nonens 1. Naturei. Ordo 22. Paſſio 4. Per ſe 5. Plato 7. Poſſibilitas 0.

15 Materia, & genus nunquam ſunt idem, niſi ſecundum nomen. Opuſ.3 c°.92./.Opuſ.41.c° 8./.Meta.5.le.7.fi.c./.Li°. 7.lec.12. me°.e.H. • Potentia 22.26. 29. 47. 50 Qualitas. 1. Quantitas 4.5. Raritas 1 Recipere 0. Tranſumptio

16 Partes habent rationem materiæ, totum uero, rationem formę 1ª.q.7.3.3m./.q.65.2.c./.3ª q.90.1. c./. Meta. 5. lect.3. prin°.2.D./.Phy.2.lec.5.priu°.b.fi.d./.Li°.3.lec.11.prin°.c./ Li°.4 lec.4.prin°.2.fin.

17 Immo partes ſe habent ut formale. Phy.2.lec.5.prin°.b.fi.d Reſpon°. ſicut Dub°.559°. Du

18 Vnitas materię primæ, eſt tantum in his quę conueniunt in generatione, & corruptione 1ª.quæſtio. 46. 2. 0./. 2. diſtinct. 12.1.5m. Du

19 Materia prima omnium rerum, eſt una unitate ordinis tantum 1ª.q.66.2.1m. • Actus 52. Adoratio 21.22.

20 Omnium generabilium, & corruptibilium, eſt eadem materia, quæ ſunt quatuor elementa 1ª.quæſt 66. 2.c. /. Meta. 8. lec. 4. prin°.

21 Materia dicitur æquinoce, de mobilibus, & immobilibus. 2.d.2.q.2.2.4m./.Con.2.c°.16.8m. Angelus 27.349.

22 Materia duplex, ſcilicet naturalis, & mathematica 1ª.q.85. 1.2m./.3ª.q.77.2.4m./.2.d.2.q.2.2.4m./.4.d.12.q.1.ar.1.q.3.c./ Ver.q.2.6.1m./.Meta.7.lec.10.me°.C./.lec.11.prin°.c./.li°.8 lec.5.me°.e./.Anima.3 lec.8.prin°.b.C./.Poſter.lec.41. pr°. a fi./.lib°.2.lec.9.prin°.c.prin°. • Aſſimilatio 15. Cœlum 1. 2.9.13.16.36.46.70.81.84.104.

23 Materia coincidit cum fine 2. diſt.36.5.4m. • Cognitio 57. Commune 7.

24 Oppoſitum uidetur dicere 12ꝯ. quæſt. 55. 4.c. Reſpondeo Dubio 853°. Du°.85

25 Materia triplex, ſcilicet ex qua, in qua, & circa quam. Et tantum tertio modo coincidit cum fine 12ꝯ.q.55. 4.c./.d. 36. 5. 4m.

26 Materia dicitur prima dupliciter, ſcilicet ordine naturæ, & ordine temporis 2.d. 12.4.c.prin°. • Corporalia 7. Corpus 13. Damnatio 51.

27 Duplex eſt conditio materiæ, ſcilicet conditio quæ eligitur ab agente, & quæ conſequitur naturam materiæ 1ª. q.76.1. 5m./.q.91.3.c./.12ꝯ.q.85.6.c./.22ꝯ.q.164.1.1m./.4. d. 12.q.1. ar.1.q.3.c./.Ver.q.2.6.1m./. Ma. qu.5.5.c./. Anima. 8. c. fin. • Defectus 4.

28 Materia nõ eſt diuiſibilis, niſi per quantitatem 1ª.q.50.2.c./ q.75.7.c /.q.76.4.4m./.3ª.q.77.2.c.fi./.2. d.3 q. 2.4.c./. d.30. q.2.1.c./.4.d.12.q.1.ar.1.q.3.c./.Con.4.c°.65.fin./. Trin.14. c./.19.3m./.Quol.9.6.c /.Opuſ.33.prin°.

29 Materia prima, ſecundum potentiam non eſt infinita ſimpliciter, quia ſe extendit ſolum formas materiales. 1ª. quæſtio. 7. 2. 3m. Forma 64. 65. 67. • Delectatio. 82.

30 Oppoſitum uidetur dicere quia materia eſt in omnibus creaturis. Quolibet. 3.20.c. Reſpondeo Dubio 854°. • Differentia 9.10.16.17.22. Du°.

31 Materia prima non eſt in potentia ad quamcumque quantitatem imaginabilem, ſed tantum ad quantitatem conuenientem formæ naturali, quæ in materia eſſe poteſt. 2. diſtinctio. 30. quæſt. 2. 1. c. /. Cont. 2. capit°. 16. 7m./. Phy. 3. lectio. 10. Forma 66. • Differre 8. Difficile 18. Dimenſio. 13.14.

32 Materia diſtinguitur a materia tantum dupliciter, ſcilicet ſecundum propriam rationem materiæ.i. reſpectu diuerſorũ actuum, & ſecundum diuiſionem quantitatis. Spiritu 8.c.

33 Materia nuda ab omni forma, nullam diuerſitatem habere dicitur 2.diſtinct. 3. quæſt.1.2.c. • Diſtinctio 1.9. &c. Diuerſitas. 7.&c.

34 Materia intelligibilis, ponitur in diffinitione quantitatis, non autem materia ſenſibilis 1ª.quæſt.85. 1. 2m./.4.d.12.q. 1. art. 1. qu. 3. c.

35 Diuerſitas motus, non eſt cauſa diuerſitatis materiæ, ſed ſignum, ſed econuerſo: ideo ubicunque eſt eadem materia, eſt & potentia reſpectu eiuſdem motus. 2. diſtinc. 12. 1. c. fin.

36 Non oportet ubicunque eſt materia, quòd ibi ſit motus. 2. diſtinctio. 2. quæſtio. 2. 2. 4m. • Effectus 1. 15. Elementum 10.28.

37 Ex qua

Ma

37 Ea quæ ſunt loci, dicuntur de materia ſimilitudinarie, propter ſolitam receptibilitatem utriuſque 2.d.12. L. prin°.G.
38 Materia prima per ſe eſt in loco uel in locato, ut pars, & punctus eſt ibi ut terminus: non autē ut locata.1.d.37.q.3.1.2^m.
39 Indiuiſibilitas materiæ, non eſt ad modum puncti 2.d.30.q.2.1.c. • Enuntiatio.4.5.7.8. Euangelium.7.
40 Materia & priuatio, diſtinguuntur realiter ſm Ariſtotelem, non autem ſecundum Platonem. 1^a q.5.2.1^m./ 3.3^m./.Ver. q.21.2.2^m./. Dioniſ.3.prio°./. Cauſis.le.4.prin°.E./ Meta.2.le.4.fi.K /.li°.7.lec.2.m° c.fi./.Phy.1.fi. * Ex.2.3.4. Imperfectio.3. Indiuiduum.20.&c. Intelligibile.4.Logica.4.Lux.17. Magnanimitas.5.6.22.27. Magnificentia.2. Malum.26.28.29.44.46.Matrimonium.15.&c Medium.22.26. Meritum.85. Miraculum.9. Mundus.14. Pars.12. &c. Prædicare.16. Proportio.1.2. Recipere.1.&c.
41 Habitudo cauſæ materialis, non conuenit deo reſpectu creaturæ. Nec ab intra: quia materia eſt imperfecta, & in potentia, 1.d.34.q.1.2.c. • Abſtractio.1. &c. Adam. 94. Agēs.83.84. Angelus.10.27.32.45.47.55.&c.314. Anima.14.20.39.57.&c.82.111.176.210.279.328. Apoſtoli.28. Appetitus.52.79. Aſſimilatio.15. Audacia.5. Augmentum.20.21. Baptiſmus.56. &c. Campſoria.6. Cato.5. Cælum.1.2 9.13.16.36.46.70.81.84.104.
42 Quæ non habent materiam, non habent cauſam ſui eſſe.ſ. quæ tranſmutet de potentia ad actum, nec aliquam cauſam formalem.1.q.61.1.2^m./.q.75.5.3^m./.Po^a.q.6.6.4^m./. Spiritu.1.5^m./.Anima.6.9^m. * Cibus.1. Clementia 5.
43 Materia cōmuniter pro quacumque potentia, eſt in omnibus creatis; non autem proprie. Quol.3.20.c. • Columba.5. Commune.7. Conceptio.3.36. Concupiſcentia.13. Confirmatio.6. Conuerſio.20. Corporalia.7. Corpus.8.21.28.29. Coſta 6. Creatio.15.19.52.53.Credere 9. Damnatio.51. Dæmon.109. Deus.48.68.390.&c.399.453. Difficile.18.Dimenſio.12.&c.Donum.11.&c. Duritìes.1. Elementum.26.28.Eſſe.54.&c.71.Eſſentia.16.Femina.3.4.Fiu.s.11.101.Phlegma. Fortitudo.6.10.&c.33.35.51.Gaudium.3. Genus.30. Gratia.86.105. Gula.9. Homo.39.Humidum.2.Incorruptibile. Logica.4.Matrimonium.15.Menſtruus 1.2.Miniſter.7.
44 In motu angelorum, non requiritur materia: ſed requiritur aliqua potentia.2 d.5.q.1.1.2^m./ Spiritu.1.3^m. * Mouſtiſi.1.
45 In omni quod proprie mouetur, oportet eſſe materiam.2 d.17.q 1.2 3^m./.Po^a.q.5 1.5^m./. Meta.2.le.4.fi. K./. li°. 8. lec.1. me°. f./. fi.h./. Li°.12.le.2.fi. f. • Neceſſitas.2.6. Obiectum 1.&c. Oblatio.17. Ordo.22.61.&c. Panis.2.3.Peccatum.36.222. Pœnitentia 67. Per ſe.5. Poſſibilitas.2. Potentia 22.26.29.47.50.Prædicari.33.35.36. Proceſſio.11.18.Prophetia.22. Proportio.1.2. Prudentia.25. Quodliſt. Quœſt.3. Ratio.3.10.49.55. Relatio.98. Reſolutio. Reſurrectio.14.15.26. Sacramentum.12. Scientia.110.121.146.
46 Materia eſt tantum in his, quæ ſunt in potentia ad locum. Anima.6.c. * Scriptura.4.6. Semen.9.12.13. Separatio. 2. Sepultura.4. Sidera. Sobrietas.1. Species.2. Statua.2. Studioſitas. 2. Subſtantia.5.24.30.35. Subtilitas. 0. Succeſſio.1.5. Suſurratio. 1. Temperantia.15. Tempus 13. Theologia.14. &c. Timiditas. Vapor.3. 5. Vas.3. Virtus.37. Vita.53. Vnctio.4. &c. Vnio. 17. Voitas. 14. Votū. 2. Vſura.19.23.24.25.223.252.285. Chriſtus.20.226.227. Zelus.8.
47 Subſtantia corporalis, habet quod ſit ſubiectum accidentiū ex materia, cui primo cōuenit ſubiici.4.d.12.q.1.ar.1.q 3.c.
48 Materia prædicatur de compoſito in artificialibus, ut cum dicitur, ſala eſt aurum, & in ſacramentis, ut cum dicitur, ſacramentum eſt corporale uel materiale elementum, ſicut etiam in aliis accidentibus, ut cum dicitur, ſimum eſt naſus curuus.1.d 19. L.2 me°.D./.2.d.30.q.1.3.c.fi./. 4.d.1.q.1.ar.1.q.5 1^m./.d 3.q.1.a.1.q.1.1^m./. Meta. 7. le.6.fi./. Li°.9.le 6.0. • Abſtractio.1.3.4.5.Acetum.2. Accidens.16.17.18.54.57.62.97.151. Actio.26 27.34.54.88.103.109. Actus.4.52.152. Adam 94. Adoratio.21. Agens.49. Audragathia. Appetitus.1.18.21.52. Architector. Ars.22.26.32. 41.42. Artificiale.1.2. Beatitudo.50. Cognitio.32. Compoſitio.1.&c. Corruptio. 3. &c. Creatio. 53. Defectus. 4. Delectatio. 82. Dæmon. 109. Deus. 394. Diapſalmus. Denuntiatio. 10. &c. 52.
49 In moralibus, materia prædicatur de toto, ſicut cum dicitur, quod peccatum originale, eſt concupiſcentia habitualis. 2.d.30.q.1.3.c. fi. • Diſpoſitio 40. Diſtinctio. 1. Doctrina.7. Donum.11. &c. Eductio. Effectus. 1.15.
50 Omne dictum in propoſitione, poſitum pro materia alicuius actus, ſtat materialiter. 1.d.38.5.4^m. * Eſſe.54.&c.71.Eucharistia.24.25.39 40.41.50 &c.89.90.92.107.161. Euangelium.7. Facere.6. Factibilia. Filius.1.1. 101. Forma. 72. Fortitudo.6.10.&c. Gaudium.3. Generatio.4.&c.43. Gula.9. Humilitas.10.&c.23. Idea.39.40.41. Ignis.2.&c. Indiuiduum.20.&c. Infinitum.14.17.19. Intellectus 48. 72. &c. 82.109.110.124. &c.150.165.Hypoſtaſis.5. Iuramentum.29. Iuſtitia.29.
51 Omnis pars orationis, ſumpta materialiter.i. pro uoce, ut res quædam, ſumitur in ui nominis. Periherm. le.5. prin°. a. fi. Iuſtificatio.21. 22. Lex.39. Liber.13. Liberalitas.3.16. Logica.4. Lux.17. Luxuria.8. Magnanimitas.22. &c. Magnificentia 8. Martyrium. 7. Materiale.Metaphyſica 8.&c. Miniſter.7. Mercenarium. 9. Miſſio.2. Naturale.10. Neceſſitas.6. &c. Negligentia. 6. Nihil. 2. Nutrire. 1. Pars 11.&c. Participare.5. Peccatum. 36. Perſeuerantia. 2. 9. Phyſica. 1. Prædica i. 33. 35. 36. Propter.1. Quod eſt. Quo eſt. 2. Religio 12. Scientia.110. 121.146.149.Separatio.2. Simonia. 4. 24 Superbia.11. Virtus.37.

¶ Materiale. Accidens.51.56.57. Actio. 71. Actus.11. 72.83.150.154.176. Agens.49. Amor.20. 43. Angelus.39.63.226.318. 385. 386. Anima.14.15.39 261. 262. Aſſimilatio.21. Aſtrologia. 2. 3. Auerſio.7. Baptiſmus. M. Beatitudo. 103. Beatus.46. Bonitas.168. Caſus. 1. Cauſa. 84. 86. Cogitatiua.3.4. Cognitio.32. Color.3.4.5. Compoſitio. 4. Concluſio.2. Continuum.1.2. Contrarium. 26. De 14. Delectatio. 27. Deſcriptio. Deus. 87 336. 337. 338. Differentia. 10. Diffinitio.7.10. Diſpoſitio.42 43.44. Diſtinctio 1.9.20.Aedificare.1. Elementum.18. Ens. 6. Enuntiatio 3. Euchariſtia. 4.40. Ex.0. Exemplar.6. Fides.31.32.148.155. Filiatio.5.Finis.39 61. Forma. M Formale. Genus.1.2. Gladius.2. Habitus. 38. Ignorantia.12. Indiuiduum.15. 20. &c.30. Inebriari. Infinitum.14.20. &c. 30. Iniuſtitia.7.8.10. Intellectualis.4. Intellectus.23.24.47.48.51.58.128. 133. 147. 177.&c. Intentio.16. Ira.14. Iudicium.9. Iuſtitia.28.32. 66.72. Iuſtificatio 18. Latria.3. Lignum.1. Luciditas.2.Lumbrici. Malum.26.28.29 Matrimonium.29. Mendacium.1 10.11. Meritum. 39. 85. Motus. 11. Natura 14 Nobilitas.6.Nomen.29. Nugæ. Obiectum. 3. &c. Omiſſio. 12. Ordo. 27. Pars.1. Paſſio. 26. Peccatum. 210. &c. Pœnitentia.69. 80. Per.s. Petra. Pluralitas.2. Pluuia. 1. Potentia. 26.&c. Prædeſtinatio. 44. Prædicari. 33. 35. 36. Prius. 3. Propter: 5. Prudentia. 50. Quantitas. 25. Ratio. 29. Recipere. 2. 3. Reſurrectio. 19. 20. Sacramentum. 26. 30. Sacrilegium. 6. Satisfactio. 1. Scandalum. 8. Scientia. 45. 139. Senarius. 4. Senſibile. 7. Significatio. 7. &c. Sion. 2. Speculum. 3. Subſiſtentia. 2. Subſtantia.53. Super.2. Tempus. 7. 8. Timor. 29. 30. Totum 3. Transgreſſio. 1. Veritas. 21. 22. Vermis.2. Virginitas. 9. &c. Virtus.Ob. Vniuerſale.12.13. Chriſtus.227.

¶ Maternus. Amor. 120. Mater. Matrimonium.1.
¶ Matertera. Frater. 3.

1 ¶ MATHEMATICA multiplicantur, ſecundum eſſe quod habent in rebus. 2. d. 2. q. 1. 2. c. prin°. /. Opuſ.42. c°. 14. /. Meta. 3. lec. 14. prin°.b.prin°. /. li°. 7. lec. 10. me°. c./. Anima. 3. lec. 8. me°. b. D. • Abſtractio. 4. Accidens. 120. Arithmetica.1. Eſſe.
2 Vnitas numeri diuerſorum numeratorum, non eſt niſi unitas numeri mathematice ſumpti. 2. d. 2. q. 1. 2. c. prin°. • Aſtrologia.1.2.3. Bonitas.89. Corpus.2 Demonſtratio.8.29. Diuiſio. 7. Finis.6. Finitum.2.
3 Ex mathematicis non poteſt aliquid efficaciter concludi de motu. Po^a.q.3.17.17^m./. Opuſ.42.c°.14. • Impoſſibile. Intelligibile. Linea. 5. Locus. 11. Logica. 10. Materia 22. Minimum. Neceſſitas.11. Notum. 10. Ordo.39.40.Phyſica. 14. Poſſibile. 5. Principium.22. Prius. 2. Proceſſio. 15. 17. Quantitas.10.10.
4 Mathematica ſcientia, non demonſtrat per cauſam efficientem, nec per cauſam finalem, licet habeat eas; quia mathematica accipiuntur, ut abſtracta ſecundum rationem: cum tamen non ſint abſtracta ſecundum eſſe. Vnicuique autem competit habere cauſam agentem, ſecundum quod habet eſſe. Licet igitur ea quæ ſunt mathematica, habeant cauſam agentem, non tamen ſecundum habitudinem quam habent ad cauſam agentem, cadunt ſub conſideratione mathematica. Et ideo in ſcientiis mathematicis non demonſtratur aliquid per cauſam agentem uel finalem.1^a.q.44.1.3^m./. Trin.20.7^m./.21.q.1.c./. Meta. 3. lec.4. m°.c./.Phy.2.lec.1. Abſtractio.4. Scientia.22.&c.121. Tempus.1. Tractare.1.
5 Proceſſus diſciplinabilis eſt proprius ſcientiæ mathematicæ; quia eſt certior, & facilior, quàm phyſica, metaphyſica, & quam quælibet ſcientia operatiua. Titu. 41.q.2. o./. Meta 2.fi.

1 ¶ MATTHAEVS immediate uocatus eſt de Thelonęo, ad diſcipulatum, & ad ſtatum perfectionis; non autem ad apoſtolatum, niſi ſecundum præordinationem. Quol. 5. 21. 0. Euangelium.10. Ad quid.

2 Matthæus ſcripſit euangelium Iudæis: alii uero euangeliſtæ ſcripſerunt illud gentibus. Io. 12. lec. 3. me°. b. fi. / Ioannes. 15. 16. Manichæus. 3. Oratio. 98. 99.

Sorte. ¶ Matthias electus eſt ſorte. i. per diuinum numen: declarans eum electum eſſe diuinitus. 22æ. q. 95. 8. c. / 4. d. 24. L. / Opuſ. 25. c°. 5. / Eph. lec. 4. me°. A.

Quid. 1 ¶ MATRIMONIVM dicitur, quaſi matris munium. i. officium, uel quaſi matrem muniens, uel monens, uel quaſi mater uniuſ, uel quaſi a matre & nato. 4. d. 27. q. 1. ar. 1. q. 2. c. * Amor. 56.

2 Matrimonium dicitur a matre: quia magis pertinet ad rationem eius, quàm pater: quia mulier principaliter facta eſt propter hoc: non autem uir. Et mulier circa prolem eſt magis officioſa. 4. diſtinct. 27. quæſt. 1. ar. 1. quæſt. 2. o.

3 Definitio matrimonii triplex, ſecundum tria eius. ſ. ſecundum cauſam. i. ſecundum conſenſum, ſecundum eſſentiam. i. coniunctionem, & ſecundum effectum. i. uitam communem in rebus domeſticis. 4. d. 27. q. 1. ar. 1. q. 3. o.

4 Matrimonium, ratione eſſentiæ. i. coniunctionis, nominatur coniugium: ſed ratione cauſæ. i. deſponſationis, nominatur nuptiæ, & ratione effectus. i. prolis, nominatur matrimonium. 4. d. 27. q. 1. ar. 1. q. 2. o. * Baptiſmus. 192. Hæreſis. 65. 75. Iacob. 9. &c. Maria. 42. Pœnitentia. 68. Religio. 98.

5 Matrimonium eſt formaliter coniunctio, & uinculum animorum, & relatio coniugum. Vnde coniunctio uiri, & uxoris eſt potior, quàm coniunctio uxoris ad conſanguineos uiri. Non tamen debet dici affinitas, ſed matrimonium: quod eſt unitas quædam, ſicut homo eſt ſibiipſi idem, non conſanguineus. 3ª. q. 29. 2. c. / 4. d. 27. q. 1. ar. 1. q. 1. o. / q. 2. 3m. fi. / ar. 2. q. 1. 2m. / d. 30. q. 1. 3. 2m. / d. 41. q. 1. ar. 1. q. 1. 1m.

6 Relatio matrimonii, ratione ſubiecti eſt multiplex. Ideo eius nomen eſt duplex. ſ. maritus & uxor. Sed ratione cauſæ finalis. ſ. generationis, eſt una. Ideo nominatur uno nomine. ſ. matrimonium. 4. d. 27. q. 1. ar. 1. q. 1. 3m. / ar. 2. q. 1. 3m.

7 Matrimonium eſt naturale. 4. d. 26. q. 1. 1. o.

Du°. 855m 8 Oppoſitum uidetur dicere. 4. d. 31. L. fi. Reſp°. Dubio. 855°.

9 Matrimonium eſt naturale: non quidem ut cauſatum ex neceſſitate naturæ: ſed ut id ad quod natura inclinat mediante libero arbitrio. 4. d. 26. q. 1. 1. o. / Con. 3. c°. 122. / 1æ. Cor. 7. lec. 1. prin°. F.

10 Matrimonium conſideratur in triplici ſtatu. ſ. in ſtatu naturæ integræ ante peccatum, ſub lege, & ſub ſtatu gratiæ. 4. d. 2. q. 1. ar. 1. q. 2. c.

11 Matrimonium erat in lege ueteri, ut in officium naturæ, & non ut ſacramentum coniunctionis Chriſti & eccleſiæ, quæ nondum fuerat facta. 12æ. q. 102. 5. 3m.

12 Matrimonium, pœnitentia, & ordo, erant tempore legis naturæ, non ut ſacramenta: quia erant ſine conſecratione. 4. d. 2. q. 1. 2. 4m. / d. 8. q. 1. ar. 2. q. 1. c.

13 Matrimonium eſt prius cæteris ſacramentis, uia naturæ & generationis: ſed eſt econuerſo, uia ſanctitatis & perfectionis. 4. d. 26. L. prin°.

14 Inſeparabilitas conuenit matrimonio, ut eſt ſacramentum, & ut eſt in officium naturæ. Sed primo modo, eſt de prima inſtitutione matrimonii: ſecundo autem modo, de ſecunda. 12æ. q. 102. 5. 3m. / 4. d. 33. q. 2. 1. 2m. / ar. 2. q. 1. 3m. / d. 39. 6. 1m. * Sacramentum. 15. 38. 43. Sponſa. 1. 6. Vxor. o.

15 Matrimonium eſt ſacramentum, cuius forma ſunt uerba exprimentia conſenſum: ſed materia eius, ſunt actus exteriores tantum. 4. d. 2. q. 2. 3. 5m. / d. 26. q. 2. 1. o. / 2. c. / d. 27. q. 1. ar. 2. q. 2. 4. c. / d. 28. 3. 2m. / d. 31. q. 1. 2. 7m. / Con. 4. c°. 78.

16 Matrimonium ut ſacramentum, habet formam uerborum. ſ. quæ exprimunt conſenſum, & benedictiones conſtitutas ab eccleſia: non autem ut eſt in officium naturæ. 4. d. 1. q. 1. 3. 5m.

17 Verba exprimentia conſenſum, ſunt forma huius ſacramenti: non autem benedictio ſacerdotis, ſed eſt quoddam ſacramentale. 4. d. 26. q. 2. 1. 1m. / d. 28. 3. 2m.

18 Quando mulier ſecundo nubit, nuptiæ non benedicuntur, propter defectum huius ſacramenti. 4. d. 28. L. / d. 42. q. 3. 2. 2m.

19 In matrimonio actus exteriores ſunt ſacramentum tantum: ſed obligatio mutua, eſt res & ſacramentum. Effectus autem eius, ſunt tantum res contenta. Sed unio Chriſti ad eccleſiam, ſunt res ſignificata, ſed non res contenta. 4. d. 26. q. 2. 1. 4m. / 5m. / 3. 2. fi. / d. 27. q. 1. ar. 1. q. 1. 2m. / Con. 4. c°. 78. / Opuſ. 61. c°. 13.

20 Commixtio carnalis, non pertinet ad ſignificationem rei contentæ in matrimonio: ſed ad rem non contentam. 4. d. 26. q. 2. 4. 2m.

21 Commixtio carnalis, eſt de ſecunda perfectione matrimonii: non autem de prima. 3ª. q. 29. 2. o. / 4. d. 26. q. 2. 4. o. / d. 27. q. 1. ar. 1. q. 1. c. / d. 28. 4. c. / d. 30. q. 2. 1. o. / d. 34. 2. 1m.

22 Conſenſus non eſt matrimonium; ſed cauſa eius 4. d. 27. q. 1. ar. 2. q. 1. 2m. / d. 37. q. 1. 2. 5m. Conſen.

23 Prima cauſa matrimonii, eſt diuina uirtus inſtituens illud, ſed conſenſus eſt cauſa inſtrumentalis eius. 4. d. 25. q. 1. ar. 1. q. 2 c. / 2m. / d. 27. q. 1. ar. 2. q. 1. o. / d. 29. 3. 1m. / d. 30. q. 1. 1. c. / Veri. q. 28. 8. 7m. / Quol. 5. 15. o.

24 Actus exteriores, & uerba exprimentia conſenſum directe, faciunt nexum, qui eſt ſacramentum matrimonii, & ex uirtute inſtitutionis diuinæ operatur diſpoſitiue ad gratiam. 4. d. 26. q. 2. 3. 2m.

25 Ad matrimonium requiritur conſenſus expreſſus, per uerba, uel per nutus in mutis, uel per alia ſigna, uel quod non contradicat in deſponſatione. 4. d. 27. q. 1. ar. 2. q. 2. o. / Opuſ. 22. c°. 1.

26 Conſenſus expreſſus per uerba de futuro, non facit matrimonium. 4. d. 27. q. 1. ar. 2. q. 3. o. / q. 2. 1. c.

27 Copula carnalis cum conſenſu per uerba de futuro, facit matrimonium in foro eccleſiæ; non autem in foro conſcientiæ. 4. d. 28. 2. o. / Quol. 5. 15. o. * Bigamia. 3. 4.

28 Expreſſio per uerba de præſenti, ſine mutuo conſenſu interiori, non facit matrimonium. 4. d. 27. q. 1. ar. 2. q. 4. o. / L. prin°. / d. 28. 2. c. / d. 29. L. fi. * Iacob. 9. 10. 11.

29 Conſenſus ad tempus per uerba de præſenti, non facit matrimonium: quia conſenſus debet eſſe perpetuus formaliter, & non materialiter tantum. 4. d. 31. q. 1. 3. 4m.

30 Contrahens per uerba de præſenti cum una ſine copula, & poſt cum conſenſu, per uerba de præſenti contrahens cum alia, compellitur ab eccleſia redire ad primam. Sed ipſe potius debet pati excõmunicationem, uel debet fugere. 4. d. 27. q. 1. ar. 2. q. 4. 3m.

31 Conſenſus per uerba de præſenti, inter perſonas legitimas, licet in occulto, facit matrimonium: quia tantum hæc duo ſunt de eſſentia eius. 4. d. 28. 3. o. / L. / Quol. 5. 15. o.

32 Immo matrimonium in occulto ſiue clandeſtinum prohibetur. 4. d. 28. 3. c. Reſp°. Dubio. 856°. Du°. 856

33 Matrimonium clandeſtinum prohibetur: non quia ſit contra eſſentialia matrimonii; ſed quia cauſat multa mala. 4. d. 28. 3. c. / 3m. / 4m. / Opuſ. 65. c°. 8. * Illegitimus. 3.

34 Iuramentum additum conſenſui expreſſo per uerba de futuro, non facit matrimonium. 4. d. 28. 1. o. * Maria. 40. 41. 42. Raptus. 1. 4. Religio. 98. Sacramentum. 27. Sponſalia. 5. 3. 8. 10. Sponſus. 1. Votum. 18. 26.

35 Parentes iurantes, uel promittentes futura matrimonia pro filiis, iurant ſub conditione, ſi filiis placeat. Et tenentur inducere eos ad hoc ſine fraude. 4. d. 29. 4. 3m.

36 Qui coactus iurat aliquam ducere in uxorem, tenetur ad matrimonium ſecundum Auguſtinum & Ambroſium. 3. d. 39. ar. 3. q. 2. ḃ. 1.

37 Conſenſus faciens matrimonium, non eſt explicite in copulam carnalem, ſed implicite, ut effectus in cauſa. 4. d. 28. 4. o.

38 Conſenſus poteſt cogi per metum: non autem per uim. Et utrique tollit matrimonium, ſi metus cadat in conſtantem uirum, & non aliter. 3. d. 39. ar. 3. q. 2. c. / 2m. / 4. d. 29. o.

39 Immo nec per metum. 4. d. 29. 4. o. Reſpondeo Dubio. 857°. Du°. 857

40 Pater non poteſt cogere filium, ut conſentiat ad matrimonium per præceptum: ſed poteſt inducere cauſam rationabilem. Et tunc filius tenetur ad præceptum, ſicut ad cauſam. 22æ. q. 104. 5. c / 4. d. 29. 4. o.

41 Nullus tenetur conſentire in matrimonium, uel contrahere matrimonium; quia eſt in præcepto reſpectu communitatis tantum. 4. d. 26. quæſt. 1. 2. o. / Cont. 3. c°. 136.

42 Quælibet perſona libera, poteſt ſine conſenſu parentum, contrahere matrimonium, & intrare religionem. 22æ. q. 32. 8. 2m. / q. 104. 5. c. / 3ª. q. 68. 10. c. / 4. d. 28. 3. 1m. / d. 38. q. 1. ar. 2. q. 3. 2m. Agen.

43 Matrimonium fieri poteſt per nuntium, uel per procuratorem. Sed ſi pœniteat ante conſenſum alterius, non eſt matri-

eſt matrimonium, etiam in foro eccleſiæ ſi probetur. 4. diſtin.29.L.

44 Matrimonium ſecundum diuerſos ſtatus, inſtitutum eſt a le gentoræ, Moyſi. Chriſti, & a lege ciuili. 2.2ſ. quæſtion. 154. a.c./.q.3.m/.4. diſtinctio.2. quæſt 1. artic. 1. quæſtio.2.c./. diſtinct.26. quæſt.2.o./. diſtinct.34.1.4.m/.Cor.3.cap.o.183. *Accuſatio 13.

45 Matrimonium magis ſubiacet ſtatutis eccleſiæ, quàm alia ſacramenta, quia matrimonium non tantum eſt ſacramentum ſed etiam eſt contractus. 4. diſtinct.24.1.4.m/.d.36.ſ.c./. diſtinctio. 40. 4. 3.m * Iacob 0. Ioannes 9. Iſaach. 1. Iudæi 9.

46 Finis matrimonii duplex, ſcilicet finis principalis, id eſt, generatio & educatio prolis, & finis ſecundarius, ſcilicet mutuũ obſequium. 2.2ſ.q.154.2.c./.3.q.29.2.c./.4.d.26.q.1.ã.c./.d. 31.q.1.2.1.m/d 33.q.1.1.2.3.c./.q.2.o./.d.40.3.4.c./.3.3.c.o. 12.3./.1ſ.Cor.7.lec.1.prin.o.G. *Concubinatus 3.4. Decor. Illegitimus 3.

47 Chriſtus fuit finis & bonum matrimonii, quia ad hoc ſpecialiter ordinabatur illud matrimonium, ut Chriſtus ſuſciperetur & educaretur, non autem filii nati de adulterio, uel alii adoptiui.4.d.30.q.2.3.4.m.

48 Finis matrimonii duplex, ſcilicet finis per ſe, id eſt, generatio & uitatio fornicationis, & finis per accidens, id eſt, finis quem contrahens intendit. Primus ſemper eſt bonus, ſecundus autem poteſt eſſe bonus & malus. 4. diſtinct.30. quæſt.1. 3. o. *Innocentia 13. Sacramentum 148. Sponſalia 2. Vxor 1.

49 Finis matrimonii triplex, ſed proles, fides, & ſacramentum. Primus conuenit ei, inquantum eſt animalis, ſecundus inquantum eſt hominis, & tertius inquantum eſt fidelis. 4. diſtinctio. 33. quæſt. 1. c. c./.Con.4 cap.o.78./.1.ſ.Cor.7.lect.1. prin.o.l.&c.

50 Neoter coniugum tenetur immediate poſt contractum matrimonium, reddere debitum. Sed dantur duo menſes, ad deliberandum de religione, & ad præparandas nuptias, & ſi ne alam habeat coniugem. 4. diſtinct.27. quæſtio.1. artic.3. quæſt.2.2.m.

51 Matrimonium ante copulam carnalem, ſignificat coniunctionem Chriſti ad animam per gratiam, ſed poſt ſignificat unionem perſonalem. 4. diſtinctio.27. quæſt.1. artic.l.3. quæſt.2.3.m.

52 Actus matrimonii, poteſt eſſe ſine peccato, & meritorius. 2.ſ. q.34.2.1.m/.22ſ.q.153.2.o./.2.d.31.q.1.1.3.m/.qu.2.2.2.m/.3.
u.1.a.q.3.2ſ.u.q.1.2.m/.4.d.26.q.1.3.4.o./.d.34.q.2.1.o./.3.3.
c.o.12.6./.1.27.p.in.u/.Ma.q.4.1.17.m/.q.15.a.2.o./.1ſ.Cor.7.
lec.1. & A./.1ſ.The.4.lec.1.me.o.& /.He.13.lect.me.o.A. Hæreſis 155. *Abraham.3.4.5.26.

53 Immo actus matrimonii, ſemper eſt peccatum. 4. diſtinctio. 31. quæſtio. 2. 2. c. ſin. Reſpondeo Dubio 858. Matrimonium 53.

53 Actus matrimonii, ſemper eſt peccatum ſaltem ueniale, niſi excuſetur propter bonum prolis, uel fidei, intentum actu, uel habitu. 4. diſtinctio. 31. quæſtion. 2.2.o. * Affinitas 3. 9. Bigamia 0. Debitum 14. &cet. Delectatio 84. &cet.

54 Actus matrimonii excuſatur ne ſit malus, ſed bonus, propter tria bona, ſcilicet propter prolem, fidem, & ſacramentum. Et per tertium eſt actus ſanctus. 4. diſtinctio. 31. /.4. diſtinct. 26.q.1.4.m/.d.31.q.2.1.o./.3.4.cap.o.78./.1ſ.Corinth.7.lec. 1.6.A.&c.

55 Actus matrimonii propter uitandam in ſe fornicationem, eſt peccatum ueniale. Non autem in coniuge, quia excuſatur propter bonum fidei. 4. diſtinction. 31. quæſtion 2. 2.2.m. * Euchariſtia. 212. Fornicatio 5. &cet. Hæreſis 153.

56 Actus matrimonii cum prægnante, eſt peccatum ueniale, niſi timeretur abortus, quia matrix poſt impregnationem clauditur, & ut Auicenna dicit, ex delectatione mouetur & aperitur. 4.d.31.L. *Ieiunium 7.

57 Actus matrimonii propter ſanitatem, eſt peccatum, ſi ſiccus & baptizati propter eam. 4. diſtinction. 31. quæſtione. 2. 2. 4.m.

58 Actus matrimonii, eſt contra naturam dupliciter, ſcilicet uel extra uas debitum, et ſic ſemper eſt peccatum mortale. Vel contra ſitum naturalem. Et ſic (ut quidam dicunt) non ſemper eſt peccatum mortale, ſed eſt ſignum concupiſcentiæ mortalis. Sed eſt ſine peccato, quando aliter fieri non poteſt, propter indiſpoſitionem corporis. 4. diſt.31.L. 6. * Illegitimus 3.

59 Sponſa admittens ſponſum, credendo quòd ſit eſſe conſummatum matrimonium, excuſatur a peccato, ubi ſigna fraudis apparent. 4. diſtinction. 28. 2. 3.m * Innocentia 13. Luxuria 5. 9. Maleficium 1. 2. Mania 41. Nuptiæ. 0.

60 Sponſus cognoſcens ſponſam, & poſt contrahens matrimonium cum alia, non poteſt redire ad primam. Nec tenetur eam dotare ſecundum aliquos, ſi ſponſus ſit melioris conditionis, uel ſigna fraudis ſint euidentia, quia non uidetur decepta, ſed fingit ſe deceptam. 4. diſtinct. 28.2.4.m. * Ordo 102. Seruire 8.9. Sponſa 1. Sponſalia 7. Sponſus 2.

61 Immo compellitur ab eccleſia redire ad primam. 4. diſtinct. 27.q.1.ar.2.quæſtio.4. 3.m. Reſpondeo Dubio 859. * Verecundia 5. Du.m

62 Matrimonium non imprimit characterem, ſed conuenit cũ imprimentibus eum ratione inſeparabilitatis, & poteſtatis corporalis, non autem ſpiritualis. 4. diſtin. quæſt. 1. 3.5.m * Character 31. Effect.

63 Matrimonium impedit in multis perfectionem ſpiritualis uitæ. Opuſ. 18.c.o.8.

64 Actus noſtri, ſunt cauſa ſufficiens, ad inducendum proximum effectum matrimonii, ſcilicet obligationem, non autem in pænitentia. Ideo ad perfectionem ſacramenti pænitentiæ, oportet quòd interueniat actus ſacerdotis, non autem in matrimonio. 4. d. 28. 3. 2.m.

65 Spirituale matrimonium Chriſti, repræſentatur per matrimonium carnale, quo ad fœcunditatem, & per conſecrationem uirginum, quo ad incorruptionem. 4. d. 38.q.1.5.c./. d. 39.6.1.m.

66 In matrimonii ſacramentu, confertur gratia. 2.2ſ.q.100.2.6.m /.4. diſtin.2.q.1. artic.1. quæſt. 2.o./. diſtinct.26. quæſt.2.3.o./. 3.4.c.o.78.

67 Gratia quæ in matrimonio confertur, ut eſt ſacramentum, directe ordinatur ad reprimendum concupiſcentiam in actu eius. 4. diſtinctione 2. quæſtio.1. artic.1. quæſtione 2.3.m.

68 Matrimonium dat tria remedia contra concupiſcentias, ſcilicet reprimendo eas per gratiam, honeſtando eas per bona eius, & explendo actum eius. 4. diſtinct. 26. quæſtio. 2. 3. c. /. 4.m.

69 Immo remanet memoria delectationis, & inclinatio iterum experiendi. 4. diſtinct. 2. quæſtio.1. artic.1. quæſt. 2. c./. diſt. 49. quæſt. 5. artic. 3. quæſt. 1. 1.m/.3. c.o.136. 5.m Reſpondeo Dubio 860. Du.m. 860.m

70 Per matrimonium tollitur turpitudo culpæ, remanente turpitudine pœnæ. 2. diſtinct. 20. L./.4. diſtinctione. 26. quæſtio. 1.3.3.m/.4.m.

71 Matrimonium indiget bonis excuſantibus, quæ ſunt de ratione eius, quia caret iactura rationis, & tribulatione carnis. 4. diſtinction. 31. quæſtion. 1. 1. o. * Affinitas 0.

72 Bona quæ excuſant matrimonium, ſunt tantum tria, ſcilicet proles, fides, non quidem fides uirtus theologica, ſed fides pacti ſeruati, & ſacramentum, id eſt, inſeparabilitas. 4. d. 31. quæſt. 1. 2. o./. d. 33 q. 1. c./.3.4.cap.78./.1.ſ.Cor.7.lec. 1. prin. o. I.

73 Inter bona matrimonii, ſacramentum eſt principalius, id eſt, dignius, & eſſentialius ſecundum ſe, ſed in ſuis principiis, proles eſt eſſentialior, bonum, ſecundo fides, & tertio ſacramentum. 4. diſtin.31 quæſt. 1.3.o. * Baptiſmus 192. Mania 43.

74 In matrimonio ſunt plura impedimenta, quàm in aliis ſacramentis, quia eſt duorum, habet cauſam in nobis, & eſt de minoris bono. 4. diſtinctio. 34. 1. 4.m * Accuſatio, 13. cc. &cet. Impedimenta in communi.

75 Eccleſia tripliciter ſe habet ad matrimonium, ſcilicet ſtatuendo, puniendo, & iudicando. Primo impedit & dirimit, ſecundo tantum impedit, & tertium neutrum. Quo. 5.15.3.m

76 Quicquid impedit matrimonium in uno, impedit & in alio, quia matrimonium non poteſt claudicare. 4. d. 29. 2. 3. q. 2. o. * Adoptio 12. 13. Adulterium 4.7. Affinitas 7. &c.

77 Immo matrimonium claudicare poteſt. 4. d. 39. 5. 3.m Reſp. Dubio 861. Du.m. 861.m

78 Matrimonium claudicare poteſt, quo ad effectum, non autẽ quo ad uinculum, quia ſoluto utrinque matrimonio, quandoque unus licet contrahere, & non alter. 4. diſt. 33. 5. 3.m/. 1ſ. Cor. 7. le. 8. medio. D.

79 Nullum impedimentum ſequens matrimonium rite, contractum, poteſt dirimere matrimonium, ſed tantum impedimen-

pedimentum præcedens 4. diſtinction. 34. 1. 6^{m}. /. 5. c. /. diſtinction. 36. 3. c. /. diſtinction. 39. 3. b. 2. /. 1^{m}. /. diſtinction. 40. 4. 6^{m}. /. diſtinctio. 42. quæſtion. 1. 1. 2^{m}. /. Quol. 11. 10. c. /. Mat. 19. prin^{o}. D. vt. Conſanguinitas 10. 11. Diſpenſatio. 18. &c. Cognatio. 0.

80 Matrimonium contractum propter quamcumque cauſam finalem, non impeditur ex hoc, ſed tenet 4. diſtinction. 30. quæſt. 1. 3. o.

81 Non poteſt eſſe naturale impedimentum perpetuum in viro ad matrimonium, reſpectu vnius perſonæ, & non reſpectu alterius, ſed accidentale, vt abominatio mulieris 4. diſtinction. 34. 2. 5^{m}. /. 3. c. /. Quol. 11. 11. c. * Diuortiũ. 0. Fornicatio 5. &c. Ioannes 9. Ordo. 102. Raptus 1. 4. Sponſalia. 0. Votum 47. Vſura 98. 106.

82 Impedimenta quæ tantum impediunt matrimonium contrahendum, ſunt duo. ſ. prohibitio Eccleſiæ, & tempus feriarum. 4. diſtinction. 32. articu. 5. quæſtion. 4. o. /. diſtinction. 34. 1. o.

83 Impedimenta dirimentia matrimonium contractum, ſunt tredecim, quæ his verſibus continentur. Error, conditio, votum, cognatio, crimen, cultus, diſparitas, vis, ordo, ligamen, honeſtas. Si ſis affinis, ſi forte coire nequibis. Hæc ſocianda uetant, connubia iuncta retractant 4. d. 34. 1. o.

Conditio. 84. Conditio appoſita, non tollit libertatem matrimonii, quia conditio inhoneſta abiicitur, & conditio de bonis ſimpliciter, auget ei honeſtatem, & conditio de vtilibus, est promiſſio dotis 4. d. 27. q. 2. 1. 4^{m}.

85 Conditio autem eſt duplex, ſcilicet honeſta vel inhoneſta. Conditio honeſta eſt, vt cum dicitur, Accipiam te, ſi parentibus placeat. Conditio inhoneſta contingit dupliciter, ſcilicet vel quia eſt contraria bonis matrimonii, vt ſi dicat, Accipiam te, ſi venena ſterilitatis procures, vel non eſt contraria bonis matrimonii, vt ſi dicat, Accipiam te, ſi mea furtis conſentias 4. diſt. 27. quæſt. 2. 1. c. ſi.

86 Stante conditione de præſenti, honeſta, vel inhoneſta, ſtat matrimonium, niſi ſit contra bona eſſentialia eius, & ceſſante ceſſat. Similiter & conditione neceſſaria de futuro. Si autem ſit conditio contingens, non facit matrimonium, ſicut nec verba de futuro 4. diſtinction. 27. qu. 2. 1. c. /. 4^{m}. /. diſtinction. 28. 4. 3^{m}. /. diſtinction. 29. art. 3. quæſtion. 3. o. /. diſtinction, 30. quæſtio. 2. ar. 1. q. 2. 2^{m}. /. d. 51. q. 1. 3. o.

87 Conditio de pœna, non ſtat, quia matrimonium debet eſſe liberum. Nec poteſt exigi pœna ab eo, qui non vult complere matrimonium 4. diſtinction 27. quæ. 2. 1. 4^{m}.

Impotẽtia 88 Quælibet perpetua impotentia coeundi, dirimit matrimonium contractum, non autem impotentia temporalis 4. diſtinction. 34. 2. o. /. 4. 3^{m}. /. Quol. 11. 11. o. * Affinitas. 9.

89 Si impotentia eſt manifeſta, vt in eunuchis, ſtatim poteſt matrimonium ſeparari. Alias datur terminus ad conandum, & poſt iurant ſeptem propinqui, quòd credunt eos verum dicere, & tunc ſeparantur 4. diſtinctio. 34. L. prin^{o}. C.

90 Eccleſia dat triennium, ad experiendum efficaciter, ſi impedimentum impotentiæ ſit perpetuum 4. diſtinction. 34. 2. c. /. 2^{m}. /. 3. c. /. L. med^{o}. * Clauſtrum. Debitum. 14. &c.

91 Statur iuramento viri aſſerentis ſe cognouiſſe vxorem, niſi ipſa probet oppoſitum, per aſpectum ſui corporis. Non autem ſi vir neget, quia ſic daretur facultas mille viris, dimittendi vxores ſuas 4. diſtinctio. 34. L. me^{o}. D.

92 Frigiditas, & quælibet impotentia, & ſeruitus ignoratæ, impediunt matrimonium, non autem ſcitæ 4. diſt. 30. quæ. 1. 2. 6^{m}. /. diſt. 34. 2. 4^{m}. /. d. 36. 1. o. /. diſtinct. 39. 4. 3^{m}. /. Quol. 11. 11. o.

93 Frigiditas in muliere, non impedit matrimonium. Sed arctitudo eius impedit, cuius idem eſt iudicium ſicut & frigiditas in viro 4. diſtinction. 34. 2. 6^{m}. * Fractio 2. 3. Ieiunium. 7.

94 Calor perpetuo impediens coitum, & quilibet alius defectus naturalis, dirimit matrimonium. Et reducitur ad frigiditatem, quę magis & ſępius impedit 4. diſtinctio. 34. 2. 2^{m}.

95 Senes ſunt ſufficienter calidi ad coitum, non autem ad generationem. Ideo permittitur eis matrimonium, vt eſt in remedium, non autem vt eſt in officium naturæ 4. d. 34. 2. 3^{m}. /. Quol. 11. 11. ſi.

96 Maleficium eſt tantum ad unam perſonam, frigiditas vero ad omnes. Ideo frigiditas in uiro impedit contrahi matrimonium cum alia, non autem maleficium. Quol. 11. 11. c.

97 Immo etiam maleficium eſt reſpectu omnium. 4. d. 34. 3. o. /. L. ſi. Reſp. Dub^{o}. 862.

98 Maleficium eſt aliquando reſpectu unius perſonæ tantum, aliquando autem reſpectu omnium. Et maleficium perpetuum dirimit matrimonium, non autem maleficium temporale. 4. diſtinctio. 34. 3. o. /. L. fin. /. Quol. 11. 10. o. /. 11. c.

99 Sterilitas non impedit matrimonium, quia caret fine eius, ut eſt in officium naturæ, non autem ut eſt in remedium. 4. d. 34. L. 2^{m}. * Maleficium 1. &c.

100 Lepra non impedit matrimonium, nec actum eius primũ. Nec dirimit matrimonium: ſed dat aliqua grauamina quo ad actus eius ſecundos. 4. diſtin. 36. 1. 6^{m}. /. 1. Corint. 7. lec. 3. med^{o}. D.

101 Matrimonium non debet eſſe inter propinquos. 2. 2. quæſt. 154. 9. c. /. 4. diſtinct. 40. 3. o. /. d. 41. ar. 2. quæſt. 1. o. /. ar. 5. q. 1. o. /. 5. 3. c^{o}. 125.

102 Error, non quidem omnis, ſed perſonæ, uel conditionis, impedit matrimonium de iure naturali, & dirimit contractum. 4. diſtinctio. 30. quæſtion. 1. 1. 2. o. /. Quolib. 3. 17. c. Error.

103 Error infidelis de matrimonio, ſcilicet an ſit ſacramentum, uel licitum, non impedit matrimonium. 4. diſtinct. 30. quæſ. 1. 2. 2^{m}.

104 Error nobilitatis, uel dignitatis, non tollit matrimonium, niſi inquantum redundat in errorem perſonæ. 4. d. 30. q. 1. 2. 5^{m}. /. Quol. 3. 17. c. * Hæreſis 155. Infidelis. 5. Obligari 6. 7. Religio 52. 53. 54.

105 Furia, & defectus ætatis, reducuntur ad defectum erroris. 4. d. 34. 4. 4^{m}. / d. 36. 5. 5^{m}.

106 Furia præcedens matrimonium, impedit matrimonium, & dirimit, niſi furioſus habeat lucida interualla, quando contrahit, non autem furia ſequens. 4. diſtinction. 34. 4. o. /. L.

107 Carentes uſu rationis, ut pueri, & amentes, non poſſunt contrahere matrimonium. 4. diſtinct. 25. quæſt. 2. ar. 1. quæſt. 2. c. /. 2^{m}.

108 Defectus ætatis, ſcilicet ante pubertatem, quæ communiter eſt in maſcolo, anno quartodecimo, in femina uero in anno duodecimo, impedit matrimonium & dirimit. 2. 2. q. 189. 5. c. /. 3^{m}. /. 4^{m}. /. 4. d. 25. q. 2. ar. 1. q. 2. c. /. 2^{m}. /. d. 27. q. 2. 2. 3^{m}. /. diſt. 36. 5. o. /. Quo. 4. 23. 19^{m}.

109 Pueri poſſunt ſe citius matrimonio obligare, quàm religioni & aliis contractibus, quia ad matrimonium natura inclinat, & minus de ratione requirit. 4. d. 36. 5. 1^{m}. /. 2^{m}.

110 Seruitus ignorata, impedit & dirimit matrimonium, cũ perſona libera. 4. d. 30. q. 1. 2. o. /. d. 36. 1. o. Seruus.

111 Seruitus unius perſonæ, ignorata uel ſcita, non impedit matrimonium cum alia perſona ſerua. 4. diſtinction. 36. 1. 1^{m}.

112 Libertas ignorata uel ſcita, non impedit matrimonium. 4. d. 36. 1. 5^{m}.

113 Seruus poteſt contrahere matrimonium, & nouere continẽtiam, neſciente domino eius, uel contradicente, non autẽ religionem ingredi, uel ordinem ſuſcipere. 2. 2. q. 88. 8. 2^{m}. /. q. 104. 5. c. ſi. / 4. d. 36. 2. o.

114 Seruus contrahens matrimonium, uolente domino, debet prætermittere dominum, propter coniugem. Sed econuerſo ſi dominus noluit, tamen prudenter. 4. diſtinc. 36. 2. 3^{m}.

115 Seruus non debet uendi in regione longinqua, in grauamen ſui matrimonii, ſed dominus debet prohiberi. 4. diſtin. 36. 2. 4^{m}.

116 Sex crimina impediunt matrimonium contrahendum ſolum, ſcilicet inceſtus, uxoricidium, raptus alienæ ſponſæ, ſuſceptio proprii filii de fonte per dolum, interfectio presbyteri, & pœnitentia ſolennis. 2. 2. q. 154. 7. 3^{m}. /. 4. d. 35. L. /. d. 37. q. 2. 2. o. /. Quol. 5. 15. ſi. / Opuſ. 65. c^{o}. 8.

117 Inceſtuoſus cum conſanguinea uxoris ſuæ, poteſt reddere debitum, non autem poteſt exigere ſine peccato. Nec poteſt contrahere cum alia, poſt mortem uxoris, niſi diſpenſetur. Tamen ſi contrahat, tenet matrimonium, ſed peccat mortaliter. 5. d. 34. 5. o. /. L. ſi. /. Opuſ. 65. c^{o}. 8. Diſpenſatio. * Accuſatio 13. &c. Confeſſio 83. Legitimatio.

118 Tria

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118 Tria crimina dirimunt matrimonium contractum, ſcilicet coniux machinantia mortem viri cum effectu; datio fidei cum affectu, ſcilicet ſi vterque ſciebat impedimantum, & contractus ſecundi matrimonii, ſtante primo vero. Sed in ſecundo, & tertio, requiritur pollutio. 4.d.35.L./.d.37.q.2.a.2.o./.d 41.art.4.quæſt.3.2^{m}./.Quol.5.15.fi. * Raptus. 1.4. Vxor.1.

119 Contrahens matrimonium cum excommunicata, peccat, ſed matrimonium non dirimitur. 4.d.29.1.5^{m}.

120 Verum matrimonium eſt inter infideles, ſecundum quòd matrimonium eſt in officium naturæ, & ſecundum quòd eſt ſacramantum habitu, non autem actu. Ideo non eſt perfectum. 4.d.39.a o./.3.b.a./&c./.5.1^{m}.

121 Matrimonium infidelium, non eſt omnino firmum, niſi ratificetur per fidem Chriſti. 4. diſtinctio. 39. 5. 1^{m}./.6. c.

122 Matrimonium infidelium, in gradibus prohibitis tantum ab eccleſia, tenet, non autem in gradibus prohibitis a deo, quia ſubduntur ſtatutis dei, non autem ſtatutis ecclaſiæ. 4.diſtin. 39. 2. 3^{m}.

123 Diſparitas cultus diuerſorum infidelium, impedit matrimonium, ſi prohibentur aliquo iure poſitiuo, non autem alio iure. 4.diſt.39.2.3^{m}./.1.Cor.7.lectio.2.med^{o}. F./. lectio. 6. fi. A.

124 In lege ueteri, iudæi prohibebantur contrahere matrimonium cum chananeis, quia chananei debebant deleri, & iudæi erant proni, ad ritus, & mores eorum, propter conuerſationem cum eis. Sed cum aliis infidelibus, ubi non erat periculum, permittebantur, ſicut patet de Ioſeph, Moyſe, & Heſter. 1 2æ.quæſtion.105.4.6^{m}./.4.diſtin.39.1.1^{m}./. 2^{m}. * Aaron.1. Adulterium.6.7.Fornicatio.17.18.Iſaach 1.Iudæi.9. Sponſalia.8.

125 Infidelitas impedit nunc matrimonium contrahendum cũ fideli, & dirimit contractum ſi præcadit. 4.d.39.2 o./.3.1^{m}./.4 3^{m}./.1ª.Corinthior.7.lectio.2./.principio.k.&c./.lectio. 6. 6. A.

126 Fidelis contrahens cum hæretica baptizata, peccat, ſed matrimonium tenet. Cum fideli autem non baptizato, idest catechumeno, non tenet. 4.diſtinct.39.1.5^{m}./ L./.1ª.Cor.7. le. 3. fi. E.

127 Si blaſphema illa infidelis conuerteretur antequam uir aliud matrimonium contraheret, reddaretur ei uir ſuus. 4.d.39.5.2^{m}.

128 In primitiua eccleſia, licebat fideli, ſtare cum coniuge infideli, propter ſpem conuerſionis. Non autem nunc, propter metum ſubuerſionis. 4.d.39.3.2^{m}./.1ª.Cor.7.lect.3.fi.E. Fornicatio 17.Sponſalia.8.

129 Infidelis habens plures vxores, ſi baptizetur, debet ſtare cum prima tantum, etiam ſi ſit repudiata, ſi eſt conuerſa. 4. d. 39. 3.4^{m}./.5^{m}.

130 Fidelis recedens a coniuge infideli viuente contra fidem, poteſt contrahere matrimonium cum alia, non autem ſi velit cohabitare ſine iniuria. 4. diſtinction.39. 5. o./. 6. c./. L.fi.

131 Poteſt etiam ingredi religionem, uel ſumere ordines ſacros. Nec reſtituetur infideli ſi poſtea cõuertatur, dum prius præmoueatur. 4.d.39.5.4^{m}.

132 Conuerſus non debet emittere votum continentiæ, nec matrimonium contrahere, ſi ſit probabilis ſpes de conuerſione vxoris infidelis, ne difficilius conuertatur. 4. diſtinction. 39.5.4^{m}.

133 Matrimonium non ratificatum; ſoluitur per ſequens matrimonium, propter infidelitatem coniugis, non autem matrimonium ratificatum. 4. diſtinction. 39. 5. 1^{m}./. 6. n.

134 Soluto matrimonio priori, per ſequens matrimonium fidelis, indicitur infideli in pœnam, non poſſe contrahere, niſi conuertatur. 4.d.39.5.3^{m}.

135 Matrimonium de lege naturæ, eſt indiſſolubile. 2a 2æ.q.154.a.2.c./.4.d.33.q.2.a.2.o./.d.38.q.2.ar.5.q.2.c./.3.3.c^{o}.123./.Lª^{o}.4 c^{o}.78.fi.

136 Matrimonium ſoluitur dupliciter, ſ. quoad uinculum, & quoad actum. 4.d.39.6.c./.1ª.Cor.7.le.2.priu^{o}.I.

137 Matrimonium ratificatum, ſoluitur ſecundo modo, per luxuriam, & fornicationem, non autem primo modo, ſed tantum non ratificatum per primum. 4.diſtinction.39. 6.b. 2./.6.

138 Vir poteſt ſe ſeparare ad tempus ab uxore, propter alia crimina, quàm propter infidelitatem, uel fornicationem, ad caſtigationem eius. 4.d.39.6.c.fi./. 3^{m}./.5^{m}.

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139 Matrimonium ante carnalem copulam, eſt tantum ſpirituale vinculum, ideo ſoluitur per ingreſſum religionis quæ eſt mors ſpiritualis, qua moriens ſæculo, viuit deo. 4.diſt.27.q.1.articul.3.quæſtion.2.c./.quæſtion.3.o./.quæſtion.2.3.1^{m}./.diſtinction.31.quæſtion.1.3.3^{m}./.diſtin. 39. 4. 2^{m}. * Adulterium 7.

140 Non tamẽ intelligitur, mortuus ſæculo per religionis ingreſſum, ante profeſſionem, ſed poſt profeſſionẽ. 4.d.27.4.1. art. 3.q.3.2^{m}.

141 Raſuſcitatus redit ad poſſeſſiones, quia plene ſubduntur eius dominio. Non autem redit ad ſuum matrimonium, niſi de nouo contrahat. 4.d.38.L./.d.39.4.2^{m}./.Ro.7.le.1.me^{o}. I./.1ª Cor.7.lect.fi.me^{o}.D.&c./.He.11.le.7.fi.C. * Diſpenſatio.18.&c. Diuortium.0.

142 Matrimonium ſecundum, & tertium, & alia ſequentia, ſunt vera matrimonia, & licita, & ſacramenta. 4.d.28.L.prin^{o}./.d.42.quæſtion.3.3.o./.Ro.7.lect.1.me^{o}.I./.1ª.Cor.7.lectio. 8.fi.A. In communi.

143 Dionyſius nihil tractauit de matrimonio, nec de pœnitentia, nec de extrema unctione, quia non intendebat de ſacramentis tractare, ſed de actibus hierarchicis. 4.d.2.q.1.2.6^{m}./.diſtinction.14.quæſtion.1.articul.1.quæſtiun.1.4^{m}./. diſtin. 23.q.1.ar.1.quæſtiun.1.3^{m}. * Aarõ.2. Abraham. 3.4.5.26. Conſanguinitas. 10. 11. Sacramentum.43.46.87.153.148. Vicam.

144 Sicut in matrimonio carnali timet ſponſus, ne coniux corrumpatur carnaliter ab alio, ita & Apoſtolus in hoc matrimonio ſpirituali timet, ne corrumpantur ſenſus aliquorum ſpiritualiter, ſcilicet ſenſus cordis, uel ſenſus ſpirituales. 2ª. Corinth.11.lect.1.fi.D * Vſura.153.&c. Vuor.0. Zelus. 2.3.5.

¶ Matrix. Embrio.3. Matrimonium.56.

¶ Maturatio eſt ſpecies digeſtionis, ſcilicet naturalis, qua digeſtum ad ultimam perfectionem naturalem perducitur. 4.d.11.quæſtion.2.articul.3.quæſtiun.3.1^{m}./ 2^{m}. * Acerbum. Pueri.2. Quid.

¶ Matutinale. Vigilare.

1 ¶ MATVTINAE dicuntur de ſero in aliquibus eccleſiis, in diebus ſolennibus, Quolibet. 5. fin. * Angelus. 324. & cetera. Quando.

2 Matutinæ licite dicuntur de ſero, propter honeſtas cauſas, ſi cum & alia officia preuaniri poſſunt, non autem propter ſomnolentiam. Quol.5.fi. * Dæmon.20.Officium.11.Oratio.7.49.Tempos.44.

3 Immo non eſt ſimile, de præueniendo præceptum, & differendo, quia præceptum nullo modo quis tranſgredi debet ut præueniat. Sed ſi tranſgreſſus fuit differendo, debet illud quantum poteſt implere, in quocumque tempore. 4.diſtinct. 2. quæſtion. 1. articul. 3. 4^{m}. Reſpondeo Dubio. 863°. Du^{m}.862^{m}.

¶ Mauri. Error.11.

¶ Maxilla. Mandibula.

¶ Maximum per ſe, eſt cauſa aliorum, non autem per accidẽs. Po^{a}.q.3.6.8^{m}. Cauſa.

¶ Meatus. Cete.5.

¶ Mechanica. Ars.1.2.2. Circunſtantia.7. Feſtum. Officium.3. Operatio. 22. Præceptum. 40. & cætera. Sabbathum. 6. & cet.

¶ Mæchia. Luxuria.2. Præceptum.34.42.

¶ Mediate. Angelus.24.

1 ¶ MEDIATOR dei, & hominum, eſt ſolus Chriſtus principaliter, inſtrumentaliter autem ſunt prophetæ, & ſacerdotes vtriuſque teſtamenti, & angeli. Non autẽ ſpiritus ſanctus, nec dæmon. 3^{a}.quæſtion.26.1.o./.3.diſtinction.19.articul.5.quæſtiun.3.o./.Opuſcul 3.c^{o}.22./.Opuſ.60.c^{o}.18./. Gala.3. lect.7.fi. Quis.

2 Immo Chriſtus cum ſit deus, non eſt mediator dei, & hominum. 3.diſtinct.19.ar.5.queſt.2.o./. L.fi. Reſpondeo Dubio.864°. Du^{m}.864^{m}.

3 Chriſtus ſecundum quòd homo, eſt mediator dei, & hominum, & ſecundum quòd eſt perſona compoſita. Non autem ſecundum quòd deus. 3^{a}.quæſtion.26.2. o./. 3. diſtinction. 19.articul.5.quæſtion.2.o./ L.fi./.4.diſtinction.43.articul.2 quæſtion. 1.c./.diſtinction. 48. quæſtion. 1. 2. c./. Veritat. quæſtion. 29. 4. 9^{m}./. 3. 5^{m}./. 1ª. Timoth. 2. lectio. 2. fin./. 2ª. Timoth. lectio. 1. fi. * Balium. Intellectus. 116. Maria. 51. Sacerdos. 41. 42. Symonia. 31. 40.

¶ Medicamentum. Sacrificium.34.

¶ Medicatiua. Indulgentia.3.

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Differẽtia. 1 ¶ Medicina duplex, ſcilicet remouens morbum, & promouens ad perfectam ſanitatem. Prima conuenit infirmis, ſecundo vero ſanis. 3ª.q.80.4.2ᵐ./.4.d.9.ar.3.q.1.2ᵐ./.d.24.q.1.ar.3.q.1.3ᵐ.

2 Ars medicinæ, eſt practica, vtpote ordinata ad operationem. Ver. q.2.8.c./.Trin.q.5 1.4ᵐ.

Duᵐ.864ᵐ Immo eſt ſpeculatiua. Trin.qu.5.1. 5ᵐ. Reſpondeo Dubio. 864º.

2 Ars medicinæ duplex, ſcilicet ſpeculatiua, & practica. Veri. q.2.8.c.

3 Obiectum artis medicinæ, eſt ſanitas, quia nihil conſiderat, niſi in ordine ad eam. 2a2æ. quæſtion.1.1.c. * Ars. 18. Confeſſio.15. Conſolidatiuum. Delectatio. 59. 73. Aegritudo. 3. Fractio. 2. Ieiunium. 39. 40. 43. Indulgentia. 3.

4 Pro neceſſitate corporis, licet vti pretioſis medicinaliter. Sed in pertinentibus ad ſolam decentiam honeſtatis, debemus eſſe contenti ſimplicibus. 3ª.quæſtion.51.3ᵐ. Aegritudo.4. * Iuramentum.6. Oratio.52. Pœna.13.36.137.58.61. Pœnitentia.[illegible]. Phyſica.12.13. Temporale.3.

5 Medicinæ conſeruantes uſum, faciunt uidere. Potentia.qu. 3.7.c.

Peritus. 1 ¶ Medicus accipiens in curam, infirmitatem deſperatam, nulli facit iniuriam. 2a2æ.q.71.3.1ᵐ.

2 Sapientis medici eſt, a leuioribus medicinis incipere, & minus periculoſis. 4 diſtinction.18.quæſtion.2.articul.1.quæſtiun.3.c.

3 Dicitur ſapiẽs medicus, qui eſt certiſſimus in hiſquæ ſunt medicinæ, & ſimiliter ſapiens faber, & ſic de alijs, quia ſciẽtia per quam aliquis eſt idoneus ad docendum, poteſt aliquis ſcire per certitudinem ſe habere. Quol.3.9.c./. Iſa. 3. prinº.a.G.

4 Vnus medicus ab alio medico curatur, non quidem inquantum eſt medicus, ſed inquantum eſt infirmus. 4.d.17.q.3.ar.3.q.4.4ᵐ.ſi.

5 Sapiens medicus, permittit minorem morbum, vel procurat, vt curet, vel vitet maiorem. 1a2æ.q.102.3.3ᵐ./.2a2æ.q.162.6 3ᵐ./.4.d.58.q.2.ar.2.q.2.9ᵐ./.Veri.q.5 4.4ᵐ./.q.25.7.5ᵐ./.Ma quæſt.2.5.c./.Rom.8.lect.6.prinº.H./.2æ.Cor.12.lect.3 prinº.B.

6 Sapiens medicus dimittit aliquem morbum non curatum, qui non poſſit curari, ſine periculo maioris morbi. Veritat. q.25.7.5ᵐ.6. [illegible] 3. Dimittere. Malum. 22. Socrates 5.6.

7 Medicus procurat febrem, vt curet ſpaſmum. 2æ.Cor.12.le.3.prinº.B.

8 Medicus tenetur gratis curare pauperes, quando nec per ſe, nec per alios magis coniunctos, nec per eos qui magis poſſent, valent curari. 2a2æ.q.71.1.c.

9 Melior eſt medicus, qui efficaciori uia, ſanitatem inducit. Cæ.lect.8 ſi.

10 Subtiles medici, per pulſum deprehendunt interiores animæ paſſiones. 2.d.25.q.2.3.4ᵐ./.Opuſ.10.cº.38.ſi.

11 Medicus quadam coactione vtitur in preneticum, qui eius curam non vult recipere. Et huic ſimilatur correctio prælatorum, quæ habet vim coactiuam, non autem ſimpliciter correctio fraterna. 2a2æ.q.33.6.1ᵐ.

12 Medicus dum videt vrinam, non minus poteſt conſiderare regulas artis de coloribus vrinarum. Sed quando vnum duorum eſt ratio alterius, occupatio animæ circa vnum, nõ impedit vel remittit occupationẽ eius circa aliud. 4.d.44.q.2.ar.1.q.3.6ᵐ.

13 Medici iudicant aliquem eſſe inuidum, vel triſtem, vel laſciuum, vel aliquid huiuſmodi, quorum indicia frequenter uera ſunt, eo quod vt in pluribus, ratio paſſionibus ſuccumbit, & ab eis deducitur, quamuis non de neceſſitate, eo quod ratio imperium ſuper paſſiones habet. 2.d.15.q.1.a.3.4ᵐ./.Opuſc.10.cº.98.ſi. * Ingenuo.12.

¶ Medietas. Miſericordia. 3. Reſtitutio. 16. Vſura. 28. 208.

¶ Mediocre. Corpus.65. Loqui.3. Magnanimitas. 6. Magnificantia.9. Modeſtia.0. Tyrannus.3. Vinum.2.

¶ Mediolanenſis. Ambitius. 1.

¶ Meditatio. Auaritia.26. Amor.57. Apertio. 2. Charitas.91.144. Contemplatio 4.8.15. Deuotio 5.6.7. Laus.22. Lingua 1. Memoria 16.22. Miſſa.5. Numen.14. Officium 1. Oratio. 64. Saluari 8. Sapiẽtia 9. Speculatio. Vacare. Veritas 31. Virginitas. 5.

Differẽtia. 1 ¶ Medium rei triplex, ſcilicet ariſmetricum, geometricum, & muſicum. Virtut.quæſtion.1.13.7ᵐ. * Accidens. 26. 90.

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91.92.102. Accidentaliter 3. Actio 67.100. Actus 7. 19. 35. Adam.20.27. Adiectiuum.14.

2 Medium coniunctionis duplex, ſcilicet medium congruentiæ, & medium neceſſitatis, dupliciter, ſcilicet cauſando, & conſequendo. 3.diſtinct.1.quæſt.2.ar.1.q.1.c. * Admiſſio. Adoptio.17.

3 Medium in motu duplex, ſcilicet medium inter terminos eius, & medium inter mouens, & id quod mouetur. Verit. quæſtion.4.1.3ᵐ./.4ᵐ. * Aer.3.8.9.11. Agens.47.49.96. 101. Agere.29. Amor.8. Analogia 13. Angelus.24.86.91. 129.192.301.327.364.461.559.573. Anima. 14. 98. 100. 104.105.162.207.214.259. Animal.12. Appetitus. 58. 62. Appropriatio.15 Archangeli. Argumentum.1. Ars.3.18. Aſſumere.34.48.51.52. Attritio.1. Motus. 2

4 Motus ad medium, & ad vltimum, ſi ſletur in medio, differunt ſpecie. Si vero medium tranſitur, eſt vnus motus numero. Veritas.quæſtion.22.14.2ᵐ. * Auaritia.6. Audacia.16.

5 Medium actionis duplex, ſcilicet diſpoſitiue, & perfectiue. 3.d.12.q.2.1.3ᵐ. * Augmentum.23. Baptiſmus. 3. Bonitas. 59.60 150. Canonizatio. Charitas. 130. Cauſa. 21. 43. 60. Cælum.67.96. Cogitatiua.5.

6 Actio tranſiens, eſt realiter medium inter agens, & paſſum, non autem actio immanens, niſi ſecundum modum ſignificandi. 1ª.q.54.c.3ᵐ./.1.d.37.q.3.2.3ᵐ./. Veritat. q.8. 6. 1ᵐ./. Spiritu.4.6ᵐ. * Cognitio.24.36.41.47.49.&c.61.62. Color. 8. Concluſio.5. Conſequentia. 3. Conſernatio.8. Conſilium. 3.6. Contradictio.3. Contrarium.43. Cor.6. Coſta.7. Dæmõ. 100.101.107.108.109. Demonſtratio.4.13.&c. Determinatio.2. Deus.41.93.147.160.&c.196.201.205.213. 220. 290. 321.436.&c.446. Dies.6.8. Difficile.16. Dimidium. Diſpoſitio.17. Donum.36.

7 Medium inquantum vltimum, poteſt immediate operari, non autem vt medium 2.d.10.3.3ᵐ.

8 Inter habens & habitum, aliquando nihil eſt medium, aliquando tantum relatio, & aliquando aliquid per modum actionis, & paſſionis, non autem actio uel paſſio. Et ſic eſt ſpeciale prædicamentum, ſ. prædicamentum habitus. 1a2ᵃ.q. 49.1.c./.2ᵐ. * Effectus.18.

9 In priuatiue oppoſitis non eſt medium, niſi per hoc quod ſubiectum non eſt ſuſceptiuum habitus. 3.d.4.0.5.c. * Elementum.10.11. Eleemoſina.4. Eligere.1. Elle.15 38.84. Eſſentia.4. Æternitas.27. Euchariſtia.40.117.195. Phantaſia.3. Factum.4.5. Fides.84.91. Finis.120.130. Forma.29.74.89.143 Formatio. Fortuna.2. Generatio.62. Gloria. 11. Gratia.7. 132. Graue.5. Habilitas.1. Habitus.66. Homo.29. 33. Ieiunium.7. Hieruſalem.1. Ignis.16 Inferons.[illegible] 5. 6. &c. Intellectus.205.206.137.&c. Intelligentia. 2. Intentio. [illegible] Ius.18. Liber. 23. 23. Lignum. 2. Locut. 10. 12.

10 Inter habitum, & priuationem quæ eſt in vniuerſo & aliquid habitus relinquens, poteſt eſſe medium, ſicut priuationem ſubiectam, ſicut inter bonum, & malum eſt actus Indifferens. Non autem inter habitum, & priuationem quæ eſt in ſubiecto eſſe, nihil relinquens de habitu. 1a2æ.quæſtion.18.8.1ᵐ./. Quolib.7.9.c. [illegible] 2. Luna.6. Lux.23.24. Macula.7. Magnanimitas.5.26. Maria.53.67. Matrimonium.9. Mediate. Meritum.[illegible] Miraculum. Miſſio. 5. Motus.51. Naturale.11. Odium.4. Operatio.[illegible] 18. Oppoſitio. 3. Oratio.54. Ordo.47. 76. Ornatus [illegible] Paſſio. 14. Per. 4. 5. Phyſica. 12. Præceptum. 147. Primatio. 4. Proceſſio. 39. Prophetia. 39. 65. Propoſitio [illegible] Prouidentia. 38. 48. Prudentia. 53. 54. 60. Puritas.5.

11 Extremum ſemper prius natura coniungitur medio, quam alteri extremo, non autem ſemper prius tempore. 3. diſtinct. 2.quæſtion.2.articul.3.quæſtiun. 3.1ᵐ. * Quantitas. 28. Ratio.36.39.41. 46. Reatus.1. Redaplicatio. 5. Relatiuum 13.

12 Inter ſubſtantiam, & accidens quintum prædicabile, datur medium. Non autem vt accidens diuiditur contra ſubſtantiam. 1ª.quæſtion.76.4.4ᵐ./.quolibet.7.7.1.3ᵐ./.Spiritu.11.c./.4ᵐ./. 5ᵐ./. Anima. 9. 10ᵐ./. Quolibet.2.6.3ᵐ./.Opuſcul. 34./. Meta. 81. lectio. 12. principio. D. Accident.92.

13 De medio ſilogiſmi. Opuſcul.10.0. * Repreſentatio. 2. Rauelatio. 6. Rota. Sacramentum. 26. Samaria. Scientia. 24. 27. 25. 28. 30. 45. 46. 54. 98. Senſibile. 10. Senſualitas. 8. Significatio. 3. Solertia. 0. Succeſſio. 1.

14 Aliquid

14 Aliquid eſt in medio dupliciter.ſ.in publico, & vt intimũ. Pſal.21.ſi.ſi. *Tactus 11. &c. Tempus 13. Terra 1. Triſtitia.18.22.Vapor 2.Velox 3.Verbum 63.Veritas 32. Veſtigium 5.Viſibile 4.Viſio 20.

15 Deus eſt in medio, vel quia æqualiter ſe habet ad omnes, vel quia eſt in corde quod eſt in medio. Pſalm. 45. me°. d. prin°. *Vita 23.77. Viuere. 2. Vniuerſale. 9.Voluntas. 2. Chriſtus.211.

Virtutis communi. 16 Virtus nõ eſt medium, inter paſſiones ſecundum eſſentiã, ſed ſecundum effectum, quia conſtituit medium inter eas. 12æ.quæſt.59.1.1m./.2.diſt.27.1.5m./.3.diſt.23.quæſt.1.art. 3.quæſt.2.1m./.Virt.q.1.1.15m./.Eth.2.le.7.me°.c.&c./.Le. 11.prin°.

17 In paſſionibus accipitur medium, per hoc q attingitur recta ratio, in quo cõſiſtit ratio virtutis 12æ.q 17 1.1m./.3.2m. /.3.d.33.q.1.ar.3.q.1.c./.Virt.q.4.1.7m. *Accidentaliter 3. Amor 277.Appropriatio 15.Litigium 2.

18 Medium virtutis non conſiſtit in indiuiſibili, ſed habet aliquam latitudinem, in qua virtus ſaluatur 4.diſt.15. quæſt. 3.ar.1.q.2.1m./.Virt.q.1.11.16m./.13.16m./.18m. *Operatio. 18.40.

19 Medium virtutis, non eſt ſecundum æquidiſtantiam ab extremis 3.diſt.33.quæſt.1.ar.3. quæſt.1.2m /.4.diſt.15.qu.3. a.1.q 2.1m./.Virt.q 1.13.13m./.Eth.2.le.6.7.0.*Virt°. 6.&c. Vſura.28.284.

In ſpli. 20 Virtutes theologicę, habent medium per accidens, ideſt, ex parte noſtra, non autem per ſe, ideſt, reſpectu Dei 12æ.quæ. 64.4.co./.22æ.q.17.5.2m./.3.d. 33.q.1.ar.3.q.4.o./. Virt.q.1. 13.c./.1m/.19m./.q. 2.2.10m./.13m./.q.4.1.7m./. Ro.12.le.1. me°.K.

21 Qualibet virtus intellectualis, conſiſtit in medio, per conformitatem intellectus ad res, ſ.in vero, cuius exceſſus eſt affirmatio falſa. Defectus autem, eſt negatio falſa 12æ.q.24. 3.o./ 4.1m./.2m./.3.d.33.q 1 ar.3.q.3.o./.Virt.q.1.13 c./.5m. /.19m /.q 4.1.7m. *Abſtinentia 5.Accidentaliter 3. Aſtutia 1. Conſtantia 7.Euſtochia.1.

22 Virtus moralis reſpectu materiæ eſt medium, ſed reſpectu rationis, eſt extremum 12æ.q.64 1.1m./.3. d 33.q.1.art.3.q. 1.3m./ Virt.q.1.13.2m.3m /.4m./.13m *.Fides 84.151.Fortitudo 12.36.Ieiunium 6.23.Ira.9.

23 Medium virtutis moralis, attenditur ſecundum rationẽ rectam in omni circonſtantia, non autem ſecundum quantitatem abſolutam 12æ.quæſt.64. 1 2m./.3m./.22æ. quæſt.92. 2.c./. quæſt.104.2. 2m./.q.123.4.3m./.q.147.1.2m./.q 152.2. 2m./.qu.153.2.2m./.q.186 3 3m./.3a.q.46.6.2m./.3.d.9.q.1.a. 1.q.3.3m./.d.33.quæſt.1.ar.3. quæſt.1.4m/.4 d.15.q.3.ar.1. q.2.1m /.d.33.q.3.2.1m./.2m./.3. 3. c°.134.b./. 136.4m/. Ma. q.14.1.6m /.q.15.1.9m./.Virt.q 1.13.5m./.6m./.17m./. Opuſ. 19.c°.8 /.Eth.2.le.2.b.d./.Li°.4.le.6.me°.e./.le.8 me°.g./. le.11.prin°. *Liberalit 3. Manſuetudo 3. Obedientia 2. Pœnitentia 12.13. Prudentia 42. 53.54.60.Scientia 13.14. 25.26.45.50.98.Solertia.o.Spes 71. Veritas 49. Vindicatio 2.Virginitas 24.Virtus 262.

24 Virtus moralis conſiſtit in medio inter exceſſum, & defectũ 12æ.q.64.1.o./.4.1m./.2m.22æ.q.17.5 2m./.q.92.1.c./.3.diſt. 33.q.1.2.3.q.1.o./.Virt q.1.1.13m./.13.o./.q.2.2.10m./ 13m. /.q.4.1.7m./.Eth.2.le.7.me°.c.

Iuſtitiæ, 25 Omne medium virtutis, eſt medium rationis. Sed ſolius iuſtitiæ, medium eſt rei & rationis 12æ. q. 64.2.o./.22æ.q.58. 10.o./.q.61.2.1m./.3.d.33.q.1.ar.3.q.2.o./.4. d.14.q.1.ar.1. q.4.4m./.d.15.q.1.ar.1 .q.2.o /.Ma. q.1.3.1.c./. Virt. q.1.13. 7m./.11m /.12m./.13m./.17m./.Quol.6.10.c.

26 Eſſe medium ratione materiæ, conuenit iuſtitiæ, & ceteris virtutibus, nõ autem eſſe medium inter duo vitia, quia primum conuenit virtuti per ſe, ſecundum autem per accidens 2.d.27.1.5m./.3.diſt.33.q.1.ar.3.quæſt.1.ar.3.quæſt.1.5m./. Ma.q.13.1.4m./. Virt. quæ.1.13.13m. *Difficile 14.16. Fortuna.6.

27 Medium iuſtitiæ, eſt æqualitas, quam conſtituit iuſtitia inter aliquos 3a.q.85.3.2m.

28 Medium iuſtitiæ diſtributiuæ, ſumitur ſecundum proportionem geometricam, commutatiuę vero medium, ſumitur ſecundum proportionem ariſmeticam 22æ.quæſt.61.2.o /. 4.c.ſi./.2.d.27.3.c./. 3.d.33.q.1.ar.3.q.2.c./.Virt.quæſtio.1. 13.7m.

29 Medium vni extremo comparatum uidetur alterum, inquantum participat naturam utriuſque 1a.q.108.5.4m.

30 In extremis boni, vel mali intelligitur media 2.d.32.L.1.

Quale. 1 ¶ Mel eſt dulce, ſed inſit. Ideo prohibetur poni in ſacrificiis vete-ri legis, quia potius ſignificat ſuauitatem ſeculi, quam charitatis 4.diſt.1 3.quæſt.2.artic.1.q.2.4m *Apis.3.Euchariſtia 34.Fauus.Torcular.2.

2 Mel non offerebatur in ſacrificiis dei, quia offerebatur idolis, & ad excludendum omnem carnalem dulcedinem & voluptatem a ſacrificantibus deo 12æ.q.102.3.14m.

Humor. ¶ Melancolia, & humor abundans circa cerebrum, & circa cor turbans reminiſcentiam, memoria uero impeditur in nanis, & ſenibus, & pueris. Memo².le.8.o. *Delectatio 27.75.Elephas. 4. Energumenus. 2. Incontinentia. 3. Taurus.Veſpere.

Qualis. ¶ Melchi. Maria 5.

¶ Melchiſedech dr eſſe ſine patre, matre, genealogia, prin°, & fine, quia ſcriptura non ponit, licet habuerit, quia ipſe ſecundum Hebræos, fuit Sem primogenitus Noe, ut hebræi dicunt. 3a.q.22.6.3m./.He.7.le.1.prin°.A./.me°.B. *Abrahã 22.Euchariſtia 12.13.19.20.Hæreſis 144.Oblatio 17.Sacerdos 18.19.Sem.

Quid. 1 ¶ M e l i u s alio aliquid dicitur, quod minus proprie dicitur 22æ.quæſtio.174.2. 3m. * Abſtractio.11.Agens 107. Amor 29. 104. 107.213. Angelus. 32.53. Anima 89. Appropinquatio 2. Attentio 1. Baptiſmus 30. 191 220. Beneficium 22. Bonitas 98. 178. 179. Cauſa. 45.46. 87. &c. Compoſitio. 8. Commune. 4.13. 14 Crucefignatus. 2. Deus. 77. 384. 393. 415. &c. Doctrina. 9. Dubitatio.5. Electio. 32. 34. &c. Eleemoſyna. 24. 34. 35. Euchariſtia.192.

2 Plura bona, ſunt meliora paucioribus bonis, ſi ſunt eiuſdem rationis, aliter non oportet. Ma. quæſtion,16.1 13m. *Excedere. Excellentia. Finis. 100. Fortitudo. 22. Generatio.91. Gratia. 45. Hæreſis. 157. Imago. 30. Indulgentia 10. Inſtrumentum. 10. Intellectus. 99. 189. Interpretatio. 3. Iuramentum. 30. Iuſtitia. 61. Lex. 118, 150. Lombardia. Lumen. 8. 16. Maledicere. 1. Malitia. 7. Mandatum. 1. Matrimonium. 60. Miniſter.6.

3 Quilibet tenetur ad melius, ſecundum affectum, non autem ſecundum actum, quia nolens eſſe melior, non poteſt eſſe ſine contemptu.Mat.19. me° I./.Ro.12.le.1.me°.K.F. le.11Abdicatio *Miſſa.25.Mortuus.2.Mulier.3.Natiuitas 7.Nocere 5.6.Obedientia 24.25.Ordo 34.Paſſio 74. Peccatum 136. Pęna. 23. Perfectio. 84.&c.Permiſſio 2.Perſona. 17.36. Politia. 4. Profeſſio 2. 3. Redemptio. 2. Religio. 69. 99. &c. 106. Reuocare. Sabbathum. 14. Symbolum. 5. Siniſtrum. 3. Suffragia. 6. Satiſfactio. 2. Tactus. 10. Tarditas. 3. Tentare. 20. Theologia. 21. Turtur.1.

4 Quilibet tenetur præferre melius, minus bono in iudicando, non autem in appetendo, & operando. Veri quæſtio. 21. 8.9m. Vendere. 10. Virginitas .18. &c. Virtus. 120. &c. Vita. 67. Votum 8.71. 79.80.81.Vſura 212.287. Chriſtus 34.

¶ Melodia. Laus 13. &c.

¶ Membrana Cete 5.

1 ¶ M e m b r u m omne, & qualibet potentia animæ, operantur toti, & non ſibi ſoli 12æ. quæſtion. 17 5. 2m./. Rom. 12. le. 2. prin°. E. /. 1æ. Corin. 12. le. 3. prin°. E. &c. *Amor. 140. Anima. 121. 273. Animal. 36. Appetitus. 49. Aquila. 1. Articulus. 2. Baptiſmus. 142. 161. 180. &c.

2 Diuerſa membra, ſecundum ſe differunt ſpecie, non autem reſpectu totius. 4. diſtinction. 49. quæſtion. 4. 4.5m. *Benefacere, 2. Beneficium. 15. Bonitas. 194. Capitale. 1. Circunciſio. 9. 12. 24. Cor. 2. Corpus. 32. 72. 73.

3 Membrum aridum, poteſt participare actione ad extra, ut percutere, non autem actione ad intra, vt ſentire, 3. diſtinction. 15. quæſtion. 2. articul. 2. quæſtiunc. 2. c ſi./. 4. diſtinction. 5. quæſtion. 2. articul. 2. quæſtiũ. 1. 2m. *Damnatio. 36. Deformitas. Diuiſio. 20. Eccleſia. 2. Eleemoſyna. 14. 15. Eſſe. 46. Febris. 1. Feſtum. 9. Fomes. 7. 12. 13. Fortitudo. 7. Habitus. 57. 60.61. 62.Homo. 33. Imperare. 18. Infidelis. 13.Inteſtina. Ira 49.

4 Caput eſt membrum, habens virtutem influendi in alia membra, & recipit ab aliis membris nutrimentum, & alia obſequia. 3a. quæſtion. 8. 2. 6. 7. 8.c./.3.diſtinction.13.quæſtion.2.1.6m.

5 Membra hominis non applicantur operi, niſi de conſenſu rationis. 12æ. quæſtion. 74. 7. o. /. quæſtion. 77. 7. c. 6. *Iudas. 2. Liberum. 27. Lucia. Maria. 38. Miſſa. 13. Mutilatio. Oratio. 88. Ordo 98.

Me

6 Membra corporalia in ſacra ſcriptura ſæpe ſignificant interiores virtutes Pſal.31.me°.b. C./.Pſ.33.ſi.t./.Pſal.36.me°. n.prin°. * Paſſio. 50.61.71.77.Peccatum. 229. 196.316, Pollutio. 1. Fuer. 3. 9. Reſtitutio. 5. Reſurrectio 17.

7 Membra naturalia, & inſtrumenta artificialia in ſcripturis, ſignificat operationes, quarum ſunt principia 1a. q.3.t.3m. /.Veri q.22.10.2m./.Pſal.44.prin°.a.A. * Schiſma 6. Sponſa 7.Tactus 3.5.

8 Membra corporis naturalis, vel corporis myſtici, quadrupliciter attenduntur.ſ.ſm naturam,colligationem,formam, & influxum 3.d.13.q.2.ar.2.q.2.c. * Tertullianus.

9 Membra myſtica duplicia.ſ.membra Chriſti,& membra diaboli.Opuſ.58.c°.14.

10 Chriſtus non poteſt dici membrum eccleſiæ, quia recipit aliquid ab aliis membris, niſi ſecundum quòd deus eſt caput eccleſiæ 3.d.13.q.2.t.6m./.4.d.49.q.4.3.4m. * Timor. 35.Tremor 2.

11 Angeli non ſunt membra eccleſiæ, vt ſponſa Chriſti eſt, licet pertineant ad vnitatem eius 4.d.49.q.4.4.1m. * Viſura 244.Chriſtus 56.106.

12 Peccatores quantumcumque obſtinati,in hac vita,poſſunt fieri membra Chriſti. Ideo licet recipere ab eis beneficia, & econuerſo, ſed non contra charitatem 2.diſtinctio. 7.quæſt. 3.2.2m.

¶ Memento Præceptum 45.80.103.

¶ Memini.Mens 1.2.

¶ Memoratiuum.Memoria.o.Tarditas 3.

Differētia. 1 ¶ MEMORIA duplex.ſ.conſeruatiua ſpecierum tantum, alia cuius obiectum eſt præteritum vt præteritum. Prima eſt potentia partis cognoſcitiua,& eſt in parte intellectiua,ſecunda vero in parte ſenſitiua tantum 1a.q.77.8.4m./.q.79.6.o./. 1.diſt.3.quæ.4.1.4m./.2m./.3.diſt.26.quæ.1.5.4m./.4.diſt.14. quæ.1.ar 3.quæſt.1.4m./.diſt. 17.q. 2.at.1.quæ. 1.1m./.diſt. 44.q.3.ar.3.q.2.4m./.d.50.q.1.2.6m./.ḡ.2.c°.74.ſi./.Veri.qu. 10.1.0.

2 Memoria intellectiua eſt omnium temporum 3.d.26.q.1.5. 4./.4.d.17.q.3.ar.1. q.1.1m./.d.44.q.3.ar.3.q.2.4m./. Opuſc. 58.c°.2.q.2.Phantaſia 3. *Anima 307 Animal 39.54.69. Appropriatio 22 Aureola 25. Beatus 55.Cetus 1.Chirographum.Commemoratio.Cōfeſſio 40.Contritio 7.22.13.Delectatio 39.46.Deſcriptio.Euch a.143.Experiētia 2.Feſtū 5. 6.Fruitio 2.Habitus 50.51.

3 Memoria quæ eſt altera pars imaginis, non eſt præteritorū, quia abſtrahit ab omni tempore,cum ſit in intellectu,& nō in parte ſenſitiua 1a.q.79.6.2m./.Opuſ.72.q.13.

Du m.865 m 4 Immo memoria intellectiua reſpicit præterita.Veri q.10.2. o./. Opuſcul. 72. quæſtion. 13. Reſpondeo. Dubio. 865°.

5 Memoria ſenſitiua, eſt per ſe præteriti, ratione obiecti & actus,intellectiua vero,ratione actus tantum 1a.q. 79.6.2m. / 3.d.26.q.2.5.4m./.Veri.q.10.2.9m. *Imago 28.29.Inuidia 13.

6 Memoria intellectiua, non differt realiter ab intellectu poſſibili,ſed eſt habitualis retentio eius,cuius actus eſt intelligentia,quæ oritur ea memoria,ſicut actus ea habitu 1a.q°. 79.7.o./.q.93.7.3m./.ḡ.2.c°.74.ſi./.Veri q.7.3.3m./.q.10.3.o. Mens 1.2.*Ira 41.Iudæi 17.Melancolia.Memēto.Mamma. Memoratiuum.

Du m.866 m 7 Immo memoria,intelligentia, & voluntas,ſunt tres potentiæ diſtinctæ ab inuicem, quia memoria eſt virtus retētiua ſpecierum 1.d.3.qu.4.1.0./.Veri.quæſtio.7.3.3m. Reſpon°. Du°.866°.

8 Philoſophi non tractauerūt de memoria intellectiua, quia potentiam animæ, dicunt ſolum habens actum,quem memoria non habet,ſed retinere,eſt ei loco actus 1.d.3. quæſt. 4.1.3m.

9 Qualibet potentia animæ, tenet habitum,& obiectum eius inquantum ſeruatur in ea virtus memoriæ, vt prius in poſteriori, quia memoria immediate ſequitur eſſentiā animæ 1.d.3.q.4.1.5m.

10 Memoria ſenſitiua, eſt theſaurus ſpecierum intentionalium, ideſt, intentionum ſenſibilium, cum ſenſu acceptarum, cuius organum, eſt in extrema parte capitis. 1a. quæſtion. 78. 4. c./. 1. diſtinction. 3. quæſtion. 4. 1. 2m./. ḡ. 2. c°. 74./. Veri. quæſtion. 10. 2.c./.1m./.q.18.8.c./.Anima 13.c./.Memo a.le.3.

11 Motus memoriæ,eſt ab anima ad res,in aliis autem potentiis ſenſitiuis,eſt econuerſo.Anima 1.3.c.

12 Illud quod eſt in memoria,redit ad intelligentiam,non ita q eadem ſpecies numero,quæ eſt in memoria, poſtmodum fiat in intellectu, ſed per illum modum loquendi, quo phantaſmata dicuntur fieri in intellectu. Quolibet. 8. 4. 3m.

13 Ea quæ magna æſtimamus,magis memoriæ infigimus.12ſ.q. 47.1.3m.

14 Conſuetudo multum operatur ad bene memorandum. 12ſ.q.50. 3. 3m./. 22ſ. quæſtion. 49. 1. 2m./. quæſtion. 180. 3.4m.ſi.

15 Illud quod ſcribitur,nō de facili a memoria labitur, ſed ſuccurrit memoriæ.1a.quæſtion.24.1.c./.Hebræor.12. lectio.4. ſi. A.

16 Meditatio confirmat memoriam,ſecundum philoſophum. 12ſ. quæſtion. 51. 3.c./. 22ſ.quæſtion. 49. 1. 2m. Actus. 117.119.

17 Redacere debemus deum in memoriam, quantum ad quatuor,ſcilicet quantum ad mirabilia quę fecit, ad venerandum,quantum ad beneficia quę dedit, ad regratiandum, quantum ad tormenta quæ inſtruunt, ad compatiendum, & quantum ad præcepta quæ dedit,ad obſeruandum. Iſa. 43. ſi.

18 Memoria,& ira non ſunt in animalibus imperfectis. Meta. lect.1.prin°.c.1./.Senſu me°.c.H./.Memo a.lect.2.ſi.f. * Occidere.12.

19 Memoria in angelis poteſt poni,ut eſt in mente, non autē ut eſt in ſenſu.1a.q.54.5.2m. * Petrus.4.Piſcis.2.Porcoia.1 5.Præceptum.44.80.103.Prudentia.24.48.Raptus.27.Recolere.Recordari.

20 Memoria intellectiua,manet in anima ſeparata,non autem memoria ſenſitiua,ſed corrumpitur.1a.quæſtion.77.8.4m./ quæſtion.89.6.1m./.4 diſt.44.quæſt.3.art.3.quæſt.2. 4m./. d. 50.quæſt.1.2.6m./.Anima.19.16m. * Reminiſcentia.o.Scientia.25. 94. Senius. 9. 20. 29. Spes. 35. 49. Tarditas. 3. Temeritas. 3. Triſtitia. 14. Virginitas. 23. Virtus.59.

21 Memoria ſaluatoris ſi fuerit derelicta,tunc ſequitur triplex malum,ſcilicet amiſſio gratiæ diuinæ, ſubiectio poteſtatis diabolicæ,& magna deformitas culpæ. Opuſc.58. capit°.2. prin°.

22 Documenta quatuor,ad bene memorandum,ſcilicet ſimilitudines rerum aſſumere conuenientes, nec tamen omnino conſuetas,ordinata eas diſponere,ſolicitudinem circa eas apponere,& affectum adhibere, & eas frequenter meditari. 22ſ.q 49.1.2m./.Memo a.le.5-h.

23 Memoria hominum circa facta particularia,labilis eſt. 2ſ. Cor.lect.2.ſi.C.

¶ Memoriale.Euchariſtia.243.

¶ Menander. Paulus.22.

Differentia. 1 ¶ MENDACIUM dicitur tripliciter, ſcilicet materialiter id eſt dictum falſum,formaliter ideſt voluntas falſum enunciandi,& effectiue,ideſt voluntas decipiendi.22ſ.q.98.1.3m./.q. 110.1.o./.3.diſtinct.38.1.o. * Abraham.9. 10. Accuſatio.27.

2 Cupiditas fallendi,pertinet ad perfectionem mendacii,non autem ad ſpeciem eius.22ſ.quæſtion.110.1.c./.2m./.3.d.38. 1.5m.

3 Omne mendacium,eſt peccatum.22ſ.q.69 1.1.o./. quæſtio, 70.4.c./.quæſtion.110.3.o./.4.b./.quæſtion.111.4.c./. quæſtion.114.3.2m./.3.diſtinction.38.3.o./.Trinit.9.c./. Quol. 8.14.o./.Pſalm.5.me°.c. * Fallere 11. Falſitas.19.& c.Fucatio.

4 Peccatum mendacii, principaliter conſiſtit in intentione fallendi.3.diſtinction.38.1.2.c./. Quolib. 6. 17.c. * Furſum.3.

5 Iocus,comoditas,& damnum,accidunt mendacio inquantum huiuſmodi ſecundum gradus eius ratione boni, non autem inquantum eſt peccatum.3.diſtin.38.1.1m. * Iactantia.2. Idolatria.2.Ironia.9.

Diuiſio. 6 Mendacium ſecundum ſe,diuiditur tantum in duas ſpecies ſcilicet in iactantiam,& ironiam,ſecundum gradus autem eius ratione boni,diuiditur in pernicioſum,iocoſum,& officioſum,vel in octo gradus eius,ſcilicet quorum primus eſt in doctrina religionis. Secundum quod nulli prodeſt, & obeſt alicui. Tertium quod prodeſt uni,& alteri obeſt. Quartum quod fit ſola mentiendi,fallendique libidine. Quintum, quod fit placendi cupiditate. Sextum quod nulli obeſt, & prodeſt alicui ad conſeruandam pecuniam. Septimum quod nulli obeſt, & prodeſt alicui, ad uitandum mortem. Octauum quod nulli obeſt,& prodeſt alicui, ad uitandum immunditiam corporalem.22ſ.quæſtion.110.2.o./.3.diſtinction.38.2.5.o./.Opuſc.64.c°.15./.26./.Pſalm.5.me°.c. * Periurium.1.

Men-

Me

7 Mendacium officioſum habet plus de ratione mendacii, quã mendacium iocoſum, quia habet plus de aſſertione, ſed habet minus de malo. d. 38. 5. 3^{m}.

8 Mendacium eſt peccatum mortale tantum tripliciter, ſcilicet ſecundum ſe ideſt quando eſt contra charitatem dei uel proximi, ex intentione, & ratione ſcandali. 22æ. q. 69. 1. 2. o./ q. 70. 4. c./ q. 110. 4. o./. 3. d. 38. 4. o./. 4. d. 16. q. 4. ar. 1. q. 3. c./. Quol. 8. 14. o./. Quol. 9. 17 c. * Veritas. 55.

9 Mendacium, per ſe, directe, & formaliter, opponitur uirtuti, quæ dicitur veritas. 22æ. q. 110. 1. o./. 2. c.

Quis. 10 Dicens verum, credens ſe dicere falſum, dicit mendacium per ſe, & formaliter, non autem conuerſo, niſi per accidẽs, & materialiter. 22æ. q. 110. 1. o./. d. 38. 1. 4^{m}./. 4. d. 21. q. 2. 3. 4^{m}./. Quol. 6. 17. c. * Calumnia. o.

Du^{m}. 867^{m} Immo mentitur, ſed non dicit mendacium. 3. d. 38. 1. 1^{m}. Reſponden Dubio. 867°. * Credere 13.

11 Intendens ſignificare falſum nutibus, mendacium dicit. 22æ q. 110. 1. 2^{m}./. 3. d. 38. 1. 2^{m}./. Quol. 6. 17. c.

12 Mendacium verbo, vel facto uel nutibus, eſt æqualiter peccatum. 22æ. q. 111. 1. c./. 4^{m}./. Quol. 6. 17. c.

13 Mendacium non eſt ſemper in factis, ſicut in verbis, quando ſignificatur aliter quam res ſit, quia facta non ordinantur ſic ad ſignificandum, ſicut uoces. 3. d. 38. 3. 5^{m}./. Ver. q. 23 3. 2^{m}. * Dæmon 80. 110. Fictio. 1. 3. Iacob 2. Iuramentum 14. Miraculum 41. 44. Prælatio 25. Religio 46. 47. Simulatio. Teſtia. 7. &c.

14 Nullus debet dicere mendacium, ut ipſe uel alius euadat mortem, vel immunditiam corporalem. 22æ. q. 110. 3. 4^{m}./. q. 113. 1. 3^{m}./. 3. d. 38. L./. Ma. q. 15. 1. 5^{m}.

15 Si Iudas patriarcha, non ſeruaſſet promiſſum Thamar nurui eius, mendacium eius fuiſſet pernicioſum. 4. d. 33. q. 1. ar. 3. q. 1. 1^{m}. * Veritas. 55.

Excuſati. 16 Dicere falſum in diſputatione, non eſt mendacium, niſi aſſeratur. 3. d. 38. 5. 1^{m}. * Fictio 1. 3.

17 Nec mendacium, nec aliquid quod ex genere ſuo nõ eſt peccatum mortale, eſt perfectũ peccatum mortale, niſi ut contra uotum uotum, uel ratione ſcandali. 22æ. quæſtion. 69. 2. 2. o./. quæſtion. 70. 4. c./. quæſtion. 110. 4. 5^{m}./. 3. diſtinct. 38. 4. 4^{m}.

18 Si res uiſa, uel audita, recitetur non eodem modo, nec iiſdẽ verbis, non eſt mendacium, ut patet in euãgelio, & in aliis ſcripturis diuinis, in quibus nihil eſt falſum. 22æ. q. 110. 3. 1^{m}. * Obſtetrix. 2.

19 Non ſeruans promiſſum, propter ſuperuenient impedimentum, uel res mutata, excuſatur a mendacio, ut ſanctus Paulus. 22æ. q. 110. 3. 5^{m}./. Ro. 15. lect. 3. me^{o}. C. * Prælatio 22. Thamar.

20 In ſacra ſcriptura, aliqui laudantur dupliciter, ſcilicet ut exempla perfectæ virtutis, vt Abrahãm, & Iacob, & propter indolem virtutis, vt Iudith, & obſtetrices. Primi excuſantur a mendacio, quia figuraliter & prophetice loquuti ſunt non autem ſecundi, licet ve-è dixerint myſtice. 22æ. q. 110. 3. 3^{m}./. q. 111. 1. 2^{m}./. 2^{m}./. 3. d. 38. 3. 2^{m}./. 4^{m}./. Quol. 8. 6. 4. Iacob 2. Abraham. 9. 10. Iudith.

¶ Mendax. Abraham 9. 10. Credere 13. Iuramentum 14. Mendacium. o. Miraculum. 44.

Deſcriptio. ¶ Mendicitas duplex, ſcilicet contraria uoluntati, & uoluntaria. Prima eſt occaſio furti & periurii, non autem ſecunda, ideo Chriſtus elegit eam. 22æ. q. 187. 5. c./. 3. d. 40. 3. 1^{m}./. 3. 3. c^{o}. 133./. 135./. Quol. 7. 18. 5^{m}./. Opuſc. 17. c^{o}. 14./. 15./. 16./. Opuſc. 19. c^{o}. 7. Opuſc. 20. li^{o}. 4. c^{o}. 15. * Aleatus. Religio. 88. 89. Turpitudo. 2. Vſura. 46.

¶ Menia. Raab. 2.

Quid. 1 ¶ Mens dicitur a metiendo, uel a meminendo. 1^{a}. q. 79. 9. 4^{m}./. 1. d. 3. q. 5. c./. Veri. q. 10. 1. c. * Acceptere. 1. Accidia. 1. 2. 3. Actio. 16. 17. Adam. 14. Adoratio. 2. 3. Adultus. 1. 3. 4. Angelus. 329. 392. 478. 454. 904. Anima. 17. &c. 100. Antiquus. Appetitus. 89. Argumentum. 2. Artificialis. 6. Aſcenſus, Aureola. Baptiſmus. 192. 212. Beatitudo. 122. Beneficium 16. Charitas. 90. 91. Cœcitas. 1. 2. 3. Conceptio. 1. Contẽplatio. 4. Contractum. 16. &c.

2 Mens dicitur tripliciter, ſcilicet natura intellectiua, intellectus, & memoria. 1^{a}. q. 79. 1. 1^{m}./. 1. d. 3. q. 4. 1. c./. Veri. q. 10. 1. c. * Conuerſio. 8. 9. Cultus. 1. 2. &c. 12. &c. Damnatio. 18. Delectatio. 94. Dæmon. 82. 96. Deſtinatio. Deuotio. 1. &c. 10. &c. Deus. 159. 185. 196. &c. 208. Diſt. 12. Effectus. 7. Æternitas. 40. Euangelium. Euchariſtia. 244. 245. Exceſſus. 2. Extaſis. o. Exitum. 4. Forma. 138. 162. Fortitudo. 1. 27. 28. Gratia. 2. 1. 19. &c. 152. Gula. 3. 4. Habitudo. 2. Hymnus. Idea. 2. &c. 17. Ieiunium. 10. Illabi. Imago. 18. 23. &c. Impetuoſitas. Innocentia. 14. 15.

3 Mens in anima noſtra, dicit illud quod eſt altiſſimum, in virtute eius. Veri. q. 10. 1. c. ſi. * Intentio. 2. Ira. 20. Iudicium. 82. Iuramentum 24. Iuſtificatio. 5. 23. Laos. 17. 18. Lucerna. Lucia. Luxuria. 1. 16. 22. 24. Maria. 53. Memoria. 19. Mentale. Miſſa. 4. Miſſio. 25. Mulier. 6. 17. Mundus. 5. Numen. 36. Nubes. 3. Oblatio. 16. Oratio. 1. &c. 13. 21. 23. 29. 43. 45. 56. Organum. o. Paulus. 12.

4 Mens ut in ea eſt imago, nominat potentiam animæ, non autem eſſentiam animæ, niſi inquantum ab ea fluit talis potentia. Veri. q. 10. 1. o. * Pax 6. Peccatum 18. 195. 197. 397. Perſeuerantia 5. Præceptum. 45. &c. 111. &c. Prædeſtinatio. 2. Prælatio. 18. Præmium. 3. &c. Promulgatio. 1. Prophetia. 15. 16. 55. 89. Purgatio. 2. Quies. 6. Raptus. M. Ratio. 1. &c. Sabbathum. 2. Sacramentum. 49. Sanctificatio. 1. Sanctitas. 5. Sanctus 7. Sanitas. 8. 9. Sapientia. 22 &c. Scientia. 25. 94. Seruitus. 7. 16. Sexus. 3. Simonia. 1. 29. Sobrietas. 5. Somnus. 2. 3. Speculum. 4.

5 Notitia, & amor, dupliciter comparantur ad mentem, ſcilicet primo ut ad amantem, & cognoſcentem, ſecundo ut ad cognitam, & amatam. Et ſic excedunt mentem. Et diſſimiliter ſe habent ad cetera accidentia. Veri. q. 24. 4. 14^{m}. * Spiritus. 4. 5. Status. 1. Studium. 1. Teſtamentum 4. Vagatio. Verboſitas. Verbum. M. Virginitas. 4. &c. Virtus. 27. 56. 186. Viſus. 3. Vita. C. Vnctio. 15. Vniuerſale. 1. Voluntas. o. Vox. 12.

6 Aliquid inhærens menti rationali, eſt maius ea ſecundum quid, non autem ſimpliciter; ſed nihil ſubſiſtens præter deũ eſt maius ea. 1^{a}. q. 16. 6. 1^{m}.

7 Mens dolore abſorpta, conſolationis verba non recipit. Iob. 2. lect. 2. ſi.

¶ Menſa in ſacra ſcriptura triplex, ſcilicet menſa veteris legis, nouæ legis & patriæ cæleſtis. Pſal. 22. ſi. b. k. * Excommunicatio. 24. Sanctus. 8. Chriſtus. 197. Differentia.

¶ Menſis aprilis, eſt primus menſis apud iudæos. 4. d. 15. q. 3. ar. 3. q. 1. 4^{m}. Paſcha. 3. * Ieiunium. 20. Iuppiter. Luna. 4. Martyrii. Matrimonium. 50. Menſtruus. 7. Neomenia. Prædicatio. 21. Septimus. Seruitus. 10. Vſura. 128. 148. 214. Qualis.

1 ¶ Menstrvvs ſanguis, eſt in feminis, loco ſeminis. Et eſt propria materia corporis Chriſti, & aliorum, non autem ſemen feminæ. 3^{a} q. 31. 5. o./. 6. 3^{m}./. q. 32. 4. c./. q. 35. 3. 3^{m}./. 2. d. 18. q. 1. 1 2^{m}./. d. 30. L. me^{o}. k./. 3. d. 3. q. 5. 1. o./. d. 4. q. 2. 1. c./ 2^{m}./. Meta. 5. le. 3. prin^{o}. 2. A. * Anima. 352. Baſiliſcus. Semen. 1. 6. Quid.

2 Immo ex ſanguine menſtruo, non formatur conceptus. 3^{a}. q. 31. 5. 3^{m}. Reſp^{o}. Dubio. 868°. Du^{m} 868^{m}.

3 Sanguis menſtruus, quem feminæ per ſingulos menſes emittunt, habet impuritatem corruptionis, nec eſt materia fœtus ſed purgamentum eius. 3^{a}. q. 31. 5. 3^{m}.

4 Menſtruum non eſt ſanguis primo generatus ex cibis, ſed eſt reſiduum eius quod ab ultima digeſtione, nutritiua miniſtrat generatiuæ. 3^{a}. quæſtion. 31. 5. c./. 3. diſtinct. 3. quæſ. 5. 1. 5^{m}.

5 Menſtruum eſt potentia totum, ſecundum potentiam paſſiuam, ſicut ſemen viri eſt potentia totum, ſecundum potentiam actiuam. 3^{a}. quæſtion. 31. 5. 1^{m}./. 6. c./. 3. diſt. 3. quæſt. 5. 1. 4^{m}.

6 Menſtrua habent formam ſanguinis, propter indigeſtionẽ, ex defectu caloris. 3. d. 3. q. 5. 1. c.

7 Menſtrua in feminis incipiunt eodem tempore, quo ſemen in uiris, ſcilicet circa ortum pilorum, & aliorum ſignorum pubertatis. 3. d. 3. q. 5. 1. c.

1 ¶ Mensvra duplex, ſcilicet intrinſeca, & extrinſeca. Prima eſt in quolibet menſurato ſubiectiue, ſecunda vero in uno ſolo. 2. diſtinct. 2. q. 1. 2. 1^{m}./. Verit. quæſtion 1. 5. c. * Actiones. 27. 28. Actio. 94. 96. Actus. 161. 170. Addere 13. Alterdo. 1. Angelus. 195. &c. 238. Anima. 21. 24. Appetitus. 9. Beatitudo. 33. Bis Bonitas. 74. Campſoria. 2.

2 Menſura intrinſeca, eſt ſemper coæua menſurato, non autẽ menſura extrinſeca. Veritat. quæſtion 1. 5. c. * Charitas. 107. &c.

3 Menſura duplex, ſcilicet æquiparata menſurato per replicationem, & ratio cognoſcendi ipſum. 1^{a}. quæſtion. 3. 5. 2^{m}./. Opuſcul. 36. c^{o}. 3. * Cœlum. 73. 75. Commenſuratio. 4. Conceptio. 5. Contemptus. 1. 3. Corpus. 11. Creatio. 46. &c.

4 Menſura eſt illud, per quod cognoſcitur quantitas rei. Et eſt quid minimum, uel ſimpliciter, ut in numeris in quibus primo inuenitur, uel quo ad nos, ut in continuis, deinde primum in quolibet genere. 12æ. q. 90. 1. c./. 1. d. 8. q. 4. 2. 3^{m}./. Meta. 5. le. 8. me^{o}. c./. L^{o}. 10. li. 1. prin^{o}. 2./. Poſter^{m} lect. 36. ſi. h. * Dilectatio. 105. Dans. 37. 127. Difficile. 7. 8. Diuiſio. 3. Donum

num.24.Duratio.0. Eternitas. 7. 17. &c. Eucheriſtia. 279. Euum.3 10.Fieri.5.Incipere.2.

5 Non oportet,quòd omnis menſura ſit omnino infallibilis, & certa,ſed ut eſt poſſibile,in genere ſuo.12æ.q.91.3.3m./.q. 97.1.2m. * Indulgentia.17.Infinitum.7.Inſtans.2. 7. 8. 11. 27.Intellectus.201.279.280.285.Ira.67.

6 Omnis menſura,in ſuo genere,ſeipſa menſuratur, ſ. linea per lineam,& tempus per tempus. Pu².q.3.17.24m. Numer°. 5.6.18.Motus.6.50. * Lex.3.&c.62.154.155.160. Locus. 4. 15.&c.Lux.9.Meritum 8 Modus.1.5.

Dum.869m 7 Oppoſitum videtur dicere 1ª.q.66.4.5m./.2.d.3. L. priu°. a. d. 1.q.1.6.4m.Reſpon°. Dubio.869°.

8 Menſura debet eſſe homogenea.i.eiuſdem generis cum men ſurato.1ª.q.3.5.2m./.12æ.q.19.4.2m.

Dum.870m 9 Oppoſitum videtur dicere. Potentia. queſtion. 7. 4. 7m. Reſpondeo Dubio.870. * Peccatum.213.Pietas.16.

10 Menſura proxima proportionata měſurato,debet eſſe homo genea.i.eiuſdem generis,non autem in aliis.1ª.q.3. 5. 2m./. 12æ.q.19.4.2m. * Princeps.16. Propoſitio. 0. Prudentia. 54. Quando.2.Quantitas.22.Regula.0.

11 In quibuſcumque eſt diuerſa ratio cognoſcendi,oportet eſ-ſe diuerſas menſuras.1 d.19.q.2.1.2m. * Relatio.15.

12 Corporalia & ſpiritualia,inquantum conueniunt in per-manentia eſſendi,poſſunt habere eandem menſuram, ſcili-cet æuum.2.diſt.2.quæſt.1.2.2m./.q.2.1. c. * Reſtaurare.So-brietas.1.Temperantia.1.6.Temporale.2.Tempus.3.15.

Dum.871.13 Oppoſitum uidetur dicere.1ª.q.10.5.1m /.2.d.2.quæ.1.1.0./. Ma qu.16.4.19m./.Quol.5.7.c.b. Reſpondeo ſicut Dubio. 586°.

14 Ratio naturalis,& principia ei naturaliter indita,ſunt regu læ generales,& menſuræ omnium agendorum ab homine, non autem naturalium.12æ.q.91.3.2m./.Veri.q.1.2.c./.q.14. 4.c. * Tonus.5.6.18.24.Vendere.18.

Dum.872.15 Immo res ordinatur ad rationem naturalem,vt menſura ad menſuratum.12æ.q.64.3.c.Reſpondeo ſicut Dubio.221°.

16 Secundum menſuram,per quam æquale, & inæquale com muniter determinantur in rebus continuis, determinantur res,ſecundum quòd in vſum humanam ueniunt, ut triticū, uinum, oleum,& huiuſmodi.Opuſcul 73.c°.2.ſ.

17 Menſura & ponde a propria,pertinent ad quálibet patriã. Opuſc.eo.li°.2,c°.14. * Veritas.2.10.

18 Deus,& creatura,non habent eandem menſuram,quia non vniuocantur in aliquo,ſicut omnes motus.2.d.2.q.1. 1. 3m.

19 Magnitudo dei,non eſt terminabilis,nec menſurabilis a ſe, nec ab alio.1.diſtinction.19. quæſtion. 1. 2. 4m. * Virtus. 19.32.141.190.Vnitas.8.Vſura.23.24.25.63.74.77.148.192. 193.199.

20 Vnitas eſt menſura numerorum tantum : ideo continetur in genere determinato,ut principium.Non autē deus, quia eſt principium,& menſura omnium rerum in quolibet gene re.1.d.8.q.4.2.3m.

21 Ad hoc quòd aliqua menſurentur per aliquod unum, non requiritur quòd illud unum ſit cauſa omnium eorum, ſed quod ſit ſimplicius.1ª.q.10.6.4m.

22 Intellectus dei eſt menſura prima omnium rerum non men ſurata,res eſt menſura ſecunda menſurata. Sed intellectus noſter eſt menſuratus a rebus non menſurās.1ª.q. 21. 2. c./. 12æ.q.93.1.3m./.1.d.19.q.5.2.2m./.ꝗ.2.c°,1 e.2m./.Veri. q. 1. 2.8 10.c./.Potentia.q.7.10.5m./.Rom.3.le.1.m°.C./.Perihermenias.le.3.me°.b.H./.le.6.

Dum.873.23 Immo intellectus noſter eſt proxima operis regula, & men ſura. Veri.q.1.2.c./.q.14.4.c.Reſpondeo ſicut Dubio, 221°.

24 Cum dicitur deus menſurari ſua æternitate,accipitur ibi ra tio menſuræ,ſecundum apprehenſionem noſtram tantum. 1ª.q.10.2.3m.

¶ Menſale.Fortitudo.17.Oratio.1.31.52.79.

¶ Mentio.Dicere.6.Fornicatio.19.

Quis. 1 ¶ Mentiri, eſt concretum,& mendacium eſt abſtractū. Ideo dicens uerum contra opinionem eius, mentitur, ſed quod dicit,non eſt mendacium.3.d.38.1. 1m. * Accuſatio. 26.27.Confeſſio.4. Diuitiæ.1.9.Æqualitas.7.

Dum.874.2 Oppoſitum uidetur dicere.22æ.q.110.1.0./.3.d.38.1.4m. Re ſpondeo ſicut Dubio.867°. * Falſitas.19.Fides.8.22.23. 24. 28.Fucatio.Ironia.2.Iudich.Mendacium.0.

¶ Mercantia.Vſura.128.

¶ Mercatio. Auaritia. 9. Negotiatio. 0. Vſura. 128. 162.

Differētia ¶ Mercator.Mercatores ſperare poſſunt lucrum,ex mercatio-ne,quod non poſſunt dantes mutuo.Opuſcul.73.capitul.9. * Auaritia.9.Campſoria.11.&c.Negotiatio.0. Seruitus.10. Vendere.8.&c.Vſura.128.&c,179.199.210.&c.300.Vſura.8.&cet.

1 ¶ Mercenarius. Actus dicitur mercenarius,qui fit prop-ter mercedem,non autem qui eſt circa eam.3.d.26. quæſt.2. 2. 5m. Quid.

2 Facere aliquid propter temporale,facit actum mercenariū, non autem propter beatitudinem.3.diſt.26.q.2.1. 5m./. diſt. 29.4.c./.4.diſtinct.15.quæſtion.2. art. 3. quæſt. 3.2m /. 3m. Prælatio. 17. * Amor. 287. Merces. 0. Vſura. 145. 159.

1 ¶ Merces dicitur dupliciter,ſcilicet præmium finale,& um ne quo quis fit dignus laborando. 2æ. Timo. 5. lectio. 3. prin°.E. Differentia.

2 Bona temporalia,ſunt merces prædicatorum ſecundo mo-do,non autem primo modo.2æ. Timo. 5.lectio. 3. princi-pio. E.

3 Merces dicitur dupliciter,ſcilicet communiter, ideſt omne quod datur merito,& proprie,ideſt aliquid extra hæredita-tem, Primo modo prælatus poteſt, & debet intendere mer-cedem,ideſt beatitudinem,non autem ſecundo modo, ideſt temporalia, & quamuis merces proprie in bonum ſonare ui deatur,aliquando tamen communiter ſumitur pro quacum que retributione etiam in malis. 3.diſtin.26.quæſtion. 2. c. 5m./.diſtinct.29.4 c./.4.diſtinct 15.quæſtion.2.articul.3.q.3. 2m./.Ioann.10.lectio.3.medio.c.H.Ro.lectio.8.prin°. B. 1æ. Corinth.3.lectio.2.prin°. * Aduocatus.8. Amicitia. 35. Amor.59.

4 Merces eſt terminus operis.12æ.quæſtion.114.5.c./.3. diſtin. 18.2.c./.diſt.29.4.c. * Decimæ.25.29.Eleemoſyna.36.37. Hiſtrionatus. Mercimonia. Meritum. 1. Oblatio. 9. 10. Pœnitentia. 117. Prælatio. 13. 24. Præ-mium.0.

5 Merces eſt id quod recompenſatur pro retributione operis. Ideo reddere mercedem eſt actus iuſtitiæ, ſicut reddere pre tium rei emptæ.12æ.quæſtion.114.1.c./.3ª.quæſtion.49.6.c. /.3.diſt.18.2.c./.diſtin.29.4.c. * Recompenſatio. Vſura.89. 128.&c.

¶ Mercimonia. Campſoria. 11. 12. Tributum. 1. Vſura. 89. 128.&c.

1 Mercurius tero videtur, & eſt paruæ quantitatis.Iob.38.le.2 ſi.I. * Cælum.25.26.27. Planeta.

2 Mercurius ſcintillat.Cæ 2.lectio.12.me°.H.Planetæ.2. * Iu piter.

¶ Mere. Appetitus. 49.

1 Meretrix hoc facit in mundo ſecundum Auguſtinū,quod facit ſentina in mari,uel cloaca in palatio.Opuſc.20. libro. 4.capit.14 * Appetitus.18 Concubinatus.0.Datio 18 Debitum.19. Decimæ.25. Eleemoſina. 14.15. Fornicatio. 0. Lex.170. Qualis.

2 Terrena ciuitas,uſum ſcortorum,licitam turpitudinem fe-cit,ſecundum Auguſtinum.Opuſcul.20.lib.4.c°.14. * Lu xuria.13.14.

3 Meretrix debet permitti in ciuitate,quia ſecundum iura poſi tiuum,ſimplex fornicatio non prohibebatur.

Immo potius in pœnam,ſecundum antiquas leges, mulie-res lupanaribus tradendæ condemnabantur.4.d.33.q.1.ar.3 q.1.ar.2.

4 Immo præualente Chriſtiana religione,lex illa extirpata eſt 4.d.33.quæſtion.1.artic.3.quæſt.1.2m. Reſpondeo Dubio. 875°. Dum.875m.

5 Meretrix etiam nunc debet permitti,ideſt tolerari in ciuita-te,ut uitetur peius malum,ſ.ſodomia,adulterium,& huiuſ-modi,quia ſapientis legulatoris eſt,minores tranſgreſſiones permittere,ut maiores caueantur, & in regimine humano illi qui præſunt,recte aliqua mala tolerant, ne aliqua mala peiora incurrantur,quia ſecundum Auguſtinum,aufer me-retrices de rebus humanis, turbaueris omnia libidinibus. 22æ.q.10.11.3.2m./.22æ.q.11.11.c./.Opuſc.20.lib°.4.cap°.14 * Magdalena.1.Membrū.11.Mulier.21.Oblatio.9.10.Raab 2.Turpelucrum 1.

6 Meretrix poteſt ſibi retinere,quod ſibi datum eſt propter for nicationem. Sed ſi ſuperflue ad fraudem, uel dolum extor-ſiſſet,teneretur eidem reſtituere.22æ.q.62.5.2m.

¶ Mergulus,cuius natura eſt,ut ſub aquis diutius immoretur,ſignificat guloſos,qui ſe delitiis immergunt.12æ.q.102. 6.2m.ſi.I. Figura.

¶ Meridies. Accidia.12.Cælum.14.Terra.9.Ventus.1.2.5.

¶ Meritorium. Amor.65.130.194.

1 ¶ Meritum dicitur dupliciter,ſcilicet proprie,ideſt actio, cui iuſte debetur merces,& improprie,ſ.quælibet conditio, quæ facit aliquem dignum aliquo, ut ſpecies Priami meruit imperiū,quia digna imperio fuit.3.d.18.2.c./.4.d.15.q.1.2.3 q.4.c./. Differentia

q.4.c./.Veri.q.26.6.c./.Vir.q.1.1.2^{m}.* Benedictio.1. Certitudo 10. Dignitas.3 Emere.

2 Meritum duplex,ſcilicet congrui,& condigni.12ſ.q.114.6,o./2.d.27 3 c./.3.d 4.q.3.1.2^{m}./.6^{m}./.4.d.15.q.1.ar.3.q.4.c./ He.6.lect.3.me^{o}.A.* Gratia.142.&c. Prædeſtinatio.36.

3 Meritum triplex,ſcilicet congrui,condigni,& interpretatiui. 3.d.18.1.c.

4 Ad meritum,tria requiruntur,ſcilicet ſtatus viæ, dominiũ operis,& charitas.4.d.18.2.c./.d.30.5.c./.Veri.q.29.6.8.c.

Du^{o}.876^{m} 5 Immo ad meritum requiruntur tantum duo,ſcilicet gratia, & virtus.2.d.26.6.c.ñ.Reſpondeo Dubio.876°.

6 Aliquid cadit ſub meritum dupliciter,ſcilicet ſimpliciter, vt vltimus finis,& omne quod perducit ad eum, & ſecundum quid,ſcilicet temporalia.12ſ.q.114.10.c.

7 Vt aliquid cadat ſub merito,quatuor requiruntur, ſcilicet quód pertineat ad beatitudinem,non habeatur,non debeatur, & poſterius naturaliter.3.d.18.4.c.

8 Efficacia meriti,menſuratur ex tribus, ſcilicet ex charitate vel gratia,voluntate,& obiecto.1^{a}.q 95.4.c./.12ſ.q.19 8.o./ 2.c.29.4.c.

9 Actus humani habent rationem meriti ex duobus, ſcilicet principaliter ex ordinatione dei.ſecundario autem ex libero arbitrio.12ſ.q.114.4.6.c./.22ſ.q.2.9.c.

Quid. 10 Meritũ importat æqualitatẽ iuſtitiæ.3ª.q.49.6. c. * Actus. 125.137.

11 Meritum non poteſt eſſe ſine actu,quia requiritur quód faciat quod debet qui meretur.12ſ.q.71.5.1^{m}./.22ſ.qu. 79. 3. 4^{m}./.2.diſt.35.3.4^{m}/.3.d.25.q.2 artic.1.q.1.c/.Ma.q.2.1.3^{m}./ 22^{m}./.1.9^{m}./.Vir.q.1.1.2^{m}. * Debitum.7.

12 Meritum eſt actio,qua iuſtum eſt, vt agenti aliquid detur. 3^{a}.q.49.6.c./.3.d.18.1.4.5.c./.d.30.5.c./ 4. d. 15. quæſtion. 1.artic.3 q.4.o. * Facere.9.&c. Miraculum. 31. Neceſſitas.9.

13 Ratio meriti,poteſt ſumi ex duobus,ſcilicet ex habitu informante,& ex conditione actus præcipue,quæ eſt difficultas. 1.d.24.L.r. * Politia.4. Pollutio.3.

14 Meritum conſiſtit in hoc,quod homo contéptis creatis, inhæreat deo.Sed peccatum eſt econuerſo.22ſ.quæſtion.104. 3. o.

15 Habere oculum ad aliud quàm ad deum vt ad principalẽ finem,euacuat rationem meriti,non ſi ut ad medium. Et ſic oratio eſt meritoria.4.diſt.15.quæſt.4.artic.7.quæſtiũ.2. 2^{m}. Actus.150.

16 De neceſſitate meriti eſt certamen conatus ad aliquid ſupra ſe,non autem contra impugnantem,quia hoc non fuit in angelis.2.d.29.4 2^{m}.

17 Omne meritum eſt ſupra naturam, & omne demeritum eſt infra,& contra naturam.12ſ.q.71.2.o./.Veri.q.24. 10. 1^{m}./. Quol.5.2.o.

18 Poſſe peccare,non facit ad meritum, ſed ad manifeſtationẽ eius. Veri.q.24.9.5^{m}.

Du^{o}.877^{m} 19 Oppoſitum videtur dicere.4.d.17.q.1.ar.2.q.1.o. * Reſpondeo Dubio.877°.

20 Meritum non diminuitur propter obligationem obedientię, ſi prompte fiat,maximè apud deum,qui non ſolum exteriora opera,verum etiam interiorem voluntatem,videt. 22ſ.q.104.2.3^{m}./.Con.34°.c.58.

Quo. 21 Mereri aliquo,dicitur dupliciter,ſcilicet formaliter, ideſt actibus, & ut principio,ſcilicet habitibus.12ſ.q.55.1.3^{m}./.2. d.27.1.4^{m}./.3.d.23.q.1.ar.3.q.3.1^{m}./ 4.d.49.q.1.2.4.q.4.3^{m}./. q.5.1.3^{m}./.Veri.q.26.6.c./.Vir.q.art.1.2^{m}./.Quol.5.2.ſ. * Abraham.3.4.5.Actus.144.&c.

22 Meremur aliquo dupliciter,ſcilicet principaliter, ideſt actibus,& ſecundario,ideſt potentiis,habitibus, & obiectis,ut principiis actuum.Veri.q.26.6.c. * Ardere.Baptiſmus.160. 161.168.178 191.228.Certitudo.20.Circuncíſio.34.35.36. Deſcendere.8...

23 Naturalibus meremur.4.d.17.q.1.ar.2.q.1.o./.d.20. ar.1.q. 2.c. * Difficultas.14. Diuitiæ.7.Ebrietas.14.Elementum.27.

Du^{o}.878^{m} 24 Immo naturalibus relictis,poteſt demereri,non autem poteſt mereri.Quol.4.2.c./.Quol.6.6.4^{m}.Reſpondeo Dubio.878°.

25 Naturalibus meremur, & demeremur,vt principio, non autem formaliter.4.d.17.q.1.2.2.q.1.o./.d.20.2.1.q.1.c./. Quol. 5.2.c./.Quol.6.6.2^{m}. * Eleemoſyna.34.36.37.Emere.Aequalitas.8. Eucharistia.131.Eunuchus.Excæcatio.6.7. Facere. 9.

26 Habitibus non meremur nec demeremur, ſed actibus. 2. diſtinct.27.1.4^{m}./.diſt.1.q.2.1.2.21^{m}./.2.9^{m}./.5.8^{m}./.Vir.quæſt. 1.1.2^{m}.

Du^{o}.879^{m} 27 Oppoſitum videtur dicere.12ſ.q.55.4.3^{m}.Reſpondeo Dubio. 879°. * Fides.1.180,181,182.185.239. Gloria.

ria. 6.

28 Actus naturales,ſubiecti imperio voluntatis, ſunt meritorii, non autem determinati ad vnum, vt actus nutritiuę 2.diſtinctio.29.quæſtion.2.1.4^{m}./.Quol.4.21.o. * Humilitas 19.

29 Meritum ſemper in voluntate conſiſtit,ſicut in cauſa imperante,non autem ſemper vt in eliciente, nec vt in ſubiecto, quia aliquando elicitur ab aliis,potentiis.3.d.23.quæſtion. 2.ar 3.quæſt.1^{a}.3^{m}.

30 Intellectus eſt ſuſceptiuus culpæ, quia poteſt aliquis mereri vel demereri, per actum intellectus, inquantum eſt voluntarius.Ma.quæſt.4.2.13^{m}. * Ieiunium 47. Incarnatio 5.6. Indulgentia 10. 24. Infidelis 8. Ingratitudo 12. Indicium 63.

31 In actibus intellectus,& aliarum potentiarum animæ,non poteſt eſſe meritum, nec demeritum ſeu peccatum, niſi vt ſunt a voluntate imperati 2. diſtinction. 39. quæſtiun. 1.2. o /.3.diſtinction.23. quæſtion.2.articul.3. quæſtion.1.3^{m}./. 4^{m}./.Veri.quæſtiun.14.3.5.e.h./.quæſtiun.26.6.c. * Iuſtitia 48.

32 Actus virtutum intellectualium,dicuntur eſſe meritorii,vt imperantur a volũtate,ſine qua nullum eſt meritum. Vir. q.1.7.5^{m}.

33 Quælibet opera virtutum quarumlibet, ex hoc meritoria ſunt,quód fiunt ut obediatur deo 22ſ.q.104.3.c.

34 Non poteſt eſſe idem actus numero meritorius, & fruitiones beatæ 1^{a}.quæſtiun. 62. 4. c./. 5. 2^{m}. * Iuſtificatio. 23.27.36.

35 Oppoſitum videtur dicere 2.d.5.q.1.1.2.e./.Quol.8.o.Reſpon^{o}.ſicut Du^{o}.154°.Lex.67.111. Du^{m}.88n^{m}.

36 Timor pœnæ meretur, eſt meritoria per ſe, vt eſt in voluntate,per accidens autem, vt eſt paſſio. Veri.quæ 10.26. 6. 3^{m}.

37 Principium merendi,eſt ex parte animæ, ſed corpus eſt inſtrumentum actus meritorii 3^{a}.q.49.6.1^{m}. * Liber.16.Lucta.Ludus 4.

38 Corruptio corporis,materialiter facit ad meritum, per patientiam voluntariam. Veri q.24.9.6^{m}. * Maria 29. Martyrium 3.

39 Paſſionibus meremur, vt regulantur a ratione, & paſſionibus demeremur, inquantum ſunt contra rationem non autem ſecundum ſe. 12ſ. quæſtion. 24. 1. 3^{m}. /. 22ſ. quæſtion. 158. 2. 1^{m}./. 2. diſtinctiun. 36. 2. 5^{m}./. Veri quæſt.26.6.o /.Ma. q.3.9.15./.quæſt.10.1.1^{m}./.quæſtiun. 12. 2. 2^{m}.

40 Paſſio corporalis martyrum facit ad meritum præmii accidentalis, non autem ad meritum præmii eſſentialis, niſi inquantum eſt volita 3^{a}. quæ.48.1.1^{m}./. Veri quæſtion.26.6. 3^{m}. * Matrimonium 52. Mors 16.17. Murmur.o. Operatio 53.&c.Oratio.m.Paupertas 6.8.Poteſtas 15.Prædeſtinatio 35.36.Prædicare 5.Redemptio 4.Religio.47.Sacramentum 57.101.134.Saluari 4.Sepultura 7. Simonia 25.Tribulatio 22. Voluntas 74 Vſura 135.150.275. Vti 16. Christus.m.

41 Gratia eſt principium meritorii operis, mediãtibus virtutibus,ſicut eſſentia animæ, eſt principium operum vitæ,mediantibus potentiis eius 12ſ.quæſtion.114.2.2^{m}./.3^{a}.q. 49. 6.c. * Abraham 3.4. Adam 42. 8.4.85.Angel^{s}.m.Baptiſmus. 160.161. Gratia.

42 Gratia eſt principium merendi remotum, charitas vero eſt principium merendi proximum 3.diſtinctio.30.5.1^{m}. * Circuncíſio 43.&c.

43 Nullus poteſt ſibi mereri gratiam ex condigno, ſed ex congruo tantum 12ſ.quæſtion.114.5.o./.12ſ quæſtion.1.77.1. 3^{m}./.1^{a}.quæſtion.a.11.c./.2.diſtinctio.27.4.o./.5.3^{m}./.6.o./. 3.diſtinction.4.quæſtion.3.1.c./.3^{m}./ diſtinction.18.articu. 4.quæſtiun.1.c./.diſtinction.19.quæſtion.1.articul.1. quæſt.1 o./.5.3.c^{o}.149./159./.6./. Veri. quæſtion. 29 6.7.c./.1o.1o.le.4.in c^{o}.d./.Eph.1.le.3.me^{o}.K. Hæ.6.le.3.me^{o}.A. * Deus 198.Eleemoſyna 34.36.37.38.

44 Nullus purus homo, poteſt alteri primam gratiam mereri ex condigno,ſed tantum ex congruo 12ſ.quæſtion.114.6.o. /.7.2^{m}./.2. diſtinction.27. 6.o./.3.diſtinction. 19. articul. 5. quæſtion.2.5^{m}./.4.diſtinctio. 19. quæſtion.1. artic.2.quæſt. 1.c./.1^{m}./.quæſt.2.3./.4. diſt. 45.q.2.ar.1.q.1. c./.1ſ.Tim.4. le.2.ſi.H.

45 Exiſtens in gratia, meretur ex condigno vitam æternam ratione gratiæ,ſed tantum ex congruo ratione liberi arbitrii 12ſ.quæſt.114.3.o./.3^{a}.quæſtion.48.1.c./.2.diſtin.27.3.o./. 3.c./.3.d.4.q.3.2.1^{m}./.5^{m}./. Ro.4.le.1.me^{o}. D./.c^{o}.6.li./.c^{o}. 8.le.4.prin^{o}.A. * Eucha^{a}.131.

46 Homo quolibet actu meritorio, meretur augmentum gratię, ſed non ſtatim augetur. 1 2æ.q.114.8.o./2.d.27.5.o.

Du^m.881^m 47 Oppoſitum uidetur dicere, 2.diſt. 27.5.2^m. Reſpondeo Dubio.881°. * Fides.110.111.112.115.139.

48 Aliquis per bona opera poteſt alteri mereri augmentū gratia.4.d.20.ar.2.q.3.c.

49 Omnis actus informatus gratia, eſt meritorius. 2 2æ.q.2.9.c./2.d.24.L.1./3.d.18.5.c.* Gratia.16.20.58.155. 12æ. 139. 142.143. 157. 172. 177. Habitus. 47. Hæreſis. 70. 88. 140.141.

50 Non tantum actus charitatis, ſed & actus aliarum uirtutū, informati gratia, ſunt meritorii. Tamen oportet quòd reducantur in finem charitatis, actu uel habitu. 2.d.40.5.3^m./3.d.18.5.5^m. * Incarnari.5.6.Iuſtificatio. 23. Peccatum. 416. Pœnitentia.106.Prædeſtinatio.36.Propheteis. 46. Rapins. 15.Reputare.Reſiſtere.1. Seruus.3. Spes. 39. 40. Theologia.21.

51 Gratia non poteſt cadere ſub merito, quia eſt merendi principium. 3^a.quæſ.2.11.c. * Tribulatio.22. Virtus. 16. 242. 244.250.

Charitas. 52 Charitas non mereretur, ſi eſſet ſine gratia. Veritas. quęſtio. 27.2.4^m./5.5^m. Gratia.8. * Actio.16.17 Adam.42.84.85.

53 Efficacia, & radix merendi, eſt ex charitate. Sed ſingulę uirtutes, merentur præmia ſingula. 1 2æ.q.114.4.o./2 2æ.q.182. 2.c./3.d.18.5.2^m/.5^m/.d.24.ar.1.q.3.c./.d.30.5.o/.d.35 q.1 ar. 4.q.2.c./.4.d.9.ar.5.q.1.c.fi /.d.15.q.4.ar.7.q.2.c./.2^m./.d.20.ar 2.q.1.o./.d.49.q.1.ar.4.q.4.o./.q.5.1.c./.3^m./.Veri.q.16. 6.8^m./.Po^a.q.6.9.c./.Matth.12.me^o.b.A./.Ro.8.le.5.prio^o./He.6.le.3.me^o.b /.c^o.12.lect.fi.6.H. Charitas.9.inf. vt Oratio.17. * Amor.32.33.65.130.

54 Radix merendi præmium eſſentiale, eſt charitas, difficultas autem eſt radix, reſpectu præmii accidentalis. 1^a.q.95. 4. c./.2 2æ.q.182 2.1^m./.4.d.20.ar.2.q.3.o./.d.26.qu.1. 4. 1^m./.4^m./.Virt.q.5.3.ti./.Roman.8.lectio.5.prin^o./.1æ.Cor.3.lectio.2.prin^o.A.

55 Præmium reſpondens merito charitatis, quantumcumque paruæ, eſt maius præmio reſpondente actui, ratione ſui generis.4.d.49.q.5.1.5^m.

56 Aliæ uirtutes ſine charitate merentur ex congruo præmia, ſaltem temporalia. Po^a.quæſtio.6. 9.c. * Beatitudo.19.107. 108.129.

57 Nullius virtutis actus, eſt meritorius, niſi ſit informatus charitate. 1 2æ.q.114.4.3^m./.2 2æ.q.2.9.1^m./.q.83.13.15.c/.q.124 2.2^m./.2.d.24.q.1.4.3^m./.4^m./.d.40.5.c./.2^m./.3.d.18.2.c./.d.30.5.3^m./.4.d.15.q.1.ar.3.q.4.o./.q.4.ar.7.q.2.o./.Veri.q.26. 6.c./.Vir.q.1.10.4^m./.q.2.3.2^m./.3^m./.9^m./.1æ.Cor. 2. lect. 2. me^o.G./.1æ.Tim. 4.lect.2.me^o.E./.He.6.le.3.me^o.B. * Beatus.34.Charitas.88.139.Cōmunicatio.6. Cōcupiſcētia. 19. Confeſſio.52.Contritio.13.Conuerſio.1.

Du^m.882^m 58 Immo nec omnis actus informatus charitate. 2 2æ.q. 132. 3.1^m.Reſpon^o.Dubio.882°. * Deſcendere.Gloria.6.

59 Non omnis actus uoluntatis informatæ a charitate, eſt meritorius, ut peccata uenialia, ſed tantum qui fiunt ex charitate. 2 2æ.q.132.3.1^m./.Ma.q.2.5.7^m./.Vir.q.2.6.12^m. * Incorporari.1.Matrimonium.52.Miraculum. 31.

60 In habentibus charitatem, omnis actus eſt meritorius, uel demeritorius, poteſt tamen eſſe indifferens, non habenti gratiam. 2.d.40.5.o./.Ma.q.2.5.7^m.vt Oratio.17.&c. * Pœnitētia.106.126.Raptus.15.Reſiſtere.1. Satisfactio.13.29.

61 Meritum vitæ æternæ, primo pertinet ad charitatem, ſecundo ad alias virtutes, ſecundum quòd actus earum imperantur a charitate. 1 2æ.q.57.1.c./.2^m./.q.114.4.o./.3.d.30.5.o./Veri.q.14.5.5^m./.1æ.Cor.2.lect.2.me^o.G./.2æ. Tim. 4.lect.2.me^o.E.

62 Quilibet actus charitatis, meretur uitam æternam, & augmentum charitatis. 1^a.q.62.5.c./.1 2æ.q.114.7. 3^m./. 8. 3^m./.2 2æ.quæſt.24.6.c./.1^m./ 1.d.17.q.2.3.2^m./.3.d.31. quæſtion. 2.1.2^m. * Virtus.16.101.197.250.262. Vita.35.&cetera. Vnctio.19.

63 Vnus poteſt ex charitate pro alio mereri, quo ad dimiſſionē pœnæ.4.d.20.ar.2.q.3.3^m. * Vnio.9.

64 Non habendo charitatem, non meremur pœnam, quia ex carentia habituum non meremur nec demeremur, ſed ex ponendo obſtaculum, ſcilicet omittendo, uel committendo. Ma.q.2 5.8^m.

Cōparatio 65 Nobilius eſt, habere aliquid ex merito, quam ſine merito. Et dignitas merendi maior eſt, quam gloria corporis. 3^a. q6.19.3.c./.3.d.20.ar.1.q.2.c. * Abraham.3.4.5.20. Adam. 84. 85.Amor.32.33.65.130.

66 Meritum condigni innititur iuſtitiæ, ſed meritum congrui, ſoli miſericordiæ. He.6.le.3.fi.

67 Meritum proprie dicitur reſpectu bonorum æternorum, & demeritum reſpectu malorum æternorum. 3.d.18.2.c.

68 Opus meritorium differt ab opere non meritorio, in quale agere, non autem in quid agere. Veri.q.24.1.2^m.

69 Non oportet eſſe maius meritum, ubi eſt maius certamen, ſed ubi eſt magis legitimum. 2.d.29.4.2^m.

70 Quanto magis eſt arduum opus, tanto eſt magis meritoriū ratione bonitatis, non autem ratione difficultatis, niſi per accidens ratione maioris conatus uel attentionis. 2 2æ.q.27. 8.3^m./.2.d.29.4.c./.3.d.30.3.3^m./.5.4^m./.Veri.q. 26.6.22^m./.Virt.q.2.8.17^m. * Angelus.257.530.&c.Apoſtolus.2.3. 4. 5. Concupiſcentia.19. Debitum.3.7.

71 Meritum martyris etiam minimi, eſt maius ſecundum genus operis, merito cuiuſcumque confeſſoris, non autem eſſentialiter. 4.diſtinct.49.quæſt.5.art.3.q.2.3^m./.artic.5.quæ.3.c./.Veri.quæſt.26.6.8^m./.He.11.le.8.prin^o.G./. capit^o.12. lect.1.fi.

72 Non omnia merita, vel demerita ſunt æqualia. Ʒ.3.c^a.139./. He.8.le.3.me^o.F.

73 Meritum eſt æquale præmio vitæ æternę, æqualitate quantitatis. 1 2æ.q.114.5.o./.Ro.8.lect.4.prin^o.A.

74 Immo eſt æquale ęqualitate proportionis tantum. 2.d.27.3.o./.3.diſtin.18.2.c. Reſpondeo Dubio.883°. * Difficile. 4.5.16. Du^m.883^m.

75 Eſt æquale æqualitate quantitatis, inquantum eſt ex gratia dei, & uirtute Spiritusſancti. Nam gratiā Spiritusſancti quā in pręſenti habemus, & ſi non ſit æqualis gloriæ in actu, eſt tamē æqualis in uirtute, ſed ex parte noſtri eſt æquale, ęqualitate proportionis, vt acceptatum a Deo. 1 2æ.q. 114. 3. 3^m./. 3.diſtin.1.2.5^m./.4.diſtin.14.quęſt.1.art.4.q.1.1^m. * Æqualitas.8.

76 Quantitas meriti, poteſt attendi ex duobus, ſ. ex difficultate, & bonitate operis, & ex uoluntate, & charitate operātis. 1^a.q.95.4.c /.3.d.24.ar.3.q.3.c.

77 Quanto maiori charitate, & gratia, actus eſt informatus, tanto eſt magis meritorius. 2.d.29.4.c.

78 Actus eſt magis meritorius dupliciter, ſcilicet ex genere operis, ideſt ab excellentiori virtute, & ex maiori charitate. Q.2. 6.11.c. * Fides.110.&c.115.139.Gratia.18.75.121.Iudiciū 71.Lex.67.111.Ludus.4.Miraculum.31 Politia.4.

79 Labor minor eſt magis meritorius quam labor maior tripliciter, ſ. uel ratione maioris charitatis, uel ratione nobilioris operis, uel ratione magis difficilis operis. 1æ.Cor.3.le.2.pri^o. A.&c. * Prædicator.4.

80 Voluntas cum opere, magis meretur vel demeretur accidentaliter, quam uoluntas ſola, non autem eſſentialiter, niſi ratione triplicis inęqualitatis, ſcilicet numeri, continuationis motus, & intenſionis. 1 2æ.quæſtion.20.4.o./.2.diſtin.40. 3. o./.4.d.17.q.3.ar.5.q.2.2^m./.L.prin^o /.diſt 49.q.5.ar. 3.q.2. 2^m./. Ma.quæſtion.2.2.8^m. Præmium.6. * Propheta.75.

81 Actus intenſior paruę charitatis, eſt magis meritorius præmii accidentalis, quàm actus remiſſus magnę charitatis. Sed reſpectu præmii eſſentialis, eſt econuerſo. 3.d.30.5.5^m./. Veri.quęſtion.12.13.c./.Matth.12.me^o.b.B./.He.11.lectio. 8. prin^o.G.

82 Qui ex charitate pro alio meretur, ſaltem merito congrui, magis ſibi meretur. 4.d.20.articul.2.quęſtion.3. 3^m. * Reputare.

83 Aliquis ſeruans tantum præcepta, magis meretur, quàm alius ſeruans præcepta, & conſilia, ratione maioris charitatis, licet communiter ſit econuerſo. Sed ex genere operis, eſt ſemper econuerſo. 4.diſtinction. 49.q.5.1.2^m. * Sacramentū. 103.Timor.53.

84 Faciens bonum opus ex obedientia, magis meretur ex genere operis, quàm faciens ad dictum fratris, licet poſſit eſſe ecōuerſo, ratione maioris charitatis. Quol. 6. 11. o. * Virtus.262.Vita.60. 63. &cetera. Voluntarium. 20. Voluntas.53.

85 Natura comparatur ad principium merendi, ſcilicet ad charitatem, ſicut materia ad formam. Fides autem, ut diſpoſitio eius. Ideo actus utriuſque non eſt meritorius, niſi cum charitate. 2 2æ.q.2.9.1^m./.3.d.30.3.5^m./.4.1^m./Veri.q.29.6.c. * Votum.21.22.

Præmiū 86 Idem poteſt eſſe meritum, & præmium, ſed non ſecundum idem, & reſpectu eiuſdem. 3.d.18.2.2^m. * Auctoritas.2. Beatitudo.78.

Opponitur uidetur dicere. 1^a.quęſt.62.4. c./. 5. 2^m. Reſpondeo Dubio.884°. * Deus.198.Difficile. 16. Ebrietas.14. Du^m.884^m

87 Meritum, & præmium proprie debentur toti, non autē parti. 4.d.44.q.1.ar.1.q.3.3^m./.ar.2.q.1.3^m.

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88 Meritum eſt cauſa præmii. Veri.q.29.6.c. *Eleemoſyna 34. 36.37. Aequalitas 8.

Du°.885m. 89 Oppoſitum uidetur dicere a ſimili.3.d.19.3.2m./4m./.d.49. q.1.ar.3.q.3.o./. Veri.q.22.7.o. Reſp.Du°.885m.

90 Meritum eſt cauſa efficiens præmii, ſed eſt econuerſo in genere cauſæ finalis. Veri.q.29.6.c. *Eunuchus.

91 Præmium ſine merito eſſe non poteſt, nec pœna ſine culpa, 2.d 5.q.2.2.c. *Indulgentia 8.10.24.25.

Du°.886m. 92 Immo & elementa dicuntur remunerati. Po².q.5.9.9m. Reſp.Du°.886.

93 Elementa non dicuntur remunerari ſecundum ſe, quia nec ſecundum ſe aliquid meruerunt, ſed dicuntur remunerari, inquantum homines in eis remunerabuntur, prout, ſcilicet elementorum claritas, in gloriam electorum cedet. Po².quæ. 5.9.9m.

94 Præmium poteſt dari ante meritum, in iuſtitia commutatiua, non autem in iuſtitia diſtributiua.2.d.27.4.2m./.Quol.8 Vel 9.q.4.1.c.

95 Præmium poteſt eſſe ſimul tempore cum merito, non autem ſimul natura.2.d.5.q.2.2.o./.Quo.9.8.o.

Du°.887m. 96 Immo nec ſimul tempore.1².q.62.4.c./.5.2m./.3².q.19.3.c./. 3.d.18.4.c./. Veri.q.29.6.c. Reſp.Du°.887.

97 Quilibet actus meritorius, habet aliquod præmium ſibi adiũctum.2.d.5.q.2.2.1m./.3 d.34.q.1.5.2m.

98 Præmium duplex reſpondet merito. ſ.delectatio, & gloria, ſicut culpæ reſpondet duplex pœna. ſ.concomitãs, & illata 2 d.27 5.c./.5m. *Ingratitudo 12. Iudicium 57.63. Iuſtitia 48. 67.75.85.87. Merces 1.3.4.

99 Præmium magis attribuitur cognitioni, quàm amori, ſed meritum econuerſo.3.d.27.q.1.4.7m./.Veri.q.14.5.5m./.Quo.8 19.ſi. *Oratio 32.39.53.&c. Paupertas 6.8. Peccatum 189. 436. Politia 4. Poteſtas 15. Prædeſtinatio 35.36.

100 Præmium accidentale dicitur, ad quod directe merita nõ ordinantur, ſed ſuperadditur ex liberalitate retribuentis. 2. d. 11.q.1.2.1m.

101 Aliquis poteſt ſibi mereri perſeuerantiam gloriæ, non autẽ uiæ. Sed utranque poteſt & alia impetrare, per orationes, 12æ.q.114.9.o./.4.d.45.q.2.ar.1.q.1.c. *Prędicare 5. Præmiũ 9. Prophetia 46. Reſurrectio u Spes 40.

102 Bona temporalia, ut utilia ad opera uirtutum, per quæ peruenitur ad gloriam, cadunt ſub merito ſimpliciter, in ſe sũt, ſecundum quid. 12æ.q.114.10.o./.22m.q.122.5.4m. *Suffragia 5.11. Vſura 10. Vtile 1.

103 Quilibet agens in bonum uel malum perſonæ uel communitatis uel ſui, meretur uel demeretur retributionem, ab utroque.12æ.q.21.3.4.o./.22æ.q.59.3.2m./.q.64.5.c./.q.65.1.c.

104 Nullus meretur id quod iam habet.1².quæſt.62.4.c./.12æ q.114.5.c./.3².quæſt.19.3.c./.2.d.5.q.2.2.c./.3.d.18.4.c./. Veri.q.29.6.o.

105 Nullus poteſt ſibi mereri ex condigno, nec ex congruo, reparationem poſt lapſum.12æ.q.114.7.o./.2.d.27.4.4m./.6.c./. He.6./.le.3.me°.A.

Du°.888m. 106 Oppoſitum uidetur dicere.2.d.5.q.2.1.o./.d.28.4.o. Reſpõ, ſicut Du°.629.

107 Homo poteſt aliquid mereri a deo ſecundum quid, præſuppoſita dei ordinatione, non autem ſimpliciter.12æ.q.21.4.o./ q.114.1.o.

Du°.889m. 108 Immo ex ſolo libero arbitrio hoc poteſt.2.d.5.q.2.1.o./.d.28 4.o. Reſpõ, ſicut Dubio 689. *Abraham 2.4.5. Accuſatio 35.26. Achab. Adã 42.84.85. Aleator. 3. Angelus 257. Baptiſmus 109.168.191.228. Beatitudo 78.107.324. Beatus 32.33. 34. Benedictio 1. Conceptio 30.31. Contritio 13.29. Dæmon 41. Elementum 27. Euchariſtia 131. Eunuchus. Gloria 6. Ieiunium 47. Incorporari 5. Infidelis 8. Maria 8.29. Miſericordia 5.29.

109 Nullus meretur, niſi uiator, & pro uiatore tantum.1².q.62. 9.o./.12æ.q 13.4.2m./.q.182.2.3m./.3².q.19.3.1m./.3.d.14.q. 2.2.c./.3.d.18.2.c./.d.30.5.c./ 4.d.15.q.4.ar.6.q.2.3m./.d.50. q.2.ar.1.q.6.o./.Veri.q.29.7.5m./.1æ.Cor.15.le.2.princ°.K. *Mors 16. Oratio 72. Paſſio.m. Peccatum 189.436. Pœnitentia 126. Poteſtas 15. Prophetia 46.

Du°.890m. Immo etiam illi qui ſunt in purgatorio merentur.4 d.21.q. 2.ar.3.q.1.4m. Reſp.Du°.889.

110 Patres ueteris teſtamenti, meruerũt ſibi introitum paradiſi, quo ad perſonam, non autem quo ad naturam. Ideo eis erat clauſus 3.q.49.5.1m./.3.d.18.ar.6.qu.2.2m. *Raptus 15.&c. Salomon 1. Sõnus 4 Chriſtus m.

111 Poſt mortem, poteſt quis mereri præmium accidentale, & remiſſionem culpæ uenialis, quamdiu eſt aliquo modo uiator, ideſt in purgatorio, non autem præmium eſſentiale.4.d.21. q.1.ar.3.q.1.4m.

¶ Meſſias. Dæmon 21. Iudæi 18. Chriſtus o.

¶ Meſſis. Vſura 206.

¶ Meta. Charitas 138.

¶ Metallum. Duratio 7.

1 ¶ METAPHYSICA tripliciter nominatur, ſcilicet metaphyſica, ut eſt de ente, ſcientia diuina, ut eſt de deo, & philoſophia prima, ut eſt de primis cauſis. Trin.quæſt.4.4.c. ſi./. Meta.Prolo.ſi./.lect.3.o./.libro 2.lec.2.prin°.2.H./.lib°.6.le. 1.ſi./.lib.11.le.7.ſi.f. Nomen.

2 Metaphyſica conſiderat rationem entis abſolutæ, aliæ autem ſcientiæ ſecundum determinationem aliquam, ſiue aliquod determinatum genus entis.1.d.3.q.3.2.c./.Meta.4.lec. 1.prin°.b./.Phy.1.le.6.prin°.2.6.

3 Subiectum metaphyſicæ eſt ens, inquantum huiuſmodi. Meth.4.lectio.5.med°.e.ſin./.libro 8. princip°./. Libro 11, lec.7.ſi. Subiectum.

4 Immo ſubſtantia eſt ſubiectum metaphyſicæ. Metaphyſic. 5.lect.7.princip°./.Poſterior m.lect.2.princ°.2.G. Reſpon. Dubio 890. Du m.891m

5 Subiectum metaphyſicæ duplex, ſcilicet ut communiter cõſideratum in tota ſcientia, ſcilicet ens & unum, & ut principaliter intentum, quia eſt principaliter ens, ſcilicet ſubſtantia. Meta.5.lec.7.princ°./.Lib°.7.lec.1.o./.Lec.2.prin°./.Le. 12.13.princ°./.Lib°.8.lec.1.prin°.b./.lib°.11.lec.1.me°.e./. lib°.12.le.4.o. *Intellectus 155.

6 Eadem ſcientia, ſcilicet metaphyſica, eſt de primo ente, & de ente inquantum ens. Meta.3.lec.4.ſi./.Lec.6.me°.c./.Li°. 4.lec.1.prin°.2.&c./.le.5.m°.e./.li°.6.le.1.ſi./.li°.11.le.1.m° e./.le.3.o./.le.7.me°.c.C./.ſi.

7 Metaphyſica conſiderat ens ſimpliciter, & ea quæ ſunt entis, procedens ex certis, & inde mirabilibus, logicus autem ex probabilibus. Opuſc.42./.Meta.Prolo.ſi./.Lec.2.med°.K /.Lib°.3.lec.4.5.6.ſi./.Lib°.4.lec 1.prin°.2.&c./.Lib°.6.le. 1.o./.Li°.7.princ°.lect.4.me°.b.G./.Poſter m.le.5.me°.e.D./. le.17.ſi.d.ſi /.le.41.me°.b.ſi.

8 Metaphyſica tractat de materia, & de motu, & de ſingulis entibus, ſub communi ratione entis tantum. Trinit.20.5m./. Met.3.lec.4.ſi./.Li°.6.le.1.ſi.f.

9 Metaphyſica eſt maxime de ſeparatis a materia, quia habẽt magis rationem entis, licet ſit de omni ente. Opuſc.42.c°.2./. 6./.Metaphyſi.Prolog.med°.B./.libro 3.lect.4.ſin./.lect.6. me°.c.ſi./.libro 6.lect 1.ſin.f.&c./.libro 11.lect.1.principio a.&cæt.

10 Metaphyſica eſt de ſeparatis a materia. Tamen non tractat de deo, & de angelis, ut de ſubiectis, ſed ut de principiis ſui ſubiecti tantum. Trinitat.17.20.o./. Metaphyſic. Prolog.ſi. D.

11 Metaphyſica eſt de ſubſtantiis immaterialibus, inquantum tales ſubſtantiæ, de ſenſibilibus autẽ, ut ſubſtãtiæ, uel ut entia tantum.12æ.q.66.5.1m./.Metaphyſi.3.lect.4.ſi./. Lect.6. me°.c./.Li°.6.lec.1.ſi./.Li°.7.lec.11.ſi.k./.libro 11.m°.e.&c. /.li°.12.le.1.2.o.

12 Metaphyſica conſiderat accidentia, ſed principaliter ſubſtãtias, quia ſunt prima, & principaliter entia. Metaphyſic.4. lec.1 med°.D./.lib°.5.le.6.prin°./.Li°.7.lec.1.o./.lect.2.12, 13.prin°./.lib°.8.lec.1.prin°.b./.lib.11.le.1.me°.e./.lib°.12. le.1.o. *Locus 4. Scientia 49. Gratia.

13 Metaphyſica eſt nobiliſſima omnium ſcientiarum. Metaph. Prol.me°.B./.lib°.6.lect.1.ſin.1./.11.le.1.princ°.2.ſin./.lect. 7.ſin.f.

14 Metaphyſica eſt ordinatiua aliarum ſcientiarum.1.d.3.q.3. 2.c./.d.24.q.2.2.4m./.j.3.c°.25.8m./.Eth.6.le.6.prin°.2.ſin. /.Metaph.Prolo.o. Deus 183. Differentia 6. Diffinitio 7. Mathematica 5.

15 Omnes aliæ ſcientiæ, ordinantur ad metaphyſicam, ſicut in finem. Metaphyſic.lect.3.med°.c.ſi./.Lib°.11.prin°. c. *Ordo 39.

16 Metaphyſica eſt maxime ſpeculatiua, & propter ſeipſam, & libera & diuina. Metaphyſic. lectio.3.o./.Lib.2.lect.2. princ°.2.

17 Metaphyſica eſt naturaliter prior aliis ſcientiis. Sed quo ad nos, eſt econuerſo. j.1.c°.4.1m./.Trinit.17.9m./.Meta. lect.2. med°.h.

18 Omnes aliæ ſcientiæ, dependent a metaphyſica, a qua capiunt ſua prin².Con.3.c°.25.6m./.Trinit.7 c.ſin./.9m./.21.q. 3.c.Ethico.6.lectio.6.principio.2.ſin./.Metaphyſic.11.lect.1. principio c.Poſter m.lect.5.med.e.D./.lect.17.ſin.d.ſin. Vt phyſica 13.

19 Metaphyſica diſputat contra negantes principia ſingularũ ſcien-

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ſcientiarum, quia omnia alia principia fundãtur ſuper principia prima, quæ propriiſſime ſunt metaphyſicæ. Metaph. 4. le. 5. fi. g. / Phy. le. 2. me°. c. l.

20 Metaphyſica eſt principaliter de primis principiis rerum. Meta. 2. prin°. / . Li°. 6. lect. 1. prin°. / . fi. f. / . Li°. 7. 8. prin°. / . li° 11. le. 1. prin°. c. / . le. 7. fi.

21 Metaphyſica eſt ſcientia ſpecialis, propter ſpecialem rationem entis, communis autem, ut impartiens perfectionẽ omnibus ſcientiis propter communitatem entis. 3. d. 27. q. 2. ar. 4. q. 2. c. / . 1m. / . Trin. 17. 6m. / . Meta. 11. lect. 1. prin°. b. / . Poſterm le. 41. me°. b. fi.

22 Metaphyſica eſt maxime conſideratiua ueritatis, & conſiderat eam ſimpliciter, aliæ uero ſcientiæ, ſunt tantum circa aliquod genus, ſeu partẽ entis. Metaphyſic. 2. princip°. / . le. 2. princip°. a. H. / Le. 5. principio. / . lib. 11. principio. / . Phy. 3. lect. 6. prin°.

23 Aliæ ſcientiæ, non ſunt partes metaphyſicæ, nec ſubiecta earum ſunt propriæ partes ſubiecti metaphyſicæ, licet ſint partes entis. Trinit. 17. 6m. *Phyſica 1. 2. 10. 11. 13. &c. Proceſſio 17. Sapientia 1. &c. 11. &c.

Du. 891. 24 Oppoſitum uidetur dicere. Opuſcu. 42. cap°. 14. prin°. / . Meta. 4. lect. 1. 2. fin. / . Lec. 5. prin°. c. &c. / . lib. 11. le. 4. fin. Reſp. Dubio 89.

25 Nulla ſcientia tractat de aliquo particulari ente, inquantum eſt ens, nec de quidditate, uel diffinitione alicuius, quia utrũque eſt proprium metaphyſicæ. Metaph. 6. lect. 1. princ°. b. / . libro 11. lect. 7. princip°. a. b. Scientia 27. 47. 49. 131. 148. 149. 150. Subiectum 7.

26 Metaphyſica conſiderat de ſubſtantia inquantum ſubſtantia, & de omni ſubſtantia, ſecundum communem rationem ſubſtantiæ, & omnia accidentia ſubſtantiæ. Particulares autem ſcientiæ, conſiderant particularia accidentia, particularium ſubſtantiarum. 2. diſtinc. 3. quæſt. 2. 1. c. / . Spiritu. 1. 10. / . 13m. / . Metaphyſic. 3. lect. 6. med°. c. & cet. / . libro 4. lec. 1. prin°. a. &c. / . fi. f. / . lib. 6. lec. 1. prin°. b. / . libro 11. le. 1. prin° d. / . le. 3. prin°.

27 Metaphyſicus, dialecticus, & ſophiſta, tractant de omnibus. Ideo ſunt circa idem, id eſt, circa ens in communi. Metaph. 4. lect. 4. med°. h. / . Poſterm. lec. 20. fin. d. Theologia 36. 37. 38. 39. 40. 41.

28 Metaphyſicus conſiderat exiſtentiam rerum, non autem logicus, ſed conſiderat modum prædicandi. Ideo finis, agens, & omne quod reſpondetur ad quid, pertinet ad quidditatem ſecundum logicum, non autem ſecundum metaphyſicum. Metaph. 4. lect. 4. me°. b. / . libro 7. le. 13. me°. c. / . le. 17. prin°. b. k.

Cauſa. 29 Metaphyſica ordinatur ad cognitionem dei, ut ad ultimum finem. Cont. 3. capitu°. 25. 8m. / . Metaphyſic. lectio. 1. principio a. G.

30 Metaphyſica maxime conſiderat cauſam formalem, & finalem, & aliquo modo cauſam mouentem. Metaphyſic. 3. lect. 4. fin. h. G. / . libro 12. lectio 11. med°. f. fi. / . Phyſi. lect. 11. prin°. a. F.

31 Metaphyſica demonſtrat, per cauſam efficientem, & finalẽ. Trin. 20. 7m.

¶ Metaponti. Pythagoras 3.

Vnde. 1 ¶ METAPHORA non ſumitur ſecundum quamcumque ſimilitudinem, ſed ſecundum conuenientiam in illo, quod eſt propria ratione rei, cuius nomen transfertur. Verit. q. 7. 2. c. *Adam 10. Angelus 111. 117. Argumentum 6. 7. Baptiſmus 227.

2 Nomen non dicitur proprie, ſed metaphorice de eo, in quo non eſt tota ratio nominis, ſed aliquid eius per ſimilitudinem. 1a. quæſt. 13. 9. c. / . quæſt. 33. 3. c. *Cœlum 64. Delectatio 48. Dæmon 36. Deus 89. 189. 298. Dictio. 3.

3 Idem nomen transfertur, ad ſignificandum metaphorice, participans, participationem, & principium participationis. 1. diſtinct. 34. q. 3. 2. 4m. *Dulcedo 1. Fictio 3. Fortitudo 37. Fructus 13.

4 Quæ dicuntur metaphorice, non oportet ſecundum omnia eſſe ſimilia. 3a. quæſtio. 2. 6. 1m. / . quæſtio. 8. 1. 2m. / . quæſtion. 48. 4. 1m. / . quæſtio. 48. 3. 1m. / . quæſtio. 76. 6. 2m. / . Cont. 4. capitu°. 37. fin. / . Veri. quæſtion. 7. 2. 5m. / . quæſtion. 10. 10. 6m. / . quæſt. 12. 6. fin. / . quæſt. 17. 2. 3m. / . quæſt. 24. 15. 4m. *Grațiæ 9. 10.

5 Ex eadem re, poteſt fieri metaphora ad contraria, propter diuerſas proprietates eiuſdem rei. 12æ. quæſtio. 33. 1. 1m. / . 1. diſtinctio. 34. quæſtio. 3. 2. 4m. / . 4. diſtinctio. 17. quæſtio. 1. articu. 1. quæſtiu. 3. [illegible] 128. 43. Iuſtitia 2. 16. Locus 12. 21. Lux 19. Neſcire 1.

6 Metaphora in diuinis non debet ſumi ex creaturis incorporeis, ſed tantum ex ſenſibilibus. Ideo deus in ſacra ſcriptura, numquam dicitur cherubin, nec ſeraphin. 1. diſtio. 34. quæſt. 3. 2. 3m. Corporalia. 4. *Nomen 61. 65. 74. 78. Numerus 21.

7 Metaphora in diuinis, potius transfertur ex natura irrationali & uili, quam ex natura rationali & nobili, ad uitandum errorem. 1a. q. 1. 9. 3m. / . 1. d. 19. q. 3. 2. 1m. d. 34. q. 3. 1. c. / . 2. o. / . Veri. q. 10. 7. 10m. / . Trini. 22. 1m. / . Opuſcu. 60. c°. 11. fi. / . Dioniſ. 4. lec. 1.

8 Quæ proprie dicuntur de deo, uere ſunt in eo, non autem quæ dicuntur metaphorice, ſed per ſimilitudinem proportionalitatis ad effectus. 1. diſtinct. 45. 4. c. *Nutrix 3. Origenes 3. 7. Paſſio 2. Pœnitentia 34. Perfectio 1. 2. Poetica 6. Prædicari 40. Proceſſio 2. Prudentia 23. 24. Rectitudo 3. Senſus 37. &c. Similitudo 0. Situs 5. Speculum 1. Sudor. Tranſumptio. Verbum 27. 44. Vertigo 1. Virtus 76. Vita 1. 2. Vnita 8.

9 Theologia utitur metaphoris. 1a. quæſtio. 1. 9. o. / . quæſtio. 10. 1. 4m. / . quæſtio. 12. 3. 3m. / . quæſtio. 13. 3. 1m. / . quæſtio. 14. 1. 1. c. / . quæſtio. 19. 11. c. / . 1. Prolo. 5. o. / . diſtin. 34. q. 3. 1. o. / . d. 35. 4. c. / . Con. 3. c°. 119. / . Trin. 8. o. Opuſc. 60. c°. 13. fi. / . Iſa. Prolo. 1. prin°. D.

¶ Metiri. Mens 1.

¶ Metreta. Elephas 7.

¶ Metropolis. Capharnaum. Corinthus. Samaria. Sion. e.

¶ Metrum. Liber 1.

¶ Metus. Baptiſmus. 136. Coactio 7. Conſtantia 9. Inuoluntarium 5. Matrimonium 38. 128. Neceſſitas 29. Peccatum 202. Virtus 41.

¶ Meum. Amor 116. 117. Datio 7. Euchariſtia 74. 80. Inuocare 2. Laus 8. Motuum 1.

1 ¶ MICHAEL eſt de ordine principatuũ, uel archangelorum. 1a. q. 113. 3. c. / . 2. d. 10. L. Quis.

2 Michael eſt ille, cui commiſſus fuit ille populus Iudæorum. Iſa. 10. me°. A. *Angelus 507. Antichriſtus 6.

3 Michael archangelus, eſt princeps eccleſiæ, ſicut prius fuit princeps ſinagogæ. 4. diſtinct. 43. articul. 2. quæſtion. 3. 2m.

1 ¶ MILES dicitur a mille, quia electus de mille, uel quia primo electi ſunt mille a Romulo. Opuſcul. 20. libro 4. cap°. 10. Quid.

2 Miles antiquitus dicebatur, non ſolum eques, ſed etiam quilibet pugnator ad uincendum. Eth. lect. fi. f. fi.

3 Milites ſunt ad ornatum regis, ſicut barba eſt ad ornatum capitis. Iſa. 7. fi. b. G. Barba.

4 Politia Platonis, & Socratis, habens ad plus, quinque millia milites, & ad minus mille, reprobatur. Opuſc. 20. libro 4. c°. 10. *Baptiſmus 127. Character 30. 45. 46. Ciuitas 0. Cohors 0. Crucifigi 0. Fortitudo 3. 72.

5 Aſſumi debent ad pugnam, non tantum milites, ſed etiam ciues, & præcipue agricolæ, & artifices, laborioſi, non autem timidi, corpulenti, ſenes, delicati, piſcatores, aucupes, dulciarii, lentiones, nec operantes muliebria. Opuſcul. 20. libro 4. cap°. 10.

6 Officium militum eſt aſſiſtere regi, & fideliter ac conſtanter pugnare contra hoſtes pro patria, et hoc iubatur. Opuſ. 20. libro 4. cap. 24. fin. *Obedientia 42. 43. Politia 3. 5. 6. Prædicator 11.

7 Miles in exercitu debet primo ſubdi duci, ſecundo aliis coordinari. Sed contrarium primi eſt grauiſſimum peccatum. 12æ. q. 100. 6. c.

8 Milites deſerentes regem, & ſequentes ducem uerſum a rege, peccant, ſicut contigit dæmonibus. Cont. 3. cap°. 109.

9 Miles ſecundum conſilium Ioannis Baptiſtæ, neminem concutiat. Contentus ſit ſuis ſtipendiis. Et quod non utatur officio militari ad oſtentationem, ſed ad utilitatem eccleſiæ, & reipublicæ, & ad exercitium uirium. 4. d. 16. q. 4. ar. 1. q. 3. c.

10 Milites debent habere uxores, ſecundũ Ariſtotilẽ, quia proni ſunt ad luxuriam, non autem ſecundũ Platonẽ, ne pugna impediatur. Opuſ. 20. li. 4. c°. 14. *Prælatio 20. Religio 97.

11 Milites charactere inſigniuntur, quaſi ad militiam deputati. 3a. q. 63. 3. c.

¶ Milliarium. Stadium. Terremotus 1.

¶ Militans. Baptiſmus 127. Character 45. 46. Domus 3. Eccleſia. 1. Miles 0. Religio 97. Struthio 2. Tabernaculum 1. 3. Vxor 20.

¶ Milita-

Mi

Qualis. ¶Militaris ars, quæ eſt propter victoriam, ad quam ordinatur omne officium bellicum, ordinat autem æqueſtrem, & navalem, & omnia huiuſmodi, in ſuum finem. 2 2æ. q. 23. 4. 2^{m}./. 3.d.27.q.2.ar.4.q.3.c./.Ethi.lec.1.ſi. ſi. • Amor. 119. Ciuitas.0.Fortitudo.17.Prudētia.47.Scientia.131. Sebaſtianus. Vant. 10.

Qualis. 1 ¶Militia apud gentiles reputabatur ſacra, ſicut omnia communitatis. Ideo ea quibus militas fiebant, dicebantur ſacramenta.4.d.1.q 1.ar.5.q.2.1^{m}. *Angelus.233.Gentiles. 3.Pœnitentia.48.49. Regnum.3.

2 Negociatio eſt valde contraria militiæ. Ideo ſecundum iura ciuilia, negociatio interdicitur militibus.22æ.q.40.2. c./. Opuſ. 20.lib.2.c°.3 fin./.2æ. Ti. 2.lec. 1. med°. k. • Religio. 21. 97.

3 Officia militiæ, & negotiationis, & publicanorum, ideſt vectigalium, habent de propinquo peccatum annexum: tamen ſine peccato quandoque poſſunt exerceri. 4.d.16.4.4. art.2.q.3.c.

Quid. 1 ¶Mille eſt numerus cubus, cuius radix eſt decem. 4. d. 43. art.3.q.1.4^{m}./.Ʒ.4.c°.83.ſi. *Amor.33.Ciuitatis.Cohors.2. 3 Lactantius.0.Legio.Miles.1.4.Politia.3.5.6.

¶Millenarius. Vſura 198.

2 Millia millium miniſtrantium, & aſſiſtētium Deo. 1ª.q.112. 4.2^{m}./.2.d.3.q.1.3.5^{m}./.d.10.3.2^{m}.

Figura. ¶Milnus maxime inſidians, ſignificat fraudulentus. 12æ. q. 102.6.1^{m}.med°.H.

¶Minæ. Baptiſmus.92.

Que. ¶Mineralia nominantur in vniuerſali productione rerū, quia ſunt occulta, nec addunt aliquam dignitatem ſupra elemēta.1ª.q.69.2.3^{m}./.2.d.14.5 8^{m}./.Po^{a}.q.4.1.18^{m}.

Diu. ¶Minimum naturale datur, non autem minimum mathematicum.2.d 14.1.4^{m}./.d.30.q.2.2.c./.Phy.lec.9. med°.ſi./. Lib.6.lec.3. med°.1. ſi. • Ablutio. Angelus. 242. 284. 427. Anima.237.Auaritia.20.Bonitas.59.60.191. Charitas.133. 135.148.Conſilium.3.Contritio.Corpus. 63. Creatura. 10. Decimæ.28.Deus.117.Diſtinctio.27.Fractio.4. Gratia.142. 143.161.Iniuſtitia.10.Luxuriam.13.Manipulus. Menſura 4.Meritum.71.Miraculum.8.Olfatus.2.Oppoſitio.11.Paſſio.206.Peccatum.234.235.Pœna.72. Præſumptio. 6. Prophetia.59.Similitudo.23.Trinitas.4. Viſus.11.

3 Minima quaſi nihil computantur. 12æ. q. 46. 3.c fin./.22æ. q. 87. 2. 3^{m}.

Qualis. 1 ¶Miniſtri. Miniſtri noui teſtamenti, ſunt maioris dignitatis, quàm miniſtri veteris teſtamenti.22æ.q.87.1. c. b./.q. 174.4.3^{m}. • Abſoluere.14.Abſtinentia 8.Accipiter. Adiunatio.Angelus.233.420.489.&c.506.532.552.553.554. 558. &c.597.Annexum.0.Apoſtoli.24.27.Archidiaconus.Baptiſmus.38.110.&c.Benedictio 1 &c.Campſoria.8.11.12.Columba.5.Conſeſſio.75. Confirmatio. 3. 18. Conſecratio. 4. Correctio. 6. 7. 8. Datio. 32. 33. 34. Decimæ. 1. & cetera. 55. &c.

2 Quæ pertinent ad miniſtros noui teſtamenti, ſignificantur per officia leuitarum, & per omnes profitentes aliquam perfectionem.4.d.24.q.3.ar.1.q.1^{m}. *Diaconus.0. Dominatio.2.Eccleſia.13.Eleemoſyna.24.Epiſcopus.1.12.Euangelium.7.8.Euchariſtia.151 Exorciſmus.2.&c.Feminalia. Feſtum.10.Gratia.71.72.88.&c.Hæreſis.103.109.Iacob.6.11. Iudex.0.Iuſtitia.18.Lex.180.Menſtruus.4.Mille.2.Miniſterium.Miraculum.35.37.Oblatio.3.&c.Occidere.7. Officiū. 1.&c.12.&c.Oratio.7.Ordo.56.73.93.&c. Ornatus. 8. &c. Pœnitentia.72.123.126.Princeps.20.

3 Miniſter quilibet eccleſiæ, ſecundum aliquid gerit typum Chriſti, qui ſuit exemplar omnium officiorum eccleſię.4.d. 24.quęſt.3.ar. 2. quæſt. 1. 3^{m}. *Religio.104 Reſurrectio.7. 45. 47. 52.

4 Miniſtri eccleſiæ agunt ad ſalutem in ſacramentis in virtute Chriſti tantum, Chriſtus autem in virtute propria. Veri.q.29.4.2^{m}./.5.3^{m}./.Heb.7.lec.2.med°.I.

5 Miniſtri qui applicantur diuinis miniſteriis, habent regiam dignitatem. Ideo debent eſſe perfecti in virtute. 4.d.24.q. 3.art.1.q.1.c. *Sacerdos.8.28.34.Sacramentum.62. Sacrilegium.5.Sapientia.20.

6 Melius eſt, habere paucos miniſtros bonos, quàm multos malos. Et Deus daret idoneos miniſtros ſufficienter, ſi tantum digni promouerentur.4.d.24.q.1.ar.3.q.4.1^{m}. • Semē 8.13.Sepultura.4.7.

7 Miniſter in conſecratione cuiuſlibet materię, non habet alium actum, niſi verborum pronunciationem. 4.d.8.quęſt. 2.art.1.quæſt.3.c./.2^{m}. • Sigillum.Sobrietas.5.Stola.1. Subdiaconus.0.

8 In cultu Dei, quædam fiunt per perſonas determinatas, aliqua vero a toto miniſtrorum collegio, vt dicere officium. Ad primum datur ordo, ad ſecundum vero, corona clericalis.4 d.24.q.3.ar.1.q.2.c. Corona.2.

9 Quicumque exiſtens in aliquo peccato mortali, exhibet ſe miniſtrum eccleſiæ in aliquo ſpirituali, peccat mortaliter. 3ª.quæſt.64.6.0./.4.d.5.quæſt.2.art.2.quæſt.4.c./.d.19.quæ. 2.art.2.quæſt.2.c./.d.24.quæſt.1.art.2.quæſt.1.0./.art.3.q. 1. 5.0./.Quol.8.6.c./.Matth.7.princ°.a.K./.1æ.Cor.11. lect. 7. princ°.B. *Thurificatio.2.Veſtis.5.6.Virginitas.16.Vſura. 138.207.Chriſtus.52.167.211.

10 Oppoſitum videtur dicere.4.d.16. L.ſi./.d.17.q.2.ar.5.q. 1. 3^{m}./.q.3.ar.1.q 4.c./.1æ.Cor.11.lec.7.princ° B. Reſpondeo ſicut Dubio.796. Du^{m}.892^{m}.

11 Miniſtri altaris debent habere mentem reuelatam. 4. d. 24. q.3.ar.1.q.1.b.2.

12 Miniſtrorum Chriſti vitam, vitæ Domini decet eſſe conformem.22æ.q.64.4.0./.4.d.25.q.2.ar.2.q.2.c.

¶Miniſterium. Accedere.3. Acolytus.3. Angel^{9}.228.244.258. 288.532.&c.552.556. &c. 609. Archidiaconus. Beatitudo. 70.Beatus.8.Clauis.8.Columba.5. Conſecratio. 4. Eccleſia. 13.Exorciſmus.11.Gloria.17.Infidelis 1.Natura.26.Ordo. 74.Peccatum.259.262.263.Pœnitentia.126.Sacrificium.27.

¶Minor. Abſoluere 17.Abſolutio.4.6.7.Adoptio.6. Aleator.1. Amor.219.Benedictio.3.Charitas.29.Cohors.3.Corpus.64 65.Credere.21.28.19.Delectatio.99.Demonſtratio.11.Diuiſio.7.Dolor.8 24.Duratio.7.Euchariſtia.218.Excommunicatio.1.19.28.Exorciſmus.13.Fides.61.Filiatio.27.28. Forma.70.128.132.&c.Hæreſis.38.Homo.16.Iacobus.1. Infeſior.Infidelis.5.Labor.7 Liberalitas.2.Liberum.23.Lucifer. Malum.38 Mediens.2.5.Mendacium.7.Meritum.79.Miles.4. Modus.4.Negligentia 9.Nobilitas.7.Obedientia.17.18. 32. Oppoſitio.3 Ordo.50.77.78.86.&c.96. Peccatum.86. 214. 234.239.Pœna.60.67.Pœnitentia.135.Profeſſio.4. Prophetia.59.75.78.&c.Religio.45.Sanctificatio.5.Satisfactio. 28. Syllogiſmus. 5.6.Simonia.41.Spiritus.19.Subiectio.10. Suſpenſio.2.Virginitas.23.Vſura. 94. 137. &c. 146. 148. 200. Chriſtus. 27.

¶Minoratio. Subiectio.10. Vſura. 94. 137. &c. 146. 148. 200. 214. 215.

¶Minoritas. Miſſio.17. Chriſtus.27.

¶Minutiæ. Aſtetas.Amor.224. Baptiſmus. 205. Bonitas. 148. 199.200 235.Charitas.98.Concupiſcentia. 20 Damnatio. 8.56.Debitum.7.Delitioſi. Dæmon.123.Difficile.4.3.13.19. Diſpoſitio.25.Dolor 9.10.Eleemoſyna.36.37.Fides.54.139 Habilitas.1. Ignorantia.4.24.&c.Infirmitas.4.7.Natura.6. Paſſio.29.Peccatum.268.Pœna.91.92.Rebellio. Sacramentum.39.Tertullianus.2.Vendere.14. Vniuerſale.19.&c.Vſura.19.110.Viſus.7.10.

¶Minus. Abortus.1. Abſoluere.25.Accidens.519.

¶Mirabile. Angelus.89.165.444.Humilitas.14.Iuſtus.1.Liber 5.Miraculum. 8.

¶Miraculoſum. Ea quæ miraculoſe fiunt, non dicuntur poſſibilia ſecundum naturam in qua fiunt, ſed ſecundum intentionem facientis tantum. Non enim dicimus propterlo quendo, quod cæcus poſſit fieri videns, ſed quód Deus poteſt eum facere videntem.4.d.49.q.2.7.c.cæcitas.4. *Abraham.25.Accidens.79.86.Adam 92.Agilitas.4. Anima.137. Cæcus.6.Paulus.6. Cauſa.

1 ¶Miraculum quandoque ſumitur, pro operatione mirabili. Spiritu. 1. 6^{m}. Quid.

2 Miraculum dicitur, quaſi admiratione plenum, ideſt quod habet cauſam occultam ſimpliciter & omnibus, ſcilicet Deum. 1ª. quęſt. 105. 7. c./.12æ. quæſt. 113. 10. c./.2.d.18. quæſt. 1. 3. 0./.Con. 3. c°. 101. princ°./.Po^{a}. quæſt. 6. 2.c. princ°./.Opuſc. 60.c°. 15. princ°./.2æ. Theſ. 2. lect. 2. fin. Vt Abraham. 25. Iuſtus. 1. *Monſtrum. 1. Natura. 43. 45.

3 Miraculum non dicitur reſpectu potentię diuinæ, ſed reſpectu naturæ quam excedit.1ª.q.105.8.0.

4 Miraculum propriè, eſt præter ordinem totius naturæ creatæ. 1ª. quæſt. 110. 4. c./.2^{m}./.4^{m}./.quæſt. 114. 4. c./.2.d.18. quæſt. 1. 3. 0./.4. d. 17. quæſt. 1. art. 5. quæſt. 1. c./.Con. 3. c°. 101./.102./.2æ. Theſ. 2. lect. 2. fin. *Prophetia.9.13.50. Viſus. 5.

5 De ratione miraculi ſunt tria, ſcilicet eſſe arduam, ideſt ſupra virtutem naturæ creatæ agentis, præter ſpem naturæ, ideſt quod non habeat ad illud naturalem ordinem ſed ordinem obedientialem, & quód ſit inſolitum, ideſt præter modum eius contactum. 1ª. quæſt. 105. 7. 2^{m}./.22æ.quæſt. 113.10.c./.2.d.18.q.1.3.c./.2^{m}./.3^{m}./.4.d.17.q.1.ar.5.q.1.c./. Po^{a}. q.6.2.0.

6 miracula

u

Mi

ſ.d.G./.Io.lect.8.meº.b.c./.cº.15.lect.5.meº.d.B. * Eclipſis. Iudæi.17.Paſſio 117.

51 Anima Chriſti, vt inſtrumentum verbi ſibi vniti, habuit inſtrumentalem virtutem, ad omnes mutationes miraculoſas, ordinabiles ad inſtaurationem rerum, non autem ad annihilationem rerum. 3ª q.13.2.c./.3ᵐ.

52 Immo poteſt annihilare omnem creaturam. 1ª.q.9.2.c./.q.104.3.4.o./.Veri.q.5.2.6ᵐ./.Poª.q.5.3.4.o./.Quol.4.4.o. Reſpondeo Dubio.896º. * Sanguis.13.Sanitas.7.9.10.

53 Quæ fiebant a Chriſto miraculoſe, erant perfectiſſima.3ª.q.44.3.2ᵐ./.3ᵐ./.q.46.6.c.

54 Miracula Chriſti, ſufficienter oſtendebant eum eſſe deum. 3ª.quæſt.43.4.o./.3.d.16.q.1.3.c./.Ʒ.4.cº.55.8ᵐ./.Quol.2.6.4ᵐ./.Io.15.lect.5.me.d. * Chriſtus.94.

55 Chriſtus cœpit facere miracula in nuptiis. Non autē prius ne humanitas eius phātaſtica videretur. 3ª.q.36.4.3ᵐ./.q.43.3.o./.4.d.44.L./.Opuſc.11.ar.19./.Io.2.lect.1.ſi./.cº.15.lectio.5.6.

56 Chriſtus conuenientiſſime fecit miracula circa dæmones, angelos, cælos, homines bruta, & elementa. 3ª. quæſ.44.o.

57 Si Chriſtus viſibilia miracula non feciſſet, adhuc remanebant alii modi attrahendi, pertinentiorem inſtinctū, & vocationem, & huiuſmodi, quibus homines acquieſcere tenerentur. Quol.2.6.o./.Io.15.lect.5.meº.d.B.C.

¶ Mutari. Angelus.89.

¶ Mirum ſimpliciter, idem eſt quod miraculum, non autem ſecundum quód eſt mirum alicui 1ª.q.105.7.c./.2.d.18.q.1.3.c./.Potentia.queſtion.6.2.c./.Opuſcul.3.cº.136./.2ª.Theſſalon.2.lect.2.ſi.K. * Cælum.72.Mare.3.Miraculum.42.

¶ Miſceri. Accidēs.81.82.Deus 200.Euchariſtia.59.&c.102.&c.Intellectus.92.Prudentia.38.

¶ Miſcibile. Miſtio.1.6.

¶ Miſerabile. Miſericordia.19.

¶ Miſeratio eſt vſus, ſeu effectus miſericordię quæ eſt uirtus. Pſal.24.priº.e.C. * Miſericordia.15.18.

Quid. 1 ¶ MISERIA non eſt quæcumque defectus, ſed tantum defectus naturæ rationalis, quia opponitur fœlicitati. 1ª.q.21.4.c./.2ª.q.30.1.c./.4.d.46.q.2.ar.1.q.2.c./.Opuſc.3.xº.173./Pſal.24.priº.e.priº. * Actus.161.

2 Quodlibet malum, additum principali miſeriæ, ſcilicet receſſui a deo, facit magis miſerum, quia facit magis elongatum a deo, Ma.q.5.1.4ᵐ. * Alleluia. Angelus.396. Apertio.2. Beatitudo.57.&c. Bonitas.119.

3 Miſerum hominem faciunt tria, ſ. neſcientia, aut ætatis ignorantia, aut ſexus impotentia. Iſa.1.ſi.d.F.&c Gemitus.3. * Curiſitas. Damnatio.26. Deus.199. Dolor.36. Infelix. Lex.67. Libertas.7. Liberum.21. Maria.18. Miſericordia 1.9.29. Negotia. Pœnalitas. Pietas.7. Prædeſtinatio.28 Sanitas.8. Sedere.8. Chriſtus.175.

4 Nullus poteſt uelle miſeriam, ſed quilibet naturaliter eam fugit. 1ª.q.94.1.c./.2.d.7.q.1.1.4ᵐ./.d.25.1.c./.4.d.49.q.1.ar.3.q.2.o./.Ʒ.1.cº.80.2ᵐ./.Liº.3.cº.109./.Veri.q.23.4.c./.q.24.12.13ᵐ./ Potentia.quæſt.1.5.c./.6.c./.quæſt.2.3.c./.q.5.3.c.ſi./.q.16.9.c./.Ma.q.3.3.c./.quæſt.6.c./.7ᵐ./.Opuſcul.3.capº.174.

5 Oppoſitum uidetur dicere a ſimili.12ª q.19.7.2ᵐ./.3ᵐ./.2.d.38.5.c./.d 40.2.o. Reſpondeo Dubio.1500º.

Quid. 1 ¶ MISERICORDIA eſt compaſſio alienæ miſeriæ in corde, qua ſi poſſumus, ſubuenire compellimur. 1ª.q.21.3.c./.2ª.quæſtion.30.1.c./.2ᵐ./.2.3.c./.4.diſtin.15.q.2.articu.1.q.1.c./.diſt.46.q.2.art.1.q.1.c./.Pſ.24.meº.h./.Matth.5.priº.b.K.

2 Miſericordia vt eſt motus appetitus, regulatus ratione, eſt actus uirtutis moralis, & uirtutis ſpecialis, non autem ut paſſio tantum. 12ª.q.59.1.3ᵐ./.2ª.q.30.3.o./.q.36.3.3ᵐ./.3.d.23.q.1.ar.q.3.2ᵐ./.4.d.15.q.2.ar.2.q.3.2ᵐ.

3 Miſericordia, ut uirtus, eſt virtus moralis circa paſſiones, & reducitur ad medietatem, quæ dicitur nemeſis. Sed eas Ariſtoteles nō ponit uirtutes, quia ut paſſiones ſunt, ſunt laudabiles: tamen vt ſunt ab aliquo habitu electiuo, ſumunt rationem uirtutis. 2ª.q.30.3.4ᵐ./.Ma.qu.10.2.6ᵐ. * Actus.161. Beatitudo.154.&c.

4 Miſericordia ſecundum ſe eſt maxima virtutum. 2ª.q.30.4.o. * Clementia.10. Dalmatica.3.

5 Oppoſitum videtur dicere a ſimili.2ª.q.161.5.c.ſi. Reſpōdeo ſicut Dubio.711º.

6 Miſericordia ſecundum ſe eſt maxima uirtutum, non autem quo ad habentem, niſi ille ſit maximus. 2ª.q.30.4.o.

7 Inter omnes uirtutes quæ ad proximū ſunt, miſericordia eſt potiſſima, ſicut etiam eſt potioris actus. 2ª.q.30.4.c./.Rom.13.lect.2.ſi.C.

Mi

8 Miſericordia reſpicit terminum a quo. Et ad rationalia tantum, eſt rationalium tantum, & præter debitum. Bonitas vero reſpicit terminum ad quem, & ad omnia, & eſt omnium, & abſolute. 4.d.46.q.1.ar.1.q.2.c./.Pſal.24.priº.ſ.E.

9 Liberalitas conſiderat bonum, in dationibus communiter, miſericordia vero ſecundum rationem ſpecialem, ſcilicet vt eſt releuatio miſeriæ alienæ. 2ª.q.31.1.3ᵐ./.q.117.5.3ᵐ./.4.d.15.q.2.ar.1.q.3.c. * Damnatio.2.8.

10 Datio beneficii ex miſericordia, procedit ex affectione ad eum cui homo dat. Ideo miſericordia pertinet ad charitatem. Liberalitas vero ad pecuniam. 2ª.q.117.5.3ᵐ. * Docere.2. Eleemoſyna.1.4.5.&c.

11 Longe melius, & humanius, & priorum ſenſibus accomodatius in Cæſaris laude locutus eſt Tulius, vbi ait. Nulla de virtutibus tuis, nec admirabilior, nec gratior, miſericordia. 2ª.q.30.3.b. * Gratitudo.2.

12 Miſericordia poteſt præcedere, & ſequi iuſtificationem, & poteſt ſecum cōcurrere, quia operatur contra peccatū per modum ſatisfactionis, & per modum præparationis. 12ª.q.113.4.1ᵐ. * Ignorantia.24.

13 Miſericordia eſt effectus charitatis. 2ª.q.28.priº./.quæſt.36.3.3ᵐ.

14 Miſericordia remittit pœnam ex paſſione, venia vero propter voluntatem publicam, clementia autem, remiſſius iudicat de culpa. Ha.10.ſe.3.meº.I. Clementia.4. * Inuidia.14. Ira.72. Miſerabile.

15 Motiua ad miſericordiam, ſunt tria maxime, ſcilicet mala contra naturam, contra ſpem, & contra merita alicuius. 2ª.q.30.1.c.

16 Defectus eſt ratio miſerendi ſemper; propter vnionē amoris, uel propter poſſibilitatem patiendi ſimilia 2ª.q.30.2.o./.3.d.27.queſt.3.3.c. * Nemeſis.2. Paſſio.69.70. Pietas.1.6.7.14.

17 Culpa inquantum huiuſmodi, non eſt motiua ad miſericordiam, quia eſt volita, ſed eſt motiua vt eſt annexa alicui contra voluntatem. 2ª.q.30.1.1ᵐ. * Princeps.17. Sabbathum.7. Sepultura.9.

18 Miſericordia proprie non eſt ad ſe, nec ad perſonas multū coniunctas, vt ad parentes, & filios, ſed ad eos eſt dolor. Et in his dictum eſt ex pulſiuum miſerationis. 2ª.q.30.1.2ᵐ./.q.32.9.3ᵐ./.q.106.3.1ᵐ.

19 Iniuriæ illatæ miſerabilibus, ſcilicet pupillis, & viduis, exaggerantur, quia magis opponuntur miſericordiæ, & nocumenta ſunt eis grauiora, quia non habent releuantem. 2ª.q.65.4.2ᵐ. * Templum.14.

20 Amici, ſenes, ſapientes, debiles, & timidi maxime miſerentur, non autem ſuperbi, audaces, & contumeliæ diſpoſiti. 2ª.q.30.2.o. * Tribulatio.5. Triſtitia.3. Zelus.4.

21 Optima oratio pro miſericordibus cuiuſcumque ſtatus, ſcilicet Dominus conſeruet eum, & uiuificet eum, & beatū faciat eū in terra; & nō tradat eū in animā inimicorū eius. Dominus opem ferat illi ſuper lectum doloris eius, vniuerſum ſtratum eius, verſaſti in infirmitate eius. Pſ.40.priº.b./.e.priº.

22 Miſericordia eſt in deo, ſecundum effectum, & ſecundum affectum voluntatis, non autem ſecundum paſſionem. 1ª.q.21.3.o./.2ª.q.30.2.1ᵐ./.4.d.46.q.2.ar.1.q.1.o./.Ʒ.1.cº.91.ſi./.Pſalmi.24.meº h.k. Compaſſio. * Auxilium.7. Beneficium.17. Dei.

23 Miſericordia dei, & bonitas eius, ſunt idem re, & differunt ratione. Et opus miſericordię, magis appropriatur bonitati eius, quàm potentiæ, vel ſcientiæ eius. 4.d.46.q.2.ar.1.q.2.3.c./.Pſalm.24./.meº.ſ.E./.Pſal.50.priº.e.B.

24 Propriū opus dei eſt tātū vnū. ſ. benefacere, & miſereri Sed punire cōuenit ei, ꝑ ꝑ culpā. 2ª.q.21.2.c. * Certitudo 20. Donum.38. Dulcedo.2. &c. Eleemoſyna.30. Excæcatio 5. Facies.2.

25 Deus dicitur omnipotentiam ſuam parcendo maxime, & miſerando manifeſtare, non tam quo ad ſubſtantiā facti, quàm etiam quo ad licentiam faciendi. 1ª.q.25.3.3ᵐ./.2ª.q.30.4.c./.4.d.46.q.2.ar.1.q.3.1ᵐ. * Gratia.149.

26 Deus ſemper miſeretur, puniendo citra condignum, & pręmiando vltra condignum. 1ª.q.21.4.1ᵐ./.4.d.15 L. priº./.d.46.q.2.ar.1.q.1.o./.ar.3.q.1.1ᵐ./.q.2.2ᵐ./.d.50.q.2.ar.4.q.2.2ᵐ./.Pſal.47.ſi.c.G./.Ro.9.lect.3.ſi.A.

27 Miſericordiæ dei magnum ſignum eſt, quando punit temporaliter. He.3.le.2.ſi.F. * Hæreſis.139. Iudicium.43.45.

28 Deus agit miſericordius cum vno, quàm cum alio, ſecundum quód actio eius terminatur ad effectum, non autem ſecundum quód eſt ab agente. 4.diſt.46.quæſt.1.ar.2.q.4.2ᵐ. * Iuſtificatio.35.43.44. Iuſtus.12.13. Leuiathan.

Manus.4.Meritum.66.Miſericors. Nomen. 84. Oleum. 2. Oratio. 38. 55. 96. Pœnitentia 84. 100.126. Pietas, 1. 6.7.14.

29 Miſericordia dei dicitur dupliciter, ſcilicet repulſio miſeriæ præcedentis ſine debito,& remotio cuiuſcumque defectus ſine debito.1ª.q.23.1.3m./.1.d.40.q.2.3m./.4.d.46.q.2. ar.2.q 2.1m. * Pſalmus.12.

30 Miſericordia dei triplex, ſcilicet effectus ſacramentorum, idest gratia, Chriſtus,& fides Chriſti.Pſal.47.meº.e.D. * Redemptio o.

31 Miſericordia dei attenditur ſecundum tria, ſcilicet ſecundum prædeſtinationem,iuſtificationem,&glorificationem. Ro.9.lect 3.meº.A.

32 Miſericordia dei eſt infinita tripliciter,ſcilicet quia non coarctatur anguſtiis diuitiarum,nec timore nocumenti, nec lege ſuperioris, ſicut miſericordia noſtra.Eph.2.le. 2. priuº. F. * Reparatio. Reſurrectio.9.

33 Miſericordia dei magna eſt ſeptupliciter,ſcilicet quia eſt incomprehenſibilis,implens omnia eſt in omnibus , eſt ſublimis,æterna,uirtuoſa,& vniuerſalis.Pſalm.50. prinº.a. B. * Saluati 7.Spes.38.Timor.20.

Dum.899m Oppoſitum videtur dicere a ſimili.1ª.q.14.1.3m./.1.d.35.5. o./.d.16.quæſt. 1.1.1m./.Ʒ.1.cº.56. Reſpondeo ſicut Dubio.475º.

34 Diuina miſericordia menſuram non habet , ſed ſemper ſuperexaltat iudicium.Et ideo ſcriptura non remouet eam prædicendo ut deſuturam,ſed imprecando ut iuſtam dupliciter, ſcilicet ponendo imprecationem,& ironice ponendo conſilium ad euaſionem Pſa.2.meº.e.D.

35 Deus facit miſericordiam,& bonitatem, in triplici genere hominum,ſcilicet in genere peccantium corrigendo, pœnitentium dirigendo, & iuſtorum docendo. Pſalmus.24.principio.f.

36 Miſericordia dei debetur miſerabilibus dupliciter, ſcilicet ex acceptatione dei quem imitatur,& ex oratione pauperũ Pſal.40.priuº.a.D.

37 Sperandum eſt de miſericordia dei dupliciter, ſcilicet primo,quia proprium dei eſt miſereri,ſecundo quia omnium ſemper eſt miſertus. Pſal.50.p.inº.a.B.

Cum iuſtitia. 38 In omni opere dei, eſt miſericordia,& iuſtitia.1ª.q.21.4.o./ 4.d.46.q.2.ar.2.q. 2. o. /.Ʒ.2.cº.28./.Veri q.28.1. 8m./.Poª. quæ.5.4.6m./.Pſalmus.24.medº.h.K./.Roman.15.lectio.1. meº.k.

39 In omni opere dei, miſericordia reſultat, ex parte dei ſuper abundantis in bono,ſed iuſtitia,reſultat ex parte operati , recipientis ſecundum ſuam proportionem.4.d.46.q.2.ar.2. q.2.3.c. * Ala.Annihilatio 13.14.Deus.448.

40 Deus agendo miſericorditer,non agit contra iuſtitiã , nec econuerſo.cª.q.21.3.2m./.3ª.q.46 2.3m /.4.diſtinct.46.quæ. 1.artic.2.quæſt.4.2m. * Iudicium.43.45 Iuſtus. 12. 13. Meritum.66.Oratio.55.Paſſio.58.Peccatum.258.Præſumptio.11.

41 In omni opere dei, miſericordia ſupereminet iuſtitiæ. 1ª. q.21.3.2m./.4 c.fi./.4.d.46.q.2.ar.4.q.3.o.

42 Opus iuſtitiæ dei ſemper fundatur in opere miſericordiæ, & ipſum præſupponit.1ª:q.2c.4 c./. quæ.25.3.4m./.Pſ. 24. mes.h.F.

43 Opus dei circa nos duplex, ſcilicet miſericordiæ, & iuſtitiæ, quæ cauſant in nobis ſpem, & timorem, quibus ignotis, non eſt nobis ſpes ſalutis. Pſalm.27.meº.e.prinº. * Satiſfactio.21.

44 Quicquid deus facit in nobis, eſt ex iuſtitia , vel veritate, vel miſericordia. Primum eſt altum, ſecundum altius , & tertium eſt altiſſimum. Pſal.35.prinº.b.E.

45 Maioris miſericordiæ eſt,impios iuſtificare, quàm iuſtos creare.Sed ſunt æqualis potentiæ dei.3ª.q.43.4.2m.

46 Miſericordiæ dei ſaturę,magnæ ſunt quadrupliciter, ſcilicet quia ſunt intrinſecę,æternæ,perfectæ, & in plures extẽſę.1ſa.54.fi.E.

¶ Miſericors quaſi ſuper miſeria alterius miſerum habẽs cor. Io.2.lect. 1.prinº.c.B.Miſericordia.21.28.36.40.

Nomen. 1 ¶ Missa dicitur, quaſi tranſmiſſa, ſ.a populo ad deum, & econuerſo. Vel dicitur ab emiſſione cathecumenorum , & excommunicatorum. 3ª.q.83.4.9m./.4.d.13. L./.prinº.E./. Opuſc.65.cº.1./ Opuſc.66.cº. 1.&c. * Baptiſmus.116.

3 Ratio,& expoſitio eorum quæ dicuntur,& fiunt in miſſa, & de ſingulis partibus miſſę 3ª.q.83.4.5.o./.4.d.8.q.1.ar.5. q.1.2m./.d.8.L./.d.12.L./.d.13.L./.d.15.q.4.a.3.q.c.c./. Op. 65.cº.5.o./.Opuſc.66.o./.1.Ti.2.prinº. L. * Confeſſio.32. 63.Eccleſia.14.Euchariſtia.12.154.220.&c.239.270. Officium.19.Sacramentum.77.

3 Defectibus & periculis in miſſa,ſufficienter occurritur.3ª q.83.6.o./.4.d.11.L./.d.13.L.

4 Debilitas vel ægritudo,impedit a celebratione miſſę, propter impoſſibilitatem, ut in priuatis uſu oculorum uel digitorum, vel linguę. Vel propter periculum, ut in morbo caduco,& alienatione mentis. Vel propter abominationem, vt in lepra. Sed lepra ordinem non tollit.3ſ.q.82.10.3m. Lepra.3.

5 In miſſa eſt obſecratio, uſque ad conſecrationem , in qua eſt oratio,idest meditatio actorum a Chriſto. Et poſt eſt petitio,& in fine miſſæ eſt gratiarum actio.1ſ.Tim.2. prinº.L.

6 In miſſæ dicitur oratio dominica,in ſexto ordine partium miſſę,quia in ſexta ætate dominus venit,qui eam nos docuit.Opuſc.66.o.

7 Audire miſſam,& communionẽ accipere a peccatore nõ ſententiato ab eccleſia,licet,quia ſuſpenſus eſt a deo quo ad ſe,non autem quo ad alios.3ª q.82.9.c.

8 Celebrans miſſam in peccato mortali , uel indecens talem ſcienter, uel audiens miſſam præciſi per ſententiam eccleſiæ , vel notorii fornicatoris,licet ſuſtineatur a prælatis, peccat mortaliter. 3ª.q.82.9.o./.4 d.5.q.2.ar.2.q.4.o./.d.13. q.1.ar.3.q.3.o./.d.24.q.c.ar.3.q.5.o./.Quol.11.8.9.o. Miſſa.221.

9 Oppoſitum videtur dicere.4.d 16.L./.d.17.q.2.art.5.qu.1. 3m./.q.5.at.1.q.4 c./.1ſ.Cor.11.lect.7.priuº.H./.meº.G. Reſpondeo ſicut Dubio.796º. Dum.90[...]

10 Accipere pro miſſa aliquid quaſi pretiũ eius, eſt ſimonia, non autem accipere quaſi ſtipendium.2ſ.q.100.2.2m./. 4. d.25.q.3.ar.2.q.1.4m. * Anniuerſarium.

11 Si tamen non habet alios ſumptus,& non tenetur ex officio miſſam cantare,poteſt accipere denarios, ſicut conducti ui ſacerdotes faciunt,non quaſi pretium miſſæ, ſed quaſi ſuſtentamentum vitæ.2ſ.q.78.2.3m./.q.100.2.2m./.4.di. 25.q.3.ar.2.q.1.4m.

12 Lætitia,& renouatio, ſunt neceſſaria celebraturis miſſam. Ideo præmittitur.Pſal. Iudica me deus, & diſcerne, &c. Pſ. 42.fi.b.E. * Ablutio.Abſolue c.38.Angelus.491. Requiſ[...]

13 Miſſa non debet celebrari ,niſi pro membris eccleſiæ. Nec in canone miſſæ debet orari, niſi pro membris eccleſiæ . 3ª, q.79.7.2m.

14 Miſſam licet dicere,in loco non ſacro,cauſa neceſſitatis, ſ. in itinere, vel propter deſtructionem eccleſiarum , ſed cum altari portatili, & aliis neceſſariis, non autem aliter, niſi de licentia epiſcopi.3ª.q.83.3.o./.4.d.13.q.1.ar.2.q.5.o./.d.24. q.2.2.9m.Altare.4. * Confeſſor.4.Crux.5.Euchariſtia.6.Inſtructio.Luteum.Lepra.3.4.

15 Plures debent intereſſe miſſæ ſolenni. Sed in miſſis priuatis ſufficit vnus, ſ.ſcm tot.3ª.q.83.5.12m. * Officium.19.

16 Miſſa quotidie celebratur in eccleſia,quintuplici ratione, ſcilicet quia ſemper oportet paratam eſſe medicinam contra quotidiana peccata, ut lignum uitæ ſemper ſit in medio paradiſi, ut nobis quotidie Chriſtus uniatur ſacramentaliter,& nos ei ſpiritualiter, ut ſit apud nos iugis memoria paſſionis Chriſti, ut uero agno loco typici agni quotidie utamur ad veſperam, quem iudæi ad veſperam conuertendi eſuri erunt.3ª.q.83.2.c /.1m /.4.d.13.q.1.ar.2.q.3.o. Quand[...]

17 Miſſa poteſt dici, quando incipit apparere aurora. Non autem de nocte, niſi in natiuitate Chriſti,& in uigilia paſchæ, in principio noctis.3ª.q.83.2.4m./.4.d.13.q.1.ar.2.q.4.o. Euchariſtia.182.264.285.

18 Hora miſſæ in feſtis eſt tertia, in profeſtis diebus eſt ſexta, in ieiuniis nona. Sed poteſt tardari, maxime tempore ordinum.3ª.q.83.2.3m /.4.d.13.q.1.ar.2.q.4.o.

19 Miſſa regulariter celebratur ſolenniter hora paſſionis Chriſti, ſcilicet ab hora tertia vſque ad nonam.3ª.q.83.2.c.

20 Miſſæ priuatæ, poſſunt dici a mane uſque ad tertiam, uel vſque ad nonam, in diebus ieiuniorum.3ª.q.83.2.3m/.4.d.13 q.1.ar.2.q 4.o. * Paraſceue.

21 In natali Chriſti, quilibet ſacerdos poteſt dicere tres miſſas, ſcilicet primam in nocte , ſecundam in aurora,& tertiam in die, propter triplicem natiuitatem Chriſti, ſcilicet quarum vna eſt æterna, quæ quantum ad nos, eſt occulta, licet ſecundum ſe, ſit in plena luce. Alia eſt temporalis, ſed ſpiritualis, qua ſcilicet Chriſtus oritur tamquam lucifer in cordibus noſtris. Tertia vero eſt temporalis, & corporalis, ſecundum quam uiſibilis nobis proceſſit ex utero virginali carne indutus.3ª.q.83.2.2m./.5m.

22 Non licet alio die, plures miſſas ab eodem celebrari, pro pecunia uel adulatione ſæcularium, ſed tantum pro urgenti neceſſitate.3ª.q.83.2.5m./.4.d.12.q.3.ar.1.q.4. 1m. Euchariſtia.181.

Quando

Mi

23 Quando in vna die occurrunt diuerſa beneficia Dei commemoranda, vel impetranda pro viuis vel mortuis, oportet miſſam plus celebrari, ſi adſit facultas, puta vnam pro feſto, & aliam pro ieiunio, vel pro mortuis. 3ª.q.83.a.2m./. 4.d.13.q.1.ar.2.q.3.3m.

Missus. 24 Multiplicatio miſſarum, multiplicat oblationem ſacrificii, & multiplicat eius effectus, non autem multitudo hoſtiarum in vna miſſa. Ideo ſument multas hoſtias in vna miſſa, non propter maiorem effectum. 3ª.q.79.7.3m.

25 Miſſa melioris ſacerdotis, eſt melior, quo ad annexa. Ideo melius eſt eam audire, licet quo ad ſacramentum, & effectum ſacramenti, omnes miſſæ ſint æquales. 3ª.q.82.a.6.o./. 4.d.13.q.1.ar.2.q.5.o.

26 Miſſa celebratur pro paruulis baptizatis, non quidem ad remiſſionem culpæ, nec ad augmentum gloriæ, ſed ad ſolatium viuorum, & ad commendandum redemptionis noſtræ myſterium ad gratiarum actiones pro eis, & ad oſtendendum quòd pertinent ad Corpus Chriſti myſticum. 4.d.4.L.6./.d.12.q.2.ar.1.q.2.1m.

27 Miſſa de Requiem, magis prodeſt defunctis, ea parte orationum. Sed hoc poteſt recompenſari per maiorem deuotionem celebrantis, vel eius qui facit eam celebrari, vel per interceſſionem ſancti, in cuius veneratione miſſa celebratur. 4.d.45.q.2.ar.3.q.1.5m.

Quid 1 ¶ Missio de ratione ſua importat reſpectum miſſi ad mittentem, & ad aliquem terminum. 1ª.q.43.1.c./.1.c./.3m./.1.d.15.q.1.1.c./.q.4.1.3m. *Abſ. lucre. 53. Apoſtol. 1.8.10.35. Apparere.1.&c.

2 Miſſio non dicit gradum dignitatis, ſed auctoritatem principii in vno, reſpectu exeuntis ab eo. 1ª.q.43.1.1m./.3ª.q.39.8.1m./.1.d.15.q.1.1.3m./.4m./.q.2.2./. Con. 4. cº. 8./. 53. *Baptiſmus. 87.

3 Miſſio viſibilis in diuinis, eſt ſignum miſſionis inuiſibilis factæ, non quidem tunc, ſed prius. 1ª. quæſt. 43.7.6m./.1. diſtinct. 16.2.5m./.3. diſtinct. 13. quæſt. 1. art. 2. quæſt. 3. 3m. *Datio.5.19.20.25.28. Emittere.

4 Miſſio viſibilis non eſt alia eſſentialiter ab inuiſibili miſſione ſpiritusſancti, ſed addit totam rationem manifeſtationis per viſibile ſignum. 1. diſtinct. 16. 1. a. *Euchariſtia. 202. 203. 204.

5 Ad rationem miſſionis viſibilis, tria concurrunt, ſcilicet quòd miſſus ſit ab aliquo, & in aliquo ſecundum nouum modum, & quòd vtrumque manifeſtetur viſibili ſigno. 1.d. 16.1.c. *Exorciſmus.12. Hieronymus.1.

6 Ad miſſionem viſibilem, duo oportet concurrere, ſcilicet quòd ibi concurrat gratiæ plenitudo in eos ad quos fit, & quòd illa ordinetur ad alios. 1.d.16.2.c. *Imago.41. Prædicator.10. Reſtitutio.23. Theodulia.2. Viſio.224.

Mittere. 7 Mittere filium & ſpiritumſanctum, conuenit cuilibet perſonæ diuinæ, & toti trinitati. 1ª. q. 43. 8. o./.1.d.15.q.3.o./. Poª.q.10.4.14m.

Du.901. 8 Immo mittere non conuenit, niſi perſonæ producenti ſecundum Athanaſium, non autem ſecundum Auguſtinum. Poª.q.10.4.14m. Reſpondeo Dubio.901.

9 Cum dicitur quòd ſpiritusſanctus mittit filium, ſi in miſſione diuinæ perſonæ conſideretur auctoritas mittentis, ad perſonam miſſam, ſic ſola perſona poteſt aliam perſonam mittere, a qua eſt perſona miſſa. Et ſecundum hoc, pater mittit filium, & filius ſpiritumſanctum: non autem ſpiritusſanctus mittit filium. Et ſic loquitur Athanaſius. Si autem in miſſione perſonæ diuinæ conſideretur effectus, ratione cuius, perſona diuina mittitur, dicitur quod cum effectus ſit communis toti trinitati, (nam tota trinitas operata eſt carnem Chriſti, & operatur ſapientiam & charitatem in ſanctis,) tunc poteſt dici, quod perſona mittitur a tota trinitate. Et ſic intelligit Auguſtinus, Opuſcul. 2. capº. 14.

10 Spiritusſanctus non mittit ſe propriè, quia miſſio dicit diſtinctionem mittentis a miſſo, ſecundum Præpoſitiuum, & Altiſiodorenſem, ſed mittit ſe improprie, id eſt dat ſe. 1ª. q. 43.8.o./.1.d 15.q.3.1.c.

11 Homo nullo modo poteſt mittere ſpiritumſanctum. 1ª. q. 43.8.c ſi./.1.d.15.q.3.1.2m.

12 Chriſtus ante paſſionem ſuam, potuit mittere ſpiritum ſanctum, ſed non debuit quadruplici ratione, ſcilicet propter diſcipulorum Chriſti indiſpoſitionem, propter diuini auxilii conditionem, propter dignitatis Chriſti cognitionem & conſiderationem, & propter varietatem eccleſiæ conſeruandam. Io. 16 lec.2.&c.

13 Deus mittit aliquos tripliciter, ſcilicet per internam inſpirationem, per exteriorem apparitionem, & per prælatos.

Mi

Opuſ.19.cº.4./.cº.26./.Io.le.priº.2 D./.Ro.10.le.2.inº.B.

14 Signum triplex, quòd Deus mittit aliquem, ſcilicet veritas auctoritas ſcripturæ ſacræ, & miraculum. Ro.10.lec.2.

15 Quod Iſaias dicit, Ecce ego mitte me, non fuit præſumptuoſum, licet Moyſes & Ieremias recuſauerint, quia ſecundum Gregorium, vtrumque fuit ex radice charitatis: Ille enim Moyſes, propter dilectionem Dei, noluit perdere ſolatium contemplationis, iſte propter dilectionem proximi voluit mitti, vt prodeſſet. Et tamen nec ille iuſſus recuſauit, nec iſte prius quàm purgatus ſuit requiſitus eſſe, ſe ſubtulit. Iſ.6.ſi.e. C.

16 Saluator noſter diſcipulos ad prædicandum mittens, tria eis iniunxit, ſcilicet vt docerent fidem, imbuerent ſacramentis, & ad obſeruandum diuina mandata inducerent. Opuſ. 23. princº.

17 Mitti ſecundum imperium, vel ſecundum conſilium, non conuenit Deo, quia dicit minoritatem: nec vbi non fuit prius, quia dicit receſſum. Sed ſecundum originem, & ſecundum nouum modum. 1ª. q. 43. 1. o./.3.c./.4.3m./.5.o./.3m./.6.c./.q.112.1.c./ 3m./ 1 d.15.q.1.1.o./.Con. 4. cº. 53./.cº.14.2m. *Angelus.88.&c.244.447.548.&c.555.&c. — Mittus.

18 Mitti conuenit filio, & ſpiritusſancto: ſed nullo modo conuenit patri, nec trinitati. 1ª. q. 43.4.8.o./q 112.1.c./.3ª.q. 39.8.1m./.1.d.15.q.2.o./.q.3.1.c ſi./.2.2m./ 3.d.25.q.1.2.1m./. Poª.q.10.4.14m. *Apparere.2.&c.

19 Mitti inuiſibiliter, conuenit filio, & ſpiritui ſancto, non autem patri. 1ª. quæſt. 43.5.o./.1. diſtin. 15. quæſt. 4.1.o./. Con. 4. cº. 8./. 53.

20 Mitti viſibiliter vt donum, & vt ſanctificationis indicium conuenit ſpiritusſancto, filio autem, vt ſanctificationis auctori. 1ª.q.43.7.o.

21 A Miſſio viſibilis ſpiritusſancti non eſt alia eſſentialiter a miſſione inuiſibili ſed addit ei nouam rationem manifeſtationis per viſibile ſignum. 1.d.16.1.c. *Confeſſio, 21. Cornelius. 1. Dæmon. 59.

21 B Miſſio Diuinæ perſonæ eſt ſine ſeparatione, ſed habet ſolā diſtinctionem originis 1ª.q.43.1.2m.

22 Miſſio filii & ſpiritusſancti, diſtinguitur ſecundum originē & ſecundum effectus illuminationis, & inflammationis. Sed conueniunt in gratia, nec vna poteſt eſſe ſine alia. 1ª.q. 43.5.3m./.1 d.15.q.4.2.o./.Con.4.cº.23./. Opuſc. 3. cº. 54. *Euchariſtia 102.103.104.105.

23 Miſſio filii eſt prior miſſione ſpiritusſancti, ratione deuotis & exitus: ſed ratione cantis, eſt econuerſo. 3ª. q.7.13.c./. 1.d 15.q.4.2.2m. *Maria. 46.

24 Miſſio filii, prior eſt ordine naturæ, miſſione ſpiritusſancti, ſicut ordine naturæ, ſpiritusſanctus procedit a filio, & a ſapientia dilectio. 3ª. q 7.13.c.

25 Miſſio filii triplex, ſcilicet in mente in carne, & ad prædicandum. 3ª.q.42.1.o./.1.d.15.q.3.1.c.

26 Non eſt miſſus Chriſtus ad prædicandum, niſi ad oues quæ perierunt domus Iſrael, quadruplici ratione, ſcilicet primo vt oſtenderet impleri promiſſiones factas Iudæis, & non gentibus. Secundo vt eius aduentus, oſtenderetur eſſe a Deo. Tertio vt Iudæis auferret calumniandi materiam. Quarto quia Chriſtus per crucis victoriam, meruit poteſtatem & victoriam & dominium ſuper gentes. 3ª.q.42.1.o./.3. diſtinct. 1. L. fin. C.

27 Miſſio inuiſibilis, non fit ad ſacramenta, quia non fit, niſi reſpectu termini. 1ª.q.43.6.4m./.1.d.14.q.5.ar.1.q.1.2m. — Ad quos inuiſibiliter.

28 Miſſio inuiſibilis, poteſt fieri ad omnes creaturas rationales niſi ſint dæmones, vel alii damnati, non autem ad irrationalia. 1.d.15.q.5 ar.1.q.1.o. *Angelus. 244. 569. 570. Fides. 59.

29 Miſſio inuiſibilis fit ad oēs exiſtentes in gratia. 1ª. q 43.6.o.

30 Ad patres veteris teſtamenti, facta eſt miſſio inuiſibilis. 1ª. q. 43.6.1m.

31 Miſſio inuiſibilis fit ad ſanctos, in omni augmento gratiæ, ſecundum extenſionem ad nouum effectum, non autem ſecundum intenſionem. 1ª.q.43.6.2m./.1.d.15.q.5.ar.1.q.2.

32 Oppoſitum videtur dicere a ſimili. 4.d.49.q.1.artic.4.q.1.o. Reſpondeo Dubio.902. — Duᵐ.902.

33 Ad beatos facta eſt miſſio inuiſibilis in principio beatitudinis, non autem poſtea, quo ad intenſionem gratiæ, ſed quo ad extenſionem, id eſt quo ad aliqua myſteria, quæ eis reuelantur de nouo, vſque ad diem iudicii. 1ª. q.43.6.3m./.1.d. 15.q.5.ar.1.q.3.o.

34 Miſſio inuiſibilis facta eſt ad Chriſtum, in primo inſtanti ſuæ conceptionis, & nulla ulterius. 1ª q.43.6.3m./.7.0m./.1. d.15.q.5.art.2.q.4.o.

35 Miſſio inuiſibilis plenius fit poſt incarnationem, quàm pri-

ſecundum communem ſtatum, licet in ſpeciali ſit conuerſo. 1ª. q. art. 43. 7. 6^m./. 1. diſtinct. 15. quæſt. 5. 1. o./. Opuſc. 1. c°. 16./. Opuſc. 9. 2°. 33.

36 Per miſſionem inuiſibilem fit, vt homo non ſit in hoc mundo obiectus, ſecundum intellectum, & affectum, non autem eſſentialiter. 1. diſtinct. 15. quæſt. 5. 3. o./. Opuſc. 9. quæſt. 31.

Ad quos viſibiliter. 37 Ad patres veteris teſtamenti, non fuit facta miſſio viſibilis, quia prius debuit perfici miſſio viſibilis filii, quàm ſpiritus ſanctus manifeſtet eum. 1ª. q. 43. 6. 1^m./. 7. 6^m./. 1. d. 16. 1. o./. Opuſc. 9. c°. 35. *Apoſtoli. 8. 10.

38 Miſſio viſibilis, primo facta eſt Chriſto, & poſt apoſtolis, quia per eos gratia in alios diffuſa eſt, ſecundum quòd per eos, eccleſia plantata eſt. 1ª. quæſt. 43. 7. 6^m./. 1. diſtinct. 16. 2. c. Apoſtoli. 8. 10. *Apparere. 2. &c. Fides. 59. Maria. 46. Prædicare. 10.

39 Ad beatam mariam, facta eſt miſſio viſibilis ſpiritusſancti cum aliis, non autem ſpecialis, quia gratia eius non ordinabatur ad plantationem eccleſiæ, per doctrinam & ſacramenta. 1. d. 16. 2. 4^m.

40 Miſſio viſibilis facta eſt ad patres in primitiua eccleſia, vt ad fundatores eccleſiæ, non autem nunc, quia per eam firmamur. 1ª. q. 43. 7. 6^m./. 1. d. 16. 1. 2^m./. 3^m.

Per quæ. 41 Creatura ſecundum quam fit miſſio viſibilis, ſignificat gratiam vt habitam, non autem vt futuram, ſicut ſacramenta veteris legis. Nec cauſant gratiam, ſicut ſacramenta nouæ legis. 1. d. 16. 1. 5^m.

42 Ad Chriſtum facta eſt miſſio viſibilis ſpiritusſancti bis, ſcilicet in bap tiſmo in ſpecie columbæ, & in transfiguratione in nube lucida. Sed & ad apoſtolos bis. Primo in flatu, ſecundo in linguis ignei, propter multa myſteria. 1ª. quæſt. 43. 7. 6^m./ 3ª. quæſt. 39. 6. 4^m./. quæſt. 72. 2. 1^m./ 1. d. 16. 3. o./. Io. lec. 14. med°. d. Columba. 2.

43 Columba miſſa ſupra Chriſtum, non fuit generata per coniunctionem maris & feminæ, ſed fuit tunc formata virtute diuina. Io. lec. 14. med°. d. & fi. Columba. 3. *Angelus. 551. 555. &c. Apoſtoli. 1. 10. Imago 41.

44 Natura humana in qua & per quam, facta eſt miſſio viſibilis filii Dei, eſt illa ad quam fit miſſio. Ideo filius Dei eſt in ea nouo modo, non autem creatura ſecundum quam fit miſſio viſibilis ſpiritusſancti. 1ª. quæſt. 43. 7. 2^m./. 1. d. 16. 1. 1^m.

45 Miſſio viſibilis, non fit ſecundum viſionem imaginariam, vt prophetia, nec ſecundum res præ exiſtentes, vt ſacramenta vtriuſque teſtamenti, ſed ſicut in ſignis, ſicut flamma rubi, & columna ignea. 1ª. q. 43. 7. 2^m./. 3ª. q. 39. 8. 2^m./. 1. d. 16. 3. 1^m.

Quid. ¶ Myſterium. myſteria, id eſt ſecreta, a myſtio quod eſt ſecretū. Iſa. prolo. 2. med°. H. *Abraham 17. Adam. 8. 11. &c. Adoratio. 6. Angelus. 345. 173. 359. &c. Baptiſmus. 26. 17. Benedictio. 2. Cotoelium. 2. a. Corona. 3. Credere. 19. 20. 21. 24. 25. Deſcendere. 12. Diſpenſatio 7. Euchariſtia. 37. 80. Fides. 133. Hæreditas. 2. Iacob. 2. Ieremias. 1. Lex. 116. miſſa 26. miſſio. 33. 42. Oratio. 95. Paulus. 30. Prophetia. 80. Reuelatio. 7. Sapientia. 44. Seraphin. 6. Teſtamentum. 12. Veſtigium. 11.

¶ Myſticum. Allegoria. Angel°. 454. Corpus. 76. &c. Eccleſia. 2. 5. Epiſcopus. 16. Euchariſtia. 22. &c. Iacob. 2. Iudith. membrum. 8. &c. mendacium. 10. miſſa. 26. Ordo. 77. 78. Poteſtas. 9. Præceptum. 46. Sabbathum. 1. 2. 5. Sacerdos. 15. &c. Senſus. 37. Sepultura. 12.

¶ Myſtin. myſterium. Secreta.

¶ Miteſcere. Ira. 81. manſuetudo. o.

¶ Mitigatio. Baptiſmus. 103. 204. Damnatio. 50. Delectatio. 53. Delinire Dæmon. 124. Dolor. 50. 31. 53. 36. ... Ira. 47. 48. 58. 80. 81. Manſuetudo. o. Triſtitia. 17. &c.

Quis. ¶ Mitis dicitur, qui ſemper fuit bonus, ſcilicet pius, & humilis, ſed manſuetus dicitur qui de feritate reductus ad hoc. Pſal. 24. med°. h. K. *Beatitudo. 144. &c. Confeſſor. 2. Ira. 80. 81. Manſuetudo. 1. Religio. 206. Ti... 93.

Figura. ¶ Mitra epiſcopi, habet duo cornua, & ſignificat ſcientiam vtriuſque teſtamenti. 4. diſtinct. 24. quæſt. 3. 3. c. Cidaris. Epiſcopus. 13. 14. Poteſtas. 10.

Quid. 1 ¶ MIXTIO eſt miſcibilium alteratorum vnio 2. d. 19. q. 3. 1. c./ Meta. lec. 11. fi. 1. B. *Accidens. 81. 82.

2 Miſtio non eſt, niſi eorum quæ communicant in materia, vt nata ſunt agere & pati adinuicem. Con. 2. c°. 56. 2^m./. lib. 4. c°. 35. 3^m./. *Affinitas. 5. Amor. 58.

Miſtio non fit, quando vnum totaliter dominatur alteri. 2. diſtinct. 30. quæſt. 2. 2. c./. Con. 4. c°. 35. 3^m./. Veri. quæſt. 13. 3. 1^m./. Trin. 7. 3^m. *Angelus. 67. Anima. 96. 104. Baptiſmus

60. 61. Cælum. 66. 131. Coitus. o.

4 Miſtio conuenit tantum corpori diuiſibili, alterabili, & corruptibili. Con. 2. c°. 55. princ°. *Conſeruatio. 4. 5. Corruptio. 8. Delectatio. 114. Deus. 200. Durare. 7. Elementum. 1. &c. 8. Euchariſtia. 55. 66. 102. &c. 195. Forma. 19. 48. 131. 149. 150. Generatio. 36. Hæreſis. 61. Impunitas. o. Intellectus. 92. Magis. 1. &c. Matrimonium. 10. &c. Neceſſitas. 19. Panis. 1. Pluuia. 2. Prudentia. 38. Vniuerſum. 3.

5 Quandocumque fit vera miſtio, nihil retinet propriam qualitatem, ſed totum recipit formam mediam. 2. diſtinct. 30. q. 2. 1. c.

6 Miſcibilia facta vera miſtione non manent actu, ſed virtute tantum. 2. d. 30. quæſt. 2. 1. c./. Con. 2. c°. 56. 2^m. prin°. ./. lib. 4. c°. 35. 3^m.

¶ Moabitæ. Amalechitæ. Ruth.

¶ Mobile. Acceſſus. 2. Amor. 250. Angelus. 153. 461. Anima. 286. Apoſtoli. 35. 37. Cælum. 59. 61. Contrarium. 19. Creatio. 46. Diſpoſitio. 23. Æuum. 3. Fatum. 9. Flexibile. Habitus. 2. 3. 31. Infinitum. 25. Inſtans. 1. 2. 11. Intellectus. 216. 217. Labor. 7. Lingua. 5. Materia. 21. Moralis. 1. Motus. 79. &c. Naturale 8. Operatio. 37. Peccatum. 80 Phyſica 3 &c. Pietas. 8. Relatio. 40. Scientia. 46. 51. Tempus. 4. Tremor. 2. Vacuum. 1.

1 ¶ MODALIS diſtinctio, per ſenſum compoſitum, & ſenſum diuiſum, non tenet in formis inſeparabilibus. 1ª. q. 14. 13. 3^m./. Veri. q. 2. 12. 4^m./. q. 6. 3. 8^m./. Opuſc. 40. o. *Modus. 2. Propoſitio. 10. &c. In quibus.

2 Omnis propoſitio modalis de dicto eſt ſingularis, de re autem, iudicatur ſecundum quantitatem ſubiecti. Opuſ. 40.

¶ Moderamen. Occidere. 10.

¶ Moderatio. Addiſcere. 2. Animus. 1. Contritio. 6. Delectatio. 94. Liberalitas. 4. Modeſtia. o. Mors. 24. Negotiatio. Pal. chræ. Potus. Principatus. 1. Temperantia. 9. 18. 23. 31. Virtus. 108. 114.

¶ Moderatiuum. Bonitas. 107. Clementia. 4. 6. Contentio. 1. Continentia. 6. Dilectio. Fortitudo. 4. 6. 26. 48. Gaudiū. 2. Iuſtitia. 5. Iuramentum. 21. Iuſtitia 55. Magnanimitas. 7. modeſtia. 1. 4. Perſeuerantia. 4. Principatus. 1. Religio. 81. 87. Satisfactio. 7. Studioſitas. 3. Temperantia. 31.

¶ Moderatum. Addiſcere. 2. Aduocatus. 8. modeſtia 4. Paſſio. 73. Th. loquus. Viura. 156.

¶ Modernus. Aduentus. 9. Fides. 67. Firmamentum. Terra. 10.

1 ¶ MODESTIA eſt virtus moderatiua paſſionum. Ideo adiungitur temperantiæ vt virtuti principali: quia eſt circa difficillima. 2a 2æ. quæſt. 143. o./. quæſt. 160. o./. 2. diſtinct. 44. quæſt. 2. 1. 3^m./. 3. diſtinct. 33. quæſt. 3. artic. 2. quæſt. 1. c./. 3^m./. Titum. 3. lec. 1. princ°. C./. 1. Cor. 10. lec. 1. princ°. *Beatitudo. 148. Quid.

2 Modeſtia eſt circa actiones interiores, & exteriores. 2a 2æ. quæſt. 106 2. 6./. 1^m./. quæſt. 168. 1. o./. 3. diſtinct. 33. quæſt. 3. art. 2. q. 1. 3^m.

3 Immo modeſtia eſt tantum in exterioribus geſtibus. 3. diſtinct. 33. quæſt. 3. artic. 2. quæſt. 1. 3^m. Reſpondeo dubio. 903. Du°. 903ª.

4 Modeſtia moderatur exteriorem hominis vitam in inceſſu habitu, & huiuſmodi, ſed epieceia moderatur obſeruantiam verborum legis: poteſt tamen eſſe, quòd nomen epieceiæ apud græcos per quandam ſimilitudinem transferetur ad omnes moderationes. 2a 2æ. quæſt. 120. 1. 3^m. *Eutrapelia. Fructus. 5. Imperator. 6. Iuſtitia 55. Ornatus. 4.

5 Partes modeſtiæ, a diuerſis aſſignantur diuerſimode. 2a 2æ. q. 160. 2. 2^m.

6 Partes modeſtiæ ſecundum Andronicum ſunt tres, ſcilicet bona ordinatio, quæ diſcernit quæ & quo ordine ſunt agenda, ornatus, qui ſeruat decentiam in agendis, & auſteritas ſcilicet in verbis. 2a 2æ. quæſt. 143. c. in./. quæſt. 160. 2. fi./. quæſt. 168. 1. c. fin./. 3. d. 33. q. 3. a. 1. q. 3. c. Auſteritas 1. Ornatus. 4. *Scrutatio.

7 Partes modeſtiæ ſecundum Tullium ſunt quatuor, ſcilicet humilitas, ſtudioſitas, manſuetudo, & ſimplicitas. Et ſecundum Ariſtotelem, etiam eutrapelia. 2a 2æ. quæſt. 160. 2. c./. quæſt. 161. 4. o./. quæſt. 166. 2. c. fin./. quæſt. 168. 2. c. fin./. 3. diſtin. 2. 33. quæſt. 3. artic. 2. quæſt. 1. 3^m./. quæſt. 3. c. Eutrapelia.

8 Sub modeſtia continetur omnis moderatio motuum corporalium, & rerum exteriorum, & ſpei ſecundum Tullium. 2a 2æ. quæſt. 143. 4^m./. q. 160. 2. c./. Titum. 3. lec. 1. prin°. C. *Temperantia. 9. 13.

¶ Modicum

Mo

¶Modicum. Amor. 62. Angelus. 87. Auguſtinus. 2. Aurora. Baptiſmus. 6. Charitas. 73. Dies. 18. Eleemoſyna. 19. 21. 22. Euchariſtia. 198. Furtum. 2. Geometria. 1. 2. Ieiunium. 37. Potius principium. 27. Senes. 1. Sidera. Sinderesis. 4. Stultitia. 2. Tactus. 11. Tarditas. 1.

Diuiſ. ¶Modificari aliquo, dici ur dupliciter, ſcilicet formaliter per proprium modum rei, & effectiue ab eo, qui dat modum omni rei, ſcilicet Deus. 1. d. 3. q. 2. 3. 3^m. *Addiſcere. 2. Temperantia. 18.

¶Medius. Vſura. 106. 148.

Quid. 1 ¶MOTVS menſurationem quandam importat. 3. d. 27. q. 3. 3. c. /. 4. d. 16. q. 3. ar. 1. q. 2. 6^m.

2 Modus eſt determinatio rei, per nomen adiectiuum, vel aduerbium. Et eſt triplex, ſcilicet ſubiecti, prædicati, & totius compoſitionis, a quo propoſitio dicitur modalis. Opuſ. 40. princ°. *Abſoluere. 29. Accidens. 4. 59. 74. Accidentaliter. 3. Actio. 15. 98. Actus. 11. 14. 19. 20. 30. 44. 194. 200. Adam. 32. 79. Addere. 6. 8. Adiectiuum. 3. 52. Adinuentio. Adiutare. 3. Agens. 40. 63. 70. 106. Altitudo. 8. Amor. 7. 9. &c. 196. 268. Angelus. 5. 9. 165. 212. 264. 301. 410. 418. 429. 503. 587. 626. Anima. 14. 62. 153. 203. 293. 317. 339. 360. Animal. 18. Annunciatio. 6. 8. Appetibile. Appetitus. 75. 79. Appropriatio. 3. Ars. 13. Aſcendere. 8. 18. Aſſiſtere. 5. Aſſumere. 1. 11. 28. Auctio. 17. Baptiſmus 38. 69. 72. &c. Beſtialitas. 1. Blaſphemia. 22. Bonitas. 38. 161. 231. Charitas. 53. 57. 107. 108. Cælum. 67. Cete. 5. Clementia. 5. Cognitio. 63. &c. Comprehendere. 1. 4. Communicabile. 2. Communicatio. 1.

3 Modus rei duplex, ſcilicet ſubſtantialis, & accidentalis. Veri. quæſt. 21. 6. 5^m. /. 9^m. *Confeſſio. 18. 92. &c. Confirmatio. 30. Conſeruatio. 8. Conſilium. 19. Contentio. 1. 2. Contingens. 10. Contrarium. 15. Contritio. 51. Contumelia. 4. Conuerſio. 12. Corona. 3. 5. Credere. 12. Crudelitas. Cultus. 50. Datio. 15. Dæmon. 17. 102. &c. Demonſtratio. 11. Denominatio. 1. Deus. 39. 147. 338. Dictio. 3. Definitio. 8. 36. 44. Diſtantia. 7. Diuiſio. 5. 13. Docere. 5.

4 Omnis modus, ſecundum ſe eſt bonus. Sed dicitur malus per accidens, quia eſt minor quàm debet, vel reſpectu huius. Similiter ſpecies, & ordo. 1^a. quæſt. 5. 5. 4^m. /. Veri. quæſt. 21. 6. 10^m. *Doctor. 4. Doctrina. 1. Dominium 13. Donum. 6. 11. 22. Effectus. 10. Elephas. 8. Ens. 1. &c. Enunciatio. 5. Æquiuoca. 3. &c. Eſſe. 56. 78. 89. Æternitas 36. Eua. 1. Euangelium. 7. Euchariſtia. 7. 89. 118. &c. Exceſſus. 2. Exemplar. 5. Fides. 153. 151. Fieri. 1. Filiatio. 9. Finis. 77. 99. Flagellum. 3. Forma. 4. 47. 51. 68. Fortitudo 33. 42. 43. 58. Fructus. 3. 4. Generatio. 29. 33. &c. 51. 59. 67. 68. 72. Genus. 3. 5. Grammaticus. Grana. 137. Habere. 1. 6. Habitus. 30. 60. 65. 82. Heroes. 2. Homo. 33. 39. Humilitas. 23. Iacob. 5. Inſtantia. 5. Idea. 9. 11. Ieiunium. 23. 26. 40. Imaginatio. 3. Imago. 24. Imperfectio. 4. 10. 15 Infinitum. 6. 23. Intellectus. 35. 116. 162. 176. 222. 231. &c. Intentio. 23. 24. Ira. 3. 50. 17. 62. Iuramentum. 16. Ius. 3. 20. Iuſtificatio. 16. 35. 44. Legitimatio. 1. 5. Lex. 12. 41. 76. 118. Liberum. 15. Litigium. 2. Logica. 8. Loqui. 2. 3. Ludus. 4. 6. &c. Lumen. 1. Magi. 11. 52. Magia. 1. Magnanimitas. 7. 22. Martyrium. 5. Materia. 39. Matutinæ. 5. Medium. 6. 8. Mendacium. 18. Metaphyſica. 28. Miraculum. 5. 8. 10. 15. 39. 41. Miſericordia. 12.

5 In quolibet actu virtutis, oportet eſſe modum, ex commenſuratione potentiæ ad obiectum. 3. diſtinct. 29. 1. c. *Miſſio. 5. 8. 11. 9. 42. Mors. 12. Motus. 21. 32. 57. 58. 85. Natura. 48. Neceſſitas. 5. Nutrire. Nobilitas. 1. Nomen. 18. 31. 69. Omnis. 3. Operatio. 8. 10. &c.

6 Modus rei, eſt in ipſa re, conſequens ſubſtantiam eius. 4. diſtinct. 16. quæſt. 3. art. 2. quæſt. 2. 4^m. *Oppoſitio. 19. 20. Oratio. 74. Ordo. 4. 92. Papa. 9. Paſſio. 21. 87. 100. 120. 131. Peccatum. 177. Pœnitentia. 75. Perfectio. 20. Permiſſio. 2. Perſeuerantia. 4. &c. 9. Perſona. 21. &c. Pietas. 9. 50. Poteſtas. 13. Præceptum. 36. 37. 72. 90. &c. Prædicamentum. 6. Prædicari. 37. Primitiæ. 2. Princeps. 28. Principium. 2. Proceſſio. 4. 9. 15. &c. Pronomen. 5. Prophetia. 55. 57. &c. 70. Propoſitio. 10. &c. Prouidentia. 21. &c. Prudentia. 5. Qualitas. 12. 14. 15. Quantitas. 13. &c. Quies. 2. Ratio. 28. 50. Regula. 6. Relatio. 51. 75. Religio. 44. Scientia. 59. &c. 75. &c. 110. 113. 114. 124. 125. 127. 145. 146. Scriptura. 12. 15. 16. Semen. 7. Senſus. 8. 9. 27. Sermo. 1. Significatio. 4. 5. Symbolum. 10. Similitudo. 9. Spes. 25. Spiritus. 20. Status. 8. Subiectio. 4. Subſannatio. Subſtantia. 8. Sum. Suppoſitum. 4. 10. Temperantia. 2.

Mo

Tentare. 5. 6. 18. Tempus. 27.

7 Non ponitur modus in Deo, quaſi qualitas eius. Po^a. q. 10. 2. 10^m. *Theologia. 13. 14. Verbum. 5. 30. 78. 79. 80 85. Virtus. 3. 9. Viſibile. 2. Viſio. 9. Viuere. 0. Vnitas. 38. 51. Voluntas 6. 38. 76. Votum. 18. Vſura. 3. 9. &c. 28. 32. &c. 44. 60. 124. 139. Chriſtus. 14. 50. 196.

8 Modus ſignificandi in diuinis nominibus, eſt quadruplex. Nomen. 69.

¶Moles. Cete. 2. 7. Deus. 78. Æqualitas. 10. 28. Quantitas. 13. 16.

¶Moleſtia. Affectus. Amor. 62. Delectatio. 64. Fortitudo. 58. Ieſtus. Manſuetudo. 2. Mulier. 12. Peccatum. 205. Vſura. 189.

¶Molle. Mollities. 2. Pertinacia. 2. Punctus. 6. Tabula. 2.

¶Molleſcere. Delectatio. 60.

1 ¶MOLLITIES proprie reſpicit defectum delectationum. Sed deliciæ reſpiciunt cauſam impeditiuam earum, ſcilicet laborem vel aliquid tale. Ideo deliciæ, ſunt quædam mollities. 22^æ. quæſt. 138. 1. 2^m. Concupiſcibilis. 6. Quid.

2 Mollis dicitur, qui recedit a bono, propter triſtitias cauſatas ex defectu delectationum, quaſi cedens debili mouenti, non autem ſi graui mouenti cedat. 22^æ. q. 138. 1. c. *Ægritudo. 4. Incontinentia. 5. 6. Ludus. 6. 8. 10. 12.

3 Mollities eſt vitium oppoſitum perſeuerantiæ. Et cauſatur dupliciter, ſcilicet ex conſuetudine, & ex naturali diſpoſitione. 22^æ. quæſt. 138. 1. 0. /. 2. c. *Luxuria. 14. Molleſcere. Mollificatio. Mulier. 6. 14. 16. &c. Ornatus. 3. &c. Pertinacia. 3.

4 Qui patiuntur muliebria, dicuntur molles, quaſi mulieres effecti. 22^æ. q. 138. 1. 1^m.

¶Mollificatio. Amor. 258.

¶Momentaneum. Momentum. Inſtans. 0. Viſio. 15.

¶Momentum ſumitur dupliciter, ſcilicet pro inſtanti, & pro tempore imperceptibili. 1^æ. Cor. 15. lec. 8. med°. 1. *Bonitas 223. Inſtans. 0. Momentaneum. Nunc. Diuiſio.

¶Monachus comedens carnes, non peccat mortaliter, niſi ſit contra præceptum prælati, vel comedat ex contemptu regulæ ſeu ſtatuti. Quol. 1. quæſt. 20. 0. *Aduocatus. 9. Benedictio. 7. Canonicus. Confeſſio. 78. Conſecratio. 14. &c. Eleemoſyna. 21. Epiſcopus. 23. 27. Obedientia. 35. & cetera. 37. & cetera. Profeſſio. 0. Religio. 65. Regularis. 0. Sarabaitæ. Vſura. 248. Qũ peccat.

1 ¶MONARCHIA quadruplex declaratur, quo ad principium, finem, & durationem, ſcilicet dominium ſacerdotale, regale, politicum, & œconomicum. Opuſc. 20. Lib 3. c°. 10. /. 12. *Princeps. 8. Mundi.

2 In qualibet monarchia, ab initio ſæculi, tria ſe inuicem comitata ſunt, ſcilicet diuinus cultus, ſapientia ſcholaſtica, & potentia ſæcularis. Opuſc. 20. lib. 2. fin. /. Lib. 3. c°. 12. *Chriſtus. 169. &c.

¶Monaſterium. Conſecratio. 11. Religio. 44. 48. 61. 86. 88.

1 ¶MONETA propria debet haberi in qualibet patria. Opuſc. 20. lib. 2. c°. 13. *Campſoria. 1. 8. Hæreſis. 29. Pecunia Vſura. 251. &c. 294. &c. In communi.

2 Cudentes falſam monetam, poſſunt iuſte occidi, in iudicio ſæculari, & rebus ſuis ſpoliari. 22^æ. quæſt. 11. 3. c. /. 4. d. 13. quæſt. 2. 3. c. pœna.

¶Monialis. Abbatiſſa. 0. Conſecratio. 14. Raptus. 5. Tonſura.

¶Monitio. Interpellari. Lex. 149. Matrimonium. 1. 131. Paterna. Prædicare. 8. Princeps. 21.

¶Monaſtica. Legiſpoſitiua. 3. Imprudentia. 2. Moralis 3. Politica. 1. Prudentia. 46. 47. Scientia. 134.

¶Mons generatur naturaliter, & corrumpitur naturaliter. Iob. 9. lect. 1. med°. K. *Antichriſtus. 6. Cete. 1. Generatio. 15 Grando. Iudicium. 75. Iuſtus. 12. Maledicere. 4. Paradiſus. 10. Sal. Samaria. Samuel. 2. Sion. 3. Terra. 8. Vapor. 6. Fieri.

1 ¶MONSTRVM contingit ex indiſpoſitione materiæ vt ex principio proximo, & ex cæleſti ſigno vt ex principio remoto. Ideo reducitur ad cauſas naturales. Et non eſt miraculum. 2 diſtinct. 18. quæſt. 1. 3. 6^m. /. 3. 2. c°. 40. 2^m. /. Veri. quæ. 13. 1. c. /. Po^a. quæſt. 6. a. 8^m. /. Ma. quæſt. 16. 6. c. princ°. *Dæmon. 111. Natura. 38. Sexus. 2. Naturale.

2 Monſtra dicuntur peccata, tanquam totum ſunt ex peccato in actu naturæ a fine vltimo, non autem a fine proximo. 12^æ. q. 21. 1. 1^m. /. 2^m. /. 3. d. 29. 3. c. Spirituale.

¶Montanus. Hæreſis. 68. 108. 116.

¶Mora. Angelus. 472. &c. 527. &c. 542. &c. Appellare. 5. Delectatio. 86. 87. Denunciatio. 1. Immorari. Lex. 173. Peccatum. 6. 97. Periculum. 8. 9. Prolixitas Purgatorium. 6. Vſura. 298. Vxor. 19.

Ad finem. 1 ¶ Moralis philoſophia habet hoc proprium, ſcilicet conſiderare operationes humanas, vt ordinantur adinuicem, & ad finem. Ethi. lec. 1 princ°. a E. * Actio 37. Actus. 135. 137. Angelus. 519. Animal 71. Ars. 35. Artifi ale. 5. Beatitudo. 48. Beneficium 3. Bonitas. 230. Circunſpectio. Circunſtantia. 3. 4. 18. Debitum. 4. Decimæ. 2. &c. Delectatio. 78. &c. 108. Demonſtratio. 8 9. Differre. 9. Doctrina. 17. Ethica. Ethos. Finis. 127. Fortuna. 9.

2 Operatio humana ordinata in finem, uel homo voluntarie agens propter finem, eſt ſubiectum philoſophiæ moralis, ſicut motus vel res mobilis, eſt ſubiectum philoſophiæ naturalis. Ethi prin°. Phyſica 6. * Honor. 30. Inconſideratio. Iudicium 16. Iuſtitia. 59. Lex. 39. 84. Malum. 52. Materia 49. Muſica. 2. Naturale. 21. 22 Obiectum. 14 Ordo. 39. 40. Organum. 5. Ornatus. 12. Paſſio. 67. &c. Per ſe. 9. Philoſophia. 0. Phyſica. 15. Præceptum. 56. Sabbathum. 13. Scientia. 23. 24. Senſus. 37. &c. Syndereſis. 1. Socrates. 1. 2.

3 Moralis philoſophiæ pars triplex. ſcilicet monaſtica, iconomica, & politica. Ethi lec. 1. med°. a. D. * Veritas. 49. Vitium 207. Vox. 12.

4 Moralia ſpecificantur ex fine. 1ª. q. 4. 1. 2m /. 2. d. 34. 2. 3m /. d. 42. q 2. 3. c. * Vſura. 5. 189. 209.

5 In moralibus periculũ eſt diuerſa ſentire & opinari. Opuſc. 73. princ°.

¶ Morbus. Aſſumere. 56. Damnatio. 36. 52. 56 Dolor. 39. Ficus Medicina. 1. Medicus. 5 Mitla 4. Mors. 38. Vertigo. 0. Vinũ. 7. Vitium. 4. 5. Vnctio. 10. 17.

¶ Mordere. Damnatio. 29. 50. Dæmon 37. Syndereſis. 6. 9. Spina. Tribulatio. 13. Vermis. 2. Vnctio. 4.

¶ Mori. Pœna. 79. Vſura. 18.

Licite. ¶ Moriens licite requiritur, ut poſt mortem teneat ſtatum ſuum, niſi hoc ſit ex dubitatione in fide. Quol. 3. 12. 0. * Abſoluere 6. 26. Arenes. 1. Aſcendere. 17. Aureola. 15. 16. Baptiſmus. 49. 140 &c. 159. &c. Confirmatio. 20. Cruceſignati. 2. 0. Damnatio 2. 3. Eleemoſyna. 29. Euchariſtia. 194. Futurum. 3. Innocentia. 2. &c. Martyrium. 4. 10. &c. Matrimonium. 139. Naturale. 16. 17. Peccatum. 440. Pœna. 69. 76. &c. Suffragia. 1. &c. Vnctio. 4. 25. 27. Vnicornis. Votum. 56. 62. 79.

¶ Moroſa. Cogitatio. 10. &c. Delectatio. 84. &c. 111, Peccatum. 96. 97.

Quid. 1 ¶ Mors, & omnis defectus corporalis, & rebellio carnis ad ſpiritum, ut pœna peccati primorum parentum, conſequens pœnam principalem, ſcilicet ſubtractionem originalis iuſtitiæ. 12ſ q. 85. 5. 0 /. q 87. 7. c. /. 1m /. q. 94. 5. 2m /. q. 100. 8. 3m /. q 102. 5. 1m /. 22ſ. q. 153. 2. 1m /. 2m /. 3m /. q. 164. 0. /. 3ª. q. 1. 4. 2m /. q. 14. 1. c /. 3. c /. 2m /. 4 c. /. 3m /. q 52. 5. c. /. 2. d. 28. 2. 5m /. d. 30. q. 1. 1. 0. /. 3. d. 16. q. 1. 1. 0. /. 2. 4m /. d. 21. q. 1. 2. c. /. 4. prolo. princ°. / d. 4. q. 2. ar. 1. q. 3. 0. /. d. 15. q. 1. ar. 4. q. 2. 3m /. d. 20. art. 1. 3. 3m / d. 43. art. 1. q. 1. 5. /. Con. 4. c°. 50. 1m /. 52. /. 55. 21m / 78. 1m /. Ma. q. 4. 3. 4m /. q. 5. 4. 0 /. Opuſ 3. c°. 195. /. 196. /. 197. / 198. /. Rom. 5. lec. 3. fin. F. /. He. 9. lec. fin. fin. G. Peccatum. 188.

2 Cauſa mortis, & aliorum defectuum corporalium in natura humana, eſt duplex, ſcilicet remota, ideſt contrarietas principiorum, & proxima, ſcilicet peccatum. 22ſ. q. 164. 1. 1m /. 3ª. q. 14. 3. 2m /. q 15. 2. 1m /. He. 9. lec. fin. fin. F. * Abſoluere. 6. 26

3 Mors vt iuſta pœna, eſt a Deo, non autem vt eſt malum naturæ humanæ. 12ſ. quæſt. 85. 5. c. fin. /. quæſt. 94. 5. 2m /. quæſt. 100. 8. 3m /. 22ſ. quæſt. 164. 1. 4m /. He. 9. lect. fin. fi. G. * Abſtinentia. 7. Adam. 84. Angelus. 593.

4 Mors vt pœna peccati originalis, principaliter pertinet ad animam, inquantum animæ virtutem conſeruandi corpus a corruptione. Ma. quæſt. 4. 3. 4m. * Anima. 125. &c. 233. Animal. 79. Apoſtoli. 44. Aranea. 1. Caro. Cælum. 124. Cete. 7. Cor dimiſſus. Confeſſio. 5. 32. Confeſſor. 4. Congregatio. 1. Contritio. 8. 13. Corruptio. 14. 15.

5 Mors & alii defectus, non ſunt æqualiter in omnibus, triplici ratione, ſcilicet propter peccata parentum, vtilitatem filiorum, & diuerſam complexionem. 12ſ. quæſt. 85. 5. 1m /. quæſt. 87. 7. 1m /. 22ſ. quæſt. 164. 1. 4m /. 2. diſtinct. 32. quæſt. 1. 3. 5m /. 3. diſtinct. 16. quæſt. 1. 1 c. Ma. quæſt. 5. 4. c. * Cruceſignatus 0. Crux. 4. Decretum Diſpenſatio. 19. Epiſcopus. 27. Euchariſtia. 194. Eunes. Exorciſmus. 13. Fatum. 5. Finis. 35. Fortitudo. 17. 18. 20. Framea. Helias. 1. Hæreditas. 4. Hæreſis. 23. 24. 30. 31. Ieiunium. 21. Impœnitentia. Iudicium. 54. 55. Lacus. 2. Liber. 28. Lignum. 4.

6 Nullus homo liberatur a neceſſitate moriendi, niſi per gratiam, ſicut nec a cauſa eius, ſcilicet a peccato originali. a. diſtinct. 28. 2. 5m / 3. 5m. * Malum. 45. Manſuetudo. 2. Martyr. 61. Martinus. Matrimonium. 116. &c. 139. Mendacium. 14. Natura. 39. Naturale. 16. 17. Opprobrium. 1. Occidere. 6. &c. Paſſio. 71. Pater. 25.

7 Primi parentes ſeneſcendo inceperunt mori prima die qua peccauerunt, licet poſtea multum vixerint. 22ſ. quæſt. 164. 1. 8m. * Peccatum. 5. 106. &c. Pœna 44 80. &c. Phariſæis. 4. Pythagoras. 7 Porta. 2. Religio. 73. 74. Reſurrectio. 55. 56. Saluari. 1. Somnus. 1. Teſtamentum. 2. Timor 22. 50. Tribulatio. 10. Via. 12.

8 Ante reſurrectionem, omnes morientur. 12ſ quæſt. 81. 3. 1m /. 3ª. quæſt. 46. 12. 4m /. 2. diſtinct. 31. quæſt. 1. 2. 2m /. 4. diſtinct. 43. artic. 4 quæſt. 1. 0. /. quæſt. 2. c. /. diſtin. 47. quæſt. 2. art. 3. quæſt. 1. 3m /. Ma. quæſt. 4. 6. 8m /. Opuſc. 3. c°. 234. / 252. /. 1ſ. Theſ. 4. lect. 2. fi. G. * Vindicatio 6. Vmbra. 3. Vnctio. 4. 27. Votum. 56. 61. Vſura. 60. 81. 97. 177. 242. 243. 253. 276. Vxor. 30. &c.

9 Mors violenta accidit ex hoc, quod nocumento illato, natura cedit. Quol 1. 3. c.

10 Pœna mortis in præſenti, non infligitur pro quolibet peccato mortali, ſed tantum pro peccato inferente damnum irreparabile, vel pro horribili deformitate. 22ſ. quæſt. 66. 6. 2m /. q. 108. 3. 2m.

11 Nullus debet eripi de morte, contra iura. 22ſ. quæſt. 10. 11. 3m /. quæſt. 59. 4. 2m /. 3ª. quæſt. 68. 11. 1m /. Quol. 2. 7. 2.

12 Quilibet tenetur liberare proximum incidentem in latrones a morte, ſecundum conditionem & modum ſuum. Quol 5. 17. 2m.

13 Mors eſt duplex, ſcilicet corporalis, & ſpiritualis. Et ſecunda eſt peior quam prima, ratione luci, & amiſſæ ſpei. Pſal. 33. lit. u.

14 Mors vt priuatio vitæ, vel vt terminus alterationis præcedentis, eſt pœna damni. Non autem eſt pœna ſenſus. Nec affligit, niſi ratione alterationis præcedentis. 22ſ. q. 164. 1. 7m. * Abſoluere. 6. 26. Athanas. 63. Annihilatio. 5. Diſpenſatio. 19. Dolor. 12. 13 38. &c 44. Finis. 35. Fortitudo 17. 18. 20. Furtum. 14. Futurum. 3. 5. Pœna.

15 Mors inquantum priuat primum bonum hominis, ſcilicet eſſe, eſt maxima pœnarum. Sed inquantum priuat vitam malam, eſt remedium pœnarum. 4 d. 44. q. 3. ar. 1. q. 2. 3m /. Va 11. q. 26. 6. 8m. * Iudicium. 54. 55.

16 Mors eſt meritoria, licet ſit pœna, quia boni bene vtuntur bonis & malis, ſicut mali male vtuntur. 22ſ. q. 164. 1. 6m.

17 Mors illata, etiam pro criminibus, aufert totam pœnam, pro criminibus debitam in alia vita, vel partem pœnæ, ſecundum quantitatem culpæ, patientiæ & contritionis, nõ autem mors naturalis. 22ſ. quæſt. 25. 6. 2m /. 4. d 20 art. 1. quæſt. 3. 3m. /. diſtinct. 21. quæſt. 1. artic. 3. quæſt. 2. 3m. * Laus. 2. Meritum. 116. Naturale. 16. 17. Pœna. 44 80. &c. Vindicatio. 6.

18 Mors & alii defectus naturæ, cauſant dolorem & timorem, quia ſunt contra naturam particularem. 12ſ. quæſt 42. 2. 3m.

19 Mors ſecundum ſe, eſt odibilis naturaliter, ſed eſt appetibilis, propter beatitudinem. 12ſ. quæſt. 5. 3. c. /. 3ª. quæſt. 46. 6. c. / 4m /. 3. d. 17. L. /. d. 28. L. /. 4. d. 49. quæſt. 1, art. 1, q. 4. 4m /. Con. 3. c°. 48. 6m /. Ver. quæſt. 2. 11. 8m /. Ethi. 3. lec. 18. fin. d fin.

20 Aliquis appetit mortem per accidens dupliciter, ſcilicet vel propter aliquod bonum acquirendum, vel propter aliquod malum vitandum. Et ſimiliter aliquis diligit mortem, nõ affectu, ſed effectu. 3. diſtinct 27. L. /. diſt. 28 L. /. 4. diſtin. 15. L. /. med°. B.

21 Quilibet tenetur mori, pro ſalute animæ proximi certa. Aliter eſt de conſilio. 22ſ quæſt. 26. 5. 3m /. 3. diſtinct. 19. artic. 8. quæſt. 2. 2m /. Virt quæſt. 2. 11. 9m. /. Opuſc. 18. c°. 16 fin.

Appetere. 22 Exponere ſe, & ſuos, periculo mortis, pro liberatione perſonæ per quam ſuſtentatur eccleſia, vel reſpublica, eſt laudabile. 22ſ. quæſt. 32. 6. c. /. 3. diſtinct. 29. 3. c. /. 4. diſtin 15. quæſt. 2. artic. 4. quæſt 1. c. Crux. 3. * Amicitia. 42. Circuncitio. 18. 19. Epiſcopus. 27. Felicitas. 6. Innocentia. 2. &c. Martinus.

23 Virtuoſus maxime triſtatur de morte ſua, quia priuatur maximo bono, quo maxime dignus eſt, ſcilicet vita, & virtutibus, ſecundum præſentem vitam, licet quidam gaudeant propter ſpem beatitudinis. 12ſ. quæſt. 122. 8. c. /. 3ª. quæſt. 46. 6. 4m /. 3. diſtinct. 15. quæſt. 2. artic. 3. quæſt. 3. c. /. d. 28. L. /. Ethi. 3. lec. 18. fi. d. * Martyrium. 8. &c. Matrimonium. 116. &c. Mendacium. 14.

Mo

24 Dolendum eſt de morte amici, ſed moderate, quadruplici de cauſa ſcilicet primo propter defectum corporis deberentis, ſecundo propter diſceſſum, & ſeparationem quæ doloroſa eſt amicis, tertio quia per mortem fit commemoratio peccati, quarto quia per mortem fit commemoratio mortis noſtræ 1 Theſ.4.lec.2.prin^{o}. *Meritum.81.Necis.Peccatum 106 192.202.204. 377 408. 411. 437. Poena. Vultur. Vxoricidium. Chriſtianus.

Chriſti. 25 Decens fuit Chriſtum mori. 3^{a}.q.50.1.c./.q.52.1.c./.ʒ.4.c^{o}.55.11^{m}./.Quol.2.2.c./.Opuſ.2.c^{o}.7./.Opuſ.3.c^{o}.225./.234 fi./.Opuſ.60.c^{o}.15.16.19. *Adoratio.7 Agnus.4.Angelus. 593.Baptiſmus.159.&c 183.187.189.Corpus.70.Paſſio.87.

Du^{m}.904.26 Immo neceſſarium fuit Chriſtum mori. 3^{a}. q. 14.2.0. Reſpondeo Dubio. 904. *Deſcendere.5. 8.11.

27 Chriſtus habuit ſimpliciter neceſſitatem moriendi abſolutam, etiam ſi non occideretur, ſecundum aliquos, ſed ratione humanitatis tãtum, neceſſitatem vero huis habuit etiã ratione perſonę. 3^{a} q.14.2.0./.3.d.16.q.1.2.0./.d.18. 2. 3^{m}./. 4.0. *Doloe.38.

28 Neceſſitas mortis non erat ſub humana voluntate Chriſti. 3.d.16.q.1.3.0. *Euchariſtia.242.Hæreſis.23.24.30.31.

29 Nullius puri hominis vita vel mors, eſt in voluntate eius, niſi quo ad aliquam cauſam, ſed ſemper eſt naturaliter. Vtraque autem erat in voluntatem Chriſti. Quol. 1. 3. c./. Opuſ.3.c^{o}.237./ Math.27.fi.c.G./.30.20.lec 4.fi.c.K.

30 Mors Chriſti dicitur dominio, quia non per violẽtiam, ſed per propriam voluntatem mortuus fuit. Pſal.40.me^{o}.c.fi.

Du^{m}.905.31 Immo mors Chriſti fuit violenta. 3. d. 21. L. Reſpondeo. Dubio. 905.

32 Mors Chriſti fuit violenta, ex parte naturæ humanæ, licet perſonæ eius non potuerit inferri violentia: ſed quantum in occiſoribus fuit, intulerunt mortem. 3^{a}.q.14 2. 0./. q. 46.3.2^{m} /.quæſt 47.1.0./ 3.d.21.L./.Quol.1.3.fin./. Opuſc. 3. c^{o}. 231.

33 Chriſtus mortuus eſt ex obedientia, & charitate, triplici ratione, ſcilicet ratione iuſtificationis humanæ, ratione recõciliationis diuinæ, & ratione victoriæ Chriſti. 3^{a}.q.47.2 0./. q.48.2.3.c./.q.49.1.c./.4.3^{m}./.q.51.4 c./.q.53.1.c prin^{o}./.ʒ. 4.c^{o}.55.13^{m}./.16^{m}./.Opuſ. 3.c^{o}.227./.Ro.5.lec.2.fin.I /.Lec. 5.fi. *Humilitas.19 Iudæi.19.

34 In ſymbolo fidei dicitur, quòd filius Dei eſt paſſus, mortuus & ſepultus. 22.q.1.8.c./.q.2.7.0./.3^{a}.q.50.2.b./.c.fi.

35 Chriſtus non fuit debitor mortis, ſed eam ſuſtinuit, vt mortem noſtram deſtrueret 3.d 21.q.1.2.c./.q.2.2.c./.1^{m}./.Heb. 9.lect fi.fin.H.

36 Mors Chriſti in fieri cauſauit noſtram ſalutem, merendo eam: non autem in facto eſſe, ſed tantum effectiue, deſtruẽdo mortem animæ, ideſt peccatum, & mortem corporis. 3^{a}. q.50.6.0 /.q.51.1.2^{m}./.2.4^{m} /.4.c./ 2^{m}./.q 53.2.c./.3^{m}./.q.56. 1.4^{m}./.Gal.lec.1.fi.C. *Latro.2.3.Occidere. 18. 19. Paſſio. 85. & cetera.

37 Mors Chriſti eſt cauſa efficiens gratiæ, & cauſa ſufficiens ſalutis noſtræ. 3^{a} q.50.6.0./.q.51.1.2^{m}./.2.4^{m}./.4.c./. 2^{m}./. q. 53.2.c./.3^{m}./.q.56.1.4^{m}./.Gal.lec.1.fi. D. *Poena. 69.74.79. 80. 82.94.95.

38 Chriſtus noluit mori ex morbo, nec in ſenectute, ſed ex paſſione illata, & in iuuẽtute, ne inuitus, vel ex infirmitate putaretur mori. 3^{a}.q.46.3.2^{m}./.9.4^{m}./.q.51.3.c. *Sacerdos. 9.

39 Chriſtus fuit ſimpliciter mortuus. 3^{a}.q.50.4 c./.5.c./ 3^{m}./.3. d.21.q.1.3.0./.Quol.1.q.2.2.0./.Quol.2.1.c./.2^{m}./. Quol. 3. 4.c./.2^{m}./.Opuſ. 3.c^{o}.236.

Du^{m}.906.40 Immo eum ſit Deus, erat immortalis. Opuſc. 2. c^{o}. 5./. 7. Reſpondeo Dubio.906.

41 Licet Deus ſit immortalis, tamen cõuenienter confitemur, vnigenitum Dei verbum fuiſſe paſſum & mortuum: quia non hæc ei attribuimus, ſecundum naturam diuinam, ſed ſecundum naturam humanam, quam pro noſtra ſalute in vnitatem perſonæ aſſumpſit. 22.q.1.8 c./.Opuſ.2.c^{o}.5./.7. Sacrificium 37.&c. Satisfactio.32 &c. Sepultura. 10. &c.

42 In morte Chriſti, fuit ſeparata anima a corpore. 3^{a}. q. 50.3. b./ c./.4^{m}./.4.c /.1^{m}./ 6.c./ q.52.3.c./.q.53.1.1^{m}./.q.54.1.c./. 3.d.21.q.1.ar.1.q.1.1^{m}./.4^{m} /.2.2^{m}./.3.b.2./. q.2.1.1^{m} /.3.c./. Quol.2.1.c./.Quol.3.4.c /.Opuſ.3.c^{o}.236./.237.

43 In morte Chriſti, deitas non fuit ſeparata ab anima eius. 3^{a}.q.50. 3.0./.4.1^{m}./.q.52.3.c./ q.53.4 c /.3.d.21.q.1.ar 1.q. 2.0 /. Quol.2.1.c /.Quol.3.4.1^{m}./.Opuſ.3.c^{o}.236./.Pſal. 21. prin.^{o}. a. C.

44 Nec a carne eius. 3^{a}. quæſt. 50. 2. 0./.3. 1^{m}./. 4. 1^{m}./.6.c./. quæſt. 52. 3. c./.quæſt. 53. 1. 2^{m}./.4. c./. quæſt. 76. 1.1^{m}./. 3. d. 2. quæſt. 2. art. 1. quæſt. 1. 0./. quæſt. 3. 4^{m}./. art. 3. q. 2. 2^{m}./. d. 21. quæſt. 5. art. 1. quæſt. 1. 0./. Spiritu. 3 5^{m}./.

Quol. 2. 1. c./. Quol. 3. 4. 1^{m}./. Quol. 4. 6. c./. Opuſc. 3. c^{o}. 236.

45 Nec a ſanguine eius. 3^{a}.q.25.2.c /.Quol.5.5.c. *Tabernaculum.5.Chriſtus.2.100.175.202.214.

46 Nec ab aliqua parte eius, quæ eſſet tunc de veritate naturæ humanæ 3. diſtin. 2. quæſt. 2. artic. 1. quæſt. 3. 3^{m}./. 4^{m}./. d. 21. quæſt. 2. 2. 4^{m}.

¶ Morſus. Dæmon. 37. Porphyrio.

1 ¶ MORTALE vt dicit naturam cui conuenit mori, eſt differentia eſſentialis hominis. 3^{a}.q.54.2.2^{m}./.2. d. 19. 3.5^{m}./.d.32. q. 2.3 5^{m} /.Opuſ.3.c^{o}.157. Quid.

2 Oppoſitum videtur dicere 4.d.44.q.2.ar.1.q.1.1^{m}. Reſpondeo Dubio.907. *Abſtinentia.7. Abſtractio. 20. Adam. 74. Anima.49. Apoſtoli.20. Coe.9. Culpa.4. Cupiditas. Deus. 590. Gratia. 86. Martyrium. 12. Peccatum. 412. Reſurrectio. 33. 34. Du^{m}.907.

¶ Mortalitas. Adam.74.75.

¶ Mortiferum. Adam 81. Præceptum. 122.

¶ Mortificatio. Angelus.529. Cythara. Operatio. 48.& cetera. Peccatum. 167. 169. 436. Poenitentia. 105. Sacrificium. 35. Vter.

1 ¶ MORTVVS patitur detrimẽtum, ſi tardetur exequutio eleemoſynarum, quas prius mandauit fieri, non quidem quo ad meritum, nec vt puniatur, ſed quo ad effectum remedii. 4.d.45.q.2.ar.2.q.2.4^{m}./.Quol.6.13. 0./. 14. c. *Adam. 53. Affinitas.13. Ambroſius.2. Angelus.457 Anima 123. Anniuerſarium. Apparere.11. Aqua.2. Beatitudo. 125. Caput. 7. Circunciſio.18.19. Corpus.27.&c. Damnatio. 2. 3. Dæmon. 72.106. Deſcendere.11. Deſertum. Diſpenſatio. 19. Equus. 3. Euchariſtia. 128. & cetera. Felicitas. 6. Hæreſis. 92. Indulgentia. 27. Innocentia. 3. Ioannes. 17. Ies.41. Lamina. Lazarus. 2. Suffragia.

2 Tardans eleemoſynas mortuorum, peccat, niſi forte tardet parum, vt venditis melius rebus, plures det eleemoſynas. 22.q. 106.4.0./.4.d.45.q.2.ar.2.q.2.4^{m}./.Quol.6.14.0. Suffragia.7.8. *Luctus.1. Maria.61 Martyrium.8. Matrimonium.139.&c. Miſſa.27. Moriens. M̃ ec.0. Officium.15. Operatio.48.&c. Ordo.105. Paſſio.121.122. Poena.66 73.76.77. 80. Poenitentia.105.&c. Pythagoras.7. Pſalmus.10. Purgatorium.2. Reſtitutio.21. Reſurrectio.25.48.49. Sanctus.21. Sepultura.1.&c. Votum. 56.62.79. Vſura.239.

1 ¶ MOS primo ſignificat conſuetudinem, ideſt frequentiam eorum quę ſunt in poteſtate noſtra, ſecundo actum, vel inclinationem appetitus humani, a natura, vel conſuetudine, vel infuſione. 12.q.58.1.c./.3.d.23.q.1.ar.4.q.2.c./.d.33. q.1.ar.2.q 3.4^{m}./.4.d.33.q 2.ar.2.q.3.2^{m}./. Virt.q.1.10.18^{m}./. Ethi. 2. lec. 1. prin.c^{o}. 2. E. *Actio.37. Actus.123. Ars.1.9. 17. 35. 49. Quid.

2 Genus moris incipit, vbi primo dominium voluntatis inuenitur. 2.d.24.q.3.2.c. *Bonitas.230. Catechiſmus.7. Circunſtantia.0. Cohors.1. Conſuetudo.0. Cultus.11.17. Defectus.4.7.&c. Demonſtratio.8. Deus.328. Differre.9. Doctrina.17. Eleemoſyne.5. Ethica. Ethos. Finis.127.128 Hæreſis. 5.6.11. Idolatria. 5. Infidelitas.5. Malum.52. Materia.49. Matrimonium. 124. Officium. 13. 14. Ordo.39.40. Paſſio.67. &c Peccatum.31.

3 Mores in brutis, dicuntur per ſimilitudinẽ ea, quæ fiunt ab eis, ex paſſionibus appetitus. 12. quæſt. 24. 4. 3^{m}./. q. 58. 1. c./.3. diſtinct. 23. quæſt. 1. artic. 4. quæſt. 2. c./. d. 33. quæſt. 1. artic. 2. quæſt. 3. 4^{m}. *Per ſe. 9. Præceptum. 56. Prædicatio. 3. &c. Prælatio. 13. &c. Prophetia. 17. Ratio. 55. Religio. 41. Salomon. 3. Scientia. 23. 68. Scholaris. Sepultura. 2. 4. 6.

4 Mores diuinos, debemus imitari. 22. quæſt. 10. 11. c. princip^{o}./. Opuſc. 62. 0. *Tribulatio. 18. Virtus. 207. Vitium. 0.

5 Quilibet debet conformari moribus eorum, inter quos conuerſatur, niſi ſint contra Deum. Quol. 10. 12. c./. 1^{m}. *Vſura. 13. 103.

¶ Moſuellenus. Hæreſis.100.

¶ Motio. Commouere. Cor. 7. Intellectus. 221. Motus. 58. 60. Præcipere Prouidentia.48. Saluari.9.

1 ¶ MOTIVVM. Vis motiua ſenſitiua duplex, ſcilicet naturalis, & animalis. Opuſc. 43. c^{o}. 5. 0. *Actiuum. Actus. 172. Dña.

2 Vis motiua naturalis eſt, quę non mouet per apprehenſionem, nec eſt ſubiecta imperio rationis. Et talis eſt virtus vitalis, & pulſatiua quę mouet arterias, & cor, ſecundum dilatationem & conſtrictionem. Et huiuſmodi virtus eſt in corde, ſicut in proprio organo. Vnde ſolum habet illa in animalibus perfectis, pulmonẽ & cor habẽtibus.

Et hæc vis per ſpirationem, & reſpirationem eſt principiũ contemperandi calorem cordis & corporis. Opuſ. 43.cº.5.
3 *Anima.182.290.354.
Vis motiua animalis eſt, quæ mouet per apprehenſionem. Et eſt triplex, quia quædam mouet per modum dirigentis, quædam per modum imperantis, & quædam per modum exequentis. Opuſ.43.cº.5. *Animata. Appetitus.o. Apprehenſio.5. Beatitudo. 168. Circumſtantia. 16. Clementia.10. Credere.30.Directiuum. Finis.119. Homo. 27. Honor. 16. Iactantia.4.Intellectus.213.216.218.276.Ira.18.&c. Magi. 2.12.Maledicere.2. Miſericordia.15. &c. Peccatum. 47. 74. Pœnitentia.51.Relatio.40.Senſus.10.Subſtantia.18.Temperantia.11.

Præcedit. ¶ Motus neceſſario præcedit mobile dignitate, non autem duratione.2.d.2.q.1.3.4m./.Poª q.3.18.21m. Accidentaliter. 1. Angelus.113.148.Anima.100.103.&c.123.Calor.7. 12. 16. 17.Charitas.48.Cælum 133.&c.Corpus.36. Forma. 30. 31. 102.Granc.1.&c.Labor.7.Liberum.24 Motus.51.Paſſio.45 Phyſica.Potentia.47.Prudentia. 74. Semen. 6. Vacuum. 2. Viura.259. 260.

¶ Motum.Anima.317.

Quid. 1 ¶ Motvs non eſt ens cõpletum, ſed eſt via in ens, quaſi exiſtens inter potentiam puram, & actum purum.4.d.1.q.1.a. 4.q.2.c./.Phy.3 lec.3.fi.e. *Actio.15.49 50.51.56.111.121. 128.Annihilatio.1.8.

2 Motus importat relationem.2.d 1.q.1.5.8m. *Aſſimilatio. 3.Charitas.74.Cælum 79.123.Creatio.1.&c.

3 Motus proprie, ſignificat actum imperfectum mobilis: ſed ſecundum ſimilitudinem, prædicatur de omni operatione. 1ª.q.9.1.1m./.q 14.1.2m /.q.18.1.c./.3.1m./.q.19.1.3m./.q.50. 1.2m /.q.53.1.8m./.q.58.1.1m./.q.59.1.3m./.q.73.2.c./.12ε. q. 31.2.1m./.q.109.1.c./.22ε.q.179.1.3m./.q.180.6.e /.3ª.q. 21. 1.3m./.q.34.2 c./.1.d.37.q.4.1.c /.1m./ d.45.1.3m./.3 d. 31. q. 2.ar.1 q.2.c./.4.d.17.q.1.ar.5.q 3.1m./.d.49.q.1.ar.2.q.3.2m./ 3.1.cº.13./.Lib.8.cº.80.fi./.Veri.q 4.1 1m./.q.24.1.14m./.q. 28.9.11m./.Poª q.10.1.c./.Anima.5 c./.Phy.7.le.1.fi./. Anima 3.lec.12.prinº a. *Delectatio.1. &c. Diffidentia, Diuiſio. 17. 18. 19.

4 Omnis motus vel mutatio, eſt actus exiſtentis in potentia, inquantum huiuſmodi.1ª.q.9.1.c./.1m./.1.d.8.q.3.1. c./. 3. 1.cº.17.1m./.Phy.3.lec.1.o./ lec 4.medº d. A. *Dubitatio. 2, Ens. 15. Euchariſtia. 106. &c. 113. Expectatio. 2. Fides. 108.&c.143.

5 Motus dicitur æquiuoce, de operatione corporali, & ſpirituali.1ª.q.18.3.1m./.q.53.1.o./ q 56.1.3m./.1.d 37.q.4.1. o./. 2.d.5.q 1.1.2m. *Generati 7.19.24.Gratia.46.Iudex.13. Menſura.18.Metaphyſica.8.28 30.31.

6 Motus vniuocatur ad minus in intentione generis. Ideo in omnibus motibus ordinatis ad inuicem, eſt vna menſura communis.2.d.2.q.1.1 3m. *Mora 12.2.Paſſio.1.13.19.27. 29.65.68.Phyſica.1.3.&c. Quantitas.32.Rota, Temp 1. 4. 7.10.&c.Terra.13.Vacuum.2.Virtus.211.

7 Omnes ſpecies motus, æqualiter conueniunt in communi ratione motus.1.d.15.q.4.2.2m./.2.d.2.q.1.1.3m./.3.d. 33. q. 2.ar.1.q.1.2m.

8 Omnis motus vel mutatio, ſequitur aliquam potentialitatem.1ª.q.9.1.c./ 1.d 8.q.3 1.a c.

Diuiſio. 9 Motus duplex ſcilicet naturalis, & voluntarius. Et de ratione vtriuſque eſt, quòd ſit a prinº. intrinſeco. 12ε q. 6. 1. 3m./.4.5.c. *Actus.4 169.Aer.2.11.Amor.178.224.Angel9. 113.142.Augmentum 1.5.6.9.13. Charitas.67.74.&c.115. Certitudo.11.Ceſſare.5.Concupiſcibilis.5.&c.10.11.Contemplatio.23.Cor.3.&c.Delectatio.3.&c.12.32.63.73. Demonſtratio.11.16.Diffidentia. Dies.3.15. Diſtinctio.23. Diuiſio.17. Dolor. 19. Duratio.8. Eſſe. 47.50.Æternitas. 14. 20. 27. 36.

10 Motus naturalis eſt tantum ad vnam partem & perficitur quiete naturali, & eſt corporis exiſtentis extra vbi naturale, voluntarius autem eſt ad oppoſita. 1ª. quæſt. 10. 1. c./.3.d. 14. 3. c. *Euchariſtia. 106. &c. 113. 118. 136. Expectare 2. Fieri. 1. 8. 9. Forma. 133. Generatio. 7. 19. 24. Grauc. 1. &c. Hæreſis. 146 Ignis. 7. Illuminatio. 1. &c. Imago. 11. Inclinatio. 4. Infidelis. 10. Inſtans. 2. 6. &c. Inuidia 4. Iuſtitia. 21. Liber. 14 magi. 2. maledicere 2. mare. 2. mathematica. . materia. 35. 36. 44. 45. menſura. 18. meritum. 80. miſericordia.2.modeſtia.1.&c 8.mutatio.o. Natura 28. Peccatum.41.98.Prima.o.

11 motus dicitur naturalis dupliciter, ſcilicet a principio actiuo, vel a principio paſſiuo & mate ia.lr. 12ε.quæſt.6.5.2m./. 3ª. quæſt. 32. 4. c./.2. d. 18. quæſt. 1. 2. c /.3. d. 3. quæſt. 2. 1. 6m./.4. d. 43. ar. 1. quæſt. 3. c. fin. /. Con. 3. cº. 22. 1m./.

Virt. quæſt. 1. 8. 18m./.meta. 7. lec. 8. medº. c. F./. Phy 1. lec. 1. medº. a. F. *Prouidentia. 30. Relatio. 53. Scientia. 46. Velox. o.

12 motus dicitur tripliciter naturalis, ſcilicet ex principio actiuo intrinſeco, ex diſpoſitione cum inclinatione ad contrarium & ſine ea. 2. diſtinct. 18. quæſt. 1. 2. c./.3. diſtin.22.q. 3. art. 2. quæſt. 2. c.

13 motus reducitur ad genus ſui termini, inquantum procedit de potentia ad actum, quia terminus eſt in motu in potentia. 1ª. quæſt. 62. 4. 2m./.3ª. quæſt. 62. 4. 2m./. Poª. q. 3. 3. 8m /.Anima 7. 3m. *Actio. 56. Adæquari. 1. Agens. 21. &c. 45. Amor. 178. 204. 205. 206. 226. 250. 251. 253. Annihilatio. 1. 2. Anis. 2. Bonitas. 39. Concupiſcibilis. 5.&c. 10. 11. Contrarium. 25. Corruptum. 2. Creatio. 8. &c. Creatura. 23. 34. Diſpoſitio. 6 &c. Diuiſio. 17. &c. Dubitatio. 1. Ens. 15. Æternitas. 14. 20. 27. 36. Ex. o. Fides. 90. 108. &c. Fieri. 1. 8. 9. Finis. 6. 118. 119. Generatio. 7. 19. 24 32. 70. Ignis. 7. Terminus. 2

14 motus reducitur ad genus ſui termini, quo ad ſubſtantiã ſuam, licet ponatur in prædicamento paſſionis, inquantũ importat ordinationem mouentis & mobilis. 3ª. quæ. 62. 4. 2m./.4. d. 1. quæſt. 1. art. 4. quæſt. 2. 1m./. Poª.quæſt.3.13. 8m./.Phy.3 lec.5.fi.1.I. *Illuminatio.1.&c.

15 motus abſtrahit ab vtroque termino, ſcilicet ab agente, & patiente. 2. d. 40. 4. 1m./.Phy. 3. lect. 4. fin. c. &c. *Imago 11. 12. Inſtans. 6. &c. 23. &c. Intellectus. 213. Intenſio. 3. Intentio. 10. Iuſtificatio. 5. 6. medium. 3. & cetera. memoria 11.

16 Impoſſibile eſt, motum eſſe in aliquo genere, cuius ſpecierum ratio cõſiſtit in indiuiſibili, vt ſubſtantia & ſinus. Phy. 4. lec. 7. princº. a. C. *mutatio. 4. Natura. 15. &c. Naturale. 8. 10. Nihil. 1. 4. Numerus. 18. Operatio. 113. Paſſio. 19. Phyſica 5. Pollutio. 1. 6. 7. Principiatum. 1. Proceſſio. 1.&c Qualitas.7.&c.14. Quando 1.

17 Nullus motus denominatur a ſubiecto, ſed a termino. 3ª. q.35.1.2m. *Quantitas.18.27.32.

18 Terminus motus duplex, ſcilicet res ad quam tendit, & quies in ea. Et vtraque duplex, ſcilicet totius, & partis. 1ª. quæſt. 5. 6. c./.12ε. quæſt. 11. 3. c./.quæſt. 12.2. o. *Quies 1. &c. Relatio. 53. Scientia 96. &c. Senſualitas. 8. &c. Seraphin. 2 Spes.2. 17.

19 Ad hoc quòd aliquid ſit terminus motus, requiruntur duo ſcilicet, quòd habeat ſpeciem, non autem quòd ſit in via ad ſpeciem, & quòd ſit integrum. Ethi. lect. 9. prinº. b. prinº. *Succeſſio.o.Tempus.4.7.Tranſubſtantiatio. Vox. 4.

20 Vnitas cuiuslibet motus, conſideratur principaliter ex termino. Poſter.lec.41.meº.b.F.

21 Vnius motus non poſſunt eſſe plures termini ex eadẽ parte, niſi ſubordinati.12ε.q.12.3.2m. *

22 Abiectio termini a quo, & introductio termini ad quem, ſunt vnus motus, & duplex mutatio. Veri. quæſt. 28. 1. 6. c. Alteratio. 6.

23 motus ſumit ſpeciem a termino, ſed a principio habet quòd ſit motus naturalis. Con. 2. cº. 17. 2m./.Poª.quæſt.6.4. 8.c. *Diuiſio. 19. Species.

24 motus ratione ſuæ ſpeciei, requirit terminum a quo, & terminum ad quem. 4.d.12.q.1.ar.3.q.1.c.

25 motus accipit ſpeciem a termino ad quem, non autem a termino a quo.1ª.q 23.1.3m. *Natura.15 &c.19. &c.

26 Omnium motuum corporalium, ſubiectum primum eſt vnum, & fines ſunt diuerſi, ſed in motibus ſpiritualibus eſt econuerſo.Con.3.cº.58.fi. Dña.

27 Subiectum motus, eſt ens completum, id eſt ens in actu, ſubiectum vero mutationis, eſt ens in potentia.2.d 1.q.1.2.c./ Poª.q.3.2.c. *Actio.4.33.36.49.50.51.67.72.111.112.121. 122.Actus 168.Amicitia 10 Amor.168.259.276.Aquila.1.

28 Motus exiſtentis in potentia eſt propter indigentiam ſuã, non autem motus exiſtentis in actu, ſed eſt propter indigentiam alterius. 1ª.q.53.1.3m.

29 Motus eſt actus imperfecti, ſed operatio eſt actus perfecti. 1ª.q.18.1 c./.3.1m./.q.53.1.2m./ q.56.1.3m./.q 58. 1. 1m./.q. 59 1.3m./.q.73.2.c./.1.d.4.q 1.1.1m /.d.7.q 1.1.3m./.d. 37. q. 4.1.1m./.2.d.11.q.1.1.c./.Anima.lec.6 fi.c.H./ Lec.10. meº. c.I. *Contrarium. 25. Fieri. 1. 8. 9. Ignis.7.Numerus.18. Primũ. o.

30 In motu diſcreto, poteſt dici aliquid moueri in termino a quo, & in termino ad quem, & in quolibet vbi in quo eſt mobile, quia ſucceſſio diuerſorum vbi, dicitur motus, nõ autẽ in motu cõtinuo. 1ª. q. 53.1.2m./.3. 3m.

31 Quælibet pars motus continui, eſt motus, non autem in motu diſcreto.1.d.37.q.4.1.3m./.2.2m.

32 Quando

32 Quando ex una cauſa proueniunt multi motus, tantum primus motus reſpicit neceſſario illud principalius, quod reſpicit cauſa: ceteri uero reſpiciunt principalius quod non uenit ex ſecundum propriam rationem. 12ᵉ.q 36.1.3ᵐ.

33 Motus, & partes eius; differunt ſpecie: quia forma totius, & formæ partium, differunt ſpecie. Virt.q.3.4.c./. Ethi. 10. lec.3. me°.d.

34 Motus qui fiunt per diuerſa organa, differunt ſpecie, ut ambulatio & uolatio. Ethi. 10. lec. 3. m°. a./. Meta. 10. lec. 12. prin°.

88°.908° 35 Oppoſitum uidetur dicere. Phy, 7. lec. 8. prin°. c. Reſp°. Dubio.908°.

36 Motus aquę differt ſpecie a motu terrę, & motus aeris, a motu ignis; quia unus motus ſimplex, eſt tantum unius corporis ſimplicis, & econuerſo. Ca lec 4. prin°. a. F.

Cōpar°. 37 Motus dupliciter comparatur ad inſtrumenta, per quem fiunt motus. ſ. ut ad principia actiua, & ut ad ſubiecta.

38 Veri. q.22. 12. 2ᵐ.
Ante quodlibet mutatum eſſe, eſt moueri. 1.d.37.q.4. 2.2ᵐ. Aer.2.10. 11. Animę. M.

39 Philoſophi ſecundum ordinem mobilium, poſuerunt ordinem ſubſtantiarum ſeparatarum. 4.d. 45. q.1. ar.1.q.1.c.

40 In nullo motu præter alterationem, abiicitur, uel imprimitur aliquid in mobili. 3.d.15. q.2.ar.1.q.1.c.

41 Nomen motus & diſtantiæ, & omnium huiuſmodi, deriuatum eſt a motu locali, ad omnes alios motus. 12ᵉ.q.7.1.c./. 4.d 49.q.1.ar.4.q.3.c./.Po².q.10,1.c. prin°. * Appetitus. 17. 29 26.33.50.56. &c. 66.67.71.72.75 86. Calor.2.3.7. Continuum. 3.

42 Sine motu locali, nullus alius motus poteſt eſſe. Con.3.c°. 82.5ᵐ./. Meta.12.lec.8.fi.

43 Motus localis eſt cauſa aliorum motuum: Quol. 3,6.2. * Dæmon. 152. &c. Deſcendere.10.

44 In motu locali includuntur omnes alii motus, ut in cauſa, propter primum motum: quia eſt cauſa omnis motus corporalis. 1.d.8.q.3. 3. 3ᵐ./. Phy.4.lc.17.prin°.a.E. * Duratio 2. Euchariſtia.118. Ex 4. Forma.133.

45 Motus localis eſt perfectior ceteris motibus. 1ᵃ q.1 10.3.c./. 22ᵉ.q.180.6.c./.2.d.12.1.5ᵐ./.Cont.3 c°.82.5ᵐ./. Po².q.6.3. c./. Ma.q.16.10.1ᵐ./.Phy.8.lec.14.fi.1. * Generatio 22. Illuminatio.1. &c. Infinitum.25. Inuidia.4. Locus.22. &c.

46 Motus localis, eſt primus. 1ᵃ.q.67 2.3ᵐ./ 22ᵉ.q.180.6.c./.4.d. 49.q.1.ar.4.q.3.c./. Cont.3.c°.82 5ᵐ./.102.fi /. Po².q.6.3 a. /. Ma q.16.10.c./.Phy.4.le.17.me°.b.D /.lib.8.lec 14.0. * Luna.3. Menſura 18. Meritum.80. Mundus 7. Natura.19.&c.

47 Nullus motus præter localem, eſt ſimpliciter continuus. 1. d.8. q.3.3 3ᵐ./. Cont.2.c° 87./. Meta.12 lec. 5. prin°. a. fi. Phy.6. lc.5.fi.u.E. &c./. lib.8. lc.5.me°.c./. Senſu. lec. 16. fi. ſ. B. * Proceſſio. 1. 6. 46. Quies. 1. &c. Rota Spirituale. 10.&c. Succeſſio.0. Tempus.12.32.

48 Nullus motus poteſt eſſe perpetuus, niſi motus localis, nec etiam localis, niſi circularis. Cont.3.c°.82.5ᵐ.

49 Per motum localem nihil acquiritur in mobili, ſed tantum acquiritur aliquid extra. ſ. locus. 1ᵃ. q. 110 3. c./.2. d.7. q.3. 1.3ᵐ /.d.8.2.c./.d.12.1.5ᵐ./.d.14 L./.3.d.15.q.2.ar.1.q.1.c./. d.22.q.3.1.1ᵐ./.4.d.11.q.1.ar.3.q.1.c./. d.44.q.2. ar.2.q.5.c./. ar. 3. q. 2. 1ᵐ./.4ᵐ./.d.47.q.2.ar.2.q.1 c./. Cont.3.c°.82.5ᵐ./. Veri.q.26.1.c./. Po² q 6.3.c./. Ma.q.16.10 c./. Meta.12.lc.7. fi.d.E./ Phy.8.lec.14.fi.1 /.Cę.lec 0.me°.K.

50 In motu propria ſunt duo. ſ. continuitas, & ſucceſſio. Ratione primi, motus menſuratur loco, ratione ſecundi, menſuratur tempore. 1.d.8. q.3. 3.c.

Mouens. 51 Nulla uis apprehenſiua mouet, niſi mediante ui appetitiua. Veri.q.26.3.21ᵐ. * Acceſſus.2. Actio.68.72.

52 Neceſſe eſt eſſe aliquod mouens, omnino immobile. 1ᵃ.q.2. 3.c./.q.9.2.0./.q 75.1.1ᵐ./.1.d.18 q.3.1.3ᵐ./.2.d.24.q.2. 3. c. prin°./.3. d.27.q.1.3 c./. Cont.1. c°.13./. Meta. 12. lec. 6. o. * Actus.37.

53 Motus ſemper ab immobili procedit, & ad aliquid quieti terminatur. 1ᵃ.q.79.8.c /.q.82.1 c.fi /.q.84.1.3ᵐ./.q.115. 3.c./. Veri.q.4.1.3ᵐ /. q.13.1.c./ q.16. 2 c./. Spiritu.10.c /. Animę. 3.lec.15.h. * Agere.30.

54 Primum mouens in quolibet genere, eſt non motum in illo genere motus. 3ᵃ.q.12.3.c./.q.22.4.c./.3.d.24.q.2.3.c. prin°. 3.d.27.q.1.3.c./ Meta.12.lec.7.fi.d F. * Amor.164.163. Angelus.113.142. Ani 12 226. Animal.31.

55 Deus mouet, ſicut deſideratum & intellectum, non quidem ſemper a moto, ſed a ſeipſo. 1ᵃ.q.105.2.2ᵐ.

56 Ordo cōmunis diuinitus inſtitutus hoc habet, ut corporalis creatura, ab ipſo deo moueatur ſpiritu mediante: licet poſſit quandoque præter ordinem cauſarum ſecundarum, aliquid agere cum ſibi placuerit. ut patet in operibus miraculoſis. Opuſ 10 q.1.0. * Apoſtoli. 35. 37. Appetitus.16. &c. 33.42 51. Aſſentire.3.&c. Calor.12.13.16 17.21.

57 Quanto mobile eſt propinquius primo motori, tanto eſt uniformius in motu imperfecto: quia eſt perfectius & magis in acto, & minus in potentia, & magis pro operationa quoad modum agendi; non autem quo ad effectus. Veri. q.24.1.14ᵐ. * Charitas.25.48 50. Cauſa 44. 48. Cęlum. A. M. Cete. 7. Colera. Continentia 17.

58 Motio primi mouentis, non recipitur eodem modo in omni mobili, ſed ſecundum proprium modum uniuſcuiuſque. 1.d 8 q 3.2.4ᵐ./. Me.q.3.2.c. * Continuum.2.3. Cor.3.&c. Corpus.18. &c. 31.36.45.&c. Cultellus.

59 In omnibus mouentibus ordinatis, uirtus ſecundi, deriuatur a primo: quia ſecundum non mouet, niſi inquantum mouetur a primo. 12ᵉ. q. 93.3.c./. q.109.1.c. * Dæmon.27. 53.&c.97.&c.112.&c. Demonſtratio.15.16.

60 In omnibus motoribus & mobilibus ordinatis, motor inferior habet motum proprium, & præter hoc, ſequitur motum ſuperioris motoris. 22ᵉ.q.2.3.c./.4.d.17.q.2 ar.2.q.4.c. Natura.34. Deſiderium. 3.4. Deus. 315.&c.

61 Inferius non neceſſario mouetur ad motum ſuperioris, niſi referatur ad illud, unica & ſimplici forme. Opuſ.28. c°.2. * Dolabsum. Ens.13 15.E hic.a.Ez.4. Excæcatio.1 7. Exemplum.2. Finis.34.36.136.

62 Res naturalis, dupliciter non poteſt ab aliquo moueri. ſ. propter impedimentum fortioris motoris, uel quia non ſubiicitur, ei quo ad illud. 22ᵉ.q.104.3.c. * Forme.38.114. Foeſlendo.42. Gratia 13.25.47.63.69 &c.84.150.154.

63 Omne quod mouetur, ab alio mouente mouetur. 1ᵃ. q. 2. 3.c./.1.d.45.1.3ᵐ./. Cont.1. c°.13./.Meta.5.lc.14. prin°.a. I. /.Phy.7. lec.1,0./. lac.1.prin°.

64 In mouentibus & motis, non proceditur in infinitum. 1ᵃ. q.2.3.c./.q.51.3.3ᵐ./.4.d 40.1.1ᵐ./ Cont.1 c°.13./.44. prin°. /.4°.2.c°.70.1ᵐ / Met 12 lc.2.fi./. Lec.3.0./. Phy.7. lec.2. o./. Li°.8 le.8.0./. Le.11.fi * Graue.3. Homo 37. Humanitas.10.

65 Res in tantum indiget moueri ab alio, inquantum eſt in potentia quo ad exercitium actus, uel quo ad determinationem obiecti. 1ᵃ.q.2.3.c./.12ᵉ.q.9.1.c. * Ignis.7.15. Infinitum.25. Inſtrumentum.1.5.

66 Mouens & motum, oportet eſſe ſimul in prin° tantum. 1. d.37.q.1.1.c./.Po².q. 3.11.5ᵐ. * Intellectus. 42.216. &c. Intentio. 10.

67 Licet mouentis & moti ſit unus actus cōmunis. ſ. motus, tamen operatio utriuſque eſt alia. Cont. 2. c°. 56. fi. * Inuidia.4. Iudicium.85.

68 Impoſſibile eſt, motum a pluribus motoribus eſſe unum, continuum, & regularem. Cont 1. c°.42. 4ᵐ./. Li°.2. c°.56. /. Phy.8.le.22 23.0. * Iuſtitia.57. Iuſtificatio.13.&c.22. &c. Labor.7. Leo.1. Liberum.14. Lux.2.19.23.24. Mediū.3.4.3.

69 Motum regularem, & ſemper cōtinuum, oportet eſſe a motore qui non mouetur per ſe, nec per accidens. Cont.2.c°. 89. fi. * Mollities.2. Natura.18.&c. Neceſſitas.1.7. Omnipotentia.4. Operatio.37.47. Oratio.45. Paſſio 19.53. Peccatum.41.98.125.131.132.401.&c. Pœnitentia.52.135. Perfectio.29. Phyſica.2.4.&c. Potentia.37. Primi.0. Prudētia.74.

70 Omne mouens, trahit ad ſe, uel pellit a ſe. 12ᵉ.q.23. 4.c./. Phy.7 lec 3.0./.Li°.8.lec.23 fi.ſ. * Ratio.56.

71 Omne mouens dat moto tria. ſ. inclinationem, motum, & quietem 12ᵉ.q.23.4.c./.q.26.2.c./. Virt.q.4.3 c./. Opuſ.3.c°. 107. * Repule.1. Senſualitas.10. &c. Senſus. 10. &c. Seruitus.18. Spes.38. Spirituale.6.10.&c. Subiectio.2.

72 Aliquid mouet ad perfectionem ſui dupliciter. ſ. per inclinationem naturalem, ut in motu naturali, & per inclinationem appetitus animalis uel intellectualis. 4.d.49.q.3.ar.1.q. 1.c. * Timor.1.2. Tragedia 1. Trahere.0. Vacuum.2. Vaſro. Verbum.1.5.&c.17.

73 In omni motu & mutatione, eſt duplex proceſſus. ſ. inter terminos, & inter mouens & mobile. Po².q.3.3 c. * Virtus. 4 113.161. Viſibile. 3. Viſio.3. Viſus.4.7. Votum. 1. Vſura. 120.121.259.260. Vti 6.&c. Chriſtus.163.

74 Omne mouens ſe, habet partes, ſecundum quarum unam, eſt in actu, & ſecundum alteram eſt in potentia. 1. d.8. q.3. 1.3ᵐ./.Cont.1.c°.13./. Ma.q.2.11.8ᵐ./.Spiritu.3.4ᵐ./. Anima. 9. 6ᵐ./. Me a.5.lec.14 prin°.a.fi./.Phy.8 lec.9.10.0. Mouens ſe

75 Omne mouens ſe, diuiditur in duas partes. ſ. in partem mouentem, & partem motam, quod conuenit tantum animatis. 3ᵃ.q.32.4.c./.2.d.18.q.1.2.c./ Cont.1.c°.13./. Li°. 1.1.64. 4ᵐ./.70.1ᵐ./.Li°.3.c°.23.2ᵐ./. Veri.q.22.3.c./. Phy.8.lc.9.10. o. * Agens.53. Animal.34.&c. Finis.6. 56.119 Infidelis 8.10. Intellectus.72.&c.216.&c.228. Iuſtificatio.22. &c.

Idem

76 Idem ſecundum diuerſa, poteſt ſe mouere, non autem ſecũdum idem. 1 2æ q.9.3 o./.q.51.2.2m./.21ĩ.q.59.3.c./. Ma.q.2.11.8m./.q.6.20m.

77 Eorum quæ mouentur a principio intrinſeco, quædam mouent ſe.ſ. omnia quæ cognoſcunt finem, non autem alia. 12ĩ.q.6 1.c.

78 Mouentium ſe, quincuplex gradus.ſ.ſecundum exequutionem tantum, ut plantæ, ſecundum formam imperfectæ, ut fixa, uel perfectæ, ut bruta, ſecundum finem aliquorum, ut homo, uel uniuerſaliter, ut deus. 1a.q 18 3.c. * Peccatum. 41. Puer.7. Relatio.40. Vita.1.&c. Voluntarium.3.5.7.15.

Mobile. 79 Subiectum motus localis, eſt ens completum in eſſe primo, & in omni proprietate intranea rei.2.d.12.1.5m.

80 Aliquid dicitur moueri ſecundum eſſentiam ſuam dupliciter.ſ. uel quia eius eſſentia eſt terminus motus per ſe, uel eſt aliquid coniunctum eſſentiæ, ut locus, uel quantitas. Primũ corrumpitur, non autem ſecundum.1.d.17.q 2.5.3m./. Virt. q.1.11.3m. * Acceſſus 2. Actio.26.80.81. Actus.11. Aer.2.10. &c. Agens.18.19. Agere 14.30.31. Agilitas.2. Amor.46.264.276. Angelus.113.142. Anima. 226. Apis.2. Apoſtoli.11.15 35.37. Ars.20 Augurium. 1. Bonitas. 39. Cetc.7. 15. Cholera. Cõtuarium 25. Cor.2.&c. Corpus.3.11.16. &c. 31.45. &c. Corruptum. 2. Creatio.7. &c.55.46. Cultus.3. Dæmon.27.113.

81 In omni natura, in qua differt operatio a ſubſtantia, oportet eſſe aliquem modum motus.1a.q.9.2.0./.1.d.8.q.3.1.4m. * Deſiderium.3. Deus.89.287.&c.315.&c. 390.&c.440. Dies. 3.&c. Diffidentia. Diſpoſitio.6.8. Dolor.19.

82 Non omne quod mouetur, eſt corpus.1 d.17.q.8.1.3m. * Donum.14. Elis. Eraclitus. Fide.47 50. Aeuum. 3.

Duo.909o 83 Oppoſitum uidetur dicere, ſecundum quòd antiqui naturales poſuerunt.1a.q.75.1.1m.fi. Reſpo. Dubio.909o.

84 Non omne quod mouetur eſt corpus, niſi per ſe in motu naturali. 1a q.75.1.1m./.1.d.17.q.2.1.3m. * Fructus. 11. Futurum.6 8. Graue.0. Habitus.2.&c. Hæreſis.146. Homo.37. Ignis. 7. Imperare.7.18. Incipere.2.

85 Dicimus corpus eſſentialiter moueri ſecundum locum: quia de loco ad locum eius ſubiectum tranſfertur. Virt. q. 1. 11. 3m.

86 In omnibus rebus creatis eſt aliquid ſtabile, ad minus materia prima, & aliquid mobile ſiue ad motum pertinens, uel ad operationem, & quantum ad utrũque, res indiget gubernatione, alias in nihilum deciderent. 1a.q.103. 1.2m. * Inclinatio.4. Initium.25. Inſtans.4 &c. Inſtrumentũ. 1.5.11. Intellectus.218.&c. Iudicium.85. Labor.4.7. Locus. 27 &c. Luminare 4. Luna.3. Lux.23.24. Magi.2. Materia.21. 35.&c. Natura.4.15.&c. Nubes 2.

87 Omne quod mouetur, manat ſecundum aliquid, & ſecundum aliquid tranſit, ideo eſt compoſitum. 1a.q.9 1 c. * Ornatus.10. Paſſio.9.25.68. Pauor. Pes. Phyſica.1.4.&c. Planetæ.0. Proceſſio.6. Prophetia.34.57. Prudentia.9. Puer.3.7. Purgatio 8. Quies.1.&c. Rota. Sacramentum.88. Spes.38.45. 58. Stella.4.&c. Stultitia.1.9.

88 Omne quod mouetur, ſuo motu acquirit aliquid, & pertingit ad aliquid, ad quod prius non pertingebat. 1a.q. 9.1.c. * Subiectio.2. Tarditas.2. Tempus.4.7.10.&c. Terremotus. 1. Vacuum.2. Velox.0. Ventus.4.

89 Aliquid mouetur in loco, ſicut eſt in loco.ſ. uel per ſe, uel per accidens dupliciter.ſ. uel ut forma, uel ut corpus motum ad motum alterius.4.d.10.ar.3.q 4.c. * Virtus.49.54. 219. Viſus.4.7.8. Vita.4.26.

90 Nihil mouetur per accidens, moto eo in quo eſt, niſi ſit in eo diffinitiue. Ideo deus non mouetur per accidens. 1.d.37. q.4.1.4m./.2.d.8. ar.4.q.4.c./.4.d.10.ar.3.q 4 c. * Vbi.23. Chriſtus.150.154.159.160.

91 Id quod eſt in aliquo, mouetur ad motum eius in quo eſt, ſecundum quòd dependet ab eo, non autem aliter. Ma.q. a.11.15m.

Propheta.1 ¶Moyses ſecundum Dionyſium, propter multam ſuam manſuetudinem, fuit dignus apparitione diuina. Ideo manſuetudo debet maxime appeti.22ĩ.q.157.4.a.1./. Pſ.24. meo.h. I. * Abſtractio. 19. Aer.13. Angelus.448.619. Animal.74.&c.

Duo.910m 2 Immo diuina eſſentia, non poteſt apparere alicui intellectui creato, ſine lumine ſupernaturali.ſ.gloriæ.1a.q.12.2.c./1m/. 5. o. Reſpo. ſicut Dubio.486o. Deus.195. * Aureola.24. Baptiſmus.4. Circuncisio.3.15. Claritas.5.

3 Moyſes oſtenditur deum per eſſentiam uidiſſe, in quodam raptu, ſicut & de Paulo dicitur, ut in hoc iudæorum legiſer & doctor gentium æquarentur, ſecundum Auguſtinum. Veri.q. 10. 11. 1m. Deus. 171. Paulus. 9. * Confeſſio. 19.

Dauid. 1.

4 Moyſes fuit ſacerdos, quaſi ſacra dans: quia accepit ſacra a deo immediate, & ea primo dedit populo: non autem fuit ſacerdos, ex officio offerendi.4.d. 19. L. prino. * Deus.171. 172. Error.12. Feſtum.1. &c.6. Ieiunium.15.16.18.19. Hieremias.2. Lex.18. Matrimonium.44. 124. Miniſter.1. &c. Miraculum.39. Naaſon. Occidere 9.

5 Moyſes non habuit faciem cornutam, ſed radiantem. 2ĩ. Cor.3. lec.2.meo.K. * Paulus.13. Peccatum.252.253. Præceptum.32.139. Prophetia 10.19.79.80.81. Raptus.11. Scriptura. 17. Senſus. 41. Transfiguratio. 2. 3. Virginitas. 35. Vſura.78.295. Vxor. 11.&c.

¶Muliebria. Miles.5. Mollities.4.

Eua. 1 ¶Mulier facta eſt ex uiro, quadruplici ratione.ſ. ut primus homo eſſet ſimilis deo, in ratione principii, ut eam plus diligeret, ut ei præeſſet, ut ſignificaret quòd Chriſtus eſt principium eccleſiæ. 1a.q.92.2.0. * Abraham.25. Abſoluere.9.

2 Mulier debuit produci ſeorſum, in prima rerum productione, ut eſſet maior diſcretio ſexuum in hominibus, & ut uacent magis operationi nobiliori.ſ. contemplationi.1a.q.92. 1.c. * Accuſatio.13.23.24. Adam.66.77.&c.91.

3 Mulier facta fuit in adiutorium uiri, quo ad generationem tãtum: quia in aliis melius adiuuatur uir per uirum, quàm per mulierem. 1a.q.92.1.c.prio./.q.98.2.b.2./. Opuſ.73 co. 17. * Adoptio.6. Affectio.4. Amazones. 0. Amor.239. 270.

4 Mulier in ſtatu innocentiæ, fuit imperfectior uiro, & ſecundum corpus, & ſecundum animam: non autem in ſtatu gloriæ. 1a.q.92.1.2m./.2.d.21.q.2.1.2m. * Angelus.458. Aſſumere.36.41. Baptiſmus 117.118.140. &c. Bellum. 9. Caſtitas. 4.7.11.

5 In ſtatu innocentiæ, fuiſſent tot mulieres, quot uiri. 1a.q. 99.2.3m./.2.d.20.q.2.1.1m./. Quol.3.25.0./. Quol.5.8.0. * Cæcilia. Clauis.12. Circuncisio.27. Ciuis.4. Cognatio.7.8. Coma.0. Conceptio.2 38.&c. Coſta.0. Debitum.14.&c.

6 In actu tentationis diaboli, mulier aſſumebatur quaſi inſtrumentum tentationis ad deiiciendum uirum; quia mulier erat infirmior uiro, unde magis ſeduci poterat. 22ĩ. q. 165.2.1m. * Delbora.5. Delectatio.88.89. Dæmon.98.

7 Mulier propter elationem præcedentem, ſeducta eſt, ut crederet quòd ſerpens haberet uſum loquendi, non quidem per naturam, ſed ſupernaturaliter. 1a.q.94.4.1m./. 2m./.22ĩ. q.89.3.2m./.22ĩ.q.163. 1.4m./.4. 1m./.2.d.22. q.1.1.0./.L./.d. 23.q.2.3.1m./ 2m./. Veri.q.18.6.3m./.1ĩ. Ti.2. lec.3. meo. H. * Deuotio. 12. Diana. Diuortium. 0. Docere. 5. Dominium. 8. 9.

8 Naturale eſt mulieri, quòd comã nutriat, propter diſpoſitionem naturalem.ſ. humiditatem & inclinationem. 1ĩ. Cor. 11. lec.2.meo.G./.1ĩ. Ti.2 lec.2.mo. D. Coma * Eua.0. Phornicatio.5.&c. Hæreſis.117. Imago.22.32. Incontinentia. 6. Incubus. Lex.170 Luxuria.5.9.14.20. Maleficium.4. Maria. 2. Mas. Matrimonium.1.2.81. &c Meretrix. 0. Miles.5.16. Mollities.4. Nubere. Nuptiæ.0. Occidere.16. Ordo.97.99. Ornatus.1.&c.

9 Mulieri dicitur naturale, concipere filium, quod tamen non poteſt naturaliter, niſi ſemine maris ſuſcepto. Veri. q. 24. 10. 1m.

10 Illud quod eſt contra hoc naturale, nihil prohibet eſſe perpetuum, ſicut quòd aliqua mulier, perpetuo abſque prole remaneat. Veri.q.24.10.1m. * Papa.10. Pollutio.1. Princeps. 6. Reſurrectio.30. Semen.10. &c. Sexus.0. Sirenæ.

11 Mulier ignobilis ſublimat ſe, ſi contrahat matrimonium cum nobili uiro. Pſ. 12. prio. 2. D. * Sobrietas.5. Subiectio. 4.

12 Solent mulieres in tribus moleſtæ eſſe uiris.ſ. in contemptu uirorum, in ſuperfluo uictu, & in ſuperbiæ faſtu. Iſa.4. prio. * Tentare. 14.&c. Teſtis.7. Thomas.2. Verecundia.2. Veſtis. 7. Vir. Virginitas.13.&c.

13 Auſertur mulieribus uirorum ſolatium quantum ad quatuor, quibus delectantur mulieres.ſ. in uirorum pulchritudine, in uirorum fortitudine, in uirorum dignitate, & in uirorum iocunditate. Iſa. 3. fi. c. I. * Vinum.6.

14 Arguit deus mulieres dupliciter.ſ. de ſuperbia, & de laſciuia. Iſa.3.meo.c.prio. * Vſura.253.&c.

15 Superbiam mulierum arguit deus dupliciter.ſ. ſuperbiam in corde, & ſuperbiæ ſignum in corpore. Iſa.3.lec.3.prio.

16 Arguitur laſciuia mulierum in quatuor, quibus homines ad laſciuiam prouocabant.ſ. in ipſo uiſu, in luſu, in inceſſu, & in laſciuo ornatu. Iſa.3. meo.c. prio.

17 Inſpectio mulierum ordinatur ad aliquid noxium.ſ. ad concupiſcendum. 22ĩ.q. 167.2.c./. Iob.31.lec.1.prio.

18 In mulieribus non eſt ſufficiens robur mentis ad hoc, ut concupi-

Mu

concupiſcentiis reſiſtant. 22ſ. q. 149. 4. c./. q. 165. 2. 1m./ 1ſ. Co. 11. lec 2. ſi. D. • Luxuria. 25.

19 Sanctificatus eſt tamen uir infidelis aliquãdo per mulierem fidelem. i. aliquando contingit, quòd unus eorum, per aliũ conuertitur ad fidem, ſicut Saſſinius per Theodoram Romæ tempore Clementis conuerſus eſt. Et ſimiliter mulier infidelis, per uirum fidelem. i. per ipſius admonitionem, & doctrinam 1ſ. Cor. 7. lec. 2. meo. H.

20 Non eſt crimen mulieris per uiolentiam uiolatæ, ſi conſenſus non adſit. 22ſ. q. 64. 1. 3m.

21 Minus malum eſt, mulieribus carnaliter cõmiſceri, quàm in uitia declinare flagitia. Opuſ. 20. lio. 4. co. 12.

1 ¶Mvltiformis ſm eſſentiã, eſt poſterius uniformi: ſecundũ reſpectus autem, eſt econuerſo. Veri. q. 5. 2. 2m. ... 221.

2 Principium dicitur multiforme dupliciter. ſ. ſecũdũ eſſentiã, & ſecũdũ effectus. Veri. q. 5. 2. 2m. • Perfectio. 42. Vniforme.

¶Multiloquium eſt filia gulæ. 22ſ. q. 148. 6. c./ Ma. q. 14. 4. c. • Scurrilitas. 2.

¶Multiplicatio. Abſoluere. 32. Angelus. 53 &c. 404. Anima. 72. 78. 79. Animal. 28. Antropopatos. Augmentum. 21. Beatos. 46. Benedictio 8. Bonitas. 21. Cauſa. 22. Circunſtantia. 25. Clamor. 2. Coſta. 6. 7. Forma 33. Gaudium. 2. Idem. 3 4. Infinitum. 2. 4. 6. 12. Intellectus. 16. 241. Iubilus. 2. Lux. 17. Maria. 43. Mathematica 12. Miſſa. 24. Nomen. 43. Omnis. 4. Operatio. 28. &c. Oppoſitio. 1. 4. 5. 19. &c. Panis. 2 Paſſio. 9. Proceſſio. 5. 20. Relatio. 28 95. Sacramentum. 129. 144. Spes. 37. Templum. 7. 8. Tribus Vita 41. Viura. 29. 46 49. 50. 51. 54. 183. 186. 256. 292. 294. Vxor. 9.

¶Multiplicitas non eſt in deo 1. d. 24. q. 1. 1. c. • Adam. 63. 64. Amor. 113. Calcedonenſes. Cœlũ. Circunſtantia. 23. Conſecratio. 3. Corpus. 42. Ciuis. 4. 5. Deus. 6. 310. Diuiſio. 12. Fimbrio 4. Error. 11. Fatum. 3. Idea. 17. In. 20. Malum. 63. Matrimonium. 6. Nomen. 32 38. Oratio. 27. Ordo. 13. Peccatũ. 298. &c. Pœna. 42. Prædeſtinatio. 38. Senſus. 40. 41. Simplex. 2. 4. Simplicitas. Societas. 1. Spiritus. 19. Terra. 2. Titanus. 1. Verbum. 27. Viſio. 15 Viura. 7. Vxor 26.

1 ¶Mvltitvdo præter multa, eſt tantum in ratione, ſed multitudo in multis, eſt etiam in rerum natura. Po2. q. 3. 16. 16m.

2 Multitudo eſt, quod eſt diuiſibile ſecundum potẽtiã in partes non continuas. Meta. 5. lec 15. prin0. b. D. • Accidentaliter. 3. Actio. 5. 82. &c. 117. Actus. 127. &c Addere. 14. Adiectiuum. 6. Adoratio 6. Afferre. Agens. 89. 96. Allicere. Amor. 285. Angelus. 55. 67. 211. 219. 346. 402. 404 466 482. 503. 547. 600. Anima. 70. &c. 102. 163. 191. 304. Animal. 9 Apoſtoli. 21. 25. Auaritia. 23. Baptiſmus. 21. Beatitudo. 18. Bonitas. 227. Capitale. 1. Caput. 2. Charitas. 54 Cauſa. 23. Cœlũ. 27. Cereus. Cærimonia. 6. 8. Cete. 5. 6. 7. Circunſtantia. 23. Ciuitas. 1. &c. Cogitatio. 1. Cognitio. 38. Collectiuum. Compoſitio. 10. Commune. 2. 14. Confeſſio. 14. 71. 72. Conſilium. 13. Contrarium. 24. Corpus. 72. Creatura. 7. Crimen. Damnatio. 31. 66. Debitum. 18. Demonſtratio. 13. Deus. 3. 310. Differre. 2. Diſpenſatio. 23. Diſpoſitio. 21. Diſſenſio. 4. Diſtinctio. 2. Diuerſitas. 5. Diminutio. 1. Diuiſio. 8. Doctrina. 2. Dulcedo. 5. Eccleſia. 4 Elementum. 7. 10. Eleemoſyna. 39 Elephas. 3. Ens. 19. 2 b. 28. Epicicli. 2. Aequiuoca. 1. &c. Eſſe 69 Aeternitas. 17. 41. Eucha[ri]. 11. 80. 88. Exemplar 3. Experientia. 2. Fides. 19. 113. Fieri. 29. &c. Flumen. 2. Forma. 19. &c. 45 233. 144. 147. Fortitudo. 8. Fructus. 19. Galilea. 2. Generale. 1. Generatio. 39 68. Genus. 16. Gratia. 105. Habitus. 53. 54. 60. 77. Hæreſis. 84. 170 Homo. 33. &c. 40 41. Idea. 18. 45. Ieiunium. 8. Ieſus. 5. Imperare. 3. In. 4. Indiuiduum. 6. Inferiores. 3. Infinitum. 2 &c. Inſenſibilitas. 3 Intellectus. 16. 17 34. &c. 53 &c. 175. Intentio. 10. 12. Inuidia. 11. Hypothetica. Ira. 6. 7. Iuſtitia. 82 Latria. 3. Lex. 38. 56. Liberalitas. 36. Litigium. 1. Magdalena. 4. Magnificentia. 6. Matrimonium. 33. Miniſter. 6. Miſſa. 15. 22. &c. Miſſio. 42. Natura. 39. Nomen. 71. 72. 83. Officium. 2. Opinio. 4. Ordo. 69. Pars. 16. 29. 40. Pax. 15. Peccatum. 24. 27. 46. &c 83 159. 389. 390. Pœna. 60. Perfectio. 21. Perſona. 13. 18. 32. &c. Prioritas. Poteſtas. 56. Præceptum 8. 71. 152. Princeps. 3. 29. Principatus. 8. Proceſſio. 5. Prudentia. 19. Purgatorium 2. Relatio. 27. 28. 95. 97. Requiri. 2. Scandalum. 10. Scientia. 3 113. Schiſma. 0. Seditio. 1. Signum. 5. Speculum. 6. Spes. 35. Suppoſitum. 8. 9. Templum. 3. Trahere. 2. Trinitas. 4. Verbum 19. 22. Veritas. 40. 45. Vinum. 4. Virginitas. 35. Virtus. 113. 114. 124. Vita. 41. Vnctio. 22. Vnio. 3. Vnitas. 35. &c. Vniuerſale. 14. 24. Vniuerſum 5. Viura. 29. 87. 178. 188. 226. 300. Vxor. A. Chriſtus. 134. 135. 178. &c. 213.

¶Multum. Agricultura. 3. Amicitia. 24. Angelus. 53. 503. Apoſtoli. 27. Aſſimilatio. 12. Augmentum 16. Auctoritas. 3 Beatitudo. 68. Cete 7. Debitum. 18. Denſitas. 1. Deus. 198. Eleemoſyna. 28. Euchariſtia. 528. Finis. 16. Gratia. 43. 124. Inſenſibilitas. 2. Intellectualis 9. Inuidia. 10. Ira. 24. 42. Lingugus. Miſericordia. 18. Mors. 7. Multitudo. Pax. 12 Peccatum. 280. Pluuia. 4. Potus Sacerdos. 17. Scientia. 90. Spes. 35. Tarditas. 1. Taurus. Temperantia. 6. Timor. 22. Venus. 2. Viu[ra]. 148. 299. 300.

1 ¶Mvlvs eſt pigez, non currens, & luxurioſus, licet non generet, & omnia indifferenter portat. P. 31. ſi h. Animal.

2 Mulus poteſt generari ex equo & aſina: quia ſunt eiuſdem generis proximi, licet differant ſpecie. Veri. q. 3. 8. 4m./. Po2. q. 3. 8. 16m./. Meta. 7. lec. 7 ſi. d. • Equus. 1.

¶Mundana quælibet reducuntur ad tria. ſ. ad honores, ad diuitias, & ad delitias 12ſ. q. 108. 3. 4m./. 4. c. • Aduena 2. Amor. 286. 287. Aqua. 5. Feſtum. 13. Lex. 172. Oratio 20. Papa. 3. 6. &c. Religio. 86. 87. Timor. 45. 52. &c. 63. 64. Veſtis. 6. Vinculum. 2. Io cõmuni

¶Mundare Doctrina. 5. Fides. 106. Lauare. Lepra. 1. Maria. 18. Purificatio. Sacerdos. 17. 20. &c. Sacramentum. 112. Verbum 74. Veſtis. 2.

1 ¶Mvnditia cordis duplex. ſ. ab affectionibus inordinatis per uirtutes & dona appetitus, & a phantaſmatibus & erroribus per donum intellectus. Et hæc eſt completiua uiſionis dei. Prima autem diſponit ad eam. 22ſ. q. 8. 7. 0. • Animal. 74. &c. Aqua 3 4. Baptiſmus. 59. 203. 250. Beatitudo. 158. &c. Cibus. 6. 10. Circuncifio. 47. &c. Conſcientia. 20. Dæmon. 89. Emundatio. Euchariſtia. 191. Gratus 2. Lepra. 0. Oratio. 20. Piſcina. 0. Reuerentia. 5. Sacerdos. 17. 20. &c. Sanctificatio. 3. 6. Sanctitas. 2. 5. 6. Sanctus. 0. Temperantia. 20. Veſtis. 2 Virtus. 240. 241. Differẽtia.

2 Omnia ſunt munda ſecundum naturam, ſed quædam ſunt immunda ſecundum ſignificationem. Ro. 14 lec. 2. prin0. F./. lec. 3. prin0./. Titũ le. 4. meo. D.

1 ¶Mvndvs aliquãdo ſumitur pro continentia uiſibilium tantum, & ita inter creaturas mundi quas homo excellit, non computatur angelus. 1. d. 3. L. 1. • Abiectus. Adam. 77. Afflictio Agere. 19. Angelus. 3. &c. Anima. 72. Apoſtoli. 6. 15. Quid.

2 Sicut omnes res ut completæ, dicuntur unus mundus, uel unum uniuerſum, ſic res ut informes, dicuntur una materia informis. 2. d. 12. 1 2m./. 4. cm. • Ariſtoteles. 7. 8. Benedictus. 0. Cereus. 1. Dæmon. 57. 108 Eccleſia. 12.

3 Mundus tripliciter dicitur. ſ. mundus ratione ſuæ creationis, perfectionis, & peruerſitatis. Ma q 13. 2. 2m./ 3m./. Io. lec. 5 meo. a. D. • Euangelium. 2. Gloria 24. Homo. 16 17. Idolatria. 4. Ignis. 12. 13. Luxuria. 16. Mel. 1. Meretrix. 1.

4 Aliquid eſt in mundo tripliciter. ſ. ut in loco, ut in toto, & ut in effectu. Io. lec. 5. meo a. E. • Miſſio. 36. Mundana. Munditia. 0. Odium 14. Oratio. 20. Orbis. Papa. 8. Pax. 22. Phaſis Planetæ. Poteſtas. 18 Princeps. 8. 25.

5 Eſſe in ſeculo uel in mundo, dicitur dupliciter. ſ. ſecundum præſentiam corporalem, & ſecundum affectum mentis. 22ſ. q. 188. 2. 3m. • Purgatio. 5. 6. Ratio. 14. Religio. 73. 74. Scenophegia. Seculum. Siniſtrum. 2. Stultitia. 4. Templum. 9. Tentare. 2. 23. Theologia. 13. Timor. 45. 52. &c. Verbum. 72. Veſtis. 6. Via. 6. Viſio. 15. Vniuerſum. 0.

6 Mundus eſt neceſſario unus. 1a. q. 47 3. 0./. Po2. q. 3. 16. 1m./. Meta. 12. lec. 10. ſi. f./. Cœ. le. 16. uſque lec. 22.

7 Philoſophi probant, quòd ſi eſſent plures mundi, oporteret eſſe plures primus motus, & plura tempora. 1. d. 37. q. 4. 3. c.

8 Ratio naturalis, non poteſt reddi diſtantiæ, quantitatis, & figuræ partium mundi. 1. d. 43. q. 2. 1. c. ſi./ Opuſ. 3. co. 97./. Cauſis. lec. 11. ſi./. Iob. 5. lec. 2. prin0. B. • Chriſtus. 87. 169. 170. 198.

9 Mundus factus eſt propter hominem. 4 d. 47. q. 2. ar. 1. q 1. c.

10 Oppoſitum uidetur dicere, 2. d. 1. q. 2. 3. 0. Reſp0. Dubio. 911[m]. Du[m]. 911[m].

11 Mundus factus eſt propter hominem aliquo modo, non quidem ut principaliter intentum, ſed ut omnia ſint ei utilia. 2 d. 1. q. 2. 3. 0./. 4. d. 47. q. 2. ar. 1. q 1. c./. d. 48. q. 2. 1. c./. 3. 3m/. 6m/. Cont. 3. co. 112. ſi/. Lio. 4. co. 55. 3m./ co. ſi. 1m./. 4m.

12 Mundus non eſt factus a caſu, ſed a ſolo deo. 1a. q. 15. 2. 0./. q. 47. 1. 0/. q. 103. 1. 0./. Opuſ. 3. co. 99/. 101. • Deus 48. 413. 415. &c. Dies. 17. Aequinoctialis. Aetas. 1. &c. Fieri. 5. Gloria 24. Deus.

13 Mundus habet eſſe poſt non eſſe, ex ſola uoluntate dei. 1. q. 46. 2. 0./. 2. d. 1. q. 1 5. c./. d. 2. q. 1. 3. c. prin0./. Cont. 2. co. 34./. 37 ſi./ Po2. q. 3. 17. 0/. Quol. 3. 31. c./. Cœ lec. 6. meo. K. &c • Hæreſis. 46. 82 104. Inſtans. 14. 21. 22.

14 Antequam eſſet, poſſibile erat mundum eſſe potentia dei, non autem

non autem potentia materia. 1ª.q.9.2.c./.q.46.1.1m./.2.d.1.
q.1.a.1m./.5.1m./. Cont.2. cº. 36.3m /. Poª.q.3.1. 2m./. 14.c./.
6m./. 17 1 2m./. q. 5. 3. c./. Quol. 5. 1. c./. Opuſ.3. cº. 98./.
Opuſ. 27. o

15 Deus præceſſit mundum duratione æternitatis: non autem duratione temporis. 1ª.q.46.1. 8m./. 2.d. 1.q. 1.5. 7m./. Poª.q.3.14.6m./.17.20m. * Iudicium. 55. 73. Lex. 146. 147. 148. Miſſio. 36. Pax.22.

16 Si mundus ſemper fuiſſet, non æquaretur deo in duratione. 1ª.q.46.2.5m./. d.2.1.q.1.5 2m./. Poª. q. 3.14.2m./. 10m./. Opuſ. 27. fi. * Perfectio.12.&c. Poteſtas. 18. Prædicare.17. 22. Prouidentia.46. Reſurrectio.4.41.

17 Mundus habet talem dimenſionem, & talem durationem, ex ſola uoluntate dei. 2.d 2.q.1.3.c. priuº./.Poª.q.3.14.15m. /.17.o./.q.5.5.6.o./.Opuſ.3.cº.97./.Cauſis.lec 11.fi./. Cę. le. 6. meº. H. * Res.4 Sepultura.10. Status.14.15.

18 Mundus finietur a deo, nulla creatura cooperante, ſicut etiam incœpit. 4. d. 47. q. 1. ar. 1. q.3. c. Cooperari.3. * Terra. 1. 5 Timor 45.58. &c. Vatro.

Duratio. 19 Mundus neceſſario gubernatur ab uno.ſ.a deo. 1ª.q.103.1. 3.o./. 12ſ.q.91.1.c./. 2.d.1.q.1.1.o./. Cont.3.cº.64./. Veri.q. 5.2.o./. 3.c.

20 Facillima uia, ad oſtendendum deum eſſe, & omnia eſſe ab eo, eſt ex ſuppoſitione nouitatis mundi. 1ª.q.46.1.6m./.2.d. 2.q.1.3.2m./.Cont.1.cº.13./.Liº.2.cº.37.fi./.Poª.q.3.17.8m./. q.5.4.4m./. Meta.12.lec.5 fi.d./. Phy.8.lec.1.fi. * Angelus.3. &c. Ariſtoteles.7.8.Cęlum.72.115.&c.

21 Rationes falſæ, arguentes æternitatem mundi, ponuntur. Cont.2.cº.32./.33./.34. * Claritas.1.3. Damnatio 39.

22 Solutiones earum ponuntur. 1ª.q.46.1.o./.Cont.2.cº.35./. 36./.37./. Cauſis. lec. 11. fi./. Meta.12.lec.5.fi.d./.Liº.8.le.2. o./. Cę. lec. 6. mº.K.&c./. Le.29. fi./. Gen. le. 7. * Aeternitas. 12. 23. 39.

23 Rationes aliquæ ualent ad improbandum æternitatem mundi, & aliquæ non ualent. Cont. 2. cº.37.

24 Si mundus eſſet æternus, ſequeretur neceſſario, animas eſſe infinitas, uel animam plures uniri diuerſis corporibus, uel eſſe unum tantum intellectum omnium hominum. 1ª. q.46.2 8m./.2.d.1.q.1.5.20m./.Cont.2.cº.80.3m.

25 Numerus annorum mundi, non poteſt probari demonſtratiue. 4.d.43. ar 3.q.2.c./. Quol.3.31.o.

26 Nouitas uel æternitas mundi, non poteſt probari demonſtratiue. 1ª.q.46.1.2 o./. 2.d.1.q.1.5.o./. d.2.q.1.3.c. priuº./. Cont. 2. cº. 31. uſque.39./. Poª.q.5. 17.o./. Quol 3.31.o./. Quol.12.8.o./.Opuſ.3.cº 97 /. Opuſ.oo.fi./. Opuſ.72.q.24. /. Phy.8.lec.2.fi. * Hæreſis.46.82.104. Ignis.62.&c. Incarnari.15. Innouatio. Lex.146.&c. Pœna.74.

27 Ariſtoteles non intendit demonſtrare æternitatem mundi, ſed diſputatiue tantum procedere. 1ª.q.46.1.c./.2.d.1.q.1 5. c./. Poª. q. 3. 17. c. fi. /. Meta. 12. lec. 5. fi. d./. Cę. 1. lec. 8. priuº. a. fi

Duª.912.28 Oppoſitum uidetur dicere. Io lec.1.fi d. E./. Meta. 12.lec.5. fi. d./. Phy. 8. lec. 8. Reſpº. Dubio 912º.

29 Ante mundum fuit tempus, intelligitur ſecundum imaginationem tantum. 1ª.q.46.1.8m./. 1.d. 19. L. 1. priuº./. 2.d. 1. q. 1. 5. 7m./. 13m./. d 2.q.1.3.5m./. Cont.2.cº.35.6m./.Poª. q.3.1.10m./.2.c./.14.6m./.17.20m./.19.5m./. Opuſ. 3.cº 95 fi. /.Meta.12.lec.5.fi.d.1. * Prædicare.17.22.Sacramentum.61. Vita.28.

30 Opiniones Ariſtotelis, Platonis, Democriti, Empedoclis, & Anaxagoræ, de productione mundi, omnes ſunt hæreticæ. 2. d. 1. q. 2. 5. c. priuº./. Phy. 8. lec. 2. o./. Gen. lec. 7./. Quol. 5. 1. o.

¶Munitio. Caſtra. Matrimonium. 1. Princeps.29.

¶Munium. Cærimonia. Officium.2.&c. Matrimonium.1.

Diuiſio. 1 ¶MVNVS deo oblatum quadruplex. ſ. feruentis dilectionis, deuotæ orationis, perfectæ operationis, & debitæ oblationis. Iſa. 18. fi.

Simonia. 2 Munus datum uel acceptum pro re ſpirituali, quaſi pretium eius, eſt ſimonia; non autem quaſi ſtipendium. Et eſt triplex munus.ſ. munus a manu, a lingua, & ab obſequio. 22ſ. q. 78. 2. 3m./. q. 100. 2. 2m /. 5.o./. 4.d.25.q.3.21. 2.q.1.4m./. ar.3.o./. Quol.5.53. b. Simonia 1.&c. * Adulatio. 14. Character. 21. Dilatari. Donum. 9. Hæreditas. 1. Magi. 4. Oblatio. 5. Preces. Pulchritudo. 12. Religio. 49. Simonia.8.17. Vſura.69 70.267.270.

3 Munus a lingua duplex. ſ. uel in actu eius, ut laus & preces, uel in ...... ab eo, ut fauor & amicitia. 4. d. 25. q. 3. 3. 4m.

¶Murmur. Syndereſis. 5. &c.

¶Murus. Iudæi. 31. Violatio.

¶Muſæus. Poetica.3.

1 ¶MVSICA Immutat affectum hominis tripliciter. ſ. per cantum doriſticum .i. per primum uel ſecundum tonum ad firmitatem, per frigium .i. per tertium tonum & quartum ad dulcedinem, & ad alia per hypolidium. i. per quintum & ſextum tonum. Alii uero, additi ſunt poſtea. Tibia & tuba faciunt primum. Lyra & uiola faciunt ſecundum: ſed tertium faciunt pſalterium, & cythara. Pſ.32. priuº.b. * Ambroſius.1. Arithmetica.1. Cantus.o. Medium. 1. Effectus.

2 Inſtrumenta muſica, & cantus, erant in ueteri teſtamento; ſed eccleſia aſſumpſit ſecundum: quia morale eſt. Non autem aſſumpſit primum: quia inſtrumenta illa figuralia ſunt, & nimis occupant animum, & ipſum mouent ad corporalem delectationem. Ideo ſunt contra ſapientiam. Et ideo ſubtrahuntur in eccleſia inſtrumenta muſica, ut a corporalibus retrahantur, diuinis laudibus mancipati. 22ſ.q. 91.2.4m./.Pſ.32. priuº.c. C./. Organum. 2. *Pythagoras.2. Vox .5.

¶Muſtum. Euchariſtia.72.

1 ¶MVTABILE dicitur dupliciter. ſ. ſubiectiue.i. ens in potentia, & ut terminus.ſ.forma.1.d.8 q.3.2.3m. Diuiſio.

2 Mutabile dicitur dupliciter. ſ. per potentiam in eo exiſtentem, uel per potentiam exiſtentem in alio. 1ª.q.9.2.c. * Angelus.61.136.137 Beatitudo.126. Charitas.142. Cauſa.70. Creatura.16. Deus.88.321. Diuitiæ.9. Effectus.16.

3 Mutabilitatis principium & cauſa, eſt rei potentialitas. 1ª. q.9. 1.c./.2.d.7. q.1.1.c. * Aeternitas.1. &c. 27. Forma. 34. Gratia.153. Inſtabilitas. Iuſtificatio.12. Nabuchdonoſor.6. Nomen.14. Præceptum.129.

4 Philoſophi non conſiderauerunt mutabilitatem, niſi eam quæ eſt ſecundum formam a cauſa mutabili. 1ª.q.44.2.c./. q.45.2.1m./. 1.d.8. q. 3. 2.1m./. 2m. * Vanum. Varietas. Veritas. 47.

5 Angeli non ſunt hac mutabilitate mutabiles, quantum ad id quod in eorum natura eſt. 1ª. q.44.2.c./.q. 45.2.1m./. 1.d. 8. q. 3. 2. 1m./. 2m.

1 ¶MVTATIO triplex. ſ. naturalis, miraculoſa, & annihilatio. 3ª.q.13.2.c. * Accidens.121.123.124. Differentia.

2 Aliquid dicitur mutari dupliciter. ſ. ſubiectiue, & terminatiue. Veri. q. 1. 6. 5. priuº.

3 Omnis mutatio, uel eſt motus, uel eſt terminus motus ſucceſſiui. Cont. 2. cº.17.fi. * Acetum.2. Actio.16.67 Actus. Amor.117. Angelus. 122. 579. Animal.29.30. Annihilatio. 1.4. Appetitus.86. Beatitudo.126. Cauſa.70.103.104.

4 Omnis motus uel mutatio, eſt ad aliquid determinatum, & ex aliquo determinato eiuſdem generis. 4.d.11.q.1. ar.1. q.3.c./. Cont 2.cº.17 2m. * Circumſtantia.14.16. &c. Cognitio.71. Confeſſio.61.74. Contrarium.27.

5 Nihil poteſt eſſe ubi prius non fuit, niſi uel eo mutato, uel mutato alio in ipſo. 3ª.q.75.2.c./. 4.d.11.q.1.ar.1.q.1.c./.21. 2.c.fi. * Cor.9. Corpus.21. Corruptio 3 12. Creatio.8 9.52. Creatura.15.36. Delectatio.32.

6 Omne quod quocumque modo mutatur, eſt in potentia, & mutatur quo ad aliquid, & quo ad aliquid tranſit, eſt compoſitum, & acquirit aliquid prius non habitum. 1ª. q. 9. 1. c. * Eſſe.49. Dæmon.100.101.102.109. Deus.19. 20. 21. 287. &c.317.&c.321.390.&c. Eleemoſyna.12.

7 Omnis mutatio habet duos terminos, qui non poſſunt eſſe ſimul: quia omnis mutatio eſt in contingens. 1.d.37.q. 4.3. c./. 5m./. Poª. q. 3. 1. 25m./. Quol.9.9 c./. Quol. 11. 4.c. * Aeternitas. 14. 27. 32. Euchariſtia. 107. 108. 109. 113. Facere. 1.

8 Mutatio accipit ſpeciem & dignitatem a termino ad quem: non autem a termino a quo. 1ª.q.45.1.2m. * Facies.1. Fatum. 2. 3.

9 In omni mutatione oportet aliquid idem eſſe ſub utroque termino, habens ſe nunc aliter quam prius. 1ª. q.45.2.1m./. Cont.2.cº 17.3m./.Poª.q.3.2.5./.4m. * Fides.54. Fieri.o. Forma.34. Frequentia. Generatio.3.7.&c.31.44.54.

10 Idem eſt prius ſubiectum mutationis ſimul & poſt terminus ad quem.ſ. formæ. 4 d.11.q.1. ar.3. q.1 3m. * Habitus. 26. Idem.7. 8. Incarnari. 17. Initium.23. &c. Intellectus. 164. Iuſtificatio. 12. Lex.51. 178. 179 Liberum. 30. Ludificatio. Miraculum.51. Motus.4.8.22.27.73 Nabuchdonoſor. 6. Opinio.5. Oratio.47. Paſſio.52. Perturbatio. Præceptum. 129. Proceſſio. 6. 13. Prophetia 46. Proprium. 6. Quantitas. 21.

11 Omnis mutatio poſſibilis fieri a quacumque creatura, poteſt fieri ab anima Chriſti, inquantum eſt inſtrumentum diuinitatis, non autem ſecundum ſe. 3ª. q.13. 2. 2m. Relatio.53. * Sacramentum.20.39.50. Sapientia.11. Scientia.46. Sexus. 1. Significatio. 5. Stephanus. o. Succeſſio. o. Tempus. 15. 20.23. Transfiguratio. 8. Tranſmutatio. Tranſubſtantiatio.

Mu

ſubſtantiatio. Tributum. 4. Vendere. 10. Veritas. 47. Virtus. 111.270. Votum. 9. Chriſtus. 39.

Quid. ¶Mutatum eſſe, eſt pars motus diſcreti, & terminus motus continui. 1ª. q. 53. 2. 3m./. 1. d. 5. q. 3. 1. 2m./. d. 37. q. 4. 1. 3m./. 2. 2m./. Quol. 9. 8. c. * Idem 7. 8. Incarnari. 17. Meodacium. 19. Motus. 38. Promiſſio. 4. Religio. 61. Virginitas. 28.

Licita. ¶Mutilatio membrorum, eſt illicita, niſi fiat propter ſalutem totius corporis: non autem animæ, uel niſi fiat per publicam poteſtatem, propter bonum commune. 2a2. q. 65. 1. 2. 1m./. q. 65. 1. o. * Amputare. Bonitas. 194. Deformitas. Detruncatum. Naſus. Ordo. 97. 98. Pœna. 56. Reſtitutio. 5. Vnctio. 26.

Qualis. ¶Mutus & ſurdus a natiuitate, ſunt inſipientiores cæcis. Et omnis ſurdus a natiuitate, eſt mutus: non autem econuerſo. Sanſu. lec. 2. fi. h. * Aduocatus. 9. Baptiſmus. 122. Dæmon 3. Matrimonium. 25.

Quid. 1 ¶MVTVVM datur, quando meum uel tuum, tibi uel mihi datur. Opuſ. 73. c° 3. fi. * Amicitia. 1. 41. Amor. 248. Anima. 155. 270. Beneficium. 3. Bonitas. 95. Campſoria. 1. 9. Dæmon. 34. Depoſitum. 1. 2. Elementum. 22.

2 Mutuum eſt omne acceptum a deo, uel a prælatis, uel a doctoribus, quod iuſtus reddit; non autem peccator. Pſ. 36. m°. q. K. * Euchariſtia. 82. Intellectus. 215. Macarius. Matrimonium. 19. 26. &c. 46. Obedientia. 38.

3 Dare mutuo rem ſuam alteri, eſt actus proprius liberalitatis & gratiæ, & illud quod liberalitatem tollit, ipſum actum a natura ſua auertit, & uirtutem iuſtitiæ uniuerſalis corrumpit. Opuſ. 73. c°. 4. * Odor. 4. Iliades. Priuatio. 5.

4 Iſta ſola ſuperabundantia, quæ ex mutuo, ratione mutui procedit, liberalitatem ſimul & iuſtitiam corrumpit. Liberalitatem quidem: quia mutuum gratuitum fieri debet de natura mutui: quia mutuum datur, quando meum uel tuum, tibi uel mihi datur: iuſtitiam uero corrumpit: quia in mutuo, dati redditio deſignatur. Et ubi plus redditur, inæqualitas patitur. Opuſ. 73. c°. 3. fi. * Recuperatio. Relatio. 27. Relatiuum. 9. 11. 12. Reſtitutio. 12. Rixa. 1. Seditio. 1. 2.

5 In mutuo transfertur numiſma propter ſe tantum, & non propter finem neceſſarium uitæ, de ratione mutui. Opuſ. 73. c°. 4. * Sponſal a. 10. Timor. 56. Vſura. 15. &c. 27. 30. &c. 55. 61. &c. 71. 75. 77. 79. 80. 90. &c. 104. &c. 126. 133. 144. 150. 160. &c. 195. 200. 201. 205. 207. &c. 213. &c. 221. 222. 225. &c. 228. &c. 239. 271. Vita. 17. 18. Lira Ingenium. 2. Seraphim. 4.

6 Mutuans pecuniam debet ſibi cauiſſe, ne detrimentum incurrerit. Nec qui pecuniam mutuo accepit, debet damnum incurrere, de ſtultitia mutuantis. Et ſimile eſt in emptione. Emens enim rem aliquam, tantum pro ea iuſte dat, quantum ualet: non autem quantum ille, qui uendidit, qui ex eius carentia damnificatur. Ma. q. 13. 4. 14m. fi.

N

Figura. ¶NAaſon princeps Iuda in deſerto, exiuit cum Moyſe de Ægypto. Et interpretatur augurium, uel ſerpentinum. Mat. 1. prin°. b. K.

Quis. 1 ¶Nabuchodonoſor dicitur Lucifer. i. pulcher inter omnes alios reges, & dicitur mane oriens. ſ. ante omnes alios monarchas. Iſa. 14. prin°. l.

2 Cogitatio eius erat ſuperba: quia cogitabat uſurpare, quæ dei ſunt. ſ. ſecundum errorem gentilium qui credebant homines in deos mutari, & ex principibus fieri ſtellas. Cogitabant ergo uſurpare diuinum locum, diuinum cultum, & diuinum actum. Iſa. 14. prin°. k.

3 Principes nationum improperantur Nabuchodonoſor tria. ſ. primo pœnam quam inuenit, quantum ad mortem, quantum ad mortis humiliationem in anima & in corpore, & quantum ad mortui afflictionem in inferno. Secundo improperantur ei gloriam quam amiſit, quantum ad dignitatem, & quantum ad poteſtatem belli. Tertio improperatur ei ſuperbiam cordis, quam habuit quantum ad ſuperbam cogitationem, quantum ad peruerſam intentionem, & quantum ad propoſiti fruſtrationem. Iſa. 14. prin°. l.

4 Inſultatio etiam aliarum communium perſonarum fit ei tripliciter. ſ. quia improperantur ei culpam quam commiſit, ſepulturam quæ caruit, & damnum quod regno ſuo dedit. Iſa. 14. me°. B.

5 Tota illa parabola ipſius Nabuchodonoſor, myſtice exponitur de diabolo, qui concutit regna, quaſi minister pœnæ & incentor culpæ, cuius potentia per Chriſtum diminuta eſt, & in die iudicii ex toto in infernum detrahetur, qui uoluit in cœlum conſcendere, & ad æqualitatem maieſtatis diuinæ uenire, ſecundum quod exponitur in gloſſa. Iſa. 14. me°. D.

6 Nabuchodonoſor mutatus eſt in beſtiam, ſecundum imaginationem ſuam. Opuſ. 20 li°. c° fi. * Dæmon. 100. 101.

7 Oppoſitum uidetur dicere a ſimili. Ma. q. 16. 9. 3m. Reſp°. ſi. cui Dubio. 446°. * Prophetia. 87. Viſio. 5. 24. Du[m]. 913m.

¶Nanus. Melancolia. Reſurrectio. 32.

¶Nares. Antropoſpatos. Baptiſmus. 240. Bubalus. Exorciſmus. 12. Naſus.

¶Narratio. Amen. 2. Inſinuatio. o. Mendacium. 18. Scriptura. 15. 16.

¶Naſci. Abortus. 2. Abraham. 19. 20. Actus. 195. Auaritia. 23. Generatio. 91. Hæreſis. 10. Inuidia 12. Lumbrici. Natura. 1. Oriri. Pars. 8. Periculum 1. Proceſſio. 32. 54. Radix. 2. Sacerdos. 14. 15. Semen. 13. Timor. 27. 28. Verbum. 24. Vermis. 2.

¶Naſica Scipio.

¶Naſus. Abſciſio naſi impedit a ſuſceptione ordinis, de neceſſitate præcepti, & non de neceſſitate ſacramenti. 4. d. 25. q. 2. ar. 1. q. 4. c. fi. Ordo. 98. * Baptiſmus. 240. Bubalus. Exorciſmus. 12. Subſannatio. Impedimentũ.

¶Natale. Miſſa. 17. 21. 22.

¶Nathan propheta conſuluit Dauid, quod ædificaret templum. Poſtea autem a domino reprehenſus, & quaſi retractus, prohibuit hoc ipſi Dauid, ex parte dei. Quol. 12. 27. 1m. Propheta.

¶Natiæ. Porphirio.

1 ¶NATIVITAS eſt exitus a generante coniuncto; a quo habet principia ſufficientia. Et dicitur oriri, ratione primi, naſci ratione ſecundi, & gigni ratione tertii. 1ª. q. 27. 2. c./. 3. d. 8. 1. c. prin°./. ar. 4. q. 1. c./. Meta. 5. lec. prin°. a. * Abortus. o. Adam. 72. Agere. 22. Angelus. 590. Animal. 36. 48. Baptiſmus 132. 235. Circunciſio. 26. Deſertum. Quid.

2 Natiuitas duplex. ſ. in utero. i. conceptio, & extra uterum. 3. d. 3. q. 1. ar. 1. q. 3. 2m./ d. 8. 1. 6m./. 4. d. 42. q. 1. 2. 1m. * Euchariſtia. 209. Fatum. 2. Fides. 59. Filiatio. 5. 6. 17. Fortuna. 7. 8. 9. Generatio. 3. 34. 35. 91. Hæreſis. 10. 36.

3 Natiuitas attribuitur alicui dupliciter. ſ. ut ſubiecto naſcenti, & ut termino. Primum conuenit tantum ſuppoſito, ſecundum autem formæ & naturæ. 3ª. q. 35. 1. c./. 2 c./. 3m./. 4. c./. 3. d. 8. a. 3. o. * Imaginatio. 3. Inuidia. 12. Index. 4. Legitimatio. 1. Maria. 5. 10. 11. 12. 13. Matrimonium. 1. 47. Mulier. 3. 5. 9. 10. Mutas. Naſci. Natum. Natura. 1. 21. Neutrale. 5. Nomen. 24. Pars. 8. Periculum. 1. Præceptum. 137. Primogenitus. 1. Proceſſio. 32. 46.

4 Eſſe fieri, & naſci proprie, conuenit tantum ſubſiſtenti; ſed conuenit formis conſequenter, accidentibus autem per accidens. 3ª. q. 35. 1. o./. 3. d. 8. 2. o. * Prophetia. 56. Pater. 6. &c. 17. Semeo. 13. 21. Seruitus. 9. 10. Verbum. 24.

5 Naſci & oriri, conuenit omni & ſoli uiuenti generabili, ſed ſecundum ſimilitudinem conuenit accidenti, aquæ, & ſoli. 1ª. q. 27. 2. c./. 4. d. 8. 1. o./. Meta. 5. lec. 5. prin°. a.

6 Fructus arborum, capilli, oua, & huiuſmodi, dicuntur naſci, ſed non dicuntur nati. 1ª. q. 27. 2. c./. 3ª. q. 32. 3. c./. 3. d. 4. [illegible] d. 8. o. 5m./. 2. 5m.

7 Natiuitas hominis in die, melior eſt ſecundum aſtrologos, quam natiuitas in nocte. Iob. 3. lec. 1. me°. H. Chriſtus.

8 De Chriſti natiuitate propheta myſtice ponit tria. ſ. primo natiuitatis principium, quod eſt triplex. ſ. cœlum rorem, quaſi principii effectiuum. ſ. per opera trium perſonarum; quia pater ibi operatur, filium mittendo, filius carnem aſſumendo, & ſpiritusſanctus conceptionem faciendo. Secundum principium natiuitatis Chriſti, ad nubes pluentes, quod eſt principium præparatiuum, in quo accipitur annunciantis angeli officium, prophetarum uaticinium, & iuſtorum deſiderium. Tertium principium natiuitatis eius, eſt terra germinans, quod eſt principium ſuſceptiuum. ſ. beata uirgo, cuius aperiatur affectus, ad innitendum gratiæ priuilegium, intellectus ad credendum angeli uerbum, & uterus ad concipiendum dei filium. Iſa. 45. fi. A.

9 Secundo propheta ponit natiuitatis Chriſti ortum, qui comparatur rori, pluuiæ, & germini: quia Chriſtus eſt ros ad refrigerandum, pluuia ad fœcundandum, & germen ad fructificandum. Iſa. 45. fi.

10 Tertio propheta ponit natiuitatis Chriſti fructum, qui eſt iuſtitia, quæ cum Chriſto oritur tripliciter. ſ. quia eam opere impleuit, ſermone docuit, & eam nobis in munere dedit. Iſa. 45 fi. * Abraham. 19. 20.

11 Natiuitas Chriſti ex parte matris fuit naturalis, ſed ex parte opera-

Na

te operationis ſpiritusſancti, fuit miraculoſa. Vnde beata Virgo eſt uera & naturalis mater Chriſti. 3ª.q.35.3.2ᵐ ti.

12 Chriſtus poteſt dici bis natus. 3ª.q.35. 2.4ᵐ./.1. d.14.q 1.2. 4ᵐ./. 3. d. 8. ar.4. q. 2.0. Conceptio.33. * Actus. 195. Aſſumere 0.

13 Natiuitas Chriſti duplex. 1 natiuitas æterna a patre, & natiuitas temporalis a matre. 3ª.q.35.2.0./.5.c./. 1. d. 14. q.1.2. 4ᵐ./ 3.d.8.ar.4 q.1.0 /. Vnio.2.16ᵐ. * Dolor 42. Filiatio.5. 6. 17. Generatio.11 &c.

14 Chriſtus non fuit ſubiectus tempori in naſcendo, ſicut cæteri homines, ſed elegit tempus quo conuenientiſſime naſceretur. 3ª q.35.8.0.

15 Chriſtus natus eſt nocte: quia uenit ad tenebras infirmitatis noſtræ. 3ª q.83.2.2ᵐ./.4ᵐ. * Genitus. 2. 3.

16 Chriſtus natus eſt in Iudæa, anno quadrageſimoſecundo imperii Octauiani, completa hebdomada ſeptuageſimanona, ceſſante in Iudæa regno & ſacerdotio. Opuſ.20.lᵒ.3.cᵒ. 12.ſi. * Hereſis.36. Imperator.6. Miraculum.18.19.

17 Chriſtus noluit naſci in Bethleem, propter tria: non autem in Hieruſalem, nec Romæ, nec Nazareth 3ª.q.35.7.0 /.q. 46 10.1ᵐ./.Mat.2. prinᵒ.b.H. /. Nazareth. * Muſa.17.21.22. Notio 14. Obſtetrix.1. Pax.21.

18 Chriſtus noluit naſci de populo Iudæorum: quia decebat eum naſci ex populo pollente ſpeciali prærogatiua ſanctitatis. 12ſ.q.98.4.c./ 1ᵐ./.5.c./.3ª.q.4.6.3ᵐ. * Proceſſio. 32. 54. Sacerdos. 15. Chriſtus. 69.170.

19 Chriſtus naſci debuit ex uirgine. 3. d.12.q.3. ar.2 q. 1. 0./. Cont. 4. cᵒ. 45./. Opuſ.3.cᵒ.221./. Opuſ. 60.cᵒ.7./. Mat. 1. meᵒ.d.l.

20 Chriſtus natus eſt per genitalia beatæ uirginis, dummodo per hoc perfectioni uirtutis uirgineæ nihil ſubtrahatur, ſecundum Hieronymum contra Heluidium. Et cum dicit Ambroſius, quod Chriſtus aperuit matris ſuæ uuluam, hoc dicit exponens illud, quod euangeliſta dei geſtudu sit. Quod quidem ut Beda dicit, conſuetæ natiuitatis more loquitur, nõ quod dominus ſacri uentris hoſtiũ, quo ingreſſus ſanctificauerat, egreſſus deuirginaſſe credendus ſit. Vnde illa adapertio, non ſignificat reſerationem cõmunem clauſtri pudoris uirginei, ſed ſolum exitum prolis de utero matris. 3ª.q. 28 a.1ᵐ./. q. 35. 6. c. /. 4. d. 30. q. 2.3. ar.7. 7ᵐ./. Opuſ.6. 18 b./.c.

21 Natura diuina nullo modo debet dici nata de uirgine, niſi natura diuina ſumatur impropriе.ſ. pro perſona. 3. d. 8. 3. 0.

22 Natura humana in Chriſto, non eſt nata, ſed eſt accepta per generationem: diuina uero natura, nullo modo, niſi impropriе ſupponat. ſ. pro perſona. 3.d.8.2.3.0./. Opuſ.1.cᵒ.17.

Oſtenſio. 23 Natiuitas Chriſti, non debuit omnibus manifeſtari, ſicut aduentus eius, nec tamen omnibus, nec omnibus occultari. 3ª.q.36.1.2.0./.q 39.8 3ᵐ.

24 Electi ſunt conuenienter aliqui, de qualibet conditione hominum, quibus oſtenderetur primo natiuitas Chriſti. 3ª. q.36.3.0.

25 Chriſtus manifeſtauit natiuitatem ſuam, primo per alias creaturas, ſecunda autem per ſe ipſum. 3ª.q.36.4.0.

26 Natiuitas Chriſti oſtenſa fuit per ſigna conuenientia.ſ. per angelos, per ſtellam & per inſpirationem. 3ª. q. 36. 5. 0. /. Opuſ.60.cᵒ.7. Stella.7.8.

27 Natiuitas Chriſti fuit oſtenſa conuenienti ordine.ſ. primo paſtoribus, ſecundo magis, tertio Simeoni & Annæ 3ª.q. 36. 3. 6. 0.

28 Quando Chriſtus natus eſt, oleum fluxit Romæ, & in Hiſpania, apparuerunt tres ſoles paulatim uniti. 3ª.queſt. 36. 3. 3ᵐ.

29 Oſtenſa natiuitate Chriſti, Herodes turbatur ad dignitatẽ Chriſti, in figuram iudiciariæ poteſtatis eius, & in figuram delectantis diaboli: ſed Iudæi turbantur, quia iniquitatis, & adulantes. 3ª.q.36 2.3ᵐ.

¶ Natum. Agere.12. Anima.217.252.286. Animal.36. 48 Apprehenſio.5. Aptitudo. Audacia.12. Bonitas.73. Capax. Deſperatio.14. Electio.18. Falſitas.15. Habilitas.0. Idoneus.0. Miſſio.2 Priuatio.7 9.&c. Vita.4. Vniuerſale.24.

Quid. 1 ¶ NATVRA dicitur a naſcendo. 1ª q.29.1.4ᵐ./. 3ª.q.2.1.c./.3. d.5.q.1 .2.c./. Cont.4.cᵒ.35. * Abraham.6. Abſtractio.6. Accidens.6.21.29.30.65.67.98.108. Accidentaliter.5. Actio.41. 42.43.44.67.96.104. Actus. 166. 184.189. Adam.5. 41. 64. 79. 82. 94. Addere 1. Aduentus.6. Adulterium.7.9. Agens. 13.&c. Alius 0. Alteratio.10. Amicitia. 25. Amor 3.27.31. 70.&c.88.&c. Angelus.381.&c Anima.34.67.189.223.233. 238.251 271 272.294.295.327.360. Animal.1.28.31.43.60. 63. Apollinaris. 2. &c. Apoſtoli.31. Apparere.1. 9. Approximatio.40. Approximatio.0. Arcana. 2.

2 Natura eſt ratio artis diuinæ, indita rebus, qua mouentur ad ſuos fines. Cont.3.lᵒ.3./. Phy.2.le.4 mᵒ.d.ſi./. Lec.12.ſi. * Ars 20.&c.25.27.30.31.38. Aſcendere.2.3. Aſſimilatio.1. 7.11. Aſſumere.4.5. 8.2..&c. Attingere.1. 2. Auaritia.10. Auxilium.2. 3. Baptiſmus. 58. 60. 201. 202. Barbarus. 2. Beatitudo. 8. 13. 124. Beneficere. Blaſphemia. Bonitas. N. Calor. 10. 11. Campſoria. 1. 7. 9. Carentia. Charitas. 40. 109. 138. Caro. 1. 4. Cauſa. 3. 80. Cælum. 6. 9. &c. 157. Certitudo. 9. 13. 19. Circumciſio. 47. Clauſio. Cogitatio. 5. Coitus. 3. Comedere. 1. 3. Compoſitio. 5. Commune. 1. &c. Cõmunicabile. 1. Cõmunicatio. 1. Concupiſcentia 6. &c. Coniunctio. 8. Conſanguinitas. 2. 10. Conſeruatio. 1. 13. Conſuetudo. 1. Contemplatio. 7. Contritio. 9. 32. Conuenientia. 1. Conuerſio. 2. 12. Corpus. 4. 53. 58. 59. Corruptio. 10. 15. Creatio. 1. 2. 13. 43. Creatura. 15. 19. 20. Credere. 14. 15. 30. Cultus. 3. B. Damnatio. 6. Datio. 16. Debilitatio. Defectus. 4. 6. 15. 16.

3 Natura non eſt ſerua, nec eſt domina, ſed perſona eſt ſerua uel domina, ratione naturæ. 3ª. q. 20. 1. 2ᵐ./.2. 0. * Delectatio. 3. 5. 26. 64. 75. 121. Deſcendere. 12. Deus. 32. &c. 66. 67. 79. 123. 194. 201. 242. 266. 275. 316. 328. 408. 412. 422. 437. &c. Dicere. 8. 9. Differentia. 1. 6. Differre. 4. 5. Diſpoſitio. 26. 32. 33. Diſtinctio. 13. Diuinatio. 16. Docilitas. 2. Dolor. 25. 33. Dominium. 16. Ebrietas. 3. Effectus. 2. Electio. 30. Ens. 4 5. 16. Aequalitas. 15. 16. 23. Eſſe. 1. &c. 65. &c. 71. &c Eſſentia. 2. 5. &c. Aeſtimatiua. 3. Aetas. 5. Eua 1. Euchariſtia. 133. Exaltatio. 1. Excluſio. 6. Excõmunicatio. 10.

4 Tota natura comparatur deo, ut inſtrumentum agenti principali. 12ſ.q.1.2.c./.q.6.1.3ᵐ./.4 d.5.q.1.2.c./. Cont. 1. cᵒ.44.4ᵐ./.Liᵒ.2.cᵒ.87.3ᵐ./.Liᵒ.3.cᵒ.100.2ᵐ./.5ᵐ./.Poª.q.3.7. a./.9.21ᵐ./.Ioh.9.lec.1.meᵒ.A./.cᵒ.10. lec.1.ſi. H. * Factum. 1. Phantaſma 3. Femina. 3. Femininum. 0. Filiatio. 9. 30. Finis. 60. 93. 94. 126. &c Fomes. 14. Forma. 9. &c. 140. Fortuna. 2. Frater. 1. Futurum. 6. 7. Generatio. 5. 34 38. &c 56. 59. Genus. 3. 8. 10. 26. 32. 38. Gloria. 17. 22. Gratia. 15. &c. Graue. 3. 4. Hereſis. 77. 85. 90. 91. 105. 141. Homo. 2. 5. 7. 8. 10. Humanitas. 2. Humiditas. 1.

5 Non omne quod habet creatura a deo, eſt ei naturale: ſed ſolum inditum ei, inſtituenda naturam. Veri. q. 2. 7. 10ᵐ. * Idea. 21. Ieiunium. 2. 7. 24. 43. 44. 45. Ieſus. 2. Ignis. 7. 8. Ignorantia. 16. Imaginatio. 2. Imago. 10. 32. 40. Impeccabilis. 0. Imperare. 15. Imprimere. 4. In 9. 10. 27. Inclinatio. 0. Inditum. Indiuiduum. 10. 14. 16. 41.

6 Quicquid alicui ex natura ſua conuenit, & non ex alia cauſa, non eſt in eo minoratum & deficiens. Cont. 2. cᵒ. 15. 2ᵐ. * Ingratitudo. 6. Innocentia. 8. 13. Inſtinctus. Intellectualis. 7. 9. Intellectus. 21. &c. 38. 113. 123. 129. 130. 153. 163. 191. 198. Intenſio. 1. Intentio. 1. Hypoſtaſis. 1. 5. Iudicium. 42. 59. &c. Ius. 0. Iuſtitia. 13. 65. 80. 86. Iuſtificatio. 18. 20. Labor. 5. Lex. N. Liber. 22. Liberalitas. 9. Libertas. 6. Liberum. 21. 29. Locus. 31. Lumen. 8. 19. Maceratio 2. Magis. 2. Magnes. 1. Maledicere 4. 5. Malum. N. Maria. 61. Materia. 26. 27. Matrimonium. 9. &c. 109. 120. 135. Medium. 11. Membrum. 8. Mens. 2. Meritum. 17. 23. &c. 85. 95. 110. Metaphora. 7.

7 Natura ſubiacet uoluntati, quo ad extrinſeca, non autem quo ad intima. Poª. q. 3. 5. 4ᵐ. * Miraculoſo. Miraculum. 3. &c. Miſeria. 1. Miſſio. 24. Monſtrum. 2. Mors. 2. 3. Mortale. 0. Mos. 1. Motor. 11. 81. Mulier. 7. Multitudo. Munditia. 2. Mutabile. 5. Mutatio. 4. 5. Natiuitas. 21. 22. Naturale. 0. Neceſſitas. 8. 20. 21.

8 Opus perpetuum eſt per ſe intentum a natura, & nihil aliud. 1ª. q. 98. 1. c /. 2. d. 20. q. 1. 1. 3ᵐ. * Nemo. Nihil. 1. 4. Nigredo. Nobilitas. 2. Nomen. 28. 40. &c. Notitia. 1. Notum. 10. 11. Numerus. 13. Obedientia. 31.

9 Quanto natura eſt altior, tanto emanans ex ea, eſt intimius ei. Cont. 4. cᵒ. 11. prinᵒ. * Obiectum. 9. Odium. 4. Operatio. 3. 4. 14. 21. 45. Opus. 2. 3. Oratio. 39. Ordo. 16. 17. 24. &c Pars. 11. Particulare. Paſſio. 30. 67. 68. 93. 113. 115. Pater. 10. Peccatum. 1. 8. 166. 280. 283. 285. &c. Pęna. 39. 40. 97. 80 Pęnitentia 22. 56. Perfectio. 15. 19. 23. 29. 39. 41. Perſona. 3. &c. 14. Piſto. 8. Pluuia. 2. Pollutio. 9. Poſſeſſio. 1. Potentia. 24. 15. 23. 37.

Vnum

Na

10 Vnum reſpondet ſemper naturæ, ſicut natura eſt una, ſcilicet, uel numero, uel ſpecie, uel genere 12æ q.10.1.3m. * Præceptum 58.63.65. Prædeſtinatio 15.26. Prædicari 25.35.36. Proceſſio 4.&c. Prohibitio 6. Proprietas 1. Propoſitio 9. Propter 4. Pœna 15. Qualitas 9. Quid 2. Reſo 52 77.&c. Rſum. 8 &c. Reparatio. Reſurrectio 18.22.26.27.32.34. Riſibile. Sacerdos 8. Satiſfactio 4. Semẽ 4. Seruitus 1. Scatus 5 Somnus 1. Species 4. Speculum 3. Spelunca Sponſa 5. Status 4. &c. Sterilitas 2. Stultitia 6.

11 Natura quo ad rationem ſpeciei, eſt æqualiter in quolibet ſuo indiuiduo, non autem quo ad perfectionem indiuidui 2.d.32.q.1.3 c. * Subiectum 1. Subſiſtentia 2.6.9. Subſtantia 2.&c.6.20. Superbia 2. Suppoſitum 1.&c. Theologia 23. 38. Timor 52. Traductio 2. Transferre. Triſtitia 18. Tortur 3. Vendere 3.8.&c. Veritas 16.27. Veſtigium 7 Vindicatio 13. Virginitas 6.13.35. Vſura 19.44.45.52.53.45.56.60.73.77 80.90.91.93.99.103.105.106.111.126.133.137.146.&c.164. 178.&c.181.189.&c.196. &c. 204. 205. 229. 288. 290. 292. 294 295.305.

12 Ex duabus naturis manentibus, nunquam fit una natura. Con.4.c°.35.4m.

Du°.914° 13 Oppoſitum uidetur dicere. Ver.q 16.1.16m./. Quol.2.3.1m. Reſp° ſicut Dub°.365.

14 Natura ſumit principium a perfectis, ſecundum cauſam agentem, & formalem, non autem ſecundum cauſam materialẽ, ſed ab imperfectis 21æ.q.1.7.3m./.3a.q.1.5.3m./.6.c./. Ver.q.18.2.c./. Spiritu.1.25m. * Vſus 7 9.10.14.

15 Non poteſt eſſe quòd natura ſit principium alicuius actionis, uel motus, & non terminus eius, quia principia naturalia, ſunt ad determinatos effectus, ultra quos ſe extendere non poſſunt 4.d.43.ar.1.q.3.c./. Ver.q.24.10.8m.

Du°.315. 16 Oppoſitum uidetur dicere a ſimili. Ver.q.29.3.6m. Reſp°.ſicut Dub°. 301°.

17 Effectus naturæ ſemper eſt naturalis. Ideo omnis motus eius, & actio, ſemper ad quietem naturalem terminatur. Nõ autem motus uoluntarius, ad quietem uoluntariam, ſed aliquando ad quietem naturalem. Ver.q.24.10.8m.

Diuiſio. 18 Natura dicitur dupliciter ſecundum aliquos. ſ. natura naturãs i. de° ordinãs naturã oĩum, ſiue autor naturæ, uel qui creauit oẽs naturas, & ut inſtrm eius 12æ.q.1.2.c. /.q. 6. 1. 3m /.q.26 1.c./.q.67.1.c.prin° /.1.d.1.q 4.1.1m.4.d. 49. q. 3. ar.1.q.1.c /. Periher.lec.14. * Acciden. 98. Adam 5. 82. Addere 1. Agere 30. &c. Alimentum 1. Alteratio 10. Attingere 0. Attributio 4. 5. 7. Beatitudo 8. 13. Benefacere 3. Blaſphemia. 27. Cognitio 5.7.19.55.58.61. Concupiſcentia 6, 10. Cooperari 4. Corruptibile 3. Datio 16. Debitum 3.

19 Natura dicitur dupliciter, ſcilicet quælibet ſubſtantia uel accidens, & principium motus intrinſecum 12æ. q. 10.1.c. /.1.d.17.q.1.1 8m. * Dæmon 2.10.11.31.33.74.106.&c. Dialectica 4. Difficile 1. Ebrietas 14. Ens 1.&c.16. 32. Aequalitas 15.16.17. Eſſe 2.3.43.71.73. Actus 5. Factum 1. Finis 93. Futurum 6.7. Gratia 15.&c.137.138.&c Habitus 11.12.30. 47.59.67.70. Innatum. Innocentia 8.13. Inſtinctus. Ius 0. Iuſtitia 13.65. 0.86. Palpabile 4 Principium 10.&c.

20 Natura ſecundum Boetium dicitur quadrupliciter, ſcilicet omne intelligibile, omnis ſubſtantia, principium intrinſecum motus, & eſſentia 3.d.37.q.1.1.c./ Opuſ 24. 0. * Priuatio 16.23 Prius 2.&c. Proceſſio 4.&c. Producere 2. Prophetia 38.65. Proportio 7. Prudentia 81. Putrefactio 2. Ratio 3.8.10.15.47. Recipere 6.7. Reduplicatio 2.6. Relatio 16 Relatiuum 9.&c. Suppoſitum 1. &c. Venatio. Vita 12. 13. Vmbra 1. Vnio 0. Vnitas 19.20.

21 Natura ſignificat quadrupliciter. Primo generationem uiuẽtium, id eſt natiuitatem, ſecundo principium intrinſecum cuiuſcunque motus, tertio materiam, & formam, & quarto eſſentiam cuiuſcunque rei 1a.q.29.1.4m./ 3a.q.2.1.12.c./ 3.d.5.q.1.2.c./.d.22.q.3.ar.2.q.1.c./. Con.4.c°. 35. 3m. /.41. prin°./. Vniu.2.c prin°./. Quo.2.4.c./. Meta.3.lec 5.0. Phy.2. lect. 2.0. * Vniuerſale 0. Voluntarium 7.

22 Motus uel actio comparatur ad naturam tripliciter, ſcilicet ut ad principium, & terminum ſimul, ut ad terminum tantum, & neutraliter. Primo modo eſt naturalis, non autem ſecundo, uel tertio modo 4.d.43.ar.1.q.3.c.

23 De occultis operibus naturæ. Opuſ.33 0.

24 Natura ſubſtrata intentioni uniuerſalitatis, tripliciter conſiderari poteſt, ſcilicet uel abſolute, uel prout eſt recepta in aliquo ſingulari ſui generis, uel prout eſt in anima. Opuſ. 42.c°.7.prin°.

24 Aliquid eſt de natura alicuius dupliciter, ſcilicet abſolute, & ut in aliquo particulari. Primum conuenit cuilibet ſuppoſito illius naturæ, non autem ſecundum. Potentia quæſtion. 9. 9. 2m.

Supra. 25 Supra facultatẽ naturæ, eſt aliquid tripliciter, ſcilicet quantum ad ſubſtantiam facti, quantum ad id in quo fit, & quãtum ad modum, & ordinem faciendi 12æ.q.113.9.n./.3a.q. 43.4.c./.4.d.17.q.1.ar.5.q.1.c./. Opu.60.ca°.12./. Io.10.lc.5. prin°.a.K. * Abraham 6. Adam 1.2.5.&c. Amor 64. Autoritas 2. Conceptio 32. Conuerſio 5, Creatura 19.20.21.

26 Supra naturam ſunt, quæ deus ſibi reſeruat ſine naturæ miniſterio operanda, uel in operibus miraculorum, uel in reuelationibus, uel in inſtitutionibus ſacramentorum 4.d. 17. quæſtio. 3. artic. 1. quæſt. 2. c. * Hæreſis 103, 141. Meritum 17.

27 Quæ ſunt ſupra naturam, ſola fide tenemus 1a. q. 99. 2.c. * Miraculum 6.7. Supernaturale.

28 Viſio dei eſt eſt ſupra naturam animæ rationalis, inquantũ propria uirtute ad eam peruenire non poteſt. Sed eſt ſecũdum naturam eius, inquantum eſt capax eius. Scientia uero increata eſt ei ſupra naturam omnibus modis 3a. q. 9.2. 3m. Capax 4.

29 Nulla natura poteſt ſupra ſe, id eſt in actum excedentẽ proportionem uirtutis ſuæ, ſed poteſt in obiectũ ſupra ſe 1a. q.63.3.c./.q.84.1.2m.fi /.12æ.q.109.3.2m.

Du°.916°. 30 Oppoſitum uidetur dicere a ſimili, Ver. q.29.3.6m. Reſp°. ſicut Dub°.301.

31 Ad perfectionem naturæ inferioris concurrunt duo, ſcilicet aliquid ſecundum motum proprium, & aliud ſuper naturaturali perfectione ſecundum motum naturæ ſuperioris. 22æ.q.2. 3.c.

32 Perfectio naturalis creaturæ, non ſolum conſiſtit in eo qđ ei competit ſecundum ſuam naturam, ſed in eo etiam qđ attribuitur, ex quadam ſupernaturali perfectione diuinæ bonitatis 22æ.q.2.3.c.

33 Supra naturam nõ poteſt agere natura dupliciter, uel quia forma inducta omnino a natura induci nõ poteſt, uel quia etſi talem formam poſſit in aliquam materiam inducere, nõ tamen in illam. Pot^{a}.q.2.3.5m.

34 Quod eſt naturæ inferioris, non poteſt conſequi proprium naturæ ſuperioris, niſi ſupernaturaliter per actionem illius naturæ ſuperioris. Con.3.c°.52./.53./.147.2m./. Opuſ.3 c°. 105. fin. Diſpoſitio 29. Motus. 61. Operatio. 35. Perfectio 29.

35 In omnibus aſſerendis, ſequi debemus naturam, præter tradita auctoritate diuina, quæ ſunt ſupra naturam 1a.qu. 99. 1.c./. quæſt. 101. 1. c /.2. diſtinct.2. quæſt. 2.1. c /. Veri. quæſt.18.1.c/.1m.

Contra. 36 Contra naturam ſumitur dupliciter, ſcilicet ut opponitur ei quod eſt ſecundum naturam, id eſt conueniens naturæ, & ut opponitur ei quod eſt uſe a natura. Primo modo poteſt aſſueſieri, non autem ſecundo modo 12æ. qu. 71. 2.2m. Conſuetudo 6. * Adam 68. Affinitas 6.

37 Aliquid repugnat alicui naturæ ſecundum propriam rationem ſpeciei, quod tamen conuenit ei ſecundum rationẽ generis. Phy.4.lec.12.fi.g.fi./.li°.6.lec.3.me°.l./ li°.7 lec.1 m°.b.B./.lec.2.fi./.li°.8.lc.5.fi.f.A. * Anima 114. 119. &c. Apparere 1. Ars. 32.

38 Aliquid eſt contra prima intentionem naturæ, quod nõ eſt contra ſecundam, ut corruptio, ſenium, omnis defectus, ſexus femina, & monſtra 4.d.36.q.1.1.2m./. Ver.q.23.2.c. * Auaritia 7.10. Barbarus 2. Cælum 82. Concubinatus 4.

39 Nihil quod eſt contra naturam ſimpliciter, eſt in omnibus uel in pluribus, ſed benè ſecundum quid, ut mors. Ma. q.5. 5.17m. * Concupiſcibilis 7.&c. Continentia 5. Conuerſio 5. Corruptio 10.15. Creatura 19.20.21. Culpa 4. Debilitatio.

40 Id quod eſt contra naturam, poteſt eſſe perpetuum, quando naturale non habet in ſe ſufficiens principium, non autem aliter Ver.q.24. 10.1m.

41 Nihil poteſt contra naturam ineſſe immutabiliter per cauſam poſitiuam, ſed tantum per cauſam priuatiuam, ut cæcitas, & pœna. Ma.q.16.2 2m./.3m. * Delectatio 111. Dolor 25. 32. Feminu 3. Finis. 127. Fornicatio 4. 19. Fractio 22 Fructus 9.

42 Deus non facit contra naturam 3a.q.44.2.1m./.4.d.33.q.1 2.1m/. diſtinct. 46. quæſt. 1. articul.2. qu 2. 3m./. Cont. 3.c°.100 /. Pot^{a}.q.1.3.1m/.q.4.1.20m./.q.5.2.c./.q.6.2.3m./. Anima.21 10m./. Cæ.lc.4./.Ro.11.lc.3.fi.O./. He.2.lec.1.fi.G.

Du°.917°. 43 Immo deus agit miraculoſe tripliciter, ſcilicet ſupra naturam, præter naturam, & contra naturam 2.d.18.qu. 1.3.c./. Potent^{a}. quæſt. 6. 2. 3m./. Heb. 2. lect. 1. fin G. Reſpondeo Dubio 917°. /. ſicut Dubio 498°. * Deoratio 34. 38. 40. 50.

44 Deus agit contra naturam particularem, non autem contra na-

ra naturam uniuerſalem. Verit. quæſtio.13.1.2m./.3m./. Poten.quæſt.6.1.1m./.3m./.

45 Ea, quæ deus facit præter ſolitum curſum naturæ, non ſūt contra naturā 22æ.q.104.4.2m./.3a.q 44.2.1m./.1.d.42.q.2. a.4m./.4.d.33.q.1.2.2m./.d 46.q.1.ar.3.q.2.2m./.Cō.3.c°.100. /.Ver.q 13.1.1m./.3m./.Pot.q.1.3.1m./.q.4.1.20m./.q.5.2.c./. 4.c.ſi./.q.6.2.3m./ Anima 21.10m./.Cę.le.4./.Rom.11.lc.3.ſi. * Hæreſis 105.141.

46 Deus agit contra naturam, ideſt in oppoſitum illius ad qđ potentia naturalis inclinat, manente ipſa inclinatione, ſed ligata, non autem contra potentiam obedientialem. Pot. q.1.3.1m. * Idolatria 8.Ignis 7.8.Innaturale.Inſtans 1.

47 Si poteſtas maior, in tantum inualeſcat, quòd mutet contrariam inclinationem in inclinationē propriam, tam non erit aliqua repugnantia, uel uiolentia, ſicut quando agens fortius corrumpendo corpus graue aufert ei inclinationē qua deorſum. Et ſic ferri ſurſum non eſt ei uiolentum, ſed naturale 12æ.q.36.4.c. * Iraſcibilis 4.Lex 54.&c. Luxuria 9.12.&cet.

48 Sicut deus non agit contra naturam, ſed contra ſolitū curſum naturæ, ſic non agit contra uirtutes, nec præcipit cōtra eas, ſed contra ſolitum modum earum 22æ.q.104.4.2m/ qu.154.2.2m. * Malum 49.50.Mare 3.Matrimonium 58. Meritum 17. Miraculum 7.Miſericordia 15. Mora 18.Mulier 10.Peccatum 1.14.18.Pœna 42. Prodigalitas 2.

49 Peccata contra naturam, ſunt contra Deum. Ideo ſunt grauiora ſacrilegio, quantū ordo naturæ, prior eſt quolibet ordine ſuperaddito 22æ.q.154.12.1m./.2m. * Riſibile.Seruitus 4.&c.Sodomia 0.Timor 37.41.Triſtitia 6.

50 Omne peccatum eſt contra naturam hominis, quo ad differentiam eius, & aliqua etiam ratione generis, ut ſodomia beſtialitas, & huiuſmodi 12æ.q.6.4 3m./.q.71.2.0./.q.94.3. 2m./.22æ.q.34.5.c./.q.154.1.c./.11./.11.12.0./.4.d.41.ar.3.q. 1.1m./ Ma.q.14.2.8m./.q.15.1.7m./.Ro.lec.8.prin°.E./.Gal.5. lec.9.prin°.k./.Col.3.lec.1.ſi.G. Luxuria 14. * Violentia 1. 3.6.Voluntas 76.Viſus 18.55.80.Vxor 1.&c.23.

Quid. 1 ¶ NATVRALE eſt quod conuenit rei ſecundum ſubſtantiā eius.i.quod per ſe ineſt ei 12æ.q.10.1.c.

2 Illud dicitur naturale alicui, quod conuenit ei ſecundum conditionem formæ, qua conſtituitur in tali natura 2.diſt. 39.quæſt. 2.1.c.

Diuiſio. 3 Naturale duplex, ſcilicet habens naturam, & conſequens naturam 4.d.43.ar.1.q.3.c./.Ma.q.5.5.c./.Phy.2.le.1.m°.b. * Abſtractio 12.14. Accidens 26.53.57.79.107.120. Accidū 2.Actio 4.38.45.46.56.57.Actus 17.46.80.198.Adam 5.6. 7.12.&c.32.33.38.68.Adoptio 20.21.20.21.Aer.6.11. Affinitas 4.Affirmatio 3.Agens 13.&c. Alteratio 7.8. Amicitia 13.Amor.70.&c. Angelus 63.65.118.146.165.203.210.226 294.310.323.321.336.343.353.359.362.366.367.368.369. 379.382.384.400 469.518.523.546.562.604. Anima 20.92 114.119.120.129.&c.157.159.161.&c.212.223.224.247. &c.311.360.361.Animal 32.44.&c 63.71.73. Annihilatio. 4.Appetitus 4.12.&c.

4 Naturale duplex, ſcilicet qđ eſt natura ut a principio actiuo, uel quia in natura eſt inclinatio ad recipiendum illud ab extrinſeco 12æ.q.6.5.2m./.3.d.22.q.5.ar.2.q.1.c * Ariſmetrica 3.Artifex 2.Aſcendere 7.Aſsimilatio 8.Aſſomere 59 Aſtrologia 2.3.Attributa 12.Auaritia 10.Auctoritas 2. Animalium 3.Beatitudo 88.95.96.115.Bellatores 2.Bonitas 128 169.&c.191.&c.Calor 3.4. Capacitas 0. Caput 1. Carentia Charitas 69.70.109.110. Cauſa 20. 36. Cæcus 4.6. Cœlum 36.89.&c 99.Certitudo 4.7.&c.Cibus 2.Cinis 3.Claritas 4. 16.Coactio 8.

5 Naturale duplex, ſcilicet cauſatum ex principiis eſſentialibus rei, quod habetur a natiuitate 3a.q.2.12.0./.q.34.3.2m. /.2.d.19.4.c. * Cognitio 31.43.Coma. Comedere 1. Commedere 1.Commutatio 2. Conceptio 11.&c. Conceptus. Concupiſcentia.6.&c.Concupiſcibilis 11.12.Confeſſio 4. 24.&c.Coniunctio 8.&c.Conſanguinitas 2.Conſeruatio 2 Contemplatio 7.26.Continens a 5.Contrarium 22.26.30. 34.Cor.4.9.Corpus 1.2.11.15.Corruptio 15.Coſta 5. Creatio 3.5.12.&c.Credere 14.&c.Damnatio 16.36.38. Defect' 4.6.Delectatio 73.&c.Dæmon 32.

6 Naturale duplex. ſcilicet quod cōuenit naturæ generis, uel naturæ ſpeciei ratione differentiæ 12æ.q.94.2.c./.3.2m./.4.d. 26.q.1.1.1m./.d.33.q.1.1.3m./.Ma.q.4.2.1m./.Ethi.5.lect.12. prin°.b. * Demonſtratio 8.9. Deſiderium 13.16. Deus 12. 13.14.161.187.189.194.196.226.&c Dies 1.&c. Diffinitio 4.&c. Digeſtio.

7 Naturale duplex, ſcilicet ſecundum naturam ſpeciei, & ſecundum naturam indiuidui. Et utrunque eſt duplex, ſcilicet, uel totum a natura, uel partim a natura, & partim ab extrinſeco 12æ.q.51.1.c./.q.63.1.c./.Ver.q.25.6.1m. * Diſpoſitio 35.39.Diſputatio 3.Diſtinctio 13.15.Diuitiæ 2. Donū 31.Durities 2.Educi 1.Effectus 2.1.&c. Enuntiatio 5. Epicheia.Aequalitas 15.16. Eſſe 3.Eua 1.Euchariſtia 89.105.107. 121.147.Facere 5.Factum 1.Falſitas 12.13.14. Fælicitas 4. Fides 85.86.113.115.134.139.142.Filiatio 10.Finis 23.135 Fomes 1.3.Forma 49.57.64.Futurum 5.6.7.8.

8 Naturale duplex, ſcilicet ens mobile, & omne ens reale 2. d.2.q.2.2.4m. * Generatio 5.9.10.Gloria 4.22.Gratia 15.77 Graue 3.4.Habitus 27.53.Hæreſis 14.Homo 11.20.Honor 37.Humanitas 3.Illegitimus 4.Impetare 7.Inclinatio 0. Incorruptibile. Innatum. Innaturale. Innouatio.Intellectus 43.129.155.191.257.258.291.295.Intentionale 0. Inuoluntariū 5.Ira 23.38.Iraſcibilis 4.Ius 0.Iuſtitia 13.15.65.86. Iuſtificatio 18.20.Iuuentus 1.Legitimatio 3.lex 31.&c.Liberum 13.14.20.Linea 5. Lumen 17.&c.

9 Natura duplex, ſcilicet conſequens ex principiis ſpeciei, uel ad quod natura inclinatur, & ordinatur 3.d.20.ar.1.q. 1.1m./.4.d.26.q.1.1.c * Magi 7.Malum 43.&c. Mane.Manſuetudo 7.&c.Mare 2.Mater a 13.22.27. Matrimonium 7. &c, 58.81.94.102.Maturatio.Membrum 7.8. Menſura 14. Meritum 7.23.&c.

10 Naturale duplex, ſcilicet conſequens formam, & conſequēs materiam. Primum ſemper ineſt actu, non autem ſecundū, ſicut quæ pertinent ad motum 12æ.q.10.1.2m./.3.d.28.q.3. ar.2.q.1.c./.Ma.q.5.5.c./.Ethi 5.lec.12.me°.d.c. * Metaphiſica 17.Minimum.Miraculum.3.5.&c.Miſeria 4. Mollities 3.Mons.Monſtrum.Moralis.2.Mors 2.3.9.Motus 9.&c. Mulier 8.&c. Mundus 8. Mutatio 1. Natura 2.5.15.17.22. 40.46.

11 Natura duplex, ſcilicet uel ad quod natura inclinat mediāte cognitione, uel ſine ea, ſed ut cauſatū ex neceſſitate naturæ 12æ.q.41.3.0./.4.d.26.q.1.1.c./.Con.5.c°.122./.1.Cor.7.le. 1.prin°.G. * Naturaliter.Neceſſitas 8.11.21.22.Negotiatio 33.Nihil 1.Nitor 1.Nocere 8.Obedientia 30.Obiectum 12 Obligatio 5.6.Operatio 11.14.41.47.Ordo 33.Pars 18.Paſſio 3.6.29.98.Peccatum 1.12.18.21.30.38.64.65.66.195. 244.327.351.Pœna 19.20.Phyſica 3.Pythagorus 1 Poſſeſſio 102.5.Potentia 10.11.15.31.45.51. Præceptum 23.26.30. 129.130.

12 Naturale duplex, ſcilicet quod cuilibet rei a ſuo creatore imponitur, & cauſatum a principiis rei 4.d.17.q.3.ar.1.q.2. c./.d.33.q.1.1.4m /.Con.4.c°.52. * Præſtigium 2. Præſumptio 1.9.Primi 1. Primitiæ 1. Princeps. 22. Principatum 2. Principium 24.25.Prius 3.&c.Proceſſio 9.10.21.30.31.39. 43.57.Promulgatio 1.2.Prophetia 18.27.65. Proprium 6. Prudentia 23.24.63.66.81.Pulſio. Qualitas 2.8. Quantitas 10.20.

13 Naturale homini duplex, ſcilicet ſecundum rationem, & cōſimilium rationi, ſcilicet ſecundum ſenſum, uel ſecundū corpus 12æ.q.31.7.0./.Ma.q.4.2 1m./.Vir.q.1.9.17m. * Quies 2.Ratio 3.8.10.15.Reale.Reſpiratio 3.Reſurrectio 5. Renatentia 3.7.Sacramentum 48.49.Sacrificium 7. Salomon 2. Scientia 22.23.58.71.&c.106.&c.121.135.Semen 4.21. Seruitus 2.&c. Simulacrum.Sindereſis 18. Sineſis. Solertia 1. Sors 4.Spes 69.Stare.Suppoſitio 1.

14 Naturale duplex, ſcilicet cauſatum ex principiis naturæ, & quaſi propagatum cum natura. Et ſic originalis iuſtitia, & peccatum originale, dicuntur naturalia, non autem primo modo 1a.q.100.1.c./.3m./.12æ.q 81.2.c./.4.d.27.q.3.ar. 1.q.2.c./.d 33.q 1.1.4m./.Con.4.c°.52. * Thales 1.Tarditas 8.Temperantia 26.Tempus 1.32.Terra 6.13.Theologia 1 21.40.41.44.Timor 31.41.Transferre 0. Tranſmutatio. Tributum 5.

15 Naturale duplex, ſcilicet quod per principia naturę acquiri poteſt, ut uirtus politica, & conſequens ex neceſſitate principiorum naturæ. Ver.q.24.8.11m./.10.1m. * Trinitas 5.Triſtitia 21.Velox a.Verbum 29.Veritas a. Vindicatio 1. a.Virginitas 6.13.Virtus 267.&c. Viſio 5.8. Viſus 5. Vita 33.Vnigenitus.Vulnus 76.&c.

16 Mors, & ſimiles defectus, ſunt pœna homini conſiderato in innocentia originali, non autem ut in ſuis principiis naturalibus tantum, ſed ſunt defectus naturales 2.d.30.q.1.1. 2.c.ſin./.1m./.3.d.16.q 1.1.5m./.Ro.5 lec.3.me°.E./.He.9.le.1. ſi ſi.F./.Phy.2.lec.15.prin°,

17 Eſſe ex nihilo, & indigere conſeruatore, ſunt defectus naturales, conſequentes omnem creaturam, & nulli creaturæ ſunt pœna 2.diſtinct.30.quæſt.1.1.c.ſin. * Votum 29. 68.69.Vſura 5.19.48.80.150.183.196.223.230.249.251. 283.287.296.

Na Ne

18 Bona naturalia ſecundum ſe, ut debētur naturæ ea proprijs principijs, non ſunt diminuta in angelo, nec in homine per peccatum, ſed ut ordinantur ad ultimum finem, inquantum ſunt minus habiles ad ipſum. 2.d.30.q.1.1.3m./.3.d.20.ar.1 q.1.1m./.Ro.12.le.1.meo.G.

19 Omne quod fit ab agente, cui naturaliter ſubditur patiens, eſt naturale, licet non ſit ſecundum propriam naturam patientis. 1a.q.105.6.1m./.12æ.q.94.5.2m./ 22æ.q.2.3.c./.3a.qu. 44.2.1m./.2.d.14.5 4m./.d.30.q.1.1.4m./.4.d.17.q.3.artic.1.q. 2 c./.d.33.q.1.1.4m./.Con.3.co.100./.Veri.q.13 1.2m./.4m./. Poa.q.1.3.1m./.q.4.1.20m./.q.6.1.17m./.Ma.q.5.5.4m./. Met. 9.lect.6.medo.d.fi./.Rom.11.lect 3.fi.G. *Viſus 7.9.10.14. Vti 19.

20 Vnum naturale, non impedit totaliter naturale eiuſdē rei. Veri.q./.19.1.c.

21 In naturalibus & moralibus, non quęritur quid ſemper fiat ſed quid fiat ut in pluribus. 12æ.q.84.1.3m./.q.96.1.3m./.6.c. /.3m./.q.102.6.5m./.22æ.q.88.9.10.c./.q.120.1.c /.q.147.4.c. q /.152.2.3m./.q.154.2.c.fi./.4.diſtinct.15.quæſt.3.art.2.q.1. c./.artic.3.quæſt.3.1m./.Ma.q.8.1.4m./.Virt.quæ.1.10.14m./ Quol.3.11.14.c.

Dum.918m 22 Immo naturale ineſt ſemper. 22æ. q. 57. 2. 1m. Reſpondeo Dubio 918.

23 Naturale ineſt ſemper, in ſolo habente naturam immutabilem. 22æ q.57.2.5m./.4.d.26.q.1.1.3m./.d.33.q.1.2.1m./.Eth. 5.le.12.fi.g.

24 Actus naturalis ſemper ſequitur, in determinatis ad unum, niſi impediatur, & hoc raro. Non autem in uoluntate, quia eſt indeterminata, & ſemper impeditur a cauſa. 2.d.39.q. 2. 1.3m./.4m.

25 Operationes occultæ non communes, non ſunt naturales, nec a cælis. Opuſ.34.c.

¶ Naturaliter. Actio 4.46.58. Actus 38.

¶ Naualis. Ars.18. Militaris.

¶ Naufragium. Tabula 1.

¶ Nauicola. Apoſtoli 19.

¶ Nauigans. Vſura.212.213.

¶ Nauis. Apoſtoli 19. Fulmen. Piſcis 3. Trahere 2.

¶ Nazianzenus. Athanaſius 2.

Quid. ¶ Nazareth interpretatur flos. Ideo Chriſtus uoluit ibi conuerſari: non autem naſci, quia uoluit florere per uirtuoſam conuerſationem, non autem per originem carnis. 3a.q. 35.7. 2m. Natiuitas 17.

¶ Nazareus. Corona 5. Hæreſis 99. Profeſſio 7. Sanctificatio 17.

¶ Nebula. Nubes. Vapor 5.

¶ Nebuloſum. Dies.21.

Diuiſio. 1 ¶ Necessitas duplex, ſcilicet abſoluta, & conditionata. Et hæc dupliciter, ſcilicet ex agente, & ex fine. Et hæc dupliciter, ſcilicet uel ſimpliciter, uel quo ad bene eſſe. 1a.qu. 19.3.0./.8.1m./.q.41.2.5m./.q.82.1.2 /.22æ.q.58.3.2m./.q.83. 21.c./.q.88.2.c./.6.1m./.q.141.6.2m./.q.186.5.5m./.q.189.2. 2m./ 3a.q.1 2.c./.q.14.2.c./.q.46.1.c./.q.65.4.c./.q.84.5.c./.1 d.6.1.0./.2.d.29.1.c./.3.d.16.q.1.2.c./.d.20.2.1.q.3.c./.4.d.7. q.1.ar.1.q.2.c./.d.15.q.2.ar.1.q.4.c./.ar.4.q.1.c./.d.16.qu.1. ar.2.q.4.c./ d.17.q.1.ar 2.q.3.c./.d.38.q.1.ar.2.qa.2.c./.q.2. ar.2.q.1.1m./.3.2.co 29./.Lio.3.co.138.prino./.Veri.q.17.3.c. /.q.22.5.c./.q.23.4.1m./.q.24.1.13m./.Ma.q.13.4.8m./.Quo.3 11.2m./.Quol.4.23.4m./.Io.12.le.7.meo.c.B.Met.5.le.6.0./. lio.12.le.6.0. *Abſoluere 37.40. Accidia 2. Actio 67. Actus 198. Amor 45.142.281.

2 Neceſſitas duplex, ſcilicet abſoluta, ideſt ex cauſa priori, ſcilicet ex materia uel forma uel efficiente, & neceſſitas ex conditione, uel ſuppoſitione. i. ex cauſa poſteriori. i. ex fine. Phy. 2.le.10.fi./.lc.15.prino. *Analogia 17. Apoſtoli 6.7.

3 Neceſſitas duplex, ſcilicet neceſſitas conſequentis, ideſt, abſoluta, & neceſſitas conſequentiæ, ideſt conditionata. Veri. q.24.1.13m.

4 Neceſſitas ex fine duplex, ſcilicet neceſſitas abſoluta, ideſt, ſine qua non poteſt aliquis uiuere, & neceſſitas conditionata. i. quo ad decētem ſtatum. 22æ.q.32.5.6.c./.4.d.15.q.2. ar. 1.q.4.c./.ar.4.q.1.c. *Baptiſmus 81.et.&c.

5 Ex hoc duplex neceſſitas ſequitur. ſ. ut finis eſt in intentione & ut eſt poſterius in eſſe. Prima neceſſitas eſt eodem modo ex fine, & ex agente. Secunda uero eſt neceſſitas cōditionata 3.2.co.19.fi. *Beatitudo 94.

6 Neceſſitas abſoluta ſumitur ex principijs eſſentialibus, quia conuenit rei ſecundum id quod eſt ei intimum. 3.2.co.29.

Dum.919m 7 Immo neceſſitas abſoluta eſt etiam a cauſis & efficientibus, & mobilibus, ſicut cum aliquis cogitur ab aliquo agente. 1a. q.82.1.c./.Met.5.le.6.meo.d. Reſp.Duo.919.

Ne

8 Neceſſitas abſoluta, ſumitur ex principijs eſſentialibus tripliciter. Primo reſpectu non eſſe, ratione materiæ, uel reſpectu eſſe ratione formæ immaterialis, uel reſpectu formæ cōplentis totam potentiam materiæ. Secundo reſpectu partiū formę uel materiæ. Tertio reſpectu proprietatum. 3.2.co.29. *Bonitas 204.208.

9 Neceſſitas duplex, ſcilicet coactionis, & obedientiæ. Prima tollit rationem laudis & meriti, non autem ſecunda. 22æ.qu. 58.3.2m./.q.81.6.3m./.qu.186.5.5m./.Con.3.co.138.prino./. Quol.3.11.2m./.2.1m./.3m./.Quol.4.23.4m.

10 Neceſſitas triplex. ſ. neceſſitas coactiōis, neceſſitas abſoluta, & neceſſitas ex ſuppoſitione. Prima nullo modo cōuenit deo. Secunda tantum ad intra. Tertia uero reſpectu effectuum, non quidem ex ſuppoſitione finis, ſed ex ſuppoſitione alicuius in eo, ſcilicet præſcientiæ eius, uel prædiffinitionis uoluntatis immutabilis. 3.d.20.ar.1.q.3.c./.Veri.q.22.5.c./.Poa.q. 3.15.11m./.Met.12.le.7.fi.d.G. *Campſoria 8. Cælū 45.107. Contingens. 1.4.5. Ieiunium 22.et.&c.8.9.86. Theologia 1. Votum 8.

11 Neceſſitas a priori, eſt in mathematicis, in naturalibus autē a poſteriori. Phy. 2.lect.10.fi./.Lec.15.prino./. Poſterm.le.42. prino. 2.F. *Abſtinentia 3.8. Abſtractio 7. Adoratio 6. Aduocatus 2.0. Aer 11. Agens 103.104.105. Amplexus. Angelus 2.229.156.157. Anima 166.215.269.311.319. Animal 29. 55. Artus. Ars.4.18. Aſcēdere 6. Aſſentire 5.6. Aſſumere 59. Attentio 3. Beatas 53. Bellum 7. Benefacere. 1.2. Beneficium 6. Bonitas 204.208. Campſoria 8. Character 7.24.27. Charitas 91.144. Cauſa 2.3.4.17.31.60.71.72. Carcer 1. Cere.7. In quibus.

12 In ſpeculatiuis principium oportet eſſe neceſſarium, & ad priora ſequuntur de neceſſitate poſteriora, nō autem in operatiuis. Con.3.capo.97. *Cibus 2.8. Cimiſeriam. Circunciſio 10.18.24. Circunſtantia 13. Cognatio 9. Cognitio 78. Comedere 6. Confeſſio 26.et.&c. Confirmatio 12.29. Conſecratio 14. Conſilium 17. Conſuetudo 2.3. Contemplatio 10. Cōtractio 2. Contrariam 36. Contritio 9.11. Credere N. Debitum 1.5.6. Defectus 7. Demonſtratio 10. Deuotio 20. Deus 3.4.202.268.270.&c.280.318.373.450. Diaconos 2. Differētia 6. Diffinitio 3.11.74.

13 Neceſſarium eſt, quod in ſua natura determinatum eſt ad eſſe tantum, impoſſibile autem, ad non eſſe tantum, contingēs uero ad neutrum. Et duplex diffinitio eorum improbatur. Phy.2.lec.8.meo.2.A./.Perhierm le.14.meo.f.K. &c. *Diſpenſatio 15. Diſpoſitio 16.29.32.36. Diuerſitas 2. Doctrina 12. Dolor 39. Donum 31. Eccleſia 15.16. Electio 12.31. Eleemoſyna.8.9.11.12.16.&c. Epiſcopus 24. Epiſtola. Ethica. Euāgelium.9. Eucharistia 6.7.44.58.72.160.178.179.191.194. 212.221.&c. Euſtochia 2. Excommunicatio 32. Fama 3. 4. Fides 76.92. Fieri 2.17. Finis 16.96.97.117.126.136.139. Forma 32.97.113.121. Fortitudo 1. Futurū 2. Generatio 44. Gratia N. Gula 9. Habitus 32. Hebetudo 2. Hæreſis 19. 74.105.146. Iacob. 7. Idæa. 2. Illegittimus. 4. Immobile 1.

14 Nulla res creata, eſt in ſe neceſſaria, Veri.q.23.1.2m. *Impugnare 2. Incarnari 2. Induſtria. Innocentia 18. Inſenſibilitas 1. Intellectualis 2. Intellectus 80. 97.173.323.234.241. &c.303. Interpretatio 2. Iudicium 36.46.73. Iuramentum 2. 5.6.32.33.34. Iuſtitia 83. Laurentius 1. Lex 71.78.81.142. 149.168.179. Liberalitas 9.

15 Aliqua neceſſaria habent cauſam. 1a.q.44.1.2m./.q.50.5.3m./ 12æ.q.93.4.4m./.1.d.6.1.c.fi./.Con.2.co.15.5m./.30m./.Poa.q. 5.3.c./.Met.2.lec.2.meo.2.F./.Libo.5.lec.6.fi./.Phy.8.le.2. fi. *Libertas 8.9. Liberum 8. Locus 19. Ludus 1. Magus 3. Mandatum 1. Matrimonium 9.86. Medicina 4. Medium 2. Meritum 2.3.16.20. Miſſa.13.14.22. Mors 6.27.28. Motor. Motus 32.52.61. Mundus 6.7.19.24. &cet. Mutuum 5. Naſus.

16 In creaturis ſunt aliqua, quæ ſimpliciter, & abſoluta neceſſe eſt eſſe. Con.2.co.29. *Naturale 15.

17 Oppoſitum uidetur dicere. Veri.q.23.1.2m./.Poa.q.5.3.8m. Reſp.Duo.920. *Negligentia 7.8. Dum. 920m.

18 Neceſſe eſt ea eſſe, quia in eis non eſt potentia ad non eſſe, ſcilicet materia; licet deus poſſit ea facere non eſſe. Cont. 2.capit.29./.Potentia quæſt.5.3.c./.12m. *Negociatio e. Nomen 25. Notio.2. Obedientia 5.14. Obligatio o. Officium 12.14.

19 Deus rebus non imponit neceſſitatem, contingentiam excludens. 1a.q.22.4.0./.q.25.3.4m./.Cont.3.cap.94./.Ma.q 16 7.14m./.15m./.16m./.18m./.Met.6.le.2.3.0./.Perhierm.le.14. me.f.E.&c.

20 Neceſſitas quæ prouenit ex principio intrinſeco, ut omne cōpoſitum ex contrarijs, neceſſario eſt corruptibile, eſt neceſſi-

Ne

tas naturalis & abſoluta.1ª.q.82.1.c. * Omiſſio 14.&c.Omnipotentia 5.Oratio 5.&c.

Duᵐ.921ᵐ21 Immo neceſſitas naturalis ſumitur a fine.Phy.2.le.10.fin./.Le.15.prin°. Reſp.Du°.921. * Ordo 68.87.94.97.Ornatus 2.Papa 5.Pars 28.Paſſio 85.&c.Peccatum 51.Pœnitentia 6.99.Perfectio 61.75.80.Periculum 9.Perſona 25.Politia 8.Poſſe 9.Poſſeſſio 4.Poſſibile 1.7.9. Potentia 59. Præcepta 2.7.25.26.65.Prædeſtinatio 40. Prædicatio 8. Prælatio 72 Præſentia 2.Præteritum 2.Princeps 8.Promulgatio 4. Prouidentia 14.18. Prudentia 31. 33. 57. 58. Ratio 30. 35. Relatio 36.

22 Non omnia de neceſſitate eueniunt.Met.6.le.2.3.0. * Religio 88.89.106.Requiri 2.Reſpiratio 1.

Duᵐ.922ᵐ23 Oppoſitum uidetur dicere,eum omnia pertineant ad certitudinem diuinæ prouidentiæ,quæ falli non poteſt.1ª.qu.22.4.3ᵐ. Reſp.Du°.922. * Reſtitutio 3.8.Reſurrectio 3.40.Rex 3.Sabbathum 6.

24 Neceſſarium & contingens,conſequuntur ens, inquantum huiuſmodi.1ª.q.22.4.3ᵐ./.Con.3.c°.72.2ᵐ./.Met.6.le.3.fin. * Sacramentum 41.Sacrificium 11.15.18.27. Saluari 7.&c. 12.Sanctitas 5.Sanctus 6.Sapientia 6.29.44. Scandalum 25. Scientia 34.51. 61.64.156.Sedere 2.Semen 4.Senſus 49. 50. Sepultura 9.Sigillum.Syllogiſmus 2.7. Symbolum 2.Simonia 9.Sobrietas 5.Societas 2.5. Solertia 7.Sors 4.5. Spectacula 1.Speculum 2.Spes 7.51.Sponſa 5.Status 3.11.Subiectio 2.Sufficiens.Talpa.

25 Neceſſarium & contingens ſunt differentiæ ueri. Non autem boni.Ideo magis poſſunt diuerſificare intellectum quàm uoluntatem.3.diſt.17.ar.1.q.3.3ᵐ. * Temperantia 7.Tentare 10.

Duᵐ.923ᵐ26 Oppoſitum uidetur dicere.1ª.q.79.9. 3ᵐ. Reſpondeo ſicut Dubio 1115. * Theologia 8.Thus 1.Timiditas.Tribulatio 2 Tortur 2.Valitudo.Vas 3.Verbum 23.Veritas 21.22.31.Veſtis 7. Virga 1. Virtus 15.88.112.144.199.268. Vnctio. 21.28. Vnio 8.10. Voluntas 46.53.71.81.Votum 5.7.8. Vox.2.3.

27 Neceſſitas effectus, dependet a diſpoſitione agentis & patientis.Con.2.c°.29.

28 Neceſſitas actionis immanentis, eſt tantum ex diſpoſitione agentis, tranſeuntis autem etiam ex diſpoſitione patientis. 3. 2.c°.29.

29 Neceſſitas coactionis abſolutæ, cauſat omnino inuoluntarium,& omnino excludit culpam,non autem neceſſitas conditionata uel mixta.1.metus.12ᵉ.q.6.4.c./.5.0./.6.1ᵐ./.Ma.q.2.3.4ᵐ./.Met.5.le.6.0.

30 Quilibet in extrema neceſſitate uel ſua uel alterius, poteſt ſine peccato auferre per uim,uel occulte,a quocumque,quia tunc omnia ſunt communia 21ᵉ.q.31.3.3ᵐ./.q.32.7.3ᵐ./.q.62.5./.4ᵐ./.q.66.6.1ᵐ./.7.0./.q.110.3.4ᵐ./.4.d.15.q.2.ar.1.q.4.2ᵐ./.ar.4.q.2.2ᵐ./.ar.5.q.1.c./.d.20.ar.1.q.2.b./.Quo.5.17.c./.1ᵐ.

31 Neceſſitas non ſubditur legi.12ᵉ.q.96.6.c.fi./.22ᵉ.q.147.3.2ᵐ./.4.c./.3ª.q.80.8.c.fi./ 4.d.15.q.3.ar.2.q.1.c.Met.4.lec.6.med°.c.E. * Vſura 2.31.38.48.&c.53.76.80.100.127.135.154.161.173.177.183.184.189.195.205.205.237.245.254.258.261.&c.268.&c.288.303.Vſus 6.

32 In ſubuentione neceſſariorũ, plus tenetur homo filio,quàm parenti.Sed in honore,reuerentia,obedientia, & uoluntate, eſt econuerſo,quia honor filii,magis dependet ex honore patris,quàm econuerſo.22ᵉ.q.32.3.4ᵐ./.Veri.quæſtio.2. 9. 18ᵐ. Amor 114.Inf.

33 In extrema aũt neceſſitate,magis licet deſerere filios,quàm parentes,quos nullo modo deſerere licet, propter beneficia. 22ᵉ.q.31.3.4ᵐ./.Vir.q.2.9.18ᵐ.

¶ Necis.Conſtantia 9.Mors 0.

Diuiſio. 1 ¶ NEGATIO duplex,ſcilicet abſoluta, & determinati generis,1.diſtinct.13.4.c./.diſtin.18,q.1.1.2ᵐ./. Metaphyſic. 4. lec.2.prin°. * Accidens 92.Actus 20.Adam 31.83.Affirmatio 0.Angelus 9.Appetitus 18.Argumentum 3.Carentia.Ceſſare 3.Commune 12.Confeſſio 4.Contrarium 1. Copulatiua.Corpus 30. Defectus 1.6.25. Delictum 2. Deus 87.252. Dictio 4.5. Diffinitio 36. Ens 17. 18. 19. Enuntiatio 5.6. 7.Euchariſtia 217. Aenum 5. Exceptiua. Excluſio 0. Excommunicatio 24. Fallacia 4. Fama 3. Fides 19. Fieri 2. Generatio 44.Genus 24.Gratia 76.Hæreſis 37.39.68.94.139 145.Ignorantia 1.16.18.Impœnitentia.Imprudentia 1.Infidelitas 1.Infinitum 5.13.16.Ingenium 1.Ira 81. Iudæi 22. Malum 2.42.Matrimonium 91.Medium 21.Metaphyſica 19 Nihil 2.

2 Negatio duplex,ſcilicet in genere principii, & negatio ſimpliciter. 1. diſtinct. 28. L. * Nomen 53. Non ens o.

Ne

8 Non eſſe. Non genitum. Non obedibile. Non poteſt. Non ſimile. Non ualle. Non uiſum. Non uti. Omiſſio 1.

3 Cauſa negationis duplex, ſcilicet negatio cauſæ, & poſitio contrarii. 12ᵉ. quæſtione 75.1.c. * Perfectio 58. Perſona.38. Petrus 2.3. Præceptum 17. &cet. 49. 123. Prepoſitiuus. Priuatio. 8. 34. Propoſitio 6. 11. 13. 14. Puer 5.

4 Negatio non eſt proprie in ſpecie, ſed reducitur ad ſpeciem ſuæ affirmatiuæ.1ª.quæſtio.33.4.3ᵐ./.12ᵉ.quæſtio.72.6.2ᵐ./.quæſtio.72.6.3ᵐ./.22ᵉ.quæſtione.79.3.1ᵐ. * Purgatorium 1. Religio. 106. Reſtitutio 6. Reſurrectio 2. Sanctificatio 5.

5 Omnis negatio fundatur in aliqua affirmatione, intellecta, uel imaginata, non autem ſemper in aliqua affirmatione reali. Ma. quæſtione 2. 2. 9ᵐ. * Sapientia. 13. Scientia 16. Stratum 1. Theologia 12. 34. Tranſgreſſio. 1. 4.

6 Omnis negatio de aliqua re,fundatur ſuper aliquid exiſtens in ea. 12ᵉ.quæſtio.71.6.c./.1.diſtin.33.1.2ᵐ./.Potentia quæſt.10.5.c.

7 Negatio non fertur extra terminum,cui additur per compoſitionem.3.d.22.q.1.2.4ᵐ. * Vacuum 1.Verbum 82.87. Veritas 24.25.54. Vnitas 7.25.27.29.34. Vniuerſale 22. Chriſtus 119.

8 Negatio confundit terminum ſequentem tantum, & facit eũ teneri ſimpliciter.1.d.4.q.1.3.4ᵐ.

9 Coniunctio affirmationis & negationis nihil eſt, nec aliquẽ intellectum generat, ſicut quod dicitur homo, & non homo ſimul acceptum,quaſi in ui unius dictionis.3.diſtinct.1. quæſtio.2.3.c.

Differentia ¶ Negatiue dicitur,quando res non habet aliquid quod eſt in alio,nec debet habere.Priuatiue uero,quando caret eo quod debet habere.1ª.quæſtio.12.4 2ᵐ./.2.diſtin.43.6.c./.4.d.49.quæſt.2.5.4ᵐ./.6.4ᵐ./.Ma.q.3.7.c./.quæ.8.1.7ᵐ./. Dionyſ.4.lectio.4.

Quid, 1 ¶ NEGLIGENTIA. Negligens ſecundum Iſidorum dicitur, quaſi nec eligens.22ᵉ.qu.54.2.c. * Abſcondere 4.Animal 83.Bonitas 228.Character 21.Circuncifio 20.Coitus 3.Contritio 23. Decimæ 27. Delectatio 29. Deſperatio 7. Diffinitio 6.

2 Negligentia pertinet ad actum interiorem.Ideo oritur ex acidia.Sed pigritia & torpor pertinent ad exequutionem, ſcilicet prima tardando,& ſecunda remittendo.22ᵉ.quæſtio.54 2. 1ᵐ. * Docilitas 2. Euchariſtia 76. 162. 163. &cetera. Gratia 82.

3 Negligentia deficit ab actu præcipiendi, per defectum promptæ uoluntatis, inconſtantia uero quaſi impedita ab alio 22ᵉ. quæſtio.53.2.c.fin./.quæſtione 54. 2. 3ᵐ. Inconſtantia 2. * Ignorantia 4. 7. 14. Improuidentia. Inaduertentia.

4 Negligentia eſt generale peccatum.22ᵉ.q.54.1.0. * Incontinentia 4.Incuria.Ingratitudo 6.

Duᵐ.924 5 Immo negligentia importat defectum ſolicitudinis quæ eſt ſpecialis actus rationis,& actus ſpecialis uirtutis.22ᵉ.q.54.1.c. Reſpon.Du°.924. * Iuſtitia 49.Officium 17.Omiſſio 8. Ornatus 3.

6 Negligentia eſt generale peccatum, ratione materiæ, id eſt, ratione boni agendi,ſpeciale uero,inquantum priuat actum rationis, ſcilicet ſolicitudinem. 22ᵉ. quæſtione 54. 1. 0. * Peccatum 9. 122. 159. 291. Pœnitentia 105. Prædeſtinatio 42.

7 Negligentia eſt peccatum mortale dupliciter tantum. Qual quando prætermittitur actus ſeu circunſtantia neceſſaria ad ſalutem,uel ex contemptu.22ᵉ.qu.54.3.0. * Prudentia 35. Religio 2.Rex 7.Sacrificium 22.

8 Negligentia trahitur ad aliud genus peccati manifeſtius, quando prætermittitur aliquid neceſſarium ad ſalutẽ. 22ᵉ. q.54.3.3ᵐ.

9 Amor minor,per defectum feruoris charitatis, cauſat negligentiam uenialem,per defectũ uero eſſentiæ charitatis,cauſat negligentiam mortalem.22ᵉ.q.54.3.c./.1ᵐ. * Securitas 4.Somnus 1.Studium 3.Timor 39.

10 Negligentia directe opponitur ſolicitudini. Ideo pertinet ad imprudentiam.Sed opponitur timori,inquantum timor excitat rationem contra negligentiam.22ᵉ.q.53.prin°./.q.54.2.0./.Phil.4.le.1.me°.D.Imprudentia 2. * Vſura 260.

Diuiſio ¶ Negotia ſæcularia contingit dupliciter aliena tractare.ſ.ſæculariter.i.uel propter fauorem hominum, uel propter lucra, & pie.i.in auxilium indigentium & miſerorum. Secundum eſt religioſum,non autem primum,22ᵉ.q.187.2.0./.q.88.2. 2ᵐ./.q.

Ne

2^{m}./ q.189.6.0./.Opuſ.17.c^{o}.16./.Ro.16.le.1. prin^{o}.F./.2Ʋ. Tim.2.lc.1. me^{o}.F. *Acceptio.ſ. Aduocatus.8. Amor.62. Charitas.113.Circũſpectio.Comedere.4.Exordium. 3.Indeuotio. Infidelis.1. Hiſtrionatus. Labor. 3. Religio.87. Studium.2.

Licita. 1 ¶NEGOTIATIO de ſe non eſt vitioſa, licet habeat turpitudinem. Ideo licita eſt, ſi ſit ad finem honeſtum vel neceſſarium, id eſt quòd negotiator lucretur moderate, ſcilicet vel ad ſuſtentationem ſuę domus, vel pauperum, vel communitatis, non in feſto, iuſto contractu, & non ad cauſtiā. 2aƲ quæſt.77.4.0./.4.d.16.q.4.ar.2.q 3.0. *Commutatio.0. Decimæ.9. Emere.

2 Commutatio naturalis, eſt licita clericis. Non autem negotiatio, quia ſit ad lucrum terrenum, cuius debent eſſe contemptores. Et eſt enim frequentia vitiorum, & nimis retrahit animum a ſpiritualibus, ad curas ſeculares. 22Ʋ.qu. 40.2.c./.q.77.4.3^{m}./.q.187.2.0./.2.diſti.16.quæſt. 4.ar.2.qu. 3.0. *Mercantia. Mercatio. Mercator. Militia.2. 3. Pœnitentia.48. Priuilegium. Vendere.n.

3 Non omnis vendens carius quàm emit, eſt negotiator. Sed tantum ſi ad hoc emat, vt carius vendat. 22Ʋ. qu. 77. 4.c./. 3^{m}./.q 87.2.1^{m}. *Vſura.189.207.208.210.

Dequib⁹. 1 ¶NEMESIS non poteſt eſſe de bonis honeſtis, ſed de bonis temporalibus. Et prohibetur a deo, quia tēporalia ſunt quaſi nihil reſpectu æternorum, licet ſecundum Ariſtotelem, nemeſis ſit laudabilis. 22Ʋ. quæſtio.36.2.c. fi./. Pſal.36 prin^{o} Bonitas.212 223. *Inuidia.14.

2 Nemeſis & miſericordia contrariantur ſecundum æſtimationem, quia ſecunda dolet æſtimans aliquem indigna pati ſed prima gaudet, æſtimans aliquem digna pati, dolens indignis bene accidere. Et vtrumque eſt laudabile. 22Ʋ. qu. 30.3.2^{m}./.4^{m}./.quæſ.36.2.c./. Pſal.36.prin^{o}./. Miſericordia. 3. Zelus.4.

Quid. ¶Nemo ex proprietate nominis, ſignificat nullum hominē, ſed ex vſu diſtribuit pro omni natura intellectuali. 1^{a}. qu. 31.4.2^{m}.1.d.21./.L./.Cō.4.c^{o}. 8./.Opuſ.3. c^{o}. 223. *Athanaſius.2 Euchariſtia.202. Excommunicatio.8.25. Incarnari. 14. Index.6. Lex.114. Miles.9. Tentare.24. Teneri.2. Veritas.46. Virtus. 27.

¶Nemus. Vſura.158.159.178.199.202.&c.

Men. ¶Neomenia celebratur quolibet menſe, in nouitate lunę, ad cōmemorandū opus gubernationis dei, non autem in plenilunio, propter idolatriam. Et figurabat illuminationem eccleſiæ per Chriſtum. 12Ʋ.q.102.4.10^{m}./.Col.2.lc.4.pri^{o}.K *Maria.68 Feſtum.4.

¶Nepos. Adoptio.1.10. Aſſimilatio.17. Scipio. Spiritus.25.

¶Neptalim. Galilea.2.

¶Nequitia. Leuiatan. Pax.20 Puſillanimitas.5.

¶Nere. Fatum.10.

¶Nerũns. Iacob.8. Pars.45.

¶Neſcientia. Angelus.312.428. Puer.11. Purgatio.1.

Cui. 1 ¶NESCIRE conuenit deo.1.diſtinctio.36.quæſtio.1.2.c./. diſtin.39.q.1.1.0.

21^{a}.92 5^{m} Dubia. Oppoſitum videtur dicere.1^{a}.quæſtio.14.15.2^{m}. Reſpondeo. Dubio.925°.A./. Dubio.478°.

3 Neſcire dicitur dupliciter .ſ. methaphorice.i. reprobare, & proprie.i.carere notitia. Primum conuenit deo reſpectu aliquorum, non autem ſecundum. 1. d 36. quæſt. 1.2.c./.2.d. 22.q.2.1 b.1.

4 Neſcire illa quæ quis poteſt, & tenetur ſcire, vitioſum eſt. 2^{a}.q.82.4.2^{m}./.22Ʋ.q.76.2.5^{m}./.4.3^{m}./.q.94.4.c./.2^{m}./.3^{m}.22Ʋ. q.16 2.3^{m}./.2.d 22.q.2.1.4^{m}./.Ma. q. 3.7.12^{m}./.Iſa.5.me^{o}.b. B./.1Ʋ Cor 14.lc.fi.fi.G.*Aſcendere.10. Beatus. 7. Confeſſio.84.&c. Cōſcātua.17. Dæmoniaci. Deus.144.146. Ebrietas.4. Euchariſtia. 190. Fides. 149. Hæreſis. 26. Ignoſcentia. Inſtans. 21. 22. Matrimonium. 113. Ordo.101. Promulgatio. 55. Raptus. 14. Scire. 5. Simonia.32. Vſura. 244.246.

¶Neſtorius. Aſſumere.40. Hęreſis.77.&c.93.132. Ioannes.19. Maria 34. Oratio.96. Proceſſio 49. Chriſtus.183.

Quid. 1 ¶Neutrum genus eſt informe & indeterminatum. Ideo prędicatur de re perfecta & imperfecta, de re ſubſiſtente & non ſubſiſtente. 1^{a}.q.31.2.4^{m}./.3.d.6.q.2.1.c. *Agere.83. Bonitas.159. Capacitas.1. Fœmininum.0. Idem.10. Intellectus. 171. Ita.75. Natura.21. Neceſſitas.13. Nemo. Nullum. Seraphin 4. Verbum.26. Virtus.73. Vnio.1.

2 Neutrum adiectiuum ſubſtantiuatur, non autem maſculinum vel fœmininum.1.diſtin.9.quæſtio.1.1.c./ 2^{m}. *Chriſtus.8.

Ne Ni

¶Nexus amoris in diuinis, eſt proprium Spiritus ſancti, ſed in communi, eſt appropriatum ei.1.d.31.q.3.1.5^{m}. *Amor. 8. Appropriatio.25. Connexio. Cōnexum. Matrimonium. 5.24.51.78.136.139. Spiritus.20.21. Vinculum.0. Vnio.0. Vnitas 56. Cui.

1 ¶NIHIL fit ex nihilo naturaliter .i. per motum, ſed a deo fit aliquid ex nihilo per creationem. 1^{a}.q.45.2.1^{m} /. Con.2. c^{o}.16.fi./.Po^{a}.quæſ.3.1.1^{m}. Creatio.10.12. *Accidens.12 Actus.193. Adam.31. Addere. 2. 20. Adnatio.3. Agere.1. Amor.62.198.215.280. Annihilatio.0. Aſſertio. 15. Baptiſmus.41.99.218. Beatus.42. Bonitas.3.212.215.221. Character.21. Caſus.3. Catechiſmus 9. Cauſa.10.16.18.67. Cælū. 102. Cereus 1. Circuncitio. 29. Cognitio.59. Comparatio. 4. Comprehendere.3. Confeſſio.64. Coniunctio.4. Conſeruatio.4.12. Contingens.5. Differētia.

2 De nihilo facere aliquid, ſumitur quadrupliciter.ſ. vel negando totum, vel materiam tātum, vel ponendo ordinem temporis ad nihil, vel ordinem naturæ tantum. Po^{a}. q.3.1. 7^{m}./.14.16^{m}. *Corruptio.4.12. Corruns.1. Creatio.10.12. 92. Creatura.5.17. Damnatiō.51.66. Datio.2.27. Defectus 12. Demonſtratio.14. Denominatio.9. Deus.4.63.283.293. 301.306.325.435. Dici.2. Dictio.4 Diffinitio.1.41. Diſpoſitio.1. Electio.34. Ens.6.36. Æquiuoca.11. Heraclit⁹. Eſſe.19. 29.33.94.98. Æternitas.39. Euangelium. 4. Euchariſtia.2. 212. Excommunicatio.11. Exorciſmus. 13. Experientia.2. Phantaſma. 3. Fides.26.27. Fieri.8. Forma 17. Fundamentum.5.

3 Maioris virtutis eſt, facere aliquid ex nihilo, quàm facere ex contrario 1^{a}.q 45.5.2^{m}./.2.d.1.q.1.3.3^{m}. /.4.d.5. q.1.ar. 3.q.3.4^{m}./.d.17.q.1.ar.5.q.1.2^{m}./.Con.2.c^{o}.20.4^{m}./.Po^{a}.q. 3.4. 16^{m}. *Furtum.13. Gedeon.3. Generatio.7.65. Genus 39. Gratia.11.70.90. Hæreſis.100. Homo.18. Honeſtum.8. Honor. 7.28. Humilitas. 14. Illuminatio.5. Infidelitas. 10. Infinitum.2. Ingenitum. 3. Inſtans.3. 23. Intellectus. 98.108. Ita.24.55. Ius.10. Macula 4. Malum. 57. Naturale.17. Nemeſis.1. Nonens.1. Non eſſe. Nullum. Obſcuritas.

4 Tendere in nihil, non eſt proprie motus naturæ, ſed eſt defectus eius, quia motus naturę eſt ſemper in bonum. Po^{a}. q.5.1.16^{m}. *Peccatum.2.6.7.9.10. Prædeſtinatio.8. Prædicare.9. Simplex.3. Tentare.9. Terra.8. Totum. 8. Tributum. 6. Voluntas.40. Chriſtus.147.

1 ¶NICOLAVS vnus de primis ſeptem diaconibus, periit. Con.3.c^{o}.124.fin./. Quol. 3. 11. 5^{m}./. 1Ʋ. Theſ. 2. lec. 1. me^{o}.C. Hæreticus.

2 Beatus Nicolaus, aurum furtim in domo proiiciens, vitate voluit humanum fauorem, & verecundiam illius qui beneficium accepit, vt eſſet maius beneficium. 22Ʋ.qu.107.3. 4^{m}. *Eccleſia 12. Electio.31. Sanctus.

¶Nicticorax eſt acuti viſus in nocte, & ſignificat in temporalibus aſtutos, in die autem non videt per quod in ſpiritualibus hebetes denotantur. 12Ʋ.q 102.6.1^{m}.fi.H. Auis.

¶Nidificare. Vpupa.

¶Nigredo dicitur priuatio, non quidem ſimpliciter, ſed inquantum participat defectiue naturam generis. Meta. 11. lec 11.fi./. Senſu.le.7.prin^{o}. *Congregatio.2. Coruus.2. Luna.7. Viſio.17. Quid.

¶Nigromantia. Dæmon.37. Diuinatio.14. Illuſio. Loqui.7. Luxuria.19. Magi.1.8.&c.

¶Nimis. Abbatiſſa.2. Accuſatio.24. Amor.148.239. Attentio. 4. Auaritia.19. Coit⁹.1. Comedere.4. Cōfeſſio.72. Cōtritio. 6. Debitū.19. Delectatio. 27. Ebrietas.1. Eructatio. Excedere. Gloria.7. Gula.6.8. Ieiunium.7.46.47. Leo.2. Maceratio.2. Muſica.2. Negotiatio.2. Nimium. Peccatum.381. Pertinacia.2. Præſumptio.4.18. Puer.3. Puſillanimitas.6. Rex.9. Riſa.3. Sponſa 3. Vindicatio.3. Vſus.7.

¶Nimium. Amenitas.

¶Niniuitæ ſpeciali modo egerunt pœnitentiam, quibus aliquid fuit adiunctum fidei, quam conceperant ex prædicatione Ionæ. 3^{a}.q.84.7.1^{m}. Pœnitētia.

¶Niſſenus. Vſura.182.

¶Nix. Actio.57. Deus. 304. Hæreſis. 31. Matrimonium. 130. Prudentia.55. Ventus.4.

¶Nitidum. Confirmatio 35. Vnctio.4.

1 ¶Nitor animę duplex, ſcilicet ex refulgentia luminis naturalis rationis, & ex refulgentia dei. 12^{a}.q.86.1.c.

2 Nitor animę duplex, ſcilicet habitualis, & actualis, ſicut duplex nitor corporis, ſcilicet intrinſecus, & extrinſecus. 12Ʋ. quæſtion. 89. 1.c. Baptiſmus. 166. Decor. Macula. 1.2.3. Diuiſio.

Pulchritudo.o.

¶Nix eſt aqua congelata, ſicut pruina eſt ros congelatus. Iob.6.le.2.meº.G./.cº.38 lec.2.meº.K. *Claritas. 20. Vapor.5.

Secundū quid. 1 ¶NOBILITAS cuiuslibet rei, attenditur ſecundum modum & gradum ſuę naturę. Con.1.cº.28.1^{m}. *Acceptio.4 Accidens.33.Actus.15. Adoratio.8. Agens.36. Amor.274.276.Angelus.61.62.122.253.504.616. Anima.3.27.45.73.177.302.330.Animal. 18.36. Aureola.25. Charitas 41.49.66.120. Cauſa.45.46.65. &c Cælum.4.28.122.133.253.& cetera. Cognitio.28. Commune. 13. Concupiſcibilis.2.4. Confirmatio.3.35. Corpus.27.59.73.Delectatio.91.101.

2 Omnis nobilitas cuiuſcunque rei, ineſt ſibi ſecundum ſuum eſſe. Con. 1. cº. 28. 1^{m}. *Deus. 185.Differentia. 1. Dignitas.

du^{m}.925^{m} 3 Immo non ab eodem, aliquid dicitur ens ſimpliciter, & nobile ſeu perfectum ſimpliciter.1ª.q.5.1.1^{m}. Reſpondeo. Dubio.925º. *Diſtinctio.3.Elementum.1.2.Eſſe.3637 Excellentia. Fides.147.158.160.Finis.34.Forma.51.70.173.Frui.9.Habitus.68.Herodius.1.Honor.21.Idoneus.2.Ignis.22 Intellectualis.8.9.Intellectus.98.188.189.190.199 &c.Inteſtiua.Iſaias.2.Iudæi.9.Iuſtitia.60. &c. Iuſtus.3. Liberalitas.16.18.Libertas.10.Liberum.23.

Diuiſio. 4 Nobilitas rei duplex.ſ.nobilitas ſimpliciter dicta.i.ſm eſſe, & nobilitas ſm quid.1.d.17.q.1.1.6^{m}. *Matrimonium.104 Meritum.65.&c Methaphyſica.33.&c. Methaphora.7.Mulier.11.Ordo.15.Paradiſus.2. Pars. 21. Peccatum. 47.247. &c.Perfectio.o.

5 Nobilitas rei duplex, ſcilicet ſimpliciter, ideſt ſecundum eſſentialia, & ſecundum quid i.ſecundum accidentalia. Ver. q.22.10.5.*Perſona 19.&c Pythagoras.1.Prophetia.71.72.74.Proprietas.1.Proprium.2.9.Propter.7.Prudentia.59.Ratio.29.62. Scientia. 128.141.&c. Senſus.27. Simplicitas.4. Spes.74.&c. Theologia.31.Virtus.120.&c.Vita.90.

6 In participantibus, quanto aliquid eſt compoſitius, non quidem materialiter, ſed per receptionem plurium, tanto eſt nobilius. Sed in participationibus eſt econuerſo.1. diſt. 17.q.2. 2.b.2./.Veri quæſt.20.2.3^{m}./.qu.22.11.16^{m}./.Meta. le.14 fin.

7 Quod acquirit æqualem perfectionem per ſe, vel per pauciora, nobilius eſt, non autem ſi acquirat minorem.1ª.q.77 2.0./.12ſ.q.5.5.2^{m}./ 1.prolo 1. 3^{m}./.3.d.26.1. 3^{m}. *Vti.23, &c. Chriſtus.34.114.

8 Deus a principio elegit aliquos nobiles, ſed paucos, ne doctrina fidei. attribueretur ruſticitati, vel virtuti humanæ. Io.3.le.1.prinº a.D.

Diuiſio. 1 ¶NOCERE aliquid dicitur dupliciter.ſ.effectiue, vt culpa, & formaliter, vt pœna.2.d.35.1.3^{m}./.d.37.q 3.2.5^{m}. *Accuſatio.26. Adiurare.5.&c.Adulatio. 3. Affectio.1. Appetitus. 71. Attentio 4 Auxilium. 3. Baptiſmus.131.

2 Ratio nociuitatis, per prius inuenitur in culpa, quam in pœna 2.d.37.q.3.2.5^{m}. *Beneficium.9.Blaſphemia.1.9.Caſtitas.5.24.Cognitio.78 Commutatio.3.Dæmon. 49.57.119. Aeſtimatiua.1.4. Ficus.Gula.6. Hæreſis.18.

3 De ratione pœne eſt, quòd noceat agenti in ſeipſo, culpæ vero, in actione.1ª.q.48.5.4^{m}. *Hypocriſis.3.

4 Pœna de ratione ſui, ſemper importat aliquod nocumentum 4.d.46.q.1.ar.2.q.3.c. *Ira 63.64.67 83.Lædere.o. Læſio. Ludus. 6. 7. 10. 12. Maledicere. 1. 3. Miſericordia. 11. 14. 19. Mors. 9. 14 Noxium. Obſeruantia. 4. Occidere.11.

5 Ex hoc aliquid eſt nociuum, quia per ipſum ſubtrahitur aliquod bonum.4.d.46.quæſt.1.ar 2.qu.3.c. *Odium.5.Peccatum. 181. 182. 213. 224.225.244.291.Pœna.47.51. Periculum.3. Præſentia.3.Princeps.18. Proſperitas. 2.Prudentia.24.

6 Peius eſt, quod nocet meliori, quam quod nocet peiori. 2a2æ.q.39.4.3^{m}. *Religio.79.Sapientia.10.Scriptura.8.

7 Poteſtas nocendi eſt a deo, ſed voluntas nocendi eſt a nobis. Iob.le.2.fi./.cº.12.le.1.fi I./.cº.40.le.1.meº. G./.Io.7.le.3.fi.h.E./.2ª.Tim.3.le.2.meº.B./.cº 4 le.2.meº. A. *Senator.Senſualitas.8.12.Sepultura.8.Spes.51.Talpa.

8 Naturalis inclinatio ineſt homini, ad repellendum nociua dupliciter, ſcilicet defendendo ſe, ne inferantur iniuriæ, & vlciſcendo illatas.2a2æ.quæſt.108.2.c. *Timor.30.33 Tribulatio.23. Triſtitia.4.15.Verbū.21. Verecundia. 3.8. Vilis. Vilitas.6.

9 Dæmon non poteſt homini nocere, quantum vult, ſed quantum permittitur a deo. Iob.lec.2. fi./.cº.12.lec 1.fi.I. cº.40.le.2.meº.G./.Io.7.le.3.fi.h.E./.2ª. Ti.3.le.2.meº.B./. cº.4 le.3.meº A. *Chriſtus.157.

10 Diuina prouidentia protexit hominem in primo ſtatu, ab omni nociuo.1ª.q.97.2.4^{m}./.3 d.3.q.1.ar.2. q.2.c. fi./. Veri. q.18.6.7^{m}./.q.24.9 c./.Ma q.1.4 c. Quid.

11 Non fuerunt aliqua nociua homini a principio, ſicut ſunt nunc per peccatum. Quæ tamen ei proſunt ad humilitatē, & ad contemplationem.1ª.q.69 2.2^{m}./ q.72. 6^{m}./. 2a2æ. qu. 165.1.c./.2.d 1.q.2.3.4^{m}./ d.14.5.7^{m}./.4.d 48.q.2.3.3^{m}.

12 Homini dedit deus rationem; per quam conferendo, poteſt ſibi inuenire remedia contra nociua. Iſa.2.meº.b.I.

¶Nociuum. Animal.43.44.45.Nocere.o.

¶Nocturna dicebantur antiquitus diuiſim, ſecundum tres vigilias noctis.1ª. Cor.14.lec. 6. prinº.D.Dæmon. 20.Pollutio.3.&c. Officium.

Nobe.Aita.1.Ebrietas.9.&c.

¶Nolo ſignificat actum voluntatis affirmatum, ſed ipſum volitum negatum. Ideo non eſt contradictorium de volo, ſed eſt eius contrarium.1a2æ.qu.6.3.2^{m}./.1.d 6.L./ diſt.46.4.2^{m}. *Apoſtaſia.1.Ars.49. Charitas.113. Correctio.17. Deus. 270.314. Doctrina 3.Lex.108.Matrimonium 114.Melius. 3.Miraculum.31. Mors. 38. Pythagoras.3. Præceptum.64. Reclamare.Sacerdos.14 Sepultura.10.Tyrannus.4.12.Voluntas.62. Votum.52. Vſura.227.255.Chriſtus.153. Quid.

¶Noluntas. Voluntas.62.

1 ¶Nomen imponitur ab eo per quod res cognoſcitur, ſcilicet a proprietate, vel ab operatione, ſi humanitus imponatur. 1ª.q.13.2.2^{m}./.8.c./.q.18.2.c./.q.33.1. 3^{m}./. 3ª.q.37. 2.c./.4. d.27.q.1.ar.1.q.2.2^{m}./ Poª.q.9.3.1^{m}./. Opuſ.60.1º.6. prioº. ./.Ephe.lec.7.fi.E./.Meta.5.lec.5.fi.c.H. *Abſtractum.5. &c. Actio.63. Actus.34.188.Adiectiuum.o. Analogia.o.Anima 274.322.Apoſtoli.1. Attributa 14.15.16. Augmentum.18. Baptiſmus.2.35.&c 247.Baro.Bonitas.103.*Charitas.137. Cohors 1.Communicabile.3.4.Conſcientia.6.Contemplatio 1.Contrarium.3.43.Creatio. 19. Impoſitio.

2 Vnumquodque nominamus, ſicut & cognoſcimus.1ª.qu. 13.prinº./.1.c./.q.18.2.c./.q.32.2.c./.1a2æ.q. 7.1.c./.1.d.1.L. meº.I./.Veri.q.1.11.c. *Differentia.19. Diffinitio.21.31.36, 40.Ebrietas.13.Ens.14.36.Epiſcopus.5. Aequiuoca.o.

3 Illos ex nomine vocamus, quos familiariter cognoſcimus. Io.10.le.1.fi.c.H Ethimologia.Exaltatio.2.

4 Quælibet res nomen habet a ſuo complemento.3ª.q.60.2. 3^{m}./.3.d.39.4.c.*Falſitas.24.Frui.9.Fruitio.3.Gabriel.o. Genitor.Genus.17.Habere.3. Honeſtum.3. Ieſus o. Imperator.1.2.Indiuiduum.6.7.Intellectus.290.Intentio.23.27. Ipoſthaſis.1.2.7.Ira 84.Iudicium.1. Ius. Iuſtificatio 1.&c. Latria 2.Legitimatio.3.Lux 6.Maria.34. Materia 8.15.51. Matrimonium.4.6.Mens.1.4 Methaphyſica.1. Mineralia. Miraculum.40.43. Modus. 2. Motus. 41. Obiectum.14. Odium.20.Odor.2.Oratio.78.

5 Nomē ſumptum ab aliquo defectu, denominat defectum circa complementum rei 3 d.39.4.c. *Odor.34. Paſſio.8.9. Paulus.1.2.11.Peccatum.296. Pœna.75.93. Pœnitentia 129.Periurium.2.Perſona 1.&c.12.38.

6 Quando in aliquo inuenitur perfecta ratio alicuius nominis, nullo modo prædicatur illud nomen de eo, cum determinatione diminuente.3ª. quæſtio. 2 4.c./.quæſtion.32. 3.c./.2^{m}./.3.diſtinction.4.quæſtion.1. arti.2. quæſti. 1.c. fin. Pietas.15.Pythagoras.2.Potentia 5.6.Poteſtas.1.Prædeſtinatio.1.5.30. Prædicari.33. Prædicator.1. Princeps.26. Principium.13.

7 Species aliquando nominatur ab eo quod eſt generis, propter perfectionem ſpeciei; aliquando vero propter imperfectionem.4.diſtinction.27.quæſtion.1.arti.1. quæſti. 2. 3^{m}. *Proceſſio.1.59.Proportio.1.Propoſitum.1.

8 Id a quo nomen imponitur, eſt quaſi differentia conſtitutiua rei.1.d.4.q.1.1.c.*Proprium.2.

9 In rebus per ſe notis nobis, idem eſt id a quo nomen imponitur, & id ad quod nomen imponitur.1ª.q.13.8.c.

10 Ratio nominis magis & principalius ſe tenet ex parte eius ad quod nomen imponitur, quàm ex parte eius a quo nomen imponitur. 2a2æ. quæſtion.92.1.2^{m}./.1. diſtinction. 13.2.1^{m} /.2.diſtinction 13.2.c /.Potentia. quæſtio.9.3.1^{m}./. quæſtion.10.1.10^{m}./.Perihermenias lec.4.meº.b.

Immo magis & principalius ſe tenet ex parte eius a quo nomen imponitur.1.diſtinctio.2.3. c./. diſtinctio.4. quæſt. 1.1.c./.Veri. quæſtion. 4.1.8^{m}. Reſpondeo.Dubio.926º. *Propter.7.Quid.1.Ratio.4.Sennacherib. du^{m}.926

No

Nomen poteſt dupliciter cõſiderari, ſcilicet ſecundum primem eius impoſitionem, & ſecundum extenſionem eius
11 ad alie ex vſu eius. 1ª.q.67.1.c./.2ª2ª.q.57.1.1m. *Simonia.
19. Sinonima. Subſiſtentia.4.&c.

12 Nomina ſingularium hominum, ſemper imponuntur ab aliqua proprietate ipſorum. 3ª.q.37.2.c.

13 Nomina ponebantur in circumciſione, ſicut nunc imponũtur in baptiſmo, quaſi ante non fuerint. 3ª. quæſtio.37.2.3m./.q.70.3.3m.

14 Nomina diuinitus imponuntur quibuſdam, a principio natiuitatis, ad deſignendum gratiam, quam a principio conſequuntur. Quibuſdam vero mutantur, ad deſignandum eorum profectum. Ro.lec.1.primº. D. *Suppoſitum.3.

15 Omne nomen impoſitum diuinitus alicui, ſignificat aliquod donum gratuitum collatum ei. 3ª.q.37.2.c./.Io.lec.4.primº.a.B./.Ro. lec.1. primº. D. *Thaleſ. 1. Templum.1. Verbum.45. Virginitas.2.28. Virtus.1 &c. Vita.1.24.

16 Idem eſt nomen, per omnes caſus, & numeros. Quol.4.17. b./.12m. *Vituperatio.1. Vti.4.10.

17 Hebræi ponunt nomina, loco pronominum. Ro.7.lec.4. meº.G.

18 Nomen non ſequitur modum eſſendi qui eſt in rebus, ſed vt res eſt in cognitione noſtra. 1ª.qu.13.9.2m./.q.45.2.2m. Perihermenias.le.2.meº. a.G./.le.10.primº.

19 Ratio nominis cuiuslibet rei, eſt in intellectu ſubiectiue, ſed eſt in re vt in præſentato. 1.d.2.3.0./.Opuſ.9.primº.

20 Sapientis eſt non curare de nominibus. 1ª.q.54.4.2m.fin./. 2.d.3.q.1.1.c.

21 In iis quæ apud nos ſunt, nunquàm nomen ab aliqua forma impoſitum, pluraliter dicitur niſi propter pluralitatem ſuppoſitorum. 3ª.q.3.7.3m.

10ª.927m 22 Immo nomina ſubſtantiua dicuntur pluraliter, propter pluralitatem formæ ſignificatæ. 1ª.q.36.4.7m./.q.39.5.c./.1. d.9.q.1.2.0./.d.23.4.4m./.d.25.4.c./.d.29.4 c./.3.d.1.qu.2.4. 6m./.Poª.q.9.6.c. Reſpondeo. Dubio.927º.

Quid. 23 Nomina ſunt ſigna intellectualium conceptuum. Opuſc. 9.q.1. Meta.5.le.5.fi.c.G. *Accidens.co.98. Actio.90. Actus 34. Antonomaſia.1.

24 Omne nomen ſignificat ſimplicem conceptum, oratio verò, ſignificat conceptum compoſitum. Perihermenias.lec. 4.meº.b.

25 Cum nomina ſint ſigna rerum, & ipſas res nobiſcum ferre non poſſimus in diſceptatione veritatis ipſarum, ideo ipſis nominibus pro rebus vtentes, nec eſſe debent ſcire, quid ipſa nomina ſignificent. Opuſ.73.primº. *Appoſeros. Argumentum.18 Bapt. Baptiſmus.2.35.&c.247.

26 Nomen dicitur ſignificare, ratione eius a quo nomen imponitur, ſupponere vero, ratione eius cui nomen imponitur. 3.d.6.q.1.3.c. *Bonitas.103. Confirmatio.21. Conſideratio.2. Deitas.0. Dæmon.5. Diffinitio.3.9. Diſtantia.1. Dolus.4. Effectus.10. Epiſcopatus.1.&c. Eſſe. 84. 85. Eſſentiæ. 1.9. Æternitas.6. Euchariſtia.5. Excõmunicatio.26. Fieri.4. Habere.3. Hæreſis.116. Idea.20.&c. Ieſus.2.&c. Importare. Incarnatio. Indiuiduum. 40.&c. Infamia. 2. Iuſtificatio.1. &c. Materia.15. Methaphora.1.&c. Nemo. Paſſio.31.59.60. Peter.8. Prædeſtinatio.29.30. Prædicari.33. Præteritũ.3. Principium.13. Priuatio.15.16. Proceſſio.1.59. Propoſitũ.1. Proprium.2. Relatio.26.58. Relatiuum.6. Religio.17.82. Reſpectus. Sacerdos.41.

27 Nomen ſignificat ſubſtantiã.i.id cui nomen imponitur, & ſignificat qualitatem.i.id a quod nomẽ imponitur. 1ª.q.13. 1.3m./.1.d.2.1./.d.22.1.3m./.3.d.6.q.1.3.c. *Sciẽtia.1.6.136. Semen.1. Senſualitas.1.&c. Significatio.1. &c. Simonia.19. Syndereſis.3. Sinonima. Spiritus.1.&c. Studioſitas.1. Tempus.41. Theologia.29. Totum.3. Trinitas.2.3.4. Verbum. 45.79.&c. Veritas.8. Virtus.1.&c.89. Viſio.1. Vnitas.1.&c. 40.89. Vox.9.&c. Vnita.1.&c. Vtile.4.

Significº 28 Omne nomen ſignificans naturam cõmunem, poteſt ſupponere in concreto, pro quolibet eius ſuppoſito. 3ª.qu.16. 1.c.h./.q.35.4.c.

29 Significatum nominis duplex.ſ.formale, id eſt illud cui nomen imponitur, & materiale.i. id 10 quo illud eſt Poª.q.9. 4.c.h./.3.d.2.q.1.ar.3.q.3.3m.

30 Vt nomen aliquod, proprie conueniat alicui, requiruntur duo.ſ.q habeat ſignificatum eius perfecte, ſecundum completum actum, & q ſit vltimum.2.d.9.4.c.

31 Ad vnitatẽ noĩs requirũtur duo.ſ.vnitas modi ſignificãdi & vnitas vocis. 1.d.41.5.3m./. Quol.4. 17. 0./. Perihermenias.lec.12.h.ſ.&c.

Diuiſio. 32 Multiplicitas nominis, non attenditur ſecundum prædicationem, ſed ſecundum ſignificationem eius. 1ª.q.13.10. 1m./.Perihermenias.lec.11.h.ſ. &c.

33 Nomen duplex, ſimplex, & compoſitum, & neutrius pars ſignificatiua eſt, etſi partes compoſiti ſignificare videantur Perihermenias.le.4.meº.c. *Genus.3. Honeſtum.3. Indiuiduum.8.9.41. Intellectus. 190. Iudiciũ.1.2. Latria.2 Matrimonium.1.&c.

34 Rebus ordinatis, aliquid ineſt tripliciter.ſ. per proprietatem, per exceſſum, & per participationem. Et a primo tantum res nominatur proprie. 1ª.q.108.5.c./. Col.lec.4.fin.E. Vzor.9.&c.

35 Chriſtus habet ſex nomina.ſ.nomẽ exprimẽs eius ſapientiã diuinã & humanã, nomẽ exprimens eius potentiã diuinã & humanã, & nomẽ exprimens bonitatis eius affluentiã quantũ ad diuinã & humanam. Iſa.9 meº.a.F. Deus.

36 Sancti habẽt nomen quadrupliciter, ſcilicet ex prædeſtinatione, ex amore dei, ex infuſione gratiæ, & ex renouatione mentis. Iſa.56.meº.C.

37 Hoc nomẽ, deus dicit' ab ethin.i.ardere. Vel a theaſte.i.cõſiderare, ſeu videre. Vel a thein.i currare vel ſonere. 1ª.qu.13. 8.a.1./.1.d.2. L. *Communicabile.3.4. Confirmatio.21. Deitas.0. Deus.42. Filiatio.18.19. Ieſus.1.&c. Laus.22.

38 Hoc nomen deus, dicitur analogice, de deo vero, de deo falſo, per participationem, non autem vniuoce, nec æquiuoce. 1ª.q.13.9.10.0. *Nuncupari. Quæſt.0. Relatiuum. 6.

39 Hoc nomen deus, non eſt nomen proprium, ſed eſt nomẽ appellatiuum. 1ª.q.13.9.2m./.3ª.q.35.4.3m.

40 Hoc nomen deus, imponitur ab vniuerſali prouidentia rerum, ſed tamen ſignificat naturam dei. 1ª.q.13.8.0./.1.d. 2.L /.d.18.5.6m./.

41 Hoc nomen deus, ſignificat naturam diuinam, vt in habẽte. 1ª.q.13 9 2m.

42 Hoc nomẽ deus importat eſſentiam, & ſuppoſitum, quia ſignificat per modum perfecti, & per modum per ſe ſubſiſtentis. 1.d.4.q.1.2.c.

43 Et habet aliquid vniuerſalis.ſ. prędicari eſſentialiter de pluribus ſuppoſitis, & aliquid ſingularis.ſ. non multiplicari in eis. 1ª.quæſt.13.9.0./.quæſt.39.4.1m./.1.d.4. quæſt.1.2.3m./. d.21.q.2.1.4m./.Potentia.q.7.3.1m.

44 Hoc nomen deus, ſecundum rei veritatem, eſt incommunicabile. 1ª.q.13.9.c./.2m.

45 Et per ſe ſupponit pro natura communi, ſed ex adiuncto ſupponit pro perſona, homo autem econuerſo. 1ª.quæſt. 39.4.3m./.6.1m.

46 Immo de ſe ſupponit pro pſona, nõ aũt pro eſſentia, niſi ratione diuinę ſimplicitatis. 1ª.q.39.4.5.0./.3ª.q.16.1.c.fi./.1. d.4.q.1.2.0./.Opuſ 1.cº.5./.Io.lec.1.fi.c.G. Reſpondeo.ſi cut Dubio.367º. Duª.928m.

47 Hoc nomen deus de ſe ſupponit pro perſona, ſed indiſtincte. 1ª. d.4.q.2.2.4m./.5m./.3.d.4.q.2.2.2m.

48 Hoc nomen deus, poteſt ſupponere pro omnibus & ſingulis perſonis diuinis. 1ª.q.39.4.0./.3ª.q.16.1.c.fi./.qu.35. 4.c./.3m./.1.d.4.q.1.2.2m./.3.d.4.quæſt 2.2.c./.3m.

49 Hoc nomen deus, tam ſecundum eſſe, quàm ſecundum modum ſignificandi, idem eſt cum perſona, quie ſignificatur in concreto, quod tñ nõ eſt in aliis noĩbus Opuſ.9.q 8.

50 Nomina dei non exprimunt eſſentiam dei ſecundum q eſt, ſicut hoc nomen homo, exprimit eſſentiam hominis. 1ª q.13.1.c./.8.2m./.Potentia.q.7.5.c./.5m./.6m.

51 Deus eſt nominabilis a nobis ex creaturis & imperfecte, non autem ſecundũ q in ſe eſt & perfecte. 1ª.q.13.1.0./.q.28.2. 2m./.3m./.1.d.2.1.L.meº.I./.di.22.1.0./. Potentia. qu. 7.5.0./. Dionyſ prolo /.cº.1. Dei ad creaturas.

52 Noĩa dei imponũtur a proceſſibus diuinis ad creaturas, nõ aũt ad ſignificandum eos. 1ª.q.13.2.2m./.Poª.q 7.5.3m.

53 Noĩe dicta de deo affirmatiue, & abſolute, ſignificãt eſſentiã eius, nõ eũt negatiua, vel relata ad creaturas. 1ª.q.13.2.0. /.4.6.c./.1.d.50.2.0./.Poª.qu.7.5.0. *Abſtractum.1.5.&c. Analogia.2.7.&c. Appropriatio.0. Attributum.0.

54 Omne nomen in diuinis, non importans rationem principii, vel eius quod eſt e principio, vel importans principiũ ad creaturas, dicitur eſſentialiter. 1.d.30. 2.0./Ve i.q.1.7.c. *Donum.1.&c. Eſſe.84.85. Exaltatio.2. Gabriel.1. Ipoſtaſis.1.2.7. Perſona.2.&c.15.38.

55 Omne nomen cauſæ in diuinis, dicitur eſſentialiter. Veri. quæſtio.10.13.c. *Pronomen.2. Spiritus.1.&c. Tetragrammaton.

56 Omne nomen commune deo & creaturis, prius dicitur de deo quàm de creaturis quoad rem ſed econuerſo, quoad impoſitionem nominis. 1ª.quæſtio.13.3. c./.6.0./.quæſt. 33.2.4m./.3.0./.1.diſtin.22.2.c./.3.3m./.diſtinct. 25.2.c /. di. 34.L.fi./.Poª.q.7.5.8m./.Ma.qu.1.5.10m./. Opuſc.3.cº.27./.

Opuſ.72.q.6./.Eph.3.lec.4.meo.H.a Trinitas.2.3.4

57 Nomina importantia relationem ad creaturas, ſunt communia toti trinitati 1.d.18.1.1m./.Ro.lec 4.fi.A.

58 Omne nomen dei operationem in creaturam deſignant, communiter toti trinitati conuenit.3.d.4.q.1.1.c.

59 Omnia nomina dei, vel imponuntur ex remotione effectuum eius ab eo, vel ex habitudine dei ad eius effectus. Con.1.co.12.fi.

60 Modus ſupereminentiæ quo perfectiones ſunt in deo, nõ poteſt a nobis ſignificari, niſi per nomina negatiua. Con.1.co.30.fi.

61 Nomina quæ ſignificant perfectionem abſolute, ſunt communia deo & creaturis. Quæ aũt dicũt modũ participãdi, ſunt propria creaturis. Quæ vero dicunt modũ ſupereminentiæ, ſunt propria deo.1a.q.13.3.1m./.5.3m./.1.d.19.q.2.1.3m./.d.22.1.c./.d.34.q.3.2.3m./.d.33.1.2m./.d.42.q.2.1.c./.d.43.q.1.2.1m./.d.44 q.1.1.4m./.Con.1.co.30./.Veri.qu.4.1.a /.8m./.10m./.q.5.8.3m./.Potentia.q.7.5.8m.

62 Nomina creaturarum quæ ſignificant deformitatẽ, vel defectũ, maxime culpæ, vt peccator vel diabolus, nullo modo debent dici de deo.1.d 22.3.3m./.d.34.qu.3.1.2m /.2.d.44.quæſt.1.1.4m.

63 Nomina dicta de deo abſolute, dicuntur de eo ab æterno. Quæ vero dicuntur per reſpectum ad creaturas, dicuntur de eo ex tempore.1a.q.13.7.0./.q.34.3.2m./.q.43.2.0./.1.d.14.q.1.1.5m./.d.30.1.0./.2.c./.d.37.q.2.3.c./.3m./.d.38.4.1m./.3.d.32.3.0.

64 Nomina quæ dicunt reſpectum ad creaturas, conſequentem actiones immanẽtes, dicuntur de deo ab æterno. Si autem dicunt reſpectum conſequentem actiones tranſeuntes, dicuntur de eo ex tempore.1a.qu.13.7.3m./.qu.14.15.2m./.q.34.3.2m./.1.d.35.5.3m./.d 37.qu.2.3.c./.3m./ d.38.4.2m./.3.d.32.3.0 /.Veri.q.3.2.2m./.q.4.5.1m.

65 Omnia nomina dicta de deo methaphorica, vel cauſaliter tantum, prædicantur per prius de creaturis, q̃ de deo.1a.q.13.6.0 /.q.33.3.c.

Diuiſio diuinorũ. 66 Diuiſio quadruplex, diuinorum nominum ſ.quia vel deus nominatur per ea quæ tranſlatione dicuntur per ſimilitudinem a creaturis ſumptam, vel per id quod eſt propriũ perſonę diuinę, vel per id quod eſt cõmune pertinens ad vnitatem maieſtatis dupliciter, ſcilicet vel ſecundum id quod in deo eſt, vel ſecundum acceptionem intellectus ſecundũ aliquam comparationem ad creaturas.1.d 22.4.c./.4m.

67 Deus tripliciter nominatur ex creaturis. ſ. vel connotando effectum, vel ſignificando principium actus, vel ſignificando aliquid repræſentatum in eis. 1a.d.8.q 1.1. 2m. ∘Amor.5.Attributa.14.&c. Deitas.1.2. Filiatio.17.18. Genitor. Ieſus.o.

Quid. 68 Nomen dñi ſumitur dupliciter.ſ.pro re, & pro ſigno eius. Pſal.24.meo.l.I./.Pſal.39.prino.b.H Methaphora.3.&c.

69 In diuinis nominibus, eſt quadruplex modus ſignificãdi, ſcilicet abſolutum per modum abſoluti, relatiuum per modum relatiui, abſolutum per modum relatiui, & relatiuum per modum abſoluti.1.diſtin.23.3.6m. ∘Notio.4. Prædicari.38.&c.

70 Simplex & vnica ſciẽtia dei poteſt nominari omnibus nominibus noſtræ cognitionis.1a. quæſtio. 14. 1.2m./.1.diſt.35.1.5m.

71 Multitudo nominum, & perfectionum, quæ de deo dicuntur, non repugnant eius ſimplicitati.Con.1.co.31./.Lio.2.co.10.fi./.Opuſ 3.co.24.

72 Multa nomina dicta de deo, non ſunt ſynonima, quia ſignificant idẽ, ſecundũ diuerſas rationes.1a.q.13.4.0 /.1.d.2.1.c./.d.21.3.0./.Con.1.co.31./.35./.Poa.qu.7.6.0./. Opuſcu.3.co.25./.34

Diuina in communi 73 Nullum nomen dicitur proprie de deo, quo ad modum ſignificandi, ſed tantum ratione ſignificati.1a.q.13.3.0./.12.1m./.1.d.8.q.2.3.2m./.d 22.2 0./.d 29.1.1m./.d.33 1.c./.d.35.1.2m./.Con.1 co.30./.Potentia.qu.7.5.0. ∘Abſtractum.1.7. Adiurare.8.

74 Nomina quæ ſignificant perfectiones abſolute, dicuntur proprie de deo. Quæ autem dicunt modum participandi, dicuntur de deo methaphorice.1a.quæ.33.1.1m./.3m./.1.d.4 quæſt.1.1.c./.d.22.2.c.Con.1.co.30./.Potentia.q.7.5.8m. ∘Alienum.8.

75 Omnia nomina ſignificantia abſolute perfectionem, poſſunt affirmari de deo, propter eorum rationem, & negari, propter modum ſignificandi.Con.1.co.30.fi /.Potentia.qu.7.5.2m.

76 Omne nomen dicens perfectionem ſecundum differentiam, & imperfectionem ſecundum genus, conuenit deo quo ad rationem differentię, non autem generis. 1. d.4.q.1.1.2 /.d.8.q.4.3.c./.Poa.q.9.7 c.

77 Omnis imperfectio debet excludi a nominibus, ſecũdum quę dicuntur de deo 1a.q.14 3.1m./.2m /12ſ.q.14.1.2m./.1.d.4.q.2.1.2.c./.d.8.q.2.3.1m./.q.4.3.c./.d.13.1.1m./.d.15.qu.1.1.c./.d.33.2.c./.d 35.1.5m./.2.d.25.1.1m./.d.44.qu.1.1.4m./ Veri q.2.1.4m./.q.7.1.3m./.Poa.q.1.1.c./.q.7.5.2m. ∘Amor.5.Filiatio.17.18.Infidelis.13.Proceſſio.59.60.

78 Nomina paſſionum, quæ importans imperfectionem in ſuo formali, vt ira, triſtitia, deſiderium, & huiuſmodi, non dicũtur de deo, niſi methaphorice. Alia vero dicuntur proprie, tamen ſine paſſione, vt gaudium, & amor, & huiuſmodi. 1a.q.19.11.c./.q.20.1.1m./ 2m./.3.d.32.1.1m. ∘Pronomẽ 5.Quieſt.1.2.Trinitas.2.3.

79 Quanto aliquod nomen eſt communius, tanto conuenientius aſſumitur in diuinis.1a.quæſt.13.11.c./.qu.33.3.1m./.Poa.q.10.1.9m.

80 Omne nomen dei, ſignificans remotionem, vel effectum, eſt commune tribus perſonis.Dionyſ.2.lec.1.fi.

81 Nomina negatiua verius dicuntur de deo, quàm affirmatiua.1a.q.13.12.1m./.1.d.22.2.1m./.Con.1.co.14./. Potentia.quæſt.7.5.2m.

82 Omnia negatiua reducuntur in diuinis vel ad vnitatem eſſentiæ, vel ad diſtinctionem perſonarum.1.d.22.4.2m.

83 Nominibus dei debetur reuerentia, ratione rei ſignificatę, quæ eſt vna, non autem ratione vocum, quæ ſunt multę. Ideo deus dicitur in ſingulari.22ſ.q.122.3.5m.

84 Nomen dei eſt honorandum ſeptupliciter, ſcilicet quia eſt magnum ad timendum, ſanctum ad venerandum, dulce ad meditandum, copioſum ad miſerendum, efficax ad impetrandum, virtuoſum ad ſaluãdum, & occultum ad ſciẽdum.Iſa.56.meo.D.

¶ Nominales antiqui reprobantur.1a.q.14.15.3m. ∘Menſura 4.5.22.23. Qui.

¶ Nominare.Accidens.98.Actio.90. Quid.

¶ Nominatiuus dicitur caſus ſm ſtoicos & grammaticos, quia cadit a conceptione intellectus. Rectus autem dicitur, quia principaliter aliquid ſignificat. Periherm︎enias.lec.4.fi.ſ. ∘Baptiſmus.38.

¶ Nona.Ieiunium.36.37.46.Miſſa.19.20.

1 ¶ Nonens eſt triplex, ſcilicet nihil, priuatio, & materia. Meta.12.lec.2.fi.g. ∘Accuſatio.Affirmatio. 3.4. Appetitus.21. Diuiſio.

2 Aliquid dicitur nonens dupliciter, ſcilicet vel de cuius ratione eſt non eſſe, vt priuationes, vel quod non eſt in rerũ natura, vt fictitia. Primum non poteſt habere formam in intellectu, nec in imaginatione, ſed ſecũdum poteſt eam habere per ſimilitudinem alterius. Veri.qu. 3.4.6m. ∘Bonitas.137.138.

3 Nonens non eſt cognoſcibile, niſi ſecundum quòd ſit per intellectum cognoſcibile, id eſt ens rationis. 1a.quæſt.16.3.2m. ∘Cauſa.19.

4 Habent eſſe ab alio, eſt nonens ſecundum ſe, ſi ſit aliud ab eſſe, non autem ſi ſit idem. Potentia.quæſtio.3.13.4m./.quæ.10.1.13m.

5 Ea quæ in ſeipſis non ſunt, apud deum exiſtunt, inquantum ſunt præcognita & præordinata ab eo. 12ſ. qu. 91. 1.1m./.2m./.d.35.5.3m./.Creatio.12.43.54.Deus.138.309.403. Dictio.4. Diſpoſitio.15. Diſtãtia.4.Electio.17.Ens.18.Enũtiatio.1.Eſſe.94.98.

6 Nonens ſimpliciter, diſtat in infinitum ab eſſe. Veri.q.27.3.9m./.Potentia.q 3.4.c. ∘Exemplar.4. Fieri.14.15.

7 Nonens ſimpliciter, diſtat ab eſſe plus, quàm a quolibet ente determinato quodlibet ens. Veri.quæſt.27.3.9m./.Potentia.quæſt.3.4.c. ∘Filiatio.32.Generatio. 2. 3. 70. Gloria.5.Intellectus.34.104.Malũ.10.28.Neceſſitas.8.13.Noneſſe

8 Nonens non habet cauſam per accidens. 1a. qu.104.3.1m. Prædeſtinatio.23.27.Priuatio.14.15.17.Relatio.47.

9 Nonens poteſt eſſe cauſa per accidens, non autem cauſa per ſe. 12ſ. quæſtio.76.1.1m. Verbum.57. Veritas. 55. Voluntas.43. Viſio.18.

¶ Noneſſe.Accidens.92.Actor.1. Affirmatio. 3.4. Anima.89. Annihilatio 0. Appetitus. 30. Baptiſmus.118. Contingens.3.Creatio.12.43.54.Creatura.15.Deus. 403. Eſſe. 94. Euchariſtia.120. Falſitas. 16. Fictio 1. Fieri. 14. 15.Generatio.2.3.70.Incorporalia. Intellectus.103. 104. Mundus.13.Neceſſitas.2.13.18. Poſſibilitas. 2. Potentia. 50. Tempus.20.

¶ Nongenitum ſumitur dupliciter, ſcilicet negatiue tantum in genere principii: et ſic eſt idem quod ingenitum, ideo conuenit ſoli patri in diuinis. Et negatiue ſimpliciter, & ſic conuenit etiam cum aliis, 1.d.28.L.Ingenium.2. Diuiſio.

¶ Nonhomo

No

¶ Nonhomo. Negatio 9.
¶ Nonnaturale. Timor. 41.
¶ Nonobedibile. Peccatum 104. 107.
¶ Nonordinabile. Actu. Actus 23.
¶ Nonpoteſt. Deus 287. 371. &c. Fieri 3. Ignorátia 22. Poſſe 7.
¶ Nonſimile. Gratia 153.
¶ Nõnelle ſumitur dupliciter, ſcilicet vel vi vnius dictionis vel in vi orationis. Primum eſt infinitiuum verbi nolo, nõ autem ſecundum. Et primum cauſat inuoluntarium non autem ſecundum 12Ꝭ. quæſtio. 6. 3. 2m. * Baptiſmus 215. Deus 270.
¶ Nonuiſum. Fides 25. 26.
¶ Nonuoluntarium. Ignorantia 3. Inuoluntarium 1.
¶ Nonuti. Habitus 67.
¶ Noſce. Adam 1. &c. Experientia 10. &c. Intentio 9. Iudiciũ 26. Rationale 1. 5. 6. Vſura 244. Chriſtus 121. &c.
Noſtrum. Audit. Datio 29 Electio 17. Elementum 18. Euchariſtia 37. 44. Phantaſia 3. 8. Fides 136. Gratia 85. 87. Intellectus 54. 128. Medium 20. Menſura 22. &c. Periculum 1. Perſona 28. Prius 12. Proceſſio 56. 65. Promulgatio 3. Prophetia 39. 41. Prouidentia 46. 48. Proximus 1. Prudẽtia 81. Relatio 75. 94. 95. 98. Reſurrectio 3. 54 55. Ritus. Verbum 17. 20. 26. 27.
¶ Nota. Conſcientia 21. De. 1. 5. Deus 65. In 1. 2. Iubilus 2. Verecondia 6. Vſura 309.
¶ Notabiliter. Bonitas 209. Contumelia 4. Deriſio 1. Aetas 5. Ordo 98. Vendere 12.
¶ Notamen. Vox 6.
¶ Notare. Angelus 454. Aquila 1. Conſideratio o. De. 1. 2. Deſignare. In 1. 2. Vſura 302.

Diuiſio. 1 ¶ NOTITIA dicitur quadrupliciter, ſcilicet natura, potentia, habitus, & actus cognoſcendi. Quuol. 7. 4. c. * Aſcendere 8. Cauſa 109. Contumelia 1. Correctio 17. Damnatio 2. 7. &c. Dæmon 3. 7. &c. Deus 1. &c. 138. 139. 151. Diffinitio 50. Experientia 10. &c. Gloria 1. Habitus 50. 68. Imago 9. 27. Innocentia 18. &c. Intellectus A. Intentio 7. &c. Lex 43. Liber 16 &c. Matrimonium 25. 34. Mens. 5. Miraculũ 12. Neſcire 3. Præceptum 29. 147. Procul. Scriptura 20. Verbum 6. 12. 15. 30. Vox. 6. Vſura. 270.
2 Omnis notitia eſt bona 1ª. q. 21. 3. 3m. / 22Ꝭ. q. 167. 1. o.
Du°. 929. 3 Immo notitia circa ſcientias magicas, eſt mala Quol. 4. q. 9. 1. c. Reſp°. Dub°. 929.
4 Omnis notitia, de ſe eſt bona, ſed aliqua eſt mala per accidens, uel per abuſum 1ª. q. 22. 3. 3m. / 22Ꝭ. q. 167. 1. o. / 1. d. 19 q. 5. 2. 5m. / 3. d. 35. q. 2. ar. 3. q. 3. o. / Con. 1. c°. 70. 5m. / 71. 8m. / Ver. q. 2. 5. 4m. / q. 26. 3. 6m. / Quol. 4. 16. o. / Ethi. 7. le. 13. m°. c. fi. / Meta. 12. lec. 8. med°. c. / Anima lec. 1. prin°. a.
5 Notitia qua anima nouit ſe per eſſentiam habitualiter, nõ eſt accidens, ſed eſt eſſentia animæ. Ver. q. 10. 8. 14m. / q. 24. 4 13m. / Quol. 7. 4. o.
Du°. 930. 6 Oppoſitum uidetur dicere a ſimili. Anima 2. lec. 6. fi. f. / li°. 3. lec. 8. prin°. a. Reſp°. Dub°. 930°.
¶ Notificatio. Abſoluere 26. Hoc. Promulgatio 3. Prophetia 45. Relatio 86. Satisfactio 8.

Quid. 1 ¶ NOTIO eſt propria ratio cognoſcendi perſonam diuinã 1ª. q. 32. 2. 2m. / 3. c. / 1. d. 26. q. 2. 3. o. * Actus 190. &c.
2 Notiones, ſeu relationes, & proprietas perſonales in abſtracto, neceſſario ſunt ponendę in diuinis, Cõtra Præpoſitiuũ 1ª q. 32. 2. o. / q. 40. 1. c. / 1. d. 26. q. 2. 1. o. / d. 33. 2. c. * Adiectiuum 11. &c. Amor 1. &c. Attributa o.
3 Notiones in diuinis, non ſignificantur ut res, ſed ut rationes, licet ſint ibi realiter 1ª. q. 32. 2. 2m. / 3. 2m. / 3m. / 1. d. 27. q. 1. 1. c. / d. 31. q. 3. 1. 2m. / Opuſ. 3. capit°. 60. * Datio 20. 22. Dicere 4.
4 Eadem notio diuerſis nominibus ſignificatur, ſecundum diuerſas rationes eius 1ª. q. 34. 2. 3m. / 1. d. 18. q. 1. 2. 4m. / 4. c
5 Ad notionem requiruntur tria, ſcilicet origo, dignitas, & ſpecificatio 1ª. quæſt. 32. 3. 4m. / 5m. / 1. d. 26. q. 2. 3. c. * Hæreſis 12. 121. Ingenitum 3. Innaſcibilitas o. Numerus 21. Ordo 35. Præpoſitiuus. Proceſſio 58. Relatio 71. 86. &c.
6 Notiones in diuinis ſunt tantum quinque, ſcilicet innaſcibilitas, paternitas, filiatio, communis ſpiratio, & proceſſio. Et omnes notiones, ſunt relationes, pręter primã. Et oẽs ſunt proprietates, præter penultimam. Sed tantum tres ſunt perſonales, ideſt conſtituentes perſonas, ſcilicet ſecũda, & tertia, & quinta 1ª. q. 30. 2. 1m. / q. 32. 3. o. / 1. d. 26. q. 2. 3. o. / d. 27. q. 1. 1. c. / d. 28. q. 1. o. / Pot³. q. 9. 9. 21m. / 27m. / q. 10. 5. 12m. / Opuſ. 3 c°. 58. / 59. Innaſcibilitas 1.
7 Deus non dicitur quinus propter quinque notiones, ſicut dicitur trinus, propter tres perſonas, & unus, propter unã eſſentiam 1ª. q. 31. 3. 2m. / 1. d. 33. 2. 2m. / Opuſ. 3. c°. 60.
8 Notio in diuinis ſumitur dupliciter, ſcilicet propriè, & proprie, & communiter. Secundo modo eſt una notio communis filio, & ſpirituiſancto, non autem primo modo 1. d. 15. quæſt. 1. 2. 4m.
9 Tres notiones ſunt in patre, duæ in filio, & una tantum in ſpiritu ſancto. Opuſ. 3. c°. 57. / 58.
10 Plures notiones patris, non diſtinguuntur realiter ab inuicem, quia non opponuntur relatiue. Nec tamen una prædicatur de alia. 1ª. q. 32. 3. 3m. / 1. d. 16. q. 2. 5. 6m. / d. 27. q. 1. 1. c. / 3m. / d. 28. q. 1. 1. c. / d. 31. q. 3. 1. 2m. / d. 33. 2. 2m. / Opuſ. 3. capit. 64.
11 Filius, & ſpiritusſanctus non conueniunt in eadem notione, quia non conueniunt in aliquo ſpeciali, ſicut pater, & filius 1ª. q. 32. 5. 5m. / q. 35. 2. c. / 1. d. 26. quæſt. 2. 3. c. / 5m. Spiritus 22.
12 Oppoſitum uidetur dicere 1. d. 15. qu. 1. 2. 4m. Reſpondeo Dubio 931. Du^m. 931^m.
13 Nulla notio ſumitur ex hoc, quòd nulla perſona eſt a ſpiritu ſancto, quia hoc non eſt dignitas, ſicut ꝙ pater a nullo ſit 1ª. q. 32. 3. 4m. / 5m. / 1. d. 26. q. 2. 3. c.
14 Nulla notio ſumitur a remotione proceſſionis, ſicut ſumitur innaſcibilitas a remotione natiuitatis 1ª. quæſt. 33. 4. 5m. / 1. d. 28. q. 1 1. 4m.

1 ¶ NOTORIVM triplex, ſcilicet per ſententiam conuicti, per confeſſionem in iure factam, & per euidentiam facti 3ª. q. 82. 9. 3m. / 3. d. 13. q 1. ar. 3. q. 3. c. / 1Ꝭ. Cor. 4. lec. 1. fi. H. * Accuſatio 28. Miſſa 8. Vſura 269. 270. 275. Diuiſio.
2 Ars notoria, eſt illicita, quia fit per dæmones. Et eſt inefficax ad ſcientiam acquirendam, quia nullus unquam per dæmones ſcientiam acquiſiuit, quia ad dæmones non pertinet illuminare intellectum 1ª. q. 64. 1. 5m. / qu. 109. 3. o. / 22Ꝭ. q. 96. 1. o / q. 172. 5. 2m.

1 ¶ NOTVM per ſe, eſt cuius prædicatum eſt de ratione ſubiecti. Et hoc dupliciter, ſcilicet ſimpliciter, & quo ad nos 1ª. q 2 1 o. / q. 17. 3. 2m. / q. 85. 6. c. / q. 87. 1. 1m. / 12Ꝭ. q. 94. 2. c. / 1. d. 3. q. 1. 2. c. / 4. d. 49. q. 3 ar. 5. q. 1. c. prin°. / Con. 1. cap°. 10 11. Ver. q. 10. 12. o. / Pot³. q. 7. 3 11m. / Ebdo. lec. 1. fi. / lect. 2. prin°. / Pſal. 13. prin°. a K. / Meta. 4. lec 5. fi. g. / li°. 11. lect. 4. fi. / Poſter. lec. 5. me°. c. / lec. 19. prin°. * Accidentaliter 3. Acolitus. Angelus. 442. Anima 273. Ariſmetrica 3. Aſſentire 5 6. Cauſa 108. &c. Cognitio o. Conceptio 1. &c. Concupiſcibilis 2. Delectatio 77. 92. Demonſtratio 6. Deſiderium 6. Quid.
2 Per ſe notum dicitur dupliciter, ſcilicet per nihil aliud notum, ut prima principia, uel notum non per accidens. 1ª. q. 87. 1. 1. * Deus 1. &c. 353. Diffinitio 50. Eſſe 93. Fides 46. 51 Forma 145. 165. Habitus 50. 68. Intellectus q.
3 Vniuerſalius eſt notius minus uniuerſali quo ad ſimplicẽ apprehenſionem, ſed eſt econuerſo, quo ad inueſtigationẽ uniuerſalium proprietatum, & cauſarum 1ª. q. 85. 3. o. / Meta. lec. 2. me°. h. B. / Phy. lec. 1. me°. b. / Poſter. lec. 4. fin. Intelligibile 2. 3.
4 Singulare eſt prius, & eſt notitius uniuerſali, quo ad nos, & uniuerſalius eſt notitius uli. Poſter. le. 4. fin. * Intentio 9. Hipoſtaſis 2. Iraſcibilis 2. Iudicium 76.
5 Oppoſitum uidetur dicere. Phy. le. 1. me°. b. Reſp°. Dubio. 934°. * Lex 18. 26. 42. 58. 59. Liber 16. Nomen 9. Du^m. 934^m.
6 Singulare eſt prius, & eſt notius minus uli 1ª. q. 85. 3. o. / Meta. lc. 2. m°. h / li°. 5. le. 13. fi. f. li°. 10. lc. 4. pri°. c. pr° / Phy. le. 1 me°. b. / Poſter. le. 4. fi. / le 8. pr°. * Odor 1. 3. Ordo 40. Peccatum. 24. Præceptũ 28. Principiũ 25. Scientia 15. &c. 111. 135 Signũ 1. Theologia 7. Totũ 4. 6. Veritas 20. 26. Chriſt° 137.
7 Veritatem eſſe in cõi, eſt per ſe notũ, etiam quo ad nos, nõ aũt ueritatem primã 1ª. q. 2. 1. 3m. / Ver. q. 10. 12. 3m.
8 Oppoſitum uidetur dicere, quia cognitio eius eſt oĩbus uniuerſaliter inſerta 1ª. q. 2. 1. 1m. Reſp°. Dub°. 933°. Du^m. 933^m.
9 Omnis demonſtratio eſt ex notioribus nobis. Ethi. le. 4. fi. / Anima. 1. le. 3. prin°. / Poſter. le. 4. fi. / lec. 8. prin°.
10 In mathematicis eadẽ ſunt notiora nobis, & naturæ. Ethi. le 4. fi. / Meta. 7. le 2. fi / Anima 1. le. 3. prin°. Demõſtratio 6.
11 Nõ dicũtur aliqua notiora naturæ, quia natura cognoſcat, ſed quia ſunt notiora ſm ſe, & ſm propriam naturã. Phy. lec. 1. me°. b.
12 Cognitio non poteſt eſſe certa, niſi de per ſe notis, uel ꝑ reſolutionem ad per ſe nota. Con. 4. c°. 54. 3m.
¶ Nouatiani. Hereſis 14.
¶ Nouem. Accidens. 93. Angelus 225. Epiſcopus 14. Gratia 29. Paulus 23. Peccatum 196.
¶ Nouiſſimus uitorum fuit Chriſtus tripliciter, ſcilicet propter doloris acerbitatem, mortis turpitudinem, & impo- Diuiſio.

impoſiti criminis magnitudinem. Iſa. 53. me°. F.

¶ Nouitas. Actio 67. 122. Anima 16. Amor 54. 525. Angelus. 340. Baptiſmus 244. Creatio. 24. Delectatio 29. Gloria. Mūdus 20. &c. Neomenia. Perfectio 10. Sanitas. 7.

¶ Nouiter. Anima 160. Coſta 6.

In religione. 1 ¶ NOVITII in religione non debent grauari, ſecundum Ambroſium. M. 11. 9. me°. c. F. * Doctrina 12.

2 Facilius diſpenſandum eſt cum nouitiis, & imperfectis, in ieiuniis, quàm cum antiquioribus, & perfectis 22æ. q. 147. 4. 5m. /. q. 189. 1. 4m. h. Ieiunium 26.

Effectus. ¶ Nouum. Omnia noua magis ad ſe, noſtram intentionem trahunt 4. d. 49. q. 3. 2. 3m. * Addere 16. Adinuentio. Angelus 340. 418. 556. 567. Anima 160. 209. Animal 56. Augmentum 15. Cauſa 104 Cohors 1. Coſta 6. 7. Deus 195. 322. Dimenſio 6. Diuiſio 8. Dolus 38. Duratio 9. Exactio 2. Eucharistia 80. Factum 0. Feſtum 2. Gratia 48. 49. 77. 81. 163. Hereſis 16. Ieſus 4. Incipere 0. Inditum. Infidelis 1. Inſtamentum 25. Iuſtificatio 49. Lex 121. &c. 139. &c. Liber 57. Lumē 6. Lux 17. Matrimonium 141. Miſſio 4. 5. 17. 51. 31. 33. 34. Pœnitentia 118. Relatio 54. 57. 58. Religio 61. Sabbathum 11. Sacerdos 10. 84. &c. Symbolum 3. 6. Stella 7. Teſtamentum 5. &cet.

In fine, 1 ¶ NOX poſt reſurrectionem generalem, nullibi erit, niſi in centro terræ, ubi erit infernus 4. d. 48. q. 2. 3. 4m. * Apoſtoli 38. Debitum 56. Dæmon 20. Dies 6. 8. 14 Diluculum. Eucharistia 195. 272. Ieiunium 21. Luna 1. 2. Lux. 25.

2 Nox, & dies duplex, ſcilicet corporalis, & ſpiritualis. Et hæc triplex, ſcilicet præſentiæ, ſeu abſentiæ Chriſti gratiæ, & gloriæ. Io. 9. lec 1. me°. c. /. Ro. 13. lec 3. prin°. F. &c * Maria 66. 67. Miſſa 17 51. Natiuitas 15. Nicticorax. Nocturna. Raab.

3 Nox ſignificat primo obſcuritatē, ſcilicet peccati originalis uel actualis, uel infidelitatis, uel ignorantiæ. Secūdo horrorem, ſcilicet deſperationis, uel tribulationis, uel damnationis. Tertio quietem. ſcilicet contemplationis, uel amoris, uel confeſſionis, uel beatitudinis. Iſai. 15. med°. L. * Sepultura 14.

¶ Noxium. Affectio 2. Mulier 17.

¶ Nuy. Dauid. 4.

Quare. ¶ Nubere non debet mulier, niſi ut ſit mater 4. d. 27. q. 1. ar. 1. q. 2. c. * Aaron 2. Debitum 27. Diuortium 3. Fornicatio 9. Ioannes 9. Matrimonium 3. 0. Nuptiæ. 0. Ordo 108. Vxor 14. 15. 17. 19.

In die iudicii. 1 ¶ NVBES uere eleuabunt ſanctos in aere, in die iudicii, uel denſitas lucis, de corpore eorū reſplendens 4. d. 48. q. 1. ar. 4. q4. 3m. * Apoſtoli 36. 37. Arcus 2. Auſter. Chataractæ. Cælum 18. 114. Circuncifio 1. Aegyptus. Initium 12.

2 Cognitio nubium, eſt principium cognoſcendi omnes impreſſiones aeris. Io. 37. fi. H * Luna 7. Lux 10.

3 Nubes quadruplex, ſcilicet caro Chriſti, uenter matris eius mens ſanctorum, & iudiciaria poteſtas Chriſti: quæ habēt pluuias, & leuitates ſuas. Iſa. 19. prin°. I. * Miſſio 42. Prophetia 57. Sanctus 9. Sonus 0. Tenebræ 5. Triones. Tonitruū. Vapor 5.

¶ Nudus. Balenum. Confeſſio 53. Dimenſio 15. 16. Forma 98. 155. Generatio 7. Intellectus 299. Promiſſio 5. Suſpicio 6.

Blaſphemiæ. ¶ Nugæ in ore ſacerdotum, ſunt blaſphemiæ, & ſacrilegium materialiter, non autem formaliter 22æ. q. 99. 3. 3m. /. Ma. q. 2. 8. 5m. Sabbatum 15.

¶ Nullum. Aſinitas 10. Bonitas 515. Cauſa 42. 104. Communicatio 2. Conceptio 7. Confeſſio 47. 52. 55. Contradictio 2. Creatio 16. Delectatio 87. 95. Dæmon 95. Deſertum. Diſpenſatio 23. Excommunicatio 11. Furtum 10. Illegitimus 5. Nono 13 14.

¶ Numantinus. Scipio.

¶ Numerale. Actio 82. Diſpoſitio 54. Diſtantia 3. 7 Diſtinctio 1. &cet. Aequalitas 4. Numerus 21. 22. Obiectum 7. Vnitas 9. 40.

¶ Numeratum. Adiectiuum 8. Numerus 17. 18. 53. 24. Præceptum 31. 34. 35. 76. Tempus 3. 6. Vſura 185.

Diuiſio. 1 ¶ NVMERVS duplex, ſcilicet ſpecies quantitatis, & numerus tranſcendens 1a. q. 30. 3. 0. /. Pot a. q. 9. 5. c. /. 8m. /. 9m. /. 6. c. 7. b. / c. /. Quol. 10. 1. 0. /. Meta 5. lec. 2. me°. c. /. lib°. 10. lec. 4. med°. c. A.

Quid. 2 Numerus non eſt unitates, ſed eſt aliquid compoſitum ex eis, quæ non ſunt in numero actu, ſed potentia. Meta. 7. lec. 13. fio.

3 Numerus eſt unus ſpecie, per ſeipſum, inquantum ultima unitas eius, dat numero ſpeciem, & unitatem. Meta. 8. le. 3. fin. m.

Du m. 943 m 4 Immo quilibet numerus ſortitur ſpeciem a differentia ſua quæ importat diſtinctionem formæ 1a. q. 31. 2. 2m. /. quæ. 76. 1. c. Reſp°. Dub°. 934°.

5 Numeri compoſiti dicuntur, qui eodem numero menſurantur. Primi uero, uel ſimplices, uel Incompoſiti dicuntur, qui ſola unitate menſurantur. Meta. 5. lec. 16. prin°. b. princip°. / lib°. 8 lec. 3. fin. /. lib°. 9 fin. * Abſtractum. 4 Accidens 18. 38. &c Actio 49. 50. 86.

6 Quorumlibet numerorum eſt una menſura communis, ſcilicet unitas, quæ aliquoties ſumpta, reddit quemlibet numerum, non autem omnium quantitatum continuarum, eſt una menſura communis. Meta. 5 lec. 17. me°. b. D. * Actus 17. 166. Adam 32. Addere 13. 15. 16.

7 Numeri lineales, ſunt ſine ductu aliquo; ſuperficiales aũt ſunt, qui ſemel in ſe, uel in alio ducuntur, ſolidi uero, quibis ducuntur. Meta. 5. lect. 16. princip°. b. * Adiectiuum 8. Affinitas 14. 15. Agens 69. Albedo 2. Amor 8. 183. &c. Analogia 14.

8 Nullus numerus eſt primus, niſi primus, niſi numerus binarius. Meta 9. fin. * Angelus 186. 212. &c. 513. 553. Anima 56. 78. 79.

9 Binarius numerus, eſt principium, & cauſa aliorum numerorum, & triangulus eſt principium aliarum figurarum rectilinearum. Quolibet. 3. 6. d. /. Meta. 10. lec. 3. me°. c. fi. * Annihilatio 10. 15. Apoſtoli 35. Aqua 13. Ariſmetrica 2. Aſſumere 18. Augmentum 10. 17.

10 Omnes numeri ſunt imperfecti, donec uenitur ad decem Heb. 7. lec. 1. med°. E. * Beſtialitas 1. Bis. Bonitas 244. Calor 8. Campſoria 1. Charitas 16. 17. Cælum 151. Cæreus 1. Concilium 4. Confeſſio 40. Connumerari. Contrarium 5. Corpus 18. & c. 66.

11 Numerus denarius eſt numerus perfectus, quia conſurgit ex partibus ſuis aliquotis. Heb. 7. lec. 1. med°. E. /. Meta. lect. 7. fin. /. lib°. 12. lec. 9. prin°. a. * Corruptum 2. Creatio 50. Dauid 1. 2. Decimæ. 6. Deitas 2. Demonſtratio 5. Diameter. Differentia 15. 16. 17. Differre 4. 5. 8. Dimenſio. 15. 16. Diſtinctio 1. &c. 18. Diuiſio 1. &c. Dolor 10. Duratio 3. Eccleſia 6. 7. Eleemoſyna 38.

12 Numerus denarius eſt ſignum perfectionis, inquantum eſt quodammodo terminus omnium numerorum 12æ. q. 87. 1. c. /. 3a. q. 31. 8. c. /. 3 d. 3. q. 4. ar. 3. q. 2. c. /. 4. d. 49. q. 5. ar. 2. q. 3. c. /. Heb. 7. lect. 1. med°. E. /. Meta. lect. 7. fio. * Aequalitas 1. &c. Eſtconia 7.

13 Numerus denarius eſt primus limes, & comprehendit in ſe omnium numerorum naturam, quia omnes alii numeri, ſunt repetitio eius. Meta lec. 7. fin. * Fides 42. 67. 157. Finis 33. Forma 19. 33. 44. 137. Gratia 29. 37. 112. Hæreſis 2. 149. 150. Homo 14. Idea 45. Idem 1. &c. Incarnari 16. Incorporari 1. Indiuiduum 6. 7. Infinitum 7. 9. 27. Inſtans 1. Ira 69. Iuſtificatio 11.

14 Centum ē numerus perfectus quia eſt quadratus, cuius radix eſt decem 4. d. 43. ar. 3. q. 1. 4m. /. d. 49. q. 5. ar. 2. q. 3. c. * Linea 4. Lux. 9. Magnitudo 1. Mathematica 2. Menſura 4. 5. 6. 20. Meritum 20. Mille 1. Mundus 25. Natura 10. Nomen 16.

15 Numerus cubus, eſt qui reſultat ex ductu alterius in ſe bis Poſter. lec. 15. fin. f. Numerale. Numerum. Odium 20. Peccatum 389. Pyramis. Præceptum 31. 34. 35. 76. 135. Prædeſtinatio 44. Prophetia 45. 91. Proportio 2. 9. 12. 13. Quātitas 15. 19. 22. 25. 26. Quaternarius. Quinque. Rationale 7. Relatio 26. &c. 63. Reſurrectio 11. &c. 31. Sacramentū 151. Sacrificium 25.

16 Numerus abſolutus, eſt in intellectum tantū 1a. qu. 30. 1. 4m. /. 2. 5m. * Sanitas 6. Sententia 97. &c. 101. Senarius 0. Septem. Septenarius. Seraphin 4. Sex. Symbolum 11. Statua 0. Stella 9. Subſiſtentia 5. Suppoſitum 8. Tempus 1. 3. 7. 16 &c. Ternarius 0. Tot. Totum. 12. Vnio 1. Vnitas 7. &cet. Vnum 2. Vſura 25. 74. 77. 121. 199. 214. 216. 287. 288.

17 Numerus eſt in numeratis ſubiectiue, non autem localiter Quolib. 11 2. 1m. * Chriſtus 525.

18 Actus, motus, & operatio, tripliciter numerantur, ſcilicet ſubiecto, termino, & menſura 3. diſtinct. 8. art. 4. quæſt. 2. c.

19 Res quæ in uſum hominis ueniunt, determinari poſſunt in ratione iuſti, & æqui, ſecundum numerum, per quem æquale, & inæquale determinantur generaliter in rebus, quæ diſcreto numero diſtinguuntur. Opuſc. 73. capit. fio.

20 Numerus pluralis, frequenter ponitur pro numero ſingulari, in ſcriptura ſacra 12æ. quæſt. 88. 2. 1m. /. 3a. quæſt. 46. 11. 3m. /. Ma. quæſtio. 4. 8. 1m. /. Hebræ. 12. lectio 7. fin. Grammatica.

E. /. Lec.

Nu

E. /. Lectio. 8. med°. K.

In diuinis 11 Termini numerales, tranſcendenter ſumpti, ſunt in diuinis. Et ſignificant ea de quibus dicuntur, addendo indiuiſionem tantum. Sed ut pertinent ad genus quantitatis, non dicuntur in diuinis, niſi metaphorice. 1ª.q.30.3.o./.1.diſtin.24.quæſt.1.2.3.o./.Potentia.q.9.5.8m./.9m./.7.o./. Quol.10.1.o. * Deus.37.261.359.366.Donum.10.Hæreſis.37.

12 Termini numerales in diuinis, ſunt in plus quàm eſſentia vel relatio, vel notio. Et ſignificant vtrumque, ſi addantur eis.1ª.q.30.3.1m./.1.d.24.q.1.4.o./.3.d.6.q.2.8.2m./.Poª.q.9 14m./.7.c /12m.

13 Numerus numeratus in creaturis, dicit totum, & partes, non autem in diuinis. Sed numerus abſolutus, etiam in diuinis dicit totum, & partes ſecundum rationem tantum. 1ª.q.30.1.4m./.1.d.19 q.4.1.2m./.3m./.d.24.q.1.1.4m./. Poª. q.9.5.6m.

14 Numerus abſolutus, menſuratur etiam in diuinis ſecundum rationem, non autem numerus numeratus, niſi in creaturis. 1ª.q.30.2.5m./.1.d.24.quæſtion.1.2.4m. * Perſona.32.&c.Relatio.63.87.Spiratio.2.&c. Trinitas.2.&c. Triplicitas.

15 Numerus diuinarum perſonarum, non eſt numerus ſimpliciter, ſed numerus quidam. Et habet plus de ratione numeri, quàm numerus rationis, & minus de ratione numeri, quàm numerus eſſentialis in creaturis, & quàm numerus proprietatum accidentalium, quo ad diſtinctionē. Sed habet minus quo ad perfectionem. 1ª.d 24.q.1.2.o. * Veritas.40. Vnitas.9.

¶ Numiſma. Campſoria.2.3.6.8.Mutuum.5 Pecunia.Princeps.19.Symonia.25. Temporale.2.Vendere.1.Vſura. 25. 35.49.51.53.54.183.185.207.

¶ Nunc. Abſtractio.6.9.Actio.110.Adam.11.85. Adoratio. 20.Affinitas.16.17.Amor.34.Angelus.191.&c.Animal.64 Apoſtolus.13.Aſſumere.53.Baptiſmus.166.233.Baptiſmus. 34 53.Bonitas.190.Calor.2.Cœlum.73.116.124. Cibatus. Circunciſio 23.Claritas.1.3.Conceptio.13.&c Conſanguinitas.11.Corpus.46.Creatio.48.49.50.Decimæ.15. Delibora.1.Deliberatio.1.Eccleſia.6.7.10.Eſſe. 96. Aeternitas.21. &c.Eucharistia.115.116.179 Aeuum. 6.7.Experientia.12. 14.Fides.51.Fieri.9.Generatio.48.Gratia. 38. 57.58.Hæreſis.78.79.80.115.Hic.Ieiunium.18.Ignorantia.5.Illuminatio.3.Incipere.o.Incontinentia.7.Innocētia.12.14.Iuſtitia. o.Irregularitas.4. Iuſtificatio. 7.20. Matrimonium. 128. Miſſio.40.Mutatio.9.Nocere.11.Nomen.13. Pœnitentia. 36.Perfectio.66.67.Poſſeſſio.8.Primitiæ.1.Proceſſio.54.Prudentia.32.Puer.12.&c.Punito.3.Quies.1.Regula.6.Reſurrectio 27.34.Sacerdos.21.Scientia.46.Seruitus.16. Subiectio.5.Templum.7.Tempus.4.9. Voluntas.23.59. Chriſtus.100.

Officium eius. ¶ Nuntius debet bene percipere dicta, bene referre, & utrumque uelociter. He.lect.3.fi.C. * Angelus.569.Iſa.11.46.Māſuetudo.7.Matrimonium.43.

¶ Nuncupari. Deus.42.

¶ Nundine. Vſura.213.214.215.

Quid. 1 ¶ NVPTIAE dicuntur a nubendo, quia in ſolēnitate earum qua perficitur matrimonium, capita nubentium olim uelabantur.4.d.27 q.1.art.1.quæſtion.2.c. * Adulterium.o. Conuerſio.Deſponſatio.Epythalamica.Ioannes.9. Magnificentia.7.Maria.42.

2 Benedictio nuptialis, non eſt forma matrimonii, nec eſt de eſſentia eius, ſed eſt ſacramentale.4.d.2.q.1.ar.1.q.2.2m./.d. 26.q.2.1.1m./.d.28.3.2m. * Matrimonium.4.43.50.59. Miraculum.55.Nubere.

3 Vxor prima benedicitur in nuptiis, non autem ſecunda. 1.Timoth.3.lectio.3.principio. * Raptus.2.&c.Sponſalia.2.

De° 935° 4 Immo etiam nuptiæ ſecundæ benedicuntur.4. diſtinctio. 28.L./.diſtinction.42.quæſtion.3.2.2m. Reſpondeo Dubio.935°.

5 Nuptiæ ſecundæ benedicuntur, quando mulier eſt virgo, aliter autem non, propter defectum ſignificationis.4.d.28. L./.d.42.q.3.2.2m.

6 Dare aliquid pro matrimonio, ut eſt in officium, eſt licitū, non autem vt eſt ſacramentum, uel pro benedictione nuptiarum, ſed eſſet ſymonia.22.q.100.2.6m./.4.d.25.q.3.ar.2 q.1.2m. * Stuprum.3.

Celebratio 7 Non licet celebrare nuptias, ab aduentu uſque ad octauā Epiphaniæ, a ſeptuageſima uſque ad octauam paſchæ, & a tribus diebus ante aſcenſionem uſque ad octauam, penteсoſtes, propter communionem.4.diſtinction.32.articul.5. quæſt.4.o.

Nu Ob

¶ Nutrimentale.Humidum.1.Sanguis.12.

¶ Nutrimentum.Adeps.1.

1 ¶ NVTRIRE non conuenit formæ, nec materiæ, quia omne nutriens conuertitur in nutritum, & manet. 3ª.q.77.6.c./. 4.d.11.q.1.ar.1.q.3.1m./.d.12.q.1.ar.2.q.5.c./.1.Cor.11. le. 4.fi.D. * Accidens.78.Adeps.1.Affectio.5.Amor. 57.Anima.337.356.&c.Animal.62. Appetitus.13.Aqua.6.Augmētum.7.Auis.1.Baptiſmus.147.Beneficium.10.Calor.4.Cibus.4.Ciconia.2. Educatio.Electio.36.Eucharistia.30.88. Fides.87.Filiatio.11. Fouere.Generatio.36.Honor.23.Humidum.1.Ieiunium.43.45.Lac.Manducatio.1.Membrū.4 Menſtruus.4 Meritum.28.Mulier.8. Quibus.

2 Nullū ſenſibile nutrit, præter tangibile. Sed ſapor eſt ſignū alimenti conuenientis, & delectamentum eius.22.q. 141. 5.o.Anima.2.lect.5.me°.c./.Le.6.prin°.c./.Lº.3.le.17.fi. g. Peccatum.315.319.Puer.1.Religio.49 Reſurrectio.21.22. Semē.3. 4.Theoª.27.Vita.16.62.Vſura.219.220.221.222. Chriſtus.215.

3 Nutrire conuenit tantum animatis proprie, ſed igni conuenit metaphorice. Anima.2.lect.9.me°.c.

1 ¶ NVTVS dicuntur ſigna ad uiſum, ſicut loqutio ad auditum.2.d 11.q.2.3.c. * Angelus.148.441 Animal.69. Contumelia.1. Deus. 327. &c.441. Facultas. Matrimonium. 25. Mendacium. 11, 12, 13. Poſſeſſio. 2. Chriſtus. 159. 161. Quid.

2 Nutus pro uerbis computantur.22.q.110.1.2m./.4.d. 27. q.1.ar.2.q.2.2m.

O

OB præpoſitio. Cauſa. o. Propter. o. Vſura.214.

¶ Obduratio.Auaritia.15.Deus.427.&c. Excæcatio o. Furtum.3. Inhumanitas. o. Reprobatio. o.

¶ Obedibile.Obedientia.o.Peccatum.104. 107.

1 ¶ OBEDIENTIA non eſt virtus theologica, ſed eſt virtus moralis.22.q.104.2.2m. Quid.

2 Obedientia eſt medium duorum uitiorū, ſcilicet inter ſuperfluum, & diminutum. Sed ſuperfluum eius, non eſt ſecundum quantum, ſed ſecundum alias circunſtantias, ſcilicet vel cui non debet obedire, uel in quibus non debet. 22.q.104.2.2m./.2.d 44.q.2.1.1m. * Accedere.3. Actus. 8. Animal.68.69.Cibus.7.Confeſſio.53.

3 Obedientia eſt pars iuſtitiæ ſpecialis, ſed improprie. 22. quæſtion.47.3m./.quæſtion.104.2.2m./.2.diſtin.44.quæſt.2. 1.c./.3m.

4 Proprium obiectum obedientiæ, eſt præceptum tacitum, vel expreſſum, ideſt voluntas ſuperioris, quocunque modo innoteſcat 22.q.2.5.3m./.q.104.2.c./.2m./.3m./.3.1m./. 1.d.15.q.1.1.3m. * Conſilium.4.Contemptus.Cor.4.Dauid. 1.Dicere.6.Honor.33.Intellectus.198.

5 Obedientia importat neceſſitatem, reſpectu eius quod præcipitur, & voluntatem reſpectu impletionis præcepti.3ª.q. 47.2.2m. * Iuſtificatio.48.Meritum.20.33.84.Miraculum. 5.Obſequi Obſequium.Obtemperare. Oratio.3. Parere. Peccatum.103.104.107.188.Prælatio. 19.26. Profeſſio. 2. &c.Religio.34.&c.65.96.107.Subiectio.o.

6 Obedientia eſt in voluntate ſubiectiue. 22.q6.2.3m.Subiectiue. Subiectū.

7 Obedientia dicitur dupliciter, ſcilicet large, ideſt omnis executio cuiuſcumque, quod poteſt eſſe ſub præcepto quacumque intentione, & proprie, ideſt intendēs ſpecialē rationem obiecti, ſcilicet præcepti. Primo modo, eſt virtus generalis, ſecundo autem modo, eſt virtus ſpecialis.22.q. 4.7.3m./.q.104.2.o./.3.1m./.2.d.35.2.5m./.d.44.q.2.1.o./.3. d.33.q.3.ar.4.q.3.1m./.He.2.le.1.prin°.B. Diuiſio.

8 Obedientia triplex, ſcilicet indiſcreta, quæ ſcilicet etiam in illicitis obedit, imperfecta ſed ſufficiens ad ſalutem, quæ.ſ. obedit in his ad quæ obligatur, & perfecta, quæ.ſ. obedit in omnibus licitis. Ad ſecundam tenetur quilibet, ſed ad primam, & tertiam nullus tenetur.22.q.104.5.3m./.2.diſt. 44.q.2.3.c./.Quol.1.15.c./.Quol.10.10.c.

9 Omnis obedientia eſt eadem in ſpecie, ſed cauſatur ex diuerſis ſpeciebus reuerentiæ.22.quæſt.104 2.4m. * Accedere 3. Effectus.

10 Obedientia debet eſſe ordinata, feſtina, perfecta, & diſcreta Matth.1.fi.t.prin°. * Capacitas.1.Coſta.5.Fides.2.112. Gloria.17.

11 Homo per obedientiam fit perfectus, in uita contemplatiua, & actiua. Ioan.11.le.1.prin°.a.H. * Eremitæ. Iuſtitia.22.

Abdicatio

11 A Abdicatio propriæ uoluntatis per obedientiam, eſt via ad perfectionem. Opuſc.18.c^{o}.10. Abdicatio. * Iuſtificatio. 48. Meritum.33.

12 B Obedire actu, iis neceſſarium eſt, qui ad perfectionem capiendam, ſecundum aliorum directionem, indigent exerceri, ſed illi, qui iam perfecti ſunt, ſpiritu Dei ſufficienter aguntur, vt actu obedire aliis non indigeant. Habent tamen obedientiam in præparatione animi.22.q.188.8.5^{m}.

13 Perfectio obedientiæ ex diminutione debiti, non eſt eius, ſecundum propriam rationem obedientiæ, ſed eſt charitatis imperantis actum eius. 2.d.44.q.2.1.4^{m}. * Neceſſitas 9. Oratio.3. Paſſio.110. Perfectio.64. Poſſibilitas. Potentia.10 13.20. Potentialitas. Præceptum.o. Præcipere. 2. Saluari. 8. Chriſtus.93.154.&c.163.164.165.

14 Bonum neceſſarium ad ſalutem, non debet dimitti propter obedientiam, ſed quodlibet aliud.22.quæſt.104.3.3^{m}./. Opuſc.18.c^{o}.13.

Cõparatio 15 Omnes actus uirtutum, ut ſunt in præcepto, pertinent ad obedientiam.22.q.104.3.2^{m}. * Coi.4. Honor. 18.&c. 33.

16 Obedientia non eſt prior aliis uirtutibus, nec tẽpore, nec natura.22.q.104.3.2^{m}. * Meritum.20.33.84.

17 Obedientia eſt maior omni alia uirtute morali, ſed eſt minor uirtutibus theologicis.22.q.104.3.o./. Phy.2.le.3.m^{o}.ſ.

Du^{m}.936^{m} 18 Oppoſitum videtur dicere a ſimili. Vir.q.1.9.7^{m}. Reſpõdeo ſicut Dubio.287°.

19 Obedientia procedit ex reuerentia ſuperiorum. Ideo reſpectu prælati continetur ſub obſeruantia, ſub pietate uero reſpectu parentum, ſed reſpectu dei, pertinet ad deuotionem, quæ eſt principalis actus religionis.22.q.104.3.1^{m}.

20 Obedientia reſpicit præceptum, ſub ratione debiti, reſpectu ſuperioris, ſed iuſtitia legalis inquantum ordinatur ad bonum commune.2.d.44.q.2.1.5^{m}.

21 Obedientia generalis, requiritur ad fidem, ſed obedientia ſpecialis ſequitur eam.22.q.5.7.3^{m}./.q.104.3.2^{m}. * Ratio. 51.54.56. Saluari.8.

22 Charitas ſine obedientia eſſe non poteſt.22.q.104.3.c. ſi.

23 Obedientia eſt ut mater omnium uirtutum, quia cauſantur, & conſeruantur per actum eius, charitas uero ut finis. 22.q.104.2.2^{m}./.2.d.44.q.2.1.6^{m}./. Opuſc.18.c^{o}.12.

24 Omne bonum quantumcumque eſt bonũ per ſe, per obedientiam fit melius. Opuſc.18.c^{o}.12./. Phil.2.le.3. ſi.l.

25 Obedientia quanto minus habet de ſuo, tanto melior eſt ſecundum apparentiã, nõ autẽ apud deũ.22.q.104.2.3^{m}.

26 Obedientia corporis ad animam, erit maior in beatis, quã fuerit in ſtatu innocentiæ.2.d.21.q.2.1.2^{m}.

27 Obedintia præfertur omnibus ſacrificiis.3^{a}.q.47.2.c. Abraham.13.

Quis ſ cõ- 28 Obedientia non conuenit perſonis diuinis ſecundum dei muni. tatem, quia obedientia importat gradum dignitatis, quod non conuenit deo.1.d.15.q.1.1.3^{m}./.3.d.17.ar.3.q.1.c./.3.1. 93. * Abraham.13. Adiurare.8. Angelus.148. Anima. 362. Animal.63.68.69.73. Apoſtoli.35. Appetitus.51.61.&c.89. Deus.327.&c.375.376.441. Excõmunicatio.11. Fides.112. Gloria.17. Honor.27.33.

29 Omnis uoluntas creaturæ, tenetur obedire præceptis dei. 22.q.104.4.5.o./.q.154.2.2^{m}./.2.d.44.L.ſi.D.&c./.Io. 2. le. 1.me^{o}.c. * Imperare.4.10.16.17.18. Intellectus.198. Maria. 57. Meritum.33. Mors.44. Neceſſitas.32. Oſee. Paſſio.110.

30 Quilibet tenetur iure naturali, & diuino, obedire ſuo ſuperiori, ſcilicet homo homini.22.q.69.2.c./.q.88.10.2^{m}./. q.104.1.o./.5.c.prin^{o}./.6.2^{m}. * Peccatum.103. Prælatio.19. 25.26. Sanctificatio.16. Seruire.1.3. Symonia.38. Subditus.

31 Homo non tenetur obedire homini, in pertinentibus ad interiorem motum voluntatis, uel ad naturam corporis, ſed deo.22.q.104.5.c./.2^{m}./.6.1^{m}./.q.122.4.3^{m}./.q.186.7. 1^{m}. * Subiectio.o. Triſtitia.18.

32 Maiori poteſtati, magis eſt obediẽdum, quàm minori quæ totaliter ſubeſt ei, uel in quibus ſubeſt ei, 22.q. 104. 5.c./. qu. 105. 2.c./.2.di.44.L.me^{o}.B.&c./.Ro.13.lect.1.med^{o}. C. * Venire.3.

33 Subditus non tenetur in omnibus obedire ſuo ſuperiori dupliciter, ſcilicet propter præceptum maioris poteſtatis, uel in quibus nõ ſubditur ei.22.q.69.3.1^{m}/.q.104.5.o./.3. d.25.q.2.ar.1.q.4.3^{m}/.Ro.13.le^{o}.1.me^{o}.C.

Secularis. 34 Secularis tenetur obedire prælatis ſuis ſpiritualibus, in his tantum quæ promiſerunt in baptiſmo.22.q.186.5.1^{m}./.2.d.44.q.2.3.5^{m}. Papa.6. vt Imperator.9. * Dominium. 2. 12.13. Eccleſia.o. Epiſcopus.o. Hæreſis.158.

35 Subditus non tenetur obedire prælato ſuo ſpirituali, præcipienti ſibi quòd reuelet culpam fratris ſui, omnino occultam, ſed peccaret vterque.22.q.33.7.5^{m}./.q.70.1.c./.2^{m}./. 4.d.19.q.2.ar.3.q.1.5^{m}./.q.2.4^{m}./.d.21.q.3.ar.1.q.1.2^{m}./. Vir. q.3.2.13^{m}./. Quol.1.16.o./. Quol.4.12.o./. Quol.12.16.o.

36 In his quæ ſunt de ſalute animæ, magis eſt obediendum poteſtati ſpirituali, ſed econuerſo in ciuilibus.2.d.44.L.ſi.E. * Papa.6.7.

37 Religioſus per votum obedientiæ ſupponitur prælato ſuo, quantum ad generalem diſpoſitionem vitæ ſuæ, non autẽ quo ad omnes actus particulares. Non autem poteſtati ſeculari, ſed tantum quo ad aliquos actus ſpeciales. Quol. 10.10.3^{m}. * Dominium.2.12.13. Eremitæ. Religioſ.

38 Religioſi tenentur obedire ſuis prælatis in his tãtum, quæ in regula continentur directe, ideſt expreſſe, uel indirecte, i. implicite, ut mutua obſequia, & pœnæ, & huiuſmodi.22. q.104.5.3^{m}./.q.186.5.4^{m}./.2.d.44.q.2.3.o./. Quol. 1.15.c./. Quol.10.10.o. * Meritum.33. Mors.4. Perfectio.64.

39 Monachus magis tenetur obedire abbati quàm epiſcopo, in ſtatutis regulæ, ſed econuerſo in diſciplina eccleſiaſtica 2.d.44.L.ſi.E.

40 Eremitæ, & prælati religionum, tenentur obedire epiſcopis in omnibus ſicut, & alii, & ſpecialiter in his quæ ſunt religionis, niſi ſint exempti, qui tamen exempti, tenentur obedire ſummo pontifici.22.quæſtion.67.1.2^{m}./.quæſtion. 186.5.3^{m}.

41 Chriſtiani tenentur obedire principibus ſecularibus, ſi habent iuſtum dominium, ſi licita præcipiant, & de ſecularibus, aliter autem non, niſi forte per accidens, ad uitandam turbationem, ſcandalum, vel periculũ.12.q.96.4.o./.22. q.10.10.c.ſi./.11.o./.q.12.2.1^{m}./.q.43.8.o./.q.66.8.2^{m}./.q. 69.4.c ſi./.q.104.6.o./.2.d.44.q.2.2.o./. Quol.2.9.c. * Religio. 34.&c. 65. 96. 107. Sarabaitæ. Votum. 44. Vita.258.

42 Miles tenetur obedire duci, in rebus bellicis tantum. Et ſeruus domino ſuo, in ſeruilibus. Et filius patri, in rebus domeſticis, & diſciplina. Et quilibet ſuperiori ſuo, ſecundum rationem ſuperioritatis.22.quæſt.104.5.o./. Quol. 2.9.o.

43 Miles debet magis obedire duci in rebus bellicis, & ciuis rectori in ciuilibus, quàm patri, ſed in rebus domeſticis, eſt econuerſo.22.q.26.8.3^{m}./.2.d.44.q.2.3.1^{m}./.L.ſi.E./. Vir. q.2.9.15^{m}.

¶ Obedientiale. Actus.80. Coſta.5. Miraculum. 5. Potentia. 10.13.20.

¶ Obeſſe. Admonitio.5. Prælatio.25.

¶ Obex. Impedimentum.o. Vnctio.11.18.

¶ Obiectiue. Anima.170.171. Attingere.1.2. Attributa.1. Bonitas.1.178. Miſſio 36. Quantitas.26. Scientia.48.

1 ¶ OBIECTVM non eſt materia ex qua, ſed eſt materia circa quam. Et obiectum habet rationem formæ, inquantum dat ſpeciem.12.q.18.2.2^{m}./.q.73.3.1^{m}. * Abuti. Accidens. 54.63. Actio.26.27.116. Actus.28. Affabilitas.2. Altitudo.o. Amicitia.9. Amor. Ob. Angelus.40.75.156. 318. 334. 429. 508. Anima.26.170.&c.176.198.&c.205.266.267.269.270 285.288.295.357. Appetitus.29. Ars.15. Attingere.1.2. Attributa.1. Audacia.6. Augmentum. 10. Beatitudo. 28. 85. 104.123.140. Beatus.4.40. Bellum.2. Bonitas. 1. 125. 147. 178. 244. Charitas. 32. Circunſtantia. 8. 9. 28. Coactio. 3. Quid.

2 Proprium obiectum potentiæ, vel habitus, eſt illud, ſub cuius ratione formali omnia referuntur ad potentiam, vel habitum, 1^{a}.q.1.7.c.prin^{o}./.22.q.1.3.c./.3.d.27.q.2.ar.4.q. 2.c./.2^{m}./.q.2 c./. Vir.q.2./.7.c. Habitus. 14. inſ. * Cogitatio.11.13. Cogitatiua.3.4. Cognitio.1.&c. Color.3.&c. Complacentia.o. Comprehendere.2.&c. Concupiſcentia.1. &c. Contemplatio.o. Contrarium.17.

3 Obiectum potentiæ uel habitus duplex, ſcilicet materiale, & formale. 1^{a}.quæſtion 1.3.c./.22.quæſtion.1.1.c./. 1. diſt. 45.2.1^{m}./.diſt.48.2.c./.2.d.20.q.2.2.2^{m}. * Delectatio.10. Denominatio.2. Dans.101.201.211.229.269.326. Difficile.18 Diſtinctio.9. Diuiſio.5. Doctrina.15. Elicere. Aequalitas.11. Euchariſtia.40. Facilitas.1. Fainta.10. Phãtaſma.3.4. Fides 25.&c. Fiducia.12.

4 In obiecto potentiæ, contingit conſiderare tria, ſcilicet formale, materiale, & accidentale eius.3.d.24.ar.1.q.1.c. * Finis.3.30.107. For^{a}.29.95.130.166.168. Fortitudo.20. Fortuna.6 Fruitio.4.&c. Generale.1.2. Gratia. 42. Habitus. 8. 11.14.34.77.

5 Formalis diuerſitas obiecti, eſt ſecundum illam rationem, quam principaliter attendit habitus uel potentia diſtinct. 27.quæſtion.2.articul.4.quæſtion.1.c./.3^{m}./.q.2.c. * Homo 39. Illuminatio.12. Imaginatio.8. Imago.24. Implere. Inſidelis.8. Infinitum.20.23.

Ob

6 Diuerſitas formalis obiecti, diuerſificat potentias, vel habitus, non autem diuerſitas materialis. 1a.q.1.3.c./.q.59.2.2m./.3m./.4.c./.q.77.3.c./.12æ.q.54.2.1m./.q.57.2.2m/.22æ.q.59.2.c./.1m./.1.d.48.2.c./.2.d.24.q.1.2.5m./.3.d.24.ar.1.q.1.c./.d.26.q.2.ar.3.q.1.1m/.d.27.q.2.ar.4.q.1.3m./.q.2.c./.d.33.q.1.ar.1.q.1.c./.Veri.q.15.2.c./.13m./.14m./.q.21.10.c./.Po2.q.9.9.3m./.Ma.q.8.2.c./.q.9.2.10m./.Vir.q.2.4.c./13.6m/Anima.13.c.prin°./.3m./.Quol.3.27.c./.Trin.17.c./.Ethic.4.le.2.fi./.Anima.2.lect.6.fi./.Poſter1m.le 41.me°.d. D. ⁎ Iniuſtitia.1.3.Intellectus.18.&c.Intentio.Ob.

7 Diuerſitas materialis obiectorum, ſufficit ad diſtinctionẽ numeralem actuum, non autem ad diſtinctionem ſpecificam ſed tantum formalis.3.d.27.q.2.ar.4.q.1.3m. ⁎ Inuidia.1.14.Ira.63.64.65.Iui.2.Iuſtitia.14.18.Latria.3.4.6.Libertas 6.Liberum.7.Lux.15.16.Manſuetudo.2.Materia.25 Medicina.3.Memoria 5.9.15.22.Meritum 8.22.Miſſio.36.

8 Obiectum duplex, ſcilicet terminus a quo, & terminus ad quem. Ideo deus poteſt eſſe obiectum iraſcibilis potentiæ primo modo, non autem ſecundo modo. Ma. qu.8.3.4m. ⁎ Modus.5.Motus.65.Natura.29.30.Obedientia.4.7.Odiũ.7.Operatio.7.&c.Oratio.55.92.Paſſio.35.43. &c. Peccatũ.60.&c.91.&c.209.&c.403.404 419.Pœnitentia.3.&c. Permiſſio.4.

9 Diuerſitas obiecti duplex, ſcilicet ſecundum naturam eius, & ſecundum virtutem agendi. Prima cauſat materialem diuerſitatem paſſionum. Secunda vero cauſat diuerſitatem formalem, & ſpecificam.12æ.q.23.4.c./.q.30.2.c. ⁎ Perſeuerantia.2.Po2.15.16.64.

10 Ratio obiecti diuerſa, ſecundum vniuerſale, & particulare, vel ſecundum totum, & partem, facit vnam artem, vel vnam virtutem eſſe principalem reſpectu alterius. 22æ.q.50.3.c. ⁎ Proceſſio.46.62.67.Prophetia. Ob. Proportio. 2. Prudentia.25.Quantitas 15.26.

11 Obiecta diuerſorum generum æqualiter, ſemper ſunt diuerſarum potentiarum, non autem ſi ſint diuerſorum generum inæqualiter.12æ.q.8.2.2m. ⁎ Ratio.12.28.39.41. Relatio.99. Religio.52.Reſurrectio.36.Sapientia.11.23.Scandalũ.8.Scientia.31.

12 Qualibet potentia, naturaliter comparatur ad ſuum obiectum.Po2.quæſt.10.2.4m. ⁎ Senſualitas.8.9.15. Senſus.7.Spes.10.

13 Potentia ſuperior, reſpicit vniuerſaliorem rationem obiecti, quàm potentia inferior.1a.q.1.3.2m./.q.59.4.c./.q.77.3.4m./.q.78.1.c./.3.d.33.q.1.ar.2.q.1.c./.Po2.q.2.6.2m. ⁎ Succeſſio.7.Superbia.4 11.Tactus.12.Timor.16.Totum.13.

14 Habitus moralis, & eorum actus, nominantur & ſpecificatur ex obiecto & fine proprio.12æ q.12.2.c./.qu.21.1.2m./.22æ.q.19.3.4.5.c./.quæſtion.23.4.c./.quæſtion.24.4.c./.qu.25.1.c./.quæſtion.47.5.11.c./.quæſtio.50.2.3.c./.q.59.2.c/.1m./.q.81.3.c./.q.174.1.c. Actus.127.

15 Obiectum operationis terminat, & perficit eam, & eſt finis eius.e.diſt.1.quæſt.2.1.2m./.diſtinct.3. L.2. ⁎ Triſtitia.4.5.

16 Quando ratio obiecti, & obiectum materiale, ſub vno actu referuntur ad potentiam & habitum, tunc non diſtinguntur potentiæ vel habitus vtriuſque 12æ.q.57.2.2m. ⁎ Verbum 1.&c.32.Virtus.49. Viſio 9.&c.16. Viſus 8.Vita 28. Vniuerſale 9.Voluntas 9.Vti.11.

17 Non ſemper obiectum actionis humanæ, eſt obiectum potentiæ actiuæ, ſed potentiæ paſſiuæ aliquando. Nec ſemper obiectum potentiæ actiuæ, eſt effectus eius, ſed quandoque eſt materia eius circa quam 12æ.quæſt.18.2.3m. ⁎ Chriſtus 142.192.

¶ Obiicere. Accuſatio 24. Obiectum.o. Oppoſitio.o.

Quid 1 ¶ OBLATIO eſt omne quod exhibetur in cultu dei. Sacrificium vero eſt, ſi inde fiat aliquod ſacrum conſumendum. 22æ.q.85.3.3m./ q.86.1.c./.Pſal. 39.me°.d. Cultus 9.Abrahã 17.24.Abſoluere 16.

2 Data pauperibus, non dicuntur ſacrificia, niſi improprie, in quantum dantur propter deum. Nec dicuntur oblationes 22æ.q 86.2.1m.

3 Ad oblationes aliquis tenetur quadrupliciter, ſcilicet ex cõuentione præcedenti, deputatione, indigentia miniſtrorũ, & conſuetudine, non autem ex præcepto legis 22æ.q.86.1.o.Adam 86.Agnus 1.5.

4 Oblatio debita tertio, & quarto modo, eſt voluntaria, quo ad quantitatem, & ſpeciem rei, & non ex neceſſitate præcepti.22æ.q.86.1.c.fi.

5 Oblationes, & munera ſunt de omnibus, hoſtia vero eſt tantum de animalibus.He.9.la.2.me°.H.Animal.80. ⁎ Angelus.628.

6 Oblatio animalis cæci & claudi reddebatur illicita tripliciter, ſcilicet ratione dei, contemptus, & voti.12æ.qu.102.3.7m/.22æ.q.86.3.3m.Animal.77.

7 Oblatio in noua lege poteſt fieri de qualibet re, præterquã de iniuſte acquiſitis, non autem in veteri lege propter ſignificationem.22æ.q 86.3.o.Decimæ. ⁎ Canis.1.Confeſſio 59 Cultus.22.23.Eleemoſyna.1.&c. Euchariſtia. Femina. 1.Latria.9.

8 A Iudæis oblata per uſuram acquiſita, non poſſunt licite retineri. Opuſ.21. ⁎ Libamina.Loth.1.Machabæi.

9 Oblatio de mercede proſtibuli, prohibetur in lege veteri, propter immunditiam, in noua vero lege, propter ſcandalum.12æ.q.102.3.7m./.22æ.q.32.7.2m./.q. 86.3.1m/.4.d.15.q.1.ar.4.q.3.1m.Decimæ. ⁎ Magi.4.Martyriũ.13.Mẽbrũ.12. Dum.937m.

10 Immo a peccatoribus quantumcunque obſtinatis in hac vita licet accipere beneficia, & econuerſo.2.d.7.qu.3.2.2m. Reſpondeo ſicut Dubio.543°.

11 Non dantes oblationes debitas, poſſunt puniri per ſubtractionem ſacramentorum, non tamen a ſacerdote cui debentur, ne ſacerdotes videantur per ſacramentorum exhibitionem aliquid exigere, ſed puniri poſſunt per ſuperiorem aliquem.22æ.q.89.1.3m. ⁎ Miſſa.24.Offerre.Piſcis.4.Prædicare 7.Primitiæ.2.3.Sacerdos.19.43.44.Sacramentum.115.124 Sacrificium.o.

12 Oppoſitum videtur dicere a ſimili.4.d.9.ar.5.q.1.c. Reſpõdeo Dubio.938°. ⁎ Samuel.2.Sanguis.68. Dum.938m.

13 Oblationes ad ſolos ſacerdotes pertinẽt, vel pro ſe, vel pro pauperibus, vel pro cultu diuino.22æ.q.86.2.o.

14 Religioſi põt recipere oblationes tripliciter. ſ. vt pauperes, vt miniſtri, & vt curati, ſi parochiæ ſint eorũ.22æ.qu. 86.2.2m.

15 Oblationes non cõſecratæ, poſſunt cedere in vſum laicorũ per diſpenſationem ſacerdotum, ſed oblationes conſecratæ non.22æ.q.86.2.3m. ⁎ Sponſalia.4. Subdiaconus.o.Theſ.Turpelucrum.Vſura.69.70.370.

16 Oblatio parua, cum humili mente, & pura dilectione, purgat peccata venialia, & mortalia 22æ.q.50.3.2m.

17 Oblatio Melchiſedech, figurabat ſacrificium noſtrum quo ad materiã. Sed quo ad paſſionẽ Chriſti, figurabat agnus, & alia ſacramenta veteris legis.3a.qu.61.3.3m./.4.d.1.qu.1.ar.2.q.4.1m./.d.8.q.1.ar.2.q.3.o. Ad quid

1 ¶ Obligari poteſt vnus pro alio, in iis tñ ad quæ omnes tenẽtur.3a.q.71.1.3m./.4.d.6.q.2.ar.2.q.3.2m./.d.38.q.1.ar.2.qu.1.4m. ⁎ Accuſatio.9.19.Amor. 76 &c. Charitas. 153. Clericus. Confeſſio. 25. &c. Conſcientia. 19. Conſeruatio.13. Conſilium.11.Contractus.Credere. 14.nt. &c. Debitum.o. Decimæ.13.Denuntiatio.2.Deus.327.&c.Dolor.36.Donũ 38.Eleemoſyna.8.9.12.16.Epiſcopus.22.&c.Furtũ.13.Hæreſis 158.Iacob.5.Ieiuniũ 22.et. &c. Ignorantia.33. Iuramẽtũ 18.et.&c.Lex.1.4.9.12.91.113.169. Matrimoniũ.19.41.64.108.109.Meritũ.20. Obedientia.8.29.&c. Oblatio.3.&c.Obnoxiũ.Officiũ.17.&c. Holocauſtũ.4. Ommiſſio 9. Ordo.97.100. Pater.21. Peccatum. 45. 196. 266.Perfectio.65.83.&c.53.

2 Præceptũ non obligat, antequã ſit diuulgatũ. 12æ. q.90.4.2m./.3m.4.d.3.ar.5.q.3.c.Perſona.25.Præceptũ 3.4.9.&c.20.22.130.140.141.142.145.147.149 150.Prædicare. 1.5.Prælatio.16.25.26.Profeſſio.o.Promiſſio. 3.4.Promulgatio.3.5.Reatus.2.Regula.6.Religio.40.55.56.57.62.&c.72.98.104 Sacramentũ.49.61.76.&c. Promulgatio.4. &c. Saluari 12. Scien2.62.&c.Simo2.23.35.&c.Sponſalia.4.Stat9.1.6.Teſtis.5.Tributũ.5.6.Votũ.L. Vſura.23.35.&c.55.91.270. 277.

3 Obligatio fit homini, verbo exteriori, deo autem, verbo interiori.22æ.q.88.1.c./.4.d.38.q.1.ar.1.q.1.c.

4 Homo maxime deo obligatur ad fidelitatẽ, ratione dominii, & beneficiorum.22æ.q.88.3.c./.1m.

5 Ex qualibet promiſſione, fit obligatio iuris naturalis, ſecundum honeſtatem, nõ autẽ iuris ciuilis.22æ.q. 88.3.1m.

6 In fine primi ſeptennii homo incipit eſſe aptus, ad promittendũ aliquid in futurũ, & præcipue ad quæ ratio naturalis inclinat, nõ aũt ad obligãdũ ſe perpetuo.4.d.27.q.2 2.c.

7 In fine ſecũdi ſeptẽnii, homo poteſt ſe obligare, de pertinẽtibus ad propriam perſonam. ſ. vel ad religionem, vel ad cõiugium, ſed poſt tertium ſeptennium, etiam de aliis.22æ.q.88.8.2m./ q.104.5.c.fi./.4.d 27.q.2.2.c./.Quol.3.11.o.

8 Homini ſm leges, cõſtituitur poteſtas ſe obligãdi, & diſponẽdi de reb9 ſuis, poſt vigintiquinque annos.4.d.27.q.2.2.c.

1 ¶ OBLIQVI ſunt tranſitiui, ſecundum grammaticos, & conſtructio tranſitiua, exigit diuerſitatem conſtructi, ſaltem ſecundum rationem.1.d.34.q.1.ar.2. Grãmatice

2 Omnis conſtructio obliqui, poteſt exponi per præpoſitionem cum caſuali, 1.p.34.q.1.2.ar.3. ⁎ Angelus,139.Anima.174.Apud.

174. Aoud.1. Deus.357. Diffinitio.20.27. Æternitas.5. Impersonale. Per.6. Trinitas.2. Ventus.4.

1 ¶ Oblivio non poteſt eſſe in anima ſeparata, nec in homine poſt diem Iudicii. 4.d.50.q 2.ar.2.q.1.3m. *Adam.82. Cognitio.72. Confeſſio.41.49.63. Contritio.53. Ignorantia.26. Infernus.7. Ingratitudo.6.10.

2 Dicitur deus oblitus, quando non retribuit. Iſa.58.me°.I. *Ira.38. Malum 62. Opinio.5. Paruipenſio.1. Prudentia.44. Scientia.94 Tempus.43.

Diuiſio. ¶ Obloqui. Detracti.o Exprobratio. Maledicere.o.

¶ Obnoxitas. Catentia.

¶ Obnoxium Conceptio.32. Decimæ.56. Eleemoſyna.14. &c. Peccatum.322. Sanctus.10.

¶ Oboletica. Vſura 52.

¶ Obolus. Vſura.52.

Obrizum. Aurum obrizum, eſt aurum rubrum, quod optimum eſt. Iſa.12.me°.C.

¶ Obſcuritas intellectus triplex. ſ. ex eſſe ex nihilo, ex diſcurſu, & ex peccato. Prima eſt in omni intellectu creato. Secunda eſt tantum in homine, etiam in ſtatu innocentiæ. Tertia eſt tantum in homine poſt peccatum. 1a.q.94.1.3m./.12æ.q.5.1.2m./ 2.d.23.q.2.1.3m. *Animal 51. Barbarus.2.2. Dionyſ.3.4. Aenigma.6. Iudæi.18. Indicium.86. Lex.56

Cauſa. Luna.5.&c. Nux.2.3. Parabola. Senſus.49. Somnium.1. Speculum.5. Via.4. Vſura.179.

¶ Obſecratio fit triplici de cauſa. ſ. cauſa humilitatis, amoris, & reuerentiæ. Ro.12.prin°. Miſſa.3. *Adiurare.2. Oro.10.30

¶ Obſequium. Amor.62. Aſcendere.6. Cõcubinatus.5. Deus 294. Eleemoſyna 3. Honor.59. Matrimonium.46. Mem-

Quid. brum.4. Miniſterium. Religio.42.43. Sacrificium.4. Simonia.17. Theologia.30.

1 ¶ Observantia eſt ſub pietate, ſicut pietas eſt ſub religione. Et eſt virtus ſpecialis, per quam honorantur per-

Virtus. ſonæ in dignitate conſtitutæ. 22æ.q.80.c./.q.102.0./.q.103.3.c. *Charitas.128. Cæremonia.2.&c. Circuncisio.45.

2 Obſeruantia directe reſpicit perſonam excellẽtem. Ideo ſecundum diuerſas rationes excellentiæ, diuerſas ſpecies habet. 22æ.q.104.2.4m. *Conſilium.16. Dies.18. Dulia.2. Epiſcopus.23. Fides.146. Honor.0. Ieiunium.17. Ira.52. Iuſtitia.19.21. Lex.21.24 29.118.167. Malũ.78. Maria.20. Modeſtia.4. Obedientia.19. Paulus.17. Perfectio.69 Præceptũ.56.295.139.145. Religio.40.41. Sabbatum.8.13. Sacramentum.116.142.

3 Exhibere honorem perſonis in dignitate conſtitutis contingit dupliciter. ſ. vel ratione propriæ perſonæ, vel reſpectu boni communis. Primum pertinet ad obſeruantiam, ſecũdum vero ad pietatem. Ideo pietas eſt dignior obſeruantia 22æ.q.102.3.0. *Seruare. Superſtitio.3. Virtus.40. Votum.29. Vſura 188.280.

In mente. 4 Obſeruare eſt diligenter conſiderare, vel ad nocendum, vel ad implendum, vel ad imitandum, vel ad cauendum. Ro.16. lec.2.prin°.B. *Chriſtus.294.

¶ Obſtaculum. Meritum.64. Obex.

¶ Obſtare. Corpus.45. Damnum.3. Vſura.137.143 161.

Maria. 1 ¶ Obſtetrix non fuit in natiuitate Chriſti, ſed mater eius, omnia per ſe fecit. 3a.q.35.6.3m.

Hebreæ. 2 Obſtetrices Hebræorum, fuerunt remuneratæ á deo, propter piũ affectũ earũ, non antẽ propter mendacium, licet fuerit mendaciũ officioſum. 12æ.q.114.10.2m./.22æ.q.110.3.2m./.4.3m./.3.d.38.3.2m./.4m./.4.3m./. Quol.8.14 2m. Mendacium.10.

Diuiſio. 1 ¶ Obstinatio duplex, ſcilicet ſecundum quid, & ſimpliciter. Prima eſt in hac vita, ſecunda vero in damnatis tãtum 2.d.11.quæſt.1.4.6m./.4.diſt.20.ar.1.quæſt.1 c./. Veri.quæſt.23.7.6m./.quæſt.24.11.0./. Quol.10.16.c. *Angelus.487. Blaſphemia.22. Character.47. Continentia.3. Damnatio.41.45. Dæmon.26. Deus.425.427. Excæcatio.o. Impœnitentia. Infernus.7.

2 Nullus eſt viator, qui mentis obſtinationem, non poſſit deponere. 1.d 48.3.2m./.2.d.7.quæſt 3.2.2m./. d.11. quæſt.1.4.6m./. Verit.quæſt.23.7.6m. *Inobedientia.o. Liberum.16. Membrum.12. Pharao. Sinderæſis.9.

3 Peccare mente obſtinata, aggrauat peccatum. Et dicitur peccatum in ſpiritum ſanctum. Cuius triplex eſt cauſa, ſcilicet longa conſuetudo peccandi, incredulitas de iuſtitia

Quid. dei, & ſeductio inimici. 22æ.quæſt.88.6.c.fin./. Opuſcu.58.c°.12.

¶ Obtemperare. Epicicia.6.

¶ Obtenebratum. Damnatio.66. Præceptum.33.

¶ Obtinere. Oratio.40.&c. Similitudo.11.12. Spes.51. Timor.1.

¶ Obuiare Adiurare.7. Experientia.6. Periculum.7. Triumphas. Votum.79.80. Prouiſio.

¶ Obumbratio. Oratio.20. Ratio.3.4. Velamen.

¶ Occare. Fatum.10.

1 ¶ Occasio duplex, ſcilicet data, & accepta.4 d.38.quæſt.2.1.4m./. Ma.quæſt.3.1.13m./. Quol.4.23.3m./. Ro.7. lec.2. me°.C. *Angelus.478. Bonitas.144. Cauſa.12.13. Correctio.17. Damnatio.51. Damnum.2. Deſperatio.50. Fœmina.3. Fornicatio.8.9. Iactantia.5. Incontinentia.3. Lex.107. Magi.10.11. Mãmona. Martyrium.84. Mendicitas. Pax.82 23. Peccatum.161.162. Pœna.95. Præceptum.23. Religio.73.74. Rixa.4. Saluari.15. Scandalum.1.&c. Superbia.30.31. Tentare.6.21. Theologia.11. Tranſumptio. Verſus.108. Vſura.162. Diuiſio.

2 Non debet dari occaſio agendi iniuſte. 22æ.quæſt.78.4.0./. quæſt.124.1.3m./. Opuſcu.21.quæſt.3.6./. Opuſ.67.3m.

¶ Occidẽs & oriens. Adoratio.7. Aretnius. Cælum.24.92. Luna.5. Ordo.303. Oriens. Reſurrectio.8 Templum.9. Terra.9. Ventus.2. Venus.1.

1 ¶ Occidere animalia bruta, nõ eſt peccatum, niſi hoc fiat in damnum priuatum, quia animalia bruta ſunt, viuũt, & conſeruantur propter hominem. 22æ. quæſt.64.1.0./.2.c./.3m./.3.2m./.1.diſt.39.quæſtio.2.2.c./. Con.3.c°.112 fin. *Abraham.13.14. Abſoluere.10. Anaxagoras. Animal.79. Baſiliſcus. Bonitas.10. Cere.12. Euchariſtia.232. Pinees. Gabaonitæ. Licitum.

2 Bruta occidi, mandatur a deo, in damnum dominorum ſuorum, & ad deteſtationem peccati, & ad exemplum. 12æ. quæſt.105.2.11m./.22æ.quæſt.108.4 3m./. Veri.qu.24.2.6m. *Hæreſis.29. Homicida. Homicidium.o. Interficere. Lamech. Lex.107. Magi.6. Matrimonium.126.&c. Mors.o.

3 Occiſio animalium in ſacrificiis, erat vtilis, non quidem ſecundum ſe, ſed ſextuplici ratione ſecundum gloſſam, ſcilicet vt deo quis animalia offerret potius, quam idolis, ad flagellandum duram ſoquantum erant ad ſatiſfactionem, ad inſtruendum inſipiẽtem ratione ſignificationis, ad oſtẽſionem delicti & humanæ infirmitatis, ad manifeſtationẽ & teſtimonium gratiæ, & ad futurorum ſignificationẽ. 12æ. quæſt.101.3.5m./.4.d.1.quæſt.1.ar.5.quæſt.2.2m./. Ro.12.lec.1.me°.G.&c.

4 Nulli licet occidere peccatores, niſi auctoritate principis. 22æ.quæſt.64.3.0./.5.2m./.3m./.7.c./.quæſt.65.1.c./.2m./.4.d.37.quæſt.2.1.0. Peccatores.

5 Occidere peccatores ad bonum communitatis, eſt licitum quando poteſt fieri ſine periculo bonorum. 12æ.quæſt.100.8.3m./.22æ.quæſt.25.6.2m./.quæſt.64.2.0./.3.6.c./ quæſt.65.1.c./.quæſt.108.1.3.0./. Con.3.c°.146./. Potentia. quæſt.1.6.4m./. Virt.quæſt.2.8.10m./. Ro.12. lec.3. me°.G. Bonitas.182. *Congregatio.1. Euſtratios.1. Fines. Heliſeus. Lex.180. Petitioni.5. Rebellio.3.

6 Mors inflicta per iudicem peccatori, prodeſt ei ſi conuertatur, ad culpæ expiationem. Si vero non conuertatur, prodeſt ei ad terminationem, quia per hoc, tollitur ei poteſtas amplius peccandi. 22æ. quæſtion.25.6.2m. *Sacramentum.143.

7 Miniſter iudicis occidens latronem condemnatum ad mortem, non peccat. 4.diſtin.37.quæſtio.2.1.2m. *Sacrificium.40.

8 Occidere iuſtum, eſt grauius peccatum, quàm occidere iniuſte peccatorem. 22æ.quæſt.64.6.2m. *Sacrilegium.8 Teſtis.6.

9 Moyſes occidens ægyptium, non peccauit, quia vel hoc fecit ex inſpiratione dei, vel defendẽdo iniuriatum. Vel tunc peccauit. 22æ.quæſtio.60.6.2m. *Tirannus.4.10.11. Vxor.20.&c. Vxoricida. Vxoricidium.

10 Clericis nõ licet occidere peccatores, licet hoc liceret ſacerdotibus veteris legis. 22æ.quæſtion.64.4.0./. quæſtio o.70.1.3m.4./.diſt 25.q.2.ar.2.q.2.0.

11 Occidens etiam volentem hoc, facit iniuriam occiſo, & deo, & reipublicæ. Ideo Dauid damnauit dicentem, Occidi Saul. 3a q.47.6.3m.

12 Occidere ſe quacũque de cauſa, ſemper eſt peccatum mortale, niſi hoc fiat ex inſpiratione dei, ſicut Sanſon per quẽ deus miracula faciebat, & ſicut quædam ſanctæ mulieres, quarum memoria in eccleſia celebratur. 22æ.q.59.3.2m./.q.64.5.0./.q.124.1.2m./.3a.q.47.6.3m./.4.d.49.qu.5. ar.3.qu.2.6m./. He.11.lec.7.prin°.H.

13 Occidens ſe, facit iniuriam deo inquãtum eſt aliquid dei, ſcilicet creatura & imago eius, & iniuriam ciuitati vel cõmunitati, inquantum eſt pars eius. Ideo punitur ſecundum legem diuinam, & ſecundum humanam ſententiam

carentia

Oc

centia.ſepulturæ 3.ſ.q.5o.3.2^m./.quæ. 64.5.c./.3^a.quæſt. 476.3^m.

Iuste. 14 Nullo modo licet occidere innocentem, niſi de mādato dei 1a2ſ.q.94.5.2^m./ q.100.8.3^m./.22ſ.q 64.6.o./.q.104.4.2^m./. quæ.o54.2.2^m./.3^a.quæſt.47.6 5^m./.Po^a.q.c.6.4^m./. Opuſc. 9.q.36./.Hæ.11.le.4.ſi.H. *Abortus 1.Baptiſmus 100 Blaſphemia 9 Ebrietas e4.Gabronitę. Homicidium.o.Interficere.Lex.107.Martyrium 14.e4.

15 Innocentes occidi,non eſt malum deo,qui eſt auctor vitę & mortis,& in ſuis conſpectu nullus eſt inoocēns. Eſt tamē malum homini.Opuſc.9.q.86. * Tyrannus 20.Vindicatio 6.Vxor 20.

16 Percutiens ſeu occidens prægnantem,eſt homicida.Et eſt irregularis,ſi ſequatur mors eius, vel mors fœtus animati anima rationali 22ſ.q.64.8.2^m.

17 Grauius peccat occidens iniuſte hominem corporaliter, quàm occidens eum ſpiritualiter, quia primum intendit, & cauſat ſufficienter, non autem cauſat ſufficienter ſecundum, quod tamen eſt peius. 12ſ. quæſtion. 73. 8. 3^m./.22ſ.quæſtion.73.3.c./.e^m./.quæ.105.2.1^m.

Christus. 18 Chriſtus occiſus fuit ab aliis,& non à ſe,niſi indirecte, non impediendo, cum poſſet 3^a. quæſtion. 22. 2.1^m./.quæſtion. 46.3.2^m./ quæſtion.47.1.o./.quæſtion. 50. 1. 2^m./.quæſtion. 51. 3. c. * Crucifigi.o. Crux. 4.6. Euchariſtia. 232. Paſſio.101.

19 Peccatum occidentium Chriſtum fuit maximum, quo ad pontifices & Iudam, minus vero quo ad alios 3^a.quæ 47.4. 3^m./.6 o.

Iuste. 20 Occidens inuadentem ſe,defendendo ſe,cum moderamine incolpatæ tutelæ, nec intendens mortem eius, non peccat 22ſ quæſtion.64.7.o./.4.diſtinction 25.quæſtion.2.arti. 2.q.2. 1^m/.3^m. * Corruptio 8. Heliſeus. Lamech. Ordo o7.

21 Quilibet occidens hominem,etiam defendendo ſe,& quilibet participās in cauſa ſanguinis, eſt irregularis 22ſ.quæſt. 40.1.c.ſi./.quæſtion.64.7.3^m./.quæſtion.108.4.2^m./.4. diſt. 25.quæſtion 2.artic.2. quæſt. 2. 2^m./. 3^m./. diſtinction. 32. 2.1^m.

22 Occidens hominem a caſu,non eſt homicida. Nec eſt irregularis,ſi dabat operam rei licitæ.& adhibuit debitam diligentiam 22ſ.quæſt. 64.8.o./.4.diſtinct.25. quæſt 2.ar.2.qu. 2 5°.

1 ¶Occvltatio quandoque eſt cauſa peccati,ſcilicet vtendo ea ad peccatum,vt in furto,fraude,& dolo. Quandoque vero eſt circumſtantia dimouens peccatum ratione ſecundę,vel contra ſcandalum 22ſ.quæſtio.66.3.1^m. Abſcōdere 4.Aaron 3.Accuſatio 13.30.Admiſſio e.3. Aduentus 7.&c.Adulatio 4.Aduocatus 6.7.Angelus 163.432.Apoſtoli 25.Bartholomeus.Beatitudo 103.Beneficiū 4.7 Blaſphemia 3.Catharactę. Cauſa 40. Ceremonia 4.Clandeſtinum. Claritas 10.11.Confeſſio 85.&c.Contumelia 3. Correctio. 6.&c. Dæmon.72.78.&c. Denunciatio 1. Detractio.o. Doctrina.1.2.Dulcedo. 8. Euchariſtia 113.&c. Excommunicatio.15.Exprobratio.Fallere 3. Fama 3.4.Fauns. Fornicatio eo.Fucatio. Furtum 1.9. Inſinuatio 2. Iudicium 28.29. 30.51.Magi 7.&c.Maria 39.Matrimonium 31.32. Minerałia.Miraculum 2.32.Natiuitas 23.Naturale 25. Neceſſitas 30.Nomen 84.Obedientia 35. Operatio 14. Peccatum 25. 43.Pœnitentia 95.Prælatio 10.Reuelatio.o.Sacrificium 12. Scandalum 15 Scriptura 10.Signaculum.Signū 1.8.9.Symbolum.Simonia 35.38.40.Suſurratio 1.Tentare.1.Tenebrę 4. Timor. 13. 34. Tranſumptio. Virginitas 28. Votum. 64.

2 Occulta ſimpliciter,non ſubduntur iudicio humano,ſed ſoli iudicio diuino.Quol.4.12.o. *Vſura.124.

3 Occulta ſunt nobis aliqua dupliciter.ſ. quę in mēte ſiue in corde alterius latent,& quæ in occulto fiunt 12ſ.q.112.5. c.ſi./.3^a.quæſtio.84.6.1^m./.1ſ.Co.4.le.1.ſi.H./. Hæ.4.le.2. me^o.H.

¶Occupatio auaritiæ, eſt maxima, & grauiſsima. Pſalm.38 me^o.c.ſi. * Angelus 127.Auaritia 8.9.10.Beatitudo 18. Charitas 113.Cęcitas 1.Cogitatio 2. Coniunctio 4. Aenigma 2.Impedimentum 2.Inuadere. Liberum 1.Muſica 2.Or

Malo. ganum 5. Peccatum e49. Perfectio 59.66. Prophetia 17. Reſtitutio. 16. Reſurrectio. 38. Scientia. 60. 88.Votum. 45.

¶Occurrere. Correctio. 3. Dæmon. 78. Iuramentum. 30. Miſſa. 3. 23. Prouidentia. 6. Sacramentum. 91. Sanctus Thomas. 5.

Oc

1 ¶Otiosvm verbum, eſt magis peccatum, quàm factum otioſum 2.diſtinctio.40. 5.c.princ^o./.8^m. * Caſtitas.11.Delectatio.41. Differentia.

2 Verbum otioſum quod plerumque eſt peccatum veniale, poteſt etiam eſſe peccatum mortale. 12ſ. quæſtion. 71. 5. 1^m. ſi. * Ignorantia. 6. Inutile. Incolum.Labor. 2. Laus. 20. Magnanimitas. 18. Sabbathum. 14. 15. Somnolentia. Tenebræ. 3. Vanum. Verbum 22. 23.

1 ¶Otivm opponitur ordini rerum in ſuum finem, non autem ordini ſigni ad ſuum ſignatum. 2. diſtinction. 40.5.c. Differentia.

2 Quod caret iuſta neceſſitate,& pia vtilitate ſecundum Gregorium otioſum eſt Ma.q.2.5.c.ſi.

¶Octaua. Animal. 78. Beatitudo 134. Circunciſio. 12. e8. 29. Feſtum. 9. Ieiunium. 32. Nuptię. 7. Reſurrectio.1.Stadium 3.

¶Octauianus. Imago. 45. Imperator 5.6.7. Iulius. Natiuitas 16.

¶Octo. Animal 78. Caſus. 5. Excommunicatio. 31. Feſtum 4. 9. Luxuria. 16.Mendacium. 6.Octaua. Ornatus 12. Peccatum 159. Prædicator. 1.Septem.

¶Octuaginta.Vſura.166.

1 ¶Ocvlvs. Oculi pertinent ad inuentionem, per quam non habetur fides, aures autem vt aperiuntur ad verbum Dei,licet ſecundum Auguſt.nomē viſus ad omnes alios ſenſus extendatur 4.diſtinction. 1. quæſtion. 1. articul.1.quęſ 3. 1^m./.diſtin.6.quæſt. 2.artic. 1.quæſt.1.c./. quæſtion. 3.9^m. * Agens 112. Aerolia. Baptiſmus. 240. Cete. 3. Claritas 12.13.Damnatio.66.Deus.223.224. 225. Euchariſtia. 79. 141. &c. Differentia.

2 Oculi debent inclinari ad deum quadrupliciter, ſcilicet per fidei adhæſionem, per ſpei expectationem, per amoris contemplationem, & per gloriæ fruitionem. Iſa.17.ſi. * Faſcinatio.Fletus Intentio 7.Iſa.49. 50. Lia. Lux.12. * Meritum e5. Odium 11.Prædicare 12. Præſtigium. o. Prophetia. 55. Radix. 3. Superbia 34. Talpa. Tentare. 23. Verecundia. 10. Viſus. 1. 2. 5. 6. 12.

¶Odibile.Mors.19.

¶Odioſus.Auarit 2 e9.Imperator 2.

1 ¶Odivm eſt diſſonantia appetitus animalis, vel appetitus rationalis, ad apprehenſum, vt diſconueniens, ſicut amor eſt conſonantia eius, ad conueniens. 12ſ. quæſtion. 29. 1. 2. c./. 2. diſtinction. 5. quæſtion. e. 3. 2^m. * Accuſatio. 24. Amor. 6e. 216. 218. 229. 236. &c. 271. Quid.

2 Odium non poteſt eſſe vitium capitale, quia amor veri boni, & odium veri mali, ſunt primæ paſsiones, ſed apparentis, ſunt vltimæ. 22ſ. quæſtion. 34. 5.o./.6.c./. quæſtion 158. 7. 2^m. Ira. 18. * Angelus. 482. &c. Auditor. 2. Concupiſcentia. 3. Damnatio. 30. 32.Dæmon.51.

3 Odium poteſt eſſe prima paſsio, non autem poteſt eſſe primum peccatum, ſed vltimum. 22ſ. quæſtion. 34. 5. o./. 6. c./. 2. diſtinction. 5. quæſtione. 1. 3. 2^m.

4 Omne odium in proximum quo ad naturam, vel gratiam eſt peccatum, non autem odium in proximum quo ad culpam. 22ſ. quæſtion. 25. 6. o./. quæſtion. 34. 3. o./.Pſalm.24.ſi.n. *Deſiderium 8.Detractio.3.Dolor.23. Excommunicatio 11.Fortitudo 24.

5 Odium eſt maximum peccatum ꝫ proximum, quo ad inordinationem peccantis, ſed actus exterior eſt maximum peccatum, quo ad nocumentum. 22ſ. quæſtion. 34. 4.o. *Inuidia 5.7.Ira.18.62.&c.Paſſio 39.Scandalum.8. Suſpitio 5.

6 Odium eſt ſubiectiue in concupiſcibili. 1^a. quæſtion. 81. 2. 3^m./. 12ſ. quæſtion. 23. 1. c./. 2^m./. 2. 4. c./. 3 diſtinction. 26. quæſtion. 1. 2. c. ſi./. Ma. quæſtion. 8. 3. 6^m./. Anima. 3. le. 14. med^o. e. ſi. Subiectiue. *Vindicatio 4.

7 Odiens triſtatur de quolibet bono inimici,non autem inuidens,ſed tantum de bono in quo excellit inimicus.Ma.qu. 10.2.e^m. Obiectum.

8 Bonum ſub ratione boni non poteſt odiri,nec in vniuerſali, nec in particulari. Sed verum & ens,poſſunt odiri in particulari tripliciter,ſcilicet vt verū eſt cauſaliter,& originaliter in ipſis rebus, vel vt eſt in cognitione ipſius homi-

nis,

nis,vel vt eſt in Intellecto alterius. Nō aūt poſſunt odiri in vniuerſali. 1 2 ℥.quæſtion. 29. 5. o. /. 2 2 ℥. quæſtion.34.1.c. Bonitas 76. *Delectatio 30.Imperator 2.

9 Sicut bonum eſt obiectum amoris, ſic & malum eſt obiectū odii 1 2 ℥.q.29.1.o.Amor.222.224.Ira.66. * Ingratitudo. 11.Iuſtus.10.

10 Omne impediens a beatitudine, debet odiri 2 2 ℥ quæſtion. 26.7.1m./.quæſtion.34.3.1m./. Vitt.quę.2.9.c./. Eph.5.le.9. med°.D. * Malum. 11. Mors.19. Odibile. Odioſus. Paſsio 39 60. Pœnitentia 132. Perſecutio. Porta 2. Præceptum.95.139.

11 Lux non poteſt odiri ab oculo per ſe, ſed inquantum excæcat oculum infirmum.2. diſtin.5. L. * Ria 2.3.4.5. Stultitia 8.

12 Nullus poteſt ſe odire,niſi per accidens, ſcilicet ratione obiecti mali quod videtur bonum, vel econuerſo, & ratione ſui,quod videtur principale & non eſt 1 2 ℥. quæſt. 29.4.0./. 2 2 ℥.quæſt.25.7.o./.2.diſtinctio.42.quæſt.2.artic.2. quæſt.2. 2m./.3.d.27. L.princ°./.diſtinctio. 28.4.5m./.Pſalm. 10.ſi.d. G./.Eph.5.le 9.med°.D. * Tribulatio 7. Veritas 58.Viſio 15.Vxor 20.12.

13 Diſſonantia eſt cauſa odii, & conuenientia eſt cauſa amoris 1 2 ℥.quæſt.29.1.2.5.c./.2.diſtinctio.5.q.1.3.2m.Amicitia 6.Damnatio 14.18. Ira.57.68.69. Præceptum 95. Veritas. 58.Amor 230.c.

14 Mundus odit ſanctos, ideſt, mali homines odiunt ſanctos triplici de cauſa.ſ.diſsimilis conditionis, diſplicentis correctionis, & zeli, ineſt, inuidiæ. Ioan. 15. lec. 4. med°.c.

15 Odium conuenientius ponitur oriri ex acedia, quàm ex ira, quia prius & directius oritur odium ex triſtitia, ex qua etiam ira cauſatur 2 2 ℥.q. 34.6.o./.quæſtion 158.7.2m. 3 2.68.

Cauſa. 16 Deus non poteſt odiri ſecundum ſe. Sed oditur a damnatis & malis, ſecundum effectus eius, qui inquantum eorum voluntati contrariantur 1a.quæſt.60.5.5m./.2 2 ℥. quæ.13.4. o./.6.2m./.quæſt 34.1.o /.2.diſtinctio.5.L./.quæſt. 1.2.2m./. 4.diſtinct.48.quæſt.1.3 2m./.diſtinctio.50.quæſt.2. articu 1. quæſt.5.o./.articu.2.quæſt.2.1m./.Veri. quæſt.22.2 3m./.qu. 28.5.2m./ Matth.13.med°.a. H./.Ioan. 5.lec.7.princ°.a.ſi./. c°.15.lec.5.princ°.c./.Ro.8.le.2.princ°.B. *Amor 26.27. 281.Auerſio 22.23.Damnatio 14.Deſperatio 4.

17 Odium & inuidia in malis reſpectu dei, præſupponunt in angelo malo, voluntatis prauitatem. 2.diſtinctio.5.quæ. 1.3.2m.

18 Odiū proximi,eſt prius odio dei. Sed dilectio dei, eſt prior dilectione proximi 2 2 ℥ q.34 6.2m.

19 Odium dei,eſt grauiſsimum omnium peccatorum. Et eſt grauius,quam infidelitas.1 2 ℥. quæſt.73.4. 3m./. 2 2 ℥.quæſt. 34.2.o./.quæſt.39.2.3m. * Inuidia.5.7.Malum 21.Stultitia.8.

20 Odium dei,maxime eſt peccatum in ſpiritum ſanctum,ſecundum quod peccatum in ſpiritum ſanctū, nominat aliquod genus ſpeciale peccati.Sed odiū dei nō numeratur inter ſpecies eius,quia eſt in omni ſpecie eius 2 2 ℥.q.34.2.1m.

21 Deus nihil odit,nec odire poteſt aliquid quadruplici ratione.ſ.quia voluntas dei ad malum inclinari nō poteſt: quia alius a ſe, vult vt in eis ſit ſuæ bonitatis ſimilitudo: quia a primo ente,omnia alia originem eſſendi aſſumunt: & quia omnia agentia,ſuo modo ſuos effectus amant. Sed dicitur deus odire aliquos ſecundum ſimilitudinem dupliciter.ſ. ex hoc quod deus amando res,volens earum bonum eſſe, vult contrarium bono.ſ.malum non eſſe,& ex hoc quod deus vult aliquod maius bonū, quod eſſe non poteſt ſine priuatione minoris boni,& ſic dicitur odire ℥.1.c° 96./.97.

22 Deus odit peccatores, inquantum non vult eis bonum vitæ æternæ.Sed amat omnes creaturas,inquantum vult eis aliquod bonum 1a.q.20.2.4m./.q.23.3 1m./.di. 19.ar. 5.o.1. o /.℥.3.c°.157.2m /.c°.ſi./.Veri.q.28.2 c.ſi./.Pſal.5.med°. c. Amor.C. *Inuidia 5.Ira.71.72.

Quid. 1 ¶ODOR non eſt fumalis euaporatio, quia ſentitur a remotiſſimis a vulturibus 2.d.2.q.2.2.5m./.4.d 44.q.2.ar.1.q.4 3m./. Anima.2.le.20.o. *Ambra.Animal 62.Aquila 1.Baptiſmus 239.240.

2 Odor conſiſtit in ſicco aereo,aliqualiter contemperato. Sapor autem in humido aqueo aliqualiter digeſto. Anima.2. le.19.ſi.e.

3 Differentiæ & nomina odorum,ſumuntur a ſaporibus, vt a ſimilibus notioribus. Aia 2.le.19.ſi c. *Cete 10.Effectus 21.

4 Odores, & ſoni contrarii, motuo ſe impediunt in medio, & a ventis deferuntur,nō aūt colores. Anima 2.le 20.pr°.2.1.

5 Odor erit in corporibus beatorum in ſummo. Et percipietur ab olfactu,ſine aliqua euaporatione 4.d.44.q.2.arti.1.q. 4.c./.3m. *Elementum 19.Flos.1.Ieiunium 44.Paſsio 14. Sapor.Senſibile.6.7.

¶Odorabile.Paſsio 14.

¶Odoriferum Olfatus.o.Thoriſicatio.o.Thus.o.Veſtis.s.

¶Offendens aliquem peccat ℥ amicitiam non impendendo affectum debitum. Et peccat ℥ iuſtitiam, rem debitam ſubtrahendo 4.d.14.q.2.ar 1.q.2.c./.d 15.q.1.ar.1.q.2.1m./.ar. 3.q.1.2m. *Commutatio 2.3.Incarcerare. Holocauſtū.4.Pœnitentia 189.297. Dupliciter.

¶Offendiculum.Peccatum 159.Scandalum.o.

¶Offenſa dei eſt infinita,ex parte auerſionis,ſed eſt finita,ex parte conuerſionis, & noſtri actus 1 2 ℥.quæ.87.4.c./.2m./.3a. q.1.2.2m./.3.d.1.q.1.2.5m./.4.d.14.q.2.ar.1.q 1.4m./.d.15.q. 1.2.1m./.d.17.q.1.ar.3.q 2.c./.2m./.q.2.ar.4.q.1.5m./.q.3.ar. 1.q.1.2m./.d 46.q.1.3.c.ſi./.6m /.Veri.q.28.2.c / Ma. q.2.9. 5m./.11m./.15m /.Opuſ.3.c°.188 * Abraham 17. Contritio 23 Gratia 157.Iuſtitia 20. Laus 16.Manumiſſus.Peccatum 48.187.189.297.360.Pœnitentia 12.21.69. Scandalū. a. Tribulatio 19. Dei.

¶Offerre. Deus per prius acceptat offerentem, quàm ea quæ offeruntur.2.d.26.3.e.prin°./.Veri.q.37.5.c./.2 ℥.Cor.8. le. 1.me°.C./.Hæ.11.le.2.me°.K.&c. *Abraham 17.24.Abſoluere.26.Adam.86.Angelus 491.628.Animal.78.&c.Canis.1.Cultus.8 9.Decimę.1.&c.Euchariſtia 11.&c.55.185. 255.280.Fœmina.3.Gratus.o. Immolari. Latria.9. Legitimatio 3.Libamina.Loth.1.Magi.4. Mel o. Moyſes.4. Oblatio.o Holocauſtum.3. Paſsio.131. Piſcis.4.Subdiaconus 2.4. Templum. 12. Voluntas. 64. Votum. 3. 40. Vinum. 202. Acceptabile.

¶Officialis.Angelus 233.Princeps 20.26.

¶Officioſum Comoditas.Matrimonium.2.Mēdacium 5. &c. Obſtetrix.2.

1 ¶OFFICIVM ſapientis duplex.ſ.veritatem dei meditari & docere, & errores contra eam impugnare.℥.1.c°. 1.6 /.1 ℥. Tim.3.ſi. *Abſtinentia.3.Adulterium.7.Alleluia.Amictus. Angelus.24.140.222.227.238.241.243.250. 260.360.576. 609.612. Annexum.1.Apis.3. Apoſtoli 4. Ars 46. Aureola. 19.Baptiſmus.147 Confeſsio 97. Humanum

2 Omnia officia humana, pertinentia ad ſingulares perſonas cum quibuſcumque ordinibus angelorum ſimilitudinem habeant, diriguntur per vltimum ordinem,inquantum participat virtutes ſuperiorum. Sed illa officia quæ ad multitudinem pertinent,diriguntur per principatus uel archangelos. Et ideo homo in prælatione conſtitutus illuminatur ab angelo inferiori, de his quæ ad ſtatum perſonæ ſuæ pertinet, ſed ab angelo principe,de his quæ ſpectant ad regimē multitudinis 1m.q.113.2.1m./.2.d 11.q.1.2.4m.Angelus 577.&c. *Contemplatio.10.Correctio 6.7.8.Credere 29. Diaconus. o Differentia 25.

3 Omnia officia humana,ex quibus homines licite victū lucrantur,ſiue manibus,ſiue pedibus,ſiue lingua fiant,intelliguntur ſub opere manuali 2 2 ℥.q 187.3.c. * Doctrina 9. Dua.Electio 34 Epiſcopus 23.Exorciſmus 3.4.5.Exorciſta. Fama 1.2.Idoneus.o.Hieremias.2.Illegitimus 1.2. Imaginatio 1.Incarnari 7.Innocentiū.13.

4 Homo pōt inuitus compelli ad ſumenda officia ſæcularia, nec dari debens,niſi bonis.Opuſ.21.c°.3. *Iudas 1.Iudicium 29.30.Legatus 2.Manus 3.Matrimoniū 1.2.11.14.16. 95.99.120.Miles 6.Militaris.

5 Quilibet obligatus ad exequendum officiū quod accepit. 3a.q.67.8.c. *Militia 3.Miniſter 2.&c.Moyſes 4. Munitū. Nuptiæ 6 Ordo 79.83.92.96.Peccatum 247. Politia 4. Poteſtas 17 Prædicare 4.Prædicator 3.

6 Peccatum veniale, non reddit indignum,ad aliquod officiū exequendum 4.d.19.q.2 ar.2.q.2.1m./.L.me° E. *Prælatio 3.7.10.16.18.Prophetia 91.Præmiſſatus. Reputare.Sacerdos 43.Sacramentum 47.66.Satrapę.

7 Quodlibet peccatum mortale reddit indignū, ad quodcūque officiū ſpirituale,& ad executionem eius,manēte peccato 4.d.24.q.1.ar.3.q.1.c./ Quol.8.6.c. *Scientia 60.63 65. 66.Sepultura 4.Simonia.11.23.26.

8 Oppoſitum videtur dicere.ſ. ſi immineat neceſsitas 4.d.16. L. ſi.C./.d.17 q.1.ar.4.q.1.3m./.q.3.a.1.q.4.c /.1 ℥.Cor.11.le. 7.prin°.B /.me°.G.Reſpon°.licet Du°.796°. * Sobrietas 5.Spirituale 2.Status 2.3.Statutum.1. Dum.939

9 Quicunque indigne utitur officio, peccat mortaliter quolibet actu, etiam tangendo ex officio aliquod ſacrum. 4. diſt. 19. quæſtio. 2. artic. 2. quæſt. 1. c. /. d. 24. quæſt. 1. artic. 3. q. 5. o. * Tacere 3. Thurificatio 2. Valitudo. Vendere 16. Vſura ſto.

Du°.340ᵐ 10 Oppoſitum uidetur dicere, 22ᶠ. quæſt. 39. 5. fi. /. q. 60. 2. 3^{m}. /. Math. 7. priu°. 2. k. /. Io. 8. lect. 1. priu°. d. H. Reſpond. ſicut Dubio 796.

Diuiſio. 11 Diuinum officium in ſeptem horas canonicas diſtinguitur, ſcilicet in matutinum, primam, tertiam, ſextam, nonam, ueſperas, & completorium. Opuſcul. 3. cap°. 157. /. Opuſcu. 65. c°. 2. priu°. * Clericus. Completorium. Dies 8. Matutinæ o. Miſſa o.

12 Omnes ex canonum ſtatuto, tenentur diebus feſtis, intereſſe diuinis officiis. 4. diſtinctio. 15. quæſtio. 4. articul. 1. quæſtio. 3. c.

13 Officium debet dici, ſecundum conſuetudinem ſuæ eccleſiæ, licet quoad deum non referat, qui pſalmi uel qui hymni dicantur. Quol. 1. 13. o. * Miniſter 8. Miſſa o. Operatio 22. Oratio 7. 49. Pſalmus 10. 11. Sepultura 1. 4.

14 Clericus ex hoc quòd eſt clericus, præcipue in ſacris conſtitutus, tenetur ad officium horis canonicis. Sed ut beneficiatus in hac eccleſia, tenetur ad officium ſecundum morem illius eccleſiæ. 4. diſtin. 15. quæſt. 4. ar. 1. quæſt. 3. c. /. Quol. 6. 8. o. /. Opuſc. 63. c°. 2. * Simonia 22. 23. 26. Statutum 1. Tuitur 4. Vigilare.

15 Clericus beneficiatus, exiſtens in ſcholis, tenetur ad ordinarium officium mortuorum, ſecundum conſuetudinem eccleſiæ ſuæ, non autem ad officium mortuorum extraordinariũ. Quol. 6. 8. o. * Obtenebratum.

16 Præbendatus in duabus eccleſiis, tenetur ad unum tantum officium. Et rationabilius tenetur ad officium eccleſiæ dignioris, uel illius cuius maiorem gradum habet. Quolib. 1. 13. o.

17 Omittenti diuinum officium, non debet iniungi pro pœnitentia, quòd illud idem dicat quod omiſit, propter incongruitatem horæ uel temporis. Sed debet iniungi alia pœnitentia pro negligentia, puta ut dicat ſeptem pſalmos, uel unum pſalterium, uel aliud amplius, ſecundum quantitatẽ delicti. Quol. 3. 29. o.

Du°.941ᵐ 18 Oppoſitum uidetur dicere a ſimili. 4. d. 2. q. 1. ar. 3. 4^{m}. Reſp. ſicut Du°. 863.

19 Dicens officium in eccleſia, propter diſtributionẽ ſicut propter principalem finem, peccat mortaliter, per ſimoniam, non autem ſi ut ſunt ſibi neceſſariæ ad uictum, uel quaſi ſtipendium. 22ᶠ. q. 100. 2. 2^{m}. /. 4. d. 25. q. 3. ar. 2. q. 1. 4^{m}. /. Quol. 4. 23. c. fi. /. Quol. 8. 11. o. /. 1ᶠ. Cor. 9. le. 5. fi. C.

Cauſa. ¶ Offuſcatio lunæ, non eſt propter interpoſitionem, uel umbram alicuius rei, ſed ex hoc quòd eſt ultimum cælum. Ideo conuenit cum ultimo elemento, ſcilicet cum terra, Nec unquam offuſcatio lunæ remouebitur. 1ᵃ. q. 102. 1. 1^{m}. /. Ce. 2. le. 12. fi. I. &c. * Lex 56. Lumen 15. Chriſtus 116.

Quid. ¶ Olea ſecundum Papiam, eſt fructus oliuarum, ſed ſecundũ expoſitionem gloſſæ, uidetur poni pro ipſa arbore. Iſa. 17. med°. I.

Diſtinctio. 1 ¶ Oleum tantum oliuarum, propriè dicitur oleum. Alii uero liquores, dicuntur oleum per ſimilitudinem tantũ. 3ᵃ. q. 72. 2. 3^{m}. /. 4. d. 7. q. 1. ar. 2. quæſtio. 2. 4^{m}. /. diſtinct. 23. quæſt. 1. articu. 3. q. 1. c. * Baptiſmus 56. 237. Cereus. Confirmatio 6. Diſpoſitio 16. Iuſtum 13. Menſura 16. Natiuitas 28. Rex. 10. Sacrificium 34. Sepultura 6. Simonia 22. Spiritus 16.

2 Oleum ſignificat gratiam & miſericordiam dei. 22ᶠ. quæſt. 102. 3. 13^{m}. /. 3ᵃ. quæſtio. 72. 2. o. /. 4. diſtinctio. 7. quæſtio. 1. ar. 2. quæſtio. 2. o. /. Io. 8. lect. 1. priu°. a. D. * Torcular. Vnctio. o. Vſura 74. 185.

Diſtinctio. 1 ¶ Olfatus hominis, non percipit niſi excellentias odorum, propter maximam humiditatem cerebri. 1ᵃ. quæſtione 91. 3. 1^{m}. /. quæſtio. 115. 5. 1^{m}. /. 4. diſtinctio. 44. quæſtio. 1. arti. 2. quæſtio. 4. 3^{m}. /. Anima 2. lectio. 19. principio. * Homo. 32. Odor. o. Senſibile. 2. 6. Senſus. 18. Temperantia 23. 24.

2 Olfatus beatorum immutabitur tantũ ſpiritualiter, & percipiet omnes differentias odorum, etiam minimas. 4. d. 44. q. 2. ar. 1. q. 4. 3^{m}.

¶ Oligarchia. Principatus 1.

¶ Olympum. Cælum. 60.

¶ Oliua. Confirmatio 6. Iuſtus 13. Oleum 1. Vnctio 4.

¶ Oliuetum. Antichriſtus 6. Iudicium 77.

¶ Olla. Prophetia. 56. Samuel 3.

Quid. 1 ¶ Holocauſtum dicitur, quaſi totum incenſum, ab holon quod eſt totum, & cauma, quod eſt incendium. Pſ. 19. me°. a F. /. a. 1. me°. c. A.

2 Holocauſtum eſt, dare ſe totum deo. Ideo ſumme placet deo. 22ᶠ. quæſtione 186. 3. 6^{m}. /. 5. 2^{m}. /. 6. c. /. 3^{m}. /. 7. c. /. 8. b. /. Opuſculum 19. /. Pſalmus 19. medio a. fin. /. Pſalmus 39. med°. d.

3 Holocauſtum in lege ueteri, totum comburebatur, et offerebatur ſpecialiter deo, ob reuerentiam maieſtatis, & amoris bonitatis eius. 12ᶠ. q. 102. 3. 8^{m}. /. 10^{m}. /. He. 10. lect. med°. C. * Abrenuntiatio.

4 Inter omnia ſacrificia, holocauſtum erat perfectiſſimum. Secundum uero locum in ſanctitate, tenebat hoſtia pro peccato. Tertium hoſtia pro gratiarum actione. Quartum hoſtia ex uoto, qua homo maxime obligatur deo. Primo propter eius maieſtatem. Secundo propter offenſam. Tertio propter beneficia accepta. Quarto propter beneficia ſperata. Ideo de primo ſacrificio nihil comedebatur. Secundum comedebatur tantum a ſacerdotibus in atrio, & ipſa die ſacrificii. Tertium comedebatur ubique in Hieruſalem, ea die. Quartum uero comedebatur etiam in craſtino, 12ᶠ. quæſtione. 102. 3. 10^{m}. /. Hebræo. 10. lectio. 1. med°. C. * Femina 1. Oblatio o. Offerre. Religio 23. Sacerdos 1. Sacrificium. 24. 33.

¶ Holon. Holocauſtum 1. Vſura 28.

¶ Olophernes. Iudith.

¶ Homilia. Diaconiſſa.

Quid. 1 ¶ Omissio importat prætermiſſionem boni debiti, in ordine ad legem diuinam uel humanam, uel in ordine ad proximum. Primo modo opponitur iuſtitiæ legali, ſecundo uero modo, iuſtitiæ ſpeciali. 22ᶠ. quæſtio. 79. 3. c. Quo. 7. 11. 4^{m}.

2 Omiſſio non requirit aliquem actum, ſed conſiſtit in ſola negatione actus debiti. 12ᶠ. quæſtio. 71. 5. o. /. 22ᶠ. quæſtione 54. 2. 2^{m}. /. quæſtione 79. 3. o. /. 2. diſtinctione 35. 3. o. /. diſtinctio. 41. quæſtio. 2. 1. 4^{m}. /. Potentia q. 1. 6. 9^{m}. /. Ma. quæſtione. 2. 1. o.

3 Omiſſio dicitur, per defectum actus debiti, auerſio uero, per receſſum a fine. 2. diſtinctio. 42. quæſtio. 2. articu. 2. quæſtio. 3. 2^{m}.

4 Peccatum omiſſionis non fundatur in aliquo actu, ſed in potentia ad actum. 2. diſtinctio. 35. 3. 6^{m}. /. Ma. quæſtione 2. 1. 4^{m}. /. 9^{m}.

5 Omiſſio eſt uoluntaria, quia eſt in poteſtate uoluntatis, non autem per actum uoluntatis. 12ᶠ. quæſt. 71. 5. 2^{m}. /. 2. d. 35. 3. 5^{m}. /. d. 41. quæſt. 2. 1. 4^{m}. /. Ma. q. 2. 1. 2^{m}. * Cauſa 16. 17. Confeſſio 38.

6 Ad rationem omiſſionis, requiritur quòd aliquis non faciat bonum, quod non conuenit deo. Potentia, quæſtione. 1. 6. 9^{m}. /. 10^{m}.

7 In peccato omiſſionis, requiritur aliquis actus uoluntarius, ut cauſa, non autem ut de eſſentia eius. Ma. quæſtione 2. 2. o.

8 Omiſſio pertinet ad actum exteriorem, & eſt effectus negligentiæ, & opponitur iuſtitiæ. 22ᶠ. quæſtione. 54. 2. 2^{m}. * Correctio. 17. Damnatio 3. Debitum. 12. Ignorantia 13. Ingratitudo 9. Lex 3. Ludus 6. 7. Meritum 64.

9 Omiſſio non habet rationem culpæ, niſi ſecundum quòd opponitur præcepto affirmatiuo. Ideo non eſt peccatum tempore obligationis, quo iterato, iteratur peccatum. 12ᶠ. quæſtione. 71. 5. 3^{m}. /. 22ᶠ. quæſtione. 79. 3. 3^{m}. /. 2. diſtinctione 22. quæſtione 2. 1. 4^{m}. /. diſtinctione 35. 3. 3^{m}. /. Veri. quæſt. 23. 7. 7^{m}. /. quæſt. 24. 12. c. /. Ma. quæſt. 2. /. 1. 11^{m}. /. q. 3. 7. 12^{m}.

10 Omiſſio ut opponitur iuſtitiæ legali, eſt generale peccatum, ſpeciale uero, ut opponitur iuſtitiæ ſpeciali. 22ᶠ. q. 79. 3. o. /. 2. d. 5. q. 1. 3. 4^{m}. * Negligentia o. Officium 17. 18. Peccatum 3. 24. 223. 241.

11 Omiſſio non eſt peccatum originale, ſed eſt peccatum actuale. 22ᶠ. quæſtione. 79. 3. 1^{m}. /. 2. diſtinctione 22. quæſtione. 2. 1. 2^{m}. /. diſtinctione 35. 3. 2^{m}. /. Ma. quæſtione 3. 7. c. fin. * Prædicare 4. 5. 6. Præterire. Prætermiſſio. Somnus 5.

12 Peccatum omiſſionis, & peccatum commiſſionis, differunt ſpecie materialiter, non autem formaliter. 12ᶠ. quæſtione 72. 6. o. /. 2. d. 42. quæ. 2. 2. o. * Tranſgreſſio o. Vigilare. Vſura 258.

13 Peccatum omiſſionis eſt pura priuatio, non autem peccatũ tranſgreſſionis. Ma. q. 2. 1. 4^{m}. /. 9. c. peccatum 24. Inf.

Oppoſitum uidetur dicere. 12ᶠ. quæſt. 71. 5. c. Reſpondeo Du°. 942^{m}. Dubio 942.

14 Omiſſio eius quod fieri debet, & quod ſpecialiter præcipitur, eſt ſpeciale peccatum. Sed ut dimittitur aliqua circunſtātia neceſſaria actui, eſt conditio conſequens omne peccatū. 2.d.5.q.1.3.4m./.d.22.q.1.2.6m.

15 Omiſſio ſecunda, fuit in primo peccato angeli, & Adæ, & Euæ. Vel non tenebantur tunc confiteri, quia poterāt aliter uitare peccatum. 2.d.5.q.1.3.4m./.d.22.q.1.2.6m.

Dum.943m 16 Oppoſitum uidetur dicere a ſimili. 2.d.20.q.2.3.5m./.d.28.2.o. Reſp. ſicut Duo.689.

17 Omiſſioni debetur pœna damni, & pœna ſenſus, ratione radicis ex qua procedit, licet non neceſſario habeat actualem conuerſionem ad bonum commutabile. 22æ. quæſtione. 79.4.4m.

18 Generale eſt omni ſacramento, quòd ſi omiſſatur aliquid de ſubſtantia ſacramenti, oportet illud reiterari. 3a.q.38.6.c./.4.d.2.q.2.4.c./.4m./.d.3.ar.2.q.3.o./.diſt.5.quæſt.2.ar.1.q.1.o./ar.2.q.2.o.

Dei. 1 ¶ Omnipotentia non poteſt communicari creaturæ. 22æ.q.178.1.1m./.3a.q.13.1.c./.1.d.43.q.1.2.o./.3.diſtin.1.quæſt.1.2.2m./.diſtin.14.4.o./.Potentia quæſt.3.4.o. *Baptiſmus 53. Creatio 26. Deus 350. 358. 369. Iudicium 46.

Dum.944m 2 Oppoſitum uidetur dicere a ſimili. 2.diſtinct.1.quæſtio.1.1.o./.4.diſtinct.5.quæſt.1.articu.3.quæſt.3.5m. Reſpon. ſicut Dubio 409o.

3 Filius dei eſt omnipotens, & eſt æqualis patri in omnipotentia. 1a.q.42.6.o./.1.d.20.1.2.o.

4 In anima Chriſti, non fuit omnipotentia ſimpliciter, nec reſpectu motus creaturarum, nec reſpectu propriæ uoluntatis, nec reſpectu proprii corporis. 3a.quæſt.13.o./.quæſt.21.1.1m/.1.diſtinct.43.quæſt.1.2 2m./.3.diſtinct.1 q.1.2..m./.d.14.4.o. *Miſericordia 25.

5 Omnipotentia dei, non excludit impoſſibilitatem, & neceſſitatem a rebus. 1a.q.25.3.4m. *Virtus 68.75.

Quid 1 ¶ Omnis non deſignat totum integrale, ſed totum in quantitate. 2.diſtinct.30.quæſtio.2.1.1m. *Anima 42.57.159.194.200.

Dum.945m 2 Oppoſitum uidetur dicere a ſimili. 1a.quæſt.8.2.3m./.3a.q.90.2.c./.4.diſtinct.16.quæſt.1.ar.1.q.3.c./.Con.2.capito.71. Reſpon Duo.945.

3 Omnis non ſignificat uniuerſale, ſed ſignificat modum uniuerſalitatis Perhierm.lec.10.medo.e.fi. *Dici 3.10 9.22. Infinitum 20.31. Innocentia 21. Intellectus 266.301. Ius 16.17.18. Lex.42.43.150.

4 Omnis importat diuiſionem ſubiecti, & multiplicationem ſub eo. Ideo incongrue additur termino ſingulari, uel prædicato, non autem, ſi ſolus. 1.d.21.q.2.1.1m./.Meta.5.lect.11.medo.a.fi./.Perhierm.le.10.fi.f. *Liber 14.15.29. Liberalitas 17. Logica 8.9. Peccatum 20. Prædicari 6.7. Præmium 7. Princeps 3.10. Prudentia 10. Scriptura 13. Theologia 37. Voluntas 71.

¶ Omogeneum. Accidens. 28. Menſura 8. &c. Pars. 19.39.40. Totum 8. Voluntas 19.

¶ Oneroſum. Difficile 7 Sacramentum 130.

Quid ¶ Onocentaurus eſt medius aſinus, & medius equus. Vel illud animal eſt dæmonis monſtrum potius quam naturale. Iſa.34.fi.

Quid ¶ Onocrotalus eſt auis orientis, habens roſtrum longū, & in faucibus habens folliculos, quoſdam, in quibus primo ponit cibum, & poſt horam ponit in uentrem. Et ſignificat auaros neceſſaria uitæ ſolicitudine immoderata congregantes. 22æ q.102.6.1m.fi.K.

¶ Onus. Peccatum 159. Sacerdos 20. Sponſa. 1. Votum 41.

¶ Opacum. Ignis 5. Illuminatio 6. Luciditas 2. Luminare 1.

¶ Opera. Ars. 45. Campſoria 8. Conſilium 2.19.20.23. Ieiuniū 27. Mercenarius Miſſa 11. Occidere 22. Peccatum 245. Ratio 55. Scientia 122. &c. Simonia 11.12.13.

¶ Operabile. Appetitus 91. Opera,

¶ Operarii. Decimæ. 29. Ieiunium 27. Labor o. Mercenarius.

Quid 1 ¶ Operatio dicitur quilibet actus rei, etiam ſi non exterius tranſeat. 2.d.12.L.fi.

Dum.946m 2 Oppoſitum uidetur dicere. 22æ. quæſtione. 134.1.c./.1m./.2m./.3. diſtinctio. 4. L. fio. Reſpondeo Dubio. 946o. *Abraham 5. Abſcondere 3. Abſtinentia 4. Abſtractio. 21.22. Accidens 34.79. Acedia 1. Actio o. Actus o. Adam 64. Adeps 3. Adoratio 8. Adulterium 9. Agens o. Agere. o. Agilitas o. Aggredi. Agricultura o. Amicitia 26.32. Amor 117.145 178.193.249.250. Andragathia. Angelos 159. et. &c. Anima 203. et. &c. Animal 15. Apis 2. Apoſtoli 16. Apparere 11. Appetitus 75.95. Applicatio. 1. Apprehenſio 2.3. Appropriatio. 8. &c. 15. Aquila 1.

3 Operatio non recipit ſpeciem ab operante, ſed a principio operationis. 3a.quæſt.19.1.3m./.Verit.quæſt. 20. 1. 2m. Anima 2. 7m. Oper.

Dum.9 4 Oppoſitum uidetur dicere. Ethi. 10. lect. 5. medo.d. I. Reſpō. ſicut Dubio 908. *Ars 1.2.10. &c. 25. &c. Aſſimilatio 5. 12. 13.15. Aſſumere 57. Attingere 3. Attributa 17.18. Augmentum 22. Aureola 1.3.4.23. Baliuus. Baptiſmus A. Beatitudo 1.3.28.49. &c. 78.80.89.127.138. Beatus 4. Blaſphemia 14. Bonitas 4.5.21.48.50.64.104.143.187.296.247. Caput 3. Character 6. Charitas E. Catechiſmus 9. Cauſa E. Cautela. Cerebrum. Cæremonia 3. Certitudo 9. Ceſſare 1.2. Circulus 3.4. Circuncīſio E. Circumſtantia 1. &c. Cirothecæ. Cogitatio 1.2.4. Comparatio 1. Comprehendere 2. Communicatio 5.6.7. Conceptio 3.12.26.36. Concluſio 1.5.6.

5 Omnis operatio motus quidam dicitur. 1a.q.73.2.c./.2. diſt. 12. L. fin./. Anima 2. lectio. 1. medo. t. fin./ Poſteriorm. lectio. 41. principio b. *Coniunctio 2. Conſeruatio 5.9.10. Conſilium 1.11. Contemplatio 1.3. &c. 12. &c. Continentia 18. Conuerſio 1. Cor. 10.

6 Operatio eſt ultima perfectio rei. 1a.q.73.1.c./.12æ.q.3.2.c./.1.d.1.q.2.2.2m./.d.35.5.c./.2.d.15.q.3.1.c.fi./.4.d.8.qu.1.ar.1.q.1.1m./.d.49.q.1.ar.2.q.2.c./.Con.3.cap.113.1m./.Eth. lec.10.princ.b. Finis 2. &c. Perfectio 36. *Corpus 32. Creatura 21.23.24.24. Credere 4.33. Dalmatica 3. Damnatio 2.8. Delectatio 6.22.34.c.50.51.52.62.63.78. Dæmon 53. &c. 96 &c. Deſcendere 9. Deus. Oper. Dies 11. &c. Differentia 22. Difficile. 2.5.9. &c. 19. Diffinitio 37.

7 Perfectio operationis, conſiſtit in tribus, ſcilicet in obiecto, habitu, & delectatione 2. diſtinct. 38. 2.c. *Diſpoſitio 25. &c. Diuinatio 12.13. Docere 1. Doctor 7. Doctrina 11. Dolus 3.4 Dominium 4.5.6.7. Donum 24.33. Dos 4. Duratio. 2. Elementum 6.13. Eleemoſyna 1. Epiſcopatus o. Eſſe 16. 32.38.65.71.90.91. Eſſentia 5. Aeternitas 41. Euchariſtia 38. 82.117.166. Euſtochia 2. Exemplum 2. Exequutio o. Experientia 7.8.11. &c.

8 Perfectio operationis dependet ex quatuor, ſcilicet ex genere, principio, obiecto, & forma, ideſt, modo eius. 3. 1. cap. 100. 2m. *Facilitas 2. Falſitas 21. Phantaſia. 4. Phantaſma 2. Fecunditas. Felicitas 3. Feſtum 11.12. Fides 7.130. Filiatio 23.24 37. Finis 2.3.4.6.28.29.30.37.41. &c. 63.65.77.78.109.113 119.124.125.134. &c. Firmitas. Forma 6.30.31.45.59.121. Fortitudo 43. &c. 55.50.60. Fructus 9. &c. Fini 9. Gazophilatium 2. Generatio 51.57. Gentilis 3.

9 Perfectio prima, ideſt, forma ſe habet ad operationem in duplici ordine, ſcilicet ut terminus, & ut eliciens 2.d.37.q.3.2. 2m. *Gigantes. Gloria 6.17. Gratia 5. &c. 25.26.32. &c 68. 70.84.85.90.115. &c. 162.166. &c. Gratiarum actio 4. Gratuito. Habitus 1.2.11.12.16.24. &c. 32.37.47. &c. 53. 54. 59. 61.77.81. Helias 3. Hæreſis 8.56.70.71.74.93.99. 105. 130. 141.146.157. Hieronymus 1. Homo 12.29.30.39. &c. Honor 21. Idæa 1.2.6. &c. Ieiunium 7.27. Ignorantia 2.6. Imperfectio. 2. In 8.9. Incipere 2. &c. Indiuiduum 10.29. Infidelis 1. Infinitum 23.

10 Operatio pluribus modis impediri poteſt quàm perfici, quia non perficitur niſi omnibus eius cauſis concurrentibus. Sed impeditur per defectum ſingularum cauſarum eius. 4. d.49. q.3.ar.3.q.3.3m. *Iniuſtitia 5.6. Inſtrumentum 3. &c. Ira. 1.5.39.49. &c. Ius 3. Iuſtificatio 8.19. &c. 35.39.40.45. Iuſtitia 1. Latere. Laus 3.4.14.18.22. Legiſlator 3. Leuatio. Lex. 25. 33.54.55. 87. 88.118. Loqui 7. Luxuria 2. &cet. 17. 18. Magi. 7. &cet. Magnanimitas 22. 27. Magnificentia 1. Martyrium 1. &cet. Medium 7. Melius 3.4. Membrum 1.3.5.7. Menſura 22.23. Merces 1.3. &c. Meritum o. Miles 5. Accidentaliter 3.

11 Quælibet res, habet naturalem inclinationem, ad ſuam operationem. Met. lec. 1. principio a. G. *Miraculum 1. 9. 24. &c. 34. &c. Miſericordia 23. Moralia 1.2. Motus 1.3.5.27. &c. 67.81. Mulier 2. Natura 23. Naturale. 25. Obiectum 9.16 17. Officium 3. Opinio 8. Oratio 51.65. Organum 5. Paradiſus 6. Pars 21.29. Paſſio 17.31.32.45.49.54. Pax 15. Peccator 4. Peccatum 41.98. Pœnitentia 114. Per. o. Perfectio 5.6.8. 16.28.30.36. Perſeuerantia 2. Perſona 16. Pharao. Philoſophia 2. Phyſica 5. Pietas 1.6.7.10. &c. 15. Poſſe 9. Poteſtatiue. Potentia 3.11.12.19. &c. 37. &c. 57. &c. 61. Præceptum 46. 65. &c. 127.153.154.

12 Modus operādi cuiuslibet rei, ſequitur modum eſſendi eius. 1a.q.89.1.c./.Anima 2.7m. *Præcipitatio 1. Prædeſtinatio. 43.46.48. Prædicator 1.2.3.4.5. Prælatio 3. Præmium 5. Præſumptio 13. Primi o. Proceſſio. 12. Profeſſio 9. Prophetia 9. 27. Propoſitum o. Propter 4. Pſallere 1. Pſalterium 1. Prudentia.

Op

tia.16.23.&c.60.62 &c.75.Pſalterium 1.Puer 8.Pulchritudo 12.Puritas 1.Puſillanimitas 7. Quies 4.8. Reſtituendo 2. Relatio 38.40.42.75.Religio 66.71.88.93.99.Reſiſtere 2.6. Reuelatio 11.

13 Sicut unitas motus, requirit unitatem termini, ſic unitas operationis requirit unitatem obiecti.1^{2}.q.58.2.c. *Sabbathū 5.&c.Sacerdos 25.26.27.Sacramētum 27.38.49.&c.62.&c. 100.105.117.132.133.134.140.Sacrificium 14.Sanctus 2.3. 6.7.Sapientia 29.45.Scientia 61.115.&c.Segnities.Semen 6. 27.Senſualitas 15.Senſus 9.Sepultura 7.9.11.12. Syllogiſmus 5.6.7.Similitudo 11.12.Situs 5.Sobrietas 5. Solidum. Solus 1.10.

14 Omnis operatio naturæ terminatur ad unum ſemper, & procedit uel ab uno principio intrinſeco.ſ.a forma rei naturalis, uel ab agente extrinſeco, ut in occultis operibus naturæ. 22ē.q.95.5.c./.ʒ.3.c^{o}.53.4^{m}./.Opu.34.0. Actio 44. *Somnium 3.Somnus 4.5.Species 5. Spes 45.58.67. Spirituale 11.12.Spiritus 28.Status 3.Suffragium 0.Temperantia 20. Tēplum 12.15. Tentare 6. Timor 39.53. Trahere 2.Tribulatio 6.Triſtitia 2.16.

15 Operatio ſuppoſiti, non eſt de integritate unitatis eius, ſed ſequitur eam.3^{a}.q.19.1.4^{m}./.Quol.9.3.2^{m}. *Vas 1.

16 Ex quolibet uno particulari opere proprio, probatur tota uirtus agentis.3^{a}.q.43.4.2^{m}. *Verbum 7.34.43.57.58.66,

17 Ab una uirtute finita, non poteſt procedere niſi una operatio.3.d.37.q.3.2.c. *Verecundia 6.Veritas 35.

pe. 18 Operatio eſt quaſi medium inter operans & operatū. Ideo dupliciter poteſt conſiderari ſ.reſpectu operantis, & reſpectu operati.1^{a}.q.36.3.c./.1.d.37.q.3.1.4^{m}./2.3^{m}./q.4.2.c./.2.d. 13.5.c./.3.d.15.q.1.ar.2.q.1.c./.4.d.46.q.1.ar.2.q.4.c./.qu.2. ar.2.q.2.c./.Spiritu.4.6^{m}. *Veſtigium 11.Veſtis 3. Virginitas 11.Vis.Vita 2.4.&c.12.14.

per. 19 Operatio eſt una dupliciter.ſ.uel reſpectu operati, uel reſpectu operantis.ʒ.2.c^{o}.56.n^{m}. *Viuere 0 Vmbra 3. Voluntarium 15.Voluntas.A.Votum 20. &c. Vſura 1.89.263.264. 196.Vti 2.4.10.16.&c.

20 Dico autem operationem unam, non ex parte eius in quod terminatur actio, ſed ſecundum quòd egreditur ab agente. ʒ.2.c^{o}.56.2^{m}.

i. 21 In quolibet opere dei, ea quæ prima ſunt, perfectionem habent, quia ſecundum Boetium, natura a perfectis principiū ſumit.Veri.q.18.2.c.prin^{o}.

22 Per opus manuale in lege ueteri, intelligitur omnis operatio licita pro uictu.22ē.q.187.3.c./.3.d.37.ar.5.quæſt.2.2^{m}./ Quol.7.17.c.fi.

23 Opera ſpiritualia quæ directe ſunt ad communem utilitatē populi, & quibus ſtipendia debentur a populo, nec tenētur laborare manibus, talia exercentes, ſunt quatuor, ſcilicet iudicare, prædicare, diuina officia, expoſitio ſacrarum ſcripturarum & huiuſmodi.Quol.7.18.0./.Opuſ.19.c^{o}.5.0.

24 Nullum opus eſt acceptum deo, niſi uirtuoſum. 22ē. quæſt. 88.2.c./.3^{m}.

25 Opus acceptabile deo duplex.ſ.opus meritorium, & uirtus moralis ex genere & ex bona intentione. Secundum poteſt facere exiſtens in peccato mortali, non autem primum. 4. d. 17.q.1.ar.2.q.2.1^{m}.

°.947^{m} 26 Oppoſitum uidetur dicere in ſimili.4.d.45.q.2.ar.1.q.3.0. Reſp.ſicut Du^{o}.796.

27 Omnes operationes ſatiſfactoriæ, reducūt ad tria.ſ.ad eleemoſynam, ieiunium, & orationē.11ē.q.108.3.4^{m}./.4.c./.4.d. 25.q.1.ar.4.q.3.0./.q.2.ar.1.q.1.2^{m}./.3^{m}. Eleemoſyna 33.34. *Chriſtianus.Chriſtus 50 108.153.145.160.190.

uiſo. 28 Nulla operatio poteſt multiplicari, niſi ex obiectis, principiis operantibus, uel tempore. Anima 3.c.

29 Operationum quædam eſt actio, & quædam eſt paſſio.1.diſt. 15.q.5.3.4^{m}./.ʒ.3.c^{o}.22.1^{m}/.Spiritu.5.0./.Aīa 12.c.prin^{o}.

30 Operatio formæ duplex.ſ. informatio ſubiecti, & eius uſus actio. Quarum ſecundam participat ſubiectum, non autem primam.4.d.5.q.1.2.4^{m}.

31 Natura communis diuerſimode operatur in diuerſis, ſecundum conditionem uniuſcuiuſque rei.1.d.7.q.1.2.3^{m}.

32 Operatio ſemper terminatur ad illud quo fit ut inſtrumēto, non quo fit ut principio formali.Quol.10.7.2^{m}.

33 Opus dei quadruplex.ſ.opus creationis, recreationis, gubernationis, & glorificationis.Pſ.Prol.prin^{o}.

34 Opus dicitur impurū dupliciter .ſ. ratione carnalis affectus, & ratione inanis gloriæ.Pſ.17.me^{o}.u.F.

35 Nihil poteſt eleuari ad altiorem operationem, niſi per fortificationem uirtutis. Et hoc dupliciter.ſ.uel per intenſionem eiuſdem uirtutis, uel per additionem uirtutis alterius ſpeciei ʒ.3.c^{o}.53.4^{m}.Natura 34.

36 Oppoſitum uidetur dicere in ſimili.Veri.q.29.3.6^{m}. Reſp. ſicut Du^{o}.308. Du^{m}.9,8^{m}.

37 Operatio nō attribuitur mobili, ſed mouēti.12ē.q.111.2.c. Oper. Operās.

38 Illud tantum poteſt eſſe cauſa operationis, quod aliquo modo, naturam in eſſe conducit.2.d.15.q.1.3.c.prin^{o}.

39 Vbicumque ſunt operationes propriæ, ibi oportet eſſe ꝓpria principia earum.4.d.4.q.1.ar.1.c.

40 Virtus eſt media inter operationem, & eſſentiam operantis. Ideo oportet quòd utraque proportionetur eſſentiæ. Quol. 6.2.c.fi.

41 Cuiuslibet rei naturalis uel artificialis, totius uel partis, eſt aliqua propria operatio, quæ eſt proprium bonum eius.4.d.4 q.1.ar.1.q.1.c./.ʒ.4.c^{o}.36.1^{m}./.Eth.le.10.0. Finis 2.

42 Oppoſitum uidetur dicere a ſimili.12ē q.111.2.c. Reſp. Du^{o}.949. Du^{m}.949^{m}.

43 Nihil per ſe operatur, niſi ſubſiſtens.1^{a}.q.75 2.3.c./3^{a}.q.19. 1.3^{m}./.q.20.1.2^{m}./.1.d.4.q.1.2.1^{m}./.d.35.1.c/.4.d.12.q 1 ar. 2.q.1.c./.Po^{a}.q.9.1.3^{m}./.Anima 4.c./.Quol.11.3.c./.Anima le.2.prin^{o}.b.fi.

44 Quælibet res eſt propter ſuam operationem. Et operatio eſt finis cuiuslibet rei creatæ.1^{a}.q.65.2.c./.q.105.5.c./.12ē.q.3.2 c/.q 49.3.c./.3^{m}/.4.1^{m}/3^{a}.q.9.1.c./.1^{m}./.q.32.4.c./.ʒ.3.c^{o}. 113.1^{m}./.Veri.q.19.1.c./.Virt.q.1.2.c.Finis n.4.

45 Operatio attribuitur hypoſtaſi, ut operanti, naturæ uerò, ut principio operationis. 22ē.q.58.2.c/.3^{a}.q.19.1.3^{m}./.q.20.1. 2^{m}./.1.d.5.q.1.1.c./.d.7.q.1.1.2^{m}./.Veri.q.20.1.2^{m}./. Vnio 1. 16^{m}/ Spiritu.2.2^{m}. Actiu 95.

46 Nihil poteſt operari, ſecundum quòd eſt tantum in potentia, ſed ſecundum quòd fit actu per aliquam formam. Opuſ. 53.prin^{o}.Actio 91.92.

47 Omnis operatio corporis, uel eſt a naturali qualitate corporis, uel ab anima mouente corpus.12^{a}.q.50.1.c./.2.d.21.q.1. 2.5^{m}/.d.24.q.3.2.c.

48 Opera hominis dicuntur uiua, quæ fiunt & ſunt cum charitate. Mortua uero dicuntur, quæ fiunt ſine charitate. Sed opera mortificata dicuntur, quæ fiunt cum charitate, & nō ſunt cum ea, propter ſequens peccatum mortale.3^{a}.q.89.4.5.6.0 /.2.d.27.4 3^{m}./.4.d.14.q.2.3.0 /.d.21.q.1.ar.1.q.1.3^{m}./.He.6 lec.1.me^{o}.A. Charitas 13. *Abdicatio.Aureola 1.3.23. Mortua.

49 Opus dicitur mortuum dupliciter.ſ.effectiue, ut peccatū, & priuatiue, ut operatio ſine gratia.3^{a}.q.89.6.c.

50 Opus operans, poteſt eſſe mortuum, non autem opus operatum, quia non eſt opus hominis, ſed dei.4.d.4.q.3.ar.2. qu.3. 3^{m}. *Brachium 1.Credere 26.Damnatio 2.8.50. Imperfectio 2.Labor 0.Loqui 7.

51 Sacramentum baptiſmi ſine charitate, eſt opus dei, & nō hominis, etiam in ficto. Ideo non eſt opus mortuum.3^{a}.qu. 69. 10.1^{m}.Magnanimitas 22.27. Magnificentia.1. Martyrium. 10.Matrimonium.A.Medium 5.6.7.Metus 4.Membrum.1 5.7.Mēſura 12.23.Merces 0.Meritum.4.9 &c.21.56.84.&c. Natura 23.Naturale 25.26.Obiectū 15.27.Baptiſmus 213.

52 Opera bona facta in charitate, tranſeunt actu, & manēt merito, ideo poſſunt mortificari.3^{a}.q.89.4.1^{m}./.4 d.14.q 2.ar. 5 q.2.1^{m}/.q.3.1./.3^{m}./.5.c./.d.17.q.1.ar.3.q.5.2^{m}. *Officium 3.Opus 11.Pars 29. Peccatum 1.&c.21.&c.32.&c.243.268. 316.409.Per 0.Perfectio 12.16.28.30.36.Potētia 1.&c Propoſitum 0.Religio 71.Sabbathum 5.&c.

53 Peccatum mortale mortificat opera iuſta prius facta quoad meritum uitæ æternæ, non autem quoad remiſſionem culpæ & quo ad ſatiſfactionem.3^{a}.q.88.1.3^{m}. *Sacramentum 240.Satiſfactio 0.

54 Opera mortua ſunt meritoria, non quidem propriè.i.ex cōdigno, ſed quaſi ſimilitudinariè.i.ex congruo. Et hoc reſpectu triplicis boni.ſ.conſequutionis bonorum temporalium, diſpoſitionis ad gratiam, & aſſuetudinis bonorum operum, 3^{a}.q.89.6.3^{m}./.4.d.15.q.1.ar.3.q.4.0./.Ma.q.2.5.7^{m}. *Spes 45.Spiritus 28.Vti 2.4.&1.

55 Oppoſitum uidetur dicere, quia habent pulchritudinem. 2. d.27.4.c. Reſp.Du^{o}.950. Du^{m}.950^{m}.

56 Opera mortua ualent ad habilitatem gratiæ, & ad abundātiam bonorum temporalium, ſed principaliter habēt honeſtatem, iocunditatem, & pulchritudinem 2.d.27.4.c.

57 Opera mortificata reuiuiſcunt per pœnitentiā, non aūt opera mortua.3^{a}.q.89.5.6.0./.4.d.14.q.2.3.0./.d.15.q.2. ar.3. q. 1.3.0./.d.22.q.1.1.6^{m}./.1ē.Theſſ.3.le.1.me^{o}.E./.Heb.6.le.1. me^{o}.B./.fi.h.

58 Immo etiam opera mortua, cum ſint meritoria.Ma.q.2.5.7^{m} Reſp.ſicut Du^{o}.950. Du^{m}.951^{m}.

59 Per pœnitentiam mortificantur peccata in ſe, & quoad peccantem, non autem opera meritoria, per ſequens peccatum mortale.3^{a}.q.89.5.1^{m}./.4.d.22.q.1.1.6^{m}.

Op

60 Opera mortua non uiuificantur per pœnitentiã quo ad me ritum, nec quoad ſatisfactionem. 3.d.23.q.3.a.4.q.3.1^m./.4. d.15.q.1.ar.3.q.3.o./. He.6.le.1.me°.A.

62 Opera ſatisfactionis pœnitentiæ ſacramentalis mortua. i. facta in peccato mortali, ſicut ẽ de oratione & ſimilibus, oportet quòd iterentur. 4 d.15.q.1.ar.3.q.3.3^m.

Du^m.952^m 62 Immo oratio uocalis uel mentalis eſt ſatisfactoria, quia utraque pœnam habet. 4.d.15.q.1.ar.4.q.3.1^m./.q.4.artic.7.q.1.o. Reſp. Du°.952.

63 Opera ſatisfactionis pœnitentiæ ſacramentalis mortua, quæ non relinquunt aliquem effectum in ſatisfaciente, poſtquàm actus tranſiit, oportet quòd iterentur. Quæ autem relinquũt poſt ſe effectum in ſatisfacientibus, poſtquàm actus ſatisfactionis tranſit, ſicut ex ieiunio manet carnis debilitatio, & ex eleemoſynis largitis, manet diminutio ſubſtantiæ, non oportet quòd iterentur, quia quantum ad id quod de eis manet per pœnitentiã, deo acceptæ ſunt. 4.d.15.q.1.ar.3.q.3.3^m

Du^m.953^m 64 Oppoſitũ uidetur dicere a ſimili, quia deus eſt quaſi p prius acceptans offerentem, quàm ea quæ offeruntur. 2.diſt.26.3.c. prin°./. Veri.q.27.5.6.c./.2ª.Cor.8.le.1.me°.B./.He.11.le.2. me°.B. Reſp. Du°.953.

¶ Operatiuum. Anima 297. Brachium 1. Concluſio. 1.5.6. Eſſe. 90. Eoſtochia 2.3. Fides 7. Habitus 53.&c.61.&c. Idæa 6.30.39. Lex 33. Mathematica 5. Neceſſitas 12. Potentia. 82.88.89.

¶ Operatum. Actio 47. Operatio 18.19. Oratio 65. Pet. 2.

¶ Opereulum. Cere. 3.

¶ Oppidum. Cere. Cerimonia 1.

¶ Opinatiua. Prudentia 14. Scientificum o.

Quid 1 ¶ OPINIO eſt actus intellectus, declinantis in unam partem contradictionis, cum formidine alterius, unde opinio ſecundum philoſophum, debile quoddam, & infirmum eſt. 1ª.qu. 79.9.4^m./.22ª.q.1.4.c./.q.2.1.c./. Poſter^m.le.1.me°.2.I. *Actus 120. Amicitia 43. Amor 68.

2 Opinio non poteſt eſſe de aliquo uiſo per ſenſum, uel per intellectum. 22ª.q.1.4.c. *Angelus 95. Ariſtoteles 3. Auditor 1. Augmentum 11. Beatitudo 31. Cælum 6.54. Cognitio 47.70. Communicabile 3. Contradictio 4. Dæmon 89. Docilitas 1. Elementum 25. Euchariſtia 88. Exemplum 3. Falſitas 19. Fides 14.15.148.149 150.211. Fortuna o. Futurũ.2. Gloria 12. Habitus 6.7. Hæreſis 22.77.&c.

3 Opiniones contradictoriorum, non ſunt contradictoriæ, ſed ſunt contrariæ. 1ª.q.17.4.1^m./.3^m./.12ª.q.53.1.c./.q.64.3.3^m /.q.77.2.2^m./. Ma.q.3.9.5^m./. Met.4.le.6.ſi.d./. Li°.11.lect.5. prin°.2.ſi. Iactantia 1. Ioannes 20. Liber 27. Locus 6. Magnanimitas 21. Mendacium 10. Mentiri. Moralis 5. Mundus 30. Origenes 2. Præbenda. Prouidentia 12. Prudentia 14. Rhetorica 1. Scandalum 16. Scientia 25.74.93.

4 Opinio multorum eſt uera, uel ſimpliciter, uel ſecundũ partem. 12ª.q.5.3.3^m./.4.d.49.q.1.ar.1.q.1.1^m. *Scholaris. Scriptura 17. Seruitus 15. Suſpicio. 2. Verecundia 6.11. Vituperatio. 2.

5 Opinio uera, tripliciter amittitur. ſ. mutatione rei, obliuione, & ratione in oppoſitum. Anima. 3.le.5.ſi.o.G.

6 Opinio & ſuſpitio, poſſunt eſſe ueri & falſi. Ideo non ſunt uirtutes intellectuales, quia illæ ſunt tantum ueri. 12ª.q.55 4.c./.q.57.2.3^m./.3.1^m./. Verit. q. 14.8.c./.q.18.6.c./. Virtut. quæſt.1.2.c.

7 Aliquis poteſt ſimul habere ſcientiam ueram, uel opinionem ueram de uno contradictorio in habitu, & falſam de altero contradictorio in actu, uel econuerſo: non autem utramque ſimul in actu. 1ª.q.47.1.3^m./. Ma.q.3.9.5^m./. Poſter^m. lect. 44. med°.h.

8 Opinio falſa, eſt operatio defectiua intellectus, ex defectu alicuius principii cognoſcendi & in nobis ſæpe ex indebita ratiocinatione. Ma.q.16.6.c.prin°./. Opuſ.72.prin°.

9 Habens malam opinionem de proximo, ſine cauſa ſufficienti, contemnit eum, & iniuriatur ei. 22ª.q.60.3.2^m./.4.o.

10 Non eſt neceſſarium, quòd quicquid aliquis dicit, hoc mente ſuſcipiat, uel opinetur. Met.4.le.6.me°.c.B.

¶ Oportet. Abſoluere 23. Abſtinentia 8. Abſtractio 15.21. Accidens. 21.27.110. A. Accidia 2. Accuſatio. 5. Actio. 16.87.98 Actus. 30. Adam 23.24. Agens 29.38.65.110.113. Agere 13. 24. Amicitia 73. Amor 94.108. Analogia 3.20. Angelus 34. 75.110.162.259.473. Anima 95.172.245.251. Anima 39. Ara 3. Attribui. Baptiſmus 59.155. Beatitudo 136.255. Cã.23. 39.69.87. Cęlum 33. Chriſma 1. Circũſcribere 1. Cognitio. 15.18. Compoſitio 2. Contrarium 22. Corpus 32. Credere 24 Defectus 26. Delectatio 25. Deus 199. Dicere. 6. Diffinitio 87. Diſpoſitio 49. Diſtinctio 4.26. Donũ 12. Effectus 12. Electio 17. Elementum 4. Eleemoſyna 12. Ens 28. Epiceeia 8. Eſſe 52.72.84.85. Exemplar 5. Facere 7. Felicitas 3. Fides 66. Filiatio 5.6. Finis 79.99.126. Fortitudo 25.42. Forus 1. Fruitio 9. Generatio 5.9.38.68.70. Genus 30.31.32. Gratia 39. Habitus 41.80. Idem 3. Ieiunium 13.14. Imaginarius 2. Incipere 2. Indiuiduum 35. Intellectus 55.82.112.176. Intentio 6. Interpretatio 2. Inſtitientio 17. Locus 18.29. Logica 5. Magnificẽtia 6. Materia 36.45. Matrimonium 64. Melius 2. Menſura 5.11. Meritum 50.69. Metaphora 4. Miraculum 10. Miſſa 23. Miſſio 6. Modus 5. Motus 66.69.81. Mundus 7. Mutatio 9. Neceſſitas o. Omiſſio 18. Operatio 39.40. 63. Oratio. 101. Ordo 4. Pars 45. Paſſio 10 108.118. Peccatum 417. Pęna 61. Pęnitentia 25. Periculum 2. Peſſimum o. Potentia 44. 59. Præceptum 25.148. Prædicari 7.28. Prædicator 9. Primũ n.4.5. Principatus. 1. Proceſſio 66. Propoſitio 5. Prudentia. 35 Sacerdos 34. Sanctificatio 8. Sanguis 12. Satisfactio 6.10.20. Scientia 128.133. Secundum quod ipſum 3. Sequi. Situs 4. Templum 2. Tempus. Virginitas 22. Virtus 17.184.229. 230. Viſio. 24. Vitium 9. Vnctio. 5. Vſus 37. 70. 195. 196.258.303.

¶ Opportunitas. Beneficium 1. Conſilium 6. Iudicium 45. Locus 7.

1 ¶ OPPOSITIO in ſui ratione includit diſtinctionem. 1ª. q.28.3.c. Quid.

2 Omnia oppoſita pertinent ad idem genus, uel per ſe, ut in contrariis & relatiuis, uel per reductionem, ut in ceteris. 2. d.35.3.c./.1^m. *Acceptio 6. Accidia 9.10.12. Adoptio 9. Adulterium 7. Affabilitas. 4. Affirmatio 5. Agens. 103. Ambitio 1. Contradictio

3 Oppoſitio quælibet, quanto plus habet de medio, tanto eſt minor, quia minus habet de contradictione. Opuſc.37. c°.1. *Anima 126.290. Apirocalia. Aſſentire 6. Aſtutia 1. Auaritia 25.&c. Audacia 1 4.6. Bonitas 109 &c. Charitas 106. 156. 157. Cauſa 51. Cæcitas 3. Certitudo 21. Clemẽtia 1.2.21. Cognitio 13.74. Concupiſcentia 4. Confeſſio 12. Confirmatio. 29. Conſequentia 2. Contritio 29. Corpus 4. Correctio 9.22. Culpa 3.4. Delectatio 74. Deus 373.382. 383. Diſſenſio 1. Diſtinctio 14.&c. Doctrina 15. Euchariſtia 87. Ex. 4. Falſitas 23. Fetuor 5.

4 Oppoſitio contradictionis, non cauſat diſtinctionem, ſed ſequitur eam. Potentia, quæſtione 10. 5. c. *Fides 161. Fiducia 12.

5 Oppoſitum uidetur dicere. 1ª.q.28.3.c. Reſpon. Dub°.954. Du^m.954^m *Fieri 2.3.4. Fomes. 6.12. Fortitudo 36. Futurum 3. Gratia. 52.124.185.186. Gratitudo 4. Habitus 20 Hebetudo 1. Hæreſis 33. Homo 17. Honor. 17. Humilitas 11.22.26. Idololatria 1.&c. Ignorantia 27. Illiberalitas. Impauiditas. Inconſideratio. Infidelitas 1. Ingratitudo 8.9. Iniuſtitia 2. Inſania. Inſenſibilitas. o. Inſidiæ. Intenſio 2.3. Inuoluntarium 2.5. Hypocriſis 4.5. Ira 1.2.27.78.&c. Iracundia 1. Irreligioſitas 1.2.4. Iuramentum 20. Iuſtitia 38.45. Lex 44.54. Liberalitas 7. Libertas 1. Ludere 2.8. Luminare 4. Luna 8. Magnanimitas 9.10. 13. Malum 21.40. Matrimonium 91. Medium 9. Mendacium 9. Miſeria 2. Miſericordia. 19. Mollities 3. Natura 36.&c. Negligentia 10. Notio 10. Otium. Omiſſio 1.8.9.10. Opinio. 5. Optimum. Ordo 42. Paruificentia. Paſſio. 65.64. Pax. 11.15. Peccatum 3.59.&c.232.&c.432.435.436. Pęnitẽtia. 111.112. Perfectio 50. Pertinacia 3.

6 In qualibet oppoſitione, intelligitur cõtradictio, quia eſt prima, & maxima oppoſitio, & eſt cauſa omnis oppoſitionis. 1. d.5.q.1.1.1^m./. Opuſ.37.c°.2./. Metaph. 10.lect.6.prin°.c.A. *Peſſimum o. Poſſeſſor. Poſſibile. 9. Potentia 15.44. Præceptũ 95.103. Præſumptio 2.&c. Priuatio 8. Prodigalitas 6. Puſillanimitas 1.&c. Religio 5. Res 3. Sacrilegium 2. Scandalum. 9. Securitas 3.4. Seditio o. Speculum 5. Studioſitas 3. Stultitia. n.3.7.10. Succeſſio 2. Tarditas 4. Verum 3. Virginitas 24. Virtus 145.&c Vitium 10.

7 Priuatio prius opponitur eſſe, quàm habitui, ratione cõtradictionis, ſed econuerſo ratione inhærentiæ. Opuſ.37.c°.1. Priuatio

8 Oppoſitio priuatiua eſt oppoſitio maxima. Opuſ.37.c°.2.

9 Immo oppoſitio contradictionis eſt maxima. 1.d.5. qu. 1.1. 1^m. Reſp. Du°.955. Du^m.95

10 Oppoſitio priuatiua eſt maxima, poſt contradictionẽ. Opuſ. 37.cap°.1.

11 Oppoſitio relatiua, eſt oppoſitio minima. Opuſc. 37.cap°.3. *Attotia 1. Delectatio 68.74.108. Ex.1.4. Relatio

Oppoſitum uidetur dicere a ſimili. 1.d.24.q.1.4.c. Reſpon. Du°.956. *Iactantia 6. Prophetia 6. Relatio 17. Du⁹.

12 In relatiue oppoſitis, includitur contradictio. 1.d.5.q.1.1.1^m. *Virtus 148.&c. Vnitas 38.&c.

13 Oppoſitum uidetur dicere. Po^a. quæſt. 7.8.4^m. Reſpondeo Dubio 957. Du⁹.

14 Oppoſitio relationis dupliciter differt ab aliis oppoſitionibus, quia ſemper vnum aliorum oppoſitorum remouet alterum, & ſemper vnum eſt imperfectum reſpectu alterius, non autem in relatiuis. 1ª q.40.2.3m/.1.d.26.q.2.2.c./.Po².q.7.8.4m/.q.8.1.13m.

15 Nulla oppoſitio eſt in diuinis, præter oppoſitionem relatiuã. 1ª.q.40.2.3m/.1.d.26.q.2.1.c./.Po².q.7.8.4m/.q.8.1.13m.

Diuiſio. 16 Aliquid opponitur alteri dupliciter, ſcilicet in generali, & in ſpeciali. Veri.q.2.15.4m. *Affirmatio. 5. Apocalyp. Calum. 87. Deitas.

Do°.958. 17 Oppoſita poſſunt prædicari de eodem, ſecundum diuerſa, non autem ſecundum idem. 3ª.q.16.4.1m. *Diſpoſitio. 9. 11.52. Epieicea. 8. Fortium. 5.

18 Sicut propoſitum in propoſito, ita & oppoſitum in oppoſito, tenet tantum in propriis. Ma. q. 4. 6. 6m./.q. 13. 4. b. a. *Gratia. 114. 185. Homo. 31. Honor. 17. Humilitas. 35. &c. Infidelitas. 11. Iuſtitia 38. 45. Matrimonium. 91. Mendaciũ. 9. Peccatum. 532. 435.

19 Quot modis dicitur vnum oppoſitorum, tot modis dicitur & reliquũ. 22ª.q.92.1.1m. *Pœnitentia. 111. 112. Peximũ o.

20 Oppoſitum videtur dicere a ſimili. 1ª.q.40.1.1m, Reſpon°. Do°.958. *Poſſibile. 9. Remiſſio Schiſma. 2. Vniuerſale. 17.

21 Quot modis dicitur vnum oppoſitorum, tot modis dicitur & reliquum, tenet tantum in oppoſitis, in quibus eſt eadẽ ratio multiplicationis, non in aliis. 22ª.q.92.2.1m.

22 Cognitio vnius oppoſiti, non tollitur per cognitionem alterius oppoſiti, ſed magis iuuatur. 1ª.q.14 10.c./.22ª.pri°/ Meta.7.lec 6.med° h

Diuiſio. ¶ Opprimere. Tripliciter aliqui opprimebant populum Dei, ſcilicet principes rapiendo per violentiam mulieres persuadendo ad concupiſcentiam, vel etiam ad idolatriam, & prophetæ decipiendo per adulationis aſtutiam. Iſa. 3. med°. b, A. *Fornicatio. 9. Stuprum. 1. Tyrannus. o. Verecundia. 7.

Quid. 1 ¶ Opprobrium eſt impoſitio criminis, contra honorem alicuius, vel vt confundatur, vel abiiciatur, vel mortatur. Pſal. 34. prin°. c. B /. Pſal. 38. med°. g K./. Pſal. 41. fi. *Humilitas. 19. Sterilitas. 2 Verecundia. 1.

2 Opprobrium ſeu vituperium eſt teſtimonium de defectu alicuius, & præcipue ſm aliquam culpam. 22ª. quę. 144 3. c.

3 Tanto quis grauius fert opprobriũ, quanto eſt de re de qua plus gloriatur. Pſal. 41. fi

4 Sicut honor eſt præmium virtutis, ſic opprobrium eſt pœna peccati. Pſal. 38. med°. g. K. Honor. 19.

¶ Ophthalmia, eſt via in cæcitatem. Ma. q 1.1.3m. Cæcitas. o.

¶ Optare. Iudæi. 17. Maledicere 1.3. Vſura. 200.

¶ Optatiuus. Bapſiſmus. 38. Benedictio. 2. Bonitas. 37. Dicere. 3. Maledicere. 1.3.

¶ Optimates. Ordo. 47. Princeps. 26.

¶ Optimum. Abſtinentia. 3. Angelus. 308. Bigamia. 8. Bonitas. 24. Corpus. 33. Delectatio. 8.9. Difficile. 3. Diſpoſitio. 30. Electio. 35. Homo. 22. Intellectus. 280 Laus. 17. Magnificentia. 6. Miſericordia. 21. Ordo. 40. Pœnitentia. 29. Peximum. 2. Politia. 2. Poſſeſſio 9. Poteſtas. 14. Præceptum. 133. Præſtatius. Principatus. 3.6. Propoſitum. 5. Tactus. 14. Tempus. 28. Valitudo. Virtus. 9. 40. Vita. 31. 45.

¶ Opulentia. Iactantia. 5. Pax. 18. Vbertas.

Diſtinctio. 1 ¶ Opvs creationis mundi, eſt quo ad eſſe, opus autem diſtinctionis, eſt quo ad virtutes in communi, ſed opus ornatus, eſt quo ad ſpecialia, vel extrinſeca. 1ª.q.65. princ°./.q.70.1.c./.q.74 1.0 /.2.d.13.1.c./.4.c./.3m/.d.14.5.0./.d.15.q 1.1. c./.Opuſc 20. c°.13 /.He.4.lec.1.med°.E. *Artifex. 4. Ceſſare. 1. &c. Contemplatio. 12. Creatio. Dies. 11. &c. Exequutio Finis. 77. Fructus 9.11 12. Iuſtitia. 77.88. Operatio. 33. 34. 48. &c. Oratio. 65.

2 Opus creationis præceſſit natura, non autem tempore, op° diſtinctionis, ſecundum Auguſtinum, ſecundum alios autem etiam tempore. 2. d. 13.4.1m. *Peccatum. 32. 33. 70. Perfectio. 12.13 Plantæ. 1.2. Pſalmus. 1.3.

3 Opus creationis fuit ante omnem diem natura, non autẽ tempore ſecundum Auguſtinum, ſecundum autem alios, etiam tempore. 1ª.q.74.1.1m./ 2.d.13.4.1m. *Sabbathum. 5. &c. Sacramentum. 140. Senarius. 2. Succeſſio. 5. Terra. 14.

4 Opus Dei a tenebris incępit, quæ tempore fuerunt ante lucem ſm alios, non autem ſm Auguſtinum. 2. d. 13. 4. 1m. Operatio. 33. 34.

Quid. 1 ¶ Oratio eſt actus rationis practicę, ſcilicet quia eſt vel petitio decentium a Deo, vel aſcenſus mentis in Deum. 22ª.q. 83.1.0./. 3.1m./.3ª.q.21.1.c./.3m./.2.0./.4.d.15.q.4 ar. 1 q. 1, o./.q.2.c./.2m. Pſal. 38. fin h. princ°./. Matth. 26. med°. c. D. *Aſcenſus. Aſſiſtere. 2.6.7.

2 Oratio eſt actus virtutis, ſcilicet latriæ, nõ autem eſt actus doni intellectus. 22ª.q.83.3.0./.15.c./.4.d.15.q.4 ar.1.q.2.0./.21.5.q.1.2m. Latria. 9. *Ioannes. 20. Materia. 50. 51. Nomen. 24. Non velle. Significatio. o.

3 Oratio eſt quodãmodo deſiderii noſtri interpres apud deũ. 22ª.q.83.1.1m./ 3.c./.2m./.9.c. princ°./.4.d.15.q.4.ar. 1.q.1. 2m. *Simonia. 12. Soliloquium. Statutum. 1. Tutari. 4. Vacare. Verbum. 37.

4 Flatus, vel gemitus, non eſt oratio, ſed eſt fundamentũ orationis 4.d.15.0.4 ar.1.q.2.3m.

5 Oratio neceſſaria eſt poſt baptiſmum, propter impugnantia interi° & exteri°. 3ª.q.39 5.c. fi. Iſa. 4. fi /. Ro. 12. le. 2. fi. H. Neceſſitas.

6 Oratio eſt in præcepto religionis quo ad ipſam petera: ſed quo ad recta aliquid deſiderare, cadit ſub præcepto charitatis. 22ª.q 83.3.2m.

7 Oratio eſt in præcepto determinato ad horas canonicas, quo ad miniſtros eccleſiæ, ſed eſt in præcepto indeterminato quo ad alios. 4. d. 15. q. 4. ar. 1.q.3.0./. Opuſc 3. c°. 257. *Officium. 11. &c.

8 Conuenienter eſt orare. Et triplex error circa hanc orationem reprobatur, ſcilicet ponentium q res humanæ, non reguntur diuina prouidentia, & ponentium omnia etiam in rebus humanis ex neceſſitate contingere, ſiue ex immutabilitate diuinæ prouidẽtiæ, ſiue ex neceſſitate ſtellarum, ſiue ex cõnexione cauſarum, & ponentium diſpoſitionem diuinæ prouidentiæ variabilem eſſe. 1ª. q. 22.2.c./.22ª.q.83.2.0./.4.d. 15.q.4.ar.1.q.3.2.2m./.3m./. Veri.q.5.2.c./ Opuſc. 3. c°. 255. Prouidentia. 59.45. Diuiſio.

9 Error quincuplex circa orationem reprobatur. 1ª. q. 22. 2. c./. Con. 3. c°. 96./. Dio°. 3. c°. 1. *Argumentum 5.

10 Partes integrales orationis ſecundum Apoſtolũ ſunt quatuor, ſcilicet obſecratio oratio, poſtulatio, & gratiarũ actio. Vel laus Dei & ſupplicatio, ſecundum Ambroſium. Partes vero eius ſubiectiuę, id eſt ſpecies eius ſunt tres, ſcilicet ſupplicatio, poſtulatio, & inſinuatio. 22ª.q.83.17.0./.4 d.15. q. 4. 3.0./.1ª. Tim.2.lec.1.prin°. G. &c.

11 Species orationis perfectę in grammatica ſunt quinque, ſcilicet enunciatiua, deprecatiua, imperatiua, interrogatiua, & vocatiua. Primum pertinet ad logicum, aliæ vero ad rethorẽ, poetã, & grãmaticum, ſed diuerſimode. Perihier. le 7. med°. b.

12 Oratio tam priuata quàm publica, debet eſſe vocalis, quadruplici ratione, ſcilicet vt homo excitet ſeipſum ad deuote orandum, vt intentionem cuſtodiat ne mens euagetur, vt ex quadam redundantia ab anima in corpus ex vehementi affectione inconſiderate mens in fletus, ſuſpiria, iubilos, & voces prorumpat, ut quaſi ad redditionem debiti homo Deo ſeruiat, ſecundum illud totum quod ex Deo habet, id eſt non ſolum mente, ſed etiam corpore, quod præcipue competit orationi, ſecundum q eſt ſatiſfactoria. 22ª.q. 83. 12.0./.3.d.9.q.1.ar.3.q.3.2m./.4.d.15.q.4.ar.2.q.1.0. *Abſcõdere. 2. Adoratio. o. Contemplatio. 8. Qualis.

13 Clamor orantis eſt in corde, & nõ in voce. Pſ 30. fi. u./Ro. 8. le 3. fi./.I *Deprecatio. 2 Deuotio. 9. 10. Eleemoſyna. 26. 34.

14 Oratio debet continuari, quandiu deuotio poteſt conſeruari. 22ª.q.83.14.0./.4 d.15.q.4.ar.2.q.2.0. *Tempus. 44.

15 Oratio debet ſemper durare, ſecundum virtutem, non autem ſecundum eſſentiam. 22ª.q.83.14.0 /.4.d.15.q.4.art. 2. q.3.0./. Rom. lec. 5. med°. G./. Col. lec. 2. 3. prin°./. 1ª. Theſ. 5. lec. 2. med°. F. *Thurificatio. 1. Turtur. 4. Vas. 3. Vectio. 7.

16 Fides, ſpes, & charitas, præexiguntur orationi, ratione propria orationis, & ratione latriæ. 22ª.q.83.15.c./. 4. d. 15. q. 4. ar. 1. q. 2. 4m. Requiſita

17 Oratio eſt meritoria, ſi ex charitate fiat. 22ª.q.83.7.2m./.15. o /.4.d.15.q.4.ar.7.q.2 0./.4.3.c./.3m. Oratio. 54. Charitas. 13. *Adoratio. 2.4.5.

18 Oratio ſemper habet efficaciam impetrandi, ſi habeat quatuor conditiones, ſcilicet ſi fiat pie, ad ſalutem, pro ſe, & perſeueranter. 22ª.q.83.7.2m/.15.2m/.16.c./.4.d.15.q.4.ar.7.q. 3.0./.Con. 3. c°. 96./. Opuſc. 7. pri°./. Matth. 7. prin°. a. A./ Io. 14. lec. 3. fi. f /. c°. 16. lec. 6. med°. b./. Dio°. 3. c°. 1. *Attentio o. Benefacere. 1. Exequtio. 2. Genuflexio. Leuatio. Meritũ. 102 Pro.

19 Omnes conditiones orationis, requiſitę ex parte orantis, ſcilicet fides, confidentia, humilitas, paupertas, & feruor, includuntur in hoc q dicitur pie. 4. d. 15. q. 4. ar. 7. q. 2. c./. Con. 3. c°. 36. *Tempus. 44. Vagatio. 1.

20 Oratio requirit triplicem mũditiam ſenſualitatis a carnalibus, & a mundanis affectionibus, & ne intellectus obumbretur caligine phantaſmatum, & ordinationem voluntatis in deũ, per charitatem & deuotionem. Dio°. 3. c°. 1.

21 Oratio debet eſſe ex corde, anxia, recta, ad deum, & aſſidua. Pſal. 26. med°. h.

22 Oratio debet habere tria ſ. clamorem, iuſtitiam, & q̃ totũ bonum attribuatur deo. Pſal. 4. prinº. a. F.

23 Conditio quadruplex neceſſaria in qualibet oratione, ſcilicet eleuatio mentis in deum, fiducia impetrandi, gratiarũ actio, & petitio 22ſ. q. 83. 17. c./. Phil. 4. Meritum 53. & c. le. 1 meº. D./. 1ſ. Tim. 2. le 1. prinº. H.

24 A Oratio debet habere ſeptem conditiones. ſ. q̃ ſit perfecta, humilis, continua, deuota, uigilans, inſtans, & charitatiua. 22ſ. q. 83. 15. c./. Ephe. 6 le. 5. prinº.

24 B Bonæ orationis ſeptem aliæ conditiones. Io. 16. le. 5. mº. b.

25 A In oratione debent eſſe tria. ſ. attentio, rectitudo, & deuotio. Pſal. 3. meº. c. prinº./. Pſal. 16. meº. g./. Dion. 3. cº. 1.

25 B Item alia tria ſ. feruor charitatis, ueritas fidei, & intentionis rectitudo Io. 4. le. 2. ſi. m. n.

26 Oratio debet eſſe aſsidua, grata, & uigilans. Col. 4. prinº.

27 Oratio debet eſſe tempeſtiua, continua, multiplex, & perfecta. Col le 3. prinº.

28 Oratio debet eẽ aſsidua, pura, & quieta. 1ſ. Ti. 2. le. 2. prº. E.

29 Tria faciunt orationem cõmendabilem ſ. eleuatio mẽtis in deum, continuatio, & lacrimæ. Pſal. 38. ſi. h. prinº.

30 Omnes orationes eccleſiæ, habent quatuor. ſ. inuocationẽ dei, cõmemorationẽ beneficii dei, petitionẽ, & obſecrationẽ 22ſ. q. 83. 17. c./. Phil. 4. le 1 meº. D./. 1ſ. Tim. 2. le. 1. prinº. H.

31 Oratio non requirit locum de neceſsitate, quia poteſt fieri mentaliter in omni loco, non autẽ uocaliter, propter inanẽ gloriã, ſed requirit locum, ad bene eſſe 1ſ. Tim. 2. le. 2. meº. A.

Exaudibilis. 32 Tria faciunt orationem eſſe exaudibilem. ſ. bonitas dei, ſuffragia ſanctorum, & meritum proprium Pſ. 19. prinº. a. C.

33 Oratio obedientis deo, patientis, & orantis pro inimicis, præcipue exauditur. Pſal 37. ſi. 1.

34 Oratio rectæ intentionis, ſemper exauditur, non autem oratio prauæ intentionis, uel iniuſtæ petitionis. Pſ. 17. ſi. &. A.

35 Orationes peccatorum reprobantur dupliciter. ſ. quantum ad fictum deuotionis ſignum, & quãtum ad orationis prolixitatem inanẽ. Iſa. 1. meº. d. I. * Angelus 491. 627. 628. Miſericordia 36. Paſchaſius 1. Stephanus 2.

36 Oratio nõ exauditur, qñ orãs, uel ille ꝑ quo orat, uel ipſa petitio, nõ placent exauditori 22ſ. q 83. 15. 2^{m}./. Eſa. 21. ſi. n.

37 Oratio malorum exauditur, & fructuoſa eſt, uel propter deuotionem eorũ pro quibus ſit, uel inquãtũ ſit in perſona eccleſiæ 3ª. q. 82. 6. c./. 7. 3^{m}./ 2. d 40 4. 5^{m}./. 4. d. 5. q. 2. ar. 2. q. 2. 2^{m}./. d. 15. q. 4. ar. 2. q. 2. 2^{m}/. d. 19. ar. 2. q. 2. 4^{m}.

Du^{m}. 959. 38 Immo fructuoſa eſt, ex parte malorũ orantiũ 4. d. 45. q. 2 ar. 1. q. 3. o. Reſponº. Dubº. 959º.

39 Oratio peccatoris, inquantũ ex bono deſiderio naturæ ſit, exauditur ex miſericordia dei, & non ex merito peccatoris: non aũt inquantũ peccator, niſi ad uindictã 22ſ. q. 83. 16. o /. q. 278. 2. 1^{m}./. Poª. q. 6. 9. 5^{m}./. Io 4 le. 3.

40 Oratio petentis contra ſalutem, uel contra gloriam dei, magis exauditur non obtinendo, quàm ſi obtineret quod petiuit, 22ſ. q. 83. 15. 2^{m}./. 16. c./. 4 d. 15. q. 4. ar. 7. q. 3 2^{m}/. 5^{m}.

Effectus. 41 Effectus orationis duplex. ſ. expulſio triſtitiæ per maximam delectationem, & augmẽtum ſpei. Pſal 41 ſi. Abſoluere 40.

42 Valor orationis duplex, ſcilicet ad impetrandum, & ad merendum, et ceteris paribus, primus eſt maior orãdo pro ſe, quàm pro alio, ſecundus autem, ſecũdum maiorem charitatem. Quol. 8. 8. o. * Amor 57. Argumentum 5. Aſcenſus. Caſti 21 11.

43 Effectus orationis triplex. ſ. meritũ, impetratio, & ſpiritualis refectio mẽtis 22ſ. q. 83. 13. 15 c/. Opuſ. 7. cº. 1./. 1ſ. Cor. 14. le. 3. meº K. Deuotio 9. 10. Eleemoſyna 46. 32. 33. 34. Gratia 85. peccatum 277. prædeſtinatio 35.

44 per orationẽ appropinquamus deo 22ſ. q. 83. 1. 2^{m} /. Dio. 3. cº. 1. * protectio. prouidentia 59. Reſiſtere 3.

45 Oratio præeminet aliis actibus uirtutis religionis poſt deuotionem, quia religio per orationem, mouet intellectũ hominis in deũ, & tradit homo mentẽ ſuam deo, ſubiiciendo ſibi eã p reuerẽtiã & præſentãdo eã deo 22ſ. q. 83 3. 1^{m}./. 3^{m}.

46 Oratio ſit ad excitandũ affectũ noſtrum, non autem ad docendum deum 22ſ. q 83 2. o./. 9. 5^{m}./. 12. c./. 1^{m}./. q. 88. 1. c./. 4. d 15. q. 4. ar. 1 q. 3. 2^{m} /. 3^{m}./ ar. 2 q. 2. 3^{m}./. 3. 3. cº. 95./. 119. /. Opuſ. 3. cº. 257./. Pſal 2 meº. ſ. Simonia. 12. 26.

47 Oratio ſit, non quidem ad mutandum diſpoſitionem diuinæ prouidentiæ, ſed ad impetrandum quod deus diſpoſuit 1ª. q. 23. 8. c./. 22ſ. q. 83. 2 o./. 3 3. cº. 95./. 119./. Op. 3. cº. 257. *Statutũ. 1. Suffragia. 3. Thuriſicatio. 1. Vacatio. Vagatio. 1.

48 Oratio cauſat ſolicitudinem, feruorem, ſeruitium Dei, gaudium, & auxilium. Ro. 12. lec. 2. ſi. H.

49 Orationes ſiunt in horis canonicis, ad ſalutem eccleſiæ, vt auertatur ira dei a populo, & ut orãtes ſint quaſi precibus dimicantes, & quaſi diuinæ ſententiæ reſiſtẽtes. Quol. 7. 18. c.

50 Vnus homo poteſt per orationem alii impetrare primam gratiam. 4. d. 45. q. 2. ar. 1. q. 1. c./. 1^{m}. Meritum. 44.

51 Licet unus homo impetret alteri, uitam æternam per orationem, numquam tamen hoc ſit, niſi mediantibus propriis operibus illius. 4. d. 45. q. 2. ar. 1. q. 1. 1^{m}.

52 Oratio uocalis uel mentalis, eſt ſatisfactoria, ſi ſit in charitate, quia vtraque pœnam habet, & vtraque eſt medicina. 4. d. 15. q. 1. ar. 4. q. 3. 1^{m}./. q. 4. ar. 7. q. 1. o.

Oppoſitum uidetur dicere a ſimili. 4. d. 15. q. 1. ar. 3. q. 3. 3^{m}. Du^{m}. 965º.
Reſpondeo ſicut Dubio. 952.

53 Meritum orationis exigitur, ad ſupplendum defectum aliorum meritorum noſtrorum, quæ non ſufficerent ſine oratione. 4. d. 15 q. 4. ar. 7. q. 2. 3^{m}. *Beatus. 8. Meritum. 15. cur. Miraculum. 38. Operatio. 27. Paſchaſius.

54 Oratio principaliter innititur charitati, quo ad efficaciam merendi, fidei uero, quo ad efficaciam impetrandi. 22ſ. q. 83. 15. 3^{m}. Oratio. 17.

55 Oratio ordinatur ad duo, ſcilicet ad obiectum proprium, ideſt ad id quod petitur, & ad finem, ideſt ad vitam æternã. Ideo habet duplicem efficaciam, ſcilicet efficaciam impetrãdi, reſpectu primi, & efficaciam merendi reſpectu ſecundi. Primum pertinet ad miſericordiam uel liberalitatem ſecũdum uero ad iuſtitiam, 22ſ. q. 83. 15. 2^{m}./. 16. 2^{m}./. q. 178. 2. 1^{m}./. 4. d. 15. q. 4. ar. 7. q. 3. c./. d. 45. q. 2. ar. 1. q. 1. c./. q. 3. 3. 4º./. Poª q. 6. 9. 5^{m}.

56 Qui non attendit, uel non intelligit orationem habet quidem meritum, non autem conſolationem 22ſ. q. 83. 15. c./. 1ſ. Cor. 14. lec. 3. medº. K.

57 Ex virtute orationis Chriſti, baptiſmus habet meritum regni cæleſtis. 3ª. q. 39. 5. c. ſi.

58 In oratione peti debent aliqua determinata, propter attentionem & cognitionem noſtri deſiderii, & vt feruentius fiat 22ſ. q 83. 5. o./. 4. d. 15. q. 4. ar. 4. q. 1. o./. Opuſc. 3 cº. 140. *Feſtum. 6. Macharius. Paſchaſius. Petenda.

59 Impetratio orationis, poteſt ſe extendere ad omnia illa quæ ſubſunt potentiæ dei ordinatæ. 4. d. 45. q. 2. ar. 1. q. 1. 1^{m}.

60 Nihil debemus petere in oratione, niſi in ordine ad beatitudinem. 22ſ. q. 17. 2. 2^{m}./. q. 83. 4. 5. c./. 6. o.

61 Temporalia poſſunt peti in oratione, ſicut & deſiderari, nõ quidem principaliter, ſed ut neceſſaria. 22ſ. q. 83. 6. o /. 4 d. 15. q. 4. ar. 4. q. 2. o.

62 Hoc præcipue petendum eſt in oratione, ut deo uniamur. 22ſ q. 83. 1. 2^{m}.

63 Oratio petentis liberari ab omni peccato per deum, eſt tripliciter commendabilis, ſcilicet ratione petiti neceſſarii, ratione dei non propter merita, & ratione vtilitatis. Pſal. 38 medº. g. prinº.

64 Orans primo deſiderat, ſecũdo meditatur uerba, tertio proponit ea. Sed exaudiens econuerſo, audit, intendit, & exaudit, & tria hæc facit Deus, ſed non ſeorſum. Pſal. 5. princº. a. B. Pſal. 16. prinº. 2. A. Orans.

65 Orans in oratione non eſt tantum agens inſtrumentale, ſed etiam agens principale. Ideo efficacia orantis, non eſt tantum ex opere operato ſicut eſt in ſacramentis, ſed etiam ex opere operante. 4. d. 5. q. 2. ar. 2. q. 2. 2^{m}. *Angelus. 491. 627. 628. Aſcenſus.

66 Orare non conuenit perſonis diuinis, quia non habent ſuperiorem, nec diſtinguuntur in eſſentia, ratione cuius ſit oratio. 22ſ. q 83. 10. o./. 3. d. 17. ar. 3. q. 1. c./. 4. d. 15. q. 4. ar. 6. q. 1. o /. q. 2. 1^{m}./. Trin. 12. 3^{m}. *Aſſiſtere. 6. Beatus. 32.

67 Orare eſt proprium rationalis creaturæ. Ideo non conuenit brutis. 22ſ. q. 83. 10. o./. 4. d 15. q. 4. ar. 6. q. 3. o. * Excommunicatio. 2. Hæreſis 106. Indulgẽtia. 29. Hypocriſis. 2. Macharius. Miraculum. 38. Paſchaſius. Sacerdos. 36.

68 Sancti in patria orant pro nobis, non autem pro ſe. 22ſ. q. 83. 11. o./ 4. d. 15. q. 4 ar. 6. q. 2. o. * Sacramentum. 69. 101. Sacrificium. 34. Sepultura. 1. 6. 7. Spiritus. 15. Stephanus. 2.

69 Orans deuote ſanctos, ſit dignus, ſcilicet vt ſancti orent ꝓ eo. 4. d. 45. q. 3. 2. 5^{m}.

70 Oratio propriè ſit ad deum tantum, vt a quo debet expectari quod petitur, ad ſanctos autem ſit deprecatio. 22ſ. q. 83. 4. o./. 4. d. 15. q. 4. ar. 5. q. 1. o./. d 38. q. 1. ar. 1. q. 1. 4^{m}. * Baptiſmus. 48. 51. 52. 53. Ad quos.

71 Oratio ad deũ, tripliciter differt ab oratione ad hominem, ſcilicet quia per orationem ad hominẽ interponitur, vt deſiderium orantis & neceſſitas exprimatur. Sed orando ad Deum, non intendimus neceſſitates noſtras, aut deſideria Deo manifeſtare, qui omnium eſt cognitor. Per orationem ad hominem interponitur, vt deprecati animus ad concedendum flectatur. Sed oratio ad obtinendum a Deo, eſt homini neceſſaria, propter ſeipſum qui orat, vt

ſcilicet

.ſ. ipſemet ſuos defectus conſideret, & animum ſuum flectat, ad feruenter & pie deſiderandum, quod orando ſpetat obtiuere. Ad orationem quæ fit ad hominem, præexigitur familiaritas, per quam ſibi deprecandi aditus pateat; ſed ipſa oratio quæ ad deum emittitur, familiares nos deo facit, dum mens noſtra eleuatur ad deum, & quodam ſpiritua li affectu, deo colloquitur, in ſpiritu & ueritate ipſum adorans. Et ſic homo familiaris effectus, orando aditum ſibi parat, ut iterum fiducialius oret. Et propter hoc in oratione diuina, aſſiduitas & petitionum ſiequentia, non eſt importuna, ſed reputatur deo accepta. In oratione uero quæ ad hominem fit, petitionum aſſiduitate redditur importuna. Opuſ. 3. c°. 257.

72 Oratio ſoli deo porrigitur, ut per eum implenda: ſanctis uero & angelis & hominibus, ut per eos impetranda ſuis meritis & precibus, & non ut deus eas per eos cognoſcat. 22ſ. q. 83. 4. o.

73 Deus oratur, in quantum eſt beatus. Ideo oratur ratione eſſentialium attributorum: non autem ratione attributorum perſonalium. 4. d. 15. q. 4. ar. 5. q. 3. o. /. ar. 6. q. 1. c.

74 Spiritus ſanctus oratur in eccleſia, non quidem per modum orationis: quia magis conuenit ei peti ab alio ut donum. 4. d. 15. q. 4. ar. 5. q. 3. 2m.

75 Oratio non debet fieri ad ſanctos, qui ſunt in purgatorio, uel in hoc mundo, ſed tantum ſupplicatio, uel petitio. 22ſ. q. 83. 4. 3m. /. 11. 3m. /. 4. d. 15. q. 4. ar. 5. q. 2. o.
Immo ad Paſchaſium in purgatorio exiſtentem oratio facta eſt, & exaudita fuit. 4. d. 15. q. 4. ar. 5. q. 2. 3m. Reſpondeo ut Paſchaſius.

In quib⁹. 76 Sancti debent interpellari, ut orent pro nobis. 2. d. 27. 6. 5m. /. 4. d. 45. q. 3. 2. o.

77 Utile eſt orare ſanctos inferiores quintuplici ratione, licet ſuperiores ſint plus accepti deo. ſ. primo ex hoc quòd aliquis quandoque maiorem habet deuotionem ad ſanctum minorem, quàm ad ſanctum maiorem. Ex deuotione autem maxime dependet orationis effectus. Secundo propter faſtidium tollendum: quia aſſiduitas unius rei, faſtidium parit. Et per hoc quòd diuerſos ſanctos oramus, quaſi in ſingulis nouus feruor excitatur. Tertio quia quibuſdam ſanctis datum eſt in aliquibus ſpecialibus cauſis præcipue patrocinari, ſicut ſancto Antonio, ad ignem infernalem. Quarto ut omnibus honor debitus exhibeatur a nobis. Quinto quia plurium orationibus aliquando impetratur, quod unius oratione nō impetraretur. 22ſ. q. 83. 11. 4m. /. 4. d. 45. q. 3. 2. 2m.

78 Sancti orantur nominibus propriis, propter tria. ſ. quia hoc meruerunt, plus nobis innoteſcunt, & propter fidem reſurrectionis inſinuandam. 22ſ. q. 83. 11. 5m.

79 Sancti cognoſcunt in uerbo, orationes noſtras ad eos, etiam mentales, ſicut & omnia alia quæ ad eos pertinēt. 1a. q. 10?. 1. 3m. /. 22ſ. q. 83. 4. 2m. /. 3a. q. 10. 2. c. /. 2. d. 11. q. 2. 3. 4m. /. 4. d. 15. q. 4. ar. 5. q. 1. 3m. /. d. 45. q. 3. 1. o. /. Veri. q. 8. 4. 12m.

80 Sancti orant pro nobis dupliciter. ſ. expreſſe, & interpretatiue, ſicut ſanguis Chriſti. 4. d. 45. q. 3. 3. o.

81 Sancti orantes pro nobis, ſemper exaudiuntur quo ad eos, ſed quandoque impediuntur ex parte noſtri, quo ad orationem interpretatiuam tantum. 4. d. 45. q. 3. 3. o.

82 Orandum eſt pro omnibus; quia charitas eſt ad omnes, & ſpecialiter orandum eſt pro dominis. 1ſ. Ti. 2. lec 1. me°. K.

83 Quilibet debet orare, & deſiderare bona pro aliis, ſicut & pro ſe. 22ſ. q. 83. 7. o. /. 3a. q. 21. 3. 3m. /. 4. d. 15. q. 4. ar. 4. q. 3. o.

84 Quilibet tenetur orare in cōmuni, pro ſuis inimicis; non autem in ſpeciali, niſi in aliquo caſu ſpeciali, ſicut in neceſſitatis articulo. 22ſ. q. 83. 8. o. /. 3. d. 30. 2. c. /. Virt. q. 2. 8. c. fi. * Angelus. 501. 627. 628. Baptiſmus. 48.

85 Orandum eſt pro omni peccatore uiatore, ut conuertatur, & pro iuſtis ut perſeuerent, triplici ratione. ſ. quia multorum preces facilius exaudiuntur, ut ex multis gratiæ agatur deo de beneficiis, quæ conferuntur iuſtis, quæ etiam in utilitatem multorum uergunt, ut maiores non ſuperbiant, dum conſiderant ſe minorum ſuffragiis indigere. Sed non impetratur, niſi pro prædeſtinatis. 22ſ. q. 31. 2. 1m. /. q. 83. 7. 3m. /. 4. d. 46. q. 2. ar. 3. q. 2. 2m. /. Veri. q. 24. 11. 8m. /. Ma. q. 3. 15. 3m. * Benefacere. 1. Confeſſio 62. Eleemoſyna. 26. 33. Gratia. 85. Indulgentia. 29.

86 Non eſt orandum pro damnatis, nec pro beatis, nec pro pueris in limbo, ſed pro iis qui ſunt in purgatorio. 2. d. 43. L. prin°. /. 4. d. 45. q. 2. 2. o. /. Ma. q. 3. 15. 3m. /. 1ſ. Cor. 15. lec. 4. prin°. B. Miſericordia. 21.

87 Orationes factæ pro paruulis baptizatis defunctis nō ſunt ſuffragia, ſed gratiarum actiones. 4. d. 45. L. fi.

88 Orādū eſt pro excōicatis, ſed nō inter orationes pro mēbris eccleſiæ. 4. d. 18. q. 2. ar. 1. q. 1. 1m. /. 2m. Miſſa. 5. 6. 13. 23. 26. 27.

89 Orandum eſt pro infidelibus, licet non proficeis, niſi cōuertantur. 22ſ. q. 31. 2. 1m. /. 4. d. 18. q. 2. ar. 1. q. 1. 1m. /. Ro. 10. le. 1. princ°. B.

90 Chriſtus orauit ſm̄ humanitatem tm̄, triplici rōne. ſ. ut oſtēderet ſe eſſe hoiem, propter exemplū, & q̄ eſſet a deo. 22ſ. q. 83. 10. 1m. /. 3a. q. 13. 4. 3m. /. q. 21. 1. o. /. 2. c. /. q. 43. 2. 2m. /. quę. 53. 4. 2m. /. 3. d. 17. 2. 3. q. 1. o. /. 4. d. 15. q. 4. a. 6. q. 2. 1m. /. Tri. 12. 3m. /. Io. 11. le. 6. m°. c. * Angel⁹ 501. Gra. 85. Miſericordia 21. Chriſtus.

91 Oratio Chriſti pertinet ad ſacerdotium eius 3a. q. 22. 4. 1m.

92 Oratio Chriſti quo ad obiectum fuit ſenſualitatis, non aūt quo ad actum 3a. q. 21. 2. o. /. 4. c. /. 4m. /. 3. d. 17 artı. 3. q. 3. o. /. Opuſc. 3. c°. 240. /. Opuſc. 7. o.

93 Chriſtus orauit pro ſe, & pro nobis, quo ad bona corporis: ſed quo ad bona ſpiritualia, orauit pro nobis non autē pro ſe 3a q. 21. 3. o. /. q. 22. 4. 1m. /. 3. d. 17. ar. 3. q. 2. o. /. Opuſ. 7. o. /. Io. 15. le. 5. me°. b.

94 Chriſtus dupliciter orauit pro ſe. ſ. exprimendo affectū ſenſualitatis, vel voluntatis ut natura, quo ad paſſionem tranſfeundam, & ſecundum rationem quo ad gloriam corporis, & ſic omnis oratio eius pro ſe & pro nobis & voluntas impleta eſt, non autem primo modo 3a. q. 21. 3. 4. o. /. 3. d. 17. 2. 3. q. 3. 4. o. /. Opuſ. 3. c°. 240. /. Opuſ. 7. o. /. Pſal. 21. pri°. b. /. Io. 12. le 5. me°. b. He. 5. le. 1. fi. * Sudor. Vita 30. Vox. 1.

95 Chriſtus orat pro nobis dupliciter. ſ. petendo ſeu volendo, & repræſentando patri humanitatem ſuam, cum myſteriis eius. Ro. 8 le. 7. prin°. H. /. He. 7. le. 4. me°. D.

96 Non dicitur, Chriſte ora pro nobis: ſed Chriſte exaudi nos Vel miſerere nobis, propter errorem Arrii & Neſtorii. 4. di. 15. q. 4. ar. 6. o. 2. 1m. /. d. 45. q. 3. 2. 3m.

97 Chriſtus docuit dirigere orationem dominicam ad patrē, quia pater eſt principium totius deitatis, non de principio. 4. d. 15. q. 4 ar. 5. q. 3. 1m.

98 Oratio dominica exponitur 22ſ. q. 83. 9. o. /. 3. d. 34. q. 1. 6. o. /. Opuſ. 3. c°. 254. vſque fi. /. Opuſ. 7. o. Dominica.

99 Petitiones orationis dominicę ſunt ſeptem ſecundum Matthæum. ſ. ſanctificetur &c. Sed ſecundum Lucam, ſunt quinque 22ſ. q. 83. 9. 4m /. 5m.

100 Oratio dominica eſt perfectiſſima, quia continet omnia deſideranda, & ordinem eorum, & informat oēs affectus 22ſ. q. 83. 9. c. prin°. * Beatitudo 143.

101 Non oportet uti tantum verbis orationis dominicæ, ſed oportet intendere tm̄ ad ea impetranda, quæ in ipſa continentur 22ſ. q. 83. 14. 3m /. 4. d 15 q. 4. ar. 2. q. 2. 2m.

102 Non parcens, vel non habens peccatum, non peccat, dicendo orationem dominicam: quia dicitur in perſona eccleſiæ 22ſ. q. 83. 16. 3m /. 3. d. 30. L. /. 4. d. 16. L. fi. /. Opuſ. 7. c°. 9. fi.

103 Oratio dominica valet ad remiſſionē culpæ venialis & mortalis 12ſ. q. 74. 8. 6m. /. 2. d. 24. L. s. prin°. /. Ver. q. 15. 4. 1m. Peccatum 374.

104 Oratio vocalis, eſt quantitas diſcreta 3a. q. 60. 8. o. /. 4. d. 3. ar. 6. q. 4. 1m. Vocalis.

¶ Oratius. Virtus 41.

¶ Oratinus. Theologia 13. 14.

¶ Orbis. Amazones 1. Cælum 136. 146. 147. Euangeliū 2. Roma. 3. Stella 3. Thomas 1.

¶ Orbitas. Beſtialitas 2.

¶ Ordeum. Euch^a. 62.

¶ Ordinabile Actu. Actus 23. Bonitas 47. Lex. 171. Miraculū. 51. Ordo 2. Peccatum 416. Potentia 31.

¶ Ordinarius. Abbatiſſa 1. Appellare 3. Ep̄s. o. Exemptus Iudicium 23. &c 37. &c. Officium 14. 15.

1 ¶ ORDINATIO dei, de nulla creatura fruſtrari pōt quia deficiēs ab vno ordine, labitur in alium ordinem 2. d. 1. 3m. /. Veri q. 24. 10 10m. * Abſoluere 1. Accuſ°. 27. Acolyt⁹. Ac°. 16. 17. 48. Actu. Ac⁹ 23 24. 47. 54. 79. 82. 160. Adiuuare 1. Affinitas 2. Agēr 25. 92. 93. Agere 7. 23 30. &c. Amor 169. 217. Angelus 140. 227. 229. 260. 339. 381. 383. 413. 433. 443. 447. 588. Aīa. 72. 159. 233. 295. Annexū. o. Annichil°. 9. Appetit⁹ 21. 39. &c. Aqua 19 Ars 4. 5. 10. &c. 47. Artificiale. Baptiſ 139. 199. 250. Beatudo 136. 140. Btūs 8. Bonitas 53. 70. 183. 247. Character 11. 21. Charitas 6. 65. 151. Caro 4. Catechiſm⁹ 9. Cā. 19. 20. 27. 82. 69. Cęlū 80. 110. Certitudo 5. 8. 18. Cib⁹ 5 Circūci° 1. 2. 4. 43. Crudelis 1. Clauis 4. Cogni°. 54. 78. Cōcup^a. 17. Cōfeſſio 17. Cōſāguītas 4. Cōſecr° 1. 4. Cōſiliū 24. Cōcep°. 12. Creatura 24. 25. 26. 27. 30. Culꝰ 11. 13. 15. Cura 3. Dān°. 24. Debitū 1 Decep°. Delect^a. 5 7. 52. Dæmō. 6. 13. 58. Depoſitū 2 Detract° 5. De⁹ 375. 376. 450. Difficile 16. Diſp°. 12. 35. 49. Domin° 3. Dn̄iū 8. 11. Effect⁹ 12. 19. 20. Elect°. 27. Ens 15. Eps. 5. Euch^a. 75. 93. 161. 238. 244. 253. Exerc° 5. Exorciſm⁹ 9. Facere 8. Fermēt 1. Finis 59. 84. 96. &c. For^a. 133. Gnat° 23. 74 Dei.

Or

Gl'ia 5. Gr'a 26.118.183.124.125. Gr'a act°.5 Gr'ſue. Habi t°59. Hereſis.20. Hō 54. Honor 13.26. Idea.26.45 Imperare 2.12.15. Incarnari.7. Incipere 3. Indigentia.5. Infinitū.20. Inſidię. Inſtrumentum.6.7. Intelligibile.2. Intellectus.83. 159.164.278. Intentio.12. Ira.84 Iudicium.5. Iuſtitia.16. 18.41.51.77.85. Labor.2. Laus.13 Lectoratus.1.5. Lex.9. 78.79.80.91.165. Liberum.11.29. Littera 2. Malitia.9. Manſuetudo.10. Matrimonium.47.67. Medicina.3. Memoria. 21. Mendacium.13. Meritū.5.9.98. Metaphyſica.14.15.29.

1 Omnis ordinatio eſt rationis. 22ę.q.58.4.2m./ q.83 1.c./.q. 88.1.c./.4.d.38.q.1.ar.1.q.1.c./. Cont.2.c°.24.3m./. Veri.q.6. 3.c./.q.23.13.0./. Virt.q.2.9.2m./. Ethi.prin°./. L1°.2. lec.3. fi. f. 1. * Miles.7. Militaris. Miraculum.58. Miſſio.39. Modeſtia.6. Moralis.1.2. Motus.6.14.59.60. Mulier.17. Natura. 18. Naturale.9.18. Nomen.34. Obedientia.10.20. Oratio. 40.53.59. Ordo.33.59. Paſſio.70. Paulus.29. Pax.15. Peccatum.39.52 85.152. Pœna.58. Pœnitentia.4.15.133. Perfectio.7.26.29.40.40.

3 Ad hoc quòd aliqua ſint ordinata, duo requiruntur. ſ. ordo ad debitum finem, & proportio ad ipſum finem. 12ę.q. 102.1.c. * Philoſophia.2. Phyſica.5 Potentia.7.8.9.16.17. 30.&c.57. Præceptum.6.37.65.76.112.116.

4 Totum quod eſt hominis, & totum quod poteſt, & quod habet, eſt ordinandum in deum 12ę.q.21.4.3m. * Præcipere.

5 Ordinare & iudicare alios, eſt tantum prælatorum: ſed ordinare actus proprios, conuenit cuilibet homini. 22ę.q.43. 3.2m. * Prædeſtinatio.1.&c.18.35. Prædicare.14. Prælatio. 15. Primi.2. Primum.2. Priuatio.4. Prius.9. Promiſſio.1. 2. Prophetia.11.43.44.54.56. Propter.5.6. Prouidentia.1. &c.23.49.&c. Prudentia.2.31.33.&c. Pſalmus.4. Pudicitia. 2. Purgatio.5. Ratio.11.34.44.&c.5n Regere.3.14. Regula. 1.2.3. Religio.1.18.38.93.&c. Reprobatio.4. Reuerentia.2. 5. Sacramentum.3 82.91.109.113.114. Sanctificatio.1.11. Sanctus.5. Sapientia.1.17.&c.32.35.&c. Scientia.2.119. 131.&c.141.&c. Signum.3 Simonia.3.22.26.43.37.&c. Statutum.1. Stella.9. Studium.6.8. Subdiaconus.1.2. Succeſſio.4. Suffragia.7. Suum.1. Tabernaculum 5. Temperantia.9.19. Theologia.4.20.21.38. Veritas.9. Virtus.24. &c.81. Vita.62.73.85. Vitra.154.

In ſacris. 6 In ordinatione ſua, ſacerdos accipit calicem cum uino, & patenam cum pane. 4.d.24.q.2.ar.1.q.2.c.me°.K./ 2.6m.

7 Ordinatus per ſaltum ex malitia, debet deponi: ſi uerò ignoranter, debet imponi pœna ab epiſcopo; quod interim careat executione, donec prætermiſſum ordinem recipiat 4.d.25. L. prin°.

¶ Ordinatiuum. Metaphyſica 14.

¶ Ordinator. Architriclinus. Epiſcopus.12.14.16.&c.

¶ Ordinatrix. Theologia.4.

Quid. 1 ¶ Ordo in ratione ſua includit tria. ſ. rationem prioris & poſterioris, diſtinctionem, & originem. 22ę. q.26.1.c./. 6.c.fi. 5.d.20.3.c. * Abſtractio.15. Accidens.46. Actio.63.112. Actus.35.51.64. Agens.56. Amor.8.103.&c. Angelus.217. Anima.232.266.317. Animal.14.62. Annexum. Annunciatio.6. Antequam. Antichriſtus.2. Apparens.2. Appetitus 19.21.39. Archangeli. Artifex.3.4. Artificiale.4. Aſſenſus.3. Aſſumere.51. Auerſio.10.13. Beatitudo.138.140.

2 Ad hoc quod aliqua habeant ordinem, requiruntur tria. ſ. quòd utrumque ſit ens, diſtinctum, & ordinabile ad aliud. Po^a.q.7.13.c./.q.10.3.c. * Bonitas.38.90.&c.91.155.162. 180.194.200. Caput.1. Charitas.118. Cathegorica. Cauſa 44.82.49.81.&c.102. Cœlum.40.89. Certitudo.5. Cherubin 0. Circunſtantia.17. Cognitio.33.34. Collectiuum. Compoſitio.10. Coniunctio.11. Conſequentia.1. Contemplatio.14. Contrarium.6. Conuerſio.11. Corpus.33. Correctio 11.14. Creatura.18.22. Credere.9. Crimen. Cura.1.&c. Damnatio.6. Debitum.1. Delectatio.17.

3 Ordo ſemper dicitur reſpectu principii, 1^a.q.21.3.c./.q.42. 3.c./.1.d.20.3.c./. Quol.5.19.c. * Denominatio.10. Determinatio.4. Deus.18.43.244.246.288.373.376.378.406 411. Diſpenſatio.11. Diſpoſitio.3.4.26.33.35. Diſtinctio.7. 23.34. Dominium.1. Donum.15. Effectus.1.12.13.19. Electio.3.25. Elementum.24. Æquiuoca.9. Euchariſtia.26. 27.28.29.93.107. Ex.1.2. Excommunicatio.10.11. Falſitas.4. Fatum.1.6. Fides.27. Fieri.4.10.11. Filius.6.59. 76.78. Flagellum.3. Forma.43.48.72.93.95.148. Fructus.7. Finis.8.

Vbicumque eſt aliquod principium, oportet quòd ſit aliquis ordo, quia ordo includit in ſe aliquem modum prioris & poſterioris, quæ dicuntur ſecundum relationem ad aliquod principium. 22ę q.26.1.c./.6.c.fi. * Gratia.18.120. 232. Habitus.13.37.43.44.39. Hæreſis.205. Homo.18.34.

Or

Idea.29. Imago.5.34. Incarcerare. Indigentia.1. Infinitum. 31. Intellectus.204.207. Irraſcibilis.4. Iudicium.15. Iuſtitia.1.2.79.82.88. Iuſtificatio.1.18.&c. Legiſlator 4.5. Lex.8.9.10.36.60.72.78.&c.129 Liber.13. Libertas.6. Liberum.25. Linea.3. Locus.6.&c.

5 Impoſſibile eſt, aliquam rem omni ordine deſtitui, etiam actum peccati. 2.d.37.q.1.2.5m. * Loth.1. Maledicere.4. Malitia.9. Malum.12.13.33. Materia.10.19.26. Miraculum. 45. Miſſio.24.

6 Omnis prioritas ſecundum ordinem naturæ, reducitur ad ordinem cauſæ & cauſati. 4.d.17.q.1.ar.4 q.1.c.

7 In his inferioribus, eſt ordo per ſe & ordo per accidens, ſed in ſuperioribus. ſ. in cœlis, & in angelis eſt tantum ordo per ſe./. Spiritu.8.c./. Quol.3.6.d. * Modeſtia.6.&c. Modus. Motus.4. Natura.49. Neceſſitas.5.27. Nihil. Omnis. Omiſſio.1. Operatio.9. Oratio.60.109.

8 Ordo per ſe, eſt in ſpeciebus: non autem in indiuiduis eiuſdem ſpeciei, ſed tantum ordo per accidens. 1.d.12.ar.2.2m. /. Spiritu.8.c./. Quol.3.6.c./. Cauſis lec.1.fi. * Pars.27.&c. Paſſio.62.&c. Pax.1.16.

9 Ordo realis non poteſt eſſe, ubi non eſt diſtinctio realis, ſed tantum ordo ſecundum rationem. Po^a.q.10.3.c./.5.12m. * Peccatum.1.54.152.167.177.178.203.308.335.363. Pœna.52. Pœnitentia.16.17.52.86. Perfectio.28.41.42.

10 Forma uniuerſi, conſiſtit in diſtinctione & ordine partium eius. Cont.2.c°.39.5m.fi.

11 Videre ordinem uniuerſi, & diſpoſitionem diuinæ prouidentiæ, eſt ualde delectabile. Pſ.26. me°.c. H.

12 Ordo rerum, eſt ex diuerſitate formarum, quæ eſt propter multitudinem rerum. Cont.3.c°.97. * Perturbatio. Poſitio.

13 Oppoſitum uidetur dicere a ſimili. Ente.3.fi. Reſp°. Dubio.961°. * Poſſeſſio.4. Du^m.961

14 Ordo finium, eſt ſecundum ordinem agentium: quia omne agens ordinat effectum ſuum ad aliquem finem. 12ę.q.109. 6.c./.2.d.38.1.c./. Cont. Agere.4.3.c°.17.6m./. Po^a.q.7.2.10m. /. Ma.q.1.1.c. * Potentia.7.8.9.16.17.30.&c.57.&c.

15 Ordo actionum, eſt ſecundum ordinem agentium. ſ. nobilior a nobiliori, & prima a primo. 4.d.8.q.1.ar.3.q.1.c./Cont. 2.c°.21. prin°./. L1°.3.c°.97. * Præceptum.63. Prædeſtinatio.13.16.20. Præſumptio.9. Prius.4.2.7.

16 Ordo pœnæ ad culpam, eſt a deo: non autem ordo culpæ ad naturam. 2.d.3.q.2.1m * Proceſſio.1.18.20. Profeſſio.1.3.

17 Oppoſitum uidetur dicere a ſimili. 22ę.q.88.1.2m./. 4.d.38. q.1.ar.1.q.1.5m. Reſp°. ſicut Dubio.717°. Du^m.961

18 Sicut ordo rationis rectæ, eſt ab homine, ſic ordo naturæ eſt a deo. 22ę.q.154.12.1m. * Prophetia.61. Proportio.10. Propter.5. Prouidentia.1.2.17.20.23.38.49 &c. Prudentia.79. Qualitas.5.40. Rectitudo.1.2. Relatio.1.30.37. Relatiuum.11. Religio.1.61.71. Sacramentum.52. Situs.9. Species. 80. Status.3. Super.3. Tentare.16.18. Tempus.16.17. Thurificatio.2. Trinitas.4. Vbi.2. Veſtigium.9. Vexatio. Virtus.25.30.&c.81.172.193.272. Vnctio.2. Vniuerſale.2. Voluntas.12. Vniuerſum.2. Voluntas.30. Viſus.276. Vti.23. Vtile. 37. Chriſtus.59.

19 Ordo eſt tantum rationis ut ordinantis, ſed eſt in uoluntate ut in potentia ordinata. Virt.q.2.9.2m.

20 Ordo tot modis dicitur, quot modis & principium. ſ. ſecundum ſitum, ſecundum intellectum, & ſecundum ſingulas quatuor cauſas. 1^a.q.21.3.c./.q.42.3.c. 1.d.20.3.c./. Quol. 3.19.c. * Affinitas.2. Antequam. Aſſecutare.3. Aſſumere.51. Diuiſio.

21 Ordo duplex. ſ. uerus, & imaginarius. 3^a.q.28.3.1m./. 4.d. 30.q.8.3.1m./. Meta.12.lec.3.fi./. Phy.8.lec.2.fi. * Bonitas. 38.58.59.71.155.161.180.164.200. Caput.1. Cathegorica Cauſa.9.&c.49.81. Cœlum.89.

22 Ordo duplex. ſ. ordo formæ, & ordo materiæ. 3^a.q.62.6.3m./. q.78.4.c. * Cherubin.9. Cognitio.33.34.58.

23 Ordo dupliciter. ſ. relatio, & gradus faciens eam. 1^a.q.108.2. 2m./.2.d.9.1.2m./.4.d.24.q.1.ar.1.q.2.4m. * Commune.12. Conſiliū.10.11. Conſequentia.1. Contrarium.6. Damnatio.6. Delectatio.107. Deus.246. Effectus.15.

24 In rebus eſt ordo duplex. ſ. a principio, & ad finem; & in finibus duplex ordo inuenitur. ſ. intentionis & executionis. 12ę.q.1.4.c./.3^a.q.6.1.1m./.2.d.38.1.2.c./.3.d.23.q.3.ar. 1.q.1.c./. Veri.q.5.1.9m.

25 Ordo uniuerſi duplex. ſ. ordo creaturarum ad inuicem, & ordo creaturarum ad deum. 1^a.q.21.1.3m./.q.47.3.c./.q.103.2.3m./. 12ę.q.111.5.1m./ 22ę.q.39.2.2m./.1.d.39.q.2.1.c.fi./ d.44.2. c./ d.47.4.c./.2.d.1.q.2.3.c./.d.13.q.3.3.c./.d.38.1.2.c./. 3. d.23.q.3.ar.1.q.1.c./.4 d.49.q.2.ar.2.q.1.c./.d.46.q.1.ar.2. q.2.c./. Cont.3.c°.78.3m./. L1°.3.c°.98./. Veri.quæſt. 5.1.9m.

5.1.9^m./.3.c./.Po^a.q.1.a.3^m./.q.5.4.2^m./.q.7.9.c./. Spiritu.8.c. /.Ra.1 3. le.1.prin^o.E /. Eth. prin^o./.Meta. 12. lec.9. me^o.c. * Elementum.14 Aequiuoca.9. Finis.6 59.68.109.111. Forma.47.48.72.84.95.148.Infinitum.31.

26 Ordo duplex.ſ. ordo naturæ, & ordo temporis ſeu generationis. 12^æ.q.62.4.c /.q.83.3.2^o./. 3^a.q.6.1.c./. Ma.q.4.3.c.fi.

27 Ordo naturæ duplex ſ.uia generationis & temporis, in cauſa materiali, ab imperfecto ad perfectum, & uia perfectionis, & intentionis in aliis cauſis, a perfecto ad imperfectum. 1^a.q.85.3.1^m./. Quol.5.19.c.prin^o.

28 Ordo naturæ duplex.ſ. ſecundum gradus dignitatis, & ſecundum rationem cauſalitatis. Opu.60.c^o.5. * Iuſtitia.1.2.79.&c. 82. Materia.10.Pars.27.&c.Pœna.52.58. Principiũ.4.8.9. Relatio.1.5.20.&c.

29 Ordo naturæ inter aliqua, poteſt dupliciter attendi.ſ. per modum naturæ, qui non diſtinguitur contra modum intellectus, ut in diuinis, & per modum naturæ, ut ab eo diſtinguitur. Et habet tria.ſ.quia natura non præexigit aliam proceſſionem, producit aliquid in ſimilitudinem ſui, & eſt tantum ab uno. Po^a.q.10.2.11^m.

30 Ordo temporis duplex.ſ. uel accipiendo tempus proprie.i. ut eſt duratio rei temporalis, uel improprie.i. ut aliquid eſt prius alio generatione, & ſic eſſe prius generatione, continetur ſub eo quod eſt eſſe prius tempore, ſed non econuerſo. Meta.7.lec.13.me^o.c.

31 Ordo temporis.i.generationis dicitur dupliciter.ſ. uel cum aliquid dicitur prius alio generatione, cuius generatio eſt in alio tempore quàm generatio alterius, uel quia unum generatur per ſe, & non ad generationem alterius, ſed alterũ generatur ad generationem illius. Et ſic primo modo ea quæ non habent ordinem ad generationem alicuius, licet ſint priora tempore, non tamen ſunt priora generatione: ſicut equus qui heri fuit, nõ eſt prior generatione proprie, aſino hodie exiſtente, licet ſit prior tẽpore. Meta.7.le.13.m^o.c.

diuinis 32 In diuinis eſt ordo naturæ ſm originem, ſine prioritate, ſm quod una perſona eſt ab alia. 1^a.q.42.3.c./.1.d.7.q.1.1.1^m./.d.12.1.c./.d.20.3.c./.Po^a.q.10.3.c. * Actus.191.199. Amor.8. Apparere.2. Deus.77.246.375. &c.406.411.

33 Ordo naturæ in diuinis, non eſt ex hoc quòd natura ordinetur, ſed quia ibi eſt ordo ſecundum naturalem originem. 1^a.q.42.3.5^m./.1.d.20.3.6^m./.Hæreſis.37. Origo.2.3. * Diſtinctio.7.25.34.35.Gradus.5. Hierarchia.1. Incarcerare. Iuſtitia.1.2.79.&c 82.

34 Ordo originis in diuinis, melius nominatur ordo naturæ, quam ordo eſſentiæ: quia natura importat rationem principii: non autem eſſentia. 1^a.q.42.3.4^m./.1.d.20.3.6^m. * Proceſſio.1.20.23. Relatio.87.88.

36 Ordo ſubſtantiarum ſpiritualium, ſufficit ad influxũ unius in aliam. Quol.3.7.c.fi./. Influere.1.2. Amor.99.103.&c. Anima.233.266.517. Annunciatio. 6. Antichriſtus. 2. Archange.1. Charitas.118.&c. Cœlum.40.

37 Id quod in corporalibus facit ſitus, in ſpiritualibus facit ordo. Quol.3.7.c.fi. * Cherubin.4. Cognitio.52.53. Correctio.11. Crimen. Dæmon.4.5.6.58. Diſpoſitio.4. Dominatio.2.3. Dominium.1. Euchariſtia.29.&c.

38 Cognitio ordinis, eſt ſolius intellectus & rõnis. Ethi.prin^o.

39 Ordo quadrupliciter comparatur ad rationem.ſ.cognoſcẽdo tantum, faciendo in proprio actu, uel in actibus uoluntatis, uel in re exteriori. Primus ordo pertinet ad phyſicam, ad ſcientias mathematicas, & ad metaphyſicam. Secundus ad rationales ſcientias. Tertius ad ſcientiam moralem. Et quartus ad artes. Ethi. prin^o. * Habitus.44. Hierarchia.9. Idea.29.45. Imago.8.34. Infinitum.8. Intellectus.164.204.&c.278.&c. Iudicium.15. Loth.1. Maria.52. Motus.21. Pœnitentia.86. Principatus.10. Proceſſio.18. Profeſſio. 2. 3. Seraphin.5.

40 Optimus ordo in ſtudendo & addiſcendo, erat antiquitus.ſ. a facilioribus & magis notis nobis. 12^æ.q.94.4.c.prin^o./. 22^æ.q.189.1.4^m./.3.d.35.q.1.ar.2. q.3.c.fi./. Trin.6.0./.12.3^m./.9^m./.10^m./.Cauſis.prin^o./. Ethi.6.lec.7.fi.L.

41 Alius eſt ordo in accipiendo ſcientiam, quàm in tradendo: quia in primo itur a ſignis ad res, ſed in ſecundo fit econuerſo. 1.d.1. prin^o.K. * Virtus.24.&c.81.172.191.272.

42 Quando ſigna & res ſunt eiuſdem ordinis, prius tractari debet de ſignis quàm de rebus, cuius oppoſitum eſt in theologia. 1.d.1.L. prin^o.K.

43 Homo ſubditur triplici ordini.ſ. rationis, hominis gubernantis temporaliter uel ſpiritualiter, & dei. 12^æ.q.72.4.c./.q.87.1.c./.3^m./.3.c.

44 Quicquid eſt contra ſecundum ordinem, eſt contra primum & tertium, & quicquid eſt contra primum, eſt contra tertium, & non econuerſo; quia primus includit ſecundum, & excedit eum, & tertius utrumque. 12^æ.q.72.4.c.

45 Peccatum eſt contra hos tres ordines. Ideo punitur triplici pœna.ſ. remorſu conſcientiæ, pœna humana, & pœna diuina. 12^æ.q.72.4.c./.q.87.1.c /.3^m./.3.c. * Damnatio.6. Diſpenſatio.11. Euſtratius.2. Gratia.17.18.132. Homo.18.34. Iuſtificatio.20.21. Lex.171. Libertas.6. Pax.5.16. Perturbatio. Prædeſtinatio.13.24.

46 Ordo in populo quadruplex.ſ. principum ad ciues, ciuium adinuicem, ad extraneos, & ad domeſticos. 12^æ. q.104. 4.c. * Præſumptio. 9. Profeſſio.2.3. Prudentia.79. Regere.0. Religio. 1.

47 Omnes ordines ciuitatum reducuntur ad tres ordines.ſ.ad ſupremos.i.ad optimates, ad infimos.i.ad uulgus, & ad medios.i.ad honorabiles. 1^a.q.108.2.c.

48 Ordines eccleſiæ non ſunt a natura. 4.d.24.q.1.ar.1.q.1.3^m. * Benedictio.1. Clauis. 4.10.15. Conſecratio.1.4. Eccleſiæ.

49 Deus poſuit ordines in eccleſia, ad pulchritudinem eius, ut homines ſint cooperatores dei in tradendo ſacramenta. 4.d.24.q.1.ar.1.q.1.c./.Cont.4.c^o.74. * Cultus.10. Epiſcopus.12.14. Hæreſis.20. Manus.2.3. Matrimonium.12.

50 Nullus ordo poteſt conferri, niſi ab epiſcopo, præter quatuor ordines minores, de licentia papæ a ſolo ſacerdote. 3^a.q.65.3.2^m./.4.d.7.q.3.ar.1.q.2.3.c./.d.13.q.1.ar.1.q.2.c./.d.24.q.3.3.c /.d.25.q.1.1.c./. Quol.11.7.c./. Epiſcop^s.14. * Pœnitentia.99. Poteſtas.12. Sacramentum. 35.46.152.153. Schiſma.7. Simonia. 22. 30.36.&c. Agens.

51 Quod traditur in ſacramento ordinis.ſ. poteſtas ſpiritualis, deriuatur ab eo qui dat.ſ.ab epiſcopo, ſicut poteſtas imperfecta a poteſtate perfecta. Non autem in aliis ſacramentis, ſed tantum deriuatur a deo. 4.d.24.q.1.ar.1.q.4.5.c.

52 Efficacia ſacramenti ordinis principaliter reſidet penes diſpenſatorem eius: non autem in aliis ſacramentis, ſed in materia 4.d.24.q.1.ar.1.q.5.c.

53 Epiſcopus qui renunciauit loco, & non officio, poteſt conferre ordines minores, & de licentia epiſcopi, etiam maiores. 4.d.25.1.prin^o.

54 Ea quæ ſunt ordinis, non poſſunt cõmitti, niſi habenti ordinem. 22^æ.q.187.1.c.

55 Oppoſitum uĩ dicere. 4.d.24.q.2.2.9^m. Reſp^o. Dubio.963°. Du^m.963.^m

56 Deus poteſt auferre ordinem collatum: non autem epiſcopus; quia non eſt ſimiliter auferendi, ſicut conferendi: nec dedit ordinem, ſed deus. 3^a.q.82.8.c./.2^m./. 4.d.13.q.1. ar.1. q.4.2^m.

57 Quilibet promouens indignum ad ordines, peccat mortaliter; quia agit contra honorem dei, & contra bonum eccleſiæ. 4.d.24.q.1.ar.3.q.4.c.

58 Ordo eccleſiæ in hominibus, eſt ſacramentum; non autem ordo in angelis. 4.d.24.q.1.ar.1.q.3.c./. Cont.4.c^o.74. * Baptiſmus.139.156. Eſſentia.

59 Ordo eccleſiæ, eſt ſignaculũ eccleſiæ ad pulchritudinẽ eius, per quod ſpiritualis poteſtas, traditur ordinatis. 4.d.24.q.1.ar.1.q.1.2.c./.Cont.4.c^o.74. * Conſecratio.4.19. Corona.1. Epiſcopus.7.16. Euchariſtia 161. Pſalmiſtatus.

60 Character interior, eſt eſſentialiter & principaliter ſacramẽtũ ordinis. 4.d.24.q.2.ar.1.q.2.1^m. Character.35. Sacerdos.9.

61 Sacramentũ ordinis habet materiã, ad determinandũ poteſtatem traditam potius, quàm ad cauſandum eam. Ideo materia eius non benedicitur, ut claues & candelabra, & huiuſmodi. 4.d.24.q.1.ar.1.q.5.c.

62 Tactus materiæ eſt de eſſentia ordinis; ſed magis porrectio eius. 4.d.24.q.1 ar.1.q.5.4^m. * Sacramentum.35.46.152.153.

63 In forma eius exprimitur uſus eius, & traditio poteſtatis eius per uerbum imperatiuum. 4.d.24.q.1.ar.1.q.4.c.

64 Vſus poteſtatis, eſt effectus poteſtatis in genere cauſæ efficiẽtis. Et ſic nõ habet, quod in diffinitione ordinis ponatur, ſed eſt quodãmodo cã, in genere cauſæ finalis. Et iõ ſm hãc rõnẽ, põt poni in diffinitione ordinis. 4 d.24.q.1. ar.1.q.4.3^m.

65 In ſacramento ordinis, porrectio materiæ magis eſt de eſſentia ſacramenti, quàm tactus: tamen ipſa uerba formæ uidentur oſtendere, quod tactus materiæ ſit de eſſentia ſacramẽti: quia dicit, Accipe hoc uel illud. 4.d.24.q.1.ar.1.q.5.2^m.

66 Quamuis ordo in ſuo nomine, non exprimat aliquod materiale elementum, tamen ordo non confertur, ſine aliquo materiali elemento. 4.d.24. q.1.ar.1.q.3.1^m.

67 Diffinitio quam magiſter de ordine ponit.ſ. quòd ordo eſt ſignaculum quoddam eccleſiæ, per quod ſpiritualis poteſtas traditur ordinato, conuenit ordini, ſecundum quod eſt eccleſiæ ſacramentum. 4.d.24.q.1.ar.1.q.2.c.

68 Ordines eccleſiæ attenduntur & diſtinguuntur, ſecũdũ poteſtatẽ diſpẽſandi ſacramẽta, nõ autem ſecundum diſtinctionem Diuiſio.

nem gratiæ gratum facientis, quæ non eſt de neceſſitate eorum. 4.d.24.q.1.ar.1.q.1.3^m./.ar.3.q.3.o.

69 Ordines eccleſiæ ſunt multi, triplici de cauſa. ſ. ad cõmendationem ſapientiæ dei, ad auxilium infirmitatis humanæ, & ad profectũ hominũ ut omnes ſint dei cooperatores, quo nihil diuinius ſm Dionyſiũ. 4.d.24.q.2.ar.1.q.1.o.Ʒ.4.c^o.73.

70 Diuiſio ordinis eccleſiæ, non eſt diuiſio totius integralis nec totius uniuerſalis, ſed totius poteſtatiui. Ideo omnes ſunt unum ſacramentum, cuius plenitudo eſt tantum in ſacerdotio. 4.d.24.q.2.ar.1.q.1.2^m.

71 Ordines eccleſiæ ſunt ſeptem, ſm ſeptem reſpectus ad euchariſtiam, non autem ſm gratias gratis datas, nec ſm dona, nec ſm actus hierarchicos. 4.d.24.q.2.ar.1.q.2.o./.Cõt. 4.c^o 74./.75./.Opuſ.65.c^o.8.

72 Omnes ordines eccleſiæ, ſm ſe ſunt ſacri: ſed tantum tres ſunt ſacri, ratione materiæ ſacræ, circa quã habẽt actũ ſuum .ſ. ſacerdotium, diaconatus, & ſubdiaconatus. 4.d.7.q.3.ar.1.q.3.c./.d.24.q.2.ar.1.q.3.o./.d.37.q.1.a.1.o./.4^m./.Ʒ.4.c^o.75.

73 In primitiua eccleſia, erant tantum tres ordines. ſ. epiſcopatus, presbyteratus, & miniſtrorũ. 1.Ti.3.prin^o./.1.ec.2.m^o. ſi.

Effectus. 74 In ſacramento ordinis, confertur excellentia poteſtatis, in diuinis myſteriis. 3^a.q.8.a.4.a.

75 Per quemlibet ordinem, aliquis conſtituitur ſuper plebem, in aliquo gradu poteſtatis ordinatæ ad ſacramentorum diſpenſationem immediatam, uel mediatam. 4.d.24.q.1.ar.2.q.1.c./.3^m./.q.2.c./.2^m. * Apoſtaſia.o. Character. 11.12.&c.

76 In ſacramento ordinis, per quod homo fit diſpenſator cæterorum ſacramentorum, confertur gratia gratum faciens, & maiore quam in baptiſmo. 4.d.24.q.1.ar.2.q.1.o./.d.26.q.2.3.c.ſi./.Cont.4.c^o.74.

77 Ordines minores, nullum actum habẽt ſuper corpus Chriſti uerum, nec ſuper myſticum, per quem conferatur gratia. 4.d.7.q.3.ar.1.q.3.c.

Du^m.964^m. 78 Oppoſitum uidetur dicere. 22.q.40.2.c./. Cont.4. c^o.74.ſi. Reſp^o. Dubio 964°. * Confirmatio.29.34.

79 Omnis ordo inquantum ſacramentum, ordinatur ad euchariſtiam: non autem inquantum eſt officium quoddam. 22.q.40.2.c./.4.d.24.q.3.ar.2.q.2.c./.2^m./.d.25.q.1.ar.1.q.2.c./. Cont.4.c^o.74.ſi. * Clauis.o. Cultus.10.

80 In quolibet ordine omnia dona ſpiritus ſancti dantur: licet ſingula ſingulis adaptentur. 4.d.24. L. * Diaconus.6.

81 Remota præparatio ſuſcipiendi ſacramentum, ſunt per inferiores ordines. Nõ autẽ præparatio proxima, ſed per ſacerdotem tãtũ. 4.d.24.q.1.2.1^m. * Excõicatio 14. ſecũdum Lectoratus. o.Pœnitentia.15. Subdiaconus.o. Votum.76.82.

82 Quilibet ordo quanto eſt dignior, tanto plures actus habet & proximiores circa euchariſtiam, quorum proximior eſt principalis. 4.d.24.q.2.1.2.o./. Cont.4. c^o.74./.75.

83 Actus quatuor minorum ordinũ, poſſunt exerceri per alios non ordinatos, ſed non ex officio. 4.d.24.q.2.2.9^m.

84 Ordo datur contra ignorantiam, non quidem in ſuſcipiente ordinem, ſed quia ſuſcipiens ordinem, præficitur, ut eam pellat a plebe. 4.d.24.q.1.ar.2.q.2.1^m.

85 Ordo datur contra ignorantiam, ut. ſ. ordinati ſint docti, & ſint doctores aliorum. 4.d.24.q.3.ar.2.q.3.2^m.

Tempus. 86 In ſeptennio poſſunt dari omnes ordines minores. Subdiaconatus in tempore decimooctauo. Diaconatus circa uigeſimumprimum annum, præterquam in religioſis. Sacerdotium in uigeſimoquinto anno. Epiſcopatus autem in trigeſimo anno. 4.d.25.L.ſi. * Confirmatio.24.27.34. Eps.7.82.86.25.

87 Pueri ante annos diſcretionis, poſſunt hodie ordinari ad quatuor ordines minores. Non autem ad alios ordines. Et hoc propter præceptum eccleſiæ: non autem ex neceſſitate ordinis. 4.d.7.q.3.ar.2.q.3.c./.d.25.q.2.ar.1.q.2.o.

88 Ordines ſacri poſſunt dari tantum in ſabbatis quatuor temporum, & in ſabbatho ante dominicam de paſſione, & in uigilia reſurrectionis. Sed papa dat ſubdiaconatum in dominicis diebus, & in feſtis præcipuis, in quibus epiſcopi dant quatuor minores. 4.d.25.L.ſi.

89 Feſta præcipua, in quibus epiſcopi dant quatuor ordines minores, pertinent ad diem dominicum. 3^a.q.83.2.3^m.

90 Omnes minores ordines, poſſunt ſimul eodem die dari. Non autem duo ordines ſacri. Nec etiam ordo minor cum ordine ſacro. 3^a.q.65.3.2^m./.4.d.25.L.

91 Epiſcopi debent cõſecrari in die dominico, licet in præcedẽti die, ſunt facti ſacerdotes. 4.d.24.q.3.ar.2.q.2.b.1./.d.25.L.

Qui ſu. 92 Aliquis male ſuſcipit ordines dupliciter. ſ. primo ex parte dantis. ſ. uel hæretici, uel ſimoniaci, uel aliter ſeparati ab eccleſia, uel non ſui epiſcopi, ſine licentia epiſcopi proprii, uel ſub rathabitione, uel epiſcopi qui renunciauit officio & loco. Secundo ex parte modi. ſ. uel furtiue. ſ. accipiendo duos ſacros ordines uno die, uel unum ſine licentia, uel per ſaltum. 4.d.25.L.prin^o.

93 Suſcipiens ordinem furtiue, deponitur in pœnã. Et ſolus papa poteſt cũ eo diſpenſare, ſi ſuper hoc ſit lata excõicatio. Si uero non eſt lata excõicatio, etiã epiſcopus poteſt, præcipue in minoribus ordinibus, uel ſi clauſtrũ intrauerit. 4.d.25.L.prin^o.

94 Suſcipiens ordines in peccato mortali, peccat mortaliter: quia ſanctitas uitæ requiritur de neceſſitate præcepti eccleſiæ: non autem de neceſſitate ſacramenti. 4.d.24.q.1.ar.2.q.1.o./.ar.3.q.1.o.

95 Oppoſitum uidetur dicere in ſimili. 22.q.33.5.ſi./.q.60.2.3^m. Reſp^o. ſicut Dubio 796°. Du^m.965^m.

96 Eps qui renunciauit loco, & nõ officio, poteſt cõferre ordines minores, & de licentia epi etiã maiores. 4.d.25.L.prin^o.

97 Ad ordines aliqua requiruntur tripliciter. ſ. uel de neceſſitate ſacramenti, ut ſexus uirilis. Vel de neceſſitate præcepti eccleſiæ, ut libertas, non eſſe homicidam, claritas famæ, non pœnitens publice, nec illegitimus, & huiuſmodi canonis quo ad ordines ſacros, uel de honeſtate, ut ætas quo ad ordines minores. 4.d.25.q.1.o. * Archidiaconus. Requiſita.

98 Defectus membri nõ impedit ſuſceptionẽ ordinis, niſi inferat maculã notabilem, uel periculũ. 4.d.25.q.2.ar.2.q.4.o. Vanus. * Clericus. Cura.2.23. Epiſcopus.16.25. Excõicatio.10. Hæreſis.113.116. Matrimonium.12.113.131.

99 Mulier nullius ordinis eſt capax: quia habet ſtatũ ſubiectionis. Sed poteſt habere prophetiam, & alia dona dei. 4.d.25.q.2.ar.1.q.1.o./.ar.2.q.2.4^m. * Miniſter.o. Miſſa.4. Naſus. Occidere.10.16.21.22. Officium.o.

100 Serui, & alii obligati, non debent ordinari: tamen ſi fiat, ſuſcipiunt ordinem: non autem executionem. 4.d.25.q.2.ar.2.q.1.o./.d.36.2.5^m. * Ordinatio.6.7. Pœnitentia.99. Scientia.64. Simonia.22.30.&c.

101 Seruus ordinatus, ſciente domino eius, & non reclamante, fit ingenuus. Si uero dominus neſciat, epiſcopus uel præſentans eum ſcienter, tenentur domino in duplum. Si autẽ neſciant, redigetur in ſeruitutem, niſi poſſit ſe redimere. 22.q.189.5.c./.4.d.25.q.2.ar.2.q.2.5^m. * Virginitas.16. Votum.82.

102 Ordo ſacer impedit matrimonium contrahendum, apud omnes, & uſum eius apud latinos, propter uotum continentiæ annexum ei, ſed non apud græcos. 4.d.37.q.1.1.o./.2.5^m./.Opuſ.65.c^o.9. * Bigamia.o. Matrimonium.

103 Non tamen ordines non ſacri. Sed ſecundum ſtatutum eccleſiæ occidentalis, uſus matrimonii impedit executionẽ omnis ordinis, & aufert priuilegium clericale, & beneficium eccleſiaſticum. 4.d.37.q.1.1.4^m./. Opuſ. 65. c^o.9.

104 Nullum præiudiciũ poteſt fieri uxori, ex ordine ſacro quem maritus eius ſuſcepit, ipſa ignorante uel contradicente. 4.d.37.q.1.1.o./.2.o. * Matrimonium.12.131. Votum.19.

105 Matrimonium nõ impedit ſuſceptionem ordinis ſacri, nec eius executionem, uxore mortua, uel conſentiente. Si uero uxor contradixit, impedit executionem: non autem ſuſceptionem ordinis ſacri. 4.d.37.q.1.2.o.

106 Vir ſuſcipiens ordinem ſacrum, non poteſt exigere debitũ matrimonii, ſed tenetur reddere. Vxor autẽ poteſt utrumque. Sed non tenetur reddere, ſi ignorauit, uel contradixit. 4.d.37.q.1.2.1^m.

107 Vxor cõſentiẽs uiro, q ſuſcipiat ordinẽ ſacrũ, tenetur uouere perpetuã cõtinentiã. Non autẽ tenetur ingredi religionem, niſi timeat ſibi de periculo caſtitatis. Non autem ſi uir fecit uotũ ſimplex, ipſa conſentiente. 4.d.37.q.1.2.2^m.

108 Græci non debent ſuſcipere ordines ſacros, ſine conſenſu uxorum. Si uero uxores conſentiant, non poſſunt eam perpetuum alteri nubere. 4.d.37.q.1.2.4^m./.4^m.

109 Ordo fratrum prædicatorum, habet cautiſſimam & ſecuriſſimam formam profitendi. 22.q.186.9.1^m./. Quol.1.q.9.a.4.o. Profeſſio.119. Religio.

1 ¶ Organum. Philoſophus dicit: Neque fiſtulas ad diſciplinã eſt adducendum, neque aliquod aliud artificiale organum, puta cytharam, & ſiquid tale alterum eſt, ſed quæcumque faciunt auditores bonos. 22.q.91.2.4^m. Non li...

2 Organis uel inſtrumentis muſicis, non eſt utẽdũ in eccleſiis: quia huiuſmodi muſica, magis animũ mouet ad corporalẽ delectationẽ, quam per ea ſormetur interius bona diſpoſitio. Et ideo ſubtrahũtur in eccleſia inſtrumẽta muſica, ut a corporalibus retrahãtur, diuinis laudibus mãcipati. 22.q.91.2.4^m./. Pſal. 32. prin^o.5.C. Actus.25.93. Cantus.43 infra Muſica.2.

3 Immo in ueteri teſtamento, uſus erat talium inſtrumentorum. 22.q.91.2.4^m. Reſp^o Dubio.966°. Angelus.249. Du^m.9...

4 In ueteri autem teſtamento, uſus erat talium inſtrumentorum, tum quia populus erat magis durus & carnalis,

unde e at per huiuſmodi inſtrumenta prouocandus, ſicut & per promiſſiones terrenas, tum etiam quia huiuſmodi inſtrumenta corporalia, aliquid figurabant. 22ᴱ.q.91.a.4ᵐ. ſi./. Pſal.32.prin°.c.C. Vt Cithara. *Anima.26.51.52.144.179.247.248.260.263.275.277.280.343. Animal.15.37. Appetitus.63.75. Cantus.4. Cælum 158. Coactio.3. Cognatiua.5. Concupiſcibilis.10. Corpus.32. Diffinitio.37. Fantaſia.1.3. Fantaſma.1.8. Imaginatiua.4. Intellectus.172.192. Liberum.26.

5 Sed dicis, In veteri teſtamento erant muſica inſtrumenta, & cantica vocis: quare ergo eccleſia illa dimiſit, hæc vero aſſumpſit? Duplex ratio aſſignatur. Prima quia illa inſtrumenta erant figuralia, ſecundum autem quod Deus laudatur mente & voce, eſt morale. Alia ratio habetur ex verbis phyloſophi, qui dicit, quòd contra ſapientiam eſt, quòd homines inſtruantur in lyris & muſicis, quia nimis occupat animum in ſui operatione, ſed ſimplici debent eſſe muſica contenti. Et ideo ſubtrahuntur in eccleſia, inſtrumēta muſica, ne iudaizare videamur, vt a corporalibus retrahantur, diuinis laudibus mancipati. Pſal.32. princ°. c.C. Carus.2. *Lumen.8.11. Magus.1. Memoria.10. Motus.34. Muſica.0. Paſſio.49.50.51. Peccatum.41. Puer.8. Reſurrectio 19. Semē 17.20. Senſus.2.10.15.29. Tactus.3.5.6.12. Tranſmutatio. Virtus.181. Vnctio.26.

¶ Oriens. Adoratio.8. Cælum.24.92. Dies.16. Iudicium.79. Magi.3. Onocrotalus. Oratio 31. Paradiſus.10. Reſurrectio 8. Templum.9. Terra.9. Ventus.2.

¶ Orientalis. Vnctio.38.

Inuenit. 1 ¶ ORIGENES errauit, ſequendo opiniones phyloſophorum antiquorum. Ideo ſecundum eum, angeli ſunt corporei. 1ᵃ.q.32.a.1ᵐ./.q.91.a.1ᵐ./.12ᴱ.q.5.a.4.c./. Ma.q.16.a.1.c./.7ᵐ./. Spiritu.5.1ᵐ. *Anima.91. Hæreſis 42.&c.

2 Origenes fuit fons Arrianorum.1ᵃ q.34.a.1ᵐ./. Trin.22.c.

3 Origenes & Arrius dicunt, quòd verbum in diuinis, dicitur tantum metaphorice, & non proprie.1ᵃ.q.34.a.1ᵐ.

4 Origenes dicit, quòd Deus eſt cauſa noſtri velle, quo ad principium eius tantum, ſcilicet quo ad voluntatem, non autem ſic q. faciat nos velle hoc vel illud.3.5.c°.89. princ°. Magdalena.1.

5 Et quod nulla ſubſtantia poſt trinitatem diuinam, ſine corpora poteſt ſubſiſtere.3.a c°.89.ſi.

6 Et quod anima eſt eiuſdem ſpeciei cum angelis.3.4.c°.32.1ᵐ. Anima.322.

7 Et quòd omnia dicta in ſacris ſcripturis, de pœnis damnatorum, debent intelligi metaphorice & ſpiritualiter tantum. Veri.q.26.a.1.c. Hæreſis.42.&c.

¶ Originale. Adam.41.44.58.&c. Anima 29.163. Aueſſio.20. Conceptio.32.37.&c. Fomes.6.13. Iuſtitia.64.&c..72. &c. Iuſtificatio 9. Naturale.16. Odium.8. Pars.27. Peccatum.281. Pœna.76.&c. Chriſtus.227.

¶ Originaliter. Actus.18. Act.29.

Quid. 1 ¶ ORIGO non ſignificat: vt aliquid intrinſecum, ſed vt via a re ad rem. Ideo non poteſt eſſe primum diſtinctiuum perſonarum in diuinis.1ᵃ.q.40.2.c./.Po°.q.8.3.c./.q.9.4.15ᵐ./.q.10.1.c. *Actio.111.112. Actua.191.

2 In diuinis non poteſt eſſe alius ordo, niſi ordo originis. 3.4.c°.24.ſi./.1°ᵈ.quæſt.10.3.5.c. Ordo.33.&c. *Adam.86. Amor.8.

3 Ordo originis, dupliciter conuenit Deo, ſcilicet reſpectu creaturarum, & reſpectu perſonarum diuinarum.1ᵃ.q.41.1.1ᵐ. *Ars.29. Charitas.53. Corpus.55. Diſtinctio.23.30. Donum.3.4.3. Æternitas.11. Expectatio.4. Finis.95. Generatio.3.

4 Omnis origo deſignatur per aliquam actum.1ᵃ.q.41.1.c./.1ᵐ. *Gratia.77. Habitus.82. Imago.6.14. Indigentia.1. Intellectus.209. Iuramentum.5. Miſſio.17.21. Nazareth. Notio.5. Ordo.1.32.&c. Peccatum.40.148.&c.154.155.306. Principium.15. Proceſſio.26.&c. Puer.15. Ratio 60. Relatio 89. Religio.27. Sacerdos.5.33. Sacramentum.141. Traductio.1. Verbum.38. Viſita.79.184. Viſio.11.

5 Doctores aliquando vtuntur origine, pro relatione. Po°.q.8.3.13ᵐ./.14ᵐ.

Quibus. ¶ Orat propriè non conuenit inanimatis. 3. d. 8. 1. 2ᵐ./. 3ᵐ. *Blaſphemia.11. Capitale.3.6. Cæcitas.1. Contentio.4. Contumelia.7. Curioſitas.1. Deſperatio.7.10. Diſcordia.3. Phantaſia.3. Flumen.2. Genus.32. Gratia.6. Gula.10. Hieronymus.1. Idolatria.10. Imago.9. Imprudantia.4. Inconſtantia.2. Infidelitas.7. Intellectus.175. Litigium.1. Luna.1. Luxuria.18. Memoria 6. Menſtruus.7. Natiuitas.15. Negligentia.2. Odium.15. Peccatum.154.&c.399. Planetæ.1.1. Præſumptio.314. Principatus.5. Principium.215. Proceſſio.26.&c.

32. Puſillanimitas.6. Ratio.2. Relatio.76. Religio.27. Riſus.4. Superbia.30. Superſtitio.6. Timor.27.28. Venus.1. Verboſitas. Virtus.79.159. Vitium.8. Vſura.7.175.221.226. Zelotipia.

1 ¶ ORIZON eſt circulus terminans viſum, & hæmiſperium cœli ſuperius & principium inferioris. Caalis.lec a h.

2 Homo eſt orizon omnis creaturæ.3.prolo./.3.4.c°.55.3ᵐ. *Anima.47. Polus.

¶ Ornamentum. Epiſcopus.24. Liberalitas.18. Magnanimitas.23.

1 ¶ ORNATVS exterior, eſt indicium conditionis humanæ. Ideo exceſſus, & defectus, & medium eius, reducuntur ad virtutem veritatis.22ᴱ.q.169.1.3ᵐ. Fucatio. *Animal.19.20. Dies.23.24.25. Dos.1. Modeſtia.6. Opus.1. Signum.

2 Ornatus & deliciæ ſunt neceſſarii tripliciter, ſcilicet propter infirmitatem, conſuetudinem, & dignitatem.4 d.15.q.2.ar.3.q.1.3ᵐ./. Matth.11.prin°.a.K.

3 In ornatu & aliis exterioribus, non eſt peccatum ſecundū ſe, ſed ex inordinato vſu, ſcilicet vel contra conſuetudinē, vel ex intentione vanegloriæ, vel mollitiei, vel ſollicitudinis, vel negligentiæ. Contra quæ eſt triplex virtus, ſcilicet humilitas, per ſuffiſcientia, & ſimplicitas.22ᴱ.q.169.1.o./.q.187 6.c./.Quol.10.140./.Opuſ.58.c° 8./. Matth.11.prin°.a.K./.1ᴱ.Tim.2.l a 2.b.D.&c. *Paulus.4.29. Perfectio.12.61.68.&c. Planetæ.3.

4 Ornatus virorum vel mulierum, menſurandus eſt ad modum & menſuram perſonæ, & ad intentionem. Si enim mulieres portant ornamenta decentia ſecundum ſtatum, & dignitatem ſuam, vt moderatæ ſe habeant in factis ſuis, ſecundum conſuetudinem patriæ, erit actus virtutis modeſtiæ, quæ ponit modū in inceſſu, ſtatu, habitu, & in omnibus motibus exterioribus. Et poterit eſſe meritorius, ſi ſit cum gratia. Similiter ſi faciat, vt placeat decenter viro ſuo quem habet, vel quem accipere debet, & vt vir ſuus ab aliis mulieribus retrahatur. Iſa.3.ſi. Modeſtia.6.

5 Si autem portant ornamenta precioſiora, quàm deceat ipſas, erit arrogantia, vel erit etiam quid deformatum vitio lu xuriæ, ſi faciat ad prouocandum ad concupiſcentiam ſui. Iſa.3.ſi.

6 Mulier vel vir ornans ſe, vt prouocet alios ad concupiſcentiam, peccat mortaliter. Non autem ſemper ſi ornet ſe ex leuitate vel vanitate propter iactantiā.22ᴱ.q.169.2.c./. Opuſ.38.capitu°.8. *Pulchritudo.7.13. Religio.81. Sacramentum.82.

7 Mulier poteſt ornare ſe licite, ut placeat uiro ſuo. Non autem mulieres quæ non habent virum, nec nolunt habere, nec ſunt in ſtatu habēdi.22ᴱ.q.169.2.o./. Iſa 3.ſi./.1ᴱ.Cor.7 lect.7.me°.l.&c. *Sacrilegium.5.

8 Ornatus precioſorum uaſorum, in miniſteriis altaris, uel in conſtitutis in dignitate, non eſt peccatum quia ſit ad gloriam dei, & non ad gloriam ipſorū.22ᴱ.q.169.2.2ᵐ./. Quol.10.140./. Matth.11.prin°.a.K. *Sepultura.6. Temperantia.9.

9 Artificium quibus homo poteſt bene, & male uti, eſt licita, vt ars facient ornatus, niſi forte inueniendo ſuperflua, & curioſa.22ᴱ.q.169.2.4ᵐ. Ars.50. *Terra.14.15. Veſtis.0. Chriſtus.205.

10 Qualibet res pertinet ad ornatum illius loci, in quo mouetur, & non in quo quieſcit.2.d.14.5.6ᵐ./.d.15.q.2.a.0.

11 Ornatus ſupremi cæli, primo ponitur in ſacra ſcriptura, ſecundo medii elementi, tertio infimi.2.d.15.q.1.1.c./. He.4.le.1.me°.E.

12 Expoſitio literalis, figuralis, & moralis, octuplicis ornatus pontificis legalis, & quadruplicis ornatus ſacerdotū.12ᴱ.q.102.4.6ᵐ.

13 Expoſitio omnium ornatuum prælatorum, & miniſtrorū eccleſiæ.4.d.24.q.3.3.o.

¶ Orphanus. Viura.24.

¶ Orpheus fuit pulcherrimus concionator, ita quod ipſe primus, beſtiales, ac ſolitarios homines ad ciuilitatem, & ad ſimul habitandum induxit, fuitque inter primos poetas Theologos famoſiſſimus. Metalect.4.a.g./.1ᶜ°.12.le.6.pr°.b./. Anima le.1.a.ſi.1. A. Poetica.5.

¶ Orthogonium. Quadratum.

¶ Ortus. Paradiſus.2. Vſura.21.

¶ Os. Adeps.3. Apertio.1. Blaſphemia.14. Cere 9.10. Clamor.2. Dolus.0. Euchariſtia.197. Excommunicatio.14. Exorciſmus.12. Gratiarum actio.4. Hæreſis.7. Ira.5. Laus.13.&c. Paulus.11. Pax.15. Peccatum.32.33.34.70.72.120.143. Pſalterio.1. Reptile.1. Scriptura.17. Subſtantiatio. Teſtamentum.12. Verbū.17.&c.34. Veritas.35. Vocale. Votū.5.44. Vox.0.

a Oscv-

Diuiſio. 1 ¶OSCVLVM triplex, ſcilicet fraudis, libidinis, & ſanctitatis, Ro.16.lec.1.fi./.2ª.Cor.13.lec.fin.medº. C./.1ª. Theſ. fin. •Amplexus.

2 Oſculum ſi fit principaliter cauſa libidinis, eſt peccatum mortale, ſi ſit de mortali ex genere ſuo, non autem ſi ſit de veniali ſecundum ſuum genus.12ª.q 74.10.c./.22ª.q.154. 4.c./.Veri.q.15.4 c./.Ma.q 15.2.18ᵐ./.Ephe.5.lec.1.fi.F. &c. •Impudicitia.

3 Oſculum eſt ſignum pacis: per os enim in quo datus oſculum, reſpiratur, & ideo dantes ſibi mutua oſcula, ſignum eſt quód vniunt ſpiritum ſuum ad pacem.2ª. Cor. 13. lect. fin. medº. C.

Excuſatio. ¶OSEE propheta excuſatus a fornicatione, quia debuit obedire præcepto Dei.12ª.q.94.5.2ᵐ./.q.100.8.3ᵐ./.22ª.q.104. 4.2ᵐ./.3ᵐ./.q.154.2.2ᵐ./.3.d.37.4.3ᵐ./.Poᵗ.q.1.6.4ᵐ./.Ma.q. 3.1.17ᵐ./.q.15.1.8ᵐ. •Propheta 94.

Duᵐ.967.2 Oppoſitum videtur dicere.12ª. q. 100. 8. q./.3. d. 37. 4.0. Reſpondeo ſicut Dubio.518.

Figura. ¶Oſſa ſignificant virtutes, præcipue interiores, & viros perfectos. Pſal.31 medº.b./.pſal.33.fi.c. •Apoſtoli.32.Elephas.5. Euchª.123.Homo.6.Indiuiduum.14.pars.45.Perfectio.81

¶Oſtenſio. Accidens.69.Admiratio.3.Affectio. 5. 6. 7. Amor. 67.94.Angelus.57.77.Apparitio.0.Appropriari.1. 10. Artifex.4.5.Bartholomæus.Claritas.10. Corporalia.4. Correctio.2.&c.Corripere.Damnatio.10.Demonſtratio 4. Diapſalma.Doctrina.1.14.Duplicitas.1.Expectatio.4.Falſitas.ap Fictio.1.Fides.93.Finis.84.Fortitudo 50. Gradus.3. Gratia. 90.Habitus.28.Incarnari.4.18.Intellectus.220.Hypocriſis. 2.6.Iudiciū.71.77.Iuramentum.4.8.Lex.38. Liber. 16.29. Liberalitas.8.15.Loqui.4.5.Loth.1.Maleficium.4.Martyriū 2.Miraculum.19.48 54.Miſſa.26. Moyſes. 3. Mundus. 20. Oratio.90 Obſtinatio.Paradiſus.9.Paupertas.7. Pœnitentia.60.Poſſe.3.Prædicare.14.Probatio.0.Prophetia.87. Propoſitum.5.Reſurrectio.46.Sabbathum.21.Sepultura.3. 10. Solertia.5.Speculum.3.Spes.81.Templum.4. Tentare. 21. 23.Transfiguratio.1.Veſtigium.0.Viſio.96.154.196. 197. 184. Chriſtus.171.

¶Oſtentatio. Cantus.4.Hypocriſis.0.Miles.9.Oſtenſio.Superbia.33.Vanagloria.Vita.30.Viſio.17.

¶Ouatio. Triumphus.

Vtilitas. 1 ¶OVIS habet quatuor vtilitates, ſcilicet quia immolatur, paſcit, lac, & lanam dat. Ideo furans ouem, quatuor reddit. 12ª.q.105.2.9ᵐ. •Animal. 81. Malum. 59. 68. Miſſio. 26. Vſura.218.&c.285.

2 Oues & hyrcos ægyptii colebant, quia dæmones in eorum figura apparebant.12ª.q.102.3.2ᵐ.

3 Ouis non habet auxilium a natura ad defendendum, ideo expoſita eſt ad cædem. Pſal 48.fi.h.prinº.

¶Ouum.Hæreſis.61.Ieiunium.42.Natiuitas.6.

Qualis. ¶Oza erat tantum leuita. Ideo percuſſit eum Deus, quia tetigit arcam, quod ſolis ſacerdotibus licebat. 22ª.q.33.4.8ᵐ./. 4.d.19.q.2.ar.2.q.3.a.3./.3ᵐ.

P

P litera. Paulus.1.

¶Pagatio. Tribulatio.4.

¶Pacificatus. Aduentus. 6.

¶Pacificus. Regere.14. Sacerdos. 1. Sacrificium. 3. Iuſtus.2.

¶Pacifer. Anniuerſarium.

Diuiſio. 1 ¶PACTVM duplex, ſcilicet pactum tacitum, vel pactum expreſſum. Ma q.13.4.21.3ᵐ./.Opuſc.21.q.4. •Fœdus.

2 Pactum cum dæmonibus initum, expreſſum vel tacitum, prohibetur, primo præcepto decalogi.12ª.q.122.2. 3ᵐ./.3. 4.c. •Paulus.19.Religio.19.Retributio.2.Superſtitio.6.Teſtamentum.2.&c.Viſio.64.&c.214.

¶Paganus. Agricultura.2.Fides.24.59.Infidelis.0.Infidelitas. 0.Lex.52. &c.213. Machometus. Matrimonium. 120. &c. Paſſio.92.Religio.80.Templum.4.6.Terra.2.

Sacra. ¶Pagina ſacra dicitur liber, propter ſeptem, ſcilicet grandis propter grande contentum, ſignatus quantum ad viſum, inuolutus propter multiplicem ſenſum, amarus propter laboris ſtudium, dulcis quantum ad affectum, volans quantum ad intellectum, & vnificans quantum ad fructum. Iſa.8.prinº.a.D.Lex.D.Theoª.0.

¶Palam.Contumelia.3.Prophetia.10.

¶Palatium. Meretrix.1.Princeps.24.

¶Pallidus.Timor.37.

Figura. 1 ¶PALLIVM ſuccedit loco rationalis. 4. d. 24. quæſt. 3. 3. 5ᵐ. •Conſecratio.2.

2 Pallium ſignificat torquem auream quam ſolebāt accipere legitime certantes.4.d.24.q.3.3.c.fi./.7ᵐ.

3 Pallium datur archiepiſcopis, in ſignum priuilegiatæ poteſtatis, quæ tamen eſt eiuſdem generis, cum poteſtate epiſcoporum.4.d.24.q.3.3.c.fi./.7ᵐ.

¶Pallæ. Corporalia.1.

Quid. 1 ¶PALPABILE quodlibet eſt tangibile, & non econuerſo.4. d. 44.q.2.ar.1.q.6.c. •Apparere.9.Corpus. 51.

2 Palpatio non pertinet ad tactum, vt diſcretiuus eſt contrariorum, ſcilicet calidi & frigidi, & huiuſmodi, ſed ut eſt diſcretiuus corporum ſolidorum.3. d. 21. q. 2. ar. 4. q. 2.2ᵐ. •Hæreſis. 86.

3 Corpus dicitur palpabile ex duobus, ſcilicet ex qualitatibus tangibilibus, & quód reſiſtat tangenti. Primum deficit ipſis cælis, ſecundum aeri.4.d.44.q.2.ar.2.q.6.c.

4 Omne palpabile eſt corruptibile per naturam, licet ſit incorruptibile per gloriam. 3ª.q.54.2.2ᵐ./.3.d.21.q.2.ar.4.q.2. 2ᵐ./.4.d.44.q.2.ar.2.q.6.c./.1ᵐ.

5 Sicut corpus glorioſum, habet in poteſtate ſua uideri & nō uideri ſine miraculo, ſic & palpari.3.d.21.q.2.ar.4.q.2.1ᵐ./. 4.d.44.q.2.ar.2.q.6.c./.2ᵐ.

Figura. ¶Palpebræ moderantur uiſum. Ideo ſignificāt diſcretionem, quæ moderatur ſapientiam humanam. Pſal.10.medº.c. D.

¶Palpitatio. Ira.50.

¶Palpo. Damnum.3.

¶Paludes.Baptiſmus.63.

Quid. 1 ¶PANIS forma ſubſtantialis, conſequitur miſtionem farinæ & aquæ, & ipſam miſtionem.4.d.11.q.1.ar.1. q. 3.3ᵐ. •Accidens.69.&c.Animal.85.Bocella.Comedere.6. Corpus. 68. Euchariſtia.51.&c.246.Fractio.1.Ordinatio. 6. paſcha.1.Sacramentum.124.Sacrificium.34.38. Succeſſio. 6. Verbum. 70.Chriſtus.198.

2 Conuerſio panum & multiplicatio eorum facta per Chriſtum, fuit per additionem materiæ nouiter creatæ.1ª. q. 92. 3.1ᵐ./.3ª.q.44.4 4ᵐ./.2.d.18.q.1.1.c./.d.30.q.2.1.c./. Matth. 14 medº. b.C.

Duᵐ.968ᵐ. 3 Immo fuit per conuerſionem materiæ præiacentis, ſicut & multiplicatio coſtæ.2.d.18.q.1.1.c./.L.fin. Reſpondeo Dubio.968. Coſta.6.

4 Panis ſacramentalis dat nobis quinque, ſcilicet culpæ ueniam, morti uitam, cōfirmat ad pugnam, confortat ad uiā & facit prægustare ipſam gloriam. Iſa.4.medº.b.G.

¶Pannus.Euchariſtia.56.Status.1.Vſura.158.&c.

Poteſtas. 1 ¶PAPA habet plenitudinem pontificalis poteſtatis, ſicut rex in regno: ſed epiſcopi aſſumuntur in partem ſolicitudinis, quaſi iudices, ſingulis ciuitatibus præpoſiti.22ª.q.89.9.3ᵐ. ./.3ª.q.72.11.1ᵐ./.4.d.20.ar.4.q.3.c./.Quol.4.13.c./.Opuſc. 1.cº.65.&c./.Opuſ.20.li.3.cº.20. •Abſoluere.12. Apoſtoli. 9.Baculus 2 Bigamia.9.Communicatio.6.7. Conciliū.3.4.

2 Papa ſolos epiſcopos uocat fratres, alios autem uocat filios 4.d.20.ar.4.q.3.c./.2ª. Cor. lec. 1. medº. G. •Confeſſio. 52. 47. 92.

3 Papa poteſt abolere infamiam iuris: ſed dicitur non poſſe, quia aliquando non expedit. Vel intelligitur non poſſe, loquendo de infamia facti. Vel loquitur de infamia irrogata per iudicem ſecularem, ſicut dicit Gratianus.22ª.q. 68. 4. 3ᵐ. Accentatio.27. •Confirmatio.17.Decimæ.17.19. Diſpenſatio.8.&c.Eccleſia.13.Emunitas.Epiſcopus.7.15.17.26. &c. Excōmunicatio.12.26.30.&c.Fides.43.44.54.Hæreſis.158. Ignorantia.33.Incendiarius.Indulgentia.12.29.Iudicium 37. &c. 56.

4 Erroneum eſt, dicere, papam uicarium Chriſti, non habere uniuerſalis eccleſiæ primatū. 1ª.q.112.2.1ᵐ.fi.Opo.1.cº.65

5 Subeſſe papæ, eſt de neceſſitate ſalutis. Opuſ.1.cº.66. •Iuramentum.30.Legatus.9.Legitimatio.Leo.1.Martyrium. 12.Obedientia.40.Ordo.51.58.93.parochialis.paſtor. paulus.8.poteſtas.8.&c.Religio.83.

6 Quilibet rex chriſtianus, tenetur ſubijci papæ, ſicut Chriſto. Opuſ.20.cº.14./.Lib.3.cº.10. •Schiſma.0. Sedes.

7 Leo papa propria ſponte, ſe ſubdidit iudicio imperatoris, & Chriſtus hominibus.22ª.q.64.5.4ᵐ./.q 67.1.2ᵐ.

8 Dominus papa, pro neceſſitate unius patriæ, poteſt accipere ſubſidium ab alijs partibus mundi. Cuius ratio eſt, quia eccleſia eſt ſicut unum corpus. Videmus autem in corpore naturali, quod natura quando deficit uirtus in uno membro, ſubminiſtrare, humores & uirtutes accipiens ab alijs membris.2ª.Cor.11.lec.2.fi./.Phil 4 lec.fi.fi.B.

9 Bona eccleſiæ ſunt papæ aliquo modo, non autē omni modo.4.d 25.q.3.3.2ᵐ. •Silueſter.0.Symbolum.3.10.

10 Papa ſcribens mulieribus dicit, Dilectæ in Chriſto, Viris autem ſimpliciter dicit, Dilecte fili. 1ª. Ti.1.fi. •Simonia.15.

Pa

nia.25.41. Studium.6. Suffraganeus. Vicem. Votum.57.75.76.79. &c.

Quid. ¶ Papyrus eſt genus iunci, de quo fiebant capſellæ ad portandas literas: uel arundines tam magnæ, quòd de eis fiebant naues, vt legitur in hiſtoria Alexandri, papyi, quod eſt ignis Iſa.18.prin°.A.

¶ Pat. Abſoluere.8. Adiurare.4. Adulterium.4. Affinitas. Albedo.2. Amor.108. Benefacere.4. Cælum.37. Ceteris compar. Contrarium.29. Diuortium.2. Eleemoſyna.24. Oratio.42. paulus.26. peccatum.254. Relatiuum.9.10. Votũ.60. Vſura.191.281.284. Chriſtus.13.

Quid. 1 ¶ Parabola eſt ſententia, habens obſcuram ſimilitudinẽ. 1ª.q.1.10.3m./.Quol.7.14.c./.Pſal.48.prin°.b.B.

2 Parabola eſt ſermo ſimilitudinarius, qui aliud dicit, & aliud ſignificat. Iſa.14.prio°.K. *Docere.4. Metaphora.0. propheta.57. Senſus.48.

Diuiſio. 1 ¶ Paradiſus triplex, ſcilicet terreſtris, cæleſtis, & ſpiritualis, idest viſio Dei.1ª.q.102.1.b./.22ᴱ.q.175.3.4m./.3.q.52.4.3m./.3.d.18.ar.6.q.2.1m./.d.22.q.2.ar.1.q.3.3m./.4.d.10.L.me°.L./.Vert.q.18.1.15m.

Terreſtris. 2 Paradiſus terreſtris, eſt locus corporeus in oriente, vt in nobiliſſimo loco, & interpretatur ortus.1ª.q.102.1.0./.22ᴱ.q.84.3.3m./.2.d.17.q.3.2.0./.3.d.9.q.1.ar.3.q.3.3m. *Anima.125.&c.234.214. Apertio.0. Aſcendere.15.17. Baptiſmus.154.155.159.166. Clauſio. Confeſſio.56. Flumen.2. Gladius.1.

3 Et eſt locus conueniens habitationi humanæ, quia habet aerem temperatum & tenuiſſimum, & plantas ſemper floridas.1ª.q.102.2.0./.4.c./.2.d.29.3.c./.Opuſ.3.c°.192. *Helias.4. Hæreſis.107. Maria.58.61.

4 Et eſt vicinus terræ, ſecundum ſitum. Sed dicitur pertingere ad globum lunæ, ſecundũ ſimilitudinem, quia in eo eſt perpetua temperies aeris.1ª.q.102.3.4m./.2.d.17.q.3.2.2m. *Meritum.110. peccatum.353. Pœnitentia.97.

5 Eua facta eſt in eo, ſicut etiam fuiſſent filii, niſi parentes peccaſſent. Non autem Adam factus eſt in eo, ſed poſtea poſitus eſt in eo.1ª.q.102.4.0. *purgatio.9. Sanguis.15. Transfiguratio.3.

6 Animalia bruta non habitant ibi, ſed diſpoſitione Dei adducta ſunt ad Adam in paradiſo, ſerpens vero, operatione diaboli.1ª.q.102.2.2m./.2.d.17.q.3.2.1m.

7 Adam conuenienter eſt eiectus de eo, propter peccatũ.22ᴱ.q.164.2.0./.2.d.29.5.0.

8 per peccatum hominis clauſa eſt ianua paradiſi terreſtris, in ſignum clauſionis ianuæ paradiſi cæleſtis.3ª.q.49.5.c./.3.d.18.ar.6.q.2.1m. Clauſio.

9 paradiſus terreſtris non eſt fruſtra poſt peccatum hominis, quia oſtendit bonitatem Dei, & damnum peccati primi hominis.1ª.q.102.2.3m./.22ᴱ.q.164.2.4m./.2.d.29.5.1.

10 paradiſus terreſtris non poteſt adiri, propter impedimenta montium, vel marium, vel æſtuantis regionis. Ideo non poteſt a nobis cognoſci, niſi per reuelationem ſcripturæ.1ª.q.102.1.2m./.3m./.22ᴱ.q.164.2.5m./.2.d.17.q.3.2.5m.

¶ paramenta. Euchariſtia.161.

¶ parare. Abdicatio. Abraham.5. Confeſſio.53. Conſilium.12. Decimæ.12. Dæmon.70. Diſpoſitio.0. Euchariſtia.192.200.201.202. Fides.132. Gratia.39.40.93. Gula.4. Ioannes.5. Iudicium.45. Maria.29. perfectio. Sanctus.8. Satrapæ. Virginitas.22. Vſura.76.194.243.284.

Figura. ¶ paraſceue. Tunc non conſecratur Euchariſtia, quia ſignificat paſſionem Chriſti, quæ tunc celebratur: tamen a ſacerdote ſumitur corpus Chriſti ſine ſanguine, propter periculum ne effunderetur, ſi reſeruaretur.3ª.q.83.2.2m./.4.d.12.q.3.ar.2.q.2.3m./.d.13.q.1.ar.2.q.3.2m.

¶ parcere. Baptiſmus.208. Cruceſignatus.2. Miſericordia.25. Oratio.102. peccatum.228. Religio.43. Tribulatio.23.

¶ Parcitas. Auaritia.13. Temperantia.9.

¶ parentes. Accuſatio.16.17. Amor.114.115.123. Angelus.487. Anima.80.&c. Aſſimilatio.14 &c. Baptiſmus.127.128.140.141.142.146.151. Barbarus.2. Benefacere.4. Beneficium.6.10.&c. Ciconia.2. Conceptio.32. Conſeruatio.13. Dæmon.53.54.55.56. Deriſio.1. Æquiualens. Filiatio.1.&c. Generatio.39.&c.49. Honor.10.&c.27.33.&c. Idem.8. Illegitimus.2.3.&c. Imaginatio.9. Imago.4.40. Lex.46. Maria.3.&c.10.11.12.13. Matrimonium.35.40.42. Miſericordia.18. Mors.7.21. Natiuitas.23. Neceſſitas.32.33. Obedientia.19. paradiſus.5.8. pater.0. peccatum.301.323.324.328.333.337.343. pœna.38.55.84. pietas.0. puer.4.16. Raptus.1.&c. Religio.8.52.53.57.73.&c. Reſtitutio.8. Salutat.5. Sanctificatio.2. Stuprum.0. Votum.32.&c. Vſura.60.183.262.

¶ parere. idest obedire. Confeſſio.53. Contumax. Excommunicatio.29. Obedientia.0.

Pa

¶ parere, idest partum edere. Campſoria.8. Delectatio.29. Dolor.42. Familiaritas.2. Generatio.62. Hæreſis.97. Innocentia.16.17. Lia. Maria.34.43.57. Mutuum.4. partus. prædeſtina.10.42. Virginitas.13. Vſura.6.19.22.27.28.35.54.226.

¶ Paries. Prophetia.56.

¶ Parificari. Aſſimilatio.2.3. Chriſtus.125.

¶ Pariſienſis. Campſoria.1.

¶ Parochia. Campſoria.5. Vſura.194.

Quis. ¶ Parochialis. Sacerdos proprius non ſolum eſt ſacerdos eccleſiæ parochialis, ſed etiam epiſcopus uel papa, ad quos etiam magis pertinet cura eius, quam ad ſacerdotem parochialem. Opuſ.19.c°.4. *Beneficium.20.&c. Cura.0. Curatus. Euchariſtia.222. Forus.2.

¶ Parochianus. Confeſſio.65.&c.73.&c. Decimæ.23. Epiſcopus.3. Excommunicatio.12. Forus.2. Hæreſis.78.&c. Plebanus. Religio.43.104.

Quid. 1 ¶ Pars. Partes ſunt in quas materialiter diuiditur totum. 3ª.q.90.1.c. *Accidens.121.

2 Totum non eſt ſuæ partes, ſed ex ſuis partibus.3.d.2.q.1.ar.3.q.3.3m./.L.prioc°./.4.d.16.q.1.ar.2.q.3.2m.

Du^m.969^m. 3 Oppoſitum videtur dicere.1ª.q.85.3.2m. Reſp°. Du°.969.

Diuiſio. 4 Pars triplex, ſcilicet integralis, ſubiectiua, & poteſtatiua. Et ſimiliter totum triplex, ſcilicet integrale, vniuerſale, & poteſtatiuum.1ª.q.76.8.c./.q.77.1.1m./.12ᴱ.q.54.4.2m./.22ᴱ.q.48.c./.q.120.2.c./.q.128.c./.q.143.c./.3ª.q.90.1.3.c./.1.d.3.q.4.2.1m./.2.d.9.3.1m./.d.44.q.2.1.3m./.3.d.33.q.1.ar.1.q.3.1m./.q.3.ar.1.q.1.c./.4.d.16.q.1.ar.2.q.3.c./. Spiritu.11.2m./. Anima.10.c./.Quol.10.5.c./.Iſa.1.prin°.a.D.

5 Partes ſubiectiuæ, non ſunt de perfectione totius vniuerſalis, ſed eſt perfecte in qualibet eius parte, perfecta ratio eius ſimul & æqualiter.3ª.q.90.3.c./.4.d.16.q.1.ar.1.q.3.b.1.

Du^m.970^m. 6 Oppoſitũ videtur dicere a ſimili.12ᴱ.q.54.3.2m./.q.55.4.2m./.2.d.27.2.2m./.Virt.q.1.2.d. Reſp°. ſicut Du°.973./.1157.

7 Pars integralis duplex, ſcilicet eſſentialis, & quantitatiua.1ª.q.8.2.3m./.3ª.q.90.2.c./.4.d.16.q.1.ar.1.q.3.c./.Ʒ.2.c°.72.

8 Partes ſubſtantiæ duplices, ſcilicet ſecundum quantitatem, & ſecundum rationem. Primis conuenit fieri, & naſci, & ſubſiſtere in potentia vel in actu, non autem ſecundis.3.d.8.2.1m. *Agere.28. Amor.102. Angelus.28.42.78.80.105.127.223.233.449.584. Anima.16.17.30.32.52.&c.107.118.146.227.228.230.275.303.339.348.349.359. Animal.14.&c.37.68.

9 Partes continui, ante diuiſionem habent eſſe in potentia tantum, ſed poſt diuiſionem habent eſſe in actu.4.d.10.ar.3.quæſt.3.1m.

10 Diuiſio poteſtatialis, facit plures vnius corporis partes, diuiſio autem actualis, facit plura corpora. Quol.1.21.c. *Anſeritas. Cauſa.90. Eſſe.5.9. Eſſentia.2.9. Forma.7.28.41. Genus.27.28.29. Hoc aliquid. Indiuiduum.16.30. Materia.9.16.17.38.51.

Speciei 11 Partes eſſentiales, ſemper ſunt diuerſarum rationum. Et habent ordinem naturæ, & quandoque etiam temporis.4.d.16.q.1.ar.4.q.3.c.

12 Partes eſſentiales naturaliter, ſunt materia & forma, ſed logice, ſunt genus & differentia.3ª.q.90.2.c./. Anima.10.c.

13 Partes ſpeciei dicuntur, inquantum participant formam, & proprietates ſpeciei. ſed dicuntur partes materiæ, inquantum ſunt ex materia. Ideo ſunt eædem ſecundum rem, & differunt ratione.1ª.q.119.1.2m./.2.d.30.q.2.1.c./.2m./.4.d.44.q.1.ar.1.q.4.c./.q.5.2m.

14 Partes vt ſpeciei, ſemper manent, ſed vt materiæ, ſemper fluunt & refluunt.1ª.q.119.1.2m./.2.d.30.q.2.1.c./.2m./.4.d.44.q.1.ar.1.q.4.c./.q.5.2m. *Animal.14.&c. Apoſtoli.15. Bonitas.7.39.&c. Ciuitas.5.

15 Partes quantitatiuæ ſunt partes materiæ.3ª.q.90.2.c. *Diffinitio.17.37.47.48.49.50.51. Diuiſio.14.

16 Vbicunque eſt multitudo ex parte materiæ, ibi eſt ratio partium.3ª.q.90.1.c. *Genus.27.28.29. Indiuiduum.16.30.

17 Aliqui per partem ſpeciei, vel per carnem ſecundum ſpeciẽ intellexerunt id quod primo accipit ſpeciem humanam, quod ſumitur a generante, & hoc dicunt ſemper manere.1ª.q.119.1.2m. *Motus.18.33.&c.74.75. Peccatũ.107.304.404.

18 Sed hoc eſt contra intentionem philoſophi dicentis, quòd ſicut in vnoquoque habentium ſpeciem in materia, ita & in carne hoc eſt ſecundum ſpeciem, & illud ſecundum materiam.1ª.q.119.1.2m. *Pœnitentia.6.7.79.&c. Perſona.15. Prædicari.1.&c.29.36.

19 Situs partium diuerſarum ſpecierum & eſſentialiũ, aufert identitatem carnis, & totius, non autem in homogeneis vt ſunt caro & oſſa in homine, & partibus accidentalibus, vt ſunt capilli & vngues.4.d.44.q.1.ar.1.q.3.0.

20 Omnia

20 Omnis pars eſt propter totum, & quodlibet indiuiduum, eſt propter ſuam ſpeciem. 1ª.q.65.2.c./.q.70.2.c./.12ª.q.90. a.c./.22ª.q.62.a.5.c./ q.65.1.c./.3.3.cº.64.9ᵐ./.112.

21 Omnis pars eſt propter ſuum actum, & pars ignobilior, eſt propter partem nobiliorem, ſicut ſenſus, propter intellectū & pulmo propter cor, & omnes partes ſunt propter perfectionem totius, ſicut & materia propter formam. Partes tu. ſunt quaſi materia totius. 1ª.q.65.2.c./.q.70.2. c.

22 Vna pars eſt in potentia ad aliam, ſicut materia ad formam vel omnes partes ſunt in potentia reſpectu totius. 1ª.q.3.7. c./.Phy.2.lec.5.fi.d.

Duᵐ.971. 23 Immo omnes partes dicuntur in potentia eſſe in toto, non reſpectu totius, ſed vt per ſe ſint actu. Meta.7.lec. 13. fin. h. Reſpondeo Dubio.971.

24 A parte totum intelligit propheta, ſecundum regulam. Tycon.Iſa.7.fi.h.C.

25 Bonum totius eſt finis cuiuslibet partium eius, & bonum commune eſt finis ſingularum perſonarum in communitate. 22ª q.58.9.3ᵐ./.q.65.1.c.

26 Bonitas cuiuslibet partis, eſt in proportione ad ſuum totū. Nec totum poteſt bene conſiſtere, niſi ex partibus ſibi proportionatis. 12ª.q.92.1.3ᵐ./.22ª.q.47.10.2ᵐ.

Ordo. 27 Partes ſunt priores toto originaliter: ſed completiue, eſt econuerſo. 3.d.2.q.2.ar.1.q.3.c. *Arteſes.3.

28 In quolibet toto, neceſſe eſt eſſe vnam partem principalem, & prædominantem, & formalem, a qua totum vnitatem habet. 22ª.q.49.6.1ᵐ. *Cælum.13.24.33.34.146. 147. Ciuitas.5. Claritas.8. Duratio.5. Epieice a.1.3.4.

29 Partes totius non habentis vnitatem, niſi vnitatem ordinis, habent propriam operationem, quæ non eſt totius, vt multitudo ciuilis, vel domeſtica, non autem in aliis. Ethi. lec.1. prinº.a.C. *Fetuor.a.&c. Finis.76. Sanguis.2.3.9 &c. Separatio. 1.2.

30 Partibus potentialibus adeſt totum, ſecundum totam eſſentiam eius: non autem partibus integralibus. Immo repugnat rationi eorum. 3ª.q.90.3.c./. Quol.10.5. fin. *Situs. o. Vbi. 2.

31 Omnes partes integrales, habent aliquem ordinem, ſcilicet vel ordinem ſitus, vel virtutis, vel temporis. 3ª.q.90. 3. 3ᵐ./. 4 d.16.q.1.ar.1.q.3.c.

32 Vna pars integralis, poteſt continere totum virtualiter, ſicut fundamentum totum ædificium: non autem eſſentialiter. 3ª.q.90.3.2ᵐ.

33 Pars & totum ſemper pertinent ad eandem ſcientiam, niſi in habentibus ſolam vnitatē ordinis. Ethi.lec.1.prinº. a.D.

34 In ſucceſſiuis, ex qualibet parte poteſt concludi totum, qđ de nulla parte prædicatur. 4.d. 16.q.1.ar.1.q.3.2ᵐ.

Totum. 35 Vniuerſalius eſt totum & pars, reſpectu minus vniuerſalis. 3ª.q.85.3.2ᵐ. *Adoptio.7. Adoratio.8.22.

Duᵐ.972. 36 Oppoſitum videtur dicere a ſimili. Phy.2.lec.5.fi.d. Reſpondeo, ſicut Dubio.359. *Act.1.2.10. Affabilitas.3. Affectio.5. Agens.107. Agere.28. Agonia.2. Alteratio.12. Amazones.1. Andragathia. Angelus.28.42.78 80.103.127.133.449.507. Anima.30.31.52.&c.57.&c.60. Animal.17.18.37.68. Apoſto.i.15. Appetitus.49. Arithmetica.1. Articulus.2. Artifex.3. Aſpectum. Aſſumere.43.&c. Audacia.13. Aureola.6.14. Bapiſmus.142.238.240.241. Bonitas. 7. 39.&c. 57. 177. 202. 206. Charitas.81.89.207. Cantica.90 Cautela. Cayphas. Cælum.18.23.30.33.34.152. Certitudo.14. Circumcidio.18. Ciuitas.5. Claritas.8. Clementia.12. Cognatio. 3. Cogitatiua. 2. Cognitio.17.47.49.79. Color.1. Compoſitio.12. Confeſſio.15.62. Coniunctio.10. Conſideratio.2. Contemplatio.8. 9.16. Continentia.8.9. Contritio.10.11.28.35. Copulatiua. Cor.6. Corpus.4.5.53. Corruptibile 4. Crux.5.

37 Totum denominatur a proprietate partis, quando proprietas, non poteſt conuenire, niſi illi parti. 3ª.q.16.8 c./.3.d.11 a.4ᵐ./.3.c./.d.21.q 1.2.5ᵐ./. Vnio 3.c. fi./. Opuſc. 39.cº. 5. *Decimæ.8. Delectatio. 23. 67. Deſperatio. 14. Diaconiſſa Dialectica 3. Differentia.10. Diffinitio.37.&c.20. Diluculū. Diſciplina. Diſpoſitio.3.4. Diſtantia.3.4. Diſtinctio.16. Diuerſitas.11. Diuiſio.1.&c.14. Dolor.5. Domus.2. Dubitatio 1. Electio.29. Elementum.24. Eleemoſyna.7.9.

38 Nulla pars ſeparata a toto, habet perfectionem naturę. Spiritu.2.5ᵐ. *Epieiceia.1.&c. Æquitas.1. Eſſe.5.9. Eſſentia. 2. 9. Aeſtimatiua. 2. Euchariſtia.75.81.116.110. Eupſichia. Euſtochia.1. Eutropelia. Excluſio.5. Expellere. Phātaſia.1.4. Feruor.2. Fides.146. Fieri.20.21. Finis 76. Finitum.3. Forma.7. 28.41.43.139.140.141.144. Fortitudo.1.2.8.9.16.27.34.35. Fractio 4. Fructus.14. Gūtio.7.11.27.33 Genus.3.27.29.33.

Partium integralium quantitatiuū, quędam ſunt eiuſdem rationis, vt in homogeneis, quædam vero diuerſarum rationū, vt in eterogeneis. 4.d.16.q.1.ar.1.q.3.c./.d.44.q.1.ar.1.q.3. o. *Geumetra.3. Habitus.40.55.60. Hoc aliquid. Homo.1. 2.33. Honor.23. Humidum. 1. Humor. Ignorantia.2.32. Illegitimus.1. Imaginatio. 3. Imaginatiua.5. Imago.9.39. Imperare.3 Imprudentia.2. Incommunicabilitas. Indiuiduū. 6.7.30.31.35.

40 Partes totius eterogenei, carent forma totius, vt multitudo, non autem in homogeneis, vt cōtinuum. 1ª.q.11.2.2ᵐ.

41 De ratione totius ſunt duo, ſcilicet ꝙ eſſe eius cauſetur a partibus, & ꝙ ſit eſſe omnium, quia partes non habent proprium eſſe. 3.d.6.q.2.3.c. *Indiuiſibile.1. Infinitum.15.27. Intellectus.56. Intentio.6. Interpretatio.3. Ioannes.20. Hypoſtaſis.4. Ira.13. Iuſtitia.1.12.&c.16 19.20.23.38.43. Iuſtificatio.1. Iuſtus.3.4.10 Legatus.1. Lenia. Leuitę. Legiſpoſitiua.3. Lex.35. Liberalitas.19.20 Libertas.3. Logica.3.5. Lucidit as.1. Luna.6. Malum.9.13. Maria.0. Materia.9.16.17. 38. 49.51. Matrimonium.72. Memoria.1.10. Meritum. 57. 87.

42 Eſſe totius, non eſt eſſe alicuius partis eius. 12ª. q.4.5.2ᵐ. *Metaphyſica.15.25.53.54. Miraculum.9.

43 Immo eſſe totius, eſt eſſe omnium partium eius. 3.d.6.q. 2. 3.c. Reſpondeo Dubio.973. *Miſericordia.39. Duᵐ.973ᵐ.

44 Deſtructo toto, vel deſinit pars eſſe omnino, vel habet aliud eſſe, quia eſſe totius, non eſt eſſe alicuius partis, præter eſſe animæ rationalis. 12ª.q 4.5.2ᵐ. *Miſſa.2; 27. Modeſtia. 5. &c. Moralis.3 Mors.17.32.46. Motus.10.18.22.31.33.74. 75. Mundus.8. Mutatum. Neceſſitas.8. Nomen.10. Numerus.11.21. Obedientia.3. Obiectum 10. Operatio. 41. Opinio.14. Oratio.10. Ordo.10. Papa.1.4.8. Participare.0. Paſſio.23.61. Peccatum. 304.405. pœna.63.99. pœnitentia. per. perfectio.12.26 perſeuerantia.8. perſona. 15. phyſica. 4. 5. pietas.18.19. planetæ.3. politia.2. politica 2. poſitio. præceptum.122 123. præcipitatio.1. prædeſtinatio.7. prædicari.11. 13.15.16.29. præuaricator.1. primitiæ.2. principatus.6. proceſſio.26. producere.3.

45 Partes quæ ſunt actu in toto, oportet eſſe quantitatis determinatę, vt caro, os, & nerui in animali, non autem partes in potentia, vt ſunt partes continui. Phy. lec.9. medº. f. *propoſitio.11.15. prudentia. 148. Quantitas 4.12. Ratio. 41. Rectitudo 6. Reſtitutio.1.17. Reſurrectio.19. Sanctitas.7. Satisfactio.10. Scientia.41. Seditio.1.2. Semen 2.14. Senariꝰ. 2.4. Sententia.2. Separatio.1. Significatio.7.10.11. Symbolum.11. Simpliciter.2. Sttiſtitium 2.4. Stadium.3. Sternutatio. Subſtantia.6 14. Tabernaculum.4. Tactus.6.14. Temperantia.3.8.9.&c.13. Templum.9. Tempus.34. Terra. 3. Teſtis.12. Totum.0. Traductio.2. Tractare.2. Tranſumptio. Veritas.53. Vertex. Veſtigium.5. Vtilitas. Virtus. 27. 175. 228 Vngues. Vnitas.26 40. Voluntas.82. Vſura.13.165.207. 208.259.261.266. Vtile.1. Chriſtus.45.47.178.

46 In diuinis eſt ratio totius & partis, ſecundum rationem tātum. 1ª.q.30.1.4ᵐ./.1.d 19.q.4.1./.L.2.prinº./.d.25.1.2ᵐ./. 3.d.6.q.2. 3.4ᵐ./. Dioº.2.princº. *Agonia. 2. Alteratio. 11. Amazones.1. Expelle e. hun ilitudo.16.27. Spiritualiter

Oppoſitum videtur dicere a ſimili.3.d.3.q.3.2.c.fi. Reſpondeo ſicut Dubio.475. *Imperare.3. Ioannes. 20. Meritum. 37.87. præuaricator.1. prudentia.1.48. Chriſtus.44.45.47. Duᵐ.974ᵐ.

47 In Deo eſt ratio habentis partes, vt ratio ſenarii & partium eius: non autem aliquid habens partes. Quol.8.1.4ᵐ.

48 Pars animæ dicitur dupliciter, ſcilicet potentia animæ, & pars potentiæ eius. 3ª.q.46.7.c./. Veri.q.15.2.2ᵐ.

49 Partium potentialium, vna includit in ſe vim omniū aliarum. 4.d.16.q.1 ar.1.q.3.c.

50 In quantitate virtutis, non eſt ratio totius, nec partis integralis. 1.d.19.q 4.1.1ᵐ.

¶ Parſimonia. Ieiunium.31.

¶ Partiale. Affectio.1.3. participare.1. pœna.12. Chriſtus.178.

¶ Partialitas. Angelus.42. De 5. Expellere. Sacramentum. 24. particeps. Vſura.266.272.

1 ¶ PARTICIPARE nihil aliud eſt quàm aliquid ab alio partialiter accipere. Meta.lec.10. prinº.2.K./.Cę.2.lec.18.medº.g. I. *Accedere.2. Accidens.84. Actio.15.34. adoptio.2. Agēs. 34. Agilitas.4. Amor.19.85. Analogia.2. Angelus.209. 210. 261 390.546.611.617. Anima.130.311.&c.323. Animal.51. Appetitus.15.78.87.&c. Augmentum.13.15.&c. Quid.

2 Aliquid participat aliquo tripliciter, ſcilicet realiter, intentionaliter, & ſubſeruiendo. Col.lec.4 fi.A. *Aureola. 14.

3 Participari aliquid, dicitur dupliciter, ſcilicet vel illud quod eſt de ſubſtantia participantis, vt genus, vel non de eſſentia eius, vt ens. Quol.2.q.2.1.c. *Baptiſmus.157.184.187. Beatitudo.58.84.85.96. Beatus.2.

4 Immo ens eſt de ratione participantis, & omnis entis. 12ª. q.94.2.c./.2.d.19.q.5.2.1ᵐ./. Meta.4.lec.1.princº. a. Duᵐ.975

Reſpondeo

Reſpondeo ſicut Dubio.513. *Bonitas.3.6.7.24.92.185.186.Character.13.19.Charitas.16.18.55.146.Cauſa.41.

5 Aliquid participatur tripliciter, ſcilicet primo vt accidens a ſubiecto vel forma a materia, ſecundo vt ſuperius ab inferiori, tertio vt cauſa ab effectu. Et ſic eſſe aliquid participat. Non autem primo vel ſecundo modo. Hebdo.lec.2. *Cayphas. Cælum.7.9.64.97.157.Certitudo.9.11.Cognitio.56.Communicabile.0.Communicatio.0.Communicatiuus.Communio.Conuenientia.0.Corpus 43.Damnum.3.Deitas.1.Denominatio.3.Deus.15.42.331.Diaconiſſa.

6 Quod participatur, non prædicatur per ſe de participante. Hebdo.lec.3./.Meta.7.lec.3.fin.d.F.&c.Differentia.11. *Diabolum.Dominatio.1.Dominicus.1.Electio.18.Eua.27.Epiſcopus.11.Eſſe.10.29.33.35.36. Aeſtimatiua.2.

7 Omne participatum a ſuperioribus in inferiora, & omne ſuperius, eſt vt formale, reſpectu inferiorum.1^{a}.q.71 3.4^{m}./.3.d.27.q.2 ar.4.q.3.2^{m}/.Poſteriorum.lec.16.med^{o}.c./.Lib^{o}.2.lec.7.princ^{o}.b./.Lec.8.princ^{a}./ fi. *Aeternitas.17.29.37.Euchariſtia.162.183.

Du^{m}.976.8 Oppoſitum uidetur dicere a ſimili. Phy.2.lec.5.med^{o}.b. Reſpondeo ſicut Dubio.359. *Aeuum 1.2. Excommunicati 24.&c.Expectatio 3.Experientia.4.Forma.3.135.Genus 11.12.13.Gratia 19.Habere.6.Habitus.60.65.

9 Omne participans comparatur ad participatum, vt potentia ad actum. Quol.3.20 c. *Hæreſis.42.Honor.27.Imprudentia.1.Ira.22 Inobedientia.2.Intellectus.126.Indicium.17.Lectoratus.7.Lex.2 31.62.72.77.

10 Omne participans eſt in potentia, ideo non poteſt conuenire ſibi eſſe, quia eſſe eſt actus, ſed conuenit ei quod eſt.3.1.c^{o}.3. *Magi.1.2.3.4.5.Magnanimitas.5.Malum.3.Maria.12.Martyrium.16.17.Membrum.3.10.Metaphora.3.Miraculum.46.

11 Omne quod eſt tale per participationem, ſubditur ei quod eſt tale per eſſentiam & uniuerſaliter.1^{a}.q.96.1.c. *Nigredo.Nobilitas.6.Nomen.34.38.81.Obedientia.42.43.Occidere.21.Officium.2.Operatio.30.Pars.13.Participium.Paſſio.42.prædicari.23.Prudentia.38.69.pulchritudo.10.puritas.2.Ratio.6.

12 Omne participans & omne participatum, eſt poſterius eo, quod eſt illud per eſſentiam.1^{a}.q.3.8.c./.fin./.Con.1.c^{o}.22.fin./.38. *Reſurrectio.21.Sacerdos.13.19.Sacrificium.9.Sapientia.1.Scientia.157.Securitas.1.Senſus.30 44.Signum.Similitudo.4.&c.Synderiſis.4.Verum.3.*Virtus.207.218.254.Vita.9.Vniuocum.3.

13 Omne quod eſt tale per participationem, cauſatur ab eo quod eſt tale per eſſentiam.1^{a}.q.8.1.c./.q.44.1.c./.1^{m}./.q.61.1.c./.q.75.5.1^{m}./.q.79.4.c./.Con.2.c^{o}.13./.Po^{a}.q.3.5.6.c./.Ma.q.3.2.c./.Opuſc.3.c^{o}.124.n./.Ephe.lec.1.med^{o}.E.

14 Creaturæ participant bonitatem Dei, non quidem ſecundum partem, ſed ſecundum ſimilitudinem & imitationem.1^{a}.q.75.5.1^{m}./.2.d.17.q.1.1.6^{m}. *Voluntas.3.4.83.Votum.75.Chriſtus.54.175.

15 Per participationem nihil dicitur de Deo.Con.1.c^{o}.32.5^{m}.

16 Sed tantum eſſentialiter & non per participationem, dicitur aliquid de Deo.Con.1.c^{o}.32.5^{m}./.6^{m}./.38./.39.3^{m}./.45.3^{m}./.60.3^{m}./.Lib^{o}.2.c^{o}.8.2^{m}./.Anima.6.2^{m}.

¶ Participium. Eua.21.37.Prædeſtinatio.30.Prædicari.Præteritum.3.Tempus.41.Verbum.77.88.

¶ Particula.Articulus.2.Euchariſtia.183.

Quid. ¶ Particulare dicitur, quia in eo particulatur natura communis, ſecundum virtutem eſſendi in pluribus, non autem ſecundum rationem eius.1.d.23.2.4^{m}. *Abreuiatio, Actus.36.Agens.49.103.Agibile.Amor.93.94.Angelus.394 575.577.585.Anima.176.Appetitus.59.65.81.91.92.Ars.48.Artificiale.5.Bellum.1.Bonitas.28.47.98.148.Cauſa.82.Ceremonia.6.Cogitatiua 1.2.3.4.Cognitio.48.&c.Concluſio 5.6.Confeſſio.40 &c.82.Conſequentia.3.Conſideratio.3.4.Contrarium.7.Corruptio.55.Creatura.24.Cura.7.Defectus.22.Dæmon.3.44.Deus.112.113.124.132.271.336.337.338.Differentia.9.16.Doctrina.9.10.Enuntiatio.1.&c.Epiſcopus.21.Error.3 Aeſtimatio.1.2.Aeſtimatiua.3.Exemplum Experientia.2.&c.Fœmina.3.Fides.63.Fieri.3.5.Finis.115.Fortitudo 20.40.Hæreſis.14.Idea.38.39.Ieſu.2.4.Ignorantia.22.30.Imaginatiua.3.Incontinentia.7.Indiuiduũ.0.Intellectus.37.38.48.&c.79.82.88.100.&c.128.142.153.165.&c.178.287.Iudicium.2.17.31.32.54.55.73.Iuſtitia.2.38.&c.43.Iuſtificatio.1.Legiſlator.5.Lex.35.35.&c.62.140.156.171.173.Liber.18.21.24.&c.Metaphyſica.2.8.25.&c.Mors.18.22.Natura.24.&c.Naturale.7.Obedientia.37.Obiectum.10.Odium.8.Operatio.10.&c.16.Particularem.Peccatum.136.137.139.143.146.149.Perſona.3.&c.Potentia.43.53.Præceptum.41.Prædicari.5.31.&c.37.Priuatio.23.

Par Paſ

Prouidentia.48.54.55.Prudentia.32.82.Ratio.14.Religio.69.Reſolutio.Ritus.1.Sacramentum.69.Scientia.2.13.27.47.&c.98.&c.129.130.133.Senſibile.0.Senſualitas.7.8.Sententia.1.Syllogiſmus.5.6.Syndereſis.8.Singulare.Subſtãtia 1.&c Suppoſitum.0.Vendere.8.18 Virtus.41.Vita.84.Vmbra.1 Vniuerſale.1.&c.15.&c.Vniuocum.3.Voluntas.78.79.80.Votum.75.Vſia.Vſura.29.192.Vſus.13.Vtile.5.6.Chriſtus.40.&c.54.78.

¶ Particulatum. Angelus.259.

¶ Partim. Angelus.125.126.Donum.11.Forma.61.Naturale.7.Poſſeſſio.Præceptum.47.

¶ Partus.Generatio.62.Hæreſis.97.Innocentia.16.17.Maria 57.Vſura.27.49.54.207.225.

¶ Paruificentia eſt vitium oppoſitum magnificentiæ. Et eſt circa magnos ſumptus. Ideo eſt minus vitium quàm illiberalitas.22e.q.135.1.0. *Apirocalia.Banauſia. Quid.

1 ¶ Paruipensio habet tres ſpecies, ſcilicet deſpectum, impedimentum voluntatis, & contumeliam.12e.q.47.2.c. Tres ſpẽs.

2 Signa paruipenſionis ſunt quatuor, ſcilicet obliuio, denuntiatio mali, gaudium de malo, & impedimentum voluntatis.12^{e}.q.47.2.3^{m}. *Ira.36.&c.Tentare 9.Vilificatio.

¶ Paruitas.Peccatum.27.Spes.44.Subtilitas.1.

¶ Parum.Auguſtinus.2.Aurora.Baptiſmus.6.Corpus.63.Euchariſtia.59 Experientia.5 Forma.117.Generatio.47.Immunditia.11.Ira.24 Iudicium.87.Leo.2.Magnanimitas.12.Modicum.Motiuus.2.Principium.7.Rarum.1.Scientia.129.Soporari.Spes.35.Sponſalia.0.Viſio.20.Vita.40.

1 ¶ Paruuli habent quatuor conditiones, quæ omnes in Chriſto paruulo excellentiſſime inueniuntur, ſcilicet puritas, humilitas, amabilitas, & placabilitas. Opuſc.60.c^{o}.2. *Miſſa.26.Oratio.87.Puer.0 Conditiones.

2 Chriſtus dicitur paruulus quadrupliciter, ſcilicet natiuitate propter ætatem, poſſeſſione propter paupertatem, corde propter humilitatem, & morte propter multam vilitatem. Iſa.9.med^{o}.a.I. *Sanctificatio.2.

1 ¶ Paruus dicitur aliquis tripliciter, ſcilicet ætate, humilitate, & ſenſu.He.2 lec.3.fi./.^{o}.5.lec.2 fi.G. *Anima.349.Animal 27.Audacia.19.Baptiſmus.31.&c.Charitas.77.102.Criminalis.Continuum.30.Corpus.48.Denſitas 1. Differentiæ.

2 Paruus tripliciter dicitur, ſcilicet abiectus, humilis, & ſimplex. Matth.11.fi.e.B. *Deus.82.Doctrina.16.Eleemoſyna 19.Euchariſtia.125.Ibices.Ira.17.Magnanimitas.10.13.Magnes.3.Maius.Maledicere.2.Malum.22.Mercurius.1.Meritum.55.81.Minimum Oblatio.16 Piſcis.3.Simonia.8.41.Tarditas.1.Vindicatio.3.Vſura.52.Chriſtus.202.

3 Omne paruum eſt magnum relatiue, & non econuerſo, & omne minus eſt maius, & non econuerſo.1.d.19 q.3.1.2^{m}.

4 Oppoſitum videtur dicere, quia etiam magnum dicitur ad aliquid, quod eſt eſſe maius.Cc.3 lec.3.fi.f.h. Reſp^{o}.Du^{o}.977. Du^{m}.977^{m}

1 A ¶ Pascha dicitur quadrupliciter, ſcilicet agnus paſchalis, panes azimi, prima dies azimorum, & omnes ſeptem dies azimorum.3^{a} q.46.9.1^{m}./.q.74.4.1^{m}./ 4.d.11.q.2.ar.2.q.3.0./.Con.4.c^{o}.69 /.Io.13.prin^{o}./ 1^{e}.Cor.5.lec.2.med^{o}.G. Diuiſio.

1 B Pascha, ſecundum quoſdam, græcum nomen eſt, & ſic idẽ eſt quod pati. prima autem vocabuli huius origo ex hebræo habetur, & ſic quaſi phaſe, id eſt tranſitus domini dicitur. Io.13.prin^{o}./.1^{e} Cor.5.lec.2.med^{o}.G.

2 Expoſitio omnium quæ fiebant circa agnum paſchalẽ.12^{e}.q.102.5.2^{m}./.3^{m}. *Agnus.2.3.Baptiſmus.79.

3 Paſcha celebrabatur menſe primo, ad commemorãdum beneficium liberationis ex ægypto. Et ſignificabat paſſionẽ, & reſurrectionem Chriſti.12^{e}.q.100.5.2^{m}./.q.102.4.10^{m}./.5.2^{m}./ Io.13.pri^{o}./.1^{e}.Cor.5 lc.2.me^{o}.G. Feſtũ.3.Agnus.3.

4 Paſcha incipiebat in veſperis quartædecimæ lunæ. 3^{a}.q.46.9.1^{m} /.q.74.4.1^{m}.

5 Feſtum paſſionis, & reſurrectionis Chriſti, ſuccedit feſto paſchæ.12^{e}.q.103.3.4^{m}.Feſtum.2. *Cereus.1. Circumciſio.33.Confirmatio.47.Euchariſtia.11.20. Feſtum 14. Ieiunium.16.33.Miſſa.17.Nuptiæ.7.

¶ Paſchaſius cuſtodiens in purgatorio, non orabat pro aliis, ſed oratio aliorum ad eum facta, exaudita eſt propter fidem orãtium.4.d.15.q.4.ar.5.q.2.3^{m}. Sanctus.

¶ Paſcere Abiectus.Maius.4.Quis.1 Paſtor.prælatio.23.Raptus.10. Vpupa.

¶ Paſſibile Adam.50.Iracundia.2 Paſſio.79.

¶ Paſſibilitas proprie non conuenit omni corpori, ſed tantũ corruptibili.4.d.15 q.2.ar.1.q.1 c. *Adam.48.&c.74.Act.4.Angelus.597.Caro.1.Damnatio.38.Defectus.22.Euchariſtia.137.Filius.1.Paſſio 17.Paulus.18.Qualitas.9.Subtilitas.2.Chriſtus.86. Cui.

a Passio dicitur dupliciter. Limproprie, i. omnis receptio, & proprie, cum abiectione alicuius. Et hoc dupliciter. Vno Diuiſio.

modo

modo propriiſſime, quando.ſ.aliquid remouetur ab aliquo quod conuenit ſibi ſecundum naturam, aut ſecundũ propriam inclinationem, ſicut cum aqua frigiditatem amittit per calefactionem, & cum homo ęgrotat aut triſtatur. Secundo mõ minus proprie dicitur aliquis pati, ex eo quòd aliquid ab ipſo abijcitur, ſiue ſit ei conueniens, ſiue non conueniens; Et ſic dicitur pati, non ſolum qui ęgrotat, ſed etiam qui ſanatur, & non ſolum qui triſtatur, ſed etiã qui lętatur, vel quocumque modo aliquis alteretur, vel mouetur. 1ª.q.14.2.2m./.q.79.2.c./.q.97.2.c./.12ę.q.22.1.c./.q.41.1.c./.1.d.37.q.41.1.2m./.2.d.5.q.1.1.2m./.d.10.3.c./.di.35.1.5m./.3.d.15.q.2.ar.1.q.1.c./.4.di.44.q.2.art.1.q.1.c./.Veri.q.26.1.3.c./.Virt.q.1.11.11m./.Quol.2.13.c./.Meta.5.lec.14.prin°.b./.Anima.1.lec.11.med°.d.c./.Perihet.lec.2.me°.a.H. *Accidens.17.93.Actio.22.29.50.49.50.68.83.121.Actus.91.134.Adã.48.&c.Agens.22.36.&c.Alteratio.1.10.Amor.132.133.Apoſtoli.30.Aſſumere.6.

6 Paſſio dicitur tripliciter, ſcilicet communiter, idest omnis receptio, & proprie idest cum abiectione alicuius, & metaphorice, idest omnis impeditio in ſuo conueniendi. Veri.q.26.3.c. *Beatitudo.135.Cælum 88.89.102.126.

3 De ratione paſſionis proprie dictæ, est abiectio qualitatis naturalis, & impreſſio qualitatis extraneæ & contrariæ. 12ę.q.22.1.c./ q.31.1.3m./.q.35.1.c./.q.41.1.c./.2.d.35.5.c./.3.d.15.q.2.ar.1.q.1.c./.2m./.Veri.q.26.8.c./.Spiritu.1.18m. Confeſſio.4.Contrarium.17.Damnatio 38.Delectatio.74.Dæmon.35.Demonſtratio.12.16.Detrimentum.

4 Pati cum abiectione & tranſmutatione, est proprium materiæ. Ideo non inuenitur niſi in compoſitis ex materia & forma.12ę.q.22.1.1m. *Deus.90.Difficile.2 Ens.15.Eucharistia.140.Figura.7.

5 Paſſio duplex, ſcilicet realis, & intẽtionalis, ſeu ſpiritualis. Secunda ſemper pertinet ad perfectionem patientis, ideo fuit in corpore Adæ ante peccatum. 1ª.q.95.2.2m./.q.97.2.c./.12ę.q.22.1.0./ q.31.1.3m./.35.1.c./.q.41.1.c./.2.d.19.3.1m./.d.15.3.c./.Veri.q.26.8.c. *Fortitudo.45.Generatio.11.47.Genus.8.Hæreſis.136.Ieremias 1.

6 Paſſio duplex, ſcilicet ſpiritualis & naturalis. 2. d. 6.3.6m./.d.33.q.1.1.3m./.5m./.4.d.44.q.3.ar.1.q.3.c./.d.50.q.2.ar.1.q.1.3m. *Illuminatio.5.Laurentius.3.Lumen.1.2.9.Mediũ.8.Meritum.39.40.

7 Paſſio duplex, ſcilicet corruptiua, & perfectiua. 1ª. q. 95. 2.2m./.q.97.2.0./.2.d.19.3.0./.d.10.q.1.1.2m./.d.23.q.2.3.c./.d.29.3.c./.4.d.44.q.2.ar.1.q.4.1m./ Meta.5.lec.14.prin°.b.fi./.Cæ.lec.7.med°.b H. *Motus.14.Optatio.29.

8 De ratione potentiæ, quo ad primam nominis impoſitionẽ eſt, non poſſe pati. Ideo potens dicitur, non potens pati, etiam ſi nihil poſſit agere.1.d.42.q.1.1.c.

9 Omne quod patitur & mouetur ab alio, diſponitur p actũ agentis, multiplicatum qualitate, quæ habitus nominatur. 12ę.q.51.1.c.

10 Vt qualitas cauſetur in paſſiuo, oportet q actiuum totaliter vincat paſſiuum. 12ę.q.51.3.c. *Peccatum.275.

11 Paſſio ad defectum pertinet, quia eſt rei ſecundum q eſt in potentia.1ª.q.25.1.c./ 1m./.12ę.q.22.2.1m./.1.d.42.q.1.1.c./ 2.d.19.3.0./.3.d.15.q.2.a.1.q.1.c./.Spiritu.1.16m. *Pœna.15.18.22.Potentia. Prophetia.2.Propoſitio.16.

12 Paſſio, improprie dicta, ſcilicet omnis receptio, cõuenit omni enti in potentia, idest cuilibet creaturæ.12ę.q.22.1.1m./.Veri.q.26.1.c.

13 Non omne moueri, eſt proprie paſſio, ſed cõmuniter & large, ſicut nec corruptio.2 d.15.5.c./.3.d.15.q.2.art.1.q.1.c./.1m. *Qualitas.8.9 Quantitas.29.Recipere.1.Relatio.14.15.40.60. Reſtitutio.2.

14 Res non patiuntur realiter ab aliquo ſenſibili, niſi mediante aliquo tangibili. Sed viſibile & audibile, & odorabile, cõiungitur nobis, per aliquid ſui.3.d.15.q.2 ar.3.q.1.c./.4.d.49.q.3.ar.5.q.2.c./.Meta.lec.1.2.prin°.a.G./.Cę.1.lec.14.med°.f./.Anima.2.fi./ Li.3.fi. *Scientia.40.43.Subiectum.8.10.Theo².38.Triſtitia.1.6.

15 Omne quod proprie patitur, eſt corpus.3.d.15.q.2.ar.1.q.1.c./.Veri q.26.1.2.c./.Ethi.2.lec.5.prin°.b.

16 Nullum corpus proprie poteſt pati, præter corpus corruptibile.3.d.15.q.2.ar.1.q.1.0./.Veri q.26.1.c.

17 Magnitudo paſſionis non tantum dependet ex virtute agẽtis, ſed etiam ex paſſibilitate patientis.12ę.q.22.3.2m.

18 Paſſio duplex, ſ. generis, & ſpeciei. Ente.7.me°.d. *Viſibile 2.Vniuerſale.16.Voluntas.8.Chriſtus.86.

19 Paſſio ſumit ſpeciem ab actu, qui eſt terminus motus. 12ę.q.1.3.c./.Phy.2.lec.2.fi.c.

20 Paſſio duplex.ſ.paſſio innata, & paſſio illata. 3ª. q. 81.4.0./.3.d.13.q.1.a.2.q.2.2m./.d.33.1.c./.4.d.11.q.3.3.0./.ar.4.q.1.0.

21 Paſſiones ſanctorum illatæ, proſunt eccleſiæ, per modũ exhortationis & exempli, non autem per modum redemptionis.3ª.q.48.5.3m./.1ę.Cor.lec.2.med°.E. Col.1.lec.6.prin°.A./.1ę.Tim.2.lec.1.fi.

22 Paſſio proprie non conuenit animæ, niſi per accidens, ſed ſoli compoſito corruptibili conuenit per ſe. Improprie vero conuenit omni enti in potentia.12ę.q.22.1.0./.3.d.15.q.2.1.0./.Veri.q.26.1.2.c.Anima.2.17. *Actus.91.133.Adã 48.57.Affectio.0.Agibile.Amor.20 175.176.209.&c.221.Angelus.154.230.Anima.206.217.316. Animæ in communi.

23 Paſſio magis proprie eſt in parte appetitiua, quàm in parte apprehenſiua.12ę.q.22.2.0./.q.41.1.c./.3ª.q.15.4.c./.3.d.15.q.2.ar.1.q.2.c./.d.26.q.1.1.c./.Veri.q.26.3.c.18m./.Dio°.2.lc.5./.Ethi.2.lec.5.prin°.b./.Perihet.lec.2.med°.a.I. *Animal.66.71.Appetitus.65.86.Auaritia.16.Audatia.14.19.Beatitudo.138.Beatus.35.Compaſſio.

24 Paſſio eſt magis proprie in appetitu ſenſitiuo, quàm in appetitu intellectiuo.1ª.q.20.1.1m./.12ę.q.22.3.0./.q.41.1.c./.22ę.q.58.9.c./.3ª.q.15.4.c./.3.d.15.q.2.ar.1.q.2.0./.d.26.q.1.1.0./.4.d.49.q.3.ar.1.q.2.0./.Veri.q.26.3.0./.Virt.q.1.4.5.c./.Ethi.2.lec.5.prin°.b. Appetitus.86. *Coniunctio.10.Conſilium.25.Contemplatio.10.Cor.11.Damnatio.26.31.38.Difficile.2.Dolor.1.&c.Aegritudo.Error.3.Aeſtimatio.0.Aeſtimatiua.0.Exemplum.2.Phantaſia.3.5.Faſcinatio.

25 Omnis motus appetitus ſenſitiui, dicitur paſſio, & præcipue ille qui in defectum ſonat.12ę.q.35.1.c./.q.41.1.c. *Fortitudo.6.16.44.45.Futurum.9.Gaudium.0.Hebetudo.0.Hæreſis.11.Homo.37.39.Ignorantia.3.22.

26 In paſſionibus animę eſt aliquid quaſi materiale, ſ.tranſmutatio corporis & aliquid quaſi formale.ſ.ex parte appetitus 1ª.q.20.1.2m./.q.75.3.3m./.12ę.q.22.2.3m./.q.37.4.c./.q.44.1.c./.3.45.3.c./.q.48.2.c./.4.d.49.q.3.2.c./.Con.1.c°.89.2m./.Ma.q.12.1.c. *Incontinentia.3.4.5.7.11.Infirmitas.5.Iniuſtitia.4.Intellectus.176.

27 Omnis paſſio iraſcibilis eſt alicuius futuri.3.d.26.q.1.2.4m. *Ira.6.Iracundia.2.Iraſcibilis.2 Iudicium.11.12.Iuſtitia.29.43.47.Lex.68.69.Liberalitas.3.Liberum.30.Luxuria.22 Malitia.8.Malum.33.

28 Paſſiones animæ diuerſimode ſunt in peccatoribus & iuſtis, perfectis & imperfectis, in Chriſto, Adam, & beatis. Veri.q.26.8.c. *Medicus.10.Medium.16.&c.Meritum.39.&c.Miſericordia.1.2.3.14.21.22.

29 In omni paſſione animæ, aliquid additur, vel minuitur a naturali motu cordis.12ę.q.24.2.2m./.Veri.q.26.8.c *Mos.3.Nomen.78.Obiectum.9.Odium.2.3. Peccatum.37.119.146.223.240.Pœna.25.

30 Paſſiones animæ, tanto vehementius impellunt, quãto magis ſequuntur inclinationem naturæ.22ę.q.155.2.c. *Pœnitentia.41.42.Perſeuerantia.4. Perturbatio. Præcipitatio.1.Prodigalitas.1.Prudentia.64.Ratio.11.

31 Nomina paſſionum animæ, quandoque ſumuntur pro ſimplici operatione voluntatis.1ª.q.20.1.1m./.q.59.4.2m./.q.64.3.c./.q.82.5.1m./.12ę.q.22.3.3m./.22ę q.18.1.c./.1.d.8.lec.3.L.prin°./.3.d.34 q.2.ar.1.q.1.c./.d.15.L.prin°./.d.20.q.1.1ę.5.0./.d.27.q.2.1.c./.4.d.14.q.1.ar.3.q.4.c./.d.15.q.2.ar.1.q.1.4m./.d.17.q.2.ar.1.q.2.1m./.d.44 q.3.ar.3.q.2.5m./.Con.2.c°.79.fi./.Veri.q.25.3.c.fi./.7m./.q.26.3.3m./.6.13m./.15m./.16m./.9.5m./.7m./. Ma. q.10.2.2m./.q.12.1.9m./.2.1m./.3m./.4m./.Quol.12.8.1m./.Aſa.le.10 me°.c. *Scandalũ.4. Seruitus.2.

32 Oppoſitum videtur dicere.4.d.25 q.3.ar.1.q.1.1m. Reſpo°. Du°.978°. *Syndereſis.6.Spes.1.4.73.Suſtinere.Temeritas 8.Temperantia 18.19.21.Timor.1 13.26. Triſtitia.1.6.15.22.Turbatio.1.Virtus.46.47.48.64.76.96.137.150.161.211.222.&c.233.241. Voluntas.8.72.58.69.Vſus.7.Chriſtus.85.86. Zelus.4. Duᵐ.978.

33 Paſſio animæ vt paſſio, habet principiũ ab exteriori, ſed vt eſt voluntaria, habet principium ab interiori. 3ª. q.48.1.1m.

34 Omnis paſſio animæ, inclinat eum impetu, in ſuum obiectum.22ę.q.27.2.c.

35 Obiecta paſſionũ animæ, ſe habent ad eam ut formæ, a quibus ſpecificantur. Ideo quicquid eſt cauſa obiectorum, eſt & cauſa paſſionum.12ę.q.44.1.c./.4.d.49.q.2.2.c.

36 Anima dupliciter dicitur tota pati. ſ. ſecundum eſſentiam ſuam, idest corpore patiente & diſpoſito ad ſeparationẽ ab anima, & ſm omnes eius potentias. 3ª.q.46.7.8.0. *Concupiſcentia.1.2.Concupiſcibilis.2. Delectatio.7.22.74. Diuiſio.

37 Diſtinctio omniũ paſſionum animæ.3.d.26.q.1.3.c. Veri.q.26.4.c.Ethi.2.lec.5.prin°.b. *Fortitudo.6.16.44.45.

38 Paſſiones animę quadrupliciter diſtingui poſſunt, primo reſpectu boni & mali. Secundo ab extra uel intra. Tertio totaliter uel ſm aliquid. Quarto ut paſſio intenſa uel remiſſa. Veri.q.26.8.c. *Inimicitia.0.Ira.1.26.54.79.83.

Pa

39 Omnes paſſiones animæ, reducuntur ad undecim ſpecies, ſcilicet ſex in concupiſcibili, ideſt, amor, odium, deſiderium ſeu concupiſcẽtia, fuga uel abhominatio, delectatio uel gaudium, dolor uel triſtitia. Sed aliæ quinque ſunt in iraſcibili, ſcilicet ſpes, deſperatio, timor, audacia, & ira. 12æ. quæſtio. 23.4.o./.quæſtione 25.3.4.c./.Ethicor.2.lectio.5.principio.b. *Iraſcibilis 2.

Du°.979 40 Oppoſitum uidetur dicere de amore.12æ.q.26.1.2.o. Reſp. Du°.979. Luxuria 22 &c.

41 Paſſiones principales animæ ſunt quatuor, quarum duæ ſunt finales ſimpliciter, ſcilicet gaudium, & triſtitia, & duæ finales in genere, ſcilicet ſpes & timor.12æ. quæſtione 25. 4. o./.q.84.4.2ᵐ./.22æ.quæſtio.123.12.1ᵐ./.q.141.7. 3ᵐ./. Veri. q.26.3.10ᵐ./.5.o.

42 Omnes paſſiones animæ, reducuntur ad has quatuor principales, ſicut ſpecies ad genus, uel imperfectum ad perfectum, uel ſicut effectus ad cauſam, & participans ad participatum. 12æ.quæſtione 25. 4. c. fin./.3.diſtinctio.26. quæſtio. 1. 4. 5ᵐ.

43 Paſſio animæ duplex, ſcilicet perfecta, & imperfecta. Tunc dicitur eſſe paſſio perfecta, per quam anima perturbatur, quando paſſio ſenſitiuæ partis pertingit uſque ad immutandum rationẽ a rectitudine ſui actus, ſcilicet ut ſequatur paſſionem, & non habeat liberum arbitrium ſuper eam. 3ª. qu. 46.7.3ᵐ.

44 Potẽtiæ animæ, pati poſſunt dupliciter, ſcilicet paſſione propria, ideſt, a ſuo obiecto, & paſſione aliena, ideſt, ſui ſubiecti. 3ª.b.46.7.8.c./.Opuſ.5.c°.239.

45 Anima dupliciter patitur per accidens paſſionẽ corporis. Primo eo ꝙ paſſio incipiat in corpore, & terminetur ad animã ut eſt eius forma, ſecundo econuerſo, ut anima eſt ut motor corporis. Veri.q.26.2.3.9.c.

46 Prima paſſio dicitur corporalis, ſecunda uero dicitur paſſio animalis. Veri.q.25.9.c.

47 Cauſa paſſionum animæ aſſignari poteſt dupliciter, ſcilicet ex parte obiecti, & ex parte ſubiecti.12æ.q.43.1.2.c./.q.45.3. c./.q.46.5.c.

48 Quælibet paſſio animæ, dupliciter poteſt conſiderari, ſcilicet ſecundum propriam rationem, & ut paſſio. Primo modo prius eſt in anima, quàm in corpore, ſed ſecundo modo eſt econuerſo. Veri.q.26.2.5ᵐ./.7ᵐ. *Medium 6.16.&c. Meritum 39.&c.

49 Paſſio corporalis tripliciter poteſt attribui potentiæ animæ. Primo ut potentia radicatur in eſſentia animæ. Secundo, ut ex paſſione impeditur actus potentiæ animæ. Tertio ut eam percipit. Primum & ſecundum conuenit omni potẽtiæ animæ. Tertium uero tactui. Ver.q.26.3.9.c.

50 Paſſiones corporales tripliciter deriuantur ad potentias animæ, ſcilicet uel inquantum radicantur potentiæ in eſſentia animæ, uel læſo organo, uel ut paſſio apprehenditur. Veri. q.26.3.c.

51 Intellectus dupliciter patitur paſſione corporis, ſcilicet ut intellectus eſt in eſſentia animæ, & ut iuuatur a potentiis organicis. 3.diſtinctio.15.quæſtio.2.articul.3.q.2.2ᵐ./. Veri. q.26.3.c.

52 Paſſiones animæ uincunt rationem tripliciter. ſ. diſtrahẽdo, inclinando in contrarium rationi, & ligando mutatione corporali, ſicut ſomnus & ebrietas ligant eam.12æ.q.77.2.o./.6. c./.Ma.q.3.9.c. *Obiectum 9.

53 Paſſio appetitus ſenſitiui, non poteſt directe trahere, uel mouere uoluntatem. Sed indirecte dupliciter, ſcilicet per abſtractionem, & ex parte obiecti impediendo iudicium rationis per fortem imaginationem.12æ.q.77.1.o./.22æ.qu.156.1.c./. 3ª.q.46.7.3ᵐ.

54 Paſſio tripliciter ſe habet ad actum uoluntatis. ſ. ut obiectũ, ut principium, excitando ad ſimilem actum, uel ad cõtrariũ, & ut effectus. Veri.q.26.6.c.

Difficultas 55 Paſſiones diuerſarum potentiarum, differunt genere. Quæ autem ſunt diuerſorum obiectorum eiuſdem potentiæ, differunt ſpecie tantum.12æ. quæſt.23.1.o./.quæſt. 54.2.o./.Veri.q.26.4.c.

56 In paſſionibus animæ, eſt duplex contrarietas, ſcilicet ſecundum diuerſitatem obiectorum, ideſt, boni & mali, & ſecundum acceſſum & receſſum ab eodem termino. Primum tantum eſt in paſſionibus concupiſcibilis. Sed utraque eſt in paſſionibus iraſcibilis.12æ.quæſtione 23.2.o./.quæſtione 40.4.o /.quæſt.45.1.2ᵐ./.3.diſtin.26.quæſt.1.3.c./.Veri.q. 26.4.o. *Colera. Concupiſcentia 1.2. Difficile 2. Incontinẽtia 1.&c. Lex 68.69.

Du°.980 57 Immo contrarietas boni & mali, eſt propria paſſionibus cõcupiſcibilis, ſed contrarietas poſſibilis & impoſſibilis eſt propria paſſionibus iraſcibilis. 3.d.26.q.1.3.c./.3ᵐ. /. 5ᵐ. Reſp. Dubio 980.

58 Omnis paſſio iraſcibilis, ſignificat motum tantum. Sed paſſionum concupiſcibilis, quædam ſignificant motum, & quædam quietem.12æ.q.23.4.c./.q.25.1.o./.3.c.

49 Nomina omnium paſſionum animæ, poſſunt ſumi dupliciter, ſcilicet abſolute, & ut recedunt a ratione. Primo modo ſunt paſſiones, ſecundo autem modo ſunt uitia.12æ.quæſtione 45.2.1ᵐ./.quæſtione 59.1. 2ᵐ. /. 22æ. quæſtione. 127. 1.c./.3ᵐ.

60 Nomina paſſionum animæ, quarum obiectum eſt malum, aliquando ſignificant uitia, quorum obiectum eſt malum, ut odium, ira, inuidia, & audacia. Quarum autem obiectum eſt bonum, ſignificant uirtutes, ut ſpes, & amor.22æ.q.127.1.3ᵐ.

61 Paſſiones animæ, magis proprie dicuntur reſpectu mali, quam reſpectu boni, & ab extra, quam ab intra, & ſecundũ totum, quam ſecundum partem, & intenſe, quam remiſſe. Veri.q.26.8.c.

62 Ordo omnium paſſionum animæ.12æ.q.25.o. *Auaritia. 16.Colera. Ordo.

63 Omnis paſſio cuius obiectum eſt bonũ, eſt naturaliter prior paſſione ſibi oppoſita, cuius obiectum eſt malum. 1ª.q. 20.1. c./.12æ.q.25.2.3.c./.22æ.q.141.3.1ᵐ./.Ma.q.10.1.5ᵐ. *Malitia 8. Malum 33. Peccatum 143.148.

64 Omnis paſſio cuius obiectum eſt bonum uel conueniẽs ſimpliciter, eſt in concupiſcibili. Si autem obiectum eius eſt ut difficile uel arduum, ideſt, cum determinatione quantitatis, eſt in iraſcibili: ſimiliter & oppoſitæ harum.12æ.q.23.1.c./. q.25.1.c./.q.40.1.c./.q.46.3.c./.3.d.30.q.1.2.c.6./.3.c.prin°./ Veri.q.26.4.c./.Eth.2.le.5.prin°.b. *Præceptum 55. Prudentia 44. Radix 2.

65 Paſſiones iraſcibilis, ſunt poſteriores paſſionibus concupiſcibilis, quæ ſignificant motum, ſed ſunt priores his, quæ ſignificant quietem.12æ.q 25.1.o./.q.40.1.c./.22æ.q.141.3.1ᵐ /.3.d.26.q.1.ar.3.q.2.c./.Veri.q.25.2.c./.Ma.q.4.2.12ᵐ./.q.8 1.20ᵐ./.3.22ᵐ.

66 Omnis paſſio iraſcibilis, terminatur ad paſſiones concupiſcibilis, & incipit ab eis.1ª.q.81.2.c./.12æ.q.23.1.1ᵐ./.q.25.1.o /.3.c./.q 40.1.4.c./.q.41.2.3ᵐ./.q.46.3.2ᵐ./.q.65.1.3ᵐ./.q.82. 3.2ᵐ./.q 84.4.2ᵐ./.q.100.5.6ᵐ./.22æ.q.41.2.1ᵐ./.q.118.6.c./ 3.d.26.q.1.2.5ᵐ./.5.c./.q.2.ar.3.q.3.c./.d.27.q.1.3.4ᵐ./. Veri.q.25.2.7ᵐ./.3.4.c./.q.26.3.10ᵐ./.4.c./.Ma.q.4.2.12ᵐ./.q.8 1.20ᵐ./.4.22ᵐ./.q.11.4.3ᵐ./.Eth.2.le.5.prin°.b./. Anima 3. le.14.me°.d.E. *Turbatio 1.

67 Paſſionum animæ, quædam ſunt bonæ, & quædam ſunt malæ ſecundum ſpeciem ſuam inquantum ſunt in genere moris, non autem inquantum ſunt in genere naturæ. 12æ.quæſtione 24.4.o./.22æ.q.158.2.c./.4.d.1.quæſtio.2.art.1.quæſtio.1.4ᵐ./.d.50.q.2.ar.4.q.3.3ᵐ./.Ma.quæſtio.10.1.o. *Agibile. Angelus 154.190. Animal 71. Audacia 19. Beſtiæ 52. Blaſphemia 1.2.3. Bonæ uel malæ

68 Paſſiones animæ, & motus membrorum, inquantum imperantur a uoluntate, uel non prohibentur, ſunt bonæ uel malæ moraliter, non autem ſecundum ſe.12æ.q.24.1.o./.q.59.1. c./.2ᵐ./.22æ.q.35.1.1ᵐ./.q.158.2.c./.2.d.36.2.o./.Ma.q.10.1 1ᵐ./.q.12.2.1ᵐ./.3.c.

69 Paſſiones aliquæ dicuntur laudabiles, inquantum ſunt ſigna & effectus bonæ uoluntatis, ut uerecundia & miſericordia. Veri.q.26 6.15ᵐ. *Concupiſcentia 5. Contrapaſſum 2. Contrarium 17 Difficile 14.18.21. Error 3. Aeſtimatiua 3.

70 Paſſiones ſecundum quòd ordinantur a ratione, ſunt laudabiles uel uituperabiles, non autem ſecundum ſe.12æ.q.24.1. 3ᵐ./.2.o./.q.45.1.1ᵐ./.q.50.1.c./.22æ.q.35.1.1ᵐ./.q.125.1.o /.q.127.1.o./.q.158.1.o./.2.c./.1ᵐ./.4.diſtinctione 46.quæſtio. 2.ar.1.quæſtio.1.2ᵐ./.Veri.quæſtio.26.6.7.o./.Ma.quæſt.10. 1.1ᵐ./.q.12.2.1ᵐ./.Ethi.2.lect.5.med°.c.&cet. Actus 143. *Exemplum 2.

71 Ex paſſionibus animæ, etiam reſpectu boni, quidã moriuntur. Veri.q.26.8.10.c. *Exorciſmus 13.

72 Omnis paſſio animæ, ſm ſtoicos eſt mala, nõ autẽ ſm peripatheticos.12æ.q.24.2.o./.q.59.2.3.o./.22æ.q.123.10.c./.q.158 1.1ᵐ./.3ª.q.15.4.2ᵐ./.q.46.6.2ᵐ./.Veri. q.26.8.2ᵐ./.Ma.q.12 1.c./ Iob.le.4.prin°./.c°.3.prin°./.c°.6.le.1.me°.C./. Io.13. le.5.m°.g.D./.c°.12.le.5.prin°.2.G./.c°.13le.4.prin°. 2. H./. Eth.le.16.me°.e.F./.lib°.2.le.3.me°.e./.Phy.7.lec.6.prin°.c.

73 Omnis paſſio animæ ſecundum ſtoicos. ſ. inordinata, tollit, uel diminuit bonitatem actus. Sed ſecundum peripatheticos aliqua. ſ. moderata, auget eam, ſicut etiam actus membrorũ. 12æ.q.24.3.o. *Fortitudo 6.16. Ignorantia 3.22.

74 Omnis paſſio animæ, præueniens iudicium rationis, diminuit bonitatẽ actus. Sed paſſio conſequens per redundantiã eſt

Pa

ſonē Chriſti 3ª.q.69.1.2m./.q.73.5.c./.4.d.17.q.3.a.1.q.1.c.

106 Vna minima paſſio Chriſti, ſuffeciſſet pro omni peccato 3ª.q.46.5.3m./.6.6m./.3.d.20.3.4m./.6m./.3.4.cº.74./. Opuſc.3.cº.238.ſi. *Iuſtificatio 36.42. Martyrium 5.14.18. Pœnitentia 129.

107 Chriſtus ſua paſſione, nos a peccatis liberauit cauſaliter.i. inſtituit cauſam, qua poſſent quæcumque & quandocumque peccata remitti 3ª.q.49.1.ad 3m. *Sacerdos 1.&c. Sacrificium.10 Sanguis 7.&c. Satisfactio 31.&c.

108 Paſſio Chriſti eſt cauſa vniuerſalis in remiſſione peccatorũ, quam oportet ſingulis applicari, per baptiſmum, pœnitentiã, & alia ſacramenta 3ª.q.49.1.4m./.q.52.1.2m./.8.2m./ qu.61.1.2m./.q.62.5.6.c./.q.96.1.3m./.3.4.cº.55.26m./.56.1m. Baptiſmus 193. *Redemptio 0. Redundantia. Chriſtus 86.

Immo paſſio Chriſti eſt cauſa propria remiſſionis peccati.3ª.q.49.1.0. Reſp.Duº.982.

109 Paſſio Chriſti eſt propria cauſa remiſſionis peccati tripliciter, ſcilicet prouocando ad charitatem, redimendo, & ſacramentaliter operando, 3ª.q.49.1.0./.2.3.c./.4.c./.2m./.5.c./.q.52.5.c./.q.56.1.4m./.q.62.5.c./.q.69.1.2m./.3m./.q.79.3.c./.3.d.19.1.0./.L.prinº.

110 Per paſſionem Chriſti liberati ſumus de poteſtate diaboli, ui[?] per humilitatem, obedientiam, & pœnam Chriſti. Et ſatisfaciendo pro culpa, facit nos coniunctos, domeſticos, & filios dei. Ideo paſſio eius, dupliciter habet rationem redemptionis, ſcilicet quia inquantum nos a poteſtate diaboli eripuit, dicitur nos redemiſſe, ſicut rex regnum occupatum ab aduerſario per laborem certaminis, inquantum uero deum nobis placauit, dicitur nos redemiſſe, ſicut precium ſoluens, ſatiſfactionẽ pro nobis, ut a pœna & a peccato liberaremur. 3ª. quæſtio.48.4.0./.6.3m./.quæſt.52.1.c./.3.d.19.ar.4.quæſt.4.0.

111 Paſſio Chriſti, ut a uoluntate eius, fuit ſatisfactio pro omni peccato, etiam occidentium eum, non autem ut ab alio, nec ſecundum ſe.3ª.q.[illegible].3.c./.q.39.5.3m./.q.48.2.2m./.q.49.4.3m./.q.53.6.2m./.q.69.3.c./.7.1m./.3.d.18.5.4m./.d.19.1.0./.artic.5.q.1.3m./.L.prinº./.d.20.artic.2.quæſt.1.2m./.artic.3.5m./.artic.4.quæſt.3.c.1m./.4.d.3.L.fi./.d.4.q.2.ar.2.q.6.0./.d.17.q.3.artic.5.q.3.1m./.diſtinct.18.q.1.artic.1.q.1.c.1m./.3.4.cº.55.25m./.74m./.81./.72./.Ro.3.lect.2.E.I. Occidere 18. Satiſtactio 32.

112 Paſſio Chriſti fuit quaſi precium, per quod liberati ſumus a ſeruitute diaboli, peccati, & pœnæ 3ª.q.48.4.c.

113 Per paſſionem Chriſti, liberati ſumus a peccato communi totius naturæ, quo ad culpam, quo ad reatum pœnæ, & a proprijs peccatis ſingulorum, 3ª.q.49.5.c./.q.52.5.c./.2m./.quæ.86.4.3m.

114 Chriſtus per paſſionem ſuam, reparauit, & liberauit nos, ab omnibus defectibus cauſatis per peccatum. Con.4.capº.79.1m./.82.1m.

115 Paſſio Chriſti ſufficienter abſtulit peccatum originale, quo ad perſonam, & quo ad naturam.3ª.q.49.5.c./.4.d.4.q.1.ar.1.q.3.c./.1m.

116 Chriſtus, omnia præcepta ueteris legis moralia, ceremonialia, & iudicialia impleuit.3ª.q.47.2.1m.

117 In paſſione Chriſti, tria aruerunt, quæ prius floruerant, ſcilicet miracula, doctrina, & fama. Pſal.21.meº.111. *Amor 67. Artius.

118 Numquam ſine fide paſſionis Chriſti, potuit eſſe ſalus. Ideo ſemper oportuit eſſe aliquod repræſentatiuum eius hominibus, 3ª.q.73.5.c.

119 Paſſio Chriſti efficienter operata eſt noſtram ſalutẽ ut cauſa inſtrumẽtalis, ſed deus ut cauſa principalis.3ª.q.48.6.0./.q.49.1.c./.Ro.4.ſi.

120 Paſſio Chriſti fuit nobis ſalutifera tripliciter, ſcilicet per modum exempli, meriti, & efficientiæ. Opuſ.3.cº.228.fin./.1.Cor.lect.2.meº.I. *Baptiſmus 88.109.165.163.164.166.177.178.180.183.184.185.186.187.190.191.192.194.230. Dæmon 70.95.

121 Paſſio Chriſti, eſt cauſa ſalutis omniũ: ſed applicata eſt mortuis, per deſcenſum Chriſti ad inferos, ſicut & uiuis per ſacramenta.3ª.q.52.1.2m. *Deus 255.256. Dolor 27.&c. Eclypſis. Euchariſtia 2.10.28.35.242.243.249.&c.253.273.277.280. Ieremias 1.

122 Paſſio Chriſti non ſaluat, niſi configuratos.12ª.q.85.5.2m./.3ª.q.49.1.4m./.3.2m./.3m./.5.c./.q.52.8.2m./.7.8.c./.q.79.2.2m./.7.2m./.3.d.19.ar.1.q.2.4m./.q.2.0./.ar.3.q.1.4m./.q.c.2.6.1m./.d.21.q.2.ar.2.q.4.2m./.3.4.cº.55.25m./.72./.Ma.q.4.6.7m./.Ro.8.le.3.ſi./.le.4.prinº. *Inebriari. Maria 45. Paulus 5.11.12.18. Pœnitentia 200.

123 Paſſio Chriſti nõ fuiſſet ſatisfactoria, niſi fuiſſet uoluntaria & ex charitate ſuſcepta. Veri.q.26.9.1m.

124 Per paſſionem Chriſti & per mortem eius, reconciliati ſumus deo patri, 3ª.quæſtione 48.4.c./.quæſt.49.2.c./.4.0./.3.diſtinct.19.artic.5.quæſtio.1.0. *Præceptum 122. Raptus 13.

125 Per paſſionem Chriſti, tripliciter ſumus liberati, de poteſtate diaboli, ſcilicet quia inquantum paſſio Chriſti eſt cauſa remiſſionis peccatorum, inquantum nos deo reconciliauit, & inquantum in paſſione Chriſti, diabolus exceſſit modum poteſtatis, ſibi traditæ a deo, machinando in mortem Chriſti, qui non habebat meritum mortis, cum eſſet abſque peccato.3ª.q.48.4.c./.quæſt.49.2.0./.1.diſtinct.19.2.0./.3.d.19.2.0./.Veri.q.29.7.10m./.Opuſc.60.cº.18./.Hebr.2.lectio.4.prinº.G.

126 Per paſſionem Chriſti, dupliciter ſumus liberati a reatu pœnæ, ſcilicet uel directe, inquantum paſſio Chriſti fuit ſufficiens & ſuperabundans ſatisfactio, pro peccato humani generis, exhibita autem ſatisfactione ſufficienti, tollitur reatus pœnæ: uel indirecte inquantum paſſio Chriſti, eſt cauſa remiſſionis peccati, in quo fundatur reatus pœnæ, 3ª.qu.22.3.c./.q.48.6.3m./.q.49.3.0./.q.52.5.c./.q.86.4.3m./.3.d.19.3.0./.Veri.q.29.7.10m. *Sacramentum 104.116.120.150. Sanctificatio 16.

127 Paſſio Chriſti operata eſt noſtram ſalutem proprie, remouẽdo mala: ſed reſurrectio eius, inchoando bona & exemplari ter, 3ª.q.53.1.3m./.q.56.1.4m./.2.4m./.q.62.5.3m./.3.d.21.q.2.a.3m./.4m./.Opuſ.3.cº.247.

128 Chriſtus per paſſionem ſuam, initiauit ritum chriſtianæ religionis 3ª.q.62.5.c./.q.63.3.c. *Satiſfactio 32.&c.

129 Paſſio Chriſti eſt cauſa noſtræ glorificationis, quo ad terminum a quo, id eſt, pœnalitates, ſed reſurrectio eius, quo ad terminum ad quem, id eſt, gloriam, 3.d.19.ar.3.q.1.3m. *Velum 1. Chriſtus 55.

130 Chriſtus per paſſionem ſuam, aperuit nobis ianuam cæli: ſed per aſcenſionem ſuam, introduxit nos in poſſeſſionem eius 3ª.q.49.5.0./.q.79./.2.c./.1m./.3.d.18.ar.6.q.2.3.0./.d.19.3.0./.d.22.q.3.1.4m./.4.d.3.L.fi./.d.4.q.2.ar.2.q.6.0./.d.17.q.3.ar.5.q.3.1m./.d.18.q.1.ar.1.q.1.1m./.Veri.q.29.7.9m.

131 Chriſtus per paſſionem ſuam, nõ ſequutus eſt gloriam reſurrectionis: non autem ex ui ſacrificii, quod offerretur per modum ſatisfactionis, ſed ex deuotione, qua ex charitate, humiliter paſſionem ſuſtinuit.3ª.q.22.4.2m.

132 In paſſione Chriſti, cogitanda ſunt quatuor, ſcilicet dilectio eius, redamando, amaritudo eius, compatiendo, fortitudo eius aduerſa patienter ſuſtinendo, & utilitas eius, gratias agendo. Opuſc.58.cº.1./.2./.Iſa.37.fin.He.12.lect.1.medº.A. *Iuſtificatio 36.

¶ Paſſiuum. Actus 37.38. Aer 4. Agens 36.&c. Alteratio 8. Amor 68. Anima 287.&c.360. Apollinaris 2.&c. Appetitus 1. Auerois 2. Conſilium 25. Cor.8.&c. Creatio 3.19.20.24.44.45. Dæmon 1.2.118.&c. Denſitas. Deus 343.&c. Difficile 2. Elementum 18.23. Generatio 23.61. Graue 2. Habitus 23. Intellectus 4.&c.10.163.226.262.&c. Lex 30. Malum 41. Motus 2.12. Poſſibile. Paſſio 20. Paſſum. Poſſibile 5.9. Potentia 20.&c.46.&c. Propoſitio 8. Prouidentia 36. Ratio 32. Scandalum ?.&c. Subtilitas 2.

¶ Paſſum. Iudicium 11.12. Vſura 195.&c.

¶ Paſſus. Accedere 1. Greſſus. Miliarium. Stadium 1.

¶ paſta. Euchariſtia 68.

¶ Paſtor eccleſiæ & fundamentum eius, principaliter dicitur Chriſtus, ſecundario autem ceteri prælati.3ª.quæſt.8.6.3m. Chriſtus 201.210. *Baculus 0. Cathedra 1. Epiſcopus 0. Natiuitas 27. Papa 0. Parrochianus. Prædicator 1. Prælatio 0. Quis.

¶ Patena quæ continet corpus Chriſti, & calix qui continet ſanguinem eius, inunguntur & conſecrantur. 4. diſtinctio. 24.quæſtione 2.3.c. Benedictio.5. Conſecratio. 4. & cetera. *Ordinatio 6. Conſecram

1 ¶ PATER prius dicitur de deo, quam de creatura. 1ª. quæſtione 33.2.4m./.3.diſtinctione 24.L.fin./.Epheſ.3.lectio.4.medº.H. *Abias. Abraham 19. Accidens 114. Actio 6. Actio 0. Actus 193. Adæquatio. Adoptio 4.10.15.16. Aduentus 6.9. In diuinis.

2 Paternitas eſt tantum in uiuentibus, & cognoſcentibus. Epheſ.3.lectio.4.medº.F. *Affinitas 14. Alienum 9. Alius 4.

3 Ad patrem requiruntur tria, ſcilicet quòd producat de ſubſtantia ſua, ſimile ſibi in ſpecie, & principaliter.3.d.4.q.2.a.4m./.L.Filiatio 5.

4 Probatur per auctoritates utriuſque teſtamenti, quòd pater proprie dicatur in diuinis.3.4.cº.2.

Pa

5 Paternitas in deo & creaturis, nõ eſt einſdem rationis uniuocæ, ſed analogicæ 1ª.q.31.3.3m./.1.d.21 q.1.1.5m. *Amor 11.&c.116.117.120.122.126. Anima 27. Apollinaris 1. Apparere 5. Actor. o. Appropriatio 11.12.15.21.&c.

6 Pater prius dicitur perſonaliter, quàm eſſentialiter 1ª. qu. 33.3.o. *Aſſimilatio 3.&c.14.&c. Aſſumere 12.&c. Auctoritas 3. Balneũ. Baptiſmus 27.35.36. 46. Beatitudo 124. Beneficium 6.10.&c Blaſphemia 17.

7 In diuinis eſſentia eſt pater ſi li pater tenetur ſubſtantiue, non autem ſi tenetur adiectiue 1ª.q.39.5.1m./.6.c./.1.di.4.qu. q.1.1.3m./.d 27.L.prinº./.d.33.q.1.ſi./ L.medº.F./.diſtinct. 34.L.princº./.3.diſtinctio.5.Lib. *Character 23 Charitas 154. Circuncisio 3. 27. Coæquale. o. Cognatio 1.7. Conceptio 3. 17.32. 38. Coniunctio 6. Conſanguinitas. 5. 8. &c,

8 Pater eſt magis primum nomen perſonæ patris, quàm genitor vel generans 1ª.q.13 2.o./.q.40.2.c./.3ª.q.60.7.2m./.qu. 66.5.7m./.4.d.3.ar.2.q.2.5m. Genitor *Conſeruatio 13. Corpus 55. Correctio 13.18. Creatio 33.34. Datio 27. De 6. Deſcendere 3. Deº 38.39.120.121.355.&c. Dicere 2.4. Dignitas 1. Diſtinctio 36. Ætas 6. Euchª.170. Fides 107. Filiatio 2. &c. Fiatis 66. Fruitio 7. Furtũ 13. Genealogia 1. Generatº. 52.&c. Generatiua.

9 Paternitas in diuinis, inquantum eſt conſtitutiua perſonæ patris, ſic eſt prior ſecundum intellectum, quàm generatio. Poª.q.10.3.c.

Duᵐ.183,10 Immo pater in diuinis, nullo modo eſt prior filio, nec duratione, nec natura, nec dignitate, nec intellectu, neque ſecundum id quod abſolutum eſt, neque ſecundum id quod eſt ad aliquid 1.diſtinctio.9.quæſt.2.1.c. Reſponº.Duº.983º. *Genitor,

11 Paternitas in diuinis, eſt principium formale, eliciens generationem 1.d.18.qu.1.2.4m. Generatio 75. *Genitus 2. Gloria 17. Gratia 84 Hæreſis. 36. 38. 40.42. 55. 64. 84. 98. 103. Humilitas. 19. Idem. 10. In. 16. &c. Infernus. 1.

12 Potentia generandi in diuinis eſt eſſentia dei, ſub ratione relationis.ſ.paternitatis 1.d.ſt.7.quæſt.1.2.c./.3m./.diſtinctio. 11.3.o./.diſt.13.2.3m. Opuſc.72.quæſt.28. Generatio. 64. 76. *Infidelis 4.5. Ingenitum.o. Innaſcibilitas.o. Iudæi 7. Iudicium 41.

Duº.984.13 Oppoſitum videtur dicere 1ª.q.41.5.o./.Poª.qu.2.2.o. Reſponº.Duº.984º. *Iuramentum 28. Ius 21. Iuſtitia 90. Legitimatio 3. Lex, 149. Liber 20, Limbus.o. Manducatio 2. Manſuetudo 10. Matrimonium 2.35.40.42 Melchiſedech. Meritum 110. Miſſio 7.18.&c.37.40. Natiuitas 13. Neceſſitas 32.33. Non genitum.

14 Pater eodem, ideſt, paternitate, eſt quit, & pater 1ª.q. 40. 3. 3m./.1.d.9.q.2.1.3m./.d.12.1.1m./.d.26.q.1.2.4m./.Poª.q.8.4. 2m. *Notio 6.10.11.13. Omnipotentia 3. Oratio 95.97. Parentes. Paſſio 95.104.119.

15 Pater non eodem eſt pater, & deus, ſed eodem eſt deus, & ſciens 1.d.33.1.5m./.L.ſi./.Veri. quæſt.2..3.7m./.Poª. quæſt. 8. 2.14m. *Paterna monitio. Paternus. Patruus. Peccatum. 322. &c. 328.737. Pœna. 38. Pœnitentia. 39. 84. Pet. 7.

16 In diuinis paternitas non eſt ſciens, nec pater, nec innaſcibilis, ſi ſumantur adiectiue 1.d.33.4.c. Innaſcibilitas 1.

17 Pater noſter, & percuſſio pectoris, quamuis ſint ſufficiens ſatisfactio pro veniali peccato, & non pro mortali, tamen etiam ad dimiſſionem peccati mortalis valent. Vnde etiam pro mortalibus, pater noſter dicere debemus, & pectus tundere 2.diſt.24.L.ſi. *Perſona 36. Pietas 3.&c.8.12. Poſſibile. 7.

18 Pater noſter, ideſt, oratio dominica. Opuſcu. 3. cº. 67./. Opuſcu. 3.o. *Prædicati 39.44. Primogenitus 1. Proceſſio 29.&c.

19 Paternitas eſt in angelis, ſecundum actus hierarchicos, ſicut magiſter eſt pater diſcipuli. 1ª. quæſtion. 45. 5. 1m. /. Eph. 3.lect. 4.medº. G. Angelus 18. *Propoſitio. 18. proprium 10. Raptus 1. Relatio. 24. 40.41. Religio 9. Sacramentum 133. Salina Samuel. c. Sapientia. 48. &c. Satisfactio. 25. Scipio. Sedere. 3. 4. 5. Semen. 1. 3. 14. Senator. 2. 3.

20 Filius eſt res patris, quo ad corpus, & quo ad exteriora, nõ autem quo ad animam. 2. diſtinctio. 33. quæſtion. 1.2.c. *Sepultura. 3 Seruitus 9. Symbolum 8.&c. Solus 6. &c. Speculum 2. Spiratio.o. Spiritus 19.&c. Sponſa 8. Stuprum Subiectio 10.

21 Quilibet debet magis liberare patrem a morte quã extraneũ, etiam ſi extraneus, eum ſimiliter liberaſſet 3. diſt. 29.6.5m.

Pa

Beneficium 6. Benefacere 5. Notio 6. *Teſtamentũ 1. Titus Transfiguratio 2. Trinitas 11.12. Verberare. Verbum 52.56. 61.63. Virginitas 13. Viſio 10. Vnctio 30.36. Vnitas 54. 56. Votũ 33.&c. Vox 1. Vſura 60.98.231.248. Chriſtus 17. 198. 219.221.&c.227.

¶ Patres conſcripti, dicebantur olim conſiliarii, quia ſcribebantur. 1ª.q.24.1.c./.Opuſ.20.libº.4.cº.26. Quid.

¶ Patere. Comparatio 3. Datio 25.&c. Embrio 3. Fictio 1. Gloria 17. Infamia o. Indicium 39. Matrimonium 124. Mendacium 18. Raab 2. Vſura 77.163.193.218.276.281.

¶ Paterna monitio. Amor 120. Ius 21. Lex 149. Primogenitus 2.

¶ Paternus. Amor 120.

¶ Pati. Actio 4. Agere 22. Imprimere o. Intellectus 66.67.252. 262. Recipere 1. Vſura 90.

¶ Patiens duplex, ſcilicet cooperans agenti, & non cooperans. Quol.8.3.c. *Accidens 74. Actio 4. 50. 60. 69. 71. 83. 88.107. Actiuum. Actus 21.187. Agens 36. &cet. Agere 15. Amicitia 38. Amor 266. Animal 206. 117. 287. &cet. 342. Ariſtoteles 6. Aſſumere 6. Damnatio 26. Defectus 3. Dæmon 125. &cet. Detrimentum. Differentia 22. Diſpoſitio 51. Dolor 10. Forma 45. Fortitudo 27. Ignis 10. Infirmitas 1. Iniuſtitia 7.8. Intellectus 4. &cet. 216.252.262 &c. Intentio 22. Maria 62. Matrimonium 30. Medium 6. Miſericordia 16. Miſtio 2. Mollities 4. Mors 17. Mortuus 1. Motus 21. Naturale 19. Neceſſitas 27. 28. 29. Nemeſis 2. Oratio 33.94. Peccatum 19. Pœna 22.26. Periculum 9. Potentia 19. &cet. Proceſſio 6. Propoſitio 8.9. 16. Purgatio 30. Scandalum 4. Scriptura 6. Virginitas, 13. Virtus 257. Vnicornis. Voluntarium 5. Vſura 87. Zelotipia. Zelus 1. Diuiſo.

1 ¶ Patientia dicitur dupliciter. ſ. habitus, & delectatio in actu eius. Primo modo eſt uirtus, ſed ſecundo modo eſt fructus, 22ſ.q.136.1.3m. Diuiſo.

2 Patientia eſt uirtus, conſeruans bonum rationis contra triſtitiam 12ſ.q.66.4.2m./.22ſ.q.128.c./.q.136.1.o./.5.c./. 3. diſt. 33.quæſtio.3.artic.3.q.1.c./.3m./.He.10.lect.4.medº. I. Fortitudo 26. *Beatitudo 1.52.165. Charitas 90. Conſtantia 4. Expectatio 3.

3 Patientia proprie, importat tolerantiam tribulationum, cũ quadam æquanimitate. Sed diutina expectatio bonorũ abſentium ei attribuitur, licet hoc maxime ſit longanimitatis. Roman.8.lec.5.medº. D./. He.10.lect.4.medº. I. Longanimitas 1.

4 Pati triſtia ad malum finem, non eſt proprie patiẽtia, ſed eſt duritia 22ſ.quæſtione. 136.3. 2m. *Fortitudo 34. 35. 59. Fructus 5. Hebetudo 2. Importabile. Iuſtitia 41. Lenia. Lex 131.

5 Patientia non eſt potiſſima uirtus, ſed eſt inferior omni uirtute theologica & cardinali 12ſ.q. 66.4. 2m./. 22ſ. quæſtio. 136.2.o.

6 Ad patientiam pertinet longanimitas & conſtantia, inquantum dilatio boni quæ eſt longanimitatis, & labor in continua exequutione boni, habent rationẽ mali contriſtantis, 22ſ.q.136.5.c. Longanimitas 1. Conſtantia 4. *Martyriũ 1.14. Meritum 38. Mors 17.

7 Patientia eſt radix & cuſtos uirtutum, ſolum remouendo prohibens 22ſ. quæſtione. 136.2. 3m. *Oratio 33.94. Patiens.

8 Patientia ut uirtus, non poteſt haberi ſine charitate & gratia, 22ſ. quæſtione 136.3.o. *Peccatum 278. Pœnitentia 21. Præceptum 114. Præmium 8. Proximus. Sufferre. Suſtinere. Temperantia 5. 84. Tolerari. Tribulatio 4. &c.16.22.

6 Patientia eſt in concupiſcibili ſubiectiue. 22ſ.q.136.4.2m. Subiectiue.

10 Actus patientiæ in patria, non eſt ſuſtinere, ſicut eſt in uia, ſed eſt frui bonis acquiſitis per eam. 22ſ.q.136.1.1m./.3.d.33 q.1.4.c./.2m./.3m./.6m. Item fortitudo 27.&c.

¶ Patria. Amor 35. 45.47.48.49.103.&c. Amplexus. Angelus 547. Ariſtoteles 9. Beatitudo 20. 28.34.68. &cetera, 76. 117.118.119.130.133. Beatus 10. Bellum 2. Character 12. 19. Charitas 8.38.39.103.117.122. Claritas 4.&c. Cogitatio 5.6. Conſuetudo 5. Decimæ 12.20.23.25.28. Delectatio 102. Donum 32.33.34.36.37. Dos 3. Euſtratius 1. Expellere. Fides 68.69. Fortitudo 41.53. Galilæa 1. Gloria 19.&c. Gratia 14.37.38. Ieiunium 42. Iuſtitia 56. Lex 168. Menſa. Miles 6. Oratio 68. Papa 8. Patientia 10. Paulus. 15. Pietas 3.4.21. Pythagoras 1. Præceptum 78. 120. primitiæ 1.2. Roma 3. Sabbathum 3. Status 5.7. Templum 9. Theologia 24.25. Terra 4.5. Tirannus 10. 11.

Pa

Vita 35.83.Vti 19.Chriſtus 85.86.

¶ Patriarcha.Concubinatus 2.3.Aetas 6.Iudæi.1.

Qui. ¶ Patricii dicebantur, qui Romanæ reipublicæ curam gerebant.Opuſ.20.lib°.4.c°.26.

¶ Patrimonium.Beneficium 23.Bonitas 218 Corona 4.Pythagoras 1.Simonia 17.Vſura 194.

¶ Patrinus.Amor 128. Anadochus. Baptiſmus L. Catechiſmus 7.8.

¶ Patrocinium. Aduocatus 3. 4. Antonius 2. Munus 2. Simonia 13.

¶ Patronus.Feudum.Simonia 3.Spirituale 2.

In eodem gradu, ¶ Patruus & pater poſſunt eſſe in eodem gradu conſanguinitatis, reſpectu unius perſonæ, & reſpectu alterius, poſſunt eſſe in diuerſis gradibus 4.d.40.q.1.2.5m./.6m.

¶ Paucum. Accidens 105. Accidentaliter 3. Angelus 268.633 Anima 349.Bonitas 501. Cauſa 14.ſCete. 12.Cõtingens 6. Damnatio 31.Diſconus 6.Doctrina 1.Fortuna 1. Lex 162. Malom 25.37.Melius 2.Miniſter 6. Nobilitas 7.8.Pœna 74. Purgatio 10.Sapientia 44.Scientia 146. Seditio 2.Semen 23 Subtilitas 1. Tarditas 8.Vnitas 30. Vniuerſale 53. Vſura. 280.Vſus 10.

¶ Paolatim. Angelus 311.Bonitas 224. Gloria 7. Ieiuniũ 28. Lex 105.Natiuitas 28.Vſura 189.

perfectio, ¶ Paulinus ex abundantia charitatis, ſpiritu dei actus, uendidit ſe in ſeruum: ſed hoc non debet trahi in exemplum 4. d. 25.q.1.ar.2.q.1.3m.

Diuiſio. ¶ Paululum dicitur aliquid uel modicum dupliciter.ſ. uel reſpectu æternitatis, uel reſpectu temporis quo fiebat afflictio populi dei.Iſa.10.fi E.

Nomen 1 ¶ PAVLVS ſub his literis, non poteſt eſſe nomen hebræum, quia Hebræi non habent P.literam.Ro.le.1.prin°.C. * Abſtractio 19.

2 Paulus ſic nominatur, a Sergio Paulo proconſule. Vel propter profectum. Vel quia iudæi unt binomii. Roman. lect.1. prin°.D.

3 Paulus fuit aliquando reprobus, ſecundum diſpoſitionẽ diuinæ ſententiæ, non autem ſecundum diſpoſitionem diuini conſilii. Veri.q.6.6.6m. *Antonomaſia 5.Apoſtoli 1. Apparere 50.Balbutiens 2.Barnabas. Charitas 113. 137.Cælum 65.Conuerſio 3.7.

4 Paulus erat inſtructus in propria lingua, quo ad ſuperaddita per artem humanam ad ornatum & elegantiam loquutionis non autem in lingua aliena.22æ.q.176.1.1m./.He prolo. fin. *Correctio 10.15.

5 Paulus conuerſus fuit, anno quo Chriſtus paſſus eſt 2æ.Co. 12.le.1.prin°.H /.Gal.2.le.1.prin°.A.

6 Paolus in ſua conuerſione, habuit uoluntatem actualem cõtrariam gratię.Ideo celebratur ut miraculoſa.12æ.q.113. 2. 2m./.quæſt.113.10.c /.2 diſtinct.18.quæſt.1.3.2m./.4. diſtin. 4.quæſt.3.artic.2.q.1.3m./.diſtinct.17.q.1.ar.2.q.1.1m./.Ver. q.28.3.19m.

Ar.985u 7 Oppoſitum uidetur dicere, quia conuerſio eius uoluntaria fuit, audiendo, addiſcendo, & ueniendo 12æ.q.112.2.2m.Ma. q.6.c./.3m. Reſpond.ſicut Dubio 372. * Deus 170.171. 172.318 319.

8 Paulus in ſua conuerſione, uidit Chriſtum corporaliter 3a. q.57.6.3m./.1æ.Cor.9.le.1.prin°.F.

9 Paulus in raptu uidit eſſentiam dei, ſine lumine gloriæ. Ver. q.10.11.c./.1m. Moyſes 1.2.3. Dionyſius 1.

Ar.986u 10 Oppoſitum uidetur dicere 1a.q.12.2.c./.1m./.5.0./.22æ.q.174 5.8m./.quæſt.175.3.2m./.3a.q.45.5.c. Reſpondeo ſicut Dubio 486°.

11 Paulus portauit nomen Chriſti tripliciter, ſcilicet in corpore, ſecundum conuerſationem & paſſionem eius, in ore, & in ſcripturis. Roman.prolo.med°. C. * Fides 2.47. &c. Hæreſis 88.Matrimonium 144.Mendacium 19.Moyſes 3. Oratio 10.

12 Paulus imitatur Chriſtum tripliciter, ſcilicet in deuotione mentis, ſolicitudine ſubditorum, & tolerantia paſſionis. 1æ. Cor.12.le.1.prin°.H. *Raptus 13.&c.Reuelatio 13.Simonia 25.Stephanus 2.

13 Paulus præfert ſe & alios apoſtolos Moyſi 22æ.q.174. 4. 3m. /.Ver..q.12.14.5m./.2æ.Cor.3.le.2.0.

14 Paulus tripliciter excellit ceteros apoſtolos .ſ. quia nullus p tot loca prædicauit, laborando manibus, & nullus tot perſequutiones & tribulationes pertulit.2.Cor.15.le.2.fi.F.

15 Paulus ſextuplicitet excellit ceteros apoſtolos, ſcilicet quantum ad ſpecialem electionem, ſecretorum dei cognitionem, malorum propeſſionem, uirginalem integritatem, bonorum operationem, & maximam ſcientiam qua emicuit 2.Cor.12 lect.3.prin°.D.

16 Paulus fuit par petro, in exequutione auctoritatis, non autem in auctoritate regiminis. Galat. 2. lectio. 3. principio. D.

17 Paulus uere, ac iuſte reprehendit petrum, in obſeruatione legalium, quia cogebat gentes, non quidem imperio, ſed ſuæ conuerſationis exemplo iudaizare, quia ſecundum quòd Leo papa dicit, ualidiora ſunt exempla, quàm uerba 15æ.q.103.4 2m./.5 3æ.q.33.4.2m./.q.43.6.2m./.4.d.1.q.2.ar.5.q.3.c./.d.19 q.2.ar.3.q.1.1m /.d.38./.q.2.ar.3.q.2.2m./.1æ.Cor.9.fi./. Gal. 5.le.3.0./.c°.5.le.1.me°.A. Correctio 10.15.

18 Paolus in bulla papæ, ponitur a dextris: Petrus autem a ſiniſtris, quia paulus uocatus fuit a Chriſto impaſſibili, petrus uero a Chriſto adhuc paſſibili. Gal.le.1.me°.I.

19 Paulus & quidam alii ſancti, leguntur aliqua feciſſe per dæmones, non quidem ex pacto cum dæmonibus inito, ſed uirtutem dei in eos exercentes 2.d.7.q.3.a.1m./.1æ.Cor. 5. lect. 1. fin. C.

20 Paolus allegat uerbũ Arati poetæ, ſcilicet genus dei ſumus. et in ipſo uiuimus, mouemur, & ſumus.1a.q.1.8.5m. /. Titũ lect.3.fin. Epiſtolæ

21 Paulus allegat dictum Menandri poetæ, & ſecundum Hieronymum .ſ. corrumpunt bonos mores, colloquia mala.1æ. Cor.15.le.4.fi.F./.Gal.3.le.6.prin°.I.

22 Paulus allegat dictum Epimenidis poetæ .ſ. Cretenſes ſemper mendaces, male beſtiæ, uentres pigri. Gal.3.le.6.prin°.I. /.Titum le.3.fi.

23 Paulus fuit Romæ, annis fere nouem. Et in principio ſcripſit epiſtolam ad philemonem, in fine uero, ſecundam epiſtolam ad Timotheum . phile. fin. * Fructus. 1. Lex 509.

24 Epiſtolæ eius, & pſalmi Dauid, frequentantur in eccleſia, ad ſpem ueniæ, & quia continent quaſi totam theologiam 3a. quæſtio.83.4.c.prin°./.pſalm. prolo. princ°./.Roma. prolo. me°.D.

25 Epiſtolæ eius quæ habent in canone, ſunt quatuordecim.ſ. una ad Romanos, duæ ad Corinthios, una ad Galathas, una ad Epheſios, una ad philippenſes, una ad Coloſſenſes, duæ ad Theſſalonicenſes, duæ ad Timotheum, una ad Titũ, una ad philemonem, & una ad Hebræos. Quarum decem ſcripſit eccleſiis, quatuor uero prælatis & dñis.Ro.prol.fi.G.&c.

26 Epiſtolam ad Romanos ſcripſit de Athenis, ſm Auguſtinũ, de Corintho autem, ſecundum Hieronymum, quia forte incœpit eam ibi, ſed hic eam compleuit. Ro.prol.fi.

27 Epiſtolæ eius ad Corinthios, ſunt priores tempore ſcripturæ quam epiſtolæ eius ad Romanos, ſed dignitate & utilitate eſt econuerſo. Ro.prol.fi./.phile.fi.

28 paulus ſcripſit Corinthiis quandam aliam epiſtolam, quæ non habetur in canone.1æ.Cor.5.le.3.prin°./.2æ.Cor.lec. 5. prin°./.Col.Lucas 4.fi.G.

29 Epiſtola ad Hebræos, eſt epiſtola pauli. Sed tranſlata fuit de Hebræo in Græcum a Luca. Et eſt ordinatior omni alia ſcriptura. He.prol.fi.

30 Epiſtola eius ad Hebræos, continet fere omnia myſteria ueteris teſtamenti. He.13.le.ii.fi.H.

¶ pauor quaſi immobilitat. Ideo differt ſecundum magis & minus a timore faciente motum eius, ſecundum Sillolé. Iſa. 8.me°.e.L. *Reuelatio 15. Differentia

¶ pauperies. paupertas 0. Vitium 41.

1 ¶ PAVPERTAS duplex, ſcilicet paupertas ex coacta neceſſitate, & paupertas ex propria uoluntate. Cont. 3.cap°.134.fi./. Opuſcul. 20. libro 4. capit°. 15. * Aduocatus. 2. Alienus. Animal. 82. Beatitudo. 68. 135. 161. Bonitas. 202. 203.Cathena. Diuiſio.

2 pauperes ex neceſſitate, & pauperes non uoluntarii, non ſunt eligendi ad regimen reipublicæ, quia ſunt corruptores politiæ. Opuſcul.20.libro 4.capit°. 15./.20. * Concordia. Conſilium 14.Egere. Decimæ 15.16.24. Diuitiæ.4.6.10. Electio.38.

3 paupertas ſpiritus, includit duo, ſcilicet abdicationem temporalium rerum, quæ fit ſpiritu, id eſt, propria uoluntate, per inſtinctum ſpiritusſancti, ut Ambroſius & Hieronymus exponunt, & contritionem ſuperbiæ, ſecundum quòd paupertas ſpiritus intelligi poteſt exinanitio inflati & ſuperbi ſpiritus, ut Auguſtinus exponit. 22æ.quæſtio.19.12.c. /. 3.d. 34.q.1.4.c. Abdicatio. * Eleemoſyna 0.Epiſcopus 23.25. Hæreſis 110.&c.

4 Paupertas uoluntaria commendatur. 3a.q.40.3.0./. Cont.3. cap°.131.uſque 136./.Quol.7.18.5m./.6m./.Opuſc.20. libro 4.cap°.15.

5 Paupertas uoluntaria, eſt indicium maxime humilitatis.22æ quæſtione.19.12.c./.3a.q.40. 3. 3m. * Ieiunium.6.23.28.

Iodiciom 33.64.69.71. Medicus 8. Miſericordia 36. Negotiatio 1. Oblagio 2.3.13.14.16.

6 Paupertas meretur regnum, & diuitias ſpirituales, & humilitas meretur exaltationem, & dignitates cæleſtes. Poª. q. 6. 9.c. Vt humilitas 19. * Oratio 19. Pauperies. Perfectio. 61.68. &c. Pietas 1.6.13.14.17.19. Prædicare. 7.8.9. Prædicator 6.10. Princeps 23.

7 Chriſtus noluit eſſe pauper quadrupllci ratione. Primo, quia paupertas uoluntaria, conuenit prædicatori. Secundo, ne uideretur prædicare ea cupiditate. Tertio, ut nos faceret diuites ſpiritualiter. Quarto, ut uirtus dei maior oſtenderetur. 3ª q.35.7.c./.q.40.3.0./.Con.4.cº.55.12m./. Opuſc. 17.cº.15./. Opuſ.20.libm.3.cº.15. Chriſtus 202. *Prodigalitas 5. Religio 30.&c.48.49.86.93.101.

8 Paupertas confert ſeptem bona, ſcilicet peccatorum recognitionem, uirtutum conſeruationem, cordis quietem, deſiderii impletionem, diuinę dulcedinis participationem, meritorum exaltationem, & cæleſtem hæreditatem. Iſa.48.fi. * Reſtitutio 22. Sepultura 6. Simonia 12. Teſtis 7. Turtur 2. Virtus. 41 Viſio. 15. Vſura. 1.90.136.189.221.243.261.282.283.313. Chriſtus. 202.

Diuiſio. ¶ Pauſatio triplex, ſcilicet coma, colon, & periodos. Et fit tripliciter, ſcilicet in proſa, metro, & capitulo. Iſa. prolog. 2. princº. H.

Quid. 1 ¶ Pax eſt tranquillitas ordinis, maxime in uoluntate: pax ergo in hoc eſt, quòd omnes ſua loca teneant. 12æ. qu 70.3.c./. 22æ.q.29.0./.3.d.27.q.1.3.5m./.4.d.49.q.1.ar.2.q.4.0./. Mat. 5.prinº.b.I./.Io.14.le.7.prinº.a. K./.Phil.4.le.1.fi.F. *Amicitia 43. Amor 177. Appropriatio 16. Beatitudo 81.c27.&c. 161.&c. Bellum 2. Charitas 128.151. Cætus 1. Diſpenſatio 20. Diſſenſio 1. Epiſcopus 10.

2 Pax non eſt uirtus, ſed eſt effectus uirtutis, ſcilicet charitatis. 22æ. quæſtio. 29. 3.4.0. Charitas 128. 151. *Fortitudo 22.23. Fructus 1.5.

3 De ratione pacis eſt duplex unio, ſcilicet diuerſorum appetẽtium, & appetituum eiuſdem appetentis, & reſpectu eiuſdẽ appetibilis. 22æ.q.29.0./.2æ.Theſſal.3.lect.fi.o.fi.A. * Oſculum. Lex 85.149. Pacificus. Præceptum. 95. Prædicare. 16. Symbolum 8.

4 Pax eſt finis omnium donorum. Ro.le.4.fi.E./.2æ.Cor.lec.1. meº.H./.Col.lec.1.fi./.1æ.The.le.1.prinº.B./.2æ.Theſ.prinº. /.Titum le.1.fi.

5 De ratione pacis ſunt tria, ſcilicet diſtinctio, terminus, & ſtabilitas. Dio.11.le.1.

6 Pax ſanctorum ſecundum Auguſtinum eſt ſerenitas mẽtis, tranquillitas animi, ſimplicitas cordis, uinculum amoris, & conſortium charitatis. Io.14.le.7.prinº.a.K. *Tranquillitas. Vnio 8.10. Chriſtus 211. Zelus 8.

7 Pax qualitercumque accipiatur, habet rationem finis, in gloria æterna, in regimine, & in cõuerſatione. 2æ. Cor.le.1.fi.H.

Differẽtia. 8 Pax magis dicitur quantum ad remotionem diſcordiæ, quàm quantum ad unionem. Sed concordia dicitur econuerſo. 3ª. d.27.q.2.1.6m. * Aſilum. Poſſeſſio 4. Seditio 4.

9 Pax includit concordiam, addens unionem eiuſdem appetẽtis, ultra unionem diuerſorum appetentium, quam dicit concordia. 22æ.q.29.1.c. *Suſpenſio 1.

10 Perfectio gaudii eſt pax, quo ad duo importata per pacem. ſ. quo ad quietem a perturbãtibus, & quo ad ſedationem a fluctuatione deſiderii. 12æ.q.70.3.c.

11 Pax terrena eſt communis bonis & malis. Sed mali utuntur ea ad cultum dæmonum, & ad laſciuiam, ſed boni ad oppoſita. 1æ.Tim.2.le.1.meº.K.

12 Pax reipublicæ eſt ſecundum ſe bona, & multo plura prohibet, ſcilicet homicidia, ſacrilegia, & huiuſmodi, quam occaſionentur ex ea, & plures bene ea utuntur. 22æ.q.123.5.3m.

13 pax Chriſti ordinatur ad uitam æternam. Et eſt pax uera & perfecta, quia eſt interius & exterius. Pax uero mundi ordinatur ad temporalem proſperitatem. Ideo eſt cauſa peccati, ſimulata & imperfecta, quia eſt exterius tantum. Matth.10. fi.b.A./.Io.14.le.7.fi.g.

14 In pace triplici tranſiuit Chriſtus, ſcilicet in pace carnis ad ſpiritum, quam habuit, in pace hominis ad proximum, quã docuit, & in pace mundi ad deum, quam fecit. Iſa. 41. medº. I.

15 Paci opponuntur multa uitia, ſcilicet diſcordia in corde, cõtentio in ore, ſchiſma, rixa, & bellum in opere. 12æ.q.34.37. 39. prinº.

Diuiſio. 16 In homine eſt triplex pax, ſicut & triplex ordo, ſcilicet ad deum, ad ſe, & ad proximum. Io.14.le.7.prinº.2.K./.Mat. 5. prinº.b.I./.Ro.10.le.2.fi.D.

17 pax beatorum eſt pulchra tripliciter, ſcilicet quia non eſt falſa, nec interrupta, ſed eſt plena. Iſa.42.fi.B.

18 Tria faciunt pacem in præſenti, ſcilicet contemptus temporalis opulentiæ, ſubiugatio carnalis concupiſcentiæ, & contemplatio diuinæ ſapientiæ. Iſa. 26. medº. E. * Prædicare. 16.

19 Tria faciunt pacem in futuro, ſcilicet bonorum ubertas, malorum ſecuritas, & immobilitas. Iſa.26.fi.E.

20 Pacem futuram, tria faciunt appetibilem, ſcilicet firmitas diuinæ potentiæ, puritas cõſcientiæ, & remotio hoſtilis nequitiæ. Iſa.32.fi.

Agens. 21 Deus ẽ pacis dator, amator, auctor, & habitator. 2æ.Cor.13. le.fi.meº.B./.He.13.lect.fin.medº.G. Deus.442. * Lex. 85. 149.

22 Chriſtus in ortu ſuo fecit pacem totius mundi, ut ſignificaret ueram pacem quam uenit facere inter Deum, & hominem. 3ª.quæſt.35.8.1m./.Pſal.45.fi. g.B./. Epheſ. 2. lectio. 5. princº.

23 Pax cauſatur ex iuſtitia, ſubtrahendo occaſiones litigiorum, & tumultuum. 22æ.q.29.3.3m./.quæſt.180. 2.2m./.Matth.5. prinº.b.K.

24 Pax habetur a minus uel ab æqualiter potente, pugnando, non autem a potentiori, ſed ſubdendo ſe et humiliter. Iob.9. le.1.meº.H. * Præceptum 95. Princeps 3. Suſpenſio 1. Templum 4. Vſura 86.236. Vxor 4.

Appetitus. 25 Omnia appetunt pacem. 22æ.q.29.2.0./.3.d.27.q.1.3.5m./.4. d.49.q.1.ar.2.q.4.0./. Veri.quæſtio. 22.1. 12m./. Dionyſ.11. lect.1.0.

Subiectum. 26 Pax perfecta eſt tantum in beatis, ſed pax imperfecta eſt in uiatoribus. 22æ.q.29.2.4m./.Io.14.lect.7.meº.a.A./.Philip. 4. lec.1.fi.G.

27 Pax uera eſt tantum in bonis, & bonorum, apparens autem eſt in malis. 22æ.q.29.2.3m./ Matth.5.prinº.b.K./.1æ.Tim.2. le.1.meº.F.

28 Pax uera non eſt in nobis, ſine gratia gratum faciente, ſed tantum pax apparens. 22æ. quæſtione. 29. 3. 1m. * Princeps.3.

29 Pax uera hic inchoatur, ſed non perficitur, perficienda tamen in æterna uita. Matth.5.princº. b. K./. Ioan. 14. lect.7. meº.a.A.

Diuiſio. 30 Pax triplex. ſ. falſa, fraudulenta, & tranſitoria. Hierem.14. fi. d. B.

31 Pax inter bonos, & malos eſſe non poteſt, quia pax ordinatam importat concordiam, quæ cum malis haberi non poteſt. /. Roman. 12. lectio. fin. fi. I./. 2æ. Timot. 2. lectio. 4. medº. E.

¶ Peccabilis. Adam 58.&c. Angelus 470.&c. Charitas 142. Hæreſis 24. Poſſe 9. Prouidentia 58.59.

Quid. ¶ Peccare eſt uoluntate auerti a deo. 1ª.q.94.1.c. * Abraham 8.&c. Adam 58.64.&c. Adiurare 10. Admonitio 3. Aduocatus 1.5. Amicitia 39. Amor 212. Angelus 470. &c. Apoſtoli 20. Auditor 2. Baptiſmus 31. Beneficium 22.23.2c. Blaſphemia 15.26.&c. Bonitas 208.209. Charitas 142. Circuncifio 20. Circunſtantia 19.20. Clauis 6.15. Clericus. Confeſſio 29. 43.64.74.83. Conſcientia 18. Contritio 12.24. Conuerſio 7. Correctio 6.7.8.16.20. Crimen. Damnatio 1. &c. Dauid 1. Decimæ 20.25 27. Defectus 17. Delinquere. Dæmon 42.&c. Depoſitum 4 Deus 420.&c. Docere 9. Ebrietas 5. Electio 33. Epiſcopus 18.&c. Error 9. Aeſtimatio 1. Euchariſtia 150.152. 154.155.212.&c. Excommunicatio 27.&c. Exemptus. Fallacia 5. Fama 1. Feſtũ 11.12. Phinees. Finis. 139. Flos 2. Fornicatio 13. Fortum 8. Gedæon. o. Gentilia 4. Gloria 6. Gratia 70.76. Gula 9. Hæreſis 138.158. Hærodes. Iacob. 1.9.10.11. Idolatria 4. Ieiunium 7.29.34. Iephthe. Ignorantia 19.20. Impedimentum 3. Impoitabile. Incarnari 3. Incontinentia 4.7. Indulgentia 16. Infidelis 9.11. Infirmitas 6. Ingratitudo 7. Intentio 20.21. Iudæi 12.&c. Iudex 1.2. Iudicium 48. Iuramentum 24.36. Laus 2. Lex 180. Lucifer. Machabæi. Magi 20.&c. Marcus 1. Maria 59.60. Miles 8. Miniſter 9.10. Miſericordia 35. Miſſa 8. Monachus. Mors 7. Mortuus 2. Obſtinatio 3. Occidere 7.9.10. Odium 5. Offenſa. Officiũ 9.19. Operatio 59. Oratio 102. Ordo 57.94. Paradiſus 5. Peccabilis. Peccator o. Peccatum 1.&c.18.&c.116.&c.117.&c.416. &c. Pœna 13.95. Pœnitentia 10.42. Poſſe 7.9. Præceptum. 140. 149. Præſumptio 11.12. Princeps 14. Profeſſio 3. Vſura 71. 161.&c.260.&c.

1 ¶ Peccator dicitur dupliciter, ſcilicet propter peccatum præteritum, & propter propoſitum peccandi. 3ª.q.68.4.c. *Abſoluere 5. Amicitia 39. Amor 32.33.34.88.150. Annihilatio 13. Ars 48.49. Auerſio 5.12. Baptiſmus 115.&c. Benefacere 3. Certitudo 2.4. Circũſtãtia 19.20. Clauis 6.15. Cõceptus 5. Dæmon 88.96. Donũ 43. Eleemoſyna 13.14.15. Aeſtimatio 1. Eubulia. 2.

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Euchariſtia.P.Familiaritas.Feſtum 11.12.Finis 139.Fruitio 1011.Gratia 70.76.82.Hæreditas 3.Hæreſis 138.152.Ioſirmitas o.Intentio.20.21.Iudæi 12.&c.Iudex 1.2.Iuſtus 10. Laus 2.Lex 180.Malum 5.9.&c.Membrum 12.

2 Peccator proprie eſt,qui uel ex habitu peccat, uel peccandi propoſitum,quantum ad peccati actum,& executionem habet.Pſ.27.princ°.c.D. *Miraculum 40.&c.Miſſa 7.&c.Munerum 2.Nomen 62.Occidere 7.9.20.Odium 14.16.22.Oratio 36.&c.85.&c.Paſſio 28.Pax 27.

3 Sicut enim eſt peccator ex habitu,ſicut cantor ex arte,uel officio.Iſa.1.prin°.b.K. *Peccatū 19.77.183.188.191.198.200.249.369.385.Pœna 65.69.Pœnitentia 10.41.42.Perfectio 88. Petrus 3.Poſſe 9.Prouidentia 32.

4 Emendatio dicitur reuerſio peccatoris,ad ſtatum rectæ operationis,quæ eſt correptionis finis.4.d.19.q.2.t.4^m. *Prudentia 22.Publicatio 3.Puluis o.Punitio o. Radix 3.Religio 59.60.Reſiſtere 4.6.Reſponſio.Reuerentia 10.&c.Sacerdos 37.Satiſfactio 7.19.Sanctitas. Sindereſis 9.Suffragia 9.22.Temporale 3. Tribulatio 18.19. Vendere 16.17.Vindicatio 4.6. Vſura 272.

¶ Peccatrix.Magdalena 1.

1 A ¶ Peccatum eſt actus,deuians ab ordine debiti finis,cōtra regulam naturæ,rationis,uel legis æternæ.1^a.b.67.t.c./.12^æ q.21.1.o./.2.2^m./.q.71.6.c./.1^m./.3^m./.q.72 1.c./.2^m./.22^æ.q.162.1.c./.q.168.4.c./.1.d.48.3.c./.2.d.35.1.c./.2.o./.ʒ. 3. c°.109./.110./.Veri q.24.7.c./.q.25.5.c./.Ma.q. 2. 1.c./.9.2^m./.q.3.1.c./.q.4.2.10^m./.q.7.1.c./.quæſ.14.1.c. *Actus 23.175.&cetera.180.181. Adiurare 10. Adoratio 29. 30. Auerſio o.Cibus 7.9.

2 B Peccatum dicitur omnis defectus actionis, quia importat deordinationem.He 8.le.3.fi.G.

2 Peccatum ex parte actus,eſt natura,ſubſtantia, & res. Sed ratione inordinationis,eſt nihil 2.d.37.q.1.t.o./.Ma.q. 2. 1. 4^m./ Quol.1.17.o. *Diuinatio 11.Duratio 8. Error 5.6. Fallacia 5.Falſitas 21.

3 Omne peccatum,eſt aliquo modo actus, uel proprius,ſicut actuale,uel alterius,ſicut originale,uel priuatiuæ, ut omiſſio.2.diſtinctione. 35.4.o./. Ma.quæſtione.2.1.o. *Fictio. 2. Fornicatio 2.3.4.13. Generatio. 50. Gloria 21 .Gratia. 154.

4 Peccatum non eſt pura priuatio.12^æ.quæſtione.72.1.2^m./. q. 75.1.c./.1^m./.quæſt.85.5.3^m./.Veri.quæſt.28.6.c./.Ma.quæſ. 2.1.4^m/.9.c./.2^m./.6^m./ 14^m./.11.13^m./.12.2^m./.quæſt. 4. 2.10^m. *Ignorantia 7.10.14.&c. Immunditia.2.3.Impœnitentia.

Du.987 Oppoſitum uidetur dicere.Ma.q.2 9.2^m./.6^m.. Reſpondeo Dubio 987.

5 Peccatum eſt mors animæ,ideſt,priuatio gratiæ effectiue, & non eſſentialiter.Ma.quæſt.2.9.2^m./.6^m./.11.13^m./.12.2^m./.q.4.2.10^m./.20^m/ Gratia 155. *Imprudentia o. Impugnare o.Inconſideratio.Incontinentia 7.

6 Peccatum eſt nihil dupliciter.ſ.cauſaliter,priuando gratia & gloria,& ratione inordinationis.Ma.q.2.1.4^m. *Ingratitudo.1.3 4.5.13.18.Inuidia 3.Iocoſum.Hypocriſis 1.2. 3.5.Ira 7.8.16.22.Ironia 1.

7 Peccatum nihil aliud eſt,quàm deficere a bono, quod conuenit alicui, ſecundum naturam ſuam.12^æ.quæſtio.109. 2. 2^m./.8.c.

8 Omnis defectus debiti actus,habet rationem peccati.22^æ.q. 64.1.c./ Veri.q.24.7.c. *Iuramentum 19.23.

9 Peccatum nihil aliud eſt,ſecundum Auguſtinum,quàm neglectis rebus æternis temporalia ſectari.12^æ.q.71.6.2.3./.3^m /.22^æ.q.104.3.c.

10 Peccatum nihil aliud eſt,quàm utendis frui,& fruendis uti, ſecundum Auguſtinum.12^æ.q.71.6.2.3./.3^m.

11 Peccatum eſt dictum,uel factum, uel concupitum, contra legem æternam, ſecundum Auguſtinum.12^æ.quæſtione.71.6.o./.quæſt.76.2.1^m./.2.diſtinct.35.2.c./.3^m./.Ma.quæſtio.2.1.c./.2^m.

12 Omne quod eſt contra naturalem inclinationem, eſt peccatum,quia contrariatur legi naturæ.22^æ.quæſtio.133.1.c./. q. 142.1.c.

13 Peccatum eſt præuaricatio legis diuinæ,& cæleſtium inobedientia præceptorum, ſecundum Ambroſium.12^æ. q. 109.4.c./.22^æ.q.79.2.a.1./.1^m./.2.diſt.35.2.c./.5^m. *Lex 14.57. Ludus 10. Luxuria 4.10. Macula 15. Malum. 52. Manibus.1.

14 Peccatum eſt uoluntas retinendi,uel conſequendi, quod iuſtitia uetat.12^æ.q.71.6.2.2./.2.d.35.2.c./.4^m./.Ma. q.2.2. 2^m. Mendacium 3.&c. Meritum 14.18.25.26.27.19.59.60.103. Monſtrum 2.Natura 50.Omiſſio o.

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15 Omne peccatum eſt uoluntarium.12^æ.q.71.5.c./.6.c./.2^m./. q.71.6.c./.q.74.1.2.3.c./.q.76.3.c./.2^m./.4.c./.qu.77.6.c./ 1. 80.1.c./.q.87.2.c./.22^æ.q.10.2.c./.q.34.2.4.c./.q.46.2. 2^m./. q.64.8.c./.q.118.4.c./.2.d.39 /.q.1.1.4^m./.2.c./.d.41.q.2.o./. ʒ.3.c°.6./.Veri.q 15.3.3^m./.Ma. q.1. 4.c./.1^m./.2^m./.q.2.1. 2^m./.2.o./.10.3^m./ q.3.8.c./.12.3^m./.quæſt.4.1.6.c./. Quol.4. 21.c. *Pœna 23.25.Pœnitentia 109. Syllogiſmus.7. Tenebræ.2.4.

16 Ex hoc eſt aliquid peccatum,quia repugnat uirtuti.22^æ.quæſtio.107.1.c.

17 In quolibet peccato, eſt aliquid uirtutis, quia non poſſunt ſimul corrumpi, omnes circunſtantiæ uirtutis.12^æ.quæſtio. 73.2.c.fin./.2.diſtinctione.42,quæſt.2.5.2^m./.Veri.quæſt.24. 10.11^m.

18 Peccatum eſt contra naturam mentis rationalis integræ, licet ſit quaſi naturale poſtquàm peccauit. Veri. q.24.10.1^m./. 2^m./.3^m./.5^m./.12.32^m./.Ro.11.le.3.fi. F. &c. *Virtus.156. 158.180.183.268.Vſus 2.

19 Ratio formalis peccati duplex, ſcilicet ſecundum intentionem peccantis.i.illud ad quod conuertitur, & ſecundum rationem mali,ideſt bonum a quo recedit.Primum diuerſificat ſpeciem peccati,non autem ſecundum.22^æ.q.10.5.1^m. *Abſcondere 4.Acceptio 6.Acedia 3. Diuiſio.

20 Peccatum non dicitur uniuoce, de omni peccato, ſed prius de actuali,quàm de originali,& prius de mortali, quam de ueniali.12^æ.q.88.1.1^m./.3.1^m./.2.d.35.2.2^m./.d.42.q.1 3.o./. L.1.fin./.Ma.quæſt.7.1.1^m. *Accuſatio.3.Adam.78. &cet. Adeps.3. Or.

21 Peccatum duplex,ſcilicet peccatū actuale, & peccatū quaſi naturale.3^a.q.8.5.1^m./.2.d.31.q.1.1.c.fi./.3.d.13.q.3.ar.2.q. 2.4^m./.Veri.q.24.10.1^m./.2^m./.3^m./.5^m./.12.32^m.

22 Peccare contingit aliquem dupliciter, ſcilicet uel in ſe quo ad actum peccati,uel in ſua cauſa 12^æ.q.77.7.c./.22^æ.q.30.1.c./.q.150.1.4.c./.quæſt.154.5.o./.4.diſtinctione 33.L./.Ma.q. 15.2.9^m.

23 Peccatum ſumitur tripliciter, ſcilicet pro actu, macula, & reatu 2.diſtinctio.36.5.2^m. *Adulatio. 2. 3. Ambitio.1. Apoſtaſia.1.

24 Peccatum duplex,ſcilicet tranſgreſſionis,& omiſſionis: et ſecundum eſt ignotius primo, propter multas circunſtantias. Pſ.18.fi.h.B /.Pſ.24.prin°.ſ.prin°./.Ro.1.le.2.fi./.Titū lec.2. prin°.D. Omiſſio 12.13.14. *Ars 43.&c.Auaritia 2.3.6.7. 8.Capitale o.Circuncìſio 20.Circunſtantia 7.&c.

25 Peccatum duplex,ſcilicet occultum,& publicum. Secundū eſt corrigendum publice,non autem primum.3^a.q.55.1.1^m./ Virt.q. 3.2.o./.Quol.11.12.o./.Matth.1.fi.d.C./.Gal.2.lect. 3.me°.C./.1^æ.Tim.5.lect.3.med°.C./.Titum.lec.2.prin°.D. *Cogitatio 8.10.&c.

26 Immo denuntiatio ſemper debet fieri, in peccatis occultis. 22^æ.quæſt.33.7.o. Reſpondeo Dubio 988. Denuntiatio 1. *Conſcientia 21. Du^m.988^a.

27 Peccatum eſt ignotum tripliciter, ſcilicet propter excæcationem,multitudinem,& ſubtilitatem uel paruitatem.Pſal.18. fi. h. A.

28 Peccatū dupliciter contingit in actibus humanis,ſcilicet ex natura facti,ut in malis ex genere,& ex abuſu boni.1^a.q.48 6.c.3.d.38.1.c./.4.diſtinctio.16.quæſt.3.ar.2.q.2. c. *Contritio 18.&c.Correctio 18.19.20.Delictum o.Dæmon 60.61. Denuntiatio 1.

29 Peccare dicitur dupliciter, ſcilicet habere peccatum, & exire in actum peccati.2.d.28.2.1^m./.Veri.q.22.5.7^m./.q.24.1. 10^m./.12^m.

30 Peccatum triplex,ſcilicet contra deum, contra ſe, & contra proximum.12^æ.q.72.4.o./.Pſ.25.me°.G. *Excæcatio 3.6. 7.Gentilis.1.

31 Peccare contingit dupliciter,ſcilicet in Chriſto,ideſt, in moribus,& in Chriſtum,ideſt in fidem,ſicut peccat in lege,qui eſt in ea,ſed in legem,qui eſt extra. 1^æ. Corinth. 8. lectio.2. prin°.B. *Ieiunium 7.34.39.Infidelis 2.&c.Infidelitas 1. Inſenſibilitas.

32 Peccatum triplex,ſcilicet cordis,oris,& operis.22^æ.q.161.4 4^m./.4.d.16.L.prin°./.d.38.q.2.1.3^m./.Pſalm.9.fin.L./. Rom. 13.lectio.2.med°.E./. 1^æ. Corinthio. 10. lectio. 2. princip°. *Inueſtigatio. 2. Iuſtus.3. Lex.57.93. Malum.62. Operatio.47.

33 Diuiſio peccati, in peccatum cordis,oris,& operis, eſt ſecundum diuerſa inſtrumenta. Diuiſio autem peccati,in corde,facto,& conſuetudine,eſt ſecundum proceſſum.4.d.16. L. 2^m. *Pœna 38.

34 Peccatum oris,contingit tripliciter.ſ.maledicendo,iniuriando,& decipiendo.Pſ.9.fi.I.

35 Peccatum rationis, poteſt dici dupliciter, ſcilicet ſecundum ſe, & ex parte uoluntatis.2 d.24.q.3.3.c.

36 Peccatum dicitur ſpeciale dupliciter. Vel quia eſt circa ſpecialem materiam, uel propter ſpecialitatem actus extendentis ſe ad omnem materiam, ut omnia uitia circa actum rationis.22ẽ.q.54.1.c./.q 99.2.o.

37 Peccatum uoluntatis circa finem, contingit dupliciter, ſcilicet ex paſſione, & ex malitia.2.diſtinctio.7.quæſtio.1. 2.c. Malitia 8.

38 Peccatum duplex, ſcilicet carnale, & ſpirituale. Primum perficitur in delectatione naturali, ideſt, ſecundum tactum, ſecundum uero in delectatione animali.12ẽ.q.72.2.o./.q.73.5.c./.22ẽ.q.118.6.c.

39 Peccatum carnale dicitur dupliciter, ſcilicet circa delectationem carnis, & circa ea quæ ordinantur ad hoc.4.d.15.qu.1.ar.4.q.3.2^{m}.

40 Peccatum dicitur carnale dupliciter, ſcilicet ſecundum conſumationem, & ſecundum originem. Primo modo ſunt tantum gula, & luxuria, ſecundo autem modo omnia.12ẽ.q.72.2.o./.1ẽ.Cor.6.le.3.me°.B /.2ẽ.Cor.7.le.1.prin°.I./.Gal. 5.le.5.prin°.F.

41 Motus carnis duplex. ſ. ex qualitate organi tantum, uel ex imaginatione. Secundus eſt peccatum, non autem primus.2.d.21.q.1.2.5^{m}./.d.24.q.3.2.c./.d.41.q.2.1.5^{m}./.3.d.39.q. 2.1.4^{m}./.Quo.4.21.o.

Du^{m}.941^{m} 42 Immo primus motus ſenſualitatis, non habet quòd ſit peccatum, niſi inquantum iudicio rationis reprimi poteſt. 22ẽ.quæſtione.154.5.c. principio. Reſpondeo ſicut Dubio 372. Peccatum. 130. Senſualitas. 13. Primi. 1. * Votum. 3. 65. &cet.

43 Peccatum alterius, fit proprium quadrupliciter, ſcilicet imitando, conſulendo, conſentiendo, & diſſimulando.4.d.17.q.2.ar.2.q.5.1^{m}./.Pſ.18.fi.h.C.

44 Peccatum tripliciter dicitur funiculus, uanitas, uinculum, & plauſtrum. Funiculus, ſcilicet quia trahit hominẽ ad peccati exemplum, ad peccandi uſum, & ad æternæ mortis interitum. Vanitas, quia deficit ab imitatione diuinæ ueritatis, a conſequutione ſperati finis, & a duratione longi temporis. Vinculum, quia nectit intellectum ne uideat, manus ne bona faciant, pedes ne proficiant. Plauſtrum, quia opprimit ſeruitutis onere, cordis timore, & conſcientiæ inquietudine.Iſ.5.me°.b.C.

45 Obligatio ad peccatum, contingit dupliciter, ſcilicet agendo contra legem, uel contra conſcientiam. Quolib. 8.13.c.

Multa ĩ eo 46 In peccato ſunt tria, ſcilicet propoſitum, conatus, & effectus Pſal.7.fi.b.

47 In peccato ſunt duo, ſcilicet pronitas, & motiuum. Primum eſt plus in creatura ignobiliori, ſecundum autem in nobiliori.1^{a}.q.63.7.c. *Anima 7?.

48 In peccato ex parte auerſionis ſunt tria, ſcilicet auerſio, offenſa, & reatus. Veri.q.28.1.c./.Pſal.31.prin°.a.C./.Ro.4. le.1. fi. D.

49 In quolibet peccato ſunt duo, ſcilicet materiale, ideſt, ſubſtãtia actus, & formale.i. inordinatio eius.12ẽ.q.71.6.c./.q. 72.1.8.c./.q.75.1.c./.1^{m}./.4.1^{m}./.q.79.2.c./.quæſ.87.4.3^{m}./.6.c. *Lingua.5.6.

50 In uno peccato, contingit eſſe multas deformitates.22ẽ. qu.154.1.2^{m}./.2.d.22.q.1.1.c./.d.33.L./.4.d.38.q.2.ar.2.q.2.c./.Veri.q.23.7.2^{m}./.Ma.q.2.6.12^{m}.

51 In quolibet peccato, neceſſe eſt eſſe defectum circa aliquem actum rationis.22ẽ.q.54.1.2^{m}.

52 Vna ſpecialis ratio peccati, poteſt eſſe in diuerſis generibus peccatorum, inquantum ordinantur ad finem unius peccati 22ẽ.q.99.2.2^{m}./.3.2^{m}./.q.107.2.2^{m}.

53 In peccato ſunt duo, ſcilicet inordinatio actus iniuriãs deo, & macula ſequens.12ẽ.q.87.4.3^{m}./.6.c./.4.d.14.qu. 2. 4.c./.Pſ.31.prin°.2.C.

54 In quolibet peccato ſunt duo, ſcilicet macula culpæ, & reatus pœnæ.3^{a}.q.22.3.c.

In ſpiritũ ſanctum. 55 Peccatum in ſpiritumſanctum, eſt peccare ex electione mali, & tantum ex malitia quæ eſt cum contemptu bonorum impedientium peccatum.22ẽ.quæſtione.14.1.3.4.c./. quæſt.105.1.2^{m}./.2.diſtinctione.43.1.c./.2.o./.3.diſtinctione 38. 5.4^{m}./.Ma.quæſt.3.14.o./.Matth.12.me°.b.I. * Impugnatio.3.Odium 20.Obſtinatio 3.Blaſphemia.12.18.&c. Dæmon 47.51.Hæreſis 1.7.Impugnatio 3.Inobedientia.4.Inſanabile.Iudæi.36.44.45.

56 In omni peccato, generaliter contemnitur deus, in ſuis præceptis. Sed hoc peccatum, ut ſpeciale peccatum, eſt contemptus doni, quo homo retrahitur a peccato, non autem peccatum ſequens ex eo.22ẽ.q.118.5.3^{m}./.3^{a}.q.88.4.c.fi./.2.d. 43.1.1^{m}./.3^{m}./.3.c./.4.c.fi. *Obſtinatio.3.Odium 20. Peccatũ.231.Præſumptio.2.&c.Puer.5.Simonia.5.

57 Illud peccatum dicitur generale, quod priuat conditionem requiſitam in qualibet uirtute. Sed hoc peccatum eſt ſpeciale, ratione ſpecialis contemptus.22ẽ.q.14.1.3^{m}./.4.d.16.q.4.ar.1.q.2.c.

58 Oppoſitum uidetur dicere a ſimili.12ẽ.q.84.1.c./.4^{m}./. 2. c. Reſp.ſicut Du°.144. Du^{m}.990^{m}.

59 Peccata non diſtinguuntur, ſecundum differentiam boni & mali.Ma.quæſtio.8.1.12^{m}. * Actus.147.&cetera. Circunſtantia.7.&c. Differentia

60 Peccata differunt ſpecie, ſecundum obiecta, non autem ratione inordinationis.12ẽ.q.72.1.o./.2.c./.3.4.o./.5.1^{m}./.8.c./ q.73.3.c.fi./.1^{m}./.4.c./.q.79.2.3^{m}./.22ẽ.prin°./.q.39.2.c /.2.d.42.q.2.ar.2.q.2.c./.q.2.c./.Ma.q.2.6.c./.q.14.3.c./. Pſ. 50.prin°.a.E. *Crimẽ.Delictum 2.Differre 9.Diſſenſio 2. &c. Frequentia.Iniquitas.Intentio 20.21.

61 Peccata differunt ſpecie, ſecundum fines, non autem ſecundum cauſas agentes.12ẽ.q.72.3.o./.22ẽ.prin°./.2.d.22.q.1.1.c./.Pſ.50.prin°.a.E.

Immo differunt ſpecie, ſecundum diuerſa motiua.12ẽ.q.72.8.9.c. Reſp.Du°.991. *Luxuria 12.&c. Du^{m}.99?

62 Idem eſt, peccata differre ſpecie, ſecundum obiecta, & ſecundum fines.12ẽ.quæſtio.72.1.1^{m}./.quæſtio.74.2. 1^{m}. * Malum. 42.

63 Ad ſpeciem peccati non ſufficit malitia finis remoti, quem reſpicit uoluntas intendens, ſed exigitur etiam malitia finis proximi quem reſpicit uoluntas eligens, ſicut & ad bonitatem actus.2.d.40.2.c./.3^{m}./.4.d.16.q.3.articu.1.quæſti.2. 3^{m}. Actus 148.

64 In peccatis eſt duplex differentia, ſcilicet materialis, ideſt, ſecundum naturalem ſpeciẽ peccati, & formalis, ideſt, ſecundum ordinem ad unum finem proprium.12ẽ.q.72. 6.c./. 1ẽ.Tim.2.fi./.He.3.le.3.Actus 150. * Meritum.14.Negligentia 8.Nequitia.Ommiſſio 4.Pœna 38.

65 Nullum quod eſt præter intentionem peccantis, dat ſpeciẽ peccato.12ẽ.q.72.1.8.c./.3^{a}.q.88.4.1^{m}.

66 Immo aliquando uariatur ſpecies peccati, ſine eo quòd intẽtio feratur, ad ipſam circunſtantiam.4.d.16.q.3.art. 2.q.3.c. Reſp.ſicut Du°.347. Du^{m}.991^{m}.

67 Circunſtantiæ non poſſunt aggrauare peccatum in infinitũ 22ẽ.q.110.4.5^{m}./. 2. diſtinctione. 7. quæſtio. 1. 2.c. Circunſtantia 10.11.&c.

68 Oppoſitum uidetur dicere.4.d.16.quæſtio.3.articu. 2. quæſti.4.5.o./ Ma.quæſt.2.8.o./.Opuſ.12.artic. 6. Reſpondeo Dubio.993°. Du^{m}.995^{m}.

69 Diuiſio peccati, in peccatum contra deum, contra ſe, & contra proximum, eſt ſpecifica, quia eſt ſecundum obiecta. 12ẽ.q.72.4.o./.2.d 42.q.2.ar.2.q.2.o./.Pſ.25.me°.c.

70 Peccata cordis, oris, & operis, non differunt ſecundum ſpecies completas, ſed ſecundum gradus eiuſdem ſpeciei.12ẽ.q.72.7.o./.q.100.5.6.c./.22ẽ.prin°./.2.d.42.q.2.artic.2.q.1.o. Perfectio.48.

71 Immo ſunt tres ſpecies.3^{a}. quæſtio. 90. 3. 1^{m}. Reſpondeo Dubio.994. Du^{m}.994^{m}

72 Peccatum cordis, & oris, non diſtinguuntur a peccato operis, quando ſunt ſimul.12ẽ.q.72.7.3^{m}.

73 Peccata non differunt ſpecie, ſecundum præcepta legis, quia non habent ſpeciem ex parte auerſionis, ſed ex parte conuerſionis.12ẽ.quæſtione.72.6.2^{m}./.9. 1^{m}./. quæſtione. 73. 1.c./.22ẽ. quæſtione 10. 5. 1^{m}./. 4. diſtinctione. 16. quæſtione. 3. articul. 2. quæſt. 4. 5^{m}. /. Ma. quæſtione. 2. 6. c. Auerſio.10.

74 Peccata differunt ſpecie, ſecundum ſuperabundantiam, & defectum, propter diuerſa motiua, & ſunt contraria. 12ẽ. q.72.8.o./.Ma.q.2.6.c./.q.14.3.o.

75 Differentia peccati, ſecundum mortale & ueniale, uel ſecundum alios reatus, non eſt ſpecifica.12ẽ.quæſtione 72.5. o./.quæſt.88.1.2.o./.1.diſtinct.17.q.2.5.c./.2.diſt.42 q.1.3. o./.4.d.16.q.3.ar.2 q.4.5^{m}./.Cont. 3.c°.139.fin./.143.1^{m}./.Ma.q.7.1.o.

76 Peccatum mortale, differt a ueniali in infinitum, ex parte auerſionis, non autem ex parte conuerſionis.12ẽ.q.72.5.1^{m}./ q.87.5.1^{m}./.4.diſtinct.16.q.3.art.2.q.4.5^{m}./.diſtinct.21.q.1.ar.2.q.2.1^{m}.

77 Omne peccatum eſt in uoluntate, ut in ſubiecto.12ẽ.q.74.1.o./.4.d.18.q.1.ar.2.q.1.2^{m}./.Con.3.c°.109.fi./.Ma.quæ.7. 1.16^{m}./.Matth.15.prin°.a.G. &c. Subiectiue.Inf. * Contemptus.5. Subiectum

78 Immo non omne peccatum eſt in uoluntate, ut in ſubiectu, ſed ut in cauſa, per ſe uel per accidẽs.2.d.22.q.2.1.1^{m}./.d.24 Du^{m}.995^{m}

quæſt.3 a.2m./.d.31.quæſtio.2.1.4m./.diſtinct.44.q.1.1.1m./. Veri q.15.3.3m./.Ma.q.2.a.2m./.Virt.q.1.5.10m. Reſpond. Dubio 995.

79 Subiectum peccati duplex, ſcilicet ſubiectum primum, & ſubiectum proximum. Voluntas eſt ſubiectum primũ omnia peccati, proximum uero, ſunt diuerſæ potentiæ.12æ.q.10.2.c./.2.d.41.q.2.a.2.o./.d.42.q.1.1.5m./.Ver.q.25.1.c./.1m./.Vir.q.1.5.9m. * Hebetudo 1.

80 Omnis potentia mobilis a uoluntate, poteſt eſſe ſubiectum peccati, licet principaliter ſit in uoluntate.12æ.quæſt.74.2.o./.3.c./.q.83.1.c./.2.diſtin.44.L.princ°./.Ma.q.2.a.3.o./.q.4.a.14m./.5.c./.6.c./.7m./.q.7.6.c. * Honor 8. Ieiunium 7. Meritum.31.

81 Peccatum eſt in uoluntate, ut in cauſa.12æ.quæſtione.74.1.a.o./.quæſt.75.3.c./.quæſt.80.1.c./.2.diſtinct.22.q.2.1.1m./.diſtinct.24.1.2.5m./.quæſt.3.2.2m./.diſtin.31.q.2.1.4m./.diſt.39.quæſt.1.1.o./.2.c./.d.41.q.2.o./.d.44.q.1.1.1m./.L.prin°./Ma.q.2.2.o.

82 Voluntas eſt per ſe cauſa peccati, ſed per accidens reſpectu inordinationis.12æ.q.75.1.o./.Veri.q.24.10.3m./.7m.

83 Vnitas & multitudo peccatorum, ſumitur tantum, ſecundum unitatem & multitudinem actus uoluntatis.2 diſt.42.q.1.1.o.

84 In quolibet uolente ſub deo, poteſt eſſe peccatum uoluntatis, ſi in ſua natura conſideretur.Ʒ.3.c°.109.

85 Peccatum in homine contingit dupliciter, ſcilicet uel quia uoluntas proprium bonum non ordinat in deum actu uel habitu, uel quia appetitus interior non regulatur ſecundũ appetitum ſuperiorem. In dæmonibus autem contingit tantũ primo modo.Ʒ.3.c°.109.fi./.110./.139.fi.

86 Ille in quo eſt minor diſpoſitio ad peccatum, plus põt peccare.2.d.6.q.1.1.o. * Voluntas 24.&c.

Lac. 87 Peccatum non poteſt eſſe in uoluntate, niſi cum ignorantia intellectus.1a.q.63.1.4m./.12æ.q.58.2.c./.q.77.2.c./.22æ.q.20.2.o./.q.51.3.2m./.q.53.2.c./.1.d.46.2.2m./.L.me°.C./.2.d.5.q.1.1.c./.d.7.q.2.1.1m./.d.21.q.2.1.5m./.d.22.q.1.1.8m./.c.2.2.c./.d.24.q.3.3.c./.1m./.d.30.q.1.3.5m./.d.39.q.1.1.4m./.L.prin°./.d.42.q.2.1.7m./.d.43.1.3m./.3.d.31.q.1.1.c./.4.d.18.q.1.art 2.quæſt.1.2m./.d.38.q.2.1.2m./.Con.3.c°.108.prin°./.110./.Lib°.4.c°.69.3m./.91.5m./.95.2m./.Veri.b.15.3.2m./.6m./.q.24.8.10.c./.Ma.q.1.3.c.fi./.q.3.9.o./.q.16.2.4m./.6.1m./.13m./.24m.

88 Peccatum in actu liberi arbitrii, contingit dupliciter, ſcilicet eligendo malum ex ignorantia, uel eligendo inordinate bonum ex inconſideratione.1a.q.63.1.4m.

89 Peccatum eſſentialiter conſiſtit in actu liberi arbitrii.12æ.q.77.6.c.

90 Ratio habet a uoluntate eſſe ſubiectum peccati.Ma.quæſt.4.5.c./.5m.

91 Peccatum eſt in ratione dupliciter, ſcilicet errando circa illud quod poteſt & debet ſcire ſacta promulgatione, uel nõ regendo potentias inferiores.12æ.quæſtio.74.5.6.o./.qu.90.4.2m./.3m./.2.diſtinct.24.q.3.3.c./.1m./.Verit.quæſ.17.3.c./.Quol 1.19.o.

92 In primo inſtanti creationis, non poteſt mẽs peccare. Et peccatum eſt in ratione, non quia in ea completur, ſed in uoluntate conſequente rationem.3.diſtinct.17.ar.1.q.3.2m./.d.18.3.4m.h.

93 Peccatum mortale eſt in ratione, non ſemper ut in ſubiecto, ſed ut in dirigente: in uoluntate autem ut in imperante.2.diſtinct.41.quæſt 2.a.1m./.3.d.17.ar.1.q.3.2m./.d.27.q.2.3.2m.

94 Peccatum mortale & ueniale, poſſunt eſſe in ratione dupliciter, ſcilicet ſecundum ſe, & ſecundum quòd regit potẽtias inferiores.12æ.q.74.9.10.o./.2.d.24.q.3.3.4.5.o./.Veri.q.15.3.o./.4.6m./.quæſt.24.8.9.c./.Ma.quæſt.7.1.e./.12m./.13m./.17m./.5.o.

95 Omne peccatum mortale, eſt in ratione conſentiente, non autem ſemper, ut in eliciente.3.d.33.q.2.ar.4.q.2.5m.

96 Peccatum moroſæ delectationis, eſt in ratione dupliciter, ſcilicet imperando illicitas paſſiones, uel non reprimendo eas ex negligentia.12æ.q.74.6.o./.22æ.q.54.1.2m./.q.156.1.3m.fi./.q.166.2.3m.

97 Peccatum ipſius conſenſus in actum, eſt tantum in ratione ſuperiori, ſed conſenſus in delectationem, poteſt eſſe in ratione ſuperiori, & inferiori.12æ.q.15.4.o./.q.74.7.o./.8.1m./.2.d.24.q.3.1.4.n./.Veri.q.15.3.4.5.o./.Ma.q.15.2.9m. * Cogitatio.20.&c. Impugnare 4. Prouidentia 58. Senſualitas.13. Somnus 4.

Senſualitas. 98 Non omnis motus ſenſualitatis primus, id eſt, naturalis, eſt peccatum.12æ.q.74.3.o./.2.diſtinct.24.quæſt.3.2.o./.Ma.q.3.3.8m./.quæſtio.7.6.6m./.8m./.Quol.4.21.o. * Abſoluere.9 Adeps 1. Appetitus 63. Concupiſcibilis.6.7.8.10. Delectatio.106.

99 Senſualitas tenet locum ſerpentis, quia inclinat ad peccatum.1a.q.81.1.2m./.3.1m./.12æ.q.74.3.2.o./.22æ.q.165.2.h./3a.q.18.2.3m./.3.d.17.ar.1.q.2.4m./.Veri q.25.1.4m. * Dæmon 60. Gula 1.21.

100 In ſenſualitate, poteſt eſſe peccatum ſubiectiue.12æ.q.74.3.o./.2.d.24.q.3.1.o./.d.31.q.2.1.4m./.Veri q.25.5.o./.Ma.q.7.1.14m./.15m./.6.o. Subiectiue. 1ul. * Infidelis 8.10. Primi 1. Pollutio o.

101 In ſenſualitate poteſt eſſe peccatum ueniale, non autẽ mortale.12æ.q.74.3.3m./.4.o./.q.89.5.c./.2.d.24.q.3.2.3m./.4.c./6.4m./.Veri.q.15.5.3m./.q.25.5.o./.Ma.q.7.1.c./.6.o./.8.c./.Quol.4.22.c.

102 Peccatum mortale poteſt eſſe ſubiectiue in concupiſcibili, & iraſcibili, unde peccatum duplex .ſ. iræ, & concupiſcentiæ.2.d.24.q.3.2.3m./.3.d.27.q.2.3.2m./.Viii.quæſt.1.4.1m./.Quol.4.21.22.c./.Pſ.5.m c°.d.H.

103 Obedire imperio rationis, & eſſe ſubiectum peccati, conuenit ſenſualitati hominis, non autem ſenſualitati bruti.12æ.quæſtio.74.3.1m./.2.diſtinct.24.quæſt.3.2.1m./.5m./.Ma.quæſtio.7.6.3m.

104 Defectus traductus, in non obedibilibus rationi, non habet rationem culpæ, ſed pœnæ, quia non ſunt ſuſceptiua culpæ, ſcilicet corpus hominis, & potentiæ uegetatiuæ.Ma.quæſt.4.2.c./.5m.

105 Peccatum actuale eſt in generatiua, non ſicut in ſubiecto, ſed materialiter, inquantum concupiſcibilis motum eius imperat.12æ.quæſtione 17.8.3m./.2.diſtinct.31.quæſt.2.2.1m.3m./.5m.

106 Peccatum ſenſualitatis, manet poſt mortem, ſecundũ quod redundat in totum.2.d.24.q.3.2.6m.

107 Peccatum actuale, non poteſt eſſe in parte non obediente rationi, ſed bene infectio naturæ.12æ.quæſtione, 83.1.c./.4.2m./.2.diſtinct.31.quæſt.2.2.1m./.Ma.quæſt.4.2.c./.15m./Quol.4.21.c.

108 Omne peccatum, fundatur in aliquo appetitu naturali.Ma.q.8.2.c.prin°. * Abraham 11.&c. Achaz 1. Actus 175.178.181. Naturale.

109 Peccatum non poteſt eſſe in appetitu naturali ſubiectiue.2.diſtin.24.quæſtio.3.1.o./.Quol.4.21.o. * Adam 58.&c. Adiurate.1o.

110 Omnis uoluntas ſub deo, poteſt ſecundum ſe, habere peccatum.1a.quæſtione.63.1.c./.Ʒ.3.c°.109. * Aduocatus.1.

111 Immo impeccabilis poteſt fieri aliqua creatura a deo.1a.q.63.1.c./.1 d.39.q.2.2.c./.4m./.1.d.23.q.1.1.o. Reſpon. ſeus Dubio.723. Dum.996m.

112 Eſſe ſuſceptiuum felicitatis, uirtutis, & peccati, eſt propriũ hominis. Ideo proprium ſubiectum horum, eſt anima rationalis.Ma.q.4.2.5.c. * Angelus 470.&c. Anima 89. Antichriſtus 3. Apoſtoli 19.20.

113 Nullus homo præter Chriſtum, & matrem eius, fuit omnino ſine peccato actuali.3.d.3.L.1.fi./.d.13.q.1.1.5m./.Opuſ.3.c°.221./.Opuſ.7.c°.6./.Pſal.14.me°.b.H./.Pſal.45.me°.d.fin.1æ.Theſ.b./.He.9.lect.1.fio. Maria 61.&c. * Ars 45.&c. Aſſumere.

114 Chriſtus nullum habuit peccatum.3a.q.14.3.o./.q.15.1.o./.5.1m./.2m./.q.22.4.1m./.q.27.3.c./.q.28.1.c./.q.31.7.o./.q.34.1.2m./.q.39.1.c./.2.2m./.q.40.3.1m./.q.50.2.c./.3.d.3.q.1.art.2.q.1.c.fi./.q 2.3m./.d.12.q.2.1.1m./.d.13.q.1.1.5m./.ar.2.q.1.c.fi./.L.1.h./.d.17.art.3.q.2.2m./.d.21.q.1.2.c./.4.d.14.q.1.ar.3.q.3.2m./.Quol.4.21.o./.Pſ.14.me°.b.H./.Pſ.15.fi.ſ.F./.Pſ.40.fi.ſ.prin°./.Eſa.11.prin°.K. * Beatus 30.31. Cœlum.15. Circunſtantia 19. Clauis 6.15. Conceptio 32.

115 Chriſtus non habuit potentiam peccandi, niſi improprie.l. potentiam qua alii peccant.3.d.12.q.2.2.o./.d.13.q.1.art.2.q.1.c.fi.

116 Chriſtus non potuit peccare, ut uiator, nec ut cõprehenſor, nec ut deus: tamen ſi uoluiſſet, peccare potuiſſet.3.d.12.q.2.1.d./.d.13.q.1.1.5m./.4.d.14.q.1.ar.3.q.3.2m. * Culpa 3. Dæmon 41.&c. Deus.420.&c. Error 5.6.9.12. Fomes 5.8.15. Gedeon 1.2. Gratia 153. Hæreſis 74.142.162.&c. Iephte. Ignorantia 15.&c. Inuidia. Iuſtitia. Laus 2.7. Lucifer. Malum 59.&c. Maria 59.&c. Meritum 31. Pœna 42. Pœnitentia 35. Poſſe 9. Status 16. Stratus.2. Virginitas 21. Virtus 268. Vitia 258.270.272. Zacharias.2.

117 Peccatum ut eſt actus, habet cauſam per ſe, ſed rationis inordinationis, habet cauſam per accidens tantũ.12æ.q.75.2.o./.2.4.c./.1m./.q.77.4.c./.2.d.35.1.c. * Adam 8.79. Adoratio 29.30. Adulatio 1.2. Adulterium 9. Amor 149.214. Cauſa.

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118 Nullum peccatum, dicitur per ſe malum, niſi propter corruptionem alicuius circunſtantiæ. 4. diſtinct. 9. art. 3 quæ. 3. 3^{m}. *Auaritia 16.17.

119 Nulla peccat, ſecundum quòd patitur, ſed ſolum ſecundũ quòd agit 4. diſtinct. 38. q. 2. ar. 2. q. 2 4^{m}. * Baptiſmus 118. 119. 133. 213.

Du^{m}.997^{m} Oppoſitum uidetur dicere 4. d. 16. q. 3. ar. 2. q. 3. c. Reſpon. Du^{o}.997. *Beatitudo. 108.

120 Non omne peccatum fit ex contemptu, ſed quandoque ex ignorantia uel infirmitate. 2 2^{x}. q 162. 2. c./. 1^{m}./. 2^{m}./. q. 186. 9. 2^{m}./. 3^{a}. q. 88. 4. c./. Ma. q. 2. 1. 10^{m}. * Blaſphemia 206. Cæcitas 2. Clauis 3.

121 Cauſa primi peccati, non eſt malum, ſed bonum, ſcilicet uoluntas cum abſentia alterius boni, ſcilicet regulæ rationis, uel legis diuinæ 1^{a} 49. 1. 1^{m}./. 3^{m}./. q. 63. 1. 4^{m}./. 1 2^{x}. q. 75. 1. c./. 3^{m}./ 2 2^{x}. q. 163. 1. 2. c./. 2. d. 35. 3. 4^{m}./. Con. 3. c^{o}. 10. fi./. 108./. 109./. 110./. Ma. quæſtio. 1. 3. c./. quæſtio. 16. 2. c./. 1^{m}./. 4^{m}. * Caſtus 6. Confeſſio 43. 81. Contemptus. 5. Debitum. 24. 26.

122 Omne peccatum eſt ex aliquo errore, & contemptu negligentiæ 1. diſtinctio. 46. 2. 2^{m}./. L. 4^{m}./. 3. diſtinctio. 31. quæſtione. 1. 1. c.

123 Non omne peccatum, fit ex contemptu, ſed quandoque ex ignorantia, uel infirmitate Sed peccandi conſuetudo implicat dei contemptum. 1 2^{x} queſt. 105. 2. 9^{m} /. 2 2^{x}. quæſt. 162. 2. c./. 1^{m}./. 2^{m}./. 4. 4^{m}./. fin./. q. 186. 9. 3^{m}./. 3^{a}. q. 88. 4. c./. Ma. q. 2. 1. 10^{m}.

124 Peccare ex aliquo, eſt illud eſſe primum principium peccati. Ma. quæſt. 3. 12. 5^{m}./. 11^{m}./. 16^{m}. * Dæmon 31. 44. &c. 53. &c. 65.

125 Quòd aliquis non poſſit uitare peccatum, poteſt intelligi dupliciter, ſcilicet uel quia confirmatus eſt in malo, uel quia diu perſiſtere non poteſt quin ruat in peccatum. 1 2^{x}. q. 109. 8. o. *Deus 155. 422. Diſputatio 6. Diſſenſio 4. Ebrietas 1. 2 3. 4. 5. 7. 8. 9. &c.

126 Peccatum trahunt aliqui ſuper ſe quantum ad tria, ſcilicet primo quantum ad contemptum comminationis diuini iudicij, propter ſententiæ dilationem, & propter diuini iudicij elongationem. Secundo quantum ad excuſationem peccati. Tertio quantum ad præſumptionem peccantis. Iſa. 5. medio. b. B.

127 Vanitas quantum ad excuſationem peccati eſt triplex, ſcilicet quantum ad effectum, quantum ad intellectum, & quantum ad affectum. Iſa 5. me^{o}. c. priu^{o}.

128 Præſumptio peccandi eſt de tribus, ſcilicet de ſapientia cordis in ſpeculatiuis & practicis, de potentia corporis ad peccãdum. Et de auctoritate ad iuſtificandum. Iſa. 5. med^{o}. c. F. * Eleemoſyna 13. &c. Aeſtimatio. 1. Euchariſtia. 57. 74. 76. 157. &c. 161.

129 Principium peccati duplex, ſcilicet primum & uniuerſale. i. uoluntas, & principium proprium & proximum, ſcilicet aliæ potentiæ. 2 2^{x}. q. 10. 2. c.

130 Voluntas eſt cauſa alterius peccati dupliciter, ſcilicet per ſe idest, imperando, & per accidens, ideſt, non impediendo, uel non reprimendo cum poſſit. Et ſic eſt cauſa peccati primorũ motuum. 2 2^{x}. q. 154. 5. c. prio^{o}./. 2. d. 24. q. 3. 2. 2^{m}. *Excæcatio. 3. 4 6. Phantaſia 5.

131 Peccatum eſt in ſola uoluntate, ut in primo mouente, ſed in alijs uiribus, ut in imperatis & motis. Ma. quæſtio. 7. 1. 16^{m}. / 6. 2^{m}.

132 Propria & per ſe cauſa peccati, eſt uoluntas, aliæ uero cauſæ, ſunt quaſi extrinſecæ & remotæ. 1 2^{x}. q. 73. 6. c./. quæſt. 80. 1. c./. 3^{m}/. Veri. q 24. 10. 3^{m}./. Ma. quæſt. 3. 3. c. fi./. 7. 5^{m}. * Fictio 1. Fides 160. Finis 139. Fomes. 8. 9. 11. 12. Fucatio. Fundatorum 5.

133 Nihil exterius eſt cauſa ſufficiens peccati, ſed tantum ſuadens, uel mouens appetitum ſenſitiuum. 1^{a}. q. 115. 4. c./. 1 2^{x}. quæſtio. 73. 8. 3^{m}./. q. 75. 3. c./. quæſt. 80. 1. 3. o./. 2 2^{x}. quæſtio. 43. 1. 3^{m}./ q. 73. 3. c./. 2^{m}./. q. 115. 2. 1^{m}./. 2^{m}./. 4. d. 15. q. 1. ar. 1. q. 3. 2^{m}./. d. 38. q. 2. 1. 4^{m}./. ar. 2. q. 1. 3^{m}./. q. 3. c./. Ma. q. 3. 3. o./. 4 c. * Gloria 5.

134 Aliquis poteſt ſufficienter impelli a dæmone, in actum peccati, non autem in peccatum. 1 2^{x}. q. 80. 3. o./. Ma. q. 3. 3. 9^{m}./. 4. c./. q. 16. 11. 10^{m}./. 12. 10^{m}./. Opuſ. 60. c^{o}. 18.

135 Aliquis quandoque committit aliquod peccatum, ſecundum effectum, & non ſecundum affectum. 2 2^{x}. quæſtio. 162. 2. 2^{m}.

136 Cauſa interior peccati duplex, ſcilicet proxima, ideſt, ratio, & uoluntas, & cauſa remota, ſcilicet imaginatio, & appetitus ſenſitiuus. 1 2^{x}. quæſtio, 75. 2. o. /. 3. c. 2 2^{x}. quæſtione, 30. 2. c.

137 Sciens peccat, non conſiderando in particulari uel in actu, quod ſcit in uniuerſali uel in habitu, unde ex certa malitia, uel ex induſtria peccare dicitur, quaſi ſciens malum eligens. 1 2^{x}. q. 78. 1. c. fi./. Ver. q. 15. 3. 6^{m}./. q. 24. 2. 10. c./. Ma. q. 3 9. o./. Virt. q 1. 6. 1^{m}./. q. 2. 12. 12^{m}./. Roma. 7. lect. 3. priu^{o}. K./ 1^{x}. Timoth. 2. lect. 3 med^{o}. G.

138 Peccatum non eſt in cogitationibus, niſi ſecundum quòd per eas, homo inclinatur ad malum, & retrahitur a bono. Ma. q. 3. 3. 7^{m}

139 Cauſa peccati triplex, ſcilicet motiuum, ideſt, bonum apparens, defectus regulæ, & perficiens. Primum pertinet ad ſenſus, & ad appetitum ſenſitiuum. Secundum ad rationem. Tertium autem ad uoluntatem. 1 2^{x}. q. 75. 2. 3. c. * Hæreſis 1. 35 60. 74. 114 152. &c.

140 Cauſa efficaciſſima peccati duplex, ſcilicet amor bonorum temporalium præſentium, male inflammans, & timor præſentium pœnarum, male humilians. 1 2^{x}. q. 77. 4. c./. 3^{m}./. He. 2. le. 4. me^{o}. I.

141 Propria & per ſe cauſa peccati, eſt ex parte conuerſionis, ad commutabile bonum. 1 2^{x}. q. 75. 1. c./. q. 77. 4. c./. 6. 1^{m}./. 8. 2^{m}./. q. 84. 1. 1^{m}./. 4. d. 14. q. 2. 5. 3^{m}. *Iacob 1. &c. Idolatria 5. 9. &c. Ieiunium 7. Ignorantia o. Impedimentum 3.

142 Immo eſt ex parte auerſionis ab incommutabili bono. 4. d. 15. quæſtio. 1. 2. 1^{m}./. Ma. q. 5. 2. c. Auerſio 5. Reſpon. ſicut Dubio 259. Du^{m}.998^{m}.

143 Cauſa peccati triplex, ſcilicet paſſio, habitus uitioſus, & falſa æſtimatio de particulari eligibili, ex paſſione, habitu, uel Ignorantia. 1 2^{x} q. 6. 4. 3^{m}. fi./. 2 2^{x}. q. 14. 1. c./. Veri. quæſt. 24. 10. c./. Ma. q. 3. 12. c. * Incontinentia 1. 7. Infidelitas. 1. 2. 6. 7. Infirmitas 4. &c.

144 Peccatum ueniale cauſatur ex corruptione carnis, ſicut ex cauſa prima, non autem ſicut ex cauſa proxima. 2. diſt. 24. q. 3. 5. 5^{m}.

145 Inclinatio ad peccatum, eſt duplex, ſcilicet per ſe, ut habitus & diſpoſitio ex peccato, & per accidens, ſcilicet remouendo originalem iuſtitiam, id eſt, peccatum originale. 1 2^{x}. quæ. 6 4. 2^{m}./. 3^{m}. fi./. q. 82. 1. 3^{m} /. 2. 2^{m}./. 2. d. 33. q. 1. 3. 2^{m}. * Ingratitudo 14. Inſanabile. Intimiditas. Inueſtigatio 2.

146 Omne peccatum contingit ex defectu ſcientiæ in uniuerſali, uel in particulari, in habitu uel in actu, ex intentione, uel occupatione, uel infirmitate, uel paſſione. 1 2^{x}. quæſtione 77. 2. c./. Ma. quæſt. 3. 9. o. * Inuidia. 4. Iocoſum. Inſabbatb. Iuſtus 3. 4.

147 Peccatum trahit ad aliud peccatum dupliciter, ſcilicet priuãdo gratia fortificante, contra peccatum, & diſponendo ad peccatum. Veri. q. 22. 5. 6^{m}. * Lex 15. 180. Lingua 5. 6. Litigium. 2. Lucifer. Magi. 10. 11. 12. Malitia, o. Meritum 18. 19. Militia. 3.

148 Origo peccati triplex, ſcilicet peccatum præcedens, habitus corruptus, & paſſio. 2. d. 42. q. 2. 1. c./. Veri. quæſ. 24. 8. 9. 10. c. * Miſſa. 8. &c.

149 Origo peccati, contingit ex duplici defectu rationis, ſcilicet ex errore circa bonum in particulari, & ex paſſione ſenſualitatis, impediente iudicium rationis. Veri. q. 24. 8. 9. 10. c. * Monſtrum 2. Negligentia 9. Occidere. 1. Occultatio. Officium. 19.

150 Oppoſitum uidetur dicere, 2. diſtinct. 20. q. 2. 3. 5^{m}./. d. 28. 2. o Du^{m}.999°. Reſp. ſicut Du^{o}.678. *Omiſſio 7. 15.

151 Origo peccatorum, attenditur ſecundum inchoationem ad finem, quæ eſt ex parte conuerſionis. 2 2^{x}. quæſ. 73. 3. 3^{m}. * Pax. 13.

152 Quando unum peccatum ordinatur ad finem alterius peccati, idem ſecundum eandem rationem, eſt finis utriuſque, ſed nõ eodem ordine, quia unius eſt finis proximus, alterius uero remotus. Ma. q. 8. 1. 14^{m}. * Pollutio 4. 9. Poſſe. Præceptum. 154.

153 Vnum peccatum, eſt cauſa alterius peccati, in quadruplici genere cauſarum, ſcilicet in genere cauſæ efficientis, materialis, finalis, & formalis, 1 2^{x}. q. 75. 4. o./. q. 84. o./. 2. d. 36. 1. o./. d. 42. q. 2. 1. 3. 5. c./. Ma. q. 8. 1. c./. Ro. lect. 7. fin. G. * Prædeſtinatio, 22.

154 Vnum peccatum poteſt oriri ex diuerſis peccatis, ſed principalius, ex quo ſæpius conſueuit, propter propinquitatem ad finem eius. 2 2^{x}. q. 72. 4. c. *Prædicare 4. 6. Primi o. Radix o. Religio 47. Satisfactio 2. Scandalum 3. &c.

155 Ex minori uitio, poteſt oriri maius peccatum, ſicut ex ira homicidium, & blaſphemia. 2 2^{x}. quæſtio. 73. 3. 3^{m}. * Senſualitas. 10. 11.

156 Homo non debet facere unum peccatum, ut uitet aliud peccatum. 2 2^{x}. quæſt. 113. 1. 3^{m}. * Spectacula 3. Superbia. 2. 13. &c. 16.

157 Ex

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157 Ea quæ ſunt communia omni peccato, non geminant peccatum, nec deformitatem eius. Verit. quæſtio. 23. 7. 2^{m}./. 3^{m}. * Vagatio.

158 Tria inducunt ad peccatum, ſcilicet inane gaudium, induratio ad ſpiritualia, & abundantia temporalium. Pſ. 50. fi. b. A. *Veſtit 6.

159 Ad peccatum impellunt octo, ſcilicet debilitas uirium, per tepiditatem & inſtabilitatem bene operandi, onus peccatorum, per negligentiam pœnitendi, multitudo hoſtium, lubricitas uiarum, per incuriam, uarietas offendiculorum, ignorantia, exempla malorum, & pondus corporum, per delicias. 1 E. Cor. 10. lect. 3. fi. C. * Virtus 13. Votum 8. Vſura 57 Vita 2. Chriſtus 49.

160 Cauſa peccati quadruplex. ſ. adulatio, contẽptus dei, præſumptio, & permiſſio dei. Pſ. 9.

161 Cauſæ proximæ peccati, ſunt tres. ſ. libido ex conſuetudine, uel actu peccati relicta, reliquiæ præteriti peccati, & exteriores occaſiones, ut locus, & mala ſocietas. Quæ tolluntur per ſatiſfactionem, qua debilitatur fomes, qui eſt cauſa remota peccati. 4. d. 15. q. 1. ar. 1. q. 3. 1^{m}.

Du^{o}.1000 162 Immo fomes eſt proprie, & primo, radix omnium peccatorũ. 2. d. 43. 1. 2^{m}. Reſp ſicut Du^{o}. 1144.

163 Iſtæ cauſæ peccati, non ſufficientes, ſed ſunt occaſiones tantum. 1^{a}. q. 115. 4. c./. 2. d. 36. 1. 2^{m}./ 4. d. 15. q. 1. ar. 1. q. 3. 2^{m}./. d. 38. q. 2. 1. 4^{m}./. ar. 2. q. 1. 1^{m}./. q. 3. 2^{m}.

164 Cauſa ſiue occaſio peccandi carnaliter triplex, ſcilicet æſtimatio maior de delectatione quam ſit, deſiderium experiendi ex curioſitate, & memoria delectationis. 4. d. 49. q. 5. artic. 3. q. 1. 1^{m}.

165 Ex eo peccatum conualeſcit, ex quo homo inclinatur ad peccatum. 2. d. 42. q. 1. 1. c. prin^{o}.

166 Quia per operationes ſenſus, homo peruenit ad actus rationis, ideo plures ſequuntur inclinationem naturæ ſenſitiuæ, quam ordinem rationis, plures enim ſunt qui aſſequuntur principium rei, quam qui ad conſummationem perueniunt. Ex hoc autem uitia & peccata in hominibus proueniunt, quia ſequuntur inclinationem naturæ ſenſitiuæ, contra ordinem rationis. 1. q. 23. 7. 3^{m}. fi./. q. 49. 3. 5^{m}./. 4. 63. 9. 1^{m}./. q. 115. 4. c./. 12 E. q. 2. 9. 2^{m}./ q. 71. 2. 3^{m}./. q. 77. 1. c./. ꝯ. 3. c^{o}. 26. 18^{m}./. Ma. q. 1. 3. 17^{m} /. Pſ. 18. me^{o} e. fi.

Infectus. 167 Peccatum corrumpit animam, quo ad ordinem rationis, nõ autem eſſentiam, nec potentias eius. 2. d. 7. q. 2. 2. c. prin^{o}./. d. 35. 5. n./. d. 36. 3. c./. Ma. q. 2. 11. n. *Abſoluere 18. 20. 22. 27. 34. Accenſatio 3. 7. 23. 30. 31. Actua 23.

168 Sicut concupiſcentia contracta, eſt deſtitutio uirium inferiorum a iuſtitia originali, ſic malitia contracta in uoluntate. Ma. q. 4. 2. 7^{m}.

169 Per peccatum Adæ, humanum genus incurrit duo mala, ſcilicet mortem ex ſeparatione a fonte uitæ, & infirmitatem, ex deſtitutione diuinæ gratiæ. Vnde per peccatum homo amiſit dona gratuita. 2. principio. /. Opuſcul. 3. capit^{o}. 144. * Amor 194.

170 Natura humana, magis corrupta eſt per peccatum, quo ad appetitum boni, quàm quo ad cognitionem ueri. 12 E. quæſ 109. 2. 3^{m}.

171 Peccata hominum ſunt impedimenta humani boni. 1^{a}. q. 63 2. 1^{m}. fi./. 4. d. 17. q. 2. ar. 4. q. 1. 4^{m}.

Du^{o}.1001. 172 Immo peccata hominum aliquando aliquod bonũ ſignant 22 E. q. 88. 2. 2^{m}./. 4. d. 38. q. 1. ar. 1. q. 3. 3^{m}. Reſpondeo ſicut Dubio 717.

173 Nemo debet gaudere de peccatis, quia ex eis proueniant bona, quia bonum non ſunt cauſa, ſed impedimenta. 4. d. 17. q. 2. ar. 4. q. 1. 4^{m}.

Du^{o}.1002 174 Immo peccatum cedit in bonum hominis. 12 E. quæſtio. 87. 2. 1^{m}. Reſpond. Dubio 1002. Iuſtus 3. *Anima 73. 88. 163 Animal 64. 68. 79.

175 Peccatum cedit in bonum hominis, non quidem ſecundum ſe, ſed quia homo fit humilior, & cautior, ex peccato ſuo, & aliorum. 12 E. q. 87. 2. 1^{m}./. 2^{m}.

176 Si nullus homo peccaſſet, uniuerſum genus humanum, melius eſſet. 1. d. 46. 3. 6^{m}. *Apoſtoli 19.

177 Priuatio modi, ſpeciei, & ordinis, ut ſunt in bono uirtutis & gratiæ, ſunt effectus peccati, non autem in aliis. 12 E. q. 85. 4. o./. Virt. q. 1. 8. 12^{m}.

178 Homo peccando, recedit ab ordine rationis. Ideo perdit dignitatem humanam, & incidit in ſeruitutem beſtiarum. 22 E. quæſt. 64. 2. 3^{m}./. 2. diſtinct. 35. 5. c. * Baptiſmus 131. 133. Beatitudo 125. Bonitas 148. 149. 200. 216. Charitas 101 102. 104. 105.

179 In quolibet peccato, eſt aliquid uirtutis, quia non poteſt corrumpere omnes circunſtantias uirtutis. 12 E. q. 73. 2. c. fi./. 2. d. 42. q. 2. 5. 2^{m}. *Clauis 15. Clauſio. Confeſſio. 4. 47. 92. Cõiunctio 4. Conſcientia 5. Contemptus 5. 7.

180 Effectus peccati triplex. ſ. priuatio gratiæ, reatus ex auerſione, & diſpoſitio ad ſimiles actus peccati, ex conuerſione. 2. d. 32. q. 1. 1. c./. 4. d. 17. q. 2. ar 1. q. 1. 1^{m}. *Conuerſio 5. Culpa. 4 6. Cultus 14. Damnatio 2. 3. 28.

181 Peccatum ſingularis perſonæ, non nocet, niſi ſibi. 3^{a}. q. 19. 4. 1^{m} /. q. 92. 6. 3^{m}. *Debitum 12. 19. 24.

182 Peccatum nõ nocet deo, licet ſit contra deum. 12 E. q. 21. 4. 1^{m} /. q. 47. 1. 1^{m}./. q. 73. 8. 2^{m}./. 22 E. q. 88. 2. c./. 2. d. 42. q. 2. ar. 2. q. 2. 1^{m}./. 4. d. 15. q. 1. ar. 1. q 3. 4^{m}./. ar. 4. q. 1. c. *Defectus o. Dæmon. 95. Deus 205. Ebrietas 9. 14.

183 Peccata uidentur contemnere deum dupliciter, ſcilicet ut iudicem, & ut teſtem. Pſ. 50. prin^{o} b. H. * Enigma 3. Euchariſtia 212. &c. 275. &c.

184 Omnia peccata, ſunt improperia dei quodammodo, inquantum per ea, lex dei contemnitur. Roman. 15. lect. 1. prin^{o}. B. * Excæcatio. o.

185 Peccatum cauſat quadruplicem diuiſionem, diſcordiæ a proximo, contrariæ affectionis a ſeipſo, auerſionis a deo, & diſſimilitudinis a ſanctis. Iſa. 59. * Excommunicatio 21. &c. Fama. 1. Fermentum. 2. Filiatio. 13. Flos. 2. Fornicatio. 20. Gloria. 6. 7.

186 Effectus peccati duplex, ſcilicet inquinatio affectus ad terrena, & inordinatio eius per auerſionem a deo. Pſalmo. 50. med^{o}. f. C.

187 Peccatum tranſit actu, & manet effectu, ſcilicet reatus maculæ, & offenſæ dei. 12 E. q. 109. 7. c./. q. 113. 2. 3^{m}./. 3^{a}. q. 62. 2. 2^{m}./. 5. c./. q. 89. 4. 1^{m}./. 4. d. 14. q. 1. ar. 1. q. 6. 3^{m}./. q. 2. ar. 3. q. 2 1^{m} /. q. 3. 1^{m}./. d. 17. q. 1. ar. 3 q. 5. 2^{m}./. q. 2. a. 1. q. 1. 1^{m}./. d. 18. q. 1. ar. 2. q. 3. 1^{m}./. Ma. q. 2. 2. 11^{m}./. 2. 14^{m}./. q. 7. 10. 6^{m}. *Gratia 15. &c. 41. 51. 59. 114. 153. 183. 167. &c.

188 Peccator per affectum peccati, amicitiam dei uiolauit per inobedientiam diuinæ legis, honorem deo debitum ſubtraxit. 4. d. 14. q. 2. ar. 1. q. 2. c. *Hæreſis 18. 45. 107. 114. Ieiunium. 21. 39. Iephthe. Ignorantia 23.

189 Ex primo amittit gratiam, & incurrit offenſam, ex ſecundo meretur pœnam. 4. d. 14. q. 2. ar. 1. q. 2. c.

190 Peccatum facit inueteraſcere, redigendo in ſeruitutem ueteris Adæ. Pſ. 6. me^{o} c. * Imago 40. Incarnari 3.

191 Peccata ducunt ad tenebras damnationis. Ioan. 12. le. 6. me^{o} c. lect. 8. med^{o}. f. B. * Infirmitas 4. Ingratitudo. 1. &cet. Inſanabile.

192 Vulnus quadruplex cauſatur in anima, primo ex peccato Adæ, ſed conſequenter ex aliis peccatis, ſcilicet infirmitas in iraſcibili, concupiſcentia in concupiſcibili, ignorantia in ratione, & malitia in uoluntate. Ad quæ ſequuntur alia duo, ſcilicet dolor, & mors. 12 E. q. 85. 3. o./. 5. c./. Ma. q. 2. 11. c. fi./. Gal. 3. le. 7. prin^{o}. D. *Interdictum. Hyppocriſis 5. Irregularitas. 1. &c. Iudæi 12. &c. Iudicium 29 30.

193 Peccatum impedit intellectum, uoluntatem, & uirtutẽ exequutiuam. Pſalmo. 37. med^{o}. f. * Iuſtitia. 12. 13. 15. 49. 86.

194 Peccatum dupliciter deprimit, ſcilicet præmendo, ne uideatur ſuperior, ſed infima, & humiliando. 12 E. qu. 87. 2. 1^{m}./. Pſ. 37. prin^{o}. c. G.

195 Homo per peccatum incurrit triplex detrimentum, ſcilicet deordinationem mentis, reatum pœnæ, & debilitatem boni naturalis. 12 E quæſt. 109 7. c./. 3^{a}. qu. 22. 3. c./. ꝯ. 4. c^{o}. 72./. Pſal. 6. prin^{o}. a. E. * Iuſtus 3. Lex 93. 100. 101. Libertas. 12. Liberum. 21.

196 Obligatio duplex cauſatur ex peccato, ſcilicet ſeruitus diaboli, & reatus pœnæ. 3^{a}. quæſt. 48. 4. c./. 2^{m}. * Limbus. 6. Lumen. 16.

197 Effectus peccati quadruplex in mente, ſcilicet infirmitas, cæcitas, inſtabilitas, & indeuotio. Ioan. 5. lect. 1. med^{o}. a. F. * Macula. o.

198 Peccator per peccatum, eſt dupliciter inſipiens, corruptus, abhominabilis, & inutilis. Pſalmo. 13. princi^{o}. a. A. &c. * Malitia. 1.

199 Deformitas duplex cauſatur ex peccato, ſcilicet priuatio gratiæ, & priuatio innocentiæ. Prima tollitur per pœnitentiam, non autem ſecunda, ſed tegitur. /. 4. d. 18. q. 1. ar. 2. q. 2. o /. Pſ. 31. prin^{o}. a. D. * Mors 1. &c. Nocere 1. 2. Obſcuritas. Officium. 6. &c. Operatio 49.

200 Homo per peccatum uendit quatuor, ſcilicet animi uirtutem, cæleſtem hæreditatem, animæ libertatẽ, & diuini amoris honorem. Iſa. 50. fi. K.

201 Peccatum quadrupliciter fatigat, ſcilicet propter ſolicitudinem excogitando, propter laborem exequendo, propter confuſionem conſcientiæ, & propter fruſtrationem ſpei. Iſa. 46. fi. K

ſi.K. *Opprobrium.2 2. Ordo 44.45. Paradiſus.5.7.8.9. Paſſio 114.Pœna 0.

202 Peccatum eſt amarum quadruplicitér, ſcilicet ex remorſu conſcientiæ, defectu dulcedinis diuinæ, planctu pœnitentiæ, & metu mortis.Iſa.24.fin.D. * Pœnitentia 33.44.105.Præceptum.9 ..94. Præſcriptio. Punitio.2.3.4. Purgatio.1.6. Reatus.0.

203 Ad affectum peccati, tria per ordinem conſequuntur, ſcilicet delectatio, cogitatio, & gloriatio.Pſalm.51.prin°.a.G. *Reprobatio.0.

204 Peccatum eſt uia ad mortem, mors autem, eſt uia ad infernum.Pſal.57.prin°.C. * Sacrificium 22.Saluari 15. Separatio.4. Seruitus.11.&cet. Simonia.28.&cet. Spina.0. Subiectio.4.7. Superbia.31.35. Templum.15.Tentare.6. Tenebræ.4.

205 Peccatum in præſenti habet quatuor, ſcilicet ſeductionem, concupiſcentiam, infamiam, & inquietudinem. Sed in futuro habet quatuor pœnas.ſ.neceſſitatem malorum, impoſſibilitatem bonorum, pœnas ſenſuum, & dæmones inquietantes, moleſtantes, & affligentes.Pſ.10.fi.d.H. * Vendere 4. 8. Vermis.2.Vertigo.0. Vindicatio.2.6. Virginitas 11.29.30. Virtus.11.Vſura 275.

206 In peccato mortali decedentes, ſtatim ad infernalia ſupplicia trahuntur. Opuſcul. 2. capit°. 9. * Vti. 16.17.18.22. Chriſtus.49.82.

207 Incorrigibilitatem peccati oſtendit deus tripliciter remouens triplicem correctionis modum, ſcilicet illum qui eſt per diuinum flagellum, illum qui eſt per proximi conſilium uel auxilium, & illum qui eſt per humanum ſtudium. Iſa.1. prin°.b.G.

208 Incorrigibilia peccata cõparat deus ſodomæ & gomorræ, dupliciter.ſ.propter peccati ſimilitudinem, & propter peccati publicationem.Iſa.1.me°.c.prin°.

Grauitas.209 Grauitas peccati, principaliter eſt ex obiecto, ſeu fine. 12ſ. quæſtio.73.3.0./.4.5 9.c./.quæſtione.74.9.c./. 22ſ. quæſtio. 74.2.1ᵐ.

210 Grauitas & ſpecies peccati, magis attẽditur ex fine, quàm ex materiali obiecto.22ſ.q.74.2.1ᵐ. Actus.150. *Ablutio. Aborſus.1.

211 Ratio principalis grauitatis peccati, eſt ex auerſione a deo. 12ſ.q.73.3.2ᵐ./.5.c./.q.77.6.1ᵐ./.q.100.6.c./.22ſ.q.10.3.c./. q.20.3.c./.q.21.1.1ᵐ./.q.34.2.c./.q.39.2.c./.q.73.3 3ᵐ./. qu. 118.5.c./.q.148 5.2ᵐ./.q.150.3.c./.q.162.6.c./.2ᵐ./.4.d.9.ar. 3.q.3.c./.Quol.5.20.c. Auerſio.5. * Abſoluere.25. Actus. 180.Adam.63.65.66.67.

212 Quodlibet peccatum habet aliquam quantitatem, ſecundũ ſuum genus, cui poteſt addi, uel ſubtrahi, ratione alicuius adiuncti.3.d.3.5.c.

213 Quantitas peccati non menſuratur ex nocumento facto, ſed ex uoluntate contra charitatem agentis.22ſ.q. 13. 3.1ᵐ./.4. diſtinct.18.quæſt.2.ar.1.quæſt.3.1ᵐ. * Adulatio.4. Adulterium.2.&c. Animal.83.Apoſtaſia.1.3.4. Auaritia 20.&c. Auerſio 16.17.Augmentum 19.

214 Quantum minor delectatio, quãdoque fit in maiori culpa, tamen ibi ſemper eſt maior clauo.4.diſtinct.20.articul.2.quæſtio.1.1ᵐ.

215 Quantitas peccati, ex parte dei infinita eſt, ſed ex parte boni quod corrumpit, id eſt, naturæ, finita eſt.3.diſtinct.1.quæſtio.1.2.5ᵐ.

216 Grauitas peccati duplex, ſcilicet ex parte peccati, & ex parte peccantis ex maiori contemptu, 22ſ.q.94.3.c./.qu. 116.2. 2ᵐ./.q.142.3.c./.3ª.q.80.5.c./.2.d.42.q.2.5.c.fi./.Ma.q.1.10. c./.1ſ.Corin.11.lect.7. princip°. E. * Baptiſmus 40. Beneficium.25. Blaſphemia.2.8.9. 18. 19. Concupiſcentia. 12. Concupiſcibilis.12.13.Contemptus.3.5.&c. Corripere. Detractio.1.

217 Confirmationem in peccato, oſtendit deus quadrupliciter, ſcilicet per peccati conſuetudinem, per peccati promptitudinem, ex peccati ſucceſſione, & quantum ad peccatorum magnitudinem. Iſa.1.princ°.b. K. *Ebrietas 7. Euchariſtia.52. 70.74.153.154.161.Bucuius.

218 Grauitas peccati duplex, ſcilicet ſecundum ſpeciem, quæ eſt ex obiecto, & ſecundum circunſtantiam.22ſ.q.10.3.1ᵐ. /. q. 39.2 c./.q.163.3.4.c./.3ª.q.80.5.c./.2.d.21.q.2.2.c./.d.33.L. prin°.C./.d.42.q.2.5.c.fi./.Ma.q.2.10.c./.q.15.2.6ᵐ./1ſ.Cor. 11.lect.7.prin°.E. Actus.49.

219 Defectus debitæ circonſtantiæ, aggrauat peccatum, & appoſitio eius alleuiat ipſum.12ſ.quæſtio.73.7.0./.4.d.16.q.3.art. 2.q.1.0.

220 Peccata operum, maxime ex affectu, & intentione loquentis, penſanda ſunt.22ſ.quæſtio.72.2.c.3ᵐ./.quæſtio.73.2.c.

/.quæſt.75.1.c./.quæſt.76.3.c.fi. * Excuſatio. 1.Fermentum 2.Feſtum. 11. Fornicatio.4.5. Gloria.6.7. Graue.9. Humilitas.32.

221 Omne peccatum dupliciter conſideratur, ſcilicet ſecundum affectum, & ſecundum effectum.Ma.q.8.2.c.fi. * Ignorantia. 1.19.20.26.Impœnitentia.

222 Grauitas peccati triplex, ſcilicet ex materia uel obiecto, ex parte peccantis, & ex effectu conſequente.22ſ.quæſt.148. 3. 0./.2.diſtinct.33.L.prin°.C./.Ma.q 2.10.c. * Incontinentia.7. &c. Infidelis.11. Infidelitas 5. Infirmitas.4.6.7. Inobedientia.5.

223 Grauitas peccati, magis attenditur, in abuſu rei, quàm in omiſſione debiti uſus.22ſ.quæſtione.155.12. 4ᵐ. * Inſanabile.

224 Grauitas peccatorum in proximum, eſt per ſe ex maiori nocumento, ſcilicet contra maius bonum, ſed per accidens, ex deliberatione.22ſ.q.34.4.0./.q.73 3.c./.q.74.1.c./.q 154. 3. 0./.Ma.quæ.2.10.c. * Iudas.1. Libido. Lingua.6. Malum.15. &c.

225 Quando peccatum eſt commiſſum, iam totam ſuam quantitatem habuit. Nec accreſcit ei aliquid quo ad rationem culpæ ex effectu conſequente, licet accreſcat aliquid, quo ad pœnam accidentalem, quia plures habebit rationes dolendi in inferno, de pluribus malis, ex ſuo peccato conſequutis.4.diſt. 17.q.2.ar.2.q.4.2ᵐ./.Ma.q.2.2.8ᵐ. * Obſtinatio 3.Proclamare.Puſillanimitas.5.Raptus.5.Sacramentum.78. Sacrificium. 40. Sacrilegium.5.Scandalum.12. Seditio.3. Vermis 2.Vſura.81.

226 Non omnia peccata, ſunt æqualia in grauitate. 12ſ.q.73. 2. 0./.2.d 42.q.2.5.0./.ꝙ.3.c°.139./.Ma q.2.9.0./.Mat.10.prin° 2.fi./.c°.11.fi.c.B. Compara°

227 Gradus quadruplex grauitatis peccati, ſcilicet per paſſionẽ, ignorantiam, malitiam, & contumaciam.12ſ.q.105.2.9ᵐ./. 22ſ.5.162.2.c./.1ᵐ./.2ᵐ./.q.186.9.3ᵐ./.3ª.q.88.4.c./. Ma q. 2.1.10ᵐ. *Aborſus.1. Abſcondere 4.Acceptio 6.7.

228 Peccata quæ conſiſtunt in actuali contemptu dei, ſunt grauiora peccatis, in quibus non eſt contemptus dei, niſi ex conſequenti, & quaſi interpretatiue.12ſ.quæſtione.73.8.2ᵐ./.4. diſtinctio.9.artic.3.quæſt.3.c. * Accidia.5.Adam.65.Adulatio. 4.

229 Peccatum in quo deus in ſeipſo contemnitur, eſt grauiſſimũ. Poſt in quo contemnitur in ſacramentis, præcipue in eucharistia. Tertio in membris ſuis Quarto in præceptis ſuis, quod commune eſt omni peccato mortali.22ſ.q.20.3.0 /.q. 21.1. 1ᵐ./.q.39.2.c./.q.120.2.c./.q.148.3.c./.q.150.3.c./.q.154. 3. c./.3ᵐ./.3ª.q.80.5.c./.4.d.9.ar.3.q.3.c./.1ſ.Cor.11.le.7.prin° E. * Adulterium.3.&c.Apoſtaſia 4.Auaritia 25.&c Auerſio 16.&c.Beſtialitas 1.Blaſphemia 8.&c.Charitas 148.

230 Peccata contra deum, ſunt ſecundum genus ſuum grauiſſima.Ma.quæſtione.2.10.c. * Circunſtantia.10.&c. Complacentia.2

231 Peccatum in ſpiritumſanctum eſt grauiſſimum. 22ſ.q.21.1. 4.c./.q.130.2.0./.Ma.q.8.3.1ᵐ. * Concupiſcentia 12.

232 Peccata oppoſita uirtutibus theologicis, ſunt cæteris grauiora, ſecundum genus ſuum.22ſ.q.20.3.0.

233 Peccatum quanto plus repugnat oppoſitæ uirtuti, tanto eſt grauius.22ſ.quæſt.116.2.c./.quæſt. 119. 3. c. * Concupiſcibilis.8.&c.

234 Maximum peccatum, opponitur maximæ uirtuti, principaliter & directe, ſed minimum extenſiue.12ſ.quæſtio.73.4.0./. Ma.q.2..10.0. * Confeſſio. 43.44 Contemptus.4. Contritio.7.Contumelia.5. Corripere. Defectus.21. Dæmon.42. 48. 67.

235 Immo principale uitium, non opponitur principali uirtuti. 12ſ.q.39.4.1ᵐ./.q.84.4.1ᵐ./.22ſ.q.118.7.1ᵐ./.q.142.3. 1ᵐ./. q.162.6.2ᵐ./ 7.3ᵐ./.4ᵐ./.2.d.22.q.1.1.2ᵐ./.3.d.33.q.2.artic. 1.q.3.4ᵐ./.Ma q.8.1.3ᵐ./.22ᵐ./.q. 13. 3. 1ᵐ. Reſpond. ſicut Dubio.292. * Derelio.1.2. Deſperatio.4. Diſſenſio.2.&c. Ebrietas.2.3.7. Daᵐ.1003.

236 Omne peccatum, opponitur prudentiæ. Sed non eſt grauiſſimum, niſi opponatur in aliquo maximo.22ſ.q.55.2.3ᵐ./.q. 119.2.3ᵐ.

237 Peccata contra præcepta primæ tabulæ, ſunt cæteris grauiora.12ſ.q.110.6.c./.Quol.1.18.2.1./.Quol.5.20.0.

238 Quanto uoluntas eſt maior, uel finis peior, tanto peccatum eſt grauius. In aliis autem cauſis peccati, eſt oppoſitum. 12ſ. q.73.6.0.

239 Grauitas peccati, eſt maior, de maiori bono, quod corrumpitur, uel contemnitur, minor autẽ de maiori bono quod amatur.12ſ.q.100.6.c./.22ſ.q.39.2 c./.q.105.2.c./.q.118.5.c./.1ᵐ /.q.150.3.c./.4.d.17.q 2.ar.3.q.1.4ᵐ.

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240 In quolibet genere peccati, grauius eſt quod ſit ex habitu, quia ſit ex maiori libidine.22æ.q.156.3.c./.3.d.38.5.e./.4.d.9.ar 3.q.2.1m.

241 Peccatum tranſgreſſionis, eſt grauius delicto.i.peccato omiſſionis.Pſ.24.prin°.ſ.prin°./.Gal.6.le.1.prin°.B.

242 Peccata carnalia, ſunt minus grauia, licet turpiora, quàm ſpiritualia.12æ.q.73.5.o./.22æ.q.116.2.2m./.qu.142.4.2m./.quæſt.144.2.4m./.quæſt.154.3.o./.q.162.6.3m./.4.d.9.ar.3.q.5.c./.d.33.q.1.ar.3.q.2.3m./.Veri.q.25.6.2m./.Iſa.1.ſi.e.C./.Eph.5.le.5.prin°.

243 Grauius eſt peccare opere, quàm ore, & ore, quàm corde.12æ q.100.6.c.ſi.

244 Nocere ſibi, eſt grauius peccatum, quàm nocere proximis, in re non ſubiecta uoluntati, ſcilicet in naturalibus, uel ſpiritualibus, in alijs autem econuerſo.12æ.quæſtio.73.9.2m. ◦ Euchariſtia.52.&c.70.74.153.154.161.218. &c. Euentus. Excommunicatio.22.34.

245 Nocumentum intentum, uel prævisum, uel per ſe conſequẽs peccatum, aggrauat illud directe, non autem ſi per accidens conſequatur, ſed imputatur ei ad pœnam, ſi dabat operam rei illicitæ, propter negligentiam conſiderandi.12æ.q 73.8.o/.2.d.33.q.1.2.c. *Excuſatio.o.Fornicatio 4.5.Furtum 7.14.Gula 9.Hæreſis 18.66.67. Homicidium 1.2. Humilitas 15.01.Idolatria 6.Ignorantia o.Importabile.Incarnari 9.Infidelitas 4.5.Infirmitas 7.Inobedientia 5. Hypocriſis 5. Ira 62.Ironia 1.Iudas 3.Lamech.Libido.Lingua o.Loth o.Lucifer.Ludus 9.10.12.Luxuria 7.8.52.&c.20.Maledicere 2.3.Malitia 7.Malum 19.38.58.Miles 7.8.Natura 49.50.Occidere.8 19.Otioſum 1.Occupatio.Odium 3.5.19.20.Ordo 5 Præſũptio 2 4.10.Schiſma 3.&c.Superbia 13.&c.Suſurratio 2.Tẽtare 4.8.23.Timiditas.Trãſgreſſio 3.Verecũdia 5.9.Vxor.23

246 Peccatum aggrauatur ex tribus, ſcilicet ex peccati ſpecie, ex peccati quantitate, & ex peccati publicatione.Iſa.3.principio b.princip°.

lum. 247 Peccatum aggrauatur, ex conditione perſonæ, contra quam peccatur tripliciter.Primo ſi ſit coniuncta deo, uirtute, uel officio.Secundo ſi ſit ſibi coniuncta natura, uel beneficio, uel aliter.Tertio ſi ſit coniuncta proximo, tangendo plures, ut perſona publica, uel famoſa.12æ.q.73.9.o./.22æ.q.58.10.3m./.q.61.2.2m./.3.c./.q.63.4.2m./.q.65.4.o./.3a.q.80 5.c./.3.d.1.q.1.2.5m./.d.20.2.c./.4.d.17.q.2.ar.3.q.1.4m./.Opuſ.3.c°.238.ſi./.Pſ.12.prin°.2.E./.Ro.2.le.2.prin°.H./.1æ.Co.11.lec.7.prin°.D. ◦Adam 63.65.&c.Apoſtaſia 1.4.Auaritia 14.Blaſphemia 26.Delectatio 106.Diſſenſio 4.

248 Si aliquis nobilis, mulier uel homo, aliquam turpitudinem faceret, eſſet peccatum magis ignominioſum, quam ſi faceret unus ruſticus.Pſ.12.prin°.2.E. *Eleemoſyna 13.14.15.Epiſcopus 31 Exemptus o.

249 Dignitas perſonæ peccantis, non transfert peccatum in aliã ſpeciem, niſi ratione inobedientiæ, uel uoti, & huiuſmodi.22æ.q.89.3.c./.q.110.4.5m./.Ma.q.2.8.1m./.5m./.q.7.7.c.principio. Epiſcopus 31. ◦ Fornicatio.5. Gratia 41. Impugnare 1.

250 Excellentia perſonæ peccantis, aggrauat peccatum ex deliberatione. Sed alleuiat peccatum ex ſurreptione.12æ.q.73.10.o./.q.89.3.5.c./.q.102.3.11m./.22æ.q.100.1.7m./.Ma.q.7.10.5m./.Pſal.24.prin°.ſ.prin°./.Hebræo.10.lect.3.med°.B. *Incarnari 9.

251 Omne peccatum contra proximum, eſt etiam contra deum 12æ.q.72.4.o./.22æ.q.105.2.c./.4.d.15.q.2.arti.5.quæſt.2.c. ◦Infidelis 11.

252 Homo grauius peccat, poſt dationem legis Moyſi, quàm ante.12æ.q.98.1.2m./.3.d.40.3.c.ſi./.4.d.38.q.1.arti.2.q.1.3m./.Ro.2.le.2.me°.B./.c° 4.le.2.ſi./.c°.5.le.6.me°.D./.c°.7.lec.2.ſi.G.&c./.2æ.Co.3.le.2.me°.I. ◦Infirmitas 7.Inobedientia 5.Inſanabile.Interdictum.Iudas 3.

253 Homo grauius peccat in noua lege, quàm in lege ueteri.12æ q.106.2.2m./.4.d.20.ar.2.q.1.2m./.Pſal.12.prin°.2.E./.Ro.2.le.3.me°.B. *Iudicium 29.30.Iuſtificatio 5.Magi 14.Matrimonium 10.Meritum 18.Miles 7.8.

254 Baptizatus grauius peccat, quam non baptizatus ceteris paribus.12æ.q.106.2.2m./.22æ.q.10.3.3m./.4.d.38.q.1.art.2.q.1.3m./.Ma.q.3.13.1m./.q.7.3.17m./.8.b./.Ro.8.le.1.prin°.D./.Gal.4.le.4.prin°.H./.1æ.Tim.5.le.1.ſi.E./.He.10.le.3.me°.A. ◦ Militia 3. Miniſter 9. Natura 49.50. Obſtinatio 2. Odium 3.&c.

255 Clericus in ſacris, plus peccat in eodem genere peccati, quàm religioſus non in ſacris.22æ.q.184.8.c.ſi./.4.d.24.q.1.artic.5.q.3.2m.

256 Peccatum religioſi, grauius eſt, peccato ſecularis tripliciter, ſcilicet ratione uoti, ratione contemptus, & ratione ſcandali. In alijs autem eſt econuerſo.22æ.q.186.10.o. ◦ Paſſio 75.Peccatum 248.Pœna 51 Periurium 5.

257 Religioſus peccans ex contemptu, ſit peſſimus, & maxime incorrigibilis.22æ.q.186.10.3m. *Prædicare 4. Præſumptio 2.4.10.Reuerentia 9.&c.Status 7.Superbia 13.Tranſgreſſio 3.Verecundia 5.9.Vxor 23.

258 Deus liberat aliquos a peccatis, ſed non omnes, ut appareat miſericordia & iuſtitia dei.Ʒ.3.c°.161. Liberatio.

259 Delere peccatum formaliter, conuenit gratiæ, effectiue principaliter ſoli deo, diſpoſitiue inſufficienter puro homini, ſufficienter Chriſto, inſtrumentaliter ſacramentis.3a.q.16.11.2m./.3.d.19.ar.1.q.1.c./.4 d.14.q.2.4.c./.d.17.q.2.ar.5.q.1.1m/.d.18.q.1.ar.1.q.1.c./.ar.3.q.1.c.ſi./.1m./.2m. *Ablutio.Abſcondere 4.Abſoluere o.Adam 60.Aduentus 8.9.

260 Nullus poteſt liberari a peccato, niſi per Chriſtum.Pſal.48.principio.C. ◦ Afflictio.Agnus 4. Animal 79.83. Appropriatio 27.

261 Peccata ſolus deus remittere poteſt.Opuſ.3.c°.146. *Aqua 5.21.Attritio 1.Auerſio 13.

262 Immo homo ea remittere poteſt.3a.q.84.3.3m. Reſp. Du° 1004. *Auxilium 7. Dum.1004m

263 Solus deus remittit peccata, per auctoritatem, homines autẽ per miniſterium.3. quæſt.84.3.4m./.1.d.14.q.3.1m./.3.d.10.q.1.artic.1.q.1.3m./.4.d.5.q.1.o./.d.14.q.2.4.c./.d.18.q.1.ar.q.1.c./.L./.Veri.q.27.3.1m./.5m./.Quo.2.16.2m./.Opuſ.3.c°.147./.Opuſ.22.o.

264 Deus poteſt remittere peccata, ſine pœna.12æ.q.67.4.2m./.3a.q.46.2.3m./.3.d.20.ar.1.q.3 3m.

265 Peccatum remitti, nihil aliud eſt, quàm peccatum non imputari.Ma.q.7.11.c.

266 Homo peccando, obligatus erat ad pœnam deo, ſicut ſummo iudici, ſed diabolo tamquam tortori. Ideo debuit redimi deo, & non diabolo. 3a. quæſtio.48.4.2m./.3m. ◦ Baptiſmus 11.16.44.104.153.194.195.196.198.202.206.210.230.

267 Duo concurrunt ad liberationem a peccato.ſ.gratia dei principaliter, & liberum arbitrium cooperans.4.d.17.q.1.2.o./.Veri.q.24.10.c.

268 Per gratiam ſtatim tollitur macula & reatus.Non autem diſpoſitio ad peccatum, ſed minuitur, & per conſuetudinem bonorum operum tandem conſumitur.2.d.32. quæſt.1.1.c. * Blaſphemia 19.21.23.24.25. Charitas 128.142.248.Ceſſare.

269 Omnia peccata, in hac uita ſunt remiſſibilia.1a.q.64.2.c./.Opuſ.3.c°.148./.149. ◦Circunciſio 6.&c.27.40.&c.

270 Oppoſitum uidetur dicere 22æ.q.14.3.c./.q.118.5.3m./.3a.q.86.1.2m./.3m./.2.d.43 4.o./.L.med°.C./.Verit.q.24.11.7m./.Ma.q.3.14.15.o./.Quol.1.13.o./.Mat.12.me°.b.H./.Ro.2.le.1.ſi.G. Reſp.ſicut Du°.151. Dum.1105m.

271 Peccata mortalia non dimittuntur poſt hanc uitam, uenialia uero dimittuntur.Ma.q.7.11.16m./.Opuſcu.3.cap°.175. ◦Clauis.1.3.&c.20.21.Compunctio.Communicatio.4.Concupiſcentia 12.Confeſſio 1.&c.12.23.24.36.&c.43.&c.57.&c.85.86.

272 Peccatum quodlibet dicitur remitti quo ad duo, ſcilicet quo ad culpam, & quo ad reatum.Et ſecunda remiſſio, poteſt eſſe ſine prima.3a.q.22.3.c./.4.d.16.quæſt.1.art.1.quæſt.1.c. *Confirmatio 3.41.42.Coniectura 3. Contritio 1.7.12.18.&c.36.Corripere.

273 Remiſſio peccatorum, primo attribuitur fidei, ſecundo charitati, tertio pœnitentiæ.4.diſtinct.12.q.1.artic.3.quæſt.3.o. *Cooperari 4.

274 Per charitatem conſequimur ueniam peccatorum.3a.quæſtio.49.1.c. ◦ Crimen.Culpa.5.&c. Damnatio 4.28. Decimæ 4.13.

275 Ad remiſſionem cuiuslibet peccati requiritur, quòd totaliter dimittatur affectus eius.Exigitur autem ad remiſſionem peccati mortalis, perfectior pœnitentia, ut ſcilicet homo actualiter, peccatum mortale commiſſum deteſtetur, quantum in ipſo eſt, ut ſcilicet diligentiam adhibeat ad rememorandum ſingula peccata mortalia, ut ſingula deteſtetur. Sed ad remiſſionem cuiuslibet peccati uenialis, requiritur quædam uirtualis diſplicentia.3a.quæſtio.87.1.c./.4.diſtinct.17.quæſt.2.ar.1.q.2.c./.d.21.q.2.1.3m./.Cont.3.c°.158. * Denuntiatio.o.Deſcendere 8.

276 Summum remedium contra peccatum, eſt redire ad cor, & conuertere illud in dilectionem dei.Virtu.quæſt.2.12.19m. *Deſperatio 10.

167 Remedium triplex contra peccatum, & contra diabolum.ſ.ſpiritualis lectio, deuota oratio, & bona operatio.Pſ.12.ſi.e.F. *Difficile 21.

278 Remiſſio peccatorum habetur per tria, ſcilicet per tribulationes cum patientia, per humilitatem, & per labores. Pſ. 24. fi.m.C. *Dimittere.

279 Duo præſeruatores a peccato, ſcilicet timor dei, & amor ueritatis. Pſal. 11. prin°. a. G. * Diſpoſitio 25. Dolor 12.24.31.35. Donum 41.

280 Multum ualet ad uitanda peccata, & ad bona operanda, cogitare iudicia dei. Pſ. 17. me°. m. fi. * Ebrietas. 8.9. Eleemoſyna 30.31.39. Epiſcopus 31. Euchariſtia 193.212. &c. Excommunicatio. 34. Exorciſmus. 13. Fama. 1. Feſtum 4. &c. Fides 106. 107.

281 Inutilitas remedii contra peccatum oſtenditur tripliciter. ſ. quantum ad ſacrificiorum oblationes, feſtorum celebrationes, & diuinas orationes. Iſa. 1. me°. c. E. * Fundamentum 3. Gratia 153. Hæreſis 114. Ieiunium 1.3.9.10. 19. Ignorãtia 7.15. &c. Illegitimus. 3. Immunditia 2.3. Immunitas. Imprecationes. Impugnare. 1. Incarnari 2.9. &c. 14. Indulgentia. Infidelitas 10. Ingratitudo. 6.11.17. Intentio 19. Iuſtificatio 0. Iuſtus 9.11. Lex 100.101. Libertas 7. Luctus 2. Ludus 12. Macula 10.14. Manſuetudo 8. Manus 4. Martyrium 8. Matrimonium 68.69.70. Membrum 22.

282 Tria ponit deus contra peccatum, ſcilicet primo remedium efficax, in fuga mali, per purgationem præteriti, & per cautelam futuri, corde mala non cogitando, cogitata opere non implendo, & incepta non perficiendo, & in ſequela boni, ſcilicet ut bonum adiſcant, in ordine ad ſeipſum, & in ordine ad proximum, & ut opere compleant, in ſubueniendo miſeris uiolentia, ætatis ignorantia, & ſexus impotentia. Secundo ponit remedii effectum, in quo eſt promittentis obligatio, malorum ceſſatio a duobus generibus peccati, ſcilicet ex amore incendente, & ex timore mortificante, & bonorum reſtitutio. Tertio ponit pœnam contra contemptum, ſcilicet ponendo contemptum, comminando uindictæ gladium, & oſtendendo eſſe immutabile dei iudicium. Iſa. 1. fin. d. K. * Meritum 59.111. Miſericordia 12. 14. Miſſa 26. Mors 6.36. Neceſſitas. 29. Oblatio 16. Occidere 2. Holocauſtũ. 4. Operatio 53. Oratio. 63.103. Paſſio 105. Paupertas 8. Pœna 20.97. &c. Pœnitẽtia 109. Poteſtas. 2.3.4.6.7. Præceptum 16.46.80.157. Præſeruatus. Punitio 6. Purgatio. 1.2.3. Puritas. 2.3. Quies 7. Religio. 43. Reſiſtere 1. Reſurrectio. 50.54. Sabbathum 2. Sacerdos 1.11.12.17. Sacramẽtum 108. &c. Sacrificium 13.22. &c. 26.27. &c. 33.36.41. Saluari 6. Sanctificatio. 0. Satisfactio 16. Scriptura. Sepultura 7. Seruitus 11.16. Suffragia 6.11. Superbia 35. Tenebræ. 2. Timor 39.40. Turtur 2. Venia. Verbum. 76. Verecundia 7. Veritas 34. Virtus 259. Viſio 15. Vita. 65. 66. Viuere. Voluntas. 52. &c. Vſura 238.250.313. Vti 16. &c. Chriſtianus. Chriſtus 266.267.268.

Originale. 283 Peccatum originale, eſt habitus, ſcilicet languor naturæ, ideſt, ordinata diſpoſitio, ex diſſolutione armoniæ originalis iuſtitiæ. 12æ. q. 82. 1. 0. /. 2. d. 30. q. 1. 3. 2m. /. Ma. quæſ. 4. 2. 4m.

284 Peccatum originale, eſt habitus corruptus, non pura priuatio, quia dicit priuationem originalis iuſtitiæ, & inordinatã diſpoſitionem partium animæ. 12æ. q. 82. 1. 1m. /. 2. d. 30. qu. 1. 3. 2m. /. Ma. q. 4. 2. 0. * Actus. 182. &cet. Adam 71. &c. Anima 88.89.163.

285 Peccatum originale, eſt habitus, quia eſt inordinatio naturæ. Non autem actuale peccatum, quia eſt inordinatio actus 12æ. q. 82. 2. 2m. /. Ma. q. 4. 2. 4m. * Annihilatio. 14. Auaritia. 16.

286 Peccatum mundi dicitur peccatum originale, quod eſt commune toti mundo, ſecundum gloſam. Opuſcu. 10. art. 28. fi. * Auerſio 20.21.

287 Peccatum originale, eſt peccatum naturæ, ſed peccatũ actuale, eſt peccatum perſonæ. 1ª. q. 100. 1. c. /. 12æ. q. 81. 1. 0. /. q. 82. 1. 2m. /. 3ª. q. 8. 5. 1m. /. 2. d. 20. q. 2. 3. 1m. /. d. 30. q. 1. 2. c. fi. /. 1m. /. d. 31. q. 1. 1. b. /. 5m. /. 4. d. 1. q. 2. ar. 6. q. 1. c. /. d. 15. q. 1. 2. 5m. /. 3. 4. c°. 52. /. Poª. q. 3. 9. 3m. /. 4m. /. Ma. q. 4. 1. 0. /. qu. 5. 2. c. /. Ro. 5. le. 3. me°. E. &c.

Immo peccatum originale, ſicut & alia uitia, eſt contra naturam. 12æ. q. 81. 2. c. Reſpõſio ad Dubio. 1006m. A. *Baptiſmus 16. 153. &c.

288 Formale eius, eſt priuatio originalis iuſtitiæ, materiale uero, eſt concupiſcentia, ideſt, inordinatio partium animæ. 12æ. q. 82. 3. 0. /. 2. d. 30. q. 1. 3. c. /. 4m. /. d. 31. q. 2. 1. 3m. /. d. 32. q. 1. 1. 1m. /. 3m. /. 4m. /. Ma. q. 3. 7. c. fi. /. q. 4. 2. 0. /. 4. 2m. /. 6. 16m. Mors 1.

289 Nullus defectus in ratione, uel in parte ſenſibili, dicitur peccatum originale, niſi concupiſcentia, & priuatio originalis iuſtitiæ. 2. d. 30. q. 1. 3. 4m. /. 5m. *Beatitudo 124.

290 Peccatum originale, dicitur iniquitas, quia per ipſum, uires animæ recedunt ab æqualitate innocentiæ. Pſ. 31. prin°. a. E. /. Ro. 4. le. 1. fi. B.

291 Concupiſcentia habitualis duplex, ſcilicet habitus carnis ex frequenti concupiſcentia habituali, inclinans ad concupiſcendum, & pronitas uel habilitas ad hoc, ex ſubtractione originalis iuſtitiæ. Secunda eſt peccatum originale materialiter, non autem prima. Ma. q. 4. 2. 4m. /. q. 7. 3. 17m.

292 Peccatum originale, reſpectu perſonæ, ſiue reſpectu ad naturam, eſt pœna tantum, ſed reſpectu Adæ, habet rationem culpæ. Ma. q. 4. 1. c. /. 4m. /. 7m. /. 3. c. fi.

293 Si homo formaretur ex digito, uel aliter, ſine ſemine uiri, haberet omnes defectus naturæ ſicut alii, ſed non haberet rationem culpæ uel pœnæ. 12æ. q. 81. 4. 0. /. 2. d. 31. q. 1. 2. 3m. /. d. 33. q. 1. 1. 4m. /. 3. d. 2. q. 1. ar. 2. q. 2. 2m. /. Ma. q. 4. 7. 0.

294 Peccatum originale, eſt uoluntarium, per uoluntatem Adæ tantum. 12æ. q. 81. 1. c. /. q. 82. 1. 2m. /. 12æ. q. 108. 4. c. /. 3ª. q. 84. 2. 3m. /. 2. d. 30. q. 1. 2. c. /. d. 31. q. 1. 1. c. /. 2. c. /. 3m. /. q. 2. 1. 4m. /. d. 32. q. 2. 1. c. /. 2. 5m. /. d. 33. q. 1. 1. 2m. /. q. 2. 1. 2m. /. d. 35. 2. 2m. /. 3. c. /. d. 41. q. 2. 1. 6m. /. 4. d. 4. q. 3. ar. 2. q. 1. 1m. /. d. 17. q. 2. ar. 2. q. 2. 0. /. 3. 4. c°. 52. /. Poª. q. 3. 9. 3m. /. Ma. q. 4. 1. c. /. 1m. /. 2. 4m. /. 5m. /. 6. 12m. /. Ro. 5. le. 3. me°. E. &c. *Cilicium.

295 Immo eſt uoluntarium etiam in aliis, quia qui puniuntur pro peccato originali, non puniuntur pro peccato alterius, ſed pro ſuo quod quiſque incurrit. Ma. qu. 4. 1. 19m. /. q. 5. 1. 2m. /. 11m. Reſp. Du°. 1006. Du°. 1006.

296 Peccatum originale, habet nouem nomina, ſcilicet originale, fomes peccati, concupiſcentia, concupiſcibilitas, languor, tirannus, lex peccati, lex carnis, & lex membrorum. 3ª. q. 23. 3. c. /. 2. diſt. 30. L. prin°. * Circunciſio 7.8.9.11.32.41.45. 47. Clauſio.

297 Et eſt infinitum tripliciter, ſcilicet ratione dei offenſi, boni amiſſi. ſ. dei, & naturæ corruptæ. 3. d. 20. 2. c.

298 Et eſt multiplex in uirtute, quia uirtualiter continet omnia peccata. 12æ. q. 82. 2. 1m. /. 2. d. 33. q. 1. 3. 1m. /. 4. diſt. 22. L. /. 2. c. prin° /. Ma. q. 4. 8. 1m. /. Pſal. 50. med°. c. prin°. /. Rom. 4. lec. 1. fi. C. /. c°. 5. lect. 3. med°. C. * Conceptio 18.32.37.39.40. Confeſſio 33.

299 Oppoſitum uidetur dicere. 12æ. q. 84. 1. c. /. 2m. /. 2. c. Reſpon. ſicut Dubio 1144. *Confirmatio 41. Du°. 1007.

300 Et eſt unum numero, in uno homine, ſed in omnibus ẽ unũ ſpecie. 12æ. q. 82. 2. 0. /. 2. d. 33. q. 1. 3. 0. /. Ma. quæ. 4. 1. c. fi. /. 2. c. prin°. /. 8. 1m. /. Pſ. 31. prin°. a. E. /. Ro. 4. le. 1. fi. C. /. c°. 5. lec. 3. me°. A. *Contritio 19.

301 Omnis defectus in natura, prolis, a peccato primi parentis, in ſuſceptiuo culpæ, habet rationem peccati originalis. Ma. q. 4. 2. 4m.

302 Peccatum originale, eſt æqualiter in omnibus hominibus, ſicut & relatio ad peccatum Adæ, & priuatio iuſtitiæ originalis. 12æ. q. 82. 4. 0. /. 2. diſtinctio. 32. quæſt. 1. 3. 0. /. L. * Damnatio. 3. 4. Decimæ 13. Defectus 16. 21. &cete. Dæmon. 93. Deus 253.254.

303 Et fuit in Adam, ut in cauſa principali. In ſemine uero inſtrumentaliter, ſed in anima ſubiectiue, in carne autem ut pœna, non ut culpa. 12æ. q. 83. 1. 0. /. 2. d. 18. q. 2. 1. 3m. /. d. 30. q. 1. 2. 4m. /. d. 31. q. 1. 1. 2m. /. 4m. /. q. 2. 1. 0. /. d. 33. q. 1. 3. 4m. /. Ver. q. 25. 6. c. /. q. 27. 6. 2m. /. Ma. q. 4. 2. 14m. /. 3. 4. 0. /. Ro. 5. le. 3. med°. E. &c. *Euchariſtia 44. Fides 107. Fomes 8.

304 Anima ſecundum quòd eſt pars humanæ naturæ, eſt ſubiectum peccati originalis, quod conſequitur totam naturam humanam. Ma. q. 4. 1. c. /. 2m. /. 3. c.

305 Si anima uniretur carni, non ad conſtituendum naturã, ſed ſicut angelus corpori aſſumpto, non inficeretur peccato originali. Poª. q. 3. 9. 3m.

306 Anima inficitur peccato originali, ex unione eius ad corpus. Veri. quæſtione. 28. 3. 24m. /. Ma. quæſt. 16. 2. 15m. /. 4. 21m.

307 Peccatum originale, prius eſt in eſſentia animæ, quàm in potentiis eius. 12æ. q. 83. 2. 0. /. 3. c. /. 2. d. 31. q. 2. 1. 0. /. 2. 4m. /. Ver. q. 25. 6. c. / q. 27. 6. 2m. /. Ma. q. 4. 4. 0.

308 Et prius eſt ordine naturæ in anima, quàm in carne, ſed ordine generationis & temporis, eſt econuerſo. 12æ. q. 83. 2. 3m. /. 3. 2m. /. Ma. q. 4. 3. c. fi.

309 Et contrahitur in infuſione animæ rationalis. 12æ. q. 83. 1. 4m. /. 3ª. q. 27. 1. 4m /. 2. d. 32. q. 2. 1. 1m. /. 4. d. 6. q. 1. arti. 1. q. 2. 2m. /. Poª. q. 3. 9. 3m. /. Ma. q. 5. 1. 14m. *Hæreſis 72. Hyrcus. Ignorantia 12. 23. Incarnari 9 14.

310 Et prius inficit uoluntatem, quàm aliae potentias. 12æ. q. 83. 3. 0. /. 4. 1m. /. 2. d. 30. q. 1. 3. c. /. 4m. /. Veri. q. 25. 6. c. /. qu. 27. 6. /. Ma. q. 4. 5. 0.

311 Culpa originalis, eſſentialiter eſt in eſſentia animæ, uel in parte intellectiua, ubi eſt originalis iuſtitia, ſed cauſaliter eſt in generatiua, concupiſcibili, & tactu. Veri. q. 25. 6. c.

312 Omnes defectus uirtutum, poſſunt reduci ad peccatum originale,

ginale, inquantum includuntur in carentia originalis iuſtitiæ quæ totam animam perficiebat. 12ª.q.53.1.2m./.2.d.33.q.1.3.4m.

313 Omnes potentiæ animæ, ſunt corruptæ per illud. Sed quæ concurrunt ad generationem, dicuntur etiam infectæ, ſcilicet concupiſcibilis, generatiua, & tactiua. 12ª.q.83.4.o./.2.d.24.q.3.5.5m./.d.31.q.2.2.o./.4.d.31.q.1.1.1m./.Veri.q.25.6.c./.Ma.q.4.2.12m./.5.1m.

314 Infectio peccati originalis eſt prius ut in cauſa in potentia generatiua, ut exequente actum generationis, in concupiſcibili ut imperante, & in tactu, ut nunciante, non autem ut in ſubiecto. Ma.q.4.5.1m.

315 Infectio peccati originalis & actualis, aliquo modo non conuenit generatiuæ. Nutritiuæ uero, tantum actualis, etiã materialiter tantum. Sed neutrum augmentatiuæ. 2.d.31.quæſtio.2.2.5m.

316 Peccatum originale, præcipue eſt in membris genitalibus, quantum ad originem, ſed cõſumatur in operationibus animalibus, quo ad rationem culpæ. 4.d.3.ar.4.q.1.3m. * Ingratitudo 15. Innocentia 1.

317 Concupiſcibilis, in nobis eſt plus corrupta, quàm iraſcibilis. Sed in Adam fuit econuerſo. 2.d.31.q.2.2.o./.Veri.q.25.6.o./.Ma.q.2.3.6m./.q.4.2.12m./.4.5m.

318 Infectio peccati originalis, pertinet ad culpam, corruptio uero ad pœnam. Verit. quæſtio.25.9.c. * Lex.15.16.24. Maleficium.2.

319 Nec contrahitur per actum nutritiuæ, ſed generatiuæ. 2.d.31.q.1.1.5m./.q.2.2.o./.4.d.6.q.1.ar.1.q.2.2m. * Maria 51.&c.59.&c.

320 Nec eſt in ſemine in actu, ſed in uirtute. 2.d.18.q.2.1.3m./.d.30.q.1.2.4m./.d.32.q.1.1.2m./.d.33.q.1.3.4m./.Ꝫ.4.capº.52./.Ma.q.4.1.11m./.6.11m./.Ro.5.le.3.princº.D. * Mors 1.&c.4.6. Naturale 14. Noa 3.

321 Et traducitur ad omnes, qui fuerunt in Adam, ſecundum rationem ſeminalem, non autem ad alios. 1ª.q.100.1.c./.12ª.q.81.3.4.o./.3ª.q.15.1.2m./.q.31.1.3m./.6.1m./.7.c./.8.o./.q.52.7.2m./.q.68.9.c./.2.d.30.q.1.2.c.b./.1m./.q.2.2.c./.d.31.q.1.2.o./.3.d.3.q.1.ar.2.q.1.c.b./.q.4.2.o./.Ꝫ.4.capº.50./.52./.Ma.q.4.6.7.o./.Quo.6.7.15.o./.Quo.8.c.3m.Mat.1.fi.d.E./.Io.3.le.1.fi./.Ro.5.le.3.meº.D. Adam 82.84. Iuſ. * Omiſſio.11 Paſſio 115. Pœna 76.&c.

322 Caro Chriſti in patribus, fuit obnoxia peccato originali. 3ª.q.31.1.3m./.7.o./.8.3m./.3.d.3.q.4.1.o./.L.2.princº./.Iſa.11.prinº.G.

323 Secundum fidem catholicam eſt tenendum, quòd primum peccatum primi hominis, ſcilicet peccatum originale, originaliter tranſit in poſteros, contrarium autem, eſt hæreſis Pelagiana, ut patet per Auguſtinum, in plurimis ſuis libris. 12ª.q.81.1.c.prinº./.3.c.

324 Secundum fidem catholicam, firmiter eſt tenendum, quòd omnes homines præter ſolum Chriſtum, ex Adam deriuati, peccatum originale ex Adam contrahunt: alioquin non omnes indigerent redemptione, quæ eſt per Chriſtum, quod eſt erroneum. 12ª.q.81.3.c.prinº./.Ꝫ.4.cº.83.

325 Ideo non ſecundum fidem catholicam, ſed erroneum eſt dicere quòd aliquis præter ſolum Chriſtum, fuerit ſine peccato originali. 12ª.q.81.3.c./.3ª.q.27.2.c./.2m./.4.d.43.ar.4.q.1.3m./.Ꝫ.4.cº.50./.83./.Ma.q.4.6.c./.Quol.6.7.o. * Pœnitentia 73.74.87.104.112.

326 Nec poteſt eſſe in aliquo cum ueniali, ſine peccato mortali. 12ª.q.89.6.o./.3ª.q.90.4.3m./.2.d.28.1.5m./.d.42.q.1.5.7m./.4.d.45.q.1.3.6m./.Veri.q.24.12.2m./.q.28.3.4m./.Ma.q.5.2.8m./.q.7.10.8m. * Præceptum 147.

327 Corpora habentium tantum peccatum originale, erũt paſſibilia poſt reſurrectionem. Sed non patientur, quia non erit agens naturale. 2.d.33.q.2.1.5m./.Ma.q.5.2.5m. * Radix 2. Reſurrectio.9.

328 Peccatum originale, per propagationem carnis, a primo parente traducitur. 2.d.31.q.1.1.o./.Ma.q.4.1.o./.Ro.5.lect.3.prinº.C.&c.

329 Infectio eius, nullo modo cauſatur a deo, ſed ex ſolo peccato Adæ, per carnalem generationem. 12ª.q.83.1.4m./.2.d.32.q.2.1.o./.Ma.q.4.3.1m. * Sacramentum 43.46. Sanctus 11.

330 Peccatum originale, magis contrahitur ab Adam, quam a proximo parente. Cont.4.capº.52.fin./.Ma.quæſt.4.6.15m./.8.16m.

331 Peccatum originale, quo ad culpã, eſt a patre, ſed quo ad pœnalitates, eſt a matre. 3ª.q.70.2.4m./.3.d.1.q.1.ar.2.q.1.c./.d.15.q.1.3.5m./.4.d.1.q.2.ar.2.q.2.c. * Satiſfactio 6.

332 Peccatum originale, non poteſt cauſari per ſe, per illud quod eſt perſonæ, ſed tantum per illud quod eſt naturæ. ſ. per actũ generationis. 2.d.31.q.1.1.5m./.Veri.q.25.6.c./.Ma.q.4.1.7m./.Ro.5.le.3.meº.A.

333 Peccatum originale cauſatur in anima, ex infectione ſeminis ad cuius traductionem traducitur, & non animæ. 2.d.18.q.2.1.3m./.d.30./.q.1.2.3m./.Ro.5.le.3.prinº.C.

334 Caro eſt ſufficiens cauſa materialis, peccati originalis, nõ autem peccati actualis. Ma.q.4.1.3m.

335 Peccatum originale habet duplicem proceſſum. ſ. a carne ad animam, ſecundum ordinem generationis, & ab eſſentia animæ ad potentias eius, ſecundum ordinem naturæ. 12ª.q.83.3.2m./.Ma.q.4.4.c.

336 Cauſa peccati originalis, eſt tantum una. ſ. priuatio originalis iuſtitiæ. 12ª.q.82.2.c.

337 Concupiſcentia in patre, eſt cauſa peccati originalis in prole, non autem de eſſentia eius. Sed concupiſcentia in filio, eſt cauſa materialis, & de eſſentia eius. Ma.q.4.2.11m.

338 Ex actu naturæ, quo cauſatur peccatum originale, relinquitur fomes, priuatio gratiæ, & reatus pœnæ. ſ. carentia uiſionis dei. 2.d.32.q.1.1.c./.Ma.q.5.1.9m./.10m./.2.c.

339 Peccatum originale, nullam indiſpoſitionem impeditiuam effectus baptiſmi, id eſt, gratiæ, cauſat in uoluntate. 4.d.4.q.5.ar.2.q.1.1m.

340 Libido habitualis, ſcilicet fomes, eſt cauſa peccati originalis, non autem libido actualis, ſed eſt ſignum habitualis. 12ª.q.82.4.3m./.2.d.31.q.1.1.3m./.5m./.d.32.q.1.3.1m./.Ma.q.4.6.16m.

341 Peccatum originale, cauſat culpam, reatum, & carentiam diuinæ uiſionis. 2.diſtinct.32.q.1.1.c./.4.d.1.quæſt.2.artic.4.quæſt.2.c.

342 Infectio peccati originalis, cauſatur in inſtanti, licet actio ſeminis, non ſit in inſtanti. Ma.q.4.6.13m.

343 Perſona primo, id eſt, in Adam, infecit naturam, peccato originali, ſed in alijs hominibus, eſt econuerſo 3ª.q.8.5.1m./.2.di.31.q.1.1.c./.Veri.q.25.6.5m./.Ma.q.4.4.5m./.Ro.5.le.3.meº.B. * Vnctio 12. Chriſtus 52.

344 Perſona, primo infecit naturam, per peccatum originale. Secundo, natura infecit perſonam. Sed Chriſtus, primo reparat perſonam, ſecundo naturam 3ª.q.69.3.3m./.4.d.4.q.2.ar.1.q.3.c./.Ma.q.4.4.5m.

345 Infectio quæ eſt in ſemine, ante infuſionem animæ, ſicut nõ non habet rationem culpæ originalis, ſic nec pœnæ. 2.di.31.q.1.1.4m.

346 Peccatum quod originaliter contrahitur, licet ſit minimum grauitate reatu pœnæ, eſt tamen maximum communitate Opuſ.10.ar.28.

347 Et quantum ad hoc põt dici, q̃ Chriſtus principaliter uenit tollere originale peccatum. Opuſ.10.ar.28.

348 Defectus ex culpa Adæ, prouenit ad totam animam. Ma.q.4.4.c.

349 Peccatum originale, non infecit animam, niſi inquantũ aĩa eſt pars naturæ infectæ. Poª.q.3.9.3m./.4m./.Ma.q.4.1.c.2m./.3.2m./.Ro.5.le.3.prinº.D.&c.

350 Peccatum originale, corrumpit naturam, quantum ad id q̃d naturæ eſt, alia uero peccata, quantum ad id ſolum, quod perſonæ eſt 12ª.q.81.2.c./.3m./.3.diſtinctio.1.qu.1.2.7m./.Ꝫ.4.cº.52.

351 Peccatum originale, eſt culpabile, reſpectu Adæ, ſed eſt naturale, reſpectu naturæ deſtitutæ Ꝫ.4.cº.52.

352 In omni ſtatu naturæ, poſt peccatum, fuit aliquod remediũ contra peccatum originale 3.d.1.q.1.4.3m./.4.d.1.q.2.2.4.q.2.c./.ar.6.q.1.1.c./.d.4.q.3.ar.1.q.1.c.

353 Peccatum originale, tolli nõ potuit, niſi per Chriſtum. Ideo ſolus Chriſtus meruit apertionẽ ianuæ paradiſi, ſed per paſſionem tantum 3.d.28.2.5m./.3.5m./.3.d.18.ar.6.qu.2.3.o./.4.d.1.q.2.ar.6.q.1.c./.d.4.q.2.ar.2.q.6.o.

354 Peccatum originale dimiſſum, non poteſt reiterari, nec macula eius redire 2.d.31.q.1.1.5m./.d.32.q.1.1.2m./.L.prinº.

355 Peccatum originale, adueniente gratia, tranſit reatu, & manet actu quo ad fomitem 12ª.q.74.1.2m./.q.81.3.2m./.2.d.32.L.prinº.F./.Ma.qu.4.2.10m./.Quol.4.22.1m./.Ro.4.le.1.fi.C./.cº.7.le.2.meº.B.

356 Peccatum originale, eſt minus uoluntarium, quocunq; peccato actuali 3ª.q.1.4.c./.2.d.33.q.2.1.2m./.3.d.1.q.1.2.6m./.Veri.q.25.6.4m./.Ma.q.5.1.6m./.Opuſc.3.cº.202./.203.

357 Peccatum originale, reſpectu naturæ eſt grauius ueniali, ſed reſpectu perſonæ, eſt econuerſo 3ª.q.1.4.c./.1m./.2.d.33.q.2.1.2m./.3.d.1.q.1.2.6m./.4.d.15.q.1.2.5m./.Ma.q.5.1.9m./.Op.10.ar.28./.Opuſ.11.ar.23.

358 Peccatum ueniale, dicitur tripliciter. ſ. ex cauſa, euentu, & genere 12ª.q.77.8.1m./.q.88.2.o./.2.d.21.q.2.3.5m./.L./.di.24.quæſt.3.6.7m./.d.42.q.1.4.o./.4.d.17.qu.3.ar.5.q.1.2m./. Veniale.

Ma.qu.3..15.5m./.quæſt.7.1.c./.7.1m./. 2m. * Abſoluere 8. Actio 17.

359 Peccatum dicitur ueniale ex cauſa, ſecundum quòd priuat, uel diminuit uoluntarium, per ignorantiam, uel impotentiam 12æ.q.77.8.1m./.q.88.2.c./.4.diſtinct.16.q.3. artic. 2.q. 2.4m. * Ampleaus Angelus 485. Apoſtoli 20. Aqua.21. Auaritia 5.

360 Peccatum ueniale, proprie non habet rationem offenſæ. Ma. q.7.2.10m. * Baptiſmus 200.213. Blaſphemia 517. Charitas 99.&c.

361 Peccatum ueniale, non habet ſimpliciter & perfecte rationẽ peccati, ſed eſt quaſi diſpoſitio ad illud. 12æ.quæſtio.88.1.1m. /.2.diſtinct.25.2.2m./.d.41.q.1.3.0./.4.d.4.q.2.art.1.q.1.3m./ d 43.at.1.q.1.3m./.Veri.quæſt.25.5.c.fi./.Ma.q.7.1.1m./.5.4m. /. 6. 7m.

362 Et contingit ex corruptione fomitis. 12æ.q.89.3.c./.2.di.24. q.3.5.5m./.4.d.21.q.1.ar.3.q.1.2m./.5m.

363 Et contingit ſemper, uel propter imperfectionem actus, uel propter inordinationem circa ea quæ ſunt ad finem, & utrũque propter defectum ordinis. 12æ.quæſtio.72.5 c./.q.87.2.5 o./.q.88.2.c./.q.89.3.c./.2.diſtin.42.q.1.4.0./.Ma.q.7.1. o./. 3. c. fin.

364 Peccatum ueniale, non tollit gratiam, ſed ſtat cum ea. 4. diſtinct.22.quæſt.1.ar.3.q.1.1m. * Circunſtantia.14. Complacentia.o.

365 Peccatum ueniale, non contrariatur uirtuti. Ma.qu. 7.6.1m. * Confeſſio.34. 61. 62. 63. 80. Confeſſor. 1. Conſcientia. 14. 17.

366 Peccatum ueniale, nullam proprie maculam cauſat in anima, ſed impedit actus uirtutum. 12æ.queſtio.89.1.o./. 3a. q. 87.2.3m./.4.d.16.q.2.artic. 1.quæſt.2.3m./.quæſt.3.1m./.art.2. q.1.1m./.Ma.quæſt.7.11.c./.Pſ.14.mc°.b.H. * Contentio 1. Contritio 20.24.&c.

367 Homo poteſt quandoque eſſe ſine peccato ueniali in hac uita, ſed non diu. 3a.q.79.4.2m./.3.d.3.L.1.fi./.4.d.11.q.1.ar.2. q.1.1m./.d.21.q 2.1.4m./.Ma.q.7.12. 4m. * Correctio 8. Culpa 6.Cupiditas.

368 Peccatum ueniale, non poteſt eſſe in non habente uſum liberi arbitrii. 3a.q.87.2.e /.Ʒ.4.c°.50.1m./.5m./.Ma.q.5.2.8m./.q. 7.10 8m.

369 Peccans ueniáliter, recidiuat, & ſimulat, ideſt, eſt fictus diſpoſitiue, & imperfecte, non autem ſimpliciter. 12æ. quæſtio. 75. 2. 2m.

370 Quædam uenialia, ſunt maioris adhærentiæ, quàm alia, ſecundum quòd affectus eis magis inclinatur, & fortius in eis figitur.4.d.21.q.1.ar.3.q.3.c. * Damnatio 53.Decor. Delectatio 87.&c. Detractio 1. Ebrietas 4. Eucbariſtia 275. &c. Excommunicatio 27.

371 Peccatum ueniale, non poteſt dimitti quandiu uoluntas ad illud manet. 3a.q.87.1.c./.1m./.2.2m./.3.2m./.4 d.16.q.1.ar.2. q.1.4.0./.q.2.ar.1.q.1.0./.ar.2.q.2.3m./.d.21.q.2.1.3m./. Ma. q.7.11.3m./.4m./.12.4m. *Feruor 4.5.

372 Remiſſio peccati uenialis, non comparatur ſanationi, quia in ea non eſt aliqua deſtitutio, nec debilitatio uirtutis, ſicut in infirmitate corporis, ſed eſt in ea diſpoſitio ad hoc.4.d.16 q.2.artic.1.q.2.1m. * Gloria 6.9. Gratia 163.&c.178. 179. Iacob 9.

373 Vnus actus charitatis, poteſt delere omnia uenialia, ſine actuali cogitatione eorum. 3a.q.87.1.o./.4.d.16.q.2.ar.2.quæſtio.2.1m./.diſtinct.21.quæſt.2.1.c./.Ma.qu.7.11.3m./.12. o. Contritio 26. *Imprudentia 1.Indeuotio.Ingratitudo 4.5. 13.16.Iocoſum.

374 Aliquid cauſat remiſſionem uenialium tripliciter. I. cauſando gratiam, ut omnia ſacramenta nouæ legis, uel deteſtãdo peccata, ut confeſſio generalis, & oratio dominica, uel reuerendo diuina, ut benedictio epiſcopalis, quælibet unctio ſacramentalis, & huiuſmodi. 3a.q.87.3.0./.4.d.16.q.2.ar.2.q. 4.0./.d.17.q.3.ar.3.q.3.0./.d.18.q.2.ar.3.q.1.3m./.d.21.q.2.1. 2.0./.d.24.L.2./.Ma.q.7.12.0. Oratio 103.Sacramentũ 144 *Ludus 10.12.Luxuria 5.Machabæi. Macula 1. Maledicere 2.Malitia 6. Maria 53.&c.

375 Ingreſſus eccleſiæ conſecratæ, delet peccata uenialia. 3a.q.83 3.3m./.q.87.3.c. *Matrimonium 53.55.56.57.Meritum.59. 111.Negligentia 9.Oblatio 16.Oratio 102.Pęna 86.&c.Pęnitentia 69.&c.87.114.125.126.Permiſſio 2.

376 Nulla ſatisfactio, eſt taxata pro ueniali. Sed iniungitur aliquid, magis ad deuotionem excitandam, & contritionem, quam ad ſatisfactionem.4.d.16.q.2.ar.2.q.3.0. Contritio 27. *Purgatio 1.2.3.Ratio 59.Sacramentum 108.&c.

377 Probabile eſt, quòd ſtatim poſt mortẽ, remittatur culpa peccati uenialis. Ma.q.7.11.16m. *Scandalum. 11. 13. Senſualitas 12. 13. Surreptio. Suſpicio.4. Timor 61.62. Tranſgreſſio. 2.

378 Vnum ueniale, poteſt eſſe capitale, reſpectu duorum uenialium, non autem reſpectu mortalium. 2.d.42.q.2.3.2m./.Ma. q.9.2.5m. * Actio 17.Adam 58.Amor 194.Ampleaus.Angelus 485. Auaritia 5. Circunſtantia 14. Clauſio. Delectatio.88.89. Reſpectu mortalis.

379 In quolibet genere peccati mortalis, ſunt quædam peccata uenialia, propter imperfectionem actus. 22æ.q.35.3.c./.q.36. 3.c./.q.162.5.c./.2.d.24.q.3.4.c./.d.42.q.1.4.c./.Veri.q.15.4. 2m./.Ma.q.10.2.c./.3m./.q.11.3.c./.q.12.4.c./.q.13.2.c./.q.14 2.c. *Ebrietas 4.Eucharistia 275.&c.Gratia 163.&c.

380 Peccatum ueniale, diſponit ad mortale per ſe, & per accidẽs quia frequens uenialium iteratio, diſponit ad illam placentiam uenialium, in qua conſiſtit peccatum mortale, eo ꝙ ſecundum quòd habitus ex conſuetudine generatur & augetur, ſecundum hoc delectatio & pronitas creſcit. 12æ.q.74.4. 3m./.q.88.3.4.0./.22æ.q.24.10.c.fin./. 12.1m./.q.43.7.5m./.q. 132.4.3m./.q.186.9.c./.1.d.17.17m./.q.2.5.c.fi./.2.d.21. q. 2. 3.1m./.d.24.q.3.6.c.fi./.6m./.3.d.38.L.princip°.B./.4.d.21.L. prin°.D./.Veri.q.26.6./.Ma.q.7.1.7m./.3.c./.1m./.3m./.6.5m./ q.14.2.c./.Pſ.39.fi.ſ.F.

381 Quodlibet peccatum mortale, ſecundum rationem ſpecialẽ, contrariatur charitati: non autem ueniale, ſed omnia ſecundum unam rationem tantum, diſponunt ad contrariũ charitatis, ſcilicet nimis inhærendo temporalibus.4.d.21.q.2.1.c. /.L.prin°.D. *Iacob 9.

382 Peccatum ueniale, cõparatur ægritudini, mortale uero morti. 12æ.q.72.5.c./.Ʒ 3.c°.139.fi.

383 Licet uirtus ſecundum habitum, non corrumpatur niſi per peccatum mortale, tamen actus eius corrumpitur & impeditur etiam per ueniale. 12æ.q.89.1.c./. 22æ.q.133.1.2m./.4. d. 16.q.3.ar.2.q.4.1m./.q.4.ar.1.q.3.1m./.Ma.quę.14.2.2m./.3m. *Imprudentia 1.

384 Peccatum mortale, eſt contra præceptum dei, non autem ueniale, ſed eſt præter præceptum. 12æ.q.74.9.c./.qu.88.1.1m./. 22æ.q.105.1.1m./.4.d.16.L.fi./.Ma.q.7.1.1m./.8m. * Indeuotio.Infidelis 9.Ingratitudo 4.5.13.16.

385 Frequenter non uitans peccatum mortale, uitat aliquid ueniale, ad quod non habet tantum incitamentum.4.d.33.q.1. ar.2.q.2.1m.

386 Peccatum ueniale, & mortale, differunt genere. 12æ.quæſtio. 88.2.c./.2.diſtinct.24.quæſt.3.6.6m./.d.42.quæ.1. 4.c./.Ma. q.2.8.c.

387 Immo ſunt quandoque einſdem ſpeciei. 12æ.quæſt.72.5.1m. Reſp.Du°.1008. Du°.1008.

388 Aliquid uõ mortale ſimpliciter, poteſt in aliquo caſu eſſe peccatum mortale. Ma.q.3.10.4m. *Inuidia 4.

389 Peccatum ueniale ex genere, poteſt fieri mortale ex intentione, non idem numero, nec multa ſimul. 12æ.q.88.2.c./.4.0./. 6.c./.1m./.2.d.14.q.3.5.2m./.6.0./.d 42.q.1.4.c./.2m./.4.d. 21. L.prin°.D./.Ma.q.7.1.c./.5m./.3.0./.q.14.2.e./.Pſ.39. fi.ſ. P. *Ludus 10.Maledicere 2.Matrimonium 53.&c.116.&c.126. Meritum 59.111.

390 Oppoſitum uidetur dicere.4.d.16.q.3.ar.2.q.3.c. Reſp.ſicut Du°.347. * Negligentia 7.9.Oblatio 16. Du°.1009.

391 Conſenſus in ueniale ex genere, eſt ueniale: ſed conſenſus in ueniale, propter imperfectionem actus, facit mortale. 12æ. q.74.8.2m./.9.c./.3m./.q.88.5.1m./.2.d.24.q.3.4.5.0./.d.42.q. 1.4.c./.Veri.q.15.4.2m./.Ma.q.7.3.4.c./.5.c./.8m./.q.15.2.16m /.Quol.8.15.c./.Quol.10.9.3m. *Otioſum 2.Officium 6.17 Omiſſio o.

392 Peccatum ueniale, poteſt fieri mortale per ſubtractionẽ, propter imperfectionem actus, non autem propter additionem. 12æ.q.88.2.c./.6.0. *Oratio 103.Permiſſio 2.

393 Peccatum ueniale & mortale, differunt ſicut reparabile, & irreparabile 12æ.q.72.5.c./.Ma.q.7.1.0.

394 Oppoſitum uidetur dicere. 1a.q.69.2.c./.Opuſc.3. c°. 148./. 149. Reſp.Dub°.1008. Du°.1010.

395 Peccatum ueniale & mortale, differunt ſicut reparabile, & irreparabile, per principium interius, quia ueniale dicit defectum circa ea quæ ſunt ad finem, ſed mortale dicit defectum ab ultimo fine. 12æ.q.72.5.c./.q.87.2.5.0./.q.88.1.0 /. 5.c./. 22æ.q.24.10.c.fi./.Ʒ.3.c°.139.fi./.143./ Ma.q.7.1.0./.3.c.fi./. 7.c.fi./.9.c./.11.c./.Opuſ. 3.c°.178. Auerſio 3.6.

396 Peccatũ ueniale, non dicitur eſſe maioris adhærentiæ, quàm mortale, quia ſcilicet minus in anima maneat, ſed quia difficilius uitatur.4.d.16.q.2.ar.2.q.2.2m. * Pœnitentia 73.74. Pollutio 4.8.9.

397 Per peccatum mortale, omnino mẽs auertitur a deo, ſed per ueniale retardatur affectus hominis, ne prompte feratur in

deum

deum. 3ª. quæſtione 87. 1. 2. c. Auerſio 3. 6. * Præceptum 149.

398 Per quodlibet peccatum ueniale uel mortale, deordinatur uoluntas hominis, per immoderatam conuerſionem ad bonum creatum. 3ª.q.87.1.c./.2.3m.

399 Vnum peccatum mortale, poteſt oriri ex ueniali. 12æ.q.88.4 3m./.q.105.1.2m.

400 Ante baptiſmum, non poſſunt eſſe uenialia, ſine mortalibus 12æ.q.89.3.6.o./.3ª.q.90.4.3m./.Ma.q.5.1.8m.

401 In ratione ſuperiori, dupliciter poteſt eſſe peccatum ueniale, ſcilicet quando conſentit in ueniale ex genere, uel quando habet ſubitum motum infidelitatis, ſine conſenſu. 12æ.q. 74.10.o./.2.d.24.q.3.5.o.

Du°.1011. 402 Immo ſuprema pars rationis practicæ, non poteſt eſſe deordinata, niſi per peccatum mortale, non autem per ueniale 2. d.21.q.2.3.6m. * Prohibitio 5. Prudentia 34. Purgatoriũ 7.8. Ratio 59. Sabbathum 5. Sacramentum 109. &c.

403 Immo motus rationis ſuperioris, in illud quod eſt ueniale ex genere, eſt peccatum ueniale. Similiter ſi ſit mortale ex genere circa proprium obiectum ante deliberationem, ſcilicet infidelitas ex ſurreptione, quæ cum deliberatione, eſt peccatum mortale. 12æ.q.74.9.10.o./.2.d.24.q.3.5.o./.Veri. q. 15. 5.o./.Ma.q.7.1.c./.12m./.3.17m./.5.o. Reſp. Dubio 1011. * Suſpicio 4. Timor 61. Tranſgreſſio 2. Vituperabile. Vituperatio o.

404 Ratio ſuperior, circa obiectum potentiæ inferioris, ut ſenſualitatis, ſicut in delectationibus ſecundum carnem, non habet motum, niſi deliberatum. Ideò ſemper eſt mortale, ſi ſit de mortali, non autem ſi ſit de ueniali. 12æ.q.74.10.o./. 2. d. 24.q.3.1.c./.4m./.5.c.h./.3m./.Veri.quæ. 15.5.c. * Vnctio 10. &cet.

405 Peccatum rationis ſuperioris, eſt per hoc, quòd deflectitur à rationibus æternis, id eſt, relinquit legem dei, uel actu tantum faciendo contra eam, ut in ueniali, uel etiam habitu, ut in mortali. 2. diſtinc. 24.q.3.5.1m./. Ma.quæſt.7.1.17m./.5.o. Auerſio 9.

406 Peccatum ueniale, diſplicet deo: ſed non facit, peccantem diſplicere ei: mortale uerò facit utrumque. 4. diſtin.16.q.2.art. 2.quæſt.2.3m.

407 Nullus debet peccare uenialiter, ne alius peccet mortaliter. 22æ.q.26.4.c./.2m./.q.43.7.5m./.q.110.3.4m./.4.d.9.ar.4. q.2. 3m./.d.38.q.2.ar.4.q.1.c./.2m.

408 Quilibet debet potius mori, & præeligere omnem pœnã in generali quàm peccare non ſolum mortaliter, ſed etiam uenialiter. 22æ.q.110.3.4m./.4.d.17.q.2.ar.3.q.1.4m./.d.18.q.2. ar.4.q.3.1m./.d.29.2.2m./.Quol.1.9.o./.Quol.10.9.3m.

409 Peccatum ueniale non impedit remiſſionem peccati mortalis, niſi impediendo opus pœnitentiæ, ne ſit pœnitentiæ. 4. d. 16.q.4.ar.2.q.3.1m./.q.4.o.

410 Vnum ueniale, poteſt remitti, ſine alio ueniali, non autem ſine quolibet mortali. 3ª.q.87.4.o./.q.90.4.3m./.4.d.16. q. 2. ar.1.q.2.3.o.

411 Peccatum ueniale remittitur poſt mortẽ in purgatorio, quo ad culpam & pœnam, non autem mortale. 1ª.q.64.2.c./.2.d. 43.L.prin°./.4.d.16.q.1.ar.2.q.4.1m./.q.2.ar.2.q.2.3m./. d.21 q.1.ar.3.q.1.2.o./.q.3.2m./.Ma.q.3.2m./.Ma.qu. 3.15.c./.q.7. 12.o./.Opu.3.c°.178./.183./.184./.Mat.12.me°.b.G.

Mortale. 412 Quicquid fit in contemptum dei, & quicquid in ſui ratione importat contemptum dei, eſt peccatum mortale. 22æ.q. 38. 3.c. * Accidia 4. Accuſatio o. Actus 23. Adam 58.194. Adoratio 29.30. Adulatio 3. Aduocatus 1.5. Ambitio 1.

413 Nullus actus, ſine conſenſu rationis, eſt peccatum mortale 12æ.q.15.o./.q.74.5.1m./.22æ.q.35.3.c./.2.d.24.q.3.4.c./.diſ. 42.q.1.4.c./.3.d.33.q.2.ar.4.q.2.5m./.4.d.29.2.c./. Veri.q.15. 4.2m./.5.c./.q.24.12.26m./.Vir.q.2.12.24m./.Quol 4. 21. 22. c./.Ro.8.le.1.prin°.C. * Amor 194.214.217. Amplexus.

414 Actus procedens ab habitu peccati mortalis, non eſt peccatũ mortale, niſi ſit perfectus per conſenſum rationis. Ma.qu.7.3. 17m./.Ro.8.le.1.prin°.C.&c.

Du°.1012. 415 Oppoſitum uidetur dicere. 4.d.16.q.3.ar.2.q.3.c. Reſpon. ſicut Dubio 997.

416 Omnis actus humanus, non relatus in deum, actu uel habitu, ex parte agentis eſt peccatum mortale, non autẽ ex parte actus. 12æ.q.88.1.2m./.Ʒ.3.c°.109.fi./.110./.139.fi./.Ma.q. 9.2.c./.Col.3.le.3.fi.

417 Non oportet, quòd exiſtens in peccato mortali, peccet quolibet actu ſuo. Ma.q.2.5.7m.

418 Intendens peccare mortaliter, ſemper peccat mortaliter. 22æ q.110.4.c./.Ma.q.2.2.8m./.Quol.8.15.c.

419 Materiale in peccato mortali, dicitur tripliciter. ſ. obiectum, actus exterior, & conuerſio. Primum & ſecundum, poſſunt eſſe in ſenſualitate, non autem tertium. Verita. q.25.5.16m. * Apoſtoli 20. Appetitus 96.

420 Actus peccati mortalis, poteſt aliquando eſſe figura alicuius boni. 22æ q.88.2.2m./.4.d.38.q.1.ar.1.q.2.3m./.He.11.lect.7. princ°.H.

421 Actus qui de ſe eſſet peccatum mortale, fit uirtuoſus, propter aliquam circunſtantiam. 4.d.1.q.2.ar.5.q.3.3m./.Po°.q.1.6. 4m. * Auaritia 5.27. Auditor 2.

422 Cuicumque peccato mortali, homo uult adhærere, ſumens baptiſmum, dicitur fictus, fictione includente omne peccatum. 3ª.q.69.9.3m. Baptiſmus 213.133. * Auerſio 2.5.6. 7.17.18.

423 Omne quod fit propter mortale, eſt mortale. 12æ.qu.88.2.4. 6.c./.22æ.q.110.4.c./.q.154.4.c./. Veri.q.15.4.c.fi./. Ma.q.2.8 c./.q.14.2.c./.Ephe.5.le.2.fi. * Bellum 6. Blaſphemia 5.7. 14.&c. Bonitas 208.209.

424 Peccatum in his, ſine quibus rectè ſeruatis, non remanet ſubiectio hominis ad deũ, & fœdus humanæ ſocietatis, eſt mortale. 2.d.42.q.1.5.c. * Charitas 104.&c. Cibus 9.

425 Omne quod eſt contra præceptum dei, eſt peccatum mortale, niſi fortè propter imperfectionem actus. 12æ.q.74. 10.o./. Ma.q.7.1.1m./.8m./.q.12 3.c./.q.13.4.b.3.

426 Omne peccatum mortale, eſt contra præceptum dei. 22æ.q. 98.3.b./.4.d.16.L.fi./.Ma.q.7.7.c./.q.12.3.c./.q.14.2.14m./. 1æ.Cor.12.le.1.me°.B.

427 Oppoſitum uidetur dicere. 22æ.q.148.5.1m. Reſpond. Dubio 1012.B. Du°. 1012

428 Aliquid dicitur peccatum mortale dupliciter, ſcilicet ſecundum ſpeciem ſuam, & ex ſua cauſa. 22æ.q.154.4.c.prin°.

429 Non omne peccatum mortale, directè contrariatur præceptis decalogi, ſed tantum iniuſtitiam continens. 22æ. quæſt. 148.2.1m.

430 Quilibet agens contra debitum iuſtitiæ, peccat mortaliter. 22æ.q.69.1.c./.q.70.4.c.

431 Qui eſt in peccato mortali, diligit habitualiter aliquid ſupra deum. 1.d.1.q.4.c.4m./.Ma.q.7.1. 20m./. Virtu. quæſt. 2. 6.c./.5m.

432 Omne peccatum mortale, contrariatur charitati, nõ autem ſpei, uel fidei 12æ.q.71.4.c./.22æ.q.24.10.c./.12.c. /. 4m./. 3ª. q.87.1.c./.3.d.27.q.2.ar.4.q.4.o./.d.38.4.c./.4.d.16.q.2.ar.2. q.1.2m./.d.46.q.1.3.c./.Ma.q.7.1.c./.Vir.q.2.6.c./.q.3.1.1m. * Circunſtantia 7.&c. Clericus. Complacentia o. Communicatio 4.6.7. Concubinatus 1.2.4.

433 Omnis actus contra charitatem, eſt peccatum mortale. 12æ. q.87.3.c./.q.88.2.c./.22æ.q.13.2.c./.q.35.3.c./.q.59.4.c./.q.66 6.c./.q.76.3.c./.q.105.1.c./.q.110.4.c./.q.118.4.c./.q.122.2. c./.q.115.2.c./.q.132.3.c./.3.d.38.4.c./.4.d.33.q.1.ar.3.q.2. c./.Ʒ.3.c°.139.fi./.Ma.q.7.1.c./.q.10.2.c./.q.11.3.c./.q.14.2. c. * Concupiſcibilis 8.&c.

434 Quælibet uirtus ut uirtus, id eſt, informata charitate, expellitur per quodlibet mortale, non autem inquantum eſt habitus 12æ.quæſtione.63.2.2m./.quæſt.65.3.c./.quæſt. 72.4.o./. q.73.1.2m./.2.diſtinct.42.q.1.2.4m./.5m./.quæſt.2.5.5m./.3.d. 36.5.4m./.Ma.q.14. 2.3m. * Cõfeſſio 4.&c.35.&c.49.60. &c. 70.&c.83.85.97. Confeſſor 1.2.3. Confirmatio 32.37.39. Conſcientia 14.17.

435 Per quodlibet peccatum mortale, tollitur per ſe uirtus ei oppoſita, ſed ex conſequenti, & quaſi per accidens, tolluntur quælibet aliæ inquantum connexa ei 2.d.42.q.1.2.4m./.q. 2. 5. 5m. * Contemptus 4. &c. Contentio 1. Contritio 24.25.30.

436 Per quodlibet peccatum mortale, deperit quicquid uirtuti debebatur, & omnia merita mortificantur 22æ.quæ.132.3. 1m./.3ª.quæſtio. 89. 4.o./.3.diſtinctio.36.5.1m./.4.diſtinctio. 14.quæſtio.2.articu.3.quæſtio.2.o./. diſtinctio. 21. quæſtio. 1.artic.1.quæſt.1.3m./.diſtinctio.22.quæſtio.1.1.6m. * Contumelia 4. Correctio 6. 7. 9. 14. &cet. Corripere. Culpa 2.3.4.6. Cupiditas. Damnatio 2.4.18.20.21.27. Dauid o. Debitum 22.24.&c.

437 Peccatum mortale aſſimilatur ægritudini, reſpectu damnationis, morti uero, reſpectu gratiæ & dei 12æ. quæſtione 72. 5.c. /. 2. diſtinctione 43. 2. 5m. /. Ma. quæſtione. 7. 7. 14m. * Decimæ 12. 20. 25. Decor. Delectatio. 87. 88. 89.

438 Nullum mortale poteſt remitti ſine alio, quia omnia mortalia ſunt connexa in auerſione, non autem in conuerſione 12æ.quæſtio.73.2.o./.3ª.quæſt.86.3.o./.3.diſtinctio.30. 5.b. /.4.d.15.q.1.ar.3.q.1.c./.d.16.q.2.ar.1.q.2.c./.d.18.q. 2. artic. 5.q.3.1m.

439 Immo peccata non ſunt connexa. 12æ.q.73.1.1m. fi. Reſp. Dubio 1013. * Dæmon 41.&c.65.79 92.93.86. 97.104. 219. Du°. 1013m.

119. Depoſitum 4.5. Deriſio 1. 2. Detractio 1. Deuotio 13. 14. Diſcordia 2. Diſputatio 6. Docere 9.12.

440. Morienti in peccato mortali, non manet aliquod præmium poſt hanc vitam 4.d.21.q.1.ar.1.q.1.3m. * Ebrietas 1.4.5. Electio 33. Eleemoſyna 15. 29.30.31. Error 5.6. Excommunicatio 11.21.22.23.27. Excuſatio 1.2.3. Fatue. Fides 107. Finis 139. Fucatio. Furtum 2. Gloria 9.10. Gratia 173. &c. Gula 4. Hæreſis 1.2.29.152. &c. Homicidium.o. Iacob 9. Inſtantia 3. Idolatria 5.6.7. Ieiunium 29. Iepte. Ignorantia 13. 22. Imprudentia 1.3. Indeuotio. Indulgentia 7.15.16. Infidelis 9.10.11. Infirmitas 2.8. Ingratitudo 3.4.5. Iniuſtitia 20. Inobedientia 3.&c. Inuidia 4. Hypocriſis 3. Ira 17. Index 1.2. Indicium 29.30. Iuramentum 36.37. Iuſtitia 49. Iuſtitia 9. Laqueus. Laus 18. Lex 12. Litigium.o. Loth.o. Lucia. Ludus 10. Luxuria 5.&c. Machabæi. Mecula 1. Maledicere 1. 2. Matrimonium 56.&c. 116.&c. 126. 127. Mendacium. 8. 15.17.20. Miniſter 9.10. Miſſa 7.&c. Monachus. Mors 10.17 Negligentia 7.9. Oblatio 9.10.16. Occidere 12. Officium. 7.8.9.10.19. Operatio 48. &c. Opus 4. Oratio 102.103. Ordo 57.94.95.

441. Quæſtio dubia, de peccato mortali, periculoſiſſime determinatur. Ma.quæſtio.3.7.c. Quol. 9.15.c. * Pœna 80.&c.

442. Oppoſitum videtur dicere a ſimili. 22. quæſtion. 10. 7. o./.2. Timo.2.lect.2.fi. Reſp. Du°.1014°. * Pœnitentia 44.

443. Pro timore infamiæ multi a peccato retrahuntur 13. quę 42.1.c.fi./.22.q.33.7.c.fi.73.87.124. Perfectio 62.66.67. Periurium 4. Petrus 3. Prædicare 4.6. Prælatio 10. Princeps 13. &c. Profeſſio 2.3. Prohibitio 4.&c. Prolixitas. Prudentia 34. Puer 5. Puſillanimitas 4. Ratio 58.59. Religio 77. Rixa 4. Sabbathum 5.6. Sacramentum 46 76.110. Saluari 35. Sanctificatio 5.9.&c. Sapientia 38. Satisfactio 9.19. Scandalum 11.13. Seditio 3. Senſualitas 13. Somnus 5. Spectacula 3. Speculum 4. Sponſalia 5. Superbia 12. Surreptio. Suſpenſio 2. Suſpicio 4. Thamar Templũ 15. Teſt 18. Timor 39.40. 45. 61.62.72. Trangreſſio 2. Vendere 8. 12. Virtus 156. 158. 183. 258. Vituperabile. Vnctio. 11. Voluntas. 50. Votum 30. Vſura 18.81 156.161.&c. 211. Vſus 7. Vxor. 122. Zacharias 2.

¶ Pectinare. Votum 74.

¶ Pectus. Armus. Lamina. Tremor 2.

¶ Pectuſculum. Armus.

¶ Peculiatus. Furtum 14.

Quid. 1 ¶ PECVNIA, intelligitur omne illud, cuius pretium æſtimari poteſt pecunia 22.q.78.2.c./.q.100.2.5c./.q.117.2.2m./.q.118.2.2m./. Ma.q.13.1.c.fi./.6m./. Ethicor. 4. lec.1.prin°. h.fi. * Campiotia 8. Deceptio. Denarii. Electio. 38. Iudæi. 35. 46. Liberalitas. 1. &c. Magnificentia. 2. Miſericordia. 10. Miſſa. 10.11.22. Numiſma. Prodigalitas. o. Prudentia. 80. Reſtitutio 12. 15. Sacrilegium. 8. Simonia. 24. Statutum. 1. Temperatio. 26. Vendere. 1.9.

2 Pecunia non poteſt vendi in mutuo, pro pecunia ampliori, quàm ſit quantitas pecuniæ mutuatæ, quæ reſtituenda eſt 22.q.78.2.4m.prin°./. Opuſc.73.c°.13. * Vſura 51.&c. Vſus 15.

¶ Pecus. Animal 73.&c. Beſtia. Brutum. Iumentum.

Licite. ¶ Pedagia iuſte exiguntur. Et tranſeuntes tenentur ea ſoluere pro ſecuritate viarum. Opuſ.20.li°.2.c°.12. Exactio 1. * Militia 3. Teloneus. Tributum.

¶ Pedagogus. Baptiſmus 147. Conſcientia 5. Lex. 212.

¶ Pediſſequa. Gratia 87.

¶ Pedites. Cohors 2.3. Pes. Stadium 2.

¶ Peierare. Iuramentum 56.

¶ Peius. Abſcondere 4. Antichriſtus 3. Bonitas 244. Correctio 16. Credere 33. Deterior. Homo 32. Incontinentia 7.8.11. Ingratitudo 22. Interpretatio 3. Lumen 16. Malum 17.59. 60. Meretrix 5. Mors 13. Nocere 6. peccatum 238. Scandalũ 20. Theo°. 21. Vſura 55.

¶ Pelagius. Fides 74. Gratia 74.168. Hæreſis 69.&c.

¶ Pellere. Motus 70. Ordo 84.

¶ Pellis. Caro 3. Cete 4.9. Circumciſio 9. Talpa. Vter.

Diuiſio. 1 ¶ POENA duplex, ſcilicet pœna ſenſus, ideſt, afflictiua, & pœna damni, ideſt, carentia diuinæ viſionis 12.quæſtio. 87.4.c.fi./.22.quæſt.79.4.4m./.32.q.46.6.3m./.q.52.2.2m./. 2.diſtinctio.34.2.c./.3.diſt.22.q.2.ar.1.quæſt.1.c./.4. diſtin. 15.L.princi°./.diſt.21.quæ.1.ar.1.q.1.o./.3.3.c°.145./.Li°. 4.c°.90.3m./.4m. Ma.q.5.2.c.fi./.2. Theſſ.le.2.me°.H. * Beatus 49.50.51.

2 Pœna ſenſus, debetur culpæ, ratione inordinatæ conuerſionis, ſed pœna dãni, ratione auerſionis 12.q.87.4.o./.22.q. 79.4.4m./.4.diſt.15.L.prin°./.d.44.quæſt.3.ar.2.quæſt.1.c. /.3.4.c°.90.3m. Auerſio. 19. * Clauis 1.40. Communicatio. 4. Confeſſio. 58.

3 Pœna dãni duplex. ſ. carentia diuinæ uiſionis, & priuatio ſocietatis ſanctorum 2. Theſ.le.2.me°.L.

4 Oĩs pœna eſt a deo, uel agente, vt pœna ſenſus, vel non agente, ſed permittente, vt pœna damni 2.diſtin.36.3.1m./. d.37.q.1.1.c.fi.

5 Pęna duplex. ſ. pęna emendatoria, ſeu purgatoria, & pœna vltimæ damnationis, ſeu exterminans. Anima 21.20m.

6 Pœna duplex. ſ. pœna aſſumpta, & pœna inflicta. Et vtraque affligit cor, & cogit corpus. Pſal. 24.fi.m.

7 Pœna peccati duplex. ſ. per inflictionem cõtrarii, & per ſubtractionem boni conuenientis. Prima eſt a deo agente, ſecunda vero, a deo non agente 12.q.19.1.3m./.2.d.32.q.2.1.c./. 2.2m./.d.36.3.1m./.d.37.q.3.1.o./.Ma.q.1.1.5m. * Cõgreg° 1. Corripere. Crimẽ. Culpa 5.7. Excęcat°. 4.6. Indulgẽtia 8. Iudea. o. Iudicium 36.

8 Pœna peccati duplex. ſ. pœna concomitans, ideſt, remorſus conſcientiæ, & pœna inflicta 2.d.5.q.2.2.1m./.d.27.3.c./.3. d.34.q.1.5.2m.

9 Pœna peccati duplex. ſ. quæ infligitur, ut flagella, & pœna conſequens. Contra ſecundam, datur ſacramentum, non autem contra primam. 4.d.2.q.1.ar.1.q.3.o. * Manens. Meritum 98. Ordo 45.

10 Pœna peccati duplex. ſ. pœna taxata, & pœna conſequens. Prima commenſuratur culpæ, non autem ſecunda 22.qu. 164.2.4m./.Ma.q.5.4.c./.3m./.4m.

11 Pœna conſequens peccatum duplex. ſ. per ſe, & per accidens. 12.q.73.8.o./.2.d.33.q.1.2.c.

12 Vnius peccati, eſt tantum vna pœna adæquata, & plures partiales multipliciter 12.q.39.4.3m./.q.99.4.2m./.4.di.15. L. princip°.

13 Omnis pœna, eſt medicina ad reparandam virtutem, ſed non ſemper reſpectu peccantis 12.q.87.2.1m./.3.2m./.21.q. 39.2.1m./.4.3m./.q.66.6.2m./.q.68.1.c./.qu.108.3.2m./.4.c./. 2.d.36.3.3m./.d.42.q.1.2.c./.3.d.19.ar.3.q.2.c.fi./.4.di. 46. qu.1.3.3m./.3.3.c°.144./.Ma.quæſt.1. 10.4m./. Opuſ.3.c°. 222./.173. * Carẽtia. Cęcitas 1. Cõicatio. 3. Cõcupiſcibilis. 7. Quid.

14 Omnis pœna, eſt corruptio, ab aliquo agente, & paſſio grãmatice 2.d.35.1.4m./.5m./.6m. * Eccleſiaſticus 3. Gratia 52 Ignorantia 7.16. Incarcerare. Infidelitas 1. Laqueus. Lex 21. 26.29.108. Malum 39.

15 Omnis pœna, eſt corruptio agentis, & omnis culpa eſt corruptio actionis 1a.q.48.5.6.o./.12.q.21.1.3m./.Ma.q.1.4.c. /.6m./.8m./.5.c./.q.3.7.c. * Matrimonium 70. Natura 41. Nocere 2.3.4. Peccatum 104.293.

16 Idem contingit eſſe culpam & pœnam, ſed non ſm eãdem rationem 2.d.36.3.c./. Ma. q.1.4.1m./.2m./.3m./.q.10.1. 9m./. Ro.le.7.fi.G.&c. * Præceptum 5. Reatus. o. Vocatio 4. Voluntas 53. Ver. 26.19.

17 De ratione pœnæ eſt, quod ſit contraria voluntati 1a.q.48.5.c. /.q.64.3.c./.12.q.87.2.6.c./.22.q.18.3.c./.2.d.36.3.c./.d. 41.q.2.2.5m./.4.prolo.me°.E./.d.18.q.1.ar.5.q.2.c./.d.21.q. 1.ar.1.q.4.c./.3.3.c°.141./.Ma.q.1.4.c./.1m./.2m./.q.4.5.6m. /.Anima 21.21m./.Opuſc.3.c°.122.

18 De ratione pœnæ ſunt tria. ſ. quòd ſit contra voluntatem propter culpam, & paſſio ab extrinſeco. 12.q.46.6.2m./.Ma.q. 1.4.o./.Opuſ.3.c°.122.

19 Pœna repugnat triplici voluntati, ſcilicet actuali, habituali, & inclinationi eſt naturali. Ma.quæ.1.4.c./.11m./. q.5.3.3m. Opuſ.3.c°.123.

20 Nulla pœna eſt uolita abſolute, ſed ea conditione dupliciter, ſcilicet qua acquiritur bonum, vt ſatisfactio & martyrium, & ſine qua non, vt mors naturalis & purgatio 12. q.87.6.c./.4.di.21.q.1.ar.1.q.4.o. * Appetitus 29.30. Beatus 49.50.51. Qualis.

21 Pęna eſt bona ſimpliciter, & mala ſm quid, ideſt, huic 22. q.19.1.c./.Ma.q.1.1.1m./.13m./.q.16.2.c.prin°.

22 Pœna reſpectu patientis eſt mala, ſed reſpectu punientis iuſta, eſt bona. Ma.q.1.1.4.9m./.5.12m. * Blaſphemia 18. 19.

23 Peccatum nõ eſt pœna, niſi per accidens. Et hoc dupliciter. ſ. ratione antecedentis, quia deſeritur a deo, & ratione conſequentis, quia perditur melius 12.q.87.2.o./.22.qu. 36.2. 4m./.2.d.46.2.4m...2.d.36.3.o./.Ma.q.1.4.1m./.Ro.le.7.fi.H.

24 Macula quo ad cauſam. ſ. peccatum diuiditur contra pœnã, non autem quo ad priuationem, quo ad pœnã concomitantẽ ſed bene quo ad pœnam inflictã 4.d.18.q.1.ar.2.q.1.4m. * Detrimentum. Duratio 8.9. Hæreſis 48.

25 Pœna concomitans culpã duplex. ſ. priuatio gratiæ per pctm̃ prius, & priuatio gratiæ ſequens, ſeparatio a deo, inordinatio agẽtis, & anxietas paſſionis & laboris. Sed a prima dicitur pctm̃ eẽ pęna, magis, quam a ſecũda, quia a prĩa dependet pctm̃, ſed

Pœ

[illegible] dependet [illegible] 4.q.3.4.5^m. *Infirmitas [illegible] [illegible] Lat 03. O[illegible]um. 4.

26 [illegible] ar[illegible] malũ & [illegible] habet [illegible] ẽm q̃ eſt [illegible] non autem pœna, ſed vt eſt in patiente. 2.di. 37. q. [illegible] 2.c.

27 P[illegible] tunc [illegible] cu[illegible], ſe[illegible] ſic iterum pœ.a 12ẽ.q. 87 [illegible] 2^m./. [illegible] q [illegible] p in^o.

28 [illegible] nam pœna [illegible] eſt mo[illegible] ge[illegible] populi. [illegible] A. ec [illegible] 190.209 22 26 [illegible] 6.191 [illegible]

29 [illegible] na præ ens [illegible] futura in eo q[illegible] ita pœnam co[illegible] tuunt 4. [illegible] L.prin^o. * [illegible] tas. Suff[illegible]

30 Pœn[illegible] p[illegible] natur ſecundum acerbitate [illegible] dici [illegible] uno, & [illegible] 87 3. [illegible] 4.c./.3^m. * Traian[illegible]

31 Ra[illegible] omnium pœnarũ vet[illegible] is exponitur 12ẽ.q 105. 29 [illegible] 12 [illegible] *Veſulta [illegible]

32 I[illegible] oportet e[illegible] ſubiectum pœnæ & culpæ 2. d.31. q.1.2. 4^m [illegible] *A[illegible] 19.2 [illegible] 6.An[illegible]

33 [illegible] 12 [illegible] unta em [illegible] d 31. q.1. [illegible] 4^m. / [illegible] /.Ma. [illegible] 4.c /. Opuſc.3.c^o. 45. * Anniſh la[illegible]

34 [illegible] c [illegible] ſiſe prius pœnæ, niſi inquantom eſt habẽs vo[illegible] æ eſt [illegible] m ſubiectum pœnæ & culpæ [illegible] e [illegible] q[illegible] pa[illegible] e [illegible] d [illegible] 2. [illegible] /.Ma.q. 4.[illegible] 13 84.1 [illegible] B [illegible] mus [illegible]

35 Pœ[illegible] n [illegible] ut iuſte, ni[illegible] pter culpam 12ẽ.q.87.7.0. / [illegible]

36 O[illegible] n[illegible] pœna inſi[illegible] tur tantum pro c[illegible]lpa propria & [illegible] ſatiſfa ctio, v[illegible] medicina, inſ[illegible] tui et p[illegible] 12 2ẽ q.8[illegible] 7. [illegible] /.82 [illegible] 4.0 /.2^d.q 14. 1. [illegible] / d 30.q. [illegible] /.d. [illegible] /.d. 36.4. [illegible] 4. [illegible] h [illegible] ar 4. [illegible] 3 /. d.2 [illegible] 21. [illegible] q. [illegible] 0./.d.46. q. [illegible] 2.ar 2.q.2 [illegible] /.ꝫ. [illegible] Ma.q. *[illegible] apit [illegible] 1.20. Cõmentia 4.6. C[illegible] 4

37 No[illegible] pœna animæ, niſi pro culpa propria, quia pœ[illegible] non [illegible] med [illegible] 12ẽ.q 87.8.0./ 22ẽ. q. [illegible] 0 4. c[illegible] 4 [illegible] 46.q.1.ar.2. [illegible] q.1.ar.2.q.2.3^m. * [illegible] 1.81. C[illegible]

38 [illegible] pœna c[illegible] p[illegible] pro culpa parentom, & ſerui p[illegible] quantum ſunt aliquid e[illegible] ium. Non autem [illegible] a[illegible] culpa al[illegible] um hat eis propria, [illegible] tione cõ [illegible] e[illegible] tati nis, [illegible] tiont, v[illegible] diſſimulatio[illegible] q. 1 [illegible] m./ [illegible] q.87. [illegible] /.22ẽ.q. 08.4.t^m./. 3^m. / 64.1. [illegible] 6.3 /.2.d. [illegible] 1.2.61 /. [illegible] 3. [illegible] 46 [illegible] 2 q.2.31 /.Ma.q.4. 1.19^m./.[illegible]6^m./.7^m./. 8 [illegible] 9 [illegible] /. [illegible] 5.4.c./.Qu[illegible] l. 1 84. t^m./l ſalu [illegible] 8.h. h. [illegible] 4.0 c^o. C[illegible] lu.9.le.t.prin^o.b. *Cont[illegible] 2.18. [illegible] nrume ta 2. Crimen. Culpa 5.7. Dæmon 118. &c.

39 [illegible] m [illegible] r præc[illegible] peccatum in maiora, ſed n[illegible] ſem[illegible] c [illegible] na [illegible] uni 12ẽ.q.87.7. /.4.d.15. L.me^o.k. /.di. 4[illegible] 2 [illegible] 3. / Ma.q [illegible] 4.c. Decrimentum. Deus 252. [illegible] 425. Epiſcopus [illegible] Error 2. [illegible] Fæces. Fides 107. F[illegible] 4. Fo[illegible] 5. Furtum 14 G[illegible] neratio 41. Hære ſi[illegible] 1[illegible] 2.0 40 [illegible] ncarcerat. Infernus [illegible] 3. Infi[illegible] mitas [illegible] Iniu[illegible] unia [illegible] 1. Irregularitas. Iudæi 18. &c. [illegible] Iu[illegible] itium 13.

40 [illegible] tura [illegible] ſi[illegible] us, eſt pœna conſequens perſonã, non [illegible] m [illegible] ne perſonæ 2.d 32.q.1.2.c.

41 [illegible] a d[illegible] poſitioni, ve[illegible] pi[illegible] attoni [illegible] nunquam debe[illegible] n[illegible] ſenſus, ſed tantum pœna damni. Ma.qu.5.2[illegible] ſi. [illegible] eu. Lac [illegible] 3. Lea [illegible] 128. Liberare 2. Limbus 3.6. Ma [illegible] 5.

42 [illegible] n p[illegible] ar[illegible] non habe[illegible] guſtum [illegible] anum, ſed affectum [illegible] m, [illegible] e ſui [illegible] dinatio. Ide[illegible] tur a peccato p[illegible] ta tas ſuæ naturæ, & ſuæ voluntati & n[illegible] n [illegible] d [illegible] x[illegible] nitaes 22ẽ.q.108.[illegible] 0./.4.d. [illegible] 4.q 1.2.2. q. [illegible] *Mone[illegible] M[illegible] nonlum 68 0. [illegible] 7. 34 M[illegible] tum 3 [illegible] 4.91.98. M[illegible] 3.4. 10.14 &c. [illegible] 6. 1^m N[illegible] e [illegible] 4. O[illegible] dien [illegible] 8. Omn[illegible] O[illegible] to[illegible] b[illegible] 2 O[illegible] d[illegible] Ordo 93 Paſ[illegible] 0. [illegible] 4 [illegible] 178. 89. 64. [illegible] 4.2 [illegible] 93. 3[illegible] 12 Præce[illegible] tum 6.43. 1[illegible] 2 [illegible] 22. P[illegible] at [illegible] 1.29. R[illegible] ptus 5. R[illegible] at [illegible] tu 10. Sanctifica[illegible] Satiſfa[illegible] hi[illegible] 1 2 21 2. &c. [illegible] Sterilitas 2. u[illegible] 4. [illegible] 3 [illegible]

43 I[illegible] u[illegible] p[illegible] pœna perſonali, ni ſi[illegible] ua, [illegible] a [illegible] lauat, [illegible] plici ratione. [illegible] ve[illegible] q[illegible] a q[illegible] d[illegible] e ſua culpa ad ali quod bonum habendum vel conſequendum. Vel quia bo-

num in quo damnificatur, non eſt proprium bonum, ſed cõmune. Vel quia bonum vnius, dependet ex bono alterius 22ẽ.q.108.4.2^m./.2.d.33.q.1.2.4^m /.4.d.46. [illegible] 2. [illegible] 2.q.2.3^m./. Ma.q. [illegible] 8.2 15. * Tentare 14. Teneri [illegible] Thomas 4. Timor 14. [illegible] annus 8. T[illegible] mentum. Vetec[illegible] 11. Viudicat [illegible] 4. Vnctio [illegible] Viu. 21 [illegible] 84. &c. [illegible] Vaor [illegible] 5. C[illegible] ſlos [illegible] &c.

44 Inter pœnas c[illegible] p[illegible] les, potiſſima eſt mors & inter pœnas ſpirituales, d[illegible] itas tõis ꝫ.4.c^o.52.p in^o. Anim[illegible] 7 [illegible] Cõpar.2°.

45 N[illegible] ſu[illegible] t æquales [illegible] tiæ in T[illegible] n[illegible] q[illegible] 11ẽ.q 7 [illegible] ꝫ. [illegible] 1°.58./.142 / M[illegible] q1 [illegible] 2 [illegible] e. [illegible] 11 [illegible] /.3^m./. H[illegible] 3.me[illegible] I. Bonitas [illegible] 3.2 16. C[illegible] cunc 10 9 4. [illegible] tux [illegible] mnat o [illegible] c. [illegible] e[illegible] tus 16.2 [illegible] 2

46 Ma[illegible] ma pœna [illegible] ſt, e[illegible] a de [illegible] 12ẽ. [illegible] 6.c.ſi./.4.di [illegible] 7.q. 2.ar.3 quæſt.1.4 [illegible] 4 [illegible] L.prin^o./. Anima 21.c. [illegible] /. P[illegible] 26. h.1.

47 Maxima pœna, eſt priua[illegible] beatitudinis. Secunda, priuacio virtutum. [illegible] no diuati [illegible] potentia [illegible] anim. Qua ta, nocum[illegible] or[illegible] Quinta, an[illegible] bo[illegible] ca[illegible] ꝫ. [illegible] c^o. 41 [illegible] /.Ma.q. [illegible] 1. [illegible] /.Q[illegible] 2 [illegible] 21.1.

48 Maxima pœna [illegible] pedit abe[illegible] ci^d.4.d.9.ar.4.q.3.c. *De^o 252.253 [illegible] 54. [illegible] 3. 26. Duratio 8.9.

49 Opp[illegible] tuni [illegible] e[illegible] di[illegible] eit 4 d.14.q.1.ar.3.q.1 [illegible] /.2^m. Reſpon^o. ſicut Do^o [illegible] 8°. Do^m.1015^m.

50 Grauitas pœn[illegible] du[illegible] l[illegible] 2. [illegible] ex parte boni priuati, & ex parte puniſ, cui [illegible] eſt magis proprium. Ma.q. 5. [illegible] 3^m.

51 Grauior pœ[illegible] in[illegible] ntur quadruplici [illegible] propter grauius peccatum, cõ[illegible] etudinem, p[illegible] nitate m, & nocum e[illegible] tum 12ẽ. q.105. 2. [illegible] / 12ẽ [illegible] 39.2.2^m./ 4 d 20.2 [illegible] q 1 c./.Ma. [illegible] 2. 10 4^m. * [illegible] 279.280 Excæcatio 3.6 Excommunica[illegible] [illegible] a 8.

52 Ordo & [illegible] pœ[illegible] arom, eſt ẽm ordi[illegible] em & di[illegible] am bonuti 4. d.17.q.2.ar. [illegible] 1.4^m./.ꝫ.3.c^o. [illegible] 41.1^m. *Infernus 1.2.

53 Pœna diſte[illegible] a cu[illegible] pa [illegible] primo, quia cu[illegible] pa eſt malũ [illegible] actionis, p[illegible] na [illegible] eſt [illegible] ag[illegible] tis. Secudo pe[illegible] hoc q̃ eſt ẽm voluntati & ꝫ [illegible] e c[illegible] Terti[illegible] per ho[illegible] q̃ cul[illegible] a eſt in a[illegible] pœ[illegible] a vi[illegible] in patiẽdo. Ma.q.1.4.c.h./.1^m. /.2^m./.5.c. [illegible] 75. *Iuſtitia 6 La[illegible] datio. Limbus 3. Maledicere 1. [illegible] M[illegible] am 39.40 47 56.57. Mancus.

54 In foro dei, le[illegible] additur pœna, ẽ[illegible] quantitat[illegible] culpæ, nõ aũt ſemper in fo[illegible] tumano 4 d.20 ar.2. [illegible] /.Ma. q. [illegible] 10. 4^m /.Quol.1. [illegible] h [illegible] ett o[illegible] a 14. Mors 15. Ordo 16. 45. Præce[illegible] tum 43. Sac[illegible] gium 8. S[illegible] ma 5.8.

55 Lex vetus, p[illegible] a mortis, pu[illegible] p[illegible] ecat ꝫ d[illegible] ũ, homicidium, [illegible] ad pa[illegible] adulte[illegible] um, inceſtũ, & furtũ horum Aliarũ aũt rerũ, pœna damni 12ẽ q 1[illegible] 5. [illegible] 10^m./ 22ẽ /.qu. 6[illegible] 6.2^m. *Su[illegible] pli[illegible] tum. Surſ[illegible] ttio [illegible] T[illegible] 154.

56 Pœnam talioni[illegible] in pe[illegible] u[illegible] t[illegible] tuia [illegible] toui, & falſo teſtimonio, ex[illegible] eius [illegible] ſige[illegible] aliis v[illegible] o[illegible] lag[illegible] lla, vel igne [illegible] 12ẽ.q.1[illegible] 5.2 1 [illegible] / 2:ẽ. [illegible] 6.6.2^m.

57 Pœna [illegible] taxata, [illegible] ur ſm conuerſione actuali, nõ aũt concomi[illegible] Ma.q.5.4.4^m.

58 Pœna ordinat culpã dupliciter [illegible] ſatiſfaciendo, & vt medicina ſanan[illegible] vel re[illegible] cans 4.d.4.q.2.ar.1.q.2.2^m./. Opuſ. 3.c^o. 122 /.173. Effectus.

59 Pœna ſeptem dierum in veteri lege, non expiabat pœnam pro peccato, ſed irregularitatem, ſicut alia ſacrificia 4.d.20. ar 2.q.1.2^m.

60 Pœna poſt remiſſionẽ culpæ, imponitur dupl[illegible] ex de cauſa. [illegible] ad tol[illegible] enda[illegible] debi[illegible] ũ, & a[illegible] en[illegible] dũ. Q[illegible] d primũ debet in poni ẽm quantitate culpæ. Sed quo au[illegible] ſedm pro [illegible] culpa, imponitur [illegible] or pœna [illegible] iplici rone. ſ. [illegible] ſiculiatis, periculi, & [illegible] udi[illegible] 1. ẽ.q.105.2 9[illegible] 4. [illegible] 20.ar.2.q. 1. 0./.Quo[illegible] 8. [illegible] B[illegible] ptiſm.^o 180.20[illegible] 212.230.232. Cæcitas 1.

61 Poſt abſ[illegible] tione n [illegible] oportet p[illegible] qu[illegible] l [illegible] pe[illegible] a o, aliquam pœnam ſat[illegible] facturiam [illegible] e habere, vt medicinam ꝫ peccatum 4.d.18.q [illegible] 22. [illegible] 2.3^m

62 Ex u[illegible] c [illegible] ũ, al[illegible] quid de pœnis ſingulorũ peccatorũ, proportionali e[illegible] d[illegible] 4. [illegible] q. [illegible] q 2.3^m.

63 Chriſti lex auctoritate p[illegible] ar[illegible] m[illegible] n[illegible] el pa[illegible] tẽ dimittere, ſicut [illegible] olebat no at alti[illegible] 2ẽ. [illegible] 4. [illegible] /.4.c. [illegible] 8.q 1.2.3. q.4.3^m./.d. [illegible] 0. [illegible] 3.q.1.b.1. *Clement[illegible] 4. 6. Collatio 59. C[illegible] ipere. De[illegible] 252.253 254 [illegible] ol[illegible] 43. E[illegible] 6. Fides 01. Gratia 162.163 Idolatria 8. [illegible] ſtemitas 1. Lex 21.19. Libe[illegible] a re o. Macula 14. Meritom. 36.

64 Deus ta[illegible] dat [illegible] pœnas pro peccatis, duplici rõne. ſ. vt prædeſtinati conuert[illegible] ur, & vt iudicia ei^o appareãt iuſta Pſ.7.h.1.

65 Deus & eccleſia, puniu[illegible] peccatores dupliciter, ſcilicet fla gellando, & auxilia ſubtrahendo, vt per humilitatẽ redeat ad deũ 4.d.18.q.2.21.1.q.2.c. *Nocere 1 Origenes 7. Pœni t 40.190.195.196.205.264.293.318. Pœnitentia 71. Princeps

tiæ, ſed pars eius potentialis. 4.d.14.q.1.ar.1.qu.4.4^{m}./.q.5.o./.ar.3.q.3.c./.d.17.q.2.ar.2.quæſt 4.c./.ar.3.q.2.h. Reſpõdeo Dubio.1017°.

Cõpa. 10. 8 Pænitentia & vindicatiua, continentur ſub iuſtitia commutatiua. 3^{a}.q.85.3.3^{m}.

9 Definitio quincuplex, virtutis pœnitentiæ. 4. diſtio.14.qu.1.ar.1.quæſt.6.o.

10 Pænitentia ſecundum q̃ eſt virtus, importat deteſtationẽ peccati, cum propoſito abolendi illud, ſm conditionem ſtatus peccatoris. 3^{a}. q.85.2.1^{m}./.3.c./.4.d 16.q.1.ar.2.q.2.o.

11 Pænitẽtia dicitur gratia, non quidem eſſentialiter, ſed quia conueniunt in effectu, quia vtraque iuſtificat, & gratum deo reddit. 4.d.14.q.1.ar.1.q.2.2^{m}./.q.2.4.c.

12 Pænitentia, & iuſtitia vindicatiua, conſtituunt mediũ in offenſis, in puniendo aliquas, & aliquas non, ſed omnes offenſe proportionãdo pœnam. 4.d.14.q.1.ar.1.q.4.4^{m}.

13 Pænitentia ponit medium, in quantum infert debitam pœnam, pro qualibet culpa, ſecundum acceptationem dei. 3^{a}.q.85.3.2^{m}./.4.d.14.q.1.ar.1.q.4.4^{m}.

14 Pænitentia duplex. ſ. interior, id eſt contritio, & exterior. ſ. ſatiſfactio. Ro.11.le.4.ſi. D. Contritio.3.

15 Pænitẽtia ſm q̃ homo ſe habet, vt recipiẽs gratiã, eſt ſacramentũ. Sed vt habitus infuſus, ordinatus ad actũ rectũ, eſt virtus. 4.d.14.q.1.ar.1.q.2.c./.1^{m}./.d.16.q.1.ar.1.q.1.c.

16 Pænitentiam ordine naturæ, ſimpliciter præcedunt, virtutes theologicæ. 3^{a}.q.85.6.o.

Reſ. 1018° 17 Immo pœnitentia eſt prior charitate. 4.d.14.q.1.ar.2.quæſt.2.o. Reſpondeo Dubio.1018°.

18 Pænitẽtia eſt dolor, de peccato præterito, ſed verecũdia eſt timor, de turpi futuro. 3^{a}.q.85.1.2^{m}./.4.d.14.qu.1.ar.1.q.2.5^{m}./.q.5.4^{m}./.d.17.q.2.ar.1.q.1.4^{m}./.ar.4.q.1.1^{m}. * Baptiſmus.8.&c.248. Debitum.12. Euchariſtia.51.46.162.193.

19 Pænitẽtia ſuffert difficilia, voluntarie aſſumpta, patiẽtia vero, ab alio illata. 4.d.14.q.1.ar.1.q.5.5^{m}. * Fornicatio.15.

20 Afflictio pœnitentiæ, non eſt proprie martyriũ, quæ excedit ipſum diuturnitate, ſed exceditur ab ipſo intentione. 4.d.49.q.5.ar.2.q.2.4^{m}.

21 Pænitẽtia eſt in reo, ſm voluntatẽ eius, pro offenſa dei, ſed iuſtitia vindicatiua, eſt in iudice, cõtra voluntatẽ rei, & pro offenſa in cõi. 3^{a}.q.85.3.o./.q.90.2.c./.4.d.14.q.1.ar.1.q.6.c./.d.16.q.1.ar.2.q.2.c. * Fundamentũ 3. Impœnitentia.

22 Pænitentia, ſecundum q̃ eſt actus virtutis, requiritur ante baptiſmum, quæ ſit prius baptiſmo, tempore vel natura, non autem vt ſacramentum. 3^{a}.q.84.6.2^{m}./.q.90.4.1^{m}./.4.d.16.q.1.ar.2.q.1.o.

23 Pænitẽtia reddit debitũ deo, rõne ſubtracti, latria verò, ratione accepti. 4.d.14.q.1.ar.1.q.5.c./.d.15.q.1.2.c.

24 Pænitentia eſt poſterior natura & tempore, fide, ſpe, & timore ſeruili, ſed eſt prior charitate, & ceteris virtutibus. 3^{a}.q.85.6.o./.4.d.14.q.1.ar.2.q.2.o.

25 Diſſentius dicit pœnitentiam, ad peccatum futurum. Ideo non oportet q̃ pertineat ad pœnitentiam, quia pœnitentia dicit diſplicentiam peccati præteriti, cum propoſito emendationis in futurũ. 4.d.14.L.me^{o}.H./.d.16.q.1.ar.2.q.4.2^{m}.

26 Pænitentia vtitur temperantia, ad finem ſuum. 3^{a}.q.85.3.4^{m}./.4.d.14.q.1.ar.1.q.5.3^{m}. * Ingratitudo.11.

27 Pænitentia imperat actum latriæ, fortitudo, actũ temperãtiæ. 4.d.15.q.4.ar.7.q.1.2^{m}. * Matrimonium.64. Niniuitæ.

28 Deteſtatio, vel diſplicẽtia peccati abſolute, eſt actus cuiuſlibet virtutis: ſed vt expiabile per eam, quo ad culpã & reatum, eſt actus pœnitentiæ virtutis. 3^{a}.qu.85.2.1^{m}./.3.c./.4.d.14.q.1.ar.1.q.3.c./.3^{m}./.ar.3.q.4.c./.d.16.qu.1.ar.2 quæſt.1.o. * Peccatum.173.

29 Pænitentia eſt optima res in genere declinationis a malo, non autem ſimpliciter. 4.d.14.q.1.ar.1.q.6.6^{m}.

30 Primus actus pœnitentiæ. ſ. contritio, ſe habet vt vltima diſpoſitio ad gratiam conſequendam: alii vero actus pœnitentiæ, procedunt iam ex gratia & virtutibus. 3^{a} qu.89.1.2^{m}./.2.c. * Religio.19.50.107.108. Virtus.77.

31 Omnis effectus abſolutionis pœnitentiæ, impeditur per indiſpoſitionem voluntatis, non autem in ſacramentis imprimentibus characterem. 4.d.22.q.2.ar.2.q.3.c.

32 Pænitere, eſt dolor interior: ſed pœnitẽtiã agere, eſt hoc exterius demõſtrare. 4.d.22.q.2.ar.3.q.3.2^{m}./. Matth.3.prĩ^{o}.a.l.

33 Pænitẽtia, & gaudiũ, circa idẽ. ſ. de peccatis, contrariantur, nõ autẽ gaudiũ de pœnitentia, vel de venia ſperata. 3^{a} qu.84.9.2^{m}./.4.d.14.q.1.ar.4.q.2.o./.d.17.q.2.ar.1.q.5^{m}.

Subiectũ. 34 Pænitẽtia nõ eſt ſubiectiue in deo, niſi metaphorice. Cõt.1.c^{o}.89.9^{m}./.91.ſi./.Li^{o}.2.c^{o}.25./.Li^{o} 3 c^{o}.96.ſi./. Ro.11.le.4.me^{o}.B. Subiectiue. * Abrahã.18. Amor.32.33.34. Angel^{9}.321. Antiochus. Bonitas.211. Caim. Cilicium. Confeſſio.28.

33 Pænitentia non fuit in Chriſto, actu nec potẽtia, ſicut nec materia eius. ſ. peccatum. 3^{a}.q.84.7.4^{m}./.3.d.13.q.1.ar.2.q.1.1^{m}./.4.d.14.q.1.ar.3.q.3.2^{m}./.d.22.q.2.ar.3.q.3.3^{m}. * Dãnatio.17. Debitum.7. Donum.41. Epiſcopus.28.31.

36 Pænitentia eſt in beatis, ſecundum habitum, & ſecundum actum agendi gratias, non autem dolor, ſicut nunc in nobis. 4.d.14.q.1.ar.3.q.3.o./.q.4.4^{m}.

37 Pœnĩa vt virtus, eſt ſubiectiue in voluntate, ſed vt paſſio, eſt in cõcupiſcibili. 3^{a}.q.85.4.o./.4.d.14.q.1.ar.3.q.1.o./.q.4.c.

38 Pænitentia eſt in innocentibus ſecundum habitum, non autem ſecundum actum. 1^{a}.qu.95.3.o./.3.d.36.2.5^{m}./.4.d.14.q.1.ar.3.q.2.o./.d.17.q.3.ar.2.qu.2.2^{m}. * Eneba^{a}.46.162.193. Gedeon.1. Hæreſis.70. Iapte. Innocentia.12.18. Ira.74. Ludus.6.

39 Pænitẽs recurrit ad deũ, ſicut ſeruus, filius, & vxor, ad dominũ, patrẽ, & virũ: ad ſacerdotẽ autẽ, ſicut ad vicarium dei. 3^{a}.q.85.3.c./.4.d.15.q.1.ar.5.q.1.c./.d.16.q.1.ar.1.qu.2.c./.1^{m}. * Machabæi. Matrimonium.43. Miſericordia 35.

40 Iſaurus nõ vere pœnituit, quia nõ doluit de petõ, ſed de damno. 3^{a}.q.86.1.1^{m}./.4.d.14.q.2.ar.1.q.1.2^{m}./ He.11.le.3.ſi.

41 Nullus poteſt pœnitere, niſi ceſſante paſſione, vel remoto habitu, quo malum finem eligebat. 2.d.7.q.1.2.c.ſi.

42 Peccãs ex paſſione, ceſſante illa, eſt pœnitẽs nõ autẽ peccãs ex malitia. 2.d.7.q.1.2.c./.4.d.19.q.2.ar.3.q.1.2^{m}.

43 Habens veram pœnitentiam, poteſt eam deſerere, tamen pœnitentia requirit propoſitũ perſeuerãdi. 3^{a}.q.84.10.o./.4.d.14.q.1.ar.4.q.1.o./.d.22.L.

44 Vera pœnitentia poteſt amitti, per quodlibet peccatum mortale ſequens, propter flexibilitatẽ liberi arbitrii. 3^{a} qu.84.10.c./.4.d.14.q.1.ar.4.q.1.o./.d.22.L. * Niniuitæ. Pœna.69. Salomon.4. Spectacula.1.2. Votum.32.

45 Pænitentia debet eſſe continua, ſecundum habitum, non autem ſm actum, quia non poteſt. 3^{a}.q.84.9.o./.4.d.14.q.1.ar.4.q.1.o. Modus.

46 Pænitẽtia interior, debet durare, vſque in finẽ vitæ, nõ autẽ exterior. 3^{a}.qu.84.8.o./.q.1^{m}./.4.d.17.qu.2.ar.4.qu.1.2.o. Contritio.8.

47 Pænitentia eſt poſſibilis in fine vitæ, quãdiu durat liberũ arbitrium, ſed eſt difficilis & rara. 4.d.14.qu.2.3.5^{m}./.d.20.ar.1.q.1.o./. He.12.le.3.ſi. * Abſcondere.4. Confeſſio.28. Cõtritio.8. Ludus.6. Spectacula.o.

48 Exercitia militiæ, negotiationis, & publicanorum, poſſunt haberi a pœnitentibus, licet laudabilius careant ab eis. 22^{æ}.q.188.3.4^{m}./.4.d.16.q.4.ar.2.q.3.o.

49 Militia ſecularis, interdicitur pœnitẽtibus, ſed quæ eſt propter deum, imponitur eis quandoque. 22^{æ}.q.188.3.3^{m}.

50 Pænitentia quo ad habitũ, eſt tm̃ a deo, ſed diſpoſitiue eſt a nobis, per timorẽ ſeruilẽ vt plurimũ, licet in aliquibus ſit ex amore. 3^{a}.qu.85.5.o./.4.d.14.q.1.ar.2.q.1.o./.q.2.c. * Impœnitentia. Ingratitudo.11. Præſumptio.15. Cauſa.

51 Act^{9} pœniæ, eſt a timore ſeruili, vt a primo motiuo affect^{9}, a timore filiali vero, vt a pri^{o} Immediato & ꝓprio. 3^{a}.q.85.5.c.

52 Sex actus per ordinẽ concurrunt ad cauſandum in nobis pœnitentiæ actus. ſ. operatio dei conuertentis cor motus fidei, ſpei, charitatis, timoris ſeruilis, & filialis. 3^{a}.qu.85.5.o. Pſalmus.7. Religio.50.60.61.90. Satisfactio.15.

53 Fides eſt principium pœnitentiæ. Ideo quod eſt pœnitentiæ etiam fidei attribui poteſt. 4.d.14.q.2.4.3^{m}.

54 Chriſtus ſacramento pœnitentiæ non eſt vſus ad ſe, nec ad alios, quia vt ſacramentorum dominus, effectum ſacramẽti ſine ſacramentalibus præbebat. 3^{a}.q.84.5.3^{m}./.7.4^{m}./.4.d.22.q.2.ar.3.q.3.3^{m}./.d.23.q.1.ar.1.q.3.1^{m}.

55 Pœnitentia figurabatur in veteri lege, per diuerſos ritus expiationum. 12^{æ}.q.102.5.3^{m}./.4.d.2.q.1.1.5^{m}.

56 Pænitentia in generali, eſt a natura, ſed cũ aliqua determinatione, eſt a lege veteri: a noua vero, vt ſacramentum nouæ legis. 3^{a}.q.84.7.o./.q.86.6.4^{m}./.4.d.22.q.2.3.o. * Bonitas 211. Cilicium. Confeſſio.30. Sacramẽtũ

57 Pænitentia eſt ſacramentum. 3^{a}.q.84.1.o./.4.d.14.quæſt.1.ar.1.q.1.2.4.o./.d.22.q.2.ar.3.q.2.o.

58 Pænitentia fuit ſacramentum in omni ſtatu, poſt peccatũ non autem ante. 4.d.22.q.2.ar.3.q.2.c.

59 Chriſtus fuit inſtitutor ſacramẽti pœnitentiæ, & partium eius, nõ autem Ioannes baptiſta, ſed fuit denunciator. 4.d.16.L.me^{o}.b./.d.27.q.3.ar.1.q.5.o./.ar.3.q.1.1^{m}. * Euchariſtia 46. Innocentia.12.

60 Et fuit inſtitutum a Chriſto dando claues, ſed oſtendit efficaciam eius, poſt reſurrectionem 3^{a}.qu.84.7.o./.4.d.2.q.22.ar.3.q.3.o.

61 Sacramentum pœnitentiæ, eſt tantum vnum. 4.diſtin. 2.q.2.ar.2.quæſt.1.o.

62 Et neceſſarium eſt ſolis habentibus peccatum 3ª.q.65.1.c./2.4m./.4.c./.q.85.5.0./.6.c./.4.d.14.q.2.5.0./. L. prinº./.d.17.q.3 ar.1.q.1.c./.d.18.q.1.ar.3.q.1.c./. Con. 4.capitº.71. * Matrimonium 12.64.

63 Sacramentum pœnitentiæ, poteſt, & debet iterari 3ª.q.84.10.0./.4.d.14.q.1.ar.4.q.3.0./.Heb.6.lec.1.meº.D.

64 Pœnitentia inquantum eſt ſacramentum, perficitur in cõfeſſione 4.d.17.quæſt.3.arti.5.quæſt.1.c. * Sacramentum 9.28.43.46.111.113.

65 Sacramentum pœnitentiæ non requirit impoſitionẽ manus, nec ſignum crucis 3ª.q.84.4.0./. Con. 4.capit.71 * Satiſfactio 10.

66 Remiſſio peccatorum eſt res tantum in ſacramento pœnitentiæ, actus vero exteriores pœnitentis, & abſoluentis, ſunt ſacramentum tantum. Sed pœnitentia interior, eſt ſacramentum, & res ſacramenti. Et ſecundum totum ſimul, eſt cauſa tertiũ, ſed ſecundũ, & tertium eſt cauſa primi. 3ª.q.84.1.3m./.4.d.22.q.2.1.0

Materia. 67 Hoc ſacramentum non conſiſtit in conſecratione materiæ, nec in vſu materiæ conſecratæ, ſicut alia ſacramenta, ſed in remotione materiæ, ſcilicet peccati 3ª.q.84.3.c./.4.d.14.q.1.ar.1.q.1.2m./.d.18 q.1 ar.3.q.1 c. Sacramentum 38.&c.inf. * Baptiſmus 248. Confeſſio 33. Præſumptio 12

68 In ſacramento pœnitentiæ, & matrimonii, non eſt materia corporalis, ſicut in aliis ſacramentis, ſed actus humani ſenſibiles, ſunt ibi loco materiæ 3ª.q.84.1.1m./.2m./.4.3m./.7.c./.q.85.1.1m./q.86.4.3m./.6.c./.q.89 1.2m./.q.90.1.0./2 c./.4.d.7.qu.1.ar.2.q.1.c./.d.14.q.1.ar.1.q.1.1m./.2m./.4m./.d.16.q.1.ar.1.q 1.0./.q.2.1m/.q.3.c./.3m./.q.4.c./.d.17.q.3.ar.3.q 2.2m./.q.4.c./.d.22.q.2.ar.1.q 1.c./.ar.2.q.1.2m./.q.1.0./.d.24.q.1.ar.1.q 5.c./.d.26.q.2.1.2m.

69 Dolor corporalis, vel ſenſibilis, vel fletus, poteſt eſſe materiale in pœnitentia, & redditum deo pro offenſa. 4.d.14.q 1.ar.1.q.2.3 /.6.2m./.ar.3.q.1.c /.2m.

70 Materia vel obiectum pœnitentiæ duplex, ſcilicet proxima idest actus pœnitentis, & remota, ſcilicet peccata. 3ª.quæſt.84.2.0./q.90.1.3m.

71 Pœnitentia non eſt de pœnis, niſi large, idest diſplicentia, inquantum pœnæ inclinant ad peccatum. 4.d.16.q.1.ar.2.q.5.2m./.d.17.q.2.ar.2.q.1.0.

72 Materia pœnitentiæ adhibetur a deo, interius inſpirante, non autem a miniſtro, ſicut in aliis ſacramentis, ſed tantũ completur abſoluendo. 3ª.q 84.1.2m./.3.c /.4.4m./.4.d.16 q.1.ar.1.q.2.1m. * Sacramentum.9.27 46.84.

73 Pœnitentia eſt aliquo modo de quolibet genere peccatorũ. Sed eſt de peccato mortali proprie & principaliter, & de veniali proprie & non principaliter: de originali vero, improprie. 3ª.q.84.2.3m./7.3m /.4.d.16.q.1.2.0./.d.22,q 2.ar.2.q.1.3m Ma.q.7.11.2m./.4m.

74 Nullus tenetur ad pœnitentiam de peccato veniali, quia ſine ea remittitur, licet non in hac vita 3ª.q.87.1.0./.2.2m./.4.d.16.q.1.ar.2 q.4.0./.q.2.ar.2.q.3.c. * Sacrificium. 18.26. Votum.32.

Forma. 75 Quæ ſunt ex parte pœnitentis, ſcilicet verba & facta, ſunt materia huius ſacramenti, quæ vero ſunt ex parte ſacerdotis, ſe habent per modum formæ. 3ª.q.84.3.c./.1m./.4.3m./.7.c./.q.86.6.c./q.89 1 2m.

76 Pœnitentia inquantum eſt ſacramentum, habet formam verborum, non autem vt virtus. 4.d.1.q.1.3.5m. Abſoluere. 21.22.29.30.

77 Forma huius ſacramenti, eſt abſolutio, quæ non requirit tantam determinationem verborum, ſicut alia ſacramẽta. 4.d.1.q.1.3.3m./.d.14.q.1.ar.1.q 1.2m./.d.22.q.2.ar.2.q.2.0.

78 Forma huius ſacramenti, eſt hæc. Abſoluo te: ſedulia. Lin noīe patris &c. & oīa alia quæ in abſolutione dicũtur ſunt ad bñ eſſe. 3ª q.84.3.0./.4.d.22.q.1.ar.2.q.3.0./. Opuſ.22.0.

Pars. 79 Sacramentũ pœnitentiæ, habet partes: non autẽ vt virtus, nec alia ſacramẽta. 3ª.q.90.1.0 /.4.d.16.q.1.ar.1.q.1.4.0.

80 Partes eius materiales, ſunt tres, ſcilicet contritio, cõfeſſio, & ſatisfactio, ſed partes eius eſſentiales, & cuiuslibet ſacramenti, ſunt materia & forma. 3ª.q.90.2.0./.4.d.16.qu.1.ar.1.q.2.4.0./.d.17.q.3.ar.3.q.4.c./.d.22.q.2 ar.1.q.2.3m./.2.Cor.7.le.3.meº.F. Contritio.4. Confeſſio.14.

81 Hæ partes pœnitentiæ, ſunt partes eius eſſentiales, non autem ſubiectiuæ, nec potentiales 3ª.qu.90.3.0./.4.d.16.q 1.ar.1.q.3.0.

82 Contritio, confeſſio, & ſatisfactio, ſunt actus pœnitentiæ virtutis, & non partes eius. 3ª.q.90.1.2m./.4.d.16.q.1.ar.1.q.4.0./.d.17.q.3.ar.2 q 3.0. Contritio.4.inf.

Partes omnes pœnitentiæ, ſunt in pœnitentia interiori, ſecundum propoſitum, & in exteriori realiter, præter contritionem, quæ eſt interius re, & exterius vt ſigno. 4.d.22.q.1.ar.1.q.2.3m. Confeſſio 1.&c 14.81.85.86.

84 Partes pœnitẽtiæ, adaptantur tribus attributis diuinis. ſ. cõtritio miſericordiæ vel bonitati, cõfeſſio ſapiẽtiæ, & ſatisfactio potentiæ. 4.d.17 q.3.ar.2.q.3.3m. Cõtritio. 3.4.10.11.28.24.

85 Contritio eſt prima pars pœnitentiæ, efficaciam aliis partibus præbens. Ideo iudicatur de tota pœnitentia, ſicut de contritione. 4.d.17.q.2.ar.2.q.3 3m.

86 Ordo virtutis & tẽporis, eſt inter partes pœnitẽtiæ integrales. 3ª.q.90.3 3m./.4.d 16.q.1.ar.1.q.3.c.

87 Pœnitentia ante baptiſmum, pœnitentia peccatorum mortalium, & pœnitentia venialium, ſunt partes. i. ſpecies virtutis pœnitentiæ, nõ autẽ ſacramẽti pœnitẽtiæ. 3ª.q.90.4.0./.4.d.16.q.1.ar.2.q.1.5.c./ Matth.3.prinº.a.K.

88 Satiſfactio dicitur fructus pœnitentiæ, quia eſt vltima pars eius. 3ª.q.90.2.3m./.4 d 16.q.1.ar.1.q.2.4m.

89 Pœnitẽtia publica, põt imponi cuilibet, & a quolibet, & põt iterari. 4.d.14.q.1.ar.5.q.3.c. * Abſoluere. 7.23. Solennis.

90 Immo ſolennẽs pœnitentiã publicã, pro peccato occulto, reuelat cõfeſſionẽ. 4.d.9.ar.5.q.1.c. Reſpº. ſicut Dubio.178º. Duᵐ.98º.

91 Pœnitentia publica, poteſt imponi a ſimplici ſacerdote, & iterari, & etiã clericis 4.d.14 L.ſi.l./.q.1 ar.5.q.3.c.

92 Pœnitentia ſolẽnis, quãque ponitur pro publica. Ideo varie loquuntur doctores. 4.d 14.L.ſi.l./.q.1.ar.5.q.3.c.

93 Omnis pœnitentia ſolennis, eſt publica. & non econuerſo. Et ritus eius exponitur 4.d 14.q.1.ar.5.q.3.0.

94 Pœnitentia quædam, debet eſſe publica & ſolennis, quadruplici ratione. ſ. vt peccatũ publicũ, publicã habeat medicinã, & quia maxima cõfuſione in hoc mũdo eſt dignus eſt, qui grauiſſimũ ſcelus cõmiſit, & vt ſit aliis in terrorẽ, & vt ſit ad exemplũ pœnitẽdi, ne deſperẽt qui in grauib' peccatis detinẽtur. 4.d 14.q.1.ar.5.q.1.0. * Baptiſ.8 9.12.15. Coma. Cõfeſſi 5.85.86. Epiſcopus 25. Eucha².162.193. Forº.1.

95 Pœnitentia ſolẽnis, eſt forum occultum, quo ad exequutionem, non autem quo ad confeſſionem, & iniunctionem 4.d.14.q.1.ar.5.q.1.2m.

96 Pœnitentia ſolennis, non debet iterari triplici ratione ſ. ne ex iteratione pœnitentia vileſcat, & propter ſignificationẽ, & quia ſolennizatio eſt quaſi quædam profeſſio perpetuo pœnitentiam conſeruandi. 3ª.q.84.10.2m./4.d.14.quæſt.1.ar.5.q.2.0./.L.ſi.l. * Matrimonium.116. Ordo.97.

97 Pœnĩa hæc, eſt figura expulſionis Ade de paradiſo, & quaſi profeſſio perpetuæ pœnitentiæ 4.d.14.q.1.ar.5.q.2.b./ c.

98 Et poteſt imponi feminis, & viris non clericis, a ſolo epiſcopo, & pro turbatione totius ciuitatis. 4.d.14.qu.1.ar.5.q.3.0./.d.19.q.1.ar.3.q.2.c./.d.20.L.ſi.

99 Pœnitẽs ſolẽniter, nõ debet ordinari, quadruplici rõe. ſ. pp dignitatẽ ordinũ iſtorũ, pp timorẽ recidiui, pp ſcandalũ vitandũ quod poſſet in populo oriri ex memoria præcedentiũ peccatorũ, & quia non haberet frontem alios corrigendi cũ peccatũ eius foret publicũ. Et ordinãs debet priuari poteſtate hac, niſi in neceſſitate, vel conſuetudine, ad ordines minores tm̃. 3ª.q.89.3.3m./.4.d.14.q.1.ar.5.q.1.3m.

100 Pœnĩa in õne grãe & miſericordiæ dei, eſt infinitæ efficaciæ, p paſſionẽ Chriſti, ſed finitæ, ratione actus eius. 4.d.14.q 1.ar.4.q.1.1m./.q 2 ar.1.q.2.ar.1,q.1.4m./.d.15.q.1.2.1m./.d.17.q.2.ar.5.q.2.3m./.q 3.1m./.Con 4.cº.72. * Accuſatio.23. Effectus in cõmuni.

101 Pœnitẽtia interior, vt actus virtutis, eſt cauſa pœnitẽtiæ exterioris, non autẽ vt pars ſacramẽti, ſed effectus, & ſignificatũ eius. 4 d.22.q.2.ar.1.q.2.1m./.2m. * Aureola.21. Baptiſ.184.195.211.248. Charitas.148. Confeſſio.43. Confirmatio.33.

102 Pœnitentia reuocat omnia defectus, reſtituendo in priſtinam gratiam. 3ª.q.89.2.2m./.4.d.14.q.1.ar.3.q.1.3m./.d.37.q.2.2.4m.

103 In ſacro pœnitẽtiæ, grã infundit, p quã fit remiſſio peccatorũ. 3ª.q.89.1.c./.4.d.17.q 3.ar.3.q.1.c./.ar.5.q.1.c.

104 Pœnitentia ex prima ſui inſtitutione, reſpicit præteritum, ſed ex conſequenti vt medicina præſeruans, reſpicit futurum, & ſimiliter ſatiſfactio. 3ª.q.84 8 1m./.4.d.14.q.1.ar.1.q.6 4m./ d.15.q 1.ar.1 q.3.3m./.ar 4.q.1.c./.q.2.3m./.q.2.ar.2.q.2.1m./.q.4.ar.7.q.1.c./.d.17.q.2.ar.2 q.4.c./.d 20.ar.2.q.1.c /.3m./.q.2.2m./.q.3.c /.quol.3.28.c.

105 Dignitas amiſſa per peccatũ, eſt triplex. ſ. filiatio dei per gratiam, innocentia, & dignitas eccleſiaſtica. Prima reſtauratur per pœnitẽtiã: nõ autẽ ſecũda, ſed aliqd maius quãque. Nec tertia quadruplicter. ſ. ſi vere nõ pœniteat, vel negligẽter, vel pp irregularitatẽ, vel pp ſcãdalũ. 3ª.qu.89.3.0./3.d.31.q.1.ar.4.q.1.2m./.4.d.14 q.1.ar.5.q.1.3m./.d 19.q.1.ar.3.q.2 2m./.d 37.q.2.2.4m. * Fructus.16. Gratia.102.

106 Pœnitentia reſtaurat omnia merita priora, ſecundum gradum charitatis ſequentis 3.d.31.q.1.ar.4.q.3.2m./.4m. * Indulgentia

Pe

dulgentia 8.9.26. Ira 40. Luctus 2. Matrimonium 64. Paſſio 108. Pœna 9.

107 In pœnitentia, non quæritur ſola reintegratio æqualitatis iuſtitiæ, ſicut in iuſtitia vindicatiua, ſed magis reconciliatio amicitiæ 3ª. q. 90 5.c. * Perfectio 19. Pſalmus. 7.

108 Adam p pœnitentiam quam egit, potuit recuperare omnia dona perſonalia, non autem dona communia toti naturæ humanæ 2. d. 29. 2. 5ᵐ./. Ma.q.4.6.19ᵐ /. Opuſ 3. cº.214.

109 Adam per pœnitentiam deleuit peccata ſua, non autem noſtra. Con.4.cº 52.fi./. Ma.q.4 6.19ᵐ./. Opuſ.3. cº.204./. Ro.5.lec.3.meº.C.

110 Pœnitentia principaliter inſtituta eſt, contra actualem culpam 4.d.23.q.1.ar.2.q.1.1ᵐ. * Abſcondere 4. Accuſatio 23 Baptiſmus 105.153.209.210.211.219.231.232. Confeſſio 1. Culpa 8. Euchariſtia 46. Fructus 16.

111 Pœnitentia expellit effectiue quodlibet peccatum, formaliter vero, ſuum oppoſitum tantum, ſcilicet impœnitentiam 3ª q.85.2.1ᵐ./.3ᵐ /.4.d.14.q.1.ar.1.q.3 1ᵐ./. ar. 3. q.1. 1ᵐ./.q.2.ar.1.q.1.c. * Fundamentum 3. Hæreſis 114. Impœnitentia Hypocriſis 5. Ira 40.

112 Omnis virtus, expellit formaliter, ideſt per actum primum peccatum ſibi oppoſitum. Sed tantum pœnitentia expellit effectiue, ideſt per actum ſecundum omne peccatum. 3ª.q. 86.2.3ᵐ./.4.d.14 q.1.ar.3.q.3.1ᵐ./.q.2.ar.1.q.1.c. * Irremiſſibile. Operatio 59 60.&c.

113 Pœnitentia Interior, non habet efficaciam contra peccatū niſi ex ſuppoſitione propoſiti pœnitentiæ exterioris, & abſolutionis, licet tempore præcedat 4.d.22.q.2.ar.1.q.2.1ᵐ./. quæſtio. 3.c.

114 Pœnitentia operatur ad peccati uenialis dimiſſionem, quo ad omnes ſuas partes inquantum eſt virtus, & inquantum eſt ſacramentum.4.d 16.q.1.ar.2.q.3 c.

115 Primus effectus pœnitentiæ, eſt abſolutio a peccatis, 4.d.18.3.2ᵐ. *Peccatum. 159.199.273.376.409 438.

116 Homo in primo inſtanti ſuæ pœnitentiæ, conſequitur remiſſionem peccatorum. 3ª. quæſtio. 84. 8. 1ᵐ. Pœna. 60. 69.97.

117 Merces pœnitentiæ, eſt plena remiſſio peccatorum, quo ad culpam & pœnam. 3ª.q.84.9.1ᵐ /.q.89.2.c.

118 Per pœnitentiam liberamur a peccato, & reſtituimur in ſtatum priſtinum. Sed per eam non exhibetur aliquid de nouo, pertinens ad cultum dei. 3ª.qu.63.6.c. *Religio. 19.50. 60.61.90.107.108. Reſurrectio. 9. Sacerd. Sacerdos. 34.

119 Omne peccatum viatoris, deleri poteſt per pœnitentiam, non autem damnatorum. 3ª.q.86.1 o./. qu.87.1.o./. 4.diſt. 14.q.2.ar.1.q.1.o./.d.16.q.1.ar.2.q.3.o. Con. 3.cº. 146. *Sacramentum.64. Satisfactio.6.&c. Tabula.1.

3ª.109ᵐ Immo aliquod peccatum viatoris, eſt irremiſſibile. 22ª.qu. 14.3.o./.qu.118.5.3ᵐ./.2.d.43.4.o./.L.3. meº.C. Reſpondeo ſicut dubia. 5 pª.

120 Pœnitentia liberat ab omnibus defectibus culpæ, non autē pœnæ.4.d. 19.q.1.ar.3.q.2.2ᵐ.

121 Per pœnitentiam contrahitur quoddam fœdus, inter ſacerdotem & mulierem confitentem, ſimile cognationi ſpirituali, vt tantum peccet eam carnaliter cognoſcens, ac ſi eſſet ſua ſpiritualis filia. Et hoc ideo, quia maxima familiaritas eſt inter ſacerdotem & confitentem. Et ab hoc ſtã prohibitio contrahendi matrimonium eſt inducta, vt tollatur peccandi occaſio. 4. diſtin. 42. quæſt. 1. a. c./.8ᵐ./. Opuſc.64. cº.22.o. *Vſura.84.259.274.313.

122 Remiſſio culpæ, eſt effectus pœnitentiæ virtutis, ſed principalius pœnitentiæ ſacramenti, & principalius gratiæ, q̄ ſacramenti, & principalius charitatis, & fidei, q̄ pœnitentiæ uirtutis 3ª.q. 86 6 o./.4.d.14.q.2.ar.2.q.1.o.

123 Remiſſio culpæ eſt effectus pœnitentiæ, principaliter ex vi clauium in miniſtris, ſecundario ex vi actus ipſius pœnitētis. 3ª.q.86.6.c./.q.89.1.2ᵐ.

124 Peccatum mortale, poteſt remitti, ſine ſacramento pœnitētiæ, non autem ſine virtute pœnitentiæ. 3ª.q.86.2.o./.3.c./. q 87.1.c.4.d.14.q.2.5.o./.d.16.q.1.ar.2.q.1.o.

125 Peccatum veniale, poteſt remitti, ſine ſacramento pœnitentiæ, non autem ſine aliquali actu virtutis pœnitentiæ, explicito vel implicito. 3ª.q.87.2.o./.2.2ᵐ./.3ᵐ./.3.c.

126 Peccatum quo ad inordinationem, remittitur per virtutē pœnitētiæ. Sed quo ad maculam remittitur formaliter per gratiam, & per omnes virtutes gratia informatas. Efficienter vero a deo. Inſtrumentaliter, per omnia ſacramenta nouæ legis. Meritorie, a Chriſto inquantum homo. Miniſterio vero a ſacerdote.4.d.14.q.2.4.o. Macula.10. *Sacramentum.64.108.&c. Satiſfactio.23.&c.42.&c.

127 Pœnitentia tollit totam culpam, ſed nō ſemper totum reatum, ideſt debitum totius pœnæ. 3ª.q.67. 3.3ᵐ./.qu. 69.10. 3ᵐ./.q 86 4.o./.4.diſtin.4. L.5ᵐ./.diſtin. 14. quæſt.2. 1.0 /.2. c./.diſtin. 15.L.10ᵐ./. Ro.11. lec.4.fi.E /.He.6.lec.1.meº.D. Tabula.1.

128 Pœnitentia non tollit omnes reliquias peccati actualis, id. eſt defectus conſequentes, niſi pœnitentia iam perfecta, ſecūdum omnes eius partes. 3ª.q.86.4.3ᵐ./.5.o./.4. d.14.q.2. ar.1.q.3.o./.1ª.Cor.11.le.7.prinº.B.

129 Sacramentum pœnitentiæ, habet efficaciam ad remiſſionē peccatorum, ex virtute hominis Chriſti patientis & reſurgentis. 3ª.quæſtio.84.4. c./.5.3ᵐ./.7.c./. quæſt 86.1.c.fi./.6. 3ᵐ./. Con.4 cº.72. *Tonſura. Vſura 84.259.274.313.

130 Remota per pœnitentiam auerſione, remanet inordinata conuerſio ad bonum creatum 3ª.q.86.4.1ᵐ./.5.c.

131 Pœnitentia liberat ab omnibus defectibus culpæ, non autē pœnæ.4.d.19.q.1.ar.3.q.2.2ᵐ.

132 Actus pœnitentiæ quadruplex, ſcilicet udire peccata, plangere, delere peccata præterita, & propoſitum emendationis in futurum.4.d.14 L. 6ᵐ./.d.16.q.1.ar.2.q.4.2ᵐ.

133 Nulla bona reſtaurantur per pœnitentiam, niſi per accidēs remouendo prohibens, ſcilicet peccata, ad quod de ratione ſui ordinatur.4.d.14.q.2.ar 3.q.1.c. * Debitum 12. Fundamentum 3. Hæreſis.114 Prudentia.84. Reſpectu virtutum.

134 Omnes virtutes & gratiæ, reſtaurantur per ſacramentum pœnitentiæ, non autem per virtutem pœnitentiæ. 22ª.qu. 152.3.3ᵐ./.3ª.q.89.1.c./.4.d 14.q 2.2.4.o./.d.27.qu.2.2.4ᵐ.

135 Nec reſtaurantur ſemper in gradu priori, ſed in maiori, vel minori, ſecundum gradum motus pœnitentiæ. 3ª. q.89.2. o./.5.3ᵐ./.3.d.31.qu.1.4.o /.4.d.14.L.11ᵐ. * Spectacula.2.3. Virginitas 32 Viſio.15.

136 Solus deus, eſt per ſe cauſa virtutum infuſarum, ſed pœnitentia, & actus noſtri, ſunt cauſa earum per accidens. 4. diſtin.14.q.2.2.o.

¶ Pœnitentiale. In foro pœnitentiali, de correctione peccati agitur, maxime inquantum peccatū eſt contra legē dei.4. d.18.q.2.ar.2.q.1 2ᵐ./. Opuſ.73 cº.20. *Abſoluere.o Caſus. 6. Confeſſio.o. Forus.o. Officium. 17. Pſal.7. Vſura.113. Forus.

¶ Pœnitubile Ira.74.

¶ Penna. Struthio.1.

¶ Pennula. Repubile.1.

¶ Pœnoſum. Afflictio. Confeſſio. 58. Delectatio 63. Humilitas.9.

¶ Penſare. Abraham.5. Eleemoſyna.28. Peccatum.220. Reſtitutio 15. Scientia.141. Vſura.61. Vſus.14.17.

¶ Penſio. Campſoria.8.

¶ Penteco ſte, erat feſtum pro beneficio datæ legis, ſignificans aduentum ſpiritus ſancti, cuius feſtum, ſuccedit ei. 12ª.q. 102.4.10 /. quæſtio. 103. 3. 4ᵐ. *Baptiſmus. 10. Confirmatio.47. Feſtum. a Ieiunium.32. Nuptiæ.7.a.3.4. Figura.

¶ Penultimum. Notio.6.

¶ Penuria. Tribulatio.2.

¶ Pepuciani. Euchariſtia.55.

1 ¶ P e r, quandoque ſignificat ſitum, quandoque habitudinem cauſæ formalis, materialis, vel cauſæ extrinſecæ, præcipue efficientis. He.le.1.fi.C. Poſter.le.10.prinº. Quid.

2 Per ſignificat aliquam cauſam operationis, in ſuo caſuali dupliciter.ſ. vt exit ab agente, & vt terminatur ad operatū. 1ª.q.36.3.c./.1.d 32.q.1.1.c./.2 d.13.5.c./.Veri.q.5.8.13ᵐ./. Ro.11.le.5.meº.B./. He.le.1.fi.C. *A. vel. Ab.o. Aduocat⁹.2.

3 Cum dicitur aliquis per aliquem operari, hæc propoſitio per, ſemper deſignat in ſuo caſuali, aliquam cauſam, vel principium actus.1ª.q.36 3.c prinº./.1.d.32.q.1.1.c./. Poª. q 10.4.c. *Amor.12.13. Angelus.610. Appropriatio.28.29.

4 Per ſignificat cauſam mediam, ſed aliquando habitudinē formæ, per quam agens operatur. 1ª.quæſt. 39.8.c./. qu.45. 6.2ᵐ./.1.d 12.3.4ᵐ./.d.32.L.fi./.Ro.11.le.5. mº.B. *Baltiſmus. Cā.2 &c.108.121 Circūſtantia 4. Cauſatio. Cognitio.14.15.

5 Hæc præpoſitio per, ſolet denotare cauſam mediā, vel principium de principio. 1ª.q.45 6.2ᵐ.

6 Per ſignificat auctoritatē in recto, & aliquādo in obliquo. 1ª.q.36.3.c./.1.d.12.3.4ᵐ./.Ro.11.le.5.meº.C.

7 Pater operatur per filium, & non econuerſo. 1ª.q.36.3.c./. 4ᵐ./.q.45 6./.2ᵐ./.1.d.12.3 4ᵐ./.2.d.13.5.o./. He.le.1.D.C. Ea 5. *Deus 98.124.182.&c. 443. Petia. o. Proceſſio. 34. 38.43. Propter.1. Spiritus. 28.

8 ¶ P a r a c c i d e n s nō cadit in diuiſionē.4.d.9.ar.2.q.3.3ᵐ. *Accidens.13.21.22.85.101.102.103.104.105.107.108.&c. Act⁹. 47.73.158.177 Agens. 79. Agere.58. Amor.226.230.233. Angelus.74.101.103.114 149.193. Aīa.19.63.206.216.220. &c.239.279.280. Appetitus.30. Baptiſmus.175.212. Bonitas.50.189.431.432. Cauſa 6 &c.15.&c.24.45. Cælū.29.112. 140.148. Non cadit.

140.148.158.Certitudo.14. Circunciſio. 7.40.48. Cognitio.44.Concordia.1.Confeſſio.16. Conſeruatio.3.6.7.Contemplatio.21.Contradictio.3.Contrarium.9.10.21.40.Corruptio.5.10.13.14 Delectatio.45.37.63. 70.77.82.110.Deſperatio.2.6.Deuotio.8.Deus.225.313.426.&c. Difficile.4. Diffinitio.6.21.42.Dimenſio.17.Diſcordia.2.Diuerſitas.4. Diuiſio.16.Effectus.18.19.20.Ens 8 26. Enunciatio 7.Eſſe.2.24.50.Aeternitas.24.Eucharistia. 136.190. Exemplar. 6.Falſitas.5.&c.14.Fides.21.159 Finis.116.Fomes 4. Forma.119.130.Fortitudo.6.49. Fortuna.1. Generatio. 29.82. Genus.26.Gratia.158.Graue.6.Habitus.31.56.74.76. Hæreſis.19.Ignorantia.4.30.Incipere.4. Infinitum. 25.33.Intellectus.171.Intenſio.1.Ira.16.77.Iudicium 9.Ius.7. Lex 10.Liberum. 25.36. Luxuria. 3. Maledicere.1. Malum. 12. 23.&c.32.Matrimonium.48.Maximum Medium.20.Mendacium.10. Meritum. 36.70. Modus 4 Mors.20. Motus. 69.89. 90. Natiuitas.4. Nonens. 9. Notitia. 4. Notum.2. Odium.12.Ordo.7.8. paſſio.22.45. Peccatum. 78.82. 117. 130.145 224.245.380.435.pœna.11.23. 83.96. pœnitentia. 133.136.perfectio.25.79 periculum. 2. Perſe.0. Phiſyca.3. Poſſe.9.Poteſtas.16.Prædicamentum.4.Prædicare.A.præceptum.1.primum.1.Propoſitio.5.Propter.2. Quantitas.32. Ratio.58.Reatus.3.Relatiuum. 5. Religio.72. Rixa. 4.Sapientia.11.

6 Ea quæ ſunt per accidēs, non cadūt ſub cōſideratione ſciētiæ.2.d.24.q.2.4.6^{m}./.Meta 4.le.1.pri^{o}.a.F./.li^{o}.6.le.2.pri^{o}. b.me^{o}.f./.poſter.1 c. 42.0. *Scandalum.7. Scientia.11.12. 43.53.60. Schiſma. 5. Senſibile.1.&c.Senſus 13.Siniſtr.3. Spes.34.Studioſitas.3.Studium. 7.Vinum.5.Virginitas.9. Vnitas.10.11.Vniuerſale.18. Voluntas. 35.39. Votum.17. Vſura. 76.136. 190.195. 205. 302.304.309. Vſus.3.Chriſtus.20.

¶ peragere.Columba.5.Sacramentum.100.Vſura.257.

¶ Per alios. Affinitas.11.Timor.4.Baliuus.Mandatum.1.Matrimonium.43.Med eus.8. Per ſe.4. Præceptum.147.Promulgatio.5.

¶ Per aliud.Accidens.98.Amor.178.Eſſe 99.Peraccidens.0.

¶ Perceptio, experimentalem quandam notitiam ſignificat. 1^{a}.q.43 5.2^{m}.fi.Capacitas.0.

¶ Percipere.Abſtractio.16. Aduertere. Affectio.2. Amor.225. Angelus. 343.435. 559. Apprehenſio.0. Contemplatio.9. Decimæ.9.Delectatio 29.&c.Dolor.21.Euchariſtia.43.164. Experientia.11.Fortitudo.44.Fructus.6.Hæreditas.1.Illuminatio.12.Intellectus. 38. 87.157.Martyrium 16. Miſſa. 24.Notitia 0.Nūtius.Ordo.5 Olfatus.0.Paſſio.49. Prophetia.15.Prudentia.24.Sapientia.36.Sacramentum. 80.Senſus.11.Simonia.32.Syndereſis.6.Teſtamentum.1.2. Triſtitia.19. Viſus.10. Vſura. 98. 99. 106.149. 188.229. 263. 291.298.

Quid ¶ Percutere eſt expedite in finem currendo deuenire.Iſa.prolo. 1.me^{o}.B. *Thomas.1.

¶ Percuſſio.Angelus.450.Excommunicatio.31. Fulmen.Membrum.3.Occidere.16 Oza.Pœna.74.Phaſe. Rixa.1.Sāguis. 13.Sepultura Sonus. Thomas. 4. Tonitruum. Ventus.4. Verberare. Viſus.Chriſtus.216.

Diuiſio ¶ Perdere aliquid contingit tripliciter. primo ſi illud corrumpatur.Secundo ſi ſubiectum eius. Tertio ſi auferatur Io. 10 lec. 5. *Amitti. 0. Apoſtaſia. 5. Charitas. 60.Delere. Deus. 386.&c.Euchariſtia.292.Extractio.5.Humidum 0.Infidelis. 4.Iſaach.1.Magnanimitas.14.Peccatum.178.pœna.23.Redemptio.1.Tribulatio.20. Virginitas.10. Votum.23.

¶ perducere. Aborſus. 2. Diſpoſitio 27. Gubernare. 1. Infidelitas.6. Maturatio. Meritum. Rectitudo. 5. Vnctio.33

¶ Perducere.Malum.65.Obſtinatio.perſeuerantia 0.

¶ peregrinus.Ieiunium.27.præceptum. 136.prædicare. 9.11. Sabbatum.10.Scenopbegia. Votum 41.42.48.76.

¶ perfectibile. Anima.25.perfectio.39.potentia.56.

Diuiſio. 1 ¶ PERFECTIO dicitur dupliciter, ſcilicet proprie, & tranſumptiue, ſicut dicitur quandoque perfectus latro, non quidem proprie & ſimpliciter, ſed quaſi tranſumptiue & ſecundum quid. 12E.quæſtio.55.3.1^{m}./. quæſtio.9 :.1.c.bn./. 22E.quæſtio.14.4. 1^{m}./. quæſtio. 45. 1.1^{m}./. quæſtio.47.13. c./.quæſtio 92.1.1^{m}./.2.diſtin.44.quæſtio.1.1. 2^{m}./.3. diſtin. 38. 1. 5^{m}./. Quol. 4. 21. 2^{m}./. Meta. 5.lec.18. prin^{o}.b. Latro.1.

2 perfectio duplex, ſcilicet ſimpliciter dicta, & ſecundum quid, ſicut actus malus perfectior eſt in malitia quàm potentia mala, quia in actu malo eſt malitia ſimpliciter, ſed in potentia ad malum, eſt malitia, ſecundum quid.2.diſt. 44.quæſtion.1.1.2^{m}. *Abdicatio. Abſtractio. 10.16. Accidens.72.96.Adoptio.3.7. 21. Amor. 4. 170. 197. 260. 277. 279.284.

3 perfectio duplex, ſcilicet habentis ſpeciem, & non habentis ſpeciem: prima eſt finis rei, non autem ſecunda. 4.diſt. 49.quæſtio.3.21.4.quæſt.3.2^{m}./.Con.3.c^{o}.26.

4 perfectio duplex, ſcilicet ſpecifica, & indiuidualis. Et aliquid eſt de perfectione ſpecifica, vt ſemen, & aliquid de perfectione indiuiduali, vt cibus.2 diſtin. 18. quæſtio.1.1. 3^{m}. *Antichriſtus.2. Appropriatio.15.Aſſumere.14.

5 perfectio duplex, ſcilicet prima, ideſt forma ſubſtantialis, & ſecunda, id eſt forma accidentalis. 1^{a}. quæſtio. 73.1.c./. 12E.quæſtio.4.2.1^{m}./. 5.c./.3^{a}.quæſtio.29. 2. c. 2. diſtin. 34. 4.c./ 4.diſtin.49.quæſt.3.ar.4 q.3.2^{m}./.Veri.q.1.10.9^{m}.

6 perfectio duplex, ſcilicet prima, id eſt ſubſtantia rei, & ſecunda, id eſt finis, ſiue operatio. Et prima eſt cauſa ſecundæ.1^{a}.quæſtio.73.1.c./.Verit.q.1.10.9^{m}.*Actus.1.2. 3. inſ.

7 Perfectio duplex eſt in qualibet re, ſcilicet qua in ſe ſubſiſtit, & qua ad res alias ordinatur. 3. diſtin. 27. quæſtio. 1. 4.c.prin^{o}.

8 Perfectio duplex, ſcilicet prima, id eſt eſſe, & ſecunda, id eſt operatio, quæ eſt maior prima Gal.5.lec.6.fi.K. *

9 Perfectio vniuerſi duplex, ſcilicet eſſentialis, & accidentalis: prima eſt in ſpeciebus, ſecunda in indiuiduis & animabus.1.diſtin.44.2.6^{m}./.2.diſtin. 3.quæſtio. 1. 4. 3^{m}./. diſtin. 17.quæſtio.2.2.6^{m}./.Con.2. c^{o}.82. 3^{m}./. Veris. quæſt.5.3.c. fi./.2^{m}./.Iob.7.le 4.prin^{o}.

10 Perfectio vniuerſi duplex, ſcilicet ſecundum ſtatum præſentem, & futuræ nouitatis.1^{a}.quæſtio.73.1.c./.4.diſtin.48. quæſtio.2.5.3^{m}.

11 Perfectio duplex, ſcilicet totalitatis, & finis. Prima conuenit diei ſextę, in primis operibus dei, ſecunda diei ſeptimę 1^{a}.quæſtio.73.1.c /.2^{m}./.3^{a}.quæſtio. 28.2.c./. 2. diſtin.15.q. 3.1.c *Aureola.1.14.23.Capilli. Cælū.47.97.118 120.133.

12 In primis operibus dei, fuit duplex perfectio, ſcilicet ſecundum partes mundi, & ſecundum partes partium.He.4.lec. 1.me^{o}.E.*Cibus.3.

13 prima perfectio, pertinet ad opus creationis & diſtinctionis, ſecunda vero ad opus ornatus.He.4.le.1.me^{o}.E.

14 perfectio virtutis duplex, ſcilicet quo ad illud quod eſt ſibi proprium, & quo ad illud eſt virtutis ſuperioris, imperantis actum eius.2.diſtin.44.quæſt.2. 1.4^{m}. *Complere.Conceptio. 24. Conſtitutio. Coſta.2.Deus. 70.71. 78. 79.128. 194.243.368.435.Dimenſio.1.Diſpoſitio.6.9.11.39. Diſtinctio.8.16.Diuerſitas.7.Dolor.21.Elementum.8.Aeternitas 1.Excellentia.Finis.2.25.38.Fruitio.8.11.12. Luna.1. Maturatio.proceſſio.54. Virtus 75. Vngues.

15 perfectio dicitur triplex, ſcilicet ſimpliciter, ſecundum naturam, & ſecundum tempus.12E.quæſt.98.2.1^{m}./. 22E. q. 161.1.4^{m}./.Virt.q.2.10.11.c. Triplex.

16 perfectio triplex, ſcilicet ſecundum eſſentiam, & ſecundū eſſe, & ſecundum operationem.1. diſtin.19. quæſt. 3.1.c./. 2.d.15.q.3.1.c.

17 perfectio triplex, ſcilicet ſecundum eſſe, ſecundum accidētia, & ſecundum finem.1^{a}.quæſt. 6.3.c. *Bonitas. 1. 7.50. 66.75.77 85.

18 perfectio triplex, ſcilicet diſpoſitionis, formæ, & finis. 3^{a}. quæſt.27.5.2^{m}./.4.diſtin.2.quæſt.1.2.3.c /. diſtin.7. prin^{o}./. d.8.q.1.ar.3.q.1.2^{m}.

19 perfectio triplex, ſcilicet naturæ, gratiæ, & gloriæ.1^{a}.quæſt. 73.2.1^{m}./.3.diſtin.1.quæſt.1.4.1^{m}./.4 diſtin. 39.2.c./.diſtin. 48.q.2.5.3^{m}. *Caput.1.

20 perfectio virtutis triplex, ſcilicet ſecundum ſpeciem, ſtatum, & modum. prima conuenit prudentiæ & ſapientiæ. Secunda requiritur ad felicitatem. Tertia ad beatitudinē. 3.diſtin. 34. quæſtio. 1. 4. c. *Communicabile. 2. Confirmatio. 3.

21 Vnius perfectibilis, poſſunt eſſe multæ perfectiones, quando vna non perficit totaliter& immediate, potentiam eius Verit.quæſtio.14.5.6^{m}./.quæſt.15.2.11^{m}./. quæſt.18.4.8^{m}./. 9^{m}.*Corpus.32. &c.

22 Gradus perfectionis quintuplex, ſcilicet quia ſupremum in entibus eſt, quod habet perfectum bonum ſine operatione vt deus. Secundum eſt, quod habet perfectum bonū per vnum vel per paucos motus, vt angelus. Tertium eſt, quod ſequitur perfectum bonum per multas operationes, vt homo. Quartum eſt, quod non poteſt acquirere perfectum bonum vllo modo, ſed acquirit primum per paucos motus, vt bruta perfecta, vel per vnum tantum, vt bruta imperfecta. Et infimum eſt, quod nihil bonum poteſt acquirere, & propter hoc non habet participatum aliquem motum, vt plantæ. 1^{a}.q.77.2.c./.12E. quæſt.3. 2.4^{m}./.q.5.7. c./.Veri.q.8.3.12^{m}.Virt.q.1.8.9^{m}./.q.2.1.15^{m}./.Diony.l.3.le. 1.0./.

1.o./.Ce.2.le.18.o.* Creatura. 29. Defectus. 15. Differentia. 9. Definitio. 14.c5.41.

23 Perfectio quadruplex, ſcilicet perfectio naturæ, ſcientiæ, gratiæ, & gloriæ. Iſa. 18 fi. *Diſpoſitio 11.14.17.18. Diſtinctio 8.16. Duratio 3. Æqualitas 15. Forma 93.117.125.129. Habitus 68.82. Integrum. Intellectus. 39.95.156.188 205. Iuſtitia 80. Labor. 5. Nomen 61.74.77. Operatio 6.&c. Potētia 36.&c.61. Producere 1. Prudentia 5. 47. 54. Puer 6. &c. Ratio. 10. Senatus. 1.2. Simplicitas. 4. Tempus. 39. Ternarius. Vi.

Cõtra°. 24 Vna perfectio, eſt maior alia dupliciter. ſ. ſimpliciter, & ſecundum ſtatum 4.d.8.q.1.ar.2.d.1.2m. *Abraham. 2. Actio 78. Actus 74.156.

25 Omnis creatura, ſecundum quòd eſt perpetua, eſt de eſſentiali perfectione vniuerſi, de accidentali vero, ſecundum quod eſt corruptibilis 1ª.q.23.7.c./.2.d.co.q.o.1.r.3m./. Veri. q.5. 3.c.fi./.2m./. Opuſc.3.cº.171.fi./. Iob.7.le.4.ptinº. * Adā 18.38.45.

26 Homo ordinatur ad perfectionem vniuerſi, vt pars eſſentialis eius, quia anima eius, non continetur virtute in elementis, nec in cælis. Poª.q.5.10.c.fi. * Admiratio 3. Adoratio. 6. 14. Agens 26.41.44.45.49.57.

27 Vltima perfectio cuiuslibet rei, eſt in conſecutione finis 1ª. q.103.1.c./.12ſ.q.55.1.c./.22ſ.q.184.1.c.

28 Prima perfectio, ideſt, forma rei, ſe habet ad ſecundam, ideſt, ad operationē, i dupliei ordine, quie terminat, & elicit eā 3ª.q.29.2.c./.1.d.37.q.3.2.2m. *Agere 8. Amicitia 2.36.42. Angelº 99.248.500.612. Anima 3.17.30.113.114.115.157. 210.262.266.295.303.310.&c.348.359. Animal 13.14.15. 21.48.67. Apoſtoli 1.&c.12.16.

29 In omnibus naturis ordinatis, duo concurrunt ad perfectionem naturæ inferioris. ſ. aliquid ſecundum motum propriū & aliquid ſecūdum motum naturæ ſuperioris 22ſ.q.2.3.c. Ira.34. *Appetitus 28. Ars 5. Aſſimilatio 14.17. Benedictus 3. Cauſa 53.56.57.62.86.

30 Ad introductionem perfectionis, requiruntur duo. ſ. quod operatio agentis æquetur ei, & diſpoſitio ſubiecti. 1.d.17.q.2. 3.4m. *Cherubin 1. Cucolus. 2. Cognitio 37.&c. Comprehendere 5. Coniunctio 6. Contemplatio 9. Creatura 29. Dānatio. 27. Delectatio. 47.101. Deſiderium. 10. Deuotio. 12. Differentia. 8. Definitio. 14. 25.41. Donum. 15.18 21.22. Euangelium 3. Euchariſtia. 1.47.48.155.242. Fides 2. Filiatio. 37.39.

31 Vnumquodque ſecundum quod eſt perfectum, eſt bonū, & in actu 1ª.q.4.prinº./.1.c./.q.5.1.3.c./.12ſ.q.3.2.c.

32 Primum principium in genere cauſæ efficientis oportet eſſe perfectiſſimum. Nam perfectum dicitur, cui nihil deeſt, ſecundum modum ſuæ perfectionis 1ª. quæſtion.4.1.c.fi. * Finis 2.25.&c. Forma 5. &c. Fortitudo 59. Generatio. 24. 30.36.68. Generatiua. Genus. 40. Gloria. 20.&c. Gratia 4. 44.108.113.

33 Perfectio totius rei, ſecundum vnam rationem, poteſt perfici ab alio ſecundum aliam rationem. 1.d.c7.2.1m. * Heroes. 2.

Duᵐ. 1020 34 Immo virtus eſt bona & perfecta ſeipſa, & non per aliam bonitatem. 12ſ. quæſtion. 55.4.1m. Reſponº. ſicut Dubº. 1171º.

35 Perfectio rei, non impeditur, niſi tollatur aliquid de eſſentialibus. Quol.7.5.1m. *Homo 24. Humidum. 1. Incontinentia 1. Immundicia 2. Infidelis 5. Infidelitas 2. Infinitū. 30. Inſtrumentum 11.13. &c. Intellectualis 8. Intellectus. 60.71.90.98.117.176.188.189.191.&c.298. Intentio 2. Iudex 12. Lex. 68.129.145.

36 Vltima perfectio cuiuslibet rei, eſt operatio eius 12ſ. quæſt. 3.2.c./.4. diſtinctio. 8. quæſt. 1. artic. 1. quæſt. 1.1m. peratio 6. * Liberalitas 8.10. Liberum 16. Megis 5. Malum 9.10.12. Maria. 26. 38. 42. 58. 62. Martyrium. 2. Matrimonium 13.

37 Vltima perfectio rei, eſt coniungi ſuo prinº. 2.di.18. q.2.2. c.fi./.4.d.8.q.1.ar.1.q.1.1m. *Meodacium 2. Metaphyſica 13.21. Miraculum 53. motus 45.&c.57. Mundus 3. Natura. 11.14.31. Nobilitas 7.

38 Tanto aliquid perfectius, quanto magis ſuæ perfectioni ſubijcitur. Ro.c.1.meº.B. *Nomen 30.42. Oblatio 17. Holocauſtū 4. Operatio 6.&c.21. Oratio 10. Ordo 12. Pœnitentia 30.128. Perſona 4.36. Phyſica 3.

39 Perfectio gratiæ, potior eſt, perfectione naturæ, ex parte perficientis, non autem ex parte perfectibilis, ſed econuerſo. Veri. quæſtio. 27. 3. 24m. * Potentia. 15. 26. 29.36.56.60.61. Præceptum. 78. 80. Prædicari. 11. Prædicator. 5. Præ.atio 3. Princeps 1. Principium 6. Pro-

prietas. 1. Summum. 0. Virtus. 1. &c. 75. 82. Vita. 15. 17. 74.

40 Species præeminens, ratione differentiæ addentis perfectionem ſupra genus, eſt ſimpliciter nobilior ſpecie præminente ratione generis. Si uero addat imperfectionem, eſt econuerſo. Veri. quæſtion. 12. 10. c. princº. *Viuificare. 1. Vſura. 174. 203.274.275.299. Chriſtus 73. &c. 83.&c.130.

41 Perfectum eſt prius imperfecto, ordine naturæ & perfectionis, ſed econuerſo ordine temporis, & generationis. 1ª. quæ. 85.3.1m./.3ª.q.1.5.3m./.6.c./.2. diſtin. 1. quæſt. 1.1.c./. diſtin. 4.3.1m./.3. diſtinctio. 1. quæſt. 1.4.5m./. diſtinctio. 27. quæſt. 1.4.2m./. Ma. quæſt. 4.3.c.fi./. Viri. quæſt. 4.3.c./. Quol. 5.19. c./. Meta. 5. le.13.fi./. Ce. le. 4. meº.c.F. * Actiu 30.48.105. 107. Adam 18.38. Imperfectum.

42 Immo eſt aliquod principium multiforme, & tamen cum ſit compoſitum, eſt poſterius principio vniformi ordine naturæ, cum tamen omne principium ſit perfectius principiato. Veri. quæſtion 5.1.2m. Reſponº. Dubº. 1021º. * Admiratio 3. Adoptio 3.7.21. Adoratio 14. Amor 4. Animal 21.&c. Bonitas 1.7. &c.16 40.49.50.66.67.75.76.82.144. 145.173.235. Cauſa 56.57.60.86. Circulus 2. Continentia. 9. Contrarium 23. Culpa 6. Duᵐ. 1021ᵐ.

43 Semper imperfectum eſt propter perfectum 1ª. quæſtion. 105. 5. c. * Delectatio. 4. 101. Deus. 209. Differentia. 6.

44 Perfecta bonitas, eſt in his quæ ſunt ad finem, ſi per ſe ſufficiunt inducere ad finem: imperfecta vero, ſi tantum aliquid cooperari poſſunt 12ſ. quæſtion. 98. 1. c. * Diſpoſitio 9.49. Exemplar. 1.6.7. Felicitas. 3. Fides 77. Filiatio. 37.39.

45 In omni genere, imperfectum reducitur ad genus perfecti. Phyſicorᵐ. 3. lect. 5. fi. /. Libº. 5. lect. 3. princípº. a. K.

46 In omni genere, eſt perfectum & imperfectum, quia ſemper vnum contrariorum eſt imperfectum, reſpectu alterius Phy 3. le. 2. fi.

47 Adueniente perfecto, non manet imperfectum, quando imperfectio eſt de ratione eius 12ſ. quæſt. 67.3.6.c./.22ſ. quæ. 4.4.1m.3.d.31.q.c.2.1m./.d.35. quæſt. 1. ar. 3. quæ. 3.3m./.c ſ. Corinth. 13. lect. 3. fi. B. * Finis 2.25 &c. Generatio 24. 30.36.68.

48 Vel quando ſunt eiuſdem ſpeciei 3. diſtin. 14. artic. 1. quæſt. 5.2m. * Generatiua. Genus. 40. Humidum. Iacob. 10.

49 Vel ſi ordinentur ad idem 3. diſt. 31. quæſt. 2.1.0 /.2.1m./. 4. diſtinctio. 1. quæſtio. 2. artic. 5. quæſt. 1. c. * Idea 41.43. Imago 3.5.6.12.17. Immunditiæ 2. Imperfectio. 2.3.5. Infidelis 5. Infidelitas 2. Ingratitudo. 5. Inſtrumentum. 11. 13. &c. Intellectus. 60. 71. 90. 98. 117. 176. 188. 189. 191. &c. 298. Ioannes. 20. Iudicium 14. 15. 62.68. Lex. 43. 95.&c. 145. Liberum 16. Lumen 15. 18. Magis 5. Malum 9.10.12. Mendacium 2. Motus 45.&c. 57. Natura. 11. 14. 31.

50 Vel quando ſunt oppoſita 1ª. quæ. 58.7.3m./. quæ. 62.7. 1m. /.12ſ. quæſt. 67.3.c./.5.2m./.6.c./.3ª. quæ. 9.3.1m./. Veri. quæſt. 2. 8m.

51 Vltima perfectio hominis, conſiſtit in quietatione intellectus, & voluntatis. Opuſc. 3. cº. 149. * Nobilitas. 2. 3. Ordo. 12. Peccatum. 38. 70. 414. Pœna. 77. Pœnitentia. 128. Prædicari 11. Prius. 6. Producere. 1. Prouidentia 4. Vinum 8.

52 Aliquis dicitur perfectus dupliciter. ſ. habendo perfectionē & ſtatum eius 22ſ. q.184.4.c./. Quo. 1.14.2m./. Quo. 3. 17. c./. Opuſc. 19. cº. 17. 1m. /. Matth. 19. fi. G. * Apoſtoli. c. et. &c. Baptiſmus 164.167. Beatus 41. Charitas 112.145. Deuotio 12. Spũali ſtatus.

53 Ad ſtatum perfectionis, requiritur obligatio perpetua, ad ſeruitutem dei, cum aliqua ſolemnitate. 22ſ. quæ. 184.4.5. 6.c./.8.5m.

54 In ſtatu perfectionis, ſunt ſoli profeſſi ſolemniter religionē, & epiſcopi 22ſ. q.1ª4.4.5.6.0./Quol. 1.24.2m./. Quol. 3.17. 0./. Opuſ. 18. cº. 18./.19./.23./.27./. Mat. 19. fi. G. * Deus 194.229.238.250.268. Donum 15. Epiſcopus 8.

55 Status epiſcoporum, eſt perfectior ſtatu religioſorum, quia epiſcopi, ſunt perfectores: ii autem perfecti 22ſ. quæſt. 184. 5.c./.7.8.0./. quæſtio. 185.8.c./.q.186.3.5m./. qu. 188.1. 3m./. Quol. 3.q.6.3.c./. Opuſc. 18. cº. 20./.21./. Mat. 19. meº. 1./. 1ſ. Tim. 3. le. 1. meº. D.

56 Status religioſorū, eſt perfectior ſtatu curatorū, & archidiaconorum 22ſ. q.184.8.0./. Quol. 1.14.2m./. Quol. 3.27.0./.

Opuſ.18.c°.23./ Matth.19.fi.G. •Euangelium. 3.6.9. Euchariſtia.1.50.240.Felicitas.3.Fides.77.

57 Perfectio hoīs eſt. vt contēptis tēporalib⁹, ſpiritualib⁹ inhæreat.22ꝰ.q.99 6.c fi.•Gratia.44.Imag 1.6. Iouidia.4. Matthęus.1.Miniſter.2 5.6.Opus.Pietas.15. Profeſſio.1. Religio.17.&c.28.29.67.&c.103.106.

58 Quaodocunque aliquid ad perfectionem pertinens, negatur de deo, intelligendum eſt ſecundum exceſſum, & non ſecundum defectum.1 d.35.1.1m.

59 Nihil perfectionis deperit occupatis pro aliis, quia charitas, ſupplet. Coo.3.c°.135.

Diuiſio. 60 Perfectio ſpiritualis duplex. ſ. perfectio intellectus, ad benn iudicandum, & perfectio affectus, ad inhærendum totaliter deo per charitatem.1.prolo.2m./.1ꝰ.Cor.2 le.1.me°.C./. He.5.le 2.fi.H.•Antichriſtus.2.Aſcendere.18.

61 Perfectio duplex, ſcilicet interior, in dilectione dei & proximi, & exterior, vt virginitas, & voluntaria paupertas. He. 6.le.1.me°.I.

62 Perfectio charitatis duplex. ſ. neceſſaria, cauēs ab omni peccato mortali, & ſupererogationis, abſtinens etiam a liciis. 22ꝰ.q.184.2.c /.4 d.15.q.3.ar.1.q.4.2m./.Virt. qu 2.11.o./. Col.1.fi.•Gratia.57.58.77.108.113.122.153.156.

63 Perfectio charitatis triplex. ſ. ex parte diligibilis, diligentis, & per excluſionem repugnantis, Prima conuenit ſoli deo. Secunda beatis. Tertia viatoribus.22ꝰ.qu.24.8. o./.q.44.4.2m /.3m./.q.184.2.o./.3.d.27.q.3.4.o./.d.29.q.1.ar.8.q.1.o./. Virt q.2.10.11.o./.Opuſ.18.c°.5./.6.7.

64 Perfectio charitatis attenditur tam ſecūdum dilectionem dei quam proximi. Opuſ.18.c°.3.

Ob. 65 Perfectio charitatis, ex parte diligentis triplex. ſ. ſecundum actum, ſtudium, & habitum. Prima conuenit ſolis beatis. Secunda perfectis viatoribus. Tertia omnibus habentibus charitatem: ad tam omnes tenentur. 22ꝰ.q.24 8.o./.qu. 44.42m./.3m.q.184.2.o./ q.186.2.2m./.3.d.29.q.1. ar.8.qu 2. o./. Vir.qu.2.10.1m./.11.o./.Ephe.6.le.4.prin°.H./.Phi.3.le. 2.me°.A./.Lee.3.prin°./.Col.1.fi.

66 Impedimentum perfectionis triplex. ſ. peccatum mortale, occupatio, infirmitas, & grauitas corporis. Primum & ſecundum poſſunt vitari nunc, non autem tertium, ſed tantum a beatis. Virt.q.2 10.c./.Opuſ 19.c°.2.

2m.102m 67 Immo primum non poteſt vitari nunc. 12ꝰ. qu.109.8 o./. Cō.3.c°.60./.1ꝰ.Cor.12.le.1.me°.B./.He 10.le.3. prio°. K. Reſpondeo ſicut dubio.68.

Requiſita 68 Aliquid eſt annexum perfectioni charitatis dupliciter. ſ. vt præambulum, ſicut paupertas, vel vt effectus, ſicut cura animarum. Quol.1.24.2m. •Abraham.2.Obedientia. 8. 11. 13.Sacerdos.12.19.Sacramentum.70.&c.141.

69 Ad perfectionem, aliquid pertinet tripliciter. ſ. eſſentialiter, vt obſeruantia præceptorum charitatis, conſequenter, vt conſilia, & inſtrumentaliter, vt paupertas, continentia, & huiuſmodi.22ꝰ q.184.3.c./.q.186.2.c./. Con.3. c°.130 bu. •Sacrificium.26.Saluari.18.

70 Ad perfectionem requiruntur quatuor, ſcilicet ſentire quę dei ſunt, exercitium, conuerſatio eius, & recta diſcretio. He.5.fi. Solitudo.

71 Paupertas voluntaria non eſt perfectio, ſed inſtrumētum eius 22ꝰ q.19.12 1m./ q 184.7.1m./.q.185.6.1m./ qu.186.1. 3m./.2.c./.3.c.fi./:qu.188.7. c./.1m./. 8.c./. Con.3. c°.130./. 133./.Vir.q 2.11.5m./.Quol.1.14. 2m./ Quol.4.24 c./.2m./. Opuſ.18.c° 21./.Matt.19.me°. H. Abdicatio. •Spes.80. Status.3.15. Virginitas.8.Vita.48.71.

72 Perfectio ſpiritualis vitæ ſimpliciter attenditur ſecūdum charitatem, ſecundum quid autem, in omni illo, quod ſpirituali vitæ coniungitur. Opuſ.18 c°.2.

73 Paupertas voluntaria, eſt efficax exercitium perueniendi ad perfectionem charitatis.22ꝰ.q.186 3.4m.

73 Abdicatio proprię voluntatis per obedientiam, eſt via ad perfectionem. Opuſ.18.c°.10.

75 Perfectiones quæ non neceſſario connectuntur charitati, poſſunt eſſe ſine ea, & econuerſo, vt habitus intellectus, gratię gratis datæ & huiuſmodi. Veri q.12.5.o.

76 Ad perfectionem fidei, tria requiruntur, ſcilicet rectitudo, certitudo, & promptitudo Io.4.lec.5. me°.b.I.

In quibus. 77 Perfectio vitæ chriſtianæ, ſimpliciter attenditur ſecundum charitatem, ſed ſecundum quid, ſecundum alias virtutes. 22ꝰ.q.184.1. o./.2. 3.c./q.189.1.1m./.3a.q.46.c./.Con.3.c°. 135./.Quol.1.14.2m. Quol.3.17.0 /.Quol. 5.19 o./.Quol. 8 6.c./.Opuſc.17.c°.6./.Opuſ.18.c°.2 /.3./. Phil.3.le.2.m°. A.•Amor.42.49.56.93.94.130.170.197.260 279 284.

78 Perfectio vitę, eſſentialiter conſiſtit in præceptis, ſed inſtrumentaliter in conſiliis.22ꝰ.q.184.3. o./. Con. 3°.c°.130./.

Quol.4.24.2m./.Opuſ.17.c°.6.

79 Perfectio vitę, principaliter & per ſe conſiſtit in interioribus, præcipue in charitate, ſed ſecundario & per accidans, in exterioribus, vt in virginitate & paupertate. Per hoc tripliciter, ſcilicet remouendo impedimenta, vel vt effectus charitatis, & vt perfectio pœnitens c.22ꝰ. q. 81.q.c./.186.7. 1m.Virt.q.2.11.5m./.Quol.1.14. 2m./. Quol.3.17.c./. Quol. 4.24.c./ 2m./. Quol.5.18.19 c./. Matt.19 me° H./. Ro.12. le.1.me°.K. •Angelus. 52. &c.65. 266.270.271. 352.373. 382.425.

80 Homo tunc eſt perfectus, quando eſt paratus, ad omne bonum neceſſarium & ſupererogationis.2ꝰ. Tim.3.fi.

81 Viri perfecti, & tota intelliguntur per oſſa, in ſacra ſcriptura. Pſal.33.fi.t./. Pſal 41.fi.f.K.•Apoſtoli.2. &c.18.Aſſimilatio 14.Beatitudo 1.&c.27.28.67. &c.76.88.89. 90.93.99. 109.118.127.128.Caſtitas 4. Cognitio. Per. Confirmatio. 21.44 Familiaritas.1.Felici as.3.

82 Quilibet tenetur tendere ad perfectionem ex præcepto, nō autem tenetur eſſe perfectus.22ꝰ q.186.2. 2m /. 3. d.29 art. 8.quæſt.2.o./.2ꝰ.Cor.13.lec.fi prin°.K /.He.6.le.1.prin°.I. •Auari ia.27.Ciuitas.2.Difficile.22.Imperfectio.2. Obligatio.

83 Homo debet ſemper eſſe incipiens, ſecundum æſtimationem, reſpectu maiorum, non autem ſecundum perfectionem He 6.le 1.prin°.H.

84 Perfecti in charitate, tenentur ad id quod melius eſt, nō autem qui ſunt in ſtatu perfectionis. Quol.1.14.2m.•Index.8.

85 Habens perfectam charitatem, vel exiſtens in ſtatu perfectionis, non tenetur plus aliis, ad opera perfectionis, niſi ex voto, vel cura.22ꝰ q 110.4.5./.3 d.29.ar.8.q.3.o./.Quol. 1.14.2m.•Lex.68.95.112.Mendacium.17.20.

86 Non omnes tenentur ad perfectionem, ſed prædicatoris intentio, debet eſſe ad hoc.3.d.29.ar 8.q.2.o./ Col.1.fi.

87 Qui non eſt perfectus in virtutibus moralibus, indigne ſumit officiū prælationis, vel prædicationis. 3a.q.41.3.1m. ./.3.d.35.q.1.ar.3.q 3 qu.3.e •Prædicator 3. Princeps.24. Profeſſio.1.Religio.66 &c. Scandalum.13.Virtuoſus.

88 Perfectis licet punire malos, ſi præſunt, vel procurare punitionem. Opuſ.19.c°.18./.Pſal.17.fi.z.K.

89 Perfecti debent tolerare iniurias proprias, ſecundum præparationem animi, non autem communes, dei, proximi, vel ſtatus.22ꝰ.q.108.1.2m./.4m./.qu.188.3.1m./. Quol.5.16. o./.Opuſ.19.c°.17.•Vituperatio.3.

90 Perfecti debent reſiſtere, detractoribus ſuis.22ꝰ.q.72.3.o./. Quol.5.26.o./.Quol.10.13 o /.Opuſ 19.c°.16 /.22.

91 Perfectis licet ſua repetere, vel non dare, ſicut etiam imperfectis.22ꝰ.q.43.8 o / 4.d.38 q.2.ar.4.q.3 o./. Virt.q.3.2. 16m /.Opuſ.19 c°.17./ 1ꝰ.Cor.6 le 2.prin°. C.

¶ Perfectiuum. Adam.50. Addere.8. Alteratio.3. Amor.214. Cælum.87.88.Epiſcopus.11.Medium.5.Paſſio.7. Potentia 56.Religio.34.

¶ Perfecte. Fortitudo.24.60 Paulus.14.

¶ Perficere. Abſcondere.1. Accidens.96. Actio. 85. Agere.2.8. Agere. 7.Amor.238.264. 277. Angelus. 260.270.395.417. 418.425.&c Anima.87.113.312 Animal 27.37.Ars.2.5. Aſſentire 4.Aſſimilatio.7.Baptiſmus 37.75 Confirmatio.26. 30.33.Conſilium.28.Delectatio.50.Diaconus.5. Donum. 14.15.21.22.34.Euchariſtia.1.50.238.240. Excādeſcentia. Faſtidia 140.171.Fortitudo.59.Fruitio.2 Gratia.125.&c. 133.Habitus.42.Hierarchia.4.Illuminatio.11. Infidelitas. 2.Inſtrumentum.13.Intellectus.94.126.Lumen.15.18.Miſſio.37.Motus.10.Nuptię.1.Obiectum.15.Operatio.10.Ordo.84 Peccatum.38.139.322.Prophetia 18.63.Prudentia. 37.Sacramentum 38.39.82.97.102 114. Scientia 67.Societas.1. Subiectio.1. Virtus. 52. 35.76.100.196.256. Vnctio. 22.Votum.5.

¶ Perforare. Cohors.1.Trapellatio.Chriſtus.165.

¶ Perfrui. Fortitudo.51.

¶ Perfuſio. Adoratio.21.24.

¶ Perhibere. Lex.115. Teſtis.0.

¶ Periculoſum. Affectio.4.Confirmatio.13. Decor.Infidel 1.1 Medicus.2.Peccatum.441.442.

1 ¶ PERICVLVM ex ipſo facto naſcens, facit illud factum non expedire, nō autem periculum naſcens ex defectu operatio.22ꝰ.q.88.4.2m. Cauſa.

2 Expediens eſt aſcendere equum, quāmuis periculum immineat cadendi de equo, Alioquin oporteret ab omnibus bonis ceſſare, quæ etiam per accidens ex aliquo euētu, poſſunt eſſe periculoſa.22ꝰ.q.88.4.2m.•Aditur te 7.

3 Quaſcunque res magnas aggredi, videtur periculóſum eſſe, quia in iis deficere, eſt valde nociuum.22ꝰ.q.128.3m.

4 Imminens periculum peccatoribus oſtenditur remouēdo tria,

tria, ſcilicet præſumptionem de diuina miſericordia, confidentiam de propria potentia, & remedium ex idolorum fiducia 1Ia.2 me°.c.prio°. *Angelus.596.Auda ia 21.
5 Exponere ſe periculis corporalibus, propter bona ſpiritualia, eſt laudabile. Sed econuerſo, eſt vitioſum. Quol.3.9.6./.12.4[m]./.17.1[m]./2[m]./.3[m]./.Quol.8.13.c. *Aureola.10.Baptiſmus.134.142.145.Campſoria.8.Caro.3.Circuncifio.18.
Du°1023[m] Immo non ſemper eſt vitioſum, ſed aliquando licitum & diſpenſabile, ſecundum iuriſtas.22ſ.q. 88.11. Reſpondeo ſicut dubio.1208°.
7 Periculis rerum humanarum, eſt obuiandum per res humanas, non autem per hoc, q res diuinæ conuertantur in vſum humanum per diſpēſationem indebitam. 22ſ.q.88.11.1[m]./.Quol.3 9.6./.12.4[m]./.17.1[m]./.2[m]./.3[m]./. Quol 8.13.c. *Cōicatio.4.*Cōfeſſio 5.8.32.73 Correctio.10.Damnū.2.Debitū.15.18.Denuntiatio.1.Deſperatio.4. Epiſcopus.42.29.31.Error.5.Eucha[a].183.210.Familiaritas.1 Fortitudo.1.3.12.28.59.60.Gloria.7.Hæreſis.31.Hieronymus. 1.
8 Periculum eſt in mora quandoque, 12ſ.q.96.6.c.fi*Iactura.Ignorantia.20.Inuocare.2.Iudith. Lepra.3.
9 Si ſit ſubitum periculum, non patiens tantam moram, vt ad ſuperiorem recurri poſſit, ipſa neceſſitas diſpenſationē habet annexam, quia neceſſitas non ſubditur legi 12ſ.q.96.6.c.fi.*Lex.173¼Luxuria. 24 Magi. 6. Magnanimitas.16.Matrimonium.124.Miſſa.4.Moralis.5.Mors.22. Neceſſitas.30 31.Occidere.5 Ordo.98 107.Paraſceue. Pœna.60.95.Periculoſum. Perire. Prædicare.4. Prælatio.6.Præſumptio.14.Puer.4.Raab.2.Religio.76.105 Reſtitutio.15.Renelatio.4.Scandalum.15.Sponſalia.5. Thomas.1. Torneamentum.Vendere.10. 13. Vnctio.11.27. Votum. 9.71.73.79. &c. Vſura 88.93.&c.145.&c Vxor.13.
¶ Perihermenias.Conſideratio.2.
¶ Periodus.Fatum.5.Pauſatio.Scriptura.22.Seculum.
¶ Peripatetici.Ariſtoteles.2.Paſſio 31.37.Triſtitia.8.
¶ Perire.Amor.57.Angelus.453.Cor.10.Hieronymus. 1.Linea.2.Malum.13.Miſſio 26.Nicolaus.1.
¶ Peritia.Aduocatus 5.Doctrina.0.
¶ Peritus.Doctor.0.Vſura.113.116.
Quid. 1 ¶ Periurium eſt mendacium, iuramento firmatum.3.d.39.4.0. *Auaritia.15.Blaſphemia.9.Culpa 4.Irreligioſitas. 3.
2 Periurium habet principaliter nomen & ſpeciem a falſitate, ſecūdario, a defectu iuſtitię, tertio, a defectu iudicii.22ſ.q.98.1.0./.3.d.39.4.0.*Iuramentum.23.34.36. Mendaciū. Mendicitas. Præceptum.43.Teſtis.8.
3 Periurium omne, ſemper eſt peccatum, & cōtrariū religioni.22ſ.q.98 2.0.
4 Periurium ſemper eſt peccatum mortale, licet ex ioco ſit, vel ex lapſu linguę, ſi perpendit qui iurat.22ſ.qu.70.4.c./.q.98.2.3.0 /.3.d.39.ar.5 q.1.0.
5 Homines, peccata quæ contra Deum ſunt, maxime abhorrent, quaſi grauiſſima, inter quæ eſt periurium, quod eſt grauius homicidio, & tenet locum ſecundum peccatorū, poſt idolatriam.22ſ.q.70 4.3[m]./.Quol 1.18.0.
6 Iurans verum, quod putat eſſe falſum, vel iurans falſum quod putat eſſe verum, eſt periurus 22ſ.qu.98.1. 3[m]./.3.d.39.4.1[m]./.3[m].
7 Periurium promiſſorium, eſt infame ipſo iure, aſſertoriū vero, per ſententiam tantum.22ſ.q.98.3.2[m].
¶ Perlegere.Ioannes.15.
¶ Permanentia.Annihilatio. 12. Eſſe. 50. Aeternitas. 14.19.20.23.Fieri.1.14.In pęnitentia. Lumen.2.Menſura.18.Prophetia.2.Qualitas.12.Saturnus.2.Tempus.39. Virtus.143.
¶ Permanere.Ignis.10.
¶ Permanſio.Cælum.50.&c.
Diuiſio. 1 ¶ Permiſſio duplex, ſcilicet de minus malo, & de minus bono. Prima eſt tantum in lege veteri, ſecunda vero, eſt etiam in noua.4.d.26.qu.1.4.3[m]./.1ſ.Cor.7.le.1.me°.E. *Aſſiduitas.10.Anima.139.Arca.2.Cadere 1.Defectus.11.
2 Modus permiſſionis quadruplex, ſcilicet nō præcipere melius, non prohibere minus malum, vt veniale, non cohibere, & non punire 4.d.33.q.2.ar.2. qu.2.c. *Dæmon.54.56.65.99.117.120. Deus. 297.300.301. 314. Diſpenſatio. 22. Eucharistia.182.
3 Lex humana, dicit aliqua pmittere, nō quaſi ea approbās, ſed quaſi ea dirigere non potens.12ſ.q.93.3.3[m]. *Exa°.5.
4 Bonum eſt in actu permiſſionis diuinę, non autem in obiectū eius, ſicut in aliis quatuor ſignis diuinæ voluntatis. Veri.q.1.8.4[m]. *Excommunicatio.23.Faſcinatio.Infidelis.1.Iouocare.2. Iudæi. 6.10.11.Iudicium. 39.Iuſtus.8. Lex.26.Maleficium.2. Malum 22.66. Matrimonium. 95.124. Medicus.4. Meretrix. 3.4.5.Miſſa. 17.&c. Peccatum.160.
Pœna.4.Prouidentia.58.Superbia.35. Tentare.15.Tyrannus.4.Vertigo.0.Vſura.87.Vxor 1.11.
¶ Permiſtio. Actus.19.Euchariſtia.102.103.104. Limus.Vſura.209.221.222.
¶ Permutatio beneficii eccleſiaſtici, propter commodum ſpirituale, eſt licita, de licentia epiſcopi, non autem propter commodum temporale, quia eſt ſimonia.22ſ.q.100.1.5[m]./.4.d.25.q.3.3.8[m]. *Campſoria.0. Commutatio.0.Simonia.19. Vſura.31.40.46.88.92.169.191 196.&c. Simonia.
¶ Perniicioſum. Cultus.17.Idolatria.3.Mendacium.6.15.
¶ Perpendere. Abraham.17.26.Accuſatio 27. Aduertere Aduocatus.6 Confeſſio. 70. Conticeſ.c. Equus.3. Iudex. 5. Percipere.Periurium.4.Præſumptio.1.13.14.
¶ Perpetrari.Vſura.259.
¶ Perpetuū Accidens.107. Accuſatio.16. Adoptio.5.13.Affinitas.9.Anima.17.Bonitas.224. Cælum.19.72.73.76. Cibus.3.Conceptio.33.Continentia.19. Degradatio.Dæmō.13.Dos.1.Elementum.2.Aetas.2. Fœminalia. Forma. 154. Gratia.138.Indulgentia.23. Iudæi.44. Iuge. Iuſtitia.7.14. Lex.108.Lombardia.Maleficium.1. Matrimonium.29.81.&c.98.Motus.48.Mulier. 10.Natura.8.40. Obligari.6. Ordo.107.108. Paradiſus.4. Pęnitentia. 97. Perfectio.55.53. Politia 4.Poſſe.1. Prouidentia. 22. Religio.33. 61.64.104. Semper.Vniuerſale 19.20.21.22.Votum.28.41.76.82.
¶ Perplexus aliquis eſſe poteſt ex ſuppoſitione, non autē ſimpliciter.12ſ.q 19.6.3[m]./.3[a].q.64.6.3[m]./.q.82. 10.2[m]./.2.d.39.q.3.3.5[m]./.4.d.9.ar.3.q.1.3./.d.12.q.3.ar. 2. q.1.2[m]./. d.19.q.2.ar.2.q.2.2[m]/.d.24.qu.1.ar.3.q.5.1[m]./. Veri.qu. 17.4.8[m]./.Quol.3.27.2[m]./.Ro.14 le.2.me°.K./.Gal.5.le.1.hu.D. *Dubitatio.3. Quis.
¶ Perſcrutari ea, quæ in Deo ſunt, vt.ſ.velimus ad inquiſitionis finem peruenire (quod perſcrutationis nomen oſtēdit) prohibemur. Veri.q.5.2.11[m].
1 ¶ Per ſe ſumptū poſitiue, magis denominat, q per accidēs. Priuatiue autem econuerſo. Veri.q.1.5. 14[m]. *Abſtractū.3. Differētia.
2 Omne quod eſt per ſe, eſt de eſſentia rei, vel conſequitur principia eſſentialia eius. Potentia.quaſt.10.4.c.prin°. *Accidens. 29. 30. 31. 48. 51. 52.67.85.101.102.107.108.114.115. Actio. 109.Actus.41.158.177. Affectio. 6.Agens.7.9.64.65.Agere.28.
3 Quod conuenit alicui per ſe, non poteſt ſeparari ab eo.1[a].q.105.c/.Con.2.c° 55.2[m]./.Anima 14 c.prin°. Albedo 2.
4 Per ſe dicitur dupliciter, ſcilicet, vt diſtinguitur contra per accidens, & vt diſtinguitur contra per aliud, ideſt primo. Phy.7.le.1.me°.h.B.*Amicitia.20.23.
5 Formæ conuenit eſſe per ſe: non autem materię vel compoſito ſed per formam.1[a].q.50.5.c/.q.75.6.c/.q.90.2.1[m]./.q.104.1 1[m]./.Con.2.c°.55.2[m].*Amor.178.230.250. Analogia 18 Angel[9].59.101.114 Aïa.53.54 63.207.249.286.325.
6 Omne quod ineſt non per ſe, reducitur ad aliquid, quod ineſt per ſe.12ſ.qu.10.1.c/ 4.d 8. qo.1.ar.1.q.1.c./.Perihermenias le.14.me°.ſ K.Accidens.31.
7 Immo omne per accidens, reducitur ad cauſam per accidens, quia oportet effectum proportionabiliter referre ad cauſam ſuam. Perihermenias lec.14. me°.f.A. Reſpondeo Dubio. 1024°. *Apoſtoli. 27. Aſſimilatio.22 Baptiſmus.175.211.Beatitudo.21.Bonitas.50. 67.92.131. Capitale.1. Du[m].1014[m]
8 Hæc eſt per ſe Sortes eſt homo, quia ſi Sortes diffiniretur, poneretur in eius diffinitione homo. Meta.lec.1.me°.ſ.F. *Cauſa.2 &c.24.Cælum.1 8.158. Circulus.1.Cogitatio.7. Cognitio.6.Concordia.1. Conſeruatio.3.6.7. Contemplatio.21.Contradictio.3.Contrarium. 9.40. Corruptio.5.13.54.Deitas.1.Delectatio.61.70.76.80.88.Demonſtratio.11. Deuotio.8.Deus.12.58 59.76.101.225.268.430.Dici.3.Differentia.14 20.Difficile.4. Diffinitio.15. 16.21.33.Dimenſio.2 17.Diſcordia.2. Diſpoſitio.27. Diſtinctio.4. Diuerſitas.4.Diuiſio.9.11.Dolor.10.Eccleſia.4.Effectus.19.20.Elementum.19.Ens.9.12.36 Eſſe.28.50.Aeternitas.50.Euchariſtia.136 Euentus. Feudum. Fides. 21.46.51.159. Fieri.4. Finis.16.36.116. Fomes. 4. Forma.11.&c.19. &c.119.130. Fortitudo.2.35.49.Genera 10.29.36. 74.81. Genus.24.26.29.Gratia. 106.158. Graue.6.8. Habitus. 10.31.56.74.76. Hæreſis.18.33. Idea.3. Incontinentia. 3. Indiuiduum.10.23.39.Infinitum.25.33.Inſtans.20.25. Inſtrumentum. 15. Intellectus.41.136.171. Intendere.1.Intētio.17.19.Hypocriſis.4.Ira.16.77.Iudicium.17. Iuramentum.6. Maledicere.1.Malum 19.23.32.33.Materia 38.Matrimonium.48. Maximum.Memoria.5.Mendacium. 6.9. 10 .Miraculum. 34. Motus.69.80.89.Natura 8 .Naturale.1. Nobilitas.7. Nomen.42.45.46.47. Nocens 4.8.9.Noſſe.0.Obedientia. 24. Obſtetrix. 1.Odiū.11. Opera°.43. Oppoſitio.2,Ordo.7.8.

Per

9 In moralibus, intentũ dicit̃ per ſe, & qđ eſt præter intẽtionẽ dicit̃ per accidẽs. 2a2æ.q.37.1.c./.q.39.1.c./.q.43.3.c./.q.59.2.c./.q.64.7.c./.q.150.2.c. *Omnis.3.Participare.6.Paſſio.22. Peccatũ.117.118.132.141.145.245.332.435.Pœna.11.83. Pœnitentia.136 perfectio.44.Perſona.15.Phyſica.3 potentia.40.Præceptum.28.139.prædicari.1.&c.18.19. Præteritũ.5.Primum.2.Priuatio.20 Prius.5.10.11.Proportio 2.5.7.16 Propoſitio.2.16.17.Prouidẽtia.16.33.Pulchritudo.10. Qualitas.3. Quantitas.16.32.Quies.2.Ratio.58.Reduplicatio.4.5. Relatio.54.Reuelatio.2.

10 Id quod alicui ſecundum ſe conſiderato ineſt per accidens, poteſt ei per ſe ineſſe aliquo adiuncto. Ver. q. 12. 11. 1m. *Scandalum.3.7.12.Scientia.41.43.Schiſma.2. Secundum ꝙ ipſum.0.Senarius 3.Sẽſibile.0.Signum.13. Syllogiſmus.3.Simplicitas.4.Simpliciter.3.Spes.42.45.Spirituale.8. Subſiſtentia.1.7. Subſtantia.9.10.13.16.23.29.34.Sufficiens. Tempus.15.24.31.Teneri.3.Timor.17.28.30.Totum.1.Viſibile.2.Vſura.24.31.Vſus.3.6.Chriſtus.2.22.

Diuiſio. 1 ¶ PERSEQVVTIO duplex, ſcilicet a bonis, ex amore, & zelo, & ad bonum, & a malis, ex odio, & ad malum. Pſal.17.fi.a.K. Gal.4.lec.9.medº.k. *Abſcondere.1.Aduerſantia.Altare.4. Antichriſtus.5.Apis.5.Arcus.2.Beatitudo.154. Calceatus. Cere.12.Epiſcopus.29.Idolatria 5.Imperator.8. Iudæi.45. Iudicium.88.Paulus.14.Symbolum.8.Tribulatio.18.

2 Perſequutio licet ad hoc proprie pertinere videatur, quòd aliquis alium perſequitur effugando, poteſt tamen communiter accipi, pro inflictione cuiuſlibet nocumenti. Rom. 8. lect.fi medº.F.

¶ Per ſe ſufficientia. Beatitudo.21.Ornatus.3. Tẽperantia.9.

Quid. 1 PERSEVERANTIA eſt in ratione bene conſiderata, ſtabilis & perpetua permanſio, ſecundum Andronicum.2a2æ.q.128.c./.3.d.33.q.3.ar.3.q.1.c.

2 Perſeuerantia eſt virtus ſpecialis, habens ſpeciale obiectum ſcilicet opus laborioſum, vt triſtabile diuturnitatis. 2a2æ.q.137.1.0./.2.c./.1m./.2m./.q.138.1.c./.3.d.33.q.3.ar.3.q.1.4m./ q.4.1m. *Amor.75.169. Angelus.353.456. Aouichilano.6.

3 Immo non eſt virtus. 1a2æ.q.58.3.2m. Reſpondeo Dubio.1025. *Aureola.22.Conſtantia.3.&c.Continentia.12.13.

4 Perſeuerantia vt eſt virtus, moderatur aliquas paſſiones, ſ. timorem fatigationis, aut defectus, propter diuturnitatem, non autem perſeuerantia, de qua loquit̃ philoſophus. 2a2æ.q.137.2.2m. Fortitudo.16 inf.Difficile.12.Dos.1.Fortitudo 26.34.35.Gratia 74.117.180.

5 Perſeuerãtia dicitur tripliciter, ſcilicet habitus mentis quo firmiter ſtatur contra triſtitias, habitus de propoſito perſeuerandi, & continuatio boni, vſque ad finem vitæ. Primo & ſecundo modo, eſt virtus infuſa, non autem tertio modo 1a.q.95.3.4m./.1a2æ q.109.10.c./.2a2æ q.128.5m./.q.137.1.0./.2.2m./.4.c./.2 d.29.3.2m./.d.43 3.3m./.3 d.33.q.3.art.3.q.1.4m./.d.36.2.4m./.Veri q.24.13.3m. *Impoſſibile. Manifeſtatio.1.Meritum.101.Mollities.Oratio.18 85.

6 Perſeuerantia primo & ſecundo modo, fuit in Adam, non autem tertio modo.1a.q.95.3.4m./.1a2æ.q 109 10.3m./.2a2æ q.137.4.2m./.2.d.29.3.2m. *Pœnitentia.43.&c. Pertinacia. 3. Peruitas.

7 Perſiſtere in bono, vſque in finem, ex propria intentione ſinis, eſt proprium perſeuerantiæ. Sed conuenit cuilibet virtuti, inquantum eſt habitus.2a2æ.q.137.1.3m./.q.138.2.3m.

8 Perſeuerantia eſt pars potentialis, annexa fortitudini. 2a2æ. q.128 c./.5m./ 6m./.q.137.3.0./.3.d 33.q.3.ar. 3 q.1.2.4.c. Fortitudo.34.&c.

9 Perſeuerantia conuenit cum temperantia in materia, ſcilicet circa delectationes tactus. Sed magis conuenit cum fortitudine, & principalius in modo, inquantum firmat contra difficultatem diuturnitatis.2a2æ.q.137.2.1m. *Præceptũ 114.Præſumptio.12.

10 Perſeuerantia non eſt in appetitu ſenſitiuo, ſed in ratione. 1a2æ.q.58.3.2m./.2a2æ.q.53.5.3m. Subiectiue. *Tunica.

Du. m.1026 11 Immo eſt in iraſcibili. 2a2æ.q.137.2.2m. Reſpondeo ſicut Dubio.103.

12 Commendatio de bene geſtis, maxime prouocat ad perſeuerantiam. He.10.lec.4.priº.

13 Bonum hominis non ſolum eſt in quantitate charitatis, ſed præcipue in perſeuerantia eius vſq; ad mortem. Ro. 8. lec.6.princº.k. Charitas.114.

¶ Perſiſtere. Conſtantia.3.&c.Continentia.12.13.19. Gratia. 181.182.Perſeuerantia.0.Temperantia.4.15.

¶ Perſoluere. Vſura.100.165.198.&c.214.276.

¶ Perſolutio. Vſura.200.

Quid. 1 ¶ PERSONA dicitur a perſonando in theatris, cum laruis.1a.

Per

q.29.3.2m./.1.d.23.1.c fi./.po2.q.9.3.1m.

2 Perſona non eſt nomen intentionis, ſed rei. 1a.q.30.4.c./.1.d.23.3 0./.d.25.1.c./.8m./.po2.q.9.2 2m. *Abſtinentia.8.

3 Nomen perſonæ, non eſt impoſitum ad ſignificandum indiuiduum, ex parte naturæ, ſicut aliquis homo, ſed rem ſubſiſtentem in rationali natura 1a.q.30.4.c. Indiuiduum.10. *Acceptio.0.Accuſatio.15.20.Adã.65.Addere.18. Adoptio. 8.Baptiſmus 201.Bellum 1.2.8.

4 Perſona ſignificat id, quod perfectiſſimum eſt in tota natura, ſcilicet ſubſiſtens in rationali natura. 1a.q.29.3 c./.po2.q.9.3.c. *Clauſio.

5 Perſona ſignificat ſubſtantiam particularẽ, ad dignitatem pertinentem. Ideo eſt tantum in natura intellectuali. 1a.q.29.3.2m./.1.d.23.1.c.fi./.3.d.2.q.1.1.c. *Collegium.Credere 24.Diffinitio.38.40.Diſpenſatio.7.20.23. Dubitatio.5.

6 Perſona eſt rationalis naturæ indiuidua ſubſtantia, ſecundum Boetium.1a.q.29.1.0./.3.c./.2m./ 4m./.4.c./.q.34.3.2m./.3a.q.2.2.c./.1.d.25.1.0./.po2.q.9.2.n./.Vnio.1.c. *Exordium.3.Filiatio.7.8.Fomes.14 15.Fornicatio.4.6.

7 Subſiſtentia in diffinitione perſonæ, accipitur in communi, ſecundum quod diuiditur in ſubſtantiam primam & ſecundam. 1a.q.29.1.2m./.1.d.25.1.7m./.po2.q.9.2.7m./.8m. *Furtum.7.Humilitas.18.Inceſtus. Incommunicabilitas. Inquirere.2.3.Ioannes.6.8.

8 Immo ſubſtantia ibi ſumitur pro ſuppoſito, non autem pro eſſentia.1a.q.30.1.1m. Reſpondeo Dubio.1026. B. Du. m.1026

9 Perſona eſt hypoſtaſis, diſtincta proprietate, ad dignitatẽ pertinente, ſecundum magiſtros.1a.q.29.3.2m /.1.d.25.1.8. fi.

10 De ratione perſonæ eſt, ꝙ comprehendat omnia quæ in re ſunt.3.d.5.q.1.3 c./.3m.

11 De ratione perſonę, ſunt tria, ſcilicet ſubſiſtere, ratiocinari & indiuiduum eſſe.1.d.25.1.c./.2.d.3.q.1.2.c. *Hypocriſis. 1.3.Hypoſtaſis. 6.Ironia.2.Iuramentum.25.36.Iuſtitia.2. Lex.26.160.161.

12 Forma ſignificata per nomen perſonæ, non eſt eſſentia, nec natura, ſed eſt perſonalitas.1a.q.39.3.4m./.1.d.25.4.c./.po2.q.9.6.0. *Abſtinentia.8. Acceptio.0. Accuſatio. 8. Actus. 24.Adam.65.Admonitio.5.Aduocatus.8.Alius 1.2. In eſſ.

13 Perſona eſt communicabilis multis naturis, non autẽ multis ſuppoſitis.3a.q.3.1.2m. *Angelus.222.233.581.&c.626.

14 Omne ſubſiſtens in natura intellectuali, vel rationali, eſt perſona. Con.4.cº.35.1m./.po2.q.9.1.2.0./.Vnio.1.2.c./.Opuſ.3.cº.215./.216. *Anima.77.Antichriſtus.1.Apoſtoli.1.Apparere.8 9.10.Auaritia.14.Baptiſmus.38.148.201.202.Beatitudo.124.Bellum.1.2.8.Bonitas.44.Circuncitio.47. Clauſio.Cognatio.9.Concilium.2.

15 Illud quod non exiſtit per ſe, non eſt perſona, vt accidentia, partes, & humanitas Chriſti.1a.q.29.1.2m./.5m./.q.75.4.2m./.3a.q.2.2.3m./.q.16.12.2m./.3.d.6.q 1.ar.1.q.1.c./.po2.q.9.2.c./.13m./.Vnio.2.c./.3m./.10m./.Quol.9.2.c./.Opuſ.3.cº 216./.Ro.lec.3.fi.H. *Confeſſio.36. Conſanguinitas. 3.4.6.9.Contritio.6.Eleemoſyna.11.Eſſe.43.44.40.69. Euangelium.9 Euchariſtia.85.Excommunicatio.10.29. Exordium.3. Femininũ.0 Fornicatio.4 6 Fortitudo.40.Gratia.139. Homo.33.34.35.40.Honor.25.Humilitas.18.Inceſtus.1.Incommunicabilitas. Indiuiduum. 8.10.28.42.43. Ioannes.6.9. Hypocriſis.1.3.9.Ira.42.Ironia.2. Irregularitas. 1. Iudiciũ. 26.42.Lex.16.87.160.161.Litigium.1.Luxuria.24.Maledicere.2. Maria.61.Matrimonium.31.42.&c.Meritũ.103.110 Miniſter.8.Miſericordia 18 Natura 3.Officium.2. Paſſio.25. paſſio.115.pater 9.10.patruus.peccatum.216 244 &c. 287.292.332.343.&c.

16 Vnitas perſonæ, requirit vnitatem eſſe completi, & perſonalis, quia eſt de conſtitutione eius, non autem operationis 3a.q.19.1.4m. *pœna.39.40.43.82.prædeſtinatio.26.priuatio 23.priuilegium.prophetia.91.punitio.1.Reuelatio.4.Reuerentia.2.Sacerdos.30.31.36.Sacramentum.69. Sacrilegiũ 4.5.6.Sanctificatio.9 Seraphim 4.Seruitus.2.Symbolum. 4. Status.1.2.6.Subſiſtentia.3.6.Suffragia.9.Tranſlatio. Veritas.52.Violatio. Vocatio.38.Virtus.18.Votum.72.73.Vſura 96.&c.236.Vſus.6. Velle.6.

17 Perſona proprie conuenit Deo, & nobilius, quàm creaturis 1a.q.29.3.0 /.1.d 23.2.n./.po2.q.9.3 0. *Actus.24.190.&c. In diuinis

18 Perſona prædicatur analogice de Deo, & creaturis.1a.q.29.4.4m./.1.d.25.2.0. *Adam 65. Addere.18.

19 Perſona per prius prædicatur de Deo, quàm de creaturis, quantum ad rem ſignificatam, ſed econuerſo, quo ad modum ſignificandi.1.d.25.2.c./.3m. *Adiectiuum.11.&c.Adoratio.14.&c.Agiographæ.2. Alius.2.4.Amor.1. &c.

20 Perſona in diuinis, eſt diuinæ naturæ incõmunicabilis exiſtentia, ſecundum Ricardum de ſancto victore.1a. q. 29. 3. 4m./.1.d.23

Per

4^{m}./.1.d.13.2.3^{m}./.d.25.1.6^{m}./.8^{m}./.po^{a}.q.9.2.12^{m}. * Angelus.448.555.565.&c. Apparere.2.9. Appropriatio.0.

21 Perſona in diuinis ſignificat relationem, per modum ſubſtantiæ. 1^{a}. q. 28.4.0./.q.30.1.c./.q.32.2.1^{m}./.q.34.3.1^{m}./.q.39.1.c./.1^{m}./.1.d.23.3.0./ po^{a}.q.9.4.0./.6.2^{m}. * Aſſumere.2.4.&c Attributa.12. Baptiſmos.46.49. Cauſa.68.

22 Perſona etiam in diuinis, dicitur ad ſe, & non ad alterum, propter modum ſignificandi. 1^{a}.q.29.4.1^{m}./.1.d. 23.4. 3^{m}./.5^{m}./.po^{a}.q.9.4.2^{m} /.3^{m}./.13^{m}./.6.2^{m}. * Coęquale. Coniunctio. 1. 3. Datio. 25. 26. Deus. 24. 27. 37. 100. 363. 433. Dicere. 9.

23 Trinitas, eſſentia, & quęlibet res demonſtrabilis, eſt perſona ſecundum grammaticos. 1^{a}.q. 39.8 fi. * Dici. 1. Diſtinctio. 22. &c.

24 Eſſentia Dei, non eſt perſona, quia non eſt incommunicabilis, quia prædicatur de pluribus, licet ſit indiuidua ſecundum rem. po^{a}.q.9.2.12^{m}.

25 In diuinis perſona & eſſentia, ſunt idem re, & differunt ratione. 1^{a}.q.3.3.0./.q.39.1.0./.q.40.1.c./.3^{a}.q.16.5.1^{m} /.q.17.1.c./.2.3^{m}./.1.d 25. L.med^{o}.E./.d.34 q.1.1.0./.2.1^{m}./.3. d.5. q.1.ar.1.q.2 c./.q.3.c./.d.6.q.2.2.2^{m}./. Vnio. 1. c./.2^{m}./.4^{m}./.2.7^{m}./.3.2^{m}./. Quol.2.4.c. * Diuinum. Donum.1.4.5. Dos.2. Ens.37. Euchariſtia.114. Excluſio.9. Finis.17. 66.

26 Perſona addit ſupra eſſentiam dei ſecundum intellectum, quia eſſentia poteſt intelligi ſine perſona, non autem econuerſo. 3^{a}.q.3.3.3^{m}./. Quol.7.8. 3^{m}. * Fruitio.6. Generatio.74.85.89. Gradus.1. Habere. 2. Hierarchia. 3. Incommunicabilitas.

27 In diuinis, perſonæ differunt ſeipſis. po^{a}.q.8.1.6^{m}./.3.10^{m}./ Opuſ 9.q.64. * Indigentia.3. Iudicium.57.

28 Cognitio perſonarum diuinarum, eſt nobis neceſſaria, ad recte ſentiendū de creatione, ſed principalius de ſalute noſtra. 1^{a}.q.32.1.3^{m}.

29 In diuinis eſſentialia poſſunt abſtrahi a perſonis, cognitione imperfecta, non autem cognitione beata. 3^{a}. q. 3. 3. 0./. Opuſ.3.q.62. * Lumen.25. Mediator.3. Mora.27. 32. Natiuitas.21.22. Nomen 45.&c. Ordo.32.&c. Origo.0. pater. 8. prædeſtinatio.26.45.46.49. prædicari.25.37.38.39. proceſſio 23.27.46.66. producere.1.2. pronomen.4.

30 In perſonis diuinis, non eſt debitum proprie, quia debitū importat obligationem: ſed Ricardus de ſancto victore, accipit debitum pro eſſe ab alio. po^{a}.q.10. 4. 8^{m}. * Satisfactio. 37. Sedere. 6. Societas. 4. Solus. 4. Spirituale. 11. Subiectio. 9.

$2a^{e}$.102731 Immo Deus eſt debitor, ratione promiſſi.2.d.27.3.4^{m}. Reſpondeo ſicut Dubio. 431°. * Suppoſitum. 12. Trinitas. 5.9 & cetera.

Pluralitas. 32 In diuinis, eſt pluralitas perſonarum. 1^{a}. q.30.1.0./.1.d.2.4.0./. Con.4.c^{o}.5./.26./.po^{a}.q.9.5.0./. Opuſ.3.c^{o}.50.

33 Immenſitas Dei, non excludit pluralitatem perſonarum in diuinis. Quol.7.6.0. * Adiectiuum.11.12.

34 Hæc pluralitas perſonarum, eſt realis.1.d.2.5 0. * Blaſphemia. 13. Conceptio. 19. Coniunctio. 1. Deitas. 2. Æqualitas. 18. &c

35 Pluralitas perſonarum in diuinis, non facit compoſitionē cum eſſentia, quia ſunt idem ſecundum rem, nec inter ſe, quia comparantur ut diſtincta.1.d.8.q.4.1.4^{m}./.d.34.q.1.1.4^{m}./.po^{a}.q.2.1.3^{m}./.q.9 5.10^{m}. * Idea.2.4. Imago.33.35.38.

36 Eſſentia diuina, eſt eodem modo abſoluto, in tribus perſonis, non melius, nec perfectius: nō autem eodem modo relatiuo, quia eſt in patre, ut non accepta, in filio, ut accepta per generationem, & in ſpiritu ſancto, ut accepta per proceſſionem. Opuſ.9.q.11. * Indiuiduum 43. Nomen.43.&c. 55.80. Notio.0. Numerus.21 &c. Obedientia.28. Oratio. 66.

37 Perſona in diuinis, prædicatur pluraliter, de pluribus perſonis. 1^{a}.q.30.1.0./.q.39.3.4^{m}./.1.d.23.4.0./.po^{a}.q.9. 5.15^{m}./.19^{m}./.6.0. * prædicari.37.38.39.44. principium.14.13. prioritas. Relatio D. Spiritus.6.&c.

38 Communitas huius nominis perſona, non eſt realis, nec intentionis, nec negationis, ſed rationis. 1^{a}. q.30.4.0./.1.d.25.3.0./.po^{a}.q.8.3.11^{m}./.q.9.4.4^{m}. * Sponſa.3. Subſiſtentia.7.11.12. Subſtantia.1.2.34.36. Sum. Suppoſitum.12. Veſtigium 1.2.3.4. Vnio.14.&c. Vnitas.51.52.53.

Tres. 39 In diuinis, ſunt tantum tres perſonæ. 1^{a}.q.30.2.0./.q.31.1.0 /.q.41.6.0./.1.d.2.4.0./.d.10.5.0./.d.33.2.1^{m}./. Con. 4. c^{o}.26./.po^{a}.q.9.9.0./. Opuſc.3.c^{o}.56 /.60. * Appropriatio. 10. &c. Blaſphemia.13. Deus.228.

40 Tres perſonæ, ſunt vnus Deus. Et Deus eſt tres perſonæ, & eſt trinitas. 1^{a}.q 39.3.6.0 /.1.d.4 q 2.2.5^{m}./. Trin 22.0.

41 Tres perſonas dicimus eſſe vnam eſſentiam, non autem ex vel de eadem eſſentia. 1^{a}. q. 39. 2. 0./.q.41.3.3^{m}./.1.d.25.L.

Per

med^{o}.E./.d.34 q.1.2.3^{m}. * Ens.37. Fruitio.6. Hæreſis.41.131 132.133.134. Imago.33 35.38. In.19.

42 Hæc non conceditur. Tres perſonæ ſunt eſſentiæ, quia forma non deſignatur, niſi per duos genitiuos, uel per unum genitiuum, habentem uim duorum. 1^{a}.q.39.2.c./.4^{m}./.1.d. 34.q.1.2.4^{m}. * Innaſcibilitas.1. Lumen.25. Mediator.3.

43 Hæc eſt uera, Tres perſonæ, ſunt unius eſſentiæ. Et genitiuus conſtruitur in habitudine cauſæ formalis. 1^{a}.q.39. 2.0./.1.d.25. L.med^{o}.E./.d.34.q.1.2.0. * Miſſio. 7. 8. Nomen. 80.82. Symbolum 11. Spiritus.6.9. Subſiſtentia.7.9. 11. 12. Trinitas. 0.

44 Hæc conceditur. Eſſentia eſt trium perſonarum. Non autē hæc, Deus eſt trium perſonarum. Nec tres perſonæ, ſunt vnius Dei. 1^{a}.q.39.2.c./.1.d. 34.q.1.2.2^{m}. * Veritas.40. Chriſtus.6.&c.178.&c.

45 Hæc conceditur. Tres perſonæ ſunt in eadē eſſentia, quia in, poteſt denotare habitudinem cauſæ formalis continentis.1.d. 34.q.1.2.3^{m}.

46 perſonæ diuinæ, ſunt plures res. 1^{a}.q.30.1.c./.q.39.3.3^{m}./ 1 d.25.4.0./.d. 34. L.prin^{o} /.po^{a}.q.9.5.14^{m}.

¶ perſonale Aliud.1.2.3. Amor.1.&c. Attingere. 3. Attributa. 12. Decimæ 14.23.25. Dens.24. Donum.2. 4. Aequalitas. 23 Eſſe.43.69. Excluſio.9. Fortitudo.40. Generatio.40.60. Idea. 24. Imago.14. In.12. Innaſcibilitas.1. Iuramentum.25. Materia.61. Matrimonium.51. Notio.2.&c Oratio.73. pœna.43. pœnitentia 109. perſona.9.16. pronomen.1. proprietas. 2. proprium.10. Qui eſt.3. Sanctificatio.1. Sapientia.45. Satisfactio.25. Schiſma 4. Sepultura.10. Voctio.19. Vnio.22. Vſura 275.289.290 Chriſtus.60.&c.

¶ perſonalitas. Aſſumere.2.13. perſona.12.

¶ perſonaliter. Amor.1. Deus 100. Generatio.89. Ioannes.6.8. Libere. 19. pater. 6. Verbum. 47. 48. 49. 60. Veritas. 39. Chriſtus. 21.

¶ perſonatio. perſona. 1.

¶ perſpectio. Intellectus.292. Lumen.21. Solertia.2. &c.

¶ perſpectiua. Arithmetica.1 Aſtrologia.0. phyſica.11.

¶ perſpicacitas. Angelus.273. Dæmon.7. 8. Gnome. Solertia. 2. &c. Speculatio.2.

¶ perſuaſio. Angelus.154.156. Conſilium.19. Correctio.4. Dæmon.64. Exhortatio. Fides.76.87.138. Gratioſus. Iudæi.45. Loqui.3.5. Spes.19.33. Voluntas.68.

1 ¶ PERTINACIA. pertinax ſecundum Iſidorum eſt, qui tenet impudenter ſuum propoſitum, quaſi omnino tenax. $2a^{e}$. q.138.2.c./.4.d 29.2.c. * Admonitio 3. Conſtantia.7.8. Cōtinentia.8. Correctio.4.20. Gloria.10 Hæreſis. 1. 4. 9.25.26. 27. 29. &c. 32. Quid.

2 pertinax aſſimilatur incontinenti, & molli, quia nimis appetit aliquam delectationem, & fugit triſtitiam. $2a^{e}$. quæſt. 138. 2. 2^{m}.

3 pertinacia opponitur perſeuerantiæ, ſecundum exceſſum, mollities autem ſecundum defectum. $2a^{e}$.q.138.2.0. Ieremias.2. Ignorantia.8. Infernus.7. Obſtinatio.0. peruicax.

¶ pertinere. Abdicatio. Abſtinentia.6. Accidens.68. Actus.62. &c.171.&c. Admonitio.1. Adulterium.1. 2. Alimentum. 1. Altare.3. Ambitio.2.3. Amicitia.36. Amor.229. Andragathia Angelus.234.297.409.579. Anima.254.281. Animal.19. Antecedens.2. Apoſtoli.18. Appetitus.38. Appropriatio.15.18. Arca. 3. Archidiaconus. Augurium.1. Baptiſmus. 4. 77. 85. 240. Beatitudo.130. Bonitas.91. 119. Charitas. 64. 77. 145. 147. Catechiſmus 5.6.7. Cerimonia. 3. Cognitio.44.51.54. Commutatio 1. Comprehendere.8. Communicabile.1. Cōcupiſcibilis 8. Confeſſio. 3.88. Conſenſus.4. Conſeruatio.13 Conſideratio.1. Conſtantia.1.2. Contemplatio.18. Corpus. 41. Damnatio.51. Delictum.1. Diffinitio.40. Dignitas.4. Donum.33. Eccleſia.8.11. Ens.5. Eſſe.43.44.73. Euangelium.5. 6.9. Euchariſtia.39.156.&c. Fallere.2. Fides.21.38.127.130. 160. Finis.81. Fortitudo.21. Gratia.27. Hæreſis.12. Humilitas.5. Idea.27. Ignorantia. Improuidentia. Iniuſtitia 6. Innocentia.20.21. Lex.64 Matrimonium.1.2. Membrum. 11. 12. Mendacium.2. Meritum.7. Miniſter.2. Officium.2. parochialis. peccatum.318. pœnitentia.25.118. perfectio.13. 58. phyſica.2. poſſe.4. poteſtas. 18. præceptum.58.105.107.109 127.151. præcipere.3. prædeſtinatio.6.20. prædicare. 1. &c. 15. prælatio.9. primitiæ. 3. princeps.4.&c. prius 12. proceſſio 37. propheta.27. Religio.10. Requiri.0. Sanguis.22. Scholaris. Viuia 168.244.

¶ pertingere. Agens.54. Anima.130.&c. Cauſa. 12. Cogitatio. 2. Cognitio.33. 34. Comprehendere.1.&c. Effectus. 10. Elementum.18. Euchariſtia.92.96. Fides. Gratia.86. Intellect^{9}. 240. Motus.88. paradiſus.4. peruenire. Ratio.28. Reſiſtere.1 Scientia.18. Senſus.46. Symbolū.4. Summū.4. Veritas. 46.

¶ pertractare.

¶ Petraſtare. Theologia 29.

¶ Pertrahere. Beatus 8. Iſa. 60.

Quid. ¶ Perturbatio, eſt mutatio ordinis, & æqualitatis, in ratione ex immoderata paſſione, inferiorum potentiarum, quæ nõ fuit in Chriſto, nec in aliquo ſapiente 3.d.15.q.2.ar.2.q.4.3m./.ar.4.q.2.4m./. Blaſpha.11. Humo 37. Ira 49.56. Pax.10. Timor 35. Tyrannus 9.

¶ Peruenire. Animal 44. Appetitus 25. Ars 3. Augmentũ 23. Beatitudo 89.&c. Cogitatio 2. Cognitio 33.34. Confeſſio. 89. Contemplatio 9. Defectus 25. Deuenire. Dulia 22. Eucha[a].257. Felicitas 4. Flagellum 2. Fortitudo 59 Fruitio 13. Furtum 13. Gratia 127.146. Ieiunium 35. Iuſtus 2. Meritũ. 102. Natura 28. Peccatum 166. Perfectio 22.57 Promulgatio 5. Raritas 2. Religio 26. Reſurrectio 32. Sapiẽtia 21. Virtus 1. Viſio 15.

¶ Peruetio. Beatitudo 1.&c.89.&c Comedere 4. Finis 96.&c. Gratia 127.145. Peruenire. Terminus.

Quis. ¶ Peruerſus eſt, qui non ſequitur quod debet. Euoluntatem dei. Pſal. 17. me°. o. l. *Amor 91.93. Auerſio.o. Continentia 3. Fama 3. Fides 160. Hæreſis 18.28. &c. 41. Infidelis 6. Intellectus 88. Hypocriſis 5. Iudicium 23. Mundus 3. Sacramẽtum 33. Sodomia 2. Somniũ 1. Soliloquiũ. Subuertere. Vinculum 2. Viura 189.

Quid. ¶ Peruicax, eſt idem quod pertinax, qui in ſuo propoſito ad victoriam perſeuerat.22§ q.158.2.c. *Pertinacia.o.

Differẽtia. ¶ Pes dexter, eſt fortior ad motum, quàm ſiniſter, ſed ad fixionem, eſt econuerſo. Et humerus dexter eſt fortior ſiniſtro ad motum, ſed ad portandum, eſt econuerſo Cæ.2.le.5.fi.e. *Baculus 1. Conditionalis 2. Coſta 4. Elephas 9. Herodius 2. Iacob 7. Lotio. Pedites. Porfirius. Sacramẽtum 124. Sandalia. Scandalum 8. Virginitas 34. Vnctio 26.

Oppoſitiõ ¶ PESSIMVM non oportet, q oppõatur optimo 12§.qu.39.4.1m/.q.84.4.1m./.12§.q.118.7 1m./.q.161.6.2m./.7.3m./.3.d.33.q.2.ar.1.q.3.4m./.Ma.q 8.1.2m./.3m./.q.13.3.1m. *Apoſtaſia 4 Bigamia 8. Ingratitudo 10. Peccatum 257.

Du°.1028. Oppoſitum videtur dicere 12§.q.73.4.o.22§ q.34.5.b. Ma. q.2.10.0. Reſpõ°. ſicut. Du°.292°. *Poteſtas 14. Tyrannus 1. Verecundia 15.

Ad deum. ¶ Petitio populi dei tria continet. Quia ponitur idoneitas petentium, poſtulatur pacis beneficium, & allegatur pacis meritum Iſa 26.prin°.H. *Abraham 8. Acham 1. Affectio. 5. Attentio 1. Beatitudo 143.&c. Beneficium 10. Cathedra 2. Confeſſio 70.73. Debitum 15.&c. Decimæ 17.19.20.22. Eucha[a].202.217. Excommunicatio 13. Exordium 3. Fornicatio 10.15. Gedeon 2. Inſinuatio 1. Miſſa 5. Oratio.o. Poſtulatio. Purgatorium 10. Religio 166. Reſtitutio 6. Signum 34. Tentare 10. Thomas 4. Votum 57.63. Viura 105.165.167.313. Vxor 22 Zacharias 2.

¶ Petitorium. Accuſa°.24.

Figura. ¶ Petra in deſerto, fuit aliquid materiale, ſignificãs Chriſtum 2[a].q.102.1.4m. *Ibices. Lapis. Maria 70.

1 A ¶ PETRVS a petra quæ eſt Chriſtus appellatus eſt, & in hoc nomine Dominus ſecundum Hylarium, & Auguſtinũ petri potentiam inſinuat.

Peccatum. 2 B ¶ PETRVS volens impedire paſſionem Chriſti, non peccauit, quia paſſio Chriſti poterat & placere laudabiliter, & diſplicere, ſecundum diuerſa. Et tunc ſcandalum ibi ſumitur large, pro quolibet impedimento alicui præſtito, in via aliqua, quam proſequi intendit.4.d.38.q.2.a.2 q.1.2m. *Amor 68. Apoſtoli.o. Centurio. Clauis 10. Confirmatio 40. Cornelius 1.

3 Petrus credidit, q prenũtiatio Chriſti, de negatione ſua, eſſet comminatio tantum 2.d.4.a.2m. *Correctio 10.15.

3 Petrus negando Chriſtum, peccauit mortaliter 22§.q.24.12.2m./. Virt.q.2.6.2m./. Quol.9.14.o./.Pſal.36.m° 1.A.

4 Petrus quaſi in continuo dolore erat, propter abſentiã Chriſti, & quotiens eius recordabatur: totus reſoluebatur in lacrimas, ita q genæ eius, videbantur aduſtæ. Mat.9.me°.c. H./.Io.13.le.2.fi g.F. * Eccleſia 13. Eucha[a].76. Hæreſis 105. Ioannes 9. Iuſtitia 87. Magdalena 4.

5 Petrus, Primus inter apoſtolos, prædicauit Romæ, & cũ magno fructu, Non autem ſimpliciter, ſed Barnabas prius. Ro. prolo. fi./.c°.15.le.3.prin°.G. * Paulus 16.17.18. Raptus 11. Transfiguratio 2. Vita 59.

6 Petrus poſt mortem Chriſti, vixit annis fere triginta ſeptẽ. Io.21.le.4.prin°.1.1. Chriſtus 10.

Du°.1029. Immo vixit poſt mortem Chriſti, annis quadraginta. Gal. 2.le.1.prin°.B. Reſpon°. Du°.1029.

¶ Phanos. Prophetia 9.

Dereliõ°. ¶ Pharao non poterat facere opus bonum ex genere, & bona intentione, non ſimpliciter, ſed propter obſtinationem, ex deſertione gratiæ, dei 4.d.17.q.1.ar.2.q.2.1m. * Deus 427.428.430. Iudæi 31. Magi 7. Membrũ 12. Prophetia 87.

¶ Phari. Fatum 2. Prophetia 8.9.

¶ Phariſæus, interpretatur diuiſus. Io.3.le.1.prin°.a.D. *Baptiſmus 150. Iudæi 22. Præceptum 8.139. Quid.

¶ Phaſe ſignificat quintuplicem tranſitum. ſ. de mundo, de Ægypto, de morte, de vitiis, & tranſitum angeli percutiẽtis. Io.13.le.1.prin°.2.L. Paſca.o. Quid.

¶ Pheleas. Poſſeſſio 6.

¶ Phiala. Admiſſio.

¶ Philemon. Paulus 23.

¶ Philipponus. Ioannes 20.

¶ PHILIPPVS qui prædicauit Samariæ, non fuit unus de duodecim Apoſtolis, ſed vnus de ſeptem diaconis 4. diſt. 2.q.2.4.1m. Quis.

2 Oppoſitum videtur dicere. Io.12.le.4.prin°.2.K. Reſpon°. Du°.1030°. Prædicatio 8. Du°.1030.

¶ Philo. Liber 2.

1 ¶ PHILOSOPHIA & rethorica, licent prædicatori, & doctori eccleſiaſtico, vt inſtrumentaliter, non autẽ principaliter. Opu. 19.c°.14./.2§. Cor. le.3.prin°./. Col.2.le.2.fi. * Admiratio 4. Auerroes 1. Auguſtinus 2.

2 Sicut motus vel res mobilis, eſt ſubiectum philoſophiæ naturalis, ſic operatio humana ordinata in finem, vel homo voluntarie agens propter finem, eſt ſubiectum philoſophiæ moralis. Ethi. le.1.prin°.a.E. * Creatio 5.6.7 35. Doctor. 4. Epicleis Metaphyſica.o. Moralis. Phyſica 8. Princeps. 1 25. Religio 81. Scientia 16. Socrates 1.2. Stupor 2. Theologia 20.21.37.&c. Licet.

3 Philoſophia quidam abutuntur, ad fidei impugnationem 22§.q.167.1.3m./. Col.2.le.2.prin°.h.

1 ¶ PHILOSOPHVS Duo ſunt genera philoſophorum. ſ. Ionici, in grecia, & Italici in magna grecia, id eſt, in Apulia, & Calabria, quorũ princeps fuit Pythagoras de Samnio Calabriæ. Meta.le.7.me°.c.G. *Actus 27. Amor 176. Angelus 408 Animus. Appetitus 25. Artificiale 6. Auctoritas 3. Beatitudo 117. Beſtialitas 1. Cælum 136.140.141. Cognitio. 12. Comparatio 3. Contemplatio 1.5 26.28 Creatio 5.6.7. 35. Deus 193 Diſtinctio 7.8. Doctor 5. Ens 13. Felicitas 3.6. Memoria 8. Motus 39 Mundus 7. Mutabile 4. Organum 1. Origenes 1. Pœnitentia 4. Perſeuerantia 4. Pithagoras 2.3. Politia 5. Sapientia 2.21. Sciẽtia 8.79. Socrates 4. Sodomia 2. Tẽpus 29. Theologia 1.39.44. Vitiũ 181.195. Vſura 5.20. Diuiſio.

2 Philoſophum vel phyſicum nominamus, qui de rebus philoſophatur, ſiue naturaliter, ſiue mathematice, ſiue theologice. Opuſ.73.c°.2. Quis.

¶ Philotimia eſt virtus, in concupiſcibili, circa honores abſolute, innominata latine 12§.q.60.5.c./.22§. quæſt. 129.2.c. Vitius 325. Quid.

1 ¶ PHYSICA eſt de his tantum, quæ ſunt in motu & materia. Trin.17.c./.18.o./. Opuſ.42.c°.14.prin°./. Meta.6.pr°. a.D./.le.1.fi.d./.Phy le.1. Subiectum.

2 Tractare de anima ſeparata, non pertinet ad phyſicã, ſed tãtum ad metaphyſicam. Meta.6.le.1.fi.d.

3 Phyſica, tractat de anima, & de aliis formis naturalibus, quia ſunt mobiles per accidens, & quia ſunt perfectiones mobilium per ſe. Trin 18.6m./. Opuſc.42.c°.14. princip°./. Meta.6.lect.4.med°.d. * Accidens 120. Actio 97. Angelus 63.

4 Phyſica tractat de tota terra, ratione quietis, & de eius partibus, ratione motus. Trin. 18.6m *Aſtrologia 2.

5 Phyſica tractat de primo motore, non vt de ſubiecto, vel parte ſubiecti, ſed vt de termino, ad quem perducit, nec ſimpliciter, ſed vt eſt motor. Trin.18.3m. * Continuum 1. Corpus 1.2.12. Corruptibile 2. Demonſtratio 8.15.

6 Ens mobile, eſt ſubiectum phyſicæ. Opuſ.15.c°.17.fi./. Op. 42.c°.14.prin°./. Meta.le.2.me°.a./.lib°.4.le.5.me°.e. Lib°. 6.le.1.me°.c./. Li°.11.le 4.fi./.Li°.12.le.2.prin°.a.K. Phy. princi°./. Cæ le.1.me°.A. mutabile 2. Diffinitio 7.13.23.24. Aequiuoca 6.

7 Immo corpus mobile, eſt ſubiectum eius. Veri.q.14.8.16m./. Meta. prolo.fi.C./. Cæ.le.1.me°.A./. Poſteriorum le.2.m°. a.G./. Lect.25.pri°.b./. Le.42.e.ed°.b. 6. Corpus 11. *Finitum 2. Genus 20. Idolatria 4. Intellectus 155. Mathematica. 4. Du°.1030°.

8 Immo motus, vel res mobilis, eſt ſubiectum eius Ethi. le.1. prin°.a.E. Reſpon°. Du°.1031°. Philoſophia 2.39. Proceſſio 15. Prudentia 51.61.70. Quare.

9 Phyſica, & quælibet eius pars, eſt ſpeculatiua. Trinita.17.5m./. Meta.6. lect.1. med°.c.d./ Lib°.11. lect. 7.med°.c.

Phy

10 Phyſica eſſet prima philoſophia, ſi non eſſent, niſi ſenſibilia Meta. 3.lec 4.fin.b / lec.6.n.c.fin./. Lib.4.lec.5.med°.c./. Lib.6.lec.1.med°.c.prin°./.fi.l /. Lib.11.lec.7 fi. *Forma.94 95. Impoſſibilitas.2. Naturale.0. Neceſſitas.11.

11 Phyſica ſubalternatur metaphiſicæ, ſicut perſpectiua geometriæ. Opuſ.42.c°.14.prin°.

12 Medicina, alchimia, agricultura, & huiuſmodi, ſubalternātur phyſicæ, ratione medii, nō autem ratione ſubiecti. Tri. 17.5m. *Scientia.16.17 22.24.47.51.120. 121. 148. Terra. 13. Theologia.1.28.

13 Phyſica accipit immediata principia ſua a metaphyſica, nō autem medicina, ſed a phyſica. Veri. quæſt. 9. 1. 3m. Metaphyſica. 18.

14 In phyſica iudicandum eſt ſecūdum ſenſum, in mathematica ſecundum imaginationem, ſed in metaphyſica, & in diuinis, ſecundum intellectum. Trin.12.0./. Meta. 6. lec. 1. prin°. a. E. *Tractare.

31°.10381 15 Immo in phyſica iudicandam eſt ſecundum rationem. Diſcurrere enim a cauſis in cauſata, vel econtrario, non eſt ſenſus ſed ſolum intellectus. Meta.6.lec.1.prin°.a.fi. Reſpondeo Dubio.1032.

¶ Phyſon. Flumen.2.

¶ Pitha. Amicitia. 7.

Quis. 1 ¶ PYTHON hebraice dicitur os abiſſi. Iſa.8.fi.d.prin°. *Adiurare.5.&c. Dæmon.72. Diuinatio. 0.

2 Python ſecundum hieronymum dicitur, qui habet dæmonem in ventre. Iſa.8.fi.d.prin°. *Incantatio.0.

3 Pythones ſecundum Hieronymum dicuntur ab Apolline, qui hoc genus artis inuenit, per quod videntur mortui reſuſcitari, & de futuris aliqui videntur aliqua prædicere. Iſa. 8.fi.d.prin°. *Ludificatio.

4 Pythones ſunt arreptitii, dicti a pythone, id eſt Apolline, authore diuinationis. 22.q.95.3.c./. Iſa.8.fi.d.prin°.

5 Samuel ſecundum Auguſtinum vere apparuit pythoniſſæ, diſpenſatione Dei: vel diabolus in ſimilitudine eius. 1a. q. 89.8.2m./.22.q.95.4.2m./.q.174.5.4m.

¶ Phua. Senacherib.

¶ Pictura. Animal.7.8. Imago.41.42.43. Scutum. Vmbra.3.

Quid. 1 ¶ PIETAS in vulgo ſumitur pro actibus miſericordiæ, quia Deus teſtatur, hos actus ſibi fieri. Et ex hoc Deus dicitur pius.22.q.108.1 2m./.3.d.34.q.3.ar.2.q.1.2m./.4.d.15.q.2.ar.1.q.3.1m./. Trin.10.c./.1. Tim.4.lec 2.med°. C.

2 Pietas eſt ſpecialis virtus.22.q.101.3.0. *Baptiſmus.208. Canonizatio. Cathena.

3 Pietas principaliter eſt ad parentes, & ad patriam, in quib° includuntur omnes conſanguinei, ciues, & amici patriæ. 22.q 80.1.c./.q.101.1.n./.2 3m./.3.c./.q 102.1. 3.c./ q. 121. 1.2m./.q.122.5.1m./.3.d.33.q.3.ar.4.q.1.c./.2m./. 1. Tim. 4. lec.2.med°.C./. Titum.lec.1.med°.L. Iuſtitia.56. *Clementia.1.10. Cultus.4. Dulia.2. Falſitas.24.

4 Religio exhibet cultum Deo, pietas autem parentibus & patriæ, quia eis homo maxime debitor eſt, poſt Deum. 12. q.60.3.c./.22.q.101.1.c./ 3.1m./.2m./.q.102.1.3m./.q.106.1. c./.q.122.5.c./.3.d 33.q.3.ar.4.q. 1. c./.2m./ 5.3 c°.128./.1. Tim.4.lec.2.med° C./. Titum.lec. 1.med°. L. Religio. 4. 5. *Hæreſis.157. Latria.2.

5 Pietas debetur Deo, quia cultus parentum, includitur in cultu Dei, ſicut minus in maiori.22.q.101.1.1m./.3.2m./.q. 102.1.1m./.q.103.3.1m./.q.106.1.c./.1m./. Titum.lec.1. med°. L./.c°.2.lec 3.med°.G. *Lex.132. Obedientia. 19.

6 Opera pietatis, nō debent prætermitti propter religionem, niſi impediant eam, quia tam non eſſent opera pietatis. 22. q.101.4.0. *Obſeruantia.1.3. Politia.7. Præceptum.51. Religio.4.8.9. Roma.3. Sanctitas.8.

30°.10337 7 Immo tractare negotia ſæcularia pie, id eſt in auxilium indigentium & miſerorum, eſt religioſum.22.q.18.3.2m./.quæ. 187.2.0./.q.188.2.2.2m./. Opuſc.19.c°.11./. Rom.16. lec. 1. princ°.F./.2. Ti.1.lec.1.med°.F. Reſpondeo. Dubio.1033. *Statutum. 1.

Donum. 8 Donum pietatis eſt habitualis diſpoſitio animæ, qua prompte mobilis eſt a ſpirituſancto, ad habendum filialem affectum ad Deum, vt ad patrem. 22. q. 121.1.c. *Beatitudo. 144.&c.156 &c.169.170. Clementia.1. Confeſſos. 2.

9 Pietas vt donum, conſiſtit in quadam beniuolentia, ſupra modum humanum ad omnes: ſed pro latria, conſiſtit in quadam deuotione ad Deum. 3.d.9 q.1.ar.1.q.1.4m. *Donum.26. Eleemoſyna.5.

10 Pietas operans modo humano, eſt virtus, ſed operans modo diuino, eſt donum. 3.d.34.q.3 ar.2.q.1.0.

11 Pietas vt virtus, id eſt latria, colit Deum ratione debiti, donum vero ratione dignitatis Dei. 3.d.34.q.3.ar.2.q.1.1m.

Pi

12 Pietatis donum, colit patrem Deum, ſed vt virtus, colit patrem carnalem.22.q.121.1.0.

13 Donum pietatis colit Deum, & cōſequenter quæ Dei ſunt ſcilicet ſanctos, ſacram ſcripturam, & pauperes.22. quæſt. 121. 1. 3m.

14 Pietatis donū ſubuenit proximis, ratione Dei vt quia filii Dei, vel ad imaginem eius: miſericordia vero, ratione alicuius humani.3.d.34.q.3.ar.2.q.1.2m. *Gratioſus. Indigentia 6. Sapientia.42.

15 Donum quo aliquis, propter reuerentiam Dei, operatur bonum ad omnes, perficiens eum appetitiuam, in his quæ ad alterum ſunt, conuenienter pietas nominatur. 12.q.68.4. c.fi./.2m. Anima.319.

16 Donum pietatis, eſt vnus habitus, diligens in omni communicatione ad alterum, propter vnam menſuram. 12. q. 68.4.c.fi./ 3.d.34.q.1.2.c /.q.3.ar.2.q 3.0.

17 Religio eſt potior, virtute pietatis, ſed eſt inferior dono pietatis.22.q.121.1.2m.

18 Pietatis quæ eſt donum, eſt ſupra iuſtitiam, & ſupra omnes partes eius. 3.d.34.q.1.2.5m.

19 Pietas donum, communicat bona proximis, quantum deo eſt acceptum, ſed iuſtitia & partes eius, quantum debet, vel expedit. 3.d.34.q.1 2.c.

20 Pietas & timor Dei, manifeſtant fidem, & ſapientiam. 22. q. 45. 1. 3m.

21 Actus doni pietatis in patria, eſt honor Dei, & honos ſanctorum adinuicem.22.quæſt.121.1.3m./.3.d.34.quæſt.3.ar. 2.q.3.0.

¶ Piger. Equus. 1.

1 ¶ PIGNVS facit ſpem habendi rem, & tantum valet. Ma. q. 9. 2.9m./.2. Cor.lec.5.fi.G./.c°.5.lec.2.prin°.K. Quid.

2 Sed res pleniori iure poſſidetur, ſcilicet vt ſua, non autem pignus.2. Cor.5.lec.2.prin°.K. *Arra.1. 2. Vſura. 17. 67. 98 99.106 178.195.

¶ Pigritia. Impedimentum. 2. Puſillanimitas. 1. Scientia. 88. Tenebræ. 3.

¶ Pilatus. Iudicium. 56. Paſſio.95.

¶ Pili. Capilli. Generatio.34 37. Menſtruum.7. Saccus. Sacramentum 124 Terra. 8.

¶ Piloſus. Animalia piloſa ſunt, vt vulpes, lupi, & huiuſmodi. Figura. Vel homines ſiluestres piloſi & hiſpidi, qui a quibuſdam dicuntur non veri homines, ſed figuram hominis habere. Vel piloſi, id eſt dæmones incubi, in tali figura aſſumentes corpora, & domus deſertas, tales frequentantes ſunt, qui & ambulant per noctem, & inquietāt homines diuerſis modis. Iſa.13.fi.E./.c°.34.fi.

¶ Pingere. Animal.7. Imago.41.&c Scutum.

¶ Pingue. Adeps.0. Aranea 1. Baptiſmus.171. Calor.4. Cete.4. 13. Corpulenti. Deuotio.4. Flegma Iuſtus.13. Semē.23. Taurus. Thus.1. Verbum.70.

¶ Piramis eſt primus numerus in ſolidis, ſicut triangulus in ſuperficiebus. Pſal.6.princ°.a.C./. Meta.10.lec.3. med°. E./. Anima.lec.4.fi.d. fi. Quid.

¶ Piſcator. Miles.5. Stupor.3. Venatio.

1 ¶ PISCINA triplex fuit in Ieruſalem, ſcilicet probatica, ad ſacrificia, munda pro communitate, & immunda extra ciuitatem ad lauandum. Iſa.7.prin°.a.l. Diuiſio.

2 Prima piſcina conuenit cum baptiſmo, quia ſanat, & hoc ſupernaturaliter. Et differt ab eo tripliciter, quia ſanat per angelum, ſemel, & vnum. Io.5.lec.1.med°.e.H.&c.

1 PISCIS. Piſces ſunt ex aqua, quo ad groſſius eius. Ideo immerguntur. Aues autem, quo ad ſubtilius. Ideo eleuantur in aere.2.d.15.q 2.1.3m. *Animal.13.19.20. Cete.8.10. 11. 12. Dies.24. Ieiunium.41. Reptile.1. Differētia.

2 Piſces carent memoria, ſecundum Baſilium, non autem ſecundum Auguſtinum. Et communiter ſunt animalia imperfectiora terreſtribus animalibus, 1a. q. 71. 1m. *Stupor. 3. Venatio.

3 Quidam piſcis paruus, retinet nauim. Con. 3.c°.102 2m.

4 Piſces non offerebantur in templo, quia ſunt magis alieni, a conuerſatione hominum, quam alia animalia. Et cito moriuntur, quando ſunt extra aquam 12.q.102.3 3m.

5 Vt includantur omnia huiuſmodi, quæ habent aliquod ſpeciale inter piſces, ſubiungit ſcriptura, Creauit Deus cete grandia.1a.q.71.4m./.2.d.15.2.1.3m.

¶ Pittacus. Ebrietas. 14.

1 ¶ PYTHAGORAS nobilis, & diues, reliquit patrimonium ſuis & dedit ſe ſpeculationi naturalium, dicēs cœlum eſſe patriā ſuam Ethi.6.lec.6.fi.f.E. *Anima.110. Ariſtoteles 5. Philoſophus.1. Plato. 3. Perfectio.

2 Pythagoras fuit poſt ſeptem ſapientes, & ante Ariſtotelem,

Primus nominat ſe philoſophum. Pulchra documenta dut Corionç. Et per muſicam reſtrenauit Inſanioſum, ſecundū Tullium. Opuſ. 20. lib. 4. c°. 21. /. 21 /. Meta. lec. 3. prin°. a. fi.

3 Pythagoras noluit profiteri, ſe eſſe ſapientem, ſed amatorē ſapientiæ. 22ſ. quæſt. 186. 2. 3ᵐ. *Politia. 8. Scriptura. 25. Terra. 1.

4 Pythagoras poſuit duas coordinationes, ſcilicet primam decem bonorum, idest quia poſuit ibi, finitum, impar, vnum, dextrum, maſculum, quieſcens, rectum, lumen, bonum, triā gulum æquilaterum. Et ſecundam decem malorum, quia poſuit ibi, infinitum, par, multitudinem, ſiniſtrum, feminā, motum, obliquum, tenebras, malum, & alteru parte lōgius. 2. d. 1. q. 1. 1. c. /. d. 34. 1. 1ᵐ. /. 3̄. 2. c°. 41. fi. /. Li. 4. c°. 9 /. Po². q. 3. 6. c. /. Ma. q. 1. 1. 11ᵐ. / Ethi. 1. lec. 7. prin°. c. /. Meta. lec. 8. me°. h /. Lib 11. lec. 9. fi. 1. /. Phy. 3. lec. 3 fi. d.

5 Pythagoras ſecundum Hieronymum filiam habuit tantæ pudicitiæ, vt virginitatem ſeruans, choro ſimul virginum tam præeſſet, eaſque caſtitatis inſtruxit doctrina. Opuſc. 20. lib. 4. c°. 21. fi.

6 Pythagoras in ſua politia, tradidit magis ordinata ad regimen animæ quam corporis, qua regulata, corporalia facilꝰ diſponuntur. Opuſ. 20. lib. 4. c°. 22. fi.

7 Pythagoras moritur metbaponti, cuius domus fit templū, & pro Deo colitur. Opuſ. 20. lib. 4 c°. 21.

¶ Placare. Orat. o. 47. 49. 100. & cetera. Reconciliatio. Sacrificium. 1. 33.

Peccatum ¶ Placere hominibus, propter fauorem humanum, eſt peccatum, non autem, ſi hoc fit ad gloriam Dei. 22ſ. q. 115. 1. 1ᵐ. / Opuſ. 19. c°. 19. /. Rom. 15. lec. 3. med°. H. / c°. 15. lec. 2. me°. B /. 1ſ. Cor. 4. lec. 1. med°. E. / c°. 10. lec fi. med°. F. /. 1ſ. Theſ. lec. 1. med°. E. /. Titum. 2. lec. 2. fi. C. *Affectio. 3. Complacē tia. o. Conſenſus. 3. 7. Dulcedo. 2 Gratioſus. o. Infidelis. 8. Laus. 17. Mat. a. 39. Martinus. Oratio. 36. Pollutio. 4. 9. Pulchritudo. 4. Verbum. 18. Votum. 22. 37.

¶ Placidus. Adulatio 1.

¶ Placitum. Cauſa. 13. Conceptus. Teſtamentum. 4.

¶ Plaga. Euchariſtia. 234. & c. Pſalmus. 8. Vulnus.

Quid. ¶ Plagium eſt furtum hominis. Et puniebatur in ueteri lege, pœna mortis. 12ſ. q. 105 2. 10ᵐ /. 22ſ. q. 66. 6. 2ᵐ. Furtum. 14.

¶ Planctiuus. Magnanimitas. 20.

¶ Planctus. Flumen 1 Oratio. 29. Peccatum. 202. Pœnitentia. 132. Planctiuus. Rugitus.

Quales. 1 ¶ PLANETAE tardiores ſole, ſcilicet Saturnꝰ, Iupiter, & Mars incipiunt apparere, ante ortum ſolis: Luna vero, tantum in ſero, quia eſt velocior ſole: Venus autem & Mercurius, quandoque in mane, quandoque in ſero, quia aliquando velocius, aliquando tardius mouentur, quàm ſol. Iob. 38. lec. 2. fi H. Aſtrum. Iupiter. *Artificiale. 7.

2 In planetis, retrogradatio, ſtatio, & directio, cauſatur ex diuerſis motibus diuerſorum mobilium, ſi dētur eccentrici & epicicli, ſecundum Ptolemæum, ſecundum diuerſitatem polorum Po². q. 6 6. 9ᵐ. /. Meta. 12. lec 9. fi. d. /. lec. 10. prin°.

3 Candelabrum habens ſeptem lucernas, in ſeptem calamis in auſtrali parte templi, ſignificat ſeptem planetas, illuminantes totum mundum, quorum curſus, eſt nobis ex auſtrali parte. 12ſ. q. 102. 4 6ᵐ. *Cælum. 25. 26. 27. 59. 61. Contrarium 32. Lux. 18. Scintillare. Stella. 5.

Diuiſio. ¶ Plantatio infidelis triplex, ſcil. eat auari, luxurioſi, & ſuperbi. Iſa. 17. fi. *Arbor. 1. Miſſio. 38. 39. Plantæ. o. Prælatio. 23.

Quando. 1 ¶ PLANTAE. Productio plātarum tertia die, pertinet ad opus diſtinctionis, non autem ad opus ornatus. 1ª. q 69. 2. 1ᵐ. /. 2. d. 14. 5. 6ᵐ. /. d. 15 q. 1. 1. 2ᵐ. Vel Dies. 22. *Anima. 354.

2 Plantæ ſecundum Auguſtinum, productæ ſunt die tertia, cauſaliter tantum, ſecundum alios autem, productę ſunt in actu. 1ª. q. 69 2. c. /. q. 70. 1. c. fi /. q. 71. c. fi /. q. 72. c. / 1ᵐ. /. q. 74. 2. c. /. q 102. 1. 5ᵐ. /. 2. d. 14. 5. 6ᵐ.

3 Plantæ habent ſimul potentiam generationis, actiuam & paſſiuam: ſed abſolute dicuntur mares vel feminæ, a prædominio. 1ª. q. 92 1. c. /. 3ª. q. 32 4. c. /. 3. d 4 q 2. 1. c. /. d. 8. 1. c. / 1ſ. Cor. 6. lec. 3. med°. D. /. Ephe. 5 lec. fi. med°. I.

4 Ad productionem plantarum, ſufficiunt uirtutes elementorum, ſine alio ſemine. 2. d. 15. q. 1. 1. 2ᵐ. *Animal. 55. 67. Cælum. 131. Conceptio. 4. Forma. 92. Fructus. 9. 13. 18. Generatio. 23. Homo. 17. Luminaria. 2. Luna. 1. Motus. 78. Plantare. Prouidentia. 40. Spiri. 1. Terra. 14.

Perfectio. 1 ¶ PLATO ſapientiſſimus omnium, fertiliſſime aſſecutus eſt doctrinam Socratis. Opuſ. 20. lib. 4. c°. 4.

2 Solus plato, amore ueritatis contemplandæ, abſtinuit ab omni delectatione uenerea, pro quo ſacrificauit, non quaſi reputans hoc peccatum, ſed cedens errori ciuium. 22ſ. q. 152. 2. 3ᵐ. *Contemplatio. 19.

3 Plato ſtudioſus ueritatis inquiſitor, vbique terrarum philoſophos quæſiuit, vt eorum dogmata ſciret, vnde venit Tarē tum in italiam, audiuit Architam, diſcipulum Pythagoræ. Meta. lec. 10. prin°. a. E.

4 Plato vidit librum geneſis, & expoſuit aliquid eius. 1ª. q. 66. 1. 5ᵐ. /. q. 74. 3 4ᵐ. /. 1. d. 3. q. 1. 4. 1ᵐ. /. Po². q. 4. 1. 2ᵐ.

5 Plato poſuit ideam ſeparatam entis, & unius, & boni, ſummum Deum. 1ª. q. 6. 4. c.

6 Plato dixit, ideas non eſſe a Deo. 1. d. 1. q. 1. 1. c. fi. /. L. prin°.

7 Plato & Anaxagoras dixerunt, Deum non eſſe cauſam materiæ primæ. 2. d. 1. q. 1. 1. c. fi. /. L. prin°.

8 Platonici dixerunt, quòd Deus creauit angelos, & per ipſos naturas corporeas. Col. lec. 4. med°. C. *Agens. 75. Anima. 106. 189. Ariſtoteles. 1. 3. & c. Ars. 50. Auguſtinus. 1. Bellum Corpus. 30. Delectatio. 1. 2. Dioniſius. 6. Fatum. 10. Forma. 103. Idea. 7. 8. 9. 36. 40. 43. & c. Idolatria. 4. Ma. 40. Miles. 4. 10. Mundus. 30. Socrates. 3. 4. Tres. Vxor. 2.

¶ Plauſtrum. Cultus. Peccatum. 44.

¶ Plebanus. Cura. o. parochialis. o. Religio. 104.

¶ Plebs. Epiſcopatus. 2. & c. Ordo. 75. Vulgus.

¶ Plenilunium. Dæmon. 84. Luna. 1. Lux. 25. Neomenia.

¶ Plenitudo. Abſtractio. 16. Accidens. 84 Actio. 215. Antichriſtus. 3. Ariſtoteles. 3. Baptiſmus. 198. 230. Beatus. 41. 43. Cherub. 1. Conceptio. 28. 30. Confirmatio. 25. 39. 45. 52. Contingens. 50. Corpus. 43. Dæmon. 40. Docere. 8. Dolor. 39. Epiſcopus 3. 6. 10. Eruciatio. 1. Euchariſtia. 147. 148. 133 Excellentia. Fides. 51. 70. 117. 141. Fortitudo. 53. Hæreſis. 93. Indulgentia. 12. Iudicium. 45. 57. Lætitia. Liber. 1. Luna. 1. Lux. 55 Manus. 3. Maria. 16. 20. 32. 51. Martyrium. 18. Matrimonium. 141. Miraculum. 2. Miſſio 6. 35. pœnitentia. 117 pignus 2. politia. 7. poteſtas. 8. 9. promiſſio. 3. Q3aſi. Chriſtus 52. 72. & c. 83. 97. 118. 132. 139.

Quid. ¶ Pliades ſunt ſeptem ſtellæ, propinquę mutuo, in capite tauri quarum vna, vix uidetur. Iob. 38. lec. 2 fi. H.

¶ Plinius. Cere. 2.

Differentia ¶ Plumbum eſt grauius ferro, quia habet plus de terreſtri: ſed eſt minus durum, quia aqueum eius, eſt minus congelatū. Phy. 4. lec. 14 fi. I. *Aurum. 2.

¶ Plurale. Adiectiuum. 6. 11. Nomen. 11. 20. Numerus. 20. perſona. 37. prædicari. 17. 40.

Non iſtam 1 ¶ PLVRALITAS materialis, a nullo agente eſt intenta vt finis, quia tendit in infinitum quod repugnat fini. 1ª. q. 47. 3 2ᵐ. /. q. 50. 4. 4ᵐ. *Abraham. 18. Accidentaliter. 3. Actio. 82. & c. Addere. 14 Aer 5. Alteritas. Antiqua. 19. 41. 42.

2 Impoſſibile eſt, aliquid plurificari, niſi per additionem differentiæ, vel per receptionem in diuerſis, vel quod vnum recipiatur, & non aliud. Ente. 5. med° g. *Angelus. 51. & c. 107. 108. 109. 215. 267. & c. 436. 583. Anima. 9. 244. 276 277. 337. 346. 347. Animal. 2 Aſſumere. 10 & c. Attributa. 8. 16. Baptiſmus. 42. 44. 120. 121. Beatitudo 78. 137. Beatus. 38 Bonitas. 183. ant. 127. Cauſa. 64. 74. 75. 88. Cælum. 62. Coæquale. 1. Cognitio. 46. Compoſitio. 4. Comprehenſor. 1. Conceptio. 31. Contingens 6. Corpus. 68. Creatio. 33. 34. Deitas. 1. Delectatio. 77. Deuotio. 9. Deus 65. 143. 146. 147. 237. 247 413. 414. Dialectica. 1. Dies. 21. Diffinitio. 14. Diſpoſitio. 21. Diuerſi 2. 5. Diuiſio. 15. Effectus. 17. 18. Electio. 36. Ens. 28. 37. 38. Enūtiatio. 3. Eſſentia. 6. Æternitas. 17. Euchariſtia 4. 152. 182. Excluſio. 3. Fides. 57. Fieri. 19. Finis. 52. Forma. 48. 54. 55 56. 68. 76. 146. 147 Fructus. 14. 22. Genus. 9. 33. Gratia. 18. 36 177. Hæreſis. 17. Hierarchia. 2. Homo. 40. 41. Idea. 17. 18 21. 22. 24. 45. Ieiunium. 40. In. 4. 7. Indiuiduum. 11. Indiuiſibile 1. Indulgentia. 23. 25. Infinitum. 6. Inſtrumentum. 13. Intellectus. 34 53. & c. 156. & c. 242. Irregularitas. 4. Laus. 11. Linea 5. Magnanimitas. 20 Malum. 37. Matrimoniū. 74. 119. Melius. 2 Mendacium. 7. Miſſa. 15. 21. & c. Mortuus. o. Motus. 21. 32. 68. Mundus. 7 24. Natura. 39. Naturale 21. 22. Nobilitas. 6 Nomē 21. 22. 43. 48. 71. 83. Notio. 10. Ordo. 82. pars. 10. particularis. pars. 12. peccatum. 166. 225 247. pœna. 12. perſona. 32. & c. poſſeſſio. 10. potentia. 57. præceptū. 124. prædicari. 10 & c. 24. & c. 33. 37. prælatio. 8. principatus. 5. 9. prudentia. 67. Relatio. 17 & c. 95. 97. Religio. 84. 98. 99. 100. Simplex 1. Vita. 185. Vxor. 4. & c.

¶ Pluries. Bibere. Ieiunium. 40. 45. Indulgentia. 23.

¶ Plutonum. Docere. 52. Docilitas. 2. Exemplum. 2. Lex. 127. Vnctio. 9.

¶ Plus. Abſtractio. 11. Amor. 28. & c. Campſoris. 8. 9. Cauſa. 75. & c. Creatura 30. Decimæ. 15. Delectatio. 77. Dæmon. 84. Diffinitio 3. Diſtantia. 7. 8 Doctor. 5. Elementum. 20. Eſſe. 94. Exemplum. 2. Fides. 147. Finitum. 1. Futurum. 3. Genus. 33. Hæreſis. 18. Ieiunium. 15. Indulgentia. 25. Ira. 8. 74. Iuramentum. 16. Iuſtitia. o. Lis. Liberalitas. 7. Luxuria. 20. Magis. o.

Maledicere.

Maledicere 1. Manichæus. 1. Mendacium. 7. Miles. 4. Mulier. Mutuum. 4. Neceſſitas 33. Non ens 7. Numerus 22. 25. Oppoſitio. 3. Opprobrium. 3. Oratio. 77. 78. Peccatum. 47 ... 5. 31. Perfectio. 5. Plumbum. Potentia. 17. Potus. Vi... 22. 74. 76. 77. 92. 93. 94. 95. 105. 107. 109. 133. 135. 139. 14... &c 151. 152. 164. 165. 166. 168. 169. 171. 173. 174. 17... 192. 19... 196. 197. 198. 199. 220. 204. 205. 214. 182. Chriſtus. 138. 171.

Cauſa 1 ¶ PLVVIA cauſatur effectiue a ſole, ſed materialiter, ex uapore humido terræ, & aquarũ, Quol. 3. 30. c. Pſalmus. 17. me^o. h. G. /. k. prin^o.

2 Aquæ pluuiæ cauſantur ex uaporib^9 aqueis, & partim ex uaporibus miſſotum, qui cũ in natura reſoluuntur in ueras aquas. Ideo in eis poteſt eſſe baptiſmus. 3^a. q. 66. 4. 5^m. * Corotcola. Dæmon. 1... Formica. 1... 11. 3. Ros. Vapor. 5. Ventus. 5.

3 Sicut pluuia generatur in aere, ſic generãtur fontes in terra, ... calor ... uapores incluſos in ea Pſal. 17. me^o. k. pu^o.

4 In Aethiopia & terris ... calidis, ... ſunt pluuiæ, quia ... d in hieme ſunt ſæpius. Quol. 3. 30. c.

¶ ... ra. Tradu... o. 4.

¶ ... pl... u... 3.

1 ¶ ... unius metaphoris, propter defectum rei, de qua e... grauem, propter exceſſum. 1^a. q. ... 6. ... /. 118 q... 2... Oratio. 11. Paulu... 21. 22

2 ... ueere ad iuuites, per docentes reprehen... hi 4. l. c. s. prin^o. ./ Poſter. lec. 1. me^o. a. k.

3 ... logizant, ante ſeptem ſapientes, fuerunt. Orpheus ... Theo... dus. Me... h. lec. 3 prin^o. a. B. /. lec. ... e^o. c. /. fi. g /. Lec. ... h. /. Li^o. 3. lec. 11. prin^o. c. /. Li^o. ... lec. 6. ... c /. Anima. lec. 12. fi 1.

¶ ... lle... Mac... us. 1.

1 ¶ ... perfecta eſt illa, in qua, mẽbra capiti conformia, ... n d... e... ant ab inuicem. Opuſ. 20. li^o. 4 c^o 23.

2 ... ar... & ... ctores ſunt neceſſarii, & ſunt optima pars politiæ ... 20. li^o. 4. c^o. 11. /. 24. /. 25. * Bel... m. 9.

3 In ... , ſemper ſunt neceſſarii milites. Ideo maxime ... legiantur, & ſoli coronãtur. Opuſ. ... li. 4 ... fi. * Ciuil... 10. Ciuitas. c. uis. 0 Corpus. 37. Miles. 4

4 ... ia dans officia, & honores uiciſſim, unicuique ſecundo d... ta, melior eſt, quam dans perpetuo. Opuſ. 20. 2... l... 4. c... /. 8.

5 ... h... domũ philoſophi habens tantum, decem milia ciue... d... los 10 milites, agricolas, & artifices, reprobatur ... 20. li^o. 4. c^o. 11. * Princeps. 7. &c. Principatus. ... &c. ... dent a 61.

6 ..., diuidens poſſeſſiones tripliciter. ſ. in ſacris, ..., & agricolis, laudatur, præter tertium. Opuſ. 20. l^o. c^o. ...

7 ... ec... a eius iudicialia, plena ſunt pietate. Opuſ. 20. li^o. 4. ...

8 ... Lacedemoniorum, Cretenſiũ. Calcedonienſium, & Pyt... comparãtur ad inuicem, & reprobantur. Opuſ. 2... ... ue. 24. * Regere. 13. 15. Vil... s.

Compara 1 ¶ POLITIA ... principalior, quam œconomica, & hec, quam monaſtica. E... teor. 6. lec. 6. me^o. d. fi. Cha... itas. 54

2 Leg... ua eſt principalis pars politiæ. Ethicorum. 6. le. ... * Circunſta... ia. 29. ... iuſtis. 0. Communitatio. 1.

3 Politica ... ietas conſi... actu ſupremæ ui... tuis, qua politia recta, ciuitatem gubernat. Opuſ. 20. li^o. 4 c^o. 13. * ... regatio. ... omo. 11 Imperator. 3. Imprudentia. 2, ... uden... a. 4... 4... 1. Scientia. 134. 1... 3. &c.

4 ... tica communicat bonum, inferioribus artibus, & uirt... p... quam debeat exercere, quantum ... & ... d. 24 q. 1. 1. c. * Virtus. 74. 140. 243. 2... 4 2... haritas. 14.

¶ ... e. C... hors. 1. Natiuitas. 18. Ornatus. 0. Pulchritudo. ... fi... au... 8.

1 ... LV... , eſt immunditia ſeu corruptio corporalis, in ui... ue... c... c... e... ec fi... ne. & in... tu ſeminis prouenit ... 4. ... a... c /. d. ... 3. 1. c. /. 6 * Baptiſm^9 ... 0 ... 2 ... 1...

2 ... ca... ia ex concupiſcentia delectationis, per ... et ... ed ... cauſa ... e abundantia humoris, et ... M... q. 14. 4. 3^m. ... 15. 4... ^m.

3 ... , magis iudicatur, quo ad rationem me... undum principium, quod eſt in dormie... ia... ndum te... iuum qui eſt in uigilando. Nec ... atur ... , quouſque perfecte ... um li... b... ... ratem 1^a. ... 9... 4. 4^m. /. 4. d. 9. ar. 4. q. 1. 5^m. * Di... o ... uchariſtia. 19 Gula. 3. Immunditia. 0.

4 Pollutio nocturna, nõ fit peccatum, ex placentia eius, quia non eſt cauſa eius. 4 d. 9. ar. 4. q. 1. 5^m.

5 Pollutioni n... cturnæ, triplex poteſt eſſe cauſa, ſcilicet immoderantia ci... & potus, ſecunda ſeu in mundit... a mentis, & ... uſio dæmonum. 4. d 9. ar. 4. ... 2. 0 /. Opuſc. ... 4. c^o. 16.

6 Dicunt medici ... ue libidinoſa delectatione & carnis cõmotione, nullus proprie poteſt polluui uigilando. Opuſc. 64. c^o. 17.

7 Non omnis emiſſio humoris carnalis, eſt proprie pollutio, ſcilicet quando in uigilia ex infirmitate uel abſque ulla cõmotione carnis & abſque cogitatione immunda, & ſine delectatione, & quaſi inſenſibiliter, humor carnalis egreditur. 22. q. 151. ... 4^m. /. 4. d. 9. ar. 4. q. 3. 0. /. Opuſ. 64. c^o. 18.

8 Propter pollutionem, non ſemper uitanda eſt ſacramenti altaris perceptio, niſi credatur eueniſſe occaſione uitioſa. 4. d. 9. ar. 4. q. 2. ... 0. /. Opuſ. 64. c^o. 17. /. 18.

9 Placentia pollutionis nocturnæ propter delectationem, eſt peccatum ueniale, ſi ſit ex ſurreptione: non autem creditur peccatum ſi ſit propter naturæ exonerationem uel alleuiationẽ 4. d. 9. q. 4. 1. 5^m ... pu... 64. c^o 1... * Matrimoniũ. 18.

10 Placentia pollutionis, propter delectationem, eſt peccatum mortale, ſi ſit cum deliberato conſenſu, & præcipue cum appetitu futuri. 4. d. 9. q. 4 ... 5^m. * Somnium. 1. Somnus. 4. 5. Voluptas. 74. 75.

¶ P... us uterque uidetur ſ... b ... no... iali quia orizon eorum ſecat æquinoctialem recte in utroque polo. Iob. 9. le... a. me^o. D... * Cælum 22. 91. Planetæ ... 2. 5. Cæli.

¶ Poma. De pomis colli... æternorum. 1^a. q. 10. 3. c. * Adã. 81. In lege Dei.

¶ ... o... pa. Martha Oratio... & ... ralatio. 3. Vanum.

¶ Pondus. ſecundum ... æquale & inæquale determinantur ſpecialiter in ... rebus, quæ nec numero, nec menſura ... ſiunt æquari, & diui..., ſicut præcipue ... met... & ... a de e... minantur res ſecundum quod in uſum homi... 1... 3. c. ... 2. h. * Campſor a. 1 Damnatio. ... Lux. ... Ma... eh... Peccatum. 159. Princeps. 19. Socrates. 1. Verecund... a. 8. Viua. 32. Differentia.

¶ P... ere. Abſtractum. 3. Acci... s. 25. 92. Actio. 67. Actus. 165. Adiectiuum. ... Admiſtio. Adoratio. 20. Alleluia. Amor. 124. 211. 259. Analogia. 20 Angelus. 121. 284. 468. Anima. 109. 121. 296. Animus. Ariſtotele... 3. 7. Artificiale ... Augmentũ. 1. &c. Baptiſmus 43. Beatitudo 130. 136. Beſtialitas. ... Bo... Bonitas. ... 1. 241. Camp... ia. 8. Capitale. 9. Charitas. 51. 58. Cathegotica. Cauſa. 2. &c. Clam... 2. ... Com... Concupiſcentia. 4. Confeſſor. 4. Contritio. 2. Conſilium. 22. Cont... melia. 2. Cupid... 2. D... tio 21. De. 3. Defect^9. 7. Determinatio. 4. Deus. 37. Diet. 2. ... Diffinitio. 8. Elementum. 19. Ens. 15. ... pus. ... Aequalitas 6. 16. Ethica. Euchariſtia 5... 5... as. 6. ... titudo. 36. Generatio. 59. Genus 39. ... 4 ... abi... us 3. 5. Hebræi. 2. Hæreti... 131. Idea. 36 & ... ria 2. Iep... c. Immiſericordia 10. 6 Infernus. 6. Ingen... Innat... tas. 2. Intellectu... 24. Interpretatio. 2 Iudicium. ... 32. L... te. ... 1. Locus. 4. Ludus. 10. Lumen. 21. Magnanimitas. ... 2. Manichæus. 3. Marcus. 2. Maria. 61. Materia. 34. ... Mel. 1. Memoria. 19. Meritum 64. Miſericordia. 3. Modu... Motus. 14. 34. ... 3. Negatio 3. Nihil 2. Notio 2. Numeru... 20. Odium. 15. Opereratio... Ordo. 49. Ornatu... 1. ... 1. I... atad... ius. 5. &c. Paulus. 18. pœnitentia 1... 13. Per... le... Pythagoras. 5. Plato 5. Politica. 4. Poſitio. Potentia. 21 Præceptum 4. 43. Prædeſtinatio. 4. 8. Prædicati 8. ... 6. Prælatio. 2 ... Priuatio 15. Proceſſio. 39. Profeſſio. 3. Propoſitio. 15. Prudentia. 33. 62. Pudicitia ... Puncta... 2. Puritas. 3. Raptus. 2. Relatio 2. &c. Relatiuu... 8. Religio. 6 ... 65. ... Satiſfactio. 3. Scientia. Sepultura. 9. Simonia. 25. Situs ... Solertia. 5. Solic... tudo. 7. Spes. 53. Spiritu... le. 2. Spiri^9. 8. Stratus. ... Subdiaconus. ... Su... ecti... Succeſſio. Thuriſicatio. Tributum. 4. Verbum. 1 ... itas. ... 1. 22. Virtus. 37. Vnctio. 11. Vnitas. ... Vocatio. Votũ 42. ... 119. 142. ... 83.

¶ Pontifex. Aaron. Adiuratio. 10. Alexander. 2. Confirmatio. 46. ... ecratio. 7. Chriſtia... 3. Cidaris. ... gnitas. 4. Epiſcopus. ... Fluxu... Obedientia. 40. Occidere. 19. Ornatu... 2 Papa. 0. Pontificale. ... oteſtas. 1

¶ Pontifical... D... gnitas 4. ... oteſtas. 10.

¶ ... p... laris. Præceptum. ... 5.

¶ Populu... multitudo hominum iuris conſenſu, & utilitate co... uni... an... ciuita... 1^a. q. 31. 1 2... /. 1 2^a. q. 105. 2. c. * Adinuen... 10. Ang... 49. ... 61 ... Apoſtoli 43. Aqua ... 7. Cathedra 3. Ciues. 5. Dauid. ... uc... 19. ... 3. ... tinctio. Iudæi. 0. Iudith M... yſter. 4 Neceſ... ... Mi... a... Op... ra. 10. 23. Oratio. 49. Ordo. 46. 47. Popularis. prædicare. ... lau... 2 ... principatu... ... Princeps. 3. 14. Prophetia. 93. ... optimatorũ. Roboam ... s ... 41. 42. Sacrari... curum. 1 a... Sacrificiũ. 29. Turba. ... ſura. 181. Quid.

¶ Porcus

¶ Porcus eſt an mal partim immundum & partim nō. & ma los fideles ſignificat 12ª. q. 102. 6. 1ᵐ. mº. [illegible] Matt. 7. prº. B. Ara Dæmon. 31. Raptus. 10. Viura. 219.

[illegible] ¶ Porretanus. Porretani dicunt creaturas eſſe bonas ſimpliciter ſola bonitate dei: non autem ſecundum quid Ver. qu. 2 [illegible] c. Gilbertus. Hæreſis. 131. Suffragia. 12. Trinitas. 10.

¶ Porfirius. Dæmon. 2.

[illegible] mal. ¶ Porfirio habet unum pedem latum ad natandum & alium fiſſum ad ambulandum. [illegible] multu bibit. omnem cibum [illegible] ura. aqua [illegible] gens, Ideo ſignificat inobedientes. [illegible] q. 1 [illegible] [illegible] ſi.

¶ [illegible] Potoſitas Terremotus. 3.

¶ Poro Prudentia. 3.

In ſacramento. ¶ Poroſitas [illegible] ecicbus corpori [illegible] in ſacramento, eſt [illegible] poroſitatem [illegible] te. 4. d. [illegible]

¶ Porrectio. Bucella. Character [illegible] Oratio. [illegible] Ordo. 62.

Diuiſio. 1 ¶ Porta [illegible] triplex ſ. doctores, iuſtitia, & cogitationes bonæ Pſalmus. [illegible] mcº. K. [illegible] A [illegible] 10. r. Cete. 9. Claus [illegible] 5. In [illegible] aſſio. 90.

2 Porta mortis quadruplex. ſ. hæretici, ſenſus, odium uerbi dei, & tentatio. [illegible] 9 mcº. 1. ſi.

¶ Portabile. Altare. 4. [illegible] la. 14.

¶ Portare. Ac [illegible] A [illegible] us. 8. Baculus 2. Baiulare. Corpus. 47. Doctrina. 8. [illegible] uus. 1. Iudæi [illegible] Maria. [illegible] Paul [illegible] 14. Pes. Pixdi [illegible] 9. Reliquiæ. San [illegible] Scrip. 10. [illegible] conus. 2. Tentare. 4. Terremotus. 7. [illegible] 44. [illegible] &c. Viura. [illegible] 8. 62.

Quid. ¶ Portentum, id eſt mirum quod ſua magnitud [illegible] oſtendit [illegible] 8. ſi. c. [illegible] Miraculum. 6. Mir [illegible] Prodi [illegible]

¶ Por [illegible] io. Bonitas. 202. &c. [illegible] Primoge [illegible] Viura. 210. 272.

Diuiſio. ¶ Poſitio duplex. [illegible] prædicamentum. [illegible] ordo partium [illegible] & differentia quantitat [illegible] 12 [illegible] q. 49 [illegible] Opuſ. 42. cº. 1 [illegible] ſi. Ant [illegible] ecotum. 4. C [illegible] 14. [illegible] ctus. 7. Diſtinctio. 10. E [illegible] cochus. Negatio. 3. Priuatio. 8. Vnitas. 14. [illegible]

¶ Poſitiuum pro cōparatiuo quandoque ponitur. [illegible] lec. ſi. ſi. D. Ab [illegible] lutum. [illegible] Deus. [illegible] D [illegible] pentar [illegible] Effectus [illegible] 6. Fomes. [illegible] Gratia. 146. [illegible] 5. [illegible] Iuſtitia. [illegible] ex. [illegible] 9 [illegible] Matrimonium. [illegible] Natura. 1. P [illegible] Præceptum [illegible] Prohibitio. 4. Seruitu [illegible] &c. Virtus [illegible] & [illegible] ura 8. 87.

Nō differt. 1 ¶ Poſſe, in perpe [illegible] [illegible] & [illegible] paſſiua. Poᵃ [illegible] 1. 6 [illegible] 4. [illegible] Ab [illegible] &c.

[illegible] ūᵐ. 1034ᵐ Imo eſſe eſt [illegible] as omn [illegible] & nō p [illegible] paſſiua. [illegible] q. 3. 4. c. / 44. [illegible] 9ᵐ [illegible] 34º.

3 Intelligendum eſt ſec [illegible] autem ſecundum a [illegible] non coniun [illegible] corruptioni p [illegible] mitati repugnat. Effectus [illegible] exiſtens, perfectioni cauſæ [illegible] maxime [illegible] cauſis [illegible] ctio [illegible] 4. 14. ſi. Non intelligitur [illegible] facere poteſt, 22ª. [illegible] 87 [illegible] 2. art [illegible] q. 2. 1.

4 Poſſe [illegible] creatura, pertinet ad actionem, & receptionem, Op [illegible] 69 [illegible] Abſ [illegible]

5 Poſſe potentiæ actiuæ, pertinet ad [illegible] & poſſe potentiæ paſſiuæ per [illegible] q. 3.

6 Hoc uerbum [illegible] habet [illegible] q [illegible] 2ᵐ. [illegible] Adm [illegible] 10.

Agnus. [illegible] A [illegible] Apu [illegible] A [illegible] Ba ptiſmu [illegible] 8. 14.

7 Illud poſſumus, quod [illegible] Vide [illegible] Iud eſſe [illegible] expo [illegible] d. [illegible] q. 2. ar. 4. q. 2 [illegible] De [illegible] &

8 D [illegible] cia [illegible] 6 [illegible] 8. [illegible] tia. 6 [illegible] tia. [illegible]

9 Poſſe peccar [illegible] ad laudem [illegible] oſtendi [illegible] eſſe. 3 d. [illegible] Pœ [illegible] Poſſibile. [illegible] Princ [illegible]

Naturalis. ¶ Poſſ [illegible] n [illegible] 66. [illegible] 2 [illegible] ſi.

2 Poſſidere, eſt habere rem ad nutum & ad [illegible] ſenſum, [illegible] defectu. Ide [illegible] ſcienti [illegible] diuina, non eſt bu [illegible] d. 2. L. ſi / d. [illegible] q. 2. 1. 6 [illegible] 4. d. [illegible] q. 1 [illegible] c /. Ma. [illegible] 13. 1. c. / [illegible] 1 [illegible] A [illegible]

3 Poſſ [illegible] dicūtur ac [illegible] q [illegible] fide [illegible] d. [illegible] 4 q. [illegible]

4 Poſſidere aliquid quaſi pr [illegible] eſt [illegible] triplici ratione. [illegible] ſecundum [illegible] & [illegible] o. / [illegible] cº. 27 h. /. Opu. [illegible] 4. cº. [illegible] 4 [illegible] 2 [illegible] &c. [illegible] atio. 7 [illegible] uid. r. De [illegible] 15 D [illegible]

5 Cu [illegible] tas poſſeſſi [illegible] dic [illegible] quia dim [illegible] eſt ſecundu [illegible] 22ª. 94 [illegible] q. 66. 2 [illegible] c. [illegible] 4. [illegible] o. Aet [illegible] d [illegible] Fi [illegible] 4

6 Poſſeſſiones te [illegible] non debent ne [illegible] b [illegible] hic ſingu [illegible] con [illegible] & L [illegible] 2 [illegible] 4 [illegible] 9

7 Poſſeſſ [illegible] iudæorum non poterant ne [illegible] ne [illegible] ſuneretur [illegible] pixe [illegible] diui [illegible] 2ª. 3 [illegible] c [illegible] un [illegible] ceu 14. [illegible] Liberalitas. Magi [illegible] Manſ [illegible] pium. 141.

8 In primitiua eccleſia, [illegible] b [illegible] nunc [illegible] Ieruſalem erat del [illegible] C [illegible] 3. c [illegible] G [illegible] tiu.

9 O [illegible] ſſeſſiones ſin [illegible] e [illegible] ſi [illegible] mu [illegible] ecum [illegible] eſt [illegible] 22ª. [illegible] ptum. [illegible] 5.

10 Propter [illegible] ſtruuntur [illegible] dicit. Ad qu [illegible] a [illegible] m [illegible] ſiones non [illegible] ſuo poſſeſſore [illegible] poſſ [illegible] c [illegible] [illegible] Vius. [illegible] &c.

¶ [illegible]

¶ Poſſe [illegible] ſecundū [illegible] ſi [illegible] eſt [illegible] tantum [illegible] Poſſeſſ [illegible]

¶ Poſſ [illegible] m. [illegible]

1 ¶ Poſſ [illegible] ſunt [illegible] duplicitur [illegible] ne [illegible] ecclefic & ad [illegible] 4. [illegible] Mer [illegible] 9. lec. [illegible] Diuiſio. [illegible] 16. Amor. [illegible] ima. [illegible] 8. [illegible] Cælum. [illegible] Deus 204. 38 [illegible] 4 [illegible]

2 Al [illegible] ſunt ncom [illegible] oſſi [illegible] Ma. q [illegible] Acter [illegible] 4 [illegible] 5. 4. 5 [illegible] 4 [illegible] I [illegible] ſi [illegible] e [illegible] ſup [illegible] one. 3 [illegible] 46. [illegible]

3 [illegible]

4 Poſſibile [illegible] dum [illegible] uel re [illegible] quantitas [illegible] dum [illegible] d. 42. 3. [illegible] d. [illegible] 2. [illegible]

5 Poſſibile & impoſſibile [illegible] dum [illegible] ca, te [illegible] ſecundum [illegible] minorum [illegible] q. 3. 3. c [illegible] d. 4 [illegible] 2ᵐ. [illegible] &

6 Poſſ [illegible] eur [illegible] 3. c / [illegible] dia [illegible] 4 [illegible] Mut [illegible] 5 [illegible] 6.

7 Poſſ [illegible] & [illegible] Vac [illegible]

8 [illegible] lite, ſed [illegible] Immo uiuit [illegible] generatione hanc, & procedunt [illegible] Duᵐ

Po

ſanctì, computari inter poſſibilia diuinæ potentiæ. Po^a.q.2.5.3m. Reſpondeo Dubio.1035.

9 Poſſibile contentum ſub neceſſario, conuenit Deo, non autem oppoſitum ei, quia ſequitur potentiam paſſiuam. 1a.q.41.4.2m.

10 Propoſitio de poſſibili, diſtinguitur tantum in formis ſeparabilibus. 1.d.38.5.6m./.Quol.12.4.2m.

1 ¶POSSIBILITAS duplex, in omni creatura, ſcilicet ſecũdum illud quod habet, ideſt dependentia ab alio, ſecundum totum, & ſecundum formam, & ſecundum illud quod nõ habet, ideſt receptibilitas. 1.d.8.q.3.4.c. *Aptitudo. Capacitas o. Aequiualens. Incompoſſibilitas. Miſericordia. 16.

2 In aliqua re, non eſt poſſibilitas ad non eſſe dupliciter, ſcilicet ſi ſit immaterialis, vel materia non ſit in potentia ad aliã formam. Po^a.q.5.4.1m. *Pœnitentia.47. Præceptum.4. Receptibilitas.

¶Poſteri. Adam.76.&c. Peccatum.223.&c. Sacerdos.23.

¶Poſterius. Aliquẽ effectum contingit eſſe poſterius ſuo principio dupliciter, ſcilicet ex parte agentis, & ex parte actionis. 1a.q.42.2.c. *Abſolutum.o. Acceſſus.2. Accidens. Accidentaliter 4. Accuſatio.18.22. Actio.72. Actus.76.77. Affinitas.9. Amor. Analogia.o. Angelus.2.200.288.326.360.461. Anima.123.125.&c. Animal.48. Apis.5. Apoſtoli.20.29. Apparere.7.10. Appellare.2.4. Appropriatio.5. Aſcendere.26. Cœlum.23.24.146. Claritas.11. Compoſitio.3. Commune.9.11. Contrarium.42. Creatio.3. Delectatio.29. Diſpoſitio.47.49.51. Diuiſio.o. Euchariſtia.6.41.87.164. Aequũ.10. Exorciſmus.9. Finis.5. Generatio.18 Habitus.37. Memoria.9.10. Meritum.7. Multiforme.1. Pœna.62.66. Pœnitentia.24.58. Prædeſtinatio.9.36. Primogenitus.1. Principium.28. Prioritas.o. Prius.o. Prophetia.77. Propter.14. Signum.10.&c. Vnitas. Vniuerſale.2.&c.

¶Poſt prædicamentum eſt, quod conſequitur diuerſa genera. 12æ.q.49.1.c. *Habitus.19.23.

¶Poſtulatio importat quandam protenſionem deſiderii, in id quod petitur. Et addit ſupra petitionem communiter dictam, determinatum petitum, ſcilicet finem. 4.d.15.q.4.ar.3.q.1.c./.3m. *Amor.67. Ira.40. Miraculum.37.38. Oratio.10. Petitio. Spiritus.15. Vocatio.o. Viſura.313.

¶Potens dicitur, non potens pati, ſed qui ſi nihil poſſit agere. 1.d.42.q.1.1.c. *Accipiter. Actio.70. Alexander.2. Dominatio.o. Dominium.o. Gryphus. Iudiciũ.1.46. Iuſtitia 50.70. Magi 1. Pax.24. Viſura.195.

¶Potentatus eſt multitudo potentiæ, vel opus validum dominationis. Pſal.19.med^o.c.ſi. *Alexander.2. Honor.21.

1 ¶POTENTIA ſignificat id quod eſt principium, non autem relationem eius. 1a.q.41.5.1m./.1.d.7.q.1.2.c./.potentia quæ.r.1.3m./.q.2.2.c.

2 Potentia dicitur eſſe principium actionis. 1.d.42.q.1.1.2m./.ar.c./.Po^a.q.2.1.6m./.Anima.12.c.princ^o.

3 Ratio potentiæ, conſiſtit in hoc, q̃ ſit proximum principiũ operationis, & non primum. 1.d.49.3.2m.

Immo potentia aliquando accipitur pro qualibet proprietate rei, conſequente naturam eius. 1.d.3.q.4.1.5m. Reſpondeo Dubio.1036.

5 Hoc nomen potentia, primo impoſitum eſt, ad ſignificandũ potentiam actiuam, ſecundario vero deuolutum eſt ad potentiam paſſiuam. 1.d.42.q.1.1.1m./.Po^a.q.1.1.c. *Ars.12. Eſſentia.4. Memoria.7.

6 De ratione potentiæ, quo ad primam impoſitionem eſt, nõ poſſe pati. 1.d.42.3.1m.

Potentia creaturæ duplex, ſcilicet ad eſſe, & ad agere, prima ſe tenet ex parte materiæ, ſecunda vero ex parte formæ. 12æ.q.55.2.c./.ʒ.2.c^o.25.1m *Actus.20.25.53.&c. Amor.140. Annihilatio.4. Capacitas.o. Comedere.1. Damnatio.24.25.

Oppoſitum videtur dicere a ſimili 22æ.q.27.3.c./.4.d.17.q.1.ar.4.q.1.c./.Veri.q.28.7.8.c. Reſpon^o.ſicut Dubio.524.

9 Potentia duplex, ſcilicet potentia abſoluta, & potentia ordinata. 1a.q.9.2.c./.q.25.5.1m./.q.104.3.4.o./.12æ.q.112.3.1m./.1.d.48.4.2m./.3.d.1.q.2.3.c./.d.2.q.1.1.c.prin^o./.4.d.46.q.1.ar.2.q.1.1m./.q.2.o./.Veri.q.5.2.6m/.q.13.1.4m./.Po^a.q.1.5.4m./.q.5.3.4.o./.Quol.4.4.c. *De^s.340.&c. Duricies. Effectus.1. Eſſe.56.57.63.90. Eſſentia.4.

10 Potentia creaturæ duplex, ſcilicet naturalis, & obediẽtialis. 1a.q.115.2.4m./.2a.q.1.3.3m./.q.11.1.c./.1.d.42.q.2.2.4m./.2.d.2.q.1.a.c./.3.2m./.d.18.q.1.2.c./.3.d.1.q.1.3.4m./.d.2.q.1.1.c./.q.2.ar.2.q.3.3m./.d.3.q.2.1.1m./ 4.d.8.q.2.3.4m./.Veri.q.8.4.13m./.12.4m./.q.12.3.18m./.q.29.3.3m./.Po^a.q.1.3.1m./.q.6.1.18m./.Virt.q.1.10.13m. *Initium.3.

11 Potentiæ naturales, non habent habitum, nec aliquid ſuperadditum, quia operantur circa aliqua determinata. 12æ.q.49.4.2m./.q.50.1.3.4.c./.2.d.29.q.1.1.c./.1m./.2.1m./.d.27.1.2/.2m./.3.d.14.ar.1.q.2.3m./.Veri.q.14.10.13m./.q.20.2.6m./ Virt.q.1.1.c.

12 Potentia duplex, ſcilicet imperans, & exequens. 1a.q.115.2.4m. *Miraculum.3.

13 Potentia duplex, ſcilicet rationalis, & irrationalis. 12æ.q.8.1.2m./.Veri.q.26.3.7m.

14 Proprium eſt potentiæ rationalis, eſſe ad oppoſita, ideſt ad oppoſitas actiones. Sed eſſe ad alia oppoſita, eſt commune eis & aliis. Veri.q.26.3.7m.

15 Potentia rationalis eſt ad oppoſita, ſed non æqualiter, quia ad vnum naturaliter, ad alterum vero, ſecundum q̃ a perfectione propriæ naturæ deficit. 2.d.39.q.2.2.1m.

16 Potentiæ rationales, ſunt ad oppoſita, reſpectu eorum tantum, quæ ſunt ſub conuenienti obiecto earum. 12æ.q.8.1.2m./.4.d.49.q.1.ar.3.q.2.1m.

17 Potentiæ rationales, ſunt ad oppoſita, reſpectu earum tantum, ad quę nõ naturaliter inclinantur, ſcilicet nõ reſpectu finis. 1a.q.62.8.2m./ 2.d.7.q.1.1.1m./.4.d.49.q.1.ar.3.q.2.1m.

18 Oppoſitorum eadem eſt potentia. 22æ.q.8.1.1m.

Oppoſitum videtur dicere a ſimili. 1a.q.94.3.2m./.12æ.q.63.4.3m./.2.d.30.q.2.1.7m./.Virt.q.1.10.2m. Re^o. ſicut Du^o.19. Du^m.1038^m.

19 Potentia duplex, ſ. actiua, & paſſiua. 4.d.44.q.2.ar.1.q.1.2m. Actiua reſpectu paſſiuæ.

20 Potentia actiua, vel paſſiua duplex, ſ. ligata, & libera. Et forma ligat potentiam materiæ, dominando ei totaliter, vel imperfecte. 4.d.14.q.2.ar.1.q.1.2m.

21 Potentia paſſiua informatur ex obiecto ſuo, ſed actiua ponit formam ſuam circa obiectum. 2.d.32.1.4m.

22 Potentia paſſiua, nũquam fit actiua, niſi materia fit forma. 4.d.44.q.2.ar.1.q.3.c. *Agens.51.55.72.88.

23 Non eſt poſſibile, q̃ eadem potentia ſit actiua, & paſſiua. 1a.q.79.10.c./.Anima.3.lec.3.ſi. *Angelus.42. Aptitudo.

24 In creatura poteſt eſſe po^a paſſiua infinita, non autem actiua. Opuſ.9.q.81. *Baptiſmus.242. Corruptum.1.

25 Oppoſitũ videtur dicere. 1.d.17.q.2.4.c. Reſp^o. Du^o.1039. Du^m.1039^m.

26 Potentiæ immateriales, poſſunt recipere perfectionem in infinitum, non autem potentiæ materiales, quia terminatur per materiam. 1.d.17.q.2.4.c.

27 Potentia immaterialis quanto plus recipit de bonitate, tanto fit capacior in infinitum, non autem potentia materialis 22æ.q.24.7.c./.1.d.17.q.2.4.c. *Demõ.90.&c. Factũ.1. Finitũ 1. Formatiua. Frui.1.&c. Habilitas.o. Homo.40. Incipere.3.

28 In potentiis actiuis, arguitur affirmatiue, qui poteſt maius poteſt & minus, in paſſiuis autem ecõuerſo. 1.d.46.L.me^o.A./.2.d.21.q.2.3.3m./.d.30.L.ſi. *Indiuiſibile.2. Infinitum 19.22.&c. Intellectus.142.192. Intentio.22. Iudicium.1.20. Lex.13. Mutabile.1,2. Obiectum.o. Pax.20. Plantę.3. Religio 13. Viſus.o. Chriſtus.163.&c.

29 Habitus nunquam eſt in potentia actiua, ſed tantum in potentia paſſiua, quæ eſt perfectior Po^a.q.1.1.4m.

30 Fruſtra eſt in natura aliqua potentia actiua, cui non reſpondet aliqua potentia paſſiua, ſecundum Ariſtotelem, ſ. ſi potentia actiua ſit ad finem, non autem ſi non ſit ad finẽ, ſed ſit ipſe finis, ſicut potentia Dei. Po^a.q.1.1.2.1./.1m. princ^o.

31 Vel Philoſophus loquitur in nouo metaphiſice, de po^a actiua naturali, ordinabili ad finẽ, ſed po^a Dei eſt extra hunc ordinem. Ipſe eſt.o. ad quem hęc oĩa ordinantur, & ideo nõ eſt fruſtra ſi ei non reſpondeat po^a paſſiua. Po^a.q.1.2.1m.ſi.

32 Ordo & differentia potentiarũ paſſiuarũ, in eodem paſſiuo eſt ſecundũ ordinem & differentiam potentiarum actiuarũ eis correſpondentium. Virt.q.1.10.13m.

33 Cuilibet potentiæ paſſiuæ, correſpondet potentia actiua in natura. 2.d.12.1.c./.d.30.q.2.1.c.med^o.3./.3.d.2.q.1.ar.1.q.1.c./.d.26.q.1.2.c./.4.d.43.ar.1.q.3.c.ſi./.ʒ.2.c^o.20.4m./.c^o.60.13m./.Lib.3.c^o.45./.Virt.q.1.10.13m.

34 Quælibet potentia paſſiua, ſe extendit ad ea tantũ, ad quæ ſe extendit, potentia actiua eiuſdem generis. 3.d.26.q.1.2.c./.ʒ.2.c^o.60.13m./.Lib.3.c^o.45./.Veri.q.18.2.5.c.

35 Potentia paſſiua, ſequitur ens in po^a ſed actiua ens in actu, quia vnũquodq; agit inquantum eſt in actu, & patitur inquantum eſt in po^a. ʒ.2.c^o.7./.8.1m/.Po^a.q.5.4.2m./.Opu.3.c^o 19. Agẽs.108. Actiua.

36 Nulla po^a paſſiua poteſt exire in actũ, niſi ſit perfecta, per formã ſui actiui. 3.d.14.ar.1.q.2.c./.Tit.1.c. Agẽs.59.&c.105.

37 Potentia actiua cuiuſlibet rei, ſequitur formam eius, quæ eſt principiũ agendi, & naturã eius. 3a.q.13.1.c. Actio.90.&c.

38 Impoſſibile eſt, alicuius creaturæ eſſentiam, eſſe ſuam potentiam operatiuam. Spiritu.11.c.

39 Immo aliqua potentia creaturæ, dicitur ſua eſſentia, & econuerſo. Spiritu.11.7m.ſi. Reſpondeo ſicut Dubio.197. Du^m.1040^m.

40 Omnis potentia actiua, eſt principiũ operationis, nõ autẽ ſemper reſpectu alicuius producti, quia primum conuenit

ei per ſe, ſecundum vero accidit ei. Poª q.2.2. c. *Angelos. 35.443.466.610.630. Annihilatio.9. Appropriatio.10 &c.15. 22. Aſſimilatio.10. Aureola.6. Brachium.1. Character.3.8.&c. 26. Cã.59. Cognitio.52. Comedere.1. Contingens.3. Corou.

41 Qualibet potentia actiua, quantumcunque imperfecta, pôt in aliquam operationem. 22æ. q.129.2.c.

42 Potentiæ actiuæ, artes, & habitus, qui ſunt circa finem, imperant iis qui ſunt circa ea quæ ſunt ad finem. 1ª.q.82.4.c./12æ.q.9.1.c./.22æ.q.81.1.1^{m}./.5.1^{m}./.4.d.15.q.4.ar.1.q.1.3^{m}./d.18.q.2.ar.4.q.1.1^{m}./ ꝯ.3.c°.64.1^{m}./ Ma.quæ. 6.c./.q.8.2.c. *Creatio.19.21.24.25.26.27.29.30. Creatura. 10.26. Defectus 2. Delectatio.8.9.20. Dæmon.90.&c.

43 In omnibus potentiis actiuis ordinatis, illa potentia quæ reſpicit finem vniuerſalem, mouet potentias, quæ reſpiciunt fines particulares. 1ª.q.82.4.c./.12æ.q.9.1.c./.q.65.3.1^{m}./.q.114.4.1^{m}./.22æ.q.23.4.2^{m}./ q.26.7.c.fi./.q.40.2.3^{m}./.q.47.11 3^{m}./.Virt.q.2.3.c.fi. *Difficile.1.2.7.&c. Durities. 2. Ebrietas.4. Elicere 1. Eſſe.48.56.62.

44 Aliqua potentia actiua, ſe habet ad contraria, ſed non de neceſſitate producit effectum. Ma q.6.16^{m}. *Femina.2.3. Fides 8.162. Finis.51.101.102.119.122. Forma.60.&c. Fortuna. 4. Frui.2.3.8. Generatio.9.26 Generatiua. Habitus.1.&c.5.24 36.38.&c.44.47.61.81. Homo.40. Honor. 21. Imperare. 4. 18. In.12.18. Iucarnari.18. Liberũ.2.3. Materia.12.13. Pctũ. 404. Pœnitẽtia.84. Veritas.32. Virt^{s}.1.&c. Vis. Xps.163.&c.

45 Potentia actiua, eſt propter effectum, in artificialibus, & in humanis, non autem in naturalibus, nec in diuinis. Veri.q. 2.10.3^{m}./.Po².q.1.1.13^{m}.

Paſſiua. 46 Potentia paſſiua vt ſic, non poteſt eſſe principium, alicuius actionis. 1.d.45.3 c./.Quol.10.5.c. *Accidens.55.66.121.

47 Illud tantum dicitur eſſe in potentia, in aliquo abſolute, quod poteſt educi de materia, ab vno motore. 1.d. 42. q. 2 3.c./.2.d.19.2.c. Actio.55.68.87. Act^{9}. P. Addere.16. Amor. 140.231. Angelus.55.&c.149. 156. 292. &c. 315. 334. 466. 487.630.632. Animal.6. Annexum.2. Annihilatio.4. Appetitus.1.3. Appropinquatio.1. Aptitudo. Ars 12.41.42.

48 Omnis creatura, habet aliquid de potentia. 1. d. 8. q. 3.2.c. *Aſſimilatio.6.15.18.22. Beatitudo.28.

49 Omnis potentia receptiua, de ſe diuiſibilitatem habet, ſecundum ꝙ eſt determinata ad vnum, quod fit per actum terminantem. 2.d.3.q.3.1.c.fi. *Bonitas.8.59.86.87.88.163. 192.

50 De ratione potentiæ paſſiuę eſt, habere ſe ad eſſe, & ad non eſſe. Iob.4.lec.3.med°.E. Cauſa.85.97.

51 Fruſtra eſt potentia, quæ non reducitur ad actum, ſecundũ Auerroem, ſcilicet ſi non correſpondeat ei potentia actiua, quæ ipſam poſſit reducere ad actum, nõ autem ſi correſpõdeat. ꝯ.2.c°.22.4^{m}./.Veri.q.18.2.c./. Po².q.1.1.a.1 /.1^{m}.

52 Vel ſi non reducatur potentia naturalis, non autem ſi non potentia obedientialis. Veri. q. 8. 4. 13^{m}./. Anima. 1. 16^{m}. *Cælum.2.3.11.16.73.158. Cogitatiua.n. Cognitio. 16. 25. &c.38.39.41.48.52.53.59.75. Color.8. Compoſitio.1. Concupiſcentia.7. Conſcientia.1. Contemplatio.11. Contingẽs. 3.7. Conuenientia.1. Cor.12. Corpus.9. Creatio. Creatura. Defectus.2. Delectatio.8.9.20. Dæmon.32. Differentia.1.7. 10.11. Diſpoſitio.13.21. Diuiſio.8. Donum.25. Educi.0. Electio.1.2.3. Ens.8.13. Eſſe.21.56.57.63.90. Æſtimatiua. 1. 2. Aeſtimatio.2. Aeternitas.12.13.32. Experientia.13. Factum. 1. Fides.8. 59. Finitum.3. Fluxus.3.

53 Vel ſi non reducatur in genere ſiue in ſpecie, ſecundum aliquod indiuiduum eius, non autem ſi non ſecundum quodlibet indiuiduum eius. 1ª.q.19.6.1^{m}./.q.23.4.3^{m}./.1.d.46. 1. 0./.1.d.17.ar.2.q.1.2^{m}./.d.32.2.c./.4^{m}./.Veri.q.23. 2.0. *Generatio.26.64.71. Gradus.4. Gratia.156. Habitus.1. Idea. 40 41. Imago 9. Incorruptibile. Indeterminatum. Indiuiſibile. 2. Infinitũ.2.19. Intellectus.2.&c.106. Intelligibile.4. Linea. 2. Lux.13. Malum. Maria.59 Materia.11.12.29.41. &c. Memoria.6.7. Menſtruus.5. Meritum.22.29. 31. 45. Modus. 5. Motus.4.8.13.27.51.74. Mundus.14.

54 Vel ſi res per eam ſuum conſequatur complementum, non autem ſi non conſequatur. Po².q.5.5.7^{m}. *Mutabile.1.2.3. Mutatio.6. Neceſſitas.8 Notitia. 1. Numerus.2. Obiectum. 3.&c Pars.45. Participare.9. Paſſio.11.&c. Pctm̃.80.91. 115.

55 Vel ſi non reducatur ad actum primum, non autem ſi non ad ſcd̃m. 2 d.27.1.3^{m}./.3.d.12.q.2.2.c./.4.d.4.q.2.a.2.q.1.3^{m}. ./.d.44.q.1.a.2.q.1.1^{m}./.Quol.10.8.3^{m}. *Pœnitẽtia.35.44. Perfectio.21.22. Perturbatio. Plantæ.3. Qualitas.1. Senſus.1.7.

56 Vel ſi non reducatur ad actũ ſcd̃m accidẽtalem, non autẽ ſi non ad primũ, qui eſt propter ſcd̃m, quia potentia paſſiua, perfectibilis multis perfectionibus ordinatis perfecta per vltimã, non dicitur imperfecta, licet aliç pfectiones nõ inſint. 4.d.49.q.2.5.5^{m}./.Veri.q.8.4.13^{m}. *Species.2. Vniuerſale.23.

57 Quanto potentia eſt altior vel ſuperior, tanto ad plura ſe extendit. 1ª.q.65.3.c./.Po².q.2.6.2^{m}./.q.3.7.c./.Ma.q. 16.6. c./.Virt.q.5.4.c./.Spiritu. 3.c.fi./.Anima.13.4^{m}./.Quol. 3.6. c./.Meta.6.lec.3.med°.c. K. *Accidens. 55. Ordo.

58 In potentiis ordinatis, quicquid poteſt potentia inferior, poteſt & ſuperior, niſi ſit ad defectum. 1ª.q.57.2.c./.q.84. 1. 2^{m}./.q.86.1.4^{m}./.q.110.2.2^{m}./.12æ.q.74.7.c.fi./.4.d.5.q.2. ar. 1.q.2.c./.ar.3.q.2.2^{m}./.d.15.q.4.ar.6.q.2.2^{m}./.Veri.q.2. 6.2^{m}. ./.q.10.6.5^{m}./.q.15.1.2^{m}./.Poª.q.1. 6. 8^{m}./. Anima. 20. 20^{m}. *Angelus.35.44.&c. Anima.240.&c.

59 In omnibus potentiis ordinatis, oportet ꝙ vbi terminatur actus prioris pot̃, ibi incipiat actus ſecũdæ. 4.d.49.q.2.7. 7^{m}.

60 In omnibus potentiis & habitibus ordinatis, vltima perfectio, reſeruatur ſupremæ, in genere illo. 12æ.q.5.6.1^{m}./.q.15. 4.c./.1^{m}./ q.57.6.c./.q.74.7.c./.q.98.3.c./.22æ.q.47.14.3^{m}./. 3ª.q.72.11.c./ 4.d.7.q.3.ar.1.q.2.c./.Con.2.c°.41.4^{m}./.Con. 3 c°.25./.Opuſ.3.c°.93.fi. *Beatitudo.28. Conſcientia.1.

61 Aquiſitio, vel amiſſio alicuius eorũ ad quæ aliquid ẽ æqualiter in potentia, non eſt proprie perfectio, vel corruptio. 2. d. 35. 5. c./.3^{m}.

62 Ad ea quæ ſunt diuerſa genere, ex æquo ſe habentia, ordinantur diuerſæ potentiæ animæ, nõ aũt aliter. 12æ.q.8.2.1^{m}.

63 Oppoſitum videtur dicere. 12æ.q.56.2.c./.q.60.5.c. Reſp°. ſicut Dubio.1173. *Defectus.2.13.14. Definitio. 30. Du^{m}.104.

64 Quantitas diſcreta & extenſiua potentiæ, eſt reſpectu obiectorum, ſed quantitas continua & intenſiua, eſt reſpectu gradus, & operationis. Po².q.1.2.c. *Diſpoſitio.13.21. Diſtinctio.9.11. Elicere.1. Aeſtimatiua. 1. 2. Gradus. 4. Graua. 156. Idea.40.41. Imaginatiua.1.&c. Imago.26. Memoria.6. 7. Perturbatio. Priuatio.7. Ratio.16.

¶ Potentiale. Andragathia Angelus.46.55. Anima.255. Auſteritas.1. Continentia.9. Defectus.12. Epieceia.1.3. Fiducia.4. Fortitudo 9.34.35. Imprudentia.2. Liberalitas.19. Pars.4.9. 10.30.49. Pœnitentia.7.81. Perſeuerantia.8. Prædicari. 11.

¶ Potentialitas. Angelus.55.56. Appropinquatio.1. Contingẽs Forma.82. Laus.2. Materia.0. Motus 8. Mutabile.3.

1 ¶ POTESTAS proprie, nominat pot^{m} actiuã, cũ aliqua præeminentia. 4.d.24.q.1.ar.1.q.2.3^{m}. *Abſoluere.14.15.27. 28. 31. Quid.

2 Poteſtas excellentiæ humanitatis Chriſti in ſacramentis, cõſiſtit in quatuor principaliter, ſ. in hoc ꝙ meritum & virtus paſſionis eius operatur in ſacramentis, & in eius nomine ſacramenta ſanctificantur, & ex eius inſtitutione, ſacramẽta virtutem obtinent, & ipſe effectum ſacramentorum ſine exteriori ſacramento potuit conferre. 3ª.q.64.3.4.c /.q.84.5 3^{m}./.7.4^{m}./.d.2.q.1.ar.4.q.4.c./.d 41.q.3.ar. 3. q. 4.c./.L./.d.5. q.1.1.c./.d.7.q.1.ar.3.q.1.2^{m}./.q.3.ar.2.q.1.c./.d.18.q.1.ar.3. q.4.3^{m}./.Opuſ.20.li.3.c°.10.fi./.Io.lec.14.fi.c.H./.1æ.Cor.le. 2.med°.C./.c°.11.lec.5.prin°.G. *Adam.64. Adoptio. 8. 9. Aduentus. 6.9.

3 Chriſtus potuit, hãc poteſtatẽ aliis cõicare. 3ª.q.64.4.0./.4. d.5.q.1.2.0./ ar.3.q.2.0. Angelus.42.179.284.577.615.

4 Hæc poteſtas, nulli puræ creaturæ cõicata eſt. 3ª.q.64.4.1^{m}. ./.3^{m}./.q.72.1.1^{m}./.4.d.2.q.1.ar.4 q 4.c./.d.5.q.1.art.3.q.1.2. 0./.L./.d.7.q.1.ar.3.q.1.1^{m}./.2^{m}./.Opuſ.20.lib.3.c°.10./.15. fi./.Io.le.14.fi.c.G./.1æ.Cor.lec.2.med°.C.

5 Propria poteſtas Chriſti ĩ baptiſmo duplex, ſcilicet ditiõis, & excellentiæ ſecundum humanitatem. Secundam cõicare potuit, non autem primam. 3ª.q.64.4.0./.1æ.Cor.le me°.C. *Apoſtoli.23.30. Apparere.1. Aqua.5. Baptiſmus. 156. 209. Beatitudo.41. Character.2.8.26.

6 Poteſtas auctoritatis in remiſſione pctõrum, nulli creaturę poteſt cõicari. 4.d.5 q.1.ar.3.q.1.0./.1æ.Cor.le.2.me°. C.

7 Oppoſitum videtur dicere. 2. d. 1. q.1.3.0./.4.d.8.q.2.3.4^{m}. Reſp°. ſicut Du°.410. *Claritas.11. Clauis.1.&c. Da^{m}104.

8 Papa habet plenariã poteſtatẽ, ſpiritualẽ & tẽporalẽ, a qua oĩs alia poteſtas dependet. Ideo eſt rex & ſacerdos. 2. d.44. L.c./.4^{m}./.Opuſ.20.lib.3.c°.10./.18./.19.fi. *Confeſſio. 23. Cõſenſus.3. Cooperari.4. Dæmõ.9. De^{s}.340.&c. Dolor. 26.

9 Papa, per hoc ꝙ eſt epõrum ſummus, nõ habet plenitudinẽ ptãs, per reſpectũ ad corpus xp̃i verũ, ſed per reſpectũ ad corpus xp̃i myſticum. 4.d.7.q.3.ar.1.q.3.c./.d.25.q. 1. 1. 3^{m}. Dñatio.3. Dominiũ.1.&c. Eleemoſyna.3.7.10.11 Ep̃s.2.&c.

10 In qualibet ptãte, datur exterius aliquod viſibile ſignum, ſicut regi, dat̃ corona & ſceptrũ, & põtifici mitra, baculus, & anulus. 4.d.4.q.1.ar.2.q.1.2^{m}. Anulus. Ep̃us.14. *Eſſe 21.57. Exequutio.0. Exorciſmus.7. &c. Facultas. Phantaſma.2.8. Felicitas.

11 Oĩs poteſtas ſp̃ũalis, dat̃ cũ aliqua cõſecratione. 4.d 18.q.1 ar.1.q.2.2^{m}. *Gloria.15.17. Honor.21.32. Humilitas.19.

12 Poteſtas ordinis ſm̃ ſe, extendit ſe ad oĩa peccata, & ad oẽs homines, non autem iuriſdictio. 4.d.19.q.1. ar. 3. q. 2.3.c. d. 20.ar.1.

Præ

d.10.ar.1.q.2.c./.d.24 q.3.ar.2.q.1.c. • Iduneus.2. Imperare.10 Indulgentia.12. Infidel s.1.2.3. Infirmitas 4. 8.

13 Poteſtas triplciter conſideratur, ſcilicet ſecundum ſe, quo ad modum acquirendi, & quo ad vſum. Primo modo, eſt a Deo vniuerſaliter & ſemper, non aut ſecundo & tertio modo. Ro.13.le.1.prin°.C. • Iudiciaria. Iudicium.56.&c. Iuramentum.28. Iuſtitia.50. Lex.175. Libertate.1.

14 Bonus vſus poteſtatis, ad regendum alios, eſt optimus, & abuſus eius eſt peſſimus. 12ᵉ.q.2.4.2ᵐ./.22ᵉ.q.65. 3. 1ᵐ.

15 Abutens poteſtate ſibi data, meretur eam amittere. 12ᵉ. q.2.4.2ᵐ./.22ᵉ.q.65.3.1ᵐ. • Libertes.1.3.7.8.10. Magi.1.

16 Poteſtates malorum, ſunt eligendæ per accidens, inquantum etiam ſunt ad bona. Et eſſent magis eligendæ, ſi eſſent bonorum tantum. 3.d.12.q.2.2.5ᵐ. • Maleficium.1. Matrimonium.62. Miraculum.36.38. Nocere.7. Paſſio.104.110. 123. 125. Potentia. A.

17 Officium poteſtatum cæleſtium, eſt arcere dæmones. 1ᵃ. q. 108.6.c.fi./.q.110.1.2ᵐ.fi./.q.113 3.c./.2.d.7.q.3.2.1ᵐ./.d. 9. 3.c./.d.11.q.1.2.2ᵐ./.3ᵐ./.Con.3.c°.80./.Poᵃ.q.6.10.c.fin./. Opuſ.3.c°.126 /.Col.lec.4.c.

18 Poteſtates habent actum, circa pertinentia ad tranquillitatem totius mundi, inquãtum habent poteſtatem non limitatam.2.d.10.3.3ᵐ.

19 Poteſtas diaboli duplex, ſcilicet qua impugnat, & qua victos detinet.3.d.19.2.c. • Regere. 14. Rex.0. Schiſma.7.8. Senſualitas.9.10. Subiectio.0. Votum.33.37.75. Vſura.186 207.233.234.258. Chriſtus.163.&c.

¶ Poteſtatiuum. Angelus.42.223. Ordo.70. Votum.13.

¶ Potior. Actio.56. Actus.150. Agens.98. Alexander.2. Andragathia. Aqua.10. Aureola.10. Baptiſmus.81. Character. 42. Charitas.43.66. Cauſa.87. Cognitio.38. 40. 53. Conceptio. 42. Confeſſio.71.73. Conſecratio.2. Continẽtia.10. Damnatio.32. Demonſtratio.8.9. Epiceia.6. Excommunicatio. 23. Humilitas.21. Imago.30. Ingenitus.4. Intellectus.290. Iperdulia. Iraſcibilis.2. Iuſtificatio.2.3.50. Maleficium.2. Maria. 17. Matrimonium.30. Mel.1. Methaphora.7. Miraculum.21. Miſericordia.7. Ordo.61. Peccatũ.408. Perfectio. 39. Pietas. 17. Præſumptio.7. Principat⁹.9. Raab.2. Religio.100. Sacrm. 19. Sacrificiũ. 37. Virtus.231. Voluntas. 9. Vſura. 200. 287.

¶ Potiſſimum. Charitas.43. Demonſtratio.8.9. Deus.34. Diſpẽſatio.16. Genus.33. Iperdulia. Iuſtitia.23. Lex.139. Macula. 5. Matrimonium.96 Maximum. Natura.39. Per ſe.2. Pœnitentia.5. pœna.44. Seruitus. 1. 4. Virtus. 66. 237. Vnitas.42. Vſura. 287.

Moderat⁹. ¶ Potus moderatus vini, multum confert, & modicus exceſs⁹ multum lædit, etiam plus quàm exceſſus cibi. 22ᵉ.q.149.1. c. • Continentia.18. Ebrietas.0. Euchariſtia.7.14. 130. &c. 183 &c.194.&c. Gula.0. Fames.1. Ieiunium.41.45. Libamina. Sacrificium.34. Sanguis.4. Senſualitas.9. Sobrietas.0. Tẽperantia. 23. Venter.

¶ Practicum. Angelus.323.&c. Ars.12. Aſſimilatio.12. Beatitudo.20.49.50.53.68.117.135. Cauſa.59. Cognitio. 5. 51.78. Concluſio.1.5. Conſcientia.3. Deus.126.132.136.137.149. Error.1.2. Aeſtimatio.3. Fruct⁹.20. Habitus.73. Idea.19. 20. 27.30. Ignorantia.27. Intellectus.174.&c. Iudicium.2. Lex. 5.&c.37. Medicina.2. Neceſſitas.10. Oratio.1. Peccatũ. 402. 403. Principium.18.26. Proceſſio.18. Prouidentia.31. Ratio 23.32.33 36.39.40.41.45.&c. Sapientia.25.26. Scientia.115. &c. Scientificum.1. Theologia.10.14.25. Veritas.19. Virtus. 76.198.&c. Vita.42.&c. Chriſtus.116.

¶ Prandium. Euchariſtia.198. Ieiunium.28.36.37.

¶ Prauum. Continentia.1.3.9. Delectatio.85.86.87. Deus.421 Diſputatio.6. Fames.2. Ignorantia.1. Iuſtitia.49. Odium. 17. Oratio.34. Seruitus.2. Sterilitas. Temperantia.5. Vinculũ.2.

¶ Præ. Euchariſtia.37. Gula.8. Præſumptio.1.

¶ Præacceptio. Electio.9. Præeligere. præſumptio. 1.

¶ Præbenda. Campiſoria.5. Vſum 194.

¶ Præambulum. Deus.11. Eleemoſyna 9. Fides. 38. Perfectio. 68. Præceptum.100.105.106. Reſtitutio.2. Senſualitas.2.

ſine pec[illegible] ¶ Præbendatus in duabus eccleſijs, non peccat, niſi hoc fit cõtra legem, vel contra eius conſcientiam certam, vel dubiam Quol.8.12.0./.Quol.9.15.0. • Beneficium.19.&c. Bonitas 202.&c. Officium.17.&c. Reſtitutio.14.

¶ Præbere. Dæmon.41. Doctrina.12. Pœna.95. Pœnitentia. 54. 85. Satiſfactio.2. Scandalum.1. Subdiaconus.1. Votio.13.

¶ Præcedere. Abſolute.18. Accuſatio.5.6.9. Admonitio.2.4.5. Aduentus.7. Affinitas.10. Agens.66.83. Alteratio.7. Amor. 240. Angelus.479.529. Annexum.1. Anima.85. Anteceſſio. Antichriſtus.4. Aſſumere.11. Baptiſmus.179 236. Beatitudo.164. Charitas.88. Catechiſmus.2 &c. Cõcupiſcentia.14. Confeſſio.16. Conſcientia.14. Correctio. 9. Denunciatio. 1.

Præ

Deſiderium.9. Deus.296. Diſpoſitio.36.39. Electio.23.25.30 Aequalitas.7 Euchariſtia.30. Exorciſmus.2. Expectare.2. Factum.1. Finis.19. Forma.92. Generatio.19. Gratia.74. Gutta. Ignis.12. Ignorantia.26. Iuſtitia.13.14.26.31. Intellectus.227 Iuſtitia.20. Iuſtificatio.29.35. Lectoratus.3. Malitia 1. Manducatio.2 Matrimonium.79.106.125. Miraculum.38. Miſericordia.12.19. Mors.14. Motor. Mulier.7. Mũdus.15. Oblatio.3. Opus.2. Ordo.91. Paſſio.103. Peccatum.148. Pœna.39 Pœnitentia.16.17.113. Præceptũ.96. Prædeſtinatio.51. Propoſitio.7. Prudentia.63 Relatio.87.88. Sacramentum.143. Salomon.1. Symbolum.6. Somnium 1. Somnus.4. Spes.48. Virtus.261. Voluntas.56. Vſura.176.&c. Vti.23. Chriſt⁹.64.

¶ Præcellere. Creatura.29.

¶ Præceptiuum. Prudentia.79. Scriptura 15. Theoᵃ. 13.

1 ¶ PRAECEPTVM importat applicationem legis, ad ea quæ ex lege regulantur. 12ᵉ.q.90.2.1ᵐ. Quid.

2 De ratione præcepti eſt, quod importet ordinem ad finem, inquantum præcipitur id quod eſt neceſſarium, vel expediẽs ad finem. 12ᵉ.q.99.1.c.

3 Præceptum proprie, importat rationem debiti. 12ᵉ.q. 99. 1. 5.c./.q.100.5.1ᵐ./.9.c./.22ᵉ.q.44.1.c /.q.56.1.1ᵐ./.q. 122.1. c./.q.152.2.1ᵐ./.Potᵃ.q.10.4.8ᵐ./.Quol.4.20.c./.Quol.5.19. c./.Pſal.18 me°.e.H. • Habraham 13.14.

4 In quolibet præcepto, ſunt cõſideranda duo. ſ. finis, & poſſibilitas 12ᵉ.q.13.5.3ᵐ./.Quo.7.17.9ᵐ. • Accidia 11. Accuſatio 3. Adã 68. Admonitio 2. 5. Architector. Cõfirmatio 18. Cõſiliũ 12.&c. Decimæ 1.6.7.15. Delictũ 1. Deus 295. 297. Diſpẽſatio 0. Enfatio.3. Eleemoſyna 6.9. &c. Euchariſtia 48. 193. Finis 63. Hæreſis 69 152. Imperare 0. Inobediẽtia 1.5. Interpretatio 2. Iuſſio 0. Lex 9.11.22.26.29.37.&c.50.76.81 83.84.91. Mandatũ 0. Martyriũ 13. Matutinæ. 3. Meritũ 83. Natura 48. Obedientia 4.6.15.20. Obligati 2. Omiſſio 9. Peccatum 13.424.&c.

4 Non uia poſita in lege, ſunt ſub præcepto 22ᵉ.q.87.9.2ᵐ. • Perfectio 69.78 82. Præſtitio 7. Prohibitio 1.

5 Illud tantũ cadit ſub præcepto legis, propriẽ pro quo pœna legis infligit 12ᵉ.q.100.9.c. • Promolgatio 2.5. Prudẽtia 79.

6 Oĩa præcepta cuiuſcũq; legis, ſunt ordinata ad aliqđ bonũ inducendũ, uel malũ tollendũ. Quol.7.17.9ᵐ. • Ratio 52.

7 Præcepta ſunt inæqualia, & diſparia, propter auctoritatem præcipientis, uel propter dignitatem, uel neceſſitatem rerũ præceptarum. Ma.q.2.9 c.fi.

8 Multi errores phariſæorũ de præceptis diuinis 12ᵉ.q.108.3 2ᵐ./.4ᵐ. • Sacramentum 49. Scientia 62.&c.150.&c. Stultitia 7. Superbia 2.4. Via 1. Vſura 251.

9 Præceptum duplex. ſ. obligans ſingulos de communitate, uel cõitatem tantũ 22ᵉ.q.152.2.1ᵐ./.4.d.26.q.1.c.c./ꝑ 3.c°. 136.1ᵐ.fi./.Quol.7.17.c. • Baptiſ 89. Bñdictus 5. Decretum. Differentia

10 Præceptum quadruplex, ſcilicet primæ neceſſitatis, ſecũdæ neceſſitatis, tertiæ neceſſitatis, & quartæ neceſſitatis. Opuſ. 61.c°.3. • Delictum 2.

11 Præcepta primæ neceſſitatis ſunt, ſine quibus dei ſimilitudo non ſaluatur, quæ a principio naturaliter obligant, & in generali, & in ſpeciali, & contra quæ omnino diſpenſari nõ poteſt, nec ab homine, nec a deo. Et tale præceptum, eſt diligere deum. Opuſ.61.c°.1. • Exedicatio 27. Ieiuniũ 69.&c.

12 Præcepta ſecundæ neceſſitatis ſunt, quæ a principio, & naturaliter obligant in generali, & non in ſpeciali, ut eſt ſatiſfacere pro peccatis. Opuſ.61.c°.1.

13 Præcepta tertiæ neceſſitatis ſunt, quæ ex actu humano obligant, ſicut uotum. Vel quæ obligant quoſdam, ſed non omnes. Aut etiam omnes in caſu, ſicut conſilia. Opuſc. 61.c°1. • Inconſtantia 1. Iſaac 1.

14 Præcepta quartæ neceſſitatis ſunt, quæ prælati eccleſiarũ inſtituunt, ſcilicet quæ inſtituit papa in eccleſia, aut archiepiſcopus in prouincia ſua, aut epiſcopus in diœceſi ſua, aut abbas in abbatia ſua. Opuſ. 61.c°.2.

15 Præceptorũ aliud abſolutũ, & aliud ꝯditiõatũ. Op.61.c°.47

16 Præceptorum nouæ legis, aliud eſt naturale, & illud præcipitur, quia eſt bonũ, & aliud eſt poſitiuum, & illud eſt bonum, quia præcipitur. Opuſ.61.c°.48.

17 Præcepta affirmatiua, nõ diſtiguũtur a negatiuis, quãſe includũt 12ᵉ.q 100.4.2ᵐ./.22ᵉ.q.62.3ᵐ./.q.44.3.3ᵐ./.q. 62. 8. 1ᵐ. • Iuſtificatio 47 49.

18 Præcepta negatiua legis, prohibẽt act⁹ peccatorũ, q ſũt ſm ſe mali, nec nuq̃ ullo modo, aliquo tpe, uel loco, poſſũt bene fieri, affirmatiua uero, ſunt de actib⁹ virtutũ 22ᵉ.q.33.2.c.

19 Præceptorũ diuerſitas, nõ ſignificat diuerſitaté habitus, ſed diuerſitatem actus, quia non dantur de habitib⁹ virtutum, ſed de actibus eorum. 22ᵉ.q.31.4.1ᵐ./.q.44.2.1ᵐ. • 2.62.38. 39.49. Religio.25.58. Tranſgreſſio.1.2 Via 2.

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30 Præcepta affirmatiua, obligant ſemper, ſed non ad ſemper: negatiua vero obligant vtroq; modo. 12æ.q.71.5.3m./q.88.1.2m./q.100.10.c./2m./22æ.q.33.2.c./q.79.3.3m./q.140.2.2m./2.d.22.q.2.1.4m./.d.29.L.fi./.d.35.3.5m./.d.41.q.1.2.4m./3.d.25.q.2.ar.1.q.2.3m./.d.36.6.c./4.d.15.q.3.ar.1.q.4.c./.d.17.q.3.a.1.q.4.c./.3m./.d.19.q.2.a.2.q.1.3m./.Ma.q.2.1.1m./.q.7.1.8m./.10.9m./.q.16.4.22m./.Virt.q.3.1.6./.Quol.1.c.1.c./.Quol.3.14.fi./.Ro.10.lec.2.priu°.G./.c°.13.lec.2.med°.E./.Gal.6.lec.1.pri°.B./.2æ.Tim.2.lec.4.pri°.C.

31 Omne præceptũ affirmatiuũ, habet annexũ præceptũ negatiuũ.22æ.q.44.3.3m./4.d.15.q.2.ar.2.q.4.3m.

32 Præceptum dupliciter amittit obligationem, ſcilicet ratiõe impoſſibilis, uel ſi finis eius ſine eo haberi poteſt. 12æ.q.13.5.2.3./3m./.Quol.7.17.9m.

Naturæ. 33 Præcepta iuris naturalis, prohibent ea quæ ſm ſe ſunt mala ſed præcepta iuris poſitiui, prohibent etiam occaſiones malorum.4.d.14.q.3.ar.1.q.4.c./.ar.2.q.1.c./.q.4.1m.

34 Præcepta nouæ legis, ſunt maiora quàm veteris, quo ad explicationem, & manifeſtationem, non autem quo ad ſubſtãtiam.12æ.q.107.3.2m.

35 Præcepta Dei, ſunt de eo, quod eſt de neceſſitate ſalutis, ſm ſe. Ideo quolibet caſu, obſeruari illa oportet, non aũt præcepta eccleſiæ.22æ.q.147.4.1m./4.d.15.q.3.ar.2.q.1.1m.

36 Præcepta eccleſiæ, ſunt ſatisfactoria, non autem præcepta legis naturæ, quia ſunt tantum de neceſſarijs ad ſalutem. 4.d.15.q.3.ar.1.q.5.2m.

37 In lege humana, præcepta poſteriora præiudicant priorib⁹, ſed in diuinis, eſt econuerſo.Io.7.lec.2.fi.k.H.

Decalogi in cõi. 38 Præcepta decalogi, ſunt quaſi prima, & cõmunia legis principia, per ſe nota.12æ.q.100.3.3m./.5.6m./.22æ.q.122.3.4m./.4.c./.5.1m./.2m./.3m./.6.1m./.2m./.q.140.1.3m./.q.170.1.3m./.2.1m. * Act⁹.168.Catholica.Cõcla.19.Conſi.12.&c.16.24

39 Præcepta decalogi ſunt, quæ ſtatim ex primis principijs, vel ex fide, innoteſcũt hominibus. 12æ q.100.3.0./5.1m./.6.11.c./.22æ.q.122.1.c./.3.d.37.ar.2.q.1.3.c./.Ma.q.14.2.c./.14m./.q.15.2.3m. * Diſpenſatio.o Hæreſis.69.152. Imprudentia 11

40 Præcepta decalogi, ſunt de ijs, quæ naturalis ratio dictat. Ver.q.14.11.9m. * Indri.20.22.Lex.18.119.135.

41 Inter præcepta decalogi, non numerantur prima cõiſſima præcepta legis naturæ, nec ea quæ diligenti inquiſitione indigent.12æ.q.100.3.c./.5.1m./.11.c./.22æ.q.56.1.c./.3.d.37.ar.2.q.2.2m./.L.pri°. * Irreligioſitas.1.Matri.19.40.41.109.

42 Præcepta decalogi, ſunt imediate a Deo, alia vero per Moyſen, vel per alios.12æ.q.100.3.c./.1m./6.b./.11.c./.3.d.37.1.3m./.Ma.q.15.2.3m. * Oblatio.3.Olee. Peccatum. 56.131.229.237.381.384.425.426.429.

43 Præcepta decalogi ſunt ſcripta, quadroplici ratione.ſ. primo quia per contrariam conſuetudinem qua ta uiti in peccato præcipitabant, iam apud multos rõ naturalis obtenebrata erat. Secũdo, quia & ſi in aliquibus vigebat rõ, tamen amor boni in eis deficiebat. Vñ per quãdam coactionẽ legis obligatoriæ, ad bonũ inducendi erant. Tertio, vt ad opera virtutis non ſolũ natura inclinaret, ſed etiam reuerentia diuini imperij. Quarto, ut magis memoriæ tenerentur, & frequentius in cogitatione verſarentur.3.d.37.1.o.

34 Præcepta decalogi, diuerſimode a diuerſis numerantur, & diſtinguuntur.12æ.q.100.4.5.0./.3.d.37.L.pen⁹.

35 Sufficientia decem præceptorum decalogi.12æ.q.100.5.0./.3.d.37.ar.2.q.2.0./.Con.3.c°.120.fi./.128.

36 Præcepta decalogi, cõuenienti mõ traduntur, quia in eis maxima ſapientia continetur.12æ.q.100.7.0./.3.d.37.ar.2.q.1.0.

37 Præcepta decalogi, conuenienter ordinantur. 12æ q.100.6.0./.3.d.37.ar.2.q.3.0. * Principatus.8. Scientia 62.&c.

38 Omnia quæ ſunt in doctrina veteris teſtamenti, ordinantur ad pcepta decalogi, vſq; ad huc 22æ.q.56.1.3m. * Simonia.7.

39 Omnia alia præcepta moralia veteris legis, reducuntur ad præcepta decalogi.12æ.q.100.3.11.0./.22æ.q.122.6.2m./.3.d.37.ar.2.q.1.c./.Ma q.14.2.14m./.Quol.7.17.8m. * Superſtitio.6.Vita.56.Vxor.1.4.11.

40 Omnia præcepta moralia legis diuinæ, continentur in præceptis decalogi. 12æ.q.100.3.0./3.d.37.ar.2.q.1.c./3.0./.Quol.7.17.8m.

Singula. 41 Singula præcepta decalogi, declarantur.22æ q.122.0./.3.d.37.ar.2.q.2.0.

42 Ratio tantum in primo & tertio præcepto redditur, quia alia ſunt pure moralia, & ſine determinatione.12æ.q.100.7.2m./.3.d.37.ar.2.q.1.3m.

43 Præmium ponitur tantũ in primo & quarto præcepto, quia videbantur inutilia, pœna vero, ponitur tantum in primo, & ſecundo, ratione procliuitatis. Erant aũt homines proni ad idolatriam, propter generalem conſuetudinem gentium, & ſunt proni ad periurium, propter frequentiam iuramenti. 12æ.q.100.7.3m./.4m./.3.d.37.ar.2.q.1.5m./.Eph.6.le.1.me°.K. * Abſcondere.1.Accidia.11.Adam.68.Blaſphemia 10.

44 Peccatum falſæ doctrinæ, prohibetur ſecundo præcepto decalogi.12æ q.100.5.3m./.11.c.

45 In ſolo tertio præcepto, ponitur, memento, ratione beneficij præteriti, vel propter determinationem eius.12æ.q.100.7.5m./.3.d.37.ar.2.q.1.3m.

46 Præceptum tertiũ myſtice, quo ad ceſſationem a peccatis & quietem mentis in deum, eſt generale. Sed vt perſpicue prohibentur ad literam opera ſeruilia, idest opera mechanica eſt præceptum ſpeciale. Sub opere autem manuali, intelliguntur omnia humana officia, ex quibus homines licite victum lucrantur, ſiue manibus, ſiue pedib⁹, ſiue lingua haut.22æ.q.122.4.1m./.q.187.3.c./.3.d.37.ar.5.quaſt.2.2m./.Quol.7.17.c.fi./.Matth.12.prin° a.C. * Amor.93. Concupiſcent.4.22.Cultus.16.Delectatio.62.84.91.

47 Et erat partim morale, & partim cæremoniale.12æ.q.100.3.2m./.7.2m./.5m./.22æ.q.122.4.1m./.3.d.37.ar.2.q.1.3m./ar.5.q.2.0./.Quol.2.8.c./Iſa 56.priu°.D./.Matth.23.me°.a K.

48 Præceptum tertium, ut eſt morale, præcipitur quies mentis in Deo, cui contrariatur triſtitia mentis de bono diuino.12æ.q.100.5.c.fi./.22æ.q.35.3.2m.

49 Omnia præcepta decalogi, præter tertium & quartum, ſunt negatiua, quia negatio eſt communior affirmatione 12æ.q.100.7.1m./.3.d.37.ar.2.q.1.c./.Ro.13.lec.2.me°.E./.Eph.6.le.1.me°.I. * Delictum.Feſtum.11.Furtum.11. Gala.7.

50 Oppoſitum videtur dicere.22æ.q.44.3.3m./.4.d.15.q.2.ar.1.q.4.3m. Reſpondeo Dubio.1043. A. Du.m.1041.

51 Tria prima præcepta decalogi, ſunt de actionibus religionis, quartum eſt de pietate, reliqua uero de iuſtitia communiter dicta.22æ.q.122.1.c./.2.c./.1m./.3.4.5.6.c. * Hæreſis 152.153.Honor.9.10.11.33.34.Imprudentia.1.

52 Inter præcepta decalogi, non dantur præcepta de prudẽtia, ſed tantum in prophetis, & in noua lege.22æ.q.56.1.0.

53 Intellectus & ſcientia fidelium, ſunt in præceptis legis dei: Ideo non dantur de eis præcepta in decalogo, ſed in ſequentibus.22æ.q.16.2.1m. * Latria.7.Lex.18.Luxuria.2.Matrimonium.40.Sabbathum.0.Teſtis.11.

54 Oppoſitum uidetur dicere.22æ.q.16.2.0./.q.46.2.3m. Reſpõdeo Dubio.1043. B. Da.m.1043.

55 In decalogo, ponitur præceptum de paſſionibus ipſius concupiſcibilis, non autem iraſcibilis, quia præcepta decalogi ſunt prima.12æ.q.100.5.6m.

56 Præcepta quæ inducunt, ad obſeruantiam legis, præſupponunt legem. ideo non poſſunt eſſe prima, nec ponuntur in decalogo.22æ q.170.2.2m. * Actus.168.Charitas.56.121.128 Cæremonia.5.&c.Cõſcientia.19.Cõſiliũ.13.Correctio.3.11 Moralia ſiue

57 Præcepta q̃ phibent concupiſcentiã ſunt duo, ſe undũ rationes ſpirituales, vnũ vero ſm rõnã eõem.12æ.q.100.4.3m.

58 Oĩa præcepta moralia, pertinent ad legẽ naturæ, ſed diuerſimode.12æ.q.99.3.2m./.4.c./q.100.1.0./.q.104.1.c./.Matt.23.me°.a.h. * Dauid.1.Decimæ.1.6.7.15.28. Eleemoſyna.8.&c.Euangelium 4.Iuſtificatio.43.

59 Præcepta moralia, ſeruari debẽt ſemper ab omnibus, quia ſunt de lege naturali 12æ.q.98.5.c./.4.d.2.q.1.ar.4.q.2m./.Matt.23.me°.I.

60 In iis ad q̃ hõ tenet ex rõne, ſufficit pceptũ de faciendis, in quibus etiã tatel igit pnuntio uitãdorũ. 22æ.q.18.1.3m.

61 Præcepta legis cuiuſcunque, dantur de actibus virtutũ. 12æ.q.106.1.2m./.Cõ.3.c°.115.3m./116.3m./.1æ Tim.le.2.u.°.C.

62 Præcepta dei ſunt lucida. Quod tamen non eſſet, niſi haberent rationabilem cauſam.12æ.q.102.1.b.

63 Præcepta moralia & nouæ legis, habent rationabilẽ cauſam ſecundũ ſuã naturam, nõ autẽ ueteris, ſed tantum in ordine ad aliud ſignificandum, uel excludẽdũ 12æ.q.102.1.0.

64 Illud præceptum, quod tibi non uis fieri, alteri ne feceris, intelligitur, eadem proportione ſeruata. 4.d.33.q.1.1.7m./.Opu c.73.c°.17.

65 Operari manibus licita & neceſſaria uictus, eſt in præcepto de iure naturali. Sed ceſſare ab opere manuali licito & neceſſario, e tacet aliter q̃ naturæ o d.e cogit.22æ.q.187.3.c./.1m.

66 Labor manualis, eſt in præcepto communitatis, non autẽ ſingulis, niſi quando quis ſine eo non poteſt licite uiuere. 22æ.q.187.3.c./.1m.fi./.Quol.7.17.0.

67 Operari ſine iuſtitia, & uenerabiliter, ratiõe finis, cadit ſub præcepto legis dei, non aũt ex habitu.12æ.q.100.9.5m.

68 Immo etiam ex habitu.12æ.q.109.2.5.0.Reſp°. Du°.1045.Da.m.104

69 Lex ueius, continet præcepta moralia, idest de actibus virtutum.12æ.q.98.5.c./.q.99.2.0./.3.2m./.4.c.

70 Lex diuina, dat pcepta moralia, de actibus oĩum virtutũ, obligando

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obligãdo, vel cõſulẽdo, nõ aũt lex humana. 2a2æ.q.100.2.o.

71 Omnia præcepta legis, ſunt unũ, ratiõe finis, ſed ſunt multa, ſcdm diuerſitatẽ eorũ ordinẽ. 12æ.q.99.1.o. *Lex.49.&c.76 84.96.113.131.138.132.171. Natura.48. Paſſio.116.Rõ.52.

72 Modus virtutis triplex. ſ. ſcienter, voluntarie, & ex habitu. Primus eſt de præcepto legis diuinæ, & humanæ, ſecundus diuinæ tantum, tertius nullius. 12æ.q.96.3.2^m./.q.100.9.o./. 22æ.qu.44.1.1^m./.4.1^m./.8.c./.2.d.28.3.c./.3.d.36.6.o./.4.d. 15.q.3.ar.4.q.1.3^m./.Veri.qu.24.12.16^m./.14.2^m./.3^m./.7^m./. Ma.q.2.5.7^m. *Virtus.88.112.212.&c.

Dr^o.104573 Immo etiam tertius eſt de præcepto legis diuinæ. 12æ.qu. 109.2.5.o. Reſpondeo. Dubio.1045°. *Vſura.251.

Charitas. 74 Maximũ præceptũ, datur de charitate. 22æ.q.44.1.o./. Cõ. 3.c^o.116./117. *Amor.65. Charitas.66.121.& inf.

75 Præceptum de dilectione dei, exponitur. 22æ.q.44.4.5.o./. 3.d.27.L./.Virt.q.2.10.1^m. *Catholica.

76 Præcepta charitatis, nõ numerãtur inter præcepta decalogi, quia omnia alia in eis includũtur, & ad hæc ordinãtur. 12æ.q. 100.3.1^m./.11.c./.22æ.q.22.2.1^m./.qu.23.4.3^m./.q.44.1.3^m./. q.110.4.2^m./ q.122.1.4^m. Charitas.88.& inf. *Corre^o.3.11.

77 Tota lex, in præcepto charitatis impletur. 12æ.q.99.1.2^m./. q.105.2.1^m./.Con.3.c^o.125.fi./.Ro.13.le.2.prin^o.C./.Gal. 5.le.3.me^o.B. *Eleemoſyna.8.9.Finis.35.88.Lex.18.41.

78 Præceptũ de dilectione dei, perfecte impletur in patria tantũ, ſed imperfecte in via. 22æ.q.44.6.o./.3.d.27.qu.3.4.o./ Vir.q.2.10.c./.1^m./.Quol.4.24.1^m./.Opuſ.18.c^o.5./.6./.7.15.

11°.104679 Immo etiam perfecte impletur in via. Opuſc.4./.Opuſ.15. c^o.15. Reſpondeo Dubio.1046°.

80 Ad perfectam impletionẽ eius, requiruntur quatuor. ſ. recogitatio beneficiorum dei, & excellentiæ eius, vitatio peccati, & terrenorum. Opuſ.4.c^o.3.prin^o.B.&c.

81 Præcepta charitatis, ſunt tm̃ duo. ſ. de dilectione dei, & proximi. 12æ.q.99.1.3^m./.22æ.q.44.2.3.o./.Con.3.c^o.116./.117 ./.Vir.qu.2.4.6^m./.Ro.13.le.2.prin^o.C./.Gal.5.le.3.me^o.B.

82 Præcepta charitatis, ſũt duo explicite, & vnũ implicite, quia unũ includit 3 alio. 12æ.q.99.1.2^m./.22æ.q.44.2.c./.q.58.1.6^m

83 Præcepta de dilectione dei & proximi, ſunt prima, & prĩo intẽta alia vero ſecũda, & finis ſecũdarij. 12æ.q.100.3.1^m./.11.c./. 22æ.q.44.1.c./.q.189.1.5^m./.3.c^o.116./.117. Quol.5.19.c.

84 Dilectio proximi, & omnia ſine quibus ipſa non ſeruatur, cadunt ſub præcepto. 22æ.q.32.5.c.

85 Præceptũ de dilectione proximi, cõuenientẽr traditur, quia tãgit rõnẽ dilectionis, & modũ, nõ quidẽ æqualitatis, ſed ſimilitudinis tripliciter. ſ. ſcdm finẽ, regulã, & propter ſe. 22æ. q.44.7.o./.Ro.13.le.2.fi.D./.Gal.5.le.3.me^o.C.

86 Dilectio proximi ex præcepto debet eſſe vera, recta, ſancta, & efficax. 22æ.q.44.7.c./.Opuſ.42.c^o.14.

87 Præcepta legis data ſunt, ut homines inſtruantur ad dilectionẽ dei & proximi. 12æ.q.99.1.2^m./.3^m./.2.d.28.3.c.

88 In præcepto quo debemus diligere proximũ, etiã ſancti angeli cõtinẽtur, a quibus tãta nobis officia impendũtur miſericordiæ. Opuſ.10.ar.10.fi. *Mereytrix.13. Meritũ.52. &c.

89 Nullum præceptum datur de dilectione ſui, vel corporis proprij, quia hæc ſemper manẽt, & includuntur in dilectione dei & proximi. 12æ.q.100.5.1^m./.4^m./.22æ.q.44.3.1^m./.2.d.42. q.2.ar.2.q.2.3^m./.3.d.28.L./.d.37.ar.2.q.2.5^m./.4.d.15.q.2. ar.6.q.1.c./.Veri.q.2.7.10^m.

90 Modus virtutis. ſ. operari ex charitate, eſt de præcepto ſpeciali charitatis, non aũt de alijs præceptis, nec modus aliarum virtutum. 12æ.q.100.9.10.o./.22æ.q.44.1.1^m./.4.1^m./. 8.c./.3.d.27.q.3.4.o./.d.29.2.4^m./.d.36.6.o./.Veri.qu.23.7. 8^m./.q.24.12.16^m./.Ma.q.2.4.7^m. *Vtta.56.

Dr^o.104791 Immo dilectio dei & proximi, eſt ſub præcepto legis, quo ad ſubſtantiam operis, non autem ſecundum quod elicitur ab habitu charitatis. 12æ.q.96.3.2^m./.2.d.28.3.o./.3.d.36.6.c./. 2^m./.4.d.15.q.3.ar.4.q.1.3^m./.Veri.qu.24.12.16^m./.14.2^m./. 3^m./.7^m./.Ma.q.2.5.7^m. Reſpondeo. Dubio.1047°.

92 Modus charitatis ſcdm quod eſt actus eius, eſt in præcepto, nõ aũt ſcdm quod eſt modus aliarũ virtutũ. 12æ.q.100.9.10.o./.22æ.q.44. 1.1^m./.4.1^m./.8.c./.3.d.27.q.3.4.o./.d.29.2.4^m./.d.36.6./.Veri. q.23.7.8^m./.q.24.12.16^m./.Ma.q.2.5.7^m./.Opuſc.17.c^o.6./.

93 Homo in ſtatu innocentiæ, poterat ſine gratia, ſeruare omnia præcepta dei, quo ad ſubſtantiam actus, non autem quo ad modum eius. ſ. quod fiat ex charitate. Sed poſt peccatum neutro modo. 12æ.q.109.4.o./.5.2^m./.Veri.q.24.14.o.

Dr^o.104894 Immo etiã poſt peccatum, poteſt ſine gratia, ſeruare omnia præcepta dei, quo ad ſubſtantiam actus. 2.d.28.3.o./.d.41. L.fi. Reſpondeo. Dubio.1048°.

95 Præcepta ſpiritualia, dãtur de effectib^9 charitatis. ſ. de gaudio, pace, & beneficentia, propter tardiores, licet includantur in præceptis charitatis. Similiter quæ oppoſita charitatis. ſ. cõtra odiũ, acediã, inuidiã, diſcordiã, & ſcãdalũ. 22æ.q.44.3.2^m./.3^m.

Fides. 96 In lege diuina, non datur præceptũ de fide ſimpliciter, ſed de quibuſdam credẽdis, quia fides præcedit præcepta. 12æ. q.100.4.1^m./.22æ.q.16.1.o./.q.22.1.c./.Con.3.c^o.118.

97 Tria genera hominum ſunt nõ exercitati in præceptis. ſ. pueri, ad fidem noviter conuerſi, & peccatores. Opuſ.17.c.2.

98 In lege diuina, datur præceptum, de confeſſione fidei, & de doctrina eius. 22æ.q.16.1.4^m.

99 In lege diuina, dantur præcepta, contra corrumpentia fidem. 22æ.q.16.1.3^m./.Con.3.c^o.118.fi.

100 Inter præcepta legis diuinæ, quædã ſunt præãbula legi, ſicut præcepta de fide & ſpe, & quędã de ſubſtãtia legis. 22æ.q.22.1.c.

Spes. 101 Præcepta de ſpe, nõ potuerũt primo dari, niſi per modũ promiſſionis, ſed poſtea præcipiendo. 22æ.q.22.1.o./.2.c.

Aliæ virtutes. 102 In lege dei, nõ datur præceptũ contra deſperationẽ, quæ intelligitur in præcepto ſpei, ſicut dehonoratio parentũ, intelligitur in quarto præcepto. 22æ.q.22.1.3^m./.2.3^m.

103 In lege dei, dantur conuenienter præcepta de intellectu, & ſcientia, quo ad doctrinam, diſciplinam, vſum, & memoriã. 22æ.q.16.2.o./.q.46.2.3^m./.q.49.1.2^m.

104 In lege dei dantur præcepta, de timore filiali, nõ aũt de ſeruili, ſed tãtum ponuntur comminationes. 22æ.q.22.2.o.

105 Timor filialis, eſt quaſi genus ad dilectionẽ dei, & principiũ omniũ quæ pro dei reuerẽtia obſeruãtur: ideo ſimul dantur præcepta, de timore filiali, & de dilectione dei, quia utrumque eſt præambulũ ad exteriores actus, qui præcipiuntur in lege, ad quos pertinent præcepta decalogi. 22æ.q.22.2.o. *Conſeſſio.

106 Timor filialis, eſt præambulum ad legem, non ſicut extraneum, vel extrinſecum, ſed ſicut principium legis, ſicut etiam dilectio. Ideo de vtroq; dantur præcepta, quaſi principia communia totius legis. 22æ.q.22.2.1^m. Deuid.1.

107 Oia præcepta decalogi pertinẽt ad prudentiã, inquãtũ eſt directiua, oĩum actuum virtuoſorum. 22æ.q.56.1.c./.2.3^m.

108 In lege dei dantur præcepta, cõtra vitia prudentiæ inquantũ ſunt cõtra iuſtitiã. ſ. aſtutia, fraus, & dol^9. 22æ.q.56.2.o.

109 Moralia in tantum ſunt determinabilia lege, & in præcepto, inquantũ pertinent ad iuſtitiã. 12æ.q.99.5.1^m. *Lex.135.172

110 Præcepta legis, maxime & principaliter ſunt de iuſtitia, quia ipſa principaliter attendit rationem debiti. 12æ.q.99.5.1^m./ q.100.2.c./.3.3^m./.22æ.q.56.1.1^m./.2.o./.q.122.1.o./.q.140. 1.3^m./.q.148.2.1^m.

111 In lege dei, dantur præcepta de fortitudine, & de partibus eius. 12æ.q.100.11.3^m./.22æ.q.140.o.

112 Præcepta legis diuinæ, dantur de fortitudine, & de alijs virtutibus, ſecundum quod cõtinent ordinationem mentis in deũ. 22æ.quæſt.140.1.c. *Oratio.67.49.

113 In lege dei dantur cõuenientẽr præcepta negatiua, contra vitia oppoſita tẽperãtiæ, & partib^9 ei^9. 12æ.q.100.11.3^m./.22æ.q.170.o.

114 In lege dei, dantur præcepta, de perſeuerantia, & patientia, non autem de magnanimitate & magnificentia, ſed dantur conſilia. 22æ.q.140.2.1^m.

115 In lege dei non datur præceptum contra præſumptionem quæ opponitur magnanimitati, quia intelligitur in præcepto timoris. 22æ.q.22.2.3^m.

116 Oẽs virtutes, de quarũ actibus dantur præcepta, ordinãtur ad purificandũ cor, vel ad bonam cõſciẽtiã, vel ad rectam fidem, quæ requiruntur ad diligendũ deũ. 22æ.q.44.1.c.

Cæremonialia. 117 Quædã cæremonialia, erant ante legẽ, nõ quidẽ ex præcepto legis dei, ſed ex rõe humana per inſtinctũ dei. 12æ.q.103.c. 1.o./.He.7.le.1.me^o.D. *Baptiſmus.6.88.&c. Cæremoniæ.o. Euangelium.4. Iuſtificatio 48.

118 Lex vetus continet præcepta cæremonialia, id eſt quæ ſpecialiter pertinent ad cultũ dei. 12æ.q.99.3.o./.4.5.c./.q.101. 1.2.4.c./.q.103.1.o./.3^m./.q.104.1.o./.q.108.2.c./.22æ.q.122. 1.2^m./.Quol.2.8.c./.Quol.4.13.c.

119 Oĩa præcepta cæremonialia, habebãt cauſam rõnabilẽ. ſ. literalem & figuralem. 12æ.q.102.o./.Ro.4.le.2.prin^o.I.&c.

120 Præcepta cæremonialia, erant figuræ Chriſti, eccleſiæ, & patriæ cæleſtis, ſed lex noua eſt tantum figura patriæ. 12æ.qu. 101.2.o./.q.103.1.c. *Lex.18.66.96.104.113.123.124.130. 135.138. Paſſio.116. Primitiæ.o.

121 Præcepta cæremonialia, erant figuralia, primo & per ſe, iudicialia vero erant ex conſequenti tantum. 12æ.q.104.2.o./. 3.c./.22æ.q.87.1.c. *Sacrificium.16.

122 Præcepta cæremonialia legis, fuerũt viua, vſq; ad paſſionẽ Xpi, ſed mortua deinceps, mortifera vero poſt diuulgationẽ euangelij. 12æ.q.103.3.4.o./.q.104.3.c./.22æ.q.86.4.1^m./.q. 87.1.c.fi./.q.93.1.o./.q.94.3.5^m./.2.d.44.q.2.2.3^m./.4.d.1.q. 1.5.o./.d.2.qu.1.ar.4.qu.3.c./.Quol.2.8.c./.Quol.4.13.c. /.Matt.8.pri^o.a.h./.Ro.1.le.fi.fi.K./.c^o.14.le.1.pr^o.H./.m^o. B./.Gal.2.le.1.m^o.C./c^o.5.le.1.pri^o.L.&c./.Col.2.le.fi.fi.C.

123 Præcepta cęremonialia, & iudicialia ſunt determinationes moralium, & etiam præcepta decalogi. Sed non ponuntur in decalogo. 12ſ.q.122.1.2m./.Quol.2.8.c.

124 In lege veteri ſunt plura præcepta cęremonialia, quam iudicialia, & plura pręcepta moralia reſpectu proximi, quam reſpectu Dei. 12ſ.q 104.1.3m.

125 Pręcepta cęremonialia, & iudicialia, ſunt determinatiua pręceptorum decalogi, ex vi inſtitutionis tantum, ſed moralia ex vi naturalis inſtinctus. 12ſ.q 100.11.2m./.Quol.2.8.c.

126 Lex vetus, non continet alia pręcepta, niſi moralia, cęremonialia, & iudicialia. 12ſ.q.99.4.c /.5.0./.Quol.2.8.c./.Gal.5.lec.3.medo.B /.He.lec.1.prino.I.

127 Colere Deum, eſt actus virtutis, ideo pertinet ad præceptũ morale. Sed determinatio eius ad cęremoniale. 12ſ.q 99.3.2m

128 In iis quæ ordinant ad Deum, quædam ſunt moralia, quæ ipſa ratio fide formata dictat, ſicut Deum eſſe amandum, quædam vero cæremonialia, quæ nõ habent vim obligationis, niſi ex inſtitutione diuina 12ſ.q.104 1.3m.

129 Præcepta moralia fuerunt ſcripta in lapide, non autem iudicialia, nec cęremonialia, quia mutãda erant. 3.d.37.1.2m./ 4.d.2.q.1.ar.4.q.1.2m.

130 Pręcepta cęremonialia & iudicialia, obligant ex lege tantũ, moralia vero etiam ſecũdum ſe, ex dictamine rationis. 12ſ.q.100.11.c./.2m /.q.104.1.c./.4.2m.

Iudicialia. 131 Lex vetus, continet præcepta iudicialia, ideſt determinationes iuſtitiæ ſeruandæ inter homines. 12ſ.q.99.4.0./.5.c./.q.101.1.c./ q.103.1.c./ q.104.1.0./.q.108.2.c./ 22ſ.q.87.1.c /. q.122.1.2m /.Cnn.3.co.128 /.Quol.2.8.c./.Quol 4.13.c.

132 Præceptum iudiciale quadruplex ſ. reſpectu principum, ciuium, domeſticorum & extraneorum. 12ſ.q.104. 4.0.

133 Præcepta iudicialia, optime tradita ſunt, de principibus, & regibus iudæorum. 12ſ.q.105.1.0.

134 Similiter de domeſticis, ideſt de coniugibus & filiis, & ſeruis. 12ſ.q.105.4.0. *Iudaizare.

135 Similiter de conuictu popularium, & de poſſeſſionibus iudæorum, ſtatuendo iudices, ordinem iudicii, numerum teſtium, & pœnas. 12ſ.q.105.2.0.

136 Similiter de extraneis, ideſt de peregrinis, aduenis, vicinis, & hoſtibus. 12ſ.q.105.3.0.

137 In lege veteri, duplex erat præceptum, de prole nata ſcilicet generale, quo ad omnes filios & filias, ideſt ſacrificium ad expiationem peccati originalis, & holocauſtum, ad cõſecrationem prolis, & ſpeciale, de primogenitis. Et utrumque ſeruatum fuit circa Chriſtum infantem. 3a.q.37.3.c.

138 Non ſunt aliqua præcepta iudicialia, ordinantia hominem in ſeipſo, ſed omnia talia ſunt moralia. 12ſ.q.104.1.3m.

139 Circa iudicialia præcepta dupliciter ſcribæ & phariſæi errabant. ſ. primo quidem, quia quædam quæ in lege Moyſi erãt tradita tanquam permiſſiones æſtimabant eſſe per ſe iuſta. ſ. repudium vxoris, & vſuras accipere ab extraneis. Et ideo dominus prohibuit vxoris repudium & vſurarum acceptionem. Alio modo errabant, credentes quædam quæ lex vet⁹ inſtituerat facienda propter iuſtitiam, eſſe exequenda ex appetitu vindictæ, vel ex cupiditate temporalium rerum, vel ex odio inimicorũ. Quorum oppoſita dominus docet. 12ſ.q.108.3.2m. *Lex.84.Paſſio.116 Politia.7. Sacrificium.31.

140 Præcepta iudicialia, poſt Chriſtũ nõ obligant, nec ſeruãs ea peccat, niſi ſeruat, vt obligat⁹ ex lege. 12ſ.q.104.3.0./.q.108.1.c./.2.c./.4m./.22ſ.q.62.3.1m./.q.87.1.c./.4.d.15.q.1.ar.5.q.2.5m./.Quol.2.8.c./.Quol.4.13.e /.He.7.le.2.meo.K./.Lex.9

Hominis. 141 Intentio legislatoris duplex, ſ. præcepti, & huius eius prima obligat, non autem ſecunda. 12ſ.q.100.9.1m./.2.d.28.3.c./.d.30.6.c. fin.

142 Præceptum poſitiuum, magis obligat ex intentione legis, q̃ ex verbis. 4. d. 15. q. 3.ar.1.q.4.3m./.d.49.q.2.ar.3.q.1.1m. *Accuſatio.9.Appetitus.66.Benedictus.5.Confeſſio. 24.27. 90.Confirmatio.28.Conſcientia.10.Conſilium.12.17.20.

143 Præcepta iuris poſitiui, non ſe extendunt vltra intentionẽ præcipientis, ideſt contra charitatem. 12ſ.q.96.6 c./.4.d.17.q.3.ar.3.q.5.5m. *Debitum.20.Diſpenſatio 6.11.23.Euchariſtia 193.Excommunicatio.27.Finis.63.

144 Legiſlator, ſuo præcepto non exigit ab homine, totum qđ poteſt. 4.d.15.q.3.ar.2.q.4.c. *Fornicatio.12.

145 Præceptum legiſlatoris tunc ſolum non obligat, quãdo obſeruatio præcepti in detrimentum ſui auertat, vel impedit. 12ſ.q.96 6.c./.4.d.15.q.3.ar.2.q.2.c. *Ieiunium.12.23.&c. Inobedientia.5. Iuſtitia.54.

146 Præcepta communis ſtatuti, non eodẽ modo obligant oẽs, ſed ſecundum q̃ requiritur ad finem, quem intẽdit legiſlator. 12ſ.q.96.6.c./.22ſ. q. 147. 3.2m. *Matrimonium. 40. Ordo.87.94.149.

147 Nullus ligatur præcepto, niſi mediante notitia eius. Ideo nullus ignorans, tenetur ad aliquod præceptum, niſi teneatur, vel potuerit ſcire illud, inquãtum in eius notitiã illud præceptum deuenit per alios, vel deuenire poteſt promulgatione facta. 12ſ.q.90.4.c./.2m./.22ſ.q.104.2.c./.Veri.q.17.3.c./.Quol.1.19.0.

148 Legiſlator non poteſt aliquod præceptum ponere, quod nõ noceat in aliquo caſu prætermitti. 12ſ. q. 96. 6.c./.22ſ.q. 147.3.2m./.4 c./.4.d.15.q.3 ar.2.quæ 1.c /.2ſ.Cor.12.lec. 1. prino.F./.He.1.lec.4 medo.C.

149 Tranſgrediens præcepta, contemnendo auctoritatẽ legiſlatoris, vel ſic q̃ impediatur finis quẽ intendit, peccat mortaliter. Non autẽ ſi ex rationabili cauſa, præcipue in caſu, quo legiſlator decerneret non eſſe ſeruandũ. 12ſ.q.96.6.c /.22ſ. q.147.3.2m./.4.c.

150 Præceptũ eccleſiæ, habet eandẽ obligandi efficaciã, quam & præceptũ diuinum. 4.d.40.4.b.1./.1m. *Politia. 7.

151 Ad principes ſæculares, pertinet dare præcepta, ad vtilitatẽ cõem in temporalibus, ad prælatos aũt eccleſiaſticos in ſpiritualibus. 22ſ.q.147.3.c. *Prælatio.7.Profeſſio 3. Prouidẽtia.3.Prudentia.41.79 Religio.2.5.58.76.Reſtitutio.6.

152 Prælati debẽt abſtinere a multitudine præceptorum. 12ſ.q. 107.4.c./.22ſ q.105.1.3m. *Scientia.150.153. Votum. 10.

153 Prælatus non poteſt præcipere, niſi ad vtilitatẽ ſubditi, vel eccleſiæ, vel bonorum morum. Phile.lec. 1.fi.

154 Prælatus non eſt dñs, ſed diſpenſator, non in deſtructionẽ, ſed in ædificationẽ. Ideo non poteſt præcipere peccata, nec prohibere opera virtutum. 22ſ.q.88 12.2m./ q.100.6.c.

155 Præcepta legis humanæ, diuerſificantur, ſecundum diuerſitatem communitatum. 12ſ.q.100.2.c./.q.104.3.2m./.q.107.1.c./.22ſ q.140.1.c.

156 Magnis viris, non de facili debet fieri præceptum. 1ſ. Cor. 16.lec.2.prino.A. Iuramentum.34.

157 Quandoque prælati religioſorũ præcipiunt, vel cõiter omnibus, vel alicui ſpecialiter, vt ſi quis ſit corrigendus, ex dicatur. Et tunc intelligendum eſt præceptum ſane, ſaluo ordine fraternæ correctionis. 22ſ.q.33.7.2.5./.5m

158 Prælatus religioſorum, non habet poteſtatem præcipiendi aliquid ſuper occultis, niſi inquantũ per aliqua indicia manifeſtantur, puta per infamiã, vel p aliquas ſuſpitiones, in quibus caſibus poteſt prælatus præcipere, eodẽ modo ſicut & iudex ſæcularis, vel eccleſiaſticus poteſt exigere iuramentum de veritate dicenda. 22ſ q.33.7.5m.

¶ Preces pro indigno, ſunt ſimoniacæ, & ſunt mun⁹ a lingua, non autẽ pro digno. 22ſ q.100.5.3m./.4.d.25.q.3.3.4m. Beneficium.28 *Feſtum.6.Macharius.Munus.3.Oratio.0.Prædeſtinatio.35 Puer.4.Reſiſtere.3.Traianus. Simonia.

¶ Præcingi, eſt ſeruitorum, accingi militum, ſuccingi viatorũ, & decingi ad quietem. Pſal.44.prino.c. Differentia.

¶ Pretioſum. Apoſtoli.33.Medicina 4.Ornat⁹.4.5.Reuerẽtia.8

¶ PRAECIPERE eſt actus rationis, quia importat motionem, cum quadam ordinatione. 12ſ. q. 47. 8.3m. *Adiurare. 11. Appetitus.66.Architector.Cultus.16.Dauid.1.Dominatio. 2.3.Finis.63.Imperare.0.Inconſtantia.1.Inobedientia.1.2. 5.Ira.75.Iſaach.1.Latria.7.Legiſlator.5.Lex.26.82.91.127. 138.139.172. Naſus.Negligentia.3.Obedientia. 5. 35. 41. Ommiſſio.14.Permiſſio.2.Præceptum.0.Prælatio.9.26.Profeſſio.3.Prudentia.40.41. Quid.

Recte pręcipere, & rationẽ vti, ſemp ſe cõcomitantur, quia ad pręceptũ rationis, ſequitur obedientia virium inferiorũ, qđ pertinet ad vſum. 22ſ.q.48.4m. *Sabbathũ.1.Simonia.35

¶ PRAECIPITATIO eſt operatio per impetum voluntatis, vel paſſionis, ſine prudentia, & partibus eius. 22ſ.q.8.6.1m./.q.53.3.0./.5.0./.q.129.1.2m. Quid.

Præcipitatio eſt ſpeciale peccatum, propter ſpecialem actũ rationis qui prætermittitur. ſ. conſilium, licet poſſit inueniri in quolibet genere peccatorum. 22ſ.q.54.1.2m./.Ma.q.15 4.c. *Equus.3.Impetus.Imprudentia.2.Luxuria.16.

Pręcipitatio contrariatur dono conſilii, & prudentię. 22ſ.q.53.3.1m./.q.127.1.2m. *Præceptum.18.Prudentia.35.Ratio 52.Stultitia.10.Tarditas.4.Temeritas.2.

¶ Præcipuum. Agnus.1.2 3.Angelus.456.Animal.19. Apoſtoli.2.Ariſtoteles.3.Aſſiſtere.7.Beatus.45.Beneficium.17.Bonitas.226.230.Cæcil.2.Cohors.1.Conſcientia.7. Contemptus.5.Credere.19.Cultus.15.Delectatio.55.56.Donum.40 Dns.Euchariſtia.17.Fama.1.Filiatio.2.Finis.104.Fortitudo.17.40.Generatio.44.Gloria.8.Habitus.71.Humilitas.3.21.Imago.31.2.b.36.Inuidia.2.Hypoſtaſis.2.Ira.49.Lachrimę.Laus.19.Luxuria.29.Magnificentia.2.Maximum.Meritum.13.Metaphyſica.9.Miles.5.Obligatio.4.6.Officium.14. Opprobrium.2.Oratio.55.62.Ordo.86.88.89.Oſſa. Paſſio. 25. Peccatum.

Præ

25. Peccatum. 129. 316. Per. 1. Perſeuerantia. 13. Præceptum. 110. 149. Præcipue. Præſertim. Primitiæ. 3. Principale. Principaliter. Prodigalitas. 5. Prouidentia. 50. Prudentia 83. Pudicitia. Pulchritudo. 5. Religio. 34. 37. Reſiſtere. 6. Reſtitutio. 23. Sacerdos. 19. Sacrificium. 36. Sanctificatio. 11. Sanctus. 2. Scientia. 75. 90. Societas. 5. Stultitia. 2. Verbum. 18. 68. Veritas. 20. Virtus. 5. Viſus. 10. Vſura. 89. 172. 224. Chriſtus. 38. 175.

1 ¶ PRAECISIO. Eſſe commune ſicut in intellectu ſuo non includit aliam additionem, ita non includit in intellectu ſuo præciſionem additionis, quia ſi hoc eſſet, nihil poſſet intelligi eſſe, in quo ſuper eſſe aliquid adderetur. Ente. 6. priº. 1. *Baptiſmus. 116.

2 Forma totius, cum præciſione aliorum, eſt quoddam totũ complectens materiam & formam. 1ª. q. 76. 8. c./ Anima. 10. 16^{m} /. Ente. 3. fi. h. *Coſta. 1. Excommunicatio. 0. Forma. 43. Hæreſis. 0. Miſſa. 7. 8. Ordo. 92. Sacramentum. 78. Scandalũ. 16. Schiſma 0. Separatio. 4. Suſpenſio. 2. Vnitas. 40.

¶ Pretium rerum venalium, non eſt ſemper determinatũ punctaliter, ſed in æſtimatione. 22æ. q. 77. 1. 1^{m}. *Abraham. 17. Amor. 172. Aqua. 1. Arra. 1. Campſoria. 2. Circunciſio. 40. Merces. 5. Miſſa. 10. 11. 22. Paſſio. 112. &c. Pecunia. prædicare. 12. Redemptio. 3. Sanguis. 8. &c. Satiſfactio. 24. Sepultura. 4. Seruitus. 10. Simonia. 0. Spirituale. 1. 2. Statutum. 1. Temporale. 2. Teſtis. 12. Vendere. 0. Vſura. 16. 17. 108. 130. &c. 148. 194. 196. 200. &c. 214. &c. 285. 286. 288. 305. Viſus. 10. Chriſtus 201.

¶ Præclara Ariſtoteles. 6. Iudæi. 9. Iuſtinus.

¶ Præcludere. Exufflare. Statutum. 1.

¶ Præco veritatis Ioannes baptiſta fuit inſtitutus a Deo. Ver. q. 14. 11. 5^{m}.

¶ Præcogitatio. Excogitare. Intuitio. 3. 7. &c. Præmeditatio. Voluntas. 38.

¶ Præcognitum. Adam. 64. Auis. 2. Cognitio. 15. &c. Enthimema. Non ens. præintelligi. Scienna. 13. &c. Signum.

¶ Præconcipere. Artifex. 3.

¶ Præconſiliatio. Incontinentia. 2. 11.

¶ Præda licite capitur ab hoſtibus, vel malefactoribus. 22æ. q. 66. 8. 0. *Accipiter. Bellum. 6. Infidelis. 3. Iudæi. 36. 43. &c.

1 ¶ PRAEDESTINATIO eſt quædam præordinatio Dei ab æterno, de iis quæ per gratiam Dei ficoda ſunt in tempore. 3ª. quæſt. 24. 1. c.

2 Prædeſtinatio eſt ratio tranſmiſſionis creaturæ rationalis ad vitam æternã, in mente Dei. 1ª. q. 23. 1. 2. c./. 3ª. q. 24. 1. c. 3. d. 7. q. 3. ar. 2. q. 1. c./. Con. 3. fi./. Ver. q. 6. 1. c./. Quol. 11. 3. c. prinº./. fi./. Ro. lec. 3. princº. D. *Certitudo. 24.

3 Prædeſtinatio eſt præſcientia, & præparatio gratiæ in præſẽti, & gloriæ in futuro. 1ª. q. 23. 2. 3^{m}./. 4^{m}./. 22æ. q. 174. 1. c./. 1. d. 40. q. 1. 2. c. fi./. Ro 8. lec. 6 medº. H.

4 Gratia ponitur in diffinitione eius, non quia ſit de eſſentia eius, ſed quia importat reſpectum ad gratiã. 1ª. q. 23. 2. 4^{m}./. 1. d. 40. q. 1. 1. 4^{m}.

5 Prædeſtinatio ſecundum rationem ſui nominis, non poteſt ſaluari in ſpeculatione tantum, ideo diffinitur per propoſitum & præparationem. 1. d. 40. q. 1. 1. c. fi.

6 Prædeſtinatio pertinet ad ſcientiam practicam. 1. d. 40. q. 1. 2. c. fi./. Veri. q. 6. 1. 0.

7 Prædeſtinatio eſt pars prouidentiæ. 1ª. q. 23. 1. 2. 3. 4. 6. 8. c./. 1. d. 40. q. 1. 1. c./. 4^{m}./. 3. 3. fi /. Veri. q 6. 1. c./. Quol. 12. 3. c.

8 Prædeſtinatio nihil ponit in prædeſtinato, niſi effectum eiꝰ 3ª. q. 23. 2. 0./. 1. d. 40. q. 1. 1. 0.

9 Prædeſtinatio, ex parte prædeſtinati, importat tria, ſcilicet illud ad quod eſt, aliquando conueniat ei per gratiam, & poſt. 3. d. 7. q. 3. 1. c.

10 Differentia ſcientiæ, ſapientiæ, præſcientiæ, præuidentiæ, diſpoſitionis, prouidentiæ, & prædeſtinationis. 1ª. q. 23. 3. c /. 1. d. 35. L. princº./. d. 40. q. 1. 2. c./. 3. 3. cº. 163./. Veri. q. 6. 1. 0./. Ro. 8. lec. 6. medº. I.

11 Prædeſtinatio præſupponit præſcientiam, & dilectionem. Veri. q 6. 1. c./. Quol. 11. 3. c.

12 Prouidentia, præuidentia, præſciẽtia, & prædeſtinatio, ſunt tantum temporalium, ſcientia vero & ſapientia, ſunt etiam æternorum. 1. d. 35. L. priº. *Character. 45. Certitudo. 24. Diſpoſitio. 15. Electio. 24. &c. Excæcatio. 5.

13 Aliquid poteſt exire ab ordine diuinæ prouidentiæ quantũ ad id quod intentum eſt, non autem ab ordine prædeſtinationis. 1. d. 40. q. 1. 2. c. fi./. d. 47. 4. c.

14 Oppoſitum videtur dicere. 22æ. q. 100. 8. 2^{m}. Reſpondeo, ſicut Dubio. 498.

15 Prædeſtinatio eſt tantum reſpectu eorum, quæ ſunt ſupra facultatem naturæ, ſcilicet gratiæ, & gloriæ, prouidentia vero reſpectu omnium. 1. d. 35. L. priº./. d. 40. q. 1. 2. c./. q. 1. c /. 7^{m}./. q. 4. 1. c./. Veri. q. 6. 1. c./. Ro. lec. 3. priº. E./. Eph. lec. 1. fi. D.

16 Prædeſtinatio eſt tantum conſequentium gloriam, quia reſpicit exitum & euentum ordinis, ſed prouidentia, reſpicit ordinem tantum. Veri. q. 6. 1. c.

17 Prædeſtinatio eſt tantum habentium voluntatem, ſed prouidentia eſt omnium. 1. d. 40. q. 1. 2. c./. q. 4. 1. c.

18 Prædeſtinatio addit ſupra prouidentiam, ordinationem ad exequendum, & præſcientiam de exitu rei. 1. d. 40. q. 1. 2. c.

19 Prouidentia ſecundum rationem ſui nominis, poteſt ſaluari in ſpeculatione tantum, non autem prædeſtinatio, ideo diffinitur per propoſitum & præparationem. 1. d. 40. q. 1. 2. c. *Liber. 15. &c.

20 Prædeſtinatio eſt tantum hominum, & eorũ quæ pertinent ad ſalutem, ſed prouidentia dicit vniuerſaliter ordinem in finem. Ideo eſt omnium, & de omnibus. Veri. q. 6. 1. c.

21 Prædeſtinatio proprie, eſt tñ de bonis, præſcientia vero eſt etiam de peccatis. 22æ q. 174. 1. c./. Veri. q 6. 1. 10^{m}./. Quol. 5. 2. c./. Ro. 8. lec. 6. medº. I.

22 Prædeſtinatio eſt cauſa gratiæ, & gloriæ, ſed reprobatio eſt cauſa derelictionis, & pœnæ æternæ, non autem culpæ. 1ª. q. 23. 3. 2^{m}./. 1. d. 40. q. 4. 1. 0./. Veri. q. 6. 1. c. fi./. 15^{m}./. Quol. 5. 2. c./. Ro. 9. lec. 2. fi./. lec. 4. medº. H. &c.

23 Prædeſtinatio põt eſſe non entium, non autem deſtinatio. Veri. q. 6. 1. c.

24 Prædeſtinatio eſt aliquorũ dupliciter. ſ. finis, & cõferentis ſ. grã & gloriæ, vel conſequẽtis hoĩ. 1. d. 40. q. 2. c. Lex. 58. &c.

25 Prædeſtinatio non conuenit omnibus, ſed tñ conſequuturis gloriam per gratiam. 1. d. 40. q. 2. 0 *Maria. 50.

26 Prædeſtinari proprie, conuenit perſonæ tñ, non autem naturæ. Ro. lec. 3. medº. E. *Nomen. 36.

27 Prædeſtinatio eſt tantum entium aliquando. 1ª. q. 23. 2. 2^{m}./ 4. 2^{m} /. 1. d. 40. q. 3 1^{m}. *Prophetia. 5. 41. 52. 62.

28 Prædeſtinatio cõuenit angelis, ſicut & hominibus, licet nõ fuerint miſeri. 1ª. q. 23. 1. 3^{m}./. 1. d. 40. q. 2. c./. 3^{m}.

29 Prædeſtinatio non eſt de gratiis gratis datis, niſi improprie. Ro. lec. 3. prinº. A. *Reprobatio. 1.

30 Beati ſunt prædeſtinati participaliter, non autem nominaliter. 1. d. 40. q. 2. 4^{m}.

31 Prædeſtinatio non conuenit creaturæ irrationali, niſi abuſiue. 1ª. q. 23. 1. 2^{m}./. 1. d. 40. q. 2. c.

32 Cõueniens eſt Deo, hoĩes prædeſtinare. 1ª. q. 23. 1. 0./. 3. 3. fi.

33 Prædeſtinatio certiſſime, & infallibiliter conſequitur ſuum effectum. 1ª. q. 23. 3. 3^{m}./. 6. 0./. 8. 3^{m}./. Veri. q. 6. 3. c./. Quol. 11. 3. c./. Quol. 12. 3. 0./. Ro. 8. lec. fi fi. E./. He. 12. lec. 4. fi. A.

34 Prædeſtinatio non poteſt impediri. 1ª. q. 23 8. 3^{m}. *Miſericordia. 31. Oratio. 85. Pœna. 64.

35 Prædeſtinatio iuuatur precibus ſanctorum, & ſuis & aliis bonis operibus, ex parte effectus eius, non autem ex parte ordinationis diuinæ. 1ª. q 23. 8. 0./ 1. d. 41. 4. 0./. 3. d. 17. ar. 3. q. 1. 3^{m}./. 4. d. 45. q. 3. 2 5^{m}./ Veri. q. 6. 6. 0.

36 Præſcientia meritorum non eſt cauſa prædeſtinationis vniuerſaliter, tamẽ vnus effectus eius, eſt ratio finalis alterius effectus eius prioris, & cauſa meritoria effectus poſterioris. 1ª. q. 23. 5. 0./. 1. d. 41. 3. 0./. Con. 3. cº. 163. Veri q. 6. 2. 0./. Io. 15. lec. 3. medº. d./. Ro. lec. 3. princº. B /. cº. 8. lec. 6 medº. K./. cº. 9. lec. 3. prinº. G. &c./. Eph. lec. 1. meº. D./. lec. 4. fi. B.

37 Voluntas Dei eſt cauſa efficiens, & finis prædeſtinationis, ex parte totius effectus eius. 1ª. q. 23. 5. 0./. 1. d. 41. 3. c./. 3. 3. fi./. Eph. lec. 1. fi. C &c.

38 Error multiplex circa effectus prædeſtinationis. 1ª. q. 23. 5. 8. c./. Veri. q. 6. 6. c./. Io. 15. lec. 3. medº. d.

39 Prædeſtinatio eſt æterna. 3ª. q. 24. 1. 2. c./. 3. 0./. 4. c./. 1^{m}./. 1. d. 44. 4. 4^{m}./. Con. 3. fi./. Ro. 8. lec. 6. fi. D. In communem.

40 Præſcientia, prouidentia, prædeſtinatio, & huiuſmodi, non imponunt neceſſitatem omnibus rebus, nec auferunt contingentiam ab eis. 1ª. q 22. 4. 0./. q. 23. 1. 1^{m}./. 3. 3^{m}./. 6. c./ 22æ q. 171. 6. 1^{m}./. 1. d. 39. q. 2. 2. c./. d. 40. q. 3 c./. 2. d. 25. 1. 2^{m}./. Cõ. 3. cº. 71. 72. 73. 74. 163./. Veri q. 2. 12. c./. q. 24. 1. 13^{m}./. Ma. q. 16. 7. 15^{m}./. Quol. 11. 3. 0./. Quol. 12. 4. 1^{m}./. Opuſ. 2. cº. 140./. Opuſ. 3. cº. 138./. 139./. Meta. 6. lec. 3. fi. c. C. &c./. Perihermenias. lec. 14. fi f. E. &c.

41 Prædeſtinati non ſunt certi cõiter, de ſua prædeſtinatione. 1ª. q. 23. 1. 4^{m}./. Veri. q. 6. 5. 0./. Io. 10. lec. 5. medº. d. G.

42 Licet aliquibus ex ſpeciali priuilegio, ſua prædeſtinatio reueletur, non tamen conuenit, vt reueletur omnibus, quia ſic illi qui non ſunt prædeſtinati deſperarent, & ſecuritas, in prædeſtinatis negligentiam pareret. 1ª. q. 23. 1. 4^{m}./. Veri. q. 6. 5. 5^{m} /. Pſal. 50. prinº a. D.

43 Reuelat Deus hoc aliquando aliquibus, ex ſpeciali priuilegio, vt ſecuritatis gaudiũ etiã in hac vita in eis incipiat, & confidentius

confidentius & fortius, magnifica opera proſequantur, & mala præſentis vitæ ſuſtineant. 1a2æ.q.112.5.c./.1.d.16.1.5m. Amor. 32. 33. 34. Certitudo.18.24. Filiatio.36.39. Publicatio.3. Reuelatio.10.&c. Saluari. 11.

44 Numerus prædeſtinatorum eſt certus, & determinatus formaliter, & materialiter Deo, non autem nobis. 1a.q.23.7.o./ 2a2æ.q.50.3.4m./.1.d.40.q.3.o./.Veri.q.6.4.o./ Col lec.6.p°.K

Christus. 45 Prædeſtinatio conuenit Chriſto, & perſonæ Chriſti, inquantum ſubſiſtit in natura humana, non autem ut ſubſiſtit in natura diuina, nec ſecundum ſe, nec conuenit naturæ humanæ, nec naturæ diuinæ. 3a.q.24.1.o./.1.d.40.q.2. c. 5m./ Ro.lec.3.med° E.&c.

46 Prædeſtinatio communiter, pro præſcientia, & prædeſtinatio proprie, vt eſt gratiæ vnionis in perſona, conuenit naturæ humanæ Chriſti, ſed vt eſt gratiæ vnientis Deo, per operationem, conuenit tantum perſonæ, licet ratione naturæ humanæ. 3.d.10.q.3.1.o.

47 Prædeſtinatio Chriſti, differt a noſtra, ratione terminorum, & ſubiectorum, non autem ratione prædeſtinantis. Ideo conuenit eis analogice, non autem uniuoce. 3.d.10.q.3.2.o *Filiatio 36.39.

48 Prædeſtinatio Chriſti, eſt cauſa efficiens, formalis, exemplaris, & finalis prædeſtinationis noſtræ ratione effectus, non autem ratione operationis Dei. 3a.q.24.3.4.o./.3.d.10.q.3.3.o /.Ro lec.3.prin°.B.

49 In prædeſtinatione Chriſti, non eſt anteceſſio æternitatis ad perſonam, nec gratiæ ad gloriam, ut in angelis, nec naturæ ad gratiam, ut in nobis, ſed pſonæ, & naturæ diuinæ ad naturam humanam. 1.d.40.q.2.c.

Propoſitio 50 Chriſtus prædeſtinatus eſt eſſe filius Dei, non autem proprie factus eſt filius Dei. 3a.q.24.1.2m./.3.d.7.q.3. 1.o./. Ro. lec.3.med°. F.

51 Chriſtus ſecundum ꝙ homo, prædeſtinatus eſt, eſſe filius Dei, quia prædeſtinatio quo ad præceſſionem, & effectum, ideſt gratiam, conuenit Chriſto, ratione humanæ naturæ tantum. 3a.q.24.2.o./.3.d.10.q.1 ar.1.q.3.o./.Ʒ.4.c°.9.2m.

52 Chriſtus ſecundum ꝙ filius Dei, prædeſtinatus eſt eſſe homo, tamen magis proprie dicitur econuerſo. 3a.q.24.2.3m.

53 Homo prædeſtinatus eſt, eſſe filius Dei, & econuerſo. 3a. q. 24.2.3m./.3.d.7.q.3.1.o./.ar.2.q.1.o.

54 Humana natura non eſt prædeſtinata, eſſe filius Dei, ſed vt aſſumatur a filio Dei. 3.d.7.q.3.1.c.

55 Filius Dei prædeſtinatus eſt, eſſe filius Dei, ſecundum euidentiam, non autem ſecundũ rei ueritatẽ. 3.d 7.q.3.ar.2.q.2.o.

56 Hæc eſt falſa, filius Dei eſt prædeſtinatus. Sed hęc eſt uera, filius Dei inquantum homo, eſt prædeſtinatus. 3.d.7.q.3.ar.2.q.3.o./.Con.4.c°.9.2m.

¶Prædiale. Decimæ.14.18.23.25. Feudum.

¶Prædicabile. Medium.12. Vniuocum. 1.

¶Prædicamentale. Genus.22.

Quot ſunt ¶PRAEDICAMENTVM. Sufficientia decem prædicamentorum, & diſtinctio eorum. Meta.5.lec.9.med°.c./.Phyſicorũ.3.lec.5.med°.a.B.&c.

2 In nullo prædicamento eſt aliquid, niſi res extra animam. Po2.q.7.9.c. *Accidens.9.11. Actio.2.51. Conſideratio. 2.

3 Ad eſſe in prædicamento accidentis, requiritur compoſitio rationis, ideſt ex genere & differentia, non autem compoſitio realis, ſed tantum in prædicamento ſubſtantię. Veri.q. 27.1.8m. *Creatio 20. Deus.52.&c. Diſpoſitio.13. Ens. 1. 3. 8.&c.15. Gratia.106.

4 In creaturis, unum prædicamentum accidit alteri. Ideo ex duobus prædicamentis, non poteſt fieri unum, niſi per accidens. Non autem in diuinis. Po^a.q.2.2.2m. *Habitus.18. 19.23. Locus.4.5. Motus.13. prædicamentale. Poſitio. Principium. 6. 9.

nu^m.1050 5 Immo ex rebus duorum prædicamentorum fit unum per ſe. Veri.q.21.1.11m. Reſponſio Dubio.1050.

6 Prædicamentum quodlibet accidentium, dicit imperfectionem, ſecundum propriam rationem generis, præter relationem. Ideo in diuinis, ſunt tantum duo modi prædicandi, ſcilicet ſubſtantiæ & relationis. 1a.q.28.1.c./.2.o /.1.d. 8.q. 4.3.o./.d.22.3.2m./. d. 33. 1.5m. Deus. 57. Relatio. 69. &c. *Qualitas. 1. Relatio. 1.4.9.17.25.46.49.

Quis. 1 ¶PRAEDICARE, ideſt euangelium recitare in eccleſia, quod & linguis loqui, pertinet ad diaconũ, ad ſacerdotes aũt pertinet exponere, & exhortari, quod eſt prophetare. 3a. q.67.1.1m./.4.d.5.q.2.ar.1.q.2.2m./.d.6.q.2.ar.2.q.1.c.

2 Prædicare, eſt principaliſſimus, & proprius actus epiſcopi, & dignius quàm baptizare. 3a.q.67.1.1m./.2.1m./ q.71.4.3m.

3 Non licet prædicare, niſi prælato, uel ex auctoritate eius. 4.d.19.q.1.ar.2.q.1.4m./.Quol.12.18.o. *Abiectus,

periculum de prædicatione omiſſa, non imminet, niſi eis quibus commiſſum eſt officiũ prædicandi. 2a2æ.q.10.ra.5m.

5 Obligatorum ad prædicandum, non prædicans meretur pœnam, prædicans autem inuite, nihil meretur. Sponte uero cum ſumptu, meretur. Qui autem prædicat ſine ſumptu, habet gloriam. 1a.Cor.9.lec.3.fi. *Apoſtoli. 15.16.17.43.

6 Quicumque in prædicatione falſum dicit, tantum quantum eſt in ſe euacuat, & ita peccat mortaliter. 4. d. 20. artic. 3.q.2. b. 2.

7 Prædicans poteſt uiuere, de eleemoſynis ſponte oblatis, nõ autem de datis coacte, niſi ſit prælatus. 2a2æ.q.188.4.4m./.1a. Cor.9. *Aureola.19.&c. Cautus.5. Charitas.112.113. Catechiſmus.7 Confirmatio.40. Credere.18.

8 Prædicantibus licet accipere eleemoſynam ab vſurariis dupliciter, ſcilicet ſi mouent eos ad reſtitutionem, uel ſi non habent aliunde, & egent. Quol.12.30.o. *Feſtum.5. Ieiunium.7. Indulgentia.28. Iuſtificatio.15. Lectoratus.5.7.

9 Vadens ad prædicandum, nihil debet ſecum portare, niſi pro collegio, uel pro pauperibus. Io.13.lec.5.me°. a. F. *Membrum.12. Niniuitę. Operatio.23. Paulus. 14. Paupertas, 7. Perfectio.87. Petrus.5. Prælatio.16.17. Religio.78.&c.95.96 99. Symbolum. 1.

10 Ad prædicandum mouent tria, ſcilicet inſtinctus fidei, ſtimulus zeli, & magnitudo præmii. Iſa 41. fi.

11 Prædicare & bonum iter impeditur a diabolo, & quandoque a Deo. Ro.lec.5.fi.A./.c°.15.lec.3. prin°. Quid.

12 Prædicare in ſpe temporalium, eſt licitum: non autem propter ſpem eorum, ſed gratis ex parte prædicantis, non autẽ ex parte dantium, & ſine pretio, non autem ſine ſtipendio. 4.d.25.q.3.ar.2.q.2.4m./.5m./.Quol.2.12.o./.1a. Cor.9.lec.1. med°.K /.fi. *Eccleſia.11.14.

13 Prædicatio debet fieri propter gloriam Dei, & ſalutem hominum, non autem propter lucrum, vel laudem propriam. Ro.10.lec.2.fi.D.

14 Omnis prædicatio, debet ad duo ordinari, ſcilicet ad oſtendendum magnificentiam Dei, prædicando fidem, & beneficia eius, accendendo ad charitatem. Pſal. 47.fi. *Euangeliũ 2. Feſtum.5. Fides.59.75.&c. Gratiarũactio.4. Infidelitas.10.

15 Prædicans debet dicere, ea, quæ pertinẽt ad eos quibus prædicat, non autem quæ ad alios. Ro.3.lec.2.fi. H.

16 Materia prædicationis duplex, ſcilicet utile ad uitam præſentem, & ad futuram, ideſt triplex pax, ſcilicet quia annũtiant pacem quam Chriſtus fecit inter hominem & Deum, pacem habendam cum omnibus hominibus, & ex per quã homo poteſt habere pacem in ſemetipſo. Ro.10.lec.2.fi.D.

17 Ante finem mundi, euangelium Chriſti prædicabitur in toto mundo, quo ad ædificationem eccleſiæ. Ro.10.lec.3.pri°. E./. Col.lec.2.fi.E. *Miraculum.42. Saluati.15. Simonia. 25 26. Solicitudo.4. Stella. 8. Tuba. 2. Turtur. 5. Verbum. 66. &c. Vita.29.31.67.

18 Prædicans populo ſtat: Clericis autem uel religioſis, ſedet, ſicut Chriſtus docens turbas, ſtabat, docẽs vero diſcipulos ſedebat. Matth.5.prin°.a.D./.Io.9.lec.3.prin°. *Apoſtoli.6 &c. Feſtum.5. Lingua.8. Loqui.5. Miſſio.26. Roboam. Chriſtus. 94. Christus.

19 Chriſtus non debuit prætermittere prædicationem, propter ſcandalum iudæorum. 3a.q.42.2.o.

20 Chriſtus & Apoſtoli, a principio prædicauerunt iudæis tantum quadruplici ratione, ſcilicet ut oſtenderet per ſuũ aduentum impleri promiſſiones antiquitus factas iudæis, nõ autem gentilibus. Vt eis aduentus oſtenderetur eſſe a deo. Vt iudæis auferret calumniandi materiam. Et quia per crucis victoriam meruit poteſtatem & dominium ſuper gentes. 3a.q.42.1.o./.3.d.1.L.fi.C.

21 Chriſtus prædicauit annis tribus, & quaſi menſibus tribus. Et uixit annis trigintatribus, & menſibus tribus. 3a.q.39.3.o./ q.43.3.c./.4.d.43.ar 3.q.2.2m./.d.44.L.prin°./.Io.2.pri°./ Lec.2.med°.b.1./.c°.7.lec.4.prin°.a.F.

22 Verbum Chriſti prædicatum eſt in toto mundo, poſt tres annos, ab aſcenſione eius, uel ante deſtructionem Ieruſalem. Pſal.17.med°.k./.Pſal.44.med°.d.K./.Matth.24.prin°. a.H./.Col.lec.2.fi.D.

1 ¶PRAEDICARI per ſe, eſt prædicari ſecundum propriam rationem, non autem propter identitatem rei. Po2.q.8.2.6m *Abſtractum.8. 9. Per ſe.

2 Nihil prædicatur eſſentialiter, cum magis & minus in accidentibus. Virt.q.1.11.c./.4m.

3 Oppoſitum videtur dicere a ſimili, quia charitas augetur eſſentialiter. 1a2æ.q.52.1.o./.q.66.1.o./.2a2æ.q.24.4.o./.1.d. 17. q.2.1.o. Reſpondeo Dubio. 1051.A. nu^m.1051.

4 Quicquid prædicatur de prædicato, prædicatur de ſubiecto intelligitur

intelligitur in prædicatis per ſe. Poª.q.8.2.6m.

3 Quicquid prædicatur de aliquo, ſicut vniuerſale de particulari, poteſt ſupponere pro eo, non autem in aliis. 1ª.q.39.5.4m./1.d.5.q.1.1.2m.

6 Omne quod prædicatur primo, etiam per ſe prædicatur, & omne per ſe, prædicatur de omni, & non econuerſo. Poſteriorum.lec 9.medº.b.

7 In propoſitionibus per ſe, oportet quod quicquid eſt in prædicato, conueniat per ſe ſubiecto, non tamen ſecundũ omne quod includitur in eo, ſed ſecundum aliquid. 3.d.10.q.1.ar.1.q.2.c./ar.1.q.3.c./d.12.q.1.1.6m./d.22.q.2.2.c./ Meta.3.lec.10.medº.c. princº.

8 Homo prædicat per ſe de Sorte, quia ſi Sortes definiretur, poneretur homo in eius definitione. 1ª.qu.76.1.c./3.d.10.q.1.ar.1.qu.2.1m./2m./Meta.1.meº.g./L.1º.5.lec 19.meº.c. *Accidens.109.112.&c.119. Actus.199.200. Adiectiuum.4 5.6.11.&c. Per ſe.8.

9 Aliquid prædicari de alio, contingit dupliciter, ſcilicet eſſentialiter, & participatiue ſiue per concomitantiam. 1ª.q.54.1.1m./Quol.2.3.c.

10 Tripliciter prædicatur aliquid de pluribus, ſcilicet uniuoce, equiuoce & analogice. Opuſ.32.cº.3.

11 Totum vniuerſale, adeſt cuilibet parti eius, & ſecundum eſſe, & ſecundum perfectionem, & proprie prædicatur de parte ſua, non autem totum integrale totus.

Totum autem potentiale, aliquo modo. 1ª.qu.77.1.1m./1.d.3.q.4.2.1m./2.d.3.q.5.2.1m./2.d.9.3.1m./4.d.16 q.1.ar.1.q.3.c./2m./Spiritu.11.2m./8m./Quol.10.5.fi. *Affirmatio.3. Albedo.2. Animal.7.8. Attributa.15.16. Baptiſmus.57.

12 Pars ſubiectiua eſt de qua prædicatur eſſentialiter totum, ſecundum vnam rationem; vel ſecundum prius & poſterius, & eſt in minus. 22.q.120.2.&c.

13 Totum vniuerſale nõ prædicatur in ſingulari, de pluribus partibus ſuis ſimul ſumptis. 4.d.16.quæſt.1.ar.2. quæſt.3.c. *Bonitas.78.

14 Nihil prædicatur vniuerſaliter de ſingulari, ſed tantum de vniuerſali. Meta.5.le.1. meº.a.fi.

15 Totum integrale, prædicatur aliquo modo, de omnibus partibus ſuis ſimul ſumptis, licet improprie, ſed nullo modo de ſingulis, ſimpliciter & proprie. 1ª.q.77.1.1m./Phy.le.3.meº.h.

16 Nulla pars integralis, prædicatur de ſuo toto. 1ª.qu.77.1.1m./1.d.3 q.4 2.1m./d.25.2.2m. princº./2.d.9.3.1m./3 d.7.qu.1.2.c./Eute 3.princº.b./ Meta.7.le.9. princº.a.fi./ le.12.meº.c.H.

17 Quæ prædicantur per accidens, prius prædicantur de indiuiduis, quam de vniuerſalibus, in prædicatis vero per ſe, eſt econuerſo. Meta.5.le.6 princº.a./ le.11.meº.2.A.

18 Prima ſubſtantia prædicatur per ſe de ſeipſa, & per accidẽs de ſuperiori, ſed nullo modo de inferiori. Meta.7.le.2.princº.a.E. *Commune.13. Contradictio.1. Deificatus. Determinatio.4. Deus.36.37. Differẽtia.2.&c. Duo.1. Effectus.10. Ens.33.&c. Epiicheia.4. Eſſe.36.37. Factum.3. Generale.1. Genus.5.&c. Homo.9. Humanitas.4. Intellectus.56. Iuſtitia.4. Locus.5. Medium.12. Metaphyſica.28. Motus.3. Neutrũ.1.1. Nomen.43.63.65. Oppoſito.27. Pars.34. Perſona.24.37. Propoſitio.5.7.10.12. Quantitas.5. Rationale.3. Species.4. Subſtantia.6.16.19. Sum. Veritas.12.29. Virtus.178. Vnio.21. Vniuerſale.3.&c.

Per accidens. 19 Nullum per accidens, prædicatur vniuerſaliter, ſed tantum quæ per ſe prædicantur. 1ª q.51.1.c./Meta.3.le.11.meº.a.fi. Cauſa.47.107. Ens.3.5.33.&c.

20 Quæ attribuuntur eidem, ſecundum diuerſas formas, prædicantur de ſe inuicem per accidẽs. Con.2.cº.57.1m./ Anima 11.c.

21 Inferius non prædicatur de ſuperiori, niſi per accidens. 1ª.q.39.6.a.2./1.diſt.30.1.a.2./Con.2.cº.57.2m. *Aequiuoca.2.11.12.&c.

22 In prædicatione per accidens, non contingit proceſſus in infinitum. Meta.3.le.7.meº.i.princº./fin. k.princº./ Poſter.lec.33.o. *Eſſe.a.

23 Prædicatione per accidens triplex, ſcilicet accidentis de ſubiecto, ſubiecti de accidente, & accidentis de accidẽte. Meta.4.le.7.fi.k.princº./Libº.5.meº.b.K./le.7. princº.a./lec.9. princº.b./lec.11.princº.a.K./Poſter.le.31.fi./le. 33.princº.b.K. *Genus.5.&c. Locus.5. Materia.48.49.50. Metaphyſica.10.28. Pars.34. Participare.6.

In diui. 24 Id quod actu, vel intellectu, de pluribus prædicari non poteſt, eſt ſingulare. 3.d.2.L.fi. Animal.7.8. Attributa.

25 Prædicata rationis, quæ pertinent ad naturam, non prædicantur de ſuppoſito in creaturis, nec in diuinis. 3.d.11.q.c. 13 ...

26 Quod prædicatur ſecundum prius & poſterius, non prædicatur vniuoce. Con.1.cº.32.fi. *Cathegorica.

27 Immo cum aliquãdo æqualiter prædicentur aliqua de omnibus, vt Ens & vnum, prædicãtur vniuoce. Meta.10.le.3.meº.c. Reſpondeo ſicut Dubio.549m. Dum.1051m

28 De quocumque prædicatur genus vniuoce, vel denominatiue, oportet aliquam ſpeciem eius ſic prædicari. Meta.lec.12 fi i.E.

29 Genus & differentia, non prædicantur de aliqua parte integrali. Opuſ.42.cº.10./ 11. Enuntiatio.6.

30 Differentia non prædicatur de aliquo, de quo non prædicatur genus. Opuſc.42.cº.10 *Excluſio.6.9. Factum.3. Maſculinum.1.

31 De vniuerſali prædicatur aliquid quadrupliciter, ſcilicet modo prædicandi ipſius vniuerſalis, ſingularis, indefiniti, & particularis: ſed tripliciter tantum de ſingulari Perihermenias.lec.10.meº.b. *Nomen.32. *Peccatum.20. Reduplicatio.3.5.6. Species.4. Subſtantia.6.13.19. Suppoſitio.2. Verbum.82.84.

32 Signum vniuerſale, in prædicato proprie ponitur. Et propoſitionem facit eſſe impoſſibilem. Alia vero ſigna improprie ponuntur in prædicato, non autẽ falſe. Perihermen. lec.10.fi. *Viuum.2. Vniuerſale.3.

33 Nomen non eſt aptum prædicari de pluribus dupliciter, ſcilicet quia ſignificat formam, vt eſt in hac materia, vel aptam recipi in materia.

34 Subiectum non reſtringitur per prædicatum, ratione ſignificationis, ſed tantum ratione temporis ſignificati. 1ª. qu.39.4.a.2.

35 Terminus in ſubiecto poſitus, tenetur materialiter, id eſt pro ſuppoſito, ſed in prædicato tenetur formaliter, id eſt pro natura. 1ª.q.13.12.c/q.31 3.2m./3ª.q.16.7.4m./9.c./3m./10.c./2m./q.17.1.3m./1.d.4.q.2 2.c./3.d 1.q.2.5. 5m./ d 5.L.fi./d.6.q.1.3.3m./q.2.1.7m./ d.11.2.3m./ d.22.qu.1.2.c/ Perihermen.le.8.princº.b.C./ Lec.10 fi.ſ.

36 Immo terminus a parte prædicati poſitus, ad quem terminatur actus verbi, non tenetur formaliter, ſed materialiter. 3.d.1.qu 2.5.2m./3m./4m./5m. Reſpondeo Dubio.1052º. Dum.1052m

37 Verba & participia, nullo modo prædicantur in diuinis ſingulariter de pluribus perſonis, ſed tantum pluraliter, quia ſignificant per modum actus, vt eſt inhærens. 1.d.9.qu.1.2.c./d.11.4.c. In diuinis.

38 Quicquid in diuinis prædicatur de perſona, prædicatur de eſſentia, & econuerſo, niſi in iis in quibus differunt inter ſe. 1.d.5.q.1.1.5m. *Abſtractum.9. Accidens.112.&c. Actus.199.220. Adiectiuum.4.11.12.14. Attributa.15.16. Bonitas.78. Coæquale.1.

39 In diuinis, perſona prædicatur de eſſentia, & econuerſo. 1ª.q.39.6.0./1.d.4.q.2.2.0./ Vnio.1.12m. *Deificatus.

40 Dicta de deo metaphorice, poſſunt prædicari de eo, ſingulariter, & & pluraliter. Dionyſ.2.le.4. *Deus.81.

41 Relatio ſecundum propriam rationem, id eſt ſecundum quod refertur ad aliud, prædicatur in diuinis, non autem ſecundum rationem communem, ſcilicet ſecundum quod inhæret ſubiecto 1ª.q.28.2.2m. Nomen.

42 In diuinis, nihil prædicatur per accidens. 1.d.4.qu.2.a.3m. *Dictio.3.

43 Immo eſſentia prædicatur per accidens de perſona, & ecõuerſo. Poª.q.8.2.6m. Reſpondeo Dubio.1053º.

44 Hæc prædicatio, deus eſt pater, & ecõuerſo, eſt per ſe, & nullo modo per accidẽs Nec ſicut ſuperioris, de inferiori, nec econuerſo, ſed per identitatem. 1ª.qu.39.6.2m. *Dionyſius 2. Ens.3.22.34.36.37.40. Filiatio.20. Nomen.38.43. Notio.10. Participare.15. Pater.1.4.6 7. Perſona.18.19.24.31. Prædicamentum.6. Relatio.75.82.97. Tempus.39.40. Chriſtus.42.

1 ¶PRAEDICATOR habet octo nomina, ſcilicet miles, vinitor, paſtor, bos, arator, triturator, ſeminator, & architectus templi. 1 Cor.9 lc.1.meº A./fi.B.&c./le.2.meº.H.&c. Dum.1233m

2 Prædicator dicitur tuba quintuplici ratione, ſcilicet quia excitat ad vitæ ſtatum, hortatur ad ſpiritualem bellum, nunciat viri inceſſum, vocat ad vitę conſilium, & inuitat ad dei feſtum. Iſa.58.fi *Aureola.19.&c. Cantus.5. Charitas.113.

3 Prædicator honorat officium ſuum dupliciter, ſcilicet bonis moribus, & operibus ſupererogationis. Ro.11.le.2.mº.A. Perfectio.87.

4 Prædicatores eccleſiæ cuſtodiunt, & excolunt ipſam eccleſiam, meritis & doctrinis. Iſa.62.meº.D.

5 Nullus debet fieri prædicator, niſi prius purgatus, & virtute perfectus. 3ª.q.41.3.1m./3.d.35.q.1.ar.3.q.3.1m.

6 Prædicator debet eſſe abſolutus a curá rerum ſæcularium. 3ª.q.40.

Præ

3ª.q.40.3.c. • Catechiſmus.7.Credere.16.20.

7 Prædicator non debet ſemper eſſe in publico, ſicut nec Chriſtus.3ª.q.40.1.3ᵐ.

8 Duo ſunt neceſſaria prædicatori, quę ſignificantur per Philippum & Andream, ſcilicet eloquentia, & bona operatio. Io.12.le.4.prin°.c.

9 Prædicator veritatis, non debet dicere fabulas. Tamen non oportet eas reuocare, niſi propter ſcandalum. Opuſcu.12.0.

10 Sumptus debentur prædicatoribus, & mittentibus eos. 22ᵉ.qu.187.4.2ᵐ./.5.5ᵐ./.Quol.7.18.c./.Opuſc.19.c°.70./.Ro.15.le.3.me°.A.Merces.2.3. • Fides. 59. 73. &c. Gratiarumactio.4.Ieiunium.7.Indulgentia.28. Paupertas7.Perfectio.86 87. Philoſophia. 1. Profeſſio.2.5.Religio.95.96.99.

Fratrum, 18 Prædicatorum ordo, habet cautiſſimam & ſecuriſſimam formam profitendi.22ᵉ.q.186.9.1ᵐ./.Quol.1.q.9.4.c.,Vita.30.40.72.

¶ Prædicatum. Affirmatio.2.Cathegorica.Communicatio.2, Contradictio.1.Corruptibile.1. Determinatio.4. Deus.71. Dici.2.3.Ens.5.Enuntiatio.6.Eſſe.2.Exclusio.6.9. Intellectus.56.Modus.2. Notum.1.Omnis.4.Prædicatio.propoſitio.2.5.7.Proprium.3.Propter.6.Reduplicatio.5.6. Relatiuum.12.Simpliciter.6.Solus.2.&c. Subiectum.7. Verbū.83.Vitium.2.Vniuerſale.14.Chriſtus.11.21.44.&c.

¶ Prædicere.Aſtrologia.4. Dæmon75.&c.Euchariſtia.82.&c. Imprecatio. Ioachim.Prophetia.49.Vſura.28.314.

¶ Prædiffinitio.Neceſſitas.10.Paſſio.85.Præſcientia.

¶ Prædiligere.Ioannes.10.&c.Vita.59.

¶ Præditus.Veſpertilio.

¶ Prædominari.Anima.260.Animal.11.31.Calor.5. Corpus.35.Delbora.1.Elementum.4.5.Forma70.Pars.18.Plantæ.3.Virtus.36.

¶ Præeligere.Euchariſtia.213.Pœna.95.Præacceptio.Præſumptio.1.Propoſitio.1.

¶ Præeminere.Anima.300.Dolor.7.Iudicium.71.Oratio 45. Perfectio.40.Poteſtas.1. Religio.99.&c.Sanctus.1.2.

¶ Præeſſe.Angelus.284.Bonitas.189.210. Capitulū. Cohors.1.Congregatio.1. Dies.13.Luna. 1. 2. Mulier.7. Perfectio.40.Ratio.13.

¶ Præexigere.Electio.30.Exigere.Latria.3.Oratio.16.Proceſſio.39.Relatio .68.Sacramentum.113.Vita.52.

¶ Præexiſtere.Accipere.2 Anima.337.351.Appetitus. 95.Ars.22.Augmentum.Cauſa.24.Deſcendere.12.Dies.13.Elemētum.26.Euchariſtia.90.92.109.Genus.30.Habitus.69. Mutum.44.Materia.1.Miſſio.45.Præiacens.Principium.18.Reduplicatio.1.Sponſa.5.Virtus.220.

¶ Præfatum.Deus.Galilei.

¶ Præfectus.Infidelis.2.Prælatus.0.Princeps.0.Rector.0. Præferre Electio.27.Gloria.8.Inuidia.9.Magdalena.4.Melius.4.Obedientia. 27. Paulus.13. Religio. 7. 22. Reſtitutio.8.Stultiloquium.Verbum.72.

¶ Præferri.Angelus.286. Beneficium. 6. Doctor.4. Inuidia.9. Melius.4.Prudentia.77.Verbum.72. Virtus.204.

¶ Præfigurare.Agnus.3 5.Hieremias.1.Teſtamentum.8.

¶ Prægnans.Baptiſmus.12.163.Matrimoniū.56.Occidere.16.

¶ Prægustatio.Euchariſtia.33.258.

Præiacens.Cælum.84.Coſta.6.Creatio.15.Euchariſtia 9.

Præintelligi.Actus.187.Circunſtantia.22.83. Debilitatio.Dimenſio.13.

¶ Præire.Coniunctio.10.Diſpoſitio.16.Dux.

¶ Præiudicium. Confeſſio. 92. Debitum. 10. Diſpenſatio.3. Dominium.13.Lex.49.Ordo.104.Præceptum.27. Virginitas.34.Votum.62.67.Vſura.195.

Peccatum: ¶ PRAELATIO quælibet, eſt a deo. Non autem abuſus eius, nec eius vſurpatio.1ª.q.96.3.3ᵐ./.2.d.44. q.1.2.0./. q.2.2.c./.Ro.13.lec.1.prin°.D./.Opuſcu.20. c°.1.vſque.8./.Li°.4.prin°.

2 prælatus eſt propter eccleſiam, & non econuerſo. • Aaron.3.Accuſatio.29.Admonitio.5.

3 Licet appetere opus, & perfectionem epiſcopatus & prælationis, non autem ipſam ratione gradus, vel honoris, vel diuitiarum.22ᵉ.q.185.1.2.0./.Quol.2.11.0./.Quol.3.9.0./.Quol.5.22.0./.Quol.12.17.0./.Opuſc.18.c°.19./.1ᵉ. Tim.3.le.1.A.&c. • Benedictus.5.Bonitas. 185.202.&c.210.Cantus.5.Capitulum.

4 Triplex ratio recuſationis reſpectu officii prælationis, ſcilicet impedimentum deuotę contemplationis, dulcis affectionis, & ſpiritualis cauſationis.Iſa.3.prin°.2.ſi.

5 Non licet iurare, nec vouere q prælationē nō ſumat, nec totaliter reſiſtere.22ᵉ.q.185.1.3ᵐ./.2.0./.3.d.39.ar.3. qu.1.3ᵐ./.4.d.29.4.4ᵐ./.Quol.5.22.0.

Præ

6 Maximū periculū eſt prælatorū, triplici rōne. ſ. quia prælatis incūbit ſacramenta diſpenſare, quæ non niſi mundi tractare debent, & quia debent reddere rationem de propriis, & de alienis inquantū pertinēt ad eos.4.d. 17.q.3.ar.3.q.4 4ᵐ./.Veri.q.27.3.14ᵐ./.He.13.le.3.prin°.E. • Charitas.113. Confeſſio.69.71 72.78.97.Cōgregatio.18.Conſcientia.19.

7 Prælati ex neceſſitate præcepti, tenentur, ad ea quæ ſunt proprii officii.1ᵉ.Tim.le.1.prin°.K.

8 Prælati pluribus indigent, quam ſubditi.1ᵉ.Tim.le.1.ſi.H. • Correctio.2.&c.13.17.18.

9 A Duo pertinēt ad prælatū. ſ. cohibere docentes falſa, & populum, ne eis intendat.1ᵉ.Tim.le.2.prin°.K.

9 B Prælato tria competunt. ſ. populum ſibi ſubditum gubernare, pro eo pati, & malos coercere. Io. 10.lec.3.prin°.b./.1ᵉ.Tim.prolo.ſi.

10 Prælatus exiſtens in peccato mortali, etiā occulto, corripiēdo, vel quicquid aliud officii ſui faciendo, peccat mortaliter, non autem hoc agens vt frater.22ᵉ.quæſtio. 33.5.0./4.d.19.q.2.ar.2.q.2.0.

11 Ex hoc ipſo q prælati diſſimulant, videntur annuere.22ᵉ.q.147.4.3ᵐ.ſi.

12 prælatorū culpā, ponit propheta quintuplicitet. ſ. quantū ad defectū in regimine, in præuiſione periculorū, in correctione vitiorū, in admonitione agendorū, in ſpoliatione rerum, & in ſcientiæ perfectione. Subditorū autē culpam erga prælatos, vel cōiter culpam omnium, ponit propheta tripliciter, ſcilicet quantum ad ſubditorum propriam voluntatem, quod pertinet ad ſuperbiam, quantum ad eorum cupiditatem, quod pertinet ad auaritiam, & quantum ad eorum voluptatem, quod pertinet ad luxuriā. Iſa.56.ſi.E.&c.

13 Bonus paſtor quadrupliciter differt a malo, ſcilicet quantū ad nomē, intentionē, affectū, & ſolicitudinē.Io.10 le 3.0 • Credere.19.Cura.4.Diſpēſatio.4.15.16.17.Dñium.10.13. Boni.

14 Signa boni prælati ſunt tria.Primū, ſumitur ex parte hoſtiarii.ſ. q quis ab eo introducatur ad Chriſtum. Secūdum, ſumitur ex parte ouium.ſ. q oues ei obediāt. Tertium, ſumitur ex bonis actibus ipſius paſtoris. Et eſt quadruplex actus. primo, q oues cognoſcit. Secundo, q eos educit, idest ſegregat a ſocietate impiorum Tertio, quia iam eductas ab impiis, & inductas in ouile, iterum educit eas ex ouili, ſcilicet in ſalutem aliorum. Quarto autem eas præcedit, exēplo bonę conuerſationis.Io.10.lec 3.prin° c.

15 prælati in religione ordinantur, vt ſtatus religionis, ſecundum ſtatuta regulę conſeruetur.2.d.44.q.2.3.c.

16 prædicare ex officio, conuenit prælatis, religioſis autem ex commiſſione 22ᵉ.q.187.4.2ᵐ.

17 prædicās falſa eſt lupus, prædicās pp lucrū vel pompā, eſt mercenarius. Sed prædicās propter gloriam dei, eſt paſtor. 2ᵉ.Cor.4 le.1 .me°.G. • Electio.27.33.&c. Euangelium.9.Factum.4.Honor.18.&c.Impedimentum.3.Mercenarius.2.

18 Ad idoneū prælatū, requiruntur tria. ſ. fortitudo mentis & corporis, ſapientia diuina & humana, & auctoritas.Iſa.3.prin°.2.1.

19 In prælato requiruntur tria. ſ. obedientia, ſcientia, & gratia.Io.21.le.3.prin°.2.C. • Infidelis.1.&c.13.Inquirere.3.

20 prælatus cōparatur militi, pp ſubſidium, agricolę propter verbum, paſtori propter exemplum. 1ᵉ. Cor.9.le.1.me°.h.

21 Quilibet prælatus debet tria ſubditis. ſ. doctrinā, exēpla, & ſubſidia tēporalia. Matt.24.ſi.b.F./.2ᵉ.Cor.12.le.5. me°.B.

22 Prælatus nullo modo debet velle, q per mendacia procurentur aliqua bona.2ᵉ.Thel.2.le.1.me°.C. • Iudicium.37.&c.Luna.1.2.

23 prælatis debentur ſumptus a ſubditis, ſi eos defendāt, plātent, & paſcant ſpiritualiter. 1ᵉ. Cor. 9.lec. 1. me°. B./.2ᵉ. Cor.11.le.2.ſi. • Magdalena.4. Medic°.11.Merces.2.3.4.Miſſa.8.Miſſio.13.Monacus.4.Mutuum.2. Officium.1. Ordinatio.5.Ornatus. 12. 13. Paſtor. paulus. 25. perfectio. 87. præceptum.152.&c.prædicare.1.3.4 5.7.præmium. 7. Regere.9.Religio. 24. 44.76. 77. Reſtitutio.24.Reuerentia.9.10.Sacerdos. 26. Sacramentum. 46. Scientia.63.66.Simonia.15.17.19.41.Solicitudo.4.

24 prælatus poteſt dupliciter conſiderari. ſ. aut ſm q iudicio præſidet, & ſic dicere peccatum fratris prælato, eſt dicere eccleſiæ: aut ſm q eſt extra iudiciū exiſtens, & ſic dicere prælato, non eſt dicere eccleſiæ, ſed perſonę quæ poteſt prodeſſe, & non obeſſe, quia nullus poteſt magis prodeſſe, q̄ prælatus.4.d.19.q.2.ar.3.q.2.4ᵐ. • Subiectio.3.Thomas.5.

25 Sicut exemplar deitatis, primo imitantur angeli, ſecundo aliæ creaturę, ſic prælati primo imitentur Chriſtum, ſecundo eos imitentur alii.1ᵉ.Cor.11.le.1.prin.G. • Vilis.Vita.40.72.Votum.37.44.45.75.&c.Vſura.177.178.248.

Subditū

26 Subditi debent ſequi prælatos dupliciter.ſ.facta eorũ imitã do,& eorum dictis obediendo 1ſ.Cor.11.le.1.prin°.H.
27 Prælatus ſi ſolus quæratur, debet fugere, & curam gregis alii committere.Si autem quæritur totus grex,debet præpo nere vtilitatem & ſalutẽ gregis,ſaluti corporis ſui 1ſ.Cor. 16.le.6.princip°.A./.2ſ.Cor.12.6. Epiſcopus 29. * Perfe ctio.87.
¶ Prælibatio.Intellectus 300.
¶ Prælium.Tuba.
¶ Præmeditatio.Dolor.
¶ Præmere.Peccatum.194.
¶ Præmittere.Abſoluere. 40.Eucha.79.164. Luminare 2.Miſ ſa 12.Reſtitutio 22.Syllogiſmus 3.Teſtis 5. Vas 3.
Quid. 1 ¶ PRÆMIVM eſt,id quod redditur alicui,in bonum eius 3. diſtinctio.29.4.c. * Abraham 5. Aduocatus. 8. Amor. 32. 59.
2 Præmium duplex.ſ.eſſentiale & accidentale 2. d.18.q. 2.2. 1m./.4.d.12.q.2.ar.1.q.2.o./.Veri.q.26.6.8m./.Ma.q.2.a.8m.
3 Præmium eſſentiale beatitudinis, conſiſtit in actu intelle ctus,ſed delectatio eius in volũtate 1ª.qu.26.2.o./.3.c. 12ſ. quæ.3.4.o.
4 Præmium eſſentiale,conſiſtit in gaudio de deo,Ma.quę.2.a. 8m./.Ro.8.le.5.prin°.L. *Angelus 228.409.506.528.531. 533.541. Anima 141. Aurea. Beatitudo 7.83.102.129. 131.&c.Beatus 13.14 Bonitas 173.216.
5 Prĕmium accidentale, eſt gaudium de bonis operibus.Ma. q.2.a.8m./.Ro.8.le.5.prin°.K.
6 per comparationem ad præmium accidentale, magis mere tur qui non ſolum vult aliquid propter deum dare,ſed dat Ma.q.2.a.8m.Meritum 80.
7 præmium boni prĕlati,eſt maximum,inter omnia præmia. Mat.24.6.b.H. *Character 45.
8 Violenter corrupta,habebit duplex præmium,vt dicit bea ta Lucia.ſ.virginitatis,et patientiæ 22ſ.q.124. 4.2m./. 3.di. 39.ar.3.q a.3m./.4.d.49.q.5.ar.3.q.1. 4m./. Veri.q.26.6.11m. *Charitas 77.78.135.Donatio 62.
9 In retributione præmiorum, inæqualia debentur inæquali bus meritis, non autem in conſtitutione rerum 1ª.q.47.2. 3m./.q.65.2.3m./.12ſ.q.114.3.o./.Po².q 3 16.19m. * Elee moſyna 28.Æqualitas 8.Fides 101. Fructus 2. Gratia 118. 129.157.Hæreſis 76.Honor 253.11.Indulgentia 10.Iudiciũ 59.68.Iuſtitia 75.85.87.Iuſtus 6.12.Lex 26.29. Malum 67. Miſericordia 26.Opprobrium 4.peccatum 440. pœna 45. præceptum 43.prælatio 23. princeps 8.2.12.punitio 2. Re ligio 47.Saraceni.Securitas 1.Siniſtrum 5.Speculum 4. Suf fragia 5.6.17.Tacere 3.Tyrannus 11.Viſio 15.Volũtas 28. 53.Vſura 10.Chriſtus 105.&c.201.
¶ Præmonitio.Matrimonium 231.
¶ Prænoſticum. Sacramentum.b.
¶ Prænuntiare. Dæmon 70. Hieremias 5. petrus 2. Sacra mentum 119.
¶ Præoccurrere.Voluntas 57.
¶ Præordinatio. Matthæus 2. Nonens 5. prædeſtinatio 1. Præeligere.
Chriſtus. ¶ Præparare locum cæli, conuenit quintupliciter aſcenſioni Chriſti.ſ.primo dando locum fidei. Secundo demonſtrando eis viam eundi.Tertio pro eis orando.Quarto ſurſum attra hendo.Quinto Spiritum ſanctum eis mittendo.Io.14.le.1. 6.c.F.*.Acolitus 2.Amor 93 94.Angelus 512.513. Archi tector.Baptiſmus 7.9.164.197.246.248.Beatitudo 19. Be neſacere 12.Charitas 28.Circũciſio 1.2.4.16.Conceptio 3. 36.Conſilium 13.Conuerſio 1, Dæmon 27. Diſpoſitio. o. Electio 19.Epiſcopus 12.Facere 8.10.Forma 113. Fortitu do 47.Gratia 40.54.&c.124.174.175.176.Ieiunium 85.In tellectus 179.262 Ioannes 5.Iuſtificatio 27.28.29. Liberali tas 5.Manſuetudo.4. Maria 15.53. Martyrium 13. Matri monium 50. Ordo 4.66.Perfectio 89. Prudeſtinatio 3. 4.7. Requiri 1.Sabbathum 7,Sanctus 8.
¶ Præparatiua.Angelus 512.
¶ Præponderare.Amicitia 30.34. Angelus 53. Beneficium 6. Eleemoſyna 16.Voluntas 57.
¶ Præponere. Angelus 285. 586. Malitia 7.Papa 8.Prælatio 27.Præſumptio 1.Scientia 68.
Grammatice. ¶ Præpoſitio.Præpoſitiones ſunt tranſitiuæ 1.diſt. 33.3.3m. *A.vel Ab.o.De.o. Obliquus 2.Per 3.5.Propter o.
In probata. ¶ Præpoſitiones dicens,affirmatiuam & negatiuam in diuinis ſimul eſſe falſas,improbatur 1ª. q.39.4.5m./.1.d.4.q.1 2.4m. *Exorciſmus 13.Hæreſis 121.Miſſio 10. 33. Notio 2.Rela tio 22.Suffragia 6.12.
¶ Præpoſitus.Angelus 233.perfectus.prælatio.o.
¶ Præputium.Caro 3.Circunciſio 9.24.&c.Genitalia.
¶ Prærogatiua.Ioannes 10.11.Natiuitas 18.
¶ Præsbyter.Baptiſmus 162. Cura 2. Diaconus 2. Epiſcopus 5.Matrimonium.116. Ordo 73. Religio 51.Sacerdos. o. Teſtis. 2.
¶ Præsbytera dicitur vidua, quia, præsbyter, idem eſt quod ſenior 4.d.25.q.2.ar 1.q.1.c.6. * Abbatiſſa.o. Clauis 12. Ordo 99. Que.
¶ Præſcientia.Adam 8.Amor 34.Angelus 361.396.Certitudo 24.Deus 303.349.381.Iuſtitia 87. Liber 23. Neceſſitas 20. paſſio 85.86. prædeſtinatio 3. 10. 11. 12. 18.21.36.40.42. 46.prædefinitio. prophetia 31.33.52. prouidentia 23. 58. Reprobatio 2.6.
¶ Præſcriptio non firmat ea quę ſine peccato non poſſunt fie ri,nec eſſe 4.d.41.ar.5.q.1.2m./.Quol.12.25.o. *poſſeſſor. Cui valet.
1 ¶ PRÆSENTIA Illud proprie dicitur pręſens,cuius eſſentia pręſentatur ſenſui,vel intellectui 1ª q.8.3.c./.2m./.3. d.24. ar.2.q.3.4m. *Abſens.Abſtractio 15.18.Achademici. Allu luia. Amicitia 14.Amor 53.180.223. Angelus 491. Anima. 159.170.171.173.Annexum 1.Auxilium 3.Baptiſmus 119. 196.Beatitudo 28.34. Benedictio 3. Character 45. Cogi tatio 3. Colere. Delectatio 5.12.31.37.39.46.Dæmon.88. Diuturnitas. Quid.
2 pręſentia,neceſſitatem quandam habent, quia neceſſe eſt Sortem ſedere,dum ſedet 22ſ.q.49.6.c.
3 præſentia Chriſti,poterat eſſe notiua dupliciter.ſ.fidei, & dilectioni 3.d.12.q.3.1.5m. *Dolor 6 25.Electio 28.Equi tiabile.1.Euchariſtia 275. Falſitas 10. Felicitas 6. Flagellũ. 3.Furtum 14.Futurum 1.4.7. 8. Gratia 90. 119. Ieiunium 3.Hieruſalem 2.Imperare 16.In 12.&c.Inſipientia 2. Intel lectus 23.38 58.65.Ira.28.53.Iudas 2. Iuramentum 12.24. Iuſtus 9. Luna 2.Luxuria 16.Matrimoniũ 26.&c.86. Mors 10.23.Mos. Mundus 5.pax 18. Peccatum 205.Pœna 29.prę dicare 16.promulgatio 5. Prope 2.Prophetia 24.25. Proui dentia 1.Prudentia 31.Reuelatio 11. Sacramentum 6. San ctus 7.Senſus 18.20.21.Spes 63.Spiritus 14.Stupor 2.Tem perantia 7.Tempus 38.39.Timor 23.24.31.47.Tribulatio 4. 8.Triſtitia 4.14. Virtus 144.233.235.260.266. 269. Vibra tio 2. Vita 44 69.Vmbra 3. Voluntas 58.Vſura 10.Vti.16. Chriſtus 140.141.214.
1 ¶ PRÆSERVATVS ab aliquo dicitur purgatus, vel li beratus 3ª q.32.4.2m./.q.52.2 2m./.4.diſtinct.15.q.2.artic. 2. quæſt.2.1m. Quid.
2 Oppoſitũ videtur dicere 4.d.43.2.4.q.1.3m.Reſp°.Du°.1054°. *Baptiſmus.175.197.Charitas 141.Eleemoſyna 31.Euchª. 273. Fama 1. Hælias 1. Liberare 2. Limbus 6. pœnitentia. 104.133.Peccatum 279.Simplicitas 2.
¶ Præſidere.Angelus 283.Mulier 25.prælatio.o.Regnum 2.
¶ Præſtantius.Bonitas 98.
¶ Pręſtare. Aduocatus 3.4. Angelus 529. Aqua 19.Concedere. Conceſſio.Conuerſio 3. Datio.o. Finis 124. Gratia 93.94. petrus 1.prębere.Scandalum 1.
1 ¶ PRÆSTIGIVM eſt diuinatio per dęmones, ingerentes ſe viſui,vel auditui hominum, quia pręſtringit oculos 22ſ.q. 95.3.c.prin°.Dęmon 110.Phantaſia 6.Miraculum 44. Quid.
2 Formę apparentes in pręſtigiis,ſunt tantum in ſenſu com muni ab imaginatiua, vel per rés naturales impreſſæ 1ª.qu. 114.4.2m./.2.d.8.5.4m./.6m./.Po².q.6.5.c.6./.Ma.quę.16.9. 2m./.3m./.1.10.
¶ Pręſtituere.Agens 106.Electio o.Finis 94.134.Prudentia 62. 63.66.Vitus 15.
¶ Pręſto eſſe Aſſiſtere 5.Aſtare.
1 ¶ PRÆSVMPTIO aliquãdo ſumitur in bono,quaſi pręaliis ſumptio, & aliquando in malo 22ſ.q.21.2.1m./. q.70.3.2m. /.2.prolo.L.me°.C. Quid
2 Pręſumptio in malo,dicit immoderantiam ſpei dupliciter, ſcilicet ſupra vires proprias,vel ꝯ iuſtitiam dei.Prima oppo nitur magnanimitati,ſecundã vero,eſt ſpecies blaſphemię in Spiritum ſanctum.Ideo grauior eſt quã prima 22ſ.qu. 21.1.4.o./.q.130.2.o./.q.133.1.c./.Ma.q.8.3.1m.
3 Pręſumptio priã oritur ex inani gl̃ia,ſecũda vero ex ſupbia 22ſ.q.21.4.o.Gl̃ia 10.*Ambitio 2. Apponere 1.Blaſphª.22.
4 Pręſumptio ſecunda, oritur ex nimio amore ſui 22ſ.qu.21. 1.2m./.3m. *Concupiſcentia 3.Debitũ 20.Deuotio 5.
5 Pręſumptio ſecũda, habet cõuerſionẽ ad bonũ cõmutabile, & auerſionẽ a deo,attribuendo diuinæ virtuti qđ ei nõ con uenit 22ſ.q.21.1.5m. *Error 5.Euchª.184.Fortitudo 15.Gl̃ia 7.10.Hęreſis 31,Humilitas 25.&c.Infirmitas 6.
6 Pręſumptio prima,opponit magnanimitati, ſm exceſſum, licet apparentia,ſm defectũ, inquantũ eſt aliquando de mi nimis,quę magna videntur 22ſ.q.130.prin°./.2.o./.q.133. 1.c. *Inueſtigare 2.Magnanimitas 9.Peccatum 160.
7 præſumptio ſecunda, opponitur charitati vel potius dono

timoris 22æ.q.130.1.1^m.

8 Præſumptio magis opponitur ſpei, q̃ timori, quia ſpei contrariatur, ratione propriæ differentiæ, timori vero, ratione generis, & ſtrietas ad timorẽ eſt apparẽt o . 22æ.q.21.3.o.

9 Præſumptio eſt contra ordinem naturalem. Ideo ſemper eſt peccatum.22æ.q.130.1.o.

10 Præſumptio ſecunda, eſt minus peccatum, quàm deſperatio.22æ.q.21.2.c.

11 Præſumptuoſus peccat, non æſtimando nimis miſericordiam dei, ſed contemnendo iuſtitiam eius. 22æ.q.21.2.c./.2^m./.q.130.2.1^m./.q.163.4.1^m./.2.d.42.3.2^m.

12 Peccare cum propoſito perſeuerandi in peccato, ſub ſpe veniæ, dicitur præſumptio. Non autem ſi ſit cum propoſito pœnitendi, ſed alleuiatus, 22æ.qo.21.2.3^m./.2.d.22.quæſt.1.3.5^m. *Præceptũ.115.Publicatio.3.Puſillanimitas.3.5. Quieſcere.2.

13 Aggredi opus vltra vires, ex cõfidentia ad vires humanas, eſt præſumptio. Non autem ſi fiat in ſpe diuini auxilii.22æ.q.21.2.1^m /.1.prolo.L.prin^o.C. *Religio.59.Spes.16.71.Superbia.8.Suſpitio.3.Verecundia.6.

14 De quolibet debet præſumi bonũ, niſi appareat contrarium, nec ſit in periculum alterius.22æ.q.70.3.2^m.

¶Præſupponere.Abſolutum.3. Accidens.86.Actio.41.Addere.3.Adoptio. 18. Agens. 54.94. Amor. 214.Angelus.226. Annexum.1.Ars 25.26.Aureola.2.Bonitas. 75. Character. 24.27.Charitas.60.Cauſa.78.Circunſtantia.18. Confeſſio. 16.17.60.Cooperari.1.Creatio.12.&c.Debitum.10.Dolor. 15.Donum.19. Epucteia. 5. Æquiuoca.8. Euchariſtia.83. 240.Fieri.5. Fomes.1. Generatio. 4. Gratia.70. Idolatria.2. Imperare.1.Ingenitum 3.Intellectus.221. Intentio.7. Ira. 42.Iuſtitia.80. Lex.11.75. Maritum. 107. Miſericordia.42. Odium. 17. Præceptum. 56. Prædeſtinatio.o.Priuatio.15. Propoſitum.1.Prouidentia.36. Quæſtio.2. Relatio.17.18. Sacramentum.130.Sapientia.38. 40. Satisfactio. 16. Spes. 23.40.43.56.70.72.Virtus.252.254.270.Vti.10.

¶Prætendere.Eleemoſyna.12.Vſura.107.124.

¶Præter. Abraham.21. Accidens.62.110.Agens.54.72.Agere. 19.Alienũ.4.5.Angelus.325.482.Anima.7.8.119.291.Animal.21.Ars.35.Auerſio.12.Baptiſmus.21.Barnabas.Beatitudo.148.Bonitas.24.Caſus.2.Cauſa.10.Cælum.25.91.12. Circunſtantia.19.Coactio.8.Concordia.1.Conſecratio.17. Corpus.64.Creatio.87.Creatura.24.Defectus.26.Dæmon 14.Deus.100.Eleemoſyna.12.21.Ens.37.Eſſe.19.72.Æternitas.39.Euchariſtia.117.Exactio.1.Excluſio.o.Excommunicatio.11.Feruor.4.Forma.154.160.Fortuna.1.2.9.Hæreſis.120.124.Honor.2.Idea.38.42.Immunditia.3.Imperare. 11.Imperator.9.Imperfectum.4.Incantatio.Incommunicabilitas.Indiuiduum.32.Infinitum.2.Ingratitudo.13.Iniuſtitia.4. Intentio.19. Iraſcibilis.4. Iuſtitia. 77.85. Lex.71. Ludus.1.Lombardia.Malum.24.25.53.54.Manſuetudo.2. Maria.42.Materia.8.Mens.Miraculum.4.5.7.Miſericordia 8.Motus.47.48.60.Multitudo. Natura 35.43.44.Notio.6 Oblatio.7.Oppoſitio.15.Ordo.50.Pars.44.Paſſio.16.Peccatum.65.66.113.Pœna.18.Pœnitentia.83.Perſe.9.Politia.6. Poſſeſſio.7.Præceptum.49.50.Prædicamentum.6.Priuatio. 13.Prouidentia. 54. Qualitas. 12. Quantitas.10.Reſurrectio.6.Riſibile.Sacramentũ.77.100. Satisfactio.19.20.Scientia.16.Senſus.38. Theologia.1. Transgreſſio.2. Vſura.18. 55.80.

¶Præterire.Ommiſſio.o.Prætermiſſio.Transgreſſio.o.

Differen^a. 1 ¶PRAETERITVM non fuiſſe, eſt impoſſibile per accidẽs reſpectu rei ſecundum ſe, ſed vt præteritum, eſt impoſſibile per ſe.1.d.42.q.2.2.3^m.

2 Omne præteritum eſt neceſſarium.22æ.q.49.6.c./.1.d.38.5.4^m. *Benedictio1.Beneficiũ.18.Cõtritio.20. Delecta^o.46.

3 Verba & participia præteriti temporis, reſtringunt nomen ſubſtantiuum ſibi adiunctum, ad ſupponendum pro præteritis.3.d.7.q.3.1.2.4. *Deus.385.&c.Dolor.6.Enuntiabile. 1.Euchariſtia.275.Fundamentum.3.Futurum.1.4. Gratia. 119.Ingratitudo.11.&c.Ira.28.Iuramentum. 12. Iuſtus.9. Liberum.8.Memoria.1.2.5. Oratio.113.Peccator. 1. Peccatum.29.Pœna.36.Pœnitentia. 18.25.104.132. Præceptum. 45.Primitiæ.4.Proceſſio.54.Prophetia.29.31.Prudentia.31. 84.Religio.60.Sacramentum. 6. Satisfactio.19.20.Symbolum.8.Spes.35. Tempus.39.40. Virtus.269. Chriſtus.140.145.

¶Prætermiſſio. Amor. 62. Angelus. 256. Baptiſmus. 52.52. Dies.18.Inſenſibilitas.1.Interpretatio.2.5. Iuramentum. 22.24.Lex.39.40.Lotio. Matrimonium. 114. Miſſa.4.8.9. Negligentia.1.7.Ommiſſio.o.Ordinatio.7.Pietas.6.7.Præceptum.148.Præcipitatio.2.Prædicare. 19. Profeſſio.3 Raptus.10 Simonia.23.24.Statutũ.1.Trãſgreſſio.o. Vexatio. Præualere Auctoritas.3.Conſuetudo.7.

1 ¶PRAEVARICATOR eſt, qui aduerſam partẽ adiuuat, prodita cauſa ſua.22æ.quæſt.68.3.c.ſi. *Accuſatio.4. Chirographum. Quis.

2 Differentia præuaricationis a calumnia & tergiuerſatione 22æ.q.68.3.o.

3 Non omnis abſcondens vera crimina, præuaricatur, ſed tantum qui fraudulenter abſcondit ea, de quibus accuſationem proponit, colludens cum reo, proprias probationes diſſimulando, & falſas excuſationes admittendo. 22æ.qu. 68.3.2^m.

¶Præueniens.Animal.33.Dominium. 4. Fides. 9. Gratia.21. 30.31.34.35.Intellectus.240. Ira. 25. Matutinæ.o. Paſſio. 74.75.81.

¶Præuidentia Futurum.6.Gratia.137.Ioſaph.1. Prædeſtinatio.12.17.Tribulatio.9.

¶Præuiſum.Peccatum.245.Chriſtus.154.

¶Præuius. Admonitio.2.&c.Correctio.11.&c. Dies. 16. Gratia.87.Iuſtificatio.34. Pœna.74.

¶Præuolatio. Incontinentia 2.5.

Priamus.Dignitas.3.Meritum 1.

¶Priapus.Circunciſio.12.Gradus.3. Sacerdos.22.

¶Prima.Abſoluere.38.Confeſſio.36.Symbolum.8.

¶Primaria.Agens.29.

1 ¶PRIMI motus dicuntur dupliciter. ſ. primo primi, i. naturales ſine imaginatione, & ſecundo primi. i. primi motus ſenſualitatis, ex imaginatione, ſecũdi ſunt peccata, ſed leuiſſima, primi vero nullo modo.2.d.24.qu.3.2.o./.d.41. qu.2.1. 5^m./.3.d.39.q.2.1.4^m./.Quol.4.21.o. *Appetitus.63. Concupiſcentia.6.Concupiſcibilis.11.Dæmon. 60.61. Deſideriũ. 4. Imparare.18. Peccatum.

2 Primus motus ſecundum q̃ dicitur peccatum veniale, eſt motus appetitus in aliquod inordinatum delectabile.3.d. 13. L.me^o.K./.4.d.26.q.1.4.5^m. *Infidelis.10.Inuidia.4.Obedientia.31.Operatio.47.Paſſio.49.50.68.Peccatum. 41.42. 98.130. Pollutio.3. Senſualitas. 8. &c. Surreptio. Voluntas.74.75.

1 ¶PRIMITIAE erant de præcepto cæremoniali, quo ad determinationem, in communi vero de iure naturali, nunc autem de præcepto eccleſiæ, ſecundum conſuetudinem patriæ 22æ.qu.86.4.o. *Ieiunium.31.Magi.4. Sacrificium.32. Chriſtus.77. De præcepto

2 Quantitas primitiarũ, non fuit determinata in lege, quia erant per modum oblationis, de cuius ratione eſt eſſe voluntariũ, & ſecundum Hieronymum, aliqui dabãt quadrageſimam partem, alii ſexageſimam, ſed nunc ſtatur, conſuetudini patriæ.22æ.q.86.4.3^m.

3 Primitiæ pertinẽt ad quoddam genus oblationũ, in uſum ſacerdotum, in recognitionem beneficii dei. ſ. fructuum terræ, & debet eſſe aliquid præcipuum de fructibus terræ.22æ. quæſt.86.4.c.

4 Primitiæ ſunt ſigna præteriti beneficii dei. ſ. terræ promiſſæ iſrael, & totius terræ, toti humano generi, & fructuum, ſed cæremonialia, proprie erãt ſigna futuri.22æ.q.86.4.1^m./.2^m.

¶Primitiua. Baptiſmus.233.234.Diaconus.6.Electio.31. Euchariſtia.179.Matrimonium.128.Miſſio.40.Ordo.73.Profeſſio.8.Religio.27.28. Chriſtus.168.

1 ¶PRIMOGENITVS dicitur primo natus, licet nullus poſt eũ ſit. Ideo Chriſtus eſt primogenitus Mariæ. 3^a.q.28.3.4^m./. 4.d.30.q.2.3.2^m./.Opuſ.3.c^o.232./.Matth.1.ſi. Quia.

2 Omnes primogeniti, erant ſacerdotes in veteri teſtamento & habebant duplicem portionẽ in hereditate paterna.12æ. q.103.1.3^m./.22æ.q.87.1.3^m./.3.d.2.q.1.2.4^m./.He.7.le.1.pri^o. B./.c^o.12.le.3.ſi.H. *Iacob.1.2.Præceptũ. 137. Vnigenitus. Chriſtus.206.

¶Primordia.Arbor.21.

¶Primordialiter. Adam.45.Principaliter.Religio.8.

1 ¶PRIMVM dicitur dupliciter, ſcilicet primum ſimpliciter, & primũ in genere.12æ.q.6.1.1^m./.2.d.1.q.1.1.3.c. *Abrahã. 6.18.19.Abſoluere.18.Abſtractum.3.Accidens. 27. 48. 99. Actio.47.65.72.73.104.111.Actus.1.&c.15.46. Adam.1. 24.&c.42.&c.38.69.76.Agẽs.16.22.25.54.68.69.93.94. &c. Agere.19.28.Alteratio.2.Amor.212. Analogia.17.20. Andreas. Angelus. 52.133.306.207.208.318.319.374.420. 458.472.&c.487.522.527.529.542. &c. Anima. 22. 52.64. 101.sus.194.&c.238.268.352.Animal.14.26.37.Apoſtaſia 1.Appetitus.24.42.Aqua.13. Architriclinus. Aſſumere.54. Attributa.1.15.16. Diuiſio.

Pri

1 Primum in per ſe ordinatie, oportet eſſe maximum non autem primum per accidens. 22.q.163.3.2m. *Baptiſmus. 22.109.171.172.175.187.217. Beatitudo. 140.141.167. Bigemia. 8 Blaſphemia.2.26. Bonitas.16.39. Calor.1.16. Character.1. Cauſa.P. Cecitas.1. Cælum.P. Chiliaſte. Circunciſio.12. Cognitio.16. Comes. Commune.4. Conceptio.9. 24.&c Concupiſcentia.6.11. Concupiſcibilis.2.11. Confeſſio.63. Conſeruatio.6. Contemplatio.4.6. Continentia.9. Contrarium.5.6. Cor.1.2.3. Corpus.6.63. Creatio.39.40. 46.51. Credere.10. Cultus.5. Dalmatica.1. Dæmon.46.47. 53.&c.60.61. Deſiderium.4. Deuotio.8. Deus.103.177.190 269.376.444. Dici.3.4. Dies.15.&c. Differentia.14. Differre. 3. Definitio.21. Diſſenſio.2.3.4. Diſpoſitio.40.47. Diſtinctio.4.8.10. Doctor.1. Dolor.23.24. Dominatio.2. Effectus. 15.21. Elementum.10.17. Ens.29.31. Error.1.2. Eſſe.5.7. Aeternitas.8.38. Ethica. Euchariſtia.92.250. Aeuũ.3.4. Excaodeſcentia. Fallere.1. Falſitas.2.4.5. Phantaſia.3. Fatum. 9. Fides.27.29.31.&c.94.95.100.159.

3 Primũ in conſtitutione eſt vltimum in reſolutione. Opuſ. 44.c°.2. *Finis.5.66.78 Fomes.9.10. Forma.6.63.&c.92. 102.125.152.166.175. Fundamentum.1. Generatio.7.18. Genus.8.15.18.32.&c. Gratia.2.4.129.137.159. Habitus. 30.23.59.70.73. Hæreſis 16.27.30.31. Iacob.10. Imago 40. Immunditia 1.3. Imperare.11.15.18. Imperator.9. Indiuiduum 8. Infidelis.5 8.9.10. Inſtans.13.&c.21. Inſtrumentum.7. Intellectus.30.&c.51.52.71.90.102.148.163.214. 218.223.228.245.246.295.297. Intentio.23.&c. Ius. Inſtitutio.19.&c.35. Lectoratus.1.2.5. Legiſlator.4. Lex.38.42. 49.50.51.53.76. Libertas.2. Liberum.29. Linea.1.3. Locus. 6.19. Lux.7.10.19. Magis.1.2.6.

4 Primum oportet eſſe cauſam aliorum. 3.d.27.qu.1.a.2m./. Ma.q.3.6m. *Malum.17.&c.39. Manumiſſus. Marcus.2. Maria.68. Materia.1.&c.18 &c. Matrimonium.14.21.23.30. 60.100.118.129. Meare. Menſtruus.4. Menſura.1.4.22.23. Meritum.44.61. Metaphyſica.1.6.12.17.19.20. Miles.1.47. Miraculum 44. Miſſio 17.23.24.26. Mors.1.27.1.3.15. Moyſes 34.46.58. Moyſes.4 Mulier.1.2. Mundus.7. Natiuitas. 1.3. Natura.36.38. Nicolaus.1. Nocere.2.10. Nomen.33. Numerus.2.7. Numerus.5.8.13. Nuptiæ.3. Obligari.6. Odiũ. 2.3.18. Ommiſſio.1.

5 Primũ oportet includi in ſecundo, & in ſecundo inueniri id quod eſt primi. Ver.q.22.5.c. *Onocrotalus. Operatio.40. Oppoſitio.6. Oratio.11. Ordo.31. Origo.1. Paſcha.1.3. Peccatum.19.44.46.58.121.124.129.130.131.244.237.273. 301.328.343.344. Pœna.7. Pœnitentia.30.85.112.116. Perfectio.3.5 &c.20.28. Partie.4. Perſona.7. Petr°.5. Phyloſophi ca.5. Piramis. Pythagoras.2. Plato 7. Potentia.3.5.7.40. Poteſtas.5.13. Præceptum.11.28.29.31.55.95.96.83.101.121. Prædicari.6.18. Primi.0. Primogenitus.0. Principium.2.5. &c.16.18.&c. Proceſſio.1. Prophetia.9.23. Propoſitio.2.12. Propoſitio.7. Proprium.9. Prudentia 81.82. Pſalmus.10. Puer.16. Qualitas.6.12. Quantitas.1.3. Quies.1. Ratio. 10.14.34. Recipere.1. Religio.30.106. Repræſentatio.1. Reſiſtere.1. Reſurrectio.44.48. Rex.10. Rixa.4. Sacramentum. 83.103. Sacrificium.11. Sciẽtia.16.85. Schiſma.4. Secundũ ipſam 4. Senarius.1.3. Senſibile.2. Seraphin.5. Seruitus. 4. Signum.14. Symbolum.8. Synderiſis.1. Sion.3. Solus.1. Sphæra. Spes.73. Sponſalia.6. Subalternam. Subiectio.3 Subiectum.3.4 Subſtantia.5.6.7.8.15. Succeſſio.5. Superbia.1 19. Thales.1. Theologia 21.44. Temeritas.1. Tempus.7.10. 11.&c.24.37. Timor.17.68. Totum.15. Tractare.2. Triangulas.0. Verbum.33.37.38. Veritas.14.20.23.41.34.36. Vindicatio.5. Virtus.24.75.77. Viſus.7. Vita.5.35.36. Viuificare.2. Vnio.8. Vorax.25. Vniuerſum.15. Voluntatum. 8 Voluntas.19.24. Votum.1. Viuere.3.4.6. Vſus.6.15. Vti. 8. Vox.1.6.17.23. Chriſtus.52.56.59.60.

bonus. 1 ¶PRINCEPS bonus, habebit maius præmium in cælo, quàm quilibet de ſubditis eius. Opuſ.20.c°.10.

2 Præmium boni principis, non eſt gloria humana, nec aliquid terrenum, ſed vita beata & æterna. Opuſcu.20.c°.7./. 8./. Ro.13.le.1 ſi.K./. Ech.5.le.11.ſi.1.

3 Finis omnis boni principis, eſt pax multitudinis, & bene viuere, ſcilicet ſecundũ virtutem. Opuſ.20.c°.2./. 14./.15. ./. Li°.3.c°.3./. Pſal.44.me°.e.K./. Ro.13.le.1.ſi.F.H./. Ethi.5 le.11.me°.g *Adoptio.6.9 Angelus.233.277.&c. Archidiaconus.

4 Studium boni principis triplex, contra triplex impedimentũ boni cõis. ſ. de ſucceſſione hominũ & ſubſtitutione aliorum, qui diuerſis officiis præſunt, vt ſicut per diuinũ regimẽ in rebus corruptibilibus, quia ſemper eadẽ durare nõ poſſunt prouiſum eſt, vt per generationẽ alia in locũ aliorũ ſuccedant, vt vel ſic conſeruetur integritas vniuerſi, ita per regis ſtudiũ cõſeruetur ſubiectæ multitudinis bonum, dum ſollicite curat, qualiter alii in deficientiũ locũ ſuccedant. Secundo, vt ſuis legibus & præceptis, pœnis, & præmiis, homines ſibi ſubiectos ab iniquitate coerceat, & ad opera virtuoſa inducat, exemplum a deo accipiens, qui hominibus legem dedit, obſeruantibus quidem mercedem, tranſgredientibus pœnas retribuens. Tertio, vt multitudo ſibi ſubiecta, contra hoſtes tuta reddatur. Nihil enim prodeſſet interiora vitare pericula, ſi ab exterioribus defendi non poſſet. Opuſ.20.c°.15.ſi. *Archiſchinus.

5 Ad bonum principem requiritur quod ſit virtuoſus ſimpliciter, non autem ad bonum ciuem. 12.q.92.1.3m. Ciuitas. 4. *Ariſtoteles 2. Ars.46.50. Bato. Bellum.5. Dominatio.0. Dominium.0. Hierarchia 3. Impedimentum 3. Legiſlator. 0. Lex.173.176.&c. Officium.2.

6 Ad bonum virũ pertinet, poſſe principari, & bene ſubiici. Ideo in virtute boni viri, includitur. Sed virtus principis, differt ſpecie a virtute ſubditi, ſicut virtus viri & mulieris. 22.qu.47.11 1m./.2m. *Philoſophus.1. Politia.0. Principatus.0. Sacerdos.4. Scipio. Vita.40.

Compa°. 7 Princeps bene regens, proſpere & diu regnat, tyrannus autem parum Opuſ.20.c°.10./.11.

8 Omnes magni principes & monarchi, cũ humilitate ſubiugauerunt mundum & cum ſuperbia amiſerunt dominium. Opuſ.20.Li°.3.c°.14. *Aaron.1. Dominium.0. Lex. 173.176. Michaelo. Præceptum.132.133. Regnum.2. Religio.92. Reuerentia.8. Rex.0.

9 Princeps poteſt accipere bona ſubditorum dupliciter tantum, ſcilicet ratione delicti, & pro bono communi. Opuſ. 20.Li°.3.c°.11./. Ro.13.le.1 ſi.G.

10 Omnia ſunt principum ad gubernandum, non autem ad dandum aliis, vel ſibi, & leges tales ſunt tyrannicæ, nec abſoluunt in conſcientia. Quodl.12.a5.ſi.

11 Principes ſunt inſtituti, vt qui amore virtutis nõ prouocantur ad vitandũ malũ, & faciendũ bonũ, ad hæc cogantur timore pœnæ. 3.d.40.2.c./. Ro.5.le.6.me°.D./. c°.13.me°.D. *Sacerdos.4. Scandalũ.20. Sobrietas.5. Theloneus.

12 Et etiam vt ad bonum, per præmia alliciant. 3.d.40.2.c./. Ro.13.le.1.me°.F.

Malus. 13 Princeps auferens per vim aliena, rapinam cõmittit, & tenetur ad reſtitutionem, niſi ſit ſecundum iuſtitiam, pugnando, vel puniendo. 22.q.66.8.c./.3m. *Animal.83. Bellum.5. Corſica. Deſpoticum. Geneſis.3. Interdictum. Iudæi.9.18. Lombardia. Seruile.

14 Princeps dupliciter peccat, accipiendo tributa, ſcilicet ſi nõ procuret vtilitatem populi, vel ſi ultra capiat ſupra legem & facultatem. Ro.13.lec.1.ſi.G.

15 Peccatum principum arguit deus quadrupliciter, ſcilicet oſtendendo eos eſſe infideles in officii ſui executione, quod ad ſuam vtilitatem & non populi exequuntur. tranſgreſſores in maleficorum receptione, corruptos in munerum receptione, & iniquos in pauperum repulſione. Iſa. 1.ſi.e.B.

16 Principum nequitia deſcribitur tripliciter, ſcilicet quantũ ad blaſphemiã oris, quãtum ad duplicitatem cordis, & quãtum ad crudelitatem operis. Iſa.32.prio°.A.

Requiſita. 17 Princeps debet regere ciues cum miſericordia, hoſtes autẽ cum ſeuera iuſtitia. Pſal.2.ſi.g.priu°./. Pſal.32.prio°.d./. Pſal.44.me°.e.K.

18 Ad bene commorandum in aliqua communitate, requiruntur duo, ſcilicet habere ſe bene ad principem, id eſt cum fidelitate, reuerentia, & famulatu, ad ſocios autem reddendo cuilibet debita, & nulli nocendo. 12.q.100.5.c. *Exactio.0. Interpretatio.1.2.3.

19 Princeps debet habere mansiones fortes, ſtratas ſecuras, numiſma proprium, menſuras, & pondera, Opuſ.20.li°.2. c°.11./.12./.13./.14.

20 Princeps debet abundare miniſtris, & officialibus, ſecundum diuerſitatem principatuum. Opuſcu.20.li°.2.c°.8. prim°./ c°.10.

21 Princeps monendus eſt ad tria, ſcilicet ad veritatem, humilitatem, & correctionem. Pſal.2. Ius.10. Iuſtitia.18. Legiſlator.0.

22 Princeps debet abundare diuitiis naturalibus, & artificialibus. Opuſcu.20.li°.2.c°.5./.6./.7. *Præceptum.151. Stipendia.

23 Princeps debet prouidere pauperibus, de ærario publico, & vacare diuino cultui. Opuſcu.20.li°.2.c°.15./.16. *Tributum.0.

24 Sanctis licet commorari in curiis principum, ad promouendum

dom bonos, & ad impediendum malos, non autem propter voluptates 22ª.q.187.a.3ᵐ./.Opuſ.19.cº.21./.Phil ſi. *Accuſatio.12.26.27. Cõcitatio.3.Dæmon. 5.6.48.91. &c.

25 Principes mundi triplices, ſecundum triplicem ſapiẽtiam humanam.ſ.principes huius ſeculi.i.reges & potentes ſæculares, dæmones, & ipſi philoſophi, qui quaſi principes ſe exhiboerunt hominibus in docendo. Et triplex eſt ſapientia mundi,ſ.legalis phyſica, & magica.1ª.Cor. 2.le.1 ſin.E. Le 2.prinº.*Hierarchia.3.Legitimatio.2.Obedientia 41.

26 Exponit nomina principum, dignitatum & officialiũ, ſub regibus, & ſub imperio.Opuſc.20.liº.3.cº.21./.22./.Liº.4.cº.26./.27./.28.*Occidere.4.papa.6. Religio. 91. Reſtitutio.13.Sattapę.Vilis.

Iudæorũ. 27 Deus reſeruauit ſibi inſtitutionẽ ſummi principis, & regis iudæorum, quia habebat ſpecialem curam eorum.12ª.qu. 105.1.1ᵐ.

28 Deus non dedit iudæis principes & reges a principio, ſed tantum modum eligendi.ſ. ſecundum iudicium dei, & de gente ſua, & modum ſe habendi.12ª.quæſt. 105.1.2ᵐ.*Aaron 1.Iudæis.9.18.

29 Diuiſio regni iſrael, & multitudo regum, magis conuenit eis in pœnam, pro diſſenſionibus multis contra regnum Dauid iuſtum, quàm ad eorum profectũ 12ª qu.105.1.3ᵐ.

30 Principibus iudæorum, non ſunt deputati cibi ſicut ſacerdotibus, ne ſuperbirent, nec ambirent.12ª.q.105.1.4ᵐ.

¶ Principale. A.1.Accolitus.1.3.4.6.Actio. 36. 76. 77. 78. 80. 81.85.88.Actus.179.Adoratio.2.Agẽs 2.8.12.24 26.27.31. &c. Agnus.1.2.3.Amor.108.Anima 242.269. 339.354.Animal.18.Apoſtoli.29 Appetitus.81.85.Architector.Arimatrica.1.Ars.34.39.Aſtrologia.2.3.Auaritia 24. Audacia.14. Baptiſmus.110.149.155.193.194.199.247. Beatitudo.131. Bonitas.16.20.199. Calor. 3.21. Capitale.0. Character.36. Charitas.34.Cauſa 17.40.&c 73.Cælum.151.Circuncíſio. 12.Circunſtantia.5.Comedere.4. Concubinatus.3.Conſtãcia 5.Cooperari.1.4.Credere.22.Damnatio.41.Deuotio.3. Deſinitio.27.Diſtinctio.30.Diuitię.3. Docere.3. Doctor.2. Eleemoſyna 27. Epiſcopus.21. Euchariſtia.84.248. Excluſio.4.Fides.19 Filiatio.6.Finis.21.&c.Forma. 138. Fortitudo.21.30.46.48.54.Gratia.71. 109.222.151. Hæreditas.1. Homo.22. Oſtium. Humor.Imago.32.Incarnari.9.Inſtrumentum.11.&c.Intellectus.9.42.148.181.296. Inuidia.14. Ira 32.Iudicium.42.Iuſtitia 53. Iuſtificatio. 36.40. Latria. 5.Legiſpoſitiua.1.Lex 50.Liberalitas.6.Lignum.3. Logica 1.13.Luxuria.1.Macula 3.Matrimonium.46.Meritum.13. Metaphiſyca.3.12.Miraculum.38.47.Modeſtia.1.Mors.14 Motus.20.Natura.4.Obediẽtia.19.Ob eſtum.10.Odium. 22.Officium.19.Oratio.65.Ordo.52.60.Pars.28 Paſſio.41. 42 Peccatum.154.Pænitentia.73.120. Perſeuerantia.0.Perſona.28.Politica.1.2.3.Prædicare.2.Prædicari.18.Proceſſio. 15.18.51.67.Prodigalitas.4.Prophetia.9.12.60.24.45.Propoſitio.15.Propter.3.Prudentia.1.14.16.50.52.Religio.15. 40.72.77.Requiri.2.Reſtitutio.47. Reſurrectio. 51.54. Sacerdos.25.27.28.Sacramẽtũ.52.&c.Sapiẽtia.22.Satisfactio 14.Scriptura.18.Senſus.38.Sermo.1.Signum.9. Symbolũ. 11.Sternutatio.Studioſitas.2.3.Subdiaconus.4.Suffragia. 3.Surſum.Temperantia.2.11.16 17.Theologia.4. 8.10.18. 20 22.29.30.Timor.6.43. Tres. Veritas.21.22. Virtus.14. 41.106.108.150.153.235.&.Vita 45.77. Vnctio.10 11.Vniuerſum. 3. Voluntas. 33. 39. 42. Viuia. 17.30.260. Vtt.9. Vtile 7.Vzor.4.

¶ Principalitas.Beatitudo.131.

Diuiſio. ¶ Principaliter dicitur dupliciter, ſcilicet præmordialiter, & & completiue.Ma.qu.2.3.c.Abſolnere. 28. Actus. 49. 163. 178.179.Adam.64.Aer.2.Amicitia.33.Amor.83. Angelus. 21.588.Anima.317.Appetitus.81.85. Aſtrologia.2 3. Baptiſmus.194.199.Beatitudo.27.29.30.53.Bellum.6.Bonitas.67.73.165. 215.216. Character.17.36. Catechiſmus.7. Certitudo.9.Circunciſio.7.43.45.Conſeruatio.6 Contemplatio.15.Contumelia.1.7.Correctio.5.Creatio.29.Cultus. 10.Debitum.11. Decor. Dæmon.26. Deſperatio. 7. Deus. 332.Dicere.2.Dictio.3.Difficile.18. Diſcordia.5.Diſpoſitio. 22.Diuitiæ 8.Docere.3. Dolus.2. Eccleſia.8. Eleemoſyna. 28.Ens.15.Exortatio.2.3.4.5.Fides.19.56.79.133.Fiducia. 11.Finis.34.95.Forma. 138.167. Forma 10. Fortitudo.15. 17.18.29 56. Fructus. 3. Gubernatio. 23.60. Grammatica. Gratia.55.126.134 147. Habitus. 52. 59. Hæreſis. 5.7.11. Homo.23.Humilitas.4.10.Iacob.9.Idea.24. Ieiunium. 10. Imago.9.25 31.Incarnari. 9. Intellectus. 294. Iuſtitia. 18. Lex.76.129.139.Luxuria.1. Magnificentia. 7. Martyrium. 1.Matrimonium.2. Mediator. Mendacium.4. Meritum.9. 22.Metaphiſyca.5.18.20.Miraculum. 38.47. Mors 4. Motus.20.Nominatiuus. Obiectum. 5. Operatio. 56. Oratio 24.61.Ordo.52.60.Paſtor.Pater.3.Peccatum.80. 154. 209. 234.259.267.Pœna. 75. Præſcientia. 73. 110. Perfectio. 79. Veriurium.2.perſeuerantia.9. philoſophia. pietas.3. poteſtas. 2. præceptum. 110. proceſſio. 15. 67. prodigalitas.4. prophetia.9.12.23 24.45. prudentia. 16. Rectitudo. 5. Regnum.4.Religio.94.100. Sabbatum. 6. Sacramentum, 14. 22.23.Sanctificatio.9.Sapientia.24.25.29. Scientia.41.42. Scriptura 18.Seditio.3.Signum.11. Studioſitas.3. Studiũ. 1.Temperãtia.11.16.17.Tentare.14.Terræmotus.1. Theologia.10.18.20.Timor.54.76.Verbum.40.62.Verecundia. 3.Veritas.27.39.Vindicatio.4 Virginitas. 25. Virtus.108. 150.Vſura.301.

¶ Principantes.Ciuitas.4.

1 ¶ PRINCIPATVS duplex, ſcilicet politicus, ideſt liberorum, & deſpoticus, ſcilicet ſeruorum. primum oportet eſſe moderatum.Opuſ.20.liº.2.cº.8./.9./.Liº.4.cº.16./ 25.*Deſpoticum.Hircus.Lombardia. politia.0. Diuiſio.

2 Bonus principatus triplex, ſcilicet regalis, ariſtocratia, & timocratia. Et triplex principatus malus, ſ.ſcilicet tyrannis, oligarchia, & democratia.12ª.q.95.4.c./.q.105.1.c./.22ª.q. 61.2.c./.Opuſ.20.cº.1./.Liº.4.cº.1.

3 Principatus regalis eſt optimus.1ª.q.103.3 c./ 22ª.q. 105. 1.2ᵐ /.22ª.qu.50.1.2ᵐ./.Con.1.cº.42.ſi./.Opuſcu.20. cº.2. uſque 8./.Liº.2.cº.9.*Seruile.Chriſtus. 170.171.172, 203.

4 principatus regalis, eſt propter bonum populi, tyrannicus, autem eſt propter bonum tyranni 1ª.q.92.1.2ᵐ./.qu 96.4. c./.22ª.q.42.2.3ᵐ./.2.d.44.q.1ª3.c./.Opuſ.20. cº.4./. Liº.3. cº.11./.10.10.lec.3.meº.c. H./. He. lec.4. prinº. B./. Eth.5. le.11.meº.g.

5 Tyrannis ſæpius oritur ex principatu plurium, quàm ex principatu vnius.Opuſ.20.cº 5./.Liº.4.cº.8.

6 Optimus principatus eſt, in quo omnes habent aliquam partem.Et componitur ex regno, ariſtocratia, & timocratia, ut principatus iudæorum.12ª.q.95.4.c./.q.105.1.0.

7 Omnis principatus, & omne dominium eſt a deo. 2.d.44. q.1.2.0./.q 2.2.c./.Opuſ.20.liº.3.cº.1 uſque.8./.Liº.4.cº.1. prinº./.6./.Ro.13. c.1.prinº.C.

8 principatus eſt neceſſarius in omni multitudine. Opuſc. 20.cº.1./ Pſal.44.meº c. I.

9 Vnus homo non debet habere plures principatus, ſed potius econuerſo.Opuſ.20.liº.4 cº.20 ſi.

10 Principatus dicuntur in angelis, quia principantur omnibus cæleſtibus principibus, diuinas iuſſiones explentibus. Sed archangeli dicuntur qui principantur ſoli ordini angelorum 1ª.q 108.5.4ᵐ /.Con.3.cº.80./.Col.le.4.ſi. B. *Angelus.284 577.&c.616.Archangeli.Dęmon.5.6.38.&c.91.&c. Dominatio.3.Hierarchia.3 Michael.1.Officium.2. In angelis.

1 ¶ PRINCIPIATVM eſt conſtitutum in eſſe per principium ideo non conuenit lineæ reſpectu puncti, nec motui, reſpectum termini a quo 3.d.11.1.5ᵐ. *Amor.10. Filiatio.15.Perfectio.42.Proceſſio.2.Relatio.99. Quid.

2 Principium quo ad relationem, eſt ſimul naturaliter cum principiato, ſed id quod eſt principiũ, eſt naturaliter prius eo.1ª.q.42.3.2ᵐ./.1.d.9.q.2.1.3ᵐ./.d.12.1ᵐ./.d.29.1.1ᵐ.

3 Principium eſt prius tempore principiato dupliciter, ſcilicet ex parte actionis ſucceſſiue, vel agentis imperfecti, vel exigentis tempus.1ª.q.42.2.c./.10. lec 1. meº.a.C. *Similitudo.6.Vnitas.40.Voluntas.20

4 Apud græcos filius & ſpiritus ſanctus, dicuntur principiati, non autem apud latinos. 1ª. quæſt. 33.1.2ᵐ./. Potentia. quæſt.10.1.9ᵐ.

1 ¶ PRINCIPIVM ſumitur a prioritate, ſed non ſignificat eam.1ª.quæſt.33.1.3ᵐ./.1.d.29.1. 1ᵐ./ Potentia.quæſt. 10.1.10ᵐ.*A.vel Ab.2. Quid.

2 Principium eſt id a quo aliquid procedit, quocunque modo, & econuerſo.1ª.q.33.1.c.*Abuti.Accidens. 51. 52. 53. 58.94.96.110.

3 Principium eſt communius cauſa, & cauſa elemento. 1ª. q.33.1.1ᵐ./.1.d.29.1.c /.2ᵐ./.3.d.11.1.5ᵐ./.Poª.q.10.1.9ᵐ./. Opuſ.1.cº.2.ſi./. Opuſcu.31.cº.1./.Meta.5. lec.1. prinº.a. b./ Phy.2.lec.1.prinº.a.E *Actio.32.47.53.54.55.56. 58. 63.76.82 90.100.102.104.&c.

Immo quædam ſunt quæ ſe conſequuntur adinuicem cõuertibiliter, ſicut principium & cauſa. Meta.4.lec 2.prinº. Reſpondeo Dubio.1055º. Duᵐ.1055º

4 Cauſa & principium ſunt idem ſecundum ſubiectum conuertibiliter, & differunt ratione.Meta.4.lec.2. prinº./ Liº.5.lec. 1. prinº.a. E. *Actor.1.Actus.7.10.18.37.59.73.74 156.Adam.51.82.89 Addere 13 Adulatio.4. Adoratio.9.Aer.13.Agens.59.68. 73.76.84.95.Agere.29.Agnoſc.Alteratio.8.Alteritas. Amor 20.137.

10.137.Angelus.64.127.175.176.216.331.336.360.361.384.402.420.455.456.471.Anima.13.37.64.87.88.189.202.215.216.238.247.262.280.335.353.Animal.26.44.49.

5 Non omne principium, eſt primum principium.12æ.q.6.1.1m./.q.9.4.1m.*Animata.Annihilatio.5.Anniuerſarium.

6 Primum principium in quolibet genere, eſt perfectiſſimũ.3.d.27.quæſt.1.4.2m.*Appetitus.28.Appropriatio.22.25.Aqua.2.

7 Primum principium ſimpliciter eſt vnum tantum, ſed plura ſunt, ſecundum diuerſa genera cauſarum.2.d.1.qu.1.1.o./.d.2.q.1.1.o./.Po^a.q.3.6.o.

8 Omnium rerum corruptibilium & incorruptibilium, ſunt eadem principia extrinſeca, non autem intrinſeca, niſi analogice. Veri.q.15.2.9m./.Meta.3.lec.10./.11./.14.fi./.Li°.11.lec.2.me°.e./.Li°.12.le.4.o. *Ariſmetrica.3. Ars.22.30.Aſſentire.2.5.&c.Aſſumere.12.Attentio.3. Auctoritas.1.Beatitudo.54. Bonitas.16.20.199. Caput.3. Charitas.82.130.Cælum.89.137.Certitudo.4.Cibus.6. Cogitatio.2.8. Coitus.6.Conclo ſio.3.4.Concupiſcibilis.8.9. Coniunctio.11.Conſcientia.6.Conſilium.4.Contrarium.26. Cõtinuo.18.Cor.2.3.7.Corpus.26.64.65.Corruptio.26. Creatio.46.47.51.Credere.16.

9 Diuerſorum generum generaliſſimorũ, ſunt diuerſa principia ſecundum eſſe, ſed ſunt eadem ſecundum analogiam. Subalternorum autem ſunt eadem, ſecundum communitatem illius generis. Ma.qu.8 1.13m./.Meta.12.le.4.o.*Cultus.5. Damnatio.14. Datio.1.21. De.2.4. Delectatio.29.Deus.40.56.57.131.239.275.176.315.341.345.382.Dialectica.4. Dies.9.12.Differentia.14. Definitio.4. Diſtantia.7.Diſtinctio.13.30.Docere.3.Dolor.23.Dominium.2.Donũ.8.20.Dos.8.Ebrietas.2.3.Elementum.23. Embrio.3.Ens.7.Error.1.2.Eſſe.9.&c.40.65.&c. 87. &c.97. Eſſentia.4.5.8.Æſtimatiua.3.Æternitas.8.12.24.28.30.Eua.1.Euchariſtia.48.Experientia.11.Facilitas.2.Fœmina.2. Fides.39.48.49.51.92.93.142.Figura.7.Finis.81.108.134. Fomes.1.Forma.30.67.122.136.142.156.165.Generatio.3.16.&c.23.60.65.66.69.Genus.21.24.33.Gratia.65.&c.115.&c.Graue.1.&c.Habitus.1.11.12.Hæreſis.49 84.93.Idem.5.7. Illuminatio.7.Imago.32.43.Incarnari.6.&c.15. Ingenitum.1. Innaſcibilitas.2.Intenſio.1.Ira.C.Iua.17.Iuſtitia.56.65.78.Iuſtificatio.29.Lex.42.&c. 63.76.146. Liber.15.20. Liberum.24.Logica.10.Luxuria.25.Magnanimitas.25.Malum.18.Marcus.2.Mas.Matrimonium.73.Melchiſedech.Membrum.7.Menſu.2.14.20.&c.Meritum.21.22.25.37.41.42.85.Metaphiſyca.10.18.19.20. Metaphora 3. Miraculum.10.11.24.25.Miſſa.17.Miſſio.2.33.Monarchia.1.Monſtrum.1.Mors.2.Motus.9.11.12.23.66.77.Mulier.1.Multiforme.o.Mutabile.3. Natiuitas.1. Natura.14.15.16.19.20.21.22.40.Naturale.4.5.9.&c. Neceſſitas.6.7.8.20.21. Negatio.2. Nocere.21.Numerus.9.Operatio.3.8.14.28.32.39.45. Oratio.97.Ordo.3.4.20.24.Origenes.4.

10 Quicquid conuenit alicui, cauſatur a principiis naturæ ſuæ, vel ab aliquo principio, extrinſeco. Ente.5.me°.h.*Orizon.1. Paſſio.33.Pater.11. Paulus 26. Peccatum.117. &c.166.395.Pœna.77.Pœnitentia.53.Perfectio.42.Perſe.2.Pollutio.3.Poſterius.Potentia.1.2.3.4.37.40. Præceptum.28.29.105.106.Prædicare.20. Princeps.28.Producere.5.Pronomen.5.Prouidentia.15.46.Pſalmus.7.23. Ratio.34.36.57.Relatio.7.86.99.Reſurrectio.5.Sacrificium.8.Signi.Superbia.14.&c.Tempus.21.29.30.32.Triſtitia.6.16. Velox.2.3.Virtus.5.7.91.Vis.Viſio.8. Vita.11.19.24.51.54. Vnctio.23.Vnitas.7.&c.Vſura.165.Vſus.7.Chriſtus.192.

Diuiſio. 11 Principia rerum naturalium ſunt tria, ſcilicet materia, forma, & priuatio. Opuſ.31.principio./.Phy.le.13.o.

12 Si principia alicuius naturæ, adiungantur rei per ſe exiſtenti, rationem ſuppoſiti non habebunt. Rem tamen naturæ conſtituunt in ſuppoſito, ſed non ſuppoſitum. Opuſ.42.c°.13.

In diuinis 13 Græci indifferenter vtuntur nomine cauſæ, ſicut nomine principii in diuinis, non autem latini.1a.qu.33.1.1m./.3.d.11.1.5m./.Potentia.q.10.1.8m.

14 In diuinis vna perſona eſt principium alterius, nõ autem cauſa.1a.q.33.1.o./.quæſt.36.4.o./.1. diſtin.12.2.1m./.diſt.26.1.o./.2.diſtin.13.1.fi./.3.diſtin.11.1.5m./.Potentia.qu.3.13.5m./.q.10.1.8m./.10m./.Opuſ.1.c°.2.

15 Deus eſt principium perſonæ diuinæ, & creaturarum, ſecũdum vnam rationem communem analogice, quæ prius dicitur de perſona diuina, ſimiliter origo.1.d.29.2.o. Deus.40.56.57.131.239.275.276.315.341.364.365.382.

Cognitio. 16 Principium in diuinis & in creaturis, dupliciter cognoſcitur, ſcilicet vt primum, & vt principium.1a.q.33.4.c./.1.d.26.q.2.3.o./.diſt.28.q.1.1.o.

17 Non omne principium cognoſcendi, eſt principium eſſendi.1a.quæſt.85.3.4m./.Veri.quæſt.2.3.6m./.quæſt.3.3.7m.*Agibile.Angelus 175.

18 Primum principium in ſpeculatiuis eſt, Non contingit idẽ ſimul eſſe & nõ eſſe. in practicis autem eſt, Bonum eſt proſequendum, malum vero eſt fugiendum.12æ.quæſt.94.2.c./.22æ.quæſt.1.7.c./.3.d.37.ar.2.quæſt.2.2m./.Meta.4.le.6.me°.c.*Ars.22.30.

19 Primum principium omnium ſcientiarum eſt circa quod non contingit errare, nec ſupponitur, nec demonſtratur, ſed naturaliter cognoſcitur. Meta.4.lec.6.om°.b./.Li°.11.le.5.prin°.2.*Cognitio.20.31.62.65.77.Conceptio.14.Cõcluſio.3.4.Contemplatio.2.

20 Immo cognitio eius fit in nobis ex præexiſtenti cognitione. Poſter.lect.2.prin°. Reſponden Dubio.1056°. *Credere.16. Do^m.1056

21 Primum principium poteſt demonſtrari ad hominem, nõ autem ſimpliciter. Meta.4.lec.6.fi.f.*Definitio.48.Falſitas.2.5.

22 Prima principia appropriantur mathematicis ſcientiis, quia eis manifeſtius vtuntur, reſoluentes ad hæc omnes ſuas demonſtrationes. Ideo certius demonſtrant. Meta.4.le.5.prin°.*Geometria 3.Habitus.1.5.11.12.16.51.59.69.&c.81.Hæreſis.49.71.Idea.7.&c.20.30. Imaginatiua.1.Inconſtantia.1.Indiuiduum.P.Intellectus.43.55.57.74.90.96.213.229.230.245.146.248.261.267.268.295.297.298.Iudicium.14.Ius.17.Lex.42.51.53.63.153. Liber.15 Logica.10.Materia.2.Menſura.14.20.&c. Metaphyſica.10.18.&c.Neceſſitas.6.&c.20 21.Nomen.14.54.67.

23 Error triplex, circa principia rerum.2.diſt.1.quæſt.1.1.6 c.*Notum.2.Nubes.2.Opinio.8.Peccatum.393.Philoſophica.13.Principiatum.o.Priuatio.20.Prius.2.13.Proceſſio.o.Prudentia.81.82.Puer.13.15.Quantitas.415.Ratio.25.33.34.46.54.57.Sacramentum.61. Sapientia.12.13. Scientia.14.&c.Scire.1.2.Senſus.25.Significatio.6.Similitudo.6.12.31.Simonia.11.Simplex.2. Syndereſis.1. Sineſis. Spes.52.Spiritus.11.22.

24 Principia ſpeculatiua, cognoſcuntur per alium habitum naturalem, quam concluſiones, quia principia per intellectum, concluſiones vero per ſcientiam.22æ.quæſt.47.6.c./.quæſt.49.2.1m./.3.d.23.q.1.ar.4.qu.3.3m./.Poſter.lec.36.fi.h./.Li°.2.fi.

25 Sicut in ratione ſpeculatiua, ſunt quædam vt principia, quorum eſt intellectus, & concluſiones, quarum eſt ſcientia, ita in ratione practica, vt principia naturaliter nota, ſunt fines virtutum moralium, vt cõcluſiones autem quæ ſunt ad finem 22æ.quæſt.47 6.c./.Veri quæſt.16.1.c.*Status.6.10. Stupor.2.Subiectio.10.Subiecta.30.Superbia.14.&c. Tempus.14.21.26.29. Theologia.4.7.8.18.34.35.38.Timor.74.Verbum.29. Verecundia.10. Veritas.20.26.39.45.Veſtigium.5.Virtus.5.Vis. Vnitas.7.&c.49.50.52.56.Vniuerſale.8.Vnum.2.Voluntarium.1.8.Voluntas.20.21.59.74.Vſura.165.Chriſtus.192.

26 In ſpeculatiuis, principium eſt forma, & quod quid eſt, in practicis autem finis.Ẽ.3.c°.97.

27 Modicus error in principiis, ſeu ignorantia ipſorum, maximum in proſequutione in finem generat errorem./.Opuſc.73.c°.1.princ°./.Ente.prin°.

28 Nihil refert, vtrum ille qui docet proponendo vel interrogando, procedat de principiis communibus ad concluſiones. Vtrobique enim animus audientis certificatur de poſterioribus per priora.1a.q.84.3.3m./.q.117.1.o./.Poſteriorũ lec.2.3.o.

In diuinis. ¶Prioritas nullo modo eſt in diuinis.1a.q.36.3.3m./.q.42.3.o./1.d.9.q.2.1.o./d.12.1.n./.2.1m./3m./.d.15.q.4.1.2m./.Pot^a.q.10.1.10m./.3.c./.Opuſ.1.c°.3. *Actus.197.Commune 4.9.10.11.Habitus.37.81.In.4.26.Ordo.1.6.32.Principium.1.Proceſſio.56 Propter.1.Relatio.75.

¶Priſcianus.Hæreſis.96.

¶Priſcilla.Hæreſis.68.

¶Præſtigium.Columba.5.Delectatio.29.Deuotio.10.Manumiſſus Pœnitentia.102.118.

Diuiſio. 1 ¶PRIVATIO duplex, ſcilicet in priuari, & in priuato eſſe, prima eſt contraria habitui, non autem ſecunda. Ma.qu.1.1.2m./.q.2.9.c.

2 Priuatio ſecunda ſuſcipit magis & minus, quia ponit aliquid, quod eſt de ratione eius, non autem prima.12æ.qu.73.2.o./.q.82.4.c./.Ma.quæſt.2.9.c.*Concilium.2.Corruptio.16. Culpa.1. Damnatio.41. Defectus.1.&c cetera.26.Docere.5.

Priuatio ſuſcipit magis & minus, ſm ſuas cauſas, non autem ſecundum ſe 1ª.q.11.4. 1m./.q.49.3.3m./.12ª.qu.22.2. 1m./.2.d.7. L./.d 25.4.3m/.d.32.q.1.3.c./.d.42.q.2.5.c.fi./.4. d.16.q.3.ar.2 q 1.3m./.d.18.q.2.ar.3.q.3.2m./. d.44.q.2 ar.1. q.2.c./.2m./.d.49.q.5.ar.5, q.3.2m./. Con.3. cº.9.5m./. Verit. q.28.9.c./ 8m./.Poª.q.1.3.13m./.Ma.qu.1.1.13m./. Meta.10. lec.6.prinº.a. *Egritudo.1.Energumenus.2.Ens.7.18. Excommunicatio.6.7.9. Expectare.1. Generatio.16.17. Genus.24. Idea.35.Ignorantia.1.8.10.Illegitimatio.1.2. Imprudentia.1.Ingratitudo.12.Inſania. Intellectus. 52. Lex. 26.Malum.2.3.6.9.19.32.34.&c.42.45.52.&c.68. Materia. 40.Nonens.1.Oppoſitio.7.&c.

4 Priuatio duplex, ſcilicet ordinata ad ſubiectum immediate, & mediante forma. Meta.8.lec.4 fi./.Liº. 10.lc.6.mº.f.E.

Habitus. 5 A priuatione prima, fit mutua conuerſio ad habitū, nō autem a ſecunda Meta 8 lec. 4. fi /. Liº. 10.lec. 6. meº. f. E *Auerſio.20.

Duᵐ.1057.6 Oppoſitum videtur dicere. Ma.q.2.12. 3m. Reſpondeo Dubio.1057º. *Cæcitas.1. Deſperatio.1.Deus.87 383.

7 Priuatio tollens potentiam, tollit totaliter habilitatem ad habitum; non autem priuatio tollens actum. Ma.qu.2.12. 3m. *Egritudo.1.Ens.7.18.

7 Priuationes & negationes differunt ſpecie ſecundum differentias habituum, & poſitionum oppoſitorum; & ſpecificantur per habitus oppoſitos.12ª.q.107.2. c./.1. d.36.q.1. 2.0./.4.d.16.q.3.ar.2.quæ 3.c./.q.4.ar.1.quæſt.2.c. *Fieri.2. Gloria.7.1.

9 Ad rationem priuationis cuiuſcunque, tria requiruntur, ſcilicet habitus ſubiectū, & habilitas.2. diſtin.12.L./.diſtin. 34.5.c

10 Priuatio non ſemper eſt nata fieri circa ſubiectum ſui habitus. Ver.q.21.2.1m *Gratia.52.93 &c.135.&c. Hereditas.2.

Duᵐ.1058.11 Oppoſitum videtur dicere.1ª.q 48.2.c./.2.d.34.4.c. Reſpº Dubio.1058º. *Honor.11 Imperfectio.3. Imprudentia.1. Infidelis.1.3.13.Ira.81.Iudicium. 26.86.Luna.8.Macula.2. 7.Medij.9.10.Nonens.1. Ommiſſio 13.Operatio.49.Oratio 12.Peccatum 4. &c.57.145.147.167.173.177 180.&c. 199 183.&c 336.338.150.pœna.3.24.25 41.47.2.50.81.Pœnitentia.99 Perſe.1.Prudentia.29.Secur 1as.3. Simonia.31. Societas.3.Stultitia 2.3.Suſpenſio.2.Tenebræ.1.2. Timor. 17.Vnitas.26.29 33.

In diuinis 12 Priuatio eſt carētia eius qđ eſt aptū natū haberi. Et hoc tripliciter.ſ.vel ab eo, vel ab alio eiuſdē ſpeciei, vel a quocunque. Et tertiā tantum eſt in diuinis.1ª.q 33.4.1m./.1.d.13. 4.c./.d.28.q.1.1.2m./ L prinº / Poª.q.9.7.11m.

Duᵐ.1059.13 Immo nulla priuatio eſt in diuinis 1ª.q.49.3.2m./.1.d.43. q.1.1.c./.2 d.34.1.3m./.4.c. Reſpondeo Dubio.1059º.

14 Priuatio eſt negatio, circa determinatum ſubiectum. 1ª.q. 17.4.c./.2.d.12.L./ d.34.4.c./ 2m./.Poª. q.3. 6.7m./. Meta.5. le.12.meº.c.*Adoptio.7.Angelus.9 129 Anima.14.221.Audacia.1.Aureola.16.Bonitas.121.136.132.134.143.147.Cœlum.2.Circuncīſio.34.35.36. Cognitio.75.76. Commune. 14.Cōmunicatio.3.Contrarium.43.Deus.87 383 425.Dictio.4 Definitio.76.Effectus.15.16.Ens.7.18.Aequalitas.6. Aenſi. 5. Excōmunicat 0.6.&c. Fieri.2.Forma.125.Genus. 24 Hered tas.2.Hæreſis.4.Infidelis.1.3.13. Infinitum.13. 56.Intellectus.52.Ira.81.Iudicium.26.86. Luna.8. Materia.8.Miraculum.45.Miſſa 4.15.20.Mors.1.14 15.Natura. 41.Negligentia. 6. Nigredo. Priuilegium. Sanctificatio.5. Scieur a.

15 Priuatio quantum ad illud quod ſignificatur per nomen, eſt nonens, & præſuppoſuit ſubiectum, & habilitatem ſubiecti ad formam, cuius eſt priuatio.2.d.12.L.meº.I.

16 Contrarium ſignificat aliquam naturam in ſubiecto, non autem priuatio 1ª.q.17.4.c./.Meta.10.le.6. meº.E

17 Nulla priuatio, tollit totaliter eſſe.1ª.q.11.2.1m.

18 Nulla priuatio eſt de eſſentia alicuius entis in genere collocati.2.d.40.1.3m.

Duⁿ.1060.19 Immo priuatio eſt principium per ſe, & eſt in genere.12ª. quæſt.72.6. 3m./.2.d.1. L.fi.H./. Poª q.3.1.16m. Reſpondeo Dubio 1060º.

20 Priuatio eſt principium perſiciendi, non autem eſſendi 2.d.1.L fi H./.Poª q.3.1.16m.

21 Nulla priuatio eſt intenta ab aliquo agente.1ª.qu.19.9.c./. q.49.1.c./.2.d.1.q.1.1.2m./. d.35.5.4m./. L.prinº./ d.37.q.3. 1.2m /.Con.3.cº.4./.5 / Meta.8.le.5.

Duⁿ.1061.22 Oppoſitum videtur dicere.Poª.quæ.3.6.19m. Reſpondeo. Dubio.1061º.

23 Priuatio eſt præter intentionem naturæ particularis, & eſt de intentione naturæ vniuerſalis.Poª.q.3.6.19m.

Quid. ¶ Priuilegium eſt priuata lex, quia reſpicit ſingulares perſonas, ſed commune eſt ad multa negotia.12ª.q.96.1.1m.Clemens.2.Conceptio.18.Magdalena.3.Maria.7.Ordo.103.Pallium.3. Politia 3. Prædeſtinatio. 42. Reuelatio. 11. Tributum.5.

Diuiſio. 1 ¶ Prius dicitur dupliciter ſcilicet ordine perfectionis, & generationis.1ª.q.85 3.1m./.12ª.q. 68.8.2m./.3. d.27.q.1.4. 2m./.Virt.q.4 3.c./.Quol.5.19.c. *Abſolutum.5. Acceſſus. 0.Accidens.26.Accuſatio.18.24.Actio.16.72. Actus.38.75. 76.77.179.

2 Prius ordo, & principium ſextuplex, ſcilicet magnitudinis, temporis, cognitionis, vel ſaltem ordine intellectus, naturæ, intentionis, & executionis.3 d.3.q.4 ar.1.0./.ar.2.c./. 2m./.L.prinº./.lo.le.1.meº.a.H./.Meta.5.le.13. *Adam.80. Affirmatio.3.

3 Prius natura dicitur dupliciter, ſcilicet ſecundum cauſam materialem, & magis ſecundum alias cauſas.22ª. q.1.7.3m. ./.Verit.q 9.3.6m./.Quol.5.19.c.prinº.

4 Semper id quod eſt naturalius, eſt prius.12ª. quæſt.49.2.c. *Agens.35.79.96.100. 101. 207. Aerd. 23. Amor. 218. 275.

5 Quod ineſt rei ex ſe, prius eſt ſecundum naturam, quàm id quod habetur ab alio.2.d.1.q.1.2.c./. 5.16m. *Analogia. 2.3.7.8.9.18.

6 Imperfectum eſt prius tempore perfecto in eodem. Sed in diuerſis eſt econuerſo, & natura in vtroque.1ª.quæſt.82.3. 2m./.q.85.5.1m./.q.94.3.c / 12ª.q 62.4. c./. 3ª.q. 1.5 3m./ 6. c./.3.d 1.q.1.4.5m./.d.26.L meº.B /.Ma.q.4.3. c.fi./. Virt.q. 4.3.c /.13m./.Quol.5 19.c./.Opuſ.3.cº.20./ Opuſ.31.cº.2./. 1ª.Cor.11.le.3.meº.K./.1ª.Tim.2.le.2. prinº.K /.Meta.lec. 2.prinº.b./ le.4.meº.g.E./.lc. 12. meº. e. *Angelus 2.196. 200. 326. Anima 159 209. 262 279. 297. Animal.34.79. Apoſtoli.8.

7 Ea quæ non habent ordinem ad generationem alicuius, licet ſint priora tempore, non tamen ſunt priora generatione, ſicut equus qui heri fuit, non eſt prior generatione aſino, hodie exiſtente, licet ſit prior tempore. Meta.7.lec.13. meº.c.D. *Appropriatio.5. Aſſumere 11.31.34.50.&c.Audacia.7.8. Auerſio 8 13.14.22.23 24. Baptiſmus 134. 136. Beatº.50.Bigamia 6. Bonitas 82.92.105. 128.247.Charitas 20.40.120.Cauſa 21.43.54.65.&c. 81.&c. Circumciſio 18. Circunſtantia 25.Cognitio 53.76.Compoſitio 1. Commune 4.9.11.Concupiſcibilis 2.Confirmatio 7. Conſanguinitas 11.Conſideratio 3.Conſilium 3.Contingens 7.Corpus 28.29 70.Creatio 3.42.19.43. Culpa 3. Damnatio 28.25. Datio 30. Debitum 16.21. Delectatio 29.107. Deus 31. 256.285.362.Dicere 6.Definitio 47.48.50. Diſpoſitio 49. 51.Diſtantia 1.Diſtinctio 19.Diuiſio 0.Dominium 12. Donum 15.Dotatio 6.Educi 1. Effectus 15. Electio 23.25.27. Embrio 4.Ens.22.31.&c.Epieiceia 4.Epiſcopus 4.

8 Omne prius generatione, eſt prius tempore, & non e conuerſo. Meta.7.lec.13.meº.c.C. *Eſſe.35.41. Aetas 1. Aeternitas 27.

9 Illud a quo non conuertitur ſubſiſtendi conſequentia, eſt prius natura, non autem tempore. Quol.4.24. 16m. *Euchariſtia.26.&c.43.270. Aeuum. 10. Exorciſmus 2.7.Factū 1.Fides 118.Fieri 1.9.Filiatio 7.Forma 46.60. 91.100. 122. Frui 8.Fundamentum 0.Generatio 7.18. Genus 34. 40 41. Gloria 38.Gratia 135.248 Gratias 1. Graue 8. Habitus 37. 81.Humilitas 2.Iacobus 2.Idea 39.Imago 33.&c.Imperare 4.In 4.25.26.Incipere 1.5.Indiuiduum 4.16.Indiuiſibile 2.Infinitum 32.Ingratitudo 16.Inſtans 12.&c.31.Intellectus 216.&c.Ioannes 15.Ira 68.Iuſtitia 26.68.69. Iuſtificatio 18.&c.Lex 97.Malum 19. 56. Maria 10. 11. 39.40. 47. Materia 47. Matrimonium 13.131.134. Medium. 18. Memoria 9. Metaphyſica 17. Michael 3. Miraculum 55. Miſſio 3.17.23.24.35.37.Mortuus 0.Motor.

10 Prius duplex, ſcilicet per ſe, & per accidens 22ª.qu. 4.7.c. *Motus 88.Mutatio 6.10. Natura 49. Neceſſitas. 2.11.12 Nocere 2.11.

11 Semper quod eſt per ſe, eſt prius eo quod eſt per aliud 1ª q. 20.1.c./.3ª.qu.84.6.c. *Nomen.56.65.Notum.4.5.6. Obedientia.16.Odium.15.18.Operatio 53.Oppoſitio.7. Ordo. 1.&c.32.42.75. Pars 27.Paſſio 62 &c.Pater 1.6. 9.30. Paulus 27.Peccatum 307.&c.Pæna 22.Pœnitentia 16.17.22.24. 146.113.135.Perfectio 41.Perſona 17.&c.Petrus.5. Potentia 32.Præceptum 27. Prædeſtinatio 36.Prædicari 12.17.26. 27.Prædicatio 5.Principatum 2.3. Principium 1.28.Prioritas.Priuilegium. Proceſſio 50.56. Propter 114. Quantitas.25. Quies 1.3.Relatio 75. Religio 55.Reminiſcentia.

12 Prius quo ad nos, eſt prius via generationis, in iis quæ ad actiones pertinent.4.d.2.q.1.3.c.prinº.

Pro

13 Prius eſt, quod eſt propiequius alicui determiecto principio. Virt. q. 4. 3. c. /. Quol. 5. 19. c. prinº. /. Meta. 5. lec. 13. prinº. * Reſurrectio 11. 12. 21. 22. 46. 48. Sacramentum 18. Sapientia 54. Satisfactio 19. Scientia 46. 85. 115. Semen 18. 20. Senſualitas 3. Signum 2. 3. Symbolum 6. Similitudo 25. Species 4. ſpes 69. &c. ſpiritus 1. 3. ſubſiſtentie 4. ſubſtantia 20. 21. 31. 32. ſucceſſio 3. 4. Tabernaculum 5. Templum 3. 4. Tempus 7. 8. 26. Veritas 3. Vinum 8. Virtus 130. 138. 139. Vita 49. 60. 61. Vnitas 37. Vniuerſale 1. 2. Voluntas 23. 56. 60. Votum 7. 13. 43. 59. Vſura 2. 158. 276. &c. Vti 14. 24.

14 Remoto priori, remouetur poſterius, ſequens tenium ex eo, non autem ſi ſequatur uiam ex alio. 12f. quæſt. 15. 2. eᵒ.

¶ Proauus. Aſſimilatio 18.

¶ Probabile. Accuſatio 16. Confeſſio 73. Debitum 28. 29. Demonſtratio 2. 13. Eleemoſyna 12. Epicicli. o. Aequinoctialis 1. Iepthe. Incarnari 3. Infernus 6. Iudicium 82. Lune 1. Matrimonium 43. 132. Peccatum 377. Prohetio. o. Proceſſio 15. Prudentie 79. Puer 4. Raptus 14. Reſurrectio 8. Rethorica 1. ſtella 7. ſuſpitio 3. Theologia 51. Teſtis 7. Votum 22. Vſura 148. 173.

¶ Probatica. Piſcina o.

1 ¶ PROBATIO quærit rationem facti, & tangit cor, ſed examinatio quærit factum, & tangit corpus. Pſal. 16. prinº. a. D. * Accuſatio 3. 9. 16. 25. Actus 11. Apparere 9. Baptiſmus 129. Dæmon 116. Denunciatio 2. Deus 94. 188. Definitio 18. Docere 8. Epicicli. o. Eſſe 84. Ferrum 2. Fides 47. &c. Fornicatio 6. Fictio 1. Hæreſis 19. Ignorantia 8. Iudex 4. Iudicium 26. 62. Manus 4. Mathematice 3. &c. Matrimonium 43. 91. Miraculum 32. Mundus 10. &c. 26. &c. Operatio 16. Oſtenſio. Peter 4. Præuaricatoe 3. Probabile. Prouidentia 50. Ratio 9. Reſurrectio 47. ſcientie 16. 17. 18. ecare 5. ſepultura 13. ſignum 1. 13. ſpirituale 4. ſpiritus 10. ſubſtantia 17. ſuſpitio 3. Theologia 11. 34. Terra 2. 6. 13. Teſtis 4. 7. Tractare 1. Tribulatio 15. Triſtitie 10. Veritas 24. Votum 64. Vſura 89. 136. 148. 173. 199. 200. &c. 205. 214. 248. 253. 265.

2 Deus probat hominem, probando rectitudinem, examinando firmitatem, uiſitando, corrigendo, & conſolando. Pſal. 16. prinº. a. D.

¶ Probitas animi. Imperatos 3.

¶ Problema. Propoſitio 1.

1 ¶ PROCESSIO. Proceſſionis nomen, primo conuenit motui locali, de quo transfertur ad omnem ordinem ex aliquo, & ad omnem emanationem. Poª. q. 10. 1. c prinº. /. 4. 13m. * Accuſatiu 18. Actio 65. 106. 119. 122. Aduocatus 6. 7.

2 Proceſſio dicitur dupliciter. ſ. motus proceſſiuus animalium, & eductio principiati a principio, prima eſt in diuinis metaphorice tantum, ſecunda uero proprie. 1ª. q. 27. 1. o. /. 1. d. 11. 1. 6m. /. d. 13. a. o. /. d. 14. q. 1. 1. c. /. Cont. 4. cº. 11. /. Poª. q. 10. 1. o. * Amor 7. 9. &c. 268. 269.

3 Proceſſio duplex. ſ. ab extra, & ab intra, prima ſemper eſt per motum ad diuerſum, & contra rationem primi principii, non autem ſecunda. Ideo ſecunda conuenit deo, non autem prima. 1ª. q. 27. 1. o. /. Poª. q. 10. 1. o. * Angelus 162. Charitas 153. Cognitio 31.

4 Modus quo aliquid ab aliquo procedit, eſt duplex. ſ. in ſimilitudine ſpeciei, & diuerſitate ſpeciei, ut in omni agente æquiuoce. Et hic ſemper eſt in inferiorem ſpeciem. 4. d. 41. ar. 1. q. 5. c. * Compoſitio 16. Conceptio 1. Correctio 1. Debitum 26.

5 In qualibet natura creata, ſunt multi modi proceſſionum, ſed non communicatur natura, per quemlibet eorum. Poª. q. 9. 9. 23m. * Delectatio 26. 29. Deuotio 14. Deus 316. 341. Dos 7. Effectus 11. Entimema. Eua 1. Factibilia. Fides 113. 160.

6 Proceſſus duplex in omni uera mutatione. ſ. inter utrumque terminum, & inter agens & patiens, ſed diſſimiliter duplicatur in mouere, & in facto eſſe. Poª. q. 3. 2. 3. c. * Generatio 37. Gule 10. 11. Hauelium 4. Imago 3. Miſericordia 10.

7 Procedens tripliciter deficit a ſpecie producentis. ſ. propter æquiuocam generationem, propter impuritatem externæ naturæ, & propter defectum agentis. Opuſ. 3. cº. 43. * Motus 13. 64. 73. Mutuum 4. Natura 14. Obedientia 19. Omiſſio 17.

Pro

8 Proceſſio localis, eſt in aliquid, ut in terminum motus, non autem proceſſio a cauſa. 1. d. 15. 1. 6m. /. d. 13. 1. 3m. /. d. 14 q. 1. 1. c. /. Poª. q. 10. 1. 4m. * Operatio 14. 57. Peccatum 335. 414. Pœnitentie 30. Prædicari 22. Principium 2. Producere. o.

9 Procedere naturaliter, dicitur propter naturalem habitudinem ad principium, ſed procedere per modum naturæ, eſt produci ſicut producit natura. Poª. q. 10. 2. 4m. /. 7m. * Prudentie 81. Relatio 36. &c. ſcurrilitas 3. ſemen 20. ſepultura 4. ſimonie 14. ſpes 41. ſtatutum 1. ſuperſtitio 5. 6. ſuſpitio 1. Theologia 8. Tentare 11. Thurificatio 1. Tbus 2. Vendicatio 5.

10 Proceſſio naturalis, eſt principium & origo, cuiuslibet alterius proceſſionis. Poª. q. 10. 5. c. fi. * Virtus 180. 252. Vnitas 35. 36.

11 Omne procedens naturaliter ab aliquo, eſt ei ſimile, & æquale in natura, etſi ſit defectus agentis, uel materiæ. 3. d. 15. 1. c. * Voluntarium 3.

12 ſimplex non poteſt procedere a diuerſis ſecundum eſſentiam, & ſecundum operationem. 1. d. 11. 1. 7m. /. Poª. q. 10. 4. 15m. /. 19m.

13 Omnis proceſſio creaturæ, eſt per motum, uel mutationem, non autem in diuinis. 1ª. q. 27. 1. 5m. /. 1. d. 13. 1. 1m. * Zelus 7.

14 Omne procedens a deo in diuerſitate eſſentiæ, deficit a ſimplicitate dei, nec tamen ex hoc in ea incidit in compoſitionem. 1. d. 8. q. 5. 1. c.

15 Proceſſus dicitur rationalis tripliciter. ſ. ex terminis uel propoſitionibus communibus, ex probabilibus, & ex propoſitionibus rationi. ſ. ex effectibus & ſenſibilibus, primus conuenit tantum metaphyſicæ & logicæ docenti, ſecundus omni ſcientiæ per logicam utenti, tertius uero phyſicæ principaliter. Trin. 25 q. 1. o. * Accuſatio 27. Aduocatus 6. 7. Angelus 392. Anime 182. 204. 214. Argumentum 1. 4. Intellectus.

16 Proceſſus rationis duplex. ſ. uia compoſitionis, & uia reſolutionis. 12. q. 14. 5. o. /. Meta. 2. lec. 1. prinº. c. * Arithmetice 3.

17 Procedere intelligibiliter, conuenit maxime metaphyſicæ: quia eſt de iis a quibus incipit omnis proceſſus intellectus, & ad quæ terminatur omnis reſolutio eius. Trin. 21. q. 3. o. * Ariſtoteles 5. Ars 4. 30. 40. Beatus 8. Cogitatio. 2. Cognitio 31. Conceptio 5. &c. 14. Conſcientie 17. 18. Correctio 1. Demonſtratio. o. Deuotio 14. Deus 316. Dialectica 4. Entimema. Felicitas 3. Fides 113. 160. Finis 134. Honeſtũ 4. Inductio Intellectus 132. 233. Intelligentia 2. Intelligibile 3. Logica 8. Mathematice 3. &c. Mũdus 27. 28. Ordo 38. &c. Pctm 414. Prinm. 7. Rõ 3. 8. 34. 51. 57. ſciẽtia 124. 135. ſyllogiſmus o. Verbũ 1. &c. 9. 15. &c. 29. 39. Virginitas 13. Vitꝰ 104. Voluntas 47. 48.

18 Proceſſus rationis practicæ quadruplex ſm quadruplicẽ ordinem. ſ. apprehenſionis, intentionis, compoſitionis, & ſubſtractionis, cui proportionatur quadruplex ordo rationis ſpeculatiuæ. ſ. a communiori, a toto ad partes ſecundum materiam, a ſimplicioribus, & a principalioribus partibus ad ſecundarias. Cq. prinº. * Vſura 116.

19 In diuinis ſunt tantum duæ proceſſiones. ſ. uerbi & amoris, ſm q deus ſuam eſſentiam, ueritatem & bonitatem intelligit & amat. 1ª. q. 27. 3. 5. o. / q. 28. 4. c. /. q. 36. 1. c. /. q. 37. 1. c. /. q. 41. 6. c /. 1. d. 13. 2. o. /. d. 27. q. 2. ar. 2. q. 1. c. /. 2m. /. 3. 4. cº. 19. /. 27. /. Poª. q. 9. 9 c. /. q. 10. 2. o. /. 4. c /. Opuſ. 2. cº. 2. /. 3. * Actus 190. &c. Apparere 3. Cauſa 68. Datio 20. &c. In diuinit.

20 ſolus ordo proceſſionum ſecundum originem, multiplicat proceſſiones in diuinis. Poª. q. 10. 1. c fi /. 4. c.

21 Omnia quæ important reſpectũ originis, abſolute dicũtur de proceſſione diuina, eo quod nõ repugnãt cõſubſtãtialitati, coæternitati, & independentiæ. 1ª. q. 27. 2. 2m. / 3. d. 11. 1. 3m.

22 Proceſſiones in diuinis, diſtinguũtur per relationes, & modos originis, non autem ſeipſis, nec per eſſe naturæ & uoluntatem. 1ª. q. 27. 3. o. / 1. d. 13. 2. o /. d. 27. q. 2. ar. 1. q. 2. 2m. /. Poª. q. 9. 4. 15m. /. 9. 20m. /. 25m. /. q. 10. 2. o. * Nomen 52.

23 Cum dicitur procedere perſone per modum, non ponitur modus in deo, quaſi qualitas eius, ſed comparatur proceſſio diuina proceſſionibus creaturarum. Poª. q. 10. 1. 10m. * Relatio 75. 76. Notio 6. 14.

24 In diuinis eadem eſt proceſſio per modum naturæ, & per modum intellectus: quia utraque eſt ut ab uno. Poª. q. 9. 9. 20m. / q. 10. 2. 15m. /. 24m. / 25m.

25 Proceſſio & relatio in diuinis, ſunt idem realiter, & diſtinguuntur tantum ratione. Poª. q. 10. 3. c. /. 5. 12m. Sapientiæ 48. Temporale 1.

26 Proceſſiones in diuinis diſtinguuntur per principia, & per terminos, ideſt per relationes. 1. d. 13. 2. 3m./. 4m. /. Poª. q. 10.2.c.

27 Relationes ut relationes in diuinis, per proceſſiones diſtinguuntur, & conſequuntur eas, ſed ut formæ propriæ perſonarum, eſt econuerſo. 1.d.13.2.4m.

28 Proceſſio in diuinis, comparatur ad generationem, ut cõmune ad proprium, non autem ſicut genus ad ſpeciem. 1.d. 13.3.c.

29 Procedere in alterum, conuenit patri in diuinis, non autem procedere ab altero. Poª.q.10.2.12m.

30 Filius procedit a patre naturaliter. 𝔭 4.cº.11./. Poª. q. 3. 13. c./.15.c./.13m /.16.9m./.q.5.3.c.fi./.q.10.2.4m./.5m./.4. c./.17m. /.5.c./. Opuſ.9.q.12. Verbum 43.64. * Generatio 37.67.

31 Proceſſio filii, eſt per naturam patris. Ideo eſt ei coæternus, conſubſtantialis, & independens, non autem creaturæ: quia procedunt per uoluntatem dei. 1ª.q.41.2.c./. q.42.2.c./.3.d. 11.3.3m./. Cont. 4. cº. 11./. Poª.q.2.3.c./.q.3.13. o./. Opuſ. 3. cº.41.

32 Omnia quæ pertinent ad generationem uiuorum, dicuntur in proceſſione filii dei, ut oriri, naſci, gigni, & generari. 1ª. q.27.2.2m./.3.d.8.ar.4.q.1.c./.d.11.1.3m./. Cont. 4.cº. 11.

33 Hæreſis valentini, q filius dei procedit, uario modo prolationis.i ad extra. 1ª.q.34.2.2m.

34 Cum dicitur q filius procedit ut uerbum, & ut ars qua poteſt pater omnia producere, & q ſpiritusſanctus procedit ut amor, quo amore vult ea producere, duplicem habet intellectum. ſ. quia poteſt intelligi q pater filio poteſt, & q ſpiritusſancto uelit. Et ſic falſum eſt. Poteſt etiam intelligi, q pater poſſit producere filio, & uelit producere ſpiritusſancto. Et ſic uerum eſt; quia omnia producit per filium & ſpiritusſanctum. Opuſ.9.q.23.

Spiritus-ſancti. 35 Spiritusſanctus procedit a patre & filio: quia aliter non poſſet diſtingui a filio. 1ª.q.36.2.o./.1.d.11.1 o./.d.13.2.c.fi./.𝔭. 4.cº.24./.25./.Poª.q.10.4.5.o./. Opuſ. 1. cº. 24. vſque 54./. Opuſ.3.cº.49./.10.15.lec.5.fi.g. D.&c./.cº.16.lec.4.fi.d./.Gal. 4.lec.3.prinº.B &c.Titum 3.lec.1.fi.G. * Amor 7.9. &c. Diſtinctio 36. Donum 3.6. Generatio 37.67.

36 Spiritusſanctus procedit ab eis, inquantũ ſunt plures agentes, & inquantũ ſunt unũ, in ui ſpiratiua. 1ª.q. 36. 4.1m.1.d. 11.2.3.o./.d.12.2.o./.3 c /. Cõt.4 cº.24./. Poª.q.10.2.15m./. Opuſ.1.cº.11.fi./.Opuſ.3.cº.48./. Opuſ.9.q.25./.26.

Duº.1062. 37 Oppoſitum uidetur dicere. 1. d.29.4.2m. Reſpº. ſicut Duº. 1133º. * Ioannes 19. Miſſio 24.

38 Spiritusſanctus procedit a patre per filium, ſed filius nõ ſpirat per patrem. 1ª.q.36.3.o.

39 Proceſſio filii, eſt per modum naturæ & intellectus, inquãtũ non præexigit aliam, proceſſio uero ſpiritusſancti eſt p modum uoluntatis, & amoris, inquantum præexigit aliã. Poª. q.10.2.c.fi./.7m./.11m. * Perſona 36. Poſſibile 7. 8.

40 Vel quia proceſſio filii, eſt per modum ſimilitudinis, non autem alia. Poª.q.10.2.11m.

41 Vel inquantum proceſſio filii, eſt ab uno tantum, proceſſio uero alia, eſt a duobus. Poª.q.10.2.11m.

42 Vel quia filius eſt tantum a non procedente, ſed ſpiritusſanctus eſt etiam a procedente. Poª.q.10.2.7m.

43 Spiritusſanctus procedit per modũ uolũtatis, ſed filius per modum naturæ, & intellectus. 1.d.27. q.2.ar.2 q. 2. c./.2m./. Opuſ. 9. q. 12.

Duº.1063. 44 Immo ſicut deus pater filiũ nõ uolũtate, ſed natura produxit, ita de ſpirituſctõ ſentiendum eſt. Opuſ. 9.q.12. Reſpº. Duº.1063º.

45 Spũsſanctus procedit per modũ uolũtatis: quia procedit ut amor, ſicut & filius procedit per modũ intellectus, inquãtũ procedit ut uerbum. Sicut tamen uerbũ procedit naturaliter a deo dicente, ita & amor ſimiliter a deo amante. Opuſ. 9. q.12 fi.

46 Proceſſio ſpiritusſancti, aſſimilat proceſſioni cauſati a cauſa, ut perſona, ſed ut amor, motui locali: quia tendit in alterum, ut in obiectum, ſed proceſſio filii, eſt tantum primo modo. 1. d.13.3.2m./.d.14.q.1.1.c./.1m.

Duº.1064. 47 Oppoſitũ uidetur dicere. Poª.q.7.7.10m. Reſpº. Duº.1064º. * Spiritus 20.25.

48 Hæreſis Arrii, q ſpiritusſanctus procedit a patre & filio, ut creatura utriuſque. 1ª.q.27.1.c.

49 Hæreſis Neſtorii & Theodorici, q ſpiritusſanctus nõ procedit a filio. 1ª.q.36.2.3m./.Poª.q.10.4.24m./.5.c.

50 Spiritusſanctus, non magis procedit a patre, quàm a filio, nec prius, nec plenius. 1ª.q.36.3.2m./.1.d.12.1.o./.L./.Opº. 9.q.27./.29./.30.

51 Spiritusſanctus dicitur principaliter & proprie procedere a patre, propter auctoritatem in patre: non autem magis proprie 1ª.q.36.3.2m./.1.d.12.2.3m./.1.

52 Spũsſanctus, & quicquid eſt in eo, eſt a patre & filio, eadem proceſſione, & eodem modo abſoluto, non autem ſm omnẽ habitudinem uel reſpectum. 1.d.12.2.4m./. Opuſ.9.q.27.

53 Spiritusſanctus procedit a patre immediate, & mediante filio, ratione ſuppoſiti: non autem ratione uirtutis mediæ. 1ª. q.36.3.1m./.1.d.12.3.o./. Opuſ.9 q.27.

54 Spiritusſanctus procedit a patre, iam nato filio, ſi li iam, dicit nunc æternitatis, & li nato, dicit perfectionem natiuitatis, non autem ſi li iam, dicit nunc temporis, & li nato, dicit præteritionem. 1.d.12. L.prinº.

55 Proceſſio filii, eſt per actum intellectus, ſed proceſſio ſpiritusſancti, eſt per actum uoluntatis. 1ª.q.27.2.c. fi./.3.c./.q. 28.4.1m./.q.34.2.c./.q.45.7.c./.1.d.13.2.2m./.Cont.4.cº.11./. Poª.q.2.3.c.fi./.11m./.q.8.1.11m. Filii.

56 Generatio filii eſt prior proceſſione ſpiritusſancti, ſm noſtrum modum intelligendi: non autem ſecundum rem. 1.d. 12.1.o./. L.prinº./.d.15.q.4.2.2m.

57 Spiritusſanctus, ita naturaliter & a natura procedit a patre, ſicut & filius. 1ª.q.41.2.3m./.6.c /.q.42.2.c./.Poª.q.2.3.c.fi./. q.9.9.24m./.q.10.2.4m./.5m./.4.5.c./. Opuſ.9.q.12.

58 Eſſentia diuina, ſub ratione notionis cõis, quæ dicitur cõis ſpiratio, eſt principium proceſſionis ſpiritusſancti, nõ ut ſpirans, ſed ut uis ſpiratiua. 1.d.11.3.c./. Poª.q.10.2.15m.

59 Proceſſio ſpũsſancti, triplici ratione nominatur tãtum proceſſio ſ.ex habitudine rei amatæ ab amante per amorem. 1ª. q.27.4.3m./.q.28.4.c /.q.37.1.c./.1.d.13 3.2m./.3.d.11.1.3m.

60 Emanatio, proprietas, & relatio ſpũsſancti, nominatur eodẽ nomine. ſ. ſpiratio, propter defectum nominum. 1ª.q.36.1.c. /.q.37.1.c./.1.d.18.4.c./.Poª.q.10.2.16m. Notio 6.

61 Eadẽ emanatione & proceſſione, ſpũsſanctus eſt deus & donum, non autem relatione, uel proprietate. 1.d. 18. 4. o. Donum 6.

62 Proceſſio ſpiritusſancti dicitur æterna, reſpectu obiecti æterni, ſed ut tendit in obiectum creatum, cui deus confert aliquid, dicitur temporalis. 1ª q.43.2.o./.1.d.14.q.1.1.o. * Datio 20.28. Miſſio.o. Temporale 1. Virtus 251. Temporalis

63 Reſpectus proceſſionis temporalis ad creaturã, nõ eſt realiter in ſpiritusſancto, ſed in creatura. 1.d.14.q.1.1.2m./.2.c./.3m./. q.2.1.c /.1m.

64 Spiritusſanctus procedit a ſeipſo, proceſſione temporali. 1ª. q.43.2.3m./.1 .d.15 q.3.1.c.fi./.4m./.d.16.1.c.

65 Spũsſctũs datur nobis in proceſſione eius temporali. 1. d. 14.q.2.1.o.

66 Proceſſio tẽporalis, includit æternam. Ideo oportet, q a quo perſona procedit temporaliter, procedat etiam æternaliter. 1.d 11.L.2m./.d.14.q.1.1.c.

67 Proceſſio æterna & temporalis, ſunt tantum una proceſſio, ratione reſpectus ad principium quem principaliter importat, ſed ſunt duæ ratione duplicis reſpectus ad obiecta. 1ª.q. 43.2.c./.3m./.1.d.14.q.1.2.o./.L./.d.16.1.c.

68 Proceſſio temporalis, dicitur ſignum æterni, ratione effectus, qui eſt ſimilitudo amoris æterni. 1.d.14.q.1.1.2m.

¶ Proceſſiuum. Animal 39.

¶ Proceſſus. Crimen.

1 ¶ PROCLAMARE licet in capitulis religioſorũ de leuibus, quæ famæ non derogant, ſine admonitione ſecreta: non autẽ de grauibus. 22ſ.q.33 7.4m./. Viii.q.3.1.8m. * Reclamare. Licet.

2 Nõ uidetur eſſe probabile, q ea quæ ſunt in conſuetudine religioſorũ, ſint cõtra præcepta Chriſti. Cõſuetũ eſt aũt in religionibus, q in capitulis aliqui proclamãtur de culpis, nulla ſecreta admonitione præmiſſa. Sed hmõi proclamatiões, ſunt quaſi quædam cõmemorationes, potius oblitarum culparum, quam accuſationes uel denunciationes. 22ſ. q. 33. 7. 2. 4./.4m.

3 Si eſſent tamen talia, de quibus frater infamaretur, contra præceptum domini ageret, qui per hunc modum proclamãdo, peccatum fratris publicaret. 22ſ.q.33.7.4m.

¶ Proclamus. Confeſſio 92.

1 ¶ PROCONSVLES dicti ſunt coadiutores conſulũ, quaſi proiecti ſiue adiecti conſulibus. Nec conſulatu fungebãtur ſimpliciter, ſicut nec procurator fungitur cura curatoris ſiue actoris. Opuſ.20.liº.4. cº.26. * Paulus 2. Qui.

2 Vel pcõſul dicebatur aſſeſſor, q uice cõſulũ iudicabat. Opuſ. 20.liº.4.c.26.

¶ Procreatio. Tempus 33.

¶ Procul dicuntur eſſe quædam a notitia noſtra dupliciter. ſ. ex parte ipſorũ, ſicut futura cõtingentia, & ex parte noſtra, Dis

ſicut

ſicut illa in quorum cognitione accidit difficultas, propter noſtrum defectum. & non propter ea, cum ſint maxime cognoſcibilia, & perfectiſſime entia, ſicut res intelligibiles, & præcipue æternæ. Veri. q. 12. 2. c. /. q. 18. 5. 4^m. * Cognitio 18. 25. Prophetia 8. Propoſitio 1. Prudentia 3.

¶ Procurare. Aborſus 1. Princeps 14. 23.

¶ Procurator. Iudicium 63. Liberalitas 2. 5. Matrimonium 43. Medicus 5. 7. Perfectio 88. prælatio 22. princeps 14. 23. proconſules 1. Religio 75. 86. Saluari 15. Seditio 3. Sepultura 3. 4. Simonia 25. Via 8. Vomitus 1.

¶ Prodere. Aduocatus 6.

¶ Prodeſſe. Adiurare 5. Admonitio 5. Baptiſmus 48. 178. Damnatio 48. &c. Diuitiæ 6. 7. Eucharistia 241 &c. Ficus. Ieiunium 12. Iuſtus 3. 4. Labor 2. 3. Miſſa 14. &c. Mutuum 0. Nocere 11. Oratio 87. 89. Paſſio 21. 116. &c. Prælatio 24. Religio 44. 73. &c. 96. Sacerdos 36. Sepultura 5. &c.

1 ¶ PRODIGALITAS eſt circa res paſſiones pecuniæ, ſicut deficiens, non autē ſicut ſuperabundans in eis. 22^æ. q. 119. 1. 1^m.

2 Prodigalitas dicitur eſſe contra naturam: quia habet immoderatam emiſſionem rerum, repugnantem naturæ. 12^æ. q. 32. 6. 2^m.

3 Prodigus, ſæpe excedit in dando propter voluptates, nō tamē ſemper. 22^æ. q. 119 1. 3^m. Datio 18. inf. * Auaritia 21. &c.

4 Prodigalitas ſemper eſt peccatum, non principaliter propter quantitatem, ſed propter inordinationem dandi, quib^9 non debet dari, & propter quæ, & ſicut debet. 22^æ. q. 119. 2. 0. /. 3. 1^m.

5. Prodigus peccat in ſe, & in proximum, præcipue clerici, conſumentes bona pauperum. Similiter auarus. 22^æ. q. 119. 3. 1^m.

6 Prodigalitas opponitur liberalitati. 22^æ. q. 117. prin^o. /. q. 118. prin^o. /. q. 119. 1. 2. 3. c. Illiberalitas. Liberalitas 12.

¶ Prodigium. Miraculum 6. portentum.

¶ Prodire. Angelus 463. Ethica.

¶ Proditio. Auaritia 15. Eucharistia 232. Præuaricatio 1. Reuelatio 4.

¶ Proditor eſt ſicut venator, tendens inſidias & fraudes. pſal. 7. ſi. 1. * Auaritia 15. Iudas 1. 2. 3.

1 ¶ PRODVCERE perſonas in diuinis, non eſt perfectionis abſolute, ſed relatiue. Opuſ. 9. q. 5. * Accidens 52. 121. 122. Actio. 101. Actus. 89. Adam 89. &c. Aer. 2. Agens. 43. 76. 87. 89. 90. Angelus. pro. Anima. pro. Animal 26. Ars. 7. 41. 42. Artifex. 4. Cauſa. 67. Cælum 84. Conſeruatio. 10. Creatio. 0. Creatura. 10. Dæmon. 11. 106. 107. Deus. 243. &c. 341. 421. &c. Dicere. 6. &c. Dies. 17. 23. 24. 25. Effectus. 16. 19. Elementum. 26. Elicere. 0. Eſſe. 71. Factum. 0.

2 In diuinis & in creaturis, aliquid producitur dupliciter. ſ. per potentiam naturalem, in ſimilitudinem naturæ eius qui producit, & per potentiam rationalem, in ſimilitudinē ſpeciei intelligibilis. 1. d. 7. q. 1. 1. c. /. Opuſ. 3. c^o. 52. * Fieri. 5. Filiatio. 5. 6. Forma. 103. &c. Generatio. 26. Gigantes. Gratia 99. 100. Homo. 24. Luminare. 2. 3. Luna. 1. Lux 21. Mineralia. Miraculum. 10. Miſſio. 8. Mulier. 1. 2. 3. Mundus. 9. &c. 30. Pater. 3. plantæ. 0. Potentia. 40. 44. prouidentia. 17. Sacramentum 93. Sapientia. 55. Scriptura. 20. Spina. 1. Stella. 1. 7. 8. Succeſſio. 5. Virtus. 222. Vſura. 48. 126. 133. Chriſtus. 222.

3 In productione rerum a deo, eſt triplex debitum. ſ. reſpectu vniuerſi, vnius creaturæ ad aliam, & partium vel proprietatum. Cont. 2. c^o. 29.

4 Oppoſitum videtur dicere. 1^e. q. 25. 1. 3^m. /. 4. d. 15. q. 1. ar. 3. q. 4. 1^m. /. d. 46. q. 1. ar. 2. q. 1. 4^m. Reſp^o ſicut Du^o. 431°.

5 Res a principio fuerunt productæ, in ſtatu perfectæ, vt eſſent principia aliorum. 1^a. q. 94. 3. c.

¶ Pro & contra. Anniuerſarium. Baptiſmus. 130. &c. 249. Beatus 45. Benefacere 1. Beneficium 20. Circumſtantia 17. Conſcientia 7. De 3. Gratia 139. Immiſericordia. Oratio. pro Promiſſio 2. Pudicitia 2. puer 4. Raptus. 3. 8. Relatiuū. 6. Satisfactio. pro Sepultura. 13. 4. 5. 6. 7. Simonia. 8. 32. Spes. 24. Suffragia. 0.

¶ Profectus. Aquila. 1. Laos. 7. Nomen. 14. Paulus. 2.

¶ Proferre. Anima. 213.

¶ Proferri. Baptiſmus 51. &c. Euchariſtia. 74. &c. 85. 86. 116. Fides. 130. 150. Hæreſis. 25. Iudicium. 7. 21. 24. 62. Litera. Proceſſio. 33. Prophetia. 51. Sacramentum. 34. 38. 39. 40.

1 ¶ PROFESSIO. Nullus profitetur perfectionem, ſed ſtatum perfectionis. Vir. q. 2. 11. 12^m. * Adoratio. 5. Aſſiſtere. 7.

2 Profitens non vouet ſeruare, quicquid eſt in regula, ſed vitam regularem, vel viuere ſecundum regulam, quod eſt cautius, vel obedientiam ſecundum regulam, non obligando ſe ad culpam, vt in religione ordinis fratrum prædicatorum, quod eſt melius. 22^æ. q. 186. 9. 1^m. /. Quol. 1. 20. c. Ordo. 109 inf. * Baptiſmus. 8. Canonizatio. 1. Character. 47. Catechiſmus. 3. Circumciſio. 1. 2. 4. 5. 12. 37.

3 In ordine fratrum prædicatorum, eſt cautiſſima, & ſecuriſſima forma profitendi, qua non promittit quis ſe ſeruare regulam, ſed obedientiam ſecundum regulam. Vnde ex voto obligatur ad ſeruandum ea, quæ ponuntur in regula, tamquam præcepta, & quæ prælatus ſecundum tenorem regulæ ſibi præcipere voluerit. Cetera vero, quæ non continentur in regula ſub præcepto, non cadunt directe ſub voto. Vnde ea prætermittens, non peccat mortaliter. Quol. 1. 20. c. * Conſecratio. 14. 15. Debitum. 27. Fides. 130. Fornicatio. 16. Infamia. 2. Iuriſta. 2. Matrimonium. 139. 140. Miniſter. 2. Pœnitentia. 96. 97. Perfectio. 54. Pythagoras. 1. 2. 3. proteſtatio. Religio. 40. 62. &c. 73. 74. 75. Sacramentum. 34.

4 Votum ſimplex de maiori religione, non obliget poſt profeſſionem in minori. 22^æ q. 189 8. 3^m.

5 Profeſſio facta ante annos pubertatis. ſ. ante annos quatuordecim in puero, vel ante annos duodecim in puella, non tenet, propter eccleſiæ ſtatuta. 22^æ. q. 88. 9. c. /. 3^m. /. q. 189. 5. c. /. 1^m. /. 3^m. /. 4 d. 27. q. 1. ar. 3. q. 3. 3^m. /. q. 2. 2. c. /. Quol. 3. q. 5. 1. 1^m. /. 2^m. /. Quol. 4. 23. 19^m.

6 Habitus dari conſueuit tantum profeſſis, licet differat tantum per benedictionem ab aliis, inducit profeſſionem, non autem alius. 4. d. 38. q. 1. ar. 2. q. 3. 2^m.

7 Nazaræi profitebantur quandam perfectionem, deponentes comam. 21^æ. q. 186. 6. b. /. 4. d. 24. q. 3. ar. 1. q. 1. 2^m.

8 Honor quem ſanctis exhibemus, quædam profeſſio fidei eſt. Quol. 9. 16. 0. Votum. 16.

9 Exteriora opera hominis, ſunt quaſi profeſſio interioris hominis; ideo ſi non concordent, eſt fictio. 1^æ. Ti. 2. lec. 2. ſi.

¶ Proiectus. Miſſa. 18.

¶ Proficere. Qui non ſtudet ad proficiendum, eſt in periculo deficiendi. 1^æ. Cor. 13. lec. ſi. prin^o. K. * Adam. 32. 41. Affectio. 1. Ambr 49. Angelus 412. 418. 539. Augmentum. 9. Aureola. 4 Baptiſmus. 48. 178. Charitas. 112. Cognitio 37. 38. Dæmon. 18. 19. Deſcendere. 12. Deus. 185. Aetas. 5. Ficus. Iuramentum. 30. Laus 7. Lex. 112. Nomen. 14. Ordo. 69. Paulus. 2. perfectio 52. &c. princeps. 11. 12. purgatio. 3. Religio. 25. 75. 106. Sacrificium 26. Saluari. 10. Status. 9. Via. 63. Vſura. 8. Chriſtus. 79. 146.

¶ proficiſci. Seruitus. 5.

¶ Proficuum. Affectio. 1.

¶ Profunditas. Apertio. 1. Aqua. 12. Cauſa. 64. Cete. 15. Hæreſis. 84. Illuminatio. 6. Luxuria. 15 Mare. 1. Soporari. Subtilitas 1. Tranſumptio.

¶ Progredi. Beatitudo. 138. Cognitio. 22. Contemplatio. 9. Delectatio. 19. Eccleſia. 8. Felicitas. 3. Gratia 80. peccatum. 33. Reſurrectio. 23.

¶ Proœmium. Exordium. 0. prologus. Rethor.

1 ¶ PROHIBITIO duplex. ſ. conditionis, & præcepti. 1^æ. Cor. 6. lec. 2. me^o. H.

2 Prohibitio legis, bene diſpoſitos inducit ad bonū, per amorem virtutis, malos autem per pœnas. 3. d. 40 2. c. /. Ro. 5. lec. 6. m^o. D. /. Gal 3 lec 7. prin^o. D. &c.

3 Prohibitio incitat concupiſcentiam tripliciter. ſ. ratione ardoris, ratione clauſæ paſſionis, & ratione importunitatis. 12^æ. q. 98. 1. 2^m. /. Ro. 5. lec. 6. prin^o. A. * Accuſatio. 24. Adeps. 1. Aduocatus. 9. Aleator. 1. Angelus. 255. 501. Baptiſmus. 95. 104.

4 Omne peccatum eſt malum: quia prohibitum iure naturali, non autem iure poſitiuo. 12^æ. q. 71. 6. 4^m. * Cibus 7. &c. Cōmunicatio. 4. Concupiſcentia 22. Correctio. 16. Delectatio. 84. 85. Dæmon. 22. Deus. 297. Dimenſio. 10. Diſpenſatio. 20.

5 Ius diuinum directe prohibet tantum peccatum mortale, ſed indirecte veniale. 3. d. 38. 4. 5^m. /. d. 40. 1. 5^m. * Eccleſia. 14. Euchariſtia. 216. &c. Excommunicatio. 24. Fornicatio. 2. Furtum. 11. 12. Gradus. 3. Ieiunium. 34. 42. Ignorantia. 14. 30. Immunditia. 2. Impedimentum. 0. Imperator. 3. 7. Inceſtus. 1. Interdictum. Irreligioſitas. 2. Iudæi. 44. Lex. 26. 44. 82. 93. 100. 128. 136. Licitum. 0. Luxuria. 2. 3. Magi. 10. &c. Malum. 25. 26. 48. 58. Matrimonium. 32. 33. 174. &c. 115. 121. &c. Mel. 1. Mulier. 10. Nemeſis. 1. Oblatio. 6. 9. 10. paſſio. 68. patientia. 7. pax. 22. Pœnitentia. 133. Permiſſio. 2. Poſſibile. 8. Præceptum. 18. 23. 44. 57. 60. 139. 154. Sabbathum 5. &c. Sanguis. 12. Scipio. Scrutatio. Seruitus. 8. Simonia. 19. Solicitudo. 6. 7. 8. Sors. 5. Species. 5. Superſtitio. 6. Teſtis. 7. &c. Thomas. 2. 5. Torneamentum. Veſtis. 7. Vetitum. Vindicatio. 5. Virtus. 84. Vſura. 72. 73. 79

73.79.&c. 84. &c. 256.258.306.&c. Vſus. Vxor 5.
6 Prohibitio ligni ſcientiæ boni & mali, fuit propter ſigura m, & propter euentum futurum. quia poſt eius uſum, homo per experimentum pœnæ didicit, quid intereſſet inter obediẽtiæ bonum & inobedientiæ malum: non autem propter naturã arboris malã. 1a.q.102.1.4m./.1ª.q.102.1.2m./.Op°.3.c°.194.
¶ Proiicere. Eucha^a 233. Homici^m.3.Nicola^s 2.Sidera. Velox 3.
¶ Prolabi. Bellatores 2.
¶ Prolatio. Dearticulatio. Hæreſis 15. Litera o. Profeſſio 33.
¶ Proles. Aborſus o. Adulterium 4. Anima 339 Coitus 7. Concubinatus 3. Fætus. Filiatio o. Fornicatio 13. Imaginatio 9. Matrimonium 1. &c. 46. &c. Mulier 9.10. Peccatum 301. 337. Præceptum 137. Semen 12.13.21. Seruitus 9. Tactus 13. Tempus 33. Vxor 14.10.
Circũſtantia. ¶ Prolixitas temporis, non poteſt dare actui rationem peccati mortalis, niſi aliud interueniat: quia non eſt circũſtantia aggrauans in infinitum. Veri. q. 15. 4 c. • Alleluia. Vſura 134. 199. &c.
¶ Prologus Argumentum 1. Exordium o.
¶ Prolongatio. Vſura 97.100.133.&c.141 &c.
¶ Promereri. Eleemoſyna 30. &c Meritum o. Chriſtus 87.
Quid. 1 ¶ PROMISSIO eſt actus rationis: quia eſt enuntiatio, & ordinatio alterius. 22ª.q.88.1.c./.4 d.38.q.1.ar.1.q.1.c.
2 Promiſſio eſt ordinare, quid facere pro alio debeas gratum ei. Sed cõminatio eſt contra a iom. 22ª.q.88.1 a.5.c *Abraham 8.18.19.20. Adam 10.64. Angelus 545. Baptiſmus 12. 23. Bonitas 229. Cetus 1. Confirmatio 13. Debitum 9. Dæmon. 21. Fallere 1. Fides 145. Gratiarum actio 3. Hæreſis 68. Honor 11. Iudex 18. Iudicium 69. Iuramentum 12.19.21. 27.29. Lex 26.104.100.111.112.123.&c. Matrimonium 84. 139 140 Mendacium 15.19. Obedientia 34 Obligari 5. 6. Periurium 7. Præceptum 101. Primitiæ 4. Profeſſio o. Prophetia 5. Regnum 6. Sponſalia 2.8. Sponſus 1. Theologia 13. Teſtamentum. 1.4. Votum o. Vſura 98.245.275.313.
3 Promiſſio nuda, i. non habens aliquid additum ad confirmationem, non habet uim plenam obligandi Deo, uel homini. 22ª.q.88.3.1m./.4.d.38.q.1.ar.1.q.1 c.
4 Promiſſum non debet ſeruari ſi eſt illicitum, uel motatum. 22ª.q.110.3.5m./. Ro.15.lec.3.me°.C.
¶ Promouere. Amicitia 33. Artifex 5. Baptiſmus 99.100 Bonitas 228. Confirmatio 11. Epiſcopus 12.25. Lepra 3. Medicina 1. Miniſter 5.6. Ordo 57. Princeps 24. Prouidentia 20. Simonia 35.41. Vſura 96.256,260.
¶ Promptitudo. Aquila 1.
¶ Promptus. Audacia 21. Charitas 85. Correctio 17. Deuotio 2. Facilitas o. Habilitas o Habitus 41. Iuſtitia 6. Ira 31. 42. Liberalitas 2. Lotio. Magnanimitas 16. Martyrium 12. 5. Negligentia 3. Peccatum 397. Perfectio 76 Pietas 8. Promptitudo. Rex 7. Sanctus 2. Satisfactio 30. Solertia o. Timor 34. Virtus 182.
Ad quid. 1 ¶ PROMVLGATIO legis naturæ, fit ex hoc quod Deus inſeruit eã mentibus hominũ, naturaliter. cognoſcendã. 12ª.q 90.4.1m.
2 Promulgatione nõ indigent præcepta cõia legis naturæ, & credere in Deum. 12ª.q.100.4.1m. • Conſilio 20.
3 Promulgatio fit uerbo & ſcripto. Et utroque modo, promulgatio legis æternæ eſt æterna ex parte Dei: non autẽ ex parte noſtra. 12ª.q.91.1.2m. • Diuulgatio o. Exebicatio 5. Ignorantia 33. Ius 4. Lex 7. Peccatum 91.
4 Promulgatio legis, neceſſaria eſt ad hoc, quod lex habeat uim obligandi. 12ª.q.90.4.0./.4.d.3. ar.5.q.3.c. Obligari 2.
5 Promulgatio obligat abſentem, ſicut & præſentem, in quantum promulgatio ad eum peruenit, uel potuit peruenire per alios. Futuros autem obligat per ſcripturas 12ª.q.90.4. 2m /.3m./.2.d.24.q.3.3.c./.1m. • Præceptum 147. Vnctio 2.
¶ Pronitas. Concupiſcentia 19. Facilitas o. Habilitas o. Inclinabilitas. Inclinatio o. Peccatum 47. 340. Pœna 51. Præceptum 43. Procliuus. Pronus. Radix 2. Schiſma 5.
Differẽtia 1 PRONOMEN facit quandoque demonſtrationem ſimplicem, non perſonalem. Quol. 3. 25. ſi. /. Quol. 5. 8. ſi. • Hebræi 2.
2 Mos eſt hebraici ſermonis, ut utatur nominibus pro pronominibus. Vt pete tibi ſignum a domino deo tuo. i. a me. Vel eſt uerbum dei, & non prophetæ. Vel eſt uerbum dei per inſpirationem, & uerbum prophetæ per denuntiationem. Iſa.7.me°. b. priu°./ Ro.7. le.4. me°.G.
3 Pronomina demonſtratiua dicuntur de deo, ſecundum quod faciunt demonſtrationem ad intellectum: non autem ad ſenſum. 1a.q.13.1.3m./. 1.d.22 1.3m.
4 Pronomina demonſtratiua, ad perſonam, uel hypoſtaſim, uel ſuppoſitum referuntur. Con.4.c°.34.
5 Pronomina poſſeſſiua, coniunguntur nominibus dei, quæ ſignificant rationem principii efficientis, uel finalis, uel exemplaris: non autem nominibus dei, quæ ſignificant per modum formæ inhærentis. 1a.q.36.2.3m./.1.d.19.3.c. • Relatiuum 2.7.
¶ Pronuntiare. Dearticulatio. Docere 8. Eucharistia 166. Lectoratus 6. Miniſter 7. Tempus 29. Verbum 24. Votum 5.
¶ Pronus. Bellatores 2. Cogitatio 2. Ebrietas 5. Inclinatio o. Iudæi 27.30.32. Malitia 1. Matrimonium 124. Meritum 20. Miles 10. Præceptum 43. Procliuus. Pronitas. Vſura 284. Vxor 12. 23.
¶ Propagatio. Affinitas 2. Angelus 487. Ceſſare 1. Conſanguinitas 1. 2. Generatio 40. Iuſtitia 65. Naturale 5. 14. Peccatum 311.316.328.&c 332.&c.
¶ Propalare. Baptiſmus 179. Iudicium 62. Manifeſtatio o. Promulgatio o. Viſio 15.
Quid. ¶ Propaſſio, eſt paſſio inchoata in appetitu ſenſitiuo, non ultra procedens, ſicut in Chriſto fuit. 3a.q.15.4. c./.6.2m./.7. 1m./.3.d 15.I.me°.1./. Veri.q.26.8.c.
Deus. 1 ¶ Prope eſt deus, quando ſubuenit bonis, & punit malos, longe autem, quando ceſſat. He.3.le.2.ſi.b. • Aer 3. Appropinquatio o. Approximatio o. Apud. Ceremonia 1. Gradus. Immobile 2. Magi 3. Motus 57. Propinquum.
2 Deus eſt prope quadrupliciter. ſ. præſentia maieſtatis, per gratiam, per exauditionem, & per remunerationem. Phil. 4. le.1.me°. C. Proximum. Spirituale 5. Vultus 1.
Quid. 1 ¶ PROPHETIA non eſt uirtus. 3.d.23.q.2.ar 4.q.1.4m./. Veri. q.14.3.11m./.1ª.Cor 14.le.6.ſi D.
2 Prophetia non eſt habitus, nec qualitas permanens, ſed ut paſſio tranſiens. 12ª.q.68.3.1m./. 22ª.q.171. 2. o./. q. 174.3. 2m./.q.176 2.3m./. Con.3.c°.154.ſi./.Veri.q.12.1.o./.13.3m./. Po^a.q.6.4.ſi./. Quol.12.27.1m. • Abſtractio.17.23.
3 Prophetia non eſt gratia gratumfaciens, ſed gratis data.12ª. q.68.3.3m /. Veri.q.12.14.5m./. Opuſ.3.c°.222./.1ª. Cor.13. le.1.me°.G./.ſi K.
4 Prophetia eſt diuina inſpiratio rerum, futura immobili ueritate denuntians, ſecundum Caſſiodorũ. 22ª.q.171 3 a 1. /.6. b./. Veri.q.12.3.c.ſi./.11.o./ Ro.12. le.2.prin°. B./. 1ª. Cor.14.le 1.prin°.G.&c. • Interpretatio 4.
5 Omnis promiſſio dei cum iuramento, eſt prophetia prædeſtinationis, & omnino immutabilis. He. 3. le. 2. ſi. /. c°. 6. le 4. ſi 1./.c°.7.le.4.prin°.
6 Prophetia eſt ſpecies uiſionis, oppoſita apparitioni. Iſa. 1. prin°.
7 Prophetia dicitur auditus, & non uiſus: quia fit per aliqua ſigna, quæ habent modum loquutionis. Pſ.50. me°.e.prin°.
8 Propheta dicitur quaſi procul phans, uel procul uidens, in quantum cognoſcit uel loquitur ea quæ ſunt procul a communi hominum ſenſu, cum quibus conuerſatur, & communicat in ſtatu uiæ. 3a.q.7.8 o./. Veri.q.12.1.c./. Ro.12 lec.2. prin°. B.
9 Prophetia principaliter & primo conſiſtit in cognitione. ideo dicitur a phanos. Secundario conſiſtit in loquutione. ideo dicitur a fari. Tertio conſiſtit in operatione miraculorum, ad confirmationem eius. 22ª.q. 171.1. o./. 2. c /.q. 174.3.3m./.4.c./.3a.q.7.8.o./.Veri.q.12.1.o./.Iſa 1.prin°./.1ª. Cor.14.le.1.prin°.G./.He.11.le.7,me°.K.
10 De ratione prophetiæ, non eſt enigmatica cognitio; quia Moyſes fuit propheta, & tamen deum palam, & non per enigmata uidit. 3a.q.7.8.1m.
Oppoſitum uidetur dicere. Veri.q.12. 12. c. Reſpondens ſi-cut Du°.486°. nu°.106
11 Prophetia reducitur ad maxima bona, & ordinatur ad rectitudinem uitæ. Veri.q.12.3 15m.
12 In prophetia ſunt duo. i. repræſentatio, & iudicium de uiſis, quod eſt principalius, & completiuum eius ſine quo non eſt. 22ª.q.173.2.c./.q.176.2 1m./.Veri q 12.3.1m./.7.9.12.13 c. Requiſi
13 Ad prophetiam requiruntur quatuor. ſ. ſimilitudo corporalis in imaginatione, lumen ſupernaturale, audacia, & miracula. Veri.q.12.12.c./.1ª Cor.14.le.1.prin°.H.
14 Ad prophetiam requiritur lumen intellectuale ſupernaturale. 22ª.q.171.2.c.
15 Ad prophetiam requiritur inſpiratio, quo ad mentis eleuationem, & reuelatio, quo ad perceptionem diuinorum. 22ª.q.171.1.4m./.Con.3 c°.154.
16 A Ad prophetiam requiritur maxima mentis eleuatio, ad contemplationem ſpiritualium. 22ª.q.172.4 c./.Veri.q.12 5.c.
16 B Ad ueram prophetiam quinque requiruntur: Primũ, Reuelatio diuinorũ: Secundũ, Reuelatorũ intelligẽtia: Tertium, Oculus ad figuras reuelatorũ: Quartum, Cum certitudine, quaſi per demonſtrationem, reuelatorũ perceptio: Quintũ,

Voluntas reuelatā annuntiandi. He. lec. 1. meo. I.

17 Bonitas morū, quo ad refrænationē paſſionū, & remotionē occupationū exteriorū, requiritur ad ꝓphetiā. 22e.q.172.4.

18 Diſpoſitio naturalis, non requiritur ad prophetiam: quia deus ſimul remouet indiſpoſitionem, diſponit & perficit. 22e.q.172.3.o./. Veri.q.12.4.o.

19 Prophetia poteſt haberi ſine charitate, & ſine gratia gratum faciente. 22e.q.6.2.3m./.q.172.4.c./. Veri.q.12.3.15m./.5.c./. Opuſ.3.cii.222./. 1e.Cor.13.le.1 ſi.K.

Obiectū. 20 Obiectū prophetiæ, eſt illud quod eſt in cognitione diuina, ſupra facultatē humanā 22e.q.174.1.c./.Ro.12.le.2.prino.B.

21 Prophetia nō habet deū pro obiecto, ſed res tēporales. 3.d.23.q.2 ar 4.q.1.4m./.d.24.ar.1.q.1.3m./.ar.2.q.1. 4m./. Veri. q.14.8.13m.

22 Omnia quorū cognitio poteſt eſſe utilis ad ſalutē, ſunt materia prophetiæ, cetera uero ſunt extranea a materia eius. Veri.q 12.2.c.

23 Propheti eſt de oībus: ſed primo & principaliter eſt de futuris contingentibus, ſecundo de exiſtentibus ſupra uniuerſalem cognitionem hominum, tertio reſpectu alicuius. 22e.q.171.3.o./.q.172.1.c.fi./.4m./.1.c./ q.176.2.3m./.q.178.1.1m./. Veri. q.12.1.c./.2.o./. Iſa 1. prino./.Ro.12.le.2 prino. B./.1e. Cor.14.le.1.prio o.H. *Abuti Chayphas. Hæreſis.40.63.108.

24 Prophetiæ ſunt principaliter de futuris: non autem de præſenti, niſi aliquādo principaliter. Ideo tamen inſeruntur aliqua, quæ excedūt hyſtoriā. 22e.q.171.3.b./.Pſ.prolo.meo.G.

25 Prophetæ ſic loquebātur de præſentibus, q intēdebāt etiam futura ſignificare Pua.q.4.1.c /. Quol.7.14.5m.

26 Chriſtus noluit habere teſtimonia a prophetis, quadruplici rōne. ſ. primo qa deº uult aliquos teſtes habere nō q ipſe eorū teſtimonio indigeat, ſed ut eos nobilitet, quos conſtituit teſtes. Secūdo, quia Chrs ſic luxit mūdo ꝑ miracula, ꝗ quidē quia in tpe facta erāt, tpaliter trāſierūt, neq; peruenerūt ad oēs. Tertio, quia hoīes ſunt diuerſę cōditionis, & diuerſimode ad diuinitatis cognitionē ꝑducti & diſpoſiti, ſm Origenē. Quarto, quia ſi hoīes infirmi intellectº ueritatē & cognitionem dei in ſeipſa capere non poſſunt, uoluit deus eis cōdeſcendere, & illuminare quoſdam homines de diuinis præ aliis, ut ab eis humano modo cognitionem de diuinis acciperent, quorum cognitionem in ſeipſis attingere non ualebant ſm Chriſoſtomum. Io.lec.4.meo.a.E. &c.

27 Omnia prophetabilia, ſunt non cognoſcibilia ab homine, niſi per reuelationem dei. Sed quæ pertinent ad ſapientiā, & ſcientiam, & interpretationem ſermonum, poſſunt naturaliter cognoſci ab homine. 22e.q.171.3.2m./.q.172.1.c.fi.

28 Prophetæ nō uidēt oīa ꝓphetabilia, ſed tm̄ ea quæ ſibi ſpāliter reuelāt. 22e.q.171.4.o./. Veri.q.12.1.5m./.Ro.15.le.3.fi.D.

29 Aliqua prophetia eſt de præterito, ſicut in Geneſi. Et in aliqua ponitur præteritum pro futuro, propter certitudinem prophetiæ. 22e.q 171.3.b./.2 d.1.q.1.5 c./.Iſa.2.fi.c.E.

Cognitio. 30 Prophetę nō uidēt deū per eſſentiā. 22e.q.171.2.c./.4.c./.5m./.q.173.1.o./. Veri.q.12.1.c./.6.o./.7.c./.Pſal.50.meo.d. k.

Ob. 31 Prophetę uident in ſpeculo æternitatis, ſeu intelligentiarū, ſiue in libro præſcientiæ dei cauſaliter, non autem formaliter. 22e.q.173.1.c.fi./.1m./.2m./.Veri.q.12.6.o.

Ob. 32 Prophetæ habent certiſſimā & diſtinctā cognitionē de uiſis per ſpiritum prophetiæ non autem de habitis ꝑ inſtinctum dei. 22e.q.171.5 o./.Cōt.3.co.154./.Veri.q.12.1.15m./.16m.

33 Prophetiæ nullo modo pōt ſubeſſe falſum, ſicut nec præſcientiæ dei. 22e.q.171.6.o./.q.172.1.c./.5.3m./.6.2m./. Veri. q.12.3.c./.10.7m.

34 Propheta proprie cognoſcit ſe moneri a deo, ad aliquid æſtimādū, uel ſignificādū uerbo uel facto, nō tn̄ omnia quæ ꝑ hoc intendit deus. 22e.q.173.4 o. *Abſtractum 23. Aſſiſtere 6.

35 Magni laboris eſt ſm Hieronymum, prophetas intelligere, nec facile eſt, quempiam poſſe iudicare de interpretatione, niſi intellexerit ante, quæ legerit. Iſa.prolo.2.

Duo 1066. 36 Tamē ſm Hieronymum, dicitur Iſaias ad liquidum dicere, uniuerſa Chriſti & eccleſiæ myſteria. Iſa. prolo. 2. fi. K. Reſpo. Duo.1066o.

37 Verum eſt q Iſaias dicit ad liquidum, quantum ad quædam myſteria principaliora. Iſa. prolo.2. fi. K.

38 Prophetia ſimpliciter dicta. i ſupra uniuerſalē cognitionē hominū, nō pōt eſſe a natura, ſed tm̄ ex reuelatione dei, prophetia uero ſm quid. i. de aliquibº l ſuis cauſis, pōt eſſe a natura, ſed fallibiliter. 22e.q.172.1.o./.3.c./.Veri.q.12.3.o./.4.c. *Fides.85.

39 Prophetia, & aliæ illuminationes, & reuelationes, fiunt nobis a deo, mediātibº angelis. 1a.q.111.1.o./. 22e.q.172.2.o.3.3.co. 154./.Veri.q.12.8.o./.13.c.fi./. Iſa.6.prino. a. C./. Mat. 2.mo. d.prino./.fi.E./.1e.Cor.14.le.1.prio.H./.Reuelatio.5.6

40 Aliquis ceſſante prophetica illuſtratione actuali, dicit̄ propheta, ex deputatione dei, & ex habilitate remanente ad facilius illuſtrari. 22e.q.171.2.2m./. Veri.q. 12. 1.o. *Maledicere 1. 4. Mendacium 18.20.

41 Prophetia prædeſtinationis, completur ſine arbitrio noſtro cauſante, non autem ſine eo conſentiente. 3a.q.30.1.1m./.3.d.3.q.3.ar.1.q.1.3m./.Veri.q.12.10.6m.

42 Finis prophetiæ, eſt manifeſtatio alicuius ueritatis exiſtētis ſupra hominem. 22e.q.174.2 c./.2m./.6.c. *Scientia 64.

43 Omnis prophetia ordinabatur ad cognitionem dei, & ad fidem: quia deus eſt finis omnis prophetiæ. Veri.q.14.8.13m.

44 Omnis prophetia ordinabatur ad Chriſtum. Veri. q. 12. 14.5m. *Simonia 1. Chriſtus 198.

45 Liber regum, principaliter eſt ſcriptus ad notificandum dicta & facta prophetarum. Ideo numeratur inter libros propheticos. Ru.12.lec.1.prio o.D.

46 Prophetia cōminationis, mutat̄ tn̄, qn̄ merita mutant̄. Tn̄ ſemper impletur in aliquo ſenſu. 4.d.46.q.2.ar.3. q.2. 3m./. Cont.3.co.154./. Iſa.34 meo.E. Cōminatio 1.

47 Prophetia ſecundum quid, poteſt eſſe a dæmonibus: non autem prophetia ſimpliciter. 22e.q.172.5.o./. Cōt.3.co.154. Dæmonū.

48 Prophetia dęmonū, nō fit per illuminationes, ut diuina; ſed per uiſionē imaginariā uel ſenſibilem. Nec eſt ſemper uera, ſicut prophetia diuina. 22e.q.172.5.2m./.3m./. Cōt.3.co.154.

49 Prophetæ dæmonum, quandoque prædicunt uera ex inſpiratione diuina, & aliquando per dæmones. 22e.q.172. 6.o./.q.174.5.4m./.Cont.3.co.154.

50 Propheta dicitur quintupliciter. ſ. habēs ſimilitudines tātū, uel tamē tātū faciēs miracula, habēs hæc omnia, exponens, prophetās, & legēs. 1e Cor.14.le.1.meo.I./. Titū le.3.meo.H. Diuiſio.

51 Prophetās dicitur dupliciter. ſ. annūtiās reuelata ſibi a deo, & proferens in eccleſia ſcripturas ſacras. 1e. Cor. 11. lec. 2. prino. B. &c./.co.14. lec.1.meo.k.

52 Species prophetiæ triplex ſ. cōminationis, prędeſtinationis, & ꝓſcientiæ. 22e.q.174.1.o./. Veri.q.12.10.o./.Mat.1,fi.c.D. Cōminatio. o.

53 Triplex prophetia. ſ. dei, hominis, & dæmonis. Ro. lec. 2. prino. F.

54 Prophetia fit dupliciter. ſ. per influxum luminis tantum, & per ſpecies impreſſas, uel aliter ordinatas. 22e.q.173.2.o./. Cont.3.co.154./. Veri.q.12.7.o.

55 Modus prophetiæ triplex, ſm triplicē potētiā cognoſcitiuā, ſ. ſecundum oculos corporis, ſm ſpiritū imaginatiuū, & ſm intuitum mentis. 22e.q.174.1.3m./. Veri.q.12.7.c./. Pſ. ꝓlo. meo.C.

56 Prophetis repręſentātur aliqua quadrupliciter ſ. in ſenſu exteriori, ſicut Daniel uidit ſcripturā in pariete, & Samuel audiuit uerba, uel ꝑ formas in imaginatione diuinitus impreſſas, ſicut in cęcis natis ſimilitudines colorū, uel ꝑ formas diuinitus ordinatas, ſicut Ieremias uidit ollam accenſam, uel per ſpecies in intellectu, ſicut in ſcientia infuſa Salomoni & apoſtolis. 22e.q.173.2.o./.3.c./. Veri.q.12.7.c.

57 Modus prophetiæ ſeptuplex, ſecundum differentias inſtinctus. ſ. extaſis, uiſio, ſomnium, per nubem, uox de cœlo, Parabola, & repletio ſancti ſpiritus. 22e.q.174.1. 3m./. Veri. q.12. 7.c./. Pſal prolo.meo.C.

58 Gradus prophetiæ imaginarię, diſtinguitur quadrupliciter. ſ. per ſomnium & uigiliam, per ſigna, ſi loquens uideatur uel non, & ſecundum dignitatem apparentis. 1a.q.12.11.1m./. 22e.q.174.3.o./.4.d.49.q.2.7.2m./.Veri q.12.13.o./.14.c./.1e. Cor.13.lec.4.meo.C.

59 Gradus prophetiæ improprie dictæ duplex. ſ. minimus. i. ſecundum operationem exteriorem, ut Sanſon, & uiſio de naturalibus, ut Salomon. 22e.q.174.3.c./. Veri.q.12.12.13.c./. He.11.lec.7.meo.k.

60 Actus prophetiæ duplex. ſ. principalis. i. uiſio, & ſecundarius. i. denuntiatio. 22e.q.176.2.c./. Veri.q.12.9.13.c.

61 Veri prophetæ, tripliciter differunt a falſis prophetis. ſ. agēte, fine, & certitudine. 22e.q.172.5.3m./.2.d.7.q.2.2.2m. Differētia.

62 Prophetia prædeſtinationis, ſemper impletur, non autem prophetia cōminationis. 1a.q.19 7.2m /.22e.q.171.6.2m./.q.174.1.c /. 4.d.46.q.2.ar.3. q 2.3m./. Cont. 3.co.154./. Veri.q.12.10.11.o./.Iſa.38.prino./.Ro.3.lec.1.meo. B./.co.14. lec. 1. fi.E./. He.6.lec.4.fi.I. Cōminatio 1. *Fides 85.153. Miſſio 45. Prædicare 1.

63 Prophetia aſſimilatur uiſui, fides autem auditui: quia prima facit diſtincte cognoſci omnia prophetabilia, non autem ſecunda: quia prima perficit intellectum in ſe, ſecunda uero in ordine ad affectum. 3. d 23. q. 2. ar. 4. q. 1. 4m./.d.24.ar.2.q.3.4m./. Veri.q.12.1.16m./.q.14.3.11m.

64 Prophetia prænuntiat ſubſtantiā facti, euangeliſta uero re-

ciat modum expletionis. 2.d.11.q.2.4.c.

65 Prophetia naturalis, eſt media inter prophetiam diuinam, & ſomnium. Veri.q.12.3.c.fi.

66 Omnis prophetia de quacunque re, eſt eiuſdem ſpeciei; quia eſt per unum formale, ſ. per lumē diuinum. 22ᶠ. q.171.3.3m.

Dum.1067.67 Oppoſitum uidetur dicere. 1ª. q.1.1.2m. Reſpondeo ſicut Du°.1111°.

68 In prophetia attenduntur tria. ſ. auctor, modus, & materia. Iſa. prolo. 1. prin°.

69 In prophetia attenditur auctor in dictis imperio, miniſter in ſcribentis actu, & officium miniſtri in uiſionis priuilegio. Iſa. prolo. 1. prin°.

70 Modus in prophetia oſtenditur tripliciter. ſ. quando primo eſt ibi uiſionis explanatio per ſimilitudinis adaptationem, p ſententiæ expreſſionem & per uerborum uenuſtatem. Secundo quando eſt ibi explanationis ratio; quia in tabulis legis ad explanandum, in tabulis cordis lapidei, ad confutandum, & in tabulis cordis carnei & mollis, ad inſtruendū. Tertio qn̄ eſt ibi explanationis utilitas: qa eſt ibi finis legis. Xps, finis pcepti. charitas, & finis iuſtitiæ mors. Iſa. plo. 1. prin°. C

Compar°.71 Prophetia eſt ſimpliciter excellentior dono linguarū, triplici ratione. ſ. quia conſiſtit in ipſa illuminatione mentis; quia pertinet ad rerū notitiā, & quia eſt utilior. 22ᶠ. q.176.2.o./. 1ᶠ. Cor.14. le.1.o. * Hieronymus 2. Interpretatio 4.

72 Prophetia intellectualis uiſionis, eſt nobilior q̄ imaginaria, per reſpectu reuelandi, per ſimilitudinem corporalem; quia tunc eſt econuerſo. 22ᶠ. q.173.2.o./.3.c.fi./.4.c./.1m./.5.c./. q.176.2.c./.1m./.3ª. q.30.3.1m./. Veri. q.12.12.o./. Iſa. 2. prin°.2.E.

73 Prophetia magis proprie dicitur de imaginaria, q̄ de intellectuali. 22ᶠ. q.173.2.c./.q.174.2.3m./.3.c./. Veri. q.12.12. c./.10m.

74 Prophetia imaginaria, de ſupernaturali ueritate, eſt nobilior intellectuali, de cognoſcibilibus humana ratione. 22ᶠ.q.174.2.3m./.3.c./.q.176.2.1m./.Veri.q.12.12.c./.10m. * Ioannes.62, Iſaias 2.&c. Miraculum.21. Miſſio.37. præceptum.52.

75 Maior in prophetia, poteſt eſſe minor in merito. Veri.q.12.14.5m. * Reuelatio 7. &c. Samuel 3. 5.

76 Nullus propheta ſciuit omnia futura circa ſe, niſi Chriſtus. Ro.15. le.3 fi. D./. phile. lec.fi.fi F.

77 Prophetia quanto eſt uicinior Chriſto, tanto eſt maior. Et magis poſt, quàm ante; licet in qualibet ſtatu, prima ſit maior aliis. 1ª.q.57.5.3m./.22ᶠ.q.174.6.o./.Veri.q.12.14.1m.

78 Idem propheta, non eſt ſemper in eodem gradu prophetiæ, ſed quandoque in maiori, & quandoque in minori. 22ᶠ. q.174.3.2m./.Veri.q.12.13.3m.

79 Moyſes fuit cæteris prophetis ſimpliciter maior: licet ſecundum quid ſit minor aliquo. 22ᶠ.q.174.4.o./.Veri.q.12.9.1m. lis 4.m./. Iſa. 6. me°. 2. E. Dauid 4.

80 Prophetia Dauid ex propinquo, attingit ad uiſionem Moyſi maiorem, quo ad cognitionem diuinitatis, ſed econuerſo, in cognoſcēdo & exprimendo myſteria incarnationis Chriſti. 22ᶠ.q.174.4.1m./. Veri.q.12.14.1m./.2m.c.

81 Dauid fuit maior propheta, q̄ Iſaias & Ieremias, contra ſaba Moyſen. Veri.q.12.14.6m./.13.c./.14.2m./. Opuſ. 20. li°. 3. c°. 1.

82 Ioannes Baptiſta, fuit maior propheta Moyſe, & cæteris prophetis ueteris teſtamenti. 22ᶠ.q.174.4.3m./. Veri. q. 12. 12, 3m./.14.1m.

Quis. 83 Prophetia non conuenit Deo, nec beatis, nec angelis. 22ᶠ. q.173.1.c./.q.174.5.o./.3ª q.7.8 c./.1ᶠ.Cor.13.le.3.prin°.F.

84 Prophetia fuit in Chriſto, inquantum fuit uiator. 22ᶠ. q.174.5.3m./.3ª q.7.8.o./.q.31.2.o./. pſal 44.me°.c.B./. Mat.1.prin°.a.H./.Io 4.le.6.me°.b.B./.c°.6 le.2.prin°.a./. c°.9. le.2. fi.g./.He.le.4.fi.H.

Dum.1068.85 Oppoſitū uidetur dicere. Veri.q.20.6.c. Reſp°.Du°.1068°. * Abraham.1.18.Aſſiſte c.6. Balaam.

86 Ille cuius tantum intellectus illuminatur ad iudicandū uiſa ab aliis, ſicut Ioſeph & Daniel, eſt propheta. 22ᶠ.q.173.2.c./.Veri.q.12.7.c. * Cayphas. Credere 29. Deus 172. Hæreſis 40.64.108. Hieronymus 2. Ioachim.

87 Ille cui oſtēduntur ſimilitudines, ſine lumine intelligentiæ, ſicut Pharao, uel Nabucdonoſor, uel Balthaſar, non eſt proprie propheta. 22ᶠ.q.173.2.c./.Veri.q.12.7.c./.1m./.10. 14m./.32.c./.1ᶠ.Cor.14.le.1.me°.H./. He.11.le.7.m°.H.

88 Abraham, Iſaac, & Iacob fuerunt prophetæ. 22ᶠ.q.174.6.c. Iſaias 2.&c. Iudæi 8,31. Lex 19.

89 Dauid habuit prophetiā, quo ad intuitū mētis, ſine imaginaria uiſione. 22ᶠ.q.174.4.1m./. pſ.plo.me°. E. * Magdalena.3.

Dum.1069.90 Oppoſitum uidetur dicere. 22ᶠ.q.174.2.3m./.Veri.q.12.12.c./.5m. Reſp°.Du°.1069°. * Magi 2. Maria 27. Mediator 1

Mendacium 20. Odor 93. præceptum 52. prædicare 1. Salomon 2. Sexus 3. Sibilla Theodoſius 1.

91 Omnes numerati, inter prophetas, habuerūt prophetiā imaginariā de ſupernaturali ueritate, & hi nō ſolū officiū prophetādi, & loquebātur in perſona dei, nō aūt agiographe. 22ᶠ.q.174.2.3m./ Veri.q.12.12.c./.10m. * Vnctio 29.30. Chriſt' 137.

92 Omni tempore fuerunt prophetæ, etiam in nouo teſtamento 22ᶠ.q.95.2.3m./.q.174.6.o. Quando.

93 Prophetæ fuerūt maxime ī abūdātia, tpe regū: qa tūc populus erat liber; nō. uſq; qui docebat de agēdis. 22ᶠ.q.174.6.2m.

94 Prophetæ incœperunt ſcribi per Oſeam & Oſee, quādo Roma condita fuit. 22ᶠ.q.174.6.2m./. Ro. le.2. prin°.G.

¶ Propitiatorium erat tabula ſuper alas cherubim; quia exinde deus propitiabatur populo. 12ᶠ. q.102.4 6m. * Chriſt' 197. Quid.

¶ Propinquitas. Affinitas 2. Amor 103.&c. Charus.

¶ Propinquum. Accidens 4. Actio 69. Actus 51.127.148. Agēs 7.9.16 Agere 9.10. Amor 84.113. &c Angelus 230. Anima 5.28. Animal 75. Appetitus 67. Approximatio o. Attributa 10. Baptiſmus 17. Beatitudo 19. Bonitas 97. Charitas 49. Cauſa 21.51.&c. Cœlum 94. Circūſtantia 5.6. Conceptio 72 15. Concupiſcibilis 8.9. Conſanguinitas 1 2. Contrariū 41. Corpus 36. Damnatio 32. Delectatio 21 &c.104. Diſpoſitio 50. Diſtantia 2.6. Electio 27. Eleemoſyna 24. Euchar' 190. Ex 5. Figura 2. Finis 22. Forma 145. Humilitas 20. Imago 5. Immedia e. Intellectus 27.28.29.187.203. Litera 4. Lucidītas 2. Lumina e 5. Magnanimitas 3. Matrimonium 83.89. 101. Militia 3. Motus 57. Peccatum 154. Plu. des. prius 13. Prophetia 80. Reſtitutio 16. Sanctificatio 7. Spes 81. Spiritpale 5. Tactus 7. Tentare 6.8. Velox 1. Virtus 46.179. Vniuerſale 17. Volunitas 19.

¶ Proponere. Accuſatio 24. Angelus 432. Dæmon 64. Deſtinare. Deus 317. Docere 3. Fides 20.75.&c. Lex 127.147. Manifeſtatio 2. Oratio 64. Prædicator 3. Principium 48. Repræſentatio o. Sacramentum 104. Voluntas 68.

1 ¶ Proportio ſm primā nominis impoſitionē ſignificat habitudinē quātitatis ad quātitatē, ſecundū determinatū exceſſum, uel adæquationē: ſed trāsfertur ad ſignificādum habitudinē quorūcūque ſicut materiæ ad formā, potentiæ ad actum, obiecti ad potentiā, finiti ad infinitum, & creaturæ ad creatorē. 1ª.q.12.1.4m./.3.d 1.q.1.1.3m./.4.d.49.q.2.ar.1.q.1.6m./. Cont.3.c°.54.fi./.Ver.q.2.3.4m./.11.c./.q.3.1.7m./.q.8.1.6m./.q.23.7.9m./.q.26.1.7m./. Po'.q 6.7.6m./.q.7.10.9m./. Trin.2.3m./. Quol.10.17.1m./.Ethi.5.le.5.prin°./. Poſter.le.12.me°.c. * Actus 30.180. Quid.

2 Omnium quantitatum finitarum, eſt aliqua proportio, nō tamen proportio numeralis. Meta.5.le.17. me°.b.D.

3 Proportio proprie, non eſt finiti ad infinitum, nec creaturæ ad creatorē, ſed proportionalitas. ſ. ſimilitudo proportionū. 1ª.q 12.1.4m./ 3.d.1.q 1.1.3m./.4.d.49 q.2.ar.2.q.1.6m./. Veri q.2.3.4m./ 11.c./.q.3.1.7m./.q.23.7.9m./. Quol.10.17.1m.

4 Non omnis finiti ad omne finitum, eſt proportio ſed tantū eiuſdē generis & rationis. 2.d 24.q.3.6.3m./. d.42.q.1 5.1m. * Agere 12.15.28.58.85.116. Amicitia 6. Amor 242. Analogia 4. Angelus 190.224. Anima 17 111. Appetitus 19. Aſſimilatio 4.12. Baptiſmus 248. Bonitas 176.201. Cerebrum. Circūſtantia 3. Cognitio 42. Complacentia 2. Cōmenſuratio. Conuenientia o. Corpus 64.65. Cultus 18. Debitū 14. Deformitas. Deus 86. Diameter. Diſpoſitio 33. Diuiſio 7. Duratio 7. Effectus 13.14. Aequalitas 1.4.8.9. Finis 25.104. 105. 106.132. Forma 72 73.93.97.133. Generatio 5.

5 Omnis cauſa per ſe, eſt proportionata effectui: non autem cauſa per accidens. 2.d.21.q 1.3.c. * Gratia 157. Homo 8. Ieiunium 6. Imago 5.8 Inſtrumētū 5.10. Intellect' 170. Intelligibile 1. Iuſtificatio 17. Lex 28.169. Magnanimitas 1. Magnificentia 3 Mediū 28. Menſura 10.12. Meritū 74.75. Metaphora 8. Miſericordia 39. Natura 29. Operatio 40.

6 Cognitio ſenſitiua, non ſe extendit ad proportionem unius ad alterum 22ᶠ.q.58.4.c. * Ordinatio 3. Pars 26.

7 Inter animam & corpus, oportet eſſe proportionem, ſicut potentiæ ad actum: non autem ut conuenientium in una natura, uel in una proprietate. 2.d.30.q 1.1.7m./.3.d.16.q.1.1 3m./.Veri q.26.1.7m. * Pœna 30.57.62.71. Pœnitentia 12. Præceptum 64. Proceſſio 15.18. Pulchritudo 1.6. Puſillanimitas 7. Quando 1. Quantitas 2a 32. Religio 100.101. Retributio 1. Satisfactio 21.

8 Proportio ad deū p naturæ ſimilitudinē, nō eſt in poteſtate ſolū artis noſtræ; ſimiliter nec proportio capax tantæ gratiæ: quia hæc ei præexiſtit ſic a creatione. Vñ relinquit, q̄ ipſa uoluntate ſe appropinquare deo p affectū & deſiderio & ordinari ad gratiā p remotionē īpedimēti, qđ quidē īpedimētū eſt pctm̄. Et nō p diſplicētiā peccati & affectū ad deū, ſe aliquis ad gratiam

Pro

ad gratiam præparat.4.d.17.q.1.ar.2.q.2.c.fi. * Senſus.23. Similitudo.4. &c. Spes.57.59. Suum.2. Tactus.14.

9 Diuerſitas proportionum triplex.ſ. ſecundum genus, ſpeciem, & numerum.2.d.9.3.5m. * Vacuum.2. Vbi 3.

10 Quorũcũque duorum eſt aliqua proportio, & aliquis ordo, ibi unũ eorũ eſt ab altero, uel ambo e tertio. Cõt.2 c°.16.9m.

11 Oĩs proportio eſt ad min' inter duo; quia nihil ſibiipſi proportionat. 4. d.16.q.3.ar.1.q.1.c. * Virtus 38.51.97.127.168.

12 Argumẽtũ a cõmutata proportione, fit e primo ad tertiũ, & a ſecũdo ad quartũ terminum. Quol. 1.q.10.2.1m. /. Poſter. lec.12. me°.c.

13 Et tenet tantum in numeris, & magnitudinibus. 3.d. 34.q.2.ar.3.q.1.1m./. Veri.q.27.7.4m./.q.29.8.7m./. Poſter. lec.12. m°.2. * Vſura.27.284.

¶ Proportionalitas. Analo^a.4. Aſſimila°.12. Metapho^a.8. Pœna 62.71. Proportio 3. Similitudo 3.4.7.8. Vſura.284.

¶ Proportionari. Proportio.8.9.

Diuiſio. 1 ¶ Propositio ſumitur dupliciter.ſ. pro eo quod proeligitur, & pro problemate. Pſal.48.prin°.b. fi. * Actus.186.&c.

2 Propoſitio per ſe dupliciter.ſ. cuius prædicatũ eſt de ratione ſubiecti & cauſa eius, uel econuerſo. Anima.2.le.14.prin°.b. * Affirmatio.o.

3 Propoſitio eſt tripliciter non intelligibilis.ſ. ex parte intelligentis, ex parte rei ſm ſe, & reſpectu alicuius. Trin.15.1m.

4 Veritas propoſitionis duplex.ſ. rei, & ſigni. 1a.q.16.8. 3m./.1.d.19.q.5.3.5m./. Veri.q 1.6.1m./.10.b.4./. Periherm.le.3.fi.

5 Ad ueritatem propoſitionis, ſufficit q̃ prædicatum aliquo modo conueniat ſubiecto. Sed q̃ ſit propoſitio per ſe, oportet q̃ conueniat ei ſub ratione formæ ſubiecti. 3.d.11.4.6m./.d.12.q.1.1.6m./.d.22.q.1.2.c. * Albedo. 2. Concluſio. 2. 5. Copula.una.

6 Multæ propoſitiones affirmantur, dũ negãtur. Cõt.2.c°.32. * Demõſtratio. 11. Enũtiatio.o. Eſſe 1.2. Exceptiua.

7 Propoſitiones primæ, dicuntur Immediatæ: quia prædicatum cõiũgitur ſubiecto, nõ per uirtutẽ alterius cauſæ præcedentis.1.d.12.3 4m./. Poſte.le.23. prin°.2. * Excluſio. o. Forma 49. Hebitus.74. Homo.8.9. Immobile.1. Indiuiduum.19.

8 Propoſitio actiue, ſemper cõuertitur in paſſiuã in actionib' Imanẽtibus, nõ autẽ in trãſeũtibus, niſi grãmaticaliter propter impedimẽtũ, uel libertatẽ patiẽtis. 4.d.38.q.2.ar.3.q.1.2m. * Intellectus. 17.56.57.77. Lex 5. Materia.48.&c.

Du^m.10709 Immo in propoſitionibus, de actionibus Imanentibus, non poteſt fieri conuerſio paſſionis in actionẽ uel econuerſo, accepta re exteriori ſm quòd in ſe eſt. 1.d.40.q.1.1.1m. Reſp°. Du°. 1070°.

Modalis. 10 Propoſitio nõ dicitur modalis, niſi modus prædicetur, & dictum ſubiiciatur. Opuſ. 38. prin°. 40. prin°. * Modalis. o. Modus. 2.

11 Propoſitio modalis dicitur affirmatiua uel negatiue, propter affirmationem uel negationem modi Opuſ. 40. c°. 1. * Per ſe.o. Perſona.17.&c. Poſſi^e.4.5.10. Prædicari.o. Proceſſio.15.&c Syllogiſmus.o. Socretes.5.6. Veritas.17.19 &c.

12 Propoſitio modalis duplex.ſ. de dicto, & de re.ſ. quando modus mediat inter partes dicti. Opuſ. 40.c°.1.

In diuinis 13 Propoſitiones affirmatiuę ueræ, poſſunt formari de Deo.1a.q.13.12.o./.1.d 4.q.2.1.o./. Cont.1.c°.36. * Accidẽs.114.115.

14 Propoſitiones affirmatiuæ de Deo, dicuntur incõpactæ uel incõuenientes, propter modũ ſignificãdi. 1a.q.13.12.1m./.1.d.4.q.2.1.2m./.d.22.2.1m/.d.34.q.3.1.c./. Po^a.q 7.5.2m. * Aſſumere.26. Deus.15.65.114. Diſtinctio.29. Filiatio.28.

15 ſ. ſi dicitur Deus ſciuit aliquid eſſe futurũ cõtingẽs, nõ ponitur ibi contingẽs, niſi ut materia uerbi, & nõ ut pars principalis propoſitionis.1a.q.14.13.2m. Generatio.86. &c. Notio.7. Perſona. 39.&c. Prędeſtinatio.50.&c. Sol°.o. Xps.26.&c.

16 Hæc propoſitio. Deus eſt paſſus, non eſt per ſe, licet ſit uera. 3 d.11. 4. 6m.

Du^m.10711 17 Oppoſitum uidetur dicere 1a.q.3.6.c.fi. Reſp°. Du°.1071°.

18 Hæc propoſitio eſt uera. Filius Dei eſt filius eſſentiæ patris, ſi li eſſentiæ conſtruatur formaliter, non autẽ ſi conſtruatur effectiue. Col.lec.3.fi.1.

Quid. 1 ¶ Propositum non nominat ſimpliciter actum uoluntatis, ſed præſupponit actum cognitionis oſtendentis finẽ, in quẽ uoluntas tendit. 1.d.40.q.1.2.2m. * Affectio.o. Aureola.13.22. Baptiſmus.90.&c.132.&c.159.179.188.210.&c. Ceſſare.3. Confeſſio.20.60. Contritio.1.2.3 14.26. Conuerſio.7. Deſtinare. Doctor.3. Dolor.24. Dulcedo.4. Electio.1.21.

2 Propoſitum eſt actus uoluntatis deliberatæ. 22 ſ.q. 88. 1.c. * Euchariſtia.272.277 Eunuchus. Excommunicatio. 23. Firmitas. Fortuna.1.9. Fructus. Impœnitentia. Inconſtantia. 1. Inſtabilitas. Intentio.o. Maria.40. Oppoſitio.18.

3 Propoſitum pro facto reputatur. 4.d.20. ar.1.q.1.3m. * Peccator.o. Peccatum.46. Pęnitentia. 10.31.43.83.101.113.132.

4 Oppoſitum uidetur dicere. 4.d.25 q.3.ar.1.q.1.1m. Reſp°. ſicut Du°.1202°. * Perſeuerantia.5. Pertinacia.1. Du^m.1072^m.

5 Propoſitum optime manifeſtatur per operationẽ. Pſal. 48. prin°.b.fi. * Prædeſtinatio.19. Præſũptio.12. Sacr̃m 53.80.81. Satisfactio.16.22. Schiſma. Spes.40.78. Verboſitas. Virginitas.3.9.11.22.31.34. Virtus.59. Voluntas.o.

6 Propoſitum operandi, operatur in uirtute rei propoſitæ, qua ceſſante, ceſſat effectus eius. Pſal. 31. me°.c.F. * Votũ.5.21.22. Vſura.1.187.209.

1 ¶ Proprietas. Quanto natura aliqua nobilius eſt in aliquo, tãto proprietes eius, pfectius ab eo participatur. 2.d.25.4.c. In cœl.

2 Filiatio in diuinis, eſt proprietas perſonalis filii, qua ut ita dicam, indiuiduatur. Po^a.q.2.1.10m./.4.c. * Actio.6.34 76. Actus 197. Adiectiuum 12.&c. Agilitas 1. Amor 250. Angelus 243.612. Anima 249.&c. Aqua 1 Bonitas 799.217. Caput 2. Cecilia. Cælum.59. Cogitatio 3. Columba 1. Conuenientia 1. Denſitas 1. Deus 27.34.63.&c.231. Differẽtia 12. Definitio 14. Diſtinctio 28. Do^m 3.6. Dulia 2. Femininum o. Ferrum 1. Filiatio 17. Formæ 45. Generatio 38. &c. Hæreſis 121. Idea 2.20. Ignis 8. In 19. Infinitũ 12. Innaſcibilitas 1. Intellectus 2.9.202. Metapho^a.5. Miraculum 10. Motus 79. Neceſſitas 8. Nemo. Nomen 1.12.34. Notio o. Notũ o. Numerus 25. Pars 13.37. Po^a 4. Proceſſio 60.61. Producere 3. Proportio 7. Ratio 25. Relatio 21.86.87.88.99. Seraphin o. Vſura 168.169.175. Vſus 14. Chriſtus 46.47.51. In diuinis.

1 ¶ Proprium eſt de genere accidẽtium. 12ſ.q.83.2.3m./. Cõt.1.c°.32.3m. * Abſoluere 26. Accidens 5 12.15.17.48.51.52.53.64.92.94. Accipere 1. Actio 28.36.47.58. 81.85.88. 113. Adam 48.64.79. Adiectiuum 4. Adoratio 21. Affectio 5. Agẽre 27.30.35.97. Agere 30.33. Agiographæ 2. Allegoria. Alteratio 1.4.11.12. Amicitia 3.32.35.37. Amor 5.22.87. 101. 171. 209.222.230.233.258.282. Analogia.15. Angelus 39.47.68. 117.198.241.327.331.332.345.346.363.364.374. 388 393. 430.433.437.442.483 487.498. 559.578. 605.617. &c. Anima 4.15.40.41.128.186.207.208 217.223.237.241.249. &c. 251.265.269.285. 339. Animal 47.59.61. Apparere 1. 80. Appetitus 27.41.56. 64. Apprehenſio 5. Appropriatio 2. 3.5. Aqua 1. Aquila 1. Ardere. Ars 24. 48. Aſcendere 3. Aſtrologia 1. Baptiſmus 160. 161. Benedictus 2. Campſoria 2. Cauſa 4. 41. Cælum 120. Circumſcribere 2. Cognitio 4. 50. Quo...

2 Proprium non addens aliquid nobilitatis ſupra commune, non habet proprium nomen, ſed nominatur nomine communis. 12ſ.q.181.1. 3m./. 22ſ.q.9.2.c./.q.50.2.1m./. 1.d.13.3.c./ 3.d.9.q.2.1.1m./.d.35.q.2.ar.3.q.1.c /.4.d.15.q.4. ar.2.q.1.2m./.d.27.q.1.ar.1.q.2.3m./. d.41.ar 4.q.1.2m./. Veri. q. 6. 1. 9m. * Color 2. Commune 3.6.7.9. Contrarium 32. Contritio 18.20. 21. Cooperari 4. Creatio 2. Delectatio. 23. 40. &c. Dæmon 57. Demonſtratio 6. 7. 10. Deus 1. 22. 27. 34. 41. 58. 396. 397. Dialectica 4. Diaphanum o. Differentia 1.22. Definitio 5. 34. Diſtinctio 18. Diuiſio 4. 12. Dolabrum. Dolor 7. Dolus 1. Dulia 2. Effectus 12. 13. 14. Ens 26. Epiſcopus 6. Aequiuoca 5. Eſſe 6. 26. 93. 63. 74. 80. Euchariſtia 94. 103. 157. Excommunicatio 29. Fabula 2. Facere 2. 4. Fides 36.105. Filiatio 18. Finis 4. 65. 134. Forma 45. 89. Fortitudo 10.

3 Proprium dicitur dupliciter.ſ. ex parte ſubiecti.i. cui ſoli conuenit, uel ex parte prædicati.i. purum, uel notum. 1.d. 8.q.1.1. 1m. * Genus 5.6.8. 16. Gratia 109. Gratiarum actio 2. Gula 2. Habitus 16. Homo 29. Honor 12. 19. 26. Humilitas 5. Idea 2. 20. Ignis 2. 3. 5. 7. 8. In 8. Indiuiduum 10. 35. Intellectus 2. 9. 27. &c. 113. 202. Logica 4. Matrimonium 116. Meretr 3. Metaphyſica 19. 25. Metaphora 1. 2. 5. 8. Miraculoſe. Mutuum 3. Natura 5. 34.

4 In omni re, proprium accidens eſt aliud ab eſſentia eius, & eſt poſterius ea, ordine generationis & perfectionis 12ſ. q. 2. 6. c./. q. 83. 2. 3m./. Veri. q. 21. 1. 11m.

5 Oppoſitum uidetur dicere. Spiritu 11. 7m. fi. Reſp°. ſicut Du°. 197. * Nomen 1. 12. 34. 39. 74. Notum 3. 11. Pater 8. Peccatum 43. 64. 85. 112. 132. 141. 160. 403 Pœna 50. Pœnitentia 20. 73. Perfectio 1. 14. 29. Perſeuerantia 7. Perſona 19. 30. 31. Poſſeſſio 4. Potentia 4. 15. Poteſtas 1. Præceptum 3. 5. Du^m.1073^m.

6 Proprium fluit e ſubiecto, ſine mutatione, ſed per naturalem reſultantiam 1a. q. 77. 6. 3m. * Prædeſtinatio 50. Prædicamentum 6. Prædicare 2. Prædicari 15. Prælatio 7. Præſumptio 2. Primitiæ 4. Princeps 19. Proceſſio 2. 27. 28. 52.

7 Subiectum poteſt intelligi, ſine proprio accidente, per primam operationem intellectus; non autem per ſecundam. Sed per utrãque poteſt intelligi ſine cõmuni accidente, etiã inſeparabili. 1.d.26./. L. Spiritus.11.7^m./. Anima.12.7^m. *Proprietas. Prouidentia.31.

8 Oppoſitum uidetur dicere 4.d.10.ar.2. q.3.3^m. Reſp^o. ſicut Du^o. 760°.

9 Creatura eſt propria Deo, ſecundũ dominiũ, non autẽ ſecundũ naturã. Opuſ.1.c^o.24. * Prudẽtia.4 22.25.28.31.43.73.74.84. Puſillanimitas.5.6. Qualitas.1.13. Quantitas.12. Qui eſt.0. Raptus.6.10 Ratio.17.28.32.49. Reduplicatio.6. Regere.1. Regula.3. Relatio.6.78.99. Religio.32.65.72. Rea.2. Rota. Sabbathum.6. Sanctificare. Sanctificatio.1. Significatio.1. Solui.2. Subiectum 8. Subſtantia.22. 24. Tempus 5.36. Trinitas.3. Viſibile.2 Vſura.19.23.&c. Vſus.12.

10 In diuinis propria eſſentialia patris, ſunt etiã propria filio: non autem propria perſonalia. Opuſ.1.c^o.6 * Vti.9.

Quid. 1 ¶ PROPTER aliquando denotat cauſam poſteriorem in eſſe. ſ. finalem, & aliquando cauſam priorem. ſ. materialem uel efficientem. Po^a q.5.5.3^m.

2 Propter ſe duplex. ſ. quod diuiditur contra per aliud, & contra per accidens, primo modo finis diligitur propter ſe; uirtutes autem ſecũdo modo. 22.q.145.1.1^m./. 1.d.1.q.2.1.3^m./. Gal.5.le.6.prin^o.L.

3 Propter alterũ duplex. ſ. propter finẽ principalẽ, & cui prouenit aliqua utilitas, primum eſt utile, non autẽ ſecundũ. 1.d.37.q.4.1.1^m./.2.d.1.q 2 3.0./.d.15.q 1.1.5^m.

4 Propter alterũ i. propter operationẽ, uel conſeruationẽ, uel quicquid eſt poſt eſſe, eſt poſterius. Sed propter alterũ.i. propter eſſe, eſt prius tẽpore, & poſterius natura. Cõ.2.c^o.87.ſi.

5 Propter quod unũ quodq;, & illud magis intelligitur tantũ in iis quæ ſunt eiuſdẽ ordinis, ſicut in eodẽ genere cauſæ, puta ſi dicatur q ſanitas eſt deſiderabilis, propter uitã, ſequitur q uita ſit magis deſiderabilis. Si autẽ accipiantur ea quæ ſunt diuerſorũ ordinũ, nõ habet ueritatẽ, ut ſi dicatur q ſanitas eſt deſiderabilis, propter medicinã, non iõ ſequitur q medicina ſit magis deſiderabilis: quia ſanitas eſt in ordine ſinũ, medicina autẽ i ordine cauſarũ efficiẽtiũ. 1^a.q.87.2.3^m./.q.88.3.2^m./.3.d.28.1.2^m./. Veri.q.10.9.3^m /. Poſter.le 6.

6 Vel intelligitur, qñ prædicatũ eſt diuerſum in utroq;, & in eſſentialiter ordinatis. 1.d.12.2.2^m./. Cauſis lec 1 ſi.d.

7 Vel non ſemper ſecundũ idẽ nomen, & ſecundũ eandẽ rationẽ, & formaliter, ſed intelligitur aliquid nobilius, & uirtuali et ſicut in æquiuocis. 1.d 19 q.2.2 4^m./. 4.d.41.1.1 q.1.4^m /. Veri.q 10.9.3^m./. Meta.2.le.2.prin^o./. Poſterm.le.6.

¶ Propter quid. Demonſtratio.1. Quæſtio.1.3. Solertia.3 6.

¶ Propugnator. Saluator.7. Chriſtus.201.

¶ Propugnatrix. Concupiſcibilis.3. Delectatio 21. Sexus.7.

¶ Prorogare. Prolongatio.

Facile. 1 ¶ PRORVMPERE. Homo, prorumpit facile, ad manifeſtandũ conceptum cordis. 12.q.72.7.c.

2 Iracundus in uerba contumelioſa prorumpit. 12.q.72 7.c. *Filiatio.34. Hilaritas Lachrymæ. Turpiloquium. Hymnus.

¶ Proſa. Pauſatio.

¶ Proſequutio. Anima.139. Animal.45. Appetitus.17.18. Cauere. Electio. 13.21 Error.4. Exequutio. 0. Fortitudo. 32. Futurum.8. Intellectus. 28 4. Petrus.1. Principium. 18.27. Prudentia.14 Reuelatio 11. Scandalum 1. Scriptura.6. Sollicitudo.1.2. Virtus.78. Vnctio.27. Voluntas. 34.62.

Compar^o. 1 ¶ PROSPERITAS temporalis, & decor corporis, comparantur flori, quia cito tranſeunt. Pſal.29.me^o.c./. Pſal.36. prin^o.a.

Licet. 2 Licet triſtari de gloria, & proſperitate inimici, inquantum eſt nociua. 22.q 36. 2.0./.q.158.1.3^m./.3.d.30. 1.4^m./. Ma. q.10.2.5^m./.7^m./ Virt.q.2.8.10^m. * Amicitia. 16. Amor. 54. Fundamentum.3. Honeſtum.3. Inuidia.5.6. Ira. 39. Iudæus 12. Princeps.7. Rex.3.

¶ Proſpicere. Factum. 4. Prouidentia 16.

¶ Proſtibulum. Lupanar. Meretrix. 0. Oblatio.9.

¶ Proſtituere. Fornicatio.9.

¶ Proſtratio. Adoratio. 5. Genuflexio. Latria.9. Oratio.0.

Deus. 1 ¶ Protectio. Protegit nos Deus per quatuor. ſ. per ſpiritum obumbrantem, per compunctionem humiliantem, per neceſſitatem illuminantem; & per eccleſiam tuenantem. Iſa.4.ſi. * Auxilium 0. Oratio. 49. Apoſtoli.43. Arma. Charitas. 82. Defendere. Excommunicatio.7. Manus.4. Nocere.10. Saluari 1.9. Scenophegia. Veſtis.2. Via.6.8.

¶ Protenſio. Duratio.2. Expectatio. 1. Poſtulatio.

¶ Proteſtatio. Baptiſmus.8.96 97. Canonizatio. Cerimonia. Circunciſio 12. Cultus. 1. Fides. 1.130. Latria. 8. Profeſſio. 0. Religio. 5.8. Sacramentum.2.3. Sacrificium. 1. 5. Simonia.6. Superſtitio. 1.

¶ Prouectus. Ex quo homo prouectus eſt, perfectis uacare debet, & puerilia intermittere. He. 6. lec. 1. prin^o. H. Doctor. 3. Senectus. 0

¶ Prouenire. Accidens. 57. Affinitas. 8. Agens. 81. Amicitia. 34.35. Animus.2. Beatitudo. 12. Confeſſio.48. Differentia. 16. Diuinatio. 22. Euentus. Ingratitudo.5. Motus.32. Neceſſitas.20.21. Peccatum.173.174.348. Pollutio. 1. Propter.5. Prouentus. Putrefactio 0. Ritus. Verbum.7. 15. Vſura.5.14.21.95.204.105.290.&c.

¶ Prouentus. Vſura.179 180.188.192.290.294.

¶ Prouerbium. Vulgare. Hieronymus.1.

1 ¶ PROVIDENTIA importat reſpectum quendam alicuius diſtantis, ad quod ea quæ in præſenti occurrunt, ordinanda ſunt. 22.q.49.6.c. Quid.

2 Prouidentia eſt ratio ordinis in finem. 1^a.q.22.1.0./. 2.c /.q. 23.1.c./. 1.d.39.q.2.1.0./. Cont.3 c^o.77./. Veri.q.5.1 0

3 In recta ordinatione ad finem, quæ includitur in ratione prouidentiæ, importatur rectitudo conſilii, iudicii, & præcepti, ſine quibus recta ordinatio in finem, eſſe non poteſt. 22. q. 49. 6. 3^m. * Arens. 3. Credere 3. Cura. 7. Diſpoſitio. 4. 5.

4 Prouidentia perfecte conuenit Deo. 1^a.q.22.1.0./. Con.3.c^o. 94. * Electio.28.29. Epiſcopus. 29. Fatum.1. &c.

5 Prouidentia Dei, habet certitudinem. 1^a.q.22.4.2^m./. 3^m./.1. d.39.q.2.1.0./. Con.3.c^o.94. * Gubernatio.2. 3.

6 Prouidentia Dei, habet aliquam rationem. ſ. cõmunicationem ſuæ bonitatis, ſecundũ beneplacitum uoluntatis ſuæ. Cont.3.c^o.97.

7 Deus prouidet cuilibet rei, ſecundum eius conditionem. Cont.4.c^o.56.1^m./.57. *Idea.26.27. Oratio.47. Prædeſtinatio.7. 18

8 Error duplex, circa diuinã prouidentiam. 1^a.q.116.3.c.ſi./. Con.3 c^o.94./.96./.97.ſi./.98.ſi. * Princeps.23.

9 Error triplex, circa diuinã prouidentiam. 1^a.q.22.2.c./. Veri.q.5.2.3.6.c. * Prudentia.1.2. 3.50. Punitio.3.

10 Error quincuplex, circa diuinã prouidentiã. Dionyſ.3. le. 1. * Regere.2. Religio.52.53. Rex.2. Saluari.10. 15.

11 Error ſexuplex, circa diuinam prouidẽtiã. 1.d.39.q. 2. 2.c. * Sors.4.

12 Opinio Platonis, de triplici prouidẽtia, ſm Gregoriũ Niſſenũ. ſ. prouidẽtia ſummi Dei, qui primo & principaliter prouidet rebus ſpũalibus, & cõſequẽter toti mũdo quantũ ad genera, ſpecies, & cauſas uniuerſales, prouidẽtia qua prouidetur ſingularibus generabiliũ & corruptibiliũ, & hãc attribuit diis qui circumeũt cælos. i. ſubſtãtiis ſeparatis, quæ mouẽt corpora cæleſtia circulariter, & prouidẽtia quæ eſt rerũ humanarũ quã attribuebat dæmonibus, quos platonici ponebant medios inter nos & Deos, ut narrat Auguſtinus. 1^a.q 22.3 c./. q.103.6.2^m./. Cont.3.c^o.76.

Differentia. 13 In prouidẽtia creatura, põt cõtingere defectus dupliciter. ſ. ex parte prouidẽtis, & ex parte prouiſi. in diuina uero, tãtũ ſecũdo modo. Veri.q.5.5 c. *Barnabas. Cura 3.4.6.7. Diſpoſitio.4.5. Electio.28 29. Epiſcopus.29. Fatum.0. Idea.26.27.

14 Modus cõtingentiæ & neceſſitatis, cadit ſub prouiſione Dei, & nõ ſub prouiſione creaturæ. 1^a.q.22.4.3^m./ Con.3.c^o.94.

15 Lex æterna, nõ eſt pudẽtia Dei, ſed prin^m ei^o. Veri.q.5.1.6^m.

16 Sicut ad prouidentiam pertinet proſpicere per ſe conuenientia fini, ſic ad circũſpectionẽ, an ſit conueniens fini, ſecundum circumſtantias. 22.q.49.7.3^m.

17 Ars Dei, dicitur reſpectu productionis rerũ, diſpoſitio uero reſpectu rerũ inter ſe, ſed pudẽtia reſpectu ordinis in finẽ. 1^a.q.22.1.c.ſi./. Veri.q.5.1.9^m. * Prædeſtinatio. 1.10.&c.40.

18 Prouidentia Dei, ſe extendit ad neceſſaria, non autem prouidentia hominis. 1^a.q.22.2.3^m./.4.3^m./.q.103.1.3^m./. 12.q. 93.4.0./. 22.q.49.6.0.

19 Prouidentia & diſpoſitio, pertinent ad ſcientiam, uoluntatẽ, & potẽtiã Dei, ſed diuerſimode. 1.d.39.q.2.1.1^m./. Cont.3. c^o.73./.74./. Veri.q.5.2.0. * Reprobatio.5. Tranſumptio.

20 Prouidentia Dei, eſt eorum quæ promouent in finem, ſed diſpoſitio eſt de ordine rerum ad finem, & inter ſe, ſcientia uero eſt cognitio finis, & cæterorum. 1.d.39. q. 2.1.c./. 2.d. 11.q 1.3.c./. Veri.q.5.1.0.

21 Prouidentia Dei duplex. ſ. approbationis, & cõceſſionis, prima eſt bonorũ tantũ, ſecũda uero malorũ. Veri.q.5.4.c /.1^m.

22 Aliquid ſubeſt prouidentiæ Dei dupliciter. ſ. propter ſe, & propter aliud, primo modo ſubiunt ſola perpetua, ſecundo autem modo indiuidua corruptibilia. 1^a.q.103.5.2^m./. Con. 3.c^o.112./.113 1^m./. Veri.q 5.3.4.6.c./. Iob.7.lec. 4. prin^o.A.

23 Bonum & malum, ſubiacent diuinæ prouidentiæ, ut præſcita & ordinata, ſed bonum, ut intentum: non autẽ malum. 1^a.q.22.2.2^m. 1.d.39.q.2.2.c.ſi./.1^m./. Veri.q.5.4.0.

Quorum. 24 Mala & defectus, non cadunt ſub prouidentia approbationis. ſed ſub prouidentia conceſſionis Veri.q.5.4.c./.1m.

25 Omnia ſubiacent diuinæ prouidentiæ: ſed diuerſimode. 1ª. q.8.3.c./.qu.22.2.3.o./.qu.23.1.c./.q.103.5 o./ q.113.6.c./. 12æ. qu.91.2.c./.q.93.1.4.5.c./.1 d.39.q.2.3.o /.d.40.q.4.1.c /.2.11.q.d.1.4 c./.d.37.q.3.1.c /.Ʒ.3 c°.1./.64./.94./.111./ Veri.qu.5. 2.4.o./. Quol..12.4.c./.Opuſc.3.c°.124./.132./. 133./. Iob.prolo./. Pſalm.23. p.10.a.E./.Pſal. 30. me°. m./. Mat. 10. ſu. b. L./. Cauſis.lec.20.o./.Meta.6.lec.3.ſi.c.C.& Animal.82.Actus.3. Aſſiſtere.5. Aſtare.Beatitudo.92.

26 Prouidentia dei non eſt reſpectu ſui:quia quicquid eſt in eo,eſt finis.& non ad finem.1ª.q.22.1.c.ſi./.12æ.q.93.4.o./. Veri.q.5.2.c.ſi.

27 Prouidentia dei eſt omnium ſingularium,etiam contingentiũ.1ª q.22.2.o /.q.103.5.o./.1.d.39.q.2.2.c./.Ʒ 3.c°.71. ſi./. 73./.113.3m./.Veri.q.5.3.4.o./. Opuſc,3.c°.132 uſq3.136./. Opuſc.15.c°.13 uſque.16./.Iob.11. lect.1.me°.H.

28 Rationalis creatura ſpeciali modo ſubeſt diuinæ prouidentiæ.1ª.q.22.2.4m./.5m./.qu.103.5.2m./.q. 113. 2.c./.q.116.1. c./. 12æ q.91.2 c./. 22æ.q.83.2.c./.1. d.40.q.1.2.c /.q.4.1.c /. 2.d.11. q.1.1 c./ Ʒ.3.c°.111./.112./.113 /.114./.142./.Veri. q.5.5 6.o./. Opuſ.3.c°.41.143./.144 /.249./.Iob.o./. Mat. 10.ſi.b. L.* Cõſilium.9.Creatura.32.&c.Hæreſis 145.Ignis 15.Maria 56.Nocere.10. Nomen.40 .Oratio.47.

29 Electiones humanæ ſubiunt diuinæ prouidentiæ propter ſe:ita ut etiam ſint prouiſores.1ª.qu.22. 2.4m./.Ʒ.3. c°.90./. 113 /.114./.140./.Veri.q.5.5.o.

30 Omnes motus,& actiones,& corruptiones, ſubiacent diuinæ prouidentiæ.1ª.q.22 2.2m./.q.103.5.1m./.12æ./.qu. 93.1. 3.c./.Veri.q.5.4.o.

31 Prouidentia proprie non eſt in ſpeculatiuis, ſed tantum in practicis.12æ.q.49.6.2m.

32 Boni ſubſunt diuinæ prouidẽtiæ propter ſe,mali uero propter alios tantum,ut bruta.1ª.q.22.2.4m./.q.23.7.c./. Veri. q.5.7.o.

33 Bruta ſubduntur diuinæ prouidentiæ per ſe,& in ſingulari,ſed propter aliud tantum, & actus eorum.1ª.q.22.2.5m./. q.103.5 2m./.12æ.qu.93.5.6.o./.Iob.7.lect.4.prin°.A.Matth. 10 ſi b.K. * Prædeſtinatio.1.&c.7.10.&c.18.40.Regimen.4.

34 Alexãder dicit,quod ſecundum Ariſtotelem, deus habet prouidentiam de iſtis inferioribus.Cæ.2.lec.14.1.*. Ruina.3.Sepultura.3.

Gubernatio. 35 Prouidentia dei eſt æterna, ſed gubernatio eſt temporalis. 1ª.q.22.1.2m./.1.d.39.quæſt. 2.1.1m./.Ʒ 3. ſi. *.Angelus.90. 247.&c.571.

36 Prouidentia eſt tantũ in Intellectu, licet præſupponat uoluntatem finis.Sed gubernatio paſſiua,eſt in gubernatis, actiua uero in gubernante. 1ª.q.22. 1.3m./.q.23.1.4.o. Barnabas. Dæmon.85.113.118. Deus. 324.375.&c. Fatum.1. &c. Gubernatio.o.

37 Certitudo prouidentiæ dei, non deficit a ſuo effectu,neque a modo eueniendi,quem prouidit.1ª.q.22.4.4m./.5m.

38 Deus prouidet omnibus immediate,quoad rationem ordinis,ſed mediate,quo ad executionem eius,quæ dicitur gubernatio.1ª.q 22.3.o./.q. 103.6.o./.q.116.2.c./ 2.d.11.q. 1.1.c./.Ʒ.3 c°.76./.77./.83./.94./.Opuſ.3.c°.130.131.* Idea 26.27.

39 Prouidentia dei regit corpora ſuperiora, per ſuperiores intellectuales ſubſtantias & corpora inferiora. per inferiora. Ʒ.3.c°.80.1m.

40 Prouidentia dei regit bruta per homines, & plantas,& alia per animalia,& omne imperfectũ,per perfectius, & in eodem homine,& in diuerſis.Ʒ.3.c°.81.* Lex.58.65.77.Mundus.19.Vniuerſum.6.

41 Prouidentia diuina,gubernat creaturas ſpirituales inferiores,per ſuperiores. 1ª.q.110.1.c./. Ʒ.3.c°.79./.82.1m./.83./. Opuſc.3.c°.125./.127 /.Iob.lec.2.prin°.B.

42 Et creaturas corporales,per ſpirituales. 1ª.q. 22.3.c./.q.63. 7.c / q.102.2.1m./.q.103.6.o./.q.110. o./.q 112.1.c./.q. 113. 1.c./.2.d.14.3.o./.4 d.43.ar.2.q.3.c./.d.45.q.1.c /.Ʒ.3.c°.78. /.Veri.q.8.o./.Opuſc 3.c°.125./.Opuſc.10.ar.1.uſq3. 16./. Opuſc.20.c°.1./.Iob lec.2.prin°.B./.c°.9.lec.3. prin°.K.

43 Et corpora inferiora per corpora ſuperiora. 1ª.q. 112.2.C. prin°./.q.113.1.c./.q.115.3.o./.4.d 43.ar.2.q.3.c./.ar.3.q.1. c./.Ʒ 3.c°.81./.82./.83./.Veri.q.5.8.c./.9.o./.Po².qu.3. 6.c. ſi./.Quol.6.19.c./.Opuſc.3.c°.128 /.Opuſ.20 c°.1.

D°.1076 44 Oppoſitum uidetur dicere.2 q.2.3.o./.d.13.1.4m. Reſpondeo,ſicut Dubio.333°.

45 Non autem actus humanos gubernat per corpora cæleſtia, nec per animas cælorum. Con.3.c°.85./.88 /.Veri.q.5.10. o./.Opuſc.3.c°.127.Oratio.8.

46 Deus gubernat mundũ bonitate,quia eſt principiũ prouidentiæ in omnibus, & ut uirtus moralis ad nos. 1ª. q.103.1.5.c./. Veri.quæſt.5 1.15m.

47 Finis gubernationis rerum a prouidentia dei,eſt aliquid extra totum uniuerſum, ſcilicet ipſe deus 1ª.quæſt. 103.2. o./. 3.4. c.

48 Effectus gubernationis a prouidentia dei,eſt unus ex parte finis,ſed ex parte mediorum ſunt duo in generali, ſcilicet conſeruatio,& motio in finem,in particulari uero ſunt innumerabiles nobis 1ª.q.103.4 o.

49 Deus per prouidentiam ſuam, ordinat inferiora in ſuperiora Opuſ.3.c°. 149. * Actus 3. Credere 3. Ordinatio 1. &c. Ordo.1.2. — Ordo.

50 Ordo vniuerſi, & præcipue cælorum probat prouidentiam Dei. Pſal.8.me°.c. * Prædeſtinatio 13.16.&c.

51 Deus poteſt facere contra ordinem prouidentiæ ſuæ. Con. 3.capit°.95.

52 Oppoſitum uidetur dicere. Con.3.cap°. 100. Reſpondeo Dubio. 1076°.

53 Deus poteſt facere contra ordinẽ prouidentiæ ſuæ, ex parte rerum, non autem ut eſt a deo. Con.3.c°.98.

54 Nihil poteſt contingere præter ordinem gubernationis prouidentiæ Dei uniuerſaliter, ſed tantum reſpectu alicuius cauſæ particularis 1ª.q.22.2.1m./.q.103 7.o./.2.d.6.1.3m.

55 Nihil poteſt fieri contra uniuerſalem gubernationem diuinæ prouidentiæ,ſed tantum aliquid particulare 1ª.q 103 8.o./.Con.3.c°.94.

56 Ad prouidentiã dei non pertinet ſubtrahere defectus,corruptiones,& mala a rebus 1ª.q.22.2.2m./.q.23.3.c /.q.48.2. c./.3m./.22æ.q.10.11.c./.1.d.39.q.2.2.c./.1m./.2.d 23.q 1.2.c./ d.34.1.5m./.Con.3.c°.69./. Ver.q.5.4.4m./. Pot².qu.3.6.4m./. Ma.q.13.4 6m./.Opuſ.3.c°.141./.142.* Cauere. Prædeſtinatio 7.10.14.&c.Punitio 3.Saluari 10.15. — Effectus.

57 Prouidentia dei non excludit a rebus contingentiam, nec caſum,nec fortunam,nec liberum arbitrium 1ª q.19.8.o./. q 22.2.1m.4.o./.q.23.1.1m./.3.3m./.6.c./.qu. 103. 7.2m./.3m./. 12æ.q.10.4.o./.22æ.q.83.2.c./.q.171.6.1m./.1.d.39.q.2.2.o./. 2.d.11.q.1.1.5m./.d.23.q.1.2.c./.d.25.2.2m./.4.d.38.q.2.ar 2. q.1.1m./.Con.3.c°.69 /.70./.71.72.73.74./. Ma.q 6.c./.3m./. q.16.7.15m.Opuſc.3.c°.134.Quol.12.3.1m.ſi./.140 /.Opuſ. 15.c° 15.Mat.2.prin°.a.C./Meta 6.lec.3.ſi.c.C.&c.

58 Ad diuinam prouidentiam pertinet, quòd permittat hominem tentari. & peccare, & puniri.1ª.q.23.3.0./.22æ.q.163 1.o./ 2.d.21.q.1.4.c./.d.23.q.1.2.o.* Spes. 3.

59 Immobilitas diuinæ prouidentiæ non excludit utilitatem orationis.1ª.q.23.8.o./.22æ q.83.2.c./.Con.3.c°.95./. Veri. q.6.6.c./.Dio°. 3.lec.6.1.Oratio.8.

¶ Prouintia. Angel°.577.578.581 615 616 Samaria. Voſſi.8.

¶ Prouiſio. Amor 164.Bonitas.184.Illegitimus.4.Prouidẽtia.1.7.13.14.26.Solicitudo.4. Votum. 79.80. Vſura. 106.256.

¶ Prouiſor.Cura.3.5. Prouidentia.29.

¶ Prouocatio. Amicitia.27.Facti.4.Incentiuum.Incitare. Inductiuum.Ira.36.&c.Organum.4.5. Ornatus.5.3.&c. Paſſio.109.Perſeuerantia.12.Princeps 11.Spectacula.2.3.Tentare.3.8.

¶ Prout. Abſtinẽtia.8. Angelus.508. Anima. 176.Cauſa.17.Cõparatio.3. Deus.402.Aequiuoca.12.Genus.16.Hoc. Intellectus.129.loquentium.Lex.87.Vſura.86.Vt.

¶ PROXIMVS noſter eſt omnis homo.& angeli ſancti, nõ autem dæmones.Ro.13.lec.2. ſi. C.Accidens.4.Accidia. 10. Acolytus.4.5.Actus.51.148.Adulterium.2.8.Agens.7.9.16 51.Agere.9.10.Amor.62. &c. 79.&c.103. &c.111. &c. 162. &c Anima 326.Appetitus.67.Attributa.10. Auaritia.7. Baptiſmus.57.58 Beatitudo.73.183. Bellum 2. Blaſphemia.2.3. Charitas.126.145.Cauſa.Pro.Circunſtantia.5.6. Clementia.9.Conceptio.7. 15. 16. Concupiſcibilis. 8. Confeſſio.8. Cõſeruatio 6.Corpus.36. Correctio. 18.Delectatio.22. &c. 104.Diſcordia.2.Aedificare.o.Eleemoſyna.3 &c.Euchariſtia 231.Finis.22.63.&c.Fomes.9. 10. Fornica 10.4.Fortitudo. 16 43.Genus.18.Gloria.2. 3.8.14.Gratia.4. Hæreſis. 8. Honor.9.Humilitas.16.Iactantia.5.Imago.5 Ingratitudo.18. Iniquitas. Intellectus.279.280. Inuidia.7.84. Hypocriſis.6. Ira.77.Iraſcibilis.3. Iuſtitia.29. &c.Iuſtificatio. 3. Lex 83. 243.244. Matrimonium. 64 Menſura.22.23.Meritum.42. Miraculum.24. Miſericordia.7. Monſtrum. o. Mors.2.12.21. Mulus. Occidere.1.Odium.4.5.7. 18. Omiſſio. 1. Opinio. 9.Ordo.66.82.Pax.16.Peccatum 30.79.129.136.144. 152. 161.185.224.244.247.251.330.Pœnitentia.51.70.115.Perfectio.61.89.Pietas.14.19. Potentia.3. Præceptum. 81. &c. 124.Prodigalitas.4.5.Propinquum.Proximum.Publicatio. o.Ratio.5.Reatus.4.Religio.97 Reſtitutio.20. Rixa.4. Sacramentum — Quis.

q.47.16.o/. Verit.q.18.7.3m. * Ratio.50. Regere.2. Studioſitas.1. Virtus.118. Vita.46.

Diuiſio. 45 Prudētia triplex, ſcilicet falſa, imperfecta, & perfecta, prima eſt ad malum, ſecunda ad finem particularem, tertia ad uerum & ultimum finem.22ξ.q.47.13.c./.q.55.1.2.o./.3.1m./.q.49.1.2m. * Eugnomoſina.

46 Species prudentiæ tres, ſecundum tres fines, ſcilicet monaſtica, iconomica, & politica 12ξ.q.57.6.4m./.22ξ.q.47.11.o./q.48.c.fi./.2m. * Solicitudo.3.4. Vigilantia.

47 Species prudentiæ quinque, ſcilicet monaſtica, iconomica, politica, militaris, & regnatiua.12ξ.q.57.6.4m./.22ξ.qu.48.c./.2m./.q.50.o./.q.53.2.c./.3.d.33.q.3.ar.2.qu.4.o./.Ethi.6.lec.7.o.

48 Partes integrales eius, ſunt octo, ſcilicet memoria, ratio, intellectus, docilitas, euſtochia i. ſolertia, prouidentia, circunſpectio, & cautio. 12ξ.q.56.5.3m./.qu.57.6.4m./.22ξ.q.48.o./.q.49.o./.q.53.2.c./.3.d.33.q.3.a.1.q.1.a.4.o./. Meta.prin. Memoria, princo. Euſtochia.1.

49 Partes eius potentiales, ſunt tres, ſcilicet eubulia, ſineſis, & gnomi.12.q.22.1.1m./.12ξ.q.57.6.o./ 22ξ.q.48.c.fi./.q.51.o./.q.53.2.c./.3.d.33.q.5.ar.1.q.3.4.o./. Virt.q.1.12.26m./.q.51.c.

50 Prouidentia eſt completiua formalis & principalis pars prudentiæ, aliæ uero quaſi materiales ad ipſam reducuntur. 1a.qu.22.1.c./.22ξ.q.49.6.o./.3.d.33.q.3.ar.1.q.1.c./.3m./q.4.c.prin.o./. Verit.q.5.1.c.

51 Philoſofica, dialectica, rethorica, & politica, ſunt partes prudētiæ large dictæ, & etiā proprie, & continentur ſub prudentia, quo ad uſum & exercitium, non autem quo ad obiectum.12ξ.q.48.c./.3.d.33.q.2.ar.2.q.1.1m./.q.3 ar.1.q.4.o.

Compara-tio. 52 Prudentia eſt principalis in uirtutibus moralibus, & directiua omnium, charitas uero ut imperans, & coniungens finē. 3a.q.85.3.4m./.4.d.27.q.2.3.3m. * Ars.14. Aſtutia.1.2. Charitas.16. Diſcretio. Fides.160. Finis.84.95. Ignorantia.27.

53 Medium determinatur per prudentiam oſtenſiue, & directiue, ſed per uirtutes morales executiue, & factiue. 3.d.23.q.1.ar.4.q.2.4. * Inſipientia.o. Iuſtitia.60.62. Magnanimitas.25. Negligentia.10. peccatum.2360.

54 Idem eſt medium prudentiæ ut regulantis & menſurantis, & uirtutis moralis, ut regulatæ & menſuratæ, ſcilicet rectitudo rationis.12ξ.qu.64.3.c./. Virt.q.1.13.c. * Perfectio.20. Ratio.50. Res.2. Sapientia.17.18.19.20.21.

55 In omnibus moralibus, eſt eadem uirtus dirigens, ſcilicet prudentia, quia eadem eſt ratio ueri in eis, non autem eadem ratio boni. Ideo non eſt eadem uirtus appetitiua.12ξ.q.60.1.5m./.3.d.33.q.1.ar.1.q.1.3m./. Virt.q.1.12.21m.

56 Nulla uirtus moralis, poteſt eſſe ſine prudentia.12ξ.qu.57.5.o./.q.58.4.o./.q.65.1.o./.2.c./.4.c./.1m./.q.68.5.c./.qu.73.1.2m./.22ξ.q.47.4.c./.q.51.2.c./.q.141.2.2m./.2.d.23.q.2.2.c.fi./.3.d.27.q.2.ar.4.q.3 2m./.d.33.q.2.5.1m./.d.36.1.c./.1m./.Ver.q.14.6.c./. Virt.q.1.6.c./.q.5.2.c./.Quol.12.23.o./.Eth.6.lec.11 o./. * Scientia.120.129.163.164.

57 Prudentia alias uirtutes morales, eſt maxime neceſſaria ad bene uiuendum.12ξ.q.57.5.o./.22ξ.qu.51.3.3m./. Virt.qu.1.6.c.

58 Prouidentia non poteſt eſſe in aliquo, ſine uirtutibus moralibus.1a.q.22.1.3m./.12ξ.q.57.4.c./.q.58.5.o./.q.65.1.2.c.q.73.1.c./.2m./.3.d.36.1.c./. Veri.q.5.1.c./.11m./. Virt.q.5.2.3.c. * Thales.2. Virtus.198.

59 Prudentia eſt nobilior ceteris uirtutibus moralibus.12ξ.q.61.2.1m./ q.66.1.c./.2.o./ 22ξ.q.23.6.c./ q.47.6.3m./ q.56.1.1m./.q.123.12.o./ q.141.8.o./.3.d.33 q.2.5.o./. Virt.qu.5.1.11m./.3.c.

60 Prudentia eſt inuentiua medii, in uirtutibus moralibus.12ξ.q.66.3.3m./.22ξ.q.47.7.o./.3.d.33.q 2.3.c./.4.d.15.q.1.ar.1.q.2.3m./ Virt.q.1.13.c.

61 Sicut omnis uirtus moralis, relata ad bonum commune, dicitur legalis iuſtitia, ſic prudentia relata ad bonum commune, dicitur politica.22ξ.qu.47.10.1m./.11.c./.1m./.qu.50.2.3m./.q.58.6.c./.3m.

62 Prudentia dirigit uirtutes præſtituendo finem, & eligendo ea quæ ſunt ad finem.12ξ.qu.66.3.3m./.3.diſtinct.33.qu.2.3.c.

63 Præſtitutio finis, præcedit actum prudentiæ, & aliarum uirtutum moralium, & pertinet ad rationem naturalem.3.d.33.q.2.3.c.

64 Inclinatio in finem rectum, eſt electio, & actus uirtutum moralium. Sed diſcretio eorum quibus hoc bonum rationis conſequi poſſumus in operationibus, & paſſionibus eſt actus prudentiæ.22ξ.q.47.12m./.3.d.33.q.2.3.c.

65 Experimentum prudentiæ non acquiritur ex ſola memoria, ſed ex exercitio recte præcipiendi.22ξ.q.47.16.2m.

66 Ratio naturalis præſtituit finem, uirtutibus moralibus, nō autem prudentia, ſed diſponit de iis quæ ſunt ad finem. 1a.q.22.1.1m./.22ξ.q.47.6.o./.7.c./.3.d.33.q.2.3.c.

In parti-culari. 67 Prudentia hominis non eſt omnino certa, propter uariabilitatem ſingularium, ſed eſt ut in pluribus.22ξ.q.47.3.2m./.9.2m./.q.49.1.c./.5.2m./.q.51.1.2m.

68 Cum per prudentiā aliquid recte agimus, ad finem alicuius uirtutis moralis, ille actus eſt principaliter illius uirtutis. 22ξ.q.35.1.5m.

69 Quælibet uirtus moralis, participat actui prudentiæ, quia formaliter complet in eis rationem uirtutis.12ξ.q.58 2.o./.4.d.15.q.1.ar.1.q.2.3m./.q.3.ar.2.q.3.3m./. Virt.q.1.12.16m.

70 Prudentia præſupponit uirtutes morales, per quas appetitus ſe habet ad bonum.1a.q.22.1.3m.

71 Prudentia ponitur in diffinitione uirtutum moraliū, quia dependent ab ea.22ξ q.23.4.1m./.q.47.5.1m./.qu.50.1.1m./. Virt.q.1.12.16m.

72 Omnia quæ ſunt uirtutum moralium, pertinent ad prudētiam, ſicut ad dirigentem.22ξ.q.50.1.1m.

73 Electio poteſt attribui prudentiæ conſequenter, inquantū eam dirigit per conſilium, quod magis proprie pertinet ad prudentiam.22ξ.q.47.1.2m./.2.c.

74 Prudentia eſt motor, & auriga omnium uirtutum moralium Ideo quælibet cum motu proprio, habet aliquid de motu eius.4.d.17.q.2.ar.2.q.4.c.

75 Prudentia adiuuat omnes uirtutes, & in omnibus operatur.22ξ.q.47.5.2m./.6 3m./.q.119.2.3m.

76 Prudentia & iuſtitia, ſunt generales reſpectu omnium uirtutum, ſed fortitudo & temperantia reſpectu adiunctarum eis tantum.3.d.33.q.2.ar.1.q.3.2m.

77 Prudentia & ſineſis, præſeruiunt eubuliæ.12ξ.qu.68.7.c./.22ξ.q.51 2.c./ 2m.

78 Dialectica eodem modo reducitur ad prudentiam, ſicut eubulia.3.d.33.q.3.ar.1.q.4.c.

79 Gnomi & ſineſis iudicant probabiliter de inuentis per conſilium, ſed prudentia imponit huius ordinem iudicii inferioribus, quia præceptiua eſt.3.d.34.q.1.2.c.

80 Maioris prudentiæ eſt, pecunias utiliter expendere, quàm eas utiliter conſeruare, uel cuſtodire, quia plura ſunt attendenda circa uſum pecuniæ, qui aſſimilatur motui, quàm circa conſeruationem quæ aſſimilatur quieti. 22ξ.qu.117.4.1m. Cauſa.

81 Prudentia non eſt in nobis a natura, niſi quo ad principia eius, quæ ſunt nobis magis connaturalia, quàm prima principia ſpeculatiuorum.22ξ qu.47.15.o./.qu.49.1.2m./.2.1m./.3.2m./.1.d.23.q.2.2.c.fi./. Veris q.18.7.7m.

82 Ratio prudentiæ procedit a duplici intellectu, ſcilicet primorum principiorum uniuerſalium, & alicuius ſingularis, ſcilicet finis particularis.22ξ.q.49.2.1m./.3m.

83 In his quæ pertinent ad prudentiam, homo maxime indiget eruditi, præcipue a ſenibus prudentibus.22ξ.qu.49.3.c.

84 Prudentia infuſa, reſtituitur per pœnitentiam, non autem prudentia acquiſita, ſed tollitur actus contrarius, in quo proprie conſiſtit peccatum imprudentiæ. 22ξ.qu.53.1.3m. * Senectus 2.

¶ Pruina Nix.

Quid. 1 ¶ PSALLERE ſpiritualiter, eſt gaudendo gratias agere deo, corde, ore, & operibus. Pſalm.9.medo.h.l. Pſalm.32.fi. * Cantus.o.

2 In aſcenſione Chriſti, fuerunt duo genera pſallentium, ſcilicet apoſtolorum, & angelorum. Pſalm.46.medo.c. G. Sapient.2.17.&c.

3 Quia ſacris angelorum ſolenniis intereſſe non poſſumus, non debet nobis deuotionis tempus tranſire in uacuum, ſed quod pſallendi officio ſubtrahitur, ſcribendi ſtudio compenſetur. Opuſc.15.prolo.

¶ Pſalm. Pſalterium.1.

Quid. ¶ Pſalmiſtatus non eſt ordo, ſed eſt officium ordini lectorum annexum, ſcilicet cantoria.4.d.24.q.2.ar.1.q.2.c./.5m.

Quid. 1 ¶ PSALMVS eſt canticum, quod cantabat Dauid, uel cantari faciebat ad pſalterium pſal.1.prino.a.H./.pſal.4.prin.o.
2 Dauid fecit omnes pſalmos. Sed quos ipſe cantauit coram arca intitulantur ei, alii uero cantantibus. pſal.28.prin.o.

Diuiſio. 3 In eis omnia opera dei, omnes hiſtoriæ ueteris teſtamenti, & omnia quæ ad fidem incarnationis Chriſti pertinent, ſic iuxta tangantur, ſicut in euangelio.3a.qu.83 4.c prin.o./.pſalm.prolo.prin.o. * Ambroſius.5. Diapſalma. Officium 33. Paulus.24.

4 Pſalmi in hebræo, ordinantur ſecundum ordinem literarum Pſal.a.prin°.a. H. Scriptura.15.

5 Titulus quadruplex pſalmorum Dauid. Pſal.4.prin°.

6 Tituli pſalmorum facti ſunt ab Eſdra, ſecundum ea quæ tunc agebantur, & partim ſecundum ea quæ contigerunt. Pſalm.6.prin°.

In particulari. 7 Pſalmi pœnitentiales ſunt ſeptem, propter ſeptẽ dona ſancti ſpiritus, per quæ quis pœnitet. Et omnes incipiunt à luctu & terminantur ad lætitiam. Pſal.6.prin°./. Pſalm.31.ſi. * Laus.13.&c. Miſſa.12. Officium.15.

8 Pſalmi qui prolixe loquũtur de paſſione Chriſti, ſunt quinque. ſ. uigeſimuſprimus, trigeſimuſquartus, quinquageſimuſquartus, ſexageſimuſoctauus, & centeſimuſoctauus, propter quinque plagas, uel propter quinq; effuſiones ſanguinis eius. ſ. in eius circũciſione, flagellatione, ſpinarũ punctione, clauorũ fixione, & lateris apertione. Pſ.21. pr°.a K.

9 Primus uerſus pſalmi trigeſimitertii. ſ. Benedicã dominum in omni tempore, ſemper laus eius in ore meo, dicitur in ſexta, quia tunc paſſus eſt Chriſtus, qui eſt nobis cauſa laudis. Pſalm.33.prin° a.ſi.

10 Pſalmus quadrageſimuſprimus, dicitur in officio baptiſmi, & mortuorum, quia per hæc uenitur ad fontem uitæ æternæ. Pſal.41.prin°.a.1.

11 Pſalmus quadrageſimuſquartus, continet laudes Chriſti, matris eius, Apoſtolorum, & uirginum. Ideo cãtatur in officiis eorum. Pſalm 44.ſi.

12 Pſalmus quinquageſimus, plus ceteris frequentatur, quia implorat miſericordiam & ueniam, quod conuenit omnibus. Pſalm.50.prin°.

13 Primus uerſus pſalmi ſexageſimioctaui. ſ. Deus in adiutorium meum intende, domine ad adiuuandum me feſtina, ualet contra oẽs tentationes. Ideo dicitur in prin°. omniũ horarum, quia tunc diabolus tentat. Pſalm.57.ſi.

Quid. 1 ¶ Psalterium eſt inſtrumentum decem cordarum. Significat decalogum. Tangitur manu a ſuperiori: ſed cythara ab inferiori. Et dicitur a pſallo, i. manu tangere. ſ. bona operatione, propter ipſã aeternorum. Pſal.2.prin°.a. H./. Pſal.32.prin°.b * Muſi°.2. Officium.13. Pſalmus.1.

2 Tranſlatio pſalterii triplex. Prima tempore Apoſtolorum, correcta a Hieronymo. Alia ab eo de græco. Tertia, de hebræo. Pſalm. prolo.me°.F.

¶ Pſeudo Balbutiens.2.

¶ Ptolemæus. Luminare 4. Planetæ.2. Stella.4.

¶ Pubertas. Affinitas.9. Matrimonium.107.&c. Menſtruus.7. Profeſſio.5. Puer.o. Reli°.57. Votum.24.&c.

Quis. ¶ Publicanus eſt, qui uectigalia publica exigit.4.d.16.q.4.ar.2.q.3.c. * Militia.2. Pœnitentia.48. Vſura.262.

¶ Publicanus eſt, qui uectigalia publica exigit.4.d.16.q.4.ar.2.q.3.c. * Militia.3. Pœnitentia.48. Vſura.262.

peccati. 1 ¶ Publicatio peccati propter iactantiam, uituperatur, ſed propter emendationem, laudatur.4. d.14 q 1.ar.2.q.4.3m. * Abſcondere. 4. Abſoluere 38. Accuſatio.22.24. Admonitio.o. Affinitas.7.8.9.10. Confeſſio 62. &c. Correctio.10.13.15. Credere.19. Criminator. Delbora. a. Detegere. Diffamatio.21. Docere.5. Aerarium. Euchariſtia. 216.217.218.&c. Famoſus. Infamia.o Infidelis 1.3. Iudicium.30. Iuramentum.14.36.37. Iuſtitia.21. Legitimatio.1.3. Lepra.3. Lex.7.160.162. Malum.60. Manifeſtatio.o. Medium.14. Miraculum.43. Miſericordia.14. Oratio 12. peccatũ 25.26.47.

2 Sacra ſcriptura publicat tantum unum peccatum Dauid, ne faciliter publicentur peccata proximi. Pſal.50.prin°.a.E. * Pœnitentia 89.&c. Prædeſtinatio.42. Prædicator.7. Princeps.23. Publicanus. Riſa 1.2. Sacrificiũ.22. Scholaris. Symbolum.2.6.&c. Simonia 40. Societas.4. Teſtis.1.7. Thomas.5. Tirãnus.6.10. Tutor.4. Vẽdere.13.&c. Via.1. Vita.19.30. Votum.17. Vſura.85.275.309. Vtile.6.

3 Deus publicauit peccatum Dauid, ne præſumant iuſti, nec deſperent peccatores. Pſal.50 prin°.a.D.

Quid. ¶ Publius. Scipio.

¶ Pudenda. Genitalia. Gradus.3. Sacerdos.22.

1 ¶ Pudicitia dicitur a pudore. Et eſt præcipue circa ſigna uenereorũ. Caſtitas uero circa uenerea. 22ſ.q.143.c./.q.151.

2 Pudicitia ordinatur ad caſtitatem, non quaſi uirtus ab ea diſtincta, ſed ſicut exprimens circunſtantiam eius: tamen aliquando unum pro alio ponitur.22ſ. qu.151.4.c: temperantia 9. Virginitas.12.

Diuiſio. ¶ Pudor dr̃ tripliciter. ſ. uerecundia, caſtitas, & cõpoſitio exterior.3.d.33.q.3.a.2.q.1.4m. * Fractio.2.3. Pudicitia 1. Ve a.u

1 ¶ Puella. Amazones.2. Herodes. Profeſſio. 5. Pubertas. Puer.o. Raptus.1.&c. Votum.33.&c.

Natiuit. Quis. 2 ¶ Puer formato puerperio, & infuſa anima rationali, nihil accipit à matre, niſi nutrimentum.4.d.6. q.1.ar.1.q.2.2m.

Quis. 3 Puer dicitur, qui delectatur in uanis, ſenex autem in maturis. Pſal 36.me°.ſ.C. * Affinitas.9. Agilitas.4.

Pueri impediuntur in uſu mẽbrorum & rationis, propter nimiam humiditatem cerebri. Vnde pueri de nouo loqui incipientes, appellant omnes uiros patres, & feminas matres, poſterius autem determinant unumquodque, ſecundum philoſophum.1a.q 99.1.o.q.101.2.o./.d.20.q.2.1.5m./.2.o.4.d.27.q.2.2.c/.5 2.c°.59/. Ver.q.18.8.o./. Phy.le.1. ſi.B * Angelus 59. Anima.89.163. Animal.44.45. Apoſtoli.41. Athanaſius.1. Augmẽtum.22.23. Auctoritas.3. Baptiſmus, 51.126.&c.140.&c.159.&c.169.226.235.&c. Beatitudo. 225. Benedict°.2.3 Blaſphemia 26. Caſtitas. 1. Catechiſm°. 8. Circunciſio.18.&c. Concupiſcentia. 25. Confirmatio.13.14.18.&c. Conſuetudo.1. Defectus 15. Dæmon.94. Deſcendere.3.6. Deus 254. Aetas.1.2. Euchariſtia 55.242.&c.208.209. Forma.2. Pl.ſens. Hæreſis. 72.73.139. Ieiunium.26. Impubes. Infernus.1 Infidelis.4.5. Iudicium.70. Iuramentum 34. Inſtinctum.50. Lex.122. Limbus.1. Magi.6.

4 Probabile eſt, quòd ante circuncifionem, parentes fideles pro paruulis ſuis in periculis cõſtitutis, aliquas preces deo funderent, uel benedictionem eis darent, ſicut etiam adulti profe.3a.q.70.4 2m./. Quol.27 c.ſi. Quol.6.4.5m. * Matrimonium.105.107.&c. Melancolia. Miſſa.26. Oratio.87. Ordo.86.87.97. Paruulus. Peccatum.327. Pœna.76.&c. Religio 57.58. Reſurrectio 21. Sacramentum, 27. Saluari.45. Sanctificatio.6. Sanctus.11. Sapientia.44. Semen.22. Suffragia.1.2 Teſt 1.7. Virtus.100. Vnctio.25. Voluntarium.12. &c. Votum.33.&c. Chriſtus.171.172.

5 Puer ante ſeptẽnium dãnatus eſt, ſecundum Gregorium, quia peccauit mortaliter, propter peccatum blaſphemiæ, licet quidã negent utrũque, niſi in uiſione.4.d.27.qu.2.2.2m.

Innocẽtia. 6 Pueri in ſtatu innocentiæ, mox nati, non habuiſſent perfectam quantitatem.2.d.20.q.2.1.o./. Ver.q.18.7.4m.

7 Nec habuiſſent ſufficientem uirtutem, ad omnem motum 1a.q.99.1.c/.2.d.20.q.2.1.c. * Adam.42.71.&c.

8 Sed tunc per gratiã confortabantur forte organa, ut eſſent idonea ad operationem animæ. Veri.q.29.ſi.10m.

9 Et habuiſſent infirmitatem, quo ad perfectum uſum membrorum, non autem pœnalem.1a.q.99.1.2m./.2.d.20. q.2.1.4m./. Verit.q.18.8.c.

10 Nec habuiſſent ſcientiã, ſed ſine difficultate acquiſiuiſſent, inueniendo uel diſcendo ab aliis.1a.q.101.1.o./.2.d 20.q.1.1.3m./.2.o./ Ver.q.28.7.o. * Gener°.45.&c. Innocẽtia.2.5.4.

11 Nec ignorantiam, ſed ſimplicem neſcientiam.1a.qu.101.1.2m./. Verit q.18.7.3m.

12 Nec in iuſtitia confirmati naſcerẽtur, nec perfectum uſum rationis, ſeu uſum liberi arbitrii habuiſſent, ſed tamen perfectiorem quàm nunc.1a.q.100.2.o./.q.101.2.o./ 2 d.23.q.2.2.c./. Veri q.18.8.o.

13 Habuiſſent tamen prudentiam, & principia uniuerſalia iuris naturalis, & alia principia uniuerſalia, multo magis quàm nunc.1a.q.101.1.3m./.2.d.23.q.2. 2.c./. Veri.q.18.7.c./.6m. * Mulier.3.4.5.9.

14 Tunc habuiſſent omnes uirtutes. Ver.q.18.7.c.ſi.2m.

15 Et habuiſſent defectus conſequentes naturam humanam ex prin° originis, non autem ex parte tẽporis.1a.qu. 99.1.4m./.2.d.20.q.2.1.c.

16 Tunc omnes poſtea generaſſent, & non tantum primi parentes.1a.q.99.2.3m.

17 Tunc natæ fuiſſent feminæ, & nõ ſoli maſculi.1a.q.99.2.o.

¶ Pueritia. Benedictus.3. Aetas.1.

¶ Puerile. Concupiſcentia.21.

¶ Puerpera Geni 112.

¶ Puerperium. Aborſus.1. Puer.1.

¶ Pugil. Vnctio.1.30.

Requiſita. 1 ¶ Pulchritudo requirit tria. ſ. integritatẽ, proportionẽ debitã, & claritatẽ.1a.q.39 8.c./ 22ſ.q.145.2.c./.q.180.2.3m./.1.d 3.L.1.d.31.q.2.c./.4m./.2ſ. Cor.11.lec.2.prin°.C. Dionyſius.4.lec.5.

Differentia. 2 Pulchritudo & ſanitas, dicuntur ad aliquid. Ideo nõ ſunt euiuſdam rationis in omnibus, Pſal.44. prin°.b. D. Abluſio. Acceptio 4. Actus.142 Amicitia.7.

3 Pulchrum habet rationem cauſæ formalis, bonum autem rationem cauſæ finalis.1a.q.5.4.1m./. Amor.55.237.

4 Pulchrum eſt cuius apprehenſio placet, bonum uero quod placet. Ideo ſunt idem re, & differunt ratione.1a.q.5.4.1m./.12ſ.q.27.1.3m 22ſ q 145.2.1m./.1.d.31.q.2 4m./. Veri.q.22.1 12m./. Dionyſius.4 lec.5 ſi. Approbatio.17. 24. Aquila.1. Augmẽtũ 9.16. Bonitas.63. Aureola.1. 8. Capharnaũ. Decor. Bona.2. Forma.92.133. Formoſus. Fucatio. Generatio.48.

Pu

5 Pulchrũ præcipue pertinet ad viſum, & auditũ, quia ſunt maxime cognoſcitiui, nõ autẽ ad alios ſẽſus. 1 2æ. q. 27. 1. 3m.

6 Senſus delectatur in pulchris, quia ſunt eis ſimiles, ſcilicet in proportione debita. 1a. q. 5. 4. 1m. Habitus. 58. 60. Iacob 9.

7 Spẽs eſt pulchritudo interior, ſed decor eſt pulchritudo diuina exterioris. Iſa. 53. prin°. D. Imperator. 5. Innocentia. 7 Laſciuia. Luxuria. 17. 25. Malum. 13. Maria. 8. 9 Oiuatus. 3. 5. &c. Viſio. 0.

Hominis. 8 Quilibet homo, amat pulchrũ: ſed ſpiritualis ſpirituale, & carnalis carnale. pſal. 25. fi. e. actus. 75. 141.

9 Pulchritudo & decor virtutis hominis, ex ratiõe eſt. 22æ. q. 116. 2. 1m. / q. 142. 2. 4. c. / q. 145. 2 c / q. 180. 2. 3m. Caſtitas. 7.

10 Pulchritudo eſt in uita cõtemplatiua per ſe, & eſſentialiter, in uirtutibus uero moralibus, participatiue. 22æ. qu. 180. a. 3m.

11 Candor animæ iuſtificatæ, excedit omnem pulchritudinẽ corporalem. pſal. 50. me°. d. fi. Cherubin 1. Creatura. 8.

12 Pulchritudo domus dei triplex, ſcilicet bonorum operũ, diuinorum munerum, & ipſorum ſanctorum. pſal. 25. fi. e. Eccleſia. 8. Honeſtum. 1. Ieiunium 8. Iſaias 2. Nitor. n. Operatio. 56 Ordo. 49. Orpheus. pas. 17. Pythegoras. 2. Proſperitas. 1. Status. 3. Temperantia. 1. 28. Virginitas. 19. Chriſtus. 205.

Chriſti. 13 Chriſtus eſt pulcher, ſeu formoſus quadrupliciter, ſcilicet ſplendore decoris, figura unionis, colore uirtutum, & ornatu conuerſationis. Iſa. 63. med°. A.

14 Pulchritudo Chriſti, excedẽs omnem aliam pulchritudinẽ eſt quadruplex, ſcilicet deitatis, iuſtitiæ, & veritatis, ſanctæ conuerſationis, & corporis eius. pſal. 44. me°. b. C.

§ Pullus. Animal. 48. Auis. 1. Coruus, Turtur. 1. Vitium. 29.

§ Pulmo, Audacia 20. Cete. 7.

§ Pulpa. Tactus. 5.

Differétia. § Pulſio naturalis, ſemper eſt a pellente, & tractio naturalis ad trahentem, non autem uoluntaria. Ma. q. 16. 3. co. / Phyſicorum. 7. lec. 3. me°. g. E. Animal. 38. Pulſus.

§ Pulſus. Medicus. 10. Pulſio.

Diuiſio. 1 § PVLVIS diſpergitur tripliciter, ſcilicet quia tenuis & ſiccus, ſecundo a uento, tertio ab impellente uentum. pſal. 34. prin°. d.

2 Puluis ſignificat peccatorem tripliciter, ſcilicet quia terre non adhæret niſi in ſuperficie, in la diuiſus eſt, & ſiccus. pſal. 1. med°. c. B

§ Punctualiter. Pretium.

Geomet. 1 A § PVNCTVA non ponitur in diffinitione lineæ in cõmuni, ſed tantum ſinitæ & rectæ. 1a. q. 85. 8. 2m.

1 B Punctus, eſt id, quod eſt omnino indiuiſibile, ſecundum quantitatem, & tamen habet indiuiſionem. Meta. 5. lec. 8. me° c l. / Poſt. lec. 41. prin°. a. fi.

2 Punctus eſt de diffinitione lineæ, non autem de eſſentia eius. Opuſc. 56. c°. 2. / Poſter. lec. 10. prin°. a. k. Anima. 62. Applicatio. 1.

3 Punctus fluens, cauſat lineam, illa ſuperficiem: hæc corpus. 4. d. 41. 2. 1. q. 5 c. / Phy. 8. lec. 5. me°. b. L. Anima lec. 15. prin° b. Deus. 57.

4 Punctus additus lineæ, non facit maius, nec remotus, facit minus. Quol 7 9 2m. / Meta. 3. lec. 10. me°. f. fi. Blis. Finis 59. Inuiſibile. 0. Inſtans. 12. Linea. 2. 1. 5. Materia. 38. 39. Principium. 1. Stella. 3. Vnitas 14.

5 Inter duo puncta eiuſdem lineæ, cadit linea media, non autem diuerſarum Veri. q. 28. 2. 10m.

6 Punctus non eſt grauis, nec leuis, nec rarus, nec denſus, nec durus, nec mollis. Cæ. 3. lec. 3. me° &c. Linea. 1. 2.

§ Pungere. Baſilid. 1. Infernus. 6. Stimulus. Tribulatio. 4. Tribulus.

Quid. 1 § PVNIRE inquantum pertinet ad iuſtitiam publicam, eſt actus iuſtitiæ cõmutatiuæ, uindicatiua uero inquantum pertinet ad immunitatẽ perſonæ ſingularis. 22æ. q. 60. 1a. / q. 108. 5. 1m. Aarõ. 2. Accuſatio. 6. 20. Alienũ. 7. Anima. 14. 21. Animal. 70. Baptiſmus. 208. Capitale. 1. Commutatio. 3. Cõfeſſio. 59. Corpus. 35. Correctio. 0. Crudelitas. Damnatio. P. Dauid 2. Debitum. 26. Delectatio. 43. Dæmon. 59. 124. Denuntiatio. 5. Filiatio. 13. 14. Flagellum. 3. Graue. 10. Hieronymus. 2. Immiſericordia. Indulgentia. 5. Inebriari. Iſa. 4. 42. Iudæi. 36. &c. Iudex. 0. Iudicium. 68. Iuramentum. 14. Ius. 9.

2 Omnes actus humani, puniuntur, uel præmiantur a deo. 3. c°. 140. / Opu. 3. c°. 172. Iuſtitia. 85. Lex. 26. 29. 93. 170. Licita. 3. Malum. 65. Marchio. Matrimonium. 75. Miſericordia. 24. 26. 57. 85. Mortuus. 0. Oblatio. 11. 12. Ordo. 16. 45. Peccatum. 295. Pœna. 22. 27. 32. &c. 50. 59. 65. 66. 69. 71. 76. 80. 86. Pœnitentia. 12. Perfectio. 88. Permiſſio. 2.

3 Deus punit nunc aliqua peccata, ut appareat prouidentia eius, non autem omnia, ne ſubtrahatur iudicium generale. 1 Cor. 11. lec. 7. fi. F. Princeps. 4. 11. 17. 29 Raptus. 5. Remiſſio. Scãdalum. 20. Schiſma. 5. 8. Sepultura. 4. Simonia. 14. 21. 29. &c. 37. Siniſtrũ. 1. Tacere. 2. Tyrannus. 4. &c. Tribulatio 3. Vindicatio. Vita 86. &c. 158. 318. Vxor. 11. &c. Zacharias.

4 Deus punit malos, per bonos & malos angelos, bonos autem per malos tantum. 12. q. 64. 1. 4m. / 4 d. 21. 0. 1. ar. 1. q. 5. fi. / Ma. q. 16. 9. 3m. / Iob. 1. lec. 2. me°. D. / Pſal. 34. prin°. d. Iſa. 11 lec. 6 me°. F.

5 Crudeles ad puniendum dicuntur tripliciter, ſcilicet quantum ad animoſitatem, quantum ad repacitatem; & quantum ad ſeueritatem. Iſa. 5. fi d. H.

6 Ratio punitionis diuinæ aſſignatur tripliciter in hominibus, ſcilicet quantum ad ſimulationem in opere, quantum ad maliciam in corde, & quantum ad falſitatem in ore. Iſa. 9. fi. b. D.

7. Punire non eſt malum, ſecundum Dionyſium, ſed pœna digna fieri. Ma. q. 1. 5. c prin°.

§ Pupilla ſignificat Chriſtum, & animam. Pſal. 16. med°. c. H. Figura.

§ Pupillus. Miſericordia. 19. Vita. 183. &c.

§ Purgamentum. Menſtruus. 3.

1 § PVRGATIO duplex, ſcilicet per gratiam a culpa, & per lumen doctrinæ a neſcientia 3a. q. 27. 3. 3m. / 2. d. 9. 2. 1m. / 4. d. 5 q. 1. 2. 5m. / Dionyſius lec. 2. 0. Afflictio. Angelus. 160. 417. 425. &c. 558. &c. 559. Baptiſmus. 192. 202. Depuratio. Deſcendere. 7. Diuiſio.

2 Purgatio mentis triplex, ſcilicet ab errore, phãtaſiis, & a culpa. 1. d. 2. L. Deus. 199. Diaconus. 5. Fides. 91. 97. 106. Hierarchia. 4. Illuminatio 10. 11. Iudæi. 23. Iudicium. 44. Maria. 10. &c. 13. &c. Oblatio 9. 10. 16. Pœnit. 5. 20. 66. &c. 74 94.

3 Ad purgationem uoluntatis, quinque pertinent, ſcilicet cõuerſio ad bonum incommutabile, auerſio a bono commutabili, collatio in uno firmatur in eo, & profectus. Dionyſ. lec. 1. Prædicator 5. Præſeruatus 90. Purificatio. Tribulatio. 4. Virtus. 240. 241.

4 Figura & ratio literalis omnis immunditiæ, & purgationis in lege ueteri 12æ. q. 102. 5. 4m. / 5m. / 6m / 7m. / 6. 1m. / qu. 103. 2. 0. Vnctio. 14. Vt. 16. Chriſtus. 55

5 Tota purgatio, & innouatio mundi in fine, ordinabitur ad purgationem & innouationem hominis. 4 d. 47. q. 1. ar. 1. q. 1. c. / 2m. / ar. 3. q. 3. c. / Opuſc. 3. c° 152. In fine.

6 Mundus, id eſt, elementa purgabuntur in fine ab omni corruptione & infectione cãſa ex peccatis hominum. 4. d. 47. q. 2. ar. 1. q. 1. 0. / q. 2. c. / ar. 2 q. 5 c. fi. / ar. 3. q. 2. 3m. / qu. 3. 0. / d. 48. q. 2. 3. 1m. / 3. 4. fi. / Ro. 8. lec. 4. fi. I. / He. 12. lec 5. me°. L.

7 Elementa exiſtentia in corporibus hominum purgabuntur per ignem. 4. d. 47. q. 2. ar. 3. q. 2. 3. Damnatio. 39. Circumciſio. 2. 41. &c. Ignis. 12. 13.

8 Cæli purgabuntur per ſolam ceſſationem motus, non autẽ per actionem purgantis 4. d 47. q. 2. ar. 2. q. 1. c. / q. 5. 4m. / 3. 4 fi. / He. 12. lec. 5. me°. I. Ignis 11. &c. Immunditia. Puritas. 0. Reubarbarum Sacramẽtum 64. 97. 98. 129 Vnctio 14.

9 Infernus non purgabitur, nec paradiſus terreſtris; nec cælum empyreum 4. d. 47. q. 2. ar. 2 q. 1. 3m / q. 3. 5m. / 4m.

10 Electi cito purgabuntur, primo quia pauca habebunt purganda, ſecundo quia uoluntarie, tertio quia intenſius patientur 4. d. 45. L. fi. / d. 47 q. 2. ar. 3. q. 1. 5m. / Quol. 2. 14. 4m.

1 § Purgatorium negare, eſt erroneum, & a fide alienum 4. d. 21. q. 1. ar. 1. q. 1. 0. / Con. 4 c°. 91. fi. / Opuſ. 1. c°. 34. fi. / c°. 62. / Opuſ. 2. ar. 9. / Opuſ. 3. c°. 181. / 182. Item Hierarchia 4. Secundum fidem.

2 Locus purgatorii duplex, ſecundum quod conſonat magis ſanctorum dictis, & reuelationi factæ multis, ſcilicet communis, coniunctus inferno, ſed ſuperior eo, & ſpecialis ſecundum diſpenſationem dei, in diuerſis locis ad inſtructionem uiuorum, uel ad ſubuentionem mortuis 4. d. 21. q. 1. ar. 1. q. 2. c. / 3m. Anima 125. &c. Confeſſio 59. Contritio 23. Deſcendere 6. &c. Euchariſtia 276 &c. 280. Hæreſia 107.

3 Idem eſt ignis inferni, & purgatorii, ſicut eſt idem locus 4. d. 21. q. 1 ar. 1. q. 2. 0. Infernus 1. Manſio.

4 Ignis purgatorii eſt æternus ſecundum ſubſtãtiam, ſed eſt temporalis ſecundum effectum, ſcilicet purgationis 4. d. 21. q. 1 ar. 1. q. 2. 1m. Meritum 11.

5 Animæ in purgatorio purgantur a ſola dei iuſtitia, ſed deducuntur illuc ab angelis, dæmones autem comitantur, & aſſiſtunt 4. d. 21. q. 1. ar. 1. q. 5. 0. Mors 16. 17. Oratio 75. Paſſus. Peccatum 377. 411. Pœna 5. 20. 60. &c. 75. &c.

6 Aliqui in purgatorio diutius morantur, qui citius affliguntur, & econuerſo 4. d. 21. q. 1. ar. 3 q. 3. 1m. Satisfactio 13.

Spes 27.

7 In purgatorio diutius torquetur aliis, ſm quod affectus aliquorum ad uenialia ſuis magis, inhæſit 4. diſtinct. 21. quæſt. 1.

q.1.ar.3.q.3 o./.d.46.q.1.3.c.

8 Qui ſunt in purgatorio, non poſſunt peccare uenialiter, quia nō habēt fomitē ex quo cātur 4.d.21.q 1.ar.3.q.1.2^m.

9 Exiſtē in purga otio, ē uiator ſm quid, inquā ſi retardatur a beatitudine, non autē ſimpliciter. 4.d.45.q.2.ar.1.q.2.3^m.

10 Qui ſunt in purgatorio, ſciunt ſe eſſe liberādus, quia nō petere tunc ſuffr gia. 4.d.21.q.1.ar.1.q.4 c * Suffragia.o.

¶ Purificatio Præceptum.116. Sacramentum.124.

In quibus 1 ¶ PVRITAS conſcientiæ, conſiſtit in duob^9. ſiu opere bono, & in intentione recta. 2§.Cor.lec.4.prin^o.I. * Adam.70. Act 5. Agnus 4 Amictus. Amor.40.41.194. Analogia 10. Angelus.210.290.315. Animal.7. Apoſtoli 41.42. Auaritia. 6. Baptiſmus.243. Bucel a. Cogitatio.10. Confeſſio.47.53. Delectatio.101.106 Depuratio. De^9. 32.34.68. Ebur. Ægritudo, 1. Electio.31. Ens.14. Æquiuoca.5.9. Fermentū.1. Fides.91. 97.106. Finis.83. Flos.1. For^a.63. Generatio.2.40. Gratia.71. Habitatio. Habitus. 36.38. Hæreſis.88.116. Impuritas.2. Incarnatio.5. Indulgentia.29. Intellectus.88 264. Ioannes. 13. Lac.2. Liberal tas.13. Malum 2.20. Manſuetudo. 9. Maria. 28.30.51.59. Meritum.44. Mors.29. Motus. 1. Oblatio.16. Omiſſio. 13. Oratio. 28. Pax.20 Peccatum 4.259.284. Poteſtas.4.

2 Puritas augetur, per receſſum a peccato, charitas autem & bonitas, per acceſſum ad terminū. 1.d 17.q.2.4.4^m./.d.44.3 3^m. * Præceptum.42.116. Proprium.3. Purgatio.o. Purificatio. Quantitas.10 Reuelatio.6. Sacramentum.90. Sanctificatio.o. Satisfactio.23. Syndereſis.4. Virtus.240.241. Viſio, 15. Vita 65. Vnctio.32.

3 Maxima puritas fuit beatæ Agnetis, quæ in lupanari poſita uirginalem puritatē ſeruauit. Quol.3,27.3^m. * Xpa.79.105.

Differentiat ¶ PVSILLANIMITAS poteſt tripliciter cōſiderari. ſ. ſm ſe: ex cā eius. ſ. ignorātia, timore, pigritia, & ira: & effectu ei^9. ſ. ſubtrahendi ſe: primo modo opponitur directe magnanimitati, ſecundo ſolicitudini, tertio ſim liter. 22§.q.133.2.o.

2 Puſillanimitas ſecundum defectum, opponitur humilitati, inquantum applicat animum ad uilius quam decet; ſed directius opponitur magnanimitati, quia fugit magna. 22§. q.162.1.3^m. Accidia.8. Inuidia.10.

3 Puſillanimitas, eſt contraria magnanimitati ſecundum defectum, præſumptio autem ſm exceſſum. Ideo utraque eſt peccatum. 22§ q.130, prin^o./ q.133.o./.q.162.1.3^m.

4 Puſillanimitas ē pctm mortale, quq; ueniale. 22§.q.133.1.2^m.

5 Puſillanimitas ſecundum ſpeciem propriam, eſt grauius peccatum præſumptione, quæ dicitur nequiſſima, ratione ſuæ cauſæ, ſcilicet ſuperbiæ. 22§.q.133.2.4^m.

6 Puſillanimitas oritur ex ſuperbia, quia nimia innititur ſenſui proprio. 22§.q.133.1.3^m. *. Superbia.5.

7 Puſillanimis eſt, qui recuſat exequi operationem ſibi proportionatam, 22§.q 133.1.c.

¶ Putere Alienū.7. Cogitatio.o. Inuentio. Mors.38. Perituſſi. 6. Pollutio.3. Repuliatio. S. riptura.170. Vſura, 256. 260.

¶ Putredo. Fetor. Innocentia.8.9. Sacrificium, 35. Vermis.2.

Cauſa. 1 ¶ PVTREFACTIO fit, per expulſionem caloris naturalis, a calore extraneo. Pſal.13 p in^o.4.B. Animal.21.&c. Corruptio.7.8. Fætor. Innocentia 8.9.

2 Putrefactio cuiuſcumque corporis, prouenit ex infirmitate naturæ quæ non poteſt amplius corpus continere in unum 3^a.q.53.3.c

Q

Quid. QVADRAGESIMA. Ieiunium.15. &c.42. Primitiæ.2.

¶ Quadratum eſt figura rectilinea orthogonia, habēs omnia latera æqualia. Meta lec.8.med^o.b.F. /. Anima a.lec.3.prin^o.b. * Diameter. Numerus.14.

¶ Quadrupes. Animal.83.

¶ Quadruplum. Vſura.189. Zachæus.

¶ Quale. Aliquale. Beatitudo.101. Charitas. 19. Confeſſio. 65.&c. Confirmatio.14. Deus.63. &c. Finis.128. Iudicium. 8. Lex.28. Meritum.68. Oratio.12.&c. Subſtantia.19. Tēpus. 20. Veritas 51. Virtus.1.&c.24.&c. Vniuerſale.3. Xpa.116.

¶ Qualiſcumque Beatitudo.96. Differre.2.6.

d. 1 ¶ QVALITAS proprie, importat modum, idest, determinationem ſubſtantiæ, uel ſecundum quod per^a materię determinatur ad eſſe ſubſtantiale, & ſic eſt differentia ſubſtātiæ. Vel ad eſſe accidentale, & ſic eſt differentia accidentalis & prædicamentum qualitatis 12§.qu.49.2.c. * Accidens.85.93. Actio.100.101 Act.4.&c. Agens.46.

2 Qualitas animæ uel corporis duplex, ſcilicet naturalis, & ſuperueniens. 1^a.qu.85.1.5^m./12§.qu.27.7.2^m./.q.49.2 c./. 2.d.25.1.5^m./.Eth.2.lec.12.prin^o. * Alteratio.o. Amor.251.

Aīa.253.260.261. Aſſimilatio 4. Augmentū 3.&c 9.&c. Beatitudo.101. Bonitas.78. Calor.1.&c Character.4. Cælū.120. 131. Concupiſcibilis 10 Conſeruatio.4. Contrarium.6.25 Corpus.52. Deformitas Delectatio. 19. Deus.131.400.402. Definitio 23. Diſpoſitio.23. Dos.4. Effectus.21. Elemētum. 14.&c Ens.3.5.15. Enuntiatio.4. Aequalitas.5. Factum.3. Figura.1. Finis.128. Forma.149.150. Frigiditas. Gratia.12.77. 106. Habitus.1.&c.23.53. Imitatio. Innouatio. Intellectus. 176. Lumen. 2.12. Luna.4.

3 Qualitatis non eſt qualitas per ſe, nec per accidens. 4.d.8.q. 1.ar.2.q 1.1^m./. Vir.q.1.3.7^m. * Lux.2.3.4. Magis.6.

4 Oppoſitum uidetur dicere a ſimili.2 d 27.2.1^m. Reſpon^o. ſicut Du^o.1171°. * Miſtio.5 Modus.7. Du^m.1071°.

5 Diſtinctio & ordo ſpecierum qualitatis. 12§.q.49.2.c./.q.50 1.3^m/.4.d.4.q.1.a.1.q.1.c./. Ma.q.7.2.4^m./.3.4^m./. Vir q.1.1 c. Diuiſio.

6 In prima ſpecie qualitatis, dicitur bene uel male facile & difficile quia eſt modus & determinatio ſubiecti ſecūdum naturam, quæ eſt finis generationis. 12§.qu.49.2.c./.1^m./.3. 3^m/.q.50.1.3^m./.2.3^m. * Nomen.27. Operatio.47. Palpabile. 2.3. Paſſio.9.10.

7 In ſecunda & tertia ſpecie qualitatis, dicitur facile uel difficile fieri, cito tranſiens uel diuturnum, non autē bene uel male, quia motus & paſſiones non habent rationem finis. 12§.q.49.2.c. * Peccatum.41.42. Politia.4. Proceſſio.23. Prophetia.2.

8 Secunda & tertia ſpecies qualitatis dicunt modum & determinationem ſubiecti, ſecundum actiones & paſſiones naturales, uel ſenſuales. 12§.q.49.2.c./.q.50.2.3^m.

9 In tertia ſpecie qualitatis, eſt tātum paſſio & paſſibilis qualitas. 3^a.q.63.2.2^m. * Quātitas.3.4. 8.13.18.28. Rel^o.14.66

10 Qualitates tertiæ ſpeciei, ſemper habent ordinem ad tranſmutationem corporalem, quam inferunt & a qua cauſantur. 4 d.4.q.1.ar.1.q.1.c.

11 Tertia ſpecies qualitatis, non eſt niſi in ſenſibili parte animæ. 4 d 4.q.1.ar.2.q.1.c. * Sanitas.1.5.&c. Scientia.1.3.

12 Omnis qualitas ſenſibilis, dicitur eſſe in actu dupliciter. ſ. dum actu ſentitur, aut dum eſt in actu, præter ſonum, qui non dicitur eſſe actu, niſi dum ſentitur, quia non permanet ſicut aliæ. Anima.2.lec.16.med^o.a.I. Senſibile.10. Sēſus, 22. Similitudo.4.29. Subiectum.3.

13 Singulæ quatuor primæ qualitates tertiæ ſpeciei, ſunt propriæ ſingulis quatuor elementis. Senſu.lec.10.prin^o. * Tactus.12.14.

14 Quarta ſpecies qualitatis, eſt modus uel determinatio ſubiecti, ſecundum quantitatem, quæ ſecundum ſui rationē, eſt ſine motu, & ſine ratione boni uel mali. Ideo in ea non eſt bene uel male, cito uel tarde tranſiens. 12§. qu. 49.2.c. * Vende e.8.

15 Licet ſint alii modi qualitatis, tamen omnes reducuntur ad has quatuor ſpecies. 4.d.4.q.1.ar.1.q.1.c.

1 ¶ QVANDO eſt proportio relicta ex tempore. 4.d.16.q.3.ar. 2.q.1.c./. Meta.5.lec.9.med^o.c.H./.lec.17.prin^o a.fi./.li^o.11. lec.12.prin^o.a /. Phy.3.lec.1. fi.1.F./.lib^o.5 lec.3 prin^o b.G. * Accidens.93. Admonitio.3. Circumſtantia.4.26.&c. Confeſſio.8.23.31.&c. Confirmatio.13. Correctio.3. Conſcientia.17. Aeternitas.36. Quid.

2 Motus eſt in quando, ut in menſurante, non autem ut in termino. 1.d.8 q.3.3.1^m.

1 ¶ QVANTITAS eſt prima poſt ſubſtantiam. 12§ qu.52.1.c./. 3^a.q.77.2.c./.4.d.12.q 1.ar.1.qu.3.c./.3.4 c^o.63./. Opuſc 42. c^o.18./.20./. Meta.5.le.15.me^o.d.C * Abuſus.2. Accidēs.26. Quid.

2 Error antiquorū. ſ.q. quantitas eſt ſubſtantia.3.q.77.2.c^o./. 4.d.12.q 1.ar.1.q.3.c.fi /. Meta.5.lec.10.prin^o.c./.lec.15.fi.d. fi./.lib^o.10.lec.4.me^o.c.A.

3 Quantitas & qualitas, ſunt prima accidentia conſequētia ſubſtantiam. 3^a.q.77.2.c. * Actio.99.

4 Quantitas conſequitur ſubſtantiam ex parte materiæ, & qualitas ex parte formæ. 3^a.q.90.2.c./.4.d.12.q.1.ar.1.q 3.c. b./.1^m./.ar.2.q.1.c./. Potentia q 9.7.c./. Meta.5.lec.9. med^o. c F. * Adam.64. Addere.17. Admiſſio. Adoratio.23. Adulterium.2.

5 Quantitas dimenſiua, dependens a materia ſenſibili ſecundum eſſe, non autem ſecundum rationem. Ideo in prædicando & ſubiiciendo, accipit modum ſubſtantiæ. i. in abſtracto & ſubſtantiuo, & modum accidentis. i. in concreto & adiectiuo. 4 d.12.q.1.ar.1.q.3.2^m./. Meta.5.le.15. * Aduocatus 5. Amor.251.252. Angelus.9.130.194.212.518. Anima.18.63.332,360. Apoſtoli.6. Arithmetica.2.

6 Ratio quantitatis, conſiſtit in indiuiſibilitate. 1.d.17.q.2.1. c./.d.19.q.1.2.1^m./. Potentia q.9.7.b.4./. Meta.5 le.15.prin^o.

7 Remota quantitate, omnis ſubſtantia eſſet indiuiſibilis. 3. 4.c^o.

4.c°.65.ſ.1 Auerſio.17.Augmētū.2.3.11.17.Baptiſ.53.117

8 Omnes ſpecies quantitatis, ex ratione ſuæ ſpeciei, habent imperfectionem, non autem omnes ſpecies qualitatis. Potentia.q.9.7.b.4./.r.

9 Species quātitatis, diſtinguūtur ſm modū diuiſionis Po^a^.q.9 7.b 4./.Meta.5.lec.8.me°.c./.Le 15.priu°.b.&c.

10 Omnes ſpecies quantitatis, ſunt mathematica quædā, præter tempus & locum, quæ ſunt pure naturalia. Po^a^.q.9.7.c.

11 Quantitas debita alicui ſpeciei, non eſt determinata, ſecundum aliquod indiuiſibile: ſed habet aliquam latitudinem. 3^a^.q.33.2.2^m^./.3.d.3.q 5.2.3^m^./.4.d.44.q.1.ar.3.q.2.c./.Met.5.lec.18.me°.2.fi./.Anima.2.lec.8.fi. * Beneficium.11.Bonitas.64.218.

12 Sola quātitas habet diuiſionē in partes proprias poſt ſubſtātiā. Meta.5.lec.15.fi.d.fi. * Character.7.Charitas.22.153.

13 Quātitas duplex.ſ.molis, & uirtutis, quæ ex genere ſuo nō eſt quātitas: ſed qualitas, uel for^a^ ſubſtātialis. 1^a^.q.42.1.1^m^.1.d.17.q.2.1.c./.d.19 q.1.1.1^m^./.q.4.1.2^m^./. Veri.q.8.14.19^m^./.Vir.q.1.11.c./.10^m^. * Cauſa.61.64 Cælum.22.74.94.

14 Quantitas uirtutis, eſt idem cum ipſa uirtute. 1.d.17.q.2.1.3^m^./.* Circunſtātia.18.Cognitio.45.46.Cōc.10.12.Conat^9^.

15 Quantitas uirtutis duplex.ſ.ſm numerū obiectorū & ſm intenſionē actus ſuper idē obiectū. P^a^. eſt ſicut continua, ſecunda uero ſicut diſcreta. 22ſ.q.24.4.1^m^./.d.17.qo.2.1.;2^m^./.Vir.q.1.11.10^m^. * Cōceptio.24.Cōfeſſio.83.Cōfirmatio.49.

16 Quantitas triplex, ſcilicet perfectionis, uirtutis, & molis, prima conuenit per ſe omni formæ, non autem ſecunda & tertia: ſed per accidens. 1^a^.q.42.1.1^m^./.1.d.17.qu.2 1.2^m^./.3.1.c°.43 priu°./.M2.q.7.2.c./.Vir.q.1.11.;10^m^./.Philoſophi.8.lec.21.me°.e H./.* Conſanguinitas.6.

17 Quantitas uirtualis attenditur primo quidem in radice.i. in ipſa perfectione formæ uel naturæ, ſecundo attenditur in effectibus formæ, idest, ſecundum eſſe, & ſecundum operationem. 1^a^.q.42.1.1^m^./.2^m^. * Conſeruatio.2.6.Cōtactus.1.Contemptus.6.7. Contrarium.5.6.Contritio.8.21.Corporalis.6. Corpo-reitas.1.Corporeum

18 Quantitas & qualitas, ſunt accidentia ut ſubiecto manentia. Relatio uero & actio non ſignificantur ut in ſubiecto manentia: ſed ut in tranſitu ad aliud. Potentia.qu.7.8.c./.9.7^m^./.q.8.2.c.fi. * Corpus.5.10.48.63.64.65.

19 Quantitas corporalis, habet aliquid inquantum quātitas, ſcilicet diſtinguibilitatem ſecundum ſitum, uel ſecundum numerum, & aliquid inquantum forma actu, ſcilicet diſtinguibilitatem ſecundum ſubiectum tantum. 22^a^.q.24.5.1^m^.

20 Cuilibet quātitati mathematicæ finitæ, poteſt fieri additio, non autem quantitati naturali. 3^a^.q 7.12.1^m^.

21 Quantitas continua, eſt diuiſibilis in infinitum, ſed non augetur in infinitum. Ideo quolibet continuo poteſt dari mi°, nō aūt maius. 1.d.19.q.3.1.2^m^./.Phy.3.lec.9.10.11.0.

22 Quantitates incommenſurabiles dicuntur, quarum non eſt una menſura communis, idest, quarum proportio, non eſt ſicut numeri ad numerum. Meta.lec.3.fi./.Le.17.me°.c.D./.Senſu lec.7.me°.c./.Poſter.lec.4.me°.m.* Coſta.7.

23 Numerus eſt prior quantitate continua. Trini.14.6^m^.

24 Immo numerus cauſatur ex diuiſione quantitatis continuæ, & ſequit eā. 1^a^.q.30.3.c./.Po^a^.q.9.7.c. Ro°.D°.1679°.

D°.1079.

25 Numerus eſt prior formaliter quantitate continua, ſed materialiter e cōuerſo. Trin.14.6^m^. * Creatio.54.Creatura.21.

26 Quantitas actus quadruplex.ſ.intenſiua, obiectiua, temporis, & o fieri. 4.d.16.q.3.2.1.q.2.6^m^.fi./.Credere.18.Cult^9^.18. Debitum.14. Decimæ.6.7.Deformitas.Dæmon.42.94.Dæmoniaci. Demonſtratio. 16. Deus.237.396.400.401.402. Difficile.22.Dimenſio.o.Diſpoſitio.40.Diſtinctio.5.27. Diuerſitas.6.9. Diuiſio.1.&c.Doctrina.12.16. Donum.43.Duratio.7.Elementū.5.20.21.Ens.19.28.Enuntiatio.4.Aequalitas.o.Eſſe.47.62.

27 Quantitas non impedit actionem formæ, niſi per accidens, ſed iuuat. Cont.3.c°.69. * Euchariſtia.53.59.60.99.100.&c.117.119.124.&c. 197. Excommunicatio.25. Excuſatio.2. Fermor.5.Fides.58.60.162.Fieri.18.Figura 1.&c.Finis.19.100

28 Quantitas non agit, niſi mediante qualitate. 4.d.12.q.1.ar.2.q.1.c.*.For^a^.12.13.45.47.70.125.&c.141.151.&c.Gen^9^.46

29 In omni genere quantitatis, aliqua ſignificantur ut ſubſtantia, & alia ut paſſiones. Meta.5.lec.15.fi.d.fi./.lec.16. me°.c.princ°.Gluma.20.

30 Quantitas dimenſiua, non eſt in deo, ſed tantum quātitas uirtualis. 1^a^.qu.28.4.c./ q.42.1.1^m^.Deus.78.&c. *Gratia.93. Habitus.14.34.64.65.

31 Immo quædam ſpecies quantitatis dimenſiuæ, quo ad rationem differentiæ, ſunt in deo, & per conſequens æqualitas ſimiliter. 1.d.19.q.1.1.4^m^./.d.34.q.1.1.1^m^. Reſpondeo ſicut Dubio.55.59.

32 Quantitas uniuſcuiuſque rei, debet eſſe proportionata ſinii: ſicut quantitas potionis, ſanitati. 22ſ.q.83.14.c./.q.188.7.1^m^. * Homo.26.Ieiunium.6.Ignis.26.Ignorantia.19.20.26.Imaginatio.4.5.6.7. Imaginarium.2.Immo^c^.2. Indiuiduum.2.&c.20.25.32.&c. Indulgentia.6.15.19. Infinitum.24.&c.Ingratitu°.12.17.Innocentia.7.Inobedientia.5. Inſtrumentū.10.Intellectus.29.260. Intentio.16.Hypoſtaſis.7.Ira.72.Iudicium.33.39.Iuſtificatio.16.17.Labor.7.Lectio ratus.7 Lex.25.68.150.Linea.o.Locus.o. Lumen.4. 14.&c. Luminare.5. Lux.6. Macula. 14. Magis.1. Magnanimitas 26.Magnitudo.o.Maius.Maledicere.2.Mare.3.Materia.2F.&c.32.34.Matutum.4.Medium.23. Membrum 12. Menſura. 4.16.89. Metentius.1. Mett^m^.55.69.70.73. 74.76.77. Modalis.2. Mors. 17. 32. Motus. 57. 80. Mundus.8. 17. Mutabile.5.Natura.9.49. Nobilitas. 6. Nocere. 9. Nomen. 79.Numer^9^.1.6.21.Obediētia.7.24.25.57.Oblatio. 4. Olſ. 1.Oppoſitio.3.19.20.21.Oppro^m^.3.Ordo.32.Pars.7.&c.15, 39.40.45.50.Paſſio. 30. 64. Pax.8. Peccatum.212.&c.225.233.238.&c.316.350.Pœna 44. Perfectio.24.Perſeuerātia.13.Pietas.5.19.Pol^a^.4.Poſi^o^.Po^a^.24.&c.57.64.Prædeſtina°53.Prædic^c^.6. Primū.2. Prodigalitas. 4.Propor°.1.&c. Pote 6.Qualitas.14.Relatio.13 &c.37.38.66.Reſurrectio.18. 22.32.Roe.Satisfactio.10.21.29.Scientia.11.12.85.&c.101. Spirituale 8.&c. Statuū.Tactus.15.16. Tēpus.15.Ter^a^.6. &c. To^m^.o.Trin^a^.14.Vendere.o.Virginitas.23.Vſura.1.47.73.78.94.97.129.Vſus.13.

¶ Quarta dies creationis. 1^a^.q.70.1.c. * Bonitas.262.Dies.23.Vſura.165. Creationis.

¶ Quaternarius numerus, ſignificat uitam actiuam, quia eſt corporum, ternarius autem contemplatiuam, propter tres potentias animæ. Pſal.6.priu°.a.C.Reſurrectio.1. figura.

¶ Quatuor. Contemplatio.14. Legitimatio.3. Vſura.148.216.

1 ¶ QVAESTIO quadruplex, ſcilicet an eſt, quia eſt, quid eſt, & propter quid eſt. ſic duæ primæ reducuntur in eandem, & aliæ duæ in unam aliam. Meta.7. lec.fi.o.ſ. Poſter.2. lec.1.n. * An eſt. Confeſſio.42.&c.82.Cas.Diſputatio.2. Doctrina.12.Dulce°.8. Diuiſio.

2 In qualibet quæſtione; quæritur aliud de alio, & ſemper præſupponitur aliquid manifeſtum. Meta.7.lec.fi.o.* Ænigma.1.Ens.5.

3 In omni quæſtione propter quid, quæritur de cauſa. Meta.lect.4.priu°./.Li°.5.lec.2.me°.a.F./.Li°.7.lec.fi.pri°. b. pri°.* Eſſe.67.84.85.

4 Temporibus noſtris, audiuimus multas controuerſias, inter doctores, non ſolum in naturalibus quæſtionibus, uerū etiam in moralibus, in quibus periculum eſt, diuerſa ſententia & opinio. Opuſc.73.priu°.

5 Quæſtio rethoris, ſecundum quodlibet genus cauſæ, reſpicit bonum uel malum, quia in iudiciali attenditur præmiū uel pœna, in demonſtratiuo, laus uel uituperium, in deliberatiuo, utile ad agendum. 4.d.16.q.3.ar.1.q.1.1^m^. * Metaphyſica.28.Peccatum.441.442.Scientia.69.&c.

¶ Quæſtus. Fortium.11.

¶ Quia ſumitur tripliciter. ſ. cauſatiue, terminatiue, & pro ſigno. Io.10.lect.4.me°.d. * Anima.192. Demonſtratio.1.6.16.Eſſe.66.67.Quæſtio.1.Scientia.138.Vti.14. Diuiſio.

1 ¶ QVID, duplex. ſ. quid nominis, & quid rei. 1^a^.q.2.2.2^m^./.3.d.24.ar.1.q 2.2^m^./.Trin.23.c./.Poſter.lec.2.priu^a^.a.F. Diuiſio.

2 Quid quærit de natura, & aliquando de ſuppoſito. 1^a^.q.29.4.2^m^./.q.31.229^m^./.1.d.23.3.4^m^./.Potentia.q.9.4.1^m^. * Abſolute.3. Amor. 117.153. Angelus.9. 10.62. 89. Anima.192.302.Beatitudo.1 &c.101.Circunſtantia.1.4.Cognitio.3.11 21.Corruptio.6.Cura.4.Dæmon.1.21. Deus. 35. 180. 210. Deſinitio.2.3.9.Eoi.1.&c.21.Eſſe.43.64.66.69.84. Euchariſtia.112.Excommunicatio. 34. Falſitas.7. 44. Felicitas.4. Forma.76.Fortitudo.42.Generatio.32. Genus.16. Humilitas.29.Ignorantia 3.9.Imago.11.Incontinentia.1.Indigētia.2.Infinitum.18.19.Intellectus.44.199. Inuoluntarium 3.1 us.21.1 officia.61.Lex.27.Liber.17. 23. Lnauria. 8. Malum.34.Manna.Mens.6. Menſura 4. Meritum.6.68.101.107.Meta.28.Natura.39.Nobilitas.4.5. Nomen.25. Obſtinatio.1.Paſſio.82.Perua.21.Perfectio.77.Poſitica.4. Poteſtati.Quæſtio. 1. Quidditas. Quis. Secunda.54.55.138.146. Signum. 13. Syllogiſmus.3. Simpliciter. 5. Tempus.1.&c. Theo^a^.23.Tranſumptio.Vſura.1.&c.213.276.

¶ Quidam. Numerus.25.

¶ Quidditas de ratione ſua non eſt ſimplex, nec compoſita. 2.d.3.q.1.1.c. * Accidens.120.Angelus. 318.391. Cogitatio.3.4.Concep 10.14.Contractio.1.Ens.21.Eſſentia.o.Eſſe 80.Falſitas.5.7.Felicitas.2.4.Forma.7.40.Intellectus.21.&c.110.

110.111.129.Metaphyſica.25.28.Quid.o.Subſtantia.1.&c.25.&c.Virtus.1.&c.176.

1 ¶ Q V I E S. Duratione quietis eſt, quod mobile ſimiliter ſe habeat nunc & prius.1ª.q.53.a.3.c./ Mets.4.lect.4.meᵒ.c.ſi. • Agẽs.45.Amor.253. Angelus.469.Anima.130.&c.Animal.34.Appetitus.40.Aſcendere.7.Beneficium.16.

2 Quies naturalis, eſt finis naturalis motus, & per ſe intenta a natura.1.d.40.q.4.a.1ᵐ. • Bonitas.194. Cælum.115.&c. Contemplatio.10.23.Contrarium.33.34.Delectatio.12.13.41.Dies.18.Expectatio.1 Fiducia.5.Graue.5.Limbus.2.3.

3 Quies eſt prius motu uia intentionis, & poſterior uia exequutionis, quia eſt finis eius.12ᵉ.q.25.1.c • Ludus.2.8.

4 Quies dicitur dupliciter, ſcilicet ceſſatio operis, & complementum deſiderii.1ª.q.73.a.3.c./.2.d.15.q.3.a.c. • Motus.10.18.71.Natura.17.Nox.3.Paſſio.18.65.Paupertas.8.Pax.1.10.Phyſica.4.Præcaptam.46 48. Præcingi. Quieſcere.o.

5 Quies uoluntatis duplex.ſ.deſiderii, & motus. Prima conuenit uiatoribus iuſtis. Secunda uero beatis tantum.1.d.1.q.4.1.5ᵐ. • Religio.26.29.Requies.Requieſcere.Sabbathũ.2.Sanctus.7.8.Serenitas.Temperantia.19.

6 Quies duplex, ſcilicet in temporalibus, & ſpiritualibus: a requie mentis homo egreditur ad primam, & ad ſecundam ingreditur.He.4.lec.1.meᵒ.C.

7 Quies triplex, ſcilicet temporalis conſcientiæ, & æternæ gloriæ.He.3.lec.2.ſi. • Tempus.14.18.23.Tranquillitas.Vindicatio.4.Vita.30.

8 Quies quadruplex, ſcilicet a motu, labore, operatione, & in ultimo fine: tertia, & quarta conuenit deo, non autem prima.2.d.11.q.3.2.c.

Quid. 1 ¶ Q V I E S C E R E in toto tempore aliquo, eſt eſſe in eo in quolibet inſtanti illius temporis, etiam in ultimo.1ª.q.53.3.c. • Abſcondere.1.Agens.45. Angelus.469. Anima.130.&c.Animal.34. Appetitus.40. Beatitudo.99 Cælum.122. Comprehendere 8.Cor.5.Delectatio.11.Deſiderium.15.18. Effectus.7.Finis.109.Intentio 22.Ornatus.

2 Hõ debet quieſcere quadrupliciter, ſcilicet a peccato, a curſu uagandi, ab immoderatu appetitu, & a præſumptione intellectus.Iſa.30.medᵒ.l.

3 Spiritusſanctus manet, ſeu quieſcit in filio tripliciter, ſcilicet ſecundum ſpirationem, ſecundum humanitatem & ſecundum amorem.1ª.q.36.2.4ᵐ./.1.d.11.1.2ᵐ./. Potentia.q.10.4.18ᵐ. • Requies.Requieſcere.Sapientia.45. Sedere.9.Speculum.6.Status.2.Verbum.30.

Quid. 1 ¶ Q V I eſt, eſt proprium nomen dei, & primum.1ª.q.13.11.o./.1.d 8.q.1.1.3.o /.Potentia.q.2.1.c./.q.7.5 c.ſi.1ᵐ./.q.10.1.9ᵐ./.Dionyſius.5.lec.3.prin.

2 Hoc nomen, qui eſt, magis proprium nomen dei eſt, quàm deus, ex parte eius a quo nomen imponitur, & quantum ad modum ſignificandi: ſed quo ad id ad quod nomen impoſitum, eſt econuerſo.1ᵉ.q.13.11.c.1ᵐ.

3 Qui eſt, appropriatur filio dei, ratione tantum adiuncti, ſcilicet ratione liberationis figuratæ. Et eſt perſonale ſecundũ relationem determinatam, eſſentiale uero ſecundum relationem indeterminatam.1ª.q.39.8.ſi.

¶ Quietatio.Amor.174.177 253.Beatitudo.99. Comprehendere.8.Delectatio.11. Dulcedo.1.Effectus.7. Religio.23.

¶ Quietum.Effectus 7.Motus.53.Oratio.28.

¶ Quincuplum.Vſura.289.

¶ Quingenti.Cohors.3.

Quis. ¶ Quinquagenarius dicitur, qui habet ſub ſe quingentos quinquaginta quinque pedites, æqueſtres autem ſexaginta ſeles, ut quilibet eques certum numerum peditum habeat Opuſc.20 liᵒ.4.cᵒ.27.

¶ Quinquaginta.Vſura.239.

¶ Quinque.Abſoluere.7.23.Accidens.91.Animal.81. Augmẽtum.25.Bos.Confeſſio.74.Dies.24.Eclipſis. Euangelium.7. Euchariſtia.258.Excommunicatio.24.32.Felicitas.7.Fides.14.Filiatio.38 Flagellum.3.Flumen.1.Forma.25.Fortitudo 7.45.Gloria.127.Gala.8.Hæreſis.133. Ieiunium.20. Inuidia.5.Ira.30.Iudicium.45. Iuſtitia.22.Lex.15.18. Locus.4. Luxuria.17.24.Manens. Medium.12. Miles.4. Miraculum.41.Miſſa.16.Motus.78.Notio.6.7.Oratio.9.11.77.99.Paſſio 39.Pœnitentia.9 Perfectio.22.Phaſe. Præparare. Quinquaginta.Quinta.Reſurrectio 35.

¶ Quinta dies creationis.1ª.qu 70.1.c./.qu.71.o. • Amor.58. Dies.24.Quinque.Vſura.165.

Qua. ¶ Quintus.Notio.7.

¶ Quis.Circunſtantia.4.Pater.14.

¶ Quoad. Abſtracta. 3. Confirmatio. 3. Contemplatio. 27. Excæcatio.3.Sterilitas.2.

¶ Quo ad nos.Contemplatio.27.Delectatio.91.Deus.12.93.201.Deſtrum. Differentia.18. Finis.55. Notum. 1.3.4.7.9.10.Scientia.24.113.Signum.1.

¶ Quodammodo. Anima.41.72.120. Cauſa.17. Cælum.40.89.Dolabrum. Fenus.3. Forma. 74. Generatio.60. Gratia.157.Infinitum.20.Intellectus.129.Ira.6.Iudicium.11.Numerus.12.Peccatum.184.Pœnitentia.1.

¶ Quod eſt, eſt ſuppoſitum habens eſſe, non autem materia 1.d.8.q.5.2.c./.3̄.2.cᵒ.53./. Spiritu.1.8ᵐ. • Accidens.23.89. Angelus.27.32.&c 43.45.Anima.58.Beatitudo.9. Compoſitio.6.7.Eſſe.81.Fides.30. Forma.18.50. Generatio.16.75. Idea.3.10.11.22.Quo eſt.1. Quid.

¶ Quod quid eſt. Anima.192. Contingens.10. Definitio.o. Eſſe.66. Eſſentia.o. Intellectus.21. Principium.26. Quid. Quidditas.

Differentia 1 ¶ Q V O eſt, & quod eſt, in ſolo deo non differunt.1ª.qu.29.4.1ᵐ./.3ª.q.3 2.3ᵐ.l.3.1ᵐ./.q.17.1.c./.1.d.8.q.4.1.2ᵐ /.q.5.1.2.c./.d.19.q.4.1.4ᵐ./.d 33.1 c / 2ᵐ./.d.34.q.1.1.c.2.d.2.q.1.1 c.ſi./ Potentia.q.9.4.c.ſi.16ᵐ.Eſſe.81.

2 Oppoſitum uidetur dicere.1ᶜ.q.3 3.c. Reſpondeo ſicut Duᵒ.114ᵒ. • Abſtractum.7.Accidens.23.89.

3 In compoſitis ex materia & forme, quo autem dicitur tripliciter, ſcilicet forma partis, forma totius, & eſſe.1.d.8.q.5.2.c./3̄.2 cᵒ.53./.Spiritu.1.8ᵐ /.Op.54.0. • Angelᵒ.43.45. Anima 58.Compoſitio.6.7.Eſſe.73.Euchariſtia.13.111.275. Excecatio.3.Excommunicatio.3.Falſitas.15. Fides.42.43.59.75.76.77.Finis.26.64.Forma.6.18.50.165 Generatio.16.69.75 Habitus.25.80.Idea.22.Intellectus.132.

¶ Quomodo.Circunſtantia 4.

¶ Quondam.Eccleſia.16.

¶ Quot.Affinitas.7. Angelus.56.192. Anima.313. Mulier.1 Oppoſitio.19.Ordo.20.Vſura.2.216.

¶ Quotidie. Beneficium. 14. Euchariſtia. 17. 179. 181.Iuge Miſſa.16.

¶ Quotiens.Indulgentia.23.Petrus.4.Replicari.

¶ Quotieſcumque.Euchariſtia.163.

¶ Quotus.Conſanguinitas.7.

¶ Quouſque.Ieiunium.14.Pollutio.3.

R

Figura. 1 R A A B interpretatur famet, uel latitudo, & ſignificat eccleſiam.Matth.1.prinᵒ.b.G.

Quid. 2 Raab fuit cananitis meretrix. Sed nuntii Ioſue exploratores, potiᵘ ingreſſi ſunt domũ eius. quia domus talium, patent de nocte, & omnes indifferenter recipiunt, & domus eius adhærebat menitis ciuitatis, ad fugam & minus periculum. Vel erat tantum ſpiritualiter meretrix, ideſt, idolatra. Matth.1.prinᵒ.b.H./.He.11.lec.6.ſi. Figura.

¶ Rabenus.Cælum.58.60.

¶ Rabi Rector.12.Prophetia 81.

¶ Recha eſt interiectio iraſcentis.22ᵉ.q.158.5.3ᵐ./.Ma q.12.5.c ſi. • Fatua.Ira.5.

¶ Rachel interpretatur uidens deum. Et ſignificat eccleſiam. Matth.2.ſi.d.D. • Decor.Iacob.9.Religio.26.

¶ Radi.Coma.Corona.3.Dæmon.87.Raſura. Sacramentum.114. Toudere. Tonſura.Vſura.4.

Quando. ¶ Radius ſolis fuiſſet ab æterno, ſi ſol fuiſſet ab æterno.2.d.1.q.1.5.15ᵐ. • Cælũ.43.Facies.3.Luciditas.1.Lumen.6.7.Luminare.1.Luc.5.Moyſes.5.Syon.9. Speculum.5.

1 ¶ R A D I X. Aliqua dicuntur ad ſimilitudinem radicis arboris, quæ ex terra trahit alimentum, uel quæ alimentum præſtat toti arbori.12ᵉ.q 84.1.c. • Actio.43.Angelus.463. Anima.144.&c.245.247.248.Auaritia.17.18. Naturalis.

2 Radix peccati, non eſt actus peccati, nec habitus. ſed eſt paſſio, uel pronitas ad eam, naſcens ex peccato originali.2.d.42.q.2.1 c.2ᵐ./.2.c. Peccati.

3 Radix peccati, ex parte peccantis eſt tantum una: ſed ex parte eorum, quæ quæruntur ſunt tria, ſcilicet concupiſcentia carnis, concupiſcentia oculorum, & ſuperbia uitæ. Ex parte autem boni commutabilis & mali, ſunt duo, ſcilicet cupiditas, & timor.2.d.42.q.2.1.o./.4.d.25.q.1.ar.4.q.3.c. • Capitale.8.Charitas.9.10.101.Concupiſcibis.8.9 Deus.359.360. Differentia.14.Donum.19.Honeſtas.Honeſtum.5.Humidum.o.Imago.9.Infidelitas.11.Intellectus.8.221.Libertas.4.Meritum.85.254.Mille.1. Numerus.14.Omiſſio.17. Paſſio.49.50 Patientia.9. Pœna.73.90. Rixa.4. Senſus.25. Superbia.2.16.17.18.Triſtitia.12.Vindicatio.5. Virtus.53.180.Voluntas.54.55.Vſura.12.221.291. Xps.110.198 215.

¶ Ramus.Charitas.50.Superbia.17.

¶ Rana.Magi.7.

¶ Rancor eſt indignatio, contra inducentes ad diuina.22ᵉ.q.35 Quid.

Ra

q.55.4.2^m./.Ma.q.11.4.c. Accidia 8. Amaritudo.

¶ Rapacitas continetur ſub uiolentia, cum ſit ſpecies eius. Quæ uiolentia, eſt filia auaritiæ. 22^æ.q.118.8.7.c./.3^m. Auaritia 15. * Canis 2. Furtum 3.

¶ Rapere. Furari. Surripere. Venus 5.3.

Ag... ¶ Raphael, eſt de ultimo ordine angelorum. 2.d.10.L.

¶ Rapina per ſe eſt peccatum: quia eſt auferre per uim, rē alienam iniuſte. 21^æ.q.66.8.0. Furtum 6.7. * Adam 81. Alienū 7. Bellum 6. Continentia 5. Decimæ 26.27. Dominiū 17. Exedificatio 22 17. Infidelis 2.3.6. Neceſſitas 30. Princeps 13.14.16. Satrapæ. Vſura 122.&c.231.&c.285.287.289.&c. 303.&c. * Furtum 5.

¶ Raptor. Vſura 245.248.

Quid. 1 ¶ Raptus ut eſt ſpecies luxuriæ eſt, quando puella de domo patris uiolenter abducitur, ut corrupta matrimonio habeatur, ſiue a, ſiue parentibus uiolentia inferatur. 22^æ.q.154.8.c./.7.0./.4.d.41.ar.4.q.1.c.ſi./.2.c./.6^m./. Ma.q.15.3.c.

2 Raptus quandoque eſt cum ſtupro, & quandoque ſine eo, ut in raptu uiduæ, uel nuptæ, uel corruptæ. Et quandoque ſtuprum eſt ſine raptu, ſi defloretur uirgo ſine ui. 22^æ.q.154.7.0. Luxuria 9.13. Matrimonium 116.

3 Raptus pleriſque concurrit cum ſtupro Ideoque quãdoque ponitur unum pro alio. 22^æ.q.154.7.1^m. * Sponſa 4.

4 Rapta poteſt duci in matrimonium, ſi ipſa uel parentes conſentiant. 22^æ.q.154.7.3^m./. 4.d.41.ar.4.q.3.3^m.

5 Raptus monialium, grauius ſecundum leges punitur. ſ. capitali pœna 22^æ q.154.10.2^m.

Mentis. 6 Raptus mentis proprie, eſt eleuatio mentis ad ſupernaturalia a deo, cum abſtractione a ſenſibus. 22^æ.q.175.1.0./. Veri.q.13 .0./.2.9^m./.2^æ.Cor.12.lec.1.me^o B.

7 Extaſis dicit ſimpliciter exceſſum mentis, ſed rap ut addit uiolentiam. 22^æ.q.175.2.1^m. * Abſtractio 14.&c. Cælum 65.

8 Exceſſus mentis, extaſis, & raptus, ſumuntur pro eodem. Et hoc dupliciter. ſ. uel ſecundum intentionem tantum, & ſic conueniunt omni aman i deum & contemplanti, uel ſecundum actualem abſtractionem a ſenſibus, & ſic ſunt in cõmuni uia. Veri q.13.2.9^m./ 2^æ.Cor.12.le.1.me^o.K. * Deus 171. 172. Elias 3. Moyſes 3.

9 Raptus ratione cauſæ, poteſt pertinere ad uim appetitiuã, nõ autem ratione termini, ſed tantum ad uim cognitiuam. 22^æ q.175.2.0.

10 Homo fit extra ſe, ſecundum appetitum dupliciter. ſ. eleuando ſe per intellectum ad diuina, prætermiſſis ſenſibilibus, ſicut Paulus, uel econuerſo, ſicut ille qui ponens pauit ſub ſemetipſo cecidit. Et neutro modo eſt proprie raptus. Sed minus primo modo: quia eſt ſine uiolentia, licet uterque exceſſus, poſſit eſſe cauſa raptus in ui cognitiua. 12^æ.q.28.3.c./.22^æ.q.175.2.2^m.

11 Raptus mentis ad diuina triplex. ſ. per ſimilitudines imaginarias, per effectus intelligibiles, & per eſſentiam dei. Primus conuenit Petro, & Ioanni euangeliſtæ. Secundus Adæ & Dauid. Tertius uero Paulo & Moyſi. 22^æ.q. 175.3.1^m./. Veri.q.13.2.9^m./ 2^æ.Cor.12.le.1.me^o. D.

ar^m.108 ar^a 12 Oppoſitum uidetur dicere, quo ad tertium modum. 1^a.q.12. 2.c./.1^m./.5.0. Reſp^o ſicut Du^o.486°.

13 Paulus fuit raptus, in die ſuæ conuerſionis, in anno paſſionis Chriſti. ſ. circa finem imperii Tiberii. 2^æ.Cor. 12. lec.5. prin^o.H /. Lec.2.prin^o.

14 Paulus neſciuit, an eius anima in raptu fuerit ſeparata a corpore, licet probabilius ſit ꝙ non. 22^æ.q.175.5.3^m./. 6.0./. Veri q.13.5.0./. 2^æ.Cor.12. lec.1. ſi.D. &c.

15 Paulus in raptu, fuit in ſtatu merendi. Sed non merebatur actu: quia tunc habuit actum charitatis patriæ. ſ. fruitionem contra quoſdam. Veri.q.13.2.6^m.

16 Paulus in raptu, fuit beatus ſecundum actum, non autem ſecundum habitum. Sed fidem habuit econuerſo. Ideo erat tunc uiator. 22^æ.q.24. 8.1^m./. q.175.3. 3^m./.5. 1^m./.6 3^m./.q. 180.5.c./.2.d.11.q.2.4.4^m./.4.d.49.q.2.7.c./.4^m./.5^m /. Veri.q. 13.2.c./.5^m./.6^m./. 3.12^m./.5.5^m./.6^m./.q.18.1. 13^m./. 2^æ. Cor. 12.lec.1.ſi. B.C.

17 Paulus poſt raptum, memor fuit eorum quæ uiderat in diuina eſſentia, per ſpecies relictas ex hoc. 1^a. q. 12. 9. 2^m./. 22^æ.q.175. 4. 3^m. /.3.d.14. ar. 1. q. 4. 3^m./. Veri. q. 8. 5. 5^m. /.6^m./.q.13.3.4^m.

18 Finis raptus Pauli fuit, ut eſſet idoneus teſtis futuræ gloriæ. Veri.q.13.3.8^m /.5.6^m.

¶ Rarefactio. Augmentum 2.&c. Cete. 6

Que. 1 ¶ Raritas ultima ad quam materia poteſt peruenire, eſt raritas ignis. 2.d.14.1.4^m./. d. 30.q. 2.1. c./. Po^a. q.4.1.5^m.

2 Raritas & ſubtilitas non ſunt uniuoce in cælis, & in inferioribus. 2.d. 2.q. 2. 2. 5^m./. d. 14. 2. 4^m./. Cę. 2. lec.10.ſi. * Delectatio 27. Deus 399. Pœnitentia 47. Punctus 6. Subtilitas 2. Vſura 164.

¶ Rarius. Fornicatio 19 Pluuia 4.

¶ Rato. Accidens 103.105. Blaſphemia 26. Caſus 2. Contingent 6. Delectatio 34. Ægyptus. Femina 4. Futurum 2. Incontinentia 5. Intentio 19. Lex 51. Mercurius 1. Naturala 24 Vita 41. Vſura 280.

1 ¶ Rarum eſt in quo parum eſt de materia, ſub magnis dimenſionibus. Denſum autem econuerſo. 2. d. 30. q. 2.2.c. prio^o. * Cete 6. Corpus 42.48. Delectatio 27.34. Homicidium 3. Quid.

2 Rarum & denſum ſunt contraria, & reducuntur ad excellentiam & defectum, ſicut ad quædam uniuerſaliora. Phy. lec. 8. o.

3 Sicut diuerſitas ſpecierum in animalibus, cognoſcitur ex diuerſitate figurarum, ſic & in elementis ex diuerſitate rari & denſi. 4.d.3.ar.3.q.1 c ſi.

¶ Raſura. Abſcidere. Tondere. Vſura 4.

¶ Ratificatio. Matrimonium 131.133.137. Ratum.

¶ Ratihabitio. Conſenſus 9. Eleemoſyna 22. Ordo 92. Præſumptio 2.13. Ratum. Simonia 32. Vſura 255. &c.

1 ¶ Ratio dicit quadrupliciter. ſ. uirtus cognitiua, cauſa, ſupputatio, & aliquid ſimplex, abſtractum a multis, quæ omnia conueniunt deo. Dionyſ.7.lec.5.prin^o. Diuiſio.

2 Ipſe intellectus diuinus & angelicus, ratio nominatur. 2.d. 3.q.2.2.4^m./.6.1^m.

3 Ratio ſumitur dupliciter. ſ. ſtricte & proprie, ſecundum ꝙ nomen rationis ſumitur ab inquiſitione & diſcurſu, uel ſecundum ꝙ ratio dicit quandam obumbrationem intellectualis naturæ, ut dicit Iſaac philoſophus, ꝙ ratio oritur in umbra intelligentiæ, & ſic rationale eſt differentia animalis, & deo non conuenit, nec angelis. Alio modo ſumitur ratio cõmuniter. ſ. pro qualibet cognitione uirtutis non impreſſæ in materia, & ſic rationale cõmuniter conuenit deo, & angelis, & hominibus. 1^a.q.51.1.2^m./.22^æ.q.49.5. 3^m./. 2.d.25.q.1.1.4^m./.d.33.1.3^m./. d.39.q.1.2.4^m./.6. 1^m. * Abſoluere 33. Abſtinentia 1. 6. 8. Accidens 11. 14. 15. 20.35.46. Actio 7.16.74. Actus 1.

4 Ratio dicitur dupliciter. ſ. id quod eſt in ratiocinante. ſ. actus rationis uel potentia, & ut eſt nomen intentionis. ſ. definitio uel argumentatio. 1.d.33 1.3^m. * Actus 11.16. 31. 39.41. 45. 64.79. 160. 161. 182. 176. 179. Adam 21. 56. 89. &c.

5 Ratio rei dicitur tripliciter. ſ. quæ non habet fundamentum in re, neque proximum, neque remotum, ſicut ratio chimeræ, & alia ficta, & ratio rei ratiocinantis, quæ cognita ſunt in cognoſcente ſecundum modum cognoſcentis, & ratio rei rationabilis. 1^a.q.16.3. 3^m./. Chimera. 1. 1.d. 30. 3. c./. d. 41. L./. 3. d. 15. q. 2. ar. 3. q. 2. c. /. 3^m. ſi. /. d. 33. q. 1. ar. 1. q. 1. 2^m./. Veri. q. 26. 9. 7^m. /. Ma. q. 8. 3. 2. 10.

6 Ratio dicitur dupliciter. ſ. per eſſentiam, & per participationem. 3^a.q.18.1.c./.1^m./.3.d.17. ar.1.q.2.3^m.

7 Ratio ſumitur dupliciter. ſ. ut eſt uirtus animæ, & ut eſt ratiocinatio & ſupputatio. Phil. ſi. * Addere 1.2.6.7.8.13.&c.

8 Ratio ſumitur dupliciter. ſ. ut ratio, & ut natura. Et utrumque dupliciter. ſ. uel ut ratio fundatur in natura, uel ut natura dicitur abſolute, & ratio dicitur ad aliquid. 3.d.15.q.2. ar.3.q.2.c./.d.33.q.1.ar.2.q.1.2^m./. Veri.q.26.9.7^m. * Affirmatio 2. Agent 12.35.70.

9 Ratio dupliciter inducitur, ad aliquid probandum. ſ. uel ſufficienter, ſicut in ſcientia naturali inducitur ratio ſufficiens ad probandum ꝙ motus cæli ſemper ſit uniformis uelocitatis, uel quæ non ſufficienter probet aliquam radicem, ſed quæ radici iam poſitæ, oſtendat congruere conſequentes effectus, ſicut in aſtrologia ponitur ratio eccentricorum & epiciclorum. 1^a.q.32.1.2^m. Epicicli 1. * Amor 10.181.182.183. 218.220.243.263.284.285.610.624. Analogia 9.11.12.14.15. Angelus 32. 33. 187. 270. 327. 342. 351.352.364. 374. 388. 392.403.418.425.453. Anima 94.146.198.200.&c. Animal 43. Ars 2.3.4.&c. Artificiale 5. Beneficentia 1.

10 Ratio hominis eſt perfecta dupliciter. ſ. perfectione naturali, lumine rationis, & perfectione ſupernaturali. i. uirtutibus theologicis, quarum prima perfectius habetur, ſed ſecunda eſt maior. 12^æ.q.68.2.c. * Creatio 1. &c.14.20.31.47. Denominatio 1. Definitio 18.445. Fides 8.75.85.96. Forma 53.&c.117. Genus 4. Gratia 39. Homo 6. Idea 5.6.11.19.21. 23.29.30. Idem 2.

11 Rõ bũ ordinat̃ p actus omniũ uirtutum dupliciter. ſ. uel in ſe, per uirtutes intellectuales, uel circa interiores paſſiones,

ſeu exteriores operationes, per uirtutes morales. 12ᵉ.q.100. a.c. • Imperfectio.5. Iuſtificatio. 58. Lux. 15. Organū. 5. Pars 8.13.41.46. Peccatum. 90.91.92.107.149.152.202.249 360 368.381.405. Pœna. 17. perſona. 25.

12 Rationes intellectæ, habent duplicem firmitatem, ſcilicet ſoi eſſe a ſubiecto & lux ueritatis ab obiecto. 1.d.3.5^{m}. • Probatio. 1. Proceſſio. 3. Qualitas. 14. Quantitas. 5.6. Regula. 1.2.

13 Aliquid præfuit in rationibus cauſalibus dupliciter, ſcilicet ut ſecundum a deo tantum, ut corpus hominis, uel creatura 1ª.q.71.1.1^{m}./ q.91.2.4^{m} /.q.92.4.3^{m}.

14 Rationes ſeminales, primo ſunt in uerbo dei, ſecundum ideales. Secundo in elementis mundi, ut in cauſis uniuerſalibus. Tertio in cauſis particularibus. Quarto in ſeminibus. 1ª.q.115.2.c.

Quid. 15 Ratio eſt natura intellectualis obumbrata. 1.d.3.4.4.1.c./. 4^{m} • Agens. 70. Agere. 5.23. Altare. 3.

16 Ratio quandoque comprehēdit duas potētias, ſcilicet uim apprehenſiuam & affectiuam, ſiue intellectum & uoluntatem. 3.d.33.q.2 ar.1.q.3.3^{m}./.ar.4.q.3.c.fi./. 2^{m} /. Veri.qu.22. 10.2^{m}./.11.1^{m}./.12^{m}. • Anima. 85.119.146.163.167.&c.222 265 294.310.361. Ariſtoteles. 7. Ars. 1.&c. Aſſumere. 7.35. Attributa. Attributa 1.3.6.9.10.13.14.18. Auerſio. 1.7.8.9.

17 Ratio corrupta, non eſt ratio, ſicut falſus ſyllogiſmus non eſt ſyllogiſmus proprie. 2.d.24.q.3.3.3^{m}. • Aureola. 14.

18 Semper remoto aliquo de ratione alicuius, remouetur illud. 12ᵉ.q.67.5.0./ 22ᵉ.q.182.c./.3ª.q.86.4.1^{m}./.1.d.26.q.2. 1.3^{m}./.4.d.22.q.2.ar.3.q.2.c./.ꝗ 4.c^{o}.32.2^{m}./.35.fi./. Veri.qu. 4.2.c.fi./.q.24.10.14^{m}./. Virt.q.4.4.c./. Quol.3.4.c. • Beatitudo. 7.21.33.101.102.123.132.140. Beatos. 4.5.6. Beneficentia. 1. Beneficium. 9.25. Bonitas. 34.61.66.72.75.82.90.92. 94.96.103.104.105.143.162.&c. Cogitatiua. 0. Conceptio. 38. Deus. 11.147.187.281.&c. Fieri. 8. Finis. 6.11.15.19.39. 43.45.46.50.84.92.94.95.98.108.119.134.

19 Ratio cuiuslibet rei ſignificata per nomen, eſt conceptio quam ſignificat nomen. Opuſc. 9.q.1.

20 Virtutes naturales inquātum ſunt originatæ a rationibus idealibus poſſunt dici rationes, non autem inquantū ſunt in materia corporali. 1ª.q.115.2.1^{m}./.2.d.18.q.1.1.1^{m}. • Habere. 3. Individuum. 4.9. Inſtans. 4.1. Intentio. 2.10. Notio. 1 3.4. Numerus. 23.&c. Obliqui. 1. Oppoſitio. 10. Ordo. 9. perſona. 10.11.14. Prædicari. 25. Prælatio. 6. Priuatio 2.9.

21 Rationes ideales poſſunt dici cauſales, & non ſeminales, ſeminales autem poſſunt dici cauſales. 1ª.quæſt.115.2.4^{m}./ Propter. 7.

22 Rationes ſeminales ſunt uirtutes rerum, actiuæ & paſſiuæ 1ª.q.115.2.0./.2.d.7.L./.d.13.1.c./.d.18.q.1.2.0./. Veri.q.5.9. 8^{m}. • Prudentia. 11.&c.33.&c.43.48.54.55.63.64.66. Reuerentia. 3. Viſura. 49.149.197.

Differētia 23 Ratio & intellectus non ſunt idem, quia ratio quādoque eſt recta, & quādoque non recta, tam in ſpeculatiuis quam in practicis: ſed intellectus ſemper eſt rectus. 1.d.1.q.1.1.4^{m}./. 2.d.24.q.3.3.3^{m}. • Abſtractum. 1. Accidentaliter. 3. Adulatio. 4.

D^{m}.1083^{m} 24 Immo ratio dicitur eſſe ſemper recta. Ma.qu.7.5.6^{m}. Reſpondeo Dubio. 1083°.

25 Ratio dicitur eſſe ſemper recta dupliciter, ſcilicet uel reſpectu principiorum, uel quia non errat ex proprietate ſui ſicut phātaſia, ſed tantum ex defectu ſui. Ma.q.7.5.6^{m}.

26 Ratio & intellectus ſunt realiter eadem potentia. 1ª.qu.79. 8.0./.q.83.4 c./.2^{m}./.22ᵉ.q.49.5.3^{m} /.q.83.10. 2^{m}./.3ª.q.18. 3.2^{m}./.2.d.24.q.3.3.2^{m} /. Ver.q.15.1.c./ q.16.1.c fi./. Anima. 3.lec.14.fi. • Affirmatio. 2. Agere. 5.23. Agonia. 1.

D^{m}.1084^{m} Oppoſitum uidetur dicere. Putter. prin^{o}. Reſpondeo ſicut Dubio. 43.

27 In quibuſdā magis accelerantur rationis uſus in uno quam in aliis. 4.d.27.q.2.2.7^{m}. • Animal. 43.44.45.47. Apprehenſio. Appetitus. 25.51.56.58.59.61.&c.66.73.89. Auditio. 8.9. Auis. Baptiſmus. 92.&c.105.132. Beatus. 46. Bonitas. 180. Charitas. 20. Cato. 2. Caſtitas. 3. Cauſa. 30.36.81. Cælum. 1. 22.27. Certitudo. 4. Circumciſio. 12. Circumſtantia. 17.18.25. Ciuilis. 1. Clauis. 2. Cognitio. 25.31.43. Complacentia. 1. Cōpoſitio. 55. Comprehendere. 1.3.0. Commune. 1.3.7.9. Communicabile. 3.4. Conceptio. 5.&c. Concluſio. 1.2. Concupiſcentia. 9.&c. Concupiſcibilis. 7.&c. Conſcientia. 5.8.13. Conſenſus. 0. Conſtantia. 8.9. Conſuet^{o}. 2.3.5. Continentia. 3.8.&c. Contractio. 1. Contrarium. 16.17.18. Cor. 4. Corporeitas. 2.3. Creatio. 1.3.4.5.20.31.47. Credere. 5.14.&c.30. Culpa. 4. Cura. 3. Datio. 4. Debitum. 6.11.12.

28 Ratio & ſenſus, differunt obiecto: ſed ratio & intellectus differunt in ſolo modo cognoſcendi. Ideo ratio pertingit ad perfectionem intellectus, non autem ſenſus ad perfectionem rationis. 1ª.q.59.1.1^{m}./.q.79.8.3^{m}./.12ᵉ.q.5.1.1^{m}./. 2.d.9.1.1^{m}. • Dæmon. 65. Denominatio. 11. Deus. 11.18. 63.122.147.153.159.104.187.199.204.238.245.249.253. 257.259.284.285.334.338.341.345.347.361. Dialectica. 4. Difficile. 8.14. Definitio. 0. Diſpoſitio 4. Diſputatio. 3. Diſtinctio. 1.9.15.34.35.37. Diuerſitas. 12. Diuiſio. 3.4.9.10. 19.20.21. Dolor. 5.41. Donum. 8.9.14.38. Dubitatio. 1. Fadē. Ebrietas. 1. Energumenus. 2. Ens. 16. Æqualitas. 6.21.&c. Error. 4.5.&c.49.80. Eſſentia. 5. Æſtimatio. 1.2. Æſtimatiua. 2.4. Æternitas. 8.28. Euchariſtia. 208. Factum. 2. Falſitas. 2. 24. Fides. 14.18.22.29.38.85.86.99.112.115.132.141.&c. Fieri. 1.8. Filiatio. 17.25. Forma. 21.88.166. Fortitudo. 5. Fortuna. 5. Fructus. 9.11. Frui. 1. Fruitio. 15.

29 Semper quod eſt ratio alterius, ſe habet ad illud ut formale ad materiale. Ma.q.2.2.5^{m}./.11^{m}. • Futurum. 1.4.

30 Certitudo rationis, eſt ex intellectu: ſed neceſſitas rationis, eſt ex defectu intellectus. 22ᵉ.quæſt.49.5.2^{m}./. Ma. quæſt.7. 5.6^{m}.

31 Duæ rationes eiuſdem rei, non demonſtrant duo eſſe: ſed dupliciter quid eſt, ſicut de puncto poteſt dici quid eſt, ſicut principium, & quid eſt ut finis, propter diuerſam rationē principii & finis. Potentia.quæſt. 8.2.11^{m}. • Gratia. 34. 35. Habitus. 59.78.

32 Ratio practica eſt cauſatiua & apprehenſiua rerum: ſpeculatiua uero eſt tantum apprehenſiua. 22ᵉ. quæſt.83.1.c. • Hæreſis. 56. Honeſtum. 4.9. Honor. 23. Idem. 2.3. Ieiunium 6.29. Iu. 22.26. Incogitantia. 1.4. Indiuiſibile. 1.2.

33 Ratio practica dicitur recta, ſecundum ꝙ conformiter ſe habet ad rectos fines, & ad appetitum rectum. Sed ſpeculatiua, ad prima principia. 3.d.33.q.1.ar.1.q.2.c. • Infidelitas. 2. Infirmitas. 3.5. Innocentia. 4. Inſtrumentum. 4. Intellectus. 25.32.&c.57.61.189.291. Intentio. 2.10. Ius. 2.6. 13.16. Lex. 5.146. Locus. 4. Logus. Luxuria. 22 24. Malum. 7 Medium. 17. Menſura. 3.5.11.14.22.23.24. Mentum. 9. 13.39.&c.

34 Nihil firmiter conſtat ſecundum rationem ſpeculatiuam, niſi per reſolutionē ad prima principia indemōſtrabilia, nec ſecundum rationem practicam, niſi per ordinationem ad ultimum finem, qui eſt bonum commune. 12ᵉ.q.90.2.3^{m}./. Cont.4.c^{o}.54.3^{m}. • Metaphora. 1.2. Multitudo. Peccatum 401.&c. Pœna. 13.26. Perfectio. 33. Perſona. 3.6.11.12.25.38 Perturbatio. Potentia. 3.6. Præceptum. 2.42.57.60.85.127. 130. Præciſ e10.2. Præcipitatio. 0. Prędeſtinatio. 2.5.6.36. Prædicamentum. 3.6.

35 Ratio practica eſt circa operabilia ſingularia, & contingentia, non autem circa neceſſaria, ſicut ratio ſpeculatiua. 12ᵉ. q.91.5.3^{m}. • Prædicari. 4.12.25.42. Principium. 4.12. Propoſitio. 4. Propoſitio. 2.5. Prouidentia. 2.6.28.&c. Pulchritudo. 2.3.4.9. Purgatio. 4. Rationale. 6.7. Rebellio. 1.2. Reduplicatio. 1. Regere. 1. Regula. 1.2. Relatio. 46. Relatiuum. 3. 10.11.

36 Omnis ratio ſpeculatiua uel practica, incipit ab aliquo principio, & per media uenit ad concluſionem. Sed tripliciter differūt, ſcilicet quia principium in ſpeculatiuis eſt forma, & quod quid eſt, in operatiuis uero finis, quod quādoque eſt forma, quādoq; aliquid aliud, principium etiam in ſpeculatiuis ſemper oportet eſſe neceſſarium, in operatiuis autem quādoque eſt neceſſarium, quādoq; autem non. Similiter in demonſtrationis, ſemper poſteriora ad priora de neceſſitate ſequuntur, non autem in operatiuis ſemper, ſed tunc ſolum, quando ad finem, non niſi per hanc uiam peruenire poteſt. ꝙ.3.c^{o}.97.

37 Ratio ſuperior & inferior, poſſunt eſſe ſpeculatiuæ, & practicæ, ratione diuerſorum. Ver.q.15.2.c.fi./.6^{m}. • Religio. 31.65.

38 Ratio ſuperior & inferior, ſunt realiter eadem, potentia: quæ reſpectu æternorum, dicitur ſuperior, ſed reſpectu temporalium, dicitur inferior. 1ª.q.79.9.0.12.q.74.7.c./.2.d.24. q.2.2 0./.3.d.15.q.1.ar.3.q.2.c./. d.17.ar.1.q.2^{m}./. Veritas.qu. 15.2.0./. Ma.q.7.5.c. • Res. 1.3. Sapientia. 2.14. Sacrificium. 0. Syndereſis. 4.8. Veritas. 2.3.

39 Ratio ſuperior & inferior, non differunt ſecundum diuerſa obiecta, ſicut practicum & ſpeculatiuum, ſed per diuerſa media. 1ª.qu.79.9.c./.2.d.24 q.2.2.c./.3^{m}./.3.d.17.qu.1.ar.1. qu.3.2^{m}.

40 Ratio ſuperior dupliciter inhæret æternis, ſcilicet conſiderando ea ſecundum ſe, & ut regulas agendorum, conſulendo. Ideo eſt ſpeculatiua & practica. 1ª.qu.79.9.c./.12ᵉ. q.74.9.c./.22ᵉ.q.45.3.c./.2.d.24.qu.2.2.c./.3^{m}./.qu.3.3.4^{m}./. Ma.q.7.5.c.

41 Ratio ſuperior, reſpicit æterna ut obiecta, & ut media, ideo eſt

eſt ſpeculatiua & practica, & pertinet ad cognitionem tantum. Sed partes imaginis, pertinent etiam ad affectiuam, & ſunt tantum ſpeculatiuæ, & reſpiciunt deum, ut obiectum tã tum 2.d.24.q.2.a.3^{m}.

42 Sicut appetitus ſenſitiuus, eleuatur per regimen rationis ſupra ſe, ſic ratio ſuperior per lumen fidei.2. diſtinct. 24 quæſtio. 3.5.c.

43 Ratio ſuperior, dirigit rationem inferiorem 2.d.24.q.2.a.c./.4^{m}./.q.3.1.5^{m}./.4.1^{m}./.4.d.14.q.1.ar.3.q.1.c.

44 A Ratio inferior, regulat ſenſualitatem, & ſeipſam.2.d.24.q.3.2.5^{m}./.4.1^{m}.

44 B Summum animæ eſt ipſa ratio, imum autem eſt ipſa operatio per corpus exercita.12ᷓ.q.53.3.C.

Actus. 45 In ratione, ſunt duo, ſcilicet actus, ut intelligere & ratiocinari, & aliquid conſtitutum per actum eius triplex .ſ. primo definitio, ſecundo enuntiatio, tertio ſillogiſmus uel argumentatio.12ᷓ.q.90.1.2^{m}. *Actio 16.17.Adam 21.22.56.Adoptio 19.Agiographę 1.Agonia 2.Anima 85.94.169.222.294.362. Animal 45.appetitus 25.52.56.58.62.73.Apprehenſio 1.4. Ars 20.&c.Artificiale 5.Aſſentire 0.Auerſio 0.Baptiſmus 92.&c.102.152.Barbarus 0.Bonitas 201.Caſtitas 3.Celum 35.

46 Aliquis actus attribuitur rationi dupliciter, ſcilicet immediate, & mediante uoluntate. Veri.q.15.3.c. *Circunſtantia 17.18.Cogitatio 2.Coitus 4.5.6.Communicabile 4. Conſcientia 0.Conſenſus 0.Contemplatio 9.Corpus 37.Creatio 1.4.5.12.20.Delectatio 54.86.87.94.111.Difficile 14.Diſpenſatio 5.Dolor 32.Euchariſtia 208. Feruor 1. Fides 8. Finis 6.11.15.19.39.84 91.94.98.107.119.134.Fortitudo 5.Geſtis 4. Hæreſis 56. Homo 37. &c. Honeſtum 4.9. Humilitas 26.

47 Apprehenſio rationis duplex, ſcilicet iudicium ſine diſcuſſione, uel iudicium cum diſcuſſione. Primam ſequitur uoluntas ut natura. Secundam uero uoluntas deliberata 2.diſt.24. quæſt.3.1.c. *Imago 30.Imperare 0.Imperfectio 5.6.Imprudentia 1.3.

48 Actus duplex attribuitur rationi inferiori, reſpectu terrenorum.ſ.delectatio, & deliberatio. Superiori, uero, ſecundus tantum, 2.d.24.q.3.1.c. *Incontinentia 2.6.9. Infidelitas 2.8.9. Infirmitas 3.5.Innocentia 4.Inquirere 1.

49 Ratio ſuperior habet actum directe circa propriam materiã, ideſt, circa rationes æternas, ſed indirecte circa temporalia, de quibus iudicat ſecundum rationes æternas. Verita. quæſt. 15.3.5^{m}./.5 1./.q.26.9.7^{m}. *Inſania. Inſenſibilitas 1. Intellectus 0. Ira 2.8.10 11.16.17.22 &cet.46.54.56.60.74.75. Iraſcibilis 4. Iudicium 7. &cete. 41. Iuſtitia 9. 36. 45.58. 64. 79.

50 Ratio & prudentia, ordinant actus humanos tripliciter, ſcilicet dando eis modum, firmitatem, & rectitudinem 3.d.33.q.2.ar.1.q.3.c.

51 Ratio etiam ſecundũ quòd eſt ſpeculatiua, habet duos actus primus eſt componere & diuidere, ſecundus eſt diſcurrere 4.d.15.q.4.ar.1.q.1.c. *Iuſtificatio 27.30. Legislator 2. Lex 3 &c.34.35.37 47.58.&c.74.79.99.127.153.&c.Lucta 0. Libertas 4.Liberum 4.9.26.Logica 2.&c.Lumẽ 3. Luxuria 22. Macula 2.Magnanimitas 1.26.

52 Actus rationis practicæ quadruplex, ſcilicet intellectus, ideſt recta æſtimatio de fine, conſilium, iudicium, & præceptum. Defectus primi, eſt cæcitas mentis, ſecundi inconſideratio, tertii præcipitatio, & quarti inconſtantia. Ma.q.15.4.c. *Malum 1.7.54.

53 Applicatio ad opus, eſt finis rationis practicæ.22ᷓ. qu. 47.1.3^{m}./.3.c. *Manſuetudo 7. Materia 16. Matrimonium 71. 106. &c.

54 Ratio eſt primum principium omnium actuum humanorũ, & omnia alia principia eorum obediunt rationi, ſed diuerſimode, 12ᷓ.q.58.2.c./.q.90.2.c./.q.100.1.c./.q.102.1.3^{m}. *Modium 17.22.&c. Miſericordia 2.Mundus 8.21. 23. Naturale 13.Negligentia 2.4.5.6.10.

55 Quilibet actus rationis, ſe extendit ad quamlibet materiam moralem 22ᷓ.q.54.1.c. *Nitor 1.Oratio 1.91.94.

56 Ratio habet uim mouendi, a uoluntate, quia ex hoc quòd aliquis uult finem, ratio imperat de iis quæ ſunt ad finem, 12ᷓ.quæſtio.17.1.c./.quæſt.90.1.3^{m}. *Obligari 6.7. Ordinatio 2. 3. Ordo 38. &c. Paſſio 52. 53. 59. 68.74.&cetera. Patientia 2.

57 Omnis inquiſitio rationis, procedit a ſimplici intuitu principiorum per intellectum, & terminatur ad ipſum per reſolutionem.1^{a}.q.79.8.c./ 12.c./.12ᷓ.q.91.2.2^{m}./.q.100.1.c./.22ᷓ q.8.1.2^{m}./.q.154.12.c./.3.d.35.q.1.ar.2.q.2.c./.Ver.q.15.1.c. /.Vir.q.1.8.c./.Quo.8.4.c. *Peccatum 1.&1.87.&c.104.167. 289.293 401.&c.412.413.414.Pœna 44. Perſeuerantia 1.10

Perſona 38.Perturbatio.Præcipitatio 2.Prædeſtinatio 2.5.6. 36.Prædicamentum 3.6.Proceſſio 15.&c.25.Promiſſio 1.

58 Ratio corrumpitur dupliciter, ſcilicet per ſe & directe, per contrarium, ideſt, per ſolum peccatum mortale, & per accidens & indirecte, per iram. Ma.q.12.3. 7^{m}. *Puer 2. &c. Religio 31.65.Reuerentia 2.3.5.Sapientia 2.14.Senſualitas 8.13.Sponſalia 7. Voluntas 1.24.27.28.&c.45.&c.64.&c.78. 82.&c.Vſura 49.197.

59 Nihil contrariatur rationi, niſi peccatum mortale, ſed ueniale, eſt præter rationem. Ma.quæ.12.3 8^{m}./.9^{m}. *Abſoluere 33. Abſtinentia 1. 6. 8. Accidens 110. Addere 0. Agiographæ 2. Analogia 9.11.12.14.&c.Angelus 187.403.425.453. 610.624. In cõl.

60 Viuere præter rationem dupliciter contingit, ſcilicet contra rationem, & ſupra rationem. Primum eſt malum, non autem ſecundum. Trin.9.5^{m}. *Apirocalia. Argumentum 1.2.Ariſtoteles 7.Artificiale 5.Aſſentire 7. Auctoritas 2.3. Bonitas 38.66. 69.71.74.75.79.82.90.91. 96.100.136.143.162.164. 174.179.180.233.234.247.Defectus 10.17.Denominatio 11.

61 Idem poteſt eſſe ratio diuerſorum excedens, ut diuina eſſentia, non autem adæquata.1^{a}.q.14.6.3^{m}./.q.55.3.3^{m}./.ℨ.1. c^{o}. 54./.Veri.q.2.1.c.fi /.4.2^{m}./.q.8.10 13^{m}./.11.6^{m} /.Po^{a}.q.3.16 5^{m}./.12^{m}. *Deus 377.Ens 8.16.&c.32.Feſtum 3. Fides 14. 18.21.&c.Fructus 9.11.Homo 37 .&c.Ira 2.&c.46.54. &cet. 74.75.Iuſtitia 1.36.64.Latere.Lex 3 &c. Libertas 4. Liberũ 4.9.26.Lucta.Lumen 3.Magnanimitas 2.26.Malum 17.54. Medium 17.22.&c.Membrum 5.Meritum 39. Miſericordia 2.Miſſa 2.Opinio 5.ordo 38.&c.Paſſio 52 53.59.68.78.&c. Peccatum 413.Proceſſio 15.&c.25. Puer 3.&c. Relatio H. Religio 5.31.65.Sacramentum 27.31.48.Sacrificium 17. Sãctificatio 3 Sanctitas 4.Sapientia 26.27.33.16. Scientia 30. 31.45.94.102.105.108.109.117.128.Scientificum. æternitas.Senſualitas 6.7.8.13.14.Senſus 4.6.10.13. 16. Sepultura 12.Seruitus 1.Sæcula. ſignificatio 1.Signum 2.10.Syllogiſmus 5.6.ſimilitudo 1.2.8.15.Simplex 1.4. ſimplicitas 1. Synderesis 2.3.4.8.Sinonima.Sonus 4.&c.Spes 19.61.ſpina 2.ſponſalia 7.ſtatus 11.ſtudium 3.ſubſiſtentia 7.ſubſtãtia 19.20.ſucceſſio 3.6.Superbia 2.18.21.Suppoſitum 8.&c. Tabernaculum 4.Tactus 3.Temeritas 1.3.Temperãtia 7.16. 20.Tenebræ 4.Terra 2.Teſtis 7.Theologia 11.12. 36. 37. Timor 35.40.50.52.Totum 1.Tranſcendentia.Tribulatio 7.8. Trinitas 5.Triſtitia 12.18.Varo. Venia.Verbum 4.10.24.&c. Verecundia 13.Veritas 1.&c.8.28.Verum. Veſtigium 3.Virtus 7.12.17.19.28.39.47.53.57.81.90.92.93.98.102.105.111 120.125.161.172.179.187.205.207.208.209.210.211. 214. 216.219.220.224 229.241.256.258.Vita 25.51.76.77.Vitiũ 8.11.Voto 6.13.Vnitas 2.7.8.13. 27. 28. 39.43.45.51.52.59. Vniuerſale 15.Vniuocum 2. Vocatio 3.voluntarium 2.5.11. 24.15.Volũtas 2.20.24.29.43.63.64.76.83.Votum 1.34. 36. Vſura 206.Vſus 6.7.Vti 6.Vaos 6.Chriſtus 70.81.151.152 153.154.156.158 174.176. Finis 84.

62 Ratio eſt nobilior, uirtute morali acquiſita.12ᷓ.q.58.2.3^{m}./.q.63.2.3^{m} /.Virt.q.1.9.14^{m}.

¶ Ratiocinatio.Adam 28.Diſcurſus. Error 1. Experientia 2. Inquirere 0. Opinio 8.Perſona 11.Prudentia 10.Ratio 4.45. &c. ſcientificum 0.

¶ Ratiocinium.Prælatio 6.Prudentia 10.Ratio 4.45. &c. Religio 55.

¶ Rationabile.Amplexus.Debitum 18.Diſcretum.Epicicli 1. Matrimonium 40.Officium 16.Præceptum 61.116.149.Ratio 9.Votum 28.71.

1 ¶ RATIONALE dicitur dupliciter, ſcilicet omne intellectuale, & cognoſcens cum diſcurſu. Primum conuenit deo & angelis, non autem ſecundum, ſed eſt differentia animalis.22ᷓ quæſtione, 83.10.2^{m}./.1.diſtinctio.25. quæſt.1. 1. 4^{m}./.2.diſtinctio. 3.quæſt. 1.2.4^{m}./.6.2^{m}./.Potẽtia quæſt.9.2. 10^{m}./.ſpiritu.2.12^{m}. *Adoptio 19. Agere 5.Amor 19. 58. Angelus 60.&c.498. Animal 1.4. Appetitus 11.12.22. Aſſimilatio 1. &c. 10. Attingere 3.Beatitudo 8.13. Beneuolentia 2.Bonitas 1.Coniunctio 2.Contemplatio 7.Creatura 23. &c.Debitum 18. Diuiſio.

2 Rationale conuenit deo & angelis ſupereminenter.1^{a}. quæſtione 29. 3. 4^{m}./.22ᷓ. quæſt. 83. 10. 2^{m}./.1. diſtinctione. 25. quæſt. 1. 1. 4^{m}./.2.diſtinct.2. quæſt. 1. 2. 4^{m}. *Dæmon 1. Deſiderium. 13. 15. Deus 186. 206. Dominium 5. &cetera. Ens 28.Epiſcopus 13.Filiatio 35 .Finis 39.Habere 2.Hæreſis 36.Homo.Ieiunium 24.29.Impuritas 2. Indiuiduũ 10. Intellectus 25.Intentio 4.&c.

3 Rationale ut differentia, non prædicatur de anima hominis 3.d.22.q.1.1.1^{m}. *Lex 31.&c.59.78.Logica 2.3.4.5.Maledicere 4.

Re

4 Rationale dicitur dupliciter, ſcilicet per eſſentiam, & per participationem, 1ª.q.18.2.2m./.3.o./.4.5 c./.12ᴱ.q.50.4.c./.3.d.17.ar.1.q.3.4m./.Opuſ.3.cº.239. * Matrimonium 40. Mena 2.6. Metaphora 7.8. Miſeria 1. Miſericordia 8. Miſſio 28.&c, Oratio 67. Ordo 39.40. Pallium 1.

5 Rationale per participationem duplex, ſcilicet per ſimilitudinem actus, & per obſcuram conſonantiam. 3.d.27.qu. 1.4.3m./.Virt.q.1.10.11m. *Peccatum 18. Perſona 3.&c. Poª.13.&c.50.62. Prædeſtinatio 2. Proceſſio 15. &c. Producere 2. prouidentia 28. Ratio 3.

6 Rationale & ſenſibile, ut ſunt differentiæ, ſumuntur ab anima rationali, & ab anima ſenſitiua, non autem a potentia rationis, & potentia ſenſus, licet per has noſcantur. 1ª.q.76.3.4m./.q.77.1.7m./ 3.c./.12ᴱ.q.110.4.4m./ 1.d.3.q.4.2.5m./.d.15 q.1.1.4m./.4.d.44.q.1.ar.1.q.2.3m./. Veri.q.10.1.6m./.q.24.6.4m./.Poª.4.9.1.10m./.ſpiritu.2.12m./.11.3m./. Anima 12. 8m./ 19.2m /.Opu.3.cº.158.ſi. * Scientia 29.119. Similitudo 11. Subſiſtentia 6. Via 3. Vitio 97.&c. Vniuerſum 5.6.

7 Remoto rationali, remanet uiuum, non quidem idem numero, propter deſtructionem ſubiecti, ſed idem ratione. Ma. quæſt.2. 9.18m. * Voluntarium 14. Voluntas o. Vt 21. Chriſtus 135.

¶ Ratum. Res 1. Symonia 32.

¶ Readamatio. Amor 248.

¶ Reale. Abſoluere 31.32.33. Abſtractum 1.2. Actio 34.35.105. Addere 1. Alimentum 2. Amor 152.114. Angelus 199. 327. Anima 111 219.240. Ars 15.16. Attributa 7.9. Beatitudo 132. Charitas 1.59. Cælum 69. Cõtrarium 37. Datio 6. Deus 28.29.250.345. Differre 10. Differentia 6. Diſtinctio 23. &c. 33.34. Diuiſio 20. Dominium 2.3. Dos 4. Ens 1.&c. Aequalitas 6.21.23. Euchariſtia 49.121. Aeuum 6. Fieri 1. Finis 38. Forma 41. Generatio 69.72. Gratia 35. Habere 3. Idæa 14. Inſtans 1.3.4.7.9.11. Intellectus 2.13.15.64.195.271.&c. Intẽtionale o. Iuſtitia 4. Iuſtificatio 12. Liberum 4. Logica 3. Lumen 9. Malum 1.3 9. Materia 40. Medium 6. Memoria 6.7. Naturale 8. Negatio 5. Notio 3. 10. Ordo 9. Participare 2. Paſſio 4.14. Pœnitentia 83. Perſona 34 38. Prædicamẽtum 3. Proceſſio 25. Ratio 26.38. Relatio 5.6.28.&c. Relatum 3. 4.8. Res 1. Senſibile 6.9. Similitudo 2. Spes 52. Spirituale 2. Subſtantia 33. Totum 8.9. Verbum 10. Virtus 239. Vnio 12. 13.16. Vnitas 19.27.34.51. Voluntas 6. Vſura 74.295.

¶ Reamare. Paſſio 132.

Differẽtia. 1 ¶ Reatus ſumitur aliquando pro culpa, & aliquando pro pœna, quia eſt medium quodammodo inter utrumque, 2.d. 42. q.1.2.c.

Quid. 2 Reatus eſt obligatio ad pœnam, propter peccatum, 2.d.30.q.1.2.c./.d.32.q.1.1.c./.d.42.q.1.2.c./.3.d.36.5.2m./.4.d.14.q.2.ar.1.q.2.c./.d.21.q.1.ar.3.q.2.c. * Abſoluere 41. Accuſatio 23. Auerſio 18. Circumciſio 42. Chirographum. Clauis 3. Cõtemptus 7. Damnatio 28. Dæmon 48. Fides 107. Fomes o. Inclinatio 1. Ingratitudo 16.17. Lamech.

3 Reatus pœnæ, eſt effectus peccati peraccidens tantum, & diſpoſitiue. 12ᴱ.q.87.1.o. *Lex 180. Macula 7.8. Maria 61. Paſſio 30.74.100.113.126. Peccatum 23.48.54.75.180.187.195. 196.169.272.338.341.355. Pœna 70.89.98.

4 Cauſa proxima reatus, eſt defectus inductus per peccatum, ſed cauſa remota, eſt actus peccati, 2.d.42.q.1.2.1m. * Pœnitentia 28.127.

5 Non omnium peccatorum eſt idem reatus, 3ª.q.88.1.c./.2.d. 42 quæſtio. 2. 2. 4m./.3.diſtinc.36.5.2m. *Rebellio 1. Sacerdos 12.

6 Reatus manet, poſt actum peccati, 12ᴱ.q.87.6.o./.1.d.42.q.1 2.o./.4.d.14.q.2.ar.3.q.2.1m./. Veri.q.28.2.2m. Sacramentum 130. Satiſfactio 15. Vnctio 15.

¶ Rebaptizari. Athanaſius 1. Baptiſmus 80.118.136.137.138.139.141.247. Euchariſtia 226.

Cauſa. 1 ¶ Rebellio uirium inferiorum ad rationem, conſequens eſt ex peccato. Opuſ.3.cº.192. * Contumax. Fomes 12. Inobedientia o.

2 Rebellio concupiſcibilis & iraſcibilis ad rationem, minui poteſt per uirtutes, non autem poteſt tolli, niſi uirtute dei. Vir. quæſt. 1. 4. 7m./.10.14m. * Mors 1. Pœna 82. Reſiſtere 2.3. 4. 5. 6.

3 Rebellis & contumax, ſemper occidebatur, in ueteri lege.12ᴱ q.105.2.9m.

Diuiſio. ¶ Recedere a deo, contingit tripliciter, ſcilicet per infidelitatẽ, per malos mores, & per apoſtaſiam, 1ª.q.9.1.3m /.Phs 7.ſi.B. E. * Abraham 6. Auerſio. Accedere 1.2. Acceſſus o. Accidia 2. Apoſtaſia o. Audacia 6. Baptiſmus 214. Beatitudo 32. Bonitas 132 . . . 4. Conuerſio 27. Contemptus 22. Corpus 41. Defectus 15. Dæmon 123. Deſperatio 1. Elongatio. Aeterni-

tas 14. Euchariſtia 96. Flagellum 3. Forma 105. Fuga. Incontinentia 1. Inobedientia 1. Intentio 3. Interpretatio 1. Luxuria 23. Magi 6. Magus 4. Manens. Materia 14. Matrimonium 130. Miſſio 17. Mollities 2. Omiſſio 3. Paſſio 56.59. Peccatũ 19.178.190. Puritas 2. Reſurrectio 23. Similitudo 26.1 pec. 3. ſpes 62. Venire 1.23.

¶ Recens. Euchariſtia 109.

¶ Receptaculum. Anima 96.125.&c.172. Damnatio 5.

¶ Receptibilitas. Capacitas o. Indiuiduum 23. Poſſibilitas 1.

¶ Receptio. Angelus 372. Miſericordia 14.37. Vſura 107.

¶ Receptiuum. Actus 84. Anima 172. Homo 51.

¶ Recidere. Hæreſis 23.24. Relapſus.

¶ Recidiuare. Confeſſio 50. Deſſio 3. Ingratitudo 21.&c. Operatio 48. 57. Peccatum 169. Relapſus. Verbum 73.

1 ¶ Recipere, pati, & huiuſmodi dicuntur æquiuoce de intellectu, & de materia prima 1ª.q.50.2.2m./.2.d.3.q.1.1.3m./. d. 5.q.1.1 2m./.d.17.q.1.2.2m./.3.2.cº.26.8m./. Anima 6.c.princ. /.5m./ 6m./. Ente 5.meº.k. *Abſoluere 18. Accipere 3. Actio 99. Actus. Admittere. Agẽs 26.50.101. Aleator 3. Amazones 3. Angelus 84.222.372.610. Anima 10.14.162.170.281. Appetitus 52. Aſcendere 8. Aſſimilatio 2.4. Aſſiſtere 2. Baptiſmus 194. Camploria 1. Capacitas o. Differentia.

2 Recipere, & retinere, uel conſeruare, in immaterialibus contingit ſecundum idem, non autem in rebus materialibus, Veri.q.15.1.c.ſi./. Anima 13.c./.19m. * Character 24.&c. Cælum 57.67.70. Clauis 1. Cognitio 40. Compoſitio 116. Confirmatio 36. Corpus 41.

3 Nihil recipit ſecundum ſuum formale, ſed tantum ſecũdum ſuum materiale 2.d.19.3.c./.Ver.q.9.1.12m. *Cultus 2.10. Datio 30.

4 Illud quod non recipitur in alio, eſt infinitum 3.d.13.q.1.ar. 2.q.2.c. * Decimæ 19. Dæmon 98. Determinatio 1. Deus 23. Diſputatio 3. Diuerſitas 1. Donũ 39.41. Effectus 1.10. Eleemoſyna 15. Epiſcopus 4. Eſſe 5.60. Euchariſtia 42.154. Phãtaſma 4. Forma 21.23.35.51.60.88.&c.121.125.144.151.170 Gratia 173. Gratiarum actio 1. Hæreſis 30. Homo 5.

5 Receptum eſt eiuſdem uirtutis, in recipiente, & dante, in omni generatione uniuoca, non autem in alia, propter defectũ dantis, uel recipientis 1.d.20.2.3m./.4.d.44.q.3.ar.1.qu.3.2m. *Illuminatio 10. Imperfectio 4. Indiuiduum 21. Indulgentia 23. Inſtrumentum 12. Intellectus 158.218. 249. 259. Intenſio 4. Intentio 20. Iudicium 68. Iuramentum 35. Lex 11.

6 Non omne receptiuum, oportet eſſe denudatum, ab omni natura determinata, ſed tantum a natura recepti, 1ª.q.75. 2.c./ 2.d.17.q.2.1.4m./.Veri.q.22.1.8m./. Anima 3.4m. * Liberalitas 2. Luciditas 2. Lumẽ 1.5.8. Materia 14.37. Membrum 4. 10.12. Miſericordia 39. Miſſio 5. Naturale 4. Nobilitas 6. 8. Obligatio 14. Holocauſtum 4. Operatio 3. Ordinatio 7. Paſſio 1.2.12. Peccatum 369. Pœnitentia 15. Pluralitas 2. potentia 26.27.49.&c. prædicari 33. Raab 2. Relatio 62. Religio 51.&c. Reuelatio 4. Sacerdos 13. Sacramentum 55. ſenſus 15. ſimonia 32.37. ſion 3. ſpeculum 5. ſpirituale 5. ſpiritus 17. ſufficiens. Tributum 3. Veritas 13. Virtus 80. Vita 67 Vnctio 11. Votum 43. Vſura 68.94.99.105.&c.139.148.149. 170.171.173.178.179.181.188.189.192.195. 202. 207. 212. 216.267.272.273.278. Vſus 14. Vane 15.

7 Aliquid dicitur recipi uel haberi dupliciter, ſcilicet ut diſtinctum eſſentialiter a recipiente, ut forma in materia, uel non diſtinctũ, ut natura in ſuppoſito. Poª.q.2.1.2m. *Chriſtus 98.148

¶ Reciprocum. Amor 248. Mutuum o.

¶ Recitare. Hæreſis 132.133. Inſinuatio o. Mendaciũ 18. Narratio. prædicatio 1. prophetia 64.

¶ Reclamare. Accuſatio 16. Affinitas 11. Contradictio o. Diſſenſus. Matrimonium 25.43.113.&c Ordo 97.104.105.106. proclamare o. Recuſare. Votum 37.58.

¶ Recogitatio. Cognitio 15. Contritio 23. Memento. præceptũ 45.80. Recolere. Verecundia 7.

¶ Recognitio. Confeſſio 24. Gratitudo o. Iacob 5. Latria 6. Paupertas 8. primitiæ 3.4.

¶ Recolere. Beneficium 14.

¶ Recõpenſatio. Amicitia 28. Beneficiũ 2.3.4.5.6. Eſtina 33.36. 37. Gr̃a 22. Gratitudo 1.4. Ingratitudo 6. Merces o. Meritũ 1. Miſſa 27. Pœna 74. præmiũ o. Reſtitutio 5. Retributio o. ſatiſfactio 2. 1 ratutũ 1. Vẽdere 8.12. Vſura 63.&c.93.100.104. 105.108.&c.145.152.167.168.181.193.200. 212. 220.222. 253.263.265.

¶ Recõciliatio ẽ amicitiæ reparatio 4.d.15.q.1.ar.5.q.2.c. *Auerſio 13. Cõſeruatio 13.14. Diuortiũ 3. Fornicatio 9.10. paſſio 124.125. Pœna 107. Placare. Redemptio 5. Vxor 13.18. Quid.

¶ Re-

Re

¶ Reconditum. Altare 1.
¶ Reconfirmari. Baptiſmus 139.
¶ Recordari. Beatus 55. Colere. Comminiſcor. Contritio 23. Memoria 0. Petrus 4. Reminiſcentia 0.
¶ Recreatio. Character 14.20. Eutropelia. Imago 17. &c. locorum. Ludus 3. &c. Operatio 33. Regeneratio. Sabbathum 11. Sepultura 6. Solatium. Trinitas 13. Triſtitia 20.
¶ Rectificatio. Iuſtitia 12.13.
¶ Rectilinea. Numerus 0. Quadratum.
1 ¶ RECTITVDO duplex. ſ. & circa exteriora, & quæ dicit debitū ordinē ad finem, & ad legem dei. Prima eſt iuſtitiæ, ſecunda uero, eſt omnis uirtutis, 12æ. q. 55. 4. 4m./. 2. d. 27. q. 2. 4m. *Abſoluere 13. Actio 16.19. Actus 3. 6. 165. Amor 66.138. Angelus 39. Anima 174. Appetitus 9.96. Apud 1. Ars 2.3.4. 24. Beatitudo 74. Bellum 5. Bonitas 59.102.170.
2 Rectitudo in opere, uel intentione dicitur, ſecundum quòd opus ab agente egrediens, non exit ordinem debiti finis 2. d. 41. q. 1. 1. c. *Caligæ. Charitas 117. Certitudo 17.23. Cithara. Continentia 3. Corpus 19.21.24. Cura 5. Deus 332. 357. Diffinitio 20. Docilitas 1. Electio 4.9. Elia. Aeſtimatio 2. Aeternitas 3. Euāgelium 6. Euchariſtia 246. Fides 14.115.118. Finis 54.82.83.87.132. Fomes 6. Gaudium 2. Gratia 7.39. 63.169. Hæreſis 11. Homo 12.13.
3 Rectitudo dicitur metaphorice, de iuſtitie reſpectu legis, uel præcepti, de bonitate reſpectu finis, & de ueritate reſpectu rei & intellectus 1. diſt. 19. q. 5. 1. 4m. *Honeſtum 4.5. Humilitas 26. Ieiunium 6. Inconſideratio. Intellectus 286. 30. Intentio 9. Ira 2.8. Iudicium 2 21. &c. Iuſtitia 1.9.10.12. 13.39.45.66. Iuſtificatio 2.2. Lex 42. Linea 5. Magnanimitas 2. Medium 17.23. Oratio 6.21.25.34. Ordo 18. Peccator 4. Peccatum 424 Pœnitentia 1.15. Perfectio 70.76. Perſona 28. Polus. Præceptum 86.116. Præcipere 2. Probatio 2. Prophetia 11.17. Prouidentia 3. Prudentia 12.38.54.64. Punctus 2. Puritas 1. Ratio 23.33.50.52. Rectificatio. Rectus. Regula 2. Rite. Sanitas 7. Sapientia 33. Scandalum 1. Scientia 117. Sententia 3. Seueritas. Simplicitas 3. Studium 2. Superbia 5. Tarditas 4. Triangulus. Verbum 66. Verecundia 8. Veritas 26. Virtus 15.27.121.174.200.207.217.234. 243. Vita 37. Voluntas 64.
4 Rectitudo appetitus duplex, ſcilicet intrinſeca, & reſpectu artificiatorum. Primam facit prudentia, ſecundam uero ars. Ideo ars non eſt uirtus moralis, ſicut eſt prudentia. 3. d. 33. q. 2. ar. 1. q. 3. 6m. *Vſura 206.203.
5 Rectitudo uitæ & intentionis duplex, ſcilicet perducens ad ultimum finem, & quę eſt ex genere, fine, & circunſtantiis debitis. Prima non poteſt eſſe ſine fide, & gratia gratum faciente, ſed tantum ſecunda, non tamen ſine gratia gratuita. 4. diſt. 27. q. 1. ar. 2. q. 2. 3m./. 4m.
6 Rectitudo diminui poteſt, ſecundum quòd rectum in aliqua parte curuatur. Ma. q. 2. 11. 54m.
Ad quid. 1 ¶ RECTOR multitudinis ad hoc intendere debet, ut pacis unitatem procuret. Opuſ. 20. lº. 1. cº. 2.
Qui. 2 Rectores ſunt caput uniuerſitatis ciuilis, ex quo totum corpus dependet. Opuſ. 20. lº. 4. cº. 21. ſ. *Ciuitas 3. Diſpenſatio 23. Imperator 3. Obedientia 44. Politiæ 2. Politica 3. Præfectus. Princeps 0. Senator 1. Sexus 7. Vita 40.
¶ Rectus. Apud 1. Deus 157. Definitio 20. Imperſonale. Nominatiuos. Per 6. Trinitas 2. Chriſtus 46.
¶ Recuperare. Adam 54. Amicitia 39. Annihilatio 10. 12. Aureola 25. Cibus 2. 3. 5. Confeſſio 43. Corruptum 1. Deus 386. 387.388. Euchariſtia 130.251. 252. Gratia 50. Hæreſis 49. Homo 22. Humidum 0. Incarnari 2. 8. Innocentia 1. Iudei 22. Iuſtitia 72. Meritum 105. Peccatum 344. Pœnitentia 300. &c. Reconciliatio. Redemptio 0. Religio 29. Reſtauratio. Symonia 10. Virginitas 10.11.32.33. Voluntas 75. Vſura 161. 162.163.200.
¶ Recurrere. Abſoluere 26. Confeſſor 70.73. Damnum 1. Excōmunicatio 11. Lex 173. Pœnitentia 39.84. Periculum 9. Sciētia 69. Tirannus 10.11.
¶ Recurſum. Inclinatio 4.
¶ Recuſare. Electio 32. Hieremias 2. Puſillanimitas 7.
¶ Redamatio. Amor 148.
¶ Redarguere. Correctio 0. Delectatio 43. Elenchus. Increpatio. Iudicium 29.30.
¶ Reddere. Actio 58. Actus 108. Aria 1. Bos. Charitas 85. Ciuitas 1. Clementia 9. Cognatio 9. Comedere 4. Contemplatio 19. Debitum 14. &c. Delectatio 60. Aequiualens. Exactio 5. Phātaſma 7. Fornicatio 14. Gratitudo 2. Gratus 2. Habitus. 2 Honor 10. Idoneus 0. Ieiunium 7. Iephte. Infidelis 4. Ingratitudo 10. Intellectus 179. Ius 1. Iuſtitia 7.32.42. Lex 54. Ludus 22. Luxuria 19. Matrimonium 50.117. Merces 5. Mūdus 8. Mutuum 4. Oblatio 6. Officium 6. Ouis 1. Pœna 54. Pœnitentia 11.69. Præceptum 42. Prælatio 6. Præmium 1. Princeps 18. Recompenſatio. Redditus. Redemptio 1. Religio 3. Reſtitutio 0. Rethor. Satiſfactio 2.3. Sepultura 11. Seruitus 8. Virtus 29 Vita 38. Votum 22.57. &c. 63. Vſura 27.228. &c. Chriſtus 113.
¶ Redditus. Exactio 3. Reſtitutio 13. Vſura 98.156.183.184. 188.194.195.196.
1 ¶ REDEMPTIO Chriſti, reddit nobis uniū quod perdidimus in Adam, non quidem ſimul, ſed omnia tempore ſuo 2. d. 31. q. 1. 2. 1m. *Abraham 17. Angelus 487. Aqua 17. Aſſumere 57. Baptiſmus 187. Canis 1. Datio 16. Euchariſtia 44. Fides 63.66. Chriſtus.
2 Per redemptionem humani generis, Chriſtus uniuerſaliter totam creaturam reparauit, & melioauit 4. diſt. 48. q. 1. 1. c. *Hæreſis 136.
3 Ad redemptionem requiruntur duo, ſcilicet ſolutio, & precium. Et utrumque immediate cōuenit ſoli Chriſto, ſed principaliter toti trinitati, 3a. q. 48. 5. 0./. 1. d. 19. ar. 4. q. 2. u. *Incarnari 8. Miſſa 26. Mors 36. Ordo 101. Paſſio 21.85. &cet. 200.109.110.
4 Chriſtus ut deus, dicitur redemptor per auctoritatem, ſed ut homo, merendo per effectum humilitatis 4. d. 5. quæſ. 1. 1. 2m. *Peccatum 258. &c.
5 Chriſtus eſt redemptor noſter dupliciter, ſcilicet liberando a diabolo, & reconciliando nos deo. 3a. q. 48. 4. 2m./. 3m./. 6. 3m./ 3. d. 19. artic. 4. quæſt. 1. 0./. Rom. 3. lect. 3. medº. C. *Reſtitutio 12. Sanguis 7. &c. Satiſfactio 23. &c. Stipendia. Vexatio. Vſura 200.
¶ Redigere. Accidens 121. Nihil 0. Ordo 101. Peccatum 190.
¶ Redire debet homo ad cor quadrupliciter, ſcilicet quaſi ad iudicem ſolum, ut ſe diſcutiat, quaſi ad uitæ principium, ut ſe cuſtodiat, quaſi ad diuinæ loqutionis auditorium, ut diligenter attendat, & quaſi ad diuinorum eloquiorum theſaurum, ut eum abſcondat & poſſideat. Iſa 46. 60. *Beatitudo 139. Corruptum 2. Cruceſignatus 2. Eccleſia 12. Euchariſtia 82. Exitus 2. Exiſtatio. Fornicatio 14. Hæreſis 23.24.30.31. Ingratitudo 11. &c. Maiola 16 Matrimonium 30.60.141. Peccatum 176.334. Pœna 65. Poa. 15. Sanguis 12. Templū 14. Ventus 4. Votum 62. Vſura 177.199. Diuiſio.
¶ Reduci. Abſtractum 3. Accidēs 9. Actus 59.80.85. Agens 30. 49.68.94. Angelus 118.180.181.334.454.559. Anima 238. 239.251. Armatura 18 Beatitudo 136. Beneficium 9. Beſtialitas 1 Capitale 8. Character 3. Cā. 20.64. Cælū 78.110. Color 8.9. Conſilium 14. Continentia 9. Corrupº. 1. Cura 4. Defectus 24. Dæmon 112. Deus 52. &c. 199.263 354. Diſpō. 41. 42.43. Donum 13. Embrio 1. Ens 15.31. Error 12 Fides 2. Finis 96. &c. Forma 89.90. Genus 24.25.26.29 Gratia 2. 100. 206. Habitus 50. Hæreſis 2. Imprudentia 2. In. 6. 14. Ingratitudo 10. Inſtrumētum 15. Intellectus 257. Interrogare. Interpretatio 4. Iuſtitia 81. Latria 4.5. Lex 27.29.38. Logica 1. Luxuria 11. Māſuetudo 2. Manumiſſus. Matrimonium 94.105. Meritum 50. Miſericordia 3. Mitis. Munſtrum 1. Motus 13. &c. Mundana. Negatio 4 Nomen 82. Operatio 27. Oppoſitio 2. Ordo 6.47. Ornatus 1. Orpheus. Paſſio 39.42. Peccatū 22. Perfectio 45. Perſe. 6.10. Præceptum 39. Prophetia 11. Prudentia 50.78. Qualitas 15. Quæſtio. 1. Sacramentū. 54. Scientia 99.100.105.111. ſimplex 4. ſomnolentia. ſpeculatio. Tactus 14. Temperantia 12. Tranſumptio. Veritas 20. Veſtigium 5. Virtus 243. Vitium 10. Vnitas 40. Voluntas 55. Vſura 92.
¶ Redundantia fit in corpus, ex iis quæ ſunt in anima, niſi in Chriſto patiente. 12æ. q. 3. 3. c./. 3m./. q. 4. 6. c./. q. 75. 3. 1m /. 2m /. 22æ. q. 175. 4. 1m./. 2m./. 3a. q. 14. 1. 2m./. q. 15. 5. 3m./. 6. c /. 9. 3m /. q. 19. 2. 3m./. q. 28. 2. 3m./. q. 45. 2. c./. 1m./. q. 46 /. 8. c./. 2m./. q. 49. 6. 3m./. q. 54. 2. c./. q 79. 1. 3m./. 3. d. 1. q. 1. 1. 2m./. 3. d. 15. q. 2. ar. 1. q. 3. 3m./. ar. 2. q. 1. c./. q. 2. 2m./. ar. 3. q. 1. 1m./. 3m /. q. 2. 5m / q. 3. c./ 2m./ 4m./. d. 18. 3. 5m./. 4. d. 17. q. 2. ar. 3. q. 1. c./. d. 44. q. 2. ar. 3. q. 4. 3m./. Ver. q. 10. 11. 3m./. q. 13. 3. 3m./. q. 16. 2. 8m./. 10m /. 10. 0./. Quo. 1. 3. c./. Quo. 7. 5. c /. 2m./. Opu. 3. cº. 231./. 232. /. 237. *Anima 131. &c. 228.285. Aureola 8. Beatitudo 77. Claritas 6.17.18. Contritio 9. Cor. 7. Corpus 38. Delectatio. 61. Dolor 5. Feruor 2.3. Gratia 38. Helias 6. Iuſtitia 40. Maria 15. &c. Matrimonium 204. Paſſio 74. Peccatum 106. ſuperbia 1. &c. Tactus 8. Triſtitia. Ec anima.
1 ¶ Reduplicatio quãque dicit concomitantiā, & quãque rationem præexiſtentē. Ma. q. 1. 2. 2m./. 3. 6m. *Agere 11. Phātaſma 7. Quid.
2 Reduplicatio pōt denotare, quodlibet genus cauſæ, ſuppoſitum, naturam, & accidēs. 3. d. 10. q. 1. ar. 1. q. 1. c. *Homo 5.9.
3 Qđ reduplicatur, eſt ꝑ qđ prædicatū cōuenit ſubiecto. Ideo aliquo mō eſt idē utriq3, ſicut mediū in ſyllogiſmo affirma-

ſtiam 3. diſtinct. 10 quæſt. 1 artic. c. q. 1. c. * Honor 3. 28. 34. Humilitas 27. Iacob 5. Idea 3. 30. 37. Ieiunium 22. Ieſus 4. Imago 11.

4 Reduplicatio requirit loquutionem per ſe ueram 3. d. 10. q. 1. artic. 1. quæſt. 1. c. /. ar. 2. q. c. 2^m. /. d. 12. 4. 6^m. * Imperare 4. 9. 18.

5 Illud quod reduplicatur, comparatur ad prædicatum, ſicut ad illud quod conſequitur per ſe ad ipſum, ad ſubiectum uero, ſicut in quo includitur 3. d. 10. q. 1. ar. 1. q. 1. c. *In 1. 3. Infinitum 37. Infirmitas 0. Inquantum. Iudicium 3 Lex 45. 61. 62. 158. Linea 3.

6 Terminus reduplicatus, ſumitur quandoque pro ſuppoſito, ſed magis propriè pro natura, quia ſumitur in ui prædicati, 3^a. quæſtio. 16. 10. 11. 12. 0. * Locus 11. Lucifer. Memoria 1. Metaphyſica 3. 10. 11. Secundum quod. Specificatiue. Chriſtus 18. 31. 32.

7 Quod conuenit alicui cum reduplicatione, non ſemper conuenit ei ſimpliciter ſiue ea 3^a. q. 16. 10. 3^m. /. 3. d. 11. 3. 3^m.

¶ Refectio. Aqua 17. Beatus 36. Cibus 0. Dulcedo 1. Euchariſtia 33. 244. 258. 275. Experientia 10. &c. Fructus 2. Intellectus 202. Oratio 41. 43. 56. Potus. Sanctus 7. 8. Status 2. Chriſtus 199.

¶ Referre. Abſoluere 12. Actus 18. 172. Differentia 0. Nuntius Relatio 0. Teſtamentum 8. Vti 10. 12.

¶ Referri. Actus 18. 172. Ars 20. Auicula 16. Deus 381. Experientia 12. 13. Honos 8. Imperare 4. Incontinentia 2. Laus 28. Martyrium 7. Motus 61. Obiectum 1. 16. Officium 13. Prædicari 41. Pronomen 4. Relatio 0. Relatiuum 0. Relatū. Sacramentum 85. Sacrificium 4. 8. &c. Sanctitas 4. Scientia 56. Temperantia 14. 20. Verbum 02. Vſura 44. 45. 185. 191. Vſus 4.

Diuiſio. ¶ Reflecti ſupra ſe, conuenit animæ dupliciter, ſcilicet cognoſcendo naturam ſuam, & actus ſuos eſſe 3. diſtinctio. 23. q. 1. 2. 3^m. /. Opuſc. 29. prin^o. Actio 19. 20. 21. Actus 5. 6. 72. Amor 144. Anima 174. 175. 289. Inclinatio 4. Intellectus 37. 40. 51. 61. 221. 237.

¶ Reflorere. Flos 2.

¶ Refluxus. Mare 2. Pars 14.

Refrænare. Auſteritas 1. Gratia. Cōcupiſcētia 11. Confeſſio 43. Conſanguinitas 10. Continentia 9. Delectatio 94. Difficile 14. Donare. Frænum. Humilitas 2. 26. Infirmitas 6. Ira 4c Maceratio 0. Pythagoras 2. Prophetia 17. Reprimere. Sobrietas 1. Studioſitas 3. Temperantia 1. 24. Virtus 150.

¶ Refrigerium. Damnatio 47. Doctrina 8.

¶ Refrigeſcere. Appetitus 75.

¶ Refugere. Abominatio. Abhorrere. Derelinquerere. Deſerere. Dolor 29. Fuga. Acerutus 3. 14. Timor 13. 18. 34. 43. Vitare. Chriſtus 107.

Diuiſio. ¶ Refugium Chriſti triplex. ſ. mons, nauis, & deſertum. Mat. 5. princ^o.

¶ Refulgentia. Natur 1.

¶ Refundere. Reſtitutio 17.

¶ Refundi Fermor 3.

¶ Refutare. Regere 3. Renuntiatio.

¶ Regale. Principatus 4. &c.

¶ Regeneratio. Baptiſmus 174. 175. 203. Recreatio. Chriſtus 106.

Quid. 1 ¶ REGERE & gubernare, eſt proprie rationis. 22^æ. quæſt. 47. 12. c. * Abſoluere 13. Amor 151. Angelus 379. Animal 52.

2 Regere eſt actus prouidentiæ 4. diſtinct. 49. quæſt. 1. artic. 2. q. 5. c. * Appetitus 73. Beneficium 23. Ciuitas 5. Concubinatus 3.

3 Deus comminatur regiminis ſubuerſionem tripliciter, ſcilicet quia ſubtrahuntur a regiminis officio idonei, præficiuntur indigni, & refutant uocati. Iſa. 3. princ^o. * Concupiſcentia 9. Corpus 37. Creatura 30. Cura 5. Diſpenſatio 23. Deſpoticum.

4 Aufert deus idoneum a regiminis officio tripliciter, ſcilicet quantum ad poteſtatem, quantum ad ſagacitatem, & quantum ad auctoritatem. Iſa. 3. prin^o. a. I.

5 Poteſtas ad regendum & ad compeſcendum inſolentiae in tribus conſiſtit, ſcilicet primo in fortitudine corporis, quo ad complexionis uigorem, membrorum robur, & cibi multitudinem. Secundo in conſtantia cordis. Tertio in exercitu bellico armis. Iſa. 3. prin^o. a. I.

6 Sagacitas ſeu ſapientia ad regendum, habetur tripliciter. ſ. humana inſtitutione, diuina inſpiratione, & dæmonis reuelatione. Iſa. 3. prin^o. a. K.

7 Auctoritas in regimine neceſſaria ad reuerentiam conſiſtit in tribus, ſcilicet in officii dignitate, in morum honeſtate, & in uultus maturitate. Iſa. 3. princ^o. a. K. Electio 35. 38. Gubernare. Intellectus 120.

8 Viles & neceſſarii ſunt aliqui principibus ad regimen populi tripliciter, ſcilicet uel ad expediendum dubia negotia, uel ad faciendum ædificia, uel ad inſtauendum diuina. Iſa. 3. prin^o. a. K.

9 Sunt autem indigni prælatione regiminis dupliciter. ſ. quantum ad defectum ſapientiæ & ætatis, & quantum ad defectū uirtutis. Iſa. 3. prin^o. a. H.

10 Effectus regiminis in perturbatione populi eſt triplex, ſcilicet uniuerſalis oppreſſio, aniquitæ diſſolutio, & ordinis confuſio. Iſa. 3. prin^o. a. H.

11 In excuſatione rationabili electi ad regimen, ſunt tria, ſcilicet impotentia ad repellēdum nociua, impotentia ad ſupplendum defectum, & impotentia ad ſouendum uel conſeruandum neceſſarium. Iſa. 3. prin^o. a. K. * Lombardia. Officium 2. Paulus 16. Pax 7.

12 Cauſa renuntiationis officii regiminis duplex, ſcilicet cauſa proxima, id eſt, pœna, & cauſa remota, id eſt, culpa. Iſa. 3. lect. 2. prin^o.

13 Omnis regens politice, inſtituitur per electionem, non autem omnis rex, ſed per ſucceſſionem. Opuſc. 20. lib^o. 3. c^o. 11. /. Li^o. 4. c^o. 1. * Peccatum 91. 93. 99. Politia 2. Politica 3. Poteſtas 14. Princeps &c. Principatus 6. &c. Prouidentia 23 &c. 32. 39. 40.

14 Regimen communitatis eſt, ut ordinate & pacifice, bonum commune diſpenſetur, aliquo ſententiante, imperante, & defendente. Primum adaptatur poteſtatibus cæleſtibus, ſecundum dominationibus, & tertium uirtutibus, 2. diſtin. 9. 3. c. * Prudentia 21. 68. Ratio 11. 40. 42. 43. 44. Regnum 0. Senator 0. Seruitus 6. Sponſa 5. Temeritas 1. Tyrannus 4. 9.

15 In omni regione, ciuitates reguntur politice, circumſcripta potentia regis & imperatoris Opuſc. 20. li^o. 4. c^o. 1. * Tributū 1. Vniuerſum 26. Vitium 47.

¶ Regni. Iudæi 9 Miniſter 5. ſedere 3.

¶ Regimen Regere 0.

¶ Regina. Amazones 1. Capitale 9 ſuperbia 20.

¶ Regio. Cete. 13. Matrimonium 115. Paradiſus 10. Regere 15. Res 9. ſtria. Transferre. Vſura 152. 244. 272.

¶ Regitiuus. Regula 4. ſemen 18.

¶ Regium Ficus. Imperator 2. Iudex 9. Miniſter 5.

¶ Regnare. Animal 79.

¶ Regnatiua. Legiſpoſitiua 1. Prudentia 47.

1 ¶ REGNVM, a regendo dictum. Ideo qui alios ſub ſua prouidentia habet, dicitur habere regnū 4. d. 49. q. 1. ar. 2. quæ. 5. c. Quid.

* Abſtinentia 6. Achab. Adieus 0. Alexander 2. 3. Angelus 233. 579. Animal 79. Ars 3. Aſſimilatio 5. Baptiſmus 154. 155. 166 Beatitudo 15. Charitas 60. Chabuiæ. Clauis 1. 3. Emere. Aeternitas 42. Excommunicatio 4 Gladius 1.

2 Regnum debilitatur, ex præſidentis defectu in ſapientia uel iuſtitia, & ex defectu ſubditorum in obedientia. Ma. quæſtio. 7. 7. 9^m. * Hæreſis 2. 72. 73. Interdictum. Iudicium 49. Natiuitas 16. Oratio 54. Papa 1. Paupertas 6. Princeps 7. 29.

3 Eccleſia militans, uel eccleſia triumphans, dicitur regnum dei, antonomaſtice. 4. diſtinct. 49. q. 1. artic. 2. q. 5. c. * Principatus 6.

4 Regnum dei principaliter eſt in interioribus actibus, conſequenter in iis, ſine quibus illa non poſſunt eſſe, non autem in indifferentibus 12^æ. q. 108. 1. 1^m. /. 4. d. 15. q 3. ar. 1. q. 4. 1^m. / Ro. 14. le. 1. me^o. K. /. c^o. 14. lect. 2. me^o. E. * Prudentia 94. Rex 0.

5 Regnum cælorum dicitur quadrupliciter, ſcilicet Chriſtus, ſacra ſcriptura, eccleſia militans, & eccleſia triūphans. Mat. 3. prin^o. a. K. * ſanctus 1. Tentare 21. Tyrannus 2. 4. Vocem 80. 81.

6 Regnum cælorū non promittitur in ueteri teſtamento. Mat. 3. prin^o. a. K /. Ro. 10. le. 1. me^o. B.

1 ¶ REGVLA actuum humanorum duplex, ſcilicet humana ratio, & lex æterna, ſcilicet deus. 12^æ. q. 19. 4. 0. /. quæſtio. 21. 1. c. /. quæſt. 63. 2. 4. c /. q. 71. 6. c. /. quæſt. 74. 7. 1. /. 8. 1^m. /. q. 90. 1. c. /. q. 97 3. c. prin^o. /. 22^æ. q. 8. 3. 3^m. /. q. 17. 1. c. /. q. 23. 3. 6. c. /. q. 37. 1. 1^m. / q. 154. 2. 2^m. /. 3. d. 23. q. 1. 1. c. /. d 25 q. 2 ar. 1. q. 4. 2^m /. Ma. q. 16. 2. c. ſ. /. Virt. q. 1. 13. c. /. q. 5. 2. c. /. Iob. 23. in C. Lex. 61. &c. * Abſtinentia 1. Diuiſio.

2 Regula actuum humanorum, non eſt qualibet ratio, ſed ratio recta 2. d. 24. q. 3. 10^m. * Actio 74. Agens 59.

3 Idem poteſt eſſe regulans commune, reſpectu diuerſorū ſpeciei, ut fides, non autem proprium 3. d. 41. q. 1. 1. 1^m. * Angelus 258.

Re

4 Diuerſitas regulantis & regulati, non demonſtrat diuerſitatem potentiæ, ſed diuerſitatem habitus, quia unus habitus eſt regitiuus alterius 2.d.24.q.2.2. 4m. * Anima 222. Appetitus 9. Auerſio 8.9. Bonitas 74. Conſecratio 18. Contemptus 1. Delectatio 94. 105. Dæmon 46. Diſpoſitio 20 Epieiceia 4. Honeſtum 4.5. Humilitas 12. Intellectus 20 e 79.285

5 Aliquid continetur in regula dupliciter, ſcilicet ut finis, id eſt, actus uirtutum, & ut exercitium exterius, id eſt, tria uota ſcilicet obedientiæ, paupertatis, & continentiæ, ad quæ omnia alia ordinantur. 22æ.q.186.9.c. *Ira 21. Iudicium 21. Iuſticia 1.36. Legiſlator 2. Lex 3.&c.20.35.48.62. 154. 160 Magnanimitas 26 Menſura o. Meritum 39. Miſericordia 2. Mutus 68.69. Obedientia 38.39. Peccatum 2.85.121.139. Præceptum 1.85. Prælatio 15. profeſſio 2.3. Prudentia 5.54. Ratio 11.40.42.&c. Regularis u. Religio 61.68. 77. Sapientia 24. Satisfactio 9. Symbolum 10. Subditi. Superbia 1.21.

6 Antequam eſſent regulæ, quæ nunc ſunt, erat aliquis modus uiuendi, approbatus ab eccleſia, obligans ad certum tempus ſicut nunc. 4.d.38.q.1.ar.2.q.3. 3m. * Temperantia 7. Vitium 81.141.165.190. Vitioſitas. Voluntas 19. Votum 14. &c. Viura 166.

¶ Regulare. Miſſa 19. Regula 0.

Compar°.1 ¶ REGVLARES. Canonici regulares & monachi, ad paria cenſentur. Opuſ. 19.c°.2.

Du°.1085.2 A Oppoſitum uidetur dicere. 22æ.qu.189.8.2m. Reſp. Dubio 1085. A.

3 Intelligendum eſt quòd ad paria cenſentur in illis quæ ſunt communia omni religioni, ſicut uiuere ſine proprio, abſtinere a negotiationibus, & ab officio aduocandi in cauſis, & huiuſmodi. Alias poſſent aliqui ſimiliter concludere, quod canonici regulares tenerentur abſtinere a lineis indumentis, quia monachi ad hoc tenentur. 22æ.q.188.2.1m./. Opuſc.19. c°.2.

4 Vtraque religio, ſcilicet monachorum & canonicorum regularium, ordinatur ad opera uitæ contemplatiuæ, inter quæ præcipua ſunt ea quæ aguntur in diuinis myſteriis, ad quæ ordinatur directo ordo canonicorum regularium, quibus per ſe competit quòd ſint clerici religioſi. Sed ad religionem monachorum, non per ſe competit, ut ſint clerici religioſi, ut habetur in decretis. Et ideo quamuis ordo monachorum, ſit arctioris obſeruantiæ, ſi monachi eſſent laici, liceret tranſire ab ordine monachorum, ad ordinem canonicorum regularium, non autem econuerſo, ut habetur in decretis, ubi dicitur. Mandamus & uniuerſaliter interdicimus, ne quis canonicus regularis profeſſus, niſi (quod abſit) publice lapſus fuerit, monachus efficiatur: ſed ſi monachi ſint clerici, ſacris myſteriis obſequentes, habent id quod eſt canonicorum regularium, cum maiori arctitudine. Et ideo tranſire licitum erit de ordine canonicorum regularium, ad ordinem monachorum, petita tamen ſuperioris licentia, ut dicitur in decretis. 22æ. q.188.2.2m./.q.189.8.2m.

5 Non ſequitur, ſi monachus non habet officium docendi, quod officium docendi accipere non poſſit. Dato tamen quòd monachis docere non liceat, non ſequitur quòd canonicis regularibus non liceat docere cum canonici regulares, inter clericos computentur, ut habetur in decretis. Op.19.c°.2. *Canonicus. Cælum 90. Epiſcopus 23. Miſſa 19. Motus 68.69. Profeſſio 2.

Species ſerpentis. ¶ Regulus dicitur uolans, non propter hoc quòd habeat alas ſed quia inſilit in faciem hominis propter uelocitatẽ ad malefaciendum. Iſa.30.prin°.l.

¶ Rehabere. Vxor 16.

¶ Reintegratio. Pœnitentia 107.

¶ Reiteratio. Aqua 22. Athanaſius 1. Baptiſmus 80. 118. 136. 137.138.139.142.147. Circunciſio 22. Confeſſio 46.&c. Cõſecratio 8. Donatus. Intentio 14. Macula 16. Omiſſio 9.18. Operatio 63. Peccatum 554. Penitentia 63.89.91.96. Sacramentum 145. Vnctio 27.

¶ Relapſus. Hæreſis 13.24.30.31. Lapſus. Recidiuare.

Quid. 1 ¶ RELATIO eſt ordo unius rei ad aliam. Po².q.7.9.c./.7m./.10 11.c. *Ad aliquid. Addere 7.9.10. Agens 48.

2 Omnis relatio eſt dependentia. ℨ.2.c°.12.fi./. Veri.q.21.1. c./ Po².q.7.1.9m. *Amor 151.253.

Du°.1085.3 B Oppoſitum uidetur dicere. p̄.4.c°.14./. Po².q.9. 4. 2um. Reſpon. Du°.1085. B.

4 Relatio ſecundum eſſe eius, eſt aliquid, non autem ſecundũ rationem eius, ſed eſt ad aliquid. Alia uero prædicamenta, ſunt aliquid utroque modo. 1².q.28.1.2.c./.1.d.20.1.c./.d.26 q.2.1.c./.d.30.1.c./.3.d.8.5.c./. Veri.q.1.5.15m./. Po².q.2.5.c./ q.7.8.c./. Quol.1.2.c./ Quo.7.4.fi./. Quol.9.4.c. * Bonitas 41.61.150. Character 2. Compoſitio 16. Coniunctio 10.

5 Relatio realis eſt eorum quæ ad inuicem habent ordinem & inclinationem 1².q.28.1.c./. Po².q.7.9.c./.1m./.7m./.10.c.

6 Relatio habet eſſe reale, ex cauſa reſpectus, propriam uero rationem generis uel ſpeciei, habet ex reſpectu. 3.d.8.5.c./.2m /. Quo.1.2.c./. Quol.9.4.3m./. Quo.12.1.c. * Conſanguinitas 3. Conſenſus 5. Creatio 20. Eos 17. Generatio 51. Hierarchia 1.2. Oppoſitio 11.&c. Ordo 23. Po².1. Prædicamẽtum 6. Prædicari 41. Similitudo 1.2.20.21.

7 Relatio non poteſt eſſe principium, nec terminus actionis 4. d.1.q.1.ar.2.q.4.c. Accidens 61.

Subiectum 8 Relatio ſecundum rationem eius, nihil ponit in ſubiecto. 1². q.28.1.2.c./.1.d.8.q.4.3.c./.d.20.1.c./.d.26.q.2.1.c./. 2. 3m./. d.30.1.c./.d.33.1.c./. Veri q.1.5.15m./. Po².q.2.5.c./.q.7.8.c./.q.8.2.c./. Quo.7.4.fi. *Denominatio 7.&c. Genus 43. Oppoſitum uidetur dicere. ℨ.2.c°.13. Reſp. Dubio. 1086°. *Intellectus 20.107.169.

Du°.1086.

9 Relatio ſecundum eſſe ſuum, inhæret ſubiecto, ſecundum uero rationem eius, tantum aſſiſtit. 1².q.28.1.1m./.2.c./.q.39.1. c./.q.40./.1.c./.1.d.33.1.c./. Po².q.7.8.c./.9.7m./.quæſ. 8.2.c. *Quantitas 18. Succeſſio 6.

10 Relatio habet debiliſſimum eſſe, ſecundum quòd eſt in ſubiecto, quia non ponit in eo aliquid abſolutum, ſed tantum per reſpectum ad aliud 1.d.8.q.4.3.4m./. Po².q.7.9.c.prin°./ quæſtio.8.1.4m./.quæſt.9.5.1m./.14m./. Periherm. 3. lectio. 1. med°.c.B.

11 Relatio ſecundum quòd eſt in ſubiecto, facit compoſitionem cum eo, quia aliud eſt eſſe relationis, & ſubſtantiæ quæ refertur. 1.d.20. 1.c./.d.21.q.1.2.c./.d.33.1.c.fi./.2.3m./. Po².quæ. 8.1.5m.

Fundamentum. 12 Fundamentum relationis, eſt cauſa eius in ſubiecto 1.diſt.2. L. med°. G. Actio 139. Bonitas 61. Conſenſus 5. Aequalitas 6.

13 Fundamentum relationis & cauſa eius, eſt quantitas 1.d. 26 q.2.1.c./.3m. *Matrimonium 5.6. Seruitus 2.

14 Omnis relatio fundatur in qualitate, uel quantitate, uel actione uel paſſione. 1².q.28.4.c./.1.d.26.q.2.2.4m./.3.d.5.q.1. ar.1.q.2.c./.d.8.5.c./ ℨ.4.c°.24./. Po².q.7.9.10.c./. qu. 8.1.c./ Periherm.3.le.1.me°.c.C.

15 Fundamentum relationis triplex. ſ. quantitas, actio uel paſſio & menſura. Met.5.le.17.m. *Vbi 2.

16 De ratione relationis realis ſunt duo, ſcilicet fundamẽtum, & reſpectus ad aliud. 1.diſtinctio.26.quæſtio.2.2.3m./. diſt. 33.1.c.

Diuiſio. 17 Relatio præſupponit diſtinctionem aliorum generum, non autem diſtinctionem ſui generis, ſed facit eam. Po².quæſtio. 8.3.12m.

18 Relatio quæ eſt accidens, præſupponit diſtinctionem ſuppoſitorum, non autem relatio ſubſiſtens, ſcilicet diuina, ſed eã fert ſecum. 1².q.40.2.4m./. Po².q.10. 3. 4m. *Character 1. Relatiuum o. Similitudo 1.2.

19 Relatio duplex. ſ. realis, & rationis. 1².q.28.1.c./.1.d.20.1.c./ d.26.q.2.1.c./.d.33.1.c./. Veri.q.2.2.1m./. Quo.9.4.c./. Opuſ. 3.c°.53. *Simplex 2.

Differentia 20 Differentia & ordo relationum ad inuicem ſumuntur a differentia & ordine fundamẽtorũ 1.d. 26.q.2.2.4m./.3.d.8.5.c.

21 Relationes oppoſitæ, poſſunt eſſe eiuſdem, reſpectu diuerſorum, non autem proprietates abſolutæ. 4 d.8.q.1.a1.2.q.1.1m

22 Relationes differentes ſpecie, non poſſunt terminare eandem relationem in ſpecie, contra Præpoſitiuum. 1². quæſtio. 32. 2.c.

23 Aliquando ex parte unius extremi, eſt tantum una relatio, & ex parte alterius, ſunt multæ. 3². quæſtione, 35. 5. 3m. *Differre 1.

24 Relatio in patre, differt in ſpecie a relatione in matre. 3². qu. 35.5.3m./.3.d.8.5.c.

25 Subſtantia diuina poteſt eſſe relatio, non autem ſubſtãtia in genere. 1.d.4.q.1.1.3m./. Con.4.c°.14./. Po².q.8.2.1m./. Opu. 3.c°.154.

26 Relatio in utroque termino differt numero, & etiam ſpecie, ſi differunt nomine 1.d.27.q.1.1.2m./.4.d.ſtinct.27.q.1. arti. 1.q³ 1.3m.

27 Vnitas & pluralitas ſpecifica relationum, ſumitur ex cauſa, numeralis autem ex ſubiecto, nulla uero ex terminis. 3². q.35.5.c./. Quo.1.2.c./. Quo.9 4.c./. Opuſ.3.c°. 212. * Forma 68. Verbum 31.38. 40. Veritas 9.25.

Du.1087 Immo relationes multiplicantur ſecundum rem, ſecundum fundamenta. 3.d.8.5.c./.d.21.q.1.ar.1.q.2.5m. Reſpondeo Du°. 1087.

28 Omnis patientis ad agens, eſt relatio realis, & econuerſo, ſi bonum eius oriatur ex hoc, ut in omni agente, uniuoco & moto, non autem in deo. Po².q.7.10.c.

29 Idem ad ſeipſum, non refertur aliqua relatione reali, 1ª.q.42 t.4ᵐ./.q.45,3.2ᵐ.

30 Relatio realis, requirit diſtinctionem ſuppoſitorum, non autem relatio rationis. 1ª. quæſtio. 13.7.c./.q.42.1.4ᵐ./.1.d.16 q.2.2.c.

31 Relatio identitatis numeralis, eſt relatio rationis tantum, generica uero & ſpecifica, eſt relatio realis. 1ª.qu.13.7.c./.q.28.1.2ᵐ./.4.1ᵐ./.q.42.1.4ᵐ./.1.d.26.q.2.1.2.c./.d.31.q.1.1.c./.Veri.q.1.5.15ᵐ./.q.2.2.1ᵐ./.Poª.q.7.11.c./.Met.5.le.11.f.b./.Periherm.5.le.3.meº.c.

32 Alia ratione refertur dominus ad ſeruum, & ſeruus ad dominum. 1ª.q.13.8.1ᵐ./.22ª.quæſt.81.1.3ᵐ./.3ª.q.20.2.2ᵐ./.p c./.Opuſ.61.cº.5.

Realis. 33 Relatio eſt ens reale, licet non omnis. 1ª.q.13.7.c./.q.28.1.c./.1.d.26.q.2.1.c./.d.23.1.c./.Poª.q.7.10.c.

34 Relatio non eſt ens reale, niſi ex fundamento 1.d.26.q.2.1.c./.2.3ᵐ./.4ᵐ./.d.30.3.3ᵐ./.d.33.1.c./.3.d.8.5.c./.Quol.1.q.2.2 c./.Quol.9.4.c. *Agens 48. Diſtinctio 23.20. Aequalitas 6.23. Eſſe 46. Filiatio 26. Forma 68.

35 Relatio realis, requirit duo extrema realia. 1ª.qu.13.7.c./.q.28.1.2ᵐ./.4.1ᵐ./.1.d.26.q.2.1.2.c./.Veri.q.1.5.15ᵐ./.q.2.2.1ᵐ *Hierarchia 2.

36 Neceſſe eſt quòd procedens & id a quo procedit, quando ſunt eiuſdem naturæ, ſint in eodem ordine, & habeant relationes reales. 1ª.q.28.1.c./.Poª.q 8.1.c.fi./.3ᵐ.

37 In his tantum, in quibus eſt eadem ratio ordinis ex utroque termino, eſt mutua relatio realis, ut in omni relatione conſequente quantitatem. 1ª.q.13.7.c./.q.28.1.c./.1.d.30.3.2./.3ᵐ./.Poª.q.7.10.c.

38 Omnis relatio conſequens propriam operationem, uel potentiam, uel quantitatem alicuius rei, eſt relatio realis, & econuerſo. Ʒ.4.cº.14.

39 Quando unum relatiuorum dependet ex altero, & non econuerſo, relatio eſt realis, tantum in dependente. 1ª.q.28 1.c./.2.d.8.q.4.1.3ᵐ./.d.39.q.1.2.2ᵐ./.3.d.5.q.1.ar.1.q.1.c./.Verit.q.1.5.15ᵐ./.q.4.5.c./.q.21.1.c./.Poª.q.3.3.c./.q.7.1.9ᵐ./.10.c./.11.c./.q.8.1.3ᵐ. *Locus 10. Matrimonium 5.&c. Motus 2. Ordo 4. Peccatum 305. Poª.1.

40 Relationes conſequentes actionem & paſſionem, ſunt reales in utroque termino, ut motiuum & mobile, pater & filius, 1ª q.13.7.c.

41 Relatio quæ innaſcitur ex motu utriuſque extremi, eſt realis in utroque extremo, ut filiatio & paternitas 4.d.41.ar.1.quæſt.1.3ᵐ.

42 Relationes conſequentes tantum operationem intellectus in rebus, ſunt relationes rationis tantum, ſed quæ ſunt inter uerbum & intellectum, ſunt relationes reales, 1ª.q.13.7.c./.q.28.1.4ᵐ./.4.1ᵐ. *Relatum 3.4. Scientia 56. Verbum 49. Veritas 9.25.

43 Relatio ſcientiæ ad ſcibile, eſt relatio realis, econuerſo autem, eſt relatio rationis tantum, 1ª.q.6.2.1ᵐ./.q.13.7.c./.3ª.q.35.5 3ᵐ./.1.d 8.q.4.1.3ᵐ./.d.20.1.c./.d.26.q.2.1.c./.d.30.1 2ᵐ./.3.3ᵐ./.d.40.q.1.1.2ᵐ./.3.d.1.q.1.1.1ᵐ./.d.5.q.1.ar.1.q.1 c./.d.8.5.5ᵐ./.Ʒ 2.cº.12.2ᵐ./.Liº.4.cº.14./.Veri.q.1.5.15ᵐ./16ᵐ./.q.4.5.c.priuº./.q.21.1.c./.Poª.q.3.3.c./.q.7.1.9ᵐ./.10.c./.5ᵐ./.11.c.fi./.q.8.1.3ᵐ./.Quol.1.2.c./.Met.5.le.17.0./.Liº 10.le.8.meº.g./.fi.1./.le.9.meº.d./.Phyſic.5.le.3.medº.c.B. *Vſura 35.38. Vſus 5.

44 In quibus differt intellectus & intellectum, nolens & nolitũ poteſt eſſe relatio realis ſcientiæ ad ſcibile, uoluntatis ad rem nolitam, non autem in deo 1ª.q.28.4.1ᵐ.

45 Relatio amantis & amati, eſt relatio realis, in utroque termino 1.d.30.3.3ᵐ.

Rationis. 46 In relatione ſunt aliqua ſecundum rationem tantum, non autem in aliquo alio genere. 1ª.quæ.28.1.c./.Veri.q.1.5.15ᵐ /.Quol.9.4.c.

47 Omnis reſpectus ad non ens, eſt relatio rationis tantum 1ª.q.13.7.c./.1.d.24.q.1.3.1ᵐ./.d.16.q.2.1.c./.d 30 3.3ᵐ./.Ʒ.2.cº.12.3ᵐ./.Veri.q.1.5.16ᵐ./.Poª.q.3.1.7ᵐ./.3.5ᵐ./.q.7.11.c. *Addere 7.&c. Anima 225. Apprehenſio 4.

48 Omnis relatio ad ens tantum in potentia, eſt relatio rationis tantum. Cont.2.cº.12.3ᵐ. *Creatio 20. Ens 17. Genus 42.43.

49 Relatio rationis circuit omne genus. Verita. quæſtione, 21.1.3ᵐ. *Habitus 53. Medium 8. Verbum 49. Vnitas, 39.40.

50 Relatio rationis non eſt inhærens 1ª.q.28.1.c./.1.d.33.1.c./.Poª.q.8.2.c.b. *Vnum 1.

51 Relatio rationis duplex, ſcilicet inuenta per intellectum & attributa rebus, alia conſequens modum intelligendi.Poª.q.7.11.c./.2ᵐ.

52 Relatio rationis contingit quadrupliciter, ſcilicet uel quando relatio non habet aliquid in rei natura, ſupra quod fundetur. Et inde eſt, quòd quandoque contingit, quod relatio eſt realiter in uno, & non in alio, quia in uno habet modum quendam ſupra quem fundatur, quem non habet in alio, ſicut eſt in omnibus illis relationibus, quibus deus ad creaturam refertur, quæ quidem realiter ſunt in creatura, & non in deo. Vel quando relatio non habet aliquam realem diuerſitatem inter extrema, ſicut relatio identitatis. Et ideo hęc nihil ponit ſecundum rem, ſed ſolum ſecundum rationem, ut cum dicitur, idem eidem idem. Vel quando deſignatur relatio aliqua entis ad non ens, ut cum dicitur, quòd nos ſumus priores his qui futuri ſunt. Vel quando ponitur relatio ipſius relationis. Ipſa enim relatio per ſeipſam refertur, & non per aliam relationem. Et hos ultimos duos modos, ponit Auicenna, ſed primi duo poſſunt extrahi, etiam ex uerbis philoſophi, 1ª.q.13.7.c./.1.d.26.q.1.1.c./.Ʒ.2.cº.12.3ᵐ /.Veri.q.1.5.15ᵐ./.Poª.q.7.11.c.

53 Ratio relationis, dependet ex termino, ſicut & motus, ſed eſſe eius, dependet ex ſubiecto, 3ª.q.2.7.2ᵐ. **Mutatio.**

54 Relatio non terminat motũ per ſe, ſed conſequitur motũ per ſe. Nec poteſt innaſci realiter de nouo, niſi per motum. 1.d.9 L.prinº.D./.3.d.2.q.2.ar.2.q.3.c./.Ʒ.3.cº.62.9ᵐ./.Poª.q.7.8 c. *Augmentum 27.

55 Relatio innaſcitur aliquando, ex motu utriuſque termini, & aliquando ex motu alterius termini tantum, 3ª.q.2.7.c./.1.d.41.5.1ᵐ./.2.d.1.q.1.5.8ᵐ /.3.d.1.q.1.1.1ᵐ./.d.7.q.1.ar.1.q.1.c./.4.d.41.ar.1.q.1.3ᵐ./.Veri.q.8.9.3ᵐ./.Ro.lect.2.fi.I./.Periherm.5.le.3.meº.c.

56 Relatio non incępit de nouo, nec deſinit, ſine mutatione alterius relatiuorum. Ʒ.3.cº.61.9ᵐ.

57 Relatio realiter poteſt alicui de nouo aduenire, ſine mutatione eius 1ª.q.13.7.c./.3ª.q.16.6.2ᵐ./.1.d.26.q.2.1.3ᵐ /.d.30.1 c./.d.41.5.1ᵐ./.2.d.1.q.1.5 8ᵐ./.3.d.1.q.1.ar.1.1ᵐ./.4.dil.41.ar.1.q.1.3ᵐ./.Poª.q.7.8.c./.4ᵐ./.Quol.1.2.c./.Quol.9.4.c./.Gal.4.le.2.meº.K./.Periherm.5.le.3.meº.c.

58 Relatio relatiuorum ſecundum eſſe, non efficitur de nouo ſecundum eſſe, niſi per acquiſitionem fundamenti: nec relatio relatiuorum ſecundum dici, niſi acquiratur illud, quod importatur per nomen 2.d.1.q.1.5.8ᵐ. *Motus 2.

59 Omnis relatio incipiens ex tempore, ex aliqua mutatione cauſatur. 3ª.q.2.8.c.

60 Actiones & paſſiones, inquantum implicant motum, ſunt aliud a relationibus quæ ex eis conſequuntur. 1ª. quæſtione 41.1.2ᵐ.

61 Relatio realis, dupliciter deſtruitur, ſcilicet deſtructo fundamento, & ceſſatione reſpectu, corrupto termino 1.d.26.q.2.1.3ᵐ./.4.d.41.ar.1.q.2.c./.Poª.q.7.9.7ᵐ.

62 Relationes non recipiunt magis & minus. 12ª. quæſtione, 82.4.c.

63 Relatio eadem numero, eſt in omnibus, ſimul trahentibus idem 3ª.q.35.5.3ᵐ.

64 Relatio ſecundum actum, requirit duo extrema in actu exiſtere. 1.d.30.1.c.

65 Aliquando ex parte unius extremi, eſt tantum una relatio, & ex parte alterius multæ 3ª.q.35.5.3ᵐ.

66 Non omnium quorum eſt relatio, eſt comparatio, ſed tantũ quorum eſt relatio ſecundum unam quantitatem, uel qualitatem. Poª.q.7.8.2ᵐ. **Comparaº.**

67 Nulla relatio refertur ad ſe, nec ad aliam per aliam relationem, ſed per ſeipſam. 1ª.q.42.1 4ᵐ./.q.45.3.2ᵐ./.1.d.8.q.5.1.c./.d.26.q.2.1.c./.d.30.3.3ᵐ./.d.31.q.1.1.c./.2.d.1.q.1.2.5ᵐ./.Ʒ.2.cº.18./.Veri.q.1.5.15ᵐ./.Poª.q.3.3.2ᵐ./.q.7.9.2ᵐ./.11.c. *Abſolutum 0. Compoſitio 16. Denominatio 7.8.9. Fictio 3. Genus 43. Oppoſitio 11.&c.

68 Relatio habet eſſe poſtremum & imperfectiſſimum; quia præexigit eſſe aliorum accidentium, & dependet ab aliquo exteriori. Ʒ 4.cº.14. *Principiatum 2. Situs 1. Verbum 28. Vnum. 1.

69 In diuinis eſt duplex relatio, ſcilicet relatio realis, & relatio rationis. 1.d.33.1.c./.Potentia q.1.1.1ᵐ./. quæſtione. 8.1.c. *Actus 194. **In diuinis intrinſecæ.**

70 In diuinis ſunt quædam relationes reales. 1ª.q.28.1.0./.1.d.26.q.2.1.0./.d.33.1.c./.Ʒ.4.cº.14./.Poª.q.2.6.c./.qu.8.1.0./.Opuſ.3.cº.53. *Adiectiuum 12.13. Adoratio 12. Attributa 10. Auctoritas 1. Deus 335.&c.

71 In diuinis ſunt tantum quatuor relationes reales, ſcilicet paternitas, filiatio, ſpiratio, & proceſſio. 1ª.q.28 4.0./.q 30.1.c./.2.c./.1ᵐ.

72 Relatio in diuinis non excludit abſolutum i. non dependẽs, ſed abſolutum, ideſt, non relatum ad aliud. Poª.q.9.4.10ᵐ.

73 Relatio in diuinis non eſt totum uniuerſale, nec omnes ſimul, ſunt aliquid maius, quàm una tantum. 1ª.q.42.4.3m. *Diſtinctio 22.&c.

ar.1088.74 Oppoſitum uidetur dicere 2.d.3.q.3.a.c.h. Reſp. ſicut Duº 475. *Aequalitas 6.23. Exitus 1.

75 Relatio in diuinis, poteſt tripliciter conſiderari, ſcilicet ut relatio abſolute, ut diuina cōſtituens perſonas, tertio ut operatio. primo modo ſequitur operationem & proceſſionem, ſecundum noſtrum modum intelligendi, ſecundo econuerſo, tertio ſunt ſimul. 1ª.q.40.4.o./.1.d.26.q.2.2.1m./.d.27.q.1.2.o./.Poª.q.8.3.c./.7m./.q.10.3.o./.Opuſ.3.cº.63. *Generatio 51.56.61.64.73.

76 Oriri uel procedere, non conuenit relationibus diuinis. 1ª. quæſt. 28.3.3m. *Gilbertus. Hæreſis 121. Notio o. Numerus 22.

77 Relationes in diuinis, non faciunt compoſitionem cum eſſentia. Poª.q.9.5.15m./.19m./. quæſt.10.1.12m. *Oppoſitio 13.&c.

78 Relatio & eſſentia in diuinis, ſunt idem realiter, & differunt ratione. 1ª.q.28.2.o./.q.29.4.c./.q.39.1.c./.q.40.1.c./.1m./.q.41.5.2m./.q.42.6.3m./.1.d.2.5.c./.d.4.q.1.2.3m./.diſ.7.q.1.2.3m./.d.8.q.4.1.4m./.d.19.q.4.1.4m./.q.5.3.1m./.d.20.1.c./.diſ.26.q.2.1.4m./.d.33.1.o./.4.c./ L./.d.34.q.1.1.4m./.Ꝫ.4.cº.14./.Poª.q.2.1.3m./.12m./.1.2m./.4.14m./.5.6.c./.q.7.1.4m./.5m./.6m./.q.8.1.1m./.7m./.8m./.2.o./.3.c.ſin./.4m./.7m./. quæſt.9.4.11m./.16m./.5.c.ſi./.13m./.14m./.15m./.q.10.1.12m./.3.c./.5.12m./.Quol.6.1.o./ Opuſ.3.cº.54./.65./.67./.Opuſ.9.q.6./.lo.16.le.4.ſi c.ſi.

79 Relatio in diuinis, ut comparatur ad eſſentiā, eſt ratio tantum, ſed ut comparatur ad terminum, eſt res 1.d.2.5.o./.diſ.29.q.4.1.4m./.Poª.q 8.1.1m./.q.9.5.14m./.Opuſcu.9. quæſtio. 6./.lo.16.lect.4.ſi.c.ſi. *Origo 5. Perſona 21.22.36. Prædicamentum 6.

80 Relatio in diuinis, ut comparatur ad eſſentiam, eſt ſimilis relationi identitatis, non autem ut comparatur ad terminum. 1ª.quæſtione 28.1.2m./.1.diſtinctio.26.quæſt.2.1.2m./.Poª.q.8.1.2m. *Prædicari 41. Proceſſio 52.&c.60.62. Qui eſt. Relatum 6.

81 Relationes diuinæ, non conſequuntur motum, ſed cōmunicationem naturæ. 1.d.33.3.3m./.Potª.q.8.1.3m. *Subſiſtentia 10.

82 Relationes in diuinis, prædicantur de eſſentia in abſtracto, non autem in concreto. 1.diſt.33.3.2m. *Verbum 28.31.39.40.49.

83 Relationes ſunt in eſſentia dei, per identitatem tantum, ſed in perſonis, ut in ſuppoſito. 1ª.quæſtio. 40.1.2m./.1.diſt.33.3.o.

84 Relationes in diuinis, ſunt realiter ipſæ perſonæ, & in perſonis 1ª.q.30.2.1m./.q.32.2.c./.2m./.q.40.2.o./.2.c./.1m./.q.41.6.c./.q.42.3.2m./.1.d.26.q.2.1.o./.d.27.q.1.1.5m./.d.33.2.o./.Poª.q.8.1.6m./.3.c./.q.9.4.15m./.17m./.5.c.ſi./.Opuſ.3.cº.58./.66./.67. *Vnitas 46.

85 Relationes diuerſæ ſpecie in diuinis, non faciunt differre ſpecie perſonas. Poª.q.9.4.c./.5.18m.

86 Relationes in diuinis, & proprietates, & notiones, ſunt idē re, ſed differunt ratione, quia ut referuntur, dicuntur relationes, ſed dicuntur proprietates, ut conueniunt ſoli perſonæ, notiones uero ut ſunt principia formalia notificandi perſonas 1.diſtinctio. 26.q.2.3.o./.Poª.quæſtio.10.5.12m./.Opuſ.3.cº.65.

87 Relationes in diuinis, & proprietates, & notiones, tripliciter differunt. ſ. ſignificatione, ordine intelligēdi, & numero. 1.d.26.q.2.3.c./.Poª.q.10.5.12m.

88 Relationes in diuinis, ordine intelligendi, præcedunt proprietates, & illæ notiones 1.diſtinct.26.q.2.3.c./.Potª.quæſ.10.5.12m.

89 Relatio in diuinis, ut origines, ſunt idem re, & differunt ratione, quia origines ſignificantur per modum actus, ut generatio, relationes uero ut forma 1.q.40.2.c./.q.41.1.2m./.Potª.q.10.3.c./.Opuſ.3.cº.64.

Dei ad creaturam 90 Aliquæ ſunt relationes dei ad creaturas 1.diſtinct.14. quæſt.2.1.c.ſi./.Cont.2.cº.11./.Poª.quæſt.7.8. *Accidens 216. Aſſumere 6.

91 Sed non ſunt realiter in deo, nec extrà deum, nec ipſe deus, 1ª.q.13.7.c.ſi./.2m./.4m./.q.28.1.3m./.4.c./.1.d.2.3.c.princº./.d.9.L.q.2.2m./.d.26.q.2.3.2m./.d.30.1.1m./.2m./.2.1m./.3.o./.L./.d.31.q.3.2.2m./.d.33.1.c./.4m./.d.35.L.n./.3.d.2.q.3.ar.2.q.3.2m./.d.5.q.1.ar.1.q.1.3m./.Ꝫ.2.cº.12./.13./.Veri.q.3.2.8m./.Poª.q.7.10.o./.Opuſ.3.cº.212.

ar.1088 92 Immo ſunt realiter in creaturis 1.q.6.2.1m./.q.13.7.o./.q.28.1.3m./.4.c./.q.45.3.1m./.3ª.q.2.7.o./.1.d.8.q.4.c.3m./.d.9.L./.q.2.2m./.d.14.q.1.1.2m./.2.c./.3m./.q.2.1.c./.1m./.d.22.3.c./.4.3m./.d.26.q.2.1.c./.d.30.2.4m./.d.33.1.c./.4m./.d.36.q.2.2.2m./.2.d.1.q.1.2.5m./.3.d.1.q.1.1.1m./.d.2.q.2.ar.2.q.3.2m./.d.5.q.1.ar.1.q.1.c./.3m./.d.7.q.2.1.c./.d.8.5.c.ſi./.d.52.3.c./.Veri.q.4.5.c./.Potenª.q.3.3.c./.q.7.1.9m./.9.10.11.o./.Quol.1.2.o./.Quolib.9.4.o./.Opuſcu.3.capº.212. Reſpondeo Dubio 1087º. *Creatio 20. Creatura 3.&cet. Deus 46.58.77.395.419.

93 Nec ſunt reales, ſed rationis tantum 1ª.q.6.2.1m./.q.13.7.o./.q.28.1.3m./.q.32.2.c.ſi./.q.45.3.1m./.3ª.q.35.5.c./.1.d.8.q.4.1.3m./.d.30.1.1m./.3.o./.L.ſi./.2.d.1.q.1.2.5m./.3.d.5.qu.1.ar.1.q.1 c./.d.8.5.o./.4.d.41.ar.1.q.1.3m./.Ꝫ.2.capº.13./.14./.Veri.q.1.5.15m./.q.4.5.c./.Potenª.q.3.3.c./.q.7.1.9m./.9.10.11.o./.Quol.1.2.o./.Quol.9.4.o./.Opuſ.3.cº.212.ſi. *Dominium 3.5. Donum 7. Exitus 1.

94 Relationes dei ad creaturas, ſunt etiam in deo, ſecundum rationem & intellectum noſtrum 1ª.q.13.7.2m./.4m./.3.diſtin.32.3.c.

95 Relationes dei ad creaturas, non multiplicantur in intellectu dei, ſicut in intellectu noſtro cª. quæſtione. 28.4.2m. *Factum 1.2.

96 Relationes dictæ de deo ex tempore, non ſunt creator, nec creatura: nec ratio eſt falſa, quia fundantur ſuper relationē creaturæ ad creatorem 3.d.5.q.1.ar.1.q.1.3m. *Fatum 2. Fides 130. Filiatio 26. Honor 8. Idea 14.15.

97 Non derogat ſimplicitati diuinæ, quod multæ relationes dei ad creaturas, prædicentur de deo 1ª.q.32.2.c.ſi./.1.d.8.q.4.1.3º./.Ꝫ.2.cº.14./.Poª.q7.8.c. *Nomen 53.&c.57.60. Verbū 49.62. Vnio 13.

98 Deus non poteſt habere relationem ad nos, niſi per modum principii, ſcilicet efficientis, finis, & formæ exemplaris, non autem formæ inhærentis, nec materiæ. 1.diſtinctione 18.5.c.

99 Proprium ſpiritusſancti, ideſt, amor, habet duplicem relationem ad creaturam, ſcilicet ut ad obiectum, & ut ad principiatum. Filius autem habet ſecundam relationem tantum, 1.d 15.q.4.1.2m.

Diuiſio. 1 ¶ Relativvm duplex, ſcilicet ſecundum eſſe, & ſecundum dici 1.q.13.7.1m./.1.d.26.q.2.1.c./.4m./.d.30.2.c./.2.d.1.q.1.5.8m./.Veri.quæſt.21.6.c./.Poª.quæſtio.7.10.11m. *Abſolutum o. Addere 4. Creatura 3. Denominatio 7.8.9. Deus 335.&c. Differre 1.

2 Relatiua ſecundum eſſe dicuntur, quando nomina impoſita ſunt, ad ſignificandum ipſas relationes. Poª.quæſt.7.10.11m. *Diſtinctio 33.

3 In relatiuis ſecundum dici, & ſecundum eſſe, eſt aliquando relatio realis, & aliquando relatio rationis 1.d.30.3.4m./.Poª q.7.10.11m.

4 Diuerſitas relatiuorum triplex. ſ. realium in utroq; termino, uel in altero tantum, uel in neutro 1ª.q.13.7.c./.1.d.30.3.3m./.Periherm.5.le.3.meº.c. *Diuiſio 21. Excluſio 7.8. Habitus 53. Idem 1. Ipſum. Maius 2.

5 Relatiuum per accidens triplex, ſcilicet ratione generis, uel ſubiecti, uel concreti. Metaphyſic.5.lectio.17. ſin. i. *Nomen 53.&c.59.

6 Relatiuum in diuinis, dicitur quadrupliciter, ſcilicet quod refertur ſecundum nomen ſuum, cauſans uel conſequens relationem, implicans eam, & quod ponitur pro ea 1ª.q.13.7.1m./.1.d.5.q.1.2.2m. *Notio 10. Oppoſitio 11.&c. Paruus 3.4. Perſona 36.

7 Relatiua, tam aduerbia quàm pronomina, idem ſuppoſitum referunt. Cont.4. capº. 34. ſin. *Producere 1. Relatio 39.56.58.

8 Poſito uno relatiuorum, ponitur aliud, ſed non ſemper realiter, potentia quæſt. 7.10.12m. *Res 4. Se. Spiritus 8. Tarditas 1.

9 Relatiua non ſunt ſimul natura, niſi æqualiter mutuo referantur. 1ª.quæſt.13.7.6m./. Potentia q. 7.8.1m. *Vnitas 39.40.

10 Illa tantum relatiua, ſunt ſimul natura, quæ pari ratione, mutuo referuntur: nec tamen quo ad ſubiecta, ſed tantum relationes. Potentia quæſtio.7.8.1m./.Metaphyſic.10.lectio.8.medº.g.

11 Relatiua non ſunt ſimul natura, propter ordinem rerum, ſed tantum per hoc, quòd unum eſt de intellectu alterius, & ecōuerſo. 1ª.q.13.7.6m.

12 Relatiua conſequuntur ſe mutuo in eſſe, non autem in aliis prædicamentis. 1.d.21.q.1.2.c.

13 Relatiua ex æquo, ſunt ut contraria, & mediata, & eiuſdem generis, non autem relatiua ex una tantum parte. Meta. 10. 8.meº.g./.le.9.meº.d./.le.10.meº.h.

¶ Relatiuum

¶ Relatum. Deus 419. Fictio 3. Fides 135. Habitus 53. Intellectus 19. 20, 107, 169. Nomen 69. Peccatum 416. Prudētia 61, Referri. Relatio 58. 72. Relatum 9. 12. Scientia 1. 2. Significatio 10. Simplex 2. Viſio 77. Viſus 10.

¶ Relaxatio. Diſpenſatio 2.

¶ Relinquere. Depoſitum 4. Miſericordia 1. 8. 11. 19. Spiritus 14.

¶ Religare. Religio 2.

Virtus. 1 ¶ RELIGIO importat ordinem ad deum, ad quem ordinat hominem. 22ſ. q. 81. 1. o. /. q. 94. 1. 1m. * Abraham 17. Adoratio o.

Quid. 2 Religio dicitur a frequenti electione diuini cultus: uel dicitur ab iterata electione dei negligenter amiſſi, uel dicitur a religando. 22ſ. quæſtio 81. 1. c. /. 3. d. 33. quæſt. 3. ar. 4. q. 1. c. /. Trin. 10. c. Opuſ. 18. c°. 12. /. Opuſ. 19. c°. 2. prin°. * Apoſtaſia 2. Charitas 130.

3 Religio eſt uirtus, reddens debitum honorem deo 12ſ. q. 60. 3. c. /. 22ſ. q. 80. c. /. q. 81. 2. o. /. 5. c. /. q. 82. 2. c. /. q. 83. 3. c. /. q. 84. 1. c. /. q. 89. 4. 1m. /. q. 97. 3. c. /. q. 98. 2. c. /. q. 102. 1. c. /. q. 103. 3. c. /. q. 122. 3. 4. c. /. q. 186. 1. c. /. 3. d. 33. q. 3 ar. 4. q. 1. c. /. Opuſ. 19. c°. 1. * Cultus 4. 5. Deuotio 3. Euſebia. Falſitas 24. Gratitudo 1. Irreligioſitas o.

4 Religio eſt alia uirtus a pietate, 22ſ. quæſtione 102. 3. 2m. /. quæſtione 102. 1. 1m. * Iuramentum 1. Iuſtitia 22. 64. Latria o.

5 Religio eſt una uirtus, quia exhibet reuerētiam deo ſub una ratione, ſcilicet ut deus eſt primum principium creationis, & gubernationis rerum, 22ſ. quæſtione. 81. 3. o. /. 4. 1m. /. 2m. * Obedientia 19. Obſeruantia 1. Oratio 2 6. 16. 45. 50. Paſſio 128. Periurium 3.

6 Religio cæteris uirtutibus imperat, 22ſ. quæſtio. 81. 1. 1m. /. 4. 1m. /. 8. 1m. /. quæſtio. 88. 5. c. /. q. 186. 1. c. /. 2m. * Pars 4. 6. 7. 11. 17.

7 Religio præfertur aliis uirtutibus moralibus, 22ſ. quæſtio. 81. 6. o. /. quæſtio. 88. 6. c. /. quæſtio. 183. 2. c. /. Con. 3. cap°. 138 /. Quol. 6. 11. c.

8 Sicut religio eſt quædam proteſtatio fidei, ſpei, & charitatis, quibus homo primordialiter ordinatur in deum, ſic pietas eſt quædam proteſtatio charitatis, ad parentes & patriam, 22ſ. quæſt. 101. 3. 1m. * Præceptum 51. Reuerentia 3. 4. Sacrilegium 2.

9 Sicut religio, per excellentiam dicitur pietas, ſic latria dicitur dulia, inquantum deus eſt excellenter pater & dominus 22ſ. quæſtio. 103. 3. 1m. /. quæſtio. 106. 1. 1m. /. 3. diſtinc. 9. quæſtio. 2. 1. 1m. * Sanctitas 3. 4. Superſtitio 2. Tentare 12 Virginitas 10.

10 Omnia illa per quæ deo reuerentia exhibetur, pertinent ad religionem. 22ſ. q. 83. 3. c. * Votum 2.

11 Religioſi non ſubiiciunt ſe homini, propter hominē, ſed propter deum, 22ſ. q. 81. 1. 5m.

12 In religione conſiderantur duo. ſ. cultus dei, & deus. Primū eſt materia & obiectum eius, ſecūdum uero, eſt finis eius, 22ſ. q. 81. 5. o. /. Vir. q. 1. 12. 11m.

13 Religio eſt in uoluntate: ideo ordinat actus aliarum potentiarum, ad dei reuerentiam. 22ſ. quæſtione 83. 3. 1m. /. quæſtio. 88. 5. c.

14 Omnes actus eius, pertinent ad cultum dei, uel ſeruitutem. Primum reſpicit excellentiam dei, ſecundum uero ſubiectionem hominis, 22ſ. q. 81. 3. 2m.

15 Religio habet duplices actus, ſcilicet elicitos, ut ſacrificare, adorare, & huiuſmodi, & imperatos, ſcilicet actus aliarum uirtutum, 22ſ. quæſtio. 81. 1. 1m. /. q. 85. 3. o. /. quæſt. 186. 1. 2m /. q. 188. 2. c.

16 Religio habet duplices actus, ſcilicet interiores, ut principales & per ſe, & exteriores, ut ſecundarios, & propter interiores. 22ſ. quæſt. 81. 7. o. /. q. 82. prin°. /. q. 84. 2. o. /. q. 85. 2. c. /. 3. 3. c°. 129.

Status. 17 Religio nominat ſtatum perfectionis, 22ſ. q. 186. 1. o. /. Quo. 5. 21. c.

Quid. 18 Status religionis, ordinatur ad perfectionem charitatis, ſicut ad finem, 22ſ. q. 186. 7. 1m. /. 2. c. /. q. 187. 2. o. /. qu. 188. 2. 7. c. /. Quol. 4. 14. o.

19 Religio eſt ſtatus pœnitentiæ, exercitium & ſchola perfectionis, 22ſ. q. 186. 1. 4m. /. 2. c. /. 3. c. /. 5m. /. 5. c. /. q. 187. 6. c. /. q. 188 1. c. /. q. 189. 1. c. /. 3m. /. Quol. 3. 13. c. /. Quo. 4. 23. 7m. /. 24. 6m. /. Opuſ. 18. c°. 8. /. Opuſ. 19. c°. 2. fi. * Benedictus 3. 4. Canonicus. Doctor 3. Infamia 2. Nouitii o. Oratio 45. Peccatum 255. 256. 257. Perfectio 54.

20 Status religionis, ſignificatus per ficum fatuam zachæi. Quolib. 4. quæſtione 12. 1. 22m. * Prædicare 14. Prælatio 15. 16

21 Status religionis, eſt ſpiritualis militia proficientibus, & exercitium tirocinii incipientibus. Quol. 4. 23. 18m.

22 Status religionis, præfertur eleemoſynis, & uirginitati ſæcularium, quia uiuentes in monaſteriis ad hoc quòd inhæreāt deo, propriam uoluntatem, & omnia quæ poſſunt poſtponunt habere: ſed uirgines ad hoc poſtponunt uenereas uoluptates: & ideo uirginitas non ſimpliciter eſt maxima uirtutum. 12ſ. q. 96. 5. 2m. /. 3m. /. 22ſ. q. 152. 5. b. /. c. /. q. 186. 8. c. /. Quol. 3. 12. 2m.

23 Status religionis poteſt conſiderari tripliciter, ſcilicet ut exercitium tendendi ad perfectionem charitatis, ut quietans, & ut holocauſtum. 22ſ. quæſtione 186. 7. c. * Regularis o.

24 Status religionis, eſt ſecurior ſtatu prælatorum, quia ignorātia non imputatur religioſis, ſicut prælato. Matthæ. 19. med°. K.

25 Difficilius ſeruātur præcepta dei in ſæculo, quàm in religione. Quol. 4. 23. c. /. 22m. /. 2. 3m. /. 9m.

26 Difficilius per uitam ſæcularem, quàm per religionem, peruenitur ad amplexus Rachelis, id eſt, ad quietem contemplationis. Quol. 4. 23. 16m.

27 Omnis religio, ſumpſit originem, a diſcipulis Chriſti. 22ſ. q. 188. 7. c fin. /. Quolib. 4. 23. 2m. /. 1ſ. Corinthio. 16. lectio. 1. princ°. G.

28 In primitiua eccleſia, omnium Chriſtianorum erat perfectiſſimus perfectionis ſtatus, ad cuius uitæ exemplar, omnes religiones ſunt inſtitutæ. Quol. 4. 23. c.

29 Nihil de perfectione religioſis deperit, gerentibus ſollicitudinem temporalium pro confratribus, quia quod uidentur amittere de quiete, recuperant in obſequio charitatis. Cō. 3. c°. 135. 3m.

30 Voluntaria paupertas, requiritur ut primum fundamētum, ad perfectionem religionis, 22ſ. q. 186. 3. o. /. 4. c. /. 1m. /. Opuſ. 18. c°. 8. /. Opuſ. 19. c°. 1. * Mors. Negotia. Oratio 45. Perfectio 68. &c. Pietas 6. 7. Requiſita.

31 Religio uiuentium in paupertate, de labore manuum ſuarum, defenditur, contra rationes impugnantium eam. Cont. 3. c°. 132. /. 135.

32 Habere aliquid proprium, repugnat perfectioni religionis, non autem habere aliquid in communi, ſed aliqualiter impedit, ſi ſuperabundet, 22ſ. quæſt. 188. 7. o. * Profeſſio 2. 3. Votum 1.

33 Ad perfectionem religionis, requiritur perpetua continentia, 22ſ. q. 88. 11. c. fi. /. q. 186. 4. o. /. Opuſc. 18. c°. 9. /. Opu. 19. c°. 1. /. 10.

34 Obedientia requiritur ad perfectionem religionis. 22ſ. q. 186 5. o. /. Opuſ. 18. c°. 11. /. Opu. 19. c°. 1.

35 Votum triplex, requiritur ad perfectionem religionis, ſcilicet uotum paupertatis, continentiæ, & obedientiæ, 12ſ. q. 108. 4. c. /. 22ſ. q. 186. 6. o. /. 3. 3. c°. 130. /. Opuſ. 18. c°. 12. /. 18. / Opuſ. 19. c°. 1.

36 Perfectio religionis integratur ex prædictis tribus uotis, 22ſ. q. 186. 7. o. /. q. 188. 1. 2m. /. 2. 2m. /. Vir. q. 2. 11. 5m. /. Opu. 18. c°. 18. /. Opuſ. 19. c°. 1.

37 Votum obedientiæ eſt præcipuum, inter tria uota religionis 22ſ. q. 186. 8. o. /. q. 188. 7. 1m.

38 Interiores actus uirtutum, non cadunt ſub uoto religionis, ſed religio ad eos ordinatur, ut ad finem. 22ſ. quæſtione, 186. 7. 1m.

39 Ad religionem requiritur ſubtractio impedientium hominem, ne totaliter feratur ad ſeruitium dei. 22ſ. q. 186. 4. c. /. Opuſ. 19. c°. 2.

40 Omnes obſeruantiæ religionum, ordinantur ad tria principalia uota, ad quæ etiam pertinet habitus, ut ſignum obligationis. Ideo ſimul datur, uel benedicitur cū profeſſione. 22ſ. q. 186. 7. 2m. /. q. 88. 1. 2m.

41 Religioſi, ſalua uitæ & religionis ſuæ obſeruantia, omnibus ſe debent conformare. 1ſ. Cor. 9. le. 4. fi.

42 Per ingreſſum religionis, homo totaliter ſe mancipat, dei obſequiis. 22ſ. quæſtione. 189. 3. c. /. 5m. * Calix 2. Epiſcopus 10. Ingreſſus.

43 In ingreſſu religionis, recipitur tanta gratia, quanta recipitur in baptiſmo, & remittitur omnis pœna: ſed hoc non eſt quia talis ex ſe a ſatisfactione abſoluatur, ſed quia eo ipſo quòd ſuam uoluntatem etiam in ſeruitutem redigit propter deum, plenarie iam pro omni peccato ſatisfecit, quam chariorem habet omnibus rebus mundi, de quibus tantum poteſt dare, quòd eleemoſynis omnia peccata ſua redimeret, etiam quantum ad pœnam. 22ſ. q. 189. 3. 3m. /. 4. d. 4. q. 3. ar. 3. q. 3. 3m. * Fornicatio 16. Hæreſis 220. &c. 156. 157. Iuramentum 23.

Re

44 Conſilium uel magna deliberatio, non requiritur ad ingreſſum religionis ſecundum ſe, nec quo ad uires, ſed quo ad impedimenta, uel modos religionis per doctrinā maiorum, ab iis qui ſperantur prodeſſe, ut de ingreſſu religionis frequenter contingit, ex ignito ſermone prædicationis, uel ex uirtuoſa operatione, & excellenti uita doctorum. 22æ.q.189.10.o./. Opuſ.17.c°.21.

45 Habens uotum, uel iuramentum minoris religionis, licite inducitur ad maiorem, non autem econuerſo, niſi diſpenſetur. 22æ.q.189.9.3m.

46 Non licet seducere aliquem ad religionem, per falſam doctrinam. 22æ.q.189.9.c./. Quol.3.24.c.

47 Inducens alios ad religionem, non peccat, ſi hat ſine uiolentia, ſymonia, & mendacio, ſed magnum præmium meretur. 22æ.q.189.9.0.

48 Licet dare, uel accipere aliquid, pro uictu in monaſterio, ſi non ſit ſufficiens, non autem pro ingreſſu religionis, quia ſymonia eſt 22æ.q.100.3.4m./.4.d.25.q.2.ar.2.q.2.7m. * Matrimonium 42.50.84.87.109.113.131. Obligari 1.7. Ordo 17. Sponſalia 10.

49 Licet inuitare pauperes ad religionem, uel allicere muneribus, licet nō ſit licitum ex pacto aliquid dare, uel recipere pro ingreſſu monaſterii 22æ.q.189.9.c./.q.100.3.4m./.Quo.4.23.c.b./.17m.

50 Ingreſſus religionis, nemini poteſt imponi pro pœnitentia. Et canones in oppoſitum, ſunt de cōſilio 4.d.16.L.me°.c./. Quol.3.13.c.

Sapien-51 Presbyteri curati & archidiaconi, poſſunt ſine licentia ingredi religionem, 22æ.quæſtio.184.6.8.c./ 4m./.quæſt.189.7.c./. Opuſc.18.capit°.30./. Matthæ.19 med°. G. * Canonicus. Epiſcopus 22.23.26.27.28. Fornicatio. 16. Habitus 20.21.22.

52 Non licet parentibus ingredi religionem, niſi prouiſo, quod filii educari poſſint. 22æ. quæſtione 189. 6. c. * Illegitimus 1.5.

53 Non licet filiis ingredi religionem, ſi parentes ſine eis commode uiuere non poſſint, 22æ.q.189.6.0./.q.101.4.3m./.4m./ 4.diſtinct.38.quæſt.2.artic.4. quæſt. 2. 2m./. Quol.3. 16.0./. Quolib. 10. 9. o./. Matthæ.4. fin.b E./.capitulo 19. principio.a.G.

54 Seruus non poteſt recipi in religione, inuito domino ſuo. 22æ. quæſtio.88.8.cm./.quæſt.189.5.c./.6.cm./. 4. diſtinctio. 36. 2. 5m.

55 Obligatus debitis, prius debet ſoluere, quantum poteſt, & tunc poteſt ingredi religionem, licet non poſſit omnia ſoluere. 22æ.q 189.6.1m.

56 Recipiens ad religionem, obligatum ad debita, tenetur ea ſoluere. 4.d.38.q.1.ar.1.q.1.7m.

57 Puer ante pubertatem poteſt recipi in religione, de conſenſu parentum, ſed poſt, etiam eis inuitis, 22æ.quæſtio.88.8. cm./. 9.0./.quæſt.189.5.0 /. Quol 3.11.0 /. Quol.4.23.0./. Opuſc. 17.capit°. 3. * Matrimonium 42.50.84 87.109.113.131. Obligari 7.

58 Non exercitati in præceptis dei, debent recipi ad religionem. 22æ quæſtione.189.1.n./. Quolib.4.23.0./.2.c./. Opuſcul. 17. 0.

59 Facilius conuertuntur ad religionem peccatores, quàm præſumentes de ſua innocentia. 22æ.q.189.1.3m.

60 Peccatores ſunt maxime attrahendi ad religionem, ut pro peccatis præteritis pœnitentiam agant, & futura caueant. Quol.3.13.0.

61 Recepti ſymoniace ſcienter poſt concilium generale, repelluntur a ſuo monaſterio, ſine ſpe reſtitutionis, & ad perpetuam pœnitentiam, in arctiori regule debent poni, uel in alio loco eiuſdem ordinis, ſi arctior ordo non inuenitur: ſi uero ante, debent poni in alio eiuſdem, uel ſi non poteſt, ſint in eodem, ne uagentur, ſed in loco inferiori, ſi autem ignoranter, poſtquam renunciauerunt, poſſunt de nouo recipi, mutatis locis. 22æ.q.100.6.5m.

Obligatio 62 Obligare ſe uoto, ad ingreſſum religionis, eſt laudabile ſecūdum ſe. 22æ.quæſtio.88.0.0./.quæſt.189.2.0./.Quo 3.11.0./. Quo.4.23.c.b./.Opuſ.17.c°.12./.13. * Benedictus 3.4.5. Decimæ 19.

63 Uouens ingredi religionem, tenetur intrare quam citius poteſt, niſi poſuerit ſe o inū. 22æ.q.88.3.cm./.q.189.3.0./. Quo. 3.12.0. * Habitus 20.21.22. Indulgentia 24.13.26. Matrimonium 109.

64 Uouens ingredi religionem, non tenetur ibi perpetuo manere, niſi hoc intendat. 22æ.q.189.4.0.

65 Eadem ratio eſt de monachis, & de aliis religioſis, quo ad cōmunia omnis religionis, non autem quo ad propria monachorum. 22æ.q.188.2.2m. * Obedientia 37.&c. Perfectio 82. &c. Profeſſio 0.

66 Religioſi non tenentur habere perfectam charitatem, ſed ad hoc tendere, & ad hoc operam dare. 22æ.q.186.2.c./.1m./. 9. c./. Virtut.q.2.11.12m. * Religioſi. Tributum 5.6. Uotum 41.&c.

67 Nec ad ea quæ conſequuntur perfectionem charitatis, ſed ad hæc tendere, eā contemnendo. 22æ.q.186.2.c.

68 Nec ad omnia exercitia, per quæ uenitur ad perfectionem, ſed tantum ad tacite ſecundum regulam ſuam. 22æ. quæſt. 186. 2. c.

69 Nec ad omnia conſilia de particularibus melioribus, ſed ad eſſentialia religionis. 22æ.quæſtio.186.2.3m./.4.diſt.1.quæſt.2 ar.6.q.2.3m.

70 Nec ad alia quàm ſæculares, niſi quæ ad eorum uota pertinent. 22æ.q.110.4.5m./.q.187.3.0./.3.d.17.q.3.ar.1. quæſt. 4. c./.d.19.ar.8.q.3.o./.diſtinct.38.q.4m./.4.d.17.q.3. artic. 1.q. 4.c.ſi./.d.38.q.2.artic.q.3 c.ſi / Virt.q.2.11.12m / Quo.1.14. cm./. Quol.7.17.10m./. Quol.9.4.0./. Quol.10.10.b./. Opuſc. 19.cm.4./.c°.17.1m.

71 Nec ad opera euangelia, pluſquam ſæculares, niſi ad quæ tenentur ex ſtatutis ordinis ſui. 22æ.q.187.3.0./.5.3.ca°.135./. Quol.7.17.10m./ 18.0./. Opuſ.17.n /. Opuſ.19.c°.7./.8./.lu.6 lec.3.me°.c.1.

72 Religioſus factus epiſcopus, non abſoluitur a tribus uotis religionis, quia nihil debet habere proprium, ſed eſt diſpēſator communiū bonorum eccleſiæ, ſed per accidens non tenetur obedire, ſi ſuperiorem non habeat, ſicut nec abbas. 22æ.q 88. 11.4m./.q.185.8.0.

73 Profeſſi religionem, mortui ſunt mundo, & uiuunt deo. Unde non ſunt reuocandi ad uitam humanam, occaſione cuiuſcumque euentus. 22æ.q.88.18.1m.

74 Oppoſitum uidetur dicere 4.d.38.q.1.ar.4. q. 1. 3m. Reſponſio. 1090.

ſicut Dubio 1208.

75 Profeſſus non debet extra religionem, ut parentibus ſubueniat, ſed procuret eis ſicut poteſt cum licentia. 22æ.q. 101.4. 4m./. Quol.3.16.0./. Quol.9.uel 10.11.0.

76 Religioſus nullo modo reuelare debet ſecretum ſibi cōmiſſum, etiam præcipiente ſibi prælato, niſi uergat in iacturam, uel in periculum aliorum. Quo.1.15.0./.16.d.

78 Tranſgreſſio regulæ, quo ad tria uota principalia religionis, eſt peccatum mortale, non autem quo ad alia, niſi propter præceptum uel contemptum. In quibus tamen aliis, ut eſt ſilentium, ſolitudo, abſtinentia, & uigiliæ graues, poſſunt prælati in religione ipſi ſecum diſpenſare, ſicut & cum aliis. 22æ. q.88.11.4m./.q.185.8.0./.q.186.9.0./.4.d.38.q.1 ar.4.q 1.3m./. Quo.1.20.0.

78 Licet religioſis, ex commiſſione prædicare, & ſimilia. 22æ.q. 187.1.0./.4.2m./.Opuſcul.18.20./.Opuſcu.19. capit°. 4./. 3./. 6. Licita.

79 Licet eis diſcurrere, cauſa prædicationis, non autem ex inconſtantia, leuitate, cupiditate, vel cauſa euagandi. Opuſcul. 19. capitulo 12. * Accuſatio 29. 30. Commendatio. Confeſſio 78. Confeſſo 1.&c. Contumelia 6. Eleemoſyne 22. Epiſcopus 22.23.26.27.28.

80 Licet eis ſtudere, in libris gentilium, ſed principaliter in ſacra ſcriptura. 22æ.quæſtio.188.5.3m./. Opuſ. 19. capit°. 13. *Epiſtola.

81 Licet eis ornare prædicationes ſuas, eloquentia, & philoſophia, non quidem principaliter, nec ad iactantiam, ſed ad utilitatem. Opuſ.19.c°.14./.1æ.Col.le.3.prin°.G./.Col. 2.le.2. ſi. * Indulgentiæ 24.25.26. Monachus.

82 Licet eis aſſumere nomen, rem, & actum magiſterii, & appetere ipſum moderate. Opuſ.19.c°.4./.5./.6.

83 Licet eis eſſe de collegio doctorum ſæcularium, & collegium poteſt ad hoc compelli per Papam. Opu.19.c°.5.

84 In eodem collegio religioſorum poſſunt eſſe plures magiſtri, ſi ſint idonei. Opuſcu. 19. capit°. 4. fin. * Negotia. Oblatio 14.

85 Licet eis gaudere, de factis a deo magnifice per eos, non ponendo ibi finem. Opu.19.c°.20.

86 Licet aduocare pro monaſterio, pro pauperibus, & uiduis, non autem propter aliquod mundanum. 22æ.q.71.2.0./. q. 188.3.2m.

87 Licet eis tractare negotia ſæcularia, moderate, cum licentia, ex charitate, nō autem ex cupiditate. 22m.q.18.3.2m./.q 187. 2.0./.q.188.2.2m./.Opu.19.c°.11./.Ro.6.le.1.prin°.F./. 2æ. Thi.2.le.1.me°.F. * Ordo 86. Perfectio 83.

88 Licet eis uiuere de eleemoſynis, quaſi debitis eis dupliciter, ſcilicet ratione neceſſitatis triplicis, id eſt, infirmitatis, & ætatis & conſuetudinis, & ratione operis quadruplicis, ſcilicet præ-

prædicationis, altaris, ſtudii, & donationis omnium bonorũ ſuorum monaſterio. 22ę.q.187.4.o./.Opuſc.19.c°.9. * Præceptum 152.153.154. Prædicare 18. Prædicator 10. Prælatio 15.16 20.

89 Licet eis mendicare pro humilitate, neceſſitate, uel utilitate, non autem ex cupiditate, ſicut ſæcularibus. 22ę.q.187.5.o./.Cont.3.c°.135./.Quol.7.18.5m./.Opuſc.17.c°.14./.15./16./.Opuſc.19.cap°.9. * Princeps 18,24. Regularis 3.5. Tributum 5.6.

90 Licet eis uti uilibus ueſtibus, ad contemptum ſæculi, ad pœnitentiam, & humilitatem, 22ę.q.187.6.o./.Opuſ.19.c°. 10. *Sumptio 2.

91 Religioſis militibus, licet bellum facere, auctoritate principis, non autem auctoritate propria. 22ę. quæſtione. 188. 3. 4m./.4.2m.

Differentia. 92 Religioſi dicuntur dupliciter. ſ. communiter omnes qui per fidem colunt deum, & ſpecialiter, qui totam uitam ſuam dedicant cultui diuino, 22ę.q.81.1.5m./.quæſ.188.1.1m./.2.2m. *Prædicare 18,24.

93 Gradus religionis triplex, cui competit triplex gradus paupertatis. ſ. quia primum & ſummum gradum in religionibus tenent, quæ ordinantur ad docendum & prædicandum, quę propinquiſſime ſunt perfectioni epiſcoporum: ſecundum autem gradum tenent illæ, quæ ordinantur ad contemplationem: tertium eſt earum quæ occupantur circa exteriores actione, 22ę.q.188.6.c./.7.o. *Regularis 5.

93 Religionum aliquæ ordinantur ad opera uitæ contemplatiuæ, aliquæ uero ad opera uitæ actiuæ. 22ę.q.188.2.o./.3.4.5.c./.Opuſ.19.c°.2.

94 Religiones ſunt diuerſæ, principaliter ſecundum fines, ſecũdarium ſecundum exercitia. 22ę.q.188.1.o./.6.c.

95 Quædam religio, conuenientiſſime inſtituta eſt, ad prædicationes, confeſſiones, & alia huiuſmodi ſpiritualia. 22ę.q.188.4.o./.Opuſ.19.c°.2./.6.

96 Et ad ſtudiũ, quia illud illuminat, remouet errores, prodeſt ad prædicandum & huiuſmodi, domat luxuriam & auaritiã, & ualet ad obedientiam, 22ę.q 188.5.o.

97 Et aliqua ad militandum, non quidem propter aliquid mundanum, ſed ad defenſionem diuini cultus, & proximi. 22ę.q.188.3.o./.4.2m./ 5m.

Compar°. 98 In qualibet religione, contrahitur matrimonium ſpirituale ad Chriſtum, ſed in una eſt obligatio ad plura quàm in alia 4.d.27.q.1.ar.3.q.1.3m./.d 38.q.1.ar.3.q.3.b. 3. * Apoſtaſia. 2. Benedictus 3 4.

99 Summum gradum in religionibus tenent, quæ ordinantur ad docendum & prædicandum, ſecundum uero quæ ad contemplandum, tertium autem quæ ad opus exteriuſecum. Et in ſingulis præeminent, quæ ſunt altiorem actum in eodem genere, uel ad plura, uel quæ habent ſtatuta conuenientiora ad ſuum finem cõſequendum, nõ autem quæ eſt arctior. 22ę q.188.6.o./.q.189.8.2m./.Opuſ.19.c°. 2. fin. * Canonicus. Contemplatiuus o.

100 Religio principaliter eſt melior, cuius finis eſt potior .i. ad maius, uel ad plura, ſecundario autem, quæ melius proportionatur fini, 22ę.q.188.6.o./.q.189.8.c./.Opuſ. 19. c°.2.ſ. *Epiſcopus 26.27.27. Monachus.

101 Religio tanto perfectior eſt ſecundum paupertatem, quanto habet eam magis proportionatum ſuo fini. 22ę.q.188.7. c./.1m./.Ȝ.3.c°.133.fi./.Vir.q.2.11 5m./.Opu.17.c°.14./.15./.16./.Opu 19.c°.8. *Oratio 45.49.

102 Religio ordinata ad actiones corporales, eſſet imperfecta, ſi careret diuitiis in communi, non autem aliæ. 22ę.q.188.7.c./q.189.8.2m./.Ȝ.3.c°.133./.135. *Peccatum 255.256.257. Perfectio 55.56.

103 Religio ſolitariorum, eſt perfectior, quàm ſocialis, ſed periculoſiſſima eſt imperfectis. 22ę.q.188.8.o.

104 Religioſi ſunt ſimiles epiſcopis, in obligatione perpetua, plebani uero & archidiaconi ſunt ſimiles epiſcopis ut coadiutores & miniſtri. Quo.3.17.5m /.Mat.19.in c°.G.

105 Nullus religioſus debet expelli de religione, ſi uelit corrigi. Nam leuiſſima religio, eſt maior ſatisfactio qualibet alia ſatisfactione taxata. 4. diſtinct.16.L.med°.C./.Quol.3.13.c./.Quol.12.37.o.

106 Tranſire de una religione in aliam, non eſt laudabile ſecundum ſe, quia facilius proficitur in prima, & relicti ſcandalizãtur, niſi forte propter magnam utilitatem, uel neceſſitatem. Sed laudabiliter tranſitur tripliciter. ſ. zelo perfectioris religionis, uel quæ melius ſeruatur, licet ſit mitior, uel propter infirmitatem. In primo debet peti licentia, propter humilitatem, ſed negari non poteſt, tamen ſi non conſtet, requiritur iudicium ſuperioris, ſicut & in ſecundo, ſed in tertio requiritur diſpenſatio. 22ę.q.189.8.o./.4.d.27.q.1.ar.3.q.1.3m./.d.38.q.1.ar.4.q.3.2m.

107 Nulla ſatiſfactio æquipollet pœnitentiæ religioſorum. 22ę.q.189 3 3m./.Ver.q.2.11.5m./.Quolib.3.q.5.3.o./.Opuſc.18.cap°.12.

108 Status ſæcularium, periculoſior eſſe dicitur, quam religioſorum ſtatus. Quo.3.13.fi.

109 Vitandi ſunt religioſorum diſcurſus. 22ę.q.100.6.3m./.4. d. 27.q.3.5.c.

Quæ. ¶ Religioſi crucifixi cum Chriſto dicuntur, qui quælibet arctioris diſciplinæ inſtituta ſubeunt, ſecundum Bedam. 3a. q. 46.11.c. * Obedientia 37.&c. Religio. Perfectio 54.&c. Pietas 17.

¶ Relinquere. Abdicatio. Abiicere. Abrenũtiatio. Apoſtoli 18. Character. Cete. 11. Conſilium 9. Creatio 21. Derelinquere. Deſerere o Deus 184.192. Euchariſtia 196. Generatio 51. Hæreſis 25.24.30.31. Ingratitudo 16. Iudex 8. Iuſtificatio 38. Lex 150. Medium 20. Meritum 24. Operatio 63. Peccatum 161.538.405. Pythagoras 1. Quando 1. Raptus 17. Religio 106. Sacramentum 56. Scandalum 15.&c. Seruus 14.

Licet. ¶ Reliquiæ ſanctorum, uel diuina uerba, licite portantur ſuſpenſa ad collum, ſi portentur ex fiducia dei & ſanctorum, quorum ſunt reliquiæ. Si autem hoc circa attẽdatur aliquid aliud uanum, puta quòd uas in quo ſunt, eſſet triangulare, aut aliquid aliud huiuſmodi, quod non pertineret ad reuerẽtiam dei & ſanctorum, eſſet ſuperſtitioſum & illicitum. 22ę q.96.4.3m./.Quol.12.14.o./.Ro.le.6.prin°.B./ 1ę.Cor.10.le.fi.fi.H. * Abſoluere 41. Adoratio 28. Cinis 1. Euchariſtia. 144.196.197. Miraculum 30. Peccatum 161. Pœna 75. Pœnitentia 127.128. Sacrilegium 5. Vnctio 11.12.15. Votũ 74.

¶ Reliquum. Abſoluta 34. Oppoſitio 19.

¶ Reluce.e. Angelus 331. Speculum 3.

¶ Remanere. Abſoluta 41. Accidens 16.121. Actio 62. Addere 4. Anima 117. Cauſa 79. Cælum 118.&c. Compoſitio 10. Creatio 21. Damnatio 21.66. Deuotio 9. Differentia 15. Diſtinctio 26. Donum 13.&c. Fmis 79. Macula 12. Materia 25. Matrimonium 70. Mulier 10. Paſſio 77. Peccatum 424. Pœna 61.97.98. pœnitentia 1.30. prophetia 40. Rationale 7. Sacramentum 51. Scientia 93. Votum 61. Vſura 168.207.

Diuiſio. ¶ Remedium duplex, contra malum, ſcilicet impediens futurum, & remouens malum præſens. 12ę.q.42.6.1m. * Abicondere 4. Amor 57. Aqua 10. Caſtitas 21. Circuncíſio 33.&c. Corruptio 8. Dæmon 70. Epiſcopus 31. Exemplum 1. Fractio 2. Gratia 166. Innocentia 13. Intemperantia 1. Interpretatio 3. Ludus 2. Matrimonium 54.&c.68.&c.95.99. Mors 25. Mortuus o. peccatum 279.&c.352. pœna 50. poſſeſſio 10. princeps 4. Sacramentum 112.114.143. Satiſfactio 31. Sepultura 10. Superbia 36. Timor 23.24. Titanus 5. Triſtitia 17.19.20. Vnctio 9. Vomitus 1. Votum 79. Vſura 261.

Quid. 1 ¶ Reminiſcentia eſt inquiſitio eius, quod excidit a memoria, & prior ea, eſt tantum in parte ſenſitiua, & tantum in homine. 1a.q.78.4 c.fi./.5m./.12ę.q.74.3 1m./.2.d.25.1.7m./. Cont.2.capit°. 79. 5m./.Potentia, quæſt.9.9.2m./.Anima 13.c./.Memoria lectio.4.o. * Exemplum 1. Melancholia. Memoria o.

2 Ex parte memoratiuæ, non ſolum habet homo memoriam, ſicut cetera animalia, in ſubita recordatione præteritorum, ſed etiam habet reminiſcentiam, quaſi ſillogiſtice inquirẽdo præteritorum memoriam, ſecundum indiuiduales intentiones. Et illam eminentiam habet cogitatiua, & memoria in homine, non per id quod eſt proprium ſenſitiuæ partis, ſed per aliquam affinitatem & propinquitatem ad rationẽ uniuerſalem, ſecundum quandam refluentiam. Et ideo nõ ſunt aliæ uires, ſed eædem, perfectiores quàm ſint in aliis animalibus. 1a.q.78.4.c.fi./.5m. * Tarditas 3.

Contra iuſtitiam. ¶ Remiſſio in puniendo, opponitur directe crudelitati, non autem ſæuitiæ. Nec eſt uitium, niſi ſit contra iuſtitiam. 22ę. q. 159.2.3m. *Abſoluere 39. Accuſatio 12. Actus 101. Affectio. 1. Angelus 40. Appropriatio 27. Baptiſmus 11.12. Blaſphemia 19.24.25. Clauis 20. Confeſſio 23.24.26. Confirmatio 3.41.42. Contritio 26.&c. Culpa 6. Damnatio 53. Donum 41. Euchariſtia 80. Exorciſmus 15. Forma 125.&c. Gratia 159.&c. Indulgentia 7.8.26. Ingratitudo 14.16. Intenſio o. Ira 80. Iudex 9. Iuſtificatio 8.9.11.12.18.24.35. Macula 10. 14. Magis o. Malus 1. Meritum 81.111. Minus. Miſericordia 14. Negligentia 2. Operatio 53. Oratio 41.&c. 103. Paſſio 88. peccatum 269.&c pœna 60.97 99. pœnitentia 66.109.&c. poteſtas 6. Religio 43. Sacrificium 13.27. ſaluari 6. Verbum 76. Vindicatio 2. Vnctio 10.&c. Voluntas 53. Vſura 165.313. Chriſtus 166.167.

¶ Remorſus. Conſcientia o. Damnatio 27.29.50. Dolor 44.

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Flagellum 1. Interrogare. Ordo 45. peccatum 202. pœna 8. ſyndereſis 0. ſpina 2. Vermis 1.

¶ Remotio. Accidens 16. Actio 111. Actus 51. Aditus 2. Affinitas 17. Agens 7.9.98. Angelus 391.501. Artifex 3. Baptiſmus 57.58.83.95.104.196.210.211. Bigamia 1. Blaſphemia 1. Bonitas 120.&c.142.148.&c.199. Catechiſmus 9. Cauſa 6.9.11.14.52.&c.61.64.79. Circunciſio 9.27.33. &c. Clementia 9. Conceptio 7. Conſeruatio 3. Contemplatio 4.18. Contrarium 41. Defectus 7. Delectatio 24.63.104. Dæmon 32. Deſperatio 6. Deus 182.&c. Dies 22. Differentia 15. Diſpoſitio 14.33. Diſtinctio 32. Enuntiatio 5.7. Ex 5. Exorciſmus 12.24. Facilitas 1. Fames 2. Fieri 8. Finis 21.22.78.93.96.&c. Forma 49.62.67.72.74.89. Fortitudo 16. Genitus 18. Gratia 36.116. Graue 6. Habitus 29.57. Humilitas 30. Ignis 3. Ignorantia 6.22.31. Inuoluntarium 2. Hypocriſis 6. Irregularitas 4. Iuſtitia 29. Iuſtificatio 3. Lepra 3.4. Magi 3. Malum 25. Manſuetudo 4. Maria 54. Medicina 1. Meritum 42. Miſericordia 14. Monſtrum 1. Mors 2. Nomen 59.80. Notio 14. Odor 1. Offuſcatio. Oppoſitio 14. Ordo 66. paſſio 187. patientia 7. pax 8.20. peccatum 136.152.161.169.178. Pœnitentia 41.67.70.130.133. perfectio 19. pilus 14. Prophetia 17.18. Punctus 4. Quantitas 7. Ratio 18.34.61. Rationale 7. Reatus 4. Religio 96. Remedium. Reſurrectio 32. ſacramentum 82.144. ſaluari 1. ſenſualitas 3.8. ſenſus 10. ſermo 3.33. ſpes 34. Tribulatio 1. Via 6.9.10. Vindicatio 5. Virginitas 9.11. Virtus 46.77.84. Viſus 11. Vitium 6. Vnctio 20. Vnitas 32. Vniuerſale 8.13. Voluntarium 4. Vxor 20. Chriſtus 26.

In præſenti. ¶ Remuneratio. Bona facta ſine gratia, remunerantur in præſenti, 2. diſt. 27. q. 1. 4. c. * Elementum 27. Obſtetrix 2. Prope 2.

¶ Remurmuratio. ſyndereſis 5.6.

¶ Remutuare. Vſura 68.

¶ Renati. Baptiſmus 0. Character 6. Regeneratio.

¶ Renes. Vnctio 26.

¶ Renitentia. Pœnitentia 25. Rebellio 0.

In uotis. ¶ Reniti. Licet uotum eorum qui ſunt alterius poteſtati ſubditi, non ſit firmum, ſine conſenſu eorum quibus ſubiiciuntur, non tamen peccant uouendo, quia in eorum uoto intelligitur debita conditio. ſi ſuis ſuperioribus placuerit, uel ſi non renitantur, 22. q. 88. 8. 4^m. * Votum 37.

¶ Renouatio. Angelus 329. Aquila 1. Cælum 119. Claritas. Dæmon 37. Hæreſis 46. Miſſa 13. Nomen 36. ſanitas 7.

Renuere. Contemptus 1. Imperator 5. ſchiſma 2.6.

¶ Renuntiatio. Abdicatio. Corona 4. Ordo 92.96. Regere 11.12. Religio 61. ſymonia 41.

¶ Reor. Res 1.

¶ Reordinari. Baptiſmus 139.

Congrua. ¶ Reparatio. Reparari naturam humanam poſt lapſum, fuit cōgruentiſſimum ex parte dei, quia in hoc manifeſtatur miſericordia, potentia, & ſapientia eius, & ex parte naturæ humanæ, & uniuerſi, 3. d. 20. ar. 1. q. 1. 0. * Adam 54. Amicitia 39. Angelus 488. Annihilatio 10.12. Baptiſmus 212. Corruptiō 1. Deus 386.387.388. Dies 3.4. Euchariſtia 180.250.251. Gratia 50.117. Habitus 39. Homo 21.22. Incarnari 2.8.9. Innocentia 1. Inſtauratio. Iudæi 20. Iuſtitia 72. Meritum 105. paſſio 58.&c.111.114. peccatum 344.393. pœnitentia 105.&c. Reconciliatio. Redemptio 2. Reſtitutio 2. Reſurrectio 55. ſimonia 10. ſtatus 11. Tributum 1. Virginitas 11.32.

¶ Repati. Reſiſtere 2.

¶ Repellere. Accuſatio 15.17.18. Auxilium 1. Doctrina 16. Dominium 12. Euchariſtia 233. Fortitudo 5.6. Miſericordia 19. Nocere 8.10. Religio 6. ſpes 51. Teſtis 7. Vſura 303.

¶ Rependere. Commutatio 3.

Diuiſio. ¶ Repente aliquis motus conuenit nobis dupliciter. Ex impulſu paſſionis, uel ex inclinatione habitus. Veri. q. 24. 12. c. * Cōſuetudo 2. Fortitudo 19. Liberum 9. ſolertia 2.7. ſubito. ſūmum 4. Timor 23.

¶ Repere. Reptile 1.

¶ Reperiri. Angelus 56. Genus 32. Veſtigium 1. Vſura 98. Vxor 22.

¶ Repetere. Aleator 2. Doctrina 22. Iuramentum 20. Numerus 13. Perfectio 91. ſimonia 33. Vſura 100.187.226.233.

¶ Repletio. Damnatio 66. Eructatio 1. prophetia 57. Vas 2.

¶ Replicari. Alleluia. Menſura 3.

¶ Reponi. Bonitas 204. Conſecratio 12. Formica. Gazophilatium.

¶ Reportare. Vſura 86.

Re

¶ Reprehendere. Correctio 0. Martyrium 8. paulus 17. Transferre 2. Vſura 78.&c. Vſus 9.

1 ¶ REPRAESENTATIO. Repræſentare eſt continere ſimilitudinem alicuius, uel factiuam rei, ſicut in intellectu practico, ut liber uitæ, & primum reſpectu ſecundi, uel acceptam a re, ut ſecundum reſpectu primi. Veri. q. 7. 5. 2^m. * Abraham 23. Abſtractio 15. Adoratio 21.22. Agnus 3.5. Angelus 72.74.362.390. Animal 47. Ars 7. Attingere 2. Baptiſmus 192. Bonitas 1.7. Cauſa 112. Delectatio 46. Deus 180. &ceter. 215. Definitio 2. Effectus 4.11. Epiſcopus 1.10. Euchariſtia 11.44.130.168.273. Exemplar 3.6. Explicare. Fabula 0. Falſitas 9.10. Fides 136. Fictio 0. — Quid.

2 Repræſentatio in ſpeculo, eſt ad res immediate, ſed in libro mediante cognitione. Et utraque conuenit deo. Veri. q. 7. 1. 14^m. * Fingere. Generatio 68. Gratia 102. Idæa 0. Idolatria 9. Imaginatio 1. Imago 26.33.34.38. Intellectus 137.152. Laus 17. Liber 17.24. Litera 4. Matrimonium 65. Nomen 19.67. Oratio 95. Ordo 121. Paſſio 118. Poetica 2. prophetia 12.29.-6.87. proponere. Similitudo 5.23. Speculum 0. Templum 8.

3 Nulla creatura, perfecte repræſentat eſſentiam dei. 1^a. q. 12. a. c. fi. / qu. 42. 5. 1^m. / q. 56. 3. 2^m. / 22. quæſt. 175. 4. c. Veritat. quæſt. 2. 1. c. fin. / Trinitat. 2. c. * Tenebræ 23. Teſtamentum 9. Veſtigium 0. Viſio 10. Vmbra 1. Voluntas 57.67. Vox 1.

¶ Reprimere. Amictus. Baptiſmus 168. Cæremonia 8. Cōpreſſio. Concupiſcentia 17. Conſtrictio. Contumelia 6. Humilitas 2.16.&c. Infirmitas 8. Lex 99. Matrimonium 67.68.70. neceſſitas 96.&c.

1 ¶ REPROBATIO dei, eſt pars prouidentiæ, reſpectu eorum qui excidérunt a beatitudine, ſicut prædeſtinatio, reſpectu eorū qui diuinitus ordinantur ad eam, 1^a. q. 23. 3. c. / 1. d. 40. q. 1. 2. c. / 3. 3. c^o. fi. / Ro. 9. le. 2. fi. * Angelus 488. Animal 70.74.&c. Bellum 9. Cain 1. Conceptio 42. Derelinquere. Deus 427.&c. Donum 43. Electio 20. Excæcatio 4. Hæreſis 36. Improbatio. Induratio. Iudicium 81. Ludus 3. Magi 12.13. Manichæos 3. Miles 4. Neceſſitas 13. Neſcire 1. Nominales. Obduratio. Oratio 8.9. Paulus 3. Politia 5.8. prædeſtinatio 22. — Quid.

2 Reprobatio addit ſupra præſcientiam, uoluntatem permittendi peccare, & inferendi pœnam æternæ damnationis, 1^a. quæſt. 23. 3. c. / 1. diſtinct. 40. q. 4. 1. c. / 2^m. * ſcire 5. Theologia 34.

3 Reprobatio dei, non ſubtrahit aliquid, de potentia reprobati. Ideo dicit impoſſibilitatem conditionatam ad gratiam, non autem abſolutam. 1^a. q. 23. 3. 3^m.

4 Deus reprobat aliquos homines, 1^a. q. 23. 3. 0. / 4. c. / 3. 3. fi. / Ro. 9. le. 2. fi.

5 Signum reprobationis eſt, numquam a deo flagellari. pſ. 37. fi. k. K.

6 Reprobati ſeu præſciti, poſſunt demereri in uia. Quo. 5. 2. 0. * Vſura 27.257.

¶ Repromiſſio. Abraham 18. Circunciſio 27.

1 ¶ REPTILE eſt animal, cuius corpus, non multum eleuatur a terra per inſtrumenta motus, ſed repit ui coſtarum, ut ſerpens, uel ui annulorum, ut annuloſa, uel ui oris, ut quidam uermis, uel ui pennularum, ut piſces. 1^a. q. 72. 2^m. / 2. diſt. 15. q. 2. 2. 3^m. — Quid.

2 Reptilium quædam ſunt aquatica, & quædam terreſtria, ideo commemorantur in ſcriptura cum utroque elemento. 1^a. q. 71. 0. / q. 72. 1^m. / 2. d. 15. q. 2. 2. 3^m. — Diuiſio.

¶ Repudium. Diuortium 0. Fornicatio 9.&c. Liber 28. Matrimonium 129.133.&c. Præceptum 139. Vxor 11.&c.

¶ Repugnare. Admiratio 1. Anima 25. Appetitus 50. Auaritia 21. Baptiſmus 216.&c. Conſenſus 6. Deus 310.372. Dolor 26. Fides 160. Fieri 3. Hoc aliquid. Honeſtum 8. Infidelitas 1. Infinitum 5. Iuſtus 23. Intellectus 48. Iuſtificatio 16. Lex 165. Natura 37. Nomen 71. Pars 30. Peccatum 16.233. pœna 19. perfectio 03. pluralitas 1. poſſibile 4.5. proceſſio 21. prodigalitas 2. Religio 38. Reſiſtere 0. ſtatutum 2. Remurmuratio. Simplex 4. Syndereſis 9. Theologia 12.24. Timor 41. Triſtitia 6. Virtus 224. Vſura 80. Vti 19. Chriſtus 47.158.

¶ Reputatio. Quilibet ſe debet reputare altero inferiorem merito, ſed non officio. Ordines autem eccleſiæ officia quædam ſunt 4. d. 24. q. 1. ar. 1. q. 1. 2^m. / Mat. 3. fi. b. G. * Abraham 17. Angelus 108. Baptiſmus 180. Caput 6. Credere 13. Fornicatio 2. Humilitas 15.27. Infidelis 6. Ingratitudo 10. Ira 71. Irregularitas 2.3. Iuſtificatio 45. Lex 57. Magnanimitas 12. Mammona. Militia 1. piſto 2. pollutio 3. Verecundia 15. Volūtas 51.52.53.75. — Meritoria.

¶ Re-

¶ Requieſcere. Delectatio 41. Finis 114. Lilium. Quies 6. Sabbathum 11.

Diuiſio. 1 ¶ REQVIRI ad aliquid, contingit quadrupliciter. Vt præparans, perficiens, coadiuuans, & concomitans, 12ª.q.4.1.c. *Abſoluere 22.27.28.36. Accuſatio 28. Actio 3 .108. Actus 156. Admiratio 1. Adoratio 4 6. Aer 11. Agens 19.28. 44.55. 224. Agere 23. Alteratio 9.10. Amicitia 6. Angelus 54. 166. Anima 111.313.349. Animal 15. Ars 9.17.35.

2 Quandocumque multa requiruntur ad unum, neceſſe eſt unum eorum eſſe principale, 2 2ª.q.49.6.1ᵐ. * Aſſimilatio 1. Baptiſmus 91. &c Beatitudo 67. &c. Bellum 3.3. Bonitas 243. Charitas 87. Ceruus. Ciuitas 3. Cognitio 21.27.42.43. Confirmatio 48. Conſilium 6.11. Contactus 2. Contemplatio 10.13.20. Contingens 3. Contradictio 1. Contrarium 41. Contritio 13.20.21.22.24.26. Cõuerſio 1.2. Creatio 26. Crimen Dalmatica 2.3. Datio 4. Delectatio 31.93. Dæmon 72.75.78.83. Denuntiatio 2. Deus 335. Diameter. Difficile 13.16.17. Diligentia. Diſpenſatio 19. Diſpoſitio 21.29.33.39. Diſtantia. Diſtinctio 6. Docere 8. Doctrina 12. Dolor 21. Electio 9.35. Aequalitas 4.8. Euchariſtia 6.161.191.198. Exigere. Fides 20.75. Filiatio 34. Finis 132. Forma 121. 142. Fortitudo 47. Forus 1. Generatio 9.29. Genus 4. Gratia 55.163. Gratitudo 3. Idolatria 12. Imago 6 8. Imprimere 2. Inſtrumẽtum 2.6. Intellectus 38. Ira 12. Iudea 3. Iudicium 7.25.24. Iuſtitia 11. Iuſtificatio 25. &c. Lectoratus 6. Liberum 26. Locus 17. Materia 44 Matrimonium 25.109.119. Meritum 4.5.7.11. Moriens. Motus 19.24. Mulier 1. Neceſſitas 0. Nomen 30 31. Notio 5 Obedientia 21. Omiſſio 2.6.7. Oratio R. Ordinatio 3. Ordo 2.97. &c. pater 3. peccatum 57.275. Pœnitẽtia 22.43.65.77. perfectio 20.30.53.68. &c. perſona 16. Præceptum 80.116.146. Prædicamẽtum 3. Prælatus 18.19. præmiũ 3. Princeps 5.18. Priuatio 9. Prophetia 12. &c. Prudentia 1.35. Relatio 64. Sacerdos 12. Sacramentum 7.25.27.33. Sãctitas 6. Sanctificatio 13.28.31.

Diuiſio. 1 ¶ RES dicitur dupliciter, ſcilicet a reor reris, & ſic conuenit omni enti, etiam enti rationis, & a ratus rata ratum, & ſic cõuenit tantum enti reali, 1.d.25.4.c /.2.d.37.q.1.1.c.fin./. 4ᵐ. *Abdicatio. Abominatio. Abſtractio 14. Acceptio 2.7. Accidens 5.11.19.20.110.117. Accidia 1. Accuſatio 24. Actio 5.9.15.22.58.80.108. Actualitas 1. Actus 148.194.

2 Res dicitur dupliciter. Vno ut ens, & quod non ſignificat aliud. Secundo modo diuiditur contra ſignum, non autẽ primo modo 1.d.1.L.priũᵒ.1. *Adam 81. Addere 19.20. Adiectiuum 12. Adoratio 21.22.23. Affirmatio 2.

3 Res & ſignum, ex oppoſito diuiduntur, non quidem per oppoſitas res, ſed per oppoſitas rationes. 4.d.1.q.1.ar.1.qu.1.1ᵐ. *Amor 202.246. Analogia 7.8. Angelus 32. &c. Appetitus 7.27. Bonitas 4.6.14.49.63 99.104.141. Conceptio 5. &c. Conſideratio 3.4. Deus 28. &c. 137.231.296.406. &c. Ens 1.3.4.8 16.21.36. Falſitas 0.

4 Res eſt unum de tranſcendentibus. Ideo eſt communis, & indifferens, ad abſolutum & relatiuum, 1ª.q.39.3.3ᵐ./.1.d.25.2ᵐ./.d.34.L.priuᵒ. *Modalis 2. Natura 2.21. Operatio 1. &c. Ordo 12. &c. phyſica 2. Prædicamentum 2. Princeps 4. Propoſitio 3.4.9.12. Relatio 5. Sacramẽtum 4. &c. 41.139. Veritas 4. &c. Vſura 16.64.

¶ Reſecare. pœna 36.

¶ Reſerare. Natiuitas 20.

Authoritas ¶ Reſeruare ſibi poteſt aliqua ſuperior, in quibus inferiori iudicium non committat 4.diſtinctio.19.quæſ.1.ar.3.quæſt.2.c./.3ᵐ. * Abſoluere 4.7.10. &c. 23. Bonitas 219. Excommunicatio 26 31. Lex 102. Natura 26. Paraſceue. Poª. 43. Princeps 27. Vſura 73.

¶ Reſidere. Importunitas. Ordo 32.

¶ Reſiduum. Menſtruus 4. Semen 3.4. Superfluum.

¶ Reſilire. Spes 44.

¶ Reſipiſcere. Excommunicatio 5. Hæreſis 27.

Quis 1 ¶ RESISTERE peccato, eſt uitare illud, ſed uincere peccatum, eſt pertingere ad actum meritorium. Primum poteſt eſſe ſine gratia, non autem ſecundum, 2.d.28.2.6ᵐ. * Adam 46. Agonia 1. Anima 24. Auxilium 3.6. Charitas 82.86. &c. 131. Cõcupiſcentia 13. Conſeruatio 2. Conſideratio 1. Contemptus 0. Continentia 9. Contra reſiſtentia. Contumax. Difficile 2.15. Fides 114. Fortitudo 50.

2 Reſiſtentia duplex in actione reperitur, ſcilicet in agente cõtrario, & ex indiſpoſitione ſubiecti. Sed prima contingit tantum, quando agens repatitur 4.diſtinctio. 11. quæſtio. 1. artic. 3.quæſt.3.2ᵐ./.diſt.17.quæſt.1.artic.5.quæſt.1.2ᵐ. *Gratia 76. Hæreſis. Impugnare 4. Incontinentia 3. Inobedientia 0. Ira 42. 76. Luxuria 26. Manſuetudo 10. Membrum 8. Actio 123.

3 Reſiſtere deo, nihil poteſt efficaciter, ſed tantum ſecundum uoluntatem, ſcilicet uel peccando, uel etiam oratione, quaſi precibus dimicando, & ſic quaſi diuinæ ſententiæ reſiſtẽdo. Q20.7.18.c./.Pſ.16.meᵒ.c.H./.Ro.12.le.2.ſi.H.

4 Reſiſtens deo quadruplex. Vt infideles, impatientes, impenitẽtes, & inobedientes. Iſa.50.ſi. *Mulier 17. Oratio 49. Palpabile 3. Paſſio 77. perfectio 90. prælatio 5. Prouidentia 50. 51. Pugna.

5 Confidentia reſiſtẽdi deo deprimitur dupliciter, ſcilicet quãtum ad ſuperbiam cordis, & quantum ad nobilitatem generis. Iſa. 2. ſin. c. E. * Rixa 2. ſenſualitas 13. ſermo. 4.

6 Duo præcipue reſiſtunt Christo. ſ. dæmones uel peccatores impedientes ſpiritualia, & iudæi detrahentes operationi eius & contradicentes doctrinæ eius. pſ.16.meᵒ.c.G. * Temperãtia 1.25. Tentare 9.

7 Corpus glorioſum, poteſt reſiſtere cuilibet alteri corpori: ſed et nullum corpus non glorioſum poteſt reſiſtere, 3.d.21.q. 2. ar.4.q.2.3ᵐ. * Timor 16. Vacuum 2.

¶ Res naturæ. Forma 8. Indiuiduum 9.42. Chriſtus 16.17.

Diuiſio. ¶ Reſolutio per intellectum duplex, ſcilicet formæ a materia, & uniuerſalis a particulari. poª.q.3.4.16ᵐ./. Opuſ.3.capᵒ.6a *Abſtractio 1. &c. Accidens 102. Acetum 2. Ciuis 0. Conſilium 3. Corruptio 0. Definitio 47. Diuiſio 2. Dolor 12. Fletus. Generatio 15.18. Intellectus 90.172. Iudicium 14. Ludus 7. Notum 12. petrus 4. Plauta 2. principium 22. Proceſſio 16.17. Ratio 34.57. Scientia 118. 124. Semen 12. ſyllogiſmus 4. Solertia 6. Vapor 1. Verbum 77. Virginitas 9.11.31.

¶ Reſpectiuum. Abſolutum 0. Commune 9.

In deo. 1 ¶ RESPECTVS diuerſi dei ad creaturam, ſunt in deo ab æterno 1ª.q.13.7.3ᵐ /.Poª.q.3.1.2ᵐ./.q.8.1.0. * Actio 93. Addere 7.8.9.10 Amor 59. Angelus 388. Anima 87. Apprehenſio 4. Aſſumere 6. Attributa 13.

Diuiſio. 2 Aliquod nomen, importat reſpectum aliquem dupliciter, ſcilicet ut ad ſubiectum cui inhæret, & ut ad id quod extra eſt, ſicut ſcientia inquantum eſt relatio, non eſt ſcientis, ſed ſcibilis, ſecundum philoſophum. Poª.q.8.2.c. priuᵒ. * Auerſio 1. Bonitas 63. Charitas 16.25. Cauſa 21. Cogitatio 2. Cognitio 11 39. Commune 9. Contrarium 23.25. Creatura 3. Denominatio 7.8.9. Dicere 2. Donum 7. Aequiuoca 9. Forma 4.68.166.168. Futurum 1. Generatio 56. Habitudo 0. Habitus 9.10. Hæreſis 16. Idæa 6.14.15.23.24. Locus 10. Macula 3. Miſſio 1. &c. Modus 4. Multiforme 1. Nomen 51. &c. Obedientia 20.42. Obſeruantia 3. Ordo 71. Potentia 49. Prædeſtinatio 4.15. proceſſio 21. 52. 93. 67. producere. 3. Prophetia 23. Propoſitio 3. Proprium 9. Prouidentia. 1. Ratio 41. Relatio. Relatum 0. Religio 1. Scientia 1. Sõnus 2. Spes 68. ſuppoſitum 2. Timor 17. Valitudo. Verbum 41. &c. Veritas 9.25. Virtus 91.

¶ Reſpicere. Abſoluere 28. Actio 37.93. Actus 148. Adam 23. Anima 87. Aſſumere 6. Audacia 3. Baptiſmus 202. Bonitas 63. Charitas 6. Cauſa 21.42. Circunſtantia 17. Comparatio 3. Creatio 1. Deſperatio 1.2. Determinatio 4. Aequiuoca 7. Finis 40. &c. 96. &c. Fomes 14. Fortitudo 56.60. Gratiarum actio 1. Hæreſis 1. Honor 12. Idæa 21.39. Ira 63.64.73. Iuſtitia 20.21 Iuſtificatio 14.15. Laus 3. Lex 8. Longanimitas 2. Macula 5. Magnanimitas 8. Miſericordia 8. Mollities 1. Motus 32. Obedientia 20. Obiectum 13. pœnitentia 104. potentia 43. Prædeſtinatio 16. Priuilegium. Quæſtio 5. Ratio 41. Religio 14. Reuerentia 2. ſpes 56.67. Temeritas 1. Timor 17.28.48.54. Verecundia 3. Virtus 7.252. Vituperatio. Vocatio 3. Vſura 89.230.290.

1 ¶ Reſpiratio eſt neceſſaria animali reſpiranti, quia ſine reſpiratione uiuere non poteſt, Meta.5.lect.6. princᵒ. * Cauſa 17. Cete. 7.

2 Reſpiratio dicitur neceſſaria uitæ, ſecundum quòd dicitur aliquid neceſſarium, ſine quo non poteſt aliquid uiuere, aut eſſe, quod licet non ſit principalis cauſa rei, eſt tamen quædã concauſa 4.d.1.q.1.ar.4.q.1.c./.Met.5.le.6.priuᵒ. *Expiratio. Flatus. Ieiunium 42. ſpiritus 1. ſtadium 1.

3 Ipſa reſpiratio, etſi non ſit cã uitæ, eſt tamen concauſa, inquantum cooperatur ad contemperamentum caloris naturalis, ſine quo non eſt uita. Met.5.le.6.priuᵒ. * Vox 3.5.

¶ Reſplendere. Actus 142.

¶ Reſponſio pulchra cathecumeni, Chriſtiani, & iuſti, contra gentiles, iudæos & peccatores, ſcilicet. Quemadmodum deſiderat ceruus ad fontes aquarum, ita deſiderat anima mea ad te deus. Pſ.41.0. *Agens 35. Annihilatio 13. Attributa 5.6. Aureola 3. Beatitudo 141. Contritio 17. Defectus 15.16. Definitio 2. Duratio 8.9. Fructus 20. Gratus 2. Intellectᵒ 17.116.

Meritum

Re

Meritum 35.98. Metaphyſica 16. Natura 10. Potentia 51. Verbum 33. Virtus 32 36. Vocatio 1.

¶Reſpublica. Bellum 7. Ciuis 3. Eleemoſyna 11. Excõmunicatio 10. Fortitudo 4. Miles 9. Mors 22. pax 12. Roma 1. ſenator 2. Vſura 124.289.290.

¶Reſtare. pœna 67.69.

1 ¶Restavratio populi dei triplicitet exponitur. ſ. quia Hieronymus & omnes ſancti noſtri, exponunt de reſtauratione facta per Chriſtum, & de Chriſto, ut ſit figuratiue dictum. Quidam autem magiſtri exponunt de Ezechia uel Ioſia, ſimiliter figuratiue accipientes literam Iudæi uero exponunt de ſuo meſſia quem expectant, uolentes cuncta ad literam intelligere: ſed hæc ultima expoſitio ſtulta eſt & fabuloſa. Secunda eſt erronea. Sed prima eſt ſimpliciter uera. Iſa. 11. prin°.

2 Deſcribitur reſtaurator Chriſtus tripliciter. ſ. quantum ad natiuitatem, quantum ad ſanctitatem, & quantum ad dignitatem. Iſa. 11. prin°. * Adam 54. Annihilatio 10.11.12. Cibus 2.3.5. Cõfeſſor 45. Corruptum 1. Deus 386.387.388. Euchariſtia 89.180.251.252. Gratia 50. Homo 21.22. Humidum 0. Idem 9. Incarnari 2.8. Innocantia 1. Iudæi 20 Iuſtitia 72 Lignum 2. Meritum 105. Peccatum 344 Pœnitentia. 105.&c. 133. Recuperare Redemptio 1.2 Sapientia 55. Simonia 10. Vinum 8. Virginitas 11. 32.33.

¶Reſtituibile. Reſtitutio 5.&c.

Quid. 1 ¶Restitvtio eſt actus iuſtitiæ cõmutatiuæ: quia nihil aliud uidetur eſſe, q̃ aliquem ſtatuere in poſſeſſionem rei ſuæ. 22ª.q.61. prin°./. q.62.1.0./. 2. 5. c. * Abraham 25. Iuſtitia 72. Prudentia 84.

2 Reſtitutio non eſt pars ſatiſfactionis, ſed præambulũ eius: quia prima reparatio eſt in rebus: ſecunda in actionibus & paſſionibus. 4.d.15.q.1.ar.5 q.1.0.

3 Reſtitutio male ablati, eſt de neceſſitate ſalutis, quantũ poſſibile eſt. 22ª.q.62.2.0./. q.79.3.2m. /.4.d.15.q.1.ar.5.q.2.0./. Quol. 12.16.0. * Vſura 228.&c.

4 Reſtitutio proprie, eſt tantum debiti, & in rebus exterioribus: quia ſupponit identitatem, ſed transfertur etiam ad actiones & paſſiones. 22ª.q.62.1.1m./.2m.

Per quo. 5 Quando res non eſt reſtituibilis, ſicut membrum mutilatum, debet fieri recompenſatio, quantum poſſibile eſt. 22ª. q.62.2.1m./.4 d.15.q.1.ar.5.q.2,c./.2m. * Ablatum. Accuſatio 24. Bos. Damnum 3. 4. Decimæ 26. Depoſitum 4.5

6 Reſtitutio debet ſtatim fieri, uel dilatio peti ab eo qui poteſt concedere uſum rei: quia implicat præceptum negatiuum. 22ª.q.62.8.0./.4.d.17.q.3.ar.1.q.4.3m. * Eleemoſyna 14. Fama 4. Furtum 8. Iuſtitia 72.

7 Ante ſententiam iudicis, ſufficit reſtituere ſimplum, ſed poſt eam, tenetur etiam ad pœnam pro culpa 12ª.q.105. 2.9m./. 22ª.q.62.3.0./.4.c./. 4.d.15.q.1.ar.5.q.2.5m.

8 Reſtitutio præfertur ſubuentioni parentum, niſi in extrema neceſſitate. 22ª.q.31.3.3m./.q 32.7.3m./.q.62.5.4m./. Op°. 73.c°.18. * Iudæi 35.&c.43. Matrimonium 231. Meretrix 6. Pœnitentia 102.105. 118. &c. Prædicare 8. Religio 61. Vſura 279. &c.

Quis. 9 Qui rem alienam accepit iniurioſe, uel ad ſui utilitatem, tenetur reſtituere, etiam ſi amiſit eam. 22ª.q.62.6.0. * Ablatũ.

10 Quicunque eſt cauſa, iniuſtæ acceptionis, directe uel indirecte, tenetur ad reſtitutionem. 22ª.q.62.7.c. * Aduocatus 1. Aleator.0.

11 Qui habet rem alienam, tenetur reſtituere, ratione rei; qui uero eam abſtulit, tenetur reſtituere, ratione actionis iniurioſæ. 22ª.q.62.6.c./.1m. * Alienum 7. Baptiſmus 107. Bellũ. 6. Bonitas 210.211. Bos. Campſoria 1.

12 Qui accipit, mutuo pecuniam, ut redimat ſe a latronibus, tenetur eam reſtituere creditori ſuo. Quol. 5. 17. 0.

13 Principes tenentur ad reſtitutionem, ſi latrones increſcant: quia redditus quos habent, ſunt quaſi ſtipendia, ut conſeruent iuſtitiam. 22ª.q.62. 7.c./.3m./.4.d.15. q.1. ar.3. q. 3.c. * Damnum 3 4. Eleemoſyna 13.14. Exactio 2.3.

14 Impediens aliquem iniuſte, ne acquirat præbendam, tenetur ad reſtitutionem ad arbitrium boni uiri, non autem ſi iuſte impedit. 22ª.q.62.2.4m./. 4.d.15.q.1. ar.5.q.2.3m. * Fama 4. princeps 13. Simonia 31.33.&c.

15 Suffodiens ſemina, uel tenens pecuniam creditoris, ultra terminum præfixum, tenetur reſtituere, non quidem totum lucrum poſſibile, ſed ſecundum æſtimationem, penſatis periculis, laboribus, & expenſis. 22ª.q.62.4. 1m./. 2m./. 4.d.15. q. 1.ar.5.q. 2.4m.

16 Inueniens aliquid, quod de propinquo fuit alicuius, non habens illud pro derelicto, tenetur ad reſtitutionem: non autem ſi nunquam fuerat alicuius, ut gemmæ in litore, uel

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tantum antiquitus, ut theſauri, ſed concedantur occupantis tamen ſecundum leges ciuiles, medietas debetur domino agri. 22ª.q.66.5.2m. * Votum 63.

17 Quando unus totum reſtituit, alii non tenentur principali, ſed debent refundere partem ſuam ſoluenti totum. 22ª. q.62.6.3m./.7.2m./.4. d.15.q.1.ar.5. q.3. c. * Vſura 71. 117. 118.121.142.227.&c.

18 Reſtitutio poteſt fieri per confeſſorem ſecrete, ne crimen detegatur. 22ª.q.62.6.2m /. Opuſ.73. c°.16. fi.

19 Reſtitutio ſemper debet fieri ei, a quo aliquid ablatum eſt. 22ª.q.62.5.0. /.4.d.15.q.1. ar.5.q.4.0./. Opuſ. 67,0./. Opuſ. 72,c°.17./.18. Cui.

20 Reſtitutio & ſatiſfactio, quæ debetur proximo, non eſt in arbitrio ſacerdotis: quia non eſt uicarius proximi, ſed dei. 4. d 15 q.1.ar.5.q.2.c.

21 Si is cui reſtitui debet aliquid, mortuus eſt, debet dari hæredibus eius. 22ª.q.62.5.3m./. Opuſ.73.c°.17./.18.

22 Si uero ignotus ſit, debet dari pauperibus, præmiſſa diligenti inquiſitione. 22ª. q. 62. 5. 3m./. 4. d. 15. q. 1. ar. 5, q. 4. 1. 2m.

23 Si autem ſit multum diſtans, debet ei mitti, præcipue ſi ſit res magni ualoris, uel debet deponi. 22ª.q.62.5. 3m./.4. d. 15.q.1.ar.5.q.4.2m. * Simonia 32. 34. Vſura 118.121.240. &c.276.&c.295.&c.

24 Quando prælatus iniuſte concedit res eccleſiæ, debent reſtitui eccleſiæ, ut deueniant ad ſucceſſorem eius. 22ª.q.62. 5.5m./.4.d.15.q.1.ar.5.q.4.4m.

¶Reſtrictio. Adiectiuum 1. 2. Antonomaſia 1. Appetitiua 75. Eſſe 61. Prædicari 34. Præteritum 3. Sapbitua 1.

¶Reſultare. Accidens 29. 53. Angelus 174. Bonitas 104. Compoſitio 13. 14. Phantaſma. 6. Figura 1. Forma 150. Intellectus 259. Lucrum 2. Miſericordia 39. Numerus 15 Proprium 6. Speculum 6. Veritas 42. Vnio 1.

¶Reſumere. Transfiguratio 3.

1 ¶Resvrrectio ſignificatur per octauam, triplici ratione. ſ. ad excludendum quorũdam falſam opinionem, propter duplicem uitam. ſ. actiuam & contemplatiuam, quarum una ſignificatur per quaternarium, & alia per ternarium: & quia octaua ætate erit. 12ª.q.102.5.1m./.3m.q. 70.3. 3m./. Pſal.6. prin°.a.C./.Ro.4.lec.2.me°.G. * Adam 49. Alleluia. In cõmuni.

2 Error quadruplex, negantium reſurrectionem. 4.d.43. ar.1. q.1.c./. 1ª.Cor.15.lec.5.prin°. * Angelus 507.

3 Reſurrectio noſtra, futura eſt de neceſſitate. 4.d.43.ar.1.q.1. o./.d.44.q.1. ar.1.q.2.c./. Cont.4. c°.78./.79./.80./. 1ª. Cor. 15.lec.2.0. * Anima 141.153. Baptiſmus 139.186.243. Beatitudo 76.86. Bigamia 7. Charitas 148.

4 Et erit tantum in fine mundi, ceſſante motu cæli. 4. d. 43. ar.3.q.1.0./.q.2 c./.q.4.1m./.Iob.19.fi.

5 Et erit miraculoſa ſimpliciter. ſ. ex parte principii ſupernaturalis. ſ. dei, ſed erit naturalis ſecundum quid. ſ. ratione termini. 1ª.q.76.2.6m.fi./.q.105.7.2m./.2.d.18.q.1.3. 5m./. d. 30. L.fi./.4.d.43.ar.1.q.3.0./.Cont.4.c°.91.fi./. Po².q.6.2.c./.4m. /.Opuſ.3.c.156./. Ro.11 lec.3. fi./. 1ª.Cor.15.lec.3. prin°./. me°.C./.fi.E. * Chriſtus. Ciuis 2. Circuncitio 12. Dies 17. Dolor.43. Fides 47.48. Gratia 168.187.

6 Omnes præter Chriſtum, ſimul tempore reſurgent, non autem dignitate. 1ª.Cor.15. lec.3.prin°.K./.1ª. Theſ.4.lec.fi.fi. E.&c. * Hæreſis 114.

7 Reſurrectio noſtra erit in inſtanti, quo ad illud quod fiet uirtute dei, non autem quo ad illud quod fiet per miniſterium angelorum, ſed in tempore imperceptibili. 4.d. 43. ar. 3.q.3.0./. 1ª.Cor.15. lec.8.me°.I. * Ioannes 17. Iudæi 22. Lactantius 2.

8 Et probabiliter erit in crepuſculo, ſole exiſtente in oriente, & luna in occidente, ſicut fuerunt creati. 4. d. 43. ar. 3. q. 4.0. * Lazarus 2. Miraculum 48. &c. Mors 8. Noa 1. Oratio 78. Paſcha 3. 3. Septem. Sepultura 1. 3. 13. Status 12. Tuba 3.

9 Omnes reſurgentes, cognoſcent omnia & ſingula peccata, & merita propria & aliena, in breui tempore, uirtute dei: & tamen beati non dolebunt, nec erubeſcent de ſuis peccatis, ſed gaudebunt de miſericordia dei, & de ſua pœnitentia. 4.d.43.5.0. * Vſura 158.

10 Omnes homines reſurgent. 4.d.43.ar.1.q.2.u./. Cont. 4. c°. 80./.81. * Accidens 10.58. Cinis.0. Coſta.8.

11 Reſurget quilibet homo idem numero, & quælibet anima aſſumet corpus idem numero, quod prius habuit. 4. d.44. q.1.ar.1.q.1.2.0./.Cont.4.c°.80./.81./. Anima 19.5m./.19m. /. Quol. 10. vel 11.q.6.0./. Opuſ.3.c°.155./.157./. Iob 19. lec. 2.u.H./.1ª.Cor.15.lec.5.fi.D./.lec.9.prin°.K. &c. * Idem 7. Ioannes 17. Iudæi 22. Martyrium 10. Qui.

Reſurget

12 Reſurget eadem numero humanitas, quæ prius fuit. 4. d. 44. q. 1. ar. 1. q. 2. 2m /. Cont. 4. c°. 81. 5m /. Quol. 11. 6. 4m. /. Opuſ. 3. c° 158.

13 Quod eſt de conſtitutione corporis humani, reſurget in eo. 4. d. 44. q. 1. ar. 2. q. 5. c.

14 Eadem materia, & eiſdem dimenſionibus numero, cum eadem anima, erit idem homo numero qui reſurget, & non alius. Opuſ. 3. c°. 155. /. 157.

15 Immo accidens idem numero, non poteſt tranſire de ſubiecto in ſubiectum. Po^a. q. 3. 7. c.

nu^o. 1092. 16 Immo corpus prius uiuum, & poſtea mortuum, cum ſpecie etiam differant, non eſt idem numero, propter diuerſitatem formæ, ſed eſt idem identitate materiæ. 22ſ. q. 4. 4. 2m. /. 3a. q. 25. 6. 3m. /. q. 50. /. 5 /. c. /. 1m. Reſpondeo Dubio. 1091°.

17 Omnia membra, reſurgent eadem numero, quæ prius. 4. d. 44. q. 1 ar. 2. q. 1. o. / q. 2. 2m. /. Cont. 4. c°. 81. 4m. /. 92. /. Po^a. q. 5. 10. 9m. /. Quol. 7. 12. c. /. Opuſ. 3. c°. 160.

18 Quicquid pertinet ad integritatem humanæ naturæ, reſurget in homine. 2. d. 33. q. 2. 2. 4m. /. d. 30. q. 2. 1. c. fi /. 4. d. 44. q. 1. ar. 2. q. 1. 2. o. /. ar. 3. q. 4. 2m. /. q. 2. ar. 2. q. 2. c. /. Quol. 5. 5. c. /. Quol 8. 5. o / Opuſ. 3. c°. 161. /. 162.

19 Partes eſſentiales, & organicæ, reſurgent in eodem ſitu quo prius: non autem partes materiales, nec accidentales. 4. d. 44. q. 1. ar. 1. q. 3. o.

20 Totum quod materialiter fuit in homine, quo ad totalitatem ſpeciei, reſurget: non autem quo ad totalitatem materiæ. 4. d. 44. q. 1. ar. 2. q. 5. o. /. Cont. 4. c°. 81. 4m. /. Quol. 8. 4. c. fi. /. Opuſ. 3. c°. 163. /. 164. / Matth. 10. fi. b. F.

21 Vnumquodque reſurget in eo in quo magis participat uirtutem ſpeciei. Et ſi æqualiter, tunc reſurget in eo in quo prius fuit ſicut in nutrito carnibus humanis, & deus ſupplebit in alio aliunde, ut in pueris. 2. d. 30. q. 2. 1. 5m. /. 2. 6m. /. 4. d. 44. q. 1. ar. 2. q. 4. o. /. L. prin°. 1. /. Cont. 4. c°. 81. 5m. /. Opuſ. 3. c°. 163. /. 164.

22 Quicquid habitū eſt a generantibus, & de addito per nutritionem, quantum fuerit utile ad complendum quantitatem, & de priori, reſurget: non autem quicquid fuit in corpore de ueritate humanæ naturæ. 2. d 30 q 2. 1. c. fi. /. 4. d. 44. q. 1. ar. 2. q. 4. 5. o. /. Cont. 4. c°. 81. 4m. /. Quol. 5. q. 3. 1. c /. Quol. 8. 5. c. fi. /. Opuſ. 3. c°. 162. /. 163. /. 164. * Sanguis 9. &c. Sexus 5.

23 Humiditas triplex eſt in homine. ſ. recedens a perfectione huius indiuidui, & tendens ad corruptionem, ut urina, ſudor, & ſanies, uel ad conſeruationem ſpeciei in alio, ut ſemen & lac. Secunda tendens ad ultimam perfectionem. Tertia iam perfecta, ideo reſurget. ſ. gloren, & ſecunda ſi habet determinatam formam. ſ. quadruplex humor. Non autem ros. i. quæ incipit tranſmutari, nec cambium. i. quæ in progreſſu iam dealbatur, nec prima. 4. d. 44. q. 1. ar. 2. q. 2. o. * Vogues.

24 Semen reſurget in genito tantum: quia fuit de perfectione eius, & non de perfectione generantis. 4. d. 44. q. 1. ar. 2. q. 4. 2m. /. Cont. 4. c°. 80. fi.

25 Embrio mortua ante infuſionem animæ rationalis, non reſurgent. 4. d. 44. q. 1. ar. 2. q. 4. 5m.

Quales. 26 Homo reſurget, ſine omni defectu humanæ naturæ. 4. d. 44. q. 1 ar 3. q. 1. o. /. Cont. 4. c°. 82. /. 86 /. 88. /. 89 /. Quol. 7. 12. c. /. Opuſ. 3. c°. 161. /. 1ſ. Cor. 13. lec. 3. prin°. G. /. c°. 15. lec. 8. fi. G. * Adam 48. 49. 50. Agilitas. o. Cantus 1. Claritas 12. Corpus 31. 38. &c.

27 Corpora reſurgentium, erunt eiuſdem naturæ ſicut nunc. Cont. 4. c°. 85. * Coſta 8. Damnatio 36. &c. Dos. o. Gloria 22.

28 Corpora reſurgentium, ſequentur conditionem animarū. Veri q 24. 11. c. fi.

29 Boni reſurgent ſine omni deformitate: non autem mali. 4. d. 44. q. 3. ar. 1. q. 1. o. /. Cont. 4. c°. 86. /. 89. /. Quol. 7. 12. o. /. 1ſ. Cor. lec. 1. fi. I. /. c°. 15. lec. 8. fi. G.

30 Omnes reſurgent in ſuo ſexu. ſ. uiri in uirili, & feminæ in feminino. 3. d. 12. q. 2. ar. 1. q. 1. 2m. /. 4. d 44. q. 1. ar. 3. q. 3. o. /. q. 4. 2m. /. Cont. 4. c°. 88. /. Quol. 10. 8. 3m. /. Opuſ. 4. le. 4. fi. /. Mat. 22. me°. c. A. * Gratia 168. 187.

31 Omnes reſurgent in ætate iuuenili, non quidem quo ad numerum annorum, ſed quo ad ſtaturam. 3a. q. 46. 9. 4m. /. 4. d. 44. q. 1. ar. 3. q. 1. o. /. q. 2. 1m. /. Cont. 4. c°. 83. 1m. /. 2m. /. 88. 4m. /. 5m. /. 89. * Guſtus 3. Hæreſis 86. 124. 149. Labor 4. Palpabile. o.

32 Non omnes reſurgent in æquali quantitate, ſed in quanta perueniſſent, natura non errante, remoto ſuperfluo, ut in gigantibus, & ſuppleto defectu ut in nanis. 4. d. 44. q. 1. ar. 3. q. 2. o. /. q. 3. c. /. L. prin°. I. /. Cont. 4. c°. 81. 4m. /. 87. 1m. * Peccatum 267. 327.

33 Omnes reſurgent immortales, & incorruptibiles, etiam ſecundum corpus. 1a. q. 97. 3. c. /. 4. d. 43. ar. 2. q. 1. 4m. /. ar. 3. q. 1. c. /. d. 44. q. 2. ar. 1. q. 1. 1m. /. q. 3. ar. 1. q. 2. o. /. q. 3. c. /. d. 48. q. 2. 1. c. /. Cont. 4. c°. 82. /. 85. /. 86. 1m. /. 89. /. Po^a. q. 5. 10. o. /. Quol. 7. 11. o. /. Opuſ. 3. c°. 157. /. 167. /. 181. /. Opuſ. 53. 12m. /. 13m. /. Ro. 8. lec. 2. fi. C. /. 1ſ. Cor. 15. lec 1. me°. G /. lec. 8. fi. G. /. Cauſis lec. 5. fi. * Sacramentum 13. Sanctificatio 1. Sexus 5. Tactus 14. Virginitas 17. Viſus 11. 12.

34 Natura mortalitatis, non auferetur a reſurgentibus, ſed erunt eiuſdem ſpeciei, ſicut nunc. 3a. q. 54. 2. 2m. /. 4. d. 33. q. 3. 2. 1m. /. d. 44. q. 1. ar. 1. q. 1. 1m. /. 2m. /. Cont. 4. c°. 85. /. 88. /. Po^a. q. 5. 3. 8m. /. 9m. 10m. /. Quol. 10. vel 11. q. 6. 1m. /. Opuſ. 3. c°. 157. /. Io. 20. lec. 6. me°. b. B. /. 1ſ. Cor. 15. lec. fi. prin°. k &c.

35 Corpora ſanctorum, poſt reſurrectionem erunt impaſſibilia proprie, ex dominio animæ ſupra corpus, & magis, in magis beatis, & non natura quinti corporis, ut quidam dicunt: quia corpus quintum, non uenit materialiter ad compoſitionem corporis humani. Et impoſſibile eſt dicere, quòd aliqua uirtus qualis eſt uirtus corporis cæleſtis, tranſferat corpus humanum ad proprietatem gloriæ, qualis eſt impaſſibilitas corporis glorioſi, cum immutationem corporis humani Apoſtolus attribuat uirtuti Chriſti. Et etiam non poteſt natura cæleſtis ita dominari in corpore humano, quin natura elementaris remaneat, cui ex eſſentialibus ſuis principiis, paſſibilitas ineſt. 1a. q. 97. 3. c. / 4. d. 44. q. 1. ar. 2. q. 1. 2. o. /. d 47. q. 1. ar. 3. q. 3. 2m. fi. /. Cont. 4. c°. 86. /. Opuſ. 3. c°. 170. /. 171.

36 Hæc impaſſibilitas, non tollet ſentire, ſed omnes ſenſus beatorum, ſimul erunt in actu proprio, per immutationem ſpiritualem ab obiecto exteriori. 12ſ. q. 3. 3. c. /. 4. d 44. q. 2. ar. 1. q. 3. 4. o. /. Cont. 4. c° 86.

37 Tunc non erit uſus ciborum, uenereorum, ſomni, & huiuſmodi. 1a. q 97. 3. c. /. 4. d 44. q. 1. ar. 3. q. 4. o. /. q. 2. ar. 1. q. 4. c. fi. /. 3m. / Cont 4. c°. 83. /. 87. fi. /. Po^a. q. 5. 9. c. /. Opuſ. 3. c°. 159. /. 160. /. Iob. 19 lec. fi. me°. F. /. Matth. 22. me°. c. C. /. 1ſ. Cor. 6. lec. 2. fi. / lec. 3. prin°. B. /. c°. 15. lec. 5. prin°. I. /. lec. 6. fi. H /. lec 7. fi.

38 Occupatio uitæ actiuæ, non erit tunc, ſed uitæ contemplatiuæ. Cont. 4. c°. 87. fi /. Opuſ 3. c°. 164 /. Iob. 19. lec. fi. me°. F. / 1ſ. Co. 15. lec. 6. fi. I.

39 Reſurrectionem bonorum ponit propheta tripliciter. ſ. quantum ad reparationem actus, quantum ad illuminationem intellectus, & quantum ad directionem affectus. Iſa. 42. me°. K.

40 Neceſſarium fuit Chriſtum reſurgere, quincuplici ratione. ſ. ad cōmendationem diuinæ iuſtitiæ, ad confirmationem fidei noſtræ, ad ſubleuationem noſtræ ſpei, ad informationem uitæ fidelium, & ad complementum noſtræ ſalutis. 3a. q. 53. 1. o / 2. c. /. 3. 1m. /. 3. d. 21. q. 2. 1. o. * Aditus 1. Alleluia. Anima 134. Apparere 7. 9. Chriſti.

41 Chriſtus conuenienter reſurrexit tertia die, & non ſtatim, nec in fine mundi, ad confirmationem fidei, de humanitate & deitate eius. 3a. q. 51. 4. o /. q. 53. 2 o. /. 3. d. 21. q. 2. 2. o. /. d. 22. q. 2. ar. 2. q. 2. 1m /. 4. d. 43. ar. 3. q. 1. 1m. /. Opuſ. 3. c°. 245. /. Pſal. 15. fi. g I. /. 30. 2 lec. 3. fi. * Aſcendere 8. &c Baptiſmus 186. Cibus 1. Comedere 2. Dies 18.

42 Chriſtus reſurrexit mane diluculo. 3a. q. 51. 4. 3m. /. q. 53. 2. 3m. /. q. 83. 2. 4m /. 3. d. 21. q. 2. 2. 6m. /. 4. d. 43. ar. 3. q. 4. c. /. Opuſ. 3. c°. 245. * Feſtum 9. Fides 47. Flos 2. Gloria 15. Humilitas 19. Ordo 88. Paſcha 3.

43 Corpus Chriſti reſurrexit glorioſum & integrum, cum qualibet parte eius. 3a. q. 54. 2. 3. o. /. q. 55 6. 4m. /. Quol. 5. 5. o. /. Opuſ. 3. c°. 245. * Pœnitentia 60. Sanguis 9. &c.

44 Reſurrectio Chriſti non debuit primo manifeſtari omnibus, ſed gradatim. Et primo mulieribus. 3a. q. 56. 2. c. /. q. 55. 1. o. /. Opuſ. 3. c°. 245. /. 1ſ. Cor. 15. lec. 1. me°. D. * Apoſtoli 29. Apparere 7. 8. 9. 10. Aſcendere 9. 26. Creaturas 3. Corpus 51. 70. Appar

45 Nec immediate uideri ab hominibus, ſicut aſcenſio eius, ſed per angelos. 3a. q. 55. 2. o. * Dos 9. Iacobus 2.

46 Chriſtus poſt reſurrectionem eius, apparuit pluries, ut oſtenderet ueritatem reſurrectionis. Sed non conuerſatus eſt cum diſcipulis ſuis continue, ſicut prius, ut oſtenderet gloriam eius. 3a. q. 55. 3. o. /. 3. d. 21. q. 2. 3. c. /. d. 22. q. 3. ar. 2. quæſt. 3. c. /. Io. 20. lec. 6. prin°. /. c°. 21. prin°. ol. fi.

*Iuſtificatio.41. 42. Paſcha.3. 5. Paſſio.104.114.127.129. 131. Sanguis.9 &c.

47 Chriſtus conuenienter & ſufficienter probauit reſurrectionē, ſuā duplici teſtimonio. ſ. angelorū, & ſacræ ſcripturæ. & argumentis. ſ. ſignis euidentibus 3ª.q.55.5. 6.0./.3.d.21 q. 2.3.4.0./.Opuſ.3 cº.245.*Thomas 1.2.3.

48 Chriſtus fuit primus reſurgēs ſimpliciter. Sed aliqui prius ſecundum quid, quia iterum mortui ſunt. 3ª.q.27 3.c.fi./. q.53.3.0 / q.56.1 c /.3m./ 4 d.43.ar 3.q.1.3m./. Opuſc 3.cº. 243 /.146./.147./.fi./. Matth.27.fin.b B /.1ª. Cor. 15.lec.3. prinº. F./.Col.le 5.orinº. F./.He.9.le.fi fi.G./. cº.51.le.7.fin. *Angelus 507.Iuſtificatio.41.42 Lazarus.2.Pœna.129.

49 Qui cum Chriſto reſurrexerunt, mortui ſunt iterum, ſecū dum Auguſtinum & Hieronymum, licet Hieronymus aliquando videatur dicere ꝙ non. 3ª.q.53.3.2m./.4.d.43.ar.3. d.1.3m./.Matth.27.fi.b.B /.1ª.Cor.15.le 3.prinº.G.

50 Sicut nullus poteſt liberari a morte ſpirituali, niſi per gratiam dei, ita nec a morte corporali, niſi per reſurrectionem diuina virtute factam.4.d 43.ar.2.q.1.c.

Duª.1092 51 Immo ex ſolo libero arbitrio poteſt quis liberari a morte ſpirituali. ſ.a peccato mortali. 2.d.5.q.1.1.0./.d.28.2.0./.4° b. Reſpondeo ſicut Dubio.679º.

52 Cauſa reſurrectionis generalis triplex. ſ.principalis, ideſt deus, inſtrumentalis, ideſt humanitas Chriſti, & quaſi miniſterialis i.angeli 1ª. Theſ.4.le.2.meº.B.

53 Chriſtus ſecundum diuinitatem fuit cauſa ſuæ reſurrectionis, non autem ſecundum humanitatem. 3ª. qu 53.4.0./. Pſal 40.fi.ſ./.Io.2.le.3.prinº.b.H./.Ro 4.le.fi.fi.I.

54 Reſurrectio Chriſti, eſt cauſa efficiens & exemplaris reſurrectionis noſtræ, quo ad corpora, & quo ad animas per gratiam, tamē virtute principalis cauſæ. ſ.iuſtitiæ dei.3ª.q.54. 2.c./.q 56.1.2.0./.qu.59.2.c.fi./.q.62.5.1m./. 3.d.21.qu.2.2. 5m./.1m / 4.d 43.ar.2.q.1.0./.q.1.c./. ar. 3.0.1.1m./. d.45.q 1. ar.3.q.3.2m./ d.48.q.1.1.5m./.L./ Cō.4.cº.78./. Veri.q.27.3. 7m./.q.29.4.1m./. Opuſ.3.cº.246./.Iob.19 le.2.meº.D. /.1ª. Cor.15.le.2.prinº.K.&c./.1ª.Theſ.4.le.2.prinº C.

55 Reſurrectio Chriſti, eſt cauſa exemplaris reparationis vitæ noſtræ, & mors Chriſti, deſtructionis mortis noſtræ, licet vtraque ſit cauſa effectiua vtriuſque.3ª.q.56.1.4m /.qu.62. 6.1m./.3m./.Ro 4.fi.

56 Exemplaritas reſurrectionis Chriſti proprie ſe extendit tātum ad bonos, licet efficientia eius proprie, ſe extendat ad reſurrectionem tam bonorum ꝗ malorum. 3ª.q.56.1.3m.

57 Omnes reſurgentes, conformabuntur Chriſto in ſimilitudine ſpeciei, non autem in ſimilitudine gloriæ, ſed tantum boni.4.d.43.ar.1.q.2.3m./.5m./.ar.2.q.1.4m.

¶ Reſuſcitatus. Baptiſmus.139. Bigamia.7. Confeſſio.22. Dæmon.110. Lazarus.2. Matrimonium. 141. Reſurrectio 49. Traianus.

¶ Retardari. Angelus.563. Anima. 130.131. 132. Contritio. 26. Peccatum.397. Purgatorium.9.

¶ Retentiua. Appetitus.13. Auaritia.22. Experientia.1. Imago.29. Memoria.6.&c.

¶ Rete. Stupor.

Diuiſio ¶ Rethor reddit auditores attentos dupliciter, ſcilicet ex parte auditorum, & ex parte dicendorum. Pſal.48.prinº. *Circumſtantia.29. Conſenſio.1. Oratio.11.

Differenª.1 ¶ RHETORICA eſt ex coniecturis ad ſuſpitionem, quia quandoque non fit complete fides, vel opinio, ſed ſuſpitio quædam, quia non totaliter declinatur ad vnam partē cōtradictionis, licet magis declinetur in hāc quàm in illā, ſed dialectica eſt ex probabilibus ad opinionē. 22ª.qu.48 c. fi./. Poſterior.le 1.meº.a.I *Conuentio.1. Exordium o. Gratitudo.o. Philoſophia.1. Prudentia. 51.61. Quæſtio.5. Religio.11.

Duª.1093.2 Immo rhetorica eſt ſcientia, ad rationalem philoſophiam pertinens. Poſter.le.1 prinº.a. K, Reſpondeo Duº. 1093º.

¶ Reticere. Confeſſio.44. Fama.3. Tacere.o.

¶ Retinere. Auaritia.22. Bonitas.209 Bubalus. Cōſilium.29. Experientia.2. Furtum.10. Imago.29. Infernus.3. Liberalitas.8 Lotio. Memoria.8. Meretrix.6. Miſtio.5. Peccatum. 14. Piſcis.3. Recipere.2. Verbum.75. Vſura.87.108.222.223 226.229.153.290.293 297.

¶ Retractare. Iudices.1.

¶ Retrahere. Angelus.600. Anima. 245. Appetitus.31. Blaſphemia.18.21.23. Contēplatio.19. Epiſcopus.31. Graue. 8. Impedimentum o. Ira.51. Laus.16. Negotiatio.2. Organum. 2.5. Peccatum.138. Seruire.4. Temperantia. 8. Timor.73. Virtus.120.254.

Differenª.1 ¶ RETRIBVTIO proportionalis, ex debito legali, ſi eſt ex pacto, pertinet ad iuſtitiam commutatiuam, ſi vero ex debito honeſtatis, pertinet ad virtutem gratiæ, ſiue ad gratitudinem. 22ª quæſt.106 1.2m. *Amicitia.2. Beneficium.1. 4. Eleemoſyna.3.36.37.

2 Retributio quadruplex, ſcilicet mali pro bono, vel econuerſo, mali pro malo, & boni pro bono. Prima conuenit tātum malis, ſecunda tātum bonis, tertia & quarta vtriſque Pſal.37.fi I.H. *Gratia.22. Ingratitudo.10. Iuditium.63. Iuſtitia.75 Mereri.5.

3 Retributio dei duplex, ſcilicet pro bonis impletis, & pro beneficiis.3ª.quæſt.56.2.3m./.4.diſtin.43.ar.1. quæſt.2.1m./. diſtin.45.quæſt.2 ar 1.quæſt.2.1m./.diſtin.47. quæſt.1.ar.3. quæſt.2.3.0./. Cont.3.cº.140./.Opuſcu. 3. cº. 153./. 252 /. Pſal. 17. meº.n. K./. Ro. 2. lec. 2.prinº.K. &c. *Meritum. 100.103. Præmium.9. Recompenſatio.

¶ Retributiuus. Magnanimitas 20.

¶ Retrogradatio. Planetæ.2.

¶ Reubarbarum eſt bonum, inquantum purgat coleram. 1ª. Tim.4.le.2 meº.B. Ex effectu.

1 ¶ REVELATIO addit ſupra viſionē, intelligentiam viſorum.2ª Cor.12.le.1. prinº.I. *Accuſatio. 7. &c. Angelus. 294.359.413.567. Quid.

2 Tripliciter aliquid cognoſcitur, ſcilicet per reuelationem, per ſeipſum & hoc certitudinaliter, & coniectualiter per aliqua ſigna.12ª.q.112.5.c.

3 Reuelatio eſt occulta, vel manifeſta tripliciter, ſcilicet ratione potentiarum, ſignorum, & vſus. Iob.4. le.3. prinº. K. *Anima.156.160. Apoſtoli 9. Arca.2.3. Baptiſmus 47. Charitas.124. Cognitio.6. Comprehenſor.2 Confeſſio.84.&c. Correctio.18.19. Credere.12.

4 Reuelare ſecreta in malum perſonę, eſt contra fidelitatem niſi vergat in periculum aliorum, vel niſi propter bonum commune, contra quod nullum debet recipi ſecretum. 22ª quæſt 68.1.3m./.quæſt. 70.1.2m /. Quol.1.15.c. *Damnatio.24. Dæmon.3.10.12.13.14.15.16.17.21.

5 Reuelatio dei, fit ad inferiores per ſuperiores, ſicut ad homines per angelos.22ª qu.2.6.c. Prophetia. 39.inf. *Depoſitum.4. Deus.198.

6 Nullus unquam purus homo, habuit reuelationem a deo niſi mediantibus angelis.1ª.quæſt. 98. 3. c./.3. quæſt.55.2. 5./.2.diſtinct. 8. 6. c./. Anima. 18. 13m /.Iſa.6.prinº.a.D./. Matth.2.fin.d.E. *Diuinatio. 1. Donum.42. Experiētia 13.

7 plura, & excellentius de myſteriis gratiæ reuelata ſunt angelis & apoſtolis, quàm prophetis.1ª.q.57.5.3m.inf. *Fides 27 39.126.

8 Fides noſtra innititur reuelationi, apoſtolis & prophetis factæ non autem alii reuelationi.1ª.q.1.8.2m./.qu.72.6. 1m. *Futurum 5.

9 Multa gentilibus, reuelationes factæ ſunt de Chriſto, ut patet de Sybilla.22ª.quæſt 2.7.3m./.q. 172.6.1m./.3. diſtin. 25.quæſt.2.ar.2.q.2.3m./. Verit.4.14.11 4m. *Galilæa.1. Gratia. 169. 170. Hæreſis. 13. 151. Iacobus. 3. Infamia.2. Infernus.6.

10 poteſt aliquis ſcire, ſe habere gratiā, per reuelationem.12ª. q.112.5.c. *Ioannes.6. Iuſtificatio.43.

11 Reuelat deus hoc aliquando aliquibus, ex ſpeciali priuilegio, vt ſecuritatis gaudium etiam in hac vita, in eis incipiat, & confidentius & fortius magnifica opera proſequantur, & mala præſentis vitæ ſuſtineant.12ª.quæſt. 112.5.c./. 4m./.5m./.1.d 16.1.5m.

12 Non tamen reuelat hoc omnibus, ne ſcilicet non prædeſtinati deſperent, & ne ſecuritas, in prædeſtinatis negligentiam pariat.1ª.q.23.1.4m./.1 d.16.1.5m.

13 Reuelatum fuit paulo ꝙ eſſet in gratia. 12ª. quæſ.112. 5.c. *Manifeſtatio.o. Miſſio.31.33 Moriens. Natura. 26. Obedientia.35. Paradiſus.10. Prodere. Propheti. 14.22. 27.28. 38.&c. Purgatorium.2. Religio. 76. Sapientia. 8. Scientia. 106.107. Scire.6. Simonia. 38.39. Signaculum. Theologia. 11.16.22.39. Teſtamētum.8.10. Virtus.185 *Chriſtus.137.

¶ Reuerberatio. Speculum.5.6.

1 ¶ REVERENTIA proprie, eſt timor initialis & caſtus, tamen capi poteſt in bono, & in malo, ſicut etiam confuſio, ideſt erubeſcentia. Pſal.34.fi t K. Quid.

Reuerentia directe reſpicit perſonam excellentem. Ideo ſecundum diuerſas rationes excellētiæ, diuerſæ ſunt ſpecies eius.22ª.quæſt.104.2.4m./.3.diſti.9.quæſt. 2.1.2.0. *Amen. 2. Baptiſmus.59.129. Benefacere.5. Campſoria. 10. Centurio.2. Conſanguinitas.10.

3 Reuerentia dei in communi, eſt de dictamine rationis naturalis, non autem determinatio eius.22ª.quæſt.81.2.3m. *Contēplatio.10.13. Corpus. 47. Correctio.10. Cultus.11. 23.15. Deuoº. Docilitas. Dulia.o. Euchª.18. Familiaritas.2

Honor.16.28.33.Humilitas.20.25.Imperator.9.Ioſeph.3. Iuramentum.1.17.34.Latria.0.

4 Reuereri eſt actus timoris,ſed vt debetur deo, eſt actus latriæ.22ſ. quæſt. 81.2.1^{m}./.3. diſtin.9. quæſt.1.ar.1.quæſt.1. 3^{m}.*Laus.14.

5 Homo debet deo amorem,reuerentiam,& huiuſmodi,ſibi mandatiam,& ordinationem ſui ſub ratione. 2.d.42.qu.2. ar.5.q.2.c.*Lex.105.Luxuria.19.Maledicere.2.Neceſſitas. 32.Nomen.83.84.Obedientia.9.19.Obſecratio. Holocauſtum.3. Oratio.45. Peccatum. 374. Pietas.15. Præceptum. 105.Princeps.18.Religio.3.5.10.13.

6 Chriſtus ſecundum q homo, præ cæteris habuit plenioré affectum reuerentiæ ad deum.3^{a}.qu.7.6.c.fi./. He.5.lc.1.fi. a Rex.7.Sacramentum.129.Sanctificatio.4.Sanctus.50.Senectus.3.Sepultura.6.Seruitus.17. Sors.5. Superbia.2.34.

7 Reuereri homines ratione alicuius diuini in eis, ſcilicet gratiæ,virtutis,vel naturalis imaginis dei,eſt laudabile,nõ autem ut ſunt contrarii deo.22ſ.q.19.3.2^{m}./.q.25.1.1^{m}./.3. d.9.q.2.3.0.*Tentare.12.13.Timor.14.65.&c.68.&c.

8 Quæ habent aliquam excellentiam,ſolent haberi in reuerẽtia, non autem omnia.Ideo principes vtuntur pretioſis veſtibus & habitationibus.1 2ſ.qu.102.4.c. *Thurificatio.2. Virtus.254.Vita.28.

9 Maior reuerentia debetur ſubdito bono, quàm prælato malo ſecundum ſe,ſed ratione prælationis, eſt econuerſo. 3. d.9.q.2.3.3^{m}.

10 Reuerentia & honor dulıæ, debetur prælató peccatori,nõ tamen dum eſt in actu peccati,ſed ante,vel poſt.3.diſtin.9. quæſt.2.3.2^{m}.

11 Honor & reuerentia,non debẽtur dæmonibus,nec aliis dãnatis,nec irrationalibus.3.d.9.q.2.3.c./.5^{m}./.6^{m}.

¶Reuereri.Alexander.1.Maria.62.

¶Reuerſio.Peccator.4.

¶Reuerti. Angelus. 141.Ceruus.2. Dæmon.55. Hæreſis.31. Vſura.244.245.266.276.

¶Reuiuiſcere.Operatio.57.60.

Quando. ¶Reuocare debet doctor doctrinam ſuam, retrahentem ex ſe a meliori, non autem ſi hoc ſit ex indiſpoſitione audientiũ. Quol.5.25.0.*Abſoluere.0.Audacia.15.Epiſcopus.28. Gilbertus. Gratia. 155. Ioannes.9. Pœnitentia.Prædicator.9. Religio.73.74.Votum.80.81.

¶Reuolutio.Luna.7.

¶Reus.Culpabilis.Fornicatio 14.Hæreſis.29.Idolatria.11.Iudicium.65.Pœna.27.Pœnitentia. 21. Præuaricator.3.Reatus.0.Teſtis.7.Vſura.55.271.302.

Quis. 1 ¶Rex dicitur,cui committitur vniuerſalis gubernatio,Iudex vero,cui committitur ſpeciale iudicium. Pſal.2. fin.h. *Abagarus.Abraham.18.Angelus.233. Aſcendere. 6. Balium.Character. 30. Conſecratio. 14. 16. Elephas. 1. 2. 3. Fortitudo.52.Galilæa.2.

2 Prudentia & iuſtitia, ſunt maxime propriæ regi.22ſ.qu.50. 1.1^{m}.*Imago.41.Imperator.2.3.Indulgentia.29.

3 Vt rex proſperetur in regno, neceſſaria ſunt duo.ſ.q diligatur, & ei credatur.Opuſ.20 c^{o}.10./.pſal.44 me^{o}.e.G.

4 Rex in regno,debet eſſe ſicut deus in mundo,& ſicut anima in corpore.1.iuſtus,& clemens.Opuſ.20.c^{o}.12.

Quales. 5 Deus autem,eſt rex magnus tripliciter.ſ. vniuerſalitate, æternitate,& auctoritate dominii.pſal.46.me^{o}.b.

6 Rex ſeruit deo dupliciter.ſ.ut homo, bene uiuendo, & ut Rex leges iuſtas ferendo pſal.2.fi.i.H.

7 Omnes reges ſoliciti ad reuerentiam Dei, habuerunt felicem exitum. Qui autem neglexerunt, fuerunt infelices. Opuſ.20.li^{o}.1.fi.*Interdictum.Iudex.9.25. Legiſpoſitiua.1 Miles.6.7.8.Miniſter.5.papa.1.6.

8 Reges debent ſubiici ſacerdotibus, ſicut fuit apud romanos & gallos,licet fuerit econuerſo apud aliquos gentiles & hebræos.Opuſ.20.c^{o}.14.* poteſtas.10. præceptum.132. 133.princeps.0.prophetia.45.93.

9 Rex in conſtruendo ciuitatem,conſequitur gloriam,ſi eligat regionem temperatam, quia multum confert ad ſanitatem,& ad longam vitam, ad intellectum,animoſitatem, & ciuilem vitam. Sed regio nimis calida, facit vigere ingenio,& deficere ſanguine.Nimis autem frigida, facit econuerſo.Opuſ.20.c^{o}.13./.Li^{o}.2.c^{u}.1./.2./.3.Ciuitas.7. Roma. 0.Sacerdos.4.Samaria.Samuel.2.Sobrietas.5. Tyrannus.2 Tributum.0.Vnctio.37.&c.Chriſtus.169.&c.

10 Clodoueus primus Chriſtianus inter reges francorum, vngitur oleo delato per columbam deſuper.Opuſcu. 20.li^{o}.2. fi.*Imperator.2.3.

¶Ricard⁹ de ſancto Victore.Articul⁹.1.Cogita°.1.perſona.20.

¶Ridiculum.Anima.20.

¶Rigare.Chriſtus.211.

¶Rigidus.Dominatio.1.

Rigor.Annihilatio.14.Fornicatio.15.

¶Riſibile addit aliquam naturam extraneam ſup. ã hominẽ, quæ eſt præter eſſentiam hominis.Veri.q.1.5.20^{m}./.qu.21. 1.11^{m}.*proprium.0. Quid.

¶Riſus erit in beatis.Quol.11.6.1^{m}.*Ira.39. In beatis.

Rite.Baptiſmus.169.Confeſſio.47.Matrimonium.79.Mos.0. Rectitudo.0.Sacramentum.100. Scientia. 67. Votum.30.

Ritus iudæorũ, tolerantur ab eccleſia, propter figuram,in teſtimonium noſtræ fidei,non autem ritus aliorum infidelium niſi vt vitetur maius malũ,quia.ſ.ad uitandum ſcandalum, uel diſcidium,quod ex hoc poſſet prouenire,uel ut facilius conuertantur.22ſ. qu.10.11.0.*Baptiſmus.38.77. 169.115.Conſecratio.18.Dæmon.81.Euchariſtia. 214. Fides.136.Lepra.1.Matrimonium.124.Mos.0.paſſio.128. pœnitentia.55.Sacramentum.12.39.147.Secta. In figurã.

1 A ¶Rixa eſt contradictio in factis.ſ.mutua percuſſio, & particulare bellum, ſine auctoritate publica. ſed contentio eſt in verbis.22ſ.q.41.1.c./.q.42.1.c.*Ira.20.Iurgium.pax.10. 25.ſeditio.2.3. Quid.

1 B Rixa duplex,ſcilicet verborum,& factorum, ſecunda ut plurimum a prima incipit.Ro.13.lc.fi.fi.A.

2 Qui publica poteſtate inuadũt,non rixantur, nec peccãt, ſed qui eis reſiſtunt,Iniuſte ſe defendẽdo. 22ſ qu.41.1.3^{m}.

3 Rixa inuadentis iniuſte,eſt ſemper peccatum mortale,ſed in defendente, nullum eſt peccatum, niſi ex odio, uel nimis.22ſ.q.41.1.0./.q.42.2.c.

4 Rixa oritur proxime ex ira,ſed ex concupiſcentia,ſicut ex prima radice, & iactantia occaſionaliter, & ex odio peraccidens.22ſ.q.37.2.1^{m}./.q.41.2.0./.q.158.7.c.

5 Odium & diſcordia,ſequuntur ex rixa,in rixantibus,22ſ. q.41.2.5^{m}.

¶Robertus.Gallici.

¶Roboã interpretatur impetus. Et ſignificat Chriſtũ,qui impetu prædicationis,populum conuertit. Matth.1. m^{o}.c. C. Quid.

¶Robur ad pugnam eſt maius in fœminis, quàm in maſculis auium & beſtiarum, in hominibus autem eſt econuerſo. Opuſ 20.li^{o}.4.c^{o}.5.6.$prin^{o}$. *Affinitas. 8.11.Baptiſmus.42. Bellũ.3.Bonitas.196.Cõfirmatio.28. 29. 31.$Eucha^{a}$.273.Fiducia.5.Fortitudo. 7. $Genera^{o}$. 48. Innocentia.7. Lex.59. Mulier.18.ſobrietas.5. $Theolo^{a}$.27.Timor.30. Vehemens. $Differen^{u}$.

¶Rogare.Debitum.15.18.Oratio.0.preces.

1 ¶Roma expulſis regibus,multum creuit in republica, ſub conſulibus, quia conſules intenti erãt ad bonum commune Opuſ.20.c^{o}.4.*Adoratio. 19. Antonomaſia.0. Aſilum. Ceremonia.1.Cohors. Comes. Conceptio.42.Epiſcopus. 27.Euchariſtia.76.Hæreſis. 14. Imperator. 2. Indulgentia. 11.Iudæi.17.20.Magi.6.Mulier.18.Natiuitas. 17.28. paulus.23.26.27.petrus.5. prophetia.94. Rex.8. ſcipio.1cuiſi. ſenator.0.ſtephanus.1. Ad bonũ cõmune.

2 Romani expulerunt Tarquinium regem ſuum, propter tyrannidẽ eius & filiorũ,& Domitianum.Opuſc.20.c^{o}.6.

3 Deus prouidit dominium orbis Romanis propter zelum patriæ, ſanctiſſimas leges,&pietatem.Opuſ.20.li^{o}.3.c^{o}.4./. 5./.6./.16./.Li^{o}.4.c^{o}.7./15./.17./.19.fi./.23. fi./.25.$prin^{o}$./. fi.*Teſtis.2.Vinum.6.Vxor.1.22.

¶Romulus.Aſilum.Miles.1.ſenator.3.

¶Ros & pluuia,differunt ſola quantitate.Iob.38. *Nix. Reſurrectio.23.Vapor.5. $Differen^{a}$.

¶Roſa.Baptiſmus.67.

¶Roſtrum.Onocrotalus.

¶Rota mouetur circa mediũ ſui,ſed non circulariter ꝓprie quia motui eius cõponitur ex eleuatiõe & depſſiõe.Ce lc.3. m^{o}.e. Motus.

¶Rotũdum.Circulus.1.Figura.10.ſcutum. ſphera.ſtella.2. 3.4.Terra.10.&c.

¶Rubedo.Fluit.Timor.37.

¶Rubeus.Rutilus.

¶Rubrum.Circuncifio.1.Mare.4.

¶Rubus.Miſſio.45.

¶Rudimenta.Documentum.Lectoratus.5.

¶Rudis. Angelus.308.619.Diſputatio.7.Lac.2.

¶Ruere.Correctio.17.Gratia.181.ſuperbia.35.

¶Rugatum.ſubſannatio.

¶Rugitus eſt vox leonis & vrſi, propter uehementiam doloris, vel famis. Ideo ſignificat uehementiam triſtitiæ & fletus.pſal.37.me^{o}.d.B. Quid.

¶Ruina.Cadere.Homo.21.22.ſcandalum.1.&c.

Rumor.Tumultus.

¶Ruſticitas.Nobilitas.8.Vilis.0.

¶Ruſticus.peccatum.248.Vilis.0.

¶Ruth

Ru sa

¶ Ruth Moabitis, quæ mulier virtutis erat, ſignificat eccleſiã de gentibus. Et conuerſa ad deum, intrauit eccleſiam, licet eſſet Moabitis. 12ᵉ.q.105.3.1^{m}./. Matth. fi.

¶ Rutilos Splendidus. Stella. 10.

¶ Ructus. Eructatio. o. Eucbariſtia. 162. 196.

S

1 SABBATVM inter cetera feſta, tantum præcipitur in decalogo, quia figurabat generalia beneficia dei. ſ. creationis, & beatitudinis. 12ᵉ.qu.100.5.c./.2^{m}./. q.102.4.10^{m}./. 22ᵉ.q.122.4.c./. 2^{m}./. Col. 2. le. 4. prin^{o}. K.

2 Sabbatum præcipitur iudæis triplici ratione. ſ. propter nuaritiam, vt vacent diuinis. Secundo ne errent circa creationem. Tertio vt ſignificet triplicem quietem. ſ. Chriſti in ſepulcro, mentis a peccatis, &, beatorũ in patria. 12ᵉ.q.100.5. 2^{m}./.q.102.4.10^{m}./.q.105.a.9^{m}.fi./.22ᵉ.q.122.4.0./.1.d.2.q. 1.3.2^{m}./.d.15.qu.3.3.c./.3.d.37.5.0./.Ioh.3. lec.1.me^{o}.K.A. Iſa.56.prin^{o}.D./.Col.2.le.4.prin^{o}.K. * Baptiſmus.79. Dies. 18.27.28.

3 Nulla dies erat intantum celebris, ſicut ſabbatum, quo ad ceſſationem ab operibus. 4.d.11.q.2.ar.2.q.3.4^{m}. * Feſtum. 2.&c.11.12. Ordo.88.

Sabbati. 4 Quilibet dies azimorũ, veniens in ſabbato, dicebatur magnus dies ſabbati, pp duplex feſtũ. 4.d.11.q.2. ar.2.q.3.5^{m}.

5 Opera ſeruilia, prohibita in ſabbato miſtice ſunt peccata, ſed ad literam ſunt opera ſeruorum, id eſt mecanica. 22ᵉ.q. 187.3.c./.3.d.37.ar 5.q.2.2^{m}./. Quol.7.17.c.fi./. Matth.12. 12.prin^{o} a.C. * Præceptum. 50.&c.66. Septẽber. Septimus.

6 Opera ſeruilia probibita in ſabbato, ſunt principaliter peccata mortalia, ſecundo opera propria ſeruorum, non autẽ peccata venialia nec opera quæ ſunt ad cultum dei, nec opera ſpiritualia, nec neceſſaria ad ſalutem corporis, vel animæ, vel rerum exteriorum. 12ᵉ.qu.100. 8.4^{m}./. q.107.2. 4^{m}./.22ᵉ.q.40.4.0./.q.122.4.3^{m}./.3^{a}.q.40.4. 1^{m}./.3^{m}./ 4.d.1. q.2.ar.3.q.1.2^{m}./. Matth.11.prin^{o}.a.C.

7 Opera miſericordiæ, ſecundum aliquos non ſunt ſeruilia. Ideo licuit preparare ſabbato aromata pro Chriſto. Vel preparauerunt ante & poſt. 4.d.11.q.2.ar.2.q.3.4^{m}.

8 In obſeruantia ſabbati, ſanctificatio eſt finis, ſed præceptũ eſt ceſſare ab opere ſeruili, id eſt mecanico. 22ᵉ. qu. 122.4. 3^{m}./.3.d.37.ar.5.q.2.2^{m}./. Matth.12.prin^{o}.a.C.

9 Circunciſio & ſacrificia, licebant iudæis in ſabbato. 22ᵉ.q. 122.4.3^{m}./ 4.d.1.q.2 ar, 3.q.1.2^{m}.

10 Licuit machabæis in ſabbato pugnare Heliæ fugienti itinerare, apoſtolis euellere ſpicas. 12ᵉ.q.100.8.4^{m}./.22ᵉ. qu. 40.4.0./.q.122.4.3^{m}./.3^{a}.q 40.4.3^{m}.

11 Chriſtus operabatur in ſabbato, triplici ratione, ſcilicet vt recrearet, nouam creaturam faceret, & oſtenderet ſe poſſe aliqua, quæ lex non poterat. ſ. benedicere, ſanctificare, opera conſumare, & requieſcere. Io.5. le.2. prin^{o}.a.E.

12 Chriſtus non ſoluebat ſabbatum, niſi ſecundum apparentiam. 12ᵉ.q 107.2.4^{m}./.3^{a}.q.40.4.1^{m}.

13 Obſeruatio ſabbati, inquantum cæremonialis. i. quo ad taxationem temporis, ceſſauit, non autem inquantum moralis. 2.d.15.q.3.3.c fi./.3.d.37.at.5.q.2.0.

14 Iudæi melius facerent, laborare ſabbato, quàm ludis & otio vacare. 22ᵉ.q.122.4.3^{m}.

15 Seneca deriſit ſabbata iudæorum, quia non vacabant diuinis, ſed nugis, & inutilibus. 3.d.37.ar.5.q.1.1^{m}.

¶ Sabelius Hæreſis. 36.37.

Quid. ¶ Saccus eſt veſtis aſpera, de pilis caprarum, id eſt cilicium. Et ſignificat carnem Chriſti, & pœnitentiam in nobis. Pſal.29. fi./. Pſal 34. me^{o}.g.G. Cilicium.

¶ Sacer. ſacrum. ſepultura. 7.8.

1 SACERDOS fuit Chriſtus ſimul & hoſtia pacificorum, & hoſtia pro peccato, & holocauſtum. 3^{a}. qu.22.1.a.0./.qu.84.7. 4^{m}./. Con.4.c^{o}.75.

2 Chriſtus eſt ſacerdos, ſecundum q homo, non autem ſecũdum q deus. 3^{a}.q.22.3.1^{m}.

3 Sacerdos dicitur, quaſi ſacra dans. ſed Chriſtus fuit ſacerdos, ſicut ſacerdotium inſtituens. 4.d.4.q.1.ar. 3.q.5.1^{m}./.d. 19.L.prio^{o}. * Character. 13.30.32.39. Oro.91. Vnctio.24.&c.

4 Chriſtus ſimul fuit ſacerdos, rex, & legiſlator, non autem alii homines. 3^{a}.q.22.1.3^{m}./. qu.31.2.c./.2^{m}./.qu. 59.4.1^{m}./. Opuſ.20.li^{o}.3.c^{o}.12.fi./. Pſal.2.me^{o}. d.&c./. Pſal.44.m^{o}.c./. Matth.1.prin^{o}.a.H./.me^{o}.d.I./.He.le.4.fi.H.

5 Chriſtus eſt totius ſacerdotii origo. 3^{a} qu. 50.4.3^{m}. * Chriſtus. 203.

6 In Chriſto eſt diuini ſacerdotii plenitudo. 3^{a}.q.63.6.c./.4. d.4. q.2.ar.3.q.5.c.

7 Chriſtus dedit poteſtatẽ ſacerdotalẽ, quia ipſe habuit poteſtatis plenitudinem in ſacramentis, quaſi ea inſtituens, & efficaciam præbens. 4.d.4.q.1.ar.3. qu.5.c./.d.24.q.2.3.2^{m}.

8 Chriſtus excellentius angelis, habuit poteſtatem ſacerdotalem, quia fuit maior eis ſecundum utramque naturam, & angeli fuerunt miniſtri ſacerdotii eius. 3^{a} q.22.1.1^{m}.

9 Chriſtus in triduo mortis fuit ſacerdos, quia ſacerdotium conuenit homini ratione animæ, in qua eſt character ordinis. 3^{a}.q.50. Character. 35.

10 Chriſto non conuenit ſuſcipere in ſe characterem, vel effectum ſui ſacerdotii, quia ipſe eſt fons totius ſacerdotii, niſi ſecundum quid, ſcilicet ratione impaſſibilitatis ſuæ. 3^{a}.qu. 22.4.0./.4.d.4.q.1.ar.3.q.5.u. Character. 22.32.

11 Sacerdotium Chriſti manet in eternum, ratione conſumationis & finis. ſ. beatitudinis ſanctorum, non autem ratione expiationis, vel paſſionis Chriſti, niſi virtualiter. 3^{a}.qu. 22.5.0./.6.c./.q.63.5.c./.3.d.22.q.1.1.4^{m}.

12 Sacerdotium Chriſti facit duo, quæ requiruntur ad perfectam emundationem peccatorum, ſcilicet gratia quo ad culpam, & ſatisfactio, quo ad reatum. 3^{a}.q 22.3.0.

13 Homo fit particeps ſacerdotii Chriſti, per omnia ſacramenta, percipiendo aliquem effectum eius. 3^{a}.q.63.6.1^{m}.

14 Chriſtus noluit naſci de ſacerdotibus, ne videretur idẽ ſacerdotiũ eius, & ver^{9}, ſed vet^{9} erat figura eius 3^{a}.q.22.1.1^{m}.

15 Oppoſitum videtur dicere. 3^{a}.q.31.2.2^{m}. Reſpondeo Dubio. 1094°. Du^{m}.1094^{m}

16 Sacerdotium ante legem, erat tantum ſecundum determinationem humanam. 12ᵉ.q.103.1.3^{m}./.4.d.2.q.1.2.4^{m}. Veteris legis.

17 Sacerdotium veteris legis, fuit figura ſacerdotii Chriſti, ſed multum diſtans, quia nec æternum, nec mundans peccata. 3^{a}.q.22.1.1^{m}./.4.c./.3^{m}./.5.c./.2^{m}./.6.c./.4.d.17.q 3. ar.1.q.5 2^{m}. * Aaron. 1.3. Abraham. 1.18.22. Animal 83. Armus. Cidar 1. Clauis. 9.&c. Euchariſtia. 185. Finees. Gratia. 90. Iudæi. 9 Lepra. 1. Libamina. Moyſes. 4.

18 Sacerdotiũ Chriſti, dicitur ſm ordinẽ Melchiſedech, quia excellẽtia eius ad ſacerdotiũ legale, figurabatur per illud. 3^{a}.q.22.5.6.0. * Natiuitas. 16. Occidere. 10. Holocauſtum. 4. Ornatus. 12. Oza Primitiæ. 3. Primogenitus 2.

19 Sacerdotium Chriſti quo ad oblationem expreſſius figurabatur per ſacerdotium legis, quàm per ſacerdotium Melchiſedech. ſ. in effuſione ſanguinis. ſed quo ad participationem & effectum eius, in quo præcipue attenditur excellẽtia eius, eſt econuerſo. 3^{a}.q.22.6.2^{m}./ q.61.3. 3^{m}./.4.d.8.q.1 ar.2.q.3.0. * Princeps. 2. ſacramentum 59.120.123. ſacrificium. 26.27.28.29 Samuel. 2.

20 Sacerdos veteris legis, erat immundus triplici ratione. ſ. vt eſſet ſub onere legis, ne ſuperbiret, & propter figuram noui ſacerdotii 4. d.1.q.1.ar.5.q.3.2^{m}.

21 Sacerdos veteris legis lauabatur, ne cum ſanguine & cinere, tangeret alia, ſicut nunc uncti chriſmate, lauãt manus, quia ſacramentum ad communia, non debet eſſe commiſtio. 4.d.1.q.2.ar.5.q.3.2^{m}.

22 Inductus eſt ſacerdotibus veteris legis, fœminalium vſus, ad tegmen pudendorum, ad excludendũ idolatriam in ſacris Priapi. 12ᵉ q.102.4.7^{m}.fi. * ſtuprum. 3.4. Vnctio. 21.

23 Sacerdotium leuiticum, deriuabatur ad poſteros, ſecundũ originem carnis. 12ᵉ.qu.102.6.11^{m}./.qu.105. 1.4^{m}./.3^{a}.qu. 31.8.4^{m}.

24 Sacerdotes nouæ legis, tenent locum ſeptuaginta diſcipulorum Chriſti. 22ᵉ.q.184.6.1^{m}./.q.188.4.5^{m}./.3^{a}.q 67.2,2^{m}. ./. Phyl. le.1.prin^{o}.K * Abſoluere. 0. Actus. 111. Aduocatus. 9 Angelus. 491. Apoſtoli. 29. Baptiſmus. 3.4.94.98.111. Benedictio. 1.&c. Character. 32.39. Caſula. Catechiſmus. 7. Clauis. 0. Confeſſio. 11.&c. 19.20.21.23.65.&c. Nouæ.

25 Sacerdos habet duos actus. ſ. principalẽ circa corpus Chriſti verum, & ſecũdarium circa corpus Chriſti myſticum, & ſecundus dependet a primo. 4.d.24.q.1. ar.3.q.2.1^{m}, q.2.2. 8^{m}./.3.h./.c./.2^{m}./.q.3.ar.2.q.1.1./. Con.4 c^{o}.74./.75.

26 Sacerdos qui non tenetur alijs prælatione, vel ſubiectione poteſt licite ceſſare ab actibus circa corpus Chriſti myſticũ, non autem circa corpus Chriſti verum. 4 d. 13.q. 1.ar.2.q. 1,2^{m}. * Confeſſor o. Confirmatio. 17. Credere. 29. Decimæ. 16. Diaconus. 2.4.5. Diſpenſatio. 12. Epiſcopus. 1.3.4.6.7. 10.11.12.14.16.31. Euch^{a}. 228.151.&c Executio^{o}. 12.13.29.

27 Ad actum principalem ſacerdotis cooperantur tãtum tres ordines ſuperiores, ad ſecundarium autem, etiam inferiores. 4.d.24.q.2.2.8^{m}. * Exorciſmus. 3.4. 5. Gratia 88.89.90. Hæreſis. 113.159. Ieiunium. 30. Illuminatio. 8. Indulgentia o. Lectoratus. 4.

28 Miniſtri comparantur ad ſacerdotem, ſicut ſecundarium & inſtrumentale agens, ad agens principale. 3^{a}.q.71.4.c.

29 Quicquid pertinet ad diaconum, poteſt fieri per ſacerdo-

tem, quia poteſtas eius eſt ſupra poteſtatem diaconi.4.d.5.q.2.ar 3.q.2.c /.d 6.q.2.ar.2,q.2.c./.3m./.d.24.qu.1.ar 2.q.5 c. • Lepra. 3. 4. Manus. 2. 3. Matrimonium.17.64.Mediator.1.2.

30 Solus ſacerdos poteſt gerere perſonam Chriſti, & totius eccleſiæ.4.d.24.q.2.a.2m. • Miſſa.21.25.Nupt.

31 Sacerdos nouæ legis, operatur in perſona Chriſti. 3ª.q 22.4.c.*Oblatio.11.13.14.15.Occidere.10. Ordinatio.6.

32 Solus ſacerdos poteſt diſpenſare ſacramenta, in quibus cõfertur gratia.4.d.7.q.3.ar.1.q.1.c./.d 17.q.3 ar.3. q.1.c /.d.38.q.1.ar.2.q.2.c. • Ordo.50.70.72.81. 86 &c. Parochialis. Pænitentia.75.91.Poteſtas.8.Prædicare.1. Religio.43.

33 Omnia ſacramenta quæ communiter toti populo diſpenſantur, ideſt quæ non faciũt gradum ſuper alios, conferuntur per ſacerdotes.4.d.13.qu.1.ar.1;qu.2.c. • Reſtitutio.20. Rex.8. Sacramentum.62.&c.Satisfactio.12. Sciẽtia. 64.&c. Sigillum.2. Stola.0. Subdiaconus.1.4.6.7.

34 Pœnam ſatisfactoriam in pœnitentia, oportet taxari ad arbitrium ſacerdotis vicarii dei, non autem ſatisfactionem quæ debetur purgatorio.4.d.15.q.1.ar.5.q.1.c./.d.16.q.1.ar.2.q.2.c./.1m. • Virginitas.26. Vnctio.21.&c.34.

35 Peccatum ſacerdotis arguit deus dupliciter.ſ.in corruptione veritatis doctrinæ, & in remiſſione ſeueritatis diſciplinæ. Iſa.1.fi.a.K.

36 Interceſſio mali ſacerdotis ea propria perſona, non habet efficaciam, ſed tantum in perſona eccleſiæ, vel vt miniſter eccleſiæ, ex merito Chriſti. Sed debet prodeſſe vtroque modo.4.d.19.q.1.ar.2.q.2.4m.

37 Sacerdos ut peccator, participat effectum ſui ſacerdotii, non autem ut ſacerdos. 3ª.q.22.4.1m.

38 Omnes ſacerdotes, ſunt æquales, quo ad poteſtatem ordinis, nõ autem quo ad iuriſdictionẽ.4.d.19.q.1.ar. 3.q.3.3m.

39 Ordo ſacerdotis, eſt continuus ordini epiſcopi. Ideo participat ab eo aliquid, de perfecta virtute.4.13.quæſt.1.ar.1.2.2m./.ar.3.q.2.c.

In cõi. 40 Bonus laicus dicitur ſacerdos ſpiritualiter, nõ aũt quo ad ordinem.3ª.q.82.1.1m./.4.d.13.q.1.art.1.q.1.1m./.2m./.d.24.q.1.ar.3.q.3.1m. • Actus.24.Angelus.491.Iuramẽtum.34. Mediator.1.2.Nupt. Oblatio.11.13.14.15.

41 Sacerdos inquantum medius, inter deum & hominem, habet nomen angeli. 3ª.q.22.4.1m. • Prædicare.1.

42 Proprium officium ſacerdotis, eſt eſſe mediatorem, inter deum & populum, 3ª.q.22.1.c./.1m./.4.c./.q.26.1.o /.q. 82.3.c./.3.d.19 ar.5.q.2 o./ d.25.q.2.ar.1.q.4.o. • Rex.8

43 In officio ſacerdotis, poſſunt conſiderari duo.ſ. oblatio ſacrificii, & conſumatio. 3ª.q.22.5.c./.6.2m.

44 In oblatione ſacrificii cuiuſcunque ſacerdotis, ſunt duo.ſ. ſacrificium, & deuotio. Sed effectus proprius ſacerdotii eſt quod ſequitur ex ſacrificio. 3ª.q.22.4.2m., • Scientia.64.&c. Theologia.44.

¶ ſacerdotale. Delbora.0.Iudæi.9.

¶ ſacramẽtale. Abſoluere.21.22.34.35.38. Angelus. 489.492.493. Aqua 18. Baptiſmus. 4.228. 233. Character.32.43.46. Catechiſmus.1. Clauis.7. Confeſſio.5.12.&c.62.65.&c.Cõſecratio.1.2.14.Corpus.15.Euchariſtia.39.84.96.103.104.169.&c.270.Exorciſmus.1.Gratia.36.102.&c.107.&c.Hæreſis.137.Indulgentia.7.Lex.124.138.142.Matrimonium.87.Nuptiæ.2.Operatio.61. Peccatum. 374. Pænitentia.54.ſacramentum. 14.56.65. 83. 87.144.145. ſanctificatio.13. ſatisfactio.4. ſchiſma.7.ſponſalia.1. Tenebræ.5. Virginitas.26. Vnctio.33.36.

Quid. 1 ¶ SACRAMENTVM quintupliciter diffinitur.4.d.1.q.1.ſo. • Aqua.18.19.

2 ſacramenta ſunt proteſtationes fidei.3ª.q.62.6 c.fi./.q.72.5.2m./.4.d.1.q.1.ar.2.q.3.o./.q.4.c./.d.2.q.2.ar.1.qu.3.2m./.d.17.q.3 ar.1.q.2.c./.Gal.2.lc.4.fi.I.

3 ſacramenta ſunt quædam actiones hierarchicæ, ordinatæ ad diuerſos effectus ſpirituales.4.d.7.q.1.ar.1.q.1.c. • Actus.587.Anulus.

4 ſacramentum eſt in genere ſigni, quia eſt rei ſacræ ſignum 3ª.q.60.1.o./.4.d.1.q.1.ar.1.q.1.n./.ar.3 1m./.ar.4.q.1.1m./.diſtin. 3.quæſt.1.ar.1.quæſt.1.3m. • Baptiſmus. 82.97.183.187.223. Benedictio.7. Character. 6.9.10. Catechiſmus.1. Cæremonia.7.

5 ſacramentum proprie non eſt ſignum cuiuſlibet rei ſacræ, ſed tantum rei ſacræ ſanctificantis homines. 12æ.q.101.4.c./.q.102.5.c.3ª.q.60 2.o./.q.64.2.o./.3.c./.4. d.1.qu 1 ar.1.q.1.o./.d.2.q.1.2.4m./.d.8.q.1.a.1.q.1.c./.d.14.q.1.a.1.q.1.c.

6 ſacramentum eſt ſignum paſſionis Chriſti, gratiæ, & gloriæ. Ideo eſt commemoratio præteriti, demonſtratio præſentis, & prænoſticum futuri.3ª.q.60.3.o./.4.d.1.q.1.art.1.q.1.4m./.ar 3.c.*Circuncisio.1.3.Confeſſio.15. 90. Confirmatio.1.2.5.Conſecratio.1.4.

7 In ſacramẽtis requiritur res determinata, ex inſtitutione dei.3ª.q.60.5.o./.7.c.

8 ſacramentum proprie, ſemper eſt aliqua res ſenſibilis. 3ª.q.60.4.o./.q.61.1.c./ q.64.2.2m./.4.d.1.q.1.ar.1. q.1.o./.ar.2 qu.1.o./.ar.3.c./.d.14.qu.1.ar.1.qu.1.c./. Con.4.cº.56./.Io.3.lc.1 fi.d.B.

9 In ſacramentis habentibus materiam corporalẽ, actus humani non ſunt de eſſentia ſacramẽtorum, ſed diſpoſitiue ſe habent ad ſacramenta. 3ª.q.84.1.1m.

10 Res & verba ſunt de eſſentia ſacramenti, non autem facta ſed pertinent ad vſum, vel ad diſpenſationem eius. vel reducuntur ad res.4.d.1.q.1.3.2m. • Contritio.28.31. Elementũ.29.Eucha².3.&c.Exorciſmus.1. Fides. 16. Hæreſis.138.

11 Res & verba ſunt vnum ſacramentum, inquantũ conueniunt in vno.ſ.in ſignificando, vel cauſando. 3ª.q.60.6.2m../.q.62.4.4m./.q.86.6.c./.4.d.1.q.1.3.1m./. d.23.q 1.ar.1.q.2.c./.Con.4.cº.56./.Veri.q.27.4.10m. Matrimoniũ.11. &c.19.24.45.49.52.54.62.65.103.120.142.143. Militia.1. Nuptiæ.6. Peccatum.229. Penitentia.54 56.&c.64.79. &c.101. ſerpens.3. ſpiritnale.1.2. Tenebræ.5. Vxor.10.

12 ſignificatio rei ſacramentalis, eſt de eſſentia ſacramenti, & habetur ſufficiẽter per materiam eius. Ideo ſignificatio addita ex ritu, eſt de ſolennitate, & non de eſſentia eius. 4.di.13.q.1.ar.2.6.2m *Accidens.69.&c. Materia.

13 Res ſacramenti duplex, ſcilicet res contenta, ideſt gratia, & non contenta, ideſt reſurrectionis gloria.1 Cor.lect.2.prinº./.cº.12.prinº./ cº.15.prinº.

14 Inſtitutio materiæ ſacramentalis, attenditur principaliter, quantum ad ſignificationem rei contentæ.4.diſt.3. ar. 3.q.2.4m./.ar.q.3.c.

15 ſanctificatio materiæ, eſt de neceſſitate ſacramenti, in aliquibus ſacramentis, vt in confirmatione & extrema vnctione, & in aliquibus eſt de ſolennitate tantum, vt in baptiſmo & matrimonio.3ª.q.66.3.5m./.q.72.3.o./. 4.d.2.q 1.art.1.q.2.2m./ d.5.q.2.ar.1.q.1.3.c./.ar.2.q.3. 2m./.d.7.q.1.ar.2.q.3.o./.d.23.q.1.ar.3.q.2.o./.Veri.q.27.4.10m. *Baptiſ.59.

16 Materia ſacramentorum neceſſario benedicitur, præter baptiſmum & euchariſtiam, quia hæc per vſum Chriſti benedicta ſunt.3ª.q.72.3.o./.4.d.2.q.1.ar.1.q.2.2m./.d.5.q.2.art.1.q.1.3.c./.d.7.qu.1.ar.2.qu.3.o./.d.23.qu. 1.ar.3. qu.2.o./.Verit q.27.4.10m.

17 Materia ſacramẽti indiget duplici benedictione. Prima cũ inſtituitur, ſecunda in vſu.3ª.q.65.3.3m./.q.72.3.2m./.4.d.7 q.1.ar 2.q.3.3m./.ar 3.q.3.2m./.d.23.q.1.ar.3.q.2.1m./.21.4.q.1.3m. • Materia.48.Ordo.52.61.62.70.

18 In omnibus ſacramentis, indigentibus materia ſanctificata, prius materia ſanctificatur per epiſcopum. 3ª.q.72.3.o./.4.d.23.q.1.ar.3.q.3.c.

19 Vſus materiæ ſanctificatæ, eſt potior ſanctificatione eius ĩ genere cauſæ finalis, ſed econuerſo in genere cauſæ efficiẽtis.4.d.23.q.2.ar.1.qu.3. 2m. *Pænitentia.56.&c.Poroſitas. Vnctio.4.

20 Illa quibus homines communius vtuntur, debent ſumi pro materia, vel pro forma ſacramentorum. 3ª.q.60.5.3m.fi./.7.2m./.q.66.5.7m./.q.74.1.3.c./. Quol.1.10.c.

21 In ſacramentis, res ſenſibiles, ſunt vt materia, & verba vt forma 3ª.q.60.6.c./.2m./.7.c./.q.90.2.c./.4.d 1.q.1.3.1m.

22 In ſacramentis, principalius eſt forma, q̃ materia. 4.diſt 3.ar.2.quæſt.2.c.

23 Forma debet principaliter ſignificare illud, vnde eſt efficacia in ſacramentis, materia vero effectum immediate conſequentem vſum eius.4.d.3.ar.4.q.3.2m.

24 In ſacramentis indigentibus materia ſanctificata, manet virtus ſacramenti in materia partialiter, poſt vſum eius, in aliis autem nihil. Veri.q.27.4.10m.

25 Quantacunque applicetur materia ſine forma, & aliis requiſitis, non ſequitur effectus, quia in omnibus ſacramentis virt⁹ cõſiſtit in materia & forma ſimul. Veri.q.27.4 10m.

26 In oĩ ſacramẽto eſt aliqua opatio ſpũalis, mediãte materiali operatione, quæ eam ſignificat.4.d.27.q.1.ar.2.q.1.c.

27 Omnia ſacramenta quæ non requirunt actum ſuſcipientis poſſunt dari pueris, & aliis uſu rationis carentibus, nõ autem quæ requirunt actus tales, vt pænitentia, matrimonium, & epiſcopatus.4 d.25 q.2.ar.1.q.2.c.

28 Sacramenta quorum effectus non dependet ab opera humano, habent materiam ſenſibilem, vt baptiſmus & confirmatio, non autem ſi dependet ſicut matrimonium & pœnitentia.3ª.q.84.1.1m /.4 d.7.q.1.ar 2.q.1 c./.d. 17.q.1.ar.1.q.1.1m./.d.22.q.2.ar.1.q.1.c./.d.24.q.1.ar.1.q.5.c. Pnla.67.

29 Sacramenta

Sa

29 Sacramenta determinantia miniſtrum vtroque modo, ſci licet de neceſſitate ſacramenti, & de neceſſitate ſolennitatis exigunt materiam ſanctificatam, non autem alia ſacramenta. 4. d. 7. q. 1. ar. 2. q. 3. c.

30 Omne ſacramentum eſt ſimplex ratione effectiua principalis & virtutis ſacramentalis: ſed quo ad materiala poteſt eſſe compoſitum. 4. d. 16. q. 1. ar. 1. q. 1. 1^{m}.

31 Sacramenta in quibus confertur ſuperabūdans gratia, habent materiam corporalem, non autem alia. 3ª. q. 84. 1. 1^{m}.

Forma 32 Forma determinata verborum, requiritur in ſacramentis. 3ª q. 60. 7. o.

33 In ſacramentis requiruntur verba. Sed expreſſius ſignificant in lege noua, ꝙ in lege veteri. 3ª. q. 60. 6. o. /. 4. d. 1. q. 1. 3. o. /. Veri. q. 27. 4. 10^{m}.

34 Formę ſacramentorum, ſunt quædam fidei profeſſiones. 4. d. 3. ar. 2. q. 4. c. * Abſoluere 21. 22. 29. 30.

35 Forma verborum in ſacramentis, conſiſtit in tribus. ſ. in ſignificatione, integritate, & ordine. 4. d. 3. ar. 2. q. 4. c.

36 Virtus & efficacia cauſandi, & ſignificandi ſacramentorū, eſt in reb' ex forma verborū. 4. d. 1. q. 1. 3. o. Ad. 3. ar. 1. q. 1. 3^{m}.

37 In forma cuiuslibet ſacramenti, oportet exprimi illud, in quo ſubſtantia eius conſiſtit. 3ª. q. 72. 4. c. /. 4. d. 8. q. 2. ar. 1. q. 2. c. /. q. 4. 3^{m}.

38 Proferens corrupte formam, perficit ſacramētum, niſi fiat ſponte, vel tantum, ꝙ tollatur ſignificatio. 3ª. q. 60. 7. 3^{m}. /. 4. d. 3. ar. 2. q. 2. 6. 6^{m}. /. d. L. prin°. K. * Apoſtoli. 24. 25. Baptiſmus. 81. &c. Confirmatio. 8. 9.

39 Addens, minuens, tranſponens, mutans, vel interrumpens formam ſacramentorum, perficit ſacramentum, niſi intendat contra ritum eccleſiæ, vel niſi principalis ſententia mutetur. 3ª. q. 60. 8. o. /. 4. d. 3. 2. 2. q. 2. 3. 4. o. * Euchariſtia. 84. Pœnitentia. 56. &c. 101. Virginitas. 28. Vnctio. 5.

40 Formę ſacramentorum, habent virtutem ſignificandi, ex hoc ꝙ proferuntur, non autem ex hoc ꝙ audiuntur. 4. d. 43. ar. 2. 2^{m}.

Neceſſitas 41 Sacramenta ſunt neceſſaria ad ſalutem humani generis, triplici ratione. ſ. quia ſunt illa per quæ homo ex ſenſibilibus de ſpiritualibus eruditur, per ꝗ affectū qui ſenſibilibus ſubiicitur, in dei reuerentiam refert, & per quæ circa ea in honorem dei exercitatur. 3ª. q. 61. 1. o. /. 3. c /. 4. d. 1. q. 1. ar. 2. q. 1. o. /. Con. 3. c°. 119. /. L1°. 4. c°. 55. fi. /. 56. * Adulteriū. 4. 7.

42 Sacramenta fuerunt neceſſaria, tempore legis naturæ poſt peccatum, ſed indeterminata. 3ª. qu. 60. 5. 3^{m}. /. 61. 3. o. /. 4. d. 1. q. 1. ar. 2. q. 3. o.

43 Ante legem ſcriptam, erant tria ſacramenta neceſſitatis, ſcilicet pœnitentia, matrimonium, & ſacramentum fidei, contra peccatum originale. 4. diſt. 1. q. 1. 2. 2. q. 3. 2^{m}. /. d. 8. q. 1 ar. 2. quæſt. 1. c. * Confirmatio. 12. Cultus. 10. Diſpenſatio. 15.

44 Neceſſe fuit, ꝙ per legem Moyſi, adderentur ſacramenta determinata, ſupra ſacramenta legis naturæ. 3ª. quæ. 60. 5. 3^{m}. /. q. 61. 3. o. /. 4. d. 1. q. 1. ar. 2. q. 4. o. * Diſputatio. 6. Exorciſmus. 1. 8. Iudeuotio. Innocentia. 2. 12. 13. 18. Mādu catio. 2.

45 Neceſſe fuit, ꝙ in lege noua, eſſent alia ſacramenta, quam in lege veteri. 3ª. q. 60. 6. 3^{m}. /. q. 51. 4. o. /. 4. diſtin. 1. quæſt. 1. ar. 2. quæſt. 5. o. /. d. 2. quæſt. 1. ar. 4. quæſt. 1. o. /. Con. 4. c°. 57. * Ommiſſio. 18. Ordo. 68. 87. 97. Voluntas. 51. 52. 53. 54. Vſura. 275.

46 Sacramenta ſimpliciter neceſſaria ad ſalutem, ſunt tantum tria, ſcilicet baptiſmus cuilibet, pœnitentia peccati mortalis poſt baptiſmum, & ordo in communi eccleſiæ. Alia vero ſacramenta, ſunt neceſſaria ad bene eſſe, ceſſante tamen contemptu. 3ª. quæſt. 62. 2. c. /. quæſt. 65. 4. o. /. quæſt. 72. 1. 3^{m}. /. 4. diſtin. 7. quæſt. 1. ar. 1. quæſt. 2. o. /. quæſt. 3. ar. 2. quæſt. 1. o. /. diſt. 8 quæſt. 1. ar. 2. quæſt. 1. c /. 2^{m}. /. diſtin. 12. quæſt. 3. ar 1. quæſt. 1. 4. c. /. ar. 3. quæſt. 1. 2^{m}. /. quæſt. 2. c. /. diſtin. 23. q. 1. ar. 1. q. 3. 1^{m}. /. ar. 3. q. 1. 3^{m}. /. q. 2. ar. 1. q. 1. c. /. q. 2. 2^{m}. /. ar. 2. q. 3. 2^{m}. /. d. 38. 3. 3^{m}. Baptiſmus. 82. 83. 89.

47 Sacramenta eccleſiæ, debent manifeſtari, triplici ratione. ſ. quia pertinent ad honorem dei, ad ſalutem humanam, & ad officium prælati & doctoris. 1ª. Cor. prolo.

Agēs principale. 48 Sacramenta ſunt de iure diuino. Non autem de iure naturali, quia ſunt ſupra rationis naturalis dictamen. 4. d. 17. q. 3. ar. 1. q. 2. c.

49 Sacramenta legis naturæ, non obligabant ex præcepto dei, ſed ſecundum mentem cuiuslibet celebrabantur. 3ª. quæſt. 60. 5. 3^{m}. /. q. 61. 3. 2^{m}. /. q. 70. 2. 1^{m}. /. 4. diſtin. 1. quæſt. 2. ar. 6. q. 3. c. /. d. 2 q. 1. 2. 4^{m}. /. ar. 4. q. 4. 2^{m}. /. q. 2. ar. 1. q. 3. 2^{m}. /. d. 22. qu. 2. ar. 3. q. 2. c. * Accidens. 69.

50 Hominis puri non eſt ſacramenta mutare, nec inſtituere nec ab eis abſoluere. 4. d. 2. q. 1. ar. 4. q. 4 c. /. d. 3. ar. 2. qu. 2. c. /. d. 7. q. 1. ar. 1. q. 1. 1^{m}. /. d. 17. q. 3. ar. 1. qu. 5. c. * Angelus. 489. &c. Apoſtoli. 22. &c. Baptiſmus. 116. Clauis. 8.

51 Solus deus eſt inſtitutor ſacramentorum. Quæ autem per homines inſtituta ſunt, pertinent ad ſolennitatem. Quæ vero a Chriſto, neceſſaria ſunt. 3ª. q. 64. 2. o /. q. 83. 3. 8^{m}. /. 4. d. 3. q. 1. ar. 2. q. 2. c. /. d. 5. q. 1. 2. o. /. d. 13. q. 1. ar. 2. qu. 6. 1^{m}. /. 3^{m}. * Diſputatio. 6.

52 Solus deus operatur vt cauſa principalis, ad effectum interiorem ſacramentorum, ſed homo & ſacramenta, inſtrumētaliter tantum. 3ª. q. 64. 1. 5. o. /. 9. c. / q. 84. 3. 3^{m}. /. 4. d. 1. q. 1. ar. 4. q. fi. /. d. 5. q. 2. ar. 2. q. 2. o.

53 Sacramenta dupliciter operantur, ſcilicet dum habentur in voto, id eſt in propoſito, ſecundo vt plenius, dum actu ſumuntur. Quol. 4. q. 7. 1. c.

54 Sacramenta ſi eſſent cauſa ſine qua non, ſi nihil omnino facerent ad inducendum effectum, vel diſponendo, vel meliorando vel huiuſmodi, ſecundum hoc, ſacramenta eſſent cauſa peraccidens ſatiſfactionis. Hoc autem non videtur ſufficere, ad ſaluandum dicta ſanctorum. 4. d. 1. q 1. ar. 4. q. 1. c. * Euchariſtia. 20. 96. Fides. 16. 54. 103. Gratia. 99. Iuſtificatio. 37. Lex 142.

55 Sacramenta ſunt cauſæ, aliquo modo efficientes, & aliquo modo diſponentes ſibi diſpoſitione, quæ diſpoſitio, eſt neceſſitas, niſi ſit impedimentum ex parte recipientis. Et hoc videtur magis theologia & dictis ſanctorum conuenient. 4. d. 1. q 1. ar. 4. q. 1. c.

56 Sacramentalia non pertinent ad gratiæ interioris neceſſitatem, ſicut ſacramēta. Ideo Chriſtus reliquit ea fidelibus, inſtituenda pro arbitrio ſuo. 1 2ª. q. 108. 2. 2^{m}.

57 Chriſtus vt deus, operatur per auctoritatem, ad interiorē effectum ſacramentorum, ſed vt homo meritorie, & efficiēter, vt inſtrūmentum principale. 3ª. qu. 64. 3. o. /. 4. c. /. 4. d. 5. q. 1. 2. o. /. q. 2. ar. 2. o.

59 Omnia ſacramenta nouæ legis, ſunt immediate inſtituta a Chriſto. 1 2ª. q. 108. 2. c. /. 2^{m}. /. 3ª. q. 64. 3 c. /. q. 66. 6. c. /. qu. 72. 1. 1^{m}. /. 4. d. 2. q. 1. ar. 4. qu. 4. o. /. d. 4. q. 1. ar. 3. q. 5. o. /. d. 7. q. 1. ar. 1. q. 1. 1^{m}. /. d. 23. qu. 1. ar. 1. qu. 3. o. /. Con. 4. c°. 72. /. 1ª. Cor. le. 1. me°. C. /. c°. 11. le 5. me°. G. * Matrimonium. 64. Natura. 26. Pœnitentia. 54. 56. 91. 214. Poteſtas. 2. 3. 4.

59 Virtus Chriſti operatur in ſacramentis, per modum ſanationis, & expiationis eiuſdem. 3ª. q. 52. 8. 2^{m}.

60 Chriſtus nullum ſacramentum exhibuit, quod ipſe nō acceperit in exemplum. 4. d. 22. q. 2. ar. 3. quæſt. 3. 3^{m}. /. d. 23. q. 1. ar. 1. q. 3. 2^{m}.

61 Sacramenta nouæ legis, non debuerunt inſtitui a principio mundi, ſed ante paſſionem Chriſti, quo ad documentum, & poſt eam quo ad obligationem. 4. diſtin. 2. quæſt. 1. ar. 4. quæſt. 2. 3. o. * Sacerdos. 11, 13. Scientia. 68, &c. Spiritualis. 1. Vnctio. 2. Chriſtus. 109.

62 Quodlibet ſacramentum determinat ſibi agens principale, de neceſſitate ſacramenti, miniſtrum vero, aliqua de neceſſitate ſolennitatis tantum, aliqua vero vtroque modo. 4. d. 7. q. 1. ar. 2. q. 3. c. Vt baptiſmus. 117. * Abſoluere. 18. Miniſter.

63 Soli miniſtri eccleſiæ, poſſunt conferre ſacramenta, præter baptiſmum. 4. d. 7. q. 3. ar. 2. q. 1. c. /. d. 13. q. 1. ar. 3. qu. 1. o. /. 4. d. 23. q. 2. ar. 1. q. 1. c.

64 Omnium ſacramentorum inſtitutorum principaliter, ad purgationem peccatorum, ſcilicet baptiſmi, pœnitentiæ, & extremę vnctionis, proprius miniſter eſt ſacerdos. Et in ſacramentis habentibus materiam corporalem, eſt duplex actus miniſtri. ſ. ſanctificatio materiæ, & applicatio eius, non autem in pœnitentia. 4. d. 16. qu. 1. ar. 1. quæſt. 2. 1^{m}. /. d. 14. q. 2. 2. 1^{m}.

65 Sanctificatio materiæ & miniſtri, eſt de neceſſitate ſacramēti quandoque, vt in confirmatione. Vel materiæ tantum, vt in baptiſmo. Vel miniſtri tantum, vt in pœnitētia. Ideo tota vis ſacramētalis, eſt in vtroque cōiunctim in primis. ſed in ſecundis eſt in materia. In tertiis autem tantum in miniſtro. 4. d. 18 q. 1. ar. 3. q. 1. c. /. d. 20. ar. 1. q. 3. 3^{m}. /. d. 22. qu. 2. ar. 1. q. 1. 3^{m}. /. Veri. q. 27. 4. 18.

66 Nullius ſacramēti diſpēſatio, cōuenit laico, ex officio. 4. d. 13. q. 1. ar. 3. q. 1. o. /. d. 23. q. 2. ar. 1. qu. 1. c. * Angelus. 489. &c.

67 Fides miniſtri, non eſt de neceſſitate ſacramentorum. 3ª. q. 64. 9. o /. 4. d. 6. q. 1. ar. 3. q. 2. o. * Annexum. o.

68 Deuotio miniſtri aliqd operatur impetrādo, nō quidē effectū ſacramētorum, ſed aliquid annexū e'. 3ª. q. 64. 1. 2^{m}. /. q. 82. 6. c. /. 3. d. 5. /. q. 2. ar. 2. q. 3. o. * Apoſtoli. 24. 27. Caſula.

69 Orationes quæ fiunt in collatione ſacramentorum, fiūt in perſona totius eccleſiæ, & non in perſona alicuius particularis. 3ª. 64. 1. 2^{m}. /. 4. d. 23. q. 2. ar. 1. q. 1. 1^{m}.

70 Intentio miniſtri, requiritur ad perfectionem ſacramētorū 3ª. q. 60. 8. c. / q. 64. 8. o. /. 4. d. 6. q. 1. ar. 2. q. 1. o. /. d. 7. qu. 3. ar. 1. q. 1.

1.q.1.3ᵐ./.d.5.q.2.ar.4.q.5.1ᵐ./.d.20.q.1.5.3ᵐ. *Confeſſio. 75. Dalmatica. 1. Diaconus. 2. Epiſcopus. 7.8.12.

71 Intentio virtualis, ſufficit ad perfectionem ſacramentorũ. Sed miniſtri debet conari ad actualem, licet non totaliter ſit in poteſtate hominis. 3ª.q.64.8.3ᵐ./.4.d.6.q.1.ar.2.q.1.4ᵐ. *Euchariſtia. 32. &c. Gratia. 173. Illuminatio. 8. Lex. 136. Mel. 2.

72 Intentio eccleſiæ, expreſſa in forma ſacramenti, ſufficit ad perfectionem eius, niſi contrarium exprimatur exterius. 3ª.q.64.8.2ᵐ./.4.d.6.q.1.ar.2.q.1.2ᵐ. *Miniſter. 4.7.9.10.

73 Peruerſitas intentionis, reſpectu ſacramenti expreſſa, tollit veritatem ſacramenti, non autem reſpectu ſequentium. 3ª.q.64.10.0./.q.74.2.2ᵐ./.4.d.6.q.1.ar.2.q.2.0./.d.12.qu.2.ar.1.q.3.1ᵐ./.d.32.q.1.3.3ᵐ.

74 Sacramẽta cõferri poſſunt per malos miniſtros. 3ª.q.64.5.0./.9.c./.4.d.5.q.2.ar.2.0./.d.7.q.3.ar.1.qu.1.2ᵐ./.d.24.qu.3.ar.3.q.5.3ᵐ./.Con.4.cº.76. *Miſſa. 8.25. Naſus. Oblatio. 11. Ordo. 49.58.60.61.65.66.68.79.94.

75 Actus bonus vel malus miniſtri, nihil diuerſificat de efficacia ſacramentorum. 4.d.20.21.1.q.2.c. *Pœnitentia. 72.132.

76 Quandiu miniſter eccleſiæ qui eſt in peccato mortali, ſuſtinetur ab eccleſia, ſubditus eius debet ab eo ſacramenta accipere, quia ad hoc eſt ei obligatus. 3ª.qu.64.6.2ᵐ./.4.d.24.q.1.ar.3.q.5.3ᵐ. Scientia. 68. &c. Stola. 0. Thurificatio 2.

77 Tamen præter articulum neceſſitatis, non eſt tutum eum inducere ad aliquid ſui ordinis exequendum, durante talis conſcientia, quam tamen deponere poſſet, quia in inſtanti gratia emundat. 3ª. q.64.5.2ᵐ./.4.d.24.q.1.ar.3.qu.5.3ᵐ. *Vnctio. 21. &c.

78 Hæretici præciſi ab eccleſia, ſeruãtes formã eccleſiæ, conferũt ſacramẽtũ, nõ aũt rẽ ſacramenti. Sed grauiter peccant dantes, & recipientes. Si vero nõ ſeruẽt formã, nihil conferunt. 3ª.q.64.9.2ᵐ./.3ᵐ./.q.82.5.0./.7.2ᵐ./.8.9.0./.4.d.6.q.1.ar.3.q.3.3.0./.d.19.q.1.ar.2.q.2.3ᵐ./.d.25.q.1.2.0.

Effectus. 79 Effectus ſacramentorum duplex, ſcilicet principalis, i. gratia, & ſecundarius, i. character, vel aliquis ornatus animæ, in ſacramentis in quibus non imprimitur character. 3ª.q.62.priº./.4.d.1.q.1.ar.4.q.1.c. *Abſoluere. Actus. 287. Baptiſmus. 78.81.187.215.223.224.

80 Effectus principaliter ſacramenti, poteſt haberi ſine actuali perceptione eius ſacramentali, nunquam vero ſine propoſito eius. Et pie credi poteſt, quod quantum ad vltimos effectus ſacramentorum, ſummus ſacerdos ſupplet defectum & quod non permittit ita latere, quia periculum eccleſię imminere poſſet. 4.d.17.q.3.ar.2.q.1.0./.d.13.q.1.ar.2.qu.1.1ᵐ./.d.24.q.1.ar.2.q.3.2ᵐ./.Con.4.cº.71./.Quol.4.10.0.

81 Res vltima ſacramenti eſt quam efficit, non tantum vt eſt in actu, ſed etiam vt eſt in propoſito. 4.d.22.q.2.ar.1.q.3.c.

82 Quando plures actiones ordinantur ad vnum effectum, in illa quæ perficit effectum principalem, conſiſtit eſſentialiter ſacramentum, non autem in eis quæ ad hoc diſponũt vel remouent impedimentum, vel ornant, ſed ſunt ſacramẽtalia. 3ª.q.60.2.3ᵐ./.4ᵐ./.4.d.7.q.1.a.1.q.1.c./.d.23.q.1.a.1.q.1.c. *Character. 6.32. &c. Cognatio. 2. Confeſſio. 43. Cõfirmatio. 1. &c. Contritio. 28.

83 Sacramenta pertingunt inſtrumentaliter ad effectũ in anima, qui primo correſpondet eis, ſ. ad characterem, vel aliud loco eius, non autem ad vltimum effectum, ſ. ad gratiam, niſi diſpoſitiue. 4.d.1.q.1.ar.4.q.1.c./.q.4.c.ſi.

84 Omne ſacramentum efficit quod figurat ſignificãdo. Ideo in omnibus ſacramentis nouæ legis, oportet eſſe res & verba. i. materiam & formam. 4.d.23.q.1.ar.4.q.1.c.

85 Significatio quæ refertur ad effectum ſacramenti, eſt de neceſſitate eius, non autem quæ refertur ad cauſam principalem effectus eius. 4.d.1.q.2.ar.3.q.3.c./.d.27.qu.3.3.3ᵐ./.d.30.quæſ.2.2.2ᵐ. *Deuotio. 13. Ens. 14.15. Euchariſtia. 169.247.254.

86 Fundamentum cuiuslibet legis, conſiſtit in ſacramentis. 4.d.7.quæſt.1.ar.1.quæſt.1.1ᵐ./.d.23.quæſt.1.ar.1.qu.3.c. *Fides. 103.

87 Illa quibus aliquid fit ſanctum, ideſt ſubiectum ſanctitatis dicuntur ſacramenta ſimpliciter, non autem illa quibus fit aliquid ſanctum, ideſt deputatum ad ſanctum, ſed ſunt ſacramentalia. 4.d.8.qu.1.ar.1.q.1.c. *Gratia. 38. &c. Induere. Iuſtificatio. 36.42.50. Matrimonium. 15. &c.

88 In quolibet ſacramento monetur ſuſcipiens ad aliquam ſanctitatem. 4.d.22.quæ.2.ar.1.quæſt.1.c. *Miraculum. 43. Miſericordia. 30.

89 Virtutes augentur, per omnia ſacramenta. 4.d.12.qu.2.ar.1.q.1.2ᵐ. *Miſſio. 27.39.45. Operatio. 53. Oratio. 65. Ordo 58. &c.

90 Quodlibet ſacramentum, eſt principaliter inſtitutum, ad vnum effectum quem figurat, licet habeat alios conſequẽtes. 4.d.23.q.1.ar.2.q.1.c.

91 Vbi occurrit ſpecialis effectus gratiæ, ibi ordinatur ſpeciale ſacramentum, quia ſacramenta nouæ legis ad hoc ordinãtur. 3ª.q.72.1.c.

92 Proprius effectus cuiuslibet ſacramenti, ſumitur ſecundũ ſimilitudinem propriç materiæ. 4.diſtin.12.q.2.ar.1.q.1.c./.d.13.q.1.ar.2.q.1.c.

93 Omne ſacramentum producit ſuum effectum virtute formç & materiæ. 3ª.qu.86.6.c. *Paſſio. 21. Pœnitentia. 31.54.101.114.

94 Significatio in ſacramentis, eſt ex parte materiæ, ſed efficacia ex parte formæ. 4.d.2.q.2.a.1.q.2.c./.d.12.q.2.ar.1.q.2.0. Immo vtrunque habet a forma. 4.d.3.ar.1.q.1.3ᵐ. Reſpondeo Dubio. 1094º. *Sacerdos. 13. Satisfactio. 10. Duᵐ. 1094ª

95 Forma debet principaliter ſignificare illud, vnde eſt efficacia in ſacramentis, materia vero, effectum immediate conſequentem vſum eius. 4.d.3.4.q.3.2ᵐ.

96 Nullum ſacramentum efficit rem ſignificatam, non contentam in eo, ſed bene contentam. 4.d.26.q.2.1.4ᵐ.

97 Diuerſa ſacramenta, diuerſimode purgant, illuminant, & perficiunt. 3ª.q.65.1.4ᵐ./.d.2.q.1.ar.1.q.1.2ᵐ./.d.7.qu.3.ar.1.q.2.b.2./.2ᵐ./.d.8.q.1.ar.1.q.1.1ᵐ. *Viſibile. 4. Vnctio. 2. &c. Votum. 20.

98 In ſacramento nouæ legis, eſt illuminatio gratiæ, cum purgatione. 3ª.qu.65.1.3ᵐ./.4.d.2.q.1.1.c./.d.5.q.2.ar.1.q.2.c.

99 Licet homo non poſſit dare gratiam, poteſt tamẽ dare gratiæ ſacramentum, per quod fit remiſſio peccatorum. Opuſ. 22.cº.2./ Ro.le.5.ſi.K.

100 Omne ſacramentum, præter extremam vnctionem, habet aliquem effectum, ſemper conſequentem ex operatione miniſtri, omnibus quæ ſunt de eſſentia ſacramẽti, rite peractis. 4.d.23.q.1.ar.4.q.2.c.

101 Effectus ſacramenti, non impetratur oratione eccleſiæ, vel miniſtri, ſed ex merito paſſionis Chriſti. 3ª.q.64.1.2ᵐ.

102 Omnis efficacia ſacramentorum, deſcendit a Chriſto. 3ª.q.60.priº./.q.66.6.c./.qu.84.1.1ᵐ./.7.c./.4.d.6.quæſt.1.ar.3.q.2.c./.d.23.q.1.ar.3.q.2.3.c./.Con.4.cº.56.ſi./.57./.76./.78.1ᵐ./.Verit.quæſt.29.4.2ᵐ./.Virt.qu.1.1.2ᵐ./.Titum.3.le.1.ſi.H.

103 Efficacia & virtus ſacramentorum, eſt ex deo, vt a cauſa principali, ſed ex paſſione Chriſti, vt a prima cauſa meritoria, & vt ab inſtrumento coniuncto, ex fide vero, vt a continuante inſtrumentum agenti principali. 3ª.qu.49.1.4ᵐ./.q.61.1.1ᵐ./.q.62.5.0./.6.c.q.64.1.2ᵐ./.2.0./.7.c./.qu.84.7.c./.q.86.1.c.ſi./.3.d.19.ar.1.q.2.4ᵐ./.4.d.1.q.1.ar.2.q.3.c./.ar.4.q.3.0./.d.3.q.1.ar.2.q.1.2.c./.d.5.q.2.ar.2.q.1.0./.q.1.c./.d.17.q.3.ar.1.q.1.c. Fides. 103. *Chriſtus. 166.

104 Paſſio Chriſti dicitur ſacramentum, quia ſanctificat nos. 4.d.1.q.1.ar.1.q.1.c.

105 Sacramenta dupliciter operantur, ſcilicet dum habentur in voto, ideſt in propoſito, ſecundo & plenius, dum actu ſumuntur. Quol.4.q.7.1.c.

106 Sacramentum conſequitur virtutem ſpiritualem, ex benedictione Chriſti, & applicatione miniſtri, ad vſum ſacramẽti. 3ª.q.62.4.3ᵐ./.q.63.6.1ᵐ. *Gratia. 88. &c. 101.

107 Chriſtus a ſacramentis nihil accepit. 4.d.2.ar.3.qu.1.1ᵐ./.d.7.q.3.ar.2.q.1.c./.d.11.q.3.1.c.

108 Omnia ſacramenta ſunt inſtituta cõtra aliquem defectum 3ª.qu.65.1.c./.4.d.2.qu.1.ar.1.q.1.0./.ar.2.c./. L./. d.4.q.1.ar.1.q.2.c. Cõ.rpe

109 Nullum ſacramentum ordinatur ſpecialiter, contra peccatum veniale. 3ª.q.65.1.8ᵐ./.4.d.2.q.1.ar.1.q.4.0./.d.16.q.1.ar.2.qu.3.1ᵐ./.d.17.qu.3.ar.3.qu.3.2ᵐ./. Ma. q.7.11.14ᵐ. *Aqua. 19. Excommunicatio. 2. &c. Oblatio. 11.

110 Omne ſacramentum tollens peccatum mortale, poteſt tollere veniale, quo ad culpam, & quo ad diſpoſitionem ad mortale. 4.d.2.q.1.ar.1.q.4.0.

111 Cõe eſt omni ſacramẽto, quod per illud exhibetur remediũ aliquod, cõtra peccatũ, per hoc quod gratiã confert. 3ª.q.63.6.c.

112 Per omne ſacramentum, ſanctificatur homo. i. mundatur a peccato, quod fit per gratiam. 3ª.quæſt.65.6.2ᵐ. *Paſſio. 108.121. Peccatum. 259.374. Pœna. 9. Pœnitentia. 103.114.122.124.125.126.129.136. Simonia. 20.30. Tenebræ. 5.

113 Sacramenta quæ præexigunt gratiam in ſuſcipiente, non ordinantur directe contra culpam. 4.d.2.quæſt.1.ar.1.qu.4.1ᵐ. *Vtilis 275.

114 Sacramenta eccleſiæ ordinantur a deo, ſcilicet ad perficiẽdum hominem in cultu dei, & in remedium contra peccatum. 3ª.q.65.1.c./.4.d.2.L.

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115 Sacramenta in tempore legis naturæ, erant tantum tria.ſ. ſacrificia, decimæ, oblationes, & huiuſmodi.4. d.1.q.1.ar.2. q.3.c.fi./.d.2.q.1.2.4^{m}.Decimæ.2.

116 Sacramenta legis naturæ in generali, ſignificabant ſacramenta noſtra, & cauſam ipſorum, & paſſionem Chriſti.4 d. 2 quæſt.1.2.3^{m}./.5^{m}.

117 Sacramẽta legis naturæ, ex opere operato, nõ habebãt aliquam efficaciã, ſed tantum ex fide.4.d.2.q.1.ar.4.q.4.2^{m}.

Fecun. 118 Sacramenta veteris legis propria dicuntur, quæ ſignificabant ſanctitatem Chriſti, nõ quidem vt in ſe eſt, ſed vt per eam ſanctificamur 3ª.q 60.2.2^{m}.

119 Et erant prænuntia Chriſti venturi. 3ª.q.60.6.3^{m}./.q.61.3.b./.4 c./.q.62.6.c.fi. • Agnus.o. Angelus.399.

120 Paſſio Chriſti eſt cauſa finalis ſacramentorum veteris legis, quia fuerunt inſtituta ad eã ſignificandã. 3ª.q 61.3.1^{m}.

121 Sacra & ſacramẽta veteris legis, figurabant ſacra & ſacramenta nouæ legis, & obſeruantiæ veteris legis, conuerſationem populi nouæ legis, quæ omnia ad Chriſtum pertinẽt. 12ᵉ.q.101 4.1^{m}./.4^{m}. • Baptiſmus.3. 83.250. Character.34.

122 Sacramenta veteris legis erant plura, propter diuerſitatem cæremoniarum, & ſacrificiorum. 3ª.q.65 1.4^{m}.

123 Sacramenta veteris legis erant tria.ſ.circuncisio, agnus paſchalis, & conſecratio ſacerdotum. Col.2.le.4.prin°.

124 Sacramenta veteris legis, quo ad omnes erant tria, ſcilicet circuncisio, eſus agni paſchalis, & purificatio a quibuſdã immunditiis, vt expiatio a peccatis. Sed quo ad miniſtros, etiam erant alia tria, ſcilicet conſecratio ſacerdotum, oblatio victimarum, eſus panum propoſitionum, & huiuſmodi, & ablutio manuum & pedum, & raſio pilorum. 12ᵉ.q. 102.5.c /. Col.2.le.4.prin°. vel Circuncisio.3.

125 Et diſponebant ad ſacramenta nouæ legis. 4.d.2.qu.2.ar.1. q.1.1^{m}.Circuncisio 2.

126 Sacramenta veteris legis ſanctificabant, mancipando ad diuina, non autem emundando, nec confirmando. 3ª.qu. 62. 2^{m}./.4.d.1.q.1.ar.3 q.1.1^{m}. • Cæremoniæ.7. Circũciſio. 1 3.34.35.37.38.48.

127 Et nihil interius efficiebant. Ideo dicuntur, iuſtitiæ carnis 3ª.q.72.5.3^{m}. • Confirmatio.45.46.

De°.1095. 128 Oppoſitum videtur dicere.4.d.1.q.2.ar.4.q.2.c Reſpondeo ſicut Dubio. 342°.343°.344°. • Gratia.90.96.

129 Nec purgabant a culpa, ſed ab immunditia, ideſt ab irregularitatibus, & impedimentis, quæ multiplicabantur a lege, propter timorem & reuerentiam dei. 12ᵉ.q.102.5. 4^{m}./.5^{m}./.6^{m}./.q 103.2.0./.3ª.q.37.4.3^{m}./.q.89.4.1^{m}./.4.d.1.qu.1.ar. 5.q.3.0./.d 19.q.1.ar.1.q.1.3^{m}./.Ro.11.le.4.prin°.C./.He.8. le.2.prin°.B./.c°.9.le.1.prin°.K./.le 2.me° H.

130 Nec diluebant peccata, quo ad maculam, ſed reatum, inquantum erant onera, tamen præſuppoſita gratia. 3ª. qu. 62.6.2^{m}./.4.d.1.q.1.ar.5.q.1.5^{m}. • Miſſio.41.45. Oblatio 17. Vnctio.20.

131 Ratio literalis & figuralis omnium ſacramentorum veteris legis exponitur. 12ᵉ.q.102.5.0.

132 Sacramenta veteris legis, nihil conferebant ex opere operato.4.d.4.q.1.ar.4 q.1.2^{m}.

De^{m} 1096 Oppoſitum videtur dicere.4.d.1.q.2.ar.4.qu.2.c. Reſpondeo ſicut Dubio. 345°.

133 Nec iuſtificabant, ſed ſignificabant fidem, qua iuſtificabantur patres antiqui. 12ᵉ.q.98.2.4^{m}./. q.103. 2.0 /.qu.107 1. 3^{m}./.3ª.q.62.6.0 /.4.d.1.q.1.ar.5.q.1.3^{m}.

134 Nec erant meritoria ex ſe, ſed ex fide, & deuotione.4.diſt. 1.q.1.ar.5.q.5.0.

135 Nec habebant in ſe. aliquam ſpiritualem virtutem operatiuam ſpiritualis effectus. 3ª.qu.62.6.c.fi./.qu.63. 1.3^{m}./.4 d.4.q.1.ar.4.q.1.2^{m}.

136 Sacramentum dicitur tripliciter, non quidem æquiuoce, ſed analogice, ſcilicet ſacrum ſecretum, iuramentum, & ſignum rei ſacræ. 3ª.q.60.1.c./.3.d.19.L.fi./.4. d.1.q.1.ar.1.q. 1.c. • Corpus.14. Votum.20.

137 Diuiſio ſacramenti, in ſacramenta veteris legis, & nouæ, eſt diuiſio analogi, & non diuiſio generis in ſpecies. Et primo conuenit ſacramẽtis nouæ legis. 4.d.1.q.1.ar.1.q.3.5^{m}.

138 Diuiſio ſacramenti in rem tãtum, ſacramentũ tantũ, & rẽ & ſacramentum, non eſt diuiſio in partes integrales, quia primum non eſt de eſſentia eius.4.d.24.q.1 ar.1.q.2.1^{m}.

139 Sacramenta conſiſtunt in tribus eſſentialiter.ſ.in verbis, & rebus, & in factis.i. in vſu, vel diſpenſatione.4.d.1.q.1.3.2^{m}.

140 In ſacramento ſunt duo.ſ.opus operans.i. vſus ſacramenti, & opus operatũ.i.ipſũ ſacramẽtũ.4.d.1.q 1.ar.5.q.1 2.c.

141 In quolibet ſacramento ſunt tria.ſ.origo, perfectio, & finis duplex.ſ. proximus.i. ſanctificatio, & finis vltimus.ſ.vita æterna.3ª.q.60.3.c./.4.d.1.q.1.ar.1.q.3.c.

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142 Differentia inter ſacra, ſacramenta, ſacrificia, & obſeruantias. 12ᵉ.q.101.4.0./.Col.2.le.4 prin°. Differen^{a}.

143 Multa ſigna gratiæ, in lege naturæ præceſſerũt, quæ non dicuntur ſacramẽta, quia ſacramenta ſunt ad remediũ, nõ autem illa, vt diluuiũ, oceſio Abel & huiuſmodi.4.d.2.q.1.2. 4^{m}. • Confeſſio.1.&c.46.&c. 75.90. Conſecratio.1.

144 Sacramenta nouæ legis, cõferũt gratiã, nõ aũt ſacramentalia, ſed remouent contrarias diſpoſitiones, & impedimẽta. Ideo ſecundum ea multiplicantur. 12ᵉ.qu.108.3.2^{m}./.3ª.q. 71.3.2^{m}./.4 d.6.q.2.a.3 q.1.1^{m}./.d.7.q.1.a.1.q.1 c./.d.8.q.1.2. 5.0.1.c./.d.23.q.1.ar.1.q.1.c./.Con.4.c°.57./.M2.q.7.12.c./. 5^{m}. Peccatum.374. • Lex.138.142. Miſſio.27.41.45.

145 Sacramenta & ſacramẽtalia, quæ habent effectũ perpetuũ non poſſunt iterari, quæ vero non habent, poſſunt iterari. 3ª.q.82.8.2^{m}./.4.d.7.q.3.ar.3.q.3.0./.d.23.q.2.ar. 4.qu.1.c./. d.24.q.1.ar.2.q.2 b.1./.d.42.b.3.2.1^{m}.

146 Cõmune eſt omnibus ſacramentis, quod conſiſtunt in rebus ſenſibilibus, inuiſibilẽ gratiã ſignificantibus. 4.d.1.q.1 3.c. Cõpara°.

147 Sacramenta eccleſiæ ſunt antiquiora ſacramentis iudæorum, quo ad ritum & figuram, ſed eſt econuerſo quo ad inſtitutionem.4.d.8.q.2.ar.2.q.3.2^{m}./.L.prin°.1.

148 Sacramenta quatuor dicuntur magna.ſ baptiſmus, ratione effectus, confirmatio ratione miniſtri, euchariſtia ratione contenti, & matrimonium ratione ſignificati. 3ª. q.65. 3.4^{m}./.q.67.2.3^{m}./.4.d.1.q.1.ar.1.q.3.0./. Ephe.5. le.fi fi..I. • Adulterium.4.8. Altare.1.

149 In ſacramentis veteris legis, quæ ordinabantur ad hominum ſanctificationem, nihil erat ſine rationabili cauſa. 12ᵉ.q.102.5.b.

150 Sacramenta legis naturæ, non erant figura ſacramentorũ veteris legis, ſed paſſionis Chriſti.4.diſt.8. L.prin°.1./. Pſal. 39.me°.d.D. • Angelus.399. Baptiſmus 81.153. 187.224. Confirmatio.3. Euchariſtia.3.26.&c.40. &c.54. 131. Miſſa. 25. Ordo.51.52.69.79.

151 Numerus & ſufficientia ſeptẽ ſacramẽtorũ nouæ legis. 3ª. q.65.1.0./.4.d.2.q.1.2.0./.Con.4.c°.58./.1ᵉ.Cor. ꝓlo.pri°.

152 Ordo ſacramentorum, nouæ legis exponitur. 3ª.qu.65.5.3. o./.q.67.2.3^{m}./.4.d.2.q.1.3.0./.d.7.qu.1.ar.1. q.3.0./. Ephe. 5.la fi.fi.I. • Pænitentia. 22.31.56.&c. 72.76.77.79. ſacrilegium.3. Vnctio.2.

153 Sacramẽta nouæ legis, tripliciter ſe habẽt ad ſacramẽta veteris legis.ſ.eſſentialiter, vt matrimoniũ pænitentia, & ordo, figuraliter, vt baptiſmus, & euchariſtia & neutraliter, vt alia. 12ᵉ.q.102.5.3^{m}./.4.d.2.q.1.2.4^{m}./.5^{m}./.d.8.q.2.ar.2.q.1.c.

154 Speciale eſt in ſacramentis nouæ legis, quod conſiſtant in rebus & verbis, triplici ratione.ſ. quia ab ipſa Chriſti paſſione fluxerunt, quia non ſolum ſunt ſigna futurorum, ſed etiam præſentium & præteritorum, & quia gratiam continent ea ſanctificatione, quæ fit per verbũ dei.4.d.1.q.1.3.0.

1 ¶SACRIFICIVM proprie dicitur aliquid factum ad honorem debitum ſoli deo, ad eum placãdũ. 22ᵉ.q.81.4.1^{m}./.3ª. q.22.2.c./.q.48.3.c./. Pſal.19 me°.a.E. • Abreuntiatio. Euchariſtia.2.3.5.12.13. Immolari. Quid.

2 Sacrificiũ exterius, eſt ſignũ ſacrificii interioris, quo quis ſe offert deo 3ª.q 82 4.c /.Con.3.c°.120./.Pſal.50.fi h. K.

3 Omne quod deo exhibetur, vt ſpiritus feratur in deũ, poteſt dici ſacrificiũ 3ª.q.22.2.c.q.48.3.c. • Latria.9.

4 Oẽa obſequia proximis ſacta, inquantum ad deũ referũtur dicuntur ſacrificia. 22ᵉ.q.188.2.c. • Miſſa.24.

5 Sacrificiũ nihil aliud eſt, niſi ꝓteſtatio interioris deuotionis & fidei. 22ᵉ.q.85.2.c./.3ª.q.22.2.c /.Pſal.49.m°.g./.Ro. 12.le.1.prin°.F. • Oblatio.1.2 Paſſio.100.131. Plato.2. ſacerdos.43.44. ſacramentum.115.142.

6 Sacrificium debet offerri ſoli deo. 12ᵉ.q 102. 3.c /. 22ᵉ.qu. 84.1.1^{m}./.q.85.2.0./.q.94.2.c./.3ª.q 48.3.c./.Con.3.c°.120. /.Pſal.28.prin°.K./.Ro.le.7.fi.B. • ſãctitas.4. Templũ.12.

7 Offerre deo ſacrificiũ in cõi eſt de iure naturali, ſed determinatio eius, eſt de iure diuino, & humano. 22ᵉ.q.85.1.0.

8 Sacrificia ſenſibilia inſtituta ſunt, non propter indigentiã dei, ſed vt homo ſe & omnia ſua referat in deum, vt in finem, principium, & dominum omnium. 12ᵉ.qu.102.2.c./. 1^{m}./.22ᵉ.q.30.4.1^{m} /.q.81.6.2^{m}./.7.c /.2^{m}./.q.85.2.c./. Con. 3.c°.119.prin°./.Iſa.1.me°.c.E.

9 Quicũque offert ſacrificium, debet eſſe ſacrificii particeps. 3ª.q.82.4.c.

10 Sacrificium duplex.ſ.interius, & exterius. 22ᵉ.qu.85.2.c./. 3.2^{m}./ 4.c./.3ª.q.22.2.c./.q.82.4.c./.Pſal.26.me°.ſ.D./.Pſal. 5c.fi.h.K./.Ro 12.le.1.prin°.F.

11 Ad primum omnes tenẽtur. Ad ſecundum vero, ſoli ſubditi legi, niſi neceſſarii actus virtutum. 22ᵉ.quæſt.85.4.0. • Adeps.1.2.

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52 In quolibet ſacrificio, conſiderantur quatuor, ſ. cui, a quo, quid, & pro quibus offertur 3ª.q.22.3.1^{m}./.q.48.3.c.

53 Homo indiget ſacrificio propter tria, ſcilicet propter, remiſſionem peccati, conſeruationem gratiæ, & adoptionem gloriæ: quæ omnia dantur nobis, per humanitatem Chriſti. 3ª.q.22.2.c. ∗Armus. Religio.14.15.16.43. Sanguis.8.

54 Homo tripliciter exhibet corpus ſuam, ſacrificium & hoſtiam deo. ſ. per martyrium, per auſteritatem, & per opera iuſtitiæ & diuini cultus. 22ᶠ.q.24.3.2^{m}./.Ro.12.le.1.priᵒ.G

Iudæorum 15 Sacrificia, oblationes, & huiuſmodi, ante legẽ Moyſi, erant neceſſitatis in communi, ſed erant voluntatis in ſpeciali 12ᶠ.q.103.1.0./.3ª.q.60.5.3^{m}./.q.61.3.2^{m}./.qu. 70.2.1^{m}./.4. 2^{m}./.4.d.1.q.1.ar.2.q.3 2^{m}./.q.2.ar.6.q.3.0.

16 Præcepta de ſacrificiis, non ſunt data iudæis, niſi poſt idolatriam.12ᶠ.q.102.3.c./.Pſal.39.meᵒ.d.A./.Eſa.1.meᵒ.c.E./. He.10.le.1.meᵒ.E.

17 Ratio literalis & figuralis omnium ſacrificiorum in lege veteri, exponitur.12ᶠ.qu.102.3.0. ∗Adam. 86. Adept.1.2. Agnus.0.

18 Sacrificia, & pœnitentiæ, neceſſario determinantur in lege veteri, quo ad omnes circunſtantias.4.diſtin.1.quæſt.1.ar. 2.quæſt.4.0.

19 Lex vetus, in multis diminuit cultum corporalem. Ideo ſtatuit quòd ſacrificia, non offerrentur de quolibet, nec in omni loco.12ᶠ.quæſt.101.3.3^{m}/.4.1^{m}./.4^{m}./. quæſt. 102.4. 3^{m}.∗Animal 74.&c. Beneficium. 18. Canis. Cæremoniæ.7. Decimæ.3.15 Euchariſtia.185.Fœmina. 1. Fœminalia. Fermentum 3.Feſtum.4.Iacob.6.Immũditia.2. Iſaac.2. lege. Libamina Mel.0.Pœna. 59.Piſcina.0.Præceptum.137. Samuel. 3. Synagoga. Thurificatio. 2. Thus. 0. Turtur. 2.

20 Eius adipum in ſacrificiis & aliis prohibebatur iudæis, ad vitandum laſciuiam.12ᶠ.q.102.3.8^{m}.

Cõparaᵒ. 21 Sacrificia veteris legis, non erant deo accepta, ſecundum ſe, ſed quia figurabant paſſionem Chriſti, & ſacrificium interius, ſcilicet deuotionem, & ne offerrent ea idolis.12ᶠ.q. 102.3.0./.4.3^{m}./.5.4^{m}./.priuᵒ./.4.d.1.q.1. ar.5. quæſt.2.1^{m}./. 2^{m}./.Pſal.26.meᵒ.f.D./.Pſal.39. meᵒ.d. E./.Pſal.50.fi.h. K./. Eſa.1.meᵒ.c. D./. He. 10.le.1. meᵒ. E.

22 Sacrificium in lege veteri, erat publica proteſtatio peccati, Ideo non fiebat pro peccato negligentiæ, nec pro aliis peccatis interiorum actuum, quia erant occulta. 12ᶠ.q.54. 3.3^{m}. Abrenuntiatio. Cæremoniæ 7 Cultus.10.12.

23 Sacrificium triplex, in lege veteri, ſcilicet oblatio pro peccato, holocauſtũ, & victima, vel hoſtia.12ᶠ.q.102.3. 8^{m}/.9^{m}. ./.Pſal.39. meᵒ.d.C./.Eſa.1.meᵒ.c.A./.He.10.le.2. meᵒ. C. Decimæ.3.Euchariſtia.52.Iacob.6.

24 Sacrificia veteris teſtamenti, ſignificabant paſſionem Chriſti, ſed oblationes ſignificabant diſpoſitionem Chriſti patientis, ſcilicet voluntatẽ. 3ª.quæſt.47.2. 1^{m}./.q.48.3. 0./.4. d.2.q.1.2.4^{m}.

25 Vtraque ſignificabãt euchariſtiam, prima quidem quo ad ſignificatum, ſecunda vero quo ad numerum, & vſum. 12ᶠ.q.101.4.1^{m}./.

26 Primum, ſcilicet oblatio pro peccato, conuenit pœnitentibus, ſecundum perfectis, & tertium proficientibus. 12ᶠ. q.102.3.8^{m}.

27 Primum erat de neceſſitate remiſſionis peccati, vnde incẽdebatur vna pars, & alia erat ſacerdotis, quia expiatio fit a deo, per miniſterium ſacerdotum 12ᶠ.q.102.4.8^{m}./. He.10. le.1.meᵒ.C.Latria.9 Laus.20.Obediẽtia.27.Occidere.3.

28 Tertium erat ex debito beneficii vel accepti, vel accipiendi, pro gratiarum actione, vel pro ſalute & proſperitate offerentiũ, quorũ tertia pars erat, ſecũda ſacerdotũ, & prima incendebatur deo.12ᶠ.quæſt 102. 3.8^{m}./.He.10.le.1.mᵒ.C.

29 Sacrificium pro peccato totius populi, vel ſacerdotis, totũ comburebatur, ne aliquid peccati in eis remaneret. 12ᶠ.q. 102.3.8^{m}./.He.10.le.1.meᵒ.C.

30 Sacrificia erant inſtituta, ad ſatisfactionem pro peccatis propriis. Ideo per eam non oportet tolli peccata. 4.d.1.qu. 2.ar.4.q.1.1^{m}.

31 Lex vetus, nulla ſacrificia præcipiebat fieri pro peccatis cordis. 3.d.40.2.4^{m}.Holocauſtum.1.4.

32 Primitię, erant oblationes, non autem ſacrificia, quia nihil ſacrum fiebat circa eas. 22ᶠ.q.85.3.3^{m}./.q.86.4.c.

33 ſacrificium de inanimatis, dicebatur oblatio: de animatis autem, ad placandum deum, dicebatur holocauſtum: ſed pro emendatione peccati, ſacrificium pro peccato, pro beneficiis vero dei, ſacrificium pacificorũ. He.10.le.3.meᵒ.C.

34 De iis quæ veniunt in vſum hominis de terrenaſcẽtibus, ſunt cibus, potus, condimentum, & medicamentum. De primo offerebatur in ſacrificium panis. De ſecundo, vinum. De tertio oleum, & ſal. De quarto, thus, quod eſt aromaticum, & conſolidatiuum. Primo, ſignificatur caro Chriſti. ſecundo, ſanguis eius. Tertio, grana. Quarto, ſcientia. Quinto, oratio.12ᶠ.q.102.3.13^{m}. Pœna.59.Piſcis.4.

35 ſal offerebatur in ſacrificiis, quia impedit corruptionem putredinis. Et ſignificat diſcretionem ſapientiæ, & mortificationem carnis. 12ᶠ.q.102.3.14^{m}.

36 ſacrificium expiationis, erat ſolenniſſimum. Et erat præcipua figura euchariſtiæ, quo ad Chriſtum paſſum, ſicut omnia ſacrificia veteris legis. 3ª.q.73.6.c.

37 Potiſſimum ſacrificium eſt, quo Chriſtus ſe obtulit deo. Ideo omnia ſacrificia veteris legis erant ad figurandum hoc vt perfectum per imperfecta, quorum rationes, ſumi debent ex eo. 12ᶠ q 102.3.c. Chriſti.

38 Licet in ſacrificiis veteris legis, non ſumeretur caro humana, ſed aliorum animalium, tamen caro Chriſti, eſt verum ſacrificium, quadruplici ratione, ſcilicet quia ex eo q̃ eſt caro humanæ naturę, cum congrue pro hominibus offertur. Et ex eo q̃ erat paſſibilis & mortalis, apta erat immolari. Et ex hoc q̃ erat ſine peccato, efficax erat, ad emundanda peccata. Et ex eo q̃ erat caro ipſius offerentis, erat deo accepta, propter charitatem, ſuam carnem offerentis, ſecũdũ Auguſtinum. 3ª.q.48.3.1^{m}. Euchariſtia. 3.&c.241.&c.255. 280. Oblatio.17. Paſſio.83.84.

39 Paſſio Chriſti, fuit verum ſacrificium. 3ª.q. 47.1. c./.1^{m}./.4. 2^{m}./.quæſt.48.3.0./.6. 3^{m}./. quæſt. 49.4. c./. quæſt.73.4.c./. 3^{m}./ q.83 1.c.

40 Occiſio Chriſti fuit ſacrificium, reſpectu voluntatis eius. Non autem quo ad voluntatem occidentium, ſed grauiſſimum peccatum. 3ª.q.22,1.2^{m}./.q.47.4.2^{m}./.qu.48.3.3^{m}./.2. diſtin. 40. quæ. 1. 4. a. 1./.1^{m}./.3. diſtin.20.art.5.quæſt.2. b. Præceptum.137.

41 ſacrificium Chriſti fuit efficaciſſimum, ad delendum peccata, ratione deitatis. 3ª.q.22.3.1^{m}.

1 ¶SACRILEGIVM eſt omne quod fit ad irreuerentiam rei ſacræ. 22ᶠ.quæſt.99.0./.quæſt.154.10.3^{m}. Abſoluere.9. Quid.

2 ſacrilegium eſt ſpeciale peccatum, oppoſitum religioni. 22ᶠ.q.99.2.0. Furtum.14. Irreligioſitas.5. Luxuria.11.

3 ſacrilegium eſt ſine aliis peccatis, quando non eſt alia deformitas, niſi violatio rei ſacræ. 22ᶠ.quæſt.99. 2. 3^{m}. Natura.27.49.

4 ſpecies eius ſunt tres, ſecundum triplicem rationem ſanctitatis, ſcilicet perſonarum, locorum, & aliarum rerum. 22ᶠ.q.99.3.0./.q.145.10.3^{m}.

5 Et grauius eſt contra perſonam, quàm contra locum. ſed grauiſſimum eſt contra ſacramenta, ſecundo contra vaſa ſacra, tertio contra imagines & reliquias ſanctorum, quarto contra ornatus rei ſacræ, quinto contra res miniſtrorũ eccleſiæ. 22ᶠ.q.99.3.c.

6 Omne peccatum perſonæ ſacræ, eſt ſacrilegium materialiter, non autem formaliter, niſi fit directe contra ſanctitatẽ eius, puta ſi virgo deo dicata fornicetur. 22ᶠ.quæſt.99.3.3^{m}. Nugæ. Pas 12.

7 Quælibet ſpecies luxuriæ, ſecundum q̃ violat aliquid pertinens ad cultum dei, eſt ſacrilegium. 22ᶠ.q.154.10.0

8 Pœna ſacrilegii ſecundum æqualitatem, eſt excommunicatio. ſed quia hæc non timetur, additur decapitatio ſecundum leges, & pœna pecuniaria, ſecundum canones. 22ᶠ.q. 99.4.0./.q.154.10.2^{m}.

¶ ſacroſancta. ſacrum. Violatio.

¶ ſarcaſmos eſt quædam ſpecies tropi, qui dicitur eſſe quædam plena odio, & hoſtilis irriſio. Iſa.8.meᵒ.F.

¶ ſacrum. Acolitus.5. Adoratio.6. Agricultura.1. Anathema 0. Character. 11. Cæremoniæ.2. Cimiterium. Circuncisio. 12. Circunſtantia. 9. 26.27. Confirmatio.48. Debitum.2 2. 25.26. Damnũ.6. Diſpenſatio.17. Doctrina. 2. &c. Gradus. 3. Irreligioſitas.1. Iuſtitia 2. Matrimonium. 131. Militia.1. Miſſa.14. Mores. 4. Oblatio.1. Officium. 9. 10. 14. Ordo. 72.86.&c.91. Peccatum.255.&c. Politia. 6. ſacer. ſacerdos. 3.21.22. ſacramentum.4.121.136.142. ſacrificium.32. ſacrilegium.0. ſcriptura.0. ſepultura 7.&c. ſerpens.3. ſimonia.&c. ſpirituale.2. ſterilitas. ſubdiaconus.1. .5. Templum. 10. Theologia. 40. Tyrannus. 3. Vas.3. Verbum. 8. Violatio. Violentia.5.6. Victio 9. Vſura.7.14.30.82.

¶ ſaducæi Iudæi.22.

¶ ſagacitas. Animal.52. Aſtutia.0. Prudentia.23. ſolertia.0.

1 ¶ ſagitta dei, ſignificat tria, ſcilicet tribulationem, contritionem, & verbum dei Pſal. 37.priᵒ.b.priᵒ. Amazones. 2. Apo. ibi. 36. Figura.

2 Doctores comparantur ſagittis, propter feruorem ſpiritus ſancti in eis. Pſal.17.meᵒ.k.E.

Quid. 1 ¶ Sal eſt ſpecies terræ. Similiter alumen, & ſulphur. Et inueniuntur montes de ſale. Senſu.le.10.prin°.b. B. Animal.77. Baptiſmus.241. Dæmon.100.101. Exorciſmus.13. Sacrificium.34. Salina. Salſedo.

2 Sal impedit corruptionem putredinis.1ª.q.104.1.c./.22ᵉ.q.102.3.14ᵐ.

¶ Salamandra. Ignis.10.

¶ Salarium. Allicere. Campſoria.8.

¶ Salathiel. Zorobabel.

¶ Salire. Saltus. Chriſtos.214.

Figura. ¶ Saliua ſignificat uerbum patris, & ſaporem intimæ contemplationis.Io.9.le.1.fi. Baptiſmus.141. Euchariſtia.196.197.

Quæſtio. ¶ Salmanaſar. Falſum eſt, quod idem dicatur Salmanaſar, & Sennacherib. Sed regnante Salmanaſar iam ſene, filius eius Sennacherib erat in exercitu: et ideo idē exercitus erat vtriuſque. Vnde loquitur ſcriptura de tota illa vaſtatione quæ facta ē per illos reges Aſſiriorum quaſi de vno perſequutore, propter vnitatem regni. Iſa.8.med°.b.C.

Signum bonum. 1 ¶ Salomon non meruit ſapientiam in ſomnis, ſed fuit ſignū præcedentis deſiderii. 1ſᵉ.q.113.3.2ᵐ./.22ᵉ.q.154.5.1ᵐ./.4.d.9.ar.4.q.1.1ᵐ./.Veri q.28.3.7ᵐ. Conſecratio.20. Encenia. Exorciſmus.14. Galilæa.2. Maria.5.

2 Somnus Salomonis, non fuit naturalis, ſed fuit prophetica viſio 1ſᵉ.q.113.3.5ᵐ /.Veri.q.18.3.6ᵐ.

3 Salomon ex inſtinctu Dei, certius ceteris iudicauit de moribus, & de naturis rerum. Veri.q.12.12.c.

Pœnitēt. 4 Salomon in fine cognouit errorem ſuum, & pœnitens, fecit eccleſiaſten, vt Hieronymus dicit. Opuſ.50.lio 3.c°.8.

Paſſio. 5 Dominus iuſte voluit, quod reges Iuda paterentur damnum, propter culpam Salomonis. Sed ipſi male, & propter ſuperbiam cordis hoc fecerunt, quia nolebant dare cōſueta. Iſa. 8. med°. b. A. Prophetia. 56.59., Scriptura. 55. Templum. 6. & cetera.

Cauſa. ¶ Salſedo maris, cauſatur ex admiſtione terræ, & aduſtione ſolis.2.d.14.5.5ᵐ.

¶ Saltare. Herodes.

¶ Saluus. Ordinatio.7. Ordo.92.

Quid. 1 ¶ Saluari eſt conſeruari in bonis, ſed liberari, eſt remoueri a malis. Pſal.7.prin°.a.F. *Abiectus. Actio.16. Aduentio.

Diuiſio 2 A Salus duplex, ſcilicet vera, a veris malis, & falſa e malis ſecundum quid, ſcilicet a malis temporalibus. Pſal.19,fi.e.F/30.4.lec.5.fi.

B Salus duplex, ſcilicet corporalis, quæ communis eſt hominibus, & iumentis, & ſpiritualis, & æterna, quæ eſt propria Chriſti. Pſal.21 prin°.a.fi./.Pſal.35.med°.e /.1ᵉ.Cor.7.lec.3.prin°.E.F./.Eph.2 lec.3.prin°.

3 Saluari nullus poteſt, niſi per Chriſtum. 3ª.q.61.3.c./.2ᵐ./.4.c.q.68.1 o./2.c./.q.73.5.6./.q.84.5.e./.4.d.1.q.2.ar.6.q.1.c./.d.17.q.3.ar.5.q.4 o./.Con.4.c°.72./. Veri. q. 28. 4 7ᵐ./.Ma.q.4.8.12ᵐ./.Pſal.32.fi.p.fi./.o.12./.Ro.5.lec.5.fi.K./.He 11.lec.2.fi.C. *Amicitia.39. Amor.45.68.112.151.170. Analogia.9. Angelus.532. Anima.268. Apoſtoli.6.&c. Appropriatio.21. Aſcendere.14. Aſilum. Aſſumere.25. Auguſtinus.1. Baptiſmus.90.123.159.160.161.167.525.526. Beneficium. 17. Charitas.140.145. Circumciſio.41. Comedere.4. Confeſſio.8.26.56.

4 Ad ſalutē venitur dupliciter, ſcilicet merito Chriſti, vt pueri, & ſtulti, & merito proprio, addito ad meritum Chriſti, per actum fidei.22ᵉ.q.184.1.1ᵐ./.3.d.25.q.2.ar.8.q.1.c. prin°./.4.d.10.ar.2.q.3.1ᵐ./.Veri.quæ.1.1.2ᵐ./.Eph.2. lec.3. princ°. *Confirmatio.15.&c.

5 Pueri antiquorum, ſaluabantur in fide parentum. 3ª. q.34.3.c./.q.70.4.5ᵐ./.Quol.2.7.c.fi./.Quol.6.4.8ᵐ. *Conſilium. 37.20. Credere.14.&c. Cura.5. Damnatio.32. Debitum. 13.16 23. Deus.311. Doctrina.9.11. Dulcedo.4. Electio.18 &c. Epiſcopus.21.24.26 Euang hom.9.10. Euchariſtia.37.44.48.130.178.239.255. Excæcatio.5.

6 Euangelium tripliciter ſaluat, ſcilicet remittendo peccata, dando gratiam, & gloriam, per tria, ſcilicet per fidem, confeſſionem, & ſacram ſcripturam. Ro.lec.6.prin°. B. *Fides. 91.&c. Gratia.23.145. Hebetudo.2. Hæreſis.23.24.30.31.99. Ieiunium.23.&c. Ieſus.4.5. Impugnare.2. Induſtria. Infirmitas.2. Iudith. Iuſtitia.86.87. Iuſtificatio.38.

7 Ad ſalutem duo ſunt neceſſaria, ſcilicet timor, & ſpes. Primum cauſatur ex potentia Dei, ſecundum vero, ex miſericordia eius Pſal 32.fi.q. *Iuſtus.3.8. Laus 20. Lex. 81.166. Liber.4.&c. Liberi arbitrium.18. Miniſter.4. Miſericordia 43.

8 Item duo ſcilicet ſubiectio voluntaria ad Deum per obediētiam, & iugis meditatio de deo. Pſal.1.princ°.a.b./.Pſal.32. med°.a.C. *Mors.21.36.37. Mutilatio. Negligentia.7.8.

Nomen.84. Obedientia.14.36. Oratio.18.49.51.

9 Item tria, ſcilicet gratia Dei, motio eius, & protectio eius. Pſal.31.fi.g. *Paſſio.85.&c.101.&c.118. Perſona.28. Præceptum.55.16.

10 Item tria, ſcilicet gratia, gubernatio, & ſpiritualis profectus. Pſal.27.fin.g.G. *Prædeſtinatio.19.20. Prædicare.13. Prælatio.27.

11 Item tria, ſcilicet prædeſtinatio, vocatio, & iuſtificatio. Io. 10.lec.4 med° e. *Prophetia.25. Religio.41. Reſtitutio.3.

12 In neceſſariis ad ſalutem, tenemur intellectum noſtrum cōformare intellectui Dei, vt in iis quæ ſunt fidei.1. diſtinct.48.3.1ᵐ.

13 In neceſſariis ad ſalutem, deus numquam deeſt, nec vmquam defuit homini, niſi ex culpa eius.12ᵉ.q.98.5 4ᵐ./.22ᵉ q.177.1 c./.q.178.1.c./.1.d.48 3.1ᵐ./.3.d.25.q.2.artic.1.q.1.1ᵐ./.2ᵐ. *Reſurrectio.54. Sabbathum.6. Sacramentum. 41.& cetera.

14 Quolibet tēpore, inſtructi ſunt homines diuinitus de agendis, inquantum expediebat ad ſalutem electorum.21ᵉ.q.174.6 c.fi./.3ᵐ.

15 Ex diuina prouidentia, procurantur multæ occaſiones ſalutis hominibus, vt prædicationes, exempla, actus virtutum pro loco & tempore, ægritudines, flagella, & etiam peccata. 12ᵉ.q.87 2.1ᵐ./.2ᵐ./.Quol.1.7.c./.3ᵐ./.Ro.10.lec.2.prin°.F. Sacrificium.28.

16 Oppoſitum videtur dicere quo ad peccata.4.d.17.q.2.ar.4.q.1.4ᵐ. Reſpondeo ſicut Dubio.1002. *Sapientia.44. Satiſfactio.33. Scientia.68 &c. Senſus.43. Sepultura.11. Societas.5. Stephanus.2. Duᵐ.1097ᵐ.

17 Promittit deus ſalutem dupliciter, ſcilicet contra perplexitatem, & contra pœnæ grauitatem. Iſa.9.prin°.a.C *Temperantia.6. Verbum.66.&c. Vita.8. Virginitas.13. Virtus.12. Vita.62. Votum.79. Vſura.186.195.220.256.258.275.277.

18 Non eſt de neceſſitate charitatis, quod aliquis exponat proprium corpus pro ſalute proximi, niſi quando tenetur eius ſaluti prouidere, ſed eſt de perfectione charitatis. 22ᵉ.q.26.5.3ᵐ. Veri.q.5.11.9ᵐ. *Chriſtus.108.

¶ Saluatiuum. Paſſio.96.120.

¶ Saluſtius. Vindicatio.13.

1 ¶ Saluator. Iſaias deſcribit ſaluatorem quantum ad tria, ſcilicet quantum ad receptionem, quantum ad nominationem, & quantum ad poteſtatem Iſa.9.prin°.E. Deſcriptio

2 Recepimus ſaluatorem tripliciter, ſcilicet in noſtram naturam in eius natiuitate, in noſtram notitiam in patris atteſtatione, in diuinam reuerentiam per eius paſſionem Iſa.9. prin°.E. *Ieſus.0. Liber.4. Chriſtus.0. Diuiſio.

¶ Salutatio angelica exponitur. Opuſ.8.0. *Annuntiatio.0. Expoſitio.

¶ Salutiferum. Euangelium.10. Paſſio.150.

¶ Samaria eſt ciuitas metropolis, media inter Iudeam & Galilæam, a qua, tota prouincia denominatur, quam Somer rex Iſrahel, conſtituit in monte. Io.4.lec.1.med°.e *Philippus.0. Ciuitas.

¶ Samnium. Philoſophus.5.

¶ Samoſetanus. Hæreſis.88.

1 ¶ Samuel ex patre fuit de tribu Leui, ſed ex matre, de tribu Iuda, & ex loco de monte Ephraim. He.7.lec.3.princᵘ.E.

2 Samuel non fuit ſacerdos: ſed egit aliquid ſacerdotis, offerendo ſacrificium, & vngendo reges. He.7.lec.3.med°. D.

3 Samuel audiebat verba. Ideo prophetia eius, fuit dignior ea quæ fit per figuras & ſimilitudines, ſicut per ollam Ieremiæ. Veri. quæſt. 12.13.c.fi. *Dæmon.72. Phiton.5. Prophetia.56.

4 Si voluntate dei, ipſa anima Samuelis Sauli euentum belli prænuntiauit, deo ſibi hoc reuelante, pertinet ad rationem prophetiæ. Non autem eſt eadem ratio de ſanctis, qui ſunt modo in patria.22ᵉ q.74.5.4ᵐ.

¶ Sanare. Conualeſcere. Doctrina.5. Ægritudo.3. Incontinentia.7. Peccatum.378. Pœna.58. Piſcina.2. Sanitas.0. Vnctio.10.17.50.

¶ Sancitum. Lex.76.

¶ Sanctaſanctorum. Templum.9. Velum.0.

¶ Sanctificare eſt proprium dei. Con.4.c°.17.3ᵐ./. Ro.lect. 3.fin.K. Quia.

1 ¶ Sanctificatio duplex, ſcilicet totius naturæ humanæ, ab omni corruptione culpæ & pœnæ in reſurrectione, & perſonalis, in ſola mente.3ª.q.27.2.4ᵐ. *Angelus.599. Baptiſmus.83.84. Confirmatio.7. Conſecratio.14. Dies.19 20 27. Diuiſio.

2 Sanctificatio duplex, ſcilicet adultorum per proprium actū, & paruulorum, ſecundum fidem parentum, vel eccleſiæ. prima eſt perfectior quam ſecunda 3ª.q.34.3.c./.q.70.4.2ᵐ. *Euchariſtia.19.29.31.39.41.50. Exorciſmus.7. Gratia.97.98. Hæreſis.36. Maria.10.&c.

3 Sanctificari dicitur tripliciter, ſcilicet mundari a peccato, confirmari in bono, & deputari ad cultum dei. Et tantum tertium conuenit cæteri ratione. 22ª.q.81.8.c./.q.62.6.2ᵐ./.q.63.6.2ᵐ./.1.d.15.q.5.ar.1.q.1.1ᵐ./.2.d.15.q.3.3.c./.4.d.1.q.1.ar.5.q.1.1ᵐ./.d.4.q.1.ar.4.q.2.c./.d.7.q.2.artic.2.q.1.1ᵐ. • Miſſio.20. Mulier.18. Sabbathum.8.11.

4 Sanctificatio tabernaculi, & vaſorum eius literaliter fuit, vt haberetur in reuerentiam. Sed figurabatur ſpiritualis ſanctificatio fidelium. 12ª.q.102.4.9ᵐ. • Sacramentum. 9.15.16.17.18.24.29.65.87.104.112.118.126.141. Symbolum.5.

5 Sanctificari dicitur tripliciter, ſcilicet ex minus ſancto, ex non ſancto priuatiue, & ex non ſancto negatiue. Et tantum tertium conuenit Chriſto. 3ª.q.34.1.2ᵐ./.1.d.15.q.5.ar.1.q.4.2ᵐ./.3.d.3.q.5.3.0. • Templum.9.12.

6 Effectus ſanctificationis duplex, ſcilicet mundatio a peccato, & confirmatio in bono. 3.d.3.q.1.ar.2.q.1.c./.4.d.7.q.1.ar.2.q.1.1ᵐ.

7 Secundum gradus propinquitatis ad Chriſtum, fuit gradus ſanctificationis. 4.d.6.q.1.ar.1.q.2.c.fi.

8 Sanctificatio a peccato, tranſit ad omnes p Chriſtum, ſicut peccatum per Adam. Ideo oportuit, quicquid ad eum pertinebat ſpeciali ſanctitate pollere. 4.d.1.q.2.ar.2.q.1.c.

In vtero. 9 Quæ ſiunt præter legem communem, non ſiunt principaliter ad ſubueniendum vni perſonæ, ſed ad inſinuationem, & commendationem gratiæ, vt ſanctificatio in vtero. 3ª.q.27.6.c. • Conceptio.25.41.42.

10 Non eſt credendum, aliquos eſſe ſanctificatos in vtero, de quibus non loquitur ſcriptura. 3ª.q.27.6.c.

11 Illi præcipue ſanctificati ſunt in vtero, qui immediatius ordinati ſunt, ad ſignificandum ſanctificationem Chriſti. 3ª.q.27.6.0./.4.d.6.q.1.ar.1.q.2.0.

12 Ieremias, & Ioannes baptiſta, non fuerunt ſanctificati, ante infuſionem animæ rationalis. 3ª.q.27.2.1ᵐ./.3.d.3.q.1.1.c. princ°.

13 Sanctificatio in vtero, ligat fomitem, vt inclinat ad mortale peccatum, non autem reſpectu venialis. Sed ſanctificatio ſacramentalis, neutraliter. 3.d.3.q.1.ar.2.q.1.4ᵐ./.4.d.6.q.1.ar.1.q.2.0.

14 Sanctificati in vtero, creduntur non peccaſſe mortaliter de cetero. 3ª.q.27.6.1ᵐ./.3.d.3.q.1.ar.2.q.1.4ᵐ./.Ma.q.7.7.8ᵐ.

15 Bapriſmus excedit ſanctificationem in vtero extenſiue, ratione characteris, & configurationis. Sed econuerſo intenſiue, propter maiorem gratiam. 4.d.6.q.1.ar.1.q.3.1ᵐ. Character.26.

16 Sanctificati in vtero debent baptizari, vt ſuſcipiant characterem, configurentur paſſioni Chriſti, & obediant Chriſto 3ª.q.68.1.3ᵐ./.4.d.6.q.1.ar.1.q.3.0. Vel Character.13.32.

17 Nazarei per quos ſignificantur perfectiſſimi, ſanctificabantur voto. 22ª.q.186.6.b.

Quid. 1 ¶Sanctitas proprie dicitur, per reſpectum ad Deum, cum ſcilicet homo ſeruat iuſta quo ad Deum. Ro.12.le.1.me°.L. Adoratio.6.

2 Sanctitas eſt ab omni immunditia, libera, & perfecta, & immaculata munditia. 1.d.10.4.4ᵐ./.3.d.3.q.1.1.c.princ°./. Dion.12.lec.1.

3 Sanctitas eſt ſpecialis virtus, ſcilicet religio ſed eſt generalis imperio. 22ª.q.81.8.1ᵐ. Conſecratio.2. Euchariſtia.48. Ioannes.6.

4 Sanctitas refert omnia virtutum opera in Deũ, vel per hæc diſponit ad cultum Dei. Ideo differt tantum ratione a religione quæ eſt circa pertinentia ſpecialiter ad cultum dei, vt in ſacrificiis. 22ª.q.81.8.0. Ioſeph.3. Hypocriſis.2. Iuſtitia.22. Maria.29.

5 Sanctitas importat duo neceſſaria, ad applicationem mentis ad Deum, ſcilicet mundiciam, & firmitatem. 22ª.q.81.8.0. Matrimonium.13. Miraculum.40. Natiuitas.18. Holocauſtum.4. Ordo.94. Oſculum. Sacramentum.87.92.118.

6 Ad ſanctitatem requiritur triplex gradus mundicie, ſcilicet libertas ab immunditia, perfectio, & immaculatio. Dion.12.lect.1.

7 Deſcribitur Chriſti ſanctitas ſecundum tria, ſcilicet primo ſecundum habitus gratuitos neceſſitatis in tribus, ſcilicet quantum ad quietem, quantum ad multitudinem in vniuerſitate donorum, & quantum ad eorum plenitudinem. Secundo deſcribitur ſecundum rectitudinem operis præcipue in iudicando, quod eſt opus regis in tribus, ſcilicet oſtendendo ſolertiam in diſcernendo, iuſtitiam in exequendo, & conſtantiam in perſeuerando. Tertio deſcribitur ſecundũ effectum rectitudinis ſecundum duo, ſcilicet primo ſecundum magnorum manſuetudinem, quantum ad tria ſcilicet quantum ad habitationem, quantum ad gubernationem, & quantum ad comeſtionem. Secundo ſecundum paruorũ ſecuritatem. Iſa 11.princ°.I.K / med°.A.C.D.

8 Sanctitas conſiſtit in tribus, ſcilicet in carnis maceratione, ſpiritus deuotione, & affectus pietate Pſal 34. med°.i.F. Sacrilegium.4.6. Sanctificatio.8. Sanctus.0. Simonia.27. Tẽperantia.20. Teſtis.2.

1 Sanctus quilibet habet aliquam præeminentiam, ſecundum ſpecialem vſum alicuius virtutis. Iob.lec.2.med°.H. Adoratio.20. Aduentus.6.9. Altare.4.7. Amor.168.169. Angelus.413. Anima.134.139.165.166. Antichriſtus.5. Apoſtoli.2.3. Aqua.5. Præeminentia.

2 Vnus ſanctus præcipue laudatur de vna virtute, & alius de alia, propter excellentiorem promptitudinem ad actũ vnius virtutis, quam ad actum alterius. 12ª.q.66.2.2ᵐ./.3.d.37.2.1ᵐ./.4.5ᵐ./.Virt.q.5.3.0./.Iob lec.2.med°.H. Aquila.1. Aſcẽdere.16.17. Beatitudo.33.124. Beatus.0. Benedictio.1. Beneficium.15. Beſtialitas.1. Bonitas.216.248.249.

3 Sancti quadruplicem prærogatiuam conſequuntur a Deo, ſcilicet quia ſunt electi per prædeſtinationem, formati per gratiæ infuſionem, recti per dilectionem, & ſerui per operationis debitum. Iſa.45.med°.H. Canonizatio. Cantus.5. Caſtitas.11. Cætus.0. Cibus.11.

4 Sancta apud antiquos dicebantur, quæ legibus munita erant vt violari non deberent. 22ª.q.81.8.c.prin°. Claritas.8. Clauis.14. Comedere.6. Conceptio.42. Confeſſor.4.5.6. Contẽplatio.28. Credere.10. Damnatio.30.

5 Aliquid dicitur ſanctum dupliciter, ſcilicet ſimpliciter & ſecundum ſe, id eſt ſubiectum ſanctitatis, & ſecundum quid i. quod ad hoc ordinatur. 4.d.8.q.1.ar.1.q.1.c. Dæmon.90. Deſcendere.3.5.&c. Deuotio.11. Deus.184.&c.196.&c. Doctor 5. Dos.3. Electio.18.&c.

6 Vnitas triplex eſt neceſſaria ſanctis, ſcilicet vnitas amoris, concordiæ, & cooperationis. Phil.lec.4.med°.E. Euchariſtia 158.171. Vnio.10.

7 Sancti habent quatuor delitias in præſenti, ſcilicet lumen Dei, bona opera, virtutes, & quietẽ mentis. Et habent quatuor delitias in gloria ſcilicet plenam Dei viſionẽ, perfectã dilectionem, copioſam refectionem, & eminentem auctoritatem. Iſa.51.med°.C. Feſtum.7.8. Fides.2.107.136. Fortitudo.41.53. Gazophilatium.2. Gloria.16.19.&c. Habitare. Hæreſis.106.107.112.136. Gloriæ.23.

8 Deus parauit ſanctis quatuor, ſcilicet locum æternæ quietis, regnum perpetuæ dignitatis, menſam diuinæ refectionis, & lucernam diuini luminis. Iſa 64.fi.A. &c. Ieiunium.35. Iephte. Ignis 21. Imago.35.42. In.12. Indulgentia.8.15.

9 Sancti dicuntur nubes, propter conuerſationis ſublimitatẽ, doctrinæ fecunditatem, & ſpiritualis conſolationis vbertatem. He.12.lec.1.princ°.B. Inebriati. Infamia.2. Ioannes.3. Iudicium 66. Iuſtus.0. Laurentius.3. Laus.9.12. Lex.59.67.109.125. Liber.15.&c. Lilium. Limbus.0. Lucerna. Maria.15 16.27.51.61.&c. Martyrium.12. Matrimonium 54.

10 Seruimus ſanctis, non quaſi obnoxij eis, ſed virtute reuerẽtiæ, quia ſunt noſtri doctores per doctrinam, vel adminiſtrationem, vel interceſſionem, & exemplum. 3.d.9.q.1.3.7ᵐ. Mendacium.19. Miraculum.30.35.&c.50.&c. Miſſa.27. Miſſio 28.&c. Nomen.15.36.84. Nubes.1.3. Occidere.12. Odiũ.14. Oratio.32.68.&c.72. Paſſio.21.96 98. Paulus.19. Paupertas.8. Peccatum.185.327. Pœna.3. Perfectio.52.&c. Pietas.13.21 Præceptum.86. Prædeſtinatio.35. Princeps.24. Proximus.1. Pulchritudo.12.13.14. Purgatorium.2. Reliquiæ. Reſurrectio.35. Roma.3. Sacerdos.11. Sacramentum.87. Sacrilegium.5. Sanctaſanctorum. Sanctificatio.5.9.&c Sanctitas.0. Satisfactio.25. Scenopbegia. ſcriptura.4. ſcutum. ſedere.6.7. ſenſualitas.7. ſenſus.50. ſepultura.7.&c. ſeruitus.15.18. ſymbolum.5. ſitus.3. ſocietas.4 5. ſtella.9. ſubſiſtentia.8. ſuffragia.18. Tacere.3. Templum.1.10.&c. Theologia.11 Timor.45. Velum.0. Veſtis.1.2. Violatio. Virginitas.17. Vita.38. Vnctio.36. Vnio.10. Votum.6.9. Vſura.231.307. Chriſtus.67.

11 Corpora ſanctorum habebunt dotem impaſſibilitatis, non autem corpora puerorum, mortuorum tantum cum peccato origin-li 2.d.33.q.2.1.3ᵐ./.5ᵐ./.Ma.q.5.2.5ᵐ.

¶ſandalia quæ tegunt pedes epiſcopi, ſignificant contemptũ terrenorum. 4.d.24.q.3.3.c. Vel Epiſcopus.13.14.

¶ſanc. ſcientia 156. Oratio.75.&c.

1 ¶Sanguis non declinatur in plurali, tamen aliquando dicitur pluraliter, ad expreſſionem peccati. Pſal.50.fin.g.G. Accidens.81. Figura.

2 Sanguis non eſt actu pars, ſed eſt totum in potentia. 3ª.q.31.5.1ᵐ./.6.c./.3.d.3.q.5.1.4ᵐ./.4.d.11.L.med°.G. Adeps.1. Adoratio.21. Anima.213.214. Aqua.17. Artius. Audacia.20 Quid.

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Baptiſmus 56.119 &c.148. Cœte. 4. Circumciſio.9. Coitus. 1. Conſecratio.8. Contemplatio.10. Diaconus. 2. Euchariſtia.4.6.&c.20.55.61.&c.80.101.&c.143.158.162.175.183. 184.185.199.212.255.

3 Sanguis eſt de integritate humanæ naturæ. 1^{a}.q.119. 1. c./. 3.d.54.3.c./.4.d.44.q 1.ar.2.q.2.c./. Quol.5.5.c.

4 Sanguis triplex, ſcilicet cibi & potus, hominis, & feminis. Pſal.15.fi.f.D. Herodianus.1.

5 Sanguines ſunt amari. Ideo iecur dicitur cogens amare, quia generat ſanguinem. 12ꝫ.q 48.2.1^{m}. Humidum. 1. Ira. 14 51.52. Laurentius.3. Luna.7. Menſtruus.0. Mors.45 Occidere.21. Oratio.80.

6 Sãguis in lege veteri, effundebatur, ad crepidinem altaris, vt Iudæi horreſcerent effundere ſanguinem. Et quia vita eſt a Deo. Et pro effuſione ſanguinis Chriſti. 12ꝫ.q.102.3.8^{m}./. 6.1^{m}. Paraſceue. Paterna. Pſalmus.8. Rex.9. Sacerdos.19.21. ſacrificium.34. ſaphirus.0. ſatisfactio. 37. ſemen.5.&c. ſubdiaconus.2. Teſtis.6. Torcular.2. Veſpere.

Chriſti 7 Effuſio ſanguinis Chriſti, figurata eſt in effuſione ſanguinis omnium iuſtorum qui fuerunt ab origine mundi. Heb. 12. lec. 4. fin.

8 ſanguis Chriſti, eſt precium redemptionis noſtræ, quod Chriſtus obtulit Deo, non autem diabolo. 3^{a}.q.48.4.3^{m}./.5. c./.q.49.5.1^{m}./. Quol.5.5.c.fi./.1ꝫ. Cor.6.le.fi.li.E./.1ꝫ. Tim. 2. lec. 1. fin.

9 Totus ſanguis Chriſti, qui ad veritatem humanæ naturæ pertinebat, in paſſione eius effuſus pro redemptione humani generis, ad corpus Chriſti rediit, & reſurrexit cum eo, triplici ratione, ſcilicet quia paſſus eſt in perfectiſſima ætate, in qua maxime ea quæ in homine inueniuntur, ad veritatẽ humanæ naturæ pertinere videntur, tamquam ad maximã perfectionẽ adducta, & ex merito paſſionis, ſicut & illæ partes ſanctorum martyrum, in quibus paſſionem pro Chriſto ſuſtinuerunt, quendam priuilegiatum fulgorem, in reſurrectione habebunt, & ex ipſa virtute paſſionis in qua humanum genus ſanctificauit, quia humanitas Chriſti, ſalutiferam virtutem habuit, ex virtute verbi ſibi vniti, ſecundum Damaſcenum. 3^{a}.q.54.3.1^{m}./. Quol.5.5.c.

10 ſanguis Chriſti in paſſione effuſus, qui maxime fuit ſalubris, fuit diuinitati vnitus. Ideo oportuit, quòd in reſurrectione, iungeretur alijs humanitatis partibus, ſicut & verſi corpus eius. 3^{a}. q.52.3.1^{m}./. Quol.5.5.c.fi.

11 ſanguis Chriſti in paſſione effuſus, ſacer dicitur, ſecundũ illud, Quem ſacer cruor perfuſit, fuſus agni corpore. Quol. 5. 5. ar. 1.

12 Cum Chriſtus ante paſſionem comederit & biberit, nihil prohibet in eo fuiſſe aliquem ſanguinem nutrimentalem, qui ad veritatem humanæ naturæ non pertineret, & quem non oporteret ad corpus eius in reſurrectione redire. Quol. 5. 5. c.

13 ſanguis vero qui in quibuſdam eccleſijs pro reliquiis obſeruatur, fluxit miraculoſe, de quadam eius immagine percuſſa. 3^{a}.q.54.3.3^{m}./. Quol.5.5.c.fi.

14 Vel etiam alias, ex corpore Chriſti eſt effuſus. Quo.5 5.c.fi.

15 Anima irrigata dulcedine ſanguinis Chriſti, eſt quaſi paradiſus Dei, propter tria, ſcilicet propter virtutum fertilitatẽ, cordis dulcedinem, & conſcientiæ ſerenitatem. Opuſc. 58. c^{o}.31 Vel anima.213. dulcedo.7.

¶ ſanies. Reſurrectio.23.

Quid. 1 SANITAS eſt de prima ſpecie qualitatis, cauſata ex humorib⁹ adæquatis. 12ꝫ.q.49.2.c./.1^{m}./.3^{m}./.4.c./.q.50.1.c.h./. Veri.q. 57.1.4^{m}. *Animal.77. Augmentum.9. Bonitas.192. Cibus. 7. Contemplatio.10. Contritio.8. Conualeſcere.

2 ſanitas quandoque fit ab intrinſeco tantum, aliquãdo ab intrinſeco & extrinſeco ſimul, nunquam autem ab extrinſeco tantum. $\tilde{\jmath}$.4.c^{o}.71.

3 ſanitas eſt tantum in animali. 1^{a}. q. 16. 6.c./.1.d.19 q.5.2. 1^{m}. *Debitum.16. Doctrina.5. Ægritudo.3.

2a^m,10984 4 Oppoſitum videtur dicere a ſimili. 4. d.14.q.1.ar.3.q.1.c./. Veri.q.14.4.7^{m}. Reſpondeo ſicut Dubio.1173.

5 Cibus denominatur ſanus, a qualitate ſibi inhærente. Veri. q.1.4.c.fi. *Aeſtimatio.2. Forma.133. Gratia.2.120.121.157. 177. Guſtus.2. Habitus.8.18.60.64. Inconuenientia.7. Infirmitas.1. Iuramentum.16. Manus.4. Matrimonium.50.

6 Eadem numero ſanitas, eſt in animali, & in alijs, nec alia ſanitas eſt medicinæ, & vrinæ, quam ſanitas animalis, quam medicina facit, & vrina ſignificat. 12ꝫ.q.20.3. 3^{m}. *Medicina. Miraculum.22. Pœna.42.58. Pulchritudo. 2.

7 ſanitas & nouitas eius, ſignificant iuſtitiam, quæ eſt rectitudo partium animæ, & integritatem gratię & naturę, ſicut languor & nouitas eius, ſignificant culpam & pœnam. Ideo

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ſanatio & renouatio animæ, ſunt iuſtificatio per gratiam, & ablatio omnis pœnæ per gloriam. 4.d. 17. q. 1.ar.1.q 3.c. *Rex.9. ſacramentum.59. ſatisfactio. 37. ſenſualitas. 16. ſocrates. 5. 6.

8 Sanitas mentis eſt duplex, ſcilicet a culpa per gratiam fidei, & ab omni miſeria, per gloriam. Veri.q.10.11. 9^{m}.

9 Chriſtus quemcumque curauit, totum ſanauit, ſcilicet mẽte, & corpore. 3^{a} q.44 3.3^{m}./.q.86.5.1^{m}./.4.d.15.L.fi.D.

10 Dicitur illæ non poſſe ſanari, qui non poteſt de facili ſanari. poteſt tamen hoc fieri, per virtutem diuinæ gratiæ, quæ etiam interdum in profundum mali ſe conuertit. 3^{a}.q.86. 1.2^{m}.fi. *Vnctio.10.16.17.20.25.

¶ ſanſon. Occidere.12. Prophetia.58.

¶ ſaphira. Correctio. 15.

Effectus. 1 ¶ SAPHIRVS habet vim reſtringendi ſanguinem. Opuſc. 34. c^{o}. 3.

2 ſaphirus curat apoſtema, ex influxu cæli. ſpiritu.2.c.

Dei. ¶ ſapere. Inquantum aliquid æternum mente ſapimus, non in hoc mundo ſumus, ſecundum Auguſtinum. Hoc verũ eſt ex parte obiecti, in quod eleuamur, quod eſt ſupra mundum, & ſupra tempus. ſed ex parte noſtra qui eleuamur, cum ſimus temporales & in hoc mundo, ſic gratia temporalis eſt. Opuſ.9.q.31. *Bonitas.226. Euſtratius.2. Intellectus.83. ſapientia.0. ſtultitia.5. Veſpertilio. Vſura.139.

¶ ſapidum ſapor. Verbum.75.

Quid. 1 ¶ SAPIENTIA qua formaliter ſapientes ſumus, eſt quædam participatio diuinæ ſapientiæ, quæ Deus eſt. 22ꝫ.q.23.2.1^{m}. *Abiectus.

2 ſapientia ſecundum Phyloſophos, eſt tantum cognoſcitiua, ſecundum Theologos vero, eſt etiam directiua 22ꝫ.q.19 7.c. *Accedere.3. Aqua. 4.

3 ſapientia iudicat de omnibus, & ordinat, quia conſiderat altiſſimas cauſas. 12ꝫ.q.57.2.c./.1^{m}./.q.66.5.c./.1^{m}./.$\tilde{\jmath}$. pri^{o}. ./.Li.0.2.c^{o}.24.0./. Ethi. pri^{o}./. Meta.lec.2.0. *Charitas 60. Contemplatio.4.7.15. Doctrina.16. Euſtratius.1.

4 ſapientia dicitur dupliciter ſecundum Philoſophum, ſcilicet vniuerſalis, & particularis. ſapientia vniuerſalis eſt virtus, quæ eſt vltimum in omnibus artibus & ſcientiis. Et iſta eſt per quam homo ponitur in cognitione nobiliſſimarum rerum ſubſtãtiarum, ſcilicet ſeparatarum, vel ſpiritualium. Et hæc ſecundum Phyloſophum eſt metaphyſica, & ſecundum nos eſt theologia. ſed ſapientia particularis eſt virtus per quam homo ponitur in vltimo cuiuſcumque artis, vt medicinæ. Iſa.3. $prin^{o}$.a.F. *Experientia.6. Felicitas. 1. Fides.50. Finis.84. Habitus.33. Humilitas.31. Idoneus.2. Incorporalia.3. Inſipientia.1. Intellectus.83. Iudex.3. Iudicium.5.19.20.21.22. Iuſtitia 50. Lac.2.

5 ſapiens ſimpliciter, eſt qui cognoſcit altiſſimã cauſam ſimpliciter, ſed ſapiens in aliquo genere, eſt qui ſcit altiſſimam cauſam in illo genere. 1^{a}.q.1.6.c./.22ꝫ.q.9.2.c./.q.45.1.c./.q. 47.2.1^{m}./.3.d.35.q.2.ar.1.q.2.c./.$\tilde{\jmath}$ c^{o}.1./ Lib^{o}.2.c^{o}.28.3^{m}./. Iſa.3 $prin^{o}$.a F./.Ro.8.lec.2.$prin^{o}$.K./.1ꝫ.Cor.3.lec. 2. pri^{o}. E./.Eph.5.lec.6.fi. F. *Liber.2. Magi.1. Medicus.2.&c. Miſericordia. 20. Monarchia. 2. Muſica. 2. Nomen. 10. Officium. 1.

6 Auditus eſt neceſſarius cuilibet homini, quia nullus eſt per ſe ſapiens perfecte. Pſal.43. $prin^{o}$. 2.D.E.

7 Acquiſitio ſapientiæ, per inſpirationem, eſt velox, & facilis per ſtudium vero eſt difficilis, & tarda. Pſal.44. $princ^{o}$.a.H. *Organum.1.5. Palpebrę. Perturbatio. Philoſophia.0. Philoſophus.0 Pythagoras.2.3. Plato.1. Poetica.3. Prædeſtinatio.12. Prę ̃atio.18. Princeps.25. Prophetia.27. Regnum.2.12 perc. ſenectus. 3.

8 ſapientia tripliciter habetur, ſcilicet inſtitutione humana, inſpiratione diuina, & reuelatione diabolica. Iſa.3. $prin^{o}$.a. K./. Pſal.44. $prin^{o}$.a.H. *ſeruitus.6. ſtudium.5. ſtultitia. 3.4 10.11. Thales.0.

9 Aliqui meditantur ſapientiam quadrupliciter, ſcilicet credendo Chriſto, acquieſcẽdo ſapientibus, pſallendo Deo, & docendo, vt iuſti. Pſal. 36. fin. 2. G. *Tribulatio. 14. Turbatio. 2.

10 ſapientia ſimpliciter, ſemper eſt bona, ſed ſecundum quid eſt mala, & eſt triplex, ſcilicet terrena, animalis, & diabolica 22ꝫ.q 45.1.1^{m}./.q.46.1.2^{m}./.q.55.1.3^{m}./.q.113.1.1^{m}. *Triſtitia. 8. Verecundia.8.

11 ſapientia increata, eſt omnino immutabilis, licet ſapientia creata mutetur per accidens, id eſt ex parte ſubiecti, non autem per ſe, id eſt ex parte obiecti. Veri.q.11.1.10^{m}. *Virtus. 198. Vſura.174.

Comparatio. 12 Omnis ſapientia eſt ſcientia, inquantum eſt de concluſionibus, ſed differt a ceteris ſcientiis, inquantum eſt de principus,

cipijs.1 2æ.q.57.2.1m./.4m./.2 2æ.q.9.2.c./.1.prolo.3.c./.d. 34. q 2.3m./.d.35.1.3m./. Trin.1m./ 6m./.Ethi.6.lec.5. fin. *Contemplatio.25.Fides.150.Inſipientia.1.Metaphyſica.0.Perfectio.10.Pietas.10.Præceptum.36.

13 Sapientia vtitur principijs, non ſolum concludendo ex eis ſicut aliæ ſcientiæ, ſed iudicando de eis, & diſputando contra negantes ea.1a.q.1.8.c./.1 2æ.q.53.2.1m./.2m./.q 66.5.4m./.3.d.35.q.1 ar.4.q.1.1m./.Ethi.6.lec 5.fi./.Meta.1.lec.5.fi./.Lib°.4.lec.5.med°.d./.Lib°.11.lec.4.0./.Poſter.lec. 20. fin. *Prædeſtinatio.11.Prophetia.17.Prudentia.0.Sacrificium.35.Scientia.73.Templum.13.Theologia.36.42.

14 Sapientia continet ſub ſe ſcientiam & intellectum. 1 2æ. q. 57.2.2m./.1.prolo.3.c.fi./ Ethi.6.lec.5.fi.

15 Sapientia eſt tantum vna, licet ſcientiæ ſint multæ.1 2æ.qu. 57.2.c.fi. *Verbum.30.Virtus.194.&c.

16 Sapientia eſt maxima, inter omnes virtutes intellectuales, iudicans, & ordinans eas.1 2æ.q.57.2.2m./.q.66.5.0./. q. 68. 7.c./.Ethi.prin°./.Li°.6.lec.6.7.0.

Differentia. 17 Differentia inter ſapientiam, ſcientiam, intellectum, artem, & prudentiam.1 2æ.q.57.2.3.4.0./.Ethi.6.lec.3.0./.Meta.lc. 1.fi.m.K./.Poſter lec.44.fi 2.B.

18 Sapientia dirigit alias virtutes intellectuales, prudentia vero morales.3.d.34.q.1.4.c. *Felicitas.1.Finis.84.

19 Sapientia in rebus humanis, eſt prudentia.1a.q.1.6 c./.2 2æ. q.47.2.1m./.3.d.35.q.2.ar.4 q.1.c./.Ro.8 lec.2.prin°. K./.1æ. Cor.lec.3.med°.G./.Eph.5.lec.6.fi.F. *Gratus.2. Idoneus. 2.Medicus.2.&c.Perfectio.10.Thales.0.

20 Prudentia non imperat ſapientiæ, ſed econuerſo. Nec eſt de altiſſimo, ſicut ſapientia. Sed imperat de ordinatis ad ſapientiam. Ideo eſt miniſtra eius.1 2æ.q.66.3.1m./.Ethi.6.fin. *Venus.2.

21 Prudentia eſt de ijs, per quæ peruenitur ad felicitatem, ſed ſapientia eſt de obiecto eius. Sed actus eius in hac vita non eſt perfecta ſelicitas, ſed eſt inchoatio eius, quia eſt actus imperfectus, reſpectu ſui obiecti principalis, ſcilicet Dei. 1 2æ. quæſt. 66. 3. 2m./. 3m./. Anima. 16. c./. 1m./.1æ. Cor. lec. 3. med°. A.

Donum. 22 Dona ſapientiæ & ſcientiæ, nihil aliud ſunt quàm quædam perfectiones mentis humanæ, ſecundum quas diſponitur ad ſequendum inſtinctus ſpiritusſancti, in cognitione diuinorum, & humanorum.1 2æ.q.68.5.1m./.2 2æ.q.8.5.c. *Angelus.273.Animus.Beatitudo.16 &c.

23 Sapientia data a Deo, eſt donum ſpiritusſancti, ſed ſapientia acquiſita per ſtudium humanum, eſt virtus intellectualis.1a.q.1.6.3m./.2 2æ.q.45.1.0./.4 1m./ 2m./.3.d.35.q.2.art.1. q.1.0. *Character.29.Charitas.42.60.126.143.151. Deus. 165.Donum.9 35.

24 Donum & virtus ſapientiæ, principaliter eſt de diuinis, ſecundario vero de alijs, iudicando per regulas diuinas. 1 2æ. quæſt.57.2.c./.2 2æ.quæſt 9.2.c./.3.d. 35.quæſt.2.ar.1. quæſt. 2.0./.Con.3.c°.154. *Lumen.1.Fons.1.Habitus.53.Intellectus.293. 298.

25 Virtus ſapientiæ, eſt tantum ſpeculatiua, ſed donum ſapientiæ eſt ſpeculatiuum principaliter, & ſecundario practicum 1a.q.64.1.c./.2 2æ.q.10.7.c./.q.45.3.0./.6.3m./.3.d.35.quæſt. 2.ar.1.q.3.c.

26 Ratio ſpeculatiua, quo ad apprehenſionem perficitur dono intellectus, & quo ad iudicium dono ſapientiæ. Sed ratio practica quo ad primam perficitur dono conſilij, & quo ad ſecundum, dono ſcientiæ.1 2æ.q.68.4.c.

27 Donum ſapientiæ, eſt in ratione ſuperiori, donum autem ſcientiæ, in ratione inferiori. 1a. q.79.9.c./.2 2æ.q.45.5.c./.2. d.24.q.2.2.c.fi.

28 Homo per donum ſapientiæ vnitur altiſſimis cauſis, transformatur in earum ſimilitudinem.3.d.34.q.1.2 c.

29 Donum ſapientiæ eſt principaliter circa diuina, cum delectatione cauſata de eis per dilectionem, ſed donum intellectus, eſt indifferenter circa omnia appreheñſa quantum eſt de ſe. Nec habet delectationem, niſi cauſatam ex congruentia operationis ad operantem.3.diſtinct.3.quæſt.2.ar. 2.quæſt.3.c./.2m.

30 Auguſtinus loquitur de ſapientia, quantum ad ſuam cauſam, ſcilicet quantum ad charitatem, ex qua etiam ſumitur nomen ſapientiæ quę eſt donum, ſecundum quòd ſaporem quendam importat.1a.quæſtio.43.5.2m./.3m./.2 2æ. quæſtio. 45. 2.1m.

31 Talis expoſitio, ſcilicet quòd ſapientia dicitur quaſi ſapida ſcientia, non conuenit, niſi ſecundum nomen quod habet ſapientia, in latina lingua. In græco autèm non competit, & forte nec in alijs linguis. Vnde potius videtur nomen ſapientiæ ibi accipi pro eius fama, qua cunctis commendatur.1a.q.43.5.2m./.3m./.2 2æ.q.45.2.2m.

32 Donum ſapientiæ, dirigit hominis intellectum & affectũ. Ideo ei tamquam directiuo, correſpondent duo dona, ſcilicet intellectus in intellectu, & timor in affectu.1 2æ.q.68. 4. 5m. *Ioannes.13.Iudicium.19.20.21. Lac.1. Manifeſtatio. 2.Maria.17.

33 Rectum iudicium de diuinis ex inquiſitione rationis, eſt virtutis ſapientiæ, doni vero eius ſecundum connaturalitatẽ. 1a.q.1.6.3m./.1 2æ.q.68.1.4m./.2 2æ.q.45.2 c./3.d.34.q.1.2.c./3. d.35.q.2.ar.1.q.1.c.

34 Iudicium per modum inclinationis, eſt doni ſapientiæ, ſed per modum cognitionis tantum, eſt theologiæ. 1a.q.1.6.3m./.2 2æ.q.45.2. c.

35 Donum ſapientiæ iudicat & ordinat actiones & paſſiones humanas, & alia cognoſcibilia.3.d.34.q.1.2.c.

36 Intellectus habet duos actus, ſcilicet percipere, & iudicare, ſecundum rationes diuinas, & humanas. Primum eſt doni intellectus, ſecundum doni ſapientiæ, & tertium doni ſcientiæ.2 2æ.q.8.6.0./.q.9.2.0./.q.45.2.3m./.3. d.35.q.2.a.2.q.3.0. *Pœnitentia. 84.

37 Donum ſapientiæ, eſt excellentiſſimum, inter ſeptem dona ſpiritusſancti, ſed eſt inferius charitate.1 2æ.q.68 7.c./. 1. d. 17.L.1.fi./.Col.3.lec.3.med°.E. *Pietas.15.20.Pręceptum. 36.Prælatio.18.19.Salomon.1.2.Virtus.198.

38 ſapientia acquiſita, poteſt eſſe cum peccato mortali, nõ autem donum ſapientiæ, ſicut nec charitas, quam præſupponit.2 2æ.q.45.4.0.

39 Fides eſt ſimplex cognitio articulorum, ſed donum ſapientiæ, contemplatur eos diffor miter, & quodammodo explicite.3.d.35.q.2.ar.1.q.1.1m.

40 Fides aſſentit veritati diuinæ ſecundum ſe, ſed donum ſapientiæ iudicat ſecundum eam. Ideo præſupponit fidem. 2 2æ.q.45.1.2m.

41 Fides eſt initium ſapientiæ ſecundum eſſentiam, timor autem ſeruilis, eſt vt diſpoſitio eius, ſed filialis, vt primus effectus eius.2 2æ.q.19.7.0 /.q.45.6.3m.

42 Donum ſapientiæ, dicitur pietas, & timor Dei, quia manifeſtant ſapientiam & fidem.2 2æ.q.45.2. 3m./.3.d.3.q.2.artic. 1. q. 1. 2m.

43 Donum ſapientiæ, quo ad ſuam cauſam, eſt in voluntate, ſed ſecundum eſſentiam eſt in intellectu. 2 2æ.q. 43.2.0./.3. d.35.q.2.ar.1.q.3.0.

44 Donum ſapientiæ, quantum eſt neceſſarium ad ſalutem eſt in omni habente gratiam. ſed eſt in pueris & amentibus habitualiter tantum. ſed quo ad ſecreta myſteria, & directionem aliorum, eſt in paucis, quia eſt gratia gratis data. 1 2æ.q.68.5.1m./.2 2æ.q.45.5.0.

43 ſapientia in diuinis ſemper eſt eſſentialis, & numquam eſt perſonalis & propria, ſed appropriatur, quia non ſignificatur per modum exeuntis, ſicut amor, ſed per modum quieſcentis in ſubiecto.1a.q.34.1.2m./.q.37.2.1m./.q.39.7.2m./.1. prolo.prin°./.d. 10.1.5m./.d 32.q.1.1.1m./.q.2.2.1m./.Ʒ. 4. c°. 12.fi. *Angelus.273. In diuinis.

46 ſapientia in diuinis, dicitur dupliciter, ſcilicet eſſentialis, & genita.1a.q.34.1.2m./.1.d.9.L.prin°./.d.32.q.2.0./.L./.Con. 4.c°.12./.13.prin°./.1æ.Cor.lec.3.fi.A. *Appropriatio. 10. 11.16.17. Aqua.4.

47 ſapientia vt ſupponit pro eſſentia, non dicitur genita, nec ingenita. ſed vt ſupponit pro perſonali, dicitur genita vel ingenita, tamen ſemper ſignificat eſſentiam.1a.d.32.q 2. 2. c./.1m. *Creatura 8.10.

48 ſapientia patris dicitur dupliciter, ſcilicet eſſentialis, quæ eſt in ipſo, & quæ procedit ab eo.1a.quæſt.39.7.2m./.1.d. 32. quæſt. 2. 1. 1m.

49 Pater eſt ſapiens, ſapientia eſſentiali, non autem ſapientia genita.1a.q.37.2.1m./.q.39.7.2m /.1.d.32 q.1.1.1m./.q.2.1.0./ Ro.fi./ 1æ.Cor.lec.3.fin.A. *Debitum. 10. Deus.100.384. 447.Effectus.1.Hæreſis.105.

30 Pater eſt ſapiens, vt cõcipiens verbum, filius autem, vt verbum conceptum, quia verbum eſt conceptio ſapientis. Potentia.q.9.9. 6m.

31 Filius eſt ſapientia patris.1a.q.39.7.2m./.1.prolo.prin°./.Ʒ. 4.c°.12./.1æ.Cor.lec.3.fi. E.

32 Filius eſt ſapiens formaliter, ſapientia tantum eſſentiali, effectiue vero, ſapientia ingenita tantum, ſed ſeipſo vel per ſe ſapientia genita.1a.q.39.7.2m./.1.d.32.q.2.1.0. *Idea. 22. 23. Incarnatio. 28.

33 ſapientia Dei tripliciter ſumitur, ſcilicet pro cognitione, pro verbo, & pro effectu eius.Ʒ.4 c°.12./.13. *Inuocare.2. Iudex.5.Iuſtificatio.43.Manifeſtatio.2.Miſſio.14.Ordo.69. Pater.26. Pax.18.

Sa

54 Sapientia in diuinis & in creaturis, comparatur triplicitér ad verbum, ſcilicet vt idem, vt prius, & vt poſterius. 1.d.34. queſt. 1. 2^{m}.

55 Per ſapientiam Dei, & per filium eius, manifeſtantur ſecreta Dei, producuntur opera Dei, reſtaurantur, & perficiuntur. 1.prolo.prin^{o}. *Pœniten tia.84. 126. Prædeſtinatio. 12. 39. Reparatio. Tentare. 10. Tranſumptio. Chriſtus. 119.

56 Deus loquitur ſapientiam ſuam, quando infundit eam in mente, ſed ſerbat eam in irrationalibus. Pſal.44.prin^{o}. c. fi. *Finis. 84.

Qud. ¶ Sapor conſiſtit in humido aqueo, aliqualiter digeſto. Odor vero, in ſicco aereo, aliqualiter contemperato. Ideo non ſemper ſibi ad inuicem conformantur. Anime. 2. lec. 19. fin. c. *Bonitas. 226. Contrarium. 6. Dulcedo. 1. Elementum. 19. Fermentum. 2. Guſtus. 3. Nutrire. 2. Odor. 2. 3. Salina. Tactus. 2.

¶ Sara. Abraham. 9. 10. 25. 26. Mendacium. 20.

Qui. ¶ Sarabaitæ ſunt monachi, ſine obedientia. Ideo non approbantur, licet ſint laborioſi. 22. 2. q. 186. 5. 5^{m}.

Error. ¶ Saraceni & Iudæi fabulantur, quòd præmia iuſtorum, ſint voluptates carnis. 4. d. 44. q. 1. ar. 3. q. 4. 4^{m}. /. Con. 3. c^{o}. 27. fin. /. Lib^{o}. 4. c^{o}. 83. /. 1E. Cor. 15. lec. 5. princ^{o}. I. /. Lec. 7. fin. *Error. 11. 12.

¶ Sarad. Senacherib.

¶ Sardinia. Corſica.

¶ Sargon. Senacherib.

¶ Sartago. Chriſtus. 148.

¶ Sata. Vſura. 170. 204. Vſus. 10.

¶ Satagere. Infamie. 2.

¶ Sathan. Aſſiſtere. 3. 4. 5.

Quæ. ¶ Sathanas. Petrus in euangelio dicitur ſathanas, ideſt aduerſarius, ioquantum bona ſua voluntate ex pietate, bonæ voluntati Chriſti aduerſabatur. 1. diſtinct. 48. L. med^{o}. D. Dæmon 116.

¶ Satietas. Bonitas. 196. 224. Doctrina. 5. Eucharistia. 245. Maria. 69. Saturitas.

¶ Satis. Gabriel. 2. Litere. 4. Satisfactio. 0. Satrapæ. Vſura. 216. 229.

Qud. 1 ¶ SATISFACTIO eſt actus virtutis, materialiter & formaliter, elicitiue quidem iuſtitiæ vindicatiuæ, imperatiuè vero eſt actus charitatis. 4. d. 15. q. 1. ar. 1. q. 1. 2. 0. /. q. 3. c. *Concupiſcentia. 17. 18. Dulcedo. 3. Epiſcopus. 31. Pœnitentia. 83. Vita. 65.

2 Satisfactio tripliciter diffinitur, ſcilicet quòd eſt recompenſatio iniuriæ illatæ, ſecundum æqualitatem iuſtitiæ. Vel ſecundum Anſelmum, eſt debitum honorem Deo reddere. Vel ſecundum Auguſtinum, eſt peccatorum cauſas excidere, & eorum ſuggeſtionibus, aditum non præbere. 4. d. 15. q. 1. ar. 1. q. 2. 1^{m}. /. q. 3. 0.

3 Satisfacere propriè eſt in actionibus, & reddere eſt in rebus exterioribus, licet quandoque vnum pro alio ponatur. 4. d. 15. q. 1. ar. 1. q. 2. 2 /. ar. 5. q. 1. c.

Impellatio. 4 Confeſſor laudabiliter, imponit penitenti, Quicquid boni feceris, ſit tibi in remiſſionem peccatorum, quia dupliciter valet talis iniunctio, ſcilicet ex natura operis, & ex vi clauium. Ideo eſt ſatisfactio ſacramentalis. Quol. 3 28. 0. Abſoluere. 40. Confeſſio. 58. *Bonitas 196.

5 Nulla ſatisfactio debet imponi nouiter baptizatis. 3^{a}. q. 49. 3. 2^{m}. /. q. 68. 5. 0. /. 6. c. /. 2. d. 6. q. 1. ar. 1. q. 1. c. /. 3. d. 19. ar. 3. q. 2. 1^{m}. /. L /. 4. d 6. q. 1. ar. 1. q. 1. c. /. Con. 4. c^{o}. 58. /. Ro. 11. lec. 4. fi. C. &c. *Circumciſio. 48 Contritio. 17.

6 Nulla ſatisfactio debet imponi pro peccato originali. Nec de eo debet eſſe pœnitentia propriè, ſed largè, ideſt diſplicentia. 4. d. 16 q. 1 ar. 2. q. 2. 0.

7 Pœnitentias canonum, non oportet ſemper imponi, ſed debent moderari, ſecundum conditiones peccati, & peccatoris. 4. d. 16. L. fi /. d. 18. q. 1. ar. 3. q. 4. c /. d. 20. ar. 2. q. 1. 2^{m}. *Diffi. 1ec. 6. Eleemoſyna. 9. 33. 34. Euchariſtia. 162 280. Ieiunium 10. 11. Indulgentia. 8. &c. Macule. 13. 14. Miſericordia. 12. Operatio. 53. 60. &c. Oratio. 52. Peccatum. 161. 376. Pœna. 20. 26. 36. 51. 58. 60. 61. 67. 71. 79.

8 Satisfactio grauis, non debet imponi, ne ſpiritus frangatur. Sed notificari debet pœnitenti, vt bene agendo, aſſuefiat ad maiora. 4. d. 18. q. 1. art. 3 q 4. 0. /. d. 20. art. 2. q. 2. 3^{m}. /. Quol. 3. 28. 0. *Pœnitentia. 14. 31. 36. 55. 80. & cetera. 104. 126. Præceptum. 26.

9 Satisfactio ſeptennis pœnitentiæ, nō exigitur pro quolibet peccato mortali, ſed eſt regula communis pluribus. 4. d. 20. ar. 2. q. 1. 2^{m}.

10 Satisfactio vt pars ſacramenti, ſufficit ad expiandum pœnā pro peccatis, non autem ex quantitate pœnæ. Ideo oportet eam imponi. 4. d. 17. q. 3. ar. 2. q. 1. 4^{m}. /. ar. 3. q. 1. 3^{m}. /. art. 5. q. 1. c. *Reſtitutio. 2. Vſura 236. 259. 274.

11 Satisfactio iniuncta a confeſſore, dupliciter valet, ſcilicet ex natura operis, & ex vi clauium. Ideo plus valet, quàm facta ex propria voluntate. Quol. 3. 28. c.

12 Siue ſacerdos ſe habeat diſcrete, in impoſitione pœnitentię ſiue non, nihil ibi diuerſificatur, quo ad efficaciam abſolutionis, confeſſionis, & contritionis. 4. d. 20. ar. 2. q. 2. c.

13 Satisfactio requirit opus meritorium. Ideo pœna purgatorij non eſt ſatisfactoria, niſi large, ideſt pœnæ debitæ ſolutio. 4. d. 17. q. 2. ar. 4. q. 3. 3^{m}. /. Con 3. c^{o}. 158. 5^{m}. Quis.

14 In ſatisfactione, bonitas actus eſt quid principalius, quàm pęnalitas. 4. d. 15. q. 2. ar. 2. q. 2. 2^{m}. /. d. 45. q. 1. ar. 3. q. 1. 1^{m}.

15 Pœnitens, per ſatisfactionem conſequitur perfectum effectum gratiæ, quia liberatur eo aliter a reatu peccati. 3^{a}. q. 90. 3. 2^{m}. /. 4 d. 16. q. 1. ar. 1. q. 2. 3^{m}. /. d. 17. q. 3. art. 4. q. 1. 2^{m}.

16 Ex propoſito ſatisfaciendi, gratia confertur, licet ſatisfactio actualis, gratiam præſupponat. 3^{a}. q. 90. 3. 2^{m}. /. d. 16 q. 1. art. 1. q. 2. 3^{m}. /. d. 17. q. 3. ar 4. q. 1. 2^{m}.

17 Quilibet tenetur ad ſatisfactionem iniunctam ei a confeſſore non errante, ſi adſit facultas. 4. d. 16. L. / d. 17. q. 2. ar. 1. q. 1. 8^{m}. /. d. 18. q. 1. ar. 3. q. 4. 0. /. Quol. 3. 18. c. *Confeſſio. 19. 27. 28. 81. 85. 86. Contritio. 1. 3. 17. Fatui. 1. Furtum. 8. Obligatio.

18 Homo non poteſt ſatisfacere de vno peccato ſine alio. 3^{a}. q. 86. 3. 0. /. 4. d. 15. q. 1. ar. 3. q. 1. 0. *Gratia. 157. Religio. 29. 43. 50. 60. 61. 90. 107. 108. Reſtitutio. 1. Sacrificium. 30.

19 Homo poſt contritionē de peccatis præteritis, peccans mortaliter, non poteſt ſatisfacere, niſi prius peniteat. 4 d. 15. q. 1 ar. 3. q. 2. 0. /. d. 20. ar. 2. q. 3. c. *Stuprum. 2. Tribulatio. 22. Voluntas. 51. 52. 53. Vſura. 308. 309.

20 Satisfactionem oportet fieri per opera pęnalia, ratione peccatorum præteritorum, & ratione futurorum. 4. d. 15. q. 1. a. 4. q. 1. 0. /. Con. 3. c^{o}. 158.

21 Homo poteſt ſatisfacere Deo, ſecundum æqualitatem proportionis, per acceptationem infinitæ miſericordiæ Dei, nō autem ſecundum æqualitatem quantitatis offenſæ. 3^{a}. q. 1. 2. 2^{m}. /. q. 85. 3. 0. /. q. 90. 2. c /. 4. d. 15. q. 1. 2. 0. /. ar. 3. q. 2. c.

22 Satisfactio in propoſito, cauſat gratiam, ſed in executione auget eam, ſicut & baptiſmus. 3^{a}. q. 90. 2. 2^{m}. /. 4. d. 16. q. 1. ar. 1. q. 2. 3^{m}. /. d. 17. q. 1. ar. 3. q. 1. 1^{m}. /. ar. 5. q. 1. c.

23 Nulla pura creatura, potuit ſatisfacere Deo, pro natura humana. 3^{a}. q. 1. 2. 2^{m}. /. q. 46. 1. 3^{m}. / q. 49. 5. 1^{m}. /. 2. d. 33. L fi. /. 3. / d. 1. q. 1. 2. c. /. 6^{m}. /. 8^{m}. /. 9^{m}. /. d. 18. ar. 6. q. 2. 6. 0. /. d. 19. L. fi. /. d. 20. 2. 0. /. 4. d. 15. q. 1. 2. 5^{m}. /. d. 48. q. 1. 1. 3^{m}. /. Con. 4 c^{o}. 54. fi. /. 55. 21^{m}. /. Veri. quæ. 26. 6 2^{m}. /. q. 29. 7. c. /. 7^{m}. /. Opuſ. 2. c^{o}. 7. /. Opuſ. 3. c^{o}. 205. /. 206. /. 207. / 233 /. He. 2. lec. 2 med^{o}. H. Prolatio.

24 Satisfactio pro ſe, vel ſatisfactio pro alio, dicitur preciū quoddam. 3^{a}. q. 48. 4. c.

25 Adam & alij ſancti patres, ſatisfecerunt pro peccatis ſuis, ſecundum quòd peccatum corrumpit bonum perſonale, non ſecundum quòd corrumpit naturam. 3^{a}. q. 49. 5. 1^{m}. /. q. 62. 5. 0. /. 2^{m}. /. 2 d. 21. q. 2. 2. 5^{m}. /. d. 32. L. fi. E. /. 3. d. 1. q. 1. 2. 7^{m}. /. 3. 4. c^{o}. 52. fi. /. Opuſ. 3. c^{o}. 204.

26 Vnus homo, poteſt ſatisfacere pro alio, inquantū ſunt vnū in charitate. 3^{a}. q. 14. 1. c. /. q. 48. 2. 1^{m}. /. 4. d. 20. ar. 2. q. 3. 0. /. ar. 3. q. 1. c. /. ar. 4. q. 1 c. /. ar. 5. q. 3. 2^{m}. /. d. 45. q. 2. ar. 1. q. 1. c. /. ar. 2. q. 2. c. / Con. 3. c^{o}. 158. fi. /. Lib^{o}. 4. c^{o}. 55. 1. 1^{m}. /. 19^{m}. /. 20^{m}. /. Veri. q. 29. 7. c.

27 Nullus poteſt conteri, vel confiteri pro alio, ſicut poteſt ſatisfacere, quia hoc eſt extra, illa vero ſunt intra, quia pertinens ad bonitatem gratiæ, vel ad culpam. 3^{a}. q. 48. 2. 1^{m}. /. 4. d. 20. ar. 2. q. 3. 2^{m}.

28 Minor pęna requiritur, in ſatisfactione pro alio, quàm in ſatisfactione pro ſe, propter maiorem charitatem. 4. d. 20. art. 2. quæſt. 3. c.

29 Satisfaciens pro alio, non ſatisfacit pro ſe, quia illa quantitas pęnæ, non ſufficit ad vtrūque. Sed ſibi meretur aliquid maius dimiſſione pęnæ, ſcilicet vitam æternam. 4. d. 20. ar. 2. q. 3. 3^{m}. /. d. 45. q. 2. ar. 1. q 4. 0.

30 Non debet permitti quòd aliquis pro alio ſatisfaciat, niſi pro impotente, vel indiſpoſito ad propriè portādum pœnam. 4. d. 20. ar. 2. q. 3. c.

31 Ad ſatisfaciendum pro alio, non requiritur impotentia pro illo alio, quo ad debitum, ſed tantum vt ſatisfactio eſt in remedium. 4. d. 20. ar. 2. q. 3. c.

32 Satisfactio pro tota natura humana, debuit fieri per mortē Chriſti, quia debuit eſſe vniuerſalis, & exemplar cuiuslibet alterius. 3. d. 20. 3. 0. / Con. 4. c^{o}. 55 19^{m}. /. 20^{m}. /. Veri. q. 29. 7. 6^{m} /. Opuſ. 3. c^{o}. 238. fio. /. Rom. 3. lec. 3. med^{o}. C. Paſſio. 111. *Baptiſmus. 180. Chriſtus.

33 Paſſio Chriſti cauſauit noſtram ſalutem, per modum ſatiſfactionis.

factionis.3ª.q.43.1.3.c./.4.1m./.q.48.2 o./.4.c./.6.3m./. Con. 4.cº.55.19m.&c. *Gratia.85.157.Iuſtificatio.35. Mors. 17. Paſſio.88.100.108.&c.121.

34 Hæc ſatiſfactio, fuit ſuperabūdans.3ª.q 48.2.c./.2m./.4.c./. q.49.3 c./.q.68.5.1m./.q.69.2.c./.Con.4.cº.55.23m.

35 Chriſtus per mortem ſuam ſufficienter ſatisfecit pro peccatis humani generis, etiam ſi eſſent plura.3ª.q.46.6.c./.4m./.6m./.q.48.2.o./.q.49.1.3.c./.q.68.1 c./.q.69.2.c./.q.86.4.3m / 4.d.4.q.2.ar.1.q.2.c./.d.18.q.1.ar.2.q.2 c./ 2m./. Opuſ. 3. cº. 238.fi./.Ro.11.le.4.fi.D./.Col.le.6.priº.K. *Sacerdos.12.34.

36 Chriſtus ſatisfecit pro tota natura humana ſufficienter, nō autem efficaciter.3ª.q.46.1.3m./.q.79.7.2m./.3.d.13.q.2. art. 2.q 2.5m./.d.19.ar.1.q.1.4m./.q.2.o./.4.d.8.q 2.ar.2.q.3.7m./. d.18.q.1.ar.3.q.2.o./.2m./.d.47.q.1.ar.3.q.1.c /.Con.4.cº.55. 7m./.72./.Veri.q.26.6.20m./.q 29.7.4m./.Quol. 2. 14. 16.c./. Matth.20.fi.b.I./.1 E.Tim.2.lec.1.fi./.He.2.lec.3. medº. I./. cº.9.h. *Sanguis.9.&c.Chriſtus. tua.173.

37 Vna gutta ſanguinis Chriſti fuſa in circumciſione, vel quæcumque pœna eius, plena ſatisfecit, ratione perſonæ eius, non autem ſecundum genus operis. 3ª.q.46.6 6m./ 3.d. 20. 3.2m./.6m./. Quol.2.2.o./.Quol.5.5.c.fi /.Opuſ.3. cº. 238. fi. *Pœnitentia. 88.

Qui. ¶ Satrapæ dicuntur principes, quaſi ſatis parati ad officium, vel ſatis ſapientes.Opuſ.20.Libº 3.cº.22.pricº.

Diuiſio. ¶ Saturitas iuſtorum triplex. Et triplex fames peccantium, ſ. corporalis, verbi Dei, & beatitudinis.Pſal.36.medº.p. *Beatitudo.151.168.169.Bonitas.24.Satietas.

Effectus. 1 ¶ SATVRNVS infrigidat, ex propria virtute & natura, conſequenter ſpeciem eius.2.diſtinct. 14.1.3.. Cælum. 25. 26. 27. Iudæi. 3. 20.

2 Saturno res fixas & permanentes, attribuūt aſtrologi.1ª.q. 104.2.c. *Iupiter.Lex.18.Planetæ.1.

¶ Saxum.Cete.4.Lapis.Virtus.41.

Quid. 1 ¶ SCANDALVM proprie, eſt dictum vel factum, minus rectū præbens aliis occaſionem ruinæ. Sed ſcandalum large ſumitur pro quolibet impedimento, alicui præſtito, in via aliqua quam proſequi intendit.22 E.q.43.1 o./.4 c./.4.d.38.q.2. ar. 2.q.1 c /.2m./.q 2.1.o./.Quol.4.23.3m./.Matth.15.princº.a. A./.Rom.7.lec.2.medº.C./.cº.14.lec.2. princº. *Contentio.1.Fama.1.Infamia.1.Offendiculum.

2 Scandalon græce, offenſio dicitur latine, vel ruina, vel impact o pedis.22 E.q.43.1.o./.4 c./.4.d.38.q.2.1. o./. Quol. 4. 23.1m./.Iſa.8.fi c.I./.Matth.15.priº.a.A./.Rom.14. lec. 2. priº. *Petrus.1 Religio.106.

Diuiſio. 3 Scandalum duplex, ſcilicet actiuum, ideſt omne inductiuū peccati, intentum, vel non intentum, ſcilicet peccatum vel ſimile ei, & paſſiuum, ideſt ruina peccati, ex dicto vel facto alterius.22 E.q.43.1.4m./.2.c./.4.d.38.q.2.1.1m./.2m./.4m./ ar. 2.q.1.3.c./.Quol.4.23.3m./.Matth 15 priº.a.A./.Ro.7. lec. 2.medº.C /.cº.14.lec.2.medº K.&c. *Ruina.Chriſtus.212.

4 Scandalum paſſiuum, non eſt omnino paſſio, ſed eſt actio patientis cooperātis agenti.4.d.38.q.2.ar.2.q.1.3m./.q.2.4m.

5 Scandalum actiuum, quandoque eſt ſine paſſiuo, quandoque econuerſo, & quandoque ſimul.22 E.q.43.1.4m./.2.c./.4. d.38.q.2.ar.2.q.1.c./.ar.4.q.1.c./.Ro.7 lec.2.medº. D.

peccatum 6 Omne ſcandalum eſt peccatum, ſed actiuum quidem dantis, paſſiuum vero ſumentis.22 E.q.43.2.o./.4.d.38.q.2. ar.2. q.1.o./.ar.4.q.1.c./.Ro.14.lec 2.medº.C.

7 Scandalum actiuum per ſe, ideſt intentum, eſt ſpeciale peccatum, non autem per accidens, nec ſcandalum paſſiuum. 22 E q.43.3.o./.4.d.38.q.2 ar.2.q.2.o /.q.3.c. *Abſcondere. 4.Adulatio.3.Diſputatio.6.Litigium.2.Mendacium.8.17.

8 Scandalum actiuum intentum, eſt ſpeciale peccatum formaliter, ex parte finis, & habitus imperantis, ſcilicet odii, non autem materialiter ex parte obiecti, & habituum elicientium, nec etiam ſcandalum non intentum.4.d.38.q.2.ar.2. q.2.c./.2m. *Præceptum.95.

9 Scandalum actiuum eſt peccatum oppoſitum ædificationi proximorum.4.d.38.q.2.ar.2.q. 2. c./.2m. Vſura. 242. 264. 269. 277. 295.

10 Scandalum actiuum eſt ſine alio peccato, quando factum, vel dictum, non eſt peccatum, ſed habet ſpeciem mali. 22 E. q.43.3.2m./.4.d.38.q.2.ar.2.q.2.1m.

11 Vtrumque ſcandalum, ſcilicet actiuum & paſſiuum, eſt veniale & quandoque mortale.22 E.q.43.4.o./.4.d.38.q.2.ar.2. q.3.o./ ar.3.q.2 c.

12 Scandalum actiuum, eſt per ſe grauius peccatum ſcandalo paſſiuo, ſed aliquando eſt ecōuerſo.4. d.38.q.2.ar.2.q.1.3m.

13 Scandalum actiuum vel paſſiuum, non conuenit perfectis niſi de veniali, ſed imperfectis etiam de mortali.22 E.q.43.5. 6.o./.4.d.38.q.2.3.o.

14 Omne ſcandalum cauſatur ex aliquo ſcandalo actiuo ſui, non autem ſemper ex peccato alterius.22 E q.43.6.1m./ 4.d. 38.q.2.ar 3.q.1.2m.

15 Bona ſpiritualia neceſſaria, non debent dimitti propter ſcādalum, alia vero debent occultari, vel differri, ſi ſit ex ignorantia, donec doceatur, niſi ſit periculum. Non autem poſt, nec ſi eſt ex malitia.22 E.q.43.2.7.8.o./.3ª q.42.2.o / 4.d.38. q.2.ar.4 q.2.o./.Virt.q.3.1.3m./.Matth 15.medº.a.B /.Rom. 14. lec. 3. medº. G. *Aaron. 3. Cibus.8. Condemnatus. Confeſſio. 10. Relinquenda

16 Omne quod habet ſpeciem mali, ſecundum opinionem eorum qui tolerantur ab eccleſia, eſt relinquendum propter ſcandalum, non autem ſi habeat ſpeciem mali, ſecundum opinionem præciſorum ab eccleſia. Rom.14.lec.2.medº. A. *Contumelia.6.Correctio.6.7.8.9.22.Furtū 8.Infidelis.13.

17 Veritas nullo modo deſeri debet, propter ſcandalum paſſiuum aliorum.22 E.q.43.7.2m./ 3ª.q.42.2.c./.1m./.4 d.21.qu. 3.3.4m./.d.38 q.2.ar.4.q.1.o./.Matth.15.priº.a.B./.Ro 14. lec.3.medº.G./.1 E.Cor.8.lec.1.fi./.Gal.2.lec.3.priº. A. &c.

18 Confeſſio fidei, quo ad non determinata, debet differri propter ſcandalum, non autem quo ad determinata. Rom.14. lec.3.medº.G.

19 Bona temporalia propria, debent deſeri, propter ſcandalū ex ignorantia vel infirmitate, vel ſcandalum ſedari, non autem ſi ſit ex malitia, nec aliena nobis commiſſa.22 E.q.43.8. o./.4.d.38.q.2.ar.4.q.3.o./.Rom.14.lec.3.priº. I. *Iudiciū 24.29.30.Lex.174.

20 Punitio non debet deſeri propter ſcandalum, niſi ſequatur peius, propter multitudinem peccantium, vel propter potētiam principum. 22 E.q.33.6 o./.q.43.7.1m./.q.108.1.5m./.3. 2m./.4.d.38.q.2.ar.4.qu.1.1m./.Quol.10.15.1m./. Matth. 13. medº.b.I. *Oblatio.9.Occultatio.Peccatum.256. Pœnitētia.105.Prædicare.19.Prædicator.9.Ritus.Thomas.5.Virginitas. 27 28.

¶ Scapulæ. Humerus. Vnctio.37.

¶ Scelerata.Aſilum. Euchariſtia.278.

¶ Scelus.Hieronymus.1.

Quid. ¶ Scenophegia erat feſtum tabernaculorum, per dies ſeptem, propter beneficium deductionis, & protectionis in deſerto. Et ſignificat peregrinationem ſanctorum in hoc mundo. Cui nunc ſuccedit feſtū conſecrationis eccleſiæ.12 E.q.102. 4.10m./.q.103.3.4m./.Io.7.lec.1.princº.a.K./.lec.2.princº.a. G &c./.lec.5.priº.

¶ Sceptrum.Poteſtas 10.Scipio.

¶ Sceuola. Hieronimus.1.

Differentia ¶ Scibile dicitur ſecundum potentiam, ſcientia vero, ſecundū actum vel habitum. Ideo non ſunt ſimul natura.1ª.q.13.7. 6m. *Dependere.o. Genus. 22. Scientia.31. Subiectum. 2. Chriſtus. 125.

¶ Scienter. Aduertere. Aduocatus.1.4.Concordia.1.Confeſſio 51.Delictum.1 Diſpenſatio.19. Dolus.o.Ebrietas.5.13. Excommunicatio.25.26.Gula.4.5.6.Malitia o.Matrimonium 92.111.116.126.Miſſa.8.Ordo.101.Peccatum.137.Perpendere.præceptum 72.Religio.61.Simonia.41.Spōte Studioſus.Vendere.8.Volūtarium.o.Vſura.223.227.257.261. &c.

Quid. 1 ¶ SCIENTIA ſignificat qualitatem ſimplicem, quam conſequitur quidam reſpectus.1ª.q.13.7 1m./.12 E.q.54.4.o./.1.d. 30.1.c./.Veri.q.4.5.c./ q.21.6.c. *Adam.21. Arithmetica. 2.Conſilium. 4. Dialectica. 1. 2. Fides. 144.Habitus.28.33. Hierarchia. 1.

Duᵒ.1099 2 Immo ſcientia eſt collectio ſpecierum, ordinatarum ad cognoſcēdum.3ª.q.12.2.c./.3.d.14.ar.3.q.4 c./.3m./.Con.1.cº. 56.5m./.Veri.q.10.2.c.fi./.q.20.2.c.fi./.q.24.4.8m./. Opuſc.o. q.81. Reſpº.Duº.1099. *Idea 29 Ignorantia.22.24.28.

3 Scientia eſt qualitas ſimplex, relata ad multa ſecūdum vnū 12 E.q.54.4.o.*Lex.157.Logica.1.11.Magi.9.&c.Poſſeſſio.2.

4 Scientia eſt relatiuū, ſecundū dici Puª.q.7.4.9m. *præceptū 53.103.Relatio.43.44.Theoª.o.Virtus.198.

5 Scientia eſt aſſimilatio intellectus, ad rem ſcitam, per ſpēm intelligibilem, quæ eſt ſimilitudo rei intellectæ.1ª.quæ.14.2 2m./ Puª.q.7.5.c.

6 Scientia poteſt nominare habitū & actū.2.d.24.q.2.4.4m.

7 Scientia plus dicit, quàm illuminationem, ſ. comprehenſionem eorum ad quorum uiſionem illuminatio dirigebat. cō ſcientia pertinet ad perfectionem. 4. d. 4 q.2.ar.2.q. 3.2m.

8 Ariſtoteles aliquando large accipit ſcientiam, ſ. pro qualibet certitudinali cognitione, & aliquando proprie, ſ. ſecundum q dividitur contra intellectum, prout dicitur, ſcientia eſt concluſionum, intellectus vero principiorum. Poſter.lec. 7.medº.d /.Lec.44.fin.i.

9 Ad ſcientiam requiruntur tantū tria, ſcilicet potētia actiua cognoſcentis,

Sci

cognoſcentis, qua de rebus indicat, res cognita, & vnio vtriuſque Veri.q.1.9.10.c./.q.2.1.b.3.

1100. 12 Oppoſitum videtur dicere. 3. 2. c°.56.2m./.Veri.q.8.1.13m. Reſpondeo ſicut Dubio.794.

11 Quantitas intenſiua, eſt eſſentialis ſcientiæ, nõ autem quãtitas extenſiua, ſed per accidens. Veri.q.20.4.10m./.14m.

1102. 12 Immo ſcientia augetur ſecundum ſe, per additionem. 12æ.q.49.4.c./.q.52.2.c. Reſpondeo ſicut Dubio.1099.

13 Scientia particularis, proprie eſt, quæ fit per medium particulare.1.d.35.5.2m.

14 Diuerſæ ſcientiæ, procedũt ex diuerſis principiis & medijs 12æ.q.54.2.1m./.2.d.24.q.2.3.5m. * Actus.106.107.

15 Omnis ſcientia habetur per aliqua principia per ſe nota, & per conſequens viſa.22æ.quæſt.1.5.c. * Artifex.4. Cauſa.58. Certitudo. 4.

16 Nulla ſcientia probat principia ſua, ſed probat alia ex eis. Nec diſputat contra negantes ea. præter primã philoſophiã 1a.q.1.8.c./.Meta.3.lec.5.o./.Lib°.4.lec.1./.Phy.lc.2.me°.c./ Poſter.lc.au.fi.d./.lc.21.fi.c. * Demonſtratio.8.9.16. Deus. 382. Dialectica 4.

1102 17 Immo in phyſica, Philoſophus diſputat cõtra negantes ſua principia Phy.lec.2. Reſpondeo Dubio.1102.

18 Cognitio cauſarũ ſubiecti generis ſcientiæ, eſt finis, ad quẽ generatio ſcientiæ pertingit. Meta.prolo.fi. D./.lib°. 4. lec.1. prin°.c./ Lib°. 6.prin° /.Lib°.11.lec.7.prin°. * Fides. 142. 143.144.147.148.Habitus.68.&c.

19 Eiuſdem ſcientiæ eſt, cõſiderare aliquod genus, & proprias eius cauſas. Meta.prolo.med°. C./.Lib°. 4. lec. 1. princ°.c./. Lib°.6.prin°./ Lib°.11.lec.7.prin°.

20 Scientia acquiſita, eſt in cognitione primorum principiorũ ſicut in principiis actiuis.1.d.17.q.1.3.c./.2.d.24.q.2.4. 3m./. Veri.q.16 1.c./.q.17.2.1m./.Quol.3.26.fin./.Quol. 8. 4. c /. Phy.2.lec.5. fi./.Poſter.lec.3.prin°.

1103. 21 Immo eſt in eis ſicut in principiis materialibus. Phy.2.lec. 5.fi.d. Reſpondeo ſicut Dubio 1103. * Idea. 8.

22 Scientia vtitur principijs alterius ſcientiæ, cui ſe habet ex additione, vt geometria, reſpectu arithmeticæ, & naturalis reſpectu matematicę. Cę lec.3.med°. d.E./.Poſter. lec.17.o. *Metaphyſica.10.&c.

23 In ſcientiis matematicis, principia manifeſtantur inductione, in naturalibus ſenſu, in moralibus conſuetudine, & in artibus experientia. Ethi.lec.11 fi.

24 Omnis ſcientia eſt ex principiis certioribus quo ad nos, ſicut phyſica, vel ſecundum naturam, ſicut matematica, vel ſuperficialiter exquiſitis vt in pluribus, vt ſcientia moralis. Meta.6.lec.1.prin°.a.A.

25 Habens memoriter concluſiones geometriæ, nõ per media geometrica, non habet ſcientiam geometriæ, ſed opinionẽ. Veri.q.2.13.6m.

26 Tota virtus demonſtrationis, dependet ex medio. Ideo diuerſa media, ſunt ſicut diuerſa principia actiua, ſecundum quæ, habitus ſcientiarum diuerſificantur.12æ.quæ.54.2.1m. *Principiũ.16.&c Prudentia.81.82.Puer.13.Sapia. 13. &c.

27 Nulla ſcientia particularis, vtitur primis principijs, in ſua communitate acceptis, ſed quantum ſe extendit ſubiectum eius, ſed tantum metaphyſica. Meta.11.lec.4.o.

28 In diuerſis concluſionibus vnius ſcientiæ, ſunt diuerſa media per quæ probantur. Ideo homo poteſt ſcire aliquas cõcluſiones ſine aliis, ſicut & media. 22æ.q.5.3.1m. * Theologia.8.12.18.34.35.

29 Scientia demonſtratiua, dicitur iudicatiua, inquantum per reſolutionem in prima principia, de veritate inquiſitorum diiudicat.12æ.q.53.4.c.

30 Ratio formalis obiecti ſcientiæ, eſt medium demonſtrationis. Veri.q.2.13.6m.

31 Formalis ratio ſcibilis, accipitur ſecundũ principia, ex quibus aliquid ſcitur. Poſter.lec.41.med°.d.D.

32 Idem eſt ſubiectum principiorum, & totius ſcientiæ, quia tota ſcientia, virtute continetur in eis. 1a.q.1.7.c /.12æ.q.3. 6.c./.22æ.q.4.1.c./.He.11.lec. 1.med°.C.

33 Omne quod ſcitur, eſt aliquo modo. 1a.q.14.9.o./.3a. q. 10. 3.c./.1.d. 35.5.3m./.d. 38.4.o./.d.39.q.1.3.4m./.Ver.q.2.2.12m.

34 Omne ſcitum a nobis, eſt neceſſarium, non autem omne ſcitum a Deo. 1a.q.14.13.3m./.1.d.38. 5. o. *Adam. 32. 64. Arithmetica. 1.

35 Omne ſcitum, eſt aliquo modo viſum per intellectum. 22æ. q.1.5.c./.4m. *Ars.8.9.Bonitas.117.Cælum.117. Ciuilis. o. Cohors. 1.

36 Idem eſt ſubiectum principiorum, & totius ſcientiæ, cum tota ſcientia virtute contineatur in principiis.1a.quæ.1.7.c. *Conſcientia.1.Contentio,1.

37 Subiectum ſcientiæ ſicut & obiectum potentiæ duplex, ſcilicet materiale, & formale. 1a.q.1.7.c./.Phy.2.lec.5. Obiectum 3. *Defectus.5. Dæmon.57.

38 Formalis ratio ſubiecti ſcientiæ, ſicut & obiecti potentiæ, duplex, ſcilicet ex parte rei, & ex parte noſtra.22æ quæſt.1.2.c. * Demonſtratio. 16.

39 subiectum ſcientiæ duplex, ſcilicet adæquatum, quod prædicatur de omnibus conſideratis per ſe in illa ſcientia, & principale ſeu ſubiectum attributionis, quod i ea principaliter conſideratur, & ad quod referuntur omnia quæ in illa ſciẽtia conſiderantur, & ad illud ordinãtur Meta. 5.lc.7.prin°.

40 subiectum ſcientiæ, eſt illud, cuius paſſiones & cauſas quærimus. Meta prolo.fi.D./.Poſter.lc.2. pri°.a. * Dependere.o.

41 subiectum ſcientiæ poteſt habere duplices partes, ſcilicet ex quibus componitur, & ſubiectiuas. sed primæ principaliter requiruntur & per ſe. Poſter.lec.41.med°.c.K.

42 subiectum ſcientiæ, comparatur ad eam tripliciter, ſcilicet quia continet omnia quæ ſunt in ea, principaliter in ea intenditur eius cognitio, & diſtinguit ſcientiam ab omnibus alijs.1.prolo.4.c.

43 Quælibet ſcientia conſiderat, per ſe accidentia ſui ſubiecti, non autem quæ inſunt ei per accñs. Meta.4 lc.1.pri°.a. K.

44 sic ſe habet, ſubiectum ad ſcientiam, ſicut obiectum ad potentiam vel habitum. 1a.q.1.7.c.

45 Materialiter ſcita, ſunt concluſiones, formalis vero rõ ſciẽdi, ſunt media demonſtrationis, per quæ cõcluſiones cognoſcantur.22æ.q.1.1.c /.Poſter.lec.2.prin°.a.

46 scientia eſt variabilis quadrupliciter. Primo per generationem vel corruptionem, diminutionem vel augmentũ ſ. Iæ. Secundo ex parte actus, conſiderando in actu, quod prius conſiderabatur in habitu, vel in potentia, vel nunc vnum, & poſt aliud, vel ab vno diſcurrendo in aliud. Tertio ſecundum modum, ſcilicet clarius, vel min⁹ clare, ex diuerſo medio, uel acutiori ingenio. Quarto mutatione ubiecti. Veri. q.2.13.c. *Deus 139.141.151.330.Diffinitio.44.Diſpenſatio.19. Doctrina.11. Aeternitas 41.Fides.4.143.

47 Omnis ſcientia, uel eſt circa intelligibilia tantum, ut metaphyſica. Vel circa imaginabilia in particulari, & intellig bilia l uniuerſali, ut mathematica. Vel circa ſenſibilia & intelligibilia, ut phyſica. Vel ex uniuerſalibus principiis ad particularia, ut ſciæ practicę. Meta.6.le.1. prin°.a.B. * Habit⁹. 68.&c. Hieronymus.o. Ignorantia 5.6.8.14.22.27.33. Immunitas. Infinitum. 7.

48 scientia eſt tãtum de uniuerſalibus, quia de indiuiduis, & ſingularibus non eſt ſcientia obiectiue. 2.di 24.qu.2.4.6m./. Ve 1.q.2.13 8m./.Meta.2.lec.4.me°.g./.Li°.7.lc.14./.Li°.11 lec.8.o./.Anima.2.lec.12.med°.b./.Poſter.lec.16. fin. * Intellectus. 155.176.

49 Immo metaphyſica conſiderat etiam de ſingulis entibus. Trin.107.6m. Reſpon° Du°.1104. *Ioſias.Ira.67.Iuramentum.36.Lignum.1. Logica 23. Loqui.1. Matrimonium 92. 100.&c. 118.Metaphyſica 2.&c. Mitra. Du m.1104m.

50 Habitus ſcientiæ, non eſt ſingularium, niſi ſecũdum quòd continentur in principiis uniuerſalibus. 2. d. 24.q.2.4.6m. *Nomen.84.Pars.33.

51 scientia eſt de mobilibus & contingentibus, ſecundum quod in eis eſt aliquid neceſſarium uel uniuerſale. 1a.qu. 84.1.c./. 3m./.q.86.3.o./.3.2.c°.64.10m./.Veri.q.15.2. 3m./.Tri.18.4m. ./.Ethi.6.lec.1.fi./.Lec.3.prin°.b.med°.d h./.Cę.3.princ°./. Poſter.lec.16.fi./.Lec.42.prin°.a. *Peccatum.91.146. Per accidens.1.praeceptum.53.147.prædeſtinatio.12.principium, 16.&c.prohibitio.6.prophetia.27.56.76.

52 solę ſcientiæ practicę, ſunt circa contingentia, inquantum huiuſmodi, ſcilicet in particulari. 12æ.q.6.prin° / 3.3.c°.75 8m./.Ethi.6.lec.3.med°.d.fi.

53 scientia non eſt de iis quæ ſunt per accidens, ſ. quæ ſunt a caſu, uel a fortuna. Nec de cognitis per ſenſus, ſcilicet de ſingularibus.2.d.24.q.2.4.6m./.Meta 6 lec.2.princ°.h. &c./. poſter.lec.42.o. *prouidentia.5.Relatio.43.44.Vendere.8.

54 De qualibet re ad ſciendum an eſt, oportet uti pro medio quid nominis, nõ autem quid rei, quia ſequitur quæſtionẽ an eſt. 1a.q.2.2.2m./.poſter.lc.2.pri°.a.F. * Verbũ.18. Vſ.20.

55 De nulla re ſciri poteſt, an eſt, niſi de ea ſciatur, quid eſt, ſaltem confuſe. 1a.q.2.2.2m./ 3.d.24.ar.1.q.2.2m./. Trin.23.c./. poſter.lec.2.prin°.a.F.

56 scientia ut ſcientia, refertur ad ſcibile, ſed ut accidens, refertur ad ſcientem. 3.d.8.5.5m./.Veri.q.3.3.c./.q.4.5.c./. po2.q. 7.4.9m./. Meta.5.lec.17.fi.c.fi.

57 Habitus ſcientiæ, eſt in intellectu poſſibili, non autem in intellectu paſſiuo contra Auerroem. 12æ.q.50.4.o./.q.51.3.c./ Con.2.c°.59./.72./.74.fi. sciena.

58 Non

58 Non omnes homines habent ſciẽtiam, licet naturaliter deſiderent eam, quia non ſtudent. 2.d.22.q.2.a.5.5^{m}./.Meta. lec. 1.princ^{o}.a H.

59 Ad debitum modum ſciẽtis, nouem requiruntur, ſ.ſcire humiliter ſine inflatione, ſobrie ſine præſumptione, certitudinaliter ſine heſitatione, veraciter ſine errore, ſimpliciter ſine deceptione, ſalubriter cũ charitate & dilectione, vtiliter cũ proximorum ædificatione, liberaliter cum gratuita cõicatione æfficaciter cu bona operatione. 1ſ.Cor.8.le.1.med^{o}.F.

60 Scire & diſcere, per accidens eſt malum, ex parte ſcientis duppliciter. ſ.propter occupationem impedientem officiũ eius, vel propter contemptum diuinorum. Ex parte vero obiecti tripliciter, ſ.vel quia inclinat ad malũ vt ars magica, vel quia excedit, vel quia eſt quid inutile. 1^{a}.q.22.3.3^{m}./.22ſ.q. 167 1.o./.3.d.35.q.2.ar.3.q.3.o./.Cõt.1.c^{o}.70.5^{m}./.7^{m}./.8^{m}./. Veri.q.2.5.4^{m}./ Quol.3.12.c /.Quol.4.16.c.

61 Scientia triplex eſt neceſſaria homini, ſcilicet credẽdorum, deſiderandorum, & operandorum. Opuſ.4.prin^{o}. • Adam. 21.22.23.25.26.61.64.

62 Quilibet tenetur ſcire explicite, mandata decalogi. Veri.q. 14.11.9^{m}./.Ma.q.3.7.c. *Angelus.357.&c. Anima.147.&c.

63 Quilibet tenetur ſcire cõiter credenda, cõia ſalutis præcepta, & ea quæ ad eius ſtatum, vel ad eius officium pertinẽt. 12ſ. q 76.2.c./.2.d.12.q.2.1.c./.4 d.24.q.1.ar.3.q.2.o./.Ma.q.3.7. c. *Apoſtoli.6.7.13.14.23.Cherubin.1.Clauis.2.5.

64 Omnes tenentur ſcire ea quæ ſunt de neceſſitate ſalutis, & quæ mandat Chriſtus, Apoſtoli, & prophetæ. 1ſ.Cor.14.lec. fi.fi.G. *Cognitio.22.23.

65 In ſuſcipiente ordinẽ, non requiritur ſcĩa tutius ſacræ ſcripturæ, ſed tanta, q dirigi poſſit in actu eius. 4.d.24.q.1.ar.3 q.2.o /.Veri.q 2.5.4^{m}./.Quol.4.16.c *Concordia.1.Confeſſio.51.84.91.&c.Confeſſor.1.Credere.10.14.&c Delictũ.1.

66 Scientia legis Dei, ſic annexa ẽ officio ſacerdotali, q ſimul cum eo iniungitur. 22ſ.q.16.2.3^{m}. Dæmon.3.&c. 27.23.

67 Sacerdotibus ſine cura, ſufficit, ſi tm̃ de ſcientia habeant, q ea quæ ad ſacrm̃ perficiendum ſpectant, rite ſeruare poſſint 4.d.24.q.1.ar.3.q.2.1^{m}. • Deus.128.148.&c.230.233. Ebrietas.4.Excommunicatio.25. Gula.5. Hierarchia.1.

68 Qui aliis preponuntur, curam animarum habentes, tenentur ſcire ea quæ ad doctrinam fidei, & morum pertinent. 4. d.24.q.1.ar.3.q.2.c./.4^{m}.

69 Tamen non tenentur ſcire oẽs difficiles quæſtiones, ſed tenentur ad ſuperiores recurrere. 4 d.24.q.1.ar.3.q.2.1^{m}. *Hieronymus.2.Ignis.17.Ignorantia.8.10.22.Impedimentum. 2.Innocentia.18.&c. Iudicium.40 Lectoratus.6. Matrimonium.118.Medicus.3 Ordo.101.Pater.15.Peccatũ.88.137. 146 Poſſeſſor.prælatio.18.19.Prudentia.12.Puer.10.

70 Epiſcopi tenentur ſcire ea quæ difficultatem in lege facere poſſunt, & tanto magis, quanto in maiori g adu collocantur. 4.d.24.q.1.ar.3.q.2 1^{m}.fi./.3^{m}. *Purgatorium.10. Simonia. 27.36.41.Superbia.29.32.Veſpes.tiin. Vitius.98.Vſura.157 264.267.268.Chriſtus.108.112.&c.126.127.145.

Acquiſitio 71 Scientia acquiſita eſt habitus naturalis, quia ineſt vnicuiq; homini quoddam principium ſcientiæ, ſ. lumen intellect^{9} agentis. per quod cognoſcuntur ſtatim a principio naturaliter, quædam vniuerſalia principia omnium ſcientiarum. 1^{a}.q.117.1 c./ 1^{m}./.12ſ.q.51.4.c./.q.113.10.3^{m}. • Abſtinentia.8. Abſtractio.8.

Du^{m}.1105. 72 Immo ſcientia eſt per proprium ingenium & ſtudium. 1^{a}.q. 117.1.o / 12ſ.q 51.4.c./.q.113.10.3^{m}./. Poſter.lec.1.fin.a.C. n.4. Reſpon^{o}.Du^{o}.1105. *Adam.21.&c.Adiſcere.o.Allicere. Angelus.289 301.&c.302.Anima.147 &c 188. &c. 303. Antecedent.3. Aſſentire.2. Augmentum.9 10. Beatus.13. Bellum.3.Cognitio.22.23.37.Conſcientia.1 3.Contemplatio.18.Credere.16.Demonſtratio.16.Deus.158.

73 Scientia vel ſapientia acquiſita per proprium ingenium & ſtudium qđ eſt a Deo, eſt naturalis. Si vero aliter, vt in apoſtolis, eſt miraculoſa 1^{a}.q.117.1.1^{m}./.12ſ.q.51.4 c./ q.113. 10. 3^{m}. • Docere. 7. Experientia. 2. 3. 4. 7. Fides.76.78.&c. Geometra o.Habitus.66.71.&c.

74 Vna demonſtratio, facit habitum ſcientiæ. Sed opinio non fit ex vno argumento dialectico, ſed ex pluribus congregatis. 1.d.17.q.2 3.4^{m} /.Virt.q.1.9.11^{m}. • Idea.8.Ignorantia.8 Impedim^{m}.2.Intellectus.134.135.162.Lignũ.1.Magi.9.&c.

75 Modus acquirendi ſciam duplex, ſ.præcipuus per inuentionem, & ſecundarius per doctrinam. 1^{a}.q.117.1.c /.3^{a}.q.9.4. 1^{m}./.3.2.c^{o}.74.fi./.Veri.q.11.1.c./.Virt.q.1.9.9^{m}./. Quol. 8. 4.c. *Noturium.2.Ordo 39.&c. Poſſeſſio.2.Præceptum. 53.

76 Scientia tripliciter acquiritur, ſcilicet doctrina, ſtudio, & inſpiratione. Dion.2.o. Veritas 31. • Proceſſio.15.&c.Prophetia.56.Puer.10.

77 In generatione ſciæ noſtræ, prius eſt cognoſcere magis cõe q̃ minus cõe. Poſter.lec.4.fin K. • Sacrificium.34.

78 Oppo^{m} videtur dicere, quia prius ſunt nobis nota minus cõmunia. Opuſ.53.fi. Reſp^{o}.Du^{o}.1106. *Signum.12. Du^{m}.1106.

79 Scia humana, a ſignis ad res, & a ſenſibilibus ad intelligibilia procedit, ſicut experientia docet. & auctoritas phyloſophica confirmat Opuſ.73.c^{o}.1.prin^{o}./.Phy.7.le.6.fi *Spes 34.Studioſitas.4.Studium.o.Tempus.13.43.Tho^{a}.1.22.27.

80 In acquiſitione ſcientiæ, concurrunt duo, ſ.expulſio contrarij, vel priuationis, & conſumatio eius per lumen, & per ſpecies. 2. d. 9. 2. c.

81 Cęcus a natiuitate, non poteſt habere ſcientiam de colorib^{9} 1^{a}.q.84.2.c.fi./.4.b./.c.fi./.3.2.c^{o} 81./.Veri.q.19.1.c./.Ma.q. 7.2.6^{m}./.Anima.15.c./.Meta.1.fi.

82 In ſtatu innocentiæ, homo non acquiſiuiſſet ſcientiam ex ſenſibus. 3^{a}.q 61 2.o./.4.d 1.q.1.ar.2.q.2.o. Abſtractio.8.
Oppoſitum videtur aſſerere. 1^{a}.q. 101.1. o./.2.d.20.q.2.2.o. Du^{m}.1107.
Reſpondeo Dubio.1107.

83 Diſciplina quæ eſt receptio cognitionis ab alio, requirit ad ſciam. 12ſ.q.4.1.c./.Meta.4 lc.5.fi.f./.Poſter lc.fi.a.n.
Oppoſitum videtur dicere 1^{a}.qu.117.1.c./.Veri.qu.11.1.c./. Du^{m}.1108.
Quol.8.4.c. Reſpondeo Dubio.1107.

84 Nullus vnquam per dæmones ſciẽtiam acquiſiuit. 1^{a}.q.64. 1.5^{m}./.22ſ.q.96.1.c. • Chriſtus.137.

85 Ille qui in aliqua ſcia, acquirit per primã demonſtrationẽ, ſciam concluſionis vnius, habet quidẽ habitum, ſed imperfecte. Cum vero acquirit per aliquam aliã demonſtrationẽ ſciam concluſionis alterius, nõ aggeneratur in eo alius habitus, ſed habit^{9} qui prius inerat fit pfectior, vtpote ad plura ſe extendens. 12ſ.q.151.4.3^{m}./.q.54.4.3^{m}./.q.65.1. 1^{m}.

86 Immo geometra pauco ſtudio, acquirit habitũ ſcientiæ de concluſione, quam numquam conſideranit. 12ſ.q 65.1.1^{m}.

87 Et ita vna ſcia continet diuerſas particulares ſcientias, reſpectu diuerſarũ cõcluſionũ. Veri.q.8.16.4^{m}. Re^{o}.D^{o}.1108

88 Multi impediuntur a ſcia acquirenda tripliciter, ſ. propter indiſpoſitionem, occupationes, & pigritiem. 22ſ. q.2.4.c./. Con.1 c^{o} 4./.Meta.lec.1.prin^{o}.a.H.

89 Iuuenes impediuntur in acquiſitione & vſu ſcientiæ, propter duplicem motum in eis, ſcilicet augmenti, & paſſiuuum. Phy 7.lec.6.med^{o}.g.

90 Virtutes morales, & pcipue caſtitas, multũ faciũt, ad acquiſitionẽ & vſum ſcientiarũ. 22ſ.q.15.3.c./.q.148.6.c./.q.180. 2.o./.2 d.7.q.2.2.6^{m}./.d.39.1. / 4.d.33.q.3.3.c. Cõtẽplatio.19

91 In qualibet ſcia acquirenda, vitioſum eſt multum immorari, circa extranea, vt in geometria, non per media geometrica. Vt t.q.2,13.6^{m}./. Ethi.lec 11.med^{o}.e. In cõmun.

92 Diſcurſus in acquiſitione ſciæ duplex eſt in ſcia noſtra, ſ. ſm ſucceſſionẽ vnius poſt alterũ ex notis ad ignota procedẽs, & ſm cauſalitatẽ p vnũ in alterũ. 1^{a}.q.14.7.c./.q.58.3.o ./ q.117.1.c./.3^{a}.q.11.3.c./.1.d. 36.q.2.1.4^{m}./.Ver.q.2.3.2^{m}.

93 Opinio eſt diſpoſitio ad ſciam, quæ acquiſita, põt remanere cognitio & per ſillogiſmũ dialecticũ. 3^{a}.q.9.3.3^{m}.

94 Scientia quadrupliciter tantum amittitur, ſ. ratione excidente a mente, corrupto ſciente uel ſcito, uel obliuione. 1^{a}.q.89 5.c./.Poſter lec.13.fi g.priu^{o}.

95 Scientia augetur ſecundum ſe, per additionem. 12ſ.q.49.4. c./. q. 52. 4. c.

96 Ad unitatem ſcientiarũ, requiritur & ſufficit unitas primorum principiorum, non quidem ſimpliciter, ſed in genere, quam ſequitur unitas generis ſubiecti formalis. Poſter. le.41.o. • Augmentũ.18. Dialectica.o. Mot^{9}.42.Theo^{a}.5.9. Vnitas.

97 Scientia eſt una numero, a ſubiecto in quo eſt, ſed una eſt in ſpecie a ſcibili. 1^{a}.quaſt.117.1.c./.1.d.37.1.2. 11./. Poſte. lec. 41 princ^{o}.b.

98 Vnitas ſciæ generica, ſpecifica, uel numeralis, ſumitur ab unitate generica, ſpecifica, uel numerali ſui medii. 12ſ.q.54 2.2^{m}./.1.d.35.2.4^{m} /.Poſter.lec.41 h.

99 In ſcientia connatorũ eadẽ ratio eſt cognoſcendi vtrumq; quia unum per aliud cognoſcitur 12ſ.q.54.2.1^{m}.

100 Intellectus eſt una potentia, in qua tamen ſunt diuerſarũ ſcientiarum habitus. 12ſ.q.54.1.b.

101 Quantitas ſciæ attenditur non ſolum ſm numerum ſcibilium, ſed etiam ſm claritatem cognitionis. 12ſ.q.52.2.o./.3^{a}. q.11 2.3^{m}./ Ver.q.20.4.16^{m}./.14^{m}.

102 Diuerſa ratio cognoſcibilis, inducit diuerſitatem ſciẽtiarũ. 1^{a}.q.1.1.2^{m}./ 12ſ.q.57.2 c./.3.d.14.ar.1.q.4.2^{m}./ d.33.qu.1. ar.1.q. 1. c. Differen

103 Diuerſitas ſcientiarũ, ſequitur ad diuerſitatẽ primorũ principiorũ in genere, & gñra ſubiecti formalis Poſte.lc.41.m^{o}.d.

104 Oppoſitum uidetur dicere a ſimili. 3^{a}.q.9.4.3^{m}./.Anima.18 2^{m}. Reſpondeo ſicut Dubio.1110. Du^{m}.11

105 Scientia

105 ſcientia rerum in uerbo & in propria natura, non ſunt eiuſdem ſpeciei,nec eiuſdem rationis,3.d.14.art.1. quæſt. 5. 1m. *Credere 10.

106 Scientia quæ habetur per reuelationem, & ſcientiæ humanitus inuentæ,differunt ſecundum genus:unde theologia quæ ad ſacram ſcripturam pertinet,differt ſecundum genus ab illa theologia,quæ pars philoſophiæ ponitur.1ª.q.1.1.2m.

107 Immo omnes habitus qui ſunt in eadem potentia,ſunt eiuſdem generis, licet differant ſpecie, propter differentiã obiectorum formalium.12ª.q.54.1.1m. Reſp.Duº.1110.

108 ſcientia infuſa,& ſcientia acquiſita, ſunt diuerſarum rationum.Vnde nihil prohibet de eiſdem rebus,de quibus phyſicæ diſciplinæ tractant, ſecundum quòd ſunt cognoſcibiles lumine naturalis rationis,& aliam ſcientiam tractare,ſecundum quòd cognoſcuntur lumine diuinæ reuelationis, 1ª. q. 1.1.2m./.3ª.q.9.4.3m.

Duª.1111. 109 Immo ſcientia Adæ, quæ fuit per ſpecies a deo infuſas, fuit eiuſdem rationis, cum ſcientia noſtra,quæ eſt per ſpecies acquiſitas,1ª.quæſtione. 94. 3. 1m. Reſpondeo, Dubio 1111. *Natura 28.

110 Genera ſcibilium, diſtinguuntur ſecundum diuerſum modum cognoſcendi, qui eſt ſecundum diuerſum modum definiendi,uel cum materia,uel ſine materia.Metaphyſi.6.lect.1. medº.d./.Phyſicor. princº./.Anima lect.2.fin./.Poſterm. lec. 41.fi.d.A.

111 Scientia quæ non poteſt reduci ad principia naturaliter nota,non eſt eiuſdem ſpeciei cũ aliis, nec uniuoce dicitur ſciẽtia,3.d.33.q.1.ar.2.q.4.c.

112 Aliæ ſunt ſcientiæ de rebus,aliæ de intentionibus intellectus Ʒ.4.cº.11./.Poſterm.lec.20.fi.d.

113 ſcire in uniuerſali,& in particulari,non diuerſificat ſcientiã quo ad rem ſcitam,a qua habitus habet unitatem, ſed quo ad modum ſciendi.Veri.q.14.12.1m. *Vniuerſale 8.

Duª.1112. 114 Oppoſitum uidetur dicere,1ª.q.80.2.2m./.Ver.q.25.1.c./.6m Relig.ſicut Duº.766.

ſpeculatiua & practica. 115 Scientiæ ſpeculatiuæ,non ſunt de eſſentiis ſubſtantiarum ſeparatarum, quia omne ſcitum eſt compoſitum ex prioribus ſecundum naturam,& quo ad nos.Met.7.le.14./.Poſterm.le. 41.meº.c.l.

116 Conſideratio ſcientiæ ſpeculatiuæ,non ſe extendit ultra uirtutem ſuorum principiorum,ideſt, ultra quam cognitiu ſeu ſitiua ducere poteſt.12ª.q.3.6.c.

117 Contra rectitudinem ſcientiæ, contingit peccari dupliciter in ſpeculatiuis,ſcilicet uel inducendo rationem ad concluſionem falſam,apparentem ueram,uel arguendo ex falſis, quæ uidentur uera.22ª.q.55.3.c.

118 In ſpeculatiuis ſcientiis,demonſtratiua ſcientia dicitur iudicatiua, inquantum per reſolutionem in prima principia intelligibilia de ueritate inquiſitorum diiudicatur.22ª.q.53.4. c./.Poſterm.le.1.prinº.a.A.

119 In ſpeculatiuis eſt alia rationalis ſcientia,ordinata ad inquiſitionem inuentiuam,ſcilicet dialectica, & alia ſcientia demonſtratiua,determinatiua ueritatis,22ª.q.51.2 3m./. Ethi. le.1./.Met.le.5.

120 Omnes ſcientiæ demonſtratiuæ, continentur ſub phyſica, ut ponitur pars prudentiæ large, ut includit etiam ſcientiam ſpeculatiuam.22ª.q.48.c. *Artifex 4.Beatitudo 55.&c.Cã 56.&c.Ciuilis 0.Dialectica 1.Habitus 33.

121 Scientia ſpeculatiua triplex,ſcilicet naturalis,mathematica, & metaphyſica,ſecundum triplicem abſtractionem a materia.ſ.ſecundum eſſe tantum,ſecundum rationem tantum, ſecundum eſſe & rationẽ ſimul 2.prol.3.c./.Trin 17.c./. Meta. 6.le.1.fi./.Phyſicor. prinº./.ſenſu prinº.

122 ſcientiæ ſpeculatiuæ ſunt bonæ & honorabiles, practicæ uero,laudabiles tantum.Anima le.1.prinº. a. B. *Idæa 27. Ignorantia 17.

123 ſcientiæ ſpeculatiuæ,ſunt nobiliores practicis.Met.lect.1.fi. m./.le.3.meº.c./.Libº.11,le.7.fi. *Logica 1.Mathematica 5.

124 ſcientiæ ſpeculatiuæ procedunt modo reſolutorio, practicæ uero,modo compoſitiuo.Eth.le.3.prinº.2.fi./.Poſterm.lect.1. prinº.2.A.

125 ſcientia dicitur ſpeculatiua uel practica tripliciter.ſ.ratione ſciti,modi, & finis.1ª.q.14.16.c./.Veri.q.3.3.0.

126 Finis ſcientiæ ſpeculatiuæ,eſt cognitio ſui ſubiecti, practicæ uero,conſtructio eius.Poſterm.le.41.meº.b.fi.

127 ſcientia de non operabili, eſt ſpeculatiua tantum, ordinata uero ad operationem,eſt practica tantum, ſpeculatiua uero, ratione modi uel finis,eſt ſecundum quid ſpeculatiua & practica.1ª.q.14.16.c./.Veri.q.2.8.c./.q.3.3.0.

128 In omnibus ſcientiis uel artibus ſpeculatiuis uel practicis, altior ordinatiua aliarum, oportet quod conſideret rationes uniuerſaliores.2.d.3 q.3.2.c.prinº.

129 ſcientia ſpeculatiua,nihil facit ad uirtutes morales practica autem in uniuerſali, parum,ſed practica in particulari,ideſt, prudentia,multum,3 d.33.q.2.1m./.d.35.qu.1.art.3.q.2.2m. *Prædeſtinatio 6.12. prudentia 12.38.

130 Omnis ſcientia operatiua,tanto perfectior, eſt quanto magis conſiderat particularia,in quibus actus eſt.1ª.q.22.3.5m.

131 ſcientiarum practicarum illa eſt dignior, quæ ad ulteriorem finem ordinatur,ut ciuilis militari.1ª.q.1.5.c.

132 Omnes fines ſcientiarum practicarum,ordinantur ad beatitudinem æternam,ſicut ad ultimum finem.1ª. quæſt. 1.5.c. *Theologia 30.

133 ſcientiæ operatiuæ,ſunt incertiſſimę, quia oportet quòd cõſiderent multas ſingularium circunſtantias Met.lec.2.fi.1.ſ.

134 ſcientia practica triplex.ſ. monaſtica ſeu ethica, œconomica & politica.22ª.q.47.11.b./.q.48.2m.

135 ſciẽtia duplex.ſ.ſubalternãs,& ſubalternata. Prima procedit ex principiis per ſe notis,lumine naturalis intellectus,ſecunda uero ex principiis per ſe notis,in ſcientia ſuperiori.1ª.q.1 2.c./.1m./.6 2m./. Trin.6.7m. ſubalternatio.

136 Scientia ſubalternans & ſubalternata,uniuocantur.i.conueniunt in nomine generis, & aliquando in nomine ſpeciei.Poſterm.le.25.meº.c.

137 Scientia ſubalternata,non habet perfecte rationem ſcientię, niſi continuetur cum ſcientia ſubalternante.Veri.q.14.9.3m.

138 Scientia ſubalternata dicit tantum, quia ſed ſcientia ſubalternans dicit propter quid.Poſterm.le 25.0./.Le.41.prinº.

139 Scientia ſubalternatur dupliciter,ſcilicet quando ſubiectum eius,eſt ſpecies ſubiecti alterius, uel quando ſe habet ut materiale ad formale.Opuſc. 48. capitº.14./.Poſterm. lectio.25. princº. Ob.

140 Scientia ſubalternata,non eſt de principiis,ſed de concluſionibus.Ver.q.14.9.3m.

141 Omnis ſcientia principaliter penſanda eſt ea fine 1. prol. 3. c. *Actus 120.Ars 2.11.&c.Aſſentire 2. Cõparaº.

142 Illa ſcientia eſt aliarum rectrix & gubernatrix,ſub cuius fine,aliarum fines continentur.1.prolo.q.1.1. c./. Metaphyſ. prolo.prinº.

Immo omnium rerum eſt unus ultimus finis, in quo omnia conueniunt.12ª.q.1.8.c. Reſp.Duº.1113. unm.1113.

143 Intellectus qui eſt habitus principiorum, eſt nobilior quàm ſcientia concluſionum.12ª.q.51.2.3m./.q.57.2.2m./.qu.63.2. 3m./.q.68.7.c.

144 Sciẽtia eſt nobilior cognitione ſenſus, & omni alia cognitione rei habentis cauſam. Poſterm. lectio. 42. fin. *Aſtrologia 2. 3.

145 Vna ſcientia eſt dignior alia dupliciter,ſcilicet ratione nobilioris ſubiecti,uel quia certior.1ª.q.1.5.c./.12ª.q.66.5. 3m./. Anima le.1.prinº.a.C. Ob.

146 Vna ſcientia eſt certior alia dupliciter,ſcilicet quia dicit propter quid,nec eſt de materia ſenſibili,& eſt ex paucioribus, ut ariſmetrica reſpectu geometriæ. Meta. lect. 2. medº.1./. Poſterm.lectio.41.prinº.2. *Bellum 3. Ciuilis 0. Demonſtratio.16.

147 Scientia dicitur maior alia dupliciter.ſ. quia certior, uel quia plurium 1.d.37. Lect. 2. fin. *Dialectica 0. Fides 51. 111.143.&c. Ob.

148 Illa ſcientia eſt communior alia, cuius ſubiectum eſt communius,ut metaphyſica,quàm phyſica.Poſterm.le.41.meº.b *Idæa 29. Ob.

149 Scientia eſt maxime intellectualis,quæ eſt de maxime intelligibili,& hoc tripliciter.ſ.ratione cauſalitatis, uniuerſalitatis,& immaterialitatis,quæ omnia, maxime conueniunt metaphyſicæ.Meta.prolo.meº.B *Ignorantia.5.6.8.27.

150 Ad ſcientiam architectonicam, pertinent duo ſcilicet præcipere ſcientiæ inferiori,& uti ea ad ſuum finem.Ethi.lec.2. medº.e./.Lib.6 fi.

151 Aliqua ſcientia imperat aliis, tamquàm ancillis eis utendo. 1ª.q.1.5.b./.2m./.1.prolo.q.1.1.c./.Ʒ.3.cº.50.fi./.Met.prinº./ *Intellectus 17. Iudicium 40. Logica. 6. &c. Mathematica 5.Methaphyſica 2.5.&c.26.&c.

152 Immo imperare,eſt actus rationis,& non ſcientiæ 12ª.q.17. 1.0.Reſp.Duº.1113º. *Prophetia 17. unm.1113.

153 Ciuilis præcipit omnibus ſcientiis & artibus,ſed ſpeculatiuis quo ad exercitium actus, non autem quo ad determinationem actus,ſicut practicis. 22ª.quæſt.47.2.2m./.3.diſtinct. 35.quæſt.1.ar.2.qu.1.3m./.Ethi.le.2.medº./.Libº.6.fi. *Prudentia.12.13.

154 Ciuilis utitur omnibus artibus & ſcientiis practicis, ad ſuum finem, non autem ſpeculatiuis. Ethicor. lect. 2.fi. f./. Lº.6.fi.

155 Ciuilis eſt principaliſſima, in genere actiuarum, metaphyſica uero, reſpectu omnium ſimpliciter, quia conſiderant finem totius uniuerſi. Eth. le. 2. fi./. Liº. 6. le. 6. 7. o./. Le. 11. fi./. Met. le. 1. fi./. le. 2. fi. m./. le. 3. meº. c. fi./. Liº. 11. le. 7. fi./. Poſterm. le. 17. fi. *Sapientia 13. &c. ſenſus 39. ſtultitia 10. Theologia 31. &c. Verbum 28. 30.

Donum. 156 Scientia eſt donum neceſſarium, ad iudicium diſcernẽdi credenda a non credendis, ſicut donũ intellectus, ad ſane capiẽdum credenda 22ª. q. 8. 6. c./. q. 9. 1. o. *Apoſtoli 6. 7. 12. Aſſumere 34. Beatitudo 146. &c. 155. 168. Conſilium 4. 23. 29.

157 Scientia quæ eſt donum, non eſt diſcurſiua, quia eſt participatiua ſimilitudo ſcientiæ dei 22ª. q. 9. 1. 1m. *Credere 10.

158 Donum hoc, eſt tantum circa res humanas, uel creatas, quia eſt certitudo iudicii, per cauſas ſecundas, 22ª. q. 8. 6. c./. q. 9. 2. o./. 4. c./. 3. d. 35. q. 2. ar. 3. q. 1. o. * Donum 9. Fides 4. 33. 87. 111. 143. &c. Habitus 28.

159 Et eſt principaliter ſpeculatiuum, & ſecundario practicum, ſicut & fidei. 22ª. q. 8. 6. c./. q. 9. 3. o./. q. 52. 2. 2m.

Dum, 1114. 160 Immo eſt tantum practicum, 3. d. 35. q. 2. ar. 3. q. 2. o. Reſp. Duº. 1114. *Intellectus 293. 298.

161 Donum ſcientiæ, eſt in omnibus habentibus charitatem, nõ autem prout eſt gratia gratis data, ſcilicet ad inſtruendũ fideles, & ad confutandum aduerſarios 1ª. q. 1. 6. 3m. fi./. 12ª. qu. 58. 5. 1m./. 2m./. 22ª. q. 9. 1. 2m. * Præceptum 53. 103. Prophetia 59.

162 Dona intellectus, & ſcientiæ, correſpondent fidei. 22ª. qu. 1. prinº./. q. 9. prinº. *Sapientia 22. 26. 27. 36.

163 Donum ſcientiæ non directe correſpondent prudentiæ, ſed per quandam extenſionem, eam adiuuat, 22ª. q. 52. 2. 2m.

164 Donum ſcientiæ, iudicat cum certitudine de agendis, non autem prudentia, ſed magis æſtimatiue. Ideo differunt 3. d. 34. quæſt. 1. c./. diſtinct. 35. quæſt. 2. ar. 3. q. 2. c. Theologia 4. 5. 15. 16. 17.

Differẽtia. 1 ¶ Scientificvm & ratiocinatiuum, non ſunt idem quod ratio ſuperior & inferior, quia ſcientificum eſt tantum ſpeculatiuum, & eſt de deo & de creaturis, 1ª. qu. 79. 9. 3m./. 2. d. 24. q. 2. 2. 2m./. Veri. q. 15. 2. 3m./. Eth. 6. le. 2. meº. f.

2 Scientificum & ratiocinatiuum ſeu opinatiuum, ſunt diuerſæ potentię animæ, ſcilicet ratio uniuerſalis, ideſt, intellectus poſſibilis, & ratio particularis, ideſt, cogitatiua. 2. d. 24. q. 2. 2. 2m./. 3. d. 17. ar. 1. q. 3. 3m./. Veri. q. 15. 2. 3m./. Anima 12. c. fin./. Ethi. 6. le. 1. fi./. le. 2. medº. f./. Anima 3. lect. 15. medº. d./. Lec. 16. fin. e.

Dum. 1115. 3 Immo ſunt una & eadem potentia animæ. ſ. intellectus poſſibilis 1ª. q. 79. 9. 3m. Reſp. Duº. 1115.

¶ Scindi. Actio 85. Angelus 78. Baptiſmus 141. Fiſſum. Velum 2.

¶ Scintilla. Synderesis 4.

Stellæ. ¶ Scintillare uidentur ſtellæ, propter diſtantiam, non autem quidam planetæ. Cæ. 2. le. 12. prinº. 2. E. &c./. Poſterm. lec. 23. meº. b. A. Mercurius 2. ſol 5.

Quid. ¶ Scipio eſt uirga, quam princeps portat in manu cum ſceptro quaſi ſemper uictor, ſicut tres Romani. ſ. Publius Cornelius, Scipio Africanus, cuius pater cæcus, ibat cum baculo in forum, & Scipio Naſica, frater eius, qui prohibuit deſtrui Carthaginem, & Lucius Cornelius Numantinus, nepos primi. Opuſ. 20. liº. 4. cº. 26. fi.

Diuiſio. 1 ¶ Scire contingit dupliciter, ſcilicet ſimpliciter, ideſt, in ſe, & ſecundum quid, ideſt, in alio, ſicut ſcire partes in toto, accidens in ſubiecto, & effectus in cauſa. Poſterm. le. 4. prinº. a. G. *Achademici. Accuſatio 16. Angelus 276. Antecedens 3. Beatitudo 125. Cauſa 56. 57. 58. Cælum 117. Cognitio 27. 51. Confeſſio 72. 84. 92. Confeſſor 1. Coniectura o. Conſcientia 17. 18. Contradictio 4. Dæmõ 23. 57. 83. Deus 15. 35. 128. &c. 230. 231. 274. Ebrietas 4. Eſſe 85. Aeternitas 41. Fides 121. &c. Gratia 170. Ignorantia 5. 8. 10. 21. &c. 33. Immunitas. Infernus 6. Intellectus 53. Ioſias. Ira 67. Iudicium 14. Iuramentum 36.

2 Scire proprie, eſt tantum concluſionum, ſed intelligere principiorum. Large uero, eſt econuerſo 3. d. 28. 6. c./. Poſterm. le. 5 meº. e./. Lectio. 6./. Lectio. 44. principº. c. * Lectoratus 6. Magi 9. 10. 11. 12. Medicus 2. Neſcire o. Nomen 25.

3 Scire contingit plura, intelligere uero unum 1ª. q. 85. 4. o. *Peccatum 91. 137. Poſſeſſor. Præceptum 147.

4 Non omne ſcire pertinet ad receptionẽ, ſed ſcire intellectus poſſibilis humani. Scire autẽ intellectus diuini, non eſt per receptionem. Opu. 9. q. 81./. Opuſ. 53. o. *Reuelatio 2. 10. Sapientia 5. Syllogiſmus 3. Tentare 1. Theologia 23.

5 Scire metaphorice, eſt approbare, & neſcire, eſt reprobare 1. d. 36. q. 1. 2. c. * Terra 6. Ventus 1. 57.

6 Scire contingit tripliciter, ſcilicet per reuelationem certitudinaliter, & per coniecturas ſignorum, 12ª. q. 112. 5. c./. 4. d. 44. q. 3. ar. 2. q. 3. o./. 2ª. Cor. 12. *Veritas 1. Virtus 89. Viatã 2. Chriſtus 124. 126.

¶ Sciſcitari a diuinis, eſt peccatum, & inquirere a dæmonibus de futuris quæ non habent cauſas determinatas in natura, & præcipue quæ fiunt ex libero arbitrio, eſt apoſtaſia a fide, ut dicit Auguſtinus. Iſa. 3. fi. c. B. C. *Diuinatio o. Non licet,

1 ¶ Schisma eſt ſeparatio, propria ſponte & intentione, ab unitate eccleſiæ, renuens ſubeſſe Papæ, & communicare membris eccleſiæ. 22ª. q. 39. 1. o./. 4. c./. 4. diſtinctio. 13. q. 2. 1. 2m. Quid.

* Clauis 17. Communicatio 4. Euchariſtia 153. 154. Excommunicatio 25.

2 Schiſma per ſe, ideſt, ex intentione, eſt ſpeciale peccatum, oppoſitum unitati eccleſię. Et dicitur a ſciſſura animorum. 22ª quæſt. 39. 1. o.

3 Schiſma eſt maximum peccatorum in proximum 22ª. q. 39. 2. 3m. * Ioannes 19. Pax 4. 15. Sacramentum 78. Seditio 4. 5.

4 Schiſma eſt primum peccatum multitudinis, ſuperbia uero & cupiditas, eſt primum peccatum perſonale. 1ª. Cor. 11. le. 4. prinº. H. Hæreſis 33.

5 Infidelitas ſm ſe, eſt grauius peccatum ſchiſmate, ſed per accidens eſt econuerſo: ſed in lege ueteri, ſchiſma grauius fuit punitũ pp pronitatẽ, & ignorantiã iudæorũ. 22ª. q. 39. 2. o./. 4. d. 13. q. 2. 2. 4m./. Ma. q. 2. 10. 4m. *Separatio 4.

1 ¶ Schismatici proprie dicuntur, qui propria ſponte & intentione, ſeparant ſe ab unitate eccleſiæ, renuentes ſubeſſe Papæ, & communicare membris eccleſiæ 22ª. q. 39. 1. 4. c./. 4. d. 13. q. 2. 1. 2m. Quid.

2 Poteſtas ſpiritualis duplex, ſcilicet ſacramentalis, & iuriſdictionis. Prima manet in hæreticis, & ſchiſmaticis ſecũdum eſſentiam, non autem ſecundum uſum. Ideo poſſunt ordinare & conſecrare, non autem abſoluere, excommunicare, dare exequutionem, ordinẽ, gratiam, uel indulgentias, quia iuriſdictio confertur per ſimplicem iniũctionem hominis. 22ª. q. 39. 3. o./. 3ª. q. 64. 9. 2m./. 3m./. 4. d. 17. L. h./. d. 25. quæſ. 1. 2. o./. Quol. 12. 16. o.

3 Schiſmatici conuenienter puniuntur duplici pœna, ſcilicet excommunicatione, & coerceri per poteſtatem ſecularem, 22ª. q. 39. 4. o.

¶ Schiſmos græce, furor latinæ dicitur. Et ſignificat uelocitatẽ iræ, & firmitatem propoſiti, ad uindictam. Ideo dicit primam & tertiam ſpeciem iræ 21ª. q. 46. 8. 2m. Quid.

¶ Scithæ. Alexander 2.

¶ Scola. Diſputatio 6. Officium 15. Religio 19.

¶ Scolaris uel auditor in iis quæ pertinent ad fidem, & bonos mores, uel ad id quod publice tenetur, ſecundum auctoritatem eccleſiæ, nullus excuſatur ab erroris uitio, ſi ſequatur erroneam opinionem, alicuius magiſtri. Quol. 3. 10. o. * Auditor o. Circa fid.

¶ Scolaſtica. Monarchia 2.

¶ Scortum. Meretrix 2.

¶ Scriba. Præceptum 139. Vxor 19.

¶ Scribere. Aureola 20. Iuramentum 39.

1 ¶ Scriptvra ſacra, eſt hoſtium tripliciter. ſ. quia introducit ad deum, conſeruat a peccatis, & arcet hæreticos. Io. 10. prinº Figura.

2 Sacra ſcriptura, dicitur liber grãdis, ſignatus, inuolutus, amatus, dulcis, uolans, & uiuificans. Iſa. 8. prinº. a. fi.

3 Sacra ſcriptura, dicitur cor Chriſti, quia manifeſtat illud. Et obſcura erat ante paſſionem eius, ſed poſt eam, eſt aperta. Quol. 12. 27. o./. Pſ. 21. meº. l. fi. *Accuſatio 2. 15. Adam 10. 86. Ambroſius 2. Amor 242. Antropoſpatos. Apertio 1.

4 Sacra ſcriptura, dicitur ſancta tripliciter, ſcilicet a ſpirituſancto, a materia, & ab effectu. Ro. le. 2. prinº. G./. 2ª. Ti. 3. le. fi. fi. K. * Apoſtoli 12. &c. 25. Apponere 1. Arcus 1. Argentum 2. Argumentum 6. 7. Aſcriptio. Aureola 4. 19. 20. 21. Auctoritas. 3. Baptiſmus 6.

5 Principalis auctor eius, eſt ſpirituſſanctus, 1ª. q. 1. 10. c./. 3. 4 cº. 17. 18m./. Poª. q. 4. 1. c./. Quol. 7. 14. 5m./. 16. c./. Pſal. prolo. meº. D./. Pſ. 5. fi. g. A./. Pſ. 44. prinº. a. H./. Eſa. prol. prinº./. 2ª Tim. 3. le. fi. fi. K./. He. 3. le. 2. prinº. * Beatitudo 126. Caſtitas 11. Cælum 55. Cæreus 1. Circunciſio 13. Confeſſor 55. Cõfirmatio 8. Conſcriptio. Contumelia 1. Credenda. Credere 31 Denunciatio 2. Deſcriptio. Dicere 5. Dionyſius 1. Docere 8. &c. Doctor o. Doctrina o.

6 Tentabimus cum confidentia diuini auxilii, ea quæ ad ſacram ſcripturam pertinent, breuiter, ac lucide proſequi, ſecũdum materia patietur. 1ª. prol./. 1. prolo./. 3. 1. prol. * Eccleſiaſticus 2. Ethos.

7 Scriptura ſacra, ſic debet exponi, quòd ab infidelibus non irrideatur. 1ª. quæſt. 1. 9. 2m./. quæſt. 68. 1. c. principio./. 2. diſt. 18.

1a.2.c.fi./.Po^a.q.4.1.c.prin^o.

8 Aſſerere aliquid eſſe de ſacra ſcriptura, quod non eſt, mul tum nocet. 1^a.q.68.1.c./.Po^a.quæſt. 4.1. c. prin./. Opuſ. 9. principio.

9 Nullum falſum poteſt eſſe in ſacra ſcriptura. Po^a.q.4.2. c./. Quol 12.27. 1^m./. Titu. 3. lec. 2. prin. H./. Meta. 2. lec. 5. me^o.b.fi.

10 Furtum ſpirituale eſt, deprauando ſacram ſcripturam, occultare uerum intellectum eius. Adulterium uero ſpiritua le eſt, trahere eam ad alienum ſenſum, vel finem. Pſal. 49. fi.1 fi./.2ª.Corin.2.fin./.cap^o.4.lectio.1.med^o.F. * Euangelium.7.10.

11 Sacre ſcriptura eſt difficilis, vt vitentur faſtidium, irriſio, & ſuperbia. Poten^e. quæſtion. 4. 2. c. priu^o./. Quolib. 7. 14.2^m.

12 Scriptura veteris teſtamenti, vtitur quolibet modo loquendi. He.lec.1.priu^o.H. * Fides.39.62. 63.100. 101. Fieri. 13. Frater. 1.

13 Conſuetudo ſacræ ſcripturæ eſt, aliquando loqui de malis, ſicut de omnibus.Ro.3.lectio.2.princip^o.D.Phil.2.lectio.4. med^o.D.

14 Non omne dictum indefinite in ſacra ſcriptura, debet vniuerſaliter intelligi. Ma.q.3.14.c.*. Gazophilatium.2. Hereſis.13.146.151.Hieronymus.2.Illuminatio.9.Imprecationes. Ioannes.25.16.Iudicium.25.26.Iuramentu.3. 4. 14. Iuriſtæ.o.Laus.21.Lectoratus.6.Lex. 139. Liber.2. &c. 15. &c.27.Litera. o. Limbus.3.Lumen.22.

15 Modus ſacræ ſcripturæ quadruplex, ſcilicet narratiuus in hiſtoriis, admonitiuus, exhortatiuus, & præceptiuus in lege & libris Salomonis, diſputatiuus in Iob, deprecatiuus & laudatiuus in pſalmis. Pſal. Prolo.prin.C. Magi.2. Matthæus.2. Melchiſedech. Mendacium. 18. 20. Menſa. Miſſio. 14.

16 In omnibus quæ ſcripture per modum narrationis hiſtorice tradit, eſt pro fundamento tenenda veritas hiſtoriæ, & deſuper ſpirituales expoſitiones fabricandæ. 1^e.q.102.1.c./. Po^a.q.6.7.c.prin./.Quol.3.30.c. * Operatio.23.Origenes.7. Papa. 10.

17 Quia ergo dicitur, quòd Deus loquebatur Moyſi, facie ad faciẽ, ſecundum opinionem populi, loquitur ſcriptura, qui putabat Moyſen ore ad os loqui cum Deo. 2ª.q. 98. 3. 2^m. *. Pater.4. Paulus.11.23.25.26.28. 29. Perfectio. 81. Pietas. 13.Præceptum.o.Promulgatio. 3.5.Prophetia.14.45. 51.56. 94. Publicatio. 2. Regnum. 5. Religio. 80. Reſurrectio.47.

18 Aliqua in ſacra ſcriptura exponuntur tantum de Chriſto, aliqua principaliter de Chriſto, & ſecundario de aliis. Eph.5.fi. * Sacramentum. 43. Saluari. 6. Sanctificatio. 10. Sapientia.56.Scientia.65. 66. Senſus. 37. &c. Spiritus. 18. Tabula.2. Tempus.29. Teſtis.13. Theologia. o. Titulus. Verbum.35.&c.43. Virtus. 185. Vſura.7.14.30.44 78.&c.81.82. 86.116.126 231.259.289.

19 Effectus ſacræ ſcripturæ quincuplex, ſcilicet docere veritatem, arguere falſitatem, eripere a malo, inducere ad bonum & perducere ad perſectum. 2ª. Timoth. 3. fi. * Vxor. 15. 19.

20 Sicut ſcripturæ libri, eſt ſignum eorum quæ fienda ſunt, ita notitia dei, eſt quoddam ſignum apud ipſum, eorum qui ſunt perducendi ad uitam. 1^a.q.24.1.c.

21 Duæ offenſæ in ſcripturis hominum inueniuntur, ſcilicet error contra ipſam ueritatem, ſicut in doctrinis hæreticorum contra fidem inuenitur, de quibus certum eſt, quod fallnntur in ratione humana, quia argumenta contra fidẽ, non ſunt fundata ſuper prima principia, uel ſuper lumen naturale, quia deus & fidem & naturalem ſcientiam homini tradidit. Eſt & alia offenſa in ſcripturis, & quidem ſatis frequens, ſcilicet difficultas deueniendi in mentem auctoris, quod dicitur eſſe uitium a quolibet ſtudioſo. Opuſc. 72.prin^o.

22 Diſtinctiones tres in ſcripturis, ſcilicet coma, cole, & periodus. Iſa.prolo.2.prin^o.H.

23 Diſtinctiones in ſcripturis ſunt ad ſimilitudinem corporis humani, quia partibus unius membri reſpondet comata, quia coma idem eſt, quod deciſio uel diuiſio, ipſis membris reſpondet cola, quia colon interpretatur membrum, ſed toti corpori reſpondet periodus, quia periodus dicitur circulatio, a peri quod eſt circũ, & odos quod eſt uia. Iſa. prolo. 2.priu^o.H.

24 Sumuntur autem iſtæ diſtinctiones in ſcripturis tripliciter, ſcilicet primo ſecundum Iſidorum in uerſibus coma eſt, quando poſt duos pedes, ſequitur una ſilleba quæ eſt pars alterius pedis: quia tunc deciditur pes unus; cola autem quando accipiuntur ſine ſillaba ſequẽte, ſed periodus quãdo tota ſententia metrice tradita, complectur. Secundo modo in proſa ſecundum Iſidorum & Tullium. coma eſt, quãdo imperfectæ orationes pauſatim proferuntur, & tunc dicitur ſubdiſtinctio: cola uero quando perfectæ orationes cum pauſa proferuntur, quãmuis perfecta non ſit ſententia, & tunc dicitur diſtinctio, ſed periodus quando ex pluribus orationibus conſtat perfecta ſententia. Tertio modo ſumitur coma a Rabano pro capitu'o uno, dicens. In ſuperiori coma prouocabat ea pœnitentiam, ideſt, in ſuperiori capitulo. Iſa.prolo.2.prin^o.I.

25 Pythagoras & Socrates, nihil ſcripſerunt, quia fuerunt excellentiſſimi doctores. 3^a.q.42.4.c.

¶ Scrupulus. Conſcientia.11.12. Erroneum. Vſura 83.

¶ Scrutatio diuinorum, cum intentione ueniendi ad finem inquiſitionis, ſcilicet comprehendendo, prohibetur, nõ autem ſcrutatio diuinorum cum modeſtia. Verit.qu. 5.2.11^m. * Archa. Confeſſio.82.Hereſis.31.Inquiſitio.o.Inueſtigatio o.Scrutinium. Differẽtia.

¶ ſcrutinium. Confeſſio 82.

¶ SCVRRILITAS eſt iocularitas, ex defectu rationis non ualentis cohibere geſtus exteriores.2ª. qu.148. 6.c./. Ma.q.14 4.c. * Gula.5. Luxuria.16.18. Quid.

Scurrilitas pertinet ad uerba, ratione inboneſtatis, multiloquium uero, ratione ſuperfluitatis.2ª.qu.43.5.4^m./. quæſt. 148.6.c.

ſcurrilitas procedit ex actu gulæ, non autem ex actu luxuriæ, ſed ex uoluntate eius. Ideo pertinet ad utramque. 2ª. q.148.6.3^m.

¶ acutum rotundum depingitur in capite ſanctorum, ſicut Romani quando triumphabant de hoſtibus. Pſalmus.5.fi. * Apoſtoli.43.Cete 6.Ieiunium.13. Quare.

¶ ſe, eſt relatiuũ reciprocum. Ideo magis dicit unitatem ſuppoſiti, quàm ille terminus idem. 3^a.qu.3.2. 1^m./.1.d.4.qu.1.3. 3^m./.Potentia.q.9.8.5^m. * Finis.27.Generatio.88 89.Gloria 3.14.Intellectus.38.47.74.Menſura.6.Negotiatio.1. Pœnitentia.54.Periculum.5.Perſona.22.27.35.Poteſtas.13. Præceptum.17.25.64.85.138.Præcipere.2. Prædicari.18. 19.20. Propter.2. Prudentia.17. Puer.4.Relatio.29.67.Reputatio. ſcire.1. Senſus.12.34.35.Sui. Quid.

¶ ſebaſtianus utiliter latitabat, ſub ueſte militari, in domo Diocliciani, ut deficientes in tormentis confortaret. 2ª.q. 10.10.2^m. ſanctus.

¶ Secare. Actio.22. Diuiſio.o.Polus.ſerra.

¶ Secrete ſunt magnalia dei tripliciter, ſcilicet magnitudine & dignitate eorum, & ineptitudine aliorum. Iſa.24.fi. * Abſcondere.o.Admonitio.2.3.5. Angelus.418.Apocripha.Area.o. Confeſſio.53. 85. &c. Correctio. 6. &c. Denuntiatio. Doctrina.1.2.Lepra 3.Occultatio. Proclamare.o. Religio. 76.Reſtitutio.18.Reuelatio.o.ſacramentum.136.ſapientia 44.ſecretarius. ſignaculum. Tutius.4. Quid.

¶ Secretarius. Commentatius.

¶ Secta. Ariſtoteles.2. Hæreſis.8.111.Iudæi.22.Ritus.

¶ Sectari. Peccatum.9.

¶ Sectus. ſerra.

¶ Sæcularis. Accuſatio.19. Aduocatus.9. Allicere. Collegium. Eccleſiaſticus.7.Hæreſis.23.24.30.31. Indeuotio. Indutum. 39.Lex.180.Monarchia.2. Negotia. Negotiatio.2. Obediẽtia 34.&c.Officium.4.Peccatum.255.256.Pœnitentia 49. Præceptum.151. Prædicator. 6.7.Religio. 22. &c.41.70. &c.87. Schiſma.8. Sæculũ. Seditio.5.ſimonia. 13.ſtutio. 1.ſuſpenſio 1.Vendere.16.Veſpertilio. Vxor.22.

¶ Sæculum nihil eſt aliud, niſi periodus cuiuslibet rei, pro quo aliquando ponitur æuum, uel æuiternum. 1^a.qu.10.2. 2^m./.6.1^m./.2.d.2.L./.4.d.1.q.2.ar.5.q.1^m./.Ro.11. fi./. Eph. 2.lec 2.me^o.I./.Phil.fi./.2ª.Tim.lec.3.fi.I./. He.le.1.fi./. Ce. lec 21.med^o.f. * Angelus.201.Dæmon.68.Hæreſis.84. 150. 157 Iacob.7.Luxuria.16.Matrimonium.139. Quid.

¶ Secundarius Apoſtoli. 29. Appetitus. 81. Arithmetica.1. Ars.39.Cooperari.1.

¶ Secundum. Actio.47.Actus.1.&c.15. Affinitas.16. Agens. 24.&c. Angelus.296.Anima.253.Cõceptio.9. Cooperari.1. Credere.4.Decor. Deus.188.297. Dies.19.20. Differre.3. Diſpoſitio. 44. Diſtinctio, 10. Dolor.23. Dominatio.2. Fallacia.5.Fatum.3.4.7.8.9.Finis.21.40.83.109.Forma.138.165. Formatio. Fortitudo. 13. 18. 21. 29. 46.49. 54. Fructus. 3. Gratia. 55. 97. 98. Habitus. 52. Hæreſis. 5.7.31. Homicidium. 2. Iacob. 9. Iactantia. 1. 6. Imago. 32. Indiuiduum.8.Intellectus.148.181.294.Intentio.27.&c. Iuſtitia. 18. Iuſtificatio. 49. Lectoratus. 4. Legislatur. 4. Lex.

.39.50.134.139.Liberalitas.5.Liberum.29.Log'ca.8. Luxuria.1.Magis.6. Malum. 27. Matrimonium. 14. 21. 46. 118. Menſura.22.Meritum.9.51.61.Miles.7.Motus.59. Nauitas.23.Natura.38.Nuptiæ.3.4.5.Obligati.7.Olocauſtum.4. Paſtor.Paulus.23.Pœnitentia.115.123.Perfectio.2.5.&c.28 72.79.Periurium.2.5.Perſona.7. Potantia. 59. Præceptum. 83.Primi.o.Primum.5.Profeſſio.2.3.Religio.16 94.100. Sacerdos.27.28.Sacramentum.79. Scientia. 158. Subſtantia. 8. &c. Tabula. 1. Templum. 5. Viſibile. 2. Vſura. 22. Vxor.4.

Differen^{a} 1 ¶Secundum quòd ipſum,& prædicari per ſe,& vniuerſaliter, ſe habent ex additione.Poſteriorum.lec.9.me^{o}.b. L. *. Damn.34.Finis.14.71.

Du^{m}.1116 2 Immo per ſe, & ſecundum ꝙ ipſum , ſunt idem . Poſteriorum.lec.11.me^{o}.c. Reſpondeo Dubio.1116.*.Flagellum. 2.Forma.15.Fortitudo.25.

3 Secundum ꝙ ipſum oportet non excedere illud,cui conuenit,ſed ei eſſe conuertibile. Ideo impoſſibile eſt,aliquid vnum duobus conuenire , & conuenire vtrique ſecundum quòd ipſum. Cont.2.c^{o}.15.1^{m}./.Poſteriorum.lec.11.me^{o}. a. fi. *. Honor. 10.16.37.Ignorantia.14.

4 Omne quod conuenit alicui,ſecundum quòd ipſum, conuenit ei per aliquam cauſam , quia quod cauſam non habet,eſt primum & immediatum . Ideo eſt per ſe , & ſecundum quòd ipſum.Cont.2.c^{o}.15.1^{m}./. Poſteriorum. lec. 11. me^{o}.a. fi. *. Indiuiduum.35.Mendacium.6.9.Poteſtas. 12. 83.Præceptum.18.23.130.Prędeſtinatio.52.53.Simpliciter. 2.Species.3 Veſtigium.7.Chriſtus.7 30.29.

¶Securis.Actio.85.

Diſtren^{a}.1 ¶ Securitas perfecta, pertinet ad præmium virtutis: ſed ſecuritas ſecundum partie pationem, eſt conditio alicuius virtutis.12^{æ}.q.129.7.3^{m}.*. Animal.80.Audacia.1 Baptiſmus. 41.Caim.2'Cautela.Epieicea.1.Experiẽtia.9.Fiducia.5.11. Fortitudo.14.53.Iudicium.88 Lætitia.Pax.19.Pedagia.Prędeſtinatio.41.Princeps.19.Profeſſio 3.Religio.14.

2 Securitas non eſt idem quod fortitudo , ſed eſt conditio eius,& magnanimitatis,ſi ſit quãdo,& in quibus debet.12^{æ} q.129.7.1^{m} /.2^{m}.*. Reuelatio.81. Solicitudo.1.Via.6.Votũ. 73.Vſura. 257.

3 Securitas opponitur timori, priuatiue tantum, audacia vero contrarie. 15^{æ}.q 45.1.3^{m}.

4 Securitas magis opponitur timori,quàm pertineat ad ſpẽ, nec cauſat negligentiam , niſi inquantum diminuit æſtimationem ardui 12^{æ}.q.46.8.1^{m}.

¶ Sedare Furtum 8.1 ar.10.Scandalum.19.

Quid. 1 ¶ ſedere . In uerbo ſeſſionis, tria importari ſolent, ſcilicet auctoritas,ſtabilitas,& humilitas.3.d.22.q.3.ar.3.q.2 c./.q. 3. 1^{m}./.He.lec 2.fi.A.

2 Neceſſe eſt autem ſedere, dum ſadet.22^{æ}.q.49.6. c. Humilitas 19.* Animal.18.Cælum.33.34.Paſſio.14.

3 ſedere ad dexteram patris in beatitudine eius , uel habere regiam & iudiciariam poteſtatem,conuenit ſoli Chriſto, ſecundum utramque naturam.3^{a}.q.57.2.3^{m}./.q.58. u./. 3. d. 22.q. 1.ar.3.q.2.3.o./.Opuſ.3 c^{o}.147./.Matth.20.me^{o} b E./ He.plo.prin.C./.lec.2.fi.C./ lec.3.6.prin^{o} /.c^{o}.8.lec.1 .prin. E./.c^{o}.10 lec.1.fi H.*. Prædicare 18. Præſentia. 2. ſitus. 5. Chriſtus.219.

4 Pater nullo modo ſedet ad dexteram filii, nec ad dexteram ſpiritusſancti , nec filius, ſed econuerſo.3^{a}.q.58.1.3^{m}.

5 ſedere ad dexteram patris,conuenit ſpiritui ſancto , ſecundum veritatem , inquantum eſt æqualis ei : ſed non appropriatur ei æqualitas, nec ſeſſio dextræ, ſed filio. 3^{a}. q. 58. 2. 3^{m} / 3.d 22.q.3.ar.3.q.3.4^{m}.

6 Beata Maria aſtat a dextris Dei: ſed non ſedet ibi , quia nõ eſt exaltata ad æqualitatem Dei, nec ad vnionem eius in perſona 3.d.22.q.3.ar.3.q.3.3^{m}.

7 Quilibet ſanctus, eſt conſtitutus ad dexteram Dei: ſed non ſedet ibi,quia habet beatitudinem , ſed non cum dominatiua poteſtate , quaſi propriam & connaturalem.3^{a}.q.58.4. 2^{m}./.He.lec.2.fi.A.&c.

8 Nullus ſedet ibi in ſiniſtra , quia ibi nulla eſt ſiniſtra , ideſt nulla miſeria. 3^{a}.q.58.1.2^{m}.

9 Deus ſedet & quieſcit in thronis, dum eos in ſeipſo quieſcere facit.2.d.9.3.c.

10 Deus ſedet ſuper thronos, ſicut ſuper ſedem iudicii , ſuper cherubin uero, ſicut ſuper cathedram magiſterii. Iſaiæ. 37. prin^{o}.F.

¶ ſedes. Cathedra. o. Decimæ. 19. Excommunicatio. 30. Papa.o.

Differen^{a}.1 ¶ ſeditio & ſchiſma , continetur ſub diſcordia ſcilicet partiũ multitudinis adinuicẽ.22^{æ}.q.42.2.1^{m}./.3^{m}.*.Tyrãnus. 3. 9.

2 ſeditio eſt ſpeciale peccatũ , ſcilicet mutua impugnatio, inter partes multitudinis , uel præparatio ad pugnam , Rixa uero eſt unius ad unum , uel paucorum ad paucos:ſed bellum eſt inter diuerſas multitudines. Et utrumque eſt pugna in actu , non præparatio.22^{æ}. q. 42. 1. o. *. Vultus.

3 ſeditio eſt ſemper de ſe peccatum mortale. Et eſt grauius rixa. Et principaliter eſt in procurantibus , ſecundo in ſequentibus, non autem in defendentibus bonum commune.22^{æ}.q.42.2.o.

4 ſeditio opponitur vnitati , & paci multitudinis. 22^{æ}.q.39. prin^{o}./.q.42.1.2.c.

5 ſeditio opponitur vnitati temporali, & ſæculari,ſchiſma vero, ſpirituali . Prima eſt cum præparatione ad pugnam,nõ autem aliud.22^{æ}.q.42.1.2^{m}.

¶ ſeducere , dicitur dupliciter, ſcilicet proprie , ideſt a veritate & bono , & improprie , ideſt a falſitate & malo . ſecundum conuenit Chriſto ; non autem primum. Io. 7. lec. 1. prin^{o}.b.K. Mulier.6.7.Peccatum.205.ſtuprum.2. Diuiſio.

¶ ſegetes. Vſura.204.

¶ ſegnities eſt fuga operationis, & ex timore laboris. 12^{æ}. q. 41.4.o./.q.44.4.3^{m}./.3.d.26.q.1 .c./.3.c.fi.*. Ignauia. Pigritia. Timor.42. Quid.

¶ ſem fuit Melchiſedech occurens Abrahæ,nepoti ſuo,ſecũdum gloſſam,quia Hebræi dicunt ipſum Melchiſedech fuiſſe ſem primogenitum Noæ . Et tunc quando Abraham habuit victoriam , erat annorum trecentorum nonaginta. He.7.lec.1.prin^{o}.A. Melchiſedech. Quis.

1 ¶ ſemen extenſo nomine, dicitur non ſolum ſperma, ſed etiam menſtruum.1^{a}.q.115.2.3^{m}./.2.d.18.q.1.2.4^{m}. *. Affinitas.3.5.Anima.15.84.337.338.351.Animal.21. Aſſimilatio 15.18.Aureola. 4. Calor. 19. 20. 21. Coitus. o. Conceptio. 33. 38. Quid.

2 ſemen non fuit aliqua pars in actu , reſpecto generantis, ſed in potentia totum ſecundum potentiam actiuam.1^{a}.q. 119.2.0 /.2.d.18.q.2.3.c./.d.20.q.1.2.4^{m}./.d.30.q. 2. 2. o. /. 3.d.3.q.5.1.4^{m}./.4.d.40.1.4^{m}./.d.44.q.1.ar.2.q.4. o. /. Cont. 2.c^{o}.84.2^{m}./.87.2^{m}./.Potentia q.3.9.9^{m}./.12.o./.Ma.q. 4. 6. 14^{m} *. Concubinatus.o.Conſecratio.8.Dæmon.98. Error. 10.Euchariſtia.199. 212. Formatio. Formatiua. Fractio. 3. Fructus. 2.Generatio.28.39.44.&c. Germen. Germinare.

3 ſemen eſt de ſuperfluo alimenti.1^{a}.q.119.2.c./.2.d. 18.q.2. 3.c./.d.20.q.1.2.5^{m}./.d.30.q.2.2.o./.4.d.44.q. 1.ar.2.q.4.o. /. Po^{a}.q.3.9.9^{m}./.11.5^{m}./.8^{m}./. Ma.q.4.6.14^{m}. *.Gigantes.Hæreſis.87.Imaginatio.9.Maria.3.4.5.

4 ſemen eſt ſuperfluum , reſpectu nutritiuæ, ſed eſt neceſſarium,quo indiget natura ad generationem. 22^{æ}. q. 153. 3. 1^{m}./.2.d.18.q.1.1.3^{m}./.d.20.q.1.2.5^{m}./.d.30.q.2.2.c.fi./.Cõt. 3. c^{o}. 122. /. Ma. q. 15. 2. 4^{m}. *. Menſtruum. o. Mulier. 9.

5 Illud quod proxime conuertitur in ſemen , eſt ſanguis. 4. d.40. 1. 4^{m}. *. peccatum. 293. 303. 316. 320. 321. 333. 341. 345.

6 ſemen eſt album , quia eſt ſpumoſum , vt poſſit continere ſpiritum vitalem , in quo eſt uirtus formatiua ut forma, ſed magis ut motor. 1^{a}.q. 118. 1. 3^{m}. /. 2. d. 18. q. 2. 3.c./ Cont. 2. c^{o}. 89./. lib. 4. c^{o}. 46. /. Po^{a}. q. 3. 9. 9^{m}. /. 11^{m}. /. 31. 4^{m}. /. Ma. q. 4. 1. 11^{m}. /. Matth 1. fi. d. G. *. Perfectio. 4. Planetæ. 4. Pollutio. o. Ratio.13.14.22. &c. Reſtitutio.15.

7 ſimilis modus traductiuus ſeminis eſt in homine , & in aliis animalibus.2.d.18.q.2.3.4^{m}.

8 ſemen agit ad generationem, ut inſtrumentum animæ generantis.Ma.q.4.1.15^{m}./.16^{m}./ 3.c./.5^{m}.

9 ſemen maſculi , non concurrit ad generationem , ſicut materia in compoſitione geniti , ſed ſicut agens . 3^{a}. q.28.1.5^{m}./.q.31.5.c./.2.d.18.q.2.3.c./.3.d. 3.q. 5.1.c /.d.4.q. 2.1 c /.2^{m}./.Cont.4 c^{o}.45./ Quol.6.18.fi /.Quol.8. 5.3^{m}./ Meta.5 lec 3.prin.a.E.*. Reſurrectio.23.24.

10 ſemen mulieris nihil facit ad generationem prolis . Ideo aliquæ concipiunt ſine eo.3^{a}. q.31.5.3^{m}./.q.35.3.3^{m}./.3.d.3. q.5.1.c./ d.4.q.2.1.c./.2^{m}.

11 Immo ſemen feminæ, ſe habet actiue . 3^{a}. q. 31 . 5 . 3^{m}. /. q. 32. 4. c. /. q. 35. 3. 3^{m}. /. Cont. 4. c^{o}. 45. /. Matth. 1. fi. d. G. Reſpondeo. Dubio. 1117. Du^{m}.1117

12 ſemen feminæ , eſt imperfectum in genere ſeminis , propter imperfectionem uirtutis feminæ , quia femina ſe habet actiue , in præparatione materiæ, non autem in conceptione prolis . Et ſemen feminæ reſoluitur cum concupiſcentia , ſicut & ſemen maris. 3^{a}. q. 31. 5. 3^{m}. /. q. 32. 4. c /. 3^{a}. q. 35. 3. 3^{m}. /. Cont 4.c^{o}. 45./. Matth. 1. fi. d. G.*. ſanguis. 4.

Se

13 Semen maris, in ſuam ſubſtantiam trahit materiam a matre miniſtratam, quaſi in ſui complementum. Ideo completa generatione, ipſum ſemen immutatum & completum, eſt proles quæ naſcitur. Cont. 4. c°. 45.

14 Filius eſt de ſubſtantia patris, quia ſemen ſecundum potentiam actiuam, eſt po^a. totum, licet non ſit actu aliqua pars patris. 1ª. q. 119. 2. 1m. /. 2. d 18 q. 1. 3. c. / d. 30. q. 2. a. b. 1. /. c. /. 3. d. 3. q. 5. 1. 4m. /. Po^a. q. 3. 12. 10m.

15 Semen ante animationem, eſt viuens tantum in potentia, ſed per animam, ſit viuens actu. 2. d. 18. q. 2. 3. c. /. Cont. 2. c°. 56. ſi. /. 87. ptin. /. ſi. /. Po^a. q. 3. 9. 9m. ſi. /. 120. *. Timor. 38. Traductio. 4.

16 Virtus animæ, quæ eſt in ſemine, per ſpiritum qui eſt in ſemine, format corpus in generatione. 3ª. q. 32. 1. 1m. /. Cont. 2. c°. 87.

Da[m]. ut 8. 17 Virtus formatiua ſeminis, dicitur intellectus, quia operatur ſine organo. 1ª. q. 118. 1. 3m. /. 2. d. 18. q. 2. 3. c. ſi. /. Po^a. q. 3. 9. 28m. /. Opuſ. 53. 20m.

18 Virtus quæ prius fuit in ſemine, vt formatiua corporis, manet poſt aduentum animæ rationalis, vt regitiua corporis, ſicut etiam ſpiritus, in quo tota fere ſubſtantia ſpermatis conuertitur. Cont. 2. c°. 87. ſi. /. Po^a. q. 3. 9. 16m. /. 11. 8m.

19 Immo virtus illa deſinit eſſe, diſſoluto ſemine, & euaneſcente ſpiritu qui inerat. 1ª. q. 118. 1. 4m. Reſpondeo Dubio. 1118.

20 Secundum quod procedit in perfectione organorum, ſecundum hoc anima incipit magis ac magis eſſe actu in ſemine, qui prius erat in potentia. 2. d. 18. q. 2. 3. c ſi.

21 Ex corruptione ſeminis, contingit defectus in corpore, & in anima prolis, ſicut qui a natiuitate naturaliter ſunt ſtulidi. 2. d. 30. q. 1. 2. 3m. / 4m. /. Cõt. 4. c°. 52. 4m. /. Ma. q. 16. 6. c. prin°.

22 In pueris non eſt ſemen, quia conuertitur in augmentum. 2. d. 30. q. 2. 2. b. 3. *. Virginitas. 9. 11. 31. Vſura. 29.

23 Homines pingues, & animalia magna vt elephat, pauci ſũt ſeminis, & paucæ generationis, quia conuertitur in pinguedinem & ſubſtantiam. 1ª. q. 119. 2. c ſi. /. 2. d. 30. q. 2. 2. b. ſi.

¶ Seminale. Adam. 89. 90. Amor. 243. Anima 85. Conceptio. 38. Ratio. 13. 14. 22. &c.

¶ Seminarium. Virtus. 125.

¶ Seminator. Prædicator. 1.

¶ Semiplenum. Accuſatio. 9.

¶ Semita, Via. 1.

¶ Semitonium. Tonus.

¶ Semper, Accidens. 103. 105. Accipere. 4. Actio. 4. 16. Actus. 77. 122. Addere. 3. 16. Adiurare. 9. Affirmatio. 5. Agẽs. 81. 107. Agere 24. Alteratio. 7. Amazones. 1. Amor. 29. 175. 187. 225. 266. 286. 287. Angelus. H. Anima 114. 170. 173. 216. Aptio. 1. Appetitus. 43. 44. 74. Appropriatio. 3. Ars. 8. Aua^a. 2. 14. Andacia. 9. Augmentum. 4. Aureola. 21. Auxilium. 6. Baptiſmus. 231. Btus. 41. 49. 55. Blaſphemia. 5. Bonitas. 184. Capacitas. 1. Character. 20. Charitas. 82. Cã. 13. 32. 94. Cicatrices 3. 4. Circũſtantia. 16. Commune. 11. 14. Concupiſcibilis. 10. Confirmatio. 49. Conſtructio. Contritio. 11. 33. Corpus. 48 Corſica. Creatura. 11. Damnatio. 17. Damnum. 2. Datio. 6. Defectus 13. 26. Delectatio. 67. Dæmon 60. 69. 70. 123. Denominatio 1. Denunciatio. 1. Detrimentum. Deus. 131. 213 300. 302. Differre. 1. Differentia, Deſitio. 3. Diſpoſitio. 47. 49 51. Diſtinctio. 6. Diuinatio. 10. Diuiſio. 12. Diuortium. 1. Dolor. 19. Donum. 7. Dormiens. Effectus. 12. Electio. 14. Elicere. 2. Eſſe. Æſtimatio. 1. Aeternitas. 0. Euchariſtia. 200. Æuiternũ, Æuum. 0. Exemplar 2. Exequutio, Fides. 96. 99. Finis. 103. Flagellum. 22. Forma. 4. 135. Fructus. 17. Fucatio. Furtum. 1, Generatio. 87. 91. Genus. 5. 9. 40. Gloria. 9. Gratia 86. Gula. 1. Hereſis. 30. 90. 155. Homicidiũ. 1. Idem. 2 Ignorantia. 18. Illuminatio. 12. Imaginatiua. 2. Imago. 36. Imperare. 11. Iniuſtitia. 2. 8. Inſtans. 5. Inſtrumentum. 7. Intellectus. 52. 79. 260. 303. Intentio. 19. Inuoluntarium. 1. Ioſeph. 2. Hypocriſis. 1. 3. 5. Ira. 10. 17. 22. 63. Ironia. 1. Iudæi. 12. Iudiciũ. 12. Ius. 7. Iuſtitia 16. 28 Iuſtificatio. 29. Iuſtus. 9. Lex. 39. 109 Luna. 5. Lux 25. Macula. 14. Magis. 4. Malum. 63. Marc. 3. Maria. 64. Materia. 1. Matrimonium. 48. 53. Medium. 11. Mendaciũ. 13. Mẽſura. 2. Meritũ. 29. 43 Miſericordia. 16. 26. 37. Mitis. Mors. 29. Motus. 53. 55. 69. Mũdus. 16. Natura. 10. 17. Naturale. 10. 21. 23. 24. Negatio. 5. Nihil 4. Nomen. 12. Obiectum. 11. 17. Occidere. 12. Operatio. 14. 42. Oppoſitio. 14. Oratio. 15. 18. 34. 81. Ordo. 3. Ornatus. 6. Paradiſus. 3. Pars. 12. 14. 33. Paſſio. 5. 18. Peccatum. 93. 95. 114. 363. 404. 418. Pœna. 13. 39. 54. 68. Pœnitentia. 127. 135. Per. 3 Perfectio. 43. 46. 83. Periurium. 3. 4. Perpetuum. Politia 3. Po^a. 40. Poteſtas. 13. Præceptum 20. 59. 89 Præcipere. 2. Principium. Prædicator. 7. Præſumptio. 9. Priuatio. 10. Prius. 1. Proceſſio. 3. 4. Prodigalitas. 3. 4. Prophetia. 48. 62. Propoſitio. 8. Propter. 7. Quæſtio. 2. Rapina. Ratio. 18. 23. 29. 47. Rebellio. 3. Reduplicatio. 7. Relatiuũ 8. Reſtitutio. 19. Riſus. 3. Sacramentum. 8. 100 Sapientia. 10. 45. 47. Sapor. Satisfactio. 7. Scipio. Seditio 3. Sempiternum. Senator. 3. Senſus. 15. Syllogiſmus. 3 Similitudo. 1. Simulatio, Synderesis. 6 7. 8 Siniſtrum. 3. Sol. 5 Solus 5. Spes. 41. 59. Stella. 3. Studium. 4. Succeſſio. 1. Superbia. 2. 10. 27. Tentare. 3. 11. Timor 26. 62. 63. Thurificatio. 1. Venter, Verbum. 60. 83. Via 8. Virginitas. 32. 35. Vi 101. 5. 91. 259. Viſio. 24. Vita. 30. Vnctio. 17. Vniuerſale. 22. 24. Vocatio 3. Voluntas. 44. Votum. 8. Vſura. 50 107. 121. Vti. 12. Chriſtus. 1. 156. 159.

¶ Sempiternum. Actio. 4. Beatus. 41. Electio. 14. Aeternitas. 0. Lætitia. Perpetuum. Semper. Vita. 21.

¶ Senacherib habuit quinque alia nomina. ſcilicet Sargon, Phua, Salmanaſar, Tegalfalaſar, & Sarad. Iſa. 20. prin°. Salmanaſar. Quis.

1 ¶ Senarius numerus, eſt primus numerus perfectus. He. 4. lec. 1. mc°. G. Quotus.

2 Senarius numerus, dicitur numerus perfectus, ratione partium, quia conſurgit ex omnibus ſuis partibus aliquotis. Ideo congruit perfectioni vniuerſi, & operum Dei in ſex diebus. 1ª. q 74. 1. c. /. 2. d. 15. q. 3. 1. 1m. /. 4 d. 49. q. 5. ar. 2. q. 3. c. /. He. 4. lec. 1. mc°. F.

3 Senarius, ideſt communis natura ſenarii, cui primo & per ſe conuenit perfectio, eſt perfectus ſine aliis, & eſt creatura. Sed vt eſt in intellectu Dei, eſt idea eius, & Deus. Quol. 8. 1. 0. *. Pars. 47.

4 Subſtantia ſenarii, non eſt bis tria, ſed ſemel ſex, cuius partes, ſunt vt materialis diſpoſitio eius. 4. d. 8. q. 2. 3. 7.

1 ¶ Senator, a conſulendo & tractando dicitur, quia conſulit, & nulli nocet. Ideo comprehendit rectores & conſiliarios. Opuſ. 20. lib 4. c°. 25. *. Conſiliarius. Conſul. Rector. 0. Tribuni. Quis.

2 Senatores, dicti ſunt patres, propter diligentem curam regiminis, quia ipſi gubernabant Rempublicam, ſicut pater filios Opuſ. 20. lib. 4. c°. 25.

3 Senatores ſemper fuerunt, poſtquam a Romulo inſtituti ſunt. Opuſ. 20. lib 4. c°. 16.

¶ Seneca fuit ſtoicus. Ideo impugnat Ariſtotelem. 2 2ª. q 123 10. 2m. /. Opuſ. 20 lib. 3 c°. 15 prin°. *. Animus. 2. Idolatria. 5. Sabbatum. 15. Terræmotus. 6. Turbatio. 2. Philoſophus.

1 ¶ Senectus eſt vltima ætas, durans aliquando tantum, ſicut omnes aliæ ætates. 4. d. 43 ar. 3. q. 2. c. /. d. 47. q. 1. ar. 3. q. 3. 3m. Po^a. q. 5. 6. 1m. /. He. 9. lec 5. mc°. K. *. Adoptio. 4. Auaritia. 10. Daniel. 1. Defectus. 15. Quid.

2 Senectus diſponit ad contemptum delectationum, & ad prudentiam, iuuentus autem ad oppoſita. Sed quandoque eſt econuerſo. Titum. 2. lec. 1. prin°. H. &c.

3 Senectus habet reuerentiam, non quidem propter defectum corporis, ſed propter ſapientiam æſtimatam in ea, ex antiquitate. 4. d 44. q 1. ar. 3. q. 1. 1m. Honor. 27. *. Delectatio. 99. Ætas 1. 6. Incarnati. 16. Inueteraſcere. Inuidia. 11. Matrimonium. 95.

4 Senes ſunt non eduli, quia ſæpe experti ſunt falſitatem, triſtes ſunt, & impatiẽtes. Titum 2 lec. 1. mc° K. F. Melancolia. Miles. 5. Miſericordia. 20. Mors. 7. 38. Natura. 38. peccatum. 190. prudentia. 83. Puer. 2. ſobrietas. 5. ſpes. 36. Verecundia. 15. Vitia. 192.

5 Senes ſunt ſuſpitioſi, & amant vinum, propter frigiditatem, ſed anus magis, & ſunt fabuloſæ. 2 2ª. q. 60. 3. c. /. Titum. 2. lec. 1. ſi. 1.

¶ Senex. Adoptio. 4. Senectus. 0.

¶ Senior. Presbitera.

¶ Senium. Ætas. 6. Natura. 38. ſenectus. 0.

1 ¶ Senſibile duplex, ſcilicet per ſe, & per accidens. Senſibile per ſe duplex, ſcilicet proprium, & commune. 1ª. q. 17. 2. c. /. q. 78. 3. 2m. / 4. d. 49. q. 2. 2. c. /. Anima. 2 lec. 13 0. /. Lib. 3. lec. 1 mc°. c /. lec. 6. 0 c°. b. E. *. Abſtractio. 3. 4. 5. 6. 11. 14. Accidentaliter. 3. Adam. 14. 24 &c. Alteratio. 4. Amor. 58. 219. 283. Angelus. 343. 347. 399. 587. Anima. 42. 183. 265. Apis. 2. Appetitus. 69. Diuiſio.

2 Similitudo ſenſibilium, eſt in ſenſu tripliciter, ſcilicet primo & per ſe, reſpectu ſenſibilium propriorum, per ſe ſed non primo, reſpectu cõium, & per accidens tantum, reſpectu ſenſibilium per accidens. 1ª. q. 17. 2. c. *. Argumentum. 2. 6. Ariſtoteles. 5. aſſimilatio 21. Character. 10.

Sc

Concupiſcentia.1.2.Concupiſcibilis.2.Cōtēplatio.19.Cōtritio 35.36.Dānatio.64.65.Delectatio.2.3.5.47.72.99.106

3 Sēſibile per accidens, requirit tria, ſcilicet ꝙ accidat ſenſibili per ſe: apprehendatur a ſentiente, & ſtatim 4.d.49.2.2.c./.Anima.2.lec.13.ſi.d.E.* Deus.205. Definitio.23. Dolor.5.12.28 Dulcedo.9.Elementū.29.Enigma.2.Eucharistia.246.Experiētia.3.Falſitas 8.Felicitas.4.Forma 25.164 175.168.Fructus.6.13.Guſtus.0.Ignis.18.Imaginatio.1.

4 Nulla ſubſtantia eſt ſenſibilis per ſe.2.d.13.2.c./.Anima.2.lec.14.me° h.D.* Imaginatiua.5.Imperare.16.Innocentia 18.Intellectus.131.133.173.181.186.265.266 Intelligibile 3.Iudicium.12.Lex.19.Libido, Limbus.6.Manifeſtatio.2.

5 ſenſus in actu, eſt ſenſibile in actu.1ª.q.14.2.c./.q.55.1.2m.*.Maria.9.Materia.34.Memoria.10.Metaphyſica.11.Metaphora.6.Nutrire.2.Paſſio.14.peccatum.289.pœna 87.pœnitentia.68.69.phyſica.10 proceſſio.15.

6 ſenſibilium aliqua vniuntur ſenſui realiter, vt guſtabile, aliqua per ſimilitudinem tantum, vt tangibile, cetera vero neutraliter.4.d.9.ar.1.q.1.c.*.propheria.48.Qualitas.11.12.Quantitas.5.Raptus.10.Rationale.6.ſacramentum.8.21.28.146.ſacrificium.8.

7 ſenſibilium aliqua immutant ſenſum, ſpiritualiter tātum, vt color, quædam materialiter, vt guſtabile & tangibile, alia vero vtroque modo.1ª.q.67.1.c./.q.78.3.c./.2.d.24.ar.2.q.1.c./.Meta.lec.1.prin°.2.h.*.ſcientia.47.146.ſenſibilitas, ſenſus.21.24.28.30.

Du^m.1119.8 Immo oē ſēſibile immutat ſenſum realiter & naturaliter.2.d.13.3.c.Reſpondeo, ſicut Dubio.787.*.ſignum.5.11.

9 Omne ſenſibile coniungitur ſenſui, ſecundum ſimilitudinem tantum, præter tangibile, quod coniungitur tactui realiter.4.d.8.q.1.ar.3.q.2.2.c./.d.9.ar.1.q.1.c./.d.49.q.3.ar.5.q.2.c./.Ma.q.14.4.1m./.Anima.3 lec.18.prin°.2.*.ſyllogiſmus.4.Tactus.7.12.

10 Nullus ſenſibilis excellentia corrumpit animal, niſi mediantibus qualitatibus tangibilibus.Meta.lec.1.7.Anima.3.lec.17.0.Temperantia.16.27.Terra.7.Totum.3.6.Viſio.5.&c.13.Viſus.10.Vnitas.14.

¶ ſenſibilitas. ſenſibile.0.ſenſualitas.1.

¶ ſenſitiuum, actus.131.Agnitio.2.Amor.146.157.171.Anima.ſ.Animal.16.Animus, Appetitus.10.&c.Apprehēſio.5.Beatitudo.80.Cogitatiua.2.Cognitio.43.78.Concupiſcentia.1.Contritio.5.&19.36.Dæmon.3.35.Deus.223.Dolor.0.Æſtimatiua 1.8.phantaſia.3.forma.24.Homo.2.30.Imperare.18.Intellectus.165 168.179.Memoria.1.2.paſſio.23.24.peccatum.166.propoſitio.6.Rationale 6.ſenſualitas.1.2.4.5.6.ſenſus 7.12.ſuperbia.28.Tactus.6.Tempus.34.Tranſmutatio, Tranſumptio, Turbatio.1.4.Virtus.12.Viſio.5.&c.25.Chriſtus.160.

¶ ſenſuale, Qualitas.8.ſenſualitas.0.

Differētia.1 ¶ Senſualitas propriè, nominat potentiam appetitiuam tantum, ſenſibilitas vero, comprehendit omnes vires ſenſitiuas, ſcilicet apprehenſiuas, & appetitiuas.2.d.24.q.2.1.c.*Adeps.1.3.Anima.181.

2 Aliquid pertinet ad eam dupliciter, ſcilicet vt præambulum, ſicut apprehenſiua ſenſitiuę, & eſſentialiter, vt appetitiuę tātū.1ª.q.81.1.1m./.2.d.24.q.2.1.2m./.Verit.q.25.1.1m.

3 Aeſtimatiua propriè ſe habet ad ſenſualitatē, ſed imaginatiua, & aliæ priores, ſe habent remote.2.d.24.q.2.1.c./.2m.

4 Senſualitas dicitur a ſenſu, & eſt vis appetitiua ſenſitiuæ partis.1ª.q.81.1.0./.Verit.q.25.1.0 Carnalis, Caro.0.

5 Senſualitas non nominat ſimpliciter vnam potentiam, ſed vnam ſecundum genus, ſcilicet appetitiuam ſenſitiuam.1ª.q.80.2.c./.2.d.24.q.2.1.3m./.Verit.q.25.s.n.*.Dolor.31.Dubitatio.1.Iuſtus.10.Oratio.20.92.94.Peccatum.98.&c.Primi.0.Ratio.42.44.Senſuale.

6 Senſualitas nominat appetitum ſenſitiuum, vt indiſtinctus, incompletus, & depreſſus eſt. Ideo non poteſt eſſe ſubiectum virtutis, ſed perpetuæ corruptionis. Ideo differt tantum ratione a concupiſcibili & iraſcibili, quia nominat idem, ſed oppoſito modo.1ª.q.81.3.1m./.12æ.q.74.3.2m./.2.d.24.q.2.1.3m./.q.1 2.3m./.3.d.33.q.2.ar.4.q.2.2m./.Verit.q.25.2.c./.5.8m.*.Tribulatio.8.

7 Nomine ſenſualitatis, doctores ſancti, vtuntur pro ratione inferiori, quia ratio attendit corporalia in vniuerſali, ſicut illa in particulari.2.d.24.Lec.2.ſi.*.Volūtas.5.16.24.Chriſtus.151.154.156.158.

8 Motus & appetitus pertinentium ad corpus, eſt a ſenſualitate primè & in particulari, ſed immediate & in vniuerſali eſt a rōne inferiori.2.d.24.q.2.1.3m./.Verit.q.25.1.3m./.10m.

9 Motus ſenſualitatis tendit in duo.ſ.in delectabile ſecundū ſenſus exteriores, & in nociua vel conuenientia vt cognita

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per æſtimationem tantum.2.d.24.q.2.1.c.ſi.

10 Singuli motus ſenſualitatis, ſunt in poteſtate noſtra, nō autē omnes ſimul.12æ.q.74.3.2m./.2.d.24.q.3.2.c.ſi./.4m./.d.48 q.2.1.5m./.Verit.q.25.4.1m./.5.6m./.Ma.q.7.6.8m./.q.12.2.6m./.Quol.4.21.0.

11 Immo etiam oēs ſimul, vt videtur dicere ī ſimilī 2.d.5.q.2.1.0./.d.28.3.4.0.Reſpondeo, ſicut Dubio.686. Du^m.1120^m.

12 Non omnis motus ſenſualitatis eſt peccatū veniale, ſed tantum tendens in illicitū.3.d.15.L.me°.K./.Verit.q.25.5.7m.

13 Ratio tripliciter ſe habet ad motū ſenſualitatis, de genere peccati mortalis.ſ.vt imperans vel conſentiens, vt reſiſtēs, & neutraliter. Primo modo peccat mortaliter: tertio venialiter, nō ſiſt ſecundo, ſed meretur.Ma.q.7.6.6m.Petrus.41.42

14 Contrarietas ſenſualitatis ad rationē, cauſatur in nobis ex tribus, nō aūt in Chriſto.1.prīo ex diuerſitate volitorū. Secūdo quia ſēſualitas ī ſuū volitū, effrēnate.i.ſine regimine rationis fertur, tertio ex hoc ꝙ ſenſualitas effrēnate tēdēs in ſuū quia volitū, retardat motum rationis, & impedit, vel ex toto, vel ex parte.3.d.17.ar.2.q.2.c.

15 Obiectum ſenſualitatis proprium, eſt res bona, vel conueniens ſenſui, ad eſſe vel operari, nō autem bonitas, quia non apprehenditur a ſenſu.Verit.q.25.1.c./6m.

16 ſenſualitas non poteſt ſanari a corruptione fomitis, niſi ꝑ miraculum: quod tamen non fit in hac vita quadruplici rōne.ſ.quia ipſe Deus ſecundū ordinē ſuæ ſapientiæ ſic diſpoſuit. Et quia donū gratiæ quæ ꝑ Chriſtū nobis cōfertur, quamuis ſit efficacius, quam peccatū primi hoīs, nō tamen ordinat ad remouēdū corruptionē ꝑdictā q̄ eſt naturæ, ſed ad remouēdū culpam pſonæ. Siſr etiā hmōi corruptio quāuis ſit contra ſtatū naturæ primitus inſtitutæ, eſt tamē conſequens principia naturæ ſibi relictę. Eſt etiā homini vtilē ad vitandum elationis vitiū, vt ſenſualitatis infirmitas maneat poſt baptiſmū.12æ.q.74.3.2m./.Verit.q.25.7.0.

1 ¶ Senſus eſt potentia paſſiua.1ª.q.79.3.1m./2.d.30.2.c./.3.d.14 ar.1.q.2.c./.Cont.2.c° 56./.Verit.q.26.3.4m./.Anima.4.5m./.Anima.3.lec.3.ſi.*.Abſtractio.0. Quid.

2 ſenſus eſt virtus corporea. Ideo eſt cognoſcitiuus corporalium tantum, & non ſpiritualium.1ª.q.12.3.c./.4.3m./.q.85 1.c./.12æ.q.3.3 c./.Anima.2.lec.14.med° h.D.

3 Nō datur ſenſus agens.1ª.q.79.3.1m./.ſpiritu.9.c./.10.17m./Anima.4.5m./.Anima.3.lec.3.ſi.*.Adam.24.Adeps.1.3.Angelus.150.151.289 504.Anima 2.Animal.1.4.5.6.Beatitudo.47.Bonitas.164.194.Cæcitas.2.3.Cognitio.0.

4 ſenſus eſt quædam deficiens participatio intellectus.1ª.q.77.7.c.*.Conueniens.8.Deus.192.199.200.Euchariſtia.33

5 Immo differunt realiter.1ª.q.84.6.c./.Anima.3.lec.4.0.Reſpōdeo, ſicut Dubio.766.*.Fanaticiſm°.11.Phātaſia.2.6. Du^m.1121^m.

6 ſenſus quāq; ſumit ꝑ iudicio rōnis.22.q.46.3.c.phil.lec.2.me°.D.*.Habit°.67.74.Homo.28.31.32 Imaginatio.3.&c.Imaginatiua 2.5.Memoria 1.&c.19 Naturale.13.propheria.56.Ratio.28.Rationale.6.Triſtitia.6.7.14.

7 ſenſus dicitur tripliciter, ſcilicet natura ſenſitiua, potētia, & actus.1ª.q.79.1.1m./.Quol.7.4.c. Diuiſio.

8 ſēſus exteriores ſunt tātū quinq;, ſm quīq; modos īmutationis ab obiectis.ſ.viſus, auditus, olfactus, guſtus, & tact°.1ª.q.78 3.0./.2.d.2.q.2.2.5m.ſi./.Ala.13.c./.Anima 3.lec.7.0.

9 ſenſus interiores ſecundū Ariſtotelē ſunt tantū quatuor, ſecundum quatuor modos operationū.ſ.ſenſus cōmunis, imaginatiua, Æſtimatiua in aliis animalibus ſiue cogitatiua in homine, & memoria ſenſitiua, licet ſint quinq;, ſecundum Auicenā.ſ.ſenſus communis, imaginatiua, phātaſia, æſtimatiua, & memoria ſēſitiua.1ª.q.78.4.0./.Anima.13.c.

10 Obiectū ſenſus, eſt corpus motiuū organi ſenſus. Ideo ſecundū diuerſas rationes mouendi, oportet ſenſus potētias diuerſificari.Verit.q.25.3.c.*.Amor.150.Delectatio.3.5.39 47.73.&c.90.Dulcedo.9 Forma.145.172. Ob.Obiect.

11 ſenſus eſt tantum corporalium perceptiuus.Anima.2.lec.14.me°.h.D.Lumen.12.

12 Nulla potentia ſenſitiua ſe extendit ad Deum, quia ſenſus temporalia non tranſcendit.Virt.q.4.2.c./.1m.*.Trinitas.15.

13 ſenſus non apprehendit rationem eſſendi, nec intentionē entis, nec formam ſubſtantialē, niſi per accidens, ſed tantū accidentia ſenſibilia.1ª.q.57.1.2m./.q.67.3.c./.q.75.5.c.ſi./.1.d.19 q.5.1.6m./.Meta.7.lec.2.ſi. Comparatio.

14 ſenſus non poteſt cognoſcere ſubſtantiā.12æ.q.31.5.c./.3.d.23.q.1.2.c./.4.d.10.ar.4.q.1.3m./.d.11.q.1.ar.1.q.2.1m./.2m.d.12.q.1.ar.1.q.2.2m./.Anima.2.lec.14.me°.h.E.

15 ſenſus nō pōt cognoſcere vlia, q2 nō pōt recipere formam immaterialē, quia ſemp recipit ī organo corporali.1ª.q.12.4.c./.q.85.1.c./.12æ.q.5.1.1m./.q.19.3.c./.q.19.6.0./.1.d.19.q.5.3.3m./.2.d.19.1.c./.Cōt.1.c°.44.2m./.Lib.2.c°.25.2m./.74./.

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74. Verit. qu. 25. 1. o. /. Vir. qu. 1. 12. 18m. /. Meta. 5. lec. 13. fi. f. /. Anima. 2. lec. 12. medº. b. prinº. /. poſterm. lec. 42. prinº. b.

16 Nullus ſenſus diſcurrit a cauſis ad effectus, nec econuerſo ſed tantum intellectus. 1ª. q. 58. 4. 5. o. /. qu. 85. 5. o. /. Meta. 6. lec. 1. prinº. a. fi.

17 ſenſus non poteſt plura ſimul ſentire, niſi ut unum. Quol. 7. 2. 1m.

18 Experientia de obiecto abſenti ſumitur per tres ſenſus, ſcilicet uiſum, auditum, & olfatum, per tactum uero de præſenti extrinſeco, de intrinſeco autem per guſtum. pſal. 32.

19 ſenſus dupliciter immutantur, ſcilicet interius, & exterius ab obiecto. 1ª. q. 111. 4. c.

20 ſenſus exterior apprehendit tantum rem præſentem, interior autem etiam abſentem. 1ª. q. 78. 4. c. /. 6m. /. q. 81. 3. 3m. /. 12ᵉ. q. 15. 1. c. /. q. 17. 7. 3m. /. q. 35. 2. 2m. /. 4. d. /. 49. q. 3. ar. 1. q. 4. c.

21 ſenſus non ſentit, niſi in præſentia obiecti ſenſibilis. 3. d. 14. ar. 1. q. 2. c. /. 4. d. 44. q. 2. ar. 3. q. 2. c. /. d. 49. q. 3. ar. 1. q. 4. c.

22 Quilibet ſenſus corrumpitur ab excellentia ſui obiecti, & tangibilium qualitatum. Anima. 8. c. /. Meta. lec. 1. Anima. 3. lec. 7. o.

23 ſenſus conſiſtit in proportione. Ideo corrumpitur ab excellentia ſui obiecti. Anima. 3. lec. 2. fi. /. Lec. 7. fi.

24 Obiectum ſenſus communis, eſt ipſum ſenſibile, quia cum ſit una potentia, extendit ſe ad omnia obiecta quinque ſenſuum exteriorum. 1ª. q. 1. 3. 2m.

25 ſenſus communis, non eſt communis ut genus, ſed ut radix & principium ſenſuum exteriorum, uel ut reſpicit obiectum ſub uniuerſaliori ratione formali. 1ª. q. 1. 3. 2m. /. quæſt. 78. 4. 1m.

26 ſenſus communis, fertur in omnia ſenſibilia, ſecundum unam communem rationem, ad quam nullus ſenſuum propriorum, pertingere poteſt. 1ª. q. 1. 3. 2m. /. Ver. q. 15. 1. 3m.

27 ſenſus communis, eſt nobilior ſenſu proprio, quia nobiliori modo recipit, & proprius obiecto. Anima. 3. lec. 3. fi.

28 ſenſus communis, cognoſcit differentias ſenſibilium diuerſorum generum, & intentiones ſenſuum, non autem ſenſus proprius. 1ª. q. 14. 2. 1m /. q. 57. 2. c. /. q. 78. 4. 2m. /. Anima. 2. lec. 13. medº. d. /. Liº. 3. lec. 2. 3. o.

29 ſenſus communis, imaginatiua, æſtimatiua, & memoratiua a quibus immediate accipit intellectus, habent organa ſua in cerebro. Veri. q. 18. 8. c. /. 5m.

30 Senſus proprius diſcernit inter contraria ſenſibilia, inquantum participat aliquid de uirtute ſenſus communis, ſed ultimum iudicium & ultima diſcretio, pertinet ad ſenſum communem, qui iudicium aliorum perficit. 1ª. q. 78. 4. 2m. fi. /. Anima. 3. lec. 3. fi.

31 ſenſus formati, habent propriam operationem, ſcilicet iudicium de propriis obiectis, ſed iudicium eorum ſenſus communis perficit. 1ª. q. 78. 4. 2m. fi. /. Quol. 8. 3. c. /. Anima. 3. lec. 3. fi.

32 ſentire & intelligere, ſunt actiones immanentes. 1ª. q. 14. 2. 2m. /. q. 54. 2. c. /. 12ᵉ. q. 31. 5. c. /. 1. d. 40. q. 1. 1. 1m. /. 3̄. 1. cº. 100. 2m. /. Liº. 2. cº. 1. /. Liº. 3. cº. 20. 2m. /. Ver. qu. 8. 6. c. /. potentia. qu. 10. 1. c. Actio. 22 * Abiicere. Abſtractio. 1. Adeps. 3. — Actus.

33 Immo ſentire non eſt totaliter remotum a genere actionū ad extra. 1ª. q. 27. 5. c. / Meta. 5. lec. 17. Reſponº. Duº. 1122º. — Dº. 1122m

34 ſenſus iudicat, & cognoſcit ſe ſentire. Veri. q. 1. 9. c. qu. 10. 9. c. /. potentia. q. 3. 7. c. * Amor. 171. Angelus. 151.

35 Oppoſitum uidetur dicere. 1ª. q. 14. 2. 1m. /. qu. 78. 4. 2m. /. qu. 87. 3. 5m. /. 2. d. 19. 1. c. /. 3. d. 23. q. 1. 2. 3m. /. Anima. lec. 8. prinº. a. Reſpondeo Dubio. 1123º. * Anima. 42. 224. 341. &c. Animal. 5. 33. 54. Apis. 1. 2. Appetitus. 4. &c. 57. 95. Auerſio. 19. Bonitas. 164. 194. Capitale. 7. Caput. 5. Cęcitas. 2. 3. Cælum. 22. Cete. 4. 10. Concupiſcibilis. 1. Conſilium. 4. Contemplatio. 6. Cor. 2. Corpus. 60. Curioſitas. Damnatio. 52. Delectatio. 5. 29. 47. 70. 72. 91. 97. 105. Dæmon. 110 Demonſtratio. 10. Deus. 195. Eſtrª. 1. 2. 4. Euchariſtia. 33. 181. Exorciſmus. 11. Experiētia. 1. Falſitas. 3. 7. 8. 9. Phātaſia. 2. 6. Phātaſma. 2. Febris. 1. Fides. 22. 80. Fortuna. 145. 172. Futurum. 3. 6. 8. — Dº. 1123m.

36 ſentire non ſemper accipitur pro actu ſenſus, ſed quandoque pro actu intellectus, ſecundum quod intellectus quādoque ſenſus dicitur. 4. d. 44. L. fi. Guſtus. 3. Habitus. 52. 69. 74. Hebetudo. o. Hoc. Homo. 28. 31. 32. Imaginatio. o. Imaginatiua. 2. 5. Imperare. 16. 17. Infernus. 1. Intellectus. 25. 99. 128. c. 156. &c. 163. Iudicium. 13. Maria. 9. 38. Membrū. 3. Memoria. 10. 19. Moralis. 5. Mors. 14. Odor. 5. Omiſſio. 17. Opinio. 2. Paſſio. 94. Peccatū. 166. 205. Pœna. 1. 76. 80. 87. 89. 93. Perfectio. 70. Perſona. 28. Phyſica 14. Porta. 2. Præſentia. 1. Præſtigium. 2. Pronomina 3. Prophetia. 56. Proportio. 6. Pulchritudo. 5 6. Puſillanimitas. 6. Qualitas. 12. Raptus. 6. 8. Ratio. 28. Reſurrectio. 36. ſcientia. 23. 53. 244. ſenſibile. 7. &c. ſenſibilitas, ſyllogiſmus. 4. ſtultitia. 3. 6. 9. Tactus. o. Temperantia. 22. 23. 24. Timor. 31. Totum. 4. 6. Virtus. 265. Viſus. o. Vnctio. 26. Vnitas. 37. Chriſtus. 154.

37 ſenſus Theologię duplex, ſcilicet litteralis vel hiſtoricus, quem voces ſignificant, & ſpiritualis vel myſticus, quem res habent. Et eſt triplex, allegoricus, ideſt figuratiuus, tropologicus, ideſt moralis, & anagogicus, ideſt cœleſtis. 1ª. q. 1. 10. o. /. 12ᵉ. q. 102. 2. c. /. 1. Prolo. 5. c. b. /. 4. d. 21. q. 1. ar. 2. q. 1. 3m. /. ar. 3. q. 2. 3m. /. Quol. 7. 14. 15. o. /. Gal. 4. lec. 7. fi. H. &c. *. Adam 10. — Theologia.

38 In ſacra ſcriptura, præter principalem ſenſum, quem author intendit, poſſunt alii ſenſus, non incongrue aptari. 1ª. q. 1. 9. 2m. /. 10. 1m. /. q. 102. 1. c. /. 4. d. 21. q. 1. ar. 2. q. 1. 3m. /. Poª. q. 6. 7. c. princ. /. Quol. 3. 30. c. *. Allegoria.

39 Nulla alia ſcientia vel ſcriptura, præter ſacram ſcripturam, habet ſenſus ſpirituales, ſed tantum litteralem. 1ª. q. 1. 10. c. / Poª. q. 4. 1. c. princ. /. Quol. 7. 16. o. *. Argumentum. 2. 6. Fabula. 1. Fictio. 3. Intellectus. 159. Lex. 106. Littera. 2. 3.

40 Multiplicitas iſtorum ſenſuum, non facit æquiuocationē, nec aliquam ſpeciem multiplicitatis. 1ª. q. 1. 10. 1m. /. Quol. 7. 14. 1m. *. Metaphora. o. Modalis. 1. Paruus. 1. Perſona. 28. Prophetia. 8. 46. Solus. 8. &c.

41 Moyſes, & alii authores, intendebant plures ſenſus ſub eadem litera deſignare. Poª. q. 4. 1. c. prio. /. Quol. 7. 14. 5m. *. Stultitia. 3. 6. 9. Scriptura. 1. &c. Viſura. 188.

42 Non omnia dicta ſacræ ſcripturæ, exponi poſſunt per omnes quatuor ſenſus, ſed aliqua per tres, aliqua per duos, & aliqua per vnum tantum. Quol. 7. 15. 5m.

43 Omnis virtus, quæ poteſt ſalua circunſtantia litteræ, aptari diuinæ ſcripturæ, eſt ſenſus eius. Poª. q. 4. 1. c.

44 Senſui literali, ſacræ ſcripturæ, nunquam poteſt ſubeſſe falſum. 1ª. q. 1. 10. 3m. /. Poª. q. 4. 1. c. prin.

45 Senſus literalis eſt, quem author ſacræ ſcripturæ intendit. 1ª. q. 1. 10. c. *. Chriſtus. 18.

46 Senſus ſpiritualis, ſacræ ſcripturę, fundatur ſuper literalem, & eum præſupponit. 1ª. q. 1. 10. c. /. 1m. /. Quol. 7. 14. 1m. /. 3m.

47 In vna litera ſacræ ſcripturæ, ſunt plures ſenſus literales. 1ª. q. 1. 10. c. fi. /. Gal. 4. lec. 6. fi.

48 Senſus Parabolicus, continetur ſub literali, non autem figura eius. 1ª. q. 1. 10. 3m. / 12ᵉ. q. 102. 2. 1m. /. Veri. q. 12. 10. 14m. /. Quol. 7. 15. 1m. /. 3. c. /. Gal. 4. lec. 7. fi.

49 Nihil continetur ſub ſenſu ſpirituali, neceſſarium fidei, quod ſcriptura non tradat alicubi manifeſte per ſenſum literalem. 1ª. q. 1. 9. 2m. /. 10. 1m. /. Quol. 7. 14. 3m.

50 In quolibet ſancto ſunt quinque ſenſus ſpirituales, ſecundum ſimilitudinem ſenſuum corporalium, ſecundum Origenem, ſed tantum tactus ratione neceſſitatis, ſcilicet quia viſus ſpiritualis eſt, vt videamus Deum, auditus vt audiamus quę loquitur, odoratus per quem odoremus bonum odorem Chriſti, guſtus vt guſtemus eius dulcedinem, & tactus vt palpemus eum Ioannę verbum vitæ. 3. d. 13. L. / Phil. 2.

1 ¶ Sententia eſt applicatio iuris, ad particulare factum. 12ᵉ. q. 96. 1. 1m. /. 22ᵉ. q. 67. 1. c. /. 4. d. 35. 3. 1m. /. Ethi. 6. — Quid.

2 Sententia eſt determinata acceptio alterius partis contradictionis. 3. d. 23. q. 2. ar. 2. q. 1. c. *. Appellare. 2. Concilium. 2. Concluſio. 1. Confeſſio. 92. Cōtumax, Decretum, Error. 7. Excommunicatio. 28. 33. Fides. 150. Furtum. 9. Interpretatio. 3. Iratus. 2. Iudex. 6. 7. Iudicium. 6. 7. 24. 62. 64. 81. 83. Iuſtitia. 21. Liber. 29. Magiſter, Maledicere. 1.

3 Sententia debet eſſe efficax, per poteſtatem defendentem, & recta, aliquo dirigente, & imperante. 4. d. 9. 3. c. * Miſſa. 7. Mutatio, Notorium, Oratio. 49. Parabola, Paulus. 3. Pœnitentium. 7. Regere. 14. Reſtitutio. 7. Sacramentum. 39. Simonia. 13. ſponſalia. 10. ſtultiloquium, Votum. 03. Viſura. 311.

4 In ſententia debent ſeruari tria, ſcilicet benignitas, diſcretio, & certitudo. Io. 8. lec. 1. meº. d. G.

¶ ſentina, Meretrix. 1.

¶ ſeorſum, Agens. 07. Mulier 2.

¶ ſeparabile, Accidens. 94. Actio. 38. Materia. 4.

1 ¶ ſeparatio dat vtrique partium totalitatem & in continuis, dat eſſe actu. 3. d. 5. q. 3. 3. 3m. *. Abduci, Abſtractio. o. Accidens. 94. Actio. 27. 34. Actus. 181. Amor. 58. 62. Anathema, Angelus. 31. 175. 176. 349. Anima. 13. 114. &c.

2 ſeparata a materia ſecundum eſſe dicuntur, quę nunquā poſſunt eſſe in materia, vt Deus & intelligibiles ſubſtantiæ,

& quæ poſſunt eſſe ſine materia, ut tranſcendentia, quia nun dependent a materia ſecundum eſſe. Meta. prolo. meº. B /. phy. lect. 1. prinº. a. D. * Aqua. 13. Ariſtoteles. 5. Artius. Beatitudo. 29. Bonitas. 57. 89. Charitas. 90. Cœlum. 40. 139. Coniunctio. 4. Conſcientia. 8. Corruptio 3. 7.

1 Separatio eſt delectabilis dupliciter, ſcilicet inquantum tollitur contrarium per ſectionem rei, uel inquantũ aliqua vnio fit. 1 2 ẽ. q. 36. 3. 2m. /. 3m. * Culpa. 6. Damnatio. 43. Dauid. 5. Deus 401. Dimenſio. 9. 10. 11. Diſpenſatio. 18. Dinelli. Diuiſio. o. Diuortium o. Excommunicatio. 2. &c. Felicitas. 4. 5. Forma. 1. 24. 34. 69. 161. &c. Hæreſis. 39. Inſtrumentum. 1. Intellectus. 27. 83. 124. 125. 136. 137. 242. 269. Intelligentia. 1. Ioannes. 9. Iudicium. 83. Malum. 26 Matrimonium. 89. 138. Metaphyſica. 9. Mors. 42. &c. Motus. 39. Ordo. 92. Pars. 39. Peccatũ. 169. Pœna. 25. 46. Per ſe. 3 Plato. 5. Poſſibile. 10.

4 Homo ſeparatur ab eccleſia quadrupliciter, ſcilicet per peccatum, excommunicationem, ſchiſma, & Hæreſim. Pſa. 26. * Præciſio. 1. Rapt^o. 11. 12. Scientia. 115. Schiſma. o. Seorſum Sponſa. 5. Status. 8. Suſurratio. 1. Timor. 14. 66. Torcular. 1. Chriſtus. 37. 38. 138. 145.

Figura. 1 ¶ SEPTEM. Præſens vita & lex vetus ſignificatur per ſeptem. Sed per octo ſignificatur futura gloria, & teſtamentum nouum. Pſalmus. prolo. ſi. I. * Angelus. 61. Aquila. 1. Arturus. Beſtialitas. 1. Capitale. 8. Caſtitas. 11. Cœlũ. 59. 61.

2 Septem ſapientes hi fuere. Thales Mileſius, tempore Romuli, & apud Hebræos, tempore Acaz Regis. Iſrael. Pittacus Mitylenæus, regnãte Tarquinio Priſco, & apud Hebręos Sedechia. Solon Athenienſis. Chilon. Lacedemonius. Periander Corinthius. Cleobolus Lyndius, & Bias Pryenenſis. Et hi quinque fuerunt tempore Babilonicæ captiuitatis. Horum autem omnium Thales ſpeculatiuæ ſcientiæ princeps fuiſſe dr: quia inter hos ſeptẽ qui poſt primos in ſciẽtia famoſos theologos. ſ. Orpheum, Muſeum, & Linum, poetæ fuerunt, ſolus ipſe ad conſiderandum rerum cauſas ſe tranſtulit, aliis ſapientibus circa moralia occupatis. Met. lec. 4. meº. c. /. ſi. g. * Columba. 1. Contradictio. 1. Coruus. 1. Donum. 10. & c. Eleemoſyna. 38. Excõmunicatio. 31. Generatio. 44. Gloria. 10. Gratus. 2. Humilitas. 6. Ieiuniũ. 26. Iudiciũ. 62. Iuſtitia. 12 Miniſ^m. 89. Miſericordia. 33. Nicolaus. 1. Nomen. 84. Officium. 7. Oratio. 24. 99. Ordo. 71. Paſcha. 1. Paupertas. 8. Pęna. 59. Philippus. 1. Pythagoras. 2. Planetæ. 3 Pleiades. Poetica. 3. Pſalmus. 7. Sacramẽtum. 151. Scenophegia. Superbia. 2. Thales. 1.

solennis, ¶ September eſt quaſi totus ſolennis, apud iudæos: ſicut & ſeptimus dies. 1 2 ẽ. q. 102. 4. 10m. * Conſecratio. 20. Feſtum. 5. 6. Septimus.

Regio. ¶ Septentrio habet multum de auro, propter frigus. Iob. 37. lect. 2. meº. C. * Aquilo. Cęlum. 24. Terra. 9. Ventus. 1. 5.

Figura. ¶ Septẽnarius numerus, vniuerſitatem ſignificat. 1 2 ẽ. q. 102. 5. 5m. * Donum. 10. &c. Sacerdos. 24. Vitium. 12.

¶ Septennium. Affinitas 9. Argumentum. 22. 23. Ieiunium. 25. Matrimonium. 108. Obligari. 6. &c. Ordo. 86. Profeſſio. 5. Puer. 5. Satisfactio. 9. Sponſalia. 6. Votum. 35. Vſus. 6.

¶ Septimana. Hebdomada. Septimus.

Festa. ¶ Septimus dies menſis, hebdomada, annus, & ſeptimana, erãt ſabbatha iudæorum. Pſal. prolo. ſi. F. /. Col. a. lect. 4. priº. A. Dies. 11. &c. September. Status. 6.

¶ Septuageſima. Nuptiæ. 7.

¶ Septuplex. Fornicatio. 9.

¶ Septuplum. Claritas. 9.

¶ ſepulchrum. Altare. 1. Angelus. 458. Arcturus. Dies. 8. ſabbathum. 2. Triduo.

Ad quid. 1 ¶ ſepultura inuenta eſt, ne horror & fætor ſit viuis, & ad fidem reſurrectionis futuræ, & vt oretur pro defunctis. 4. diſt. 15. q. 2. ar. 3. q. 1. 1m. /. d. 45. q. 2. ar. 3. q. 3. o. * Abrahã. 15. 16. 17. Baptiſmus. 189. Caput. 7. Cimiterium.

2 Mos cuiuſcumque gentis in ſepultura, & in officiis eius, ſeruari debet. 3ª. q. 51. 2. 2m. * Dies. 8. Eccleſia. 16.

3 ſancti patres procurauerunt ſepulturam, pro ſuis corporibus ſepeliendis, vt oſtenderent, ea pertinere ad prouidentiam dei, & ad reſurrectionem. 4. d. 45. q. 2. ar. 3. q. 3. 2m. * Funus. Immerſio. ſtatutum. 1.

4 Terra non conſecrata in ſepulturam, poteſt emi in ſepulturam. Et ſepultura iam conſecrata, poteſt vendi ratione materiæ, in neceſſitate eccleſiæ, ſicut & calix conſecratus ratione materiæ. Non autem poteſt uendi ratione conſecrationis, vel officii, vel proceſſionis in funere alicuius, vt ſcilicet aliquis pro pecunia ibi ſepeliatur: tamen non dantes oblationes debitas pro ſuſtentatione, poſſunt compelli dare ſecundum conſuetudinem, & poſſunt puniri per ſacramentorum ſubtractionem, non per ſacerdotem cui ſunt oblationes faciendæ, ne uideatur pro ſacramentorum, vel ſacramentalium exhibitione, aliquid exigere, ſed per aliquem ſuperiorem. 2 2 ẽ. q. 86. 1. 3m. /. q. 100. 2. 4m. /. 3. 2m /4. 1m /. 2m. /. 3m /. 4. d. 45. q. 3. ar. 2. q. 2. 1m. /. q. 3. 1m. /. 2m. Abraham. 17.

5 ſepultura non confert mortuo quo ad ſpiritum, ſed quo ad honorem eius, & pium affectum viuorum. Ideo pro ea quidam commendantur. 2 2 ẽ. q. 32. 2. 5m. * Turneamentum. Vſura 275. 307.

6 Quæ fiunt ad ornatum ſepulturæ, proſunt viuis ad ſolatium: non autem defunctis, niſi per accidens, inquantum excitant viuos, vt orent pro eis, vel inquantum pauperes recreantur, vel eccleſia decoratur, vel dantur ad reuerentiã dei, vt cera, oleum, & huiuſmodi. 4. d. 45. q. 2. ar. 3. q. 3. c. /. 1m.

7 Locus ſacer, prodeſt ſepulto, non ex opere operato, ſed ex opere operante, inquantum ipſe dum uiueret, hoc meruit, vel alii pro eo, vt ſancti illius loci, & miniſtri frequentius & ſpecialius orent pro eo. 4. diſt. 45. q. 2. articul. 3. quæſtion. 3. c. /. 4m.

8 ſepultura in loco ſacro, non nocet impio, niſi inquantum eam ſibi indignam procurauit, propter humanam gloriã. 4. d. 45. q. 2. ar. 3. q. 3. 5m.

9 ſepulturam non ponit Chriſtus inter opera miſericordiæ, ſed ſolum ea quæ ſunt euidentioris neceſſitatis. 2 2 ẽ. quæſt. 32. 2. 1m.

10 Chriſtus noluit crucifigi, vbi ſepultus eſt Adam, ideſt in Ebron, ſed in Caluariæ locum communem damnatorum, ut oſtenderetur, quòd crux Chriſti, eſt in remedium, contra peccatum totius mũdi, & non tantum contra peccatum perſonale Adę. 3ª. q. 46. 10. 3m. Christi.

11 Sepultura Chriſti, operata eſt efficienter noſtram ſalutem, ſicut & mors eius. 3ª. quæſtion. 51. 1. 2m. /. 2. 4m. * Caluariæ. Dies. 8.

12 Chriſtus fuit ſepultus conuenienti modo. Et redditur ratio literalis, & myſtica omnium geſtorum circa hoc. 3ª. q. 51. 2. o. * Titulus.

13 Chriſtus fuit conuenienter ſepultus, ad probandum uerã eius mortem, ad ſpem reſurrectionis noſtræ, & ad exemplũ quod abſcondamur a turbis. 3ª. q. 51. 1. o. /. 2. 4. c. /. q. 52. 4. c. Opuſc. 3. cº. 241. /. 242. * Triduo.

14 Chriſtus fuit in ſepulchro, tantũ vna die vſuali, & duabus noctibus, ideſt triginta ſex horis. 3ª. q. 51. 4. o. /. q. 52. 4. c. /. q. 53. 2. c. /. Opuſc. 3. cº. 243. /. 1 ẽ. Cor. 15. le. 1. meº. C.

15 In ſepulchro Chriſti, nullus fuit ante, uel poſt Chriſtum ſepultus. Io. 7. lect. 1. meº c. C.

¶ ſequi rem in qua aliquid eſt, non oportet, niſi cauſetur ex principiis eius. Veri. q. 1. a. 5m. Quare.

¶ ſerra lignea, ſectus eſt Iſaias, a Manaſſe. ſed Hieremias, & Zacharias filius Ioiadæ, lapidati ſunt. He. 11. le. 8. meº. I. K. Instrumẽtũ

¶ ſeraph. ſeraphin. 4.

1 ¶ ſeraphim, interpretantur ardentes, ſeu accendentes. 1ª. q. 63. 7. 2º. /. 9. 3m. /. q. 108. 5. 5m. /. q. 109. 1. 3m. /. 2. d. 9. 3. c. /. Ʒ. 3. cº. 80. /. Veri. q. 9. 2. 2m. /. Opuſc. 3. cº. 126. /. Col. lect. 4. ſi. A. * Angelus. 558. 559. Cherubim. 2. Nomen.

2 ſeraphin dicitur ab incendio, ſecundum tres proprietates ignis, ſcilicet motus continui ſurſum, exceſſus feruoris, & lucis. 1ª. q. 108. 5. 5m.

3 ſeraphim dicuntur incendentes, non quia influant habitũ charitatis, ſed quia illuminant de his quæ ad amorem charitatis pertinent. 2. d. 9. 4. 5m. * Dæm. 6. 5. Fruitio. 2. 3. Metaphora. 6.

4 Cherubin, & ſeraphin per. N. ſunt neutri generis, & numeri pluralis. Et ſic ſignificant totum vnum angelorum ordinem: Per. M. vero ſcriptum, eſt maſculini generis, pluralis numeri, & ſignificat plures perſonas vnius ordinis. ſed cherub. & ſeraph. ſunt maſculini generis, ſingularis numeri, & ſignificat unam tantum perſonam illius ordinis. 2. d. 9. 4. 7m. /. Iſa. 6. meº. a. F.

5 ſeraphin eſt primus ordo primæ hierarchiæ angelorum, quia in amando eſt completiſſima vnio ad deum, quia facit interiora amati penetrare. 1ª. quæſt. 63. 7. 1m. /. 9. 3m. /. qu. 108. 5. 5m. /. quæſt. 109. 1. 3m. /. 2. diſt. 9. 3. c. /. Ʒ. 3. cº. 80. /. Verit. quæſtion. 9. 2. 2m. /. Opuſcul. 3. capitº. 126. /. Col. lectio. 4. ſi. B.

6 Imagines cherubin, & ſeraphin, fuerunt in templo ſalomonis, non quidem ad cultum vt adorarentur, ſed ad myſterium. 1 2 ẽ. q. 102. 4 6m.

¶ ſerenitas eſt quies aeris, & tranquillitas eſt quies maris. Meta. 5. lectio. 8. ſi. diſtinction. ſi. * Iris. 2. Pax. 6. ſanguis. 15.

¶ ſergius. paulus. 2. Chriſtus. 149.

¶ ſericum. Feſtum. 10.

¶ ſermo

Se

Differen[s]. 1 ¶SERMO. Loquelę ſunt linguæ principales, ſermones autem ſunt uarietates idiomatum, in eadem lingua, uel modi loquendi. Pſal. 18. prin[o]. b. I. Baptiſmus 76. 241. Doctr.o. Elias 3.

2 In ſermone eſt aliqua gratia, gratis data, ad efficaciter loquendum, ſicut donum linguarum, ad poſſe intelligi a diuerſis. 22æ.q.177.1.o.

3 Gratia ſermonis, dupliciter ſubtrahitur.ſ. uel propter culpam auditoris, uel prædicatoris. Et bona opera utriuſque non merentur eam, niſi remouendo impedimenta eius. 22æ.q.177.1.3[m]./. Pſal.50. fi. g. I. * Interpretatio.o. Laus 1. Lingua o. Logos. Loqui o. Maria 1.49. Prædicare o. Prædicator o. Prophetia 27. Vſura 183.

4 Sermo dicitur durus dupliciter.ſ. quia reſiſtit intellectui, uel quia reſiſtit uoluntati. Io.6. lec.8.prin[o].

¶Sero. Dies 7. &c. Elephas 7. Luna 1. Planetæ 1. Sol.5.

Medicina. 1 ¶SERPENS. Comeſtio ſerpentis, liberat a lepra. 3 d.3.q.1. ar. 2. q. 1. 2[m]. * Adam 64. Dæmoniaci. Maleficium 4.

2 Per euaporationem fumi cuiuſdam, trabes domus uidentur ſerpentes. 2.d.8.5.4[m]. * Mulier 7.

3 Serpens æneus, erat ſignum rei ſacræ, ſicut nunc imago crucis, quæ ponitur tantum ad repręſentandum: non autem erat ſacramentum. 4.d.1. q.1. ar.1. q.1. 3[m]. * Paradiſus 6. Peccatum 99. Reptile 1. Sirenæ.

4 Et laudabiliter fuit ablatus: quia habebat ſpeciem mali. ſ. idolatriæ, licet eſſet bonus ſecundum ſe, ea ſui inſtitutione. Quol. 4. 23.13[m].

5 Diabolus dicitur ſerpens quadrupliciter ratione. ſ. propter nocationis ingenium, propter incedendi modum, propter uenenoſum morſum, & propter inuolutionis modum. Iſa. 27. fi.

6 Serpentis prudentia in duobus.ſ. in capitis defenſione, & ueſtis renouatione. Matth.10.me[o].b.E.F.

¶Serpentinum. Naaſon.

¶Serua. Debitum 20. Natura 3.

¶Seruare. Abraham. Apoſtoli 9. Anis 1. Baptiſmus 215.233. 234. Contritio 8. Contumelia 4. Correctio 14. Cuſtos. Diuitiæ 6. Epieceia 7. Fallere 1. Gabaonitæ Hæreſis 69. Herodes. Indiuiduum 17. Indulgentia 25. Iudaizare. Iudæi 4.12. 44. Iudicium 31. Iuramentum 23. &c. Lex 173. Maria 40. Martyrium 11. Memoria 1. 9. Mendacium 15.19. Meritum 83. Modeſtia 6. Puritas 3. Obſeruantia o. Peccatum 424. Præceptum 59. 64.93. 131.140. Profeſſio 2. 3. Promiſſio 4. Promulgatio 1. Religio 25. 106. Sacramentum 78. Sanctitas 1. Scientia 67. Sententia 4. Sepultura 2. Sobrietas 1. Sponſalia 5. Tributum 3. Virginitas 3. Votum 29.38.65. 70.74. Vſura 143.161.199.211.

¶Seruile. Ars 11. 12. Baptiſmus 206. Corpus 37. Deſpoticũ. Dominium 9. Ignobilitas. Mechanics. Obedientia 42. Sabbathum 5. &c. Seruitus 17.18. Timor 58.&c.

Latria. 1 ¶SERVIRE deo, eſt commune omni uirtuti. Sed exhibere ei aliquid, in ſignum ſeruitutis, eſt proprium latriæ. 3. d. 9. q. 1. ar. 1. q. 2. 2[m].

2 Seruire deo propter temporalia, eſt prauæ intentionis. Iob. lec.2. fi.I. /.c[o].2. lec.1.prin[o]. G. * Amor 62. Baptiſmus 36. Coniunctio 6. Contemplatio 10.&c. Corpus 37.61. Cultus 4. Deſeruire. Deus 100. Iumentum. Miniſtrare. Oratio 26. 48. 49.

3 Qui ſeruit homini, ſufficit q̃ ei ſubiiciatur obediendo in licitis: ſed qui ſeruit deo, oportet q̃ ſubiiciatur & interius, bonum affectum habendo. 22æ.q.104.6.o./. Pſal.2.fi.1.prin[o]. * Perfectio 53. Religio 39. Rex 6. Sanctus 10. Simonia 17. Vſura 263.

4 Copula carnalis, retrahit animum a ſeruitio dei, propter uehementiam delectationis, & ſolicitudinem. 22æ. quæſt. 186. 4. c.

¶Seruitium. Cultus 4. Miniſteriũ. Obſequium. Oratio 48.49.

¶Seruitor. Miſſa 15.

Quid. 1 ¶SERVITVS. Seruus dicitur ad dominum. Ideo ubi eſt ſpecialis ratio dominii, oportet eſſe ſpecialem rationem ſeruitutis. 22æ.q.81.1. 3[m]. * Aduentus 9.

2 Relatio ſeruitutis & dominii, fundatur ſuper actione & paſſione. Ideo proprie non conuenit naturæ, ſed perſonæ ſecundum naturam. 3[a].q.20.1.2[m]./.2.c.

3 Seruitus naturaliter refugitur: quia eſt impeditiua boni uſus poteſtatis. 12æ. qu. 2. 4. 3[m]. * Alexius. Angelus 181. Ars 11.

4 Seruitus eſt contra naturam, quo ad primam intentionem naturæ, non autem contra ſecundam; quia naturalis ratio ad hoc inclinat, & hoc appetit natura, ut quilibet ſit bonus. Sed ex quo aliquis peccat, natura etiam inclinat, ut ex peccato pœnam reportet. Et ſic ſeruitus in pœnam peccati introducta eſt. 12æ. q. 94. 5. 3[m]./ 4. d. 36.1. 2[m]. * Baptiſmus 206. Charitas 123. Ciuitas 5. Corpus 37. Debitum 20.

5 Seruitus eſt de iure poſitiuo, ſed a iure naturali proficiſcitur, ſicut determinatũ ab indeterminato. 4 d.36.1.3[m]./.2 c.

6 Seruitus quæ eſt de iure gentium, eſt naturalis, non quidẽ abſolute, ſed ratione utilitatis conſequentis.ſ.q̃ quis regatur a ſapiente, & iuuet eum. 12æ.q.94.5.3[m]./.22æ.q.57.3.2[m]. * Deus 294.391 Dominiũ 9. Dulia o. Eleemoſyna 13. Emancipatus. Famulatus 1. Fides 69. Filiatio 8.9. Gabaonitæ. Hæreſis 103. Ignobilitas. Ira 40. Iudæi 44.

7 Homo eſt ſeruus alterius hominis ſecundum corpus, non autem ſecundum mentem. 22æ.q.104. 5.c./. 2[m]./. 6. 1[m]./. q. 122.4.3[m]. * Iumentum. Iuſtitia 90. Lex 132. Mancipatus. Manumiſſus. Matrimonium 110.&c. Miniſterium. Natura 3.38. Obedientia 42. Ordo 97.100.101.

8 Vir poteſt ſe in ſeruitutem dare, contra uoluntatem uxoris, non autem econuerſo: tamen tenetur ei debitum reddere, etiam prohibente eius domino. 4.d. 36.3.o. * Paulinus. Pœna 38. Pœnitentia 39. Præceptum 136. Principatus 1. Prudentia 21. Religio 14.54.

9 Proles ſequitur matrem, in ſeruitute & libertate: quia pertinent ad corpus, quod eſt a matre. Sed in honore, hæreditate, & huiuſmodi, proles ſequitur patrem, ſecundum iura diuina, canonica, & ciuilia: licet in quibuſdam terris, non ſubiectis in petto, proles ſequatur deteriorem conditionem. 4.d.36.4.o./. Ma. q. 4. 8. a. 15. * Sabbathum 5. &c. Subiectio. o.

10 Vernaculus.i. in ſeruitute natus, uel ſeruus emptus ad ſeruitium iudæorum, ſi fiat chriſtianus, liberatur a ſeruitute, nullo precio dato. Si uero, infidelis exiſtens ſit emptus ad mercatio em, tenentur per ſtatutum eccleſiæ infra tres menſes, exponere eum uenditioni. Nec in hoc iniuriam facit eccleſia. 22æ.q.10.10.c. * Teſtis 7. Tributum 6 Triumphus. Vendere 17. Verberare. Vindicatio 6. Vita 67. Vſura 246. 248. 259 263.

11 In ſpiritualibus eſt duplex ſeruitus, & duplex libertas.ſ. peccati & iuſtitiæ. 22æ.q.183.4.c. * Cathena. Contemplatio 10. Spiritualis.

12 Seruitus triplex.ſ. peccati, hominis, & dei. 22æ.q. 122.4.3[m]. /. q. 183. 4. c. /. Pſal. 33. fi. /. Io. 8. lec. 4. me[o]. c. /. Ro. 6. lec. 4. fi. B.

13 Seruitus peccati, non dicit coactionem, ſed inclinationem ad ſequens peccatum, uel dicit defectum uirtutis naturalis. Veri.q.24.1.7[m].

14 Homo iuſte relictus eſt a deo, in ſeruitute diaboli: licet ille iniuſte inuaſerit eum. 3[a] q.46.3.3[m]./.q.48.4.2[m]./. q.49.2. c./. 3.d.10. ar.4.q.2.2[m]. * Dæmon.90.118 119. Fides 69. Fomes 12. Ieiunium 9. Latria 6.

15 Seruitus peccati, eſt uere ſeruitus, ſed eſt libertas ſecundum opinionem tantum: ſeruitus autem dei, eſt econuerſo. 22æ. q.183.4.c./. Ro.6. lec.4. fi. B. * Paſſio 100. 112. Peccatum 178.190.196. Pœnitentia 38. Perfectio 53.

16 Seruitus dei non tollit ſeruitutem humanam: quia nunc per Chriſtum liberamur a ſeruitute, quo ad animam tantum, in futuro autem etiam quo ad corpus. Titũ 2.lec.2.fi. B. * Status 1. Vſura 246.248.259.263.

17 Seruitus dei duplex.ſ. bona, & mala. Prima cauſatur a timore reuerentiæ; ſecunda uero a timore pœnæ. Io. 15. lec. 3. prin[o].b.C./.lec.4.fi.d.fi /. Phil.lec.1.prin[o].I.

18 Seruitus dei duplex, una.ſ. timoris: quia eſt cauſa alterius mouentis: alia amoris: quia eſt cauſa alterius finis. Et hæc conuenit ſanctis, non autem prima. 3.d.9.q.1.ar.1.q.1.1[m]./. Io.15.lec.3.prin[o].b.C./.Ro.lec.1.me[o].B./. Gal 5.lec.3.prin[o]. K./. Titum lec.1.prin[o]. Quid.

¶Seruus eſt organum animatum, ſecundum philoſophum. 4.d.4.q.1.ar.1.q.1.c. * Angelus 181. Conſeruus.

¶Seſſio. Paſſio 104.

¶Seth. Magi 2.

¶Seueritas eſt uirtus inflexibilis, circa pœnarum inflictionem: quando recta ratio hoc requirit. 22æ. q. 157 2. 1[m]./. 2[m]./ q. 159.2.2[m]. Clementia 1. 2. 11. 12. Epieceia 8. Feritas. Iudicium 43. Lex 130. Marchio. ſæuitia.

¶Sæuitia. Accuſatio 24. Clementia 1. 2. 11. 12. Crudelitas. Leo 2. Lupus. Remiſſio. ſeueritas. Vindicatio 2.

¶Sex. Abſoluere 12. Accidia 8. Actio 4. Amor 191. Animal 26. Aqua 1. Concilium 4. Contemplatio 9. Dies 2. Fides 2. 16. Fortitudo 34. Hæreſis 84. Ira 20. Iuſtitia 22. Legio. Legitimatio 2. Lingua 6. Litera 4. Luxuria 9. Matrimonium 116. Paſſio 39. Pœnitentia 52. ſenarius 4. Tranſcendentia. Vſura 294. Chriſtus 119.198.

¶Sexageſimus. Fructus 17. Primitię 2.

¶Sexa-

Sa

Creatiōis. ¶Sexaginta. Cohors 3.

¶ſexta dies creationis. 1ª.q.70.1 c./. q.72.o./.q.90.4.c./.q.91. 4.5ᵐ./. Ma.q.16.4.16ᵐ. * Accidia 12. Adam 90. Animal 26. Crucifixus 1. Dies 25. Ieiunium 36. Illegitimus 1. Illuminatio 9. Miſſa 18. Paſſio 89. Pſalmus 9. Vſura 289.

¶ſeptupliciter. Paulus 15.

Cauſa. 1 ¶Sexvs. Modica mutatio, facit diuerſitatem ſexus. 2.d.20.q. 2.1.2ᵐ./.Meta.10.lec.12.fi.

2 Diuerſitas ſexuum in eodem, uel in diuerſis, cauſatur ac uirtute cœleſti, & ex diſpoſitione materiæ. 1ª. q. 115.3.4ᵐ./. Veri.q.5.9.9ᵐ.

3 Prophetia poteſt conuenire mulieri: quia attenditur ſecundum mentem illuminatam a deo, ex qua non eſt diuerſitas ſexuum. 22ᴱ.q.177. 2.2ᵐ./. 1ᴱ.Ti.2.lec.3.prin°.K. * Baptiſmus 117.163. Beatus 43. Confirmatio 19.20. Ermafroditus. Innocentia 7. Mulier 2. Ordo 97.99. Reſurrectio 17.30.

4 Chriſtus non debuit aſſumere carnem, per cōmixtionem ſexuum. 3.d.12.q.3.ar.2.q.1.o.

5 Sexus debuit aſſumi a Chriſto, non quidem ad uſum, ſed ad perfectionem naturæ, ſicut erit in omnibus, poſt reſurrectionem. 3.d.12.q.3.ar.1.q.1.o.

6 Chriſtus non debuit aſſumere utrumque ſexum: quia hoc eſſet monſtruoſum, & irrationabile. 3.d.12.q 3.ar.1.q.1.1ᵐ.

7 Chriſtus potuit aſſumere ſexum femineum, ſed non decuit; quia uenit ut doctor, rector & propugnator humani generis. 3.d.12.q.3.ar.1.q.1.3ᵐ./.q.2.o./.L.fi.

¶ſi coniunctio conditionalis. Conditionalis o. Coniūctio 11.

Prophetia ¶ſibilla expreſſe prophetauit de Chriſto. 22ᴱ.q. 2.7.3ᵐ./. q.72. 6.1ᵐ./.3.d.25.q.2.ar.1.q.2.3ᵐ./.Veri.q.14.11.4ᵐ. * Fides 67. Imperator 5. Reuelatio 10.

¶ſiccitas. Animal 36. Cete 6. Elephas 4. Fames 1. Flāma. Fumus. Ignis 2. Iris 1.3. Leo 1. Odor 2. Pluuia 4. Puluis o. ſapor. ſidera. ſomnus. Vapor. o.

¶ſicilis Corſica. Gallici. Terremotus 6.

Quid. 1 ¶Sicvt importat ſimilitudinem, non autem æqualitatem. 1ª.q.60.4.2ᵐ./.Viri q.2.9.9ᵐ./.Io.17.lec.5.me°.b.C. * Amor 169. Angelus 315. Fortitudo 25.42.

2 ſicut, quandoque dicit æqualitatem, & quandoque ſimilitudinem tantum. Io 10.lec.4.prin°.b.A.c°.15 lec.2.prin°.

Diuiſio. ¶ſidera duplic a.ſ. uolatilia propter materiam ſiccam modicam, & diſcontinuam, & pro(i)ecta, de materia humida. Pſal. 17. prin°. f. * Aſtrologia. Aſtrum. Cœlum 51.56.57.59.60. Diuinatio 15. Fatum. Fumus. ſtella.o.

In cōi. 1 ¶Sigillvm eſt, quo in aliqua re eſt forma ſigillata, & impreſſa Virt.q.1.9.c fi. * ſignare. Virtus 208 209.

Cōfeſſionis. 2 ſigillum confeſſionis, conuenit tantum ſacerdoti, ut eſt miniſter dei: tamen alii in neceſſitate, participant aliquid, de actu eius, & de actu clauis. Et tenebitur celare, quamuis proprie loquendo, ſigillum confeſſionis non habeant. 4.d.2.q. 3.ar.1.q.3.o./. ar.2.4ᵐ. * Confeſſio 84. &c.

Diuiſio. ¶ſignaculum dicitur dupliciter.ſ. expreſſum ſignum, habens ſimilitudinem rei, & ſignum occultans ſecretum, reuelandum amicis. Ro.4.lec.2.prin°.G. * Circumciſio 8. Ordo 59. ſignum. o. Virginitas 9.34.

Quid. ¶ſignare duo ſignificat.ſ.claudere ſub ſigillo, & expreſſionem figuræ. Iſa.8.fi.c. I. * Deſignare.

¶ſignatum. Animal 47. Conceptio 5. Corpus 55. Effectus 12. Euchariſtia 135. Forma 23. Indiuiduum 18 Inſtans 5. Otiū. Pœnitentia 101. ſcriptura 20. ſignum. o. ſimplicitas 1. Tentare 23.

Differenª 1 ¶Significatio proprie dicitur, reſpectu rationis nominis, ſuppoſitio uero, reſpectu eius cui conuenit nomen, ſi directe continetur ſub eo, copulatio autem ſi indirecte. 3.d. 6.q.1.3.c./.Po².q 9.4.c. * Abiicere. Ablutio. Abſtractum 5. 6.7. Accidens 10.65.71.84. Accipere. Acolitus. Actus 8. 191.194.195. Adeps 3. Adiectiuum 3.4.7.8.12.13. Adoratio 7. Affirmatio 3. Agnus 5. Alienus. Alius 1.2. Alleluia. Altare 1. &c. Amen. o. Amictor. Amor 203. Ampliatio. Angelus 397.449.611. Animal 79. Anulus. Apertio 1. Apoſtoli 10. Apud. o. Aqua 14.17. Aquila. o. Ara. Aranea 1.

2 Terminus ſingularis, idem ſignificat & ſupponit ſecundum ſophiſtas, non autem terminus communis. 1ª.q.39.4. a.1. * Arbor 1. Arca o. Arcus o. Argentum 2. Aſſumere 6.25. Attributa 14. Baculus o. Baptiſmus 76.163.164.167. 244. Benedictio 8. Bethleem. Bonitas 94. Brachium 1. Calcaneus. Caligę. Canis 1. Caput 2. Caradrion. Caſula. Cathegorica. Cauſa 13. Cæremonia 8. Cete 2. Cicouia 1. Cigous. Circumciſio 3.7.10.11.

3 Nomen non ſignificat, niſi mediante conceptione intellectus. 1ª.q.13.1.c./.4.c./.1ᵐ./.9.2ᵐ./. Veri.q.2.1.c.fi./. Po².q.7. 6.c./.q.8.1.c./.q.9.5.c. * Cithara. Collectiuum. Columba 1.

Se

2. Conceptio 3. Conceptus. Confirmatio 27. Connotare. Conſecratio 2. Conſideratio 2. Cornicula. Cornu. Coruus 2. Creatura 27. Cultus 6. Currere. Dalmatica 2. 3. Datio 23. Decimæ 4. 6. 13. Delictum 1. Dæmon 37. 38. 103. Denotare.

4 Modus ſignificandi, ſequitur modum intelligendi. 1ª.q.45. 2.2ᵐ. * Deus 58.147.297. Diapſalma. Dici 3. Dictio. o. Differentia 10. Definitio 3.20.24.46. Dignitas 1. Dominatio 1. Donec. Durities 1. Ebur. Egere 1. Ens 1.2.4.36. Enuntiatio 5. Æquiuoca 1.2.3.12. Eſſe 1.2.76. Eſſentia 1.9.12. Æternitas 6.17.29.36.41. Ethimologia. Ethos. Euchariſtia 77.83. 121.132.168.185 Exceſſus 1. Exorciſmus 6.12. Exufflatio.

5 Ad proprietatem locutionis, requiritur res ſignificata, & modus ſignificandi. 1ª.q.39.4.5.c. * Facere 3. Fallere 2. Falſitas 14. Fauus. Feminalia. Femininum 2. Fermentum. o. Feſtum 9. Fictio 3. Fides 100. Figura. o. Filiatio 17. Fimbria. Finis 15. Flos 1. Framea. Fructus 14. Futurum 1. Galilea 1. Gazophilacium. o.

6 Variatio dictionis in principio, mutat ſignificationem, & uariatio in fine, mutat conſignificationem apud latinos: ſed apud græcos, mutat in uerbis, etiam in principio. 3ª.q. 60.7.3ᵐ. * Generatio 51. Genus 43. Gladius 1. Grāmatica. Gratia 84. Griphę. Habere 3. Herodius 2. Hircus. Homo. 84. Idea 22. &c Idem 1. Ieiunium 35.

7 Nomen totius, non ſignificat partes, niſi materialiter. 3.d.2. q.1.fi./. L.prin°./.d. 6. L. * Ieruſalem 1. Ieſus 1.4.5. Impersonale. Incipere 1. Inclinatio 5. Indiuiduum 8. Infernus 3. Intellectus 159.164. Intelligentia 1. Intentio 2. 28. Ioannes 20. Hypothetica. Ita 9. Iſtis. o. Iubilus 2.3. Iudiciū 2. Ius 1. Iuſtificatio 4. Lætus 2.

8 Plus eſt in ſignificatione nominis compoſiti, q̄ in ſignificationibus componentium. 3.d.10.q.1.ar.2.q.3.3ᵐ./. Quol. 8. 14.1ᵐ. * Laqueus 1. Lazarus 1. Leuiatan Lex 136. Lia. Libamina. Lignum 1. Lilium. Logica 13. Logos. Lotio. Lucerna Luna 7. Lupus. Lutum. Maledicere 4. Manipulus. Manna. Manus 3.5. Matrimonium 19.20.51.

9 Significatio eſt eſſentialis enunciationi. Veri.q.1.6.4ᵐ. * Medium 6. Mel 1. Membrum 6.7. Mendacium 11.13. Mergulus. Metaphora o. Milnus. Miniſter 2. Miſſio 41. Mitra. Mos 1. Motus 2.3. Mulier 1. Munditia 2. Natura 25. Nolo. Nominatiuus. Numerus 21. 22. Nuptiæ 5. Oblatio 7. Oleum 2. Onocrotalus. Oratio 11. Ordo 35. Origo 2. Oſſa. Palium 2. Palpebrę. Paraſceue. Paſcha 3. Paſſio 15.60. Pax 22. Pœnitentia 101. Penthecoſte. Per. o. Perſona 4.5.12.19.21.22. Petra. Phaſe. Planetæ 3. Ponere. o. Porphirio. Potentia 1.5.

10 Significatio orationis relata ad rem ſignificatam, eſt ſimplex, inquantum ſignificat unum.ſ. compoſitionem: licet relata ad partes orationis, uideatur compoſita, tamen ſignificationes earum, ſunt ut diſpoſitio materialis ad ſignificationem totius. 4 d.8.q.2.3.7ᵐ. * Præceptum 19.63. Prædicari 33.34.37. Prædicator 8. Principium 1. Priuatio 15.16. Pronomina 5. Propheta 25.34. Proportio 1. Propoſitio 14. Pſalterium 1. Pupilla. Puluis 2. Quantitas 18.29. Quaternarius. Qui eſt 2. Raab 1. Rachel. Relatio 87.89. Religio 20. Res 2. Reſurrectio 1. Roboam. Rugitus. Ruth.

11 Significatio, orationis, eſt tota ſimul, & eam complet ultima particula eius. 4.d.8.q.2.3.6ᵐ./.7ᵐ. * Sabbathum 2. Sacer°. Sacramentum 12. &c. 32. &c. 85.94.95.118. &c. Sacrificium 24.25.34.35. Sagitta 1. Saliua. Sanctificatio 12. 17. Sandalia. ſanitas 7. ſapientia 45.47. ſcenophegia. ſcientia 1. ſchiſmos. Senſus 37. ſeptem. ſeptēnarius. ſeraphin 4. ſignum. o. ſimonia 28. ſimilium 4. ſinonima. ſitis. ſolus 3. ſpes 17. ſpina 2. ſpiritus 2.3. ſtare. ſtatus 1. ſtola. o. ſtrenuus 2. ſtrucio 2. ſtultiloquium. ſubſiſtentia 7. ſubſtantia 5. ſum. ſuppoſitum 3.4. Templum 6.9. Tempus 39. Trinitas 2.4. Triplicitas. Thurificatio o. Thus 1. Turtur 3. &c. Verbum 1. &c. 36. 37.44.48. &c. Veritas 8.14.17.18.19. Vermis 1. Vetus 2. Veſpertilio. Veſtis 4. Virginitas 14. 15. Virtus 1. &c. Viſio 1. Vita 1. Vnctio 1.4.34. Vnicornis. Vnitas 51. Vniuerſale 3. Vnum 1. Voluntas 6. Vox. o. Vſura 207. Vſus 1. Vter. Vxor 4.10. Chriſtus 9.

1 ¶Signvm quantum eſt in ſe, importat aliquid manifeſtum quo ad nos, quo manuducimur in cognitionem alicuius occulti. 4. d. 1. q. 1. ar. 1. q. 1. 5ᵐ./. q. 2. o./. Veri. q. 9. 4. 4ᵐ./.5ᵐ. Quid.

2 De ratione ſigni, non eſt prius uel poſterius in natura, ſed tantum eſſe nobis præcognitum. Veri. q. 9. 4. 5ᵐ. * Abraham 8. Achaz. o. Actio 106. Actus 169. Adoratio 6. Aduentus 7. Affectio 5.6. Amor 67.94. Angelus 441. &c. Animal 47. Argumentum 2. Aſſumere 25. Auis 2. Aurora. Baptiſmus 167. 243. Character 2. 4. 11. 12. 21. 47. Cauſa 48.

Cidaris.

Cidaris. Circumciſio 8. 27. 48. Cogitatio 7. 11. Cognitio. 6. Columba 2. Cœna. Conceptio 5. Conceptus. Confirmatio 9.23. Coniectura 1.3. Corpus 55. Crux 5. Cultus 17. Debitum 15. Dæmon 8.9.21.81. Demonſtratio 1. Deus 297.&c. Dies 2. Diuiſio 21.

3 Signum eſt prius ſignato, & quandoque econuerſo, & aliquando ſimul. Iſa. 7. me°.b.C. * Dolus 4. Donum 44. Effectus 11. Eucharistia 11.20.38.45.120.130.135.168.273. Figura 1.8. Fornicatio 6. Gedeon.o. Grãmatica. Gratia 101.102. 170. Hæreſis 23.24.30.31. Honor 6.14.27. Humilitas 10. Imago 5. immunitas. incantatio. incarnari 4. iudicia.

4 Signum poteſt eſſe ſignum, reſpectu diuerſorum, & ſui ut eſt in alia ſpecie, non autem in eadem ſpecie. 3ª.q.43.3. 2m./.1. d.1.L.1m./. 4. d. 8. q. 1. ar. 2. q. 1. 1m./.q.2.3m./.* Intelligibilia 3. iocunditas. ira 50. itis. o. ironia. 2. iudæi 5. iudicium 84. &c. iuuentus 2. Laus 2. Lex 112. Lingua 1. Machometus. Manifeſtatio 2. Materia 35. Matrimonium 25.58.59.60.

5 Signum multorum ordinatorum ad unum, non eſt ambiguum & fallax, ſed eſt certum. 3ª. q. 60. 3.1m. * Menſtrua 7.

6 Falſitas eſt in ſigno, cum deficit adæquatio tripliciter. ſ. cum ſignificatur plus eſſe quàm eſt, uel eſſe quod non eſt, uel eſſe id cuius contrarium eſt. Opuſ. 61. c°. 52. * Miraculum 6. 41. 43. Miſericordia 27. Miſſio 3.4.5.11. Monſtrum 1. Natiuitas 26. Nomen 25.68.

7 Aliquando per modum ſubſtantiæ, aliquando per modum accidentis ſubſtantiæ, aliquando per modum actus, & aliquando per modum accidẽtis actui, ſignum attribuitur rei. Opuſ. 73. c°. 1. * Numerus 12. Nutrire 22. Nutus. Otium. Ordo 41.42.59. Pallium 3.

8 Signum quandoque dicitur cauſa. ſ. quando eſt notior effectu: ſed ſæpius dicitur de effectu, & diuiditur contra cauſam: tamen ideo potius dicit ſcriptura, ut luminaria ſint in ſigna, quam in cauſas, ut occaſionem idolatriæ tolleret. 1ª. q.70.2.2m./.2 d.15.q.1.2.1m./.4.d.1.q.1.ar.1.q.1.5m./. d.38.q. 2.1.c./.2.3m./.3.3m./.Cont.3.c°.112.ti./. L1°.4.c°.95.3m./. 97. 1m./.4m./. Veri.q.9.4.5m./. Po².q.5.9.c. * Paradiſus 8. Paruipenſio 2. Paſſio 69.74. Peccatum 340.

Du°.1124 Oppoſitum uidetur dicere: Po². q. 7. 7. 20m. Reſp°. ſicut Du°.471°. * Pœnitentia 65.101. Permiſſio 4. Poteſtas 10.

9 Cauſa principalis, non poteſt proprie dici ſignum effectus, licet occulti, & cauſa ſit ſenſibilis, & manifeſta, ſed tantum cauſa inſtrumentalis. 3ª.q.62.1 5m.

10 Ratio ſigni, prius conuenit effectui, quàm cauſæ quæ eſt ratio eſſendi tantum: ſed econuerſo, ſi ſit ei ratio etiam ſignificandi. Veri.q.4.1.7m. * Prædicari 32. Prælatio 14. Primum 4. Proceſſio 68. Prophetia 7.58. Propoſitio 4. Pudicitia. 1. Quia. Religio 40.

11 Signum primo & principaliter, conuenit ſenſibilibus: non autem intelligibilibus, niſi ut ſunt manifeſtata per ſenſibilia. 3ª.q.60.4.1./.Veri q.9.4. 4m. * Reprobatio 5. Reputare. Res. Reſurrectio 47. Reuelatio 2. 5. Sacramentum 4. 5. 6. 11.136.143. ſacrificium 2.

12 Cognitio ſignorum, eſt uia ad res, in eo qui accipit ſcientiam ex ſignis: ſed in ſignificante, eſt econuerſo. 2. d. 1. L. prin°./. Veri.q.12.7.5m. * ſalomon 1. ſcire 6. ſcriptura 20. ſerpens 3. ſeruire 1. ſignaculum. ſignatum. ſignificatio. o. ſyllogiſmus 3.

13 Si aliquis probaret, quod omne elementatum eſt corruptibile, per hoc quod uidetur tempore antiquari, eſſet probatio per ſignum. Non autem per ſe, neque propter quid. Poſter. lec. 2. ſi. * ſimplicitas 1. ſimulatio. ſomnium 3. ſomnus 4. ſuperbia 34. ſuſpitio 2. Tributum 2. Verbum 18. 21. Verecundia 5. Veritas 14. Verum 2. Vſura 226.275.314. Vti 15. Zacharias 2.

14 Petere ſignum a deo, contingit dupliciter. ſ. ad explorandum poteſtatem dei, uel ueritatem dicti ſui, & ad inſtructionem. Primum eſt peccatum tentationis dei, non autem ſecundum. 22ſ q.97.2.3m.

¶ Silentium. Baptiſmus 53. Epiſcopus .23. Hæreſis 84. Religio 97.

¶ Siligo. Euchariſtia 62.

¶ Silla. Hieronymus 1.

Dialectic°.1 ¶ SYLLOGISMVS dialecticus, eſt ex probabilibus. Poſter. lec. 1. me°. a. l. * Canis 2. Concluſio. 0. Conſideratio 2. Demonſtratio. 0.

Du°.1155.2 Immo eſt ex neceſſariis, cum dialectica ſit ſcientia, & non opinio. Meta. 4. lec. 4. me°. b. ſi. Reſp°. Du°.1125°. * Definitio 8. 11.

3 In ſyllogiſmis qui fiunt per ſignum, concluſionem quæ eſt per ſe, non ſcit aliquis per ſe, neque propter quid, etiam ſi præmiſſæ eſſent ſemper, non per ſe. Poſter. lec. 14. ſi. * Dormiens. Elenchus. Entimema. inductio. Ratio 17.35.43.45.

4 Syllogiſmus erroneus, non eſt uere ſyllogiſmus, ſed eſt quædam ſenſibilis demonſtratio, uel reſolutio in ſenſu. Opuſ. 47. c°. 1.

5 In agendis fit ſyllogiſmus, cuius maior eſt a ſynderesi, & minor a ratione ſuperiori, ſed concluſio eſt conſcientia. 2. d. 24. q. 2. 4. c. /. q. 3. 3. c./. Veri.q. 17. 2.c. * Reduplicatio 3. ſcientia 117.

6 In agendis fit ſyllogiſmus, cuius maior uniuerſalis, eſt intellectus practici, minor uero particularis eſt rationis particularis, i. cogitatiuæ, concluſio autem eſt in electione operis. 12ſ q.76.1.c./.q.90.1.2m./.4.d.20.q.1.2.8m./.Veri.q.10.5.c.ſi.

7 Syllogiſmus neceſſario eſt in quolibet actu uirtutis, & peccati: ſed temperatus & intemperatus ſyllogizans ex triplici propoſitione continentia autem, & incontinens, ex quadruplici propoſitione, ſed diuerſimode. 12ſ.q.77.2.4m./.4.d.14. q.1.3.c./. Ma.q.3.9.7m.

8 Syllogiſmus circularis fit, ad oſtenſionem conuertibilitatis concluſionum. Cæ.2.lec.15./.Poſter.lec.14.prin°. Demonſtratio.5.6. Circularis.

9 Syllogiſmus elenchus inducitur ad redarguendum aliquam falſam poſitionem. Meta.4.lec.6.ſi. Elenchus.

¶ Syllogizare Angelus 349.

¶ Siloe eſt quidam fons, qui naſcitur ad pedes montis ſion, cuius aquæ per certas ebulliunt, & per uias uadunt. Vnde ſignificant reges Iuda, qui quandoque boni & potentes, quandoque mali erant & imbecilles. Et tamen legitime & quiete regnauerunt, comparatione regum Iſrael, qui omnes cogebant populum ad idola. Iſa 8. me°.b. prin°.

¶ Sylua. Deſertum. Fides 59. Homicidium 3. Vſura 170.199. 202.203.204. * Vſus 10. ſiluæ.

1 ¶ SYLVESTER papa, excõmunicauit eos, a quibus exulauit, non quidem ex uindicta, ſed ex zelo dei. 22ſ.q. 108. 1.4m. * Altare 4. ſanctu'

2 Sylueſter fuit primus papa, qui obedientiam habuit ab imperatoribus. Opuſ.20 1°.4. c° 16./. 17. Martyrium 12.

1 ¶ SYMBOLVM importat ſimilitudinem, & collectionem quadruplicem. ſ. credentium, prædicantium, credendorum, & beneficiorum. 3.d.25.q.1.ar.1.q.3.4m. Quid.

2 Neceſſe fuit edere plura ſymbola, contra diuerſas hæreſes, Nec differunt, niſi quod explicatur in unu, implicitum in alio; 22ſ.q.1.9.2m./.10.1m./. 2m./.3.d.15. q.1.ar.1.q.3. 2m./. Po².q. 10. 4. 13m.

3 Edere nouum ſymbolum, pertinet tantum ad papam, ſicut & cætera pertinẽtia ad totam eccleſiam. 22ſ.q.1.10.c./.q.11. 2.3m./.Po².q.10.4.13m. * Fides 39. ſpes 56.

4 In ſymbolis dicitur, credo in deũ, in perſona eccleſiæ, cuius fides eſt formata, quæ inuenitur in omnibus illis, qui ſunt numero & merito de eccleſia, & ut ſi qui fideles, fidem formatam non habent, ad hanc formam pertingere ſtudeant. 22ſ. q.1.9.3m./.3.d.25.q.1.2.4m.

5 In ſymbolo apoſtolorũ, melius dicitur, ſanctam eccleſiam, quam in ſanctam eccleſiam. Tamen ſi dicatur, in ſanctam eccleſiam, intelligitur in ſpiritũſanctũ, ſanctificantem eam. 22ſ. q.1.9.5m./.3 d 25 q.1.2.5m.

6 In quolibet cõcilio, cõpoſitũ eſt aliquod ſymbolũ, non quidẽ aliud a præcedẽti, ſed explicãs aliquid implicitũ in priori, contra nouam hæreſim. 1ª.q.36.2.2m./. Po².q.10.4.13m.

7 In ſymbolo patrum, nihil explicatur, de deſcenſu Chriſti ad inferos: quia nullus error exortus eſt, contra hoc. 22ſ.q. 1.9.4m./.3.d.25.q 1.2.8m.

8 Symbolum patrum, publice cãtatur in miſſa: quia editũ fuit, fide iam manifeſtata, & eccleſia pacẽ habente, & eſt declarãs ſymbolũ apoſtolorũ, editũ tẽpore perſequutionis, fide nondum propalata. Ideo ſymbolũ apoſtolorũ occulte dicitur in prima, & in cõpletorio, quaſi cõtra tenebras errorũ præteritorum & futurorum. 22ſ.q.1.9.6m./.3.d.25.q.1.ar.1. q.3.4m.

9 Symbolũ patrũ, dicitur ſtatim poſt euãgeliũ, quaſi expoſitio eius. Illud aũt ſymbolũ Athanaſii, dicitur in prima, quaſi expulſis iã hæreticorũ tenebris. Et utrũque dicit tm̃ in dieb', in quibus hoĩes magis cõſueuerũt uenire ad eccleſiã, & in quibus ſolẽnizatur aliquid de pertinentibus ad articulos fidei. 3ª.q.83.4.c./.3.d.25.q.1.ar.1.q.3.4m./.4.d.8. L.

10 Athanaſius compoſuit manifeſtationem fidei, non quidem per modum ſymboli, ſed per modum doctrinæ, licet auctoritate papæ, habeatur ut regula fidei; quia integram fidei ueritatem, breuiter continet. 22ſ q.1.10.3m.

11 Symbolum eius, diuiditur in duas partes, ſm̃ duas naturas, in una pſona Chriſti, cõtra quas, tẽpora eius, maxime inſurrexerunt hæreſes. Alia uero ſymbola, nõ ſunt ea principali

intentione

intentione contra hæreticos. Ideo diuidũtur in tres partes, ſm numerũ triũ pſonarũ in diuinis. 3.d.25.q.1.ar.1.q.3.3m.

¶ Simeon. Natiuitas 57.

¶ Simulari. Aſſimilatio. 0. Meditus 11.

¶ Simile. Actio.4.107. Adæquari.0. Agens.50.72.&c. Altator.5. Ars.27. Amor.108. Aſſimilatio.3. Cauſa.36.&c. Cælum.99. 156. Confeſſor.5. Conſimile. Cornelius.3. Correctio.17. Delectatio.42. Deus.85. Ens.13.14.15. Euchariſtia.204. Excuſatio 2. Fractio.1. Generatio.26.43. Grando. Gratia.135. Habitus 39.60. Ignis 11. Imperfectio.2. Inclinatio.3. Iuſtificatio.23. Loqui 6. Malum.31. Maria.40. Materia.5. Matutinę.3. Metaphora.4. Miſericordia 16. Mulier.1. Naturale.16. Paſſio.54. Pr̃ 3. Peccatũ 180. Superior 0. Vſura 137.163.186.273.295.301.

Quid. 1 ¶ SIMILITVDO eſt relatio æquiparantiæ, non tamen ſemper denominat utrũque extremorum, ſed tantum quando forma eſt æqualiter, & eadem ratione in utroque extremorum. 1ª.q.4.3.4m./.q.42.1.3m./.1.d.19.q.1.2.c./.d.35.4.6m./.d.48.1.4m./. Cont.1.cº.29./. Veri.q.2.11.1m./.q.23.7.11m./. Poª.q.7.7.10m. * Actio.4.107.

2 Similitudo duplex.ſ. relatio realis, & relatio rationis. Prima requirit diſtinctionem realem: non autem ſecunda, ſed diſtinctionem rationis tantum. Veri.q.2.2.3m.

3 Similitudo duplex.ſ. participationis eiuſdem formæ, & proportionis. 1ª.q.4.3.0./.q.14.3.2m./. Veri.q.4.4.2m./. Poª.q.7.7.4m.

4 Similitudo duplex.ſ. proportionalitatis, & per participationem eiuſdem qualitatis. Prima eſt inter corporalia, & ſpiritualia, non autem ſecunda. 1.d.34.q.3.1.2m./.4.d.1.q.1.ar.1.q.5.3m./.d.45.q.1.ar.1.q.1.2m. * Actus.12.13.14.

5 Similitudo duplex.ſ. repræſentationis, & ſm conuenientiam in natura. Prima requiritur inter cognoſcens & cognitum, non autem ſecunda. 1ª.q.85.8.3m./.q.88.1.2m./.1.d.34.q.3.1.4m./.4.d.49.q.2.1.7m./. Veri.q.2.3.9m./.5.5m./.7m./.13.5m./.q.4.4.2m./.q.8.11.3m. * Adam 64. Adæquari 1. Agens 28.70.71.&c. 82.115.

6 Similitudo duplex.ſ. ut principium, & ut principiatum. Prima dicitur exemplar, ſecunda uero imago. 1ª.q.35.1.1m./.3.4.cº.15./. Veri.q.7.1.11m./.5.2m.

7 Aliqua dicuntur ſimilia dupliciter.ſ. participando unã formam, & ſm q̃ unum imitatur alterum, ſm proportionalitatem. Prima ſunt compoſita. Ideo nulla creatura eſt ſic ſimilis deo, ſed ſolum ſecundo modo. 1ª.q.4.3.0./.q.44.3.1m./.1.d.34.q.3.1.2m./.d.35.4.6m./.d.48.1.c./.2.d.16.1.3m./. Cont.2.cº.29./. Liº.4.cº.7.11m./. Veri.q.2.11.0./.q.23.7.10m./. Poª.q.3.4.9m./.q.7.7.0./. Pſal 34 meº.g. B. * Agere 9. Alienum 8. Amicitia 2. Amor 152.176.193.194. &c. 242. Angelus 174.178.301.357.&c.

8 Similitudo creaturæ ad deum duplex.ſ. ſecundum participationem alicuius bonitatis dei, & ſecundum proportionalitatem. 2.d.16.2.5m./.3.d.1.q.1.ar.1.q.1.3m./. Poª.q.3.4.9m./.6.25m. * Anima.5.121.156.324.360. Animal 71. Antropoſpatos.

9 Similitudo creaturæ ad deum duplex.ſ. ad intellectum dei, & ad eſſentiam eius: primo modo, forma in utroque eſt eiuſdem rationis, ſed non ſecundum eundem modum eſſendi; non autem ſecundo modo. Poª.q.7.7.6m. * Appetitus 2.3. Appropriatio.2.3.20.21.

10 Similitudo prædeſtinatorum ad filium dei duplex.ſ. imperfecta, ſecundum animam & ſecundum corpus.ſ. per gratiam, & perfecta utroque modo.ſ. per gloriam. Ephe. lec. 1. meº.A. Filiatio 39. * Approximatio.0. Ars.7.18.27. Artifex.1. Aſſimilatio.0.

11 Similitudo triplex creaturę rationalis ad deum.ſ. ſecundum eſſe naturæ, ſecundum cognitionem, & ſecundum poteſtatem operandi ad beatitudinem obtinendam. 22ª.q.163.2.0./. Poª.q.9.9.c.fi. * Attingere.3 Augmentum.18. Beatitudo 19.96. Bonitas.1.2.21.

12 Primas duas habuit angelus a principio, & tertiam appetiit: ſed homo, tantum primam habuit in ſua creatione, & reliquas appetiit. 22ª.q.163.2.0./. Poª.q.9.9.c.fi. * Corpus 2. Character.2.6. Charitas. 56. Cauſa.24.36.&c.52.96. Cælum 97.99.156.

13 Similitudo creaturæ ad deum, deficit a ſimilitudine uniuocorum dupliciter.ſ. quia non eſt per participationem unius formæ, ſed eſt per eſſentiam de deo, & per participationem de creaturis; & quia eſt eminentius in deo. Poª.q.7.7.2m. * Certitudo.9. Circunciſio.9.

14 Non dicimus deum eſſe ſimilem aliis rebus, ſicut neque dicimus hominem eſſe ſimilem ſuæ imagini. Dionyſ.9.lec.3.

15 Verbum, idea, deus, & quælibet cauſa, dicitur large ſimilitudo.ſ. exemplar creaturæ, & effectus: non autem propria. 1ª.q.35.1.1m./.q.57.2.2m./. Veri.q.4.4.2m. * Cognitio.1.61. Cohors 1. Cõmunicabile 3. Conceptio 6. Conformitas 1. Coniunctio 1.

16 Similitudo conuenit uerbo: quia eſt uerbum amori, ut cauſa eius. 1ª.q.27.4.1m. * Contemplatio.6. Contradictio.4.

17 Similitudo in diuinis aliter pertinet ad uerbum, & aliter ad amorem. 1ª.q.27.4.2m.

18 Immo ipſe amor non eſt ſimilitudo. 1ª.q.27.4.2m./.3m./. Cõ.4.cº.23.fi. Reſpº.Duº 1126º. Duᵐ.1126ᵐ

19 Similitudo aliter pertinet ad uerbũ, & aliter ad amorem: nã ad uerbũ pertinet, inquantũ ipſum eſt quædã ſimilitudo rei intellectę, ſicut genitũ eſt ſimilitudo generantis: ſed ad amorẽ pertinet, non q̃ ipſe amor ſit ſimilitudo: ſed inquantũ ſimilitudo eſt principium amandi. Vnde nõ ſequitur q̃ amor ſit genitus: ſed q̃ genitum uerbum eſt principium amoris. 1ª.q.27.4.2m. * Creatura.4.8.

20 Similitudo & diſſimilitudo in diuinis, attenditur ſecũdum eſſentiam, non autem ſecundum relationes. 1ª.q.36.4.3m.

21 Similitudo & unio, poſſunt eſſe relationes æquiparantiæ in creaturis, nõ aũt inter deũ & creaturã. 3.d.5.q.1.ar.1.q.1.2m.

22 Quælibet res eſt ſimilis deo, & imitatur eũ, ſed imperfecte. Veri.q.2.1.c.fi./.11.1m. * Deus 13.84.85.86.93.188.

23 Minima ſimilitudo eſt creaturę ad deũ, ſm cõuenientiã in natura, & eſt maxima in repræſentari expreſſiſſime. Veri.q.2.3.9m.

24 In qualibet ſimilitudine creaturæ ad deũ, eſt maior diſſimilitudo, quam ſimilitudo. 1.d.19 L.1.prinº./.d.32.1.2m./. Veri.q.1.10.7m.10. * Diſtantia 6. Diſtinctio 35. Effectus 7. Æqualitas.4.5.12.17.26.

25 Creatura aliqua eſt ſimilis deo, ſm priorem perfectionem, licet amiſerit eam, ſm poſteriorem perfectionem, ut actus peccati. 2.d.37.q.1.2.4m. * Æquiuoca.5.9. Eſſe 88. Ætas.9.

26 Quælibet res accedit ad ſimilitudinẽ dei, ſm q̃ eſt in actu, & recedit ab ea, ſm q̃ eſt in potentia. 4.d.49.q.1.ar.2.q.2.c./. Cont.3.cº.97. Appropinquatio 1. * Ens.2. Euchariſtia. 255. Excuſatio.1. Facere.7 Phantaſma.1. Fatum.6.7. Felicitas.3. Ferunt.3. Figura.9. Filiatio.5.6.37.&c. Finis.25. Forma 3.17.135. Fortitudo.43. Generatio.26.&c.37.43.67.68. Gratia 135. Habitus.25.39.60. Hæreſia.39. Hircus. Idea.5. Ignis 11. Imago.0. Imperfectio.2 Inclinatio.3. Indiuiduum 9. Inducere. Intellectus.129.&c. Intentio.22.&c. Ira.52. Iſaias.2. Iuſtitia.90. Iuſtificatio.23. Lex.47.

27 Similitudo creaturæ ad deum, & artificiati ad artificẽ, eſt ſm q̃ implent illud, quod de eis eſt in intellectu & uolũtate cauſæ. Poª.q.3.16.5m./.17.4m. * Liber.24. Loqui.6 Lux.10.12. Malum.31. Materia.5.37. Medicus 11. Memoria.1.&c. Metaphora.1.2.8. Mos.3. Motus.3. Natiuitas.5. Nõ ens.2. Odium 21. Officium.2. Oleum 0. Parabola. Paradiſus.4. Participare 14. Peccatum.180. Photon.5. Præceptum 85. Proceſſio.4.11.40.68. Producere.2. Prophetia 13.50.54.56.72.87. Proportio.3. prudentia.22.35.36. pulchritudo.6. Quies.1. Radix.1. Raptus.11. Relatio.80. Religio.104 Repræſentatio 0. Reſurrectio.57. Sacramentum.92. Samuel.3. Sapientia.28. Scandalum.3. ſcientia.5.157. ſemen 7. ſenſibile.2.6.9. ſenſus.50. ſſent.0. ſignaculum. ſignum 0. ſymbolum.1. ſimonia.6. ſimulachrum.1. ſuena. ſuperior.0. Tempus.4. Traductio.4. Trinitas.15. Vapor.1. Venus.3. Verbum.24.64.65. Veſtigiũ 2.3.7. Vinum.1. Viſio 6. Vita.74. Vmbra.5. Vnitas.8. Vox 5. Vſura 6.21.25.43.186.214.222. Chriſtus.39.132.

28 Vbicumque eſt ſimilitudo, ibi eſt diſtinctio. 1.d.2.L.meº.1./.d.7.q.2.3.2m./.d.19.q.5.8.2m./.3m./.d.40.2.4m./.d.42.ar.1.q.3.2m./.d.48.1.c./.3.5m. in omni.

29 Similitudo & diſſimilitudo attenditur, non ſolum ſecundũ qualitatem eãdem uel diuerſam, ſed etiam ſecundum eũdem uel diuerſum modum participandi. 12ª.q.52.3.c.

30 Conceptio intellectus, eſt ſimilitudo rei intellectæ. 1ª.q.27.2.c.fi./. Cont.4.cº.11.

31 Species intelligibiles noſtri intellectus, non poteſt eſſe ſimilitudo principiorum indiuidualium. 1ª.q.14.11.1m./.12.c. * Imago.1.&c.

¶ Simon. Adiurare. 11. Hæreſis. 104. Loqui.7. ſimonia.18.

Quid. 1 ¶ SIMONIA eſt ſtudioſa uoluntas, emendi uel uendendi aliquod ſpirituale, uel annexum ei. 22ª.q.100.1.0./.4.d.25.q.3.ar.1.q.1.0./.3.c. Eccleſia.17. inf. Munus.2.

2 Immo annexum ſpirituali, licet uendere aliquo modo. 22ª.q.100.1.6m./.4.0./.4.d.25.q.3.ar.2.q.3.0. Reſpondeo Duº.1127º. Duᵐ.1127ᵐ

3 Annexum ſpirituali duplex.ſ. dependens ex re ſpirituali, ut beneficia eccleſiaſtica, & ordinatum ad aliquod ſpirituale, ut uaſa ſacra, & ius patronatus. Secundum licet uendere aliquo modo, ut uaſa ſacra ratione materiæ, in neceſſitate eccleſiæ; non autem primum, quia eſſet ſimonia. 22ª.q.100.1.

Si

100.c.6m./.4.o./.4.d.25.q.3.ar.2.q.3.o.

4 Simonia eſt mala: quia eſt ſuper materiam indebitam: quia res ſpiritualis, non eſt uenalis: quia eſt impreciabilis, ſine dominio, & gratis data. 22ſ.q.100.1.2.c./.4.d.25.q.3.ar.2.q.1.c. * Dominium.17. Irreligioſitas.3.

5 Simonia non eſt peccatum in ſpiritumſanctum. 22ſ. q. 100. 1. 2m.

6 Simonia eſt hæreſis, grauior hæreſi Macedonii, quo ad exteriorem proteſtationem, & ſimilitudinem. 22ſ.q.100.1.1m./.4.d.13.q.1.c.3m./.d.25.q.3.ar.1.q.2.o.

7 Simonia eſt grauiſſimum peccatum, in genere contractus pecuniarum: non autem ſimpliciter, ſed attingit peccata contra præcepta primæ tabulæ. Quol.5.20.2m.

8 In paruis muneribus, eſt ſimonia quo ad deum, non autem quo ad eccleſiam, ſi quid ſpirituale detur, uel fiat pro eis. 4.d.25.q.3.3.1m.

9 Quicumque pro aliquo cõmodo temporali, dat aliquod ſpirituale, uel annexum ei, ſimoniam cõmittit. 4.d.25.q.3.3.c.

10 Dare ſpirituale pro recuperandis re ſua, eſt ſimonia. 4. d. 25.q.3.3.2m. * Abraham 16. 17. Anniuerſarium. Ara.43 &c.

11 Actus eſt ſpiritualis dupliciter. ſ. ratione principii.i. doni uel officii, & ratione finis. Primum licet uendere, non autem ſecundum: quia ſimonia eſſet. 22ſ.q.100.3.o./. 4.d.25 q.3. ar. 2.q 2 o./. Quol.8.11.o. * Baptiſmus.240. Beneficium.25.

12 Oratio eſt ſpiritualis utroque modo: ideo non debet imponi pro precio: quia eſſet ſimonia. ſed licet dare eleemoſynam pauperibus ut orent. 22ſ.q.100.3.2m./.4.d.25.q.3.ar.2. q.2.2m. * Cimiterium.

13 Licet uendere iuſtum patrocinium, & iuſtum conſilium: non autem uerum iudicium i. ſententiam, nec uerum teſtimonium: quia ad hæc tenentur iudex & teſtis: non autem aduocatus, uel iuriſperitus. Ideo eſſet ſimonia in cauſa ſpirituali: non autem in cauſa ſeculari. 22ſ.q. 71. 4.o./.q. 100. 3.3m./.4.d.25.q.3.ar.2 q 2.9m.

14 Accipere pecuniam, ut quis non reuelet, uel puniat peccatum ad quod tenetur, eſt ſimonia. 4.d.25.q.3 ar.2.q 2.6m.

15 Papa poteſt incurrere ſimoniam, ſicut & alii. Et grauius eſt peccatum, quanto papa eſt maior: quia non eſt dominus ſpiritualium, ſed diſpenſator. 22ſ.q.100.1.7m./.4.d.25.q 3.3.2m.

16 Ante collationem beneficii, licet epiſcopo ſubtrahere, de fructibus eius, ad pios uſus: ſed requirere ab eo cui confert eſt ſimonia. 22ſ.q.100.4.3m./.4.d.25.q.3.3.9m.

17 Si clericus impendit prælato obſequium honeſtum .i. ad ſpiritualia, fit dignus eccleſiaſtico beneficio: non autem ſi ſit inhoneſtum, uel ad carnalia .i. ad utilitatem conſanguineorum, uel patrimonii eius, ſed eſt munus ab obſequio, & ſimonia. 22ſ. q. 100. 5. 1m. /. 4. d. 25. q. 3. 3. 3m. Beneficium.25. * Datio.18. Dominium.17. Eccleſia.16. Eleemoſyna.16.

18 Dare aliquid aduerſariis, ne impediant in beneficio eccleſiaſtico, ante acquiſitum ius, eſt ſimonia: non autem poſt. 22ſ.q.100.2.5m./.4.d.25.q 3.ar.2.q.1.7m. Iacob.1. Indulgentia.5. Miſſa.co.11. Munus. o. Nuptiæ.6. Officium.19.

19 Permutatio uel tranſactio beneficii eccleſiaſtici ſine licentia, eſt ſimonia: quia nomine emptionis & uenditionis, prohibetur omnis contractus ſpiritualium non gratuitus: ſed cum licentia prælati, & ex cauſa utili uel neceſſaria ſunt licite. 22ſ.q.100.1.5m./.4.d.25.q.3.2.8m.

20 Accipere aliquid temporale pro ſacramentis, eſt ſimonia: nec conſuetudo excuſat: non autem accipere ad ſuſtentationem. 22ſ.q.86.1.3m./.q.100.2.o./. 4.d.25.q.3.ar 2. q.1.o. * Permutatio. Preces. ſepultura.4. ſpirituale. 1.2. Statutum. 1.

21 Exigere aliquid pro abſolutione ab excõmunicatione, quaſi precium abſolutionis, eſt ſimonia: non autem quaſi pœnam pro culpa 22ſ.q.100.2.3m./.4.d.25.q.3.ar.2.q.1.6m.

22 Exigere aliquid pro conſecratione, benedictione, ordinibus, chriſmate, oleo ſancto, uel alio ſpirituali, eſt ſimonia, niſi accipiantur ut ſtipendia. 22ſ. q. 100. 2. 4m. /. 4. d. 25. q. 3. ar 2. q. 2. o.

23 Accipere aliquid pro diſpenſatione, cõmiſſione, correctione, doctrina ex officio ſpirituali, ſecto faciendo, uel prætermittendo, etiam ad ſuſtentationem, eſt ſimonia: quia ex officio ad ea obligantur, & ſtipendia habent: tamen uiſitantes, poſſunt accipere procurationes. 22ſ.q.100.3.3m./ 4.d.25.q. 3.ar.2.q.2.6m./.9m. * Vſura.69.87.

24 Statutum de non fienda proceſſione in funere, niſi dentur tot, eſt illicitum & ſimoniacum: non autem quod proceſſio fiat, ſi tot dentur. 22ſ.q.100.3.2m.

25 Prædicare pro pecunia, ſicut pro precio eius, eſt ſimonia: non autem ſicut pro re prædicata, qua meretur dans pecuniam, & ſubuenitur indigentibus, ſicut Paulus prædicauit pro collectis: ſed in hoc non debet ponere finis. 4.d.25.q.3.ar. 2. q. 2. 4m.

26 Dare uel accipere aliquid quaſi preciũ, pro prædicatione, prophetia, oratione, officio, & huiuſmodi actibus ſpiritualibus, eſt ſimonia: non autẽ accipere pro ſuſtentatione, ſm ordinationẽ eccleſiæ, uel conſuetudinẽ approbatã, non exigẽdo ab inuitis per ſubtractionẽ ſpiritualium, ſed per ſuperiorẽ. 22ſ. q.100.3.o./.4.d.25.q.3 ar.2.q.2.o./. q.3.2m. Anniuerſarium.

27 Hypocrita non uidetur eſſe ſimoniacus: quia non dat ſpirituale propter temporale, ſed demonſtrat ſanctitatem, & furatur laudem. 22ſ.q.100.5.4m./. 4.d.25.q.3.3.6m.

28 Emptores ſpiritualiũ imitãtur Simonẽ magũ in actu, uenditores autẽ in intẽtione: quia uoluit emere ut uẽderet. Giezi uero tãtũ uẽdidit. Iõ ſecũdi poſſunt dici ſimoniaci, & gieztæ: primi uero ſimoniaci tantum. 22ſ.q.100.1.4m./.4 d.25.q. 3.ar.1.q.1 4m.

29 Simonia mentalis, & quodlibet aliud peccatum interius, nullam pœnam eccleſiaſticam incurrit, ſed diuinam. 22ſ.q. 100.6.6m./.4.d.25.q.3.ar.1 q.1.1m. * Datio.18. Pœna.

30 Simonia & alia peccata, tollunt gratiam, & executionem ordinum: non autem tollunt ſacramentum, nec impediunt ſuſceptionem eius. 22ſ.q.100.6.1m.

31 Emens aliquid ſimoniace, punitur priuatione cuiuslibet rei talis: dãtes autẽ uel mediãtes, puniuntur infamia & depoſitione ſi ſint clerici, ſed laici excõicatione. 22ſ.q.100.6.o.

32 Recipiens beneficium ſimoniace, tenetur reſtituere illud, & omnes fructus qui potuiſſent percipi, a diligenti poſſeſſore, deductis expenſis, licet alius dederit pro eo neſciente, præter fructus conſumptos bona fide, niſi fuerit inimicus eius, ut impediret eum, uel niſi contradixerit, nec poſt ratum habuerit. 22ſ.q.100.6.3m./ 4.d.25.q.3.ar.1.q.3.c.

33 Dans pecuniam ſimoniace, non poteſt eam repetere, licet recipiens, eam teneat iniuſte. 22ſ.q 100.6.1m.

34 Res ſimoniaca, debet reſtitui eccleſiæ, in cuius iniuriam data eſt. niſi totum collegium ſit in culpa. 22ſ.q.100.6.4m.

35 Nullus debet ordinari ab epiſcopo ſimoniace promoto, etiã occulto, licet præcipiat uel excõicet. Et ſi ordinetur, non poteſt exequi, niſi diſpẽſetur, licet ignoraret: ſi uero epiſcopus ſit aliter ſimoniacus occultus, quilibet poteſt ordinari ab eo 22ſ.q.100.6.2m./.4.d.25.q.3.ar.1.q.3.2m.

36 Per ſimoniam fit defectus in ipſa ordinatione: non autem in homicidio. ideo ſufficit quod ordinatus ſit immunis ab homicidio: ſed immunis a ſimonia, eſt ſuſpenſus, cum ſcluerit. 4.d.25.q.3.ar.1.q.3.1m.

37 Recipiens ordinem ſimoniace punitur per depoſitionem, ſi confiteri t. 4.d.25.q 3.ar.1.q.3.c.

38 Sciens epiſcopum eſſe ſimoniacum, non manifeſtum iuridice, debet ei obedire ſumendo ordines ab eo, ſi non poteſt ſubterfugere: non autem ab eo manifeſto iuridice: quia tunc ſuſpẽſus eſt, etiam quo ad alios, occultus uero, quo ad ſeipſum tantum. 4.d.25.q.3.ar.1.q.3.1m. * Excõmunicatio.25. Nuptiæ.6. Preces. Ordo.92.

39 Immo nullus debet ſibi obedire, recipiendo ordines ab eo, quacumque ex cauſa. 22ſ.q.100.6.2m. Reſpº. Dubº.1128º. Dm.1128m.

40 Suſcipiens ordinem ſacramentum ſimoniace, etiã occulte, ſuſpenſus eſt quo ad ſe, & quo ad alios: ſed dans ordinem, uel dans ſiue recipiens beneficium, uel medians, publici, ſunt ſuſpenſi utroque modo: occulti uero, ſunt ſuſpenſi primo modo tantum. 22ſ.q.100 6 1m./.2m./.4.d 25.q.3.ar.1. q.3.c./.2m. * Religio.61. ſpirituale.1.2. Vſura.69.87.

41 Solus papa poteſt diſpenſare, cum promoto ſimoniace ſcienter. In aliis autem caſibus epiſcopus poſt renunciationem, facit quadruplicem diſpenſationem. ſ. paruam. i. quo ad cõmunionem laicam magnam, ut ſic in ſuo ordine in alia eccleſia, maiorem ut ſit in eadem in minoribus, maximam uero, ut in eadem eccleſia, in qua aliquid ſimoniace acquiſiuit, maiores ordines exequatur, non tamen quod prælationes accipiat. 22ſ.q.100.6.7m. Officium.10.

1 ¶ SIMPLEX ſm rem undecuplex, & ſimplex ſm rationem triplex. Opuſ. 28. cº. 5. fi. Diuiſio.

2 Quanto aliquid eſt ſimplicius, tanto eſt uirtuoſius, & principium plurium, & multiplicius relatum. 3.2.cº.14./. Veri.q. 5 2.2m./.q.8.14.23m./. Poª.q.7.8.c. * Abſoluere.10 23. Abſtractio.2. Accidens.100. Actus.20. Addere.19.

3 Simplex aut totum cognoſcitur, aut nihil. 1ª. q.58. 4.c./.q. 85.6.c./. Conr.3.cº.118.3m./. Meta.7.lec.15./. Liº.9.lec.fi.mº. e. prinº./. Poſter. 2. lec. 7. meº. d. * Adoptio.3.9. Affirmatio.3 4.5. Agens.75. Amor.178. Angelus.49.122.399. Anima.321. Apoſtolus.14. Beatus.7. Bonitas.44.45. Campſura.9. Cælum.13.22. Ceſſare.3. Compoſitio.8. Confeſſio.53. Confirmatio

firmitas.17. Conſcientia.18. Conſideratio.2. Contrarium.1. Conuerſio.3. Creatio.38.52. Debitum.27. Delectatio.114. Deus.138.139.151.273.310. Differre.3. Diuerſitas.5. Dulcedo.5. Elementum.15. Epiſcopus.10. Error.12. Eſſe.34. Forma.8.9.50.99.133.150. Fornicatio.5. Genus.41. Habitus.53. Hæreſis.26.39. Ignorantia.1.8. Ingenium.2. Intellectus 45.47.77.83.145. Iuramentum.13. Luxuria.2. Medicina.4. Motus.36.61. Nomen.24.70.71. Notum.3. Numerus.5. Ordo.107. Organum.5. Paruus.2. Paſſio.31. Pœnitentia.91. Poſſibile.3. Proceſſio.12.14.18. Pronomen.1. Puer.11. Quidditas. Ratio.1. ſacramentum.30. ſapientia.39. ſcientia.1.3. ſignificatio.10. ſimplicitas.0. ſimpliciter.0. ſimplum. ſponſalia.4. Theologia.5. Tranſgreſſio.4. Tranſumptio. Viſio.7. Vnitas.35. Vniuerſum.3. Vniuocum.2. Votum.14.&c.23.25.54.56.57. Chriſtus.124.126.180.

4 Pluralitas rationum, non repugnat maximæ unitati & ſimplicitati, niſi quæ reducitur ad diuerſitatem rei. Ideo conuenit deo, licet ſit omnino ſimplex. 1^{a}.q.3.0./.q.9.1.c./.q.25.1.c./.q.28.2.c./. Veri.q.3.2.3^{m}.

Quid. 1 ¶ SIMPLICITAS ad uirtutem ueritatis pertinens, dicitur ſimplicitas quia non tendit in diuerſa, ueritas autem dicitur, inquantum ſigna concordant ſignatis; ideo ſimplicitas & ueritas, differunt tantum ratione. 22æ.q.109.2.4^{m}./.q.111.3.2^{m}. * Amor.250. Apoſtoli.41.42.

2 ſimplicitas eſt uirtus, ad quam pertinet directe præſeruare ſe a deceptione. 22æ.q.111.3.2^{m}. Attributa.2. * Aſſiſtere.2.

3 ſimplicitas facit intentionem rectam, non quidem directe; quia hoc facit omnis uirtus, ſed indirecte.ſ. excludendo duplicitatem, per cuius oppoſitum dicitur. 22æ.q.109.2.4^{m}. * Deus.310. Modeſtia.7. Nomen.46. Ornatus.3. Pax.6. Proceſſio.14. Relatio.97. ſimplex.0. ſimpliciter.0. Temperantia.9. Turtur.5.

4 ſimplicitas per ſe non eſt cauſa nobilitatis, ſed perfectio. 4.d.11.q.2.ar.1.q.1.1^{m}. * Modeſtia.7.

Diuiſio. 1 ¶ SIMPLICITER dicitur dupliciter.ſ. abſolute.i. ſecundum naturam ſuam, ſiue ſine adiuncto, & totaliter.i. uniuerſaliter ſiue omnino. 22æ.q.58.10.2^{m}./. 3^{a}.q.50.5.c. * Abſolute.0. Accidens.33. Actio.84.89.115. Actus.122. Adam.70. Agens.36. Alius.2.3. Altitudo.2. Amor.34.153.224. Analogia.18. Angelus.9.10.52.62.442. Anima.89.302. Appetitus.49.69. Ars.1.10. Artificiale.1. Aſſiſtere.1. Auaritia.20. Aureola.5.10. Baptiſm⁹.113.248. Barbar⁹.1. Beatitudo.76.126.

2 ſimpliciter & proprie dicitur aliquid tale, quod conuenit ei ſecundum ſeipſum.i. quod eſt tale ſecundum totum magis, quàm ſi ſecundum partem. Veri.q.3.c.fi. * Bigamia.9. Blaſphemia.9. Bonitas.45.50.65.68.82.85.87.96.119.137.139.144.157.163.190.213.214. Campioria.3. Charitas.41. Cauſa.73. Certitudo.12. Ciuis.1. Coactio.1.7. Comparatio.6. Compoſitio.10. Confirmatio.3. Corruptio.6. Cura.4. Datio.30. Delectatio.91. Dæmon.46.88. Demonſtratio.3. Deus.5.12. Diſpoſitio.30. Doctrina.9. Dolor.4. Domus.2. Electio.35. Eleemoſyna.10. Ens.10. Epieicea.8. Eſſe.24.34. Euchariſtia.113.

3 ſimpliciter & per ſe dictum, intelligitur de eo quod p prius dicitur. Periherm.le.5.fi.g.H. * Excedere. Excõmunicatio.34. Exemplar.7. Falſitas.12.13.14.17. Fides.38. Fieri.19. Finis.55. Forma.76.170. Fornicatio.5.21. Fructus.7. Fruitio.3.8.9. Generatio.2.89. Habitus.5. Honeſtum.8. Humilitas.28.29. Ignorantia.3. Imago.21.

4 ſimpliciter dictum, intelligitur quandoque de eo, de quo dicitur per poſterius, ratione adiuncti, ſicut ens in alio, intelligitur de accidente. Veri.q.7.5.3^{m}. * In.20. Incarnati.2. Indigentia.2. infidelis.11. infinitum.6.18.31. intellectus.199.200.216. intelligibile.3. inuoluntarium.3. ius.21. iuſtitia.61. iuſtificatio.10. Latro.1. Laurentius.3.

Vnumquodque dicitur ſimpliciter, ut eſt in actu, ſecundũ quid uero, ut eſt in apprehenſione. 12æ.q.6.6.c. * Lex.27. Liber.23.26.27. Liberalitas.16.17. Liberum.15. Lumen.25. Lux.9. Luxuria.8. Macula.13. Magnanimitas.17. Malum.15.16.17.34.39.51. Materia.29. Matrimonium.81. Mens.6. Menſura.4. Meritum.6.102.107. Metaphyſica.2.7.22.26. Miraculum.2. Mitum. Mors.27.39. Motus.47. Natura.39. Neceſſitas.1.16. Negatio.2.8. Nigredo. Nobilitas.3.4. Nõens.6.7. Non genitum. Notum.1. Numerus.24.25. Obſtinatio.1. Omnipotentia.4. Opinio.4. Papa.10. Paſſio.41.64.82. Peccatum.361.369.388. Pœna.21.94.96. Pœnitentia.16.17.29. Perfectio.1.2.15.24.40.77. Perplexus. Petrus.5. Pharao. poretani. poſſibile.3. præceptum.96. primom.1. princeps.5. principium.7. prophetia.38.47.56.79. propoſitum.1. prudentia.10.27. Purgatorium.9. Raptus.7. Reduplicatio.7. Reſurrectio.5.48. ſacramentum.46.87. ſanctus.5. ſapientia.5.10. ſcientia.96.155. ſcire.1. ſenſualitas.5. ſimonia.7. ſolus.1. ſtultitia.5. ſuperbia.23. Tranſgreſſio.3. Trinitas.4. Vendere.12. Verum.59. Virginitas.21. Virtus.24.41.49.54.124.137.141.169.174.248.249. Vita.60. Viuificare.1. Vltimum.2. Vnitas.16. Vniuerſale.20. Voluntarium.8.

6 ſicut ſimpliciter ad ſimpliciter, ita magis ad magis, & maxime ad maxime, teneat tantum in prædicatis per ſe. Cont.3.c⁰.27.7^{m}./.139.fi./. Ma.q.3.1.14^{m}./. Virt.q.2.11.5^{m}./.q.4.1.16^{m}. * Votum.43.68. Vſura.89.90.116.152.154.168.173.174.177.178.180.198.201.213.236.276. Vſus.3.13. Vxor.23. Chriſtus.12.21.27.70.114.130.165.189.

¶ Simplicius. Cœlum.22. Deus.63. Doctor.

¶ Simplum. Reſtitutio.7. Vſura.289.

¶ Simul. Accidens.39.&c.46. Actio.4.89. Actus.55.56.65.&c.171. Adam 90. Affirmatio.1. Alienum.2. Amicitia.3. Amor 218. Angelus.79.82.107.108.109.319.362.363.379.391.436.566. Anima.9.87.91.244.304. Annihilatio.15. Antecedens.1. Appellare.3. Aptitudo. Baptiſmus.120.274. Beatitudo.42. Bonitas.126.227. Character.18. Cauſa.52.97.98. Cœlum.84. Cognitio.23.47. Comprehenſor.2. Conceptum. Contrarium.40. Contritio.7. Corpus.14.15.39.40.72. Creatio 46. Daniel.1. Delectatio.3.67.96. Dæmon.42. Deus.109.136.383.453. Dimenſio.10.11. Diſpoſitio.52.53. Diuiſio.19.&c. Dolor.19.35. Donum.29. Duratio 5. Æternitas.1.20. Euchariſtia.107. Fides.143. Fieri.1.5. Finis.52.53. Forma.54.55.56.57.144.146.147. Fornicatio.11. Fruitio.6. Gratia.58. Ieiunium.28. ignis.10. in.7. indiuiſibile.1. intellectus.53.&c.156.296. intentio.10.12. iudicium.47.86.88. Liber 23. Locus.20. Materia.13. Meritum.95.96. Motus.66. Mutatio.7.10. Mutuum.4. Opinio.7. Ordo.90. Pars.5. Peccatum.17.72.389. pœnitentis.66. Plantæ.3. præceptum.110. prædicari.13.15. præpoſitiuus. principatum 2. principium.18. Redemptio.1. Relatio.63.73.75. Relatiuum.9.10.11. Religio.40. Reſurrectio.6.36. ſacerdos.1.4. ſacramentum.25. ſanitas.2. ſcandalum.5. ſcibile. ſcientia.65. ſenſualitas.10. ſenſus.17. ſignificatio.12. ſignum.3. ſodomia 3. ſpina.1. ſpirituale.10. ſponſalia.7. Terræ motus.1. Totum.9. Virginitas.21. Virtus.271. Viſus.5. Vita.30. Vocatio.3. Vſura.118.181.182.194. Vxor.1.8. Chriſtus.59.

1 ¶ SIMVLACHRVM dicitur, quod fit ad ſimilitudinem alicuius rei naturalis, ſed Idolum ad nullius rei ſimilitudinẽ. 1æ. Cor.8.lec.1.me⁰.I. Quid.

2 Quod dicitur de ſimulachris Ieruſalem, cum tamen de Ieruſalem abſtulerit idola Ezechias, dicitur, uel quia forte aliqua idola remanſerunt occulte, quę inuenit in parte canitatis quam tradidit regi Sobna ſcriba, uel quia uocat ſimulachra, illa quæ erant in ornatum templi. Iſa.10.me⁰.F. * Loqui.8.9.

¶ Simulatio proprie, eſt mendacium in ſignis factorum exteriorum; ideo ſemper eſt peccatum: ſed large, ſumitur pro fictione. 12æ.q.111.1.0. * Aſtutia.1.3. Athanaſius.1. Ciuitas.1. Deriſio.3. Diſſimulatio. Fictio.1. Hypochriſis.0. Malum.60. Pax.13. peccatum.369. prudentia.35.36. Verbum.71. Verecundia.6. Virtus.20. Vpupa. Quid.

¶ ſimultas. Euchariſtia.107.

¶ ſinagoga fiebat in diuerſis locis, ad doctrinam, templum autem tantum in uno loco, ad ſacrificium. Et utrique ſuccedit eccleſia. 12æ q.102.4.3^{m}. * Eccleſia.6. Michael.3. ſion.0. Differentia.

¶ ſinaxis. Euchariſtia 5.

¶ ſyncathegorica. Cathegorica. ſolus.0.

¶ ſincerũ dicitur, quod eſt ſine corruptione. 1æ. Cor.5.lec.1.fi.

1 ¶ SYNDERESIS non eſt potentia, ſed eſt habitus naturalis primorum principiorum moralium. 1^{a}.q.79.12.0./.13.c.fi.3^{m}./. 12æ.q.94.1.2^{m}./. 22æ.q.47.6.1^{m}./.3^{m}./. 2.d.7 q.1.2.3^{m}./. d.24.q.2.3.0./.4.c./.3^{m}./.q 3.3.5^{m}./. d.39.q.3.1.c./.3.d.33.q.2.ar.4.q.4.c./. Veri.q.16.1.0./.2.4^{m}. * Conſcientia.2.6.8.9.13. Quid.

2 Synderesis eſt aliud a ratione ſuperiori; quia eſt ſupra totã rationem: Ideo dicitur aquila. 2.d.24.q.3.3.5^{m}./. d.39.q.3.1.c./.2^{m}./. Veri.q.16.1.9^{m}.

3 ſynderesis non nominat rationem ſuperiorem, nec inferiorẽ: ſed aliquid cõmuniter ſe habens ad utrãque. Veri.q.16.1.9^{m}.

4 Synderesis dicitur ſcintilla: quia eſt modica participatio intellectualis reſpectu angeli: & quia eſt purior & ſuprema pars rationis. 2.d.39.q.3.1.c./. Veri.q.16.1.c./.q.17.2.3^{m}.

5 Actus ſyndereſis eſt, remurmurare malo, & inclinare ad bonum. 1^{a}.q.79.12.c./. Veri.q.16.1.12^{m}./.2.c.

Syndereſis

Sy Si

6 Synderesis ſemper remurmurat in peccato: ſed non percipit, propter inclinationem habitus, uel impetum paſſionis, 2.d.39.q.3.1.4^{m}./. Veri.q.16.3.c./.1^{m}./.3^{m}.

Du^{o}.1129.7 Oppoſitum uidetur dicere 2.d.20.q.2.3.5^{m}./.d.28.2.0. Reſpon. ſicut Du^{o}.796.

8 Synderesis in infidelibus eſt integra quo ad lumen naturale: ſed eſt cæca lumine fidei. Ideo nõ murmurat iis quæ ſunt contra fidem. Vel ſemper murmurat in uniuerſali, non autẽ in hoc particulari, propter errorem rationis 2.d.39.q.3.1.3^{m} /.Veri.q.16.3.2^{m}. *Error 1. Iudicium 17. ſyllogiſmus 5. Veritas. Virtus 57.

9 Synderesis murmurat culpæ in damnatis, etiam dæmonibus, ſed uoluntas obſtinata repugnat 2.d.7.quæſt.1.2.3^{m}./.d.39.q.3.1.5^{m}.

10 Synderesis non poteſt errare, nec peccare 2.diſtinct.24.quæſtio.3.3.5^{m}./.diſtinct.39.q.3 1.c.fi./.1^{m}./.5^{m}./. Veri. q.16.2.0./q.17.2.c.

11 Synderesis numquam extinguitur, ideſt, numquam amittitur 2.diſtinctio.24.quæſt.2.3.5^{m}./.diſtinct.39.q.3.1.0./. Veri.q.16.3.0.

¶ Sine qua non. Charitas 19.47. Cauſa 15.&c. Peccatum 424. Prophetia 12. Prouidentia 3. Regnum 4. Reſpiratio 0.

Quid. ¶ Syneſis eſt uirtus beneiudicatiua, de agibilibus, ſecundum legem communem, gnomi uero, ſecundum altiora principia, ſcilicet iuris naturalis, ideo eſt altior 1^{2}.q.22.1.1^{m}./.12^{2}.qu.57.6.0./.22^{2} q.48.c.fi./.q.51.3.4.0./.q.53.2.c./.3.d.33.qu.3.ar.1.q.3.0/. Vii.q.1.12.26^{m}./.q.5.1.c. *Conſilium 21. Iudicium 7. Prudentia 15.49.79.

Diſtributiua. ¶ Singilatim. Eucharistia 259.

¶ Singulare aliquando large accipitur pro quolibet inferiori, ſicut ſi ſpecies dicatur ſingulare ſub genere contentum. Aliquando uero proprie, pro indiuiduo. Phy.lec.1.b.b.G./. Poſter^{m}.le.12.prin^{o}.2.C. *Actus 182.&c. Adam 34. Adiectiuũ 6.11. Amicitia 7. Amor 101. Angelus 387.&c.536.584. Anima 159. Apoſtoli 1. Coæquale 1. Cognitio 51. Concluſio 5.6. Credere 12. Deus 112.124.267.271. 274. Definitio 4.22.39.40. Diſpenſatio 7. Diſſenſio 4. Ens 37. Enuntiatio 3.6.7.8. Aequiuoca 13.14. Genus 1. Habitus 71. Hæreſis 4.37.131. Homo 5.6.33. Iacobus 2. Imaginatio 5. Iu. 15. Indiuiduum 0. Inductio. Intellectus 17 48.49.50.51.293. Intemperantia 2. Ira 70. Iudicium 54.55. Iuſtitia 2. Modalis 2. Nomen 11.43.83. Notum 6. Numerus 20. Officium 2. Omnis 4. Peccatũ 181.247. Perſona 3.&c. Prædicari 12.13.14.15.24.31.37.40. Priuilegium. prouidentia 22.27.33. Prudentia 15.30.67. 82. Ratio 350. ſcientia 33.&c.57.&c.131. ſignificatio 2. ſyllogiſmus 6. ſingularitas. ſoliloquium. ſubſtantia 21. ſuppoſitum 3. Theologia 22. Vniuerſale 1.&c.16.18. Votum 12 &c. 41. Vſura 5. Chriſtus 40.58.59.60.140.141.145.

¶ Singularitas Accidens 65. ſingulare 0.

¶ Singuli Actus 45. Angelus 284.388.507.580.&c. Antropoſpatos. Apoſtoli 8. Beatitudo 130.137. Beneficium 13. Cælũ 27. Cete. 3. Conceptio 19. Confeſſio 82. Contritio 7.22. Dici 1. Diſpẽſatio 1. Dos 2. Eſſe 78. Eucharistia 116.135.183. &c. 254. Excommunicatio 18. Fructus 21. Gratia 167.169. 178. 179.183. Honor 12. Idæa 21. Liber 28.24.25. 29. Menſtruus 3. Meritum 53. Metaphyſica 8.19. Miſſa 2. Nomen 48. Operatio 18. Ordo 20.80. Papa 1. Pars 65. Paſſio 108.110. Pœna 66.95. Poſſeſſio 6. præceptum 1.9.49.&c.66. prædicari 14.15 37. prudentia 32. punitio 1. Qualitas 13. Religio 99. Reſurrectio 9. ſcientia 48.49. ſenſualitas 10. 11. ſpeculum 6. Tactus 14. Teſtamentum 8. Virtus 275. 278. Vxor 9. Chriſtus 83.

Differẽtia. 1 ¶ Sinistrvm & dextrum, & aliæ differentiæ ſitus, ſunt tripliciter in rebus inanimatis, reſpectu noſtri. Cæ. 2. lectio. 2. med^{o}. g.

2 Dextra pars mũdi, eſt auſtralis, ſiniſtra uero, aquilonaris, 12^{2}. q.102.4.6^{m}. *Amazones 2. Animal 17.&c.

3 Dextra ſecundum ſe, melior eſt, quam ſiniſtra ſemper & ubique: ſed per accidens contingit aliud in ambidextris 4.d. 33. q.1.2.1^{m}. Cælum 23.24.146. Contrarium 42. *Dextrũ. Manipulus. Paulus 18. ſedere 8. ſtola.

4 Pars dextra, ſignificat bona ſpiritualia, & ſiniſtra, bona temporalia, 12^{2}.q.102.4.6^{m}.

5 ſiniſtra dei, eſt potentia eius, qua punit malos, & dextera, qua præmiat iuſtos. Vel eſt Chriſtus. pſalm. 20. med^{o}.f./. pſ. 47. fi. c. G.

¶ Synodus. Epiſcopus 14. Chriſtus 119.191.

Quid. ¶ Sinonima dicuntur nomina ſignificantia idem, ſecundum eandem rationem. 1^{2}.q.13.4.1^{2}./.1.diſtinct.1.3.c./. Cont. 1. cap^{o}. 35./. potentia quæſt.9.7.13^{m}./. Quol.4.17.c.fi./. Opuſ. 3.c^{o}.25. Nomen 70.

Si So

¶ Sinus. Aſcendere 16. Deſcendere 0. Infernus 1. Limbus 0. Chriſtus 219.

1 ¶ Sion erat arx Hieruſalem, quæ erat metropolis iudææ. Ro. 11. le.4 prin^{o}.B. Quid.

2 Deus habitabat in ſion materiali, quia ibi colebatur: ſed uerius habitat in ſion ſpirituali, ideſt, in eccleſia. pſalm. 9. me^{o}. h.E.

3 ſion, ideſt, eccleſia iudæorum, dicitur mons ſanctus, quia primus recepit radios fidei. pſ.2. me^{o}.d.C. Figura

¶ Sirenæ ſecundum aliquos ſunt ſerpentes criſtati & alati, uel ſunt piſces maris, ſimiles mulieribus, uel ſunt aues dulciter canentes. Iſa. 13. fi. F. Quid.

¶ Siria eſt regio, a Capharnaum uſque ad mare magnũ. Mat. 4. fi.c.K. Maria 1. Quid.

¶ Siſinius. Mulier 18.

¶ Siſtere. Delectatio 89. ſtare.

¶ Siſtolæ. pauor. Timor 2.

¶ Sitis ſignificat deſiderium, cum ana ieſete. pſ.41. prin^{o}.2.K. Appetitus 14. Fames 0. Timor 38. Figura.

1 ¶ Sitvs uel poſitio, addit ſupra ubi, tantum ordinem determinatum partium, qui nihil aliud, eſt niſi relatio determinata partium adinuicem. Met.5 le.9. me^{o}.c.H./.le.17. prin^{o}.2. fi./. li^{o}.11.le.12. prin^{o}./. phy. 3.le.5.fi.1.F./.li^{o}.5.le.3. prin^{o}.2.G. *Accidens 93. Angelus 95. Applicatio 1. Aqua 8. Cælũ 23. 24.53.122.146. Corpus 16.48. Quid.

2 ſitus eſt ordo partium corporalium, ſecundum locum. Quo. 3.7.6. Deformitas. Demonſtratio 16. Dextrum. Dimenſio 4. Diſpoſitio 13. Eucharistia 128.135. Ignis 17. Indiuiduũ 37. Linea 3.4. Matrimonium 58. Motus 16.

3 ſitus elementorum duplex, ſcilicet ſecundum propriam naturam, & propter animalia. potentia quæ. 4.1.4^{m}./.9^{m}./.20^{m}. Ordo 20.37. Diuiſio.

4 Non oportet eſſe eundem ſitum in homine, & in uniuerſo, 2.d.14.1.2^{m}. paradiſus 4. pars 19.31.

5 Quæ pertinent ad ſitum, dicuntur de deo metaphorice, ut ſedere, & ſtare, 1^{2}.q.3.1.4^{m}. per 1. poſitio. Quantitas 19. Reſurrectio 19. ſiniſtrum 1. ſpirituale 9. ſtella 9. ſuper. curſum. Tractare 2. Vbi 1. Vnitas 14.21.

1 ¶ Sobrietas proprie eſt circa potum inebriatiuum. Large uero, eſt circa omnem materiam, quia ſobrius dicitur, quaſi briam .i. menſuram ſeruans. 22^{2}.q.143.c. prin^{o}./.q. 149. 1. 0. Abſtinentia 0. Bria. Ebrietas 0. Obiectum.

2 Immo ſobrietas eſt circa cibos 2.d.44.q.2.1. 3^{m}. Reſpond. Dubio 1130. Du^{m}.1130.

3 Sobrietas eſt ſpecialis uirtus, 22^{2}. q. 149. 2. 0. Delectatio 94. Inebriari. Quid.

4 Sobrietas eſt ſubiectiue in concupiſcibili. Virtu. q.1.4.c.fin. Temperantia 9.

5 Sobrietas eſt maxime neceſſaria iuuenibus, quia in eis uiget concupiſcentia. Mulieribus autem, quia in eis deficit robur mentis. ſenibus uero & epiſcopis, omnibus miniſtris eccleſiæ, & regibus, propter officia, & operationes eorum. 22^{2}. q. 149.4.0./.1^{2}. Ti.2.le.2. me^{o}.D.

¶ Sociale. Apud 1. Cænobitæ. Communitas. Homo 11. ſocietas 0.

1 ¶ Societas eſt adunatio hominum, ad aliquid perficiendum. Ideo multiplicatur ſecundum illud. Opuſcul. 19. capit^{o}. 5. Abſtinentia 3. Amor 117. 176. Apud 0. Aſſociare. Auis. 1. Beatus 41. Cænobitæ. Ciuitas 1. Comeare. Comedere 6. Comitari. Quid.

2 ſocietas hominum, eſt neceſſaria in ciuitate, ratione animæ & corporis. Opuſcul. 20. lib^{o}.4. cap^{o}.1. Commune 0. Communitas.

3 Nullus poteſt cogi ad ſocietatem priuatam, ſed bene ad communem. Opuſcul. 19. capitu^{o}. 5. Coſta 4. Gloria 21. Homo 11.

4 Bona ſocietas quadruplex, ſcilicet diuinarum perſonarum, & angelorum, beatorum, & iuſtorum. Et ſocietas malorum quadruplex, ſcilicet dæmonum, malorum in publico, hypocritarum, & damnatorum 1^{2}. Cor. 10. Malum 63. Meritum 103. peccatum 161.424. pœna 3. prælatio 38. princeps 18. Religio 103. ſolus 1. ſuperſtitio 5. Valitudo. Vſura 80.210.259.

5 ſocietas ſanctorum, inter cetera præcipue requiritur ad ſalutem, 1^{2}. Cor.7.le.2. Vxor 6.

1 ¶ Socrates ditiſſimus thebanus, abiecit magnum pondus auri, ut Athenis uacaret philoſophiæ. 22^{2}. quæſt. 186.3.3^{m}. perfectio.

2 ſocrates deſperans de ueritate capienda, totum ſe ad philoſophiam moralem contulit. ſpiritu. 10. 8^{m}./. Metaphyſic. lec.

lectio. 1 o. princip°. a. F.

3 Socrates fuit magiſter Platonis, & diſcipulos Archelai, audi tor Anaxagoræ 1. 2. q. 25. 3. c./. ſpiritu 10. 8^m./. Met. lect. 10. prin°. a. F.

4 Socrates & Plato, fuerunt dediti uiribus, ſupra ceteros philoſophos. Opuſ. 20 li° 4. Ariſtoteles 1. 3.

5 Medicus ſanat per ſe Socratem, cui accidit eſſe hominem. Metaphyſi. lect. 1. me°. g. K. Bellum 9. Commune o. Miles. 4.

6 Immo iſta eſt per ſe, Socrates eſt homo. Et quod conuenit ali cui per ſe, non poteſt ſeparari ab eo 1ª. q. 50. 5. c./. Con 2. cap. 55 2^m./. Anima 14. c. prin°./. Met. lec. 1. med°. g. F. Reſp. Du° 1131. Plato 1. ſcriptura 25.

Quid. 1 ¶ SODOMIA, ideſt, coitus maſculorum, eſt ſpecies luxuriæ con tra naturam. 22. q. 142. 4. 3^m. fi./. qu. 154. 11. o./. 12. 4^m./. 3ª. q. 70. a. 1^m./. 3. d. 37. L./. 4. d. 1. q. 2. ar. . q. 3. o./. d. 41. a1. 4. q. 2. 4^m /. q. 3. o./. Ma q. 15. 1. 7^m./. 3, c./. Ro. lect. 8. prin°. A. Culpa 4. Fornicatio 19. Idolatria 8. Luxuria 9. &c Natura 50.

Cauſa. 2 Hoc uitium ſodomiticum, ipſe philoſophus dicit accidere dupliciter. ſ propter uitioſam naturam, & peruerſam cõſuetudinem. Opuſ. 20. li°. 4. c°. 14.

Quando. 3 ſodomia & idolatria ſimul incœperunt, & ſimul creuerunt, 4. d. 1. q. 2. ar. 1. q. 3. o./. Ro. le. 8. prin°. C.

Luminis. 1 ¶ SOL eſt fons totius luminis, illuminans omnia corpora ſuperiora, & inferiora. 22. q. 47. 5. 2^m./. q. 58. 6. c./. 2 d 13. 3. c. fi. /. 4. 2^m./. d. 15. q 1. 1. 4^m. *Accidia 12. Aurora. Calor 13. &c. Cælum 26. 27. Claritas 9. 20. Deus 197. Dies o. Effectus 7. Aequinoctialis 2. Halo. Hæreſis 53. Iris 3. 4. Iudicium 76. 86. Iupiter. Lumen 3. &c. 16. Luminare o. Luna 2. &c. Lux 2. 18. &c. Maria 68. Natiuitas 28. Planetæ 1. Pluuia 2. Radius. Reſurrectio 8. Saliedo. Species 5. Speculum 5. Stella 3. ſuperior. Terra 5. 10 13. Terremotus 1. Vapor 1. Venus 1.

2 ſol aliqualiter influit in omnia corpora. 22. quæſ. 47. 5. 2^m. Ventus 1.

3 ſol propter diſtantiam loci non eundem caloris effectum habet in Dacia, quem habet in Ethiopia. 1ª. quæſtione, 115. 6. 2^m.

4 ſol eſt maior omni corpore cæleſti. Dion. 4. lect. 3./. Meta. 12. le 9. me°. c. E.

5 ſol uidetur circumgirari in mane, & in ſero, propter uapores: ſemper autem uidetur ſcintillare, propter excellentiam luminis. Cæ. 2. le. 12. prin°. a. D.

6 In ſole ſunt tria, lucet, ardet, & diſtinguit uices temporum. Pſ. 18. me°. c. D.

¶ Solſtium. Grane 10. Lea 112. Miſſa 26. Oratio. 56. &c. ſepultura 6. Tacere 2, Tribulatio 4. 7. &c. Triſtitia 17. 19. 20. Via Viſitatio 1.

Quibus. ¶ Solennitas unicuique adhibetur, ſecundum conditionem eius, & tantum cum quis totaliter mancipatur alicui rei, 22. q. 88. 7. c. Abſoluere 7. 23. Baptiſmus 77. 78. 79. 81. 112. 113. Beneficium 15. 18. Confeſſor 4. Confirmatio 47. Conſecratio 2. Credere 19. Dies 4. 10. 18. Euchariſtia 37. 161. Feſtum o. Fotus 1. Heremitæ. Iuramentum 15. 16. Matrimonium 116. Matutinæ 1 Miſſa 15. 19. Nuptiæ 1. pęnitentia 89. &c. perfectio 53. 54. ſabbatum o. ſacramentum 12. 15. 29. 51. 62. ſacrificium 36. ſeptember. ſymbolum 9. Votum 14. &c. 23. 55. 68 &c. Viuus 219. 221.

¶ Solere. Animal 81. Aſſuefactio. Aſſueſcere. Conſuetudo o. Fatum 2. ſolitus. Vſus o.

Quid. 1 ¶ SOLERTIA non eſt uirtus, quia ſe habet ad bonum & ad malum, & magis dependet ex naturali ingenio, quàm ex aſſuetudine, 22. quæſtio. 49. 4. o./. 3. d. 33. q. 3. artic. 1. quæſtio. 4. c. /. poſter^m. le. 44. fi. Docilitas 1. Euchariſtia o. Gnomi. Improuidentia.

2 ſolertia eſt ſubtilitas quædam, in nõ perſpecto tempore medii, ſecundum Ariſtotelem. Vel eſt habitus, ex repentino inueniens quod conuenit. 22. quæſtio. 48. c./. 3. diſtinctio. 33. q. 3. ar. 1. q 4. c./. Poſter^m. lectio. 44. fi. Inconſtantia. Inuentio. Iudicium 13. &c.

3 ſolertia eſt quædam ſubtilis, & facilis, & prompta coniecturatio medii, propter quod aliquid euenit, & hoc quando nõ habet magnum tempus ad perſpiciendum, & deliberãdum. poſter^m. le. 44. circa h.

4 ſolertia eſt quædam perſpicacitas, uelociter apprehendẽdi medium, quod contingit ex naturali aptitudine, & exercitio poſter^m. le 44. fi.

5 Ariſtoteles poſuit diuerſa exempla ſolertiæ, ut oſtendat, ꝙ in omnibus habitibus intellectualibus, poſſit eſſe ſolertia. Poſter^m. le. 44 h. Prudentia 41. 48. 78. ſagacitas. ſolicitudo 2. Vſura 292. 294. 296.

6 Solers uidens cauſas medias, cognoſcit & ultimas, in quas fit ultimo reſolutio, per quas cognoſcit propter quid. Poſter^m. le. 44. fi.

7 ſolertia ualet ad bene conſiliandum, ſed neceſſaria eſt in repentinis. 22. q. 49. 4. 2^m.

Quid. 1 ¶ SOLICITUDO eſt ſtudium adhibitum ad aliquid conſequẽdum, quod maius eſt, ubi eſt timor, & minus eſt, ubi eſt ſecuritas. 22. q. 47. 9. 3^m./. quæſt. 55. 6. c./. Matth. 6. fin. d. E. Amor 260. Aquila 1. Confeſſio 72. 74. Conſilium 7. Diligentia.

2 ſolicitus dicitur quaſi ſolers citus, quia ex ſolertia animi, ue lox eſt ad proſequendum agenda. 22. q. 47. 9. c./. q. 49. 4. c. Diuitiæ 4. Doctrina 1. Epiſcopus 31. Inuigilare. Liberalitas 2. Memoria 22. Negligentia 5. 6. 10. Oratio 48.

3 ſolicitudo pertinet ad prudentiam, 22. q. 47. 9. o./. q. 48. 5^m./. q. 53. prin°./. q. 54. 2. c. Ornatus 3.

4 ſolicitudo bona octuplex, ſcilicet prælationis, prædicationis, diſcretionis, compaſſionis, deuotionis, circumſpectionis, actionis, & prouiſionis 1. Corinth. 7. lect. 7. fin. d. Papa 1. Paulus 22. Peccatum 201. Poſſeſſio 4. Prudentia 35. puſillanimitas 1.

5 ſolicitudo triplex diſſuadetur, ſcilicet ad uxorem, uentrẽ, & burſam. 1. Corin. 7. lect. 7. princ°. G. Raa 7. ſecure 4. ſolertia o.

6 ſolicitudo quæ dicit diligentiam quærendi quod deeſt, eſt commendabilis: ſed quæ dicit anxietatem animi, cum timore & defectu ſpei, prohibetur, Ꝃ. 3. cap° 135./. Quol. 7. 17. 7^m. ſtudioſitas o. Tempus 44. Timor 35. Vigilantia.

7 ſolicitudo tẽporalium, eſt illicita tripliciter, ſcilicet ſi in eis ponatur finis, uel ſuperfluum ſtudium, uel timor. 12. q. 108. 3. 5^m./. 22. q. 55. 6. o./. q. 83. 6. 2^m./. q. 188. 7. c./. 4. d. 15. q. 2. ar. 1. q. 4. 4^m./. Ꝃ. 3°. c°. 135. fi./. Quol. 7. 17. 7^m./. o./. Phil. 4. lect. 1. me°. D./. Mat. 6. fi. d. A./. Io. 13. le. 5. me°. a. fi. Vinculum 2. Vſura 220. 222.

8 ſolicitudo de futuris prohibetur, niſi immineat tempus eorum. 22. q. 55. 7. o./. quęſt. 188. 7. 2^m./. Ꝃ. 3. capit°. 134. 3^m./. 135. fi.

Ab angelis ¶ Solidum corpus, poteſt aſſumi ab angelis, non in quo apparent omnes operationes uitæ 3. diſt. 21. q. 2. artic. 4. q. 2. 4^m. Altare 1. Angelus C. Elephas 5. Firmitas. Firmum. Numerus 7. palpabile 2. Piramis. Vanum. Vſura 289. &c.

¶ Solidus. Vſura 165. 166.

Quid. ¶ Soliloquium eſt loquutio hominis cum deo ſingulariter, uel ſecum tantum. Quod conuenit laudati & oranti. Pſal. prol. princ°. E.

¶ Solitarius. Religio 103. ſolitudo. ſolus 1. Tentare 20. Vita 39.

Quid. ¶ Solitudo non eſt eſſentia perfectionis, ſed eſt inſtrumentum congruum contemplationi, non autem actioni 22. q. 188. 8. o. Caſtitas 11. Epiſcopus 23. Heremitæ. Hęreſis 17. Obedientia 40. Religio 77. 103. ſolitarius. ſolus 1. 6. Tentare 20. Vita 29. 30. 39.

¶ Solitus. Animal 81. Aſſuefactio. Aſſueſcere. Baptiſmus 16. 17. Conſuetudo o. Decimæ 23. Fatum 2. Liber. 28. Natura 48. Pallium 2. Per 5. ſolere. Verecundia 2. Vſura 219. 221. Vſus o.

¶ Soliuagus. Turtur 4.

¶ Solium myſticum eſt triplex, ſcilicet gloriæ, & hoc quadrupliciter, ſcilicet naturæ ſublimitate, pacis tranquillitate, ſcientiæ profunditate, & durationis æternitate, clementiæ, præparantis, ad Dei obedientiam, ad iuſtitiæ ſententiam, ad proximorum miſericordiam, & ad humilitatis gratiam, & iuſtitiæ pręparantis ad diſceptãndum, ad malum corrigendum, ad incorrigibiles condemnandum, & ad bonos defendẽdum. Hier. 54. fi. C. &c.

¶ Solere. Abſoluere 30. Adam 64. Admiſtio. Angelus 559. Baptiſmus 43. 61. Charitas 153 Circumciſio 40. Clauis 1. &c. Continentia 19. Debitum 17. Decimæ 6. 22. &c. Dæmon 55. Dirimere Fractio o. Genealogia 2. Ieiunium 46. &c. Innocentia 14. 15. Iudex 5. &c. Lex 108. Lymbus 6. Matrimonium 233. &c. Pedagia. Pœna 60. 68. 70. 79. Redemptio 3. Religio 55. 56. Reſtitutio o. ſabbatum 12. ſatiſfactio 13. ſponſalia 9. 10. ſtatutum 1. Theologia 12. Tributum o. Vnio 4. Votum 41. Vſura 94. 165. 166. 167. 214. 276. 277. 303.

¶ Solum. Abraham 5. Actio 31. 106. Actus 148. Agiographæ 2. Alienum 5. Baptiſmus 177. 222. Beatitudo 83. 96. Beatus 55. Babylonia. Character 34. 35. Charitas 62. Catechiſmus 9. Cælum 146. Coæquale 1. Cogitatio 8. Comparatio 4. Concluſio 3. Confeſſio. 8. Contentus 4. Contractum 25. Correctio 3. Degradatio. Dæmon 9. Deus 245. Differre 2. Definitio 7. Diſtinctio 8. Diuinatio 2. Diuiſio 11. Doctor 3. Duratio 1. Eadem. Electio 18. Embrio 3. Excommunicatio 15. Experientia

tia.7. Falſitas. 4. Forus.1. Generatio. 72. Importabile. Lex. 3.4. Logica.4. Manus. 3. Materia. 19. Matrimonium. 116. Memoria.8. Miles.2. Natura.5.Patientia.7. Peccatum.119. Præceptum. 145. Scientia. 101. Sepultura. 9. Similitudo. 89. Solus. 2. Tantum. Vſura. 34. 50. 84. 85. 240. 290. 294.

Quid. 1 ¶ SOLVS, remouet conſortium dupliciter, ſcilicet vel ſimpliciter, ideſt ſolitarius, ſcilicet qui non eſt cum alio eiuſdem naturæ vel conditionis, vel reſpectu alicuius. Primo modo ſtat cathegorematice, ſed ſecundo modo ſincathegorematice. 1ª. quæſt. 31. 3. 4. o./. 1. diſtin. 21. quæſt. 1. 1. c. Abſoluere. 1. 12. Actus. 73. 154. Adoptio. 19. Adulatio. 1. Affectio. 6. Agens. 49. 72. Agere. 5. Agiographe. Alienſi. 4. Alteratio. 1. Angelus. 315. 317. 398. 549. 560. 575.617. Anima. 56. 82. 90. 163. Animal. 55. Annihilatio. 8. Appetitus. 24.48. Argumentum. 6. Ars. 22. Aſcendere. 8. Aſſimilatio. 2. 6. Attiagere. 3. Aureola. 5. 22.

Differentia. 2 Solus proprie determinat tantum ſubiectum, ſolum autem & tantum, poſſunt coaginue addi ſubiecto & prædicato. 1ª. quæſt. 31. 3. 2ᵐ./.4. c./.1. diſtinct. 21. quæſt. 2. 1. c. Baptiſmus. 12. Beatitudo. 89. 115. 125. Beatus. 2. Benedictio. 2. Bonitas. 2. 28. 37. 162. Campſoria. 3. Capacitas. 4. Character. 37. Charitas. 50. Cælum. 115. Cidaris. Circuncisio 25. 27. 40. 46. Circunſtantia. 10. Clauis. 3. 13. Coactio. 3. Cogitatio. 7. Cognitio. 78. Columba 2. Conceptio. 17. Cōcilium. 3. Concupiſcentia. 6. Confeſſio. 24. 65. Confirmatio. 17. Coniunctio. 3. Conſecratio. 17. Conſeruatio. 12. Contritio. 27. Corona. 6.

3 Solus poteſt addi prædicato, ſi ſignificetur vt ſubiectum alicui naturæ, vel proprietati, licet ſit diſpoſitio ſubiecti. 1. d. 21. quæſt. 2. 1. o. Corpus. 39. 57. Creatio. 23. 42. Creatura. 33. Cultus. 3. 8. Cura. 4. Damnatio. 4. Delectatio. 93. Dæmon. 108. 113. Deſperatio. 1. 2. Deus. 30. 64. 66. 67. 76. 77. 88. 93. 181. 496. 223. 366. 289. 306. 315. 325. 326. 363. 390. 411. Differentia. 16. Diffinitio. 10. 38. Diſpenſatio. 7. & cetera Docere. 3. Dolor. 24. Dominium. 5. Dulia. 1. Eccleſia. 13. Electio. 4. Eleemoſyna. 20. Epiſcopus. 6. 8. 12. Eſſe. 12. 46. Aeternitas. 37. Euchariſtia. 85. 105. 151. 185. Exceptiua. Excluſio. o. Excommunicatio.

4 Solus poteſt addi huic prædicato Deus, quia ſignificat naturam in ſe ſubſiſtentem, etiam nulla diſtinctione perſonarum intellecta, non autem ly, homo. 1. diſtinct. 21. quæſt. 2. 1. c./.4ᵐ. Exitus. Feſtum. 10. Fides. 54. 61. 62. 63. 75. &c. Filiatio. 35. Finis. 87. Fomes. 1. Forma. 148. Fructus. 25. 17. Fundamentum. 2. Generatio. 53. 54. Gloria. 16. Gratia. 66. 71. 93. 179. 186. Habere. 2. Habitus. 76. Hæreſis. 9. 40. 78. 115. 138. Honor. 6. 19. 23. 35. Oſtium. Idea. 34. Illabi. Imago. 27. Immunditia. 3. Implere. In. 12. 22. Indiuiduum. 8. 10. 29. 41. Indulgentia. 12. 18. Inferiora. 1. Ingratitudo. 9. Intellectus. 80. 111. 198. 227. 266. 301. Inuolnotarium. 2. Ioannes. 16. 20. 22. 36. Iudicium. 42. 62. 69. 76. Ius. 18. Iuſtitia. 52. 55. Iuſtificatio. 25. Iuſtus. 2. 7. Latria. 9. Lex. 39. 78. 111. Liberalitas 14. Liberum. 17.

5 Hæc propoſitio proprie non conceditur, Trinitas eſt deus ſolus, quia ly ſolus, ex parte prædicati ſequens ſuum ſubſtantiuum, ſemper implicat ſolitudinem. 1. diſti. 21. quæ. 2. 1. 2ᵐ. Lignum. 2. Ludus. 8. 12. Malum. 39. Manus. 2. Maria. 39. Mediator. 8. Medicina. 4. Medium. 25. Membrum. 1. Menſura. 1. Meritum. 66. 80. 108. Miraculum. 33. 34. Mundus. 13. 17. Mutuum. 4. Natiuitas. 5. Natura. 27. Naturale. 23. Nihil. Nongenitum. Numerus. 5. Oblatio. 13. Ommiſſio. 2. Omnis. 4. Oratio. 72. Ordo. 38. 93. Oza. Papa. 2. Pars. 33. Paſſio. 22. Peccatum. 131. 259. 263. 329. 353. Pœna. 76. 77. 83.

6 Hæc proprie non conceditur, Pater, vel trinitas eſt ſolus deus, niſi ex parte prædicati intelligatur aliqua implicatio. 1ª. q. 31. 3. 2ᵐ.

1132. 7 Oppoſitum videtur dicere. 1. diſtinct. 21. quæſt. 2. o. Reſpondeo dubio. 1132. Pœnitentia. 62. 98. 107. 136. Perfectio. 54. 63. 65. Plato. 2. Politia. 3. Porretani. Poſitio Præceptum. 45. Prælatio. 27. Principatus. 10. Proceſſio. 20. Proprium. 3. Prouidentia. 22. Prudentia. 43. Puer. 17. Purgatio. 8. Purgatorium. 5. Quantitas. 12. 29. Quo eſt. 1. Ratio. 18. 58. Redemptio. 3. Relatio. 86. Ros. Sacerdos 30. Sacramentum. 52. &c. 63. Sacrificium. 1. 6. 11. Sanctificatio. 1. Scientia 52. Sedere. 3. Simonia. 41. Status. 11. Subditus. Subiectio. 3. Superbia. 26. 28.

8 Hæc propoſitio, Solus deus eſt pater, cathegorematice eſt falſa. Sed ſincathegorematice eſt vera in triplici ſenſu, & eſt

falſa in vno ſenſu, ſcilicet formaliter & communiter 1ª. q. 31. quæſt. 3. 3ᵐ./.1. diſtin. 21. quæſt. 1. 1. 5ᵐ. Suſpicio. 6. Tantum. Thales. 1. Templum. 1. Tempus. 31. Theologia 29. Thomas. 1. 2. Totum. 15. Vbique. 1. Vendere. 1. Verbum. 55. Veritas. 39.

9 Hæc propoſitio, Solus pater eſt deus, & aliæ ſimiles, cathegorematice ſunt falſæ. ſed ſincathegorematice ſunt veræ in duplici ſenſu, & falſæ in vno ſenſu. 1ª. quæſt. 31. 4. o./ 1. diſtin. 21. quæſt. 1. 2. o./. Matth. 11. fin. c. F. Veſperuſio. Vicem. Virginitas. 26. Virtus. 84. 237. 249. 250. Viſio. 21. Viſus. 9. Vituperatio. 2. Vnctio. 22. Vnigenitus. Vnio. 19.

10 Hæc propoſitio, ſolus deus creat, vel generat, vel eſt deus, & aliæ ſimiles, ſunt falſæ cathegorematice. ſed ſunt veræ ſincathegorematice, in duplici ſenſu. 1ª. quæſt. 31. 3. o./. 1. diſt. 21. quæſt. 1. 1. o. Voluntarium. 14. Votum. 6. 14. 76. Vſura. 42. 73. 76. 191. 224. 237. 240. 271. 297. Vſus. 8. Chriſtus. 106. 195.

¶ Solutio. Abſoluere. 30. Redemptio. 3. ſoluere. Timor. 38. Vſura. 100. 128. &c. 133. &c. 146. 148. 157. 167. 198. &c. 228. &c.

¶ Solutus. Fornicatio. 1. ſeparatio. o. ſoluere. ſolutio.

¶ Somer. ſamaria.

1 ¶ SOMNIVM dicitur aliquid quadruplicitet, ſcilicet propter vanitatem, breuitatem, obſcuritatem, & peruerſitatē. Iſa. 29. princᵒ. a. K. Adam. 56. Differentia.

2 Cauſa ſomniorum duplex, ſcilicet interior, ideſt præcedēs cogitatio, vel diſpoſitio corporis, & exterior, ſcilicet aer, cælum, dæmon, & deus per angelos. 12ª. quæſt. 80. 2 c./. quæſt. 95. 6. o./. quæſt. 154. 5. c./. quæſt. 172. 1. 1ᵐ./.3ª. q. 80. 7. c./. 2. diſtin. 7. quæſt. 2. 2. 6ᵐ./.4. diſt. 9. 21. 4. quæſt. 2. o./. Ma. quæſt. 3. 4. c./. Opuſc. 28. cᵒ. 2./. Iob 4. lec. 3. princᵒ. K. Diuinatio. 14. 15. Futurum. 3. Pollutio. 3. 4.

3 Somnium quandoque eſt cauſa futurorum euentuum, ſcilicet inducendo ad operandum, & quandoque eſt ſignum eorum, ſcilicet quando idem eſt cauſa vtriuſque. 22ª. quæſt. 95. 6. c./. quæſt. 154. 5. 1ᵐ./.2. diſt. 7. quæſt. 2. 2. 6ᵐ. Prophetia. 57. 58 56. ſalomon. 1. 2. Viſio. 25. Vmbra. 2.

¶ Somnolentia & ocioſitas, vt reducuntur ad torporem, ſunt filiæ accidiæ. 22ª. quæſt. 35. 4. 3ᵐ. Matutinæ. 2. Ocium. Torpor. Quid.

1 ¶ SOMNVS ſextuplex, ſcilicet naturæ, mortis, negligentiæ culpæ, contemplationis, & gloriæ. Io. 11. lec. 3. prinᵒ. a. K. Rom. 13. lec. 2. princᵒ. G. Diuiſio.

2 Mens habet duos reſpectus, ſcilicet ad ſuperiora a quibus illuſtratur, & ad corpus reſpectu cuius ligatur in ſomnis. Non autem reſpectu primi, ſed fit liberior quàm in vigilia. 4. diſt. 9. art. 4. quæſt. 1. 2ᵐ./. Veri. quæſt. 12. 3. 2ᵐ./. quæ. 28. 3. 6ᵐ. Abſtractio. 12. Adam. 56.

3 Intellectus in ſomno poteſt conuerti in deum. Non autem voluntas, quia ſequitur iudicium rationis. 4. diſt. 9. art. 4. q. 1. 3ᵐ./. Veri. q. 28. 3. 6ᵐ.

4 In ſomnis nullus poteſt mereri, nec demereri, quia tunc non poteſt haberi perfectum iudicium rationis. ſed poteſt eſſe ſignum præcedentis meriti, vel peccati. 1. quæſt. 84. 8. o./. quæſt. 94. 4. 4ᵐ./. 22ª. quæſt. 154. 5. o./. 4 d. 9. art. 4. quæſt. 1. o./. quæſt. 2. c./. Veri. quæſt. 28. 3. 6ᵐ./ 7ᵐ. Anima. 224. Baptiſmus. 134. Cete. 4. Cognitio. 40. Dormiēs. Euchariſtia. 195. Futurum. 3. Mors. 30.

5 Somnus poteſt eſſe peccatum mortale, vel ſaltem occaſio peccati mortalis, ſcilicet quando ex hoc ommittitur illud, quod quis facere debet, vel fit aliquid quod inclinat ad malum. 12ª. quæſt. 71. 5. c./. Rom. 13. lec. 3. fin. D. Paſſio. 52. Reſurrectio. 37. ſalomon. 1. 2. ſoporari. Triſtitia. 20. Veſpere. Vigilare. Viſio. 7. 12.

6 Somnus dicitur eſſe dimidium vitæ. Et ſecundum ſomnū, non differt felix ab infelice, nec virtuoſus a vitioſo. 4. diſt. 44. quæſt. 2. art. 1. quæſt. 3. c. princᵒ. /. Veri. quæſt. 20. 2. 2ᵐ./. Anima. 8. c./. Meta. 12. lec. 8. prinᵒ. b./. Phy. 7. lec. 6.

¶ Sonare. Indulgentia. 6. Paſſio. 25. ſonitus. ſonus. Timor 69. Virtus. 2.

¶ Sonitus. Faber. ſonare. ſonus.

¶ Sonus octupliciter cauſatur, ex octuplici percuſſione vaporis ſicci incluſi in nubibus, ſcilicet ſi ſic inflammatus vapor percutiat latera nubis & non ſcindat, tunc micat nō clare. Aliquando etiam ſine inflammatione, & per conſequens ſine coruſcatione fit ſonus quaſi tumultuans, & hoc fit cū percutit non inflammatus in lateribus nubis. ſi autem percutiat latera, & ſcindat tamen cum difficultate quadam, & hoc in parte groſſiori nubis, tunc eſt terribilis ſonus quaſi aliquis pannum immenſæ latitudinis ſcinderet, & tunc viſus fulguris, ſiue coruſcationis eſt curuus, quia non- Diuiſio.

ſecte ægreditur de nube. Aliqoando ſcindit nubem virtute magna, & qoaſi ſubito & totus ſimul ægreditur, & tunc ſonat ſicut veſica aliqua inflata, vel ſi vter inflatus ſtā geretur ſuper caput alicoius, & perſonis aerem percuſſions fortiſſima. Aliquando vapor ille ſiccus, ex inflāmatione ſreicit, & quærens maiorem locum facit diſſoluere nubem ſubito, & ſonare, ad modom viridium lignorum in igne. Aliquando etiam non valens exire extinguitur, & tunc ſonat ad modum ferri candentis in aqua extincti. Aliquando facit diuerſa foramina in locis nubis minoe ſpiſſis, & tunc facit ſonom quaſi ſibili, ſicut ventus quando exit per foramina. Aliqnando ante quàm incendatur, erumpit de nubs & tunc ſonat ſicut folles fabrilis, som ſufflant. Pſa. 17. me°. h. Animal. 6c. Cantus. o. Cælum. 11c. 113. 114. Faber. Indulgentie. 6. Infamia. c. Iubilus. 3. Loqoi. 6. Mare. 4. Odor. 4. Qualitas. 1c. Senſibile. 7. Sonare. Sonitus. Tonus. Triomphue. Verbum. 21. Vox. 4.

Diuiſio. ¶ Sophiſta dicitus dupliciter, ſcilicet apparens dialecticus, & dialecticus verus, ſed apparens demonſtrator. Poſteriorum lec. 13. Dialectica. 2. 3. Metaphyſica. 27. Significatio. 2.

Qoid. ¶ Soporari dicitur, qui multum & profunde dormit, dormire vero, qui parom. Pſal. 3. h. c. D. Dormient.

¶ Sordes. Baptiſmus. 203. Ignorantia. 6. Immunditia. Tenebræ. 3.

¶ Soror. Abraham. 9. 10. Amor. 127.

Quid. 1 ¶ Sors proprie dicitur cum aliquid fit, vt conſiderato eios aduentu, aliquid innoteſcat. 22. q. 95. 3. 8. c. /. Opuſ. 25. /. Eph. lec. 4. prin°. H. /. Col. lec. 3. prin°. H. Aaron. c. Campſoria. 1. Diuinatio. 14. 15. Duellum. Homo. 3. Matthias. Poſſeſſio. 7.

2 Sors in ſcriptura ſacra, duobus modis accipitur. ſcilicet ꝑ ſigno dato, per quod diſtingnantur res confuſę ab inuicem & pro officio, vel re propria, iuſte poſſeſſa vel debita, in diuiſions aliquarum perſonarum, vel poſſeſſionum, ſicut vocantur ſortes filiorum iſrahel, iuſtæ poſſeſſiones, diſtinctæ cuilibet tribui, vel perſonæ aſſignatę. Opoſ. 73. c°. 8.

3 Sors triplex, ſcilicet diuinatoria, diuiſoria, & conſultoria. Prima quæritur cognitio futuri, ſecunda habendi, tertia fiē di. 22. q. 95. 8. c. /. Quol. 12. 36. o. /. Opuſc. 25. c°. 2. /. 3. /. Ephe. lec. 4. prin°. H. /. Col. lec. 3. prin°. H.

4 Sortes fiunt de rebus humanis, ad nos pertinentibus, excedentibus prouidentiam noſtram, non autem de neceſſariis, nec de naturalibus. Opuſ. 25. c°. 1.

5 Sors cuius euentus expectatur ex ſtellis, eſt vana & falſa. Si autem a fortuna, eſt vana tantum ſors diuiſoria. Si vero a diabolo, eſt illicita, & prohibetur ſecundum canones. Sed ſi expectatur a Deo non eſt mala ſecondum ſe, licet ſit peccatum quadrupliciter, ſcilicet ſi fiat ſine neceſſitate, vel ſine reuerentia, vel intertenis, vel in electionibus eccleſiaſticis. 22. q. 95. 8. c. /. Quol. 12. 36. o. /. Opuſ. 25. c°. 4. /. 5. /. Ephe. lec. 3. o. /. Col. lec. 3. fin. H. Vſura. 15. 67. 93. 107. 21 c. Diuinatio. 12.

6 Hos dicitur ſorti accidere in contractibus, quod non pertinet ad proprietatem ſortis. Opuſ. 73. c°. 8.

7 Vſus proprius rei, & fructus eiuſdem, non accidnut ſorti, quia qui habet proprietatem in aliqua re ſiue poſſeſſionē habet & vſum, & fructum illius de iure. Opuſ. 73. c°. 8.

8 Qui emit agrum vel equum, vt plus percipiat in fructibus vel in vſu, ratione fructuum agri, & ratione vſus equi qoē emit, nihil accipit plus quàm accidat ſorti, quia totum eſt de ſorte, ſcilicet fructus & vſus. Opuſc. 73. c°. 8. Vſura. 67. 93. 107. 112. &c. 168. 174. 178. &c. 192. 196. &c. 204. 207. 225. &c.

¶ Sortes Aequiuoca. 13. Eſſe. 44. 45. Per ſe. 8. Prædicari. 8. Præſentia. c. Sedere. 2.

¶ Sortiri. Actio. 37. Angelus. 165. Circuncīſio. 44. Compoſitio 10. Homo. 3. Species. c. 3. Virtus. 43. Vſus. 5.

¶ Spado. Adoptio. 5.

¶ Spaſmus. Medicus. 7.

¶ Spatiom. Cælum. 20. 98. Cera. 21. Locus. 6. Stadium. o. Vacuom. o.

¶ Speciale. Abraham. 18. Abſtinentia. c. Abſtractum. 8. Accidia. 5. Adoptio. 6. Affabilitas. 1. 8. Amicitia. 8. 9. Amor. 19. 93. 94. Angelos 451. 507. 607. 608. 616. Annexum. o. Antonius. o. Apoſtaſia. 1. Apoſtoli. 7. Artiſalus. c. Aſtutia. 1. Auaritia. 1c. Beatitudo. 101. 141. &c. Beneficentia. c. Beneficium. 9. Blaſphemia. 20. 21. Bonitas. 231. Charitas. 4. 5. 6. Caſtitas. 2. 4. Cælum. 78. Circunſtantia. 17. Commune. 4. Conceptio. 19. Confeſſio. 50. Conſecratio. 14. Contritio. 23. Cultus. 5. Denominatio. 5. Deuotio. c. Difficile. 1c. Donum. 48. Eleemoſyna. 30. Epieiceia. 3. Aequalitas. 2. Eſſe. 49. Eubulia. 1. Eupſichia. Excommunicatio. 7. Fictio. 1. Fides. 1c9. Forma. 27. Fornicatio. 2. 3. Fortitudo. 8. Generale. 2. Gratia. 118. Gratitudo. 1. Habere. 4. Homo. 36. Iacob. 5. Iacobus. c. Impœnitentia. Imprudentia. 3. 10. 15. Inconſideratio. Inconſtantia. 1. Indiuiduum. 10. Infidelis. 1. Ingratitudo. 3. 11. 18. Iniuſtitia. 2. Innocentia. c. Inobedientia. 1. Inſenſibilitas. c. Iocunditas. Ipocriſia. 2. Iuſtitia. 17. 18. 30. 80. Iuſtificatio. 3. 48. Iuſtus. 5. 6. Latria. 3. 6. Legitimatio. c. Magnanimitas. 22. Magnificentia. 1. Maria. 15. Matrimonium. 47. Medium. 8. Metaphyſica. 21. Miraculum. 22. Miſericordia. c. 9. Miſſio. 35. 39. Natiuitas. 18. Negligentia. 5. 6. Nininitę. Notio. 11. Obedientia. 3. 7. 21. Obſeruantia. 1. Odium. 20. Holocauſtom. 3. Ommiſſio. 1. 10. 14. Oppoſitio. 16. Opus. 1. Oratio. 82. 84. Ordo. 35. Peccatum. 36. 5c. 57. 381. Pœna. 95. Pœnitentia c. Perſeuerantia. c. Pietas. c. Præceptum. 57. 95. 118. 137. Præcipitatio. c. Prædeſtinatio. 42. Princeps. 27. Priuatio. 12. Productere. c. Prophetia. 28. Prouidentia. 28. Prudentia. 7. Purgatorium. c. Qualitas. 5. &c. Religio. 94. Reuelatio. 11. Rex. 1. Sacramentum. 154. Sacrificium. Sacrilegium. c. Sanctificatio. 15. Sanctitas. 3. 4. Senſus. 1. Scandalum. 8. Schiſma. c. Seditio. 2. Sepoltura. 7. Seruitus. 1. Sobrietas. 3. Specialitas. Species. o. Superbia. 16. 17. Temperantia. 1. Timor. 1. Transgreſſio. 1. Ventus. 1. Veritas. 50. Vindicatio. 1. Virginitas. 1. Virtus. 17. 40. 2c9. Voluntas. 50. Vſura. 38. 54. 56. 170. 215. 310. Vſus. 5.

¶ Specialitas. Abraham. 18. Peccatum. 36. Speciale. Species. o.

1 ¶ Species duplex, ſcilicet natura communicabilis pluribus indiuiduis immediate, ſecundum nomen & rationē æqualiter participatam, vt homo, & intentio quieſcens in anima vt ſpecies in anima. 1ª. q. 13. 9. o. /. 1. d. 25. 3. o. /. 4. d. 1. q. 1. art. 4. q. 4. c. /. Quol. 3. 6. d. Abſtractio. 6. 15. Accidens. 17. 38. 39. 40. 41. 64. 65. 94. 96. 97. 102. Accidia. 6. Actum. 1. Actio. 4. 37. 42. 5c. 54. 55. 78. 79. 8c. 104. 118. Actus. 7. 14. 30. 39. 45. 46. 48. 50. 70. 127. 138. 151. 153. Adam. 21. 65. Addere. 8. 15. 16. Admiratio. 4. Admiſtio. Adoptio. 6. Adoratio. 29 Adulterium. 1. 8. Aer. 8. 9. Agens. 10. 12. 89. 86. 91. Agere. 38. &c. Alea. Alteratio. 2. In genere

2 Vnumquodque ſortitur ſpeciem ſecundum actum, & non ſecundum potentiam, ſed ſecundum formam, in compoſitis ex materia & forma. 1ª. q. 53. 1. c. /. 12. qu. 2. 3. c. Ambra. Amicitia. 11. Amor. 121. Angelus. 50 &c. 118. 141. 174. 177. 198. 187. 224. 301. 327. 328. &c. 335. 337. 338. 341. 342. 343. 362. 364. 375. &c. 387. &c. 403. 404. 423. 493. 514. 568. 570. 580. Anima. 1. 5. 30. 37. 53. 54. 55. 56. 75. 76. 78. 79. 149. &c. 15c. 161. 167. &c. 171. &c. 181. &c. 192. 193. 209. 252 &c. 311. Animal 2. 16. 24. &c. 18. 83. Annuntiatio. 5. Apoſtoli. 10. Apparere. 6. 10. Appropriatio. 17. Artifex 1. Aſtimilatio. 1. 2. 4. 10 &c. 16. 21. Aſtrologia. 1. Aſtutia. 1. Attributum. 11. Auantia. 13. 14. Auerroes. c. Augmentum. 3. 13. 17.

3 Illud ſecundum quod, aliquid ſortitur ſpeciem, oportet eſſe fixum & ſtans, quaſi indiuiſibile. Et quicquid attingit illud, ſub illa ſpecie continetur, & quicquid recedit ab eo in plus vel minus, pertinet ad aliam ſpeciem perfectiorem vel imperfectiorem. 12. q. 52. 1. c. Baptiſmus. 18 60. 61. 66. Blaſphemia. 20. &c. Bonitas. 38. 55. 61. Calor. 8. 9. Campſoria. 1. 3. Character. 3. 4. Caro. 5. Cauſa. 22. &c 48. 103. Cælū. 5. 62. 95. Circunſtantia. 14. 15. Cognitio. 4. 38. 44. Compoſitio. 10. Concupiſcentia. 8. 10. Concupiſcibilis. 7. 12. Confeſſio. 36. Conſeruatio. 4. Conſtantia 2. Contemplatio. 9. Contrarium. 20. &c. Corpus. 5. Corruptum. 2. Creatio. 40. Creatura. 33. Credere. 9. Delectatio. 66. 68. Deſiderium. 13.

4 Aliquarum generis ſpecies ſe habent ſecundum prius & poſterius ſicut numeri, & figuræ, quantum ad eſſe, licet ſimul eſſe dicantur inquātum ſuſcipiunt communem generis prædicationē. 1ª. q. 77. 4. 1^m. Deus. 53. 55. 93. 98. 173. 192. 215. 229. 232. 238. 328. 414. 417. &c. Differre. 4. 6. 7. 9. Differentia. 9. 10. 12. 16. 17. 24. Difficile. 12. Diffinitio. 4. 22. 28. 38. 50. 51. Dignitas 3. Dimenſio. 3. Diſpoſitio. 11. 13. 48. 54. Diſtinctio. 12. Diuerſitas. 3. 4. 10. Diuinatio. 12. 13. 14. Diuiſio. 6. 10. 12. 19. &c. Dolor. 14. Domus. 2. Donum. 9. Dulia. c.

5 In eadem ſpecie, non poteſt eſſe aliquid, prius alio natura, quia quælibet ſpecies prædicatur æqualiter de ſuis indiuiduis Quol. 3. 6. d. /. Meta. 7. lect. 9. fin. Ebrietas. 6. Effectus. 10. Elementum. 2. Embrio. 1. Aequalitas. 19. 20. Aequiuoca. 11. & cetera. Eſſe. 6. 82. 90. 91. Eſſentia. 2. Eucharistia. 40. 45. 62. & cetera. 123. 125. 126. 130. 131. 133. 142. 163. 183. 189. Eacandricentia. Phantaſia. 2. Phantaſma. 6. & cetera. Factus. Fermentum. 2. Fides. 67. 129. 152. Figura. 2. 8. 9. Filiatio. 1. 2. 4. 5. 6. Forma. 15. 27. 29. 38. 44. 48. 55. 56. 80. 87.

80.87.88.94.126.128.129.135. Fornicatio. 9. Fortitudo. 8. 54. Frequentia. Furtum. 3.6. Gaudium. 4. Generatio. 33. &c. 43.60.74. Genus. 1.&c. 10.11.12.16. 37. 40. 42. Gratia. 35. 107.112.118. Gula. 8. Habitus. 11.13.14.17.69.78. Hæreſis. 1. Hierarchia. 5. Homo. 3.7.8.36.40. Honor. 12. Humidum. 2. Iacob. 5.9 Iacobus. 2. Iaſtantia. 2.6. Idea. 10 26. 36 &c. Ignis. 1. 2. Ignorantia. 20. Illuminatio. 12. Imaginatio. 0. Imago. 4.5. Impugnare. 3. Io. 15. Incontinentia. 2. Indiuiduum 12. 14. 15.16.17.19.30.35. Indiuiſibile. 2. Infidelis. 11 Infidelitas. 3. Infinitum. 7 9. Ingratitudo. 2. Inobedientia. 2. Inſenſibilitas. 2. Inſtrumentum. 4.11. Intellectus. S. Intentio. 1. 20. &c. Iocunditas. Iperdulia. Ira. 7. Irreligioſitas. 3. Iuſtitia. 17.25. Latria. 5. Legiſpoſitiua. 1. Lex. 45 95. Liberalitas. 20. Linea. 1. 3. Locus. 3.4. Ludus. 12. Lumbrici. Lux. 4.12. Luxuria. 9.11.13.14. Magis. 1.5. Magnes. 1. Malum. 37. Materia. 8. Maturatio. Medium. 4. Membrum. 2. Memoria. 1.10 Mendacium. 2.6. Meritum. 1. Miſſio. 42. Modus. 4. Motus. S. Mulus. Mutatio. 8. Natura. 10. 11. Naturale. 6.7.9. Negatio. 4. Nomen. 7. Numerus. 1.1.4. Obedientia. 9. Obiectum. 1. Oblatio. 4. Obſeruantia. 2. Odium. 20. Ommiſſio. 12. Operatio. 3.35. Oratio. 10.11. Ordo. 8. Origenes. 6. Pars. 11. &c. Paruipenſio. 1. Paſſio. 19. 35. 39. 55. 67. 94. Pater. 3 Peccatum. 19. 52. &c. 177. 210. 218. 249. 300. 387. Pœnitentia. 5 6 7.9.87. Perfectio. 3.4.9.20.40.48. Petinitum. 2. Poroſitas. Prædicari 28. Præſumptio. 2. Princeps. 6. Priuatio. 8. Proceſſio. 28. Prophetia. 6.52.54.56.58.66.67. Proportio. 9. Prudentia. 46. 47. Pulchritudo. 7. Puſillanimitas. 5. Qualitas. 5. &c. Quantitas. 8.9.10.11. Rapacitas. Relatio 6. 20. &c. 85. &c. Raptus. 1. Raritas. 1. Regula. 3. Reuerentia. 2. Reſurrectio. 23. Sacramentum. 137. Sacrilegium. 4. Saturnus. 1. Scandalum. 10.16 Scientia. 2.80.106. &c. 139 Senſus. 40. Signum. 4. Similitudo. 31. Sortiri Speculum. 1.5. Stella. 6. Statutum 1. Subſiſtentia. 4.5. Subſtantia. 8.30.31.36. Superbia. 7.8. Superſtitio. 3. Tactus. 4. Temeritas. 2. Tempus. 5.6. 31. Tenebræ. 5. Timor. 42. Totum. 10. Triplicitas. Triſtitia. 3. Vendere. 8. Verbum. 1.2.3.32. Verum. 2. Virtus. 45. 47. 164. 165. 166. Viſio. 6.27.24. Viſus. 5.6 Viuum. 6. Vltimum. 2. Vnio. 1.4.5. Vnitas. 9. Vniuerſum. 3. Votum 38. Vox. 9. Vſura. 27. 74. 77. 92. 93. 126. 127. 301. Chriſtus. 36. 117. 133.

Diuiſio. 6 Nihil prohibet eſſe aliquam ſpeciem in aliquo genere, quæ aliqualiter operetur in omnibus ſpeciebus eiuſdem generis, ſicut ſol influit in omnia corpora. 22^{e}.q.47.5.2^{m}.

In anima 7 Species proprie eſt pulchritudo interior. 1 Sa. 53. princip^{o}. Decor. Pulchritudo. 7.

¶ Specificari. Iniuſtitia. 3. Paſſio. 35. Specificatiue. Infidelitas. 3. 11a. 19. Prudentia. 46. Luxuria. 9.14. Oratio. 10.

¶ Specificatiue. Iniuſtitia. 3. 10 quantum. Moralis 4. Notio. 5. Priuatio 8. Reduplicatio. 0. Species. 0. Specificari. Vniuerſum. 3.

¶ Specificum. Corpus. 43. Coſta. 2. Diſtinctio. 1. Obiectum. 7. 9. 14. Perfectio. 4. Species. 0. Specificari. Specificatiue.

¶ Specioſus. Formoſus. Species. 6. Pulchritudo. 7.

Vitari. 1 ¶ SPECTACVLA de vtilibus & neceſſariis ad vitam, vt venationes, diſtrahunt animum, & debent vitari a pœnitente licet ſint licita, cum debitis circumſtantiis. 22^{e}.qu.167.2.c./. 2^{m}./ 4.d.16.q.4.ar.2.q.2.0.

2 Spectacula turpium, vitanda ſunt ab omnibus, ſed maxime a pœnitentibus. 22^{e}.q.102.6.8^{m}./.q.167.2.2^{m}./.4.d.16.qu.4. ar.2.q.2.0.

3 Inſpectio ſpectaculorum turpium, & ad peccata prouocantium ſtudioſa, eſt prohibita, & eſt peccatum, & eſt mortale quandoque. Vnde & commiſtionem animalium diuerſæ ſpeciei, prohibet lex, ad tollendam vniuerſaliter occaſionem concupiſcentiæ. Animalia enim diuerſarum ſpecierum, nõ commiſcentur de facili, niſi hoc per homines procuretur. Et ſic in aſpectu coitus animalium, excitatur homini, concupiſcentiæ motus. Vnde etiam in traditionibus iudæorũ prohibitum inuenitur, vt Rabi Moyſes dicit, vt homines auerterent oculos, ab animalibus coeuntibus. 12^{e}.q.102.6. 8^{m}./.q.167.2.c./.2^{m}./.4.d.16.q.4.ar.2.qu.2.c. Curioſitas. 1. Spectare.

¶ Spectare. Officium. 2. Scientia 67. Spectacula. 0.

¶ Specula. Speculatio. 1.

Quid. 1 ¶ SPECVLATIO dicitur a ſpeculo. Non autem a ſpecula. Et reducitur ad meditationem, quia eſt viſio cauſæ per effectũ. 22^{e}.qu.180.3.2^{m}. Angelus. 323. Ars. 11. &c. Aſſimilatio. 12. Beatitudo. 56. &c. 58. Charitas. 126. Cogitatio. 10. Cognitio 5.52.78. Contemplatio. 0. Dæmon. 11. Deus. 126. 136. 137. 140. 144. 179. 184. 239. Dialectica. 1.2. Error. 1.2. Æſtimatio. 3. Euſtochia. 2. Gula. 11. Habitus. 33.73. Hebetudo. 1. Idea. 19. 20. 27. 30. Intellectus. P. Iudicium. 2. Logica. 1. Medicina. 2.

2 In principiis primis ſpeculatiuis, qui perſpicacioris intellectus eſt, plures concluſiones in eis videt. 2.d.12.2.c. punc^{o}. Meditatio. Metaphyſica. 16. Neceſſitas. 12. Phyſica. 9. Pythagoras. 1. Practicum. 0. Prædeſtinatio. 19. Principium. 18. 24. &c Proceſſio. 18. Prouidentia. 31. Prudentia. 81. Ratio. 23.24.32 &c 51. Sapientia. 25.26. Scientia. S Scientificum. 1. Superbia 32. Theologia. 10. Veritas. 26. Virtus. 76. 198. 199. 200. 204. 205. Viſio. 22. Vita. C. Chriſtus. 126. 135. 201.

1 ¶ SPECVLVM proprie, eſt tantum in materialibus, ſed metaphorice eſt in ſpiritualibus, quia repreſentant ſicut illud. Veri.q.12.6.c. Angelus. 290. Proprie.

2 Speculum habet ſpeciem a ſe cuius eſt ſpecies, & eſt poſt rem. Ideo non conuenit Deo, reſpectu creaturarum, nec patri reſpectu filii, ſed econuerſo. Exemplar autem eſt ante rem, ideo conuenit Deo. Veri.q.12.6.c. Anima. 202. Baſiliſcus. Cognitio. 24. Contemplatio. 1.

3 Diuina eſſentia eſt ſpeculum voluntarium, quia in eo non videtur, niſi quod ipſe vult oſtendere. Speculum vero materiale ex neceſſitate naturæ repræſentat omnes formas, in eo relucentes. 1^{a}.q 57.5.c./.2.d.11.qu.2.2.4^{m}./.L. Deus. 93. 203 205. 239. Lumen. 9. Prophetia 31.

4 Homo in ſpeculo mentis, debet contemplari quinque, ſcilicet peccata, ſupplicia, beneficia Dei mandata Dei, & præmia. Iſa. 21./. c^{o}. 26. Repræſentatio. 2. Veritas. 42. Viſio. 6. 19.

5 In ſpeculo oppoſito directe radio ſolis, non apparet ſpecies oppoſiti corporis, quia reuerberatio non fit niſi ad corpus obſcurum. Ideo plumbum apponitur vitro, licet non impediatur receptio eius. 4. d. 44. q. 2. arti. 1. quæ. 4. 5^{m}.

6 In ſpeculo fracto, reſultant multæ imagines, quia habet multas ſuperficies, cauſantes ſingulas reuerberatiões, quia non habent ibi eſſe quieſcens. 3^{a}.q.76.3.c./.4.d.10.q.1.ar.3. quæſt. 3. c.

¶ Spelta. Eucharistia. 62.

¶ Spelunca eſt ab arte, cauerna vero eſt a natura, vel aliquo ac e dente He.11.fi. Abraham. 15.16.17. Differentia.

¶ Sphæra eſt prima figura corporea, continens tantum vnam ſuperficiem. Sed circulus eſt prima figura plana, habens tã tum vnam lineam. Cœ.2.lect.5.0. Cælum. 0. Figura 10. Firmamentum. Ignis. 5. Luminare. 4. Stella. 2. 3. 4. Terra. 7. 8. 10. &c. Quid.

¶ Sperare. Actus. 170. Aduentus. 0. Amor. 178. Campſoria. 1. Correctio. 16. Fornicatio. 17. Infirmitas. 6. Inuentio. Lymbus. 5. Miſericordia. 37. Holocauſtum. 4. Peccatum. 96. Pœnitentia 33. Religio. 44. Spes. 0. Timor. 31. Tribulatio. 20. Vſura 61.69.72.74.77.79.95.146. 169. 171. 181. 182. 188. 191. 192. 193. 207. 208. 214. 225. 253. Vſus. 14. 18. Chriſtus. 95.

¶ Sphærica Figura. 10. Sphæra. 0.

¶ Sperma. Animal. 23. Coitus. 0. Semen. 0.

¶ Spernere. Qui minima ſpernit cadit in maiora. 12^{e}.q.88.3. 6.c /. Quol.9.ar.14.c.fi. Aſpernari. Bonitas. 228. Contemptus 0. Luctus. 2. Superbia 11.25.

1 ¶ SPES eſt paſſio. 3.d.26.q.1.1.0. Certitudo. 17. &c Donum. 35. Expectatio. 0 Fiducia. 1.2.5.6.7.8. Quid.

2 Spes dicit motum appetitus in bonum commenſuratum appetenti. 3.d.26.q.1.2.c.fi. Fortitudo. 14.

3 Spes eſt extenſio appetitus in appetibile. 3.d 26.q.1.1.0./.q. 2.2.c. Magnanimitas. 3.4.5. Miſericordia. 15.

4 Spes dicitur quintupliciter, ſ. paſſio, virtus, certitudo, eius obiectum, & actus. 3.d.26.q.2.1.3^{m}. Paſſio. 39.41. Peccatum. 201.

5 Spes eſt virtus. 22^{e}.q.17.1.0./.3.d.26.q.2.1.0 /. Virt.q.4.1.0. Præceptum. 100. &c. Prædicare. 12. Securitas. 4.

6 Spes eſt virtus theologica. 12^{e}.q.62.3.0./.22^{e}.q.17.5.0./.qu. 18.1.b./.2.4^{m}./.3.d.26.qu.2.2.0./. Virt.qu.4.1.6^{m}./.7^{m}./.2.c./. 4 c./.6^{m}./.16^{m}./.1^{e}.Cor.23.lec.2.4.fi. Solicitudo. 6. Sperare. Virtus. 127. 192.

7 Spes virtus eſt neceſſaria. 3.3.c^{o}.153 /. Opuſc. 3. c^{o}. 247./. 1^{e}. Cor. 13. fin.

8 Spes poteſt eſſe informis, ideſt ſine charitate. 12^{e}.q. 65.4.0./. 5.2^{m} /.3.d.26.q.2.ar.3.q.2.0./.4.d.14.q.1.ar.2.q.2.2^{m}./. Virt. q.1.6 10^{m}./.q.4 3.2^{m}./.8^{m}./.10^{m}.

9 Spes informis, non eſt virtus. 12^{e}.q.65.4.0./.5.2^{m}./.3. d. 26. L.med^{o}.B./.d.36.2.c./.2^{m}./ 4.d.14.quæ.1.art.2. quæ. 2.1^{m}./. Virt. q. 4. 3. 8^{m}.

10 Obiectum principale ſpei, eſt gloria animæ, non autem gloria corporis, ſed obiectum ſecundarium. 22^{e}. q.17.5.1^{m}./.q. 18.2.4^{m}./.3^{a}.q.7.4.1^{m}. Obiectum.

11 Spes habet duplex obiectum, ſcilicet bonum expectatum, & auxilium Dei.12ẽ.qu.40.7.c./.q.42.1.c./.q.62.4.3^{m}./.22ẽ.q.1.3.1^{m}./.q.17.2 4.5.c./.6.3^{m}./.7.c /.qu.18.2.c./.q.19.1.c./.3^{a}. quæſt. 7. 6.1^{m}./. Ma. quæſt. 8. 3. 1^{m}./. Vut. quæſt. 4. 1.c. Amicitia. 39.

12 Obiectum eius habet quatuor cõditiones, ſcilicet bonum, arduum, futurum, & poſſibile.12ẽ.q.40.1.o./.2.5.6.7. 8.c./.q.41.2.c./.q.42.3.c /.3^{m}./.22ẽ.q.17.1.7.c./.q.18.1.1^{m}./.2.c./.3^{m}./.q.20.4.c./.q.21.1.c./.qu.144.1.c./.3.d.26 qu.1.2.c.fin./. Virt.q.4 1.4.c. Arbor.2.Charitas.18.Correctio.3.16.17.De ſperatio.1.6.Enoch. Fiducia.o. Fides.73.Fortitudo.14.

13 Obiectum ſpei, non eſt poſſibile vt eſt differentia veri, ſed vt poſſibile dicitur ſecundum aliquam potentiam.12ẽ.q.40 3.2^{m}. Gloria.23.

14 Spes poteſt eſſe de actu virtutis, qui eſt in poteſtate noſtra. 12ẽ.q.42.3.3^{m}. Humilitas, 22. 32. Infirmitas. 6. Inuentio. Ira. 53.

15 Spes eſt tantum eorum quæ non habentur a ſperante.3^{a}.q. 7.8.2^{m}./.9.1^{m}. Iuſtus.7. Lymbus.4. 5. Matrimonium. 132. Paſſio.60. Pœnitentia.33.

16 Spes & præſumptio, ſunt de malo abuſiue, pro inordinato timore.22ẽ.q.21.3.1^{m}. Pigous. 1. Prædicare. 12. Præſumptio. 2. &c.

17 Spes directe reſpicit proprium bonum. Non autem bonũ alienum, quia ſignificat motum. Motus autem ſemper eſt ad proprium terminum proportionatum mobili.22ẽ.q.17. 3.c. Pſalterium.1. Spiritus. 14. Timor.11.15.20.31.48.49. 56.75.Tribulatio.20.

18 Spes virtus, habet Deum pro principali obiecto. 3.d.26.qu. 2.1.5^{m}./.2.c./.ar.5.q.2.1^{m}./.q.2.c./.L.q.1.3^{m}.

19 Rationes plures perſuaſiuæ, ad habendam ſpem de Deo. Opuſc.3.c^{o}.250.

20 Sperare licet in homine, vt in cauſa ſecundaria. Non autẽ vt in cauſa principali, ſed tantum in Deo 22ẽ.q.17.4.o./.5. c./.q.25.1.3^{m} /.Ʒ.4.c^{o}.7.7^{m}.

21 Proprium & principale obiectum ſpei virtutis, eſt beatitudo æterna, ſecundarium autem ſunt alia bona.22ẽ.q. 17.2. 4.o./.5.c.1^{m}./.q.18.2.c./.3^{m}./ 3.d.26.q.2.2.c.fi./.2^{m}./.ar.5.q.1 1.1^{m}./.2^{m}./.L.prin^{o}.B.Virt.q.4.1.4.c fi.

22 Spes eſt de beatitudine, vt de vltimo fine, ſed eſt de gratia, vt de ducente ad finem.12ẽ.q.69.2.1^{m}./ 3.c.

23 Spes abſolute, eſt tantum de bono proprio, ſed vt præſuppo nit amorem, poteſt aliquis alteri ſperare vitam æternam. 22ẽ.q.17.3.o./.q.18.2.3^{m}./ 3.2^{m}./.3^{a}.q.7.4.3^{m}./.3.d.26.L.fi./. Virt.qu. 4. 4.c. Vſura.61.69.75.76.80.91.96.100.104.151. 179.180.210.212.213.215.244.254.265.271.

24 Spes iuſti, reſpectu proprii boni & pro ſe, numquam deficit ſed tantum reſpectu aliorum. Phile.fi.

Subiectũ. 25 Spes & deſiderium, nullo modo ſunt in Deo.Ʒ.1.c^{o} 89. 6^{m}. Angelus.524.526.Beatus.1.2. Deſcendere.7.

26 Nec eſt in beatis.12ẽ.q.67.4.5.o./.22ẽ.q.18.2.o./.3.c./ q.19. 11.3^{m}./.3.d.26.q.2.4.4^{m}./.ar.5.q.2.o./.d 31.q.2.ar.1.q.2.3.o./ d.33.q.1.4.1^{m}./.d.34.q.2.ar.3.qo.4.2^{m}./. Veri.q. 27.5. 6^{m}.fi./. Virt.q.4.4.o./.q.5.4.10^{m}.

27 Nec in damnatis, ſed tantum in viatoribus hic, vel in purgatorio, vel in lymbo patrum.22ẽ.q.18.3.o./.3.d.26.q.2. ar. 5.q.3.4.o.

28 Spes eſt ſubiectiue in potentia appetitiua, non autem in cognoſcitiua.12ẽ.q.40.2.o./.22ẽ.q.18.1.c./.3.d.26.q 1.1.c./. q. 2.2.c./. Virt.q.4.2.c. Deſiderium.8.Iudas.2.Lazarus.1.Lymbus.4.Chriſtus.92.95. Anima.318.Subiectiue, inf.

29 Spes eſt in iraſcibili ſubiectiue.1^{a}.q.59.1.2^{m}./.12ẽ q.23.1. 2. c./.q.40.1.b./.c./.3^{m}./.3.d.26.q.1.2.5.o./.q 1.2.1^{m}./.ar.3.q.2. c./.Ma.q.11.1.6^{m}./. Virt.q.4.1.c./. Anima.3.lec.14. med^{o}. c. fin. Anima 319.

30 Spes virtus eſt ſubiectiue in voluntate.1^{a}.q.59.4 3^{m}./.q.82. 5.2^{m}./.22ẽ.q.18.1.o /.3 d.26.q.1.5.o /.q.2.2.c /. Veri.q.25.3. 5^{m}./. Virt.q.1.5.c.fi./.12^{m}./.q.4.2.o. Anima.320.

31 Sperantes cum Dei adiutorio in operibus noſtris primam offenſam, ſcilicet errorem contra ipſam veritatẽ euaſiſſe, alterã.ſ. difficultatem deueniendi in mentem auctoris, quãtum poſſibile eſt, vitare deſideramus.1.prolo./.Ʒ.1.princ^{o}./ Opuſc. 72. princ^{o}.

32 In brutis eſt ſpes, paſſio, & deſperatio.12ẽ.q. 40. 3.o./.3.d. 26.q.1.1.c.

Cauſa. 33 Aliquid eſt cauſa ſpei dupliciter, ſcilicet faciendo aliquid eſſe poſſibile, vt diuitiæ, fortitudo, & omne augens poteſtatẽ hominis, vel faciendo æſtimationem de poſſibili, vt doctrina, & perſuaſio. Sed experientia eſt cauſa ſpei vtroque modo, licet ſit cauſa defectus eius tantum ſecundo modo. 12ẽ. quæſt. 40. 5. o./.quæſt.42.5.1^{m}./.quæſt.45.3.c. Amor. 235. Appetitus. 31. Baptiſmus. 12. Concupiſcentia. 3. Confeſſio. 56.

34 Stultitia & experientia, ſunt cauſæ ſpei per accidens, remouendo ſcientiam, qua vere æſtimatur aliquid non eſſe poſſibile.12ẽ.q.40.5.3^{m}./.6.c.fi./.3^{m}. Correctio.3. Enoch. Fides. 201. Fiducia.7. Miſericordia.43. Oratio.41. Paulus.24.

35 Iuuentus eſt cauſa ſpei, quia parum habet de præterito & memoria, & multum de futuro, & multos ſpiritus. Ideo cor ampliatur, & fiunt animoſi, ſed parum experti. 12ẽ. q. 40. 6. o.

36 Senes deficiunt ſpe, propter experientiam, quæ facit æſtimationem impoſſibilis.12ẽ.q.40.5.2^{m}.

37 In ebrijs ſunt duæ cauſæ ſpei, ſcilicet inconſideratio, & caliditas & multiplicatio ſpirituum propter vinum.12ẽ.q 40. 6.o./.q.45.3.c.

38 Tria maxime mouent ad ſperandum in Deo, ſcilicet prouidentia, miſericordia, & poteſtas Dei. Pſal.20.med^{o}.c./. Pſal. 50.princ^{o}.a. B.

39 Spes quo ad rem ſperatam, eſt ex gratia & meritis, ſed quo ad habitum, eſt tantum ex gratia.22ẽ.q.17.1.2^{m}./.3.d.26.q. 2.1.3^{m}./. Virt.q.4.1.2^{m}. Peccatum. 96. Pignus.1. Præſumptio.2.12. Saluari.7. Sepultura.1.13. Timor.11.15.31.

40 Spes præſupponit merita in propoſito, non autem in actu. 12ẽ.q.62.4.2^{m}./.q.65.4.c./.2.d.43.5.4^{m}./.3.d.26.q.2.ar.3.q.1. 1^{m}./. Virt.q.4.1.3^{m}.

41 Spes ſemper procedit ex gratia, vel habita, vel expectata, nõ autem ſemper ex habita. 12ẽ.q.62.4.2^{m} /.2.d.43.5.4^{m}./.4. d. 2.q.2.2.3^{m}.

42 Spes adipiſcendi per alium, eſt cum expectatione, non autẽ per ſe. Phil.lec.3.prin^{o}.K. Tribulatio.11.26.

43 Spes præſupponit amorem, & deſiderium rei ſperatę.22ẽ. q. 128. 6^{m}.

44 Spes extendit ſe in deum, ratione diuinę largitatis, a quo recilit donum timoris, & conſideratione proprie paruitatis. 3.d.26.q 2.1.4^{m}. Effectus.

45 Spes per ſe adiuuat operationem dupliciter, ſcilicet ratione obiecti, & ratione effectus, ſcilicet delectationis. 12ẽ. qu. 8.o. Admiratio.5.

46 Spes ſupra expectationem addit certitudinem.3.d.26. q. 1. 3. 1^{m}./.quæſt. 2. 1. 2. c. Amor. 235. 236. Audacia. 6.9.&c. Spes. 6. &c.

47 Spes addit ſupra deſiderium, quendam conatum, & eleuationem animi, ad conſequendum bonum arduum. 12ẽ. q. 25.1.c./.q.46.1.c.

48 Spes præcedit gaudium, & cauſat illud. 12ẽ. quæſt. 25.1.c. Baptiſmus. 16. 99. Charitas. 61. 146. 150. 154. Confeſſio. 18.

49 Spes diuiditur contra memoriam, ratione delectationis, quæ eſt effectus vtriuſque, non autem ſecundum eſſentiã. 3.d.26.q.1.1.2^{m}. Conſilium.7.

50 Spes eleuat affectum hominis, ad ſummum bonum, ut adipiſcendum. Virt. q. 2. 2. 5^{m}. Correctio. 3. 16. Delectatio. 35. &c.

51 Habens ſpem, ſperat deum conſequi, & per ipſum omnia neceſſaria, quantumcumque difficilia obtinere, & omnia nociua quantumcumque difficilia repellere. 3.d.26.qu.2.2. 2^{m}. Expectatio.o. Fiducia.7. 8. Ira. 12. 39. 42. 53. 78. Iuſtus.7. Matrimonium.118.132. Miraculum.5.

52 Spes facit inhęrere deo, vt principio beatitudinis, fides autem, ut principio cognoſcendi veritatem, charitas vero, ꝓpter ſeipſum. Ideo diſtinguuntur realiter. 22ẽ.q. 17.6.o./.q. 23.6.c./. 3.d.26 q.2.ar.3.q.1.o./. Virt.q 2.3.c./.q.4.3.9^{m}. Modeſtia.8. Mors.13.23. Oratio.16.41. Pœnitentia.52. Præſumptio.1?. Religio 8.44.61. Saluari.7. Triſtitia 14. Verecundia. 7. Virtus.59. Viſio.15. Charitas.49.

53 Spes etiam informis, aliquo modo facit tendere in deum, ſed nullo modo fides informis. 3 d.26.qu.2.ar 5.quæſt.4.2^{m}. Vnio. 7.

54 Spes eſt tantum de æternis, fides autem eſt etiam de temporalibus. Potentia. quæſt. 6 9. 10^{m}. Amor.180. Fiducia.5.6. Fornicatio. 17. Differentia

55 Spes eſt tantum de iis quę ad ſe pertinent, non autem fides.3.d. 26. L. fi./. quæſt. 2. ar. 5. quæſt. 4. 2^{m}. Humilitas. 22. 24. 32.

56 Expectatio ponitur in ſymbolo, non quia ſit proprius actus fidei, ſed quia eſt actus ſpei, præſupponens fidem. 22ẽ. quæ. 17. 6. 2^{m}.

57 Spes & fides, de ſubiectis humanæ poteſtati, non ſunt virtutes. Sed de iis quæ ſunt ſupra facultatem naturæ humanæ, excedunt omnem virtutem, homini proportionatam. 12ẽ.q.62.3.2^{m}.

58 Spes

58 Spes eſt principium fortitudinis, & omnium operationum quæ ad arduum ſunt, & fides omnium quæ ad cognitionē pertinent, charitas vero omnium quæ ad bonum tendunt. 3 diſtinct. 26. quæſt. 2. 2. 2^{m}./. diſtinct. 27. quæſt. 2. art. 4. quæſt. 1. 2^{m}.

59 Spes directæ reſpicit proprium bonum. Non autem alienum, quia ſignificat motum. Motus autem ſemper eſt ad proprium terminum proportionatum mobili. Sed amor eſt directe ad alium, quia eſt vnio amantis ad amatum, & vnio eſt diſtinctorum. 22ſ. q. 17. 3. c.

60 Spes propria, eſt tantum de bono, niſi forte abuſiue, timor autem eſt tantum de malo 12ſ. q. 23. 2. c. fi./. q. 40. 1. c./ 4. 1^{m}./. q. 42. 5. 1^{m}./. q. 67. 4. 2^{m}./. 22ſ. q. 21. 3. 1^{m}./. 3. d. 26. q. 1. 3. c./. Virt. q. 4. 1. c.

61 Spes & timor ſunt contrarii, ſi conſideretur tantum propria ratio iraſcibilis, ſcilicet difficile, Diſparati vero ſunt, ſi conſiderētur genera difficilis. 3. d. 26. q. 1. 3. 3^{m}.

62 Spei contrariatur deſperatio, ſecundum acceſſum & receſſum a bono, timor autem, ſecundum contrarietatem boni & mali. 12ſ. q. 40. 4. 0./. q. 45. 1. 2^{m}./. 22ſ. q. 128. 6^{m}./. q. 129. 6. 2^{m}./. 3. d. 26. q. 1. 3. 3^{m}.

63 Spes eſt tantum de futuro, ſed gaudium eſt de præſenti. 12ſ. q. 40. 1. c./. 3. d. 26. q. 1. 3. c./. Virt. q. 4. 1. c. $prin^{o}$./. Opuſ. 3. c^{o}. 262.

64 Spes eſt tantum de arduo, ſed deſiderium & concupiſcentia, de bono abſolute. 12ſ. q. 25. 1. c. fi./. q. 30. 1. 0./. 3. d. 26. q. 1. 3. c./. Virt. q. 4. 1. c./. Opuſ. 3. c^{o}. 262. Magnanimitas. 3. 5. Amor 179. inf. Appetitus. 31.

65 Spes eſt tantum de poſſibili, deſperatio autem de impoſſibili. 22ſ. q. 23. 2. c. fi./. q 40. 1. c./. 3^{m}./. 4. 0./. 3. d. 26. q. 1. 1. c./. Virt. q. 4. 1. c. Deſperatio. 1. &c.

66 Spes virtus eſt circa arduum diuinum, non adeem magnanimitas, ſed circa humanum. 22ſ. q. 17. 5. 4^{m}./. 3. d. 26. q. 2. 2. 4^{m}.

67 Spes reſpicit arduum aſſequendum auxilio alterius, ſed magnanimitas vt aliquid ſuæ poteſtatis, ſcilicet operationem magnorum. 22ſ. q. 17. 5. 4^{m}. Expectatio. 2.

68 Expectatio ſpei, dicit reſpectum ad auxilium Dei, ſiue ſperatum differatur ſiue non, non autem dicit dilationem, ſicut expectatio longanimitatis. 22ſ. q. 17. 5. 3^{m}.

Comparatio. 69 Spes eſt de principaliori bono, quàm concupiſcentia, & delectatio tactus, quæ ſunt vehementiores & naturaliores. 22ſ. q. 141. 7. 3^{m}.

70 Spes & deſperatio, præſupponit deſiderium. 12ſ. q. 40. 1. c./ 4. 3^{m}./. 7. c./. q. 41. 2. 3^{m}./. Opuſ. 3. c^{o}. 262.

71 Spes eſt media inter præſumptionē & deſperationē. 12ſ. q. 64. 4. 3^{m}./ 22ſ. q. 17. 5. 2^{m}./. Virt. q. 1. 13. 19^{m}./. q. 4. 1. 7^{m}. Fortitudo. 15.

72 Amor non habiti, præſupponit ſpem, & ſpes deſiderium. Ideo ſpes eſt media inter vtrunque. 12ſ. q. 40. 1. c./. 3. d. 26. q. 1. ar. 3. q. 2. 0.

73 Spes eſt prima paſſio iraſcibilis, ſecunda deſperatio, tertia timor, quarta audacia, quinta & vltima, ira. 12ſ. q. 23. 4. c./. q. 25. 3. 0.

74 Spes eſt nobilior virtutibus moralibus, quo ad obiectum, ſcilicet Deum, non autem quo ad modum, ſed econuerſo. 12ſ. q. 67. 4. 1^{m}./. 3. d. 33. q. 1. 4. 1^{m}. Amor. 178. 179. 224. Audacia. 6. 9. &c. Charitas. 49. 50. 52. 59. 146.

75 Sicut ſe habet ſpes ad magnanimitatem, ſic & timor ad fortitudinem. 22ſ. q. 129 7. c./. 3. d. 26. q. 2. 2. 4^{m}.

76 Spes eſt maior fide. Virt. quæſt. 4. 3. c. Certitudo 16. &c. Concupiſcentia. 3. Finis. 73. 75. Fortitudo. 15. Longanimitas. 2.

77 Fides abſolute eſt prior ſpe. 12ſ. q. 62. 4. c./. 22ſ. q. 4. 7. c./. 2^{m}./ quæſt. 17. 6. 2^{m}./. 7. 0./. 3. diſtinct. 23. quæſt. 2. 5. 0./. Virt. quæ. 2. 3. 15^{m}.

78 Spes eſt prior fide, non in eſſe, ſed in propoſito. Ideo ſpes dicitur introducere ad fidem. 22ſ. quæſt. 4. 7. 2^{m}./. 3. d. 23. quæſt. 2. 5. 3^{m}.

79 Spes & timor ducunt ad charitatem, per modum cuiuſdam diſpoſitionis. 22ſ. q. 27. 3. c./. 3^{m}. Peccatum. 432. Pœnitentia. 24.

80 Spes eſt prior charitate, via generationis, ſed ordine perfectionis, eſt econuerſo. 12ſ. q. 62. 4. 0./. q. 65. 5. 2^{m}./. 22ſ. q. 17. 8. 0./. 3. d. 26. q. 2. ar. 3. q. 2. 0./. L./. Virt. q. 2. 3. 15^{m}./. quæſt. 4. 3. 0. Præſumptio. 2. Timor. 4. 18. 25. 20. 31. 56. 75. 76.

81 Spes & charitas ſunt propinquiores fini, quo ad conſequutionem eius, quam fides, ſed econuerſo quo ad oſtenſionem finis. 3. d. 23. q. 2. 5. 2^{m}./. 3^{m}. Virtus. 137. 192. 193. Item fides. 101. Fortitudo. 14. 15. Oratio. 16.

¶Spica. Animal. 82. Sabbathum. 10. Chriſtus. 198.

1 ¶Spina. Spinę & tribuli, producti ſunt ſimul cum aliis plantis, ſed non fuiſſent nociui ante peccatum. 1^{a}. q. 69. 2 2^{m}./. 22ſ. quæſt. 164. 2. c./. 1^{m}./. 2. diſtinct. 14. 5. 7^{m}. Iuſtus. 21. Chriſtus. 214. Quando.

2 Spina ſignificat remorſum conſcientiæ, ſpinam dorſi, ſuperbiam, rationem, & peccatum. Pſal. 31. med^{o}. b. D. Figura.

1 ¶Spiratio communis, eſt res ſubſiſtens, ſed nō alia, quàm paternitas & filiatio. 1. d. 26. q. 2. 3. 6^{m}. Amor. 14. Notio. 6. In diuinis.

2 Spiratio actiua eſt eadem numero, in patre & filio. 1^{a}. q. 36. 3. 1^{m}./. 2^{m}./. 4. 1^{m}./. 1. d 11. 1. 7^{m}./. 2. 3. 0./. 4. 1^{m}./. 3^{m}./. d. 12. 2. 2^{m}./. 3. c./. d. 29. 3. c. Proceſſio. 36. 37. 38. Quies. 8. Spiritus. Verbum. 38.

3 Quamuis filius habeat a patre hoc quòd ſpirat ſpiritūſanctum, nihilominus tamen non eſt hoc diuerſum in patre, & filio, quia eandem virtutem ſpiratiuam quam pater habet, filio communicat. Et ideo per illam æqualiter ſpiritum ſanctum ſpirant. 1. d. 12. 2. 2^{m}./. 2. d. 13. 5. 0.

4 Pater & filius, ſunt duo ſpirantes, ſed vnus ſpirator. 1^{a}. qu. 36. 4. 7^{m}.

5 Immo ſunt etiam duo ſpiratores. 1. d. 11. 4. 0./. d. 12. 3. c./. d. 29. 4. 2^{m}. Reſpondeo Dubio. 1133. Du^{m}. 1133^{m}.

1 ¶Spirituale duplex, ſcilicet per eſſentiam, vt gratia & virtus, & per cauſam, vt ſacramenta quæ ſunt cauſa gratiæ. Et iſta inquantum ſunt corporalia, quandam habent ſpeciem quòd emi vel vendi poſſint, quamuis nō ex hoc quòd ſunt ſpiritualia, non autem ſpirituale primum 4. d 25. q. 3. ar. 1. q. 1. 3^{m}./. q. 3. 3^{m}. Abraham. 16. Acceptio. 7. Accidens 68. 69. Accidia. 0. Accuſatio. 7. Acolitus. 5. Actio. 22. 34. Actus. 71. Affectio. 4. 7. Alimentum. 2. Alteratio. 11. Amicitia. 38. 41. Amor. 128. 150. 270. Angelus. 0. Anima. 20. 21. Annexum. 0. Anniuerſarium. Applicatio. 1. Approximatio. 0. Aqua 4. Arma. Ars. 43. &c. Auarina. 3. 6. Auerſio. 16. Aureola. 23. Baptiſmus. 174. 175. 203. Beatitudo. 29. Beatus. 36. Benefacere. 1. Beneficium. 19. &c. Diuiſio.

2 Spirituale quod ſub precio poni non debet, eſt duplex, ſcilicet res ſacra, vt ſacramenta, & actus alicui competens, ex officio ſacro. Et duplex annexum, ſcilicet primo ſpirituali, vt vaſa ſacra, vel ſecundo, vt decima, & ius patronatus. Et in vtroque eſt ſimonia quo ad ſpiritualitatem. 4. d. 25. q. 3. ar. 2. q. 3. c./. Quol. 8. 11. c. Bonitas. 8. Campſoria 51. 52. Canonizatio. Character. 6. 45. 46. Charitas. 128. Caſus. 5. Cauſa. 36. Cælum. 64. Cibus. 1. Cognitio. 0. Confeſſio. 83. Confirmatio 1. 11. 28. 31. 49. &c. Corporalia. 6. Creatura. 25. &c. Damnatio. 38. 62. Defectus. 7. Delectatio. 54. 57. 77. 90. 91. 93. 94. 95. 96. 99. Dæmon. 48. 67. 94. Detrimentum. Deus 364. 400. 402. Diuinum. 1. Doctor. 8. Doctrina. 11. Dolor. 5. Eccleſia 17. Effectus. 7. Ægritudo. 3. Electio. 33. Eleemoſyna. 24. 37. Ens. 14. Epiſcopus. 21. Euchariſtia. 40. 145. 168. &c. 223. 230. 239. 250. 251. 254.

3 Formatio creaturæ ſpiritualis duplex, ſcilicet per gratiam, & per gloriam. Po^{a}. q. 4. 1. 26^{m}. Excommunicatio. 7. Feſtum. 13. Fides. 12. 13. 91. &c. 154. Finis. 54 81. &c. Flagellum. 0. Forma. 9. 10. Fornicatio. 18. Frenum. Fructus. 2. &c. Gladius. 2. Gloria. 4. Gratia. 123. 134. 136. Guſtus. 0. Hebetudo. 1. Hæreſis. 44. Honeſtum. 1. Ieiunium. 8. Ieſus. 4. Illuminatio. 9. Immateriale. Immunditia. 2. In. 5. Incorporeum. Indulgentia. 5. 28. 29. Inebriari. Influere. Inſtrumentum. 0. Intellectualia 0. Intellectus. 93. Intelligentia. 1. Intentionale. Iſrabel. Iudei. 20. Iudicium. 39. Iuramentum. 33. 34.

4 Spiritualis ſubſtantia dicitur eſſe in loco dupliciter, ſcilicet vel per applicationem virtutis limitatę, vt angelus, vel nō limitatę, vt Deus. 1^{a}. q. 52. 1. c. $princ^{o}$. Laus. 9. Lex. 105. 106. 129. 135. Lignum. 1. Lumen. 8. 9. 10. 11. 17. &c. Lux. 6. Luxuria. 11. Magdalena. 1. Malum. 67. Manducatio. 2. Matrimonium. 62. 65. Menſura. 12. 13. 18. Miniſter 9. 10. Miraculum. 14. Mors. 13. Motus. 5. 9. 26. Munus. 0. Negociatio. 2. Nemeſis. 0. Nycticorax. Obedientia. 34. &c. Officium. 7. 8. Olfatus. 2. Operatio. 23. Oratio. 43. 93. Ordo. 36. &c. 51. 59. Origenes. 3. 7. Paradiſus. 1. Paſſio. 5. 6. Paupertas. 6. 7. 8. Peccatum. 38. 155. 158. 277.

5 Spiritualia ſunt propinquiora Deo, quàm corporalia. Ideo Angeli recipiunt abundantius de diuina bonitate. 4. d. 17. quæſt. 1. artic. 2. quæſt. 5. c./. Spiritu. 1. c. Pœna. 38. 44. 66. Perfectio. 52. & cetera. Periculum. 7. Permutatio. Poteſtas. 8. 11. Præceptum. 151. Prælatio. 23. Prophetia. 15. 16. Prouidentia. 41. 42. Pſallere. 1. Pulchritudo. 8. Quies. 6. Raab. 2. Rationale. 0. Religio. 21. 78. 95. 98. Reſiſtere. 6. Reſurrectio. 36. Sabbathum. 6. Sacerdos. 40. Sacramentum. 3. 25. 135. Saluari. 10. Sanctificatio. Sanctus. 9. Scandalum. 185. Scientia. 115. Schiſma. 7. 8. Scriptura. 10. 16. Seditio. 5.

Senſibile.7.Senſus.5.37.&c. ſeps ·tio.2. ſeruitus.18.ſimilitudo.4. ſimonia.0. ſion.1. ſpi ·ilum.1.

6 ſubſtantia ſpiritualis excedit corporalem, dignitate naturæ, nõ autem virtute agendi. Quol.11.1.3^m. ſpiritualitas.

7 ſubſtantiæ ſpirituales, ſecundum eſſe ſuum, non dependent a corpore. 4.d.45.q.1.ar.1.q.5.2. ſponſa.6. ſtatus.1.7.9.

8 In ſubſtantiis incorporeis non eſt totalitatis quantitatis, nec per ſe, nec per accidens, nec totalitatis ſecundum perfectam rationem eſſentiæ. 1^a.q.8.1.3^m/. ſpiritus.4 0. vtrumm.1. ſtultitia.3. ſubſtantia.17.18.35. ſummum.3.

9 ſubſtantia ſpiritualis abſoluta eſt a quantitate, & ſitu, & loco. ſed ſubſtantia corporalis limitata eſt terminis quantitatis, & ſitu, & loco.1.d.37.q.1.1.c./.q.2.1.c. Temperantia.6. Templum.7.9. Temporale.0.

10 ſubſtantia ſpiritualis, eſt ſimul in eodem ſitu cum corpore moto, non autem eſt corpus.1.d.37.q.5.1.c.

11 Nulla ſubſtantia ſpiritualis poteſt eſſe in corpore, nec in loco, niſi per operationem qua operatur, vel dans ei ſuum eſſe formæ, vt anima, vel eſſe perſonæ, vt perſona filii Dei, vel aliud eſſe, vt Deus in omnibus creaturis, vel aliquid præter eſſe, ſcilicet motum, lumen, & huiuſmodi. Et ſic angelus eſt in loco.1.d.37.q.3.1.c.fi. Tempus.33. Tenebræ.3. Tranſmutatio. Vermis.2. Viſibile.4.

12 ſubſtantia ſpiritualis non eſt in loco, niſi per operationẽ, & per conſequens, virtus & eſſentia eius in loco eſt.1.d.37.q.2.1.c/.q.3.1.c./.5^m/.3.c./q.4.1 c.fi./.2.c./.1.d.6.3.c./.1^m/.d.8.2.5^m. Viſio.8 Viſus.8./11.Vita.C.Vnctio.3.16.Vſura.92.294.295. Vtile.7. Chriſtus.84.106.138.199.200.209.

¶ Spiritualitas. Aureola.4.23. Charitas.130.Doctrina.3.Fructus.1.ſpirituale.0. Vita.28. Chriſtus.106.

Quid. 1 ¶ Spiritus, nomen ſpiritus, videtur eſſe ſumptum, a reſpiratione animalium. 1^a.q.36.1.c./. Cont.4.c^o.23. $prin^o$.

2 ſpiritus dicitur de corporeis & in corporeis, quia nomen eius eſt impoſitum ad ſignificandum ſubtilitatem naturæ alicuius.1.d.10.4.c. Accedere.2.Amor.148.150. Angelus.577. Anima.45.504. Antonius.1. Antropoſpatos. Apparere.11.

3 ſpiritus prius dicitur de incorporeis, quàm de corporeis, ratione ſignificationis, ſed econuerſo, ratione impoſitionis.1.d.10.4.c. Auxilium.1. Clamor.5. Concupiſcentia.3. Conſcientia.5.Corpus.42.58.67. Damnatio.5. Delectatio.21.27. Deus.392. Diana.Feſtum.13. Flãma.Fortitudo.50.Generatio.28. Hæreſis.49 Humilitas 2.32. Imaginatio.2.9. Incarnari.14. Liber.9.10. Maceratio.1 Mors.1.Paupertas.3.Prophetia.31.55.ſacrificium.3.ſanctitas.8 ſatisfactio.8. ſemen.6.16.18.19. ſepultura.5. ſpes.35.37. ſtridor.Verbum.33.Vertigo.0. Vinum.4.

Diuiſio. 4 ſpiritus dicitur ſextupliciter, ſcilicet aer vel ventus, corpora beatorum, animæ beatorum, virtus imaginatiua, mens, & Deus 1^a.q.45.3.4^m./.1.d.10.4.c./.2.d.24.q.2.4.1^m./ 3 d.2.q.2.ar.1.q.2.1./. Cont 4.c^o.23. $prin^o$.

5 ſpiritus dicitur tripliciter, ſcilicet ſuperbia, voluntas, & ſpiritusſanctus. Matth.5.$prin^o$.b.l.

6 ſpiritus vt nominat ſubtilitatem naturæ, eſt commune tribus perſonis. ſed ſpecialiter conuenit tantum ſpiritusſancto.1^a.q.36 1.0./.1.d.10.4.0.

Sanctus. 7 ſpiritus ſanctus, vt viduatum dictionum, eſt commune toti trinitati. ſed in vi vnius dictionis, eſt proprium nomen tertiæ perſonæ ex vſu eccleſiæ, duplici ratione, ſcilicet ex ipſa communitate eius quod dicitur ſpiritusſanctus, & ex propria ſignificatione ſpiritus & amoris.1^a.q.36.1.0./. 22.q.14.1.c./.1.d.10.4.0./. Cont.4.c^o.19.fi./. Ma.q.3.14.c./.Opuſ.3.c^o.46./.47. Adoptio.16.17.19. Amor.3.&c.185. Angelus.570.586.603.604.Apoſtoli.7.&c.Arrha.2.3. Aſſumere.23.25.48.52. Baptiſmus.28.190.

8 Et ponitur pro relatiuo, non ex nomine, ſed ex vſu eccleſiæ, niſi vt ſpiritus.1^a.q.36.1.2^m. Blaſphemia.52.&c. Charitas.110.141.Columba.1.2.Conceptio.18.&c. Confirmatio.15.25.45. Datio.19.&c. Delbora.2. Dæmon.51. Deus.363.

9 Et eſt perſona ſubſiſtens. Cont.4.c^o.18./. Opuſ.3.c^o.48. Digitus Donum.0. Euangelium.5. Finis.66. Fructus.11. Generatio.65.67. Gratia.84.86 Hæreſis.1.13.36.43.68.103.104.116.151.Homo.37.Imago.16.Impœnitentia.

10 ſpiritum ſanctum eſſe, & non eſſe creaturam ſed Deum, probat multipliciter.1^a q.27.1.c./ q.41.3.c./.4^m./. Cont.4.c^o.15.vſque.23./. Opuſ.3.c^o.45./46./.47./.48./.1.Cor.3.lec.3.prin.l. Ingenitum.1.4. Inobedientia.4. Iudicium.41. Lex.25.139.&c. Liber.19. Magi.1.2.4. Maria.39.53. Mediator.1.2. Miſſio.0. Paulinus. Peccatum.55. Penthecoſte.Perſona.36.

11 Natura diuina vt voluntas, eſt principium ſpiritusſancti, non autem vt natura.1.d.13.3.4^m. Pietas.8. Poſſibile.7.8. Præſumptio.2.

12 Spiritusſanctus ſubito aduenit mentibus hominum.12^c.q.113.7.b./. Opuſ.57.c^o.13.

13 Spiritusſanctus datur tripliciter. Primo incipientibus, in principium viuificationis, in lauacrum renouationis, & in priuilegium renouationis. Secundo datur proficientibus, ad inſtruendum intellectum, ad reficiendum affectũ, & ad adiuuandum actum. Tertio datur perfectis, in beneficium libertatis, in vinculum unitatis, & in pignus hereditatis.Iſa.44.me^o.E.

14 De effectibus Spiritusſancti.Cont.4.c^o.20./.21./.22. Prophetia.57.Proprius.10.Sagitta 1.Sapientia.26. Scriptura.45.

15 Spiritusſanctus dicitur poſtulare pro nobis gemitibus inenarrabilib⁹, quia nos poſtulare facit.4.d.15.q.4.ar.6.q.1.3^m.

16 Spiritusſanctus dicitur vnctum, quia ſupereminet, illuminat, fouet, diffunditur, & ſuauis eſt. Pſal.44.me^o.2 B. Symbolum.5.

17 Et effunditur vbique, & poteſt ab omnibus recipi, niſi impediat malitia cordis. Pſal.18.me^o.d.fi. Status.10. Virtus.252.

18 Spiritus domini, in ſcriptura, non niſi pro ſpiritusſancto conſueuit poni, qui aquis ſuperferri dicitur, non quidem corporaliter, ſed ſicut voluntas artificis ſuperfertur materiæ, quàm vult formare. 1^a.q.66.1.2^m./.q.74.3.3^m./.4^m./.Cont.4.c^o.20.2^m./.c^o.23.5^m./. Potentia.q.4.1.2^m./. Pſal.13.

19 Error Macedonii & Arrii, quòd ſpiritusſanctus eſt creatura, & minor patre & filio. Cont.4.c^o.16.fi./.Po^a.q.9.9 c./.q.10.2.c.$prin^o$./.Ro.8.lec.5.fi.C. Actor.1. Appropriatio.11.14.&c.Baptiſmus.28.Conceptio.18.19.22.Diſtinctio.36. Reſpectu filii

20 Spiritusſanctus ex modo ſuæ proceſſionis, eſt nexus, & vnio, & vinculum patris & filii 1.d.10.3.0. Euchariſtia.511.

21 Pater & filius vniuntur ſpiritusſancto, qui vnit eos formaliter, non autem efficienter.1 d.10.3.4^m./.d.32.q.1.1.4^m. Fides.105.Finis.60.Generatio.65.67.Hæreſis.103. Imago.36. Ioannes.19. Iudicium.41.Liber.19.

22 Pater & filius ſunt unum principium ſpiritusſancti, unitate notionis communis.1^a.q.35.2.c./.q.36.4.0./.1.d.11.4.3^m./.d.12.2.c./.1^m./.3^m./.d.29.4.0./.Cont.4.c^o.25.fi./.Opuſ.1.c^o.11.fi./.Opuſ.9.q.25./.10.8.lec.3.me^o.f.K./.2°.15.lec.3.fi. Natio.11.

Immo pater & filius non conceduntur communiter eſſe idem principium ſpiritusſancti, quia ratione articulationis, includitur unitas ſuppoſiti, licet quidam concedant, quia non ponit unitatem abſolutam, ſed reſpectu eius cui additur, quia eſt adiectiuũ 1^a.q.36.4.6^m./.1.d.29.4.3^m./. Opuſ.9.q.56. Reſpondeo. Dubio.1534. Mediator.1.2. Nexus. Notio.8 9.11.12.13.Oratio.74. nu^o.1134

23 Profecto adeſt ſpiritusſanctus, qui in affluentia delitiarum Dei, in ſpe futuræ beatitudinis, omnia præſentia deliniret aſpera, & omnia grauia releuaret, ſecundum Auguſtinum Opuſ.17.c^o.13. Perſona.36.Principiatum.4.Proceſſio.5. Quieſcere.3.

24 Græci communiter dicunt, ſpiritumſanctum eſſe imaginem patris & filii, non autem latini.1^a.q.35.2.c./.1^m. Relatio.99.

25 Spiritusſanctus non eſt nepos, quia non procedit eodem modo a filio, ſicut filius a patre. Po^a.q.10.4.5^m.

26 Filius in pluribus conuenit cum patre, quàm cum ſpiritu ſancto, non autem magis. Opuſ.9.q.55.Scriptura.4.5.6.

27 Spiritusſanctus, quandoque intelligitur nuſe Chri. Opuſ.1 c^o.13. Senectus.4.5.Stella.7.Timor.08.Verbũ.53.64.66.&c. Virtus.251.Vita.26.Vnitas.56.Chriani⁹.Chriſtus.198.222.

28 Spiritusſanctus operatur per filium, ſecundum humanitatem, non autem ſecundum diuinitatẽ.Opuſ.1.c^o.15.⁰. Orio.74.

¶ Spiſſitudo. Denſitas.0. Inſpiſſatio. Vinum.4.

¶ Splendidus.Magi.5. Rutilus.

¶ Splẽdor. Calor.18.Claritas.19.20.Corp⁹.41.54.Filiatio.18.Illuſtrat 0.Illuſtris.Lux.5.Pulchritudo.13.Stella.7. Chri.225

¶ Spolia.Vſura.170.&c.

¶ Spoliare. Accuſatio.14.Deprædari.Furtum.0. Hæreſis.29.

¶ Spoliari.Hæreſis.29.Vſura.251.259.291.292.

¶ Spoliator.Vſura.305.

¶ Spondere.Promiſſio.0.Sponſio.

1 ¶ Sponſa, Datum a ſponſa ſponſo, pro onere matrimonii, dicitur dos. Quod autem dat ſponſus ſponſæ, dicitur donatio.4 d.49.q.4.1.c. 1. Deſponſatio. Epithalamica. Matrimonium.59.60.116.Nuptiæ.0. In commu

Spon Spu

2 Vſus dotis, pertinet ad ſponſum, dominium autem ad ſpõſam. 4.d.49.q.4.a.1.1^{m}. *Sponſalia.o. Sponſus.o.

3 Sponſus dat dotem ſponſæ dupliciter, ſcilicet propter ultimum affectum eius ad ſponſam, & in pœnam ſponſi. 4. d. 49.q.4.a.1. c.

4 Auferens ſponſam propriam per vim, excuſatur a crimine raptus, licet peccet, violentiam inferendo. 22æ. quæſtion. 154. 7. 4^{m}.

Chriſti. 5 Sponſa Chriſti, improprie dicitur humanitas eius, quia habet aliquem actum ſponſæ, quia inſeparabiliter iungitur, inferior eſt, & regitur a verbo. Non autem proprie, quia deeſt triplex conditio neceſſaria, ſcilicet conformitas naturæ, diſtinctio perſonarum, & præexiſtens ſeparatio. 4.d.49.q.4.3.c./.5^{m}. *Anulus. Eccleſia.1.6.Fides.91. 107. Luxuria. 11. Membrum. 11.

6 Anima noſtra, non poteſt eſſe ſponſa, niſi Chriſti, quia cum dæmone fornicatur, nec eſt ibi matrimonium ſpirituale. 4. d. 42.q.3.a.2^{m}. *Virginitas.14.

7 Chriſtus dicitur ſponſa, quia aſſumit perſonam ſponſæ, nõ autem quod ſit ſponſa, vel membrum eius.4.d.49.q.4.5.3^{m}.

8 Pater ſponſi, ideſt Chriſti, eſt tantum perſonæ patris. Sed pater ſponſæ, ideſt eccleſiæ, eſt tota trinitas.4.d.49.q 4.1.2^{m}.

Quid. 1 ¶ SPONSALIA ſunt quædam ſacramentalia matrimonij, ſicut exorciſmus baptiſmi.4.d.27.q.2.1.6^{m}.

2 Sponſalia ſunt promiſſio futurarum nuptiarum. Et fiunt abſolute quadrupliciter, ſcilicet nuda promiſſione, datis arris ſponſalitijs, anuli ſubarratione, & interueniente iuramento. Et fiunt cũ conditione quintupliciter, ſcilicet quia aut eſt conditio honeſta de bonis ſimpliciter, aut de bonis utilibus per modum dotis, aut de bonis utilibus per modũ pœnæ, aut conditio inhoneſta, cõtraria bonis matrimonij, aut inhoneſta non contraria bonis matrimonij. 4.d.27.q.1.ar.2.q.3.c./.q.2.1.o./.Quol.4.23.19^{m}.

3 Stante conditione honeſta, ſtant ſponſalia, & ceſſante conditione ceſſant, niſi in eam conſenſus de præſenti, vel carnalis copula fuerit ſubſecuta, eo quod tales videntur receſſiſſe a conditione. At vero ſi conditio inhoneſta, vel contraria bonis matrimonij, non contrahuntur ſponſalia. Si autem non ſit contraria, tunc ſponſalia, ſed illa conditio abijcitur.4.d.27.q.2.1.c./.4^{m}.

4 Sponſalia obligant, ſicut votum ſimplex. 4. d.38.q.1.ar.3.q.2.1^{m}. *Accuſatio. 21.

5 Eccleſia non cogit ſeruare ſponſalia, propter periculum. Tamen frangens ea, ſine legitimo impedimento, peccat mortaliter.4.d.27.q.2.1.2^{m}.

6 Sponſalia poſſunt contrahi tantum utroque contrahentium exiſtente in fine primi ſeptennij, vel poſt, vel parum ante.4.diſtinc.27.quæſt.2.2.o./. Quol.4.23.19^{m}. *Affinitas. 7 8.9.10.11.

7 Idem tempus determinatur in maſculo & femina ad ſponſalia, non autem ad matrimoniũ, quia ſimul incipiunt a ratione, non autem generatione.4.d 27.q 2.2.1^{m}.

8 Sponſalia poſſunt contrahi cum infideli, ſi promittat conuerti ad fidem, non autem matrimonium.4.d.39.1.3^{m}. Matrimonium 128. *Debitum.17.Sponſa.o.

9 Sponſalia propter quodcumque crimen ſuperueniens, ſolui poſſunt 4.d.39.6.5^{m}. *Votum 19.54.

10 Sponſalia dirimuntur ipſo iure dupliciter, ſcilicet ſi alter ingreditur religionem, vel contrahit cum alia matrimonium. Sed ſexupliciter dirimitur per ſententiam, ſcilicet ſi alter nõ cõparet, vel fiat infirmus, vel affinis, vel fornicetur, vel deficiat ætaté, vel mutuo ſe abſoluãt.4.d. 27.q.2.3.o./.d. 39.6.5^{m}.

11 Sponſalia Chriſti & eccleſiæ, primo initiata fuerunt in incarnatione Chriſti Pſal.44 prin°.

Nomen. 1 ¶ SPONSUS dicitur dupliciter, ſcilicet contrahens ſponſalia, per verba de futuro, a ſponſione matrimonij, & contrahẽs matrimonium, quaſi ſpondens actum eius.4.d.27.q.2.1.6^{m}. *Charitas.154 Epitalamica. Epiſcopus.6. Iuſtus. 9. Matrimonium.59.60. Virginitas.16.

2 Exultatio ſponſi eccleſiæ quadruplex, ſcilicet quantum ad miraculoſam operationem, quantum ad glorioſam reſurrectionem, quantum ad cæli aſcenſionem, & quantum ad totius mundi venerationem. Iſa 4 fi.b.L.

¶ Spontaneum Voluntarium.o. Viuta.120.

¶ Sponte. Confeſſio.20.53. Dæmon.78. Iudicium.34.56. Lex.175.&c. Liber. Papa.7. Prædicare.5.7. Sacramentum.38.39. Sacrificium.24. Scienter. Schiſma.6. Voluntariũ.o. Votum.4

¶ Spuma. Semen 6.

¶ Spurius. Degenerare. Illegitimus.1.4.

¶ Sputum. Baptiſmus.240. Euchariſtia.196.197. Exorciſmus 12. Lutum. Saliua.

Squa Sta

¶ Squama. Cete. 6.

¶ Stabilimentum. Amor. 198.

¶ Stabilis in bono, dicitur dupliciter, ſcilicet inchoatiue, ut quilibet iuſtus viator, & perfecte, ſcilicet quilibet beatus, quadruplici ratione, ſcilicet vel quia impeditur, exterius, vel ex immutatione rerum habitarum, quia hoc ſemper idem manet, vel quia ſine ſolicitudine, vel ex quiete a labore conquirendi. Pſal.4.fi.g. *Perſeuerantia.o. In bono

¶ Stabulum. Ara.

¶ Stactes eſt gumma mirrhæ, quod eſt mirrha ſpecioſius. Pſal. 44. med°. t. E.

1 ¶ STADIUM eſt ſpacium centumuigintiquinque paſſuum. Et dicitur a ſtando, quia Hercules tantum currens, poſtea ſtabat, & reſpirabat 1ª.Cor.9.lec.5.prin°.K. Quid.

2 Stadium eſt ſpacium quo pedites currunt, quod Hercules dicitur ſtatuiſſe.1ª.Cor.9.lec.5.prin°.K. *Terra. 10.

3 Stadium eſt octaua pars milliarij. Ioan. 11. lec. 4. princ°. b. princ°./.Ce.2.fi.

¶ Stagnum. Calix. 1.

¶ Stare ſignificat poſitionem naturalem hominis, cum immobilitate.22æ.q.183.1.o. *Accuſatio 17. Angelus.59. Antecedens 1. Aqua.2. Diſtinctio.24. Elephas.4. Aeternitas.26. 30. Fides.150. Materia.50. Matrimonium. 10. 86. 87. 91. 118. 128.129. Medium.4 Motus.86. Peccatum.364. Perſeuerantia.5. Prædicare.18. Primitiæ.2. ſitus.5. ſolus.1. Species. 3. Sponſalia. 3. ſtadium.1. Quid.

¶ Statim. Adam.69. Angelus.78.311. 471.474.475. 529. 543. 589. Anima.124.&c. Appetitus.75 Aſcendere.12.17. Baptiſmus.88.129.159.160.201.206. Benedictus. 3. Beneficium. 1. Cauſa.3.4.60.69. Cõfeſſio.32. Cor.10. Correctio.17. Credere.31. Dæmon.41.67. Deſcendere.5. Deus.255. Diſpenſatio.19. Empireum. Euchariſtia.198. Facultas.2. Forma. 59. Infirmitas.6. Matrimonium.118. Meritum 46. Peccatum. 268.377. Præceptum.29. Reſtitutio.6. Reſurrectio.41. ſenſibile.3. Symbolum.9. ſuffragia.7. Votum.27. Viſura.137.159. 298. 299.

16 Statio. indulgentia.11. Planetæ.2.

1 ¶ STATUA dupliciter conſiderari poteſt, ſcilicet ut ſubſtantia, & ut artificiale quoddam. Primo modo eſt eadem numero bis facta, non autem ſecundo modo.4 d.44.q.1.ar.1.q.2.4^{m}. *Dæmon.101. Imago.10. Diuiſio

2 Statua ex eadem materia refecta, eſt eadem numero, ſecundum Auguſtinum, non autem ſecundum Ariſtotelem.4. di. 44.q.1.ar.1.q.2.4^{m}./. Quol.11.6.3^{m}.

¶ Statuere. Infidelis.13. Reſtitutio.1. Statutum.o. Stadium. 2.

¶ Statuta. Homo.12.14. Reſurrectio.31.

1 ¶ STATUS proprie pertinet ad libertatem vel ſeruitutem, in temporalibus uel ſpiritualibus, quia ſignificat immobilitatem & obligationem perſonæ hominis.22æ.q.183.1.o./.4.c./.q.184.4.c./.q.186.6.c./. Quol.3.17.c. *Abiurat.o.8. Accidens 84. Quid.

2 Officium dicitur reſpectu actus, gradus autem ſecundum ordinem ſuperioritatis, ſtatus uero requirit immobilitatẽ in conditione perſonæ.22æ.q.183.1.3^{m}./.3.o. *Adam.1.24. &c. Agilitas.4. Agricultura.1. Amor 70.

3 Diuerſitas ſtatuum & officiorum, eſt in eccleſia, quia pertinet ad perfectionem eius, ad neceſſitatem operum eius, ad dignitatem & ad pulchritudinem eius.22æ.quæ.183.2.3.o. *Angelus.257.357.522.537.596. Anima. 24. 73. 124. Animal.56. Apoſtoli.18.

4 Status naturæ humanæ duplex, ſcilicet naturæ integræ, & naturæ corruptæ 1ª.q.94.2.c./.12æ.q.109.2.8 c./.q.114.2.c./ 3.d.29.ar.8.q.1.o. *Anteola.5.24. Baptiſmus.212. Beatitudo.14 130. Beatus.3.&c. Bũditas.3. Bonitas 201. Cant°.1.

5 Status hominũ triplex, ſcilicet ueteris legis, nouæ legis, & patriæ. 12æ.q.101.2 c./.q.103.3.c./.q.106.4.1^{m}./.3ª.q.53.2.c.fi./. Quol.7.15.c. *Character.12. Circunciſio.33. Commendatio. Conſecratio.14. Conſtantia.9. Corona.1. Credere.23.

6 Status hominis, quadruplex, ſ. a principio uſq; ad ſeptimũ annum, ſecundus a ſeptimo anno uſque ad quartumdecimum, tertius a quartodecimo anno uſque ad uigeſimũprimum, & quartus deinceps. In primo ſtatu, nulli contractui homo aptus eſt, in ſecundo alicui de futuro, nõ perpetuo, in tertio alicui etiam perpetuo, quo ad propriam perſonã, ſed in quarto alicui quo ad omnia, etiam exteriora. 22æ. q. 24.9.c./.4.d.27.q.2.2.c.

7 Status naturæ humanæ ſecundum corpus triplex, ſcilicet corporalis, animalis, & ſpiritualis. Et ſtatus ſecundum animam quadruplex, ſcilicet ante peccatum, poſt peccatũ, ante gratiam, ſub gratia, & in gloria.3ª.quæ.53.2.c.fi./.3.d.16.L. *Cultus. 3.13.

8 Status animæ diſtinguitur dupliciter, ſcilicet ſecundum diuerſum modum eſſendi ſecundum naturam, ſcilicet animæ ſeparatæ, & coniunctę, & ſecundum integritatem naturæ, & corruptionem. 1ª.q.94.2.c. *Cura.1. Dæmon.54. De⁹. 180. Differentia.25. Dominium.8. Donum.41.44.

9 Status vitę ſpiritualis triplex, ſcilicet incipientium, proficiẽtium, & perfectorum. 22ꝫ qu.24.9.c./.qu.183.4.c./.Pſal.24. med°.h.princ°./.Iſa.44.med°.E. Charitas. 113. *Eleemoſyna.11. Ætas.1. Euchariſtia. 48. Exercitio. 1. Fides. 65. 66. Filiatio. 10.

10 Spiritusſanctus datur ad tria huic triplici ſtatui, ſcilicet incipientibus, proficientibus & perfectis. Sed incipientibus in principium viuificationis, in lauacrum renouationis, & in priuilegium adoptionis. proficientibus vero ad inſtruendum intellectum, ad reficiendum affectum, & ad adiuuandum actum. Perfectis autem in beneficiũ libertatis, in vinculum vnitatis, & in pignus hæreditatis. Iſa.41. med°. E. & cetera.

11 In ſtatu legis naturæ, neceſſaria erat fides aliquorum, ſupra rationem, & poſt lapſum, fides de reparatione. 4.d.1.q.1.ar. 2.q.3.c. *Generatio.45.&c. Gradus.2. Gratia. 43. 44. 178. 179. Hæreſis. 111. Ieiunium. 21. 26. Innocentia. 6. &c. Iudas 1.

12 Status poſt hanc vitam duplex, ſcilicet ante reſurrectionẽ vniuerſalem, & poſt. 12ꝫ q.67.1.3ᵐ. *Index.12.

13 In ſtatu gloriæ, nihil erit figurale, ad cultum Dei pertinẽs, ſed ſolum gratiarum actio, & vox laudis. 12ꝫ q.101.2.c./.q. 103.3.c./.22ꝫ q.13.4.c. *Iudicium.85. Ius.8 Iuſtitia.12.39 Iuſtificatio.5. Lex.116.117.145 147. Libertas.6.

14 Diuerſi ſtatus mundi, comparãtur diuerſis ætatibus vnius hominis. 4.d.4.q.3.ar.1.q.1 c./.d.40.L. *Lymbus.2. Maria. 50. Matthæus.1. Matrimoniũ.44. Meritum.4. Miſericordia. 21. Miſſio.35. Mulier.4.5. Neceſſitas.4.

15 Status mundi, poteſt variari dupliciter, ſcilicet ſecundũ diuerſitatem legis, & ſecundum diuerſos gradus perfectionis ſub eadem lege 12ꝫ.q.106 4.c. *Nocere.10. Obedientia.26. Officium.2. Ordo.99. Ornatus.7. Peccator 4. Peccatũ.247. &c.352. Pœnitentia.10.58.102.118 Perfectio.10.&c. 24. 52. &c 84.85.89. Præceptum.93.94. Prælatio.15. Producere.5. Prophetia.8.77. Puer.6.&c. Raptus. 15. 16. Religio. 17. &c. Scientia.63 Suffragia.5. Summum.0. Tabernaculum 5. Tẽplum.6.9. Tempus.28. Teſtamentum.8. Timor.51. Trinitas 13. Valitudo Via.3. Virginitas.2. Virtus. 183. Vſura. 314. Vxor.7. Chriſtus.54.139.

16 Chriſtus ſecundum aliquid fuit in triplici ſtatu, ſcilicet innocentiæ, peccati, & gloriæ. 3ª.q.13.3.2ᵐ.

Simonia. 1 ¶ STATVTVM negatiuum de non fienda re ſpirituali, niſi dentur tot, eſt illicitum & ſimoniacum. Vnde illicita eſſet ordinatio, ſi in aliqua eccleſia ſtatueretur, quòd non fieret proceſſio in funere alicuius, niſi ſolueret certam pecunię quantitatem. Non autem ſtatutum affirmatiuum, ſcilicet quòd res ſpiritualis fiat ſi tot dentur, quia primo modo per tale ſtatutum præcluderetur via, gratis officium pietatis aliquibus impendendi, non autem ſecundo modo, quia per hoc non præcluderetur via illud aliis exhibendi. Et prima ordinatio habet ſpeciem exactionis, ſecunda autem habet ſpeciem gratuitæ recompenſationis. 22ꝫ. q.100.3.2ᵐ./.4.d.25. q.3.ar.2.q.2.c./.1ᵐ./.2ᵐ. *Cognatio.2. Confeſſio.30. Conſtitutio. Dies.4 18 Diſpenſatio. 11. 16. Eccleſia. 10. 11. Euchariſtia. 178. Gentilis. 2. Inſtitutio. Iudæi. 5. Iuramentum. 16.

2 Si aliquid de ſe repugnantiam habet, ad ius naturale, non poteſt voluntate humana fieri iuſtum, puta ſi ſtatuatur quòd liceat furari, vel adulterium committere. 22ꝫ.quæ.57. 2. 2ᵐ. Lex.12.110. Matrimonium.16.23 44.45.75.122. Obediẽtia 39. Officium.12. Ordo.103. Poſſeſſio 9. Præceptum.135. Prę latio.15. Religio.71.99. Sacrificium.19. Sepultura 4. Seruitus.10. Simonia.24. Thuſificatio.2. Vſura 205.

Creatio. 1 ¶ STELLA. Productio ſtellarum, conuenienter deſcribitur quarta die. 2.d.15.q.1.0. Dies.23. *Angelus.241. Apoſtoli 35. Artificiale.7.

2 Omnes ſtellæ, ſunt ſphæricæ figuræ. Cæ.2.le.13.prin°.E.B./ Lec.16. 0. *Arcturus. Aſtrologia.4. Cælum.10.18.25.&c. Firmamentum.

3 Stellæ habent circulos & orbes ſeu ſphæras. Sed circulus ſolis, & circulus lunæ, ſe interſecant, non ſemper in eiſdem punctis, vt patet per ecclypſim. Cæ.2.lec.13. princip°. D. E. *Hæreſis. 148. Lumen. 2. Luminare. 0. Lux. 18. 25. Magi. 2. 5.

4 Stellæ ſecundum Ptholomæum, mouentur in ſuis ſphæris, non autem ſecundum Ariſtotelem. 1ª.qu.70.1.3ᵐ./.2.d.14. L.fin./.d.15.quæſt.1.1.2ᵐ./.Cæ l.c.3.med°. e./. Lib°. 2. lec. 11.12.13.14.0. *Maria.1. Natiuitas.26. Planetæ.0. Pliades. Scintillare.

5 Planetæ & ſtellæ fixæ ſecundum Ptholomæum mouentur ſuper polos zodiaci, & ſuper polos æquinoctialis. Meta.12. lec.6.fi.g.E. Sors.5.

6 Stellæ ſecundum diuerſos aſpectus & coniunctiones, imprimunt ad determinatas ſpecies. Et cum effectus cæleſtiũ corporum, ſequantur determinatos ſitus & aſpectus eorũ, ſi ex virtute corporum cæleſtium, ignis ille purgationis mũdi generatur, eſſet notum tempus illius purgationis, conſiderantibus motus aſtrorum. Quod auctoritati ſcripturæ repugnat. 2.d 15.q.1.1.c./.4.d.47.q.2 ar.1.q.3.c.

7 Stella apparens Magis in natiuitate Chriſti, non fuit de cælis ſed fuit ſpiritusſanctus, vel angelus in illa ſpecie, vel probabilius de nouo creata, non in cælo, ſed in aere vicino terræ, quintuplici ratione, ſcilicet tum quia nulla alia ſtella, hac via incedit. Hæc enim ſtella ferebatur a ſeptentrione in meridiem: ita enim iacet Iudæa ad Perſidem, vnde Magi venerunt. Tum apparet hoc ex tempore. Nõ enim ſolum apparebat in nocte, ſed etiam in meridie: quod non eſt virtutis ſtellæ, ſed nec etiam lunæ. Tum quia quandoque apparebat, & quandoque occultabatur. Tum quia nõ habebat continuum motum, ſed cũ oportebat ire Magos, ibat, quãdo autem oportebat ſtare, ſtabat. Tum quia ſurſum manẽs partum Virginis demõſtrabat, & deorſum deſcendens, hoc faciebat. 3ª.q.36.7.c./.Opuſ.60.c°.7.prin°./.Matth.2.prin°. 2. A. Natiuitas.25.26.

8 Non debet prædicari quòd hæc ſtella apparuit in figura crucis, vel hominis, vel crucifixi, quia non eſt certum. Opuſc. 12. princip°.

9 Sancti dicuntur ſtellæ ſeptempliciter, ſcilicet propter numerum, ſitum, gradum, ſplendoris rutilum, ordinatum motũ, viſum, & figuræ circulum. Iſa.14.med°.D.

10 Per ſtellas cæli intelliguntur principes per ſolem rex, & per lunam regina. Iſa.13.med°.A.

1 ¶ STEPHANVS fuit lapidatus, ex licentia romanorum, vel in mutatione magiſtratuum. Io.18.lec.5.fi.d. Sanctus.

2 Si Stephanus non oraſſet, forte Paulus non eſſet ſaluus. 2. d.41.4.2ᵐ. *Andreas.

¶ Stercus. Vpupa.

1 ¶ STERILITAS triplex, ſcilicet prauæ actionis, ſacræ cõtemplationis, & temporalis tribulationis. Iſa. 54. med°. D. Abraham. 26. Diuiſio.

2 Maledictio ſterilis in veteri teſtamento non erat culpæ, ſed pœnæ, non tãtum, quo ad defectum naturæ, ſed etiam quo ad infamiam, quia opprobrio, habebatur. 4 d.33. L. princ°. Matrimonium. 99.

¶ Sterlingi. Camporia.1. Vſura.214.216.

¶ Sternutatio cauſatur ex commotione cerebri. Iob. 41. lect. 2. princip°. Cauſa.

¶ Stillare. Euchariſtia. 162.

¶ Stimulus. Baculus.1. Remorſus.

¶ Stipendia principum, ſunt redditus eorum. 22ꝫ.q.62.7.c./. Ro.6.lec 4.fi.C. *Allicere. Legatus. 1. Miles.9. Miſſa.10.11. Operatio.23. Prædicare.12. Reſtitutio.13. Simonia. 20. &c. Sumptus. Teſtis.12. Quid.

¶ Stips. Biculus.1. Conſanguinitas.1.7. Vc itas.27.

¶ Stirps. Arabes. Aſſumere.32. Maria.3.4.5.

¶ Stoici. Bonitas.215. Nominatiuus. Pallium.72.73. Seneca. Triſtitia. 8. 16.

1 ¶ STOLA in ſiniſtro humero diaconi, ſignificat applicationẽ ad miniſterium in ſacramentis. Sed in vtroque humero ſacerdotis, ſignificat plenam poteſtatem diſpenſandi ſacramẽta. 4 d.24.q.3.3.c./. *Alleluia. Superhumerale. Figura.

2 Succinctorium quo ligatur ſtola cum alba, ſignificat amorẽ honeſtatis in epiſcopis. 4.d.24.q.3.3.c.

¶ Stolidus. Semen. 21.

¶ Stragomata. Inſidiæ.

¶ Stramentum. Diſpoſitio. 17.

¶ Strata principe, s. 19

1 ¶ STRATVS eſt id quod ſternitur, vt panni. Sed lectus eſt illud quod ſubtus ponitur. Tamen vnum ponitur pro alio. Pſa. 6. med°. d. H. Quid.

2 Lectus ſignificat conſcientiam, ſtratus autem peccata in cõſcientia, & etiam illud in quo mens quieſcit. Pſal. 4.A Pſal. 6. med°. d. H.

¶ Strenuitas. Andragathia. Idoneus.1.

¶ Stricte. Delictum. 1. Manipulus. Ratio.3. Via.1.

¶ Stridor dentium in damnatis ſpiritibus, intelligitur metaphorice, in corporibus autem proprie. Con.4.c°.90.fi. Figura.

¶ Stringere

Animal. ¶ Stringere. Amor. 193.

1 ¶ Strvthio habet pēnas accipitris. Nec volat. Imo pedib⁹ graditur, ſed Vita iuuatur alis, quo eo omnem deferen te, currit velocius. 22. q. 102. 6. 1ᵐ. me⁰. H./. Iob. 39. me⁰. K. I./. Eſa. 13. fi. E.

Quid. 2 Struthio ſignificat militantes Deo, negotiis ſecularibus ſe implicantes. 22. q. 101. 6. 1ᵐ. me⁰. H.

3 Struthio eſt animal naturaliter obliuioſum, & nullam adhibet curam de conſeruatione ouorum, & de filiorum nutritione. Nā oua non fouet, ſed fodiens in arena, ſabulo ea operit, & dimittit. Iob. 39. me⁰. F. &c.

4 Struthionis oua ex calore loci in quo ſemper moratur, & temporis quod naturali induſtria obſeruat, viuificantur, & ex eis pulli naſcuntur. Iob. 39. me⁰. F.

¶ Studere. Amor. 151.

Quid. 1 ¶ Stvdiositas. Studioſitatis nomen, deriuatur ad omnes virtutes, inquantum cognitio prudentię ad eas pertinet. 22. q. 166. 2. 1ᵐ.

2 Studioſitas eſt virtus, cuius principalis materia eſt cognitio, ſecundario autem alia. 22. q. 160. 2. c./. q. 166. o. * Diligentia.

3 Et eſt virtus moralis, quia principaliter refrenat, & moderatur appetitum cognoſcendi. Sed per accidens impellit contra laborem ſtudii. 22. q. 166. 2. o./. q. 167. 1. c. * Gula 8. Ieiunium. 7. 47. Modeſtia. 7. Solertia. o. Solicitudo. o. Studium. o.

4 Studioſitas non eſt directe circa cognitionem ſed circa appetitum cognitionis acquirendæ. 22. q. 166. 2. c./. 2ᵐ./. qu. 167. 1. c.

5 Studioſitas opponitur curioſitati. 22. q. 160. 2. 5./. qu. 161. prin⁰./. q. 166. prin⁰. * Temperantia 12.

¶ Studioſus. Adiorare. Gula. 8. ſcienter. Simonia. 1.

Quid. 1 ¶ Stvdivm importat vehementem applicationem mentis ad aliquid, & principaliter ad cognitionem, ſecundario autem ad ea in quibus homo per cognitionem dirigitur. 22. q. 166. 1. c. * Amor. 151.

2 Studium doctrinę, eſt exercitium ſcientiæ. Iſa. prolo. 2. fi.

3 Studium & appetitus ſcientiæ ſecundum rectam rationē, eſt aliquid virtutis: ſi excedat, eſt curioſitas. ſi deficiat, eſt eſt negligentia. Ma. q. 8. 2. c.

4 Studiū debet ſemper incipere a faciliori, niſi cognitio eius dependeat difficiliori. Trin. 21. quæſt. 2. 3ᵐ. * Apoſtoli. 12. Aquila. 1.

5 Studium ſapientiæ, ſumme commendatur. 22. qu. 188. 1. c./ Con. 1. c⁰. 2./. Ebdo prolo. * Caſtitas. 11. Docilitas. o.

6 Ordinatio ſtudii ſubeſt papæ. Opuſ. 19. c⁰. 5. fi. * Gazophilacium. o. Geometra 1. Hieronymus. 2.

7 Circa ſtudium contingit per accidens quadrupliciter curioſitas, ſuperbia, & alia vitia, licet omne ſtudium ſecundum ſe ſit bonum, ſcilicet vno modo, inquantum per ſtudium minus vtile retrahuntur aliqui a ſtudio quod eis ex neceſſitate incumbit. Alio modo inquantum ſtudet aliquis adiſcere ab eo a quo non licet. Tertio, quando homo appetit cognoſcere veritatem circa creaturas, non referendo ad debitam finem, ſcilicet ad cognitionem dei. Quarto modo, inquantum aliquis ſtudet ad cognoſcendam veritatem, ſupra proprii ingenii facultatem, quia per hoc homines de facili in errores labuntur. 22. q. 167. 1. c. * Impedimentum. 2. Intendere. 5. Laus. 21. Logica. 8. Ordo. 40. Perfectio. 65. Princeps. 4. Prudentia. 36. Religio 80. 88. 96. ſapientia. 7. 33. 38. ſcientia 58. 90. &c. ſymbolum. 4. ſolicitudo. 1. 7. ſtudioſitas. o. Theologia. 7. Tempus. 43. Veritas. 31. 33. 34. Vita. 34. Vtilia. 189.

8 Studium & curioſitas, dicuntur pertinere ad carnem vel ad auaritiam, ratione cognitionis eorum ad quæ ille inclinant. 22. q. 166. Auaritia. 18. 2. 2ᵐ./ 3ᵐ.

Quid. 1 ¶ Stvltitia dicitur a ſtupore, quia ſtultus eſt, qui propter ſtuporem non mouetur. 22. q. 46. 1. 2. c.

2 Stultus præcipue videtur, qui deficit in ſumma iuditii. ſ. ſecundum altiſſimam cauſam, non autem ſi deficiat circa aliquid modicum. 22. q. 46. 1. 1ᵐ./. 2. c. * Amens. Contumelia. 7. Fatuus. Fatuitas. Humilitas 9. Inſipientia. o

3 Stultitia importat hebetudinem ſenſus ſpiritualis, fatuitas autem totalem priuationem eius. Ideo prima opponitur ſapientiæ contrarie, ſecunda vero priuatiue. 22. qu. 8. 6. 1ᵐ./. q. 46. 1. o.

4 Stultitia duplex, ſicut ſapiētia duplex, ſcilicet mūdi, & dei. Prima ſapientia decipit, non autem ſecunda. 22. quæ. 46. 1. 2ᵐ./. 3ᵐ./. q. 113. 1. 1ᵐ.

5 Non moueri iniuriis, eo quod terrena non ſapiant, pertinet ad ſtultitiam mundi, ſi vero ex ſtupore, pertinet ad ſtultitiam ſimpliciter. 22. q. 46. 1. 4ᵐ. * ſaluari 4. ſpes. 34.

6 Stultitia ex immerſione ſenſus in terrenis, eſt peccatum, non autem ſi ex defectu naturæ, vt in amentibus. 22. qu. 46. 2. o./. 3. c.

7 Stultitia opponitur præceptis de contemplatione veritatis. 22. q. 46. 2. 3ᵐ.

8 Stultitia eſt filia luxuriæ, continens odium dei, & deſperationem futuri ſeculi, quia faſtidiunt deum, & dona eius. 22. q. 46. 3. o.

9 Stultitia ex impedimento corporali, cauſatur ex ira, ex luxuria vero, inquantum eſt ex immerſione ſenſus in terrenis. 22. q. 46. 3. 3ᵐ./. Iob. 5. prin⁰.

10 Hebetudo, ſtultitia, ignorantia, & præcipitatio differunt, quia prima opponitur intellectui, ſecunda ſapientiæ, tertia ſcientiæ, & quarta conſilio. 22. q. 8. 6. 1ᵐ.

11 Stultitia conuenit ſuperbis, ſicut humilibus ſapientia. Iob. 5. prin⁰.

¶ Stultiloquium ſignificat peruerſam ſententiam verborum per quæ quis præfert delectationes luxurię aliis bonis. 22. q. 153. 5. 4ᵐ. * Gula. 3. Luxuria. 18. Cauſa.

1 ¶ Stvpor cauſatur ex inſolita imaginatione. 12. q. 41. 4. c. fi. * Admiratio. o. ſtultitia. 1. 5. Quid.

2 Admiratio eſt principium philoſophādi, ſed ſtupor eſt impedimentum philoſophicæ conſiderationis quo timetur iudicare in præſenti, & inquirere in futuro. 12. qu. 41. 4. c. fi./ 5ᵐ. * Timor. 42. Trepidatio.

3 Quidam piſcis, tentus in rete, ſtupefacit manus piſcantis non autem ſtupefacit rete, ſed aliter alterat illud. 2. d. 15. q. 1. 2. 6ᵐ./. Veri. quæſ. 5. 9. 17ᵐ./. Phy. 7. lec. 4. prin⁰./. Cæ. 2. lec. 10. me⁰. c. G.

1 ¶ Stvprvm eſt illicita virginis defloratio, ſub cura parentum. 22. q. 154. 1. c./. 6. o./. 4. d. 41. ar. 4. q. 1. 2. c./. Ma. q. 15. 3. c. * Adulterium. 3. Conſtantia. 9. Luxuria. 7. 9. 11. 13. Raptus. 2. 3. Quid.

2 Stuprum fit deformius, ex duplici iniuria ſibi annexa. ſ. virginis ſeductæ vel vi oppreſſæ, & patris. Et ſecundum legem tenetur ſatisfacere vtrique. 22. q. 154. 6. 3ᵐ.

3 Filia ſacerdotis etiam non nupta, deprehenſa in ſtupro, lapidabatur in veteri teſtamento, in aliis autem tantum nuptæ. 3ª. q. 29. 1. 4ᵐ./. 4. d. 30. q. 2. ar. 1. q. 3. 4ᵐ. Lapidatio.

4 Immo filia ſacerdotis comburebatur, aliæ vero lapidabantur. 3ª. q. 29. 1. 4ᵐ. Reſpondeo Dubio. 135⁰. Du⁰. 135ᵐ

¶ Suadere. Exhortatio. Lex. 14. Peccatum. 133. ſuggeſtio.

¶ Suauitas. Amor. 193. Anima. 213. Animal. 77. Cete. 10. Confeſſor. 2. Fructus. 6. Mel. o. ſpiritus. 16. Teda.

¶ Subalternum genus non eſt in angelis, ſed tantum primū genus ſubſtantiæ, & vltima differentia. Opuſc. 42. c⁰. 5./. 6. * Phyſica. 11. 12. Principium. 9. ſcientia. 135. &c. Theologia. 8. 43. In quibus.

1 ¶ Svbdiaconvs accipit vrceolum plenum, quia habet actum ſuper contentū eius, quia vtitur aqua & vino, ad ponēdum in calice, & præbet aquā manibus ſacerdotis & diaconi. Accoliti vero habent actum ſuper vrceum, & non ſuper contentum eius. 4. d. 24. qu. 2. 1. 6ᵐ./. 7ᵐ. * Character. 41. Euangelium. 8. Lectoratus. 4. Officium.

2 Subdiaconus quando ordinatur, accipit calicem vacuum de manu epiſcopi, quia portat vaſa corporis & ſanguinis domini, & oblationes in altari ponit, ideſt ordinat materiā euchariſtię in vaſis ſacris. 4. d. 24. q. 2. ar. 1. q. 2. c./. 2. 3ᵐ./. 6ᵐ.

3 Subdiaconus primo admittitur ad ſacra tractanda, & ad doctrinam nouæ legis annuntiandam. 4. d. 24. q. 3. 2. c.

4 Actus principalis eius eſt, oblationes populi ponere in altari, vel offerre diacono, cuius actus principalis eſt offerre eas ſacerdoti. Ideo ordo eius eſt ſuperior. ſed ferre crucē ſecundum conſuetudinem aliquarum eccleſiarum, vel legere epiſtolam, ſunt actus ſubdiaconi ſecundarii. 4. d. 24. q. 2. 2. 3ᵐ. * Manipulus.

5 Subdiaconus habent miniſterium ſuper vaſa ſacra, & ſuper diſpoſitionem materiæ non conſecratæ. 4. d. 24. quæſt. 2. 2. 6ᵐ./. 3. 5ᵐ./. Con. 4. c⁰. 74. fi.

6 Subdiaconus habet actum ſuper calicem, & non ſuper cōtentum eius, ſed bene ſacerdos. 4. d. 24. q. 2. 2. 6ᵐ./. 7ᵐ.

7 Sacerdos directe habet poteſtatem, ſuper corpus Chriſti, ſubdiaconus vero ſuper vaſa tantum, ſed diaconus ſuper corpus in vaſe contentum. 4. diſt. 24. quæſt. 2. 3. 5ᵐ. * Ordo. 72. 86. 88.

¶ Subditi debent prælatos imitari in hoc ſolum, in quo prælati imitantur Chriſtum, qui eſt infallibilis regula veritatis. 1. Cor. 4. le. 4. me⁰. F./. 1⁰. 11. le. 1. prin⁰. H./. 1. Theſ. 1. me⁰. I./. 2. Theſ. 3. le. 1. b. * Abſoluere. 7. 8. Accuſatio. 29. Actio. 99. Adiurare 4. Apoſtaſia. 5. 5. Appetitus. 64. Benedictus. 5. In quibus.

99. Adiutare.4. Apoſtaſia.1.5. Appetitus. 64. Benedictus.5. Clauis.18. Confeſſio.42 67.&c.72.97. Correctio.10. Cura. 7. Damnatio.42. Daniel.1. Dæmon.95. Deus. 375.376. Diſpoſitio.17. Dominium. 11.12.13. Epiſcopus.15. Æternitas.14. Exactio.5. Excommunicatio.29. Fatum.8. Fides.57 Fiducia 8. Finis.39. Forus.2. Imperare. 4.10.16.18. Inferior. Infidelis.1 Inquirere.3. Iudicium.39.&c. Iuramentum.28. Iuſtitia.18. Lex.9.11.24.25.27.80 130.137 Māſuetudo 8. Mare.2. Maria.28.38.43 50.59.63. Matrimonium.45.122. 141. Miles.7. Naturale.19. Neceſſitas.31. Obedientia o Ordo 43.99. Papa.5.6.7. Participare.11. Paulus.12. Pax.24. Periculum.9. Præceptum.134. Prælatio. 8.20.21 23.26. Princeps.1.6.9.11.14. Prouidētia.22. &c. Prudentia.21. Regnū. 2. Reuerentia.9. Sacramentum.76. Sacrificium. 11. Superbia 21. Tyrannus.4.11. Virga. Virtus.203. Vſura.258. Chriſtus.170.

¶ Subdiuiſio. Contrarium.24. Diuiſio.0.

¶ Subeſſe. Actus.35. Beatitudo.92. Caro 2. Dæmon.82 Euchariſtia.146. Fides.18. Infirmitas.7.8. Intentio. 27. Lex.79 Obedientia.32. Oratio. 59. Prophetia. 33. Prouidentia.22. &c. Schiſma.6. ſenſus.44. ſtudium 6. ſubſiſtētia.4.5.7. ſubſtantia.12. Timor.5.26. Virtus.270. Vmbra.3.

¶ Subiacere. Angelus.267 Appetitus.63. Aſſiſtere.5. Cælum. 38.104. Clauis.7. Cor.4. Eſſe.47. Infidelis.1.13. Lex.13. Matrimonium 45. Natura.7. prouidentia. 22. &c. Temporale. 1. Tempus 14.34. Vinum.7. Volūtas.75. Chriſtus.175.&c.

Perfectiu. 1 ¶ SVBIECTIO. Quælibet res perficitur, per ſubiectionem ad ſuum ſuperius.12ª q.92.1.c./.22ª.q.81.7 c./ 3.d.34.qu. 2.2.7^{m}./.q.2.ar.1.q 2.2^{m}./. Veri q 14.3.8^{m}. *Actus. 43. Alteratio.10. Angelus.349. Animal 68. Annihilatio.1. Appetitus.51.61.&c Auris. Bonitas. 163.167. Caro.2. Cælum.38. Clauis.19. Colare. Coma. Cor.4. Corpus 37.38.48.67.

2 Mouens, neceſſario cauſat motum in mobili, totaliter ei ſubiecto, non autem in aliis. 1ª.q.82.2^{m}./.22ª.quæſ.83.1.c. Corruptio.16. Cultus.4.7. Cura.3.7. Deuotio.12. Deus.377

Quando. Dominium.0. Donum.5. Eſſe.45.50. Filiatio.8.

3 ſubiectio duplex.ſ.per voluntatē ſubditi & p volūtatē dñi; prima conuenit ſolis bonis, ſecunda vero etiam malis. Ro. 14 lec.1.fi.I. Eph. le 8.prioº.I./.phyl.2.le.3.meº.F./. Hæreſis.6.prinº.H./.cº.10.le.1.fi.I.* Hæreſis.96. Honor.0. Humilitas.1.3.16. Infidelis.1. Inuoluntarium.1. Iudicium 56. Iniuſtitia 64. Lex 11,64. &c.79.175.&c. Maria.43. Meritum.28.

4 ſubiectio mulieris ad virum, inducta eſt in pœnam mulieris, propter peccatum. Vel non eſt per modum ſeruitutis, ſed gubernationis 22ª.q.164.2.c./.1^{m}./.2 d.18.L.prinº. Natiuitas.14. Natura.7. Ordo.43.99. paſſio.97. peccatum.344. 414.

5 Omnia ſunt nunc ſubiecta deo & Chriſto, ſecundum poteſtatem, ſed poſt iudicium, per finalem impletionem voluntatis eius.3ª.q.20.1.3^{m}./.q.59.4.2^{m}./. Ro. 14.lec.1.fi.G./. 1ª.Cor.15.le. 3.fi.D./. He.le.6.prinº.H./.cº.2.le.2.priº./.fi./. cº.10.le.1.fi.I.* Religio.14. Reuerentia.9. ſacerdos.26. ſaluari.8. ſerua. ſeruire. 3. ſeruitus.0.

6 prima ſubiectio hominis ad deum, eſt per fidem. 22ª.q.16 1.c.* ſpes.57.

7 Homo dicitur eſſe dei dupliciter.ſ. per ſubiectionem poteſtati eius, & per vnionē charitatis, ſecundum deſinit per peccatum, non autem primum, nec alio modo 3ª.qu.48.4.1^{m}. *ſuperbia.25.

8 ſubiectio Chriſti & cuiuslibet alterius hominis ad deum triplex.ſ.ſecundum gradum bonitatis, poteſtatem, & obedientiam.3ª.q.20.1.0. ſuppoſitum. 10. Tributum.2. Vnicornis. Votum.47. Vſura.209.

9 Chriſtus fuit ſubiectus ſibiipſi, ſecundum naturam humanam, non autem ſecundum naturam diuinam, nec ſecundum aliam perſonam.3ª.q.20.2.0.

10 Omnia quæ pro his ſubiectionem, vel minorationem Chriſti, intelliguntur ſecundum naturam aſſumptam; uel ad commendationem principii in patre. 1ª. q.42.4.1^{m}./.q.43. 7.1^{m}./.3.d.11.1.2^{m} /.d.17.ar.3.q.1.c.

¶ Subiectiua. Continentia.9. Fortitudo. 8. pars. 4. prædicari. 12. ſcientia 41.

¶ Subiectiue. In quo ſine habitus ſubiectiue deſcribitur.

1 ¶ SVBIECTVM duplex.ſ.ſubiectum naturæ, & ſubiectū loquutionis.3.d 1 q.2 5.4^{m}./.d.6.q 1.ar.1.q 2.c. *Accidēs. 24.&c. Abſtinentia.9. Actio.59.60. Audacia.14. Caſtitas.8. 9. Continentia.14. Deſiderium.11.12. Fides.55.&c. Fortitudo.38. Humilitas.12.13. Ignorantia. 15. Imprudentia.2. Infidelitas.8. Inuidia.8. Ira. 21. ſtultitia. 97.&c. Liberalitas. 10. Luxuria.21. Magnanimitas. 11. Magnificentia 4. &c. Manſuetudo.6. Obedientia.6. Odium.6. patientia.9. peccatum.76.1 co.102.109.303. pœnitentia.37. perſeuerantia.1 12. prudentia.11.13. ſpes.28.&c. ſuperbia.18. Temperantia.32. ſtultitia.7. Actus. 22.43. Adiectiuum. 7. Affirmatio. 2. Agens.19.55. Aliquis. Alteratio.9.10.

2 ſubiectum duplex.ſ. ſubiectum inhæſionis, & ſubiectum ſcibile.1ª.q.117.1.c./.1.d.37. L.2 /. poſter.le.15. meº.c./ Le. 17.meº.c./.Le.41.meº.c. *Amor.283.&c. Angelus.48.206. &c.402. Anima.26.55.247.261.263.264.311. &c. Annihilatio.1.4. Appetitus.73 Aptitudo. Ars.15. Attributa 9. Audacia 18. Augmentum.8.&c. Beatitudo.85.123. Bis. Bonitas. 124 139.145.148.162. Calor.8.21 Character.14.&c. Charitas.66. Caſtitas.1.8.9.

3 ſubiectum ſumitur dupliciter.ſ pro genere, & pro ſubſtantia quæ ſubſtat. Et ſic eſt idem ſubiectum omnium qualitatum tangibilium, non autem primo modo. Anima.1.lec. 2a.meº.d fi. * Cathegorica. Cælū.38. Certitudo.3.14. Clauis.18.19. Coactio.3. Cognitio.47. Complacentia.2. Communicatio 8. Concupiſcentia.1.10. Conſcientia.20. Conſecratio.13. Continentia. 9. 14.17. Contradictio. 1. Contrarium.11 38.40.41. Corpus.11.13.21.67. Creatio.3.52. Damnatio.50. Delectatio.15. Demonſtratio.12. Denominatio.1. Determinatio.4. Deus. 383. 396. 397.400. 401. Dici.2.&c. Differre.4.5. Definitio.24.25.32.33.35. Diſpoſitio.48. Diuiſio.12. Ens.16. Enuntiatio.3 6.

4 ſubiectum duplex.ſ. ſubiectum primum, & ſubiectum ſecundarium. Veri.q.25.5.1^{m}./. Meta.5.le.6 c. D./. poſter.lec. 2./.10./.11. * Epieiceia.4. Eſſe.51. Aeternitas.23. Euchariſtia.92.93.94 107.119. Ex.1. Excluſio.5. Falſitas.4. Fides.55. Fieri.4.10 11. Finitum.3. Flagellum. 2. Fomes.8. Forma.50. Fortitudo.37. Fortuna.6 Fruitio.13 Fundamentum. 0. Generatio.7.14.31. Genus.12 Gratia.38. Habitatio.0. Habitus.35. Humilitas.12.&c. Idea.42. Ignorantia. 15.&c. Illuminatio.3. Iu.3. Indiuiduum.32. &c. Infidelitas. 2. Infinitum.12. Inſtans 1.4.23.30. Inſtrumentum.5. Intellectus. 136.141.171.186.192.243.252. Intentio.1.4. Intentionale.0. Ira 21.&c. Iuſtitia.36 Liberalitas.10. Libertas.4. Locus.17. Luxuria.21. Magnanimitas.11. Magnificentia.4.5. Malum.31.&c Manſuetudo. 6. Materia.0. Matrimonium. 6 Medium.9.

5 Omne ſubiectum comparatur ad id cuius eſt ſubiectum, vt potentia ad actum. ſpiritu.1.1^{m}. Forma.46.inſ.

6 ſubiectum eſt in potentia ad eſſe accidentale, materia vero ad eſſe ſubſtantiale. ſed vnum ponitur pro alio. Anima. 2. le.1.meº.d./. Opuſ.32.priuº.* Menſura.1. Meritum.29.60. Metaphyſica.3.4.5.10.23.25. Modalis.2. Modus.2. Moralis 2. Motus.79. Mutatio.2.10. Natiuitas.3. Notum.1. Numerus 18 Omnis.4. Operatio.30. participare.5. paſſio.43.44. 47.* peccatum 34. pœna.32.&c 81. Pœnitentia.34. Perſeuerantia. Perfectio.30. philoſophia.2. Philoſophica.1.&c. prædeſtinatio.47. prædicari.4.6.7.12.23.34.35.41. priuatio.4. &c.15. propoſitio.2.5.7.10.12. proprium 0. prudentia.11. Qualitas.1.6.8.14.

7 Dici de ſubiecto, & eſſe in ſubiecto, ſunt idem metaphyſice, non autem logice. Meta.7.le. 13. meº.c. *Quantitas.5. 18.1. Ratio 12. Rationale.7. Reduplicatio.5 Relatio 8. Relictum.5.10. Reſiſtere.2. ſacramentum.87. ſanctus.5. ſapientia.11 45. ſcientia.36.&c. ſobrietas.1 ſolus 0. ſpes.25.&c. ſuperbia.9. ſuperficies.0. ſuppoſitum.1. Theologia.15.&c. Tenebræ.1. Triſtitia.7. Verbum.85. Virtus.46. &c. 167. Viſus.5. Vnctio.15. Vnitas.3.20.11.21. Vniuerſale.14. Viſus. 124 Chriſtus.21.

8 ſubiectum eſt cauſa effectiua propriæ paſſionis, quia proprium fluit a ſubiecto. 1ª.q 77.6.3^{m}./. poſter. le.10.prinº.2.

9 Immo ſubiectum eſt cauſa materialis eius 1ª.qu.77 1.5^{m}. Duᵐ.1136ᵐ

10 Immo propriæ paſſiones, ſunt propria accidentia ſubiecti per ſe, & ſimul producuntur a ſimili.1ª.qu.77. 6. 5^{m}. Reſpondeo Dubio.1136ᵘ.

¶ Subeſſere. Annexum.1. Annihilatio. 1. Contemptus.1. Eſſe. 71. Humilitas.16.20. Impunitas.2. Inuoluntarium.1. Iuſtitia 64. &c Materia.47. Motus.62. Oratio.45. papa.6. perfectio.38 princeps.6. Religio.1. Res.0. Subiectio 0.

¶ Subintellectū. Cointellectum. Conſignificare. Chriſtus.47.

¶ Subiratio. Comparatio motus iraſcibilis & concupiſcibilis quantum ad ſubirationem.22ª.q 156 4.c /. Veri.q.25 6.3^{m}. Comparaº.

¶ Subito dicitur, quod fit I indiuiſibili temporis. phy.3.le 2. prinº.* Amor.175. Angelus. 78.311.474.543.589. Anima. 125.283. Animal.36.48. Annihilatio. 7. Aſcendere.12. Baptiſmus.88.259.160.151.201.206. Beneficium. 1. Cauſa. 66. Cælum.124. Citius. Confeſſio.32. Conuerſio.7. Cor.10. Credere.31. Dæmon.59.67. Defendere.5. Deus.255. Empireum. Euchariſtia.284.257. Euſtochia.3. Facultas.2. Forma. 132. Iu- Quid.

su

132. Inſtans. o. Velox. o.
¶ Subiugatio. Amazones. 1. Pax. 18. Princeps. 8.
Subiunctiuus. Baptiſmus. 38.
¶ Sublimitas. Altitudo n. Angelus. 230. Apoſtoli. 35. Aquila. 1 Contemplatio. 9. Miſericordia. 33 Sanctus. 9.
¶ Summergere. Aqua. 14. Immerſio.
¶ Subordinatum. Actio. 64. 66. Actus. 67. Agens. 66. 90. Motus. 21.

Differen. ¶ Subſannatio & iriſio, conueniunt in fine, ſed differunt in modo, quia prima fit naſo rugato, ſecunda vero fit ore, id eſt in verbo & cachinis. 2a 2æ. q. 75. 1. 1m./. Pſal. 2. me°. c. K./. Pſal. 44. me° m. K. ✱ Iriſio.
¶ ſubſcriptio. Legitimatio. 3.
¶ ſubſequens. Gratia. 30. 31. 34. 35.
¶ ſubſeruire. Appetitus. 13. Fides. 86. Participare. 2. ſeruire. o.
¶ ſubſidium. Auxilium. o. Charitatiuum. Honor. 34. Indulgentia. 21. Papa. 8. 9. Prælatio. 15. 20. Vti. 16. 20.

Quid. 1 ¶ Subſiſtentia dicitur, cuius actus eſt ſubſiſtere, id eſt per ſe exiſtere. 1ª. q. 29. 2. c./. 1. d. 23. 1. c. ✱ Abſtractum. 4. 5. 7. Accidens. 23.

2 Formæ ſeu naturæ materiales, non ſubſiſtunt Po². quæſt. 2. 1. c./. quæſt. 9. 3. 5m./. ſpiritu. 2. 8m. ✱ Actio. 99. Actus. 186. Agens. 75.

3 Omne ſubſiſtens eſt tantum vnum numero. 1ª. quæſt. 41. 6. c./. quæſt. 44. 1. c./. quæſt. 54. 1. c./. quæſt. 75. 7. c./. Con. 2. c°. 51. 1m./. 2m./. Po². q. 9. 3. 5m./. ſpiritu. 8. c./ Opuſ. 15 c°. 23./. Cauſis. le. 4. prin°. a. fi./. Le. 9 fin./. Phy. 8. le. 21, me°. c. A. ✱ Alteratio. 10.

4 Nomen ſubſiſtentiæ, utiua conuenit generibus & ſpeciebus de prædicamento ſubſtantiæ quam indiuiduis. 1. d. 23. q. 1. 1. o./. d. 26. q. 1. 1. 4m. ✱ Amor. 2. Angelus. 86. 27. 314. Anima. 12. 48. 75. 215. 325. 333. 353. Apud. 1. Bonitas 44. Calor. 2.

Resp.m. 1137. 5 Immo genera & ſpecies dicuntur ſubſiſtere ratione indiuiduorum, ſcilicet inquantum ſubſiſtere conuenit indiuiduis, ex hoc quòd ſunt ſub eis. 1ª. quæſt. 29. 2. 4m./. Po². quæſt. 9. 1. 5m. Reſpondeo Dubio. 1137°. ✱ Conſiſtere. Corruptio. 12. 13. Creatio. 39. 41.

6 Subſiſtens ut nominatur nomine intentionis, dicitur ſuppoſitum. Si autem nomine rei, dicitur ſubſiſtentia, inquantum ſubſiſtit, ſed dicitur res naturæ, inquantum naturæ communi ſupponitur. Sed ut ſubſtat accidentibus, dicitur ſubſtantia vel ipoſthaſis. Et inquantum rationalis, dicitur perſona. 1ª. qu. 29. 2. c./. 3. d. 6. quæſt. 1. ar. 1. q. 1. c./. Po². quæſt. 9. 1. o. ✱ De 4. Deus. 16. 19. 23. 58. 401. Ens. 7. Eſſe. 4. 7. Exiſtere. Finis. 25.

7 ſubſiſtere conuenit deo, ratione eius ad quod ſignificandum nomen impoſitum, ſcilicet per ſe eſſe, non autem ratione eius a quo nomen imponitur, ſcilicet ſubeſſe, niſi ſecundum quod eſſentia ſubeſt ipſi eſſe ſecundum rationem. 1ª. qu. 14. 1. 1m./. qu. 29. 3. 3m./. q. 39. 1. 3m./. 1. d. 23. 2. 3m./. d. 26. q. 1. 1. 2m./. Po². q. 9. 3. 6m. Deus. 58.

8 Subſiſtentia non nominat aliquid diſtinctũ. Ideo propriè non prædicatur in diuinis pluraliter, licet quandoque dicatur pluraliter ſecundum uſum ſanctorum. 1. diſtin. 26. quæſt. 1. 1. 4m.

9 Natura diuina de ſe eſt ſubſiſtẽs, etiam nõ intellecta diſtinctione perſonarum, non autem natura humana. 1. d. 21. q. 2. 1. c. fi./. 3. d. 6. q. 2. 2. 2m./. d. 9 q. 1. ar. 3. q. 2. 2m./. Po². qu. 9. 5. 13m. ✱ Forma. 7. 21. & c. 47. 50. 77. 111. 160. 161. Hoc aliquid. Homo. 9.

10 In diuinis ſunt plures res ſubſiſtentes, ſi relationes conſiderentur, & vna res ſubſiſtens, ſi eſſentia cõſideretur. Cõtra. 4. c°. 14. ✱ Honor. 23. Indiuiduũ. 20. 25. Ipoſthaſis. 3. 6. 7. Mens. 6. Natiuitas. 3. 4. Neutrum. Numen. 42.

11 Omne quod eſt in deo, ſubſiſtit & tamen ibi non ſunt niſi tres ſubſiſtentes. 1ª. q. 30. 1. 2m./. 2. c./. q. 34. 2. 1m./. 1. d. 23. 4. 3m./. d. 26. qu. 2. 3. 6m./. Po². q. 9. 9. 12m. ✱ Operatio. 43. Origenes. 5. Pars. 8. Perfectio. 7 Perſona. 4. 11. 14. Prædeſtinatio. 45. Prius. 9. Relatio. 28. Solus. 4. Spiratio. 1. Spiritus. 9. Subſtantia. 1. 4. 6. 10. 18. 14. 83 27. Suppoſitum. 2, 3. 10. Vanũ. Verbum. 26. Vnitas. 9. 52. Chriſtus. 180.

12 ſicut dicimus in diuinis, tres perſonas, uel tres ſubſiſtentias, ſic græci dicunt tres ipoſthaſes. Non autem tres ſubſtantias, propter errorem. 1ª. q. 29. 2. 3m./. q. 30. 1. c./. 1m./. 1. d. 23./. 1. 5m./. d. 26. q. 1. 1. 1m./. Po². q. 9. 2. 8m.

Diuiſio. 1 ¶ SVBSTANTIA dicitur quadrupliciter. ſ. eſſentia cuiuſcunque rei, indiuiduum ſubſtantiæ, ſubſtantia ſecunda, & commune utrique. 1. d. 25. 1. 7m./. 3. d. 4. q. 1. 2. c. ✱ Abſolute 1. Accidens. 11. 12. 16. 20. 26. 27. 28. 50. 65. 68. 74. 75. 88. 90. 91. 92. 98. 118. Accidentaliter. 6.

2 Subſtãtia dicitur dupliciter. ſ. eſſentia ſeu quidditas, & ſuppoſitum. 1ª. q. 29. 2. c./. 3ª. q. 2. 6. 5m./. 1. d 9. q. 1. 1. 1m./. d. 23. 1. c./. 5m./. 3. d 5. q. 1. 2. c./ Po². q. 9. 1. c / Quol. 2. 4. 1m./. Meta. 5. le. 10 o./. Li°. 7. le. 2. prin° a C./. Le. 13. prin°./. Li°. 10. lec. 4. fin.

3 ſubſtantia, ſubſiſtẽtia, & eſſentia, ſumitur dupliciter. ſ. vt quo, & vt quod. 1. d. 23. 1. c./. d. 25. 1. 3m./. Po² q. 9. 1. 5m./. 9m.

4 ſubſtantia, ſubſiſtẽtia & eſſentia, diſtinguuntur ſecũdum triplicem actum. ſ. ſubſtare, ſubſiſtere, & eſſe, quorum eſſe eſt commune omni enti, ſed ſubſtare & ſubſiſtere eſt commune tantum ſubſtantiæ. 1ª. q. 29. 2. c./. 1. d. 23. 1. c./. Po². q. 9. 1. c./. 4m. ✱ Actio. 1. 4. 34. 49. Actus. 45. 74. 164. 193. Adiectiuum. 3. & c. Alimentum. o. Alius. o. Alteratio. 11. 12. Amor. 58. 159. 168. Analogia. 1. 9. Argumentum. 5.

5 Subſtantia dicitur dupliciter, ſcilicet res primi prædicamenti, i. materia. forma, & compoſitum, & ſignificans quid. 2. d. 37. q. 1. 1. c. ✱ Augmentum. 5 Baptiſmus. 79. Beatitudo. 4. 24. Bonitas. 221. Cauſa 89. Cælum. 40. 119. 128. 134. Circunſtantia 3. 4. 15. Contritio. 16. Credere. 29

6 Subſtantia dicitur dupliciter. ſ. vt diuiditur cõtra accidens, & ut genus primũ prædicatur de partibus ſubſtantiæ, non autem ſecunda, nec de natura humana in Chriſto, nec de aliquo non ſubſiſtenti. 3. d. 6. q. 1. ar. 1. q. 2. 1m./. Opuſ. 42. c°. 10. ✱ Deus. 425. Diuiſio. 19. Elementum. 19. Eleemoſyna. 32. Ens. 10 11. 12. 20. 32. & c. Eſſe. 86. & c. Aeternitas. 2. Aeuum. 3. Facere. 6. Fatũ. 3. Fides. 12. 81. Filiatio. 6. Idea 43. Innouatio.

7 Subſtantia dicitur dupliciter. ſ. ſubſtantia prima, & ſubſtantia ſecunda. Po². qu. 9. 2. 6m. ✱ Malum. 33. Metaphyſica. 5. 9. & c. peccatum. 49.

8 Diuiſio ſubſtantiæ in primã & ſecundã, eſt diuiſio analogi, in diuerſos modos eſſendi, non autem eſt diuiſio generis in ſpecies. potentia. q. 9. 2. 6m.

9 Subſtantia eſt res, habens quidditatẽ, cui debetur eſſe per ſe, & non in alio. ſ. ſubiecto. 1ª. q. 3. 5. 1m./. 3ª. q. 77. 1. 2m./. 1. d. 8. q 4. 2. 2m./. 2. d. 3. q. 1. 5. c./. 4 d. 12. q. 1. ar. 1. q. 1. 2m./. 3m./. Con. 1. c°. 25. fi /. Po². q. 7. 3. 4m./. Quol. 9. 5. 2m./. Opuſ. 42. c°. 4./. 5./. 10. ✱ Accidentaliter 2 Agere. 2. Angelus. 26. 27. 29. 30. 32. 45. 63. 349. 361. 393. Quid.

10 De ratione ſubſtantiæ eſt, quod ſubſiſtat, quaſi ens per ſe. 2. d. 3. q. 1. 1 1m. ✱ Anima. 20. 21. 37. 153. 279. Animal. 62. Augmentum. 17. Baptiſmus. 79. Cælum. 17. 40. 119. 121. 134. Contrarium. 5. Contritio. 16. Conuerſio. 10. 11. 12. Cor. 9. Corpus. 21. 23. 35. Credere. 29. Dauid. 3. Deus. 56. & c. 402. 425. Differre. 8. Definitio. 35. 41. Dimenſio. 10. 11. 12. Diſtinctio. 11. Diuiſio. 19 Ens. 10. 11. 12. 14. 20. 32. & c. Eſſe. 2. 14. 53. 74. 80. 83. 88. 89. Aeternitas. 30. Euchariſtia. 81. 88. 93. 95. 96 103. 104, 127. Aeuum. 3. Facere. 6. Fatum. 3. Fœlicitas. 4. 5. Fides. 12. 81. 43. 44. Forma. 91. 111. 155. 161. Genera°. 71 & c.

11 Subſtantia dicitur, cuius actus eſt ſubſtare accidentibus. 1. d. 23. q. 1. 1. c. fin. ✱ Gratia. 173. Hæreſis. 58. Idem. 1. Ignis. 17. Innouatio. Ipoſthaſis. 2. 7. Iuſtificatio. 11. 34. Luminare. 3. Malum. 33. Metaphyſica. 5. Miraculum. 8. 39. Miſericordia 25. Modus. 6 Motus. 14. 16. 39. 81. Nomen. 27. Ommiſſio. 18. Origenes. 5. participare. 3. pater. 3. peccatum. 1. 49. perfectio. 6.

12 Subſtantia dicitur, vt eſt ſub accidentibus, vel vt ſubeſt naturæ communi. ſubſiſtentia vero, ſub eſſe ſuo. 1. d. 23. 1. 3m./. 2. 3m. ✱ perſona. 5. 6. 7. 21.

13 per ſe exiſtere, non eſt definitio ſubſtantiæ, quia per hoc nõ demonſtratur quidditas eius, quæ non eſt ſuum eſſe. 1ª. q. 3. 5. 1m./. 4. d. 12. q. 1. a 1 q. 1. 2m./. 3m./. Po². q. 7. 3. 4m./ Quol. 9. 5. 2m. ✱ præceptum. 44. 91. 93. 94 100. prædicari. 18. prophetia. 64. Quantitas. 1. & c.

14 Nulla pars integralis, poteſt dici ſubſtantia prima, uel ipoſthaſis. 1ª. q. 29. 1. 5m. ✱ Relatio. 11. ſacramentum. 37. ſcientia. 115.

15 Nulla prædicatio eſt in ſubſtantia, ſecundum metaphyſicum, ſed bene ſecundum logicum. Opuſ 42 c°. 9 fin. ✱ ſemen. 13. 14. 18. 23.

16 Aliquid prædicatur per ſe de prima ſubſtantia. ſ. ipſamet, aliquid per accidens de ſuperiori ſubſtantia. Meta. 7. lec. 2. prin°. a. ✱ ſenarius 4.

17 ſubſtantias aliquas eſſe ſpirituales, incorporeas, & immateriales, probatur. Po². q. 6. 6. c./. Ma. q. 16. 1. c./. ſpiritu 5. o./. Opuſc. 3. c°. 74 /. Meta. 3. le. 9. b./. Li°. 11. le. 2. pr°. c./. Li°. 12 le. 5. o. Intellectualis. 2. ✱ ſiũ. Teſtis. 4. Tetragramaton. Vſya. 1

18 Quanto ſubſtantia intellectualis eſt altior, tanto habet virtutem motiuam vniuerſaliorem. Ma. q. 16. 1. 14m. ✱ Vſura. 92. 294. 295.

19 Quicquid noſtra ratio facit circa ſubſtantiam, eſt accidẽs, non ſubſtantia. Ideo ſubſtantia dicitur prædicamentum quale Opuſ 42. c°. 7./. 9./. 14./. 15.

20 Subſtantia

20 Subſtantia eſt prior accidente, tempore, natura, & ſecundum rationem Ma.q.4.4.c.ſi./. Meta.7.le 1. me°.d./.lec.13 me°.c./.Li°.18.le.1.o./ Diuiſio.19.Le.5.prin°.

21 Subſtantia eſt prior accidente tempore.i.generatione.Meta.7.le.13.me°.e C.*Viſus.10.14.

22 Immo ſubſtantia & accidentia propria ſimul producuntur.1ª.q.77.1.5m.Reſpondeo ſicut dubio.136°.

23 Subſtantia vniuerſalis non ſubſiſtit, niſi ratione ſubſtantiæ ſingularis,quæ per ſe ſubſiſtit.Meta.5.le.10.ſi.e.

24 Subſtantiæ nihil eſt contrarium ratione formę, vel materiæ, vel compoſiti,ſed tantum ratione diſpoſitionis ſubiecti.Meta 11.lec.12.pria°.b./.Phy.le.50./.12. ſi./. Li°.5.lec. 3.prin°.b./.Cæ.le.6.ſi.K./.Senſu.le.10.me° e.

In genere.25 Nihil eſt directe in genere ſubſtantiæ, niſi habens completa aliquam naturam.3.d.6.q.1.ar.1.q.1.1m./.Opuſ.42.c°.4. *Abſtractum.3.

Du^m.113926 Oppoſitum videtur dicere.1 2.q.110.4. 3m./.4m./.2 d.3.q. 1.6.c.Reſpondeo.ſicut Du°.173°.*Angelus.29.30.63.

27 Omne quod eſt in genere ſubſtantiæ, poteſt dici vſya, ſiue vniuerſale, ſiue particulare.1.diſt.23.1. 1m. *Applicatio.1. Aqua.13.

28 Tantum compoſitum eſt in genere ſubſtantiæ.1.d.37.q.1. 2.c.*Artificiale. 1.8. Bonitas. 181.Conuerſio.11.Creatio. 16.Deus.53.&c.

29 Omne quod eſt per ſe in prædicamento ſubſtantiæ, eſt cõpoſitum ex eſſe & eſſentia, non autem ex materia & forma 2ª.q.3.5.c./.1.d.8.q.4.2.c./.2.d.3.q.1.1.1m./.5.e./.Veri.q.27. 1.8m./.Poª.q.7.2.4m./.Quol.3.20.ſi./.Spiritu.1.10m./.23m./. Opuſ.42.c°.4./.5./.7.*Elementum.19.Eleemoſyna.31.Enarre.Aequalitas.5.Forma.50.Genitum.1.Genus.11.18.Idea 43.Idem.1.Indiuiduum.8.39 &c.

30 Materia & forma, ſunt in genere ſubſtantiæ, vt principia eius,non autẽ vt ſpecies.1.d.3.q.1.1.1m./.Veri.q.27.1.8m./. Spiritu.1.13m./.Opuſ.30.ſi./.Opuſ.42.c°.4. *Infinitum.12. Influere Intellectualis.o Intellectus.22.142.257.269. Intelligentia. 1. Ipoſthaſis.2. 7. Lea. 36. Magis.5.Materia.8. Medium.18.Metaphyſica.3. 4.9. &c. Motus.16. 81.Natura.19.20.

31 Subſtantia prius conuenit indiuiduis ſubſtantiis,quàm generibus,& ſpeciebus eius.1.d.23.q.1.1.c. *Naturale.1. Nomen.27.Ordo.36.

Du^m.114032 Oppoſitũ videtur dicere.1.d.23.1.o./.d.26.q.1.2.4m.Reſp° ſicut Du°.1137°*Peccatũ.1.Prædicamentũ.3.Prædicari.18. prouidẽtia.59.purgatoriũ.4.Relatio.11.25. Senſibile.4.ſenſus.13.14.separatio 2.ſpirituale 4.&c.

33 Genus ſubſtantiæ,nullam habet vnitatem realem, ſed bene animal,& alia genera ſubſtãtiæ.Opuſ.42.c°.7./.9./.14./. 15.*ſtatua.1.ſubalternum ſubiectum.4.6.ſubſiſtentia.4. &c.12.ſubſtantia'e.ſuperior*Tempus.1.Timor.51.58.&c. Totum.10.11.Verbum.80. Veſtigium.9.

34 Quicqd eſt in genere ſubſtantiæ per ſe exiſtẽs, habet rõnẽ ipoſthaſis uel ſuppoſiti.3.d.2.q.2.2.3.q.1.c.*Virginitas.18.

35 ſubſtantiæ materiales & immateriales,corruptibiles & incorruptibiles,conueniunt tantum in genere logico. 2.d.3. q.1.1.1m./.Opuſ.42.c°.6.prin°./.c°.14. *Viſibile.4 Viſio. 18.Vita.33.Vnitas.3.16. Vniuerſale.3.Vſya.1. Chriſtus.9. 138.145.

36 Ipoſthaſis verbi dei,inquãtũ eſt ipoſthaſis naturę humanę, eſt in genere ſubſtantiæ, & in ſpecie hominis. 3. d.6.quæſ 1.2.1.quæſt.1.18m.

¶ ſubſtantiale.Accidens.16.76. Accidentaliter.2. Amor.152. Anima.3.Augmentũ.17.Beatitudo.37. Dimẽſio.12. Ens.3. 5.Eſſe.2.83.Euchaª.95.Forma.50. Modus 6. ſubſtantia.o.

¶ ſubſtantiuari.Neutrum.1.

¶ Subſtantiuũ.Adiectiuũ.o.Aliua.1.Ens.37. Neutrum 1.Nomen.12.Pater.7.Præteritum.3. Quantitas 5.Solut.5.

¶ Subſtantiare.Aeſtimatiua.3.Indiuiduũ. 8.25.Ipoſthaſis.2. 7.Subiectum.3.Subſiſtentia.o.Subſtantia.4.12.

¶ Subſternere.Eſſe.61.

¶ Subterfugere.Simonia.38.Vitare:

Quid. 1 ¶ SVBTILITAS dicitur a virtute penetrandi. Et conuenit corpori dupliciter.ſ.ex paruitate profunditatis & latitudinis,& ex paucitate materiæ. Ideo rarum dicitur ſubtile.4.d.54.q.2.a.2.q.1.c.*Aquila.1.Aſtutia.o.Corpus.39.&c. Deus.81.Diuinatio.15. Doctrina.3. Dos.5. Elementum.5. 21.Ignis.17.Intellectus.38.Mahumetus. Medicus 10. peccatũ.27.Piſcis.1.Raritas.2.ſolertia. 2.3.ſpiritus 4.6.Tact° 10.Terremotus.1.Timor.34.Vapor.2.3.Viſus.8.

Quanto aliquid eſt magis ſubtile, eſt magis actiuum,quia habet plus de forma.Et magis groſſum, eſt magis paſſiuũ, quia habet plus de materia.2. diſt.8.1. prin°./.phy. lec.12. 6. 12

me°.k.ſi.Vſura.11.

¶ Subtrahere.Abſtinentia.1.Actio.11.Addere.115.Agens.34. Annihilatio.7.Bonitas.199.216.235. Caſũ.111. Ceſſare.3. Continentia.18.Damnatio.50. Damnum.5. Debitum.12. Deus.487.Excęcatio.1.Excommunicatio.7.9.10.Habilitas 1.Ieiunium.7 11.Immiſericordia.Impedimẽtum.o.Ingratitudo.12.Intellectus. 303. Iuſtitia.86.Legitimatio.1. Lex. 51.Liberalitas.19.Mors.1. Nocere 5.Oblatio.11. Offenſa. Organum.1.5.pax.23.Peccatum 138.212.219.293.Pœna. 7.38.65.Pænitentia.13.Prædeſtinatio.40. Prouidentia.56. &c.Punitio.3.Puſillanimitas.1.Religio.39. Remotio. Reprobatio.3.6.sermo.3.ſimonia.16.16.ſuperbia.37. Valitudo.Venire.1.Vſura 64.

ſubius.ſtratus.5.

¶ ſubuenire conuenit tripliciter.ſ.recipiendo fugientem, aſſiſtendo in tribulatione, & exterius auxiliãdo.Pſal.45.pri°. *Adiuuari.Aduocatus.1.&c. Amicitia.39. 40.Auxilium.o. Baptiſmus.161.Benefacere.5 Campſoria.8. Cura 4. Eleemoſyna.o.Honor.24.Humanitas 1.Iuramentum.6.Miſericordia 2.9. Mutuum.o. Neceſſitas.30.38.33 pietas.14. Prodeſſe.Purgatorium.1. Religio. 51.&c.75. Reſtitutio.8. sanctificatio.9.ſimonia.15.ſuccurrere. — Diuiſio.

¶ ſubuertere. Hæreſis. 18. Matrimonium. 123. Peruerſus. ſeducere.

Cui. 1 ¶ SVCCESSIO eſt propria motui, cuius eſt medium.Et contingit ſemper propter indiſpoſitionem materiæ. Cun. 2.c°.19.*Adoptio.7.9.Alteratio.7.9.Angelus.115.116.183. 186.320.Cęlũ.2.Cogitatio.1.5.Creatio.50.Deus.17.

2 Succeſſio & tempus eſt in omni motu & mutatione, propter oppoſitionem terminorum.1.d.37. q.4.3.c. *Dies.18. Diuiſio.17.Eccleſia.13.Epiſcopus.9.Aeternitas. 20.22.18. Feſtum.2.7.Fides.43.98.99.Fluxus.o.Gloria.19 Gratia.53. Illegitimus. 1. 3.Infinitum.31.Maria.68.Motus.30.50.

3 Tota ratio ſucceſſionis, conſiſtit in priori & poſteriori. 1. d.37.q.4 3 c.

4 ſucceſſio eſt in ſuccedentibus, ſicut ordo in ordinatis. 3ª. q.75.4.1m./.4.d.11.q.1.ar.3.q.1.3m. *Paſſum.1.

5 Producere ſucceſſiue, contingit tantum in iis quæ ſunt ex materia. Ideo ſucceſſio non eſt in prima rerum creatione. Potentia.q.3.18.10m.

6 Conuerſio eucharistiæ, non ponit aliquem actum imperfectum,ſed ponit ſucceſſionem, cuius relatio ſecundũ rẽ,eſt in pane,nõ aũt in corpore Chriſti,niſi ſecundũ rationẽ.3ª. q.75 4.1m./.4.d.11.q.1.ar.3.q.1.3m.*Pẽthecoſte.Regere.13.

7 ſucceſſio & tranſitus in operationibus angelorum eſt diuerſorum obiectorum,nõ autem reſpectu eiuſdem. ſed in noſtris,eſt utroque modo.Opuſ.36.c°.1. *ſcientia.98. ſinagoga.ſucceſſiuum. Tempus. 9. 20. Timor.13. Viciſſitudo.Viura.150.148.

8 In damnatis eſt pœnarum ſucceſſio. ſed gloria ſanctorũ, eſt ſine ſucceſſione.12.q.67.4.2m /.22.q.18.2.2m.Gloria.

¶ ſucceſſiuũ.Alteratio.7.9.Angelus.115.116.197. Annihilatio.12.Baptiſmus.161.Circuncisio.11.Dies.12.Eſſe.5.Fieri 1.14.Forma 132.Imperfectio.2. Inſtans.15. Intellectus.54. Mutatio.3.pars.34.Principatum.3.Regere.13. ſcenophegia.Sinagoga.Tempus.9.20. Tranſubſtantiatio. Vita.21.

¶ Succeſſor.Epiſcop°.9.Reſtitu°.24.Vſura.150. 142.144 146.

¶ Succingi.Epiſcopus.14.Præcingi.Stola.2.

¶ Succubus.Dæmon.98.Gigantes.Incubus.

¶ ſuccumbere.Tentare.4.

¶ ſuccurrere Adiuuari.Auxilium.o.Deſcriptio. Mutuum.o. ſubuenire.ſuffragia.o.

¶ ſudarium.Manipulus.

Chriſti. ¶ ſudor Chriſti factus eſt ſanguineus in oratione, in die cœne.4.d.11.q.1 ar.2.q.3.2m.*Affectio.5. Campſoria 8. Innocentia.8.Reſurrectio.13.

¶ ſufferre.Comportare.patientia o. Pœnitentia. 19. ſuſtinere.Tolerare.

Diuiſio. ¶ ſufficiens per ſe duplex.ſ.non recipiens additionem boni, vt deus,& continens omnia neceſſaria, vt beatitudo.1ª.q. 26.1.1m./.12 q.3.2.2m./.3.2m /.q 4.7.2m./.4. d 49.q 1.ar.2. qu.1.4m./.Ethi. le.9.ſi.*Abſoluere.26. Actio.17.37. Actus. 148.Adeps.2.Amor.170.Angelus.146.154.305.Anima.178 Animal.23.42.Baptiſmus.73.91.93.103.168.179.184.125. Beatitudo.14.21.134.Beneficium.21.Bonitas.14.Cauſa.2. 3.4.59.60.69.Cæremonia.7.Cete.13.Coactio.1. Cultus.7. Coniugens.3.Contritio 22.13.24. Correctio.11.credere. 18.30.Dæmon.65.116.Deſcendere.8. Deus. 76. 188.150. 316.Difficile.18.Dos.1.Eccleſia.4.Electio.34 35.Eleemoſyna.38. Epiſcopus. 19. Aequalitas.4.Aequiualens. Euchaª. 145.221.Finis.120.123.Gratia.19.71.218. 219.145.157. 161.Hæreſis.

Su

161. Hæreſis.99.115.136. Honor.3.Ieiunium. 7.28.Imaginatiuu.5.Imago.4.Implere. Indiuiduum. 17.Ingratitudo.6.Intellectus.38.176.225. 312.47.Iuſtificatio.29. Lex.149. Martyrium.7.Matrimonium 64.95.Miraculum.26.54.Miniſter.6.Miſſa. 3.15.Mors.37.Mulier.17. Natiuitas.1.Natura.40.Obiectum.7.Opinio.9.Oratio.53.Ornatus.3.paſſio.106.115.peccatū.133.163.259.334.perfectio.44.per ſe ſufficientia.plautæ.4.præceptum.35.60.prædicamētum.1.propoſitio.5.prudentia.20.puer.7.Ratio.9. Religio.48 Reſtitutio.7.Reſurrectio.47.Sacramentum. 12.71.72. Satisfactio.10.28.29.35.36.scientia. 67.69.96. seruire.3. simonia.36. Temperantia.9.Theologia.26. Teſtis.2. Valitudo.Verbū.12.Virginitas.35.Virtus.92.94.173.251.253.272.Vita.43. Votum.41. Vox.4.Vſura.162.Chriſtus.108.

¶ſuffodiens.Reſtitutio.15.

Miniſter. in. ¶Suffraganeus non conſecrat archiepiſcopum: nec epiſcopus papam, ſed hunc hominem, ut ſit archiepiſcopus uel Papa, uirtute dei, & vt miniſtri dei. Ideo fit a maiori. He.7.le.2.ſi.K.*Epiſcopus.15.

Mortuis. 1 ¶SVFFRAGIA. Conſuetudo ſuffragiorum eccleſiæ pro mortuis, incæpit ab apoſtolis.4.d.45.q.2.ar.1.qu.2.b.2./.c./.4m.

2 ſuffragia proſunt mortuis, ſicut & viuis.4.d.15.qu.2.ar.5 q.3.2m./.d.45.q.2.ar.1.q.2.o.*Apoſtoli.25. Auxilium.0.

3 Inter ſuffragia pro mortuis, principale eſt eucharistia, ſecundū eleemoſynæ, tertio oratio, quarto, cetera bona.4.di.45.q.2.ar.3.q.1.o.

4 ſuffragiū eccleſiæ, valent ad tria.ſ.ad augmentū gratiæ, cuſtodiam virtutum, & defenſionem ab hoſte 4.d.18.q.2.ar.1.q.2.2m./.Quol.7.18.c./.Ro.12.le.2.ſi. *Damnatio.50. Excommunicatio.3.Gratus.2.

5 ſuffragiū vnius, valet alijs ex intentione & charitate faciētis, quo ad præmium accidentale, vel ad diminutionem pœnæ, merendo pro eo, non autem quo ad ſtatum gloriæ, niſi impetrando, & pro viatore tantum. 4.d.18.q.2.ar.1.q.1.2m./.d.45.q.2.ar.1.q.1.2.o./.ar.1.q.2.o./.q.3.c./.ar.3.q.3.c./.ar.4.o./.Quol.2.14.c./.Quol.9.c./.1.Cor.15.le.4.prin°. F. *Indulgentia.27.

6 ſuffragia plus valent meliori, quàm ei pro quo fiunt quo ad charitatem & gaudium, & plus ſi fiant pro pluribus, vel pro omnibus, quàm ſi pro vno tantum, ſecundum præpoſitinum, ſed quo ad expiationem, eſt econuerſo.4.d.45.q.2.4.o./.Quol.2.14.o./.Quol.8.9 o.

7 ſuffragia ordinata a moriente, ſtatim ei valēt, quo ad opus operans eius. Non autem quo ad opus exequentis, nec ex opere operato, niſi ſint impleta. 4.d.45.qu.2.ar.2.qu.2.4m. Mortuus.1.2. *Miſſa.26.&c.Orō.32.68.&c.57. patrociniū.

8 Mortui defraudantur in temporalibus.i.ſuffragijs, ex culpa exequutorum, non autem quo ad æternam retributionē ſed tantum ex propria culpa.4.d.45.q.2.ar.2.q.2.4m. *purgatorium.10.sepultura.1.&c.ſuſpenſio.2.

9 ſuffragia peccatoris, proſunt mortuis, ex opere operato in perſona eius, ſed etiam ex opere operante in perſona eccleſiæ, vel ex opere imperantis, licet magis proſint ſuffragia bonorū. 3a.q.82.6.c./.2.d.40.4.5m./.4.d.5.q.2.ar.2.q.2.2m./.d.19.q.1 ar.2.q.2.4m./.d.45.q.2.ar.5.q.3.o.

Dum.1141.10 Oppoſitum videtur dicere. 2. d.40.4.5m. Reſpondeo ſicut Dubio.959°.

11 Et proſunt facientibus, quo ad meritū vitæ æternæ, non autem quo ad expiationem.4.d.45.q.2.ar.1.q.4.o.

12 Damnatis ſuffragia nihil proſunt, contra Præpoſitinum, Porretanos, & Altiſiodorenſem. Nec pueris in lymbo. Nec beatis, ſed tantum exiſtentibus in purgatorio. 2.di.43.L./.4.d.45.q.2.2.o./.Ma.qu.3.15.3m./.1.Cor 15.le.4. prin°.E.

Dum.1142.13 Oppoſitum videtur dicere.3a q.89.6.3m./.4.d.15.q.1.ar.3.q.5.o./.d.45.q.1.3.9m. Reſpondeo ſicut Dubio.416°.

14 ſuffragia quæ ſuperſunt ei pro quo fiunt, dantur a deo indigenti.4.d.45.q.2.ar.4.q.3.2m.

¶ſuggeſtio.Adam.64.Angelus.410.487. Dæmon.54.63.Perſuaſio.ſatisfactio.2.ſuadere.Tentare.o.

¶ſugillare.Circumciſio.12.Irriſio.

¶ſui. Adoptio.6.Adoratio.26.Amor.146. Angel°.27.297.Aſſumere.35.Auaritiæ.19.Augmentum. 9. Baſiuus.Bonitas 65.Cælum.148.Cibus.4.Claritas.10.11.Commendatio.Cōfeſſio.36.&c. Delectatio.57.65.Denominatio.8. Donum.4. Electio.23.Actū. 9.Facies.1.Feruor.2.Gula.10.Honor.25. Humilitas.9.12.Imago.24. Indiuiduum. 30. Inquirere.2. Intellectus.176.236.Iudex.10.11.Iumentum. 13.28.Iuſtitia.47.Lex.4.144.Liber.14.Libertas.1.2.Liberum.26.Māſuetudo.5.Materia.10. Matrimonium.93. Meritū.55.103. Metaphyſica.10.Motus.13.14.70.74.&c. Odium. 22.Oppoſitio.1.Ordo.92. Pœnitentia.5.104.Præceptum.89.Prælatio.57.prudentia.16.26.33.prudentia.17.20.41. puſillanimitas.5.Ratio.25. Redemptio.1. Relatio. 17.Reſtitutio.9. Reuerentia.5.Roma.ſcandalum.84.ſignum.4.ſuum. Tempus.28.Theologia.30.Trinitas.15.Verbum.30.Viſio.3.Vita.63.Vniuocum.2.3.Votum. 37.Vſuræ. 54.103.112.156.310.Chriſtus.47.

¶ſulphur. Baptiſmus.62.Ignis.5.ſal.1.

1 ¶SVM, es, eſt, ſignificat ſubſtantiam per modum actus. Ideo prædicatur pluraliter de tribus perſonis diuinis.1.d.2.L.prin°.K./.d.11.4.c.Eſſe.o. Quid.

¶ſumere.Actus.33.197.Adam. 52. Alimentum. 2. Angelus. 30.55.604.Anima.327.Antecedens 2. Argumentum. 3.6.7.Aſſumere.1.Augmentum.2. Baptiſmus. 112. Beatitudo. 103.Blaſphemia. 3.Bonitas.224.Capitale.7. Cauſe. 58.Comedere.1.Contemplatio.9.Creatio.21.50.Debitum.24.Defectus.1.Dæmon.56.Dici.2.Differentia 5. &c. Euchariſtia. 870.&c.1.Excommunicatio.23.Exorciſmus.9.Fama.1.Fieri.16.Hæreſis.138.Idolatria.12. Infidelis.7.Ludus.6. Lux. 17.Magia.o.Matrimonium.113.116.131. Metaphora. 1.6. Miraculum.1.Miſſæ.24.Moralis. Neceſſitas.21.Oblatio 1. Odor.3.Officium.4. peccatum. 83 422. perfectio. 86.perſe. 1.perſonæ.7.8.pietas.1.prædicari.13.15.prælatio.5.præſumptio.1.principium.1.propoſitio.1.prudentia.2.Quia.Religio.27.sacramentum.105.sacrificium 37.scādalum.5.&c. simonia.38.spiritus. 1.Tentare.1.Totum.8.9.Trāſumptio Verbum.33.35.

¶ſumma.Amor.42.Confirmatio.32.Euchariſtiæ. 258. Stultitia.2. Vſura 98.177.181.

1 ¶SVMMVM malum non datur.1a.q.49. 3.o./.qu.103.7.1m./.22æ.q.172.6.c./.2.d.1.q.1.1.5m./.d.34.1.c./.2.c./.4. d 44.qu.3.ar.1.q.4.1.2m./.Con.3.c°.13./.15./.Po°.q 3.6.o./.Opuſc.15.c°.16.*Abraham.22.Adiurare.10.Amor.58.

2 Immo aliquid eſt ſumme malum.1.d.17.qu.2.2.c./.4.d.14.L Reſpondeo ſicut Dubio.837°. *Angelus. 155.398. Appetitus.13.Aſſimilatio.13.Beatitudo.6.65.Bonitas. 35. 36. 37.59. 141. 142. 143.191.192.237. Character. 30. Charitas.22.55.145. Delectatio.8.9. Deus. 246. Dolor.17.34.Fides.29.Finis.66.Fruitio.6.Gabriel.1. Humilitas.18.Infinitum. 30.Iudex.3. Iulius.Laus. 17. Liberalitas.15. Libertas. 5.Malum.15.16.17.29.39. Dum.1143.

3 ſummum in vita humana, poteſt accipi dupliciter.ſ.per comparationem ſtatus ad ſtatum, tam in ſpirituali uita, quā in ſæculari, vel per comparationem graduum, qui ſunt per ſuſcio vnius hominis.Quol.5.21.1m.Maria.26.28. Obedientia.40.Odor.5.Holocauſtum.2.Peccatum. 266.276. Plato. 5.poteſtas.9.Princeps.27.Religio. 99.spes. 50. studium.5. Veritas.38.39.

4 Vnus homo repente fit ſummus, cū incipit ab altiori gradu ſanctitatis, quàm ſit ſummum ad quod pertingit perfectio alterius hominis.Quol.5.21.1m. *Virtus.248. Chriſtus.72.87.

¶Sumptuoſus.Virtus.41.

¶Sumptus.Liberalitas. 1. 5. 6. 21. Magnificentia. 1.2.6.7.9. Paruificentia.Prædicare.5. Prædicator.10. Prælatio.23.Stipendia.Vſur.15.

¶Suo modo.Actio.15.Angelus.587.Virtus 69.

1 ¶SVPER ſignificat tria.ſ.directū ſitum, intra, & poſt.12æ.q.89.2.1m./.4.d.21.q.1.ar.1.q.1.2m./.Pſal.23.me°.2.D. Quid.

2 Super, quandoque ſignificat ordinem cauſæ materialis, & aliquando exceſſum.Pſal.49.me°.e.H.

¶Superabūdantia.Auaritia 22.Cōtrarium.15. Excedere.Fortitudo.6.44.Humilitas.22. Iris.3.Miſericordia. 39.Mutuū.4.peccatum.74.Prodigalitas.1. Religio.32. Sacramentum. 31.Satisfactio.33.34.46.Superbia.1.6.22.23.24.25. Vendere.12.Vſure.o.

¶SuperactiuaDeus.344.

¶Superaddere.Angelus.351.505.607.Anima.295. Communicabile 1.Defectus.22 Eſſe.89.Forma.43.Lex.18.98.Meritū.98.Natura 49.Paulus.4.Potētia.11.Votū.5.Vſura.245.

¶Superare.Actus.77.78.Beatus 39.40.Claritas.20. Diffidentia.Tribulatio.10.Vincere.Chriſtus.187.

1 ¶SVPERBIA (quam inter cuncta uitia Deus maxime deteſtatur) dicitur dupliciter.ſ.ut ſupergreditur regulam rationis, & quilibet exceſſus. Prima ſemper eſt mala, ſecunda vero, quandoque eſt bona.22æ.q.162.1.1m./. Ma.qu.8.2.17m.Iob.40.le.1.me°.G.Pſal.46. Diuiſio.

2 Superbia dicitur tripliciter.ſ.inclinabilitas ad ſuperbiendū ex flexibilitate naturæ, vel corruptione fomitis actualis, elatio contra præceptum, vel inordinatus appetitus excellentiæ in quacunque re, & tertio inordinatus appetitus excellentiæ, cui debetur honor & reuerentia. Primū eſt initium

uel radix

uel radia omnis peccati, ſecunda eſt generale peccatum, tertia uero, eſt peccatum ſpetiala, & eſt vitium de ſeptem capitalibus.12ſ.q.84.2.0/.22ſ.q.162.2.8.0./.2.d.5.q.1.3.c./.d.42.q.2.3.1m./.Ma.q.8.1.1m./.16m.

2 Genus duplex ſuperborum.ſ. afferentium ſe ſupra alios,& arrogantium ſibi aliquid ſupra ſe.Iob.40 le.1.me°.H.

4 Superbia proprie,eſt inordinatus appetitus excellētiæ, cui debetur honor & reuerentia, vel ſuperbia propriæ reſpicit defectum ſubiectionis hominis ad deum,ſecūdum.ſ.q aliquis ſe extollit ſupra id, quod eſt ſibi præfixum ſecundum diuinam regulam vel menſuram. 12ſ.q.84. 2.0./.12ſ.q.77.5.c./.q.132.4.c./.q.162.1.0/.2.3.c./.2m./.4.5.6.c./.Ma q.8.2.c./.3m./.7m /.Apoſtaſia.1.

5 Appetitus excellentiæ rectus eſt magnanimitatis,excedēs eſt ſuperbiæ,deficiens eſt puſillanimitatis.Ma.q.8.2. c.

6 Superbia magis eſt in appetitu excellentiæ, quàm in aſtimatione.22ſ.q.162 3 0./.2.d.21.q.2.1.1m./.d 42.q.2 4.1m / Ma.q.8.3.7m.* Aquila 1.Beſtialitas.1. Capitale.9.10. Docilitas.2.Elatio.Hæreſis.2 10.Humilitas 2.

7 Species ſuperbiæ ſunt quatuor, ſecūdum Gregorium.ſ. uel cum aliquis extimat bonum quod habet ab alio ac ſi haberet a ſeipſo efficienter,vel meritorie, vel cum aliquis attribuit ſibi maius bonum quàm habeat, vel prout excellētior aliquis redditur ex hoc q bonum al quod excellentius ceteris poſſidet,& ſic aliis deſpectis,ſingulariter vult videri.22ſ.q.162.4.0./ 2.d.42.q.2.4.0./.Ma.q 8.4.0./.1ſ.Cor.4.le.2.me°.C./.1ſ.Thi.3.le.1.priu°.D.* Iactantia 2.Ingratitudo.2.Inobedientia.2.

8 Excuſatio peccati, pertinet ad tertiam ſpeciem ſuperbiæ, præſumptio vero ad quartam.22ſ.q.162 4.3m./. Ma.q.8 4.4m./.5m./.6m.

9 Gradus ſuperbiæ ſunt duodecim, ſecundum Bernardum, oppoſiti duodecim gradibus humilitatis.ſ. curioſitas per quam aliquis curioſe vbique & inordinate circumſpicit, leuitas mentis,per quam.ſ.homo ſuperbe ſe habet in verbo, inepta lætitia qua homo eſt facilis & promptus in riſu, iactantia non tacens uſque ad interrogationem,ſingularitas per quam.ſ.aliquis ſanctior aliis vult apparere, arrogantia per quam.ſ.homo ſe aliis præfert,præſumptio per quam aliquis reputat ſe ſufficientem ad maiora, defenſio peccatorum,ſimulata confeſſio per quam.ſ.aliquis non vult ſubire pœnam pro peccatis quæ ſimulate confitetur, rebellio deſpiciens obedire,libertas per quam.ſ.homo delectatur libera facere quod vult,peccādi conſuetudo, quæ implicat dei contemptum.22ſ.q.162.4.4m.

10 Superbia proprie ſemper eſt peccatum.22ſ.q.162.7.0.*Intimiditas Inuidia.12 præſumptio.3.Spina.5 Spiritus.5.

11 Superbia ſecundum ſe,eſt ſpeciale peccatum, ratione ſpecialis obiecti. Sed eſt peccatum generale, ſecundum redundantiam duplicem ſ.finis, & contemptus legis. 22ſ.q.165.7.0./.5.1m./.8.c./.Ma.q 8 2.0.*Studium 7.

12 Superbia ſecundum genus ſuum, eſt peccatum mortale, præter actus eius imperfectos .i. ſine conſenſu delibe ato.22ſ.q.162 5.0./.4.d.33.q.1 ar.3.q.2.3m.

Cōparaº. 13 Superbia eſt grauiſſimum omnium peccatorum, ex parte auerſionis,non autem ex parte conuerſionis.22ſ.q.162.6.0./.7.4m.pſal.18.ſi /.2.Cor.12.le.3.prin°.

14 Superbia eſt initium omnis peccati,ex parte auerſionis,cō cupiſcentia vero,ex parte cōuerſionis.12ſ.q.84.2.c./.4.4m./2.d.42.q.2.1.7m /.Ro.le.8.ſi K.c°.7.lec.2.prin°.E /.1ſ.Cor.11.le.4.priu°.H.

15 Superbia eſt initium omnis peccati non actu,ſed aptitudine 22ſ.q.162.2.0./.5.1m./.7.1m./.4.d.17.q.2.ar.1.q 1.c.

16 Superbia & auaritia inquantum ſunt ſpecialia peccata, ſunt radices omnium peccatorū. 12ſ.q.84.1.c./. 2m./.2.c./.21ſ.q.119.2.1m./.Ma.qu.8.1.1m./.16m./.17m./.2.c.h /.14m./.q.14.4.2m./.quæſt.15.4.2m./.Iob.4 /.Ro.7 le.2.prin°.E./.1ſ.Cor.11.le.4.prin°.H./.1ſ.Cor.12 /.le.3.pri°.1ſ.Timo.a.le.2.pri°.* Antichriſtus.4.Auerſio.24.Beſtialitas. 1 Diſſenſio.4.

quᵐ.1144 17 Oppoſitum videtur dicere, quia actus vel habitus non habet rationem radicis,ſed rami.2.d.5.q.1.3.c./.1m./.d.22.q.1.1.7m./.d.42.q.2.1.c /2m./.3.1m. Reſpondeo Dubio. 1144°. Actus. 102.*peccatum. 175. Radix. 3. Schiſma.4. Timor. 72.74.

18 Superbia vt initiū omnis peccati & cupiditas vt radix omniū malorū,ſunt idē re,& differūt ratione.2.d.42.q.2.1.7m.

19 Superbia eſt primū omniū peccatorū, & principiū eorum. 22ſ.q.162.7.0./.Iob.40.le.1.m°.G./.1ſ.Cor.11.le.4.pri°.H.

20 Superbia eſt regina omnium vitiorū.12ſ.q.84.4. 4m./.22ſ.q 131.4.c./.1m./.qu.153.4.2m./ qu.162. 8.c./.2.d.42.L.2m./.Ma.q.8.1.c./.2.c.ſi./.14m./.3.13m.

21 Superbia eſt in omni peccato, ſecundum effectum.ſ. non velle ſubdi regulæ ſuperioris, non autem ſecundum affectum.i.ſecundum actualem contemptum dei. Ma.qu. 8.2.c.ſi.o./.d.o.

22 Superbia inordinata appetit excellentiam,ſed inanis gloria manifeſtationem eius.Ideo non ſunt idem. Sed prima cauſat ſecundam 22ſ.q.132.4.c /.q.162.8.2m.

23 Superbia tendit inordinate ad magna ſimpliciter, magnanimitas vero.ſecūdum rectam rationem, ſed vanagloria, in magnum exterius.2.d.42.q.2.4.c.

24 Superbus anhelat ad ſuperabundantiam fortitudinis,iden vult videri audax 22ſ.q.162,7.5m./.2.d.42.q.2.4.c.

25 Superbia opponitur magnanimitati ſm exceſſum,inquantum tendit ad magna inordinate. Sed.directius opponitur humilitati,inquantum ſpernit ſubiectionem.22ſ.q.162.1.3m./.5.c. Humilitas.15.30.32. Oppoſº,

26 Superbia corrumpit ſolam humilitatem, per directam contrarietatem,ceteras autem virtutes corrumpit per abuſum 22ſ.q.162.2.3m./.Ma q.8.1.c./.1m.

27 ſuperbia ſemper contrariatur dilectioni dei, & aliquando dilectioni proximi.22ſ q.162.5.2m.

28 Superbia eſt ſubiectiue in iraſcibili, non ſolum ſenſitiua, ſed etiam in voluntate.22ſ.q.162.3.0./.Ma.q. 8.3.0./.Vit.qu.1.5.10m.Adam,62.&c Angelus.480.&c.Antichriſtus.4.Dæmon.50.58.68. Equus. 1,Iuuentus.1.Taurus. Vnicornis.ſub fine. Subiectū.

29 Homo ſuperbiuit de ſcientia & potentia. Ideo conuictus eſt de ignorantia per idolatriā,& de impotentia, per tranſ greſſionem legis.12ſ q.98.2.3m./.6.c / 4.d. 1.q.1 ar 5.qu.1.4m./.d 2.q.1.ar.4.q.2.1m./.Con.4.c°.55.9m./.Ro.3. lec.3.ſi /.c°.5.le.6 /.1ſ.Cor.12.le.3.prin°./.Gal.3.le.7.priu°. E./.le.1.ſi A./.Titum.Diuitiæ.4. Cauſa,

30 ſuperbia oritur ex virtutibus peraccidens tantum.i. occaſionaliter.22ſ.q.162.5.3m.Iactantia.2

31 Omnium aliorum peccatorū occaſio, ſolet eſſe aliquis defectus,ſuperbia vero ſumit ſundamentum ex perfectione. 12ſ.88.3.3m./.22ª.q.20.1.2m./.2.d.21.q.1.1.c ſi.

32 ſuperbia directe impedit cognitionem practicā,nō autē ſpeculatiuam,niſi indirecte.22ſ q.162.3.1m. Adaps.3. Aquila.2. Blaſphemia.11.Contumelia.2. Correctio.9. Dæmon.50.58.68.Difficile.21.Fictio.2. Hæreſis.2 Humilitas.15.Iactantia.2.3.4.5.Importabile. Infidelitas.7.Inuidia.12.Ira.36.Iuſtitia.49 Laus.8.Miſericordia.20. Effectus.

33 Aliquis actus attribuitur ſuperbiæ vel iræ, vel aliis vitiis tripliciter.ſ.directe & eſſentialiter, ut appetere excellentiam, antecedenter,vt extimare ſe magnum, & conſequenter ut verba vel facta oſtentationis.Ma qu.8.3.7m./.10m./.11m./.4.3m./.4m./.7m..præſumptio.3.princeps.8.29.30.puſillanimitas.5.6.Radix.3.ſpina.4.ſtultitia.11.Temeritas.1.2.

34 Extollentia oculorum,eſt ſignum ſuperbiæ,excludendo reuerentiam, & timorem.22ſ.q 161.2.1m.

35 Deus in luxuriam,& in alia peccata ruere permittit,vt liberet a ſuperbia, quæ eſt exula præcipitii 12ſ q.79.4.c./.q.87.2.1m./.q 98.2.3m./.22ſ.q.162.6.3m./.4.d.18.q.2. ar.1.q.2.c./.Matth.13.prin°.2. F /. Ro.11.lec.3.me° L./.2ſ. Cor.12.lec.3.priu°.

36. Remedium triplex contra ſuperbiam.ſ. conſideratio propriæ infirmitatis,magnitudinis dei,& imperfectionis propriorum bonorum.22ſ.q.162.6.1m. Difficile.21. Humilitas 15.30.32.Lex.97.paupertas.3. peccatum.175. princeps.8. ſcriptura.11.Timor.72.74. Re

37 pœna ſuperborum quadruplex ſ.confuſio, deſtructio, claræ famæ amiſſio,& ſubtractio a viſu rei dilectæ. Iob.40. Iactantia.2. Arrogantia.2. Infidelitas 7.Inuidia.12.Ira.77.le.1.ſi.I. Beatus.54. pœna.

38 propria ſuperborum pœna,eſt,diſcordia. Iob.40.lec.1.ſi.H.

39 ſuperbi qui ſe ſuperiores extimant, facilius alios contemnunt,& iniurias eis irrogant,facilius enim iraſcuntur, ut pote reputantes indignum quicquid contra eorum voluntatem agitur.22ſ.q.72.4.1m.ſi.

¶ſuperbire.Elatio. ſacerdos.20 ſuperbia.0.Taurus.

¶ſupereſcere.Vſura.0.

¶ſupereminere.Aſperum Caligo.Eminētia.Miſericordia.41. Nomen 60.61.Rationale.2.ſpiritus.16.ſuperiare.

¶ſuperrogatio.Conſilium. 17.20.Eleemoſyna.9. Excedere. Fortit°.55.perfect°.62.80.prædicator.2.Vſura.277,Zache°.

¶ſupereſſe.ſuffragia.14.

¶ſuperexcedere.Charitas.40.Excedere.

¶ſuperexcellentia.Animal.66.Vſura.8.

¶ſuperferri.ſpiritus.18.

¶ſuperficiale.Numerus.7.ſuperficies.0.

Su

...medi-1 ...n. ¶Svperficies eſt proprium & per ſe ſubiectum colorum.1.2^{2}.q.56.1.3^{m}./.3^{a}.q.77.2.c./.4.d.10.21.4.q.1.c./.d.12.q.1.ar.2.q.1.1^{m}.Verit.q.25.5.1^{m}./.Meta.5.le.12.fi.e.C./.Poſter.lec.2.priu^{o}.a.G./.le.10.prin^{o}./.le.11.me^{o}.a.fi. Accidens.48.Albedo.2.Aſperum.Delphinus.

nu^{o}.1145.2 Oppoſitum videtur dicere.Virt.q.2.3.2^{m}./.Anima.13.8^{m}./.Meta.4.le.9.me^{o}.c.fi./.Poſter.le.24.priu^{o}.a.fi.Reſpondeo ſicut Dubio.20°.

3 Superficies eſt accidens reſpectu ſuperbiæ corporalis. Poſter le.2.priu^{o}.a.G.Illuminatio.6.Locus.2.3.4.6.19.Piramis.Paulus.2.Punctus 3.Sciētia.24.Speculum.6.Sphæra.

¶Superfluitas.Abſtinentia.7.Sdperfluum.

¶Superfluum.Abſtinentia.7.Auſteritas.2.Bonitas.68.Clericus.Comedere.4.Cultus.18.Eleemoſyna.6.Pacluſio.6.Innocentia.8.9.Inteſtina.Iuſtitia.26.Lac.12.Ludus.11.Meretrix.6.Obedientia.2.Ornatus.9 Reſurrectio.32.Scurilitas.2.Semen.3.4.Solicitudo.7.Tarditas.4.Verbum.22.23.71.Veritas.49 Virtus.96.

¶Supergredi.Præſumptio.o.Superbia.1.

¶Superhumanum.Vitius.146.

Figura. ¶Superhumerale & ſtola,idem ſignificāt. Ideo epiſcopus vtitur ſtola.loco ſuperhumeralis.4.d.24.q.1.3.4^{m}.

¶Superinductio.Macula.1.

¶Superior.Abſoluere 8.16.23.26 Accidens.14.30.67.108.Accolatus.4.Accuſatio.18.Actio.68. Actus.82.83.Adiutare.2.3.4.10.Affectio.3.Agēs.20.92.97.106.Agere.50.&c. Amor.155.264.Angelus.S^{e} Anima.149.222.228.267.284.285.303.312.313.Appetitus.50.64.Aſſimilatio.5.Attingere.o.Beatitudo.89.Beatus.38.Bellum.8.Character.28.Cælū.24.33.34.139 142.144.Clauis.19.Clementia.3.Comprehenſor.1.Confeſſio.69.70.73 76.77.Conſanguinitas.7.Corpus.16.Correctio.317.Creatio.35.Creatura.1.Dæmon.42.73.82.90 118.Definitio.10 Diſpenſatio.21.Dominiū.12.Electio.32.Elementū.24.Epiciceia.4.Epiſcopus.o.Eſſe.75.Excōicatio.11.Fallacia.4.Finis.112.Fruitio.13.Gentilis.4.Habitus.13.14.64.Hæreſis.104.Homo.18.21.21.26.Honor.29.&c.33.Imago.22.Imperare.15.In.22.Incipere.1.Infidelitas.9.Infinitū.22.Intellectus.181.188.204.257.Iudęi 20.Iudiciū.8.35.37.&c.56.Iuramentū.20.&c.Iuriſdictio.2.Iuſtitia.64.Laus.6.Lex.177.Liber.13.Miſericordia.32.Motus.60.61.Natura.31.Obedientia.o.Obiectū.13.Oblatio.11.Officiū.2.Oratio.66.77.Ordo.7.Orizon.1.Participare.5.7.peccatū.85.97.194.&c.401.Perfectio.14.29.Periculum.9 Po^{a}.57.58.Prædicari.18.21.44.Prælatio.o.Prouidentia.41.&c.Pſalterium.1.Purgatorium.2.Ratio.37.Religio.72.106.Reſeruare.Reuelatio.5.Sacerdos.27.Sapientia 27.Scientia.68.69.115.137.Syllogiſmus.5.Simonia.25.Synderesis.2.3.4.Sol.Somnus.2.status.8.ſubdiaconus.4.ſubiectio.o.ſuperbia.21.ſuperius.o.Teſtis.1.Theologia.8 33.Timor.32.34.Tyrannus.11.Vapor.2.4.Virtus.262.Vitium.1.Votum.29.37.

¶Superioritas.Obedientia.42.ſuperior.ſuperius.o.

Similitudo. 3 ¶Svperivs habet ſimilitudinem cum inferiori, vt ſol cum igne,& in deo eſt ſimilitudo omnium rerum, & ſecūdum accidens,poteſt eſſe aliquid ſimile ſubſtantiæ, ſimilitudine quæ eſt inter cauſatum & cauſam. 1^{a}.q.57.2.2^{m}./.1.d.3.q.2.1.o./.q.3.c./.Con.2.c^{o}.2./.Po^{a}.q.7.7.4^{m}.

nu^{o}.1146.2 Immo ſuperius vel deus nullo modo eſt ſimilis creaturis, nec cauſa ſuis cauſatis.1^{a}.q.4.3.4^{m}./.1.d.19.q.1.2.c./.d.35.4.6^{m}./.d.48.1.4^{m}./.Con.1.c^{o}.29./.Verit,q.2.11.1^{m}./.q.13.7.11^{m}./.Po^{a}.q.7.7.10^{m}. Reſpondeo ſicut Dubio.471°.ſuperior.Vſura.178.260.

¶ſuperlatiuum.Exceſſus.1.

¶ſupernaturale.Adam.2.6.14.32.92. Agiographæ,o.Amor.64.158.196 Anagogicus Angelus.82.313.321.Anaticum.8.Beatitudo.125.Cognitio.5.Corruptibile.3. Coſta.5.Dæmon.9.99.Deus.187.194.196.197.220. Donū.31.Eucha^{a}.105.Fides.115 Finis.23.60.84.Fortit^{o}.58. Gratia.o.Habit^{o}.28.Ignis.14.Innouatio.Intellectus.257.289. &c.Liguū.3.Lumen.27.Miraculum.o. Moyſes.2.Mulier.7. piſcina.2.prophetia 3.&c.14. Raptus.6.Ratio.10.Reſurrectio.5.ſupra.Vincere.Virtus.74.85.164.184.&c.Viſio.5.24.

¶ſupernum.Hæreſis.104.ſuperius.o.

¶ſuperplenum.Beatus.40.

¶ſuperſeminare.Vſura.126.

Quid. 1 ¶Svperstitio eſt quædam proteſtatio infidelitatis. 22^{a}.q.94.1.1^{m}./.q.97.4.c./.q.100.1.1^{m}. Augurium. o. Diuinatio.7.

2 ſuperſtitio eſt vitium, religioni oppoſitum ſecundum exceſſum.22^{a}.q.92.1.o./.q.94.1.c./.q.95.1.c./.qu.122.3.c./.q.138.2.b./.3.d.9./.q.1.ar.1.q.2.3^{m}.Hæreſis.3. Ieiuniū 34.Incantatio.Irreligioſitas.2.Reliquiæ.Matutinæ.1.

3 ſpecies eius ſunt quatuor.ſ.cultus dei inordinatus,idolatria,diuinatio,& obſeruatio vana. 22^{a}.q.92.2.o./.q.94.1.o.

4 Ad ſuperſtitionē pertinet omnis idolatria, & omnis acceptio auxilii dæmonum, ad aliquid faciendum vel cognoſcendum.22^{a}.q.95.2.c.

5 Quicquid procedit ex ſocietate dæmonum cum hominibus,ſuperſtitioſum eſt.22^{a}.q.95.2.b.Tentare.17.

6 Omnis ſuperſtitio oritur ex aliquo pacto cum dęmonibus inito, expræſſo vel tacito.Ideo prohibetur primo pręcepto 22^{a}.q.122.2.3^{m}.Diuinatio.12.

¶Superuenire.Angelus.398.Finis.20.128. Frequentia.Legatus.2.Magnanimitas.24.Maria.15.16.35. Mendacium.19.Qualitas.2.Sponſalia.5.9.

¶Superuiuere.Martyrium,12.Vſura.239.

¶Supplere.Baptiſmus.49.81.127. 146.222.Epiciceia.6.Euchariſtia 165.Generatio.90.Indulgentia.3.Lex 52.73 Oratio.53.perfectio.59.Reſurrectio.21.32.Recōpenſatio.Vſura.92.

¶Supplicatio.Oratio.10.75.

¶Supplicium.Duplicia ſunt ſupplicia dei.ſ. quantum ad pœnam corporis,& animæ,ſicut & culpa vtriuſque eſt.Iſa 40.prin^{o}.E.pœna.o.punitio o.ſpeculum.4.Tormentum. Diuiſio.

¶Supponere. Conſcientia.27. Interpretatio.3. Oblatio.37.Pœnitentia.113.perplexus.præſupponere.ſubiectio.o.Subiicere.Suppoſitio.o.Vſura.128.

¶Supportatio.Comportare.Importabile. Patientia.o.Sufferre.Suſtinere.Tolerare.

1 ¶Suppoſitio duplex.ſ.naturalis & accidentalis.3.d.1.qu.2.4.6^{m}.Adiectiuum.9.Anima.182.Articulus.2.Bonitas.46 Deitas.3.Deus.267.Aequiuoca.2.Eſſe.71.Finis.16.Fomes.1.Forma.113.Generatio.85.Ipothetica.Materia.50.Mūdus.20.Neceſſitas.1.2.4.8.10.Negatio.1.Nomen.26.28.43.&c.poſſibile.3.præſupponere.Pręteritum.3.Reſtitutio.4.Sapiētia.47.ſenſus.46.ſignificatio.1.2,Supponere.Theologia 36.Chriſtus.21. Diuiſio.

2 Suppoſitio ponitur aliquando in prædicato,tam confuſa,quàm determinata.1^{a}.q.36.4.4^{m}/.1.d.5.q.1.1.3^{m}.

1 ¶Svppositvm duplex.ſ.naturæ, & locutionis.3.d.1 q.2.5.4^{m}./.d.6.q.1 ar.1.q.2.c. Diuiſio.

2 Suppoſitum & res naturæ important duo.ſ.reſpectum ad naturam communem,& aliquid ſubſiſtens,cui ineſt ille reſpectus.3.d.10.q.1.ar.2.q 3.c. Quid.

3 Suppoſitum eſt nomen ſecundæ intentionis, ſignificans habitudinem particularis,ad naturam cummunē,inquantum in ea ſubſiſtit.3.d.6.q.1.ar.1.q.1.c./.d.10.q.1.ar.2.q.3.c.Accidens.44.65.Actio.95.96.Actus.4.182.&c.200 Adiectiuum 2.4.6.&c.

4 Natura dicitur conſtituere ſuppoſitum, ſecundum modū ſignificandi,non autem ſecundum rem, etiam in compoſitis.Quol.2.4.3^{m}.Agens.96.112.Agere 29. Alius o. Angelus.32.33. Bonitas.41.84.90. Cathegorica. Collectiuum.Creatio.42.

5 In compoſitis differunt ſuppoſitum & natura. 1^{a}.q.3.3.c./.q.29.2.3^{m}./.3^{a}.q 16.5.1^{m}./.1.d.5.q.1.1.c./.d 25.1.3^{m}./.2.d.3.q.1.1.c./.3.d.5.q.1.3.c./.Con.4.c^{o}.55.4^{m}./.Po^{a}.qu.2.1.c./.q.7.4.c./.q.9.1.c./.Vnio.1.c priu^{o}./.3.14^{m}./.Anima.17.10^{m}./.Meta.7.le.11.fi./.Li^{o}.8 le.3.prin^{o}.c./.Anima.3.le.8.pri^{o}.b.Determinatio.4.Differre.4 Æqualitas.7.

6 Oppoſitum videtur dicere.1^{a}.q.3.3.c.Reſpondeo ſicut Dubio.114° Aequiuoca.7.Eſſe.4.7.59.Excluſio.5.7. nu^{m}.1147.

7 Nulla natura habet eſſe,niſi in ſuppoſito ſuo.3.d.1.q.2.ar.3.q.1.c.Fœmininum.o.Finis.12.Forma.21.49.Homo.7.

8 In creaturis non poſſunt eſſe multa ſuppoſita, in eadem numero natura,quia in eis natura communicatur,ſecundum rationem tantum, non autem ſecundum eſſe.1.d.2.4.1^{m}./.d.4.q.2.2^{m}./.3.d.7.q.1.1.5^{m}./.Po^{a}.q.2.1.c./.2^{m}./.q 7.3.1^{m}./.qu.9.5.13^{m}./ 19^{m}./.22^{m}./.Vnio.3.c./.Quol.3.6.27^{m}.idem.1.Indiuiduum.8.40.&c Ipoſthaſis.4.Iuſtitia.16.Maſculinum.Natiuitas.3.Natura.24.

9 Immo eis natura communicatur ſecundum rem. 1^{a}.q.13.9.c. Reſpondeo ſicut Dubio. 367°. Nomen.28. Operatio.25.43.45.Perſona.o.Prædicari.17.24.25.35 Principium.12 Pronomina.4.Quid.2.Quod eſt Recipere.7. Reduplicatio.2.7.Relatio.18.30.Relatiuum.7.Singulare.Subſiſtentia.6.Subſtantia.2.34. nu^{m}.1148.

10 In diuinis ſuppoſitum dicitur, quaſi ſub alio poſitum, nō quidem ſecundum rem,ſed ſecundum modum ſignificandi,quia ibi eſt res ſubſiſtens.1^{a}.q.39.1.3^{m}./.1 d.26.q.1.1.3^{m}./.3.d.6.q.1.ar.1.q.2.2^{m}.Articulus.2.Aſſumere.29.30.35. In diuinis.

11 In deo ſuppoſitum & natura,ſunt idem re, & differunt ſecundum modum ſignificandi.1^{a}.q.3.3.o./.3^{a}.q.2.2 c./.1.d.2.4.2^{m}./.d.4.

Su

2.4.2^{m}./.d.4.q.2.2.c./.1^{m}./.d.7.q.1.1.2^{m}./.d.5.q.1.3.c./.d.11.4.c./. Vnio. 1.c./. 2^{m}./ 4^{m}./.Quol.2.4.c. Deus. 66.67.439. Aequalitas.7.Generatio.73.85 Hæreſis.132.133.134.Natiuitas.3.21.22.Nomen.28.47.Paſſio.93.Perſona.o.

12 Perſona filii dei,eſt ſuppoſitum naturæ humanæ.3^{a}.qu.16.1.2.3.c./.3.d.6.q.1.21. 1.quæſt.1.c./. Vnio.2.4. o. Prædicari.25.

13 Singulare & proprium in Chriſto eſt,eſſe vnum ſuppoſitũ in duabos naturis.Vnio.3.c. Proceſſio. 53. Relatio.75.&c. Vnio.15. Vnitas.9.Chriſtos.6.&c.31.32.40.47.

¶ Supputatio.Comparatio.Ratio.7.

¶ Supra.Abraham.6.Actor.1.Addere o.Agens.114.Agere.30.&c.Agiographe.o.Amicitia 27.Amor.19.172.&c.274.Angelus.28.146.164.183.184.185.452.516.523. 542. 577.Anima 22.283.Annuntiatio.4.Arrogantia.o.Charitas.132.Caſtitas.4.Cauſa.82.86.Cælum.25. &c. 32.44.56. Certitudo.23.Cogitatiua.2.Columba.2.3.4.Complacentia.1. Cõſanguinitas 2.Conſenſus.5.Contemplatio.27.Contẽplatiuus 2.Conuerſio.5.12.Creatura.19.20 Credere.14.30^{a}.Dæmõ.38.Deſuper.Difficile.11.Diſpoſitio.29.Diuinum.21. Dubitatio.1.Elementum.6. Eleemoſyna.10. Epiſcopus.5. Eſſe.21.Aeternitas.42.Excommunicatio.12. Phantaſma. 6. Fides.8.38.Finis.17.Fomes.1.Fortitudo.58. Gratia 108.137.139.140.Hæreſis.104.Homicidium.6.Honor.18.21.Humilitas.11.31.Inſtantia.1.In.9.Intellectus. 93. 126. 206.237.Inueſtigatio.2.Lex.117.Lymbos.1.Meritum.16.17.Minoralia.Miraculum.6.7.Miſſio.43.Natura.S.Negatio.6.Ordo 47.Peccatum.431.Perfectio.40.Perſona.26.Pietas.9.18.Poſtulatio·Prædeſtinatio.15.18.Præſumptio.o. Princeps. 14.Prophetia.10.&c.42.Proprium.2. Ratio.61. Reflecti. Reprobatio.2.Reuelatio.1.Riſibile. Sacerdos.29.Sacramentũ.44.48. 88. Simonia. 4. Syndereſis . 2. Situs. 1.Socrates.4.Spes 46.47.57.Status.12. Super.Superbia.3. Supernaturale.Tempus.34.Timor.34. Verberare.Veritas.24.Virtus.85 168.Vita.37.Vnitas.14.29.

¶ Supremum.Aethus.6.Angelus.242.244.477.561.Anima 265. Annuntiatio.4.Cælum.15.&c 40.44.Cerebrũ.2.Aeſtimatiua.2.Firmamentum. Gabriel.2.Imperator.1.Index.9.Iudicium.6 Ordo.47.Peccatum.402.403.Politica 3. Potentia.60.Syndereſis.4.Superior Superius.o. Terra.7.Vapor.3. Vertex. Virginitas.19. Virtus.256.Voluntas.82.

¶ Surdus.Aduocatus.9.Mutus.

Diuiſio. ¶ Surreptio rationis duplex.ſ.oppoſita deliberationi, & oppoſita electioni Prima eſt peccatum veniale tantum,ſecũda vero,poteſt eſſe peccatum mortale.Ma. quæſt. 7.3.6^{m}./.Quol.9 14. 1^{m}. Bonitas 210. Dominium. 12.13. Infidelitas.9.Maledicere.2.Peccatum.250.402.403. Pollutio. 3.9.Primi.o.

Differen^{a}. ¶ Surſum eſt principalior differentia ſitus, non autem dextrum,quadruplici ratione.ſ. quia non minorem differentiam habet pars quæ eſt ſurſum ad eã quæ eſt deorſum, q̃ ea quæ eſt anterius,ad eam quæ eſt poſterius, & quia ſurſum & deorſum inueniuntur in omnibus corporibus animatis, tam animalibus quàm plantis, & quia ſurſum eſt principium longitudinis quæ eſt prior, & quia eſt vnde incipit motus, non ſolum augmenti, ſed etiam localis.Cç.2.le.2.Amor.58.Animal.32. Aſcendere.7. Cælum.23.24.146.Contrarium.30.42.Dextrum.Graue.8.Homo.28.Ignis.7.20.Io.7.Seraphin 2.Supra.

¶ Suſcipere.Abſoluere.40. Accedere.3. Aduocatus. 1. 3. &c. Anadochus.Argumentum.17. Baptiſmus.188.Character.7.Cherubin.1.Cognatio.2.Cor.8 b. Delecta 10.114.Deus.441.Diaphanum 1.Difficile.7.Diſpoſitio.51. Epiſcopus.8.Eſſe.53.74. Euchariſtia.S. Forma.125. &c. Irreligioſitas.4.Liberum.25.Magis.o.Matrimonium.47.113.110.131.Meritum.9. Medium. 30. Mulier.9. Naſus. Ordo. 81. 82. 92.104.&c.Peccatum,104.Poena.32.34.Priuatio. 93. 94.95.98.100.2.3. Sacerdos.10.Sacramentum.27.113.Sanctificatio.16. Scientia.65. Simonia. 30. &c. Vita. 33. Vnctio. S.Votum.16.Vſura.222.Chriſtus.77.

¶ Suſcitare.Dæmon.106.Reſurrectio.o.Traianus.

Corporalis. 1 ¶ SVSPENSIO.Poteſtas ſæcularis ſuſpendit latronem,ad pacem ciuitatis.22ſ.q.64.2.c.fi./.2.d.9.3.c.Charitas.145.

2 Suſpenſio eſt minor pœna ſpiritualis,quam excommunicatio,quia non priuat ſuffragiis eccleſiæ. Ideo infligitur alicui ſiue peccato eius.4.d.18.q.2.ar.3.q.2 2^{m}.Clauis.17. Cõtemplatio.26.Crux.4. Euchariſtia. 218. Excommunicatio.14.18.33.Fornax. Miſſa. 7. 8. Præciſio. Reliquiæ.ſimonia.36.38.39.40.Traianus. Votum.61. Vſura.308.310.311.

Quid. 1 ¶ SVSPICIO vitium importat, quæ quanto plus procedit,eſt magis uitioſa.22ſ.q.60.3.c.Accuſatio.16.17.

Su Ta

2 ſuſpicio eſt opinio mali,ex leuibus ſignis.22ſ. q.60. 3.4.c. Coniectura.o. Debitum.20.21 Dæmon.21. 22.

3 ſuſpicio triplex.ſ violenta,probabilis,præſumptuoſa. 4.d.9.ar.5.q.2 c. Euchariſtia.213.&c.Fornicatio.6. Diuiſio.

4 Gradus ſuſpicionis triplex.ſ.leuis dubitatio,certa æſtimatio,& condemnatio iudicialis. Prima eſt peccatum veniale. ſecunda eſt peccatum mortale,ſi eſt de graui. Tertia eſt peccatum mortale,pertinens ad iuſtitiam.22ſ.quæſt.60.3.o./.4.d.35.3.4^{m}./.Quol.12.25.o.

5 ſuſpicio contingit tripliciter, ſcilicet ex propria malitia, ex odio, & ex experientia.22ſ.quæſt.603.4.c.Iudicium.23.Opinio.

6 Violentæ ſuſpiciones fornicationis,ſi probentur, fornicatio videtur probata, vt ſi inueniantur ſoli,nudi,horis, & locis ſuſpectis.4.diſt.35.3.4^{m}. Rhetorica.1. Senectus.5. Thuriſicatio.2.

¶ Suſpirium.Gemitus.1.Luctus.2.

¶ Suſtentatio.Animal.62. Apoſtoli.32. Baculus.1. Cognitio.78.Decimæ.4.6.Euchariſtia.251.Finis.93. Forma.77.Fundamentum.o.Mors.22. Negotiatio. 2. Proceſſio. 18.Simonia.20.&c.Virtus.170.Chriſtus.215.216.218.

¶ Suſtinere eſt difficilius tripliciter,quàm aggredi. Et importat paſſionem corporis, & actionem animæ.22ſ.qu.123.6.1^{m}./.2^{m}.Amor.193.Baptiſmus.180. Delitioſi. Dubitatio.1.Euſtratius.o. Fortitudo. 28.40.46. 54.59.60. Importabile.Infirmitas.1. Lombardia. Miſſa.8.9. Mors.22. Paſſio.131.132.Patientia 4.10.Reuelatio.11. Sacramentum.76. Thomas.5.Tolerare.Tribulatio.16.Virginitas.23.Chriſtus.87.Aggredi.Item fortitudo.46.54. Diuiſio.

1 ¶ SVSVRRATIO eſt ad ſeparationem amicitiæ, detractio vero,ad denigrationem famæ. Ideo differunt fine, ſed conueniunt in materia & forma, ſcilicet in occulta maledictione.22ſ.q.74.1.o./.q.75.1.c./.Ro.le.8.me^{o}.I.Bilinguis Contumelia.6.Detractio.1. Differen^{a}.

2 Suſurratio eſt grauius peccatum, detractione, & contumelia,quia amicitia eſt melior, quolibet alio bono exteriori.22ſ.q.74.2.o.Criminator. Detractio.3. Inuidia.5.Maledicere.3 Contumelia.3. Inuidias.5.

1 ¶ SVVM dicitur alicuius,quod ad ipſum ordinatur.1^{a}.q.23.1. 3^{m}. Abraham. 9.11.17. Abſoluere. 7.13. Abſtinentia.8. Quid.

2 Suum vniuſcuiuſque dicitur, quod ei ſecundum proportionis æqualitatem debetur.22ſ.qu.58.11.c. Accidens.33.Actio 15.Actus.71.72.Aleator.1.Aletius.Alienum.2.Amicitia.15.Amor S.Anima.242. Benedictus. 5. Bonitas.107.211.Campiona.8.Cauta.99.Circunciſio. 28. Conſilio.70.Conſcientia.17.Depoſitum.4.Dolor.8. Dominiũ.5.6.Eus.15.Epiſcopus. 24. Eſſe. 21.80. Euchariſtia. 175. Expellere.Furtum.8. Humilitas.16.Iacob.1.Ignorantia. 2.Intellectus 37.46.114.153.Iudæi.46.Iuſtitia.7.32.42.Inſtinc.3. Labor.6.Latria.3.Lex.176.Liberalitas.1. Magnes. 1. Mors.12.22.23.Motus.13.24.Mutuum.3. Obiectum 25. Officium.13.Peccatum 225.232.Pœnitentia.109.Pertinacia 1.Pertinax.Pignus.2.Poſterius.Potentia.21.Prædeſtinatio.19. Redemptio. 1. Reſtitutio. 17. Sacrificium. 38. Veritas.16.Vſura.69.Vti.22.

T

1 TABERNACVLVM dei,ſignificat eccleſiam militantem,ſed domus vel templum dei,ſignificat eccleſiam triumphantem. 12ſ. quæſt. 102.4.2^{m}./ pſal.29.prin^{o}./. pſal 41.me^{o}.c.fi./.pſal.42./.pſal.45.me^{o}.c.H. Figura.

2 Tabernaculum ſignificat tria,ſcilicet defenſionem dei,humanitatem Chriſti, & totam diſpoſitionem eccleſiæ. pſal.18.me^{o}.c.D./.pſalmus.26.me^{o}./.pſalmus.29.prin^{o}.Altare.2.3.Animal.80.Feſtum.4.Maria.65.

3 Tabernaculum quintuplex, ſcilicet carnalis concupiſcentiæ,temporalis vitæ, contẽplationis, eccleſiæ militantis,& eccleſiæ triumphantis.Iſa.22.fi.Sanctificatio. 4.Scenopegia.Templum.2.6.7.&c.

4 Ratio tabernaculi in veteri lege,& diſtinctio partium eius, & templi,declaratur.12ſ.q.102.4.o.

5 Totus ſtatus prioris tabernaculi,ordinabatur ad figurandum mortem Chriſti.12ſ.q.102.4.5^{m}.

¶ Tabeſcere eſt effectus corruptionis, ſcilicet exiccatio. Et eſt triplex, ſcilicet corporis,deuotionis, & voluptatis. pſal.38.fi.g.D.Exiccare. Quid.

Quid 1 ❡ TABVLA ſecunda poſt naufragium peccatorum, eſt pœnitentia, & uerecundia. 3ª.q.84.6.c./.4.diſtinctio.2.quæſt.1.3.5m./.diſtinct.14.q.1.artic.2.q.4.c./.diſtinctio.16.q.4.artic.1.q.1.1m. Diſpenſatio 10. Peccatum 237. Propitiatorium. Simonia 7.

2 Tabulæ triplices.ſ.legis, lapidæ cordis, & cordis mollis ſeu carnalis, diuerſimode ſcribuntur. Iſa.prol.2.meº.D.

Quando. Peccatum. 1 ❡ TACERE dicendum, & loqui tacendum, eſt peccatum. 22ᵉ.q.73.1.3m./.Pſalm.51.prinº.b.prinº. Accuſatio 16.18. Epiſcopus 22. Eſma 3.

2 Deus dicitur tacere dupliciter, ſcilicet non puniendo malos, & non conſolando bonos. Pſalm. 38. fin. b. C. Ira 37.56. Mutus.

3 Tacere non conuenit ſanctis quadrupliciter, ſcilicet propter accenſum deſiderium, euidens uerum, iniunctum officium, & expectatum præmium. Iſa.62.fi. Reticere. Silentiũ. Tacitum. Timor 36.

¶ Tacitum. Dæmon 79. Diuinatio 7.&c. Obedientia 4. Occultatio. Pactum o. Superſtitio 6. Tacere o. Vſura 69.&cetera. Ira 37.

Quid 1 ¶ TACTVS eſt ſenſus eorum ex quibus componitur animal, & per quæ corrumpitur. Veri.q.26.3.c. Adoratio 21.24.

2 Tactus eſt ſenſus alimenti, guſtus autem eſt diſcretiuus ſaporum. 22ᵉ.q.141.5.1m. Amplexus. Angelus 116.

3 Tactus ut eſt in aliis membris quàm in lingua, diſtinguitur a guſtu, & ſecundum diuerſam rationem immotationis, 1ª.q.78.3.3m./.Anima 2.le.21.prinº./.Lect. 22.fi Anima 106. Animal 5.55. Baptiſmus 192. Capitale 7. Capus 5.

4 Tactus eſt unus genere, & eſt plures ſpecie, ſecundum plurea contrarietates. Vel omnes huiuſmodi conueniũt in uno genere proximo, ſed innominato, 1ª.q.78.3.3m./.Anima 2. lectio.22.prinº.b.&c. Corruptio 16. Contactus o.

5 Tactus maxime uiget, in pulpis digitorum 4.d.23.q.2.art.3.q.2.c. Continentia 7. Corpus 22.54.60.

6 Tactus eſt fundamentum omnis ſenſus, & eſt per totum corpus, ſicut & organum eius. Et eo dicitur aliquid ſenſitiuum, 1ª.q.76.5.c./.q.91.1.3m./.3.1m./.4.d.49.q.3.ar.5.q.2.c./.Veri.q.22.5.c./.Ma.q 5.5.c./. Metaph. lect.1.princº.b./.Anima 2, lect. 19.medº. b. D. Delectatio 47.97. Diaconus o. Dolor 7. Elementum. 22. Euchariſtia 33. 129. 159. 160. Ferrum. 2.

7 Diſcretio inter ſenſibilia diuerſorum generum, attribuitur tactui, inquantum eſt fundamentum ceterorum ſenſuum, & eſt propinquior ſenſui communi, non autem inquantum eſt ſenſus proprius. Anima 3.le.3.prinº.b.fi. Gula 2. Hæreſis 138. Homo 32.

8 Quicquid delectationis uel læſionis contingit in tactu, redũdat in omnes alios ſenſus. 4.d.49.q.3.ar.5.q.2.c./.Veri. q.22.5.c. Immunditia 1. Impudicitia. Incontinentia 8. Inſenſibilitas 3. Locus 11. Ordo 62. Delectatio 97.

9 Tactu immobilitato, omnes alii ſenſus immobilitantur, ut in ſomno. Anima 8.c. Palpabile 2. Paſſio 49.

10 Subtilitas tactus, ſequitur æqualitatem cõplexionis. Ideo quanto quis eſt melioris tactus, tanto melioris eſt intellectus 1ª.q.76.5.c./.2.d.1.q.2.5.c./.d.32.q.2.3.c./. Anima 8.c./. Anima 2.le.19.meº.b.B.&c./. Senſu le.9.prinº.b.fi.

11 Tactus non impeditur per ſuum medium, ſcilicet per aerem uel aquam, quia faciliter immutantur quando ſunt modicæ quantitatis. Anima 8.c./. Anima 2.lectione. 23. medº. a. K. Peccatum 38.311.313.314. Perſeuerantia 9. Reſurrectio 36. Senſibile 6. 9.

12 Organum & medium tactus, nõ poſſunt denudari ſuo obiecto, ſicut in aliis ſenſibus, quia qualitates tangibiles, ſunt differentiæ corporis, inquantum corpus. 1ª.q.91.1.3m./.Veri.q.22.1.8m. Anima 8.c./. Anima 2.le.19.fi.b.fi./.le.23.fi.e.

13 Proles in uentre matris, antequam habeat animam rationalem, ſentit per tactum. 3ª.q.34.2.3m. Senſus 18.50.

14 Tactus corporum glorioſorum, eſt delectabiliſſimus, quia qualitates tangibiles eorum, ſunt reductæ ad mediũ proportionis ſecundum quòd conuenit optime complexioni humanæ, in ſingulis partibus, non autem ad mediam rei, ſecundũ æquidiſtantiam ab extremis 4.d.44.q.2.ar.2.q.6.3m. Spes 69. Tangere. Tangibile. Temperantia 14.15.21.22.23.24.25. Thomas 2. Triſtitia 6. Viſus 10.

Diuiſio. 15 Tactus duplex, ſcilicet quantitatis, & uirtutis. 1ª. quæſtione 75.3m./.quæſt.105.2.1m./.1.diſtinctio.37.L.1.fin./.quæſt. 3.1.c.fi./.4.diſtinct.44.q.3.artic.3.quæſt.3.7m./.ꝯ.2.cº.56.3m./ Veri.q.28.3.c./.Poª.q.6.7.11m./.12m./.Ma.quæſt.16.10.3m./. Quo.2.13.1m.

16 Differentia triplex, inter utrumque tactum, ſcilicet primo quia tactu uirtutis, id quod eſt indiuiſibile, poteſt tangere diuiſibile, quod in tactu corporeo nõ poteſt accidere. Secundo quia tactus quantitatis eſt ſolum ſecundum ultima, tactus autem uirtutis, eſt ad totum quod tangitur. Tertio quia in tactu quantitatis qui fit ſecundum extrema, oportet eſſe tangens extrinſecum ei quod tangitur, & non poteſt incedere per ipſum, ſed impeditur ab eo, tactus autem uirtutis qui competit ſubſtantiis intellectualibus, cum ſit ad intima, facit ſubſtantiam tangentem eſſe intra id quod tangitur, & incedentem per ipſam, abſque impedimento. ꝯ.2.cº.56.

¶ Talaris. Tunica.

¶ Talio. Accuſatio 12.19.20.25.26. Iudex 5. Pœna 56. Teſtamentum 11. Vindicatio 6.

¶ Talis. Actio 17. Actus 12.39. Addere 4. Amenitas. Animal 95. Appetitus 54. Campſoria 12. Cælum 3. Comparatio 6. Confirmatio 14. Conſcientia 12. Delectatio 78. Eſſe 51. Euchariſtia 143.161. Finis 128. Forma 47. Generatio 2. Magis 1. Maria 59. Mens 4. Metaphyſica 11. Miſſa 8. Mollities 1. Mũdus 17. Naturale. Organum 1. Participare 11.13. Præceptum 138. Princeps 10. Raab 2. Symonia 31. Simpliciter 2. Statutum 1. Tempus 20. Theologia 17. Veritas 51. Virtus 179. Viuere 2. Voluntas 59. Votum 47.74. Vſura 7. Vſus 7.

❡ Talpa eſt de genere animalium perfectorum. Et uidetur habere oculos ſub pelle, ſed uiſus non eſt ei neceſſarius, quia ſub terra conuerſatur, & terra etiam eius oculos offenderet, Anima 3. le.1.medº.e.D. Quid.

¶ Talus ſignificat extremitatem uitæ. 3.diſtinctio.24.q. 3. 3. c. Tunica. Figura.

❡ Tam. Vſura 102.295.

❡ Tamdiu. Animal 38. Deſcendere 11.

¶ Tamquam ſumitur dupliciter, ſcilicet ſimilitudinarie, & expreſſiue. Anima le.1.medº.b.b. * Aliquum 7. Falſitas 10. Gratia 105. Iactantia 4. Magi 4. Magnanimitas 12. Sicut. Vſura 81.82.230. Diuiſio.

¶ Tandem. Angelus 455. Aſſimilatio 17. Demum. Diſpoſitio 23. Finaliter. Peccatum 268. Vinum 8.

¶ Tangere. Amor 153. Contactus o. Diaconus 3. Elementum. 22. Embrio 3. Euchariſtia 33.177. Officium 9. Oza. Peccatũ 247. Præceptum 85. Probatio 1. Pſalterium 1. Sacerdos 28. Tactus o. Tangibile. Thomas 2.

¶ Tangibile. Calor 17. Cælum 121. Cibus 4. Corpus 52. Diaconus 3. Immunditia. Inſenſibile 3. Nutrire 2. palpabile 2.3. Paſſio 14. Probatio 1. Pſalmus 3. Senſibile 6. &c. ſenſus 13.22. 8 obiectum 3. Tactus 7.12.14. Tangere.

¶ Tantum. Hoc aduerbium tantum, cum ſit excluſiuum, poni ex parte ſubiecti, & ex parte prædicati. Poſſumus.n.dicere. Tantum ſortes currit, ideſt, nullus alius currit. Et Sortes currit tantum, ideſt, nihil aliud facit. 1ª.q. 31.3.2m. * Ab 2. Actio 17. Adam 76. Angelus 159.394.582. Anima 97.281.232 278.315.347. Excluſio o. Fatum 7. Finis 100. Idea 27.36.43.44. Imaginatio 5. Imago 26. Peccatum 40.385.381. Pœna 41.57.69. Pignus 1. Planetæ 1. Poſſeſſio 5. Poſſibile 6. Præceptum 9.26.42.43.45.52.63.72.78.81.120.121.125.130. Prædeſtinatio 15.16.17.20.21.27. Principium 7. Priuatio 12. Profeſſio 6. Publicatio 2. ſolum. ſolus o. Vſura 236. Aduerbiũ.

1 ¶ TARDITAS. uelox, & tardũ dicuntur relatiue, ſicut magnũ & paruũ, multum & modicum, ſeu paucum. Quol. 4.23.9m. Quid.

2 Quanto aliquid eſt maius, tanto uelocius mouetur naturaliter, & tardius uiolenter. Cæ 2.le.18.meº.d. F. Angelus 563.

3 Tardi ad inueniendum, & ad diſcendum, ſunt melius memoratiui, quàm reminiſcitiui, ueloces autẽ econuerſo. Memoª. le.1.prinº.a.B. Anima 221. Cælum 90.94. Citius. Concupiſcibil 85. Diuturnitas. Euſtochia 3. Ieiunium 46. Luna 3. Magnanimitas 18. Miſſa 18. Mortuus o. Negligentia 2. Pœna 64. Planetæ 1. Præceptum 95. Qualitas 14.

4 Tarditas ſuperflua, minus opponitur rectitudini conſilii, quàm præcipitatio, quia oportet conſiliari tarde. 22ᵉ.qu. 53.3.3m. Sapientia 7. Velox o.

¶ Tarentum. Plato 3. ¶ Tarquinius Roma 2.

¶ Taurus eſt animal melancolicum, ideo multum tenet iram. Et ſi pinguis ſit, multum generat, & ſuperbit. Pſ.21.medº.k. C. Pliades. Qualis.

¶ Taxare. Indulgentia 12. Peccatum 376. Pœna 80.57.68. Religio 68.108. ſabbathum 13. ſacerdos 34. Vſura 220.222.

¶ Taxillus. Aleator. Auaritia 13.

1 ¶ TAEDA eſt quoddam lignum, quod accenſum, emittit ſuauẽ odorem. Iob.41.le.2.prinº.G. Quid.

¶ Tædium. Accid 20. Angelus 554. Dæmon 49.

¶ Tegaſfalaſar. ſenacherib.

¶ Tegere. Amictus. Arma. Caro 3. Peccatum 199. ſãdalia. Tegmen. Viſibile 4.

¶ Tegmen. ſacerdos 22. Tegere. ❡ Tela. Aranea o.

Quid. 1 ¶ Temeritas. Temere fieri dicuntur, quæ ratione non regnntur, uel propter impetum uoluntatis, uel paſſionis, uel ea cōtemptu, & hoc proprie eſt temeritas, quæ cauſatur ex ſuperbia, ideo continetur ſub præcipitatione, quæ reſpicit utrumque, ſed magis primum. 22æ. q. 53. 3. 2^{m}. Arrogantia 0. Audacia 0. Debitum 25. 26. Imprudentia 2. Iudex 5. Iudicium 18. 23.

2 Temeritas ſiue præcipitatio, eſt defectus conſilii, & ſpecies imprudentiæ. 22æ. q. 53. 2. 5. c. fi. Prudentia 35.

3 Defectus docilitatis, uel memoriæ, uel rationis, pertinet ad temeritatem, ſeu præcipitationem. 22æ. q. 53. 2. c. fi.

¶ Temperamentum. Cauſa 17. Modeſtia 0. Temperantia 0.

Quid. 1 ¶ Temperantia eſt uirtus. Et eſt uirtus ſpecialis, a ſumatur antonomatice, ut refrænat a maxime allicientibus. Sed eſt uirtus generalis communiter. 22æ. quæſtio. 141. 1. 2. 0. /. 4. 1^{m}. /. q. 186. 1. c. /. Virtut. q. 1. 12. 23^{m}. Animus 2. Beatitudo 167.

2 Temperantia eſt uirtus cardinalis. 12æ. q. 61. 0. /. q. 66. 1. 4. c. /. 22æ. q. 141. 7. 0. /. 3. d. 33. q. 1. 1. 0. /. Vir. q. 1. 12. 24^{m}. /. 25^{m}. /. 26^{m} /. q. 5. 1. 0. Continentia 9. 11. Contritio 36. Litigiū 1. Modeſtia 1. Prudentia 76. Rex 9.

3 Temperantia & omnes partes eius, denominantur a defectu in quo conſiſtit laus earum, ſicut fortitudo & omnes partes eius & laus earum conſiſtit in exceſſu. 22æ. q. 146. 1. 3^{m}. /. ℥. 3. c^{o}. 27. 7^{m}. /. Ma. q. 2. 6. c. /. Vir. q. 1. 12. c. /. 13. 13^{m}.

4 Laus eius magis eſt in uincendo delectationes, quàm in perſiſtendo contra impetus earum. 12æ. q. 138. 1. 3^{m}.

5 Non eſt de ratione temperantiæ, excludere omnes prauas cōcupiſcentias, ſed quòd temperans non patiatur eas ſic uehementes & fortes ſicut patitur non temperatus. Verit. quæſt. 25. 7. 3^{m}. /. 4^{m}. /. q. 26. 8. c. fi /. 2^{m}. /. Virtu. quæſt. 5. 1. 6^{m}. * Timor 9. 76.

6 Temperantia menſuram accipit, ex conſeruatione ſalutis corporalis & multo magis ex conſeruatione ſalutis ſpiritualis. 22æ. q. 141. 6. 3^{m}. /. 4. d. 15. q. 3. artic. 1. quæſt. 4. c. Virtus 225. 238.

7 Neceſſitas huius uitæ, eſt regula temperantiæ, ſcilicet ut rebus utamur, ad neceſſitatem uitæ præſentis. 12æ. q. 63. 4. c. /. 22æ. q. 141. 6. 0. /. q. 142. 1. c. /. 4. d. 15. q. 3. ar. 1. q. 4. c. /. Ma. quæſt. 14. 1. 1^{m}.

8 Modus temperantiæ & omnium partium eius, eſt in retrahēdo a delectationibus corporis. 22æ. q. 141. 2. 3. c. /. q. 161. 1. 4. c. /. Vir. q. 1. 12. c.

Diuiſio. 9 Partes eius integrales, ſunt uerecundia, & honeſtas, partes uero ſubiectiuæ, ſunt abſtinentia, ſobrietas, caſtitas, & pudicitia. Partes autem potentiales ſeu adiunctæ, ſunt continentia, humilitas, manſuetudo ſeu clementia, modeſtia, bona ordinatio, ornatus, auſteritas, parcitas, ſeu per ſe ſufficientia, & moderatio, ſeu ſimplicitas. 22æ. q. 143. 0. /. 145. 4. 0. /. q. 146. 1. 3^{m}. /. q. 157. 3. 0. /. quæſt. 160. 1. 0. /. q. 161. 4. 0. /. 2. d. 44. qu. 2. 1. 3^{m}. /. 3. d. 33. quæſt. 3. 2. 0. Auſteritas 1. Clementia 5. Continentia 9.

10 Verecundia non eſt pars temperantiæ, quaſi intrans eſſentiā eius, ſed quaſi diſpoſitiuę ſe habens ad eam. 22æ. q. 144. 4. 4^{m}. * Continentia 9. 10. 11. Delectatio 27. 83. 106. Inſenſibilitas 2.

11 Verecundia principalius pertinet ad temperantiam, ratione motiui, ſcilicet turpis, & non ratione timoris, ſecundario uero ad alias uirtutes. 22æ. quæſt. 144. 1. 2^{m}. /. 4. 4^{m}. * Iuſtitia 60. 61. 62.

12 Eutropelia reducitur ad temperantiam, ut ei adiuncta. 2. diſ. 44. q. 2. 1. 3^{m}. /. Vir. q. 1. 12. 26^{m}. /. q. 5. 1. 5^{m}.

13 Studioſitas eſt pars temperantiæ adiuncta, ſeu potentialis. Et comprehenditur ſub modeſtia. 22æ. q. 166. 2. 0.

14 Patientia non eſt pars temperantiæ, quia patientia firmat in bono contra triſtitias illatas ab alio, hæc autem circa triſtitias tactus, refrænando. 22æ. q. 136. 4. 2^{m}. * Modeſtia 1. Præceptum 113. Virginitas 19.

Obiectum. 15 Obiectum temperantiæ, eſt bonum delectabilium in concupiſcentiis tactus, ſecundum modum rationis, uel legis diuinæ. 12æ. q. 63. 4. c. * Concupiſcentia 19. Delectatio 27. 83. 106. Fortitudo 6. 16. Ieiunium 4.

16 Temperantia principaliter intendit cohibere delectationes, ſed conſequenter intendit uti eis ſecundum rationē. Actum uero exteriorem magis imperat, quàm eliciat. 4. d. 33. qu. 3. 2. 5^{m}. * Ira 55. Litigium 1.

17 Temperantia principaliter eſt circa concupiſcentias, & delectationes, ſecundario autem circa triſtitiam de abſentia delectabiliū. 12æ. q. 35. 6. 3^{m}. /. 22æ. q. 141. 3. 0. /. q. 147. 2. 3^{m}. /. Eth. 3. le. 19. $prin^{o}$. B.

18 Temperantia directe modificat paſſiones concupiſcibilis, quæ tendunt in bonum, & conſequenter omnes alias. 22æ. quæſtione. 141. 3. 1^{m}. * Lombardia. Vinum 4. Vitus 41.

19 Temperantia habet paſſiones pro materia, quietem animi, pro fine proximo, ſed hanc ordinat ulterius in deum, quem habet pro fine ultimo. 4. d. 14. q. 1. ar. 1. q. 4. 2^{m}. /. Virt. q. 5. 4. c. / 2^{m}. /. 5^{m}.

20 Temperantia munditiam operatur, ſed non habet rationem ſanctitatis, niſi referatur in deum. 22æ. q. 81. 8. 2^{m}.

21 Propria materia temperantiæ, ſunt paſſiones, circa delectabilia tactus. 1^{a}. quæſtio. 59. 4. 3^{m}. /. 12æ. quæſt. 61. 3. c. /. 22æ. q. 137. 1. c. /. 3. d. 33. q. 2. ar. 2. q. 2. 0. /. 4. diſt. 49. q. 3. artic. 5. q. 2. c. / q. 5. artic. 3. q. 2. 4^{m}. /. 8^{m}. /. Vir. q. 1. 12. 23^{m}. /. 26^{m}. /. q. 5. 1. c. fi. Fortitudo 16.

22 Temperantia principaliter eſt circa delectationes tactus, quo ad uſum, non autem quo ad iudicium. 22æ. quæſtione. 151. 3. 1^{m}.

23 Temperantia proprie eſt circa maximas delectationes, ſcilicet tactus, ideſt, in cibo, potu, & uenereis, ſecundario autem circa delectationes aliorum ſenſuum. 12æ. q. 60. 5. c. /. 22æ. q. 141. 4. 5. 0. /. 7. c. /. q. 143. c. /. q. 149. 1. c. /. q. 151. 3. 0. /. q. 153. 1. 1^{m}. /. q. 155. 2. c. /. q. 156. 2. c. /. q. 160. 1. 0. /. q. 166. 1. c. /. 2. c. /. 3^{m}. 2. d. 44. q. 2. 1. 3^{m}. /. 3. d. 33. q. 3. artic. 2. q. 2. 0. /. Virtu. qu. 5. 1. c. fi. /. 4. c.

24 Temperantia principaliter eſt circa delectationes tactus, ſecundo guſtus, tertio olfatus, quarto aliorum ſenſuum. 22æ. q. 141. 5. 0. Compar°.

25 Temperantia eſt circa delectationes tactus, moderando eas, non autem continentia, ſed reſiſtendo eis. 22æ. qu. 155. 3. 1^{m}. Continentia 7.

26 Temperantia eſt circa concupiſcentias naturalium delectationum, non autem liberalitas, quia concupiſcentia & delectatio pecuniæ, non eſt naturalis, ſed animalis. Ideo liberalitas non pertinet ad temperantiam. 22æ. q. 117. 5. 2^{m}.

27 Temperantiæ eſt refrænare delectationes ſenſibiles, non autem amicitiæ, ideſt, affabilitatis, ſed cauſare delectationes rationis in conuictu. 22æ. q. 114. 2. 2^{m}. * Clementia 5. Continentia 10. Difficile 12.

28 Integritas, tranquillitas animi, decor, & honeſtas, maxime conueniunt temperantiæ, inter ceteras uirtutes. 22æ. q. 141. 2. 1^{m}. /. 2^{m}. /. 3^{m}. /. 8. 1^{m}. /. q. 143. c. /. q. 145. 4. 0. /. q. 152. 5. c. /. q. 180. 2. 3^{m}. /. 4. d. 33. q. 3. 3. 1^{m}. * Donū 21. Aequinoctialis. 1. Honor 24. Inſenſibilitas 2. Iuſtitia 60. 61. 62. Pœnitentia 26. 27. Perſeuerantia 9. Prudentia 76. Sillogiſmus 7. Timor 76. Vitium 77.

29 Temperantia eſt principalior uirtus, manſuetudine & humilitate. 22æ. quæſtione. 141. 7. 2^{m}. /. 3^{m}. /. Virtut. quæſt. 1. 12. 26^{m}.

30 Temperantia non poteſt conuenire deo. 4. d. 46. q. 1. ar. 1. q. 1. 1^{m}. /. ℥. 1. c^{o}. 92. * Animal 66. ſubiectum.

31 Temperantia & fortitudo, ut uirtutes humanæ, non ſunt in angelis, ſed tantum ut operantur moderate & firmiter. 1^{a}. q. 59. 4. 3^{m}. /. Vir. q. 5. 2. 16^{m}. * Delectatio 27. 83. 106. Ludus 6. Manſuetudo 7.

32 Temperantia eſt ſubiectiue in concupiſcibili. 1^{a}. quæſtione. 59. 4. 3^{m}. /. 12æ. quæſt. 61. 2. c. /. quæſt. 66. 1. c. /. quæ. 85. 1. c. /. 22æ. quæ. 58. 5. 2^{m}. /. 9. c. /. 3. d. 33. quæ. 2. artic. 3. q. 2. 0. /. 4. diſt. 33. quæſt. 3. 3. c. /. Veritat. quæſ. 14. 4. c. fin. /. Ma. quæſt. 4. 5. 4^{m}. /. Virtu. quæſ. 1. 4. c. $princip^{o}$. /. fin. /. 5. c. fin. /. 10. 11^{m}. /. q. 5. 1. c. fin. /. Eth. 3. lect. 19. $prin^{o}$. Subiectiue. * Paradiſus 2. 3. Chriſtus 88.

¶ Temperies. Paradiſus 3. 4.

¶ Tempeſtas. Cete. 3. 15. Delphinus. Ventus 5.

¶ Tempeſtiuum. Oratio 17.

1 ¶ Templum uel altare, ſoli deo dedicatur, licet nominetur in honore ſanctorum. 22æ. quæſtione. 85. 2. 3^{m}. /. Cont. 4. cap^{o}. 17. 1^{m}. Cui dedicatur.

2 Templum uel tabernaculum oportuit fieri, non quidē propter deum, ſed propter homines, ut excitaretur deuotio, & cognitio dei. 12æ. 4. 1^{m}. * Alexander 1. Angelus 494. Aſilum.

3 Antequam eſſet templum, fuit permiſſum populo hebræorū conſtruere multa altaria, in diuerſis locis, contra legē. Ideo pie deſtructa ſunt per Ezechiam, impie uero per Achab, & per Iezabel. Ro. 11. lect. 1. me^{o}. A.

4 Templum fuit ædificatum a Salomone, in loco oſtenſo Abrahæ. Non autem prius, ne gentes appropriarent illud ſibi, uel deſtruerent, uel tunc ad pacem. 12æ. q. 102. 4. 2^{m}. * Conſecratio 1. 4. 20.

5 Templum fuit ſecundo ædificatum quadragintaſex annis. Vel primo quo ad ꝑparationē, uel quo ad conceptionē corporis

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poris Chriſti, uel eccleſiæ. Io.2.le.3.me^{o}.c. *Encenia. Figura 13. Piſcis 4. Velum o.

6 Gentiles cooperati ſunt Iudæis, in conſtructione templi: nõ autẽ in cõſtructione tabernaculi, quia primum ſignificat ſtatum legis nouæ, ſecundum uero, ſtatum ueteris legis. 12 ſ.q. 102.4.2^{m}. *Vnctio 29.

7 Templum uel tabernaculum, erat tantum unum, ad excluſionem idolatriæ, & quia cultus corporalis, ſecundum ſe nõ erat deo acceptus, ſicut cultus ſpiritualis. Ideo multiplicantur eccleſiæ & altaria nunc, 12 ſ.q.102.4.3^{m}.

8 Sicut in unitate templi uel tabernaculi, repręſentabatur unitas dei, uel eccleſiæ, ſic in diſtinctione eorũ repręſentabatur diſtinctio rerum ſub deo, 12 ſ.q.102.4.3^{m}./.4^{m}.

9 Pars orientalis in templo, uel tabernaculo, ſignificat mundum corporalem, uel uetus teſtamentum: ſed pars occidentalis, ideſt, ſanctaſanctorum, ſignificat ſubſtantias ſpirituales, uel patriam cæleſtem, uel ſtatum hunc, 12 ſ.q.102.4.4^{m}./.5^{m}./.6^{m}.

Figuraliter. 10 Omne quod inhabitat deus, eſt templum eius, ſcilicet ipſe deus, domus ſacra, homo fidelis, & quælibet creatura. 1 ſ. Cor. 3.lect.3.prin^{o}. *Eccleſia o. Planetæ 3. Synagoga. Tabernaculum 1.4.

11 Chriſtus & mater eius, ſunt templum & tabernaculum dei, Pſ.17.prio^{o}.d.K.

12 Anima iuſti dicitur templum dei quadrupliciter. ſ. quia in ea deus adoratur, ſacrificia offeruntur, deus operatur, eã ſanctificat, & in eam deſcendit. Pſ.10.me^{o}.b.C.

13 Fideles dicuntur templum dei, propter deuotionem, cælum autem, propter ſapientiam. Pſ.10.me^{o}.b.C.

14 Tẽplum triplex, ſcilicet uir iuſtus, eccleſia, & cor, altare primi, eſt cor, ſecundi Chriſtus uel fides, tertii miſericordia. Primum altare circundatur, redeundo ad cor, ſecundum contẽplando, tertium uero, deſiderando. Pſ.25.me^{o}.d.K.

15 Templum dei, uiolatur dupliciter, ſcilicet per falſam doctrinam, & per peccatum mortale corrũpendo ſe uel alios opere uel exemplo. 1 ſ. Cor.3.le.3.prin^{o}.K.

Diuiſio. 1 ❡ Temporale dicitur dupliciter, ſcilicet ſubiacens tẽpori, uel incipiens in tempore. Primum non conuenit proceſſioni dei, uel gratiæ eius, ſed tantum ſecundum. 1.d.14.q.1.1.4^{m}./.Opuſ.9.q.31. *Abdicatio. Abiectus. Abiicere. Acceptio 7. Accidens 116. Achab. Amicitia 39. Amor 112.194. Angelus 355. Anima 164. Bonitas T. Cannonizatio. Charitas 73. Confeſſio 26.58. Confirmatio 49. Corona 4. Corporalia 6. Damnatio 53. Datio 19.20.28. Delbora 1. Dignitas 4. Dolor 24 44. Electio 21.33. Eleemoſyna 37. Eructuatio 2. Aeternitas 5 Euchariſtia 212. Excommunicatio 12.17.

2 Omnis commodi temporalis precium, poteſt numiſmate mẽſurari. 4.d.25.q.3.3.c. *Fama 1. Feſtum 4. Fides 155. Filiatio 52. Finis 63. Frenum. Generatio 55.56. Gratia 31.162. Hæreditas o. Hæreſis 10. Ieſus 4. Imprecationes. Impuritas 2. Indulgentia 5.29. Infidelis 3.13. Iudicium 39.49. Iuramentum 33. Laus 2. Lex 79.85.106.108.128.129.135. Liberum 25. Macula 2.14. Matrimonium 29.83.88.98. Merces 2.3. Meritum 6.59.102.

3 Mala temporalia, infliguntur impiis in pœnam, non autem iuſtis, ſed in medicinam. 12 ſ.q.114.10.3^{m}. *Miſericordia 27 Natiuitas 13. Nemeſis 1. Nicticorax. Operatio 54.55.56. Oratio 61. Ordo 43. Paupertas 3. Pax 13.18. Peccatũ 9.104. 158.381. Pœna 88.&c. Perfectio 57. Permutatio. Poſſeſſio 6. Poteſtas 8. Præceptum 139. Prædeſtinatio 12. Prædicare 12. Prædicator 6. Prælatio 20.21.22. Proceſſio T. Propheta 21. Proſperitas 1. Prouidentia 35. Prudentia 35. Purgatorium 4. Quies 6.7. Ratio 38.49. Religio 29. Saluari 2. Seditio 5. Senſus 12. Seruire 2.3. Simonia o. Solicitudo 7. Spes 54. Status 1.

4 Fides non eſt de aliquo temporali, ut de obiecto, ſed ut pertinet ad ueritatem æternam. 22 ſ.q.4.6.1^{m}./.3.d.23.q.2.21.4.q. 2.1^{m}./.Veri.q.14.12.o. *Sterilitas. Suffragia 8. Tabernaculum 3. Tempus 32. Terrenum. Timor 71. Tribulatio 9.18. 20. Verbum 22. Vocatio 1,3. Votum 27.41. Viſio 12.188. Vanitas 12. Chriſtus 169. Zelus 5.9.

…quid. 1 ❡ Tentare eſt ſumere experimentum de aliquo, an ſciat, uel poſſit, uel uelit. Quod contingit ſextupliciter, ſcilicet uerbis, factis, aperte, occulte, expreſſe, & interpretatiue. 1^{a}.qu. 114.2.o./.22 ſ.q.97.1.o./.2.d.21.q.1.1.o./.Pſ.25.prin^{o}.a.K./ 2 ſ. Theſſ.3.le.1.me^{o}.D./.He.3.le.2.me^{o}.C. *Achaz. Agatha. Auxilium 36. Charitas 82.131.

2 Ad perfectam rationem tentationis, tria requiruntur, ſcilicet cognitio dubii, intentio boni, & quod tentans uelit aliquid diſcere. Tertium non conuenit deo, nec ſecundum. Nec etiam ſecundum conuenit carni, nec mundo. 2.

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diſtinct.21.q.1.1.o.

3 Tentatio ad prouocandum ad culpam, ſemper eſt peccatum in tentante, non autem ſemper in tentato. 1^{a}. quæſtione 48.5.3^{m}./.2.diſtinctione 21. quæſtione 1.2.2^{m}. *Contritio 12. Dæmon 53. &cetera. Dialectica 4. Diſputatio. 7.

4 Quanto quis maiori tentationi ſuccumbit, tanto minus peccat. 12 ſ.quæſtione.73.5.c./.6.2^{m}./.quæſtio.77.6.h./.22 ſ. quæſtione 162.6.1^{m}./.2.diſtinctione.22.quæſtione.2.2.5^{m}. *Explorator. Lupus. Luxuria. 25. Maria 62. Pœna 95.

5 Omnis tentatio, eſt ex amore alicuius boni creati, uel timore mali contrarii, cauſato ex amore. Virtut. quæſtione 2 2.10.4^{m}.

6 Occaſio tentationis duplex, ſcilicet ex parte hominis, ideſt, propinquare peccato, & ex parte diaboli, ſcilicet bonum opus. Prima debet uitari, non autem ſecunda, exemplo Chriſti. 3^{a}. quæſtione. 41.2.2^{m}. *Prouidentia 58. Pſalmus 13.

7 Tentatio per ſe non eſt appetenda, quia non eſt utilis, nec bona, niſi per accidens, ſcilicet per auxilium gratiæ dei, ſed eſt mala de ſe. 3^{a}. quæſtione. 41.2.2^{m}./.2.diſtinctione.21. quæſtione.1.3.o. *Reſiſtere.1. Scriptura 6. Signum 14.

8 Tentatio a carne, grauior eſt, quàm tentatio ab hoſte, quia proximior eſt tentatio. 2.d.21.q.1.2.2^{m}.

9 Aliquis dicitur reſiſtere tentationi dupliciter. ſ. ſi non uincitur, ideſt, ſi non conſentiat, & uincens eam, ideſt, paruipendens eam quaſi nihil. 3.d.31.q.1.3.c. *Suggeſtio. Virginitas 23.

10 Tentare deum expreſſe, eſt petere aliquid ab eo, uel aliquid facere, ut exploret eius ſapientiam, pietatem, uel poteſtatẽ. Interpretatiue uero, eſt ſine neceſſitate, & utilitate, committere ſe deo in factis, uel in petitionibus. 22 ſ.qu.53.4.1^{m}.q. 97,1.o./.2.c.fi./.3^{m}./.3^{a}.q.41.4.1^{m}./.2 ſ. Corinthio.11.fin./. He.3.lectio.2.me^{o}.C./.cap^{o}.11.le.4.fin.L./.lect.6.princ^{o}.C. *Abraham 8. Deum.

11 Tentare deum eſt diabolicum, & ſemper eſt peccatum, quia omnis tentatio procedit ex ignorantia, uel ex dubitatione, 1^{a}.q.112.2.c./.22 ſ.q.97.2.o. *Achaz. Agatha. Gedeon. 1. 2. Irreligioſitas 3. Iudæi 26. Creationis.

12 Tentatio dei, & quælibet alia irreuerentia eius, opponitur religioni, & eſt ſpecies irreligioſitatis. 22 ſ. quæſtione, 97.3.o.

13 Superſtitio eſt grauius peccatum, tentatione dei, quia magis eſt contra reuerentiam dei. 22 ſ.q.97.4.o.

14 Adam tẽtatus fuit a diabolo principaliter: ſed a muliere inſtrumentaliter. Nec fuit pœna, quia ſine difficultate poterat reſiſtere. 22 ſ.q.165.1.3^{m}./.2.1^{m}. *Dæmon 53.&c. Dæmoniaci. Maleficium 4. Adam.

15 Conueniens fuit, q Deus permitteret hominem tentari a dæmone, in ſtatu innocentiæ, & iuuari faceret ab angelis bonis. 22 ſ.quæſtio.165.1.o. *Maria 8.9.38.62. Mulier 6. Pœna 95.

16 Ordo tentationis eius, fuit conueniens. 22 ſ.q.165.2.o./.3^{a}. q.41.4.c. *Signum 14.

17 Chriſtus uoluit tentari, quadruplici ratione, ſcilicet ut nobis daret auxilium, cautelam, exemplum, & fiduciam, 3^{a}.q. 41.1.o. Chriſtus.

18 Modus & ordo tentationis Chriſti, conueniens fuit. 3^{a}.q. 41.4.o.

19 Non omnis tentatio Chriſti, legitur facta in deſerto, licet quidam hoc aſſerant. ſ. imaginatiue. Alii dicunt Hieruſalem dici deſertum. 3^{a}.q.41.2.3^{m}.

20 Chriſtus debuit tentari in deſerto, quia diabolus magis tentat ſolitarios, & tendentes ad meliora. 3^{a}. quæſtione, 41.2.o.

21 Chriſtus uoluit tentari poſt ieiunium, quia ieiunium eſt arma, contra tentationes, & occaſio, & oſtendit infirmitatẽ humanam. ſ. famem 3^{a}.q.41.3.o. Ieiunium 13.

22 Chriſtus fuit tentatus in quadraginta diebus ieiunii, præter illas tres contentationes, quas habuit poſt ieiunium. 3^{a}. qu. 41.3.2^{m}.

23 Diabolus tentans oſtendit Chriſto regna, ſignando digito, non autem oculis Chriſti aliquid repræſentando. 3^{a}.quæſtio. 41.4.7^{m}.

24 Chriſtus agebat, ut tunc a nemine uideretur, licet diabolus putans, crederet uideri Chriſtum ab omnibus. 3^{a}.q.41.4.7^{m}

25 Chriſtus dicitur tentatus per omnia, quantum, ſcilicet ad pœnam, non autem tentatione culpæ. 3^{a}.q.41.1.3^{m}./.Heb.2.le.4 fi./.c^{o}.4.le.3.me^{o}.C.

Quid. 1 ¶Tempvs non eſt quid mathematicum, ſed naturale 2.d.2.q.1.2.c.prin^{o}./.Po^{a}.q.9.7.c. *Ampliatio.

2 Tempus non eſt idem numero, cum aliquo accidente in ſubſtantia fundato, 2.d.12.5.2^{m}. *Angelus 539. Augmentũ 13.

3 Tempus non eſt numerus abſtractus, ſed eſt numerus numeratus 1^{a}.quæſt.10.6.c./.2.diſtinctio.2.quæſt.1.2.c.principio. *Corpus.54.

4 Motus eſt alteratio mobilis, ſecundum diuerſa ubi, ſed tempus eſt fluxus ipſius nunc, ſecundum quòd alteratur ratione 1^{a}.q.10.4.2^{m}.

5 Tempus habet eſſe perfectum extra animam, quod debetur ei, ſecundum rationem propriæ ſpeciei. Opuſcu.44.capit^{o}.2. *Duratio 2.3.

Du^{m}.1149.6 Immo temporis ratio, completur ex actione animæ numerãtis 2.d.12.5.2^{m}./.Opuſ.44.o./.Phy.4.le.fi.prin^{o}.c.&c. Reſp. Du^{o}.1149.

7 Tempus quo ad ſuum quaſi materiale, fundatur in motu. ſ. prius & poſterius, ſed formale eius, completur per actũ animæ numerantis. Ideo non eſſet tempus, ſi non eſſet anima 1.d.19.q.2.1.c./.q.5.1.c.prin^{o}./.d.37.q.4.3.c./.2.diſt.12.5.2^{m}./.Opuſc.44.o./.Phy.4.lect.fi.med^{o}.c. *Ens 6. Aeternitas 17 uo.22. Inſtans 2. &c. Locus 4. Momentum. Mundus 29.

8 In tempore eſt aliquid, quaſi formale, ſcilicet numerus prioris & poſterioris, & aliquid materiale, per quod eſt tempus continuum 1.diſtinct.37.quæſtio.4.3.c. *Quantitas 10.26.32. Vbi 1.2.

9 De ratione temporis, ſunt duo ſcilicet quòd accipiantur ad minus duo uel tria nunc, inter quæ eſt tempus, uel tempora continuata per unum nunc, & quòd ſint ſuccedentia 1.diſ.19.q.2.1.c./.d.37.q.4.3.5^{m}.

ſubiectum.10 Tempus eſt in primo motu cæli, ſicut in ſubiecto, & primo menſurato, 1^{a}.q.10.6.c./.1.diſtinct.37.q.4.3.c./.2.diſtin.2.q.1.2.c./.d.12.5.2^{m}.

11 Accidit tempori, eſſe numerum motus firmamenti, inquantum eſt primus motus, quia ſi alius motus eſſet primus, eſſet numerus eius 1^{a}.q.66.4.3^{m}.

12 Tempus comparatur ad primum motum, ut menſura, & ut accidens ad ſubiectum, ad alios autem motus, ut menſura tantum, 1^{a}.q.10.6.c./.2.d.2.q.1.2.c./.4.d.11.q.1.ar.3.q.2.2^{m}./.Spiritu 9.11^{m}.

13 Tempus eſt unum, ab unitate motus primi mobilis, non autem ab unitate materiæ primæ, 1^{a}.q.10.6.c./.3^{a}.quæſtio.75.7.1^{m}./.1.diſtinct.19.q.5.2.2^{m}./.2.diſtin.2.q.1.2./.Opuſc.36.capit^{o}.1.

14 Vnitas & pluralitas temporis & inſtantis, accipitur tãtum, ſecundum primum motum cæli, qui eſt principium omnis motus & quietis, 3^{a}.q.75.7.1^{m}.

15 Tempus menſurat per ſe omnem mutationem, cuius termini habent medium quantitatis dimenſiuæ, uel uirtutis, 1.d.37.q.4.3.c. *Anima 21.22. Cælum 73.74.75. Ceſſare 4. Circuncisio 13.&c. Coæuum.

16 Tẽpus duplex, ſcilicet numerus prioris & poſterioris in motu cæli, menſurans omnem motum continuum, habentem ordinem ad motum cæli, & numerus prioris & poſterioris in quocumque 1^{a}.q.85.4.1^{m}./.1.d.8.q.3.3.4^{m}./.diſ.19.q.2.1.4^{m}./.d.37.q.4.5.c./.2.d.2.q.1.1.4^{m}./.d.3.q.2.5^{m}. *Creatio 46.49.50. Deus 296. Diuiſio 16. Aeternitas 17. Aeuũ 9. Ex 2.

17 Continuitas accidit tempori, ratione motus. Ideo tempus mẽſurans motum non continuum, nec habentem ordinem ad motum continuum cæli, non eſt continuum 1^{a}.q.53.3.o./.q.61.2.2^{m}./.q.63.6.4^{m}./.q.85.4.1^{m}./.12^{æ}.q.113.7.5^{m}./.1.d.8.q.3.3.4^{m}./.d.19.q.2.1.c./.d.37.q.4.3.c.fi./.2.d.2.q.1.1.4^{m}./.d.3 q.2.5^{m}.fi./.Veri.q.8.4.15^{m}./.Quol.2.5.c./.Quolib.9 9.c.fin./.Quol.11.4.c./.Opuſ.36.c^{o}.1./.Meta.11.le.10.fi. Continuũ 3. *Fieri 5. Lex 146.&c.168. Menſura 6. Motus 50.

18 Quies cæli non menſurabitur tempore, quia tempus nõ mẽſurat quietem primo, ſed ſecundario. Po^{a}.q.5.5.10^{m}. *Mundus 15.17.29. Natiuitas 14. Pœna 96. Præceptum 18. Præſentia o. Præteritum 3. Prius 6.7.62.&c. Prolixitas. Propter 4. Quantitas 26.31. Quies o. Regula 6. Relatio 59.96. Sponſalia 7.

Eſſe. 19 Eſſe prius generatione, continetur ſub eo quod eſt eſſe prius tempore, ſed non econuerſo. Metaphyſic.7.lect.13. *Angelus 183. Anima 21.22. Auaritia 14. Cælum 73.74. Ceſſare 4. Circuncisio 4.&c. Dici 2. Doctrina 18. Eccleſia 6.7.10.

20 Succeſſio de eſſe ad non eſſe per annihilationem, menſuratur tali tempore, quali & creatio, non autem æuo 2.diſtinct.2.quæſtione.1.1.7^{m}./.diſtinctio.12.5.3^{m}. *Enuntiatio 4. Aeternitas 14.28.35.36. Ex 1. Femina 3. Fides 43. Fieri 5.

21 Tempus non menſuratur alio tempore, nec fieri eius, quia totum eſſe eius eſt in fieri. Ideo incipit in principio temporis, ut in principio, non autem ut in menſurante 1^{a}.qu.66.4.5^{m}./.1.diſtinctio.3.L.prin^{o}./.Po^{a}.q.3.17.24^{m}./.25^{m}. *Generatio 47.&c.91. Hæreſis 78.&c.115. Incarnari 15. Incipere 2. Indiuiſibile 1. Ioannes 3.29. Ius 14. Materia 26. Matrimoniũ 12.29.83.

22 Oppoſitum uidetur dicere. Po^{a}.q.3.17.24^{m}. Reſpond. Du^{o} 1150. *Medium 11. Menſura 6.7. Meritum 95.96. Natiuitas 14. Nihil 2. Nomen 63.64. Ordo 26.27. Pars 11.31. Du^{m}.1150^{m}

23 Eſſe corruptibilium, non menſuratur æternitate, ſed tempore, quia tempus menſurat ea, etiam ſi actu non mutentur, ſicut & quietem 1^{a}.quæſtione.10.4.3^{m}./.5.c. *Paulus 27. Prius 6.8.9. Redemptio 1. Subſtantia 20.21. Succeſſio 2. Thales 1.

24 Tempus eſt per ſe menſura motus primi. Ideo non menſurat eſſe, niſi ſecundum quòd ſubiacet uariationi, ex motu cæli 1^{a}.q.10.4.3^{m}./.12^{æ}.q.31.2.c./.1.d.19.q.2.1.4^{m}./.4.d.17.q.1.ar.5.q.3.3^{m}./.q.2.ar.1.q.3.3^{m}./.d.59.q.3.ar.1.q.3.o./.Po^{a}.q.5.1.2^{m}./.4.1^{m}./.Quol.4.5.c./.Phy.3.le.5.fi.1.F./.li^{o}.8.lec.21.fi.c.fi. *Teſtamentum 6. Virtus 120.

25 Immo accidit tempori, eſſe menſuram motus firmamenti, 1^{a} q.66.4.3^{m}. Reſp. Du^{o}.1151. Du^{m}.1151^{m}.

26 Tempus non menſurat, niſi habentia principium & finem ſui eſſe in tempore, quia etiam motus cæli, ſecũdum quamlibet circulationem eſt huiuſmodi 1^{a}.q.10.4.c./.1.d.19.q.2.1 c.fi./.d.30.L.prin^{o}. *Vita 24. Vniuerſale 22.

27 Tempus non menſurat, niſi quæ aliquo modo ſunt in loco, quia tempus conſequitur motum localem ℨ.2.c^{o}.96.fi.

28 Tempus uel dies alicuius rei dicitur, quando res eſt in optimo ſtatu, & in maximo ſui poſſe. 1^{æ}.Cor.3.le.2.fi.D.

29 Scriptura diuina creationem rerum, in indiuiſibili factã pronuntiat dicens. In principio creauit deus cælum & terram. Quod quidem principium Baſilius principium temporis exponit, quod oportet eſſe indiuiſibile, ut ſecundum philoſophum probatur, 1^{a}.quæſtio.46.3.c./.Cont.2.capit^{o}.19.fin. *Abortus 2. Abraham 5.7. Accipere 4. Actus 76. Aduentus 7. Alleluia. Operatio.

30 Oppoſitum uidetur dicere, 1^{a}.q.46.3.1^{m}. Reſp. ſicut Dub^{o}.129. *Alteratio 7. Ampliatio Du^{m}.1152^{m}

31 Omnes & ſolæ operationes, quæ expectant in futurum aliquid ad complementum ſuæ ſpeciei, ſunt per ſe in tempore. 12^{æ}.q.31.2.o./.4.d.17.q.1.ar.5.q.3.1^{m}./.3^{m}./.q.2.ar.1.q.3.3^{m}./.d.49.q.1.ar.2.q.3.c./.q.3.ar.1.q.3.c. *Animal 27. Annexum 1. Apprehenſio 2. Augmentum 13. Baptiſmus 24.79.163.279. Benefacere 1. Campſoria 1. Charitas 145. Circunſtãtia 7.&c. Comedere 4. Concilium 4. Confirmatio 15.&c. Cõſilium 6. Cornelius 1. Corpus 46.61.65.

32 Actio eſt in tempore dupliciter, ſcilicet uel propter principiũ eius, ut actiones rerum naturalium, uel propter terminum, ut actiones angelorum in res temporales. Cont.3.capit^{o}.61 3^{m}. *Creatio 46.&c. Debitum 22.&c. Delectatio 110. Dæmon 1.69.70.

33 Tempus procreationis carnalis & ſpiritualis eſt quincuplex, ſcilicet conceptionis, alitionis, remotionis, lactationis, & ablactationis 22^{æ}.q.189.1.4^{m}./.Quol.4.24.ar.9. *Dens 454. Diuiſio 13. Duratio 2. Euchariſtia 161. Factum 1. Femina 3. Feminalis.

34 Pars noſtra intellectiua ſecundum ſe eſt ſupra tempus. Senſitiua uero, ſubiacet tempori. Ideo tranſmutatur ſecundũ curſum eius 12^{æ}.q.53.3^{m}. *Fieri 5 Generatio 47.&c.91. Gloria 18. Gratia 135. Gratitudo 3. Habitus 77. Hæreſis 78.&c.115. Ieiunium 31. Ignorantia 19. Incarnatio 15. Indulgentia 23. Innocentia 1. Intellectus 92.121. Hiſtrionatus. Indicium 45.76.86. Iuſtificatio 29. Lex 97.147.&c. Liberum 25. Luxuria 15. Maria 25. Matrimonium 138. Matutinæ o. Memoria 1.&c. Menſtruus 1.7. Meritum 95.96. Miſſa 18. Motus 50. Obediẽtia 16. Officium 7. Omiſſio 9. Operatio 28. Opus 2.&c. Ordo 1. Paſſio 89. Peccatum 308.310. Pœna 96. Pœnitentia 22.86.113.

35 Intellectioni noſtræ, adiacet tempus, ratione phantaſmatũ, quo ad ſecundam operationem intellectus, non autem quo ad primam 1^{a}.q.85.5.2^{m}./.12^{æ}.q.113.7.5^{m}./.1.d.8.q.2.3.c./.d.38.3.3^{m}./.2.d.15.quæſt.1.3.1^{m}./.4.diſtinctio.49.q.3.ar.1.q.3.o./.Con.2.cap^{o}.96.fin./.Verit.q.8.14.12^{m}./.Opuſcul.28.capit^{o}.1. *Perfectio 15.41.&c. Præceptum 18. Prædeſtinatio 1. Prædicari 34. Præteritũ o. Principiatũ 3. Prius 6.&c. Pſalteriũ 2. Quando 1. Reſurrectio 4.6.7.8. ſabbathũ 13. ſacrum. 42.115. ſaluari 13.14. ſignũ 13. ſymbolũ 8. ſolertia 2. ſolicitudo 7.8. ſubito. Traductio 3. Tranſire 1. Velox o.

Vendere

Vendere 10. Virtus 12. Votum 27.44.&c. Vſura 92.&c.107 &c.146.&c.305. Vſus 10.13. Chriſtus 54 59.

36 Tempus commune eſt, nec eſt propria poſſeſſio alicuius, ſed a deo datur æqualiter. Opuſcul.73.capit°. 4. * Aborſus 2. Aduenius 7.

37 Tempus ſluit ab æuo, non quidem effectiue, ſed exemplariter, ut inferius a ſuo digniori, inquantum æuum magis accedit primo exemplari 2.d.2.q.1.1.2m. *Charitas 145. Cete.3 Cœnum. Concilium 4. Credere 23.24. Datio 19.

38 A quocumque tempore determinato uſque ad præſens, eſt tempus finitum, 2.d.e.q.1.5.e7m. * Eccleſia 7.

39 Perfectio permanens, magis ſignificatur per tempus præſens quàm per præteritum, ſed in ſucceſſiuis, eſt econuerſo. Ideo in diuinis, quæ ſignificantur per modum actus, uerius dicuntur in præterito, quàm in præſenti, & uerius in præterito perfecto, quàm in præterito imperfecto, ſed econuerſo in aliis.1. d.8.q.2.1.4m./.5m./.d.9.q.2.2.c. * Aeternitas 5.&c. Innocentia 1.

40 Verba omnium temporum, uere dicuntur de deo, 1a.q.10.2. 4m./.q.13.1.3m./.q.42.2.4m./.1.d.8.q.1.3.0./.d.9.q.2.2.c./.3 4.c°.23.Io.le.1.me°.a.B./. *Mundus 21. &c. Prædicari 34 Prophetia 92.&c. Quieſcere 1.3. Sponſalia 7.&c.

41 Quædam nomina ſignificant tempus, uerba uero & participia cum tempore, ſed aduerbia, habitudinem temporis, 1a.q 13.1.3m./. Periherm.le.4.me°.a.E.&c.

42 Diuerſitas temporum non diuerſificat ueritatem fidei.2.q.2. ar.1.q.1.2m.

43 Tempus per ſe cauſat obliuionem, ſed per ſtudium cauſat ſcientiam 4.diſtinct.50.q.2.ar.2.q.1.3m./. Ethic.lect.11.prin°. c./. Phy.4.lect.20.med°.d./. Lect.22.0. * Verbum 48. Vniuerſale 2.

44 Tempus matutinum, eſt maxime aptum orationi & contemplationi, quia tunc cor eſt liberum a ſolicitudine. Pſ.5.prin° b.E. Contemplatio 10.

¶ Tenacitas. Auaritia 13. Pertinacia 0.

¶ Tẽdere. Aduena 1. Amor 183.205. Angelus 466. Aïa 132. Appetitus 16.&c.40.43. Bonitas.169.&c. Charitas 36.61. Contemplatio 17. Cor 11. Creatura 26.&c. Delectatio 12. Fides 151. Finis 17.65.72.84.123. Humilitas 2.11.32. Imperfectio 2. Intellectus 212. Lex 30. Liberum 11. Longanimitas 1. Magnanimitas 1.2. Motus 18. Nihil 4. Perfectio 82. Pluralita 1. Proceſſio 46.47. Proditor. Propoſitum 1. Religio 23.66.67. Reſurrectio 23. Senſualitas 9.12. Simplicitas 1. Spes 53.58. Superbia 23.25. Temperantia 18. Tentare 20. Voluntas 26.

1 ¶ Tenebræ poſſunt dici tripliciter, ſcilicet ſubiectum lucis, humilitas, & priuatio eius. Primo modo & ſecundo, ſunt entia, & creatæ a deo, non autem tertio modo, 1a.q.66.1.c./.5m. q.67.4.c./.2m./.3m./.4m./.q.68.3.c./.q.69.1.c./.q.74.3.6m./.2. d.12.L.me°.I./.d.13.3.1m./.p̄.4.c°.13.fi./. Po2.q.3.6.16m./.q. 4.1.2m./. Pſ.23.me°.a.C. *Caligo 0. Cælum 55.

2 B Tenebra tripliciter accipi poteſt.ſ. pro pœna, pro Dæmonu & pro mundi erroribus. Io.le.3.fi.b.I.

2 A Tenebræ triplices, ſcilicet ignorantiæ, culpæ, & æternæ dãnationis, a quibus liberat Chriſtus, Iſ.13.fi./. Io.8.lc.2. prin° b.,.c°.12.le.6.me°.C./.le.8.me°.e.B.

3 Tenebra ſpiritualis, i. ignorantia, facit tria, ſicut & corporalis ſcilicet ſordes, ocium, & pigritiem. Dion.4.le.4.

4 Peccata dicuntur tenebræ, triplici ratione.ſ. quia carent lumine rationis, fiunt in tenebris, ideſt, in occulto, & ducunt ad tenebras damnationis. Io.3.le.3.fi.e. * Creatura 23.25.&c. Damnatio 9.41.66. Dies 16. Exorciſmus 13. Ieiunium 21. Infernus 1.2. Macula 5. Natiuitas 15. Opus 4. Symbolum 8. Veſpere. Viſibile 1. Viſio 20.

5 Tenebræ dei & nubes quadruplices.ſ. humanitas Chriſti, ſpecies ſacramentales, fides, & mali, per quos tenebra operatus Pſ.17.me°.k.B.

6 Tenebræ opponuntur luci priuatiuæ, non autem contrariæ. Ma.q.1.2.5m.

¶ Tenebræ. Accidentaliter 3. Accuſatio 28. Actus 186.187. Angelus 55.57. Auditor 1. Baptiſmus L. Comprehendere 4. Cõtractus 1.2. Deus 147. Diuitiæ 3. Fides 73. Forma 89. Fortitudo 52. Fruitio 2. Generatio 53. Homicidium 2. Ieiunium 6. Infamia 1. Ira 9. Liber 23. Luminare 4. Magnanimitas 26. Manſuetudo 2. Matrimonium 80.117.122.126. Memoria 0. Miſſio 1. Modalis 1. Natura 27. Nomen 10. Holocauſtum 4. Oppoſitio 18.21. Peccatum 99. Periurium 5. Pertinacia 1. Potentia 7. Profeſſio 5. Proportio 3. Religio 99. Reſtitutio 7.9. &c. Sacerdos 24. Scriptura 16. Simonia 33. Simpliciter 6. Taurus. Verbum 18. Virtus 7. Vnitas 13. Vſura 25.133. 169.177.

1 ¶ Tenere ad aliquid dicitur dupliciter, ſcilicet per obligationem ad pœnam, & per carentiam finis. Veri.quæſt.23.7.6m. *Abſoluere 26.

2 Ad impoſſibile nemo tenetur 2a2æ.q.79.3.2m./.q.88.3.2m./. q.105.2.3m. *Abſtinentia 4. Accuſatio 9. Aduocatus 1.2. Aleator 0. Amor 46.119. Anniuerſarium. Auditor 1. Baptiſmus 30. Bellum 6. Benefacere. Bonitas. Charitas. Circunciſio 26. Clericus. Comprehendere 4. Confeſſio 26.&c. Confeſſor 1. Confirmatio 19. Conſcientia 17.19. Conſeruatio 13. Contractus. Credere 14.&c. Damnatio 20.&c. Damnum 2. &c. Debitum 0. Decimæ 1.6.&c. Deus 335.&c. Diuitiæ 7. Dominium 13. Donum 41. Aedificare 2. Eleemoſyna 8.16.&c. Epiſcopus 26.&c. Euchariſtia 163.167.179. Exactio 5.

3 Ad aliquid tenemur directe, quod per ſe eſt in poteſtate noſtra, indirecte uero, quod faciendo, aliquid quod eſt in poteſtate noſtra habemur 1.d.48.3.c. * Fama 3.4. Fides 60. Fornicatio 10.12.14. Furtum 8. Ieiunium 18.22.&c. Ignorantia 10.53. Illegitimus 4. Inquirere 3. Iuramentum 18. Lex 33. Matrimonium 35.36.40.41.60.61.80.117.126. Medicus 8. Melius 3. Meretrix 6. Mors 12. Neceſſitas 30.31.33. Negatio 8. Neſcire 4. Obediẽtia 8.29.&c. Oblatio 3. Obligatio 0. Officium 4.11. Omiſſio 15. Operario 23. Oratio 84. Ordo 101. 106.107. Papa 6. Pedagia. Pœna 67.

4 Ad illud proprie dicitur aliquis teneri, quod ſi non facit, peccat 1.d.48.3.c. *Pœnitentia 62.74. Perfectio 65.82.&c. Præceptum 60.147. Prędicari 35.36. Prælatio 7. Princeps 27.&c. Religio 30.&c.62.&c. Reſtitutio 0. Sacerdos 16. Sacrificium 11. Saluari 18. Satisfactio 15.&c. Scientia 62.&c. Seruitus 8. Symonia 13. Stupor 2.3. Teſtis 1.&c. Tributum 6. Vendere 8 Votum 23. Vſura 228.&c. Vxor 12. Zachæus.

¶ Teneritas. Dulcedo 0. Ioannes 13. Lachrimæ.

¶ Tenetitudo. Animal 78. Ioannes 13.

¶ Tenor. Profeſſio.

¶ Tentio. Comprehendere 4.

¶ Tenuis. Debilitatio. Paradiſus 3.4. Puluis 1. Vinum 4.

¶ Tepiditas. Feruor 5. Peccatum 159.

¶ Ter. Appellare 4. Conſecratio 29. Encenia. Euchariſtia 179.

¶ Tertia dies creationis 1a.q.69.1.2.c.prin°. *Adoptio 7. Aſſiduitas 16. Amazones 1. Amor 8. Analogia 3. Aqua 9. Augmentum 22. Crucifigi 1. Dies 22. Eadem. Euchariſtia 102. Excandeſcentia. Excommunicatio 19. Febris 2. Hæreſis 115. Ieiunium 26. Innocentius. Luna 4. Miſſa 18.19.20. Plantæ 1. Politia 6. Reſurrectio 41. Tertiana. Terra 14. Vſura 165.284. Creationis.

¶ Tertiana. Febris 2.

¶ Terrebintus quædam arbor eſt, generatiua raſinæ, ſecundum Iſidorum, quæ in Damaſci partibus magna eſt, & in græcia eſt parua. Iſa.6.fi. Quid.

¶ Tergere. Manipulus.

¶ Tergiuerſari, eſt ab accuſatione omnino deſiſtere inordinate 2a2æ.q.68.3.c./.3m. *Accuſatio 4. Præuaricator 2. Quid.

¶ Terminatiuæ. Forma 34. Mutatio 2.

¶ Terminus. Accidens 60. Actio 44.49.50,56.64,66.97. Actus 22.28.37.195.196. Agens 45.101. Albedo 2. Alteratio 5.6. Ampliatio. Amor 204.&c. Angelus 9.83.125.126.456.487. Anima 18.88. Annihilatio 4. Apponere 2. Aſcendere 8. Aſſumere 3.6.12. Augmentũ 8. Auerſio 1. Beatitudo 0. Bis. Charitas 76. Circulus 4. Cognitio 19. Color 5. Conceptio 1. cõcluſio. 2. continuũ. conſiliũ 4. contractus 1. contẽplatio 24. conceptio 4. contrariũ 4. contritio 17. corpus 10. creatio 9. Datio 5. Determinatio 0. Deuotio 11. Deus 101. Dies 6.&c. Definitio 1. Dimenſio 1.&c. Diſpoſitio 6. Dominiũ 1. Eſſe 5. Aeſtimatiua 3. Euchariſtia 90.&c. Ex. Excluſio 1. Extremũ. Facere 3. Fallacia 6. Femina 4. Fieri 1.10.11. Figura 1.2. Finiri. Finis 11.&c.40.&c.129. Forma 17.34.94.165. Generatio 16. &c. Gratia 54.80. Hæreſis 47.48. Incipe 3. Indiuiduũ 36. Indiuiſibile 1. Inſtans 24.25.26. Intellectus 213. Intẽſio 3. Inueſtigare 1. Ioãnes 1. Iraſcibilis 2. Iuſtificatio 11.16.24.42. Limitatio. Limites. Materia 38. Matrimoniũ 89. Mediũ 3. Mẽſura 29. Merces 4. Miſericordia 8.28. Mors 14. Motus 13.&c. Mutatio 0. Mutatum. Natiuitas 3. Natura 17.22. Negatio 7.8. Numerus 12.18.21.22. Obiectũ 8.10. Omnis 4. Operatio 9. 13.14. Orizon 1. Paſſio 45.56.66.129. Pax 5. Per 2. Perfectio 28. Phyſica 5. Pollutio 3. Poſſibile 4.5. Po2.26.49.59. Prædeſtinatio 47. Prædicari 35.36. Principiatũ 1. Proceſſio 6.15. Proportio 12. Pſalmus 7. Puer 15. Puritas 2. Qñ 2. Quia. Raptus 9. Ratio 34.57. Reduplicatio 6. Relatio 7.26.27.28. Relatũ 4.8. Religio 63. Reſtitutio 15. Reſurrectio 5.&c. Significatio 2. Spirituale 9. Succeſſio 2. Tempus 15.32. Tranſire 0. Triſtitia 6. Verbum 35. Via 9.&c. Virtus 37.45.211.270. Vocatio 3. Vſura 100.157.&c. Vri 12.&c. Chriſtus 30.

¶ Ternarius numerus, eſt numerus perfectus, 2a2æ.q.70.2.c./. 3a.q.53.2.c./. He.4.le.2.me°.G. Tres. Trinarius. Quid.

Te

Mo. 1 ¶ TERRA eſt in medio totius mundi, licet pythagorici dixerint ignem eſſe in medio. Cæ. 2. le. 20. /. 16. o. /. Pſal. 23. prinº. a. E. &c.

2 Terram eſſe inanimatam, multipliciter probatur, contra rationes Alexandri ſequentis errores gentilium, qui attribuebant terræ cultum deitatis. Cæ. 2. lect. 18. fi. *Abraham 17. Adã 92. Aer 3. 10. Amor 58. 194. Angelus 147. Anima 134. Animal 10. &c. 19. 20. 42. Apoſtoli 37. Aqua 7. Argentum 1. Aſcendere 8. Baptiſmus 23. Bethleem. Cereus 1. Cete. 14. Cetus. Chiliaſtæ. Circumciſio. Corpus 35. Dæmon 125. 121. Deſcendere 13. Eccleſia 16. Euchariſtia 160. Humen 2. Fortitudo 41.

3 Non eſt poſſibile, aliam eſſe terram, præter iſtam. Et eadem ratio eſt, de aliis partibus mundi. 1ª. q. 47. 3. 3^{m}. *Grando. Hieruſalem 1. Infernus 4. Iudæi 6. Iudicium 81. Iuſtificatio 16. Limus. Luna 8. Manichæus 1. Manſuetudo 9. Mare 3. Materia 14. Mutus 36. Oſtiarius. Paradiſus o. Phyſica 4. Plumbum. Pluuia o. Primitiæ 3. Puteus 2. Radix 1. Reptile o. 2. 1. ... edo, ſeruitus 9. ſtella 7. Talpa. Tempus 29. Terræmotus o. Terreſtris.

4 Terra quadruplex debet habitari, ſcilicet patriæ, per deſiderium, conſcientiæ, per diſcuſſionem, eccleſiæ, per confeſſionẽ fidei & unitatem, & carnis, per opera. Pſ. 36. *Vapor 1. Velox 1 Vermis 1. Veſpertilio. Vnctio 38. Vſura 202. 203. 204. 215. 219. 294.

5 Patria cœleſtis, dicitur terra, ratione firmitatis, & illuminationis a ſole, id eſt, a deo. Pſ. 36. prinº. f. 6.

Quãtitas. 6 Quantitas terræ a ſuperficie eius uſque ad centrum eius, ſciri poteſt naturaliter. Opuſ. 10. ar. 42. /. Opuſcu. 11. ar. 25. /. Opuſ. 53. 14^{m}.

7 Tota terra, non habet ſenſibilem quantitatem, reſpectu ſupremæ ſphæræ, reſpectu cuius, eſt ut centrum. 3. caº. 57. 2^{m}. /. Opuſcul. 9. quæſtione. 98. *Dies 25. Elephas 4. Fortitudo. 41.

8 Quantitas montium, nihil eſt, in comparatione quantitatis terræ, ſicut pilus in ſphæra. Cæ. 2. le. 27. meº. d.

9 Longitudo terræ, eſt ab oriente in occidens, quia eſt maior diſtantia, quàm a ſeptentrione ad meridiem, quæ eſt latitudo eius. Iob 38. lect. 2. prinº. B. *Luciditas 2. Maledicere 4. Mare 3.

10 Rotunditas terræ, ſecundum antiquos, eſt ſtadiorũ 400000. Secundum modernos uero, eſt 180000. Sol autem, eſt 160. maior terra. Cæ. 2. fi. *Vapor 1. Velox 1.

11 Terra eſt immobilis, & rotunda, ſeu ſphærica. Cæ. 2. lect. 20. uſque fin.

Duº 1152. 12 Oppoſitum uidetur dicere a ſimili, quo ad mobilitatẽ. Ma. q. 16. 9. 7^{m}. h. Reſp. Duº. 1153.

13 Aſtrologus demonſtrat terram eſſe rotundam, per eclipſim ſolis, & lunæ, naturalis uero per motum grauium ad centrũ 2ª. q. 1. 1. 2^{m}. /. 1 2æ. q. 54. 2. 2^{m}. /. 2. d. 24. q. 2. a. 5^{m}. /. Phy. 2. le. 3. fi. /. Poſterm. le. 41. fi.

13 Per opus ornatus tertiæ diei creationis, aufertur duplex informitas terræ. I. coopertio per aquas, & defectus plantarum, 1ª. q. 66. 1. o. /. q. 69. 2. c. Dies 21.

14 Terra ſicut dicitur inanis & uacua, quia deerat ei duplex pulchritudo, ſcilicet una quam habet ex hoc quòd eſt aquis diſcooperta, alia quam habet ex hoc quòd eſt ornata herbis & plantis, ita eius formationem expreſſit ſcriptura per hoc quòd dicit, & appareat arida, 1ª. q. 66. 1. c. /. 1^{m}. /. 5^{m}. /. q. 67. 4. c. /. q. 68. 3. c. /. q. 69. 1. c. /. 1^{m}. /. 2 c. /. q. 74. 3. 4^{m}. /. 2. d. 12. Lma dio. G. /. Ꝫ. 4. capº. 13. fin. /. Potentia quæſt. 3. 6. 16^{m}. /. quæſt. 4. 1. c. /. 2^{m}. /. 7^{m}. /. Spiritus 1 4^{m}. /. Pſalm. 23. princº. a. C. /. Pſal. 92. prinº. h.

¶ Terra ſancta. Hieruſalem. Votum 41.

Cauſa. 1 ¶ TERRÆMOTVS cauſatur principaliter a deo, ſecundario autem a uento impellente alium uentum intra terram. Ideo non poteſt eſſe ſimul in tota terra, ſed per ducenta miliaria ad plus, & per quadraginta dies, & quandoque per annum. Et euaporat ſole ſubtiliante. Pſ. 17. prinº. c. H. /. f. E.

2 In terræ motu terra uidetur tremere, quia non mouetur tota terra, nec de loco ad locum, ſed in ſe. Iob 38. le. 2. princº. /. Pſ. 17. prinº. c. H.

3 Et hic ſæpe in locis cauernoſis, iuxta mare, quia per frigus clauduntur poros terræ, & impellit uapores. Pſ. 17. prinº. f. fin.

4 Tranquillitas uẽtorum, eſt ante terræ motum: ſed poſt eum, flant, quia exeunt de terra. Pſ. 17 prinº. f. A.

5 In terræ motu uapor continue exit de terra. Ideo animalia quæ portant caput iuxta terram, inficiuntur, quia uapor ille uenenoſus eſt. Pſ. 17. prinº. f. 6. Generatio 15. Vapor 2.

6 Terræ motus ſecundum Senecam, diuiſit Siciliã a Calabria, & Hiſpaniam ab Africa. Pſ. 19. prinº. f. A.

Te

¶ Terræ naſcentia. Sacrificium 34.

¶ Terrenum. Abiectus. Afflictio. Amor 62. Aqua 5. Arra 5. Charitas 92. 113. Cete. 2. Energumenus 2. Felicitas 7. Iudicium 49. Lex 137. Luctus 2. Manichæus 3. Meretrix 2. Negatio 1. Paradiſus o. Pax 11. Peccatum 186. Princeps 1. Ratio 38. 49. mundalis. ſapientia 10. ſors 5. ſtultitia 4. 5. 6. Terreſtris Verbum 74. Veſpertilio. Chriſtus 90.

¶ Terreri. Magi 6.

¶ Terreſtris. Anima 134. Animal 12. 13. Aſcendere 17. Cete. 2. Energumenus 2. Helias 4. Ignis 2. 5. Incontinentia 5. Mãſuetudo 9. Paradiſus o. piſcis 2. Plumbum. Purgatio 9. Reptile 2. Terrenum. Transfiguratio.

¶ Terreum. Altare 1. 2. Terrenum. Terreſtris.

¶ Terribilis. Aduentus 10. Continentia 11. Dubitatio 1. Fortitudo 10. Inconſtantia 2. prophetia 45.

¶ Terror. Angelus 453. 455.

1 ¶ TERTVLLIANVS hæreticus dixit, quòd anima rationalis, habet figuram corpoream, & membra corporea, ſicut habet corpus. 1. d. 30. q. 2. 1. c. /. Ro. 7. lect. 4. prinº. I. /. 2æ. Cor. 4. lect. 5. prinº. C. Anima 121. Hæretic.

2 Error eius, quòd anima creſcit, creſcente corpore, ſed nõ minuitur. 1. d. 30. q. 2. 1. c. fi.

3 Hæreſis eius, & Vadrianorum, ſiue Antromorphitarũ, qui figurant deum, corporalibus lineamentis, 22æ. q. 188. 5. o. /. Ꝫ. 1. cº. 10. fi. /. ſpiritu 5. c prin. Antromorphitæ.

1 ¶ TESTAMENTVM proprie, eſt percipiendæ hæreditatis inſtitutio ſilius a patre. Ideo primo pertinet ad promiſſiones, ſecũdo ad mandata, quæ ſe habent ſicut uia ad conſequendã hæreditatem promiſſam. 3ª. q. 78. 3. 3^{m}. /. 4. d. 8. q. 2. ar. 2. q. 3. 1^{m}. Adoratio 20. Alr. Angelus 447 568. Arca o. Cæremonia 5. & c. Clauis 9. Epiſcopus 30. Euchariſtia 11. 80. 170. 171. Feſtum 2. &c Fides 104. Hæreſis 63. 64. 100. Inteſtatus. Ioannes 1. 2. Irregularitas 4. Legitimatio 3. Miſſio 30. 37. Prophetia 82. 92. Scriptura 12. Teſtari. Vſura 243. 276. Quid.

2 Teſtamentũ dr̃ dupliciter. ſ. quodlibet pactum, teſtibus cõfirmatum, & diſpoſitio hæreditatis percipiendæ, non confirmata, niſi per mortem. 1æ. Cor. 11. le. 6. meº. F. /. Gal. 4. lectio. 8. prinº. B.

3 Teſtamentum dei eſt peccatum initum cum deo in lege, & baptiſmo. Pſal. 43. fi. 1. *Ala. Apparere. 4. Fauus. Femina 1. Ieiunium 18. 21. Lex. o. Liber. 16. 25. 19. Manſuetudo. 10. Mediator 1. Muſica. 2. Paulus 30. Præceptum 38.

4 Teſtamentum dei quincuplex, ſcilicet pactum dei, lex noua, ueritas teſtata, teſtatio mentis, id eſt, manifeſtatio, vel certitudo, & placitum, id eſt, cauſa. Teſtimonia vero dei, ſunt omnis promiſſio uel lex uetus, & omne quod ſumitur uice extranea, ad faciendam fidem. Pſalm. 24. medº. h. fi. *Regnum. 6.

5 Nouum teſtamentum, eſt finis veteris teſtamenti. pſalm. 39. prinº. *Acolytus. 8. Adoratio 7. 20. Angelus 447. 568. 4. Arca. o. Ceremonia 5. &c. Cidaris Diſpenſatio 18. Eccleſia. 6. Epiſcopus. 27. 30. Euangelium. o. Euchariſtia. 11. 19. 170. 171. Nouum

6 Omni tempore, fuerunt aliqui pertinentes ad nouum teſtamẽtũ 12æ. q. 106. 3. 2^{m}. *Feminalia. Fides 104. Figura 12. 13.

7 Omnes quibus data fuit lex gratiæ pertinent ad teſtamentum nouum 12æ. q. 106. 1. 3^{m}. /. q. 107. 1. 2^{m} /. 3^{m}. /. 22æ. q. 108. 1. 3^{m}. /. 3ª. q. 8. 3. 3^{m}. /. 3. d. 40. ar. 4. q. 1. 1^{m}. /. q. 2. 2^{m} /. Io. 13. lec. 7. meº. c. prinº. *Immolari. Irregularitas. Lectoratus 5.

8 Status noui teſtamenti, præſignatus eſt in generali, per ſtatum ueteris teſtamenti, non autem referendo ſingula ſingulis. 4. d. 43. artic. 3. q. 2. 3^{m}. *Lex o. Lotio. Meritum 110. Miniſter 1. 2. 3. 4. Mitra. Organum 2. &cet. Pater 4. Paulus 30.

9 Quæ fiebant in ueteri teſtamento, imperfecte repræſentabant ea quæ ſunt in nouo teſtamento. 4 diſtin. 24. q. 3. art. 1. q. 1. 2^{m}.

10 In nouo teſtamento, facta eſt manifeſtior reuelatio, quàm in ueteri teſtamento. Veri. q. 12. 14. 5^{m}. *præceptum 38. Primogenitus 2. Prophetia 77. 82. 92. 93. Pſalmus 3. ſacrificium 17. 21. &c. 37. &c. ſeptem. ſterilitas. Templum 2. &c. Tuba 1. Thurificatio.

11 Omnes homines noui teſtamenti, cantant canticum nouũ. i. myſteria Chriſti, in ueteri autem, canticum uetus. i. talionẽ, & lymbum. Pſ. 39. prinº. 2. K. *Veſtis 3. Chriſtus 196.

12 In nouo teſtamento, homines inducuntur ad tria, ſcilicet ad confeſſionem oris, timorem dei, & ad quærendam gloriam dei. Pſ. 21. fi. 1.

¶ Teſtatio. Epiſcopus 27. 30. pietas 1. Vſura 243.

¶ Teſticuli. Timor 38.

¶ Teſtificatio, Conſcientia 12, Fides 1, &cetera. 22. Iuramentum

Ta Tha The

mentum. 8. Teſtis.o. Votum.4.

¶Teſtimonium. Accuſatio. 22. Falſum teſtimonium. Fides 85.136. Furtum.3. Gloria.17. Honor.1. &c. Iudæi.4. Iuramentum.3. Lex.6.115. Mandatum.2. Opprobrium.2. Pœna 56. Teſtamentum.4. Teſtificatio. Teſtis.o. Verecundia.8. Votum.5.63. Vſura.275.

Obligatio. 1 ¶Testis eſſe, quilibet tenetur ad liberandum: non autem ad condemnandum, niſi requiratur a ſuo ſuperiori, & in iudice, i. in manifeſtis, & de quibus eſt infamia. 22ª.q.70.1.o./.3.3ᵐ. * Accuſatio.9.14.22. Admonitio.4.

2 Ad teſtimonium requiruntur duo uel tres teſtes, & ſufficit, niſi in epiſcopis, presbyteris, diaconibus, & clericis romanæ eccleſiæ, propter ſanctitatem, dignitatem, & aduerſarios. 22ª.q.70.2.o /. Quol.4 12.o./. Io 8. lec.2. mº.h./. Heb. 10. lec.3.meᵈ.K. * Conſcientia.11. Conteſtatio. Correctio. 12.&c. Fides.22.85.136. Fornicatio.6.

3 In teſtibus requiruntur tria, quæ habuerunt teſtes noſtræ fidei. ſ. dignitas, curioſitas, & concordia. Pſal. 47. taeº. c. priº.

4 Diſcordia teſtium, non aufert efficaciam probationis, niſi ſit in circunſtantiis, quæ uariant ſubſtantiam facti. 22ª. q. 70. 2. 2ᵐ.

5 Teſtis debet dicere certum pro certo, & dubium pro dubio: nec peccat mortaliter, errans, præmiſſa diligentia. 22ª.q.70. 4.1ᵐ. * Gloria.17. Honor.1.&c. Iudæi. 4. Iudicium.47.65. Iuramentum.2.3.8.14.

6 Clericus non poteſt iuſte cogi, ut ſit teſtis in cauſa ſanguinis: quia non conuenit ei, cooperari ad occiſionem hominis. 22ª.q.70.1.3ᵐ. * Lex.150. Legitimatio.3. Mandatum. 2. Peccatum.183.

7 Teſtis repellitur quadrupliciter. ſ. primo propter culpam, ut infideles, infames, & rei publico crimine, qui etiam accuſare non poſſunt: ſecundo propter defectum rationis, ut pueri, amentes, & mulieres: tertio propter affectum, ut inimici, coniuncti, & domeſtici: quarto propter conditiones, ut ſerui, & pauperes, & quibus imperari poteſt: de quibus probabile eſt, quod de facili poſſunt induci, ad teſtimonium ferendū contra ueritatem. 22ª.q 70.3.o.

8 Falſum teſtimonium habet triplicem deformitatem. ſ. periurii, iniuſtitiæ, & mendacii: ideo eſt peccatum mortale ex prima & ſecunda deformitate: non autem ex tertia. 22ª.q. 70. 4.o. * Pœna.56. Pietas.1.

9 Per prohibitionem falſi teſtimonii, prohibetur omne mendacium. 3.d.37.ar.2.q.1.2ᵐ. * Præceptum.135.

10 Per prohibitionem falſi teſtimonii, prohibentur omnia peccata loquutionis. 22ª.q.122.6.2ᵐ. * Prophetia.16.

11 Falſi teſtes contra iuſtos, ſunt falſi doctores, & adulatores. Pſal.26.fi.m. Raptus.18. Reſurrectio.47.

12 Teſtes accipiunt, non quaſi precium teſtimonii, ſed quaſi ſtipendium laboris, expenſas ab utraque parte, uel ab inducente. 22ª.q.71.4.3ᵐ. * Ritus. Simonia.13. Suſpicio. 6. Teſtamentum.8.

13 Deus dat teſtimonium quadrupliciter. ſ. per ſcripturas, inſpirationes, miracula, & homines. Pſal.49.meº.d.

14 Teſtes fuerūt adhibiti ad ſcripturam, ſicut fit in priuilegiis, & non ad acceſſum uxoris prophetæ. Et etiam ſi ad hoc fuiſſent adducti, non eſſet magis contra honeſtatem, ut uidetur, quam factum de fornicatione Oſeę. Iſa.8.priº.a.A. Thomas.2. Transfiguratio.2. Votum.4.5.63.

Quid. ¶Tetragrāmaton eſt nomen proprium dei, impoſitum ad ſignificandum ſubſtantiam dei, ut eſt incōmunicabilis. 1ª.q. 13 9.c.fi./.11.1ᵐ.

Quis. 1 ¶Thales fuit primus inter ſeptem ſapientes, quorum nomina & tempora ponuntur, & ſolus tractauit de naturalibus. Meta.lec.4.meº.c.F /. Anima lec.5.meº.d./.lec.12.fi.x. * Diogenes. Septem. Tribulatio.14.

2 Thales & Anaxagoras dicti ſunt ſapientes, non autem prudentes: quia non curabant de humanis. Ideo Thales fuit deriſus a uetula. Ethi.6.lec.6.fi.f. D.

¶Thalmuth. Fabula.2. Iudæi.23.24.

Peccauit. ¶Thamar non excuſatur a peccato, nec Iudas fornicans cum ea. 22ª.q.154.2.3ᵐ./.4.d.33.q.1. ar.3.q.2.1ᵐ./. q. 3. c./. Ma.q. 15.1.6ᵐ. * Mendacium.15.

¶Theaſte. Nomen.37.

¶Theatrum. Cantus.4. Perſona.1. Theologia.44.

¶Thebanus. Socrates.1.

¶Teliſit Chriſtus.153.

Licitum. ¶Telonium eſt licitum, ſi ſit auctoritate principis, ad utilitatē cōmunem, & moderatus. 4.d.16.q.4.ar.2.q.3.c.fi. * Matthæº. 1. Pœnitentia. Tributum.o.

¶Theodora. Mulier.19.

The

¶Theoduricus. Ioannes.19. Proceſſio.49.

¶Theodoros. Aſſumere.40. Hæreſis.100.

Imperator. 1 ¶Theodosius Auguſtus, miſit ad Ioannem, in Ægypti eremo prophetam famoſum, & certiſſimum uictoriæ nuntium accepit. 22ª.q.174.6.3ᵐ.

2 Theodoſius ſenior tantæ reuerentiæ fuit ad eccleſiam, ut beato Ambroſio prohibente eidem ingreſſum eccleſiæ, non fuerit auſus eccleſiam intrare, quin potius excōmunicauit eum: quia conſenſit in necem multitudinis theſalonicæ. eo quod ſuum iudicem occidiſſent. Quod totum princeps catholicus patienter tulit. Et tandem duriſſime reprehenſus ab ipſo, publicam prius egit pœnitentiam, quàm publicum haberet eccleſiæ ingreſſum Opuſ.20 liº.3.cº.17.

Quid. 1 ¶Theologia eſt doctrina neceſſaria homini, præter ſciētias naturaliter inuentas ab eo 1ª.q.1.1.o./.22ª.q.2.3.4.o./.1.prolo.1 o./.3.1.cº.4./.6 /. Veri.q.14.11.o. * Diſputatio.u. Docere.4.9.10. Doctor.o. Doctrina.o. Epiſcopus.21.

2 Cum finis ultimus ſit ſupra cognitionem naturæ, inclinatio in finem quæ fit in nobis per uirtutes theologicas, non poteſt per naturalem rationem cognoſci, ſed per reuelationem diuinam. Et ideo dicuntur theologicæ: quia diuino ſermone ſunt nobis manifeſtatæ. Vnde philoſophi nihil de eis cognouerunt. 3.d.23.q.1.ar.4.q.3.c.fi. * Fides.3.4.39.62.78. 87. Intellectus 71.

3 Theologia eſt ſapientia. 1ª.q.1.6.o. /.1. prolo.3.o./.2. prolo. priº /. Cont.1.cº.4.fi. * Iuriſtæ.o. Metaphora.o. Paulus.24.

4 Theologia eſt ſapientia, ſcientia, intellectus, caput, principalis, & ordinatrix omnium ſcientiarum.1.prolo.3.c.fi. * Poſſeſſio 2. Scriptura.o.

5 Theologia eſt uelut quædam impreſſio diuinæ ſcientię, quæ eſt una, & ſimplex omnium. 1ª.q.1.3.2ᵐ.

6 Theologia eſt ſcientia nobis diuinitus reuelata. 1ª q. 1. 2. 2ᵐ./.1.prolo.3.q.2.1ᵐ. * Senſus.37.&c. Virtus.184.&c

7 Immo theologia eſt ſcientia acquiſita per ſtudium laborem, & morum intellectus. ſ. per incipientium eruditionem, prouectorum inſtructionem, & impedimentorum euitationem. 1ª.prolo.o./.1.prolo.q.1.3.c. Reſpº. Duº.1153º. Dᵐ.1153ᵐ.

8 Theologia eſt ſcientia, procedens ex principiis per ſe notis in ſcientia ſuperiori ſ. dei, & beatorum. 1ª.q.1.2.o. /. 6.1ᵐ./. 2ᵐ. /. 22ª. q. 1. 5. 2ᵐ. /. 1. prolo. 3. o. /. Veri, q. 14. 9. 3ᵐ. /. Trin. 6.o.

9 Theologia eſt una ſcientia. 1ª.q.1.3.4.o./.1.prolo.2.o./.3.4. c./. 5. 2ᵐ.

10 Theologia eſt ſcientia practica, ſed magis & principalius ſpeculatiua. 1ª.q.1.4.o./.5.c./.1.prolo.ar.3.q.1.o.

11 Theologia eſt ſcientia argumētatiua. Et maxime proprium eius eſt, arguere ex auctoritate, ſacræ quidem ſcripturæ proprie & ex neceſſitate, aliorum uero ſanctorum probabiliter: philoſophorum autem, quaſi extraneæ, rationibus uero naturalis rationis ad aliquam manifeſtationem: non autem ad probandam fidem: quia per hoc fidei meritum tolleretur. 1ª.q.1.8.o./.1.prolo.5.o./. Veri.q.5.2.11ᵐ./. Trin.5.7.o.

12 Theologia diſputat contra negantes, ſi aliquid de ſacra ſcriptura concedant, ſoluendo tantum rationes eorum. 1ª. q. 1. 8. c.

13 Modus eius eſt reuelatiuus, oratiuus, narratiuus, cōminatorius, promiſſorius, & præceptiuus. 1. prolo.5.o.

14 Modus in theologia, eſt artificialiſſimus: quia eſt maxime congruus materiæ eius. 1.prolo.5.1ᵐ.

De quibus 15 Deus eſt ſubiectum theologiæ. 1ª.q.1.7.o./. 1.prolo.4.1ᵐ.

16 Immo ens diuinum reuelabile, eſt ſubiectum theologiæ. 1ª. q. 1. 1.2ᵐ./. 3. c./. 2ᵐ./. 4. c./ 1. prolo. 4. o. Reſpondeo Dubº.1154º. Dᵐ.1154ᵐ.

17 Deum eſſe ſubiectum theologiæ, uerum eſt, cum formalis ratio obiecti in theologia ſit a deo. Et tale uerum eſt ſubiectum: aliud uero de iis quæ materialia ſunt in ſubiecto, intelligi poteſt, & non id dicendum eſſe ſubiectum dicimus, niſi forte per accidens: ſed diximus alibi id eſſe ſubiectum: quia reuerentiæ doctorum qui talia dixeruot, in aliquo derogare odeximus. Opuſ.72.q.1.

18 Theologia non tractat de deo, & de creaturis æqualiter, ſed de deo principaliter, de creaturis autem, ut referuntur ad deum, ut ad principium uel finem. 1ª.q.1.3.1ᵐ./.7. c./. 2.prolo.priº./. Cont.2.cº.4.

19 Theologia non eſt de angelis, nec de aliis creaturis, ut de ſubiecto, ſed ad manifeſtationem ſubiecti. Trin.2.o.3ᵐ./.8ᵐ.

20 Theologia principalius agit de diuinis, quàm de actibus humanis: de quibus agit, ſecundum quod per eos homo ordinatur ad perfectam dei cognitionem. 1ª.q.1.4.c.fi. * Circunſtantia.29. Fides.78. Homo 36. Intellectus.31. Iuriſtæ.o. Sapientia.34.

21 Theologia conſiderat actus humanos tripliciter. ſ. primo ut per eos homo ad beatitudinem ordinatur: ſecundo ut in eis eſt bonum & malum, melius & peius: tertio ut ſunt meritorii. 12ſ. q. 7. 2. c./. 3m.

22 Theologia non tractat principaliter de ſingularibus, ſed ut ſunt in exemplum uitæ, & in cōmendationem uirorum, per quos nobis reuelata eſt. 1ª. q. 1. 2. 2m./. 1. prolo. 3. q. 1. 2. 1m. * Viura. 5. 14. 21. 30. 44. 81. 82. 116. 120.

23 Ad ea quæ conſiderantur de deo in theologia, utimur effectibus eius. ſ. naturæ uel gratiæ, loco definitionis: quia de deo non poſſumus ſcire quid eſt, ſed an eſt. 1ª. q. 1. 7. 1m./. q. 2. 2. 2m./. q. 3. prinº./. q. 12. 12. c./. 1m./. 13. 1m./. q. 13. 8. 2m./. Ꝯ 1. cº. 5./. 31./. 32. fi./. Ro. lec. 6. mº. H.

24 Finis theologiæ inquantum eſt practica, eſt beatitudo æterna 1ª. q. 1. 4. c. fi./. 5. c.

25 Finis theologiæ ultimus, eſt contemplatio primæ ueritatis in patria. 1ª. q. 1. 4. c. fi./. 5. c./. 1. prolo. 3. c./. 1m.

C.6.a.10. 26 Theologia eſt perfecta & ſufficiens, ad omnem perfectionē humanam, propter efficaciam diuini luminis. 1. prolo. 3. c.

27 Theologia illuminat intellectum, nutrit & roborat animā, & mouet affectum: aliæ uero ſcientiæ illuminant tantum. He. 5. lec. 2. meº. c.

28 Theologia tractat de conſideratis in diuerſis ſcientiis phyſicis. 1ª. q. 1. 3. 2m./. 4. c. * Apoſtoli. 1.

29 Theologia inquantum eſt principalis omnium ſcientiarū, aliquid in ſe habet de omnibus ſcientiis: ideo non ſolum res, ſed etiam nominum ſignificationes pertractat. 1. d. 22. L. prinº. * Cognitio. 67. 68.

30 Theologia imperat omnibus ſcientiis, quaſi principalis, & utitur omnibus in obſequium ſui, quaſi uſualis. 1. plo. 1. c.

31 Theologia eſt dignior ceteris ſcientiis. 1ª. q. 1. 5. o./. Cont. 2. cº. 4. fi.

Du m. 1155. Immo metaphyſica eſt dignior ceteris ſcientiis, cum ſit ordinatiua aliarum ſcientiarum. 2. d. 3. q. 3. 2. c./. d. 24. q. 2. 2. 4m./. Cont. 3. cº. 25. 6m./. Ethi. 6. lec. 6. prinº./. Meta. prolo. prinº. Immo logica eſt dignior ceteris ſcientiis, cum ſit ars artiū. Poſter. prinº. Reſpº. Dubio. 1155º.

32 Theologia eſt dignior ceteris ſcientiis, propter nobilitatem materiæ, certitudinem, & altiorem finem. 1ª. q. 1. 5. o./. Cont. 2. cº. 4. fi.

33 Theologia non accipit aliquid ab aliis ſcientiis, ut a ſuperioribus, ſed utitur eis ut inferioribus, propter nos. 1ª. q. 1. 5. 2m./. 8. c./. Cont. 2. cº 4. fi.

34 Theologia non probat principia, aliarum ſcientiarum, ſed iudicat de eis, & reprobat quicquid eius ueritati repugnat. 1ª. q. 1. 6. 2m. * Deus. 159. &c. Fides. 3. 4. Fiducia. 8. Ordo. 42. Poetica. 1.

35 Theologia non accipit principia ſua, nec ſupponit ea ab alia qua ſcientia humana, ſed accipit ea immediate a deo. 1ª. q. 1. 5. 2m./. 6. 1m./. 1. prolo. 1. c./. 1m./. 2. c./. Cont. 2. cº. 4./. Trin. 6. c./. 2. o.

36 Theologia eſt de rebus, ſecundum quòd cognoſcuntur lumine reuelationis diuinę: metaphyſica uero, ſecundum ꝙ cognoſcuntur lumine rationis. 1ª. q. 1. 1. 2m. * Poſſeſſio. 2.

37 Theologia eſt de uniuerſis, non in cōmuni, ut metaphyſica, ſed ſecundum proprias rationes. 1. prolo. 2. c.

38 Philoſophi conſiderant creaturas, ut ſunt in propriis naturis, ideo proprias cauſas & paſſiones inquirunt, theologia uero ut exierunt a primo principio, & ut ordinantur in ultimum finem. ſ. in deum. 2. prolo. prinº./. Cont. 2. cº. 4.

39 Philoſophia primo tractat de creaturis, & ultimo de deo, ſed theologia econuerſo. Cont. 2. cº. 4. fi.

40 Theologia ſacra, differt ſecundum genus, a theologia naturali. i. a metaphyſica. 1ª. q. 1. 1. 2m.

Du m 1156. 41 Oppoſitum uidetur dicere. 12ſ. q. 54. 1. 1m. Reſpondeo ſiens Dubio. 1110º.

42 Theologia eſt magis diuina, & magis ſapientia, quàm metaphyſica. 1ª. q. 1. 6. c./. 1. prolo. 3. c. * Sapientia. 22. &c.

43 Theologia uiæ, ſubalternatur theologiæ beatorum: 1ª. q. 1. 2. c./. 1m./. Trin. 6. 5m./. 7m.

44 Theologia gentilium triplex. ſ. ciuilis, fabularis, & naturalis. Prima eſt ſacerdotum in templis, ſecunda poetarum in theatris, tertia uero philoſophorum in mundo. Ro. le. 7. fi.

Philoſophus ¶ Theophraſtus ſecundum aliquos, fecit librum de lineis indiuiſibilibus. Cę. 3. lec. 3. prinº. b. fi.

¶ Theoſebia. Cultus. 5. Euſebia. Latria. o.

¶ Theotocos. Maria. 34.

Quid. 1 ¶ Thesavrvs. Diuitiæ effuſę, non ſunt theſaurus, ſed tantum diuitiæ congregatę in uno. Col. 2. lec. 1. meº. l.

2 Theſaurus licite poſſidetur ab eccleſia. Io. 13. lec. 5. meº. a. E. * Bonitas. 204. Credere. 6. Phantaſia. 2. Gazophilatium.

1. Lex. 46. Memoria. 1. 10. Reſtitutio. 16.

¶ Thoeos. Vinia. 183. &c.

¶ Tholetanum Donatur.

1 ¶ Thomas ante paſſionem Chriſti, fuit ceteris apoſtolis debilior, ſed poſtea fortior: quia ſolus percurrit orbem terrarum. Io. 11. lec. 3. fi. Apoſtolus.

2 Et iubetur tangere Chriſtum, ut ſit teſtis reſurrectionis eius, licet crederet ſolo aſpectu. Magdalena uero prohibetur: quia mulier erat. 3ª. q. 54. 4. 2m./. q. 55. 6. 3m./. 3. d. 21. q. 2. ar. 4. q. 3. 3m.

3 Thomas aliud uidit, aliud credidit. 22ſ. q. 1. 4. 1m./. 3ª. q. 55. 5. 3m./. 3. d. 21. q. 2. 3. 2m./. He. 11. lec. 1. fi.

4 Thomas petiit pœnam ſui percuſſoris, propter deum: non autem ex zelo uindictæ. Virt. q. 2. 8. 14m.

5 Thomas Cantuarienſis, ſuſtinuit ſcandalum publicum, ut occurreret maiori periculo. ſ. libertatis eccleſiæ, & repetiit res eccleſiæ, cum ſcandalo Regis. 22ſ. q. 43. 8. b./. 4. d. 38. q. 2. ar. 4. q. 3. b. 1./. 5m. * Prelatus. 27. Martyr.

¶ Thorus. Fornicatio. 11.

1 ¶ Thvrificatio non ceſſauit in nouo teſtamento: quia ſignificat deuotionem orationis, non ut futuram, nec ut effectum eius, ſed ut ſemper habendam. 3ª. q. 83. 5. 2m./. 3. d. 37. ar. 5. q. 3. 1m./. 4. d. 1. q. 2. ar. 5. q. 3. 1. 3m./. d. 11. q. 2. ar. 2. q. 3. 7m. Oratio. 49. Sacrificium. 34. Figura.

2 Vtimur thurificatione, non ex ſtatuto legis ueteris, ſed eccleſiæ, ad reuerentiam euchariſtiæ, & ad repręſentationem effectus gratiæ: ideo primo fit altari, quod ſignificat Chriſtū: ſecundo omni homini per ordinem: quia gratia deriuatur a Chriſto ad fideles, officio miniſtrorum. 3ª. q. 83. 5. 2m.

1 ¶ Thvs offerebatur in ſacrificiis ueteris legis, ad ſignificationem deuotionis neceſſariæ offerentibus, & bonæ famæ: quia pingue & odoriferum eſt. 12ſ. q. 102. 3. 14m. Figura.

2 Nec ponebatur in ſacrificio zelotipiæ: quia non procedebat ea deuotione, ſed magis ex ſuſpitione. 12ſ. q. 102. 3. 14m.

¶ Tibia. Elephas. 7. Muſica. 1.

¶ Tiberius. Imperator. 7. Raptus. 13.

¶ Tiburtinus. Imperator. 5.

¶ Tigris. Flumen. 2.

¶ Timiditas eſt peccatum leuius intemperantia, ratione peccantis, triplici ratione & obiecti ſiue materiæ neceſſarioris. ſ. quia timidus eſt minus compos ſuæ mentis, & peccatum eius eſt minus uoluntarium dupliciter. ſ. cum principium eius ſit ab exteriori impellente, atque minus circa ſingularia, & minus de facili poteſt contra timiditatem remedium adhiberi. 22ſ. q. 142. 3. o./. Ethi. 3. lec. 22. prinº. a. &c. * Fortitudo 15. Miſericordia. 20. Differentia.

¶ Timocratia. Principatus.

1 ¶ Timor inter ceteros animæ motus, poſt triſtitiam, magis obtinet rationem paſſionis, & eſt ſpecialis paſſio. 12ſ. q. 41. 1. 2. o. * Admiratio. 4. Coactio. 1. Concupiſcentia. 4. Datio. 16. Formido. Fortitudo. 4. 10. 11. 15. 24. 26. 29. 36. Fundamentum. 3. Quid.

2 Timor in communi, eſt deſiderium. i. motus appetitus, ſecundum fiſtolem mouens. 3. d. 34. q. 2. ar. 1. q. 1. o. * Honor. 30. 32.

3 Timor eſt amor cauſaliter: non autem eſſentialiter. 3. d. 34. q. 2. ar. 1. q. 3. 3m. * Ioſeph. 3. Matrimonium. 38. Metus.

4 Timor eſt triſtitia, non quidem eſſentialiter, ſed ratione obiecti triſtantis ſi ſit præſens. 12ſ. q. 41. 2. 3m. * Paſſio. 40. 41. 42.

5 Timor eorum quæ ſunt ſub homine, pertinet ad infirmitatem hominis; non autem timor dei, ſed eſt maxime perfectionis. 3. d. 34. q. 2. ar. 1. q. 3. 2m. * Præceptum. 115. Stupor. 2. Tremor. Trepidatio. Verecundia. 3.

6 Timor non eſt uirtus theologica: quia non habet deum pro principali obiecto, ſicut amor, ſed malum. 12ſ. q. 68. 4. 4m./. 22ſ. q. 19. 9. 2m./. 3m./. 3. d. 23. q. 1. 5. 1m./. d. 34. q. 2. ar. 3. q. 4. c./. Virt. q. 1. 12. 11m.

7 Timor pertinet ad appetitum ſenſitiuum. 12ſ. q. 41. 1. c./. 22ſ. q. 7. 1. c. Anima. 318. * Animal. 66. Cor. 13. Defectus. 16. Subiectū.

8 Timor nullo modo eſt in concupiſcibili, ſed in iraſcibili. 12ſ. q. 23. 1. c./. q. 41. 2. 3m./. q. 42. 3. 2m./. 3. d. 26. q. 1. 2. c. fi./. d. 34. q. 2. ar. 3./. Ma. q. 11. 2. 6m./. Anima. 3. lec. 14. meº. d. Anima. 319.

9 Vis appetitiua perficitur contra concupiſcentiam inordinatam delectabilium, dono timoris: ideo timor correſpondet temperantiæ. 12ſ. q. 68. 4. c. fi./. 1m./. 4m./. 22ſ. q. 141. 1. 3m.

10 Decertantes non timent propter potentiam decertādi, ſed propter

propter defectum eius. 12. q. 43. 2. 3m. * Dæmon. 35.

11 Decapitandi non timent, quia non habent ſpem euadendi, quæ requiritur ad timorem. 12. q. 42. 2. c. fi. / q. 43. 2. c. / 2m. / 3a. q. 15. 7. c.

12 Timor nullo modo eſt in deo, quia deus non habet ſuperiorem. 22. q. 19. 11. 2m. / 3. 1. c°. 89. 8m.

13 Habitus & actus doni timoris, & paſſio eius, fuit in Chriſto, ſecundum q appetitus eius, refugiebat læſionem corporis, non autem incertitudo futuri, nec uitium timiditatis actu, nec habitu. 3a. q. 7. 6. o. / q. 15. 7. o. / 3. d. 15. q. 2. ar. 2. q. 3. o. Deſiderium. 8. Ioſeph. Iudicium. 30. 88.

14 Timor filialis, eſt in beatis, quo ad actum reuerendi deum, non autem quo ad actum timendi ſeparationem a deo. Nec timor ſeruilis, ideſt de pœnis, eſt in eis. 12. q. 67. 4. 2m. / 22. q. 19. 11. o. / 3. d. 34. q. 1. ar. 3. q. 2. 1m. / q. 4. o. / Veri. q. 26. 8. c. fi. / Vir. q. 4. 4. 2m. / Iob. 26. fi. C. / Pſal. 18. fi. F.

15 Timor eſt in damnatis, propter ſucceſſionem pœnarum, nõ tamen proprie, quia ſunt ſine ſpe. 12. q. 67. 4. 2m. / 3. d. 31. q. 2. ar. 1. q. 2. 1m. / Pſalm. 18. fi. f.

Obiectũ. 16 Obiectum timoris, eſt malum futurum, difficile, cui reſiſti non poteſt. 12. q. 41. 1. o. / 2. 4. c. / q. 42. 1. 3. 5. c. / q. 43. 1. c. / q. 44. 2. c. / 3m. / 22. q. 19. 11. c. / q. 123. 3. c. / q. 144. 1. c. / 2. c. / 3. d. 26. q. 1. 2. c. fi.

17 Timor primo, & per ſe reſpicit malum, ut proprium obiectum, bonum autem, ut habet reſpectum ad malum duplex, ſcilicet priuans bonum, uel inflictum a bono. 12. q. 42. 1. o. / q. 43. 1. 1m.

18 Timor reſpicit duo, ſcilicet malum quod refugit, & bonum quod ſua uirtute poteſt infligere malum. 12. q. 42. 1. c. / q. 43. 1. 1m. / 22. q. 19. 1. c. 9. 2m. / 3a. quæſt. 7. 6. o. / Ro. 8. lec. 3. prin°. I.

19 Deus timetur, non quidem ut malum, ſed quia infligit malum pœnæ. 12. q. 42. 1. c. / 22. q. 19. 1. o. / 9. 2m. / 3. d. 34. q. 2. ar. 1. q. 1. 4m. * Agonia. 1. Correctio 16. Debitum. 15. Diffidẽtia. Dolor. 44. Erubeſcentia. Fortitudo. 4. 10. &c. Humilitas. 2. 15. 22.

20 Deus eſt obiectum timoris, ratione iuſtitiæ, ſpei vero ratione miſericordiæ. 12. q. 19. 1. 1m. / 3. d. 26. q. 2. 1. 4m.

21 Timor eſt de malo naturę, non autem proprie de malo culpæ, niſi ratione exterioris cauſæ, ſcilicet ſeductionis, & hnruſmodi. 12. q. 42. 2. 3. o. / 22. q. 144. 2. c. * Magnanimitas. 16. Meritum. 36. Nomen. 84. Ordo. 107. Perſeuerantia. 4.

22 Malum naturæ, dupliciter non timetur, ſ. quando eſt multum diſtans, uel quando eſt ineuitabile. 12. q. 42. 2. o. / 6. 2m. * Princeps. 11.

23 Inſolita, & repentina, maxime timentur, quia uidentur eſſe maiora mala, & minus remediabilia. 12. q. 42. 5. o. / quæ. 48. 3. 3m. * Sacrilegium. 8. Segnities. ſpes. 60. 61. 62. 63. 65. Verecundia. 3. 4. 12. Virtus. 114. Voluntas. 42.

24 Quæ non habent remedium quando ſunt in præſenti, maxime timentur de futuro, non autem ſi carent remedio, dũ ſunt futura. 22. q. 42. 6. o.

25 Malum quod timetur, ſemper eſt a cauſa extrinſeca. 12. q. 42. 3. c. / 3m. / 4. c. * Votum. 52. Vſura. 140. 200. 214. 215. 216.

Cauſa. 26 Timor ut eſt cauſa extrinſeca, ideſt ut eſt paſſio conſequẽs phantaſiam mali imminentis, poteſt timeri, non autem ſecundum q ſubeſt uoluntati. 12. q. 42. 4. o. * Amor. 165. Angelus. 453. Apprehenſio. 2. Confeſſio. 73. Debitum. 15. Dolor. 9. 44 Fides. 2. 101. 502.

27 Timor oritur ex fuga mali, quæ oritur a deſiderio boni. Ideo timor dicitur deſiderium. 12. q. 41. 2. 3m.

28 Timor per ſe naſcitur ex amore, ſed per accidens cauſat amorem. 12. q. 43. 1. 1m. / 22. q. 123. 4. 2m. / q. 125. 2. c. / qu. 126. 1. c. / q. 175. 2. 3m. * Humilitas. 15. Lex. 105. Liberalitas 4. Miſeria. 20. 43.

29 Amor eſt cauſa timoris, diſpoſitiue, & materialiter, ſed illatiuum mali, eſt cauſa timoris effectiue. 12. q. 43. 1. o. / 2. c. / 22. q. 19. 9. 3m. / Pſal. 18. fi. F.

30 Defectus eſt cauſa timoris, diſpoſitiue, & materialiter, ex parte timentis, ſed ex parte eius qui timetur, uirtus & robor eſt cauſa per ſe, per accidens autem defectus. ſ. ignorantia, iniuſtitia, læſio, uel timor læſionis. 12. q. 43. 2. o. / Pſal. 26. prin°. 2. D. * Mors. 18. Præceptum. 106. 115. Reuelatio. 4. Saluari. 7. Sapientia. 32. 41. 42. Superbia. 34. Virtus. 114.

31 Senſus non apprehendit futurum, ſed ex apprehenſione præſentis, animal mouetur inſtinctu naturali, ad timendũ, vel ſperandum futura. 12. q. 41. 1. 3m.

32 Timor conſequitur deſperationem uincendi. 12. q. 25. 3. c. Deſperatio. 8. * Vſus. 14.

33 Mites, & aſtuti, occultant iram, & nocent improuiſos. Ideo magis timentur: quàm acuti iræ. 12. q. 42. 5. 2m.

34 Timor cauſat contractionem caloris, & ſpiritus, ab exterioribus ad interiora. ſed propter frigus cauſatum ex imaginatione, refugiunt a corde, & a ſuperioribus ad inferiora. ſed ira facit econuerſo, propter calorem & ſubtilitatem ſpirituum. Ideo timor ſupra fugam & abhominationem, addit quandam depreſſionem animi, propter difficultatem mali. ſed ira facit promptos, & audaces ad inuadendum. 12. q. 25. 1. c. / q. 44. 1. 3. o. / q. 45. 4. 1m. / 3m. * Annunciatio. 8. Appetitus. 75. Audacia. 15. Effectus.

35 Timor impedit operationem exteriorem, ex parte membrorum, propter defectum caloris, ſed confert ei ex parte animæ, per ſolicitudinem, niſi perturbet rationem, propter exceſſum. 12. q. 44. 4. o. * Baptiſmus. 136. Coactio. 1. Confeſſio. 18. Conſilium. 7. Deſperatio. 10.

36 Timor facit tacere, quia contrariatur formationi uocis. 12. q. 44. 1. 2m. * Dolor. 9. Exceſſus. 2. Experientia. 12. 13.

37 Timor facit pallere, ſed uerecundia rubere, quia obiectum primi, opponitur naturæ, & appetitiui animali, obiectum autem ſecundi opponitur ſecundo tãtum. 12. q. 44. 1. 3m. / 3a. q. 72. 9. c. / 4. d. 7. qu. 3 ar. 3. qu 2. c. / Pſalmus. 44. me°. b. / Ebr. 4. lec. 17. prin°. c.

38 Timor cauſat ſitim, ſolutionem uentris, emiſſionem urinæ, & ſeminis, propter contractionem uentris, & teſticulorum. 12. q. 44 1. 1m. * Iuſtificatio. 33. 34. Liquefactio. Meritum. 36. Paſſio 95. Pauor. Peccatum. 279. Pœna. 90. Pœnitentia. 50. &c. Pietas. 20. Princeps. 11. Puſillanimitas. 1. Radix. 3. Reuerentia. 1. 4. ſaluari. 7. ſeruitus. 17 18. ſpes. 44. Temperantia. 11. Tentare. 5. Tremor. o. Triſtitia. 23.

39 Timor dei, operatur ad uitationem omnis peccati, etiam negligentiæ. 22. quæſt. 54. 2. 4m. * Rom. 11. lect. 5. fi. K.

40 Timor qui eſt ſecundum rationem, excuſat totaliter a peccato, non autem timor inordinatus, ſed diminuit peccatum, inquantum eſt inuoluntarius. 22. q. 125. 4. o.

41 Timor duplex, ſcilicet naturalis, ideſt, de malo corruptiuo, & non naturalis, ideſt, de malo contriſtatiuo non repugnãte naturę. 12. q. 41. 3. o.

42 Species timoris ſunt ſex, ſcilicet ſegnities, erubeſcentia, uerecundia, admiratio, ſtupor, & agonia. 12. qu. 41. 4. o. / 22. q. 19. 2. 1m. / 3 d. 26. q. 1. 3. c. fi. / d. 34. q. 2. ar. 1. q. 1. 6m. / Verit. q. 26 4. 7m. * Admiratio. 4.

43 Quilibet timor habet duos actus, ſcilicet actum principalem quem elicit, ideſt, refugere malum, & actum imperatum, ſcilicet facere uel dimittere aliquid. 3. d. 34. q. 2. ar. 3. q. 2. 3. c. * Defectus. 16. Solicitudo. o.

44 Timor duplex, ſcilicet filialis, & ſeruilis. 12. qu. 67. 4. 2m. / 22. q. 7. 1. c. / q. 22. 2. o. / Virt. q. 4. 4. 2m.

45 Timor quadruplex, ſcilicet humanus uel mundanus, ſeruilis, initialis, & filialis ſiue ſanctus ſeu caſtus. 22. q. 19. 2. c. / 3. d. 34. q. 1. ar. 1. q. 1. o. / Virt. q. 2. 10. 13m. / Pſalmus. 18. fi. L. / Pſalmus. 21. fi. L. / Ro. 8. lec. 3. me°. I. &c.

46 Timor & pauor differunt ſecundum magis & minus. Timor enim facit motum cordis ſecundum Syſtolem, ſed pauor quaſi immobilitat. Cor. Iſa. 8. me°. c. I.

47 Timor & triſtitia, habent conuenientiam in malo. ſed differunt, quia primum eſt de futuro & arduo, ſecundum autem de præſenti & abſolute 12. qu. 42. 3. 2m. / 3a. qu. 15. 7. c. Amor. 178. Audacia. 6. 13. &c. Concupiſcentia. 4. Compara

48 Timor magis reſpicit rationem difficilis, quàm ſpes. 12. q. 44. 2. 3m. * Diffidentia.

49 Ea quæ augent ſpem, diminuunt timorem, ut experientia, & omne augens poteſtatem. 12. q. 42. 5. 1m.

50 Timor ut inordinatus mortis tantum, ideſt, timiditas, opponitur fortitudini, non autem timor qui eſt ſecundum rationem, nec timor inordinatus aliarum rerum, quia includitur in quolibet peccato. 22. q. 125. 2. o. / Fortitudo. 2 Dolor. 9. Erubeſcentia. Fides. 102. Fiducia. 5. 6. 12. Fortitudo. 10. &c. 24. 36. 42. Fundamentum. 3. Honor. 32. Impauiditas.

51 Timor initialis & filialis, differunt ſecundum ſtatus, ſicut imperfectum & perfectum, non autem eſſentialiter. 22. q. 19. 8. o / 3. d. 34. q. 1. ar. 1. q. 2. 3m. / ar. 3. q. 1. o. / Rom. 8. lec. 3. me°. G. Longanimitas. 2. Miſericordia. 32. Negligentia. 10.

52 Timor mundanus & humanus, pro eodem computantur, quia cõueniũt in una ratione auertendi a deo. 22. q. 19. 2. 5m.

53 Timor mundanus & humanus, differunt ſecundum ſpeciem naturæ, ſed ſunt in eodem gradu ſecundum meritum & demeritum. 3. d. 34. q. 2. ar. 1. q. 2. 4m. * Pauor. Pœnitẽtia. 24. 51. 58. Pietas. 20. Præſumptio. 70. Reuerentia. 1. ſecuritas. 3. 4. ſolicitudo. 1. ſpes. 16. Triſtitia. 1.

Timor

Seruilis. 34 Timor mundanus uel humanus reſpiciunt pœnam auerſionem a deo, ſed timor ſeruilis & initialis, pœnam trahentem ad culpam, ſeruilis principaliter, alius ſecundario. 22ſ. qu. 19. 2. 4m.

33 Timor ſeruilis & filialis non ſunt idem ſecundum ſubſtantiam, ſed differunt eſſentialiter, & ſpecifice. 22ſ. q. 19. 2. 3m./ 5. o./. 3. d. 34. q. 2. ar 3. q 1. o./. Ro. 8. lec. 3. meº. K.

36 Timor filialis, non contrariatur uirtuti ſpei, ſed ſibi mutuo cohærent, & ſe inuicem perficiunt. 22ſ. q. 19. 9. 1m./. 3. d. 26. qu. 2. 1. 4.

37 Timor ſeruilis, ex amore ſui cauſatur. 22ſ. qu. 19. 6. c priuº. Charitas. 156. 157. Datio. 76. Defectus. 16. Fides. 101. 102.

58 Timor ſeruilis, manet cum charitate, quo ad ſubſtantiam eius, non quo ad ſeruilitatem. 22ſ q. 19 6. o./. 8. 2m./. 10. c./. 3. d. 23. q. 3 ar. 4. q. 1. 2m./. d 34. q. 2. ar. 2. q. 1. c /. q. 3. o./. Ver. q. 14. 7. 2m./. q. 28 4. 3m. Finis. 138. Fortitudo. 24.

59 Timor ſeruilis ſecundum ſuam ſubſtantiam eſt bonus, ſed ſeruilitas eius è mala. 22ſ. q 19. 4. o./. 3. d. 34. q. 2. ar. 2. q. 1. c./. q 2. o./. Rom. 8. lec. 3. meº. K. Iuſtificatio. 34. Meritum. 36. Pœnitentia. 18. 24. 50. &c. Perſeuerantia. 2. 4.

60 Vſus & actus timoris ſeruilis, poteſt eſſe bonus & malus. 3 d. 34. q. 2. ar. 2. q. 2. o. * Præceptum. 104.

61 Timor non eſt peccatum ſecundum ſe, ſed ut eſt inordinatus. Et tunc eſt peccatum mortale, & quandoque ueniale. 22ſ q. 125. 3. o /. 4. c /. qu. 126 1. o. * Princeps. 11. Radia. 3. Sapientia. 41. Seruitus. 17. 18. Spes. 16.

62 Timor ſeruilis, ſemper cum peccato mortali habetur. 2. d. 28. 4. 5m.

63 Timor mundanus, ſemper eſt malus, quia cauſatur ab amore ſemper malo, ſcilicet ab amore mundano. 22ſ. q. 19. 3. o./. 9. c./. 3. d. 34 q 2. ar. 1. q. 3. c./. L. priuº./. Pſalmus. 18. fi. f. K./. Ro. 8. lec. 3. meº k.

64 Timor mundanus, eſt tantum in hoc mundo. Pſalmus. 18. fi. f. K.

Filialis. 65 Timor filialis, & timor caſtus, ſunt idem. 22ſ. q. 19. 2. 3m /. 3. d. 34. q. 2. ar. 1. q. 2. c./. ar. 3. q. 1. c. * Charitas. 128 156. 157. Defectus. 16. Experientia. 12. 13. Ioſeph. 3. Iuſtificatio. 33. 34. Lex. 104. Peccatum. 140. 276. 279.

66 Timor filialis habet duos actus, ſcilicet reuereri deum, & timere ſeparationem. 12ſ. q. 67. 4. 2m./. 3. d. 34. q. 2. ar. 3. q. 3. c./. Vir. q. 4. 4. 2m./. Pſal. 18. fi f. Pœnitentia. 50. &c. Præceptum. 53. 60. 64. 104. Reuerentia. 1. 4. Sacramentum. 129. Saluari. 7. Sapientia. 41. 42. Seruitus. 17. 18. Teſtamentum. 12,

67 Timor filialis augetur, aucta charitate. Seruilis uero diminuitur, ſecundum actum eius, non autem ſecundum ſubſtantiam. 22ſ. q. 19. 10. o./. 3. d. 34. q. 2. ar 3. q. 3. o./. Pſalmus. 18. fi. f.

Donum. 68 Timor filialis, ſiue caſtus, eſt primum donum, inter ſeptem dona ſpiritusſancti, non autem timor mundanus, uel humanus, nec ſeruilis, licet ſit a ſpiritusſancto. 22ſ. q. 19. 9. o/. 12 5m./. 3. d. 34 q. 2. ar 1. q. 3. o /. ar. 2. q. 1. o./. Ro. 8. lec 3. prinº. f.

69 Donum timoris, ſonat magnam excellentiam, ſecundũ ꝙ importat reuerentiam ad deum. 3 d. 34. q. 1. 2. 7m./. q. 2. ar. 2. q. 3. 2m. * Beatitudo. 169. Donum. 21. 28. Experientia. 12. 13. Pietas. 20.

70 Actus doni timoris in beatis, eſt habere reuerentiam ad deum 12ſ. q. 67. 4. 2m./. 3. d. 34. q. 1. 3. 6m. fi./. Vir. quæſtion. 4. 4. 2m.

71 Ad donum timoris pertinet, omnia temporalia ex reuerentia diuinæ maieſtatis deſpicere. 3. d. 34 q. 1. 2. c./. 3. 6. fi./. 4. c. * Præſumptio. 14 Sapientia. 41. 43.

72 Timor qui eſt ſpeciale donum, poteſt inueniri in omnibus actibus uirtutum, ſicut & ſuperbia in omni peccato. Ma. q. 8. 2. 5m.

73 Donum timoris, eminentius retrahit a malis, propter reuerentiam dei: quàm uirtus moralis. 12ſ. q. 68. 4. 4m.

74 Donum timoris, datur contra ſuperbiam: nec tamen eſt humilitas, ſed eſt principium eius. 22ſ. q. 19. 9. 4m.

73 Donum timoris, correſpondet ſpei. 22ſ. q. 17. prº/. q. 29. prº. Spes. 44.

76 Donum timoris, principaliter correſpondet ſpei, ſecundario autem temperantiæ. 22ſ. q. 141. 1. 3m. Item fortitudo. 10. Pietas. 20.

¶ Lingere. Porphirio.

¶ Typus. Miniſter. 3.

¶ Tyrannicus. Lumbardia. Princeps. M. Principatus. 2. &c. Tyrannis. Tyrannus. o.

¶ Tyrannis. Princeps. M. Principatus. 2. &c. Roma. 1. 2. Tyrannicus. Tyrannus. o.

Vituperatio. ¶ TYRANNVS multipliciter uituperatur, quia eſt peſſimus principatus eius. Opuſc. 20. capitº. 3. Antichriſtus. 5. Corſica.

2 Regnum faciliter degenerat in tyrannidem, propter magnã potentiam eius, ex crudelitate, & auaritia, niſi regis ſit perfecta uirtus. 12ſ. q. 105. 1. 2m. * Euſtratius. 1. Lumbardia. Lupus. Peccatum. 296.

3 Tyranni, ciuitates deſolantes, ſacra predantes. & magna per vim auferentes, ſunt iniuſti, non autẽ illiberales, quia illiberalitas eſt circa mediocres pecunias. 22ſ. q. 118. 8. 5m. Præſumptio. o.

4 Deus permittit tyrannos regnare, in damnum eorum, & ad punitionem malorum. 2. d. 44. q. 1. 2. 2m./. 3m./. 3m./. Opuſ. 20. libº. 3. cº. 7./. 8. Princeps. 13m. * Tyrannicus. Tyrannis. Titus.

5 Multa remedia dantur contra tyrannos. Opuſc 20. cº. 6/. 8. Vſura. 97.

6 Promittit deus exaltationem populi ſui, contra tyrannorũ oppreſſionem tripliciter, ſ. primo proſperitatem in temporalibus, quantum ad honorem hominum, quantũ ad abundantiam fructuum, & quantum ad lætitiam cordium. Secũdo ſanctitatem in ſpiritualibus, ponendo ſanctitatis diuulgatum nomen, quod magis alliciebat cupidos gloriæ, ponendo ſanctificaturum ſignum, & ponendo ſanctificat omnis modum. Tertio ſecuritatem ab hoſtibus, ponendo diuinam protectionem ſub ſimilitudine nobis, & tabernaculi; quod protegit nos contra ſolis æſtum per umbram, contra tempeſtatis impetum præbens ſecuritatem, & contra pluuiarum ſtillicidium protegens per abſconſionẽ. Iſa. 4. prinº. b. priuº.

7 Tyranni onerant præceptis, affligunt pœnis, & ſpoliant rebus. Iſa. 9. prinº. a. D.

8 Multæ pœnæ tyrannorum in hac vita, declarantur. Op. 20. cº. 11./. 12./. 13.

9 Perturbatio regiminis tyrannici, non habet rationem ſeditionis, niſi ſic inordinate fiat, quòd maius detrimentum ſequatur: ſed tyrannus eſt magis ſeditioſus. 22ſ. quæſti. 42. 2 3m.

10 Non licet occidere, uel inuadere tyrannos, niſi per publicã poteſtatem, licet principatus eorum ſit iniuſtus. 12ſ. q. 79. 4 4m / 22ſ. q. 42. 2. 3m./. 2. diſtinct. 44. quæſt. 2. 2. 5m./. Opuſc. 20. capº. 6.

11 Qui ad liberationem patriæ, occidit tyrannum laudatur, & præmiatur, quando vi vſurpat dominium, nolentibus ſubditis, uel in conſenſum coactis, quando non eſt recurſus ad ſuperiorem, ſecundum Tullium. 2. diſtinction. 44. quæſtion. 2. 2. 3m.

¶ Tirocinium. Religio. 12.

¶ Titus. Galilæa. 2.

¶ Titiones habent duplicem cauſam ſuæ generationis. ſ. fumum aſcendentem, & contrareſiſtentiam in nube. Pſal. 17. meº. h. k. Fumus. — in nube.

¶ Titulus triplex conſueuit ſcribi. ſ. in ſepulchro, in domo, & pro triumpho, ſicut in cruce Chriſti. Pſal. 13. prinº. Dominium. 16. Intitulari. Pſal. 5. 6. Vſura. 15. — Diuiſio.

¶ Titus, & pater eius. ſ. Veſpaſianus, fuerunt modeſtiſſimi imperatores, ſed frater eius fuit tyrannus. Opuſcul. 20. capº. 6. — imperator.

¶ Tolerare. Comportare. Conceptio. 41. 42. Fides 136. Fortitudo. 34. Hæreſis. 25. 27. Infidelis. 1. 13. Martyrium. 14. Meretrix. 3. &c. Patientia. o. Paulus. 11. 12. Perfectio. 89. Promiſſio. o. Ritus. Scandalum. 15. &c. Sufferre. Suſtinere.

¶ Tollere. Agens. 34. Alienum. 8. Auferre. Baptiſmus. E. Beatitudo. 123. 170. Bonitas. 148. &c. Cauſa. 97. Circumciſio. E. Clauis. 20. 21. Cognitio. 12. Contemplatio. 11. Contrarium. 15. Damnatio. 28. Defectus. 6. Deſiderium. 8. Deus. 250. Difficile. 4 &c. Dimenſio. 6. &c. Dolor. 26. Ebrietas. 1. 9. 12. Fortitudo. 5. Gratia. 115. 133. Habilitas. 2. Ieiunium. 47. Ignorantia 22. 24. 30. Impedimentum. o. Incaruari. 9. Infirmitas. 1. 4. Ingratitudo. 12. &c. Iudæi 44. Ius. 13. Iuſtitia. 73. Laus. 21. Lex 50. Liberalitas. 9. Maleficium 1. Matrimonium. 70. Miſſa. 4. Mutuum. 3. Neceſſitas. 9. Paſſio. 52. 72. 76. 102. 115. Peccatũ. L. Pœnitentia. E. Perfectio. 35. Præceptum. 6. 56. Priuatio. 7. 17. Prudentia. 84. Rebellio. 2 Reſurrectio 36. Sacramentum. 38. Sacrificium. 30. Separatio. o. Seruitus. 16. Simonia. 29. &cetera. Vagatio. Virginitas. 11. 58. &cetera. Virtus. 161. 162. Vita. 49. 50. Vitioſitas. Votum. 31. Vſura. o. Vaor. 4.

¶ Tondere. Attondere. Radi. Raſura. Tonſura. Vſura. 4.

¶ Tonitruum non eſt extinctio ignis in nube, ſed fit ex percuſſione vaporum infra nubem. Pſal. 17. meº. h. G. Cælum. 114. Sonus. — Quid.

¶ Ton.

To

In religiõe ¶ Tonſura fit monialibus, quia ſumunt dignitatem uirilem, & lamentum pœnitentiæ. 1. Cor. 11. lec. 2. me°. H. Abijcere. Attondere. Clericus. Corona 3. Equus 2. Tondere. Votũ. 62. Vſura 4.

Diuiſio. ¶ Tonus diuiditur in duo ſemitona inæqualia, quorum minus eſt dieſis, menſura ſonorum. Meta. 5. le. 8. me°. c. h. /. lib°. 10. lect. 1. med°. f. principio. /. Poſter°. lectio. 36. fin. h. E. Muſica 1.

Figura 1 ¶ Torcular ſignificat eccleſiam, & martyrium, propter ſeparationem bonorum a malis, & animæ a corpore. Pſalm. 8. primo. a. G.

2 De torculari, id eſt, de cruce Chriſti, fluxerunt quinque. ſ. ſanguis ad redimendum, aqua ad emundandum, oleum ad ſanandum, mel ad conſolidandum, & uinum ad confortandum. Iſa. 63. fi. H.

In iudicio ¶ Tormentum iudex iuſte infligit innocenti accuſato, ad inquirendum ueritatem. Iob. 10. lectio. 1. me°. C. Cruciatus. Martyrium 16. 17. Sebaſtianus. Torqueri. Vindicatio 6. Index 1.

Pœna ¶ Torneamentum, id eſt, inordinata & periculoſa exercitia, prohibentur priuatione ſepulturæ eccleſiaſticæ, non autem abſoluitur. 22. q. 40. 1. 4^m. Duellum.

¶ Torpor. Accidia 8. Negligentia 2. Somnolentia.

¶ Torqueri. Damnatio 31. 43. Euchariſtia 211. Peccatum 276. Purgatorium 6. 7. Tormentum.

¶ Torques. Pallium 2.

¶ Torrens. Inebriari.

¶ Tortor. Peccatum 266. Torqueri.

¶ Tot. Affinitas 7. Angelus 56. 198. Anima 313. Dolor 10. Mulier 5. Numerus 0. Oppoſitio 19. Ordo 40. Paulus 14. Simonia 24. Statutum 1. Vſura 190. 216.

¶ Totalitas. Anima 63. Locus 10. Perfectio 11. Spirituale 8. Stultitia 2. 3. Totaliter 11. 13.

¶ Totaliter. Abſoluere 28. Affectio 1. Amor 38. 193. Angelus 34. 466. Anima 325. Animal 68. Baptiſmus 32. Bonitas 192. Cibus 2. Cognitio 69. Comedere 4. Conceptio 41. Concupiſcentia 14. 15. Confeſſio 31. 52. Conſilium 20. Contritio 25. Corona 3. Corpus 38. Credere 29. Deus 189. 206. Definitio 2. Ebrietas 8. 9. Euchariſtia 55. Exorciſmus 10. Forma 23. 105. Generalis 29. Ignorantia 22. Incontinentia 9. 10. Infinitum 32. Ira 57. 60. Iter 3. Iuſtitia 13. Lex 50. Locus 20. Maria 13. Miſſio 3. Naturale 20 Obedientia 32. Omnino. Paſſio 76. Peccatum 275. Pœna 69. Pœnitentia 120. 127. &c. Perfectio 21. Po^a. 10. 11. 20. Prælatio 5. Priuatio 7. 17. Religio 39. 42. Sacramentum 71. Satisfactio 15. Senſus 33. Simpliciter 1. Solemnitas. Subiectum 2 Timor 40. Totalitas. Totum 0. Ventus 4. Vſus 7. Chriſtus 14.

¶ Totiens. Indulgentia 23.

1 ¶ Totum triplex, ſcilicet quantitatiuum, rationis uel eſſentiæ, & totum potentiale uel ui tutis. Secundum & tertium conuenis formis per ſe, primum uero per accidens tantum, 1^a. q. 76. 8. c. /. Con. 2. c°. 72. /. Spiritu 4. c. /. Anima 10. c. Actus 24. Adam 79. 94. Adoptio 15. Adoratio. 11. Agens 10. 29. 88. 207. Agere 19. Amor 102. 266. Analogia 9. Angelus 28. 81. 127. 128. 132. 146. 147. 162. 223. 230. 311. 315. 449. 577. 601. Anima 16. 52. 65. 72. 132. 224. 231. 255. 348 Animal 14. Aqua 7. 23. Artificiale 5. Aſſumere 44. 51. 55. Auctoritas 1. Augmentũ 23. Baptiſmus 185. Beatitudo 4. Benedictus 1. Beneficiũ 13. Bonitas 148. Caput 6. 7. Character 31. Charitas 86. Cœlum 33. Cœlum 63. Certitudo 4. Cete. 14. Cinis 3. Cinis 3. Clauſio.

Diuiſio 2 Totum duplex. Ante partes, & ex partibus. Dionyſ. 2. lect. 1. Cognitio 69. Columba 2. Communicatio 6. 7. Conceptio 19. Concluſio 4. Confeſſio 27. 51. 62. Confirmatio 32. Cõſanguinitas 7. Contemplatiuus 2. Cor. 20. Corpus 4. Corruptibile. Creatio 32. Creatura 22. Damnatio 15. Damnum 3. Dæmõ 115. Deus 71. Dicti. Differentia 10. Definitio 50. 51 Diſpoſitio 3. 4. Domus 2. Dos 2. Ebrietas 8. 91 Eccleſia 12. Effectus 3. Elementum 24. 26. Eleemoſyna 33.

3 Nomen totius, non ſignificat partes, niſi materialiter. 3. d. 2. q. 2. fi. /. L. prin°. /. d. 6. L. Ens 6. Eſſe 5. Eſſentia 9. Aeternitas 1. 20. Euangelium 2. Euchariſtia 91. 98. 103. 107. 116. 119. 122. 279. Exorciſmus 5. Fides 12. Finis 63. 74. 75. Forma 28. 41. 43. 48. 111. Fortitudo 1. Fruitio 13. Futurum 1. Genealogia 2. Generatio 6. 11. Genus 29.

4 Totum integrale ſenſibile, eſt nobis notius ſuis partibus, ſecundum ſenſum. Phy. le. 1. fi. c. Geometra 3. Gloria 17. Gratia 85. Gratiarum actio 4. Habitus 47. Hæreſis 20. Homo 16. 31. Honor 23. Humanitas 2. Humidum 1. Idea 41. Idololatria 4. Ieiuniũ 36. Ignorãtia 32. Imaginatio 3. Imago 9. Imperare 95. Indiuiduum 2. Inſtãs 4. Inſtrumentũ 4. Intellectus 298. Interdictum. Ioannes 5. Iudas 8. Iudicium 41. Iuſtitia 81.

To Tra

5 Totum definibile, eſt nobis notius ſuis partibus definientibus. Phy. lec. 1. fi. d. Iuſtificatio. 2. Laus. 18. Lex. 10. Libertas. 4. Liberum. 6. Locus. 20. Lux. 8. Malum. 37. Mare 3. Maria. 61. Materia. 49. Medium. 15. Membrum. 1. 2. Menſtruum. 5. Meritum. 87. Metaphyſica. 5. Metaphora. 2. Miniſter. 8. Miraculum. 15.

6 Totum ſenſibile magis commune, eſt nobis notius ſecundum ſenſum, quam minus commune. Phy. lec 1. b. c. Miſſio. 9. Miſtio. 5. Modus. 2. Mors. 17. Motus. 18. 33. Mundus. 4. Mutilatio. Natura. 4. Naturale. 7. Neceſſitas. 8.

7 Totum intelligibile magis commune, id eſt magis uniuerſale, eſt nobis magis notum, ſecundum intellectum. Phy. lec. 1. fi. e. Nihil. 2. Nomen. 57. Numerus. 23. Obiectum. 10. Holocauſtum. 2. 3. Omnis. 1. Operatio. 16. Oratio. 10. Ordinatio. 4. Ordo. 70. Pars. 0. Paſſio. 61. Paulus. 24. Pax. 22. Peccatum. 106. Pœna. 99. Pœnitentia. 66. 79. &c. Perſona. 4. 5. Petrus. 4. Phyſica. 4. Planetæ. 3. Poſſibile. 1. Poſſibilitas. 1. Poteſtas. 18.

8 Totum homogeneum nihil includit, quod non includat qualibet pars eius, nec differt ſecundum identitatem earum & totius, nec per conſequens a ſuis partibus. 1^a. q. 11. 2. 2^m. /. 4. d. 44. q. 1. ar. 1. q. 3. c. /. Con. 4. c°. 67. Præceptum. 77. &c.

9 Immo quodlibet totum eſſentiale vel integrale, differt realiter ab omnibus ſuis partibus, etiam ſimul ſumptis. Meta. 5. lec. 21. med°. lib. 7. lec. 2. me°. b. Reſpondeo Dubio. 157. Prædeſtinatio. 32. 37. Prædicare. 17. 12.

10 Totum ſubſtantiale, eſt in qualibet parte totum, ſicut tota natura & ſpecies aquæ, eſt in qualibet parte aquæ, non autem totum quantitatiuum, ſed pars in parte, ſicut locatum in loco. 1^a. q. 8. 2. 3^m. /. Cont. 4. c°. 69. fi. Prædicari. 11. &c.

11 In ſubſtantiis incorporeis, non eſt totalitas per ſe, nec per accidens, niſi ſecundum perfectam rationem ſuæ eſſentiæ. 1^a. q. 8. 2. 3^m. /. q. 76. 8. c. Prælatio. 27. Primitiæ. 4. Proceſſio. 18. Prouidentia. 47. Prudentia. 10. Purgatio. 5. Quieſcere. 1. Quoeſt. Radix. 1. Redemptio. 12. Relatio. 73. 74. Religio. 92. Reſtitutio. 15. Reſurrectio. 18. 22. Sacerdos. 10. Sacramentum. 65.

12 Omne totum eſt maius ſua parte, in quantitate dimenſiua & numerali, non autem in quantitate virtuali. 1. d. 3. L. 2. fi. Sacrificium. 29. Sanctificatio. 1. Sanguis. 2. 3. Sanitas. 7. 8. Satisfactio. 32. 36. 37. Scientia. 26. 32. Semen. 2. 14. Separatio. 2. September. Sepultura. 10. Seraphin. 4. Significatio. 7. &c. Symbolum. 3. Simonia. 34.

13 Totalitas quantitatis dimenſiuæ, eſt reſpectu partium, non autem totalitas quantitatis virtualis, ſed eſt reſpectu obiectorum vt in potentiis animæ. 1. d. 3. L. 2. fi. Simplex. 3. Syndereſis. 2. Socrates. 2. Sol. 1. Spirituale. 8.

14 Virtus totius potentialis, eſt in vna parte eius complete, in aliis autem diminute. 1^a. q. 77. 1. 1^m. /. 12. q. 57. 2. 2^m. /. 4. d. 15. q. 2. ar. 2. q. 2. c. /. d. 24. q. 2. ar. 1. q. 1. 2^m. /. d. 38. q. 1. ar. 2. q. 2. c. /. d. 44. q. 3. ar. 3. q. 1. 4^m.

15 Id ſolum ſe toto agit, quod ſecundum ſe totum, eſt in actu, quod non eſt, niſi actus infiniti & primi, ſcilicet Dei. 1^a. q. 8. 4. c. /. 2^m. Po^a. q. 3. 1. c. prin°. /. 4. c. fi. Succeſſio. 3. Tabernaculum. 4. 5. Tactus. 6. Tempus. 21. Terra. 1. 3. 7. Terræmotus. 1. 2.

16 Immo etiam angelus, ſe toto agit, id eſt mouetur ſecundum totam virtutem ſuam, in id quod agit. 1^a. q. 62. 6. 0. /. q. 63. 8. 3^m. /. 1. d. 17. q. 1. 3. 4^m. /. 4. d. 4. q. 2. ar. 3. q. 3. 1^m. /. Veri. q. 24. 10. c. /. Matth 25. prin°. b. C. Reſpondeo, ſicut Dubio. 125. Du^m. 1258.

Traductio. Item forma. 41. &c. Materia. 16.

Triduo. Vicarius. Virtus. 27. Vnctio. 19. Vnitas. 40. Vniuerſum. 0. Votum. 15. Vox. 1. Vſura. 28. Chriſtus. 8. 14. 53. 84. 105. 169. 193. 195. 215.

¶ Trabs. ſerpens. 2.

1 ¶ Tractare de dimenſionibus ſecundum ſe, & probare eas eſſe tantum tres, pertinet ad mathematicum, a quo id accipit phyſicus. Cœ. lec. 2. me°. e. A. Accuſatio. 24. Cognitio. 23. Conſideratio. 0. Euchariſtia. 28. &c. Humilitas. 4. Matrimonium. 143. Ad quem.

2 In libro de Cælo, tractatur tantum de partibus vniuerſi, quæ primo & per ſe habent ſitum in eo. Cæ. prolo. fi. Memoria. 8. Metaphyſica. 8. 10. 25. 27. Negotia. Ordo. 42. Pœnitentia. 4. Phyſica. 3. &c. Religio. 87. Senator. 1. Subdiaconus. 3. Thales. 1. Theologia. 18.

¶ Tractio. Iudas. 31. Pulſio. Trahere. 0.

¶ Tractus. Alleluia. Animal. 38.

¶ Tradere. Adoratio. 19. Amicitia. 42. Apoſtoli. 24. 25. Character 1. Charitas. 130. Caro. Cultus. 2. Deuotio. 2. Diaconus. 5. Doctus. 3. Euangelium. 7. Excommunicatio. 7. Fides. 19. Hæreſis 23. 31.

23.31.Illuminatio.8.Iuramentũ.16.36.37.Lex.12.Loth.1.Natura 35.Oratio.45.Ordo.41.49.59.Paſſio.95.Præceptũ.36.Scriptura. 16. Senſus. 49. Theo^{a}. 18. Virtus. 185. Votum.18.

¶ Tradi.Præceptum.74.110.

Quid. 1 ¶ Traductio dicit duo,ſcilicet originem, & diuiſionem. Et dicitur proprie in generatione animatorum.2.d.18.q.2.1.c.

2 Natura humana traducitur,non ſecundum ſe totam, ſed ſecundum aliquam eius partem,ſ.ſecundum carnem, non autem ſecundum animam. Ma.q.4.1.c./.2^{m}./.3.c./.1^{m}./.2^{m}. Adam.76.&c.82.84.Anima.80.&c.358.Anima.81.

3 Animam rationalem non eſſe ex traduce, non erat per eccleſiam determinatum tempore Auguſtini.Roman.14. lectio.3.med^{o}.G. * Deriuatio.1 Deus.187. Generatio. 38. 41. 42. Peccatum. 305. &c. Semen. 7. Chriſtus. Anima. 80.

4 Lepra,podagra,& ſimiles infirmitates,traducuntur cum ſemine,quia ſunt in eo ſecundum diſpoſitionem uirtutum; non autem in actu.2.d.30.q.1.2.3^{m}./.4^{m}./. Potentia.quæſt.3. 12. 7^{m}.

Quid. 1 ¶ Tragœdia Dicitur aliquando aliquid, in quadam tragedia.i.cum quadam magnificatione verborum, ad admirationem mouendam.Phy.6.le.11.ſ.

2 Verus tragedus,eſt falſus Hector,ſecundum Auguſtinũ. 1^{a}. q.17.2.1^{m}.

Quid. 1 ¶ Trahere eſt mouere aliquid ad ſe tripliciter, ſcilicet ſicut finis,ut locus locatum,uel alterando, ut generans, uel motu locali tantum.Phy.7.lect 3.me^{o}.g.prin^{o}. * Accidentaliter.4.Admiſſio.Aduentus.8.Affinitas.8.Aleator.1.2.Allicere.Amicitia.5.18.Amor.19.277.Angelus.60.Anima.12.255.Animal.38.Approbatio.Aſſumere.2.Attrahere.Charitas.58.Cauſa.71.Circunciſio.27.Circunſtantia.26.27.Concluſio.4.Corpus.13.Fatum.10.Ignis.20.Imperator.1.Inimicus.Ira.55.Iudæi.31.Iudicium.65.Lex.105.Magnes.0.Motus.70.Negligentia.8.Nouum.Paſſio.73.Paulianus.Peccatum.24.241.Pulſio.Radix.1.Relatio.63.Scriptura.10. Semen. 13.

2 Multi trahentes unam nauim, faciunt unam actionem ex parte operatis; ſed multas ex parte agentium.1^{a}.q.76.2.c./.3.d.18.1.5^{m}./.ꝙ.2.c^{o}.56.2^{m}. * Significatio.4. Timor. 54. Tractio,Virtus.1.271.Vituperatio.1.

3 Te tua fata trahunt,ut poeta dixit.1^{a}.q.116.2.3^{m}.

Imperator ¶ Traianus poſt trecentos annos,ſuſcitatus de inferno,precibus Gregorii, quia non erat finaliter damnatus. Vel pena eius fuit ſuſpenſa,uſque ad diem iudicii.1.d.43.q.2. 2. 5^{m}./.4.d.45.q.2.ar.2.q.1.5^{m}./.Veri.q.6.6.8^{m}.

¶ Traiicere.Deglutire.Euchariſtia.197.

¶ Tranquillitas.Lex.149.Pax.1.poteſtas.18.Serenitas.

¶ Tranſactio. Simonia.19.

Diuiſio. ¶ Tranſcendentia ſunt ſex,ſcilicet ens,res,unum,aliquid,bonum,& uerum,quæ ſunt idem re,& differunt ratione. 1. d. 8.q.1.3.c./.Veri.q.1.1.c./.Potentia.q.9.7.6^{m}./. 13^{m}./. Opuſc.42.c^{o}.2. * Abſtractũ.1.8.Addere.11.&c.Angelus.194.211.216.Anima.203.Aſcendere.8 Attingere.2.Beſtialitas.1.Bonitas.90.Capacitas.2.3.Contingens.1.Corpus.58.Denominatio.5.Difficile.1.Ens.22.23.Excedere. Fides. 122. Logica.9.Numerus.1.21.Res.4.Senſus.12.Separatio.2. Vnitas. 25.26.Addere.7.uſque.24.Bonitas.90.Vnitas.6. Ens.29.

Conuerſio.1 ¶ Transferre plantas,uel animalia,ad aliam regionem, conuertit eum in naturam eius.Opuſc.20.lib^{o}.4.c^{o}.8.Adam.87.Alienatio.Altare.4.Amen.3.Amor 18.171. Circunſtantia.14.Deus.390.&c.Diſtantia.1.Dominium.16. 17. Fructus.13.Honeſtum.3.Imperator.7.Imperium.Metaphora.1.3.7.Modeſtia.4.Mutuum.1.Oratio.94.Peccatum.144. Proceſſio.1.Proportio.1. Reſtitutio. 4. Traductio. Tranſlatio. Vendere.10.

2 In his quæ liberaliter tranſferuntur,nihil reprehenſibile naturaliter inuenitur.Opuſc.73.c^{o}.3.Vſura.35.113.&c.Vſura.8. &cetera.

¶ Transfigere.Amor.262.

Cõueniẽs.1 ¶ Transfiguratio Chriſti,conuenienter facta eſt,oſtenſione gloriæ, non autem mutatione formæ,uel naturæ.3^{a}.q.45.1.0.Claritas.14.&c.

2 Teſtes eius fuerunt conuenientes,ſ.Moyſes.Hælias.Petrus.Ioannes,Iacobus,& deus pater.3^{a}.q.45.3.4.0.

3 Moyſes tunc non reſumpſit proprium corpus, ſed aliud ſicut angeli.Hælias autem habuit proprium corpus, & uenit illuc de paradiſo terreſtri,non autem de cælo empyreo.3^{a}.q.45.3.2^{m}./.3.d.16.q.2.1.5^{m}. Miſſio.42. Vox.1.Hælias.4.

¶ Transformatio.Adam.87.Amor.277.218.Dæmon.102.Euchariſtia.252.Sapientia.18.Tranſubſtantiatio.

¶ Transfundere.Agens.33.Dæmon.98.109.Generatio.38.41.42.Maleficium.1.&2.Maſſa.50.54.Miraculum.23.

1 ¶ Transgreſſio proprie,eſt agere contra præceptum negatiuum. Et eſt communis omni peccato materialiter. Sed formaliter eſt ſpeciale peccatum dupliciter.ſ. ut dicit contẽptũ præcepti,& ut differt ab omiſſione,22æ.qu.79.1.0./. 3. 5^{m}./.4.3^{m}. Cyrographum.Contemptus 1.Damnatio 3. Decretũ. Defectus 17.Euchariſtia 193.Ieiunium 29.36.37. Lex 36.40 173.Malum 38.Matutinæ 3.Omiſſio 0. Peccatum 24. 241. Præceptum 149.Prætermittere. Prætermiſſio. Religio.77. Superbia 29. Quid.

2 Tranſgreſſio & omiſſio proprie, ſunt peccata mortalia, ſed large,i.eſt,præter præcepta,ſunt uenialia, 22æ. quæſtione. 79. 4. 3^{m}.

3 Tranſgreſſio ſimpliciter & abſolute, grauior eſt omiſſione, licet licet aliquando,ſit econuerſo,22æ.quæſtio.79.4.0. Votum 30.44.

4 Tranſgreſſio contrariatur actui uirtutis,cuius omiſſio,dicit ſimplicem negationem,22æ.q.79 4.c./.2^{m}.

1 ¶ Tranſire de uno termino ad aliũ,cõtingit dupliciter.ſ.de inſtanti ad inſtans,& de tempore.Quol.9.9.c. Accidens 38. Actio 18.22.23.&c.105.Actus 15. Addere 5. Adoptio 8.9. Agens 53.Anima 109. 180. Apoſtoli 21. Attritio 2. Baptiſmus 248.Beatitudo 46.50.Campſoria 9.Canonicus.Circunciſio 1.Corpus 44.Creatio 21.Delectatio 95. Deuotio 11.Diſtantia 1.3. Egredi.Aetas 2.Euchariſtia 38.87.&c. Excommunicatio 19.Feudum. Fomes 8.Galilæa 1.3.Gloria 5. Homicidium 3.Inſtans 24.Intelligibile 2.Legitimatio 2.Lumẽ 2.2.Macula 15.Medium 4.Miraculum 20.Motus 63.Mutatio 6.Neceſſitas 28.Obliqui 1.Operatio 252.Peccatum 187 355.Pedagia.Phaſe.Præpoſitio.Prophetia 2. Propoſitio 8.9. Proſperitas 1. Qualitas 7. Quantitas 18. Religio 106.Sanctificatio 8. Diuiſio.

2 Omnis tranſitus,eſt de determinato, ad determinatum, 1^{a}. q.46.2.6^{m}./.2.d.1.q.1.5.27^{m}./.ꝙ.1.c^{o}.38.3^{m}. Succeſſio 7. Vita 50.Vſura 207.285.Chriſtus 14.

¶ Tranſitiue.Obliqui.1.Præpoſitio.

¶ Tranſlatio,uel editio uulgata dicitur, quia uulgus ea utitur,uel quia perſonæ certæ non aſcribitur.Pſ.13. Adam 87. Amor 18.Dionyſius 2.Diſtantia 1.Dominium 16. 17. Metaphora 0.Paulus 29.Pſalterium 2.Transferre.Tranſlatiua.Vita 2. Vſura 35.113.&c. Quid.

¶ Tranſlatiua.Tranſlatio.Vſura 50.51.

¶ Tranſmigratio.Galilæa 1.

¶ Tranſmiſſio. Miſſa 1.Prædeſtinatio 2.

¶ Tranſmutatio organi ſenſus duplex, ſcilicet intentionalis ſeu ſpiritualis, & naturalis. Prima requiritur per ſe, ad actũ potentiæ ſenſitiuæ apprehenſiuæ, ſecunda uero per accidẽs. Sed requiritur per ſe,ad actum appetitus ſenſitiui,12æ.q.22.2.3^{m}./.3.c./.4.d.44.q.2.ar.1.q.3.c.b./.q.4.1^{m}./. Anima 3.c./.Anima 2.le.14.me^{o}.h.E. * Accidens 53.Actio 34. Agẽs 4. Amor 214.Angelus 148.149.349.630.Anima 72.220. Appetitus 74.Augmentum 16.Cerebrum 2.Delectatio 110. Deus 390.&c.Aeternitas 14. Forma 111. Immutatio. Intellectus 164.Materia 42. Motus 0. Mutatio 0. Paſſio 4. 26. Qualitas 7. 10. Reſurrectio 23. Tempus 34. 35. Vnio 2. Vſura 186. Diuiſio.

¶ Tranſponere. Baptiſmus 51. &c. Interpretatio. Sacramentum 39.

¶ Tranſubſtantiatio non eſt cũ motu,uel mutatione, uel ſucceſſione 4.d.8.q.2.ar.1.q.3.1^{m}. Conuerſio 0. Corpus 68.Euchariſtia 95.96.100.110.Transformatio. Quid.

¶ Tranſumptio metaphorica,dicitur de deo, quadruplici ratione,ſcilicet propter materiæ altitudinem,quæ noſtri intellectus capacitatẽ excedit. Et cum in nobis ſit duplex pars cognoſcitiua, ſcilicet intellectiua & ſenſitiua, prouidit diuina ſapientia, ut utraque ſecundũ quòd poſſibile eſſet,in diuina reduceretur. Et quia de deo uerius cognoſcimus quid non eſt,quàm quid eſt. Et propter occultationem diuinæ ueritatis,quia profunda fidei,occulta ſunt, & infidelibus ne irrideant,& ſimplicibus,ne errandi occaſionem ſumant 1.d.34.q.3.1.0. Abuti.Angelus 442.Bonitas 113.Dolus 1. Fictio 1.3.Latio 1.Metaphora 0,Nomen 61.62. Prædicare 10. &c. Perfectio 1.&c. De deo.

¶ Tranſuerſalis.Conſanguinitas 1.4.5.9.

¶ Trapellatio.Cohors 1.

¶ Trapellum.Cohors 1.

¶ Tremere.Amor 50.Tremor.

1 ¶ Tremor eſt effectus timoris,propter debilitatem uirtutis ex defectu caloris,12æ.q.44.1.2^{m}./.3.0./.Pſalm.17.prin^{o}.ſ.B. Amor 50. Quid.

Tre

2 Cor timentibus maxime tremit, & quæ connectuntur pecto ri, ut uox, labium inferius, mandibula inferior, brachia, manus, quia calor deſerit cor, & deſcendit ad inferiora, uel quia membra ſunt mobiliora, ſicut & genua. 12ª. quæſtio. 44. 3. 3^{m}. Audacia. 15. Ira 10. Terremotus 2. Tremere. Trepidatio.

Quid ¶ Trepidatio uel dubitatio, eſt idem quod agonia, quæ eſt timor infortunii, & cauſatur ex certitudine, ſicut ſtupor ex inaſſuetudine, & admiratio ex magnitudine rei 3.d.26.q.1.3.c.ſi. Agonia o. Metus. Timor o. Tremor.

Di. ¶ Tres eſſe deos, inæquales & principales, Platonici & Origenes dicunt. Trio. 12.c. Accidens 84. Actua 26. Adam 81 Agilitas 4. Amalechitæ. Amen 2. Angelus 217. 218. Aſſumere 18 &c. Auxilium 5. Beneficium 10. Conſilium 14. &c. Contemplatio 8. Conuiuium. Cura 5. Dauid 3. Decimæ 15. Deus 246. Dies 17. Diſpoſitio 21. Diuitiæ 4. Docere 8. Doctrina 15 Damnatio 1. Dominium 16. Aeſtimatio 2. Euchariſtia 191. Exultatio 2. Exordium 2. Fatum 10. Fides 64. 65. Filiatio 12. Finis 66. Forma. Fructus 1.4. Fruitio 3. Generatio 28. Gloria 23. Gratitudo 4. Habitus 11 32. 33. Helias 1. Humilitas 6. Idoneus 2. Ieiunium 10. Ignis 2. Imago 6. Incorporari 2. Infernus 1. Infidelitas 3. Ioannes 7. Ira 19. Iudæi 19. 32. Iudicium 23. Iuramentum 7. Labor 3. Legitimatio 3. Lex 84. Litera 4. Logica 5. Locus 7. Ludus 7. Lumen 25. Lupus. Luxuria 11. Malum 46. Manducatio. Manifeſtatio 1. Maria 51. 56. Matrimonium 3. Memoria 7. Meritum 4. Miraculum 5. Miſericordia 25. 31. Miſſa 21. Miſſio 4. 5. Modeſtia 6. Monarchia 2. Motus 71. Mundana. Natiuitas 28. Nocturna. Notio 5. 6. 7. 9. Nuptiæ 7. Obiectum 4. Operatio 7. 27. Oratio 19. 20. &c. Ordo 1. 47. 72. Paroipenſio 1. Paſſio 117. Pater 3. Pax 5. 18. 19. 20. Peccatum 46. Pœna 18. Pœnitentia 80. Perfectio 15. &c. Perſona 11. Præceptum 55. 57. Prædeſtinatio 4. 9. Prælatio 18, &c. Princeps 21. Quaternarius. Senarius 4. Symbolum 21. Spes 38. Status 10. Subſiſtentia 12. Ternarius. Tractare 1 Triangulus o. Trinitas o. Vſura 23. Chriſtus 9.

¶ Treueris. Baculus.

Quid 1 ¶ TRIANGVLVS primo habet tres angulos, æquales duobus rectis. Poſter^{m}. lc. 12. ſi.

2 Et hoc demonſtratur. Metaphyſi. 9. lectio. 10. o. Numerus 9. Pyramis.

¶ Tribuere. Arrogantia 2. Iuſtitia 7. Tributum o. Vſura. 23.

Diuiſio. 1 ¶ TRIBVLATIO duplex, ſcilicet propria. i. in corpore, & remota, ideſt, in rebus exterioribus. Pſ. 21. meº. 1.

2 Tribulatio dicitur neceſſitas triplex, ſcilicet quia eſt utilis, ex penuria, & per uim. Pſalm. 24. ſi. m. Affectio 5. Afflictio. Aqua 14.

3 Deus quincupliciter dat flagella tribulationũ, ſcilicet quia iſti quinque modi, diſtinguuntur penes bona, quæ ex pœnis a deo inflictis in præſenti, homines conſequuntur, quæ ſunt a deo intenta. Hoc autem bonum, aut eſt in altero, & ſic eſt quartus modus. Aut in eo qui punitur. Et ſic uel eſt ordo iuſtitiæ, qui ſemper diuino flagello adiunctus eſt. Et hoc cum præciſione aliorum, eſt in quinto modo. Aut eſt utilitas quã ipſe flagellatus conſequitur. Quæ quidem poteſt eſſe uel quantum ad receſſum a malo, & ſic eſt modus tertius. Vel in ordine ad bonum aut conſeruandum, & ſic eſt ſecundus modus, aut augendum, & ſic eſt primus modus 2. diſ. 36. 4. 2. 1. /. 4. d. 15. L. 2^{m}. /. Ma. q. 5. 4. c. ſi. /. Io. 9. lect. 1. medº. c. E. Bonitas 216. &c. 249. Exemplum 1.

4 Cauſa patiantię in tribulatione triplex, ſcilicet uindicta dei, pacatio hoſtis, & purgatio uitæ. Iob 1. ſin. /. capitº. 7. ſin. /. Pſal. 39. ſin. 2. /. Pſalm. 37. ſin. 1. /. Eſa. 21. ſin. Flagellum. Ioſias. Iudæi 12.

5 Deficere in tribulationibus, contingit tripliciter. ſ. corpore, impatientia, & emendatione. Pſ. 3ª. ſi. g. C.

6 Deus dat homini tribulationes, ut fortior ſit ad operandum. Io. 15. lc. 1. priuº. 2. ſi. Ieiunium 18. &c.

7 Homo in tribulatione, conſeruatur quincuplici uirtute. ſ. reuerentia dei, firmitate animi, ratione patientiæ, amore honeſti, & odio turpis. Iob. 4. lc. 1. ſi. B. Iudicium 54. Laus 9. Liberate o. Matrimonium 71. Peccatum 178.

8 In tribulatione commouetur, ratio uoluntas, & ſenſualitas. Et aufertur omne bonum uitæ præſentis. Pſ. 30. priº. ſ.

9 Tribulationes præuiſæ, minus pungunt, quia bona uel mala temporalia cognita, minora uidentur, quam ignota. Io. 16. le. 1. ſi. d. B. Pœna o. Reprobatio 5.

10 Tribulatio ſuperans irreparabiliter, dicitur mors. Quæ uero ſuperatur, dicitur dormitio. Pſ. 3. ſi. c. D.

11 Tribulatio dat ſpem ueniæ, per expetimentum propriæ uirtutis, & purgationem a pœna 4. d. 17. q. 3. ar. 5. q. 4. 2^{m}.

Tri

12 Tribulationes amantur, non propter ſe, ſed propter ſpiritualia. He. 10. lc. 4. priº. H.

13 Sancti ſuſtinent tribulationem, propter terrorem malorum, & propter augmentum meriti. 2ª. Theſ. le. 1. ſi.

14 Sapienti grauiſſimum eſt tribulari cum triſtione, & tribulationes non debent amari, niſi propter aliud. Iob 1. ſi. /. He. 10 lc. 4. priº. H. /. cº. 11. le. 5. ſi.

15 Miſericordes quandoque tribulantur, ad eorum correctionẽ uel humiliationem, uel probationem. 22ª. q. 108. c. ſi. /. Iob. 7. ſin. /. Pſal. 40. priº. c. princº.

16 Tribulatio debet patienter ſuſtineri, propter experientiã beneficiorum dei, & propter ſpem futurorum. Pſal. 32. ſi. 1. /. 2ª Cor. 4. lect. 3. o. * Ieiunium 19. 20. 22. 26. 35. 39. Ignis 21. Ioſias. Patientia 3. Paulus 14. Pœna. 74. Sagitta 1. Thales 2.

17 Mundani in tribolatione anguſtiantur, non autem iuſti. 2ª. Cor. 4. lc. 3. meº. F. Mundani.

18 Iuſtus dupliciter tribulatur a malis, ſcilicet temporali perſequutione, & malis moribus. Pſ. prol. ſi. /. Pſ. 3. priº. 2. H. /. Pſ. 33. ſi. 1. /. Ro. 8. le. 7. meº. F.

19 Mali per tribulationes iuſtorum, intendunt offenſionẽ corporalem, deus autem purgationem ab omni carnalitate. Pſal. 26. priº. 2. ſi.

20 In tribulatione confunduntur mali, quia perdunt ſperata, ſcilicet temporalia, non autem iuſti. Pſal. 36. medº. p. princº. *Noa 3. Sterilitas 1.

21 Tribulatio impii grauior, eſt quàm tribulatio iuſti. Iob 11 le. 1. ſi. A. *Temporale 3. Tribulus. Vmbra 3.

22 Tribulationes quibus deus punit peccatores, ſunt meritoriæ & ſatisfactoriæ, ſi patienter acceptentur, non autẽ aliter. 12ª q. 87. 6. c. ſi. /. 4. d. 15. q. 1. ar. 4. q. 2. o.

23 Nullus eſt ſic crudelis, qui tribulatis & humilitatis noceat, ſed parcit, quia canis etiam non mordet hominem iacentẽ, 12ª. q. 47. 4. 2. 1. /. Pſ. 37. ſi. k. priº. Quid.

¶ Tribulus eſt herba pungitiua, a qua dicitur tribulatio, quia pungit. Pſ. 3. priº. 2. I. /. Pſ. 24. ſi. m. priº. /. Ro. 8. le. 7. meº. K, /. 2ª. Theſ. le. 1. ſi. * Spina.

¶ Tribunal. Tribuni. Thronus 1. Qui.

¶ Tribuni plebis, iudicabant exceſſus conſulum & ſenatorũ. Ideo loca eorum uocabantur tribunalia. 2ª. Cor. 5. lect. 2. ſi. Cohors 1.

¶ Tribus Iuda, plus ceteris tribubus multiplicatur, ſed tribus Leui, ceteris minus. Mat. 1. priuº. b. K. * Aaron 2. Galilæa 2. Iudæi 7. 9. Maria 3. Samoel 1. Compara°.

Quid. 1 ¶ TRIBVTVM eſt, quod principi tribuitur, pro generali regimine, uectigal uero, quod tribuitur pro reparatione & cuſtodia de mercimoniis. Ro. 13. le. 1. ſi. u Decimæ 29. Honor 32 pedagia. Princeps 14. Theloneus.

2 Tributum ſoluitur de agris, & uineis, cenſus uero, de capite, in ſignum ſubiectionis. Mat. 17. ſi. b. A.

3 Domini recipiunt tributa & uectigalia, ad ſeruandum iuſtitiam. Opuſ. 20. liº. 3. capº. 5. /. capº. 11. /. Liº. 4. cº. 20. /. Ro 13. le. 1. ſi. K. &c.

4 Tributa & uectigalia poni, uel mutari poſſunt, per imperatorem tantum uel regem. Opuſ. 20. liº. 3. cº. 20.

5 Clerici, & uacantes diuinis, liberi ſunt a debito tributorum & uectigaliũ, priuilegio principium, & æquitate naturali, ſicut & apud gentiles. Ro. 13. le. 1. ſi. F.

6 Tributum ſoluere dominis, non tenentur ſequentes uitam apoſtolicam, nihil poſſidendo, niſi ſint ſerui 2. d. 44. q. 2. 2. 1ª. /. Mat. 17. ſi. b. C. Chriſtus.

¶ Triduo Chriſtus fuit totus in ſepulchro, non autem totum, 3ª. q. 52. 3. o. /. Opuſ. 3. cº. 236. * Corpus 66. Dies 14. Euchariſtia 138. &c. Immerſio. Sacerdos 9. Sepultura 14. Chriſtus 2. 3. 7.

¶ Triennium. Amalechitæ. Matrimonium 90.

¶ Trinarius. Quaternarius. Ternarius. Tres.

1 ¶ TRINITAS. Trinitatem non eſſe in diuinis, eſt impoſſibile 1ª. quæſt. 31. 1. o. /. 2. d. 1. quæſt. 1. 5. c. /. Opuſcu. 3. capiº. 30. *Abraham 23. In diuinis.

2 Nomen trinitatis, ſignificat unitatem eſſentię in recto, & numerum perſonarum in obliquo, quo ad etymologiam, ſed quo ad ſignificationem, eſt econuerſo, 1ª. quæſtio. 31. 1. 1^{m}. /. 1. d. 24. q. 2. 2. o. *Adoptio 15. 16. Adoratio 11. Apoſtoli 15. Aſſumere 1.

3 Nomen trinitatis, includit omnia propria perſonarum, implicite tantum. 1. diſtinct. 22. 4. 1^{m}. /. diſtin. 24. quæſt. 2. 2. 1^{m}. *Attributa 12.

4 Nomen collectiuum, ſignificat multitudinem ſimpliciter, ideſt, diuiſorum per eſſentiam, & unitatem minimam, ſcilicet unitatem ordinis, ſed trinitas econuerſo. 1ª. q. 31. 1. 2^{m}. /. q. 35.

q.39.5.6m./.1.d.14.q.2.a.3m. *Baptiſmus 27.45.109.Characteri 29.31.

5 Per rationem naturalem, non poteſt ueniri in cognitionem trinitatis perſonarum.1ª.q.32.1.o./.q.39.7.c./.q.93.6.4m./.1 d.3.quæſt.1.4.o./.Con.1.cº.14./.Veri.q.10.13 o./.Poª.q.9.5 c./.Trin.4.o./.Ro.le.6.E. Attributa 12. *Cælum 64.65. Columba 2.Conceptio 19.

6 Bonitas dei,per effectus poteſt intelligi, ſine trinitate perſonarum,non autem in uiſione beata,22ſ.q.2.8.3m./. Potentia q.7.4.8m.

7 In fide trinitatis,includitur fides unitatis,& non econuerſo 4.diſtinct.3.artic.4.quæſ.2.2m. *Creatio 32.Credere 20. Dans 228.

8 Trinitas non eſt trina,quia eſſent tres trinitates.1ª.q.31.1.5m. *Dici 1.Dos 2.Effectus 3 Gratia 81.152.

9 Trinitas eſt in unitate, & econuerſo,ideſt, tres perſonæ ſunt in una eſſentia,& econuerſo,1ª.q.31.1.4m. *Imago 34.Iudicium 41.

10 Deus eſt trinitas,contra poretanos. 1ª.q.36.6.1m. *Miſſio 7.18.Nomen 57.&c.63.Origenes 5.

11 Pater non eſt trinitas 1ª.q.31.1m./.q.39.6.1m./.1.d.4.q.2.2.5m./.d.24.q.2.2.2m. *Perſona 39.

12 Pater non eſt aliquid trinitatis,ſed aliquis 1.diſtinctio.19.q.4.1.3m. *Redemptio.3. Solus.5. Spiritus.7.8. Sponſa 8.

13 Trinitas creata,configuratur trinitati creanti & recreanti ſecundum imaginem,& diſtinguitur a non configuratis, ſecundum ſtatum fidei.4.d.4.q.1.ar.2.q.2.o. *Veſtigium o.Viſio 12.Vox 1.Chriſtus 121.223.

14 Anima noſtra repræſentat trinitatem perſonarum, in ſuprema ſui portione tripliciter.ſ.memoria,intelligentia,& uoluntate.ſ.trinitatem perſonarum in unitate eſſentiæ,trinitatem potentiarum in una mente, & originem ſeu ordinē,in origine ſeu ordine potentiarum,Opuſ.61.cº.47.

15 Similitudo trinitatis,eſt in anima noſtra,ſecundum quandā cognitionem,etiam ſecundum ſenſum. Sed imago, tantum in cognitione dei,uel ſui ut eſt imago dei.Veri.q.10.7.c./.1m /.q.25.3.4m.

¶ Trinus.Amicitia 15.Amor 167.Baptiſmus 74.75. Notio 7. Trinitas 8.

Quid. ¶ Triplicitas non conuenit deo, quia non ſignificat abſolute numerum ſicut trinitas, ſed ſignificat comparationem inæqualitatis,quia eſt ſpecies proportionis inæqualis 1ª.q.31.1.3m./.1.d.19.diuiſ.2.6./.L.6.

¶ Triſtabile.Animus 2.Infirmitas 6.Lachrymæ. Perſeuerātia 2.Triſtitia o.

¶ Triſtare.Animus 2.

¶ Triſte.Delectatio 29.45.

Quid. 1 ¶ TRISTITIA eſt paſſio animalis,media inter duas paſſiones iraſcibilis,quia ſequitur timorem, & prior eſt ira, quam etiā cauſat. 12ſ. quæſtio.25.1.c./.q.42.3.1m./.3.d.15.quæſtio.2.arti.3.q.2.r. Ira 13. *Accidia 1.5.6.Concupiſcentia 3.Dolor o.Gaudium 3.

2 Triſtitia eſt dupliciter mali,ſcilicet ſecundum ſe,quæ eſt de malo apparenti,& uero bono,& ſecundum effectum,ſcilicet de uero malo, ſed immoderata impediens bonam operationem.22ſ.q 35.1.c. *Inuidia 1.3.13.Nomen 78. Paſſio 39. Præceptum 67.Timor 1.4.47.

3 Species eius, ſecundum applicationem ad extraneum, ſunt quatuor,ſcilicet miſericordia,inuidia,anxietas uel anguſtia, & accidia 12ſ.q.35.8.o./ q.41.4.1m /.22ſ.q.35.4.3m /.3.diſt.26.q.1.3.c.fin./. Verita.q.26.4.6m. *Turbatio 1.Vpupa. Zelus 4.

Obiectū 4 Obiectum triſtitiæ,eſt malum proprium præſens.12ſ.quæſ.35.8.c./.q.36.1.c./.1m./.Ma.quæſtione.11.1.c. *Longanimitas 2.

5 Triſtitia eſt de bono alterius, inquantum eſt malum ſibi quadrupliciter,ſcilicet nocendo,carendo,excedendo,& quia eſt indignus 22ſ.quæſtio.36.1.2.c. *Liberalitas 7.Odium 15.Pœnitere o. Perſeuerantia 2.5.Proſperitas 2. Timor 1.4.47.

Obiectū 6 Dolor eſt de repugnante ad naturam corporis, apprehenſo per tactum,incipiens in læſione corporis,& terminatur in apprehenſione:ideo eſt in ſenſu ſubiectiue, & eſt paſſio corporalis: ſed triſtitia eſt de repugnante appetitui, apprehēſo interius,incipiens in apprehenſione, & terminatur in affectione,& eſt in appetitu ſenſitiuo,& eſt paſſio animalis.12ſ.qu.42.3.2m./.3ª.q.15.6.c./.q.46.6.c./.3.d.15.q.2.ar.3.q.2.c./. Veri.q.26.3.9m./.4.4m.

7 Triſtitia eſt ſubiectiue in concupiſcibili.12ſ.q.23.1.c./.1m./2.c./.3.d.26.q.1.2.c.fi. Subiectiue. *Damnatio 7.&c.

Difficile 11.Dolor o.

8 Triſtitia cadit in uirtuoſum,ſecūdum peripatheticos,nō autem ſecundum ſtoicos.Ethi.le.16.meº.c.F./.liº.3.le.18.meº d./.Io.12.le.5.priº.a.G./.cº.13.lect.4.priº.a.H. *Gregorius.

9 Nulla triſtitia ſecundum ſtoicos eſt utilis ad aliquid. Ideo quælibet triſtitia,ſecundum eos eſt uitanda.3ª.q.46.6.2m./.Ro.9.le.1.prioº.D. Liberalitas 7.Magnanimitas 14. Mors 14.&c.Nomen 28.Paſſio 39.Senectus 4.

10 Triſtitia dicitur eſſe in deo, inquantum accidunt aliqua contraria,amatis & approbatis ab eo.3.t.cº.91.fi.

11 Vera triſtitia fuit in Chriſto,3ª.q.15.6.o /.7.c./.2m./.9.c./.q.46.6.o./.3.d.15.q.2.ar.2.q.1.o./.Veri.q.26.8.c.fi./.7m./.8m./.Ma.q.8.3.6m./.q.11.1.6m./.Opuſ.3.cº.239./.Mat.26.meº.c.L./.Io.12.lectio.5.priº./.cº.13.lect.4.priº./.Ro.9.lectio.1.priº.E.

12 Triſtitia fuit in ratione inferiori Chriſti, non autem in ratione ſuperiori, niſi ſecundum quòd radicatur in eſſentia animæ 3ª.q.46.8.o./.3.d.15.q.2.artic.3.q.2.c./.5m./.Opuſcul.3.capitº.239.

13 Omnis defectus corporalis,diſponit ad triſtitiam 22ſ.q.35.1.2m. *Amor 258.261.268.Beatus 52. Charitas 149.150. Damnatio 7.&cetera. Deuotio 8. Gaudium 3.Infirmitas. Inuidia 1.3.13. Inuoluntarium 2. Mollities 2. Mors 23. Cauſa.

14 Ex ſpe & memoria malorum,cauſatur triſtitia,ſed non tanta,quanta a ſenſu præſentium.22ſ.quæſt.30.1.3m. *Paſſio 39.Veſpere.

15 Triſtitia inter omnes animæ paſſiones, maxime corpori nocet.12ſ.q.37.4.o./.q.41.1.c./.4.d.15.q.2.ar.3.q 2.c. *Addiſcere 2.Affectio 2.Aggrauatio. Amor 226.239. Anima 140. Curuitas.Delectatio 41.&c. Deſperatio 7. Difficile 11.Ira 12.13.28.35.38.39.48.68.74. Lachrymæ. Odium 15. Rugitus. Effectus.

16 Triſtitia impedit omnem operationem,de qua eſt, ſed auget eam operationem,cuius eſt principium.12ſ.q.37.2,3.o./.qu.39.3.3m./.q.59.3.2m. Delectatio 62.

17 Contemplatio ueritatis, mitigat triſtitiam & dolorem, etiā in cruciatu,ratione delectationis 12ſ.qu.38.4.o. Delectatio.53. *Continentia 12.13. Mitigat.

18 Virtus moralis,directe mitigat triſtitiam interiorem. conſtituendo medium in ea,non autem dolorem exteriorem, quia non obedit rationi,ſed ſequitur naturam corporis,ſed mitigat indirecte,per redundantiam.3ª.q.46.6.2m. Vel delectatio 61. *Fortitudo 24.26.29.49.

19 Amici condolentes,mitigant triſtitiam, quia uidentur comportare,& amor percipitur.12ſ.q.38.3.o./.Iob 2.fin./.cº.16.le.1.prioº.D./.Ro.12,le.3.meº.C. *Gemitus o.Ira 75.Oratio 41.Patientia 2.4.Perſeuerantia 5.Præceptum 67. Temperantia 17.&c.Veſtis 6.Virtus 221.

20 Somnus,balneum,& omnia recreantia, mitigant triſtitiam.12ſ.q.38.3.o./.Pſ.29.meº.d.C.

21 Omne animal naturaliter fugit triſtitiam.22ſ.q.34.6.c.

22 Triſtitia eſt media inter duas paſſiones iraſcibilis, quia ſequitur timorem,& prior eſt ira,quam etiam cauſat.12ſ.quæſtione 25.1.c.

¶ Triticeum.Eucharistia 63.66.67.

¶ Triticum.Euchariſtia 62.&c.Frumentum. Menſura 16.Vſura 185.191.

¶ Triturator.Prædicator.1.

¶ Triumphus duplex,ſcilicet maior,dictus laureatus,quia fiebat in curru,& uictor coronabatur lauro, & minor,ideſt, ouatio, ſcilicet in equis. Et dicitur a triplici ſono ſ.populi obuiātis,captiuorum & ſerui.Pſ.19.h.c.H. *Baptiſmus 157.Cætus 1.Domus 3.Eccleſia 1.Fornicatio 1.Hieruſalē 2. Regnū 1.3.5.Scutum.Tabernaculum 1,Titulus.Vxor 10. Diuiſio.

1 ¶ THRONUS,eſt ſedes regis,cathedra magiſtri,& tribunal iudicis.Heb.le.4.priº. Quid.

2 Throni dicuntur angeli,reſpectu quotidiani iudicii dei,cuius ſunt exequutores,& promulgatores: ſed homines reſpectu ultimi,erunt aſſeſſores cum Chriſto 4.d.47.q.1.ar.2.q.3.2m. *Dæmon 3.Fruitio 2.3.Sedere 9.10.

3 Tertius & infimus ordo primæ hierarchiæ angelorum, eſt thronorum,quia in ſeſſione importatur unio, ſecundum contactum ſolum.2.d.9.3.c./.Opuſcul.3.capitº.126./.Col.lect.4.fin.B

4 Throni dicuntur, propter quatuor conuenientias ad ſedes materiales,quia eleuantur ſuper terram, firmantur, ſedentem ſuſcipiunt,& apertæ ſunt deſuper.1ª.q.108.5.6m.

5 Deus ſedet ſuper cherubin,& ſuper thronos,quia etiam ſedet ſuper Seraphin,qui ſunt ſuper eos. Nam ſecundū Dionyſium,

ſum,nihil poſſidetur ibi ſingulariter,ſed quod eſt inferiorũ, attribuitur etiam ſuperioribus eminenter. Vnde proprietatem thronorũ,eminentius habent Cherubin. Vel ſedet deus ſuper thronos,ſicut ſuper ſedem iudicii,.ſuper Cherubin autem ſicut ſuper cathedram magiſterii,quia Cherubin interpretatur plenitudo ſcientiæ,& congrue inde decebantur dari reſponſa.Iſa.37.priu°.F.

Diuiſio. ¶ Tropicus duplex,ſcilicet æſtiualis,& hiemalis.Meta.lect. 3. fi. g. H.

¶ Tropologicus.Senſus 37.&c.

Tuba 1 ¶ TVBA in ueteri teſtamento, diuerſimode congregabat ad conſilium ad pugnam,& mouendum caſtra.4.d.43.ar.2.q.2. c.fi./.1ª.Cor.15.le.8.fin. K./. 1ª.Theſ. 4. lectio.2.med°. D. Feſtum 5.

2 Prædicator dicitur tuba,quia inuitat ad uitam,bellum, cõſilium,feſtum,& iudicat inceſſum uiri.Iſa.58.fi.

3 Tuba generalis iudicii,eſt uox Chriſti, & apparitio eius. Et erit inſtrumentalis cauſa reſurrectionis 4.d.43.ar.2.qu.2.o./. 1ª.Cor.15.le.8.fi.K /.1ª.Theſ.4.le.2.me°.D.

¶ Tueri.Bellum.7.Cuſtos.Defendere.Hæreſis 31.

¶ Tullius.Cicero. Inſinuatio 2.Iuſtitia 22. Modeſtia 7.8.Tirannus 11.

Quid ¶ Tumor mentis,obſtaculum eſt ueritatis.Iſa.9.me°.b.priu°. *Inflatio.Ira 20.

Quid ¶ Tumultus eſt loquutio confuſa, & præcipue multorũ ſimul. Iſa 17.fi.A. *loquierudo.Pax 23.Rumor.

¶ Tunſio pectoris.Pater 16.

Figura. ¶ Tunica epiſcopi,ſignificat perſeuerantiam,ſicut & tunica talaris.Ioſeph 4.d.27.q.3.3.c.*Epiſcopus 13.14.Manipulus 2.

¶ Turba.Populus.Prædicare 18.Sepultura 13.

Quid. 1 ¶ TVRBATIO.Aliquid dicitur turbari, quando commouetur. Ideo omnis paſſio ſenſitiua,dicitur turbatio, & maxime triſtitia 3.d.15.q.2.ar.2.q.1.4m. *Apoſtoli 19.Deus 250.Fletus.Maria 49.

2 Turbatio non cadit in ſapientem,triplici de cauſa, ſecũdum Senecam, ſcilicet quia fortius non perturbatur a debiliori, ſed uirtus eſt fortior malitia. Et nullus perturbatur niſi de hoc quòd bonum ſuum perdit, uel bonum ſuum diminuitur,ſed ſapiens non perdit bona ſua, nec ei poſſunt auferri, quæ ſunt bona animæ,quia bona corporis non reputat ſua. Et fortuna nihil eripit,niſi quod dedit,ſed non dedit uirtutem.Ergo ipſam auferre non poteſt.3.d.15.q.2.ar.2.q.1.2.2. /.q.2.1m./.4m.

3 Chriſtus uoluit turbari,ad inſtructionem fidei, & ad exemplum uitæ.3.d.15.q.2.ar.2.q.1.2m./.Io.12 le.5.priu°.2.H./.c° 13.le.4.priu°.2.I. *Melancolia.Pœnitentia 98.

4 Turbatio fuit in appetitu ſenſitiuo Chriſti, ſecundum iudicium rationis tantum.3.q.15.q.2.ar.2.q.1.2m./.Io.12.lect.5. priu°.2.G./.c°.13.le.4.priu°.2.I.

¶ Turonenſis.Vſura 216.

Quid 1 ¶ TVRPELVCRVM dicitur,ratione finis,quia tales contractus non fiunt ut in pluribus, propter uitæ neceſſitatem ſeu utilitatem,ſed propter diuitiarum augmentationem, quam cupiditas facit,quæ non habet finem. Et ideo rationem uitii habent.Opuſ.73.c°.8. *Auaritia 13.Decimæ 25.&c. Eleemoſyna 14.15.Furtum 3.12. Temperantia 11. Vſura 153. 173.195.205.

2 Turpelucrum eſt ſpecies auaritiæ.22ª.q.118.8.4m.

Quid. ¶ Turpiloquium eſt filia luxuriæ, quia luxurioſi quorum eſt cor,turpibus delectationibus plenum & concupiſcentiis, de facili ad turpia uerba prorumpunt.22ª.q.153.5.4m. *Luxuria 18.

Diuiſio. 1 ¶ TVRPITVDO duplex,ſcilicet uoluntaria, & inuoluntaria. Prima eſt uitioſa,non autem ardua, ſed ſecunda eſt pœnalis & ardua,ſcilicet uituperium.22ª.q.144 2.c. *Actus 142. Adulatio 4.Concupiſcentia 21.Concupiſcibilis 13.Corripere.Doctrina 1.5.Dolor 38.Error 2.Erubeſcentia.Fucatio.Furtum 3.12.Honor 24.Ignominia. Incontinentia 1. Inteſtina. Ira 39.Labor 4.Latere.Ludus 6.Luxuria 18.Materia 14.Matrimonium 70. Meretrix 2. Negociatio 1. Peccatum 242. Pœnitentia.18. Spectacula 1. 2. Tribulatio 7. Turpelucrum. 0.

2 Turpitudo duplex, ſcilicet inhoneſtatis, & exterioris defectus. Secunda eſt in humilitate & mendicitate, non autẽ prima.22ª.q.187.5.4m./.Pſ.43.me°.H.priu°. *Verecundia 0. Viſio 25.Vſura 55.127

Compar°. 1 ¶ TVRTVR eſt melior pullis eius,in columbis autem,eſt econtra.12ª.q.102.3.4m. *Animal 81.&c.

2 Turtur & columba, erant ſacrificia pauperum in holocauſtis,propter uolatus altitudinem, & in hoſtiis pro peccato, non autem in pacificis,quia non erant neceſſitatis.12ª.q.102.3.9m./.3ª.q.37.3.c./.4m.

3 Turtur & columba,ſunt in copia in iudæa. Et ſignificãt coniunctionem duarum naturarum in Chriſto, caſtitatem & charitatem.12ª q.102.3.2m./.3ª.q.37.3.4m.

4 Turtur ſoliuaga,ſignificat contemplationem, & ſecretas orationum lachrymas. Sed columba gregalis uitam actiuam,& orationes eccleſiæ publicas.3ª.q.37.3.4m. Figura.

5 Turtur ſignificat prædicationem, & confeſſionem fidei, per ſuam loquacitatem. Sed columba ſignificat ſimplicitatem & manſuetudinem. 3ª.q.37.3.4m.

¶ Tuſcia.Vſura 158.

¶ Tuſcus.Cohors 1.

¶ Tuſſis.Baptiſmus 53.

¶ Tutela.Occidere 20.Vſura 225.

¶ Tutor.Votum 35.Vſura 227.

¶ Tutum.Sacramentum 77.Securitas 0.Vſura 211.

¶ Tuum.Amicitia 15.Amor 162.Mutuum 4.

V

VACANDO deo contingit tripliciter, ſcilicet lectione,oratione,& meditatione.4.d.15. qu. 4. ar.1.q.2.1m. *Amor 62.Epiſcopus 8.Hæreſis 157.Mulier 2.Princeps 23.Sabbathum 2. &c. Socrates 1.2.Tributum 5.Virginitas 37. Diuiſio.

1 ¶ VACVVM non fuit ante creationem,nec poſt,quia uacuum non eſt tantum negatio,ſed priuatio, ideſt, ſpacium capax corporis ſine corpore.Nec fuit poſſibile,niſi potentia creantis.1ª.quæſtione 46.1.4m./.2.diſtinctione.1.quæſt. 1.5.4m. *Accolitus 1.Cete.11.Euchariſtia 133.Lex 123. Subdiaconus 2.Terra 15. Poſſibile.

2 Si motus eſſet in uacuo,non eſſet in inſtanti,propter reſiſtẽtiam mobilis ad motorem,& proportionẽ utriuſque 4. d.44. q.2.ar.3.q.3.2m./.Phyſico.4.le.12.0.

¶ Vadenſ. Hæreſis.107. Indulgentia.23. Iuſtus 11. Prædicare 9.

¶ Vadriani.Tertullianus.

1 ¶ Vagatio mentis in oratione,tollit fructum eius. Et eſt peccatum,ex propoſito tantum.22ª.q.83.13.3m. *Accidia 8,Coitus 7.Confeſſio 74.Euagatio. Peccatum.

2 Et eſt filia accidiæ.22ª.q.35.4.2m./.3m./.Ma.q.11.4.c. *Religio 61.599.109.

¶ Vagum.Baculus 1.Indiuiduum 18.Turtur 4.

¶ Valentinus.Aſſumere 41.42.Hæreſis 82.24. Marcion. Profeſſio 49.

¶ Vale.Excommunicatio 24.

¶ Valere.Abſoluere 5.Accuſatio 3.22.Agricultura 3. Animal 82.Beatitudo 69.Communicatio 6.Conſequentia 3.Eleemoſyna.Euchariſtia 254.&c.Exemplum 2. Exorciſmus 13. Imperfectio 2.Incipere 1.Indulgentia 15.Lex 108.Martyriũ 3. Medicus 8.Mundus 23.Operatio 56. Oratio 42. Peccatum 280.Pignus 1.Valitudo.

¶ Valerius.Vinum 6.

¶ Validum.Leo 1.Potentatus.

¶ Valitudo corporis,accipitur in duplici ſtatu,ſcilicet ſecundũ ſufficientiam, habito reſpectu ad ea quæ incumbunt uel ex officio,uel ex ſocietate eorum ad quos conuiuit, neceſſario agenda,& ſecundum optimam corporis diſpoſitionem.Primo modo neceſſarium,ad ualitudinem corporis ſubtrahi nõ debet.Sed ſecundo laudabiliter ſubtrahi poteſt 4.d.15. q. 3. ar.1.q.2.3m. ¶ Abſtinentia 3.&c.Ieiunium 7. Laudabile

¶ Vallari.Iudicium 36.

¶ Vallis.Grando.Iudicium 77.

¶ Valor.Ambra.Auguſtinus 2.Baptiſmus. Cete. Creatura 7. Dionyſius.Docilitas 2.Doctor 5.Eleemoſyna 30. Indulgentia 0.Iuſtus.Oratio 12.&c.42.Periculum.Prodeſſe. Pſalmus 12.Religio 80.96.Reſtitutio 23.Satiſfactio 33.34.46.Scurrilitas 1.Solertia 7.Suffragia 0.Vendere 0.Vſus 8.&c.

¶ Vanagloria.Gloria 5.&c.

¶ Vanum dicitur tripliciter,ſcilicet non ſubſiſtens ſed falſum, non ſolidum uel firmum ſed mutabile, & non conſequens finem.Ma.q.9.1.c./.Pſ.11.me°.b,K./.Pſ.38.med°.d. *Addere 19.Baptiſmos 250.Beatus 54.Capitale 8.&c. Caſtum. Cogitatio 2.5.11.&c.Dæmon 80.Diuitiæ 9.Fruſtra. Gloria, 5.&c.Iactantia 4.Inane. Incantatio. Iuſtus 11. Liberare 1. Maledicere.4.Otioſum 0.Ornatus 7.6. Peccatum 44. Puer 2.Somnium 1.Sors 5.Superſtitio 3.Verbum 22. 23. Vitium 8.Votum 77. Diuiſio.

1 ¶ VAPOR duplex,ſcilicet calidus & humidus, reſolutus a terra humida,per calorem ſolis,ſimilis aeri,alius calidus & ſiccus, reſolutus a terra ſicca, ſimilis igni, plus quam prior us Diuiſio.

aſcendens, & dicitur fumus, uel hypercauma. Pſ. 17. prin° ſ. C. &c.

2 Vapor ſiacus triplex, ſcilicet ſubtilis, groſſus, & medius, primus aſcendit ſuperius, & cauſat aſcenſionem, ſecundus cauſat terremotum, ſed tertius eſt uentus. Pſ. 17. prin° ſ. E. * Generatio 15. Iris 4. Pluuia 1.2.

3 Vapor uel exhalatio ſicca & calefacta, ſed non ſit ſubtiliata quod poſſit aſcendere ad ſupremum locum, eſt materia uēti Pſ. 17. prin°. h. D.

4 Vapor ſiccus incluſus in uapore humido deoſato ſuperius p frigus inflammatus, faciliter cauſat fulgura, & coruſcationes. Pſalm. 17. med°. h. H. * Serpens 1. Sol 5. Terremotus 1. 3. 5.

5 Vapor humidus, eſt materia nebulæ, roris, caliginis, pluuiæ, grandinis, & niuis. 2. diſtinctione. 6. 3. 3m. /. Pſalm. 17. me°. h. G.

6 Vapor non aſcendit ad cacumina quorundam montium. 1a. q. 68. 2. c. ſi.

¶ Varietas. Accidens 43. 124. Addere 3. 6. 15. Ambiguum. Angelus 52. Cælum 17. 104. Circunſtantia 16. &c. Cognitio 30. 90. Commutabile. Corpus 48. Creatura 15. 16. Damnatio 47. Deus 88. 135. Diuerſitas. Doctrina 18. Eſſentia 7. Forma 34. Idea 18. Idem 7. Intentio 20. 22. Ius 14. Lex 147. Luna 4. Multiplicatio o. Mutabile o. Mutatio o. Peccatum 159. Pœnitentia 92. Proceſſio 49. Prudentia 67. Scientia 46. Sermo 1. Significatio 6. Status 15. Tempus 24. Tellis. Tranſmutatio. Venus 3. Virginitas 28.

¶ Varro ſecundum Auguſtinum dixit quòd deus eſt anima mundi, motu & ratione mundum gubernans. 2a. qu. 3. 8. c. Ro. le. 7. ſi. A. * Deus 48. Idolatria 4.

Quid. 1 ¶ Vas quandoque dicitur inſtrumentum operādi aliquid. 3a. q. 62. 3. 1m. * Annexum o. Apoſtoli 44. Benedictio 6. Conſecratio 4. Delectatio 89.

2 Vas dicitur aliquid quadrupliciter, ſcilicet ratione conſtitutionis, repletionis, uſus, & fructus. Ro. prol. o. Epiſcopus 14. Matrimonium 58.

3 Vaſa ſacra, in neceſſitate eccleſiæ, quo ad materiam tātum, poſſunt uendi integra, ad uſum eccleſiæ. Si autem uendātur ad alium uſum, frangantur, præmiſſa oratione. Non autem uendi poſſunt, ratione conſecrationis, ut ſcilicet pro ea aliquid plus exigatur, quia ſymonia eſſet. 22æ. q. 100. 4. c. /. 2m. /. 3m. /. 4. d. 25. q. 3. ar. 2. q. 3. 1m. /. 2m. *Sacrilegium 1. 2. 3. 4. 5. Sāctificatio 4. Sepultura 4. Symonia 3. Spirituale 2. ſubdiaconus 2. 5. &c. Voctio 29. Vſura 17.

¶ Vaſtia. Beſtia.

¶ Vates, a ui mentis dicitur. 22æ. q. 171. 1. c.

¶ Vbertas. Abundantia. Maria. 70. Pax. 19. Verbum. 70.

1 ¶ Vbi denominatur ab extrinſeco, ſcilicet a loco, & quando denominatur a tempore. P̄. 2. c°. 13. 2m. *Accidens 93. Angelus, 438. Anima 3. 205.

2 Vbi conſiſtit in relatione rei ad locum, & quando in relatione ad tempus, ſed poſitio ordinem partium importat, habiens uero relationem habentis ad habitum. Met. 5. le. 9. me°. c. H. * Aſcendere 10. Beatitudo 138. Caput 7. Cælum 11. 16. Circunſtantia 4. Cognitio 55. &c. Contrarium 2. Corruptio 4. Decimæ 23. Difficile 17. Eccleſia 16. 17. Electio 31. Error 5. Euchariſtia 128. 132. 135. Fornicatio 1. Fortitudo 42. Generatio 70. Gratiarum actio. 1. Incipere 3. Ingratitudo 6. Indicium 77. Locus 5. 11. Matrimonium 124.

Quid. 3 Vbi eſt proportio locati ad locum. 4. d. 16. q. 3. ar. 1. qu. 1. c. /. Met. 5. le. 9. me°. c. H. * Meritum 69. Miſſio 17. Motus 10. 30. 37. &c. Mutatio 5. Mutuum 4. Ordo 9. Peccatum 311. Po2 59. ſitus 1. Tempus 4. Ventus 1. Vſura 113.

¶ Vbicumque. Indiuiduum 35. Lex 88. Materia 35. 36. Pars 16. 29. 40. vbique o. virtus 17. 73. vſura 113.

Deo. 1 ¶ Vbique eſſe, conuenit ſoli deo, 1a. q. 8. 2. 4. o. /. q. 16. 7. 2m. /. q. 52. 2. c. /. q. 112. 1. c. /. 1. d. 37. q. 2. o. /. q. 3. 2. c. /. q. 4. 1. 1m. /. 3̄. 3. c°. 68. /. Li°. 4. c°. 17. 16m. /. Quo. 11. 1. o. /. Diony. 3. le. 1. *Altare 1. Aqua 1. Bonitas 186. Dionyſius 5. Euchariſtia 132. Ius 7. Iuſtitia 28. Locus 24. 25. 26. Medium 15. Holocauſtum 4. ſiniſtrum 3. ſpiritus 17.

2 Eſſe ubique, non conuenit deo ab æterno. 1. d. 37. quæ. 2. 3. o. *Vniuerſale. Chriſtus 6. 7. 14.

¶ Vectes. Deſcendere 9.

¶ Vectigal. Militia 3. Pedagium. Princeps 9. 10. 13. 14. Publicanus. Theloneus. Tributum o.

¶ Vegetius. Cohors o.

¶ Vegetabile. Amor 58.

¶ Vegetatiuum. Abſtractio 21. Anima 23. 350. &c. Forma 25. Imperare 18. Peccatum 104. 107. Chriſtus 160.

¶ Vehemens. Amor 193. Anima 245. 285. Audacia 9. Cauſa 7. Coitus 2. 4. 5. Contemplatio 11. 26. Debitum 19. 20. Delectatio 75. 89. Difficile 21. Feruor 2. Fides 24. Fortitudo o. Impetus. Incontinentia 4. &c. Malum 20. Maria 38. Rugitus, ſeruire 4. ſpes 69. ſtudium 1. Temperantia 5.

¶ Velatum. Angelus 399. Velum o.

¶ Velle. Actio 22. Amor 191. 192. 197.

¶ Velleitas quæ ſecundum quoſdam eſt uoluntas incompleta, eſt de impoſſibili, quia, ſcilicet aliquis uellet illud, ſi eſſet poſſibile. Voluntas autem completa non eſt niſi de poſſibili, quod eſt bonum uolenti. 12æ. q. 13. 5. 1m. /. 3a. q. 21. 4. c. /. 2. d. 30. q. 1. 1. 6m. /. d. 33. q. 2. 2. 2æ. /. 4. d. 14. q. 1. ar. 1. q. 6. 3m. /. d. 17. q. 2. ar. 1. q. 1. 3m. /. d. 43. ar. 4. q. 1. 2m. /. Ma. q. 16. 3. 9m. * Libertas 3. 4. Origenes 4. Voluntas 9. Quid.

1 ¶ Velox. Terra & quodlibet graue, quanto magis deſcendit, tanto uelocius mouetur, quia tanto magis grauitas eius confortatur, propter propinquitatem eius ad proprium locum. Cæ. le. 17. ſi. *Amor 193. Anima 221. Apoſtoli 35. 37. Aquila 1. Aurora. Cælum 90. 94. Concupiſcibilis 5. Doctrina 8. Excandeſcentia. In motu.

2 Motus naturalis eſt uelocior in fine, & tardior in principio, motus autem uiolentus eſt econuerſo. 12æ. q. 35. 6. c. /. 2m. /. 3̄. 1. c°. 42. 4m. /. Li°. 3. c°. 82. ſi. /. He. 10. le. 2. ſi. /. Cæ. le. 17. ſin. /. Li°. 1. le. 8. o. * Generatio 4. Hærodius 2. Incontinentia 4. 5. Intellectus 240. Ira 1. Luna 3. Nuncius. Planetæ 2. ſapientia 7. ſchiſmus. ſolertia 4.

3 Motus animalis & motus cuiuſcumque proiecti, uelocior ē in medio loci & temporis, quàm in principio uel fine. Cæ. 2. le. 8. me°. c. D. *ſolicitudo 2. ſtructio 1. Tarditas o. Chriſtus 213.

1 ¶ Velum templi duplex, ſcilicet interius ante ſan ctaſanctorū, & exterius. Secundum ſciſſum eſt in paſſione Chriſti, non autem primum. 12æ. q. 102. 4. 4m. /. Matth. 27. ſi. b. H. Diuiſio.

2 Velum templi habebat quatuor colores, per quos quatuor elementa deſignantur, quæ nos impediūt a diuinis. ſ. biſſum per quod deſignatur terra, quia biſſus, ideſt, linum de terra naſcitur, purpuram, per quam ſignificatur aqua. Fiebat. n. purpureus color ex quibuſdam conchis, quæ inueniuntur in mari. Hyacinctum, per quem ſignificatur aer, quia habet aereum colorem, & coccum bis tinctum per quem deſignatur ignis. Vel per colores eius quatuor, deſignantur quatuor uirtutes, ſcilicet quia uelū erat ornatum biſſo, ad deſignādum carnis puritatem, purpura autem ad ſignificandum paſſiones, quas ſancti ſuſtinuerunt pro deo, cocco bis tincto ad ſignificandum charitatem geminam dei & proximi. Hiacinto autem ſignificatur cæleſtis meditatio. 12æ. quæſtione. 102. 4. 4m. /. 8m. * Conſecratio 12. 16. Nuptiæ 1. Virginitas 26. 27. 28.

¶ Vena. Argentum 1. Euchariſtia 102.

¶ Venale. Hæreſis 104. Precium. Symonia 1. 2. 3. &c. Vendere o. Vſura 67. 148.

¶ Venatio. Aucupium, & piſcatio ſunt a natura. Ideo ſunt ſecundum ſe licita. 1a. q. 96. 1. c. /. 22æ. q. 64. 1. o. /. Con. 3. cap°. 22. ſi. /. Opuſ. 20. li°. 2. cap°. 6. /. Li°. 3. cap°. 9. * Proditor. Spectacula 1. Natura

1 ¶ Vendere. Emptio uel uenditio, non ſolum conſiſtit in datione, & acceptione pecuniæ, ſed omnium quorum precium poteſt numiſmate menſurari. 4. d. 25. q. 3. 3. c. *Abrahā 16. 17. Alchimia 3. Annexū 1. Arrha o. Ars 43. &c. Cāpſoria 2. Ciminilis. Cimiterium. Commutatio 1. 2. Datio 16. Deceptio. Decimæ 22. Eccleſia 16. 17. Feudum. Quid.

2 Ad emptionem & uenditionem requiruntur duo. ſ. quantitas precii, & deputatio eius. Quo. 2. 2. c. /. Opuſ. 3. c°. 242. ſin.

3 Precium rerum uenialium, conſideratur ſecundum uſum hominis, non autem ſecundum gradum naturæ rerum. 22æ. q. 77. 2. 3m.

4 In illis eſt peccatum, quæ bis uenduntur. 22æ. qu. 78. 1. o. /. 3. d. 37. 6. o. /. Ma. quæſt. 13. 4. o. /. Quolib. 3. 19. o. /. Opuſcul. 4. c°. 24. ſi.

5 In domo autē ſunt duo, ſcilicet ſubſtantia & uſus. Sed aliud eſt habere domum, & aliud uti domo. Vnde ſeparatim poſſum uſum uendere, ſine domus uenditione, & ita in omnibus aliis huiuſmodi. Vnde ſi aliqua alia ſunt, quæ conſiſtāt in ipſo uſu tantum, & uſus eorum eſt diſtractio, non poteſt fieri id quod de domo. 22æ. q. 78. 1. o. /. Opu. 4. c°. 24. ſi.

6 Denarius uero ūtimur diſtrahendo, & frumento conſumendo & ideo ſi uſum uendis, bis uendis. 22æ. q. 78. 1. o. /. Opuſ. 4. c°. 24.

7 Vendere ad terminum, ſecundum iuſti precii quantitatem, non eſt uſura. Si autem ceteris paribus, fiat ultra iuſti precii quantitatem propter temporis expectationē, eſt peccatum uſuræ.

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22ſ.q.78.1.0/.2.7m./. Opuſ.4.c°.24.fi./.Opuſ.55.o./.Opuſ. 67.u./.Opuſ.73 c°.8./. 10.prin°. Credentia. * Hæreſis 104. Iacob 1. Ioſeph 1.
8 Vendens ſcienter rem quæ deficit in ſpecie ſubſtãtiæ, quantitate, uel qualitate, peccat; non autem uendens ignoranter, ſed cùm ſciuerit, tenetur recompenſare. 22ſ.q.77.2.o.
9 Contractus emptionis & uenditionis impeditur, ſi una res uendatur pro alia: non autem ſi una pecunia detur pro alia æquiualens. 4.d.30.q.1.1.7m. * Matrimonium 115.
10 Vendere carius q̃ emit, eſt licitum, meliorando rem, uel ſi mutetur precium ratione loci, uel temporis, uel propter periculum transferendi, uel faciendi fieri. 22ſ.q.77.4. 1m./.2m. * Negotiatio 3. Paulinus. Peccatum 100. Poſſeſſio 7.8.
11 Illa ſuperabundantia quæ ex iuſta permutatione ſeu uenditione accidit, non habet uitium iniquitatis: alias non fuiſſet uenditio uel permutatio iuſta. 22ſ.q.77.4.1m./. Opuſ.73. c°.3. * Sepultura 4. Seruitus 10. Simonia.o.
12 Vendere rem plus notabiliter, quàm ualeat ſimpliciter ſibi, uel ipſi uendenti: non licet quamuis lex humana permittat citra dimidium. 22ſ.q.77.1.o./.4.d.25.q.3.ar.1.q.1.c./.Quol. 2.2.c./.10.o. * Spirituale 1. Vas 3.
13 Vendens non tenetur dicere publice uitium rei, nec in particulari, niſi propter damnum, uel periculum. 22ſ.q.77.3.o. /.Quol.2.10 o. * Venditor.
14 Venditor non tenetur dicere ementibus abundantiam uenalium futuram per aduentum aliorum mercatorum, nec minuere precium. 22ſ.q.77.3 4m.
15 Beneficia eccleſiaſtica uendi non poſſunt. 4.d.25. L.prin°.A. /.Opuſ.4.c°.24.fi. * Vſus 8.&c.
16 Vendere officia ſæcularia licet dummodo talibus uendantur de quibus poſſit præſumi q̃ ſint utiles ad talia officia exercenda, & non tanto uendantur precio officia, q̃ recuperari non poſſint ſine grauamine ſubditorum, ſed tamen nõ expedit ea uendere, uel quia contingit frequenter, quòd illi qui eſſent magis idonei, ad huiuſmodi officia exercenda ſunt pauperes, ita ut ea emere non poſſint. uel quia & ſi etiã ſint diuites, illi qui meliores ſunt, talia officia non ambiũt, nec inhiant ad lucra ex officio acquirenda. Vnde ſequitur quòd ut plurimum, illi officia ſuſcipiant, qui ſunt peiores, ambitioſi, & pecuniæ amatores, quos etiam probabile eſt, ſubditos opprimere, & etiam cõmunitatis cõmoda non ſic fideliter procurare. Quare magis uidetur expediens, ut bonos homines & idoneos ad ſuſcipiendum officia principes eligant, quos etiam inuitos ſi neceſſe fuerit compellãt: quia per eorum bonitatem & induſtriam maiora bona accreſcẽt cõmunitati, quàm de prædicta officiorum uenditione acquirere ualeant Opuſ.4.c°.24.fi./.Opuſ.21.c°.5.
17 Peccator ſe uendit in ſeruum peccati, precio propriæ uoluntatis implendæ. Ro.7.lec.3.prio°.L.
18 Menſuras uenalium, oportet eſſe diuerſas, in diuerſis locis, & eas inſtitui, publica auctoritate, uel conſuetudine. 22ſ. q.77.2.2m.

¶Vendicare. Appropriatio.o. Virginitas 19. Virtus 40.
¶Venenum. Hypoſthaſis 2. Iuſtus 11. Terremotus 5.
¶Veneratio. Amor 50 Honor.o. Honorabile. Miſſa 27. Nomẽ 84. Reuerentia.o. Chriſtus 105.
¶Venerea. Animal 63. Bonitas 126. Carnalis. Caſtitas 6. &c. Continentia 1. &c. Delectatio 37.55.&c. Impudicitia. Lex 23. Luxuria 1. &c. Plato 2. Pudicitia. Reſurrectio 37. Temperantia 23. Venus.o. Verecundia 5. Virginitas 4. &c. Virtus 40.
¶Venetiæ. Auaritia 9. Lumbardia. Maritima.
Diuiſio. 1 ¶VENIA debitæ pœnæ remiſſio eſt. 22ſ.q.157 2.2m.
2 Venia debetur alicui dupliciter. ſ. uel ei quod indulgetur. i. peccatum tantum, uel ei quod eſt indulgendi ratio, ut infirmitas & huiuſmodi: non autem peccatum. 2.d.42.q.1.3. 2m. Adam 58. Angelus 487. Apoſtoli 20. Charitas 98. &c. 128. Confeſſio 56. &c. Contritio 36. Euchariſtia 212. &c. Ira 40. Miſericordia 14. Paulus 24. Peccatum 258. Pœnitentia 33. Præſumptio 12. Pſalmus 12.
¶Veniale. peccatum V.358.
Deus. 1 ¶VENIRE deus dicitur, qñ dona largitur: recedere uero, quãdo ſubtrahit ea. Iob 9.lec.3.prin°.H./.c°.10.lec.1.fi. Aduena 1. Aduentus.o. Angelus 371. Animal 44. Auſter. Baptiſmus 24.64. Cælum 157. Cognitio 31.76. Corpus 64. Coſta 7.
2 Deus dicitur uenire ad nos tripliciter. ſ. implendo nos ſuis effectibus, illuminando, & adiuuando. Io.14.lec.6.prin°.c.B. Debitum 26. Dæmon 80.&c. Deus 182.183.188. Elementũ 3. Finis 4. Helias 6. Hæreſis 109. Ignis 3.
3 Nos uenimus ad deum tripliciter. ſ. capiendo dona eius, cõtemplando, & obediendo, Io.14. lec.6.prin°.c. B. Incarnatio. intellectus 36. Ioannes 7. Iudicium 66. Legiſlator 4. Luxuria 15. Magi 3.4. Maneo. Menſura 16. Natiuitas 15. Numerus 10. Plato 3. Pſalmus 10. Ratio 36. Religio 67.108. Sabbathum 4. Sacrificium 34 Saluari 4. Scrutatio. Sexus 7. Transfiguratio 3. Trinitas 5. Veſtigium 1.3. Votum 17.82. Vſura 19.

¶Venter adulteræ, potantis aquam zelotipiæ, ſemper intumeſcebat 22ſ.q.105.4.9m./.2.d.18.q.1.3.c. Angelus 591.592. 599. Baptiſmus 140.141.142. Maria 7.10. Nubes 3. Occeptalus. Sanctificatio 11. Solicitudo 5. Tactus 13. Timor 38. Vterus. pœna.
¶Venturus. Baptiſmus 14. Futurum.o. Sacramentũ. Venire.o.
1 ¶VENTVS quilibet, poteſt ſciri in generali unde incipit, & ubi finitur, ut auſter a meridie in aquilonem, & boreas econuerſo, non autem in ſpeciali. Io. 3. lec.1. prin°.2. F. Dæmon 113. Femina 2. Hæreſis 86. Mare 4. Odor 4. Puluis. Notitia.
2 Venti orientales, flant mane; deinde meridionales, ſed uerſus ueſpere, uenti occidentales. Iob 37.lec.1 fi.I.
3 Adunata nube ex uento auſtrali, quandoque propter nimium calorem fructus uitis deſtruuntur. Iſa.25.me°.D.
4 Ventus mouetur oblique: quia nititur aſcendere, ſed percutitur a frigore, nec redit directe inferius: quia non uincitur totaliter. Pſal. 17. prin°.g. Spiritus 4. Terræ motus 1.4. Vapor 1.3.
5 Venti meridionales cauſant pluuias & tempeſtates, ſeptemtrionales autem cauſant frigus. Iob 37.lec.1.me°.E.
1 ¶VENVS oriẽs ante ſolẽ, dicitur lucifer, occidẽs autẽ poſt eũ, dicitur ueſperus. Iob.38 lec.2.fi.I. Caſtitas 1.&c. Cæli 25.&c. Circũciſio 12. Cõtinentia 1. Delectatio 84. Iupiter. planetæ 1. plato 2. Religio 22. Reſurrectio 37. Temperantia 23. planeta.
2 Venus agit ex inſidiis, & furatur intellectum multum ſapiẽtis. 22ſ.q.55.8.1m. Virginitas 4.&c. Vulpis
3 Venus dicitur ab Ariſtotele doloſa, & corrigia eius uaria, ſecundum quandam ſimilitudinem, inquantum. ſ. hominẽ ſubito ſurripit, ſicut & in dolis agitur, nõ tñ p aſtutias ſed magis p uiolẽtiã concupiſcẽtiæ & delectationis. 22ſ.q.55.8.1m.
¶Venuſtas. Decor. Indoles. Iſaias 2.
¶Ver. Vſus 10.
¶Verax. Veritas 48.
¶Verberare hominẽ, nulli licet, niſi habẽti poteſtatẽ ſupra eũ, ut pr̃ ſupra filiũ, & dñs ſupra ſeruũ. 22ſ.q.65.2.o./. q.71.2. 2m. Bonitas 194. Cõſtãtia 9. Excõicatio 31. Incarcerare. Percuſſio. Verbum 17. Vindicatio 6. Violentia 4. Vſura 295. Non licet.
¶Verboſitas, curioſitas, importunitas, inquietudo, & inſtabilitas loci uel propoſiti, pertinent ad euagationem mentis: & idem oriuntur ex accidia. 22ſ.q 35.4.3m. Luxuria 18. Multiloquium. Scurrilitas. Stultiloquium. Cauſa.
¶Verbotenus. Dæmon 79. Diuinatio 8.
1 ¶VERBVM mentis nihil aliud eſt, quàm conceptio intellectus, quæ eſt operatio. i. ipſum intelligere, uel ſpecies intellecta. 1.d.27.q.2.1.3.c. Quid.
2 Oppoſitum uidetur dicere. Cont. 1. c°. 53./. Li°.4. c°.11./. po^a.q.8.1.c./.q.9.5.c./.Spiritu.9.6m./. Quol.5.9.o./.Opuſ.53. Reſp°. ſicut Dubio.751°. Angelus 441. Dicere 2.5. Dici 24 intellectus 30. Du^m.1159^m
3 Verbũ põt dici forma, uel ſpecies ĩtelligibilis, ſicut cõſtituta p intellectũ, ſicut forma artis Inẽta p itellectũ. Quol.5.9.c.fi.
4 Verbum proprie, importat rationem formæ exemplaris: quia eſt ars. 1^a.q.3.8.2m./ 2.d.12.5.5m.
5 Verbum nihil aliud dicit, q̃ emanationem quandam ad intellectum, per modum manifeſtantis. 1.d.27.q.2.1.c.fi./.3m.
6 Verbum nihil aliud eſt, quàm acceptio quædam actualis notitiæ noſtræ. Quol.5 9.c.
7 Verbum cordis, importat aliquid procedens ab intellectu, ut conſtitutum per operationem eius. 1^a.q.27.1.c fi./.q.28. 4.1m./.q 34.1.c./.Spiritu.9.6m./.Quol.5.9.c.
8 Verbũ internum eſt id, quod intellectũ eſt: & quod ex re intellecta concipis intellectus. 1^a.q.22.1.c./. q.28.4.1m./.q.34.2.c. /.Cont.4.1°.11./ Veri.q.4.1.c./.1m./.9m./.2.c./. po^a.q.8. 1.c /. q.9.5.c./.Opuſ.3.c°.37./.38./.Io.lec.1.prin°.2.D.
9 Quicumq; intelligit, ex hoc ipſo q̃ intelligit, procedit aliquid intra ipſum. ſ. uerbum. 1^a.q.27.1.c./. po^a.q.8.1.c./ q.9.5.9.c.
10 Da ratione eius, non tantum eſt manifeſtatio, ſed etiam proceſſus realis. Cont.4.c°.11./.Veri.q.4.2.c.
11 Immo uidetur ſufficere proceſſus ſecundum rationem. 1.d. 27.q.2.2.o. Reſpondeo Dubio.1160°. Du^m.1160^m
12 Notitia eſt de eſſentia eius: non autem amor, ſed eſt quaſi comitans illud. Veri.q.4.3.3m.
13 Verbum in anima, ſine actuali cognitione eſſe non poteſt. 1^a.q.93.7.c./.3m./.Veri.q.10.3.c.
14 Eſſe uerbi interius concepti, eſt ipſum intelligi. Cõt.4.c°.11.

Va

15 Verbum cordis, ſignificatum uerbo oris, eſt conceptio rei in tellectę, ex ui intellectiua proueniens, uel ex notitia praecedens. 1ª.q.27.1.2.c./.q.58.4.1m./.q.34.1.o./.q.107.1.c./.12ſ.q.93.1.2m./.Cont.4.cº.11./.3./.Poª.q.8.1.c./.q.9.5.9.c./.Quol.4.6.c./.Opuſ.53.

16 Nihil implicans contradictionem, poteſt dici uerbũ. 1ª.q.25.3.c.fi./.1.d.42.q.2.2.1./.Quol.5.9.1m./ Quol.9.1.1m.

Vocale. 17 Verbum uocale in noſtra lingua, impoſitum eſt a corporali motu.ſ. a uerberatione aeris, ſed ad ſignificandum omne quod dicitur interius uel exterius. 1.d.27.q.2.1.1m. * Abſoluere 21.22.30.36. Accuſatio 15. Actus 142. Adulatio 1.2. Alleluia.

18 Verba tenent praecipuum locum inter ſigna, quibus homo aliquid ſignificat alteri. 22ſ.q.55.4.2m./.q.72.1.c./.q.110.1.5m./.3ª.q.60.6.c./.1m./.5m.

19 Multa uerba ad idem pertinentia, dicunt unum uerbum. Ma.q.3.14.c.

20 Verbis utimur ad hominẽ, ut ei manifeſtemus noſtros conceptus, ad deũ autẽ, ut nos uel alios excitem*. 22ſ.q.91.1.c.

21 Verba ut ſigna, inferunt multa damna, & in uerbo homo facile delinquit, ſed ſecundum ſuam eſſentiam.ſ. ut ſoni, non nocent niſi auditui.ſ.clamando.22ſ.q.72.1.1m./.q.89.2.c.fi. * Amicitia 5. Angelus 441. Anima 513.

22 Verba dicuntur uana tripliciter.ſ.ratione falſitatis, ſuperfluitatis, & inſtabilitatis.i. de temporalibus. Pſal 11. meº.b.K. Artificiale 7. Attentio.o. Baptiſmus 35. Character 39.42. Cõfeſſio 9. Contumelia 1. Credere 31. Doctrina 17. Dolus.o. Ænigma. Epicheia 6. Eructatio 5. Eucharistia 74.80.82.115.166. Exemplum 2. Fides 99. Hæreſis 15.94. Honor 14. Interpretatio 1.2. Iocoſum. Ironia.o. Iſtrionatus. Iubilus 1. Iuditium. Leo 1. Litigium.o. Loquacitas. Loqui o. Matrimonium 15.&c. Mendacium 15.&c. Miniſter 7. Modeſtia 4.6. Obligari 3. Otioſum.o. Paulus 4. Peccatum 135. Pœnitentia 56.77. Praeceptum 141. Promulgatio 3.5. Prorumpere 2. Rixa 1.2. Scurrilitas 2. Sedere 1. Sponſalia 2. Sponſus. Stultiloquium. Subſannatio. Superbia 9. Tragedia.o. Turpiloquium. Veritas 8.51. Votum 1.3.&c. Vſura 144. Vxor 3.

23 Verbum otioſum eſt, quod caret intentione piæ utilitatis, aut iuſtæ neceſſitatis, & eſt grauius peccatum, quando fit ex certa malitia.2.d.40.5.8m./.4.d.9.ar.4.q.2.3m./.Heb.4.lec.2.prinº.B.

Mentale. 24 Verbum mentale.ſ. ſm ꝙ diſtinguitur in intellectu, dicitur concipi, ſed uerbum uocale.ſ. ſecundum ꝙ pronuntiatur ex ore, poteſt per quandam ſimilitudinem dici naſci.3.d.8.1.6m. Angelus 441. Idea 24.25.89.

25 Verbum mentis, eſt cauſa efficiens uerbi uocalis, & finis eius. Veri.q.4.1.c.

26 Verbum noſtræ mentis manet: non autem uerbum uocale, ſed neutrum ſubſiſtit: verbum uero diuinum manet & ſubſiſtit. 1ª.q.37.1.2m./.1.d.27.q.2.1.2m./.Poª.q.10.1.5m.

27 Verbum dei eſt tantum unum, perfectum, & idem quod eſſentia: ideo eſt filius, non autem uerbum noſtrum, niſi metaphorice; quia eſt multiplex, imperfectum, & accidens. 1ª.q.27.2.5m./.q.33.2.3m./.q.34.1.1m./.3.c./.ʒ.4.cº.11./.Veri.q.4.4.c./.Poª.q.2.1.c.fi./.q.8.1.c.fi./.q.9.5.9.c./.Quol.4.6.c./.Opuſ.2.cº.3./.Opuſ.3.cº.41./.52./.56. Intellectus 13.30.41.62.83.105.

Differen.ª 28 Verbum importat relationem originis a dicente; ſcientia uero importat relationem ad ſcibile. 1.d.27.q.2.2.c.

29 Verbũ mentale principiorũ ſcientiæ, eſt naturale, & naturaliter procedit ab intellectu: nõ autẽ uerbũ mẽtale concluſionum. Cont.4.cº.11.

30 Verbum dicit emanationem intellectus ad exitum, in manifeſtationem ſui, ſed notitia & ſapientia ſignificant aliquid ꝑ modum manentis & quieſcentis in eo cuius ſunt.1.d.27.q.2.2.1m./.Cont.4.cº.15. Relatio 40.81.

31 Verbum poteſt dici abſolute; non autem ars: quia dicit reſpectum ad artificiata. 1.d.27.q.2.3.o. Similitudo 15.

32 Diuerſitas obiectorum, diuerſificat ſpeciem uerbi, & amoris. 1ª.q.93.8.c. Veritas 8.51.

Diuiſio. 33 Verbum duplex.ſ.uerbum uocale, & uerbum mentale: primo reſpondet ſpiritus corporalis: ſecundo uero ſpiritus intimi amoris. 1ª.q.27.1.c./.1.d.11.1.4m./.Poª.q.1.3.9m./.Quol.9.1.1m./.Matth.1.fi.d.E./.Io.lec.1.prinº.a.E.

34 Verbum triplex.ſ.uerbum cordis, oris, & operis; & ſimiliter triplex dicere. Ma.q.3.14.c./.1m./.Opuſ.53.

35 Verbum triplex.ſ.uerbum cordis, uocis, & habens imaginẽ uocis. 1ª.q.27.1.c / 1.d.27.q.2.1.c./ Veri.q.4.1.c.

36 Verbum proprie dicitur tripliciter.ſ.conceptus mentis, uox ſignificatiua eius, & imaginatio uocis; improprie uero, dicitur uerbum, res ſignificata uel effecta uerbo. 1ª.q.34.1.c./. Cont.4.cº.13./.Veri.q.4.1.c.

37 Verbum cordis duplex.ſ. uerbum conſtitutum per primam operationẽ intellectus, & uerbũ conſtitutũ per ſecundã: primũ ſignificatur per terminũ; ſecundũ uero per orationẽ. Veri.q.4.2.4.c./.Poª.q.9.5.c./.Spirito.9.6m./.Quol.5.11.c.

38 Verbum duplex.ſ.rei quæ placet, & rei quæ diſplicet; primũ eſt perfectum, & ſpirat amorem; non autem ſecundum. 1.d.27.q.2.1.c.fi.

39 Verbum eſt alicuius dupliciter.ſ.ut dicentis, & ut manifeſtati, & ſic procedit a primo: non autem a ſecundo, niſi ſcientia ſit a re. Cont.4.cº.13./.Veri.q.4.4.7m.

40A Verbũ habet reſpectũ duplicẽ.ſ.ad dicẽtẽ, & ad dictũ, & hoc dupliciter.ſ.principaliter, & cõſequẽter. Veri.q.4.5.c.fi./.7m.

40B Verbũ triplex.ſ.humanũ, angelicũ, & diuinũ. Io.lec.1.priº.a.E.

In deo. 41 In deo oportet ponere uerbum. Opuſ.3.cº.37. Adoratio 15. Angelus 296.327.&c.339.357.&c.504.

42 Verbum dei reſpectu creaturarum eſt exemplar, ſed reſpectu dei eſt imago. Cont.4.cº.11.

43 Verbum dei dicitur dupliciter.ſ. conceptus intellectus eius, & explicatio diuini conceptus per opera exteriora. Cont.4.cº.13./ Opuſ.3.cº.38.

44 Verbum ut ſignificat conceptum mentis, eſt in deo proprie, ſecũdum alias uero ſignificationes eius, eſt in deo metaphorice tantum. 1ª.q.34.1.c./.1m./.q.36.2.5m./.1.d.27.q.2.1.o./.Cont.4.cº.11./.Veri.q.4.1.o./.Poª.q.8.1.c.fi./.He.lec.2.meº.K. Apollinaris 2.&c. Apoſtoli 9. Appropriatio 25. Aſſimilatio 6.7. Aſſumere 54. Cogitatio 5.

45 Res ſignificata ꝑ nomẽ verbi, conuenit proprie deo; non autẽ interpretatio eius.i.illud a quo imponit. 1.d.27.q.2.1.1m.

46 In diuinis eſt tantum unum uerbum. 1ª.q.27.5.3m./.q.34.3.c./ 1ª.q.41.6.o./.1.d.27.q.1.2.6m./.Cont.4.cº.13.26m./.Veri.q.2.1.c.fi./.q.4.4.c./.5m./ Poª.q.2.1.c.fi./.q.8.1.c.fi./.q.9.5.c./.9 c./.1m./.Quol.4.6.c./.Opuſ.2.cº.3./.Io.lec.1.prinº.2.H./.He.lec.2.meº.K.

47 Verbũ in diuinis proprie, dicitur perſonaliter tantũ: non autẽ eſſentialiter. 1ª.q.34.1.o./.12ſ.q.93.1.2m./ Veri.q.4.2.o./.4.4m./.Poª.q.9.9.7m./.Quol.4.6.o./.Opuſ.1.cº.11.

Da[...] 48 Immo dicitur etiam eſſentialiter. 1.d.27.q.2.2.o./.Veri.q.4.2.9m./.10m./.11m./.Opuſ.3.cº.41. Reſpº. Dubio.11.61º.

49 Verbum ut dicit relationem rationis, dicitur eſſentialiter, ſed ut dicit relationem realem ſicut eſt in uſu, dicitur perſonaliter tantum. 1.d.27.q.2.2.o./.Veri.q.4.2.9m./.10m./.11m./.Opuſ.3.cº.41. Conceptio 20. Debitum 13. Deſcendere 12. Deus 100.239.

50 In deo uerbum eſt eiuſdem eſſentiæ cum patre, & æquale, & eiuſdem naturæ. Opuſ.3.cº.41. Dicere 1.5.

51 In deo uerbum non differt a patre, ſecundum tempus, nec ſecundum ſpeciem. Opuſ.3.cº.43. Eſſe 6. Fides 70.99. Filiatio 15.&c.

52 In deo uerbum dei comparatur ad deum, ſicut filius ad patrem. Opuſ.3.cº.39. Forma 139. Futurum 1.

53 Verbum eſt in diuinis ab æterno, & non tantum ratione incarnationis. 1ª.q.34.3.2m./.1.d.27.q.2.3.5m./.ʒ.4.cº.11./.Opuſ.3.cº.42. Generatio 67. Hæreſis 89.

54 Verbũ & imago ſecundum græcos, indifferenter conuenit filio & ſpirituſancto: non autem ſecundum latinos, ſed tãtũ conuenit filio. Veri.q.4.3.c./.1m./.2m./.He.lec.2.meº.I.

55 Verbum in diuinis proprie, conuenit ſoli filio: figuratiue autem conuenit ſpirituſancto, inquantum manifeſtat filium. 1ª.q.34.2.o./.5m.q.37.1.c./.1.d.27.q.2.ar.1.q.2.o./.d.31.q.3.1.c./.Veri.q.4.2.4m./.3.o./.Poª.q.9.9.7m./.8m./.q.10.4.4m./.Opuſ.1.cº.11./.13. Idea 24.25.89. Laus 15.&c. Lucum. Miraculum 51. Oratio 79. Origenes 3.

56 Deus eodem modo, dicit ſe, & omnia alia, etiam creaturas. 1ª.q.34.2.5m./.3.c./.q.37.2.c./.3m./.12ſ.q.93.1.2m./.2.d.27.q.2.ar.2.q.2.3m./.3.3m./.d.32.q.1.o./.q.3.1.c./.Cont.4.cº.13./.Veri.q.4.2.3m./.4.o./.Poª.q.9.9.13m./.Quol.4.q.4.1.c./.Opuſ.2.cº.3./.Io.lec.1.prinº.2.H. Ratio 12.&c. Salua. Sapientia 54. Scientia 105.

57 Verbum dei reſpectu non entium, eſt expreſſiuum tantum, ſed reſpectu entium, eſt etiam factiuum 1ª.q.34.3.5m./.Veri.q.2.8.4m. Sponſa 8. Subſtantia 36. Vſio 10. Vnio 14.&cet.

58 Verbũ dei reſpectu creaturarũ, eſt expreſſiuũ, & operatiuũ, ſed reſpectu eorũ ꝙ ſunt in deo, eſt expreſſiuũ tm̃. 1ª.q.34.3.c.

59 Creatura proprie, non poteſt dici uerbum dei, ſed uox uerbi. 1.d.27.q.2.ar.2.q.2.5m.

60 Verbũ in diuinis, ſiue eſſentialiter dicaſ, ſiue ꝑſonaliter, aliquũ dicit reſpectũ ad creaturas, nõ autẽ temp. 1.d.27.q.2.3.o.

61 Verbum in diuinis, dicit reſpectum ad creaturam in aptitudine, non autem in actu. 1.d.27.q.2.3.5m.

Verbum

Ve

62 Verbum principaliter refertur ad patrem, & quaſi per ſe, ſed ad creaturas refertur conſequenter, & quaſi per accidēs. 1^{a}.q.34.3.o./.1 d.27.q.2.2.o./. Veri.q.4.5.o. Quol.4.6.1^{m}.

63 Verbum eſt medium inter patrem & creaturam; non autē inter deum & creaturam. Veri.q.4.1.2^{m}.

64 Verbum dei ſecundum generationem æternam, aſſimilatur uerbo mentali, ſed ſecundum generationem temporalem.i. ſecundum incarnationem aſſimilatur uerbo uocali reſpectu ſpiritusſancti.1.d.11.1.4^{m}./. Cont.4.c^{o}.46.1^{m}./ Veri.q.4.1.12^{m}./.Opuſ.1.c^{o}.18./.Opuſ 3.c^{o}.228./. Math.1.fi.d.F.

65 Verbum incarnatum, eſt ſimile uerbo uocali, quo ad maniſeſtationem, ſed eſt diſſimile: quia caro non dicitur uerbum ſicut uox. Veri.q.4.1.6^{m}./.12^{m}. Item ſurma 339.

66 Verba dei ſunt utilia ſextupliciter.ſ. ad illuminationem intellectus, ad dulcedinem affectus, ad aſcenſionem amoris, ad rectitudinem operis, ad adeptionem gloriæ, & ad inſtructionem aliorum. Iſa.49.me^{o}.D. Abſoluere 21.22.

67 Verbum abbreuiatum, intelligitur dupliciter.ſ.uel illud uerbum euangelii, de dilectione dei & proximi, in qua uniuerſa lex pēdet & prophetæ, uel uerbum incarnatum. Iſa.10.fi.D.

68 Verba ſignificantia aliquid deuotionis, excitant mentes, & præcipue minus deuotas; ſed uerba pertinentia ad alia diſtrahunt mentem, & impediunt deuotionem. 22ſ.q.83.12.2^{m}. Adam 10 Aduentus 20. Alleluia. Apoſtoli 9.&c. 24.&c.

69 Verba dei, faciunt emarcere concupiſcentiam carnis. Pſal. 37.prin^{o}.h.G. Attentio.o. Aureola 4.20.

70 Verbum dei eſt panis aberrimus, arctus, & pinguis. Iſa. 30. me^{o}.E. Baptiſmus 240. Character 39.42.

71 Verba dei ſunt ſine ſuperfluitate, firma, ueriſſima, ſicut argentum ſine macula, ſimulatione, & infectione. Pſal.11 fi.

72 Verba dei præferuntur omnibus rebus mundi.i. diuitiis, & uoluptatibus. Pſal.18.me^{o}.g. Charitas 91.144. Confirmatio 49. Credare 32.1ur. Doctrina 2.&c. Eccleſia 14. Enigma 1. Euangelium.o. Euchariſtia 74.80.82.112.166. Experientia 12. Fructus 2. Helias 3. Hieremias 1. Iſaias 2. Laus 1.13. &c. Lex 104. Miniſter 7. Oculus. Oratio 64. Organum 5. Porta 2. Prædicare.o. Prælatio 20. Prophetia 34. Reliquiæ Reuelatio 14.3.5.

73 Gradus triplex malorum hominum, in audiendo uerba dei.ſ.gradus non audientium, non acceptantium, & recidiuantium. Io.8.lec.7.me^{o}.d.H. Sacramentum 32. Sagitta 1. Samuel 3. Saturitas.o.

74 Verba Chriſti mundant quadrupliciter.ſ. inſtruendo contra errores, inflāmando contra terrenos affectus, per baptiſmū, & per fidem. Io.15.lec.1.me^{o}.b.B. Signum 14. Viuta 314.

75 Verba Chriſti, erant uirtuoſa ad cōmouendum, ſapida ad delectandum, & utilia ad retinendum. 1^{a}.q.43.5.2^{m}./. Io.7. lec.5.fi.ſ.A.

76 Verba euangelii, ſaluant omnes tripliciter.ſ.remittendo peccata, cauſando gratiam, & dando gloriam. Et hoc tripliciter.ſ.per fidem, confeſſionem, & ſcripturam. Ro.lec.6 prin^{o}.

77 Omne uerbum reſoluitur in hoc uerbum, ſum, es, eſt, & in ſuum participium. Meta.5.lec.7. Abſoluere 36.

78 Verbum ſignificat actionem.i. per modum actionis, de cuius ratione eſt, quod inhæreat. Periher. lec. 5. prin^{o}. c. prin^{o}. Aduerbium.

79 Proprium uerbi eſt ſignificare actionem, ſicut proprium nominis eſt ſignificare rem aliquam, quaſi per ſe exiſtentem. Periher.lec.5.prin^{o}.a. A. Amor 199. Artificiale 7. Baptiſm^{o} F. Cohors 1. Impersonale. Nonnullę. Ordo 63.

80 Actio poteſt ſignificari tripliciter.ſ. per nomen, ut res per uerba, ut actus egrediens a ſubſtantia & inhærens ei, & per uerba infinitiui modi, ſecundum quod inhærentia eſt res quædam. Periher.lec 5.prin^{o}.a.A. Poſſe 6.

81 Nulla enuntiatio fit ſine uerbo, uel ſine caſu uerbi, licet aliqua enuntiatio ſit ſine nomine expreſſo. Periher.lec.8.prin^{o}. b.C./. lib.2.lec.1.me^{o}.d.prin^{o}.

82 Enuntiatio cathegorica dicitur affirmatiua uel negatiua, ratione uerbi tantum. Periher.lec.8.prin^{o}.b.D. Prædicari 36.

83 Verbum ſemper ponitur ex parte prædicati, niſi ſumatur in ui nominis. Periher.lec.5.prin^{o} c.prin^{o}. Præteritum 7.

84 Omnis prædicatio eſſentialis uel accidentalis, fit per uerbū, ſecūda cōpoſitionis importatur p ipſum. Periher.lec.5.m^{o}.e.fi. Tempus 40.&c.

85 Verba infinitiui modi in ſubiecto habēt uim nominis: ideo ſumunt articulos in græco, & in vulgari latino. Periher. lec.5. prin^{o}.a.A.

86 Verba infinitiui modi poſſunt accipi ut uerba, ratione concretionis, ſed ut nomina ſecundum quod ſignificant quaſi res quaſdam. Periher.lec.5.prin^{o}.a fi.

87 Verbum infinitum, non poteſt poni in enuntiatione; quia facit eam negatiuam. Periher.li^{o}.1.lec.1.me^{o}.d.

88 Verba & participia dicuntur de deo, ratione æternitatis, quę continet omne tempus. 1^{a}.q.13.1.3^{m}.

¶ Vere. Amen 2. Veritas.o. Verum.o.

1 ¶ VERECVNDIA non eſt virtus proprie, ſed large, inquantum eſt paſſio laudabilis 22ſ.q.144.1.n./.3.d.33.q.1.ar.3.q.2.2^{m}./. 4.d.14.q.1.ar 1.q.2.5^{m}./ d.15.q.2.ar.1.q.1.4^{m}./.d.50.q.2.ar.4. q.3.3^{m}./. Veri.q.26.6.16^{m}. Adunatio 4. Quid.

2 Verecundia eſt paſſio laudabilis in iis, qui facile ſolent declinare in actus turpes, ut iuuenes & mulieres. 1ſ.Ti.2.lec.2. me^{o}.D. Confeſſio 53. Erubeſcentia. Infirmitas 6.8. Nicola^{o} 2. Occultatio. paſſio 69. pœnitentia 18. pudicitia.o.

3 Verecundia eſt timor turpitudinis exprobabilis, & principaliter reſpicit uituperiū: ſed reſpicit culpā cōſequēter, & hoc dupl'r.ſ.ceſſando, & celādo.22ſ.q 116.2.3^{m}./.q 144.1.c./.2^{m}./. 2.o./.4.c /.4.d 14.q.1.ar.1.q.2.5^{m}./.d 17.q 2 ar.1 [illegible] 4^{m}./. ar. 4.q.1.1^{m} / Veri.q.26.4.7^{m}./.6.16^{m}./. pſal.43.me^{o}.h.*Pu ſor.

4 Verecundia non eſt timor de ipſo actu peccati, ſed de turpitudine, uel ignominia, uel conuitio, uel opprobrio.12ſ.q.41. 4.c./.2^{m}./.3^{m}./.q.42.3.4^{m}.

5 Homines maxime uerecundantur de actibus uenereis, etiā in matrimonio, & de ſignis eorum. 22ſ.q.151.4.c.fi.

6 Verecundia non eſt de operibus uirtutum, niſi per accidēs, ratione falſæ opinionis, uel propter notam præſumptionis, uel ſimulationis.22ſ.q.144.2.3^{m}. Reſurrectio 9. Tabula. Tēperantia 9.10.11. Timor 37.42. Vituperatio 3.

7 Verecundia eſt de tribus.ſ. cū aliquis opprimit ab hoſte, uel fruſtratur ſpe, uel recognat peccata quæ fecit. Pſ.24.prin^{o} a.

8 Verecundia eſt ab iis, quorum teſtimonium eſt maioris ponderis, propter certitudinem ex rectitudine iudicii.ſ. a ſapientibus & uirtuoſis, uel ex cognitione.ſ.a notis & coniunctis, uel propter effectum nocentia uel iuuantia. 22ſ.q.144.3.o.

9 Aliqua peccata grauiora, ſunt minus uerecondabilia, quæ tamen ſunt minus turpia, uel quia ſe habent in exceſſu temporalis boni.22ſ.q.116.2.3^{m} /.q.144.2.4^{m}.

10 Verecundia eſt principium emendationis; quia in principio erubeſcimus oculos hominum, in fine uero, oculos rationis & dei.22ſ.q.144.4.4^{m}./ Pſal 6.fi.g.

11 Verecundia eſt de turpi actu; erubeſcentia uero eſt de conuitio: ideo prima eſt de turpi in ſe; ſecunda uero eſt de turpi in opinione; uel prima eſt de culpa: ſecunda uero de pœna. 3.d.26.q.1.3.c.fi./. Veri.q.26.4.7^{m}. vel erubeſcentia.ioſ.

12 Verecūdia celat turpem actū, ſed erubeſcētia ceſſat a turpi actu, uel utraque propter timorē uituperii. 22ſ.q.144 2.c.fi.

13 Verecundia facit prima temperantię fundamenta, ſecundū Ambroſium, inquantum.ſ.incutit horrorem turpidinis.22ſ. q.144.4.4^{m}./. Pſal.6.fi g.

14 Ex ſępius uerecundari, cauſatur uirtus, qua uitatur turpia: non autem uirtus qua quis uerecundetur, tamen ſic diſponit, quod uerecundaretur, ſi turpia ageret. 22ſ. 144. 1. 5^{m}.

15 Verecundia non eſt in peſſimis: quia peccatū non reputant ut turpe, nec eſt in uirtuoſis & ſenibus; quia non apprehendunt illud poſſibile ſibi, nec eſt difficile eis ad uitandum. 22ſ.q.144.4.o./. Pſal.43. me^{o}.b E./. 1ſ.Ti.2.lec.2.me^{o}.D.

16 Verecundia conuenit ſenibus & uirtuoſis conditionaliter tantum.ſ.quia uerecundarentur, ſi aliquid turpe agerent.1^{a}. q.95.3.c.fi./.22ſ q.144.1.5^{m}./.4.c.

17 Carent uerecundia homines, in peccatis profundati: quibus ſua peccata non diſplicent, ſed magis de eis gloriantur. 22ſ.q.144.4.c.

¶ Vereri. Quidā ſunt, q nō uerētur alios cōtriſtare. 22ſ.q.116. 1.c. Amicitia 33. Anim^{a}.2. Litigiū 1. Reuerētia.o. Timor o. Cōditio mala.

¶ Vergere. Accuſatio 7. Iuramentum 22. Religio 76.78. Reuelatio 4. Votum 38.

¶ Veridicus. Magnanimitas 20.21. Veritas 48.

¶ Verificari. Affirmatio 1. Fieri 20 21.

¶ Veriſimile. Iudicium 82. Probabile. Vſura 146.

1 ¶ VERITAS octupliciter definitur. 1^{a}.q.16.1.c fi./.1.d.19.q.5. 1.c.b./. Veri.q.1.1.c b /.1^{m}. Addere 8.&c. Aduocatus 7. Quid.

2 Ratio ueritatis conſiſtit in adæquatione rei & intellectus.1^{a}. q.21.2.c./.1.d.19.q.5.1.c./. Veri.q.1.1.c./ 3.5.8. 10 c./. Virt.q. 2.9.1^{m}. Alimentum 1. Angelus 95. Articulus 1. Aſſentire 3. 4.5.7. Beatitudo 17. Blaſphemia 22. Chimera.o. Cibus 8.

3 Rō ueritatis, prius eſt in intellectu, quàm in rebus. 1^{a}.q.16. 1.o /.1.d.19.q.5.1.c /. Veri.q.1.2.o. Bonitas 99. Cogit^{o}. 1.&c.

4 Veritas fundatur in re, ſed ratio eius completur per actionē animæ. 1.d.19.q.5.1.c./.5^{m}./.2.3.c./. Veri.q.1.1.c./.5.11^{m}.

5 Veritas magis fundatur in eſſe rei, quam in eſſentia rei.22ſ. q.109.1 c./. 1.d.19.q.5.1 c./.7^{m}./. Veri.q.1.5.18^{m} /.19^{m}.

6 Immo etiam res dicitur uera uel falſa, ſicut dicitur aurū uerū uel falſum. Periher.lec.3. me^{o}.b.E. Reſp^{o}. Dub^{o}.116r^{o}.

7 Dicuntur tamē res aliquæ ueræ uel falſæ, p comparationem ad intellectū noſtrū, non quidem eſſentialiter uel formaliter, ſed effectiue, inquantum. ſ. natæ ſunt facere de ſe ueram uel falſam æſtimationem. Periherm. lec. 3. meº. b. H.

8 Nomine ueritatis, non exprimitur ratio conceptionis, ſicut nomine uerbi mentis, licet ueritas ſit cōcepta. Veri. q. 1. 7. 3m.

9 Veritas dicit relationem, qua eſt: ordinatur ad intellectum, ſicut bonitas ad appetitum. 1ª. q. 16. 1. 3. c. /. 1. d. 8. q. 1. 3. c. /. d. 19. q. 5. 1. 2m. / Veri. q. 1. 1. c. Amor. 222. Bonitas. 99. 61. Conditionalis. o. Conſideratio. 1. Contemplatio 14. &c. Dæmon. 75. 76. 100. Ens 6. Enunciatio. 7 8.

10 Veritas non eſt menſura, ſed eſt cōmenſuratio & adæquatio. 1. d. 19 q 5. 2. 2m. Epicicеia 8.

11 Ad ueritatē cuiuslibet rei pertinet, quod eſt cōpletiuū eius per formā, & per ſe pertinet ad cōpletionē eius. Quol. 8. 5. c. Eſſe. 1. Eſſentia 10. Eucbariſtia 83. Fallere. 1. Falſitas. 1. 3. Fides 130. Finis 75. Fractio 2. Helias 7. Hæreſis. 1. 84. 138.

12 Veritas prædicatur analogice, de omnibus ueris. 1. d. 19. q. 5. 1. c. /. 2. 1m. Humilitas 31.

13 Vnum uerum, non contingit eſſe magis uel minus uerum, quàm aliud, quo ad æqualitatem, quæ non recipit magis & minus, ſed quo ad eſſe, ſicut magis entia, ſunt magis uera. Virt. q. 2. 9. 1m. Idea 7. Immobile 1. Imperare 11.

14 Veritas dicitur primo de intellectu: de enunciatione uero, in quantū eſt ſignū eius: de re autē, ut de cauſa eius. 1ª. q. 16. 7. 8. c. /. 1. d. 2. 3. c. /. d. 19. q. 5. 1. c. /. Periherm. lec. 7. prinº. Impugnare 2. 3. Indiuiduum. Intellectus 19. 102.

15 Veritas non entium, ut chimeræ, uel aliorum huiuſmodi, eſt tantum in intellectu, & ab eo cauſatur. 1ª. q. 16. 3. 2m. /. 5. 3m. /. 7. 4m. /. 1. d. 2. 3. c. /. d. 19. q. 5. 1. c. /. 5m. /. d. 30. 3. c. /. Veri. q. 1. 5. 2m. /. 8. o. /. q. 2. 8. 5m. /. q. 3. 4. 2. 6 /. 6m. /. Poª. q. 7. 6 c. /. Meta. 12. lec. 2. fi. Iudicium 26. 32. Iudith. Laus 18. Lex 96. Lumē 17.

16 Nulla creatura eſt ſua ueritas. Cont. 3. cº. 51. /. Veri. q. 1. 4. 4m. Magnanimitas 20. 21. Manſuetudo 4. Martyrium 7. 9.

17 Ad ueritatem loquutionum, requiritur res ſignificata, & modus ſignificandi. 1ª. q. 39. 4. 5. c. Metaphyſica 22. Miſſio 14.

18 In dubiis quorum ueritas agnita ſalutaris eſt, ut incognita periculum ingerit humanæ ſaluti, admodum utile eſt ueritatem inueſtigare. Opuſ. 73. prolo. prinº. Mors 46. Nomen 25. Notum 7. Peccatum 279. Prædicator 9.

19 Veritas enunciabilium, non eſt aliud quàm ueritas intellectus: quia enunciabile ut eſt in intellectu, habet per ſe ueritatem, ſed in uoce eſt uerum: quia ſignificat ueritatem intellectus; non autem per ueritatem in enunciabili exiſtentem. 1ª. q. 16. 7. c.

20 Veritas enunciationum, reducitur in ipſa principia per ſe nota, ſicut in primas cauſas, & præcipue in primo principio. 1. d. 19. q. 5. 1. c.

21 Veritas propoſitionis, ſm neceſſitatē & contingentiam, non uariatur ex poſito materialiter, ſed ex principali cōpoſitione, in qua fundatur ueritas propoſitionis. Veri. q. 2. 12. 7m.

Dum.n 63. 22 Oppoſitum uidetur dicere a ſimili. Poſter. lec. 9. prinº. Reſpondeo Dubio. 163º.

23 Veritas dicitur primo de compoſitione & diuiſione intellectus; ſecundo de definitionibus: tertio de rebus: quarto de homine: de uocibus autem, ſicut de intellectu. Veri. q. 1. 3. c.

24 Veritas propoſitionis negatiuæ, conſiſtit in diuiſione: non autem in compoſitione: tamen fundatur ſupra ueritatem affirmatiuæ: quia nulla negatiua probatur, niſi per affirmatiuam. 1. d. 19. q. 5. 1. 1m.

25 Veritas rerū exiſtētiū, includit in ratione eius entitatē earū, & reſpectū ad intellectū; ueritas autē negationū, dicit ſecūdū rationē. Veri. q. 1. 8. c. Prophetia 4. Propoſitio 4. 5. Rectitudo 3. Sanguis 1. &c. Seducere. Signum 14. Spes 52. Temporale 4. Tempus 42. Teſtamentum 4. Teſtis. o. Theologia 17. Virginitas 23. Vita 78. &c. Vſura 1.

26 Eadē eſt ueritas, & rectitudo cōiū principiorū apud omnes, & æqualiter nota: ſed in ratione ſpeculatiua, eadem eſt; non autem æqualiter nota in concluſionibus; in practica uero ratione, nec eſt eadē, nec æqualiter nota. 12ᵉ. q. 94. 4. c. Xps 17.

27 Stips & fructus, pertinēt ad ueritatē naturæ arboris: nō autē folia principaliter, ut uī, ſed ad cōſeruationē eius. Quol. 8. 5. c.

Diuiſio. 28 Res denominatur ueræ, triplici ueritate. ſ. ueritate intellectus dei, & ueritate hominis extrinſece, & ueritate inhærēte rei, quæ nihil aliud eſt, quàm entitas rei adæquata intellectui, uel adæquās ſibi intellectū. Veri. q. 1. 4. c. fi. /. 5. 6. c. Baptiſmus. 239.

29 Veritas triplex. ſ. cognitionis naturalis, infuſæ, & acquiſitæ. 1ª. q. 60. 1. 3m. Cibus 8. Cogitatio 1. &c. Cognitio 26. &c.

30 Veritas in intellectu, diuerſificatur dupliciter. ſ. diuerſitate cognitorum, & modo cognoſcendi diuerſo. Veri. q. 1. 5. c.

31 Homo pertingit ad cognitionē ueritatis tripliciter. ſ. capiendo a deo, ab homine, & per ſtudiū: primo eſt neceſſaria oratio: ſecundo auditus: tertio meditatio. 22ᵉ. q. 180. 3. 4m. Intellectus 19. 20. 102. &c. Lumen 17. &c. Propoſitio. Scientia 76. Tempus 42.

32 Iudicare aliquo de ueritate, dicitur dupliciter. ſ. ut mediū, & ut potentia. Spiritu. 10. 8m. /. 11m. Tragedia 1.

33 Veritas quadruplex. ſ. uitæ, doctrinæ, iuſtitiæ, & loquutionis. 1ª. q. 16. 4 3m. /. q. 21. 2. 2m. /. 22ᵉ. q. 109. 3 3m. /. 4. d. 38. q. 2. ar. 4. q. 1. c. /. d. 46. q. 1. ar. 1. q. 3. o. /. Pſal. 11. prinº. a. H. /. Pſal. 30. fi. z.

34 Veritas triplex. ſ. doctrinæ, gratiæ, & æternitatis: prima liberat ab errore: ſecunda a peccato: tertia a corruptione. Io. 8. lec. 4. prinº. 2. A.

35 Veritas duplex. ſ. oris, & operis. Io. 8. lec. 6. prinº. d. prinº.

36 Veritas eſt in intellectu dei proprie & primo, ſed in intellectu noſtro eſt proprie & ſecundario: in rebus autem eſt ſecundario, & improprie. 1ª. q. 16. 7. 8. c. /. Veri q. 1. 4. o. in diuinis

37 Deus eſt ueritas. 1ª. q. 16. 5. o. /. 12ᵉ. q. 3. 7. c. /. q. 93. 1. 3m. /. 22ᵉ. q. 27. 4. c. /. Cont. 1. cº. 1. /. 60. /. 61. 1m. /. Liº. 3. cº. 51. /. Opuſ. 3. cº. 105. /. Io. 14. lec. 2. prinº. c. B. Angelus 408. 411. Anima 194. &c. Appropriatio 19. Argumentum 4. Ars 24.

38 Deus eſt ſumma, maxima, & prima ueritas. 1ª. q 16. 5. c. /. 1. d. 19. q. 5. 1. c. fi. /. Cont. 1. cº. 62. Articulus 1. Attributa 6.

39 Veritas in diuinis, ſumitur dupliciter. ſ. proprie. i. æqualitas intellectus dei, ad eſſentiā eius principaliter, & ad creaturas conſequenter, & metaphorice. i. ſumma imitatio principii: primo modo dicitur tantum eſſentialiter: ſecundo autem perſonaliter, & conuenit ſoli filio. 1ª. q. 16. 5. 2m. /. q. 39. 8. c. /. Veri. q. 1. 7. u. Beatitudo 17. 26. Credere 3. Deus 177. &c. Æternitas 40. Falſitas 4. 12. 18. 20. 24.

40 Veritas triū perſonarū in diuinis, eſt tantū una numero ex parte rei, ſed ſunt multæ, in intellectu noſtro. 1. d. 19. q. 5. 3. 1m. /. Veri. q. 1. 5. 18m. /. 19m. Fides 29. 31. 123. 146. Gratia 169. Hæreſis 84. 138. Intellectus 299. &c. Iuramentum 7. 8 9.

41 Veritas prima, eſt in genere animæ large. i. ſecundum quòd omnia intelligibilia & incorporalia, dicuntur eſſe unius generis. Veri. q. 1. 4. 15m. Iuſtitia 74. Iuſtus 225. Miſericordia 44. Prædeſtinatio 55. 56. Prophetia 4. Pulchritudo 13. 14.

42 Anima non iudicat de omnibus rebus, ſecundum quaſcunque ueritatem, ſed ſecundum primam ueritatem, inquantū reſultat in anima, ſicut in ſpeculo, ſecundum prima intelligibilia. 1ª. q. 12. 11. 2m. /. q. 16. 6. 1m. /. q. 84. 5. c. /. q. 88. 3. 1m. /. 12ᵉ. q. 93. 2. c. /. 22ᵉ. q. 173. 1. 2m. /. 4. d. 49. q. 2. 7. 8m. /. Cōt. 3. cº. 47. /. Veri. q. 1. 4. 5m. /. q. 8. 7. 6m. /. q. 10. 6. 6m. /. 8. c. fi. /. 11. 12m. /. Spiritu. 10. 8m. /. 9m. /. 10m. /. Quol. 10. 7. o.

43 Omnis ueritas eſt a deo. 1. q. 16 5. 3m /. 1. d. 19. q. 5. 1. c. fi. /. 2. d. 28. 5. 1m. /. d. 37. q. 1. 2. 1m. /. Veri. q. 1. 8. o.

44 Veritas prima eſt finis omnium deſideriorum, & actionum noſtrarum. 22ᵉ. q. 4. 2. 3m. /. Cont. 1. cº. 1. fi. Sapientia 40.

45 Omnes res ſunt ueræ una ueritate. ſ. dei, ſicut principio effectiuo, & exemplari; ſed multis formaliter. 1ª. q. 16. 6. o. /. 12ᵉ. q. 93. 1. 3m. /. 1. d. 19 q. 5. 2. o. /. Veri. q. 1. 4. 5. 8. o. /. q. 21. 4. 5m. /. q. 27. 1. 7m. /. Anima. 3. 1m. /. Quol. 10. 7. u. /. Pſal. 11. prinº. a. H.

46 Sine lumine dei, nemo ualet lumen ueritatis uſquequaque pertingere. Opuſ. 73. prolo. Sedere 3. 5.

47 Quælibet ueritas, præter primam, eſt aliquo modo mutabilis. 1ª. q. 16. 8. o. /. d. 19. q. 5. 3. o. /. Veri. q. 1. 4. 3m. /. 6m. /. 6. o. /. Quol. 10. 4. c. Subditus. Tranſumptio. Vere. Verum. o. Chriſtus 74.

48 Veritas qua quis dicit uerum, & qua uerax dicitur, eſt uirtus: non autem qua uerum dicitur, ſed eſt obiectum & finis uirtutum. 1ª. q. 16. 4. 3m. /. q. 17. 1. c. /. 22ᵉ. q. 109. 1. o. /. 3. d. 34. q. 1. 2. c /. 4. d. 16. q. 4. ar. 1. q. 2 c. / d. 17. q. 3. ar. 2. q. 3. c. /. Veri. q. 1. 3. 12m. Anaxagoras. Apoſtoli 7. Apparere 9. Ars 45. Blaſphemia 11. Confeſſio 3. 14. Contentio 1. Virtus.

49 Hæc uirtus non eſt uirtus theologica, nec uirtus intellectualis, ſed eſt uirtus moralis, & medium eius eſt inter ſuperfluū & diminutum. Et hoc dupliciter. ſ. ex parte actus, & ex parte obiecti. 22ᵉ. q. 109. 1. 3m. /. 2. d. 44. q. 2. 1. 1m.

50 Et eſt ſpālis uirtus. 22ᵉ q. 109. 2. o. /. 4. d. 16. q. 4. ar. 1. q. 2. b. /. c.

51 Ad uirtutē ueritatis pertinet, talē ſe exhibere interius p ſigna exteriora. ſ. p uerba & facta, qualis ē. 22ᵉ. q. 109. 1. c. /. 3m. /. 2. c. /. 3. 3m. /. q. 110. 2. c. /. q. 111. 3. c. /. q. 168 2. 3m. /. q. 169. 1. 3m.

52 Loquens ueritatem non poteſt uiciari: quia ueritas non uariatur ex differentia perſonarum. Ioh. 13. lec. 2. meº. C.

53 Hæc uirtus eſt pars annexa iuſtitiæ: quia utraque eſt ad alterum, & utraque æqualitatem conſtituit; ſed iuſtitia ſecondum debitum legale; ueritas autem ſecundum debitum morale. 22ᵉ. q. 109. 3. o. /. Veri. q. 1. 5. 12m. Doctrina 14.

54 Et declinat plus in minus quàm in maius, non quidē negando

uerum,

Ve

uerum, ſed affirmando. 22æ.q.109 4.o./.q.129.3.5m.

55 Veritas, deſpectos facit claros & fortes, ſed mendacium facit oppoſita iſtorum. Io.9.lec.3.mo.d.fi. Epieiccia 8. Eraclitus. Fabula. o. Fallere 1. Falſitas 9. 21. 23. Fides 130. 146. Gloria 12. Hæreſis 1. Iactantia 6. Impugnare 2. 3. Hypochriſis 4. Iuſtitia 22. Magnanimitas 20.21. Manſuetudo 4. Martyrium 7. 9. Mendacium 9. &c. Ornatus 1. Præco. Prædicator 9. Princeps 21. Simplicitas 1. Tormentum. Virtus 225.

Iudicii. 56 Veritas uitæ, eſt cõmunis ad quãlibet uirtutem. 22æ.q. 109. 2. 3m.

57 Omnis homo a natura non degenerans, ueritatem amat, & eam ſcire ſuper omnia deſiderat. Opuſ.73. prolo.prio. Accuſatio 9. Aduentus 8.10. Aduocatus 7. Affirmatio 1. Alchimia. o. Alimentum 1. Amen 2. Anima 3. Argumentum 4. Aſſentire 2. Credere 3. Dæmon. 11.76. Dies 18. Doctor. 2. 3. Eſſe. 1. Falſitas. o. Fides. 15.29.31.52.146. Fieri. 20.21. Iuramentum 7. &c. Locus 6. Lucia. Officium 1. Plato 2. Prophetia 39. &c. Ratio 34.50.

58 Veritas amatur per ſe, ſed oditur per accidens. 12æ.q.29.5. o./. 22æ.q.15.1.3m/. 1.prolo.L.meo.l. Reſurrectio 24. 46. Scandalum 13. &c. Scientia 23.102.117. Scriptura 9. Senſus 37. &c. Symbolum 10. Socrates 2. Stultitia 7. Triſtitia 17. Verum. o.

59 Veritas creata eſt maior anima, ſm quid, ut perfectio eius: non autem ſimpliciter. 1a.q.16 6.1m. Veritas 6.

Figura. 1 ¶ VERMIS generatur hoc coitu, et terra, per actionem ſolis, & ſignificat Chriſtum. Pſal.21.prio c.l. Dãnatio 29.

2 Vermis damnatorum, non erit materialis, ſed ſpiritualis.i. remorſus conſcientiæ, naſcens de putredine peccati. 2.d. 39 q.3.1.5m./ 4.d.50.q.2.ar.3.q.2.o./. Cont.4 co.89 fi./.Po2. q.5.9.13m./. Quol.3.23.c./. Quol.7.14.o./. Opuſ.3.co.179./. Opuſ. 10. ar. 41. Euchariſtia 88. Flagellum. Generatio 34. 37. Reptile.

¶ Vernaculus. Seruitus 10.

¶ Verſari. Beatitudo 18. Forma 94. Grãmatica.

¶ Verſio. Conuerſio. o. Eutropelia. Imprimere 3. Luna 6.

¶ Verſus metricus. Carmen. Conceptio 2. Confeſſio 53. Damnum 3. Excõmunicatio 24. 32. Gula 8. Liber 1. Miſericordia 21. Paſſio 83. Pſalmat 9.11.13.

Quid. ¶ Vertex corporis, eſt ſuprema pars eius, & uertex animæ, eſt ſuprema pars eius, & hoc dupliciter. ſ. uel tota pars intellectiua, uel ſynderesis. Veri.q.16.2.3m. Baptiſmus 244. Vactio 34.

¶ Vertibile. Angelus 61. Vertibilitas. Volubile.

¶ Vertibilitas. Duplicitas. Vertibile. Volubile.

Quid. 1 ¶ VERTIGO. Spiritus uertiginis eſt quædam infirmitas ex permiſſione dei, ſed metaphorice, eſt ſpiritus erroris, ad modum eius qui patitur uertiginem. Iſa. 19. meo. D. Miſſa 4.

2 Huiuſmodi infirmitates & defectus peccati, proueniunt hominibus, ex quibuſdam particularibus cauſis. Opuſ. 3. co. 226.

Diuiſio. 1 ¶ VERVM dicitur dupliciter. ſ. uerum ueritate eſſentiæ, & uerum ueritate proprietatum. 1a.q.68. 4.c./. 22æ.q. 77. 2. 1m. Abraham 5. Accidens 23. Addere 8. &c. 12. Agens 113. Agere 25. Agnus 5 Alchimia o. Alienum 4.7. Amen 2. Amicitia 5.27.29.31. Analogia 21. Anima Animal 7. 8. 9. 81. Antequam. Antiochus. Apollinaris 4. Appetitus 18. Aqua 15. Argumentum 4. Aſſentire 3. Aſſumere 42. Aſtutia 1. Balaam. Baptiſmus 37. Beatitudo 65. Bonitas 5. Charitas 45. Cauſa 46. ciuitas 1. Claritas 15. Cognitio 12. Columba 3.4. Comedere 2. Conceptio 15.16.

2 Verum dicitur dupliciter. ſ. uerum ueritate ſigni, & uerum ueritate naturalis ſpeciei. Quol.3. 5.c. Concluſio 3. Conditionalis. Congregatio 2. Corpus 70. &c. Coſta 6. Credenda Credere 3. Delectatio 81. Dæmon. 75.76.78.107. Demonſtratio. 14. Deus. 274. Dialectica 2. Dies 18. Differentia 24. Diuinatio. 16. Diuitiæ. 1. Doctor. 2. 3. Doctrina. 18. Dolor 28. Dominatio 1. Dominium 12. Dubitatio 5. Eccleſia 2. 5. Effectus 5. 6. Enuntiabile 2. Enuntiatio 7. 8 Ens 28. 29. Epiſcopus 16. Eraclitus. Æternitas 37. Euchariſtia 24. 110. 120.142.172. &c. 246. Fabula. o. Fictio. 1. Fides. 15.31. 35. &c. 52.133.156. Filiatio 21.28. Fruitio 11.

3 Verum dicitur tripliciter. ſ. ut diuiditur contra falſum, contra figuram, & contra participans. Io.lec.5.prio.a.H./. co. 6. lec. 4. prio. Gaudium. 2. Generatio. 30. 87. &c. Gratia 169. Homo 10. Honeſtum 8. Humilitas 15. Iacob. 10. Ieiunium. 15. Imago. 24. Imperſonale. Impugnare. 2.3. In.at. Infamia. 2. Intellectus. 19.20.

4 Ens eſt de ratione ueri: non autem econuerſo ideo uerum non poteſt intelligi, non intellecto ente, ſed bene econuerſo: non autem uero non exiſtente. 1a q. 16. 3. 3m. 1.d.19.q. 5.1.2m./.3.4m./. Veri. q.1. 1. 3m./. 5. 5m. Intentio 26. Ioachim. Ioannes 17. Hypothetica. Ira 83. Irreligioſitas 2. Iuſtitia 19. Larua. 1. Lex. 164. 166 Locus. 6. Loqui. 6. Lucta. Maleficium. 3. Maria. 33. 42. Matrimonium. 118. Medium 21. Mendacium. 10. Mentiri. Metaphora 8. Miraculum 34. 40. 45. &c. Mixtio 5. Mos 5. Neceſſitas 25. Nomen 38. 81. Nubes 1. Odium 8. Opinio. 4. 5. 6. 7. Ordo. 21. 27. Paulus. 17. Pax. 13. 22. 27. 28. Peccatum. 170. Pœnitentia. 44. Periurium. 6. Perſona. 43. Phiton. 5. Pluuia. 2. Poteſtas. 9. Præceptum. 86. Prædeſtinatio. 55. 56. Præpoſitiuus 1. Præuaricator. 2. Proceſſio. 6. Prophetia. 4. 15. 49. Propoſitio. 4. Proprium. 3. Prudentia. 25. 26. 32. Reduplicatio. 4. Sacerdos. 25. 26. Sacramentum. 33. 37. Sacrificium. 20. Saluari. 2. Scientia. 23. Scriptura. 9. Sepultura. 13. Seruitus. 9. 11. 13. Syllogiſmus. 4. Simonia. 15. Sinon. 2. Soluere. 8. Sophiſta. Spes 13. 14. Tacere 3. Tempus. 39. Tragedia. 2. Tranſcendentia. Tranſumptio. Triſtitia. 2. Verbum. 71. Veritas. o. Virtus. 225. Viſio. 15. Vnitas. 4. 5. Votum. 61. Vſura. 113. Vſus. 13.

¶ Veſicula. Generatio 44.

¶ Veſpaſianus. Ioannes 17. Titus.

¶ Veſpere cauſat triſtitiam; quia eſt hora melancoliæ & tenebrarum, quæ contriſtant, ſed mane lætificat; quia eſt hora ſanguinis & lucis. Pſal. 29. mo. d. B. Agnus. 1. Angelus. 324. &c. Cognitio. 47. Dæmon. 20. Dies. 1. 6. &c. Ieiunium. 18.21. Iuge. Luna. 1. Sero. Ventus. 2. Venus. 1. Differentia

¶ Veſpertilio circa terram uolat: ideo ſignificat præditos ſcientia ſæculari, qui ſola terrena ſapiunt. 12æ.q.102.6.1.fi. Figura.

¶ Veſta. Luxuria. 19.

1 ¶ VESTIGIVM trinitatis, eſt ſimilitudo creatoris, reperta in creatura, ducens confuſe in cognitionem eius. 1. d. 3. q 2. 1.o./.q. 3.c. Quid.

2 Immo nullo modo deus eſt ſimilis creaturis. 1a. q. 4 3.4m./. 1.d.19.q.1 2.c./.d.35 4.6m./.d.48.1.4m./. Cont.1. co.29./. Veri.q.2.11.1m./.q.23.7.11m./.Po2.q.7.7.10m. Reſpo. ſicut Dubio.471.

3 In ratione eius ſunt tria ſ.ſimilitudo, imperfectio, & quod per illud uenitur confuſe in cognitione eius cuius eſt: ideo magis proprie dicitur reſpectu perſonarum, quàm reſpectu eſſentiæ dei. 1.d.3.q.2.1.c./.3m.

4 Et attenditur ſecundum appropriata, per quæ ueniri poteſt in trinitatem perſonarum. 1a.q.45.7.1m./.1.d.3.q.2.1.4m.

5 Tres partes eius, diuerſimode aſſignantur a diuerſis; quæ tamen reducuntur ad principium, medium, & finem. 1a. q. 3. 5. o./. q. 45. 7. o./. 1. d. 3. q. 2. 2. o./. Po2. quæſt. 9. 9. c. fi.

6 Et repræſentat cauſam ut cauſam tantum: imago autem repræſentat etiam quo ad formam cauſæ. 1a. q. 45. 7. c./. q. 93. 6. c./. 1. d. 3. q. 3. c./. Cont. 4. co. 25. fi. Filiatio. 38. Inueſtigatio. 1.

7 Imago ſequitur animam, ſecundum quòd eſt intellectualis: ueſtigium autem, ut eſt natura creata, ſicut etiam gratia, licet gratia dicatur ſimilitudo perfecta, reſpectu aliarum. 2.d.3.q.2.3.1m./.2m.

8 Veſtigium trinitatis eſt in creatura, ſecundum q; imitatur perfectionem dei, ſeu conſequitur eſſe perfectum. 1a.q. 5.5. o./.q.45.7.o./.1.d.3.q.2.1.3.c.

9 Veſtigium trinitatis eſt in qualibet creatura, inquantum eſt creata, habens formam & ordinem, licet proprie ſit tantum in indiuiduis ſubſtantiæ. 1a.q.45.7.o./. q.93.6.c./.1.d.3.q.2. 3.o./. 3.4.co.25.fi./.Po2.q.9.9.c.fi.

10 In corpore hominis, non tantũ eſt ſimilitudo ueſtigii, ſed & imaginis, inquãtũ habet animã rõnalé. 3.d.2.q.1.ar.3.q.1.2m.

11 Veſtigia dei, dicuntur etiam opera bonitatis eius, in myſterio incarnationis oſtenſa, inquantum per ea aperitur nobis uia ad deum. 3.d.3.q.2.1.4m.

1 ¶ VESTIS Chriſti duplex. ſ. corpus eius, & omnes ſancti. Pſal. 44.meo. ſ.prio./. Pſal.50.meo.d.fi. chriſti.

2 Veſtes ſanctorum, ſunt ad protegẽdũ, calefaciẽdũ, & ornandum, & ſunt alba, munda, & odorifera, Iſa. 12 meo.B. Adulatio. 24. Ambitio. 3. Amictus. Baptiſmus. 243. Benedictio 6. Caligæ. Character. 42.

3 Veſtis eccleſiæ duplex. ſ. doctrina utriuſq; teſtamẽti, & opera uirtuoſa. Pſal.44.fi.g.1. Caſula. Chirothecę. Claritas. 29. Cõſecratio. 1. Cõtinẽtia. 18. Dalmatica. 1. Diſpẽſatio. 17. Ægyptus. Ægritudo. 4. Eps. 13.14. Induere. Indumẽtũ. Lepra. 2. Liliũ. Manipulus. Mitra. Ornatus. o. Religio. 90. Reuerentia. 8.

4 Character non imprimitur in datione alicuius uestis: quia uestis non ſignificat poteſtatem, ſed idoneitatem actus

elus. 4.d.24.q.2.3.4^{m}./. q.3.3.c. Saccus, Sandalia, Sebaſtianus. Stola o.

5 Quædam ueſtes ſunt cõmunes, omnibus miniſtris eccleſiæ, ut amictus, alba, & cingulum: quædam uero ſunt propriæ aliquorum. 4. d. 24. q. 3. 3. c. Succinctorium, Chriſtus 205. Succingi.

6 In uſu uilium ueſtium, poteſt eſſe peccatum inanisgloriæ & auaritiæ, & uirtus humilitatis, ſignum contemptus mundi, pœnitentiæ, & triſtitiæ. 22ᵹ.q.169. 1. c.2^{m}./.q. 187.6.o. Auaritia 13.

7 Vitioſum eſt, q uis ueſtiatur ueſte mulierum, uel econuerſo, ad laſciuiam: ſed poteſt eſſe ſine peccato, propter aliquã neceſſitatem: ſed prohibetur in lege ueteri, propter idolatriam. 12ᵹ.q.102.6.6^{m}./.22ᵹ.q.169.2.3^{m}.

¶ Vitare. Lex 26. Peccatum 14. Prohibitio.o. Vetitum.

¶ Vetitum. Ieiunium 21. Prohibitio. o. Vetare.

¶ Vetula. Thales 2.

¶ Vetus. Adoratio 20. Agnus 1. Angelus 447.568.620. Animal 81. Antiquus. Lex. V. Peccatum 190. Sacerdos 14.

Diuiſio. 1 ¶ VETVSTAS duplex ſ.culpæ, & pœnæ. 3.d.15.l. prin^{o}.B.

2 Vetuſtas quadruplex. ſ.erroris, figuræ, culpæ, & pœnæ./.Gal. prin^{o}.

¶ Vetuſtum. Conſecratio 12. Vetus.

Licet. ¶ Vexatio. Redimere ſuã uexationem, licet iuris ordine non prætermiſſo. 22ᵹ.q.66.5.3^{m}./.q.100.4. 3^{m}./.4.d.25.q.3.ar.2.q. 3.2^{m}./. Opuſ.63.c.4./.c.10. Abraham 17. Dæmon 53. Furtum 8. Vſura 200.

Doctor. ¶ Vgo de ſancto Victore, non eſt auctoritatis. 22ᵹ q.51. 1^{m}./. 3^{p}.q. 45.2. c./. q.50.4.c. Anima 66. 77. Coſta 6. Inſinuatio 1.

Differen^{a}. 1 ¶ VIA eſt publica & cõmunis. Semita uero eſt abbreuiatio eius, ſtricta, & non cõmunis: ideo præcepta dei ſunt uiæ, conſilia uero ſunt ſemitæ. Pſal. 24. prin^{o}. d. E. /. Matth. 5. Adam 70. Adoptio 21. Agens 35. Agreſta. Amor 35.45.47. 49.220. 275. Angelus 257.487.506.522.547. Anima 100. 262. Ars 14. Aſtutia 1.3.

2 Via dei ad nos, eſt iuſtitia, charitas, Chriſtus, & mater eius. Pſal. 17.fi.1.E. Augmentum 13. Beatitudo 28. 67. &c. 117. &c. Beatus 32.39.40.47. Campſoria 9. Character 12.19. Charitas 38.103.117. Certitudo 23.24. Cogitatio 9.

3 Status uiæ in qualibet creatura rationali, eſt quo deficit a beatitudine. 2.d.11.q.2.1.c./.4.d.49.q.2.7.c.prin^{o}.

4 In uia eſt triplex impedimentum. ſ.obſcuritas, lubricitas, & impellens. Pſal. 34. prin^{o}.d. Cognitio 23. Compaſſio. Cõmune 10. Comprehenſor.o. Conſilium 12. Contritio 31. Crimen. Cura 5. Damnatio 45.46.52. Delectatio 102.103. Dæmon 74. Deſperatio 13 14. Deus 159.&c. Diſpoſitio 18. Dominium 16. Donum 32.

5 Exiſtens in uia, dupliciter impedit uiatorem. ſ.per pedis læſionem, & per caſus occaſionem. Et ſimiliter Chriſtus fuit incredulis & iudæis occaſio læſionis, & occaſio caſus, non ex culpa ſua, ſed ex culpa illorum. Iſa.8.fi.c.H.

6 Homo in hoc mundo, eſt ſicut in uia non ſecura ab hoſtibus, & ignota. Ideo indiget protectore & tutore. Pſal.5.me^{o}. c. Dos 3. Eccleſia 1.5. Euchariſtia 5.149.248.&c. Finis 123. Forma 100. Gratia 11. 37.49.141. Habitus 75. Hæreſis 3. Homo 27. Humidum 1. Intellectus 218. Inueſtigare 1. Iuſtificatio 15. Lex 125.

7 Homo in uia, indiget tribus. ſ. adminiculo, cibo, & ſolatio. Pſal.22.me^{o}.b.l. &c. Libertas 6. Liberum 15.16. Lumbardia. Maria 58. Matrimonium 13. Meritum 4.101.107.&c. Motus 1.19. Mundus 20. Obedientia 12.

8 Viator indiget tribus ſemper. ſ.ductore propter uiam, procuratore propter uitam, & defenſore propter ſalutem. Pſal. 30. prin^{o}.c.E. Obſtinatio.o. Optalmia. Oratio 85. Ordo 27. Origo 1. Patientia 10. Pax 26.

9 A uiatore poteſt remoueri habitus: non autem ſi ſit in termino uiæ. 2.d 7.q.1.2.c.fi./.1^{m}. Peccatum 113. &c.

10 Non oportet quòd qui uadit per uiam, in quolibet paſſu cogitet de fine uiæ. 12ᵹ.q.1.6.3^{m}. Pedagia.

11 Nullus in termino uiæ, poteſt deflecti a fine bono uel malo, cui adhæſit. 2.d.7.q.1.2. c. fi./. d.43.4.4^{m}. Pœnitentia 119. Perfectio 63.65. Petrus 5. Præceptum 78. Præcingi. Prius 1. 7.12. Proœmio 6.14.

12 Terminus uiæ hominis, eſt mors: angeli uero terminus, eſt terminus electionis, qua bono uel malo adhæſit. 2.d.7.q.1. 2.c.fi./.d.11.q.2.1.c./.d.43.4.4^{m}./. 3.d.1.q.1.a.2^{m}.fi./. 4.d.15. q.2.ar.2.q.1.c./.Opuſ.3.c^{o}.189.

13 Homini datur longior uia quàm angelo; quia magis diſtat a deo per cognitionem. 2.d.7. q.1.2.c.fi./. d.23.q.1.a.1^{m}./.d. 39.4.4^{m}./.d.43.4.4^{m}. Prophetia 76.77. Prudentia 51.&c. Purgatorium 9. Quies 3.4. Raptus 6.&c. Reprobatio 6. Scandalum 1. Signum 12. Spes 8.9.52. Stabilis. Statuium 1. Suffragia 45. Theologia 43.44. Teſtamentum 1. Veſtigium 11. Virtus 193. Vniuerſale 2. Vſura 145. Vtile 1. Chriſtus 85. 122.129.137.

¶ Viator. Via 5.&c. Chriſtus 85.122.129.137.

¶ Vibratio. Chriſtus 220.

¶ Vicarius non poteſt totam poteſtatem ſuam cõmittere; Quæ poteſt
quia intentio cõmittentis ſibi eſt, quòd faciat quod poteſt. Sed quandoque non poteſt totum. Quol.12.32.0. Confeſſio 65. Ioannes 14. Pœnitentia 39. Reſtitutio 14.20. Sacerdos 34. Simonia 23 &c. Vicem.

¶ Vicem dei gerunt homines, in cõmiſſis hominum iuriſdi- In quibus.
tioni: non autem quo ad omnia, ut in inſtitutis a ſolo deo, ſicut in matrimonio & huiuſmodi. 22ᵹ. q. 100. 8. 3^{m}. fi. Alexander 1. Balnus. Baptiſmus 112. Gerere. Honor 31. Imperator 7. Indulgentia 3. Lex 161. Vicarius. Vnctio 22. Chriſtus 54.

¶ Vicinus. Accidens 77. Dolor 12. Fides 43. Futurum 5. Indulgentia 24. Paradiſus 4. Præceptum 132.136. Prophetia 77. Stella 7.

¶ Viciſſim. Inuicem. Politia 4. Viciſſitudo.

¶ Viciſſitudo. Angelus 329. Politia 4. Succeſſio.

¶ Victima. Hoſtia. ſacramentum 124.&c. ſacrificiũ 14.23.&c.

¶ Victima dicitur dupliciter. ſ. uel quia animal uinctum duce- Diuiſio.
batur ad ſacerdotem, uel quia pro uictoria habita, uel habenda offerebatur. Iſa.1.me^{o}.c.B.

¶ Victor. Ricardus. Scipio. Triumphus. Vgo. Victoria. Vincere.

¶ Victoria. Animal 80. Audacia 11. Aureola 1.6.25. Corona 6. Corruptio 2.3. Delectatio 21.40. Dæmon 68.&c. Fortitudo 51. Iepthe. Imago 43. Militaris. Pertinax. Theodoſius 1. Vincere. Chriſtus 87.

¶ Victus. Cibus.o. Ieiunium 28. Iudæi 44. Labor 2. Miſſa 10. 11. Officium 19. Operatio 22. Præceptum 65.66. Religio 48. Spectacula 1. Vſura 253.&c.261.

¶ Videre. Non uidens poteſt dici tam chimera, quàm lapis, Quis.
quam etiam homo, ſed diuerſimode. Meta.4.le.3.prin^{o}.2. K. Abſtractio 16.17. &c. Adam 1.&c. Aduentus 6.9. Affectio 5. 6. Agens 112. Amicitia 29. 31. Angelus 272. 273. 357. &c. 430.500.551.570. Apoſtoli 21. Apparere 8. Aſcendere 8. 15. &c. Aſſiſtere 5. Balneum. Beatus 17. Benedictus 5. Charitas 6. Cognitio.o. Contemplatio.o. Fides 112. Frui 1. Fruitio 2. Iacob 3.4. Iacobus 2. Miraculum 33. Nomen 37. Ordo 11. Paulus 6. Prophetia.o. Thomas 3. Velamen. Videri. Viſio.o. Viſus.o. Vnio 20. Vſura 29.

¶ Videri. Accuſatio 1. Adam 86. Admiratio 1. Adulatio 4. Aduocatus 5. Amor 219.281. Apparere.o. Arca 2. Ars 3. Augmentum 16. Auſteritas 2. Campſoria 9. Epicicli.u. Euchariſtia 141.&c. Euſtratius 2. Excandeſcentia. Experientia 2. Facies 2. Fides 112. Finis 128. Flumen 2. Fruitio 1. Hæreſis 119. Humilitas 3. 15. 22. Importabile. Miraculum 55. Oculus. Odium 12. Palpabile 5. Paupertas 7. Viſibile.o. Viſio.o. Viſus.o. Vſura 124.

¶ Vidua. Ancilla 25. Caſtitas 4. Fructus 4.16.17. Miſericordia 19. Nuptiæ 3.5. Presbytera. Raptus 2. Religio 8. Virginitas 20. 27. 28.

¶ Vigere. Caput 5.6. Caro 3. Conſeruatio 4. Cor.o. Corpus 60. Dæmon 7. Homo 31. 32. Rex 9. Sobrietas 5. Tactus 5. Vigor.

¶ Vigilantia eſt idem quod ſolicitudo, & pertinet ad pruden- Quid.
tiam. 22ᵹ.q.47.9.0. Solicitudo.o.

¶ Vigilantius. Hæreſis 106.110.

¶ Vigilare. Cum aliquis uult diu uigilare de ſero, ex quo ſe- Nimis.
quitur, quòd non uadat hora matutinali ad eccleſiam, tunc actus iſte interior uel exterior, per accidens ſe habet ad peccatum omiſſionis. 12ᵹ q.71.5.c. Ieiunium 7.35. Maria 69. Oratio 24. 26. Religio 77. Solicitudo.o. Somnus.5. Valitudo. Vigilantia. Vſura 112.

¶ Vigiles & cuſtodes, & alii huiuſmodi, de ſuo labore uiuen- Pro uictu.
tes, intelliguntur de labore manuum ſuarum uiuere. 12ᵹ. q.187.3.c. Ieiunium 7. Officium 3.

¶ Vigilia. Apparere 11. Caſtitas 11. Cognitio 40. Epiſcopus 23. Ieiunium 7. 35. Miſſa 17. Nocturna. Oratio 24. 26. Ordo 88. Pollutio 3. Prophetia 57. 58 65. Puſillanimitas 1. Religio 77. Somnus 2. Vigilare. Voluntas 75.

¶ Viginti. Vſura 166. 176.

¶ Vigintiquinque. Adoptio 6.

¶ Vigor. Conſeruatio 4. Fortitudo 7. Incarnari 16. Legiſlator 2. Lex 558. Vigere. Vir.

Vi

¶ Vilielmus. Hæreſis.112.
¶ Viliſicatio. Paruificentia. Paruipenſio.o. Vilis. Vſura.73.
¶ Vilitas. Abſcondere.3. Vilis.
Lædit. ¶ Vilis non debet aſſumi uel eligi ad principatum uel regimē: quia ut plurimum lædit politiam. Opuſ.20.li°.4.c°.15./.19. Animal 83. Creatura 10. Deus 118. Diuitiæ 9.11. Impuritas. Matrimonium 50. Metaphora 7. Mulier 21. Propter 2. &c. Religio 6. Viuificatio. Vſura 157. Chriſtus 202.
¶ Villa. Capharnaum. Ruſticitas.
¶ Vincentius. Laurentius 3. Martyrium 5.16.
Requiſita. ¶ Vincere requirit tria.ſ. fortitudinem, agilitatem, & inſtructionem. Quæ tria habuit Dauid ſupernaturaliter. Pſal. 17. ſ &c. Alexander 2. Animal 80. Audacia 11. 20. 21. Aureola 1. Conſuetudo 5. Continentia 8. Corona 6. Delectatio 21. 40. Dæmon 68. &c. Imago 43. impugnatio. incontinentia 4. iraſcibilis 3. Luxuria 25. 26. Miles 2. Militaris. Paſſio 10. 52. 53. 76. 77. 110. Poteſtas 9. Reſiſtere 1. Superare. Temperantia 4. 14. 25. Tentare 9. Timor 34. Tribulatio 15. &c. Venus 4. Veritas 52.55. Victima. Victor. Victoria.
Nō ſoluit. 1 ¶ VINCVLVM maius, non abſoluit a uinculo minori, niſi quando ſecum non compatitur uinculum minus. 2.d.44.q.2.2.3m. Abſoluere 23.24.25. Affinitas 1. Ciuitas 1. Cognatio 2. Conſanguinitas 1. Excōmunicatio 34. Incarcerare. Ligare. Matrimonium 1.&c.14.51.78.136.139. Nexus. Pax 6. Peccatum 44. Spiritus 20. Vindicatio 6.
2 Vinculum malum quadruplex.ſ. mundanæ ſolicitudinis, concupiſcentiæ carnis, peruerſe actionis, & prauæ conſuetudinis, & uinculum bonum triplex.ſ. charitatis, legis dei, & inſtructionis eius. Iſa.52.fi. C. Votum 18. &c.
Quid. 1 ¶ VINDICATIO eſt uirtus ſpecialis: quia ad hoc natura inclinat. 22ſ.q.108.2.o. Audacia 17. Helias 6. Fornicatio 14. Heliſeus.
2 Vindicatio conſiſtit in medio duorum uitiorum.ſ. crudelitatis, & ſæuitiæ: ſecundum exceſſum, & remiſſionis ſecundū defectum. 22ſ.q.108.2.3m. Ira 1.14.26.53. &c. Iuſtitia 22. Oratio 39. Pœnitentia 12. 21.
3 Naturalius eſt homini, appetere uindictam iniuriarum illatarum, quàm ab hoc deficere: quia uia alicui nimis parue ui dentur iniuriæ ſibi illatæ, ſm Saluſtium. 22ſ.q.157.2.2m.
4 Vindicatio & inflictio pœnæ peccanti, eſt licita, ſi ſit propter bonum.ſ. uel emēdationis, uel cohibitionis, uel quietis aliorū cū aliis debitis circūſtātiis: nō autē ſi ſit ex odio, uel principaliter intendatur malū peccātis. 22ſ.q.108.1.o./.3.c./.q.158.1.c./.3m./.2.c./.3.o./.3a.q.15.9.c./.3.d.33.q.3.ar.4.q.1.4m./.4.d.14.q.1.ar.3.q.1.3m./.Ma.q.12.1.c./.8m./.14m./.3.5m./.Ro.12.lec 3.me°.G. &c./.c°.13. lec.1. me°.G./.1ſ. Theſ.5.lec.2.prin°.E./.He.10.lec.3.fi.A. *Perfectio 90.&c. Præceptū.139.
5 Fortitudo diſponit ad uindictā, remouendo prohibens: zelus autē importat primā radicē eius: quia actus cuiuslibet uirtutis, procedit ex radice charitatis. 22ſ.q.105. 2. 10m./.22ſ.q.108.2.2m. *Punitio.1.Satisfactio.1.Scandalū.15.&c. Rixa 3.
6 Vindicatio debet fieri p priuationē eorū quæ peccās diligit.ſ.p mortē, uerbera, talionē, uincula, carcerē, ſeruitutē, dānū, exiliū, ignominiā, & huiuſmodi.22ſ.q.108.3.o. *Siluester 1. Thomas 4. Tormentum. Tribulatio 4. Vindicatiua.
7 Deū decet ſe uindicare: quia ex hoc eſt aliquid malum, q eſt cōtra deū. Sed homo nō debet punire, quaſi ſe uindicās, ſed deum, ſi habet hoc ex officio. 3.d.1.q.1.2.4m./.Ma.q.12.1.c./.8m./.14m./.3.5m. *Adam 75. Vxor 8.&c.
8 Vindicta dei, dicitur gladius durus, magnus, fortis, acutus, & lucens. Iſa.27.fi.
¶ Vindicatiua. Iuſtitia 22. Pœnitentia 12.21. Vindicatio.o.
¶ Vinea. Tributum 2. Vinitor.
¶ Vinitor. Prædicator 1.
Quid. 1 ¶ VINVM uitis, eſt proprie uinū: alia uero per ſimilitudinem eius.3a.q.74.5.c./.1m./.4.d.11.q.2.ar.3.q.1.o./. Cont.4.c°.69.
2 Vinū eſt calidū, ſed acetum eſt frigidū.4.d.11.q.2.ar.3.q.2.c. Accidens 69.&c. Acetum.o. Acolytus.2. Admiſtio. Agreſta.
3 Vinū calefacit, & lætificat. 22ſ.q.147.8.1m./.3a.q.74.5.c./.4.d.11.q.2.ar.3.q.1.c. *Aqua 13. Audacia.20. Baptiſmus.56.
4 Vinū lætificat: quia generat multos ſpiritus, claros, temperatos, & mediocres in ſpiſſitudine, & tenuitate.4.d.49.q.3.2.c.fi.*Conuerſio 12. Doctrina 6. Ebrietas.o. Euchariſtia.45.51.&c.101.&c.123.164.183.197.*Generatio.36. Ieiuniū.41.45.
5 Vſus uini eſt illicitus per accidens tantum.ſ. uel propter cōditionem eius qui faciliter læditur ex eo, uel propter exceſſum, uel uotum, uel ſcandalum. 22ſ.q.149.3.o.
6 Vinū antiquitus mulieres apud Romanos nō bibebāt, ſm Valerium, 22ſ.q.149.4.c./.1ſ.Ti.2.lec.2.fi.E *Inebriari.

Vi

7 Vinū datur debilibus, ut cōfortētur: nō autē infirmis, qui ſubiacēt morbo febrili.4.d 11.q.2.ar.1.q.2.3m. *Menſura.20. Ordinatio.6 Potus. Sacrificium.34. Senectus.5. Sobrietas.o. Spes.37.&c. Subdiaconus.1. Torcular.2. Vnctio.4.
8 Sicut uinū cui ſemper additur aqua, tādē fit aquoſum, ſic & in corpore humano, ex hoc q cibus ſumptus nō ſemp reſtaurat deperditū in pfectione in qua prius erat, tādē fit cōſūptio, ſm philoſophū.2.d.19.4.c./.Op°.3.c°.161. Vſu2.185.
¶ Viola. Muſica.
Non licet ¶ Violatio. Quæcumque uiolari non licebat, dicebantur antiquitus ſancta, uel ſacroſancta, ut muri ciuitatis, & perſonæ in dignitate conſtitutę. 3a.q.60.1.2m. Bigamia. 5. Conſecratio.9. Deflorare. Fractio.2. Inquinatio. Lucia. Luxuria.11. Mulier.20. Peccatum.188. Raptus. M. ſacrilegium.1. Templum.15. Virginitas.4.&c.
A quo. 1 ¶ VIOLENTIA eſt a principio extrinſeco, quo ad finem & modum.ſ. uelocitus.22ſ.q.175.1.c./.Veri.q.13.1.5m./. Meta.7.le.8.prin°.b. D.*Aer.11. Afferre. Amor.178. Aſcendere.7. Auaritia.15. Cælum.82.&c. Coactio.o. Cogere. Contrarium.34. Corruptio.8. Delectatio.13.
2 Id quod fit a natura ſuperiori in inferiorē, nō eſt uiolentū, nec contra naturam. Po2.q.4.1.20m./.q.6.1.17m. *Detinere.
Du.1165 3 Oppoſitū uidetur dicere.3.d.13.q.1.ar.2.q.2.2m./.3m. Reſp° ſicut Du°.301°. *Dominiū.12.&c. Elementū.3. Eucha2.216. Fornicatio.6. Furtum.3.4.6. Incarcerare. inuoluntarium.o. Iuſtitia.50. Liberalitas.9. Malum.45.49.50.
4 Violentia nemini conuenit, niſi per publicā poteſtatem.22ſ.q.66.8.c. *Mors.9.30.32.38. Mulier.20. Neceſſitas.9.10. Præmium.8. Rapacitas. Raptus. M. Religio.44.&c. ſponſa.4. ſuſpitio.3. Tarditas.2. Velox.2. Venus.3.
5 Violentia potuit inferri Chriſto, quo ad corpus tantum: nō autē ratione pſonæ, licet quātū in iudæis erat, intulerunt ei. 3.d.21.L.*Verberata. Violatio. Virginitas.9.28. Viſſus.1. Voluntarium.4. Vſura.83.99.124.164.253.&c.287.291.&c.
6 In deo nihil poteſt eſſe uiolentum, nec contra naturam. Cont.1.c°.19./.39.fi. Item furtum.3. Chriſtus.213.
1 ¶ VIPERA, pulchra eſt exterius, intus autem uenenū habet: Matth.3.me°.a.B
2 Vipera, cum mordet aliquem, mox ad aquam recurrit: qua inuenta, non moritur, aliàs moritur. Matth.3. me°.a.B.
3 Vipera, naſcendo, occidit parentes. Matth.3.me°.a.B.
Cōparatio. ¶ Vir eſt perfectior muliere, quo ad corpus, & quo ad uigorem animæ. 1ſ.Cor.11. lec.1.fi. C. *Accuſatio.23. 24. Adam.o. Adoratio.5.27. Adulterium.4. Amazones.3. Amor.56.125. Andragathia. Anna. Baptiſmus.117.&c. Campſoria.11. Cognatio.8. Coma. Conceptio.2.33.38. Coniunctio.5.&c. Debitum.14.&c. Dæmon.98. Deus.198. Diſpenſatio.19. Diuortium.o. Eleemoſyna.21. Femina.3. Fornicatio.5.&c. Heliſeus. Hæreditas.5. Hæreſis.87. Homo.o. Ieiunium.7. Imago 22.32. Incubus. Inuidia.4. Lex.122. Maria.43. Matrimoniū.o. Menſtruus.7. Mulier.o. Ordo.97.102.&c. Ornatus.6.7. Oſſa. Papa.10. Peccatum.293. Pœnitentia.39.98. Perfectio.62.75.80. Pollutio.1. Princeps.6. Reſtitutio.14. Reſurrectio.21.30. ſeruitus.8.9. ſubiectio.4. Templum.14. Theologia.7. Tonſura. Tuba.2. Veſtis.7. Virginitas.14. Virile. Votum.34.&c.47.&c. Vxor.o.
¶ Vireſcere. Arbor.2.
Diuiſio. 1 ¶ VIRGA duplex.ſ. correctionis, & directionis. Et eſt neceſſaria regi, ad exercendum hoſtes, & ad gubernandum ſubditos. Pſal.2.fi.g./. Pſal.22.me°.b.L./. Pſal.44.me°.e.L./. He.lec.4.prin°.B. *Maria.69. ſcipio. Chriſtus.2.3.
2 Cū deberet dicere Iſaias de uirga, dixit de radice, ad excludēdū duas hæreſes.ſ. quarū una dixit, q Chriſtus non habuit uerā carnē. Et alia dixit, quòd Chriſtus habuit uerā carnem, ſed illa nō fuit propagata ab Adā & a parētibus aliis, ſed in beata uirgine fuit creata, aut quòd caro eius uenit a primis parētibus, diſtincta ſicut luſqīdā nūquàm infecta cōtagione peccati originalis. Qd totū excludit ꝓpheta in hoc, q Chriſtus a parētib' uirginis aſcēdere dr, ſicut flos ex radice. Iſa.11.
3 Iudæi dicunt, quod flos & uirga refertur ad Chriſtum. Et dicitur uirga propter poteſtatem, & propter flagellationem malorum, & dicitur flos, propter honeſtatem, & propter conſolationem bonorum. Iſa.11. prin°.C.
¶ Virginale. Abraham.5. Affinitas.5. Clauſtrum. Fractio.2. Puritas.3. Virginitas.o. Chriſtus.198.
Quid. 1 ¶ VIRGINITAS eſt ſpecialis uirtus. 22ſ. q. 64.2.3m. /. 22ſ.q.152.3.o./.q.155.1.c./.3m. *Annuntiatio.1. Apoſtoli.5.21.
Du.1166 2 Immo uirginitas non eſt uirtus, ſed nominat ſtatum uirtutis, & aliquid uirtuti accidens. 3.d.33.q.3.ar.2.q.2.3m./.d.36.2.5m./ Virt.q.5.2.7m. Reſp°. Du°.1166°. *Clauſtrum. Fractio.2. Innocentia.2, 14.15. Maria.2.32.38.39.40.62.

3 Virginitas eſt ſpecialis uirtus, ſecundum q; importat propoſitum uoto firmatum integritatis mentis, & corporis perpetuo ſeruandę. 12ę.q.64.1.3m./.22ę.q.152.3.c.1m./.q.155.1.c./.5m./.4.d.33.q.3.2.o./.d.49.q.5.ar.3.q.1.c./. Ma.q.15.1.9m./.Virt.q.1.13.6m./.q.5.2.7m./. Ethi.2.lec.2.fi.d.G. Raptus.1.&c.

4 Virginitas dicitur a uirore: quia importat immunitatem a concupiſcentiæ adultione, circa delectationes uenereas. 22ę.q.152.1.c. Virginale.

5 Virginitas ſecundum Auguſtinum, eſt in carne corruptibili, incorruptionis perpetua meditatio. 22ę.q.152.1.1m./.3.d.33.q.3.1.o.

6 Virginitas quo ad ſuum materiale i. pro incorruptione ſignaculi, uel irreſolutione ſeminis propter delectationem, eſt a natura, ſed quo ad ſuum formale.i. pro habitu quo quis proponit ſeu eligit perpetuo ſeruare integritatem mentis & corporis, uel ſine uoto, uel præcipue cum uoto, eſt ex gratia dei. 22ę q.152.3.1m./. 4.d 49.q.5.ar.3.q.1.5m.

7 Virginitas non habet actum exteriorem, niſi ex conſequenti, in hoc ſ. q; aliquos actus exteriores adhibet, ad cohibendum a delectationibus, quos magis imperat q̄ eliciat, ſicut recedendo ab aſpectibus concupiſcibilium, ſed omnino uſum exteriorem concupiſcentiæ cohibet. 4.d.33.q.3.2.5m.

Diuiſio. 8 Ad perfectionem uirginitatis, concurrunt duo.ſ. integritas mentis, & integritas corporis: quorum primum eſt honorabilius: ſecundum uero eſt eſſentialius. 2.d.20.q 1.2.1m.

9 In delectatione uenerea ſunt tria.ſ. uiolatio ſignaculi uirginalis, reſolutio ſeminis, delectationem cauſans, & propoſitum huius: remotio primi, ſe habet ad uirginitatem per accidens: remotio ſecundi ſe habet ad eam materialiter: remotio tertii ſe habet ad eam formaliter & cõpletiue. 22ę.q.152.1.c./.3m./.3.o./.4.d.33.q.3.1.o./. Quol.6.18.c. Deus.386.&c.

10 Virginitas perdita non poteſt reparari, ratione præteriti: ſed bene quo ad omnem integritatem. 1a.q.25.4.3m./.22ę.q.152.3.3m.

§. 11 Corruptio triplex.ſ. corporalis tantum .i. fractio ſignaculi uirginalis, uel reſolutio ſeminis, quocũque modo, & corruptio mentis tantum.i. conſenſus in rem ueneream ſine opere, & utraque ſimul: in tertia amittitur uirginitas irreparabiliter: in ſecunda reparabiliter: in prima uero nullo modo. 22ę.q.152.1.o./.3.3m./.4.d.33.q.3.1.o./.d.49 q.5.ar.3.q.1.c./.4m./.Quol.5.24.2m./.Quol.6.18.o. Innocentia.14.&c. Lucia. Præmium.9.10.11.28.

Subiectũ. 12 Virginitas & pudicitia, ſunt in anima eſſentialiter, in carne uero materialiter. 22ę.q.152.1.2m. Annuntiatio.1.2. Dæmon.89. Virtus 63.

13 Vir poteſt eſſe pater & uirgo mentaliter per naturam: non autem corporaliter, etiam per miraculum: mulier autem poteſt ſalua uirginitate mentali & corporali, concipere naturaliter: non autẽ parere, niſi miraculoſe. Quod non congrueret patri: quia eſt agens, & agit per ſemen. Deo autẽ conuenit agere: non autẽ pati. Quol.6.18.o. Deſponſatio. Fructus.15.17.Hilaritas.2.

14 Virginitas non conſecratur in uiris, ſed tantum in mulieribus, per uelum, uel per aliquid aliud; quia uiri non ſignificant ſponſam Chriſti.ſ.eccleſiam.4.d.38.q.1.5 1m. Ioannes 13.&c. Ioſeph.2. Maria.2.32.38.39.40.50.62.

Du^m.1167. 15 Oppoſitum uidetur dicere.4.d.38.q.1.5.c. Reſp^o. Dub^o. 1167°. Matrimonium 65. Natiuitas.19.&c.

16 Virginitas non requiritur in ordinandis: quia conſecrantur in miniſtros, non autem in ſponſos. 4.d.27.q.3.ar.1.q.3.c./.d.38.q 1.5.3m.

17 In ſanctis poſt reſurrectionẽ poterit eſſe uirginitas; non autẽ in angelis, licet uirginitas angelis cæli aſſimilet. 4.d.33.q.3.1.1m./.1ę Cor.7.lec.5.fi. Nuptiæ.5. Chriſtus.19.38.

Compar^o. 18 Virginitas ſe habet ad caſtitatem, ſicut magnificentia ad liberalitatem. 22ę.q.152.3.c.fi./.5m./.q.155.4.c./.4.d.33.q.3.2.c.

19 Virginitas eſt illuſtrior portio gregis Chriſti ſecundum Cyprianum, & ſupremum decorem ſibi uendicat ſecundũ Ambroſium; quia eſt ſupremus gradus temperantiæ, & eſt uirginum ſublimior gloria, per comparationem ad uiduas & coniugatas. 22ę q.152 5.c./.1m./ 4 d.30.q.2.3.6m./.d.33.q.3.2.5m./.3.1m./.1ę.Cor.7.lec.5.fi. Abraham.3.4.5. Adiurare.8. Caſtitas 7. Fortitudo.52. Gloria.22.

20 Virginitas eſt maxima, non quidem ſimpliciter, ſed in genere caſtitatis.ſ.caſtitatis uirginalis, coniugalis, & uidualis, nõ autem eſt maxima uirtutum ſimpliciter: quia eſt minor uirtutibus theologicis & religione: quarũ actus eſt ipſa occupatio circa res diuinas. Et ideo præferuntur uirginitati. 22ę.q.152.3.c./.5m./.4.1.o./.q.153 2.1m./.q.155.1.o./.4.c./.1m./.q.185.4.o./.4.d.33 q.3.3.o./.d.49.q.5.ar.3.q.1.3m./. Cont.3.c^o.136./.137. Hæreſis.36.75.87.88.143. Humilitas.28. Luxuria.25. Magdalena.1.4. Matrimonium.65.144. Perfectio.61.68.&c. Pythagoras.6.

21 Si Adam non peccaſſet, uirginitas non eſſet perfectior continentia coniugali. 2.d.20.1./.4.d 49.q.5.ar.3.q.1.3m. Continentia.10.

22 Coniugatus poteſt eſſe melior uirgine dupliciter.ſ. ſi habeat animum magis paratum ad uirginitatem ſi oporteret, licet non eam habeat in opere, ſed in ſolo habitu, & propter aliquam aliam excellentiorem uirtutem. 22ę.q.152.4.1m./.2m./. Cont.3.c^o.137. Abraham.5.

23 Virginibus concupiſcentiam inflãmat, & experiendi deſiderium, quod ex quadam quaſi curioſitate procedit, & etiam quandoque in eis concupiſcentiam auget, æſtimatio maioris delectationis, quàm ſit ſecundum ueritatem, & inconſideratio eorum incõmodorum, quæ delectationibus adiunguntur. Et quantum ad hoc uiduæ minorem ſuſtinent pugnam; maiorem autem propter delectationis memoriam. 4.d.49.q.5.ar.3.q.1.1m. * Pſalmus.11. Religio.22.

24 Virginitas non opponitur luxuriæ ſicut extremum, ſed ſicut medium. 22ę.q.152.2.2m./. Ma.q.14.1.4m./.q.15.1.9m./. Virt q.1.13.6m.

25 Virgines, & non uiduæ uel coniugatæ, gerunt figuram eccleſiæ, Chriſto deſponſatę, cuius cura principaliter cõmittitur epiſcopo, qui uirgines uelando deſponſat, non ſibi, ſed Chriſto, quaſi paranymphus & amicus Chriſti. 4.d.25.q.1.1 c./.d.38.q.1.5.c.fi.

26 Conſecratio uirginum conuenit ſoli epiſcopo, ſed benedictio nuptiarum, uel benedictio uiduarum, conuenit ſacerdotibus. 4.d.20.1.fi./.d.24.q.3.3.c./.d.15.q.1.1.c./.d.28 3.2m./.d.38.q.1.5.c.fi.

27 Viduis datur aliquod uelum, ſed non cum illa ſolẽnitate, qua datur uirginibus. 4.d.38.q.1.5 c.fi.

28 Corruptæ quocũque modo, etiam uiolenter & occulte, non debent uelari inter uirgines duplici ratione: primo quia ualde difficile eſt, q; in tali delectatione, aliquis placentiæ motus non inſurgat. Ideo eccleſia quæ de interioribus iudicare non poteſt, cum exterius aliqua corrupta ſit, eam inter uirgines non uelat. Vnde Leo Papa dicit. Illæ famulæ dei, quæ integritatem pudoris, oppreſſione barbarica perdiderunt, laudabiliores erunt in humilitate & uerecundia, ſi ſe incontaminatis non audeant copulare uirginibus. ſecundo quia propter ſcandalum, non debent uariari ſacramenta, nec ſacramentalia, niſi ſicut quidam dicunt, quo ad ea quæ non ſunt de ſubſtantia uirginalis ueli, ut accenſio candelarum, mutato nomine uirginitatis, in nomen caſtitatis. 4.d.14.q.1.ar.5.q.1.3m./.d.38.q.1.5.4m./.5m. * Annuntiatio.1.2. Apoſtoli.5.21. Aureola.10.22. Baptiſmus 212. Ia cõm

29 Virginitas ut uirtus, non poteſt amitti ſine peccato: quia firmata eſt per uotum. 22ę.q.152.3.4m. * Conceptio.2.33.38.

30 Immo poteſt amitti ſine peccato. 4.d.33.q.3.2.2m./.4m./.d.49.q.5.ar.3.q.1.c. Reſp^o. Du^o.1168°. Du^m.1168

31 Reſolutio ſeminis ex propoſito, quocunque modo, etiam ſine coitu, tollit uirginitatem irreparabilem: non autem ſine conſenſu. 22ę.q.152.1.4m. * Conſecratio.16. Deus.386.&c. Epiſcopus.14. Lucia 1.2.

32 Virginitas quo ad ſuum formale, poteſt reparari per pœnitentiam, & ſemper eſt cum ceteris uirtutibus; non autem quo ad materiale eius. 22e.q.152.3.2m./.3m./.3a.q.89.3.c./.3m./.3.d.31.q.1.ar.4.q.1.1m./.4.d.14.ar.5 q.1.3m./.d.33.43.3.4m./.Quol.5.24.2m.

33 Oppoſitum uidetur dicere, etiam quo ad omnem integritatem. 1a.q.25.4 3m./.22e.q.152.3.3m./.Quol.5.3 o. Reſp^o. ſicut Dub^o.219°./.499°. Du^m.1169°.

34 Fractio ſignaculi uirginalis quocumque modo, ſine propoſito delectationis, non magis præiudicat uirginitati, quam fractio manus uel pedis. 22e.q.152.1.3m.

35 Virginitas fuit ſemper licita, poſt ſufficientem multitudinem hominum, etiam in lege Moyſi & naturæ integræ: non autem ante. 4.d.33.q.3.2.1m.fi./.2m./.d.49.q.5.ar.3.q.1.3m.

36 Oppoſitum uidetur dicere. 3a.q.28.4.c. Reſp^o. Du^o.1170°. Du^m.1170°

37 Virginitas ad uacandum liberius deo, & contemplationi eius, non eſt uitioſa, ſed eſt licita & laudabilis. 22e.q.152.2.o./.3.5 c./.4.d.33.q.3.2.2m./.Cõt.3.c^o.136./. Ma.q.15.2.13m./.Virt.q.1.13.6m./.Ethi.2.lec.2.fi. * Vtile.5.

38 Virginitas laudatur octupliciter.ſ. quia carnis munditiam conſeruat. Animam decorat & ornat. Angelis cæli aſſimilat. Chriſto deſponſat. Deo iungit & approximat. Ceteris ſtatibus præponderat. Odorem bonæ famę ſpirat. Ad nuptias

Vi

æternas iniquitas: ſed heu, quia ad conſeruandum eſt difficilis ſimpliciter. Et hoc quia diabolus ſuggerit contrariũ, corruptio inclinat ad actum, & pulchritudo allicit ad conſenſum. 4.d.33.q.3.1.4m./.1a.Cor.7.lect.5.fi.

¶ Virile. Conceptio.33.38. Dubitatio.60. Fortitudo.52. Reſurrectio.30. Vir.

Quid. ¶ Virilitas eſt idem quod fiducia. Ideo eſt pars potentialis fortitudinis. 22æ. diſtinct.128.6m. Fiducia.4. * Delectatio. 60.

¶ Viror. Virginitas.4.

¶ Virtuale. Quantitas.13.16. Virtus.0.

¶ Virtuoſus. Amicitia.27.42. Amor.243. Cælum. 41. Ciuis. 3. Euſtrauius.1. Feruor.1. Gloria.6. Honor.27. Lex.27.45. 149. 171. Magnanimitas.19. Miſericordia. 13. Mors. 23. Nazareth. Nomen.84. Operatio.24. Peccatum. 421. Præceptum. 107. Princeps.3.&c. Triſtitia.8. Verbum.75. Verecundia. 8. Veſtis.2. Chriſtianus.

Effectus. 1 ¶ VIRTVS videtur ſonare quandam uiolentiam, quæ eſt potentia perfecta. Ideo nomen eius trahitur ad ſignificandũ potentiam perfectam. 3.d.23.q.1.ar.3.q.1.c. * Abſtractio. 6. Abſtinentia.0. Accidens.36.37.75.84. Actio 4.57.68.77.80. 85.101.106.113.123.124. Actus.30. Adam.18. 64. Adunari. Admiſtio. Agens.11.25.26.31.31 43.49.57.58. 60. 61. 62. 65.66.86.89.96.97.98.110.112.112.115. Agere.29. &cetera. Amor.63.

2 Virtus nominat perfectionem potentiæ, quia de ratione uirtutis eſt quod ponat potentiam in vltimo quo ad actũ, quo ad obedientiam, & quo ad modum agendi. 12æ.q. 55.1. 2.3.c./.q.56.1.c./ q.66.3.c./.22æ.q.51.1.2m./.q.129.2.c./.3. d. 23.q.1.ar.3.q.1.2.c./.q.2.ar 3.q.3.0./. Virt.q.1.1.c.prin°./.4. 5.c. * Angelus.98. Anima.28. Animal.17.83.48.

3 Virtus ex impoſitione ſui nominis, ſignificat complementum potentiæ actiuæ. Veri.q.14.3.c.prin°./. Virt.qu. 1.1.c./. Quol.4.2.c. * Antropoſpatos. Appropriatio.12.&c.17. Ars. 38.41.42. Aſcendere.3. Aſſimilatio.5.15.17.18.22. Attingere.1. Augmentum 3. Baptiſmus.37.153.&c. Beatitudo. 47. 127.128. Bonitas.196. Calor.119.

4 Virtus quandoque ſumitur pro omni quod poteſt eſſe principium operationis, vel motus. 12æ.q.26.2.1m./.q.41.1. 1m./. 3.diſtinct.27.quæſtion.1.1m. * Caput.1.5.&c. Character. 6. Charitas.141. Cauſa.9. Cælum.v. Certitudo 13 &c. Cete. 2.

5 Virtus ſemper nominat principium actionis, & præcipue virtus cauſæ.4.d.1.q.1.ar.4.q.2.c. * Ciuitas.1. Cognitio.23. 39.73. Concluſio.2 Conſcientia.19. Conſeruatio.10. Conſideratio.4. Conſtantia 5 Dæmon.22.

6 Virtus dicitur quandoque, inquantum pertinet ad perfectionem potentiæ, vel ut media inter eſſentiam rei, & eius operationem, vel ut facit bonum opus, & operantem, & quo ad beneficium.1.d.14.1. fi./.d.34 2.1m./. 1æ. Corinth. lect.3.fi.

7 Virtus dicitur, ſecundum quod eſt principium actionis, & tenet ſe ex parte cauſæ efficientis. Bonitas vero, magis reſpicit rationem finis.4.d.46.q.1.ar.1.q.2.1m. * Deſcendere. 9. Deus.78.137.439. Differentia.20. Difficile.7.&c. Diligentia. Donum.22.34 Dos. Elementum. 19. 24. Eleemoſyna. 33. Ens.14.15. Epiſcopus.11. Erroris. Eſſe.90. Euangelium. 10. Euchariſtia. 40. 49. 60. 112. 257. Exorciſmus. 14. Falſitas. 2.

8 Virtus importat directe diſpoſitionem habentis ſe conuenienter, ſecundum modum ſuæ naturæ, ſed conſequenter importat bonitatem. 12æ.q.71.1.0. * Phantaſma. 6. Fides. 10.106 156. Fiducia.4. Forma.58. 70. Formatiua. Fortuna. 8. Gaudium.1. Generatio.27.83. Gloria.22. Gratia.5. 8. 99. &c.141 Gutta. Habitus.13.28. Helias.3. Hæreſis.1.

9 Virtus eſt diſpoſitio perfecti ad optimum, inquantum dicit operationem, per quam res finem ſuum conſequitur. 12æ. q.110.3.c./.22æ.q.23.7.c./.2.d.26.4.2m./.d.27.1.9m./.3.d.23. q.1.ar.3.q.1.c. * Homo.27. Honeſtum.2. Idea. 31. Ignis.15 Imperare.7.&c. In.8. Incarnari.18. Inſtrumentum. 11. &c. Inuentio.22. Iuſtitia.1.4.8.12. Lex.121. Liberum.3.4. Lignum.2.3.

10 Omnis uirtus humana potentiæ rationalis, eſt habitus: ſed potentia naturalis, eſt ſua virtus. 12æ.q.55.1. 0./ q. 56. 3.c./.2.d.27.1.0./.3.d.23.q.1.ar. 3.q.1.3.0./.ar.4.q.3.c./. Vir. quæſtion.1.1.0. * Locus. 23. Lumen. 11. Luminare. 3. Lux.10.18.

11 Quandoque virtus dicitur id ad quod eſt uirtus, ſcilicet uel obiectum uirtutis, vel actus eius, ſicut fides dicitur quandoque id quod creditur, quandoque uero ipſum credere, quandoque autem ipſe habitus quo creditur. 12æ. q.55.1m.

12 De ratione uirtutis humanæ, eſt habitus operatiuus, & bonus. 12æ.q.55.2.3.0./.q.70.1.c./ q.71.1.2m./.22æ.q 58.1.c./.3. diſtinct.26.quæſt.2.1. * Memoria.7. Mens. 3. Miniſter. 4. Miraculum 5. Miſericordia.7. Miſſio.36. Mors.4.

13 Omnis habitus qui facit rectam electionem, poteſt dici uirtus, proprie loquendo.4.d.14.q.1.ar.1.q.2.c. * Motus. 59. Natura.28 Nihil.3. Nobilitas. 8. Obiectum. 9. Operatio. 7.16.17.40. Opus.1. Oratio.15. Pars.32. Particulare.

14 Principale in uirtute, eſt electio.22æ.q.134.3.4m./.2.d.24. q. 3.2.3m./.5.c./.3.d.35.q.5.ar 3.q.2.c./.4.d.14.q.1.ar.1.q.2.c./. d 15.q.1.ar.1.q.1.3m./. Virt.q.1.4.2m./.q.5.4.13m.fi./. Ethi. 3. lect.5.prin°. * Paulus.19. Paupertas.7. Pœnitentia 129. Perfectio.26. Politica.3. Prophetia.1. Propoſitio.7. Propoſitum. 6.

15 Ad perfectionem uirtutis moralis, tria ſunt neceſſaria, ſcilicet præſtitutio finis, inclinatio in finem, & electio eorum quæ ſunt ad finẽ.3.d.33.q.2.3.0. * Quantitas.13.14.15.16. Ratio. 1. 3. Recipere. 5. Rectitudo.1. Regere.14. Reſurrectio.7.

16 Nullus habitus eſt uirtus ſecundum theologos, niſi vt eſt principium actus meritorii. veri.q.14.3.5.c.fi./.6. 5m. * Sacerdos.11. Sacramentum.71. Satisfactio.16. Saturnus. Sciẽtia.22. Simplex. 2. Spes. 51. Spirituale. 1. Studioſitas. 3.

17 Vbi eſt ſpeciale impedimentum rationis, ibi oportet eſſe ſpecialem virtutem.22æ.q.149.1.2.c. * Subtilitas.1. Suffraganeus. Tactus.10. Tempus.15. Totum.1. Traductio 4. Tremor.2. Tribulatio. 3.7. Verecundia.1.

18 Virtus eſt bona ſeipſa, & non per aliam virtutem. 12æ. quæ. 55 4.1m./. Vir. quæſtion.1.2.1m./.7m. * Veritas. 48. &cet. Virtuale.

19 Immo eſt bona alio, ſcilicet ordine rationis, vel menſura rationis.2.d.27.2.1m. Reſpondeo Dubio.1171°. * Vir. Viſibile.4. Du°.1171.

20 Virtus duplex, ſcilicet virtus uera, & virtus falſa vel ſimulata. 22æ.q.23.7.2m. * Votum.20.

21 Virtus dicitur dupliciter, ſcilicet virtus uera, & virtus ficta. 22æ.q.23.1.c./. Opuſc.20. Lib°. 4. c°. 18./. 23. * Chriſtus.83.&c.

22 Virtus duplex, ſcilicet uirtus propria, & virtus aliena. 3a.q. 43.4.0./.3.d.15.quæſt.1.3.c./. Matth.9./. Ioann. 15. lectio.5. me°.d.fi.

23 Habitus moralis habet rationem uirtutis, inquantum rationi conformatur. 12æ.q.58.2.c.fi.

24 Virtus ſimpliciter dicta, dicitur amor ſecundum Auguſtinum, quia dependet a voluntate, cuius prima affectio eſt amor. 12æ.quæſtion.56.3.1m./.quæſt.62.2.3m/.3.d.33.quæſt.1.ar.1.q.1.1m./. Veri.quæſt.14.4.1m./. Ma.q.11.1.1m. * Amicitia. 8. Definitio.

25 Virtus ſecundum Auguſtinũ eſt ordo uel ordinatio amoris, quia per eam amor in nobis ordinatur. 12æ.q.55 1. 4m./. q.62.2.1m./.3.d.27.q.2.artic.4.quæſtion.2. 1m./. Virt. quæſt. 1.12.9m./.quæſtion. 5.1.8m. * Appetitus. 73. Conſtantia. 1.

26 Virtus ſecundum Auguſtinum, eſt bonus uſus liberi arbitrii, quia uirtus ordinatur ad eum ſicut ad proprium actũ. 12æ.q.55.1.2m.

27 Virtus ſecundum Auguſtinum, eſt bona qualitas mentis, qua recte uiuitur, qua nullus male utitur, quã deus in nobis ſine nobis operatur. Quæ definitio, totam uirtutis rationem complectitur. Et conuenit cuilibet uirtuti, præter vltimam partem, quæ conuenit uirtuti infuſæ tantum. 12æ. q.55.4.0./.2.d.27 2.0./.3.d.23.q.1.ar 2 q.3.0./. Vir.q.1. 2. 0. /.9.1m./.10.11m. * Fructus. 2. 18. Gratia. 5. 8. 9. Heroes.2.

28 Virtus ut eſt in concupiſcibili, uel in iraſcibili, nihil aliud eſt, quam quædam habitualis conformitas earum ad rationem. 12æ q.56.4.c.fi./.q.92.1.c. * Honeſtum.2. Iuſtitia. 1. 8.&c. Liberalitas.1.

29 Virtus vniuerſaliter eſt, quæ bonum facit habentem, & opus eius reddit bonum. Et hoc dupliciter. Vel materialiter tantum, ut uirtutes intellectuales. Vel formaliter, ut uirtutes morales. 22æ.q.17. 1.1./.q.47.4.c./.q.58.1.c./.3.d.23.q. 1.articul.3.quæſt.1.c./.artic.4.q.1.0./.d.36.q.2.1.c./. Virt. q.1.7.18.c.

30 Virtus dicitur ultimum potentiæ, quia ad illud potentia ordinatur, ſ. ad obiectum, quia ibi uirtus ſumitur pro obiecto. 12æ.q.55.1.1m./.3.c./.22æ.q.23.3.2m./.2.d.27.1.1m./. 3. d.23.q.1.ar.3.q.1.c./.q.3.2m./.4.d.8.q.1.art.1.quæſt. 1. 1m./. Veri.quæſtion.14.3.c./. Virtut.q.1.1.6m./.9.15m./.11. 15m./. 13.1m./. Quolib. 4. 2. 1m./. Poſteriorum lectio 37. principio c.A.

Immo

Vi

31 Immo virtus eſt vltimum potentiæ, per reſpectum ad actũ, quia vltimum in quod potentia eleuari poteſt, eſt actus quẽ virtus elicit, ſed non eſt aliquid potentiæ. 2.d.27.1.1^{m}.

32 Immo virtus dicitur vltimum potentiæ, quia perfectio potentię, menſuratur ultimo, & maximo quod quis poteſt. 3.d.23.q.1.ar.3.q.1.c./.Poſter^{m}.le.37.prin^{o}.c.A.

33 Et actus eſt ultimum potentiæ, ſicut aliquid extra genus potentiæ, uirtus autem ſicut in eodem genera potentiæ, ſcilicet ſicut in genere principii.3.d.23.quæſtion.1. artic. 3. q.3.2^{m}.

34 Vel dicitur uirtus eſſe ultimum potentiæ, ideſt difficillimũ quia uirtus eſt in medio, quod eſt difficillimum. Vir.quęſt. 1.13.1^{m}.

35 Vel dicitur uirtus ultimum potentiæ in ſpecie, non autem ſimpliciter. Vir.q.1.9.1$5^{m}$.

Du^{m}.1172. 36 Vel uirtus dicitur ultimum potentiæ, non quidem ut ultimum importat ordinem effectus, ſed magis ordinem acceſſus. 22^{e}.q.23.3.2^{m}. Reſp^{o}.Dub^{o}.1172°.

Materia uel Obiectum. 37 Ad rationem uirtutis requiritur, ꝙ potentia per actum ponatur in ultimo reſpectu obiecti, & reſpectu modi agendi, ideſt ut bonum bene fiat. 3.d.23.q.2.ar.3.q. 3. o. * Appetitus.24. Donum.12.

38 Quælibet uirtus extenditur ad aliqua, ſecundum ꝙ communicant in una ratione obiecti, ſecundum quam, uirtus proportionatur obiecto. Phyſicorum. 2. lectio. 6. principio.a.E.

39 De ratione uirtutis eſt, quòd ſe habeat tantum ad bonum. 22^{e}.quæſt.1.3.1^{m}./.q.4.5.c./.q.23.7.c./.quæſt.51.1.2.c./.qu. 81.4.c./.quæſt.117.6.c./.2^{m}./.3^{a}.quæſtion.7.6.1^{m}./.Vir. q. 1. a.c. * Fortitudo.3. Galilęa.3. Honor.2.&cet.Humilitas. 1.&cetera.

40 Obiectum cuiuslibet uirtutis, eſt bonum circa propriam materiam: ſed uirtutes nominatæ ab aliqua generali conditione uirtutum, illam ſibi materiam ſpecialiter uendicant, in qua difficillimum, & optimum eſt, conditionem huiuſmodi obſeruare, ſicut fortitudo pericula mortis, temperantia delectationes tactus, & ſobrietas menſuram circa delectationes cibi, & potus. 12^{e}.q.63.4.c./.22^{e}.q.149.1.c. prin^{o}. Difficile.8.&c. * Iuſtitia.53.54.Lex 45.

41 Virtus uera, & ſimpliciter, ordinat ad principale bonum: ſed virtus uera, & ſecũdum quid & imperfecta, ordinat ad particulare bonum. Falſa uero uirtus, abducit a principali bono: ſicut non eſt uera uirtus auarorum prudentia, qua excogitant diuerſa genera lucellorum, & auarorum iuſtitia qua grauium damnorum metu contemnunt aliena, & auarorum temperantia, qua luxurię quæ ſumptuoſa eſt, cohibent appetitum, & auarorũ fortitudo, qua ut ait Oratius. per mare pauperiem fugiunt, per ſaxa, per ignes. 22^{e}. q. 23. 7.c. * Opprobrium.4.

42 Obiectum unius uirtutis, eſt finis alterius. 1^{e}. Ti.le.2.m^{o}. C * Prudentia.25.&c.

43 Virtutes, & uitia ſortiuntur ſpeciem ex eo quod eſt per ſe intentum, non autem ab eo quod eſt intẽtum per accidẽs, & præter intentionem. 22^{e}.q.109.2.2^{m}./. quæſtion. 110. 1. c./. 1^{m}.

44 Species virtutum diſtinguuntur ſecundum obiecta. 12e. q. 96.3.c./.22e.q.18.2.c./.q.19.3.4.5.c./.q.31.4.c./.q.47. 5.c. /. Ma.q.2.7.c.

45 Obiectum uirtutum duplex, ſcilicet finis propri^{9}, & materia circa quam, quæ magis eſt ſicut terminus a quo, quàm ſicut terminus ad quem, qui dat ſpeciem. Vir.q.5.4.5^{m}.* Veritas.48.&c.

46 Materia uirtutum moralium duplex, ſcilicet materia propinqua, ideſt paſſiones ut plurimum, & materia remota, ideſt obiecta paſſionum. 12e.q.60.5.c./.22e.q 31.1. 2^{m}./.q. 32. 1.4^{m}./.q.117.2.3.o./.6.c./.Ethi.4.lec.1.me^{o}.b.A.

47 Obiecta paſſionum diuerſarum potentiarum, comparata ad appetitum ſenſitiuum, cauſant diuerſitatem paſſionum ad rationem uero comparata, cauſant diuerſitatem uirtutum. 12^{e}.q.60.5.c.

48 Obiecta paſſionum diuerſarum potentiarum, ſemper cauſant diuerſas ſpecies uirtutum moralium. 12^{e}.qu. 60.5.c. Anima.316.

Subiectũ. 49 Nihil poteſt eſſe ſubiectum uirtutis ſimpliciter dictæ, niſi uoluntas, uel potentię ut motæ ab ea. 12^{e}.q.56.3.c./.4.3^{m}./. q.56.3.o./.q.57.1.c./.3.d.27. q.2.ar.4.qu.3.c.fi. Anima.320. * Adam.37.&c. Apoſtoli.35. Appetitus.24. Augmentum. 3.9.10. Caro.2. Cornelius.3. Defectus. Donum. 18. &c. Epicurus. Euſtratius. 1.

50 Virtus, & uitium, ſunt tantum in uoluntate, ut in cauſa habitus, uel actus, ſed ſunt in diuerſis alijs potentiis, ut in

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ſubiecto, 2.d.24.q.1.2.5^{m}./.Ma.q 2.2.3^{m}. Anima.320. & infra uirtus.56. * Habitus.42.43. Honor.26. Maria.23. Mendacium.20. Miniſter.5.6. Peccatum.112.

51 Nulla uirtus eſt in uoluntate, reſpectu boni ſibi proportionati, ſed tantum reſpectu dei, uel proximi. 12^{e}.q.52.3.c./.1^{m}. ./.q.56.6.o /.3.d.23.q.1.ar.4.q.1.c./.2^{m}./.3^{m}/.d.26.q.2.1.1^{m}/. d.27.q.2.3.5^{m}./.ar.4.q.3.3^{m}./.d.43.q.2.art.4.q.2.4.c./. Verit. q.14.3.9^{m} /.q.24.4.8^{m}./. Vir.q.1.5.o /.12.6^{m}./.q.2.2.c. * Pœnitentia.37. Princeps.3.&c. Puer.6.&c. 86,

52 Virtutes perficientes ad actus elicitos a uoluntate, ſunt ſubiectiue in ea, non autem uirtutes perficientes ad actus imperatos ab ea, ſed ſunt in potentiis elicientibus eos. 3.d.27. q.2.3.4^{m}. Anima.319.320. * Pulchritudo.10. Quantitas.13. 16. Ratio.1.3.

53 Ratio eſt radix omnium uirtutum. Vir.q.1.4. 3^{m}. Anima. 315. * Senſualitas.1.

54 Intellectus non poteſt eſſe ſubiectum uirtutis, niſi uel ſecundum quid, ideſt uirtutum intellectualium, uel ſimpliciter, ideſt inquantum mouetur a uoluntate. 12^{e}.q.56.3. o.

55 Virtutes perficientes intellectum, excludunt totaliter falſum, non autem uirtutes perficientes appetitum. 22^{e}.quæ. 1. 3. 1^{m}.

56 Omnis uirtus, & uitium, eſt habitus uoluntatis, & mentis cauſaliter, non autem ſubiectiue. 12^{e}.q.56.3.o./.Ma. q.2.2. 3^{m}. Anima.319.320. Virtus.50.

57 Nulla virtus acquiſita, uel infuſa, eſt in ratione ſecundum quòd uirtus eſt de fine, ſed tantum habitus naturalis, ſcilicet ſynderesis. 3.d.33.q.2.ar.4.q.4.c.

58 Virtutes perficiunt nos ad proſequendum debite inclinationes naturales. Ideo ad quamlibet inclinationem naturalem determinatam, ordinatur aliqua ſpecialis uirtus. 22^{e} q.108.2.c. * Vituperatio.3.

59 Virtuoſus delectabiliter ſecum conuerſatur, conſiderando in ſe memoriam, & propoſitum, & ſpem bonorum. 3. diſt. 29.5.6^{m}. Ob.

60 Alia eſt uirtus hominis, inquantum bonus homo, & alia inquantum bonus ciuis. Virtut.quęſtion.1.10.c./.quęſtion. 2. 2. c.

61 Vna & eadem uirtus, poteſt eſſe in diuerſis potentiis. 12^{e}. q.56.2.c./.q 6.5.c./. Verit.quæſtion.27.5.1$2^{m}$. Anima.307. uel. 304.

62 Oppoſitum uidetur dicere. 1^{a}.q.79.5.c.fi./.4.d.14.q.1. ar.3. q.1.c./.Veri.quæſtion.14.4. 7^{m}. Reſpondeo Dubio. 1173°. Chriſtus.5. Du^{m}.1173.

63 Nulla uirtus proprie eſt in corpore, ſed tantum in anima. 12^{e}.q.55.2.c./.q.56.4.3^{m}./.Virtut.quæſt.1. 4. c. ut Virginitas. 12.

64 Omnis uirtus circa paſſiones, eſt in appetitu ſenſitiuo. 12^{e}.q.56.4.4^{m}./.Ma.q.4.5.4^{m}./.Vir.q.1.4.5.c./.6.c./.4^{m}/.Ethi. 3.le.19.prin^{o}. Ob.

65 Virtus moralis, non eſt in brutis. Virtut. quæſtion. 1. 4. 1$2^{m}$.

66 In deo eſt potiſſime virtus. Cont. 1. capitul. 92./. Quolib. 4.2.o. * Amor.343. Appropriatio.12.&c.

67 Virtus dei, eſt infinita. ꝑ 4.c^{o}.45./.Po^{a}.q.6.3. c./. q. 7. 7. c./. Vir.qu.5.4.c./.Quol.4.2..1^{m}.fi./. Quol.11.1.c./. Opuſcul.3. cap^{o}.19.

68 Virtus dei non poteſt attendi, ſecundum unum opus eius: quia opus non adæquat eam, ſed ſecundum totum quod poteſt, quod eſt infinitum, ſicut & uirtus eius. Quol. 4. 2. 1^{m}.fi. * Ars.24. Caſtitas.1.2.3.4. Corpus.15.

69 Bonitas dei continet omnes uirtutes ſuo modo, ſcilicet non ſecundum habitum, ſed ut ſunt eſſentia eius. Con. 1. c^{o}.92. Accidens.111.

70 Bonitas dei ſe habet ad eum, ſicut uirtus moralis ad nos. Veri.q.5.1.1$2^{m}$. * Deus.174.430.&c.

71 Virtus increata, non eſt in aliquo genere. 4.d.1.q. 1. artic.4. q.2.1^{m}.

72 Oppoſitum uidetur dicere. 1^{a}.q.3.5.2^{m}./.1.d.8.q. 4. 2. 1^{m}./. Po^{a}.q.7.3.7^{m}./.q.9.3.3^{m}./. Trin.2.4^{m}. Reſpondeo ſicut Dubio.464°. Du^{m}.1174.

73 Vbicumque eſt uirtus dei, ibi eſt eſſentia dei: et deus eſt ſua uirtus: ſed neutrum conuenit cælis. Potentia. quæſt. 3.7.c.fi.

74 Virtutes exemplares in deo, non ſunt idẽm in ſpecie cum virtutibus politicis, ſed ſunt ſuper eas. 3. diſt. 34. quæſtion. 1. 1. 6^{m}.

75 Virtus, & perfectio dei, tripliciter conſideratur, ſcilicet ſecũdum operationem, ſecundum eſſe, & ſecundum naturam. Primo modo, dicitur potentia, uel omnipotentia, fundans omnes potentias operatiuas, & in eas operans. Secundo modo,

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modo, dicitur æternitas, inſtituens, & firmans omnem durationem. Tertio modo, dicitur magnitudo, implens, & cõtinens omnia. 1.d.19.q.3.1.c. • Donum.12.&c.

76 Virtutes circa actiones, & virtutes in uoluntate, uel virtutes in intellectu practico, uel ſpeculatiuo, ſine imperfectione, ſunt proprie in deo. Non autem uirtutes circa paſſiones in bonum ſpirituale, niſi metaphorice. Sed uirtutes circa paſſiones in bonum corporale, nullo modo. Nec virtutes vitæ actiuæ, ut eam perficiunt. 1ª.q.21.1.1m./. 12æ.q.61.5.c./.1m./ 3.d.33.1.5m./.4.d.46.q.1.ar.1.q.1.1m./.2m./. Con.1.capit.92./.93./.94./.Lº.3.capitul.34.4m./. Virtut. quæſt.5.4.c. • Incarnat. 18. Iuſtitia.53.45. &c. Natura. 48. Obedientia.23. Pœnitentia.22.34. Temperantia. 2. Vita.38.41.

77 Virtutes infuſæ, tripliciter ſe habent ad deum. Primo, ſcilicet ut ad obiectum, & finem, ſicut uirtutes theologicæ. Secundo, ut ad finem tantum, ſed finem proximum, ut latria & pœnitentia, proximę uirtutibus theologicis. Tertio, vt ad finem remotum, ut temperantia. 4.diſt.14.quæſt.1.articul.1.quæſt.4.2m.

Cauſ. 78 Omnis uirtus rei, fluit ab eſſentia rei, uel eſſentiam præſupponit. Poª.q.6.7.4m. • Actus.117.

79 Vna uirtus poteſt oriri ex alia dupliciter, ſcilicet, uel per modum finis, uel effectiuæ per modum actus cauſando, uel conſeruando eam, uel diſponendo ad eam. 2.d.44.quæ.2.1.6m. • Baptiſmus.169.&c. Bonitas.243.&c. Cornelius.3. Deus 430.&c.

80 Nulla virtus recipit ſpeciem per hoc q̃ imperatur ab alia uirtute 4.diſtinction.14.quæſt.1.articul.1.quæſt.3.c. • Diuitiæ.6.

Ob. 81 Virtus ordinata ad bonum, ſecundum regulam rationis humanę poteſt cauſari in nobis, ex actibus noſtris, non autem quæ ſecundum regulam diuinam. 12æ.q.51.2.3.4.0./. q.55.4.c./.6m./.q.63.2.3.0./.q.65.2.c./.q.92.1.1m./.2.diſt.44. quæſt.2.1.6m./.2.0./.4.c./.3.d.33.quæſt.1.artic.2.quæſt.2.3.0./.4.d.17.q.1.artic.3.q.2.c./. Virt.q.1.8.9.10.0. • Ædificare.0.

82 Virtutes inſunt nobis a natura, ſecundum aptitudinem, & inchoationem, non autem ſecundum perfectionem, præter uirtutes theologicas, quæ ſunt totaliter ab extrinſeco, ſ. a deo. 12æ.q.51.1.0./.q.63.1.0./.2.3m./.3.c./.q.71.2.2m./.q.85 2.c./.q.95.1.c./.22æ.q.47.15.0./.q.108.2.c./.q.123.1.3m./.q.141.1.2m./.1.d.17.q.1.3.c./.2.d.39.q.2.1.b./.c./.3.d.33.qo.1.ar.2.q.1.0./.d.36.1.c./.4.d.26.q.1.1.c./. Veri.q.11.1.c./. Ma.q.5.5.c.fi./. Vir.q.1.8.0./. Iob 10.lc.1.fi./. Mat.4.fi.c.I./. Gal.5 lc.6.meº.H. A. Ethi.2.lect.1. • Fimbria. Finis.83.&c. Firmitas. Habitus.76.

83 Virtus infuſa non cauſatur ex actibus noſtris, ſed ad eam actus noſtri diſponunt. Ideo per eos poteſt corrumpi. Vir. q.1.10.17m.

84 Solus deus eſt per ſe cauſa gratiæ, & uirtutum infuſarum, ſed per accidens actus noſtri ſunt cauſa, ſcilicet remouendo prohibens. 4.diſt.14.quæſt.2.2.1m. • Magnanimitas. 125. Pœnitentia. 134. &cet. Suffragia. 4. Verecundia. 1.6.14.

85 Virtutes quædam præter theologicas, cauſantur in nobis a deo immediate, ad finem ſupernaturalem. 12æ.q.51.4.0./.q.63.3.0./ 3.d.33.q.1.ar.2.q.3.0./.4.d.17.q.1.ar.3.q.1.c./. Vir. q.1.9.10.0.

86 Virtutes infuſæ cauſantur in nobis a deo, ſine uobis agentibus, non autem ſine nobis conſentientibus 12æ.qu.55.4.6m./. Veri.q.28.3.17m.

Actus. 87 Virtus eſt uirtus, ex actu interiori, ſed eſt determinata uirtus, ex actu exteriori. 3.d.9.q.1.ar.1.q.1.2m.27./.4.d.15.q.1.ar.1.q.1.3m. • Accidia.5. Actio.1.57.123. Actus. 12. &c. 42. 171.172.174. Affabilitas.1.2. Amicitia.42. Amor.95. Angelus.40.520. Beatitudo 127.128. Bonitas.230. &c. Charitas. 3.9.11.&c.46. Confeſſio.6.15. Contritio.4.7.28.

Ob. 88 Determinatio actus virtuoſi, ad proprium, & per ſe obiectũ virtutis, eſt ſub neceſſitate pręcepti, ſicut etiam actus uirtutis: non autem ad ea quæ accidentaliter, & ſecundario ſe habent ad propriũ, & per ſe uirtutis obiectum. 22æ.q.2.5.c. • Deus.174. Difficile.9.&c.

89 Actus uirtutis, & uirtus, eodem nomine quandoque nominatur. 22æ.q.137.1.2m. • Eucharistia.271. Facultas. 0. Falſitas.21. Fides.108.130.

Ob. 90 Ex hoc actus eſt uirtuoſus, q̃ per rationẽ ordinatur ad aliquid bonum honeſtum. 22æ.q.147.1.c. • Finis 91.95. Gaudium.1.

91 Virtus proprie non poteſt dici actus, niſi ſicut habitus nominantur per actus, quia virtus ſemper includit reſpectum ad illud cuius eſt principium. 12æ.q.70.1.3m./.2.d.27.1.0./.3.d.33.q.1.ar.3.q.3.0./.4.d.4.q.1.ar.2.quæſt.1.c. • Gloria. 6.

92 Ad eſſe actum uirtutis, ſufficit, quòd in ſui ratione implicet aliquid uirtutis, licet non omnia. 4.d.15.q.2.ar.1.q.2.c./.q.3.ar.1.q.2.c./ q.4.ar.1.q.2.c./.d.17.q.3.ar.2.q.2.c. • Gratia.5.118.&c. Habitus.67.71.76. Honor.21. Ieiunium.4. Incontinẽtia.1. Laus.5.7. Lex.27.45.149.&c. Liberalitas.16. Magnanimitas.20.21.&c. Martyrium.1.&c.

93 Actus ab illa uirtute dicitur, quia ſecum conuenit in propria ratione obiecti. 4.d.15.q.3.ar.1.q.3.c. • Medium.16.&c. Membrum.6. Ob.

94 Ad actus uirtutis uel uitii, ſufficit, q̃ poſſit imperari a uirtute uel uitio. Veri.q.14.3.2m. • Meritum.3. &c. Miſericordia.2. Modus.5. Munditia.1. Mutuum.3. Natura.29.48. Negligentia. 5. Obedientia. 13.15.16.19.23. Operatio. 16. 17. 40.

95 In quolibet actu uirtutis, oportet eſſe modum, ſcilicet ſecũdum commenſurationem potentiæ ad obiectum. 3.d.29.1.1.c. • Oratio.2.57. Pars.31.50. Paſſio.17. Pax.2. Peccatum. 17. Pœnitentia.2.&c.101. Perfectio 14.52.&c. Plantę.4. Politica.3.4. Ob.

96 In actibus uirtutum, non poteſt eſſe aliquid ſuperfluum, nec diminutum, ſed bene in paſſionibus. 4.d.17.q.2.artic.4.quæſt 2.c.

97 Aliqui actus, ſunt aliquibus uirtuoſi, tamquam eis proportionati, & cõuenientes, qui tamen aliis ſunt uitioſi, tamquam eis non proportionati. 12æ.q 94.3.3m. • Præceptum. 74.&c.105.&c. Prudentia.33. Ratio.45. Regula.5. Religio. 38. Sacramentum.71.

98 De ratione actus uirtuoſi ſunt quatuor, ſcilicet q̃ operans ſciat, q̃ eligat, propter bonum & immobiliter. 12æ.q.100.9.c./.22æ.q.58.1.c./.2.d.28.5.5m./.3.d.40.1.c./.4.d.17.q.3.ar.4.c./.d.33.q.3.1.2m./. Vir.q.5.1.c./ Ethi.2.lec.4.meº.c. Ob.

99 Actus uirtutis duplex, ſcilicet qui eſt a uirtute, uel qui eſt ad uirtutem diſponens ſeu cauſans. 2.d.44.q.2.16m./. Vir.q.5.9.18m. • Sacrificium. 11.15. Saluari.15. Sanctitas.4. Sanctus.1.9. Sanguis 15. Satisfactio.1. Securitas.1.

100 Actus uirtutum duplex, ſcilicet primus, ideſt, perficere animam & potentias eius, & ſecundus, ideſt, operari cum electione. Primus eſt in pueris, non autem ſecundus, quia pueri electionem non habent ſemper, quia eorum operationes ſunt uoluntariæ, & uoluntas non habet neceſſe ſemper agere, etiam in adultis. 2.d.27.1.3m./.4.d.9.q.2.ar.2.qo.1.3m.

101 Actus uirtutis, tripliciter informatur, ſcilicet per debitas conditiones, in ordine ad ultimum finem, & quo ad efficaciam merendi. Primo modo prudentia eſt forma moralium uirtutum. Secundo charitas omnium. Tertio gratia. Veric. q.27.5.5m. Ob.

102 Actus uirtutis, dupliciter dicitur, ſcilicet quilibet actus nõ habens malitiam uel defectum debitæ circunſtantiæ, & formaliter, ideſt, implicans rationem, & formam uirtutis, ſcilicet medium. 4.d.15.q.1.ar.1.q.2.c./. Ma. q.2.19m./.4.11m.

103 Actus uirtutis, dicitur dupliciter, ſcilicet materialiter, & formaliter. Primus poteſt eſſe ſine uirtute, non autem ſecũdus. 12æ.q.94.3.c./.22æ.q.32.1.1m./.2.d 3.qu.3.1m./.d.38.1.5m./.d.44.q.2.1.6m./.4.d 33.q.3.2.4m./. Quol.4.19.c.

104 Virtus non poteſt eſſe, niſi in actibus ex electione & imperio uoluntatis procedentibus. 2.d.24.q.3.2.3m./.4.c./.4.d.4.q.2.ar.2.q.1.3m. • Seruire.1. Syllogiſmus.7. Spes.4. Timor.72.

105 Omnis actus, qui rationem medii importat, eſt actus virtutis formaliter 4.d.15.q.1.ar.1.q.1.c.

106 Adinuctio actuum uirtutum ſecundariarum, ad actus, & virtutes principales, magis eſt ſecundum conuenientiam in modo qui eſt quaſi forma earum, quam ſecundum materiam. 22æ.q.157.3.2m./.q.161.4.0. • Tranſgreſſio.4. Ob.

107 Actus interior, & exterior, non requirunt diuerſas virtutes. 22æ.q.31.4 b.

108 Quælibet uirtus principaliter eſt interius in anima, ſed actus exteriores debent moderari, ſecundum debitas circunſtantias. 22æ.q.161.3.3m.

109 Actus interiores, maxime pertinent ad virtutes. 18æ.q.54 1.5m. • Verecundia.6.

110 Actus exteriores ſunt proprie actus illarum uirtutum, ad quarum fines, ſecundum ſpeciem ſuam ordinantur. 28æ.q.3.1.c. Ob.

111 Illud quod pertinet ad corporalem mutationem, non poteſt eſſe eſſentialis actus uirtutis, ſed poteſt pertinere ad uirtutem, ſicut materiale, circa quod operatur uirtus. 4.d.14.q.1.ar.1.q.6.2m. • Veritas.49. Ob.

Omnes

112 Omnes actus uirtutum, pro loco & tempore, ſunt neceſſarii ad ſalutem. Ro.10.lec.2.prin^{o}.G.

Ob. 113 Quilibet actus uirtutis, habet ordinem ad finem charitatis, & quodlibet peccatum habet ordinem ad contrarium finē, etiam ſi actu non ordinetur ad hoc, quia ſicut actus uirtutis habet aptitudinem, ut imperetur a charitate, ita quodlibet peccatum quantum eſt de ſe, habet ordinem ad contrarium finem, etiam ſi ille finis, actu non intendatur ab agente. 4.d.38.q.2.ar.2q.1.c.fi. * Vindicatio.5.

114 Quælibet uirtus moderans amorem aliquorum bonorum, moderatur etiam ex conſequenti timorem contrariorum malorum. 22§.q.123.4.2^{m}.

115 Actus exteriores ſunt illius uirtutis, cuius eſt mouere ad eos. 22§.q.32.1 c.

116 Diuerſi actus eiuſdem bonitatis, pertinent ad eandem uirtutem, ſi autem ſint diuerſæ bonitatis, pertinent ad diuerſas. 22§.q.51.2.c.

117 Diuerſitas uirtutum, eſt ex diuerſitate actuum, quorum eſt diuerſa ratio bonitatis. 22§.q.51.2.3.c./.q.161.2.3^{m}.

118 Actus unius uirtutis ut elicientis, poteſt attribui alteri uirtuti ut imperanti. 12§.q.114.4.1^{m}./.22§ q.32.1.2^{m}./ q.85.3.c /.q.88.6.c./.q.147 2.2^{m}./.2.d.24.q.1 2 2^{m}./.d.25.3.c./.3.d.12.q 2.2.c./.d.27.q.2.3.4^{m}./.ar.4.q.2.2^{m}./.q.3.c./.4 d.15.q.2.ar.3.q.2.4^{m}./.q.3.ar.1.q.3.c /.qu.4.ar.7.qu.1.2^{m}./.ꝫ.3.c^{o}.138. * Vita.37.48. Vti.11.

Du^{m}.1175. 119 Oppoſitum uidetur dicere a ſimili. 4.d 14.q.1.ar.3.qu.1.c /. Verit.q.14.4.7^{m}. Reſpon^{o}. ſicut Du^{o}.1153°

Comparatio. 120 Virtutes non ſunt æquales, ſed una uirtus eſt maior alia & in diuerſis ſpeciebus uirtutum, & in eadem ſpecie, non quidem ſecundum ſe, ſed ex parte eiuſdem hominis in diuerſo tempore, uel ex parte diuerſorum hominum propter maiorem aſſuefactionem, uel meliorem diſpoſitionem naturæ uel rationis, uel propter maius donum gratiæ dei. 12§ q.66.1.0./.2.c./.q.73.2.3^{m}./.q.112.4.c./.22§ q.5.4.0./.2.d.42.q.2.5 6^{m}./.3.d.36.4.0./.Ma.q.2.9.8^{m}./. Virt.q.5.3.0.

121 Virtutes ſunt maxima bona. 1.d.1.L.prio^{o}.F./. Affabilitas.0. Charitas.13.&c.

D^{m}.1176. 122 Oppoſitum uidetur dicere. 1^{a}.q.6.1.2^{m}./.2.0./.qu.26.3.1^{m}. Reſpond^{o}. ſicut Du^{o}.187°.

Ob. 123 Virtutes ſunt maxima bona noſtra, reſpectu rectitudinis uitæ. 1.d.1.L.prin^{o}.F./.2.d.27.L./. Verit.q.12.1.15^{m}.

Ob. 124 Virtutes quæ ſimpliciter ordinant nos in bonum, ſunt ſimpliciter digniores uirtutibus retrahentibus nos a malo. 22§.q.157.4 c. Certitudo.1.11.13.&c. Clementia.7.8.

125 Seminaria uirtutum in ſuprema parte animæ, ſunt digniora uirtutibus quæ ſunt in partibus inferioribus animæ. 3.d.33.q.1.ar.2.q.2.3^{m}.

Ob. 126 Quælibet uirtus tanto excellentior eſt, quanto ad altius bonum ordinatur. 12§.q.111.5.c./.q.112.4.c./.22§.q.117.6.c./.q.136.2.c. * Conſtantia.5. Diſcretio. Donum 14.67. Fides.5.7.158.&c. Fiducia.4.8. Fructus.2.10.

127 Omnes uirtutes in eodem, ſunt æquales ſecundum proportionem, quia æqualiter creſcunt. 12§.q.66.1.1^{m}./.q.73.2.3^{m}./.2.d.42.q.2.5.6^{m}./.3.d.36 4.0./.Ma q.2.9.8^{m}./. Virt q.5.3.0. * Fundamentum 3. Gratia.5.90. Heroes.2. Honeſtum 2. Honor.27.&c. Humilitas.21.30. Intellectus.298. Iuſtitia.1.8.22.31.42.&c. Latria.0. Laus.1.

Ob. 128 Vna uirtus quo ad actum poteſt dici excellentior alia dupliciter, ſcilicet per ſe, id eſt, ex obiecto nobiliori, & per accidens in ſuis modis. 4.d.33.q.3.3.c. * Lex.149. Liberalitas.16. Magnanimitas.20.22.&c. Manſuetudo.1. Mediū.16.&c.

129 Virtutes theologicæ, ſunt ceteris uirtutibus nobiliores. 12§ q.68.8.0./.22§.q.9.1.3^{m}./.q.19.9.4^{m}./.q.23.6.c./.q.104.3.c./.q.117.6.c./.q.141.8.c./.q.161.5.c./.3.d.33.q.1.4.1^{m}./.4.d.33.q.3.3.c./. Virt.q.5.3.c./.4.10^{m}.

130 Virtutes theologicæ ſunt priores ceteris uirtutibus. 22§.q.4.7.c./.q.10.1.3^{m}. * Meritum.53.&c. Miſericordia.2.3.6.7.

131 Virtutes theologicæ ſunt cauſæ ceterarum uirtutum. 12§.q.63.3.c./.22§.q.161.4.1^{m}./.3.d.26.q.2.2.2^{m}.

132 Omnes uirtutes reſpiciunt theologicas, ſicut finē. 1§. Tim. lec.2.pri^{o}.C. Obediētia 3.&c.7.15.16.17.23. Patientia.5.&c.

Ob. 133 Virtutes theologicæ, habent ultimum finem pro obiecto, aliæ autem uirtutes ſunt circa ea quæ ſunt ad finem. 22§.q.4.7.c./.q.81.5.c./.3 d.26.q.2.2.2^{m}./. Verit.q.14.3.9^{m}./. Virt.q.1.12.24^{m}./.1§. Tim.lec.2.prin^{o}.C./.c^{o}.4.lec.2.me^{o}.R. * Pœnitentia.3.4.9.&c. Perfectio.14.20.21.34.77.87.

134 Omni uirtuti theologicæ conuenit, ꝙ ſuper eam aliæ uirtutes firmentur, ſicut ſuper aliquid immobile. Virt.qu.1.12.24^{m}./.q.5.1.2^{m}.

Ob. 135 Virtutes habentes pro obiecto bonum ſpirituale, ſcilicet uirtutes theologicæ & uirtutes intellectuales, ſunt ſimpliciter nobiliores uirtutibus habentibus pro obiectu bonum corporale, uel aliquid ei adiunctum. 22§.q.136.2.c./.4.d.33.q.3.3.c. * Politica.3.4.

136 Virtutes theologicæ non ſunt uirtutes humanæ, ſed ſuperhumanæ uel diuinæ. Et conueniunt homini, prout per gratiam participat naturam diuinam. 12§.q.58.3.13^{m}./.q.61 1.2^{m}./.q.62.1.c./.1^{m}./.2.3.0. * Princeps.5.6. Propter.2. Prudentia.52.&c.

137 Nulla uirtus poteſt denominari a paſſione ſimpliciter, niſi uirtus theologica: nec uirtus theologica poteſt denominari a paſſione ſimpliciter, niſi uel a ſpe, uel ab amore. 3.d.26.q.2.1.1^{m} /. Virt.q.4.1.6^{m}. * Ratio.29.62. Rectitudo.1.4.

138 Vna uirtus eſt prior alia ſecundum actus, licet ſimul infundantur omnes a deo ſecundum habitus. 12§.qu.72.4.c./.3^{a}.q.85.6.c./.3.d.23.q.2.5.c /.4.d.17.q.1.ar.4.q.3.3^{m}. * Religio.7.22.

139 Oppoſitum uidetur dicere. 12§.q.65.1.3^{m}./. Virt.q.5.2.4^{m}./.6^{m}./.8^{m}./.11^{m}. Reſpondeo Dubio.1177°. Du^{m}.1177.

140 Virtutes naturales ſunt nobiliores uirtutibus acquiſitis, ſed ſunt minus nobiles uirtutibus infuſis. 12§.q.63.2.3^{m}./.3.d.33.q.1.ar.2.q.2.3^{m}./.q.2.ar.4.q.2.3^{m}.

141 Virtutes intellectuales, ſunt ſimpliciter nobiliores uirtutibus moralibus, propter nobilius obiectum, ſed eſt econuerſo ſecundum quid, ſcilicet ut uirtutes, & reſpectu actuum. 12§.q.61.1.3^{m}./.q.66 3.0./.q.68.7.8 c /.22§.q.23.6.1^{m}./.qu.161.5.c /.4 d.33.q.3.3.c /. Virt.q.1.12.c. * Sapientia.16. Temperantia.11.

142 Virtutes intellectuales & morales, perficiunt intellectum & appetitum, in ordine ad regulam & menſuram creatam, uirtutes uero theologicæ, ad regulam & menſuram increatam 12§.q.62.1.1^{m} /.q 64.4.2^{m}. Ob.

143 Virtutes morales ſunt permanentiores uirtutibus intellectualibus, propter exercitium, ſed econuerſo propter obiectum 12§.q 53.1.3^{m}./.q 66.3.1^{m}./. Eth.lec.16.prin^{o}.b. *. Virginitas.32.

144 Virtutes morales ſunt neceſſariores ad uitam humanam uirtutibus intellectualibus. 12§.q.66.3.1^{m}.

145 Vna uirtus alteri uirtuti non contrariatur aut repugnat ſed uitio, quia ſecundum philoſophum, bonum non eſt bono contrarium. 22§.q.101.4 c. Vitium.

146 Diſpoſitio ad uirtutem opponitur uitio. 3.d.23.q.3.ar.1.q.2.3^{m}. * Accidia.5. Actus.12. Contritio.31. Culpa.3.

147 Vitium non tantum opponitur uirtuti perfectæ, ſed etiā imperfectæ in genere uirtutis, ſcilicet habilitati naturali ad bonum, & diſpoſitioni ad uirtutem. 12§.q.63.2.2^{m}./.qu.73.1 2^{m}./.3.d.23.q.3.ar 1.q.2.3^{m}./. Verit.q.14.6.2^{m}./. Virt.q.1.1.1^{m}./.5^{m}./ q.2.13.c.

148 Oppoſitum, uidetur dicere. Virt.q 1.1.16^{m}. Reſpon^{o}. Du^{m}.1178°. ſicut Du^{o}.292°. * Gula.10. Habitus.29. Inuidia.14.

149 Omne uitium, quod magis opponitur uirtuti, nominatur ex defectu uirtutis. 22§.q.107.2.c. * Iuſtificatio.35.

150 Cum uirtus magis opponitur uni extremo uitiorum, quam alteri, illud uitium magis oppoſitum nominatur nomine paſſionum, ad quam refrenandam, uirtus principaliter ordinatur. 22§.q.21.3.c.qo.53.prin^{o}./.2.d.36.2.2^{m}./.3.d.15.art.2.q.2.c./.Ma.q.12.1.9^{m}./. Virt.q.1.13.13^{m}.

151 Vitia inquantum ſunt contra bonum rationis, contrariantur uirtuti. Inquantum autem ſunt contra inſtinctum diuinum, contrariantur donis. 12§.q.68.1.2^{m}. Ob.

152 Multa uitia opponuntur uni uirtuti dupliciter, ſcilicet ſecundum diuerſam habitudinem ad uirtutem, & ſecundū diuerſas circunſtantiarum corruptiones. 22§.qo.10.5.c./.q.92.1.c./.2.1^{m}. * Lex.171.

153 Non oportet, ꝙ principale uitium opponatur principali uirtuti. 12§.q.84 4.1^{m}./ 22§.q.34.5.1^{m}./.q.118.7.1^{m}./.q.142.3.1^{m}./.q.162.6.2^{m}./.7.3^{m}./.2.d.5.q.1.3.5^{m}./.3.d.33.q.2.ar.1.q.3.4^{m}./.4.d.13 q.2.2.2^{m}./.Ma.q.8.1.3^{m}./.22^{m}./.qu.13.3.1^{m}.

154 Oppoſitum uidetur dicere. 12§.qu.73.4.c./.22§.qu 34.2.b. Du^{m}.1179°. Reſpond^{o}.Du^{o}.1179°.

155 Multa uitia opponuntur ſecundum diuerſos actus, eidem uirtuti. 22§.q.29.4.3^{m}./.2.d.41.q.2.3.6^{m}.

156 Virtuti ut ſic opponitur uitium: ſed ut bonitati, opponitur malitia. Peccatum autem opponitur ei, ut operatiuæ boni. 12§.q.71.1.0.

157 Actus uitii, poteſt eſſe cum habitu uirtutis, & econuerſo, niſi actus excludat cauſam habitus. 12§.qu.63.2.2^{m}./.q.71.4.0./.q.73.1.2^{m}./.q.77.2.3^{m}./.22§.q.24.12.0. * Peccatū.232.

158 Vitium directe opponitur uirtuti: non autem peccatum, niſi ſecundum actum, ſed opponitur actui uirtuoſo. 12§.q.71.4.0./.Ma.q.2.9.13^{m}./. Vir.q.1.1.5^{m}.

159 Directa oppoſitio uitiorum ad uirtutes, non attenditur ſecun-

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ſecundum cauſas, quia contingit unum uitium oriri ex diuerſis cauſis: ſed attenditur ſecundum ſpeciem actus. 22ę. q. 116. 1. 2^{m}./. q. 127. 2. 1^{m}./. 2^{m}./. q. 133. 2. c./. q. 138. 2. 1^{m}.

160 Nec etiam attenditur ſecundum effectus. 22ę. q. 127. 2. 2^{m}./. q. 132. 2. 3^{m}./. q. 133. 2. c.

161 Habitus uirtutis, & uitii corrumpuntur per iudicium rationis, uel in contrarium mouentis, uel ex ignorantia, uel paſſione, vel electione. 12ę. q. 53. 1. c. fi.

162 Habitus vitii, contrariatur uirtuti acquiſitæ: non autem directe uirtuti infuſæ, ideo per eam non tollitur totaliter, ſed impeditur, & diminuitur. 4. d. 14. q. 2. 2. 4^{m}.

Differētia. 163 Diuerſitas finium diuerſificat uirtutes. 12ę. quęſt. 54. 2. 3^{m}. * Actus. 12. Amicitia 11. 13. Donum. 14. &c. Gratia. 9.

164 Virtutes theologicæ differunt ſpecie a uirtutibus moralibus, & intellectualibus. 12ę. q. 62. 2. 0.

165 Virtus infuſa, differunt ſpecie a virtute acquiſita dupliciter, ſcilicet ratione diuerſæ regulę, & ratione diuerſi finis. 12ę. q. 63. 4. 0./. 3 d. 33. q. 1. ar. 2. q. 4. 0./ 4. d. 14. q. 2. 2. 4^{m}./. diſ. 50. q. 1. 2. 4^{m}./. Vir. q. 1. 10. 7^{m}./. 8^{m}./. 9^{m}./ quęſ. 5. 4. c. * Heroes. 2. 3.

Du^{o}.1180. 166 Oppoſitum uidetur dicere a ſimili. 1^{a}. q. 94. 3. 1^{m}. Reſpondeo ſicut Du^{o}. 111°. * Princeps. 11.

167 Virtutes morales differunt ſubiecto a uirtutibus intellectualibus: ſed virtutes theologicæ, differūt obiecto ab utriſque. 12ę. q. 58. 2. 0./. q. 62. 2. 0./. 3. d. 23. quę. 1. artic. 4. quæſt. 3. 4^{m}./. Veri. qu. 14. 3. 9^{m}./. Virtut. q. 1. 12. c. * Religio. 3.

168 Obiectum virtutum moralium, & intellectualium, eſt proportionatū naturæ hominis: non aūt obiectū uirtutū theologicarum, ſed eſt ſupra rationem, & ſupra naturam. 12ę. q. 58. 3. 3^{m}./. q. 62. 1. c./. 2. 3. 0./. q. 63. 3. 0./. 3. d. 23. q. 1. ar. 4. q. 3. 4^{m}./. ar. 5. 2^{m}./. Veri. q. 14. 3. 9^{m}.

169 Homo ſecundum uirtutes morales, dicitur ſimpliciter bonus, non autem ſecundum uirtutes intellectuales. 12ę. qu. 56. 3. c./. q. 68. 3. 2^{m}./. 22ę. q. 23. 7. 3^{m}./. Virtut. quæſt. 1. 7. 2^{m}. * Vnio. 9.

170 Virtutes uitæ contemplatiuæ indigent diuitiis, ad ſuſtentationem naturę tantum. Virtutes uero actiuæ uitæ, indigent eis etiam ad ſubueniendum aliis, cum quibus conuiuendum eſt. Con. 3. c^{o}. 133.

Diuiſio. 171 Virtus ſumitur tripliciter. ſ. pro habitu, pro obiecto, & pro actu eius. 12ę. q. 55. 1. 2^{m}.

172 Virtus pro habitu, diuiditur in diuerſa genera uirtutum analogice, quia bonum rationis non eſt in omnibus ſecundum eundem ordinem. 12ę. q. 61. 1. 1^{m}./. 3. d. 33. q. 1. ar. 1. q. 2. 1^{m}./. quæſt. 2. art. 1. q. 1. 3^{m}./. Veri q. 14. 3. 9^{m}./. Virt. q. 1. 12. c.

172 Genus uirtutum triplex, ſ. genus uirtutum theologicarū, intellectualium, & moralium. 12ę. q. 68. 8. c./. 3. d. 23. q. 1. 4. 0./. d. 34. q. 1. 2. c. princ^{o}./. Vir. q. 1. 5. 12^{m}./. 12. c. fi. * Cælum. 64. Eſſe. 19.

173 Virtus humana ſufficienter diuiditur, per uirtutes intellectuales, & morales. 12ę. q. 58. 3. 0.

174 Virtus dicitur dupliciter, ſcilicet ſimpliciter, ideſt quæ facit recte operari, ut uirtutes morales, & ſecundum quid, ideſt quæ facit facultatem recte operādi, ut virtutes intellectuales. 12ę. q. 56. 3. 0./. q. 57. 1. 0./. 3. 4. c./. q. 61. 1. c./. q. 66. 3. c./. Vir q. 1. 7. c.

175 Partes quæ ſingulis uirtutibus aſſignantur, non ſunt partes integrales, ſed partes ſubiectiuę, uel potentiales. 12ę. q. 54. 4. 2^{m}./. Vir. q. 1. 12. 27^{m}./. q. 5. 1. 5^{m}.

176 Virtus conſideratur tripliciter, ſ. ſecundum operationem, ſecundum eſſe, & ſecundum quidditatem. 1. diſtinction. 19. quæſt. 3. 1. c.

177 Virtus dicitur eſſe aliquorum dupliciter, ſ. ut obiectorum, & ut actuum. 12ę. q. 57. 1. 2^{m}.

178 Virtus aliqua dicitur uirtus generalis quadrupliciter, ſ. generalis per prædicationem, per cauſam, per obiectum, uel materiam, & per concurſum. 2. d. 44 q. 2. 1. c./. 3. d. 9. q. 1. art. 1. q. 2. c.

179 Principale in uirtute, ſumitur dupliciter, ſ. vt uirtus, ſ. ea quæ pertinent ad rationem, uel propinqua ei, ut electio, ſecundo ut eſt talis uirtus, ſ. actus extrinſeci quandoque. 4. d. 15. q. 1. ar. 1. q. 1. 3^{m}. * Perfectio. 20. 52. &c.

180 Aliquid poteſt procedere ex radice virtutum dupliciter, ſ. directe ideſt actus eius, & indirecte, ideſt occaſionaliter, ſcilicet peccatum. 22ę. q. 20. 1. 2^{m}.

181 Aliquid dicitur virtus in corpore tripliciter, ſ. forma dans eſſe corpori, & per illud operans tantum, ut potentiæ ſenſitiuæ, & inferiores. Secundo dans eſſe corpori, & eo indigēs ut obiecto, non autem vt organo, ut intellectus noſter. Tertio dans eſſe corpori, ſed non operans per illud, nec indigēs eo, ut animæ cælorum, ſecundū philoſophos. 3. d. 1. q. 1. 1. 5^{m}.

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182 Habitibus uirtutum indigemus ad tria, ſcilicet ad firmitatē, promptitudinē, & delectationē operationis. Vir. q. 1. 1. c. fi.

183 Aliquid impedit virtutem dupliciter, ſcilicet uel quo ad cōmunem ſtatum eius, ſ. tantum peccatum: uel quo ad perfectum ſtatum, ſ. aliquid minus bonum. 22ę q. 153. 2. 1^{m}.

184 Virtutes aliquas oportet eſſe theologicas, ad acquirendum beatitudinem ſupernaturalem. 12ę. q. 62. 1. 0./. 2. 3. c./. 3. d. 23. q. 1. ar. 4. q. 3. 0./. d. 26. q. 2. ar. 3. q. 1. c./. Vir. q. 1. 5. 12^{m}./. 12. c. fi. * Accidia. 5. Auerſio. 22. Charitas. 13. &c. Donū. 17. &c. — Theologicæ.

185 Virtutes theologicæ dicuntur quia habent deum pro obiecto, tantum a deo infunduntur, & tantum per reuelationē dei in ſacra ſcriptura traduntur. 12ę. q. 63. 1. c./ 22ę q. 17. 5. 6. c./. 3 d. 23. q. 1. ar. 4. q. 3. c./. Vir. q. 1. 12. c. fi./. 1ę. Cor. 13. lect. 2. fi./. Lect. 4. fi.

186 Virtutes theologicæ ſunt, quibus mens humana deo cōiungitur. 12ę. q. 68 8. c./. 22ę. q. 104. 3. c./. q. 151. 2. c.

187 Idem ſecundum rem eſt obiectum omnium uirtutum theologicarum, ſed differt ſecundum rationem. 3. d. 26. q. 1. ar. 3. q. 1. 1^{m}. * Dos. 6.

188 Virtutes theologicæ, habent idem pro obiecto, & fine, ſcilicet deum. 12ę. q. 62. 1. 2. c./. q 107 1. 1^{m}./. 22ę. q. 4. 1. 7. c./. q. 17 5. 6. c./. q. 19. 9. 2^{m}./. q. 2c. 3. c./. q. 23. 6. c./. q. 81. 5. 0./. q. 161. 4. 1^{m}./. 5. c./. 1. d. 9. q 1. ar. 1. q. 3. c./. d. 23. q. 2. 1. c./. 4. d. 14. q. 1. ar. 1. q 4 c./. Veri. q. 14. 3. 9^{m}./. Vir. q. 1. 12. c. fi./. He. 11. prin^{o}. * Fides. 5. 6. 10. 77. Fiducia. 8. Fortitudo. 3.

189 Nulla uirtus theologica, habet actum circa rem creatā proprie. 3. d. 9. q. 1. ar 1. q. 3. c. * Fundamentum. 3. 4. Gaudium. 1.

190 Virtutes theologicæ habent duplicem regulam ſeu menſuram. ſ. deum, & capacitatem noſtram. 12ę. q. 64 4 c. * Gratia 4. 6. 122. 185.

191 Virtutes theologicæ non ſunt uirtutes exemplares, quia non dicuntur theologicę, ꝙ deus eis ſit uirtuoſus, ſed nos ad deum, & a deo. 12ę. q. 62. 1. 2^{m}. * Habitus. 13. Humilitas. 20. 21. Infidelitas. 5. Latria. 4. Liberalitas. 16. Magnanimitas. 3.

192 Virtutes theologicæ, ſunt tantum tres. ſ. fides, ſpes, & charitas. 12ę. q. 62. 3. 0./. 22ę. prolo./. q. 17. 6. 0./. 3. d. 23. q. 1. 5. 0./. d. 26. q. 2. ar. 3. q. 1. 0./. Vir. q. 1. 5. 12^{m}./. 12. c. fi./. 10^{m}./. 1ę. Cor. 13 le. 2. fi./. L. 4. fi. Charitas. 7. Fides. 6. * Mrimo^{m} 72. Medifi. 20

193 Virtutes theologicæ, ſecundum habitus ſunt ſimul, ſed ſecundum actus, uia generationis, fides eſt prima, ſpes ſecunda, & charitas tertia. Sed ordine pfectiōis, eſt ecōuerſo. 12ę. q. 62. 4. 0./. 22ę. q. 17. 7. 8. 0./. 3. d. 26. q. 2. artic. 3. q. 2. 0. * Obedientia. 1 15. 17.

194 Sapientia non eſt uirtus theologica, quia non eſt de deo immediate, & ſecundum ꝙ in ſe eſt, ſicut fides, ſed eſt de deo p effectus eius. 12ę. q. 62. 2. 2^{m}./. 3. d. 23. q. 1. 5. 2^{m}./. Vir. q. 1. 12. 11^{m}. * Patientia. 5. Peccatum. 232. Pœnitentia. 3 Ratio. 10. 62. Spes. 4. &c. Timor. 6. 18. &c Veritas. 49. Virginitas. 20. Virium 10. Chriſtus. 55. 92. &c. 171.

195 Philoſophi non cognouerunt uirtutes theologicas. 3. d. 23. q. 1. ar. 4. q 3. c. fi./. q. 2. ar. 4. q. 1. c./. 1^{m}.

196 Non omnis habitus, habens pro ſubiecto intellectum, eſt uirtus intellectus, niſi, perficiat intellectum quo ad obiectū, quo ad modū actus. 3. d. 23 q. 2. ar. 3 q. 3. 0./. ar 4. q. 1. c./. 4^{m}. * Abſtractio. 10. Actus. 12. Ars. 1. &c. Beatitudo. 47. — Intellectuale.

197 Virtutes intellectuales, ſunt eorum per quæ homo fit beatus, uel ſicut uirtus actuum, & hoc dupliciter, ſ. meritorie, & incohatiue, uel ſicut virtus obiectorum, non autē ſicut uirtus ſubiectorum, niſi forte effectiue. 12ę. q. 57. 1. 2^{m}.

198 Virtutes intellectuales ſunt tantum tres ſpeculatiuæ, ſcilicet ſapientia, intellectus, & ſcientia, & duæ practicæ, ſ. prudentia, & ars. 12ę. q 57. 2. 0./. q. 68. 7. c./. 22ę. q. 4. 8. c./. q. 47. 5. c./. 1. prolo. 3. c./. Con. 3. c^{o}. 44. fi./. Vir. q. 1. 12. c./. 13. c./. Anima. 16. c./. Meta. le. 1. fi. m. K.

199 Omnis uirtus intellectualis ſpeculatiua, eſt tantum circa neceſſaria, practica vero, eſt tantum circa cōtingentia. 12ę. q 57. 5. 3^{m}./ q. 66. 3. 1^{m}./. 22ę. q. 4. 8. c./. q. 47. 5. c./. Vir. q. 1. 12. 13. c. * Certit^{o}. 4. 13. &c. Diffinitio. 14. Donū. 17. &c. Fides. 6.

200 Bonum virtutis intellectualis, eſt uerum, ſpeculatiuæ quidem abſolute, practicæ uero ſecundum conformitatem ad appetitum rectum. 12ę. q. 57. 2 3^{m}./. q. 84. 3. c. Bonitas. 108. * Humilitas. 21. Intellectus. 298.

201 Virtutes intellectuales non ſunt connexæ ad inuicem. 12ę q. 65. 1. 3^{m}./. Vir. q. 5. 2. 4^{m}./. 6^{m}./. 8^{m}./. 11^{m}.

202 Immo ſimul omnes infunduntur a deo. 4. d. 14. q 1. artic. 2. q. 2. c./ 3 d. 23. q 2. 5. c. Reſp^{o}. Du^{o}. 1181°. — Du^{o}. 1181^{m}

203 Virtutes intellectuales pertinent ad ſcientiam moralem, in quantum actus earum ſubduntur imperio rationis. 3. d. 23 q. 1. ar. 4. q. 2. 2^{m}./. Vir. q. 1. 12. 15^{m}. * Medium. 21. Meritum. 32. 50. Opinio. 6. Perfectio. 77. Præceptum. 103.

Vir.

66.3.c./ 22^{x}.qu.58.8.2^{m}./.qu.123. 2.1.c./.quæſt.140. 2.c./. prin^{o}./.3.d.33.quæſt.1.ar.1.q.3.o./.d.36.1.c./.Virt.qu.1.13. 23^{m}./.26^{m}./.q.5.1.c./.1^{m}./.5^{m}./.2.3.c. fi./.Ethi.2.lec.8. prin^{o}. b. * Contemplatio.10.18.Conuocatio.1.&c. Diſcretio. Diuitię.6.Donum.34.38.Dos.6. Epicicia.o.Eubulia.t. Eupſichia.o.Eutropelia. Fiducia.4.Finis.95.Fortitudo.10.Habitus.13.Ira.9.32.Iuſtitia o.Latria.3.4.5. Liberalitas.16.&c. Maria.38.Modeſtia.1.Patientia.5.Præceptum.111.112.114 Temperantia.1.&c.

240 Et ſunt quadruplices, ſcilicet exemplares, politicæ purgatoriæ, & purgati animi.12^{x}.q.61.5.o./.3 d.33.q.1.4.2^{m}./. d.34. q.1.1.ar.6./.Verit.q.26.8.2^{m}./.Virt.q.5.4.7^{m}. * Velum.2. Virginitas.1.2.3.29.32.Vitium.10.&c.

241 Virtutes purgati animi habentes, ſunt immunes a paſſionibus inclinantibus in contrarium uirtuti, & ab inducentibus uoluntatem, non autem a conſequentibus eam. Ver. q.26.7.6^{m}./.8.2^{m}.

242 Actus uirtutum cardinalium in beatis, erunt circa finem proprium, quem ex actibus earum meritorie conſequuti ſunt.3.d.34.q.1.3.6^{m}.fi.

243 Non eſt accipere aliquid, in quod ordinetur humanus actus, quod non ſit rectum ſecundum uirtutem politicam, uel rectitudini eius aduerſum.2.d.40.5.

Politica. 244 Actus uirtutis politicæ, non eſt indifferens, ſed eſt de ſe bonus. Et ſi ſit gratia informatus, eſt meritorius.2.d.40.5.c.

245 Virtus ciuilis dirigit in omnibus, quæ ſunt corporis, & quę propter corpus quæruntur 2.d.40.5.c.

Infuſæ. 246 Virtus infuſa, eſt maximum bonum ſimpliciter. Virt qu 1. 9.7^{m}. * Actus.118. Apoſtoli. 35. Aptitudo. Aſſumere.34.

D^{o}.tt82^{m} 247 Oppoſitum uidetur dicere.1^{a}.q.6.1.2^{m}./.2.o./.qu. 26. 3.1^{m}. Reſpondeo ſicut Dubio.287. * Auicola.15. Bonitas.175.

248 Virtus infuſa eſt maximum bonum ſimpliciter, inquantum per eam ordinatur homo, ad ſummum bonum, ſcilicet ad deum. Non autem uirtus acquiſita, ſed eſt maximũ bonum in genere humanorum. Virt.quæſt.1.9.7^{m}. * Charitas.23.Cognitio.38.59.53. Concluſio. 2.4. Conſcientia.8. Conſeruatio. 4. 10. Conſideratio. 4. Contritio. 4. Cooperari.4.

249 Solæ uirtutes infuſæ, ſunt perfectę & ſimpliciter uirtutes. 12^{x}.q.63.2.c./.22^{x}.q.23.7.c. * Corpus.15.Corruptio 8. Creatio.29.30.Creatura.18 Dæmon.82.83.Deus.332. Differentia.20. Difficile.8.&c.Diuiſio.5.

250 Sola uirtus infuſa, eſt principium actus meritorii. Verit.q. 24.14.6^{m}. * Donum.o. Dos.6.7. Duratio. 4. Effectus. 20.Electio.4 Eleemoſyna.4.&c.Aequalitas.10.Error.1.Eſſe. 19.Euangelium.10.Euchariſtia.84.121.257.

251 Quanto uirtus infuſa eſt ſufficientior, tanto magis in ipſa, & cum ipſa, ſpiritus ſanctus, procedit in nobis.4.d. 14.qu. 2.1.4^{m}. * Exorciſmus.14.Facilitas 2.Falſitas.2. Phantaſma.7.8. Femina.3. Fides.106. Forma.58.70. Generatio.11. 39.Gloria.22.Gratia.4.5.6.8.108.&c.122. Habitus.13.28. Helias.3.Humidum.o.Imaginatio 9. Imago 38. Imperare. 6.7.In.24.Inſtans 30.Intellectus.243. 244. Iudicium.7.

252 Habitus uirtutum infuſarum reſpicientes uoluntatem, non poſſunt eſſe informes, quia charitatem conſequuntur. 4.d.17.q.2.ar.1.q.3.c. * Liberum. 3. Lignum.3. Locus. 23.Lumen. 12. Luminare. 3. Lua.9.10.Memoria 9.Meritum.5.

253 Virtus infuſa eſt multo ſufficientior, quàm uirtus acquiſita. Ideo maxime deo nos coniungit, & aſſimilat.1. d.24.qu. 2.1.4^{m}. * Miraculum.5.Pœnitentia.136.Perſeuerantia. 2.&c.Pietas.10.&c.

254 Virtus acquiſita diſponit ad naturam humanam, ſed uirtutes infuſæ diſponunt hominem altiori modo, ad altiorem finem, & altiorem naturam, ſcilicet ad naturam diuinam participatam.12^{x}.q 110.3.c./.22^{x} q.23.7.c.

255 Virtutes infuſa augentur per actionem dei, acquiſitæ uero per actus noſtros, qui etiam diſponunt ad augmentum infuſarum.12^{x}.q.92.1.1^{m}./.1.d.17.q.2.3.c./.Vir.q.1.11.o.

256 Virtutes acquiſitę ſicut perficiunt hominem ad ambulandum, ſecundum quòd congruit lumini naturalis rationis, ſic uirtutes infuſæ perficiunt hominem, ſecundum quòd congruit lumini gratiæ.12^{x}.q.110.3.c.

257 Virtutes infuſæ, non auferunt contrarias diſpoſitiones, ſicut uirtutes acquiſitæ, ideo patiuntur difficultatem in operando, non autem uirtutes acquiſitæ.12^{x}.q. 65.3.2^{m}./.3^{m}./. 3^{a}.quæſt.89.1.c./.4.d.14.quæſt.2.2.4^{m}./.5^{m}./. Virt.quæſt.1. 10.14^{m}./.15^{m}.

258 Virtutes infuſæ auferuntur per quodlibet unum ſolum peccatum mortale, non autem uirtutes acquiſitæ.12^{x}.q.63. 2.2^{m}./.qu.65.3.c./ q.71.4.c./.qu.73.1.2^{m}./. 22^{x}. 24.9. 10.c./. q.133 ar.2^{m}./.3.d.31.q.1.1.fi./.d.36.5.4^{m}./. Virt.q.1.2.5^{m}./.9. 5^{m}./.q.2.6.3^{m}./.13.o.

259 Virtus acquiſita, facit declinare a peccato, ut in pluribus, non autem ſemper Virt.q.1.9.5^{m}./.10.14^{m}.

260 Per uirtutes acquiſitas, peruenitur ad felicitatem humanã præſentis uitæ, non autem ad felicitatem cęleſtem. 3. d.33. q.1.ar.2 qu. 4.c./.2^{m}./.4.c./.5^{m}./. Virt.qu.1.9.o^{m}./.q.5.4.c.fi./. 3^{m}. * Actus.118. Acquiſitę.

261 Quilibet actus diſponit ad generationem uirtutis acquiſitæ, ſed non complet eam, niſi ultimus actus perficitur altis, agens in uirtute omnium actuum præcedentium.22^{x}.qu. 24.6.2^{m}./.1.d.17.q.2.3.c./.3.d.33.q.1.ar.2.qu.2.4^{m}./.4.d.23. q.1.ar.2.q.1.3^{m}./.Vir.q.1.9.11^{m}. * Anima.15.24.

262 Actus uirtutis acquiſitæ, non poteſt eſſe meritorius, niſi mediante uirtute infuſa ut ſuperiori. Virt.q.1.10.4^{m}. * Augmentum.10. Difficile.8.&c. Exemplum.1.Gratia.4.6.7.Habitus.13.67.75.77.Scientia 90.

263 Finis uirtutis acquiſitæ, eſt bonum ciuile, ad quod dirigit, finis uero uirtutis infuſæ, eſt beatitudo cæleſtis.12^{x}.q.63.4. c.3.d.33 q.1.ar.2.q.4.c./.2^{m}./.ar.4 c./.5^{m}.

264 Virtus acquiſita diminui poteſt per ceſſationem actus eius, non autem uirtus infuſa, quia uirtus acquiſita dependet ab actu ſuo, non autem uirtus infuſa.22^{x}.qu.24.10.o./.1.d. 17.q.2.5.c.

265 Paſſiones inclinantes ad malum, non tolluntur totaliter per uirtutes, niſi miraculoſe, ſed modificantur plus per uirtutes acquiſitas, ut minus ſeuiant, ſed plus per uirtutes infuſas, ut dominentur, & infallibiliter ſi maneant. Virtut. quæſtion. 1. 4. 7^{m}. /. 10. 14^{m}. /. 15^{m}. * Vſura. 101. &c.

266 Virtutes morales acquiſitę, non manent poſt hanc uitam, nec uirtutes infuſę, quo ad actus circa propriam materiã: ſed tantum quo ad actus circa finem.22^{x}.q.181.4.1^{m}./.3 d. 33.q.1.4.o./4.d.14.q.1.ar.3.q.3.o./.diſt. 50.quæſt. 2. artic.1. q. 1.3^{m}.

267 Virtus naturalis, eſt determinata ad unum, uirtus autem rationalis, ſe habet ad multa.12^{x}.q.49.4.2^{m}./.q. 50.1.c./. qu. 55.1.c./.5^{m}./.2.d.31.o.2.2.1^{m}./.3^{m}./.5^{m}./.3. d. 23 qu 1.1.c./. 1^{m}./.Virt.q.1.6.c./.8.c.fi. * Abiectus. Actio.101.106.113. 124.Adam.37.Agens.11.31.49.55.66.89.&c. Agere.29.33. Animal.17.23.71. Ars.38.41. 49. Aſcendere.3. Aſſimilatio. 17.22 Baptiſmus.230 Bonitas.75. Natura

268 Virtutes naturales, agunt ex neceſſitate naturæ. Ideo peccatum non poteſt eſſe in actibus earum, ſi ſint uirtutes integræ. Non autem uirtutes animæ agunt ea neceſſitate.12^{x} q.71.4.c./.3^{m} * Calor.3.&c.Caput.1.&c.Character.14. Cælum.41.66.&c.Cognitio.39.53.Concluſio.2.4.Conſcientia.8.19.Conſeruatio. 4.10. Conſideratio.4. Cooperari.4. Corpus.15.&c. Corruptio.8.Creatio.29. 30.Creatura.18. Dæmon.82.83.116.Deus.333.

269 Virtus & potentia rei, poteſt ſe extendere ad præſens & ad futurum, non autem ad præteritum, niſi tunc uirtus fuerit. Contra.2.c^{o}.84./.4^{m}. * Differentia.20. Difficile.8.&c.Diſpoſitio.32.&c.Diuiſio.5.Dolabrum.Dos.6.7.

270 Virtus creata præſupponit materiam in qua operetur duplicites, ſcilicet uel ut ſubiectum mutationis, ſicut in conuerſionibus naturalibus, uel ut ſubſit termino a quo, non autem mutationi, ſicut in conuerſione Euchariſtiæ.4.d.8. q.2.3.2^{m}. * Duratio 4.Effectus.20.Electio.4. Elementum. 5.6.7.19.20.24. Eleemoſyna.4. &c. Aequalitas.10. Error.1. Eſſe 19.Euangelium 10. Euchariſtia.84. 121.257. Exorciſmus.14.Falſitas.2.Phantaſma.2.4.6. 7.8.Femina. 3. Fides. 106. Forma. 58. 70. Generatio. 11.39. Gloria. 22. Homo.27.

271 Quælibet uirtus completa, uel uirtus inſtrumentalis, eſt complete in omnibus, ſimul concurrentibus ad unam actionem, ſed eſt in ſingulis incomplete.1^{a}. quæſt. 76.2. c./. 3.diſtinction 18.1.5^{m}./.4 diſtinct. 1. quaſtion. 1. articul.4. quæſtion.2.5^{m}./.diſtin. 8. quæſt. 2.3.9^{m}. /. Contra. 2.c^{o}. 56. 2^{m}. * Humidum.o.Ieiunium.7.Imaginatio.9.Imperare.6.7.Io.24.Infinitum.V.Inſtans.30.Inſtrumentũ.11.&c. Intellectus.243.Intentio.22. Iudicium. 7.Liberum.3. Lignum.2. Locus.23. Lumen.9. 11. Luminare.3. Lua.9.10. Memoria.9.Officium.2. Operatio.40. Peccatum.193.372. Perfectio.26.Plantę. 4. Puer. &c. Ratio. 62. Semen.6. &c. 17.&c.Senſus 2.30.Seruiens.13.Sexus.2.

272 Ad uirtutem animæ ſufficit benę ſe habere ad proprium actum, non autem ad uirtutem corporis, ſed requiritur ordo ad uirtutem animæ.3.diſtinct.33.quæſtion.2.ar.2.quæſt. 3.3^{m}./.Ethi.lect.18.prin^{o}.c. * Spirituale.6. Spiritus. 4. Vis.u.

Quid. 1 ¶ Vis eſt omne quod eſt principium operationis, ſed uirtus importat principium operationis perfectæ. 3. d. 23. q. 1. art. 3. q. 1. 3m. * Ablatiuus. 1. Abortus. 2. Abraham. 25. Accidens. 96. 122. Actus. 132. Adulatio. 4. Agens. 63. Amor. 64. 176. 248. 260. Angelus. 131. 132. Anima. 105. 220. 268. 284. 285. 354. 360. Animus. Appetitus. 13. 56. 59. Artificiale. 7. Aurum. 1 Baptiſmus. 148. Bigamia. 5. Bonitas. 63. Criminalis. Coactio. o. Cogere. Confeſſio. 30. Conſcientia. 19. &c. Conſuetudo. 11. Contemplatio. 26. Continentia. 15. 16. Contrapaſſum. Cor. 2. Difficile. 7. &c. Docere. 8. Dominium. 12. Donum. 27. Duo 3. Eleemoſyna. 10. Elephas. 3. anſtiatio 5. Aeſtimatiua. 1. Eucharistia. 121. 237. Phãtaſma. 2. 8. Fomes. 6. Fornicatio. 9. Fortitudo. 55. Intium. 5. 7. Gloria. 6. Habitus. 41. 42. 43. 47. Honor 8. Humilitas. 2. 11. Imaginatiua. 3. Imperare. 6. &c. Infidelis. 3. Iuramentum. 26. Iuſtitia. 32. 58. Lea. 4. Liber. 16. 29. Machometus. Materia. 51. Matrimonium. 38. Mediens. 11. Militia. 3. Motus. 51. Neceſſitas. 30. Nonuelle. Pars. 49. Paſſio 131. Peccatum. 193. Pœna. 35. &c. Pœnitentia. 123. Perſona. 42. 45. Pietas. 15. Pluuia. 1. Poſſe. 6. Præceptum. 125. 142 &c. Percipere. 2. Præſumptio. 1. &c. Princeps. 9. &c. Proceſſio. 4. 6. 7. Promiſſio. 3. Promulgatio. 3. 5. Quieſcere. 3. Rapina. 1. &c. Ratio. 54. 56. Reduplicatio. 6. Religio. 44. Reptile. 1. Requiſita. Sacramentum. 65. Saphirus 1. Satiſfactio. 4. 9. &c. Spiritus. 1. 7. Sponſa. 4. Stuprum. o Tirannus. o. Tribulatio. 2. Verbum. 45. Virtus. 212. Vnctio. 14. Voluntarium. 1. Vti. 7. Vultus.

2 Vis duplex in homine. ſ. cognitiua, & affectiua. 1a. q. 5. 4. 1m. / q. 20. 1. 1m. / quæſtion. 80. 1. c. 1m. / 22æ. quæſtion. 26. 1. 2m. / 3m.

3 Secundum iura. Vim vi repellere licet, cum moderamine inculpatæ tutelæ. 22æ. quæſtion. 64. 7. c. / 4. diſt. 31. quæſtion. 2. 1. 3m.

Quid. 1 ¶ Viſibile continet duo, ſ. colorem, & ea quæ uidentur in tenebris. Anima. 2. le. 14. prin°. / Le. 15. prin° h. Angelus. 141. 555. 568. 570. * Anima. 5. 6. Animal. 62. Apoſtoli. 8. 10. Apparere. 1. Cælum. 43.

2 Viſibile conuenit colori, in ſecundo modo dicendi per ſe, ſicut propria paſſio eius. Anima. 4. 4m. / Anima. 2. le. 14. prin°. / ſi / Li°. 3. le. 10. prin°. a. * Color. 2. 3. 4.

3 Lux eſt plus uiſibilis quàm color, quia eſt efficacior ad mouendum diaphanum. Anima. 2. lect. 15. me°. b. ſi. Dæmon. 108. Facies. 2. Forma. 92. Habitus. 42. Hæreſis. 53. Inſtans. 16. 17. Intentio. 22. 23. Luciditas. 1. Lux. 12. &c. Miſſio. 3. 4. 5. 6. 21. 37. 38. 39. 40. 41. 42. 44. 45. Mundus. 1. Paſſio. 14. Poteſtas. 17. Senſibile. 6. 7. Senſualitas. 1. Timor. 9. Transfiguratio. 4. Viſio. 5. 8. &c. Vnio. 20.

4 Omne ſacramentum eſt viſibile. Non autem quicquid eſt in eo eſt uiſibile, ſicut uirtus ſpiritualis eius, & corpus Chriſti in ſacramento. Vel eſt uiſibile, non quidem in ſe, ſed in ſpeciebus quæ tegunt ipſum, ſicut ſubſtantia aliorum corporum, uidetur mediante colore. 4. d. 8. quæſtion. 1. articul. 1. quæſt. 1. 3m.

1 ¶ Visio. Nomen viſionis extenditur ad ſignificandum omnem cognitionem ſenſuum & intellectus, propter dignitatem uiſus, & certitudinem eius. 1a. q. 67. 1. c. / 12æ. quæſtio. 77. 5. 3m. / 22æ quæſtion. 167. 2. 1m. / 3. diſt. 24. ar. 2. q. 1. c. / d. 38. 1. 2m. / 4. diſt. 1. q. 1. ar. 1. q. 3. 1m. / Con. 3. cap°. 53. h / Quol. 7. 17. c. ſi.

2 Viſio eſt actio uidentis immanens. 1. d. 40. q. 1. 1. 1m / 3. 1. c°. 100. 2m. / Con. 2. c°. 23. 4m.

3 Videri dicuntur, quæ per ſe mouent intellectum, uel uiſum ad ſui cognitionem. 22æ. q. 1. 4. 5. c.

4 Videre dicitur dupliciter, ſ. habere viſum, & uti uiſu. 2. diſt. 28. 2. 1m.

5 Viſio triplex. ſ. corporalis, imaginaria, & intellectualis, quarum quælibet poteſt eſſe ſupernaturalis. 1a. q. 93. 6. 4m. / 22æ. q. 174. 1. 3m. / q. 175. 3. 4m. / Veri. q. 8. 7. ſi / q. 10. 4. 1m. / 8. 18m. / q. 12. 7. c / q. 13. 2. 9m. / Iſa. 1. prin°. a E. / 1æ. Cor. 13. le. 4. prin°. / 2æ. Cor. 12. lect. 1. me°. D. / He. le. 1. me°. A. Ablatio. 16. 17. &c. Adam. 1. &c. Aduentus. 6. 9. Agiographæ. o. Amicitia. 18. 31. 37. Amor. 49. 181. Angelus. 200. 201. 204. 205. 273. 449. 559. 610.

6 Viſio corporalis, & intellectualis triplex, ſcilicet per eſſentiam, per ſimilitudinem acceptam a ſe immediate, & per ſpeculum. 1a. quæſt. 56. 3. c. / 2. d. 4. 2. c. / d. 23. q. 2. 1. c. / Veri. q. 8. 3. 17m.

7 Viſio quincuplex, ſcilicet extrinſeca, imaginaria ſimplex, imaginaria compoſita, intellectualis, & experimentalis. 3. d. 23. L.

8 Principium uiſionis intellectualis triplex, ſcilicet lumen naturale, lumen habituale, & primum intelligibile, per quod homo intelligit alia, 22æ. quæſtion. 15. 1. c. Anima. 132. 152.

9 Modus triplex, in qualibet uiſione, ſcilicet modus uidentis, uiſi, & uiſionis. Veri. q. 8. 2. 2m.

10 Videre in aliquo, dicitur dupliciter, ſcilicet accipere cognitionem in eo, & rem cognitam intueri repræſentatam in eo. Et ſic pater uidet omnia in uerbo, non autem primo modo. 1. diſtinct. 32. quæſtion. 2. 3m. / 4m. * Annunciatio. 5.

11 Deus uidet ſe in creaturis ſecundo modo, non autem primo modo. 1. d. 32. q. 2. 1. 4m. / 4. d. 11. quæſt. 3. 1. 4m. Arca. 2. Aſcendere. 15. 17. Aſſentire. 3. Balneum. Beatitudo. 4. 25. &c. 37. 72. 82. Beatus. 42. 49. 50. 55. Benedictus. 1. Charitas. 77. Cæcitas. 4. 5. 6. Cælum. 64. 65. Cherubin. 1. Claritas. 13. Cogitatio. 5. Cognitio o.

12 In uiſione corporali & imaginaria, eſt quædam trinitas, ſed imperfecta, ſicut & in uiſione intellectuali, quia deficit conſubſtantialitas, & coæternitas. 1. q. 93. 6. 4m.

13 Ad uiſionem ſenſibilem & intellectualem, duo requiruntur, ſcilicet uiſus, & unio eius cum uiſibili. 1a. quæſt. 12. 2. c.

14 Viſio corporalis, quadrupliciter impeditur, ſcilicet per defectum uiſus, luminis, obiecti, & per excellentiam obiecti. 4. d. 49. q. 2. 6. 4m. * Comprehendere. 1. 2. Coruus. Damnatio. 11. Aenigma. 2. Excæcatio. 2. Fides. 70. 98. 99. Hoſtiarius. Iacobus. 2. Inſtans. 16. 17. 25. Intellectus. 40. 42. Mendacium 18. Mercurius. 1. Paradiſus. 1.

15 Viſio Chriſti quadruplex, ſcilicet uiſio corporalis in hoc mundo, ſpiritualis in animo, æternalis in cælo, & momentanea in iudicio. Prima dat exemplum uiuendi in paupertate, humilitate, & patientia, ſecunda dat adiutorium perficiendi in pœnitentia, ſpe, & lætitia, tertia dat deſiderium perueniendi propter ueram iocunditatis puritatem, & puritatis multiplicitatem, quarta cauſat odium peccati, propter propalationem, ultionem, & præmium iuſtorum. 1æ. Cor. 9. lect. 1. me°. B.

16 Quilibet beatus poterit oculo corporali, uidere intima corporis alterius beati, & oculo ſpirituali charitatem, & menſuram eius, in alio beato. Verit. q. 9. 4. 1m.

17 Viſio albi, & uiſio nigri, non differunt ſpecie. 3. d. 27. q. 2. ar. 4. q. 1. 3m. / d. 33. q. 1. ar. 1. q. 1. c. * Actus. 49. Amicitia. 29. 31. 37. Angelus. 201. 204. 205. Dãnatio. 7. &c Deus. 108. &c. 140. 159. &c. Cõparatiu

18 Quanto res uidetur a diſtanti, tanto uidetur minor, quia uidetur ſub minori angulo. 4. d. 44. q. 2. ar. 1. q. 4. 6m. / Verit. quæſt. 8. 1. 11m. / Anima. 2. lect. 13. med°. d. A. / Le. 20. prin°. * Dies. 21. Dionyſius. 1. Dos. 4. 5.

19 Eadem eſt ſpecies ſpeculi in uidente, & rei uiſæ in ſpeculo. 3. diſtinction. 14. articul. 1. quæſtion. 4. 1m. * Euchariſtia 141.

20 Exiſtens in tenebris, uidet res in loco illuminato, non autem econuerſo, quia multum lumen requiritur ad medium, & paruum ad uiſum. Anima. 4. 4m. / Anima. 2. lect. 14. ſi. h. D. / Faſtidium. Fides. 25. 51. 80. 99. &c. 112. 129. 145.

21 Viſio intellectualis, eſt excellentior uiſione corporali & imaginaria ſola, non autem cum uiſione intellectuali. 3a. quæſt. 30. 3. 1m. / 3. diſtinct. 3. artic. 1. quæſtion. 2. 1m. / Verit. quæſt. 12. 7. 1m. * Frui. 1. Fruitio. 2.

22 Occupatio exterior, facit minus uidere in ſpeculabilibus, & clarius in agibilibus, propter experientiam, & attentionem. 12æ quæſtion. 40. 5. 1m. / 22æ. quæſtion. 181. 2. 2m. / Cont. 1. c°. 4. * Guſtus. 1. Hæreſis. 40. 119. Iacob. 3. 4. Inſtans. 17. Lumen. 8. Macharius Martyrium. 16. Miſſio. 45 Mundities. 1. Peccatum. 341. Pœna. 1. 3. 40. Reuelatio. 1. Stella. 9. Trinitas 6. Vita. 9. Chriſtus 117. 132.

23 Videns aliquid, uidet omnia quæ ſunt in eo diuiſim, non autem unite, niſi comprehendat. Verit. quæſtion. 20. 4. 5. c. * Adam. 1. &c. Agiographæ o. Amor. 281. Apoſtoli. 21. Apparere. 1. 2. Aſcendere. 15. 16. Delectatio. 104. 113. In Cõmuni

24 Vt uiſio corporalis ſit ſupernaturalis, oportet ſemper quòd formentur nouæ ſpecies, non autem in uiſione intellectuali, uel imaginaria. Veritat. quæſtion. 12. 7. c. / 11m. * Dionyſius. 1. Dos. 4. 5. Limbus. 4 Lux. 13. & cæter. 20. Maria. 49. Pollutio. 3. Prophetia. 5. & cæt. Puer. 5. Reuelatio. 1. Salomon. 2. Scientia. 7. & cæt. Speculatio. Superbia. 37. Thomas. 3. Videre. Videri. Viſus. 2. & cæt. Chriſtus. 117. &c.

25 Viſio ſomnii, non eſt in parte intellectiua, ſed in parte ſenſitiua. Veri. q. 18. 6. 14m.

¶ Viſi-

Vi

Diuiſio. 1 ¶ Viſitatio dei triplex, ſcilicet condemnationis, correctionis, & conſolationis. Iſa. 24. fin. /. He. 2. lec. 2. meº. K. Angelus. 488.

2 Deus viſitat nos, inquantum fit nobis præſens, per amorem vel cognitionem. Pſalmus. 8. fin. d. fin. Capharnaum. Legatus. 5. Manifeſtatio. 1. Probatio. 2. Simonia. 25. 23. 52.

¶ Viſum. Abſtractio. 16. Angelus. 430. Acroſia. Aſſentire. 3. Aſſiſtere. 5. Comprehendere. 2. Fides. 25. 26. 41. Hæreſis. 40. Inſtans. 16. Intellectus. 39. Lumen. 11. 12. 22. Mendacium. 18. Opinio. 2. Renciatio. 1. Viſibile. o. Viſio. o.

Quid. 1 ¶ Viſus non eſt forma oculi, ſed anima, ſecundum quòd ab ea fluit viſus. Anima. 19. 13m.

2 Viſus non videt extramittendo, ſed intus recipiendo. 4. d. 44. quæſt. 2. ar. 1. q. 1. c. /. Spiritu. 9. 12m. /. Cæ. 2. le 12. meº. F. /. Anima 2. le. 15. ſi. d. B. /. Lec. 20. priº. a. Amor. 49. 241. Baſiliſcus. Cælum. 38.

3 Viſus & auditus exterius differunt, non autem interius in mente. Similiter videre & audire. Veri. q. 9. 4. 12m.

4 Vt res videatur moueri, nihil differt, an res, vel viſus moueatur. Cæ. 2. lec. 12. meº B. Certitudo. 10. 12. Claritas. 5. 14. Comparatio. 3. Delectatio. 73. &c. Excæcatio. 2. Fides. 79. 80. Guſtus. 1. Homo. 32. Lumen. 2. &c.

5 Viſus habitus per generationẽ naturalem, & viſus cæci, illuminati per miraculum, ſunt eiuſdem ſpeciei. Ideo non poſſent eſſe ſimul in eodem oculo; ſicut nec duo accidentia, vel duæ formæ eiuſdem rationis, non poſſunt eſſe ſimul in eodem ſubiecto. 1ª. quæſt. 94. 3. 1m. /. 12. qu. 63. 4. 3m. /. 2. d. 30. q. 2. 1. 7m. /. Viti. q. 1. 11. 2m. Cæcitas. 4.

ptº. 11836 Oppoſitum videtur dicere a ſimili. 1ª. q. 1. 1. 2m. /. 3ª. qu. 9. 4. 2m. Reſpondeo ſicut Dubio. 11 rtº.

7 Sicut in viſu eſt duplex actiuum, ſcilicet lux vt primum mouens, & color vt mouens motum, ſic in intellectu eſt quaſi primum mouens, lumen intellectus agentis, & quaſi mouens motum, ſpecies per ipſum facta intelligibilis in actu, 3. d. 14. ar. 1. q. 2. c. fin. Nictiecorax. 1. Nutus. Oration. 1. Palpebræ. Præſtigium. 1.

8 Vtimur pertinentibus ad viſum in intellectualibus, quia viſus ſpiritualior, & ſubtilior eſt ceteris ſenſibus, ratione obiecti, & ratione immutationis. 1ª. q. 67. 1. c. /. 3. d. 24. ar. 2. quæſt. 1. c. /. Con. 3. cº. 53. fin. /. Anima. 13. c. /. Meta le. 1. priº a. L. &c. /. Anima. 2. lect. meº. b. D. A. /. Lec. 20. prinº. a.

9 Soli ſenſus viſus & auditus, ſunt diſciplinabiles. Anima. 2. lec. 14. fin. h. A. /. Senſu. le. 2. fin. h. A.

10 Senſibilia communia percipiuntur præcipue per tactum, & plus per viſum. 3ª. qu. 55. 6. 4m. /. Meta. lec. 1. prinº. a. fin. Prophetia. Pulchritudo. 5. Senſibile. 6. 7. Senſus. 18. Talpa. Videre. Videri. Viſibile. o. Viſio o. Viſum.

11 Viſus corporis glorioſi erit perfectiſſimus. Ideo ex minima immutatione poterit videre. Et multo magis a remotis, quia videbit ſub angulo multo minori. 4. d. 44. q. 2. art. 1. q. 4. 6m. /. ar. 3. q. 2. c.

Quid. 1 ¶ Vita. Hoc nomen vita, ſumitur ab apparenti exterius, ſcilicet a mouere ſe, ſed imponitur ad ſignificandum naturam cui hoc conuenit. 1ª. q. 18. 2. c. Actio. 88. Angelus. 24. 77. Anima. 216. 293. 335. 349. 353. 357.

2 Vitæ nomen, prius conuenit operationibus, a quibus tranſlatum eſt ad eſſe. 3. d. 35. q. 1. 1. 1m.

3 Vita quandoque pro eſſentia rei ponitur, vt Auguſtinus dicit. 1ª. q. 54. 1. 2m.

4 Propria ratio vitæ, eſt ex hoc, quòd aliquid eſt natum moueri per ſeipſum, large accipiendo motum, prout etiam intellectualis operatio, motus quidam dicitur. Anima. 2. lec. 1. fin. meº. c. ti.

5 Vita primo manifeſtatur per hoc, quòd aliquid mouet ſe. Ideo omnia mouens ſe quocunque motu, viua ſi propriè, & nihil aliud, niſi metaphoricè. 1ª. quæſt. 18. 1. o. /. 2. 3. c /. 22ª. quæſt. 179. 1. c. / 3. diſtin. 33. quæſt. 1. 1. c. /. 4. diſtin. 14. quæſt. 2. art. 3. quæſt. 2. c. /. diſtin. 49. quæſt. 1. art. 2. quæſt. 3. c. /. Con. 1. 2º. 97. /. Verit. quæſt. 4. 8. c. /. Potentia. quæſt. 10. 1. c. /. Io. 14. lec. 2. prinº. c C. /. cº. 17. le. 1. meº. c. C /. Anima. 2. fin /. Libº. 2. lect. 1. meº c. ſi. Animal. 38. Aqua. 2. Calcaneus Character. 45. Cauſa. 17. Cælum. 100. Cibus. 2. 3. Circunciſio 35. &c. Cor. 2. &c. Corpus. 26. Embrio. 4. Enoch. Aeternitas. 1. Falſitas. 21. Innocentia. 10. Inſenſibilitas.

6 Vita manifeſtatur duplici opere, ſcilicet cognitione & motu. 1ª. q. 75. 1 c. /. Anima. le. 3. prinº. a. K.

7 Vita non ſe habet ad viuere, ſicut eſſentia ad eſſe, ſed ſicut curſus ad currere, quorum vnum ſignificat actum in abſtracto, & aliud in concreto. Vnde non ſequitur, ſi viuere ſit eſſe, quòd vita ſit eſſentia, licet quandoque vita pro eſſentia ponatur, ſecundum quòd Auguſtinus dicit, quòd memoria & intelligentia & voluntas ſunt vna vita. Et ſic non accipitur a Philoſopho cum dicit, quòd actio intellectus eſt vita 1ª. quæſt. 18. 2. c. /. quæſt 54. 1. 2m. /. 22ª. quæſt. 179. 1. 1m. /. Con. 1. cº. 98. 1m. /. Opuſcu. 42. prinº. Intellectus. 63. Leo. 2. Solidum. Studium. 9. Veritas. 33. 56. Vitale. Viuens. Viuere. o. Viuificare. o. Viuum.

8 Cauſa longitudinis vitæ animalium, eſt humidum non facile, deſiccabile vel congelabile, & calidum non facile extinguibile, quia vita in calido, & humido conſiſtit. Anima. 8. 11m.

Aeterna. 9 Vita æterna. Quilibet intellectus creatus, videns eſſentiã dei, ex hoc fit particeps vitæ æternæ. Con. 3. cº. 61. Amor. 47. 28. Angelus. 24. Beatitudo. 3. Bonitas. 119. Conſilium. 24. Fides. 91. 155. Gloria. 25. 23. Gratia. 36. 38. 140. 142. 144. Hymnus. Lex. 106. 128. Liber. 15. &c. Meritum. 45. 61. 62. Odium. 10. 22. Operatio. 53. Oratio. 49. 51. 53. 55. 57. 60. Paradiſus. 1. 8. Paſſio. 101. 130. Pax. 7. Peccatum. 1. 9. 11. 13. 169. 405. Pœna. 78. &c. Prædeſtinatio. 2. 22. 49. Princeps. 1. 2. Pſalterium. 1. Quies. 3. 6. 7. Sacramentum. 141. Saluari. o. Sanctus. 4. Scientia. 132. Spes. 10. 21. &c. 54. Suffragia. 5. 8. 11. Temporale. 4. Theologia. 24. Veritas. 34. Vocatio. 1. Vſura. 10.

Diuiſio. 10 Vita duplex. ſ. in actu, & in potentia. Ephe. 3. lec. 4. meº. G.

11 Vita ſiue viuere, poteſt accipi tripliciter, ſcilicet pro eſſe viuentis, pro operatione vitali, & pro principio directiuo actuum ſeu operationum vitalium. 1ª. quæſt. 18. 2. c. /. 1m. /. 4. 4m. /. quæſt. 54. 1. 2m. /. 12ª. quæſt. 3. 2. 1m. /. quæſt. 56. 1. 1m. /. quæſt. 112. 5. 1m. /. 22ª. quæſt. 19. 7. c. /. Meta. le. 1. meº. /. Anima. 1. ſi. /. Liº. 2. le. 7. ſi. d.

12 Vita cuius actor eſt deus, eſt triplex, ſcilicet naturæ, gratiæ, & gloriæ. 12ª. quæſt. 112. 4. 3m. /. 3. diſtin. 28. L. /. Pſal. 41. fin. ſ. l.

13 Vita tertia permanentior eſt, quàm prima, ſed per accidẽs eſt econuerſo. Verit q. 7. 6. 7m.

14 Gradus vitæ quintuplex. ſ. plantarum, animalium, hominum, angelorum, & dei. Con. 4. cº. 11.

15 In angelis eſt perfectior intellectualis vita, quàm in hominibus. Con. 4. cº. 11.

16 Vita attribuitur nutritiuæ, quia prior eſt inter principia vitæ, in corruptibilibus. 4. diſt. 17. quæſt. 1 ar. 3. quæſt. 3. c. /. Veri. quæſt. 14. 5. 12m.

In deo. 17 In deo eſt perfectiſſime & maxime vita 1ª. quæſt. 18. 3. o. /. Con. 1. cº. 97. /. Liº. 4. cº. 11. /. Io. 14. lec. 2. priuº. c. C. Meta. 12. lec. 8. meº. d. Aeternitas. 1. Fons. 1. Hæreſis. 84. Io. 29. 27. Liber. 16. &c. Lignum. o. Malum. 66.

18 Vita dei, eſt eſſentia eius. 1ª. quæſt. 18. 4. 1m. /. Con. 1. cº. 98. /. Liº. 4. cº. 13. fin.

19 Deus eſt ſuum viuere, ideo non habet principium viuendi. 1ª. quæſt. 18. 3. 2m. / Con. 1. cº. 98. /. 99. 2m. /. Io. 14. lect. 2. priuº. c. C. /. Meta. 12 le. 8. meº. d.

20 Viuere dei, eſt ſuum intelligere 1ª. quæſt. 18. 3. c. /. 2m. /. 4. c /. Con. 1. cº. 98. /. 99 2m.

21 Vita dei, eſt ſempiterna, & ſine ſucceſſione. Con. 1. cº. 99.

22 Omnia creata ſunt vita in deo, quia quicquid eſt in deo vt intellectum, eſt ipſum viuere dei, & vita eius. 1ª. quæſt. 18. 4. o. /. Con. 4. cº. 13. ſi. /. Veri. q. 4. 8. o.

23 Deus eſt vita animæ effectiue, & mediante gratia, ſed anima eſt vita corporis formaliter & immediate. 12ª qu. 110 art. 1. 2m. /. 22ª. q. 23. 2. 2m. /. 3. d. 6. q. 3. 1. 4m.

24 Quæ ſecundum nullum tempus ſunt, poſſunt dici eſſe vita in deo, ſecundum quòd viuere nominat intelligere tantum, non autem vt nominat principium operationis. 1ª. quæſt. 18. 4. 4m.

25 Mala non ſunt vita in deo, quia non ſunt ab eo creata, nec conſeruata, nec habent rationem propriam in deo. Cognoſcuntur enim a deo per rationem bonorum. 1ª. quæſt. 18. 4. 4m. Peccatum. 169.

26 Vita rerum attribuitur ſpiritui ſancto, inquantum res mouentur a deo. Sed vita rerum appropriatur verbo, inquantũ ſunt in deo, vt cognitæ ab eo. 1ª. q. 18. 4. b. /. 3. d. 31. q. 1. at. 2. q. 1. 5m. /. Veri. q. 4. 8. 3m. /. Io. 14. le. 2. meº. c.

Chriſti. 27 In Chriſto fuit duplex vita. ſ. vita diuina, & vita humana. Quol. 9. 3. 1m. Agnus. 4.

28 Chriſtus non vixit conuerſando cum hominibus vſque ad finem mundi, quia derogaret reuerentiæ eius, & ſpiritualitati noſtræ. Con. 4. cº. 55. 10m.

29 Chriſtus non debuit eligere vitam ſolitariam, ſed conuerſatiuam,

ſari famil'ariter cum hominibus, ut doceret publice, liberaret, & attraheret eos. 22ę.q.25.5m./. 3a. q.40.1.o./.a.c./.3m. Lex.118.119. Paupertas.7.

30 Christus non uixit ſemper in publico, ſed quandoque ſolitarius, propter exemplum, quietem, orationem, & ut uitaret fauorem & oſtentationem. 3a.quæſt. 40 1. 3m. Prædicare.21, Chriſtus.90.

31 Chriſtus elegit uitam actiuam, non quidem corporalem, ſed ſpiritualem, ſed eat doctrinæ, & prædicationis, quia eſt optima. 3a.q.40.1.2m./ 1.3m.

Hominis. 32 Christus non debuit ducere uitam auſteram, ſed conformem aliis in cibo & potu. 3a. quæſtio. 40. a.o./. quæſt. 41. 3. 1m.

33 Vita naturalis, pertinet ad ſubſtantiam hominis. Ideo nõ ſuſcipit magis & minus. 22ę.q.112.4.3m.

34 Vita uniuſcuiuſque hominis, eſt id in quo maxime homo delectatur, & cui maxime intendit. 1a.q.18.2.2m./.22ę.qu. 81.1.5m./.quæſt.179.1.c./.3. d.35. qu.1.1.c./.ar.2. quæſt.1.2. c./.4.diſtin.49.quæſt.1.ar.2.quæſt.3.o./.Opuſcu.3. co. 165. Abſtinentia. 7. Abſtractio. 28. &c. Achademici. Adam.70. Agno.14 Amicitia.42. Amictus. Amor.35.45.47.49. Apertio. 2. Apoſtaſia.o. Apparere. 9. Artificiale.5. Beatitudo.3. Beatus.2. Bellum.1. Beneuiuere. Bonitas.179. 208. Calcaneus. Charitas.128. Cultum.100. Cibus.2.3. Cythara. Cognatio.5. Contemplatio.18.

35 Vita hominis duplex ſcilicet corporalis, & mentalis. Secũdum uitam ſecundam, eſt nobis communicatio cum deo & angelis, hic quidem imperfecte, ſed in patria perfecte, non autem ſecundum primam. 1a. quæſt. 95.1.1m.22ę.qu. 23.1.1m. Debitum.21. Diuiſio.5. Diuortium.3. Dos.1. Eleemoſyna. 31. Embrio. 3. 4. Euangelium. 6. Euchariſtia. 245.251.

36 Vita hominis triplex, ſcilicet practica, ſpeculatiua, & uoluptuoſa. Prima proprie eſt humana, ſecunda angelica, ſed tertia beſtialis. 12ę.q.3.2.1m./.12ę.q.179.2.1m./.3m./.3.d.35. quæſt.1.1.c./. Virt.q.5.1.o./.Ethi. le.5.prin.o.c. Experientia. 11. Falſitas. 21. Fœlicitas. 6. Fides.91.&c. Finis.37. Fons.1. Fortitudo.44. Gloria.2.23. Gratia.86. Honor.11. Humilitas 4. Ieiunium. 3. Infidelis. 1. Inſenſibilitas. 2. Intellectus.23. Ioannes.5. Iuuentus.2. Lex.106. Liber.14.16.&c.

37 Recte uiuere, contingit dupliciter, ſcilicet uirtute, & libero arbitrio.2.diſt.27a.6m. Lignum.o. Mane. Matrimonium. 3. Membrum.12. Meritum.61. Miraculum.42. Modeſtia.4. Mors. 7. 15. 29. Mutuum.5. Obedientia.27. Obſtinatio.1. 2. Operatio.53. Ordo.94. Peccatum.269. &c. Pœna. 66. 69. Pœnitentia 46. Perfectio.10 Perſeuerantia.5. Prædicare.16. Princeps. 3. Propheta. 11. Prudentia.10.39. Pſalmus.10. Radix.3. Rectitudo.o. Religio.28.41.44.73.74.94.8. Reſpiratio.o. Reſurrectio.55.

38 Deus reddit uitam ſanctorum conſpicuam, ad exemplum bonorum, & ad damnationem malorum Iob.le 2.ſi.H. Reuelatio.11. Rex.9. Sapientia.21. Senſualitas. 16. Septimus. Spectacula.1. Status.9.11. Tabernaculum 3. Talus.

39 Vita abſtinentium in ſolitudine, & uita cõmunis in communi conuerſatione approbantur exemplo Chriſti, & Ioãnis baptiſtæ. 3a. quæſt. 40. 1. 1m.3m./.2am. Temperantia.7. Theologia.22. Tyrannus.8. Tribulatio.4.8. Turbatio.3. Veritas.33.56. Via.8.

40 Volees doctores, & rectores eccleſiæ, tam parum uiuunt, quia conſeruantur a deo, propter raritatem Matth.25.mo. b.l./.Io.2.le.4.meo.a.R. Virtus.144.233 235.260.266. Vſura.31.32.38.48.49.50.53.76.80.94.127.135.154.173.176. 177.181.183.184.185.303. Chriſtus.214.

41 Homines diutius uiuebant, ante diluuium, quàm poſt, uirtute diuina tantum, ad multiplicandum genus humanũ. 2.d.32.q.1.3.4m./.Ma.q.4.8.11m.

Actiua. 42 Vita in uniuerſali, non diuiditur per uitam actiuam & cõtemplatiuam, ſed tantum uita hominis. 22ę.quæſt. 179.1. 3m./.2.c./.3.d.35.q.1.1.4m.

43 Vita igitur hominis, ſufficienter diuiditur per uitam actiuam & contemplatiuam. 22ę.quæſt.179.o./.3. d.35. quæſt 1.1.o./.Con.1.co.92.4m.

44 Vita actiua, eſt tantum in hac uita. 1a.quæſt.10.4.3m./.12ę. quæſt.67.1.1m./.quæſt.68.6.3m./.22ę quæſt.81. 4.o./.3.diſt. 34.quæſt.1.4.c./.quæſt.3.ar.1.quæſt. 3.2m./.diſtin.35.quæſt. 1.ar.4.quæſt.3.o./.Con.3.co.63.fin./. Verit. quæſt.12.4.1m. Baptiſmus.174.175.103.

45 Vita actiua conſiſtit in omnibus agibilibus, ſed principaliter in his quæ ad alterum ſunt, ſicut in optimo agibili, ſcilicet in actibus iuſtitiæ. 22ę.quæſt.181.1.1m./.3.d.35.quæſt. 1.ar.3.quæſt.1.o. Beatitudo.3.18.19.20.28.35.68.76.119. 129.130.135.136 Beatus.2.

46 Omnes actus uirtutum moralium, pertinent eſſentialiter ad uitam actiuam, etiam actus prudentiæ. 22ę.quæſt. 180.1. c./.quæſt.181.1.2.o./.Opuſc.17.co.7.5m. Bonitas.170. Circũciſio.35. 36. Delectatio.101. Deus.170.&c. Docere 1.

47 Cognitio practica agibilium, pertinet eſſentialiter ad vitam practicam, non autem cognitio ſcibilium. Sed cognitio ſpeculatiua æternorum, præexigitur ad vitam practicã, tantum ut cauſa, non autem eſſentialiter. 22ę.quæſt 181.2. o./.3.diſtin.35.quæſt.1.ar.3.quæſt.2.o. Lia. Maria.24. Obedientia 11.37. Turtur.4.5. Virtus.76.

48 Vita actiua duplex, ſcilicet interior, & exterior. Prima adiuuat vitam contemplatiuam, non autem ſecunda, ſed impedit eam. 22ę.quæſt.182.3.o. Angelus.24.613. Artificiale.5. Beatitudo.53.&c.68.117.135. Reſpectu cõtemplatiuæ.

49 Vita actiua diſponit ad uitam contemplatiuam, quam nullus poteſt aſſequi perfecte, niſi prius ſit perfectus in vita actiua. 22ę.quæſt.181. 1. 3m./.qu.182.1. 2m./.4.c./.3. diſtin. 35.q.1.ar.3.q.3.c./.3m.

50 Virtutes perfectæ in vita actiua, etiam virtutes acquiſitæ, non oportet quod tollantur, quando tranſitur ad vitã contemplatiuam. 3.d.33.q.1.4.2m.

51 Sicut intellectus eſt rationis cauſa & principium, ita & vita contemplatiua reſpectu vitæ actiuæ. 3 diſtin. 35. quæſt. 1.ar.3.quæſt.2.o.

52 Vita contemplatiua, eſt finis vitæ actiuæ. 3 d.35.q.1.ar.4.q. 1.c./.Opuſ.17.co.7.7m. Bonitas.170.179.

53 Immo vita actiua & contemplatiua, fine & materia diſtinguuntur, quia materia primæ ſunt bona temporalia, materia vero ſecundæ, ſunt bona æterna. Veri.q.11.4.c. Reſpondeo Dubio.1184o. Differentia.25. Dum.1184.

54 Dilectio dei, eſt principium eorum quæ ad utramque vitã pertinent. 3.d.30.4 2m. Donum.18.33.35.

55 Dilectio dei & dilectio proximi, quo ad actũ interiorem, pertinent ad vitam contemplatiuam, quo autem ad actus exteriores, pertinent ad vitam actiuam. 3.diſtin.30.4.2m./. Virt q.2.4 8m.

56 Præcepta dei pertinent ad vitam actiuam & contemplatiuam, ſed conſilia ſunt inſtrumenta vitæ contemplatiuæ. Quol.4.24.5m. Fides.93. Gratia.144.

57 Vita contemplatiua directius & immediatius eſt ad dilectionem dei, quàm proximi, ſed vita actiua eſt econuerſo. 22ę.

58 In vita contemplatiua, homo conuenit cum deo & angelis, ſed in vita actiua cum animalibus, licet imperfecte. 12ę. q.3.5.c. Intellectus.263. Lia. Obedientia.11. prædicare.16. profeſſio.1. pulchritudo.10.

59 Vita cõtemplatiua habet deum familiariorem, ſed vita actiua eſt ſtrenuoſior. Ideo prima ſignificatur per Ioãnẽ, propter hoc prædilectum a Chriſto, ſecunda vero per petrum. 1a.q.20.4.3m./.3.d 31 q.2.ar.3.q.3.c.

60 Vita contemplatiua ſecundum ſuum genus, eſt ſimpliciter nobilior, & maioris meriti, & prius quàm vita actiua. 12ę.q.57.1.c./ 22ę.q.152.2.4 c./.q.153.2.1m./. q.182.2.o./. q.188.5.o./.3a.q.40.1.2m./.3.d.30./.2m / d.33.q.1.4.2m./.d. 35.q.1.4 o /.Con.3.co.63 fin./.133./. Verit.q.11.4.o./.Virt. q.1.12.24m./.Quol.3.17.6m./ Opuſ.17.7.7m.

61 Immo eſt econuerſo. 3.d.35.quæſt. 1.4.o. Reſpondeo Dubio.1185o Quaternarius. Dum.1185.

62 Vita actiua ordinata ad ſalutem proximorum, eſt utilior vita contemplatiua. Non autem eſt ad ſe tantum. Sed contẽplatiua eſt dignior vita. 3.d.35.q.1.ar.4. q.1.o. Religio. 28.41.91.93 Reſurrectio.38. Satisfactio 29.

63 Vita actiua quæ profectui aliorum inuigilat, eſt intenſioris meriti & fortioris charitatis ſecundum genus ſuum quam vita contemplatiua. Sed eſt econuerſo, reſpectu ſui tãtum. 3.d.35.q.1.ar.4.q.2.o. Summum.3.

64 Oppoſitum videtur dicere. 22ę. q 182.2.o. Reſpondeo ſicut Dubio.1185o. Dum.1186.

65 Vita actiua eſt maioris meriti, quàm vita contemplatiua, quo ad dimiſſionem culpæ, & quo ad ſatisfactionem, quia eſt laborioſior Sed eſt econuerſo, quo ad conſequutionem gloriæ, quia contemplatiua eſt purior. 3.d.35.quæſt.1.ar.4. q.2.o. Virtus.170. Voluntas.10.82.

66 Oppoſitum uidetur dicere. 12ę. quæſt. 182. 2.o. Reſpondeo ſicut Dubio.1185o. Dum.1187.

67 Opus actiuæ vitæ duplex. ſ. ſpirituale, vt prædicare & docere, & opus corporale, vt recipere hoſpites, & ſeruire infirmis. primũ eſt melius quàm ſint opera vitæ contemplatiuæ, nõ aũt

ſecundum,

Vi

ſecundum.22ſ.4 188.6.c./.3a.q.40.1.2m./. Veri. q.15.4.2m.

68 Oppoſitum uidetur d cere.22ſ.q. 182.2.o. Reſpondeo ſicut Dubio.1185o.

69 Vita actiua in præſenti, durabilior eſt, q̄ uita contēplatiua, ex defectu noſtro, non autē ſecundum ſe. 22ſ. q.181.4.3m.

70 Ambe poſſunt eſſe ſimul in eodem. 22ſ.q.182.1.1m./ 3m./.3. d.35.q 1.ar.3.q.3.o.

71 Quidam ſunt aptiores ad uitam actiuam, quàm ad uitam contemplatiuam, quidam autem econuerſo. 22ſ. q.182.4. 3m./.Con.3.co.133.ſi.

72 Prædicatores & prælati, debent eſſe perfecti in uita actiua & contemplatiua. 22ſ.q.182.1.1m./.3.d.35. quæſt. 1.ar.3.q. 3.o./. Veri.q.2.11.6m.

Contemplatiua. 73 Vita ſpeculatiua eſt ſupra hominem. 22ſ.q.51.1.c./.q.188. 8.5m. Angelus.625. Baptiſmus.174.175.203.244.

74 Nihil eſt ita ſimile, perfectę, & ultimę felicitati, ſicut uita contemplatiua. Con.3.co.63.ſi.

75 Vita contemplatiua eſt tantū in intellectu. 22ſ. qu.180.1. o./.2.1m./.7.1m./.3.d.35.q.1.ar.3.q.1.c./. Veri.q.12.11.11m.

Dubio.1189. 76 Immo eſt etiam in inquiſitione rationis, & in affectu. 22ſ. q.180.1.o./.2.1m./.7.1m./ 3 d.35.q.1.ar.2.q.2.o Reſpondeo Dubio.1189o. Bonitas.119. Character.6.45. Circuncisio.35. 36. Confeſſio.18. Contemplatio.o. Delectatio.91.101.

77 Vita contemplatiua, eſt tantum in intellectu eſſentialiter, & principaliter in actu eius, ſed utitur inquiſitione rationis ut medio, & eſt cauſaliter, antecedenter, & concomitanter in affectu. 22ſ.q.180.1.o./.2.1m./.7.1m./.3. d.35.q.1.ar.2. q.1.2.o./.ar.3.q.1.c./. Veri.q 22.11.11m. Docere.1. Euchariſtia.250. Fœlicitas.1. Finis.81.

78 Vita contemplatiua principaliter conſiſtit, in contemplatione diuinæ ueritatis, ſed diſpoſitiue conſiſtit in contemplatione cuiuslibet ueritatis. 22ſ.q. 180.4.o./.7.c./.qu.185.4. 2m./.q.182.2.c./.3.d.35.q.1.ar.2.q.3.o.

79 Vita contemplatiua habet unum actum principalem. ſ. contemplationem ueritatis, in quo maxime perficitur ueritatis contemplatio, & habet multos actus ſecundarios. 22ſ. q.180.3.4.o./.3.d 35.q.1.3.o. Gloria.6.

80 Ad eam quatuor pertinēt. ſ. uirtutes morales, aliqui actus, contemplatio effectuum dei, & dei contemplatio. 22ſ.qu. 180.4.c. Gratia.40.42.49. Intellectus.300. Maria.24. Obedientia.11. Prædeſtinatio.2.

81 Actus immediate directi ad deum, etiam exteriores, pertinent ad uitam contemplatiuam.4.d.15.q.4 ar.2.q.1.2m.

82 Et eſt diuturna dupliciter. ſ. ſecūdum ſe, ideſt ratione obiecti. ſ. dei, & quia caret cōtrario, & quo ad nos quia eſt in intellectu, & ſine labore 1a.q.20.4.3m./.22ſ.quæſt.180.8.o./.3 d.35.q.1.ar.4.q.3.o.

83 Vita contemplatiua hic incipit, ſed conſumatur in patria. Con.3.co.63.ſi Religio.93. Sacramentum.141 Scriptura.20 Spes.23. Status.9. Suffragia.5.11. Tabernaculum.3. Tributum.6. Tuba.2. Turtur.4.

84 Quilibet tenetur participare de uita contemplatiua.3.diſt. 36.3.5m.

85 Vita contemplatiua non ordinatur ad aliud, in eo in quo eſt.3.d.35.q.1.ar.4.q.1.c. Item fides.91.&c.

¶ Vitale. Anima.128. Cor.2.5.8.&c. Semē.6. Vita.11. Viuū.o.

¶ Vitare. Aaron. 3. Abominatio. Abhorrere. Accidens.69. Adam 60.61. Adoratio.7.8. Alienum.8. Amicitia.33.41. Baptiſmus.37. Bonitas.228. Campſoria.8. Cauere. Caute. Cautela. Cognitio.78. Contumelia. 6. Correctio.57. Culpa.5.7. Dæmon.52.60.&c. Derelinquere. Deſerere Deſpoſatio.1 Diffi cile.21. Dimittere. Diuitiæ.4. Dubitatio.4. Ebrietas.131. Euitare. Excōmunicatio. 24.&c. Familiaritas.1. Fornicatio.13. Gratia. 166. 167. 168. 178. 179. 180. 181. 182. 183. 185. 186. Hæreſis.60. Incarcerare. Infidelis.1. Innocentia.21. Inſipientia.2. Iuſtus.11 Labor.2. Lex.38. Ludus.3.6. Luxuria. 25. Malum.22.63. Maria.57. Matrimonium. 48. 55. Medicus.5. Mendacium.14. Meretrix.5. Metaphora.7. Mors.20. Nicolaus.2. Omiſſio.13. Peccatum. 155.156.276.385.396. Perfectio.66. Præceptum.60.80. Princeps.11. Refugere. Remiſſio.1. Ritus. Scriptura. 11. Spectacula. 2. 3. Timor.39. Triſtitia.9. Verecundia.14.15. Vita.30. Viuere.71.73.74.76. 87.217. Vxor.19.20. Chriſtus.29.

¶ Vitiari. Deprauari. Vitium.o. Viuia.73.

Excuſatio ¶ Vitioſitas. Regula eſt generalis apud omnes doctores, & forma eſſe debet, quod nulla conditio ſiue circunſtantia poteſt excuſare aliquem actum uitioſum ſiue habitum, niſi ſecūdum quod poteſt tollere rationem, uitioſitatis ab eo. Opuſcu. 73.co.6. Amicitia.23. Cultus.6. Delectatio.84. Epicheia.8. Innocentia. 14. Inquirere.2. Negotiatio. 1. Neſcire.4. Peccatum. 143. 148. periculum. 1. Scientia.91. Sodomia.2.

Vi

Suſpicio. 1. Turpitudo.1. Veſtis.7. Virginitas. 37. Vitiari. Vitium.o. Vſura.91.92.136.209.

¶ Vitis. Euchariſtia.71. Ventus.3. Vinum.o.

Quid. 1 ¶ Vitium uniuſcuiuſque rei uidetur eſſe, quod non ſit diſpoſita, ſecundum quod conuenit ſuæ naturæ.12ſ.q.71.1.2.c.

2 Vitium eſt habitus aut affectio animi, in tota uita inconſtans, & a ſeipſa diſſentiens, ſecundum Tullium. 12ſ.q.71. 1.3m. Accidia.5.7. Accuſatio. Actus.12.174. Adulterium.8. Amor.192.194.217. Angelus.487. Appetitus.14.73.

3 Vitium intantum eſt contra naturam hominis, inquantū eſt contra ordinem rationis. 12ſ.q.71.2.c.ſi.

4 In plus ſe habet uitium, quàm ęgrotatio uel morbus, tam in anima quàm in corpore, ſicut etiam uirtus in plus ſe habet quam ſanitas. Et ideo uirtuti conuenientius opponitur uitium, quàm ęgrotatio uel morbus, & uitium poteſt eſſe ſine eis & non econuerſo. 12ſ. quæſt. 71.1.3m. ſin./ 2.c. prin. Aſtutia.1. Auaritia.15.16.26. Banauſia. Beneficiū.9.

5 A uitio nomen uituperationis detractum creditur, ſecundum Auguſtinum. 12ſ.quæſt.71.2.c. Capitale. o. Cato.1. Cognitio.23. Contritio.31. Crudelitas. Curioſitas.1. Datio. 13.17. Ebrietas.2.13. Aeſtimatiua.2. Fornicatio.19. Fortitudo.36. Galilæa.3. Generatio.50. Gloria.10. Gratitudo.4. Gula.2.3.5.10. Habitus.65.

6 Vitia ſumunt ſpeciem a fine proximo, genus autem & cauſam, a fine remoto. 22ſ.q.11.1. 2m./.q.111.3.3m. Hæreſis.2. Imprudentia.4. Inſenſibilitas.1.3. Inuidia.5. Hipocriſis.1. Ira.1.2.16.18.80.84.

7 Aliquis actus pertinet ad aliquod uitium tripliciter, ſcilicet directe ſeu eſſentialiter, antecedenter, & conſequenter. Ma. quæſt. 8.3.7m. Iracundia.1. Ironia.1. Iuſtitia.45. Lepra.4. Lex.171.

8 Non eſt contra rationem uitii capitalis, quod unum capitale oriatur ex altero, quia Inuidia manifeſte oritur ex uanagloria. 22ſ.quæſt.36.4.1m./.quæſt.118.7.3m./.quæſt.132.4.1m./. quæſt.153.4.2m./. Ma.quæſt.8.5m./.11m./.quæſt.13.3.3m./.q. 15.4.2m.

9 Non oportet filias alicuius uitii capitalis, eſſe eiuſdem generis cum eo 22ſ.q.118.8.1m./.qu.153.5.2m. Luxuria.6. 7. 9.13.15.19.26. Maceratio.1. Malitia.2. Malum.64. Medium. 26. Mollities.3. Negotiatio.1.2.

10 Vitia oppoſita uirtutibus theologicis, non reducuntur ad uitia capitalia, ſicut nec uirtutes theologicæ ad uirtutes cardinales. 22ſ.quæſt.10.1.3m. Obedientia. 2. Odium. 2. Paruiſicentia. Paſſio.59.60. Pax.15. Peccatum. 143. 148. 155.166.306. Phaſe. Præceptum.108.113. Proceſſio.7. Prudentia.35. Rationale 7.

11 Vitia carnalia intantum magis extinguunt iudicium, quātum longius abducunt a ratione. 12ſ. quæſt.53.6.3m. Remiſſio. Scolaris. Syllogiſmus.7. Studium.7. Superbia. 2.20. Superſtitio.2. Suſpicio.1. Timor.13. Vendere.8.12.13. Vindicatio.2. Vitiari. Vitioſitas. Virtus.145. Vituperatio.1. Vſura.12. 29. 30. 38.39. 40. 43. 51.88.91. &c.97.&c.107.146. 209.&c. Vter. Vulpis.

12 Gloria uirtutum, ſeptupliciter amittitur, per ſeptem uitia, ſcilicet quia per gulam euacuatur gloria ſobrietatis, per luxuriam maculatur gloria caſtitatis, per ſuperbiam captiuatur gloria humilitatis, per iracundiam intermittitur gloria manſuetudinis, per inuidiam excluditur gloria charitatis, per auaritiam annihilatur gloria liberalitatis, & per accidiam aufertur gloria ſtrenuitatis. 1ſ. Cor.9.le.5.prin. A.

¶ Vitulus. Aaron.3. Animal 81.83. Feſtum.6. Viua.299.

Quid. ¶ Vituperabile eſt, omne peccatum mortale, & ueniale. 3. diſt. 36.2.6m. Vitioſitas. Vitium.o. Vſura.111.

Quid. 1 ¶ Vitvperatio creditur trahere nomen a uitio ſecūdum Auguſtinum, quia de hoc, quælibet res uituperatur. 12ſ.q.71.2.c. Actus.176. Amor.148. Confeſſio.4. Gloria.8. Honor.17.

2 Vituperium debetur ſoli culpæ, ſed reſpicit quemcunque defectum, ſecundum opinionem humanam. 2 2ſ.quæſt.44. 2.o./.3 c./.2. diſtin. 35.1.c. Ingratitudo.10. Inhonorare. Intemperantia.1. Iudicium.49. Laus.6. Opprobrium.2. Paſſio.70. Publicano.1. Tirannus.1. Turpitudo.1. Verecundia 3.12. Vxor.2.

3 Virtuoſi contemnunt uituperium, ſed imperfecti uerecundantur. 22ſ.q.144.2.1m./.4.3m.

¶ Viuens. Accidens. 84. Actio.31. Anima.159. &c.251.335. 357. Animal.27. Apparere.11. Aqua.7. Augmentum.12.14. Baptiſmus.140.&c. Barbarus.1. Cælum.100.125. Diſpenſatio.19. Embrio. 3. Filiatio. 2. Generatio.3. Intellectus.63. Natura. 21. Neceſſitas. 4. Pater. 2. Petrus. 6. 7. Potentia.4. Semen. 15. Sepultura. 1. &c. Suffragia. 2. 4. Vita.o.

Vitale. Vitium.61.

1 ¶Vivere ſumitur dupliciter. ſ. pro eſſe uiuentis, & pro operatione eius. 1ª q. 18. 2. c./1^m./q.54.1.2^m./12ª.qu. 3.2. 5^m./q.56.1.1^m./22ª.qu.179.1.c./1.d.8. q.5 3.3^m./2 d.17.2. 8^m./d.38.2.3^m./3.d.33.q.2.ar.4.q.1.2^m./d.35.q.1.1.1^m./4. d.49.q.1.ar.2.q.3.c./2^m./. Veri.q.4.8.c./qu.13.4.2^m./. Meta. le.1.me^o.c./Anima.1.fin./. Li^o.2.le.4.fi. * Abſtinentia. 3.8. Accidens. 84. Amicitia 32. Amor. 61. Anima. 64. 335.349. 353. Animal. 27.38.67.

2 Anima immediate facit uiuere primo modo quamlibet partem corporis, inquantum eſt forma corporis, non autem ſecundo modo, ſed mediante corde. 1.d.8.q.5.3.3^m.

3 Viuere dicitur eſſe uiuentis, quia per hoc q habet eſſe per ſuam formam, tali modo operatur 22ª.q.179.1.1^m. * Aqua. 2. Beneficium. 10.21. Bonitas. 208. Deſcendere. 8. Diuitiæ. 5. Diuortium. 4. Embrio. 3. Enoch. Eſſe. 36.37.61. Fœmina. 4. Fides. 107. Finis. 63.117. Innocentia. 11. Leo. 2. Lex. 87. Malum. 66. Martinus. Matrimonium. 139. Mors. 7. Occidere 1. Patruus. 6.7. Præceptum. 66. Prædicare. 7.21. Princeps. 3. Profeſſio. 2. Prudentia 65. Purgatorium. 2. Ratio 60. Regula. 6. Religio. 31.52.53.54.73.74.88 Res. 6. Virtus. 27. Vitio. 15. Vſura. 179.181.186.188. Chriſtus 90.

Cui. 1 ¶Vivificare effectiue, eſt perfectionis ſimpliciter, ideo conuenit deo. Non autem uiuificare formaliter. 1ª.q. 51.1.3^m/.3ª.q.2.5.2^m./qu 5.3.2^m./ qu. 50.2.2^m /.2.d.8. 1. 4^m./.d 26.1.5^m./. Verit.q.17.1.1^m /. Po^a q.6.6.,8^m./. Spiritu 5.6^m.* Appropriatio. 29. Ignis. 17. Operatio. 57.60. Serpens. 2. Chriſtus. 51. &c. 206. 218.

2 Viuificare quo anima uiuificat corpus, non eſt in genere actionis, quia anima eſt actus primus Po^a.q.2.1 6^m.

Superius. 1 ¶Vivum ſiue animatum, eſt ſuperius ad hominem & ad animal. 3ª. quæſt. 50.4.b. * Anima. 136. Aqua. 2. Bapuſmus. 141. Beatus. 47. Cęlum. 130.149. Corpus. 26 &c. 66. Eleemoſyna 31. Miſſa. 23. 26. Operatio. 48. &c. Paſſio. 121. Præceptum. 122. Proceſſio. 32. Rationale. 7. Suffragia. 2.

2 Viuum non eſt prædicatum accidentale, ſed eſſentiale. 1ª. quæſt. 18.2.c./. 3ª. quæſt. 50 5.c./.3. diſtin. 22. quæſt. 1.1.b. 4./. Con. 1. c^o. 57.

¶Vleiſci. Nocere. 8. Vindicatio. 0.

¶Vlterior. Lymbus 7. Motio. 34. Scientia. 131. Similitudo. 25. Vſura. 199.242.

Diuiſio. 1 ¶Vltimum rei duplex, ſcilicet in re, & extra rem. 12ª. quæſt. 2.7.3^m./.2. diſtin. 27.1.1^m./.4.d.8. quæſt. 1. ar. 1. quæſt. 1.1^m. * Actio. 78 Actus. 148. Agens. 69.97. Agere. 16.18.23. &c. Alteratio. 6. Ambroſius. 2. Amor. 188. Angelus. 245. 575.576.510. Anima 3.44 45.322.326. Apoſtoli. 19. Ars. 6. Baptiſmus 22. Beatitudo. 10. 34 98. Bonitas. 66.85. Charitas. 87. Cauſa. 21. Cœlum. 47. 63. Circunſtantia 6. Concupiſcentia. 22. Defectus. 15. Diſpoſitio 34.35. Embrio. 4. Eſſe. 33. Euchariſtia. 116. 253. Extremum. Fœlicitas. 2.4. 5.6 Fimbria. Finis. v. Forma. 35. 38. Fructus. 1.6.7. Generatio. 18. Gradus. 124. Gratia. 146. Gutta. Homo. 19. 24 Idea. 41. Illuminatio 3 Indiuiduum. 34. Infidelitas. 6. Inſtans. 13.30. Intellectus. 168. Inſenſibilia 3. Marcus. 2. Maturatio. Medium. 4. 7. &c. Menſtruus. 4. Nomen. 13.30. Odium 2.3. Officium. 2. Oſtentatio. Operatio. 6. Pœna. 5. Pœnitentia. 30.88.

2 Vltimum dicitur tripliciter, ſcilicet ſimpliciter, in genere, & in ſpecie. 12ª. quæſt. 1.2.8^m. fin./. quæſt. 2. 7.3^m./. quæſt. 5. 5.3^m./. quæſt. 5.8.c./. Viri. quæſt. 1.11.15^m. * Potentia. 49.56. 58.60. Quies. 8. Quieſcere. 1. Raphael. Raritas. 1. Sacramentum. 81.83. Senectus. 1. Senior. 30. Significatio. 21. Solertia. 6. Subalternum. Theologia. 39. Virtus. 27. 30. &c. 37. 261. Vniuerſum. 5. Vſura. 104.275.276. Chriſtus. 87

¶Vltio. Vindicatio. 0.

¶Vltra. Actio. 78.79 Agere 30. &c. Beatus. 13. 14. Bonitas. 209. Crucesignatus. 2. Aeternitas. 48. Gratia. 80. Ingenuatio. 6. 7. Iuſtitia. 85. Lymbus. 7. Miſericordia 25. Natura. 15. Pax. 9 Præceptum. 143. Præſumptio. 2.15. Votum. 44. Vſura. 99.100.104. &c.

Cuius. ¶Vlulare eſt luporum. Iſa. 13. a F.

Quid. ¶Vlulę ſunt aues quantitate coruinæ, maculis conſperſę, ex hoc dictę vlulę, quòd vocem habeant, ad modum ululantium luporum. Iſa. 13. b. F.

Differen^a. 1 ¶Vmbra repræſentat in communi, ſed imago in particulari, & quo ad naturam indiuidui. Heb. 10. prin^o. * Elephas. 4. Lex. 133. Luna. 8 Ratio. 3. Chriſtus. 75.

2 Vmbræ, & picturæ, & ſomnia, dicuntur eſſe falſæ, inquantum non ſubſunt res, quarum habent ſimilitudinem. 1ª quæſt. 17.2.1^m. fin.

3 Vmbra mortis dicitur tribulatio: uita præſens: doctrina

mala, uel opera mala. Pſalmus. 21. me^o. b. prin^o./. Pſalmo. 43. fin. k. D.

¶Vmbroſitas. Damnatio. 9

1 ¶Vnctio olei in exorciſmo, ſignificat expeditionem hominis, in pugna quam ſuſcipit contra diabolum, a cuius poteſtate ereptus eſt. 4. d. 6. q. 2. ar. 3. q. 1. c. fi. * Baptiſmus. 244. Chriſma. 3. In cõi.

2 Vnctio extrema eſt ſacramentum medicina unum, inſtitutũ immediate a Chriſto, ſed promulgatum ab apoſtolis. 4. d. 2. q. 1. ar. 4. q. 4. 1^m./ d. 23. q. 1. 1. 0./. Con. 4 c^o. 73. Eſſentia.

3 Res & ſacramentum extremæ unctionis, eſt interior deuotio, quæ eſt ſpiritualis unctio. 4. d. 23. q. 1. ar. 2. q. 3. 3^m.

4 Oleum tantum oliuæ, eſt materia huius ſacramenti, quia oleum oliuę eſt lenitiuum, penetratiuum, diffuſiuum, & nitidum Non autem, balſamum, quia balſamum ſignificat famam, qua non indigent morientes propter ſe. Nec aſinatiuum, quia nimium mordet. 4. diſtin. 23. quæſt. 1. art. 3. qu. 1. o./. Con. 4. c^o. 73.

5 Oportet quòd materia huius ſacramenti ſit conſacrata, triplici ratione, ſcilicet quia efficacia ſacramentorum a Chriſto deſcendit, propter plenitudinem gratiæ quæ confertur, & ex hoc quòd effectus eius corporalis, ſcilicet ſanatio corporalis, non cauſatur ex materiæ naturali proprietate. Et hæc conſecratio ſit ab epiſcopo tantum. 3ª. q. 72. 3. c./. 4. diſtin. 2. quæſt. 1. ar. 1. 4. 2. 2^m./. diſtin. 23. quæſt. 1. ar. 3. quæſt. 2. 3. o./. ar. 4. q. 1. 3^m.

6 Si ſacerdos deprehẽderit ſe erraſſe, & ex errore de alio oleo inunxiſſe, debet adhuc de alio oleo debito ungere & ſupplere quod ommiſit. Opuſ. 65. c^o. 7.

7 Hoc ſacramentum habet determinatam formam, ſcilicet orationem deprecatiuam, ſcilicet, Per iſtam ſanctam unctionem, & ſuam piiſſimam miſericordiam, indulgeat tibi deus, quicquid deliquiſti per uiſum &c. 4. d. 23. qu. 1. 4. o./. ar. 2. q. 2. 3^m./. q. 2. ar. 2. q. 3. c./. Opuſ. 22. c^o. 1. Forma.

8 Verba illa indicatiui modi, quæ ſecundum morem quorundam præmittuntur orationi, ſcilicet Vngo hos oculos, oleo ſanctificato, in nomine patris, & filii, & ſpiritus ſancti, Amen: non ſunt forma huius ſacramenti, ſed ſunt, quædã diſpoſitio ad formam, inquantum intentio miniſtri, determinatur ad actum illum per illa uerba. 4. diſtin. 23. quæſt. 1. ar. 4. quæſt. 2. 3^m.

9 In hoc ſacramento non imprimitur character, quia datur tantum in remedium. Nec per illud homo deputatur ad aliquod ſacrum. 4. d. 23. q. 1. ar. 2. q. 3. o./. q. 2. ar. 1. qu. 3. 1^m./. ar. 4. q. 1. 1^m./. Con. 4. c^o. 73. Effectus.

10 Effectus principaliter intentus in hoc ſacramento & in ceteris, eſt curatio morbi peccati. 4 d. 23. q. 1. ar. 1. q. 1. c./. qu. 2. c./. 2^m./. q. 2. ar 2. q. 1. o.

11 Effectus principalis eius, eſt remiſſio peccatorum, quo ad reliquias, ſed conſequenter quo ad culpam mortalem uel uenialem ſi inueniat, nec recipiens ponat obicem. 3ª. qu. 65. 1. c./. 4. diſtin 23 quæſt. 1. ar. 2. quæſt. 1. o./. quæſt. 2. c./ ar. 3. quæſt. 2. c./. ar. 4. q. 3. 3^m./ q. 2. ar. 2. q 1. 1^m./. q. 2. 2^m./. qu. 3. 3^m./. d. 24 q. 2. 2. 1^m./. Con. 4. c^o. 73./. Ma q. 7. 1. 14^m.

12 Hoc ſacramentum datur cõtra reliquias peccati actualis, non autem peccati originalis. 4. d. 2. q 1. ar. 2. qu. 3. 4. o./ ar. 2. c./. d. 7. q. 1. ar. 1. q. 3. c. fi./. d. 8. q. 1. ar. 2. q. 1 2^m./ d. 23. qu. 1. ar. 2. q. 3 2^m./. q. 4. 1^m./. 2^m.

13 In ultima unctione infunditur gratia, quæ effectum ſacramento præbet. 3ª. q. 87. 3. c./. 4. d. 23. q. 1. ar. 2. q. 1. 3^m.

14 Hoc ſacramentum cauſat gratiam, & remiſſionem peccatorum. Ideo habet uim illuminatiuam & purgatiuam, licet non ita plenam ſicut Baptiſmus. 4. d. 23. q. 1. ar. 1. qu. 1. 3^m./. q. 2. ar. 1. q. 2. c./. 1^m./. Con. 4 c^o. 73.

15 Et remittit peccatum quo ad maculam, per gratiam quam infundit, & quo ad reatum pœnæ fortificando ſubiectum, & quo ad reliquias. i. quo ad debilitatem mentis, non autem diſpoſitiones & habitus cauſatos ex actibus peccatorum. 3ª q. 65. 1. c./. 4. d. 23. q 1 ar 2. qu 1. 1^m /. Con. 4. c^o. 73.

16 In extrema unctione confertur perfecta ſanitas ſpiritualis. 3ª. q. 84. 1. 1^m* Character. 37. Epiſcopus. 12.

17 Et lauat corporaliter, non quidem principaliter nec ſemper, ſed quando expedit animæ. 4. d. 23 q. 1. ar. 2. q. 2. o./. ar. 3. q. 1. c./. ar. 4. q. 3. 3^m./. Con. 4. c^o. 73. * Euchariſtia. 47. 48. Matrimonium. 143. Peccatum. 374.

18 Effectus huius ſacramenti impeditur per fictionem, ſicut etiam effectus aliorum ſacramentorum. Con. 4. c^o. 73. fin.

19 Deuotio ſuſcipientis hoc ſacramentum, meritum perſonale conferentis, & meritum totius eccleſiæ, plurimum ualent ad effectum eius. 4. d. 23. q. 2. ar. 3. q. 3. 6. * Sacramentũ. 15. 41. &c. 87. 100. 153.

20 Hoc ſacramentum immediate diſponit hominem ad gloriam. Ideo non debuit figurari, per aliquod ſacramentum ueteris legis, niſi remote, per omnes curationes eius. 12æ. quæſt.102.5.3^{m}/.3^{a}.quæſt.65.1.4^{m}/4 d.2. quæſt. 1.2.5^{m}/. diſtin.8.quæſt.1.ar.2.q.1.c./.2^{m}/.d.23.q.1.ar.1.2^{m}/.q.3.c./. q.2.ar. 2.q.2.c./.2^{m}.

Miniſtri. 21 Hoc ſacramentum poteſt conferri per ſacerdotem. Non autem per laicum, nec per diaconū etiam in neceſſitate, nec per epiſcopum tantum.4.d.23.q.2 1.0./.d.24 qu.2.2.1^{m}/. Con.4.c^{o}.73.fi.*Sacerdos.21.

22 Et debent intereſſe multi ſacerdotes, propter copiam gratiæ. Tamen etiam ſolus perficit id in perſona eccleſiæ, cuius perſonam gerit. Con.4.c^{o}.72.fi.

23 Si ſacerdos deficiat ante finē unctionis, alius debet proſequi. Non autem debet incipere. Sed in euchariſtia poteſt proſequi, & incipere ſuper aliam materiam. 4.d.23.q.1.ar. 1.q.2.3^{m}.*Sacramentum.64.111.

24 Chriſtus non accepit, nec dedit per ſeipſum hoc ſacramentum.4.d.23.q.1.ar.1.q.3.3^{m}/.ar.3.q.2.c.

Subiectū. 25 Hoc ſacramentū non debet dari ſanis, ſed infirmis ad mortem tantum. Non autem furioſis, nec amentibus, nec pueris.4.diſt.23.quæſt.2.2.o./ ar. 4.q.1.2^{m}/.q.2.c./.d.25.quæſt, 2.ar.1.q.1.c./.Con.4.c^{o}.73.

26 Et debet dari tantum in organis quinque ſenſuum, in quibus eſt radix ſpiritualis infirmitatis, & in pedibus, & ſecūdum aliquos in renibus, ſed prope in mutilatis.4.d.23.q.2. 3.o./.Con.4.c^{o}.73.fi./.Opuſ.65.c^{o}.7.

27 Hoc ſacramentum, poteſt iterari in eadem infirmitate diuturna, iterato periculo mortis, & in diuerſis infirmitatibus non diuturnis.4.diſt.18.quæſt. 1.ar.3.q.2.4^{m}/.diſt.23.q.2. 4.0/.Con.4.c^{o}.73.

28 Hoc ſacramentum requirit deuotionem in ſuſcipiente. 4. d.23.q.2.ar.2.q.4.c.

Chriſti. 29 In ueteri lege ungebantur quatuor. ſ.reges, ſacerdotes, prophetæ, & uaſa tēpli. Quæ oīa ſunt in Chriſto. Pſal.44.m^{o}.c. A.Matt.1.$prin^{o}$.a.H./.Ro le 1.me^{o}.E./.He.le.4.fi.G.

30 Dauid ter vnctus fuit in regem, in figuram triplicis unctionis Chriſti & chriſtianorum. ſ.per gratiam, per gloriam animæ, & per gloriam corporis. Pſal.16.$prin^{o}$.

30 Deus pater quadrupliciter unxit Chriſtum. ſ.in ſacerdotē, regem, pugilem, & iucundum liberalem. Iſa.61. me^{o}. D.

31 Vnctio conuenit Chriſto ſecundū humanitatē tm̄, nō aūt ſecundū diuinitatē. Pſal.44.me^{o}.e.C./ He.le.4.fi.

32 Deuotus ungit Chriſtum quadrupliciter, ſcilicet lachrimis, deuotione, pura intentione, & laudis gratiarumque actiue. Iſa.61.me^{o}.E.

In cõi. 33 Vnctio olei cathecuminorum non eſt ſacramentum, ſed ſacramentale, quia diſponit ad baptiſmum aliquo modo, ſed non perducit ad remiſſionem peccatorum.4.d.23.q.1.ar.1. q.1.1^{m}.*Baptiſmus.237.Character.37.

34 A Vnctio baptizatorum in uertice, ſignificat eminentiam dignitatis tripliciter. ſ.regalis, ſacerdotalis, & collatæ.3^{a}.q.72. 11.3^{m}/.4.diſtin.7.quæſt.3.ar.3.q.2.1^{m}.*Chriſma.3.Confirmatio.4.49. Conſecratio. 15.16. Epiſcopus.12. Magnes.3.

34 B Non propter digniorem partem capitis, ſed propter potiorem effectum unctio in fronte reſeruatur epiſcopis. 3^{a}.q. 72.11.3^{m}.

35 Vnctio olei in exorciſmo, ſignificat expeditionem hominis in pugna, quam ſuſcipit contra diabolum, a cuius poteſtate ereptus eſt.4.d.6.q.2.ar.3.q.1.c.fi.*Matrimonium.143. Res.10.Sanne.1.

36 Vnctiones patrum in egypto, & ſanctæ Genouephæ, non erant ſacramentales.4.d.13.q.2.ar.1.q.1.2^{m}.

37 Vnctio regum non eſt ſacramentum. Ideo poteſt fieri diuerſimode, ſecundum diuerſas conſuetudines. ſ. uel oleo in ſcapulis, uel chriſmate in capite. 4.d.23.L.me^{o}.L.lect.4. fi.H/.d.24.qu.1.ar.1.q.3.3^{m}.

38 Orientales ungebantur, propter celebritatem feſti, uel perſonæ, uel quia erant in regione calida. He.le.4.h.H.

¶ Vndecim. Vſura.181.182.

¶ Vndique. Euchariſtia.103.

Ad quid. ¶ Vngues & capilli ſunt ad conſeruationem aliarum partiū, & de perfectione hominis. Ideo reſurgent. 4. d.44.q.1.ar.2. q.3.o.Capilli.

Animal. ¶ Vnicornis eſt animal quadrupes, valde forte, & ferum habens unum cornu in media fronte, & eſt tantæ ſuperbiæ ꝙ non patitur ſubiectionem. Ideo captus, ſtatim moritur. Et ſignificat iudæos. Iob. 39. $prin^{o}$. H./. Pſal. 21.me^{o}.x./. Pſ.128.me^{o}.c.

¶ Vnibile. Angelus.61.65.&c.

¶ Vnicus. Angelus.547. Charitas.88. Deus.110. Fornicatio.18.

Hæreſis.37. Motus.61. Nomen.70.

¶ Vniforme. Cælum.57.59.90. Conformitas. Deus.135.327. &c. Motus.57. Multiforme.1. Perfectio.48.

Quis. ¶ Vnigenitus eſt Chriſtus, quia ſolus eſt naturalis filius. Sed dicitur primogenitus, quia ſunt alii filii dei, ſed adoptiui. 1^{a}.q.33.3.c./.2^{m}/.q.41.3.c./.3.d.11.L.fi./.Con.4.c^{o}.8.fi./.36 1^{m}/.Io le.16

¶ Vnire. Actio.27.

Diuiſio. 1 ¶ Vnio triplex. ſ.vel aliquo uno ſm numerū, ſpeciē, genus ſeu analogiā, uel inter ſe, ex quibus reſultat vnū, neutraliter.3.d.1.q.1.2.c.*Actio 103. Amicitia.19. Amor.111.152. 153.173.179.199.&c.246. &c. Angelus.61.65. &c.227.259. Aia.310. Antichriſtus.2. Aſſimilatio.12. Aſſumere.6.&c.34. &c. Attributa.5.8.

2 Vnio triplex. ſ.ex integris & perfectis, ex tranſmutatis, & ex imperfectis.3^{a}.q.2.1.c.*Charitas.61.130.137. Ciuitas.1.3. Cognitio.46. Coniunctio.0. Corpus.25.58.68. Deus.239. Dimenſio.10.15.

3 Ens completum non poteſt uniri alteri, niſi tripliciter, & ſecundum quid. ſ.accidentaliter, per aggregationē, & in aliquo accidente.3.d.6.q.1.2.c. Accidens.29.*Eccleſia.4 Euāgelium.1.

4 Impoſſibile eſt, ꝙ alicui ſpeciei conſtitutæ iam in ſua integritate uniatur in natura aliquid extraneū, niſi ſpecies ſoluatur. Con.4.c^{o}.41 $prin^{o}$.*Euchariſtia. 114.242. Fides.18.

5 Illa uniuntur in natura, ex quibus conſtituitur integritas alicuius ſpeciei. Con.4 c^{o}.41.$prin^{o}$. *Finis.81. Forma.86. 143.148. Generatio.23. Incorporari.0. Intellectualia.1. Intellectus.53.95.183.193. Matrimonium. 19.51. Membrum. 8. Miſericordia. 16. Miſtio. 1. Mundus. 24. Natiuitas. 28. Oratio.1.62.

6 Vnio animæ & corporis, eſt de ratione hominis. 3^{a}.q.50.4. c/.Con.4.c^{o}.37.

7 Prima vnio hominis ad deum, eſt per fidem, ſpem, & charitatem.12æ.q.68.4.3^{m}/.3^{m} Charitas.137.

8 Duplex unio eſt neceſſaria eccleſiæ. ſ. interior per fidem & charitatem, & exterior ſ.pax.2æ.Cor.fi.*Pax.5.8.9. Peccatū. 305.306. Prædeſtinatio. 46. Pulchritudo. 14. Sapientia.28. Scientia.9. Sedere.6.

9 Charitas unit deo perfectiſſime, ſed aliæ virtutes diſpoſitiue & meritorie. 1.d.1. q.1 1.fi. Charitas.49.

10 Vnio neceſſaria ſanctis triplex. ſ.amoris, concordiæ, & cooperationis. Phyl.4.m^{o}.E. Sāctus.6. *$Separa^{o}$.3. Seraphin.5. Similitudo. 21. Spes. 27. Subiectio. 7. Viſio. 23. Vnum.1. Vox.2. Chriſtus.56.219.

In diuinis. 11 Vnio quæ de deo prædicatur, non eſt creator, nec creatura. 3.d.5.q.1.ar 1.q.1.3^{m}.*Adoratio.15.

12 Immo unio hæc eſt aliquid creatum.3^{a}.q.2.7.o./.8.c. Reſpondeo Dubio 1190°. Du^{m}.1190.

13 Vnio hæc eſt aliquid creatum. ſ. relatio exiſtens in natura humana realiter, in deo autem ſecūdum rationem tantū, quia prout eſt in deo non eſt aliquid ſecundū rem, ſed ſecūdum rationem tantum.3^{a}.qu.2.7.o./.8.c./.1.d.30.2.4^{m}/.3. d.2.q.2.ar.2.q.3.2^{m}/.d 5.q.1.ar.1.q.1.o / d.7.q.1.1.c./.d.13. q.3.1.c./.5^{m}/.d.21.q.1.ar.1.qu.2.5^{m}/. Con. 4.c^{o}. 39./.41./. Quol.1.2.2^{m}.*Angelus.504. Apollinaris.2. &c. Appropriatio.26. Aſſumere.6.&c.45.&c. Attingere 3. Attributa.5.8.

14 Vnio uerbi dei, facta eſt in perſona diuina, & non in natura, contra Euticetem 3^{a}.q.2.1.2.o./. 6.c./.12.1^{m}/.q. 3.1.c./. q.9.2.1^{m}/.q.13.1.c./.q.18.1.c./.q.46.12.c./.q.50.2.o./. q.53. 1.2^{m}/.1.d.17.q.1.ar.1.c./.d.37.q.1.2.c/.q.3.1.c./. 3.d 1.q.2. 1.o /.d.2.q.1 ar.3.q.3.1^{m}/.d.5.q.1.2.3.o./.d.6.$prin^{o}$./.qu.1. ar.1.q.1.c/.d.11.4.c./.d.18.1.c./.d.21.q.1.3. 3^{m}/. Con.4.c^{o}. 35./.37./.41./.Ver.q.20.1.c./.Po^{a}.q.6.6. 17^{m}/. Vnio.1.0./. 2.13^{m}/.3.10^{m}/. 5. 7^{m}/.11^{m}/. Quol.2.1.c./. Quol 3.4.1^{m}/. Opuſ.3.c^{o}.211 /.212./.225 /.Ro.le.2.fi.I./.Phyl. 2.le.2.fin. D.Eutices.1.

15 Hæc unio facta eſt in ſuppoſito, ſeu in ypoſtaſi. 3^{a}. qu.2.3. o./.6.c./.q.16.1.c.

16 Natura humana non eſt unita uerbo accidentaliter. 3^{a}.q.2 1.c./.6 o./.q.17.2.c./.3.d.1.q.2.1.c./.4^{m}/.d.6 qu.3.1.o./.d 7. q.1.1.c./.Con.4.c^{o}.37./.41./.49./.Vnio.1.c./.13^{m}/. Opuſc. 3.c^{o}.215./.Phyl.2.le.2.fi.C.

17 Verbum dei unitur naturæ humanæ in Chriſto, ut inſtrumēto, nō aūt ut materiæ. Con 4.c^{o}.41./.Po^{a}.q.6.17^{m}/.Ma. q.4.3.3^{m}/. Vnio.1.c.11 /.2.13^{m}/.Quo.3.4.1^{m}.Opuſ.3.c^{o}.211.

18 Anima & corpus in Chriſto uniuntur. 3^{a}.q.2.5.o /.q.2.2.1 c./.3.d.6.q.3.1.o./.Cō.4.c^{o}.37./.41./.Opuſ.3 c^{o}.215.*Corpus.68. Dubiū.13. Deus.239. Diuiſio Eucha.114.242.

19 Natura diuina unita eſt nō ſolum animæ, ſed etiam corpori Chriſti.3^{a}.q.2.10.2^{m}.*Hæreſis.44. In 12.15. Incarnatio

Matrimonium.19.Membrum.8.Miraculum.48.51.Spiritus.20.21.

20 Vnio verbi ad animam in perſona, & unio uiſibilis ad uidens, non ſunt eadem.3.d.14.qu.1.ar.1.quæſt.3.1^{m}./.Verit.quæſt.26.10.8^{m}.

21 Hæc unio eſt maxima, ex parte eius in quo facta eſt, nō autem ex parte unitorum.3^{a}.q.2.9.o./.3.d.5.q.1.ar.1.q.2.o./.Con.4.c^{o}.41.*Chriſtus.34.56.58.&c.75.148.205.

22 In Chriſto eſt triplex unio.ſ.conſentanea.i.amoris, dignatiua.i.perſonalis,& ad eccleſiam.4.d.49.q.4.3.o.

Quid. 1 ¶ VNITAS cuiuslibet rei, eſt eſſentia eius, ſecundum q eſt indiuiſa in ſe,& diuiſa a quolibet alio.1.d.19.qu.4.1.2^{m}./.Po^{a}.q.9.7.c.*Abſtractum.4 Apoſtoli.19.

2 Quælibet res eſt una, per eſſentiam ſuam.1^{a}.q.6.3.1^{m}./.q.11.4.3^{m}./.q.76.7.c./.Veri.q.21.5.8^{m}./.Po^{a}.q.9.7.o./.Meta.3.le.12.fi./.Li^{o}.4.le.2.prin^{o}.b.c./.Li^{o}.10.le 3.fi.d.A.

3 Subſtantia habet per ſe unitatem uel multitudinem, ſicut & eſſe, non autem accidentia, ſed habent a ſubiecto.1^{a}.q.39.3.c.Aſſimilatio.6.Baptiſmus.102.130.&c.149.247.248.

4 Ens quod non diuiditur, eſt uera definitio unius, licet Auicenna conetur eam improbare.1.d.24.q.1.3.3^{m}./.Opuſcu.42.c^{o}.2.

Du^{m}.1191.5 Immo unum importat rationem indiuiſionis tantum.1^{a}.q.6.3.1^{m}. Reſpondeo Dubio.1191°.

6 Omne ens, eſt ens & unum per ſuam formam. Ideo ens & unum conuertuntur.Quol.6.1.c./.Meta.4.le.2.prin^{o}.a.&c.*Bonitas.61.92.93.Bos.Collectiuum.Conſideratio.4.Contingens.3.7. Dauid.2.4.Delectatio.42.Deus.57.Tranſcendentia.

7 Vnitas quantum ad illud quod dicit poſitiue, habet rationem principii numeri. Sed inquantum ratio eius conſiſtit in negatione, negat diuiſionem, compoſitionem, & rationem principii.1.d.21.q.3.1.c.

8 Eſſe menſuram, eſt propria ratio unius quod eſt principiū numeri, & conuenit ei primo. Aliis autem generibus conuenit ſecundum ſimilitudinem, & conſequitur rationem indiuiſionis.Meta.5.lec.8.me^{o}.c.fi.*Diuiſio.1.Dolor.25.Eſſe.68.69.82.83.Eſſentia.7.10.Aeternitas.19.Exorciſmus.5.Forma.111.

9 Vbicunque non eſt unitas ſpeciei, ibi non eſt unitas numeralis, niſi idem ſuppoſitum ſubſiſtat in duabus naturis, ſcilicet in Chriſto.3^{a}.q.50.5.2^{m}.*Indiuiduum.1.9.Inſtans.2.Liber.12.

10 Ex ſubiecto & accidente, non fit aliquid unum, niſi per accidens.3.d.14.q.1.1.c.Ethic.7.pri^{o}.a.h./.me^{o}.h.Accidēs.29.

Du^{m}.1192.11 Immo ex ſubiecto & proprio accidente, fit unum per ſe, per naturalem reſultationem.1^{a}.q.77.6.3^{m}./.4.d...ar.1.qu.3.3^{m}. Reſpondeo Dubio.1192°. Accidens.53.*Mathematica.2.Menſura.21.

12 Ex multis fit unum tripliciter.ſ.ordine tantū, ordine & cōpoſitione,& per commixtionem.3^{a}.q.2.1.c./.Con.4.c^{o}.35.

13 Vbi unum propter unum, ibi tantum unum, tenet in inſeparabilibus tantum.4.d.9.ar.1.q.3.3^{m}.

14 Punctus addit ſupra unitatem poſitionem, quia abſtrahit a materia ſenſibili. Vnitas autem abſtrahit etiam a materia intelligibili.Meta.le.2.me^{o}.i./.Li^{o}.5.le 8.me^{o} c.l./.Anima.le.11.o./.Poſter.le.41.prin^{o}.a.H.&c.Metaphyſica.5.&c.Natura.10. Nomen.31. Numerus.2.6. Perſona.16. Plato.5. Tranſcendentia. Vnio.1.

Diuiſio. 15 Vnum dicitur dupliciter.ſ. unum quod eſt principium numeri, & unum quod conuertitur cum ente.1^{a}.q.11.1.o./.2.c./.q.30.3.o./.1.d.24.qu.1.1.1^{m}./.3.o./.2.d.3.qu.1.3.1^{m}./.Po^{a}.q.3.16.3^{m}./.qu.9.7.c./.Quol.10.1.o./.Meta.3.le.12.13.fi./.Li^{o}.5.le.2.me^{o} c.D.&c./.Li^{o}.5.le 8.m^{o} c.fi./.Le.10.m^{o}.c.fin./.lib^{o}.10.le.3.fi./.le.g fi.h.prin^{o}.*Abſoluere.32.Allegoria.Analogia.1.2.5.9.11.12.Angelus.49.51.&c.112.145.179.193.216.232.236.240.241.269.319.379.402.435.458.512.513.547.582.&c.617.618.Anima.108.112.167.168.169.191.290.317.345.346.347.Aſſumere.17.&c.Cælum.58.136.Ciuitas.3.Definitio.14.15.Diſpoſitio.54.Diuiſio.8.

16 Vnum & multa dicitur dupliciter, ſcilicet ſimpliciter, id eſt ſecundum ſubſtantiam, & ſecundum quid, id eſt ſecundum accidens. Vnio.3.c.

17 Vnum dicitur dupliciter, ſcilicet unum per accidens, & unū per ſe, & hoc dupliciter, ſcilicet ſimpliciter, id eſt unum numero, & ſecundum quid, id eſt unum reſpectu alicuius, ſcilicet uel ſpeciei, uel generis, uel proportionis.1.diſt.24.q.1.1.c./.Vnio.3.c fi.*Ens.31.32.Aequalitas.1.2.4.

18 Vnum numero dicitur dupliciter, ſcilicet unum unitate naturæ, & unum unitate perſonæ.3^{a}.q.3.6.1^{m}./.7.2^{m}./.3.d.1.q.2.4.c.6^{m}.

19 Vnitas ſiue unum numero unitate naturæ uniuerſalis duplex, ſcilicet unitas realis, & unitas intentionis. Opuſcu.42.c^{o}.7.o.

20 Vnum numero dicitur quadrupliciter.ſ.uel ſecundum naturas diuerſas, uel ſecundum unam naturam diuerſarum rationum conuertibiliter, uel ſecundum unam naturam diuerſarum rationum non conuertibiliter, uel ſecundum unam naturam & ſecundum eandem rationem diuerſorum nominum.Meta.4.lc.2.prin^{o}.*Generatio.20.57.65.66.Habitus.42.&c.53.54.

21 Vnum numero dicitur tripliciter, ſcilicet primo indiuiſibile in potentia, uel ſecundum quantitatem, uel ſecundum eſſentiam, uel ſecundum utrunque. Secundo indiuiſibile in actu & potentia, cum ſitu, ut punctus. Tertio nihil importans niſi indiuiſionem, ſcilicet unitas quæ eſt principiū numeri, quæ tamen inhæret alii, ſcilicet ſuo ſubiecto.1^{a}.quæſt.11.1.2^{m}./.1.diſt.24.quæſt.1.1.c.*Intellectus.17.34.118.119.120.144.261.Maria.53.Materia.18.Matrimonium.1.6.

22 Vnum numero dicitur tripliciter.ſ.uel indiuiſibile actu & potentia, uel actu tantum, uel unum perfectione.3^{a}.qu.73.2.c./.4.d.8.q.1.ar.1.q.2.c./.d.23.q.1.ar.1.q.2.c.*Motus.10.21.36.68.

23 Vnum numero dicitur tripliciter, ſcilicet unum indiuiſibile, unum continuum, & unum ſecundum rationem.Con.2.c^{o}.55./.Potentia.q.6.7.8./.Virt.q.2.4.9^{m}.*Operatio.15.Pars.29.32.33.Sanctus.6.

24 Vnitas, multitudo, & eſſe, dependent ex eodem.Con.2.c^{o}.79./.Quol.6.1.c.*Abſoluere.24.25.31.32.33.Abſtractum.4.Accidens.29.39.&c.Actio.4.5.6.7.44.48.49.50.65.66.82.&c.108.117.Actus.17.18.20.65.66.67.181.196.Addere.11.&c.Adoratio.11.13.Agens.14.66.113.114.Agere.10.Allegoria.Altare.2.Alteratio.10.Amor.4.33.108.111.138.153.229.Analogia.2.&c.Angelus.45.49.51.&c.81.112.146.179.216.232.236.240.269.319.326.352.362.379.388.389.402.&c.435.458.487.512.536.547.558.578.582.&c.615.&c. Multitudo.

25 Multitudo tranſcendens addit ſupra ens duas negationes.ſ.negationem indiuiſionis in ſe,& negationem diuiſionis ab alio. Sed unum ſupra ens addit tantum primam negationem.Verit.quæſt.9.7.c.fi./.Potentia.quæſt.9.7.c.fi.*Anima.58.108.112.169.191.242.245.259.264.290.317.341.347.Apprehenſio.4.Aſſumere.17.&c.Attributa.5.6.Baptiſmus.52.53.75.120.&c.130.&c.149.247.248.Beatitudo.15.18.137.Beneficium.21.

26 Vnum tranſcendens priuat multitudinem intrinſecam, non autem extrinſecam, ſed conſtituit eam ut pars eius, ſed multitudo tranſcendens e conuerſo, eſt priuatio unius totius, nō autem partium.Po^{a}.q.3.16.3^{m}.*Bonitas.78.168.181.182.197.Capitale.3.Caput.5.Charitas.54.Cau...22.23.Cælum.58.71.136.

27 In rōne unius eſt duplex negatio.ſ.negatio negationis,& negatio rei. Sed in rōne multitudinis eſt ſecunda negatio tātum.Quol.10.1.3^{m}.*Certitudo.2.Cibus.11.Circuitio.12.Circumſcribere.1.Circumſtantia.23.Ciuitas.1.3.Cognitio.38.51.65.70.Collectiuum.o.Compoſitio.4.10.15.Communicatio.6.7.Confeſſio.53.54.Conſideratio.4.Conſilium.27.Contingens.3.7.Contrarium.10.18.14.43.Conuentio.20.21.22.31.Copulatiua.

28 Quod conuenit multis, non conuenit eis ſecundum unā naturam communem, niſi ſit uniuocum & poſitiuum.1^{a}.quæſt.65.1.c./.Ma.quæſt.1.2.4^{m}.*Cor.12.Corporeitas.3.Corpus.14.15.Corruptio.24.25.Creatio.33.34.52.53.Creatura.18.22.Credere.8.Dauid.2.Debitum.28.Deitas.2.Delectatio.14.Dæmon.40.Demonſtratio.13.Denominatio.10.Deus.45.65.80.86.261.307.331.347.359.373.Dialectica.1.Diameter.Dies.2.Dies.12.24.Differre.5.Difficile.18.Diſpoſitio.9.27.35.54.Diſtinctio.11.16.&c.Diuiſio.8.12.Diuortium.1.Dolor.25.Domus.2.Donum.23.24.29.32.Duo.o.Duratio.5.Eccleſia.4.6.7.Effectus.17.18.Electio.1.

29 Vnum quantum ad illud quod ponit, conſtituit multitudinem, ſed quantum ad negationem quam addit ſupra ens, opponitur ei priuatiue.1^{a}.quæſt.11.1.2^{m}./.1.diſtinct.24.quæſt.1.3.4^{m}./.Potentia quæſt.3.16.33./.quæſt.9.7.10^{m}./.14^{m}./.Meta.10.lec.4.prin^{o}.c.l.*Ens.20.26.27.29.32.Enuntiatio.3.4.Aequalitas.1.&c.Eſſe.43.44.45.68.69.82.83.93.Eſſentia.6.10.Aeternitas.25.Euchariſtia.4.38.40.132.182.183.Ruſticitas.2.Aeuum.4.Exceptiua.Exemplar.6.Exorciſmus.5.Ferrum.1.Feſtum.4.Fides.17.18.Fieri.16.18.&c.Finis.52.53.54.61.64.66.120.122.

Vni

30 Multum abſolute ſumptum, opponitur vni, ſed ut importat exceſſum, opponitur pauco. 1ª. q. 11. 2. 3ᵐ. /. Poª. qu. 9. 7. 7ᵐ. /. Meta. 10. lec. 8. o. *Forma 9. 10. 23. 13. 39. 44. 48. 49. 52. 53. 59. 68. 75. 76. 80. 121. 122. 116. 120. 133. 148. 163. Fructus. 22. Finitio 5. 6. Generatio. 20. 57. 65. Genus. 40. Gratia. 37. 41. 106. 156. Habitus. 42. 43. 44. 50. 53. 54. Hereſis. 33. 49. 85. 91. Hierarchia 2. 5. Homo. 14. 33. 34. 40. Iacob. 7. Idea. 22. 24. Idem. 1. 3. 7. Ieiunium. 40. Ignorantia. 23. Imperare. 3. Indiuiduum 17. 43. Infamia. 2. Infinitum. 6. 22. 34. Inſtrumentum. 12. Intellectus. 17. 34. 53. 55. 56. 99. 131. 144. 146. 242. 243. 261. 289.

31 Vnum ponitur in diffinitione multitudinis, non autem econuerſo. 1ª. q. 11. 2. 4ᵐ. /. q. 85. 8. 2ᵐ. /. 1. d. 24. q. 1. 3. 2ᵐ. /. 3ᵐ. /. Potentia q. 9. 7. 15ᵐ. /. Meta. 4. lec. 3. meᵒ. 2. A. *Ipothetica. Ira. 63. Iudicium. 4. Iuramentum. 6. Iuſtitia. 58. 84. 88. Iuſtificatio 12. 23. 29. Legatus 1. Legiſlator. 5. Lex. 18. 38. 43. 126. Liberum. 3. Lingua. 1. 8. Lumen. 13. 25. Luna. 5. Magia. 1. Maria 53. Mathematica. 2. Materia. 18. 19. 20. 35. Matrimonium. 1. 6. 22. 76. 78. 82. 98. 99.

32 Vnum non remouet multitudinem, ſed diuiſionem. Nec multitudo remouet unitatem, ſed indiuiſionem eorum ex quibus conſtat. 1ª. quæſt 30. 3. 3ᵐ. /. Potentia. quæſt. 9. 7. 15ᵐ. /. Meta 4. lec. 3. meᵒ. 2. ñ. *Medium. 4. Membrum. 11. Menſura. 1. 20. Meritum. 28. 63. Miſericordia. 24. 28. Miſſa 25. 23. 24. Miſſio. 2. 22. Motus. 6. 10. 20. 21. 22. 26. 32. 35. 67. 68. 74. Mundus. 2. 6. 19. 24. Natura. 10. 12. Naturale 20. 24. Nicolaus. 2. Nomen. 2. 31. 82. 83. Nonuelle. Numerus. 3. 5. 6. Obiectum. 16. Obligari. 1. Officium. 16. 17. 18. Operatio. 13. 14. 15. 16. 17. 19. Opinio. 1. 7.

33 Vnum eſt magis poſitiuum ſecundum rem, quàm multitudo, licet ſecundum nomen ſit econuerſo. 1. diſtin. 24. quæſt. 1. 3. 2ᵐ. /. Potentia quæſt. 9. 7. 15ᵐ. *Oppoſitio. 14. Oratio. 50. 51. Ordinatio. 1. Ordo. 32. 36. 70. 90. 92. Papa. 8. Pars. 10. 28. 29. 42. 33. 49. Paſſio. 106. Patruus Peccatum. 50. 51. 64. 83. 152. 158. 154. 156. 300. 336. 375. 378. 381. 399. 410. Pœna. 18. 29. Pænitenª. 61. Perſeᵒ. 21. 24. 33. 46. Perſona. 16. 40. 41. 42. Philippus. o. Pietas. 16. Piſcina. 2.

34 Negatio quæ eſt de ratione unius, eſt negatio rationis tantum, quæ autem eſt de ratione multitudinis, eſt negatio realis. 1. diſtin. 24. quæſtio 1. 3. 1ᵐ. /. 2ᵐ. /. Quol 10. 1. 3ᵐ. /. Meta. 4. lec 3. meᵒ. 2. fin *Pliades. Pluralitas. o. Porphirio. Potentia. 15. 47. 49. Præceptum. 57. 71. 82. Prædeſtinatio. 36 Prædicamentum. 4. prædicari. 18. Principatus. 5. 9. Principium. 7. Proceſſio. 24. 41. Relatio. 23. 27. Relatiuum. 8. 9. 13. Requiri. 2. Res. 4. Sacramentum. 11. 90. Scientia. 3. 74. 96. &c. Significatio. 10. Signum. 5. Similitudo. 1. 8. 23. 15.

35 Multitudo poteſt immediate procedere ab uno ſimplici. 1ª. q. 77. 6. 1ᵐ. /. 1. d. 2. 1. 1ᵐ. /. 2. d. 3. q. 1. 3. 2ᵐ. /. Potentia. q. 3. 16. o. /. q. 7. 1. 1ᵐ. /. Quol 3. 6. fi. /. Dionyſ. 2. le. 1. o. *Spiratio. 4. 5.

36 Multitudo tripliciter poteſt procedere ab uno, ſcilicet uel propter materiæ neceſſitatem, ſeu potentiæ limitationem, uel propter bonitatis obligationem, uel propter ſapientiæ ordinem. 1. diſt. 2. 2. 1. 1ᵐ. /. 2. d. 3. q. 1. 3. 2ᵐ. /. Potentia. quæſt. 3. 6. o. /. Dionyſ. 2. le. 6. o. *Spiritus. 22. 23. Subſiſtentia. 3. 5. 20. Subſtantia. 33. Suffragia. 5. 6. Summum. o. Suppoſitum. 13. Tactus. 4. Templum 7. 8. Tempus. 2. 9. 13. 14. Terra. 4. Theſaurus. 2.

37 Multitudo eſt ſecundum ſenſum prior uno, ſed eſt econuerſo ſecundum naturam & ſecundum rationem. 1. diſtin. 24. quæſt. 1. 3. 2ᵐ. /. Potentia. quæſt. 9. 7. 15ᵐ. /. Meta. 10. lec. 4. priᵒ. c. *Trahere. 2. Verbū. 19. 27. 46. Veritas. 13. 40. 41. 45.

38 Aliqua poſſunt eſſe vnum & multa diuerſimode, non autem eodem modo, quia opponuntur. 1ª. quæſt. 11. 1. 2ᵐ. /. 2. 1ᵐ. /. 12ᵉ. quæſt. 17. 4. o. /. 2. diſtin. 40. 4. c. *Virtus. 61. 62. 68. 79. 145. 155. 159. 213. 258. 267. Vita. 79. Vnctio. 2.

39 Vnum quod eſt principium numeri, opponitur multitudini relatiue, ut menſura menſurato, non autem unū quod conuertitur cum ente, ſed opponitur priuatiue. 1ª. quæſt. 11. 2. c. /. 1. diſt. 24. quæſt. 1. 3. 4ᵐ. /. Potentia quæſt. 9. 7. 17ᵐ. /. Meta. 10. le. 4. meᵒ. c.

40 Vnum quod eſt principium numeri, ſecūdum illud quod eſt præciſe, opponitur numeris ſecundum diſparatam oppoſitionem menſuræ, quæ reducitur ad contrarietatem, ſicut ad principium, rationū differentiarum contrariarum. Sine præciſione uero, non opponitur eis, ſed cōſtituit eos. Sed quantum ad illud quod conſequitur intellectum eius opponitur multitudini numerali relatiue, ſicut principiū principiato, & ſicut pars toti, ſed magis proprie, ut menſura menſurato. 1. d. 24. q. 1. 3. 4ᵐ. /. Meta. 10. le. 4. meᵒ. c. *Vniuerſum. 2. Vniuocum. 1. Voluntas. 80. 81. Votum. 82. Vox. 42. Vſura. 31. 50. 218. 147. 154. 191. 196. 201. 274. 281. 282. 283. 287. 295. Vtex. Vti. 13. Vxor. 10. Christus. 7. 13. 152. 113. 260. 162. 181. &c. 178. 182. 184. 185. 186. 187.

41 Deus eſt vnus. 1ª. quæſt. 11. 3. o. /. quæſt. 103. 3. o. /. 1. diſtin. 2. 1. o. /. diſtin. 24. quæſt. 1. 1. o. /. 2. d. 1. q. 1. 1. o. /. Con. 1. cᵒ. 42. /. L. 1ᵒ. 4. cᵒ. 8. 1ᵐ. /. Potentia. quæſt. 3. 6. o. /. 16. 1ᵐ. /. Opuſc. 3. cᵒ. 15. /. Meta 12. fi. *Amor. 4. 33. 153. Apoſtoli. 19. In diuinis.

42 Deus eſt maxime unus. 1ª. q. 11. 4. o. /. qu. 28. 3. c. /. qu. 30. 1. 3ᵐ. /. q. 39. 3. c. /. 1. d. 24. q. 1. 1. c. /. 1ᵐ. /. Cauſis. lec. 21. o.

43 Deum eſſe unum, poteſt ratione demonſtrari, & poteſt fide teneri. 1ª. q. 2. 2. o. /. Opuſ. 72. q. 9. *Appropriatio. 25. 26.

44 Immo fides eſt de apparentibus, ſecundū Apoſtolū. Opuſ. 71. q. 9. /. He. 11. le. 1. Reſpondeo. Dubio 1193ᵒ. Duᵐ. 1193.

45 Hoc primum dictum eſt. ſ. q; deum eſſe vnum, poteſt ratione demonſtrari, quia ratio naturalis ſubſeruit fidei. Vnde dictum eſt per fidem eſſe acceptum hoc, ſecundum q; fides ſupponit deum eſſe vnum, tamquàm ratione oſtēſum. Vel hoc ideo dici poteſt, ut fiat reſolutio ad diuerſos homines, quia uni de hoc fieri poteſt demonſtratio, alteri uero non, quem per fidem neceſſe eſt ad hoc accedere. 1ª. q. 1. 2. 1ᵐ. /. Opuſ. 72. q. 9. *Aſſimilatio. 6. 7. Aſſumere. 18. &c.

46 Vnum in diuinis, ſe habet communiter ad eſſentiam, & ad relationem. Poª. q. 9. 4. 14ᵐ. *Beatitudo. 17.

47 Deus eſt vnus per ſuam eſſentiam, & eſt ſua vnitas. 1ª. qu. 103. 3. o. /. 1. d. 24. q. 1. 1. 1ᵐ.

48 In deo omnia ſunt unum, & unum ibi eſt aliud. ſ. bonitas ibi eſt ſapientia ut diuina, non autem in eo q; bonitas, uel ut ſapientia. Opuſ. 9. qu. 1. *Bonitas. 78. 91. 92. 93. 168. 181. 182. 197. Charitas. 54. 86.

49 Deus eſt unus, ſecundum q; unum conuertitur cum ente, non autem ſecundum q; unum eſt principium numeri 1ª. q. 11. 3. 2ᵐ. /. q. 30. 3. 2ᵐ. /. 1. d. 24. q. 1. 1. 1ᵐ. /. Poª. q. 9. 7. c. *Confeſſio. 65. Continuatio. 26. Creatio. 33. 34.

50 Vnitas dei eſt principium omnis unitatis, & mēſura omnium rerum. 1. d. 24. q. 1. 1. c. *Deitas. 2.

51 Vnitas diuinæ eſſentiæ ponit in numerum, cum unitate perſonæ ſecundum rationem, & ſecundum modum intelligendi, & ſecundum ſignificationem, non autem ſecundū diſtinctionem realem. Quol. 6. 1. o.

52 Vnitas diuinæ perſonæ eſt maior unitate quæ eſt principium numeri, quia eſt per ſe ſubſiſtens, completa, & habēs in ſe quicquid pertinet ad rationem unitatis. 1ª. q. 11. 4. 2ᵐ. /. 3ª q. 2. 9. 2ᵐ. / 1. d. 24. q. 1. 1. c. fi.

53 Vnitas diuinæ perſonæ, eſt maior unitate naturæ & perſonæ in nobis, & vnitate animæ & corporis. 3ª. quæſt. 2. 9. 3ᵐ. *Deus. 110. 239. 307. 347. 359. 360. 362. 364. 365. 366. Excellentia. Fides 17. 18. Filiatio. 16. 25. Hæreſis. 39. 77.

54 Pater & filius in diuinis ſunt vnum, non autem unus. 1ª. q. 31. 2. 4ᵐ. /. Quol. 6. 1. fi. *Idea 22. &c. Idem. 10.

55 In patre & filio, non eſt diſcrepans, ſed una diuinitas, ut dicit Ambroſius. 1ª. q. 31. 2. c. *Trinitas. 2. 4. 7. &c.

56 Omnia entia ſunt unū propter patrē tripliciter. ſ. quia in patre primo vnitas inuenitur, & ratio principii quaſi primi, & ab eius vnitate eſt, q; una natura in omnibus propagetur. Et omnia entia ſunt æqualia propter filium tripliciter. ſ. quia æqualitas eſt in filio inquantum filius, inquantum uerbū, & inquantum eſt imago. Et omnia entia ſunt cōnexa propter ſpiritum ſanctum tripliciter. ſ. quia procedit ut amor, amor autem eſt connexio duorum, quæ connexio requirit tria, ſcilicet duo connexa, & unum connectens. 1ª. qu. 39. 8. c. /. 1. d. 31. 5. o. *Chriſtus. 178 &c.

¶ Vnitiuum. Amor. 179.

1 ¶ VNIVERSALE triplex. ſ. uniuerſale in re. i. natura in particularibus, vniuerſale poſt rem. i. abſtractum ab eis, & uniuerſale ante rem. i. formę uniuerſales rerum in mentibus angelorum. 2. d. 3. q. 2. 3. 1ᵐ. *Abrenuntiatio. Accidens. 92. Accidentale. 5. Diuiſio.

2 Vniuerſale ſumitur dupliciter. ſ. pro natura rei, cū intentione uniuerſalitatis, & pro natura ut eſt in particularib'. Primo modo vniuerſale eſt poſterius, ſed ſecundo modo vniuerſalius eſt prius minus uniuerſali, via generationis & temporis, ſed eſt econuerſo ordine perfectionis, & intentionis naturæ. 1ª. q. 85. 3. 1ᵐ. /. 12ᵉ. q. 29. 6. c. /. Veri. q. 8. 9. 6ᵐ. /. Opuſ. 55. meᵒ. c. /. Opuſ. 56. o. /. Anima. le. 1. fi. d fi. /. L. 1ᵒ. 2. le. 12. meᵒ. b. B. Agens. 11. 49. 97. 113. Angelus. 234. 262. 264. 285. 344. &c 374. 408. 431. Appetitus. 59. 81. 91. *Bonitas. 28. 29. 45. 64. 68. Canonizatio. Cauſa. 54. &c. 81. Cęlū. 7. Cognitio. 22. 36. 44. 48. &c. Commune. o.

3 Vniuerſale ſecūdo modo prædicatur in quid, & ſignificat ſubſtantias rerū, nō aūt primo modo, Opuſ. 56. priᵒ. Meta. 7. le. 13. priᵒ. b. G. *Conieª. 3. Creatio. 10. 11. Creatura. 14.

4 Idem poteſt eſſe uniuerſale, & particulare. Poª. q. 6. 1. 1ᵐ.

duᵐ.1194.5 Immo ſingularia opponuntur vniuerſalibus. poſter.lec.4. fin. Reſpondeo. Dubio.1194º.

6 Idem reſpectu inferioris eſt vniuerſale & reſpectu ſuperioris eſt particulare in cauſando & prædicando. potentia. quæſt.6.1.1m.

7 Vniuerſale quo ad naturam, eſt in ſingularibus, ſed quo ad intentionem vniuerſalitatis eſt in intellectu. 1ª. quæſt. 85.2.2m./.1.ſ.q.29.6.c./.3m./.1.d.19.q.5.1.c.prinº./.d.33.1. 3m./.3.d.5.q.2.1.1m./.Con.1.cº.65.1m./.poª.q.7.9.c./.Spiritu.q.6m./.Opuſ.Ente.4.prinº.d.&c./.Meta.11.le.2.prinº./.Anima.2.le.12.meº.b.B./.Senſu.le.15.prinº.d. *Deus.132. 133.Dici.2.3.Differētia.13.Ens.6.Enuntiatio.3.5.7.8 Aeſtimatio.1.1.Excellentia.Exclusio.5. Failium. phantaſma.3. Fatum 5.6.Fœmina.3.

8 Vniuerſale pro natura eſt principium formale eſſendi & cognoſcendi ſingularia, ſed vniuerſale pro intentione vniuerſalitatis, eſt principium cognoſcendi tantum. 1ª.qu.85.3. 4m./.Meta.11.le.1.fi.*Fides.127.150. Forma. 21.169.170.

9 Cognitio vniuerſalis duplex.ſ.ex parte obiecti, & ex parte medii. 1ª.qu.55.3.2m./.Veri.qu.8.3. 2m./.Ma.qu.16.6.16m./. Opuſ.53.fi.*Fortuna.8.Generale.o.Gratiarumactio.5.Hæreſis.11.122.Ieſus.4.Ignorantia.22.30.Incommunicabilis. Inductio. Infinitum. 28. Intellectus. 15.16. 38.79.82.107. 150.153.165.&c.Ipoſthaſis.4.Ira.70.

10 Difficilia ſunt hominibus ad cognoſcendum, quæ ſunt maxime vniuerſalia. Opuſ.53.fin.

duᵐ.1195.11 Immo confuſa magis qualia ſunt vniuerſalia, ſunt magis nota quo ad nos. Phy.le.1.meº.b. Reſpº ſicut Duº.1106º.

12 Natura vniuerſalis tripliciter poteſt conſiderari.ſ.primo ſecundum ſe & abſolute, ſecundo vt eſt in ſingularibus, tertio vt eſt in natura. poª.qu.5.9.16m./. Quol.8.1.c./. Ente.4. priº.d.&c. Opuſ.42.cº.7.priº.*Iudiciū. 17.54.&c. 83.88 Iuſtitia.12.Lex.5.53 Liber.24.25.Malum.10. Mineralia.Miraculum.15.Miſericordia.33.Motus.78.

13 Natura vniuerſalis habet duplex eſſe.ſ. eſſe materiale in particularibus, & eſſe ſpirituale in intellectu, ſecūdū quod conuenit ei intentio vniuerſalitatis, non ſecundum primū eſſe.Ente.4.prinº.d.&c./.Anima.2.le.12.meº.b. B.&c.

14 Vniuerſale non accipitur a Philoſopho in primo poſteriorum, prout eſt illud quod prædicatur de pluribus, ſed dicitur ibi vniuerſale prædicatum, ſecundum quādam adaptationem, vel adæquationem prædicati ad ſubiectum, cum.ſ. neque prædicatum inuenitur extra ſubiectum, neque ſubiectum ſine prædicato. poſter.le. 11. prinº.a.Mutuum.3. Natura,44.Nomen.40.43.Notum 3.4.

15 particulare non habet rationem & naturam vniuerſalis, niſi ut eſt in eo.Ideo impoſſibile eſt, q natura vniuerſalis plus ſit in eo,quàm in vniuerſali.3.d.27.q.1.4.5m. *Obedientia.9.Obiectum.10.Odium.8.Omnis.o.Oratio. 63. Ordo. 70.pars.5.35.participare.11 paſſio.108.peccatum.117.129. 137.146.416.potentia.43.

16 Vniuerſale & ſingulare, ſunt differentiæ, vel per ſe paſſiones entis.Con.1.cº.65.3m. *poteſtas.13. prædeſtinatio. 20. 36.prædicari.10. &c.17.19.31.32. Priuatio. 23. prophetia. 23.38.prouidentia.54.55.prudentia. 30.32.82. puer.13.Ratio.14.Redemptio.8.Relatio.73.Reſolutio. Rex.1.5.Satiſfactio.32.

17 Singularia opponuntur vniuerſalibus, ſiue oppoſitione prioris & poſterioris, ſiue oppoſitione propinqui & remoti.poſter.le.4.fi.o.I.Scientia.34.&c.50.55.113.114.128.149. Scriptura.14 Senſualitas.7.8.

18 Vniuerſale non generatur, nec mouetur, niſi per accidens, id eſt ratione ſingularis, cui hoc conuenit per ſe. Meta.le.1. meº.g K. *Senſus.15. Sillogiſmus.6. Synderesis.8. Status. 11.Subſtantia.1.18.23.27.31.Totum,5.7.14.

19 Vniuerſale eſt perpetuum & incorruptibile. Verit. qu.1.5. 13m. *Virtus.1.&c.29.Vita.41.Vnitas.19.40.

duᵐ.1196.20 Immo vniuerſale in particularibus exiſtens, dicitur ſimpliciter corruptibile, in hoc vel in illo. Et ſic de vniuerſali non eſt ſcientia. Verit.qu.1.5. 14m. Reſpondeo Dubio. 1196º. *Voluntas.26.32.80.Vſya.

21 Vniuerſale eſt perpetuum, & incorruptibile per ſe, non quidem per aliquam formam incorruptionis, ſed quia non habet ſecundū ſe cauſam corruptionis. Verit. q. 1.5.13m./. 14m. *Vſura 79.

22 Vniuerſale dicitur eſſe ſemper, & vbique, vel ſecundum diuerſa eſſe, vel negatiue, quia non determinat ſibi locū, nec tempus. 1ª.q.8.4.1m./.2m./.qu.16.7. 2m./. Verit. q.1.5.13m./. 14m./.poª.q.5.9.fi./. Quol.11.1.25./.poſter.le.42. meº.b. K.

23 Vniuerſalius continet plura in potētia, & pauciora in actu quam minus vniuerſale.1ª.q.85.3. 2m./.3. d.30.2.c./. Meta. le.8.fi.I.F./.Liº.11.le.1.fi. *Chriſtus.81.108.169.

24 Vniuerſale eſt ſemper natum eſſe in multis, licet non ſemper inſit multis, propter aliquod impedimētum. 3. d.2.L./. Meta.7.le.13.meº b fi./. perihermenias.lec.10.prinº.a.C.

25 Vniuerſale eſt commune multis, ſecundū rem. 1ª.q.13.9.c.

26 Oppoſitum videtur dicere.3 d.2.L./. Meta. 7.le.13. meº.b. fi /.perihermenias.le.10.prinº.a.C.Reſpº.Duº.1197º.A. duᵐ1197º.

¶Vniuerſitas. Excommunicatio.18.19.

1 ¶VNIVERSVM poteſt capi dupliciter.ſ. ratione partis, & ratione totius. primo modo poteſt aſſumi a deo, non autē ſecundo modo.3.d.2.q.1.ar.7.q.30. *Angelus.28.Auctoritas.2.Bonitas.7.40.45.54.57.58.161. Diuiſo.

2 Totum uniuerſum eſt unum, unitate ordinis, ſecundū q inferiora reguntur per ſuperiora.1ª q.103 3.o./.Quo.6.19. c.prinº. *Cælū.63.118.152.Creatura.22.29.Deus.236.&c. 244.146.308.411.415.416.Diſtinctio.8. Elementum.8.

3 partes principales vniuerſi ſunt, in quibus integritas eius ſpecifica conſiſtit, vt corpora ſimplicia, partes vero ſecundariæ ſunt, quæ ſunt ad bene eſſe, ut corpora miſta. potentia q.5.9.c./.Opuſ.3.cº.170.fi./.Cæ.le.3.priº.a.fi. *Elicere.2.Fatum.5.&c.Fœmina.3.Finis.75.76.Gratia.45.Intellectualis 8.Iuſtitia.82.Iuſtus.3.Malum.10.12.13.

4 Subſtantiæ incorporales & immateriales, ſunt de vltima perfectione vniuerſi.Opuſ.3.cº.75. *Mundus.o. Ordo.10. 21.25.peccatum.176.perfectio.9.10. 12.13.25.26.57. producere.3.prouidentia.46.50.

5 Multitudo animarū rationabiliū, pertinet ad perfectionē eſſentialem uniuerſi, non quidem ad primam, ſed ad vltimam.poª.q.3.10.4m. *Senarius.2.Situs.4.Tractare.2.

6 Deus ſe habet ad totum uniuerſum, regendo ipſum, ſicut anima ad corpus.2.d.17.q.1.1.1m./.3.d.2.q.1.ar.1.o.q.2.1m.

1 ¶VNIVOCVM.Omne uniuocum eſt vnum de quinque prædicabilibus.Cō.1.cº.32.1.3m. *Accidēs. 16.Accipere.5. Adoratio.3.Agens.1.12.29.30. 48.88.99.100.Analogia.10 13.&c.Cauſa 19.&c.38.Commune.5.Conſeruatio.1. Quid.

2 Omne vniuocum eſt ſimplicius ſuis vniuocatis, ſaltem ſecundum rationem.Con. 1. cº. 32. 4m. *Deus.58.119.188. 362.Diuiſio.13.14.Effectus. 10.Ens.31.Enūciatio.3.Aequiuoca.3.4.5.6.Aeternitas.38. Generatio.29.30. Genus.3.4. Habitus.80. Latria.1.Magis.1.Menſura.8.9. 10.18.Motus. 5.6.7.Nomen. 38.Pater.5.

3 Omne vniuocum conuenit tantum ſecundum participationem, cuilibet ſuo vniuocato.Con. 1 cº. 32. 5m. *peccatū 20.33. prædeſtinatio.47.prædicari.12.26. 27.28. Ratitas.2. Recipere 5.Scientia.106.&c.111. 136. 155. Similitudo.13. Vnitas.28 Chriſtus.10.206.

1 ¶VNVM dicitur abſolute, ſed vnio dicit relationem pluriū, ſecundum q conueniunt in aliquo vno.1.d.31.4.1m. *Addere.11.&c.Angelus.216.Bonitas.91.92.93. Conceptio.14 Diuiſio.8.Ens.26.29.35.Liber.12. Differētiaª.

2 Vnum nō dicitur omnino æquiuoce, de vno quod eſt principium numeri, & de vno quod conuertitur cum ente. Meta.5.le.7.meº.c.fi. *Metaphyſica.5.Vniuerſum.2.

¶Vocale.Cantus.o. Indultum. 82. Laus.o. Officium. 11.&c. Oratio.12.13.31.49.52.&c.Verbū.15.17.&c. 24.&c.64.65. Vox.o.

1 ¶VOCATIO dei eſt ſemper temporalis, quia ponit adductionem alicuius vel ad eſſe per creationem, vel ad gratiā. Sed electio temporalis & electio æterna, reſpondent ſecundæ vocationi, & non primæ.1.d.41.2.3m. *Actus.27.Angelus. 564. Apoſtoli.17.31. Cælum 17.Credere. 11. Dæmon. 82.83.89.Dolus.4.Dos.3.Fornicatio.14. Gratia.12.Iacobº. 2.Inuocare.Iuramentum.2. Differētiaª.

2 Vocantur fideles ad tria, ſcilicet ad fidei euidentiam per cōſenſum, ad doctrinam per præcepta, & ad obedientiam per conſilia.Iſa. 2. prinº.a.I *Iuſtitia. 9. Iuſtificatio.13.14.15.

3 Vocatio interior, reſpicit terminum ad quem, & electio temporalis reſpicit terminum a quo. Ideo ſunt ſemper ſimul ſed differunt ratione.1.d.41.2.3m.

4 Irrationabilia & inſenſibilia ſex ſimpliciter uocantur a deo, ſcilicet in teſtem in iudicio peccati, ad oſtendendam diuinam potentiam, ad facti euidentiam, ad exaggerandam malitiam, ad magnificandam lætitiam, & ad ſtupendam triſtitiam.Iſa.1.princº. b. G. *Maleficium.1. Matthæus.1. Oratio.11.Papa.2.Paulus.1.2.18.Saluari.11.Tribuni. Vſura.6.13.49.54.63.133.151.183.186.231.Vtile 9.

5 Cælum & terra quæ ſunt Inſenſibiles creaturæ, vocantur ad audiendum, quia vocantur ad ea quæ ſunt rationalis creaturæ vel naturæ, ad oſtendendum diuinam potentiam. Iſa. prinº.b.G.

¶Volare. Animal.48.Baptiſmus.159.Conuolare. Liberum 9. 10.Motus.

Vo

10.Motus.34.35.Scriptura.2 Sidera.Struthio.1.Turtur.Va ſpertilio. Vſura. 209.

Volatile.Ani.Motus.34.35.

¶Volatio.Motus.34.

Differentia. 1 ¶VOLATIVVM. Ambulatiuum & volatiuum, ſiue greſſibile & volatile, faciunt differre ſpecie animalia, ſed albedo & nigredo non. Ethi.10.lec.5.med°.c./.Meta.10.lec.11. prin°.

D°.1197. 2 Oppoſitum videtur dicere. Phy.7.lec.8.princ°.c. Reſpondeo ſicut Dubio.908.

¶Volatus.Aquila.1. Turtur.2.

¶Volitiuum.Appetitiuum. Voluntas.24.

¶Volitum.Amicitia.4.Amor.28.187.198.Angelus. 411. 433. Appetibile.Appetitus.27.&c.87.&c.Bonitas.23.Deus.261. 291.305.&c.327 &c.Finis.121. Ignorantia.3.4.Iuſtitia. 88. Lex.65 Meritum.40.Miſericordia.17.Nolo.Paſſio.96. 111. 123.Pœna.20.Vſura.89.90.Chriſtus.160.

¶Volo.Præceptum.64.

¶Volubile.Cogitatio.5.Vertibilitas.

Quid. 1 ¶VOLVNTARIVM importat, quòd motus & actus ſit a propria inclinatione, ideſt quòd agere ſit a principio intrinſeco, & propter finem. 1a.q.105.4.c./.12æ.q.6.1.o./.2.c./.q.71. 5.2m./.2.d.25.1.6m./.d.35.3.c./.d.41.q.2.1.1m./.Ma.q.3.3.c./. 11.5m. *Actio. 39. &c.43.44. Actus.198. Agens. 3. 13. 14. Amor.52.196.Aſſumere.58.Beatitudo.68.Cauſa.3.69. Cœcitas.1.Cælum.83. Commutatio.2.Contrapaſſum.2. Culpa. 5.Datio.16.17.Debitum.7.

2 Ad rationem eius requiritur aliqua cognitio finis. 12æ.q.6. 2.c./.3.3m./.5.c./.7.3m./.8.c. *Defectus. 19. 20. Deus. 102. 258. Difficile. 4. Ebrietas. 5. 8.9.12. Electio.38. Eſſe. 8. Eugnomoſina. 1.

3 Voluntarium dicitur, quod procedit a voluntate vel directe, ſcilicet a voluntate agente, vel indirecte, ſcilicet a voluntate non agente. 12æ.q.6.3.o./.7.3m./q.77.7.2/.2.d.35.3.c./.5m. *Hebetudo.1.Hæreſis.110.Homo.38.Iacob.5.Ignorantia. 2.&c.Impugnare.2.Infirmus.47.Iniuſtitia.7.

4 Voluntarium dicitur, per remotionem cauſarum inuoluntarii, ſcilicet violentiæ, & ignorantiæ, licet videatur e conuerſo. Ethi. 3. lec. 4. princip°. *Inuoluntarium.o.Iudicium. 34. 56. 69.

5 Voluntarium dicitur, quod eſt ſecundum inclinationem voluntatis. Et hoc dupliciter, ſcilicet ad agendum, & patiendum.1a.q.82.1.c./.12æ.q.6 5.2m.

6 Aliquid eſt voluntarium dupliciter, ſcilicet ſecundum ſe, & ſecundum cauſam ſuam. 12æ.q.77.7.o./.22æ.q.46.2.2m./.q. 64.8.c./.q.79.3.3m./.Ma.q.3.8.c. *Iuſtitia.16.Malitia.8.Malum.39.42.43.44.Mendicitas.Meritum.30.Moralis.2.Motus.5.9.42. Natura.17.Oblatio.4.Omniſſio.5.7.Paſſio. 76. 97.123.Paulus.7.Paupertas.1.&c.

7 Voluntariæ actionis, triplex eſt radix, ſcilicet vel natura, vel virtus, vel libido. Opuſ.58.c°.1. *Peccatum. 15. 294. 295. 356.359.Pœna.17.&c.Pœnitentia.19. Perfectio. 61. 68 73. &c. Præceptum.36.37.Primitiæ.2.Purgatio.10.Sacrificium. 24.40.41.Speculum.3.

8 Principium intrinſecum actus voluntarij, ſcilicet vis cognoſcitiua & appetitiua, eſt principium primum, non quidem primum ſimpliciter, ſed primum in genere motus appetitiui, licet moueatur appetitus hominis ab aliquo exteriori, ſecundum alias ſpecies motus.1a.q.105.4.2m./.3m./. 12æ. q. 6.1.1m./.2m./.q 9.4.1m.

9 Voluntarium poteſt eſſe ſine actu exteriori & interiori, & aliquando eſt cum actu interiori, ſine actu exteriori. 12æ. q. 6.3.o./.q.71.5.2m./.2.d.35.3.c./.5m./. Ma.q.2.1.2m. *Turpitudo.1. Votum.8.

10 Quanto actus bonus eſt magis voluntarius, tanto eſt magis meritorius & laudabilis.2.diſt.29.4.o./.Ma.quæſt.3. 13. c. princip°.

11 In non habentibus vſum rationis; non eſt voluntarium, nec inuoluntarium.12æ.q.6.7.3m./.q.50.1.c.

12 Voluntarium conuenit pueris & brutis. Ethi.3.lec.4. me°. c./.lec.5.prin°.b. *Vſura.84.89.Vſus. 7.

D°.1198. 13 Oppoſitum videtur dicere. Veri.q.24.2. 5m. Reſpondeo Dubio. 1198.

14 Voluntarium ſecundum rationem perfectam, ſoli naturæ rationali conuenit, brutis autem conuenit ſecundum rationem imperfectam. 12æ.q.6.2.o./.2.d.25.1.6m./.3.d.27.q.1.4. 3m./.Veri.q.24.2.1m.

15 Voluntarium eſt maxime in actibus hominis, quia maxime cognoſcit finem ſui operis, & mouet ſe.12æ.q.6.1.o.

16 Voluntarium tollitur per violentum. Eſt autem duplex violentum, ſcilicet ſimplex, & mixtum. Simplex quando abſolute quis cogitur ad aliquid contra voluntatem ſuam faciendum. Violentum mixtum eſt, cum non abſolute cogitur quis ad faciendum aliquid contra voluntatem ſuam, ſed ſecundum quid, ſcilicet quòd niſi faciat, incurrit maius damnum, ſicut ſi non proijciantur merces in mare nauis ſubmergitur, & ideo aliquo modo fit ſponte, & aliquo modo violente, inquantum, ſcilicet cogunturi timore maioris damni. 12æ.q.6.4.5.6.o./.2æ.Cor.9.lec.1.ſi.H.

Quid. 1 ¶VOLVNTAS eſt appetitus rationalis. 1a.q.78.1.3m./.q.80.1. o./.q.81.1.c./.q.87.4.c./.12æ.q.6.prin°./.2.1m./.q.8.1.c./. qu. 26.1.c./.q.46.4.1m./.q.56.5.1m./.q.59.4.c./.22æ.q 24. 1.c./.q. 27.1.c./.q.58.4.1m./.Opuſ.43.c°.6. *Affectio.o.Amor.108. Animal.51.Appetitus.88.Ars.39.49.Aureola.13. Charitas. 54.67.104. Habere.2.

2 Voluntas eſt media inter rationem & concupiſcibilem, & mouetur ab vtraque ſcilicet a ratione in continente, & a concupiſcibili, in incontinente. 22æ.q.155.3.2m. *Habitus. 2. Honeſtum.4. Infinitum.20.Intellectus.191.&c.Intelligentia 2.Iraſcibilis.1.Iuſtitia.37.38.66.69.Liberum.4.&c. Pœnitentia.1.18.&c.37.Prædeſtinatio.17.

3 Voluntas eſt rationalis per participationẽ.12æ.q.56.6.2m./. q.59.4 2m./.q.65.2.c.ſi./.2m./.22æ.q.58.4.3m./.3.d.17.art.1.q. 2.c./.d.33.q.2.ar.4.q.3.1m.

4 Immo voluntas eſt rationalis per eſſentiam.3.d.23.q.1.art. 3.q.1.c./.d.27.q.2.ar.3.q.1.1m. Reſpondeo Dubio. 1199. Du°.1199m.

5 Forma voluntatis, eſt obiectum eius. Virt. quæſt. 2. 3. c. *Proceſſio. 55. Ob.

6 Volitum principale, eſt cauſa finalis voluntatis diſtincte realiter ab eo, & non aliter, niſi ſecundum modum ſignificandi, non autem uolitum ſecundarium. Veri. quæſt.23.1.3m. *Ratio.16. Ob.

7 Tendere in finem accidit voluntati, ſecundum quòd eſt diſtans a fine. Sed operationem habere circa finem, eſt ei eſſentiale.1.d.45.1.2m.

8 Voluntas humana poteſt aliquid velle ex iudicio rationis, non ſequendo paſſionem appetitus ſenſitiui.1a.q.115.2.3m. /.q.115.4.c.ſi./.12æ.q.10.3.o. Ob.

9 Voluntas antecedens & ſecundum quid, potius eſt velleitas, quàm abſoluta voluntas.1a.q.19.6.1m.ſi./.3.d.31.q.2.ar. 3.q. 2. 3m.

10 Voluntas non excluditur a vita contemplatiua, nec amor, ſicut nec intellectus a vita actiua.3.d.27.quæ.1.4.4m./. Veri. q.22. 15.11m.

11 Voluntas dicitur tripliciter, ſcilicet potentia, actus, & obiectum.2.d.39.q.1.1.c./.d.41.L.ſi./.d 44.L.pri°./.q.1.1. 3m./.3. d.17.ar.1.q.1.3m. Diuiſio.

12 Voluntas duplex, ſcilicet voluntas vt natura, & voluntas vt voluntas, ideſt voluntas deliberata.1a. qu.83.3.4.o./.3.d. 17.ar.1.q.3.c./.1m. *character. 16.17. Datio.16. Defectus. 22.Delectatio.105.Deus.257.Difficile.4.5.

13 Voluntas vt natura, & voluntas deliberata, non differunt eſſentialiter ſecundum potentias, ſed vt conſequuntur cognitionem naturalem, & cognitionem per inquiſitionem. 1a.q.83.4.o./.3a.q.18.3.c./.1m./.2.d.39.q.2.2.2m./.3.d.17. ar. 1.q 1.c./.1m. *Imago.9.27.28.29.Legiſlator.2.

14 Voluntas vt voluntas, eſt ad vtrumlibet, ſed volũtas vt natura, vult aliquid naturaliter & determinate. 1a. q.41.2.c /. 12æ. quæſt.10.1.o./.Veri.quæſt.22.5.6.o./.Ma.quæ. 16.4.5m. *Libertas.4.&c. Ob.

15 Voluntas duplex, ſcilicet voluntas rationis, & voluntas ſenſualitatis.2.d.39.q.2.2.1m./.3.d.17.ar.1.q 2.o.

16 Alia eſt voluntas rationis, naturaliter tendens in bonum, & alia voluntas ſenſualitatis, naturaliter tẽdens in malum hominis inquantum homo.2.d.39.qu.2.2.1m./.3.d.17.ar.1. q.2.o. *Liberum.o.

17 Voluntas hominis duplex, ſcilicet voluntas naturalis qua appetit bonum ſecundum ſe homini inquãtum eſt homo, & voluntas deliberata, ſcilicet de bono propter aliud. 1a.q. 41.2.3m./.3a.q.18.1.3m./.3.o./.4.5.c./.q.21.3.c./.1 d.48.4.c./. 2.d.24.qu.3.1.c /.d.39.quæſt.2.1.c./.3.d.17.art.2.quæſt.3.o. *Memoria.7.

18 Voluntas triplex, ſcilicet accedens, concomitans, & antecedens.12æ.q.5.7.c /.1.d.6.2 c.

19 Regula voluntatis humanæ duplex, ſcilicet vna propinqua & homogenea, ideſt ipſa humana ratio, alia vero remota & hæterogenea, ideſt prima regula, ſcilicet lex æterna, quæ eſt quaſi ratio Dei.12æ.quæſt.21.1.c./.quæſt.71.6.c. Meritum. 36. 38. 88.

20 Voluntas poteſt comparari ad aliquid tripliciter, ſcilicet vt potentia ad obiectum, vt principium ad rationem principiandi, & vt principium ad principiatum. 1. d.6.2.c./.d.13. 3.4m. *Neceſſitas.31. Ob.

a

21 Aliquid

21 Aliquid eſſe, vel aliquid fieri voluntate, contingit dupliciter, ſcilicet vel voluntate concomitante, vel voluntate vt principio. 1ª.q.41.2.c.

22 Aliquis vult aliquid tripliciter, ſcilicet appetitu naturali, voluntate electionis, & vt in cauſa. 22Æ.q.30.1.c.

Ob. 23 Aliquid poteſt eſſe volitum nunc & non prius dupliciter, ſcilicet vel quia incipit eſſe bonum, vel quia incipit eſſe cognitum. 1ª.q.19.7.c.

Ob. 24 Id quo aliquis vult bonum uel malum, poteſt dici tripliciter, ſcilicet ſenſualitas inclinans in malum & ratio in bonũ potentia uolitiua, & actus eius. Primo & tertio modo differunt id quo aliquis uult bonum, & quo uult malum, ſed ſecundo modo ſunt idem. 2.d.39.q.2.2.c.

Obiectũ. 25 Obiectum uoluntatis eſt bonum. 1ª. qu.48.5.c./.q.59.2.c./.2m./.3m./.q.105.4.c./.q.106.2.c./.12Æ.q.1.6.c./.q.5.8.c./.q.8.1.c./.2.c./.q.9.2.c./.q.10.2.c./.q.20.1.c./.q.60.1.1m./.1.d.48.2.c./.1m./.2.d.3.q.3.2m./.d.21.q.1.3.c./.d.24.q.1.3.2m./.d.25.1.2m./.2.c./.d.38.L.medº.D./.d.39.q.1.2.c./.3.d.4.q.1.art.1.q.2.1m./.d.17.ar.1.q.3.c./.3m./.4m./.d.27.q.1.4.c./.d.33.q.2.art.2.q.1.3m./.4.d.49.q.1.art.3.q.1.5m./.Ʒ.1.cº.72.5m./.6m./.Libº.2.cº.23.fi./.14.1m./.Liº.3.cº.3.5m./.6m./.56.fi./.26.1m./.Poª.q.3.15.5m./.Ma.q.6.c./.6m./.Vir.q.1.5.c./.Quol.5.10.c. Amor. 222. inſ.

26 Obiectum uoluntatis eſt bonum uniuerſale. 1ª. q.59.4.c./.q.80.2.2m./.q.82.4.c./.1m./.12Æ.q.105.4.c./.12Æ.q.1.2.3m./.q.2.7.8.c./.q.9.1.c./.3m./.3.6.c./.q.10.1.c./.3m./.22Æ.q.24.1.c./.q.15.2.c./.3ª.q.19.3.c./.Ʒ.3.cº.23.9m./.Veri.q.24.7.c./.q.25.1.c./.3.c./.1m./.Ma.q.8.3.c./.q.16.8.c.fi./.Vir.q.4.2.c./.1m. • Accidens.68. Actus.149. Amor.28.89.107.163.187.198.209.210.283. Appetitus.69. Artifex.4. Amor.222.inſ.

27 Obiectum uoluntatis eſt bonum apprehenſum. 1ª.q.80.2.c./.1m./.q.82.3.2m./.4.c./.12Æ.q.8.1.c./.q.13.5.2m./.qu.19.1.3m./.3.c./.5.10.c./.q.20.1.1m./.q.27.2.c./.q.76.1.3m./.12Æ.q.4.7.c./.q.7.1.c./.2.1m./.q.8.4.c./.q.82.3.c./.1.d.48.4.c./.2.d.39.q.3.3.c./.Ʒ.1.cº.72./.74.princº./.81.2m./.95.2m./.Libº.2.cº.24.1m./.27.1m./.Liº.3.cº.26.fi./.85.1m./.2m./.88.1m./.107.6m./.7m./.Veri.q.22.9.6m./.Poª.q.2.3.3m./.q.10.2.c.fi./.Ma.q.3.3.c.princº./.Vir.qu.1.5.2m./.6.c./.8.13m./.qu.2.3.12m./.Quol.3.27.c. • Beatitudo.104.105.

28 Voluntas naturaliter fertur in bonum ſecundum rationẽ. Vir.q.1.5.c./.1m./.2m. Bonitas.180. *Coactio.4.&c. Cognitio.54. Conſuetudo.14.15.17. Damnatio.16. Dolor.11. Euchariſtia.214.

29 Bonum & finis eſt obiectum uoluntatis. 12Æ.q.1.1.c./.2.3m./.3.c./.q.5.4.3m./.q.11.1.c./.22Æ.q.4.1.3.c./.1.d.3.q.4.1.6m./.2.d.40.1.c./.Ʒ.1.cº.72.5m./.Liº.3.prº./.cº.9.1m./.109./.Liº.4.cº.19.1m./.Vir.q.2.3.c.prº./.Quol.8.19.c.prinº. Appetitus.26.inſ. • Finis.40. Furtum.10.

30 Voluntas poteſt uelle aliquid in ordine ad aliud, quia fertur in ſuum obiectum conſequenter, ad apprehenſionem rationis 22Æ.q.58.4.2m. • Gratia 52.

31 Finis eſt obiectum uoluntatis. 1ª.q.48.1.2m./.12Æ.q.2.1.2m./.q.7.4.c./.q.9.3.c./.q.18.6.7.c./.q.19.2.1m./.q.20.1.c./.q.72.1.2m./.3.c.fi./.q.73.6.c./.22Æ.q.8.8.c./.q.23.8.c./.q.110.1.c./.q.122.2.c./.quæ.180.1.c./.1.d.45.2.1m./.3.c.fi./.Ʒ.1.cº.72.5m. *Ignorantia.3.4.15.&c. Implere.

32 Bonum in communi, ultimus finis, & omne naturale uolẽti, eſt uolitũ naturaliter. 12Æ.q.10.1.c./.22Æ.q.34.1.c./ Con.3.cº.109./.Veri.q.22.5.6.c./.q.24.7.8.c./ Ma.q.2.3.2m./.q.6.c.fi./.q.16.4.5m. *Iniuſtitia.7. Intentio.16. Mendacium.1.2.4. Miſeria.4. Pœna.17.&c.33.&c. Poſſeſſio.9. Prælatio.22.

33 Cuiuſlibet uoluntatis uolitum eſt duplex, ſcilicet principale, id eſt finis, & ſecundarium, id eſt ea quæ ſunt ad finem. Sed uolitum principale eſt cauſa finalis uoluntatis diſtinctũ realiter ab eo, non aliter niſi ſecundum modum ſignificandi, non autem uolitum ſecundarium. 12Æ.q.8.2.3.c./.1.d.45.2.1m./.2.d.24.q.1.3.3m./.Veri.qu.22.13.9m./.quæſt.23.2.3m./.4.c.

34 Bonum & malum, ſunt obiectum voluntatis. Primum quidem ad proſequendum, ſecundum autem ad fugiendum. 1ª.q.20.1.c./.12Æ.q.8.1.1m./.q.74.2.2m./.Con.3.cº.10./.Ma.q.1.1.4m./.q.10.1.c./.Vir.q.1.2.3m. Voluntas. 60.

35 Mala fieri, non eſt uolitum per ſe, ſed per accidens tantum, inquantum æſtimatur bonum, ratione boni annexi. 1.d.46.2.2m./.Ma.q.3.12.c. *Relatio.44.45. Sacrificium.15.

36 Qui uult bonum propter indebitum finem, uult bonũ ſub ratione mali. 12Æ.q.19.7.2m./.3m./.2.d.38.5.c./.d.40.2.c.

Dᵒ.1200. Immo uoluntas nihil uult, niſi ſub ratione boni. 1ª.q.19.9.c./.q.48.1.2m./.4m./.12Æ.q.8.1.c./.q.73.8.2m.fi./.q.78.1.2m./.1.d.46.L.fi./.2.d.1.q.1.1.2m./.d.5.q.1.2.5m./.d.34.3.c./.d.35.5.4m./.L.prinº./.d.37.q.3.1.3m./.Cont.2.cº.40.7m./.Libº.3.cº.4./.5./.107./.Veri.q.22.6.c.5m./.Ma.q.1.3.c./.q.3.15.c./.Ethi.lect.1.medº.b./.Phy.2.lect.5.fin. Reſpondeo. Dubio. 1200.

37 Finem vltimum reſpicit voluntas intendens, ſed finem proximum reſpicit voluntas eligens a quo & accipit bonitatẽ. 2.d.40.2.c./.3m./.4.d.16.q.3.ar.1.q.2.3m./.Ma.q.2.2.3m.

38 Homo voluntate habituata ad finem indebitum, nõ poteſt ſemper actualiter omnia conſideranda præcogitare. Veri.q.24.12.c. • Saluari.4.8.&c. Sermo.4.

39 Coniunctum principali uolito & cognitum, eſt uolitum ex conſequenti, non autem per accidens. Sed improuiſum tantum per accidens. Ma.q.3.12.4m. Timor.5.26.

40 Voluntas eſt flexibilis ad malum, non quidem ſecundum quòd eſt a Deo, ſed ſecundum quòd eſt ex nihilo. Veri. qu.22.6.3m.

41 Deformitas peccati, eſt uolita, tantum propter aliud, id eſt propter aliquod bonum, cui eſt annexa. Ma. q.3.12.c.

42 Voluntas adhæret alicui dupliciter, ſcilicet per timorem, & & per amorem. Secundum eſt principalius, quia eſt per ſe, ſed primum eſt per aliud. Con.3.cº.116.princº. • Votum.9.10.11.22.43 &c.

43 Voluntas tendit tñ in bonũ exiſtens, uel in bonũ apparẽs, & ſic tendit in nonens ſub rõne boni. 1ª. q.19.9.c./.q.82.2.1m./.12Æ.q.6.4.3m./ q.8.1.c./.q.18.4.1m./.q.19.1.1m./.q.27.1.1m./.q.29.4.c./.3m./.q.74.1.1m./.q.77.2.c./.q.80.1.c./.1.d.46.2.2m./.2.d.3.q.3.2m./.d.7.q.1.1m./.d.25.1.2m./.3.5m./.d.38.5.3m./.d.39.q.2.1.c.fi./.3m./ d.41.q.2.1.1m./.d.43.1.1m./.4.d.49.q.1.ar.3.q.1.c./.d.50.q.2.ar.1.q.1.2m./.Con.1.cº.95.2m./.Veri.q.14.2.c./.q.22.6.c./.5m./.6m./.q.24.8.c./.Ma.q.1.1.11m./.q.3.9.4m./.q.6.6m.

44 Voluntas ſecundum ſuam naturam eſt bona, ideo actus eius naturalis ſemper eſt bonus. Sed moraliter ſe habet ad bonum, & ad malum indifferenter. Ma. q.2.3.2m. • Chriſtus.96.149.&c.

45 Operatio uoluntatis ſ. uelle, nihil aliud eſt, niſi inclinatio uolentis in obiectũ uoluntatis. 1ª.q.82.2.c./.q.87.4.c./.q.105.4.c./.q.106.2.c./.qu.111.2.c./.12Æ.qu.6.4.c./.Con.4.cº.19./.Ma.qu.3.3.c.fi. • Abdicatio. Abraham.5.13. Accuſatio.17. Actio.18. Actus.125.&c.137.&c. Adoptio.9. Aduocatus 5. Actus

46 Velle eſt actio manens in uoluntate, ideo non cogit intelligi eſſe aliquid exiſtens in actu. Ʒ.1.cº.79.fi. *Agens.53.&c.95.103. Agere.12.14. Alienũ.4.&c. Amicitia.4.19.32. Amor 28.71.191.192.

47 A uoluntate procedit aliquid per modum operationis, non autem per modũ operati. Veri.q.4.2.7m./.q.10.9.7m./.Poª.q.10.2.11m./ Vir.q.1.8.13m.

48 Immo aliquid procedit a uoluntate utroque modo. 1ª. q.37.1.c./.Con.4.cº.19.3m./.4m. Reſpondeo Dubio.1201. Duᵒ.1201ᵒ.
*Anima.122.124.&c.275. Animal.51. Apparere.9. Appetitus.15.&c.63.

49 A Non eſt perfecta uoluntas, niſi ſit talis, quæ opportunitate data operetur. 12Æ.q.20.4.c.

49 B Voluntas non dependet ex aliquo corporali quo ad actum nec quo ad obiectum, quia capit obiectum ab intellectu, ſecundum quòd apprehendit aliquid ſub ratione boni. 2.d.8.5.c. Intellectus.218. *Apprehenſio 2.3. Ars.35.39.40.49. Artifex.2.&c. Aſſentire.2.2.3.7. Aſſimilatio.5.&c.10. Auditor.1.2. Aureola.13.22.23.25 Baptiſmus.19.90.&c.125.128.&c.155.213.&c. Bartholomeus Beatitudo.23.34.52.72.&c.92.&c.

50 Voluntas ſemel ad aliquid fixa, ab illo numquam diuelli poteſt, quin uel actu uel habitu in illo maneat, niſi per actualem diſſenſum ad illud in ſpeciali, uel in genere. 4.d.16.q.2.ar.2.q.2.c./.q.2.ar.1.q.1.3m. *Beatus.30.51.36.&c. Beneuolentia.1. Blaſphemia.23. Bonitas.163.&c.196.230.&c. Campſoria.5.9.11.

51 Voluntas pro facto reputatur. 1ª.q.64.2.3m./.12Æ.q.20.4.c./.3ª.q.68.2.c./.2m./.3m./.4.d.17.1.prinº. *Charitas.62.&c.

52 Oppoſitum uidetur dicere 2.d.43.3.3m./.L.fi./.4.d.25.q.3.ar.1.q.1.1m. Reſpondeo Dubio.1202. Duᵒ.1201ᵒ.

53 Voluntas pro facto reputatur tam in bonis quàm in malis, in iis quæ ſunt omnino ab homine, & quo ad præmium eſſentiale, non autem in ſacramentis, & quo ad præmium accidentale, ut in remiſſione pœnæ. 12Æ.q.20.4.c./.22Æ.q.81.6.1m./.3m.fi./.q.107.1.2m./.3ª.q.68.2.c./.2m./.3m./.4.d.4.qu.3.ar.3.q.1.c.fi./.d.15.q.2.ar.1.q.2.4m./.d.17.L.princº./.q.3.ar.5.q.2.2m./.d.20.q.1.1.3m./.q.3.2m./.Veri.q.24.1.1m. *Certitudo.1.9.15. Circunciſio.28. Coactio.4 & cetera. Cogitatio.6.11.12.

54 Sufficit bona uoluntas, ubi deeſt facultas, quia laus uirtutis, in uoluntate conſiſtit, non autem in poteſtate. Et ideo

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deficere ab æqualitate quæ eſt medium iuſtitiæ, propter defectum poteſtatis, non diminuit laudem virtutis, ſi nō fuerit defectus ex parte voluntatis. Et etiam in baptiſmo, apud Deum voluntas pro facto reputatur ei qui non habet tempus operandi. 12ª.quæ.81.6.1^{m}./ quæſt. 106.3.5^{m}./. q.107.1.2^{m}./.3ª.q.68.2.3^{m}.fi./.4.d.4.q.3.ar.3.q.2.c.fi./. Veri. q.24.1.1^{m}.

55 Omnes actus voluntatis reducuntur ſicut in primam radicem, in id quod naturaliter vult. Virt.q.2.1.c. *Comparatio.1.Comprehendere.8.Communicatio.1.3.5.6.Cōcluſio.3.Concupiſcentia.3.12.Conſcientia.0.Contemptus.1.Contentio.1.2.Contritio.5.12.13. Corpus. 44. Credere. 1. 3. 5. Damnatio.16.&c.24.Datio 16.17.

56 Actus voluntatis præcedit actionem naturæ in diuerſis, ſed in eodem eſt econuerſo. Poª.q.2.3.6^{m}.

Ob. 57 Voluntas magis fertur in repræſentatum, ſecundum vnam conditionem, quàm ſecundum aliā tripliciter, ſcilicet quia præponderat, præoccurrit cogitationi, & magis conuenit diſpoſitioni hominis. Ma.q.6.c.fi. *Defectus.12.13.19. Deuotio.2.13.Deus.263.266.301.&c.409.410.421.Difficile.4.5.19.20.Diſcordia.1.2 Dolor.24.31. Dominium.4. &c. 15. Electio.1.2.3.8.25.Eleemoſyna.11.15.18.36.37.Æqualitas.8.Eucharistia.172.&c.189.213.&c.228. Experientia.1.9.11. Phantaſma.8.Feruor.1.&c.Fides.1.24.57 80.86 89.90.143. Finis.40.Fomes.6.&c.Fornicatio.17.Fortitudo 5.Gratia.13 39.&c.52.87.116.127. Habere 2. Habitus.2. Hæreſis.1.4.9. 23.27.32.Homo.36.&c.Honeſtum.4.Ignorantia. 0.

58 Voluntas non poteſt eodem modo ſe habere ad paſſiones corporales præſentes, ſicut ad abſentes, propter acerbitatē Veri q.26.6.3^{m}./.q.29.3.5^{m}. *Imago.9.25.&c.39.Imperare.1.&c.8.&c Imperator.7.Incontinentia.8. Infidelitas.1.2.8. Infinitum.20.23. Iniuſtitia.7.Inſtans.18.19.Intellectualis 6.&c. Intellectus.191.&c.Intelligentia.2.Intelligibile.2. Intentio.2.&c.Inuoluntarium.1.2.3.5.Ioannes.4.9.

59 Omne illud cuius principium eſt voluntas, quantum in ſe eſt, poteſt eſſe & non eſſe, & poteſt eſſe tale vel tale, & poteſt eſſe tunc vel nunc. 1ª.q.41.2.c./.Poª.q.2.3.c./. quæſt. 3.13.c. *Ioſeph.3.Ira.Irregularitas.2.3.Iudea.9.Iudicium.10. 17. 34.56.Iuramentum.21.24.Ius.12.Iuſtitia.7.14.36.&c. 64. &c Latro.3.Laus.2.Legiſlator.2.Liberalitas.10. Libertas. 3. &c.Liberum.33.Magnificentia.4.5.Malitia.7.Malum.53.54 55.Maria.57.Martinus.

Ob. 60 Actus voluntatis & cuiuſlibet appetitus tendit in bonum, & in malum, ſicut in propria obiecta, ſed in bonum tendit prius & per ſe, in malum vero ſecundario & per aliud, inquantum opponitur bono. 1ª.q.20.1.c./.Ma.q.3.12.2^{m}. Voluntas.34.Appetitus.28.&c. *Matrimonium. 59. 87. 114. 130.Melius.3.Mendacium.1.&c. Mendicitas. Meritum. 8. 28.29.30.31.32.36.57.58.62.76.Miſeria.4.Miſericordia.17. Mors. 29.30.31.Mos.2.Natura.3.7.Naturale.21.24 Neceſſitas.32. Negligentia.3.Nicolaus.2.Nocere.7.Nolo. Nonnelle.Obedientia.4.5.6.12.29 Omiſſio.5.

Ob. 61 Malum eſt in actu voluntatis ex obiecto. Non autem eſt in actu intellectus, quia intelligere mala, non eſt malum, ſicut velle mala. 2.d.39.q.1.2.c. *Oratio.1.92. 94. Ordo. 19. 39. Ornatus.7.Parſipenſio.0. Paſſio.54.68.69.96.98.Paulus.6. Pax.1.Peccare.Peccatum.87.Pœna.7.17.&c.33.34.42. Pœnale.Pœnitentia.1.21.31.37.83.101.Perfectio.74.Perplexus 2.Petrus.1.Poſſeſſio.9.Præceptum.64.Prædeſtinatio.17.Prælatio.22.Proceſſio.31.55.Profeſſio.3.Propoſitum.0.Prouidētia.6.36.Prudentia.37.Ratio.46.&c.

Ob. 62 Actus voluntatis eſt ad bonum, proſequendo illud, ſed eſt ad malum fugiendo tantum. Primus dicitur voluntas, ſecundus vero dicitur noluntas. 12ª.q.8.1.1^{m}./.2^{m}. *Reclamare.Religio.13.Reprobatio.2.Reſiſtere.3.Sapientia.43.Satiſfactio.11.Seruitus.8. Simonia.1.2.28. Somnus. 3. Spes. 30. Subiectio.3.5.Superbia.24.Temeritas.1.Tentare.1.2.Tribulatio.8. Vendere.17. Virtus.23.24.52.54.56.94.&c.163. &c. 207.&c.Voluntarium.3.5.Votum.0. Vſura.2.37.62.89.90. 112.148.160.161.175.177.191.194.205.216.226.236. 246. 248.251.255.257.258.284.287.303.305. Vti. 0.

Ob. 63 Bonitas & malitia actus voluntatis, dependet ex obiecto tā tum, ex ratione, & ex lege æterna. 12ª.q.19.0./.q.21. 1. 0.

64 Actus voluntatis diſcordans a ratione recta, vel a ratione errante, vel concordans cum ratione errante, eſt malus. 12ª q.19.5.6.0. *Chriſtus.136.149.&c.Zacheus.

Motus. 65 Voluntas nihil facit, niſi ſecundum quód eſt mota per ſuū obiectum. Veri.q.14.2.c. *Accidens.68.Adam.46.79.

Ob. 66 Voluntas non mouetur niſi a fine. 12ª.q.8.2.0./.Ma.q. 6. c. *Affectio.0.Agere.3.13.&c.53.Agere.12.14.Amor.46. Angelus.n. Anima.122.127.Ardere.Aſſentire.1.2.3. Auxilium 10.Aſſumere.59. Beatus 32.Bonitas.163.&c. 169. 230. &c. Charitas.25.&c.62.&c.82.&c.109.110.Cælum.158. Cucullus.1.4.Conſuetudo.2.

67 Voluntas poteſt moueri dupliciter, ſcilicet ab exteriori, i. ab obiecto, vel a repræſentante illud, & ab intrinſeco, ideſt vel a ſe, vel a cauſante eam. 1ª.q.105.4.0 /.q.106.2.c./.q.111 2.c./.12ª.q.9.4.0./.q.80.1.c./.Con.3.c° 88./.89./.Veri.q.22.9.c./.Ma.q.3.3.c./.q.6.c./.4^{m}./ 10^{m}. *Credere.5. Delectatio. 105.Dæmon.91.Deus.115.&c.Dolor.24.29.30. Fides. 151. Fortitudo. 5. Ob.

68 Aliquid mouet uoluntatem ex parte obiecti tripliciter, ſcilicet ipſum obiectum, proponens vel offerens obiectum voluntati, & perſuadens rationi. 12ª.q.80.1.c. *Gratia.13.52. 87.117.Homo.40.Inclinatio.2 Incontinentia.8.Ingratitudo.6.Intellectus.216.218.221.222.&c.228.Intentio.2. &c. Ira 21.38.Iraſcibilis.1.Libido. Malitia.7.8. Meritum.8.80. Obedientia.4.9.29.31. Ob.

69 Voluntas mouetur ab appetitu ſenſitiuo ex parte obiecti, quod uidetur conuenire uel diſconuenire ſecundum diſpoſitionem hominis per paſſiones. 12ª.q.9.2.0./ 5.c.fi./. q. 10. 3.0./.q.75.2.c./.q.77.1.0./ Veri.q.5.10.c./.qu.22. 9. 3^{m}./.6^{m}. *Origenes.4.Paſſio.24 31.53.68.Peccatum.87. &c. Pollutio.2.&c.Præcipitatio.1.Primi.2.Proceſſio.34.43.55.Propoſitum.1.Purgatio.3. Quies.5.Ratio.56. Ob.

70 Oportet quod voluntas moueatur ab aliquo exteriori dupliciter, ſcilicet ab obiecto, & quo ad exercitium primi actꝰ eius. 12ª.q.9.4.0./.q.17.5.2^{m}./.q.103.1.1^{m}./.Ma.quæſt.6.c./. Quol.1.7.c. Ob.

71 A Voluntas non poteſt cogi. 1ª.q.82.1.c./.12ª.qu.6.4.5.c./.2.d.25.q.1.ar.2.c.3^{m}./. Veri.q.22.5.6.c.

71 B Nec mouetur neceſſario ab aliquo obiecto, quo ad exercitium actus, ſed quo ad determinationem actus, mouetur ab aliquo obiecto, nō autem ab omni obiecto, nec a paſſione, nec a Deo, ſed tantum ab ultimo fine. 1ª. quæſtion .82.1.2. 0./.12ª.q.10.0 /.q.80.1.c./.Veri.q.22.6.0./.Ma.qu. 6.c./.7^{m}. *Scurrilitas.3.Spiritus.4.5.18. Virtus.241.

72 Voluntas mouetur a ſe, quia inquantum uult finem, eſt in actu, ſed reſpectu eorum quæ ſunt ad finem, eſt in potentia 12ª.q.9.3.0./.4.c./.q.17.6.1^{m}./.q.74.1.3^{m}./.22ª.q.82. 1. 1^{m}./. Ma.q.6.c./.20^{m}./.Virt.q.2.5.c. *Votum.1.9.

73 Motus uoluntatis in contraria, ſunt contrarii. Virt.quæſt. 2. 3. 8^{m}.

74 Motus corporales hominis, non pertinent ad meritum uel demeritum, niſi ſecundum quòd a uoluntate quaſi a principio cauſantur. Nec poteſt eſſe in natura, quód uoluntas ad aliquid fortiter moueatur, quin ſequatur aliqua paſſio in parte inferiori. 4.d.9.ar.4.quæ.1.5^{m}./. Veri q.26.7.c /.Ma. quæſt.2.2.3^{m}.

75 Motus carnis excitatus in dormiente, non ſubiacet uoluntati uigilantis. Nec reputatur quis euigilaſſe, quouſque perfecte uſum liberi arbitrii recuperauerit. 4.diſtinct.9. artic.4. quæſt. 1. 5^{m}.

76 Voluntas diſtinguitur contra naturam, ſicut una cauſa contra aliam, licet habeat modum naturæ, inquantum fundatur in natura. 12ª.q.10.1.1^{m}./.q.51.1.1^{m}./. Veri. quæ.22.5.c. *Angelus.459.& cetera.Animal.51.Appetitus.62.& cetera. Bonitas. 171. Natura

77 Voluntas hominis, nec a natura, nec ex neceſſitate, mouetur ab appetitu inferiori. 12ª.q.10.3 b. *Coactio.8.

78 Voluntas non eſt determinata ad unum, ſicut natura. Poª. q.3.13.c. *Cogitatio.6.Dæmon.24.&c.Infidelitas.8.

79 Immo uoluntas determinatur ad unum. Ma.quæſt.3.3.5^{m}. Reſpondeo Dubio.1203. Du^{m}.1203.

80 Voluntas non eſt determinata ad unum ſicut natura, quia uoluntas ſequitur formam uniuerſalem, natura uero ſequitur formam particularem. 1ª q.41.2.c./.12ª.q.10.1.3^{m}./.qu. 13.1.c./ q.50.5.3^{m}./.Poª.q.3.13.c./ Ma.q.6.c./. Opuſc.3.c°. 96 Actu.44. *Intellectus.165.166.Meritum.29.

81 Voluntas autem determinatur ad unum, per conſilium rationis, non autem neceſſario per aliquod agens extrinſecū. Ma.q.3.3.5^{m}. *Natura.7.

82 Voluntas eſt in ſuprema parte animæ, & pertinet ad uitam actiuam, & ad uitam contemplatiuam. 3.d.3.qu.1.6^{m}./.4. d. 49.q.3.ar.5.q.3.1^{m}./.2^{m}. *Anima.320.Ars.39.49. Charitas. 15.54.67.86.141.Cognitio.52.53.54.55. 8.56. Deus. 257. Intellectualis.6.Prædeſtinatio.17.Ratio.16.Sacrificium.40. Superbia.28.Chriſtus.149.&c. Subiectum.

83 Voluntas dicta per eſſentiam, eſt in ratione dicta per eſſentiam, ſed uoluntas participatiue ſumpta, eſt in ratione per participationem. 3ª.q.18.1.c./.1^{m}./.3.d.17.ar.1. quæſt.2 3^{m}. *Iuſtus.84.131.Imperare.8.&c. Intelligentia.2.Iuſtitia. 66. 79.81.

79. 81. Beatitudo. 94. & cetera. Intentio. 3.

¶ Voluptas. Aqua. 5. Beatitudo. 45. 117. 135. Coitus. 2. Delectatio. 77. Dæmon. 68. Dolor. 8. Epicurus. Felicitas. 2. Liberare. 1. Libido. Luxuria. 1. Mahumetus. Mel. 0. Princeps. 24. Prodigalitas. 3. Saraceni. Tabeſcere. Verbum. 72. Vita. 36.

Quando. Peccatū. 1 ¶ VOMITVS poteſt ſine culpa procurari, de conſilio medicinæ, in remedium languoris. 22ſ. quæſt. 148. 6. 2m. /. quæſt. 150. 2. 3m.

2 Multum comedere vel bibere propter vomitum, ſecūdum conſilium medicinæ, non eſt peccatum, licet ebrietas non excuſaretur a peccato. 22ſ. quæſt. 150. 2. 3m. ✱ Euchariſtia. 162. 196. 210.

3 Vomitus per ebrietatem vel voracitatem, eſt vitioſus, non autem ſi contingat infirmitatis cauſa. 3a. q. 83. 6. 7m.

¶ Voracitas. Comeſſatio. Ebrietas. 6. Vomitus. 2. 3.

Quid. 1 ¶ VOTVM dicitur a voluntate, quaſi a primo mouente rationem, ad promittendum. 22ſ. q. 88. 1. 2m. /. 4. d. 32. 4. c. /. d. 38. q. 1. ar. 1. q. 1. c. ✱ Baptiſmus. 90. 91. 102. 133. 155. 179. 188. 213. &c.

2 Vouere eſt actus latriæ, ſeu actus religionis, licet actus aliarum virtutum ſint materia eius. 22ſ. q. 88. 5. o. /. 6. c. /. 2m. /. q. 189. 2. c. /. Cont. 3. c°. 138. cum med. /. Quol. 3. 12. c. /. 3m. /. Opuſc. 17. c°. 12. /. Opuſc. 18. c°. 11.

3 Votum eſt promiſſio deo facta. 22ſ. q. 88. 1. o. /. 2. 4. c. /. 5. c. /. 1m. /. 7. 12. c. /. q. 189. 3. c.

4 Votum eſt teſtificatio quædā promiſſionis ſpontaneæ, quæ debet fieri deo, de iis quæ dei ſunt. 22ſ. q. 88. 1. c. fi. /. q. 189. 3. c. /. 4. d. 38. q. 1. ar. 1. q. 1. o. ✱ Confirmatio. 38.

5 Ad votum tria de neceſſitate requiruntur, ſcilicet deliberatio, propoſitum & promiſſio, in qua promiſſione perficitur ratio voti. Sed quandoque ſuperadditur pronunciatio oris, & teſtimonium aliorum, ad quandam confirmationem voti. 22ſ. q. 88. 1. o. /. 4. d. 38. q. 1. ar. 1. q. 1. c. ✱ Continuo. 1. 2. 3. 24. Cornelius. 0.

6 Votum fit ſoli deo, licet fit de eo quod aliquando fit ſanctis. 22ſ. q. 88. 5. 3m. /. 4. d. 38. q. 1. ar. 1. q. 1. c. /. 4m. ✱ Euchariſtia. 272. 277. Fructus. 17. Iephte. Obligat. 3. Paſſio. 21. Propoſitū. 0.

7 Votum nihil habens neceſſitatis, per prius dicitur votum, quaſi habens complete rationem voti, nō autem votum habens aliquid neceſſitatis. 4. d. 38. q. 1. ar. 2. q. 1. c. ✱ Sacramentum. 105. Sanctificatio. 17.

8 Sub voto non cadunt peccata, nec indifferentia, nec neceſſaria abſolute, nec propter finem, niſi vt voluntaria. Sed votum debet ſemper fieri, de meliori bono. 22ſ. q. 88. 2. o. /. 10. c. /. 4. d. 38. q. 1. ar. 1. q. 2. o. /. ar. 4. q. 1. c. /. 3m.

In cōi. 9 Expedit vouere, quia votum firmat voluntatem in bono. Nec tamen libertatem diminuit. Nec eſt periculoſum de ſe, ſed ex culpa mutantis voluntatem. Sed aſſimilat beatis. 22ſ. q. 88. 4. o. /. Cont. 3. c°. 138. /. Quol. 3. 11. 2m. ✱. Apoſtoli. 18. Aureola. 22ſ.

10 Homo eſt ſic liber, quòd poteſt aliqua vouere & facere, etiam contra præceptum Papæ. 22ſ. q. 88. 12. 2m. /. 4. d. 38. q. 1. ar. 4. q. 1. c. ✱. Iacob. 5. 6. Iacobus. 2. Maria. 39. Prælatio. 5. Sanctificatio 17.

11 Vouere numquam conuenit Chriſto, quia Deus erat. Et habebat voluntatem firmatam, vt comprehenſor. 22ſ. q. 88. 4. 3m.

Diuiſio. 12 Votum duplex, ſcilicet ſingulare, ideſt de iis ad quæ non tenemur, & votum commune, ideſt de iis ad quæ omnes tenemur. Et tale votum fit in baptiſmo. 4. d. 38. q. 1. ar. 2. q. 1. o.

13 Hæc diuiſio, eſt diuiſio analogi, quia ratio voti prius & complete conuenit voto ſingulari, ſed incomplete voto cōmuni. 4. d. 38. q. 1. ar. 2. q. 1. c. /. 1m.

14 Votum ſingulare duplex, ſcilicet votum ſimplex, & votum ſolenne. Primum eſt promiſſio ſola, ſecundum vero eſt promiſſio, & datio. 22ſ. q. 189. 2. 1m. /. 5. c. /. 4. d. 38. q. 1. ar. 2. q. 2. o. /. q. 3. c. /. 1m. /. ar. 3. q. 2. 3. o. /. Quol. 3. 18. o. /. Quol. 8. 10. o. /. Quol. 10. 11. 1m.

15 Hæc diuiſio, eſt diuiſio totius poteſtatiui, quia ratio eius eſt complete in voto ſolenni, ſed eſt incomplete in voto ſimplici. 4. d. 38. q. 1. ar. 2. q. 2. c.

16 Votum ſolennizatur dupliciter tantum, ſcilicet per ſuſceptionem ordinis ſacri, & per profeſſionem certæ regulæ. 22ſ. q. 88. 7. o. /. 9. c. /. 4. d. 38. q. 1. ar. 2. q. 3. o. /. Quol. 3. 18. c. /. Quol. 8. 10. c. fi.

17 Votum publicum dicitur dupliciter, ſcilicet publicum per ſe, ideſt habens aliquid annexum, quo venire debet in publicum, & publicum per accidens, ideſt quod quandoque fit publicum. 4. d. 38. q. 1. ar. 2. q. 2. 1m. /. q. 3. 4m.

Compa°. 18 Votum ſimplex eſt fortius vinculum matrimonio, ratione eius cui fit, ſcilicet Deo, & ad quod ligat, ſcilicet ad continentiam, ſed econuerſo eſt quo ad modum, ſcilicet tradendo, quia per matrimonium trahitur actualiter vir in poteſtatem vxoris, non autem per votum ſimplex. 4. d. 38. q. 1. ar. 3. q. 2. 1m.

19 Votum ſimplex impedit matrimonium contrahendum, ſed non dirimit contractum. Non tamen poteſt petere debitum ſine diſpenſatione eccleſiæ authoritate apoſtolica. Votum vero ſolenne, facit vtrumque. 22ſ. q. 88. 7. b. /. q. 189. 8. 3m. /. 4. d. 30. q. 2. ar. 1. q. 2. 1m. /. d. 3[illegible]. q. 1. ar. 3. q. 2. 3. o. /. Quol. 3. 18. o. /. Quol. 8. 10. o. /. Quol. 10. 11. o. /. Opuſc. 17. c°. 12. ✱. Cibus. 7. Hæreſis. 156. 157. Iuramentum. 16. 17.

20 Matrimonium & alia ſacramenta, non diuiduntur per ſimplex & ſolenne, quia ſine ſolennitate habent plene ſuum effectum virtute Dei. Non autem votum, quia efficaciam habet ex opere hominis. 4. d. 38. q. 1. ar. 2. q. 2. 4m.

21 Opus ex voto, eſt laudabilius, & magis meritorium, quàm opus ſine voto. 22ſ. q. 88. 6. o. /. q. 189. 2. c. /. 3a. q. 28. 4. c. /. Cont. 3. c°. 138. /. Quol. 3. q. 5. 2. 3m. /. Opuſc. 17. c°. 12. /. ✱. Matrimonium. 132. Vinculum. 1.

22 Opus ex voto, diſplicens, cum voluntate implendi illud, eſt magis meritorium, quàm opus placens ſine voto, cæteris paribus. 22ſ. q. 88. 6. 2m. /. Quol. 3. 12. 3m. /. Quol. 8. 11. fi. ✱. Virginitas. 2. 3.

23 Virtus voti, eſt obligatio eius, quæ eſt maior in voto ſolenni, quàm in voto ſimplici, & quo ad Deum, & quo ad homines. 22ſ. q. 88. 7. 1m. /. 4. d. 38. q. 1. ar. 5. q. 2. c. /. 2m. /. 4m /. q. 3. c. /. ar. 3. q. 3. c. ✱. Cibus. 7. Obligatio.

24 Oppoſitum videtur dicere. Quol. 10. 11. 1m. Reſpondeo Dubio. 1204. Du°. 1204°.

25 Votum ſimplex obligat. 4. d. 38. q. 1. ar. 3. q. 2. 1m. ✱. Epiſcopus. 22. Fructus. 17. Habitus. 25.

26 Immo non dirimit matrimonium contractum, & ſic non obligat. 4. d. 30. q. 2. ar. 1. q. 2. 1m. /. Quol. 10. 11. 1m. Reſpondeo. Dubio. 1205. Du°. 1205°.

27 Votum obligat ſecundum intentionem vouentis, ſcilicet ad reddendum ſtatim, vel ad certum tempus, vel cum conditione. 22ſ. q. 88. 3. 3m /. q. 189. 3. 2m. /. 4. c. /. 4. d. 38. q. 1. ar. 3. q. 1. 4m. /. 6m. /. 7m. ✱. Hæreſis. 156. 157.

28 Quando aliquis timet rationabiliter perpetuum impedimentum implendi votum ſuum, tenetur non differre illud. 4. d. 38. q. 1. ar. 3 q. 1. 7m. ✱. Iacob. 5. 6. Iuramentum. 16. 17. Matrimonium. 109. 113. 135.

29 Obſeruare votum, eſt de lege naturali, durante obligatione eius. Quæ ceſſat vel ex ſe, vel authoritate ſuperioris, in iis quæ in arbitrium vertuntur diſpenſantis vel commutantis. 22ſ. q. 88. 10. 2m. /. 12. 2m. /. 4. d. 38. q. 1. ar. 4. q. 1. 2m. ✱. Mendacium. 17. Oblatio. 6. Holocauſtum. 4. Ordo. 102. 107. Peccatum. 249. Perfectio. 85. Profeſſio. 2. 3. 4. 5.

30 Omne votum rite factum, obligat. Ideo tranſgrediens illud, peccat mortaliter. 22ſ. q. 88. 3. o. /. q. 189. 3. c. /. 4. d. 38. q. 1. ar. 3. q. 1. o. /. q. 3. 1m. /. Quol. 3. 12. 3m. /. 18. c. /. Quol. 10. 11. c. /. 1m. /. Opuſc. 17. c°. 12.

31 Votum non poteſt eſſe de impoſſibili. Ideo ſi promiſſum fiat impoſſibile, tollitur obligatio ad illud. 4. d. 38. q. 1. ar. 3. q. 1. 2m. ✱. Puer. 4. 5. Renūc. Vlus. 6. 7.

32 Perdens virginitatem quam vouerat, tenetur facere quod poteſt, ſcilicet tenetur continere, & pœnitere ſi perdidit ex culpa ſua. Et ſimiliter in aliis. 22ſ. q. 79. 3. 2m. /. q. 88. 3. 2m. /. 4. d. 38. q. 1. ar. 3 q. 1. 1m.

33 Nullus poteſt ſe ex voto firmiter obligare, ad id quod eſt in poteſtate alterius tantum. 22ſ. q. 88. 8. o. /. 9. c. /. 2m. /. q. 189. 5. o. /. 4. d. 32. 4. o. /. d. 38. q. 1. ar. 1. q. 3. o. /. Opuſc. 17. c°. 12.

34 Non habentes uſum rationis, vt amentes, & pueri ante annos pubertatis, non poſſunt vouere. 22ſ. q. 88. 9. c. /. q. 189. 5. c. /. 4. d. 38. q. 1. ar. 1. q. 3. c. /. ar. 2. q. 1. 4m.

35 Puer ante uſum rationis, non poteſt ſe obligare ad aliquid ex voto. Quo uſu rationis habito, poteſt ſe obligare. Sed omne votum eius etiam votum religionis ante annos pubertatis, ideſt ante annos quatuordecim in puero, vel ante annos duodecim in puella, poteſt irritari a parentibus, & a tutoribus, non autem poſt annos pubertatis. 22ſ. q. 88. 8. 2m. /. q. 189. 5. c. /. 4. d. 27. q. 2. 3. c. /. d. 38. q. 1. ar. 1. q. 3. o. /. Opuſc. 17. c°. 12. /. c°. 13. 10m.

36 Filius etiam poſt annos pubertatis non poteſt aliquid vouere, quo ad res domeſticas, ſine conſenſu patris. 22ſ. q. 88. 8. 2m. /. 4. d. 38. q. 1. ar. 1. q. 3. 2m.

37 Vouens

Vo

37 Vouens illud quod non eſt in poteſtate ſua, non peccat, quia in eius uoto intelligitur debita cõditio, ſcilicet ſi ſuis ſuperioribus placuerit, vel ſi non contradicant. Que conditione extante, tenetur implere uotum. 22 ℥. qu. 88. 8. 1m./. 4m./. 9. b /. 2m./. 12. 2m./. q. 189 5. 4m.

38 Fractio uoti eſt quædam infidelitatis ſpecies. Et ad fidelitatem pertinet ſeruare promiſſa. 22 ℥. q. 88. 3. c.

39 Votum pro operatione iudicatur, tam in bonis quàm in malis. 4. d. 17. L. prinº./. Quol. 2. 16. c. fi.

D°.1306. 40 Oppoſitum uidetur dicere. 4. d. 25. q. 3. ar. 1. q. 1. 1m. Reſpondeo ſicut Dubio. 1 602.

Religionis. 41 Omne uotum temporale factum in ſæculo, etiam uotum crucis in ſubſidium terræ ſanctæ, ſoluitur per ingreſſum religionis, ſine alia diſpenſatione, quia uotum religionis includit omnia uota, ratione perpetuitatis & obedientiæ. Nec ſingularitas conuenit ei, & unus religionis ſufficit, & eſt quodammodo magis ampliatio voti, quàm voti commutatio. 22 ℥. q. 88. 12. 1m./ q. 185. 8 2m./ q. 189. 3. 3m./. 7. c./. 4. d. 38. q. 1. ar. 4. q. 4. o./. d. 39. 4. c./. Quol. 3. 18. 2m. *Epiſcopus. 32. &c. Eremitæ. Hæreſis. 137. Obedientia. 37. Peccatum. 257. Perfectio. 85. Profeſſio. o.

42 Qui uouit religionem, vel qui vouit ire ad terram ſanctam, non poteſt ponere alium pro ſe. Secus autem in aliis. 4. d. 38. quæſt. 1. ar. 4. quæſt 3. 1m. *Religio. 4. &c. 35. &c. 40. 45. 62. 72. 77.

43 Si quis vouendo, prius cogitauit de religione communiter & poſt eligit vnam, tenetur ſimpliciter ad religionem. Ideo ſi non poteſt recipi in religione a ſe electa, tenetur aliã quærere. Si autem econuerſo, intelligitur ſi velint. 22 ℥. quæſt. 88. 3. 2m./. quæſt. 189. 3. 2m./. 4. diſt. 38. quæſt. 1. artic. 3. quæſt. 1. 6m.

44 Votum interpretatiuum religionis, ſcilicet portantis habitum religionis vltra annum, ſi poſt tempus probationis remanſerit in monaſterio, obligat ſicut votum religionis expreſſum ore, quo ad tria vota religionis principalia, ſcilicet obedientiæ, paupertatis, & continentiæ, non autem quo ad alia, quorum tranſgreſſio diſſimulatur a prælatis. 4. d. 38. q. 1. ar. 3 q. 1. 5m. *Sponſalia. 4.

45 Nullum uotum religioſi eſt firmum, niſi de conſenſu prælati, quia nullum tempus eſt, in quo prælatus nõ poſſit eum in aliis occupare. 22 ℥. q. 88. 8. 3m./. 4. d. 38. q. 1. ar. 2. qu. 3. 3m./. ar. 4. q. 4. 3m.

D°.1307. 46 Oppoſitum uidetur dicere. 22 ℥. q. 88. 12. 2m./. Quol. 10. 10. 3m. Reſpondeo Dubio. 1207.

Coniugiũ. 47 In diſpenſatione domus, & in regimine uitæ, uxor eſt ſubiecta uiro, & non econuerſo, ideo uir poteſt in talibus uouere ſine conſenſu uxoris, & non econuerſo. 4. d. 38. q. 1. ar. 1. q. 3. 4m.

48 Vir poteſt uouere peregrinationem, & aſſumere crucem in ſubſidium terræ ſanctæ, ſine conſenſu uxoris, non autem econuerſo, quia ſatis probabile eſt, quòd uxor debeat uelle continere ad tempus ſubueniendo neceſſitati generali eccleſiæ. 4. d. 32. 4. 1m./. Quol. 4. 11. o.

49 In fauorem negocii, pro quo crux datur, inſtitutum eſt, quod uir poſſit abſque cõſenſu uxoris crucem accipere, ſicut etiã poſſet domino ſuo terreno a quo feudum tenet, abſq; uxoris conſenſu militare. 4. d. 32. 4. 1m.

50 Nec tamen in hoc omnino ſubtrahitur uxori ius ſuum, quia uxor poteſt eum ſequi. 4. d. 32. 4. 1m.

51 Nec eſt ſimile de uxore ad uirum, quia cum uir debeat regere uxorem & non econuerſo, magis debet uxor ſequi uirũ, quàm econuerſo. 4. d 32. 4. 1m.

52 Si uxor nolit, uel nõ poſſit ſequi maritum, propter aliquod legitimum impedimentum, & timeatur de incontinentia eius, non eſt conſulendum uiro, quòd accipiat crucem, & dimittat uxorem. Quol. 4. 11. o.

53 Vxor cum maiori periculo caſtitatis diſcurreret per terras, quàm uir, & cum minori eccleſiæ utilitate, & ideo uxor nõ poteſt huiuſmodi uota facere, ſine uiri conſenſu. 4. diſtin. 32. 4. 1m.

54 Votum ſimplex continentiæ, dirimit ſponſalia. 4. d. 38. q. 1. ar. 3 q. 2. 1m.

55 Poſt uotum uirginitatis, non poteſt aliquis matrimonio conſentire, ſine peccato, ſiue uotum ſimplex, ſiue ſolenne ſit. 4. d. 30. q. 2. ar. 1. q. 2. 1m.

56 Qui contrahit matrimonium poſt uotum ſimplex, conſumendo peccat mortaliter. Quo conſumato, tenetur reddere debitum uxori, ſed non poteſt debitum petere. Et ſi coniux moritur, tenetur continere. 4. d. 38. qu. 1. ar. 3. q. 2. 3m./. 4m./. Quol. 3. 18. o./. Quol. 10. 11. o. *Debitum. 27. 28. 29.

57 Habens uotum ſimplex continentiæ, non peccat reddendo debitum uxori, & etiam petendo debitum, ſi eccleſia diſpenſet cum eo, auctoritate apoſtolica. Quol. 3. q. 7. 1. 1m.

58 Alteruter coniugum, ante copulam carnalem, poteſt altero inuito uouere religionem, & poteſt eam ingredi, non autẽ poſt copulam carnalem. 4. d. 27. q. 1. a. 3. q. 1. 2. o./. d. 39. 4. 2m./ 1 ℥. Cor. 7. lec. 5. medº. K.

59 Et poſt uotum profeſſionis, poteſt alter contrahere matrimonium cum alio, non autem prius. 4. diſtinct. 27. quæſt. 1. ar 3. q. 3. o.

60 Quando uterque coniugum ante copulam carnalem, pariter uouet continentiam, manet uinculum coniugii, quia neuter abrenunciat, non autem quando alter coniugum uotum uouet eam. 4. d. 27. q. 1. ar. 3. q. 3. 1m.

61 Votum profitentis in religione, reclamante eius uxore, nõ eſt uotum uerum. Non reclamante autem eius uxore, ſed remanente in ſæculo, eſt uotum uerum, ſed ſuſpenditur uotum ad tempus, uiuente uxore. 4. d. 27. L.

62 Profeſſus in præiudicium coniugis, compellitur redire ad eam. Nec tenetur interim deferre tonſuram, nec habitum religionis, tum propter uituperium uxoris, tũ propter ſcandalum uitandum. Qua uxore mortua, tenetur redire ad religionem. 4. d. 27. L.

63 Si eccleſia decepta eſt per falſos teſtes, in ſententia diuortii, etiam poſt uotum profeſſionis, uir reſtituetur coniugi. Et tenetur debitum reddere, ſed non licet debitum exigere. 4. d. 35. 5. 3m./. d. 41. L. fi.

64 Vota occulta coniugum de caſtitate, non ſunt approbanda propter periculum, quia in iudicio eccleſiæ, non poſſunt probari. 4. d. 32. L. *Fornicatio. 14. 16.

65 Vnus coniugum non poteſt uouere continentiam, ſine cõſenſu alterius, ſed peccaret, nec ſeruare deberet. 4. d. 32 4. o. /. d. 38. q. 1. ar. 1. q. 3. 4m. *Maria. 39.

66 Si uir expreſſe conſentit in uotum uxoris de caſtitate, non poteſt reuocare uotum. Si uero diſſimulauit, poteſt reuocare. 4. d. 32. L.

67 Alter coniugum diſſentiens uoto continentiæ alterius, nõ peccat, nec præiudicat ſibi. 4. d. 32. 4. 2m.

68 In uotis poteſt diſpenſari, inquantum in aliquo caſu, illud quod cadit ſub uoto, eſt ſimpliciter malum, uel inutile, uel impeditiuum maioris boni, non autem inquãtum illud eſt de iure naturali uel diuino. 22 ℥. q. 88. 10. o./. 4. d. 38. q. 1. art. 4. q. 1. c./. 2m./. q. 2. o. Iuramentum. 16. 17. 22. Religio. 45. Diſpenſatio

69 Ea quæ cadunt ſub uoto, obligant etiam de lege naturali, & ex lege diuina, ideo non poſſunt diſpenſari. 4. d. 38. qu. 1. ar. 4. q. 1. 1m.

70 Diſpenſatio non eſt, cum abſolute determinatur non eſſe ſeruandum. Commutatio autem uoti eſt, cum pro eo aliquid aliud imponitur. 22 ℥. quæſt. 88. 10. c./. 4. diſt. 38. quæſt. 1. ar. 4. quæſt. 4. c.

71 Votum poteſt ex cauſa rationabili commutari in aliud melius, uel in aliud minus periculoſum, ſicut & diſpẽſari. 22 ℥. q. 88. 10. c. fi./ 1m./. 4. d. 38. q. 1. ar. 4. q. 3. o.

72 In utroque autem requiritur auctoritas eccleſiæ, in perſona Dei. 22 ℥. q. 88. 2. 3m./. 12. o./. 4. d. 38. q. 1. ar. 1. q. 1. 4m./. quæſt. 2. c./. 2m./. q. 4. o.

73 Votum uergens in periculum perſonæ, debet frãgi ſecure, ſi diſpenſatio non poſſit haberi. 22 ℥. qu. 88. 2. 3m./. 12. 2m./. 4. d. 38. q. 1. ar. 2. q. 2. 4m./. ar. 3. quæ. 2. 3m./. ar. 4. quæſt. 1. b. 2./. 2m. *Vult. 7.

74 Vota de rebus uanis & inutilibus, non debent diſpenſari, nec ſeruari, ſed debent derideri, ſicut uota de non pectinare caput in tali uel tali die, quia talia uota mulierum, ſunt magis ſortilegia quàm uota, & ſunt reliquiæ quædam idolatriæ, ſecundum quam ſeruabantur dies & menſes. Et peccant talia uouentes, quia cum infidelibus etiam nec nomina debemus habere communia, ſecundum Hieronymum. 22 ℥. q. 88. 2. 3m./. 4. d. 38. q. 1. ar. 1. q. 2. 2m.

75 Papa habet plenariam poteſtatem diſpenſandi in omnibus uotis diſpenſabilibus, alii uero participatiue, ſecundum quòd Papa concedit eis. 22 ℥. quæſtion. 88. 12. 3m. *Diſpenſatio. 20. Papa.

76 Solus Papa poteſt diſpenſare in uotis perpetuis, ut in uoto continentiæ & religionis, & in uoto crucis in ſubſidium terræ ſanctæ, & in uoto peregrinationis ad transfretandum ad terram ſanctam. Alii uero prælati poſſunt diſpenſare in aliis uotis, niſi Papa diſpenſationem ſibi reſeruet, ſicut in uoto terræ ſanctæ & ſimilibus. 22 ℥ quæſt. 88. 12. 3m./. quæſt. 184. 6. c. fin./. quæſt. 185. 4. c. fin./. quæſt. 189. 7. c. *Eleemoſyna. 11.

77 Si prælatus diſpenſat ſine apparenti cauſa in votis, diſpenſatio prælati non excuſat vouentem in manifeſtis a culpa, ſicut ſi prælatus diſpenſaret cum aliquo, ſuper uoto de ingreſſu religionis, nulla apparenti cauſa obſtante. 2 2 ſ. quæſtion. 88. 12. 2^m.

78 Si cauſa diſpenſandi in uoto, ſit apparens, vel dubia, poteſt ſtari iudicio prælati diſpenſantis vel commutantis uotum. Non autem iudicio proprio, quia ipſa uouens non gerit vicem Dei, niſi forte in caſu, in quo id quod vouit, eſſet manifeſte illicitum, vel non poſſet opportune ad ſuperiorẽ recurrere. 2 2 ſ. q. 88. 12. 2^m.

79 In uoto continentiæ, non eſt diſpenſandum propter periculum mortis corporalis, quia bonum continentiæ etiam ſine voto ẽ multo melius, quàm ſalus corporis. Et per alia remedia prouideri poteſt. 2 2 ſ. q. 88. 11. 3^m./. 4. d. 38. q. 1. ar. 4. quæſt. 1. 4^m.

80 In voto continentiæ & religionis, per profeſſionem ſolennizato, etiam Papa non poteſt diſpenſare, licet quidam iuriſtẽ ignoranter contrariam dicant, quia periculis humanis obuiandum eſt per humana, & non per diuina. 2 2 ſ. qu. 88. 11. o./. q. 186. 8. 3^m.

D^m. 1208. 81 Immo in voto continentiæ & religionis quantumcumque ſolennizato, vt alii dicunt probabilius, poteſt diſpenſari per Papam, ſi communis vtilitas totius eccleſiæ, vel vnius regni, vel prouinciæ, hoc requirat. 4. d. 38. q. 1. ar. 4. quæſt. 1. 3^m. Reſpondeo Dubio. 1208. *Eremitæ.

82 In voto ſolenni continentiæ, ratione ſolennitatis cui annexa eſt eſſentialiter continentia, ideſt profeſſioni, non poteſt diſpenſari etiam per Papam, ſicut etiam non poteſt facere Papa, quòd ille qui profeſſus eſt religionem, non ſit religioſus, non autem ratione continentiæ & perpetuitatis. Poteſt tamen diſpenſari per Papam, ſi ſit annexa accidentaliter, ſicut non eſt eſſentialiter annexum debitum continentiæ ordini ſacro, ſed ex ſtatuto eccleſiæ. Vnde videtur quòd per eccleſiam poſſit diſpenſari in voto continentiæ ſolennizato per ſuſceptionem ſacri ordinis, non autem in voto continẽtiæ per profeſſionem ſolennizato. 2 2 ſ. quæſt. 88. 11. o./. q. 186. 8. 3^m.

Super Christum 1 ¶ Vox ſuper Chriſtum in baptiſmo, transfiguratione, & oratione, fuit effectiue a tota trinitate, ſed repræſentatiue appropriatur patri. 3^a. quæſt. 39. 8 2^m./. Io. 12. lect. 5. med^o. c. *Angelus. 61. 440. Baptiſmus. 27. 52. 53. Bonitas. 140. Cantus. 1. 2. Damnatio. 18. Fides. 36. Iubilus. 1. Iudicium. 82. Litera. o. Logica. 13. Magnanimitas. 18.

2 Anima poteſt formare voces corporales, quia unitur corpori, non autem angelus, ſed angeli formant aliquid ſimile locutioni, inquantum formant ſonos in aere ſimiles vocibus humanis. 1^a. q. 51. 3. 4^m./. 2. d. 8. q. 1. 2. 5^m./. d. 5. q. 1. 6. a. nn./. d. 8. 4. c. ſi. *Materia. 50. 51.

3 Ad formationem vocis, non eſt neceſſaria exſpiratio, nec inſpiratio, quia dum ſunt, non poteſt vox formari. 2. d. 2. q. 2. 2. 5^m./. Anima. 2. lec. 18. ſi. *Mendacium. 13. Nomen. 31. 83. Oratio. 12. 13.

4 Ad vocem non ſufficit aer interior, ſed requiritur aer exterior, cuius conſractione & motu, ſonus deferatur. 2. d. 2. q. 2. 2. 5^m /. Anima. 2. lec. 18. ſi. *Organum. 5. Prophetia. 57. Senſus. 37. Status. 12. Timor. 36.

5 Animalia non reſpirantia, & inſtrumenta muſicalia, non habent vocem, niſi ſecundum ſimilitudinem. Anima. 2. lec. 18. princip^o.

6 Nomen non conuenit voci, niſi ſecundum quòd facit notitiam de re, quia dicitur nomen, quaſi notamen. 4. diſt. 3. ar. 2. q. 1. 9^m.

7 Ipſa voces a Phyloſophicis auctoribus magis referuntur ad deſignandum res aliquas determinate, ſcilicet has uel illas, in aliquo genere rerum. Opuſc. 73. c^o. 1. *Tremor. 2. Tuba. 3.

8 Aliquando ipſam uocem, quæ ex uocis ſue proprietate aliquid generaliter & uniuerſaliter ſignificat, ad aliquam rem ſpecialem ipſe phyſicus deſignandam determinat. Et hoc eſt aliquando per ſimilitudinem aliquam, & aliquando per contrarium. Opuſc. 73. c^o. 1. *Verbum. 17. &c. 33. &c. 64. &c. Veritas. 19. 23. Vocale.

9 Voces non ſignificant ſpecies intelligibiles, ſed ſignificant ea quæ ſibi format intellectus ad iudicandum de rebus exterioribus. 1^a. quæſtion. 85. 2. 3^m./. Opuſc. 9. quæſtion. 1./. Opuſc. 53.

10 Cum frequenter a phyſico uel logico non inſtituantur uoces ſignificantes ſecundum numerum rerum, contingit quod phyſicus & logicus, una uoce, res plures deſignat, & ſic fit

æquiuocatio uocum. Opuſc. 73. c^o. 1./. Ethi. lect. 7. fin.

11 Vnitas uel diuerſitas uocis ſignificatiuæ complexæ uel incomplexæ, non dependet ex unitate uel diuerſitate rei ſignificatæ, ſed ex unitate uel diuerſitate uocis & intellectus. Quol. 4. 17. c.

12 Secundum quòd Deus laudatur mente & uoce, eſt morale. Pſal. 23. prin^o. a. ſi. *Oratio. 12. &c.

¶ Vpupa nidificat in ſtercore fetenti paſcitur ſimo. Gemitum pro cantu ſimulat. Et ſignificat triſtitiam ſæculi. 12 ſ. quæ. 102. 6. 8^m. ſin. Animal

¶ Vrbanus. Poſſeſſio. 7.

¶ Vrbs. Antonomaſia. o. Ciuis. o. Princeps. 4. Rex. 9. Roma.

¶ Vrceolus. Acolitus. 1. 2. 3. Character. 42. Subdiaconus. 1.

¶ Vrere. Actio. 22.

¶ Vrgere. Coactio. o. Cogere. Compelli. Euchariſtia. 222. 223. 224.

¶ Vrias ſacerdos dicitur teſtis fidelis, uel propter auctoritatẽ ſacerdotis, & non propter bonitatem uitæ, uel quia fida dignus habebatur a rege. Iſa. 8 prin^o. a. B. Quid.

¶ Vrina. Medicus. 12. Reſurrectio. 23. Sanitas. 6. Timor. 38.

¶ Vrſa. Arcturus.

¶ Vrſus, & Leo, ſunt animalia ſæua. 1^a. quæſtion. 72. 2^m. Beſtia. Rugitus.

1 ¶ Vsia poteſt dici omne quod eſt in genere, ſiue uniuerſale, ſiue particulare. 1. d. 23. 1. 1^m. *Aſſumere. 26. Quid.

2 Hæc propoſitio, Filius Dei in ſua uſia, ideſt eſſentia, naturam noſtram a nobis aſſumpſit, eſt loquutio impropria. Sed ſic eſt exponenda. Aſſumpſit naturam noſtram in ſua uſia, ideſt ut eſſet unita ſuæ uſiæ in una perſona. Opuſc. 1. c^o. 19. *Ipoſthaſis 5.

¶ Vſioſis. Ipoſthaſis. 5.

¶ Vſtio. Panis. 1.

¶ Vſualis. Sepultura. 14.

1 ¶ Vsvra. Circa materiam uſuræ, ueritatem declarare, & dubia elucidare, quantum Deus donauerit, & noſter labor, conamine pauperis inueſtigationis noſtræ, attingere poterit, hoc opere propoſitum noſtrum eſt. Opuſcul. 73. prolo. princip^o. Quid.

2 De uſura ueritatem ſcire uolentes, neceſſe habent prius intelligere, quid nomine uſuræ ſignificetur apud auctores. Opuſ. 73. c^o. 1. prio^o.

3 In primis inquirendum eſt, quid nomine uſuræ ſignificetur, & quot modis accipiatur apud doctores. Opuſ. 73. prolo.

4 Vſuræ nomen ſecundum grammaticos, ab uſu dicitur. Et ſignificat primo ſuo intellectu, rem quæ per uſum alicuius acquiritur, ſicut raſura ab actu radendi, & tonſura ab actu tondendi eſt dicta. Opuſ. 73. c^o. 1. princ^o.

5 Nomen uſuræ accipitur a naturalibus uel moralibus philoſophis, & ab auctoribus diuinis, ad deſignandam rem determinatam, ex uſu rerum prouenientem, ſecundum quandam ſingularem uſus rei rationem. Ma. q. 13. 4. c./. Opuſc. 73. c^o. 1./. c^o. 2. princ^o.

6 Vocant doctores uſuram, omnem ſuperabundantiam cuiuſlibet rei, quam parit uſus ſimilis ei a quo primo dicitur uſura. Ma. q. 13. 4. c./. Opuſ. 73. c^o. 1.

7 Quia talis ſuperabundantia, aliquando oritur ex uſu contra legem, aliquando uero ex uſu legaliter, ideo & nomen uſuræ in ſcripturis ſacris, multipliciter accipitur, ſcilicet aliquando in malo, ſicut quando ſit ex uſu contra legem, aliquando uero in bono, ſicut quando ſit ex uſu legaliter. Opuſc. 73. c^o. 1.

8 Vſura in euangelio metaphorice accipitur, ſcilicet pro ſuperexcellentia bonorum ſpiritualium, quam exigit Deus, uolens ut in bonis acceptis ab eo ſemper proficiamus, quod eſt ad utilitatem noſtram, & non eius. 2 2 ſ. qu. 78. 1. 1^m./. Ma. q. 13. 4. 16^m.

9 In bono inuenitur nomen uſuræ acceptum tripliciter, ſcilicet quando eſt ſecundum legem diuinæ charitatis, quando eſt ſecundum legem fraternæ charitatis, & quando eſt ſecundum legem iuſtitiæ & æquitatis. Opuſ. 73. c^o. 1. ſi.

10 Primo modo, uſuræ nomine deſignatur ſuperabundantia præmiorum in futura uita, reſpectu meritorum uitæ præſentis. Secundo modo ſuperabundantia meritorum præſentis uitæ, reſpectu gratiæ datæ. Tertio modo ſuperabundantia pœnarum iuſte debitarum, reſpectu culpæ præſentis. Opuſ. 73. c^o. 1. ſi.

11 His tribus modis, dicitur uſura ſpiritualis, magis quàm corporalis. Opuſ. 73. c^o. 1. ſi.

12 Alio modo dicitur uſura ſuperabundantia rerum corporalium

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llum & tempo alium, ſecundum quam nomen vſuræ ſignificat vitium quoddam de genere auaritiæ, quod genus cupiditas, quæ radix eſt omnium malorum. Et ſecundum iſtũ modum accipiendi nomen vſuræ, condemnatur vſura a doctoribus communiter. Opuſ. 73. c°. 1. ſi.

13 Cum ſuperabundantia ſit extremum, reſpectu alicuius æqui & iuſti, dictum in moribus, oportet quòd æquum & iuſtum in moribus ſint determinata in rebus, ex quibus ſuperabundantia innaſcitur quæ vocatur vſura. Opuſcul. 73. c°. 2. princ°.

14 Nomen vſuræ, ſecundum quòd ipſa vtuntur doctores ſacræ doctrinæ in condemnationem, ſignificat ſuperabundantiam ſiue incrementum ex vſu alicuius rei proueniens. Ma. q. 13. 4. c./. Opuſ. 73. c°. 1. princ°.

15 Vſura eſt quicquid præter ſortem accidit, ſine iuſto titulo, ſiue ſit in mutuo, ſiue in contractibus aliis. Ma. q. 13. 4. c./. Opuſ. 73. c°. 8. princ°. ᵃ Alienum. 4. &c.

16 Vſura eſt precium pecuniæ mutuatæ, vel cuiuſcumque rei, cuius vſus eſt conſumptio, vel diſtractio eius. 22. q. 78. 1. c./. Ma. quæſt. 13. 4. c./. Quol. 3. 19. c./. Opuſc. 73. c°. 1. c. ᵃ Auaritia. 13.

17 Accipere precium pro principali vſu pecuniæ, qui eſt diſtractio eius, eſt vſura. Non autem pro ſecundario vſu eius, ſcilicet ad oſtentationem, vel in pignus. Sed in vſu vaſorũ eſt econuerſo. 22. q. 78. 1. 6ᵐ./. Ma. q. 13. 4. 15ᵐ. ᵃ Iudæi. 16. 18. 30. 46. Præceptum. 139.

18 Vſura ſecundum ſe eſt iniuſta, contra legem naturæ, & peccatum mortale, quia idem bis venditur, vel venditur id quod non eſt. 22. q. 78. 1. c./. 3. d. 37. 6. c./. Ma. quæ. 13. 4. c./. Quol. 3. 19. c./. Opuſ. 73. c°. 4.

19 Cum iure naturali, omnis res quæ in vſum hominis venit, ex natura vſus mundatur magis quàm incrementum pariat, & maxime in materiis quibus hoc apparet, ideo & vſura ſecundum rationem propriam dicta, eſt res quæ ex vſu eius acquiritur. Opuſ. 73. c°. 1. ᵃ Auaritia. 13.

20 Dicunt phyloſophi, vſuram dictam, quaſi vſu æra acquiſitam. Dicitur enim vſura ab vſu, eo ſcilicet quòd pro vſu pecuniæ, precium quoddam accipitur, quaſi ipſe vſus pecuniæ mutuatæ vendatur. Ma. quæſt. 13. 4. c. princip°./. Opuſc. 73. c°. 1.

21 Theologi conſiderantes iuſti & iniuſti rationes, ſubtilius exponentes nomina hæc deſignantia, larga extendunt huius nominis ſignificationem, ad incrementa quæ proueniunt ex vſu omnium rerum, per ſimilem vſum & rationẽ, & non tantum pecuniæ. 22. qu. 78. 1. 2. c./. Ma. qu. 13. 4. c./. Quol. 3. 19. 2./. Opuſc. 73. c°. 1.

22 Significat primo nomen vſuræ incrementum quod parit pecunia ex vſu ſuo, ſecundario autem etiam ſignificat ſuperabundantiam quam parit quælibet res ex vſu ſuo ſimili cum vſu pecuniæ. 22. q. 78. 1. c./. Ma. q. 13. 4. c./. Quol. 3. 19. c./. Opuſ. 73. c°. 1. c.

23 Materiam vſuræ propriam ſecundum auctores, inuenimus determinatam tribus conditionibus, ſcilicet numero, pondere, & menſura. Opuſ. 73. c°. 2. princ°.

24 Omne quod in vſum hominis venit, determinabile, numero, pondere, & menſura, eſt proprie & per ſe materia vſuræ. Opuſ. 73. c°. 2. princ°.

25 Non tantum pecuniæ, ſiue numiſmata, dicunt materiam vſuræ, ſed etiam omnes res quæ numero, pondere, & menſura determinari poſſunt, & in vſum hominis veniunt. Opuſ. 73. c°. 2. princ°.

26 Si ipſæ res ex quarum vſu dicitur innaſci ſuperabundantia damnabilis, determinatæ nõ eſſent, in ratione iuſti & æqui, nec ipſa ſuperabundantia determinari poſſet, in ratione iniuſti & iniqui. Opuſ. 73. c°. 2.

Species vſuræ. 27 Sunt autem ſpecies vſuræ corporalis ſecundum leges, communiter duæ, ſcilicet vna quæ dicitur communiter vſura ſortis, quæ eſt quando incrementum ex ſorte mutuata tantum quæritur, alia quæ dicitur vſura vſurarum quæ proprie dicitur reprobum fœnus, quæ etiam homines reddit ſummas. Et hæc dicitur vſura vſurarum, quia etiam ipſa vſuræ quæ ſorti accidunt, alias vſuras pariunt ſecundum proportionem ad partum ſortis. Opuſ. 73. c°. 2.

28 Sunt etiam duo modi vſurarum alij a prædictis a iure condemnati, ſcilicet vſura quæ dicebatur centeſima, quæ per annum æquabatur ſorti tantum, alia vero dicebatur emiolia, ab emi, quod eſt medium, & olon, quod eſt per totum annum, quia per annum pariebat medietatem ſortis tantum. Opuſ. 73. c°. 2. ſi.

29 Cum videamus ſuperabundantias particulares ex multis rebus, quæ ſine nomine, nec vitium tenẽt vſuræ, vtcumque

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multiplicantur ex ſeminibus, & etiam quæ aliqui lucrantur humanis laboribus licitis, & iuſtis contractibus, declarandi ſunt actus, per quos & in quibus ſuperabundantia rerum, nomen & vitium vſuræ ſibi acquirat. Opuſc. 73. c°. 3. princ°.

30 Quod autem principaliter, ex actu & per actum commutatiuæ iuſtitiæ, qui dicitur mutuo rem dare vel accipere, ſuperabundantia nomen & vitium habeat vſuræ, probatur per doctores ſacræ ſcripturæ. Opuſc. 73. c°. 3. princ°.

31 Cum de vſura ſit ſermo, ſecundum quòd dicit incrementum ex vſu alicuius rei relictum, attendendum eſt, quod vniuſcuiuſque rei poſſeſſæ ab homine, duplex poteſt eſſe vſus, ſecundum Phyloſophum, ſcilicet vnus & proprius eſt ipſius rei vſus, quo ipſa res refertur ad neceſſitatem humanæ vitæ, vt calciamenti calciatio, alius eſt vſus non proprius rei, licet per ſe inſit, ſed quo per ipſam rem, commutatiue acquiritur alia, vt calciamenti commutatio per venditionem, vel per permutationem, vt cum pecunia vel alia res per ipſam acquiritur. Opuſc. 73. c°. 3.

32 Cum vſus primo modo dictus, per finem ſibi conuenientem determinetur, eo quòd omnia quæ poſſident homines propter hominis vtilitatem & vitam, facta ſunt & creata, conſequitur quòd omnis excreſcentia rerum, ex vſu huiuſmodi rerum genita, boni rationem habet, & non mali de ſe. Propter quod ex tali vſu, vſura quæ eſt excreſcentia habens rationem mali per ſe, non innaſcitur. Opuſcul. 73. cap°. 3.

33 Eſt ergo conſequens, quòd ex vſu rei, ſecundo modo dicto, qui eſt ex commutatione rei ad alterum, aliquando eſt vſura. Opuſc. 73. c°. 3.

34 Hic autem modus, adhuc dupliciter contingit, ſcilicet quia aut eſt ad finem conuenientem, aut præter finem conuenientem. Opuſ. 73. c°. 3.

35 Si primo modo, hoc contingit dupliciter, ſcilicet vel per modum liberalitatis ſolum, vt in datione gratuita, eo quod liberaliter transfertur ad alterum poſſeſſio rei & vſus eius, vel per modum æqualitatis & iuſtitiæ, vt quando aliqua res & vſus eius, commutatur & transfertur per adæquationem ſolam alterius rei, vel vſus eius, ſiue ſit pro numiſmate, ſiue pro alia re, ſiue pro labore corporali. Et iſto modo, de ſe nullam parit excreſcentiam, & omnis ſuperabũdantia, ex vſu rerum per modos prædictos innata in relatione ad finem conuenientem, caret ratione vſuræ. Opuſcul. 73. cap°. 3.

36 Si autem ſit præter finem conuenientem, vel præter modũ debitum, eſt vſura. Opuſ. 73. c°. 3. Mala.

37 Oportet quòd ratio vſuræ inueniatur primo & per ſe, in actu aliquo prædictorum, in quantum caret modo debito, vel fine conueniente, vel vtroque. Opuſ. 73. c°. 3.

38 Specialis igitur ratio vſuræ, ſecundum quod condemnatur vt vitium, non erit ſemper ex relatione ad finem, quia poteſt quis vſuras quærere, ſicut & furari, vt habeat neceſſaria vitæ humanæ, ſed non propter hoc excuſatur a vitio vſuræ vel furti, ſed ex modo indebito circa aliquem vſum rerũ accidit aliquando ratio vſuræ. Opuſ. 73. c° 3.

39 Illa ſuperabundantia quæ ex collatione gratuita accidit, nõ habet vitium, nec corrumpit liberalitatem, alias non fuiſſet collatio gratuita. Opuſ. 73. c°. 3.

40 Illa etiam ſuperabũdantia, quæ ex iuſta permutatione ſeu venditione accidit, non habet vitium inæqualitatis, alias nõ fuiſſet permutatio vel venditio iuſta. Opuſ. 73. c°. 3.

41 Illa vero ſola ſuperabundantia, quæ ex mutui ratione innata procedit, liberalitatem ſimul & iuſtitiam corrumpit: liberalitatem quidem, quia mutuum gratuitum fieri debet, de natura mutui, quia mutuum datur, quando meum vel tuum mihi vel tibi datur, iuſtitiam vero corrumpit, quia dati redditio deſignatur, & vbi plus redditur, inæqualitas paritur. Opuſ. 73. c°. 3. ſi./. c°. 7.

42 In ſolo actu mutui, circa commutationem rerum, primo & per ſe ineſt ratio vſuræ, ſecundum quod a doctoribus proprie accipitur vt ſuperabundantia ex vſu rerum condemnabilis. Opuſ. 73. c°. 3. ſi./. c°. 7.

43 Inuenitur vero ſimilitudo vitii huius, & in aliis contractibus, per quandam aſſimilationem ſuperabundantiarum ad hoc vitium. Opuſ. 73. c°. 3. ſi.

44 In omni enim actu hominis, malum accidit aut natura, aut lege. Natura, quando præter naturam actus factus, ad finem conuenientem naturæ non refertur. Lege vero, quãdo contrarium ſit legi ſcriptæ, vel infuſæ. Et vtroque prædictorum modorum inuenitur malum in vſura. Opuſc. 73. c°. 4. princ°.

45 Si

45 Si proprius vſus rerum, ad finem conuenientem determinetur per naturam ipſarum, etiam commutatio ipſarum, quæ inuenta eſt propter vſum proprium ipſarum, ad eundem finem referri debet de natura ipſius. Sed ſi fiat præter finem conuenientem, & non referatur ad finem propter quam eſt, erit de natura ſua habens rationem mali, vel vſuræ. Opuſc.73.c^u.4.prin^o.

46 Vbicumque fit permutatio rerum, propter augmentationẽ ipſarum vel multiplicationem, iam fit præter finem conuenientem, vt in vſura. Opuſ.73.c^o.4.prin^o.

47 In vſura in infinitum augmentatio rerum intẽditur, quia quanto magis acquiritur, tanto magis intenditur, & magis rationem infiniti habet, ſecundum Philoſophũ. Opuſ. 73.c^o.4.prin^o.

48 Cum vſura dicat ſuperabundantiam & incrementum, ex vſu rei productum, neceſſario dicet id quod eſt præter finem commutatiuæ naturalis, quæ tantum eſt propter neceſſitatem vitæ humanæ, quæ de ſe finita eſt in ſuis indigentiis. Opuſc.73.c^o.4.

49 Hanc rationem ponit Phyloſophus, non tantum in vſura proprie dicta quam vocat tokon, ideſt partum numiſmatis, ſed etiam in omni commutatiua in qua tantum lucrum, & multiplicatio rerum intenditur propter ſe, & non propter neceſſitatem vitæ. Opuſ.73.c^o.4.

50 Tranſlatiuam dicit Phyloſophus, alteram commutatiuam, per quam res transfertur de vno ad alium, non propter proprium vſum rerum, & neceſſarium vitæ, ſed ſolum gratia lucri, vt ſemper multiplicentur diuitiæ, vt in vſura. Opuſc.73.c^o.4.

51 Quia tranſlationis huius gratia, factum eſt numiſma, ideo huiuſmodi vitium magis apparet in tranſlatione numiſmatum pro multiplicatione ipſorum. Et ideo ſequitur, quòd non eſt ſecundum naturam tranſlatio huiuſmodi quæ eſt ad congregandum pecuniam, per tranſlationem pecuniæ, vt in vſura. Opuſc.73.c^o.4./.c^o.14.

52 Talis commutatio, dicitur obolenica, ideſt ubi datur obolus, ideſt paruum pondus & determinatum pro alio eiuſdẽ generis ad augmentum. Opuſc. 73. c^o.4.

53 Et hæc commutatio odio habetur, quia ab ipſa fit poſſeſſio numiſmatis, & vſus eius, ad aliud ad quod non eſt factum per naturam, quia factũ eſt tranſlationis gratia, ideſt vt per ipſum fieret tranſlatio aliarum rerum, ſecundum quòd ad uitam neceſſariæ ſunt, & non ſecundum quòd ad congregationem & ad affectum ſunt auaritiæ. Opuſcul. 73. cap^o.4.

54 Phyloſophus deſcendit ad huiuſmodi lucra, ſecundum quòd ſpecialiter fiunt per vſuram proprie dictam, quam vocant tokon græce, ideſt partum latine, eo quòd numiſma ſeipſum parit in vſura, ideſt quia per tranſlationem ſuipſius multiplicatur & augmentatur. Opuſ.73.c^o.4.

55 Maxime præter naturam & rationem, iſta pecuniarum acquiſitio eſt, ſcilicet quæ eſt per tokos, ideſt in mutuo pecuniæ pro augmento pecuniæ, ſecundum Phyloſophum. Et dicit maxime, reſpectu aliud acquiſitionis quæ fit in cõtractibus alia cauſa cupiditatis tantum, quæ mala eſt, & cõtra naturam. Sed adhuc peior eſt quæ fit per exercitium turpitudinum corporalium. Sed iſta eſt maxime contra naturam, quia obligat reum ad reſtitutionem acceptorũ, quod non faciunt alii duo primi modi. Opuſ.73.c^o.4.

56 In vſura etiam malum incidit ſpecialiter, propter naturam actus proprii ex quo incidit, qui eſt dare mutuo, qui eſt actus liberalitatis & gratiæ. Opuſ.73.c^o.4.

57 In vſura acquiritur & poſſidetur, quod iuſte poſſideri non valet, & ſic peccatum generat, in acquirente vel poſſidente. Opuſc.73.c^o.4.

D^m.1209. A. Immo accipere vſuram, in præmium a Deo promittitur. 22ſ.q.78.1.2^m. Reſpondeo Dubio.1209. A.

58 Quod autem ab extraneis, iudæi vſuram acciperent, non fuit eis conceſſum quaſi licitum, ſed permiſſum, ad maius malum vitandum. 22ſ.quæſt.78.1.2^m./.4.d.33. quæſt.2. art. 2. quæſt. 2. c.

59 In vſura eſt res facta ſua de non ſua, ſine iuſto titulo, & per fraudem rei non ſuæ. Opuſc.73.c^o.4.

60 Quando res per ius naturæ deuoluitur a patribus vel parẽtibus in filios vel hæredes per mortem, hic modus non eſt in tranſlatione vſuræ. Opuſ.73.c^o.4.

61 Quando per ius gratiæ & liberalitatis dominus rei, dat gratis alteri quod ſuum eſt, hoc non valet excuſare ab vſura, eo quòd vſurarium vocamus eum, qui non mutuat gratis, ſed pro ſpe alicuius incrementi, quod tunc accipit, vel ſperat accipere. Opuſc.73.c^o.4./.c^o.7.

62 Licet accipiens mutuo, libenter det mutuanti aliquod incrementum, vel dare velit, tamen ex parte accipientis, vel ſperantis huiuſmodi incrementum, tollitur ratio gratiæ & liberalitatis, quantum ad ipſum a quo eſt actus huiuſmodi. Et ideo non fit ſuum, iure liberalitatis, quod accipit, quantum eſt ex parte ipſius accipientis. Opuſcul. 73.cap^o. 4./.7./.15^m.

63 Mutuans poteſt exigere recompenſationem eorum tantũ, quæ pecunia non menſurantur, puta beneuolentiam, & amorem eius cui mutuauit, vel aliquid huiuſmodi. 22ſ.q. 78. 2. o.

64 Et poteſt deducere in pactum recompenſationem damni per quod ſubtrahitur ſibi aliquid quod debet habere. Hoc enim non eſt vendere vſum pecuniæ, ſed damnum vitare. Et poteſt eſſe, quòd accipiens mutuum, maius damnum euitet, quàm dans incurret. Vnde accipiens mutuum, cum ſua vtilitate damnum alterius recompenſat. 22ſ.q. 78. 2.1^m.3.c./.Opuſc.73.c^u.7./.c^o.14.

65 Recompenſationem vero damni quod conſideratur in hoc quòd de pecunia non lucratur, non poteſt in pactum deducere, quia non debet vendere id quod nondum habet, & poteſt impediri multipliciter in habendo, 22ſ. quæſtion. 78. 2. 1^m.

66 Nec quicquid de pecunia vſuraria aliquis lucratus fuerit, quia id quod de tali re eſt acquiſitum, non eſt fructus huiuſmodi rei, ſed humanæ induſtriæ, niſi forte per detentionem talis rei, alter ſit damnificatus amittendo aliquid de bonis ſuis. Tunc enim lucrans tenetur ad recompenſationem nocumenti. 22ſ.q.78.3.o.

67 Et tenetur mutuans computare in ſortem, vſum venalem pignoris. 22ſ.q.78.2.6^m.

68 Sed non poteſt deducere in pactum, vt ſibi remuneretur, ſed poteſt recipere mutuum ſine obligatione. 22ſ. quæſtion. 78. 2. 4^m.

69 Et poteſt ſperare munus gratuitum, non ex pacto tacito vel expreſſo, quia dat de ſuo, non autem ſimoniacus. Ma. q.13.4.13^m./.Opuſ.21.q.4.

70 Et poteſt accipere munera gratis oblata, non autem cum pacto tacito vel expreſſo. 22ſ.q.78.2.o./.Ma quæ 3.4.20^m./. Opuſc.21.q.3./.q.4./.Opuſc.73.c^o.3./.7.

71 Quicumque ergo ex mutuo ratione mutui, ſperat lucrum peccat vſuræ vitio, ſecundum auctoritatem euangelii, ſed non ſic qui ex mutuo vitat damnum, vt ſi forte per detentionem talis rei mutuatæ alter ſit damnificatus, amittendo aliquid de bonis ſuis. Tunc enim tenetur ad recompenſationem nocumenti, ſicut & tenens pecuniam vltra terminum, tenetur reſtituere, non quidem totum lucrum poſſibile, ſed ſecundum æſtimationem, penſatis periculis, laboribus, & expenſis. 22ſ. quæſt. 62. 4. 1^m./. 2^m /. quæſt. 78. 1. 3^m./.2.1^m./.3.c./.4. diſtinct.15, quæſt. 1. artic. 5. quæſt. 2. 4^m./. Ma.q.13.4.3^m./.Opuſ.73 c^o.7./.c^o.14.

72 Item primum non poteſt fieri ſine iniuria Dei, qui hoc prohibuit fieri, nec ſine iniuria proximi, cui gratis debuit fieri illud, ex quo lucrum ſperatur, quod eſt contra gratiam, & ſic non poteſt fieri ſine vſuræ vitio. Opuſ.73.c^u.14.

73 Sed ſecundum, ſcilicet vitare damnum, poteſt iuſte fieri, ſine vſuræ vitio, eo quòd per hoc non fit Deo iniuria, eo quod non prohibetur aliqua lege, nec etiam fit iniuria proximo, quia nihil minus accipit pro tempore mutuationis, quàm reddere tenetur, eo quòd tempore quo ei mutuatur tantum valebat, quantum reddere tenetur. Nec etiam vitiaretur, ſi tempus a mutuante determinetur, in quo veriſimile eſt, pecuniam vel rem mutuatam minus valituram, quàm valeret tempore mutuationis, quia ex ſola dilatione temporis, non accidit vilificatio, ſed magis vel ex voluntate legiſpoſitiue, vel ex natura rei vel pecuniæ. Nec in hoc damnificatur, qui mutuum accipit, quia non ad hoc accipit, vt ipſam vſque ad tempus illud ſeruet in quo veriſimiliter minus valitura eſſet, ſed vt ipſa pecunia vtatur pro tempore illo, pro quo valorem ſuum retineret quem habebat cum eam in mutuo acceperat. Opuſ.73.c^o 14.

74 De eo vero qui dat mutuo bladum, vel vinum, vel oleum, ad certas menſuras, & hoc in tempore quo minus valent, vt ſibi reddatur in æqualibus menſuris, & põderibus, & ſpeciebus, in alio tempore, quo veriſimile eſt, res prædictas plus valituras, quia videtur primo ex eo quod iam diximus quòd licitum ſit, ſic mutuum dare, quia nihil plus accipit q̃ datur, eo quòd huiuſmodi res, numero, pondere, & menſura realiter redduntur. Item quia in hoc, dans mutuo videtur tantum vitare damnum, & non ſperare lucrum, quia ſi res huiuſmodi venderentur in tempore quo minus valent, ea

hoc

VI

hoc damnificaretur dominus ipſarum: vnde etiam & licite poteſt eas uendere pro tempore illo, in quo plus ſunt ualituræ uerisimiliter, nec eſt uſura, ſecundum decretalē. Quare videtur ſimiliter, quòd licite poſſit eas res mutuo dare, reddēdas ſibi in tempore, quo uerisimiliter plus ſunt ualituræ. Et in hoc caſu, cōſciētia aut excuſat, aut accuſat. Opu. 73. c. 14.

75 In hoc caſu, conſcientia aut excuſat, aut accuſat: quia uero mutuum debet fieri gratis, & ſine ſpe lucri, quandocumque in mutuo, uel ex mutuo, intenditur ſpes lucri, tunc nō caret uitio uſuræ. Sed ſic non eſt in emptione & uenditione, niſi habeat rationem mutui. Si. n. aliquis carius uelit uendere res ſuas, quàm ſit iuſtum precium, ut de pecunia ſoluenda, emptorem expectet, manifeſte uſura cōmittitur, quia huiuſmodi expectatio precii ſoluēdi, habet rationē mutui: vnde quicquid ultra iuſtum precium, pro huiuſmodi expectatione exigitur, eſt quaſi precium mutui, quod pertinet ad rationē vſuræ. Similiter etiam ſi aliquis emptor uelit rem emere uilius quàm ſit iuſtum precium, eo ꝙ pecuniā ante ſoluit, quàm poſſit ei res tradi, eſt peccatum uſuræ, quia etiā iſta anticipatio ſolutionis pecuniæ, habet mutui rationē cuius quoddam preciū eſt, quod diminuitur de iuſto precio rei emptæ. Si uero aliquis de iuſto precio uelit diminuere, ut pecuniā prius habeat, nō peccat pc̄tō vſuræ. 22æ. q. 78. a. 2. 7m. /. Op. 73. c°. 14.

76 Poteſt autem excludi ſpes lucri ab intentione dātis mutuo, modo prædicto dupliciter. ſ. uel qn̄ dans mutuo, paratus eſt omni tempore accipere rē mutuatā, etiā ante illud tempus determinatum, quo res veriſimiliter, deberent eſſe chariores. Et hoc modo ſpes lucri, & ſi per accidens intendatur, non tamen per ſe, quia non tollit rationem gratuiti a mutuo. Vel quando dans mutuo, etiam tempus illud determinauit, in quo uerisimiliter, res pl⁹ ualituræ erant, pp ſolā dāni vitationem. Tunc enim damnum uitat, quando neceſſitati propriæ conſulens, intendit cōſeruare res ſuas ſibi magis neceſſarias ad uſum uitæ, quas ſi tunc non haberet, oporteret eas alibi emere, & ſic reportaret dānum de gratia mutui ſacta proximo. Et ſic intendens, in mutuando excuſatur ab omni vitio vſuræ. 22æ. q. 62. 4. 1m. /. 2m. /. Opu. 73. c°. 7. /. 14.

77 Ex his poteſt patere, quòd non tantum ex dilatione tēporis, ſed ex natura rei, relata ad temporis vel loci conditionē, pōt accidere vſura, ſcilicet quando aliquæ res ſiue pecuniæ dantur mutuo, æquales reddendæ in ſpecie, & numero, & pōdere, & menſura, & tamen quia mutuans ſperat eandem rem numero plus ualituram in tempore determinato quo debet reddi, vel in loco, & propter hoc ipſa mutuauit reddendam ad tale tempus vel ad talem locum, vt in tempore vel loco determinato ſibi reddatur, dico quòd ibi manifeſte eſt vitiū vſuræ, quia plus ſperatur ex mutuo vel cauſa mutui, quàm detur. Opuſ. 73. c°. 8.

78 In ſcriptura ſacra quantum ad legem veterem, condemnantur dantes pecuniam ad vſuram. Et ideo contra legē diuinā accipiuntur vſuræ. Vnde accipere vſuras ab alienis, non erat ſecundum intentionem legis, ſed ex quadā permiſſione, propter pronitatem iudæorum ad auaritiam, & vt magis pacifice ſe haberent ad extraneos, a quibus lucrabantur. 12æ. q. 105. 3. 3m. /. 22æ. q. 78. 1. o. /. 3. d. 37. 6. o. /. 4. d. 33. q. 2. arti. 2. q. 2. c. /. Ma. q. 13. 4. o. /. Quo. 3. 19. o. /. Opuſ. 73. c°. 15.

79 Lex autem noua, prohibet ſperare aliquid ex mutuo: quare, magis accipere erit contra legem euangelicam. Sed quod eſt contra legem diuinam, ſecundum nullam aliam legem, poteſt eſſe verum aut iuſtum, eo quòd lex diuina ſit prima & vniuerſalis origo omnium legum iuſtarum, ſicut deus eſt origo omnium entium. Opuſ. 73. c°. 15.

80 Eſt etiam vſura contra legem naturæ, quia in hoc finis conueniens ſecundum naturam actus humanæ vitæ, corrumpitur. Huic. n. actui, qui eſt mutuum dare, cōueniens finis oſtēditur naturaliter. ſ. finis communis ſocietatis, & fraternę charitatis, in ſubueniendo proximorum neceſſitatibus, & ideo gratis fieri debet naturaliter. Quare quandocūque huiuſmodi actus ſit propter ſpem alicuius cōmodi vel lucri, tunc ab eo tollitur finis, qui naturaliter competit ei, & fit cōtra naturam. Quare iuri naturali repugnat. Ideo non tantum ſit iniuſtum contra legem diuinam, ſed etiā contra ius naturale. 22æ. q. 78. 2. o. /. Opuſ. 73. c°. 15. /. Quo. 3. 19. o.

81 Secundum theologiam vſura condemnatur tāquàm peccatum mortale, & graue, & æterna morte dignum. 22æ. q. 78. 1. o. /. 4. d. 33. q. 2. ar. 2. q. 2. c. /. Ma. q. 13. 4. o. /. Quol. 3. 19. o. /. Op. 73. c°. 4. /. 15.

82 Quædam vſuræ in ſacra ſcriptura, & etiā in legibus humanis conceſſæ ſunt, tāquàm licitæ, ſicut quādo nō pōt quis aliter rem ſuam quàm per vſuram requirere. Opuſ. 73. c°. 4. /. 7.

83 Quandocumque vſa poteſt accipi ut ſua res, aliquo iuſto titulo, erit ſua a ſcrupulo inculpabilis acceptio. Et hoc eſt quādo res violenter detinentur, & ſunt aliorum ſecundum veritatem, & per vſuram acquiruntur vel detinentur. Opuſ. 73. c°. 4. /. 7.

84 Culpa ſecundum quòd eſt contra charitatem dei, coactione non tollitur nec expiatur, ſed ſolum pœnitentia uoluntaria valet emendari. Sed culpa quæ contra charitatem proximi directe cōmittitur, etiam legibus tam diuinis quàm humanis coercenda eſt. Quia ergo vitium vſuræ directe eſt contra charitatem dei qui ipſam in lege ſua prohibet & condēnat, & contra charitatem proximi, pœnis eſt coercendum. Opuſ. 73. c°. 21. prin°.

85 Generaliter pœnæ publicæ, ſolum uitiis publicis ſunt infligendæ. Et ideo uſurarii publici, pœna iuris coercendi ſunt, & aliquando propter contumaciam continuatam, eſt etiam pœna iudicis adiungenda. Opuſ. 73. c°. 20.

86 Leges vero humanæ, aliquando conſiderant iuſtitiam, prout eſt conſeruatiua pacis exterioris inter homines, & ideo leges tales non puniunt niſi quod hanc pacem deſtruit. Aliquādo etiam prout magis illuſtrantur lumine fidei, & iuris diuini, conſiderant etiam iuſtitiam veram & interiorem, & ſic etiā leges canonicæ prohibent & puniunt vſuras. Opuſcul. 73. cap°. 15.

87 Ius poſitiuum tamen permittit vſuras, non quidem vt iuſtas ſed ne communitas patiatur multas incōmoditates. Per vſuram. n. retinentur multæ hæreditates, & vitantur dāna quam plurima, propter quod etiam leges humanæ eam permittūt, & non puniunt, ſicut puniunt & prohibent furta & rapinā. Iuſtinianus tamen imperator, ſanctas ſanctiones ſuas leges, ſubiecit eccleſiaſticis inſtitutis, ſed præcipue in vſuris & matrimonio, in quibus tota vita ciuilis verſatur. 12æ. q. 96. 6. c. /. 22æ. q. 78. 1. 3m. /. Ma. q. 13. 4. 6m. /. Opuſ. 20. li°. 3. c°. 18. prin°. /. Opuſ. 73. c°. 4. 6.

88 Quædam uerba iuris etiam inueniuntur, quibus ratio dubii, & pericula euentuum, videntur omnino excuſare, vſuræ vitium in quibuſdam permutationibus & contractibus. Op. 73. c°. 6. prin°.

89 Quòd autem ſit deſtitutio rei in vſura, contra iuſtitiam humanam, licet videatur præcipue facta voluntarie, & ēt quia leges humanæ non puniunt, quæ tamen iniurias punire debent, aduertendum eſt, quòd voluntas hominis, aliquando reſpicit volitum propter ſe, & aliquando propter aliud. Quādo autem propter ſe, tunc ſi illud volitum ſit ſimpliciter iuſtum & bonum, tunc uoluntas eſt bona, & opus ex ea procedens, eſt bonum & iuſtum. Si autem ſit iniuſtum & malum, tunc ſimiliter voluntas eſt mala: ſi vero reſpiciat volitum nō propter ſe, ſed propter aliud, ſicut cum aliquis vult proiicere merces in mare, ut ſic euadat periculū, tunc eſt diſtinguēdum. 12æ. q. 6. 6. c. /. Opuſ. 73. c°. 15.

90 Illud enim iterum propter quod, volitum dicitur aliquid, aut habet rationem iuſti, aut iniuſti, aut indifferenter: & hoc primo modo indicatur adhuc voluntas iuſta & bona cōparatiue, ſed tamen poteſt eſſe iniuſta ſimpliciter, vt ſi aliquis vult furari, vt pauperibus tribuat. Sed ſecundo modo poteſt iudicari iuſta & libera abſolute, quando illud volitum, eſt ex natura ſua iuſtum & bonum, ſed comparatiua eſt voluntas iniuſta & non libera, quando illud volitum habet malū finem. Vnde cum aliquis uult dare ſuperabundantiā de ſuo, de ſe non eſt malum nec iniuſtum, unde ſecundum hoc, uoluntas eſt abſoluta & libera. Sed quando hoc vult dare propter rationem mutui, quod non aliter poteſt habere, iam huiuſmodi voluntas comparata ad finem qui de ſe eſt iniuſtus, contrahit rationem iniuſtitię, & cadit a ratione liberalitatis. Et quia huiuſmodi iniuſtitia, patiendo magis quàm agēdo incurritur, ideo in ipſo dante eſt pœna, & non culpa. Op. 73. c°. 4. /. 7. /. 15.

91 Quia in mutuis vitium vſuræ annexum eſt, ex eo ꝙ ſiāt ſpe lucri, quod eſt contra naturam mutui, ideo quia dubium & periculū de ſua natura non tollunt hanc uitioſitatē a mutuo quando ſit ſpe lucri, nec dubiā nec periculum excuſare poſſent uitium vſuræ, ſecundum decretalē. Opu. 73. c°. 6. prin°. In mutuis

92 Circa illos vero contractus, uel permutationes rerū, in quibus aliquid plus accipitur quàm datur, ſi cauſa temporis permutatio hæc fiat, iam ſpeciem vſuræ vitioſe cōmittit, eo ꝙ huiuſmodi ſuperabūdantia, nec ex labore, nec ex uſu rei propriæ, nec per recompenſationem alterius ſubſtantiæ, ualet reduci ad æqualitatem iuſtitiæ. Si uero non cauſa temporis hæc ſuperabundantia accipiatur uel intendatur, ſaltem ratio dubii ſiue periculi, poteſt ſupplere æquitatem iuſtitiæ. Opuſ. 73. c°. 6. Ratione dubii vel periculi, in mutuis.

93 Sicut autem dictum eſt de ratione dubii in mutuo & in contractibus

tractibus allis, ita dicendũ eſt de ratione periculi, quia ratio periculi etiam circa ſortem, non tollit rationem vſuræ in mutuo ſecundum decretalem. In contractibus vero alıis, in quibus uidetur ſuperabundare acceptum ſuper datum, poteſt excuſare, ſcilicet quando ipſa ratio periculi, poteſt recõpenſare huiuſmodi ſuperabundantiam. Res enim quæ extra periculum poſſidētur eiuſdẽ ſpeciei, plus æſtimantur, quàm eædem exiſtentes in periculo. Et ideo ad naturam rei cõuertitur recompenſatio, quæ propter periculum æſtimatur plus uel minus ualere. Opuſ. 73. c°. 6. ſi.

94 Cum dicitur quòd huiuſmodi cõtractus non põt excuſari a uitio uſuræ, per rationem dubii, uel periculi, intelligendum eſt, quia duplex eſt dubium, ſcilicet dubium excuſans, & dubium non excuſans. Dubium tunc excuſat, quando tollit inęqualitatem, & iuſtam æſtimationẽ dati, & accepti facit, quãtum ad rerum commutatarum naturam & uſum, ſicut quando aliquis emit decem annuatim pro centum quos ſtatim ſoluit, ad uitam ſuam uel alterius accipiendos, & conſiderata utilitate cuiuslibet reſpectu poſſidentis dubitatur ueriſimiliter, quæ ſit maior, minorue, propter indeterminationem temporis, & ideo ſit æſtimatio æquiualens propter dubium. Et ſic ratio dubii facit iuſtitiã æſtimationis. Ideo quicquid plus ultra datur, uel accipitur, ſiue ab emente, ſiue a uendente, tã quàm de propria ſorte recipitur. Opuſ. 73. c°. 9.

95 Dubium uero quod tantum reſpectu lucri vel dãni põt incidere, ex determinato tempore, illud non poteſt excuſare a vitio vſuræ, quia ex eius dubio non innaſcitur aliqua iuſta ęſtimatio, quia ſperatur aliquid plus prouenturum, gratia temporis determinati tantum, quod non ualet facere iuſtam æſtimationem. Opuſ. 67. 1^m. /. Opuſ. 73. c°. 9.

96 Conditio autem perſonæ per quam eſt in diſpari cultu, excuſat ab vſura, ſi fiat ut oſtendatur, ſolus deus eſſe dominus omnium rerum, & omnia eſſe data, ad cultum dei promouendũ. Et ideo uirtute fidei, tollitur in illo caſu malitia uſuræ, quia tunc non fit ſpe lucri. Opu. 73. c°. 7. prin°.

97 Conditio quæ facit hoſtem dignũ morte, excuſat a vitio vſuræ, quia fit zelo iuſtitiæ & charitatis, quæ quantum poteſt, inimicos fidei. ſ. tyrannos & hæreticos conatur deſtruere, & eodem iure quando non poteſt aliter res ipſorum quàm per viutam requirere. Op. 73. c°. 7.

98 Conditio quæ ſumitur atque reperitur in iure ratione dotis vel paternæ promiſſionis, excuſat a vitio vſuræ, ſicut cũ aliquis accipit cum vxore in dotem aliquam hæreditatem, vel fundum, vel redditus annuos pro aliqua certa ſumma pecuniæ in pignore, tunc poteſt huiuſmodi fructus percipere, ſine diminutione dotis, quàmdiu ratio impignorationis manet. /. Op. 73. c°. 7.

99 Conditio quæ poteſt accipi ex natura rei, excuſat a vitio vſuræ. ſ. quando res quæ accipitur in pignore, eſt illius qui accipit in pignore de iure, ſed de facto detinetur violenter ab alio, tunc poteſt ille percipere fructus pignoris, vltra ſortem, eo quòd vt ſuum recipit, & non vt alienum. /. Op. 73. c°. 7.

100 Conditio quę dicitur intereſſe, ſiue damni recompenſatio, & non ſpes lucri, poteſt excuſare a vitio vſuræ, vt ſi quis mutuo dederit gratis, vſque ad terminum aliquem determinatũ, in quo indiget ſua pecunia pro aliqua neceſſitate, & mutuum non fuerit redditum ad prædictum terminum, poteſt mutuãs repetere vltra ſortem, quicquid damni incurrit propter defectum ſolutionis. Et hoc modo poteſt etiam fideiuſſor repetere vſuras a debitore, quas perſoluit creditori propter defectũ debitoris, quia ibi patet ratio iuſtitiæ, quia non ſpe lucri accipiunt, ſed pro recompenſatione damni. 2a 2æ. q. 78. 2. 1^m. /. 3. c. /. Opu. 67. /. Opu. 73. c°. 7. 14.

101 Si dubium vel periculum excuſare valeant conditiones ſiue circunſtantiæ, hoc non erit, niſi habeant virtutem tollẽdi rationem vſuræ veræ dictæ. Op. 73. c°. 6. prin.

102 Conditio quæ ſumitur tantum ex ſpontaneæ oblatione, excuſat a vitio vſuræ, ſcilicet quando tam ex parte dãtis quàm accipientis, gratis aliquid offertur. 2a 2æ. q. 78. 2. c. /. Ma. q. 13. 4. 10^m. /. Opu. 21. q. 3. /. q. 4. /. Op. 73. c°. 4. /. 7.

103 Cauſa propter quam huiuſmodi conditiones excuſant a vitio vſuræ, eſt, quia ſcilicet nulla circunſtantia poteſt trãſmutare in motibus de bono in malum vel econuerſo, niſi quæ tollit de natura ſui rationem bonitatis vel malitiæ. Opuſc. 73. cap°. 7.

104 Vſura igitur in mutuis vitium eſt dupliciter, ſcilicet primo quia corrumpit liberalitatem, cuius eſt mutuũ dare. Et hãc rationem vitii tollit vltima conditio, ſcilicet quando gratis aliquid vltra ſortem datur vel accipitur. Corrumpit etiam debitum finem, ſcilicet quando aliquid accipitur ſpe lucri, & ſine recompenſatione iuſta. Et hanc malitiam tollit pri-

ma conditio, & ſecunda, & quinta. Op. 73. c°. 7.

105 Contingit etiam aliquando vſuram accipere in aliis contractibus, in quibus aliquid petitur plus quàm detur, ſine cauſa. Et hoc etiam excuſari poteſt omnibus modis prædictis, & duobus etiam aliis. Op. 73. c°. 7.

106 Et hoc poteſt contingere, quando illud quod vltra ſortem recipitur, fit ſuum iure naturæ, ſicut fructus pignorum pro dote vxoris, vel pro prouiſione filiorum, vel poteſt fieri ſuũ iure æquitatis, ſicut res ipſa quæ impignoratur, quando ſecũdum æquitatem erat illius qui fructus percipit. 2a 2æ. q. 78. 2. 6^m. /. Op. 73. c°. 7.

107 In vſura vero eſt vitium ſiue malum, per viam fictæ æquitatis, quia fænerator rem vel pecuniam transferens, vt p̃ translationem aliquid plus recipiat quàm dederit, ſemper aliquã æquitatem, in acceptione ſuperabundantiæ prætendit, quæ non poteſt eſſe, niſi tempus illud, in quo huiuſmodi gratiam facit, & in quo expectat receptionem ſortis. Op. 67. c. /. Opu. 73. c°. 4.

108 Fœnerator de re non ſua, & quæ eſt æqualiter accipientis & dantis, & quæ gratis a deo omnibus datur, intendens æquare & recompenſare rem acceptam, fraudem facit proximo, cuius eſt tempus quod ſibi vendit & fraudem deo, cuius tẽ gratis datam, ſub precio ponit. Op. 73. c°. 4.

109 Fœnerator de tempore quod commune eſt, recõpenſare intẽdit illud, quod plus accipit quàm dederat. Op. 73. c°. 4.

110 Secundum prolongationem temporis vel abbreuiationem, augmentatur ſuperabundantia vſuræ, vel minuitur. Opuſc. 73. c°. 4.

111 Superabundantia vſuræ, nullo iure vel iuſto titulo acquiritur vel poſſidetur. Quare & malum eſt de ſui natura & vituperabile, quia voluntate fit humana. Op. 73. c°. 4.

112 Conſtat quòd nec labore aliquo, fit recompenſatio in cõtractu vel acquiſitione vſuræ, quia tantum lucratur fęnerator dormiens, ſicut vigilans, & in diebus ſolemnibus, ſicut in feriis communibus. Op. 73. c°. 4. /. 8.

113 Non immerito quæritur a peritis, vtrum vſura ſit vera res aliena, & non ſit vera poſſeſſio accipientis. Op. 73. c°. 5. prin.

Non transfe- tur dominiu

114 In vſuris non transfertur dominium. 2a 2æ. quæ. 78. 3. c. /. 3^m. /. Quo. 3. q. 7. 2. c. /. Op. 73. c°. 5.

Immo in vſuris transfertur dominium, ſecundum aliquos, 4. d. 15. q. 2. ar. 4. q. 2. c. /. Opuſ. 73. c°. 19. Reſp. Du°. 1209.

115 Fœnerator etiam ſecundum leges humanas, rem alienã trãſferre in dominium alterius, ſecundum id quod aliena ſibi tu dicatur non poteſt, ſed ſecundum ꝙ ſua eſt. Op. 73. c°. 5.

Du^n. 1209 B

116 Quidã doctorum qui theologice magis procedunt, ſimpliciter affirmant, in vſura non transferri dominium. Alii vero qui iura ſcripta, & humanas leges attendunt, ſimpliciter transferri dominium dicunt. Op. 73. c°. 5. prin°. *Dominium 37.

117 Non eſt reſtituendum niſi quod eſt alienum & non ſuũ, quare vſuræ non ſunt in dominio poſſidentis. 2a 2æ. q. 78. 3. c. /. Op. 73. c°. 5. prin°.

118 Cum vna res ſimul habere duos dominos non valeat, a ſe inuicem diuerſos & æquales, & omnis vſura reſtituenda ſit ſecundum legem diuinam ei a quo accepta eſt, ſicut vero domino, ſequitur quòd reſtituens non habet verum eius dominiũ & ſic nõ erat tranſlatum in accipientem vſuram. 2a 2æ. q. 78. 3. c. h. /. 3^m. /. Opuſ. 73. c°. 5.

119 Credimus in vſura non transferri dominium, ſed tantum lege humana translatum iudicamus. Op. 73. c°. 5.

120 Quæ mouere poſſunt theologos, aſſerentes in vſura nõ trãſferri dominium, ſunt quædam auctoritates, & ex his rationes conſequentes. Op. 73. c°. 5.

121 Econtrario mouet quoſdam legiſtas & iuriſperitos, quòd in vſuris transfertur dominium, quia ſecundum oẽm legẽ res aliena cuius dominium non transfertur, ſemper eſt reſtituẽda vero domino, eadem numero. In vſura autẽ etiã ſecundũ legem diuinam hoc non iudicatur. Op. 73. c°. 5.

122 Sicut furta & rapinæ male poſſidentur, ſic & vſuræ, ſecundum Auguſtinum. Et malignam fęnoris excogitationem, ſi quis appellaret furtum, aut homicidium, non peccabit, ſecundũ Gregoriũ Niſſenũ. Ma. q. 13. 4. b. 2. /. Op. 73. c°. 5. prin.

123 Fœnerator nõ eſt verus dominus vſurarum, ſicut nec raptor rapinarum, quia vterque male poſſidet, & ideo alienum poſſidet, & non ſuum. Op. 73. c°. 5.

124 Licet vſura ſit quædam ſpecies ſiue modus de genere rapinę et furti, differt tamẽ in duobus a furto et rapina. Primo quia furtum et rapina nullam habent ſpeciem æquitatis, eo ꝙ p̃ violentiam occultam et apertã cõmittuntur. Vſura vero aliquam ſpeciem æquitatis prætendit, quia vt æquũ et iuſtũ, vt beneficio exhibito, reddatur aliquod æmolumentũ, quàmuis ſecundum rei veritatem, non debeatur tali beneficio aliquid

Vſ

quid ex iuſtitia, niſi tantum ea gratia, quod eſt beniuolentia & gratiarum actio. Secundo quia in uſura, aliqua vtilitas videtur prætendi reipublicæ, non autem in furto vel rapina. Op.73.c°.4.fi.

125 Vſura non poteſt habere rationem furti uel rapinæ, niſi propter detentionem alicuius rei alienæ inuito domino. 22.q.66.3.c./.Op.73.c°.5.prin°.

De contractibus ſpecialiter in uenditione ad terminum.

126 Quoniã antiqui hoſtis ſuperſeminata humanæ naturæ zizania cupiditatis & auaritiæ, uſurę crimen produxit, non tãtum in mutuis, quæ ue luce diuinæ ueritatis, in ſcriptura ſacra manifeſte condemnata eradicatur, ſed etiam in aliis contractibus diffudit, in quibus ſub ſpecie æquitatis & iuſtitiæ humanæ, quaſi abſcõdita ſeminatur, idcirco in hac parte quęrentes detegere hanc malitiam, de his contractibus in quibus latet dicemus. Op.73.c°.8.prin°.

127 In eodem contractu ſecundum ſpeciem, poteſt incidere vitiũ uſuræ, ex intentione corrupta, & vitium auaritiæ ſine uitio uſuræ, ex turpitudine lucri, & alias etiã poteſt fieri ſine omni uitio, quando fit propter neceſſitatem uitæ. Opu.73.c°.8.

128 Suppoſito ꝙ in uenditione ad terminum, conſuetudo de dilatione ſolutionis uſque ad ſpatium trium menſium vel huiuſmodi, ſit ad cõe bonum mercatorum .ſ. pro expediendis mercantiis ſiue mercationibus ſuis, & non in fraudẽ uſurariam introducta, uidetur eſſe diſtinguendum Op.67.r^m.

129 Aut enim uendit uenditor, mercationes ad terminum prædictum, ultra quantitatem iuſti precii, propter expectationem, aut ſecundum iuſti precii quantitatem. Op.67.r^m.

130 Si primo modo, non eſt dubium, uſurarium eſſe contractum enim ibi expectatio temporis ſub precio cadat. Opu.67. r^m./. Op.73 c°.10.prin°.

131 Nec poteſt eſſe excuſatio, ſi ſecundus uenditur ſit primi miniſter, cum ad nullam cauſam liceat, pro tempore expectationis pecuniæ precium augeri. Op.67.1^m.

132 Si autem uendat ſecundo modo. ſ. ſecundum iuſti precii quãtitatem, non eſt uſura. Op.67.1^m.

133 Eſt generaliter tenendum, quòd in omnibus contractibus, in quibus accipitur plus a uendente uel emente quam dederit, & non fuerit ratio huiuſmodi augmenti in uſu rei, ſiue in natura ipſius rei, nec producta fuerit ex temporis aliqua conditione exiſtente in ipſis rebus, ſed accidit incrementum ex dilatione temporis conceſſa a uendente uel emente, ut per hoc plus accipiat, tunc talis ſuperabundantia accepta ſuper datum, uſura dicitur, & uſuræ tenet uitium, quia ſine iuſta ratione generatur in talibus contractibus & mutuis. Et hoc vocatur apud iuriſperitos, & etiam uulgariter uẽdere, uel emere ad credentiam. Opu.21.o./.Op.67.o./.Op.73.c°.8. *Credentia. Vendere 7.in.

Prohibitio

134 Credentia precii perſoluendi in tempore futuro, poſt aliquẽ contractum, poteſt incidere in contractibus ſine vitio vſuræ, tribus de cauſis. ſ. uel per gratiam & liberalitatẽ uenditoris, ideſt, quando res uenditur ſecundum æſtimationem iuſtam pro tempore uenditionis & commutationis ipſius rei, & ipſe uenditor, expectat ſolutionẽ in prolixo tẽpore liberaliter, & per gratiam quam habet ad emptorem. Opu. 73.c°.10.

135 Vel ſecundum meritum & iuſtitiam ipſius contractus, & per gratiam uenditoris, ut ſi qua res uendatur in aliquo tempore in quo habet tantam neceſſitatem & utilitatem humanæ uitæ, ſicut in futuro aliquo tempore habitura eſt ſecundum naturam temporis, & uenditor rem ſuam intendat uendere pro illo tempore, in quo habet maiorem neceſſitatem & utilitatem, & in quo plus ualitura ſit, quàm ualeat in tempore quo uenditur, iuſtum eſt ex natura contractus, quòd uenditor ſaltem expectet tempus illud, pro quo facit maiorẽ æſtimationem precii. Op.73.c°.10.

136 Vel poteſt incidere credentia per accidens .ſ. ex malitia uel paupertate emptoris. Et hoc modo uendere carius rem ſuã, quàm ualeat tempore uenditionis uel etiam quàm ualitura ſit probabiliter in futuro tempore, quo ſolutio determinatur poteſt excuſari a vitio uſuræ, per intentionem uenditoris, licet ipſe contractus de ſe ſit uitioſus. Op.73 c°.10.

137 Non obſtat ſi uenditor pro minori peccato precio daret, ſi ſtatim ſibi pecunia ſolueretur. Quod etiam per ſimile poteſt in aliis debitis uideri. Op.67.1^m.

138 Si enim alicui debeatur aliquid ad certum terminũ, qñ eum que de eo quod eſt ſibi debitum dimitteret, ſi ſibi citius ſolueretur, talis immunis eſſet a peccato uſuræ. Opu.67.1^m.

139 Licet enim plus debito accipere, propter temporis dilationẽ, uſuram ſapiat, minus tamen accipere, ut ſibi citius ſoluatur uſuram non ſapit, maxime ex parte eius qui minus recipit, quàmuis ex parte eius qui minus dat, ubi citius ſoluat, uideatur eſſe aliquis modus vſuræ, tum ſpacium temporis uẽdat. Opuſ.67.r^m.

140 Vnde etiam in caſu propoſito, plus eſſet de uſura timendũ emptori, qui ut ante tres menſes minus ſoluat, iuſta æſtimatione pannos emit, quàm uenditori qui minus accipit, ut citius ſibi ſoluatur. Op.67.1^m.

141 Per anticipationem ergo temporis, aliquando generari põt uitium uſuræ, ſicut per dilationem uel prolongationẽ. 22.q.68.a.7^m./.Op.67.r^m./.Op.73.c°.8.

142 Ille qui ad certum terminum debet, ſi ante terminum ſoluit et ei aliquid de debito dimittatur, vſuram committere videtur, quia manifeſte tempus ſolutionis pecunię uendit. Vnde ad reſtitutionem tenetur. Opuſ.67.4^m.

143 Nec excuſatur per hoc, quòd ſoluendo ante terminum gratuitus, uel ꝙ ab alio inducitur, quia eadem ratione poſſent omnes uſurarii excuſari. *Opuſ.67.4^m.

144 Contractus uſuræ, non habet rationem uenditionis & emptionis, nec rationẽ ꝑmutationis, ſicut apparet ex forma verborum, & ex tranſlatione pecuniæ, vel rei datæ mutuo, propter quod ſi ultra exigitur quam datur, iniuſta eſt commenſuratio. Opuſ.73.c°.4. Differẽtia.

145 Quando ſm æquitatem iuris fit recompenſatio rei, ſicut in uenditionibus & emptionibus rerum, vel recompenſatio laboris ſicut quando laborantibus redditur merces laboris, cõſtat ꝙ in hac via, non poteſt inueniri uſura, ratione iuſtæ poſſeſſionis & acquiſitionis. Opuſ.73.c°.4.

146 Si quis rem aliquam emat pro pretio minori quàm ualeat tempore emptionis, uel pro pretio æquali, rem tamen percepturus in tempore quo ſperat eam plus valituram, uel etiã ſi quis uendat rem pro precio maiori quàm valeat tempore uenditionis, ſperans tamen ꝙ tantum ualitura erit tempore ſolutionis, ſi uériſimiliter dubitatur, utrum plus uel minus poſſit ualere pro tempore illo, pro quo uenditur uel emitur res, in talibus ratio dubii excuſare põt a vitio uſuræ, & facere æquitatem iuſtitiæ, licet plus accipiatur quàm detur, eo ꝙ ratio huius dubii, ponit æſtimationem ualoris in reb^9, ex ipſa natura rerum, quæ in tali tempore plus uel minus poſſunt ualere. Opu.73.c°.6.

147 Non cauſa temporis tantum ibidem plus expectatur, ſed propter ipſam naturam rei, quæ plus ualet aliquando in uno tempore quam in alio, & aliquando minus. Et hoc modo ratio dubii, & periculi etiam localis poſſunt excuſare contractus aliquos, qui alias iudicarentur uſurarii ſecundũ decretalem, 22.q.62.4.2^m.6./.Op.73.c°.6.

148 Si aliquis poſt auguſtum, multum de blado, uel de uino habeat uenalia, & pro illo tempore menſura bladi, tres ſolidos tantum ualebat, & modius uini tantum decem, & uẽdat bladum pro quatuor ſolidis, & uinũ pro duodecim, recepturus tamen pecunias, in feſto Ioannis, quia nec uolebat dare pro minori precio, etiam ſi ſtatim reciperet, eo quòd rem ſuã æſtimabat tantum ualituram probabiliter in prædicto tempore ſolutionis, dico quòd non committit uſuram, quia illud non accipit cauſa temporis, ſed pro natura rei, quam probabiliter & ueriſimiliter dubitare poteſt tantum ualituram, in tempore pro quo uendidit, etiam ſi non ualuit tantum, in tẽpore pro quo uendidit. Op.73.c°.6.

149 Et hæc ratio poteſt applicari, ad aliquos alios contractus, ẽt quando res minus emitur, quam ualeat tempore emptionis, recipienda tamen in alio tempore in quo ueriſimiliter poteſt dubitari, utrũ plus uel minus ſit ualitura, quam empta ſit, quia ſic ibi non committitur uſura. Op.73.c°.6.

150 Quod autẽ cauſa tẽporis accidit in cõtractibus, ſicut in mutuis quando aliquid ſorti accidit, ſine iuſto titulo, quia ipſe facit ſuum per fraudẽ. ſ. uendendo tempus quod dei eſt, & datum communiter omnibus, & non poteſt habere titulũ ſucceſſionis naturalis, ſeu gratuitæ donationis, ſeu iuſti lucri, ꝑ meritum proprii laboris, uel per recompẽſationẽ rei propriæ uel uſus propriæ rei, eſt uſura. Op.73.c°.8.

151 Omnis contractus in quo aliquid plus accipitur quàm datur, ſiue in ſpe, ſiue in re, & hoc tantum propter cauſam temporis, uocatur contractus uſurarius. Opuſ.73.c°.8.

152 Si autem accipiatur plus quàm detur, ſimpliciter propter æſtimationem uendentis uel ementis ampliorem in uno tempore quàm in alio, propter aliquam trium cauſarum prædictarũ, uel etiam propter dilationem rei in uno tẽpore quam in alio, tunc poteſt fieri ſine uitio uſuræ, quia ſuperabundantia hmõi, recompenſatur ex ampliori ualore rei in ſe pro tẽpore, pro quo accipitur hmõi ſuperabundantia, & non accipitur pro temporis dilatione. Opuſ.73.c°.8.

153 Licet hi contractus excuſari poſſint a uitio uſuræ, ſecundũ rationem dictam, non tamen excuſantur omnino a uitio cupiditatis, quæ hic dicitur turpe lucrum, quia ratione tempo-

ris accidit ſicut & uſurã, licet differenter. Op.73.c°.8.

154 Si autem huiuſmodi contractus ordinẽtur ad vſum vitæ humanæ, excuſantur ab omni turpitudine, & oſtenditur, ꝙ in hmõi non ſit vſura, quia uſura non excuſatur quantũcũque ordinetur ad uitæ neceſſitatem. Opu.73.c°.8.

155 Ea quæ uſurarii per vſuras ab aliis extorſerunt, nõ poſſunt per dominos temporales licite retineri, niſi forſitan eſſent talia, quæ ab ipſis dominis temporalibus, hactenus extorſiſſent, vnde ſi inueniuntur certę perſonæ, a quibus extorſerũt vſuras, debent eis reſtitui. Opu.21.cc.1.

156 Licet accipere mutuo ſub uſuris ad bonum ſui vel alterius, non autem licet inducere, ad faciendum vſuras 22æ.q.78.4.o.3.d.37.6.6m./.Ma./.q.13.4.17m./.18m./.19m./.Op.21.q.5.fi.Vti.16.&c.

157 Vendere autẽ carius iuſto, propter dilationem ſolutionis, vel emere uilius propter anticipationem, eſt vſura, nõ autẽ econuerſo 22æ.q.77.1.1m.h./.q.78.2.7m.

158 Si.n.mercatores tuſciæ, portãtes pãnos de nũdinis Licinari, vt vſque ad tps reſurrectionis expectẽt pretiũ, plus vẽdãt pãnos q̃ debeãt ſm cõem forũ, nõ e dubiũ eẽ uſurã. Op.67.2m

159 Si aũt vendãt ſm cõem forum, & nun plus q̃ valẽt, plus tñ q̃ acciperẽt, ſi eis ſtatim ſoluerent, nõ eſt uſura. Opu.67.2m.

160 Si illi qui pecuniam mutuo accipiunt ſub vſuris, illã vſurã recuperare uolũt, plus uendendo pannos quam valent, pp expectationẽ uſq; ad certũ tẽpus, non eſt dubiũ eſſe vſuriam, cũ tempus manifeſte uendatur. Op.67.3m.

161 Nec excuſantur propter hoc, ꝙ volunt ſe cõſeruare indemnes, quia nullus debet ſeruare indemnitatẽ, mortaliter peccando. Opu.67.3m./.Opu.73.c°.7.

162 Et licet alias expenſas licite factas, puta, in portatione pãnorũ, poſſint licite recuperare de eorũ venditione, non tñ poſſunt recuperare vſuras quas aliis dederant, cũ hæc fuerit iniuſta datio, & præſertim ẽt cũ dando vſuras peccauerint ſi induaci ſit, tãquàm occaſionẽ peccãdi vſurariis prębẽtes, eſt ẽt neceſſitas q̃ ponitur ab eis, vt.ſ. mercatores honorabilius uiuãt, & maiores mercationes faciãt, nõ ſit talis neceſſitas, q̃ ſufficiat ad excuſandũ pctm̃ prædictũ 22æ.q.78.4.n./.3.d.37 6.6m./.Ma.q.13.4.17m./.19m./.Opu.21.q.5.fi./.Opu.67.3m.

163 Patet.n.a ſimili, q a nõ poſſet quis in uenditione pannorum recuperare expenſas, quas incaute & imprudenter feciſſet. Ma.q.13.4.14m.b./.Opu.67.3m.fi.

164 Si qs vero bladũ vel vinũ uẽdiderit vel emerit, in aliquo tẽpore vel loco, vt plus accipiat in alio, quàm dederit, in rõne tpis vel loci, licet ẽt res ꝓ tẽpore illo tm̃ valeãt, iã pp intentionę vſurariã, fit uitiũ vſuræ, qđ tñ bene poterat fieri, ſi tm̃ eci nã attẽderet, & nõ tpis vel loci cã, q̃ nullo mõ ſũt aliqd de re, nec vilitatẽ nec raritatẽ faciũt i reb9 p ſe. Op.73.c.8.

165 Aliquis debet alteri centum ſolidos, perſoluendos poſt aliquos annos, vel annuatim, ad duos vel tres terminos, & vult remittere debitori tertiã, vel quartã, vel quintam partem, ſi ſoluat ei in principio anni, ſiue ante terminos poſitos qñ petierit. Cõſtat aũt ꝙ in hoc caſu, plus accipit q̃ datur, rõne tẽporis. Iõ ſi hat cã lucri, põt ibi eſſe vitiũ vſuræ, qm̃ hmõi lucrum quæritur tantum ex tempore, & periculum tollitur, vel veriſimiliter non põt dubitari de periculo, vtrum magis minuſue, res poſſint ualere. Op.67.o./.Op.73.c°.8.

166 Debitor iuſte debebat centũ ſolidos, & pp anticipationem tpis, tãtũ ſoluit octuaginta. Accipit ergo vltra id qđ dat.i. vltra octuaginta, viginti, quia creditoris erant illi viginti ſolidi, & ſunt facti debitoris rõne tpis anticipati. Rõne ergo regulę datę de cauſa uitii in uſura, quæ eſt, qñ plus accipitur quam datur, cã tpis, põt eſſe hmõi contractus uſurarius, ſi fiat tantum cauſa lucri, vt prædictum eſt. Op.73.c°.8.

167 Sed hic põt cadere excuſatio vſuræ dupliciter. ſ. quãdo gratis & liberaliter creditor hmõi ſuperabundantiam tribuit debitori, & debitor nõ cauſa temporis accipit, vel quãdo creditor per dãnũ proprię rei, recompenſat hmõi ſuperabundãtiã, vt quando non põt habere pecuniã, ſine alicuius rei propriæ alienatione & dãno ex qua ſoluat creditori quod petit ante terminum ſolutionis. Alias eſt caſus uſurarius 22æ.q.78.3.c./.Op.67.1m./.2m./.Op.73.c°.8.

168 Si locans accipit aliquid, vltra rẽ locatam, hoc habet rõnẽ æquitatis, quia illud plus, recompenſatur per vſum rei locatæ, qui eſt proprietas locantis, & pertinet ad eius ſortẽ.i. ad rem locatã, cuius proprietas ſimpliciter manet apud locãtẽ, & rõ periculũ ẽt ipſius rei, remanet apud locantẽ, & ſic ibi nõ eſt uſura, ſed aliquando in uenditione. Op.73.c°.8.

169 Sed qñ quis uendit rem aliquã, non quidẽ uſum tãtũ ipſi9, ſed & proprietatem eius, conſtat ꝙ transfertur de iure periculum rei in emente. Et quando ſic uendena res hmõi, tenet periculum pœnes ſe, tamen ſic non transfertur dominium, & ideo non eſt permutatio uenditionis iuſtæ. Sed conſtat quòd emens eam, tranſtulit dominium pecuniæ quam dedit. Quare magis habet rõnẽ mutui. Et ſi plus ſperat propter tps futurum determinatum, quam ſit datum, ſequitur ꝙ ſit vitiũ uſuræ. Opu.73.c°.8.

170 Specialis difficultas videtur in contractibus illis, in quibus res emuntur uel uenduntur, quæ ex temporis proceſſu recipiunt incrementum ualoris uel vtilitatis, ſicut ſunt ſata, fœtus animalium, fructus arborũ, & ſpolia ſyluarũ, an ibi ſit vitium uſuræ. Opu.73.c°.8. Sata, fœtus fructus & ſpolia ſyluarum.

171 Quia igitur hmõi res venduntur & emuntur vt frequenter ante tẽpus ſuæ vtilitatis uel uſus, & minus emuntur quam ſint valiturę in tẽpore ſuæ receptionis & uſus, qõ eſt nõ immerito, vtrũ plus recipere pro eis, vel ſperare, pro tẽpore ſuæ receptionis, faciat uſurarium contractum. Opu.73.c°.9.

172 Sine præiudicio, aliter mihi videtur eſſe diſtinguẽdũ in prædictis contractibus, & præcipue quia videmus, non de facili imminere periculum rei in uenditione ſpoliorum ſiue nemorum, ſicut in aliis. Opu.73.c°.8.

173 Poſſunt ergo hmõi res emi, tãquàm neceſſariæ ad vſum vitæ emẽtiũ, uel cauſa lucri tantũ. Si primo mõ, nullũ eſt ibi uitiũ uſuræ, quãmuis plus ualiturę ſint probabiliter, tẽpore ſuæ receptionis, dũtamẽ æxtimatio iuſta ſit facta tẽpore contractus, quæ eſt ſm legem naturæ, & ẽt ſm conſuetudinem humanã, in hoc ꝙ tantũ põt ęxtimari res neceſſaria vitę humanæ, quantũ neceſſarius eſt vſus eius, & hoc uel ſimpliciter, vel pro tempore aliquo determinato. Opu.73.c°.8.

174 Et quia ſimpliciter apud ſapientes plus æxtimatur res perfecta, quàm imperfecta, & pro determinato, æſtimatur res quãtũ vendi põt inter homines, & ideo licet tales res, minus vendantur imperfecte, quam ſint valituræ perfecte, nõ videtur mihi ꝙ aliquis præter ſortẽ amplius accipiat, quia ſors vendita eſt ipſius ementis, cum incremento ſuæ ualitudinis atque vtilitatis. Opu.73.c°.8.

175 Si autem ſecundo modo, ideſt, cauſa lucri tantum, fiãt huiuſmodi contractus, poteſt adhuc in eis tantum turpeluerũ iudicari cauſa cupiditatis, quæ oritur ex conditione temporis. Et poteſt iterum in eis incidere uitium uſuræ, & hoc quando huiuſmodi lucrum quæritur tantum ex tempore & periculum tollitur, vel uériſimiliter dubitari non poteſt de periculo, utrum magis minuſue ratione temporis res poſſint valere, quia in vſura accipitur ſors pro re iuſte poſſeſſa, uel debita alicui perſonæ. Illud autem dicitur ſorti accidere: quod non pertinet ad proprietatem ſortis. Opuſ. 73. c°. 8.

176 Emere autẽ aliqua bona, vt redditus uel poſſeſſiones ad vitã, quæ eſt tempus indeterminatum, vel emere aliqua prędictorum ad tempus determinatum. ſ. ad decem annos, vel ad viginti, quæ duo frequenter fiunt inter homines noſtri tẽporis, in hac conſideratione non tantum in emptione ad vitã alicuius, poteſt aliquando incidere uitium uſuræ, ſed etiã in emptione ad omne tempus. Opu.73.c°.9. redditus poſſeſſionũ ad uitã.

177 Dare certam pecuniam ſiue ſummam pecuniæ alicui eccleſiæ, pro aliqualibus poſſeſſionibus eius tenendis ad vitam dantis pecuniam, & poſt mortem tenentis, redituris ad ipſam eccleſiam, ſecundum Goffredum eſt uſurarius contractus. Sed hoc exemplum eius, tunc veritatem habere dicitur quando eccleſia, aliqua neceſſitate impulſa, cogitur impignorare poſſeſſiones ſuas, quas non poteſt nec vult ſimpliciter alienare. Tunc enim non eſt uenditio proprie, ſed impignoratio, quia qui non poteſt rem uel poſſeſſionem aliquã vendere ſimpliciter, non poteſt uendere eo iure ad tempus. Op.73.c°.9.

178 Conſtat quòd licet quædam eccleſiæ multa poſſideant, tamen alienare ius poſſidendi non poſſunt, ſine auctoritate & conſenſu ſuperioris prælati, nec ſimpliciter, nec ad tempus. Et ideo huiuſmodi venditiones eccleſiarum, ſunt impignorationes, propter quod ſecundum hanc uiam, uſurarius eſt huiuſmodi contractus, quia fructus pignorum non licet recipere ultra ſortem, eo quòd non ſunt de natura ſortis. Opu.73.c°.9.

179 Si dans pecuniam, in hmõi contractu habet ſpem uiuendi ultra id tẽpus, quo receperit de prouentibus totam ſortẽ quã dederat, & ultra hmõi ſpes uel receptio amplior, non facit uitium uſuræ, niſi quando illud quod ſperatur vel recipitur amplius, ſorti accidit & non eſt de natura ſortis. Aliter omnis emens agros uel animalia, ut plus recipiat in prouentibus proceſſu temporis, uel in ipſis rebus uenditis in alio tẽpore, eſſet vſurarius, quod eſt abſurdum dicere, quia ſic omnis mercator, eſſet uſurarius 22æ.q.58.1.o./.2.7m./.Opu.67.o./.Opu.73.c°.9.

Vſu

180 In uenditionibus iuſtis, quando aliquis dominus transfert dominium ſuæ rei, cum uſu eius & fructu ſimpliciter, ſiue ad tempus, conſtat q̃ omnis prouentus rei uenditæ eſt de natura ſortis, & non accidens ſorti. Quare talis ſpes uel amplior acceptio, non facit contractum uſurariũ. Op. 73. c°. 9.

181 Contractus emptionis, alicuius poſſeſſionis ad uitam alicuius, & contractus in quo aliquis dat centum libras ut annuatim recipiat decem quàm diu uixerit, & ſperet ſe uicturum ad undecim annos & ultra, uel ut in decimo anno recipiat ſimul centum & decem libras, addita etiam conditione, quòd ſi ante moriatur, quòd nihil accipiat de tota ſumma, non ſunt eiuſdem rationis, & tantum in ſecundo eſt uitium uſuræ. Opuſc. 73. c°. 9.

182 In eo qui ſperat centum & decem libras ſe accepturum in undecimo anno, iam gratia temporis determinati tantum, ſit recompenſatio inæqualitatis, & ſic facit uſurarium cõtractum. Sed in alio qui non ſperat ſe plus accepturum, niſi in tpe indeterminato, & ex re empta iuſte ſm naturam, tunc nihil accipitur ultra ſortem, ſed totũ ſperatur ut ſuũ, & de ſorte ſua, non ſactum ſuum propter rationem temporis, ſed propter naturam contractus. Opuſc. 73. c°. 9.

183 Cum dicitur q̃ quando fit numiſmatis tranſlatio ad alterum, ut ſeipſum augeat, & multiplicet, fit tochos, id eſt, uitium uſuræ ſecundum philoſophum, uerum eſt: quare cum in emptione redditũum ad uitam, fiat tranſlatio pecuniæ ad hoc ut ſeipſum multiplicet, uidetur ſemper & naturaliter eſſe uitium uſuræ, diſſoluendum eſt, q̃ intentio philoſophi, ut apparet ex dictis ſuis eſt, q̃ numiſma inuentum eſt cauſa tranſlationis aliarum rerum, quarum uſus, uitæ humanæ eſt neceſſarius. Et ideo quandocumque aliquis utitur tranſlatione numiſmatis, ut per numiſmata, alia eiuſdem generis multiplicentur, fit abuſus numiſmatis, & inhoneſtus contractus, & uocatur tochos, id eſt, partus dei. Et hinc conſtat mihi quòd huiuſmodi contractus de quo eſt ſermo, non eſt tochos. Opuſc. 73. c°. 9.

184 Et ſi redditus, pecunia emantur ad uitam, tamen ex iſtiuſ contractus non habetur, quòd ad hoc emantur ut pecunia pecuniæ addatur, ſed ut de ipſa pecunia empta res neceſſariæ uitæ humanæ emantur. Et hic finis contradicit fini propter quem fit tochos. Opuſc. 73. c°. 9.

185 Vt in pluribus in hoc contractu, non pecunia numerata, ſed ipſæ res emuntur, quæ uel per fructus ſuos referuntur ad hominis uſum, ut ager & poſſeſſiones aliæ, uel per ſeipſas, ut triticum, uinum, oleum, & huiuſmodi. Tochos aũt eſt, ut dicit philoſophus, numiſma numiſmatis. Op. 73. c°. 9

186 Tunc ſecundum philoſophum tochos eſt, quando acquiritur pecunia per pecuniam, ad ſimilitudinem generantium ſimilia ſibi. Conſtat aũt q̃ quando ſimilia ea ſimilioua generantur ad multiplicationem, q̃ generantia ſaluantur, & nõ corrumpuntur in generationibus ſuis. Opuſc. 73. c°. 9.

187 Sed qui dat centum libras, ut habeat decẽ annuatim quàndiu uixerit, conſtat quòd non eſt ibi ratio generationis, eo quòd non manent centum libre uel in poteſtate uel dominio dantis cum ſua genitura, ſed penitus ſunt tranſlatæ ab ipſo nec manent etiam in iure repetẽdi, ſicut fit in tochos. Quare magis debet uocari huiuſmodi contractus trãſmutatio rei pro re, quàm generatio alicuius rei ex re. Et ſic apparet, quòd ratio de tochos, nihil eſt ad propoſitum in huiuſmodi contractibus. Opuſc. 73. c°. 9.

188 Cum dicitur quòd ex lege diuina habetur, quòd quando quis emit poſſeſſiones proximi ſui, percepta ſorte ea prouẽtibus fructuum, non liceat ementi aliquid ultra recipere, & quòd omnis emens ad uitam poſſeſſiones uel redditus, ſperat ultra ſortem datam aliquid accipere & recipit ſi uiuat ultra, ſecundum quòd ſperat, dicendum quòd lex illa ſecundum literam intellecta, eſt diuina, ſed tamen eſt temporalis, ſicut & aliæ leges multæ, quæ tantum ſecundum literalem ſenſum in figura datæ ſunt illi populo. Et ideo ſicut obſeruantia iubilei, non manet in populo chriſtiano, ita & leges quæ propter iubileum datæ erant, quarum una erat lex adducta, ſicut apparet in textu. Opuſc. 73. c°. 9.

189 Et uerum ſi conſideretur id quod morale eſt in lege iſta, quam exponit gloſſa inducta, inuenitur nihil facere contra naturam horum contractuum, ſed tantummodo contra peruerſas intentiones diuitum ementium, qui ſecundũ quòd dicit gloſſa, moleſte de pauperum neceſſitatibus uegotiantur, & ſtudent poſſeſſiones aliorum acquirere, quando tenentur ex ſincera charitate eis indigentibus accomodare, & accomodata paulatim de fructibus agrorum recipere. Et ſic euidenter apparet quòd hoc accidit in huiuſmodi cõtractibus, & non eſt de natura contractus, in quo frequentes ſine indigentes non uendunt, ſed emunt. Opuſc. 73. c°. 9.

190 Et nec lex, nec gloſſa de ſe inficit uitio uſuræ huiuſmodi contractũ per naturam, ſed tantũ per accidẽs. Op. 73. c°. 9.

191 Cum dicitur quòd in talibus contractibus, ſemper aliquid ſperatur, uel accipitur ultra quàm detur, cauſa ſolius tẽporis, & quòd hæc cauſa, facit contractum uſurarium, dicendum q̃ tempus poteſt referri ad aliquas rerum permutationes, ut conferens aliquid iuſti ualoris, uel auferens. Et hoc modo ſi cauſa temporis plus uendatur uel minus, non erit huiuſmodi contractus uſurarius. Pluris enim æſtimatur & iuſte menſura tritici in æſtate, quam in autumno ceteris paribus, hoc eſt quantum eſt de natura temporis. Et ideo ſi quis accipiat plus de blado uẽdito pro tempore æſtatis, quàm dederit in autumno quando bladum emit, non iudicatur uſurarius, dũ tamen pro illo tpe ſolo, uelit bladũ uendere, & non pro alio s ſẽ. q. 6s. 4. s^m/ ſi./. Opu. 73. c°. 9.

192 Plus & iuſte apretiantur decem libræ ad omne tempus annuatim, quàm ad aliquod tempus particulare, uel plus & iuſte eadem ratione ad tempus iuuenis, quàm ſenis, & hoc ex natura temporis, & tamen non iudicatur uſura, ſi quis emit decem libras ad omne tempus, id quod plus recipit, uel ſperat recipere quam dederit, licet ex tẽpore illud plus ſibi accidat, & certitudinaliter. Quare nec ſimiliter is qui plus recipit de eo quod ad tẽpus aliquod particulare emit, debet iudicari uſurarius. Et hæc eſt una cauſa, quia per naturam temporis, facta eſt res ſua, cum ſuis prouentibus. Et ideo totum eſt de ſorte propria. Opuſc. 73. c°. 9.

193 Poteſt etiam in contractibus tempus conſiderari ut nihil conferens, uel auferens de natura rei, ex natura temporis, ſed tantum conſideratur ut menſura durationis extrinſeca, ut quando ratione temporis ſic accepti, aliquid plus accipitur uel ſperatur quam detur, tunc patet uitium uſuræ uel iniuſtitiæ, quia illud plus quod ultra datum accipitur, nec ex natura rei recompenſatur, nec gratis datur uel accipitur. Et ideo nullo iuſto titulo poteſt fieri proprium, ſed ſemper eſt alienum. Opuſc. 73. c°. 9.

194 In contractibus in quibus certi redditus uel poſſeſſiones emuntur ad tempus determinatum, ſicut cum aliquis habet redditus certos, ut parochia, uel præbenda, uel ex patrimonio, uel aliunde, & huiuſmodi redditus uult uendere ad ſex annos uel ad aliquod tempus determinatum, ut ſimul habeat paratam pecuniam, an licite & abſque uitio uſuræ poſſint emi pro minori pretio, quàm ualeant in annis tot acceptis, mihi uidetur etiam ex parte ementis, iuſtum poſſe fieri contractum, & iuſtum eſſe, quantum eſt de natura contractus. Opuſc. 73. c°. 9.

195 Poteſt autem fieri iniuſtus per accidens dupliciter, ſcilicet uno modo quando corrumpit charitatem debitam fratri, id eſt quando emens uidet fratrem in neceſſitate corporis uel animæ, propter quã oportet eum uendere redditus, uel poſſeſſiones ſuas, tunc emens ſi diues fuerit potens ſine damno, proximo ſubuenire, dico ſine præiudicio, quòd tenetur ei mutuo dare, & loco pignorum, prædictos redditus uel poſſeſſiones accipere, donec acceperit quod accomodauerat. Alio modo poteſt fieri iniuſtus contractus ex parte ementis, propter corruptionem finis debiti, qui eſt ad utilitatem uitæ humanæ. Vnde quando cauſa lucri tantum, & augmentationis diuitiarum fit tunc eſt turpe lucrũ. Sed primo modo, reducitur ad uitiũ uſuræ. Op. 73. c°. 9.

196 Natura huiuſmodi contractus, habet in ſe tria, quæ ipſum iuſtum oſtendunt. Vnũ eſt, ipſa uendentis liberalitas, qua poteſt rem ſuam dare gratis, uel permutare pro ſe minoris pretii, quam ſit ſua res. Et ſecundũ hoc, nullũ incidit uſura uitiũ in emẽte, quia id quod accipitur, totũ eſt de uoluntate libera dñi. Aliud eſt ipſa æquitas permutationis rerũ, quia quãdo res uẽditur pro tãto, quãto æſtimatur iuſte, ſiue a uenditore, & emẽte, ſiue ab his qui ſunt legis poſitiuæ, tunc eſt iuſtitia in permutatione. Sed conſtat q̃ uendens non poteſt plus habere pro tempore pro quo uendidit, & etiam res futuræ per tempora, non ſunt tantæ æſtimationis ſicut eædem collectæ in inſtanti, nec tantam utilitatem inferunt poſſidentibus, propter quod oportet quòd ſint minoris æſtimationis. Tertium eſt ipſa ratio ſortis, quia quod plus accipitur, quam datur, eſt de ratione ſortis, eo quòd emens totũ emit, quod euenturum erat tempore determinato. Et ideo non ultra ſortem propriam accipit, ſicut nec ille qui emit redditus ad omne tempus. Opuſc. 73. c°. 9. fin.

197 Hæc tamen tõnes, huiuſmodi contractus iuſtitiã oſtendentes, per quas etiam diſſoluitur ratio contraria, quæ uidebatur oſtendere uſurarium contractum, quia etſi plus accipitur quam detur, hoc fit de natura rei permutatæ. Et illud plus

non eſt accidens ſorti, ſed aſt da ſorte ementis, ſicut etiam plus accipitur quàm detur in his poſſeſſionibus, quæ emũtur hæreditarie, ad omne tempus. Opuſc. 73. c°. 9. fi.

198 Quando res carius uenduntur propter tẽporis dilationẽ tantũ, quàm æſtimentur in tpe uenditionis, quia uidemur hanc rationem fieri in omnibus uenditionibus faſcellorũ lignorum, qui per centenarios & millenarios generaliter uenduntur, an iuſtitia poſſit inueniri, in huiuſmodi contractib⁹, an ſimpliciter ſint uſurarii, credo ſine præiudicio aliorum, poſſe excuſari huiuſmodi contractus a uitio uſuræ, & maxime quando uerisimiliter eſt dubium, res huiuſmodi plus minuſue ualituras tempore ſolutionis. Opuſc. 67. 1m. / Opuſc. 73. c°. 10. prin°. Credentia.

199 Inuenitur etiam huiuſmodi contractus in dominis principalibus, qui ſyluas, & nemora uendunt. perſoluenda in tempore quo eſt ipſarum uſus conuenientior, quam ſit in tempore uenditionis, inuenitur etiam in mercatoribus, qui ab ipſis dominis emunt ſyluas & nemora, per menſuras terræ & ex ipſis faſcellos faciunt, quos ulterius uendunt per numerũ. Vtrique ergo propter credentiã, quã faciũt uſque ad tempus uendunt carius ligna, quàm ualeant tempore uenditionis. An ſit ibi contractus uſurarius, dico ꝙ non propter dilationem ſolutionis in prolixo tempore, huiuſmodi res carius uenduntur, ſed propter iuſtam æſtimationem rerum, quæ in tempore futuro, quo determinata eſt ſolutio ſunt plus ualituræ probabiliter, quàm in tempore uenditionis. Et ſic non plus accipitur quàm detur ratione tẽporis tantũ, ſed ſeruatur æquitas iuſtitiæ inter datum & acceptũ pro tempore pro quo fit uenditio. Opuſc. 73. c°. 10.

200 Si uenditor rem ſuam intendat uendere carius, non propter tempus tantum, ſed tantum propter damnum, quod ſibi uidet imminere ex dilatione perſolutionis recuperandæ, ſeu propter uexationem ſuam redimendam, quam probabiliter timet futuram ſibi in repetione debiti ſui, propter malitiam, uel impotentiam debitoris, tunc excuſatur a uitio uſuræ, & ſit æquitas æſtimationis in huiuſmodi contractibus, per recompenſationem damni, uel quando, probabiliter timentur hæc in credentia accidere. Et tunc rectitudo huiuſmodi intentionis apparet, quando uenditor optaret potius non uendere talibus, quàm uendere ad credentiam & quando libenter daret aliis pro minori precio in continẽti perſoluendo, quàm uendere ad credentiã talibus pro precio maiori niſi uenditio habeat rationem mutui. 22æ. q. 78. 2. 1m. / 7m. / Opuſc. 67. 3m. / 4m. / Opuſc. 73. c°. 10. / 11. fi.

201 Vno autem modo, credentia facit contractum uſurarium, quando propter ipſam credentiam, res uenditur carius, quam ualeat ſimpliciter, uel quàm eſſet ualitura probabiliter, tempore ſolutionis, uel etiam ſi tantum ſit ualitura uerisimiliter, tamen ipſe uenditor, alias res ſuas non uenderet, niſi plus acciperet, propter ipſam credentiam, & tunc uenditio habet rationem mutui. 22æ. qu. 78. 2. 7m. / Opuſc. 67. 3m. / Opuſc. 73. c°. 10. / 11.

202 An autem hi ſint contractus & abſque uitio uſuræ, quando pro minori precio in continenti perſoluendo, aliquæ res emuntur, ut bladum in terra, tempore hiemis, & ſyluæ, & nemora, adhuc per tres annos uel amplius creſcituræ, ante aptum tempus inciſionis, quàm ualituræ ſint iuſte in tempore ſuæ collectionis & receptionis, ut bladum in terra in tempore hiemis, pro minori precio quàm ualiturum ſit iuſte, tempore auguſti quando colligitur, credimus ſine præiudicio melioris ſententiæ, tales contractus poſſe fieri, abſque uitio uſuræ. Opuſc. 67. 4m. / Opuſc. 73. c°. 16.

203 Vnaquæque enim rei æſtimatio iuſta, depẽdet ab utilitate uel neceſſitate ipſius rei. Conſtat autem ꝙ non eſt tãta utilitas uel neceſſitas alicuius rei imperfectæ, ſicut eſt eiuſdem perfectæ. Quare non recte tanti precii æſtimanda eſt, cum adhuc eſt imperfecta, & longe a perfectione ſua, ſicut cum iã eſt perfecta. Sed huiuſmodi res, ſcilicet bladum in terra, & ſyluæ & nemora ante tempus inciſionis, emuntur in tempore ſuæ imperfectionis. Quare abſque uitio uſuræ debent æſtimari minoris pretii, quam ſint ualituræ in tempore ſuæ perfectionis. Opuſc. 73. c° 10.

204 Illud quod per uirtutem temporis accreſcit alicui rei, iuſte eſt illius, cuius eſt ipſa res: ut ſi quis emit terras fructiferas, uel arbora, uel animalia fructifera, quicquid emit per naturam temporis, non tantum per exercitium laboris, iuſte ſit illius, cuius ſunt huiuſmodi terræ, arbores, uel animalia. Quare cum per naturam temporis, ſegetes in terra ſatæ, ueniunt ad maiorem ualorem, & ſimiliter ſyluæ & nemora, ſequitur ꝙ quicquid prouenit ultra precium datum, iuſte, & abſque uitio uſuræ ſit illius qui emit ipſa, & cedit in propriam ſortem. Quare nihil accipit ultra ſortem, licet plus accipiat emens quàm dederit. Opuſc. 73. c°. 10.

205 Hoc autem dicimus quantum ad naturam contractus, licet tamen per accidens per intentionem ementis, poſſet eſſe turpe lucrum, quando ſ. tantũ intenderetur augmentatio lucri & diuitiarum, proueniẽs ex natura tẽporis, ſine exercitio laboris, & ſine dubio periculi, probabiliter poſſibilis euenire. Et alio modo, ẽt põt eſſe contractus uſurarius, quia ſ. aliquis cogitur talia uendere ante tẽpus congruum, ex neceſſitate, propter quã emptor, fraterna charitate tenetur uẽditori mutuum dare ſi uoluerit. Sed ſi attendatur natura contractus ſecundum ſe, non pro dilatione temporis plus accipitur ab emẽte, ſed pro natura & utilitate rei, facta uel ducta ex natura temporis. 22æ. q. 118. a. 4m. / Opu. 73. c°. 10.

206 Dare decẽ modios in hieme, ut recipiat quindecim in meſſe æquiualentes, habita rõne pecuniæ, nõ eſt uſura. 3. d. 37. 1. ſi.

207 Dabis autem quæ committuntur bonæ fidei aliorum ad lucrum, mihi uidetur dicendum, ꝙ aut commiſſio ſit pecuniæ, uel alterius rei, ita ꝙ transferatur in toto uel in parte rei commiſſæ in poteſtatem eius cui committitur, aut ita ſit commiſſio, ꝙ non transfeat dominium ſed remanet tota res cõmiſſa in domino cõmittẽtis. Primo mõ eſt uitiũ uſuræ, eo ꝙ ſperat lucrũ iã de re non ſua, quia iã erat translata per cõmiſſionẽ in dominiũ alterius. Et in hoc cõmiſſio aſſimilatur mutuo. Sed ſecũdo mõ põt ſperari lucrũ, ſine uitio uſuræ, quia ſic cõmiſſa eſt pecunia uel res alia, ſicut ſeruo uel miniſtro, qui de re dñi, negotietur ad utilitatẽ dñi ſui. Et ideo cõmittens põt ſperare lucrũ, ſicut ex re ſua. Et ſic lucrũ non accidit ſorti, nec poſſidetur ſine iuſto titulo, quia ſicut rei ꝓpriæ partũ recipit, nõ tñ partũ numiſmatis ex numiſmate immediate, ſed partũ ipſarũ rerum quæ ꝑ numiſmata ſua ſunt acquiſitæ iuſta commutatione. 22æ. qu. 78. 2. 5m. / Opuſc. 73. c°. 11. Cõmiſſio.

208 In toto uel in parte ideo dictũ eſt, quia ſi aliquis committit aẽũ alicui, ita ꝙ medietatẽ ei mutuet, & aliã medietatem ſuo retineat dominio, ita tamen ꝙ de illis centum debeat negotiari ad lucrum ille cui committitur, dico ꝙ hoc lucrum iam habet uitium uſuræ propter hoc, quòd non tãtũ ex re cõmiſſa ſperatur lucrum, ſed etiam pariter ex ea mutuata & commiſſa. 22æ. qu. 78. 2. 1m. / 5m. / Opuſc. 73 c°. 11.

209 Et ſicut in logice. locutio falſa iudicatur, ꝑ talẽ ſubiectionẽ, licet ueritatẽ directe ſignificet, ſicut ſi dicat, hõ uolãs ẽ aial ita in moralibus, actio uitioſa iudicatur, quando uitio permiſcetur, ut eſt in propoſito caſu uſuræ. Opu. 73. c°. 11.

210 Dare autem pecuniã mercatori uel artifici, per modum ſocietatis, cum pacto uel ſpe lucri, ita ꝙ cũ periculo ipſius cõmittentis mercator de ea negotiatur, uel artifex operatur, licitum eſt, nõ aũt in mutuo. 22æ. q. 78. 2. 5m. / Op. 73. c°. 11.

211 Dans uero pecuniam uſurario, ut uſuras exerceat, uel ut copioſius exerceat, peccat, non autem ſi det pecuniam ut tutius ſeruetur. 22æ. q. 78. 4. 3m. / Ma. q. 13. 4. 18m / 19m.

212 Si quis autem pecuniam alicui nauiganti committeret mutuo, propter ſpem alicuius lucri, licet periculum etiam ſortis ſuper ſe receperit, nihilominus iudicatur uſurarius, etiam ſi totum amiſerit, ſecundum decretalem. Opuſcul. 73. c°. 6. prin°. / 14. prin°.

213 Quòd liceat alicui mercatori, committere pecuniam ſuam alteri eunti ad nundinas ad lucrum, ſine uitio uſuræ, poteſt intelligi dupliciter, ſcilicet quia aut eſt ſimpliciter commiſſio, quæ ſit propriæ rei, bonæ fidei alterius. Et ſic non incideret uſuræ uitium. Aut eſt commiſſio ſecundũ quid, ſed eſt ſimpliciter tranſlatio, ſicut eſt in mutuo. Commiſſionem uero ſecundum quid dico, inquantum committens non retinet periculum ſuper ſe rei commiſſæ. Et hoc modo propter rationem tranſlationis quæ debuit fieri gratis ſine ſpe lucri, incidit uitium uſuræ. Et in hoc caſu loquitur decretalis. Opuſc. 73. c°. 14. prin°.

214 Dare pecuniam aliquam determinatam mutuo aliis mercatoribus tali pacto, quòd ſimilem & æqualem in numero & pondere perſoluent creditoribus illorum, a quibus accipiunt, in nundinis, aliquibus determinatis ſecundum locum & tempus, (uerbi gratia, Balduinus a Gualtero accipit centum libras ſterlingorum mutuo in francia, in menſe auguſti, ita quòd centum libras ſterlingorum ſoluet Balduinus pro Gualtero in Ienuario ſequenti, in quibus tenebatur Gualterus ſuis creditoribus, uel ſi non creditoribus tenebatur, ipſi mutuanti, in tali loco, & in tali tempore) poteſt contingere tripliciter, ſcilicet quia aut mutuans, tempore tranſlationis æſtimat dictam monetam plus ualituram in loco uel in tempore, quibus eſt perſoluenda, uerbi gratia, ſterlingi plus ualent in anglia quam in francia,

et

Vſu

Et tunc nihil eſt ibi culpabile. Aut timet probabiliter minorationem pretii. Et tunc dicendum, quòd mutuans committit uſurã, quia lucrũ ſperat ex mutuo. Aut mutuans, nihil lucri in mutuando intendit, ſiue ex tẽpore, ſiue ex loco, ſed tantũ ob fauorẽ & gratiã proximi hoc mutuat. Et tunc nihil culpabile ex hoc incurrit. Opuſc. 73. c°. 14.

215 Aliquis habens pecuniam aliquam ſpecialem, quam timet in tempore futuro minorandam in ſuo pretio, ſecundum ſtatuta legis poſitiuæ, & propter hoc, huiuſmodi pecuniã dat mutuo, ſibi reddendam in æquali pretio quod erat tempore mutui, reſpectu pecuniæ terræ, cõmunis æſtimationis, cum huiuſmodi mutuum uideatur factum ſpe lucri, an ſit in eo uitium uſuræ. Opuſc. 73. c°. 14.

216 Vel aliquis habens ſterlingos, ualentes quatuor turonenſes, timet ne in futuro tempore, per auctoritatem legis poſitiuæ tantum ſint ualituri tres turonenſes, propter quam cauſam, dat mutuo ſterlingos, & poſt diminutionem pretii ipſorum, non tot penitus uult recipere ſterlingos in numero & pondere, quot dederat mutuo, ſed ſecundum pretiũ in turonibus, cuius pretii erant tempore mutui, an in tali mutuo, ſit uitium uſuræ. Opuſc. 73. c°. 14.

217 Ad hæc dicendum, quòd in huiuſmodi, aliud eſt uitare dãnum, & aliud eſt ſperare lucrum, quia primum licet, non autem ſecundum. Opuſc. 73. c°. 14.

Animalia 218 Quando autem res fructuoſæ ad lucrum committuntur, ut ſunt agri, animalia, & cæt., patet ueritas ex prædicto caſu uſuræ, quando res transfertur, & committitur uel in toto uel in parte. Opuſc. 73. c°. 11.

219 In his tamen rebus commiſſis ad lucrum, magis & minus liquet iuſtitia permutatiua, quia quando ager, uel terræ cõmittuntur excolendæ ad lucrum, ſatis apparet iuſtitia, eo quòd non transfertur dominium, & nihil ultra percipitur de fructu propriæ rei. In animalibus uero, ut quando oues, uel boues, uel porci, committuntur nutrienda propter lucrum, non ita liquet iuſtitia, quia aliquando ſolet in huiuſmodi commiſſionibus, fraus uſuraria commiſceri, ut quando excluditur periculum principalis commiſſi a committẽte. Opuſc. 73. c°. 11.

220 Aliquis dat centum oues, ad nutriendum ad lucrũ, ita tamen ꝙ centũ oues ſibi ſemper ſaluæ maneãt, quicquid contingat, in hoc caſu põt incidere fraus uſuræ & hoc quando ultra iuſtã æſtimationẽ, taxat ipſe cõmittẽs, ſibi portionem lucri, propter quam non recompenſatur labor & ſolicitudo nutrientis, ſecundum iuſtam æſtimationẽ. Opu. 71. c°. 11.

221 Solet etiam & alia fraus in talibus fieri, ſcilicet quando diues alicui pauperi mutuat centũ libras, ut ex eis oues uel boues nutriendos emat, ad lucrum illius qui mutuum dedit, & ad lucrum illius alumni. Dico ibi fraudem uſuræ permiſſam eſſe, eo quòd iam radix huiuſmodi lucri, ex mutuo oritur. Et ideo uitio uſuræ inculpatur huiuſmodi commiſſio. Opuſc. 73. c°. 11.

222 Tunc ergo huiuſmodi commiſſiones, licet fieri poſſunt & ſine uitio uſuræ, quando mutuum uel ſimilitudo mutui, nõ permiſcetur in talibus, ſed dominiũ retinetur, cũ periculo quod cõiter accidere põt, uel quando etiã dominiũ rei commiſſæ cõicetur ei qui eã ſuſcipit ad nutriendũ ad lucrum, & ſimiliter periculũ cõicatur utrique, & quando ſecundum iuſtã æſtimationẽ taxatur lucrum, per quod iuſte recompẽſatur labor & ſolicitudo alumni. Opuſc. 73. c°. 11. ſi.

223 Quædam in conſuetudinem deducta, habentur pro iuſtis legibus, quæ magis deberent uel corruptelę permiſſę, quàm conſuetudines approbatæ. Et hoc uidemus in hac materia uſurarum, ſecundum regiones & ciuitates diuerſas, quantum ad pupillorum & orphanorum tutelam. Vnde dico, ꝙ non poſſunt pupilli, quando ſciunt ueritatem, retinere ſuperabundantias ſuarum rerum per uſuram acquiſitas. 2. 2. q. 108. 3 a^m./. Opuſc. 73. c°. 12. prin°.

224 Diſtinguẽdũ eſt tamẽ primo, de cã & origine hmõi ſuperabundãtiæ. ſ. quia aut acquirit̃ per fructus ipſarũ rerũ q̃ ſunt pupillorũ, ut ſunt agri, animalia & hmõi aut per ſolã trãslationẽ rerũ, & propter ipſam tranſlationẽ. Et quia pecunia, ſola tranſlationis cã inſtituta eſt, ut dicit philoſophus, ideo huiuſmodi cauſa præcipue apparet in uſus pecuniæ, cuius uſus eſt in tranſlationem rerũ, fructũ habentiũ. Et ſic ibi aliquando eſt uitiũ uſuræ, & aliquando non. Opu. 73. c°. 12.

225 Si enim primo modo aliquæ ſuperabundantiæ acquirãtur pupillis, nullum de ſe habent uitium uſuræ, tum quia in hoc inuenitur lucrum ex mutuo ſperatum uel acceptum: tum quia nihil accidit ſorti, eo ꝙ fructus, ex talibus rebus parti, naturaliter ipſas res comitatur, & eſt de natura ſortis, & non accidit ſorti. Opuſc. 73. c°. 12.

226 Secundo autem modo, adhuc diſtinguendum eſt, quia ſuperabundantia huiuſmodi, quæ eſt ex tranſlatione rerum, uel pecuniæ aut datur uel oritur pupillis ut lucrum, ex retentiona rerum ſuarum ortum habens. Et hoc modo eſt ibi uitium uſuræ, & non licet eis lucrum retinere, quia detentio rerum, non parit rationem alicuius lucri, inquantum detinentur, niſi ſecundum ꝙ utilitatem habent, & fructum afferunt. Aut non datur huiuſmodi ſuperabundantia ut lucrum, ſed ut gratia uel donum. Et tunc licet retinere eis. Et per iſtam rationem, excuſat conſuetudo uſurarium uitiũ in multis ciuitatibus. Et huius ſignum ꝙ gratis ſit datum, accipitur ex eo, ꝙ præter uoluntatem pupillorum, determinant ſibi ſuperabundantiam, quam dant eis, & ꝙ nũquam reperiũt, nec repeti faciunt a pupillis aliquid. Op. 73. c° 12. ſi.

227 Ex his liquet, quòd ſi tutores pupillorum, ſcienter pecuniam pupillorum dederint ad uſuram, per ſe uel per alios, ꝙ huiuſmodi ſuperabundantia rei, eſt aliena, & iniuſte poſſidetur etiam a pupillis quandocumque ſciuerint: quia ſi pupilli noluerint reſtituere, tutores ad id faciendum compellendi ſunt. Opuſc. 73. c°. 12. ſi.

228 Vſurarius tenetur reſtituere, quicquid accepit de uſuris, & fructus, & intereſſe, non autem quæ lucratus eſt eum eis etiam emendo poſſeſſiones. 2. 2. q. 78. 3. o./. Quol. 3. qu. 7. 2. o./. Opuſc. 67. o. Reſtitutio.

226 Quia autem ad reſtitutionem uſurarum lex diuina, lex naturæ, & iura obligent, ſatis liquet ex præmiſſis, & ex natura ipſarum uſurarum. Quia enim ſuperabundantia uſurarũ, nullo iuſto titulo poſſidetur, ideo iuſte retineri non poteſt & iniuſte poſſidetur. Opuſc. 73 c°. 15. prin°. * Decimæ. 26.

230 Quid iniuſte poſſidetur, alienum ẽ & alicui alteri propriũ eſſe debet, ſecundum Auguſtinum. Quare cum omnis ſuperabundantia uſurarum, ſit tamquam res aliena ipſi uſurario iniuſte poſſidente, ſequitur ꝙ ſit propria alterius, qui ipſa deſtitutus eſt. Sed hoc eſt iuſtum ſecundum omnia iura, quòd omnis res deſtituta contra iuſtitiam, reſtituatur. Reſtitutio enim ſemper reſpicit deſtitutionem. Quare ſecundum omnem iuſtitiam naturalem, uſuræ reſtituendæ ſunt. Opuſc. 73. c°. 15. prin°.

231 Lex diuina iubet reſtitutionem uſurarum fieri, ſicut & rapinarum. Et uoco legem diuinam, quæ in canone ſacræ ſcripturæ, & in decretis ſanctorum patrum, & canonibus continetur, quia ius diuinum eſt quod diuinitus promulgatur. 2. 2. q. 57. 2. ar. 3./. 3^m./. Opu. 73. c°. 5./. 15. prin°. * Eleemoſynæ. t. 14. Oblatio. 8.

232 Lex uero humana, uſuras nõ iudicat res alienas. Op. 73. c°. 5.

233 Quantum eſt ex lege diuina, debet compelli fœnerator, ad eandem in numero reſtitutionem, ſi manet ipſa res in poteſtate fœneratoris eadẽ, niſi per aſſenſum repetentis liberet. Alias tenetur pro ipſa ualorem reſtituere. Opuſc. 73. c°. 5.

234 Si res non manet in poteſtate fœneratoris eadem, ſed conſumpta eſt, uel tranſlata in alterius dominium, qui eſt uerę fidei poſſeſſor, tunc compelli debet fenerator ad reſtitutionem æquiualentis. Opuſc. 73. c°. 5./. c°. 2.

235 Verum quia lege diuina, uſura iudicatur res aliena, debet eadẽ lege iudicari non poſſe per fenератorem iuſte transferri in alium, ſine conſenſu domini ueri. Opuſc. 73. c°. 5.

236 Quia res per uſurã acquiſitę corrũpunt dominiũ iuſtum tantũ in perſona acquirente, & detinente, non autem proprie, corrumpunt bonum ciuile humanum. i. pacem, quia non contra uoluntatem dantis ſimpliciter, ſunt arreptæ, ideo ſufficit iudici, qui ſm legem dei iudicat, ꝙ fœnerator tantum ſatisfaciat quãtum ad deum. ſ. ut tantum reſtituat quantum accepit contra legem dei. Opuſc. 73. c°. 5.

237 Quia res accepta per uſurã, non eſt faciens iniuſtũ ex parte dantis in lege humana, ſed neque etiam in lege dei, niſi per rationẽ ſolã ex parte fœneratoris, ideo eandẽ rẽ non cõpellit iudex per legem aliquam reſtituere, nec eſt neceſſe, propter cauſam dictam. Opu. 21. prin°. Opu. 73. c°. 5. ſi.

238 Si aliquis accepit equum, uel pecuniã, uel rẽ aliã quãcũq; in uſurã ab alio, nõ tenetur eãdẽ rẽ numero reſtituere ſm leges, ſed tm̃ ſufficit, ſi ualorẽ rei reſtituat, ſicut ſi fœnerator, equũ acceptũ in uſurã, uendiderit alteri, uel dederit, rõdat p leges, ꝙ trãsfert dominiũ, & ꝙ nõ cõpetit repetitio eiuſdẽ equi illi q fœneratori æquũ dederat p uſura. Op. 73. c°. 5.

239 Si quis alicui aliquã pecuniã dederit mutuo. ſ. centũ libras ad decẽ annos, ita ꝙ ſi infra hoc tẽpus mortuus fuerit alter ipſorũ, liberatus ſit a debito & a mutuo qui ipſum acceperit, ſi uero ſuperuixerint ambo, dabit poſt decem annos qui mutuũ accepit, ducẽtasquinquaginta libras, ei qui mutuum dederat, non excuſatur propter dubium & periculum ab uſura, ſecundum decretalem. Opuſc. 73. c°. 6. prin°.

Cui. 240 Vſuræ non ſolum ſunt reſtituẽdæ, ſed etiam illi ſoli aliqua res eſt reſtituenda, qui ipſa re uel æquiualenti deſtituitur iniuſte. Sicut enim reſtitutio facienda non eſt, niſi eius rei quæ iniuſte poſſeſſa eſt, ſic nec alicui uel aliquibus reſtituẽda eſt, niſi illi uel illis, qui ea iniuſte diſtituti ſunt. Opuſc. 73. c°. 16. prin°.

241 Ex hoc concluditur primo, ꝙ illis ſolis facienda eſt reſtitutio uſurarum, qui iuſte illarum rerũ domini erant quæ reſtituendæ ſunt ante deſtitutionem iniuſtam. Opuſc. 73. c°. 16.

242 Vlterius concluditur, ꝙ defunctis illis qui expoliati fuerãt iam reſtitutio uſurarum facienda eſt eorum filiis & ſucceſſoribus, qui iuſte ſuccedunt bonis defuncti eſ poliati. Opuſcul. 73. c°. 16.

243 Si forte defunctus legauit omnia bona ſua pauperibus, uel eccleſiis, uel perſonis aliis, tunc ſicut per uirtutem teſtamẽti acquiritur ius in bonis præſentibus & paratis ipſius defuncti pauperibus, uel aliis quibus legata ſunt, ſic & eis eſt ius acquiſitum in his quæ iure debentur ei quocumque iure. Et ideo in hoc caſu, ab executoribus illius defuncti, ſiue illis locis, uel perſonis, quibus omnia bona ſua legauit, debet fieri uſurarum reſtitutio, quæ ſibi uiuenti facienda erat. Opuſc. 73. c°. 16.

244 Quia ſi forte ignorãtur ſucceſſores, & ueriſimiliter quibus facienda ſit uſurarum reſtitutio neſcitur, uel forte noſcunt aſſe in locis, & regionibus lõginquis & ſine ſpe reuerſionis, & ſine facultate mittendi uel accedendi ad eos, tunc in primo caſu, eccleſiæ conſilium & auctoritas requiri debent, quia iam ratione iuris diuini, pertinet reſtitutio quæ debebatur homini qui erat mẽbrum, & filius eccleſiæ, ad ipſam eccleſiam. Vnicuique uero, ſua eccleſia dicitur ſuus epiſcopus. Opuſc. 73. c°. 16. * Reſtitutio. 23.

245 In ſecundo caſu, etiam facienda eſt de conſilio eccleſiæ, hoc tamen ſuperaddito, ꝙ debet executor eidem eccleſiæ promittere, reſtitutionem uſurarum faciendam, ſi neceſſe fuerit aliquando in futuro tempore, per inopinatam reuerſionem ipſorum quibus de iure erat facienda. Opuſc. 73. c°. 16.

246 Quia ſi a ſeruo uel ancilla, uel a filio uel a filia, ſiue a raptore uel fure, ſiue ab alio uſurario, ſiue chriſtiano uel iudæo, acceptæ fuerint uſuræ talium bonorum, de quibus conſtat ei qui uult reſtituere, ꝙ non erant ueri domini illarum rerum, tunc reſtitutio talium, non eſt facienda eis a quibus acceptæ ſunt, ſed ipſis ueris dominis, & ſucceſſoribus eorũ ſi haberi poſſunt. Opuſc. 73. c°. 16. fi.

247 Debet tamen fieri huiuſmodi reſtitutio uſurarum caute, ne cum ſcandalo fiat perſonarum prædictarum. 12. q. 62. 6. s^m. ./. Opuſc. 73. c°. 16. fi.

248 Si autem credatur probabiliter, ꝙ prædicti, ſcilicet filius de conſcientia patris, & ſeruus de uolũtate domini ſui, & monachus etiam de uoluntate abbatis ſui, & raptor, & uſurarius, de bonis iuſte poſſeſſis hæc fecerunt, tunc etiam poteſt fieri reſtitutio uſurarum ipſis perſonis iniuriatis. Et ſimiliter dicendum eſt de uxore, uiuente marito. Op. 73. c°. 16. fi.

Quam 18. 249 Quia autem dominus omnis, qui rem ab alio iniuſte deſtitutam detinet aliquando, tam in uſuris quàm in aliis, ipſam rem uel æquiualentem reſtituere teneatur, manifeſtum eſt ex utroq; iure, tã diuino quàm naturali. Op. 73. c. 17. pr°.

250 Primo quia non dimittitur peccatum iure diuino, niſi reſtituatur ablatum, ſi reſtitui poſſit. Ergo ab eo cui peccatum huiuſmodi uſuræ imputatur, debet fieri ablati reſtitutio. Sed non imputatur peccatum uſuræ niſi ei qui abſtulit, uel detinet rem alterius, quæ non eſt ſua aliquo iuſto titulo. Ergo ab illo facienda eſt reſtitutio. Opuſc. 73. c°. 17.

251 Ex præcepto etiam iuris naturalis habemus, ꝙ quæcumq; uultis ut faciant uobis homines, & uos illis eadem faciatis. Sed iuſta uoluntate uult ſpoliatus re propria per uſuram, ut ſpoliator ei reſtituat. Quare ſimiliter ſpoliator debet iuſte reſtituere ſpoliato. 12. q. 99. 1. 3^m. ./. 4. d. 33. qu. 1. a. 7^m. ./. Opuſc. 73. c°. 17. prin°.

Quis. 252 Quis autem poſſit dici ſpoliator rei alienæ, ſiue detẽtor in materia uſuræ, ita ꝙ teneatur ad reſtitutionem, in quibuſdam caſibus non eſt ita clarum. Opuſc. 73. c°. 17 prin°.

253 Primo uxor uſurarii tenetur ad reſtitutionem pro marito uſurario defuncto, ſecundum ꝙ ad eam bona male aquiſita deuoluta ſunt, uel quantum ipſa, uiuente marito, talibus bonis uſa eſt, quę cedunt in uſum uitæ ſuæ, in domo mariti. Opuſc. 73. c°. 17.

254 Quia ſi nihil de talibus bonis ad eam deuolutum, uel ſi forte de bonis quæ in matrimonio attulerat, fructus erant ſufficientes ipſius neceſſitatibus, & pro omnibus quæ expendit in uita mariti, tunc non tenetur ad reſtitutionẽ aliquã faciendam, n. ſi fuerit uſa rebus mariti ipſo uiuente, in ſpe recompenſandi in aliquo futuro tempore, quando ſperabat ſe probabiliter facultatem habituram, quamquàm tunc nõ haberet, quando rebus talibus mariti utebatur, uel niſi aliquid alienum poſt mortem mariti ſibi retinuit. Nihil autẽ eſt reſtituendum, niſi alienum. Opuſc. 73. c°. 17.

255 Vxor etiam non poteſt licite reſtituere uſuras, nolente marito, & adhuc uiuente, cum uxor nõ ſit domina rerũ, ſed tãtum uir. Eſt tamen ad generationẽ coniuncta uiro in adiutorium, & in uſum rerũ. Quare ſicut non põt alienare res uiri, ipſo non uolente ita nec aliena uiri, põt reſtituere, ipſo nolente. 1ª. q. 92. 1. c. pria°. ./. q. 98. a. b. a ./. Opuſc. 73. c°. 17.

256 Sicut in adiutorium uxor eſt uiro data ad generationẽ, ita & ad rerum conſeruationem, & multiplicationem honeſtã & utilẽ, & ſuper hoc, etiã ad ſalutis uiri promotionem ſecũdum Apoſtolum. Quare ſicut de rebus propriis uiri uſurarii, poteſt facere eleemoſynas moderatas, uiro ignorante & non prohibente, quia ſic agit cauſam uiri, & id ad quod tenetur, ad ſalutem ſuam promouendam, & etiam ad bonorum ſuorum conſeruationem & multiplicationem, ſic puto ſine præiudicio, ꝙ poſſit facere reſtitutiones de rebus alienis, uiro ignorante & non prohibente, quia ſic agit cauſam uiri. Opuſc. 73. c°. 17.

257 Quòd ſi uiro ſciente, ſed diſſimulante fecerit, tãto ſecurius agere poteſt, quia iam eſt argumentum, ꝙ uir approbat, ex quo non reprobat. Opuſc. 73. c°. 17.

258 Si uero prohibente, uel prius aut poſtmodum puniente, ita mulier fecerit, uel facere uoluerit, iam non licet ei, quia ſicut res ſunt ſub poteſtate uiri, ita & uxor. Quare oportet eam ſic ſubditam uiro obedire per omnia ſecundum Apoſtolum etſi non in faciendo malum, tamen obedire debet in omittẽdo bonũ, quia nõ ẽ neceſſa tñm ad propriã ſalutẽ. Vnde ſi uxor nõ faciat qđ ſibi uŕ bonum, non imputatur ei ad peccatum, ſed ei qui hoc ei prohibet. Opuſc. 73. c°. 17.

259 Sicut autem fieri ſatum, & hi qui dicuntur currere cum fure, furti iudicio condemnantur in ſacra ſcriptura, ita filii & filiæ, & ſerui, & mercenarii uſurariorum, inquantũ agũt aliquid ad uitium uſuræ perpetrandæ, uel ut motores, uel ut auctores, uel ut participes lucri, uel ut fautores & defenſores talium, uſuræ uitio condemnandi ſunt. Et ſicut non ſatisfit deo de iniuria ſibi illata, niſi per pœnitentiam, ita nec proximo de re ſua iniuſte ſpoliato, niſi per iuſtam reſtitutionem. Quia nullus debet obedire alieni, ad communicandum in facto illicito. 22. q. 100. 6. 2^m. Opuſc. 73. c°. 17.

260 Vnicuique uero ſecundum gradum ſui delicti, competit reſtitutio ablati. Verbi gratia. Aliquis peccat in hoc uitio uſuræ, tantum ut motor: quare & ipſe tenetur mouere actorẽ, ad faciendã reſtitutionẽ. Qui ſi non ſufficit ad hoc inducẽdũ, debet inuocare ſuperioris auxilium. Quod ſi non ſufficit, uel forte motor negligit hoc facere, puto ſine præiudicio, ꝙ in hoc caſu tenetur is qui promotor fuit per ipſius motionem, ad reſtitutionem ablatorum. Et ſi fuit actor, uel ut principalis, uel ut adiutor, uterque tenetur ad reſtitutionem ablatorum in ſolidum, ita tamen ꝙ altero reſtituẽte, alter abſolutus eſt, quantum ad iniuriam proximi. Opuſcul. 73. c°. 17 ./. c°. 20.

261 Si uero ut particeps fuit tantum lucri, aut fuit ſcienter, aut ignoranter. Si ſcienter, tũc iterum poteſt fieri iuſta dupliciter, ſcilicet aut pro neceſſitate corporali, ideſt, quando alias comode non poteſt inuenire remedium uitæ, ſicut accidit pauperibus mendicantibus. Et ſic aliquando etiam per hoc poſſunt excuſari filii, & filiæ, in domo parentum uſurariorum, qui alias nequeunt uictum ſibi neceſſarium inuenire. Et ſimiliter uxor eadem neceſſitate poteſt excuſari. 22. qu. 32. 7. 3^m. ./. Opuſc. 73. c°. 17.

262 Aut hoc fit pro utilitate ſpirituali, ſicut & dominus cum publicanis manducabat pro conuerſione ipſorum. Et hoc fit iterum iuſte. Opuſc. 73. c°. 17.

263 Et primo modo, ſcilicet pro neceſſitate corporali, artifices & laborantes, & ſeruientes, poſſunt iuſte aliquando percipere de bonis uſurariorum, quæ acquirunt ab uſurariis quia quantum accipiunt ab uſurariis, tantundem reddunt ipſis, per recompẽſationem operis, uel laboris, uel artificii, ita ꝙ per hoc non ſunt uſurarii impotentes effecti, ad reſtitutionem faciendam. Opuſc. 73. c°. 17.

264 Huiuſmodi tamen artifices, ſi credant uſurarios nihil habere de bonis propriis, & eadem facilitate poſſunt ab aliis lucrari, peccat, ſciẽter uſurariis cõicãdo opera ſua, ꝓ lucro qđ ſciũt eẽ rẽ alienã, & maxime pp ſcãdalũ. Opuſc. 73. c°. 17.

265 Sed ſecundo mõ, ẽt poſſunt participare filii, & filiæ & uxor, in ſpe recõpẽſandi in aliquo futuro tpe, quando ſperant ſe probabiliter facultatem habituros, quãuis tunc non habent.

VS

beant, quando participant. Opuſ.73.c°.17.

266 Quicunque vero participes fuerint ſcienter, circa aliquam trium cauſarum dictarum, ſiue etiam ignoranter, & aliquando huius notitiam habuerint, tales ad reſtitutionem tenentur pro parte illa, in qua participes exiſtunt rei alienæ. Opuſ.73.c°.17.

267 De accipientibus eleemoſynas, & oblationes, & munera ab vſurariis, dicendum, quod tales qui ab eis recipiunt, aut ſciunt eos eſſe vſurarios, aut neſciunt, nec tunc quando accipiunt, nec poſt. Et ſic ſi neſciunt, non peccant accipiendo, nec tenentur ad reſtitutionem. Opuſcu. 73. c°. 17. ✝ Prædicare. 8.

268 Si vero ſciuerunt vel tunc vel poſt, aut neceſſitate cōpelluntur ad accipiendum, aut non. Si neceſſitate, non peccant, nec tenentur ad reſtitutionem. Opuſc.73.c°.17.

269 Si vero neceſſitas non fuerit, adhuc aut ſunt vſurarii notorii, aut non notorii. Si notorii, tunc omnis accipiēs ab eis, peccat, propter ſcandalum, & quia ipſo iure ſunt excōmunicati. Et ideo ſemper reſtituendum eſt, ſed non eis ſemper. Opuſcu.73.c°.17.

270 Si vero non ſunt notorii, aut ergo aliquid credantur habere de bono proprio præter vſuras, aut nihil. Si nihil, tūc reſtitutio faciēda eſt ab his qui aliquid acceperūt. Si vero aliquid, tunc & accipi poſſunt ſine peccato ab eis munera & huiuſmodi, & ad reſtitutionē nō obligatur. Opuſ.73.c°.17.

271 Ille ſolus tenetur ad reſtitutionem, qui accipit vel detinet rem alienam iniuſte. Vnde & vſurarius qui ſola ſpe lucri dat mutuum, & nihil vltra accipit, licet ſperauerit, etſi ſit reus vitio uſuræ, tamen non tenetur ad aliquam reſtitutionem. Opuſ 73.c°.17.

272 Fautores & defenſores, qui fouent uſurarios & defendunt in exercitio fœnerādi, ſicut aliquę ciuitates, & aliqui principes fouent & defendunt huiuſmodi, qui dicuntur Caurſini, qui alias non auderent exercere huiuſmodi actum fœnerandi, tales fautores & defenſores uſurariorum inquantum huiuſmodi ſunt tantum, non tenentur ad reſtitutionē alicuius, niſi inquantū ſunt participes lucri. ſ. quia propter hoc ſunt fautores uel defenſores, ut ab uſurariis aliquam portionē recipiant. Tñ in hoc etiā peccant contra deū etiā quantūcunq; utilitatē regionis uel ciuitatis intendāt, quia fouēt peccatores in peccatis ſuis. 2 2æ. q.78. 4.3^{m}./. Ma.q.13.4.18^{m}./.19^{m}./. Opuſ.ar.c°.1.2./. Opuſ.73.c°.18.

273 Nec eſt ſimile de illis quorū auctoritate circa uſurarios ſit aliquid, & iis qui fouēt & defendūt, & accipiūt vt actores, quia illi ſunt cauſa per ſe actus mali, iſti uero nō ſunt cauſa ipſius actus mali, ſed accidentiū ipſi actui ad eius cōſeruationē, & fructū ampliorē. 2 2æ. qu.78.4.0./.3.d.37.6.6^{m}./. Ma.q.13.4.17^{m}./.19^{m}./. Opuſ.67.q.5.ſi./. Opuſ.73.c°.17.

274 Aliud neceſſarium eſt loquēdo de neceſſitate reſtitutionis uſurarii, & aliud loquendo de perfectione ipſius reſtitutionis. Ad neceſſitatē enim ſatisfactionis, duo ſufficiūt. Vnū quantū ad deū. ſ. humilitas ueræ pænitētiæ cum ſua contemptū dei, & aliud quo ad proximū. ſ. reſtitutio plena ablati iniuſte, contra iniuriam proximi. Opuſ.73.c°.18.prin°.

275 Sed de perfectione ſatisfactionis ultima, exiguntur ſigna. ſ. teſtimonia prædictorum, in quibus eſt meritum perfectæ humilitatis quantum ad deum, & reſtitutio famæ perſonalis contra ſcandalum ex peccato innatum quantum ad eccleſiam. Et quantum ad hoc, etiam uſurario notorio, non tantum hoc eſt perfectionis, ſed etiam neceſſitatis, ſaltem publicę, & in manu eccleſię, reſtitutiones faciendas promittere & firmare, quia alias priuaretur de iure ſacramentis, & chriſtiana ſepultura. Opuſ.73.c°.18.

Quandi 276 Conſuetudo fere in omnibus apud nos habet, quod prius per ſoluantur debita quæ clara ſunt, & poſtea fiant uſurarum reſtitutiones, & ultimo legata ſoluantur. Et huius conſuetudinis poteſt eſſe ratio, quoniā legata ſunt ſecundū quid donata, & non ſimpliciter donata. Ratio enim legati, duo importat. ſ. quod non eſt res data ſimpliciter, niſi per mortem legatoris, unde ſemper uiuente legatore, poteſt reuocari, & quod ſint legata propter utilitatem aliquam legantis poſt mortem. Et ex iis poteſt patere, quod legata inquantum huiuſmodi ſunt, non obligant ſecundum neceſſitatem iuſtitiæ, ſed ſecundum deuotionem & utilitatē legātis. Opuſ.73.c°.18.

277 Cum autem neceſſaria ad ſalutem, præcedāt ea quæ ſunt deuotionis & ſupererogationis, iuſte ſoluūtur debita uſurarii ante legata. Opuſ.73.c°.18. ✝ Reſtitutio. 8.

278 Sed maiori iuſtitia reſtituenda ſunt ablata, quàm debita ſint ſoluenda, cum in hoc impleatur iuſtitia, tollens iniuriam factam deo a proximo. Sed in ſolutione debitorū nulla tollitur iniuria, ſed tantum ſoluitur iuſtitia. Quare ſecū

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dum hoc uidentur prius reſtituenda ablata, quàm ſoluenda debita. Reſtitutio enim præfertur etiam ſubuentioni parentum, niſi in extrema neceſſitate. 2 2æ. qu.31.3.3^{m}./. qu.31.7.3^{m}./. q.62.5.2^{m}./. Opuſ.73.c°.18. ✝ Reſtitutio. 8.

279 Sed contrarium fit ut in pluribus. Quod tamen poteſt habere rationē ex duobus. ſ. uno modo quia debita ſunt clara & manifeſta, ſed reſtitutiones nō ſic, ſed inquirēdæ ſunt, & clarū ſemper præcedit obſcurū, in iure humano. Alio mō quia res quæ debetur, eſt determinata. ſ. centū uel decem, ſed res reſtituenda nō ſic. Sed terminatum iure præcedit indeterminatum, inquantum huiuſmodi. Opuſ.73.c°.18. Quid.

280 Quia reſtituenda ſunt clara & aperta, & determinata, per apertā confeſſionē reſtituentis uſurar, debet de iure reſtitutio præcedere oīa debita, quod tamē raro obſeruatur, quia quod iuris eſt, a paucis aduertitur. Opuſ.73.c°.18.

281 Et ſecundum dicta patet, quod prius debet reſtitutio uſurarū fieri uni perſonę quàm alteri. ſ. quia reſtitutio unius eſt clara & determinata, & alterius non ſic, ceteris paribus. Opuſ.74.c°.18.

282 Si unus ſit diues, & alter pauper, & plus indigēs iis de quibus reſtitutio faciēda eſt, & æqualiter ſit clarū in utroque, adhuc prius pauperi poteſt reſtitutio uſurarū iuſte fieri, quàm diuiti, eo quod plus læſus eſt in ablatione ſuorū, & quia plus indiget. 2 2æ. q.31.3.3^{m}./. q.31.7.3^{m}./. q.62.5.2^{m}. Opuſ.73.c°.18

283 Tñ ſi uterque ſit æqualis cōditionis. ſ. in paupertate uel diuitiis, & ęqualiter clarū ſit de utroque, ſi uni prius facta ſit iniuria quā alteri, adhuc illi prius eſt reſtituendū ordine iuris naturalis, cui prius facta fuit iniuria. Opuſ.73 c°.18.

284 Si per partes faciēda eſt reſtitutio uſurarū, unicuique proportionabiliter reſtituendū eſt, ſecundum quantitatē ablati, ita quod ſi tūc tertia pars eſt ablatorum, uel media, uel alia quælibet pars, ceteris paribus faciēda eſt oībus reſtitutio tertiæ partis illum reſtituendorū. Cuius ratio eſt, ut oībus oſtendatur bona uolūtas reſtituēdi oīa, ſi adeſſet facultas, & ſic ſit promptior quilibet ad condonādū iniuriā ſibi factā, quia uidet uoluntatē ad emendandum paratā. Opuſ.73. c°.18.

285 De materia ſūt & quātitate reſtituendorū, an. ſ. ſi quis ouē uel bouē vel aliquā quālibet rē acceperit per uſurā ultra ſortē, teneatur eandē rē reſtituere, aut ſufficiat preciū rei reſtituere, dicendū eſt quod aliter iudicādū eſt de furto & rapina, & aliter de uſura, quia in uſura aliqualiter transfertur dominium iure fori, licet non iure poli, ſed nullo modo in aliis. Vnde equus furto ablatus, in cuiuſcunque manum tranſierit, ſemper eſt reſtituendus, etiam in iure fori. Sed non ſic, equus per uſuram acceptus. Opuſ.73.c°.19.prin°. Materia.

286 Aliter iudicandum eſt in uſura & furto, & dicendum quod ſufficit, ſi fiat in uſura reſtitutio precii, cuius ratio eſt duplex. Opuſcu.73.c°.19.

287 Vna ratio eſt, quia quod accipitur in uſura vltra ſortē, nō aufertur inuito, uel per uiolētiā aliquā illatā dño, ſicut eſt in furto uel rapina. Et ideo proprie in uſura, nō dicitur ablatū, ſed potius acceptum contra iuſtitiam naturalem & diuinā de uoluntate dantis. Sed quod ablatum eſt, idem numero, reſtituendum eſt, etiam ſi melioratur. Opuſ.73.c°.19.

288 Alia cauſa & ratio, eſt ex natura permutationis, in quia ultra ſortē accipit, quæ eſt natura mutui. Sicut enim in mutuo nō eſt neceſſe quod idē numero reddatur, ſed tñ ęquale in precio, ita nec in ſuperabūdāti accepta rōne mutui, eſt neceſſe idē reſtituere, ſed ſufficit ęquiualēt in precio. Opuſ.73.c°.19.

289 Quod aūt in lege ſcriptū eſt de duplo, quadruplo, & quintuplo, nō habet locū in uſuris, ſed tñ in furtis uel rapinis, eo quod huiuſmodi uſuræ, nō deſtruūt bonū reipublicę de ſua rōne, ſicut faciūt furta & rapinæ, ſed tñ corrūpūt bonum perſonale, ſiue fraternū bonū, & hoc nō inferēdo malū, ſed tñ nō faciēdo bene fratri debitū. Et de iis alias ſcripſimus in ſeptimo præcepto decalogi diffuſius. 2 2æ. q.61.3.2^{m}./.4.d.15.q.1.ar.5.q.2.6^{m}./. Opuſ.4.c°.24.h./. Opuſ.73 c°.19.

290 Aliter iudicādū eſt de reſtitutionibus uſurarū, etiā quo ad prouentus, & alia lucra ex iis prouenientia, & aliter de reſtitutionibus furti & rapinæ. Illud enim eſt reſtituendū, quod nullo iure ſit ſuū, nec diuino, nec humano. Et ideo iniuria ſit nō tñ apud deum, retinere res ſic ablatas, & rerum fructus, & uſus, ſed etiā apud homines ſit iuſtum, tā iure fori cōmunis, quàm iure conſcientiæ perſonalis. Sed non ſic eſt in uſuris, quia licet ſint contra ius diuinum, & contra ius naturale naturæ ſpiritualis, quod reſpicit ſolū debitū gratiæ & charitatis, tamen non eſt directe contra ius humanū, quod reſpicit generaliter reipublicæ utilitatē & iuſtitiam. Et ideo quo ad hoc trāsfertur in eis dominiū nec habent rationem ablatorum. Opuſ.73.c°.20.

291 Conſtat autem quòd iura allegata quibus dicitur, quia quod ex alieno cōuenit alicui, tōnē de iuē accipit alieni, uſ

videntur iura expreſſa per decretalem, vbi videtur, ꝙ oportet reddi res cum fructibus perceptis, & quæ percepiſſent ſpoliati, ſi ipſa poſſediſſent, & hoc etiam expreſſe habet lex per decretalem, vbi dicitur, ꝙ talis tenetur ad omnia lucra percepta, & percipienda: dicendum ꝙ conſtat quòd talia iura allegata, de rebus per violentiã ablatis loquuntur, in quibus nulla radix iuſtę poſſeſſionis inuenitur, ſed non loquũtur in vſuris tripliciratione. Opuſ. 73. c°. 20.

292 Primo quia ſimpliciter ibi non eſt ratio ſpoliationis violentę vel furtiuæ de qua loquuntur, prædicta iura. Secundo quia in vſuris ipſa ſuperabũdantia primo & per ſe eſt in pecunia, quæ non habet fructum, quantum eſt de natura ſua, eo ꝙ cauſa tantum tranſlationis aliarum rerum facta eſt. Tertio etiam generaliter in ipſa reſtitutione facienda, tantum reſtituendum eſt damnum, quod illatum eſt. Sed tantum non eſt illatum damnum vt in pluribus, quantũ prouenit commodum furi, de re furtiua & ſpoliata, eo ꝙ fur labore proprio & ſolertia, rem furtiuam multiplicauit, quod non feciſſet poſſeſſor verus. Opuſ. 73. c°. 20.

293 Hoc tamen eſt generaliter aduertendum, ꝙ in omni reſtitutione facienda, omnes fructus, & omnia lucra, ex eo ꝙ proueniunt ex re reſtituenda, ſecũdum ꝙ iniuſte poſſidentur huiuſmodi fructus & lucra, & ex eo ꝙ prouenerũt ex re male detenta ſecundum iuſtitiam diuinam, habent rationem alieni, ſecundum rationem beati Auguſtini. Quare ſecundum Deum vſuræ vel huiuſmodi fructus retineri non poſſunt, niſi auctoritate diuina. Opuſ. 73. c°. 20.

294 Hoc ſolum reſtituendum eſt homini, in quo facta eſt ei iniuria de re ſua, ſiue in vſuris ſiue in aliis. Sunt autem quædam res, quæ de natura ſua habent in poſſidendo fructum, & vtilitatem, aut quia multiplicantur & augentur ex natura temporis, aut quia excoluntur ſolertia humani ingenii & laboris, vt terræ, & agri. Et huiuſmodi res reſtituendæ ſunt homini, cum ſuis prouentibus, quia in hoc homo cui facta eſt iniuria de re ſua ablata damnificatur, non ſolũ quantum ad rei ſubſtantiam, ſed etiam quantum ad rei vſum, & fructum ex vſu prouenientem. Et ſic poſſunt & debent intelligi iura allegata, & non in vſuris. Opuſ. 73. c°. 20.

295 Illi etiam ſemper facienda eſt reſtitutio, qui paſſus eſt iniuriam & damnum. Si ergo aliquis paſſus ſit iniuriam, & non damnum, illi non eſt facienda de iure reſtitutio realis, ſed tantummodo, ſecundum genus iniuriæ, facienda eſt emendatio per ſimilem ſatisfactionem. Vnde qui proximum verberat, in nullo eum damnificando, nõ tenetur ad aliquam reſtitutionem realem, quia omnis reſtitutio realis facienda alicui, commenſurari debet ſecundum quantitatem damni illati. Hinc eſt ꝙ lex Moyſi generaliter omnem furem cuiuſcumque rei quæ vſum habet & vtilitatem, condemnabat ad reſtitutionem dupli, vnum ſcilicet propter rei ſubſtantiã & aliud propter rei ablatæ vſum, quod non contingit in vſura de ſe. Ex quo concluditur, ꝙ in omni reſtitutione facienda homini, debet conſiderari damnum, tam rei, ꝗ vſus qui ex ea prouenit ex natura rei. Opuſ. 73. c°. 20.

296 Si ergo aliquod lucrum prouenit vſurario, vltra rem, & rei vſum naturalem, ex propria operatione & ſolertia eius, in quo non eſt alius damnificatus, dico ſine præiudicio, quòd non tenetur reſtituere homini huiuſmodi lucrum. 2. 2Æ. qu. 78. 3. o. /. Quol. 3. q. 7. a. o /. Opuſ. 73. c°. 20.

297 Si homo vſurarius centum marchas argenti habuit ex vſuris, ex quibus formauit imaginem, quam vendidit centum & decem marchas, credo ſine præiudicio, ꝙ illas decẽ marchas ſuper creſcentes, non tenetur reſtituere ei, a quo prædictas centum marchas habuit. Tamen non poteſt eas retinere ſecundum Deum, quia contra Deum de re aliena ſibi acquiſiuit. Et ideo ſola auctoritas eccleſiæ ad reſtituendũ vel diſtribuendum ſequenda eſt. Opuſ. 73. c°. 19.

298 Si quis quamcumque rem furtiuam ſtatim vendat poſt furtum, aut conuertat in vſum proprium, ipſam ſtatim totam conſumendo, & non ſtatim reſtituat ſed poſt tempus velit eam reſtituere, an teneatur ad omnes fructus vſuum, quos percepiſſet verus dominus rei, in tempore illius moræ quod videtur ſecundum iura allegata. Opuſc. 73. c°. 20.

299 Aliquis furatus eſt pullum equinum, aut vitulum, quem verus dominus vſque ad annos perfecti valoris cuſtoditurus erat, ſed fur ſtatim vendidit, & liberauit ſe a furto, an fur teneatur reſtituere, pulli valorem tantum, vel etiam equi valorem, quod videtur ſecundum iura allegata, & tenetur reſtituere lucra ſecundum legem, ergo multo magis damna illata. Opuſc. 73. c°. 20.

300 De pecunia etiam ablata, aut etiam iniuſte poſſeſſa, quia poteſt contingere, ꝙ ille a quo eſt ablata, ſiue iniuſte accepta, mercando ex ea auxiſſet eam, aut fortaſſe propter eius defectum, vendidit poſſeſſionem ſuam, & ex hoc damnũ multum accepit, an detinens & accipiens huiuſmodi pecuniã ſine iuſto titulo, teneatur ad omnia lucra, quæ verus poſſeſſor ex ea feciſſet, ſiue ad omnia damna quæ exinde accidũt vero domino ad plenam reſtitutionem. Opuſ. 73. c°. 20.

301 Ad hæc dicimus ſine præiudicio, quòd ad reſtitutionem alicuius rei faciendam, duo principaliter conſideranda ſunt, ſcilicet valor rei quæ principaliter ablata eſt, vel accepta iniuſte, & damnum quod illatum eſt iniuriam paſſo. Propter primum dico, ꝙ eadẽ res quæ ablata fuerat, reſtituenda eſt aut æquiualens, & ſimilis in ſpecie & valore. Opu. 73. c°. 20.

302 Sed quantum ad ſecundum, notãdum eſt, quòd aliquando dicitur damnum illatum proprie & per ſe, & aliquando per accidens tantum & non per ſe. Et ſi ſit primo modo, tunc tenetur reus ad reſtitutionem damni cuiuſcumque ſit. Secundo modo, non tenetur ipſi paſſo damnũ. Opu. 73. c°. 20.

303 Si quis damnum paſſus pro pecunia ſibi ablata, in hoc ꝙ ex ea volebat emere neceſſaria ſibi ad vitam, ſiue ſoluere empta, ſiue debita, pro cuius exprobatiõe, incurrit damnũ, quia propter eius defectum, oportuit eum vendere poſſeſſiones ſuas ſibi vtiles, aut accipere pecuniam mutuo ad vſuram, aut ſi aliud incomodum incurriſſet, dico quòd huiuſmodi damnum, per ſe incidit ex furto vel rapina. Et ideo reſtituendum eſt ipſi qui paſſus eſt. Opuſ. 73. c°. 20.

304 Poteſt autem incidere ibi damnum per accidens, quando ſcilicet ex pecunia ablata, lucrum quod intendebat non acquiſiuit, & nullum aliud paſſus eſt damnum. Et tunc dico ſine præiudicio, quòd lucrum tale, non eſt reſtituendum ei qui paſſus eſſe dicitur hmõi damnum. Opuſc. 73. c°. 20.

305 Si vero ſint res ablatę, quæ ex ſui natura, poſſunt ſecundũ naturam temporis augeri, & creſcere in precio, tunc tenetur ſpoliator reſtituere precium ipſarum rerum, quod valituræ erant, ſecundum naturam rei & temporis, in tempore quo vult reſtituere eas. Et illud etiam in vſuris eſt aduertendum, quantum ad res quæ accipiuntur pro vſuris. Opuſc. 73. c°. 19. fin.

306 Quibus pœnis vitium vſuræ coercendum ſit, videamus. Opuſc. 73. c°. 21. princ°. Iudæi. 46. Pœnas.

307 Vſurarii triplici pœna iuris coercentur, ſcilicet quòd prohibentur ad ſanctam communionem recipi, & ne ſimiliter recipiantur eorum oblationes in altari, & ne recipiantur in chriſtianorum ſepultura. Et hæc tria habentur in diuerſis decretalibus de vſuris. Opuſc. 73. c°. 21.

308 Inſuper additur pœna his qui cõtrafecerint, ſcilicet pœna ſuſpenſionis, niſi per arbitrium epiſcopi ſui prius ſatisfecerint. Opuſc. 73. c°. 21.

309 Inſuper etiam per accidens conſequitur tales, nota infamiæ. Vnde & vſurarii publici, quando propter vſuras pecunias ab aliquo quas dederant repetunt, repelli poſſunt per exceptionem, donec prius ipſi de vſuris ſatisfecerint ſecundum decretalem. Opuſc. 73. c°. 21.

310 Specialiter autem ſuper his pœnis, poſſunt clerici vere ab officio ſuſpendi ſi fuerint vſurarii, ſecundum decretalem. Opuſc. 73. c°. 21.

311 Contumaces vero, qui nec propter pœnas prædictas nec ꝓpter pœnas iudicis corriguntur, debet & poteſt iudex, per ſuſpenſionis & depoſitionis ſententiam clericos coercere, Laicos vero per excommunicationis ſententiam cohibere, ſecundum decretalem. Opuſc. 73. c°. 21. Cog.

312 Si non ſufficit iuſtitia eccleſiaſtica, debet iuſtitia ſecularis in auxilium aduocari, ſecundum decretalem. Opuſc. 73. c°. 20.

313 In foro autem pœnitentiali, vbi de correctione peccati agit maxime iniquitatum vſura eſt contra legem Dei, ſic compellendi ſunt vſurarij ad reſtitutionem, vt beneficium abſolutionis eis denegetur, niſi reſtitutionem faciant plenam quãtum potuerint, aut dilationem petierint ab his quibus tenentur reſtituere, aut ſi pauperes & impotentes ſunt ad reſtitutionem faciendam, promittant Deo & confeſſori ſuo, quod ſi aliquando ad fragem proſperitatis venerint, ſe reſtituturos pro ſua facultate aut certe remiſſionẽ poſtulabunt ab his quibus reſtituere tenentur. Alias non debent abſolui in foro pœnitentiæ. Opuſ. 73. c°. 21. In confeſſione

314 Sicut ergo confeſſor oſtendit vſurarium abſolutum a Deo, quem abſoluit verbo, ita non debet abſoluere verbo, niſi eũ videt ſigna reſtitutionis faciendæ in confitente, quæ ſigna determinata ſunt in his quæ prædiximus, ſecũdum diuerſos ſtatus reſtituentium. Opuſ. 73. c°. 20. ſi.

¶ Vſuraria. Fœnus. Vſura. 128.

¶ Vſurarius. Fœnerator. Vſura. 61, 107. 10 . 109. 112. 115. 211. 228. &c. 314.

¶ Vſurpatio.

¶ Vſurpatio. Diuinatio 3.16. Furtum. 8. Iudicium. 23.39. Prælatio. 1.17. Tyrannus. 11.

Quid. 1 ¶ Vsvs ſignificat actum cuiuslibet potentiæ. Vnde hoc nomẽ vſus ita ſignificat actum quòd nullo modo potentiam, vel habitum. Veri. q. 17.1.c. * Abſtinentia. 6. Abuti. Accidens. 69.71. Actus. 16. Adam. 56. Agens. 74. Altare. 1. Ambitio. 2.

2 Vſus rei dicitur ad quem res principaliter ordinatur, potẽtia autem qua in peccatum poſſumus nõ ordinatur ad malum, ſed ad bonum, & ita peccare non eſt vſus eius. 4. d. 44. q. 1. a. 1. 5°. * Anathema. Angelus. 382. Animal. 36.48 Annexum. 0. Appropriatio. 24. Aqua. 17. Ars. 1.9. Baptiſmus. 64. 85.87.93.101.132.146. Bonitas. 194.203.207.217. Campſoria 8. Cibus. 5.7.9. Clauis. 4.14. &c. Coitus. 4.5.

3 Cuius vſus bonus eſt, ſcilicet per ſe, ipſum quoque bonum eſt, non autem per accidens. 1. Cor. 7. fi.

4 Proprius vſus rei & per ſe, eſt in relatione ad finem conuenientem. Opuſ. 73. c°. 3. * Conceptio. 27. Confirmatio. 10. 47. Cõſecratio. 51. Corp°. 46. Dalmatica. 1. Delectatio 54.84.

5 Cum in relatione ad finem conuenientem, omnis vſus ſortiatur rationem boni ſimpliciter, conſequens erit, quòd in abſtractione a fine conuenienti, ſortiatur rationem mali cõmuniter, non autem huius vel illius ſpecialiter. Opuſc. 73. c°. 3. * Dæmon 65.92. Dialectica. 2.3. Diffinitio. 19. Diuitiæ. 3. Eccleſia. 15. Electio. 20. Energumenus. 2.

6 Triplex gradus in vſu rationis, ſcilicet non intelligẽtis per ſe, nec ab alio, intelligentis tantum, & vtroque modo. Primus conuenit homini ante primum ſeptennium, in quo nullis contractui aptus eſt. Secundus in fine primi ſeptennii quo ad propriam perſonam. Tertius incipit in fine ſecundi ſeptennij, quo ad extrinſeca. 4. d. 27. q. 2. 2. c. * Euchariſtia. 28.57.50.208.209. Excommunicatio. 6. Fides. 60. Finis. 26. Fortuna. 5. Genus. 3. Gratia. 56.97.98.99.154. Habitus. 67. &c. Idea. 20. Ignis. 3. Imperare. 4. Indiuiduũ. 42. Innocẽtia. 4.

7 Vſus rationis quandoque totaliter aufertur, ex nimia paſſione ſicut ex amore vel ira inſanientis. Et tunc talis paſſio ſi a principio fuit voluntaria, & non naturalis, imputatur actus ad peccatum. Quandoque vero paſſio, non totaliter intercipit vſum rationis. Et tunc ratio poteſt paſſionem excludere, diuertendo ad alias cogitationes, vel dolendo, vel impediendo. Vnde talis paſſio non totaliter excuſat a peccato, ſi ratio eam non prohibeat. 12 2. q. 77. 1. 8. 7. c. /. q. 78. 2. 3^m. /. 22 2. q. 53. 2. 1^m. /. Ma q. 3. 9. 10. c. fi. * Inſania. Ira. 54. Iudiciũ. 19. Iuſtitia. 45. Iuſtificatio. 57.80. Lex. 13.139.140. Liberalitas. 1.5. Liberũ. 26. Linguæ. 8. Lumẽ 16. Magi. 10. &c.

8 Res quandoque ſimul cum vſu transfertur iuſte, vt in venditione, emptione, & permutatione. Aliquando vero ſolus vſus rei, & non poſſeſſio rei, ſicut in acomodatis rebus, & locatis. Opuſ. 73. c°. 3. * Maria. 7. 27. Matrimonium. 107. Meretrix. 2. Miſeratio. Miſſa. 4. Mors. 16. 23. Mulier. 7. Nemo. Nomen. 51. Oblatio. 15. Officium. 9. Operatio. 30. Ordo. 63. 97.102.103. Organum. 2. &c.

9 In his quæ liberaliter transferuntur iuſte, ſi ad finem conuenientem res & earum vſus transferantur, nihil reprehenſibile naturaliter inuenitur. Opuſc. 73. c°. 3. * Ornatus. 3. Paſſio. 76.77. Peccatum. 223.368. Pœnitentiæ. 67. Periculũ. 7. Poſſeſſio. 2.9. Poteſtas. 53.54. Præceptum. 103. Præcipere. 2. Primitiæ. 3.

10 Fructus & vſus rerum poſſunt augeri & minui in precio ſecundum diuerſitatem temporum tripliciter ſiue eo quòd tẽpus ſit cauſa per ſe, ſcilicet vel propter ipſarum rerum paucitatem & abundantiam, quia res quæ per vſum ſuum minuuntur, ſecundum tempus naturaliter conſumuntur & ſiunt pauciores, quoniam magis elongantur a ſua origine, ſicut bladum naturaliter magis abundat in autumno, q̃ in vere. Vel ex ipſarum rerum natura, quæ ſecundum tempus, recipiunt incrementum valoris, vt apparet in ſatis, ſiluis, & animalibus. Vel ex natura rei relatæ ad loci conditionem. Opuſc. 73. c°. 8. * Prudentia. 36.51. Puer. 3. 9. 12. &c. Raptus. 8 Reſurrectio. 37. Reuelatio. 3. Sacerdos. 22. Sacramentum. 16.19.24.27.106.139.140 Sacrificium. 25. 34 Sanctus. 1. 2. Scientia. 89.90. Schiſmatici. 2.

11 Qui dominus eſt alicuius rei, dominus eſt & vſus eiuſdem rei. Opuſ. 73 c°. 9. /. Meta. 5. lec. 2. prin° b. F.

12 Dominus rei, poteſt transferre vſum & fructum propria rei Opuſ. 73. c°. 9. * Seruitus. 3. Sexus. 5. Simonia. 16. Spiritus. 8. Sponſa. 2. Sponſalia. 7. Subſiſtentia. 8. Temperantia. 7. 16. 22. Tirani. 60.

13 Dominus verus rei, ſicut poteſt dare vel vendere proprietatem rei, vel vſum ſeu fructus alicuius poſſeſſionis ſimpliciter quantum ad omne tempus, ſic poteſt dare vel vendere, quantum ad tempus determinatum, vel particulare, ut probatur perveram rationem dominii. Opuſcul. 73 c°. 9. * Vas. 2. 3. Vendere. 3.

14 In contractu venditionis & emptionis penſatur non tantum ſubſtantia rei, ſed etiam eius fructus & vſus. Sed ex fructu rerum & vſu ipſarum accidit, q valor ipſarum naturaliter inter homines augetur & minuitur. Quare de natura huiuſmodi contractus, poteſt quis ſperare vltra id quod datur, vel etiam timere, ne minus accipiat quàm dederit. Et ideo mercatores ſperare poſſunt lucrum ex mercatura quod non poſſunt dantes mutuo. Opuſcu. 73. c°. 9. * Verbum. 49. Veſtis. 6. Vinum. 5 Virginitas. 7. Virtus. 26.27. Voluntarium. 11.

15 Vſus pecuniæ duplex. ſ. ad ſe, & ad alios. Primus pertinet ad expenſas ſeu ſumptus, ſecundus vero ad dationes. 22 2. q. 117. 3. 3^m. * Voluntas. 75. Votum. 34.35.36.

16 Vſus pecuniæ pertinens ad dationes duplex. ſ. principalis qui eſt diſtractio eius, pro quo nihil vltra poteſt accipi, & ſecundarius. ſ. vel ad oſtentationẽ, vel in pignus, pro quo aliquid vltra poteſt accipi. 22 2. qu. 78. 1. 6^m. /. Ma. qu. 13. 4. 15^m. * Vſura. 16.17.67.183.290.294. Vti. 0. Vtile. 4.

17 In mutuo penſari debet tantum rei ſubſtãtia & valor eius ſecundum rationem ſubſtantiæ, & non ſecundum rationẽ vſus rei vel fructus, eo q gratis fieri debet ſecundum rationem mutui. Opuſ. 73. c°. 9. * Chriſtus. 60.85.86.136.

18 Nihil vltra valorẽ rei, ſperare debet mutans ex uſu rei mutuatæ, quia ratione ſubſtãnæ transfertur mutuũ, & non ratione vſus, ſed aliter eſt in acomodatis & locatis ad vſum. 22 2. q. 78 1. 6^m. /. Ma. q. 13. 4. 15^m. /. Opuſ. 73. c°. 9.

¶ Vt dupliciter ſumitur. ſ. cauſaliter, & conſequutiue, ſicut & ne. 12 2. q. 98. 1. 2^m. /. Quol 3. 11. 3^m. /. Pſal. 26. prin^o a. F. /. Eſa. 7. fi b. C. /. Matt. 1. fi c. fi /. c°. 26. fi. b. E. /. c°. 27. fi. b. H. /. Io. 9. le. 1. me°. c. D. /. lec. 4. fi. c. C. /. c°. 11. lec. 1. fi. c. C. /. c°. 12. lec. 7. prin^o b. B. /. fi. d. F. /. c°. 17. lc. 5. me°. b. fi. /. Ro. 2. lc. 1. fin. H. /. c°. 5. le. 6. prin^o. K. /. me°. E. /. c°. 15. le. 2. fi. F. /. Gal. 3. le. 7. m°. F. * Agere. 12.23. Amor. 3.8.10.20.34.50.

¶ Vtres ſignificat eccleſiam, propter vetuſtatem, & mortificationem vitiorum & corporum, quia fit de vna pelle animalis mortui. Pſal. 32. me° f. K. Figura.

¶ Vterus. Angelus. 591.592.599. Baptiſmus. 140.141.142.535 Corpus. 61. Ioannes. 4. Maria. 7. 10. &c. 61. Natiuitas. 2. Sanctificatio. 9. &c. Venter. Chriſtus. 198.

1 ¶ Vti large comprehẽdit ſub ſe ſrui. 1^a. q. 39. 8. c. * Ablatiuus. 2. Abſoluere. 22. Anima. 165. Apoſtoli. 24. Aſtutia. 1. Quid.

2 Vti dicitur tripliciter. ſ. qualibet operatio, frequentia eius, & vt eſt eorũ tm̃ quæ ſunt ad finem. Ideo tripliciter diffinitur. 1. d. 1. q. 1 2. c. /. d. 31. q. 2. 5^m. * Canis. 5. Cete. 3. Habere. 2. Diuiſio.

3 Vti & frui tripliciter diffiniuntur. i. per comparationem ad tria. ſ. ad obiecta, ad potentias, & ad proprietates. 1. qu. 1. 2. c. /. L. me°. A. * Habitus. 2. 16. 67. &c. Præcipere. 2.

4 Vti importat applicationem rei ad aliquam operationem, quæ etiam dicitur uſus eius. 12 2. q. 16. 1. 2. 3. c.

5 Vti eſt act⁹ volũtatis. 12 2. q. 16. 1. c /. q. 17. 1. c. /. 1. d. 1. q. 1. 2. c. Actus.

6 Immo vti & eius eſſentia magis conſiſtit in exequutione eius quod eſt ad finem, quàm in imperio voluntatis. 1. d. 1. q. 1. 2. c. Reſpondeo. Dubio. 1. 2 1n^a. Du^a. 1 ar. to^m.

7 Sed hoc dictum eſt ideo, ſcilicet quòd vti eſt actus voluntatis, quia voluntas non ſolum eſt imperans, ſed etiam exequens, vt patet in actionibus quas per ſeipſam facit, & ſic uti eſt actus eius. Vel hoc ideo dictum eſt, quia coniungitur cuilibet uirium inferiorum, ſicut motor coniungitur mobili. Opuſ. 72. q. 3.

8 Vti eſt actus uoluntatis ut primi mouentis, ipſius intellectus autem ut dirigentis, aliarum uero potentiarum ut exequentium. 12 2. q 16. 1. c. /. q. 17. 2. c. /. 1. d. 1. q. 1. 2. c.

9 Vti proprie eſt actus uoluntatis ut principalis, non autem aliarum potentiarum, niſi inſtrumentaliter. 12 2. qu. 16. 1. o. /. 1. d. 1. q. 1. 2. o.

10 Vti nominat exequutionem eius quod eſt ad finem, non quidem ſecundum proprium actum aliquarum uirium, ſed communiter præſuppoſita ordinatione in finem. 1. d. 1. quæſt. 1. 2. c.

11 Vti aliquo dicitur dupliciter. ſ. ut forma quæ eſt principium uſus, & ut obiecto. E. ſic aliquis male utitur gratia & uirtutibus, non autem primo modo 12 2. q. 55. 4. 5^m. /. 2 1 2. qu. 20. 1. 2^m. /. 3^a. q. 80. 4. 3^m. /. 2. d. 27. 2. 5^m. /. 6^m. /. L. prin° /. 4. d. 9. ar. 2. q. 3. /. c. Veri. q. 12. 3. 15^m. /. 5. 3^m. / q. 24. 4. 7^m. /. Vir. q. 1. 3. 16^m. * Ablatiuus. 2. Abſtinentia. 6. Actio. 26. 72. Adam. 34. Aduocatus 5. 7. Agatha Agens 111. 112. Agilitas. 2. Amẽ. 3. Ars. 50 Aſtutia. 1. Obiectum.

12 Vti eſt ſemper eorũ quæ ſunt ad finẽ, nõ autẽ ipſius finis, niſi inquantum refertur in fruitionem eius. 12 2. q. 16. 3. 0.

Auxilium.

Auxilium.3.Baptiſmus.39.Campſoria.8.Canis.0.Cerens.2.Cete.3.Cibus.5.7 9.Confirmatio.8.Dici.1.

13 Vti contingit uno termino,ut duobus.Phy.8.le.16.fi./.Le.17.prin°.b./.Poſter le.12.me°.c.prin°. •Deſiui io.11.12.Donum.10.Eſſe.84.Exemplum.3.Fœminalia.Generatio.91.Hebræi.0.

14 Vtimur poſterioribus,ut prioribus in demõſtratione quia Poſter.le.8.prin°.a./.Le.41.me°.c.l.Habitus.2.16.67 &c.Humilitas.22.Indulgentia.18 Inſidiæ.Hypocriſis.2.Iudicium.40.48.

15 In cultu dei oportet nos uti quibuſdam corporalibus actibus,ut adoratione corporali & huiuſmodi,non quidem propter deum,ſed propter nos,ut ſcilicet eis tamquam quibuſdam ſignis exterioribus,excitemur ad ſpirituales actus interiores.22ᶓ quæſt 81.7.c./.1m. •Iuramentum.3.5.6.24.85.Iuſtitia.32.Iuſtifica°.37.Latria.3.Lex.88.Liberalitas.1.5.6.Magi.9.&c.Magnanimitas.7.13 18.Malum.60.61.Medicina.4.Metaphora.9.Miraculum.30.Mors.16.Nomen.25.Occoltatio.Officium.9.Oratio.101.Organum.2.&c.Origo.5.Ornatus.9.Pax.11.

16 Peccato non eſt utendum. Sed omnibus quæ ſunt a deo,ſcilicet pœna ad meritum,ad cognitionem propriæ fragilitatis,& ad purgationem peccatorum. Rebus mundi ad cognitionem dei,& ad ſubſidium uitæ præſentis. Sed operibus noſtris bonis,propter deum actu uel habitu.1.d.1.qu.3.0./.Con.3.c°.22.fi.•Peccatum.9.416.

Ob°.12ti. 17 Immo uti peccato alterius,eſt licitum.22ᶓ.q.78.4.c./ Ma.q.13.4.17m./.18m./.19m. Reſpondeo Dubio.1211°.•Pœnitentia.26.54.Poetica.1.Præcipere.2.principium.13.22.Prudentia.35.36.51.Religio.90.

18 Vti peccato alterius ad bonum,eſt licitum,quia deus utitur omnibus peccatis ad aliquod bonum,ſed non licet inducere aliquem ad peccatum.22ᶓ.q.78.4.c.Ma.q.13.4.7m./.18m./.19m. •Sapientia.13.Scientia.22.27.89.90.150.151.154.Temperantia.7.Thurificatio.2.Verbum.20.Virtus.27.Viſio.4.Viſus.8.Vita.77.Vſura 14.183.290.294.Vſus.0.

In quibus 19 Beati utuntur iis quæ ſtãt cũ fine.ſ.perfectionibus naturalibus & gratuitis,non autem iis quæ repugnant fini.ſ.pœnis.1.d.1 q.4.2.0.Beatus.52.•Ablatiuus.2.Agens.111.Amen.2.Apoſtoli.24.Apprehenſio 5.Beatitudo.102.Damnatio.7.Dominium.8.Finis.123.Gratia.82.Humilitas.22.Miraculum.30.Proceſſio.15.

20 Deus utitur ad bonitatem ſuam propter utilitatem noſtram,nos autem utimur ad bonitatem eius propter utilitatem noſtram.1.d.1.L.fi.C.•Scriptura.12.Senſualitas.7.Sponſalia.7.Subdiaconus.1.Superhumerale.Temperantia.7.Theologia.23.30.33.Vinum.5.Chriſtus.142.

21 Vti non conuenit brutis,ſed tantum rationalibus.12ᶓ.qu.11.2.4°./.q.16.2 0.

22 Vtens re ſua,peccat,niſi utatur ea,ſecundum omnes debitas circunſtantias.4.d.31.q.2.2.3m./.d.33.q.1.ar.3.qu.1.4m./.Quol.6.q.7.1.c./ 4m.

Cõparatio 23 Vti nobilius eſt,quàm frui,quo ad uim apprehenſiuã præcedentem,ſed eſt econuerſo,quo ad obiecta,quia frui importat motum appetitus in appetibile abſolute,uti uero,in ordine ad alterum.12ᶓ.q.16.2.1m.

24 Vti eius quod eſt ad finem,ſecundum quod eſt in conſideratione rationis referentis illud in finem,eſt prius electione. Sed eſt econuerſo ſecundũ quod uoluntas potentias exequutiuas mouet 12ᶓ.q.16.4.0.•Delectatio.84.Dialectica 2.3.Peccatum.10.Pœnitentia.26.54.Præceptũ.103.Virtus.27.

¶Vtibile.Finis.123.

Diuiſio. 1 ¶VTILIS dicitur dupliciter.ſ.ſicut uia ad finem,ut meritum ad beatitudinem,& ſicut pars ad totum,ut miniſteria angelorum ad beatitudinem eorum.1a.q.62.9.2m.Angelus.533.•Abſtinentia.4.Amicitia 5.11.14.15.25.34.35.Amor.53.167.193.Anima.138 Baptiſmus.163.Beneficiũ.5.6.Bonitas.21.51.52.53.54.56.233.

2 Vtilitas rei,ea forma ſua conſequitur.4 d.2.q.2.ar.1.q.2.0.•Bos.Campſoria.5.8.9.Commendatio.Confeſſio.8.Correctio.21.Creatura.7.8.Datio 16.Debitum.1.5.Delectatio,97.Dæmon.78.Depoſitum.1.

3 Bonitas in ordine ad finem,utilitas uocatur.12ᶓ.qu.7.2.1m./.2.d.21.q.1.3.c./.3.d.35.q.1.ar.4.q.1.c. •Diſpenſatio.4.Dolor.16.Donũ.42.Electio.36.Exactio.1.Excõmunicatio.32.Fabula.1.Finis.34.68.136.Flagellum.3.Fortit°.22.23.

4 Vtilia dicuntur quæ ſunt accomoda ad aliquem finem,& utilitas quandoque uſus nominatur.12ᶓ.q.16.3.c.

5 Perſonæ uidentur eſſe utiles dupliciter,ſcilicet uel ad defenſionem,uel ad diuinæ miſericordiæ prouocationem,& hoc tripliciter,ſcilicet vel propter carnis integritatem,vel

propter ætatem,vel propter infirmitatem.Iſa.9.lec.2.

6 Facere aliquid ad vtilitatem cõmunem quod nulli noceat,eſt licitum cuilibet perſonæ priuatæ,non autem ſi nocet,niſi ex auctoritate publica.22ᶓ.q.64.3.3m. •Gloria.2.3.8.14.Gratia.126.Gratioſus Hæreſis.19.Homo.22.23.Honeſtum 6.&c.Honor.8.Ieiunium 22.23.Indulgentia.4.Infirmitas.1.Inquirere.2.Ira.73.Iuramentum.27.30.Iuſtus.3.Labor.3.Laus.9.Lex.154.164.179.Liberalitatis.16.Maceratio.Maledicere.1.Martyriũ.6.Matrimonium.84.Meritum.102.Miles.9.Miraculum.41.Miſericordia.14.Mors.5.Occidere.3.

7 Diſpenſationes ſpiritualium,principaliter ordinãtur ad vtilitatem communem.22ᶓ.q.63.2 c. •Operatio.23.Oratio.77.Ouis.1.Paſſio.132.Paulus.27.Peccatum.172.174.176.Populus.Præceptum.2.251.153.Prædicare.5.7.&c.16.Prælatio.24.27.Princeps.14.Prodeſſe.Proficeũ.Prophetia 22.Propter.2.&c.Prouidentia.59.Prudentia.80.Religio.81.89.106.&c.Reſtitutio.9.Sanctus.9.Scientia.60.Sebaſtianus.

8 Nulla vtilitas poteſt eſſe,pro qua ſit faciendũ contra Deũ.2.d 7.q.3.2.4m./.Ma.qu.13.4.17m./ 18m./.29m./.qu.15.1.5m. •Seruitus.6.Simonia.17.19.Spectacula.1.Theloneum.Tribulatio.2.Triſtitia.9.Verbum.23.66.75.Vita.40.62.Votum.81.Vſura.8 32.44.&c 124.155.&c.Vſus.0.Vti.16.&c.

9 Exhibitio eorum quæ dãtur alicui propter vtilitatem eius,tanto eſt laudabilior,quanto magis indiget. Sed Deo nihil exhibetur propter vtilitatem eius,ſed propter gloriam eius & propter vtilitatem noſtram.22ᶓ.q 81.6.2m./.7.c.

¶Vtio pluribus.Accidentaliter.3.Ieiunium.26.Malum.36.37.Naturale.21.Sæpe.Vſura.185.

¶Vt ita dicam.Proprietas.2.

¶Vt plurimum.Argentum.1.Ars.50.Augmentum.22.Euentus.Ieiunium.26.Iouidia.2.12.Ironia.1.Malum.36.37.Pœnitentia.50.Virtus.46.259.

¶Vt ſic.Appropriatio.5.15.22.

Diuiſio. ¶Vtrumlibet. Eſſe ad vtrumlibet,conuenit alicui virtuti dupliciter,ſcilicet ex parte eius ad quod dicit,& ratione ſui. Primum conuenit Deo,quia eſt perfectionis,non autem ſecundum,quia eſt imperfectionis & potentialitatis.Ƿ.1.c°.82.prin°. •Aſtrologia.4.Cauſa.12.70.Contingens.0.Deus.267.Voluntas.14.59.

¶Vua.Euchariſtia 72.Vinum.0.

¶Vulgare.Hieronymus.1.Popolaris.Prouerbium.Verbum.85.Vſura.133.

¶Vulgus.Eleemoſyna.5.Honeſtum.3.Honor.19.Idolatria.5.Ordo.47.Pietas.1.Translatio.

¶Vulnus.Amor.262.Dolor.31.Gratia.114.Lex.101.Martyrium.12.Peccatum.192.Plaga.Pſalmus.8.

Qualis. ¶Vulpis eſt naturaliter doloſa,ſed hoc non eſt ei malum.1a.q.63.4.3m. •Venus.

Figura. ¶Vultur ſignificat eos,qui mortes & ſeditiones hominũ affectant,vt inde lucrentur.12ᶓ.q.102.6.1m. •Odor.1.

Facies. 1 ¶VVLTVS eſt prope vim imaginatiuam,ideo apparent in eo indicia affectuum.Veri.q.20.4.5m. •Claritas.1.

2 In vultu legitur,hominis ſecreta voluntas.2.d.8.q.1.5.5m. •Facies.0.Hilaritas.Manipulus.

¶Vulua.Genitalia.

Pluralitatis 1 ¶VXVA nulla lege vel conſuetudine permiſſa eſt habere ſimul plures maritos,quia eſt contra prima præcepta legis naturæ,& contra omnem finem matrimonii 4.d.33.q.1.1.7m./.8m./.q.2.ar.2.qu.3.1m./.Ƿ.3.c°.124./ Iſa.4.princ° / 1ᶓ.Cor.7.lec.3.fin.E./.Titum.lec.2.med°.B. •Adoptio.13.Adulterium.2.Affinitas.2.4.6.13.&c.

2 Communitas vxorum,quoad coitum vituperatur,ſed quo ad amorem laudatur,ſecundum Platonem & Socratem.Opuſc.20.li°.4.c°.4. •Amor.56.115.123.124.125.Beneficium.19.Bigamia 3.&c.

3 Lex de vnitate vxoris,eſt data diuinitus,non humanitus. Nec data eſt verbo,nec literis,ſed eſt cordi impreſſa,ſicut & diſpẽſatio eius.4.d.33.q.1.2.c./.3m. •Cõcubinatus.1.2.3.4.

4 Pluralitas vxorum,eſt contra legem naturæ,non quidem quo ad principalem eius finem,ſcilicet prolem,ſed quo ad ſecundum ſcilicet pacem,quam aliqualiter pluralitas vxorum impedit,& quo ad tertium,quem omnino tollit,ſcilicet ſignificationem.4.d.33.q.1.1.0./ d.39.3.4m./.Ƿ.3.c°.124./.Iſa.4.prin°. •Coniunctio 5.6.9.

5 Pluralitas vxorum,eſt contra ius naturale dupliciter,ſcilicet quia prohibetur iure diuino,& quia eſt contra dictamẽ rationis naturalis,non quidem quo ad omnia animalia,ſed quo ad ſpeciem hominis.4.d.33.q.1.2.4m. •Conſcientia.17.Debitum.15.&c.

6 Pluralitas vxorum,eſt contra legẽ naturæ,quo ad ſecunda eius præcepta,non autem quo ad prima.4.d.33.qu.1.1.0./ 2.c./.ar.

a.c./.ar.3.q.3.1^{m}. * Eccleſia. a . Eleemoſyna 18.21. Iacob.9. 10.11. Iſaac.1. Iudæi.9.24.

7 In ſtatu innocentiæ non fuiſſet pluralitas uxorum: quia natura hominis inſtituta fuit, ſine omni defectu. 2.d.20.q.2. 1.1^{m}./.4.d.33.q.1.1.5^{m}./. Quol.3.25.a./. Quol.5.8.c. * Matrimonium 4.&c.36.91.117.129.132.138.&c.

8 Habere multas uxores ſimul non licebat ſm leges Romanas, etiam ante fidem Chriſti. Titum lec.2.me^{o}.B.

9 Ante aduentum Chriſti, licebat habere plures uxores, ſolius dei diſpenſatione, propter multiplicationem generis humani, non autem poſt eius aduentum.4.d.33.q.1.2.o./ ar.3. q.3.2^{m}/.q.2.ar.2.q.3.1^{m}./. Cont.3.c^{o}.124.fi./.125.fi./.Li^{o}.4. c^{o}.78./.Iſa.4.priu^{o}. * Miles 10.Nuptiæ 3.&c.Ordo 102.&c. Seruitus 8.9. Votum 47.&c.

10 In pluralitate uxorum eſt proles, fides.ſ.ad eas, & ſacramentum.i. ſignificatio coniunctionis Chriſti ad eccleſiam, non quidem quo ad unitatem, ſed quo ad diſtinctionem graduum, in eccleſia militanti & triumphanti.4.d.33.q.1.2.5^{m}. * Vſura 98.106.248.253.&c.Vxoricidium.Vxorius.

Repudiũ. 11 Dimittere uxorem, eſt contra ſecunda præcepta legis naturæ; non autem contra prima: ideo potuit cadere cõmuniter ſub diſpenſatione. 4. d. 33. q. 2. ar.1. q.2.o. Accuſatio 13. &cet.

12 In lege Moyſi, licebat ea diſpenſatione dei dimittere uxorẽ, licet cõmunius teneatur quod non; ſed quod permittebatur ut minus malum, quam uxoricidium, ad quod proni erant iudæi, nec puniebantur temporaliter. 12æ. q.105 4.8^{m}./. 3.d.37.6. 5^{m}./.4.d.33.q.1.ar.1.q.3.3^{m}./ q.2.ar.2.q.2.3.o /.d.35.4.1^{m}./.d. 39.35^{m}./ Cont.3.c^{o}.123.fi./.125.fi./.Quol.2.10.1^{m}./ 1æ.Cor. 7.lec.1.me^{o}.E. * Diſpenſatio 18.19.20. Diuortium.o.

13 Vxori non licebat repudiare uirum in ueteri lege; quia non ita periculum mortis uiri imminebat, ſicut econuerſo. 4.d. 35.4.1^{m}. Eccleſia. a. Fornicatio. 6. &c. Ieiunium. 7. Ordo 102. &cet.

14 Vxori repudiatę licebat accipere alium uirum, ſicut econuerſo, licet alii dicant quod non. 4.d.33.q.2.ar.2 q.3.o./. 1æ.Cor. 7.lec.3 fi.D. * Pœnitentia 39.

15 In lege de libello repudii, erant duo permiſſa.ſ.dimiſſio uxoris, & eam poſſe nubere alteri, & duo præcepta.ſ.ſcriptura libelli, & ne uir recipiat eam quam repudiauit. 4. d. 33. q.2. ar. 2. q. 4. c.

16 Repudians non poterat rehabere repudiatam, in pœnam uiri, licet alii dicant in pœnam uxoris.4.d.33.q.2.ar 2.q.4.o.

17 Repudiata nũquàm poterat primo uiro reconciliari, licet ſecũdũ alios, poſſet anteq̃ nuberet alteri.4.d.33.q.2.ar.2.q.4.3^{m}.

18 Repudiata poteſt reconciliari uiro in lege noua: non autem in lege ueteri.1æ.Cor.7.lec.3.fi.D.

19 Cauſæ repudii ſcribebantur in libello, in generali tantum, non quidem ut iuſtum appareat, ſed ut habeat licentiam nubendi alteri, ſecundum Ioſephum, uel ut ex mora & ex conſilio ſcribarum, impediretur, ſecundum Auguſtinum. 12æ.q.107.2.2^{m}./.4.d.33.q.2. ar.3.q.2.o. * Solicitudo 5.

Mors. 20 Cauſa permiſſionis repudii, erat uitatio uxoricidii, ſed cauſa proxima repudii, erat odium ad uxorem: cauſa remota uero erat multiplex.ſ.fœditas, infirmitas, macula corporis uel animæ, ante uel poſt matrimonium, uel tantum poſt ſecundum aliquos, uel tantum animæ, ſecundum alios. 4.d.33.q. 2.ar.3.q.1.o. * Dæmon.100.101.

21 Dimittens ſecundum legem uxorem, facit quatuor iniquitates.ſ.homicidium, iniuriam, adulterium uxoris, & ſecundi uiri. 4.d.33.q.2.ar.2.q.3.4^{m}. * Euſtratius 1. Legitimatio 2. Lex 180. Matrimonium 116.118.

22 Vir licite accuſat uxorem adulteram, petendo mortem eius, in iudicio ſeculari tantum, & zelo iuſtitiæ: non autem ex uindicta uel odio, ſed occidens eam ut perſona priuata, propria auctoritate, peccat mortaliter; licet hoc permittat lex ciuilis non puniendo, ſi reperiatur in actu adulterii, propter maximum incitamentum quod habet uir in tali facto ad occiſionem uxoris, ſed eccleſia non eſt in hoc aſtricta legibus humanis. 4.d.37.q.2.1.o. Accuſatio.19.

23 Occidere matrem, eſt ſimpliciter grauius peccatum, & magis contra naturam, quàm uxoricidium; licet ſecundum magis puniatur ſecũdũ leges: quia uir eſt pronior ad ſecũdum, quàm ad primum.4.d.37.q.2.2.2^{m}. * Votum 47.&c.

24 Fœlix, cuius uotũ eſt uxorẽ fugere, cuius ſolicitudo eſt dño ſeruire, cuius intentio eſt Deo placere.1æ.Cor.7.le.7.pri^{o}.H.

¶ Vxoratus. Beneficium 19. Matrimonium.o.

¶ Vxoricida. Lex 180. Vxor 20.&c.

¶ Vxoricidium. Lex 180. Matrimonium 116.118. Vxor 12.20.

Affectus, ¶ Vxorius. Antiqui patres ea diſpenſatione, qua plures uxores habebant, ad ancillas accedebant uxorio affectu; erant enim uxores.4.d.33.q.1.ar.3.q.3.2^{m}. Abraham 12. * Concubinatus.1.2.3.4. Debitum 20. Iacob 11.

X

XPIANVS dicit̃ q Chriſti eſt.i.qui fidẽ Chriſti habet, qui ſpiritu Chriſti, uirtuoſe operatur, & ad imitationẽ Chriſti peccatis moritur.22æ.q.124.5.1^{m}. * Adoratio 8. Amor 116. Andreas. Apoſtoli 13. Cõfirmatio 32. Credere 20 Decimæ 6. Deus 203. Dies 18. Doctor 3. Epiſcopus 15. Eua 2. Eucha^{a}.11.&c.150.176.229. Fidelis.o. Fornicatio 17.18. Hæreſis.109. Ieiuniũ.18. Imperator.8. Infidelis.o. Inſtructio. Iudæi.6.16.46. Matrimoniũ 120.&c. Miraculũ 43. 44. Obedientia 41. Papa.4.6. Paſſio.128. Perfectio.77. Religio.28.92. Rex 10 Seruitus.10. Templũ.13. Vnctio. 30. Vſura 188.246.275.307. Chriſtus 56. Quis.

1 ¶ Xp̃s non fuit homo ab æterno, ſed iſte homo fuit ſemper & ab æterno.3.d.22.q.1.2.5^{m}./.Ro.lec.3.fi.I. * Aduẽtus 1.&c. Cælum 33.34. Claritas 14.&c. Cõicatio.8. Conceptio.18.&c. Propoſitio.

2 Xp̃s in triduo mortis ſuæ, non fuit uere homo. 3^{a}.q.50.4.o. /.3.d.22.q.1.1.o./. Quol.2.1.o./. Quol.3.4. c.fi./. Opuſ.3. c^{o}. 236. Corpus 55.&c. Datio 34. Dies 14. Euchariſtia 20.89. &c.118.&c.175.176.177.

3 Xp̃s tunc poterat magis dici filius hominis, quàm homo. Quol.2.1.1^{m}. * Facies.3. Geneologia.2.

4 Xp̃s non eſt tantum homo: quia excluderetur quælibet alia natura. 3.d.6.q.1.3.3^{m}./.q.2.1.7^{m}. Gloria 15. &c. Gratia 85. 88. Ieiunium 15. Ieſus 1.&c.10.17. Inge. Iuſtificatio.36.&c. Maria.7.33.34.

5 In illo triduo mortis, corpus Chriſti, non fuit uiuum, nec inanimatum. 3^{a}.q.50.4.b./.c./.1^{m}.

6 Xp̃s non eſt ubique homo: quia natura humana non eſt ubique, ſed iſte homo eſt ubique: quia ſuppoſitum diuinum eſt ubique.3.d.22.q.1.2.o. * Mediator.o. Paſſio.95.

7 Xp̃s ſecundum quod homo eſt ubique, ſi li homo importet unitatem ſuppoſiti; non autem ſi importet conditionem humanæ naturæ.3.d.22.q.1.2.c.

8 Totus Chriſtus eſt ubique: non autem totum; quia maſculinum genus pertinet ad perſonam, ſed neutrum genus pertinet ad naturam. 3^{a}.q.52.3.o./. 3.d.6.q.2.1.6^{m}./. d.22.q.1.1. 6^{m}./. Opuſ.3.c^{o}.236.

9 Li homo de Xp̃o ſignificat tres ſubſtãtias, ſed duas ratione ſignificati.ſ.animã & corpus: aliã uero.ſ.diuinam, ratione ſuppoſiti. 3.d.6.q.1.3.o./.Quol.2.1.c. * Reuerentia.6.

10 Li homo prędicatur uniuoce & non æquiuoce de Chriſto, & de petro, & de ceteris hominibus. 3.d.6.q.1.3.1^{m}./.d.7.q.1.1. 3^{m}./.Ʒ.4.c^{o}.37.2^{m}./.3^{m}./.Vnio.2.2^{m}./.4^{m}./. Opuſ.3.c^{o}.217.

11 Xp̃s non eſt homo creatus, nec homo increatus, ſi participium determinet prædicatum abſolute: ſi uero determinet compoſitionem, eſt homo creatus. 3.d.11.2.3^{m}.

12 Natura diuina conſtituit perſonam Chriſti ſimpliciter; non autem natura humana eius, ſed ſecundum quid, ut ab ea denominatur homo.3^{a}.q.3.1.3^{m}./.Vnio.4.c. Perſona.

13 Chriſtus eſt unus ſine pari, octuplicitei.ſ. unus deus, propter unam naturam diuinitatis: unus creator, propter infinitatem poteſtatis: unus homo, propter ſingularem eminẽtiam ſanctitatis; unus dominus, propter generalem rationẽ ſplationis: unus magiſter, propter infuſionẽ cognitionis; un^{9} pater, propter productionẽ uniuerſitatis; unus paſtor, propter generalẽ refectionem populi fidelis: una hoſtia, propter ſingulare pretium noſtræ redemptionis. 1æ.Cor.8.fi.

14 Perſona Chriſti, eſt tota in quolibet loco, ſed non totaliter. 3^{a}.q.52.3.3^{m}. * Filiatio 25.&c.

15 Omnis perfectio ſpiritualis, poſſibilis animæ Chriſti, debet ei attribui.3.d.18.3.c. * Perſona 15.

16 Idẽ iudiciũ eſt, de iſtis propoſitionibus, Chriſtus ſecũdũ quod homo, eſt perſona, ſuppoſitum, hypoſthaſis, & res naturæ. 3^{a}.q.16.12.3^{m}. Adoptio.22.23. Angelus.597.598. Propoſitio.

17 Immo ultima magis accedit ad ueritatem.3.d.10.q.1.ar.2.q. 3.c. Reſpondeo Dubio.1212°. Du^{m}.1212^{m}

18 Hæc eſt uera: Chriſtus ſecundum quod homo, eſt ſuppoſitum, uel hypoſthaſis, uel perſona, ſi li homo ſtet pro perſona; ſi autem ſtet pro natura, eſt falſa in hoc ſenſu, quod natura humana in Chriſto, cauſat propriam perſonalitatẽ, ſed uera ſub hoc ſenſu, quod naturæ humanæ in Chriſto, conuenit eſſe in aliqua perſona.3^{a}.q.16.12.o./.3.d.10.q.1.2.o./.Ro.lec.3.fi.H.

19 Hæc eſt uera & propria. Deus eſt homo, & econuerſo. 3^{a}.q. 16.1.2.o./.3.d.7.q.1.1.o.

20 Hæc eſt per ſe, & in materia naturali; Deus eſt homo: non autem per accidens, nec in materia remota, nec in materia contingenti, & ratione ſuppoſiti, non ratione formæ. 3^{a}.q. 16.1.1^{m}.

Xp̃

56.t.1m./.3.d.7.q.1.2.c./.5m./.6m./.7m./.8m./.Vnio.4.c.fi.* Deificatus. Dæmon.21.22.

21 Hæc eſt ſalſa. Deus factus eſt homo, & ecõuerſo, ſi li factus, determinet ſubiectũ uel prædicatũ abſolute: ſi uero determinet cõpoſitionẽ eſt uera; ſi autẽ determinet ſubiectũ reſpectu prædicati eſt uera, ſed conuerſa eius eſt falſa proprie: improprie uera eſt uera i. ſi li homo in ſubiecto ſupponat ſimplr,& nõ pſonaliter. 3ª q.16.6.7 o./.q.33.3.c./. 3.d.3.q.5.3.c./.d.7.q.2.o./. Opuſ.1.cº.18./. Opuſ.2.cº.6./. Ro lec.2. fi. H.

22 Hęc eſt uera. Chriſtus ſm ꝙ iſte homo, eſt deus; & iſta eſt p ſe: iſte homo eſt deus. 3.d.10.q.1.ar.1.q.2.o.

23 Hæc proprie eſt ſalſa, & improprie uera. Chriſtus ſecundum ꝙ homo, eſt deus, eadem ratione. ſ. quia reduplicatio magis proprie facit ſtare pro natura, niſi per aliquid limitetur ad ſuppoſitum. 3ª.q.16.11.o./. 3.d.10 q.1.ar.1.q.1.o./.q.3.c. *Dominicus 2. Filiatio 27.28. Hęreſia 89. Iuſtificatio 39.40.

24 Hæc eſt ſalſa. Chriſtus eſt tantum homo. ſed hæc eſt uera. Chriſtus eſt tantum id quod eſt homo. 3ª.q.17.1.3m.

25 Hæc eſt uera. Iſte homo fuit ab æterno, ſed iſta eſt ſalſa. Chriſtus fuit homo ab æterno. 3.d.22.q.1.2.5m.

26 Hęc eſt ſalſa de Chriſto. Iſte homo incœpit, niſi addatur aliquid creatum. 3ª q.16.7.c.fi./.9.o./.3.d.12.q.1.o.

27 Hæc eſt uera. Chriſtus eſt creatura, ſecundum naturam humanam & eſt minor patre; non autem ſimpliciter. 1ª.q.41.3.c./.4m./.3ª.q.16.8 o./.q.20.1.1m/.3.d 4. q.2. 2.4m./. d.11.1.2.o./. d.21.q.1.3. 2m./. Cont.4.cº.48./. Veri. q.29.1.1m./. 1ª. Cor.15.lec.2.prinº. A. * Miſſio 12.

28 Non eſt dicendum. Chriſtus eſt creatura, niſi addendo, ſecundum naturam humanam, ut caueatur hæreſis Arrii. q.16.8.o./.q.20.1.1m. * Natiuitas 12.&c. Prædeſtinatio 45.&c.

Duᵐ.1213.29 Immo non tantum ad uitandum errorem, ſed quia eſt locutio falſa. 3.d.11.q.2.o./.d.21.q.1.3.2m./. Cont.4. cº.48./. Veri.q.29.1.1m. Reſpº. Dubº.1213º.

30 Hæc proprie eſt uera. Chriſtus ſecundum ꝙ homo, eſt creatura; quia reduplicatio magis proprie facit ſtare pro natura, niſi per aliquid limitetur ad ſuppoſitum: ideo hæc eſt ſalſa. Chriſtus ſecũdũ ꝙ hic homo, eſt creatura. 3ª.q.16.10.o./.3.d.4.q 1.ar.2.q.1.c./.q.2.1m./.d.10.q.1.ar.1. q.2.o./. d.11.3.o.

31 Hęc propoſitio. Chriſtus ſecundum quòd homo, eſt pſona, non eſt uera, niſi reduplicet ſuppoſitũ hominis, ut dicatur. Chriſt⁹ ſecũdũ quòd ille hõ, eſt pſona. 3ª.d.10.q.1.ar.2.q.1.c.

Duᵐ.1214.32 Immo eſt uera, ratione naturæ. 3ª.q.16.12.o. Reſpondeo Dubio.1214º.

Humanitas. 33 In Chriſto eſt humana natura perfecta. Opuſ. 3. cº. 216. * Abraham 95. Accidens 83.84. Accipere 5. Adam 8. Addere 20. Aditus. Adoratio 13. &c. 29. Aduentus.o. Agẽs.112. Angelus. Anima 134.212. Animal 81.

34 Natura humana in Chriſto, eſt nobilior, quàm in aliis, ratione unionis ad uerbum: non autem eſſentialiter. 3ª.q.2.2.2m./.5.1m./.2.d.16.3.4m./. Vnio.2.12m. * Annuntiatio.1. &c. Apollinaris.2.&c.

35 Humanitas Chriſti, fuit inſtrumentum diuinitatis eius.12ª q.112.1.1m./.3ª.q.7.1.3m./.q.8.1.1m./.q.13.2.c./. 2m.3.4.c./.q.18.1.2m./.q.19.1.c./.q.34.1.3m./.q.43.2.c./.q 48.6.c./. q.49.1.c./.1m./.2m./.q.50.6.3m./. q 56 1.3m./. q.62.5.c /. q.64.3.c./.3.d.5.q.1.2.6m./.d.12.q.2.1.c./.d.18.1.4m./. ar.6 q.1.c./. 4.d.43.ar.2.q.1.c.fi./.d.48.q.1.1.5m./.L.prinº./.Cont.4.cº.41./.Veri.q.27.3 7m./.4.c./.q.29.1.9m./.4.c./.2m /.5.c./.2m./. Vnio.1.c.fi./.Opuſ.3.cº.211.fi /.Ro.4.fi./.1ª.Cor.15.lec.2.prinº.A./. 1ª. Theſ.4. lec.2, prinº. D. * Apoſtoli 31. Apparere 7.&c. Aqua 15.16 17. Arrius. Aſcendere.o. Aſſimilatio 5.&c. Aſſumere.o. Aureola.9. Auctoritas.2. Baptiſmus.192. Beatitudo.35.36.37.122.126. Beatus.4.5.6. Charitas 41. Cælum.33.34. Circumciſio.27.128. Claritas.14 &c. Comprehenſor.2. Conceptio.18.&c. Confirmatio 13.14.27.29. Coniunctio.1.3.

36 Natura humana nõ comprehendit totum eſſe Chriſti; ideo in Xp̃o non habet rationem ſpeciei. 3.d.5.q.1.3.5m. * Corpus 55.&c. Credere 19.&c.25. &c. Damnatio.21. &c. Debitum.13. Dæmon.21.22. Deſcendere.1.&c. Deuotio.7.

37 Humanitas Chriſti, ſi a diuinitate ſepararetur; tunc haberet aliud eſſe, ab eſſe diuino. Quol.9.3.c. * Deus.419. Diaconus.2.3. Dioſcorus. Dos.9.10. Euchariſtia.o. Exaltatio.o. Facies.3. Fides.43.64.65.66.

38 Si humanitas Chriſti ſepararetur a uerbo, ipſa haberet propriam hypoſtaſim. 3.d.5.q.3.3.3m./.d.6.q.1.2.5m./. Vnio.2.10m. Filiatio. 25. Fama.58. Hos.o. Frater.2.3. Genealogia.2. Gratia.71.85.88. Hæreſis. 91. Humilitas.17. Iacobus.1.2. Ieſu.1.&c. Io 12.15. Incarnatio.o. Indiuiduum.6. 7. Iudæi 15.&c. Iudicium 49. Lex.66.

39 Humanitas Chriſti fuit ſimilis accidenti, pręcipue habitui tripliciter. ſ. quia aduenit perſonæ diuinæ poſt eius eſſe completum, ſecundum ſe eſt ſubſtantia, & melioratur, nec mutat uerbum, ſicut formatur ueſtis ſecundum formam ueſtientis, & non mutat ueſtientem. 3 d.6.q.3.2.1m. Accidens 19. * Liber.24. Magi.1.&c. Maria.6.7.13.16.&c. 29.&c. 53.&c. Matrimonium.51. Miraculum.48. &c. Miſſa.5.21.26. Miſſio.17.&c.42.43.44 Mors.25. Natiuitas.8. Nazareth. Nubes.3. Oratio.90. Paſſio.79.

40 Humanitas Chriſti poteſt dici indiuiduum, particulare & ſingulare: non autem ſuppoſitum, hypoſtaſis, res naturæ, uel perſona: quia perſona filii dei, eſt ſuppoſitum naturę humanæ. 1ª.q.29.1.2m./ 3ª.q.2.2.3m./.5.c./. q.4.4.c./. 3m./.q.16.12.2m./.3m./.2.d.16.3.4m./.3.d.6.q.1.ar.1.q.1.c./. q.3.c./. 3m./.d.10.q 1.2.o./ d.21.q.1.ar.1.q.2.6m./. Poª.q. 9.2.13m./. Vnio 2.c.fi /.3m./.14m./.4.a./. Quol.9.2.c./.Opuſ.2. cº.6./.Opuſ.3.cº.217./.218. * Paulus. 8.11.12.18. Peccatum.31. Perſona 15. Poteſtas.1.&c.9. Præceptum.137. Prædeſtinatio.5. Præſentia.3. Primogenitus.1. Pſalmus.8.9.11 Quieſcere.3. Reſurrectio.6.35.40 &c. Sacrificium.20 &c. Sanguis.6.&c. Scriptura.3.18. Sedere.3.4. Symbolum.11. Sponſa 49. Sponſalia 11. Status.16. Subiectio.5 &c Subſiſtentia.9.

41 In Chriſto non ſunt duæ res naturæ, ſed una res duarum naturarum. Opuſ.42 cº.13. * Subſtantia 6.36. Suppoſitum 12.13. Tabernaculum.2. Tenebræ.5. Thomas.1.2.3. Transfiguratio.o. Tuba.3 Tu tuc.3. Veſtis.1. Via.2. Vita.17. &c. Vnctio.29 &c Vnio.14.&c. Vnitas.9. Vox.1. Vapor.8.9.

42 Anima Chriſti, eſt ſuper omnes creaturas. 3ª q. 6.3.2m./. q.59. 6. 3m./. 4. d. 48. q.1.1.c./. 1m. * Angelus.495. Aſſumere 26. &cet. Anima.

42 Anima Chriſti, eſt inſtrumentum diuinitatis. 3ª.q.13.2.2m. * Charitas.41. Circumciſio.29. Claritas.16 18. Conceptio. 24.25. Contemplatio.27. Deſcendere.o. Deus 419. Doctrina.9. Euchariſtia 100. 122. 138 139.140. Fides.133. Finis 35. Fruitio.12. 13. Gratia.114.118.127. Hęreſis.44. Iudicium 49 &c. Matrimonium.51. Membrum.9.12. Miraculum.48. &c. Mors.42.43. Mutatio.11. Omnipotentia.4. Paſſio.79. &c.100.

42 Ante incarnationem filius dei nõ dicebatur Chriſtus. Cõt. 4.cº.34.20m. * Accipere.5. Prædicari.

43 In Chriſto ea quæ ſunt hominis, pręducantur de deo, & ecõuerſo. 1ª. Cor.2.lec 2. prinº.G. * Angelus.447.

44 Ea quæ ſunt humanæ naturæ, non prædicantur in abſtracto de deitate, nec econuerſo. 3ª q.16.5 o /. q.50.3.3m./.3.d.5.1. fi./.q.1.2.4m./.q.2.2.4m./.d.6 q.1.ar.1.q.1.c./. d.11. 4. o./. d.21.q.1.3.3m./.Opuſ.2.cº.6.

45 Natura humana non prædicatur de Chriſto in abſtracto, nec partes eius.3ª.q.2.8 c./.q. 3.7.3m./. q.16.1.o./.q.17.1.c./.q.50.3.3m./.3.d 6.q.1.ar.1.q.1.c./. q.2.1.o./.d.10.q.1.ar.2 q.2.3m./ d.11.3.4m /.4.c./.d 22.q 1.ar.1.q.2.3m./.4m./.6m. * Communicatio.8. Deificatus. Dominicus.2. Filiatio. 7. 20. Sacerdos.1.&c.

46 Natura diuina & proprietates eius, pręducantur de Chriſto in recto, tam in abſtracto quàm in concreto: humanæ uero tantum in concreto. 3ª.q. 3.7.3m./. q.17.1.o. /.3.d. 6. q.2.1.3m./.d.7. L./. d.11.4.o./. Cont. 4. cº. 39./. Vnio.2.2m./. 7m./. Opuſ.2.cº.6.

47 Ea quæ poſſunt conuenire perſonæ ratione ſui, ſi habent repugnantiam ad proprietates perſonæ diuinæ, non prædicantur de Chriſto: quæ autem conueniunt perſonæ ratione naturæ, uel ratione partis, dicuntur de Chriſto, licet repugnent perſonæ diuinæ: quod enim eſt perſonæ proprium de Chriſto non enunciatur ratione humanæ naturæ, niſi cum aliqua additione uel expreſſa uel ſubintellecta. 3ª.q.16.8.o./.q.20.2.o./.3.d.7.q.2.2.3m./.q 3. ar.2.q.2.1m./.2m./. d.21.q.1.3.c./.2m./.Cont.4.cº.48./.Ven.q.29.1.1m./. Opuſ.12.ar.4.

48 Deus eſt caput Chriſti. 3ª.q.8.1.3m./. 8.2m./.3.d.13.q.2.1.4m. 1ª.Cor.11.lec.1.fi.D. * Adiurare 10. Andreas. Caput.

49 Xp̃s eſſet caput eccleſiæ ſecundum diuinitatem tantum, ſi nunquàm incarnatus fuiſſet, homine non peccante. Veri.q.29 4.3m.

50 Xp̃s ante incarnationem erat caput eccleſiæ, ſecundum humanitatem, per operationem hominum in eum, & nõ econuerſo, ſed poſt utroque modo; ſecundum diuinitatem uero, ante & poſt, & per utramque operationem. ſ. eius in nos, & econuerſo. 3ª.q.8.3.3m./.q.68.1.1m./.3 d.13.q.2.ar.2. q.2.4./.q.3.ar.2.q.3.4m /. d.19 ar.1.q.2.2m./. 4.d.8. q.1.ar.3. q.2. 1m./. Veri.q.29.4.9m. * Angelus.496. Anima.134. Anulus. Apoſtoli.1.10. Aureola.o. Beneficium.15.

51 Xp̃s ſecundum naturam diuinam & humanam, eſt caput eccleſiæ, ratione trium proprietatum ſ. perfectionis, influxus, & gubernationis: ſed quo ad quartam. ſ. quo ad connaturalitatem, eſt caput eccleſiæ ſecundum naturam huma-

nam

Xp̃

nam tantum. 3.d.13.q.2.1 c./. Veri.q.29. 4 c.fi. * Character 30. Circuncisio.4. Diſpenſatio.4. Eccleſia.2.3.6. Epiſcopus 50. Eua.2.

52 Xp̃s ſecundum q homo, eſt caput eccleſiæ triplici ratione. ſ. ſecundum tria quę conſiderantur in capite. ſ. ſecundum ordinem, perfectionem, & uirtutem: primo ſpiritualiter Chriſtus habuit ordinem; quia ſecundum propinquitatem ad deum, gratia eius eſt altior & prior: ſecundo perfectionem habuit, quantum ad plenitudinem omnium gratiarum: tertio uirtutem habuit influendi in omnia membra eccleſiæ. 3ª.q.8.1.0./.q.48.1.c./. q.49.1.c./.q.59.2.c./. 3.d.13.q.2.1.o./. Veri.q.29 3.c.fi./.4 o./.Opuſ 3.c°.223./. Opuſ 60.c°.3./. 1ª.Cor.11.lec.1.me°.B.&c./. Eph.lec.8.me°.K.&c./.Col.lec. 5. prin°.

53 Tota humanitas Chriſti, ſecundum animam & ſecundum corpus, influit principaliter in animas, & ſecundario in corpora; ideo ſecundum utrūque eſt caput hominum, quo ad utrūque. 3ª q 8.2.o./. 4.1m./. 3.d 13. q.2.ar.2.q.3.o./. Veri.q. 29.4 1m./.Opuſ.60 c°.3. * Euchariſtia.6.238 240.Exaltatio. o.Fides.107. Finis.35. Fundamentum 2.5 Oſtium. Imperator 7.Iu.12.15.Incorporari.o. Innocentia.3. Ioannes.9. &c. Iudicium.57. Iuſtificatio.36.&c.Iuſtus.1. Lex.111 515. Liber. 5.19.20.24. Liberalitas.12.15. Martyrium.6.7. Matrimonium.47.51.65.121.

54 Propium eſt Chriſti, eſſe caput eccleſiæ, quo ad influxum interiorem, ſed quo ad influxum exteriorem, conuenit alijs participatiue, particulariter, & uice Chriſti, Chriſto autem ſecundum omnem locum, tempus, & ſtatum omnium pertinentium ad eccleſiam, & propria authoritate. 3ª.q.8.6.o./. 7.c./. Veri.q.29.4.2m.

55 Xp̃s ſecundum q homo, præ alijs miniſtris caput eccleſiæ dicitur: quia per fidem eius iuſtificamur, per inuocationem nominis eius ſacramentis imbuimur, & uirtute paſſionis eius, tota natura humana a peccato originali purgatur. Veri.q.27.3.6m. * Mediator.o. Membrum.8. &c. Miſericordia. 30.Miſſa.5.21.26.Mulier.1.Noe.2.Papa.4.6.7.Paſtor.1.Pœnitentia.59.60.Petrus.1.2.3.4.6.7.Prælatio.25.Religio.27.98. Sanctificatio.5.o. Scientia 64. Subiectio.5.&c.

56 Xp̃s eſt caput omnium hominum: ſed primo beatorum: ſecundo habentium charitatem uiæ: tertio fidelium: quarto uniendorum: quinto unibilium; ſed nullo modo damnatorum, quia penitus deſinunt eſſe membra Chriſti. 3ª.q.8.3. o./.q.19.4.c./.1m./.3.d 13.q 2.ar.2.q.2 3.c.

Gratia. 57 Gratia Chriſti triplex. ſ. gratia unionis, gratia habitualis, & gratia capitis. Opuſ.60.c°.3.

58 Eadem eſſentialiter eſt habitualis gratia Chriſti, quæ dicitur gratia unionis, capitis, & ſingularis perſonæ. 3ª.q 8.5.o./.3. d.13 q.3.ar.2.q.1.2.o./.4.d.5.q.1.ar.3.q.2.3m./. Veri.q.29.2.c /.5.c.fi./.6m./.Opuſ.3.c°.214./. Io 3.lec.6.me°.d.G. Adoptio 22.23.Adoratio.13. Amor.30.66. &c. Angelus.492.495.&c. Aſſumere.52.60.

59 Gratia vnionis, ſingularis, & capitis, ſunt ſimul tempore, ſed ordine naturæ & intellectus, prima præcedit ſecundam, & ſecunda tertiam: quia prima conuenit Chriſto inquantum deus: ſecunda inquantum homo in ſe: tertia quo ad alios. 3ª.q 7.13.o./.3.d.13.q.3.ar.2.q.3.o./. Opuſ.3.c°.214.

60 In Xp̃o fuit triplex plenitudo gratiæ. ſ. vnionis perſonalis, capitis, & ſingularis; prima eſt eius vt cauſæ finalis; ſecunda vt efficientis: tertia vt formalis ad omnem effectum, & ad omnem vſum gratiæ. 3ª.q.7.ar.7.9.10.12.n./. 3.d.13.q. 3.ar.2.q.1.c. * Beatitudo.35.36.37.112.116. Conceptio.28. 29.Dos.8 9.10.

61 Gratia perſonalis, & gratia capitis in Chriſto, ordinantur ad actum; non autem gratia vnionis, ſed ad eſſe perſonale; ideo prima & ſecunda conueniunt in eſſentia habitus: non autem tertia, licet etiam prima dicatur gratia vnionis, inquantum facit congruitatem ad vnionem. 3ª.q.8.5.3m. *Eccleſia.2.6.Eua.2.Euchariſtia.57.59.69.70.98.

62 Gratia habitualis fuit in Chriſto. 3ª.q.7.1.o./.3.d.13.q 1.1.o. /.Veri.q.29.1.o./ Opuſ.3.c°.215./.Io 3.lec.6.me°.d.G.

63 Gratia habitualis requiritur in Chriſto ad hoc, q ſit caput eccleſiæ. Veri.q.29.5.o.

64 Requieuit ſuper Chriſtum ſpiritus domini, qui quidem in homine dicitur eſſe per gratiam habitualem. 3ª.q.7.1.b./.c.

65 Gratia Chriſti habitualis ut ens eſt finita, ſed ſecūdum rationem gratiæ, poteſt dici infinita, eo quòd nō limitatᷣ: quia ſ. habet quicquid poteſt pertinere ad rationē gratiæ. Opuſ. 3.c°.221./.Opuſ.60 c°.3. * Frater.2.3. Gratia.85.88.Gratioſus.Helias.3.Hæreſis.93.In.12.15. Incorporari.o. Iudicium 57.Lex.16.102.

66 Gratia unionis, eſt eſſe perſonale, quod a deo datur gratis humanæ naturæ, in perſona uerbi, & eſt terminus aſſumptionis eius. 3ª.q.6.6.c./. Veri.q.29.2.fi./.Quol 9.2.3m. *Lingua.8. Manens.

67 Gratia unionis in Chriſto, dupliciter dicitur. ſ. voluntas dei dans gratis, & donum eius i. vnio, vel aliquis habitus: primo modo loquuntur ſancti cōmuniter, & eſt quid increatum: non autē ſecundo modo. 3ª.q.2.10.c./.q.6.6.c./.q.7.11.c./.3. d.13.q.3.1.o./.Quol.9.5.3m. *Maria 16.&c.68.Mr̃imoniū.52.

68 Vnio Chriſti facta eſt per gratiam primo modo; non autem ſecundo modo. 3ª.q.2.10.o./.q.6.6.o./. Veri q.29.2.o.

69 Gratia Chriſti, ſiue vnionis ſiue habitualis, dicitur naturalis Chriſto: quia habuit eam a natiuitate; & quia cauſatur a natura eius diuina; non autem a natura humana. 3ª.q.2.12. o /.q.7.13.2m./.q.34.3.2m./.3.d.4. q.3. ar.2. q.1.o. * Miraculum 23.32.34.40.48.&c. Miſſio.38. Prędeſtinatio.45.&c. Prædicare.16.&c. Prophetia.84.

70 Gratia vnionis, fuit ſimpliciter infinita in Chriſto, ſed gratia habitualis eius, fuit infinita ſecundum rationem gratiæ; finita vero ſecūdū rationem entis. 3ª.q.7.11.o./.1 d.17.q.2. 4 3m./.d.44.3.2m./.3.d.13 q.1.ar.2.q.2.o./ d.19.ar.1. q.1.c /. Veri q.29 3 o./ Opuſ.3 c°.214 /.215./.Opuſ.60.c°.3./.Io.3. lec.6.m°.c H.&c. *Sacerdos.1.&c.Sacramentū 57.&c 107.

71 Habere gratiā, conuenit Xp̃o ſecūdū naturam humanā: nō aūt ſecūdū naturā diuinā, ſed eſſe largitorē grãe. 3ª.q.7.7.2m.

72 Xp̃s habuit plenitudinem omnis gratiæ dupliciter. ſ. in ſummo, & quo ad omnes effectus gratiæ. 3ª.q.7.7.1m./.9.o./.10. 12.c./.q.15.2.3.c./.q.22.1.c./.1m./.3m./.q.27.5.1m./. q.28 4.2m. q.38.2.2m./.3.d.13.4.1.ar.2.q.1.o./.d.15.q 1.2.5m./. Opuſ.3. c°.21 /. Opuſ.60.c°.3./. Iſa.1.prin°.F. me°.I /. Io.lec.8.fi c. /.c°.3.lec.6.me°.d.F.&c./.1ª.Cor.11.lec.1.me°.B./. c°.12.le. 1.fi.H /.Col.lec.5.prin°.G.&c. * Sacrificium.34. Sanctificatio 5. Thuriſicatio.2.

73 Plenitudo gratię duplex. ſ. una ex parte gratiæ, & alia ex parte ſubiecti: prima eſt propria Chriſto: ſecunda vero conuenit etiam alijs per Chriſtū. 3ª.q.7.10.o /. 3.d.13.q.1.ar 2.q.2.o.

74 Plenitudo duplex fuit in Chriſto. ſ. prima diuinitatis: ſecunda gratiæ & veritatis, & ſecunda deriuatur a prima. 3ª.q.15. 2.3.c /.q.19.4.2m /.q.34.1.c./. Veri.q.29 5.1m.

75 Plenitudo gratię & diuinitatis habitat in Chriſto corporaliter tripliciter. ſ. per vnionē perſonalē ad corpus, contra vmbrā, & triplici vnione. i. carnis, mentis, & ſenſus. 3ª.q.2.10. 2m./.3.d.4.q 3.ar 2.q.2.o /.Col.2.lec.2.fi.C.&c.

76 Omnes gratiæ gratis datæ, fuerunt in Chriſto excellentiſſime. 3ª.q 7.7.o.

77 Xp̃s primitias gratiæ ſuſcepit diuinitus, & eius gratia, eſt cauſa noſtræ gratiæ. 4.d.43.ar.2.q.1 c.

78 Gratiæ in Chriſto non diuiduntur, ſed diuiduntur in alijs hominibus, qui recipiunt particulariter efficaciam ad aliquos actus. Chriſtus autem recipit gratiam pleniſſime ad omnes actus. 3ª.q.7.7.1m.

79 Gratia Chriſti nullo modo potuit augeri, ſicut nec gratia beatorum, ſed gratia cuiuſcumque viatoris puri, poteſt augeri ex parte gratię, & ex parte ſubiecti. 3ª.q.7.12.o./.1.d.15. q.5.ar.1.q.4.o./.d.17.q.2.4.3m./.3.d.13.q.1.ar.2 q.3.o./. d.18 5.c./. Iſa.11.prin°.K.

80 Eminentia gratiæ Chriſti ſumitur ex quinque. ſ. quantum ad ſapientiæ plenitudinem, quantum ad virtutum operationem, quantum ad cæli aſcenſionem, quantum ad ſeſſionem ad dexterā patris, & quātū ad paſſionis ignominiā. Iſa.52.fi.

81 Gratia cuiuſcūque alterius hominis quantūcūque creſcat, non poteſt adæquari gratiæ Chriſti; quia comparatur ei ſicut particulare ad vniuerſale: ideo non ſunt eiuſdem rationis. 3ª.q.7.11.3m./.q.10.4.2m./.3m /. 3.d.13.q.1. ar.2.q.2.3m./. Veri.q.29.3.5m /.Col.lec.5.me°.H.&c.

82 Gratia Chriſti non fuit interrupta per peccatum, nec turbata per fomitem, ſicut in nobis. Iſa.11.prin°. K. Fomes.15.

Virtus. 83 Xp̃s habuit omnes uirtutes, ad perficiendas potentias ſingulas, ad omnes actus animæ. 3ª.q.7.2.o /.3.1m./. q.85.2.c /. 3.d 13.q.1.1.c. * Accidens.84. Adeps.2. Agens. 3.252. Ala. Amen.3.

84 Quicquid perfectionis ſpiritualis & virtutis eſt poſſibile alicui creaturæ, totum creditur eſſe collatum Chriſto, in primo inſtanti ſuæ conceptionis. Veri.q.29.8.c. * Angelus.530. Buccella. Conſilium.8.

85 Xp̃s habuit virtutes morales, quo ad vſum patriæ & viæ, non derogantes perfectioni eius; non autem ad domandas paſſiones. 3ª.q.7.2.2m./.3m./.3.d.13.q.1.ar.2.q.1.2m. * Credere.21.&c. Euchariſtia.242.247.

86 Virtutes circa paſſiones illatas, habuerunt eundem uſum in Chriſto & in nobis, propter paſſibilitatem corporis eius, et vſum patriæ propter perfectionem animæ; non autem

virtutes

virtutes circa paſſiones innatas, quæ non erant in Chriſto, vt oporteret eas cohibere per virtutes. 3 d 13. q. 1. ar. 2. q. 1. 2^{m}. /. d. 33. L. * Exemplum. 1. Galilæa. 3. Humilitas. 17. 18. 19. Ieiunium. 13. &c. Ioannes. 5. &c. 10. &c. Ira. 25. Iudas. 1. 2. 3. Iuſtus. 1. Lex. 118. 119.

87 Xp̃s habuit ſummum gradum fortitudinis, ſuſtinens Impugnationem, non quidem interiorem a fomite, ſed exteriorem a diabolo & a mundo, quos ſuperando, victoriæ coronam promeruit. 3ª. q. 15. 2. 3^{m}. Fomes. 15.

88 Xp̃s habuit temperantiam; non autem continentiam. 3ª. q. 7. 2. 3^{m}. * Liberalitas. 15. Lingua. 7. &c.

89 Xp̃s virtute ſuæ diuinitatis, poterat in ſe, & in ſuis diſcipulis, ſine abſtinentia habere virtutem continentiæ. 3ª. q. 40. 2. 2^{m}. * Magnificentia. 6. Maria. 20. Matrimonium. 128. Mors. 33.

90 Xp̃s non vixit in delitiis; quia decuit eum abiicere terrena bona, vt nobis daret exemplum ea contemnendi. 3. d. 20. ar. 4. q. 2. 4^{m}. Bonitas. 258. * Paulus. 11. 12. Paupertas. 7. Pax. 13. 22. Prædicare. 20.

91 Fides non fuit in Chriſto. 12æ. q. 65. 3. 3^{m}. /. 3ª. q. 7. 3. 0. 4. c. /. 8. 2^{m}. /. 9. 1^{m}. /. 3. d. 13. q. 1. ar. 2. q. 1. 1^{m}. /. d. 36. 2. 3^{m}. /. 4. d. 33 q. 3. 2. 6^{m}. /. Veri. q. 29. 4 15^{m}. /. Virt. q. 4. 1. 12^{m}. * Prædicator. 7. Prælatio. 25. Prudentia. 18.

92 Xp̃s habuit quicquid eſt perfectionis & virtutis in fide & ſpe. 3ª. q. 7. 9. 1^{m}. / 4. d. 33. q. 3. 2. 6^{m}. / Veri. q. 29. 4. 15^{m}. /. Virt. q. 4. 1. 12^{m}.

93 Xp̃s habuit meritum fidei; quia fides conſiſtit in aſſenſu, ex obedientia dei, quam Chriſtus pleniſſime habuit. 3ª. q. 7. 3. 2^{m}. /. 3. d. 36 2. 3^{m}.

94 Xp̃s eſt actor fidei dupliciter. ſ. prædicando, & infundendo, & eſt conſeruator eius dupliciter. ſ. confirmando eam per miracula, & præmiando He. 12. lec. 1. me°. F. * Religio. 27. 98. Seducere. Subditus. Timor. 13.

95 Xp̃s non habuit ſpei virtutem, licet ſperauerit aliqua ſibi & aliis. 12æ. q. 65. 3. 3^{m}. /. 22æ q 18. 2. 1^{m}. / 3ª. q 7. 4 0. / 6. 1^{m}. /. 8. 2^{m}. /. 9. 1^{m}. /. 3. d. 13. q. 1. at. 2. q. 1 1^{m}. /. d. 26. q. 2. ar. 5. q 1. 0. /. d. 36. 2. 3^{m}. /. Veri. q 29. 4. 15^{m}. /. Virt. q. 4. 1. 12^{m} /. 4. 16^{m}. /. Pſal. 15. prin°. 2. A /. Pſal. 30 prin°. 2. fi. /. He. 2. lec. 3. fi E.

96 Voluntas animæ Chriſti, informabatur charitate, & aliis virtutibus 3ª. q. 49. 6. 2^{m}.

97 Xp̃s habuit pleniſſime, ſeptem dona ſpiritus ſancti. 3ª. q. 7. 5. 0. /. Iſa. 11. me°. I.

98 Xp̃s dat dona, inquantum deus, & recipit ea, inquantum homo. 3ª q. 7. 5. 2^{m}. Datio. 32. 34.

Meritum. 99 Xp̃us meruit ſecundum humanitatem: non autem ſm diuinitatem 3ª. q. 53. 4. 2^{m}. /. 3. d. 18. 2. 6^{m}. /. Veri. q. 29 6. 0.

100 Xp̃us meruit ante mortem: non autem nunc, quia non eſt viator. 3. d. 18. 2. 3^{m}. /. Veri. q. 29. 6 c. * Ad. tus. Ala.

101 Xp̃us meruit quolibet actu eius. 3. d. 18 2. 5. 0 /. Veri. q. 29. 7. 6^{m}. /. Opuſ. 3. c°. 239. * Angelus. 506. 530.

102 Xp̃us ſecundum illos actus quibus meruit, etiam in alios influxit; quia merendo pro aliis ſatisfecit, & aliis gratiam meruit, ſecundum q caput noſtrum dicitur. 3. d. 13. q. 3. ar. 2 q. 2. 5^{m}. /. Opuſ. 3. c°. 239. * Antechriſtus. 5.

103 Xp̃us meruit ſibi gloriam corporis. ſ. immortalitatem, impaſſibilitatem, & huiuſmodi, & ea quæ pertinent ad excellentiam eius exteriorem, ſicut eſt aſcenſio, & veneratio eius: non autem gloriam animæ, nec ſcientiam, nec gratiam, nec deitatem, nec virtutes. 3ª. q. 19. 3. 0. /. q. 22. 4. 2^{m}. /. q. 34. 4. 1^{m}. /. q. 45. 1. c. /. q. 46. 1. c. /. q. 48. 1. 0. /. q. 49. 3. 3^{m}. /. 6. 0. /. q. 54. 2. c. /. q. 59. 3. c. /. 3. d. 18. 2. /. 4. 5. 0. /. Veri. q. 26. 6. 21^{m}. /. q. 29. 6. 0. /. Quol. 9. 8. c. /. Opuſ. 3. c°. 238. Aſcendere. 0. Aureola. 9. 16. Baptiſm°. 161. 167. 174. 180. 187. 189. 191. 192. &c. 209. 212. 147.

104 Meritum Chriſti fuit infinitum, ex circunſtantia perſonæ; non autem ſecundum extenſionem actus. 2. d. 9. 8. 2^{m}. /. 4 d. 54. q. 2. ar. 1. q. 1. 4^{m}. /. d. 15. q. 1. 2. 1^{m}. /. Veri. q. 29. 3. 4^{m}. /. 8^{m}. /. 5. 4^{m}. /. Quol. 3. 3. 3^{m}. /. Opuſ. 3. c°. 248.

105 Meritum Chriſti ſe extendit ad totam naturam humanam; non autem meritum alicuius puræ creaturæ. 2. d. 20. q. 2. 3. 3^{m} /. 3. d. 1. q. 1. 2. 7^{m}. /. 9^{m}. /. d. 4. q. 3. 1. b. 1. /. c. /. d. 18. ar. 6. q. 1. 0. q. 2. c /. L. me°. E / d. 19. ar. 1. q. 1. c. /. Veri. q. 29. 7 0. * Beatitudo 124. Benedictio. 1. 4. Circunciſio. 12. Clauis. 25. Conceptio. 30. 31. Contritio. 13.

106 Xp̃us meruit aliis. ſ. omnibus membris eius. i. ſolis regeneratis ſpiritualiter. ſ. per baptiſmum. 1ª. q. 19. 4. 0. /. q. 48. 1. c. /. 6. 0. /. q. 49. 1. c. /. 2. d. 20. q. 2. 3. 3^{m}. /. Veri. q. 26. 6. 21^{m}. /. q. 29. 7. 0. * Damnatio. 4. 1. 2. Euchariſtia. 0. Exaltatio. 0. Feſtum 10. Gratia. 71. 85. Hæreſis. 88. 93. 94. 136. &c. Incarnari. 5. 14. Indulgentia. 8. Iudæi. 18. 19. 20. Iudicium 57. &c. Iuſtificatio. 40. &c. Latro. 0. Limbus. 6. Maria. 61.

107 Xp̃us meruit aliis præmium eſſentiale, quod nullus alius

poteſt. 1æ. q. 114. 6. c. /. 3ª. q 19. 4. 0. /. q. 46. 3. c /. q. 48. 1. 0. /. 6. 3^{m}. /. q. 61. 1. 2^{m}. /. 2. d. 20. q. 2. 3. 3^{m}. /. d. 27. 6. 0. /. 3. d. 18. 6. 0. /. L. /. d. 19. 1. c. /. 4. d. 19. q. 1. ar. 2. q. 1. c. /. Veri. q. 26. 6. 21^{m}. /. q 29. 7. 0. * Mors. 36. Oratio. 57. Paſſio. 100. &c. Pctm. 259. 353.

108 Meritum Chriſti operatur ſufficienter ſalutem hominum, vt cauſa vniuerſalis: tamen requiruntur alia merita, vt cauſæ particulares. 2. d. 27, 6. 2^{m}. /. 3. d. 18. ar. 6 q. 2. 3^{m} /. Veri. q. 29. 7. 4^{m}. /. 8^{m}. /. 11^{m}.

109 Meritum Chriſti operatur in omnibus ſacramentis, & in omnibus meritis noſtris. 4. d. 14. q. 1. ar. 4. q 1. 1^{m}. /. d. 20. ar. 3. q. 1. c. * Pœna. 63. Pœnitẽtia. 136. Redẽptio. 0. Sacerdos. 36.

110 Meritum Chriſti eſt radix omnium meritorum noſtrorum, a quo efficaciam habent. 2. d. 27. 6. 2^{m}. /. 3. d. 4. q. 3. 1. c.

111 Xp̃us nihil ad meritum pertinens dimiſit, quod ipſe excellentius non impleret. 3ª. q. 7. 3. 2^{m}. * Sacramentum. 16. 56. 57. 59. 105. &c. 106. 107. 120. Sacrificium. X. Saluari. 3. 4. Sanctificatio. 8. 11. Sanguis. 7. &c. Sanitas. 9. Satiſfactio 32. &c. Seruitus. 16.

112 In Chriſto fuit aliqua ſcientia creata, præter ſcientiam increatam. 3ª. q. 9. 1. 0 /. 3. d. 14. ar. 1. q. 1. 0. /. Veri. q. 20. 1. 0. /. Opuſ. 3. c°. 216. * Adinuentio. Angelus. 497. &c. Apoſtoli. 13. Conſilium. 10. Decimę. 7. &c. Doctor. 1. 2. Doctrina. 1. 3. 18. Dubitatio. 3. Scientia in communi.

113 Scientia diuina Chriſti, non offuſcabat ſcientiam humanam, ſed magis claram reddebat. 3ª. q. 9. 1. 2^{m}. /. 3. d. 14. ar. 1. q. 1. 2^{m}.

114 Scientia animæ Chriſti, eſt nobilior ſecundum quid, quàm anima eius: non autem ſimpliciter. 3ª. q. 11 3. 3^{m}. /. 3. d. 14. ar. 1. q. 2. 3^{m} /. q. 3. 3^{m}. /. Veri. q. 20. 1. 1^{m}. /. q. 29. 1. 11^{m}. * Fides. 24. 54. 64. 85. 104. 105. Fructus. 1. Galilæa. 3. Hæreſis. 16. Ieiunium. 18. Ioannes 7. Lex. 56. 118. Liber. 15 19. 20. 24. Matrimonium. 44. Prędicare. 17. &c. Prædicator. 7. Prophetia. 76. 77. Reſiſtere. 6. Sacrificium. 31. Viſio. 15.

115 Anima Chriſti poterat intelligere per ſcientiam inditam, conuertendo ſe ad phantaſmata, & etiam ſine eis. 3ª. q. 11. 2. 0. /. 4. fi. /. q. 34. 2. 3^{m}. /. 3. d. 1. q. 1. 2. 2^{m}. /. d. 14 ar. 3. q. 2. 3. c. /. Veri. q. 20. 3. 1^{m}.

116 Xp̃us habuit omnium rerum ſcientiam ſpeculatiuam & practicam: non quidem practice. l. non qua ipſe faceret res, ſed qua ſciret, qualiter res factæ ſunt a deo. 3ª. q. 13. 1. 3^{m}. /. 3. d. 14. 4. 2^{m}.

117 Anima Chriſti ad viſionem beatam indigebat habitu luminis glorię: non autem indigebat ſpeciebus, quibus tamen indigebat ad viſionem omnium creaturarum in propriis naturis Veri. q. 20. 2. 0.

118 In Chriſto fuit plenitudo gratiæ. & omnis virtutis, & omnis ſcientię. 3ª. q. 15. 2. c. /. 3. c. /. 1^{m}. /. Opuſ. 3. c°. 226.

119 In ſexta ſynodo, damnata eſt poſitio negantium in Chriſto duas ſcientias vel ſapientias. ſ. creatam ſcientiam, & increatam. 3ª. q. 9. 1. c. fi /. Opuſ. 3. c. 223.

120 Scientia beatorum fuit in Chriſto. 3ª. q. 9. 2. 0. /. 3. 4 c. /. Opuſ. 3. c°. 216. * Abſtractio. 10. Angelus. 500. Beata.

121 Aĩa Chriſti in trinitate nouit oĩa, quæ trinitas in ſe cognoſcit; non autẽ aliqua alia creatura. 3. d. 14. ar. 2. q. 1. 1^{m}.

122 Aĩa Chriſti in uerbo nõ cõprehẽdit uerbũ, ſeu diuinã eſſentiã. 3ª. q. 10. 1. 0. /. 2. c. /. 3. 1^{m}. /. 2^{m}. /. 3 d. 14. ar. 2. q. 1. 1. 0. /. Ver. q. 20. 4. 0 /. 5. c. /. Quol. 3. 3. c. /. Op^{o}. 3. c°. 226. /. 1æ. Ti. 6. le. 3. fi. n.

123 Aĩa Chriſti in verbo cognoſcit omnia quæcũq; ſunt, & cogitatus: nõ aũt oĩa quæ ſunt in potẽtia dei. 3ª. q. 10. 2. 0. /. q. 59. 2. 3^{m}. /. 3. d. 14. ar. 2. q. 2. c. /. ar. 4. 3^{m}. /. 4^{m}. /. Veri. q. 8. 4. c. /. q. 20. 4 c. /. 1^{m}. /. 5. 0. /. Quol. 3. 3. c. /. Opuſ. 3. c°. 215. * Attingere 3. Beatitudo. 112. Comprehendere 4. 3. Comprehenſor. 2.

124 Anima Chriſti in uerbo cognoſcit omnia, quæ deus nouit ſciẽntia viſionis; non aũt omnia quæ deus nouit ſimplici intelligentia. 3ª. q. 10. 2. 2^{m}. /. q. 13. 1. 2^{m}. /. 3. d. 14. ar. 2. q. 2. 0. /. q. 4. 2^{m}. /. 4. d. 49. q. 2. 5. c. /. Veri. q. 8. 4. c. /. q. 20. 4. 0. /. Quol. 3. 3. c. fi. * Conceptio. 28. 30. Gloria. 15. &c. 18. Natura. 35.

125 Sciã aĩæ Xp̃i ĩ uerbo, parificat ſ. ſcĩæ viſiõis dei, quo ad numerũ ſcibiliũ: nõ aũt quo ad claritatẽ. 3ª. q. 10. 2. 3^{m}. /. q. 13. 1. 2^{m}. /. 3. d. 14. ar. 2. q. 2. 2^{m}. /. 3^{m}. /. q. 3. 0. /. ar. 4. 3^{m}. /. 4^{m} /. Ver. q. 20. 4. 9^{m}

126 Anima Xp̃i in verbo ſcit infinita in potentia, quaſi ſcientia ſimplicis intelligẽtiæ; nõ aũt ſcit infinita in actu. i. ſciẽtia viſionis, quia omnia ĩ actu ſm omne tẽpus nõ ſunt infinita, q a generatio nõ eſt æterna. 3ª. q. 10. 3. 0. /. 3. d. 14. ar. 2. q. 2 2^{m}. /. q. 4. 2^{m}. /. Veri. q. 20. 4 1^{m}. /. 2^{m}. /. 5^{m}. /. Quol 3. 3. 0. /. Opuſ. 9. q. 81.

127 Oppoſitũ vĩ dicere. 1ª. q. 14. 12. 0. /. ver. q. 20. 4. c reſp^{o} ou°. 1215. Du^{m}. 1215^{m}

128 Anima Chriſti in verbo cognoſcit quicquid eſt in potentia creaturę. 3ª. q. 10. 2. 3. c. /. 3. d. 14. ar. 2. q. 2. c. /. 2^{m}. /. 3^{m}. /. Veri. q. 20. 4. 1^{m}. /. Quol. 3. 3. 1. fi. /. Opuſ. 3 c°. 215. /. Opuſ. 9. q. 81.

129 Aĩa Xp̃i in uerbo, cõprehẽdit oĩs creaturæ eſſentiã, & p conſequens comprehendit eius potentiam, & virtutẽ, & omnia

quæ

Xp̄

quæ ſunt in potentia creaturæ. 3ª.q.10.2.c./.Quo.3.3.c.6.

130 Scientia beata animæ Chriſti, eſt perfectiſſima ſimpliciter, non autem eius ſcientia indita, ſed eſt perfectiſſima in genere humanæ cognitionis. 3ª.q.9.2.c./.q.11.5.1m.

131 Scientia indita animæ Chriſti fuit habitualis, non aũt ſcientia ei⁹ beata. 3ª.q.11.5.o./.3.d.14.ar.1.q.2.3.o./.Ver.q.20.2.o

132 Xp̄s quo ad intellectum, habuit plenam & apertam dei uiſionem. Sed in imaginatiua, habuit quaſdam ſimilitudines, in quibus poterat diuina ſpeculari. 3.q.7.8.1m.

Infuſa. 133 In Xp̄o fuit ſcientia infuſa a uerbo, per ſpecies omnium rerum, ad quas intellectus poſſibilis eſt in potentia. 3ª.q.9.3.o./.4.c./.2m./.q.12.1.c./.3.d.14.ar.1.q.5.c./.Ver.q.20.2.c.fi./.3.o./.Opuſ.3.cº.226./.Opuſ 9.q.81.

134 Scientia Chriſti infuſa, fuit diſtincta in multos habitus. 3ª.q.11.6.o. *Amen 3.Angelus 497.498.

Duº.1216.135 Oppoſitũ uĩ dicere.3.d.14.ar.3.q.4.o. Reſp.Dubº.1216.

136 Scia Xp̄i infuſa, erat diſcurſiua, ſeu collatiua, quo ad uſũ, ſicut uolebat, nõ aũt quo ad acquiſitionẽ. 3ª.q.11.3.o./.4.fi./.3.d.14.ar.3.q.3.o./.Ver.q.20.3.1m. Prophetia 16.76.77.84.

137 Aia Xp̄i, p ſcientiã infuſã cognoſcebat oẽ cognoſcibile ab homine, p uirtutẽ intellectus agẽtis, i. oẽ pertinẽs ad ſciẽtias humanas, & oẽ notũ homini p reuelationẽ, & oẽ pertinens ad prophetiã, uel ad quodcumq; donum ſpiritualiaucti, non autem eſſentiam dei. 3ª.q.11.1.o./.q.12.1.c./.3.d.14.ar.3.q.1.o./.q.4.c./.q.5.2m./.Ver.q.20.6.o./.Opuſ.3.cº.226.

138 Et per eã poterat cognoſcere ſubſtãtias ſeparatas, ſicut poteſt anima ſeparata. 3ª.q.11.1.2m./.q.12.1.3m./.Ver.q.20.6.c.

139 Et p eã cognoſcebat plura & plenius quam Adã in ſtatu innocẽtiæ, & q̃ angeli ſẽm cognitionẽ naturalẽ. Ver.q.20.3.6 c.

140 Et per eam cognoſcebat omnia ſingularia, præſentia, præterita, & futura. 3ª.q.11.1.3m./.q.12.1.3m.

Duº.1217.141 Immo per eam non cognoſcebat futura contingentia, nec cogitationes cordium. 3.d.14.ar.3.q.1.c./.q.5.2m./.Ver.q.20.6.c. Reſp.Duº.1217.

142 Xp̄s cognouit eum continuo & tempore, phantaſmatibus quaſi obiectis intellectus utens, non quidem accipiens ſpẽs ab eis, ſed ponens eas circa. 3.d.14.ar.3.q.2.c.

Acquiſita. 143 In Xp̄o fuit ſcientia acquiſita, ſeu experimentalis, per ſpẽs acqſitas p opationẽ intellectus agẽtis ei⁹. 3ª.q.9.4.o./.q.12.o./.q.15.8.o./.Op.3.cº.226.Cõſiliũ 10.&c. Contẽplatio 27.

Duº.1218.144 Oppoſitum uidetur dicere. 3.d.14.ar.3.q.5.3m./.d.18.3.5m./.Veri.q.20.3.1m. Reſp.Duº.1218.

145 Anima Chriſti per ſcientiam acquiſitam, ſciuit omne quod ſciri poteſt per actionem intellectus agentis, non autẽ eſſentias ſubſtantiarum ſeparatarum, nec ſingularia præterita uel futura 3ª.q.12.1.o. *Fructus 1.

146 Xp̄s pfecit in ſciã acquiſita, quia ſcientia illa augebatur eſſentialiter, nõ autẽ aliæ ſciẽ eius, ſed tantũ ſẽm effectus, & ſecundum experientiã, & ſecundũ apparẽtiã. 3ª.q.7.12.3m./.q.12.2.o./.3.3m./.q.15.8.o./.3.d.13.L.fi./.d.14.ar.3.qu.5.o./.Ver.q.20.6.3m./.Opu.3.cº.226./.Io.4.le.1.primº.a.C./.He.5.le.2.primº.C. *Sapientia 9.Scientia 24.75.

147 Xp̄s nihil didicit ab homine, quia nõ cõuenit dignitati Chriſti doceri a quocumque homĩnum. 3ª.q.12.3.o.

148 Aia Xp̄i, inquantũ unita deo, & quo ad naturalia nõ recepit lumẽ ab angelis, ſed imediate a Deo. 3.d.13.q.2.2.2.q.1.3m.

Voluntas. 149 Voluntas duplex eſt in Chriſto. ſ. uoluntas diuina, & uoluntas humana, ꝯ hæreſim Macharii patriarchæ antiocheni: Cyri Alexãdrini, & Sergii Cõſtãtinopolitani. 3ª.q.18.1.o./.3.d.14.ar.1.q.1.c./.d.17.ar.1.q.1.o./.ꝯ.4.cº.36./.Poª.qu.10.a.13m./.Opu.3.cº.212./.Io.6.le 4.1.B. *Aſſumere 58.59.

150 Voluntas humana in Chriſto, dr̃ tripl̃r. ſ. potẽtia naturalis, mot⁹ naturalis, & mot⁹ rõnalis. 3ª.q.18.1.3m. *Cõceptio 27

151 In Xp̄o eſt duplex uoluntas humana. ſ. uoluntas rationis & uoluntas ſenſualitatis. i. appetitus ſenſitiuus. 3ª.q.18.2.o./.5.c./.3.d.17.ar.1.q.2.o./.Op.3.cº.212. * Deliberatio 1.Electio 15.Euchariſtia 176.Fruitio 12.13.

Duº.1219.152 Immo in Chriſto fuit tñ una uoluntas humana. 3ª.qu.18.1.2m./.3.o./.4.5.c. Reſp.Duº.1219. *Gloria 18.

153 In Xp̄o fuit tantum una uoluntas humana rationalis per eſſentiam ut potentia, ſed duplex actus. ſ. ut natura, & ut ratio. Vel thelesis. i. ſimplex uoluntas, & bulisis. i. cõſiliatiua, ſecundum Damaſcenum. 3ª.q.18.2.2m./.3.o./.4.5.c./.3.d.17.ar.1.q.3.o./.Opu.3.cº.212. *Iudicium 56.Latio 2.Maria 7.Mors 30.&c.Natiuitas 17.18.

154 In Xp̄o fuit aliquis motus ſenſualitatis non præuiſus, ſed ſubitus reſpectu ſenſus, non autem reſpectu rationis & deitatis. 3.d.17.ar.1.q.2.5m.

Duº.1220.155 Immo Chriſtus uoluit aliud quàm deus, uoluntate ſenſualitatis. 3ª.q.21.3.4.o.Reſp.Duº.1220. *Nazarath.Omnipoª.4.Orõ 92.94.95.Paſſio 97.100.112.Paul⁹ 82.Petrũ 115.116

Xp̄

156 Xp̄s uoluit aliud quàm deus, uoluntate ſenſualitatis, & ut natura, non autem ut ratio. Sed ſemper uoluit idem, & ſemper fuit conformis ei. 3ª.q.18.5.o./.6.c./.1m./.q.21.3.4.o./.3.d.17.ar.2.q.1.o.

157 Voluntas pietatis in Chriſto, eſt uoluntas ut natura, inquantum abſolute refugit nociua ſibi & aliis. 3ª.q.18.3.3m./.3.d.17.ar.1.3.6m./.ar.3.q.4.2m./.Op.3.cº.232.

158 Nulla repugnantia ſeu contrarietas fuit in Chriſto inter uoluntatem eius ut ratio, & uoluntatem eius ut natura, uel uoluntatem ſenſualitatis. 3ª.q.18.6.o./.3.d.17.arti.2.q.2.3.o./.Opu.3.cº.232.fi.

159 Voluntas, & quicquid aliud fuit naturæ humanæ in Chriſto, ſemper mouebatur ſecundum nutum uoluntatis diuinæ 3ª.q.18.1.1m./.4m./.3.d.17.ar.2.q.1.o./.ꝯ.4.cº.36.fi. *Pœna 63 Tentare 17.&c.Votum 11.

160 Operationes ſenſitiuæ, & uegetatiuæ, & naturales in Chriſto aliqualiter pertinebant ad uoluntatem eius humanã. Ideo erant magis humanæ, quàm in aliis hominibus, & magis una operatio, quia omnes ſenſitiuæ ordinabantur a ratione eius, aliæ uero ſunt uolũtæ. 3ª.q.19.2.c.fi./.1m.

161 In Xp̄o eſt liberum arbitrium. 3ª. quæ.18.4.o./.3.d.17.ar.1.q.3.5m / d.18.2.5m.

162 In Xp̄o ſunt duo libera arbitria. ſ. diuinum & humanum, ſed una immenſitas, & una anima 3.d.14.ar.1.q.1.c.

163 Omnis potentia communicabilis cuicumque creaturæ, multo abundantius communicata fuit animæ Chriſti. ſ. ut materia elementalis magis obediat ei ad motum quam qualitatibus actiuis & uirtuti cæleſti. Et magis potuiſſet mouere cælũ quam angelus quicumque. 3ª.q.13.2.o./.3.d.14.4.o. * Anima 134.Aſcendere 3.Auctoritas 2.

164 Immo aliquid in creaturis fuit potentius anima Chriſti. 3.d.16.q.1.2.5m. Reſp.Duº.1211. Duº.1221

165 Aliquid fuit ſecundum quid potentius anima Chriſti, ſecundum propriam naturam & uirtutem, ut clauí in paſſione ad perforandum, nihil autem fuit potentius ea ſimpliciter. 3ª.q.14.2.3m./.d.16.q.1.2.5m. *Clauis 8.

166 Xp̄s ut homo poterat conferre effectum ſacramentorum ſine ſacramentis, ut inſtitutor eorum, & non alius homo. 3ª.q.64.3.c./.q.72.2.1m./.q.84.5.3m./.4.d.4.q.2.ar.3.q.5.c./.d.5.q.1.1.c./.ar.3.q.1.c./.2m./.d.7.q.1.ar.3.q.1.1m./.d.27.q.3.ar.1.qu.1.2m./.d.22.q.2.ar.3.q.3.3m./.ꝯ.4.cº.71./.Ver.q.29.4.2m./.1.Cor.le.2.meº.C./.cº.11.le.5.priº.G. * Confeſſio 20.23.Cõfirmatio 13.14.Conſilium 10.&c.Conuerſio 12.Crux 0.Defectus 22.Dæmon 119.&c.Fides 24.43.54.Fractio 1.Gloria 15.16 17.Helias 3.Oſtium.Imperatur 6.7.8.

167 Xp̄s ſecundum diuinitatẽ habet poteſtatẽ dimittendi peccata per auctoritatem, ſed inſtrumentaliter & per miniſterium ſecundum humanitatem. 3ª.q.16.11.2m./.5.d.10.q.1.ar.1.q.1.3m./.4.d.5.q.1.1.o./.Veri.q.29.4.1m. Auctoritas 2.

168 Ad inuocationem nominis Chriſti, dabatur remiſſio peccatorum, in primitiua eccleſia, & non alterius hominis. 3ª.q.7.1.2m./.q.64.3.c./.4.d.5.q.1.1.c./.4m./.ar.3.q.2.b.2./.1.Cor.le.a.meº.D.

169 Xp̄s fuit uerus monarcha, excellens omnes alios tripliciter. ſ. duratione perpetua, utilitate totius mundi & totius hominis. ſ. animæ & corporis, & dignitate deitatis. Opu.20.liº.3.cº.12.fi./.13./.14./.15.

170 Monarchia Chriſti, incœpit in natiuitate eius. Sed occultauit eam ad humilitatem regum, & ſubditorum. Op.20. libº 3.cº.12.fi./.13./.14./.15. *Ioannes 9.14.Iuſtus 9.Lex 118.119.Limbus 6.7.Maledicere 4.Miniſter 4.Miraculũ X.Miſſio 12.Mutatio 11.Natiuitas 29. Omnipotentia 0.Papa 6.7 Peccatum 115. 116.259.260. 344. 353.Pœna 63. Pœnitentia 54. 59. 60. 126. 129. Poteſtas 2. 3. 4. 5. Prædicare 18. &c.Reſurrectio 40.&c. Sabbathum 11.12. Sacramẽtum 51.57. &c.

171 Xp̄s in ſua infantia plus oſtendit excellentiam dominii ſui, in uirtute & potentia, quàm in adulta ætate, ut oſtenderetur quòd infirmitas & humilitas eius erat uoluntaria. Op.20 liº.3.cº.14.primº. Sedere 3.4.Spiritus 21.&c.Tenebræ 5. Violentia 5.Vactio 2.

172 Xp̄s in ſua infantia & pueritia, in nullo differebat ab aliis pueris, quo ad exteriorem conuerſationem. 3ª.q.29.1.3m./.3.d.15.L.priº.F./.4.d.1.q.2.ar.2.q.3.1m.

173 Conueniens fuit quòd corpus Chriſti ſubiaceret defectibus & infirmitatibus noſtris, ad ſatiſfactionem, exẽplum, & fidẽ 3ª.q.14.1.o./.3.1m./.4.c./.2m./.3.d.15.q.1.5.o./.d.21.q.2.ar.1.q.1.c./.Cont.4.cº.55.11m./.Opu.3.cº.42.&c./. Opuſc. 60.cº.4.&c. *Abraham 18.20.21.Accidens 83. Adiorare 10. Admiratio 8.Adoratio 7.Agonia 2.Aqua 15.16.17. Artius. Aſſumere 55.&c.Baptĩa 18.&c.Cœna. Cilicĩ. Circunciſio. Defectus.

28.

Xp̃

28.29.Clamor 1.3.Comedere 2. Confirmatio 24. Crux o. Damnatio 4.Decimæ 13.Deliberatio.1.Deſcendere o.

174 Xp̃s nullum defectum habuit,in bonis rationis.2.d.36.4.2^{m}. *Dies 14.Dici 1.Dolor 27.&c.31.35. Dubitatio 1.3. Fomes 55.Hæreſis 92.116.Ieiunium 13.&c.Ignorantia 17. Imago 40.Ira 25.Iudicium 56.Latro 2.3.Laurentius 2. 3. Leu 24. 66.102.Maria 13.&c.61.62.Mendicitas. Miraculũ 19. Mors 25.&c.Natiuitas 12.&c.Occidere 18.19.Oratio 90.&c. Paſſio 28.79.&c.97.Paulus 5.18.Paupertas 7.

175 Xp̃s fuit particeps miſeriæ noſtræ,ſcilicet pœnalitatis,& præcipue mortis.Opuſ.3.c°.42./.Pſal.40. fin.ſ.princ°.Peccatum 514.&c.322.324.Pœnitentia 35.Perturbatio.Propaſſio. Pſalmus 9.Sabbathum 7.11.12.Senſualitas 12.&c. Sepultura 11. &c.Subiectio 8.&c.Sudor.Tabernaculum 5.

176 Xp̃s nullam pœnam habuit, quæ eſſet hominis inquantum homo.2.d.36.4.2^{m}.

177 Xp̃s habuit pœnam a materia, quo ad naturam communem.2.d.36.4.2^{m}. *Timor 13.Triſtitia 7.11.12. Turbatio. o.Vita 29.&c.39.

Duæ naturæ. 178 In Chriſto ſunt duæ naturę integræ,ſcilicet diuina & humana,quarum una nõ eſt pars alterius, ex quibus perſona eius immediate cõponitur.Sed natura humana diuiditur in multas naturas partiales. 3.diſtinctio.2.q.1.ar.3.q.3.2^{m}./.d.5. q. 2. 2.o./.d.14.artic.1.q.1.c./.d.17.ar.1.quæſt.2.1^{m}./.d.18.1.c./ Ʒ.4.c°.39.

Du^{m}.1222. 179 Immò perſona Chriſti eſt perſona ſimplex.4.d.10.L.prin°. Reſp.Du°.1222.

180 Perſona Chriſti,ſecundum ſe eſt ſimplex . Sed ut in duabus naturis ſubſiſtit,poteſt dici compoſita,licet improprie. 3^{a}.q. 2.4.o./.3.d.6.q.2.3.o./.d.11.2.c./.d.22.q 1.2.5^{m}./. 4. d. 10.L. prin°./.Vnio 1.15^{m}./.2.18^{m}.

181 Omne quod pertinet ad rationem perſonæ , uel tantum ad unam naturam in ipſo Chriſto,eſt unum tantum. Si uero pertinet ad utramque naturam,eſt multa.3^{a}.q.17.2.c./.q.35. 5. b./.3.d.14.ar.1.q 1.c./.Op.3.c°.212./.225. prin°. *Accidens 83.84.Exaltatio o.Hæreſis 77.81.132.133.134.136. Indiuiduum 6.7.8.Mediator o.

182 In Chriſto eſt tantum una perſona.3^{a}.7.16.1.c./.q.17.1.c./. q.35.1.c./.3.d.5.q.1.3.o./.d.6.q.1. 1.o./.d.10.q.1.2.o./.d. 14. ar.1.q.1.c./.Ʒ.4.c°.34./.37./.38./.48./. Vnio 1.2. o./.3. c./. 5. 13^{m}./.Quol.1.2.c.fi./.Quo.9.2.c./.Opuſ.3.c°.211./. Matth. 1.mc°.d.H./.Ro.le.2.mc°.G./.1Ɛ.Cor.2.le.2.prin°.G.

183 Hæreſis Neſtorii, quòd in Chriſto ſunt duæ perſonæ. Ideo non ponit communicationem idiomatum.3^{a}.q.2.6.c./.q.17. 1.c.fi./.q.20.2.c./.q.35.5.c./.1.d.26./.L.fi./.3.d.4.q.1.ar.2.q. 1.c./.q.2.2.c./.1^{m}./.d.6.prin°./.d.10.L.fi./.Ʒ.4.c°.34./.37.1^{m}. 9^{m}./.38./.41./.Vnio 1.c./.2.c.prin°./.Quol.9.2.c./. Opu. 3. c°.209./.216./.217./.Matth.1.mc°.d.G./.Ro.le.3.mc°. G./. le.3.mc°.C./.c°.9.le.1.fi./.1Ɛ.Cor.2.le.2.prin°.G.

184 In Chriſto eſt tantum unum ſuppoſitum , ſeu una hypoſtaſis.3^{a}.q.2.3.o./.6.11.c./.q.4.3.c./.q.16.1.3.4.5.9.c./.q.17.1.2 c./.q.20.2.c./.1^{m}./.q.23.4.c./.q.35.1.c./.q.50.3.4^{m}./.3.diſt. 6. prin°./.q.1.1.o./.d.7.q.1.1.c./.d.10.q.1.ar.2.q.3.0./.d.14. ar. 1.q.1.c./.Ʒ.4.c°.34./.38./.39./.Veri.q.20.1.2^{m}./.Vnio 1.2.o. /.3.4^{m}./.5.9^{m}./.Quol.1.2.c./.1^{m}./.Quol 4.8.o./.Quol.9.2.o./ 4.c./.Opuſ.1.c°.21./.22./.Opuſ.3.c°.216./.Ro.lec.2.fi.H./. Le.3.fi.H./.Phil.2.le.2.mc°.K./.fi.C.

185 Xp̃s eſt unum , & unus , ſed non duo. 3^{a}.q.17.1.o./.3.d.6 q.2.1.o./.d.21.q.1.ar.1.q.2./.6^{m}./.Ʒ.4.c°.38.fi./.Vnio 2.2^{m}./ 7^{m}./.3.4.o./.5.14^{m}.

186 In Chriſto eſt tantum una unitas perſonalis, & duplex unitas naturalis , non tamen eſt unum & unum. 3.d.6.qu.2.1. 2^{m}./.Opu.3.c°.217.

187 In Chriſto non ſunt duæ res naturæ, ſed una res duarum naturarum.Op.42.c°.13.

188 Chriſtus nõ eſt aliud & aliud,nec alius & alius,ſed alterius & alterius naturæ. 3.d.6.q.2.1.o.

189 In Chriſto eſt tantum unum eſſe ſimpliciter,& duo eſſe ſecũdum quid.3^{a}.q.17.2.o./.3.d.4.q.1.ar.1.q.1.c.fi./.d.6.q.2.2.o. /.d.8.ar.4.q.1.2^{m}./.d.14.ar.1.q.1.c./.d.18.1.3^{m}./.Vnio 4. o. /. Quo.9.3.o./.Opuſ.3.c°.216.

190 In Chriſto ſunt duæ operationes,contra Machatium. 3^{a}. q. 19.1.o./.q.25.1.2^{m}./.3.d.10.q.1.ar.2.q.1.3^{m}./.d.18.1.o /.Ʒ. 4/ c°.36./.Veri.q.20.1.2^{m}./.6^{m}./.Po^{a}.q.10.4.13^{m}./.Vnio 1.16^{m}. 5.o.Opu.3.c°.116./.Dion.2.le.3.fi.

191 Oppoſitum eius ſicut hæreticum,eſt damnatum ab ecclesia, in ſexta ſynodo.Vnio 5.c.fi.

192 In Chriſto eſt una tantum operatio humana ratione principii,ſed multæ ratione obiectorum & potentiarum,& multæ, non humanæ,ſicut etiam in aliis.3^{a}.q.19.2.o.

193 Actio Chriſti,tota fuit inſtructio noſtra.Op.60.c°.13./.1.

Xp̃

194 Xp̃s ea quæ ab aliis obſeruandu inſtituit, primo ipſe obſeruauit.3^{a}.q.81.1.c.

195 Xp̃s eſt totum bonum eccleſiæ. Nec eſt aliquid maius ipſe cum aliis,quàm ipſe ſolus.4.d.49.q.4.3.4^{m}.

196 Xp̃s in ueteri teſtamento, erat longe tripliciter.ſ. excelſus,occultus,& dilatus. Sed in nouo teſtamẽto eſt prope tripliciter.ſ.triplici modo oppoſito.Iſa.prol.1. fi. D. Accidens 84.Adeps 2.Adoratio 7.Agnus 3.&c.Als. Altare 1.5.6.Amé 3.Animal 81. Antichriſtus 5.Aqua 17.Baptiſmus 186.Cilicium.Circuncisio 4.12. Figura.

197 Xp̃s figurabatur, per propitiatorium, arcam, candelabrum,menſam, & per duplex altare.1 2Ɛ.q.102.4.6^{m}.

198 Xp̃s erat ſicut in ſpica, in fide patrum legis naturæ. Sicut in farina,in doctrina legis & prophetarum. Sicut panis, in incarnatione,coctus igne,ideſt, formatus ſpiritu ſancto, in clibano uteri uirginis,in ſartagine per labores in mundo, in craticula.i.in cruce.1 2Ɛ.q.102.3.12^{m}. *Claritas 21.Colũba 2. Conſecratio 2.Credere 19.21.25.Doctor 1.2. Doctrina 1.2.Dolor 38.39.Epiſcopus 1.10.Eua 2.Euchariſtia 11. &c. 168.Feſtum 10.Figura 12.13.

199 Xp̃s eſt cibus electorum ſpiritualis, non quidem in alios conuerſus,ſed ad ſe conuertens eos quos reficit.4.d.9.art.1. q.1.2^{m}./.ar.1.q 4.c./.d.12.q.2.ar.1.q.1.c. /.3^{m}. * Filiatio 32. Flos o. Frater 2.3. Oſtium. Ieremias 1. Imago 40.&c. Immolari. In.15. Induere. Ioannes 5.Iris 1. Iudæi 1.18. 19. 20.

200 Manducare Chriſtum ſpiritualiter,eſt Chriſto incorporari, quod per fidem & charitatem contingit.4.d.9.ar.2.q.4.5.c./. ar.3.q.6.c. *Iuge.Iuſtus 1.9.Lex 111.116.117.134.Lilium. Manens.Maris 68.

201 Xp̃s datus eſt nobis nonuplicitet.ſ. ut frater, doctor, paſtor,propugnator,ſpeculator,exemplum,cibus, & preciũ, & præmium.Iſa.9.mc°.2.K. Paſtor. * Miniſter 3. Mulier 1. Natiuitas 29.Noa 2.

202 Xp̃s eſt paruulus quadrupliciter.ſ. ætate , paupertate , humilitate, & uili morte. Iſa.9.mc°.2.I. Paupertas 7.

203 Deus poſuit quatuor ſuper humeros Chriſti.i. peccata, clauem ſacerdotii,principatum,& gloriam.Iſa.9.mc°.2.fi.*Nubes 3. Oblatio 17. Paſcha 3.Pau 52. Præceptum 120. &c. 137.140.

204 Xp̃s ſplendet . quadruplici ſplendore.ſ. patris imagine , ſanctorum lumine,gloriæ pulchritudine, & doctrinæ rectitudine.Iſ.62.fi. *Pupilla.Pſalmus 3.9. 11. Qui eſt 3. Regnum 5.Reuelatio 9.Roboam.

205 Xp̃s eſt formoſus quadrupliciter.ſ. ſplendore deitatis, figura unionis,colore uirtutum & ornatu conuerſationis.Pſa. 44.prin°.b.C./.Iſa.63.prin°.A. *Sabbathum 2.Sacramentum 116.118.121.150.

206 Xp̃s dicitur primogenitus creaturæ , vel primogenitus in multis fratribus analogice, & non uniuoce 3.d. 4.quæ.1. ar.2.q.2.2^{m}./.Veri.q.20.4.c.fi./.Po^{a}.q.2.5.6^{m}. *Sacrificium 21.24.&c.34.38.

207 Xp̃s inquantum homo, eſt proximus noſter. Non autem deus, quia ad eſſe proximum noſtrum, requiritur communicatio in aliquo. Virt.q.2.7.18^{m}. * Sanctificatio. 11. Sanguis.7.

208 Xp̃s eſt nobiſcum tripliciter.ſ. per carnis aſſumptionem & per familiarem conuerſationem, & per gratiæ inhabitationem.Opuſ.60.c°.1./.Pſal.45.fi.ſ. * Scriptura 3. Senſus. 40.Sexus 4.

209 Xp̃s eſt nobiſcum quadrupliciter.ſ. per naturæ aſſumptionem, per conformitatem,per conuerſationem corporalem,& per conuerſationem ſpiritualem.Matth.1.fi.c.C.

210 Xp̃s eſt nobiſcum quintuplicitet.ſ. ut frater, ut ſponſus, ut paſtor,ut doctor,& ut dux.Iſa.7.fi./.He.2.le.3.fi.B.Sibilla.Siniſtrum 5.Splendere.Sponſa 5.&c.Sponſalia 11. Tabernaculum 2.5.Templum 5.11.14.Paſtor.

211 Xp̃s eſt in medio noſtrum tripliciter.ſ. ſicut lux , ſicut pax, & ſicut miniſter.Iſa.12.fi.

212 Xp̃s aſſimilatur aquæ quintuplici ratione.ſ. quia lauat, rigat,fructificat,totaliter effunditur, & lubricat, ideſt, eſt in ſcandalum.Pſal.21.mc°.L.prin°.Teſtamentum 11.Thurificatio 2.Tunica.Verbum 74.

213 Xp̃s dicitur fluuius violentus quadruplici ratione.ſ. propter aquarum multitudinem.i.gratiarum, propter amoris feruorem,propter curſus velocitatem, & propter originis altitudinem.Iſa.59.fi.

214 Xp̃s dicitur ceruus duplici ratione.ſ.quia ſpinas vitæ præſentis tranſiuit illæſus.i. mũdus, & quia ſaliit de morte ad gloriam.Pſal.21.prin°.2.B. * Vermis.1.Veſtis.1.Via.2. Virginitas 14.25.Vxor.10.

215 Xp̃s

Xp̃

215 Xp̃s eſt radix triplici ratione, ſcilicet propter occultationẽ, propter nutritionem, & propter ſuſtentationem totius arboris. Iſa. 53. meº. H.

216 Xp̃s eſt uirga triplex, ſcilicet percutiens, ſuſtentans, & dirigens. Iſa. 53. meº. H.

217 Xp̃s dicitur petra ſecundum Bernardum, & in ipſum eſt intrandum per deuotionis affectum. Iſa. 2. meº. c. D.

218 Xp̃s eſt brachium dei tripliciter. ſ. flagellando dæmones, ſuſtentando debiles, & defendendo fideles. Opu. 1. cº. 63. /. Iſa. 53 meº. G.

219 Xp̃s eſt dextera patris, quia per ipſum pater operatur. Sed ſedet ad dexteram eius, quia eſt ei æqualis ſecundum diuinitatem. Et humanitas Chriſti unitur filio dei in perſona, & cor teguat ei. Et eſt in ſinu patris per generationẽ æternã, quia ſinus patris ſignificat potentiam & filii generationem. 3. d. 22. q. 3. ar. 3. q. 2. o.

220 Gladius dei eſt Chriſtus, ſed uibratio eius eſt comminatio damnationis æternæ. Pſ. 7. fi. g. F.

Iacti. 221 Xp̃s non eſt filius eſſentiæ patris. Op. 1. cº. 6. /. Col. le. 3. fin. L. *Adoptio 22. 23. Alexius. Alienus 9. Alius 4. Amor 66. Angelus. 495. Antichriſtus 5. &c. Apoſtoli 9. &c. 14. &c. 24. &c. Apparitio 0. Aureola 6. 9. Bucella. Capharnaum. Character 3. 22. 23. 30. 31. 32. Cælum 33 34. Cœna. Centurio. Chiliaſtæ. Chriſma 1. Cibus 1. Claritas 14. &c. Comedere 2. Conceptio 26. Confirmatio 13. 21. 23. 24. Correctio 15. Credere 19. 21. 25. Dos 8. 9. 10. Fides 24. Filiatio 15. &c. Frater 2. 3. Fundamentum 2.

222 Spiritusſanctus non poteſt dici pater Chriſti ſecundum humanitatem, quia non produxit eum de ſua ſubſtantia. 1ª. q. q. 32 3. o. /. 3. d. 4. q. 1. ar. 2. q. 1. o. /. q. 2. 1. 4^{m}. /. L. 2^{m}. /. 5. 4. cº. 47. /. Opu. 3. cº. 223.

223 Nec tota trinitas poteſt dici pater Chriſti ſecundum humanitatem, nec ſecundum diuinitatem, quia Chriſtus non habet eſſe ab aliqua perſona diuina, niſi a patre. 3ª. q. 32. 3. o. /. 3. d. 4. q. 1. ar. 2. q. 1. c. /. q. 2. o. /. d. 10. q 2. ar. 2. q. 3. b. 2. /. d. 11. 2. b. 3. Imago 42. Innocentia 3 Ioannes 5. &c. Iudas 0. Iudiciũ 50. &c. Liber 15. 19. &c. Magi 1. 4. Maledicere 4. Mandocatio 2. Matrimonium 44. Oratio 90. &c. Peccatum 31. Petrus 1. 1. &c. Præceptum 140.

224 Xp̃s eſt aliquid quod eſt pater, & aliquid quod eſt mater. 3ª. q. 17. 1. 4^{m}. /. 3. d. 6. q. 2. 1. 4^{m}. *Prædicator 7. Prælatio 25. Præſentia 3. Primogenitus 1. Prophetia 26. 44. 76. 77. Pulchritudo 13. 14. Redemptio 0. Sabbathum 2. 7. 11. 12. Sacramentũ 57. &c. 101. &c. Saluari 3. 4. 8. 13. 19. Status 16. Subiectio 8. &c. Verbum 41. Viſio 15. Vita 28. &c. 59. Vnctio 2. 24. 29. &c. Vſura 262.

225 Xp̃s dicitur filius hominis. /. He. 2. le. 2. meº. K. Opu. 3. capº. 241. 242.

226 Xp̃s dicitur naturalis filius uirginis, quia naturalem materiam beata uirgo ad eius conceptum præparauit. Et hoc conſonat ei quod dicit Damaſcenus. ſ. quòd ex ſanguinibus puriſſimis uirginis, formatum eſt corpus Chriſti. 3. d. 3. q. 2. 2. c. fi. /. d. 4. q. 2. 1. c. Conceptio 22.

227 Caro Chriſti actu non fuit in eo, ſed in matre. Et in patribus fuit materialiter. Sed in matre fuit eſſentialiter. In patribus uero fuit originaliter tantum. 3. d. 3. L. 2. priu.

228 Chriſtum Deus Pater plus omnibus dilexit, quia Deus ſemper diligit meliora, & quia ei maius bonum uoluit, & fecit, uoluntas enim Dei eſt cauſa bonitatis in rebus 1. q. 20. 4. c.

229 Deus Chriſtum diligit non ſolum pluſquam genus humanum, ſed etiam magis quàm uniuerſitatem creaturarũ, ei. n. maius bonum uoluit, quia dedit illi nomen quod eſt ſuper omne nomen, ut uerus eſſet Deus. 1ª. q. 20. 4. 1^{m}.

230 Non deperit quicquam excellentiæ Chriſti, quòd Deus dedit eum in mortem pro ſalute humani generis, quinimmo ex hoc factus eſt uictor glorioſus, factus eſt. n. principatus ſuper humerum eius ut dicitur, Iſaiæ. 9. 1ª. q. 20. 4. 1^{m}.

Xp̃ Za Ze Zi Zo

231 Deus plus amat naturam humanam aſſumptam a Dei uerbo in perſona Chriſti, quam omnes angelos, & melior eſt maxime ratione unionis. 1ª. q. 20. 4. c. Ira 25. Iudicium 49. Iuſtificatio 39. &c. Iuſtus 1. 9. Lex 24. 118. &c. Liber 24. Liberalitas 15. Lymbus 6. 7. Linguæ 8. Matrimonium 47. Mediator 0. Membrum 10. Miraculum 23. 48. &c. Miſſio 38. 42. &c. Mors 25. &c. Mutatio 11. Natiuitas 9. &c. Nomen 35. Occidere 18. Oratio 90. &c. Paruuli 2. Paſſio 79. &c. Pax 13. 14. 22. Peccatum 113. &c. 344. 353. Pœnitentia 35. 54. 55. 60. Poteſtas. 2. 3.

Z

2 Abulon. Bethleem. Galilea 2.

¶ Zacharias de quo Iſaias loquitur, neuter aliorũ fuit. Conſuetum enim erat apud hebræos, ſicut & modo apud multos, quòd pueris imponantur nomina de cognatione illa. Et ſic iſte Zacharias potuit eſſe, de progenie illius Zachariæ, qui prius interfectus fuerat. Vel etiam conſuetudo eſt apud hebræos, ut dicit Hieronymus, quòd frequenter utantur propriis nominibus pro communibus, ſicut boſra, quæ eſt ciuitas munita. Et ſic quia ille Zacharias fuit fidelis propheta, & in magna fama populi, uocatur iſte ſimiliter Zacharias, quia erat fidadignus populo loci illius. Iſa. 8. prioº. a. B.

2 Zacharias petens ſignum ab angelo, peccauit per incredulitatem, propter quam punitus fuit. 22æ. q. 97. 3. 3^{m}. Gedeon 2. Ioannes 1. &c. Sera.

¶ Zacchæus non tenebatur reddere quadruplum. Sed hoc dixit, uolens ſupererogare. 22æ. q. 62. 3. 2^{m}. /. 4. d. 15. q. 1. ar. 5. q. 2. 6^{m}. Centurio 2. Religio 20. Perfectio.

¶ Zamri. Finees.

¶ Zelothipia oritur ex amore, non patiente conſortium in re amata. 12æ. q. 28. 4. c. /. 1. prol. L. /. 3. d. 27. q. 1. 1. 3^{m}. Thus 2. Venter. Zelus 0. Cauſa

1 ¶ Zelus eſt amor intenſus, non patiens conſortium in re amata. 12æ. q. 28. 4. o. /. 3. d. 26. q. 1. 3. c. /. Veri. q. 26. 4. c. fi. /. 8^{m}. /. 1æ. Cor. 14. le. 1. prinº. F. /. 2æ. Cor. 11. lect. 1. medº. I. /. Galat. 4. lect. 5. fi. C. Quid

2 Zelus triplex. ſ. coniugis, inuidiæ, & amicitiæ. ſ. dei & proximi. 12æ. q. 28. 4. o. Amor 267.

3 Zelus maris ad feminam, eſt maior in hominibus & in brutis, quàm econuerſo communiter. 4. d. 33. q. 1. 1. 8^{m}.

4 Zelus, nemeſis, inuidia, & miſericordia, pertinent ad idẽ genus paſſionum. ſ. ad triſtitiam de bonis, uel malis proximi, ſed diuerſimode. 22æ. q. 36. 3. c. /. 3. d. 26. q. 1. 3. c. fi. /. Pſalm. 36. prinº. Concupiſcentia 3.

5 Zelus circa bona honeſta, eſt laudabilis. Sed zelus circa temporalia, eſt cum peccato, licet aliquando ſit ſine peccato. 22æ. q. 36. 2. o. /. 2æ. Cor. 12. le. 1. meº. K. Aemulatio. Finees. Eliſeus. Inuidia 3. Ira 2. 25. Odium 14.

6 Inuidia ſumitur aliquando pro zelo. 22æ. q. 36. 2. 1^{m}. /. Ma. q. 10. 1. 1^{m}. Perſequutio. Religio 106. Roma 3.

7 Aemulatio ſeu zelus, ſumitur aliquando pro feruenti dilectione, & quandoque pro inuidia, non æquiuoce, quia ſecundum procedit a primo. 1æ. Cor. 14. le. 1. prinº. K. Silueſter 1. Thomas 4. Vſura 97. Vxor 22.

8 Zelus, ideſt, inuidia, eſt materia contentionis, ſicut charitas eſt materia pacis. 1æ. Cor. 3. le. 1. meº. G.

9 Contentio & zelus, ſunt tantum in carnalibus hominibus, & tantum circa bona corporalia. 1æ. Cor. 3. le. 1. meº. G. /. cº. 14. le. 1. prinº. F.

¶ Zizania. Vſura 126.

¶ Zodiacus. Cælum 92. 93. Dies 2. Stella 5.

¶ Zona. Corrigia. Aequinoctialis. 1.

¶ Zorobabel interpretatur magis confuſionis. Et fuerunt duo, ſcilicet Zorobabel filius Salathiel, & Zorobabel filius fratris Salathiel. Mat. 1. meº. d. C. Quis.

Finis concluſionum huius Tabulæ, in libros
Diui Thomæ de Aquino.

CONCORDANTIAE DICTORVM ET CONCLVSIONVM.

DIVI THOMAE DE AQVINO, SACRI ORDINIS FRATRVM PRAEDICATORVM.

PROOEMIVM.

INcipiunt Ethimologiæ, ideſt concordantiæ dictorum atque concluſionum: in quibus D. Thomas Aquinas, ſacri ordinis fratrum Prædicatorũ, ac totius Eccleſiæ catholicæ lumen & gloria, videtur aliquãdo nedum ſecundum ſuperficialem apparentiã, ſed & vere, prout ſibi a nonnullis imponitur, ſibimet contradicere, licet ſubtilius conſiderantibus, omnis inuidiæ liuore depoſito, luce clarius notum exiſtat, omnẽ eiuſdem Diui Thomæ doctrinam, fuiſſe lucidam & claram, ac fidei catholicæ conſonã, vtpote non tam humano repertam ſtudio, quam diuino ſibi inſpiratam lumine atque influxu, necnon & tamquam veridicam, catholicã, atque ſaluiferam, apoſtolicæ ſedis reſcripto propalatã, eiuſdemq; apoſtolicæ ſedis ſacro munimine confirmatã, nullam contradictionem vel diſſonantiam continere, ſed mirabilis concordiæ præfulgere gloria. Ponentur autẽ præfatæ concordantiæ per ordinẽ alphabeti, ſecundum numerum concluſionum, ac dictionũ hic in margine poſitarum, vt detur via Lectoribus atque Prædicatoribus, diuerſas difficultandi materias, prout in præmiſſa tabula atque in his concordantiis cõcluſionũ eiuſdem Diui Thomæ euidentius continetur.

Concordantiæ Abraham.

Dub^m p^m. Abraham. 3. DVbium primum. ¶ Quòd Abraham ęqualiter meruit in matrimonio, ſicut Ioannes in virginitate. 22ꝰ.q.152.ar.4.1m./q.186.4.2m./ 4.d.33.q.3.3.5m. Opuſ.18.c°.9./Matt.11.a med.B/ Io.8.lec.5.circa med.1ꝰ.Cor.7.lec.6.prin.

¶ Oppoſitum videtur dicere.22ꝰ.q.152.4.1m./5.c.

¶ Rnº dicendum. Nam verum eſt ꝙ Abrahã æqualiter meruit reſpectu præmij eſſentialis: non autẽ reſpectu præmij accidentalis, quia meritũ non ſolum penſatur ex genere actus: ſed magis ex animo operantis. Habuit autem Abraham animum ſic diſpoſitum, vt paratus eſſet virginitatẽ ſeruare, ſi eſſet tempori cõgruum, ex quo meritũ continentię coniugalis in ipſo, æquatur merito continentiæ virginalis in Ioanne, reſpectu præmij accidentalis. Sed continentiam Ioannes in opere, Abraham vero in ſolo habitu habebat. 22ꝰ.q.152.q.4.1m./5.c.

Abraham. 9. 2 ¶ Quòd Abraham non fuit mendax, dicendo Sarã ſororẽ ſuã. 22ꝰ.q.110.3.3m./q.111.1.1m./3.d.38.3.1m./4m./Quol.8.14.fi.

¶ Immo hoc quod dixit Abraham, videtur fuiſſe mendacium. 22ꝰ.q.110.3.3m./Quol.8.q.6.4.2m.

¶ Reſpondeo dicendum, quòd in ſacra ſcriptura deducũtur aliquorum geſta, quaſi exẽpla perfectæ virtutis, de quibus non eſt æſtimandum eos fuiſſe mentitos. Si qua tamen in eorũ dictis appareant, quæ mendacia videntur, intelligendũ eſt ea figraliter & prophetice dicta eſſe. Abraham tamen ſ̃m Auguſtinũ, dicens Saram eſſe ſororem ſuam, veritatẽ voluit celari, & nõ mendaciũ dici. Soror enim dicitur, quia filia fratris erat. Vnde & ipſe Abrahã dicit. Vere ſoror mea eſt, filia patris mei, & non filia matris meæ, q̃a ſcilicet ex parte patris ei attinebat. 22ꝰ.q.110.3.3m./Quol.8.q.6.ar.4.2m.

Abrahã. 11. 3 ¶ Quòd Abraham accedens ad ancillam ſuã. non peccauit. 22ꝰ.q.154.2.3m./4.d.33.q.1.ar.3.q.3.0./Gal.4. lec.7.a med.F

¶ Oppoſitum videtur dicere.4.d.33.q.1.ar.3.q.3.0.

¶ Reſpondeo ſicut infra. Duº.371.

Abraham. 13. 4 ¶ Quòd Abrahã volens occidere Iſaac non peccauit, quia debuit obedire præcepto Dei. 12ꝰ.q.94.5.2m./22ꝰ.q.64.6.1m./q.104.4.2m./q.154.2.2m./ 1.d.47.4.0 /Poª.q.1.6.4m./Heb.11. lec.4. poſt med.

¶ Oppoſitum videtur dicere, quia præceptũ de non occidendo hominẽ, & alia præcepta decalogi, ſunt omnino indiſpenſabilia etiam a Deo, vt patet. 12ꝰ.q.100 8.0./3.d.37.4.0.

¶ Reſpondeo ſicut Duº.518.

Abraham. 15. 5 ¶ Quòd Abraham emendo ſpeluncam in ſepulturã, non peccauit. 22ꝰ.q.100.4.3m./4.d.25.q.3.ar.2.q.3.2m.

¶ Oppoſitũ videtur dicere, quia ſepultura eſt annexa rei ſpiritualis. Ideo emere eã vel vendere eſt peccatũ ſimonię. 22ꝰ.q.110.1.0./4.1m./2m./3m./4.d.25.q.3.ar.1.q.1.0./ar.3.c.

¶ Reſpondeo dicendum, ꝙ Abraham emendo ſpeluncã duplicem, non intendebat emere niſi terrã communẽ. Sed quia apud gẽtiles loca ſepulturæ deputata, religioſa reputabant, ſi Ephron pro iure ſepulturæ preciũ intendit accipere, peccauit vendens, licet Abrahã non peccauerit emens. ¶ Vel excuſaretur Abrahã, q̃a in hoc redemit ſuã vexationẽ. Quãuis enim Ephron gratis ei ſepulturã offerret, perpẽdit tñ Abrahã ꝙ gratis recipere ſine eius offenſa nõ poſſet. 22ꝰ.q.100.4.3m./4.d.25.q.3.ar.2.q.3.2m.

6 ¶ Quòd nullus poteſt abſolui ab vna culpa, quin abſoluat ab omnibus. Quol.2.16.4m. Abſoluere.24.

¶ Immo nõ ſemper oportet, vt qui facit quod maius eſt, facit & id quod minus eſt. 4.d.27.q.3.2.2m./3m.

¶ Reſpondeo dicendum, ꝙ ibidem in ſecundo loco adiungit S. Thomas dicens. Niſi ſit ad illud ordinatum. Abſolutio autẽ de ſe ad omnia peccata tollenda ordinatur, niſi reſeruentur. 4.d.18.q.2.ar.5.q.1.c./d.19.q.1.ar.3.q.2.c./d.27.q.3.2.2m.

7 ¶ Quòd Character ſeu poteſtas cõficiendi euchariſtiã, & ptãs clauiũ, i. ptãs ligãdi & abſoluẽdi, ſũt idẽ. 4.d.18.q.1.ar.1.q.2.1m. Abſoluere.31.

¶ Immo non ſunt idẽ, eo ꝙ poteſtas conficiendi, non connumeratur clauibus, nec multiplicaẽ ſicut ille, quia eſt tantũ ad vnũ actum, ille vero ad duos. 4.d.18.q.1.ar.1.q.3.3m.

¶ Reſpondeo dicendum, ꝙ ſunt idem per eſſentiã, nec differũt niſi ratione. 4.d.18.q.1.ar.1.q.2.1m.

8 ¶ Quòd Abſolute dictũ, intelligitur de dicto ſimpliciter, ſicut ens de ſubſtantia. 1.d.9.q.1.1.2m. Abſolute. 1.

¶ Oppoſitum videtur dicere. Veri.q.7.5.3m.

¶ Reſpondeo dicendum, ꝙ etiã aliquãdo intelligitur de eo de quo dicitur per poſterius ratione adiũcti, ſicut ens in alio, intelligitur de accidente. Veri.q.7.5.3m.

9 ¶ Quòd neceſſe eſt, vt intellectus noſter abſtrahat a fantaſmatibus. 1ª.q.85.1.0/q 86.2.2m./q.101.1.0. Abſtractio.7.

¶ Immo in ſtatu innocentiæ, homo non acquiſiuiſſet ſcientiã ex ſenſibus. 3ª.q.61.2.0./4.d.1.q.1.ar.2.q.2.0.

¶ Reſpondeo ſicut Duº.1107.

10 ¶ Quòd homo in hac vita non poteſt videre eſſentiam Dei, niſi abſtrahat a ſenſibus. 1ª.q.12.11.2m./12ꝰ.q.98.3.2m./22ꝰ.q.175.4.0.,5.c. q.180.5.c 3.d.15.q.2.ar.3.q 1.3m./4.d.49.q.2.7.4m./Veri.q.10.11.c./3m./ q.13.3.0./4.c./ 6m./ q.26.10.3m./ Quol.1.1.c.o./Matth.5.lec.2.fi./2ꝰ.Cor.12.lec.5.a med. Abſtractio.18.

¶ Immo Moyſes & S. Paulus, viderunt in hac vita eſſentiã Dei ſine lumine gloriæ. Veri.q.10.12.c.

¶ Reſpondeo ſicut Duº.486.

11 ¶ Quòd accidentis eſſe, eſt ineſſe. i. dependere & cõpoſitionem facere cum ſubiecto. 1.d.8.q.4.3.c./Meth.5.lec.7.prin. Accidens.2.

¶ Oppoſitum videtur dicere. 4.d.12.q.1.ar.1.q.1.1m.

¶ Reſpondeo dicendum, ꝙ ineſſe non dicit accidentis eſſe abſolute: ſed magis modum eſſendi in ordine ad cauſam proximã. 4.d.12.q.1.ar.1.q.1.1m.

12 ¶ Quòd non omne adueniens rei poſt eſſe completũ, eſt accidens. 3ª.q.2.6.2m./ 1.d.17.q.1.2.c./2.d.1.q.2.4.2m./d.26.2.c./ 3.d.6 q.3.2.c./2m./d.7.q.2.1.5m./Spũ.2.2m. Aia.1.1m. Accidens.19.

¶ Immo omne ſine quo res intellecta ſ̃m ſuã ſubſtantiã poteſt intelligi, habet rõnẽ accidentis. 3.d.6.q.3.2.1m./Poª.q.7.4.8m.

¶ Reſpondeo dicendum, ꝙ illud quod aduenit rei poſt eſſe cõpletum, accidentaliter aduenit, niſi trahatur in communionem illius eſſe cõpleti, ſicut in reſurrectione corpus adueniet animæ præexiſtenti, non tamen accidentaliter, quia ad idẽ eſſe aſſumetur, vt. ſ. corpus habeat eſſe vitale per animam, non autẽ ſic de albedine, quia aliud eſt eſſe albi, & aliud eſſe hominis cui aduenit albedo. 3ª.q.2.6.2m.

13 ¶ Quòd accidentia non oportet menſurari primo accidente, ſed ſubſtantia. Poª.q.7.4.7m. Accidens.25.

¶ Immo mēſura debet eſſe omogenea, ideſt eiuſd generis cum menſurato. 1ª.q.3.5.2^{m}./ 12ª.q.19.4.2^{m}.
¶ Reſpondeo ſicut Dubio.870.

Accidens.31. 14 ¶ Quòd omne accidens eſt per ſe, reſpectu alicuius ſubiecti, cū oē per accñs reducatur ad per ſe.2.d.26.2.ar.2 / Meth 7.lec.1.b
¶ Oppoſitum videtur dicere, quia non omne quod dicitur de omni, eſt per ſe. Poſter.1.lec.9 med.b
¶ Reſpondeo ſicut Dubio.551.

Accidēs.36. 15 ¶ Quòd accidens poteſt eſſe ſine ſubiecto, virtute Dei.3ª.q.77. 1.o./ 1.d.47.4.c./ 4.d.12.q.1.ar.1.q.1.o./ d.44.q.2.ar.2.q.3.c./ ℈.4.c°.65./ Quol.1.22.c./ Quol.3.1.d./ Quol.7.vel.11.q.4. 3.o./Quol.8.vł 9.q.3.o.
¶ Oppoſitum videtur dicere. Phy.8.lec.2 t.med.e.d.
¶ Reſpondeo ſicut Dubio.500.

Accidēs.39. 16 ¶ Quòd accidens idem numero, non poteſt eſſe in diuerſis ſubiectis.4.d.4.q.1.ar.3.q.2.c./ d.14.q.1.ar.3.q.1.c.
¶ Oppoſitum vř dicere a ſimili.3ª.q.77.8.1^{m}. Veri.q.14.4.7^{m}.
¶ Reſpondeo dicendum, ꝙ idem accidens numero, non poteſt eſſe in diuerſis ſubiectis æqualiter: ſed bene vnius ſubiecti in ordine ad aliud ſubm.4.d.14.q.1.ar.3.q.1.e./Veri.q.14.4.7^{m}.

Accidēs.42. 17 ¶ Quòd accidens induiduatur, numeratur, & diſtinguitur, ſm ſuum ſubiectum.1ª.q.29.1.c./ q.39.3.c./ 1.d.9.q.1.2.c / 2.d.2. q.1.2.c./ 4.d.4.q.1.ar.3.q.2.c./ Verit.q.1.11.c./ 12.3^{m}./ Vnio. 5.e./ Opuſc.29.h /.Opuſc.36.e.1.
¶ Imo accidentium varietas, poteſt eſſe cauſa pluralitatis, ſm numerum ſubiectorum. Trin.q.4.2.c.
¶ Reſpondeo dicendum, ꝙ nullum accidens habet in ſe propriā rationem diuiſionis, niſi quantitas. Vnde dimenſiones ex ſeipſis habent quandam rationem indiuiduationis ſm determinatum ſitum, prout ſitus eſt dria quantitatis, & ſic habet duplicem rationē indiuiduationis. Vnam ex ſubiecto, ſicut & quodlibet aliud accñs, aliam ex ſeipſa, inquantum habet ſitum, ratiōe cuius in abſtrahēdo a materia ſenſibili, imaginamur hanc lineā, & hunc circulū. Et ideo recte materiæ cōuenit indiuiduare oēs alias formas, ex hoc quòd ſubditur illi formæ quæ ex ſeipſa habet indiuiduationis rationem, ita ꝙ etiam ipſę dimenſiones terminatæ quæ fundantur in ſubiecto iā completo, indiuiduantur quodāmodo ex materia indiuiduata ꝑ dimēſiones interminatas præintellectas a materia. Trin.q.4.2.2^{m}.

Accidēs.44. 18 ¶ Quòd accidentia numerantur ſecundum ſuppoſita.1ª.q.36. 4.7^{m}./ q.39.3.c./ Poª.q.9.6.c.
¶ Oppoſitum videt dicere a ſimil.1.d.9.q.1.2.c.
¶ Reſpondeo dicendum, ꝙ accidentia ſumpta proprie & adiectiue: numerantur ſm diuerſa ſuppoſita, non aūt ſi ſumant improprie & ſubſtantiue, vt ſpirator in diuinis, ſicut habetur. 1ª. q.36.7^{m}.ſi./ Poª.q.8.2 6^{m}.

Accidēs.46. 19 ¶ Quòd duo accidentia numero eiuſdem rationis vel generationis nō pñt eſſe ſimul in eodem ſubiecto.1ª.q.94.3.1^{m}./ 12ª. q.63.4.3^{m}./ 2.d.30.q.2.1.7^{m}./ Verit.q.1.10.2^{m}.
¶ Oppoſitum videtur dicere. 1ª.q.12.10.e./ q.54.2.2^{m}./.q.85. 4.c./ 2^{m}./ Verit.q.8.14.e./7^{m}.
¶ Reſpondeo dicendum, ꝙ aliqñ duo accidentia eiuſdem rationis, pñt eſſe ſimul in eodem ſūo in actu incompleto, non tñ vt in actu cōpleto & perfecto, ſicut albedo dum eſt in fieri, & nigredo in corrumpi, vt habetur. Verit.q.8.14.9^{m}.

Accidēs.48. 20 ¶ Quòd vnum accidens eſt primum & proprium, & per ſe ſubiectum, alterius accidentis, ſicut ſuperficies reſpectu coloris. Meth.5.lec.19.d/ Poſter.1.lec.10. prin.
¶ Immo vnū accidens non pōt eſſe ſubiectū alterius accidentis. 1.d.3.q 4.ar.3.2^{m}./ Verit.q.2.3.2^{m}./ Aia.13.8^{m}./ Meth.4.lec. 7.K/Poſter.lec.34.principio.
¶ Reſpondeo dicendum, ꝙ ſicut dř. Verit.q.1.3.c. ſubiectum tripliciter comparatſ ad accidens.ſ.vt prębens ei ſuſtentamentum vt Poª ad actū, & vt cā eius. Primo modo accñs, non eſt ſubiectū alterius accidentis ſed bene ſecundo & tertio modo.
¶ Vel ſuperficies eſt ſubiectū quo, non tñ ſbm quod, quia vt habetur.3.d.33.q.2.ar.4.q.1.c./ Poſter.1.lec.2. vnū accidēs nō pōt eſſe ſubiectum alterius accidentis in virtute propria: ſed bene in virtute ſubæ. Accidens aūt dicit ſubiectū accñtis per ſe, inquantum ponit in diffinitione alterius accñtis, & dicit non per ſe, i. non ex ſe, quia eſt in virtute ſubſtantiæ.

Accidēs.51. 21 ¶ Quòd ſubiectū eſt cā proprii accidētis in triplici genere cāæ ſcilicet cā materialis, efficiens, & finalis. Aliorū aūt accidentium eſt tātum cauſa materialis.1ª.q.77.6.o./ 1.d.17.q.1.2.2^{m}., Ma. q.4.2.9^{m}./ Trin.20.4.4^{m}.
¶ Immo accidens per ſe & propriū vel nō oē, cauſatur a principijs ſubiecti in genere cāę efficientis. Ma.q.4.2.9^{m}.
¶ Reſpondeo dicendū, ꝙ accidēs propriū nō cauſatur a ſubiecto ꝑ viā mutatiōis: ſed emanatio propriorum accidentiū eſt ꝑ naturalem reſultationē, ſicut ex vno naturaliter reſultat aliud, ſicut ex luce color. 1ª.q.77.6.3^{m}.
¶ Vel ꝙ ſubiectū ſimul producitur cum proprio accidente. Primū & per ſe, propriū vero ſecundario & ꝑ aliud.

22 ¶ Quòd hæc accñtia euchař. pñt miſceri cū aliis liquoribus. 3ª. q.77.8.o./ 4.d.12.q.1.ar.2.q.6.o./ Quol.9.vł.10.q.1.ar.3.C Accidens.81.
¶ Oppoſitū videt dicere.3ª.q.77.8.c./ 1^{m}./ 3^{m}.
¶ Reſpōdeo dicendū, ꝙ intelligendū eſt, qñ nō fit tāta ꝑmixtio vini vel liquoris extranei, ꝙ ſanguis Chriſti deſinat eſſe ſub toto. Tūc.n. dicit vndiq; diffundi, nō q̄a tangat ſanguinē Chriſti ſm proprias eius dimenſiones ſacramētales, ſub quibus continetur.3ª.q.77.8.c./ 3^{m}. 4^{m}.

23 ¶ Quòd iſta corruptio ſpecierū, nō eſt miraculoſa: ſed miraculū præſupponit.3ª.q.77.4.3^{m}./ 5.c.ſi./ ℈.4.c.66.ſi. Accidens.86.
¶ Oppoſitū videt dře.4.d.12.q.1.ar.2.q.4.4^{m}./Opuſc.11.ar.15.
¶ Reſpondeo dicendū, ꝙ ſpecies ſic remanere miraculoſum eſt. Sed ꝙ ſic remanentes corrūpantur, eſt naturale, ſicut miraculoſum eſt, ꝙ cæcus viſum recipiat. Sed ꝙ iā eiſu accepto videat, eſt naturale. Remanet.n. quidā cōpoſitionis & diuiſionis modus in accidentibus iſtis: dū quantitas retinet rationē materiæ, & qualitas rationē formæ.4.d.12.q.1.2./q.3.3^{m}./ q.4.4^{m}.

24 ¶ Quòd nihil pōt eſſe mediū inter ſbam & accñs.1ª.q.77.1.5^{m}. Accidens.90.
¶ Oppoſitū videtur dicere a ſimili.4.d.12.q.1.ar.1.q.3.c.
¶ Reſpondeo dicendū, ꝙ inter ſbam & accidens, quintum prædicabile datur mediū, nō aūt vt diuiditur ꝯtra ſbam.1ª.q.76.4. 4^{m}./ q.77.1.5^{m}./ Quol.1.6.3^{m}. Spū.11.c.co.2./ 4^{m}.5^{m}./ Opu. 23./ Meth.11.lec.2.F

25 ¶ Quòd triplex eſt genus accidentium.ſ. accidens propriū inſeparabile, & ſeparabile. Primū cauſatur ex principiis ſpeciei, ſm aūt & tertiū ex principiis indiuidui. Spū.11.c.ſi./. Aia.12.7^{m}. Accidens.94.
¶ Immo accidens propriū cauſatur ex principiis indiuidui.4. d.10.ar.2.q.3.3^{m}.
¶ Reſpondeo dicendū, ꝙ accidens dicit propriū dupliciter.ſ. indiuiduale.i. quod conuenit ſoli particulari, ſed non ſemꝑ, & ſpecificū.i.qđ fluit ex propriis principiis ſpeciei, & cōuenit omni, & ſoli, & ſemꝑ. Primū cauſatur ex principiis indiuidui. Secundū aūt ex pricipiis ſpeciei. Poª.q.9.9.2^{m}./Poſter.1.lec.1.prin.

26 ¶ Quòd non omne per accidens eſt raro, ſed aliqua ſunt vt ſemper, & aliqua vt frequenter. Ma.q.1.3.15^{m}./ 17^{m}. Accidens.103.
¶ Oppoſitum videtur dicere. Meth.5.ſi./ Lᵒ.6.lec.2.G
¶ Reſpondeo dicendum, ꝙ aliqd ꝑ accidens eſt raro dupliciter. Vno mō quantū ad tēpus tm̄, quia ſcilicet non in oī tēpore euenit: ſed tamen ſemper euenit per reſpectū ad ſuā cām. Alio mō ꝑ reſpectū ad ſuā cām & ad tēpus ſimul, ita.ſ.ꝙ poſita cauſa raro ponitur talis effectus. Sicut ꝙ homo naſcatur cū ſex digitis, raro accidit. Et tale dicitur proprie ꝑ accidēs vel cōtingēs raro. Solē aūt eclipſari, nō dicit ꝓprie ꝑ accidēs vel cōtingens raro.

27 ¶ Quòd accidens aliquod miraculoſe productū in aliquo ſubiecto efficitur ei naturale, ſicut cæcus miraculoſe illuminatus naturaliter videt.3ª.q.77.4.3^{m}. Accidens.105.
¶ Oppoſitū videt dicere a ſimili.4.d.12.q.1.ar.2.q.4.4^{m}./Opu. 11.ar.35.
¶ Reſpondeo ſicut Dubio.23.

28 ¶ Quòd aliqnid prædicatur de Deo ꝑ accidens.1.d.30.1.2^{m}./ 4^{m}./ Poª.q.7.8.6./q.8.2.6^{m}. Accidens.112.
¶ Imo nihil prædicatur de Deo ꝑ accidens.1ª.q.3.6.c.ſi./ 1.d. 4.q.2.2.3^{m}./ Poª.q.10.4.c.
¶ Reſpondeo ſicut Dubio.29.

29 ¶ Quòd iſta eſt ꝑ ſe, & nullo modo per accidens. Pater eſt Deus & econuerſo.1ª.q.39.6.2^{m}. Accidens.114.
¶ Oppoſitum videtur dicere. Poª.q.8.2.9^{m}.
¶ Reſpondeo dicendum, ꝙ licet in Deo nullū ſit accidens, eſt tñ quædā ſimilitudo accidentis, inquantū ea q̄ de inuicē dicunt prędicantur ſm accidens, & differunt ratione, & ſunt vnum ſubiecto.1ª.q.36.4.7^{m}.ſi./ Poª.q.8.2.6^{m}.

30 ¶ Quòd acolitatus eſt ſupremus ordo inter quattuor minores ordines.4.d.24.q.2.1.7^{m}./ 8^{m}. Acolitus.6.
¶ Oppoſitum videtur dicere.4.d.6.q.2.ar.3.q.3.2^{m}.
¶ Reſpondeo ſicut Dubio.807.

31 ¶ Quòd eadem eſt actio eſſentiæ, & proprietatis patris.1.d.2. 2.2^{m}./ d.17.q.2.2.2^{m}. Actio.5.
¶ Oppoſitum videtur dicere. Poª.q.7.1.7^{m}.
¶ Reſpondeo dicendū, ꝙ dictū eſt, eandē eſſe actionē eſſentiæ & proprietatis patris, ibi noīe ꝓprietatis nō eſt intelligēda forma particularis: ſed magis hoc ē dictū ad ſimilitudinē proprietatis ſpeciei. Talis.n. proprietas magis cōuenit cū eſſentialibus rei, q̄ proprietas indiuidui. Paternitas aūt in Deo, ſimilitudinē habet cū forma particulari rei, & inquantū talis eſt, nō eſt de intellectu eſſentiæ rei, ſicut hæc aīa nō eſt de intellectu hoīs. Habet ēt conuenientiā cū proprietate ſpēi, q̄ concomitatur eſſentiā ſemper. Et hoc mō vltimo, pōt eſſe eadē actio eſſentiæ & proprietatis patris. Sed eſſentia communicat, proprietas vero nō qđ eſt ꝑꝑ oppoſitionē quam habet in ſe, cū ſit relatio. Diligēter igitur vbi talia inueniuntur hoc modo diſtinguantur, & nihil dubietatis erit deinceps. Opuſc.72.q.29.

¶ Quòd

Actio19. 32 ¶ Quòd actio recta differt ab actione reflexa. 1^{a}.q.28.4.2^{m}./ q. 87.3.2^{m}./ 3.d.23.q.1.2.3^{m}./ A12.2.lec.6.ſ./ Li^{o}.3.lec.9.
¶ Oppoſitū videtur dicere. 1.d.1.q.2.1.2^{m}./ d.10.5.2^{m}./ d.17. q.1.4.4^{m}.
¶ Reſpondeo ſicut Dubio.41.

Actio24. 33 ¶ Quod vtrunq; gen^{9} actionis attribuimus Deo. Po^{a}.q.10.1.c.
¶ Immo nulla actio tranſiens, conuenit Deo. 1^{a}.q.23.2.1^{m}.ſ.
¶ Reſpondeo dicendum, q̀ huiuſmodi duplex operationis genus Deo attribuimus. Genus quidem operationis in aliud extrinſecum tranſeuntis, inquantum dicimus, q̀ creat, cōſeruat, & gubernat oīa. Ex quo operationis genere, nulla perfectio Deo aduenire ſignificatur: ſed magis q̀ proueniat in creatura perfectio ex perfectione diuina. Aliud vero operationis genus Deo attribuimus, inquantum ipſum intelligentem & volentem dicimus, in quo ipſius perfectio ſignificatur. Po^{a}.q.10.1.c.ſ.

Actio49. 34 ¶ Quòd actio & paſſio conueniunt in vna ſubſtantia motus, & differūt tñ ſ̃m diuerſas habitudines. 1^{a}.q.28.3.1^{m} / q.41.1.2^{m}. q.45.2.2^{m}./ 3.c./ 2.2^{a}.q.90.3.c./ 2.d.40.4.1^{m} / Meth.11.lec.9.ſ. / Phi.3.lec.4./ A12.3.lec.2.
¶ Imo non poteſt eſſe idem accidēs numero, actio & paſſio, ſed eorum differentię ſunt tñ penes terminos. ſ.agens & patiens. 2. d.40.4.1^{m}./ 3.2.c.56.3^{m}.
¶ Reſpondeo dicēdum dupliciter. ſ. primo q̀ actio & paſſio, poſſunt ſumi dupliciter. ſ. pro habitudinibus agentis ad patiens, & econuerſo, & pro motu in quo iſtę habitudines fundantur, quia remoto p̄ intellm motu, nihil remanet de actione & paſſione, niſi prędictę habitudines, vt habetur. 1^{a}.q.41.1.2^{m}.q.45. 2^{m}. Si primo modo, ſic differūt realiter, quia alia eſt habitudo agentis ad paſſum, & alia econuerſo. Si aūt ſecundo modo, ſic ſunt idē realiter, quia idē motus numero, vt eſt ab agente eſt actio, & vt eſt in patiente eſt paſſio.
¶ Vel actio & paſſio poſſunt ſumi dupliciter. ſ. prout forma paſſi inquantum eſt ab alio dicitur paſſio, vel pro ipſo fluxu formæ. Primo mō differunt realiter, ſecūdo aūt ſunt idem realiter.
¶ Secundo dicendum, q̀ cū dicit Sanctus Doctor 1^{a}.q.45.2.2^{m}. q̀ cum actio & paſſio conueniant in vna ſubſtantia motus, & differant ſolū ſ̃m diuerſas habitudines, oportet q̀ ſubtracto motu, non remaneant niſi diuerſæ habitudines in cauſante & cauſato, reſpondendum eſt, q̀ ibi loquitur de actione accepta pro re acta. ſ. pro eo qd̄ per actionem ſuſcipitur in patiente, quia. ſ. dicitur actio, inquantum procedit ab agente, & paſſio, inquantum ſuſcipitur. Manifeſtum eſt enim q̀ creatio actiua de qua loquitur ibi San. Doctor, eſt realiter diſtincta, cum ſit diuina eſſentia creatione paſſiua. Vnde per hoc non datur intelligi, quòd actio ſit idem quod motus realiter: ſed magis oppoſitū. i. q̀ ab eo differat, quia ab actione poteſt ſubtrahi motus. Quòd autē ibi ſolum remanent diuerſæ habitudines: tunc hoc eſt quantum ad actualem exiſtentiam. Actio enim tranſiens, qñ iam facta eſt, amplius non eſt. Et quando fit eſt. Vnde nō remanet poſtquam facta eſt, ſ̃m completam rationem eius, cuius actionis ratio cōpletur per hoc q̀ eſt in aliud tendens.

Actio59. 35 ¶ Quod actio e in agēte ſubiectiue. 1.d.32.q.1.1.c./ d.40.q.1.1. 1^{m}./ 2.d.40.4.1^{m}./ 3.d.18.1.4^{m}./ Po^{a}.q.7.9.7^{m}.10.1^{m}.q.8.2.c.
¶ Immo actio eſt tñ in patiente ſubiectiue. Meth.11.lec.9.ſ./ Phi.3.lec.4./ Anima.3.lec.2.
¶ Reſpondeo dicendum, q̀ ſicut habetur ex verbis ſancti Tho. 1^{a}.q.54.1.1^{m}./ 1.2^{a}.q.3.3.c./ q.6.8.c./ q.19.6.c./ q.76.3.4.c./ Verit.q.25.1.1^{m}./ Verit.q.1.5.8^{m}./ Opuſc.1.c.11 aliquid eſt in alio tripliciter. ſ. eſſentialiter, antecedenter, & conſequutiue, ſiue concomitanter. Actio igitur tranſiens, accepta concomitanter. ſ. pro eo quod per actionem in patiente relinquitur ſeu pro motu vel forma fluente, vt calefactio accepta pro calore producto in aqua ab igne per calefactionem, ſic manifeſtū eſt, q̀ actio tranſiens, eſt in patiente ſubiectiue. Et iſto modo actio eſt perfectio patientis. Vnde cum dicitur, q̀ actio eſt perfectio patientis eſt prædicatio per concomitantiam, quia. ſ. per actionem tranſeuntem, ſequitur perfectio in patiente. Sicut etiam quando dicimus a ſimili, quòd intellectus agēs, eſt ſuus actus, ibi eſt prædicatio per concomitantiam, ſiue cauſalis, quia ſcilicet ad ipſum concomitatur actus, non autem prædicatio eſſentialis. Sed actio accepta antecedenter, ſcilicet pro forma agentis, ideſt pro principio proximo actionis, vt calefactio, actio accepta pro calore qui eſt immediatum principium calefactionis, ſic manifeſtum eſt, quòd actio eſt ſubiectiue in agente, ſicut calor ignis eſt in igne ſubiectiue. Actio autem eſſentialiter accepta, ſcilicet pro habitudine agentis ad paſſum, ideſt pro ipſa emanatione, qua introducitur forma in patiente, ſecundum eius primum gradū vt calefactio accepta pro ipſa introductione actiua caloris ab agente in aqua, ſic actio poteſt dupliciter conſiderari, ſcilicet vno modo ſecundum modum ſignificandi. Et ſic actio non eſt ſubiectiue in agente, ideſt non deſignatur vt eſt in agente tanq̄ in ſubiecto, licet realiter ſit in agente. Alio modo pōt conſiderari quantum ad rem ſignificatam. Et ſic actio tranſiens eſt ſubiectiue in agente, quia nihil prohibet aliquid eſſe inhærens, quod non ſignificatur vt inhęrens, ſicut & actio non ſignificatur vt in agente: ſed vt ab agente. Et tamen conſtat actionem eſſe in agente, vt habetur Po^{a}.q.8.2.c.
¶ Et ſi dicatur, q̀ conſtat actionem eſſe in agente ſicut in cauſa, non autem ſicut in ſubiecto. Dicendum eſt, q̀ ſanctus Doct. dicit ibidem, q̀ aliquid eſt inhærens, licet non ſignificetur vt inhærens, vt actio. Sed illud quod inhęret alicui, eſt ſubiectiue in illo ſi ſit accidens. Si ergo actio inhæreat agenti ſ̃m rem, ſequitur q̀ eſt in eo ſubiectiue. Idem habetur. 1.d.32.q.1.1.c. vbi ſic ait. Sciēdum q̀ ſ̃m diuerſam naturam agentis, diuerſus eſt modus denominationis. Quędam enim genera ſecundum rationem ſuam ſignificant aliquid vt inhærens, ſicut qualitas & quantitas, & huiuſmodi. Et in talibus non fit denominatio, niſi per formam inhærentem, quę eſt principium ſ̃m aliquod eſſe vel ſubſtanciale vel accidentale. Quædam vero ſunt quę ſignificant ſ̃m rationē ſuam, vt ab alio ens, & non vt inhærens, ſicut præcipue patet in actione. Actio enim ſ̃m qd̄ actio, ſignificat vt ab agente. Et q̀ ſit in agente, hoc accidit ſibi, inquantum eſt accidens. Et ſi per impoſſibile poneretur aliquam eſſe actionem, quę non eſſet accidens: non eſſet inhærens, & tamen denominaret agentem. Et tunc agens denominaretur ſ̃m illud quod ab eo eſt, & in eo non inhęrens. Idem etiam vult expreſſius q̄ ſupra. 2.d.40.q.1.4.1^{m}. vbi ſic ait. Ad primum dicendum, q̀ cum actio ſit in agente, & paſſio in patiente, non poteſt eſſe idem numero accidens quod eſt actio, & accidens quod eſt paſſio, cum vnum accidens nō poſſit eſſe in diuerſis ſubiectis. Vnde Auicenna etiam dicit, q̀ non eſt vna numero æqualitas, in duobus æqualibus ſ̃m ſpeciem. Ecce quomodo expreſſe ſanctus Doctor dicit, q̀ actio eſt in agente ſicut in ſubiecto, & paſſio in patiente. Et loquitur ibi de actione tranſeunte. ſ. de actione Iudeorum, qua crucifixerunt Chriſtum, & de paſſione Chriſti, quia dicit ibidem, argumento primo ſic. Vnde dicitur. Actio diſplicuit: paſſio grata fuit, ſcilicet Chriſti. Idem adhuc vult. 1.d.40.q.1.1.1^{m}. vbi clare oſtendit, q̀ in actionibus tranſeuntibus, eſt inuenire actionem in re agente & paſſionem in re patiente per modum paſſionis, ſicut motus in moto vt in ſubiecto. Dicit enim ibidem ſic. Quædam ſunt actiones, quæ tranſeunt in materiam exteriorem. Et in talibus, actio eſt recepta in eo quod fit per modum paſſionis, ſecundum quòd motus eſt in moto, vt in ſubiecto. Et in talibus eſt inuenire actionem in re agente, & paſſionem in re patiente.
¶ Et cum dicitur quòd vult ſanctus Doctor, quod actio ſit recepta in re patiente per modum paſſionis, illud autem quod recipitur in aliquo, eſt in eo ſubiectiue, ſi forma accidentalis, dicendum, q̀ quia actio phyſica fit cum motu, & illud quod tranſit ab agente in patiens, ſcilicet forma producta, recipitur in patiente per modum paſſionis, paſſio enim dicitur a pati in communi quod eſt recipere, recipitur autem forma ab agente in paſſum, cum abiectione formæ contrariæ: ideo dicitur, q̀ actio ſuſcipitur in patiente, per modum paſſionis, ideſt concomitanter, quia ſcilicet ipſa forma conſequens actionē, & per ipſam actionem in paſſum producta, eſt in patiente: non autem actio eſſentialiter conſiderata. Vnde dicitur ibidē, q̀ actio eſt in re agente
¶ Actio etiam immanens eſt in agente. Et vocatur immanens, non quia ipſa ſola ſit, vt dictum eſt in agente, cum etiam actio tranſiens ſit in agente: ſed quia illud quod per talem operationem cauſatur, manet in agente, vt patet in intellectione & huiuſmodi. Similiter actio vocatur tranſiens, non quia actio eſſentialiter tranſeat in rem exteriorem: ſed quia illud quod per talem actionem producitur, recipitur in re exteriori, ſicut patet in calefactione. Idem habetur. Vnio.5.c. vbi ſic ait. Vnitas & pluralitas actionis, poteſt a duobus conſiderari. Vno modo ex parte ſubiecti agentis. Et ex hoc cauſatur vnitas vel pluralitas actionis ſecundum numerum, ſicut & quilibet alius actus, habet numerum, vnitatem, vel pluralitatem ex parte ſubiecti. Alio modo poteſt conſiderari vnitas actionis ex parte principii quo agens operatur. Et ex hoc actio dicitur vna vel plures ſecundum ſpeciem. Idem vult. 3^{a}.q.19.1.3^{m}. vbi ſic ait. Operari eſt hypoſtaſis ſubſiſtentis ſecundum formam & naturam, a qua operatio ſpeciem recipit. Et ideo a diuerſitate formarum ſeu naturarum, eſt diuerſa ſpecies operationum. Sed ab vnitate hypoſtaſis, eſt vnitas ſecundum numerum, ſicut ignis habet duas operationes, ſpecie differentes, ſcilicet illuminare & calefacere, ſecundum differentiam lucis & caloris: & tamen eſt vna numero illuminatio ignis ſemel illuminantis, & calefactio eius ſemel calefacientis. Et ſimiliter in Chriſto, oportet quòd ſint duæ operationes ſpecie differentes, ſecundum eius duas naturas. Quælibet tamen operatio, eſt vna ſtatio. Idem innuit. Potentia.q.7.10.1^{m}. vbi ſic ait. Agens inquantum eſt agens, non eſt extraneum a genere patientis, inquantum eſt patiens. Vnde vtriuſque ordo, eſt realis vnius ad

alterum,& precipue cum ipſa actio media . ſit quædam propria perfectio agentis . Idem innuit 1^{a}.q.77.5.c./ 2.d.40.q.1.4. 1^{m}./ Veri. q.4.2. 7^{m}.

Actio.61. 36 ¶ Quòd actiones quæ ſunt in agente . ſunt quaſi perfectio ipſius. Huiuſmodi autem non ſunt niſi actiones cognoſcentis & appetentis.Ʒ.2.c^{o}.23.4^{m}.

¶ Immo non ſolum actiones immanentes : ſed etiam actiones tranſeuntes ſunt in agente vt in ſubiecto . & ſunt perfectiones ipſius . Po^{a}. q.7.9.7^{m}./ 10.1^{m}./ q.8.2.c.

¶ Reſpondeo ſicut Dubio.350.

Actio.78. 37 ¶ Quòd actio inſtrumenti ſemper attingit ad aliquid vltra ſuã ſpeciem.non autem ſemper ad vltimam perfectionem intẽtam. a principali agente.4.d.1.q.1. art.4.q.1.c. / d.18.q.2.3. 5^{m}. Ʒ.2. c^{o}.87.3^{m}./. Po^{a}.q.3.9.21^{m}.

¶ Oppoſitum videtur dicere.2.d.1.q.1.3.o./4.d.8.q.2.3.4^{m}.

¶ Reſpondeo . ſicut Dubio . 301.

Actio.95 38 ¶ Quòd actiones ſunt circa ſingularia, & ſingulariã ſunt omnes generationes.1.d.5.q.1.1.c./.

Immo actiones ſunt ipſius naturæ. Opuſ. 37. c^{o}.4.

¶ Reſpondeo ſicut Dubio 65.

Actio.111. 39 ¶ Quòd actio ſecundũ primã impoſitionem nominis.importat originem motus,quo remoto nihil aliud quàm ordinem originis importat.1^{a}.q.41.1.2^{m}./.q.45.3 c.

¶ Oppoſitum videtur dicere.2.d.40.q.1.4. 1^{m}.Ʒ.2.c^{o}.56. 3^{m}.

¶ Reſpondeo dicendum quòd ſicut ſupra Dubio 35.dictum eſt actio eſſentialiter accepta .ſ. pro reſpectũ agentis ad paſſum.i. pro ipſa emanatione qua introducitur forma in patiente.ſecundum eius primum gradum.poteſt dupliciter conſiderari .ſ. vno modo ſecundum modum ſignificandi. & ſic importat originem motus. Alio modo quantum ad rem ſignificatam : & ſic importat ipſam emanationem in ſe conſideratam.Po^{a}. q 8.2.c.

Actor.1. 40 ¶ Quòd actor,in diuinis.conuenit tantũ patri : quia ſupra rationem principii addit.non eſſe ab alio.1.d.29 1. c.fi.

Immo ſpiritusſanctus a patre & filio auctoribus confitendus eſt ſecundum Hilarium. 1.q.36.4.7^{m}.

¶ Reſpondeo ſicut Dubio 1133.

Actus. 5. 41 ¶ Quòd actus rectus & reflexus ſunt idem 1.d.2. q.2.1.2^{m}./. d. 10.5.2^{m}./.d.17.q 1.5.4^{m}.

¶ Oppoſitum videtur dicere 1.q.28.4.2^{m}./q.87.3.2^{m}.

¶ Reſpondeo dicendum, quòd ſicut habetur 1.d.17.q.1.5.4^{m}.actus rectus poteſt conſiderari dupliciter .ſ. vt ratio.qua po^{a}.fertur in ſuum obiectum.& ſic actus rectus quo po^{a}.reſpicit obiectum.& actus reflexus quo po^{a}.fertur ſuper actum ſuum, ſunt idem numero . Alio modo vt natura quædam . vel ſecundum quòd actus rectus accipitur vt quoddam obiectum eiuſdem potentiæ. & ſic non ſunt idem numero .

Actus.12. 42 ¶ Quòd actus dupliciter dicitur eſſe actus virtutis vel vitii .ſ. vel quia eſt a tali habitu . vel quia eſt ei ſimilis . Ma. q.2.4. 11.

¶ Immo actus virtutis aliquando eſt ei diſſimilis . Verit. q. 20.3. 3^{m}.

¶ Reſpondeo dicendum,quòd actus dupliciter eſt ſimilis actui. .ſ.vel quo ad ſpeciem.vel quo ad modum. Veri.q. 20. 3. 3^{m}.

Actus.26. 43. ¶ Quòd actus rationis ſunt tres.ſ. intelligentia indiuiſibilium, compoſitio & diuiſio,& diſcurſus. Poſt.1.lec.1./. Perier.p^{m}o.

¶ Immo operationes intellectus , ſunt tantum duæ ſecundum Philoſophum.ſ.vna quæ vocatur indiuiſibilium intelligentia . alia autem operatio eſt intellectus componentis & diuidẽtis. cũ etiam intellectus ſit idẽ quod ratio 1. d.19.q.5.1.c./ Spũ.12.17. Quodl. 5.q.5.2.c.

¶ R^{n}o dicendum quòd ſunt duo in genere , ſed tres in ſpecie ſecundum proprias rationes.

¶ Vel dicendum,quòd licet intellectus & ratio ſint idem ſecundum rem: differunt tamen ſecundum rationem . Nam ipſius intellectus.ſecundum proprium ſuum actum conſiderati qui eſt intelligere.eſt ipſam veritatem intelligibilem ſimpliciter apprehendere . Sed ipſius rationis eſt ſecundum ſuum actum procedere de vno intellecto ad aliud , ad veritatem intelligendam . Et inde eſt,quod angeli qui ſine diſcurſu intelligunt,dicuntur ſubſtantiæ intellectuales. Homo vero qui diſcurrit in actu intelligendi , dicitur ſubſtantia rationalis . Sic ergo tantum ponuntur duæ operationes intellectus,ſecundum quòd intellectus diſtinguitur contra rationem . Tamen accipiendo intellectum ſecundum quòd conuenit realiter cum ratione & econuerſo : ſic ponuntur tres operationes rationis & intellectus. Et hoc eſt quod ſanctus Doctor voluit innuere in primo Poſt. lec.1.cum dicit . quòd duo primi actus.ſunt ipſius rationis.ſecundum quòd ratio eſt intellectus quidam . Idem dicit 22^{ae}.q.49.5. 3^{m}. vbi ſic ait. Et ſi intellectus & ratio non ſint diuerſę potentiæ,tamen denominantur a diuerſis actibus . Intellectus enim nomen : ſumitur ab intima penetratione veritatis,nomen autem rationis ab inquiſitione & diſcurſu.1.d.3.q.4.1.4^{m}./ d. 33.1.3^{m}./. Meth.2.lec. 5.

Actus.28. 44 ¶ Quòd actus vnus non poteſt terminari ad duo obiecta. Quol.9.q.4.2.c./.3^{m}.

¶ Oppoſitum videtur dicere .1.d.1.q.2.1.2^{m}./.d.10.5.2^{m}.

¶ Reſpondeo dicendum ſicut Dubio.103.

45 ¶ Quòd actus in ratione obiecti,& actus in obiectum , ſub tali ratione ſunt eiuſdem ſpeciei, vt viſio luminis, & viſio coloris . 22^{ae}. q. 25. 1. c. Actus.39

¶ Oppoſitum videtur dicere . 1.q.87.3. 2^{m}.

Reſpondeo dicendum. ſicut Dubio.41.

46 ¶ Quòd omnis virtus & potentia,eodem actu fertur in obiectũ & in rationem formalem obiecti.22^{a}.q.25.1.c./.Ʒ.1.c^{o}. 76.1^{m}. Actus.41

Oppoſitum videtur dicere 1^{a}.q.87.3.2^{m}.

Reſpondeo dicendum.ſicut Dubio 41.

47 ¶ Quòd eſſe in actu & in potẽtia non poſſunt ſimul eſſe in eodẽ & reſpectu eiuſdem 1.d.8.q.3.1.3^{m}. Actus.55

¶ Immo idem reſpectu eiuſdem.non ſecundum idẽ , poteſt eſſe in actu & in potentia . Spũ.10.4^{m}./. Anima.5. c./ 3^{m}.

¶ Reſpondeo dicendũ,quòd ſicut dicitur in ſecundis locis,nihil prohibet aliqua duo ad inuicem comparata ſic ſe habere, quòd vtrunque ſit vt potentia,& vt actus reſpectu alterius ſecundum diuerſa.ſicut ignis eſt potentia frigidus & actu calidus, aqua vero econuerſo .

48 ¶ Quòd actus diuerſarum potentiarum,differunt genere 12^{ae}. q.23.1.c./ q 54.1.1^{m}.Veri.q.15.2.13^{m}. Actus.60.

¶ Oppoſitum videtur dicere.Phi.7.lec.8.princ.

¶ Reſpondeo dicendum,quòd actus dupliciter comparantur ad ea per quæ fiunt.ſ.vt ad principia actiua,& vt ad ſubiecta . Primo modo differunt genere vel ſpecie, non autem ſecundo modo . Verit.q 22.10 2^{m}.

49 ¶ Quòd idem actus poteſt pertinere ad diuerſas potentias.12^{ae}. q.56.2.1^{m}./ Veri. q.14.4.c./ q.22.13.8^{m}./q.24. 5.c. Actus.62.

¶ Oppoſitũ videt dicere 4.d.14.q.1.ar.2.q.1.c./Veri.q.14.4.7^{m}.

¶ Reſpondeo dicendum , quòd idẽ actus poteſt pertinere ad diuerſas potentias,ſecundum diuerſas rationes, & diuerſo ordine, nõ autem æqualiter & eodem ordine . 12^{ae}.q. 56.2.1^{m}./Veri. q. 14. 4.c./ 7^{m}./ q.22.13.8^{m}./ q.24.5.c.

50 ¶ Quòd vnius potentiæ,non poſſunt eſſe ſimul plures actus 1: q 58.7.2^{m}./ q.62.7.3^{m}./12^{ae}.q.54.1.3^{m}./ 22^{ae}.q.18.1.3^{m}./ 4.d.4. q.1.ar.3.q.2.o./ Ʒ.1.c^{o}.76.3^{m}./ Lib.2.c^{o}. 59.fi./ Veri.q.15.1.5^{m}. Actus.65

¶ Oppoſitum videtur dicere. Veri.q.28.9.1^{m}./6^{m}.

¶ Reſpondeo dicendum,quòd vnius potentiæ,non poſſunt eſſe ſimul plures actus.niſi ſint ſubordinati.1.q.58.7.2^{m}./ q.62.7.3^{m}. 12^{ae}.q.54.1.3^{m}./ 22^{ae}.q.18.1.3^{m}./ 4.d.4.q.1.ar.3.q.2. o./ Ʒ.1.c^{o}. 76.3^{m}./ Lib.2.c.59.fi. / Veri.q.15.1.c.

51 ¶ Quòd actus & potentia non ſunt ſemper in eodem genere. 1. d. 7. q. 1. 2. 2^{m}. Actus.68

¶ Oppoſitum videtur dicere 1.q.77.1.c.fi./ 1.d.3.q.4.2.c./ Ver. q.8.3.9.c./ Po^{a}.q.7.10.1^{m}./ Spũ.11.c./ Aia.12./ 20.c./ Phi.1. lec.15.fin.

¶ Reſpondeo dicendum dupliciter.ſ.primo quòd licet actus & potentia,ſint eiuſdem generis entis,nõ tamen oportet,quòd ſint ſemper eiuſdem generis prædicamentalis,in ſpeciali . Ens enim per ſe reale creatum, diuiditur immediate in ſubſtantiam & accidens . Quod quidem accidens poſtea ſubdiuiditur in nouẽ genera accidentium . Subſtantia igitur & accidens,dicuntur duo genera entis tranſcendentis. Vnde ſi potentia ſit in genere accidentis,bene oportet.quòd actus ſibi correſpondens , ſit in genere accidentis . Sed nõ oportet,ſi potentia ſit in hoc genere accidentis.ſ.qualitatis,quòd actus ſibi correſpondẽs,ſit in eodẽ genere.

¶ Secundo dicendum,quòd actus & potentia qui differunt ſecũdũ eſſentiam,non ſunt ſemper in eodẽ genere , ſed bene actus & potentia eiuſdem eſſentiæ,vt habetur. 1^{a}.q.25.2^{m}. Nam vt ipſe dicit. Anima 13.c.de Potẽtia paſſiua manifeſtum eſt, quòd potentia paſſiua quæ eſt ad actum ſubſtantialem,eſt in genere ſubſtantiæ. Et quæ eſt ad actum accidentalem,eſt in genere accidẽtis, per reductionem ſicut principium,& non ſicut ſpecies completa,quia vnumquodq; genus diuiditur per potentiam & actum. Vnde po^{a}. homo eſt in genere ſubſtantiæ,& po^{a}. album, eſt in genere qualitatis. Et ipſe ſubdit ibidem,ad vndecimum dicens, quòd ipſa anima,eſt in po^{a}. ad formas intelligibiles . Sed iſta po^{a}. non eſt eſſentia animæ,ſicut nec po^{a}. ad ſtatuam quæ eſt in ære.eſt eſſentia æris. Eſſe enim actu & po^{a}.non eſt de eſſentia rei,quando actus non eſt eſſentialis. Materia vero prima,eſt in po^{a}.ad actum ſubſtantialem qui eſt forma. Et ideo ipſa po^{a}.materiæ,eſt ipſa eſſentia eius. Et idem adducit. Phi.1.lec.15. Et licet anima ſit in po^{a}.etiam ad ſuas potentias,non tamen eſt in po^{a}. ad illas , per potentiam diſtinctam ab eſſentia eius.

52 ¶ Quòd actus eſt prior potentia.1^{a}.q.82.3.2^{m}./ Meth.9.lec.8. Lib.12.lec.5. Actus.75

¶ Immo actus eſt poſterior potentia.1.q.77.3.1^{m}.

¶ Reſpondeo dicendũ,quòd actus in diuerſis eſt prior potentia,ſed in eodem eſt poſterior ſecundũ tempus.1^{a}.q.3.1.c./ 8.c.fi./q.77. 3.1^{m}./ q.8.3.2^{m}./ q.85.3.1^{m}., q.94.3.c./12^{ae}.q.50.2.3^{m}./ 2.d.3. q.1.

q.1.1.1^{m}. 2.d.1.q.1.1.c./d.4.3.1^{m}. Ʒ.1.c^{o}.16.p̄n^{o}./ Lib.2.c^{o}. 16.10^{m}./c^{o}.77./ Verit.q.13.2.10^{m}./ Po^{a}.q.6.6.c./q.7.1.c. princ./ Ma.q.4.3.c.ſi./ Verit.q.4.3.c./ Spe.1.c./ 10.c.3^{m}. Quo. 5.19.c./ Opuſ.31./Meth.Lib.3.lec.15.C./ Lib.7.lec.2.G.Lib.9 lec.8.p totã Lib.12.lec.5./ Anima lib.3.lec.10.D.lec.11.ſi.

Actus.77. 53 ¶ Quòd actus ſemper ſuperat potentiam in bono & malo 12ſ. q.71.3.c./2.d.19.4.3^{m}./d.44.q.1.1.2^{m}./ Poten^{a}.q.7.2.9^{m}./ Meth.9.lec.11.

¶ Oppoſitum videtur dicere.1^{a}.q.25.1.2^{m}.

¶ Reſpondeo dicendũ, ꝙ ſicut ipſe dicit ibi, eſt verum ꝙ actus qui differt ſecundum eſſentiam a potentia, ſuperat potentiam: non autem in deo in quo ſunt idem.1^{a}.q.25.1.2^{m}.

Actus.80. 54 ¶ Quòd potentia naturalis eſt imperfecta, niſi reducatur ad actum, non autem obedientialis. Veri.q.8.4.13^{m}.

¶ Oppoſitum videtur dicere.2.d.24.q.2.2.1^{m}.

¶ Reſpõdeo dicendũ, ꝙ ſecundum commentatorem, eſt fruſtra, ſi non reſpondeat ei potentia actiua, quæ ipſam poſſit reducere ad actum, non autem ſi correſpondeat. Ʒ.2.c^{o}.22.4 / Veri.q.18. 2.c./ Po^{a}.q.12.ar.1./ 1^{m}.

¶ Vel ſi non reducatur ad actum in genere ſiue in ſpecie. ſm aliquid indiuiduum eius, non autem ſi non ſecundum quodlibet indiuiduum eius 1^{a}.q.19.6.1^{m}./ q.23.4.3^{m}./ 1.d.46.1.o./ 3.d. 17.ar.1.q.1.2^{m}.d.32.2.c./ 4^{m}./ Veri.q.23.2.o.

¶ Vel ſi res per eam ſuum conſequatur cõplementum, non antẽ ſi non conſequatur. Po^{a}.q.5.5.7^{m}.

¶ Vel ſi non reducatur ad actum primum, non autem ſi non ad ſecundum 2.d.27.1.3^{m}./3.d.12.q.3.ar.1.q.1.c./4.d.4.q.1.ar.2.q. 1.3^{m}./ d.44.q.1.ar 2.q.1.1^{m}./ Quol.10.q.4.1.3^{m}.hu.

¶ Vel ſi non reducatur ad actum ſm accidentalem, non autem ſi non ad primum, qui eſt propter ſm, quia potentia paſſiua perfectibilis multis perfectionibus ordinatis, perfecta per vltimam non dicitur imperfecta, licet aliæ perfectiones non inſint.4.d.49 q.2.5.5^{m}./ Veri.q.8.4.13^{m}.

Actus.87. 55 ¶ Quòd potentia actiua, non diſtinguitur contra actum, ſed in eo fundatur 1^{a}.q.25.1.2^{m}./ Veri.q.22.6.1^{m}.

¶ Oppoſitum videtur dicere.1 Spũ.11.c.

¶ Reſpondeo dicendũ, quòd cum in nulla creatura ſuum operari ſit ſuum eſſe, ſed hoc ſit proprium ſolius dei. ſequitur ꝙ nullius creaturæ operatiua potẽtia ſit eius eſſẽtia. Spũ.11.c.p̄n^{o}.

Actus.102. 66 ¶ Quòd actus vel habitus non habent rationem radicis: ſed rationem rami.2.d. 5.q.1.3.c./1^{m}./d.22.q.1.1.7^{m}./ d.42.q.2.1.c./ 2^{m}./ 3.1^{m}.

¶ Oppoſitũ vr̃ dicere, 12ſ.q.84.1.c./ 2^{m}./ 2. c./22ſ.q.119.2. 1^{m}./ Ma.q.8.1.1^{m}./16^{m}./ 17^{m}./ 2.c.ſi.14^{m}./ q.14.4.2^{m}.q.15.4. 2^{m}./ Iob.4./ Ro.7.le.2.poſt pri./ 1ſ.Cor.11.le.4./ 1^{e}.Thi.6.le.3.

¶ Reſpondeo dicendum, ſicut Dubio. 144.

Actus.104. 57 ¶ Quòd diuerſi actus, quorum vnus eſt ratio alterius, nõ diuerſificant habitũ.22ſ.q 48.4.c./ 3^{a}.q.8.5.2^{m}./ Verit.q.5.4.c./ 6^{m}.

¶ Oppoſitũ videt dicere a ſimili 4.d.38.q.2.ar.2.q.2.c.

¶ Reſpondeo dicendum, ꝙ non diuerſificat habitum, ſi ſint ſubordinati, ſed bene ſi non ſint ſubordinati.

Actus.106. 58 ¶ Quòd vnius habitus, eſt tantum vnus actus. Veri.q.14.4.c.

¶ Oppoſitũ videtur dicere. Veri.q.27.5.18^{m}.

¶ Reſpondeo dicendum, ſicut Dubio. 1173.

Actus.106. 58 ¶ Quòd duos actus, non poteſt vnus habitus cauſare ſimul & ſemel. Veri. q.27.5.18^{m}.

¶ Oppoſitum videt dicere a ſimili. Veri q.14.4.7^{m}.

¶ Reſpondeo dicendum ꝙ duos actus qui ſunt operationes diſtinctæ, & ad inuicem non ordinatæ, nõ poteſt vnus habitus cauſare ſimul & ſemel. Sed duos actus quorum vnus eſt operatio, & alius ſubiecti informatio, vel duas operationes quarum vna ſit cauſa alterius, ſicut actus interior eſt cauſa exterioris, vnus habitus cauſare poteſt. Veri.q.27.5.18^{m}.

Actus.108. 59 ¶ Quòd habitus acquiſitus, ſemper reddit actum ſimilem actui a quo generatus eſt, ſecundum ſpeciem, non autem ſecundũ modum 1^{a}.q.89.6.3^{m}.12ſ. q.78.2. 2^{m}./ Verit.q.20.3.3^{m}./ Verit. q.1.9.13^{m}.

¶ Oppoſitum videtur dicere a ſimili, 12ſ. q.51.4.3^{m}. Verit. q.1.10.19^{m}.

¶ Reſpondeo dicendũ, ꝙ habitus infuſus non cauſat ſemper actum nouum ſimilem habitui, ſed confirmat habitum præexiſtentem cum ſuo actu, ſicut medicinalia remedia adhibita homini ſano per naturam, non cauſant aliquam ſanitatem aliam, ſed ſanitatem prius habitam corroborant, acquiſitus autem reddit ſimilem. 12ſ.q.51.4.3^{m}.

Actus.122. 60 ¶ Quòd actus ſimpliciter excedit habitum, in bono & in malo 12ſ.q.71.3.c.

¶ Oppoſitum vr̃ dicere 1^{a}.q.25.1.2^{m}.

¶ Reſpondeo dicendum ſicut Dubio.53.

Actus.134. 61 ¶ Quòd idem actus numero moralis ſiue humanus, eſt actio & paſſio.12ſ.q.1.3.c./ Ma.q.2.11.4^{m}./ 6^{m}./ Vnio.5.c.

¶ Oppoſitũ videt dicere.2.d.40.4.3^{m}.ſi./ Ʒ.2.c^{o}.56.3^{m}.

¶ Reſpondeo dicendum ſicut Dubio.34.

62 ¶ Quòd actus dicitur bonus vel malus dupliciter. ſ.formaliter.i. ex obiecto.i.ſolus actus appetitus, & materialiter 3.d.23.q.1.ar. 4.q.1.c./ q.2.ar.4.q.1.c./ 4.d.38.q.1.ar.2.q.2.c. Actus.154.

¶ Oppoſitum videtur dicere, quia actus videtur bonus ſeipſo. 12ſ.q.55.4.1^{m}./ 5^{m}./ Verit.q.1.2.1^{m}./ 7^{m}.

¶ Reſpondeo dicendũ, ꝙ actus dicitur bonus ſeipſo, bonitate naturæ, non autem bonitate moris.12ſ.q.18.3.3^{m}.

63 ¶ Quòd idem numero actus in genere naturæ, poteſt eſſe bonus & malus moraliter, non autem vnus numero in genere moris.12ſ.q.20.6.o./ q.88.4.c. Actus.166.

¶ Oppoſitũ videtur dicere.2.d.27.2.1^{m}.

¶ Reſpondeo dicendũ, ꝙ vnus actus numero in genere moris, non poteſt eſſe bonus & malus ſecundum ſe, ſed per abuſionem 12ſ.q.56.2.ſi./ 22ſ.q.20.1.2^{m}./ q.38.2.3^{m}.

64 ¶ Quòd actus attribuitur ſuppoſito. 1.d. 5.q.1.2.c./ d.7.q.1. 1.2^{m}./ Veri.q.20.1.2^{m}. Actus.182.

¶ Oppoſitum videtur dicere.1.d.23.1.o./ d.26.q.1.1.4^{m}.

¶ Reſpondeo dicendum ſicut Dubio.65

65 ¶ Quòd actus ſunt ſuppoſitorum.1.d.5.q.1.1.c./ d.7.q.2.1^{m}./ Veri.q.10.1.2^{m}./ Meth.9.lec.1. Actus.185.

¶ Immo iſta propoſitio, actus ſunt ſuppoſitorum, non tenet in actibus animæ, quæ intelligit & vult, & tamen ipſa non eſt ſuppoſitum, licet ſit ſubſiſtens extra corpus.1.d.8.q.5.2.6^{m}./ d.23. 1.o./ d.26.q.1.1.4^{m}.

¶ Deficit etiam in ſpeciebus in ſacramento altaris, quæ omnem actionem quam poterant agere, ſubſtantia panis & vini exiſtente: poſſunt etiam agere, ſubſtantia panis & vini tranſeunte in corpus & ſanguinem Chriſti 3.q.77.3.c.ſi.

¶ Reſpondeo dicendum, ꝙ ipſe actus, & eſſe quod eſt actus entis attribuitur dupliciter alicui.ſ.proprie & improprie. Primum attribuitur ſuppoſito ſiue ſubſiſtenti tm̃: ſm vero aliis: vt habetur.3.d.6.q.2.2.c./ Veri.q.1.2.1^{m}./ Quol.8.vel 9.q.2.2.c.

¶ Sed anima rationalis eſt hoc aliquid vt ſubſiſtens: non autem vt completum in ſpecie, vt habetur 1^{a}.q.75.2.1^{m}./ Anima 1.c. Hinc eſt ꝙ ſolum anima ſeparata operatur inquantum potentiæ immateriales manent actu in anima, non autem potentiæ organicæ, ſed vt in radice, vt habetur 1^{a}.q 77.8.o./ q.89.3.c./ Anima.2.1^{m}. 19.o.

¶ Species autem in ſacramento altaris, non operantur virtute naturali propria, ſed aliqua virtute ſubſtantiæ, & aliqua miraculoſe, & virtute diuina, vt habetur.3.q.75.2.o.

66 ¶ Quòd non inconuenit. Adam vidiſſe diuinam eſſentiam ſupernaturaliter 1.q.94.1.2.c./ Veri.q.18.1.13^{m}./14^{m}/ 5.c.ſi./2^{m} Adam.2.

¶ Oppoſitum videtur dicere.Ʒ.3.c^{o}.47.p̄n^{o}./ Veri.q.10.11.c.

¶ Reſpondeo dicendum ſicut Dubio.486.

67 ¶ Quod Adã præſciuit incarnationem dei, nõ autem ſuum peccatum.22ſ.q.2.7.c./ 3^{a}.q.1.3.5^{m}./4.d.26. Adam.8.

¶ Oppoſitum videtur dicere.3.d.25.q.2.ar.2.q.2.c.

¶ Reſpondeo dicendum, ſicut Dubio.605.

68 ¶ Quod Adam cognoſcebat naturaliter deum & angelos. Veri. q.18.2.o./ 5.10^{m}. Adam.12.

¶ Oppoſitũ vr̃ dicere.1.q.95.3.c. 22ſ.q.5.1.c./ 2.d.29.3.c.

¶ Reſpondeo dicendum, ſicut Dubio.479.

69 ¶ Quòd ſcientia Adæ erat eiuſdem rationis, cum natura, licet eſſet per ſpecies infuſas.1.q.94.3.1^{m}. Adam.21.

¶ Oppoſitum vr̃ dicere.1.q.2.1.2^{m}./ 2.d.89.5.3^{m}./ 3^{a}.q.9.4.3^{m}.

¶ Reſpondeo dicendum, ſicut Dubio 1111.

70 ¶ Quod Adã indigebat fantaſmate in conſiderando, non autẽ in acquirendo ſcientiam.1.q.94.2.c. 2.d.23.q.2.2.3^{m}./ Verit. q.18.5.c./ 5^{m}. Adam.25.

¶ Oppoſitum videtur dicere 1.q.101.1.o./ 2.d.20.q.2.2.o.

¶ Reſpondeo dicendum ſicut Dubio.1107.

71 ¶ Quod Adã i primo ſtatu, nõ acquirebat cognitionẽ ex ſenſibilibus, per mediũ argumẽtationis.1.q.94.1.3^{m}./ 2.d.23.q.2.1.1^{m}. Adam.27.

¶ Immo erat ratiocinatiuus, & acceptiuus cognitionis. ex ſenſibilibus.2.23.q.2.1.3^{m}./ Veri.q.18.2.o.

¶ Reſpondeo dicendum, ſicut Dubio.1107.

72 ¶ Quod Adã non cognouit cogitationes cordium, nec quælibet ſingularia.1.q 94.3.c. Adam.34.

¶ Oppoſitum videtur dicere. Veri.q.18.4 c.ſi./ 14.

¶ Reſpondeo dicendum tripliciter. Primo ꝙ non cognouit cogitationes cordium ſm ſe, ſed eas cognouit, ſm ꝙ per aliquos corporis motus manifeſtantur, ſicut & medici.2.d.7.q.2.1.b.1. Opuſc.10.c^{o}.38./ Opuſ. 11.ar.36.o.

¶ Vel dicendum, ꝙ in primo loco, loquitur de cognitione naturali, vel per habitus gratuitos: in ſecundo autem de cognitione quæ habetur per diuinam reuelationem.

¶ Vel dicendum, ꝙ quia loquitur indeffinite, ideo nõ opponũt.

73 ¶ Quòd Adam habuit fidẽ. 1^{a}.q.95.3.c./22ſ.q.5.1.c./ 2.d.29. 3.c./Veri.q.18.3.o. Adam.39.

¶ Oppoſitum videtur dicere.3.d.25.q.2.ar.2.q.2.c.

Reſpondeo dicendum, ſicut Dubio 605.

Adam. 42. 74 ¶ Quòd Adam in primo ſtatu, poterat mereri: non tamen ſine gratia. 1^{a}.q.94.3.3^{m}./ q.95.4.1^{m}./ 12ſ.q.109.2.5.0./ q.114.2.0./ 3^{a}.q.61.2.1^{m}./ 2.d.24.q.1.4.2^{m}./ d.29.1.0./ Veri.q.26.6.12^{m}./ Ma.q.3.1.9^{m}./ q.5.5.11^{m}.

¶ Oppoſitū videtur dicere a ſimili. 2.d.5.q.2.1.0.

¶ Reſpondeo dicendum, ſicut Dubio 679.

Adam. 58. 75 ¶ Quod Adā nō potuit primo peccare venialiter. 12ſ.q.89.3.3./ 2.d.21.q.2.3.0./ 3.d.38.4.4^{m}./ Ma.q.2.8.1^{m}./ q.7.3.13./ 7.0.

¶ Immo in hominibus contingit eſſe peccatū veniale, ſine mortali. 12ſ.q.72.5.c./ 4.d.16.q.2.ar.1.q.3.2^{m}./ Ma.q.7.9.c.ſi.

¶ Reſpondeo dicēdum ꝙ quia peccatum mortale intantum opponitur integritati primi ſtatus, ꝙ corrumpit ipſum, quod peccatum veniale facere non poteſt, & non poteſt ſimul eſſe quæcunque inordinatio cum integritate primi ſtatus: conſequens eſt ꝙ primus homo non potuerit peccare venialiter antequam peccaret mortaliter, licet in nobis ſit aliquādo veniale ſine mortali. Nam impoſſibile eſt, ꝙ etiam in nobis peccatum veniale ſit in aliquo, cum originali peccato, abſque mortali. Cuius ratio eſt: quia antequam homo ad annos diſcretionis perueniat, defectus ætatis prohibens vſum rationis, excuſat eum a peccato mortali. Vnde multo magis excuſat eum a peccato veniali, ſi committat aliquid, quod ſit ex genere ſuo tale. Cum vero vſum rationis habere inceperit, non omnino excuſatur a culpa venialis vel mortalis peccati. Sed primum quod tunc homini cogitandum occurrit, eſt deliberare de ſeipſo. Et ſi quidem ſeipſum ordinauerit ad debitum finem, per gratiam conſequetur remiſſionem originalis peccati. Si vero non ordinet ſeipſū ad debitum finem, ſecundum quòd in illa ætate eſt capax diſcretionis, peccabit mortaliter, non faciens quod in ſe eſt. Et ex tūc non erit in eo peccatum veniale ſine mortali, niſi poſtquam totum fuerit ſibi per gratiam remiſſum. Ab aliis autem peccatis mortalibus, poteſt puer incipiens habere vſum rationis, per aliquod tempus abſtinere, ſed a peccato ommiſſionis prædictæ, nō liberatur, niſi quam citu poteſt, ſe conuertat ad deum. Primū enim quod occurrit homini diſcretionem habenti eſt, ꝙ de ſeipſo cogitet, ad quem alia ordinet, ſicut ad finem. Finis enim eſt prior in intentione. Et ideo hoc eſt tempus, pro quo obligatur, ex dei præcepto affirmatiuo, vt habetur. 12ſ. q. 89. 3. 3^{m}./ 6. 0.

Adam. 60. 76 ¶ Quòd Adam per liberum arbitrium ſine gratia poterat vitare peccatū. 12ſ.q. 109. 8.c./ 2.d.24.q. 1.4.0. ꝯ.3.c^{o}. 159./ 160. prin./ Verit.q.26.6.12.

¶ Oppoſitum videtur dicere. 2.d.20.q.2.3.5^{m}./ d.28.2.0.

¶ Reſpondeo dicendum, ſicut Dubio 689.

Adam. 69. 77 ¶ Quòd ſi Adam primo non peccaſſet: etiam non ſtatim confirmatus fuiſſet in gratia, neque filii nati in eadem iuſtitia originali, fuiſſent ſtatim confirmati. 1^{a}.q.100.2.0./ 2.d.20.q. 2. 3. 5^{m}./ Ma.q.5.4.8^{m}./ Quol.5.q.5.1.c.

¶ Immo nec aliquis purus viator in præſenti vita, poteſt confirmari ſimpliciter in gratia. Veri. q.24.9.0.

¶ Reſpondeo dicendum, dupliciter. ſ. primo ꝙ iuſtitia originalis, in qua primus homo conditus fuit, de ſe eſt accidens naturæ ſpeciei. Vnde ſtatim quamdiu generaſſet, non fuiſſet Adam cōfirmatus in gratia, quia confirmatio gratiæ coniungit fini, cui viſo, non poteſt confirmatus non inhærere.

¶ Secundo dicendum, ſicut Dubio 383.

Adam. 74. 78 ¶ Quòd ſi Eua peccaſſet & non Adam, filii eorū non habuiſſent defectus ſequentes peccatum. ſ. paſſibilitatem & mortalitatem. 1^{a}.q.91.1.0./ 12ſ.q.81.5.2^{m}./ Ma.q.4.7.5^{m}.

¶ Oppoſitū vr̃ dicere. 2.d.31.q.1.2.4^{m}./ 4.d.1.q.2.ar.2.q.2.0.

¶ Reſpondeo dicendum, ꝙ in ſecundis locis loquitur de ipſis defectibus filiorum, non quidem ex parte animæ, ſed ex parte corporis, quod eſt ex matre, ideo quantum eſt ex corpore, ſequuti fuiſſent illi defectus niſi obſtitiſſet originalis iuſtitia quæ fuiſſet in eis, vt dicit in eiſdem primis locis.

Addere. 11. 78 ¶ Quòd vnum tranſcendens, addit ſupra ens indiuiſionem tm̄. 1^{a}.q.11.1.0. 2.c./ q. 30. 3. 0./ 1. d. 8. q. 1.3.c./ d.19.q.5.1.3^{m} d.24.q.1.3.0./ 2.d.3.q.1.3. 1^{m}./ Veri. q. 1.1.c./ 4^{m}./ q. 21.1.c./ 5.7^{m}./ Po^{a}. q.3.16.3^{m}./ q.9.7.0./ Quol.10.q.1.1.0./ Opuſ.42. c^{o}.2.ſi / Meth.3.lec.12.ſi./ Lib.4.lec.2.ſi./ Lib.5.lec.6./ Lib. 10. lec.4.ſi./ Lib. 9.lec.9.

¶ Immo vnū tranſcendens dicit ens indiuiſum, quia ens quod non diuiditur, eſt vera diffinitio eius. 1.d.24.q.1.3.3^{m}.

¶ Reſpondeo dicendum, ſicut Dubio 1191.

Adæquari. 1. 80 ¶ Quòd adæquari & aſſimilari important motum ad æqualitatem & ſimilitudinem, non aūt æquale & ſimile, ideo filius dei eſt ſimilis & æqualis patri, & econuerſo, & adæquatur & aſſimilatur ei, ſed non econuerſo 1^{a}.q.42.1.3^{m}. 1.d.19.q.1.2.0./ d. 31. Li. 2^{m}./ ꝯ. 1.c^{o}.29.ſi./ Opol.9.q.44./ 45.

¶ Oppoſitum videtur dicere. Veri.q.4.4.2^{m}.

¶ Reſpondeo dicendum, ꝙ ſicut ipſe dicit ſecundo loco, Anſel. accipit ſtricte nomen ſimilitudinis, ſicut & Dioniſius nono capitulo de diuinis Nominibus, vbi dicit, ꝙ in æque ordinatis ad inuicem, recipimus ſimilitudinis reciprocationem, vt. ſ. vnum dicat alteri ſimile, & econuerſo. Sed in his quæ ſe habent per modum cauſæ & cauſati: non inuenitur proprie loquendo reciprocatio ſimilitudinis. Dicimus enim ꝙ imago Herculis ſimilat Herculi: ſed non econuerſo. Vnde quia verbum diuinum non eſt factum ad immitationem creaturæ vt verbum noſtrum, ſed potius econuerſo: ideo Anſelmus vult, ꝙ verbum non ſit ſimilitudo creaturæ, ſed econuerſo. Si autem largo modo ſimilitudinem accipiamus: ſic poſſumus dicere, ꝙ verbum eſt ſimilitudo creaturæ, non quaſi imago eius, ſed quaſi exemplar, ſicut etiam Auguſtinus dicit, ideas eſſe rerum ſimilitudines. Nec tamen ſequitur, quòd in verbo non ſit ſumma veritas, quia eſt immutabile, creaturis exiſtentibus mutabilibus: quia non exigitur ad veritatem verbi ſimilitudo ad rem, quæ per verbum dicitur, ſecundum conformitatem naturæ, ſed ſecundum repræſentationem: vt in quæſtione de ſcientia dei dictum eſt. Veri. q.4.4.2^{m}.

81 ¶ Quod adiectiuum duo facit circa ſuum ſubſtantiuum. ſ. quia reſtringit & informat. 1.d.25.1.7^{m}. Adiectiuum.

¶ Immo adiectiua reſtringūt ſm̄ ſuppoſita. 1.d.9.q.1.1.c./ 2. 0.

¶ Reſpondeo dicendum, ſicut Dubio 18.

82 ¶ Quòd adiurare licet creaturas irrationales: ne per eas demon nobis noceat. 22ſ.q.90.3.0. Adiurare. 6.

¶ Immo periculis humanis obuiandum eſt per humana, & non per diuina. 22ſ.q.88.12.c.

¶ Reſpondeo dicendū, ꝙ non ē obuiandū per diuina, abutendo eis, & modis illicitis: ſed ne demones per creaturas irrationales nobis noceāt, vt habetur. 22ſ.q.38.2.3^{m}./ q.162.2.3^{m}./ q.30.3.0.

83 ¶ Quòd crux propria Chriſti, vt repræſentans Chriſtū, & vt tetigit Chriſtum, & perfuſa Chriſti ſanguine, debet eadem adoratione latriæ cum Chriſto adorari. Sed imago crucis eius in alia materia debet adorari latria, vt imago Chriſti tantum 22ſ.q. 103.4.3^{m}./ 3^{a}.q.25.4.0. Adoratio. 1

¶ Oppoſitum videtur dicere. 3.d.9.q.1.ar.2.q.4.0.

¶ Reſpondeo dicendum, ꝙ crux Chriſti vt res quædam, non poteſt adorari latria, niſi vt repræſentans Chriſtum, ſed vt eſt quædam res Chriſti, debet adorari hiperdulia, & nō latria, quia non eſt pars Chriſti, vt habetur. 3.d.9.q.1.ar.2.q.4.0.

84 ¶ Quòd adulterium eſt ſpecies determinata luxuriæ. 22ſ.q.154 1.c./ 8.0./ 4.d.41.ar.4.q.2.c./ Ma.q.15.3.c. Adulterium.

¶ Immo adulterium, non tm̄ pertinet ad luxuriam, ſed ad iniuſtitiam & auaritiam. Ideo eſt grauius furto, quanto vxor eſt carior re exteriori. 12ſ.q.73.2.4^{m}./ q.73.5.1^{m}./ 7.c./ q.88. 5.c./ q.100.6.c.ſi./ 22ſ. q.65.4.3^{m}./ q.70.3.c./ q. 118. 5.c./ q. 154. 2. 2^{m}./ Ma.q.15.3.3^{m}./ Eph.5.lec. 2.Med.ſi.

¶ Reſpondeo dicendū, ꝙ nihil prohibet in eodem actu diuerſorum vitiorum deformitates cōcurrere. Et hoc modo adulteriū continetur ſub luxuria, & ſub iniuſtitia. Nec tamen deformitas iuſtitiæ omnino per accidens ſe habet ad luxuriam. Oſtenditur enim luxuria grauior quæ intantum concupiſcentiam ſequitur, ꝙ etiam in iniuſtitiam ducat. 22ſ.q.154.1.2^{m}.

85 ¶ Quòd ardentior in propria coniuge, eſt aliqualiter magis adulter, quàm cum alia, 22ſ.q.154.8.2^{m}. Adulterium. 2

¶ Immo concubitus cum propria vxore qui fit ex libidine, eſt minus peccatum, quàm fornicatio, 22ſ.q.154 2.6^{m}. ſi.

¶ Reſpondeo dicendū, ꝙ eſt magis adulter, ſi cū propria vxore non ſiſtit concupiſcentia eius intra limites matrimonii 12ſ. q. 87.5.c./ 4.d.16.q.2.ar.2.q.2.0./ q.4.ar.2.q.2.0/ d.30.L.ſi.

86 ¶ Quòd ſpecies colorum eſt in aere, & in alio medio intentionaliter, & incomplete. 4.d.1.q.1.ar.1.q.2.4.c./ Verit. q.27.3.4^{m}./ Quol.8.vel 11.2.5^{m}. Aer. 8

¶ Oppoſitum videtur dicere 1^{a}. q.67. 3. c./ d. 13.3.c. / Anima 2.lec.14.2 med.c.

¶ Reſpondeo dicendum, ſicut Dubio. 826.

87 ¶ Quòd affabilitas non eſt ſpecialis virtus diſtincta ab aliis, ſed eſt aliquid conſequens omnes virtutes 22ſ.q.23.3. 1^{m}./ q. 114. 1.1^{m}./ 3.d.27.q.2.2.1^{m}./ Verit.q.1.5.5^{m}./ q.2.2.8^{m}. Affabilitas. 1

¶ Immo eſt ſpecialis virtus, & ſpecialis obiecti. ſ. decentis conuerſationis. 22ſ.q.114.1.0./ 3.d.34.q.1.2. c.

¶ Reſpondeo dicendum, ſicut Dubio 95.

88 ¶ Quòd affirmatio naturaliter eſt prior negatione, quia ſimplicior, & ſignificat compoſitionem priorem diuiſione, & ſignificat eſſe, quod eſt prius quam non eſſe. 22ſ.122.2.2^{m}./ Perihermenias lec.8. princ. Affirmatio. 3

¶ Oppoſitum videtur dicere a ſimili, quia non eſſe rei eſt prius quàm eſſe eius, ſicut & eſſe in potentia & in actu. 1^{a}.q.77.3. 1^{m}./ Meth.9.lec.8.9.0./ Li.12.lec.5.

¶ Reſpondeo dicendum, ſicut Dubio 52.

88 ¶ Quòd agens & patiens oportet eſſe eiuſdem generis. Verit. q. 8. 9. c. Agens. 38

¶ Oppoſitum videtur dicere. 1.d.7.q.1.2.2^{m}.

¶ Reſpon-

¶ Reſpondeo dicendum ſicut Dubio 51.

Agens. 60. 90 ¶ Quòd illud qđ eſt in effectu, vt forma dans eſſe, eſt in agente inquantum huiuſmodi, vt virtus actiua. 4.d.1.q.1.ar.4.q.4.c.

¶ Oppoſitum videtur dicere, Po^a q.7 9.7m./ q.8.2.c.

¶ Reſpondeo dicendum, ſicut Dubio 36.

Agens. 30. 91 ¶ Quòd in agentibus ordinatis, ſecundum pôt dupľr agere vel moueri .ſ. ſm propriam naturam, vel ſm naturam ſuperioris. 22ſ.q.2.3.c./ Veri. q.22.13.c./ Quol.5.2.c.

¶ Oppoſitũ videt̃ dicere a ſimili. 3.d.13.ar.1.q.2.2m./ 3m./ Veri.q.27.3.22m.

¶ Reſpondeo dicendum ſicut Dubio. 301.

Agens. 33. 92 ¶ Quòd aliquid agere pôt vltra ſpeciẽ ſuã in virtute agentis ſuperioris: non autem in virtute propria. 22ſ.q.109.1.c./ 3.2m./ q.112.1.c./ q.114.2.c./ 3^a.q.77.3.3m./ 2.d.18.q.1.3.2m./ 4.d.1.q.1.ar.2.q.1.2m./ 3.c^o.69./ Po^a.q.3.7.c.

¶ Oppoſitũ videt̃ dicere 3 d.43.ar.2.q.1.2m. Veri.q. 27.3.22m.

¶ Reſpondeo dicendum ſicut Dubio. 301.

Albedo. 2. 93 ¶ Quòd hæc propoſitio eſt per ſe. Superficies eſt alba, vel numerus eſt par. 3.2.c^o.57.1m.

¶ Oppoſitum videtur dicere. Poſt.1.lec.9. prin. quia non omne quod dicitur de omni, eſt per ſe.

¶ Reſpondeo dicendum ſicut Dubio. 451.

Alchimia 1. 94 ¶ Quòd alchimia non facit verum aurum. 2.d.7.q.3.1.5m./ 4.d.11.q.1.ar.1.q.3.5m. Po^a.q.6.1.18m.

¶ Oppoſitum videtur dicere 22ſ.q.77.2.1m.

¶ Reſpondeo dicendum, quòd ſicut pôt colligi. 1^a.q.68.4.c./ 22ſ.q.77.2.1m. aliquid pôt dici verum dupliciter .ſ. veritate eſſentiæ & veritate omnium proprietatum eius, in 22ſ. loquitur primo modo, in alijs autem locis, ſecundo modo.

¶ Vel in 22ſ. loquitur de arte alchimiæ agente in virtute naturæ per applicationem agentiũ naturalium, in alijs autem locis, loquitur de arte agente in virtute propria.

¶ Vel in 22ſ. loquitur de habentibus perfectam artẽ alchimiæ, in alijs vero locis, de ſophiſtice agentibus ex ignorãtia veræ artis.

Amicitia. 8. 95 ¶ Quòd amicitia nõ eſt virtus ſpecialis, diſtincta ab alijs, ſed eſt aliquid cõſequẽs omnes virtutes. 12ſ.q.23.3.1m./ q.114.1.1m./ 3.d.17.q.2.2.1m./ Veri.q.11.5.5m./ 2.2.8m.

¶ Immo amicitia eſt ſpecialis virtus, & ſpecialis obiecti .ſ. decentis conuerſationis. 22ſ.q.114.1.0./ 3.d.34.q.1.2.c.

¶ Reſpondeo dicendũ, quòd amicitia dupľr ſumitur .ſ. vt eſt in affectu. Et ſic non eſt virtus, quia vt ſic non habet rationem laudabilis, vt patet in amicitia vtilis vel delectabilis, amicitia vero honeſti præſupponit omnes virtutes, & cõſequitur eas. Secũdo vero modo, vt eſt in exterioribus dictis & factis. Et ſic eſt ſpecialis virtus, quæ etiam nominatur affabilitas. 12ſ.q.60.5.c./ 22ſ.q.114.1.1m.

Amor 25. 96 ¶ Quòd Deus diligit peccatores & damnatos. 1^a.q.20.2.4m./ q.23.3.1m./ 2m.

¶ Immo deus odit peccatores & dãnatos. 3.d.32.q.1.ar.2.q.1.0.

¶ Reſp^o dicendũ, quòd deus diligit peccatores & damnatos quo ad naturam, ſed odit eos inquantum ſunt mali, & inquantũ nõ vult eis bonũ vitæ æternæ, niſi voluntate antecedente. 1.q.20.2.4m./ q.23.3.1m./ 22ſ.q.83.16.c./ 3^a.q.49.4.1m./ 3.d.19.ar.5.q.1.0./ d.28.5.3m./ d.32.2.4m./ 5m./ 3.3.c^o.5.2m. fi./ Veri.q.20.2.c./ Veri.q.2.8.0./ Pſal.5./ Ro.5.lec.2.

Amor. 40. 97 ¶ Quòd homo in ſtatu naturæ integræ, & angelus in puris naturalibus .i. ſine gratia poteſt amare deum ſuper omnia. 1.q.60.5.0./ 12ſ.q.109.3.0./ 2.d.3.q.4.0./ 3.d.29.3.0./ Veri.q.2.1.16m./ q.4.1.9m./ Quol.2.q.4.3.0.

¶ Oppoſitum videtur dicere, 12ſ.q.109.4.0./ 8.0./ 3.3.c^o.60./ 1ſ.Cor.13.lec.1./ He.10.lec.2.

¶ Reſpondeo dicendum, quòd poſſunt amare deum amore naturali, quantũ ad ſubſtantiã operis, ſed nõ quantũ ad modũ amandi, vt .ſ. ex charitate diligãt deũ, ſed indigent auxilio dei. Nam implere mandata legis, contingit dupľr. Vno modo quantũ ad ſubſtantiã operum, prout .ſ. homo operatur iuſta & fortia, & alia virtutis opera. Et hoc modo, homo in ſtatu naturæ integræ, potuit oĩa mandata legis implere. Alioquin homo non potuiſſet in ſtatu illo non peccare, cum nihil aliud ſit peccare, q̃ tranſgredi diuina mandata. Sed in ſtatu naturæ corruptæ, non poteſt homo implere oĩa mandata diuina, ſine gratia ſanãte. Alio modo poſſunt impleri mandata legis, non ſolum quantum ad ſubſtãtiam operis, ſed ẽt quantũ ad modũ agendi, vt .ſ. ex charitate ſiant. Et ſic neq; in ſtatu naturæ integræ, neq; in ſtatu naturæ corruptæ, poteſt homo implere abſque gratia, legis mandata. Indiget inſuper in vtroque ſtatu auxilio dei mouentis, ad mandata implenda, vt habetur. 12ſ.q.109.4.c.

Amor. 43 98 ¶ Quòd deus diligit propter aliud, nõ formaliter, nec effectiue, nec vt finis, ſed diſpoſitiue vel materialiter. 22ſ.q.27.3.0.

¶ Oppoſitum videtur dicere a ſimili. 4.d.2.q.2.ar.1.q.1.2m.

¶ Reſpondeo dicendum, ſicut Dubio. 524.

Amor 90. 99 ¶ Quòd inimici debent amari ex charitate. 3.d.30.1.0.

¶ Immo diligere inimicos, hoc ẽ peruerſum & vituperabile, & charitati repugnãs, qa hoc ẽ diligere malũ alteri^o. 22ſ.q.25.8.c.3m.

¶ Reſpõdeo dicendum, quòd inimici debẽt amari ex charitate quo ad naturam, non aũt quo ad culpam. Amare autem inimicum, vt ſic, eſt peruerſum, ſed quo ad naturã & in communi eſt de præcepto cuilibet, non autẽ in particulari, niſi in præparatione animi, ſed eſt de perfectione. 22.q.25.8.0./ 9.c./ q.34.3.3m./ q.83.8.c./ q.108.1.c./ Veri.q.2.8.c./ 11.4m.

110 ¶ Quòd in patria nullus eſt ordo dilectionis, niſi ſm propinquitatem ad deum. 22ſ.q.26.13.c./ Veri.q.2.9.12m. Amor. 103

¶ Immo quilibet beatus in patria plus diligit ſe quàm proximũ & plus diliget propinquiorem ſibi æque bonum, ſed plus diliget meliorem extantum quam propinquiorem minus bonum. 3.d.31.q.2.ar.3.q.2.0.

¶ Reſpondeo dicendum, quòd gradus dilectionis ſumi poteſt dupľr .ſ. primo ſm differentiam boni optati ſibi vel alij, ſecundò modo ſm intenſionẽ actus. Primo mõ btũs plus diliget meliorẽ q̃ ſe, ſecundo vero mõ erit econuerſo. Sed comparãdo vnũ proximũ alteri. vtroq; mõ plus diligit meliorẽ. Sed inter æque bonos diligit ꝓpinquiorẽ ſibi, ſicut dicitur. 22ſ.q.26.13 c.

101 ¶ Quòd in patria quilibet plus amat ſe poſt deum quàm alium 22ſ.q.26.13.0./ 3.d.31.q.2.ar.3.q.2.0. Amor. 105.

¶ Oppoſitum videtur dicere. Veri.q.2.9.12m.

¶ Reſpondeo dicendum, quòd beati voluntate conſequente volunt maius bonum alteri meliori q̃ ſibi, ſed intenſius ſibi. Antecedente vero etiam maius bonum volũt ſibi. 22ſ.q.26.1.13.c./ 3.d.31.q.2.ar.3.q.2.3m.

102 ¶ Qđ amor naturalis nõ ẽ paſſio ſed cõnaturalitas rei. 12ſ.q.26.1.2.0. Amor. 132.

¶ Oppoſitum videtur dicere 12ſ.q.23.4.0./ q.25.3.4.c./ Ethi.2.lec.5.med.ſ.

¶ Reſpondeo dicendum quòd amor pro inclinatione rei ſeu aptitudine vel cõnaturalitate ad bonũ, largo & nõ proprio mõ eſt paſſio, ſed pro cõſequutione boni, opponitur propriè alijs paſſionibus, ſed diuerſimode, quia in motibus appetitiuæ partis bonũ habet quaſi virtutem attractiuã, malum aũt virtutem repulſiuã. Bonum ergo primo modo in potentia appetitiua, cauſat quandã inclinationẽ, ſeu aptitudinem, ſeu cõnaturalitatem ad bonũ, qđ pertinet ad paſſionẽ amoris, cui per cõtrariũ reſpõdet odiũ, ſed bonũ nondũ habitum ad paſſionẽ deſiderij, cui opponitur fuga mali vel abhominatio, ſed bonũ adeptũ, dat quietationẽ in ipſo bono adepto, & hoc pertinet ad delectationem & gaudium, cui opponitur ex parte mali, dolor & triſtitia, vt habetur 12ſ.q.23.4.c.

103 ¶ Quòd eodem actu numero amatur ratio dilectionis, & obiectum eius. 1.d.17.q.1.5.c. Amor. 183

¶ Oppoſitum videtur dicere a ſimili 1^a.q.87.3.2m.

¶ Reſpondeo dicendum, quòd ratio dilectionis in ſe conſiderata vt res in ratione obiecti, alio actu amatur, ſed in ordine ad obiectũ aliud, eodem actu amatur. 1.d.17.q.17.q.1.5.c.

104 ¶ Quòd eodem actu numero, amatur obiectum, actus & amans 1.d.17.q.1.5.c./ 4m. Amor. 185

¶ Oppoſitum videtur dicere a ſimili 1^a.q.87.3.2m.

¶ Reſpondeo dicendum, ſicut Dubio 103.

105 ¶ Quòd amor eſt vnio amantis, ad amatum. 1^a.q.20.1.c./ 3m./ 12ſ q.25.2.2./ q.28.1.0./ 3.d.27.q.1.1.c./ 2m./ Dio 4.lec.9.& 12. Amor. 200

¶ Immo amor non eſt vnio, ſed ſequitur eam. 12ſ.q.26.2.2m./ q.28.1.2m.

¶ Reſp^o dicendum, quòd amor non eſt vnio ſm rem, ſed ſm affectum. 12ſ.q.25.2.2m./ q.28.1.c./ 2m./ 3.d.27.q.1.1.2m./ d.29 3.2m./ d.32.3.3m. Veri.q.26.4.c.

106 Quòd cognitio eſt cauſa amoris. 12ſ.q.27.2.c./ 22ſ.q 26.2.1m./ 1.d.15.1.q.4.1.3m. Amor. 272

¶ Oppoſitum videtur dicere 4 d.50.q.2.ar.1.q.4.2m.

¶ Reſpondeo dicendum dupliciter .ſ. primo quòd amor eſt in vi appetitiua, quæ reſpicit rem, ſm quòd in ſe eſt. Vnde ad perfectionẽ amoris ſufficit quòd res prout in ſe apprehendit, ametur. Ob hoc ergo contingit, quòd aliquid plus amatur, q̃ cognoſcatur, quia poteſt perfecte amari, etiam ſi non perfecte cognoſcatur, ſicut maxime patet in ſcientijs quas aliqui amant, propter aliquam ſummariam cognitionem, quàm de eis habent.

¶ Secundo dicendum, ſicut Dubio. 424.

107 ¶ Quòd in analogis prius dicit̃ dupliciter .ſ. ſm rem, & ſm impoſitionem nominis. 1^a.q.13.6.0./ q.33.2.4m./ 1.d.25.2 1m./ 3.1.c^o.34./ Veri.q.4.1.c.8m., Ma.q.1.5.19m./ Opuſ 3.c^o.27./ Eph.3.lec.4.fi.1/ Meth.5.lec.4.fi. Analogia. 5.

¶ Oppoſitum videtur dicere. Veri.q.2.11.8m./ Anima 2. lec.2.

¶ Reſpondeo dicendum, quòd nõ eodẽ modo dr̃, nec reſpectu eiuſdem. 2.plo.2.2m./ d.35.4.c./ 3 1.c^o.34. Po^a.q.7.7.c.fi.

108 ¶ Quòd analogum eſt æquiuocũ in vno analogato, ſecundum propriam rationem: vniuocum autem eſt in quolibet. 1^a.q.16.6.c./ Analogia. 15 12ſ.q.20.3.c./ 3m.

¶ Oppoſitum videtur dicere. 12ſ. q.20.3.c./ 1.d.19.q.5.2.1m.

¶ Reſpõdeo dicendũ dupl'r, ꝙ ratio propria analogi ſumit du-pl'r. ſ. pro ſignificatione principali, qua verificatur de ſolo primo analogato. Et ſic intẽdit in duobus locis, primo recitatis. Alio modo pro conceptu communi ad omnia ſua analogata. Et ſic verum eſt quod dicitur in aliis duobus locis.

¶ Vel dicendum, ꝙ analogum eſt triplex. ſ. ſm intentionem tñ, vt ſanitas: ſm eſſe tñ, vt cõe ad corruptibile & incorruptibile, & ſm vtrunq;, vt tranſcendentia. In primis igitur locis, loquitur de analogo primo modo dicto, in aliis autem, ſecundo & tertio modo, vt elicitur. 1.d.19.q.5.2.1m.

Analogia. 18. 119 ¶ Quòd omne analogum ſimpliciter & per ſe dictum, intelligitur de eo de quo per prius dicitur. 1. d.9.q.1.1.2m./ Periei^a. lec. 5. princ.

Analogia. 20 120 ¶ Quòd intelligit de eo, de quo dr̃ per poſterius. Ver.q.7.5.3m.

¶ Reſpondeo dicendum ſicut Dubio. 8.

¶ Quòd primum in analogis, oportet poni in diffinitione aliorum 1a.q.13.6.c./ 10.c/ 3.d.33.q.1.ar.1.q.2.1m./ 3̃.1.c°.32.5m.

¶ Immo hoc verum eſt tantum in analogia, ſecundum determinatam habitudinem 1a.q. 13.5.c./ 1.d.8. q.4.3.1m. / d.35. 4.0./ Veri.q.12.11.0.

¶ Reſpõdeo dicẽdũ, ꝙ analogia eſt duplex. ſ. prima determinatæ habitudinis, ſicut inter ſubam & accidẽs. Et de hac loquitur in locis primo allegatis. Ideo non dicit in omnibus ſed indefinite. Secunda eſt analogia proportionalitatis eorum quæ in infinitũ diſtant, ſicut inter deum & creaturas. Et in his primum in analogis non ponitur in diffinitione aliorum, vt elicitur. 1.prolo.2. 2m./ Veri.q.2.11.c./ 6m.

Angelus. 3. 121 ¶ Quòd angeli non fuerunt ante mundum. i. ante corpora. 1.q. 61.2.3.0./ q.102.2.1./ 4.1./ 2.d.2.q.1.3.0./ Po^a.q.3.18.0.

¶ Immo angeli dicuntur ſemper fuiſſe. Po^a.q.3.18.20m.

¶ Reſpondeo dicendũ, ꝙ angeli dñr ſemper fuiſſe, non quia ab æterno fuerunt, ſed quia omni tempore fuerunt quia quandocũque fuit tempus, fuerunt angeli. Et per hunc ẽt modum creaturæ corporales ſemper fuerunt. Po^a.q.3.18.20m.

Angelus. 7. 122 ¶ Quòd eſſe angeli, non eſt infinitum, licet angeli ſint penitus a materia ſeparati ſecundum eſſe. 2.d. 20.q.1.1. 6m./ Quol. 10.4. 2m./ 3m./ Opuſ.53.fin.

¶ Immo eſſe angeli eſt infinitum. 1a.q.7.2.0./ q.50.2.4m./ q.52. 2.c./ 2.d.18.q.2.2.2m.

¶ Reſpondeo dicendũ, ꝙ eſſe angeli non eſt infinitum priuatiue, modo quanti, ſed negatiue, non ſimpliciter, ſed reſpectu termini durationis, quo caret. 2.d.2. q. 1.1. 6m./ Quol. 10. 4.2m./ 3m./ Opuſ.53.27m.

Angelus 11. 123 ¶ Qđ eẽ angeli ẽ accidẽs. 1.q.50.2.3m./ q.61.1.c. Opuſ.72.q.14

¶ Oppoſitum videtur dicere. 1a.q.77.1.0.

¶ Reſpõdeo dicendũ, ꝙ talia frequenter inueniuntur eſſe dicta in diuerſis locis quæ ſic intelligi debent. Eſſe enim habet comparationem ad principium eſſendi, & ad ipſum quod eſt, ſi non ſit ſuum eſſe, quod ſolum in deo habet locum. Et hoc patet, quia eſſe album, ipſum album non eſt accidens, ſed habito reſpectu ad albedinem, eſt principium eſſe albi, in quo ſolum eſſentialiter eſt albedo. Ad ipſum vero ſubiectum comparatum, eſſe album eſt accidens, per quem modum eſſe rei animatæ, habito reſpectu ad principium, vt eſt principium talis eſſe, ipſum eſſe nõ eſt accidens, quia natura eius, vt principium eſt in homine ſaluatur. ſ. eſſe hominis. Primum enim principium formale eſſendi, eſt ipſum eſſe, per quod quælibet forma dicitur cauſare eſſe. Vnde forma non dat eſſe ſuæ materiæ, quæ dicitur actus, niſi per ipſum eſſe quòd eſt etiam actus ipſius formæ, qđ tamen dicitur ſequi ſuam formam. Sic igitur ſi fiat reſpectus ad ipſum principium eſſendi in compoſito, eſſe non eſt accidens. Si vero fiat reſpectus ad ipſum qđ eſt, vt ad angelum, vel ad quodcunq; aliud, illud eſſe eſt accidens, quia ipſum quod eſt, intelligi poteſt & diffiniri per propoſitionem indicantem quòd quid eſt, etiam ſi non ſit, nec per aliquem dici poſſet ipſum eſſe, cum ſuum eſſe, non ſit ipſum ens. Vnde in angelo, licet idem ſit id quod eſt, & ſuppoſitum. ſ. & ipſum principium eſſendi, non tamen propter hoc quod accidentaliter ſe habet reſpectu vnius, eſt accidens reſpectu alterius. Differunt enim in angelo, eſſe & ſuppoſitum ſecundum rationem. Et hoc ſufficit ad propoſitum, vt habetur. Opuſ.72. q. 14.

Angelus. 12. 124 ¶ Quòd in ſubſtantiis ſeparatis a materia. i. in angelis, idem eſt ſuppoſitũ & natura ſm eſſe, licet differãt ſm rationem. 1.q.3.3. c./ 1.d.25.1.3m./ 3.d.5.q.1.3.c./ 3̃.4. c°.55.4m./ Po^a. q.7. 4.c./ q.9.1.c./ 3.4m./ Spũ.4.9m./ Anima 17.10m./ Opuſ.30.lec.5./ Opuſ.32.lec.6./ Opuſ.37.c°.4./ Meth.7.lec.11.fi./ Lib. 8.lec.3. Lib.9.lec.fi./ Anima 3. lec.8.

¶ Oppoſitum videtur dicere. 3a.q.17.1.c./ 1.d.5.1.c./ d.34. q.1. 2.c./ 1m. Vnio.1.c.princ./ 3.14m./ Quol.2.q. 2.2.0./ Poſter. 2. lect. 6.fi.

¶ Reſpondeo dicendum tripliciter. ſ. primo ꝙ ſuppoſitum & natura poſſunt conſiderari dupliciter. Vno modo quo ad conſtitutiua vtriuſq; tantũ. Et ſic quia in rebus materialibus ſuppoſitum conſtituitur & indiuiduatur per materiam ſignatam, quæ non pertinet ad diffinitionem quæ ſignificat quidditatem ſeu naturam ſiue eſſentiam, ideo ſemper dicit Doctor ſanctus, quòd in talibus ſuppoſitum & natura differunt realiter. Sed in angelis ſuppoſitum non conſtituitur per aliquid aliud, imuno ipſa eſſentia & natura eorum per ſeipſam indiuiduatur. Et ſic intelligit in omnibus locis primo allegatis, quòd in angelis ſuppoſitum & natura ſunt idem. Alio modo natura poteſt conſiderari pro eo ſolo quod ſignificatur per diffinitionem, ſuppoſitum autem pro omni eo quod eſt in re, eo modo quo dicit. 3.d. 5.q.1.3.c. ſ. quòd de ratione perſonæ eſt, quòd comprehendat omnia quæ ſunt in re. Et quia in omni creatura ſunt aliqua, quæ non ſunt de diffinitione rei, vt accidentia & eſſe, ideo in omni creatura, differt ſuppoſitum a natura, & in ſolo deo in quo nullum eſt accidens & cuius eſſe & eius eſſentia, ſunt idem ſuppoſitum & natura. Cum enim nomine naturæ intelligatur id quod per diffinitionem proprie ſignificatur, nomine autem ſuppoſiti, intelligatur indiuiduum habens illam quidditatem, ſecundum triplicem gradum ſubſtantiarum in vniuerſo, triplex inuenitur differentia ſuppoſiti a natura, in ſubſtantiis ſi quidem materialibus ſuppoſitum differt a natura dupliciter, ſcilicet ſecundum rem, & vltra hoc ſecundum rationem. Differt etiam primo modo dupliciter, ſcilicet intrinſece, & extrinſece. Intrinſece quidem, quia aliquid eſſentiale, ſuppoſitum ſibi intrinſecum includit: quod non includit natura, ſcilicet principia indiuiduationis. Si enim Sortes diffiniretur, in diffinitione eius poneretur hæc materia ſignata: quæ non ponitur vt ſignata in diffinitione naturæ humanæ. Differt ſecundo extrinſece, quia aliquid reale extrinſecum ſibi, includit ſuppoſitum, ſcilicet eſſe actualis exiſtentiæ, quod non includit natura. Eſſe enim actualis exiſtentiæ, primo eſt actus ſuppoſiti, cuius eſt fieri, quod tamen non caderet in diffinitione Sortis, ſi diffiniretur. Differt inſuper ſecundum rationem, vt patet. In ſubſtantiis autem ſeparatis aliis a prima, ſuppoſitum differt a natura, duobus modis tantum, ſcilicet primo extrinſece ſecundum rem, & ſecundum rationem. Nihil enim reale intrinſecum ſibi includit ſuppoſitum in eis, quod non includat natura: quia non individuatur ſuppoſitum per aliquid poſitiuum, contrahens naturam ſpecificam, quod ſit velut differentia indiuidualis, ſuppoſito intrinſeca, ſicut eſt in ſubſtantiis materialibus. Sed quia in eis, eſſe actualis exiſtentiæ differt a natura, quod primo eſt actus ſuppoſiti, ideo ſuppoſitum in eis differt extrinſece a natura. Addit extrinſece realitatem actualis exiſtentiæ. Differt ſecundo ſecundum rationem, vt patet. In deo vero, ſuppoſitum vno tantum modo differt, ſcilicet ſecundum rationem: quia nec natura diuina indiuiduatur per aliquid additũ, nec eſſe ſuæ actualis exiſtentiæ, diſtinctũ eſt realiter ab eius eſſentia. Hanc ſolutionem innuit ipſe doctor ſanctus. Quol.2.q.2.2.1m.

¶ Secundo eſt dicendum, ꝙ natura poteſt ſumi dupliciter. ſ. in concreto & in abſtracto, vt habetur 1a.q.3.3.c./ 1.d.23.1.c./ d.25 1.c./ Quol.2.q.2.2.c./ Quol.8.q. 2. 1. 1m./ Opuſ. 30. lec.5.0./ Meth.7.lec.2. Lec.5.fi. Primo modo ſignificatur vt totum, & prædicatur de ſuppoſito. Ideo eſt idem quod ſuppoſitũ. Vnde.7 Meth.lec.5.fi. dicitur, ꝙ ipſum quod quid eſt, non eſt ipſa natura in abſtracto, vt humanitas, ſed animal rationale. Sed ſecundo modo ſignificatur natura vt pars. Ideo non prædicatur de ſuppoſito. Hæc elicitur in locis præallegatis in hac ſecunda reſponſione.

¶ Tertio dicendum, quòd ſuppoſitum & natura, poſſunt iterum conſiderari tripliciter, ſcilicet Logice, Phiſice, & Methaphiſice. Primo modo ſunt idem, in omni ente per ſe, ſiue cõpoſito, ſiue ſimplici. Sed in ſolo ente per accidens, differunt, vt habetur. 7. Meth.lec.4./ Lec.5.0. quia logicus eſt artifex rationis, conſiderans naturam & ſuppoſitum abſtracte, vt in intellectu, habent eſſe ſine iis quæ in re ſunt, ſecundum quòd natura ſummitur pro ſecunda ſubſtantia, & ſuppoſitum pro prima. Et ſic ſunt idem: vt dicitur in prædicamentis. Secundo autem modo in omni ſimplici ſunt idem, ſiue creata ſiue increata. Et tantum in rebus materialibus differunt, quia Phiſicus ſiue Methaphiſicus eſt artifex realis conſiderans res, vt ſunt extra intellectum in rerum natura. Et quia in re materiali eſt aliquid conſtituens ſuppoſitum, quod non conſtituit naturam ſpeciei, non autem in re immateriali, ideo ſecundum Phiſicum, ſiue Methaphiſicum, natura, & ſuppoſitum in angelis ſunt idem, ſed in compoſitis differunt. Tertio autem modo in omnibus creaturis differunt, & in ſolo deo ſunt idem, quia Metaphiſicus eſt maxime abſtractiuus, quia abſtrahit ab omni materia, non ſolum ſecundum rationem, ſed etiã ſecundum eſſe. Ideo ſummit naturam pro ipſa forma totius in abſtracto, ſuppoſitum autem pro re ſubſiſtente cum omni eo quod eſt in re. Et quia in omni re præterquam in deo ſunt aliqua

aliqua præter formam totius, ideo ſm metaphyſicum ſuppoſitum & natura, ſunt idem in Deo, & in creaturis differũt. Hæc ſolutio tangitur.7.Meth.lec.11.ſi./Phi.prolo.prin°.

Angel°.52. 115 ¶ Quòd impoſſibile eſt, eſſe duos angelos vnius ſpeciei, quia omnes angeli differunt ſpecie ſecundum diuerſos gradus naturæ intellectiuæ.1ª.q.50.4.c./4m.

¶ Immo Deus poteſt facere alium angelum, perfectiorem primo angelo, qui nũc primus eſt, & eſſet alterius ſpeciei a primo. Ergo & alium eiuſdem ſpeciei cum magis & minus in diuerſis angelis inueniatur, vt habetur. Aïa.7.6m. Et etiam quia ſimpliciter loquendo, qualibet re a ſe facta, poteſt Deus facere meliorem.1ª.q.25.6.c.ſi.

¶ Reſpondeo dicendum dupliciter, primo ſicut Dubio.512.

¶ Secundo dicendum, ꝙ magis & minus dicitur dupliciter. Vno modo ſecundum ꝙ materia eandem formam diuerſimode participat, vt homo & lignum albedinem. Et ſecundum hoc magis & minus non diuerſificant ſpeciem. Alio modo ſecundum gradus perfectionis formarum. Et hoc diuerſificat ſpeciem. Diuerſi enim colores ſpecie ſunt, ſecundum quod magis & minus propinque ſe habent ad lucem. Et ſic magis & minus in diuerſis angelis inuenitur, & non in eadem ſpecie, vt habetur. Anima.7.6m.

Angel°.55. 116 ¶ Quòd differentiæ angelorum, vt multi tenent, ſumũtur ſm diuerſos gradus poteſtatis.1ª.q.50.2.1m./4.o./q.56 2.1m/12ſ.q.50.5.c./2.d.3.q.1.3.c. d.9.5 c./5.2.c°.93./Verit.q.8.7.c.ſi./Spũ.8.c./Aïa.7.c. Quol.8.vel 9.q.4.1.3m./Opuſc.1.c°.26./Opuſ.3.c°.77.Opuſ.30.de.7.ſi./Lec.9./Opuſ.42.cap.5./Opuſ.72.q.8./Cauſis.Lec.5.

¶ Immo multiplicatio indiuiduorum eiuſdem ſpeciei, inuiſ fieri poſſe per aliquam potentiam, quæ non ſit potentia materiæ, quæ quãuis poſſit reperiri ſine materia, vt in angelis, tamẽ ſecundum eam non ſit multiplicatio indiuiduorum in eadem ſpecie, cum tot ſint ſpecies, quot indiuidua in eis, differentia exiſtente tñ ſm diuerſos gradus perfectionis.1ª.q.55.2.1m.ſi.

¶ Reſpondeo dicendum, ꝙ hoc dictum eſt, quia nondum inuentum erat aliquid, ad oſtendendum potentiam non multiplicare indiuidua in eadem ſpecie. Quod tamen multi tenebãt. Opuſc.72.q.8.

Angel°.68. 117 ¶ Quòd angel° aſſumit corpus, ꝓpria virtute. 2.d.8.q.1.2.2m.

¶ Immo angelus aſſumit corpus virtute diuina. 1ª.q.51.2.2m./3m.

¶ Reſpondeo dicendum, ꝙ verum eſt vtrumq;, quia ibi virtus Dei principaliter, ſed virtus angeli inſtrumẽtaliter cõcurrit.

¶ Vel dicendum, ꝙ in ſecundo Sententiarum loquitur quo ad ſimplicem motum corporis aſſumpti, ſed in Prima parte, quo ad condenſationem aeris, & figurationem eius talem, ꝙ congruat ad repræſentãdũ intelligibiles virtutes, & myſteria, ac effectus gratię Dei ad ſalutem hominũ, vt habeť. 1ª.q.51.2. 2m.

Angel°.123. 118 ¶ Quòd motus angeli, poteſt eſſe continuus & diſcontinuus, ſicut vult. 1ª.q.53.1.o./2.3.c./Quol.1.q.3.2.1m./3m.

¶ Immo motus angeli, non poteſt eſſe continuus, ſed tantum diſcõtinu°.12ſ.q.113.7.5m/1.d.8.q.3.3.o./d.37.q.4.1.c./3m./2.1m./3.6m./2.d.2.q.1.1.4m/d.3.q.2.5m./Quol.8.vel.9.q.4.4.c.ſi./Quol.11.4.c.ſi.

¶ Reſpondeo dicendum, ꝙ vt habetur quinto & ſexto Phiſicorum, motus habet cõtinuitatem a mobili, & a magnitudine ſuper quam ſit, & a tempore. Motus ergo angeli, poteſt cõtinuari ex parte vię ſeu magnitudinis, & temporis, ideſt ſine intermiſſione per quietem mediã, non autem ex parte mobilis, quia angelus non eſt continuus.

Angel°.125. 119 ¶ Quòd angelus dum mouetur, partim eſt in vtroq; termino. 1ª.q.53.1.1m./3.3m.

¶ Oppoſitum videtur dicere.1.d.37.q.4.1.3m.

¶ Reſpondeo dicendum, ꝙ in Prima parte loquitur de motu continuo, ſed in primo ſententiarum, de motu diſcreto.

Angel°.127. 120 ¶ Quòd angelus dum mouetur motu continuo, in principio eſt in toto loco diuiſibili, a quo incipit moueri. Sed dum eſt in ipſo moueri, eſt in parte loci quem deſerit, & in parte loci quẽ occupat.1ª.q.53.1.1m./3.3m.

¶ Oppoſitum videtur dicere.1.d.37.q.4.1.3m.

¶ Reſpondeo dicendum, ſicut Dubio. 119.

Angel°.131. 121 ¶ Quòd angelus mouetur, ſm totam vim ſuam, in id quod agit.1ª.q.62.6.o./q.63.8.3m./1.d.17.q.1.3.4m./4.d.4.q.2.ar.3.3.1m./Veri.q.24.10.c./Matth.25.

¶ Oppoſitum videtur dicere.2.d.7.q.1.c.ratione ſecũda./Mal.q.16.6.17m.

¶ Reſpondeo dicendum, ſicut Dubio.125.

Angel°.135. 122 ¶ Quòd angeli ſũt immutabiles, & icorruptibiles. 1ª.q.9.2.c./q.10.5.c.ſi.q./50.5.o./q.61 2.3m/q 75.6.c.ſi./q.97.1.c./2.d.3.q.1.1.c./d.7.q.1.c./d.23.q.1.1.2m./d.34.4.c./5.2.c°.54./91.3m. Poª.q.5.3.4.c./Aïa.14.c. 3m./Trin.20.4m/Opuſc.3.c°.74./Opuſc.9.q.47.

¶ Oppoſitum videtur dicere.1ª.q.9.2.c./q.10.5.c.ſi./q.44.2.o./q.45.2.1m./1.d.8.q.3.1m./2m.

¶ Reſpondeo dicendum, ꝙ licet ſint immutabiles & incorruptibiles, quia in eis non eſt potentia ad non eſſe, ſunt tamen mutabiles ſecundum potentiã creantis, vt habeť. Poª.q.5.4.c.ſi.

123 ¶ Quòd angelus immotat voluntatem noſtram, eſt omnino hæreticum.1ª.q.106.2.c./12ſ.q.80.3.1m./Ver.q.22.9.c. Angelus.152.

¶ Oppoſitum videtur dicere.Quol.3.q.3.2.o.

¶ Reſpondeo dicendum, ꝙ angelus poteſt immutare voluntatem hominis perſuadendo ſolum, vel cogitando paſſiones, non autem de neceſſitate, vt habetur.1ª.q.111.2.o.

124 ¶ Quòd angeli agunt in inferiora per imperium tantum. Ma.q.16.1.14m./15m./Spũ.6.8m.Quol.6.q.2.1.o./Opuſ.53.10m. Angelus.159.

¶ Oppoſitũ videtur dicere. Quol.8.vel 9.q 4.5.o./Opoſc.11.art.3.13m.

¶ Reſpondeo dicendum, ꝙ angeli agunt per imperium tantũ, inquantum nullam actionem habent. ad quam non concurrat voluntas eorum. Sed non agunt per imperium tantum, ita quòd excludantur, eorum eſſentia, intellectus, & virtus & agentia naturalia, per quæ agunt angeli, tranſmutando materiam ad formam.

125 ¶ Quòd non oportet operationem angeli procedere ab eo, ſecundum totam virtutem ſuam: cum ſit dominus ſui actus. 2.d.7.q.1.2.c. ratione ſecunda./Ma.q.16.6.17m. Angelus.162.

¶ Oppoſitum videtur dicere. 1ª.q 62 6.o/q.63 8.3m./1.d.17.q.1.3.4m./4.d.4.q.2.ar. 3.q.3.1m. Ver.q.24.10.c./Math.25.

¶ Reſpondeo dicendum, ꝙ in primis locis loquitur de operationibus angelorũ ſm ꝙ dependent ex libero arbitrio ipſorũ. Sed in aliis locis loquitur de eis, ſecundum ꝙ voluntati eorum nihil reſiſtit ex parte corporis, nec ex parte ſenſualitatis, ſicut in nobis.

126 ¶ Quòd angeli dupliciter poſſunt agere in animas noſtras.ſ. confortando intellectum, & illuſtrando fantaſmata. 1ª.q.111.1.c./Quol.8.vel 9.q.4.5.c. Angelus.169.

¶ Oppoᵐ.videtur dicere.1ª.q.54.4.2m./Ꝑ2.c°.94.3m.

¶ Reſpondeo dicendum, ſicut Dubio.137.ſi.

127 ¶ Quòd ſubſtantiæ ſeparatæ, ideſt angeli, non ſunt principia intellectus humani, cum creatio intellectus humani ſit immediate a Deo 1ª.q.65.3.c. Angelus.275.

¶ Immo ſubſtantiæ ſeparatæ ſunt principia intellectus humani. Meth 1.lec.vlt.ſi.

¶ Reſpondeo dicendum, ꝙ ſubſtantiæ ſeparatæ quocunq; modo accipiantur, ſunt principia intellectus humani, vel per creationem, ſicut Deus eſt principiũ eius, vel illuminando, dirigendo, & confortando ipſum, ſicut angeli, aut etiam per motionẽ obiectiualem, ſicut tranſcendentia. 1ª.q.111.1.o.

128 ¶ Quòd tempus angeli, poteſt eſſe continuum & diſcretum, ſicut & motus eius. 1ª q.53.3.o. Angelus.188.

¶ Immo tempus angeli eſt tãtum diſcretum. 12ſ.q.113.7.5m./1.d.8.q.3.3.c./d.37.q.4.3.o/2.d.2.q.1.1.4m./d.3.q.2.5m./Quolib.2 5.c./Quol.11.4 c.ſi./Opuſc 36.c°.1.

¶ Reſpondeo dicendum, ꝙ quia tota ratio continuitatis in tẽpore, eſt ex continuitate motus, vt dicitur 4°.Phiſicorum, ideo huic dubio applicetur ſolutio, poſita ſuperius ad dubium. 118.

129 ¶ Quòd operatio angeli ſucceſſiua, ideſt motus.ſ.intellectio & affectio, menſuratur tempore, non autem æuo. 1ª.q.10.5.1m./q.10.1 2m./2.d.2.q.1.1.4m./Verit.q.8. 4.15m./Ma.q. 16.4.19m.Spũ.5.4m./Quol.10.q.2.o. Angelus.197.

¶ Immo propria operatio angeli, menſuratur æuo. 2.d.2.q.1.1.4m. Quol.5.7.c.

¶ Immo nulla operatio angeli, mẽſuratur æuo. Opoſ.36.c°.4.

¶ Reſpondeo dicendum tripliciter.ſ.primo, ꝙ operatio angeli ſucceſſiua, põt menſurari tempore, tamquam menſura propria, & æuo tamq̃ menſura diſtanti, & æternitate tamquam menſura prima, & ſeparata, vt habetur.1ª.q.10.6.c./2.d.2.q 1.2.c.

¶ Secũdo dm, ꝙ operatio ꝓpria & cõnaturalis angeli.ſ.qua intelligit & amat ſe, eſt ſine ſucceſſione, & menſurať æuo. Sed operatio eius circa alias naturas, eſt variabilis, & menſuratur tpe.

¶ Tertio dicendũ, quia ſicut habeť 4.Phiſicorũ, tẽpus eſt numerus motus, ſm prius & poſterius, & per conſequens eſt mẽſura rei ſucceſſiue, & habentis viciſſitudinem, vt dr.2.d.2.q.1.1.c./4m.Sed operatio angeli, põt ſumi dupliciter.ſ.vel vna numero. Et ſic menſurať æuo, vt probať.Quol.5.q.4.c.ſi. & nõ menſurať tempore, quia ſic non eſt ſucceſſiua, nec habet prius & poſterius, nec viciſſitudinem. Vel multę numero, ſecundum quòd vna intellectio ſuccedit alteri per aliam ſpeciem, & vna affectio, alteri affectioni. Et ſic menſuratur tempore, vt probatur in locis, ſecondo & tertio loco allegatis. Et applicatio eius continua, menſuratur continuo, & diſcreta diſcreto, quod eſt numerus rerum continuarum.1ª.q.53.3.c./.12ſ.q 113.7.5m.

130 ¶ Quòd eſſe angeli & ſubã eius mẽſurať æuo.1ª.q.10.5.1m./2.d.2.q.1.1.o./.Ma.q.16.4.19m./.Spũ.5.4m./.Quol.5.q.4.c.ſi./. Angelus.202.

Quol.9.

Quolib.9.vel.10.q.2.a./Quol.10.vel 11.q.4.a./Opuſc.36.cº. 4.ſi./cº.5.ſi.

¶ Immo eſſe angeli menſuratur æuo, ſed ſubſtancia eius menſuratur per nunc æui.1.d.19.q.2.a.c.

¶ Reſpondeo dicendum, ſicut Dubio.586.

Angelus. 304. 131 ¶ Quòd viſio beata angeli, menſuratur æuo. 1ª.q.10.5.1m./2.d.2.q.1.a.4m./Quol.5.q.4.c. Quol.9.vel.10.q.2.a.

¶ Immo viſio beata angeli, menſuratur æternitate.1.q.10.5.1m./2.d.2.L./Opuſc.36.cº.4.

¶ Reſpondeo dicẽdum tripliciter, ſcilicet primo, ꝙ vt dicitur. Quol.5.q.4.c.prinº.ex ignorantia linguę Grecæ, diſtinguitur inter æternitatẽ & æuum, ſicut ſi quis diſtingueret inter hominem & antropon, quæ non differunt niſi ſecundum vocem.

¶ Secundo dicendum, ꝙ ſicut habetur ibidem, æuũ nihil aliud eſt, niſi participatio æternitatis. Ideo idem eſt dicere, participat æternitate, vt dicitur in locis ſecundo allegatis, & dicere, menſuratus æuo, ſicut allegatur in primis locis.

¶ Nec obſtat, ꝙ 1ª.q.10.5.2m./2.d.2.L. diſtinguere vř æuum a participatione æternitatis, cum dicit ꝙ eſſe angelorum menſurař æuo, & viſio beata participat æternitate, quia alia participatio æternitatis eſt, quo ad eſſe naturæ, & alia quo ad eſſe gloriæ, quia angelus beatus, magis eſt in participatione æternitatis, ꝙ̃ demon, vt dicitur.2.d.2.q.1.a.5m./Quol.5.q.4.ſi. Tamẽ vtraq; participatio poteſt dici æuum.

¶ Tertio dicendum, ꝙ ſicut dicitur. Quolib.5.q.4.c. viſio beata menſuratur æternitate, vt prima menſura & ſeparata, æuo aũt vt menſura homogenea.

Angelus. 350. 132 ¶ Quòd inferiores angeli, exercent officia ſuperiorũ. 2.d.10.a.2m./3m./4m./d.11.q.1.a.2m.

¶ Immo iam traſcẽderet limites ſuos.3.d.13.ar.2.q.2.2m./3m. Reſpondeo dicendum dupliciter.ſ.primo, ſicut Dubio.301.

¶ Secundo dicendum, ꝙ inferiores angeli exercent officia ſuperiorum, in virtute ſuperiorum. Ideo angeli infimi poſſunt arcere dęmones, & facere miracula, vt habetur. 1ª.q.112.2.2m./q.113.3.3m./2.d.10.a.2m./3m./4m./d.11.q.1.a.2m./ꝫ.3.cº.80.ſi./Veri.q.9.2.2m./Opuſc.3.cº.126.ſi./He.1.lec.3.ſi.

Angelus. 362. 133 ¶ Quòd formæ ſuperiorum angelorũ, ſunt vniuerſaliores formis inferiorum. 1ª.q.55.3.o./q.89.1.c./q.110.2.c./q.116.1.c./2.d.3.q.3.2.c./d.9.3.c./d.10.2.c./d.14.2.c.ꝫ.2.cº.96./Lº.3.cº.79.1m./80.1m./Ver.q.8.10.o./15.c.ſi. q.9.5.c./Ma.q.16.4.c.ſi./8.c./Quol.8.vel 9.vel.11.q.1.3.c./Aia.7.5m./18.c./Opuſc.3.cº.78./81./126./Cauſis lec.4./Lec.10.

¶ Oppoſitum videtur dicere.1ª.q.28.7.c.

¶ Reſpondeo dicendum dupliciter.ſ.primo, ſicut Dubio. 476.

¶ Secundo dicendum, ꝙ ſcientia ſuperiorum angelorum, dicitur eſſe vniuerſalior, quo ad ampliorem modum intelligendi, & non quo ad modum prædicandi, vt habetur.1ª.q.104.4.1m.

Angelus. 392. 134 ¶ Quòd intellectus angeli, eſt ſemper in actu, & numquã in potentia.1ª.q.50.1.2m. q.54.4.c./ꝫ.2.cº.95./96./Veri.q.8.5.o./Ma.q.16.2.6m./5.6.c.

¶ Oppoſitum videtur dicere.2.d.3.q.3.1.5m./d.9.2.6m.

¶ Reſpõdeo dicendum, ꝙ intellectus angeli eſt ſemper in actu, reſpectu ſibi naturaliter cognitorũ, & ſic ſemper eſt in actu ſecundo, & in nulla potẽtia, reſpectu verbi Dei, non aũt in actu ſemper reſpectu reuelandorũ, vt habeř.1ª.q.58.1.o./22ę.q.180.6.2m.

Angelus. 394. 135 ¶ Quòd intellectus angeli, eſt in potentia eſſentiali & accidẽtali, reſpectu reuelandorũ, ſed reſpectu naturaliter cognitorũ, eſt tantum in potentia accidẽtali.1ª.q.58.1.o./q.62.1.c./12ę.q.56.5.c./2.d.3.q.3.1.5m./d.9.2.6m./Ma.q.16.5.c./6.c./4m.

¶ Oppoſitum videtur dicere a ſimili.1ª.q.26.6.4m./1.d.44.o./Poª.q.3.16.c./17m.

¶ Reſpondeo dicendum dupliciter.ſ.primo, ſicut Dubio.134.

¶ Secundo, ſicut Duº.502, quia ille qui nũc eſt, tranſcenderet.

Angelus. 300. 136 ¶ Quòd in angelis ſunt tantum duæ potentiæ.ſ. intellectus & voluntas.1ª q.54.5.c./q.79.1.3m./Ma.q.16.1.14m.

¶ Oppoᵐ. videtur dicere.1ª.q.54.5.c./Opuſc.11.cº.3.13m.

¶ Reſpondeo dicẽdum, ꝙ aliæ potentiæ dicuntur eſſe in angelis ſm quãdam ſimilitudinẽ, ſed non propriè, vt habeř.1.q.54.5.c.

Angelus. 303. 137 ¶ Quòd in angelis non eſt intellectus agẽs, nec intellectus poſſibilis.1ª.q.54.4.o./ꝫ.2.cº.96.7m.

¶ Oppoſitum videtur dicere.2.d.3.q.3.4.4m.

¶ Reſpondeo dicẽdum, ꝙ intellectus agens & poſſibilis poſsũt ſumi dupliciter, ſcilicet primo prout intellectꝰ poſſibilis eſt in potentia ad ea quæ naturaliter poteſt cognoſcere, & vt intellectus agens, habeat ea facere in actu, per abſtractionẽ ſpecierum a materia, illuſtrando fantaſmata, ſicut ponit Ariſtotiles in Tertio de anima. Secũdo prout intellectus eſt aliquando in potentia reſpectu ſupernaturalium, & vt vnus intellectus dicitur illuminare alium intellectum inferiorem, confortando eum. Primo igitur modo, in angelis propriè non eſt intellectus agẽs neq; poſſibilis, ſed tantum ſecundo modo. Ideo dicit. 1ª.q.54.4.c.ſi. ꝙ non eſt in eis, niſi æquiuoce.

138 ¶ Quòd angelus vno & eodem actu, ſimul intelligit ſe intelligere, & eſſentiam ſuam, non autem homo. 1ª.q.87.3.c. Angelus.319.

¶ Oppoſitum videtur dicere a ſimili.1ª.q.87.3.2m.

¶ Reſpondeo dicendum dupliciter.ſ.primo, ſicut Dubio.303.

¶ Secundo dicendum, ꝙ angelus ſimul vtrumq; intelligit, quia hoc quod eſt intelligere ſuã eſſentiam, eſt propria perfectio ſuæ eſſentiæ, quæ eſt proprium obiectũ ſui intelligere. Simul autẽ & vno actu intelligitur res cũ ſua perfectione. In homine vero ſui intelligere obiectũ primum, non eſt ipſa eius eſſentia, ſed aliquid extrinſecũ.ſ.natura rei materialis. Vnde alius eſt actus quo intellectus intelligit lapidem, & alius actus quo intelligit ſe intelligere lapidem, vt habetur.1ª.q.87.3.c.ſi./2m.

139 ¶ Quòd angelus indiget lumine, in cognitione ſupernaturali, nõ autem in cognitione naturali. Sed homo indiget in vtraq;. 3.d.14.ar.1.q.2.1m. Angelus. 321.

¶ Oppoſitũ videtur dicere. 2.d.9.2.4m./6.3m./d.11.q.3.3.3m.

¶ Reſpondeo dicendum, ſicut Dubio.145.153.

140 ¶ Quòd angelus habet triplicem de rebus cognitionẽ.ſ. in verbo, in mente eius, & in propria natura.1ª.q.12.10.2m./q.58.6.o./q.60.2.o./2.d.11.3.5m. Quol.8.q.4.2.o. Angelus. 332.

¶ Oppoſitũ videtur dicere, quo ad cognitionem rerum in propria natura, quia in angelis eſt cognitio vniuerſalis.

¶ Reſpondeo dicendum, ſicut Dubio.141.

141 ¶ Quòd cognitio angelorum eſt vniuerſalis. Et quanto ſunt ſuperiores, tanto eſt magis vniuerſalis.2.d.3.q.2.2.o./Ma.q.16.6.16m./7.5m./Anima.7.5m. Angelus.344.

¶ Immo angelus cognoſcit res in propria natura. 1ª.q.8.7.c./q.12.9.c./q.58.6.7.o./q.62.7.1m.3m.

¶ Reſpondeo dicendum dupliciter.ſ.primo, ſicut Dubio 479.

¶ Secundo dicendum, ꝙ cognitio vniuerſalis dicitur eſſe in angelis, non quia cognoſcant naturam vniuerſalem rerum, per quem modum, vniuerſalis cognitio eſt in nobis cauſa deceptionis, ſed dicitur cognitio eorum eſſe vniuerſalis, inquantum vniuerſaliter ad multa cognoſcenda ſe extendit, de quibus propriam & completam cognitionem habent. Ma.q.16.6.16m./7.5m./Anima.7.5m.

142 ¶ Quòd cognitio angeli non eſt diſcurſiua, ſed tm̃ cognitio noſtra. Et tamen angeli ſillogizare poſſunt. Et in ſubſtantiis ſeparatis a materia, ſemper res cognoſcibilis põt cognoſci per certiſſimã demonſtrationẽ, cum illa non ſint ſubiecta traſmutationi. 1ª.q.58.3.o./4.c./q.62.1.c.5.c./q.63.5.c./q.69.4.c./q.85.5.c./22ę.q.89.4.c./22ę.q.49.5.2m./q.180.6.2m./3.q.11.3.3m./2.d.3.q.1.2.c./ꝫ.3.cº.44./91./103.4m./Lº.4.cº.55.4m./95.ſi./Ver.q.8.15.o. q.15.1.c./q.16.2.c.q.24.3.o./10.4./Poª.q.9.2.10m./Ma.q.7.9.c./1m./q.16.4.5.c./6.c./19m./Spẽ.2.22m./Anima.7.1m./5m./Ethi.lec.11.prinº. Angelus.349.

¶ Immo ſubſtantiæ ſeparatæ non põt cognoſcere, nec cognoſci, per certiſſimam demonſtrationẽ.ꝫ.3.cº.38./Meth.2.prinº.

¶ Reſpondeo dicendum, ꝙ ſillogizare poſſunt, tanquam ſillogiſmum cognoſcentes, & in cauſis effectus videntes, & in effectibus cauſas, non tamen ita ꝙ cognitionem veritatis ignotę acquirant, ſillogizando ex cauſis in cauſata, & ex cauſatis in cauſas, vt habetur.1ª.q.58.3.2m.

¶ Similiter dicendum, ꝙ cognoſcunt ſe per eſſentiam ſuam, vt habetur.1ª.q.56.1.o. Sed nos cognoſcimus eos quantũ ad quia ſunt, non autem quantum ad quid ſunt, vt habetur.ꝫ.3.cº.38.

143 ¶ Quòd angeli nõ poſſunt per ſua naturalia videre eſſentiam Dei, nec aliqua alia creatura. 1ª.q.12.4.o./q.64.1.1m./4.d.49.q.2.6.7.o./ꝫ.3.cº.52./89.1m./Ro.1.lec.6.h. Angelus.367.

¶ Oppoſitum videtur dicere. Veri.q.10.11.c./1m.

¶ Reſpondeo dicendum, ſicut Dubio.486.

144 ¶ Quòd angeli non cognoſcunt naturaliter de Deo, quid eſt. ꝫ.1.cº.3./Lº.3.cº.49./10. Angelus.369.

¶ Oppoſitum videtur dicere.2.d.14.q.2.2.5m.

¶ Reſpondeo dicendum, ſicut Dubio.456.

145 ¶ Quòd in angelis eſt duplex lumen intellectus, ſcilicet naturale & gratuitum.2.d.9.6.9m./Veri.q.9.1.2m. Angelus.400.

¶ Oppoſitum videtur dicere.3.d.14.ar.1.q.2.1m.

¶ Reſpondeo dicendum, ꝙ angeli in cognitione naturali non indigent habitu, ſm ꝙ ad habitum requiritur lumen, ea igitur autem, ſm ꝙ requiritur ſpecies rerum, propter hoc ꝙ habent eſſe limitatum, vt habetur.3.d.14.ar.1.q.2.1m.

¶ Vel vt habetur.1.q.54.4.c. in angelis nõ eſt intellectus agẽs, quod in nobis eſt lumen naturale. Tamẽ intellectus eorum eſt lumen naturale, quo vnus illuminat alium.

¶ Vel vt dicitur.2.d.3.q.3.4.4m. lumen intelligibile in angelis, ſufficit ad diſtinctam cognitionem rerum. Ideo non requiritur in eis lumen quo abſtrahant ſpecies a fantaſmatibus, ſicut in nobis.

146 ¶ Quòd ex lumine intellectus agentis in angelis, multiplicantur ſpecies intelligibiles in eis.2.d.3.q.3.4.4m. Angelus.404.

¶ Oppoſitũ videtur dicere a ſimili. 1ª.q.54.4.o./ꝫ.2.cº.96.7m.

¶ Reſpondeo

¶ Reſpondeo dicendum, ſicut Dubio.137.

Angelus. 466. 148 ¶ Quod vnus angelus illuminat alium angelum. 1^{a}.q.106.1.o./2.d.9.2.o./d.11.q.2.2.o./1ª.Cor.13.

¶ Oppoſitũ videtur dicere a ſimili.1ª.q.54.4.o. ʒ.2.c^{o}.94.7^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.137.145.

Angelus. 464. 148 ¶ Quod actus voluntatis angelorum, non ſequitur cognitionẽ, niſi ordine naturæ.2.d.3.q.2.c./Quol.6.q.2.1.1^{m}.

¶ Immo quilibet appetitus, ſequitur cognitionem, etiam ordine temporis.1.d.1.q.4.1.1^{m}. Veri.q.15.3.c./q.25.1.c./q.25.1.c./Ma.q.14.1.4^{m}. Meth 7.lec.13.

¶ Reſpondeo dicendum tripliciter. Primo ſicut Dubio.228.

¶ Secundo dicẽdum, ꝙ ſequitur cognitionẽ etiam ordine tẽporis & generationis, non accipiendo tẽpus proprie, prout diffinitur 4°.Phyſicorum, ſed accipiendo cõiter, vt prius tẽpore, dicit prioritatem cuiuſcunq; durationis, vt habet. Meth 7.lec.13.

¶ Tertio dicendum, ꝙ non ſequitur cognitionem, quaſi obediẽdo vel imitando, ſed ſecundum ordinem naturæ.

Angelus. 470. 149 ¶ Quòd angeli potuerunt peccare.1^{a}.q.63.1.o./12ª.q.89.4.o./2.d.5.q.1.1.o./ʒ.3.c^{o}.108./109./110./ Opuſcul.15.c^{o}.19./20. Io.4.

¶ Immo ſtatim a principio fuerunt angeli creati in gratia gratum faciente, per quam non fit auerſio a Deo. 1^{a}.q.62.3.ar.2.c.

¶ Reſpondeo dicendum, ꝙ angelus ſi in ſola ſua natura conſideretur, potuit peccare. Et ſic naturale eſt angelo, ꝙ cõuertatur motu dilectionis in Deum, ſecundum ꝙ Deus eſt principium naturalis eſſe. Sed ꝙ conuertatur in ipſum ſecũdum ꝙ eſt obiectũ beatitudinis ſupernaturalis, hoc eſt amore gratuito, a quo auerti potuit peccando.1^{a}.q.63.1.c.prin^{o}./3^{m}.

Angelus. 482. 150 ¶ Quòd ad primum actum peccati in angelo, conſequunt ſunt multæ deformitates, vt inuidia & odium.2.d.43.6.6^{m}.

¶ Immo in angelis ſunt proprie tãtum duo peccata.ſ.ſuperbia, & inuidia.1^{a}.q.63.2.o./Io.8.lec.6.

¶ Reſpondeo dicendum, ſicut Dubio. 444.

Angelus. 487. 151 ¶ Quòd peccatum angeli eſt irremediabile ſextuplici ratione, ſcilicet primo, quia angelus, malo quod appetit, immobiliter adhæret. Secundo, quia angelorum natura non propagatur ex vno, ex quo vitium contrahat. Tertio quia potentia appetiit, nec de venia cogitauit, nec alio ſuggerente peccauit. Quarto quia proprio arbitrio peccauit. Quinto quia nõ in vno primo parente peccauit, ſicut homo. Sexto quia peccauit in termino viæ, nõ autem homo. 1^{a}.q.64.2.o./12ª.q.80.4.3^{m}./3^{a}.q.4.1.c./3^{m}/q.6.2.2^{m}./q.46.1.4^{m}./q.86.1.c./2.d.4.2.1^{m}./d.6.2.3^{m}./d.7.q.1.2.o./d.43.4.4^{m}./6.5^{m}./3 d.1.q.1.2.2^{m}./d.2.q.1.ar.1.q.1.c./q.2.c./2^{m}./d.3.q.1.ar.1.q.1.c./d.20.ar.1.q.1.c./4.d.14.q.1.ar.3.q.4.c./ʒ.4.c^{o}.55.4^{m}.Veri.q.24.10.o./11.10^{m}. Ma.q.16.5.o./Spũ.8.1^{m}./ Opuſc.2.c^{o}.5.

¶ Immo omnes illæ rationes, præter ſextam reprobantur. 2.d.7.q.1.2.c.

¶ Reſpondeo dicendum, ꝙ in tertio ſententiarum recitat illas rationes vt probabiles, & datas ab aliis. Sed in ſecondo Sententiarum reprobat eas tamquam non omnino neceſſarias. Tamẽ prima ratio, quæ etiã ponitur.1^{a}.q.64.2.c./ʒ.4.c^{o}.55.4^{m}./Ver.q.24.10.c./Ma.q.16.5.6.c./Opuſc.2.c^{o}.5. eſt optima ad probandum irremediabilitatem peccati angelorum, nõ aũt obſtinationem eorum, quia eſt idem quod immobilitas voluntatis eorũ, vt arguitur in ſecũdo Sententiarũ. Et eadem ratio eſt de defunctis, vt dicte in ſecundo, & tertio Sententiarum, ratione ſexta.

Angelus. 498. 152 ¶ Quòd anima Chriſti, poteſt per propriã virtutem & naturã illuminare omnem creaturam rationalem, & etiam ſummũ angelum dando ei gratiam & ſcientiam 3^{a}.q.13.2.o.

¶ Oppo^{m}.videt dicere.1.d.14 q.2.1.c. q 3.c./2.d.9.1.3^{m}.

¶ Reſpondeo dicendum, ꝙ anima Chriſti poteſt prædicta, ſm ꝙ eſt inſtrumentũ verbi, non autem ſm propriam naturã & virtutem, quia quędam huiuſmodi immutationũ non pertinẽt ad animam, neq; quantum ad ordinem naturæ, neq; quantum ad ordinem gratiæ, vt habetur. 3^{a}.q.13.2.2^{m}./1.d.14.q.3.c.

Angelus. 508. 153 ¶ Quòd angeli indigebant gratia, ad hoc ꝙ conuerterentur in Deum, prout eſt obiectũ beatitudinis. 1.q.62.2.3^{m}./q.63.1.3^{m}.

¶ Oppoſitum videtur dicere.2.d.5 q.2.1.o.

¶ Reſpondeo dicendum, ꝙ ſicut dicitur.1^{a}.q.62.2.3^{m}.conuerſio in Deum eſt triplex.ſ. beatifica, meritoria, & præparatoria ad gratiam. In prima igitur requiritur gratia conſumata. In ſecunda gratia habitualis viatorum. Non autem in tertia, ſed tm̃ requiritur operatio Dei, cõuertentis voluntatẽ creaturæ ad ſe. In prima igitur parte, loquitur de cõuerſione prima & ſecũda. Sed in ſecundo Sententiarũ, loquitur de tertia, vt patet inſpiciẽti diligenter vtrobique, ſicut etiam adducetur infra. Du^{o}.679.

Angelus. 512. 154 ¶ Quòd vnus & idem actus angeli, fuit præparatiuus ad gratiã ex libero arbitrio, & meritorius ex gratia, & fruitionis ex habitu gloriæ.2.d.5.q.2.1.2.c./Quol.8.vel 9.q.4.c.

¶ Immo non poteſt eſſe idem actus numero meritorius, & fruitionis beatæ.1^{a}.q.62.4.c./5.2^{m}.

¶ Reſpõdeo dicendum dupliciter. Primo quia ſuppoſito ꝙ in angelis gratia non præceſſerit duratione ſuam gloriam, ſm opinionem quorumdam quam tamen ipſa S.Tho.non tenet, dicit in ſecũdo Sentẽtiarum, ꝙ idem actus põt eſſe a libero arbitrio, a gratia, & a gloria, & per conſequens præparatorius, meritori^{9}, & fruitionis, non quidem accipiendo gratiam imperfectã, quæ communiter eſt in ſtatu meriti, ſed gratiam perfectam, quæ poteſt eſſe principium meriti, vt patet de Chriſto. Ideo nõ poteſt eſſe ſimul cum beatitudine. Sed in prima parte accipit gratiam imperfectam, quæ nõ poteſt eſſe ſimul cum fruitione beata, quæ requirit gratiam conſummatam.

¶ Secundo dicen^{m}. ꝙ in ſecundo Sentẽtiarum loquitur de gratia.i.de auxilio Dei præueniente operationem cuiuslibet intellectualis creaturæ, quod eſt operatio Dei, non ponens in numerum cum operatione creaturæ, ſed vtraq; ſumitur vt vna operatio cõpleta. Sed in prima parte loquitur de gratia habituali, gratificante nos Deo, & qua operantes, meremur gloriã. Ideo non eſt vnus actus, vt elicitur 1^{a}.q.62.2.3^{m}.

155 ¶ Quòd angeli meruerunt in primo inſtanti ſuæ creationis. 1^{a}.q.63.5.3^{m}./4^{m}./6^{m}.c./3^{a}.q.34.3.1^{m}./3.d.18.3.4^{m}./4.3^{m}./Veri.q.14.8.2^{m}./Quol.9.8.c. Angelus.527.

¶ Oppoſitũ videtur dicere a ſimili. 1^{a}.q.62.4.c./5.2^{m}./3.d.18.2.c.ſi./Veri.q.1.1.2^{m}.

¶ Reſpondeo dicendum dupliciter, primo ſicut Dubio. 154. reſponſione ſecunda.

¶ Secundo dicendũ, ꝙ omnes angeli in primo inſtãti quo creati ſunt in gratia, meruerunt, ſed quidã eorum ſtatim impedimẽtum præſtiterunt ſuæ beatitudinis, mortificantes præcedẽs meritum. Et tũc beatitudine quam meruerunt priuati ſunt. 1^{a}.q.63.6.4^{m}./6.c./3^{m}./4^{m}. Angelus.530.

156 ¶ Meritũ hominis, eſt efficacius merito angeli, quia eſt difficili^{9} longius, & eſt virtute Chriſti.2.d.9.8.2^{m}./d.29.4.4^{m}.

¶ Immo homo poteſt mereri etiam maius præmium, quàm angelus.2.d.5.q.2.5.4^{m}./d.29.4.c.

¶ Reſpondeo ſicut ſecundo loco. Angelus.533.

157 ¶ Quòd angeli per miniſteria nũc nobis exhibita, merent ſibi pmiũ accidẽtale.1.d.5.q.2.2.c./2^{m}./4^{m}./4.d.50.q.2.a1.1.q.6.o.

¶ Oppoſitum videtur dicere.1^{a}.q.62.9.3^{m}.

¶ Reſpondeo dicendum dupliciter.ſ.primo ꝙ meritũ ſumitur dupliciter, vt habetur.2.d.18.2.c./Vir.q.1.1.2^{m}.ſ.proprie, ideſt actio cui iuſte debetur merces, ad quod requiruntur tria.ſ. ſtat^{9} viæ, dominium operis, & charitas. Et ſic angeli nec alii beati meruerunt, niſi ſolus Chriſtus, qui ſolus fuit ſimul comprehenſor & viator. Alio modo improprie.i.quælibet cõditio qua aliquis eſt dignus aliquo, ſicut dicitur, ꝙ ſpecies Priami, digna erat imperio. Et ſic angeli per miniſteria nunc nobis exhibita, dicũtur mereri gaudium accidentale.

¶ Secundo dicendũ, ꝙ meritum pro augmẽtu pmii accidẽtalis, põt eſſe in angelis & in cęteris beatis, vſq; ad diẽ iudicii, nõ aũt poſt, vt dicitur. 1^{a}.q.62.9.2^{m}./22ª.q.13.3.2^{m}./4.d.12.q.2.ar.1.q.2.c./d.49.L.ſi./d 50.q.2.ar.1.q.6.o./1ª.Cor.6.

158 ¶ Quòd angeli beati, non ſunt in ſtatu merẽdi.2.d.11.q.2.2.c. Angelus.537.

¶ Oppoſitum videtur dicere. 2.d.5.q.2.2.c.

¶ Reſpondeo dicendum, ſicut Dubio.157.

159 ¶ Quòd angeli beati, non poſſunt proficere in beatitudine. 1^{a}.q.62.9.o./2.d.11.q.2.1.o. Angelus.539.

¶ Oppoſitum videtur dicere.4.d.49.1.4.q.1.o.

¶ Reſpondeo dicendum, ſicut Dubio. 157.275.

160 ¶ Quòd angeli beati, ſtatim poſt primũ actũ meritoriũ, fuerũt bti.1^{a}.q 62.5.o. q.63.5.4^{m}./6.c./3^{m}./4^{m}./7.c./12ª.q.5.1.1^{m}./3.2^{m}./2.d.23.q.1.1.1^{m}./Ma.q.16.4.c.ſi./11^{m}./Opuſc.3.c^{o}.189. Angelus.543.

¶ Immo angeli in eodem inſtanti primo, meruerunt & fuerũt beati. 2.d.5.q.2.2.c./1^{m}./Quol.8.vel.9.q.4.3.o.

¶ Rn^{o} dicendũ, ꝙ in primis locis loquit de merito & de gratia habituali, gratificante nos Deo, & qua operantes proprie meremur, non autem in ſecundis locis, vt dictum eſt Dubio. 154.

161 ¶ Quòd angeli non mittuntur ad aliquod miniſterium, niſi inferiores, ſecundum Dionyſium, non autem ſuperiores. 1^{a}.q.112.2.c./1.d.15.q.1.1.4^{m}./2.d.1.q.1.4.2^{m}./d.10.2.o./ʒ.3.c^{o}.80./Iſa.6.lec.vlt.ſi./1ª.Cor.15./Heb.1.ſi. Angelus.577.

¶ Immo purgationis miniſter, miſſus eſt vnus de Seraphin. 1^{a}.q.112.2.2^{m}./Iſa.6.lec.vlt.ſi.

¶ Reſpondeo dicendum, ꝙ Gregorius dicit expreſſe & vult, ꝙ tm̃ inferiores angeli mittantur ad nos. Et hoc dicit eſſe propter ordinem diuinę legis, vt inferiora reducant ad Deũ per media. Quod autem dicitur de Seraphin miſſo, dupr ſoluit.ſ. vno modo, ꝙ ille angelus purgãs, dicatur Seraphin æquiuoce.ſ. non ex ordine, ſed ab actu quem tunc exercuit, quia igne purgauit, & Seraphin dicitur incendium. Alio modo ſoluit, ꝙ dicatur proprie Seraphin, ille qui eſt de ordine illo. Et dicitur purgare, non quia ipſe immediate purget, ſed quia eius authoritate, vel quia percepta ab ipſo illuminatione, inferior angel^{9} purgauit.

Et

Et ponit exēplū. Sicut dicitur papa, vel epiſcopus abſoluere, qui authoritate ipſius aliquis abſoluit. Et ideo ꝓp reuerentiam angelus inferior, qui viſionē formauit, reducit in Deū primo, & in Seraphin ſecūdo. Ac ſi diceret. Ego purgo te per lumē receptum a Deo, mediante Seraphin. 1.q.112.2.2m./Iſa.6.ſi.

Angelus. 577. 162 ¶ Quòd angeli cuſtodiunt particulares homines: archangeli prouincias, principatus totam naturam humanā, virtutes corpora, poteſtates ſupra dæmones, ſed dominationes ſupra bonos ſpiritus habent cuſtodiam. 1ª.q.113.3.c.

¶ Immo principes limitent ad vnā prouinciā, archāgeli ad vnū hominē, ad vtilitatē cōitatis, angeli vero ad propria hoīs. 1ª.q.108.5.6.o./2.d 9.3.c.ſi./d.11.q.2.c 3m.4m./3.d.3.q.3.a.2.q.2.c./ȝ.3.cº.80 /Opuſc.3.c.126.ſi./Eph.3.lec.8.ſi./

¶ Reſpondeo dicendum, ꝗ archāgeli, vt dr. 1ª.q.108.5.4m. ſunt medii inter angelos & principatus. Ideo conueniunt cū vtriſq; & differunt ab vtriſq;, quia cuſtodiūt ſingulos homines, quo ad vtilitatē multitudinis, & nō pſonę tm̄, vt habet. 1.q.108.5.4m.

Angelus. 582. 163 ¶ Quòd quilibet homo habet tātum vnum angelum cuſtodē. 1a.q.113.2.o./2.d.11.q.1.3.o.

¶ Immo aliquando vnus homo habet plures angelos cuſtodes. 1ª.q.113.2.1m./2.d.11.q 11.3.4m.

¶ Reſpondeo dicenm, ꝗ ſingulis hominibus vt ſunt ſingulares perſonę, dantur ſinguli angeli. Sed vt partes collegii habēt vnū in communi, vt habetur. 1ª.q.113.2.1m./3.c.

Angelus. 589. 164 ¶ Quòd angeli dentur ad cuſtodiā ſtatim a conceptione hoīs, poſt infuſionem animæ rationalis. 2.d.11.q.1.3.c./3m.

¶ Immo angeli dati ad cuſtodiā a natiuitate hoīs. 1.q.113.5.o.

¶ Reſpondeo dicendum, ꝗ ille angelus qui cuſtodit matrē, deputatur ad cuſtodiam infantis, quamdiu eſt in vtero eius. Sed in natiuitate extra vterum, deputatur angelus proprius cuſtos eius ſecundum Hieronymum, vt habetur. 1ª.q.113.5.3m.

Angelus. 592. 165. ¶ Quòd idem angelus cuſtodit matrem & infantem, quamdiu eſt in vtero eius. 1ª.q.113.5.3m.

¶ Oppoſitum videtur dicere. 2.d.11.q.1.3.3m.

¶ Reſpondeo dicendum, ſicut in præcedenti Dubio, quia tm̄ dicit quòd cuſtoditur ſtatim poſt infuſionem animæ rationalis.

Angelus. 598. 166 ¶ Quòd Chriſtus non habuit angelum cuſtodē, ſed miniſtrū, & hoc quo ad paſſibilitatem corporis tantum. 1ª.q.113.4.2m./2.d.11.q.1.3.6m./7m.

¶ Oppoſitum videtur dicere. 2.d.11.q.1.3.6m.

¶ Reſpondeo dicendum, ꝗ nulla penitus eſt contradictio, qa in ſecūdo Sentētiarum loquitur quo ad Ioſeph & matrē Chriſti, ſed in prima Parte loquitur de Chriſto, ſecundum ſeipſum.

Angelus. 924. 167 ¶ Quòd in angelis ſunt habitus. 12ª.q.50.6.o./q.51.2.c.

¶ Immo habitus vel diſpoſitio nō eſt in angelis. 12ª.q.49.4.c./3.d.23.q.1.1.c.

¶ Reſpondeo dicendum, ꝗ in angelis ſunt habitus, ſed alterius rationis, quam in hominibus, vt habetur in primis locis.

Anima.c. 168 ¶ Quòd anima rationalis, non eſt ſuum eſſe. 1ª.q.77.1.o.

¶ Oppoſitum videtur dicere a ſimili. 1ª.q.50.2.3m./q.61.2.c.

¶ Reſpondeo dicendum, ſicut Dubio. 113.

Anima.5. 169 ¶ Quòd anima rationalis habet eſſe abſolutum, non quidē vt forma, ſed vt propinqua ſimilitudini Dei. 1.d.8.q.5.2.2m. 5m./2 d.19.1.o./Spū.2.c.ſi.

¶ Oppoſitū videtur dicere, quia dicitur, ꝗ Deus eſt anima mūdi, motu & ratione gubernans. 1ª.q.90.1.c.

¶ Reſpondeo dicendum, ꝗ licet habeat eſſe abſolutū, quia non educitur de potentia materiæ, dependet tamen a Deo per creationem. Et dicitur propinqua ſimilitudini Dei, non quia Deus ſit anima ſcḋm veritatem, ſed ſolum ſecundum opinionem. Eſt tamē propinqua ſimilitudini Dei, propter multas perfectiones ſibi a Deo communicatas, non quidem quantum ad ſimilitudinem adæquationis, ſed quantum ad ſimilitudinem proportionis, vt dicitur. 1ª.q.14.3.2m. Et anima attribuitur Deo, ſecundū ſimilitudinem actus, vt habetur. 1ª.q.3.a.1m.

Anima.16. 170 ¶ Quòd aīa rationalis eſt tota in toto, & tota in qualibet parte corporis ſui. 1ª.q.8.2.3m./q.76.8.o /q.93.3.c./3.q.46 7.c. 1.d.8.q.5.3.o./4.d.23.q.2.ar.3.q.1.1m./ȝ.2.cº.71./Liº.4.cº.67.ſi./Spū.4.o./Anima.10.o. Opuſc.61.cº.47./Opuſc.72.q.22.

¶ Immo potentiæ animæ & non anima, ſunt perfectiones proportionatę partibus animalis. 1ª.q.76.8.2m.

¶ Reſpondeo dicendum, ꝗ ideo ſunt partes in animali perfecto diſtinctæ, propter diſtinctionem potentiarum animæ perfectæ, quaſi potentiæ illæ eſſent perfectiones talium partium. Quod quidem verum eſt, loquendo de perfectione accidentali, per quam partes immediate ſe habent ad operandum, nō autem de perfectione ſubſtantiali, quia illæ potentiæ non ſunt formæ ſubſtantiales. Immo quælibet talis pars, habet eſſe ab ipſa eſſentia animæ. Vnde licet vnum ſit eſſe ſubſtantiale ipſius totius, & cuiuslibet partis, quia vna tantum eſt forma ſubſtātialis, diuerſæ tamen ſunt perfectiones in diuerſis partibus, q̄ ſunt principia immediata operationum determinatarum. Vnde viſiua potentię non eſt forma ſubſtantialis oculi, dans ei eſſe ſubſtātiale, licet perficiat eum ad videndum, ſed ipſa eſſentia animę, propter ſui perfectionem. Vnde vna forma eſt conſtituens animal omnibus modis, quibus conſtitui poteſt, vt habetur. 1ª.q.76.8.o./Opuſc.72.q.22.

171 ¶ Quòd anima rationalis eſt propria forma ſui corporis. 1ª.q. Anima.33.
76.1.7.8.o. q.90.4.c./q.91.4.3./4.d.43.ar.1.q.1.3m./d.44.q.1.ar.1.q.1.c./ȝ.2.cº.56./58./67./68./69./Ver.q.26.1.3.c /Quol.3.4.c. Quol.7.vel 9.q.3.2.o./Quol.10 q.3.2.4m./Spū.2.o./Aīa.1.ſi./2.ſi./10.c./19.o./Opuſc.3.cº.80./239./Iob.4.lec.5.ſi.

¶ Immo anima nō eſt forma neq; natura, cum moueat ad contraria. Anima.2.lec.3.

Reſpº dm, ꝗ aīa rōnalis mouet ad contraria, non quidē vt natura, ſed vt rationalis per intellm̄ & volūtatē, vt hē. Ver.q.26.3.c.

172 ¶ Quòd aīa non eſt de eſſentia Dei. 1ª.q.90.1.o /2.d.17.q.1.1.o./ȝ.2.cº.83 /Opuſc.3.cº.94./211./Pſal.32.ſi. Anima.35.

¶ Oppoſitum videtur dicere. 1.d.8.q.5.2.1m. 5m.

¶ Reſpondeo dicendum, ꝗ anima per quamdam ſimilitudinē perfectionis, dicitur propinqua ſimilitudini Dei, & non de eſſētia Dei, vt etiam ad Dubium. 169. dictum eſt.

173 ¶ Quòd anima rationalis eſt in genere ſubſtantiæ, vt principium, & vt ſpecies. 2.d.3.q.1.6./c. Anima.37.

¶ Oppoſitum videtur dicere. 1ª.q.75.4.2m./7.3m.

¶ Reſpondeo dicendum, ꝗ aliquid dicitur eſſe ſpecies dupliciter. ſ. logice loquendo. i. ſignificans aliquid prædicabile de multis differentibus numero, ſiue ſit completum in natura, ſiue nō, ſicut quælibet pars. Et methaphyſice. i. completū in natura, ita ꝗ nullo modo ſit pars alterius. Anima ergo rationalis eſt ſpecies, primo modo, non autem ſecundo modo.

174 ¶ Quòd anima rationalis per ſe non habet ſpeciem completā, Anima.53.
ſed eſt pars ſpeciei humanæ. 1ª.q.75.2.1m./4.o./7.3m./q.90.4.o. 12ª.q.4.5.2m./ȝ.2.cº.92.3m./Liº.4.cº.35.4m./Poª.q.3.10.c./Spū.2.5m./16m./3.10m./9.3m. Anima.1.o. 2.10m./11m./3.c.ſi.6.15m./7.c.ſi./15m./14.2m./21m.

¶ Oppoſitum videtur dicere. 2.d.3.q.1.6.c.

¶ Reſpondeo dicendum, ſicut Dubio. 173.

175 ¶ Quòd diuerſitas in nobilitate animarum, ſequitur nobilitatem corporū, in ſtatu innocentię, & peccati, non autem in ſtatu Anima.73.
gloriæ. 1ª.q.85.7.c./3.q.55.1.3m./1.d.8.q.5.2.6m./2.d.21.q.2.1.2m./d.32.q.2.3.c./4.d.44.q.1.ar.3.q.3.2m.

¶ Oppoſitū videtur dicere. Ver.q.12.6.4m./q.24.8.6m.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo ꝗ via generationis, perfectio animæ eſt propter corpus melius diſpoſitū. Sed via intētionis naturæ, bona diſpoſitio corporis, eſt propter perfectionem & nobilitatem animæ.

¶ Secundo dicendum, ꝗ forma recepta, ſequitur modū recipiētis quantū ad aliquid, prout hēt eē in ſubiecto. Eſt. n. in eo materialiter, vel immaterialiter, multipliciter vel vniformiter, ſcḋm exigentiam ſubiecti recipientis. Sed quantū ad aliquid forma recepta, trahit ſubiectum recipiens ad modum ſuum prout ſcilicet nobilitates quæ ſunt de ratione formæ, communicantur ſubiecto recipienti. Sic. n. ſubiectum per formam receptam nobilitatur. Et hoc modo per gloriam immortalitatis, corpus corruptibile immortale efficitur, & ſimiliter per irradiationem, ab immobili veritate eleuatur mens prophetæ ad hoc ꝗ mens mobilis immobiliter videat, vt habetur. Ver.q.12.6.4m.

176 ¶ Quòd aīa rationalis eſt hoc aliquid, vt ſubſiſtens, non autem Anima.73.
vt completum in ſpecie. 12ª.q.75.2.1m./1.d.8.q.5.2.6m./2.d.17 q.1.2.1m./d.19 1.4m./3 d.5.q.3.2.3m./d.21.q.1.ar.3.q.2.6m./4.d.44.q.1.ar.1.q.2.1m./Spū.2.16m. Aīa.1.o./Aīa.2.lec.vlt.ſi.

¶ Immo animæ rationalis, eſt vt ſpecies. 2.d.3.q.1.6.c.

¶ Reſpondeo dicendum, ſicut Dubio. 173.

177 ¶ Quòd aīæ rationales multiplicantur ſcḋm numerū in eadem Anima.38.
ſpecie. 1ª.q 76.2.c./q.79.5.c /2.d.3 c.q.2.3.c./Anima.3.lec.8.

¶ Immo anima eſt forma immaterialis, & ſubſtantiæ immateriales non multiplicantur ſecundum numerū in eadem ſpecie. 1ª.q.75.5.c./q.76.1.1m./2.d.17.q.2.2.5m. Spū.8.c.

¶ Reſpondeo dicendū dupliciter. ſ. primo, ꝗ animæ rationales dicuntur immateriales, quia non ſunt dependentes e materia, vt habetur. 1.q.75.6.1m./2.d.17.q.1.2.5m.

¶ Secundo dicendum, ſicut Dubio. 115.

178 ¶ Quòd anima rationalis non educitur de potentia materiæ, Anima.81.
ſed creatur a ſolo Deo. 1ª.q.75.6.1m./q.79.4.c.ſi./5m./q.90.2.o./3.c./q.98.1.c.ſi./q.118.2.o./12ª q.3.7 2m. q.9.6.c./12ª.q.85.2.c./1.d.14.q.3.c./2m./2.d.1.q.1.4.c./d.17.q.1.2.4m./d.18.q.2.1.2.o./3.c./d.25.2.5m./d.32.q.2.3.4m./4.d.1.q.1.ar.1.q.1.c.ſi./ar.4.q.1.c.ſi./d.5.q.1.2.c ſi /d.43.ar.2.q.3.c./ȝ.2.cº.86.4m./85. Veri.q.27.3.9m./4.7m./8.7m./11.c./15m./1c.2m./Poª.q.3.9.o./Quol.3.q.3.1.c./Quol.9.q.3.1.o./Quol.11.5.1m./4m./Quol.12.11.o./Spū.2.8m./10.c./Aīa.2.12m./18.13m./Opuſc.3.cº.93./131./229./230./Opuſc.18.cº.5./Opuſc.34.cº.2./Opuſc.37.cº.4./Ro.5.lec.3. Hebr.12.lect.2.

Oppoſitum

¶ Oppoſitum videtur dicere, quia agens agit ſibi ſimile in ſpecie. 2.d.18.q.2.1.4m./Poa.q.3.9.5m./6m./20m.

¶ Reſpondeo dicendum, quod licet anima rationalis dicatur non educi de potentia materiæ ſimpliciter, quia non ab homine per actionem eius de potentia in actum educitur, ſed a Deo ſolo creatur, dicitur tamen educi ſecundum quid, quia per actionem hominis diſponit materia, vt ſit neceſſitata ad receptioné animæ. Agés autem agit ſibi ſimile in ſpecie, quando forma ſecundum quam ſimilitudo attenditur, ſimpliciter per actionem eius de potétia in actum educitur, vt habetur. 2.d.18.q.2.1.4m.

Aia.19. 179 ¶ Quòd anima rationalis immediate vnitur corpori, & non mediantibus quibuſdam diſpoſitionibus. 1a.q.76.6.7.o./ 2.d.1.q.2.3.3m./ d.2.q.2.3.4m / d.26.1.5m./ d.31.q.1.1.c./1m./ ℨ.2.co.70./ Veri.q.13.4.c./ Ma.q.4.4 c./ q.16.1.8m./ Spũ.3.o./ Anima.9.o.c./ Anima.2.lec.1.fi.

¶ Immo diſpoſitiones dicuntur non ſolum præcedere, ſed etiá manere cum forma ſubſtantiali 4.d.44.q.1.ar.1.q.1.3m.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo quod diſpoſitiones ſunt mediæ in ipſa alteratione præuia, ſed non in introductione animæ. Vnde poteſt dici aliquid eſſe medium inter animam & corpus & ſi non in eſſendo, tamen in mouendo, & via generationis, vt habetur. ℨ.2.co.71.fi.

¶ Secundo dicendum, ſicut Dubio. 517.

Aia.102. 180 ¶ Quòd anima rationalis, immediate vnitur materiæ primæ, vt forma. 1a.q.76.4.3m./ 6.7.o./ 2.d.1.q.2.4.3m./d.18.q.1.2.c./ d.26.1.5m./ d.31.q.2.1.c./ 4.d.43.ar.1.q.1.c.fi./3m./ ℨ.2.co.70./ Lio.4.co.78./ Veri.q.27.1.1m./ Poa.q.5.9.c./ Quol.1.q.4.1.o./ Spũ.2.c./ Anima.1.c./ 11m.12m./ 2.13m./ 6.c./9.o.

¶ Immo multæ formæ ſunt inter materiam primam, & formá animalis. ℨ.2.co.87./ Meth.5.lec.17.

¶ Reſpondeo dicendum tripliciter, ſcilicet primo, quod dicuntur eſſe multæ ſucceſſiue, ante introductionem animæ, non autem ſimul cum anima, niſi virtualiter, ſicut etiam eadem eſt forma, qua ignis eſt ignis, & corpus, & ſubſtantia, vt habetur. 3a.q.75.6.2m./2.d.12.4.c./d.18.q.1.2.c./ℨ.4.co.80.2m. Spũ.1.9m. Aia.9.11.c./Quol.11.1.c./Opuſc.42.c.15 fi /Anima.2.lec.3.fi.

¶ Secundo dicendum, quod aia rationalis immediate vnitur materiæ primæ, vt forma, & per eſſentiam ſuam eſt ſpiritus & forma corporis, quia in ea non ſunt duæ formæ, ſicut nec in corpore eius ſunt duæ formæ. Sed anima eſt forma corporis, dans ei totum ordinem eſſe perfecti, ſcilicet dans ei eſſe ſubſtantiale, eſſe corporeum, & eſſe animatum, & ſic de aliis, vt habetur. 1a.q.76.3.con./ 3.q.75.6.2m./ Veri.q.16.1.13m./ q.26.3.c./ Anima.8.c./ 1a.Theſſ.cap.vlt.fi.

¶ Tertio dicendum, ſicut Dubio.179. reſponſione pa.

Aia.134. 181 ¶ Quòd animæ ſanctæ ante aſcenſionem, & poſt reſurrectionem Chriſti, erant cum Chriſto in paradiſo terreſtri. 3.d.22.q.3.ar.2.q.3.3m.

¶ Oppoſitum videtur dicere 3a.q.55.3.2m.

¶ Reſpondeo dicendum, quod ſicut ipſe dicit. 2a2æ.q.112.5.c. tripliciter poteſt intelligi, quod aliquid ſciatur, vel cognoſcatur. ſ. per reuelationem, vel per ſeipſum, & hoc certitudinaliter, vel coniecturaliter per aliqua ſigna. Primo igitur loco, loquitur primo modo. Sed ſecundo loco, loquitur ſecundo modo.

Aia.140. 182 ¶ Quòd anima ſeparata cruciatur igne inferni, per triſtitiam, non autem per alterationem. 1a.q.64.4.1m./ 2.d.6.2.6m./ 4.d.31.ar.1.q.3.c./ d.44.q.3.ar.3.q.3.o./ d.45.q.1.art.1.q.1.3m./ ℨ.4.co.90./Ver.q.26.1.o./Quol.2.vel.9.q.7.1.o./Quol.3.q.10.1.o./Spũ.1.20m./Anima.6.7m./21.o./Opuſc.3.co.183./184.

¶ Immo animæ ſeparatæ a corpore, ante reſurrectionem præmiant & puniuntur, etiá pœnis corporalibus. Opuſc.3.co.179.

¶ Reſpondeo dicendum, quod puniuntur pœnis corporalibus per hoc quod cognoſcunt, quod rebus corporalibus ſubduntur, non auté per alterationem corporalem, vt habetur. Opuſc.3.co.179.

Aia.142. 183 ¶ Quòd operationes ſenſitiuæ non manét in anima ſeparata. 1a.q.77.8.o./1.d.8./4.d.44.q.3.ar.3.q.2.o./ℨ.2.co.79.5m./Veri.q.19.1.o./q.25.3.7m./Quol.10.q.4.2.o.

¶ Oppoſitum videtur dicere. 1a.q.77.8.4m.

¶ Reſpondeo dicendum, quod manent virtualiter, ſicut & potentiæ ſenſitiuæ virtute tantum in anima, ſicut in prino, vel radice, non autem in actu, vt habetur. 1a.q.77.8.c./4m.

Aia.144. 184 ¶ Quòd potentiæ immateriales manent actu in anima ſeparata, non autem potentiæ organicæ, ſed vt in prino, vel radice. 1a.q.77.8.o./ q.89.7.c./ 2a2æ.q.167.1.3m./ 2.d.24.q.3.2.6m./ 3.d.33.q.1.4.4m./ 4.d.44.q.1.art.1.q.1.3m./ q.3.ar.3.q.1.o./ d.50.q.1.3.c./ℨ.2.co.79.5m./ Lio.4.co.85.2m./ Veri.q.19.1.o./q.25.3.3m./ Virt.q.1.4.3m./ q.5.4.13m./Quolib.10.q.4.2.3m./ Anima.2.3m./19.o.1a.Cor.13.lec.3.

¶ Oppoſitum videtur dicere. 1a.q.77.8./4m.

¶ Reſpondeo dicendum, ſicut Dubio. 183.

Aia.149. 185 ¶ Quòd anima ſeparata intelligit per ſpecies tunc infuſas, & per acquiſitas hic, non autem per ſpecies innatas, nec tunc abſtractas, nec cõuertédo ſe ad fantaſmata, ſed ad ſuperiora. 1a.q.75.6.3m./q.89.1.o./2.3.6.7.c./1a2æ.q.5.1.2m./q.67.2.c./1m./3m./ 3a.q.11.2.o./3.d.31.q.2.4.o./4.d.50.q.1.1.2.o./ 3.4.c./ℨ.2.co.79.5m. Veri.q.19.1.2.o./Anima.15.17.18.o./1a.Cor.13.lec.3.

¶ Oppoſitum videtur dicere.4.d.50.q.1.2.1m.

¶ Reſpondeo dicédum, quod quamuis ſpecies intelligibiles per ſe loquendo ſint eiuſdem rationis, dum ſunt in anima coniuncta corpori, & cum ſunt in anima ſeparata, tamen per accidens ſűe rationis diuerſæ inquantum anima in qua ſunt, diuerſimode ſe habet in coniunctione ad materiam, vel in ſeparatione ab ea. Et ideo per ſpecies illas, anima coniuncta non intelligit, niſi cõuertendo ſe ad fantaſmata. Sed cum fuerit ſeparata, intelligit per eas, etiam ſine tali conuerſione, vt habetur. 3.d.31.q.2.4.c./ 4.d.50.q.1.2.1m.

186 ¶ Quòd vti collatione & diſcurſu, eſt connaturale animabus beatorum. 3a.q.11.3.3m. Anima.165.

¶ Immo diſcurſus eſt in anima damnata, non autem neceſſario in anima beata. 3.d.31.q.2.4.o.

¶ Reſpondeo dicendum dupliciter. ſ. primo, quia in tertia parte loquit de ſcia infuſa, ſed in tertio ſentétiarũ de ſcia acquiſita.

¶ Secundo dicendum, quod in tertio ſententiarum intelligit quo ad neceſſitatem, ſed in tertia parte quo ad poſſibilitatem, vel certitudinem, vt habetur. 3.d.31.q.2.4.c.

187 ¶ Quòd intelligere animæ ſeparatæ per ſpecies infuſas, & per ſpecies acquiſitas, eſt eiuſdem ſpeciei. 4.d.50.q.1.2.2m./ Anima 15.6m./ 8m./ 16m. Anima.167.

¶ Oppoſitũ videtur dicere a ſimili 1a.q.1.1.2m.

¶ Reſpondeo dicendum tripliciter. ſ. primo quod intelligere animæ coniunctæ & ſeparatæ eſt vnius rationis, quo ad illuſtrationem, non autem quo ad fantaſmata, vt patet in primis locis.

¶ Secundo dicendum, ſicut Dubio. 185.

¶ Tertio dicendum, ſicut Dubio. 1110.

188 ¶ Quòd cuiuslibet potétiæ ſenſitiuæ obiectũ eſt forma, prout eſt in materia corporali. Ideo eſt cognoſcitiua particularium tantum 1a.q.85.1.c. Anima.176.

¶ Oppm vr dicere a ſimili, quia vr cognoſcitiua vniuerſaliũ, cum poa ſenſitiua cõicat in actibus intellectiuæ partis. Quol.7.11.3m.

¶ Reſpondeo dicédum, quod quamuis in actibus intellectiuæ partis communicet, ſicut repræſentans obiectum, quia obiectum intellectus eſt fantaſma, tamen non communicat ſicut inſtrumentum actus eius, vt habetur ſecundo loco.

189 ¶ Quòd ois poa organica eſt tm cognoſcitiua corporeorũ, ſed quælibet non organica, ſe extendit ad omne ens. Veri.q.15.2.c. Anima.179.

¶ Oppoſitum videtur dicere. Quol.7.11.3m.

¶ Reſpondeo dicendum, ſicut Dubio. 188.

190 ¶ Quòd anima hic nihil intelligit, ſine fantaſmate. 1a.q.84.7.o./q.85.1.4m./5.2m./q.86.1.c./q.88.1.c./q.89.1.2.o./q.111.2.3m./q.118.3.c./1a2æ.q.5.1.2m./2a2æ.q.174.2.4m./q.175.4.c./q.180.5.2m./3.q.11.1.2m./2.o./1.d.3.q.1.1.5m./2.d.11.1.6m./d.39.1.6m./3.d.27.q.3.1.c./d.31.q.2.4.c /4.d.50.q.1.2.c.fi./ 6m./ ℨ.1.co.59./72./79.5m./Lio.4.co.11.fi./Veri.q.10.2.7m./8.1m./11.c./q.18.1.c./Quol.10 q.3.2.1m./1a.Cor.13.lec.3. Anima.184.

¶ Oppoſitũ videtur dicere. 1a.q.61.2.o./ 4.d.1.q.1.art.1.q.2.o.

¶ Reſpondeo dicendum, ſicut Dubio 1107.

191 ¶ Quòd anima rationalis cognoſcit omnia, quæ cognoſcit in prima veritate. 1a.q.16.6.1m. Anima.194.

¶ Oppoſitum videtur dicere. 1a.q.12.11.3m.

¶ Reſpondeo dicendum, ſicut Dubio 752.

192 ¶ Quòd Deus eſt primum obiectum intellectus animæ rationalis, quia ratio & cauſa veritatis alicuius obiecti, primo apprehenditur a poa. 2a2æ.q.2.1.o. ℨ.2.co.82./Quol.7.q.2.1.c. Anima.198.

¶ Oppoſitum videtur dicere. 1a. q.12. 11. 3m./q.84.5.o./q.88.3.1m./ Veri.q.8.7.6m./ q.10.6.6m./ 8.c.fi.

¶ Reſpondeo dicendum, ſicut Dubio 752.

193 ¶ Quòd anima cognoſcit omnia, in rationibus æternis. 1. q.12.11.3m./ q.84.5.o. Anima.200.

¶ Oppoſitum vr dicere. Ver.q.8.7.6m./q.10.6.6m./ 8.c.fi.

¶ Reſpondeo dicendum, ſicut Dubio 752.

194 ¶ Quòd operationes animæ ſe habent actiue, ad perfectiones acquiſitas, ſed diſpoſitiue tantum ad infuſas. 1.d.17.qſt.1.3.c. Anima.21[illegible]

¶ Oppoſitum videtur dicere a ſimili. ℨ.2.co.56.2m./ Veri.q.8.1.13m./Quol.8.3.c.

¶ Reſpondeo dicendum dupliciter. ſ. primo, ſicut Dubio. 694.

¶ Secundo dicendum, quòd anima operatur aliquo dupliciter, ſcilicet aliquo influente. ſ. Deo, & ſua naturali potentia. vt habetur. 2.d.17.q.1.2.6m. Primo modo ſe habet ad operationem, vel perfectionem diſpoſitiue tantum, ſed ſecundo modo ſe habet actiue.

195 ¶ Quòd anima tripliciter patitur, ſcilicet a Deo, a læſione corporis, & a propria operatione. 3a.q.15.4.c./3.d.18.ar.4.q.2.o./ 4.d.15.q.3.ar.1.q.5.3m./ Veri.q.26.2.o./3.c./Opuſc.3.co.239. Anima.217.

¶ Oppoſitum videtur dicere. Veri.q.1.9.10.o.

¶ Reſpondeo

¶ Reſpondeo dicendum, ſicut Dubio.794.

Anima.238. 196 ¶ Quòd omnis mot^{9} cognitiuę & appetitiuæ virtutis, reducit in naturā. ſicut i pri^{m} prin^{m}. 12æ.q.10.1.c./q.17.9.2^{m}./q.41.3.c.

¶ Immo motus cognitiuæ virtutis, reducitur in verum, & motus appetitiuę in bonum. 12æ.q.10.1.1^{m}.

¶ Reſpondeo dicendū dupliciter. ſ. primo φ reducitur in naturam ſicut in principium actiuum: ſed reducitur in verum vel bonum, ſicut in ſuum obiectum.

¶ Secundo dicēdum, φ reducitur in naturā, & ad vnū in cōi: ſed non ſemp in particulari determinate, vt habet. 12æ.q.10.1.2^{m}.

Aīa.240. 197 ¶ Quòd aīa differt realiter a ſuis potentiis. 1^{a}.q.77.1.o. 12æ.q.110.4.c./1.d.3.q.4.2.o./2.d.17.q.1.2.6^{m}. d.26.4.ſi./4.d.1.q.1.a.4.q.5 /Quol.9.vel.10.q.3.1.o./Spū.11.o./Aīa.12.o./19.c.prin.

¶ Oppoſitum videtur dicere. Spū.11.7^{m}.

¶ Reſpondeo dicendum, φ quandoq; dicitur, φ anima eſt ſuæ potentiæ, & econuerſo, ſed nō proprie, ſed denominatiue, quaſi a principaliori ſua virtute, vt habet. 1^{a}.q.79.1.1^{m}./Spū.11.7^{m}.ſi.

Aīa.243. 198 ¶ Quòd in potētiis vnius animæ, non poteſt eſſe niſi vna intentio. 12æ.q.37.1.o./q.77.1.

¶ Immo homo ſimul plura intendit. 12æ.q.12.ar.4.c.ſi.

¶ Reſpondeo dicendum, φ ſimul plura intendit, ſicut etiam cōtingit ſimul plura intelligere, inquantū ſunt aliquo modo vnū, non autem diſtinctæ, vt habetur. 12æ.q.12.3.c.3^{m}./4.o.

Aīa.245. 199 ¶ Quòd oēs potentiæ animę, radicantur in vna eſſentia animę. Ideo oportet, φ qn intentio animæ vehemēter trahitur ad vnā operationē vnius potentiæ, retrahatur ab operatione alterius, quia vnius animæ, non pōt eſſe niſi vna intentio. 12æ.q.37.1.o. q.77.1.c./3^{a}.q.46.7.c./ Veri.q.13.3.c./q.26.3.9.c./ Ma.q.3.9.c./ q.15.4.o./Vari.q.14.3^{m}./Quol.11.5.c.ſi./Aīa.4.1^{m}.11.c.ſi.

¶ Oppoſitum videtur dicere. 12æ.q.12.3.c.ſi.

¶ Reſpondeo dicendum, ſicut Dubio.198.

Aīa.249. 200 ¶ Quòd omnis proprietas naturaliter conſequens animam, dicitur potentia. 1.d.3.q.4.1.c.

¶ Oppoſitum videtur dicere. 1^{a}.q.41.5.1^{m}./1.d.7.q.1.ar.2.c./ Po^{a}.q.1.1.3^{m} /q.2.2.c

¶ Reſpondeo dicendum, ſicut Dubio.866.

Aīa.253. 201 ¶ Quòd potentiæ animæ, ſunt accidentia eius per ſe, & ſunt in ſecunda ſpecie qualitatis. 1^{a}.q.77.1.5^{m}./12æ.q.83.2.3^{m}.q.110.4.3^{m}./4^{m}./1.d.3.q.4.2.c./Ma.4.4.c./3^{m} /Quol.10.5.c.ſi./ Spū.11.c./Anima.12.7^{m}./19.c./1^{m}./Opuſc.3.c^{o}.158.ſi.

¶ Immo potentiæ animæ ſunt in genere actionis, cum potentia & actus dicantur ad idem genus pertinere. 1^{a}.q.77.1.c.

¶ Reſpondeo dicendum tripliciter. ſ. primo φ potentię animæ ſm ſuam eſſentiā ſunt in ſecunda ſpecie qualitatis, ſed vt fluunt ab eſſentia animæ, ſic potentia ad actum eſt in genere actionis. Dicuntur enim potentiæ animæ eſſe in genere actionis, non quidem per ſe, ſed reductiue, vt principia ſuarum actionum.

¶ Secundo dicendum, φ potentia per ſe ad actum ordinata, eſt in eodem genere cum actu. Subiectum autē, nō niſi per accidēs, ad accidens ordinatur. Sed ſubſtantia per ſe ordinatur ad actū qui eſt eſſe, vt habetur. Anima.13.c./Phi.lec.5.ſi.

¶ Tertio dicendum, ſicut Dubio.51.

Aīa.256. 202 ¶ Quòd capacitas animæ, nō eſt, nec pōt eſſe infinita in actu, ſed pōt ampliari in infinitū. 22æ.q.24.7.c./2^{m}./1.d.17.q.2.4.c./1^{m}.

¶ Oppoſitum videtur dicere. 1^{a}.q.25.6.o./Tri.d.4.o.

¶ Reſpondeo dicendum, ſicut Dubio.736.

Aīa.283. 203 ¶ Quòd omnis animę po^{a}, poſſibilis eleuari ad aliqd ſupra ſe, habet ſubitū motū in id qđ ei conuenit ſm ſe. 2.d.24.q.3.5.c.

¶ Oppoſitum videtur dicere. 3.d.13.ar.2.q.2.1^{m}./3^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.301.

Aīa.291. 204 ¶ Quòd omnes potentiæ animæ, ſunt paſſiuę, pręter intellectū agentem, & potētias vegetatiuas, quæ ſolæ ſunt actiuæ. 1^{a}.q.79.3.1^{m}./2.d.36.2.c./Veri.q.16.1.13^{m}./q.26.3.c./Verit.q.1.3.3^{m}./ Ethic.2.lec.5.ſi.

¶ Oppoſitum videtur dicere. Veri.q.1.10.c./q.1.1.b.3.

¶ Reſpondeo dicendum, ſicut Dubio.794.

Aīa.204. 205 ¶ Quòd multi habitus poſſunt ſimul eſſe in eadē potentia. 12æ.q.54.1.o / 21æ.q.47.5.c./ 3.d.33.q.1.ar.2.q.1.c./ d.35.q.2.ar.3.q.2.3^{m}./ Verit.q.15.2.11^{m}./ Varie.q.1.a.c.4^{m}.

¶ Oppoſitum videtur dicere a ſimili. 1^{a}.q.94.5.1^{m}. 12æ.q.63.4.3^{m}./ 2.d.3^{a}.q.2.1.9^{m}. Verit.q.1.10.2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.1111.

Aīa.319. 206 ¶ Quòd virtus eſt neceſſaria potentiæ ſenſitiuę appetitiuæ. ſ. concupiſcibili & iraſcibili, in quibus eſt ſubiectiue, non quidem ſm ſe: ſed vt ſunt rōnales participatiue. 12æ.q.56.4.o./5.3^{m}./ 2.d.14.q.2.2.2^{m}./ Verit.q.14.o./ 10.5^{m}.

¶ Immo etiam voluntati, quæ eſt rationalis per participationē. 12æ.q.56.6.2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.2199.

Aīa.322. 207 ¶ Quòd anima & angelus non conueniunt in vltima differentia. 1^{a}.q.75.7.2^{m}./ 2.d.3.q.1.6.3^{m}.

¶ Immo Gregorius nominat angelū rōnale aīal. 1^{a}.q.51.1.2^{m}.

¶ Reſpondeo dicendum, φ ratio ſumitur dupliciter. ſ. vno mō ſtricte & proprie, ſm φ nomen rationis ſumit ab inquiſitione & diſcurſu, ſiue ſm φ ratio dicit quādam obumbrationē intellectualis naturæ, vt dicit Iſaac. φ ratio oritur in vmbra intelligentiæ. Et ſic rationale eſt differentia aialis, & Deo nō cōuenit, nec Angelis. Alio modo ſumitur ratio cōiter. ſ. pro qualibet cognitione virtutis nō impreſſę in materia. Et ſic rationale cōiter conuenit Deo & Angelis, & hoībus, vt habetur. 2a2æ.q.49.5.3^{m}./3.d.25.q.1.1.4^{m}./d.33.1.3^{m}./2.d.3.q.1.2.4^{m}./6.2^{m}.

208 ¶ Quòd anima ſenſitiua in animalibus diuerſarum ſpecierum, eſt diuerſa ſm ſpeciem. 2.d.18.q.2.3.4^{m}./ Ḡ.2.c^{o}.87.1^{m}./.Veri.q.3.11.1^{m}./Po^{a}.q.3.11.1^{m}./.Quol.1.o.vel.11.q.5.4^{m}./ Meth.10.lect.13.ſi. Anima.331.

¶ Oppoſitum videtur dicere a ſimili. 2.d.15.q.1.1.2^{m}./ Meth.7.lect.6./ Lect.8.

¶ Reſpōdeo dicendum, φ aliqñ aliquod animal producitur ex aialibus, quæ ſunt eiuſdem ſpeciei ſubalternæ, & generis proximi, vt mulus ex equo & aſina, licet differāt ſpecie ſpecialiſſima, vt habetur. Veri.q.3.8.4^{m}./ Po^{a}.q.3.8.16^{m}./ Meth.7.lect.7.ſi.

209 ¶ Quòd corpus in animalibus imperfectis, eſt quaſi vnius formæ ſubſtantialis. 1.d.18.q.5.3.2^{m}. Anima.345.

¶ Immo ſunt ibi plures formæ ſubſtantiales. Anima.10.

¶ Reſpondeo dicendum, ſicut Dubio.180.

210 ¶ Quòd anima vegetatiua non agit. niſi in corpus ſibi vnitum. 1^{a}.q.78.1.c./ q.79.2.3^{m}. Anima.355.

¶ Oppoſitum videtur dicere. 1^{a}.q.78.2.c.

¶ Reſpondeo dicendum, φ vis nutritiua & augmentatiua, habent ſuū effectū in eo in quo ſunt, ſed uis generatiua habet ſuū effectū, non in eodē corpore, ſed in alio. vt habet. 1^{a}.q.78.2.c.ſi.

211 ¶ Quòd animal & bipes ſunt plures cauſæ formales hominis. Meth.5.lect.17. Animal.2.

¶ Oppoſitū videtur dicere, 1^{a}.q.76.3.4.o.

¶ Reſpondeo dicendum, ſicut Dubio.182./650.

212 ¶ Quòd animal prædicatur pura æquiuoce, de animali vero & picto. Veri.q.1.11.9^{m}./ Anima.2.lec.2.ſi. Animal.7.

¶ Immo animal prædicatur de eis analogice. 1^{a}.q.13.10.4^{m}.

¶ Reſpondeo dicendum, φ in prima parte loquitur quo ad rationem quid nominis, quia pictura dicitur animal, quia imitatur animal verum, & aſſimilatur ei, quantum ad figuram exteriorem. Ideo dicit φ animal prędicatur de eis analogice, quia prędicari analogice, eſt dici de vno, per aſſimilationem ad alterum, vt habetur. 1.q.13.5.6.c./ 1. Prol.2.2^{m}. d.35.4.c./ Ḡ.1.c^{o}.34./ Po^{a}.q.7.7.c.ſi. Sed in quæſtionē ſecunda de Veritate, & in ſecundo de Anima, loquitur de ratione quid rei, quia dicit ibi, φ hoc nomen aial imponitur ad ſignificandum naturā animalis veri, non autem figuram exteriorem, cui aſſimilatur pictura.

213 ¶ Quòd animalia quælibet pręter perfecta, poſſunt generari ex ſemine, & ſine ſemine per putrefactionē. 1^{a}.q.91.2.2^{m}./ 2.d.15.q.1.1.2^{m}./ Meth.7.lec.6./ Lec.8. Animal.21.

¶ Oppoſitum videtur dicere. 1^{a}.q.71.2^{m}.

¶ Reſpondeo dicendum, φ licet poſſint ſic generari: differunt tamē ſpecie, ſaltē quo ad modos originis, quāuis nō quo ad ſubſtātiā.

214 ¶ Quòd aialia generata ex putrefactione, & aialia gñata p coitū, nō ſunt eiuſdem ſpeciei. 1^{a}.q.72.1^{m}./ 2.d.10.5.c.ſi./ d.13.2.ar.2./2.d.30.q.2.1.7^{m}./ 3.d.33.q.4.1.ar.2.q.1.3^{m}./4.d.43.ar.1.q.3.b.2. Verit.q.12.2.4^{m}. Po^{a}.q.3.11.10^{m}. Animal.24.

¶ Oppo^{m}. videt dicere. 2.d.15.q.1.1.2^{m}./ Meth.7. lec.6./lec.8.

¶ Reſpondeo dicendum tripliciter. ſ. primo φ vtraque aialia ſunt eiuſdem ſpeciei, ſm ſuam crēs. Non autem ſecundū opinionē Auerroys Commentatoris, quam aliquando ponit, vt famoſam & probabilem, non autem vt verum.

¶ Secundo dicen^{m}. φ aialia perfecta quæ generant tm ex ſemine, & aialia imperfecta quæ generanī tm ex putrefactione, differunt ſpecie, non aūt media, quæ generantur vtroque modo.

¶ Tertio dicendum, φ animalia generata ex ſemine, & generata ex putrefactione, differunt ſpecie, quo ad modos originis nō autem quo ad ſubſtantiam.

215 ¶ Quòd in generatione animalis, præcipue hominis, ſunt neceſſariæ multæ generationes, non continuæ, ſicut & cum multæ formæ. 1^{a}.q.118.2.2^{m}./ Ḡ.2.c.87./ Po^{a}.q.3.9.9^{m}./ Spū.3.12^{m}./13^{m}./ Anima.11.1^{m}. Animal.29.

¶ Oppo^{m}. videtur dicere. 1^{a}.q.76.3.c.ſi. 2.d.18.q.2.3.1^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.180 /650.

216 ¶ Quòd aial prius quieſcens, non incipit mouere ſe, niſi prius moueatur ab alio. Ḡ.1.c^{o}.13.d.10°.2.c.32.3^{m}. Phi.8.lec.4.ſi. Animal.34.

¶ Immo aial per ſe mouetur ſm partem a ſeipſo. Phi.7.lec.1.

¶ Reſpondeo dicendum, φ per ſe, quæ ſumit ſecundū φ opponitur ei tm quod eſt p accidens. Et ſic quod mouet ſm partem, mouetur per ſe. Quandoque vero ſumitur ſecundum φ opponitur ſimul ei quod eſt per accidens, & ei quod eſt ſecundum partem. Et hoc dicitur non ſolum per ſe: ſed etiam primo. Et ſic accipit Ariſtoteles, vt habetur./ Phi.7.lec.1.

¶ Quod

imal.4. 217 ¶ Quòd alię animalia ab hoīe, careant intellectu.3.2.c°.6.1m./ 66.1m. 80.1m./ Li°.3.c.34.ſi / 81.principio./Meth.12.lec.9.ſi. Anima.2.lec.5./ Li°.3.lec 17.
¶ Oppoſitū videtur dicere.3.d.27.q.1.4.3m.
¶ Reſpondeo dicendum, ꝙ intellectu aliquo modo alia animalia participant, per quandam obſcura reſonantiā, inquantū ſentiunt, ſicut & voluntate participāt, inquantū hnt appetitū ſenſualē, nō ꝙ ſimpliciter intellectum & voluntatem habeant, vt habetur.3.d.27.q.1.4.3m.

nihila- nai. 218 ¶ Quòd annihilatio non eſt motus, nec mutatio: quia nihil ei ſubiicitur.1.d.8.q.3.2.c./ Po^a.q.5.1.16m.
¶ Immo annihilatio quendam motū importat. Quol.5.11.c.
¶ Reſpondeo dicendum, ꝙ annihilatio quendam motum importat. ſed improprie. Oīs.n.motus denoiat a termino ad quē. Vñ terminus annihilationis eſt nihil, vt hr. Quol.5.11.c.

nihila- ma.a. 219 ¶ Quòd Deus poteſt annihilatum reparare idem numero. Quol.4.q.3.2.c./ Opuſc.9.q.82.
¶ Oppoſitum videtur dicere.3^a.q.13.2.c./ Opuſc.9.q.82.ſi.
¶ Reſpōdeo dicendū dupl̄r.ſ.primo, ꝙ ſi quis Deus faceret, id ꝙ in nihilū cedit, iterū eſſe, nō tñ faceret, ꝙ in nihilū nō ceſſiſſet.
¶ Secundo dicendum, ſicut Dubio.499.

poſtoli.9. 220 ¶ Quòd verba apoſtolorū, ſunt ex familiari reuelatione ſpūs ſancti, & Chriſti. Ideo ſeruanda ſunt.1^a.Cor.14.lec.vlt ſi./
¶ Immo in eis Papa diſpenſare pōt.4.d.27.q.3.2m.
¶ Reſpondeo dicendum, ſicut Dubio.519.

ppetit°.5. 221 ¶ Quòd appetitus quilibet, ſequitur cognitionē.12^e.q.40.3.c./ 1.d.1.q.4.1.1m./ d.35.1.c./.Verit.q.15.3.c.q.23.1.c.q.25.1.c.
¶ Oppoſitum videtur dicere.12^e.q.17.8.c./ q.26.1.c.
¶ Rū° dicendū dupl̄r. Priu ꝙ ſequit̄ cognitionē alterius i. Dei ordinātis naturā, nō aūt propriā cognitionē habētis appetitū.
¶ Secundo dicendū, ſicut Dubio.225.reſponſione ſecunda.

ppetit°.7. 222 ¶ Quòd appetit° eſt ad res: ſed cognitio eſt a reb°. 1^a.q.16.1.c./ q.19.3.6m./ 6.2m./ q.80.ar.2./ q.82.3.c./ 12^e.q.22.2.c./q.40. 2.c/ q.66.6.1m./ 22^e.q.26.1.2m./ q.27.4.c./ 3.d.26.q.1.3.4m. 5.4m./ d.24.q.1.4.c.10m./ Ma.q.8.3.c./ Ethi.2.lec.5.e
¶ Immo cognitio noſtra, eſt cauſa rerum.3.d.14.4.2m.
¶ Reſpondeo dicendum, ꝙ cognitio noſtra ſpeculatiua eſt a rebus: ſed cognitio practica, eſt cauſa rerum, vt habetur.4.d.8.q.2. ar.1.q.4.1m./Perier.lec.3.d

ppetit°.33. 223 ¶ Quod appetibile non mouet appetitū ſenſitiuum, nec rationalem, niſi apprehendatur. 1^a.q.80.2.1m. 1.d.48.4.c./3.d.26. q.1.2.c./Verit.q.15.3.c. q.25.1.c.Veri.q.1.6.c.prin.
¶ Oppoſitum videtur dicere. 1^a.q.59.6.c./q.60.1.c./q.80.1.c.
¶ Reſpondeo dicendum.ſicut Dubio.221./225.

Appetit°.36. 224 ¶ Quòd in Deo non eſt appetitus, tamen pertinet ad genus appetitus.1.d.45.1.2m. Veri.q.22.1.11m./q.23.1.7m.
¶ Oppoſitum videtur dicere.3.d.27.q.1.2.1m.
¶ Reſpondeo dicendum, ꝙ in Deo non eſt appetitus naturalis, ſed tantum voluntarius, quia determinat omnia, & a nullo determinetur, vt habetur.3.d.27.q.1.2.1m.

Appetit°.44. 225 ¶ Quòd appetitus naturalis, ſemper ſequitur formam in re exiſtentem, & non aliquam apprehenſionem: alij autē formam apprehenſam.1^a.q.59.1.c./q.60.1.c./q.80.1.c./ 12^e.q.8.1.c./q.17. 8.c. q.26.1.c./ 2.d.38.3.c /3.d.27. q.1.2.c./ 4.d.49. q.2.ar.1.q. 3.c./3.3.c°.26.5m./Phi.1.lec.vlt.ſi.
¶ Immo quilibet appetitus ſequit̄ cognitionē.1.d.1.q.4.1.1m./ Veri.q.15.3.c./q.23.1.c. q.25.1.c.Ma.q.14.1.4m.
¶ Reſpondeo dicendū dupliciter.ſ.primo, quia vt dicitur. 12^e. q.26.1.c./1.d.1.q.1.8m./ 4.d.49.q.3.ar.1.q.1.c./ Periher.lec.14. appetitus naturalis ſequitur cognitionem alterius.ſ. Dei ordinantis naturam omnium, ſm̄ ꝙ etiam Deus a quibuſdam dicit̄ nature naturans, vt habetur.12^e.q.85.6.c.prin°. Non autem ſequitur propriam cognitionem habentis appetitum naturalem.
¶ Secundo dicendū, ꝙ aliquid appetitus pōt dici intellectualis dupl̄r. Vno modo quia ſequitur cognitionē intellectualē ipſius deſiderati, inquantum ſequitur formā apprehēſam. Et ſic diſtinguitur contra appetitū naturalē. Alio modo quia ſequitur naturam vel formā intellectiuā ipſius appetentis. Et ſic quilibet appetitus intellectualis in homine, dicitur naturalis, prout naturale diſtinguitur cōtra violentū. Nam natura quoq; diuiditur cōtra rōnē & voluntatem, cum tñ ipſa rō & voluntas, ad naturam hominis pertineāt, vt habetur 12^e.q.51.1.1m. Primo igitur modo appetitus intellectualis præſupponit cognitionem aliquam. Sed ſecundo modo non præſupponit in ipſo appetente aliquā cognitionē, immo ſine tali cognitione, naturale deſideriū hominis ad ſcire, dicitur intellectuale, ante omnē cognitionē in appetente ipſius deſiderati actualem. Secus eſt de cognitione potentiali. Ex quibus patet, ꝙ homo ante omnē cognitionem ſenſitiuam deſiderat ſcire naturaliter appetitu naturali, poſt vero cognitionē imperfectam, deſiderat ſcire perfecte appetitu intellectuali proprie, prout diſtinguitur cōtra appetitum naturalem.

ppetit°.71.226 ¶ Quòd nullus appetitus mouetur ad ſuū obiectū, niſi apprehendatur ſub rōne boni vel mali, conuenientis vel nociui. 12^e q.9. 1.2m./2.d.24.q.2.1.c. 3.d.17.ar.1.q.2.2m./ Veri.q.25 4.4m.
¶ Oppoſitū videt̄ dicere. 2.d.24.q.2.1.c./3.d.17.ar.1.q.2.2m.
¶ Reſpondeo dicendum.ſicut Dubio.1200.

227 ¶ Quòd appetitus ſenſitiuus, & appetitus rationalis.i.volūtas, ſunt duæ potentiæ. 1^a.q.8.2.c./ Veri.quæſt.22.4.c./ q.25.1.c. Anima.3.lec.14. F Appetitus.76.
¶ Immo appetit° ſenſitiuus, ē volūtas in hoīb°.3.d.17.ar.1.q.2.c
¶ Reſpondeo dicēdum, ꝙ appetitus ſenſibilis poteſt in homine dici voluntas, non quidem ſm̄ eſſentiam, ſed inquantum eſt obediens rationi, ſm̄ Philoſophū, vt habetur. 3.d.17.ar.1.q.2.c.

228 ¶ Quòd appetitus ſenſitiuus, & appetit° intellectiuus.i. voluntas, non differunt per differentias appetibilis, inquantum appetibile, ſed per modos appetendi. Verit.q.22.4.4m. Appetitus.76.
¶ Oppoſitum videtur dicere.1^a.q.59.4.c./q.80 2.c / 1m./12^e. .24.1.c. 22^e.q.24.1.c./q.80.2.2m./Veri.q.25.1.c.6m./Ma.q.8. 3.c./Anima.3.lec.14.D
¶ Reſpondeo dicendum tripliciter.ſ.primo ꝙ differētiæ apprehenſorum, ſunt per ſe differentiæ appetibilis, ſed poſteriores. Nam Veri.q 22.4.1m. ponit per ſe differentias appetibilis, ſed priores, ſicut rationale & irrationale, ſunt differentię p ſe priores inter hominem & aſinum. Sed eſſe liberi arbitrij, vel nō eſſe, ſunt differentię per ſe eorumdem, ſed poſteriores.
¶ Secundo dicendum, ꝙ in primo loco intendit de appetibili & obiecto materiali, quia dicit, ꝙ vterq; appetitus fertur in idem bonum, cum tamen conſtet, ꝙ non ſub eadem ratione formali, quia potentiæ paſſiuæ diſtinguuntur per ſua actiua, vt dicitur. 1^a.q.80.2.c. In cęteris autem locis, loquitur de obiecto formali.
¶ Tertio dicendum, ꝙ in primo loco loquitur de diſtinctione abſoluta & intrinſeca, quia ibi in corpore articuli dicit, ꝙ diuerſus modus appetendi, ſm̄ quem ponit differentiam vtriuſq; appetitus, ſumitur ex eo ꝙ vnus eſt organicus & materialis, alter autem immaterialis. In reliquis vero locis, loquitur de diſtinctione reſpectiua, & extrinſeca.

229 ¶ Quòd appetitus ſenſitiuus, & appetitus intellectiuus.i.voluntas, non differūt per vniuerſale & particulare principaliter, ſed ſecundario.3.d.26.q.2.4.c./ Verit.q.22.4.2m. Appetitus.81.
¶ Oppo^m. videtur dicere.1^a.q.80.2.2m./ 12^e.q.13.3.c./ q.19. 3.c./ q.29.6.c./ 2^e.q.24.1.c./ 3.d.26.q.1.2.c./ Verit.q.25.1.c./ 6m./ Ma.q.8.3.c.
¶ Reſpondeo dicendum, ſicut Dubio.766.

230 ¶ Quòd appetitus ſenſitiuus, & intellectiuus.i.voluntas, non differunt per hoc, ꝙ ſequūtur diuerſas cognitiones, ſcilicet ſenſitiuam & intellectiuam. Verit.q.22.4.c./ 1m./ 2m. Appetitus.83.
¶ Oppo^m. videt̄ dīe.1^a.q.80.2.c./ 1m./ 22^e.q.24.1.c./ 3.d.16.q. .2.c./ Verit.q.25.1.c./ 6m./ Ma.q.8.3.c./ Aīa.3.lec.14.
¶ Reſpondeo dicendum, ſicut Dubio 228./766.

231 ¶ Quòd appetitus ſenſitiuus & voluntas, ſunt rōnales participatiue. 12^e.q.24.1.2m./ q.56.6.2m./ q.59.4.2m./ q.61.2.c.ſi./ 2m./ 22^e.q.58.4.3m./ 3^a.q.18.2.c. 3.d.17.ar.1.q.2.c./ d.23.q. 1.ar.3.q.1.1m./ d.27.q.2.3.5m. d.33.q.2.ar.4.q.3.1m. Appetitus.87.
¶ Immo volūtas eſt rationalis p eſſentiā.3.d.23.q.1.ar.3.q.1.c./ d.27.q.2.ar.3.1m./ 5m./ Ver.q.22.3.6m./ 5.c./ Ver.q.1.5.12m. 10.11m.
¶ Reſpondeo dicendum, ſicut Dubio.1199.

232 ¶ Quòd appetitus rationis, non ſequitur quemlibet apprehenſionem: ſed tantum apprehenſionem boni: nec ſenſitiuus niſi apprehenſionem conuenientis, per æſtimationem tantum.2.d. 24.q.2.1.c./3.d.17.ar.1.q.2.2m. Appetitus.93.
¶ Oppoſitum videt̄ dicere. 12^e.q.19.7.2m./ 3m./ 2.d.38.5.c./ d.40.2.c.
¶ Reſpondeo dicendum, ſicut Dubio.1200.

233 ¶ Quòd virtus approprietur patri in diuinis.1.d.14.ſi. Appropriatio.13
¶ Immo virt° approprīet filio. Opuſc.9.q.23./ 1^e.Cor.lec.3.ſi.
¶ Immo virtus appropriāt ſpūi ſctō.1^a.q.39.8.c./ 1.d.34.q.20.
¶ Reſpondeo dicendum dupliciter, ſcilicet primo quòd virtus vt nominat perfectionem potentiæ, ſm̄ ꝙ in potentia radicatur ſic patri poteſt appropriari ſicut & potentia. Sed inquantū eſt id per quod potētia in actu exit, ſic filio appropriatur, p quē pater operari dicitur. Inquantum aūt circa opus bonitatem imponit, ſic appropriatur ſpiritui ſctō, vt habetur. 1.d.34.q.2.1m.
¶ Secundo dicendum, quia cū dicitur, ꝙ filius procedit vt verbum, & vt ars qua pōt pater omnia producere, & ꝙ ſpiritus ſanctus procedit vt amor, quo amore, pater vult ea producere, duplicem habet intellectum, ſcilicet quia poteſt intelligi, quòd pater filio pōt, & quòd ſpū ſctō velit. Et ſic falſum eſt. Poteſt etiā intelligi quòd pater poſſit producere filio, & velit producere ſpiritu ſancto. Et ſic verum eſt, quia omnia producit per filium & ſpiritum ſanctum, vt habetur. Opuſc.9.q.23.

234 ¶ Quòd approximatio in ſpūalib° e dupl̄r.i.ſm̄ ſimilitudinē naturæ, & ſecundū affectū, & vtraque eſt Dei ad hoiem & econuerſo.4.d.17.q.1.ar.2.q.2.c. Approximatio.1

Oppoſitum

¶ Oppoſitum videtur dicere.1ª.q.4.3.4^{m}.
¶ Reſpondeo dicendum.ſicut Dubio.1126.
Aqua.15. 235 ¶ Quòd vera aqua exiuit de latere Chriſti in cruce. 3ª.q.66.4.3^{m}.q.74.7.3^{m}. 4.d.3.ar.3.q.2.6^{m}.
¶ Immo fuit humor phlegmaticus, vt quidā dixerunt.3ª.q.66.4.3^{m}.principio.
¶ Reſpondeo dicendum,ꝙ fuit pura aqua,ſed miraculoſe egrediens a corpore mortuo,ſicut & ſanguis eius,vt habet̄. 3ª.q.66.4.3^{m}.ſi.
Ariſtoteles.6.236 ¶ Quòd Ariſtoteles poſuit rationes omnium rerum in Deo,in quo dixit idem eſſe intelligens & intellectum, & poſuit mundū coæternum ei.Io.1.lec.6.ſi.
¶ Immo Ariſtoteles non intendit demonſtrare æternitatē mundi,ſed diſputatiue tantū procedere. 1ª.q.46.1.c./2.d.1.q.1.5.c. Poª.q.3.17.c.ſi. Cę.2.lec.1.prin.
¶ Reſpondeo dicendum.ſicut Dubio.912.
Ars.2. 237. ¶ Quòd ars eſt recta ratio factibilium, & habitus operatiuus. 1ª.q.22.2.c./12^{e}.q.57.3.4.o./q.93.1.c./22^{e}.q.47.5.c./ Veri.q.5.1.c./Verit.q.2.12.17^{m}./13.c./Ethi.6.12.5.ſi.
¶ Immo nihil aliud ars eſſe videtur, quam quædā rectitudo rationis,vt per determinata media ad determinatum finem actus humani perueniant.Poſter.1.prinº.
¶ Reſpondeo dicendum,ꝙ ratio accepta pro potentia rationali diſcurſiua,ſic ars non dicitur ratio,ſed rationis rectitudo.Sed ratio accepta pro habitu directiuo rationis,ſic ars eſt ratio,dum dr̄ ꝙ ars eſt recta ratio rerum factibiliū.i.habitus directiuus rōnis.
Ars.11. 238 ¶ Quòd artes quæ ordinant ad opus rationis, dicuntur liberales,quæ vero ordinantur ad opus corporis, dicuntur ſeruiles. 12^{e}.q.57.3.3^{m}./Tim.17.3^{m}./Meth.1.lec.3.C
¶ Immo artes quæ ordinantur ad opus rationis, dicūtur ſeruiles & practicæ,cum ratio ſit potentia diſcurſiua 1.d.33.1.3^{m}.
¶ Reſpondeo dicendum,ꝙ artes liberales ſunt ſpeculatiuæ.Sed dicuntur artes,quia habent aliquid per modum operis,vt habetur.12^{e}.q.57.3.3^{m}./22^{e}.q.47.2.3^{m}./Poſter.1.prin.
Ars.17. 239 ¶ Quòd opus artis,non poteſt eſſe ſimile operi naturę. 3.d.21.q.2.ar.4.q.2.4^{m}.
¶ Oppoſitum videtur dicere.22^{e}.q.77.2.1^{m}.
¶ Reſpondeo dicendum.ſicut Dubio.94.
Ars.36. 240 ¶ Quòd ars non poteſt conferre formam ſubſtantialem. 2.d.7.q.3.1.5^{m}./Poª.q.6.1.18^{m}./Opuſc.34.ſi.
¶ Oppoſitū videtur dicere. 12^{e}.q.77.2.1^{m}./3ª.q.66.4.c./q.75.6.1^{m}./4.d.11.q.1.ar.1.q.3.3^{m}./Poª.q.3.8.13^{m}.ſi.Li.4.cº.72.
¶ Reſpondeo dicendum.ſicut Dubio.94.
Ars.41. 241 ¶ Quòd in aliqua materia eſt virtus agens. ad productionē formæ artis.In aliqua vero nō.1ª.q.117.1.c.ꝯ.2.c.74.ſi./Lib.4.c.72.
¶ Immo in materia nulla eſt potentia actiua.3ª.q.32.4.c./3^{m}.1.d.18.q.1.2.c.ſi./Phi.2.lec.12.ſi.
¶ Reſpondeo dicendum.ſicut Dubio.644.
Ars.43. 242 ¶ Quòd vendere artes liberales.eſt peccatum ſimoniæ. 4.d.25.q.3.ar.2.q.2.c./8^{m}.
¶ Oppoſitum videtur dicere.22^{e}.q.100.3.c./3^{m}.
¶ Reſpondeo dicendum,ꝙ vendere artes liberales.quo ad veritatem earum:eſt peccatum ſimoniæ:non autem locare operas ſuas,ſcilicet docendo eas,quia hoc licitū eſt,vt habetur in prædictis locis./Quol.7.vel 8.q.6.1.c.
Aſcēdere.4. 243 ¶ Quòd Chriſtus aſcendit ſuper omnes cælos, & ſuper omnē creaturam.3.q.57.4.5.o. q.58.3.c./3.d.22.q.2.ar.1.q.2.2^{m}.q.3.ar.3.q.1.o./ꝯ.4.cº.87./ Pſal.8.ſi./ Pſal.17./ Pſal.18./ Ephe.cap.4.lec.3.ſi.
¶ Oppoſitum videtur dicere.3.d.22.q.3.ar.3.q.1.1^{m}.
¶ Reſpondeo dicendum.ſicut Dubio.330.
Aſcēdeſ.10. 244 ¶ Quòd neſcitur vbi Chriſtus corporaliter ante aſcenſionem manſerit.cum hoc ſcriptura non tradat.3ª.q.55.3.2^{m}.
¶ Oppoſitum videtur dicere.3.d.22.q.3.ar.2.q.3.3^{m}.
¶ Reſpondeo dicēdum,ꝙ tripliciter poteſt intelligi ꝙ aliquid ſciatur.ſ.per reuelationē, per ſeipſum, & hoc certitudinaliter, & coniecturaliter per aliqua ſigna, vt habetur. 12^{e}.q.112.5.c. Primo igitur loco, loquitur primo & ſecūdo modo.Sed ſecundo,loquitur tertio modo.
Aſſentire.7. 245 ¶ Quòd fidelis magis aſſentit & firmius iis quæ ſunt fidei, q̄ primis principiis rationis.1.prolo.3.5./Verit.q.10.12.15^{m}.
¶ Oppoſitū videtur dicere. 3.d.23.q.2.ar.4.q.3.3^{m}./d.24.ar.3.q.2.2^{m}.4.d.10.7^{m}.
¶ Reſpondeo dicendum,ꝙ illa quæ ſunt fidei,certiſſime cognoſcuntur,ſecundum ꝙ certitudo importat firmitatem adhæſionis.Nullis enim credens firmius adhęret, q̄ iis quæ per fidem tenet.Non autem cognoſcuntur certiſſime, ſecundum ꝙ certitudo quietationem intellectus in re cognita importat. Quòd enim credens aſſentiat iis quæ credit,non prouenit ex hoc, ꝙ intellectus eius ſit terminatus ad credibilia virtute aliquorum principiorum,ſed ex voluntate,quæ inclinat intellectū ad hoc, ꝙ illis creditis aſſentiat. Et inde eſt, ꝙ in iis quæ ſunt fidei,poteſt motus dubitationis inſurgere in credēte, vt habetur.Veri.q.10.12.15^{m}.
246 ¶ Quòd omnis res naturaliter intendit aſſimilari Deo, in hoc ꝙ eſt cauſa.ꝯ.3.cº.21./22. 70.ſi. Aſſimilatio.8
¶ Oppoſitum videtur dicere.1ª.q.4.3.4^{m}.
¶ Reſpondeo dicendum.ſicut Dubio.471./1126.
247 ¶ Quòd Sathan dicit aſſtitiſſe,non autē aſtitiſſe Deo. 1ª.q.112.3.3^{m}./2.d.10.1.4^{m}. Aſſiſtere.3.
¶ Oppoſitum videtur dicere.4.d.49.q.2.6.2^{m}.
¶ Reſpondeo dicendum,ꝙ diabolus non dicitur Deo aſtitiſſe, quaſi ipſum Deum per eſſentiam viderit,ſed dicitur aſtitiſſe,quia a Deo viſus eſt,& ad eum Dei prouidentia ſe extendit,per modum quo dicimus illa nobis præſto eſſe, quæ noſtræ prouidentiæ ſubiacent,vt habetur.4.d.49.q.2.6.2^{m}.
248 ¶ Quòd Deus poſſit aſſumere naturam angelicam, ſine corruptione perſonalitatis angelicæ.3ª.q.4.1.3^{m}. Aſſumere.14.
¶ Oppoſitum videtur dicere.3.d.2.q.7.ar.1.q.2.c.
¶ Reſpondeo dicendum dupliciter. Primo ꝙ in tertio ſententiarum loquitur de Angelo iam creato, ſed in tertia parte loquitur de Angelo quem Deus de nouo poſſet creare, vt habet̄ a ſimili.1ª q.25.6.o.
¶ Secundo dicendū,ꝙ quælibet natura poſſet de potentia Dei abſoluta aſſumi,ſed tantū natura humana, ſm congruentiam, vt habetur.3ª.q.4.1.o./3.d.2.q.1.c.o./ꝯ.4.rº.55.3^{m}.4^{m}.
249 ¶ Quòd ſi perſona diuina aſſumeret duas naturas humanas.tūc illa perſona eſſet tantū vnus homo,& non plures.3.q.3.7.2^{m}. Aſſumere.21.
¶ Opp^{m} vr̄ dicere.3.d.1.q.2.5.2^{m}./3^{m}./ 4^{m}./ 5^{m}./d.2.3.4.5.o.
¶ Reſpondeo dicendum dupliciter.ſ. primo ꝙ ſicut ipſe dicit. 3.d.6.q.3.2.1^{m}.natura humana aſſumpta, habet modum accidentis,& aſſimilatur habitui, qui eſt vltimum prædicamentū. Et accidētia numerant̄ ſm ſuppoſita,vt habetur.1ª.q.36.4.7^{m}./q.39.3.c. Potentia.q.9.6.c.Et ſic accipit naturam humanam in tertia parte. Ideo exēplificat de veſte,& formis eorū, quæ ſunt apud nos,in quibus formæ,ſeu naturæ non pluriſicantur, non pluriſicato ſuppoſito,niſi ſint accidentia, vel ſe habeant per modum accidentium.Sed in tertio ſententiarum conſiderauit, ꝙ natura humana ſm ſe eſt ſubſtantia, & ſignificatur nomine ſubſtantiuo,quæ pluriſicatur rōne ſuæ formæ,& nō rōne ſuppoſiti.
¶ Secundo dicendum,ꝙ in tertio attendit, in præmiſſa propoſitione ꝙ homo prædicatur,prædicata vero tenentur formalr̄. Ideo ſunt plures homines, propter plures naturas.Sed in tertia parte conſiderauit,quòd ly homo in prædicato reſtringitur ad ſtandum pro ſuppoſito,ratione adiectiui ſibi adiuncti.
250 ¶ Quòd hæreticum eſt, Deum eſſe vnitum homini accidentaliter.3º.q.2.6.c./ 3ª.d 6.q.3.2.o./d.7.q.1.1.c./ꝯ.4.cº.37.o.41.ſi. Vnio.1.3./13^{m}.Opuſ.3.cº.215./Phil.2.lec.2.poſt prin. Heb.2.lec.4.prin. Aſſumere.46.
¶ Oppoſitū videt̄ dicere. 1ª.q.36.4.7^{m}./q.39.3.c.Poª,q.9.6.c.
¶ Reſpondeo dicendum.ſicut Dubio.249.
251 ¶ Quòd Aſtrologia & perſpectiua ſunt magis naturales,quàm mathematicæ materialiter,ſed formaliter & principaliter, ſunt econuerſo.22e.q.9.2.3^{m}./ Trin.19.6^{m}. Aſtrologia.2.
¶ Oppoſitum videtur dicere.Phi.2.lec.3.ſi./lec.10.a med.D
¶ Reſpondeo dicendum,ꝙ iſtæ ſcientiæ dupliciter poſſunt conſiderari.ſ.vel vt ſunt habitus cognoſcitiui, & ſic formaliter & principaliter ſunt magis mathematicę, q̄ Phyſicæ,quia demonſtrant per principia & media mathematica,vt dicitur in omnibus locis allegatis pro vtraque parte. Vnde.22^{e}.q.9.2.3^{m}.dicit, ꝙ quilibet habitus cognoſcitiuus formaliter reſpicit medium, & illud eſt potius.Et Poſter.1.lec.41. dicit,ꝙ formalis ratio ſcibilis,ſumitur ſm principia. Et ibidem. lec.25.dicit,ꝙ quædam ſcientiæ dicuntur mathematicæ ſimpliciter,quia ſunt de ſubiecto abſtracto a materia. Quædam vero non ſimpliciter, ſed per applicationem principiorum mathematicorū ad res materiales,ſicut Aſtrologia. Vel ſm ꝙ quælibet ſcientia eſt quaſi quidā motus rōnis,vt ipſe dicit.1ª.q.73.ar.2.c. vbi ſic ait. Omnis operatio,motus quidā dicitur. Et Anima.2.lec.1.ſic ait,propria ratio vitæ eſt ex hoc,ꝙ aliquid eſt natum moueri per ſeipſum,large accipiendo motum, prout etiam intellectualis operatio motus quidam dicitur.Et hoc idē dicit.Poſter.1.lec.41.Et quia motus ſpecificatur & denominatur ex termino ad quem, vt habetur quinto Phyſi.ideo cum ſcientiæ mediæ per applicationem rerum mathematicorum ad materiam ſenſibilem : terminētur ad res Phyſicas,iō vt ſic,ſunt magis naturales,q̄ mathematicæ.
252 ¶ Quòd attingere naturam ſuperiorem, contingit dupliciter ſcilicet obiectiuè, & ſm virtutem. 12e.q.3.7.3^{m}. Attingere.1.
¶ Immo tunc tranſcenderet limitem naturę inferioris.3.d.13.artic.2.q.2.2^{m}./.3^{m}.
¶ Reſpondeo dicendum,ſicut Dubio.301.
253 ¶ Quòd attributa Dei differunt tantum ratione.1.d.2.3.o./.d.32.3.c./-4^{m}./.Poª.q.7.5.6.c./.Opuſ.9 prinº./.q.1.o. Attributa.3.
¶ Immo diuerſitas rationū quæ eſt in attributis, non tantū eſt

ex

ex parte noſtra: ſed etiam quia origo earum in Deo eſt, & quia attributa realiter ſunt in Deo. Po.q.8.c.7^{m}./.a.3.^{m}/. Opuſc. 3.co.24./.Opuſc.9.prin^{o}.

¶ Reſpondeo dicendum, q cum dictum eſt, q diuerſitas rationum reperitur ex parte Dei, accipiendum eſt, ſm q poteſt aliquid vnum correſpondere conceptionibus diuerſis, non q in re ſit diuerſitas aliqua naturarum: ſed vna natura ſimplex, nulli conceptioni proportionata, ſed excedens omnem conceptionē in attributis. Vnde ſi eſſentiam Dei in ſeipſa videremus, non requireretur rationum & nominum multitudo: ſed eſſet ſimplex notitia eius, ſicut eſt ſimplex eſſentia eius, vt habetur. Ver.q.21. 4.8^{m}./.9^{m}./.Opuſc 3.co.24.fin. .Opuſc.27.q.5.

Auaritia. 17. 254 ¶ Quòd auaritia etiam tertio modo ſcilicet, vt eſt tantum inordinatus appetitus diuitiarum, radix ē omnium peccatorum. 12ſ.q.84.1.o./.2.c.fi./.3.1^{m}./ 4.4^{m}./.22ſ.q.119.2.1^{m}./ Ma.q.8. 2.1^{m}./.q.13.c.5^{m}./.Ro.7.lec.2.

¶ Oppoſitum videtur dicere a ſimili.2.d.5.q.c.3.c./.c^{m}., d.22. q.c.c.7m./.d.42.q.2.1.c./.2^{m}./.3.2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.1144°.

Audacia. 4. 255 ¶ Quòd audacia eſt peccatum contrarium fortitudini.22ſ.q. 126.2.3^{m} /.q.127.2.o.

¶ Immo audacia eſt materia fortitudinis.1^{a}.q.2c.1.1^{m}./.q.95. 3.2^{m}./ 22ſ.q.123.3.o./. q.141.3.c./ 2^{m}./ 3.d. 26.q.2.2.4^{m}./ di. 33.q.2.ar.2.q.2.o.

¶ Reſpondeo dicendum, q vt habetur.22ſ.q.127.1.o./ 3.d.26. q.1.3.5^{m}.audacia quandoque eſt inordinata, & contrariatur fortitudini. Aliquando vero ſumitur ſine inordinatione, & ſic eſt materia fortitudinis.

¶ Secundo dicendum, q vt dicitur.12ſ.q.45.1.2^{m}.nomina paſſionū poſſunt ſumi dupliciter ſcilicet abſolute, & ſic ſignificant paſſiones. Et vt recedunt a ratione, & ſic ſunt nomina vitiorum. Primo ergo modo audacia eſt materia fortitudinis. Secundo autem modo 3ria eſt fortitudini.

Audacia. 7. 256 ¶ Quòd ſicut ſpes eſt prior quam audacia, ita timor eſt prior q̄ deſperatio.12ſ.q.45.2.2^{m}./.Ethi.3.lec.14.

¶ Immo deſperatio eſt prior timore.12ſ q.25.3.c.fi.

¶ Reſpondeo dicendum, ſicut Dubio.455.

Audacia. 9. 257 ¶ Quòd ſicut ex timore non ſemp ſequitur deſperatio, niſi ſit intenſus, ſic nec ex ſpe audacia, niſi ſit vehemēs.12ſ.q.45.2.2^{m}.

¶ Immo primum eſt econuerſo. 12ſ.q.24.3.c.fi.

¶ Reſpondeo dicendum, ſicut Dubio.455.

Audacia. 16. 258 ¶ Quòd audacia nō cauſat ex ira, niſi mediāte ſpe. 12ſ.45.4.3^{m}.

¶ Immo ira conſequitur audaciā, quia nullus iraſcitur, niſi audeat vindicare.12ſ.q.25.3.c.fi./ 4.2^{m}./ 3^{m}./ Veri. q.26.5.3^{m}.

¶ Reſpondeo dicendum, q ex ira non cauſatur proprie audacia ſed augetur, quia ira eſt quid auſiuum ſecūdum Philoſophum. Vnde irati redduntur prompti & audaces ad inuadendum, vt habetur. 12ſ.q.45.4.ar.3./ 3^{m}.fi.

Auerſio. 3. 259 ¶ Quòd conuerſio poteſt eſſe, ſine auerſione a Deo, vt in peccato veniali. 12ſ.q.72.5.c./ 3^{a}.q.86.4.5.c./ 4 d.16.q.2.ar.1.q.1.c./ q.2.c./.q.3.1^{m}./ Ma.q.7.1.3^{m}./ 2.c.[illegible]/ 10^{m}.

¶ Oppoſitum videtur dicere.4 d.15 q.1.2.1^{m}.

¶ Reſpondeo dicendum, q ſicut ipſe dicit. 12ſ.q.89.3.o.hoc poteſt intelligi dupliciter.ſ.vel in ſtatu innocentiæ, vel in nobis. Si primo modo, ſic non potuit eſſe cōuerſio ſine auerſione, vt ibidem probatur. Si autem in nobis, hoc eſt dupliciter, vt habetur ibidem.6.o.ſ.vel quando homo incipit habere vſum rationis, vel poſt. Si primo modo ſic etiam non poteſt. Si autem poſt, hoc eſt dupliciter, vt ipſe dicit.2.d.42.q.1.3.5^{m}. quia auerſio a bono incommutabili contingit dupliciter, vel actu tantū, vt in quolibet veniali vel actu & habitu. Et ſic eſt in omni peccato mortali tm̄.

Auerſio. 20. 260 ¶ Quòd in peccato originali non eſt conuerſio, ſed tantum auerſio a Deo, vel aliquid loco eius. ſcilicet priuatio originalis iuſtitiæ. Veri.q.24.12.2^{m}./ Ma.q.5.2.c.

¶ Oppoſitū videtur dicere, quia in oi auerſione a Deo, eſt aliqua conuerſio ad bonū cōmutabile. 4. d. 14. q. 2.5.3^{m}./ Ma.q.4.2.c.

¶ Reſpondeo dicendum, q in quarto ſentētiarum loquitur de peccato actuali tantum, & de conuerſione & auerſione, per proprium actum voluntatis, quæ non poſſet auerti a Deo, niſi appetendo aliquod creatum. Sed in aliis primis locis, loquitur de peccato originali. Ideo dicit. Ma.q.5.2.o.q in eo non eſt conuerſio, ſcilicet per proprium actum voluntatis, ſed auerſio a Deo, vel aliquid loco eius ſcilicet priuatio iuſtitiæ originalis. Sed Ma. q. 4.2.c.ſumit conuerſionem pro habituali concupiſcentia, ideſt p pronitate virium inferiorum ad inferiora.

Augmentū. 10. 261 ¶ Quòd corpus hominis dicitur augeri, per additionem materiæ. 1^{a}.q.119.1.c./ 2.d.30.q 2.1.c. 4.d.44.q.1.ar.2.q.4 o.

¶ Oppoſitum videtur dicere, quia ſecundum aliquos corpus hominis, per ſeipſum multiplicatur, & ad perfectam peruenit quantitatem per augmentum.4.d.44.q.1.ar.2.q.4.c.prin^{o}.

¶ Reſpondeo dicendum q ſecundo loco dicit, ſecundū aliquos, ſed in primis locis loquitur ſecundum ſententiam propriam.

262 ¶ Quòd aureola non debetur confeſſori. Veri.q.26.6.3^{m}. Aureola. 17.

¶ Oppoſitum videtur dicere a ſimili.22ſ.q.152.5.b./ c./4.d.49. q.5.ar.5.q.2.o.

¶ Reſpondeo dicendum, dupliciter.ſ.primo, q aureola debetur illis, qui ſunt in monaſterii ſtatu.ſ.doctoribus, & prædicatorib^{o}, tantum docentibus, vel ex officio, vel ex commiſſione, vt habet. 22ſ.q.152.5.b./ c./ 4.d.49.q.2.3.c./ ar.5.q.1.c./q.5.ar.3.q.1.o / Quol.5.q.12.c.2^{m}./ Opuſc.19.c^{o}.2.

¶ Secundo dicendum, q aureola non debetur confeſſori, quia voluntas patiendi pro Chriſto, non poteſt eodem modo ſe habere ad paſſiones corporales, dū hō eas non patitur, ſicut quādo eas patitur. pp earū acerbitatē. Et ideo ipſa corporalis paſſio actualiter perpeſſa, eſt ſignū voluntatis ſuæ conſtantiæ, & eſt eius executiua ſm q hō circa difficilia conatur, vt hr. Veri.q 26.6.3^{m}.

263 ¶ Quòd baptiſmus Iohānis erat ſacramentū per ſe, mediū inter ſacramēta veteris legis, & nouæ legis. 4.d.2.q.2.ar.2.q.1.o. Baptiſmus. 3.

¶ Immo non erat per ſe ſacramentum, ſed quaſi quoddam ſacramentale diſponens ad baptiſmum Chriſti. ideo aliqualiter pertinebat ad legem Chriſti, non aūt ad legē Moyſi. 3^{a}.q. 38.1.1^{m}.

¶ Reſpondeo dicendum dupliciter.ſ.primo q ſicut dicit dñs Petrus de Tarantaſia qui fuit dñs Innocentius Papa quartus, ex ſacro ordine fratrum prædicatorū, ſacramentū dicitur dupliciter, .ſ.vel large, ideſt omne ſignū rei ſacræ. Et ſic loquit Diuus Thomas in quarto ſententiarum. Vel proprie .i. ſignum rei ſacræ, & cauſa eius. Et ſic loquitur in Tertia parte.

¶ Secundo dicendum, q ſacramentale etiam dicitur dupliciter, .ſ. vel diſpoſitio propinqua ad aliquod ſacramētum nouæ legis. Et ſic accipit in Tertia parte. Vel diſpoſitio præuia exequutione ſed poſterior ordinatione, & manens cum ſacramento. Et ſic baptiſmus Iohannis non eſt ſacramentale.

264 ¶ Quod ſi fiat interruptio verborum in forma baptiſmi, nō erit baptiſmus.4.d.3.ar.2.q.4.1^{m}. Baptiſmus. 51.

¶ Immo interrumpens formam ſacramentorum, perficit ſacramentum.4.d.3.ar.2.q.2.3.4.o.

¶ Reſpondeo dicendum, q ſi fiat tanta interruptio verborū, vel interpoſitio, q intercipiat intentionē baptizantis, tunc non erit vna forma, & vtraq; per ſe accepta erit imperfecta, nec ſufficiet ad baptiſmū ſicut ſi dicatur, In nomine patris, & interponat baptizans longā fabulā, & poſtea dicat, & filii, non erit baptiſmus. Si aūt fiat ita parua interruptio, vel fiat interpoſitio verbi non corrumpentis formā, nec principalē ſententiā mutantis, vt ſi dicat baptizans. In nomine patris omnipotentis, aut ſi fiat interpoſitio ſilentii, aut interruptio tuſſis, vel alicuius huiꝰ, quod intentionem baptizantis non diſcontinuet, tunc erit cū vnitate intentionis, vnitas formæ. Conſtat.n.q continuatio formæ, ex vocibus vnitatem habere non poteſt, cum oratio ſit quantitas diſcreta. vt habetur 3^{a}.q.60.8.o./ 4.d.3.ar.2.q.4.1^{m}.

265 ¶ Quòd ſi dubitatur de aliquo, an ſit baptizatus, debet baptizari ſub hac forma. Si non es baptizatus, ego te baptizo, In nomine patris, &c. 3^{a}.q.66.9.4^{m}./ q.68.7.3^{m}./ 12.4^{m}./ 4 d.6.q.1.ar. 1.q.1.4^{m}./ q.2.ar.1 q.1.c. Baptiſmus. 54.

¶ Immo iniuria fit baptiſmo, ſi baptizatus rebaptizet. Vñ Athanaſius puer ludo ſimulās ſe eē epiſcopū, baptizauit aliquos, quos Alexander epiſcopus eius, iudicauit non eſſe rebaptizandos. 4. d.6.q.2.ar.1.q.1.1^{m}./ L.4^{m}. [illegible].4.c^{o}.59.fi.

¶ Reſpondeo dicendum, q aut rebaptizat quis ſcienter aut dubitatiue, aut ignoranter. Si primo modo ſic fit iniuria ſacramēto. Si vero dubitatiue .ſ.dubitādo probabiliter, q ſit baptizatus & non conſcientia ſcrupuloſa.i.leui ſcrupulo vel ſuſpicione, ide videtur, quia potuit & debuit certificari, vel cōſulere peritiores ſe. Si aūt ignorat, & non eſt craſſa ignorantia, ſed quaſi inuincibilis, an ſit baptizatus vel nō, tunc debet baptizari ſub prædicta forma vt habetur in locis primo allegatis. Vnde Alexander epiſcopus prædictos iudicauit nō eſſe rebaptizandos, quia Athanaſius puer, eos baptizauerat cū debita forma & intentione, vt habetur.4.d.6.L.4^{m}.

266 ¶ Quòd ſpes vel fides ipſius baptizandi, nihil facit ad ſacramentum, licet poſſit facere ad rem ſacramenti impediendam vel promouendam.4.d.2.q.2.4.c. Baptiſmus. 99.

¶ Oppoſitum videtur dicere.4.d.4.q.2.ar.3.q.2.c./ 3^{m}.

¶ Reſpondeo dicendum q in pueris proprium motū liberi arbitrii non habentibus, non requiritur fides propria, ſed in adultis. Quamuis.n.puerorū ætas ſit magis miſerabilis, tñ oportet, ſi ſaluari debeant, q in eis aliqua ſalutis cauſa ſit. Et quia per proprium motū liberi arbitrii ſaluari non poſſunt, oportet q per ſacramentum baptiſmi ſaluentur. Plus aūt valet adulto fides propria q paruulo fides aliena. Quòd aūt aliquando fides aliena ē puero ad ſalutem ſufficiebat cum aliqua proteſtatione, hoc erat inquantum illa proteſtatio habebat vim ſacramenti, quam non habet baptiſmus aquæ, vt habetur.4.d.4.q.2.ar.3.q.2.3^{m}.

267 ¶ Quòd ſacerdos malus baptizās, peccat mortaliter, niſi neceſſitate, & ſine ſolemnitate. 3^{a}.q.6.4.6.3^{m}./ 4.d.5.q.2.ar.2.q.4.o. Baptiſmus. 113.

¶ Oppoſitum videtur dicere.22æ.q.3.5.c.fi./q.60.2.3m.
¶ Reſpondeo dicendum,ſicut Dubio.405.

Baptiſmus. 130. 268 ¶ Quòd vnus non poteſt pro alio baptizari.1æ.Cor.15.lec.4.
¶ Oppoſitum videtur dicere.4.d.30.q.1.1.3m.
¶ Reſpondeo dicendum dupliciter.ſ. primo, ꝙ ſi quis baptizet vnum pro alio ex errore,erit baptizatus,quia caracter non cauſatur ex intentione baptizantis,ſed ex cultu. Non autem ſi ſciẽter,vt habetur.4.d.30.q.1.1.3m.
¶ Secundo dicendum, ſicut Dubio. 265.

Baptiſmus. 259. 269 ¶ Quòd puer moriens ſtatim poſt baptiſmum, ſtatim volat ad cœlum. 3a.q.65.4.2m /q.68.2.2m./ 4.d.4.q.2.ar.1.q.3.4m.
¶ Immo pueris baptizatis morientibus,deſunt propria merita, nec habent vſum liberi arbitrij. 12æ.q.5.7.2m.fi./q.113.3.1m.
¶ Reſpondeo dicendum, ꝙ pueris baptizatis ſubuenit meritũ Chriſti,ad beatitudinem conſequendam, licet deſint eis merita propria,& vſum liberi arbitrij non habeant,eo ꝙ per baptiſmũ, ſunt Chriſti membra effecti,vt habetur. 12æ. q.5.7.2m.fi./q.113.3.1m./4.d.4.q.3.ar.3.q.3.1m.fi.

Beatitudo. 1. 270 ¶ Quòd beatitudo eſt operatio,& vltima perfectio. 12æ.q.3.2.o./5.c./q.55.2.3m./1.d.1.q.1.1.o./3.d.34.q.1.5.c./4.d.49.q.1.ar.2.q.2.o./q.4.2.o. Quol.8.19.c./Eth.10.le.1.o./Met.9.le.9.fi.
¶ Oppoſitũ videtur dicere.1.d.1.q.2.1.2m.
¶ Reſpondeo dicendum,ſicut Dubio.621.

Beatitudo. 24. 271 ¶ Quòd eſſentia beatitudinis conſiſtit in actu intellectus,ſed delectatio eius in voluntate.1a.q.26.2.o./3.c./12æ.q.3.4.o/q.11.1.1m./1.d.1.q.1.1.c./1m./℥.3.c°.25./26./27.2m./Ma.q.16.6.6m./Veri.q.1.5.8m./Quol.7.vel.8.q.9.1.o/Opuſc.3.c°.107.
¶ Oppoſitum videtur dicere. 12æ q.11.1.1m./4 c./2m./1.d.1.q.1.1.c./1m.
¶ Reſpondeo dicendum, ꝙ eſſentialiter beatitudo conſiſtit in actu intellectus,ſed conſequenter ſeu concomitanter, cõſiſtit in actu voluntatis,vt habetur in primis locis.

Beatitudo. 35. 272 ¶ Quòd beatitudo non conſiſtit in viſione humanitatis Chriſti 1.d.1.q.1.1.3m./3.d.1.q.3.6m./Opuſc.58.c°.10.
¶ Oppoſitũ videtur dicere.3a.q.15.10.c./2m./Opuſ.3.c°.182.
¶ Reſpondeo dicendum,ꝙ in viſione humanitatis Chriſti,non eſt proprie vltima beatitudo ſeu fruitio, ſed per redundantiam eſt quoddam gaudium accidentale,& non ſubſtantialis beatitudo intellectus,vt habetur.1.d.1.q.1.1.3m./3.d.1.q.3.6m.

Beatitudo. 56. 273 ¶ Quòd beatitudo non conſiſtit in conſideratione ſcientiarum ſpeculatiuarum. 12æ. q.3.6.o./22æ.q.167.1.1m./Opuſc.3.c°.104./262./264.
¶ Oppoſitum videtur dicere.22æ.q.170.4.c.
¶ Reſpondeo dicendum,ꝙ conſideratio ſcientiarum ſpeculatiuarum,eſt quædam participatio veræ, & perfectæ beatitudinis, non autem ſubſtantialis beatitudo,vt habetur.12æ.q.3.6.c.fi./q.66.3.1m./5.2m./22æ.q.180.4.c.

Beatitudo. 59. 274 ¶ Quòd beatitudo non conſiſtit in contemplatione angelorum 1a.q.64.1.1m./q.89.2.3m./12æ.q.3.7.o./22æ.q.167.1.1m./2.d.18.q.2.2.c.fi./℥.3.c°.44./Ver.q.20.3.5m./Spũ.10.c°.3m./Opuſ.3.c°.108./264.
¶ Oppoſitum videtur dicere, cum angeli ſint principia intellectus humani.Quol.3.q.3.2.o./Meth.2.lec.2.
¶ Reſpondeo dicendum,ꝙ angeli ſunt principia intellectus humani, non quidem producendo ipſum in eſſe, vt Deus ad quem eſt naturalis appetitus hominis, ſed illuminando, dirigendo, & confortando,vt habetur.1a.q.111.1.o.

Beatitudo. 86. 275 ¶ Quòd poſt reſurrectionem beatitudo ſanctorum augebitur extenſiue,& intenſiue.4.d.49.q.1.ar.4.q.1.o.
¶ Immo beatitudo augebitur tantum extenſiue.12æ.q.4.5.5m.
¶ Reſpondeo dicendum,ꝙ intenſio perfectionis poteſt ſumi dupliciter.ſ.vel ex parte ſubiecti melius diſpoſiti,vel ex parte graduum ipſius perfectionis ſecundum ſe. Primo modo beatitudo ſanctorum augebitur intenſiue, ſiue ratione virium animæ ſeparatæ,quæ vires, aliqualiter retardantur ex naturali inclinatione animæ ad corpus ſine quo habet imperfectum eſſe,ideo imperfecte operatur. Sed poſt reſurrectionem reaſſumptis corporibus; habent eſſe perfectum,ideo perfecte,id eſt ſine retardatione operantur,contemplando diuinam eſſentiam, non autem ſecundũ ſe,id eſt reſpectu gratię conſummatę,& reſpectu charitatis,& luminis,& Dei,vt habetur in locis pro vtraque parte adductis.

Beatitudo. 107. 276 ¶ Quòd homo appetendo beatitudinem,poteſt mereri,3.d.18.3.2m./4m. d.49.q.1.ar.3.q.3.o./Veri.q.2.7.o.
¶ Immo hõ appetẽdo beatitudinẽ,põt peccare.Veri.q.24.7.6m.
¶ Reſpondeo dicendum dupliciter.ſ. primo ꝙ appetendo beatitudinem cum Dei adiutorio, homo poteſt mereri,vt dicitur in primis locis. Sed appetendo eam non debitis modis, vt Lucifer fecit,poteſt peccare,vt habetur ſecundo loco.
¶ Secundo dicendũ,ꝙ appetendo poteſt quis peccare, ſi quærat fœlicitatẽ vbi quærere nõ debet, ſicut qui quærit in voluptatib9 fœlicitatẽ,ſed non ſi quærat vbi debet,vt habet. Veri.q.24.7.6m.

Beatus. 5. 277 ¶ Quòd beati in patria, omnes rationes rerum quæ in Chriſto ſunt,non cognoſcunt,& ſi ipſum comprehendant.1a.q.12.8.c./22æ.q.173.1.c./Veri.q.12.6.c./10m.
¶ Immo tunc beati omnia opera diuina cognoſcent.1a.q.12.8.4m./1.d.21.L.fi.
¶ Reſpondeo dicendum, ſicut Dubio.366.

278 ¶ Quòd beati poſt diem iudicii videbunt omnia,quæ Deus ſcit ſcientia viſionis.4.d.49.q.2.5.c./1m./12m. Beatus. 11.
¶ Oppoſitum videtur dicere. Veri.q.8.4.c.
¶ Reſpondeo dicendum dupliciter.ſ.primo,ſicut Dubio. 487.
¶ Secundo dicendum,ꝙ nihil prohibet dicere,ꝙ poſt diem iudicii,quando gloria hominum,& angelorum erit conſumata, omnes beati ſcient omnia,quæ Deus ſcientia viſionis nouit, ita tamen ꝙ non omnes omnia videant in eſſentia. Sed anima Chriſti ibi plene videbit omnia,ſicut & nunc videt. Alii autem videbunt ibi plura vel pauciora, ſecundum gradum quo Deum cognoſcent. Et ſic anima Chriſti,de his quæ præ aliis uidet in verbo,omnes alias animas illuminabit.

279 ¶ Quòd ſcientia Angelorum, & animarum poteſt augeri, vſq; ad diem iudicii,ſicut & alia, quæ ad præmium accidentale pertinẽt,ſed nõ vltra.4.d.49.q.2.5.c.fi./L.prin°./d.50.q.2.ar.1.q.6.o. Beatus. 13.
¶ Oppoſitum videtur dicere.4.d.49.q.1.ar.4.q.1.o.
¶ Reſpondeo dicendum,ſicut Dubio. 275.

280 ¶ Quod beati ſunt in ſtatu impetrandi, nõ autem merendi. 1a.q.62.9.o./22æ.q.83.11.c./1m./3.d.18.2.2m., 4.d.15.q.4.ar.6.q.2.3m /d.45.q.3.3.4m. Beatus. 32.
¶ Oppoſitum videtur dicere.2.d.5.q.2.c.
¶ Reſpondeo dicendum,ſicut Dubio.157./275.

281 ¶ Quod gaudium beatorum de Deo,creſcere non poteſt, ſed accreſcet eis gaudium de gloria corporis.3.d.15.q.2.ar.5.q.2.c./4.d.12.q.2.ar.1.q.2 c./d.45.q.2.ar.2.q.4.3m. Beatus. 43.
¶ Immo gaudiũ beatorũ põt augeri,vſq; ad diẽ iudicii.1a.q.62.9.3m./4 d.12.q.2.ar.1.q.2.c./d.50.q.2.ar.1 q.6.o.
¶ Reſpondeo dicendum,ſicut Dubio 157./275.

282 ¶ Quòd beati non interſunt rebus viuorum, ſecundum legem communem.1a.q.108.8.2m. Beatus. 47.
¶ Oppoſitum videtur dicere.4.d.50.q.1.3.o./Quo.11.q.1.3.o.
¶ Reſpondeo dicendum,ſicut Dubio.753.

283 ¶ Quòd gloria beatorum & pęna damnatorum,erit maior poſt diem iudicii,q̃ ante.4 d.47.q.1.ar.3.q.4.c./q.3.ar.3.q.3.3m./d.49.q.1.ar.4.q.1.o./q.4.ar.5.q 2.1m./L.fi. Beatus. 50.
¶ Oppoſitum videtur dicere 1a.q.62.9 3m.
¶ Reſpondeo dicendum,ſicut Dubio.157 /275.

284 ¶ Quòd omnia ſunt bona,bonitate Dei.1a.q.6.4.o./22æ.q.23.2.1m./q.27.3.c./1.d.1.L.10m./d.19.q.5.4.3m./℥.1.c°.40./Veri.q.1.4.o. q.27.1.7m /Opuſc.72.q.6. Bonitas. 20.
¶ Immo omnia ſunt bona ſeipſis, & non per aliam bonitatem. 12æ.q.55.4.1m./Veri.q.1.2.1m./7m.
¶ Reſpondeo dicendum dupliciter.ſ.primo, ꝙ omnia ſunt bona bonitate Dei, vt principio effectiuo,exemplari, & finali, ſed ſunt bona ſeipſis bonitate eſſentiali,quæ tamen eſt a Deo,vt habetur.1a.q.6.4.o/22æ q.23.2.1m./q.27.3.c./1.d.1.L.10m./d.19.q.5.4.3m /℥.1.c°.40./Veri.q.21.4.o./q.27.1.7m.
¶ Secundo dicendum,ſicut Dubio.1171.

285 ¶ Quòd quodlibet bonũ creatũ, eſt bonũ particulare, ſed ſolus Deus eſt bonũ vniuerſale.1a.q.65.1.2m./q.103.2.c./q.105.4.c./q.106.2.c./12æ.q.2 7.8.c.q.9 ar.6./℥.3.c° 17.5m./Ver.q.24.7.c. Bonitas. 28.
¶ Immo in Deo non eſt vniuerſale nec particulare. 1a.q.14.11.5m./1.d.35.5.o /d.36.q.1.1.2m./℥.1.c°.56.
¶ Reſpondeo dicendum,ſicut Dubio. 475.

286 ¶ Quòd bonitas,& ſapientia,& hmõi, in Deo ſunt, ſm veriſſimam ſui rationẽ & ratio bonitatis,non eſt ibi ratio ſapientiæ,ſecundum ꝙ hmõi. Vnde concludebatur, ꝙ abſolute ſunt in Deo ſm diuerſam rationẽ. Quæ diuerſitas non eſt ſolũ apud ratiocinantem,ſed apud proprietatem rei. 1.d.2.3.o./Opuſc.72.q.2. Bonitas. 32.
¶ Oppoſitum videtur dicere.1a q.13.4.o /12.c.
¶ Reſpondeo dicendum dupliciter.ſ.primo ſicut Dubio. 253.
¶ Secundo dicendum, ꝙ non fuit intentũ ibidẽ ponere in Deo aliquam diuerſitatẽ rationũ abſolutarũ, ſed hoc inuenitur in ipſa proprietate rerum, &c. Et ideo ibi poſitum eſt, ſecundum ꝙ huiuſmodi,vt habetur. Opuſc.9.ar.2./Opuſc.72.q.6.

287 ¶ Quòd Deus eſt ſummũ bonũ.1a.q 6.2.o./2.d.1.q.2.2.4m./℥.1.c°.41./74./95.3m./101.fi./Lib.2.c°.15.7m /41.2m./Lib.3.c°.17./Po a.q.7.1.c./Ma.q.3.1.c./Ethi.10.lec.1.prin°. Bonitas. 35.
¶ Oppoſitum videtur dicere, quia beatitudo ẽ ſummum bonũ.1a.q.16.3.1m./12æ.q.3.1.2m./4.d.49.q.1.ar.2.q.1.2m./℥.3.c°.14.1m./Opuſc.2n.c°.8./Veri.q.1.9.7m.
¶ Immo virtus infuſa,ẽ maximũ bonũ ſimpliciter. Veri.q 1.9.7m
¶ Reſpondeo dicendum tripliciter.ſ. primo ꝙ ordo bonorum põt ſumi dupliciter.ſ.uel reſpectu rectitudinis uitæ. Et ſic uirtutes ſunt maxima bona, potentiæ ſunt media, exteriora uero minima. Vel reſpectu beatitudinis. Et ſic beatificans Deus eſt maximum,beatus medium, uirtus autem minimum bonum.

Hæc

Hæc ſolutio habetur. 1.d.1.1.4m./ 2.d.27.1. Veri.q.12.3.15m.
¶ Secundo dicendum, ꝙ bonum eſt duplex.ſ.vel ſubſiſtens. Et ſic Deus eſt ſummũ bonum. Vel bonum inherens. Et ſic beatitudo eſt ſummum bonum in patria,& virtus in via. Hæc ſolutio ſumitur.12æ.q.18.4.c./ 2.d.1.q.8.3.c./ Dio.4.lec.9.10.
¶ Tertio dicendum,ꝙ maximum bo^m. dicitur dupliciter.ſ. vel ſimpliciter. Et ſic Deus eſt maximum bonum. Vel in genere boni creati. Et ſic beatitudo eſt maximum bonum. Virtus autem infuſa,dicitur maximum bonum,inquantum per eam homo in via,ordinatur ad ſummum bonum ſimpliciter.ſ.ad Deum. Sed virtus acquiſita dicitur maximum bonum ſecundũ quid,inquantum per eam homo ordinatur ad ſummũ bonũ, in genere bonorũ humanorũ. Hæc ſolutio colligit. Veri.q.1.1.3m./9.7m.

Bonitas. 59. 288 ¶ Quòd ordo bonorum eſt duplex.ſ. vel reſpectu rectitudinis vitæ,vel reſpectu beatitudinis. Primo modo virtutes ſunt maxima bona ſed potentiæ media,exteriora bona minima. Secundo autem modo, Deus beatificans eſt maximum bonum,beatus medium,virtus vero,minimum bonum.1.d.1.1.4m.
¶ Oppoſitum uidetur dicere. Veri.q.1.9.7m.
¶ Reſpondeo dicendum,ſicut Dubio.287.

Bonitas. 106. 289 ¶ Quòd omnia poſſunt appetere bonum, non autem cognoſcere verum. Veri.q.21.3.c./ 1m./ q.22.1.1m./ 2m./ q.23.1.4.
¶ Immo quilibet appetitus,ſequitur cognitionem.1.d.2.q.4.1. 1m./ Veri.q.15.3.c./ q.23.1.c./ q.25.1.c./ Ma.q.14.1.4m.

Bonitas. 121. 290 ¶ Quòd carentia ſeu priuatio boni,eſt quid malum. Ma.q.1.1. o./ 2.c./ 2m./ 3m./ 4m.
¶ Reſpondeo dicendum,ſicut Dubio.221.
¶ Oppoſitum uidetur dicere. Ma.q.1.3.c./ 4.10m./ 11.1m./ q. 2.5.1m./ 2m./ q.16.2.c.
¶ Reſpondeo dicendum,ꝙ non omnis carentia boni,eſt malum ſed tantum debiti,vt habetur.1a.q.48.2.1m./ 3.c./ 2m./ 5. 1m./ q.49.1.c./ 2.d.34.4.c./ ʒ.3.c°.6./ Po.q.5.3. 7m./ 16m./ Ma. q. 1.1.1m. 3.c./ 4.10m. q.2.5.1m./ 2m./q.16.2.c.

Bonitas. 124. 291 ¶ Quòd ſubiectum cuiuslibet mali,eſt bonum deficiẽs, ideſt im potentia 1a.q.11.2.1m./ q.17.4.2m./ q.48.3.o./ q.49.1.c./ 3.c./ q.103.7.1m./ 2.d.34.4.o./ ʒ.3.c°.11./ 13.1m./ 15.1m./ Ma.q.1. 3.c./ 2.o./ Opuſc.3.c°.118.
¶ Oppoſitum videtur dicere. Opuſc.3.c°.118.
¶ Reſpondeo dicendum,ꝙ nec tamen cõtraria ſunt ſimul, quia malum nõ eſt in bono ſibi contrario,vt habetur. 1a. q.11.2.1m.

Bonitas, 142. 292 ¶ Quòd ſummum malum,non contrariatur ſummo bono ſecũdum rem,ſed ſecundum vocem.1a.q.39.3.2m./ 1.d.36.q.1.2.c./ 2.d.1.q.2.1.1m./ Veri.q.2.15.4m./ Quol.11.2.3m.
¶ Oppoſitum videtur dicere.12æ.q.73.4.o./Ma.q.2.10.o.
¶ Reſpondeo dicendum, ꝙ nullum malum opponitur ſummo bono contrarie, nec priuatiue, niſi indirecte,ideſt ſecundum rationem communem boni,vt habetur.1a.q.17.4.3m./q.49.3.2m./1.d.36.q.1.2.c./ 2.d.1.q.1.1.1m./ Veri.q.2.15.4m.

Bonitas. 152. 293 ¶ Quòd nulla creatura eſt bona per eſſentiam. 1a.q.6. 3.o./ q. 103.2.c./ 12æ.q.2.8.c./ q.9.6.c. 4.d.49.q.1.ar.3.q. 1. 1m./ ʒ. 1. c°.38.fi /40./ 41.2m./ Lib.3.c°.20 / Veri.q.21.1.1m./5.o./Ma. q.5.1.4m./ Quol.2.3.c./ Opuſc.3.c°.109./ 124./ Dio.4./
¶ Immo omnis creatura eſt bona per eſſentia. Veri.q.21.1.1m.
¶ Reſpondeo dicendum, ꝙ omnis creatura eſt bona per eſſentiam,inquantum eſſentia eius non inuenitur ſine habitudine ad bonitatem Dei,vt habetur. Veri.q.21.1.1m. fi.

Bonitas. 159. 294 ¶ Quòd qualibet re creata poteſt eſſe alia res creata melior,bonitate eſſentiali,& accidentali.1a.q.25.6.o./ 1.d.44.1.3.c.
¶ Oppoſitum videtur dicere. Veri.q.29.3.6m.
¶ Reſpondeo dicendum,ſicut Dubio.503.

Bonitas. 169. 295 ¶ Quòd homo naturaliter in bonum tendit.2.d.39.q.2.1.o./2. 1m./ 5m./ d.44.q.1.1.c./ 5m.
¶ Immo mala.ſ. vitia & peccata ſecundum totam ſpeciem humanam,in pluribus hominibus,proueniunt,q̃ bona. 1a q.49.3. 5m./ q.63.9.1m./ q.115.4.c./ 12æ.q.71.2.3m./ ʒ.3.c°.26.18m.
¶ Reſpondeo dicendum dupliciter.ſ. primo ꝙ quia per operationes ſenſus homo peruenit ad actus rationis,ideo plures ſequũtur inclinationes naturæ ſenſitiuæ, q̃ ordinem rationis. Plures enim ſunt qui aſſequuntur principium rei,q̃ qui ad conſumationem perueniunt. Ex hoc autem vitia, & peccata in hominibus proueniunt,ꝙ ſequuntur inclinationem naturæ ſenſitiuæ,cõtra ordinem rationis,vt habetur in locis,ſecundo allegatis.
¶ Secundo dicendum ſicut Dubio.296.

Bonitas. 171. 296 ¶ Quòd homo naturaliter in bonum tendit,& naturaliter vult bonum,ſed poteſt velle malum, non vt malum, ſed vt eſtimatur bonum,ex indeterminatione voluntatis.2.d 39.q.2.1.o./ 2.1m. ./.5m./ d.44.q.1.1.c./ 5m.
¶ Oppoſitum videtur dicere.12æ.q.19.7.2m./ 3m./ q.78.1.2m.
¶ Reſpondeo dicendum,ſicut Dubio.295./ 1200./ 1203.

Bonitas. 192. 297 ¶ Quòd bonũ hominis eſt quincuplex. Primũ & ſummũ eſt beatitudo. Secundũ virtus. Tertiũ debita diſpoſitio potentiarũ aiæ. Quartũ ſanitas corporis. Et quintũ bona exteriora.ʒ.3 c°.141.

¶ Immo virtus infuſa eſt maximũ bonum hominis ſimpliciter. Veri. q.1.9.7m.
¶ Reſpondeo dicendum,ſicut Dubio. 287.

298 ¶ Quòd virtutes ſunt maxima bona in genere,non autem ſimpliciter. Veri.q.1.1.3m. Bonitas. 217.
¶ Oppoſitum videtur dicere. Veri. q. 1.9.7m.
¶ Reſpondeo dicendum,ſicut Dubio.287.

299 ¶ Quod virtus eſt bona ſeipſa,non per aliam bonitatem.12æ q. 55.4.1m./ 1.d.39.q.2.2.5m./ 4.d.46.q.1.ar.2.q.3.c./ q.2.ar.2.q. 2.6m./ Veri.q.1.2.1m./ 7m./ Eph.6. Bonitas. 219.
¶ Oppoſitum videtur dicere.2.d.27.2.1m.
¶ Reſpondeo dicendum,ſicut Dubio.1171.

300 ¶ Quòd bonum quod ponitur in diffinitione virtutis non eſt bonum tranſcendens ſed bonum rationis.12æ.q.54.3.2m./q.55 4.2m./ 2.d.27.2.2m./ Veri.q.1.2.d. Bonitas. 221.
¶ Oppoſitum videtur dicere.12æ.q.55.4.1m./ q.94.2.c./ 2.d.27 2.1m./ Veri.q.7.2.8m.
¶ Reſpondeo dicendum,ꝙ in locis primo allegatis,loquitur de eo quod ponitur in diffinitione vel formaliter, vel explicite, vel in actu,vel immediate,quia diffinitio quorumcumque ſpecialiũ non datur per trãſcendentia,ſed per primũ genus, & per vltimã drĩam,vt habetur. Meth.7.lec.12.prio./ Poſt.2. Sed in locis ſecundo allegatis,intelligit vel in virtute, vel in potentia, vel implicite,vel immediate,eo mõ quo dicitur.12æ.q.94.2.c./ Quol. 2.q.2.1.c./ Meth.4.lec.1.ꝙ ens eſt da ratione omnis entis. Et ſimiliter de bono,reſpectu cuiuslibet boni.

301 ¶ Quòd eſt aliqua capacitas creaturæ, quæ non poteſt dari maior,quia iã traſcenderet limitẽ creaturæ.3.d.13.ar.2.q.2.2m./3m. Capacitas. 1
¶ Oppoſitum videtur dicere. Veri.q.29.3.6m.
¶ Reſpondeo dicendum, ꝙ ſicut habetur. 3a.q.1.3.3m./ 1.d.8. q.3.2.c./ 2.d.1.q.1.3.2m / 3.d.1.q.1.3.4m./ Veri.q.29.3.3m. capacitas creaturæ eſt duplex.ſ.vel potentiæ naturalis, vel potentiæ obedientialis. De prima loquitur in tertio ſententiarum, De ſecunda vero, in alio loco.

302 ¶ Quòd capitale vitium,dicitur a capite membro,vel quia pœna capitis punitur,vel quia eſt cauſa finalis per ſe multorũ peccatorum. 12æ q.84.3.4.o./ 22æ.q.34.5.c./ q.35.4.c./ q.118.7.8. c./ q.148.5.c./q.153.4.o./q.158,6.c./2m./2.d.42.q.1.3.o. Ma. q.8.1.c./ 24m./ q.9.2.5m./ q.10.3.c./q.11.4.c./ q.12.5.c./ q.13. 3.c./ q.14.4.c. Capitale. 2.
¶ Immo capitalia vitia non ſunt cauſa finalis per ſe multorum peccatorum,quæ ex bono oriuntur.2.d.5.q.1.3.c./ 1m./d.22.q. 1.1.7m./ d.42.q.2.1.c./ 2m./3.1m.
¶ Reſpondeo dicendum ꝙ capitalia dicuntur, quia vt in pluribus alia peccata oriuntur ex eis, licet quandoque aliquod vitiũ ex bono oriatur per abuſum, vt habetur. Ma.q 8.1.8m.

303 ¶ Quòd capitale peccatum,eſt peccatum quoddam, non autem eſt radix peccati.2.d.42.q. 2.1.c / 2m./ 3.c.prĩo°. Capitale.4
¶ Oppoſitum videtur dicere.Ma.q.8.1.1m./ 16m./ 17m.
¶ Reſpondeo dicendum,ſicut Dubio. 1144.

304 ¶ Quòd ſuperbia ſecundum Iſidorum,eſt vitium capitale, non autem ſecundum Gregorium, ſed eſt regina omnium vitiorum & loco eius ponit inanem gloriam.2.d.42. ar, 2.1./ Ma. q. 8. 1. 16m./ 2. 14m./ q.9.3.1m./q.10.3.1m. Capitale.9.
¶ Oppoſitum videtur dicere.2.d.5.q.1.3.c.1m.
¶ Reſpondeo dicendum,ſicut Dubio. 1144.

305 ¶ Quòd charitas poteſt dici virtus generalis.22æ.q.58.6.c./ 3a. q.85. 2. 1m. Charitas. 4.
¶ Immo charitas eſt virtus ſpecialis, & iuſſiu generalis. 22æ. q. 23.4.5.o./ q.58.6.o./ 3.d.27.q.2.ar.4.q.2.3.o./ Ma. q. 8. 2.c.fi./ q.11.2.c./ Veri.q.2.2.c./ 5.o.
¶ Reſpondeo dicendum ꝙ charitas poteſt dici virtus generalis inquãtum ordinat actus omnium virtutum ad bonum diuinũ. Sed vt reſpicit bonum diuinum vt proprium obiectum, ſic eſt virtus ſpecialis,vt habetur.22æ.q.58.6 c./ 3a.q.85. 2. 1m.

306 ¶ Quòd charitas eſt radix omnium uirtutum.12æ.q.62.4.c./q. 65.5.2m./ q.71.4.c./q.84.1.1m./22æ.q.23.8.2m /q.109.2.2m./. Veri.q.1.12.2m./ q.2.3.c./ 11.5m./ Pſal.51./ Io.15.lec.2./ 2æ Cor.12.lec.3.a med. Charitas. 9.
¶ Immo actus vel habit9,nõ habet rationẽ radicis,ſed rationẽ rami.2.d.5.q.1.3.c./1m./d.22.q.1.1.7m./d.42.q.2.1.c./.2m./3.1m.
¶ Reſpondeo dicendum ſicut Dubio.1144.

307 ¶ Quòd charitas eſt forma omnium virtutum. 12æ. q.62.4.c./. 22æ.q.4.3.o./ q.23.8.o./ q.24.12.4m./ 2.d.26.4.5m./ 3. d.23.q. 2.ar.3.q.1.1m./ q.3.ar.1.q.1.o./ d.27.q.2.ar.4.q. 3. o./ q. 4. c./. Veri.q.14.5.o./ Ma.q.8.2.c.fi./ Veri.q.2.3.o./ 16m. Charitas. 13.
¶ Oppoſitum videtur dicere. Veri.q.2.3.4m./ 16m./ 18m.
¶ Reſpondeo dicendum,ꝙ charitas eſt forma virtutum effectiue, quia imponit eis formam,non autem exemplariter,vel eſſentialiter,vt habet.22æ.q.23.8.c./1m./Veri.q.2.3.4m./16m./18m.

308 ¶ Quod charitas pertinet ad præmium eſſentiale beatitudinis. 2.d.15.q.5.ar.1.q.3.c. Charitas. 26.

¶ Oppoſitum videtur dicere.1a.q.26.2.0./3.c./12ſ.q.3.4.0./q.11.1.1m./22ſ.q.24.2.3m.

¶ Reſpondeo dicendum,ſicut Dubio.271.

Charitas.30.309 ¶ Quòd motus mentis humanæ in fruitione Dei, in qua conſiſtit vita æterna, eſt actus charitatis.12ſ.q.114.4.c.

¶ Immo vita æterna cōſiſtit in viſione Dei.12ſ.q.3.4.c./Io.14.

¶ Reſpondeo dicendum, ſicut Dubio. 271.

Charitas.38.310 ¶ Quòd charitas viæ,non pōt ęquari charitati patriæ.1a.q.117.2.3m./12ſ.q.67.6.3m./22ſ.q.24.7.3m./3.d.13.q.1.ar.2.q.2.3m./d.31.q.2.2.5m.

¶ Oppoſitum videtur dicere.1a.q.117.2.3m.fi.

¶ Reſpondeo dicēdum φ non eſt eadem ratio quantitatis charitatis viæ,quæ ſequitur cognitioné fidei,& charitatis patriæ,quæ ſequitur cognitionem apertam, vt habetur.22ſ.q.24.7.3m. Sed aliqui homines etiam in ſtatu viæ ſunt maiores aliquibus angelis,non quidem actu , ſed virtute , inquātum habent charitatem tantæ virtutis,vt poſſint mereri maiorem beatitudinis gradum quem quidam angeli habent,vt habetur.1a.q.117.2.3m.fi.

Charitas.69.311 ¶ Quòd charitas nō eſt in nobis naturaliter,, nec cauſaī ex actibus noſtris,ſed infunditur a Deo. 22ſ.q.24.2.0./13.c./q.17.2.2.1m./1.d.17.q.2.2.3.0./ꝯ.3.co.151./Lib.4.co.81.1m./Opuſ.4.co.3./Ro.8.lec.5 fin.D

¶ Oppoſitum videtur dicere a ſimili.2.d.5.q.2.1.0./d.28 4.0.

¶ Reſpondeo dicendum, ſicut Dubio.679.

Charitas.77.312 ¶ Quòd viſio beata,charitas & huiuſmodi,quæ pertinēt ad præmium eſſentiale,non augentur in beatis, ex quo iam ſunt perfecte beati .22ſ.q.24.2.3m./2.d.15.q.5.ar.1.q.3.c./3.d.31.q.2.ar.1.q.2.0./4.d.12 q.2.ar.1.q.2.c.

¶ Oppoſitum videtur dicere.4.d.49.q.1.ar.4.q.1.0.

¶ Reſpondeo dicendum,ſicut Dubio.157./275

Charitas.79.313 ¶ Quòd charitas pōt augeri in infinitū.22ſ.q.24.7.0./1.d.17.q.2.4.

¶ Oppoſitum videtur dicere. Veri.q.1.11.17m./q.2.2.10m.

¶ Reſpondeo dicendum φ eſt infinita,ex parte Dei,vel finis,nō autem ſecundum ſe,vt habetur. Veri.q.1.11.17m./q.2.2.10m.

Charitas.83.314 ¶ Quòd actus noſtri ſunt cauſa gratiæ,& caritatis, & augmenti earum diſpoſitiue tantum ſed cauſa efficiens , eſt tantum Deus. 1.d.17.q.2.2.3.0.

¶ Oppoſitum videtur dicere a ſimili.3a.q.13.2.0.

¶ Reſpondeo dicendum,ſicut Dubio.680.

Charitas.92.315 ¶ Quod caritas non dicitur augeri,quia ſit ſubiectum augmenti, ſed quia ſecundum eam fit augmentum. 1.d.17.q.2.1.c./3m.

¶ Immo charitas augetur , vt ſubiectū,cum augeatur eſſentialiter.12ſ.q.52.1.0./q.66.1.0./22ſ.q.24.4.0./Quo.8.vel.9.q.6.0.

¶ Reſpondeo dicendum, dupliciter,ſcilicet primo φ vt ipſe dicit. Poſt.1. lec.2.poſt mediū./3 d.33.q.2.ar.4.q.1.c.aliquid dicitur ſubiectum accidentis dupliciter, ſcilicet in virtute propria. Et ſic tantum ſubſtantia eſt ſubiectū. Vel in virtute ſubſtantiæ. Et ſic vnum accidens, eſt ſubiectū alterius accidentis. Et ſic charitas,eſt ſubiectum augmenti.non autem primo modo.

¶ Secundo dicendum, φ caritas augetur eſſentialiter,non ita φ eſſe incipiat,vel eſſe deſinat in ſubiecto,ſed ita φ magis in ſubiecto eſſe incipiet,vt habetur.22ſ.q.24.4.3m.

Charitas. 219. 316 ¶ Quòd caritas datur,ſecundum menſuram ſub ecti,ſcilicet ſecundum capacitatem naturæ,& conatum.1a.q. 62.6.0./22ſ.q.24.3.0./3a.q.69.8.3m./1.d.117.q.1.3.0./2.d.3.lec.1.L.fi./d.29 3.c.fi./3.d.31.q.1.4.10m./Ma.q.7.2.c./2m./7.9m./Math.25.

¶ Immo charitas viç nō datur ſecūdum capacitatem naturaliū, ſed ſecundum voluntatem ſpiritus.22ſ.q.24.3.b.

¶ Reſpondeo dicendum, φ non oportet φ homo feratur in caritate totaliter in id quod ſertur. Sed eius qui habet meliora naturalia.poteſt eſſe minor conatus & econuerſo . Et ideo non eſt ſimile de angelis qui ſunt iam perfecti & de hominibus in via .

Charitas. 222. 317 ¶ Quòd ordo charitatis manebit in patria.22ſ.q.26.13.0./3.d.31.q.2.ar.3.q.1.2 0.

¶ Oppoſitum videtur dicere. Veri.q.2.9.12m.

¶ Reſpondeo dicendum,ſicut Dubio.100./314.

Charitas. 233. 318. ¶ Quod operatio ſine caritate facta,valet ei pro quo fit, virtute caritatis eius,& non ex parte operantis.2.d.40.4. 5m.

¶ Immo operatio ſine caritate facta,etiam valet ex parte operātis.4.d.45.q.2.ar.1.q.3.0.

¶ Reſpondeo dicendum, φ in ſecundo ſententiarum , loquitur de operante,exiſtente in peccato mortali.In quarto vero de exiſtente in gratia,& mandante fieri aliqua ſuffragia pro ſe vel pro alio per miniſtros eccleſiæ,vel etiam per filium,vel per aliū,quos contingit aliquando eſſe in peccato mortali , quæ tamen valent ex parte mandantis,non autem ex parte exequentis,niſi in perſona eccleſiæ vel ex opere operato .

Caſtitas,8. 319 ¶ Quòd caſtitas é ſubiectiue in ira. 22ſ.q.151.1.1m./Eth.3.le.22

¶ Immo caſtitas eſt ſubiectiue in concupiſcibili. Veri.q.1.4.c.fi.

¶ Reſpondeo dicendum, φ caſtitas conſiſtit quidem ſicut in ſubiecto in ira ſed materiā habet in corpore. Pertinet.n.ad caſtitatem,vt ſm iudicium rationis,& electioné voluntatis,aliquis moderate vtatur corporalibus mēbris,vt habetur.22ſ.q.151.1.m.

320 ¶ Quòd cathecīſmus pertinet tm̄ ad ſacerdotes.3a.q.67.3.2m. Cathecīſmus.

¶ Immo cathecīſmus,pertinet ad lectorem. 3a.q.71.4.0.

¶ Reſpondeo dicendum , φ cathecīſmus pertinet ad ſacerdotes principaliter,ſed ad lectorem ſecundario,quo ad inſtructionem credendorum,& diaconum. Sed ad inſtructionem conuerſiuam pertinet ad epiſcopos & prædicatores,& ad quemlibet fidelem . Sed ad inſtructionem morum,pertinet ad anadocum,ideſt patrinum, vt habetur. 3a.q.61.4.0./4.d.6.q.2.ar.2.q.2.0. ar.3.q.3.2m./d.24.q.2.ar.1.q.2.c.fi./ꝯ.4.co.74.

321 ¶ Quòd in cauſa per ſe,præexiſtit ſimilitudo effectus, non autē in cauſa per accidens. Ma.q.1.3.2m./ Meth.7.lec.8. Cauſa. 24.

¶ Immo nullo modo cauſa eſt ſimilis ſuis cauſatis.1a.q.4 3.4m./.1.d.19.q. 1.2.c./d.35.4.6m./d.48.1 4m./ꝯ.1.co.29./ Veri.q.2.11.2m./ q.23.7.11m. Poa.q.7.7.4m./10m.

¶ Reſpondeo dicendum ſicut Dubio.471.

322 ¶ Quòd cauſa finalis & cauſa efficiēs coincidūt.2.d.1.lec.1.L./4 d.8.q.1.ar.1.q.1.1m./ꝯ.3.co.17.7m./Ma.q 1.1.c./Phy.2.le.10.fi. Cauſa. 50.

¶ Immo cauſa finalis,opponitur cauſæ efficienti.22ſ.q.27.3.c./3a.q.62.6.c./ Meth.4.lec.4./ Lec.9. Lib.5.lec.1.

¶ Reſponden dicendum,φ in cauſis vniuocis coincidunt in idē ſpecie,nō autem in cauſis æquiuocis, vt habetur.Phy. 2.le.10.

323 ¶ Quòd ſcire aliquid per cauſas intrinſecas rei,eſt perfectius ſcire,q̄ per cauſas extrinſecas.1.d.45.3.5m./ Meth.7.lec.13. Cauſa. 56.

¶ Immo demonſtratio per cauſam finalem, maxime facit ſcire, quia in naturalibus ſiunt demonſtrationes vt plurimum per effectus qui ſunt notiores quo ad nos.Poſt.1.lec.4.

¶ Reſpondeo dicendum , φ Methaphiſice realiter loquendo, cauſæ extrinſecę,cum non ponantur in diffinitione quidditatiua rei,quæ eſt mediū demonſtrationis, non maxime faciunt ſcire,ſed ſolum intrinſecę. Sed Logice loquendo , ſic inter omnes cauſas,cauſa finalis maxime facit ſcire,vt habetur. Met.7.le.13.

324 ¶ Quòd effectus non trahit neceſſitaté, vel contingentiam a cā remota & prima, ſed a proxima.1a.q.14.13.1m./q.25.3.4m.1.2m./q.103.7.3m./1.d.38.5.c./ 1m./d.39.q.2.2.2m./d.40.q.3.c.fi /d.42.q.2.3.c./d.47.1.2m./ꝯ.1.co.67.5m./85.3m./ Lib. 2.co.29./ Lib.3.co.69.prin o./86.2m./Veri.q.2.13.7m./14.c./3m./q.5.4.7m. 9.10m./12m./ q.12.11.c./q.24.1.4m./Poa.q. 1.4.3m./6m./Ma.q.16.7.15m./Opuſ.3.co.139./141./Met.6.le 6. Cauſa. 71.

¶ Oppoſitum videtur dicere.1a.q.19.8.c./ Veri.q.25.5.c./.Ma.q.16.7.15m /Quol.11.3.c./ Quol.12 4.1m.

¶ Reſpondeo dicendum dupliciter,ſcilicet primo φ in locis primo adductis,loquitur quo ad aſſimilationem, & denominationem , quia effectus aſſimilatur cauſę proximę, & denominatur ab ea,non autem a cauſa remota & prima . Sed in locis ſecundo adductis, loquitur quantum ad cauſalitatem,quia contingentia & neceſſitas omnium rerum , é principaliter a Deo,quia omnis cauſa primaria,plus influit in cauſatum cauſæ ſecundæ, q̄ cauſa ſecunda,vt dicitur in prima Propoſitione libri de cauſis.

¶ Secundo dicendum,φ in locis primo allegatis,intelligit de cā prima in genere. Sed in locis ſecundo allegatis,loquitur de cauſa prima ſimpliciter, ſcilicet de Deo .

325 ¶ Quòd cauſa prima plus attingit ad intima rei, q̄ cauſæ ſecundæ.2.d.1.q.1.4.c./ Veri.q.5.9.10m./ Poa.q.3.7.c./ Heb.4.lec.2. Cauſa. 75.

¶ Oppoſitum videtur dicere.Opuſc.9 ar.74.

¶ Reſpondeo dicendum, φ cauſa prima eſt intimior ſeu proximior effectui,ſecundum efficaciam,non autem ſecundum emanationem,vt habetur. Opuſc. 9.ar.74.

326 ¶ Quòd omnia nobiliori modo ſunt in cauſa ſua,q̄ in ſuo cauſato.1a.q.4.2.c. Cauſa. 91.

¶ Immo non oportet,φ illud quod eſt de nobilitate cauſati, ſit de nobilitate cauſæ.1a.q.4.2.c./3.0.

¶ Reſpondeo dicendum, φ primum dictum eſt verum cauſaliter,ſecundum vero formaliter,vt habetur. Opuſc. 72.q.10.

327 ¶ Quòd corpus diuiſibile & ſpaciū é inter cęlos.2.d.2.q.2.2.5m. Cœlum. 20.

¶ Oppoſitum videtur dicere. Meth. 12. lec. 7./ Phi.4.lec.12./. Cę.2.lec.5.fi.

¶ Reſpondeo dicendum,φ in primo loco loquitur ſecundū opinionem Aſtrologorum,quos ibi allegat.Ideo in fine ſubiungit. Quid aūt de his verū ſit,incertū é,quia nec fide determinatur, nec ratione probatur.In aliis aūt locis,loquit ſm opinioné Ariſt.

328 ¶ Quòd ſupremum cœlum non eſt in loco, niſi per accidens. 2.d.2.q.2.1.5m./3.1m./ Quol.6.q.2.2.c. Cœlum. 29.

¶ Immo ſupremū cœlū,eſt in loco p ſe,q2 p partes.Phi.4.lc.7.0

¶ Reſpondeo dicendū,dupliciter.ſ.primo,φ ſicut ipſe dicit.Phi.7.lec.1.prin o.Per accidens,dr̄ dupliciter.ſ.vt opponi. primo, & vt diſtinguit contra omne p ſe.Ideo illud quod é in loco p partes,dr̄ eſſe in loco p accidens primo mō,non aūt ſecundo modo.

¶ Secundo dicendum,φ in ſecundo ſententiarum,loquitur ſm opinionem aliorum, in aliis autem ſm opinionem propriam.

329 ¶ Quòd corpora beatorum,erunt ſuper omnes cœlos.3a. q.57.4.c./2m./ꝯ.4.co.87./89.fi./ Quol.6.3.0. Cęlum. 31.

¶ Oppoſitum

¶ Oppoſitum videtur dicere a ſimili. [illegible] ar.3.q.1.1^{m}.
¶ Reſpondeo dicendum, ſicut Dub o. [illegible]

Cęlum. 33. 330 ¶ Quòd non oportet aliquam partem cęli [illegible] ſuperiorẽ Chriſto, ſed ipſum eſſe ſuper omnem circumferentiam celi empirei. 3^{a}. [illegible] 1^{m}.
¶ Oppoſitum videtur dicere. 3.d.22.q.3.ar.3.q.1.1^{m}.
¶ Reſpondeo dicendum, ꝙ iſta duo ſtant ſimul. ſcilicet ꝙ non oportet aliquam partem cęli eſſe ſuperiorem Chriſto, ſeu Chriſtum eſſe ſuper omnem circumferentiam cęli empirei, ꝙ vt dicit in tertia parte, & ꝙ Chriſtus nõ eſt extra cęlum empireum, ſed aſcendit in altiſſimam partem eius. Tamen ſi in tertia parte diceret, ſicut habent aliqui libri, ꝙ corpus Chriſti eſt extra cælũ, debet intelligi quo ad neceſſitatem, quia non eſt de neceſſitate corporis beati, eſſe in loco. Sed in tertio ſententiarum, loquitur quo ad decentiã, quia decet ipſum eſſe in nobiliſſima parte cæli.

Cęlum. 36. 331 ¶ Quòd cælum empireum eſt naturale, & habet materiam. 2.d. 2.q.2.2.4^{m}.
¶ Immo dicitur eſſe quid intellectuale. 2 d.2.q.2.1.0.
¶ Reſpondeo dicendum, ꝙ cælum empireum eſt corpus naturale. Sed dicitur intellectuale, quia nõ ſubiacet viſui noſtro, vt habetur. 2.d.2.q.2.1.0.

Cęlum. 48. 332 ¶ Quòd non eſt neceſſarium, ꝙ finis ſupremi cæli ſit ſuprema ſubſtantia immaterialis, quæ eſt ſummus Deus. Opuſc. 15.c°.2.
¶ Oppoſitum videtur dicere. 2.d.1.q.2.3.0./ 3̄.t.c°.17./ 27.fi.
¶ Reſpondeo dicendum, ꝙ dicitur eſſe Deus, non per eſſentiam ſed per aſſimilationem, vt habetur. Quol.6.19.c.fi.

Cęlum. 50. 333 ¶ Quòd cælum empireum habet influentiam in inferioribus. 1.q.66.3.2^{m}. Quol.6.q.11.0./ Phy.4.lec.7.0./ Lec. 8. fi.
¶ Oppoſitum videtur dicere. 2.d.2.q.2.3.0. d.13.4.1^{m}.
¶ Reſpondeo dicendum, ꝙ ſicut habetur a ſimili. 1a.q. 113. 3 3^{m}. ſi influentia eſt duplex, ſcilicet vel cognita per viam naturalis rationis, id eſt per numerum ſpherarum cęleſtium qui nõ ſcitur niſi per motum. Et ſic accipit in ſecũdo Sententiarum. Ideo dicit ibi, ꝙ ſecundum Philoſophos, corpus non agit, niſi moueatur. Et 3̄.t.c°.85. dicit, ꝙ corpora non mouent, niſi mota. Vel influentia occulta, qua totum vniuerſum eſt vnum, ſecundum ordinem partium, quod eſt ſecundum virtutem, id eſt ſola continuatio influxus diuini, qua inferiora gubernantur a Deo per ſuperiora. Et ſic accipit in prima parte. Ideo dicit ibi, ꝙ ſicut corpora gubernantur per angelos, non tantum per inferiores, ſed etiam per medios & per primos, ita corpora inferiora per cælos, & omnia corpora per ſupremum cælum. Et Quol. 6.19.c.fi. dicit ꝙ proprium eſt cælo empireo, inquantum eſt ſupremum corpus, attingens quodammodo ordinem ſubſtantiarum ſeparatarum, influere ſine motu.

Cęlum. 79. 334 ¶ Quòd motus cęli eſt naturalis. 1^{a}.q.70.3.4^{m}./ 5^{m}./ Cę.le 3.
¶ Immo motus cęli eſt voluntarius. 2.d.14.3.1^{m}./ Meth. 12.le.6.
¶ Reſpondeo dicendum, ꝙ motus cęli eſt naturalis, ratione materię tantum, ſed eſt voluntarius, ex parte motoris, vt habetur. 1^{a}.q.70.3.4^{m}./ 5^{m}./ 1a.q.6.5.2^{m}./ 2.d.14.3.1^{m}./ 3.d.22.q.2. ar.2.q.1.c./ 4.d.48 q.2.2.c.n^{m}./ 3̄.5 c°.29./ Lib. 3.c°.23.25^{m}./ Lib.4.c°.99.fi./ Veri.q.5.9.c.1^{m}./ Po^{a}.q.5.5.c./ Spũ.6.7^{m}./ Aia 8.18^{m}./ Opuſc.3.c°.72./ Meth. [illegible] lec.5./ Phi.2./ Cę.1.lec. 3.

Cęlum. 85. 335 ¶ Quòd cęlo non conuenit generatio, quia non habet contrarium & omnis generatio eſt ex contrarijs. 1.q.1.4.c./ Cę.1.le. 6.0./ Lib.2.lec.10
¶ Immo in cęlis eſt aliqua contrarietas. Cę. lec. 8.
¶ Reſpondeo dicendum ꝙ in cęlis eſt aliqua contrarietas communiter dicta, ut par & impar, non autem contrarietas corruptiua & proprie dicta, vt habetur. Cę.1. lec. 8.

Cęlũ. 102. 336 ¶ Quòd cęlũ nihil influit, niſi p motũ. 2.d.2.q.2.3.0./ 3̄.t,c°.85
¶ Oppoſitum videtur dicere. 1^{a} q.66.3.2^{m}./ Quol. 6. q 11.0./ Phy.4.lec.8.fi.
¶ Reſpondeo dicendum, ſicut Dubio 333.

Cęlũ. 122. 337 ¶ Quòd motus cæli non cauſat ſonum. Iob.38./ Dio. 4.lec.2./ Ce.2.lec.14.0./ Anima.2.lec.14.
¶ Oppoſitum videtur dicere. Anima 2.lec. 14.
¶ Reſpondeo dicendum, ſicut Dubio.327.

Cęlũ. 128. 338 ¶ Quod ceſſante motu cęli, nunc faber conſeruatus a Deo, poſſet mouere manus & inſtrumenta. Opuſc. 10. ar. 8./ 9./ Opuſ. 11. ar. 10./ Opuſc.53.9^{m}.
¶ Oppoſitum videtur dicere. 4.d.43 ar.4.q.1.c.fi.
¶ Reſpondeo dicendum, ꝙ ceſſante motu cęli, non poteſt aliquid viuum remanere, vita cõſeruata ex influentia illius motus cęli, niſi a Deo cõſeruetur & moueat, vt habetur. 4.d.43.ar.4.q.1.c.fi.

Cęlũ. 140 339 ¶ Quòd motor cęli, coniungitur orbi, ſecundum totum, ſecundum Philoſophos. Ideo motor nõ mouetur per accidens, ad motum cæli. 1°.q.51.3.3^{m}./ 2.d.8.ar.4.q.4.c.
¶ [illegible] videtur dicere. 3.d.7.q.1.2.c./ Ma.q.16.6.17^{m}.
¶ [illegible] dicendum, ſicut Dubio. 119 / 120./ 121./ 125.

Certitudo. 6. 340 ¶ [illegible] certitudo eſt tantum in cognitione. 1a.q.18.4.c./ 2a.[illegible] c./ 3.d.26.q.2.4.2^{m}.

¶ Immo certitudo ẽ i appetitu naturali, & i arte. 1a.q.4.2.3^{m}.
¶ Reſpondeo dicendum, ꝙ certitudo eſt in appetitu naturali inquantum infallibiliter inclinatur a Deo, dirigente ipſum in finem, & non quia appetitus naturalis cognoſcat finem. 1a.q. 4. 2.3^{m}./ 2a.q.18.4.c./ 3.d.26.q.2.4 c.

341 ¶ Quòd certitudo ſpei eſt i affectu, defectibilis de incõplexo, & opponitur diffidẽtiæ. Sed certitudo fidei, eſt in intellectu, indefectibilis de cõplexo. & opponitur dubitationi. 3.d.26 q 2.4.5^{m}. Certitudo. 21.
¶ Immo obiectũ fidei bene, & vere põt dici cõplexũ, & incõplexum. 2a.q.1.2.0. 1.d.44 L./ Veri.q.14.8.5^{m} / 12./ 12^{m}.c.
¶ Reſpondeo dicendum, ſicut Dubio.602.

342 Quòd circumciſio conferebat gratiam, quo ad omnes effectus poſitiuos, & priuatiuos 3^{a}.q.62.6.3^{m}./ q.70.4.0./ Veri. q.18.2. 12^{m}./ Ro.4.lec.2.a med. Circumciſio. 34.
¶ Immo circũciſio cõferebat gratiã tñ quo ad effectus priuatiuos, & ad meritũ vitæ æternæ. 4.d.1.q.2.ar 4.q.3.0.
¶ Reſpondeo dicendum tripliciter. ſ. primo ꝙ in quarto loquitur de circumciſione primo, & p ſe. Sed in alijs locis ex cõſequenti, vt dicit dñs Petrus de Tarantaſio, in quarto ſententiarũ, quia legalia iuſtificabant diſpoſitiue, & a remotis, non aũt completiue, niſi per modum ſigni, & non per modũ cauſæ, ſicut in prima reſponſione Dubij. 140 dictũ eſt, quia vt dicit etiam Sanctus Doctor 4 d.1.q.2.ar.2 q.1.2^{m}. Pœna circũciſionis non eſt ſatisfactoria, ſed eſt ſignum eius.
¶ Secũdo dicẽdũ. ꝙ ſm eũdẽ dñm Petrũ, circũciſio cõfert gratiã quo ad oẽs effectꝰ ce poſitiuos, ſed nõ ita copioſe ſicut baptiſmꝰ.
¶ Tertio dicendum. ꝙ in quarto ſententiarum, loquitur ſecundum opinionem Magiſtri ſententiarum. Sed in alijs locis, ſecundum ſententiam propriam, vt patet ex modo loquendi.

343 ¶ Quòd circũciſio conferebat gratiã, & erat meritoria ex opere operante tñ id eſt inquantũ erat fidei ſignũ, de paſſione Chriſti futura, non aũt ex opere operato, i. non ex virtute circũciſionis. 3^{a}.q 62.6.3^{m}./ q.70.4 0./ Veri.q.28.2.12^{m}./ Ro.4.lec.2. Circumciſio. 37
¶ Immo operabatur & erat meritoria, etiam ex opere operato. 4 d.1.q.2.ar 4.q.2.c.
¶ Reſpondeo dicendum dupliciter. ſ. primo ꝙ ſicut dicit dñs Petrus de Palude in quarto ſententiarũ. d. eadem aliquid dicitur cõferre gratiam ex opere operato dupliciter, ſ. vel cauſando effectũ & diſpoſitionem ad gratiam. ſ. caracterem vel ornatum, vel nihil cauſando, ſine quo tamen Deus non daret gratiam quod tamen ſufficit ſine opere operante in paruulis. Secundo modo circũciſio conferebat gratiam ex opere operato, non autem primo modo, ſed tantum ſacramenta nouæ legis.
¶ Secundo dicendum ſicut in tertia reſponſione Dubij. 342.

344 ¶ Quòd pœna circumciſionis non eſt ſatiſfactoria, ſed eſt ſignũ eius. 4.d. 1.q 2.ar.1.q.1.2^{m}. Circumciſio. 48
¶ Oppoſitum videtur dicere. 3^{a}.q 62.6.3^{m}./ q 70.4.0./ Veri.q. 28.2.12^{m}./ Ro.4.lec.2.
¶ Reſpondeo dicendum, ſicut Dubio.342./ 343.

345 ¶ Quòd tempus ſacrum eſt circũſtantia peccati, quod fit in eo. 2a.q.22.4.3^{m}. Circumſtantia. 7
¶ Immo eſt differentia peccati, cum aliquando ſit ut obiectum contemptus. Ma.q.2 6.2^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.148.

346 ¶ Quòd nulla circumſtantia aggrauat peccatum in infinitum. 2a.q.110.4.5^{m}./ 2.d.7.q.1.2.c. Circũſtantia. 11.
¶ Oppoſitum videtur dicere. 4.d.16.q 3.ar. 2.q.4.5.0./ Ma. q.2. 8.0. Opuſc.12.ar 6.
¶ Reſpondeo dicendum, ſicut Dubio. 993.

347 ¶ Quòd nulla circumſtantia præter intentionem peccantis, dat ſpeciem peccato. 1a.q.72.1.8.c. Circũſtantia 19.
¶ Oppoſitũ videtur dicere. 4.d.16.q.3.ar.2.q.3.c. Ma.q.2.6.6^{m}.
¶ Reſpondeo dicendum, ꝙ in prima ſecundæ loquitur de inordinatione, quæ nõ poteſt eſſe intenta cum ſit pura priuatio, nulli res dans ſpeciem. Sed in aliis locis loquitur de circumſtantiis poſitiuis. Tamen etiam iſtę, ſi eſſent omnino ignotę, & inuoluntarię, nullo modo variarent ſpeciem.

348 ¶ Quòd circũſtantia tẽporis feſtiui, non trahit ad aliã ſpeciẽ peccati. Ideo non poteſt aggrauare in infinitũ. 4 d.32.ar.5.q.2.b./c. Circũſtantia. 26.
¶ Oppoſitũ videt dicere. 2a.q.122.4.3^{m} / 4.d.32.ar.5.q.2.1^{m}.
¶ Reſpondeo dicendum dupliciter, ſ. primo, ꝙ ſi quis facit aliquid indecens in tpe ſacro, tempus ſacrum quod conſideratur vt circumſtantia & per accidens, reſpectu actus indecẽtis, qui in eo fit, poteſt conſiderari vt obiectum, reſpectu alterius actus, actũ circũſtantis, qui eſt contemnere tps ſacrũ, vt habetur. Ma.q.2.6.2^{m}.
¶ Secundo dicendum, ꝙ præceptum etiam tertium de ſanctificatione ſabbati, miſtice id eſt quo ad ceſſationem a peccatis, & quo ad quietem mẽtis in Deum, eſt præceptum generale. Sed vt per ipſum prohibentur ad literarum opera ſeruorum, id eſt opera mechanica, eſt præceptum ſpeciale. Sub opere autem manuali, intelliguntur omnia humana officia, ex quibus homines licite victum lucrantur, ſiue manibus, ſiue pedibus, ſiue lingua fiant,

vt habetur. 22ᵉ.q.122.q 1^{m}./q.187.3.c./3.d.37.ar.5.q.2.3^{m}./ Quol.7.17.c.fi./

Claritas. 6. 349 ¶ Quòd claritas corporis glorioſi erit a gloria animæ. 3^{a}.q.45.2.c./q.54.2.1^{m}./2^{m}./4.d.44.q.2.ar.4.q.1.u.℞4.c^{o}.86.
¶ Oppoſitũ videtur dicere a ſimili.3^{a}.d.16.q.2.1 3^{m}./2.c./3^{m}.
¶ Reſpondeo dicendum,ſicut Dubio.350.

Claritas.17. 350 ¶ Quòd claritas Chriſti transfigurati, non erat a corpore eius, ſed tantum a Deo,3.d.16.q.2,1.1^{m}./2.c.3^{m}.
¶ Immo claritas corporis Chriſti,in transfiguratione, deriuata eſt a gloria animæ eius.3^{a}.q.45.2.0.
¶ Reſpondeo dicendum,ꝙ nulla eſt penitus repugnantia, quia illa claritas cauſata eſt immediate a gloria animæ Chriſti,vt dicit in tertia parte,ſed mediate a Deo,vt aſſerit in tertio Sentẽtiarũ.

Clauis. 15. 351 ¶ Quòd ſacerdos malus,habet vſum clauium,ſed peccat vtẽdo. 4.d.19.q.1.ar 2.q.2.0.
¶ Immo talis non peccat vtendo.22ᵉ.q.33.5.c.fi./q.60.2.3^{m}./ Math.7./Io.8./Ro.2.lec.2.fi.
¶ Reſpondeo dicendum,ſicut Dubio.405 .

Clemẽtia.7 352 ¶ Quòd clementia & manſuetudo, non ſunt maxime virtutes, niſi ſecundum quid.22ᵉ.q.157.4.0.
¶ Oppoſitum videtur dicere. Veri.q.1.9.7^{m}.
¶ Reſpondeo dicendum,ſicut Dubio.287.

Coactio. 5. 353 ¶ Quòd voluntas non poteſt cogi. 1^{a}. q.82.1.c./1^{m}./q.165.4.2^{m}./12ᵉ.q.6.4.0./q.9.4.2^{m}./1.d.48.3.1^{m}./2.d.7.q.2.1.2^{m}./d.8.5.7^{m}./d.24.q.1.4.c./d.25.2.4.5.c./d.39.q.1.2.c./ 3.d.4.q.3.ar.2.q.1.2^{m}./d.27.q.1.4.12^{m}./4.d.17.q.1.ar.2.q.1.c./ar.3.q.2.c./2^{m}./d.29.1.0./Veri.q.11.3.2^{m}./10^{m}./q.17.3.c. q.22.5.8.0./9.c./q.24.2.18^{m}./4.0./q.28.3.6^{m}. 16^{m}./20./Ro.6.lec.4.
¶ Oppoſitum videtur dicere.12ᵉ.q.6.4.0./5.2^{m}.
¶ Reſpondeo dicendum,ꝙ voluntas poteſt cogi, reſpectu actus imperati,nõ aũt reſpectu actus eliciti,vt habetur. 12ᵉ.q.6.4.0./5.1^{m}./2.d.15.q.1.3.3^{m}./d.25.3.1^{m}./4.d.38.q.1.ar.1.q.1.2^{m}.

Cogitatiua. 3. 354 ¶ Quòd obiectum cogitatiuæ potentiæ,eſt quidditas rei materialis,& particularis. Opuſc. 29.
¶ Immo quidditas rei materialis,eſt obiectum intellectus hominis in præſenti vita.1^{a}.q.12.11.c.
¶ Reſpondeo dicendum,ſicut Dubio.652.

Cognitio. 33. 355 ¶ Quod nos cognitionem intellectualem, a rebus exterioribus accipimus,& per voluntatem noſtram,in aliquid exterius tendimus,tamquam in finem. Et ideo intelligere noſtrum, eſt ſecundum motum a rebus ad animam, velle autem ſecũdum motum ab anima ad res.1.d.19.q.5.2.2^{m}./ Opuſc.53.prin^{o}.
¶ Immo cognitio noſtra intellectualis,eſt propria operis regula & menſura. Veri.q.1.2.c./q.14.4.c.
¶ Reſpondeo dicendum,ſicut Dubio. 222.

Cognitio. 48. 356 ¶ Quòd cognoſcere aliquid in vniuerſali,eſt imperfectius,ꝙ cognoſcere in ſpeciali. 1^{a}.q.55.3.2^{m}./Veri.q.8.10.2^{m}./Phi.1.lec.1.
¶ Oppoſitũ videt dicere.2.d.3.q.3.2.3./℞.2.c^{o}.92./Ver.q.19.c.
¶ Reſpondeo dicendum,ꝙ cognitio vniuerſalis in prædicando, ex parte obiecti eſt imperfectior particulari, ſed ex parte medij, vel etiam cognitio vniuerſalis in cauſando eſt econuerſo,vt habetur.1^{a}.q.55.3.2^{m}./ Veri.q.8.10.1^{m}./ Ma.q.16.6.16^{m}.

Coitus. 4. 357 ¶ Quòd in coitu abſorbetur vſus rationis propter vehementiã delectationis. 12ᵉ. q. 34. ar.5./ 1^{m}./q.37.1.2^{m}./q.72.2.4^{m}./2.d.20.q.1.2.1^{m}./4.d.9.ar.3.q 5.c./d.26.q.1.3.2^{m}./d.31.q. 1. 1. c./1^{m}./q.2.1.2^{m}./3^{m}./d.33.q.3.1.c./4^{m}./3.c./d.49.q.5.ar.2.q.2.c. ℞3.c^{o}.27.9^{m}. Ma.q.15.2.10^{m}./ 1ᵉ.Cor.6.lec.3./ Eth. 7.lec.11.
¶ Oppoſitum videtur dicere. 22ᵉ.q.150.4.3^{m}./q.156.4.2^{m}.
¶ Reſpondeo dicendum,ſicut Dubio.372.

Collectiuum. 1. 358 ¶ Quòd collectiuum nomen ſignificat duo,ſcilicet multitudinẽ ſuppoſitorũ,& vnitatẽ ordinis.1^{a}.q.31.1.2^{m}./1.d.24.q.2.2.3^{m}.
¶ Oppoſitum videtur dicere a ſimili.3^{a}.q.3.7.2^{m}.
¶ Reſpondeo dicendum,ſicut Dubio.926.

Color. 3. 359 ¶ Quòd color eſt obiectum materiale viſus,formale vero eſt lumen.22ᵉ.q.1.3.c./q.25.1.c./1.d.45.2.1^{m}./d.48.2.c./1^{m}./2.d.20.q.2.2.2^{m}./d.38.4.1^{m}./3.d.24.q.1.ar.1.q.1.c./ar.2.q.1.5^{m}./℞.1.c^{o}.76.1^{m}./Veri.q.8.14.6^{m}./q.22.7.c.fi./ Ma.q.2.2.5^{m}./11^{m}./Poſt.1.lec.41.
¶ Immo color eſt obiectum formale viſus,1^{a}.q.19.3.c./q.45.4.3^{m}./12ᵉ.q.1.1.2^{m}./q.8.2.c./q.10.2.c./ Veri.q.14.8.4^{m}./Ver.q.2.4.c./Quol.3.27.c.
¶ Reſpondeo dicendum tripliciter,ſcilicet primo ꝙ ſicut innuitur. Veri.q.14.8.4^{m}. obiectum formale eſt duplex,ſcilicet quo, & quod. Primo modo color eſt obiectum materiale, ſed lumen eſt obiectum formale. Sed ſecundo modo,eſt econuerſo. Vnde vnius potentiæ poſſunt eſſe plura obiecta ſubordinata, ſcilicet obiectum quod,& obiectum quo.
¶ Secundo dicendum, ꝙ vt habetur Phi.2.lec.5.fi. vnum & idẽ reſpectu diuerſorum, eſt materiale & formale, ſicut partes diffinitionis reſpectu diffiniti,ſe habent vt formale,ſed reſpectu diffinitionis,vt materiale,& pars vna reſpectu alterius, ſicut genus reſpectu differentiæ. Ideo color reſpectu corporum, eſt obiectũ formale viſus,ſed reſpectu luminis, eſt materiale.
¶ Tertio dicendum, ꝙ vt habetur. 1.d.17.q.1.1.c./ Ma.q.2.2.5^{m}./11^{m}.color eſt lux incorporata. Vnde duplex eſt lumen,ſcilicet lumen intrinſecum in medio inter colorem & viſum, & lumen intrinſecum,quod includitur in colore. Lumen igitur extrinſecum,non eſt ratio formalis coloris, ſed lumen intrinſecũ, eſt ratio formalis coloris. Et Veri. q.2.4.4^{m}. habetur, ꝙ lux in colore, eſt quaſi formale, & terminatio diaphanẽ,eſt quaſi materiale. Et Meth. 10. lec. 4. habetur, ꝙ in nigro eſt minimum de luce,quæ facit colores actu,ut patet in Lib. de Senſu, & ſenſato.

360 ¶ Quòd color non eſt coloratus,ſed clarus. Similiter albedo nõ eſt alba.12ᵉ.q.55.4.ar./1^{m}./2.d.27.2.1^{m}. Color. 6.
¶ Oppoſitum videtur dicere a ſimili, 2.d.27.2.1^{m}.
¶ Reſpondeo dicendum,ſicut Dubio 1171.

361 ¶ Quòd lumen facit,ꝙ color qui eſt viſibilis in po^{a}.fiat viſibilis in actu.1^{a}.q.67.3.3^{m}./q.79.3.2^{m}./1.d.45.2.1^{m}./2.d.13.3.c./d.20.q.2.2.2^{m}./Quol.7.q.2.1.c. Color. 8.
¶ Oppoſitum videtur dicere.1^{a}.q.12.5.1^{m}./Anima.4.4^{m}./Anima.2.lec.14.fi./Lib.3.lec.10. med^{o}.
¶ Reſpondeo dicendum dupliciter,ſcilicet primo ꝙ ſicut habetur.1^{a}.q.79.3.2^{m}./ Anima.4.4^{m}.de hoc ſunt duæ opiniones oppoſitæ, & recitat quandoque vnam, & quandoque aliam, dum diſputat in theo^{a}.licet quando determinat hoc in phiſicis, magis adhæret ſecundæ opinioni.
¶ Secundo dicendum ꝙ vt dicitur.Quol.7.q.2.1.c./ Anima.2.lec.14.fi.agens eſt duplex, ſcilicet vel perfectum, quod perfecte poteſt imprimere ſuam formam, vel imperfectum, quod hoc tamen poteſt,niſi confortetur a fortiori agente. Et ſic color eſt viſibilis in actu imperfecto,tamen eſt viſibilis in po^{a} ad actum perfectum,ad quem reducitur per lumen.

162 ¶ Quòd columba quę apparuit ſuper Chriſtum baptizatũ,fuit verum animal.3^{a}.q.39.7.0./Io.1.lec.10. Columba. 8.
¶ Oppoſitum videtur dicere.1.d.16.3.3^{m}.
¶ Reſpondeo dicendum,ꝙ fuit uerum animal,ueritate eſſentię ſed nõ ueritate omnium proprietatum columbæ, ut a ſimili poteſt colligi.1^{a}.q.68.4.c./ 22ᵉ.q.77.2.1^{m}.

363 ¶ Quòd commaternitas,& compaternitas, ſunt idem quod cognatio ſpiritualis.4.d.42.q.1.0. Cõmaternitas.
¶ Oppoſitum uidetur dicere. 4.d.42.q.1.ar.3.q.3.c./ q. 2.3.c.
¶ Reſpondeo dicendum, ꝙ ſunt idem ſed diuerſis reſpectibus, ut habetur ſecundo loco.

364 ¶ Quòd omne compoſitum eſt aliquid, quod non conuenit alicui partium eius,& in eo eſt aliquid,quod non eſt ipſum. 1^{a}.q.3.7.c./℞.1.c^{o}.18. Compoſitio. 11.
¶ Oppoſitum uidetur dicere. Meth.7.lec.14.
¶ Reſpondeo dicendum,ſicut Dubio.1157.

365 ¶ Quòd in omni compoſitione reſultat eſſentia compoſiti, altera ab utroque componentium. Opuſc.42.c^{o}.15.fi. Compoſitio. 13
¶ Immo non niſi in compoſitione ex elementis. Veri. q. 16.1.16^{m}./Quol.2.q.2.1.1^{m}.
¶ Reſpondeo dicendum,ꝙ in opuſculo intelligit de compoſitione eſſentiali, ex duabus rebus ſimplicibus, quia in talibus ſemper reſultat eſſentia altera,non omnino,ſed ſicut totum eſt alterum a partibus,niſi in compoſitione ex elementis,ex quibus reſultat eſſentia mixti, omnino diuerſa ab elementis. Similiter ex coniunctione accidentis, & ſubiecti non fit unum ſimpliciter, ſed per accidens.

366 ¶ Quòd nullus intellectus, comprehendere poteſt eſſentiam Dei.1^{a}.q.12.1.1^{m}./7.0./8.c./q.56.3.1^{m}./2^{m}./q.57.5.2^{m}./q.62.9.c./q.86.2.1^{m}./q.107.3.c./12ᵉ.q.4.3.1^{m}./q.93.2.2^{m}./q.102.4.6^{m}./3^{a}.q.10.1.0./3.1^{m}./1.d.3.q.2. L./q.1.1.c./1^{m}./4^{m}./.d.22. L./d.22. 1.c./2^{m}./5.c./2^{m}./2.d.11.q.2.2.0./3.d.14.ar.2.q.1.0./d.27.q.3.2.c.fi./4.d.45.q.3.1.c./d.49.q.2.1.1^{m}./6^{m}./3.9./5.c./2^{m}./℞.3.c^{o}.55./56.1^{m}./2^{m}.fi./58.2^{m}./59.fi./61.8^{m}./Veri.q.2.2.5^{m}./q.8.2.0./4.c. q.20.4.5.0./Po^{a}.q.7.1.2^{m}./Quol.10.q.8.1^{m}./Opuſc.3.c^{o}.106./123./264./Opuſc.18.c^{o}.6./Dio./Lec.2.fi./Lec.3.0./Iſa.6.fi./Io.1.lec.16.c^{o}.6.lec.5.fi./c^{o}.7.lec.3./c^{o}.8.le.8.fi./c^{o}.10.le.4.prin^{o}./Eph.3.lec.5.fi./Lec.6./Phil.3.lec.2./1ᵉ.Thi.6.lec.3.fi./He.1.lec.2. Comprehendere. 6.
¶ Immo beati in patria comprehendunt naturam Dei.1^{a}.q.12.7.1^{m}./Opuſc.72.q.26.
¶ Reſpondeo dicendum, ꝙ comprehendere, ut habetur. 1^{a}.q.12.1.1^{m}./7.0. uno modo accipitur pro termino, ſcilicet inſequutionis, quando ſcilicet aliquid tenetur. Et ſic beati in patria habent meritum ſpei, & noſcunt illam ineffabilem generationem. Et ſic Philoſophi non comprehenderunt diuinam naturã. Vnde non attigerunt ad illam generationem. Alio modo accipitur comprehendere proprie, quod eſt concludere aliquid in terminis continentis. Et ideo illo modo nihil comprehendit Deum,quia ipſe excedit omnem intellectum,ut etiam habetur. Opuſc.72.q.26.

¶ Quòd

Cõmune. 1. 367 ¶ Quòd commune eſt duplex, ſcilicet ſecundum rem, & ſecundum rationem. Primum eſt in diuinis tantum, ſecundum vero in omni natura. 1a.q.39.4.3m./1.d.25.3.c./d.34.q.1.1.4m./3.d.1.q.2.4.4m./4.d.49.q.1.ar.1.q.1.3m./Veri.q.7.6.7m./Opuſ. 42.co.5.fi.

¶ Immo primum eſt etiam in creaturis, quia natura humana eſt etiam communis multis ſecundum rem. 1a.q.13.9.c.

¶ Reſpondeo dicendum, quod commune poteſt ſumi dupliciter, ſ. vel materialiter, ideſt pro re quæ ſubſtat communitati, vel formaliter, ideſt pro ipſa communitate, quę eſt quædam vnitas multorum, ſicut etiã diſtinguitur de vniuerſali. 1a.q.85.2.2m./3.1m./4m./1.d.19.q.5.1.c./d.33.1.3m./3.d.5.q.2.1.1m./Meth.7.lec.13.prin°./Anima.Li.2.lec.2.fi./Senſu.lec.15./Opuſc.30.5.0. Primo igitur modo intelligitur.1a.q.13.9.c. Sed ſecundo modo in cæteris locis, vt etiam patet Dub.928.

Communicatio. 6. 368 ¶ Quòd ſi fiat cõmunicatio ſic, Facio te participẽ meritorũ totius eccleſiæ, vel vnius cõgregationis, vel vnius pſonæ, poſſet valere ad merendum ei, qui eſt in peccato mortali. 4.d.20.ar.5.q.1.c./1m.

¶ Oppoſitum videtur dicere a ſimili. 4.d.15.q.1.ar.3.q.4.o./q.4.ar.7.q.2.o.

¶ Reſpondeo dicendum, ſicut Dubio.689.

Conceptio. 13. 369 ¶ Quòd conceptiones, & affirmationes noſtrę de Deo, ſunt verę quia habent proximum fundamentum in re extra, ſcilicet Deũ. 1.d.2.3.c./Veri.q.2.1.c./Po°.q.7.6.c.

¶ Immo dicuntur incompactę, & inconuenientes. 1a.q.13.12.4m./1.d.4.q.2.1.2m./Po°.q.7.5./2m.

¶ Reſpondeo dicendum, quod affirmatio de Deo incompacta dicitur, non quia ſit falſa, ſed quaſi non omnino conuenienter compacta propter diuerſum & limitatum modum ſignificandi, vt habetur. Po°.q.7.5.2m.

Conceptio. 14. 370 ¶ Quòd Virgo Maria mater Chriſti, fuit concepta in peccato originali. 12æ.q.81.4.o./3a.q.14.3.1m./q.27.1.3m./2.c./2m./4m./q.31.1.3m./6.2m./7.2m./8.c./2m./2.d.31.q.1.2.o./3.d.3.q.1.1.o./ar.2.q.2.o./q.2.c./3m./4.d.43.ar.4.q.1.3m./Ꝫ.4.c°.50./82./Ma.q.4.6.c./Quol.6.q.5.1.c./Opuſc.3.c°.231./Opuſc.8.c°.1./Pſal.13.

¶ Immo fuit immunis a peccato originali & actuali. 1.d.44.3.3m.

¶ Reſpondeo dicendum, quod nulla eſt omnino repugnantia, ſeu contradictio, etiam quo ad apparentiam. Primo quia in primo Sententiarum, nullam mentionem facit de conceptione eius, ſed ſolum loquitur de ea & de eius immunitate, poſt ſanctificationẽ eius, vt patet per auctoritatem Sancti Anſelmi, quam ibi exponit, ſicut etiam poſſet dici de quolibet ſanctificato, vel in vtero, vel per baptiſmum, quia tunc fuit immunis ab omni peccato originali, & actuali.

¶ Secundo, quia licet dicat, quod fuit immunis, tamen non dicit, quod ſemper fuerit immunis, ſed ſine ſigno vniuerſali, ſicut etiam dicit de aliis hominibus, quod aliquando ſunt ſine peccato etiam veniali in hac vita, ſed non ſemper, nec diu, vt patet. 3a.q.79.4.2m./3.d.3.q.1.L.1m./4.d.12.q.2.ar.2.q.1.2m./d.21.q.2.1.4m./Ma.q.7.12.4m.

¶ Tertio, quia ſi quis velit pertinaciter aſſerere, quod ſanctus doctor intendit loqui de conceptione beatæ Virginis, ſcire debet, quod nõ eſt ad propoſitum materiæ, de qua ibi tractabat aliquid inſerere de conceptione paſſiua matris Chriſti, qua concepta fuit, ſed potius de conceptione paſſiua Chriſti, de qua etiam alibi dicit, quod fuiſſet aliquid in Adam, non infectum peccato originali, ex quo in ipſa aſſumptione, formatus ſit Chriſtus, eſt hæreticus, ſed carnis eius emundatio, a præcedenti infectione, falſum intellectũ pręceſſit aſſumptionem, vt habetur. 3.d.3.q.4.ar.2.o./ar.2.c./3m./L.prio°./Io.3.lec.5. Sed ſolum occurrebat in primo ſententiarum ad conceptionem paſſiuam Chriſti, aliquid de cõceptione actiua, qua Virgo beata concepit Chriſtum, propter auctoritatem Sancti Anſelmi introducta ibidem, in qua dicitur, quod Deus præparauit ipſam vnigenito ſuo in matrem.

¶ Quarto, quia Sanctus Thomas ibidem dicit, ſicut etiam aſſerit Sanctus Anſelmus, quod puritas matris Chriſti, fuit ſub Deo, maxima, quantum fuit in ea potentia ad peccandum. Sed hoc nõ per peccatum actuale, vt ipſe dicit. Veri.q.24.9.2m. niſi forte beata Virgo in ſua natura conſideretur, vt etiam ipſe adducit de omnibus angelis & hominibus. Ꝫ.3.c°.109. Ergo per peccatum originale.

¶ Quinto, quia ibi exponit auctoritatem Sancti Anſelmi, qui vbique tenuit expreſſe, ſicut omnes ſancti communiter affirmãt beatam Dei matrẽ, conceptã fuiſſe omnino cũ peccato originali.

Concubinatus. 2. 371 ¶ Quòd concubinatus nunquã licuit, etiam per diſpenſationem Dei. 4.d.33.q.1.ar.3.q.3.o.

¶ Immo concubinatus licuit Iudæis, diſpenſatione Dei. 4.d.33.q.2.ar.2.q.1.2m./Ꝫ.3.c°.125.fi.

¶ Reſpondeo dicendum, quod ſicut dicitur. 4.d.33.q.1.ar.3.q.3.c. concubinę patriarcharũ, erant vxores eorũ, quo ad principalem finẽ matrimonii, ſ. prolẽ, non aũt quo ad finẽ ſecundũ, ſ. regimen familiæ. Idẽ dicebantur cõcubinę, & hoc licuit, ex diſpẽſatione Dei.

372 ¶ Quòd cõcupiſcẽtia nõ ligat totaliter rationẽ. 22æ.q.150.4.3m Cõcupiſcẽtia. 1

¶ Immo in concupiſcentia abſorbetur vſus rationis, propter vehementiam delectationis. 12æ.q.34.1.1m./q.37.1.2m./q.72.2.4m./2.d.20.q.1.2m./4.d.9.ar.3.q.5.c.

¶ Reſpondeo dicendum, quod cõcupiſcentia dicitur eſſe ſine ratione, nõ quidẽ quia totaliter auferat iudiciũ rationis, ſed quia tunc in nullo procedit ſm iudiciũ rationis, niſi ſit tãta vt faciat inſanire. Tunc enim ligat totaliter rationẽ. 22æ.q.50.4.3m./q.56.4.2m.

373 ¶ Quòd concupiſcentia non reprimitur, ſatisfaciẽdo ei, ſed magis augetur ſecundũ ſe, ſed vt ordinatur ratione, reprimitur quo ad corruptelas eius. 4.d.1.q.1.ar.1.q.2.c./d.26.q.2.2.4m./Ꝫ.3.c°.136.5m./Ethi.3.lec.vlt.fi. Cõcupiſcẽtia. 17

¶ Immo cõcupiſcẽtia reprimitur ſatisfaciẽdo, ei. 4.d.26.q.2.3.4m.

¶ Reſpondeo dicendum, ſicut Dubio. 860.

374 ¶ Quòd omnia mala pertinent ad concupiſcibilem, ſicut ad primam radicem, non autem ſicut ad proximum principium. 12æ.q.82.3.3m./Veri.q.14.13m. Cõcupiſcibilis. 8.

¶ Oppoſitum videtur dicere. 2.d.5.q.1.3.c./1m.

¶ Reſpondeo dicendum, ſicut Dubio. 1144.

375 ¶ Quòd oĩs motꝰ cõcupiſcibilis cauſatus ex apprehẽſione, ſemper eſt peccatũ, non aũt ſi ſit ex qualitate organi. 12æ.q.17.7.o./2.d.21.q.1.2.5m./3.d.16.q.1.3.2m./Ma.q.3.3.8m.q.7.6.8m. Concupiſcibilis. 10.

¶ Immo primi motus naturales ſenſualitatis, nullo modo ſunt peccata 2.d.24.q.3.2.o./d.41.q.2.1.5m./3.d.39.q.2.1.4m./Quol.4.21.o.

¶ Reſpondeo dicendum, quod primi motus dicuntur dupliciter, ſ. primo primi, ideſt naturales, ſine imaginatione. Et ſecundo primi, i. primi motus ſenſualitatis, ex imaginatiõe. Secũdi ſunt peccata, ſed leuiſſima, primi vero nullo mõ, vt habet in primis locis.

376 ¶ Quòd confeſſio facta ſoli Deo, quę fit per recognitionem peccati, eſt de iure naturali, non autem confeſſio ſacramentalis, quæ fit homini ſponte, ad remiſſionem peccatorum conſequendam a Deo, ſed tantum eſt de iure diuino. 4.d.17.q.3.ar.1.q.2.5.o./ar.2.q.2.1m./d.21.q.3.ar.1.q.1.2m. Confeſſio. 24.

¶ Immo obligatio ad confeſſionem ſacramentalem, eſt de iure poſitiuo. 4.d.17.L.9m.

¶ Reſpondeo dicendum dupliciter, ſ. primo, quod dicitur obligatio ad confeſſionẽ peccatorũ, eſſe de iure naturali ſm quod cuilibet rei illud eſt naturale, qđ ei a ſuo creatore imponit, & non pprie.

¶ Secundo dicendum, quod etiam dicere, quod nunc obligatio ad confeſſionem peccatorum quæ fit homini, non eſt de neceſſitate nec de iure poſitiuo eccleſię, eſſet hæreticum, quia implicite aliquod contrarium fidei continet, licet tempore Magiſtri ſententiarum & Gratiani, hoc non eſſet hæreſis, vt habetur. 4.d.17.L.9m.

377 ¶ Quòd omnes tenentur confiteri, ex ſtatuto eccleſiæ, ſed ex vi ſacramenti, tantum tenetur exiſtens in peccato mortali. 4.d.17.q.3.ar.1.q.3.o. Confeſſio. 3c

¶ Oppoſitum videtur dicere. 4.d.16.q.2.ar.2.q.3.3m./d.17.q.3.ar.1.q.3.3m./ar.3.q.5.4m.L.9m.

¶ Reſpondeo dicendum, ſicut Dubio. 376./397.

378 Quòd reuelat confeſſionem, qui pœnitentiam publicã, pro peccato occulto imponit. 4.d.9.ar.5.q.1.c. Confeſſio. 85.

¶ Oppoſitum videtur dicere. 4.d.14.q.1.ar.5.q.1.1m./2m.

¶ Reſpondeo dicendum, quod loquitur in diſtinctione quartadecima de pœnitẽtia impoſita de volũtate pœnitẽtis. In nona vero de priuatione eucharistiæ pp pctm occultũ, & ꝯ volũtatẽ pctõris.

379 ¶ Quòd de quolibet cõfeſſore dicit. Nõ e inuẽtus ſimilis illi. 1 a2æ.q.66.2.2m./3.d.37.2.1m./4.5m./Veri.q.5.3.c./Iob.lec.1.prin°. Confeſſor. 5.

¶ Oppoſitum videtur dicere. 4.d.49.q.5.ar.3.q.2.3m. ar.5.q.3.c./Veri.q.26.6.8m./He.11./12.

¶ Reſpondeo dicendum, quod vnus ſanctus præcipue laudatur de vna virtute, & alius de alia, propter excellentiorem promptitudinem ad actum vnius virtutis, quã alius, vel ad actum vnius virtutis, quã ad actum alterius. Et ſimiliter ſanctus quilibet habet aliquam præeminentiam, ſecundum ſpecialem vſum alicuius virtutis, vt habetur. Iob. prin°.

380 ¶ Quòd confirmans, & confirmãdus, debent eſſe in gratia, & debent eſſe confeſſi, & tamen de conſilio, non autem de præcepto. 3a.q.72.7.1m./12./2m./4.d.7.L. Confirmatio. 18

¶ Oppoſitum videtur eſſe a ſimili. Io.8. Ro.2.fi.

¶ Reſpondeo dicendum, ſicut Dubio. 796.

381 ¶ Quòd indiſpoſitio impedit recipi rem, & ſacramentum confirmationis, non aũt ſacramentum euchariſtiæ, ſed tantum rem. 4.d.7.q.2.ar.1.q.3.2m. Confirmatio. 36

¶ Oppoſitum videtur dicere. 4.d.22.q.2.ar.2.q.3.c.

¶ Reſpondeo dicendum, quod indiſpoſitio impedit, non ſolum in confirmatione, ſed etiam in receptione euchariſtiæ, etſi non quantum ad hoc, quod ſit ibi verum corpus Chriſti, impedit tamen quãtum ad effectum ſacramenti, vt habetur in primo loco.

382 ¶ Quòd confirmatio non fuit figurata per ſacramenta veteris legis, quia tunc data non erat plenitudo Spiritusſancti, quæ datur per hoc ſacramentum. 4.d.2.q.1.2.5m. Confirmatio. 45

¶ Immo confirmatio figurata fuit in veteri lege, per vnctionẽ pontificis. 4.d.7.q.1.ar.1.q.1.3^{m}.

¶ Reſpondeo dicendum, ꝙ quia ſtatus legis veteris erat ſtatus imperfectionis, ideo non fuit perfecte figurata, licet aliquo modo fuerit figurata per vnctionem ſacerdotis, vt hr̃ ſecundo loco.

Confirmatio. 50. 383 ¶ Quòd beata Virgo per ſecundam ſanctificationem, fuit ſimpliciter confirmata in bono per gratiam habitualem, ita ꝙ non poſſet per liberum arbitrium flecti in contrarium. 3^{a}.q.27.5.2^{m}./.3.d.3.q.1.ar.2.q.3.c /.1^{m}./.2^{m}.

¶ Immo nullus pure viator, nec etiã beata Virgo in præſenti vita, poteſt confirmari ſimpliciter, nec ab omni immunitate peccati conſeruari per gratiã habituale. Ꝯ.3.c^{o}.162.fi /. Veri.q.24.9.0.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, ꝙ gratia non immobilitat in bono, ne quis poſſit peccare, niſi ſit perfecta, ſcilicet coniungens fini. vt habetur. 1^{a}.q.62.3.2^{m}./.12^{æ}.q.106.2.2^{m}./.2.d.4.3.5^{m}./d.20.q 3.5^{m}./.Ꝯ.3.c^{o}.155./.162.fi./.Lib.4.c^{o}.69.

¶ Secundo dicendum, ꝙ vltra gratiam habitualem, quilibet vlterius indiget cuſtodia diuinæ prouidentiæ in præſenti vita, vt habetur. Ꝯ.3.c^{o}.162.fi.

Conſcientia. 15. 384 ¶ Quòd conſcientia errans ligat. 12^{æ}.q.19.5.0./.2.d.39.q.3.2.1^{m}./.3.0./.4.d.9.ar.3.q.2.2^{m}./.d.21.q.2.3.3^{m}./. Veri.q.17.3.4^{m}./.4.0./. Ma q.2.2.8^{m}./.Quol.3.q.12.2.0 /.Quol.7.vel 8.q.6.3.5.0./.Quol.9.15.c./.Ro.14.le.2./Gal.5.Lec.1.D

¶ Immo error cõſcientiæ, habet vim abſoluendi vel excuſandi. Quol.7.vel.8.q.6.5.o.fi.

¶ Reſpondeo dicendum, ꝙ error conſcientiæ, quandoq; habet vim abſoluendi, quando ſcilicet procedit ex ignorantia eius, qđ quis ſcire non poteſt, vel ſcire non tenetur. Et in tali caſu, quamuis factum de ſe ſit mortale, tamen intendens peccare venialiter peccaret venialiter, ſicut ſi aliquis intenderet accedere ad vxorẽ ſuam, cauſa delectationis tantum, & ita intẽderet peccare venialiter, tunc ſi alia ei ſupponeretur, eo neſciente, nihilominus venialiter peccaret. Quandoque vero error conſcientiæ, non habet vim abſoluendi vel excuſandi, quando ſcilicet ipſe error peccatum eſt, vt eum procedit ex ignorantia eius, quod quis ſcire tenetur & poteſt, ſicut ſi crederet fornicationem ſimplicẽ, eſſe peccatum veniale. Et tunc quamuis crederet peccare venialiter, nõ tamen peccaret venialiter, ſed mortaliter, vt habetur. Quol.7.vel.8.q.6.5.c.fi.

Cõſenſus. 2. 385 ¶ Quòd conſenſus poteſt attribui voluntati, & rationi. 12^{æ}.q.74.7.1^{m}.

¶ Immo cõſenſus eſt actus voluntatis, ſcilicet complacentia & applicatio eius, ad aliquid exiſtens in poteſtate eius. 12^{æ}.q.15.0./.q.74.5.1^{m}./4.d.29.1.c.

¶ Reſpondeo dicendum, ꝙ conſenſus in actum, pertinet ad rationem ſuperiorem, ſecundum ꝙ in ratione voluntas includitur ſecundum Philoſophum, vt etiam habetur. 12^{æ}.q.10.2.b./q.15.4.0./q.74.7.1^{m}.

Conſeruatio. 4. 386 ¶ Quòd qualitates contrariæ, in mixtis conſeruantur, ne ſe corrumpant per formam ſubſtantialem, vt eſt impreſſa a cęlis, quàm diu conſeruant vigorem cęlorum, a quibus etiam conſeruantur elementa contraria, quia nihil in inferioribus agit ad ſpeciẽ, niſi in virtute cęlorum. Ma.q.5.5.6^{m}.

¶ Oppoſitum videtur dicere a ſimili, quia omnis forma inquantum huiuſmodi eſt principium agendi ſimile. Aia.2.lec.14.fi.

¶ Reſpondeo dicendum, ꝙ forma agit ad ſpeciem, vt confortatur & iuuatur a fortiori agente, vt habetur. Quol.7.q.2.1.c./. Anima.2.lect.14.fi.

Cõſtãtia. 1. 387 ¶ Quòd conſtantia pertinet ad continentiam. 22^{æ}.q.153.5.2^{m}.

¶ Immo continentia eſt ſpecies conſtantiæ. 22^{æ}.q.53.5.3^{m}.

¶ Immo cõſtantia, ẽ pars potẽtialis fortitudinis. 22^{æ}.q.128.6^{m}.

¶ Immo conſtantia comprehendi poteſt ſub magnificẽtia. 22^{æ}.q.128.6^{m}. Et poteſt etiam pertinere ad perſeuerantiam. 22^{æ}.q.128.6^{m}. quia perſeuerantia diuiditur in firmitatem & conſtantiam. 3.d.33.q.3.ar.3.q.2.c/ 3^{m}.

¶ Reſpondeo dicendum, ꝙ conſtantia in rebus arduis, & terribilibus, eſt pars fortitudinis. In delectabilibus vero, eſt pars continentiæ. Sed continentia eſt ſpecies conſtantiæ, ſecundum ꝙ cõſtantia importat ſtabilitatem, in quacumque materia. Et ſic poteſt comprehendi ſub magnificẽtia, non quidem vt pars eius potentialis, vel ſubiectiua, ſed vt aliquid requiſitum ad eam per modum partis integralis. Et ſimiliter poteſt pertinere ad perſeuerantiam, vt habetur. 22^{æ}.q.153.5.2^{m}.

Conſuetudo. 2. 388 ¶ Quòd conſuetudo, facit neceſſitatem in repentinis, non autẽ in deliberatis. Ma.q.6.24^{m}.

¶ Oppoſitum videtur dicere, quia facit neceſſitatem, etiam in deliberatis. 12^{æ}.q.6.4.0./5.1^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.353°.

Continentia. 1. 389 ¶ Quòd continentia ut eſt abſtinẽtia ab omni delectatione venerea, eſt virtus, non autem quæ eſt cum prauis concupiſcentijs, quibus reſiſtit. 12^{æ}.q.58.3.2^{m}./22^{æ}.q.14.3.1^{m}./q.145.1.0./4.c./3^{a}.q.7.2.3^{m}.fi./3.d.33.q.3.ar.2.q.1.1^{m}./ Veri.q.14.4.c.fi.

¶ Immo continentia non eſt virtus, ſed aliquid minus virtute, 12^{æ}.q.58.3.2^{m}./22^{æ}.q.14.3.1^{m}.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, ꝙ continentia ſumitur tripliciter, ſcilicet primo, ſecundum ꝙ aliquis habet rectam rationem, cum prauis concupiſcẽtijs, quibus reſiſtit. Secundo prout homo abſtinet ab omni delectatione venerea, et licita. Tertio, qua quis abſtinet ab omni actu illicito. Prima igitur non eſt virtus, quia non operatur bonum faciliter, & delectabiliter. Sed reducitur ad temperantiam, vt imperfectum ad perfectum. Secunda vero & tertia, eſt virtus. Sed ſecunda reducitur ad temperantiã, vt pars ſubiectiua. Tertia vero, vt pars potentialis, vt habetur. 22^{æ}.q.155.1.0./4.0./3.d.33.q.3.ar.2.q.1.1^{m}.

¶ Secundo dicendum, ꝙ continentia etiam prima, eſt virtus, large ſumendo virtutem, ſcilicet pro omni principio actus laudabilis, vt habetur. 22^{æ}.q.153.1.c.fi.

390 ¶ Quòd continentia & perſeuerantia, ſunt partes conſtãtiæ, ſimiliter perſiſtentes. Prima contra concupiſcentias, Secunda vero contra triſtitias. 12^{æ}.q.58.3.2^{m}./22^{æ}.q.53.5.3^{m}. Continentia. 2

¶ Oppoſitum videtur dicere. 22^{æ}.q.53.5.2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.387.

391 ¶ Quòd continentia eſt tantum in voluntate ſubiectiue, 22^{æ}.q.155.3.0.. Ethi.7.lec.10. Continentia. 3

¶ Immo nõ eſt in vi appetitiua, ſed in ratione. 12^{æ}.q.158.3.2^{m}./.22^{æ}.q.53.5.3^{m}./ 3.d.33.q.2.ar.4.q.2.c.

¶ Immo eſt in concupiſcibili. 3.d.33.q.2.ar.4.q.2.0.

¶ Reſpondeo dicendum, ꝙ continentia poteſt attribui rationi, ſicut primo mouenti, & incontinentia concupiſcibili, licet vtraque immediate ſit in voluntate, vt in proprio ſubiecto. 22^{æ}.q.155.3.c.fi.

392 ¶ Quòd contingens vt contingens cognoſcitur directe a ſenſu, ſed indirecte ab intellectu. 1^{a}.q.86.3.c./ Ethi. 6.lec.1.fi. Contingens.

¶ Oppoſitũ videtur dicere. 4.d.50.q.1,3.0./ Quol,11.q.1.3.0.

¶ Reſpondeo dicendum, ſicut Dubio.551.

393 ¶ Quòd continuum dupliciter diffinitur ſcilicet formaliter a logico, per vnitatem termini, ad quem partes copulantur, & materialiter a phiſico, per diuiſibilitatem in infinitum. Lec. 5./ Cę. lec. 2. prin^{o}. Continuum.

¶ Immo continuum diffinitur per motum. Meth.5.lec.6.

¶ Reſpondeo dicendum, ꝙ diffinitur per motum non principaliter, ſed ex cõſequenti, vt habetur. Quol. 9.9.c.fi. Met.5.le.6.

394 ¶ Quòd contractus obligans ad impoſſibile, nõ tenet. 4.d.34.2.c./4^{m}./d.36.1.c. Contractus. 1.

¶ Oppoſitum videtur dicere a ſimili. 12^{æ}.q.13.ar.3. 3^{m}.

¶ Reſpondeo dicendum, ꝙ impoſſibile dicitur aliquid dupliciter, ſcilicet vel ſimpliciter. Et ſic ad impoſſibile nemo de neceſſitate tenetur, vt habetur. 22^{æ}.q.79.3.1^{m}/q.88.3.2^{m}./q.105.1.3^{m}. licet quo ad bene eſſe, aliquando tentandum ſit, vt dicit Sanctus Benedictus in regula, ſcilicet ꝙ ſi prælatus aliquid impoſſibile præceperit, tentandum eſt. Quod ideo dicitur, quia an aliquid ſit poſſibile vel impoſſibile, ſubditus non debet ſuo iudicio diffinire, ſed in vnoquoque iudicio ſuperioris ſtare, vt habetur. 12^{æ}.q.13.5.3^{m}. Vel accipitur impoſſibile pro difficili, vt habet. 3^{a}.q.86.1.2^{m}.fi./ Opus.1.c^{o}.18. Et ſic contractus tenet.

395 ¶ Quòd non contingit plura vni eſſe contraria. Met.10.le.8. Contrarium.

¶ Immo idem eſt contrarium diuerſis, & econuerſo, Phi. 6. lec. 10./ Ce. 1. lec.4.

¶ Reſpondeo dicendum ꝙ non contingit eadem ratione & modo, ſed diuerſis, vt habetur in locis ſecundo allegatis.

396 ¶ Quòd contritio debet eſſe de quolibet peccato actuali ꝓprio, non autem de alienis, nec de futuris. 4.d.17.q.2.ar.2.q.3.4.5.0./q.3.ar.4.q.2.2^{m}./ Ma.q.7.11.3^{m}. Contritio. 2

¶ Oppoſitum videtur dicere a ſimili. Pſ.18.fi.

¶ Reſpondeo dicendum, ꝙ peccatum alterius, etiam fit propriũ quadrupliciter, ſcilicet imitando, conſulendo, conſentiendo, & diſſimulando, vt habetur. Pſ.18.fi.

367 ¶ Quòd ad contritionẽ de venialibus, non requiritur propoſitũ non peccandi ſicut de mortali, ſed ſufficit diſplicentia eius, & ſuæ cauſæ. 3^{a}.q.87.1.1^{m}./4.d.16.q.2.ar.2.q.2.2^{m}. Contritio. 2

¶ Oppoſitum videtur dicere a ſimili, de pena eius qui ad venialia fuit magis immerſus. 4.d.21.q.1.ar.3.q.3.0./.d.46.q.1.3.c./. Opus.12.ar.6.

¶ Reſpondeo dicendum, ꝙ non requiritur de neceſſitate, ſed eſt laudabile, vt habetur in locis primo allegatis.

398 ¶ Quòd vnus actus contritionis, ex virtute gratiæ, corrumpit habitum vitij, qui nõ manet vt habitus, ſed in via corruptionis, vt diſpoſitio. Ideo non opponitur virtuti infuſę. Veri. quæſt. 1.10.16^{m}. Contritio. 3

¶ Immo vitium, non tantum opponitur virtuti perfectæ, ſed etiam imperfectæ in genere virtutis, id eſt habilitati naturali ad bonum, & diſpoſitioni ad uirtutem. 3.d.23.q.3.ar.1.q.2.3^{m}./. Veri.q.14.6.2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.1178.

Quòd

Conuerſio.1. 399 ¶ Quòd conuerſio in Deum eſt triplex, ſcilicet per gloriam, meritum, & præparationem, quæ requirit triplicem gratiam, ſcilicet conſumatam, habitualem, & operationem Dei, 1a.q.62.2.3m./ Veri.q.28.2.c.

¶ Oppoſitum videtur dicere a ſimili.2.d.5.q.2.1.o./ d.28.4.o.

¶ Reſpondeo dicendum, ſicut Dubio.153./ 699.

Conuerſio.8. 400 ¶ Quòd mens noſtra, non poteſt debite conuerti ad Deum, ſine caritate & gratia.Ʒ.4.co.72.

¶ Immo ex ſolo libero arbitrio, hoc poteſt. 2.d.5.q.2.1.o./ d.28.4.o.

¶ Reſpondeo dicendum, ſicut Dubio.679.

Cor.8. 401 ¶ Quòd cor non eſt ſuſceptiuum infirmitatis, nec in homine infirmo & curabili, eſt pars corruptioni ſubiecta.3.d.3.q.4.1.1m./ Meth.7.lec.9.

¶ Immo cor eſt ſuſceptiuum infirmitatis.12æ.q.74.9.2m.

¶ Reſpondeo dicendum, quòd cordis eſt duplex infirmitas, ſcilicet in ſubſtantia eius mutans naturalem complexionem eius, & inordinatio motus eius, vel alicuius eorum quæ circunſtant cor, prima eſt mortalis, non autem ſemper ſecunda, 12æ.q.74.9.2m. Ma.q.7.5.12m.

Cornelius.1. 402 ¶ Quòd Cornelius centurio, ante baptiſmum, habebat fidem explicitam de miſterio incarnationis, licet non diſtinctam de tempore eius.3.d.25.L.3.

Immo habebat fidem implicitam, Ideo Petrus miſſus ad eum, vt inſtrueret eum de fide. 22æ.q.10.4.3m.

¶ Reſpondeo dicendum, quòd Cornelius infidelis non erat. Habebat autem fidem implicitam nondum manifeſtata euangelij veritate,

Corpus.19. 403 ¶ Quòd corpus motum motu recto & corruptibile, indiget loco, non autẽ ſi mouetur circulariter, & ſit incorruptibile.2.d.2.q.2.3.1m./ 4.d.44.q.2.ar.2.q.3.3m. Quol.6.2.o.

¶ Oppoſitum videtur dicere.1a.q.66.3.2m./ Quol. 6.q.2.2.c./ Phi.4.lec.8.fi.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo quòd corpus motum recte, mutat locum ſubiecto & ratione, ſed motum circulariter, ratione tantum, vt habetur. Anima.8.18m./ Anima.3.lec.15.fi.

¶ Secundo dicendum, ſicut Dubio.328.

Corpus.28. 404 ¶ Quòd corpus prius viuum, & poſtea mortuum, non eſt idem corpus numero.3a.q.25.6.3m./ q.50.5.c./ 1m.

¶ Oppoſitum videtur dicere.3a.q.50.5.o./ Quol.2.q.1.1.o./ Quol.3.4.1m./ Quol 4.q.5.o./ Opuſ.3.co.155./ 157.

¶ Reſpondeo dicendum, ſicut Dubio.1191.

Correctio.6. 405 ¶ Quòd exiſtens in peccato mortali, etiam occulto, corrigens ex officio, peccat, non autem corrigens vt frater, niſi propter ſcandalum.22æ.q.33.5.o./ 4.d.19.q.2.ar.2.q.2.o.

¶ Oppoſitum videtur dicere.22æ.q.60.2.3m./ Math.7.Ro.2.

¶ Reſpondeo dicendum, ſicut Dubio.796.

Coſta.8. 406 ¶ Quòd coſta præciſa ab Adã, reſurget in Eua, non aũt in Adã. 2.d.18.q.1.1.3m./ 4.d.44.q.1.ar.2.q.4.2m./ Lib.Ʒ.4.co.80.fi.

¶ Immo reſurget in eo in quo prius fuit. 2.d.30.q.2.1.7m./ 2.6m./ 4.d.44.q.1.ar.2.q.4.o./ L.3m./ Ʒ.4.co.81.5m./ Opuſ.3.c.163./ 164.

¶ Reſpondeo dicendum, quòd coſta hæc, licet prius fuerit animata anima Adæ, reſurget tamen in Eua, quia in ea principalius fuit, vt ſcilicet pertinens ad perfectionem indiuidui, & non ſolum ad perfectionem ſpeciei, ſicut fuerat in Adam, vt habetur.4.d.44.L.5m.

Creatio.6. 407 ¶ Quòd Philoſophi concedunt creationem eſſe, ſed ab æterno. 1a.q.46.2.1m./ 2m./ 2.d.1.q.1.2.c./ 5.16m./ 4.d.11.q.1.ar.3.q.3.ad 1./ Po.q.3.14.16m./ Opuſ.15.co.9./ Opuſ.37.co.4.prin./ Phi.8.lec.3.fi.

¶ Immo voluerunt motum incepiſſe per viam naturæ, ideſt per generationem. Meth.12.lec.5.prin./ Lec.7.prin.

¶ Reſpondeo dicendum, ſicut Dubio.912.

Creatio.24. 408 ¶ Quòd potentia creandi, non eſt communicabilis creaturę.2.d.1.q.1.3.c./ 4m./ 4.c./ 4.d.5.q.1.ar.3.q.3.c./ Veri.q.27.3.17m./ Po.q.3.4.o.

¶ Oppoſitũ videt dicere. 2.d.1.q.1.3.o./ 4.d.5.q.1.ar.3.q.3.5m.

¶ Reſpondeo dicendum, quòd in ſecundis locis, loquitur ſecundum opinionem Magiſtri ſententiarum. Quod tripliciter patet, ſcilicet primo, quia in ſecundo & quarto Sententiarum dicit, quod communiter tenetur, quòd potentia creandi non ſit communicabilis. Secundo, quia ibi recitat oppoſitum ſenſiſſe magiſtrum. Tertio, quia dicit. Si quis tamen vellet tenere opinionem Magiſtri, poſſet dicere &c. In cæteris autem locis, loquitur ſecundũ ſuam ſententiam propriam.

Creatio.26. 409 ¶ Quòd creare, requirit potentiam agentis infinitam.1a.q.32.1.2m./ q.45.5.3m./ q.65.3.3m./ 4.d.5.q.1.ar.3.q.3.c./ 1m./ Ʒ.2.co.10.4m./ Po.q.4.4.c./ 16.20m.

¶ Oppoſitum videtur dicere a ſimili.2.d.1.q.1.3.o./ 4.d.5.q.1.ar.3.q.3.5m./ d.8.q.2.3.4m.

¶ Reſpondeo dicendum, ſicut Dubio.301.

Creatio.29. 410 ¶ Quòd Deus non poteſt cõmunicare creaturæ potentiã creandi aliquid, virtute propria, & principaliter, nec inſtrumentaliter.1a.q.45.5.c./ 3m./ 2 d.1.q.1.4.c./ 4.d.5.q.1.ar.3.q.3.c. Ʒ.2.c.21.5m./ 6m./ Po.q.3.4.o./ q.5.2.1m.

¶ Immo poteſt inſtrumentaliter.2.d.1.q.1.3.o./ 4.d.5.q.1.ar.3.q.3.5m.

¶ Reſpondeo dicendum, ſicut Dubio.409 / 418.

Creatio.33. 411 ¶ Quòd pater & filius, ſunt vnus creator, & nõ plures, licet ſint plures creantes, & non vnus.1.d.11.4.2m./ d.29.4.2m.

¶ Oppoſitum videtur dicere a ſimili.1a.q.36.4.7m.

¶ Reſpondeo dicendum, ſicut Dubio.1133.

Creatio.44. 412 ¶ Quòd creatio paſſiua creatur, non quidem alia creatione, ſed ſeipſa. 1a.q.45.3.3m./ 2.d.1.q.1.2.5m./ Ʒ.2.co.18./ Po.q.3.3.2m.

¶ Oppoſitum videtur dicere a ſimili.2.d.27.2.1m.

¶ Reſpondeo dicendum, quòd creatur ſeipſa, non vt terminus creationis, ſed vt quo aliud creatur, vt habetur.1a.q.44.o.

413 ¶ Quòd creatio eſt in inſtanti.1a.q.63.5.c./ q.74.1.1m./ 2.d.1.q.1.2.3m./ Ʒ.2.co.19.

Creatura.3. ¶ Immo principium temporis, non eſt menſura creationis.1a.q.46.3.1m.

¶ Reſpondeo dicendum, ſicut Dubio.129.

¶ Immo creatio menſuratur æuo, vel tempore large ſumpto, ſcilicet pro numero cuiuſcumque ſucceſſionis.2.d.1.q.1.6.3m./ Veri.q.8.4.15m.

Creatio.48. 414 ¶ Quòd creatura poteſt conſiderari, ſine reſpectu ad Deum, 3.d.11.1.7m.

¶ Oppoſitum videtur dicere a ſimili.1.d.1.q.4.1.6m./ Quol.7.vel.11.q.4.3.4m.

¶ Reſpondeo dicendum, quòd ex hoc ipſo, quòd ſubſtantia creata comparatur ad Deum, conſequitur ipſam aliquod accidens, ſicut ipſa relatio creationis. Vnde ſicut Deus non poteſt facere, quòd creatura non dependeat ab ipſo, ita non poſſet facere quòd eſſet abſque huiuſmodi accidente, ſine quo tamen creatura in ſe poteſt conſiderari, vt habetur.3.d.11.1.7m.

Creatura.8. 415 ¶ Quòd conſideratio creaturarum, vtilis eſt, ad inſtructionem fidei, de ſapientia, potentia, bonitate, pulchritudine, & ſimilitudine Dei, Ʒ.2.co 2.

¶ Immo nullo modo Deus eſt ſimilis creaturis.1a.q.4.3.4m./ 1.d.19.q.1.2.c./ Ʒ.1.co.29.

¶ Reſpondeo dicendum, ſicut Dubio.471.

Creatura.11. 416 ¶ Quòd creaturæ corporales, ſemper fuerũt. Po.q.3.18.20m.fi.

¶ Immo nullæ creaturæ fuerunt ante mundum.1a.q.61.2.3.o./ q.102.2.1m./ 4.1m./ 2.d.2.q.1.3.o./ Po.q.3.18.o.

¶ Reſpondeo dicendũ, quòd ſicut Dubio.111.

Creatura.13. 417 ¶ Quòd in omnibus creaturis, differunt ſuppoſitum & natura 3a.q.17.1.c./ 1.d.5.1.c./ d.34.q.1.1.c./ Vnio.1.c.princ./ Opuſ.53.o./ Poſter.2.lec.6.

¶ Oppoſitum videtur dicere.1a.q.3.3.c./ 1.d.25.1.3m./ 3.d.5.q.1.3.o./ Ʒ.4.co.55.4m./ Po.q.7.4.c./ q.9.1.c./ Spiritu.5.9m./ Anima.17.10m./ Opuſ.32.lec.6.o./ Opuſ.37.co.4./ Meth.7.lec.11.fi./ Lib.8.lec.3./ Lib.9.lec.vlt.

¶ Reſpondeo dicendum, ſicut Dubio.114.

Creatura.19. 418 ¶ Quòd creatura poteſt agere ſupra naturam.4.d.8.q.2.3.4m./ Verit.q.29.3.6m.

¶ Oppoſitũ videt dicere.1a.q.45.5.c./ 3.d.13.ar.2.q.2.2m./ 3m.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo: creatura poteſt agere ſupra naturam & cooperari creatori per virtutem diuinam, vt agens inſtrumentale, non autem vt agens principale, ſcilicet non quidem quantum ad illos effectus qui ſunt immediate a Deo, vt creatio, & ſanctificatio, ſed quantum ad aliquos effectus qui fiunt mediante creatura virtutę diuina. Non autem poteſt dici cooperari creatori virtute propria creaturæ, vt habetur.4.d.8.q.2.3.4m./ Ma q.16.9.3m / Opuſ.1.co.23.

¶ Secundo dicendum, ſicut Dubio.301./ 409.

Credere.17. 419 ¶ Quòd quilibet tenetur explicite credere articulos fidei, alia vero implicite.12æ.q.76.2.c./ 22æ q.2.5.o./ 1.d.33.5.c.

¶ Immo nõ tenetur explicite credere omnes articulos fidei, ſed tantum quantum ſufficit ad dirigendum in vltimum finem.3.d.25.q.2.ar.1.q.2.o./ q.3.c./ ar.2.q.3.o./ L./ Veri.q.14.11.o.

¶ Reſpondeo dicendum, quòd iſta non repugnant, niſi quis dicat, quòd primum dictũ intelligitur de omnibus articulis fidei, cum tamen ſanctus Doctor loquatur de articulis indefinite, ſine ſigno vniuerſali. Vel ſi intelligatur vniuerſaliter, tunc debet reſtringi ad articulos generales, de quibus eccleſia ſolennizat, vt habetur.22æ.q.2.7.o./ Veri.q.14.11.1.fi. In ſecundo vero dicto, accipit articulos large, ſcilicet pro omni dicto, de quo eſt fides.

Conuerſio.1. 420 ¶ Quòd damnati cognoſcũt, & diligũt Deum. Opuſ.3.co.176.

¶ Immo Deus odit a damnatis, & malis.4.d.50.q.2.ar.1.q.5.5.5.

¶ Reſpondeo dicendum, quòd damnati cognoſcunt & diligunt Deum naturaliter, ideſt inquantum eſt principium naturalium.

Non

Non autem ſecundum ſe, nec vt eſt principium beatificans, nec vt principium gratuitorum, vt habetur. Opuſ.3.c°.176.

Damnatio. 18. 421 ¶ Quòd damnati blaſphemant Deũ mẽte & voce, & in hoc peccant. 22æ q.13.4.o.

¶ Oppoſitum videtur dicere. 1ª q.63.2.o./ Io.8.lec.6.

¶ Reſpondeo dicendum, ſicut Dubio. 444.

Damnatio. 20. 422 ¶ Quòd damnati tenentur conformare voluntatem ſuam voluntati Dei, & peccant non conformando. 1.d.48.3.2^{m}./ Veri. q.23.7.6^{m}.

¶ Oppoſitum videtur dicere. 12æ.q.19.10.o./ q.39.2.3^{m}./ 22æ q.104.4.3^{m}./ 3.d.17.ar.2.q.1.1^{m}./ d.20.5.3^{m}./ Veri.q.23.8.o./ Ma.q.2.5.7^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.492.

Damnatio. 22. 423 ¶ Quòd ſi Deus abſolute reuelaret alicui damnationem ſuam, ille teneretur velle iuſtitiam Dei. Veri.q.23.8.2^{m}.

¶ Oppoſitum videtur dicere. 1.d.48.4.o.

¶ Reſpondeo dicendum, quòd Deus poteſt de potentia abſoluta, non autem ordinata reuelare alicui damnationem ſuã, & tũc intelligeretur comminatoria tantum. Si autem abſolute, tunc teneretur velle iuſtitiam Dei, non autem damnationem ſuam ſecundum ſe, vt habetur. 1.d.48.4.2^{m}./ Veri.q.23.8.2^{m}.

Damnatio. 33. 424 ¶ Quòd damnati non amant eos, quos prius inordinate dilexerunt. 4.d.50.q.2.ar.1.q.4.2^{m}.

¶ Oppoſitum videtur dicere a ſimili. 22æ.q.26.2.1^{m}.

¶ Reſpondeo dicendum, quòd damnati non amant eos, quos prius inordinate dilexerunt ſecundum ſe, ſed cauſam dilectionis, vt habetur. 4.d.50.q.2.ar.1.q.4.2^{m}.

Damnatio. 45. 425 ¶ Quòd obſtinatio in damnatis, eſt perpetua culpa & pęna. Sed non demerentur, quia non ſunt in via, ſed ad terminos pęnæ deuenerũt. 22æ.q.13.4.2^{m}./ 1.d.48.3.2^{m}./ 2.d.7.q.1.2.5^{m}./ 4.d.50. q.2.ar.1.q.6.o./ L.prin.

¶ Oppoſitum videtur dicere. 4.d.22.q.1.1.3^{m}./ q.3.c./ 2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.157.

Damnatio. 48. 426 ¶ Quòd bona quæ damnati fecerunt hic, proſunt eis in inferno. 3ª.q.89.6.3^{m}./ 4.d.15.q.1.ar.3.q.5.o./ d.45.q.1.3.9^{m}.

¶ Immo ex bonis damnatorum quæ fecerunt, non minuetur dolor eorum, ſed magis augebitur. 4.d.43.ar.5. q.1.4^{m}./ d.50. q.2.ar.2.q.1.c.

¶ Reſpondeo dicendum, quòd proſunt eis in inferno ad mitigationem pœnæ, impediendo ne incurratur, non autem ſubtrahendo pęnam, nec fortificando ſubiectum, nec minuendo remorſum conſcientiæ, vt habetur in locis primo adductis.

Damnatio. 35. 427 ¶ Quòd pœna damnatorum pro culpa remiſſa, eſt temporalis, & diminuitur vſque in diem iudicij. 4.d.22.4.1.1.5^{m}.

¶ Oppoſitum videtur dicere. 22æ.q.13.4.2^{m}./ 4.d.21.q.1.ar.2. q.3.c./ 2^{m}./ d.50.q.2.ar.1.q.6.o./ L.princ.

¶ Reſpondeo dicendum, ſicut Dubio.157.

Damnatio. 59. 428 ¶ Quòd pęna damnatorũ augetur vſq; ad diẽ iudicij. 4.d.49. L.

¶ Oppoſitum videtur dicere a ſimili. 22æ.q.13.4.2^{m}./ 4.d.21.q.1.ar.2.q.3.c./ 2^{m}./ d.50.q.2.ar.1.q.6.c./ L.prin.

¶ Reſpondeo dicendum, ſicut Dubio.157.

Damnatio. 64. 429 ¶ Quòd corpora damnatorum affligentur pęna ſenſibili, a contrarietate ignis, & aliorum ſenſibilium. ℨ.4.c°.89./ 90.

¶ Immo corpora damnatorum affligentur paſſione ſpirituali, quia ſecundum Gregorium, etiam videndo ignem patiuntur. Opuſ.3.c°.180.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, quòd videndo ignem patiuntur paſſione ſpirituali, quo ad modum immutandi viſum, ſed paſſione corporali ſentiendo calorem.

¶ Secundo dicendum, quòd dicuntur pati paſſione ſpirituali, inquantum cognoſcunt ſe detineri & ſubditã vili loco & elemẽto.

Datio.31. 430 ¶ Quòd nulla creatura, poteſt dare Spiritũſanctũ. 1ª.q.43.8.c.ſi.

¶ Immo homines, & Chriſtus ſecundum quòd homo, dicuntur dare Spiritumſanctum 3ª.q.8.1.1^{m}./ 3.d.13.q.2.1.1^{m}.

¶ Reſpondeo dicendum, quòd dare Spiritumſanctũ dicitur dupliciter, ſcilicet authoritate, & ſic eſt tantum Dei. Et miniſterio, & ſic homines & Chriſtus ſecundum quòd homo, dicuntur eum dare, vt habet. 3ª.q.8.1.1^{m}./ 3.d.13.q.2.1.1^{m}./ Gal.3.lec.2./

Debitum.8. 431 ¶ Quòd Deus nulli eſt debitor. 1ª.q.21.1.3^{m}./ 12æ.q.99.5.c./ q.113.1.2^{m}./ q.114.1.3^{m}./ 2.d.27.3.4^{m}./ 4.d.15.q.1.ar.3.q.4.1^{m}./ d.46.q.1.ar.2.q.1.4^{m}./ ℨ.2.c°.28./ 29 / 43.ſi.

¶ Immo Deus eſt debitor homini, ratione promiſſi. 2.d.27.2.3^{m}./ 3.4^{m}./ ℨ.2.c°.29.

¶ Reſpondeo dicendum quadrupliciter, ſcilicet primo quòd debitum vt dicitur. Quol.5.q.10.1.c. ſumitur dupliciter, ſcilicet ſecundum ſe, vt finis, & propter aliud, vt ea quæ ſunt ad finem. Secundo modo Deus nulli debitor eſt, quia vt dicitur. 1ª.q.21.1.3^{m}. debitum ſic importat ordinem exigentiæ vel neceſſitatem alicuius ad quod ordinatur. Sed Deus non ordinatur ad aliud, ſed omnia ad ipſum, nec obligatur alteri. 12æ.q.111.1.2^{m}. Sed primo modo eſt debitor homini, non vt obligatus ei, ſed vt homo ei ſubijciatur, vt recipiat promiſſum.

¶ Secundo dicendum, quòd debitum eſt duplex, ſcilicet neceſſitatis, & congruitatis, vel vtilitatis, vt habetur. 12æ.q.99.5.c./ 4.d.5.q.2.ar.2.q.1.1^{m}. Secundo modo Deus eſt debitor, non autẽ primo modo.

¶ Tertio dicendum, quòd debitum eſt duplex, ſcilicet morale, & legale, vt habetur. 12æ.q.99.5.o./ 22æ.q.31.3.3^{m}./ q.80.1.c./ q.117.5.1^{m}./ q.118.3.2^{m}./ Opuſ.19.c°.9 / 19. Primum conuenit deo, non autem ſecundum.

¶ Quarto dicendum, quòd Deus eſt debitor, nõ vt obligatus ei, ſed quia reddit debitum in ordine ad ſuam ſapientiam, & ſuam voluntatem principaliter. Secundario autem ſecundum ordinẽ vnius creaturæ ad aliam, vt habetur. 1ª.q.21.1.3^{m}./ 4.c./ 12æ.q.114.1.3^{m}./ ℨ.2.c°.28./ 29./ Verit.q.6.2.c. q.23.3.1^{m}./ 6.3^{m}./ 6^{m}./ Poª.q.3.16.17.c.

432 ¶ Quòd coniuges poſt redditionẽm debiti, poſſunt ſine peccato ſumere euchariſtiam. 4.d.32.1.1^{m}. Debitum. 24.

¶ Oppoſitum videtur dicere. 4.d.32.ar.5.q.2.1^{m}.

¶ Reſpondeo dicẽdum, quòd mulier illa de qua dicit Gregorius, quòd in tempore ſacro fuit cognita in nocte a viro ſuo, & in mane ad proceſſionem veniens, a Diabolo eſt arrepta, non fuit punita propter hoc, quòd debitum reddidit, ſed quia poſtmodum ſe temere ad diuina ingeſſit contra conſcientiam, vt habetur in prædicto ſecundo loco.

433 ¶ Quòd vnus coniugum non poteſt vouere ſine conſenſu alterius, quòd non reddet debitum, & etiam vt probabilius tenetur, quòd non petat debitum. 4.d.32.4.3^{m}. Debitum. 28.

¶ Oppoſitum videtur dicere, quo ad petitionem debiti. 4.d.38. q.1.ar.3.q.2.4^{m}.

¶ Reſpondeo dicendum, quòd in primo loco non dicit, quòd neceſſario tenetur, ſed vt probabilius tenetur.

434 ¶ Quòd Decretiſtę ſiue multi magiſtri decretorum & magni dicunt, quòd aliquis loquendo, comedendo, ſeu ſtando cum excõmunicatis, peccat mortaliter. Quol.11.q.9.ar.1. Decretiſtę.1

¶ Immo ſi indirecte communicet quis cum excommunicatis, nõ peccat mortaliter, niſi faciat ex contemptu. Quol.11.9.c./ 1^{m}.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo quòd hęc opinio Decretiſtarum, non eſt vera, quia ipſi plus aſſentiunt in hijs, & ſequuntur ius humanum, quam diuinum, cum tamẽ plus ſit aſſentiendum iuri diuino, quam humano. Et ideo melior eſt opinio aliorum, qui dicunt contrarium, ſcilicet quando indirecte communicat quis excõmunicatis in hijs quæ ſunt hominis, ſicut in verbo in cibo, & in hijs quæ ſunt ſimpliciter humanæ cõuerſationis. Et ſecundum hoc non peccat mortaliter, ſed venialiter, niſi faciat ex cõtẽptu, vt habetur in prędicto ſecũdo loco.

¶ Secundo dicẽdum, quòd decretalis illa, vbi conſulebatur ſummus Pontifex, vtrum poſſet quis participare excommunicatis, dicens, quòd hoc etiam pro vitando diſpendio mortis, non debet quis facere, quia eſt peccatum mortale, intelligitur de illis, qui directe communicant excommunicatis, in hijs quę ſunt fideliũ. Et hoc tripliciter, ſcilicet vel in diuinis, vel ex contemptu mandati eccleſię, vel ĩ crimine & ĩ cauſa, vt habet. Quol.11.9.c./ 3^{m}.

¶ Quòd nullus defectus reducitur in Deũ, ſicut in cauſam. 22æ. q.24.10.c./ 1.d.17.q.2.5.c./ 2.d.37.q.2.1.2.c./ Ma.q.3.2.c. Defectus. 24.

¶ Oppoſitum videtur dicere. Quol.4.4.c.ſi.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, quòd cauſa defectus contingit dupliciter, ſcilicet ex propria intentione, & preter intentionem. Et ſic ſemper oportet cauſam eſſe defectiuã, non autem primo modo. Ideo primo modo conuenit deo, non autem ſecundo modo, vt habetur. Quol.4.4.c.ſi.

¶ Secundo dicendum, ſicut Dubio.503.

436 ¶ Quòd deitas, non poteſt ſupponere pro perſona. 1ª.q.39.5.o./ 3.d.4.q.2.2.2^{m}. Deitas. 3.

¶ Oppoſitum videtur dicere. 3.d.8.3.c.

¶ Reſpondeo dicendum, quòd deitas in communi accepta, ſcilicet pro eſſentia, licet non ſupponat pro perſona, tamen aliquando proprie trahitur ad ſupponendum pro perſona, eo modo quo Magiſter exponit, vt habetur. 1.d.8.3.c.

437 ¶ Quòd nulla delectatio eſt quod optimum. 12æ.q.2.6.c./ 4.d.49.q.3.ar.4.q.3.o./ ℨ.3.c°.26.4^{m}./ Ethi.10.lec.4. Delectatio. 8.

¶ Immo aliqua delectatio poteſt eſſe ſummũ bonum hominis. 12æ.q.34.3.o./ q.39.4.3^{m}./ 3.d.38.2.c./ 6^{m}./ 4.d.49.q.3.ar.4.q.3.c.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo quòd aliquid poteſt dici ſummum bonum vel optimum dupliciter, ſcilicet vel per ſe, vel per aliud. Nulla ergo delectatio eſt quid optimum per ſe, cum ſit propter aliud, ſcilicet propter operationem. Sed tamẽ eſt propter aliud ſummum bonum hominis, inquantum accidit beatitudini, quæ eſt huiuſmodi.

¶ Secundo dicendũ, ſicut Dubio.187.

438 ¶ Quòd delectatio maxime corrumpit æſtimationem prudentiæ, & pręcipue in venereis, quia totã animã abſorbet. 22æ.q.53.6.c. q.53.8.2^{m}./ q.153.5.1^{m}. Delectatio. 54.

¶ Immo

¶ Immo non ligat totaliter rationem. 22æ.q.150.4.3^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.373.

Delibera-tio.2. 439 ¶ Quòd deliberatio, poteſt eſſe in inſtanti, et fuit in Chriſto. Verit.q.29.8.1^{m}./ Ma.q.16.4.c.
¶ Immo quod eſt deliberatum, non poteſt eſſe momentaneum. Ma.q.16.4.b.4.
¶ Reſpondeo dicendum, quòd oportet quòd deliberans conſilietur de duobus, quorum vtrumque poteſt facere, vt alterum eorum eligat in futuro. Et ſic deliberatio, ſecundum hoc quod æſtimatur, quòd motus liberi arbitrij procedat ex deliberatione conſilij, non eſt momentanea. Sed quando deliberatio non præcedit electionem, tunc non requiritur, quòd antequam aliquis eligat, habeat poteſtatem eligendi, vel non eligendi. Sed in ipſo inſtanti, libere fertur in hoc, vel in aliud, vt habetur. Ma.q.16.4.c./7^{m}.

Dæmon.7. 440 ¶ Quòd Dæmones vigent acumine ſcientiæ, & lumen intellectuale in eis eſt perſpicuũ. 1ª.q.64.1.0./ 2.d.7.q.2.1.0. Ma.q.16.0.
¶ Immo error eſt in intellectu Dæmonum. 1ª.q.58.5.0./ 2.d.7.q.2.1.1^{m}./ Ma.q.16.6.0.
¶ Reſpondeo dicendum, quòd error eſt in intellectu Dæmonũ, ſolum reſpectu ſupernaturalium, & non reſpectu aliorum, vt habetur in ſecundis locis.

Dæmon.15. 441 ¶ Quòd Dæmones, cognoſcunt futura contingentia. 1ª.q.14.13.0./ q.86.3.4.0./ 2.d.38.5.0./ Ꝫ.1.c°.67./ Verit.q.2.12.0.
¶ Reſpondeo dicendum, quod cognoſcunt non quidem futura contingentia in ſe, ſed in ſuis cauſis, vel per aliqua ſigna, ſicut & cogitationes cordium cognoſcere poſſunt, quæ per aliquos corporis motus manifeſtantur, ſecundum Auguſtinum, ſicut & medici cognoſcunt. 2.d.7.q.2.1.b.1./ Opuſ. 10. c°.38. / Opuſ.11. art.36.0.

Dæmon.18. 442 ¶ Quòd Dæmones proficiunt in cognitione, propter experientiam. 2.d.7.q.2.1.c./4^{m}./ Verit.q.8.15.7^{m}./ Ma.q.16.1.2^{m}./ 7.12^{m}./ Opuſ.10.c°.38./ Opuſ.11.ar.36.
¶ Immo experiẽtia pertinet ad ſenſum tantum. 1ª.q.54.5.2^{m}./ q.58.3.3^{m}.
¶ Reſpondeo dicendum, quòd experientia proprie pertinet ad ſenſum, ſed large etiam ad intellectum, vt in Dæmonibus.

Dæmon.24. 443 ¶ Quòd liberum arbitrium Dæmonum, non poteſt reuerti ad bonum. 2.d.7.q.1.2.0. Verit.q.24.10.0./ Ma.q.16.5.0.
¶ Oppoſitum videtur dicere. Ma.q.16.5.13^{m}.
Reſpondeo dicendum, ſicut Dubio.151.

Dæmon.50. 444 ¶ Quòd in Dæmonibus non ſunt proprie niſi duo peccata, ſcilicet ſuperbia, & inuidia. 1ª.q.63.2.0./ Ꝫ.3.c°.109./ Io.8.lec.6.
¶ Immo in Dæmonibus eſt odium, & peccatum in Spiritumſanctum, & multæ aliæ deformitates peccatorum. 2.d.43.6.6^{m}./ Ꝫ.3.c°.109.
¶ Reſpondeo dicendum, quòd ſub ſuperbia & inuidia, prout ſunt in Dæmonibus, comprehenduntur omnia peccata quæ ab illis oriuntur, inter quæ eſt odium, vt habetur. 1ª.q.63.2.3^{m}./ 22æ.q.36.4.0./ Ma.q.10.3.0./ Io.8.lec.6.

Dæmon.60. 445 ¶ Quòd tentatio Dæmonum, non ſemper eſt peccatum, quia vitari non poteſt, ſicut vitari poteſt tentatio carnis. Ideo tentatio carnis ſine peccato eſſe non poteſt, vt patet per gloſam. 22æ.q.80.3.3^{m}./ 3ª.q.41.1.3^{m}./ 2.d.21.q.1.2.0./ 4.d.49.q.5.ar.3.q.1.2^{m}./ Ma.q.7.6.8^{m}./ q.11.[illegible]^{m}./ Quol.4.q.12.2.0./ He.4.lec.3.ſi.
¶ Immo tentatio carnis, ſiue primus motus eius non ſemper eſt peccatum. 2.d.24.q.3.2.0./ d.41.q.2.1.5^{m}./ 3.d.39.q.2.1.4^{m}./ Quol.21.0.
¶ Reſpondeo dicendum, ſicut Dubio.375.

Dæmon.99. 446 ¶ Quòd dæmones non permittuntur facere omnia quæ poſſunt naturaliter, nec datur eis poteſtas faciendi aliquid ſupernaturaliter. 3.q.29.1.3^{m}./ q.75.4.c./ 3^{m}./ 2.d.21.q.2.1.c./ Po^{a}.q.6.5.c./ Ma.q.16.9.0./ 11.10^{m}./ Iob.lec.2.
¶ Immo vxor Loth ſecundum aliquos, mutata eſt in ſtatuam ſalis, mediantibus dæmonibus. Ma.q.16.9.3^{m}.
¶ Reſpondeo dicendum, quòd ſi vxor Loth, mutata eſt in ſtatuã ſalis mediantibus dæmonibus, hoc tamen fuit virtute Dei, vt habetur. Ma.q.16.9.3^{m}.

Dæmõ.125. 447 ¶ Quòd pœna accidentalis dæmonum, creſcit vſque ad diem iudicij tantum, non autem pœna eſſentialis. 2.d.7.q.1.2.5^{m}./ 4.d.49.1.prin./ d.50.q.2.ar.1.q.6.0.
¶ Immo pœna dæmonum, & aliorum damnatorum, ſecundum Origenem terminabitur. 1ª.q.64.2.c.
¶ Reſpondeo dicendum, quòd ibi dicit ſecundum Origenem, & non ſecundũ veritatẽ. Ideo poſitio Origenis in hoc eſt heretica.

Demonſtra-tio.6. 448 ¶ Quòd ex quolibet effectu notiori, poteſt demonſtrari, propriam eius cauſam eſſe. 1ª.q.2.2.c./ 3^{m}./ Poſter.1.lec.41. prime.
¶ Oppoſitum videtur dicere. Trin.23.c./ Poſter.1.lec.2.
¶ Reſpondeo dicendum, ſicut Dubio.323.

Demonſtra-tio.8. 449 ¶ Quòd demonſtratio potiſſima, ſumitur a fine, in hijs in quibus agitur propter finem, ſcilicet in naturalibus, moralibus, & artificialibus. Meth.5.lec.2./ med. Phi.2.lec.4.prin. lec.15.
¶ Immo demonſtratio quæ facit ſcientiam de re, eſt per cauſam intrinſecam rei. 1.d.45.3.5^{m}.
¶ Reſpondeo dicendum, quòd demonſtratio potiſſima Logice loquendo, ſumitur a fine. Sed Methaphiſice loquendo, ſumitur per cauſam intrinſecam rei, prout etiam ſuperius adductum eſt. Dubio.323.

450 ¶ Quòd in reſpectiuis fit denominatio ab extrinſeco, non autẽ in abſolutis. 1ª.q.6.4.c./ q.37.2.c./ 12æ.q.7.2.1^{m}./ 1.d.32.q.1.1.c./ d.40.q.1.1.2^{m}. 2.d.12.5.2^{m}./ Verit.q.1.4.c.ſi. Denominatio.7
¶ Immo in relatiuis poteſt aliquid diſponi & denominari per aliquid ſui generis, non autẽ in abſolutis. 4.d.8.q.1.ar.2.q.1.1^{m}.
¶ Immo nihil denominatur a relatione, quaſi ab extrinſeco, ſed quaſi inherente. Ꝫ.2.c°.13.
¶ Reſpondeo dicendum, quòd aliquid denominatur reſpectu alterius dupliciter, ſcilicet quando reſpectus eſt ratio denominationis, & quando non, ſed tantum cauſa. Et ſic denominatur ab aliqua forma, ei inherente, non autem primo modo, ſed ab extrinſeco tantum, vt habetur. Verit.q.1.4.2^{m}.

451 ¶ Quòd ſcientia noſtra dependet a ſcibili, & non econuerſo, ſed in Deo eſt econuerſo. 1.d.39.q.1.1.2^{m}. Dependere.1.
¶ Oppoſitum videtur dicere, quia intellectus noſter eſt cauſa rerum. 4.d.4.q.2.ar.1.q.4.1^{m}. Peric.lec.3.
¶ Reſpondeo dicendum, ſicut Dubio.221.

452 ¶ Quod omne deſiderium conſequitur aliquam cognitionem. Deſiderium.6.
1.d.1.q.1.1.1^{m}./ q.4.1.1^{m}./ d.26.q.2.ar.3.q.2.c.
¶ Oppoſitum videtur dicere. 2.d.1.q.4.2.1^{m}. Verit.q.15.3.c./ q.23.1.c./ q.25.1.c./ Ma.q.14.1.4^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.221

453 ¶ Quod deſiderium naturale rationalis creaturæ, eſt ad cognoſcendum genera, ſpecies, & rationem omnium rerum, non autem omnia indiuidua, vel futura contingentia, quæ ſolus Deus in ſua æternitate cognouit. 1ª.q.12.8.4^{m}./ q.14.13.0./ Deſiderium.13.
¶ Oppoſitum videtur dicere, quo ad cognoſcendum omnia indiuidua, & futura contingentia, quia homo habet naturalem inclinationem ad cognoſcendum futura. 1ª.q.86.1.0./ 12æ.q.47.3.1^{m}./ q.95.1.3^{m}. 2.d.7.q.3.3.1^{m}./ 4.d.50.q.1.3.0./ Verit.q.2.5.6.0./ q.10.5.0 / Quol.8.vel.11.q.1.3.0./ Opuſ.29./ Aia.3.lec.8.
¶ Reſpondeo dicendum, ſicut Dubio.441.

454 ¶ Quod deſiderium animæ beatæ quieſcit ex parte appetibilis, non autem ex parte appetentis. 12æ.q.4.5.5^{m}. Deſiderium.18
¶ Oppoſitum videtur dicere. 4.d.49.q.1.art.4.q.1.0.
¶ Reſpondeo dicendum, ſicut Dubio.275.

455 ¶ Quòd deſperatio eſt prior timore, ſicut ratio & cauſa eius. Ideo timor conſequitur deſperationem vincendi. 12æ.q.25.3.c. Deſperatio.8.
¶ Oppoſitum videtur dicere. 12æ.q.45.2.2^{m}.
¶ Reſpondeo dicendum, quòd ex timore non ſemper ſequitur deſperatio, niſi quando fuerit intenſus, vt habetur ſecundo loco.

454 ¶ Quòd deſperatio oritur occaſionaliter ex timore Dei, & ex horrore peccatorum, non autem directe. 22æ.q.20.2.2^{m}. Deſperatio.10.
¶ Oppoſitum videtur dicere. 12æ.q.25.3.c.
¶ Reſpondeo dicendum, quòd oritur ex timore Dei per abuſum eius, non autem ſiquis bene vtatur eo, vt habetur in primo loco.

457 ¶ Quòd Dei non eſt demonſtratio, niſi per effectum. 1ª.q.3.5.c. Ꝫ.1.c°.15./ Po^{a}.q.7.3.c.ſi./ Poſter.1.lec.41 Deus.8.
¶ Oppoſitum videtur dicere a ſimili. Trin.23.c./ Poſter.1.lec.2.
¶ Reſpondeo dicendum, ſicut Dubio.448.

458 ¶ Quod Deum eſſe, non eſt per ſe notum, ſed eſt primum inter omnia credibilia. 1ª.q.2.1.2^{m}./ 22ª.q.16.1.c. Deus.10.
¶ Immo Deum eſſe, eſt per ſe notum, & Deum eſſe, & alia huiuſmodi, quæ per rationem naturalem poſſunt eſſe nota, non ſunt articuli fidei, ſed præambula. 1ª.q.2.1.c. 2.1^{m}.
¶ Reſpondeo dicendum, quòd Deum eſſe, eſt per ſe notum ſimpliciter, non autem quo ad nos, vt habetur. 1ª.q.2.1.0./ 1.d.3.q.1.2.0./ Ꝫ.1.c°.10./ 11. Lib.3.c°.38.1^{m}./ Veri.q.10.12.0./ Po^{a}.q.7.2.11^{m}./ Trin.3.6^{m}.

459 ¶ Quòd Deum eſſe, non eſt nobis naturaliter notum ſecundum ſe, ſed ſecundum ſimilitudinem & participationem eius. 1ª.q.2.2.1^{m}./ 1.d.3.q.1.2.c./ 1^{m}./ Ꝫ.1.c°.11.ſi./ Pſal.8. Deus.13.
¶ Oppoſitum videtur dicere. 1ª.q.4.2.4^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.458.

460 ¶ Quòd eſſe Dei, differt ab eſſe creaturæ tripliciter. Primo quia ſubſiſtit. Secundo quia non fit nec mutatur. Tertio quia nõ differt ab eſſentia ſua. 1.d.8.q.1.1.ſi./ d.2.q.1.1.c./ Po^{a}.q.2.1.c. Deus.19.
¶ Immo fieri conuenit Deo. 1.d.30.1.1^{m}./ 3.d.7.q.2.1.1^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.612.

461 ¶ Quòd in ſolo Deo eſſe & eſſentia ſunt idem realiter. 1ª.q.2.1.c./ q.3.4.0./ q.5.6.c./ q.6.3.c./ q.12.2.c./ 3^{m}./ 4.c./ q.13.11.c./ q.14.4.c./ 14.2^{m}./ q.25.1.2^{m}./ q.44.1.c./ q.45.1.5^{m} / q.50.2.3^{m}./ q.54.1.b./ c./ 3.c./ q.61.1.0./ q.75.5.4^{m}. / q.104.1.c.ſi./ 12æ.q.3.7.c./ 3ª.q.13.1.c./ 1.d.2.4.1^{m}./ d.4.q.1.1.2^{m}./ d.8.q.1.1.0./ q.4.2.3.c./ q.5.2.c./ 4^{m}./ d.11.3.5^{m}./ d.19.q.2.1.c. q.5.3.4^{m}./ Deus.28.

4m./d.33.1.c./d.34.q.1.1.c./d.35.1.5m./4.c./d.42.q.1.1.4m./ 2.d.1.q.1.1.2.c./d.3.q.1.1.c./d.16.1.3m./b./c.fi./3.d.6.q.2.2. 2m./ ℨ.1.c°.22./25. Lib.2.c°.51./85.2m./ Lib.3.c°.20./49. 5m./65.4m./6m./66.fi./ Lib.4.c°.11./ Verit.q.10.12.c.fi./q.23. 4.7m./5.c./q.27.1.8m./ Poª.q.2.1.c./q.5.3.8.c./q.7.2.0./3.4. c./ Ma.q.3.2.c./q.16.3.8.c./ Spiritu.1.c. Anima.6.c.fi./1m./ 3m./17.10m./Quol.2.q.2.1.2.c. Quol.3.q.8.0. Quol.7.1.1m. Quol.9.b./t./15m./ Opuſ.3.c°.11./109.q.274./ Opuſ.30. lec.7./ Opuſ.37.c°.4./ Poſter.2.lec.6.prio

¶ Oppoſitum videtur dicere.1ª.q.3.3.c./1.d.25.1.3m./3.d.5.q. 1.3.0./ Poª.q.9.1.c.

¶ Reſponden dicendum, ſicut Dubio.114.

Deus.49. 462. ¶ Quòd animus attribuitur Deo ſecūdum ſimilitudinem actus. 1ª.q.3.2.1m./q.19.11.c.

¶ Oppoſitum videtur dicere.1ª.q.4.3.4m.

¶ Reſpondeo dicendum, ſicut Dubio.471.

Deus.53. 463 ¶ Quòd Deus non eſt genus, nec ſpecies.1ª.q.3.5.c./1.d.19.q.2. princ./ ℨ.1.c°.25./32.3m./ Lib.2.c°.93./ Poª.q.7.3.0./ Opuſ.3. c°.13./14./ Opuſ.30.fi.

¶ Oppoſitum videtur dicere.2.d.3.q.2.c.fi.

¶ Reſpondeo dicendum, quòd diuinum eſſe, eſt proprium & determinatum, non per additionem alicuius contrahentis, ſed per negationem omnis adhibiti, vt habetur.2.d.3.q.2.2.c.fi.

Deus.56. 464 ¶ Quòd Deus non eſt in genere, nec in prędicamento per ſe, nec reductiue vt principium.1ª.q.3.5.0./q.4.3.1m./q.6.2.3m./q. 88.2.4m./1.d.8.q.4.2.0./d.19.q.4.2.0./2.d. q.1.1.1m./ ℨ.1. c°.25.32.3m./ Lib.4.c°.31.3m./ Veri.q.8.8.2 ./ Poª.q.6.3.c./ q.7.3.0./q.8.2.1m./q.9.4.11m./ Ma.q.16 9.5m./ Spiritu.1.c./ Opuſ.3.c°.12./ Opuſ.30.lec.8./ Opuſ.42.c°.3./5. Poſt.2.le.6.

¶ Immo Deus eſt in genere ſubſtantię reductiue, vt menſura & principium omnium rerum, & ſicut punctus & vnitas.1ª.q.3.5. c.fi./2m./2.d.8.q.4.2.3m./ Poª.q.1.7.1m./q.7.3.7m./8.2m. q. 9.3.3m./ Trin.2.4m.

¶ Reſpondeo dicendum tripliciter, ſcilicet Primo quòd aliquid eſt in genere reductiue dupliciter, ſcilicet vel tamquam limitatum, determinatum, & reſtrictum ad illud genus. Vel ſine limitatione, determinatione, & reſtrictione. Et ſic ſecundo modo Deus eſt in genere, & non primo modo, vt habetur.1ª.q.3.5.c.fi.

¶ Secundo dicendum, quòd principium eſt duplex, ſcilicet vel intrinſecum, ideſt de eſſentia generis, tamquam contentum ſub genere. Vel extrinſecum, ideſt efficiens vel exemplare. Deus ergo eſt in genere reductiue, vt principium ſecundo modo, non autem primo modo.

¶ Tertio dicēdum, quòd licet dicatur. Poª.q.7.3.7m. quòd Deus eſt in genere vt principium, ſicut punctus & vnitas, cum vtrique ſit principium limitatum & intrinſecum, tamē ibi comparatiō ſit, quo ad rationem communem principij, non quo ad rationē pricipij limitati vel intrinſeci, vt habet. Meth.5.lec.1.ſm Philo.

Deus.61. 465 ¶ Quòd in diuinis non eſt indiuiduum. Poª.q.7.3.c.fi.

¶ Oppoſitū videt dicere.1ª.q.13.9.0./q.39.4.1m./1.d.4.q.1.2. 3m./d.21.q.2.1.4m./ Poª.q.7.3.1m.

¶ Reſpondeo dicendum, ſicut Dubio.463.

Deus.66. 466 ¶ Quòd in ſolo Deo ſunt idem ſuppoſitum & natura, & in omnibus creaturis differunt.3ª.q.17.1.c./1.d.5.1.c./d.33.q.1.1.c./ Vnio.1.c.prin./ Quol.2.q.2.2.0./ Opuſ.53.0./ Poſter.2.lec.6.

¶ Oppoſitum videtur dicere.1ª.q.3.3.c./1.d.25.1.3m./3.d.5. q.1.3.0./ ℨ.4.c°.55.4m./ Poª.q.9.1.c./ Spiritu.5.9m./ Aia.17. 10m./ Opuſ.32.lec.6.0./ Opuſ.37.c°.4./ Meth.7.lec.11.fi./ Lib. 8.lec.3./ Lib.9.lec.11./ Anima.3.lec.8.

¶ Reſpondeo dicendum, ſicut Dubio.114.

Deus.68. 467 ¶ Quòd in Deo non eſt materia, nec potentia, ſed eſt purus actꝰ. 1ª.q.3.1.2.c./q.7.1.c./q.9.1.c./q.12.1.c./q.14.2.3m./3.c./2m./ q.25.1.c./q.49.3.2m./q.50.2.3m./q.54.1.c./q.75.5.4m./q.87. 1.c./q.89.2.3m./q.94.1.c./q.115.1.2m./.12ſ.q.49.4.c./q.50.5. c./1.d.8.q.3.1.2.c./d.19.q.2.1.c./d.22.1.2m./d.23.1.c.prin./ d.35.1.5.c./d.36.q.1.1.1m./3m./d.42.q.1.1.c./1m./2.d.1.q.1. 1.c./d.3.q.3.3.2m./d.7.q.1.1.c./d.19.1.c./ ℨ.1.c°.16./17./ Lib. 2.c°.16.1m./85.3m./6m./ Lib.4.c°.11./35.5m./ Verit.q.24.7. c./ Poª.q.3.3.c./q.7.1.3.c./ Ma.q.16.9.5m./ Opuſ.3.c°.10./11./ 12./18./19./28./29./74./ Meth.12./lec.5./ Lec.6.fin.

¶ Oppoſitum videtur dicere.1ª.q.4.4.0.

¶ Reſpondeo dicendum, quòd in Deo non eſt potentia paſſiua, ſed potentia actiua, vt adducitur Dubio.494.

Deus.71. 468 ¶ Quòd quicquid entitatis, bonitatis, & perfectionis eſt in creatura quacumque, totum eſt eminentius in Deo.1ª.q.4.2.0./q. 6.1.2m./2.3.4.c./q.9.1.0./q.11.3.c./q.12.2.c./q.13.2.3.4.5.c./ q.14.6.11.c./q.25.1.c. 3m./3.c./q.26.1.c./1m./4.0./q.28.2. 3m./q.29.3.c./q.49.3.c./q.75.1.5m./q.91.1.c./1.d.2.2.3.0./d. 4.q.1.1.c./d.8.q.4.3.c./d.22.2.c./d.27.2.3m./d.36.q.2.2.c./2. d.25.1.1m./3.d.14.q.2.c.art.1. 4.d.24.q.3.ar.2.q.1.3m./ ℨ.1. c°.28./31./92.1m./ Lib.2.c°.2./15.6m./22.3m./ Lib.3.princ. 21./49.3m./ Lib.4.c°.14.2m./ Veris.q.2.1.c.fi./q.8.8.2m. Poª.

q.7.3.c.fi./q.9.4.11m./5.c./ .1.c./8.c.fin./ Aia.7.c.fi./1m./ Opuſ.3.c°.21./22./28./ ./ Opuſ.9.princ.1m./ Opuſ.30. lec.8./ Cauſis.lec.3. Meth.5.lec. 7.

¶ Immo non oportet, quòd illud quod eſt de nobilitate creaturæ, ſit de nobilitate creatoris.1ª.q.4.2.c./3.0.

¶ Reſpondeo dicendum, ſicut Dubio.326.

469 ¶ Quòd in Deo nullus defectus eſſe poteſt. O[illegible] Deus.73.

¶ Immo poteſt Deus, & ſtudioſus praua agere, [illegible] Philoſophum, quod eſt deficere in agendo.1ª.q.25.3.2m.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, quòd poſſet praua agere ſi vellet, vt etiam adducetur. Dubio.503.

¶ Reſpondeo dicendum, ſicut Dubio.435.

470 ¶ Quòd in Deo non eſt quantitas.1ª.q.28.4.c./ Ephe.3.lec.3. Deus.80.

¶ Oppoſitum videtur dicere.1ª.q.42.1.1m.

¶ Reſpondeo dicendum, quòd magnum dicitur dupliciter, ſcilicet vel abſolute, ideſt habens quantitatem continuā quæ dicitur magnitudo. Vel comparatiue, ideſt excedens minus. Et ſic prædicatur de Deo, non aūt primo modo, vt habetur. Poª.q.8.7.7m.

471 ¶ Quòd in Deo eſt ſimilitudo omnium rerum, ſecundum formam, & ſecundum materiam.1ª.q.57.2.2m./1.d.3.q.2.1.0./ q.3.c./ ℨ.2.c°.2./ Poª.q.7.7.4m./10m. Deus.84.

¶ Immo nullo modo Deus eſt ſimilis creaturis.1ª.q.4.3.4m./1. d.19.q.1.2.c./d.35.4.6m./d.48.1.4m./ ℨ.1.c°.29./ Verit.q.2.11. 1m./q.23.7.11m.

¶ Reſpondeo dicendum, quòd Deus eſt ſimilis creaturis, non quidem ſimilitudine proprie dicta, ſed large, vt etiam adducetur. Dubio.1146.

472 ¶ Quòd Deus cognoſcit omnia ſingularia diſtinctiſſime.1ª.q. 14.6.11.0./12.c.fi./q.22.2.3.c./q.55.1.3m./q.57.2.c.fi./q.89. 4.c./1.Prolo.2.c./d.35.3.0./5.1m./d.36.q.1.1.0./d.38.3.5.c./ d.39.q.2.2.c./2.d.3.q.3.3.c./ ℨ.1.c°.50./63.vſque.72./ Lib.3.c°. 75./76./ Verit.q.2.4.5.0./ Poª.q.6.1.c./ Anima.20.c./ Quol.8. vel.11.3.c./ Opuſ.3.c°.134./135./ Cauſis.lec.10./ Perier.lec.14. Deus.110.

¶ Oppoſitum videtur dicere.3.d.14.q.2.ar.2.2m./ ℨ.1.c°.69.fi.

¶ Reſpondeo dicendum, ſicut Dubio.477.

473 ¶ Quòd Deus cognoſcit infinita. ℨ.1.c°.69./ Lib.2.c°.26.2m./ 3m./ Opuſ.3.c°.135. Deus.115.

¶ Oppoſitum videtur dicere.3.d.14.ar.2.q.2.2m./ ℨ.1.c°.69.fi.

¶ Reſpondeo dicendum, ſicut Dubio.476.

474 ¶ Quòd ſcientia dicit analogice de ſcientia Dei, & creaturæ.1ª. q.13.5.c./1.d.8.q.4.3.1m./d.35.4.0./ Verit.q.2.11.0. Deus.129.

¶ Oppoſitū videt dicere.12ſ.q.49.4.0./1.d.35.1.3m./3.d.23.q. 2.1.c./ .1.c°.56./92./ Verit.q.1.1.c.

¶ Reſpondeo dicendum, quòd analogia eſt duplex, ſcilicet vel determinatę habitudinis, vel analogia proportionalitatis, vt habetur.1.Prolo.2.2m. Verit.q.2.11.c. Secundo modo ſcientia dicitur analogice de ſcientia Dei & de ſcientia creaturæ, non autē primo modo.

475 ¶ Quòd ſcientia Dei non eſt habitus, nec qualitas, nec effectus demonſtrationis, vel principiorum, vel habens cauſalitatem.1ª. q.14.1.1m./q.19.1.c./22ſ.q.9.1.1m. 1.d.4.q.1.1.c./d.35.4. 7m./5.c./4m./d.38.1.c./ ℨ.1.c°.56./ Lib.4.c°.12./ Verit.q.2.1. 7m./12m. Deus.131.

¶ Immo ſcientia Dei eſt effectus diuinæ artis, & habet cauſalitatem.1.d.38.1.c.

¶ Reſpondeo dicendum, quòd ſcientia Dei habet cauſalitatem reſpectu ſcitorum tantum, ſecundum quòd conſequitur formā diuinæ artis & finem, vt habetur.1.d.38.1.c.

476 ¶ Quòd ſcientia Dei, non eſt vniuerſalis, nec particularis, nec in potentia, vel habitu, ſed ſemper in actu 1ª.q.14.1.3m./1.d. 35.5.0./d.36.q.1.1.1m./ ℨ.1.c°.56. Deus.132.

¶ Immo ſcientia Dei, eſt vniuerſaliſſima.2.d.3.q.3.2.c.fi.

¶ Reſpondeo dicendum, quòd in ſecundo Sententiarum, accipit vniuerſale largo modo, ſcilicet pro eo quod ſe extendit ad multa. Sed in alijs locis, accipit vniuerſale proprie, ſcilicet pro eo quod in diuerſis habet diuerſa eſſe, vt habetur.1.d.4.2.3m./d. 21.q.2.1.4m./ Ma.q.16.6.16m./7.5m.

477 ¶ Quòd Deus ſcit infinita, etiam ſcientia viſionis.1ª.q.14.12. 0./3ª.q.10.3.0./ Verit.q.2.9.0./q.20.4.1m./ Quol.3.q.2.1.0. Deus.140.

¶ Oppoſitum videtur dicere.1.d.39.q.1.1.3.0./3.d.14.ar.2.q.2. 2m./q.4.2m./ ℨ.1.c°.69.fi.

¶ Reſpondeo dicendum, quòd quia ſcientia viſionis dei, eſt de omnibus rebus quæ aliquando ſunt, ideo accipiendo omnia entia, tam de genere ſubſtantiæ, quàm de generibus accidētium, de quibus conſtat ꝙ erunt infinita, ꝑ infinitas cogitatiões, affectiones, & loquutiones, ꝗ multiplicabuntur in infinitū in beatis & ī damnatis, in ꝑpetuū duraturis, etiā remota æternitate gñationis ante & poſt, iō ſciā viſiōis, Deꝰ ſcit infinita, ſicut intelligit ī locis prīo allegatis. Si vero accipiant entia cōpleta & ſubſiſtētia.i. ſuppoſita, ſicut accipiunt in locis ſcd̄is adductis, patet ꝙ ſunt finita, ſi generatio incepit, nec ſemper durare debeat, vt fide tenetur

¶ Quòd Deus ſciuit aliqua quæ neſcit, & econuerſo.1ª. 14. 1 1m. Deus.144.

25.3m./1.d.39.q.1.1.0./d.41.5.0./ Verit.q.2.13.1m.
¶ Oppoſitū vr̃ dicere, q͂a ſcitū ē i ſciēte, vt ipſe dicit.1.d.39.5.3m.
¶ Rñeo dicēdū, ꝙ Deꝰ pōt ſcire q̃d neſcit diuiſim, ñ aūt cōiūctim
Sed nullo mō pōt plura ſcire, q̃ ſcit, vt habet i locis p̄io allegatis.

Deus.149. 478 ¶ Quòd mala pertinēt ad ſcientiā Dei practicā.1a.q.14.16.c.fi.
¶ Immo pertinēt tñ ad ſcientiam eius ſpeculatiuā. Veri.q.3.3.c.
¶ Reſpondeo dicendum, quòd ſciētia Dei eſt duplex, ſcilicet vel ſimplicis notitię vel approbationis. Secūda eſt tantū bonorum. Sed prima eſt etiam malorum, vt habetur. Verit.q.7.8.c.

Deus.162. 480 ¶ Quòd Iſaias vidit Dominum. Iſaię.6.
¶ Immo homo in hac mortali carne viuens, non poteſt videre Deum.1a.q.5.3.c./q.93.2.0. Iſaię.6.
¶ Reſpondeo dicendum, ſicut Dubio.486.

Deus.343. 481 ¶ Quòd viſionem imaginariam, immediate Prophetę a Deo p̄cipiebant, & non mediantibus angelis. Iſaię.1.prin.c°.6.
¶ Oppoſitum videtur dicere.12æ.q.98.3.c. 6.b./ Gal.3.lec.7.
¶ Reſpondeo dicēdū dupliciter, ſ. primo a ſimili, q͂a quo ad principalē & pfectū actū, p̄cipiebant a Deo, ſed diſpoſitiue, vt p̄ miniſtros, pcipiebant per angelos, vt habetur a ſimili.12æ.q.98.3.c.
¶ Secūdo dicēdū, ꝙ talē viſionē pcipiebāt a Deo etiā mediantibꝰ angelis. Et huiꝰ rō pōt eē, & ex parte finis viſiōis, & ex parte principij. Ex p̄te finis q̄dē, q͂a angelꝰ reuelās intēdit ducere hominē i cognitionē Dei, & nō i cognitionē ſui. Et ideo format viſionē de Deo, vt ex hijs q̄ figuraliter videnē, hō aliq̄d de Deo cognoſcat. Ex parte aūt principij, q͂a tota virtus angelici luminis ad manifeſtādū, eſt ex Deo autore, qui eſt totus luminis, vt habetur. Iſaia.6.

Deus.170. 482 ¶ Quòd Deꝰ nō pōt videri per eſſentia in hac vita mortali.1a.q.12.11.0. q.13.1.c./1.3m./12æ.q.5.3.c. q.93.2.0. 22æ.q.180.5.0./3.d.27.q.3.1.c./d.35.q.1.ar.2.q.2.0./4.d.49.q.2.1.1m./7.o./ ꝯ.3.c°.47./48.1m./Lib.4.c°.91.2m./ Verit.q 10.11.0./ Quol.1.q.1.2.0./ Iob.19.fi./ Io.lec.18./ 2æ.Cor.12.
¶ Immo Paulus & Moyſes, viderunt Deum per eſſentiam.1a.q.12.11.2m. 22æ.q.174.4.c./5.1m./q.175.3.0./q.180.5.c./4.d.49.q.2.7.4m./5m./ Verit.8.5.5m./6m./q.10.11.c./1m./2m./q.12 6.12m./7.c./9.1m./14.c./q.13.2.0./q.18.1.13m./ Iſa.1./ Io.1.lec.11.A/ 2æ.Cor.12./ Lec.1.2.per totum.
¶ Reſpondeo dicendum, quintupliciter. ſ. primo, q͂a ꝙ aliq̄ dicūtur vidiſſe Deū, debet intelligi per imaginariam, vel corporalem viſionem, per ſpecies interias, vel exterius apparētes, vt habetur. ꝯ.3.c°.47.prin./ Verit.q.10.11.c./ 4m./ Iſa.1.prin./c°.6.
¶ Secundo dicendum, quòd poteſt miraculoſe fieri, ꝙ diuina virtute, aliquis intellectus creatus, nō habens niſi diſpoſitiones vię, eleuetur ad videndum Deum per eſſentiam. Nec tamen ex tali viſione, poteſt dici beatus ſimpliciter, ſed ſecundum quid tantū, inquantū ſcilicet cōicat in actu beati, vt habet.4.d.49.q.2.2.c.
¶ Tertio dicendum, quòd dicitur Dñs loqui ad Moyſen, facie ad faciē propter eminentiſſimum modū clarę viſionis, quo Moyſes ſuper alios prophetas vidit, vt habetur.12æ.q.98.3.2m.
¶ Quarto dicēdū, ꝙ dr̃ ꝙ q̄dā vidēt in ſpeculo ęternitatis, nō q̄dē, q͂a ipſe Deus dicat ſpeculū ęternitatis, ſed ipſę ſpecies q̄ ſunt in animo prophetę. Et dicuntur ſpeculum ęternitatis, inquantū reſultat in eis diſpoſitio ſapientię ęternę, vt habetur Iſaię.6.
¶ Quinto dicendum, ſicut Dubio.486.

Deus.190. 483 ¶ Quòd Deus no eſt primum cognitum ab intellectu noſtro.1a.q.88.3.0./ Trin.3.0.
¶ Immo Deꝰ ē primū obiectū intellectꝰ, q͂a rō & cā veritatis alicuiꝰ obiecti, prio apprehēdit a poa.22æ.q.1.1.c./ Quol.7.q.2.1.c.
¶ Reſpondeo dicendum, ſicut Dubio.752.

Deus.212. 484 ¶ Quòd videre Deum facie ad faciem, eſt videre eum per eſſentiā immediate.1a.q.12.11.ar.1./4.d.49.q.2.1.16m./ ꝯ.3.c°.51./1æ.Cor.13.lec.4.
¶ Oppoſitū videtur dicere.1a.q.12.11.1m.fi./12æ./q 98.3.2m./
¶ Reſpondeo dicendum, ſicut Dubio.482./486.

Deus.215. 485 ¶ Quòd eſſentiā Dei p̄ nullā ſpeciē creatā repreſentari pōt.1a.q.12.2.0./6.11.c./q.56.3.c./22æ.q.175.4.0./3a.q.9.3.3m./3.d.14.ar.1.q.3.c./ar.2.q.1.c./4.d.49.q.2.1.c./3m./7.c./ ꝯ.3.c°.49./51.1m./ Lib.4.c° 7./12m./ Veri.q.8.1.0./q.10.11.c./q.18.1.1m./ Trin.2.c./ Quol.7.1.c./ Opuſ.3.c°.105./264./ Io.lec.16./c°.14.lec.2./1æ.Cor.13.lec.4/2.Cor.12.lec.1.2. per totum.
¶ Immo Deus & angeli cognoſcuntur a nobis per ſpecies impreſſas, & non per ſpecies abſtractas.1a.q.12.2.c./13.c.
¶ Immo anima rationalis repreſentat Deum.1a.q.12.2.c.
¶ Reſpondeo dicendum dupliciter. ſcilicet primo, ꝙ hoc nō oſtēdit quòd Deus videatur in patria per ſpeciem ſuam. Nam oſtenſum eſt hoc eſſe impoſſibile. Sed in via cognoſcitur quandoque Deus, non quidem per ſpeciem a creaturis acceptam, ſed interiꝰ a Deo formatam. Vnde ibidem dicebatur, quòd non quærebatur de viſione Dei per eſſentiam, vt habetur. Opuſ.72.q.7.
¶ Secundo dicēdum, quòd anima rationalis repreſentat Deum, ſecundum quòd Deus refertur ad creaturas vt cauſa, & conſeruans, vt habetur. Opuſ.61 c°.47.

Deus.220. 486 ¶ Quòd eſſentia Dei non pōt videri ab aliquo intellectu creato, ſine lumine naturali, ideſt glorię.1a.q.12.2.c./1m./5.0./22æ.q.174.5.1m./q.175.2m./3a.q.10.4.c. q.45.2.c./2.d.31.q.2.1.5m./3.d.14.ar.1.q.2.1m./q.3.c./ar.2.q.1.c./4.d.49.q.2.1.15m/6.c./ ꝯ.3.c°.53./54./ Verit.q.8.3.6.0. q.10.11.c./11m./q.13.2.c./q.18.1.1m./q.20.2.c./ Quol.7.vel.8.vel.11.q.1.1.0./ Quol.10.q.8.c./ Opuſ.3.c°.105./2æ.Cor.12.Lec.1.2.per totum.
¶ Oppoſitum videtur dicere. Verit.q.10.11.c./1m./11m./
¶ Reſpondeo dicendum, quòd lux vel lumen glorię, poteſt accipi dupliciter, ſcilicet vel per modum qualitatis permanentis, ſicut lux in igne, aut carbunculo, aut in ſtellis. Vel per modū paſſionis tranſeuntis, ſicut lux in aere, vt habetur.22æ.q.174.3.2m./ Verit.q.13.2.c./ Paulus ergo in raptu, & Moyſes, viderunt eſſentiam Dei ſine lumine glorię, primo modo, nō aūt ſecūdo modo.

487 ¶ Quòd omnes beati, poſt diem iudicij, videbūt omnia quæ Deꝰ ſcit ſcientia viſionis.4 d.49.q.2.5.c./1m./12m. Deus.230.
¶ Oppoſitum videtur dicere. Verit.q.8.4.c.
¶ Reſpondeo dicendum dupliciter, ſcilicet primo quòd in quarto Sententiarum, loquitur poſt reſurrectionem beatorum. Sed in quęſtione de Veritate, loquitur de angelis & de animabus, ante reſurrectionem.
¶ Secundo dicendum, ſicut Dubio.278.

488 ¶ Quòd per cognitionem ſpecierum naturalium, indiuidua ſub eis exiſtētia, cognoſcunt ab intellectu Deū vidēte. ꝯ.3.c°.59.5m. Deus.140.
¶ Oppoſitum vr̃ dicere.1a.q.12.8.5m./ ꝯ.3.c°.59./60.1m./4m.
¶ Reſpondeo dicendum, quòd quilibet videns eſſentiam Dei, videt omnia quę aliquando ſunt in rerum natura, non autem omnia quæ poſſunt eſſe, vt habetur. ꝯ.3.c° 59.2m.

489 ¶ Quòd ratio aliqua eſt voluntatis Dei.1a.q.19.5.0. Deus.281.
¶ Immo nulla eſt ratio voluntatis Dei. Veri q.23.1.3m.
¶ Reſpondeo dicendum, quòd ratio aliqua eſt voluntatis Dei, non quidem ex parte eius, ſed ex parte voliti propter aliud, vt habetur.1a.q.19.5.0./q.23.5.c./1.d.41.3.c./ ꝯ.1.c°.86./ Lib.2.c°.28./29./ Lib.3.c.97./ Veri.q.6.2.c./ q.23.6.6m. Ephe.1.lec.1.fi.

490 ¶ Quòd voluntas Dei, eſt omnino immutabilis, licet effectus eius mutentur.1a.q 19.3.7.0./q.23.8.c./3a q.46.2.c./1.d.38.5.4m./d.39.q.1.1.c./3m./4m./d.45.3.3m./d.47.1.1m./2m./4.d.48.2.1.2m./ ꝯ.1.c°.82./ Lib.2.c°.25.fi / Lib 3.c°.91./98.fin./ Poa.q.3.15.7m. Deus.286.
¶ Immo Deus mutat ſententiam.1a.q.19.7.2m.
¶ Reſpondeo dicendum, quòd Deus mutat ſententiam, ideſt ordinem cauſarum ſecundarum, non autem conſilium voluntatis ſuę, vt habetur.1a.q.19.7.2m./4.d.45.q 2.ar.2.q.2.1m. ꝯ.3.c°.96.fi./ Verit.q.6.4 1m./q.12.11.3m./ He.6.lec.4. poſt Med.

491 ¶ Quòd Deus mouet voluntatem hominis immobiliter ex parte Dei, ſed libere ex parte creaturæ, non inferendo ei neceſſitatem. Ma.q 6.1.c./3m. Deus.318.
¶ Oppoſitum videtur dicere.12æ.q.112.2.2m./q.113.10.c.
¶ Reſpondeo dicendum, quòd libere etiam ex parte creaturæ, ſed aliq̄n mouet miraculoſe, vt habetur in locis ſecūdo allegatis.

492 ¶ Quòd quilibet homo tenetur conformare voluntatem ſuam voluntati diuinę in volito, etiam materialiter.1.d.48.4.0. Deus.336.
¶ Oppoſitum videtur dicere.12æ.q.19 10.0. q.39.2.3m./22æ.q.104.4.3m./1.d.48.3.4 0./3.d.17.ar.2.q.1.1m./d.20.ar.5.3m./ Veri.q.23.8.0./ Ma.q.2.5.7m./ Opuſ.9.q.87.
¶ Reſpondeo dicendum quadrupliciter, ſcilicet primo, quòd in primo Sententiarum loquitur de volito, vt apprehenditur ſub ordine diuinę voluntatis, in alijs autē ſecundum ſe, vt habetur.1.d.48.4.2m.
¶ Secundo dicendum, quòd in primo Sententiarum loquitur de voluntate deliberata, in alijs autem de voluntate naturali, vel de ſenſualitate.
¶ Tertio dicendum, quòd quilibet homo tenetur conformare voluntatem ſuam voluntati diuinę in volito formaliter, ideſt ſecundum communem rationem boni, & in modo ſcilicet ex caritate, & effectiue, ideſt quòd velit id quod Deus vult eum velle, non autem materialiter, ideſt in quolibet particulari, vt habetur in locis primo allegatis.
¶ Quarto dicendum, ſicut Dubio.423.

493 ¶ Quòd potentia ſecundum propriam rationem principij operationis conuenit Deo, reſpectu actionum notionalium, ſecundum quas aliqua procedunt ſecundum rem, non autem reſpectu aliarum.1a.q.41.4.3m./ ꝯ.2.c°.10. Deus.341.
¶ Immo principiū dicitur ſignificare proprietatem, & non eſſentiam vel potentiam.1a.q.36.4.c.
¶ Reſpondeo dicendum, quòd potentia proprie accipitur pro principio operationis, & ſic conuenit Deo. Sed large accipitur pro proprietate conſequente naturā rei, vt habet.1.d.3.q.4.1.0.

494 ¶ Quòd potentia actiua, proprie conuenit Deo, non autem paſſiua.1a.q.25.1.0./3.1m. q.41.4.2m./1.d.35.5.c./d.42.q.1.1.0./2.c./ ꝯ.1.c°.16./ Lib.2.c°.7./25.1m./ Veri.q.22.6.3m./ Poa.q.1.1.c./4m./6m./7m./9m./q.2.1.1m./q.7.1.c. Deus.343.
¶ Immo potentia Dei non eſt actiua nec paſſiua, ſed eſt ſuperactiua.

actiua.1.d.7.q.1.1.3^{m}./ Po^{a}.q.1.1.1^{m}.

¶ Reſpondeo dicẽdũ,duplr.ſ. primo,ꝙ nullũ nomẽ ꝓprie cõuenit Deo,quo ad modũ ſignificãdi,qa ſumit a mõ eſſẽdi in creaturis,q i inhoitũ diſtat a mõ quo De^{9} eſt. Ideo dicit,ꝙ po^{a}. Dei ñ ẽ actiua,ſed ſupactiua,i.excelletiori mõ ſe hñs, q̃ po^{a}. actiua i creaturis. Tamẽ quo ad rẽ ſignificatã po^{a}. actiua ꝓprie cõuenit Deo, qa oẽ qđ dicit pfectionẽ abſolute,cõuenit Deo,vt habet.1^{a}.q.13.3.o./ 1.d.8.q.2.3.2^{m}./d.22.2.o./d.35.1.2^{m}./ ꝯ.1.c^{o}.30.

¶ Secũdo dicẽdũ,ꝙ i primo Sentẽtiarũ loquit de po^{a}. gñatiua in diuinis,cui ꝓprie nõ cõuenit rõ poſ. actiuę,q̃ habet.5.&.9. Methaſ.ꝙ po^{a}.e principiũ trãſmutãdi aliud,qa i diuinis nõ dicit aliud. Nec generatio ibi eſt tranſmutatio, ſed ſimplex emanatio.

Deus.359. 495 ¶ Quòd potentia generandi,& potentia creandi, vt radicantur in eſſentia Dei,ſunt vna numero potentia.1.d.7.q.1.3.o./ Po^{a}.q.2 6.o./q.3.16.9^{m}./ Opuſ.9.q.14.

¶ Oppoſitũ videtur dicere.1.d.7.q.1.3.o./ Opuſ.9.q.14./q.15.

¶ Reſpondeo dicẽdũ,ꝙ potẽtia nõ dicit vniuoce i diuinis de potẽtia generãdi & potẽtia creãdi,licet ſint vna potẽtia numero, vt radicantur in eſſentia Dei,quia potentia generandi eſt prior ſecundum rationẽ,quam potentia creandi,vt habetur.1.d.7.q.1.3.o./ Potentia.q.2.5.6^{m}./6.3^{m}./4^{m}. Opuſ.9.q.14./q.15.

Deus.364. 496 ¶ Quòd cũ pater ſit principiũ generationis,& pater & filius ſint principium ſpirationis,in patre erit potentia generandi,& in patre & in filio potentia ſpirandi.1^{a}.q.41.4.3^{m}.

¶ Immo ſicut pr̃ & fili^{9} ſunt vn^{9} De^{9},ꝑꝑ vnitatẽ formæ ſignificatæ p hoc nomẽ Deus,ita ſunt vnũ principiũ,ꝑꝑ vnitatẽ formæ ſignificatæ per hoc nomen principium.1^{a}.q.36.4.c.fi.

¶ Reſpondeo dicendum dupliciter ſcilicet, primo quòd potẽtia ſpirandi in vtroque,nõ eſt alia & alia, ſed vna & eadẽ numero, ſicut eſt vnũ eſſe numero,vt habetur.1^{a}.q.36.4.7^{m}.

¶ Secundo dicendũ,ꝙ potẽtia dicit principiũ,nõ qa ſit ipſa relatio principij,ſed qa eſt idẽ qđ principiũ,vt habet.Po^{a}.q.1. t. 3^{m}.

Deus.367. 497 ¶ Quòd potentia generandi in diuinis,eſt eſſentia Dei, ſub ratione relationis, ſcilicet paternitatis.1.d.7.q.1.2.c./3^{m}./d.11.3.o./d.13.2.3^{m}./ Opuſ.72.q.28.

¶ Oppoſitum videtur dicere.1^{a}.q.41.5.o./ Po^{a}.q.2.2.o.

¶ Reſpondeo dicẽdũ duplr.ſ.primo ꝙ potẽtia ẽ duplex. ſ. ꝓpinqua,ſeu immediata,ſiue diſpoſita,& remota ſeu mediata,& indiſpoſita,vt habet.1.d.7.q.1.1.3^{m}. Et licet in diuinis hoc imꝓprie dicat,qa ibi nõ eſt diſpoſitio,nec aliqd cõtrahẽs,eo ꝙ qcqd ẽ ibi, eſt ipſa eſſentia, tñ põt ſignificari p modũ eius dicẽdo eſſentia vt in patre. Ideo eſſentia Dei vt eſſentia,eſt potentia generandi ſecundo modo. Sed eſſentia vt in patre, ſeu ſub ratione paternitatis, eſt potentia generandi primo modo.

¶ Secundo dicendũ,quòd potẽtia generãdi, eſt principiũ quo generãs generat. Sed vt dicit.1.d.11.3.c./ Po^{a}.q.2.2.5^{m}. principiũ eſt duplex.ſ.principale.i.quo generãs,aſſimilat ſibi genitũ,& principiũ cointellectũ.i. quo illud principale efficit vt propriũ generantis. Primo ergo modo, eſſentia vt eſſentia,eſt principium & potentia generandi. Sed paternitas ſecundo modo.

Deus.375. 498 ¶ Quòd De^{9} diſpẽſare nõ põt,vt hoĩ liceat nõ ſubdi ordini eius, etiã in hijs,ſm q̃ homines ad inuicẽ ordinant.12^{a}.q.100.8.2^{m}.

¶ Oppoſitum videtur dicere.1.d.47.4.c.

¶ Reſpondeo dicendũ,duplr.ſ.primo,ꝙ Deus põt diſpẽſare, agẽdo præter ordinẽ ſuæ ꝓuidẽtię,quo ad res ſubiectas ordini, non autem quo ad rationem ordinis, quæ eſt in Deo, vt habetur. 1^{a}.q.105.6.c./ ꝯ.3.c^{o}.98./ Po^{a}.q.6.1.3^{m}.

¶ Secundo dicendum, ſicut Dubio.501.

Deus.386. 499 ¶ Quòd Deus põt reparare virginitatẽ perditam.1^{a}.q.25.4.3^{m}. Immo præteritum non fuiſſe,non poteſt fieri etiã ex parte Dei, vt quòd mulier corrupta, non fuerit corrupta.1^{a}.q.10.5.3^{m}./q.25.4.o./22^{a}.q.152.3.3^{m}./1.d.42.q.2.2.c./3^{m}./ 2.d.2.q.1.1.7^{m}./ ꝯ.2.c^{o}.25./Quol.5.1.3.c./ Quol.9.vl.10.q.2.1^{m}./Opuſ.9.q.82.

¶ Reſpondeo dicendum,quòd Deus poteſt reparare virginitatẽ perditam,quo ad omnem integritatem, non autem ratione præteriti, quia contradiceret,vt habet.1^{a}.q.25.4.3^{m}./22^{a}.q.152.3.3^{m}./ 3^{a}.q.89.3.1^{m}./ 3.d.31.q.1.ar.4.q.1.1^{m}./ Quol.5.q.2.1.o.

Deus.396. 500. ¶ Quòd Deus poteſt facere ſubiectum eſſe ſine proprijs accidentibus.4.d.10.ar.2.q.3.3^{m}./ Quol.9.5.c. 1^{m}.

¶ Oppoſitum videtur dicere. Phi.8.lec.21. circa Med.

¶ Reſpondeo dicẽdum,quòd ſicut ipſe dicit.12^{a}.q.51.1.c./ Po^{a}.q.9.9.2^{m}./ Poſteri.lec.14.accidens dicitur proprium dupliciter, ſcilicet indiuiduale,ideſt quod conuenit ſoli particulari,ſed non ſemper,& ſpecificum,ideſt quod fluit ex principijs proprijs ſpeciei, & conuenit omni,& ſoli,& ſemper. Loquitur ergo in quarto Sententiarũ,de proprio primo modo,ſcilicet de propria quantitate corporis Chriſti. Ideo addit,ad minus in aliquibus. Sed in octauo Phiſicorum accipit proprium ſecundo modo,quia in hoc eſſet contradictio,vt habetur.12^{a}.q.110.4.4^{m}. vbi dicit,quòd cũ potentiæ animæ ſint naturales proprietates, animã conſequentes, anima non poteſt ſine ijs eſſe. Dato autem quòd ſine ijs eſſet,adhuc tamen anima diceretur ſecundum ſpeciem ſuam intellectualis,vel rationalis,non quia actu haberet has potentias, ſed propter ſpeciem talis eſſentiæ, ex qua natæ ſunt huiuſmodi potentiæ effluere.

501 ¶ Quòd nihil prohibet eſſe aliquid in potentia diuina,quod nõ vult,& quod non continetur ſub ordine quem ſtatuit rebus. 1^{a}.q.25.5.1^{m}. Deus.409.

¶ Oppoſitum videtur dicere.1^{a}.q.47 4.c.

Reſpondeo dicendum,quadrupliciter,ſcilicet primo quòd Deus poteſt diſpenſare, agendo pręter ordinem ſuæ prouidentiæ,quo ad res ſubiectas ordini Dei,nõ autem quo ad rationem ordinis, quæ eſt in Deo vt habet.1^{a}.q.105.6.c./ ꝯ.3.c.98./ Po^{a}.q.6.1.3^{m}.

¶ Secundo dicendum,quòd Deus poteſt agere & diſpenſare,præter ordinem ſuę iuſtitię,ſecundum quòd in aliquo opere creato determinatur,non autem ſecundum quòd iuſtitia Dei, eſt ordinatio voluntatis eius in eo,vt habetur.1.d.43.q.2.2.1^{m}.

¶ Tertio dicendum,quòd diuina potentia non eſt ita ordini ei^{9} alligata,quin poſſit quandoque præter ordinem cauſarum ſecundarum aliquid agere, cum ſibi placuerit,vt patet in operibus miraculoſis,vt habet.1^{a}.q.25.5.c./Po^{a}.q 1.5.c./ Opuſ.10.ar.1./17.

¶ Quarto dicendum,ſicut Dubio.498.

502 ¶ Quòd Deus poteſt facere vniuerſum, & quamlibet creaturã, meliorem quàm fecerit.1^{a}.q.25.6.o. Deus.415.

¶ Immo vniuerſum, non poteſt eſſe melius.1^{a}.q.25.6.3^{m}.

¶ Reſpondeo dicẽdum dupliciter,ſcilicet primo,quòd Deus poteſt facere vniuerſum,& quamlibet creaturam, meliorem quàm fecerit,bonitate accidentali,& non eſſentiali, quia tranſcenderet limites ſuæ ſpeciei,vt habet.1^{a}.q.25.6.o./1.d.44.1.o./3.d.13.ar.2.q.2.2^{m}./3^{m}./ Po^{a}.q.3.16.c./17^{m}.

¶ Secundo dicendum,quòd licet Deus non poſſit facere quamlibet creaturam meliorem bonitate eſſentiali, poteſt tamen facere qualibet re creata,aliam meliorem,bonitate eſſentiali & accidentali,vt habetur.1^{a}.q.25.6.o./ 1.d.44.1.3.c.

503 ¶ Quòd Deus eſt cauſa peccati.12^{a}.q.79.1.o./ q.80.1.c. Deus.423.

¶ Immo mali culpę,nullo modo Deus eſt cauſa.1^{a}.q.48.6.c./ q.49 2.o./ q.63.5.c.fi.

¶ Reſpondeo dicẽdum dupliciter,ſcilicet primo, quòd Deus eſt cauſa peccati,quo ad ſubſtantiam actus,non autem quo ad deformitatẽ,vt habetur.12^{a}.q.79.1.o./ q.80.1.c./ 22^{a}.q.6.2. 2^{m}./ 1.d.40.q.4.2.c./d.42.q.2.1.o./ 2.d.34.3.c./d.37.2.o./ q.3.1.3^{m}./ 3.d.23.q.3.2.6^{m}./ ꝯ.3.c^{o}.162./ Verit.q.3.4.5^{m}./ Po^{a}.q. 1.6.5^{m}./ q.3.6.21^{m}./ Ma.q.3.1.2.o./ Ro.11.lec.5.circa fin.

¶ Secundo dicendum,ſicut Dubio.435.

504 ¶ Quod Deus eſt cauſa operationum naturalium,immediatior omni agente naturali.1.d.12.3.4^{m}. Deus.437.

¶ Immo quodlibet agens naturale particulare, eſt immediatum ad ſuum effectum. Po^{a}.q.3.7.c.

¶ Reſpondeo dicendum, quòd Deus eſt cauſa operationum naturalium immediatior ſecundum virtutem differentem ratione ab eſſentia,in ordine ad actiones ad extra ſed mediatior ſecundũ ſuppoſita,omni agente naturali, vt habetur.1.d.12.3.4^{m}./ Po^{a}.q.3.7.c.fi./ 4^{m}.

505 ¶ Quòd dici de omni, per ſe,& primo,quod ſignificat vniuerſale,ſe habent ex additione adinuicem,quia omne quod per ſe prædicatur vniuerſaliter prędicatur,ſed non econuerſo, & quod primo prędicatur,ꝓdicatur p ſe,ſed nõ cõuertit. Poſte. tj lec.9. prin. Dici.3.

¶ Oppoſitum videtur dicere. Poſter.1.lec.11.prin.

¶ Reſpondeo dicendum, quòd tria prædicta ſunt idem ſecundũ rem, ſed differunt ſecundum rationem,ſicut ſuperius & inferius loquendo Prioriſtice, non autem Poſterioriſtice. Dici enim de omni Prioriſticum, eſt quando nihil eſt ſumere ſub ſubiecto, de quo non dicatur prędicatum. Et ad ipſum ſufficit & requiritur neceſſario vniuerſalitas ſuppoſitorum ſecundum modum enũciandi tantum,& non ſecundum rem ſignificatam,neque vniuerſalitas temporum. Sed dici de omni Poſterioriſticum eſt illud ad quod ſufficit & requiritur neceſſario vniuerſalitas ſuppoſitorũ ſecundum rem ſignificatam, & vniuerſalitas temporum, vt habetur. Poſter.1.lec.11.prin.

506 ¶ Quòd differentia prædicatur de genere. Meth.8.lec.2. Differentia.2.

¶ Oppoſitum videtur dicere. Meth.3.lec.8.

¶ Reſpondeo dicendum, quòd differentia conſtitutiua generis, prædicatur per ſe de genere. Sed differentia diuiſiua generis, nõ prędicatur per ſe & prædicatione directa de genere, ſed prædicatione indirecta, ut habetur. Meth.8.lec.2.

507 ¶ Quòd differentia complet eſſentiam generis.12^{a}.q.67.5.c./ 2.d.3.q.1.5.c. Po^{a}.q.8.4.5^{m}. Differentia.4.

¶ Immo genus per ſe ſumptum,non poteſt prędicari de differẽtia, prædicatione per ſe,nec econuerſo. Meth.3.lec.8.

¶ Reſpondeo dicendum, quòd complet eſſentia generis Phiſici, uel determinando genus logicum ad ſpeciem, non autem in ſe conſiderata.

508 ¶ Quòd differre proprie eſt ſemper per aliud, & eſt relatiuum. Sed diuerſum eſt abſolutum, & ſeipſo uel alio. Ideo omne differens Differre.1.

tens eſt diuerſum, & non econuerſo. 1^{a}.q.3.8.3^{m}./q 90. 1.3^{m}./ 1 d.8.q.1.2.3^{m}./ d.17.q.1.1.5^{m}./ Ꝫ.1.c^{o}.17. / Po^{a}. q. 7.3. 2^{m}./ Meth.5.lec.11.per totum. / Lib.10.lec.5.ſi.

¶ Immo qualiſcumque formarum multitudo, facit differentiã. Sed diuerſitas fit ſolum per formas ſubſtantiales. Po^{a}.q.9.8. 2^{m}.

¶ Reſpondeo dicendum, quòd diuerſitas proprie, fit ſolum per differẽtias ſubſtãtiales, ideſt eſſentiales, ſed improprie fit p alias.

Differre.6. 509 ¶ Quòd differre ſpecie, contingit dupliciter, ſcilicet vel in diuerſis ſpeciebus completis, vel ſecundum diuerſos gradus, in generatione eiuſdem ſpeciei. 12^{æ}.q.72.7.c.

¶ Oppoſitum vr̃ dicere. 2.d.15.q.1.1.2^{m}./ Meth.7.lec. 6./ lec.8.

¶ Reſpondeo dicendum, quòd quando de ratione imperfecti eſt gradus imperfectus, facit differre ſpecie, non autem quando non eſt de ratione eius.

Difficile.9. 510 ¶ Quòd opera virtutum ſunt difficilia. 12^{æ}.q. 107.4.c.

¶ Immo opera virtutum, ſunt facilia.4.d.14.q.2.2.5^{m}.

¶ Reſpondeo dicendum, quòd opera virtutum dicuntur difficilia quia ſunt ſupra vires non habentium virtutes, non autem ꝑpter laborem, vel triſtitiam. Et etiam quia quidam abundãt ſenſu, & deficiunt intellectu, & plures ſequuntur operationem ſenſus, vt habetur. 12^{æ}.q 71.1.c./q 107.4.c./ 3.d.27. q. 2. 2. 6^{m}./ d. 30.4.6^{m}. Ꝫ.3.c^{o}.26./ Pſal.19.circa Med.

Diffinitio. 511 ¶ Quòd cum demonſtratur cauſa per effectum, neceſſe eſt vti effectu, loco diffinitionis cauſæ. 1^{a}.q 1.7.1^{m}./q.2.2.2^{m}.

Oppoſitum videtur dicere. Trin.25.c.

¶ Reſpondeo dicendum, ſicut Dubio. 448.

Diffinitio. 512 ¶ Quòd diffinitio ꝑ cãm formalẽ, ẽ formalior alijs. 2. d.9.1. 1^{m}.

¶ Oppoſitum videtur dicere, quia diffinitio, finem & cauſam agẽtem, cum ſint quædam extrinſeca, non comprehendit. Meth. 7. lec.13. lec.15.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, quòd diffinitio formalis, non ſolum dicitur, quę datur per cauſam formalẽ, ſed etiam quælibet quæ datur per cauſam ſuperiorem.

¶ Secundo dicendum, quòd finis & cauſa agens dicuntur quædam extrinſeca rei, Phiſice vel Methaphiſice loquendo, non autẽ logice loquendo, vt habetur. Meth.7.lec.13.

Diffinitio. 513 ¶ Quòd eſſe nõ poteſt poni in diffinitione alicuius generis, nec ſpeciei. Quol.2.q.2.1.c./ Quol.8 vel 9.q.3.2^{m}./Meth.8.lec.vlt.ſi.

¶ Immo vnumquodque diffinitur, ſecundum quód habet eſſe. 2.d.35.2.1^{m}.

¶ Reſpondeo dicendum, ſicut Dubio. 300.

Diffinitio. 514 ¶ Quòd partes materiales ſunt priores diffinito, quia materia eſt pars eſſentiæ rei. 3.d.2.q.2.ar.1.q.3.c./ Meth.7 lec.9.

¶ Immo principia materialia, in quę reſoluitur diffinitio & diffinitum per ea, ſunt poſteriora diffinito. Phy.2.lec.5.

¶ Reſpondeo dicendum, quòd vnum & idem, reſpectu diuerſorum eſt materiale & formale, ſicut partes diffinitionis ſe habent vt formale, ſed reſpectu diffinitionis vt materiale, & vna pars, reſpectu alterius, ſicut genus reſpectu differentiæ, vt habetur. Phyſico.2.lec.5.

¶ Secundo dicendum, quòd principia materialia, ſunt poſteriora diffinito, via reſolutionis, non autem via compoſitionis, quia principia materialia licet ordine perfectionis ſint poſteriora diffinito, tamen ſunt priora ordine generationis, & hoc loquẽdo de materia communi, & de partibus materialibus ſecundum quòd ſunt partes ſpeciei, vt ſpecies, & non vt talis ſpecies eſt in hoc, vel in illo indiuiduo.

Dimenſio.6. 515 ¶ Quòd dimenſio corrumpitur tripliciter, ſcilicet per additionem, diuiſionem, & diminutionem. 3^{a}.q. 77.4.c./ 4 d. 12. q. 1. ar.2.q 4.c.

¶ Immo magnum per additionem vel diminutionem vel diuiſionem, non tollunt eſſentiam dimenſionis. 3^{a}.q.77.8.4^{m}.

¶ Immo nec per diuiſionem fit aliquid de nouo in dimenſione. 3.d.21.q.1.ar.1.q 2.5^{m}.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, quòd dimenſio, ſeu quantitas dupliciter poteſt conſiderari, ſcilicet quo ad eſſe, ideſt quo ad rationem diuiſibilitatis eius ſeu quo ad eſſentiam eius, ideſt quantum ad dimenſiones interminatas. Secundo quo ad certam rationem menſuræ, ſeu quo ad determinationẽ eius. Secundo modo corrumpitur tripliciter, non autem primo modo, vt habetur. Meth.5.lec.14 ſi.

¶ Secundo dicendum, quòd ſi fuerit diminutio ſufficiens, tunc dimenſio corrumpitur, non autem ſi fuerit inſufficiens, vt habetur in primis locis adductis.

Dimenſio.13. 516 ¶ Quòd dimenſiones interminatæ, præintelliguntur in materia, ante formam ſubſtantialem. Et ſine eis, poſſet intelligi diuiſio materiæ, ad diuerſas formas. 4.d.11.q.1.ar.1.q.3.4^{m}./d.12.q. 1.ar.2.q.4.6^{o}./ ar 3.q.1.3^{m}./ d.44.q. 1. ar.1.q.1.3^{m}./ ar.2.q 5. 3^{m}./ Ꝫ.4.c^{o}.65 ſi / Veri.q.5.9.6^{m}.

¶ Oppoſitum videtur dicere. Spiritu.3.17^{m}. /Opuſ.37.vſque ſi.

¶ R$\tilde{n}$o dicẽdũ tripl$\tilde{r}$. ſ. primo, ꝙ in primis locis vult ꝙ præexiſtãt ſm ratione tantũ. In ſecundis autẽ, ꝙ non præexiſtant ſm rem.

¶ Secundo dicendum, quòd in primis locis uult, quòd dimenſiones præintellectæ ſint illęmet quæ per formam terminantur. In ſecundis vero negat dimenſiones interminatas, eſſe diuerſas realiter a terminatis, vt habetur. Anima 9.11^{m}.

¶ Tertio dicẽdum, quòd ſi dimenſiones interminatæ conſiderentur ſecundum quòd interminatę ſunt, ſic non præexiſtunt in materia, niſi ſecundum conſiderationem noſtram Mathematicam, intelligendo ſcilicet illud quod eſt in re terminatum, abſque eius terminatione. Sed ſi conſiderentur illæ dimenſiones, naturaliter & Phiſice, ſic ponendæ ſunt dimenſiones interminatæ ſecũdum rem in materia, vt habetur. Trin. 18.c. ſi.

517 ¶ Quòd dimenſiones interminatæ, manent eędem numero in generato & corrupto. 4.d 12.q 1.ar. 2.q.4.c./ 1^{m}./ 4^{m}./ d. 44. q. 1.ar 1.q.1.3^{m}./Ꝫ.4.c^{o}.80.2^{m}. 81. Dimenſio.15

Oppoſitum videtur dicere. 2.d.30.q.1.1.c./ 4.d. 11.q.1.ar.1.q.3. 4^{m}./ Opuſ 32.c^{o}.7.

¶ Reſpondeo dicendum, quòd dimenſiones eaſdem remanere in materia ſub forma corrupti & geniti, poteſt intelligi dupliciter. Vno modo ſecundum eſſentiam ſpecificam. Et ſic bene remanent in vtroque. Alio modo ſecundum numerum. Et hoc dupliciter, ſcilicet vel numero eędem, numeroſitate eſſentiæ. Et ſic etiam bene remanent in vtroque. Vel numero numeroſitate ſubiecti. Et hoc item dupliciter. Vel actu. Et ſic non remanẽt eędẽ numero, quia nullum accidens numero, etiam ſucceſſiue poteſt eſſe in diuerſis ſubiectis, Vel in potentia. Et hoc dupliciter, vel in potentia naturali. Et ſic non poſſunt remanere eædem numero, quia per agens naturale non poteſt idem numero iterato reparari. Vel in potẽtia obedientiali. Videlicet in potẽtia in ordine ad agens diuinum. Et ſic eædem dimenſiones etiam eædem numero numeroſitate ſubiecti, remanẽt in materia poſt corruptionem rei quę poſtea per agens diuinum recuperans idem numero ſubiectum efficiuntur in actu, vt patet in reſurrectione hoĩs.

518 ¶ Quòd omnia præcepta decalogi, ſunt omnino indiſpẽſabilia, etiam a Deo. 12^{æ}.q. 99.5.c. q.100.8.2^{m}./ 3.d.37.4.0. Diſpenſatio.9.

¶ Immo in præceptis primę tabulæ decalogi, nec Deus, nec homo poteſt diſpenſare, ſed in præceptis ſecũdæ Tabolę ſolus De^{9} diſpenſat. 12^{æ}.q.100.8.0./ 22^{æ}.q.104.4.2^{m}./ 1.d.47.4.c / 3.d.37. 4.0./ M2.q.3.1.17^{m}./ q.15.1.8^{m}./ Quol.1.q.9 ar.2.1^{m}.

¶ Reſpondeo dicendum quadrupliciter, ſcilicet primo, quòd ꝑcepta in communi continentia intentionem legiſlatoris, ſcilicet conſeruationem boni communis, vel ordinem iuſtitię & virtutis, vt omnia præcepta decalogi, ſunt omnino indiſpenſabilia, non autem alia, vt habetur. 12^{æ}.q.100.8.0.

¶ Secundo dicendum, quòd pręcepta ſecundæ Tabulę, ſecundũ quòd pertinent ad virtutem, ſunt omnino indiſpenſabilia, etiam a Deo. Sed quantum ad ſolitum modum virtutis, poſſunt a ſolo Deo diſpenſari, vt habetur. 22^{æ}.q. 104.4.2^{m}.

¶ Tertio dicendum, quòd Deus poteſt diſpenſare in aliquo contra præcepta ſecundæ Tabulæ, remouendo diſpoſitionem contrariam præceptis illis, non autem remanente illa, vt habetur. 3. d. 37.4.3^{m}.

¶ Quarto dicendum, quòd Deus poteſt diſpenſare in eis, remouendo ab actu rationem indebiti, non autem remanente ea, vt habetur. 12^{æ}.q.100.8.3^{m}.

519 ¶ Quòd circa ea quę ſunt iuris diuini, uel iuris naturalis, Papa diſpenſare non poteſt. Quol.4.13.c. Diſpenſatio. 13.

¶ Immo Papa poteſt diſpenſare in iure diuino. 4.d.27.q.3.3.2^{m}.

¶ Reſpondeo dicendum, quòd Papa poteſt diſpenſare in iure diuino, quo ad ſtatuta apoſtolorum, non autẽ quo ad alia, nec quo ad ea q̃ ſunt uel de iure naturali, uel de neceſſitate ſacramẽtorũ, uel de neceſſitate fidei, vt habet̃. 4.d. 27.q.3.3.2^{m}./ Quol 4.13.0.

520 ¶ Quòd diſpoſitio nihil aliud eſt, niſi habit^{9} imperfectus. 4. d.4. q.1.ar.1 q.1.c. Diſpoſitio.1.

¶ Immo diſpoſitio eſt aliquid, contra habitum diuiſum. 12^{æ}. q.49.2.3^{m}.

¶ Reſpondeo dicendum, quòd diſpoſitio dupliciter accipitur, ſcilicet uel ſecundum quòd eſt genus habitus, uel ſecũdum quòd eſt aliquid contra habitum diuiſum, quæ proprie dicitur diſpoſitio. Et hoc dupliciter, quia uel diuiditur contra habitum, ſicut imperfectum cõtra perfectum in eadem ſpecie, uel ſicut in diuerſas ſpecies unius generis ſubalterni. Secundũ modo diuiditur cõtra habitum, ut quid diuerſum ſpecie, non autem primo modo, ut habetur. 12^{æ}.q.49.2.3m.

521 ¶ Quòd diuerſorum ex oppoſito ſecundum rationem perfecti & imperfecti, unum diſponit ad alterum, non autem oppoſita ſecundum eſſentiam. Diſpoſitio.9.

¶ Oppoſitum videtur dicere. Veri.q.1.10.16^{m}.

¶ Reſpondeo dicendum, ſicut Dubio. 1178.

522 ¶ Quòd habitus uel diſpoſitio non ſunt in Deo, nec in angelis, nec in cœlis, nec in elementis. 12^{æ}.q.49.4.c./ 3. d. 23. q. 1. 1.c./ Po^{a}.q.7.1 7^{m}. Diſpoſitio.14.

¶ Oppoſitum videtur dicere. 12^{æ}.q.50.6.2./ q.52.1.1^{m}.

¶ Reſpon-

¶ Reſpondeo dicendum,ſicut Dubio.167.

Diſpoſitio. 37. 523 ¶ Quòd diſpoſitiões ꝓcedẽtes,in aduẽtu formę ſubſtãtialis corrũpũt.2.d.20.q.1.1.c./4.d.11.q.1.ar.1.q.3.4m./ Opuſ.32.c°.7.

¶ Immo dicuntur manere,a ſimili.4.d.12.q.1.ar.2.q.4.c./1m./ 4m./d.44.q.1.ar.1.q.1.3m./℥.4.c°.80.2m./81.

¶ Reſpondeo dicendum,ſicut Dubio.517.

Diſpoſitio. 41. 524 ¶ Quòd diſpoſitio materiæ reducitur ad formam, ad quam diſponit.4.d.2.q.2.ar.1.q.1.2m.

¶ Immo diſpoſitio materialis,reducitur ad materiam.22ę.q.27.3.c./ 4.d.17.q.1.ar.4.q.1.c./ Verit.q 28.7.8.c.

¶ Reſpõdeo dicẽdũ,ꝙ cũ diſpoſitio ſit mediũ,īter formã & materiã,& mediũ cõparatũ vni extremorũ, habeat rõnẽ alteri⁹ extremi,iõ diſpõ reducit ad formã,vt impfectũ ad pfectũ. Reducit autẽ ad materiam,inquantum præparat eam ad formam, vt habetur. 22ę.q.27.3.c. prin./3.d.13.q.3.1.c./ Phy.3.lec.1.princ.

Diſpoſitio. 52 525 ¶ Quòd diſpõ cui annectit aliqua imperfectio,nõ manet ſimul ī ſubiecto, cũ eo ad qd̃ diſponit,ſicut aliq.3.d.35.q.1.ar.3.q.3.3m.

¶ Oppoſitum videtur dicere.3a.q.9.3.2m.

¶ Reſponden dicendum,ſicut Dubio.517.

Diſſenſio.2. 526 ¶ Quòd diſſẽſio ē primũ,iter pctã hoium.1ę.Cor.11.lec.4. prin.

¶ Immo ſuperbia & cupiditas,ſunt prima, inter peccata hominum.22ę.q.163.7.0.

¶ Reſpondeo dicendum, quòd diſſenſio eſt primum, inter peccata multitudinis. Sed ſupbia & cupiditas ſunt prima, inter peccata ſingularium hominũ,vt habetur.1ę. Cor.11.lec.4. circa prin.

Diſtinctio. 37. 527 ¶ Quòd eorum quæ ex oppoſito diſtinguũtur, vnum diffinitur per reliquum.3.d.33.q.1.ar.1.q.2.1m.

¶ Immo vnũ ex oppoſito diſtinctorũ, deſtruit reliquũ.1.d.26.q.2.1.3m./4.d.4.q.1.ar.1.q.2.c./ Poa.q.7.9.9m.

¶ Reſpondeo dicendum,ꝙ diffinit̃ p reliquũ,ñ p pfectionẽ alterius, ſed p remotionẽ ſeu negationẽ ſuarũ pfectionũ a diffinito.

Diuerſitas. 7. 528 ¶ Quòd duplex diuerſitas gñis,ſumitur a materia.ſ.ex diuerſa analogia ad formã,vt ī gñaliſſimis,& vt pficii a forma. Trin.14.c.

¶ Immo diuerſitas generis,ſumitur a forma,& includitur in diuerſitate ſpeciei. Verit.q.5.1.9m. Meth.5.lec.6.

¶ Reſponden dicendum, ſicut Dubio.359.

Docere.9. 529 ¶ Quòd ſacra doctrina docetur dupliciter,ſcilicet legendo,& ꝑdicando. Et vtroque modo.docẽs in peccato mortali,peccat mortaliter 4.d.19.q.2.ar.2.q.2.4m./ Pſal.49./ Pſal.50.

¶ Reſpondeo dicendum, ſicut Dubio.796.

Oppoſitum videtur dicere a ſimili.22ę.q.33.5.c.ſi./ q.60.2. 3m./ Math.7. Io.8./ Ro.2.lec.4.a Med.

Dolor.1 530 ¶ Quòd dolor eſt paſſio animæ,in appetitu ſenſitiuo, vel intellectiuo. 12ę.q.35.1.0./3a.q.84.8.9.0./q.85.1.c.

¶ Oppoſitum videtur dicere. Verit.q.26.4.4m.

¶ Reſponden dicẽdũ.ꝙ dolor eſt in appetitu ſenſitiuo,vł intellectiuo improprie. Nã ꝓprie dolor nõ ē paſſio aĩæ, qa nihil hẽt ex parte animæ,niſi apprehenſionem,vt habetur. Verit.q.26.4.4m.

Dolor.17. 531 ¶ Quòd impoſſibile eſt aliquam triſtitiam, vel dolorem, eſſe ſummum malum.12ę.q.39.4.0.

¶ Oppoſitum vł dicere a ſimili.12ę.q.37.4.0./ Ma.q.2. 10. 0.

¶ Reſpondeo dicendum,ſicut Dubio.837.

Dolor.29. 532 ¶ Quòd ſenſualitas & ratio Chriſti,dolebant de vulneribus ei⁹. Ideo ſolet dici,quòd mortem ratio Chriſti refugiebat.3.d. 15.L. 7m./ Opuſ.3.c°.239.

¶ Immo Chriſtus ſecundum rationem ſuperiorem,gaudebat de paſſione, & de morte ſua. Opuſ.3.c°.29.

¶ Reſpondeo dicẽdum,quòd ſenſualitas & ratio ſuperior Chriſti vt natura, dolebant de vulneribus eius, non autem vt ratio, propter bonum ſequens,vt habetur in locis primo adductis.

Ebrietas.2. 533 ¶ Quòd ebrietas ē pricipiũ vitiorũ. Ma.q.14.4.2m./Tit.2.lec.1.ſi.

¶ Immo ſuperbia ponitur initium omnis peccati. 12ę.q.84.2.c.

¶ Reſponden dicendum,ſicut Dubio.1144.

Ebrietas.9. 534 ¶ Quòd ebrietas ſine pctõ,tollit culpã act⁹ ſequẽtis,ſicut forte accidit de Loth,& Noe.22ę.q.150.1.4.c./4.d.33.L.Mal.q 15.2.9m.

¶ Immo Loth culpandus eſt,ſm Auguſtinum.22ę.q.150.4. c.ſi.

¶ Reſpondeo dicendum,quod Loth culpandus eſt,nõ quãtũ ille inceſtus,ſed quantũ ebrietas meruit,vt habetur.22ę.q.150.4.c.ſi.

[Eccl]eſia.16. 535 ¶ Quòd in caſu neceſſitatis,licet vendere,aut emere terram, vbi quondam fuit eccleſia.22ę.q.100.4.1m./2m./3m.

¶ Immo annexum ſpirituali, non poteſt vendi vel emi, quia eſt ſimonia.22ę.q.100.4.3m./4.d.25.q.3.3.3m.

¶ Reſponden dicendum,ſicut Dubio.1.

Effectus.1. 536 ¶ Quòd effectus Dei,dupliciter limitatur, ſcilicet ex ordine ſapientiæ Dei,& ex capacitate recipientis.2.d.18.q.2.2.2m.

¶ Immo capacitas recipiẽtis,ex ſe limitat.3.d.13.2.2.q.2.2m./3m

¶ Reſponden dicendum, ſicut Dubio.301.

Effectus.5. 537 ¶ Quòd effectus naturalis, verius exiſtit in ſua cauſa, quàm in ſeipſo Verit q 4.6.c.

¶ Immo nulla propoſitio verior eſt,quàm quando idem prædicatur de ſeipſo, ſecundum Boetium. Met.5.lec.7.ſi.

¶ Reſpondeo dicẽdũ ꝙ veri⁹ hẽt eſſe quo ad continẽtiã virtualẽ, nõ aũt quo ad exiſtẽtiã in actu & in ꝓprio eẽ, vt habet a ſĩli. 1. d. 15.q.5.3.2m.quia etiã aĩa veri⁹ hẽt eſſe vbi amat,q̃ vbi ē, nõ quidẽ ſm eſſe ſubſtãtiale,ſed ſm ſuũ eẽ nobile.ſ.ſm perfectionem vltimam,quę in Deo eſt,vt habetur.1.d.15.q.5.3.2m.

538 ¶ Quòd null⁹ effect⁹,eſt de ſpẽ ſuæ cauſæ.22ę.q.110.1.c.ſi./3m. Effectus.8.

¶ Oppoſitũ vł dicere a ſĩli,qa ignis cauſat ignẽ eundẽ in ſpecie, & homo hominem.2.d.20.q.2.3.c./ Poa.q.7. 2.c.ſi.

¶ Reſpondeo dicẽdũ dupliciter,ſ.primo ꝙ effectus nõ differẽs ab eſſentia ſuæ cauſæ vt ignis in ordine ad ignem a quo immediate cauſatur,eſt de ſpecie ſuæ cauſæ. Sed effectus differẽs ab eſſentia ſuæ cauſę,non eſt de ſpecie ſuæ cauſę. Sed poteſt eẽ de perfectiõe accidentali ſpeciei,ſicut & in rebus naturalib⁹,aliqd ſpeciẽ formæ ſi formam habeat,etiam ſi deſit formæ effectus ſicut patet in graui,quod violenter ſurſum detinetur,ne deſcendat,ſecundum exigentiam ſuę formę,vt habetur.22ę.q.110.1.c.ſi.

¶ Secundo dicendum,quòd pertingens ad ſpeciem ſuę cauſę, nõ conſequitur prædicationẽ vniuocam nominis ſuæ cauſæ, niſi recipiat formam eandem ſpecie,ſecundum eundem modum eſſendi,vt habetur.℥.1.c° 32.2m./ Poa.q 7.7.c.prin./ 10m.

539 ¶ Quòd omnis effectus propri⁹ & immediatus, proportionatur ſuæ cauſæ,& ſunt eiuſdem generis.1.d.3.q 4.2.c. Effectus.13.

¶ Oppoſitum videtur dicere.2.d.21.q.1.3.c.

¶ Reſpondeo dicendum dupliciter,ſcilicet primo,ꝙ ſunt eiuſdẽ generis entis,non tamen ſemper eiuſdẽ generis prædicamẽtalis.

¶ Secundo dicendum,ſicut Dubio.538.reſponſione ſecunda.

540 ¶ Quòd egere,ideſt dependere ab alio, conuenit cuilibet creaturæ. Sed vt ſignificat carentiã,nõ conuenit beatis.1.d.1.q.4.1.6m. Egere.1.

¶ Immo a ſimili,beati indigent purgatione,a diſſimilitudinis cõfuſione,ideſt a neſcientia.1a.q.106.2.1m./12ę.q.112.1.3m./2.d.9.2.1m./.2m./ Verit.q 9.3.0./q.22.3.5m./ Opuſ.3.c°.127.

¶ Reſpondeo dicendum,ſicut Dubio.145.

541 ¶ Quòd electio pertinet determinate ad vnam potentiam,ſcilicet ad voluntatem. 1a.q.83.3.c./12ę.q.85.1.2m./4.c. Electio.1.

¶ Immo electio pertinet ad intellectum.12ę.q.13.1.2.0.

¶ Reſpondeo dicendum, quòd electio pertinet determinate ad vnam potentiam, ſcilicet ad voluntatem,ſed in ordine ad intellectum,vt habetur.1a.q.83.3.c./12ę.q.13.1.2.0./q.17.1.c./q.58.1.2m./4.c./22ę.q.155.3.c./3a.q.18.4.c./1.d.41.2.1m./2.d.24.q.1.2.0./d.38.3.5m./d.40.2.c./3.d.33.q.2.ar.4.q.2.1m./4.d.4.q.1.ar.3 q.2 c./ Verit.q.22.13. 16m./15.0./q. 26. 6.c./ Ethi. 3. lec.6.9.0./ Lib.6.lec.2.ſi.

542 ¶ Quòd nulla forma eſt media inter formam elementi, & materiam primam. Sed multæ ſunt,inter materiam primam, & forma animalis.2.d.12.4.c. ℥.2.c°.89. Elementum.

¶ Immo forma aĩalis,immediate vnitur corpori.1a. q.76.6.7.0.

¶ Reſponden dicendum,ſicut Dubio.180.

543 ¶ Quòd elemoſinæ non ſunt recipiendę a peccatoribus. 22ę. q. 154.4.c. princ./ 2ę. Cor.8. Eleemoſina.13

¶ Immo eleemoſina pt̃ fieri de turpilucro.ſ.de meretricio,lenocinio,& iſtrionatu,nõ aũt de obnoxijs reſtitutiõi.22ę.q.31.3.3m./q.32.7.0./8.2m.·q.62.5.2m./q.87.2.2m./q.110.3.4m./4.d.15.q.2.ar.4.q.2.3.0./ Quol.12.30.c./ Opuſ.37.c°.17.

¶ Reſpondeo dicendum,ꝙ ille qui dat eleemoſinã, qñ dat vt foueat in peccatis,vel qñ dat,vt aliquẽ inducat ad hereſim, mortał peccat ꝓp intentionẽ corruptã,vel quia eſt obnoxiũ reſtitutioni, nec habet alia vnde reſtituat. Et tales eleemoſinæ non ſunt recipiendæ, vt habetur in locis pro vtraque parte allegatis.

544 ¶ Quòd elephas itelligit,& docetur adorare reges. Iob.40.lec.2. Elephas.1.

¶ Immo nulla creatura poteſt intelligere, niſi per intellectum, qui eſt potentia paſſiua.3.d.14.ar.1.q.2.c.

¶ Reſpondeo dicendum.quòd Elephas eſt animal maxime domeſticabile, ad multa eruditur, & intelligit & docetur adorare reges,non quidem per intellectum,ſed per vim æſtimatiuam, vt habetur Iob.40.lec.2. a Med.

545 ¶ Quòd Adam videbat Deum in enigmate, ideſt obſcure, ſcilicet per effectus, non autem obſcure, ſcilicet propter occupationem ſenſuum & ſenſibilium cauſatam ex peccato, ſicut nos.3a.q.94.1.3m. Enigma.2.

¶ Oppoſitũ videtur dicere.1a.q 94.3.1m.

Reſponden dicendum dupliciter, ſcilicet primo quòd ſimul ī effectibus, præcipue intelligibilibus Deum ſuo modo ſine medio demonſtrationis cognoſcebat in enigmate, ideſt obſcure.

¶ Secundo dicendum,ſicut Dubio.485./1111.

546 ¶ Quòd priuationes,negationes,& non entia, ſunt entia rationis tantum.1a.q.16.3.2m./q.48.1.2m./12ę.q.8.1. 3m./q. 26.1.c./1.d.46.2.1m./2.d.34.1.c./d.35.2.1m./d.37.q.1.1.c./2.3m./℥.1.c°.9.ſi./ Lib.3.c°.9.ſi. Verit.q.2.1.7m. q.3.4.3m. q.21.1.c. 2.7m./4.9m./ Ma.q.1.1.19m./20m./ Opuſ.30./ Opuſ.42.princ./ c°.3./ Methaphiſic. 4.lect. vlt.ſi./ Lib. 5. lec.7.ſi./ Lib.12./ Periermenias. 2. Ens.18.

¶ Immo in multitudine importatur realis relatio. 1.d. 24.q.1.3.2m.

¶ Reſpondeo

¶ Reſpondeo dicendum, q multitudo ſimpliciter, ſine tranſcē dens, addit ſupra ens, duplicem negationem. ſ. vnam realem, & aliam per intellectum aggregantem, quæ non eſt in diuinis, vt habetur. 1. d. 24. q. 1. 3. 1m./4m./5m.

547 ¶ Quòd ens & alia tranſcendentia, quæ dicuntur analogice de Deo & creaturis, de ſubſtantia & accidentibus, ſunt in vtriſq́; ſm propriam rationem per prius & poſterius, & habēt aliquod eſſe in vnoquoque, de quibus dicuntur. 1. d. 19. q. 5. 2. c. m.

¶ Oppoſitum videtur dicere. 1a. q. 16. 6. c./12ſ q. 20. 3. c./3m.

¶ Reſpondeo dicendum, ſicut Dubio. 108./1128. B.

548 ¶ Quòd ens includitur in quolibet apprehenſo. 12ſ. q. 94. 2. c./ Meth. 4. lect. 1./Lect. 5.

¶ Oppoſitū videtur dicere. 3. d. 11. 2. 2m./4. d. 12. q. 1. ar. 1. 2m./ Po2. q. 7. 3. c. prin.

¶ Reſpondeo dicendum, ſicut Dubio. 300.

549 ¶ Quòd ens prędicatur analogice, de ſubſtantia & accidente. 1a. q. 13. 10. 4m./22ſ. q. 120. 2. c./1. Piol. 2. 2m./d. 19. q. 5. 2. 2m./ d. 22. 3. 2m./2. d. 42. q. 1. 3. c./4. d. 38. q. 1. art. 2. q. 2. c./℥. 1. co. 32. 6m./34. prin./Po2. q. 7. 7. c./Ma. q. 7. 1. 1m./Quo. 2. 3. c. fi./Opuſ. 42. co. 1./Meth. 4. le. 1./Lio. 11. le. 3. Perier. 1. lec. 5./Lec. o. prin.

¶ Immo ens & vnum, æqualiter prædicatur de omnibus. Meth. 10. lect. 4.

¶ Reſpondeo dicēdum dupliciter. ſ. primo, q duplex eſt analogia. Quædam eſt ipſorum conceptuum ad ipſum nomen tantum, quòd ſcilicet nomen, ſignificat vnum conceptum ex impoſitione, & ſignificat alterum per quandam ſimilitudinē, non tamen ex impoſitione, ſicut ridere ſignificat riſum hominis ex impoſitione, ſed tamen ex quadam proportione ſignificat floriditatem prati. Et talis analogia cauſat fallaciam. Alia eſt analogia ipſarum rerum ad vnum conceptum, ſeu ipſorum conceptuum ad vnum nomen, quod impoſitum eſt ad ſignificandum illos cōceptus, ordine tamen quodam. Et talis analogiæ triplex eſt gradus, ſecundum Philoſophum. Ethicorum primo, & Metaphyſicæ quarto. Nam quædam eſt analogia aliquorū, ad vnū principium effectiuum. Alia eſt analogia aliquorum ad vnum finem. Tertia vero eſt aliquorum ad vnum ſubiectum. Exemplum primi, ſecundum Phyloſophum, eſt de medicatiuis. Exēplum ſecundi, eſt de ſanatiuis. Exemplum tertii, eſt de entibus. Ens igitur cum dicatur de aliquibus ordine quodam, per reſpectum ad aliquod vnum prædicatur de ſubſtantia & accidente, non quidem pure æquiuoce, nec omnino vniuoce, ſed analogice, cum accidens non habeat eſſe, niſi a ſubſtantia, quia accidens eſt magis entis, quàm ens, vt dicitur ſeptimo Metaphyſicæ. Analogica enim prædicatio eſt media inter puram æquiuocationē, & ſimplicem vniuocationem. Neque enim in his quæ analogice dicuntur, eſt vna ratio ſicut in vniuocis, neque totaliter diuerſa ſicut in ęquiuocis, ſed nomen quod ſic multipliciter dicitur, ſignificat proportiones ad vnum, ſicut ſanum de vrina dictum, ſignificat ſignum ſanitatis, de medicina vero dictum, ſignificat cauſam eiuſdem ſanitatis, vt a ſimili habetur. 1a. q. 13. 5. c. fi. In analogica autem prædicatione, ordo attenditur idem quandoque ſecundum nomen & rationem, quandoque vero, non idem. Nam ordo nominis, ſequitur ordinem cognitionis, quia eſt ſignum intelligibilis conceptionis. Quando igitur illud quod eſt prius ſecundum rem, inuenitur etiam prius cognitione, idem inuenitur etiam prius, & ſecundum nominis rationem, & ſecundum rei naturam, ſicut ſubſtantia eſt prior accidēte natura, inquantum ſubſtantia eſt accidentis cauſa, & prior cognitione, inquantum ſubſtantia in diffinitione accidentis ponitur. Et ideo per prius dicitur de ſubſtantia, quam de accidente, & ſecundum naturam, & ſecundum nominis rationē. Quando vero id quod eſt prius ſm naturā, eſt poſterius ſm cognitionem, tunc in analogis non eſt idem ordo ſm rem, & ſecundum nominis rationem, ſicut virtus ſanandi, q̄ eſt in ſanatiuis, prior eſt naturaliter ſanitate, quæ eſt in animali, ſicut cauſa eſt prior effectu. Sed quia hanc virtutem per effectum cognoſcimus, ideo etiam per effectum nominamus. Et inde eſt, q ſanatiuum eſt prius ordine rei, ſed animal per prius ſanum dicitur, ſm nominis rationem, vt habetur. ℥. t. co. 34. Nec eſt neceſſarium, q ad verum analogum, requiratur diuerſitas rationum immediate ſignificatarum per terminum analogum. aliàs non poſſet dari analogia aliquorum, ad vnum conceptum tertium, quod eſt cōtra id quod habetur. ℥ 3. co. 43./Po2. q. 7. 7. c. Sed ſufficit q per terminum analogum ſignificetur vna ratio, quæ tamen diuerſimode participetur ab analogatis.

¶ Secundo dicendum q iſta propoſitio. ſ. ens & vnū æqualiter prædicantur de omnibus, eſt triplex. Nā coniunctio & vno modo poteſt coniungere inter propoſitiones, vt ſit ſenſus. Ens prædicatur æqualiter de omnibus, & vnum prædicatur æqualiter de omnibus. Et ſic q iā ambę illę propoſitiones ſunt falſæ, ideo tota copulatiua eſt falſa. Alio modo poteſt cōiungere inter terminos, vt ſit ſenſus. Ens & vnum prædicantur æqualiter de omnibus. Et ſic eſt vera. Eſt enim ſenſus, q ens & vnum prædicantur ęqualiter. i. eodem modo prædicantur de omnibus, ita q ſi vnum prędicatur analogice, & alterum, ſi vnum vniuoce, & alterum, ſi vnum æquiuoce, & alterum. Alio modo pōt determinare æqualiter illam particulam de omnibus, vt ſit ſenſus. Ens & vnū prædicantur de omnibus æqualiter, quia vnum eorū nō prædicatur per prius de vno, quàm de altero. Et ſic eſt falſa. Vnde ibi committitur fallacia diuiſionis.

550 ¶ Quòd ens participaliter & adiectiue prædicatur pluraliter de tribus perſonis diuinis, ſubſtantiue vero, ſingulariter tantum. 1a. q. 39. 3. 3m./1. d. 25. 4. o. — Ens. 37.

¶ Oppoſitum videtur dicere a ſimili. 1. d. 11. 4. o./d. 29. 4. 2m.

¶ Reſpondeo dicendum, ſicut Dubio. 733./1133.

551 ¶ Quòd omnis enunciatio affirmatiua in materia naturali eſt vera, & negatiua falſa. Sed in materia remota eſt econuerſo. In contingenti aūt quælibet vlis eſt falſa, & particularis & indefinita eſt vera. 1a. q. 51. 1. c./Meth. 5. lect. 9./Perier. 1. lect. 13. — Enunciatio. 7.

¶ Oppoſitum videtur dicere. Poſter. lect. 9. prin.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, q propoſitio vniuerſalis in materia cōtingenti, pōt accipi dupl. ſ. vel in omni tpe, & in caſu poſſibili, vel in aliquo tpe, & aliquo caſu. Primo modo eſt falſa. Non autem ſecundo modo.

¶ Secundo dicendum, q aliquæ propoſitiones ſunt, quæ ſimpliciter ſunt in materia contingenti, vt omnis homo currit. Et quædā quæ reſpectu ſui ſubiecti expreſſi, ſunt in materia contingenti. Sed reſpectu ſubiecti impliciti, ſunt in materia naturali, vt omnis homo eſt coloratus, primæ ſunt falſæ, non autem ſecundæ.

552 ¶ Quòd epiſcopus poteſt iudicare eos ſolum, qui ſunt de ſua dioceſi. 22ſ. q. 60. 2. c./6. o./q. 67. 1. b. — Epiſcopus. 18.

¶ Immo epiſcopus poteſt condemnare etiam eos qui ſunt alterius dioceſis. 22ſ. q. 67. 1. 3m.

¶ Reſpondeo dicendum, q epiſcopus in cuius dioceſi aliquis alterius dioceſis delinquit in re non exempta, ſit ei ſuperior, in tali delicto, etiam ſi ſit exemptus, niſi forte delinquat in re aliqua exempta, puta in adminiſtratione bonorum alicuius monaſterii exempti. Sed ſi aliquis exemptus committat furtum, vel homicidium, vel aliquid huiuſmodi, pōt per ordinarium condemnari, vt habetur. 22ſ q. 67. 1. 3m.

553 ¶ Quòd æqualis, & ęquatus dicitur formaliter, æqualitate, ſed quantitate, vt æqualitatis cauſa. 4. d. 17. q. 1. ar. 1. q. 1. 3m. — Aequalitas. 13.

¶ Oppoſitum videtur dicere a ſimili. 2. d. 27. 2. 3m.

¶ Reſpondeo dicendum, ſicut Dubio. 1171.

554 ¶ Quod natura fecit omnes homines æquales in libertate, nō autem in perfectionibus naturalibus. 2. d. 44. 3. 1m. — Aequalitas. 15.

¶ Oppoſitum videtur dicere. 3. d. 27. q. 1. 4. c.

¶ Reſpondeo dicendum, q non fecit æquales in perfectionib9 indiuidualibus, ſed in perfectionib9 ſpeciei, vt hr. 2. d. 44. 3. 1m.

555 ¶ Quod ratio quarundam ſpecierum quātitatis eſt in diuinis Ideo ibi eſt proprie æqualitas. 1. d. 19. q. 1. 1. c./1m./4m./q. 3. 4. 1m./d. 24. q. 1. 1. 1m./4m. — Aequalitas. 19.

¶ Oppoſitum videtur dicere. 1a. q. 28. 4. c./q. 42. 1. 1m./Po2. q. 8. 1. c./q. 9. 7. c.

¶ Reſpondeo dicendum, q æqualitas conſequitur rationē quātitatis in communi, quæ conſiſtit in quadam diuiſibilitate. Vnde ratio quantitatis inuenitur proprie in illis quæ ſecundum ſe diuidunt. Et ſic Deo nō cōuenit. Inuenit etiā quodammodo in illis, in qb9 diuiſio attendit ſm ea quę extrinſecus ſunt, ſicut virtus dr diuiſibilis, & quantitatis rōne hñs, ex diuiſione actuū, & obiectorū. Et talis ratio quantitatis. ſ. virtualis Deo cōuenit, & per conſequens æqualitas, vt habetur. 1. d. 19. q. 1. 1. 1m.

556 ¶ Quòd æquitas eſt pars iuſtitiæ, & continetur ſub epikia. 22ſ q. 80. 3m. — Aequitas. 1.

¶ Immo eſt eadem ei. 22ſ q. 120. 1. c.

¶ Reſpondeo dicendum, q eſt eadem ei, vt lege determinatur, ſed eſt pars eius vt accipit iuſtitia in cōi, vt hr. 22ſ. q. 120. 1. 1m.

557 ¶ Quòd in pure æquiuocis, non attenditur ordo, nec reſpect9, nec ſimilitudo. 1. d. 31. 3. 2m. ℥. 1. co. 33./Phy. 7. lect. 7. fi. — Aequiuoca. 9.

¶ Oppoſitum videtur dicere. 1a. q. 13. 10. 4m.

¶ Reſpondeo dicendum, ſicut Dubio. 471.

558 ¶ Quod nihil præter Deum, eſt cauſa ipſius eſſe. ℥. 2. co. 21. 4m. — Eſſe. 17.

¶ Oppm vr dicere a ſili. 1a. q. 32. 1. 2m. q. 45. 5. o./q. 65. 3. 3m./ 4. d. 5. q. 1. 2. 3. q. 3. c. 1m./℥. 2. co. 2o. 4m./Po2. q. 3. 4. c. 16. 20m./ (Ma q. 16. 9. 3m.

¶ Reſpōdeo dicendum, ſicut Dubio. 504.

559 ¶ Quòd eſſe ē prius omni alia participatione, & omni alio nomine Dei. 1a. q. 5. 2. o./1. d. 8. q. 1. 1. 3. c./Po2. q. 3. 4. c./8. 19m./ Opuſc. 37./Cauſ. lect. 4. u. — Eſſe. 35.

¶ Et eſt nobilius. 1a. q. 4. 1. 3m./2. 3m./12ſ. q. 2. 5. 2m./1. d. 19. q. 1. 2. 3m./q. 2. 2. b. 2./Ver. q. 20. 2. 3m./q. 22. 6. 1m./11. 16m./Po2. q. 7. ar. 2. 9m./Dio. 5. lect. 3.

¶ Immo illud quod eſt communius prædicatione, eſt imperfectius minus communi. Ver. q. 7. 6/7m.

¶ Rn° dm, q eſſe poteſt accipi dupliciter. ſ. vel ſine aliis in reb9

inanimatis,& alia includunt ipſum. Et ſic eſſe eſt imperfectius alijs,ſicut omne magis commune minus communi. Vel pôt ſumi eſſe,& alia ſeorſum,ſine incluſione. Et ſic eſt perfectius alijs.

Eſſe.44. 560 ¶ Quòd eſſe capitatum,& eſſe corporeum,& eſſe animatū, pertinet ad perſonam Sortis. Sed ex iis non ſit niſi vnum eſſe in Sorte.3^{a}.q.17.2.c.

¶ Oppoſitum videtur dicere, quia in generatione animalis & hominis,in quibus eſt forma perfectiſſima,ſunt plures formę,& generationes intermedię,& per cōſequens plura eſſe.ꝯ.2.c^{o}.89./ Meth.5.lect.20.

¶ Reſpondeo dicendū,ꝙ in illis generationibus ſucceſſiue ſunt plura eſſe,ſed in introductione vltimę formæ, eſt iterum vnum eſſe,continens virtualiter oia præcedentia eſſe,vt hr̄.ꝯ.2.c^{o}.89.

Eſſe.54. 561 ¶ Quòd po^{a} ad eſſe,accipitur ex parte materiæ.Po^{a}.q.5.4.1^{m}.

¶ Oppoſitum videtur dicere.4.d.2.q.2.ar.1.q.1.2^{m}.

¶ Reſpondeo dicendum,ꝙ accipitur ex parte materiæ,vt præparat ad formam,ſed ſumitur ex parte formæ,vt eſt productiua & cōpletiua ipſius eſſe rei,prout etiam Dubio.524. adductum eſt.

Eſſe.60. 562 ¶ Quòd nec eſſe cōparatur ad alia,ſicut recipiens ad receptū, ſed econuerſo,quia eſt actualitas omnū.1^{a}.q.3.4.c./q.4.1.3^{m}./ q.5.1.c./Po^{a}.q.7.2.9^{m}.

¶ Immo ſemper illud quod ſubſternitur in rebus,eſt cōius,q̄ id qđ informat & reſtringit ipſum,ſicut eſſe q̄ viuere.1^{a}.q.65.3.c.

¶ Reſpondeo dicendum, ꝙ prædicari de aliquo, contingit dupliciter.ſ.eſſentialiter,& participatiue.Ideo eſſe quod informat ab his, de quibus prędicatur eſſentialiter, etiam ſubſternit eis ſm rationem,vt indeterminatum determinanti,non quidē ſm rem,quia ſunt idem realiter,vt eſſe & viuere, ſed informat ſecū dum rem omnia de quibus prædicatur participatiue,quia differunt realiter,vt habetur.Quol.2.q.2.1.c.

Eſſe.66. 563 ¶ Quòd ipſum quod quid eſt,eſt prin^{m} demōſtrandi,an eſt ſimpliciter,& quia hoc eſt.3.d.24.ar.1.q.2.2^{m}.

¶ Immo quod quid eſt,ſequitur quęſtionē an eſt.1^{a}.q.2.2.2^{m}./ Poſt^{m}.1.lect.2.

¶ Reſpondeo dicendum,ſicut Dubio.323.

Eſſe.76. 564 ¶ Quòd eſſe non eſt genus,nec eſt de ſignificatione alicuius generis.3.d.11.2.2^{m}.

¶ Immo ens,eſt de ratione omnis entis.12ę.q.94.2.c./Quol.2. q.2.1.c./Meth.4.lect.1./Lect.5.

¶ Reſpondeo dicendum,ſicut Dubio.300.

Eſſe.78. 565 ¶ Quòd eſſe non pôt eſſe cōe per modū generis,cū ſingula contenta in genere differāt ſecundū eſſe. 4.d.12.q.1.ar.1.q.1.2^{m}./ Po^{a}.q.7.1.c.prin.

¶ Opp^{m}.vr̄ dicere.12ę q.94.2.c./ Meth.4.lect.1.Lect.5.

¶ Reſpondeo dicendum,ſicut Dubio.300.

Eſſe.84. 566 ¶ Quòd ad probandum aliquid eſſe,oportet vti pro medio qd nominis, non autē quid rei,quia qđ rei ſequitur quęſtionē an eſt 1^{a}.q.2.2.2^{m} /3.d.24.ar.1.q.2.2^{m}./Trin.23.c./Poſt.1.lect.2.

¶ Immo oportet ſcire quid rei.Trin.23.c.

¶ Reſpondeo dicendum,ſicut Dubio.323.

Eſſe.86. 567 ¶ Quòd eſſe rei,eſt accidens,& perfectio eius,& non eſt eius eſſentia.2.d.3.q.1.1.c./6^{m}./Po^{a}.q.7.2.9^{m}./Opuſc.42 c^{o}.5.ſi.

¶ Immo eſſe rei non eſt accidens eius. Potentia.q.5.4.3^{m}./ Phy.2.lect.5.princ.

¶ Reſpondeo dicēdum, ꝙ eſſe rei non dr̄ accidens, quaſi ſit in genere accidentis,ſi loquamur de eſſe ſubſtantiæ. Eſt.n.actus eſſentiæ.Sed eſt accidens per quandam ſimilitudinem, quia non eſt pars eſſentiæ,nec eſt de ratione rei. ſicut nec accidens eſt de ratione rei,vt habetur. Po^{a}.q.5.4.3^{m}./Opuſc.42.c^{o}.5.

Eſſe.90. 568 ¶ Quòd in qualibet creatura,differūt eſſe & eſſentia, operatio & po^{a},vel virtus operatiua.1^{a}.q.54.1.2.3.c./q.77.1.c./q.79.1.c.

¶ Oppoſitum videtur dicere.1^{a}.q.3.3.c./3.d.5.q.1.3.o.

¶ Reſpondeo dicendum,ſicut Dubio.214.

Aeternitas.3. 569 ¶ Quòd æternitas inueſtigari debet, per naturam interminabilitatis.1.d.8.q.2.1.o.

¶ Immo æternitas inueſtigari debet, per naturā mutabilitatis & temporis.1^{a}.q.10.6.c./1.d.14.q.1.2.3^{m}.

¶ Immo æternitas inueſtigari debet, ex immutabilitate Dei. ꝯ.1.cap.15.

¶ Reſpōdeo dicendum,ꝙ omnes iſti modi ſunt conuenientes. Sed non oſtendunt æternitatem eodem modo.Primus.n.procedit,per æthimologiam nominis ipſius ęternitatis,ſecundus per naturam interminabilitatis,tertius vero,per naturam immutabilitatis Dei,vt habetur.Opuſc.72 q.30

Aeternitas.9. 570 ¶ Quòd æternitas excludit prin^{m} durationis.1^{a}.q.42.2.2^{m}.

¶ Oppoſitum videtur dicere.Po^{a}.q.3.13.14.o.

¶ Reſpondeo dicendum, ꝙ æternitas excludit principium durationis,non autē prin^{m} originis.Ideo aliquid quod eſt ab alio, pôt eſſe æternum, vt habetur. 1^{a}.q.42.2.2^{m}./1.d.9.q.2.1.2^{m}./ Po^{a} q.3.13 o./14.17^{m}./q.10.1 16^{m}.

Aeternitas.12. 571 ¶ Quòd poſſibile fuit mūdū.i creaturas eſſe ab æterno abſolute,& po^{a} Dei,non autē po^{a} paſſiua creaturarū.Po^{a}.q.3.13,14.o.

¶ Immo fuit poſſibile,etiam potētia paſſiua creaturarū. Meth. 12.lect.7.prin./Phy.8. lect.2.

¶ Reſpondeo dicendum, ſicut Dubio.912.

572 ¶ Quòd æternitas ſignificatur pluraliter.1^{a}.q.10.3.1^{m}. Aeternitas.1

¶ Immo æternitas ſignificatur ſingulariter, cum nō habeat partes.1^{a}.q.10.1 3^{m}.

¶ Reſpondeo dicendum,ꝙ ęternitas ſignificatur pluraliter,vel quia participatur in multis, vel propter menſuram inferiorē, ſcilicet propter tempus,vt habetur. 1^{a}.q 10.3.1^{m}./1.d.19.q.1. 2.2.2^{m}./2.d.2.L./3.d.26./L.1^{m}./Ro.10.ſi./c^{o}.16.lec.2.ſi./Eph. 2.lect.1.prin.

573 ¶ Quòd æternitas quadrupliciter differt ab æuo,quia menſurat ſubſtantiam æterni, cum omnibus quæ ei attribuuntur, & eſt per ſe ſtans,& eſt idem cum ſubſtantia æterni, & eſt interminabilis,ex parte principii & finis,nō autem æuum. Quol.9.vel 10.q.4.c./4^{m}. Aeternitas.3

¶ Immo æternitas menſurat eſſe ipſius ęterni, ſed nunc ęternitatis,menſurat ipſum æternum.1.d.19.q.2.2.o.

¶ Reſpondeo dicendum dupliciter.ſ.primo, ꝙ magis proprie protenſio durationis videtur attendi ſecundum operationem, quam ſecundum eſſe. Vnde & tempus eſt numerus motus, vt habetur.1^{a}.q.10.1.2^{m}.

¶ Secundo dicendum,quia æternitas,& eius nunc, ſunt idē re, & differūt ratione,ſicut ipſum æternum & eſſe eius,vt dicitur. 1.d 19 q.2.2.o.Ideo in Quolibero prædicto loquit de eis, quo ad identitatem eorum realem, in primo autem Sententiarum, quo ad diſtinctionem rationis.

574 ¶ Quòd ab omnibus prius tractatur de baptiſmo,quàm de eucharīſtia.4.d.2.q.1.3.o. d.8.L.q.1.1^{m}. Euchariſtia.26.

¶ Oppoſitum videtur dicere.3^{a}.q.65.2.o.

¶ Reſpondeo dicendum, ꝙ ab omnibus prius tractatur de baptiſmo,q̄ de euchariſtia,non quidem propter ordinem rerum, ſed vt ſunt in vſu fidelium, vt habetur primo loco.

575 ¶ Quòd forma euchariſtiæ conuenienter ſignificatur.ſ.in facto eſſe, non autem in fieri. 3^{a}. q.78.2.o./4.d.8.q.2.art.1.q.3.o./ 1ę.Cor.11.lect.5. Euchariſtia.77.

¶ Oppoſitum videtur dicere a ſimili, quia illud quod fit, eſt. 2.d.1.q.1.2.3^{m}./3.d.3.q.5.2.5^{m}.

¶ Reſpondeo dicēdum, ꝙ illud quod fit, non eſt eo modo quo fit,vt habetur.4.d.10.ar.2.q.2.2^{m}./ꝯ.2.c^{o}.17.ſi.Quol.7.9.4^{m}. Sed dicitur ꝙ illud quod fit,eſt improprie.Nulla.n.res permanens,pôt ſimul fieri,& facta eſſe,ſi fieri,proprie ſumat. Sed quędam ſunt,quæ ſignificāt ipſum factum eſſe,per modū fieri, ſicut cum dicitur motus terminari Simul.n.terminatur, & terminatus eſt.Et ſimiliter ſimul illuminatur, & illuminatum eſt, eo ꝙ illuminatio eſt terminus motus.Et ſimiliter etiā forma ſubſtantialis, ſimul recipitur, & recepta eſt.Et ſimiliter aliquid ſimul creatur,& creatum eſt,vt habetur.2.d.1.q 1.2.3^{m}.

576 ¶ Quòd hæc cōuerſio panis in corp^{9} Chriſti, importat ordinē ſubſtantiarū.Ideo eſt ſicut in ſubiecto in vtraq; 3^{a}.q.75.4.1^{m}. Euchariſtia.93.

¶ Immo hæc conuerſio,non habet ſubiectum. 3 q.75.4.2^{m}./5. 4^{m}./7.c./8.c./2^{m}./4^{m}.

¶ Reſpondeo dicendum,ꝙ hæc conuerſio dicitur habere ſubiectum,ſed non proprie,vt habetur.3^{a} q.75.5.4^{m}.

577 ¶ Quòd forma ſubſtantialis panis,& vini, conuertitur in animā Chriſti.3^{a}.q 75.6.2^{m}./4.d.11.q 1.ar.3.q.1.c.ſi. Euchariſtia.98.

¶ Opp^{m}.vr̄ dicere. 4.d.11.q.1.ar.1.q.3.2^{m}./ Quol.5.q.6.1.1^{m}.

¶ Reſpondeo dicendum,ꝙ verum eſt ꝙ forma ſubſtantialis panis & vini,conuertitur in animā Chriſti,vt dat eſſe corporeū, non autem vt dat eſſe animatum tali anima, vt habetur. 3^{a}.q. 75.6.2^{m}./4.d.11.q.1.ar.3.q.1.c.ſi.

578 ¶ Quòd hæc trāſubſtantiatio,eſt quidam motus,vel mutatio. 4.d.1.q.1.ar.4.q.1.6^{m}./d.11.q.1.ar.3.q.1.c.ſi./2^{m}./3^{m}. Euchariſtia. 98

¶ Immò in hac trāſubſtantiatione, nō eſt motus aliquis, cū ibi nō ſit ſubiectum cōe,nec etiā mutatio, quia terminus trāſubſtantiationis eſt præexiſtens actu.4.d.8.q.2.ar 1.q 3.1^{m}./ꝯ.4.c^{o}.63.ſi.

¶ Reſpondeo dicendum,ſicut Dubio.576.

579 ¶ Quòd licet ſumere euchariſtiam ab alio quàm a proprio ſacerdote.4.d.17.q.3.ar.3.q.4.c./2^{m}. Euchariſtia. 157

¶ Oppoſitum videtur dicere.Opuſc.19.c^{o}.4.

¶ Reſpondeo dicendum,ꝙ in ſecundo loco adiungit, vel habēte ſuper eum iuriſdictionem,ſcilicet ex commiſſione.

580 ¶ Quòd ad digne ſumēdum euchariſtiam, tria requiruntur.ſ. munditia conſcientiæ,deuotio actualis.ſ. vt in actu mēs ſumentis feratur ad diuina. Vnde & ſacerdos monet populū,corda ad Deum habere. Et munditia corporalis.4.d.9.ar.3.q.5.c./ar.4.q. 2.c./d.12.q.2.ar.3.o. q.3.ar.1.q.2.c. Euchariſtia. 191

¶ Oppoſitum videtur dicere a ſimili,quo ad deuotionem actualē,ex parte ſumentis euchariſtiā, ſicut ex parte adorātis hoſtia, cum nemo carnē Chriſti manducare debeat,niſi prius adoret, ſm Auguſtinum. Sed hoſtia debet adorari latria,ſub cōditione in habitu.3^{a}.q.80.6.2^{m}./4.d.9.q.1.ar.2.q.6.2^{m}.

¶ Reſpondeo

¶ Reſpondeo dicendum, quod intelligendum eſt de habitu de quo procedit actus, & non de habitu, de quo non procedit act⁹. Qui.n.eſt in habitu, & non in actu, ſimilis eſt dormienti. Oportet autem quod actus ille qui in adoratione latriæ conſiſtit, ab habitu aliquo progrediatur, vt habetur a ſimili. Ver.q.5.9.4m. q. 28.2.2m Non autem adorantes, vel ſumentes hoſtiam, ſunt rei idolatriæ, cum hoſtia debeat adorari latria, ſub conditione in habitu, & adorantes, vel ſumentes eam, æſtiment probabiliter hoſtiam eſſe conſecratam. Fides enim credentis non fertur ad has ſpecies panis, vel ad illas, ſed ad hoc, quòd verum corpus Chriſti ſit ſub ſpeciebus panis ſenſibilis, quando recte fuerit conſecratum. Vnde ſi non ſit recte conſecratum, fides non propter hoc ſuberit falſum. 22æ.q.1.3.4m./3ª.q.80.6.2m./3.d.9.q.1.ar.2.q.6.2m.

Eucha-riſtia.14. 581 ¶ Quòd euchariſtia ſumitur indigne, ſcilicet indeuote cum voluntate peccandi, & celebrando contra ritum eccleſiæ. 1æ.Cor.11.lect.7.prin.

¶ Oppoſitum videtur dicere.3ª.q.83.2.5m./4.d.12.q.3.ar.1.q.4.1m.

¶ Reſpondeo dicendum, ſicut Dubio.796.

Eucha-riſtia.18. 581 ¶ Quòd aliquis arcetur ab euchariſtia ſine culpa, ſcilicet ſuſpenſi, interdicti, & excommunicati, etiam excõmunicatione minori.4.d.18.q.2.ar.4.q.3.3m.

¶ Oppoſitum videtur dicere. 4 d.9.ar.1.q.1.c.

¶ Reſpondeo dicendum, ſicut Dubio.378.

Euchari-ſtia.22. 582 ¶ Quòd ante confeſſionem de peccato mortali, nullus debet ſumere euchariſtiam, ſi habet copiam confeſſoris, & neceſſitas non vrget, ſicut vrgentur ſacerdotes parochiales.4.d.16.6m./d.17.q.2.ar.5.q.1.3m./q.3.ar.1.q.4.c./1æ.Cor.11.lect.7.fi.

¶ Immo quilibet qui in peccato mortali exhibet ſe miniſtrum eccleſiæ in aliquo ſpirituali, peccat mortaliter.22æ.q.33.5.0./4.d.19.q.2.ar.2.q.2.0.

¶ Reſpondeo dicendum, ſicut Dubio.796.

Euchari-ſtia.26. 583 ¶ Quòd iniuria fit euchariſtiæ, ſi hoſtia cõſecrata, conſecretur iterũ.4.d.6.q.2.ar.1.q.1.1m., d.12.q.3.a.1.q.1.1m./ℨ.4.cº.59.fi.

¶ Oppoſitũ videtur dicere a ſimili. 3ª.q.66.9.4m. q.68.7.3m./11.4m./4.d.6.q.1.ar.1.q.1.4m /q.2.ar.1.q.1.c.

¶ Reſpondeo dicendum, ſicut Dubio.265.

Euchari-ſtia.29. 584 ¶ Quòd quicquid eſt effectus paſſionis Chriſti, eſt effectus euchariſtiæ.3ª.q.79.1.c./q.83.1.c./Io.6 lect.6.fi.

¶ Oppoſitum videtur dicere.4.d.2.q.1.2.cm.

¶ Reſpondeo dicendum, quod euchariſtia ordinatur ad vltimum effectum paſſionis Chriſti, quaſi completiſſime ab ea efficaciam habens. Vnde per baptiſmũ datur primus act⁹ vitæ ſpiritualis, ſed per euchariſtiam datur complementum eius; vt habetur. 3ª.q.79.1.8.c./2m., 6.2m./4.d.2.q.1.2.1m.

Æuum.1. 585 ¶ Quòd æuũ non eſt niſi quædã æternitas participata. 1.d.8.q.2.2.r.fi./d.19.q.2.1.1m./2.d.2.q.1.1.2.c.fi./2.5m./Quol.5.7.c.

¶ Oppoſitum videtur dicere.1ª.q.10.5.1m./2.d.2.

¶ Reſpondeo dicendum, ſicut Dubio.129 /131. 586.

Æuum.6. 586 ¶ Quòd nunc æui, differt realiter ab æuo.1.d.19.q.2.2.c.

¶ Immo nunc æui, eſt ipſum æuum. Opuſ.36.cº.3.

¶ Reſpondeo dicendum, quod in primo ſententiarum, accipit nũc æui, pro menſura adæquata ipſius euiterni, ſed æuum pro menſura adæquata ſui eſſe. Ideo ſicut euiternũ & eſſe eius, differũt realiter, ita & nunc æui, & æuum. Sed in Opuſculo dicit, quod nũc æui, eſt ipſum æuum. quia æuum eſt indiuiſibile, & immobile, ſicut & nunc eius. Et menſurat rem, vt eſt immobilis.

Ex.1. 587 ¶ Quòd Ex, quandoque denotat, ordinem temporis tantũ, quandoque ordinem principii agentis, & quandoq; principium materiale.1.d.5.q.2.1.c.

¶ Oppoſitum videtur dicere, quia etiam importat habitudinẽ cauſæ formalis. Verit q.2.7.17m.

¶ Reſpondeo dicendum, quod ea, importare poteſt, habitudinem cauſæ formalis, efficientis, & finalis, in amando ex charitate, vt habetur. Veri.q.2.7.17m.

Excluſio.7. 588 ¶ Quòd dictio excluſiua, addita vni relatiuorũ excludit aliud, & nẽ quod eſt in alio ſuppoſito. 1ª.q.31.4.3m./1.d.21.q.1.2.c.

¶ Oppoſitum videtur dicere.1ª.q.13.7.6m.

¶ Reſpondeo dicendum, quod in diuinis dictio excluſiua, addita vni perſonæ, in prædicatis perſonalibus excludit aliũ, non aũt in prædicatis eſſentialibus, vt habet.1.q.31.4.0. q.36.2.1m. ℨ.4.cº.25 /Poª q.10.4 12m. Matt.11./Ro.6º.vlt.Lect.2.fi.

Exemptus.1. 589 ¶ Quòd exemptus peccans in re non exempta, poteſt ab ordinario iudicari.22æ.q.67.1.3m.

¶ Oppoſitum videtur dicere.22æ.q.60.2.c./6.0./q 8.5.3m.

¶ Reſpondeo dicendum, ſicut Dubio.552.

Exequu-tio.1. 590 ¶ Quòd exequutio operis, non ſemper eſt in poteſtare hominis. Veri.q 24.1.1m.

¶ Oppoſitum videtur dicere a ſimili.4.d.17.L.2m.

¶ Reſpondeo dicendum, ſicut Dubio.1202.

Exorciſ-tæ.3. 591 ¶ Quòd exorcizare pertinet ad ſacerdotem, & ad exorciſtam. 3ª.q.71.4.c./1m./2m.

¶ Immo pertinet tantũ ad ſacerdotem, ſicut & benedicere aquã baptiſmalem. 3ª.q.67.3.2m.

¶ Rñº dm, quod exorcizare eſt proprium officiũ exorciſtæ inſtrumentaliter Sed ſm conſuetudinem, totum fit a ſacerdote, propter venerationem.3ª.q.71.4.c./1m./2m./4.d.6.q.2.ar.3.q 3.0.

592 ¶ Quòd aliquis dicitur experiri aliquid dupliciter. ſ. vel acquirẽdo habitum cognitionis ex ſenſibilibus, quorum proprie eſt experientia, vel applicando habitum rebus. Secundum cõuenit Adæ, non autem primum. Sed vtrumq; conuenit nobis.2.d.23.q.2.2.2m./4.d.1.q.1.ar.2.q.2.c./1m. Experientia.3.

¶ Immo ẽt pm cõueniebat Adæ. 1ª.q.101.1.0./2.d.20.q.2.2.0.

¶ Reſpondeo dicendum, ſicut Dubio.1107.

593 ¶ Quòd experientia in operabilibus non eſt poª, & nõ ſolum cauſat ſciam, ſed etiã habitũ, qui facit operationẽ vi. rutia vel virtu faciliorem, propter conſuetudinem quę eſt quaſi altera natura, ſecundum Philoſophum. 12æ.q.40.5.1m. Ver.q 24.10.c. Experientia.7.

¶ Immo experimentum, eſt experimentalis poª. Meth. lect.1.

¶ Reſpondeo dicendum quod eſt experimentalis poª.i. aptitudo ad faciliter operandum, non autem potentia proprie dicta.

594 ¶ Quòd res dr̃ ſimplr̃ vera vel falſa, ſm̃ ab intellectu, a quo dependet, vt res naturalis, ab intellectu diuino, & artificialis a noſtro.1ª q.16.1.r./q.17 1.0./Ver q 1.4.c./10.0. Perier.lect.3.0. Falſitas.12.

¶ Immo res dr̃ vera vel falſa, a ſapia.1ª q.17.1.c./Perier.lec.3.

¶ Reſpondeo dicendum, quod res naturales dñr falſæ, non quidẽ per ſe, ſed per accidens, & ſm quid, reſpectu intellſs noſtri duplr̃.ſ. ratione ſignificati. & ſm rationem cauſæ, vt habet.1ª.q.17.1.c./1.d.19 q 5.1.c. Ver.q.1.4 /Meth.5 lect.fi. dicuntur autem res aliquæ veræ vel falſæ, per comparationem ad intellectũ noſtrũ, nõ quidẽ eſſentialiter vel formaliter, ſed effectiue, inquantũ. ſc natæ ſunt, facere de ſe, veram vel falſam æſtimationem. Et ſm hoc dicitur aurum verum vel falſum, vt habetur. Perier.lect.3.

595 ¶ Quòd fama bona eſt nobis neceſſaria propter nos, quia eſt præcipuum bonum inter exteriora bona, quia facit idoneũ ad officia humana, & præſeruat a peccatis. Et eſt neceſſaria ꝓpter alios, ne ſcandalizentur, & malum exemplum ſumant ad peccãdum.22æ.q.73.2.3 c./Ver.q.3 2.c. Fama.1.

¶ Immo appetere famam propter ſe, pertinet ad inanẽ gloriã, ſed appetere eam propter alios, pertinet ad charitatem, quia nõ eſt neceſſaria propter nos, ſed ꝓpter alios. Quol.9. vel 10.q.6.2.c./1æ.Cor.4.lec.1 a med./1æ.Cor.6.lect 2. a med.

¶ Rñº dm, quod illi quibus incũbit, vel ex officio, vel ex ſtatu perfectionis, aliorũ ſaluti prouidere, peccant, niſi infamiã propriã iuxta poſſe repellant, & famam ſeruẽt. Alii vero quibus magis cuſtodia ſuæ ſalutis imminet, pñt ſuę humilitati prouidentes, famam vel infamiam contemnere, vt habetur. Quol.10.q.6.2.c.

596 ¶ Quòd fantaſma ante receptionẽ ſpeciei, comparatur ad intellectum poſſibilem vt obiectum, ſed poſt receptionem comparatur vt inſtrumentum, vel fundamentum ſpeciei.ℨ.2.cº.72. Fantaſma.4.

¶ Oppoſitum videtur dicere.3.d.31.q.2 4.5m.

¶ Reſpondeo dicendum, ſicut Dubio.752.

597 ¶ Quòd fatũ nõ eſt cauſa, ſed ſimilitudo cauſæ diuerſi ordinis, nec eſt effect⁹, niſi vt diſpoſitio in generatis. Opuſ.28.ar.2.fi./5. Fatum.6.

¶ Immo inquantum fatum eſt cauſa, inquantum & ipſæ cauſæ ſecundæ.1ª q.116.2.2m.

¶ Reſpondeo dicendum, quod fatum eſt aliquid cauſæ, licet non ſit vera cauſa, vt habetur. Opuſc.28 ar.2.fi.

598 ¶ Quòd femininũ genus, adaptatur eſſentię diuinæ & proprietatibus, maſculinũ perſonis, & neutrũ eſſentiæ. 1ª.q.31.2.4m./3º.q.17.1.c./q.52.3.c./1.d 9 q 1.1.c./4.d.6.q.2.1.c./Vnio.3.c. Femininum.1.

¶ Immo per maſculinũ, & femininũ, ſignificatur aliquod ſuppoſitum determinatum, in natura communi.1ª.q.31.2.4m.fi.

¶ Reſpondeo dicendum, quod in diuinis etiam per ea ſignificatur aliquod ſuppoſitum determinatum, ſed ſub eodem eſſe, in natura communi, vt habetur.1ª.q 36.4.7m.

599 ¶ Quòd peccans in feſto, magis facit myſtice contra tertiũ præceptum decalogi, quàm ad literam aliquod opus corporale licitũ, facit in eo.22æ.122.4.3m./3.d.37.art.5.q.2.2m/ Ma.q.2.6.2m./Quol.7.17.c.fi. Feſtum.11.

¶ Oppoſitum videtur dicere.4.d.31.ar.5.q.2.q.3.1m.

¶ Reſpondeo dicendum, ſicut Dubio.348.

600 ¶ Quòd fides eſt habitus infuſus.4 d.4 q 2.ar.2.q.3.1m. Fides.3.

¶ Immo fides acquiritur per ſciẽtiam theologiæ.1.Prolo.5.c./3.d.23.q.3 2.1m.

¶ Reſpondeo dicendum dupliciter.ſ. primo quod fides acquiritur per ſciam theologiæ, quo ad determinatione articulorũ, nõ tñ quo ad habitũ, ſed infundit a Deo, vt hr̃ in locis ſcd̃o adductis.

¶ Secundo dicendum, quod intellectus circa ea, quæ ſunt fidei, mouet ſe, quia per hoc quod cognoſcit principium, ideſt articulum fidei, reducit ſe de potentia ad actum, quo ad cognitionem concluſionum, vt habetur. 12æ.q.9.3.c / q.51.2.c./ Ma.q.6.r./20m./ Anima.4. 6m. dicitur ergo quòd fides catholica acquiritur per ſcientiam theologiæ, quia theologiæ eſt ſciẽtia pro-

cedens ex principiis per ſe notis in ſcientia ſuperiori.ſ. Dei & beatorum, nobis autem creditis, per quæ in theologia in cognitionem concluſionum deuenimus, vt habetur.1ª.q.1.2.c./6.1m./2m./22ª.q.1.5.2m. 1.prolo.3.o./Ver.q.14.9.3m./ Trin.6.o.

Fides.12. 601 ¶ Quòd fides eſt ſubſtantia.ſ.fundamentũ totius ſpũalis ędificii. 3ª.q.73.3.3m./3.d.23.q.2.1.1m./Ver.q.14.2.c./1m.

¶ Oppoſitum videtur dicere, quia humilitas eſt fundamentũ totius ſpiritualis ædificii.22ª.q.47.o./q.161.5.2m.

¶ Reſpondeo dicendum, quod humilitas eſt fundamentũ per modum remouentis prohibens, ſed fides eſt fundamentũ per modum acceſſus ad Deum, vt habetur. 22ª.q.161.5.2m.

Fides.35. 602 ¶ Quòd obiectũ fidei, bõ & vere põt di cõplexũ & incõplexũ. 22ª.q.1.2.o./1.d.41.L./Verit.q 14.8.1m./12m./12.c.

¶ Immo qui dixerunt, obiectum fidei eſſe incomplexũ, propriã vocem ignorauerunt,3.d.24.ar.1.q.2.c.

¶ Reſpondeo dicendum, quod ratio formalis obiecti, dupliciter accipi põt.ſ.ex parte rei creditę, & ex parte credentis. Primo modo obiectũ fidei eſt aliquid incõplexũ. Secundo aũt modo, eſt cõplexum, vt habetur.22ª.q.1.2.o./6.2m./1.d.41.L./ 3.d.24.ar.1.q.2.o./ꝫ.1.cº.7./Ver.q.14.8.c./5m./12m./16.c.

Fides.47. 603 ¶ Quòd ex vno articulo fidei, probatur alius, ſicut Paulus argumentatur ad reſurrectionem, ex reſurrectione Chriſti. 1ª.q.1.8.c.prin./Ver.q.2.9.1m./1ª.Cor.15.lect.2.a med.

¶ Immo theologia non argumentatur ad principia ſua probãda quæ ſunt articuli fidei.1ª.q.1.5.2m./7.8.c./ Opuſc.72.q 16.

¶ Reſpondeo dicendum, quod nõ ita intelligitur, quin reſurrectio cõis ſit articulus fidei, cũ in ſymbolo Apoſtolorũ ponatur inter articulos fidei. Vnde reſurrectio probari non põt, licet per vnũ articulũ, alius defendi poſſit apud illum, qui vnũ concedit, alio negato, vt habet Opuſc.72.q.16. Inde eſt, quod articuli fidei, & ſi non poſſint demonſtratiue probari, poſſunt tñ per rationẽ declarari, non eſſe impoſſibiles, vt habetur. Opuſc.59.cº.1.

Fides.52. 604 ¶ Quòd errans in aliquo articulo fidei, non hẽt verã fidem de aliis.22ª.q.5.3.o./4.1m./3.d.23.q.3.ar.3.q.2.o./ d.27.q.e.art.4.q.4.1m./Ver.q.14.10.10m./Veri.q.2.13.6m./Quol.6.q.4.1.o.

¶ Oppoſitum videtur dicere,3ª.q.68.8.3m.

¶ Reſpondeo dicendum, quod ille qui pertinaciter diſcredit vnũ articulum, non eſt paratus ſequi in omnibus doctrinam eccleſiæ. Si.n.non pertinaciter diſcredit, iam non eſt hæreticus, ſed ſolum errans. Vnde manifeſtum eſt, quod talis hæreticus errans circa vnum articulum, fidem non habet de aliis articulis, ſed opinionem quamdam, ſecundum propriam voluntatem, hinc eſt quòd non habet habitum fidei, quem tamen habet ille qui non explicite omnia credit, ſed paratus eſt omnia credere, vt habetur.22ª q.5.3.c./4.1m.

Fides.65. 605 ¶ Quòd homo in ſtatu innocentiæ, habuiſſet fidem de incarnatione Chriſti.22ª q.2.7.c./3ª.q.1.3.5m.

¶ Immo non oportebat tunc ab aliquo homine haberi fidem de redemptore, quia nondum ſeruitus erat inducta: 2.d.25.q.2 art.2.q.2.c.

¶ Reſpondeo dicendum, quod Adam tunc habuit fidem explicitam de incarnatione, ſecundum quod incarnatio Chriſti ordinabatur ad conſummationem gloriæ, non autem ſecundum quod ordinabatur ad paſſionem & mortem Chriſti propter peccatum hominis, quia non fuit præſcius caſus ſui. Et ſic intelligit in tertiu, quia ibi dicit, quia nondum ſeruitus erat inducta, vt ipſe diſtinguit. 22ª.q.2.7.c.

Fides.68. 606 ¶ Quòd fides non eſt in beatis.12ª.q.67.3.5.o./22ª.q.4.4.1m./q.16.2.o./q.18.2.c./3.q.7.3.3m./3.d.26.q.2.ar.5.q.3.c./d.32.q.2.art.1.q.1.3.o./ d.33.q.1.4.1m./ Verit. q.27.5.6m.in./ Verit. q.5.4.10m.

¶ Immo fides per quam beati erimus, põt dici ſemper manere in beatis.22ª.q.1.6.1m./q.2.5.2.c./q.5.5.7.c./q.89.6.c.

¶ Reſpondeo dicendum, quod licet fides non remaneat quo ad habitum, remanet tamen quo ad effectum. Ideo dicit per quã beati erimus, vt habetur in locis ſecundo adductis.

Fides.78. 607 ¶ Quòd fides eſt in dæmonibus coacta, non laudabilis, nec doni e gratia.1ª.q.64.2.5m./22ª.q.5.2.o./q.18.3.2m./ 3ª.q.76.7.c./3.d.23.q.3.ar.3.q.1.o /d.26.q.2.ar.5.q 4.2m./Ve.q.14.9.4m.

¶ Immo coactio non poteſt eſſe in conſenſu.4.d.29.1.o.

¶ Reſpondeo dicendum, quod fides quæ eſt in dæmonibus non eſt doni grę, nec cogunt credere ſimplr, ſed magis cogunt ad credẽdũ ex perſpicacitate naturalis intellectus, vt hẽ. 22ª.q.5.2.2m.

Fides.82. 608 ¶ Quòd charitas eſt forma fidei. Ver.q.14.5.o.

¶ Immo fides formatur e gratia.3.d.23.q.3.ar.1.q.1.3m.

¶ Reſpondeo dicendum dupliciter.ſ.primo, quod fides formetur gratia, mediante charitate, vt habetur.3.d.23.q.3.ar.1.q 1.3m./ Verit q.14.5.c./6m.

¶ Secundo dicendum, ſicut Dubio. 307.

Fides.122. 609 ¶ Quòd fides non eſt prædicabilis, ſecundum Chriſoſtomum. Opuſc.1.cº.29.

¶ Immo formalis ratio obiecti fidei, eſt veritas prima, per doctrinam eccleſiæ manifeſtata. Verit.q.2.13.6m.

¶ Reſpondeo dicendum, quod fides non eſt prædicabilis ſm Chriſoſtomum.i.non eſt per prædicationem perfecte explicabilis, vt habetur.Opuſc.1.cº.29.

610 ¶ Quòd fides eſt cognitio, & ſcientia, & viſio. Verit.q.14.2.15m./4.c. Fides.144.

¶ Immo eſt differentia inter fidem & ſcientiam. 12ª.q.67 3.c./22ª.q.1.4.c /5.4m./q.2.1.c.

¶ Reſpondeo dicendum, quod fides eſt cognitio, & ſcientia, & viſio, quo ad certitudinem, non autem quo ad euidentiam, vt habetur. Ver.q.14.2.13m./4.c.prin.

611 ¶ Quòd fides formata, eſt fundamentũ ſpiritualis ędificii, non autem fides informis.12ª.q.89.2.2m./22ª.q.4.7.4m./3ª.q.68.4.3m./Io.3.lect.3./1ª.Cor.3.lect.2.a med. Fides.155.

¶ Oppoſitum videtur dicere.22ª.q.47.o./q.161.5.2m.

¶ Reſpondeo dicẽdum dupliciter.ſ.primo, quod fides informis de ſe nõ eſt fundamentũ ſpũalis ædificii, ſed vt eadẽ fides formata.

¶ Secundo dicendum, ſicut Dubio.601.

612 ¶ Quòd fieri conuenit Deo.1.d.30.1.1m./3.d.7.q.2.1.1m. Fieri.6.

¶ Oppoſitum videtur dicere. 1ª.q.41.3.c./1.d.29.1.3m./3.d.11.1.3m.

¶ Reſpondeo dicendum, dupliciter.ſ.primo, quod fieri dicitur per adeptionẽ, mutari vero per remotionẽ. Ideo fieri cõuenit Deo, nõ aũt mutari, quia nihil remouetur ab eo, ſed aliquid aduenit ei ſecundum rationẽ, vt habetur.1.d.30.1.1m./3.d.7.q.2.1.1m.

¶ Secundo dicendum, ſicut Dubio.616.

613 ¶ Quòd figura eſt forma quanti. 1ª. q.7.1.2m./ 3. c / 4. d.10. art.3.q.1.c. Figura.3.

¶ Oppm videt dicere a ſimili.22ª.q.96.2.2m./ꝫ.3.cº.105.5m.

¶ Reſpondeo dicendum, quod figura eſt forma quanti, inquantũ huiuſmodi, quia eſt qualitas eius, & non aliter, vt habetur in locis primo allegatis.

614 ¶ Quòd alia ſpecies filiationis eſt in equo, & alia in homine. Po.q.9.9.11m. Filiatio.3.

¶ Oppoſitum videtur dicere e ſimili.Phy.7.lect.8.prin.

¶ Reſpondeo dicendum, ſicut Dubio.908.

615 ¶ Quòd filius amittit hæreditatem, propter peccatum parentis, in crimine læſæ maieſtatis.22ª.q.108.4.2m. Filiatio.13.

¶ Immo nullus punit niſi pro culpa propria.12ª.q.87.8.o./22ª.q.108.4.c./1m./4.d.46.q.1.ar.2 q.3.c./q.2.ar.2.q.2.3m.

¶ Reſpondeo dicendum, quod filius punitur pœna corporali, pro culpa parentum, & ſerui pro dñis, inquantũ ſunt aliquid eorũ, non aũt pœna ſpiritoali, niſi culpa aliorũ fiat eis propria vel ratione conſenſus, vel imitationis, vt habetur.12ª.q.81.4.1m./2m/ q.87.8.o./22ª.q.108.4.1m./3m./q.164.1.4m./3.d.30.q.1.2.6m./d.33.q.1.2.o./Ma.q.1.19m./8.6m./7m./8m./9m./12m./15m./q.5.4.c./Pſal.18.ſ./Iſa.14.ſ.Io.9.per totum.

616 ¶ Quòd filius Dei non eſt factus, nec operatus. 1ª.q.41.3.c. 1.d.29.1.3m./3.d.11.1.3m. Filiatio.23.

¶ Oppoſitum videtur dicere.1.d.30.1.1m./3.d.7.q.2.1.1m.

¶ Reſpondeo dicendum, dupliciter.ſ.primo, quod filius Dei verus, non eſt factus, ſed tñ genitus. Si qui autem ex nihilo a Deo facti, filii Dei dicuntur, hoc metaphorice dicit, per aſſimilationẽ ad verum filium Dei, vt habetur in locis primo adductis.

¶ Secundo dicendum, ſicut Dubio.612.

617 ¶ Quòd pater in diuinis, eſt maior filio ratione dationis, quæ authoritatem dicit, non autem ratione dati, ſed filius nullo modo eſt minor patre.1ª.q.33.1.2m./q.42.4.1m./1.d.16.1./d.19.q.1.2.3m./3.d.11.1.2m. Filiatio.27.

¶ Immo hæc eſt vere, Chriſtus eſt minor patre. 1ª.q.41.3.c./4m./3ª.q.16.8.o./q.20.1.2m./3.d.4.q.2.2.4m./d.11.2.o./d.21.q.1.9.2m. ꝫ.4.cº.48./ Verit.q.29.1.1m./ Opuſc.3.cº.203./1ª.Cor.15.lect.2.ſ.

¶ Reſpondeo dicendum, dupliciter, ſcilicet primo, quod ſecundũ Hilarium, pater eſt maior filio, propter authoritatem originis, filius tamen non eſt minor patre, propter ſubſtantiæ vnitatẽ, vt habetur.Opuſc.1.cº.4.ſ.

¶ Secundo dicendum, quod Chriſtus dicitur minor patre, ſecũdum humanitatem, non autem ſecundum diuinitatem.

618 ¶ Quòd cuiuslibet rei finis, eſt ſua perfectiſſima operatio. 4.d.49.q.3 ar.4.q.3 4m./ꝫ 3.cº.22.2m./26.15m. Finis.2.

¶ Immo cuiuslibet rei finis, eſt obiectum ſuæ operationis. 4.d.49.q.1.ar.1.q.2.c /ar.2.q.1.c.

¶ Reſpondeo dicendum, ſicut Dubio.621.

619 ¶ Quòd cum factum habeat rationem finis & boni, materia & diſpoſitio eius habent rationem finis & boni, & ad eam terminatur actio creantis. Ma.q.1.1.9m. Finis.12.

¶ Immo ad formam ſiue ad ſuppoſita, terminatur actio creãtis. 4 d.2.q.2.ar.1.q.1.2m.

¶ Reſpõdeo dicendum, quod materia, ſm quod facta eſt ab arte diuina, hac ratione habet rationem boni & finis, & ſic non eſt proprie terminus creationis, vt habetur in primo loco.

¶ Quòd

Finis.31. 620 ¶ Quòd finis coincidit cum forma exemplari, & efficiente, in idē numero vt Deus. 3.d.27.q.2.ar.4.q.3.4^{m}./4.d.8.q.1.1.1^{m}./ Verit.q.2.3.18^{m}.

¶ Immo materia coincidit cū fine. 12æ.q.5 5.4.c./2.d.36.5.4^{m}.

¶ Reſpondeo dicēdum dupliciter, ſcilicet primo, ꝙ finis eſt duplex. ſ. finis generationis, & finis rei generatę, primus coincidit cum forma in idem numero, non autem ſecundus, vt habetur. 4.d.8.q.1.ar.1.q.1.1^{m}./Ver.q.2.3.18^{m}.

¶ Secundo dicendum, ſicut Dubio.853.

Finis.41. 621 ¶ Quòd impoſſibile eſt, ꝙ aliqua operatio voluntatis, habeat rationem vltimi finis. 1ª.q.26 2.2^{m}./12æ.q.1.1.2^{m}. q.3.4.2^{m}./ q.19.1.2^{m}./1.d.1.q.2.1.2^{m}./2.d.25.3.2^{m}./4.d.49.q.1.ar.1.q.2. c./ꝯ.3.cº.22./Quol.7.vel 8.q.9 1.c.

¶ Oppoſitū videtur dicere. 12æ.q.3.2.o./4.c./q.25.2.3^{m}./1.d. 1.q.1.1.o./3.d.34.q.1.5.1^{m}./4.d.49 q.1.artic.2.q.2.o. q.4 2.o./ Quolib.8.19.c./Opuſc.3.cº.104 /107./Ethic.10.lect.1.a med. Meth.9.lect.1.fi.

¶ Reſpondeo dicendum dupliciter. ſ. primo, ꝙ operatio voluntatis, nō habet rationem vltimi finis ſimpliciter, idest vt eſt res poſſeſſa, ſed finis quo ad aliquē. ſ. poſſeſſio, vel adeptio, vel fruitio rei, vt habetur. 12æ.q 2.7.c./q.16.3.c.

¶ Secundo dicendum, ſicut Dubio.271.

Finis.45. 622 ¶ Quòd res naturales diriguntur a Deo, ad finem boni, & creaturæ rationales ad vltimum finē. 1ª.q.103.1.c./12æ.q.5.5.2^{m}.

¶ Immo ars quædam neceſſaria eſt, quæ ſit directiua ipſius actº rationis, per quam. ſ. homo in ipſo actu rationis, ordinate, & faciliter, & ſine errore procedat. Poſter.1.lec.1.prin.

¶ Reſpondeo dicendum, ꝙ creaturę rationales in ordine ad vltimum finem diriguntur a Deo. Sed in ordine ad directionem ipſius actus rationis tamquam a principio quo, & requiſito ad bene eſſe, diriguntur per artem quæ logica dicitur, vt habetur. Poſteriorum 1.lect.1.prinº.

Finis.48. 623 ¶ Quòd voluntas eſt ipſius finis tantum. 12æ.q.8.2.c./ Verit. q.22.13 9^{m}.

¶ Immo voluntas eſt etiam eorum quæ ſunt ad finem. 1. d.45. 2.1^{m}./2.d.24.q.1.3.3^{m}.

¶ Reſpondeo dicendum, ꝙ idem actus voluntatis, eſt eorum quæ ſunt ad finem, & ipſius finis vt ratio, non autem abſolute, vt habetur. 12æ.q. 8.3.o./q.12.4 c./3.d.14.artic.1.q.4.c./ Verit.q.2.14.c./3^{m}.

Finis.52. 624 ¶ Quòd voluntas nō poteſt ſimul ferri in plures vltimos fines. 12æ.q.1.5.o./q.12.3.1^{m}./q.13.3.3^{m}./2.d.24.3.c. 3.d.31.q.1.c./ Ma.q.24.2.c.fi.

¶ Oppoſitum videtur dicere. 1.d.17.q 1.5.c.

¶ Reſpondeo dicendum, ſicut Dubio.198.

Finis.56. 625 ¶ Quòd impoſſibile eſt, ꝙ anima, vel aliquid eius ſit vltimus finis, niſi ſecundo modo, ſcilicet vt poſſeſſio, vel adeptio, vel fruitio rei. 12æ.q.2.7.c.

¶ Oppoſitum videtur dicere. 12æ.q.3.4.c./Io.14.

¶ Reſpondeo dicendum, ſicut Dubio.621.

Finis.79. 626 ¶ Quòd deficiens a fine proximo, non eſt omnino fruſtra, ſi remanet finis vltimus. Veri.q.24.10.20^{m}.

¶ Oppoſitum videtur dicere. 2.d.40.2.c.3^{m}.

¶ Reſpondeo dicendum, ꝙ non eſt omnino fruſtra, ſi finis proximus virtualiter connectatur in vltimo.

Finis.85. 627 ¶ Quòd charitas eſt finis omnium virtutum. 22æ.q.3.2.1^{m}./q. 23.8.3^{m}./3.d.23.q.3.art.1.q.1.c.fi./d.27.q.2.art.4.q.3.c./Verit. q.2.3.c./Quol.4.24.c./Opuſc.17.cº.6./Io.15.lec.2./Col 3.lec. 3./1æ.Thi.lect.2.

¶ Oppoſitum videtur dicere. 3.d.27.q.2.2.2^{m}.

¶ Reſpondeo dicendum, ꝙ charitas non dicitur eſſe finis præcepti, quaſi ſit vltimus finis virtutum, ſed ſicut id quo oēs aliæ virtutes in finem vltimum ordinantur, vt hꝛ.3.d.27.q.2.2.2^{m}.

Fluxus.1. 628 ¶ Quòd fluxus maris, eſt per impreſſionem lunæ, non autem ꝑ aliquam formam aquę. 1ª.q.105.6.1^{m}./q.110.3.1^{m}./22æ.q.2.3. c./ꝯ.3.cº.100.3^{m}./Ver.q.22.13.c./Opuſc.34./Ro.11.lect.3.fi.

¶ Oppoſitū videtur dicere. 3.d.13.ar.2.q.2.2^{m}./3^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.301.

Fomes.9. 629 ¶ Quòd fomes peccati, nō eſt cauſa proxima, ſed prima cuiuslibet peccati, & radix eius, quia quandoque peccatum eligitur, ſine incentiuo. 2.d.43.1.2^{m}.

¶ Oppoſitum videtur dicere. 12æ. q.84.1.c./2^{m}./2.c./22æ. q.119.2.1^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.1144.

Forma.1. 630 ¶ Quòd omnis forma dicitur actus, etiam ipſę formæ ſeparatæ & ipſe Deus. 1.d.24.q.1.1.1^{m}./Spū.1.2^{m}.

¶ Oppoſitum videtur dicere. 1ª.q.3.8.o./1.d.26.q.2.2.5^{m}.

¶ Reſpondeo dicendum, ꝙ deitas dicitur eſſe forma omnium effectiue & exēplariter, nō aūt ꝑ eſſentiā, vt habet. 1ª.q.3.8.1^{m}.

Forma.9. 631 ¶ Quòd in ſimplicibus & immaterialibus, idem eſt forma, & id cuius eſt forma. 1ª.q.39.5.2^{m}./Phy.2.lect.2.

¶ Immo nihil eſt forma ſuiipſius. Ver.q 10.8.16^{m}.

Rnº d^{m}, ꝙ licet nihil ſit forma ſuiipſius, pōt tamen aliquando ſe habere per modū formæ reſpectu ſuiipſius, inquantum ad ſe ſua actio terminatur, qua ſ. anima ſeipſam cognoſcit. Vnde nō oportet, ꝙ ſit ſeipſa ſimplicior, niſi ſm modum intelligendi, inquantum id quod intelligitur, accipitur vt ſimplicius, ipſo intellectu intelligente, ſicut accipitur vt perfectio eius.

632 ¶ Quòd omnis forma quātum eſt de ſe, eſt vniuerſalis. 4.d.50. q 1.3.c./Ver.q.2.5.c./q.8.11.c./q.10.5.c. Forma.12.

¶ Oppoſitum videtur dicere a ſimili. 2ª.q.14.1.3^{m}./1 d.35.5. o./d.36.q.1.1.1^{m}./ꝯ.1.cº.56.

¶ Reſpondeo dicendum, ſicut Dubio.476.

633 ¶ Quòd formæ non locantur in genere, nec in ſpecie, ſed compoſita. 1ª.q.76.3.2^{m}. Forma.15.

¶ Oppoſitum videtur dicere. 2.d.3.q.1.6.c.prin.

¶ Reſpondeo dicendum, ſicut Dubio.173.

634 ¶ Quòd omnis forma de ſe eſt communicabilis. 1ª.q.3.2.3^{m}./ Forma.19. q.7.1.c.fi./1.d.4.q.1.1 c./d.19.q.4.2.c./2.d.3.q.1.2.1^{m}./2^{m}./ 3.d.2.1./Verit.q 2.5.c.fi /6.c./Quol.7.vel 8 vel.11.3.c.prinº./ Opuſc.29./Meth.7.lect.13.fi./Lec.14.fin.

Oppoſitū videt dicere. 1ª.q 13.9.c./1.d.25.3.c./d.34.q.1.1.4^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.367.

635 ¶ Quòd omnis forma exiſtens in ſuppoſito, per quod induidua Forma.21. tur, eſt communis multis ſecundum rem, vel ſm rationem, non autem formæ ſubſiſtentes. 1ª.q 13 9.c.

¶ Oppoſitum videtur dicere. 1.d.25.3.c /d.34.q.1.1.4^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.367.

636 ¶ Quòd formæ diſtinguuntur ſecūdum diuerſa principia actiua 12æ.q.54.2.c Forma.30.

¶ Oppoſitum videtur dicere a ſimili. Phy.7.lect.8.prinº.

¶ Reſpondeo dicendum, ſicut Dubio.908.

637 ¶ Quòd forma effectus, eſt in inſtrumento incomplete. 4.d.1. Forma.36. q.1.art.4.q.4.c.

¶ Oppoſitum videtur dicere a ſimili. 4.d.1.q.1.ar.4.q.2.2^{m}./d. 7.q.1.ar.2.q.3.3^{m}.

¶ Reſpondeo dicendum, ꝙ forma effectus eſt in inſtrumento incomplete quadrupliciter. ſ. ſecundum rationem ſpeciei, ſm eſſe, ſecundum duplicem fluxum. ſ. de potentia ad actum, & ab agente in paſſum, & in hoc ꝙ non attingit directe vltimam formam, vt habetur in locis primo allegatis, ſed in virtute principalis agentis.

638 ¶ Quòd plures formæ eiuſdem ſpeciei, non poſſunt eſſe ſimul Forma.55. in eodem ſubiecto. 3ª.q.35.5 c./3.d.23.q.3.ar.4.q.3.c./Verit.q. 1.11.c.fi./Meth.5.lect.10.fi.

Oppoſitū videt dicere. 1ª.q.12.10.c./q.58.2.2^{m}.q.85.4.c./2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.1111.

639 ¶ Quòd materia multiplicatur per aduentum formæ. 1ª.q 29. Forma.81. 2.5^{m}./Opuſc.72.q.19.

¶ Immo oſtenſum eſt frequenter, formas multiplicari per materiam. 1ª.q.3.3.c./q.54.4.2^{m}. 3ª.q.3.3.c./Meth.7.lect.10.fin. Lect.14.fin.

¶ Reſpondeo dicēdum, ꝙ hoc primum dictum verum eſt, de multiplicatione ſpecierum, quarum principia ſunt formæ. Secundum vero, de ea quæ eſt multiplicatio indiuiduorum in eadem ſpecie, vt habetur. Opuſc.72.q.11.

640 ¶ Quòd forma ordinatur ad materiam, & econuerſo. 4.d.17.q. Forma.84. 1.ar.4 q.1.c./Ver.q.9.3.6^{m}./q.28.7.c.

¶ Immo forma eſt finis, propter quem materia ſic vel ſic diſponitur. Spū.1.2^{m}./Opuſc.3.cº.18.

¶ Reſpōdeo dicendum, ꝙ forma ordinatur ad materiam, vt perfectiua eius, ſed eſt finis eius, vt imperfectum reducitur ad perfectum, vt habetur in locis primo allegatis.

641 ¶ Quòd nō illud per quod materia efficitur propria huius for Forma.89. mæ, ſe tenet ex parte materiæ, vt diſpōnes, & remotiones impedimentorū. 1ª.q.86.2.1^{m}./q.87.1.c./12æ.q.2.5.c./22æ q.27.3.c. prin. 4 d.17.q 1.ar.4.q 1.c./Ver.q.28.7.8.c./Anima.2.lec.24.

¶ Immo diſpoſitio reducitur ad formā, ad quam diſponit. 3.d. 13.q.3 1.c./4.d.2.q.2.ar.1.q.1.2^{m}./Phi.3.lec.1.prin.

¶ Reſpondeo dicendum, ſicut Dubio.524.

642 ¶ Quòd forma nō latitat, contra Anaxagorā, nec eſt totaliter Forma.103. ab ideis, contra Platonē, nec ab intelligentia contra Auicennā. Sed educit de poª materiæ, ab agente naturali, ſm Ariſtotelem. 1ª.q.45.8.c./q.95.4.c./q.91.2.c./q 110.2.c./12æ.q 63.1.c./2.d. 1.q.1.4.4^{m}. d.18.q.2.3.c./3.d.33.q.1.art.2.q.1.2./ꝯ.3.cº.69 / Verit.q.11.1.c./Poª.q 3.8.11.c./Spū.2.8^{m}./Verit.q.1.8.11.c./ Opuſc.34./Meth.7.lect.7./Lect.8. Lect.9.

¶ Oppoſitum videtur dicere. 1ª.q.65.4.c. 1ª.c 1.d.36.q.4.1. c./ꝯ.3.cº.24./Poª.q.3.8.18^{m}.

¶ Reſpondeo dicendum dupliciter. ſ. primo, ꝙ quia dicitur in ſecundo Poſt^{m}. ꝙ differentiæ eſſentiales rerum ſunt nobis incognitę, ideo dicuntur formæ rerum latitare nos.

¶ Secº d^{m}. ꝙ formæ rerū quæ ſunt in materia veniūt ab intelligentiis, nō quidē per fluxum, ſed per motū, vt hꝛ. 1ª.q.85.4.1^{m}.

Forma.105. 643 ¶ Quòd nulla creatura, poteſt producere formam ſubſtantialem, niſi educendo eam de potentia materiæ. 1.d.14.q.3.c./4.d.5.q.1.ar.3.q.3.3m./Poª.q.5.1.c./5m.

¶ Oppoſitum uidetur dicere. 2.d.1.q.1.3.o. / 4.d.5.q.1.artic.3.q.3.5m.

¶ Reſpondeo dicendum, ſicut Dubio.410.

Forma.107. 644 ¶ Quòd inchoatio formarum improbatur. 3ª.q.32.4.c./3m./2.d.18.q.1.2.c.3.d.3.q.2.1.c./6m./Meth.7.lect.8.Phy.1.lec.12./Liº.2.ſi.

¶ Immo in ipſa potentia, eſt quodammodo actus, ideſt forma. 12ſ.q.27.3.c./2.d.18.q.1.art.2.c.ſi.

¶ Reſpondeo dicendum, quod illa potentia non eſt potentia actiua, ſed aptitudo naturalis & eſſentialis ipſius materiæ ad formam, vt habetur.1ª.q.80.1.c.

Forma.109. 645 ¶ Quòd quamlibet formam ſequitur aliqua inclinatio, quæ eſt appetitus rei habentis illam formam, 1.q.80.1.c.

¶ Oppoſitum videtur dicere.Phy.1.lect.12.prin.Liº.2.ſi.

¶ Reſpondeo dicendum, ſicut Dubio..1171.

Forma.111. 646 ¶ Quòd formæ ſubſiſtentes, non habent cauſam aliam formalem ſui eſſe, & ſuæ voitatis, nec cauſam agentem per tranſmutationem materiæ, de potentia ad actum, ſed producẽtem totam ſubſtantiam.1ª.q 61.1 2m.

¶ Oppoſitum videtur dicere a ſimili. 12ſ.q.55.4.1m./Verit. q.1.2.1m./7m.

¶ Reſpondeo dicendum, ſicut Dubio.121.

Forma.123. 647 ¶ Quòd forma ſubſtantialis non incipit eſſe in materia, niſi in vltimo inſtanti alterationis.Quol.2.q.4.1.c /Quol.7.q.4.2.c./Meth.12.lect.3.

¶ Immo non datur vltimum inſtans, in quo prior forma ſubiecto ineſt.12ſ.q.113.7.5m./Ver.q.27.2.10m.

¶ Reſpondeo dicendum, ſicut Dubio.744.

Forma.125. 648 ¶ Quòd intenſio & remiſſio formarum nunquã cauſat diuerſitatem ſpeciei, ſed quandoq; conſequitur eam.12ſ.q.72.8.1m./2.d.32.q.1.1.4m./3.d.9.q.2.1.4m.

¶ Oppoſitum videtur dicere. 1ª.q.50.4.2m./12ſ.q.18.11.1m./q.60.5.3m. q.72.8.1m.

¶ Reſpondeo dicendum, quod magis & minus ex formis diuerſorum graduum, diuerſificant ſpeciem, non autem ſecundum intẽſionem graduum eiuſdem formę, vt habetur in primis locis.

Forma.130. 649 ¶ Quòd quantitas formæ, eſt duplex, ſcilicet per accidens, ſecundum ſubiectum, & per ſe tripliciter, ſcilicet ab agente a diſpoſitione ſubiecti, & ab obiecto, inquantum eſt habitus. Ma.q.7.2.c.

¶ Immo quantitas formæ, ex parte diſpoſitiuus reducitur ad formam.4.d.17.q.8.ar.4.q.1.c.

¶ Reſpondeo dicendum, ſicut Dubio.524.

Forma.146. 650 ¶ Quòd non eſt poſſibile plures formas ſubſtantiales ſimul eſſe in eodem corpore.1ª.q.76.3.c /4.o./2.d.12.4.c./d.18.q.1.2.c./4.d.44.q.1.ar.1.q.1.4m/.ſ.2.cº.57./Liº.4.cº.80/Ve.q.15.2.12m. Poª.q.3.9.9m./q.8.4.2m./Spũ.1.9m./3.1./10m. Anima.9.11.c./18.15m./Quolib.1.q.4.1.c./Quolib.8.vel.9.q.5.1.c./Quol.10.vel 11.5.c /Quol.12.10.o./Opuſc.3.cº.90/Opuſc.29./Opuſc.33.prinº./Opuſc.42.cº.15./16./17./Meth.2.lec.3.ſi./Liº.7.lect.12.ſi./Anima.2. Lect.2.prinº.

¶ Oppoſitum videtur dicere.Meth.5.lect.17.

¶ Reſpondeo dicendũ, quod in hoc concordat ſanctus Doctor dicens. Non hoc dicimus, quaſi in vno, & eodem indiuiduo multiplicentur formæ ſecundum numerum generum, & differentiarum, vt ſcilicet in homine ſit aliqua forma a qua eſt homo, & aliqua a qua eſt animal, & huiuſmodi, ſed quia neceſſe eſt, quod in rerum natura tot gradus formarum inueniantur, quot inueniuntur genera ordinata, & differentiæ. Eſt enim in rebus inuenire aliquam formam, quæ eſt ſubſtantia, & non eſt forma corporis, & aliquam quæ eſt forma corporis, ſed non eſt forma corporis animati, & ſic de aliis, vt habetur. Meth.2.lect.5.

Forma.157. 651 ¶ Quòd accidentalis forma non habet potentiam actiuam, ſed eſt potentia compoſiti, vt calor ignis.1ª.q.77.1.3m.

¶ Oppoſitũ videtur dicere a ſimili. Anima.2.lect.2.prin.

¶ Reſpondeo dicendum, quod non habet potentiam actiuam qua agat effectiue, ſed qua agat formaliter.

Fortitudo.30. 652 ¶ Quòd propria materia fortitudinis, ſũt timores & audaciæ, in maximis terribilibus.1ª.q.59.4.3m./22ſ.q.186.1.c./3.d.33.q.2.ar.2.q.2.o.

¶ Oppoſitum videtur dicere.22ſ.q.127.2.o.

¶ Reſpondeo dicendum, ſicut Dubio.255.

Fortitudo.33. 653 ¶ Quòd fortitudo eſt circa difficiliora, non autem circa meliora quàm iuſtitia, quæ in bello & in pace vtilis eſt, non autem fortitudo, ſed tantum in bello. 22ſ.q.58.12.c./3m.

¶ Immo fortitudo eſt vtilis, & in pace. 22ſ.q.123.2.2.1m./5m.

¶ Reſpondeo dicendum, quod fortitudo eſt vtilis in pace, ſed non principaliter, immo principaliter in bello, vt habetur in locis primo allegatis.

654 ¶ Quòd fortitudo eſt principalior magnanimitate. 22ſ. q. 129 5.c./3m. Fortitudo.40

¶ Oppoſitum videtur dicere a ſimili. 22ſ.q.161.5.2m./Verit. q.1.12.4m.

¶ Reſpondeo dicẽdum, quod fortitudo eſt principalior, quia magis repugnat firmitati animi arduum in malis circa quod eſt fortitudo, quàm arduum in bonis, licet enim bonum ſit ſimpliciter principalius quam malum, malum tamen eſt principalius quantum ad hoc quod arduum in malis magis repugnat firmitati animi, vt habetur.22ſ.q.120.5.3m.

655 ¶ Quòd ſancti in patria habent fortitudinem mouendi totam terram. Ver.q.4.4.12m. Furtitudo.41.

¶ Immo terra eſt immobilis.Ma.q.16.9.8m./Cæ 2.lect.21.ſi.

¶ Reſpondeo dicendum dupliciter.ſ. primo quod dicuntur habere virtutem mouẽdi totam terram & habere virtutem infinitã reſpectu inferiorum, inquantum non poteſt ab inferioribus cõprehendi, ſed ſuperexcedit ea. Non autem ita quod indifferenter omnem effectum producere poſſit, vt habetur.Ma.q.16.9.8m.

¶ Secundo dicendum, quod terra dicitur immobilis quo ad virtutes naturales, dicitur tamen tota poſſe moueri virtute diuina per fortitudinem & virtutem ſanctis in patria cõicatam.

656 ¶ Quòd frui eſt actus voluntatis.12ſ q.11.1.1m./4.c./2m. Frui.4.

¶ Oppm videt dicere.1ª.q.26.2.o./12ſ.q.3.4 o.Opuſ. 3.c.107.

¶ Reſpondeo dicendum dupliciter.ſ.primo, quod frui eſt actus in ordine ad intellectum, vt habetur.12ſ.q.11.1.1m./4.c./2m.

¶ Secundo dicendum, quod addendum fuiſſet, quod frui non eſt ille actus abſolute, in quo conſiſtit beatitudo, ſed ſupra ipſum addit, frui enim complectitur actus intellectus, in quo eſt eſſentia beatitudinis, & omnem actum qui ſequitur, quaſi perfectionẽ aliam addens ſupra actum intellectus, vt puta delectationem & huiuſmodi, quæ perficit operationem intellectus beati, ſicut pulchritudo iuuentutem, vt habetur. Opuſcul. 51.cap.3./Opuſc.72.q.2.

657 ¶ Quòd fides eſt fundamentum aliarum virtutum, quia eſt prior eis, & ſuſtentat eas. Fortitudo autem firmat contra aduerſa, humilitas contra proſpera. Timor contra culpam futuram. Pœnitentia cõtra præteritam. 22ſ.q.161.5.2m./3ª.q.84.6.2m./3.d.23.q.2.5.2m./4.d.14.q.1.ar.2.q.3.o./Verit.q.1.1.2.24m. Fundamentũ.

¶ Oppoſitum videtur dicere. 22ſ.q.4.7.o.

¶ Reſpondeo dicendum, quod fides dr fundamentum virtutũ, eo quod ſuper eam aliæ virtutes firmentur, ſicut ſupra aliquid immobile, ſed fortitudo dicitur fundamentum, quia eſt virtus Cardinalis quaſi principalis, eo quòd per eam quaſi per hoſtium verſum in cardine introitur in domum Dei, vt habetur. Verit. q.1.12.24m.

658 ¶ Quòd peccatum non habet fundamentum ex auerſione, quæ nihil eſt, ſed ex conuerſione, quæ aliquid eſt 2.d.42.q.2.1.1m. Fundamentũ.

¶ Oppoſitum videtur dicere.4.d.15.q.1.2.1m.

¶ Reſpondeo dicendum, quod peccatum non habet fundamentũ ex auerſione ſecundum veritatem, ſed ſecundum apparentiã.

659 ¶ Quòd materia ſimpliciter prima & nuda, eſt immediatum ſubiectum primum generationis & corruptionis, aliorum autẽ motuum, ſecundum prius & poſterius. 2.d.1.q.1.2.c./d.12.1.5m./3.d.21.q.1.3.5m. Generatio.7.

¶ Immo in generatione ſimpliciter, nihil manet, quia totum mutatur in totum. Gen.1.lect.9.ſi.

¶ Reſpondeo dicendum, quod in generatione nihil manet vt quid determinatum, vt etiam habetur. Dubio 516.

660 ¶ Quòd ad generationem naturalem, non requiritur aliqua potentia actiua in materia. 3ª.q.32.4.c./3m./2.d.18.q.1.2.c./3.d.3.q.2.1.c./6m.Meth.7.lect.8. Phy.6.lect.3.prinº.Lect.2.ſi. Generatio.9.

¶ Oppoſitum videtur dicere.12ſ.q.27.3.c.

¶ Reſpondeo dicendum, ſicut Dubio.644.

661 ¶ Quòd in generatione tota virtus actiua, eſt ex parte maris, & paſſio ex parte fœminæ. 3ª.q 32.4.c./q 67.4.3m. Generatio.11

¶ Immo in generatione, fęmina ſe habet actiue, 3ª.q.31.5.3m./q.35.3.3m./Ʒ.4.cº.44.ſi./Meth.7.lect.8.ſi.

¶ Reſpondeo dicendũ, quòd in generatione, fœmina ſe habet actiue ſolum quo ad præparationem materiæ, non autem quo ad actum generationis in conceptione prolis, vt habetur. 3ª.q.32 4.c./q.67.4.3m.

662 Quòd diuerſus modus generationis, & emanationis rerum, & ſecundum diuerſitatem naturarum. Ʒ.4.cº.11. Generatio.3

¶ Oppoſitum videtur dicere a ſimili. Phy.7.lect.8.prinº.

¶ Reſpondeo dicendum, ſicut Dubio.908.

663 ¶ Quòd accidẽtia ſpeciei & indiuidui ſm corpus, poſſunt trãſfundi a generante in genitũ, non aũt accidentia ſm animã.2.d.20.q.2.3.c./d.33.q.1.1.1m./3.d.3.q.1.ar.1.q.1.o./Ma.q.4.8.c. Generatio.4

¶ Oppm.vř dicere, quo ad accidẽtia ſm aiam. Ver.q.23.5.c.

¶ Rnº dm, quod nõ dicit in oĩbus, ſed quod filius aſſimilat parẽti nõ ſolũ in natura ſpẽi, ſed in multis aliis accidẽtibus, vt hř. Ve.q.23.5.c.

664 ¶ Quòd in ſtatu innocentiæ fuiſſet generatio per coitum. 1ª. q.98.o./2.d.20.q.1.o. Generatio-

¶ Oppoſitum

¶ Oppoſitū videtur dicere a ſimili.1^{a}.q.98.2.4^{m}.
¶ Reſpondeo dicendum,ſicut Dubio.738.

Gñatio.75. 665 ¶ Quòd ſpiritus ſanctus non poteſt communicare patri in generatione filii, quia generatio eſt tantum ab vno, & nihil pōt eſſe principium ſui principii.1.d.11.1.8^{m}.
¶ Oppoſitum videtur dicere a ſimili.1.d.6.2.0./d.10.1.c./3^{m}./d.13.3.4^{m}.
¶ Reſpondeo dicendum, ꝙ in hoc eſt ſimile, ꝙ ſicut ſpiritus sanctus per voluntatem, eſt ſicut ratio cuiuslibet operis voluntatis, ſic etiam filius producitur vt ars omnium eorum quæ per intellectum diuinum conſtituta ſunt, non autem ꝙ ſpiritus ſanctus communicet patri in generatione filii, vt habetur in locis primo allegatis.

Gñatio.76. 666 ¶ Quòd eſſentia,ideſt paternitas, eſt principium quo pater generat.1.d.5.q.1.1.2.0.
¶ Immo potentia generandi,eſt eſſentia principaliter,& paternitas non eſt quo pater generat, cum ſit quaſi quædam forma indiuidualis.1^{a}.q.39.5.5^{m}.
¶ Reſpondeo dicendum,ꝙ non eſt contradictio ſi dicatur,ꝙ eſſentia eſt res generans,& res non generans, quia primo modo res in diuinis,tenetur pro perſona. Secundo vero modo pro eſſentia,vt habetur.1^{a}.q.39.5.5^{m}.ſi.

Gñatio.78. 667 ¶ Quòd philoſophi non cognouerunt diuinam generationē, licet cognoſcerent diuinam naturam,quia non comprehenderunt eam.1.d.3.q.1.0./Io.prolo.prin^{o}.
¶ Immo philoſophi non cognouerunt diuinam naturam. 1^{a}.q.12.11.0.
¶ Reſpondeo dicendum tripliciter.ſ.primo, ꝙ philoſophi nō cognouerunt diuinam naturam,vel generationem a priori,ſed per effectus.
¶ Secundo dicendum,ſicut Dubio. 366.

Gñatio.80. 668 ¶ Quòd nec beati illam ineffabilem generationem ſciūt, quia non comprehendunt naturam Dei.1^{a}.q.12.7.0.
¶ Immo beati in patria habent meritū ſpei,& noſcunt illā ineffabilem generationem.1^{a}.q.12.7.1^{m}./Opuſc.3.c^{o}.164.
¶ Reſpondeo dicendum,ſicut Dubio.366.

Gentiles.1. 669 ¶ Quòd gentiles poſſunt cognoſcere Deum vnum ſimplicem, & æternum.Opuſc.3.c^{o}.36.
¶ Immo gentiles non habuerunt fidem Dei.Pſal.23.
¶ Reſpondeo dicendum,ꝙ gentiles poſſunt cognoſcere prædicta,ſed incomplete. Sunt enim & alia nobis de Deo tradita in doctrina Chriſtianæ religionis, ad quam peruenire non potuerunt,circa quæ ſecundum Chriſtianam fidem vltra humanum ſenſum inſtruimur, vt habetur.Opuſc.3.c^{o}.36.ſi.

Genus.2. 670 ¶ Quòd genus reſpectu ſingularium, eſt vt formale,ſed reſpectu ſpeciei,eſt vt materiale.1^{a}.q.85.3.4^{m}.
¶ Oppoſitum videtur dicere a ſimili.Phy.2.lec.5.ſi.
¶ Reſpondeo dicendum,ſicut Dubio.359./514.

Genus.5. 671 ¶ Quòd proprius modus prędicandi,debetur cuilibet generi, non autem ſpeciei.1^{a}.d.8.q.4.3.c.ſi./d.22.3.2^{m}.
¶ Opp^{m}.videtur dicere a ſimili.12e.q.18.2.c.ſi./2.d.34.2.1^{m}./Ma.q.1.1.11^{m}.
¶ Reſpondeo dicendum, ꝙ genus accipitur duob^{9} modis. Vno modo vt diſtinguitur contra ſpeciem,& ſic habet propriū modum prædicandi,magis quàm ſpecies. Alio modo accipitur pro ſpecie,eo modo loquendi, quo dicimus, humanum genus totā humanam ſpeciem,& ſic non habet proprium modū prædicādi diſtinctum a modo ſpeciei,vt habetur.12e.q.18.2.c.ſi.

Genus.11. 672 ¶ Quòd genus eſt de ſubſtantia participantis ipſum. Quolib. 2.q.2.1.c.
¶ Immo genus non prædicatur per participationem de ſpeciebus,ſed per eſſentiam.Meth.7.lec.3.ſi.
¶ Reſpondeo dicendum, ꝙ licet genus prædicetur per eſſentiam de ſuis ſpeciebus, & non participationem, tamquam omnino extraneum ab eis, participatur tamen a ſpeciebus tamquam ſuperius a ſuis inferioribus.

Genus.24. 673 ¶ Quòd aliquid eſt in aliquo genere dupliciter.ſ. vel per ſe & directe vt ſpecies eius,& ea de quibus prædicatur genus, vel reductiue & idirecte,vt prin^{a} generis,negationes,& priuationes. 1^{a}.q.3.5.c./12^{e}.q.72.6.3^{m}./1.d.28.q.1.1.3^{m}./2.d.3.q.1.1.1^{m}./d.35.3.1^{m}./2^{m}./Opuſc.42.c^{o}.10./13.
¶ Immo nulla priuatio eſt de eſſentia alicuius entis in genere collocati.2.d.40.1.3^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.464.

Genus.27. 674 ¶ Quòd pars non habet proprie genus,nec ſpeciem.3.d.6.q.1.ar.1.q.2.3^{m}./Anima.1.c.
¶ Oppoſitum videtur dicere a ſimili.1^{a}.q.75.2.1^{m}.
¶ Reſpondeo dicendum,ſicut Dubio.173./673.

Genus.35. 675 ¶ Quòd in omni re quæ eſt in genere, differt eſſe ab eſſentia. 1^{a}.q.3.5.c./1.d.8.q.4.2.c./d.19.q.4.2.c./2.d.3.q.1.1.1^{m}./Po^{a}.q.7.3.c./Opuſc.30.lec.8./Opuſc.42.c^{o}.1.vſq; c^{o}.6.
¶ Oppoſitum videtur dicere a ſimili.Meth.4.lec.2.
Reſpondeo dicendum,ſicut Dubio.114.

676 ¶ Quòd geometræ modico ſtudio acquirit ſcientiam cōcluſionis numquam conſideratæ.12^{e}.q.65.1.1^{m}. Geometra.1.
¶ Oppoſitum videtur dicere.12^{e}.q.51.4.3^{m}./q.54.4.3^{m}.
¶ Reſpondeo dicendum,ſicut Dubio.1108.

677 ¶ Quòd gratia differt eſſentialiter a qualibet alia virtute. 12^{e}. Gratia.9.
q.110.3.0./4.c./3^{a}.q.7.1.c./q.62.2.c./q.89.1.c./2.d.26.4.6.0./3.d.27.q.2.art.4.q.3.2^{m}./q.4.c./4.d.1.q.1.art.4.q.5.0./d.7.q.2.ar.2.q.3.c./d.17.q.1.ar.1.q.1.3^{m}./Veri.q.14.5.c./q.27.2.0.
¶ Oppoſitum videtur dicere. 12^{e}.q.60.3.c./22^{e}.q.106.1.0./q.107.2.c.
¶ Reſpondeo dicendum, ꝙ gratia accipitur dupliciter, ſcilicet primo pro eo quo redditur debitum benefactoribus, vt habet. 12^{e}.q.60.3.c.ſi. Et ſic differt eſſentialiter a qualibet alia virtute. Vel pro dono Dei gratuito,& ſic non eſt virtus, ſed eſt auxilium Dei & forma,non quidem intrinſeca virtutum, ſed quaſi prin^{m}a quo virtutes formaliter oriunt,vt habet.12^{e}.q.110.3.c.

678 ¶ Quòd ad habitū gratiæ requiritur præparatio ſubiecti, quæ Gratia.55.
principaliter eſt a Deo,mouente liberum arbitriū, ſecundario aūt a nobis.12^{e}.q.112.2.0./3.c.2^{m}./4.c./q.113.3.c./7.c./22^{e}.q.24.10.3^{m}./4 d.4.q.1.ar.3.q.4.1^{m}./d.17.q.1.ar.2.q.1.2.0./ar.3.q.1.0./d.20 ar.1.q.1.c./Pſal.2./He.12.lec.3.a med.
¶ Immo in his qui non per propriam voluntatem culpam incurrunt & vſum voluntatis non habent,non exigitur ex parte eorum aliqua præparatio, ſicut in pueris patet in baptiſmo. 4.d.17.q.1.ar.2.q.1.c.ſi.
¶ Reſpondeo dicendum,ſicut Dubio.269.

679 ¶ Quòd homo in gratia exiſtens,indiget auxilio Dei, mouēte Gratia.64.
ad recte agendum,non aūt alia gratia habituali.12^{e}.q.109.9.0.
¶ Immo homo magnanimus, nullo indiget.22^{e}.q.129.6.1^{m}.
¶ Reſpondeo dicendum,ꝙ nullo indiget ad recte agēdum,modo humano, & quo ad auxilium hominum, ſed bene indiget auxilio Dei mouēte ad recte agendū,vt habetur in primo loco.

680 ¶ Quòd nulla creatura poteſt cauſare gratiam, ſed ſolus Deus Gratia.66.
infundit eam immediate.12^{e}.q.76.2.2^{m}./q.109.7.c./q.112.1.0./3.2^{m}./3^{a}.q.62.1.c./3^{m}./5.c./q.64.1.c./1.d.14.q.2.1.c./q.3.c./2^{m}./d.15.q.1.1.4^{m}./q.3.1.2^{m}./d.16.4.0./d.40.q.4.1.3^{m}./2.d.11.q.1.1.2^{m}./d.26.2.c./3.d.13.q.2.1.c./1^{m}./3^{m}./d.19.ar.1.q.1.c./4.d.1.q.1.art.4.q.1.c./2^{m}./q.3.1^{m}./d.5.q.1.art.3.q.1.c./d.14.q.2.2.0./4.c./d.18.q.1.ar.1.q.1.3^{m}./ar.3.q.1.c./d.19.q.1.ar.2.q.1.c./Ver.q.27.1.3^{m}.3.0./4.c.ſi./Ro.5.lec.4.ſi./Eph.1.lec.3.
¶ Oppoſitum videtur dicere.3^{a}.q.13.2.0.
¶ Reſpondeo dicendum,ꝙ creatura non cauſat gratiam anthoritatiue,ſed miniſtrando ſacramenta in quibus cōfertur gratia, vt habetur.3.d.19.ar.1.q.1.c./4.d.18.q.1.ar.3.q.1.1^{m}.

681 ¶ Quòd ſacramenta & ſacerdos veteris legis,oſtendebant gra- Gratia.90.
tiam Dei vt futuram, & nihil ad eam operabantur. Sed in lege noua oſtendunt eam vt præſentem, & ad eam operantur diſpoſitiue, & inſtrumentaliter tantum. 4. diſt. 18. q. 1. artic.3.q.1.1^{m}.
Oppoſitum videtur dicere a ſimili.4.d.1.q.2.ar.4.q.2.c.
¶ Reſpondeo dicendum,ſicut Dubio 343./343./344./680.

682 ¶ Quòd carentia gratiæ imputatur homini, quia per liberum Gratia.94.
arbitrium poteſt præſtare & non præſtare impedimentum gratiæ.Ps.3.c^{o}.159./160.
¶ Oppo^{m}.videtur dicere. 22^{e}.q.2.9.1^{m}./3.d.30.3.5^{m}./4.1^{m}./Verit.q 29.6.c.
¶ Reſpondeo dicendum, ꝙ ex parte liberi arbitrii poteſt homo præſtare impedimentum, vel non præſtare. Sed ex parte gratiæ mouentis ad merendum gloriam, cum præmium beatitudinis facultatem humanæ naturę excedat per naturalia pura,ad illud merendum homo non poteſt ſufficere. Et ideo requiritur gratia, per quam mereri poſſit, vt habetur. Verit. q.29.6.c.ſi.

683 ¶ Quòd ſacramenta ex ſecunda ſanctificatione,ideſt ex vſu eorum,habent quòd cauſant gratiam,non autem ex prima. 3^{a}.q.62.4.3^{m}./4.d.7.q.1.ar.3.q.3.1^{m}. Gratia.97.
¶ Immo hoc habent ex prima.i.ex inſtitutione.3^{a}.q.66.2.c.
¶ Reſpondeo dicendum, ꝙ hoc habent ex prima inchoatiue, ſed completiue ex ſecunda inſtitutione. Vnde tunc videtur aliquod ſacramentum inſtitui, quando accipit virtutem producendi ſuum effectum, ſicut baptiſmus tunc vere inſtitutus fuit, quantum ad ipſum ſacramentum, quando Chriſtus eſt baptizatus, & tunc uirtutem inchoatiue accepit, & in vſu compleuit.

684 ¶ Quòd minima gratia poteſt reſiſtere cuilibet concupiſcentiæ,& mereri vitam æternam.3^{a}.q.62.6.3^{m}./q.70.4.c./3.d.31.q.1.3.0./Ver.q.2.10.4^{m}. Gratia.142.
¶ Oppoſitum videtur dicere a ſimili.3.d.31.q.1.3.2^{m}.
¶ Reſpondeo dicendum,ꝙ pōt mereri reſpectu præmii accidētalis,non autem reſpectu pręmii ſubſtantialis, vt habetur. 3.d.31.q.3.3.1^{m}.

Gſa.174. 685 ¶ Quòd homo ſine auxilio Dei gratuito, non poteſt ſe ad gratiam præparare. 1^{2}.q.62.2.0./12ſ.q.109.6.0./ꝯ.4.c^{o}.72./Verit. q.24.15.0./Quol.1.q.4.2.0.

¶ Oppoſitũ videtur dicere. 2.d.5.q.21.1.0/d.28.4.0.

¶ Reſpondeo dicendum, ſicut Dubio.689.

Gſa.178. 686 ¶ Quòd homo in ſtatu naturę integrę, poterat ſine gratia habituali, vitare omnia & ſingula peccata mortalia, & venialia, nõ autem ſine auxilio Dei. 12ſ.q.109.8.c./Veri.q.27.5.3^{m}.

¶ Immo ex ſolo libero arbitrio hoc poterat. 2.d.5.q.2.1.0./d.28.4.0.

¶ Reſpondeo dicendum, ſicut Dubio.689.1048.

Gſa.181. 687 ¶ Quòd homo exiſtens ſine gratia, & in peccato mortali, nõ poteſt diu pſiſtere, qn ruat in aliud peccãm mortale. 12ſ.q.109.8.0./ꝯ.3.c^{o}.160./157./1ſ.Co.12.le.2./He.10.circa med.B.

¶ Immo exiſtens in peccato mortali, poteſt per liberum arbitriũ, ſine gratia habituali vitare omnia & ſingula peccata mortalia, non autem ſine auxilio Dei. 2.d.20.q.2.3.1^{m}./d.28.2.0.

¶ Reſpõdeo dicendum, ꝙ circa hoc fuit duplex opinio doctorum. Et loquitur S. Th. aliquando ſm vnam, & aliquando ſm aliam opinionem, cum nõ ſint oppoſitæ, vt habetur. Veri.q.22.5.7^{m}./q.24.1.10^{m}./12^{m}. Nam vt dicit. Veri.q.24.12.0. Prima opinio verificatur quantum ad hoc, ꝙ ſi homo velit conari ad reſiſtendũ, poteſt ex libero arbitrio vitare ſingula peccata mortalia. Secunda vero opinio verificatur quantum ad hoc, ꝙ voluntate habituata in malo per adhæſionem ad finem indebitũ, non poteſt homo ſemper actualiter omnia conſideranda præcogitare. Et in repentinis neceſſe eſt, ꝙ homo agat ſm habitũ, ſm Ariſtotelem in ſecundo Ethicorum, ſicut econuerſo facilitas ad opera virtutum, poteſt eſſe ex duobus. ſ. ex conſuetudine, & ex forti inhæſione ad obiectum. Secundam facilitatem, etiam facit virtus infuſa ſtatim a principio, non autem prima, vt habetur. 4.d.14.q.2.2.5^{m}.

Gſa.183. 688 ¶ Quòd homo ſine gratia, poteſt vitare ſingula peccata mortalia, non autem omnia. 12ſ.q.63.2.2^{m}./q.109.8.0./ꝯ.3.c^{o}.160./Verit.q.22.5.7^{m}./q.24.1.10^{m}./12^{m}./12.0./1ſ.Corinth.12./lec.2.a med.b.He.10.lec.3.prin.

¶ Immo per peccatum homo incurrit neceſſitatem peccandi venialiter, & non mortaliter. 2.d.20.q.2.3.5^{m}./d.28.2.0.

¶ Reſpondeo dicendum dupliciter. ſ. primo, ſicut Dubio. 687.

¶ Secundo dicendum, ꝙ quædam ſunt peccata mortalia, quæ homo ſine gratia nullo modo vitare poteſt, ſcilicet quæ directe opponũtur virtutibus theologicis, vt habetur. 12ſ.q.63.3.2^{m}.

Gſa.185. 689 ¶ Quòd quædam ſunt peccata mortalia, quæ homo ſine gratia nullo modo vitare poteſt. ſ. quę directe opponũtur virtutibus theologicis. 12ſ.q.63.2.2^{m}.

¶ Immo ex ſolo libero arbitrio, ea vitare poteſt. 2.d.5.q.2.1.0./d.28.4.0.

¶ Reſpondeo dicẽdum dupliciter, ſcilicet primo a ſimili, ꝙ ad eliciendum actum conuerſionis in Deum ſufficit liberum arbitrium quod ſe ad habendam gratiam per hunc actum præparat & diſponit. Sed efficacia vitandi peccatum & conuerſionis ad meritum, non poteſt eſſe niſi per gratiam, vt habetur. 2.d.5.q.2.1.0.

Graue.1. 690 ¶ Quòd graue & leue, habent in ſe principium actiuum, & formale ſui mot9. 12ſ.q.36.2.c./2.d.18.1.c./3.d.3.q.2.1.6^{m}./d.22.q.3.ar.2.q.1.c./4.d.43.ar.1.q.3.c./ꝯ.3 c^{o}.34.4^{m}./5^{m}./7^{m}./Li^{o}.4.c^{o}.96.$prin^{o}$./Po^{a}.q.5.5.c./Opuſc.32.

¶ Immo non habent in ſe principium actiuum ſui motus, ſed tantũ paſſiuũ. 3^{a}.q.32.4.c./Meth.5.lec.12.$prin^{o}$./Phi.2./Cæ.1.lec.3./Li^{o}.2.lec.2./Li^{o}.3.lec.6.

¶ Reſpondeo dicẽdum, ꝙ principium actiuum motus, poteſt ſumi dupliciter. ſ. vt principium quod, & vt principium quo. Primo modo forma naturalis, ideſt grauitas vel leuitas, non eſt principium actiuum, ideſt motor grauium vel læuium, vt habetur. 2.d.14.3.c. Sed ſecundo modo reſpectu motoris, ideſt generantis a quo eſt, ſic eſt principium actiuum, quo generans dicitur mouere grauia & læuia, inquantum generando ipſa, dat eis formam, qua mouentur. Sed prout ſe tenet ex parte mobilis, ſic eſt principium paſſiuum, vt etiam dicetur Dubio.691.

Graue.3. 691 ¶ Quòd forma naturalis, non eſt motor grauium & læuium, licet ſit principium motus eorũ. 2.d.14.3.c./ꝯ.3.c^{o}.23.4^{m}./Veri.q.22.3.c./q.24.1.c./Cę.3.lec.6.

¶ Oppoſitũ videtur dicere. 3^{a}.q.32.4.c./Cæ.1.lec.3./Li^{o}.2. lec.2./Li^{o}.3.lec.6.

¶ Reſpondeo dicendum, ꝙ forma naturalis, non eſt motor grauiũ & leuiũ, vt $prin^{m}$ actiuum, i. effectiuũ, ſed vt $prin^{m}$ actiuũ. ſ. formale. Nam ſicut põt colligi. 2.d.14.3.c. $prin^{m}$ actiuũ eſt duplex. ſ. $prin^{m}$ quod. i. ipſe motor, & $prin^{m}$ quo. i. forma qua aliquid mouetur. Grauia igitur & læuia, habent in ſe $prin^{m}$ actiuũ ſui motus, ſecundo modo. ſ. formam naturalẽ, ſeu ſubſtãtialem, vt $prin^{m}$ actiuũ motus mediatum, ſed grauitatẽ & leuitatem, vt $prin^{m}$ actiuũ motus immediatũ, vt habet. 2.d.14.5.2^{m}.

Sed vtraq; inquantũ eſt forma, dicitur principium actiuum formale. Sed vt motor ſeu generans non mouet niſi per formam. i. dando formam naturalẽ, & dãdo grauitatẽ, vel leuitatem, ſicut forma naturalis, dicitur principium actiuum. Inquantum aũt forma naturalis ſe tenet ex parte mobilis, ſic dicitur $prin^{m}$ paſſiuum. Primo aũt modo, forma naturalis non eſt motor, nec eſt principium actiuum. ſ. principium quod, quia grauia & læuia affectiue mouentur per ſe a motore, ſiue a generante, ſed per accidens a remouente prohibens, vt habet. 1^{a}.q.18.1.2^{m}./q.105.2.c./12ſ.q.25.1.1^{m}./2.d.14.3.c./ꝯ.2.c^{o}.46.3^{m}./9^{m}./Li^{o}.3.c^{o}.23.3^{m}./Phi.8.lec.21.

692 ¶ Quòd idem habitus non ſe habet, quandoque ad bonum, & quandoq; ad malum, ſed bene eadem potentia. 1ſ.q.49.4.3^{m}./q.54.3.0. Habitus.6.

¶ Immo aliquis habit9 ſe habet ad vtrumq;, ſicut & opinio ad verum & ad falſum. 12ſ.q.55.4.c./Verit.q.1.2.c.

¶ Reſpondeo dicendum, ꝙ idem habitus ſe habet ad vtrumq;, non quidem per ſe directe ſemper, ſed per abuſum, vt habetur. 22ſ.q.162.2.3^{m}./Ma.q.8.2.c./1^{m}.

693 ¶ Quòd habitus diſtinguuntur ſpecie, ſm principia actiua eorum, ſecundum naturam, & ſecundum obiecta ſpecie differentia. 12ſ.q.54.2.0./3.c./q.60.1.c./q.63.4.c. Habitus.11.

¶ Oppoſitum videtur dicere a ſimili. Phi.7.lec.8. $prin^{o}$.

¶ Reſpondeo dicendum, ſicut Dubio.908.

694 ¶ Quòd portans habitum religionis profitentis ſolenniter ex voto, vltra annum, obligatur ad religionem. 4.d.38.q.1.art.3.q.1.5^{m}. Habitus.22.

¶ Oppoſitum videtur dicere a ſimili. Quol.10.11.1^{m}.

¶ Reſpondeo dicẽdum, ꝙ vtriuſq; voti tranſgreſſio. ſ. voti ſimplicis, & voti ſolennis, inducit reatum peccati mortalis, ex hoc ꝙ vtrumq; æqualiter obligat apud Deum. Sed quantum ad impedimentum matrimonii, non habet ad vtrumq; votum æqualem efficaciam. Nam per votum ſolenne, transfert ſe vouẽs quaſi in corporale obſequium ipſius Dei, per ſuſceptionẽ ordinis, vel per introitum religionis. Quod autem aliquis ſemel vni dedit, non poteſt poſtmodum alteri dare.

695 ¶ Quòd vnus habitus non poteſt eſſe duarum potentiarum. 4.d.14.q.1.ar.3.q.1.c./Ver.q.14.4.7^{m}. Habitus.41.

¶ Oppoſitum videtur dicere a ſimili. 12ſ.q.56.2.0./q.60.4.c./Verit.q.27.5.18^{m}.

¶ Reſpondeo dicendum, ꝙ vnus habitus non poteſt eſſe duarum potentiarum æqualiter, ſed bene vnius potentiæ in ordine ad aliam, vt habetur in primis locis, ſicut etiam Dubio 58. adductum eſt.

696 ¶ Quòd habitus omnes qui ſunt in eadem potentia, ſunt eiuſdem generis, licet differant ſpecie, propter differentiam obiectorum formalium. 12ſ.q.54.1.1^{m}. Habitus.45.

¶ Oppoſitum videtur dicere. 1^{2}.q.1.1.2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.1110.

697 ¶ Quòd ex actibus habitus infuſi, non generatur aliquis habitus acquiſitus, ſed præexiſtens augetur, ſeu confirmatur. 12ſ.q.51.4.3^{m}./Verit.q.1.10.19^{m}. Habitus.4

¶ Immo ex actib9 infuſæ charitatis, generatur habitus dilectionis acquiſitus. Veri.q.17.1.13^{m}.

Reſpondeo dicendum, ꝙ ſicut declarabitur Dubio.1130. habitus infuſi & acquiſiti, quandoque ſunt eiuſdem rationis, & eiuſdem ſpeciei, & ſic ex actibus habitus infuſi non generatur aliquis habitus, ſed præexiſtens augetur, vel cõfirmatur, quia duo accidentia ſpeciei non poſſunt ſimul eſſe in eodem ſubiecto, vt ibi probatur, quandoque ſunt diuerſarum ſpecierum & rationũ, ideo poſſunt eſſe ſimul, & tunc ex actibus habitus infuſi, generatur aliquis habitus acquiſitus.

698 ¶ Quòd habitus non eſt in memoria intellectiua, quia non habet operationem. Ideo idem habitus, ſcilicet noticia reducit memoriam & intelligentiam in vnam operationem. 1.d.3.q.5.5^{m}. Habitus.50.

¶ Immo natura & ratio potentiæ eſt, ꝙ ſit principiũ ſui actus. 12ſ.q.48.3.0./4.c.

¶ Reſpondeo dicendum, ſicut Dubio.866.

699 ¶ Quòd nullus habitus operatiuus, conſtituitur ex multis, quia eſt qualitas ſimplex, relata ad multa ſecundum vnum. 12ſ.q.53.2.2^{m}./q.54.4.0. Habitus.53.

¶ Oppoſitum videtur dicere. 22ſ.q.49.4.c./q.52.2.0.

¶ Reſpondeo dicendum, ſicut Dubio. 1099.

700 ¶ Quòd nullus habitus corrumpit omnes potentias animæ. Ver.q.24.10.c./11.c. Habitus.55.

¶ Oppoſitum videtur dicere. 12ſ.q.53.1.3.c.

¶ Reſpondeo dicendum, ꝙ habitus malus non ſemper tollit vſum rationis, ſed intercipitur iudicium rationis, ne actu iudicet in particulari, quod in vniuerſali habitu tenet, ſed ſequitur paſſionis inclinationem, vt conſentiat in illud, in quod paſſio tendit, vt habetur. Veri.q.24.10.c.

¶ Quòd

Habitus.61 701 ¶ Quòd in membris corporis,& in potentiis naturalibus,ſicut non ſunt aliqui habitus operatiui , ita etiam nec in potentiis ſenſitiuis.12ꝭ.q.50.3.3^{m}.
¶ Immo poſſunt in eis eſſe aliqui habitus,quibus bene aut male ad aliquid diſponuntur 12ꝭ.q.50.3.c.ſi.
¶ Reſpondeo dicendum dupliciter,ſcilicet primo , ꝙ in membris corporis,& in eodem corpore ſunt multi habitus, ſecundũ diuerſos modos partium ſed non operatiui,quia ſecundum humores eſt ſanitas,ſecundum partes ſimiles eſt fortitudo vel macies,ſecundum membra vero eſt pulcritudo , vt habetur . 12ꝭ. q.54.1.c.
¶ Secundo dicendum,ꝙ in ipſis etiam interioribus viribus animæ ſenſitiuis apprehenſiuis, poſſunt poni aliqui habitus,ſecundum quos homo ſit bene memoratiuus,vel cogitatiuus , vel imaginatiuus, non autem in exterioribus , vt habetur . 12ꝭ. q. 50.3.3^{m}.
Habitus.71 702 ¶ Quòd non eſt alius habitus principiorum , & concluſionum quæ ex eis eliciuntur, & precipue circa ſingularia. 12ꝭ. q. 57.2. 2^{m}./ 1.d.24.q 2.4.6^{m}.
¶ Immo intellectus eſt habitus principiorum , & ſcientia eſt habitus concluſionum . Poſt. 1.lec.5.prin./ Lec. 6.med./ Lec.44. ſi.
¶ Reſpondeo dicendum,ꝙ ſi accipiantur, vt vnum eſt ratio alterius , ſic vnus eſt habitus eorum . Sed ſi accipiantur ſecundũ ſe,ſic habitus ſunt diuerſi .
Diuerſitas.39. 703 ¶ Quòd eccleſia contra Arrium confitetur vnitatem, ſimplicitatem,ſimilitudinem,& æqualitatem , & negat diuerſitatem,differentiam,ſeperationem,diuiſionem, alienitatem,diſcrepationem, & diſparitatem . 1^{a}.q.31.2.c./ 1.d.2.L. ſi./ d.24.q. 2.1.0./ Po^{a}.q 9.8.0.
¶ Oppoſitum videtur dicere a ſimili,quo ad ſimilitudinem , & æqualitatem, Veri.q.4.4. 2^{m}.
¶ Reſpondeo dicendum,ſicut Dubio.80.
Hæreſis.66. 703 ¶ Quòd hæreſis Manichei, eſt grauior ſecundum genus , quàm idolatria.22ꝭ.q.10.6.c./q.94.3.4^{m}.
¶ Imo idolatria eſt grauiſſimum peccatorum . 12ꝭ.q. 102. 3. 11^{m}./ 22ꝭ.q.94.3.0./ Ma.q.2.10.c./ 1ꝭ.Co1.12.
¶ Reſpondeo dicendum,ſicut Dubio . 716.
Hæreſis 122. 704 ¶ Quòd materiam primam , vel ens vniuerſale , eſſe deum, eſt hæreticum. 1.d.37.q.2.2.1^{m}.
¶ Oppoſitum videtur dicere.2.d.3.q.2.c.ſi.
¶ Reſpondeo dicendum , ſicut Dubio. 476.
Hæreſis 124. 705 ¶ Quòd angelos,vel aliquid aliud præter deum fuiſſe ab æterno,eſt hæreticum. 1^{a}.q.61.2.c./ Po^{a}.q.8.2.c.
¶ Oppoſitũ videtur dicere . Meth. 12.lec.7.princ.Phi.8.lec.2.
¶ Reſpondeo dicendum, ſicut Dubio. 111. 912.
Hæreſis 131. 706 ¶ Quòd prima opinio Neſtorii & Dioſco.quã recitat magiſter in Tertio Sen.d.6 ſ.ꝙ in Chriſto ſunt duæ hipoſtaſes , ſeu duo ſuppoſita,eſt hæretica.3^{a}.q.2.3.c./6.c./q.4.3.c. Vnio. 2.c./Quol. 1.q.2.1.c.ſi./ Io. 14.lec.1.prin.
¶ Immo non eſt hæretica.3.d.6.q.1.2.c.
¶ Reſpondeo dicendũ , ꝙ illa poſitio eſt ſimpliciter hæretica. Sed in Tertio Sent.dicit ipſam non eſſe hæreticam,quantum ad ſpeciales modos vnionis,quos ponebant Dioſcorus , & Neſtorius hæretici .
¶ Secundo dicendum , ꝙ illa poſitio eſt hæretica , quo ad proprietatem verborum,non autem quo ad intentionem ipſorum, quia accipiebant ſuppoſita & hipoſtaſes impropriе.ſ. pro particulari ſubſtantia ſubſiſtente per ſe,ſiue aſſumpta ab alio .
Homo.34. 707 ¶ Quòd ſicut bonum multitudinis eſt maius quam bonum vnius hominis qui eſt de multitudine: ita etiam bonum multitudinis ad qđ illa vnus ordinatur,eſt minus quàm bonum extrinſecum,ad qđ multitudo ordinatur : ſicut bonum ordinis exercitus,eſt minus quam bonum Ducis. 12ꝭ.q.1.8.0./q.3.8.2^{m}./22ꝭ. q.39.2.2^{m}./ 2.d.38.q.1.1.2.c.
¶ Oppoſitum videtur dicere.4.d.38.q.1.a1.4.q.1.3^{m}.
¶ Reſpondeo dicendum,ſicut Dubio.1208.
Homo.40. 708 ¶ Quòd omnes actiones vnius hominis,ſunt vna actio: inquantum ſiunt ab vna voluntate. Sed ſunt plures,ſecundum ſpeciẽ & inquantum ſunt diuerſarum potentiarum & habituum. Vnio. 5.c./3^{m}./ Ethi. 10.lec.5.
Oppoſitũ videť dicere a ſimili. Phi.7.lec.8.princ.
¶ Reſpondeo dicendum,ſicut Dubio.908.
Homo.42 709 ¶ Quòd iſta propoſitio eſt prius vera, Homo eſt ens,quàm iſta, Homo eſt rationalis,quia omnium perfectiones pertinẽt ad perfectionem eſſendi. 1^{a}.q.4.2.c.
¶ Immo iſta prius eſt vera . Anima rationalis ineſt homini , ꝙ iſta,homo eſt ens,cum in homine non ſit alia forma a qua ſit homo,& alia a qua ſit animal vel ens. Meth.2.lec.4.
¶ Reſpondeo dicendum ꝙ prima prius eſt vera via generationis,ſed ſecunda via gradus pfectionis,vt habetur. 1^{a}.q.77 6.1^{m}.
Honor.4. 710 ¶ Quòd honor eſt maximũ bonũ,inter bona exteriora.12ꝭ. q.2. 2.1^{m}./ 22ꝭ.q.103.1.2^{m}./ q.129.1.c / q.132.1.2^{m}./Ethi.4.lec.9.
¶ Oppoſitum videtur dicere. 1^{a}.q.26.4.c./ Ꝑ.1.cap.vlt.ſi.
¶ Reſpondeo dicendum,ſicut Dubio.287.
711 ¶ Quòd ſimpliciter loquendo,humilitas excedit virginitatem, & ẽ potior cæteris virtutibus.22ꝭ.q.161.5.c.ſi./ 4.d.33.q.3.3.7^{m} Humilitas.28
¶ Immo humilitas acquiſita, eſt maximum bonum , ſecundum quid. Verit.q.1.1.3^{m}./ 9.7^{m}.
¶ Reſpondeo dicendũ,ꝙ humilitas poſt virtutes theologicas & intellectuales,eſt potior cæteris virtutibus,ſecũdum ꝙ facit hominem bene ſubiectum in vniuerſali quantum ad omnia, quælibet autem alia virtus quantum ad aliquam materiam ſpecialem ordinando hominem, vt habetur in primis locis.
712 ¶ Quòd Iacob non vidit deum per eſſentiam.1 . q. 12. 11. 1^{m}./ 22ꝭ.q.180 5.1^{m}./ 4.d.49.q.2.7.2^{m}./ Veri.q.10.11.1^{m}./ 14^{m}. Iacob.3.
¶ Immo Iacob vidit dominum facie ad faciem. Ꝑ.3.c^{o}.42.prin./ 1ꝭ. Cor. 13.lec.4.
¶ Reſpondeo dicendum ſicut Dubio.481.482.
712 ¶ Quòd idea nominat formam exemplarem abſolute, verbum autem creaturæ in deo , nominat formam exemplarem deductam ab alio. Veri.q.4.4.4^{m}. Idea.25.
¶ Immo verbum eſt ſimilitudo creaturæ: ſicut etiam Auguſt. dicit,ideas in deo eſſe rerum ſimilitudines. Veri.q.4.4.2^{m}.
¶ Reſpondeo dicendum , ſicut Dubio.80./ 471.
713 ¶ Quòd malũ non habet ideã in deo. 1a.q.15.3.1^{m}./q.18.4.4^{m}. Idea.32.
¶ Oppoſitum videtur dicere . 1^{a}.q.14.16.c.ſi.
¶ Reſpondeo dicendum,ꝙ mala non habent ideã in deo vt operabilia ab eo . Nam mala licet ab eo non ſint operabilia, tamen ſub cognitione practica ipſius cadunt,ſicut & bona, inquantum permittit vel impedit, vel ordinat ea, ſicut & ægritudines cadũt ſub practica ſcientiæ medici,inquantum per artem ſuam curat eas, vt habetur. 1^{a}.q.14.16.c.ſi.
714 ¶ Quòd multiplicato vno eorum quæ ſunt eadem re, & differunt ratione : non oportet multiplicari alterum : ſicut perſona & proprietas in diuinis. 1^{a}.q.40.1.1^{m}. Idem.3.
¶ Oppoſitum videtur dicere a ſimili. 22ꝭ.q.92.2.1^{m}.
¶ Reſpondeo dicendum dupliciter .ſ. primo ꝙ etiam in diuinis proprietates non perſonales ſunt idem cum perſonis ſecundum aliam rationem idemptitatis,quia omne illud quod attribuitur deo eſt eius eſſentia, vt habetur . 1^{a}.q.40.1.1^{m}. ſi.
Secundo dicendum , ſicut Dubio . 958.
715 ¶ Quòd idem eſt homo niger,& homo nõ albus. Opuſ.37.c^{o}.2. Idem.5.
Immo eſſe album non eſt idem ꝙ non eſſe nigrum , ſed realiter differunt. Veri.q.28.6.c.
¶ Reſpondeo dicendum,ꝙ ſunt idem ſecundum eſſe rei , ſed nõ ſecundum rationem, vt habetur. Opuſ.37.c^{o}.2.
716 ¶ Quòd idolatria eſt grauiſſimum peccatorum . 12ꝭ. q. 102. 3. 11^{m}./ 22ꝭ.q.94.3.0. Idolatria.6.
¶ Oppoſitum videtur dicere,22ꝭ.q. 10.6. c./ q. 94. 3. 4^{m}./ 4. d. 13. q.2.2.0.
¶ Reſpondeo dicendum , ꝙ idolatria eſt grauiſſimum peccatorum ſecundum ſe , ſed ex parte peccantis , hereſis & aliqua alia peccata, poſſunt eſſe grauiora. 12ꝭ.q.102.3.11^{m}./ 22ꝭ.q.94.3.0./ Ma. q.2.10.c./ 1ꝭ. Co1. 12.lec.1.prin. E.
717 ¶ Quòd dans hoſtiam nõ conſecratam, pro eucharistia , eſt reus idolatriæ,non autem adorantes vel ſumentes eam ſi neſciant, cum hoſtia debeat adorari latria ſub conditione in habitu, vt habetur. 3^{a}. q. 80. 6.2./ 3 .d.9. 1.a1.2. 6.2^{m}. / 4.d. 9.art.5.q.1. 4^{m}./ Quol.5.q.6.2.0. Idolatria. 11.
¶ Oppoſitũ videtur dicere a ſimili,quo ad adorantes vel ſumentes eam,quia ad digne ſumendum eucharistiam,requiritur deuotio actualis,cum nemo carnem Chriſti debeat manducare, niſi prius adoret,ſecundum Auguſtinum . 3^{a}. q.80.6.2^{m}./ 4.d 9.ar.3 q.5.c./ ar.4.q.2 c./ d. 12.q.2 .ar. 1.q.3.0./ q 3.a1.1.q.2.c.
¶ Reſpondeo dicendum ſicut Dubio.580.
718 ¶ Quòd ignorantia electionis,nec excuſat,nec minuit,nec cauſat peccatum,ſed ſequitur omne peccatũ. 12ꝭ.q.76.4.1^{m}. q.78. 4.1^{m}./ 2.d.22.q.2.2.4^{m}./ Ma.q.2.3.9^{m}./ q.3.8.c./ 5^{m}./ Verit.q. 2.6.3^{m}./ 1ꝭ.Thi.2 lec.4.ſi. Ignorantia. 28.
Immo peccatum contingit in actu liberi arbitrii, eligendo malum ex ignorantia. 1^{a}.q.63.1.4^{m}.
¶ Reſpondeo dicendum,ꝙ ignorantia inquantum tollit ſcientiam impedientem peccatum,eſt cauſa peccati , ſed inquantum tollit,vel minuit voluntarium,excuſat a peccato. Vnde ignorãtia oppoſita ſciẽtiæ practicæ etiam excuſat vel minuit peccatũ , non autem ignorantia electionis,ſed conſtituit peccatum, vt habetur. 12ꝭ. q.47.2.c./ q.88.2.c./ Ma.q.3.6.6^{m}./ Verit.q.1.6. 3^{m}.
719 ¶ Quòd illuminatio non eſt motus. 1^{a}.q.53.3.c.
¶ Reſpondeo dicendum,ꝙ illuminatio ſit in inſtanti,quia non eſt motus,ſed eſt terminus motus localis,& eſt alteratio , vt habet. 1.q.53.3. 2^{m}./ 3.d.15. q.2.a1.1.q.1.2^{m}./ d.22.q.3 ar.2.q.2.1 Illuminatio.1
720 ¶ Quòd idem eſt motus in rem ipſam,& in imaginem eius.22ꝭ q.81.3.3^{m}./ q 103.3.3^{m}./ 3^{a}.q. 8.3.3^{m}./ q.25.3. c./ 1^{m}./ 1.d. 27. q.2.3.c./ 2.d.4. 1.4^{m}./ d.12.3.5./ 3.d.9.q.1.ar.2.q.2.c./ q.2. 1^{m}./ d.38. Imago. 12.

d.38.4.c./4.d.49.q.2.7.8m./ Verit.q.8.3.18m./q.22.14.c./ Memoª.lec.3.

Oppoſitum videtur dicere a ſimili.1ª.q.28.4.2m./q.82.3.2m.

¶ Reſpondeo dicendum dupliciter.ſ.primo ꝙ idem eſt motus in rem ipſam,& in imaginem eius,inquantum huiuſmodi, non autem vt imago eſt res quædam alia, vt habetur in locis primo allegatis.

¶ Secundo dicendum,ſicut Dubio.103.

¶ Quòd prima aſſignatio imaginis.ſ.memoria,intelligentia, &
Imago.28 721 voluntas, eſt, ſecundum potentias. 1ª.q.93.7.0./1.d.3.q.4.1.0./q.5.0 / Veri.q.10.3.0.

¶ Immo memoria ſumitur hic pro habituali retentione animę intelligentia vero pro actu intellectus, voluntas autẽ pro actu voluntatis.1ª.q.79.7.1m./ q 93.7.c.3m.

¶ Reſpondeo dicendum quadrupliciter.ſ.primo ꝙ aſſignatio imaginis prima poteſt accipi dupliciter.ſ. ſecundum perfectam imitationem diuinarum perſonarum,& ſecundum imperfectã. Primo modo ſumitur ſecundum actus.

¶ Secundo autem modo ſumitur ſecundum potentias, vt habetur. Veri.q.10.3.c.

¶ Secundo dicendum, ꝙ imago attenditur quo ad quinque.ſ. quo ad ſubſtantialitatem,diſtinctionem,æqualitatem,ordinem, & actualem repræſentationem. Quo ad ſecundum & quintum principalius ſumitur ſecundum actus, quàm ſecundum potentias,econuerſo autem quo ad primum. Sed quo ad tertium & quartum ſumitur vtroque modo, vt habetur.1.d.3.q.4.4.c.

¶ Tertio dicendum, ꝙ in primo ſententiarum loquitur de imagine inchoatiue. Sed in prima parte de imagine complete, quia potentiæ ſpecificantur & diſtinguuntur per actus, & actus per obiecta, ideo imago dei eſt in potentiis animæ inchoatiue, in actibus vero generaliter perfectius, ſed reſpectu dei complete.

¶ Quarto dicendum, ꝙ in primo ſententiarum loquitur ſecundum opinionem magiſtri, in prima verò parte ſecundum ſententiam propriam.

Imago.31. 722 ¶ Quòd imago dei eſt principaliter ſecundum actus,ſed conſequenter ſecundum potentias,& præcipue ſm habitus. 12.q.93.7.0./ Veri.q.10.3.0.

¶ Oppoſitum videtur dicere.1.d.3.q.5.0.

¶ Reſpondeo dicendum, tripliciter.ſ.primo ꝙ iſta non opponuntur. Stat enim ꝙ altera aſſignatio ſit prima, ſed altera ſit principalis.

¶ Secundo dicendum, ꝙ in primo Sententiarum nõ dicit principaliter,ſed tantum ꝙ prima aſſignatio imaginis, eſt ſecundũ potentias,cuius oppoſitum non dicit in prima parte,nec in quęſtionibus de Veritate, ſed ꝙ principaliter eſt ſecundum actus.

¶ Tertio dicendum, ꝙ quia anima non ſemper eſt actu intelligens, vt patet in dormiente, ideo oportet dicere, ꝙ actus etſi nõ ſemper maneant in ſeipſis, manent tamen ſemper in ſuis principiis.ſ.habitibus & potentiis, vt habetur.1ª.q.93.7.4m.ſi.

Impeccabilis.1. 723 ¶ Quòd impeccabilis per naturam, non poteſt fieri aliqua creatura a deo,ſed tantum per gratiam.1.q.63.1.c./ 12.q.24.11.c. prin / 1.d.39.q.2.2.c./ 4m./ 2.d.23.q.1.1.c.ꝯ.3.cº.109./ Verit.q.24.1.16m./ 7.8.0./ Iob 4.ſi.

¶ Immo nec ipſa gratia immobilitat creaturam in bono, ne poſſit peccare.1ª.q.62.3.2m./ 12.q.106.2.2m./ 2.d.4.3.5m./ d.20 q.2.3.5m.ꝯ.3.cº.155./ Li.4 cº.70.

¶ Rnº dicendum, dupliciter.ſ.primo ꝙ gratia non immobilitat in bono, ne quis poſſit peccare, niſi ſit perfecta.ſ.coniungens ſibi, vt habetur in locis primo allegatis.

¶ Secundo dicendum, ꝙ nullus pure viator, nec etiam beata Virgo, in pręſenti poteſt confirmari ſimpliciter, nec ab omni immunitate peccati conſeruari per gratiam habitualem, ſed vlterius indiget cuſtodia diuinæ prouidẽtię, vt habetur.ꝯ.3.cº.162 ſi./ Veri.q.24.1.16m. Sicut etiam Dubio.383. adductum eſt.

¶ Quòd imperare non conuenit brutis.12.q.17.2.0.

Imperare.5. 724 ¶ Immo virtutes appetitiuæ brutorum ſunt imperantes.12.q.11.2.c.

¶ Reſpondeo dicendum quòd virtutes appetitiuæ brutorum, non ſunt imperantes libere, ſed ſecundum naturalem inſtinctũ, bruta mouentur ad apprehenſa, vt habetur.12.q.11.2.c.

Imperare.12. 725 ¶ Quòd actus voluntatis, poteſt imperari.12.q.17.5.0.

¶ Immo actus voluntatis a nullo imperatur.2.d.24.q.1.1.c.

¶ Reſpondeo dicendum dupliciter.ſ.primo ꝙ actus voluntatis non poteſt cogi, ſed poteſt imperari, quia poteſt ordinari a ratione, vt habetur.12.q.17.5.0. Ma.q.3.3 5m.

¶ Secundo dicendum, ſicut Dubio.353.

Incontinentia.9. 726 ¶ Quòd incontinens iræ, audit rationem, ſed imperfecte. Incõtinens autem cõcupiſcentiæ, totaliter eam non audit.22.q.53.6.1m./q.56.4.c./2m.

¶ Oppoſitum videtur dicere. 22.q.150.4.3m.

¶ Reſpondeo dicendum dupliciter.ſ.primo, ꝙ motus iræ participat aliqualiter ratione, ideo incontinens iræ audit rationẽ, ſed imperfecte. Sed motus concupiſcentię totaliter eſt ſecundum ſenſum,& nullo modo ſecundum rationem, ideo eam non audit, vt habetur.22.q.158.4.c/ 3.d.26.q.1.2.c./ Verit.q.25.8.b /c ſi./ 2m/ Ma.q.12.4.c.ſi.

¶ Secundo dicendum, ſicut Dubio.372.

727 ¶ Quòd incorporalia in loco non eſſe, eſt communis animi cõceptio.ꝯ.2.cº.65.3m./ Ebdo.lec.1.fin. Incorporalia.1.

¶ Oppoſitum videtur dicere.1ª.q.2.1.c./ q.51.1.1m.

¶ Reſpondeo dicendum quòd incorporalia in loco non eſſe, eſt communis animi conceptio, apud ſapientes tantũ, non ſũt apud alios, vt habet.1ª q.2.1.c./ q.52.1.1m./ 1.d.37.q.2.1.c./ q.3.1.1m./4.d.45.q.1.ar.1.q.1.c./ 1m./ Veri.q.10.12.c./ Ebdo. lec.1.ſi./ Poſt.lec.5.ſi.

728 ¶ Quòd pars in toto, eſt indiuiduũ, vt manus.1ª.q.29.1.2.c./ Indiuiduum.1.
3ª.q 16.12.2m./3.d.6.q.1.ar.1.q.1.c./Quol.8.vel.9.q.2.1.c.

¶ Immo de ratione indiuidui eſt eſſe diuiſum a quolibet alio. 1ª.q.29.4.c./ 4.d.12.q.1.ar.1.q.3.3m./ Trin.14.3m.

¶ Immo indiuiſio alicuius in ſe, eſt de ratione indiuidui. Sed diuiſio ab alio eſt de conſequentibus ad rationem eius.

¶ Reſpondeo dicendum, dupliciter.ſ.primo ꝙ manus in toto compoſito, vt ſic non eſt proprie indiuiduum, ſed in ordine ad alias partes, poteſt dici, indiuiduum, vt habetur in locis primo adductis.

Secundo dicendum, ſicut in locis tertio adductis.

729 ¶ Quòd hæc nomina indiuiduum, particulare, & ſingulare, dicũ Indiuiduum.4
tur de partibus, vt de manu. Ideo in Chriſto poſſunt dici multa eſſe indiuidua, ſm numerum partium eius.1ª.q.29.1.2.c./ 3.d.6.q.1.ar.1.q.1.c./ Quol.8.vel 9.q.2.1.c.

¶ Immo cum manus ſit quædam ſubſtantia in alio exiſtens, indiuiduum, vel ſingulare dici non poteſt.3ª.q.16.12.2m.

¶ Reſpõdeo dicendum, ꝙ manus proprie vt in alio exiſtens, nõ poteſt dici vere indiuiduum, ſed ſecundum ꝙ importat ſubſtantiam completam per ſe ſubſiſtentem ſeparatam ab aliis, vt habetur.3ª.q.16.12.2m.

730 ¶ Quòd compoſitum ex materia & forma determinata eſt indi Indiuiduum.1
uiduum. 1ª.q.30.4.c.

¶ Immo compoſitum ex materia & forma determinata eſt ſpecies,& compoſitum ex materia & forma communi, eſt genus. Meth.2.lec.4.fin.

¶ Reſpº dicendũ, ꝙ ſpecies ſpecialiſſimæ dicuntur indiuidua, per carentiam diuiſionis formalis, quia non vlterius diuiduntur diuiſione formali eſſentiali, ſiue per differentias formaliter oppoſitas, particularia vero dicuntur indiuidua inquantum neque formaliter, neque materialiter diuiduntur, vt habetur. Meth 10.lec.11./ lec.12.

731 ¶ Quòd materia eſt principium indiuiduationis. 1ª.q.3.3.c./ Indiuiduum.
q.39.1.3m./ 2.c./ q.54.3.2m./q.56.1.2m./q.75.4.5.c./q.85.1.c./3.4m./q.86.1.3.c./ 12.q.63.1.c./ 1.d.35.5.c./ 2.d.3.q.1.2.c./ d.42.q.1.1.c./ .ꝯ.1.cº.21.3m./ Li.3.cº.65.3m./ Li.4.cº.63./ Poª.q.2.4.c.ſi./q.9.1.c./3.5m./Spũ.5.8m./ Quol.7.3.c./Quol.8.2.c./ Meth.5.lec.8.ſi./ Li.7.lec.10.ſi. Lec.14.ſi.

¶ Immo aliqua forma indiuiduatur per ſeipſam.1ª.q.3.2.3m.

¶ Reſpondeo dicendũ, ꝙ forma receptibilis in materia indiuiduatur per materiam, quæ autem non eſt receptibilis in materia, indiuiduatur per ſeipſam, vt habetur.1ª.q.3.2.3m./ 3.c./ q.13.9.c./ 3ª.q.77.2.c./ 4.d.12.q.1.ar.1.q.3.3m./ Poª.q.9.3.5m./ Spũ.5.8m./8.4m./ 13m.

732 ¶ Quòd ſpecies & partes eius, ſunt aliquid formale, reſpectu in Indiuiduum.
diuidui ſui. Phi.2.lec.5.

Immo partes habent rationẽ materiæ.1ª.q.7.3.3m./ q.65.2.c./ Meth.5.lec.2./ Phi.3.lec.11.princ: Li.4.lec.4 princ.

¶ Reſpondeo dicendum, ſicut Dubio.359.

733 ¶ Quòd quantitates ſiue dimenſiones interminatæ, ſunt princi Indiuiduum.
pium indiuiduationis.Trin.14.3m.

¶ Immo quantitas terminata, eſt principium indiuiduationis. Opuſ. 32.0.

¶ Reſpondeo dicendum, ꝙ tria conſideranda ſunt in qualibet indiuiduatione formæ materialis quæ cum aliis conuenientiam habet in eadem ſpecie ſecundum Sanctum Thomam, ſi dicta eius efficaciter conſiderẽtur.ſ. ꝙ forma ſit determinata ad hic & nũc, & ꝙ ſit incommunicabilis, & ꝙ ſuſcipiatur in determinata parte materiæ, & non in alia. Primum habet a dimenſionibus terminatis, quæ ſimul introducuntur cum forma ſubſtantiali, ſiſtate temporis, licet non ſiſtate naturæ. Secundum accipit ex hoc ꝙ recipitur forma in materia ſignata. Tertium vero habet a dimenſionibus interminatis, præcedentibus introductionem formæ ſubſtantialis, quæ corrumpuntur adueniente ipſa forma. Quæ dicuntur interminatæ per reſpectum ad formam introducendam, licet realiter dicantur terminatæ per formam abiiciendam. Verbi gratia. Ad hoc ꝙ ex ſemine ab aſino generante debeat generari indiuiduum de generatione ſubſtãtiæ, & ad hoc ꝙ forma brunelli gubernanda vel introducenda ſit

indiuidua,

indiuidnu, oportet ꝙ talis materia ſeminis ſit indiuiſa a materia alia, in qua introducenda eſt forma griſelli. Aliás indifferenter forma cuiuſlibet introduceretur in materia. Iſta autem diuiſio ſit per dimenſiones interminatas: quæ ſunt ſub forma ſeminis, per reſpectũ tamen quem habent ad formam vltimam introducendam. Deinde oportet ꝙ illa forma Aſini generandi introducatur in tali materia ſic diuiſa. Qua forma adueniente corrumpuntur prædictæ dimenſiones interminatę, & ſequuntur dimenſiones terminatæ, quæ habent determinare illam formam ad hic & nunc, vt ſub ſenſu exteriori cadat. Sic ergo quantitates dimenſiuæ interminatæ, antecedenter concurrunt ad indiuiduationem formę, & quantitates dimenſiuæ terminatæ concomitanter concurrunt. Materia vero concurrit materialiter & intrinſece, ipſa autem forma formaliter & etiam intrinſece.

¶ Si dicatur eadem quantitas eſt principium diſtinctionis, & determinationis. Ergo concordantia nulla. Dicendum, ꝙ licet ipſę dimenſiones materiæ ſint determinationes eiuſdem materiæ ad hic & nunc, non tamen ſunt principia determinationis ad hic & nunc eiuſdem formæ introducendæ, niſi diſpoſitiue. Vnde aliud eſt aſſignare principium determinationis formæ introductæ, & aliud ipſius materiæ in qua forma debet introduci. Et ſic de indiuiduatione formæ loqui poſſumus dupliciter. Vno modo quantum ad ipſum indiuiduari. Alio modo quãtum ad ipſum indiuiduatum eſſe. Si primo modo, ſic quantitates dimenſiuæ interminatæ, concurrunt ad eius indiuiduationem. Si ſecundo modo, ſic quantitates ſequentes formam quæ dicuntur terminatæ, concurrunt ad eius indiuiduationem, ſicut quoddam inſeparabiliter concomitans.

[...]dulgen-[...]a. 734 ¶ Quòd indulgentiæ non valent exiſtenti in peccato mortali. 4.d.20.ar.3.q.2.c./ ar.5.q.1.o. Quol.2.q.8.2.c.

¶ Oppoſitum videtur dicere a ſimili 2.d.40.4.5^{m}./ Io.8.

¶ Reſpondeo dicendum, ſicut Dubio.318.

[...]nfer.4. 735 ¶ Quòd infernus ẽ in Cẽtro .i. in medio terræ. 2.d.6.3.2^{m}./ 4.d.44 q.3.ar.2.q 3.b.3./d.48.q.2.3.4^{m}./ L.ſi. d.50.q.2.ar.3.q.4.c.

¶ Oppoſitũ videt dicere. Opuſ.10.ar.31./ Opuſ.11.ar.14./25

¶ Reſpondeo dicendũ, ꝙ infernus ꝓbabiliter ponitur ſub terra, licet non poſſit ſciri certitudinaliter niſi per reuelationem. 4.d.44.q.3.ar.2.q.3.o.

[...]finitũ.1. 736 ¶ Quòd nihil pręter deum eſt infinitum actu, nec poteſt eſſe, etiam per potentiam dei, nec ſecundum eſſentiam, nec ſm eſſe, nec ſm virtutem ſeu potentiam, nec ſm magnitudinem, nec ſecũdum multitudinem. 1^{a}.q.7.2.3.4.o./ q.45.5.3^{m}./ q.50.2.4^{m}./ q.86.2.c./ 1.d.43.q.1.1.5^{m}./ 2.c./ 2.d.1.q.1.5.17^{m}. Veri q.2.2. 5^{m}./ 10.o./ q.29.3.c./ Po^{a}.q.1.3.1^{m}./ q.3.14.6^{m}./ Quol.2.2.o./ Quol.5.1.c./ Quol.9.1.o./ Quol.9.vel 10. q.2.2^{m}./ Quol.12. 2.o./ Meth.11.lec.10 o.

¶ Oppoſitum videtur dicere. 1^{a}.q.10.5.4^{m}.

¶ Reſpõdeo dicẽdũ dupliciter.ſ.primo ꝙ datur infinitum in actu negatiue, non autem priuatiue, vt habetur. Quol.9. vel 10.q.2.2^{m}.

¶ Secundu dicendum, ꝙ non inconueniſ aliquod creatum ſic eſſe infinitum, ꝙ non finiatur ab alio, vt habetur. 1^{a}.q.10.5.4^{m}./ q.50.2.4^{m}. Quol.9.vel 10.q.2.2^{m}.

[...]luere.1. 737 ¶ Quòd influere poteſt vna ſubſtantia ſpiritualis in aliam. Quol.3.q.3.2.o.

¶ Oppoſitum videtur dicere. Veri.q.22.9.c.

¶ Reſpondeo dicendum, ꝙ vna ſubſtantia ſpiritualis poteſt influere in aliam, non quidem per medium corporale vel locale, quia huiuſmodi actiones ſunt ſupra locum & tempus quæ ſunt in corporalibus, ſed per ſeipſam, ſicut & id quod eſt in actu, agit in id quod eſt in potentia, & huiuſmodi actio dicitur influxus, vt habetur. Quol.3.q.3.2.o.

[...]ocen-[...]14. 738 ¶ Quòd actus matrimonii in ſtatu innocentiæ ſoluiſſet integritatem carnis, non autem mentis, nunc autem ſoluit vtroque modo, non autem ſecundum habitum, ſicut in coitu vitioſo. 2.2.q. 34.1.1^{m}./ 2.d.20.q.1.2.1^{m}.

¶ Immo tunc non ſoluiſſet integritatem carnis ſeu ſignaculum virginitatis, quia quamuis matrix poſt impregnationem claudatur, tñ ex delectatione, vt Auic. dicit, mouetur & apetitur. 1^{a}. q.98.2.4^{m}./ 12.q.34.1.1^{m}./ 4.d.31.L.

¶ Reſpondeo dicendũ, dupliciter.ſ.primo ꝙ ſignaculum virginitatis ſeu integritas carnis poteſt ſumi dupliciter.ſ.vel pro integritate membri genitalis tantum, vel cum priuatione ſeu negatione decidionis ſeminis, ſeu commixtione ſeminum & ſpirituũ. Secũdo modo fuiſſet violatũ ſeu ſolutũ, nõ aũt primo mõ.

¶ Secundo dicendum, ꝙ ſm Auguſtinum ſicut ad pariendum tunc maturitatis impulſus fœminea viſcera relaxaret, ſic ad concipiendũ ex delectatione fuiſſet ſignaculũ virginitatis apertum. Vnde violatio ſignaculi virginalis poteſt intelligi fieri dupl'r.ſ. per fractionẽ, & aperitionẽ. Secundo modo fuiſſet violatũ ſeu ſolutum, non aũt primo mõ, vt habetur. 2.2.q.34.1.1^{m}.

[...]nocen-[...].16. 739 ¶ Quòd tunc fuiſſet partus ſine dolore. 2.2.q.164.2.c./ 1^{m}.

¶ Oppoſitũ vr dicere a ſimili. 2.2.q.34.1. 2^{m}./2.d.20 q.1.2.1^{m}.

¶ Reſpondeo dicendum ſicut Dubio.738.

740 ¶ Quòd tunc ſacramenta nõ fuiſſent neceſſaria, quia non accepiſſent homines cognitiõẽ ex ſenſibilibus. 3^{a}.q.61.2. o./2.d.23. q.2.1.1^{m}./ 4.d.1.lec.1.L./q.1 ar.1.q.2.o. Innocentia. 18.

¶ Immo accepiſſent cognitionem a ſenſibilibus. 1^{a}.q.101.1. o./ 2.d.20.q.2.2. o.

¶ Reſpondeo dicendum ſicut Dubio. 1107.

741 ¶ Quòd inter quælibet duo inſtantia, qualitercunque ſignentũ, ſemper eſt accipere tempus medium. 1^{a}.q.53.3.3^{m}./ q.63.6.4^{m}./ 3^{a}.q.75.7.1^{m}/ 4.d.11.q.1.ar.3.q.2.2^{m}./ d.17.q.1.ar.5.q.1.3^{m}./ Veri.q.28.2.10^{m}./ Quol.7.9.c./ Quol.11.q.4.c. Inſtans.5.

¶ Oppoſitum videtur dicere. 1^{a}.q.53.3.3^{m}./ q.63.6.4^{m}./ 3^{a}.q. 75.7.1^{m}./ 1.d.37.q.4.2.o./ 3.5^{m}./6^{m}./7^{m}./ 2.d.3.q.2.5^{m}. / 4.d. 11.q.1.ar.3. q. 2.2^{m}. fi./ d. 17. q.1. ar.5. q. 1.3^{m}./ Quol.9. 9. c. Quol 11.4.c.fi./ 1^{m}.

¶ Reſpõdeo dicendũ, ꝙ inter inſtantia temporis, & motus diſcreti, non cadit tempus medium, nec motus medius, vt habetur in locis ſecundo adductis.

724 ¶ Quòd æternitas, æuum, & tempus, menſurant actum rei.ſ.eſſe & motũ, ſed inſtãs eorum, menſurat rem. 1.d.19.q. 2.2.c Inſtans.7.

¶ Immo protenſio durationis vr attendi ſm operationem, magis ꝙ̃ ſm eſſe. Vnde & tempus eſt menſura motus. 1^{a}.q.10.1.2^{m}.

¶ Reſpõdeo dicendũ, ꝙ attenditur ſecundum vtrunque, ſed magis ſm operationem, vt habetur. 1^{a}.q.10.1.2^{m}.

743 ¶ Quòd nunc æui differt realiter ab æuo. 1.d.19.q.2.2.c. Inſtans.9.

¶ Oppoſitum videtur dicere. Opuſ.36.c^{o}.3.

¶ Reſpondeo dicendũ, ꝙ nunc æui in ratione principii, differt realiter ab æuo, nõ aũt coentũ ſub ęuo, vt habet. 1.d.19.q.2.2.c.

744 ¶ Quòd primum inſtans in quo res habet eſſe, datur, nõ aũt vltimum. 1^{a}.q.53.3.c./ 12.q.113.7.5^{m}./ 3^{a}.q.33.1.3^{m}./ q.75.7. 1^{m}. 3.d.3.q.5.2.4^{m}./ d.31.q.1.1.5^{m}./ 4.d.11.q.1.ar.3.q. 2.2^{m}./ d.14.q.2.5.5^{m}./d.17.q.1.ar.5.q.1.3^{m}./ Ver.q.28.2.10./9.14^{m}./ Veri.q.2.12.14^{m}./ Quol.7.vel 8.vel 11.q.4.2.c./ Quol.9.9.c./ Quol.11.4.c. Inſtans.13.

¶ Immo eſt aſſignare vltimũ inſtans, in quo angelus fuit bonus, & primum in quo fuit malus. 2 d.3.q.2.5^{m}.

¶ Immo non eſt dare primum inſtans eſſe huius rei, puta primũ inſtans, in quo deus potuit facere mundum. Quol.5.1.c.fi.

¶ Reſpondeo dicendum dupl'r.ſ.primo, ꝙ primũ inſtans in quo res habet eẽ datˀ, qa forma ſubſtãtialis cũ non ſuſcipiat magis & minus, introducitur in materia in inſtanti. Sit ergo illud inſtans vt b. Aut ergo .b. eſt primum inſtans formæ introducendę, aut vnum .b. eſt aliud. Si primum, habetur intentũ. Si ſm, ſit illud aliud inſtans.a. Aut ergo in .a. introducetur illa forma ſubſtantialis, aut non. Si ſic, cũ forma ſubſtantialis ſimul introducatur, & ſit introducta, vt habetur .2.d.1.q.1.2.c. ſequitur ꝙ illa forma non introducatur in b. quod eſt contra hipoteſim. Si vero non in a. ſequitur, ꝙ b. erit primum inſtans eſſe formę introducẽdæ. Quòd quidẽ inſtans, eſt primũ inſtans non eſſe formæ corrũpẽdæ, vt habetur. Quol.7.q.4 2.c. Quòd aũt non ſit dabile vltimum inſtãs formæ, aut quantitatis corrumpendæ, ſic patet. Nũ aut illud vltimũ inſtans.ſ.ꝗ eſt vltimũ inſtans non eſſe ipſius formę corrumpendę, aut eſſe eius. Nõ primũ, quia ſic poſt illud inſtans, forma non poſſet nõ eſſe, cũ eſſet vltimũ inſtans nõ eẽ eius. Si vero ſit vltimum inſtans eẽ ipſius formæ corrumpẽdę, tũc in illo inſtanti illa forma corrumpenda hẽbit eẽ, quia ſi non, eſſet in alio inſtanti, & ſic illud inſtans nõ eſſet inſtans eẽ ipſius formæ, qđ eſt contra hipoteſim. Aut ergo in illo eodem inſtanti.ſ. a. erit forma introducẽda, aut nõ. Si ſic, ſequiẽ ꝙ in eodẽ inſtãti ſimul erũt duæ formæ ſubſtantiales, qđ eſt contra doct. San. Th. Si aũt in illo inſtanti.a. nõ ſic forma introducẽda, introduceẽ in alio inſtãti.ſ.b. Et cũ inter illa duo inſtãtia.ſ.a. & b. cadat tps mediũ ſm philoſophũ, ſequitur ꝙ materia in aliquo tẽpore erit ſine forma, quia cũ illud tẽpus mediũ, ſit poſt vltimũ inſtans formæ abiiciendæ, illa forma corrumpẽda, nõ erit in illo tpe. Aliàs inſtans.a. non eſſet vltimum inſtans eſſe eius, qđ eſt ꝫ hipoteſim vt elicitur. 12.q.113.7.5^{m}./ Veri.q 27.2.10^{m}./ Quol.2.q.4. 1. c./ Quol.7.q.4.2.c./ Phi.5.lec.6./ Li.6.lec.8. Vbi Veri.q.27.ar. 2.10^{m}./ ſic ait. Et ideo aliter dicendum eſt.ſ. ꝙ non eſt dare vltimum inſtans, in quo peccator habuit culpã, ſed vltimũ tẽpus. Contingit aũt dare primũ inſtans in quo habuit gratiã. Quod quidẽ inſtans eſt terminus illius tẽporis, in quo culpã habuit. Inter tẽpus aũt & terminũ tẽporis, non cadit mediũ. Vnde nec oportet dare tẽpus aliquod vel inſtans, in quo aliquis nec culpã nec gratiã habeat. Hoc aũt patet. Nã infuſio gratiæ cũ ſit in inſtanti, eſt terminus alicuius motus continui, vtpote alicuius meditationis, per quam affectus diſponitur ad gratiæ ſuſceptionẽ. Et eiuſdẽ motus terminus eſt remiſſio culpę, qa ex hoc ipſa culpa remittitur, quo gr̃a infunditur. In illo ergo inſtanti, eſt primo terminus remiſſionis culpæ, & non habere culpã, & terminus infuſionis gratiæ.ſ.hře gratiã. In toto aũt tẽpore præcedẽti, quòd

quod terminaſ,ad hoc inſtãs,in quo tp̃e menſurabaſ motus prædictæ meditationis,fuit peccator habens culpã,& non hñs gratiã,niſi tm̃modo in vltimo inſtanti,vt dictũ eſt, ſed ante vltimũ inſtans huius tp̃is,non eſt accipere aliud immediate proximũ, quia quodcũq; inſtans accipiatur aliud ab vltimo inter ip̃m & vltimum erunt infinita inſtantia media. Et ſic patet,ꝙ non eſt accipere vltimũ inſtans,in quo iuſtificatus ſit hñs culpam, & nõ hñs gratiã. Eſt aũt accipere primũ inſtans in quo habet gratiã, & non culpam. Idẽ dicit 12ę.q.113.7.5m. Vbi ſic ait. In his aũt quæ ſubiacent tempori,non eſt dare vltimũ inſtans, in quo prior forma ſubiecto ineſt. Eſt autẽ dare vltimũ tẽpus,& primum inſtans in quo forma ſequens ineſt materiæ, vel ſubiecto. Cuius rõ eſt,quia in tempore non põt accipi ante vnum inſtãs, aliud inſtans præcedens immediate, eo ꝙ inſtantia continuenter ſe haberent,ſicut nec puncta in linea, vt probatur in Sexto Phiſicor. Sed tempus terminatur ad inſtans,& ideo in toto tempore præcedenti,quo aliquid mouetur ad vnã formã,ſubeſt formæ oppoſitæ. Et in vltimo inſtanti huius temporis,qđ eſt primũ inſtans ſeqn̄tis formæ,habet formã quæ ẽ terminus motus.

¶ Secundo dicendum, ꝙ aliqui dicunt, ꝙ in toto tẽpore præcedenti angelus fuit bonus,ſed in iſtius temporis vltimo inſtanti eſt malus. Et ſicut non eſt aſſignare immediatum inſtans ante aliud iſtans,ita nec vltimum inſtans in quo fuit bonus. Sed iſta ratio bona eſt,prout inducitur a Philoſopho in 8.Phiſicor. qñ ipſum nunc continuat tempus quietis & motus, qui ſemper ſe tenet cum paſſione,quæ eſt in ſubiecto mobili tempore quietis, ſiue præcedat, ſiue ſequatur. Sed ſi ponatur inſtans inter duas quietes,vel inter duas partes motus continui, non magis ſe tenet cum vno quam cum alio. Nõ aũt dicimus hic,ꝙ angelus per aliquem motũ continuum actus ſit malus. Et ideo primum inſtans malitiæ ſuæ,non eſt medium inter quietem & motum,ſed inter duas quietes. Vnde rõ iſta non eſt ad propoſitũ. Ideo aſr eſt dicendum.ſ.ꝙ eſt aſſignare vltimũ inſtãs in quo angelus fuit bonus,& primum inſtans in quo fuit malus. Nec inter hæc inſtantia fuit temporis medium, quia tẽpus formaſr eſt numerus,nec ſequitur ipſum continuitas, niſi ea parte motus. Vnde cum viciſſitudo affectionum in angelo,per quas eſt bonus & malus,non ſit continua, nec ordinata ad aliquem motum cõtinuum,numerus earum dicetur tempus,quia ſm prius & poſterius ſe hñt. Sed nõ erit cõtinuũ. Vnde inter eius inſtantia nõ neceſſario accipietur tempus medium,ſicut nec inter duas vnitates numerus medius, vt habetur 2.d.3.q.2.5m.ſi.

¶ Tertio dicendũ, ꝙ licet nõ ſit dare primũ inſtans,in quo deus potuit facere mundum, eſt tamen dare primum inſtans in quo fecerit,ſicut etiam eſt dare ſupremum vbi, vſq; quo deus mundum fecerit,non tamẽ eſt dare ſupremum, vltra quod facere nõ potuerit,vt habetur.Quol.5.1.c.ſi.

Inſtans.16. 745 ¶ Quòd in eodem inſtanti eſt illuminatio aeris,viſio coloris,& diſcretio rei viſæ,licet primum ſit cauſa ſecundi,& ſm tertii.1a.q.63.5.c./ 2.d.6.2.ſi./ Veri.q.2.8.3m.

¶ Oppoſitum videtur dicere a ſimili.12ę.q.8.3.2m./ q.12.4.c/ 1.d.17.q.1.5.c./ .ℨ.1.c°.76.1m.

¶ Reſpondeo dicendũ, ꝙ licet aliquando ſint ſil,nõt põt tamen aliqñ videri lumẽ ſine hoc ꝙ videaſ color,vt hẽi.12ę.q.8.3.2m.

Inſtans.18. 746 ¶ Quòd operatio intellectus & voluntatis, põt eẽ in inſtãti.1a.q.63.5.c./ 12ę.q.113.7.0./3a.q.34.2.c./4.d.17.q.1.ar.5.q.3.1m/ q 2.ar.1.q.3.3m./ Veri.q.29.8.0.

¶ Oppoſitũ videtur dicere.Ma.q.16.4.2 4.

¶ Reſpondeo dicendum, ſicut Dubio.439.

Inſtans.21. 747 ¶ Quòd deus neſcit primum inſtans,in quo potuit creare mundum. Quol.5.1.b./.c.ſi.

¶ Immo deus habet etiam non entium ſciam.1.q.14.9.c.

¶ Reſpondeo dicendum,ſicut Dubio. 744.

A. Inſtrumentũ.8. 748 ¶ Quòd forma effectus eſt in inſtrumento intentiunaliter tantum.4.d.1.q.1.ar.4.q 4 c.

¶ Oppoſitum videtur dicere. 2.d.18.q.2.3.2m.

¶ Reſpondeo dicendum, ſicut Dubio.637. 787./826.

B. Intellectualis.7 748 ¶ Quòd in natura intellectuali,ſunt duæ ſolum operationes.ſ. intelligere,& velle.Opuſ.53.

¶ Oppoſitũ vr̃ dicere.1a.q.54.3.ar.1./ 1.d.3.q.1.0.Ver.q.73.3m

¶ Reſpondeo dicendum,ſicut Dubio.866.

Intellectus.2. 749 ¶ Quòd intellectus eſt potentia, realiter diſtincta ab eſſentia animæ.1a.q.79.1.0.

¶ Oppoſitum videtur dicere. Spũ.11.7m.ſi.

¶ Reſpondeo dicendum,ſicut Dubio.197.

Intellectus.4. 750 ¶ Quòd intellectus eſt potentia paſſiua.1a.q.79.2.0./ 3.d.14.ar.1.q.2.c./2m./ .ℨ.2.c°.59./ Veri.q.16.1.13m.

¶ Oppoſitum videtur dicere. Veri.q.1.9.c.

¶ Reſpondeo dicendum,ſicut Dubio.794.

Intellectus.13. 751 ¶ Quòd in intellectu ſunt quatuor realiter diſtincta .ſ. ſpẽs, actus,res intellecta,& verbum.ℨ.1.c°.53./ Li.4.c°.11./Po2.q.8.1.c./ q.9.5.c./ Spũ.9.6m./Quol.5.q.2.0./ Opuſ.53.0.

¶ Immo verbum eſt operatio.ſ.intelligere,vel eſt ſpecies intellecta.1.d.27.q.2.2.3.c

¶ Reſpondeo dicendum, ꝙ ſpecies ſeu ſimilitudo in intellectu eſt duplex.ſ ſpecies impreſſa in eo per modum formæ quieſcentis & manentis,quæ eſt principium intellectionis,alia eſt ſpẽs expreſſa,ſeu concep9. & formata ab intellectu,& in eo per modum emanationis,& eſt terminus intellectionis. Et ſic verbũ eſt ſpẽs. non autem p̃oo. vt ipſe innuit.1.d.27.q.2.2.3.c.

752 ¶ Quòd ens in cõmuni eſt obiectũ propriũ intellectus. 1a.q.5.ar.2.c./q.55.1.c./ q.89.7.c./ 11.2m./ 82.4.1m. / q.87.3.1m./.q.105.4.c / 12ę.q.9.1 c./q.10.1.3m./ 2.d.3.3.c. /3.d.23.q. 2.ar.3.q.2.c./d.31.q.2.4.5m.ℨ.2.c°.96.2m./Veri.q.8.7.c.ſi./ Ma.q.6.c./ Opuſ.42.prin. Intellectus. 18

¶ Immo verum eſt obiectũ intellectus.1a. q.54.2.c./ q.55.1.c./ q.82 4.1m./q 87.3.c./ 1m.12ę q.2.8.c./ q.3.7m./ q.9.1.c./ 3m./ q.10.1.3m./ q.60.1.1m./ 22ę.q.4.1.c./ q 25.2. c./ 2.d.25.2.c./ d.39.q.1.2.c./ 3.d.14.ar.1.q.2.c./ d.17.ar.1.q.3.3m./d.23.q.1.2.3m./ d.27.q.1.4.c./ d.33.q.2.ar.2.q.1.3m.ℨ.3.c°.26.1m./ 107.8m./ Veri.q.24.7.c./ q.27.1.7m./ Ma.q.6 c./ Opuſ.73.prolo.

¶ Immo verum relatum ad opus, eſt obiectum intellectus practici.1a.q.55.1.c./ q.79.7.c./ 11.2m./q.87.3.1m./.q.105.4.c./ 12ę.q 10.1.3m./ 3.d.23.q.2.ar.3.q.2.c./ Veri.q.22.10.4m.

¶ Immo quod eſt quid eſt,eſt obiectum intellectus. 1a. q.17.3.1m./ q.18.2.c./q.57.1.2m./ q.58.5.c./.q.67.3.c./ q.85.5.6.c./ 12ę.q.3.8 c./ q.10.1.3m./ q.31.5.c./ 22ę.q.8.1.c./3a.q.10.3.2m./ q.76.7 c./ 2.d.13.3.c.ſi /3.d.23.q.1.2.c./ d.35.q.2.ar.1.q.1.c./ 4.d.12 q.1.ar.1.q.2 2m./ .ℨ.1.c°.58.4m. Li.3.c°.41.1m./.56.4m./ 108.5m./ Veri.q.1.12.c./ q.8.7.c.ſi.q.10.4.1m./q.14.1.c./ q.15.2.c./ 3m./3.1m.q.25.3.c./ Trin.18.2m./ Opuſ.3.c°.85./ Ethi.6.lec.1.ſi./ Anima.3.lec.8./ Lec.11.ſi. Senſu.lec.10.ſi./ Periei2.lec 10./.2ę.Cor.12.ſi./ 1ę.Thi.6.lec.3.prin.

¶ Immo ſubſtatia eſt obiectum intellectus.12ę.q.9.1.c./ 3a.q.75.5.2m./ 2.d.3.c./ 3.d.31.q.2.4.5m./ Veri.q.8.7.h.

¶ Immo quidditas ſeu natura rei materialis eſt obiectum intellectus hominis, ſm p̃ſẽtis vitæ ſtatum.1a.q.12.11.c. q.84.7.8.c./ q.85.1.c./ 5.3m./ 8.c./ q.86.2.c./ q.87.2.2m./ 3.c./ 1m./ q.88.3.c./ Opuſ.29. Anima.3.lec.8.h.

¶ Immo quidditas rei materialis, eſt obiectum cogitatiuæ potentiæ. Opuſ.29.

¶ Immo vle,eſt obiectum intellectus. Nam natura rationalis excedit ſenſitiuam,quantum ad cognitionis obiectum, quia nullo modo poteſt cognoſcere vle,cuius rõ eſt cognoſcitiua. 1a.q.12.4.c./q.85.1.c./ 3.4m./ 12ę.q.5.1.1m.prin./ 22ę.q.58.5.2m.

¶ Immo fantaſma eſt obiectum intellectus poſſibilis.12ę.q.50.4.1m./ 2.d.8.5.c./ d.20.q.2.2.0./ d.23.q.2.2.3m./ d.24.q.2.2.1m./ 3.d.14.ar.3.q.2.c./ d.27.q.3.1.c./ d.31.q.2.4.c./.ℨ.2.c°.72./ 75.5m./ 94.2m./ Veri.q.10.2.7m./ Po2.q.3.9.22m./ Anima.1.10m./ 15.2m. 6m. 16m./ Quol.7.11.3m.

¶ Immo fantaſma non eſt proprium & propinquum obiectum intellectus. 3a.q.11.2.1m./ 3.d.31.q 2.4.5m./ Veri.q.10.6.c.ſi. Immo ſpecies intelligibilis eſt proprium & propinquum obiectum intellectus.3a.q.11.2.1m./ 2.d.20.q.2.2.2m./ 3.d.31.q 2.4.5m./ Anima.15.16m.

¶ Oppoſitum vr̃ dicere.ℨ.2.c°.74.2m./ Spũ.9.6m./ Opuſ.3.c°.85./ Anima.3.lec.8.ſi.

¶ Immo verbũ mentis,eſt obiectum intellectus.ℨ.2.c°.53./ Li.2.c°.84.2m. Po2.q.9.5.c.

¶ Immo deus eſt proprium obiectum intellectus. Nam optimũ obiectum intellectus,non practici,ſed ſpeculatiui, eſt bonum diuinum.12ę.q.3.5.c.

¶ Reſpondeo dicendum,tripliciter.ſ.primo,ꝙ vt habetur.1a.q.14.5.2m./ 3m./ 1.d.35.2.c./ 1m./ ſicut eſt duplex viſum.ſ. primum.i.ſpẽs viſibilis in oculo,& ſm.i.res colorata cuius eſt illa ſpẽs.ſic eſt duplex intellectum ſeu obiectum intellectus .ſ. intellectum primum.i.verbum, ſpẽs intelligibilis, fantaſma, ſed diuerſimode,vt poſtea diſtinguetur,& intellectum ſm.i.res cuius ſimilitudo eſt verbum,ſpẽs,& fantaſma Et ſic illud qđ primo intelligitur eſt res cuius ſimilitudo eſt ſpẽs in intellectu, quæ non intelligitur primo & directe,ſed ſecundario & reflexiue, vt habetur.1a.q.85.2.c.ℨ.2.c°.74.2m. Sed intellectum primum, eſt duplex,vt habetur.1.d.5.q.3.c.ſ.intellectũ qđ,& intellectũ quo. Primo igitur mõ verbũ eſt primũ intellectũ.i.primũ obiectũ qđ ipſius intellectus,quia illud qđ concipitur de re.i.verbũ,eſt primo & per ſe intellectum,non aũt ipſa res vel ſimilitudo eius, vt habetur.ℨ.1.c°.53./ Li.2.c°.74.2m./ Po2.q.9.5.c.prout etiã ſupra Duo.751.adductũ eſt. Si aũt accipiatur ſecundo mõ.ſ.intellectum quo.hoc.eſt dupl̃r,vt habetur.3.d.31.q 2.4.5m.ſ. vel ſicut obiectum remotum & improprium. Et ſic fantaſma eſt primũ obiectum quo ipſius intellectus. Vel ſicut obiectum proprium & propinquum. Et ſic ſpẽs intelligibilis eſt obiectum ipſius intellectus. Vel ſicut habet. Quol.5.q.5.2.1m. illud quod intelligitur,poteſt accipi dupliciter.ſ.vel formaliter. Et ſic eſt ſpecies

intelligibilis,

intelligibilis. Vel inſtrumentaliter. Et ſic eſt verbum. Intellectum aut ſm .i.res quæ intelligitur, põt accipi dupl̃r. ſ.vel reſpectu alicuius intellectus in ſpãli. Et ſic reſpectu intellectus hominis viatoris, obm eſt quidditas ſeu natura rei materialis, vt hr̃ in locis ſexto loco adductis. Et reſpectu intellectus angelorũ, obm eſſe, ẽen[u]. angeli, vt habetur. 1ª.q.84.7.c./ q.85.8.c./q.87.3.c. Sed reſpectu intellectus diuini, obm eſt eius natura, vt habetur. 1ª.q.14.2.5.o./ 1.d.35.2.c./ .℥.1.cº.48./ Cauſis.lec.13.ſi./ Methe. 12.lec.8. Vel põt accipi obm reſpectu intellectus in cõi. Et hoc dupl̃r. ſ.vel ex parte termini & complementi intellectionis, vel ex parte principii & incohationis. Si primo mõ, ſic quidditas, ſeu qđ quid eſt, ſiue natura, eẽnª. & ſubſtantia rei, ẽ obm intellectus, quia intellectus dicitur, quaſi intus legens, quia non perſiſtit in exterioribus, ſed pertingit vſq; ad quidditatem rei, vt habetur. 22ª.q.8.1.c./ Veri.q.1.12.c./ q.15.1.c. Si autem obm accipiat ſecundo mõ. ſ.ex parte principii & incohationis, hoc eſt dupl̃r, vt habetur. Meth.5.lec.6.prin. ſ. vel vt obm principale. Et ſic ſba eſt obm intellectus, quia licet intellectus conſideret de omnibus rebus, tñ principaliter conſiderat de ſubſtãtia, vt habetur. Meth.7.lec.2.o. Vel vt obm cõe. Et hoc dupl̃r .ſ.vel per ſe primo. Et hoc iterũ dupl̃r. ſ.vnoº. pº. pritate perfectionis & cãlitatis. Et ſic deus eſt primum pñm. cognitionis ipſius intellectus, quia pp deũ tanquã pp primam virtutis cognoſcitiuæ cãm, oĩa alia cognoſcimus, vt habet. 1ª.q.84.5.c/ q.88.3.c./ 2m. Et ipſum cognoſcimus, non quidẽ perfecte, ſed per participatione, non tñ quidditatiue, vel q̃ ſit rõ obiectiualis, ſed quia eſt rõ & cã veritatis obi noſtri, quæ pº. apprehenditur a poª. intellectiª, vt habetur. 1ª.q.2.1.1m./ 22ª.q.1.1.c./ Quol.7.q.2.10 c./ Alioº. pº pritate cõitatis. Et ſic ens eſt obiectum intellectus, quia ens ſm rõnẽ formalẽ, eſt primum quod cadit in intellectu, vt habetur. 1ª.q.5.2.c./ q.11.2.4m./ 1.d.8.q.1.3.c./ d.19.q.5.1. 2m./ 8m./ d.24.q.1.3.2m./ Veri.q.1.1.c./ q.21.1.c./ 4.4m./ Poª. q.9.7.6m./ 15m. Opuſ.42.prin. Meth lec.2.ſi./ Li.4.lec.3./ Li.10.lec.5. Vel accipitur obm non per ſe primo, ſed conſequutiue, vt propria paſſio obi ipſius intellectus. Et ſic verũ eſt obm intellectus, quia intellectus licet poſſit cõſiderare naturas rerũ, non conſiderando rõnẽ veri, tñ nihil põt cognoſcere, niſi conſequutiue concurrat rõ veri, quæ conſiſtit in aſſimilatione rei & intellectus per ſpeciem rei, vt habetur. 1ª.q.16.3.3m./ q.85.1. 1m./ 1.d.19.q.5.1. 2m./ Veri.q.1.1.3m.

¶ Secundo dicendum, q̃ ens eſt obiectum formale quod, ſed verũ eſt obiectũ formale quo, vt habet a ſimili. Quol. 5.q.5.3. 1m.

¶ Tertio dicendum, q̃ aliquid dr̃ obm alicuius poẽ. dupl̃r. ſ.vel excluſiue. i.qđ tm̃ ad illã potentiam pertinet, eo mõ quo Boetiº dicit, q̃ ſingulare eſt qđ ſentitur, & vle quia intelligitur. Et in fine primi Phiſyco. dicitur, q̃ ſenſus eſt ſingularium, & rõ vlium. Et hoc dupl̃r. ſ.vel quantum ad modum ſiue rõnẽ repñtandi, cõſequentem intellectum ſeu actũ rõnis, ſiue modũ intelligendi in pñti vita, qui quidẽ modus intelligendi, eſt per abſtractionem a conditionibus indiuidualibus, lumine intellectus agentis. Et ſic vle eſt obm intellectus, prout intentio vlitatis, conſequitur modũ intelligendi, vt habetur. Poª.q.7.9.c./ Meth.4.lec.4 / Poſter.lec.20.prin. Vel quantum ad rem intellectã. Et ſic quidditas eſt obm intellectus, quia ſolus intellectus cognoſcit quidditates rerum, vt habetur. 1ª.q.57.1.2m./ 22ª.q.8.1.c./ 1.d.19.q.5.1.6m./ 3.d.23.q.1.2.o./ d.35.q.2 ar.2.q.1.c./ Veri.q.12.12. 32m./ Quol.7.q 2.2.c. Alioº. dicitur obm alicuius poẽ. collectiue. i.quod continet omnia quæ pertinent ad illam potẽtiam. Et ſic ens eſt obiectum intellectus, quia nihil intelligitur niſi ſit ens, vt habetur. Veri.q.2.3.12m./ q.18.4.12m.

Intellectus.49. 753 ¶ Quòd intellectus noſter non cognoſcit ſingularia. 1ª q.14.11 1m./ Veri.q.2.4.1m./ 5.c.ſi. 1m./ 2m./ 3m. 6.o./ q.10.5.1m./ 2m./ 3m./ Ethi 6.lec.1.ſi./ Anima.2.lec.12.ſi./ Poſt. lec. 30. ſi./ Lec.38.ſi./ Perier²e.lec.14.

¶ Oppoſitum videtur dicere. 1ª.q.86.1.o./ 22ª.q.47.3.1m./ 2. d.3.q.3.3.1m. 4 d.50.q.1.3.o./ Veri. q.2.5.6.o / q.10.5.o./ Quol.8.vel.11.q.1.3.o./ Opuſ.29./ Anima.3.lec.8.

¶ Reſpondeo dicendum dupl̃r. ſ.primo, q̃ ſicut habetur 1ª.q.86.1.c. intellectus noſter in ſtatu viæ non cognoſcit ſingularia p ſe & directe, tñ cognoſcit ea reflexiue. Sed poſt mortem cognoſcit per ſe & directe, per ſpecies influxas, ſicut & deus per eſſentiam ſuam, & angeli per ſpecies concreatas cognoſcunt ſingularia, vt habetur. 4.d.50.q 1.3.o./ Quol.11.lec.1.3.o.

¶. ¶ Secundo dicendum, q̃ cum obicitur, q̃ propriũ ipſius intellectus noſtri eſt intelligere formam in materia indiuiduali, vt habetur. Poſt.lec.33.ſi. vbi ſic dicitur. Nos.n. intendimus de hmõi rebus, de quibus in nobis ſcia p demonſtrationẽ acquirit, & hmõi ſunt res in materia exiſtentes nobis notæ de quibus ſunt demonſtrationes. Et hoc idem dicit. 1ª.q.12.ar.4.c. vbi dr̃ q̃ per intellectum cõnaturale eſt nobis cognoſcere naturas, quæ quidem non hñt eſſe niſi in materia indiuiduali. Et idem dicit. 1ª.q.75.2.c. Sed intelligere formam exiſtentem in materia indiuiduali, eſt intelligere ſingulare. Ergo &c. dicendum eſt, q̃ vt dicit. 1ª.q.12.4.c. proprium eſt intellectus noſtri intelligere formã in materia indiuiduali exiſtentẽ, non tñ ſm q̃ eſt in tali materia indiuiduali, ſed ſm q̃ abſtrahitur ab ea per conſiderationẽ intellectus. Intelligere aũt formã in materia exiſtẽtem, nõ prout in materia indiuiduali exiſtit, eſt intelligere vniuerſale & nõ ſingulare, vt habetur in locis vltimo adductis.

754 ¶ Quòd eodem actu, ſimul intelligitur obiectum materiale & formale. Veri.q.8.14.6m. Intellectus. 58

¶ Oppoſitũ vr̃ dicere a ſimili, 12ª.q.8.3.2m./ q.12.4.c./ 1.d.17. q.1.5 c./ .℥.1.cº.76.1m.

¶ Reſpondeo dicendum, ſicut Dubio. 103

755 ¶ Quòd intelligere noſtrum eſt quodda pati. 1ª.q.79.2.c. Intellectus. 66

¶ Immo paſſio eſt cum abiectione alicuius. 1ª.q.14.2.2m./ Anima 11.1m.ſi.

¶ Reſpondeo dicendum, quòd vt habetur. 1ª.q.79.2.c. pati tripliciter dicitur. ſ. Primo propriiſſime, qñ. ſ. aliquid remouetur ab aliquo, quod conuenit ſibi aut per naturã aut ſm proprium inclinationẽ. Secundo modo minus proprie dicitur aliquis pati. ſ.ex eo q̃ aliquid ab ipſo abiicitur, ſiue ſit ei conueniens, ſiue non conueniens. Tertio modo dicitur aliquis pati cõiter. ſ. ex hoc ſolo, q̃ id quod eſt in poª. ad aliquid recipit illud ad quod erat in potentia abſq; hoc q̃ abiiciatur aliquid. Secundum quẽ modum, omne quod exit de potentia ad actum poteſt dici pati etiam cum perficitur. Et ſic intelligere noſtrum eſt pati, & non aliis duobus modis.

756 ¶ Quòd de ratione eius qđ eſt intelligere, eſt q̃ ſit intelligens, & intellectum. Opuſ.53.princ. Intellectus.68

¶ Immo aliud eſt intelligere, & aliud intellectum. 1ª.q.54 1 3 c./ .℥.1.cº.45.2m./ Poª.q.8.1.c./ Opuſ.53.

¶ Reſpondeo dicendum, q̃ licet intelligere ſit aliud quàm intellectum ſecundum ſe, contra tamen unum cum eo in ſpẽ intelligibili q̃ ad intellectum intelligitur.

757 ¶ Quòd intellectus mouet ſe. 12ª.q.9.3.c. Intellectus. 72

¶ Oppoſitum videtur dicere. ℥.1.cº.72. 5m./ Li.2. cº. 23. 3m./ Quol.6.q.2.2.c.

¶ Reſpondeo dicendum, q̃ intellectus mouet ſe, quia per hoc q̃ cognoſcit principium, reducit ſe de potentia ad actum, quo ad cognitionem concluſionum, vt habetur. 12ª.q.9.3.c./ q.5 1.2.c./ Ma.q.6.3.c./ 20m./ Anima 4.6m.

758 ¶ Quòd operatio intellectus eſt duplex. ſ.ſimplex apprehenſio, & compoſitio & diuiſio. 1ª.q.85.2. 3m./ 22ª.q.83.1.ar. 3./ 1.d.19.q.5.1.7m./ d.38.3.c./ 3.d.23.q.2.ar.2.q.1.c / d.24.ar.1.q.1.c./ Veri.q.14.1.c./ Spũ.6.6m./ 11.7m/ Quol.5.q.5.2. c./ Meth.4. lec.5./ Li.6.lec.4.ſi./ Anima 3.lec.11.o./ Poſter.prin. Perierª princ./ Lec.3.prin./ Lec.5.ſi. Intellectus.77

¶ Immo operatio intellectus eſt triplex. ſ.intelligentia indiuiſibilium, cõpoſitio & diuiſio, & diſcurſus. 1.d.33.1.3m. Poſter.prin.

¶ Reſpondeo dicendum, ſicut Dubio.43.

759 ¶ Quòd iudicium intellectus de particulari actu duplex. ſ.conſcientiæ in pura cognitione, & liberi arbitrii, in applicatione ad affectionem. Ideo ſecundum iudicium poteſt peruerti & eſſe cũ errore, ſiue primo. Veri.q.17.1 4m. Intellectus. 88

Oppoſitum videtur dicere. 12ª.q.75.1.8.c.

¶ Reſpondeo dicendũ ſicut, Dubio 760.

760 ¶ Quòd intellectus intelligit aliquando rem aliter, quam ſit. 1ª q.85.1.1m. Intellectus. 100

¶ Immo intellectus non errat. 2.d.39.q.3.1.c.ſi.

¶ Reſpondeo dicendum, q̃ intelligere rem aliter quàm ſit, contingit dupl̃r. ſ.ex parte obi & ex parte intellectus, primũ eſt falſum, non aũt ſm. Vel verum eſt q̃ intellectus qui intelligit rẽ aliter q̃ ſit, eſt falſus, ſi ly aliter referatur ad rem intellectã. Tunc .n. intellectus eſt falſus, quando intelligit rẽ eẽ alr̃ q̃ ſit. Nõ eſt autem verũ, ſi ly alr̃ accipiatur ex parte intelligentis. Eſt.n. abſq; falſitate vt alius ſit modus in intelligendo q̃ modus rei in eſſendo, quia intellectũ eſt intelligente immaterialiter per modũ intellectus. non aũt materialiter per modum rei materialis. 1ª.q.12.6.1m./ 2m./ q.13.12.3m./ q.85.1.2m / 1.d.38.2 1m./ 4.d.49.q.2.1.14m./ 4.4m./ Veri. q.2.2.11m. 5.6m./ 7m/. q.3.2.11m. q.8.1.1m.

761 ¶ Quòd nihil põt intelligi, niſi ſm q̃ eſt ens actu 1ª.q.12.1.c./ Opuſ.42.prin./ Cauſis.lec.6./ Anima.3.lec.9.ſi. Intellectus. 108

¶ Immo res intellecta, qñq; eſt in poª. tñ, cũ res ſint quaſi quædam intelligibilia in poª. ſicut & anima humana, qñq; eſt intelligẽs in poª tñ. 1ª.q.90.2.c.pri./ Quol.8 q.2.1.c./ Opuſ.53.pri.

¶ Reſpondeo dicendum, q̃ licet res intellecta, ſm ſe non ſemp ſit in actu, eſt tñ in ſuis principiis, per quæ poteſt intelligi.

762 ¶ Quòd intellectus in actu, & intellectum, ſunt idem. 1ª.q.14.2.c./ q.55 1.2m./ q.85.2.1m./ q.87.1.3m. Intellectus. 118

¶ Immo res intellecta, eſt realr̃ diſtincta ab intellectu, Poª.q.8 2.c.

¶ Rnº dicendum dupl̃r. ſ.primo, q̃ intellectus in actu, & intellectum, per vnionem ſunt idem ſm ſpẽm intelligibilem, vt hr̃. 1ª.q.

1^{a}.q.14.2.c./q.55.1.2^{m}./q.85.2.1^{m}./q 87.1.3^{m}./1.d.35.1.3^{m}./2.d.3.q.3.1.c./4.d.49.q.2.1.10^{m}./ Veri.q 8.6.c./Spũ.8. 14^{m}./ Quol.8.vel 11.2.c.

¶ Secundo dicendum, ſicut Dubio.756.

653 ¶ Quòd ſpecies in intellectu, dĩt genere a ſpecie in ſenſu & imaginatione. Ideo non poteſt imprimi ab eis, ſicut ſpecies quę eſt in ſenſu, imprimit eam quæ eſt in imaginatione, quia ſunt eiuſdem generis.i.ſunt indiuiduæ & materiales. Spũ. 10. 17^{m}./ Anima.4.1^{m}./3^{m}./5^{m}. ntelle-ctus.133

¶ Immo actio ipſius ſenſibilis, attingit omnes ſpecies intellectus noſtri, Quol.7.vel 8.q.2.1.c.

¶ Reſpondeo dicẽdum, ꝙ attingit ſpecies intellectus noſtri mouendo intellectum poſſibilem, non autem ex hoc ꝙ ex ſeipſa ſit ſufficiens, ſed requiritur lumen intellectus agentis, vt habetur, Quol 8.q.2.1.c.

764 ¶ Quòd ſpecies intelligibiles acquiſitæ & infuſæ, ſunt diuerſarum rationum.4.d.50.q.1.2.4^{m}./ 3.5^{m}./ Anima.18.2^{m}. Intelle-ctus.134

¶ Oppoſitum videtur dicere .1^{a}.q.94.3.1^{m}.

¶ Reſpondeo dicendum, ſicut Dubio 1111.

764 ¶ Quòd ad eſſe habitus intellectiui, concurrunt duo.ſ. ſpecies intelligibilis, & lumen intellectus agentis.1.d.3.q.5.1^{m}./3.d.14 ar.1.q.2.c.fi. q.3.c.prin./2^{m}. Intelle-ctus.138

¶ Oppoſitum videtur dicere .12^{e}.q.54.4 o.

¶ Reſpondeo dicendum, ſicut Dubio.1099.

765 ¶ Quòd plures ſpecies, poſſunt ſimul eſſe in intellectu.1^{a}.q 12.10.c./ q.58.2.2^{m}./ q.85.4.c./2^{m}. ntelle-ctus.156

¶ Immo impoſſibile eſt ꝙ idem intellectus ſiṁ perficiatur diuerſis ſpeciebus intelligibilibus, ad intelligendum diuerſa in actu.1^{a} q 85.4.c.fi.

¶ Reſpondeo dicendum, ꝙ plures ſpecies poſſunt ſiṁ eſſe in intellectu ſm actum imperfectum, non aũt ſm actum perfectum. Siſr in ſenſu, vt habetur.1^{a}.q. 12.1.c./q. 58. 2. 2^{m}./q. 85.4.c./3^{m}./2.d.3.q.3.4.c./ d.10.4.3^{m}./ 3.d.14.ar.1.q.4.c./.Ꝯ.1.c^{o}.55./ Veri.q 8.14.c./.7^{m}./ Ma. q.16 4.c./ Anima. 18. 5^{m}. . Quol.8. vel 11.2.o.

966 ¶ Quòd ſenſus & intellectus differunt realiter, per vle & particulare. Et ſimiliter appetitus ſenſitiuus & intellectiuus.i.voluntas, 1^{a}.q.50.1.c./ q.80.2.2^{m}./ q.84.6.c./q.115.4. c./.2.d. 15. q.1.3.c./3.d.26.q.1.2.c./ 4.d.44.q.1.ar.1 q.1./ c Ꝯ.2. c^{o}. 65./ Li. 3.c^{o}.84./ Veri.q.25.1.c.6^{m}./ Ma.q.8.3. c. Quolib.5.q. 9. 1. c./ Anima.3.lec.4.o./ Poſt.1.lec.42. ntelle-ctus.165

¶ Immo intellectus, quãquã ſenſus dr.1^{a}.q.54. 5.1^{m}. /4.d.44.l.fi.

¶ Immo etiam vniuerſale & particulare, non diuerſificant potentiam, nec habitum.3,d.26.q.2.4.c.

¶ Immo nec appetitus ſenſitiuus & intellectiuus .ſ. volũtas diſtinguuntur per vle & particulare.Veri.q.22.4.2^{m}.

¶ Reſpondeo dicendum dupliciter.ſ.primo, ꝙ pot.& habitus, diſtinguuntur per o ba.Sed obm poteſt accipi dupſr.ſ.q^{o}.ad rationẽ adequatam, ſub qua continetur quicquid pertinet ad illam potentiam vel habitum. Et ſic obm cuiuslibet pot.vel habitus eſt vle, ſicut color in aſpectu viſus. Ideo dicitur in fine ſecũdi Poſteriorum, ꝙ ſenſus eſt vlium, ſentire autem particularium. Et ſic vle & particulare, non diuerſificant habitus nec po^{a}s. Vel q^{o}. ad illud ad quod fertur po^{a}.vel habitus, per vnum actum. Et ſic rõ eſt vlium, ſenſus autem ſingularium, vt habetur in 1. Phiſic. in fine, ſicut etiam Boetius dicit, ꝙ ſingulare eſt, quia ſentitur, vniuerſale vero, quia intelligitur.

¶ Secundo dicendum, ꝙ dñæ apprehenſorũ ſunt per ſe dñæ appetibilis, ſed poſteriores. Nam Veri.q.22.4.1^{m}.ponit per ſe differentias appetibilis, ſed pores, ſicut rationale & irrationale ſũt differentiæ per ſe pores, inter hominem & aſinum. Sed eſſe liberi arbitrii, vel non eſſe, ſunt differentiæ per ſe eorundem, ſed poſteriores. Vnde in 3.Sent.loquitur de diſtinctione principali, in aliis autem locis de ſecundariis. Iõ dicitur.Veri.q.22. 4.2^{m}. ꝙ non diſtinguuntur principaliter per ea, ſed conſequenter.

767 ¶ Quòd intellectus abſtrahit ab omni differentia tẽporis, ſicut & ab aliis conditionibus materialibus, quas ſenſus concernit. 1^{a}. q.107.4.c./ 4.d.17.q.2.ar.1.q.1.1^{m}./.Ꝯ.3.c^{o}.84.6^{m}. ntella-ctus.177

¶ Oppoſitum videtur dicere. Ma.q.16.4.b.4.

¶ Reſpondeo dicendum, ſicut Dubio. 439.

768 ¶ Quòd intellectus, eſt melior ratione.1.d.3.q.4.1.4^{m}. ntelle-ctus.189

¶ Immo rõ eſt intellectus qdã.1^{a}.q.79.8.c./ 9.3^{m}./ Poſt.1.le.1.

¶ Reſpondeo dicendũ dupliciter.ſ.p^{o}. ꝙ licet intellectus & rõ ſint idem ſm rẽ, dñs tñ ſm rationem. Nã ipſius intellectus ſm ꝓpriũ ſuum actum conſiderati q. eſt intelligere, eſt ipſam veritatẽ intelligibilẽ ſimpſr apphendere. Sed ipſius rationis ẽ ſm ſuũ actũ procedere de vno intellecto ad aliud, ad veritatem intelligenda. Na & ſi intellectus & rõ non ſint diuerſæ potentiæ, tñ denoiant ex diuerſis actibus. Intellectus.n. nomen ſumitur ab intima penetratione veritatis, nomen autem rationis ab inquiſitione & diſcurſu, vt habetur.22^{e}.q.49.5.3^{m}.

¶ Secundo dicendum, ſicut Dubio.43.

769 ¶ Quòd i omni creatura dñt realr, intellectus, volũtas, & eẽn^{a}. 1^{a}.q.59.2.c / Ver.q.22.10.o./ q.23.6.c./ Opuſ.53. Intellectus. 195

¶ Oppoſitũ videt dicere . Spũ.11.7^{m}.fi.

¶ Reſpondeo dicendum, ſicut Dubio.197.

770 ¶ Quòd intellectus eſt ſimpſr ꝑor volũtate, ſicut motiuũ mobili, & actiuũ paſſiuo.1^{a}.q.82.3.2^{m}./ 12^{e}.q.13.1.c./ Veri.q.19.10.c./ q 2.1.b.3./q.22.13.c./ Virt.q 2.3.12^{m}. Intellectus. 216

¶ Oppoſitum videtur dicere. Ꝯ.2.c^{o}.56.2^{m}./ Veri.q.8. 1.13^{m}.

¶ Reſpondeo dicendum dupſr.ſ.p^{o}.ꝙ intellectus ẽ ꝑor voluntate in via receptionis, ſed eꝯ^{o}. in mouendo & agendo, vt habetur. 12^{e}.q.83.3.3^{m}. Ver.q.14.5.5^{m}./q.22.11.14^{m}./Ver.q.2.3.12^{m}./

¶ Secundo dicendum, ſicut Dubio.771./794.

771 ¶ Quòd intellectus ꝑor eſt volũtate in via receptiõis, ſed eꝯ^{o} in mouendo & agendo.22^{e} q.83.3.3^{m}./ Veri.14.5.5^{m}./q. 22. 12. 14./ Veri.q.2.3.12^{m}./ He.11. Intellectus. 218

¶ Immo intellectus in mouendo & agendo regit volũtatẽ. 12^{e}. q.17.5.o./ Veri q.22.11.5^{m}.

¶ Reſpondeo dicendum dupliciter.ſ.p^{o}.ꝙ intellectus regit voluntatem non inclinando, ſed oſtendendo & ordinando, vt habetur.12^{e}.q.17.5.o./ Veri.q.22.11.5^{m}./ Meth.12.lec.2.o.

¶ Secundo dicendum, ſicut Dubio.772.

772 ¶ Quòd intellectus nõ agit niſi mediãte volũtate, quia motus voluntatis eſt inclinatio ſequens formã intellectã & mouẽs intellectũ Ꝯ.1.c^{o}.72.5^{m}./ Li.2.c^{o}.23.3^{m}./ Quol.6 q.2. 1.c. Intellectus. 226

¶ Immo omnẽ actũ voluntatis, ꝓcedit & ſequitur aliquis actus intellectus, & nõ eꝯ^{o}.1^{a}.q.82.4.3^{m}./ 22^{e}.q 4.4.2^{m}./ 1.d.6.L./4. d.15.q 4.ar.1.q 1.c / Ꝯ.3.c.26.5^{m}./ Po^{a}.q.2.3.3^{m}. Ma.q.6.c.

¶ Reſpondeo dicendũ, dupſr .ſ.primo ꝙ intellectus agit, & ẽ primũ motiuũ, oium potentiarũ aiæ quo ad determinatione actus, volũtas vero q^{o} ad exercitiũ act^{a}, vt hẽt.12^{e}.q.17.1.c./ Ma q.6.c.

¶ Secundo dicendum, ſicut Dubio.771.

773 ¶ Quòd ab intellectu ꝓcedit aliquid dupſr ſ.aliquid ꝑ modum operationis, & aliquid per modum operati, a voluntate aũt p^{o} tm. 1^{a}.q. 27.4.c./ Ver.q 4 2.7^{m}./ q.10.9.7^{m}. / Ver.q.1.8.13^{m}. Intellectus . 232

¶ Immo ab vtroq; procedit aliquid vtroq; modo.1^{a}.q.27.3.c./ 3^{m}./ 3^{a}.q.37.1.c./.Ꝯ.4.c^{o}.19.3^{m}./ Po^{a}.q. 4. 2. 7^{m}. / q.9.9.c./ q. 10 2.11^{m}./ Opuſ.3.c^{o}.45./ 46./ 52.

¶ Reſpõdeo dicendũ, dupſr.ſ.primo ꝙ ſicut diſtinguit po^{a}.q. 10 2.11^{m}. aliquid procedere per modũ operati, contingit dupſr.ſ. vel ſm rationẽ ſimilitudinis, vel per modũ cuiuſcunq; impreſſionis. Secundo igit mõ ꝓcedit aliqd a volũtate, nõ aũt p^{o} mõ.

¶ Secũdo dicendũ, ꝙ vt dr.1.d.18.4.c. aliquid ꝓcedit a voluntate, nominatum tamen nomine operationis, non autem nomine proprio ipſius operati.

774 ¶ Quòd voluntas poteſt aliquod tẽpus concernere. nõ aũt intellectus, licet poſſit eſſe de quolibet tempore.3.d 26.q.1.5.4^{m}. Intellectus. 238

¶ Oppoſitum videt dicere. Ma.q.16.4.b.4.

¶ Reſpondeo dicendum, ſicut Dubio.439.

775 ¶ Quòd ſi intellectus agẽs ſit aliqd aiæ, vt quædã virtus ipſius, neceſſe ẽ dicere, ꝙ ſint plures intellectus agentes ſm pluralitatẽ animarũ, quæ multiplicãt ſm multiplicatiõẽ hoiũ. Nõ.n.põt eẽ, ꝙ vna & eadẽ virtus ſit diuerſorum ſubiectorũ.1^{a}.q.79.5.c.fi. Intellectus. 243

¶ Oppoſitũ videtur dicere.12^{e}.q.56.2.c. q 60.5.c.

¶ Reſpõdeo dicendũ, ſicut Dubio.1173.

776 ¶ Quòd nihil intelligit niſi illuſtratũ lũine intellectus agẽtis. & receptũ in intellectu poſſibili.1.d.3 q 4.5.c.fi./ Anima. 4.7^{m}. Intellectus. 249

¶ Opp^{m} vr̃ dicere a ſiſr. 4.d.14.q.1.ar.3.q.1.c./Ver.q.14.4 7^{m}.

¶ Reſpondeo dicendum dupſr.ſ.primo vel loquẽdo ante acquiſitione notitiæ, & ſic intellectus poſſibilis indiget illuſtrari. Vel per applicationem ad indiuidua. Et tunc non indiget eodem modo, vt habetur.1.q.54.4.o./ q.79.3.o.

¶ Secundo dicendum, ſicut Dubio.1173.

777 ¶ Quòd intellectus agens non eſt actiuus reſpectu intellectus poſſibilis, ſed reſpectu phantaſmatum. Anima.18.11^{m}. Intellectus.255

¶ Oppoſitũ videtur dicere.2.d.24.q.2.2.1^{m}./ Veri. q.10.8.c.fi.

¶ Reſpondeo dicendum, ſicut Dubio.1218.

778 ¶ Quòd intellectus poſſibilis non poteſt reduci in actum cognitionis omnium naturalium, per ſolum lumen intellectus agentis, ſed per ſuperiorem ſubſtantiam. Anima.18.12^{m}. Intellectus. 257

¶ Oppoſitum vr̃ dicere a ſimili.3.d.13.ar.2.q.2.2^{m}./3^{m}.

¶ Reſpondeo dicendũ, ſicut Dubio.301.

779 ¶ Quòd intellectus poſſibilis eſt principium actiuum ſui actus. Veri.q.1.9.10.c. Intellectus. 267

¶ Oppoſitum videtur dicere. Veri.q.8. 1. 3^{m}.

¶ Reſpondeo dicendum, ſicut Dubio 794.

780 ¶ Quòd intellectus practicus eſt motiuus voluntatis, nõ quaſi exequens motum, ſed quaſi dirigẽs ad motum. 1^{a}.q 79. 11. 1^{m}. Intellectus. 276

¶ Oppoſitũ vr̃ dicere quo ad exequutiõẽ motus. Ver.q.6.10^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.772.

781 ¶ Quòd intellectus practicus, eſt ꝓxima opis regula. Ver.q.14. 4.c. Intellectus. 279

¶ Oppoſitum videtur dicere. 1.d.39.q.1.2.2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio . 222.

¶ Quòd

uſtere.1. 782 ¶Quòd non eſſe, nunquam eſt per ſe intentum, ab aliquo agente. 1°.d.46. L.ſi. /Ꝫ 1.c^{o}.81.prio./4^{m}.

¶Oppoſitum videtur dicere a ſimili. 1^{a}.q.104.3.2^{m}./12æ.q.19 7.2^{m}./3^{m}./2.d.38.5.c./d.40.c.o.

¶Reſpondeo dicendum, ſicut Dubio.226./1002.

uſtere.3. 783 ¶Quòd natura intendit remotioné formæ, & creaturã tendere in nihilum. Et hoc habet creatura ea ſeipſa. 1.q.104.3.2^{m}.

¶Immo quælibet res intendit conſeruationem ſui eſſe quod eſt per formam, quæ eſt finis generationis & conſeruationis cuiuſcunq; .1^{a}.q 15.1.c./22æ./q.64.5.7.c.

¶Reſpondeo dicendum, ꝙ creatura ſibi derelicta ea ſeipſa tendit in nihilum, non aũt conſiderata ſub prouidentia diuina.

ſtitia.17 784 ¶Quòd nullum malum pôt per ſe intendi. 1^{a}.q.19.9.c./q.48.1.c. 4^{m}./12æ.q.72.1.c /q.78.1.2^{m}. 1.d.39.q.2.2.c.ſi./d.46.2.2^{m}./L.6^{m}./2.d.1.q.1.2^{m}./d.5.q.1.2.5^{m}./d.34.3.c./d.35.5.4^{m} /L.1^{m}./d.37.q.3.1.2^{m}./d.41.q.2.1.2^{m}./d.42.q.2.1.7^{m}./Ꝫ.2.c^{o}.40.7^{m}./L.1.3.c^{o}.4./5./6./107.1^{m}./2^{m}./Ma.q.1.3.c./q.2.1.c.ſi /q.3.2.1^{m}/12.o.

¶Oppoſitum vr̃ dicere a ſimili .12æ.q.19.7.2^{m}./3^{m}./.2.d.38.5.c./d.40.2.o.

¶Reſpondeo dicendum, ſicut Dubio.226./1002.

ſtitia.20. 785 ¶Quòd peccatum recipit ſpém ea intentione peccantis. 12æ.q.72.1.8.c./3^{a}.q.88.4.1^{m}.

¶Immo aliquando variatur ſpés peccati, ſine eo ꝙ intentio feratur ad ipſam circunſtantiam.4.d.16.q.3 ar.2.q.3.c.

¶Reſpondeo dicendum, ſicut Dubio.347.

ſtitia.23. 786 ¶Quòd prima intentio eſt ſilitudo rei exñtis extra animã, nó aũt ſecunda intentio, ſed eſt aliquid conſequens actũ & modum intelligendi rem .1.d.2.3.c./Po^{a}.q 7.9.c.

¶Oppoſitũ videtur dicere a ſimili. 1^{a}.q.85.1.c./3.4^{m}./12æ.q 5.1.1^{m}.prin./Opuſ.49.o.

¶Reſpondeo dicendum, ꝙ licet ſecunda inten^{o}. vel eius nomẽ ſignificet aliquid ẽm eẽ qđ ſignificat veritaté ꝓpõnis, non tñ eſt ſimilitudo rei extra aiam exñtis, vt habetur in locis præalleg.

ntentia.1. 787 ¶Quòd nullum intentionale denominat ſuum effectum, nec cauſat effectum naturalem.1^{a} q.67.3.c./2.d.13.3.c./Po^{a}.q.5.1.6^{m}./Anima.2.lec.14.

¶Immo lumen ẽm eſſe intentionale in aere, denominat ſubiectum, & cauſat effectus naturales.2 d.13.3.c.

¶Reſpondeo dicendũ, dupľr. ſ. primo ꝙ intentionale quieſcẽs in aia vt ſpẽs vel gẽous non denominat ſubiectũ, ſed intentionale fluẽs ab agente in paſſum, & ab agente ad actũ, vt virtus inſtri vel vt lux ſolis in aere, bene denõiat ſubiectum, & cauſat effectũ naturalem, vt habetur.4.d.1.q.1 ar.4.q.4.c.

¶Secundo dicendum, ſicut Dubio.826.

nterpretatio.1 788 ¶Quòd interpretatio eſt in dubiis, in quibus nõ licet abſq; determinatiõe ꝑncipis, a verbis legis recedere. Sed in manifeſtis non opus eſt interpretatione, ſed exequutiõe. 22æ.q.120.1 3^{m}.

¶Immo legislator nõ pôt aliquid præceptũ ponere, qđ non oporteat in aliquo caſu prætermitti & interpretari.12æ.q.96.4.6.c./q.97.4.c./22æ.q.120.1.2^{m}./4.d.15.q.3.ar 2.q.1.c./1^{m}.

¶Reſpondeo dicendum, ꝙ pôt prætermitti & interpretari ex aliqua cauſa rationabili & neceſſaria, vt quando periculum eſt in mora, vt habetur in locis ſecundo allegatis.

ra.60. 789 ¶Quòd ira & inuidia cauſant inconſtantiã, pertrahendo rationem ad aliud, ſed luxuria totaliter extinguẽdo lumen rationis 12æ.q.77.7.c./22æ.q.53.6.1^{m}.

¶Oppoſitũ vr̃ dicere, quo ad luxuriam.22æ.q.156.4.2^{m}.

¶Reſpondeo dicendum, ſicut Dubio.372.

ra.64. 790 ¶Quòd vtrunque obiectum amoris eſt bonum, obm aũt odii eſt malum. Sed ira reſpicit vindictam ſub ratione boni, & nocentem ſub ratione mali.12æ.q.46.2.3.6.c.

¶Oppoſitum videtur dicere. Ma.q.1.3./q.3.12.c./Ethi.1.le.8.

¶Reſpondeo dicendum, ſicut Dubio.102.

rregularitas.2. 791 ¶Quòd per peccatum in ſola voluntate non incurritur irregularitas, nec excõmunicatio, nec alia pœna in foro humano, ſed tantum in foro dei 4.d.25.q.3.ar.1.q.1.1^{m}.

¶Immo voluntas pro facto reputatur. 12æ.q.20.4.c.

¶Reſpondeo dicendum, ſicut Dubio.1002.

udex.1. 792 ¶Quòd iudex iuſte infligendo pœnas non peccat. 22æ.q.64.2.3.o./q.108.1.3.o./Ꝫ.3.c^{o}.146./Ro.12.lec.3.

¶Oppoſitũ videtur a ſili. 22æ.q.33.5.o./4.d.19.q.2.ar.2.q.2.o.

¶Reſpondeo dicendum, ſicut Dubio 796.

udex.10. 793 ¶Quod nullus eſt iudex ſui, ſed poteſt ſe committere iudicio aliorum. 22æ.q.64.5.2^{m}.

¶Oppoſitum videtur dicere. 22æ.q.67.4.0.

¶Reſpondeo dicendum dupľr. ſ. primo ꝙ ẽc ſi ſit iudex ſupremus in præſenti vita, pôt ſe cõmittere, nõ coactione aliqua ſed ſpõte, ſicut Leo Papa ꝓpa ſpõte ſe ſubdidit iudicio Imperatoris & Chriſtus hominibus, vt habetur 22æ.q.64.5.2^{m}./q.67.1.2^{m}.

¶Secundo dicendum, ꝙ hõ pôt eſſe iudex ſui, qñ iniuria ſua, eſt iniuria cõitatis, vel eccleſiæ, vel in contemptum dei, vt habetur 22æ.q.67.4.0./3^{a}.q.46.2.3^{m}./2.d.43.q.2.2.5^{m}./4.d.46.q.1.ar.2.q.2.c./.q.2.ar.1.q.3.1^{m}.

794 ¶Quòd aia inquantum iudicat de re, non patitur, ſed quodam modo agit. Veri.q.1.9.10.c./q.2.1.6.3^{m}. Iudicium.11.

¶Immo ſenſibile & intelligibile de qbus aia iudicat nõ cõparãt ad aiam vt paſſum, ſed vt agẽs. Ꝫ.2.c^{o}.56.2^{m}./Veri.q.8.1.13^{m}.

¶Reſpondeo dicendũ tripľr. ſ. p^{o} ꝙ vt hẽt. 22æ q.45.2.3^{m}. Intellectus habet duos actus. ſ. ꝑcipe, & iudicare. Vnde q^{o} ad pmũ aia patit, qa ſentire & intelligere cõſiſtũt in quodã pati ẽm Ariſto. in 2. de Aĩa, vt etiam dubio.755. adductum eſt. Sed quo ad ẽm eſt econtrario, quia intellectus poſſibilis eſt principium actiuum ſui actus, vt habetur. Veri.q.1.9 c.

¶Secundo dicendũ, ꝙ aia iudican^{o} agit actiõe immanẽte, nõ aũt actione tranſeũte & trãſmutãte illud in quo agit, ſed econuerſo.

¶Tertio dicendum, ꝙ anima agit ſecundum modum ſignificandi, non autem ſecundum rem, vt habetur. Veri.q.8.1.13^{m}.

795 ¶Quòd quilibet debet ſe iudicare iudicio diſcuſſiõis & cõdẽnationis, nõ aũt iudicio abſolutionis. 1æ. Cor.4.lec.1.c^{o}.11.lec.7. Iudicium.22.

¶Oppoſitum videtur dicere a ſimili. 22æ.q.67.4.0.

¶Reſpondeo dicendum, ſicut Dubio.793.

796 ¶Quòd exñs in peccato mortali ẽ occulto ex offõ corrigens, vel iudicans, alios peccat. Non aũt hoc vt agens frater, niſi ꝓp ſcandalum. 22æ.q.33.5.0. 4.d.19.q.2.ar.2.q.2.0. Iudicium.29.

¶Immo exñs in graui peccato pôt ex offõ & debet cũ humilitate & timore redarguere & iudicare confiſes vel ẽt exñtes in minori peccato, non autẽ ſi ſuum ſit publicũ 22æ.q.33.5.ſi./q.60.2 3^{m}./Math.7./Io.8./Ro.2.ſi.

¶Reſpondeo dicendũ quadrupľ. ſ. p^{o}. ꝙ ſicut diſtinguit. Ioan.8. Primũ ẽ verum de iudice perſeuerante in propoſito peccandi. Secundum autem de conante ad reſurgendum. ſ. penitente.

¶Secũdo dicendũ, ꝙ primũ verificatur de iudicãte more ꝓpo. Secundum vero de agente hoc, vt miniſter legis.

¶Tertio dicendũ, ꝙ in primis locis intelligit de iudice qui peccat ex malitia. In aliis aũt qñ iudex peccat ex fragilitate, vt ipſe diſtinguit. Matth.7.

¶Quarto dicẽdũ, ꝙ in multis locis loquit de iudice laico, ſed in primis loquit de iudice eccleſiaſtico, quia dicit, ꝙ quilibet qui in peccato mortali, manẽte peccato, exhibet ſe miniſtrũ eccleſiæ in aliquo ſpũali, peccat mortal. Secus eſt ſi immineat neceſſitas, & heat propoſitum confitendi, vt pota quia ante confeſſioné de mortali, null^{9} debet ſumere ſacrã euchariſtiã, ſi hẽat copiã cõfeſſoris, & neceſſitas non vrgeat, ſicut eſt pochial qui tenet ex offõ exhibere ſe miniſtrũ eccleſiæ in ſpũalibus ad ipſum pertinentibus, vt habetur.4.d.16. L.6^{m}./d.17.q.2.ar.5.q.1.3^{m}./.q.3.ar.1.q.4.c./1æ. Cor.11.lec.7.

797 ¶Quòd videat legẽ, dicens eã nõ eẽ bene poſitã, nõ aũt dicẽs eã non eẽ ſeruandã, ſed de illo caſu particulari. 22æ.q.120.c. 2^{m}. Iudicium.31

¶Oppoſitum videtur dicere. 12æ.q.96 4.6.c.

¶Reſpondeo dicendũ, ꝙ dicere hoc ex preſumptione eſſet iudicium temerarium, non autem dicẽs hoc, in caſu neceſſitatis, vt etiam in dubio.788. adductum eſt.

798 ¶Quòd iudiciũ eccľiæ, debet eſſe conforme iudicio dei, & non aſtringi legibus humanis. 22æ.q.10.11.c./q.108.4.2^{m}./4.d.18.q.1.ar.3.q.3.o. q.2.ãt.1.q.2.c. ar.3.q.1.c./d.37.q.2.1.c.ſi. Iudicium.37.

¶Oppoſitum videtur dicere. 12æ.q.93.3.3^{m}./q 96 2.c./2^{m}.

¶Reſpõdeo dicendũ, ꝙ humanũ regimen deriuat a diuino regimine, & ipſũ debet imitari. Deus aũt quãuis ſit oĩps & ſũme bonus, permittit tñ aliqua mala fieri in vniuerſo, quæ ꝓhibere poſſet, ne eis ablatis maiora bona tollerẽt, vel ẽt peiora mala ſequerent. Sic g^{o}. & in regimine hũano, illi q præſunt, recte aliqua mala tollerãt, ne aliqua bõa impedianĩ, vel et aliqua mala peiora incurrant. Sicut Aug. dicit in L.1.de Ordine. Aufer meretrices de rebus humanis, turbaueris oĩa libidinibus. Sic g^{o} quauis infideles in ſuis ritibus peccent, tolerari pñt, vel ꝓp aliquod bo^{m}, qđ ex eis ꝓuenit, vel ꝓp aliqđ malũ qđ vitat. Ita h^{o} aũt ꝙ iudei ritus ſuos obſeruant, in quibus olim ꝓfigurabat veritas fidei quã tenemus, h^{o} bo^{m} prouenit, ꝙ teſtimo^{m} fidei nr̃æ hẽmus ab hoſtibus, & quaſi in fig^{a} nobis repñtaĩ qđ credimus, & iõ in ſuis ritibus tolerant. Aliorũ aũt infideliũ ritus, q nihil veritatis aut vtilitatis afferunt, nõ ſunt aliqualiter tolerãdi, niſi forte ad aliquod malũ vitãdũ. ſ. ad vitandũ ſcandalum, vel diſcidium qđ ex h^{o} poſſet ꝓuenire, vel impedimẽtũ ſalutis eorũ, q paulatim ſic tolerati, conuertunt ad fidẽ. Propter h^{o}. n. ẽt hereticorum & paganorũ ritus aliqñ eccleſia tolerauit, qñ erat mag^{a} infideliũ multitudo, vt hẽt. 22æ.q.10.11.c. Lex aũt hũana dr̃ aliqua permittere, non quaſi approbãs, ſed quaſi ea dirigere nõ potẽs. Multa aũt dirigunt lege diuia, quæ dirigi nõ pñt lege hũana. Plura. n. ſbdũt ſupiori cãæ q̃ inferiori. Vñ h^{o} ipſũ ꝙ lex hũana nõ ſe intromittit de his quæ dirigere nõ pôt, ex ordine legis æternæ ꝓuenit. Secus aũt eẽt, ſi approbaret ea quæ lex æterna reprobat. Vñ ex hoc nõ hẽt, ꝙ lex humana nõ deriuet a lege æterna, ſed ꝙ nõ perfecte eam aſſequi poſſit, vt habetur. 12æ.q.93.3.3^{m}.

¶Quòd

Iuramentum.30, 799 ¶ Quòd ſi dubiū eſt, an ſit licitū vel ꝑicuū, qđ iuratum eſt, pōt a quolibet epo diſpenſari. Si aūt ſit licitū manifeſte, nō vr̄ diſpēſabile, nec commutabile, niſi occurrat aliquid melius, ad cōem vtilitatē, qđ ad Papā maxime ptinet. 22ſ.q.89.9 3m./q.98.3.2m.

¶ Oppoſitū videtur dicere a ſimili. 22ſ.q 88.11.0./q.186.8.3m

¶ Reſpondeo dicendum, ſicut Dubio. 1208.

Iuramentum.36. 800 ¶ Quòd cogens iurare quē ſcit peierare, peccat mortalr̄, niſi ſit perſona publica, vt iudex, qui requiſitus tenetur ad hoc 22ſ.q.98.4.0./3.d.39.ar.5.q.2.0.

¶ Oppoſitum videtur dicere a ſimili, etiā quo ad perſonam publicam. 22ſ.q 33.5.0./4.d.19.q 2.ar.2.q.2.0.

¶ Reſpondeo dicendū, ſicut Dubio 796.

Iuriſtæ.1. 801 ¶ Qoòd iuriſtę ſeu decretiſtę magis ſequuntur iura humanum quam diuinum, cum tamen ſit plus aſſentiēdum diuino iudicio quam humano. Ideo errant, Quol.11.9.1m.

¶ Oppoſitū vr̄ dicere. 22ſ q.88.11.e.

¶ Rn̄o dicendum ꝙ inconſonū & deriſibile vr̄, ꝙ ſacræ doctrinæ pfeſſores Iuriſtarū gloſulas in autoritatē inducāt, vel de eis diſceptent, cū ſit pl̄9 aſſentiendū diuino iudi°, ꝗ humano, vt habetur, Quol.11,9.1m / Opuſ.17.c°.13./ Opuſ.70.prolo.

Iuſtitia.95 802 ¶ Quòd iuſtitia dei eſt duplex. ſ.condecentia bonitatis eius, & retribu° pro meritis. 1.q 21.1.3m./ 1.d.43.q. 2.2, 4m./4.d.15.q.1.ar.3,q.4.c./d.46 q.1.ar.1,q.1 0./q.2.ar.3.q.2.1m.

¶ Oppoſitum videtur dicere. 12ſ.q.100.8,2m./ 22ſ.q.104.4.2m

¶ Reſpondeo dicendum, ſicut Dubio.498.

Iuſtitia.90 803 ¶ Quòd huis ad deū, ſ.ui ad dn̄m, patris ad filium, non eſt iuſtᵃ niſi ſm ſimilitudinem 12ſ.q.114.1.c./ 22ſ.q. 57.4. c./ q.58.7.3m./3ª.q.85.3.c./ 2m./ 2.d.44.q.2.1.e./ 3.d.9.q.1.ar.1.q.4.0./ d.28 4.c./4.d.14 q.1.ar.1.q.5.c./ 1m.d.15.q.1.ar 3.q.4.c./d.46.q.1.ar.1.q.1.e./4m./ Ethi.5.lec.11.

¶ Oppoſitum videtur dicere. 1ª.q.4.3.4m./.Ʒ.1.c°.29.

¶ Reſpondeo dicendum, ſicut Dubio. 471.

Iuſtificatio.45. 804 ¶ Quòd iuſtificati dr̄ tripl̄r. ſ.quo ad reputationem, exequutionem, & cauſam. Sed opera legis iuſtificabant p̄ᵐᵒ & ſecundo, nō tertio modo. 12ſ.q.100.12.c. / 3.d.40.3.0 / Ro.2. lec.3./. c°.3. lec.2 ſi./ Gal.2.c°.4.ſi. c°.3.lec.4.0.

¶ Oppoſitū vr̄ dicere, quo ad ipa legis. 3ª.q.62.6. 3m./q.70.4.0

¶ Reſpondeo dicendum, ſicut Dubio.342 / 343.

Iuſtus.3. 805 ¶ Quòd iuſti ſunt nobiliſſimæ partes vniueſi. Iō oīa bona, & pc̄ta ſua & aliorū proſunt eis. 1ª.q.23.7.c.ſi./ Ro.8.lec.6.prin.

¶ Oppoſitū vr̄ dicere quo ad peccata ſua & aliorum. 1ª.q.63.2./1m./4.d.17.q.2.ar.4.q.1.4m.

¶ Reſpondeo dicendum, ſicut Dubio.717. (15.q.3.2.c.

A. Labor.5. 806 ¶ Quòd nihil laborat, niſi diſtet a perfectione ſuæ naturæ. 2.d.

¶ Oppoſitum videtur dicere. 4 d.44.q.2.ar.3.q 1.2m.

¶ Reſpondeo dicendum, ꝙ ēt ſi diſtet a ꝑfectione ſuæ naturæ, & habeat ex exercitio corpus magis habilitatum ad obediendū ſpiritui monenti, minus laborat in motu, & non ſolum ex perfectione naturæ, vt habetur in ſecundo loco.

B. Laus.13. 806 ¶ Quòd laus vt communis eſt laudi & honori, conuenit deo, vel quia deus in ſe omnia ordinat. 4 d.15.q.4.ar.3.q.2.1m./ Veri.q.23.1,4m./ Ro.9.lec.3.

¶ Immo maior ē oi laude, nec oia de⁹ in ſe ordinat. 1ª.q.8.6.c./q.49.2.0./ q.63.5.c.ſi./22ſ.q.91.1.1m./ Ma.q.3.2.c.

¶ Reſpondeo dicendum dupl̄r. ſ. primo, ꝙ deus ſm eſſentiam ſuam maior eſt omni laude. Ideo debeē ei reuerentia, & honor latriæ, laus autem effectibus eius, vt habetur. 22ſ.q.91.1.1m.

¶ Secundo dicendum, ſicut Dubio.435./ 503.

Lectoratus.1. 807 ¶ Qoòd lectoratus eſt primus ordo, inter quatuor minores ordines, q ēt habet actum cathetizandi. 4.d.6.q.2,ar.3.q.3. 2m.

¶ Oppoſitum videtur dicere. 4.d.24.q.2.2.7m./8m.

¶ Reſpondeo dicendum, ꝙ Acolitatus inter quatuor minores ordines, eſt primus ordine dignitatis. Lectoratus aūt eſt primus via generationis, non quidē ſimpl̄r, qa pōt eſt ordo hoſtiarii, ſed eſt primus, quia habet actū cathetizandi, vt habetur in p̄° loco.

Lex.38 808 ¶ Quòd lex naturalis eſt pticipa° legis æternæ, & impreſſio diuini luminis in creatura rōnali, qua inclinat ad debitū actū & finem 12ſ.q 91.2.0./ q.96.2.3m./ q.97.1.1m./ 4.d.33.q.1.1.e.

¶ Oppoſitum videtur dicere a ſimili. 3.d.13 ar.1.q.2.2m./3m.

¶ Reſpondeo dicendum, ſicut Dubio.301.

Lex.39 809 ¶ Quòd præcepta ſecūda legis naturæ, quæ quaſi cōcl'ones a primis præceptis deriuant, nō hn̄t efficaciā ſemper, ſed frequenter, ſicut & tota materia moralis, iō qn̄ deficit lex, poteſt licite prætermitti, ſed cum diſpenſatione ſolius dei. 4.d.33.q.1.2.c.

¶ Oppoſitū videtur dicere a ſimili. 12ª.q.100.8.0./ 3.d.37.4.0.

¶ Reſpondeo dicendum, ſicut Dubio.518.

Lex.102. 810 ¶ Quòd lex vetus non conferebat gratiam, quia hoc x° reſeruabat. 12ſ.q.98.1.0./ q.99.2.3m./ q.100.12.0./ 3.d.37. 1. 4m./ d.40.4.0./ Rom.3.lec.2.ſi./ lec.3./. Gal.3.lec.7./lec. 8. princip./ Heb.2.ſi./ c°.8.ſi /c°.9 ſi./c°.12.lec.3.ſi.

¶ Oppoſitum videtur dicere a ſimili. 4.d.1.q.2.ar.4.q.2.c.

¶ Reſpondeo dicendum, ſicut Dubio.342./343.

811 ¶ Quòd lex humana eſt menſura menſurata a lege diuina, & a lege naturali, cui⁹ finis ē vtilitas bonum. 12ſ.q.19.4.c./ q.95.3.0. Lex.154

¶ Oppoſitum videtur dicere. 12ſ.q.90.1.0./ 3.c./ q.96.5.c. /.Ʒ.3.c°.114.3m./ 5m./c°.115 2m.

¶ Reſpondeo dicendum, ꝙ licet rō humana nō poſſit participare ad plenū menſurā vel dictamē rōnis diuiæ, participat tn̄ ſuo modo & imperfecte ad vtilitatem hominum.

812 ¶ Quòd in legibus pp conſuetudinem magis valēt fabulariter dicta, quàm cognitio veritatis. Math.2.lec.5. Lex.164.

¶ Immo omnis falſitas legi repugnat, cum lex ordinet hominē ad veram fœlicitatem. 12ſ. q.99.3.c.

¶ Reſpondeo dicendū, ꝙ quia ſimilitudines magis mouent ſenſum, & fabuloſa ſunt delectabilia, quæ vt in pluribus homines ſequuntur, ideo magis valent, licet cognitio veritatis ſm ſe debeat prævalere, vt habetur. 12ſ.q.71.2.3m./ q.99.3.3m. Ʒ.3.c°.26.18. Ma.q.1.3.17m./ Pſal.18.

813 ¶ Quòd liber de mirabilibus ſacræ ſcripturæ, non eſt Auguſtini, nec eſt autenticus. 3ª.q.45.3.2m. Liber.5

¶ Oppoſitum videtur dicere. Quol.9.6.1m.

¶ Reſpondeo dicendum, ꝙ Quodl.9 2.c. dicit librum illum eſſe Auguſtini, prout Magiſter Sent. eū allegat, ſed in Tertia parte dicit eū non eſſe Auguſtini ſm ſententiam propriam.

814 ¶ Quòd liber de eccleſiaſticis Dogmatibus, non eſt Auguſtini, ſed Gennadii. Quol.12.11.e Liber.7.

¶ Oppoſitū videt dicere. 2.d.4.1.1m./ 4.d.12 q.3. ar.1.q. 2.b./ d.14.q.1.ar.1.q.6.5m./ Opuſ.19.c°.8.

¶ Reſpondeo dicendum, ſicut Dubio 813.

815 ¶ Quòd liberalitas eſt ſubiectiue in voluntate. 1ª.q.21.1.1m./ 3.d.33 q.2.ar.4.q 3.c./.Ʀ1.c°.93./ Virt.q.5.1. c.ſi. Liberalitas.10

¶ Immo ē ſubiectiue i cōcupiſcibili. 12ſ.q.60.5.c./22ſ.q.134.4.1m

¶ Reſpondeo dicendū, ꝙ materia liberalitatis ſeu obm̄ eius eſt duplex. ſ.mediatū, videlicet, pecunia. i. res poſſeſſa, vel immediatū. ſ.aliqua paſſio circa pecuniam. i. amor vel cōcupiſcētia, vt hēē 12ª.q.6.ar.5.c. Liberalitas igi pōt ſumi dupl̄r. ſ. vel reſpectu materiæ mediatæ. eo mō quo dr̄ 22ſ.q. 117.3.4.0.Ʒ. ꝙ ꝓprius actus liberalitatis eſt bn̄ vti pecunia in ſe & in aliis. Et ſic liberalitas eſt in volūtate ſubiectiue, qa vti eſt actus volūtatis, vt hēē. 12ſ.q 16.1.0.1.d.1.q.1.ar.2.0. Vel reſpectu materiæ immediatæ. ſ. comprimēdo amorē inordinatū & cupiditatē pecuniæ, inquātū impediūt bonū vſum eius. Et ſic liberalitas eſt in cōcupiſcibili, qa quælibet virtus cuius obm̄ eſt aliqua paſſio, eſt in eodem ſubiecto, in quo eſt illa paſſio, vt habetur in locis ſecundo allegatis.

816 ¶ Quòd libertas opponitur neceſſitati coactionis, non autem neceſſitati finis. 1ª.q.8 1.c./ 1m.Ʒ. Libertas.8.

¶ Immo libtas opponit neceſſitati finis, cū libtas cuiuslibet rei ſit dominiū & ptas ſui actus ad oppoſita. 1ª.q.83.3.4.0.

¶ Reſpōdeo dicendū, ꝙ ſicut naturalibus cāis de⁹ mouēdo eas, nō aufert qn actus earū ſīt naturales, ita mouēdo cās volūtarias non aufert libtatē, quā actiones earū ſint voluntarię & liberę, ſed potius hoc in eis facit. Operatur .n. in vnoquoq; ſecundum eius generis proprietatem, vt habetur. 1ª.q.83.1.3m.

817 ¶ Quòd aliquid non eſſe in ptāte liberi arbitrii, contingit dupl̄r. ſ. ſi excedat facultatē pōs exequentis, vt volare, vel facultatē rationis imperantis, vt repentina. Veri.q.24.12. c. Liberum 8

¶ Oppoſitum videtur dicere a ſimili. Veri.q.29.3.6m.

¶ Reſpondeo dicendum, ſicut Dubio.686.

818 ¶ Quòd liberum arbitrium eſt per ſe ordinatum in bonum, nec tendit in malum, niſi ſub ratione boni. 1ª.q.63.1.4m.Ʒ. Liberum.16.

¶ Oppoſitum videtur dicere a ſimili. 12ſ.19.7.2./ 3m./ 2.d. 38.

¶ Reſpondeo dicendum, ſicut Dubio. 1209. (5.c / d.40.2 0.

819 ¶ Quòd nullius creaturæ liberum arbitriū, pōt naturaliter eſſe confirmatum in bonum, ſed tantum ex gratia .1ª.q.63.1.c. Liberum.13

¶ Immo gr̄a nō īmobilitat liber. arbitr. in bom. 1ª. q. 62.3.2m./ 12ſ. q.106.2.2m./ 2.d.4.3.5m./ d.20.q.2.3 5m./.Ʒ3.c°. 155./ Li.4.c°.70m.

¶ Reſpondeo dicendum, ꝙ lib. arbit. viatoris, pōt per grām cōfirmari in bom, alq°. mō non aūt ſimpl̄r, vt habet. 3.q.52.3m./ q.79 6.1m. 2m./ Ʒ.4.c°.70.2m./ Veri.q.24.9.0./ 11.9m.

820 ¶ Quòd locus eſt idē per eſſentiā, qđ ſuperficies corporis locantis. 2.d.12.5.1m./ 2m./ Quol.6.q.2.2.c./ Ce.lec 8 Locus.2.

¶ Immo locus & ſupficies diuerſę ſunt ſpēs quātitatis cōtinuę, conſtitutæ p diuerſas formales rationes. Opoſ.42.c°.19./Opuſ.52.c°.2.ſi / Meth. 5.lec.14.ſi.

¶ Reſpondeo dicendum, ꝙ logice loquendo, ponuntur eſſe diuerſę ſpecies, non autē metaphiſice loquendo, niſi materialiter.

821 ¶ Qoòd quælibet duo loca, ſunt infinita loca, tam diuiſibilia quàm indiuiſibilia. 1ª.q.53.2.c. Locus.8.

¶ Oppoſitum videtur dicere. 1°.d.36.q.4.2.5m./6m.

Reſp°. dm, ꝙ in p̄° Senten loqr̄ de infinitis i actu, & de locis diſtinctis, quorum vnus non eſt aliquid alterius. Sed in Prima parte loquitur de infinitis in potentia, & de locis indiſtinctis, quorum vnus eſt participans aliquid de extremis.

¶ Quòd

Locus.11. 822 ¶ Quòd incorporalia ſunt in loco.1a.q.8.a.1m./ 2m.

¶ Oppoſitū videtur dicere.1a.q.2.1.c.

¶ Reſpondeo dicendum, quòd incorporalia ſunt in loco per contactum ſuę virtutis, non autem per contactum quantitatis dimēſiuę, vt habetur.1.q.8.2.1m./ 2m./ q.52.1.53.0./ 4.d.44.q.3.a.1.c./ 12.c./ 2m.

Logica.2. 823 ¶ Quòd logica eſt ſcientia rationalis. Poſter.1.pcm.

¶ Immo logica eſt ens reale, cum ſcientia ſit aſſimilatio intellectus ad rem ſcitam. 1a.q.14.2.2m./ 1.d.4.23.c. Pra.q.7.5.c.

¶ Reſpondeo dicendum, quòd aliqua ſcientia poteſt dici realis dupliciter, ſcilicet vno modo improprie, & hoc tripliciter, ſcilicet quia ipſa eſt ens reale. Et ſic quęlibet ſcientia eſt realis cum quęlibet earum ſit in prædicamento qualitatis. Vel quia eſt in ſubiecto reali. Et ſic etiam quęlibet ſcientia eſt realis, quia quælibet earum eſt in anima ſubiectiue, quæ eſt ens reale, vel quia eſt ab aliqua cauſa reali. Et ſic etiam quælibet ſcientia eſt realis, quia anima eſt cauſa efficiens & finalis, & etiam materialis, ſicut materia in quaquælibet ſcientia. Alio modo aliqua ſcientia poteſt dici realis propriè, cuius ſcilicet cauſa obiectiualis eſt realis, ſiue cuius obiectum eſt ens reale extra animam exiſtēs. Et iſto modo non quælibet ſcientia eſt realis, ſed aliqua eſt realis & aliqua rationalis. Logica igitur, habet obiectum quod eſt ens rationis, & ideo dicitur ſcientia rationalis propriè, & non realis. Aliud eſt enim eſſe ens reale, & aliud eſt ſcientiam eſſe ſcientiam realem. Sicut aliud eſt identitatem eſſe realem, & aliud eſt identitatem eſſe relationem realem, vt habetur. Po a.q.7.11.c.

Lumen.3. 824 ¶ Quòd lumen in aere, & lumen in Sole, eſt idem lumen ſpecie, & ratione. Verit.q.9.1.7m./ 17m./ Cœ.2.lec.14.

¶ Oppoſitum videtur dicere.4.d.44.q.2.ar.1.q.3.2m./ q.4.5m./ Po a.q.5.1.6m./ q.6.4.c.ſi.

¶ Reſpondeo dicendum, ſicut Dubio.826.

Lumen.6. 825 ¶ Quòd lumen ſit continue in aere ſine innouatione.2.d.15.q.3.1.4m./ Quol.4.q.6.c.

Oppoſitū videt dicere.1a.d.17.q.1.1.c./ Ma.q.2.a.5m./ 11m.

¶ Reſpondeo dicendum, quòd lumen in principio ſuæ emanationis ſit cum innouatione, ſecundum quòd de nouo acquiritur ſuo in aere ſubiecto, licet continuatio ſuæ emanationis, ſicut nullum habet motum adiunctum, ſed ſimplicem influxum ſiue communicationem, ita etiam nullam habeat innouationem, vt habetur. Quol.4.q.6.c.

Lumen.9. 826 ¶ Quòd lumen eſt in aere intentionaliter, ſeu per modum intentionis, ſicut colores in aere, & imago in ſpeculo.4.d.44.q.2.ar.1.q.3.2m./ q.4.5m./ Po a.q.5.1.6m./ q.6.4.ſi.

¶ Immo lumen eſt in aere realiter.1a.q.67.3.c./ 2.d.13.3.c./ Anima.2.lec.14.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, quòd ſicut habetur.2.d.13.3.c. lumen in aere inquantum eſt à luce, quę eſt qualitas primi alterantis, id eſt cœli, habet vtrumque, ſcilicet modū naturalem, & modum realem. Ideo denominat ſubiectum, & cauſat effectus naturales, id eſt omnes mutationes in iſtis inferioribus. Habet etiam ex hoc eſſe ſpirituale, id eſt intentionale. Ideo dat eſſe ſpirituale coloribus, & poſitum ſuper organum viſus ſentitur, nō aūt ſenſibilia pure naturalia, vt habet. Anima.2.lec.14.

¶ Secundo dicendum, quòd lumen dicitur eſſe in aere intentionaliter, non quidem ſecundum quòd intentio dicit aliquid quieſcens in anima, vt intentio ſpeciei vel generis, vel huiuſmodi, ſed ſecundum quòd intentio dicit eſſe intentionale, id eſt ſpirituale, & ſic lumen dat eſſe intentionale coloribus, & non primo modo vt habetur.2.d.13.3.c.ſi.7m.

Lumen.13. 827 ¶ Quòd ex duobus luminibus, ſit vnum lumen intenſius.2.d.13.3.2m./ Dion.2.lec.2.

¶ Immo maius lumen, offuſcat minus lumen, ſecundum Philoſophum.3a.q.9.1.1m./ 3.d.14.ar.1.q.1.2m.

¶ Reſpondeo dicendum, quòd maius lumen offuſcat minus lumen, ſcilicet alterius illuminantis, non autem minus lumen illuminati, ſed perficit ipſum, vt habetur.3a.q.5.4.2m./ q.9.1.2m./ 3.d.13.q.1.2.3m./ d.14.ar.1.q.1.2m.

Lux.12. 828 ¶ Quòd lux non videtur per aliquam ſimilitudinem, ſed qui eſſentiam ſuam informat oculum.1a.q.56.3.c.

¶ Oppoſitum videtur dicere. Verit.q.10.8.10m.

¶ Reſpondeo dicendum, quòd lux corporalis non videtur per eſſentiam niſi quatenus ſit ratio viſibilitatis viſibilium, & forma quædam dans eis eſſe actu viſibile. Ipſa vero lux quæ eſt in Sole, non videtur à nobis, niſi per ſimilitudinem eius in viſu noſtro exiſtentem. Sicut enim ſpecies lapidis non eſt in oculo, ſed ſimilitudo eius, ita non poteſt eſſe, quòd forma lucis quæ eſt in Sole, ſit ipſa eadem in oculo, vt habetur. Verit.q.10.8.10m.

Lux.13. 828 ¶ Quòd lux facit, quòd color, qui eſt viſibilis in potentia, fiat viſibilis actu.1a.q.67.3.3m.

¶ Oppoſitū videtur dicere.1a.q.12.5.1m./ 3.1.c°.76.1m./ Lib.2.c°.77.3m./ Anima.4.4m./ Anima.2.lec.14.E./ Lib.3.lec.10.

¶ Reſpondeo dicendum dupliciter ſcilicet primo quòd vt habetur.1a.q.79.3.2m./ Anima.4.4m./ de hoc ſunt duę opiniones oppoſitæ, & recitat ſanctus Thomas quandoque vnam, & quandoque aliam, dum diſputat in theologia licet quando determinat hoc in phyſicis, magis adhæreat ſecundę opinioni.

¶ Secundo dicendum, quòd vt habetur. Quol.7.q.a.1.c./ Anima.2.lec.14.ſi. Agēs eſt duplex. ſcilicet perfectum quòd perfectè poteſt imprimere ſuam formam, & imperfectum, quòd hoc non poteſt, niſi confortetur à fortiori agente. Et ſic color eſt viſibilis in actu imperfecto, tamen eſt viſibilis in potentia ad actum perfectum, ad quem reducitur per lumen.

829 ¶ Quòd eodem actu videtur color & lux.1a.q.8.3.2m./ q.12.4.c./ 1.d.17.q.1.5.c./ 3.1.c°.76.1m. Verit.q.8.14.6m. Lux.15.

¶ Oppoſitum videtur dicere à ſimili.1a.q.87.3.2m.

¶ Reſpondeo dicendum, quòd eodē actu vr color & lux. put lux eſt rō vidēdi colorē, nō aūt, vt eſt obiectum viſus, vt habetur in locis primo allegatis, ſicut etiā Dubio.103. adductū eſt à ſimili.

830 ¶ Quòd lux cœli nō agit in hæc inferiora, niſi mediāte motu.2.d.2.q.2.3.2m./ 3.1.c°.85./ Po a.q.5.7.19m. Iob.38./ Coelo.2.lec.10. Lux.23.

¶ Oppoſitum videtur dicere.1a.q.66.3.2m./ Quol.6.q.11.6./ Phy.4.lec.8.ſi.

¶ Reſpondeo dicēdum, ſicut Dubio.353.

831 ¶ Quòd ceſſante macula peccati, remanet reatus.12æ.q.87.6.c. Macula.11.

¶ Oppoſitum videtur dicere.12æ.q.87.6.c.ſi.

¶ Reſpondeo dicendum, quòd remanet non quidē vt reatus pœnæ, ſed vt pœnæ ſatisfactoriæ, vt habetur in primo loco.

832 ¶ Quòd Magdalena ſecundum Hiero. Chriſoſt.m & Orig. nem, non fuit Maria peccatrix. Sed ſecundū Aug. & Greg. fuit Maria peccatrix. Secūdū vero Ambro. fuit Maria peccatrix corporalr, non autem ſpiritualiter. Math.26./ Io.3.1.prin. c°.16. Magdalena.1.

¶ Immo ſi fuit Maria peccatrix corpalr, fuit etiam ſpiritualiter, quia corpus non inquinatur, niſi de conſenſu mentis, vt Lucia dixit.22æ.q.64.5.1m./ 4.d.23.q.3.1.0./ L./ Verit.q.15.4.2m./ 5.c.

¶ Reſpondeo dicendum, quòd communiter tenetur, quòd fuerit Maria peccatrix & corporaliter & ſpiritualiter, ſed poſtquam ad pedes Ieſu venit, & ab ea eiecta ſunt ſeptem dæmonia, non fuit peccatrix amplius corporaliter nec ſpiritualiter, ſed fuit data nobis in exemplum pœnitentiæ. Vnde Ambro. ait. Poteſt quæſtio, meriti & temporis diuerſitate diſſolui, vt adhuc illa peccatrix, ſit iam iſta perfectior, vt habetur. Math.26.

833 ¶ Quòd magnificētia eſt in voluntate ſubiectiue.12.q.21.3.1m./ 3.d.33.q.2.ar.4.q.3.c./ 3m./ 3.1.c° 93. Magnificentia.

¶ Immo magnificentia eſt in iraſcibili ſubiectiue.12æ.q.6.5.c./ 22æ.q.134.4.c./ 1m./ 3.d.26.q.4.2.4m.

¶ Reſpondeo dicendum, ſicut Dubio.835.

834 ¶ Quòd malitia ex qua dicit aliqs peccare, eſt triplex. ſ. habitus cuiuſcūq; vitij, electio mali, & peccatū præcedēs.12æ.q.78.1.3m./ 2.d.7.q.1.2.c.ſi./ Ma.q.3.8.4m./ q.3.12.8m./ 13.9m./ 6m./ Malitia.2.

¶ Opm vr dicere, quo ad peccatum præcedens. Ma.q.3.12.16m.

¶ Reſpondeo dicēdum, quòd nō oē pctm qd ex alio pctō cauſat pōt dici ex malitia eē cōmiſſum, qa pōt eſſe quòd illud primum pctm, qd eſt cauſa alterius, eſt cōmiſſum ex infirmitate, vel paſſione. Ad hoc aūt quòd aliquis ex malitia peccet, oportet quòd malitia ſit primum peccandi principium, vt habetur in ſecūdo loco.

835 ¶ Quod mala eſſe, ratio & experientia docent.1a.q.48.2.5m./ 2.c./ 1m./ 2.d.34.1.0./ Verit.q.1.10.c. Malum.7.

¶ Oppoſitum videtur dicere.2.d.1.q.1.1.2m.

¶ Reſpondeo dicēdum, quòd malum eſſe, cognoſcitur, non ex ſe, ſed vt priuatio per habitum, vt habetur in ſecundo loco.

836 ¶ Quòd ſi vniuerſaliter malum non eſſet, vniuerſum eſſet imperfectius.1a.q.22.2.2m./ q.48.2.c. Malum.10.

¶ Immo malum non pertinet ad perfectionem vniuerſi.1a.q.19.9.2m./ q.48.1.5m.

¶ Reſpondeo dicendum quòd malū nō ptinet ad perfectionē vniuerſi, neq; ſub ordine eius cōcluditur, niſi ratiōe boni, & per accidens, vt habetur.1a.q.19.9.2m./ q.48.1.5m./ 1.d.46.3.0.

837 ¶ Quòd impoſſibile eſt eſſe ſummū malū.1a.q.49.3.0./ q.103.7.3m./ 22æ.q.172.6.c./ 2.d.1.q.1.1.2m./ d.34.1.4m./ 2.c./ 4.d.44.q.3.ar.1.q.1.2m./ 3.3.c°.13./ 15./ Po a.q.3.6.0./ Opuſ.15.c°.16. Malum.15.

¶ Immo aliquid eſt ſumme malum.1e.d.17.q.2.2.c./ 4.d.14 L.12m.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, quòd aliquid eſt ſumme malum, quo nihil eſt peius, non autem ſumme malū, quo non poſſit eſſe peius, vt habetur in locis primo allegatis.

¶ Secundo dicendum, ſicut Dubio.292

828 ¶ Quòd omne malum habet cauſam efficientem & materialem, non autem formalem & finalem.1a.q.49.1.c. Malum.16.

¶ Immo malum nō habet cauſam efficientem, nec poteſt eſſe intentum.1.d.39.q.2.2.c.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, quòd malum non habet cauſam efficientem per ſe, ſed per accidens, & agentē præter intentionem.

¶ Secundo dicendum, ſicut Dubio.101./842.

Malum.35. 839 ¶ Quòd malum eſt duplex. ſ. malum naturæ, & malũ culpæ. Et vtrumq; eſt vt in paucioribus. 1ª.q.63.9.0./ 1.d.39.q.2.2.4^{m}.

¶ Immo vtrumq; eſt, vt in pluribus. 1ª.q.49.3.5^{m}.q.63.9.1^{m}./ 12ª.q.71.2.3^{m}.

¶ Reſpondeo dicendum dupliciter. ſ. primo q̃ malum culpæ, ſecundum totam ſpeciem humanam eſt vt in pluribus, in aliis autẽ eſt vt in paucioribus, ſicut etiam malum naturæ, vt habetur primo & ſecundo loco allegatis.

¶ Secundo dicendum, ſicut Dubio.295.

Malum.40. 840 ¶ Quòd malum pœnæ, opponitur bono creaturæ, malũ vero culpæ, bono increato. 1ª.q.48.6.c./12ª.q.79.1.4^{m}.

¶ Immo illud idem bonum. ſ. increatum, quod per culpam actiue priuatur, eius priuatio paſſiua pœna eſt 2.d.37.q.3.2.c.

¶ Reſpondeo dicendum, quòd non oportet q̃ malum pœnæ, per quod bonum ſubſtantiale priuatur, ſit magis malum ſimpliciter vel per prius q̃ malum culpæ, quod eſt in actione, vt habetur. 2.d.27.q.3.2.4^{m}.

Malum.49. 841 ¶ Quòd omne malum eſt violentum, & contra naturam. ℨ.1.c°. 39./ Meth.5.lec.5.fin.

¶ Immo aliquid eſt naturaliter malum. Ma.q.16.2.c.

¶ Reſpondeo dicendum, q̃ cum dicimus aliquid naturaliter eſſe malum, dupliciter intelligi poteſt. Vno modo vt malum ſit natura ipſius, vel aliquid de natura eius, ſiue proprium accidens cõſequens naturam. Alio modo quia eſt ei naturalis inclinatio ad malum, ſicut quidam homines ſunt naturaliter iracundi, vel concupiſcentes propter complexionem. Primo igitur modo nihil prohibet aliquid eſſe naturaliter malum in his quibus naturaliter cõtrarietas ineſt. Ignis quidẽ i ſe bon⁹ eſt, ſed naturaliter mal⁹ aquæ, quia eam corrumpit. Sed ſecundo modo nihil eſt naturaliter malum, vt habetur. Ma.q.16.2.c.prin.

Malum.53. 842 ¶ Quòd malum moris, ſcilicet culpa, eſt præter intentionem voluntatis. 2.d.1.q.1.1.2^{m}./ d.25.3.5^{m}./d.34.3.c.

¶ Immo malum moris, eſt ex voluntate, 12ª.q.71.2.c./3^{m}./6.c.

¶ Reſpondeo dicendum, quòd malum moris ex voluntate contingit per hoc quòd voluntas deficit ab ordine rationis, & proprij boni, nõ autem ex voluntate recta, vt habetur. 12ª.q.71.2.c./ 3^{m}./6.c./ ℨ.3.c°.10./108./109./110./ Opuſ.3.c°.119.

Maria.10. 843 ¶ Quòd beata virgo Maria fuit ſanctificata, priuſquam nata ex vtero. 3ª.q.27.1.0./ 2.2^{m}./ 3.d.3.q.1.ar.1.q.3.0./ Quol.6.q.5.1. Opuſ.3.c°.231./ Pſal.45.

¶ Oppoſitum videtur dicere. 3ª.q.27.6.c./ 1.d.44.3.3^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.370.

Maria.30. 844 ¶ Quòd Maria non potuit dici mater deitatis, vel diuinitatis. 3.d.4.q.2.2.2^{m}.

¶ Immo Maria eſt vere mater Dei. 3ª.q.25.5.c./ q.35.4.0./ 3.d.4.q.2.2.0./ℨ.4.c°.34./43.45.fi./ Opuſ.3.c°.229.

¶ Reſpondeo dicẽdum dupliciter ſcilicet, primo quòd eſt vere mater Dei, vt aſſumẽtis humanitatem, nõ autẽ ipſius diuinitatis ſm ſe, vt habetur in locis ſecundo allegatis.

¶ Secundo dicendum, quòd licet Deus ſignificet habentem deitatem, tamen eſt alius modus ſignificãdi. Nam Deus dicitur ſubſtantiue, ſed habens deitatem, dicitur adiectiue. Vnde licet ſint tres habentes deitatem, non tamen ſequitur, quòd ſint tres dij, vt habetur. 1ª.q.39.3.1^{m}.

Maria.59. 845 ¶ Quòd poteſt aliquod creatũ inueniri, quo nihil purius eẽ põt in rebus creatis, ſi nulla contagione peccati inquinatum ſit. Et talis fuit puritas beatæ virginis Mariæ, quæ a peccato originali, & actuali immunis fuit, tamen ſub Deo, inquantum erat in ea potẽtia ad peccandum. 1ª.d.44.3.3^{m}./ ℨ.3.c°.109.

Oppoſitum videtur dicere. 3ª.q.27.1.0./ 2.2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.370.

Martyriũ.8. 846 ¶ Quòd martyriũ Ioãnis Baptiſtæ celebrat, licet mortu⁹ ſit, non quidem pro fide, ſed pro reprehenſione adulterij. 22ª.q.124.5.c.

¶ Immo cauſa cuiuſcũque martyrij, eſt veritas fidei. 22ª.q.124.5.c./2^{m}.

¶ Reſpondeo dicendum, quòd moriens pro quocumque opere bono, propter Deum, eſt martyr Dei, quia cauſa cuiuſcũq; martyrij, non ſolum eſt veritas fidei, ſed veritas fidei vt eſt operans, vt habetur. 22ª.q.124.5.0./4.d.49.q.5.ar.3.q.2.c./9^{m}./11^{m}.12^{m}./ Ro.8.lec.7.

Martyriũ.16. 847 ¶ Quòd martyres in tormentis percipiebant aliquid de gloria Dei, ſed non videbant eſſentiam Dei. Verit.q.13.3.9^{m}.

¶ Oppoſitum videtur dicere. Verit.q.10.11.c.

¶ Reſpondeo dicendum, ſicut Dubio.486

Maſculinũ.1. 848 ¶ Quòd maſculinum genus & fœmininum abſolute prædicantur tantum de ſuppoſito, 1ª.q.31.2.4^{m}./ 3.d.6.q.2.1.c.

¶ Oppoſitum videtur dicere a ſimili. 1.d.4.q.1.3.2^{m}.

¶ Rñdeo dic. dũ, q̃ i diuinis p̃dicãt ꝓprie de ſuppoſito, licet p quãdã adaptationẽ et prædicẽt de eſſentia, vt habetur in ſcdo loco.

Materia.3. 849 ¶ Quod materia prima quãuis ſm ſe conſiderata, eſſe nõ poſſit, q̃a implicat cõdictione, põt tñ ſm ſe cõſiderari. Verit.q.3.5.3^{m}.

¶ Immo materia non eſt ſeparabilis a forma ſm rõnẽ & intellectum. Meth.8.lec.1.

¶ Reſpondeo dicẽdum, quòd materia intelligi abſq; forma, poteſt accipi dupliciter. Vno modo abſq; hoc q̃ forma intelligat̃ pfecte & determinate. Et ſic materia aliquo mõ põt intelligi abſq; hoc q̃ forma illo modo intelligat̃. Alio mõ, quod materia intelligat̃ abſque hoc, quòd forma intelligatur confuſe. Et ſic materia nullo modo põt intelligi niſi intelligat aliquo modo formã quãtum ad quid rei ſaltim confuſe, vt habetur. Trin.2.3.c.

850 ¶ Quòd materia inquantum habet eſſe ſaltẽ in potentia, eſt ſimilis Deo. 1ª.q.14.11.3^{m}./ 12.c.fi./ Verit.q.3.5.0./ Materia.5.

¶ Op^{m}. vr̃ dicere. 1ª.q.4.3.4^{m}./1.d.19.q.1.2.c./d.35.4.6^{m}./d.48 1.4^{m}./ℨ.1.c°.29./Veri.q.2.11.1^{m}./q.23.7.11^{m}./Poª.q.7.7.10^{m}

¶ Reſpondeo dicendum, ſicut Dubio.471. Materia.6.

851 ¶ Quòd in materia nulla eſt potentia actiua. 3ª.q.32.4.c./3^{m}./ 2.d.18.q.1.2.c.fi./d.30.q.2.2.c./3.d.3.q.2.2.c./3^{m}./d.14.4.c./ Meth.7.lec.8./lec.14./ Phy.1.lec.12./

¶ Immo in naturalibus rebus, aliquid præexiſtit ſm potentiã & actiuã & paſſiuã ſimul. Veri.q.11.1.c./ Virt.q.1.8.c.

¶ Reſpondeo dicendum, ſicut Dubio.644.

852 ¶ Quòd partes habent rationẽ materiæ, totum vero rationẽ formæ. 1ª.q.7.3.3m./q.65.2.c./ 3ª.q.90.1.c./ Meth.5.lec.2./Phy.2.lec.5./ Lib.3.lec.11.prin./ Lib.4.lec.4. Materia.16.

¶ Immo partes ſe habent vt formale. Phy.2.lec.5.

¶ Reſpondeo dicendum, ſicut Dubio.359.

853 ¶ Quòd materia coincidit cum fine. 2.d.36.5.4^{m}. Materia.[illegible]

Oppoſitum videtur dicere. 12ª.q.55.4.c.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, quòd materia eſt triplex, ſcilicet materia ex qua, in qua & circa quam. Et ultimum tertio modo coincidit cum fine, vt habetur. 12ª.q.55.4.c./ 2.d.36.5.4^{m}.

¶ Secundo dicendum, ſicut Dubio.620.

854 ¶ Quòd materia prima ſecundũ potentiã nõ eſt infinita ſimpliciter quia ſe extendit ſolum ad formas materiales. 1ª.q.7.2.3^{m}. Materia.[illegible]

¶ Op^{m} vr̃ dicere, q̃ materia eſt i oib⁹ creatis. Quol.3.q.8.1.c.

¶ Reſpondeo dicendũ, dupliciter. ſ. p°. quòd ſi materia dicat̃ oẽ illud qđ eſt in po͠ª quocũq; mõ, & forma dicat̃ oẽ actus, neceſſe eſt ponere, quòd anima humana & quælibet ſubſtantia creata ſit cõpoſita ex materia & forma. Omnis enim ſubſtãtia creata eſt compoſita ex potentia & actu. Nõ autem ſi dicatur materia proprie, vt habetur. Quol.3.q.8.1.c.prin.

¶ Secundo dicendum, quòd etiam quo ad formas materiales materia prima non eſt in potentia ad quamcũq; quantitatẽ imaginabile. Sed tãtũ ad quãtitatẽ cõuenietẽ form naturali, qua & materia eẽ põt, vt hẽ. 2.d.30.q.2.1.c./ ℨ.2.c°.16.7^{m}./ Phy.3.lec.10.

855 ¶ Quòd matrimonium eſt naturale. 4.d.26.q.1.1.0. Matrimoni.7.

Oppoſitum videtur dicere 4.d.37.L.fi.

¶ Reſpondeo dicendum, quòd matrimonium eſt naturale, nõ quidem vt cauſatũ ex neceſſitate naturæ, ſed vt id ad quod natura inclinat, mediante libero arbitrio, vt habetur. 4.d.26.q.1.1.0./ ℨ.3.c°.122./1ª.Cor.7.lec.1.med.

856 ¶ Quòd conſenſus per verba de præſenti inter perſonas legitimas licet in occulto, facit matrimonium, quia tantum hæc duo ſunt de eſſentia eius. 4.d.28.3.0./ L./ Quol.5.15.0. Matrimoniũ.[illegible]

¶ Immo matrimonium in occulto ſiue clandeſtinum prohibet. 4.d.28.3.c.

¶ Reſpondeo dicendum, quòd matrimonium clandeſtinum prohibetur, non quia ſit contra eſſentiam matrimonij, ſed quia cauſat multa mala, vt habetur. 4.d.28.3.c. 3^{m}. 4^{m}./ Opuſ. 65.c°.9.

857 ¶ Quòd conſenſus poteſt cogi per metum. Non autem per vim. Sic vterque tollit matrimonium, ſi metus cadat in conſtantẽ virum, & non aliter. 3.d.39.ar.3.q.2.c./ 2^{m}. Matrimoniũ.[illegible]

¶ Immo nec per metum. 4.d.29.4.0.

¶ Reſpondeo dicẽdum, ſicut primo loco, ſcilicet ſi cadat.

858 ¶ Quòd actus matrimonij poteſt eſſe ſine peccato, & meritorius 12ª.q.34.1.1^{m}./ 22ª.q.153.2.0./ 2.d.31.q.1.1.3^{m}./ q.2.2.1^{m}./ 3.d.12.q.3.ar.2.q.1.2^{m}./ 4.d.26.q.1.3.4.0./ d.31.q.2.2.0. ℨ.3.c°.126.127.prin./ Ma.q.4.1.17^{m}./ q.15.2.2.0./ 1ª.Cor.7.lec.1.med./1ª.Theſ.4.lec.1.med / He.13.lec.1.poſt prin. Matrimoniũ.[illegible]

¶ Immo actus matrimonij, ſemper eſt peccatum. 4.d.31.q.2.2.c.fi.

¶ Reſpondo dicendum, quòd actus matrimonij, ſemper eſt peccatum, ſaltem veniale, quia difficile eſt, quòd in tali delectatione, aliquis placentiæ motus, non inſurgat, vt habetur. 4.d.38.q.1.5.4^{m}. niſi excuſetur propter bonum prolis, vel ſidei, ſacramenti, actu, vel habitu, vt habetur. 4.d.31.q.2.2.0.

859 ¶ Quòd ſponſus cognoſcens ſponſam, & poſt contrahens matrimonium cum alia, non poteſt redire ad primam. Nec tenetur eam dotare ſecundum aliquos, ſi ſponſus ſit melioris conditionis, vel ſigna fraudis ſint euidentia, quia non videtur decepta, ſed fingit ſe deceptam. 4.d.28.2.4^{m}. Matrimoniũ.[illegible]

¶ Immo

¶ Immo compellitur ab eccleſia redire ad primam. 4.d. 27. q. 1. ar 2.q.4.3^{m}.

¶ Reſpondeo dicendum, quòd compellitur ab eccleſiá redire ad primam, ſi ſit contrahens per verba de præſenti ſine conſenſu, & poſt cum conſenſu cum alia. Sed ipſe potius debet pati excommunicationem, vel ſugere, vt habetur, ſecundo loco.

860 ¶ Quòd matrimonium dat tria remedia contra concupiſcētias, ſcilicet reprimendo eas per gratiam, honeſtando eas per bona eius, & explendo actum eius. 4.d.26.q.2.3.c./4^{m}.

¶ Immo remanet memoria delectationis, & inclinatio, iterum experiendi. 4.d.2.q.1.ar.1 q. 2.c./d.49.q.5.ar.2. q. 1. 1^{m}./ 3.3. c^{o} 135.7^{m}.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, quòd pro tunc in tali actu coniugali, dum concupiſcentiæ ſatiſfit, ad alias corruptelas non ita incitat, ſed tamen remanet ex memoria illius delectationis adhuc inclinatio iterum experiendi.

¶ Secundo dicendum quòd adhuc non ſatiſfit appetitui abſolute, quia remanet turpitudo pœnę, & ſic non reprimitur ſatiſfaciendo ei, ſed magis augetur ſecundum ſe. Sed vt ordinatur ratione, reprimitur quo ad corruptelas eius, vt habetur. 4.d.2.q.1. ar. 1.q.3.c /d.26.q.2.3.4^{m}./ 3.3.c^{o}. 136.5m./ Ethi.3.lec.vlt.fi.

861 ¶ Quòd quicquid impedit matrimonium in vno, impedit & in alio; quia matrimonium nõ poteſt claudicare. 4.d.29.ar.3. q.2.o.

¶ Immo matrimonium claudicare poteſt. 4.d. 39.5.3^{m}.

¶ Reſpondeo dicendum, ꝙ matrimonium claudicare poteſt, quo ad effectum, non autem quo ad vinculum, quia ſoluto vtrinque matrimonio, quandoque vni licet contrahere, & non alteri, vt habetur. 4 d 39.5.3^{m}.

862 ¶ Quòd maleficium eſt tantum ad vnam perſonam, frigiditas vero ad omnes, ideo frigiditas in viro, impedit contrahi matrimonium cum alia, non autem maleficium. Quol. 11.11.c.

¶ Immo etiam maleficiū eſt reſpectu omniū. 4.d.34.3.o. L. 6^{m}.

¶ Reſpondeo dicendum, quòd maleficium eſt aliquando reſpectu vnius perſonæ tantum, aliquando autem reſpectu omnium. Et ſic maleficiū perpetuū dirimit matrimoniū, nõ aūt maleficiū tẽporale, vt habet. 4.d.34 3. o./ L.6^{m}. / Quol. 11.10.o. / 11.c.

863 ¶ Quòd matutinę licite dicuntur de ſero, propter honeſtas cauſas, ſicut & alia officia eccleſię præueniri poſſunt, non autem propter ſomnolentiam. Quol. 5.28.c.

¶ Immo non eſt ſimile, de præueniendo præceptum, & differẽdo, quia præceptum nullo modo quis tranſgredi debet, vt præueniat ſed ſi tranſgreſſus fuerit differendo, debet illud quantum poteſt implere in quocumque tempore. 4.d.2.q. 1.ar. 3.4^{m}.

¶ Reſpondeo dicendum, quòd non eſt ſimile de præueniẽdo præceptum, quando eſt tempus & hora determinata, vt in præcepto ieiunij hora nona vel circa horam nonam, quod præueniri non debet, licet poſſit tardari, vt habetur. 2a2 q. 147.7.2^{m}./ 4.d.15.q. 3.ar.4.q.3.c. Sed quando tempus & hora non eſt determinata de neceſſitate, vt in votis, & horis canonicis eiuſdem diei ſub vno præcepto, cum quolibet die ſit vnum eccleſiæ præceptum de horis canonicis dicendis, tunc conſideranda eſt intentio eius qui præuenit, vel tardat tempus in matutinis dicendis, vel in quibuſcunque horis canonicis. Si enim hoc facit propter laſciuiam, vt ſcilicet quietius ſomnolentiæ & voluptati vacet, non eſt abſque peccato. Si vero hoc facit propter neceſſitatem licitarum & honeſtarum occupationum. puta ſi clericus aut magiſter debet videre lectiones ſuas de nocte, vel propter aliquid aliud huiuſmodi, licite poteſt de ſero dicere matutinas, & in alijs horis canonicis tempus præuenire vel tardare, quia melius eſt Deo vtrumque reddere, ſcilicet & debitas laudes, & alia honeſta officia, quàm quod per vnum aliud impediatur. Et quantum ad eccleſiaſticum officium & ſolemnitatum celebritates, incipit dies a veſperis. Vnde ſi aliquis poſt dictas veſperas & completorium, ex cauſa licita & honeſta dicat matutinas, iã hoc pertinet ad diẽ ſequẽtẽ, vt habet. Quol. 5.28.c./ 1^{m}. Vnde etiam licet tardare horas canonicas.

864 ¶ Quòd mediator Dei & hominum, eſt ſolus Chriſtus principaliter, inſtrumentaliter aūt ſunt prophetæ, & ſacerdotes vtriuſque teſtamenti & angeli. Non autẽ Spiritusſanctus nec dæmoniū. 3^{a}. q.26.1.o./ 3.d.19.ar.3.q.3.o./ Opuſ.3.c^{o}.22./ Opuſ.62.c^{o}.18./ Gal.3.lec 7.fi.

¶ Immo Chriſtus cum ſit Deus, non eſt mediator Dei & hominum. 3.d.19.ar.5 q.2.o./ L.fi.

¶ Reſpondeo dicendum, quòd Chriſtus ſecundum quòd homo eſt mediator Dei & hominum, & ſecundum quòd eſt perſona cõpoſita. Non autẽ ſecũdum quòd Deus, vt habetur. 3^{a}.q.26.2.o. / 3.d.19 ar.3.q.2 o./ L.fi./ 4.d.43.ar.2.q.1.c./d.48.q.1.2.c. / Verit.q.29.4.9^{m}./ 5.5^{m}./ 1a Thi.2.lec.1.fi./ 2a Thi.1.lec.1.

865. ¶ Quòd memoria quæ eſt altera pars imaginis Dei, non eſt præteritorum, quia abſtrahit ab omni tempore, cum ſit in intellectu & non in parte ſenſitiua. 1^{a}.q.79.6.2^{m}./ Opuſ.72.q.13.

¶ Immo memoria intellectiua reſpicit præterita. Verit.q. 10. 2. o./ Opuſ.72.q.13.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, ꝙ hoc dictū eſt per ſimilitudinem quandam, quia recipere quod eſt talis memoriæ, præſupponitur intuitioni intellectus ordine quodam, ſicut inter præteritum & futurum præſens ordo inuenitur, vt habetur. Opuſ.72.q.13. in reſponſione prima.

¶ Secundo dicendum eſt, quòd ideo hoc dictum intelligi poteſt, quia intellectus poſſibilis, ſpecies retinet per tempora, cum ſit locus ſpecierum, ſecundum Philoſophum. Sed ad eas non redit niſi per fantaſmata quæ ſunt in parte ſenſitiua, vbi etiam illa memoria ſenſitiua ponit, vt habet. Opuſ.72.q.13. in reſponſione ſcda.

866 ¶ Quòd memoria intellectiua non differt realiter ab intellectu poſſibili, ſed eſt habitualis retentio eius, cuius actus eſt intelligentia quæ oritur ex memoria. ſicut actus ex habitu. 1^{a}.q.79.7. o./ q.93.7.3^{m}./ 3.2.c^{o}.74.fi Verit.q.7.3.3^{m}./ q.10.3.o. Memoria.6.

¶ Immo memoria, intelligentia, & voluntas ſunt tres potentiæ diſtinctæ ab inuicem, quia memoria eſt virtus retentiua ſpecierũ. 1.d.3.q 4.1.o./ Verit.7.3.3^{m}.

¶ Reſpõdeo dicẽdũ dupliciter, ſcilicet primo, ꝙ in primo Sententiarum dicit hoc ſuſtentando opinionẽ Magiſtri, vt patet ex verbis eius ibi, ſed in primis locis loquitur ſecundũ ſententiã ꝓpria.

¶ Secundo dicendum, quòd ſicut ipſe ibi diſtinguit, hoc nomen potentia ſumitur dupliciter, ſcilicet vel ſecundum quòd Philoſophi communiter accipiũt, id eſt pro principio operationis. Et ſic quia memoria non habet operationem diſtinctam ab operatione ipſius intellectus, ideo Philoſophi ſecundum eſſentiam potentiæ, ſiue vt eſt potentia cognitiua non poſuerunt eam diſtinctam ab eo, vel ſumitur pro qualibet proprietate animæ cõtinẽte naturam eius. Siue ordinetur ad actum ſiue non, ſiue vt eſt principium intelligentiæ. Et ſic quia receptibilitas, ſiue retentio habitualis eſt quædam proprietas animæ continens naturam eius, in quantum eſt poſſibilis, ſicut omne quod habet eſſe ab alio, ideo ponitur quædam potentia animę. Et dicitur memoria quæ non habet actum ſed eſſe principiũ intelligentiæ vel recipere, vel habitualiter retinere ſpecies intelligibiles eſt ſibi loco actus. Et ſic ponitur in primo Sententiarum eſſe potentia diſtincta ab intellectu poſſibili, non autem primo modo.

867 ¶ Quòd dicens verũ ſed credens ſe dicere falſum, dicit mẽdaciũ per ſe & formaliter, non aũt econuerſo niſi per accidẽs, & materialiter. 2a2 q.110.1.o./ 3.d.38.1 4^{m}./ 4.d.21.q 2.3.4^{m}./ Quol.6 17.c. Mendacium. 30

¶ Immo mentitur, ſed tamen dicit mendacium. 3.d.38.1. 1^{m}.

¶ Rñdeo dicẽdũ ꝙ in vlt^{o} loco loqt de mẽdacio, quo ad gen^{9} naturæ, i alijs autem quo ad gen^{9} moris, q̃a in moralib^{9} for^{a} & ſpẽs ſumitur ex fine.

868 ¶ Quòd meſtru^{9} ſanguis eſt in fęminis loco ſeminis, & eſt ꝓpria materia corporis Chři & aliorũ, nõ aũt ſemẽ fęmineũ. 3^{a}.q.31.5.o./ 6.3^{m}./ q.32.4.c /q.31.3.3^{m} / 2.d.18.q.1.1.2^{m} / d.30.L.3^{m}./ 3.d.3.q.5.1.o./ d.4 q 2.1 c./ 2^{m}./ Meth.5.lec 2. Menſtruus. 1.

¶ Immo ex ſanguine mẽſtruo nõ formatur cõcept^{9}. 3^{a}.q.31.5. 5^{m}.

¶ Reſpondeo dicendum, quòd in tertia parte ad. 3^{m}. per mẽſtruũ intelligit ſanguinẽ corruptũ quẽ natura abijcit ſingulis mẽſibus mulieribus, vnde dicit ibidẽ quòd non eſt materia fętus, ſed purgamentum eius. Sed in alijs locis loquitur de ſanguine puro & mundo, quem natura adminiſtrat ad fętum.

869 ¶ Quòd omnis menſura in ſuo genere ſeipſa menſuratur, ſcilicet linea per lineam, & tempus per tempus. Po^{a}.q.3. 17.24^{m}. Menſura.6.

¶ Oppo^{m} vr̃ dicere. 1^{a}.q.66.4.5^{m}./1.d.3.L prin./2.d.2.q.1 6.4^{m}.

¶ Reſpondeo dicendum, quòd ſeipſa menſuratur, nõ eadem numero cum menſura, ſed eadem ſpecie.

870 ¶ Quòd menſura debet eſſe omogenea, id eſt eiuſdem generis cũ menſurato. 1^{a}.q.3.5.2^{m}./ 1a2.q. 19.4.2^{m}. Menſura.8.

¶ Oppoſitum videtur dicere. Po^{a}.q.7.4.7^{m}.

¶ Reſpondeo dicẽdum, quòd menſura proxima proportionata menſurato debet eſſe omogenea, id eſt eiuſdem generis, non autẽ in alijs, vt habetur in locis primo allegatis.

871 ¶ Quòd corporalia & ſpiritualia inquãtũ cõueniũt in permanẽtia eendi, pñt habere eãdẽ mẽſurã. ſcđm 2.d.2.q.1.2.2^{m}./ q.2.2.c. Menſura.13.

¶ Oppoſitum videtur dicere. 1^{a}.q.10.5. 1^{m}./ 2. d. 2. q. 1. 1. o./ Ma.q.16.4.19^{m}./ Quol.5.q.4.c.fi.

¶ Reſpondeo dicendum, ſicut Dubio.586.

872 ¶ Quòd rõ naturalis & principia ei naturaliter indita ſunt regulę generales & menſurę omnium agendorum ab homine, non autem naturalium. 1a2.q 91.3.2^{m}./ Verit.q.1.2.c./ q. 14.4.c. Menſura.14.

¶ Immo res ordinatur ad rationem naturalem, vt menſura ad menſuratum. 1a2.q.64.3.c.

¶ Reſpondeo dicendum, ſicut Dubio. 222.

873 ¶ Quòd intellectus Dei eſt menſura prima oium rerũ nõ menſurata, res eſt mẽſura ſecũda mẽſurata. Sed intellectus noſter eſt mẽſuratus a rebus nõ menſurans. 1^{a} q.21.2.c./ 1a2 q.93.1.3^{m}./ 1.d.19.q.5.2.2^{m}. 3.2.c^{o}.12.2^{m}. Verit.q.1.2.8.10.c./ Po^{a} q.7.10. 5^{m}./ Ro.3./ Perier.1.lec.3 / Lec.7.o. Menſura.22.

¶ Immo intellectus noſter eſt proxima operis regula, & menſura. Verit.q.1.2.c./ q.4.4.c.

¶ Reſpondeo dicendum, ſicut Dubio.222.

Mentiri.1. 874 ¶ Quòd mentiri eſt concretum & mendacium eſt abſtractum. Ideo dicens vero contra opinionem eius mentitur, ſed quòd dicit non eſt mendacium.3.d.38.1.t^{m}.

¶ Oppoſitum videtur dicere. 22ſ.q.110.1.o./3.d.38.1.4^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.867.

Meretrix.3. 875 ¶ Quòd meretrix debet permitti in ciuitate, quia ſecũdum ius poſitiuum ciuile,ſimplex fornicatio non prohibebatur. Sed potius in pœnam ſecundum antiquas leges, mulieres lupanarib⁹ tradendæ condempnabantur. 4.d.33.q.1.ar.3.q.1.ar.2.

¶ Immo præualente Chriſtiana religione, lex illa extirpata eſt, 4.d.33 q.1.art.3.q.1.2^{m}.

¶ Reſpondeo dicendum, quòd meritrix etiam nunc debet permitti, ideſt tolerari in ciuitate,non quòd fornicatio licita ſit,ſed vt vitetur peius malum,ſcilicet ſodomia,inceſtus,adulterium,& huiuſmodi.quia ſapientis legiſlatoris eſt, minores tranſgreſſiones permittere,vt maiores caueãtur. Et in regimine humano,illi qui pſunt,recte aliqua mala tolerant,ne aliqua mala maiora incurrantur,quia Auguſtinus dicit. Aufer meretrices de rebus humanis,turbaueris omnia libidinibus, vt habetur. 12ſ. q. 101. 3. 2^{m}./ q.103.4.3^{m}./ 22ſ.q.10.11.c./q.154.2.1^{m}./4.d.1.q.2.ar.3. q.4.c./d.33.q.1.ar.3.q.1.1^{m}./ Ma.q.15.1.t^{m}./ Opuſ.20.Lib. 4. c^{o}.14./ 1ſ.Cor.5.prin.

Meritum.4. 876 ¶ Quòd ad meritum tria requiruntur, ſcilicet ſtatus vię,dominium operis,& charitas.3.d.18.2.c./d.30.5.c. Verit.q.29.6.c.

¶ Immo ad meritũ reqrunt tãtũ duo,ſ. gra & virt⁹. 2.d.26.6.c.fi.

¶ Reſpondeo dicendum,quòd in ſecundo loco loquitur de principio formali,immediate elicitiuo,ſcilicet de habitu, ſed in alijs locis,etiã de principio mediato.ſ.de potẽtia & de ſtatu operãtis.

Meritũ.18. 877 ¶ Quòd poſſe peccare,non facit ad meritum,ſed ad manifeſtationem eius. Verit.q.24.9.5^{m}.

¶ Oppoſitum videtur dicere.4.d.17.q.1.ar.2.q.1.o.

¶ Reſpondeo dicendum, quòd ſi opus acceptabile Deo dicatur opus meritorium, tunc planum eſt quòd poſſe peccare de ſe non facit ad meritum,nec aliquis in peccato mortali exiſtẽs poteſt facere opus Deo acceptum. Si autem omne opus quod eſt bonum ex genere & bona intentione factũ, dicatur op⁹ acceptabile Deo tunc diſpoſitiue facit ad meritum,ſed dicitur aliquis non potuiſſe facere bonum,non quia omnino non potuerit, ſed propter fixionem obſtinatæ voluntatis ad malum, in qua incidit diuina gratia deſertus, vt habetur.4.d.17.q.1.ar.2.q.2.1^{m}.

Meritũ.23. 878 ¶ Quòd nãlib⁹ meremur.4.d.17.q.1.ar.2.q.1.o./d.20.2.1.q.1.c.

¶ Immo natura ſibi relicta poteſt demereri,non autem mereri. Quol.5.2.c./ Quol.6.6.1^{m}.

¶ Reſpondeo dicendum, quòd naturalibus meremur & demeremur, vt principio,non autem formaliter, vt habentur in locis ꝑ vtraque parte allegatis.

Meritũ.26. 879 ¶ Quòd habitibus non meremur nec demeremur, ſed actib⁹.2. d.27.1.4^{m}. Ma.q.2.t.21^{m}./2.9^{m}./ 5.8^{m}./ Verit.q.1.1.2^{m}.

¶ Oppoſitum videtur dicere. 12^{e}.q.55.1.3^{m}.

¶ Reſpondeo dicẽdum,quòd aliquo dicimur mereri dupliciter, ſcilicet vno modo ſicut ipſo merito,eo modo quo dicimur currere curſu. Et hoc modo meremur actibus. Alio modo dicimur mereri aliquo,ſicut principio merendi dupliciter,ſcilicet vel quo ad eſſe ipſius actus,ſicut dicimur currere potentia motiua, vel quo ad facilitatem,ſicut arte faciliter operamur,& ſic dicimur mereri virtutibus & habitib⁹,vt habetur. 12^{e}.q.55.3m./ Poſter.1.lec.1.

Meritũ.34. 880 ¶ Quòd non poteſt eſſe idem actus numero meritorius & fruitionis beatę.1^{a}.q.62.4.c./5.2^{m}.

Oppoſitũ videt̃ dicere.2.d.5.q.1.1.2.c./ Quol. 8.vel.9.q.4.3.o.

¶ Reſpondeo dicendum, ſicut Dubio.154.

Meritũ.46. 881 ¶ Quòd homo quolibet actu meritorio, meretur augmentũ gratiæ,ſed non ſtatim augetur.12ſ.q.114.8.o./2.d.27.5.o.

¶ Oppoſitum videtur dicere.2.d.27.5.2^{m}.

¶ Reſpondeo dicẽdum, quòd quando actus meritorius ſe habet ad præmium ſolum in ratione meriti, tunc ſicut quis per vnum actum eiuſdem rationis meretur præmium,ita & per alium. Sed quando ſe habet non ſolum vt meritum, ſed quodammodo vt cauſa, tunc ſe habet actus meritorius ad augmentum gratię, vt quolibet actu poſſit mereri augmẽtũ grę,vt habet.2.d.27.5. 2^{m}.

Meritũ.57. 882 ¶ Quòd nullius virtutis actus eſt meritorius,niſi ſit informatus charitate. 12^{e}. q.11.4.3^{m}./ 22ſ.q.2 9.1^{m}./q.83.13.15.c. q.124. 2.1^{m}./ 2.d.24.q.1.4.3^{m}./4^{m}./d.40.5.c./ 2^{m}./ 3.d.18.2.c./d.30. 5.3^{m}./4.d.15.q.1.ar.3.q.4.o./ q.4.ar.7.2.o./ Verit. q. 26. 6. c. / Verit. q. 1. 10. 4^{m}./q.2.3.2^{m}./3^{m}./9^{m}./ 1ſ. Cor. 2. lec 2./ 1ſ. Thi.4./ Heb.6.

¶ Immo nec omnis actus informatus charitate. 22ſ.q.132.3.1^{m}.

¶ Reſpondeo dicendum, quòd actus humanus, ſcilicet vt amor humanæ gloriæ, quamuis ſit inanis, non tamen ſemper repugnat charitati, neque quantum ad id de quo eſt gloria,neq; quãtum ad intentionem gloriam quærentis, vnde non excludit meritum, neque eſt peccatum mortale ſed veniale, ſed tunc amittit vim merendi uitam æternam,ſi propter inanem gloriam fiat, etiam ſi illa inanis gloria non ſit peccatum mortale, vt habetur. 22ſ.q.132.3.c.fi./ 1^{m}.

883 ¶ Quòd meritũ eſt ęquale præmio vitæ æternę,æqualitate quantitatis.12^{e}.q.114.3.o./ Ro.8.Lec.4. Meritum.7.

¶ Immo eſt æquale æqualitate proportionis tantum.2. d. 17. 3. o./ 3.d.18.2.c.

¶ Reſpondeo dicendum, quòd eſt æquale æqualitate quantitatis inquantum eſt ex gratia Dei,& virtute Spiritusſancti. Nam gratia Spiritusſancti quam in præſenti habemus,& ſi nõ ſit ęqualis gloriæ in actu, eſt tamen æqualis gloriæ in virtute,vt habetur 12ſ.q.114.3.3^{m}. Sed ex parte noſtra eſt æquale æqualitate proportionis vt acceptatum a Deo.

884 ¶ Quòd idem poteſt eſſe meritum & præmium, ſed non ſecundum idem, & reſpectu eiuſdem.3.d.18.2.2^{m}. Meritum.8.

¶ Oppoſitũ videtur dicere. 1^{a}.q.62.4.c./ 5.2^{m}.

¶ Reſpondeo dicendum,ꝙ poteſt eſſe idem,ſi loquamur de gratia non accipiendo gratiam imperfectam, quæ communiter eſt in ſtatu meriti. Sed gratiam perfectam quæ poteſt eſſe principiũ meriti,vt patet de Chriſto. Ideo poteſt eſſe ſimul cum præmio, ideſt cum beatitudine, vt habetur. 1^{a}.q.62.4.c./ 5.2^{m}. Sed in tertio Sententiarum loquitur quo ad gratiam imperfectam.

885 ¶ Quòd meritum eſt cauſa efficiens præmij. Verit.q.29.6.c. Meritum.11.

¶ Oppoſitum videtur dicere a ſimili.3.d.19.3.2^{m}./4^{m}.; d.49. q.1.ar.3.q.3.o./ Verit q.22.7.o.

Reſpondeo dicendum,quòd meritum eſt cauſa præmij vt cauſa efficiens, ſed eſt econuerſo in genere cauſæ finalis, vt habetur. Verit.q.29.6.c.

886 ¶ Quòd præmium ſine merito eſſe non poteſt,nec pœna ſine culpa.2.d.5.q.2.2.c. Meritum.5.

¶ Immo & elementa dicuntur remunerari. Po^{a}.q.5.9.9^{m}.

¶ Reſpondeo dicendum,quòd elementa non dicuntur remunerari ſecundum ſe,quia nec ſecundum ſe aliquid meruerunt, ſed dicuntur remunerari, inquantum homines in eis remunerabuntur, prout ſcilicet elementorum claritas in gloriam ſanctorum cedet, vt habetur. Po^{a}.q.5.9.9^{m}.

887 ¶ Quòd præmium poteſt eſſe ſimul tempore cum merito,nõ autem ſimul natura.2.d.5.q.2.2.o. Meritum.5.

¶ Immo nec ſimul tempore. 1^{a}.q.62.4.c./ 5.2^{m}./ 3^{a}.q. 19. 3.c./ 3.d.18.4.c./ Verit.q.29.6.c.

¶ Reſpondeo dicendum, ſicut Dubio.884.

888 ¶ Quòd nullus poteſt ſibi mereri ex condigno,nec ex congruo, reparationem poſt lapſum. 12ſ.q. 114. 7. o. / 2. d. 27. 4. 3^{m}./ 6. c. / He. 6. Meritum.11.

¶ Oppoſitũ videtur dicere a ſimili.2.d.5.q.2.1.o./ d.28.4.o.

¶ Reſpondeo dicẽdum, ſicut Dubio.689.

889 ¶ Quod homo poteſt aliquid mereri a Deo ſecundum quid præſuppoſita Dei ordinatione,nõ autem ſimpliciter.12ſ.q.21.4.o./ q.114.1.o. A. Meriti.

¶ Immo ex ſolo libero arbitrio.2.d.5.q 2.1.o./ d.28.4.o.

¶ Reſpondeo dicendum, ſicut Dubio./ 689.

889 ¶ Quod nullus meretur viator,& pro viatore tantum.1^{a}.q.64. 9.o./ 22ſ.q 13.4.2^{m}./ q.182.2.2^{m}./ 3^{a}.q.19.3.1^{m}./ 2.d. 11.q. 2. 1.c./ 3.d.18.2.c./d.30.5.c./ 4.d.15.q.4.ar.6.q.2.3^{m}./ d. 50. q. 2. ar.1.q.6.o./ Verit.q.29.7.5^{m}./ 1ſ Cor.15.lec.2. B. Meriti.

¶ Immo etiam illi qui ſunt in purgatorio merentur.4.d.21.q.1. ar.3.q.1.4^{m}.

¶ Reſpondeo dicendum, quòd poſt hanc vitam non poteſt eſſe meritum reſpectu præmij eſſentialis. Sed reſpectu alicuius præmij accidentalis poteſt eſſe, quandiu manet homo in ſtatu viæ aliquo modo. Et ideo in purgatorio poteſt eſſe actus meritorius, quantum ad remiſſionem culpæ venialis, vt habetur.4.d. 21.q. 1.ar.3.q.1.4^{m}.

890 ¶ Quòd ſubiectum Methaphiſicæ eſt ens,inquantum huiuſmodi. Meth.6.prin./ Lib.8.prin./ Lib.11.lec.7.fi. Methaphiſica.

¶ Immo ſubſtantia eſt ſubiectum Methaphiſicę. Meth. 5.lec.6. prin./Poſter.1.lec.2.

¶ Reſpondeo dicendum, quòd ſubiectum Methaphiſicę eſt duplex,ſcilicet vt communiter conſideratum in tota ſcientia, & ſic eſt ens & vnum, & vt principaliter intentum, quia eſt principaliter ens,ſcilicet ſubſtãtia,vt habetur. Meth. 5.lec.6.prin./Lib. 7.lec.1.o./ Lec.2.prin./ Lec.12.13.prin./ Lib.8.princ. / Lib. 16. Lib.12.lec.4.o.

891 ¶ Quòd alię ſcientiæ,non ſunt partes methaphiſicæ, nec ſubiecta earum ſunt proprie partes ſubiecti methaphiſicæ, licet ſint partes entis. Trin.17.6^{m}. Methaphiſica.

¶ Oppoſitum vř dicere. Opuſ.42.c^{o}.14.prin./ Meth.4.lec.1.fi./ Lec.2.fi./ Lec.5./ Lib.12.lec.4.fi.

¶ Rñdeo dicẽdũ,ꝙ ſpẽs ꝓprie dictæ, conſtituunt̃ ꝑ drias ꝑ ſe,ſed improprie,ꝑ applicationẽ ad materiã extraneã,vt habet. 12^{e}.q.35. 8.c./ Poſter.1.lec.16. Et ideo in primo loco loquit̃ de partibus & de ſpeciebus primo modo ſumptis,in alijs autem ſecũdo modo.

¶ Quòd

…iſter.9. 892 ¶ Quòd quicūque exiſtens in aliquo peccato mortali, exhibet ſe miniſtrum eccleſię in aliquo ſpirituali, peccat mortaliter. 3ª.q. 64.6.o./ 4.d.5.q.2.ar.2.q.4.c./ d.19.q.2.ar.2.q.2.c./ d.24.q.1.ar. 2.q.1.o./ ar.3.q.1.5.o./ Quol.7.q.4.1.c./ Math.7.

¶ Oppoſitum videtur dicere. 4.d.16.1.6^{m}./ d.17.q.2.ar.5.q.1. 3^{m}./ q.3.ar.1.q.4.o./ 1ª Cor.11.lec.7.

¶ Reſpondeo dicendum, ſicut Dubio.796.

…culum. 893 ¶ Quòd prima inſtitutio rerum fuit miraculoſa, quo ad modum fiendi, quia per virtutem ſupernaturalem oportuit inſtitui principia rerum, non autem quo ad proprietates conſequentes naturas rerum. 2.d.18.q.1.2.5^{m}.

¶ Oppoſitum videtur dicere. 1.d.16.q.1.3.3^{m}.

¶ Reſpondeo dicendum, quòd communiter loquendo non eſt miraculoſa quo ad proprietates conſequentes naturas rerum, ſed aliquando eſt miraculoſa ad manifeſtandas proprietates inuiſibilis miſſionis, vt habetur. 1.d.16.q.1.3.3^{m}.

…culum. 894 ¶ Quòd operatio miraculorum attribuitur gratiæ gratis datę, vt principio proximo. Fidei vero, vt virtuti diſponenti ad hanc gratiam conſequendam. 22ª.q.178.1.o./ ℨ.3.c^{o}.154./ Po^{a}.q.6. 4.c.fi./ 9.1^{m}./ Opuſ.3.c^{o}.222.

¶ Immo attribuitur principaliter fidei. 22ª.q.178.1.5^{m}.

¶ Reſpondeo dicendum, quòd operatio miraculorum attribuitur fidei propter duo, ſcilicet primo quidem quia ordinatur diſpoſitiue ad fidei confirmationem. Secūdo quia procedit ex Dei omnipotentia, cui fides innititur. Et tamen ſicut præter gratiam fidei, neceſſaria eſt gratia ſermonis ad fidei inſtructionem, ita etiam neceſſaria operatio miraculorum ad fidei confirmationem. Vnde fides non eſt ſufficiens cauſa ad miracula facienda, ſed eſt diſpoſitio quædam, vt habetur. 22ª.q.178.1.5^{m}./ Po^{a}.q.6.19^{m}.

…culum. 895 ¶ Quòd in reliquijs ſanctorum & verbis diuinis non eſt aliqua virtus vel forma, qua fiunt miracula. 22ª.q.178.1.5^{m}./ Opuſ.34.

¶ Oppoſitum videtur dicere. 22ª.q.96.4.3^{m}./ Quol.12.14.o./ Ro.lec.6./ 1ª Cor.10.fi.

¶ Reſpondeo dicendum, quòd reliquię ſanctorum & verba diuina ſi portentur ex fiducia Dei & ſanctorum quorum ſunt reliquę, tunc ex virtute diuina poſſunt fieri miracula, non autem ex virtute reliquiarum de ſe, vt habetur a ſimili, in locis ſcđo allegatis.

…culum. 896 ¶ Quòd anima Chriſti vt inſtrumentum verbi ſibi vniti, habuit inſtrumentalem virtutem ad omnes mutationes miraculoſas, ordinabiles ad inſtaurationem rerum, non autem ad annihilationem rerum. 3ª.q.13.2.c./ 3^{m}.

¶ Immo poteſt annihilare omnem creaturā. 1ª.q.9.2.c./ q.104. 3.4.o./ Verit.q.5.2.6^{m}./ Po^{a}.4.5.3.4.o./ Quol.4.q.3.1.o.

¶ Reſpondeo dicēdum, quòd poteſt annihilare ſicut & facere miracula virtute diuina, & non anima ſecundum ſe, vt habetur a ſimili. 1ª.q.9.2.c./ 3ª.q.13.2.c./ 3^{m}.

…ria.4. 897 ¶ Quòd nullus poteſt velle miſeriam, ſed quilibet naturaliter eā fugit. 1ª.q.94.1.c./ 2.d.7.q.1.1.1^{m}./ d.25.2.c. 4.d.49.q.1.ar.3.q. 2.o./ ℨ.1.c^{o}.80.2^{m}./ Lib.3.c^{o}.109./ Ver.q.23.4.c./ q.24.12.33^{m}./ Po^{a}.q.1.5.c./ 6.c./ q.2.3.c./ q.5.3.c.fi./ q.16.5.c./ Ma.q.3.3.c./ q. 6.c./ 7^{m}./ Opuſ.3.c^{o}.177.

¶ Oppoſitum videtur dicere a ſimili. 12ª.q.19.7.2^{m}./ 3^{m}./ 2.d. 38.5.c./ d.40.2.o.

¶ Reſpondeo dicendum, ſicut Dubio.1200.

…icor- 898 ¶ Quòd miſericordia ſm ſe eſt maxima virtutū. 22ª.q.30.4.o.

¶ Oppoſitum videtur dicere a ſimili. 22ª.q.161.5.c.fi.

¶ Reſpondeo dicendum, ſicut Dubio.711.

…icor- 899 ¶ Quòd miſericordia magna eſt ſeptupliciter, ſcilicet quia eſt incomprehenſibilis, impēlsa omnia, eſt in omnibus, eſt ſublimis, eterna, virtuoſa & vtilis. Pſal.50.

¶ Oppoſitum videtur dicere a ſimili. q.14.3^{m}./ 1.d.35.5.o./ d. 36.q.1.2.1^{m}./ ℨ.1.c^{o}.56.

¶ Reſpondeo dicendum, ſicut Dubio.475.

…8. 900. ¶ Quòd celebrans miſſam in peccato mortali, vel inducens talē ſcienter, vel audiens miſſam præciſi per ſententiam eccleſiæ, vel notorij fornicarij, licet ſuſtineatur a prælatis, peccant mortaliter. 3ª.q.82.9.o./ 4.d.5.q.2.ar.2.q.4.o./ d.13.q.1.ar.3.q.3.o./ d. 24.q.1.ar.3.q.5.c./ Quol.10.vel.11.q.8.o.

¶ Reſpondeo dicendum, ſicut Dubio.796.

¶ Oppoſitū videtur dicere a ſimili. 4.d.16.1.6^{m}./ d.17.q.2.ar.5. q.1.3^{m}./ q.3.ar.1.q.4.c./ 1ª Cor.11.lec.7./

…a.7. 901 ¶ Quòd mittere filium & Spiritumſanctum, conuenit cuilibet perſonæ diuinæ, & toti trinitati. 1ª.q.43.8.o./ 1.d.15.q.3.o./ Po^{a}.q.10.4.14^{m}.

¶ Immo mittere non conuenit, niſi perſonæ producenti, ſecundum Athanaſium, nō autē ſecundū Auguſtinū. Po^{a}.q.10.4.14^{m}.

¶ Reſpondeo dicendum, quòd cum dicitur, quòd Spiritusſanctus mittit filium, ſi in miſſione diuinæ perſonæ conſideretur authoritas mittentis, ad perſonam miſſam, ſic ſola perſona poteſt aliā perſonam mittere, a qua eſt perſona miſſa. Et ſecundum hoc pater mittit filium, & filius Spiritumſanctum, non autem Spiritusſanctus mittit filium. Et ſic loquitur Athanaſius. Si autem in miſſione perſonæ diuinæ, conſideretur effectus, ratione cuius perſona diuina mittitur, dicitur ꝙ cum effectus ſit communis toti trinitati, (nam tota trinitas operata eſt carnem Chriſti, & operatur ſapientiam & charitatem in ſanctis,) tunc poteſt dici, quòd perſona mittitur a tota trinitate. Et ſic intelligit Auguſtinus, vt habetur. Opuſ.1.c^{o}.14.

902 ¶ Quòd miſſio inuiſibilis ſit ad ſanctos, in omni augmento gratiæ, ſecundum extenſionem ad nouum effectum, non autem ſecūdum intenſionem. 1ª.q.43.6.2^{m}./ 1.d.15.q.5.ar.1.q.2.o. Miſſio.31.

¶ Oppoſitum videtur dicere a ſimili. 4.d.49.q.1.ar.4.q.1.o.

¶ Reſpondeo dicendum, quòd ſecundum illud augmentum gratiæ præcipue miſſio inuiſibilis attenditur, quando aliquis proficit in aliquem nouum actum vel nouum ſtatum gratię extenſiue, licet ex conſequēti etiam intenſiue poſſit attēdi.

903 ¶ Quòd modeſtia eſt circa actiones interiores & exteriores. 22ª. q.160.2.c./ 1^{m}./ q.168.1.o. Modeſtia.2.

¶ Immo modeſtia eſt tantum in exterioribus geſtibus. 3.d.33.q. 3.ar.2.q.1.3^{m}.

¶ Reſpondeo dicendum, quòd modeſtia, non dicitur ex hoc ꝙ imponat modum in qualibet materia, ſecundum quòd hic accipitur, ſed tantum in exterioribus geſtibus, vt ſcilicet in eis maturitas debita obſeruetur, vt habetur in ſecundo loco. Sed modeſtia cōmuniter accepta circa actiones interiores & exteriores accipitur, vt habetur in alijs locis.

904 ¶ Quòd decens fuit Chriſtum mori. 3ª.q.50.1.o./ q.51.1.c./ ℨ. 4.c^{o}.55.11^{m}./ Quol.2.2.c./ Opuſ.2.c^{o}.7./ Opuſ.3.c^{o}.234./ 238. fi. Opuſ.60.c^{o}.19.o. Mors.25.

¶ Immo neceſſarium fuit Chriſtum mori. 3ª.q.14.1.o.

¶ Reſpondeo dicendum, quòd neceſſarium fuit Chriſtum mori, non neceſſitate coactionis, ſed neceſſitate naturali, quæ non repugnat voluntati, vt habetur a ſimili. 3ª.q.14.2.c.

905 ¶ Quòd mors Chriſti dicitur dormitio, quia non per violentiā ſed per propriā voluntatē mortuus eſt. 3ª.q.14.2.1^{m}./ Pſal.40. Mors.30.

¶ Immo mors Chriſti fuit violenta. 3.d.21.1.

¶ Reſpondeo dicendum, quòd mors Chriſti fuit violenta, ex parte naturæ humanę eius, licet perſonę eius nō potuerit inferri violentia. Sed quantum in occidentibus fuit, intulerunt mortem, vt habetur. 3ª.q.14.2.o./ q.46.3.2^{m}./ q.47.1.o./ 3.d.21.1./ Quol. 1.3 fi./ Opuſ.3.c^{o}.137.

906 ¶ Quòd Chriſtus fuit ſimpliciter mortuus. 3ª.q.50.4.c./ 5.c./ 3^{m}./ 3.d.21.q.1.3.o. Quol.1.q.2.2.o./ Quol.1.2.c./ 2^{m}./ Quol.3.4.c./ 2^{m}./ Opuſ.3.c^{o}.236. Mors.309.

¶ Immo cū Chriſtus ſit Deus, erat immortalis. Opuſ.2.c^{o}.5./ 7.

¶ Reſpondeo dicēdum dupliciter ſcilicet, primo quòd licet Deus ſit immortalis, tamen conuenienter confitemur, vnigenitū Dei verbum fuiſſe paſſum & mortuum, quia non hęc ei attribuimus ſecundū naturā diuinā, ſed ſm naturā humanā, quam pro noſtra ſalute in vnitatem perſonæ aſſumpſit, vt habet. Opuſ.2.c^{o}.5./ 7.

¶ Reſpondeo dicendum, ſicut Dubio.844.

907 ¶ Quòd mortale vt dicit naturā, cui cōuenit mori, ē differētia eſſentialis huius. 2.d.19.3.5^{m}./ d.32.q.1.3.5^{m}. Opuſ.3.c^{o}.157. Mortale.1.

¶ Oppoſitum videtur dicere. 4.d.44.q.2.ar.1.q.1.1^{m}.

¶ Rñdeo dicēdū, ꝙ in quarto Sententiarū accipit mortale, ꝑ habilitate ad corruptionē, & nō ꝑ natura, vt accepit in primis locis.

908 ¶ Quòd mot^{9} q ſiūt ꝑ diuerſa organa, differūt ſpecie, vt ambulatio & volatio. Ethi.10.lec.7./ Meth.10.lec.11.prin. Motus.34.

Oppoſitum videtur dicere. Phy.7.lec.8.

¶ Rñdeo dicendū, ꝙ mot^{9} dupl' cōparant ad inſta ꝑ quę ſiūt. ſ. vel ad principia actiua, vel vt ad ſubiecta. Primo modo differunt ſpecie, nō autem ſecundo modo, vt habetur. Verit. q.22.10. 2^{m}.

909 ¶ Quòd non omne quod mouetur, eſt corpus. 1.d.17.q.2.1.3^{m}. Motus.82.

¶ Oppoſitum videtur dicere, ſecundum quòd antiqui naturales poſuerunt. 1ª.q.75.1.1^{m}.fi.

¶ Reſpondeo dicēdum, quòd non omne quod mouetur, eſt corpus niſi per ſe in motu naturali, vt habetur. 1ª.q.75.1.1^{m}./ 1.d. 17.q.2.1.3^{m}.

910 ¶ Quòd moyſes ſecundum Dionyſium, propter multam ſuam manſuetudinem, fuit dignus apparitione diuina. Ideo manſuetudo debet maxime appeti. 22ª.q.157.4.ar.1^{m}./ Pſal.24. Moyſes.1.

¶ Immo diuina eſſentia nō pōt apparere alicui intellectui creato, ſine lumine ſupernaturali, id eſt glorię. 1ª.q.12.2.c./ 1^{m}./ 5.o.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo, quòd Moyſes oſtenditur Deum per eſſentiam vidiſſe, in quodam raptu, ſicut & de Paulo dicitur, vt in hoc iudeorum legiſer, & doctor gētium ęquarentur. ſm Auguſtinum, vt habet. Veri.q.10.11.1^{m}.

¶ Secundo dicendum, ſicut Dubio.486.

911 ¶ Quòd mūdus fact^{9} eſt propter hominē. 4.d.47.q.3.ar.1.q.1.c. Mundus.9.

¶ Oppoſitum videtur dicere. 2.d.1.q.2.3.o.

¶ Reſpondeo dicendū, quòd mūdus factus eſt ꝑꝑ hoiem aliquo modo, nō quidē vt principalr intentū, ſed vt oīa ſint ei vtilia, vt habetur. 2.d.1.q.2.3.o./ 4.d.47.q.2.ar.1.q.1.c./ d.48.q.2.1.c./ 3.3^{m}./ 6^{m}./ ℨ.3.c^{o}.12.fi./ Lib.4.c^{o}.55.3^{m}./ c^{o}.vlt.1^{m}./ 4^{m}.

Mũdus.27. 912 ¶ Quòd Ariſtotelis non intendit demonſtrare æternitatem mũdi, ſed diſputatiue tantum procedere.1ª.q.46.1.c./ 2.d.1.q.1.5.c.

¶ Oppoſitum videtur dicere. Io. 1. lec. 6. fi./ Meth. 12. lec. 7./ Phy.8.lec.2.

¶ Reſpondeo dicendum, quòd vt habetur. Meth.4. lec. 5. fi. duplex eſt demonſtratio, ſcilicet demonſtratio ſimpliciter dicta, qua verum ſimpliciter oſtenditur, & demonſtratio ad hominem, qua non ex veris ſimpliciter, ſed ex datis, demonſtratur falſitas alicuius opinionis. Dicit ergo, quòd Ariſtoteles non intendit demonſtrare primo modo, ſed ſecundo modo. Ideo Meth.12.lec.5. dicit Ariſtoteles rationes non ſunt demonſtrationes ſimpliciter, niſi forte contra poſitiones Philoſophorum antiquorum, qui voluerũt motũ incepiſſe per viam naturę, ſcilicet per generationẽ.

Nabucdonoſor.6. 913 ¶ Quòd Nabuchodonoſor mutatus eſt in beſtiam, ſecundũ imaginatiuam ſuam. Opuſ.10.Lib.2.c^{o}.fi.

¶ Oppoſitum vr̃ dicere a ſimili. Ma.q.16.9.3^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.446.

Natura.12. 914 ¶ Quòd ex duabus naturis manentibus, numquam fit vna natura.Ʒ.4.c^{o}.35.4^{m}.

¶ Oppoſitũ videt̃ dicere. Verit.q.16.1.16^{m}./ Quol.2.q.2.1.1^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.365.

Natura.15. 915 ¶ Quòd non poteſt eſſe, quòd natura ſit principium alicuius actionis vel motus, & non terminus eius quia, principia naturalia ſunt ad determinatos effectus, vltra quos ſe extendere nõ poſſunt.4.d.43.ar.1.q.3.c./ Verit.q.24.10.8^{m}.

¶ Oppoſitum videtur dicere a ſimili. Verit q.29.3.6^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.301.

Natura.29. 916 ¶ Quòd nulla natura poteſt ſupra ſe, ideſt in actum excedentem proportionem virtutis ſuæ, ſed poteſt in obiectum ſupra ſe. 1ª.q.84.1.2^{m}.fi./ 12ſ.q.109.3.2^{m}.

¶ Oppoſitum videtur dicere a ſimili. Verit.q.19.ar.3.6^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.301.

Natura.41. 917 ¶ Quòd Deus non facit contra naturam. 3ª.q. 44. 2. 1^{m}./ 4.d. 33.q.1.2.2^{m}./ d.46.q.1.ar.2.q.2.3^{m}./ Ʒ.3. c^{o}. 100./ Poª. q. 1. 3. 1^{m}./ q.4.1.20^{m}./ q.5.2.c./ q.6.2.3^{m}./ Anima.21.10^{m}./ Cæ.1. lec.4./ Ro.11 lec.1.fi./ He.2.lec.1.fi.

¶ Immo Deus agit miraculoſe, tripliciter ſcilicet ſupra naturã, præter naturam, & contra naturam.2.d.18.q.1.3.c./ Poª.q.6.2. 3m./ He.2.lec.1.fi.

¶ Reſpondeo dicendum quadrupliciter, ſcilicet primo, quòd Deus agit contra naturam particularem, non autem contra naturam vniuerſalem, vt habetur. Verit.q.13.1.2^{m}./3^{m}./Poª.q.6. 1.1^{m}. quia vt habetur.12ſ.q.36.4.c. ſi poteſtas maior in tantum inualeſcat, quòd mutet contrariam inclinationem, in inclinationem propriam, iam non erit aliqua repugnantia vel violentia, ſicut quando agens fortius, corrumpendo corpus graue, aufert ei inclinationem qua tendit deorſum. Et ſic ferri ſurſum, non eſt ei violentum, ſed naturale.

¶ Secundo dicendum, quòd Deus agit contra naturam, ideſt cõtra ſolitum curſum naturæ, non autem deſtruendo naturam, vt habetur 22ſ.q.104.4.2^{m}./ Poª.q.1.3.1^{m}.

¶ Tertio dicendum, quòd Deus agit contra naturam, ideſt in oppoſitum illius, ad quod potentia naturalis inclinat, manente ipſa inclinatione, ſed ligata, non autem contra potentiam obediẽtialem, vt habetur. Poª.q.1.3.1^{m}.

¶ Quarto dicendum, ſicut Dubio.498.

Naturale.81. 918 ¶ Quòd in naturalibus & moralibus, nõ quęritur quid ſemper fiat, ſed quid fiat vt in pluribus. 12ſ.q.84.1.3^{m}./ q.9.1.3^{m}./6.c./ 3^{m}./ q.102 6.5^{m}./22ſ.q.88.9.1 & c./q.120.1.c./q.147.4.c./152. 2.3^{m}./ q.154.2.c.fi./q.160.5.c./ 4.d.15.q.3.ar.2.q.1.c./ar.3.q.3. 1^{m}./ Verit.q.8.1.4^{m}./ Ma.q.8.1.4^{m}./Veri.q.1.10.14^{m}./Quol. 3.11.14.c.

¶ Immo naturale ineſt ſemper. 12ſ.q.57.2.2^{m}.

¶ Reſpondeo dicendum, quòd illud quod eſt naturale habenti naturam immutabilem, oportet quòd inſit ſemper, nõ autem habenti naturam mutabilem, vt habetur.22ª.q.57.2.1^{m}.

Neceſſitas.6. 919 ¶ Quòd neceſſitas abſoluta, ſumitur ex principijs eſſentialibus, quia conuenit rei ſecundũ id quod eſt ei intimũ, Cõtra.2.c^{o}.29.

¶ Immo neceſſitas eſt etiam in cauſis efficientibus & mobilibus, ſicut cũ aliqs cogitur ab aliquo agẽte.1ª.q.82.1.c./Meth.5.lec.5.

¶ Reſpondeo dicẽdum, quòd neceſſitas abſoluta & ſimpliciter conuenit rei ſ̃m id qđ eſt ei intimũ. Sed neceſſitas ſ̃m quod dependet ex cauſa extrinſeca rei, vt habetur. Meth.5.lec.5.

Neceſſitas.16. 920 ¶ Quòd in creaturis ſunt aliqua, quæ ſimpliciter & abſolute neceſſe eſt eſſe. Ʒ.2.c^{o}.29.

¶ Oppoſitum videtur dicere. Verit.q.23.1.2^{m}./ Poª.q.5.3. 8^{m}.

¶ Reſpondeo dicendum, quòd ideo neceſſe eſt ea eſſe, quia in eis non eſt potentia ad non eſſe, ſcilicet materia, licet Deus poſſit ea facere non eſſe, vt habetur Ʒ.2.c^{o}.29./ Poª.q.5.3.c./ 12^{m}.

Neceſſitas.30. 921 ¶ Quòd neceſſitas quæ prouenit ex principio intrinſeco, vt omne compoſitum ex contrarijs, neceſſario eſt corruptibile, eſt neceſſitas naturalis & abſoluta. 1ª.q 82.1.c.

¶ Immo neceſſitas naturalis ſumitur a fine. Phy.2. lec. 10.fi./ Lec.13.princ.

¶ Reſpondeo dicendum, quòd neceſſitas naturalis ſumitur a fine rei genitæ, ſcilicet a forma ſubſtantiali rei, non autem a fine generationis ipſius rei, vt habetur in locis ſecundo adductis.

922 ¶ Quòd nõ omnia de neceſſitate eueniũt. Meth.6.lec.3.fi. Neceſſitas.12

¶ Oppoſitum videtur dicere, cum omnia pertineant ad certitudinem diuinę prouidentiæ, quæ falli non poteſt. 1ª.q.22.4. 3^{m}.

¶ Reſpondeo dicendum, ꝙ licet pertineant ad certitudinem diuinæ prouidentiæ, quæ non deficit a ſuo effectu, neque a modo eueniendi, quem prouidit, non tamen pertinent ad neceſſitatem ipſorum effectuum particularium, qui cõtingenter euenire poſſunt, vt habetur. 1ª.q.22.4.3^{m}.

923 ¶ Quòd neceſſarium & contingens, ſunt differentiæ veri. Non autem boni. Ideo magis poſſunt diuerſificare intellectum, quàm voluntatem.3.d.17.ar.1.q.3.3^{m}. Neceſſitas.

¶ Oppoſitum videtur dicere. 1ª.q.79.9.3^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.1115.

924 ¶ Quòd negligentia eſt generale peccatum. 22ª q.54.1.c. Negligentia.4

¶ Immo negligentia importat defectum ſolicitudinis, quę eſt ſpecialis actus rationis, & actus ſpecialis virtutis. 22ª.q.54.1.c.

¶ Reſpondeo dicẽdũ, ꝙ negligentia eſt generale peccatum, ratione materię, ideſt ratione boni agendi, ſpeciale vero, inquantum priuat actum ratiõis, ſcilicet ſolicitudinẽ, vt habet. 22ª.q. 45.1.c.

925 ¶ Quòd neſcire conuenit Deo. 1.d.36.q.1.2.c./ d.39.q.1.1.c. A. Neſcire

¶ Oppoſitum videtur dicere. 1ª.q.14.15 2^{m}.

¶ Reſpõdeo dicẽdũ, ꝙ neſcire dicitur dupliciter, ſcilicet neſcire methaphorice, ideſt reprobare: & ꝓprie, ideſt carere noticia. Primum igitur conuenit Deo, reſpectu aliquorum, non autem ſecũdũ, vt habetur. 1.d.36.q.1.2.c./ d.39.q.1.1.c./ 2.d.22.q.2.1. b. 1.

925 ¶ Quòd Omnis nobilitas cuiuſcumque rei, ineſt ſibi ſecundum ſuum eſſe. Ʒ.1.c^{o}.28.1^{m}. B. Nobilitas

¶ Immo non ab eodem, aliquid dicitur ſimpliciter, & nobile ſeu perfectum ſimpliciter. 1ª.q.5.1.1^{m}.

¶ Reſpondeo dicendum, ꝙ nobilitas rei ſimpliciter dicta ſicut & bonitas eius ſumitur ſecundum vltimum bonum ſimpliciter, ſed ſecundum alia ſumitur bonitas rei ſecundum quid, vt habetur. 1ª.q.5.1.1^{m}.

926 ¶ Quòd ratio nominis magis & principalius ſe tenet ex parte eius ad quod nomen imponitur, quàm ex parte eius a quo nomẽ imponitur. 22ª.q.92.1.2^{m}./ 1.d.23.2.1^{m}./ 2.d.13.2.c./ Poª.q.9. 3.1^{m}./ q.10.1.10^{m}./ Perier. 1.lec.4. Nomen.16

¶ Immo magis & principalius ſe tenet ex parte eius a quo nomen imponitur. 1.d.2.3.c./ d.4.q.1.1.c./ Verit.q.4.1.8^{m}.

Reſpondeo dicendum, quòd quia nomen imponitur ab eo per quod res cognoſcitur, ſcilicet a proprietate, vel ab operatione, ſi humanitus imponatur, ideo magis ſe tenet ex parte eius a quo nomen imponitur, quo ad nos, licet ex parte rei ſignificatę ſit econuerſo, vt habetur in ſecundis locis.

927 ¶ Quòd in hijs quæ apud nos ſunt, numquam nomen ab aliqua forma impoſitum, pluraliter dicitur, niſi propter pluralitatẽ ſuppoſitorum. 3ª.q 3.7.3^{m}. Nomen.21.

¶ Immo nomina ſubſtantiua dicuntur pluraliter, propter pluralitatem formę ſignificatæ. 1ª.q.36.4.7^{m}. q.39 3.c./ 1.d.9.q.1.2. c./d.23.4.4^{m}./d.25.4.c. d.29.4.c./3.d.1.q.2.4. 6^{m}./Poª.q.9.6.c.

¶ Reſpondeo dicendum, quòd in Tertia parte loquitur de puris creaturis, in quibus numquam plurificatur natura, niſi plurificetur ſuppoſitum, nec econuerſo. In alijs autem locis loquitur de nominibus, vel ſecundum ſe, vel in diuinis & in Chriſto, vbi vnum poteſt plurificari ſine alio.

928 ¶ Quòd hoc nomen Deus per ſe ſupponitur pro natura communi, ſed ex adiuncto ſupponit pro perſona, homo autem cõuerſo. 1ª.q.39.4.3^{m}./ 6.1^{m}. Nomen.45.

¶ Immo de ſe ſupponit pro perſona, non autem pro eſſentia, niſi ratione diuinæ ſimplicitatis. 1ª.q.39.4.5.c. 3ª.q.16.1.c.fi./ 1.d.4.q.1.2.c./ Opuſ.1.c^{o}.5. Io.8.lec.3.princ.

¶ Reſpondeo dicendum quadrupliciter, ſcilicet primo, quòd perſona poteſt ſumi dupliciter, ſcilicet primo, vt dicit ſuppoſitũ indiſtinctum, ideſt vt dicit habens illam naturam ſeu formam. Et ſic hoc nomen Deus, ſicut & quodlibet aliud nomen concretum, ſupponit pro perſona, & non pro natura communi, niſi ratione diuinæ ſimplicitatis. Secundo vt dicit ſuppoſitum diſtinctum, tamen indiſtincte, ideſt non limitando ad hoc vel ad illud. Et ſic hoc nomen Deus, per ſe ſupponit pro natura communi, ſed ex adiuncto, ſupponit pro perſona, quia vt habetur. 1ª. q.39. 4. 3^{m}. / 6. 1^{m}. natura diuina eſt vna & communis ſecundum rem in tribus perſonis. Sed hoc nomen homo ſecundum ſe ſupponit pro perſona, non autem pro eſſentia, niſi ex adiuncto, quia natura humana eſt diſtincta ſecundum eſſe in diuerſis. Et non eſt vna nec cõis ſ̃m rẽ ſed tantũ ſecundũ rationẽ.

¶ Scđo dicẽdũ ẽ, ꝙ vt habet. 1ª.q.3.3.c./ 1.d.23.1.c./d.25.1.3^{m}./ Quol.2.q.2.2.c./Quol.8.q.2.1.1^{m}./Meth.7.lc.5.fi./na ſeu eſſentia

quandoque

quandoque accipitur in abſtracto,& quandoque in concreto. Et ideo quando dicit ſanctus Doctor, quòd hoc nomen Deus ſupponit pro natura cōi, accipit naturā in concreto. Sed quādo dicit quòd non ſupponit pro natura cōi, accipit naturā in abſtracto.
¶ Tertio dicendum, quòd duplex eſt ſuppoſitio, ſcilicet naturalis quam habet nomen ſecundum ſe,& accidentalis, quæ accidit nomini ex adiuncto, ſcilicet in propoſitione. Loquēdo ergo de ſuppoſitione naturali ſupponit hoc nomen Deus pro natura communi, ſuppoſitione vero accidentali, ſupponit pro perſona.
¶ Quarto dicendum, quòd ſicut Dubio.367.
929 ¶ Quòd omnis notitia eſt bona. 1^{a}.q.22 3.3^{m}./ 22^{e}.q.157. 1.0.
¶ Immo notitia circa ſcientias magicas, eſt mala. Quol.4.q.9.1.c.
¶ Reſpondeo dicendum, quòd omnis notitia de ſe eſt bona, ſed aliqua eſt mala vel per accidens, vel per abuſum, vt habetur. 1^{a}.q. 22.3.3^{m} / 22^{e}.q.167.2.0./ 1.d.19.q.5.2.5^{m}./ 3.d.35.q.2.ar. 3.q. 3.0./ ℨ.1.4^{o}.70.5^{m}./ 72.8^{m}./ Verit q. 2.5.4^{m}./ q.26. 3.6^{m}./ Quol.4.16.0./ Ethi.7.lec.13.prin./ Meth.12.lec.8.
930 ¶ Quòd notitiā qua anima nouit ſe per eſſentiam habitualiter, non eſt accidens, ſed eſt eſſentia animę. Veri.q.10.8.14^{m}./ q 24. 4.13^{m}./ Quol.7.4.0.
Oppoſitū videtur dicere a ſimili. Anima.2.lec.6.ſi./ Lib.3. lec.8.
¶ Reſpondeo dicendum, quòd notitia quatuor modis accipi poteſt, primo pro ipſa natura cognoſcitiua, ſecundo pro potentia cognitiua, tertio pro habitu cognitiuo, quarto pro ipſo cognitionis actu, loquendo ergo de notitia primo acceptā, conſtat quòd non eſt in anima ſicut accidens in ſubiecto, ſed ſubſtantialiter & eſſentialiter. Si autem loquamur de notitia tribus alijs modis acceptā, ſic poteſt dici quòd eſt in anima aliquando ſicut accidens in ſubiecto, licet non ſecundum quemlibet illorum trium modorum, vt habetur. Quol.7.4.c.
931 ¶ Quòd filius & Spiritusſanctus, non conueniunt in eadem notione, quia non conueniūt in aliquo ſpeciali, ſicut pater & filius. 1^{a}.q.32.3.5^{m}./ q.35.2.c. 1.d.26.q.2.3.c.5^{m}.
¶ Oppoſitum videtur dicere. 1.d.15.q.1.2 4^{m}.
¶ Reſpondeo dicendum, quòd de ratiōe notionis proprię, ſunt tria, ſcilicet origo, dignitas & ſpecificatio, vt habetur, 1^{a}.q. 32.3. 4^{m}./ 5^{m} / 1.d.26.q.2.3.c Et ſic eſſe ab alio & mitti, in quibus cōueniunt filius & Spiritusſanctus, non habēt rationem notionis, quia deficit dignitas & ſpecificatio. Tamen vtrumque dicitur notio communiter, ad quam ſufficit prima conditio. Et ſic loquitur in primo Sententiarum.
932 ¶ Quòd ſingulare eſt prius & notius vniuerſali. Poſter. lec.4.ſi.
¶ Oppoſitum videtur dicere. Phy.libr.1.lec.1.
¶ Reſpondeo dicendum, quod ſingulare eſt prius, & eſt notius vniuerſali quo ad nos cognitione ſenſitiua, quia eſt magis propinquum ſenſui, non autem cognitione intellectiua, qua etiam vniuerſalius eſt notius min^{9} vniuerſali, vt habetur. 1^{a}.q. 85.3.0. Meth.1.lec.2./ Lib.5.lec.11./ Phy.1.lec.1. Poſte.lec.4./ lec.8.prin.
933 ¶ Quòd veritatem eſſe in communi, eſt per ſe notum, etiam quo ad nos, nō autē veritatē primā. 1^{a}.q.2.1.3^{m}./ Verit. q.10.12.3^{m}.
¶ Oppoſitum videtur dicere, quia cognitio primæ veritatis, eſt omnibus naturaliter inſerta. 1^{a}.q.2.1.1^{m}.
¶ Reſpondeo dicendum, quòd cognoſcere primam veritatem, poteſt intelligi dupliciter. Vno modo in aliquo cōmuni ſub quadam confuſione, & ſic eſt nobis naturaliter inſerta, inquantum ſcilicet prima veritas, ideſt Deus eſt hominis beatitudo. Homo enim naturaliter deſiderat beatitudinem. Et quod naturaliter deſideratur ab homine naturaliter cognoſcitur ab eodem. Sed hoc non eſt cognoſcere ſimpliciter primam veritatem. Alio modo cognitione ſpeciali & proprie & talis non eſt nobis naturaliter inſerta, vt habetur. 1^{a}.q 2.1.1^{m}./ 12^{e}.q.1.7.c.
934 ¶ Quòd numerus eſt vnus ſpecie per ſeipſum. Meth.8.lec. 3.
¶ Immo quilibet numerus ſortitur ſpeciem a differentia ſua, quæ importat diſtinctionem formæ. 1^{a}.q.31.2.2^{m}./ q.76.1.c.
¶ Reſpondeo dicendum, quòd numerus eſt vnus ſpecie per ſeipſum, inquantum vltima vnitas eius quaſi forma conſtituens & diſtinguēs dat numero ſpeciē & vnitatē, vt habetur. Meth. 8.lec.3.
935 ¶ Quòd vxor prima benedicitur in nuptijs, non autem ſecunda 1. Thi.3.lec.3.prin.
¶ Immo et nuptię ſecūdæ bn̄dicunt. 4.d.28.L./ d.42.q.3. 2. 2^{m}.
Reſpondeo dicendum, quod nuptiæ ſecundæ benedicuntur, quā mulier eſt virgo, aliter autem non, propter defectum ſignificationis. 4.d.28.L./ d.42.q.3.2.2^{m}.
936 ¶ Quòd obedientia eſt maior omni alia virtute morali, ſed eſt minor virtutibus theologic. 22^{e}.q.104.3.0./ Phil.2 lec.3.
¶ Oppoſitum videtur dicere a ſimili. Verit.q.1.9.7^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.287.
937 ¶ Quòd oblatio de mercede proſtibuli, prohibetur in lege veteri, pp immūdiciā. In noua vero lege propter ſcādalū. 12^{e}.q. 102. 3.7^{m}./ 22^{e}.q.32.7. 2^{m}./ q.86.3.1^{m}./ 4.d.15.q.2.ar.4.q.3.1^{m}.
¶ Immo a peccatoribus quātūcūq; obſtinatis in hac vita, licet accipere beneficia, & econuerſo eis dare. 2.d.7.q.3.2.2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio. 543.
938 ¶ Quòd non dantes oblationes debitas, poſſunt puniri per ſubtractionē ſacramentorum, ſi tamen a ſacerdote cui debentur, ne ſacerdotes videantur per ſacramentorum exhibitionem aliquid exigere, & ſic ſimoniam committere, ſed puniri poſſunt per ſuperiorem aliquem. 22^{e}.q.86.1.3^{m}. Oblatio.11.
¶ Oppoſitum videtur dicere a ſimili. 4.d.9.ar.5.q.1.c.
¶ Reſpondeo dicendum, ſicut Dubio.1.
939 ¶ Quòd quodlibet peccatum mortale, reddit indignum, ad quodcumque officium ſpirituale, & ad exequutionem, manente peccato. 4.d.24.q.1.ar.3.q 1.c./ Quol.7.vel.8.q.4.1.c. Officium.7.
¶ Oppoſitū videtur dicere ſiſi immineat neceſſitas. 4.d.6.L.6^{m}./ d.17.q.2.ar.5.q.3.3^{m}./ q.3.ar.1.q.4 0./ 1^{e}. Cor.11.lec.7. 3^{m}.
940 ¶ Quòd quicumq; indigne vtitur officio, peccat mortaliter quotieſcumque, etiam tangendo ex officio aliquod ſacrum. 4.d.19.q.2. ar.2.q.2.c. d.24.q.1.ar.3.q.5.0. Officium.9.
¶ Oppoſitū vr̄ dicere. 22^{e}.q.33.5.c.ſi./ q.60.2.3^{m}./ Math.7./ Io.8.
¶ Reſpondeo dicendum, ſicut Dubio.796.
941 ¶ Quòd ommittenti diuinum officium, non debet iniungi pro pœnitentia, quòd illud idem dicat, quod ommiſit, propter incongruitatem horę vel temporis, Sed debet iniungi alia pœnitentia pro negligentia, puta vt dicat ſeptem pſalmos, vel vnum pſalterium, vel aliud amplius ſm quantitatē delicti. Quol 5.q.13.c o. Officium.17.
¶ Oppoſitum videtur dicere a ſimili. 4.d.2.q.1.ar.3.4^{m}.
Reſpondeo dicendum, ſicut Dubio.863.
942 ¶ Quòd peccatum ommiſſionis eſt pura priuatio, non autē peccatum tranſgreſſionis. Ma.q.2.1.4^{m}./ 9.0. Ommiſſio.13.
Oppoſitum videtur dicere. 12^{e}.q.71.5.0.
¶ Reſpondeo dicēdū, quòd ſi intelligatur in peccato ommiſſiōis illud ſolum, quòd per ſe pertinet ad ratiōnē peccati, ſic quādoq; ommiſſionis peccatum eſt cū actu interiori, quādoq; vero abſq; omni actu, vel interiori, vel exteriori. Si vero in pctō ommiſſiōis intelligant. et cauſæ vel occaſiones ommittēdi, ſic neceſſe eſt in peccato ommiſſionis aliquem actum eſſe, vt habetur. 12^{e}.q.71.5 c.
943 ¶ Quòd ommiſſio qua ommittitur alique circunſtantia neceſſaria actui, fuit in primo peccato angeli & Adæ, & Euæ, vel non tenebantur tunc conferre, quia poterant aliter vitare peccatum 2.d.5.q.1.3.4^{m}./ d.22.q.1.2.6^{m}. Ommiſſio.15.
¶ Oppoſitū videtur dicere a ſimili. 2.d.20.q.2.3.5^{m}./ d.28.2.0.
¶ Reſpondeo dicēdum, ſicut Dubio.779.
944 ¶ Quòd omnipotentia non poteſt communicari creaturę. 22^{e}. q.178.1.1^{m}./ 3^{a}.q.13.1.c./ 1.d.43.q 1.2.0./ 3.d.1.q.1. 2. 2^{m}./ d. 14.4.0./ Po^{a}.q.3.4.0. Omnipotētia.
¶ Oppoſitum videtur dicere a ſimili. 2.d.1.q.1.3.0./ 4.d. 5. q. 1. ar.3.q.3.5^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.409./ 418.
945 ¶ Quod omnis non deſignat totum integrale, ſed totum in quātitate. 2.d.30.q.2.1.1^{m}. Omnis.1.
¶ Oppoſitum videtur dicere a ſimili. 1^{a}.q.8.1.3./ 3^{a}. q. 90. 2.c./ 4.d.16.q.1 ar.1.q.3.c./ ℨ.2.c^{o}.71.
¶ Reſpondeo dicendum, q̄ deſignat totū in quātitate p modum vlitatis, nō aūt ipſum vniuerſale, vt habet. Periherme.lec.10.
946 ¶ Quòd operatio dicitur quilibet actus rei, etſi non exterius tranſeat. 2.d.12.L.ſi. A. Operatio.
¶ Oppoſitū videtur dicere 22^{e}.q.134.2.c./ 1^{m}./ 2^{m} / 3.d.4.L.ſi.
¶ Reſpondeo dicendum, quòd operatio vel facere dupliciter poteſt accipi, ſcilicet vel proprie & ſic facere dicitur operari aliquid in exteriori materia ſolum. Vel communiter & ſic operatio vel facere accipitur pro quacumque actione, ſiue tranſeat in exteriorem materiem, ſiue maneat in ipſo agente, ſicut intelligere & velle. Secundo modo accipitur in primo loco. Primo autem modo in alijs locis, vt habetur. 22^{e}.q.134.2.c.prin.
946 ¶ Quòd operatio non recipit ſpeciem ab operante, ſed a principio operationis. 3^{a} q.19.1.3^{m}. Veri.q.20 1.2^{m}./ Anima.2.7^{m} B. Operatio.
¶ Oppoſitum videtur dicere. Ethi.10.lec.5.
¶ Reſpondeo dicendum, ſicut Dubio.908.
947 ¶ Quòd opus acceptabile Deo duplex, ſcilicet opus meritoriū, & virtus moralis ee genere, & ex bona intentione. Secundum poteſt facere exiſtens in peccato mortali, non autem primum. 4. d.17.q.1.ar 2.q.2.1^{m}. Operatio.25.
¶ Oppoſitum videtur dicere a ſimili. 4.d.45.q.2.ar.1.q.3.0.
¶ Reſpondeo dicendum, ſicut Dubio.796.
948 ¶ Quòd nihil poteſt eleuari ad altiorem operationem, niſi per fortificationem virtutis. Et hoc dupliciter, ſcilicet vel per intenſionem eiuſdem uirtutis, uel per additionem uirtutis alterius ſpeciei. ℨ.3.c^{o}.53.4^{m}. Operatio.35.
¶ Oppoſitum uidetur dicere a ſimili. Verit.q.26.3.6^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.301.
949 ¶ Quòd cuiuſlibet rei naturalis uel artificialis, totius uel partis eſt aliqua propria operatio, quæ eſt proprium bonum eius. 4.d. 4.q.1.ar.2 q.1.c./ ℨ.4.c^{o}.36.1^{m}./ Ethi.1.o.lec.10.per totum. Operatio.41.
¶ Oppoſitum uidetur dicere a ſimili. 12^{e}.q.111.2.c.

¶ Reſpondeo dicēdum, quòd eſt proprium bonum eius cùm eſt ex virtute propria, non autem cum ex virtute aliena, niſi cum res naturalis eſt cooperans, vt habetur a ſimili. 12æ.q.111.2.c.ſi.

Oratio.57. 951 ¶ Quòd opera mortua ſunt meritoria, nō quidem proprie, ideſt ex condigno, ſed quaſi ſimilitudinarie, ideſt ex congruo. Et hoc reſpectu triplicis boni, ſcilicet conſequutionis bonorum temporalium, diſpoſitionis ad gratiam, & aſſuetudinis bonorum operū. 3.q.89.6.3m./4.d.15.q.1.ar.3.q.4.o./ Ma.q.2.5.7m.

¶ Oppoſitum videtur dicere, quia habent pulchritudinem. 2.d.27.4.c.

¶ Reſpondeo dicendum, quòd opera mortua valent ad humilitatem gratiæ, & ad abundantiam bonorum temporalium, ſed principaliter habent ex ſe honeſtatem, iocunditatem, & pulchritudinem, vt habetur. 2.d.27.4.c.

Oratio.61. 952 ¶ Quòd opera mortificata reuiuiſcunt per pœnitentiam, nō autem opera mortua. 3a.q.89.5.6.o./ 4.d.14.q.2.3.o./d.15.q.2.ar.3.q.1.3.o./d.17.q.2.ar.1.q.3.o./d.22.q.1.1.6m./Quol. 5.q.13.1.o./ 1ª. Theſ.3./ He.6./

¶ Immo etiam opera mortua, cum ſint meritoria. Ma.q.2.5.7m.

¶ Reſpondeo dicendom, ſicut Dubio.950.

Oratio.63. 953 ¶ Quòd opera ſatisfactionis pœnitentiæ ſacramentalis mortua, ideſt facta in peccato mortali, ſicut eſt de oratione & ſimilibus, oportet quòd iterentur. 4.d.15.q.1.ar.3.q.3.3m.

¶ Immo oratio vocalis vel mentalis eſt ſatisfactoria, quia vtraq; pœnam habet. 4.d.15.q.1.ar.4 q.3.1m./q.4.ar.7.q.1.o.

¶ Reſpondeo dicendum, quòd oratio mentalis & vocalis ſatisfactoria eſt, ſi in charitate fiat. Vocalis quidē, quia habet exteriorē laborem, & ſic pœnam quandam habet. Et inquantum in ea manet virtus præcedentis intentionis, habet etiam rationem boni meritorij, quæ duo ad opus ſatisfactorium requiruntur. Sed in oratione vocali ſine charitate, ſonus vocis non reconciliat Deo, inquantum huiuſmodi. Sed inquantum manet in ipſa, puræ intentionis efficacia, ſic oratio facta in charitate ſolum reconciliat Deo. Similiter etiam oratio mentalis tantum eſt ſatisfactoria, q̄a quamuis habeat iocunditatem, habet tamen & pœnam admixtam, quia vt dicit Gregorius, orare eſt amaros gemitus in compunctione reſonare, vel pro peccatis, vel pro dilatione patriæ. Et ipſa mentis eleuatio, eſt carnis afflictio. Et afflictio carnis redundat in mentem, inquantum ei vnita eſt. Et in ſuperbienti ſpiritu, cuius vulnus oratio ſanat, ſine pœna oratio humilis eſſe nō poteſt, vt habetur. 4.d.15.q.4.ar.7.q.1.1m.

Oppoſitio. 4. 954 ¶ Quòd opera ſatisfactionis pœnitentiæ ſacramentalis mortua, quæ non relinquunt aliquem effectum in ſatisfaciente, poſtquā actus tranſijt, oportet quòd iterentur. Quæ autem relinquunt poſt ſe effectum in ſatisfacientibus, poſtquam actus ſatisfactiōis tranſijt, ſicut ex ieiunio, manet carnis debilitatio, & ex eleemoſinis largitis, manet diminutio ſubſtantiæ, non oportet quòd iterentur, quia quantum ad id quod de eis manet per pœnitentiā, Deo acceptæ ſunt. 4.d.15.q.1.ar.3.q.3.3m.

¶ Oppoſitum videtur dicere a ſimili, quia Deus eſt quaſi p prius acceptans offerentem, quàm ea quæ offeruntur. 2.d.26.3.c.prin./ Verit.q.27.5.6.c./ 2ª.Cor 8.princ. He.11.

¶ Reſpondeo dicēdum dupliciter ſcilicet, primo quòd Deus eſt per prius acceptans offerentem, rationem præcedentis puræ intētionis, non autem ſi operatur ſine charitate.

¶ Secundo dicendum, ſicut Dubio.952.

Oppoſitio. 8. 955 ¶ Quòd oppoſitio contradictionis, nō cauſat diſtinctionem, ſed ſequitur eam. Poª.q.10.5 c.

¶ Oppoſitum videtur dicere. 1ª.q.28.3.c.

¶ Reſpondo dicendom, quòd quia oppoſitio in ſui ratione includit diſtinctionem, ideo adinuicem ſe conſequuntur, ſed diuerſimode, vt habetur in locis pro vtraque parte adductis.

Oppoſitio. 21. 956 ¶ Quòd oppoſitio priuatiua eſt oppoſitio maxia. Opuſ.37.cº.1.

¶ Immo oppoſitio contradictionis eſt maxima. 1.d.5.q.1.1.1m.

¶ Reſpondeo dicendom, quòd oppoſitio priuatiua eſt maxima. non quidem ſimpliciter, ſed poſt contradictionem, vt habetur. Opuſ 37.cº.1.

¶ Oppoſitum videtur dicere a ſimili. 1.d.24.q.1.4.c.

¶ Reſpondeo dicendum, quòd eſt minima in ſe, ſed non virtute contradictionis incluſæ, vt habetur. 1.d.5.q.1.1.1m.

Oppoſitio. 22. 957 ¶ Quòd in relatiue oppoſitis, icludiī cōtradictio. 1.d.5.1.1.1m.

¶ Oppoſitum videtur dicere. Poª.q.7.8.14m.

¶ Reſpondeo dicendum, quòd licet in diuinis in ipſis relatiue, oppoſitis nō includatur contradictio cum ibi nulla ſit remotio, in alijs tamen includitur contradictio, vt habetur in locis pro vtraque parte adductis.

Oppoſitio. 29. 958 ¶ Quòd quot modis dicitur vnum oppoſitorum, tot modis dicitur & reliquum. 22æ.q.92.2.1m.

¶ Oppoſitum videtur dicere a ſimili. 1ª.q.40.1.1m.

¶ Reſpondeo dicendum, quòd regula illa tenet tantum in oppoſitis, in quib⁹ eſt eadē rō multiplicatiōis, vt habet. 22æ.q.92.2.1m.

Oratio.37. 959 ¶ Quòd oratio malorum exauditur, & fructuoſa eſt, vel propter deuotionem eorum pro quibus fit, vel inquantum fit in perſona eccleſiæ. 3ª.q.82.6.c./7.3m./ 2.d.40.4.5m./ 4.d.5.q.2.ar.2.q.2.2m./ d.15.q.4.ar.2.q.2.2m./d.19.ar.2.q.2.4m.

¶ Immo fructuoſa eſt, etiam ex parte malorum orantium. 4.d.45.q.2.ar.1.q.3.o.

¶ Reſpondeo dicendum, quòd oratio peccatoris, inquantum ex bono deſiderio naturæ fit, exauditur ex miſericordia Dei, & non ex merito peccatoris non autem inquantum peccator, niſi forte ad vindictam, vt habetur. 22æ.q.83.16.o./ q.178.2.1m./ Poª.q.6.9.5m./ Io.4.lec.3.per totum.

960 ¶ Quòd oratio vocalis, vel mentalis, eſt ſatisfactoria, ſi fiat in charitate, quia vtraque pœnam habet, & vtraque eſt medicina. 4.d.15.q.1.ar.4.q.3.1m./ q.4.ar.7.q.1.o. Oratio.51.

¶ Oppoſitum videtur dicere a ſimili. 4.d.15.q.1.ar.3.q.3.3m.

¶ Reſpondeo dicendom, ſicut Dubio.952.

961 ¶ Quòd ordo rerum, eſt ex diuerſitate formarum, quæ eſt propter multitudinem rerum. ꝯ.3.cº.97. Ordo.12.

¶ Oppoſitum videtur dicere a ſimili. Opuſ.30.lec.7.

¶ Reſpondeo dicendum, quòd licet ſit propter multitudinem rerum, eſt tamen finaliter in ordine ad Deum, vt habet. ꝯ.3.cº.97.

962 ¶ Quòd ordo pœnæ ad culpam, eſt a Deo, non autem ordo culpæ ad naturam. 2.d.3.q.2.1m. Ordo.16.

¶ Oppoſitum videtur dicere a ſimili. 22æ.q.88.2.2m./ 4.d.38.q.1.ar.1.q.3.3m.

¶ Reſpondeo dicendum, ſicut Dubio.717.

963 ¶ Quòd ea quæ ſunt ordinis eccleſiæ, non poſſunt committi, niſi habenti ordinem. 22æ.q.187.1.c. Ordo.54.

¶ Oppoſitum videtur dicere. 4.d 24.q.1.2.9m.

¶ Rñdeo dicendum, ꝙ ea quæ ſunt minorū ordinū, poſſunt licite per alios non ordinatos fieri, quāuis illi non habeant ad hoc officiū, non autē in alijs ordinibus, vt habetur. 4.d.24.q.2.2.9m.

964 ¶ Quòd ordines minores, nullum actum habent ſuper corpus Chri verū, nec ſup miſticū p quē cōferat gr̄a. 4.d.7.q.3.ar.1.q.3.c Ordo.77.

¶ Oppoſitum videtur dicere. 22æ.q.40.2.c./ ꝯ.4.cº.74 ſi.

¶ Reſpondeo dicēdum, quòd non habent actum per quem conferatur gratia effectiue & principaliter ſed inſtrumentaliter, vt etiam Dubio.680. adductum eſt.

965 ¶ Quòd ſuſcipiēs eccleſiæ ordines in pctō mortali, peccat mortaliter, q̄a ſanctitas vitæ requirit de neceſſitate pcepti eccleſiæ, non autē de neceſſitate ſacramēti. 4.d.24.q.1 ar.2.q.1.o./ar.3.q.1.o. Ordo.91.

¶ Oppoſitū videtur dicere a ſimili. 22æ.q.33.5.c.ſi./ q.60.2.3m.

¶ Reſpondeo dicendum, ſicut Dubio.796.

666 ¶ Quòd organis vel inſtrumētis muſicis, nō eſt vtēdū i eccleſia, quia hmōi muſica, magis animū mouēt ad corporalē delectationē, quàm per ea formetur interi⁹ bona diſpoſitio. Et ideo ſubtrahuntur in eccleſia inſtrumēta muſica vt a corporalibus retrahantur, diuinis laudibus mancipati. 22æ.q.91.2.4m./ Pſal.32. Organum.

¶ Immo i veteri teſtamēto, vſus erat taliū iſtrorū. 22æ.q.91.2.4m

¶ Rñdo dicēdū dupl̄r. ſ. prio, ꝙ i veteri teſtamēto vſ⁹ erat taliū inſtrorū, tū q̄a popul⁹ erat magis dur⁹ & carnalis, vñ erat p hmōi inſtrumenta prouocandus, ſicut & p promiſſiones terrenas, tū etiā quia huiuſmodi inſtrumenta corporalia, aliquid figurabant.

¶ Secūdo dicēdū, ꝙ duplex rō ad hoc aſſignat. ſ. pr. a ꝙ illa inſtra vt dictū ē, erāt figuralia ſm aūt ꝙ Deus laudat mēte & voce, eſt moꝛale. Alia rō habet ex verbis Philoſophi, q̄ dicit, ꝙ cōtra ſapiētiā eſt, ꝙ hoīes inſtruant in lyris & muſicis, q̄a occupat aīom in ſui operatione, ſed ſimplr̄ debent eſſe muſica contenti. Et ideo ſubtrahuntur in eccleſia inſtrumenta muſica, vt a corporalibus retrahantur, diuinis laudibus mancipati, vt habetur. Pſal.32.

967 ¶ Quòd Oſea pphetа eſcuſatur a fornicatione, q̄a debuit obedire præcepto Dei. 12æ.q.94.5.2m./q.100.8.3m./ 22æ.q.104.4.3m./q.154.2.2m./3.d.37.4.3m./Poª q.1.6.4m./Ma.q.3.1.17m./q.15.1.8m. Oſea.

¶ Oppoſitum videtur dicere. 12æ.q.100.8.o./ 3.d.37.4.o.

¶ Reſpondeo dicendum ſicut Dubio.518.

968 ¶ Quòd conuerſio panum, & multiplicatio eorū, facta p Chrm fuit per additionē materiæ nouiter creatæ. 1ª.q.92.3.4m./ 3ª.q.44.4.4m./ 2.d.18.q.1.1.c./d.30.q.2.1.c. Mat.14. Panis.

¶ Immo fuit per conuerſionem materiæ præiacentis, ſicut & multiplicatio coſtæ in Eua. 2.d.18.q.1.1.c./ L.ſi.

¶ Reſpondeo dicendum, quòd communiter tenet ꝙ multiplicatio panū nō ē facta p modum creatiōis, ſed p additionē extraneæ materiæ i panes cōuerſæ, ſm Auguſtinū, vt habet. 3ª.q.44.4.4m.

969 ¶ Quòd totum nō eſt ſuæ partes, ſed ex ſuis partibus. 3.d.2.q.1.ar.3.q.3.3m./ L. princ./ 4.d.16.q.1.ar.1.q.3.2m. Pars.

¶ Oppoſitum videtur dicere. 1ª.q.85.3.2m.

¶ Reſpondeo dicendū, quòd totum non eſt ſuæ partes ſub ratione partis, ſed eſt ex partibus, licet ſecundum rem ſit idem quod partes, vt habetur in primis locis.

970 ¶ Quòd partes ſubiectiuæ, non ſunt de perfectiōe totius vniuerſalis, ſed eſt perfecte in qualibet eius parte, perfecta ratio eius ſimul & æqualiter. 3ª.q.90.3.c./ 4.d.16.q.1.ar.1.q.3.ha.r. Pars.5.

¶ Oppoſitum

¶ Oppoſitum videtur dicere a ſimili. 12ſ. q.54.3.2^{m}./q.55.4. 2^{m}./ 2.d.27.2.2^{m}./ Veri.q.1.2.d.
¶ Reſpondeo dicendum,ſicut Dubio.973./ 1157.

Pars. 22. 971 ¶ Quòd vna pars eſt in potentia ad aliam, ſicut materia ad formam vel omnes partes ſunt in potentia reſpectu totius. 1^{a}. q.3. 7.c./ Phy.2.lec.5.
¶ Immo omnes partes dicuntur in po^{a} eſſe in toto,non reſpectu totius,ſed vt per ſe ſint actu. Meth.7.lec.14. a med.
¶ Reſpondeo dicendum, ꝙ via generationis partes ſunt in potentia reſpectu totius,ſed via reſolutionis ſunt in potentia in toto,vt per ſe ſint actu.

Pars. 35. 972 ¶ Quòd vniuerſalius eſt totum & pars,reſpectu minus vniuerſalis.1^{a}.q.85.3. 2^{m}.
¶ Oppoſitum videtur dicere a ſimili. Phy.2.lec.5.
¶ Reſpondeo dicendum,ſicut Dubio.359.

Pars. 42. 973 ¶ Quòd eſſe totius , nõ eſt eẽ alicuius partis eius.12ſ.q.4.5.2^{m}.
¶ Immo eſſe totius,eſt eſſe omnium partiũ eius.3.d.6.q.2.3.c.
¶ Reſpondeo dicendum , ꝙ loquendo de eſſe ſecundum ꝙ eſt actus entis,tunc eſt vnum eſſe totius,& partis in toto.ſed ſi ſepa retur,eſt aliud & aliud,ſed eſſe ſubſtantiale, eſt idem in eis ſecundum ſpeciem.

Pars. 46. 974 ¶ Quòd in diuinis eſt ratio totius & partis , ſecundum rationẽ tantum.1^{a}.q.30.1.4^{m}./ 1.d.19.q.4.0./ d.25.1.2^{m}.ſi./ 3.d.6.q.2. 3.4^{m}./ Dio.2.prin^{o}.
¶ Oppoſitum videtur dicere a ſimili.2.d.3.q.3.2.c.ſi
¶ Reſpondeo dicendum,ſicut Dubio.475.

Participare 975 ¶ Quòd participari aliquid,dicitur dupliciter , ſcilicet vel illud quod eſt de ſubſtantia participantis,vt genus, vel nõ eſt de eſſentia eius,vt ens. Quol.2.q.2.1.c.
¶ Immo ens eſt de ratione participantis,& omnis entis. 12ſ. q. 94.12.c./ 1.d.19.q.5.2.1^{m}./ Meth.4.lec.1.
¶ Reſpondeo dicendum,ſicut Dubio.513.

Participare 976 ¶ Quòd omne participatum a ſuperioribus in inferiora,& omne ſuperius,eſt vt formale reſpectu inferiorum. 1^{a}.q.75.5.4^{m}./ 3.d.27.q 2 ar.4.q.3.2^{m}./ Poſteriorum. 1.lec.16./ Lib.2. lec.7./ Lec.8.princ^{o}.
¶ Oppoſitum videtur dicere a ſimili. Phi.2.lec.5.
¶ Reſpondeo dicendum,ſicut Dubio.359.

Paruus. 3. 977 ¶ Quòd omne paruum eſt magnum relatiue,& non econuerſo. Et omne minus eſt maius,& non econuerſo. 1.d.19.q.3.1.2^{m}.
¶ Oppoſitum videtur dicere,quia etiam magnum dicitur ad aliquid,quod eſt eſſe maius. Cœ.3.lec.3.
¶ Reſpondeo dicendum,ꝙ magnum dicitur ad aliquid abuſiue non autem proprie.

Paſſio. 38. 978 ¶ Quòd nomina paſſionum animæ quandoque ſumuntur pro ſimplici operatione voluntatis. 1^{a}. q. 20. 1.1^{m}./ q.59.4.2^{m}./ q. 64.3.c./ q.82.5.1^{m}./ 12ſ.q.22.3.3^{m}./ 22ſ.q.18.1.c./ 1.d.8.3. q. art.1./ d.34.q.2.ar.1.q.1.c./ 3.d.15.L.2^{m}./ d.20.q.1.5.0./ d.27. q.2.1.c./ 4.d.14.q.1.ar.3.q.4.c./ d.15.q.2.ar.1.q.1.4^{m}./ d. 17.q. 2.ar.1.q.2.1^{m}./ d.44.q.3.ar.3.q.1.5^{m}./ 3.2.c^{o}.79.ſi./ Veri.q.25. 3.c.ſi. 7^{m}./ q.26.3.3^{m}./ 6. 13^{m}./ 15^{m}./ 16^{m}./ 9.5^{m}./ 7^{m}./ Ma. q.10.2.2^{m}./ q. 12. 1.9^{m}./ 2. 1^{m}./ 3^{m}./ 4^{m}./ Quol. 12. 8. 1^{m}./ Anima. 2. lec.10.
¶ Oppoſitum videtur dicere.4.d.25.q.3.ar.1.q.1.1^{m}.
¶ Reſpondeo dicendum, ꝙ quandoque ſumuntur pro ſimplici operatione voluntatis ſecundum apparentiam , ſed non ſecundum eſſentiam .

Paſſio. 39. 979 ¶ Quòd omnes paſſiones animæ reducuntur ad vndecim ſpẽs, ſcilicet ſex in cõcupiſcibili,ideſt amor,odium,deſideriũ ſeu concupiſcẽtia,fuga vel abhominatio.delectatio vel gaudium, dolor vel triſtitia. Sed aliæ quinque ſunt in iraſcibili , ſcilicet ſpes deſperatio,timor,audacia,& ira. 12ſ.q.23.4.0./ q.25.3.4.c./ Ethi. 2. lect. 5.
¶ Oppoſitum videtur dicere,quo ad amorem, cũ paſſio ſit motus quidam 12ſ.q.26.1.2.0.
¶ Reſpondeo dicendum,ꝙ amor etſi non nominat motum appetitus tendentem,in appetibile,nominat tamen motum appetitus,quo immutatur ab appetibili,vt ei appetibile complaceat, vt habetur.12ſ.q.26.2.3^{m}.

Paſſio. 56. 980 ¶ Quòd in paſſionibus animæ , eſt duplex contrarietas, ſcilicet ſecundum diuerſitatem obiectorum,ideſt boni,& mali,& ſecundum acceſſum,& receſſum ab eodem termino . Prima tantum ẽ in paſſionibus concupiſcibilis. Sed vtraq; eſt in paſſionibus iraſcibilis. 12ſ. q. 23. 2. 0./ q. 40. 4.0./ q.45.2.2^{m}./ 3.d.26.q.1.c./ Veri.q.26.4.0.
¶ Immo contrarietas boni,& mali eſt propria paſſionibus concupiſcibilis . Sed contrarietas poſſibilis, & impoſſibilis eſt propria paſſionibus iraſcibilis.3.d.26.q.1.3.c./ 5^{m}.
¶ Reſpondeo dicendum,ꝙ contrarietas boni, & mali eſt principaliter in paſſionibus concupiſcibilis,ſed eſt in paſſionibus iraſcibilis, ſecundum ꝙ oriuntur a paſſionibus concupiſcibilis , vt habetur.3.d.26.q.1.3.c.

981 ¶ Quòd nulla inclinatio paſſionis,vel habitus,ita vehemens eſt ꝙ ei ratio non poſſit reſiſtere,ſi remaneat vſus rationis.12ſ.q. 10 .3.0./ q.77.7.8.c./ q.8.3.0./ 22ſ.q.155.3.3^{m}./ q.156.1.c./ q.175. 2.2^{m}./ Ma.q.3.10.0./ Ethi.3 lec.7.ſi. Paſſio. 77.
¶ Immo in repentinis,neceſſe eſt ꝙ homo agat ſecundum habitum,ſecundum Ariſtotelem. Veri.q.24.12.c.
¶ Reſpondeo dicendum,ſicut Dubio.372.

982 ¶ Quòd paſſio Chriſti eſt cauſa vniuerſalis in remiſſione peccatorum,quam oportet ſingulis applicari per baptiſmum,pœnitentiam,& alia ſacramenta. 3^{a}. q. 49.1.4^{m}./ q. 52.1.2^{m}./ 8.2^{m}./ q. 61.1.2^{m}./ q.62.5.6.c./ q.69.1.3^{m}. 3.4.c^{o}.26.55./ 56.1^{m}. Paſſio. 108.
¶ Immo paſſio Chriſti eſt cauſa propria remiſſionis peccati.3^{a}. q.49.1.0.
¶ Reſpondeo dicendum, ꝙ paſſio Chriſti eſt propria cauſa remiſſionis peccati tripliciter,ſcilicet prouocando ad charitatem, redimendo,& inſtrumentaliter operando,ſed eſt vt cauſa quędã vniuerſalis quo ad ſufficientiam, propria vero per applicationẽ ad ſingula peccata per ſacramenta,vt habetur. 1^{a}.q.56.1.3^{m}./ q. 79.3.c./ 3^{a}.q.49.1.0./ 2. 3.c./ 4.c./ 2^{m}./ 5.c./ q.52.5.c./ q.56.2. 4^{m}./ q.62.5.c./ q.69.1.2^{m}./ 3^{m}./ q.79.3.c./ 3.d.19.1.0./ L.prio^{o}.

983 ¶ Quòd paternitas in diuinis,inquantum eſt conſtitutiua perſonæ patris,ſic eſt prior ſecundum intellectum,quàm generatio. Po^{a}.q.10.3.c. Pater. 9.
¶ Immo pater in diuinis,nullo modo eſt prior filio,nec duratione,nec natura,nec dignitate, nec intellectu, neque ſecundum id quod abſolutum eſt, neque ſecundum id quod eſt ad aliquid. 1. d.9.q.2.1.c.
¶ Reſpondeo dicendum,ꝙ eſt prior ſecundum intellectũ quàm generatio quo ad modum noſtrum intelligendi,ſed non ex parte rei intellectę,vt habetur.Po^{a}.q.10 3.c.

984 ¶ Quòd potentia generandi in diuinis, eſt eſſentia Dei, ſub ratione relationis,ſcilicet paternitatis. 1. d. 7.q.1.2.c. 3^{m}./ d.11. 3.0./ d.13.2.3^{m}./ Opuſc. 72.q 28. Pater. 12.
¶ Oppoſitum videtur dicere.1^{a}.q.41.5.0./ Po^{a}.q.2.2.0.
¶ Reſpondeo dicẽdum dupliciter , ſcilicet primo ꝙ vt habetur, 1.d.7.q.1.2.3^{m}. Po^{a} eſt duplex,ſcilicet po^{a} propinqua,ſeu immediata,ſiue diſpoſita, & po^{a} remota ſeu mediata ſiue indiſpoſita ; & licet in diuinis homo improprie dicatur,ſcilicet quia ibi non eſt diſpoſitio,nec aliquid contrahens,quia quicquid eſt ibi,eſt ipſa eſſentia Dei,tamen poteſt ſignificari per modum contrahentis,dicendo,eſſentia vt in patre. Ideo eſſentia Dei,vt eſſentia eſt potentia generandi ſecundo modo . Sed eſſentia vt in patre, ſeu ſub ratione paternitatis,eſt potentia generandi primo modo .
¶ Secundo dicendum , ꝙ potentia generandi eſt principiũ quo generans generat. Sed vt habetur. 1^{a}. d. 11.3.c./ Po^{a}.q.2.2.5^{m}. principium eſt duplex,ſcilicet principium principale. ideſt quo generans aſſimilat ſibi genitum, & principium cointellectum,i. quo illud principale,efficitur vt principium proprium generantis. Primo igitur modo eſſentia vt eſſentia,eſt principium,& potentia generandi,ſed paternitas ſecundo modo.

985 ¶ Quòd Paulus in ſua conuerſione,habuit voluntatem actualẽ contrariam gratiæ. Ideo conuerſio eius celebratur vt miraculoſa. 12ſ.q.112.2.2^{m}./ q.113.10.c./ 2.d.18.q.1.3.2^{m} / 4.d.4 q.3. ar.2.q.1.3^{m}./ d.17.q.1.ar.2.q.1.1^{m}./ Veri.q.28.3.19. Paulus. 6 .
¶ Oppoſitum videtur dicere. Ma.q.6.c./ 3^{m}.
¶ Reſpondeo dicendum,ſicut Dubio.372.

986 ¶ Paulus in raptu vidit eſſentiam Dei,ſine lumine gloriæ. Veri.q.10.11.c./ 1^{m}.
¶ Oppoſitum videtur dicere. 1^{a}. q. 12. 2.c./ 1^{m}./ q.5.0./ 22ſ.q. 174.5.1^{m}./ q.175.3.2^{m}./ 3^{a}.q.45.2.c.
¶ Reſpondeo dicendum,ſicut Dubio.486.

987 ¶ Quòd peccatum non eſt pura priuatio.12ſ.q.72.1.2^{m}./ q.75 1.c./ 1^{m}./ q.85.5.3^{m}./ Veri.q.28.6.c./ Ma.q.2.1.4^{m}./ 9.c. 2^{m}./ 6^{m}./ 14^{m}./ 11.13^{m}./ 12.2^{m}./ q.4.2.10^{m}. Paulus. 9.
¶ Oppoſitum videtur dicere. Ma.q.2.9.2^{m}./ 6^{m}.
¶ Reſpondeo dicendum,ꝙ peccatum eſt mors animæ, ideſt priuatio gratiæ effectiue,& non eſſentialiter,vt habetur. Ma.q.2.9. 2^{m}./ 6^{m}./ 11.13^{m}./ 12.2^{m}./ q.4.2.10^{m}./ 20^{m}.

988 ¶ Quòd peccatum eſt duplex,ſcilicet peccatum occultũ,& peccatum publicum. Secundum eſt corrigendum publice,non aũt primum.3^{a}.q.55.1.1^{m}./ Ma.q.3.2.1^{m}./ Quol. 11.12.0./ Math. 18./ Gal.2.lec.3./ 1ſ.Thi. 5.lec.3. prin^{o}./ Titum.4.c. Peccatum. 4.
¶ Immo denunciatio ſemper debet fieri in peccatis occultis. 22ſ.q.33.7.0.
¶ Reſpondeo dicendum,ꝙ ille qui occulte peccat,ſi non ſolum in te peccat,ſed etiam in alios, oportet ſtatim ad denonciationẽ procedere,vt huiuſmodi nocumentum impediatur,niſi forte aliquis firmiter eſtimaret , ꝙ ſtatim per ſecretam admonitionem , poſſet huiuſmodi mala impedire . Si autem ſolum in te peccat , ſeruandus eſt ordo euangelij.

989 ¶ Quòd motus carnis eſt duplex, ſcilicet vel ex qualitate organi tantum,vel ex imaginatione . Secũdus eſt peccatum,non aũt primus. Peccatum. 25.

primus.2.d.21.q.1.2.5m./d.24.q.3.2.c./d.41.q.2.1.5m./3.d.39 q.2.1.4m./ Quol 4.21.0.

¶ Immo primus motus ſenſualitatis, non habet ꝙ ſit peccatum, niſi inquantũ iudicio rationis reprimi põt. 22ſ.q.154.5.c. prin°.

¶ Reſpondeo dicendum, ſicut Dubio.372.

Peccatum. 990 ¶ Quod illud peccatum dicitur generale quod priuat conditionem requiſitam in qualibet virtute. Sed peccatum in Spiritum ſanctum eſt ſpirituale, ratione ſpiritualis contemptus. 22ſ.q.14.1.c.3m./4.d.16.q.4.ar.1.q.2.c.

¶ Oppoſitum videtur dicere a ſimili. 12ſ.q.84.1.c./ 2m./2.c.

¶ Reſpondeo dicendum, ſicut Dubio. 1144.

Peccatum. 991 ¶ Quòd peccata differunt ſpecie, ſecundum fines, non autem ſm cauſas agentes. 12ſ.q.72.3.0./ 22ſ.prin°./2.d.22.q.1.1.c.

¶ Immo differunt ſpecie ſm diuerſa motiua. 12ſ.q.72.8.9.c.

¶ Reſpondeo dicendum, ꝙ motiuum peccati poteſt accipi dupliciter. Vno modo pro agente. Et ſic peccata non differunt ſpecie. Alio modo accipitur motiuum ad peccandũ vt finis & obiectum. Et ſic ſecundum diuerſa motiua peccata differunt ſpecie, vt habetur. 12ſ.q 72.9.c.prin°.

Peccatum. 992 ¶ Quòd nullum quod eſt præter intentionem peccãtis, dat ſpeciem peccato. 12ſ.q 72.1.8 c / 3a q.88.4.1m.

¶ Immo aliquando variatur ſpecies peccati, ſine eo ꝙ intentio feratur ad ipſam circumſtantiam. 4.d.16.q.3.ar 2.q.3.c.

¶ Reſpondeo dicendum, ſicut Dubio.347.

Peccatum. 993 ¶ Quòd circumſtantiæ non poſſunt aggrauare peccatum in infinitum. 22ſ.q.110.4.5m /2.1.7.q.1.2.c.

¶ Oppoſitum videtur dicere. 4.d.16.q.3.ar.2.q 4.5.0 / Ma.q.2.8.0./ Opuſc.12.ar.6.

¶ Reſpondeo dicendum, ꝙ vt habetur. 12ſ q.18.10.0./q. 88.5.o cadem conditio actus reſpectu vnius ſpeciei, eſt circumſtantia & reſpectu alterius ſpeciei, eſt de ſubſtantia actus, & differentia cõſtitutiua. Et ſic poteſt aggrauare peccatum in infinitum, non autem vt circumſtantia.

Peccatum. 994 ¶ Quòd peccata cordis, oris, & operis, non differunt ſecundum ſpecies completas, ſed ſecundum gradus eiuſdem ſpeciei. 12ſ.q. 72.7.0./q.100 5.6.c 22ſ prin°./ 2.d 42 q.2.ar.2.q.1.0.

¶ Immo ſunt tres ſpecies. 3a.q.90.3.1m.

¶ Reſpondeo dicendum. ꝙ peccatum cordis. & peccatum oris, non diſtinguuntur a peccato operis quando ſunt ſimul, vt habetur. 12ſ.q.72 7.3m.

Peccatum. 995 ¶ Quòd omne peccatum eſt in voluntate, vt in ſubiecto. 12ſ.q. 74.1.0./4.d.18.q.1.ar.2.q.1.2m./Ꝫ.3.c°.109.ſi./Ma q.7.1.16m./ Math. 15.

¶ Immo non omne peccatum eſt in volũtate, vt in ſubiecto, ſed vt in cauſa per ſe vel per accidens. 2.d.22.q.2.1.1m./d.24.q.3.2.2m /d 31.q 2.1.4m./d.44 q.1.1.1m / Veri.q 15.3.3m./ Ma.q.2.2.2m / Veri q.1.15m.

¶ Reſpondeo dicendum, ꝙ ſubiectum peccati eſt duplex, ſcilicet ſubiectum primum ſiue remotum, & ſubiectum proximum. Voluntas eſt ſubiectum primũ ſiue remotum omnis peccati, ſubiectum vero proximum, ſunt diuerſæ potentiæ, vt habetur. 22ſ q. 10.2.c./ 2.d.41.q.2.2.0 /d 42.q.1 1.5m./ Veri q.25.1.c. 1m./. Veri q 1.52m.

Peccatum. 996 ¶ Quod omnis voluntas ſub Deo ſibi relicta, poteſt ſecundum ſe habere peccatum 1a.q 63.1.c Ꝫ.3.c° 109.

¶ Immo impeccabilis poteſt fieri aliqua creatura a Deo. 1a.q. 63.1.c./1.d.39 q.2 2.c. 4m /2.d.23.q.1.1.0.

¶ Reſpondeo dicendum, ſicut Dubio.723.

Peccatum. 997 ¶ Quod nullus peccat ſecundum ꝙ patitur, ſed ſolum ſecundũ ꝙ agit. 4 d.38 q.2.ar.2 q 2 4m.

¶ Oppoſitum videtur dicere. 4 d.16 q.3.ar.2.q.3.c.

¶ Reſpondeo dicendum, ꝙ vel patitur contentiendo. Et ſic peccat, vt habetur Ma.q 7.3.17m / Ro.8.ſi Vel patitur violentiam tolerando ſimpliciter. Et ſic non peccat.

Peccatum. 998 ¶ Quòd proprium & per ſe cauſa peccati, eſt ex parte cõuerſionis, ad commutabile bonum. 12ſ.q.75.1.c./q.77.4.c./6.1m./8.2m./ q.84.1.1m./4.d.14 q.2 5.3m.

¶ Immo eſt ex parte auerſionis, ab incommutabili bono. 4.d.15 q.1 2m./ Ma q.5.2 c.

¶ Reſpondeo dicendum, ſicut Dubio.259.

Peccatum. 999 ¶ Quòd origo peccati contingit ex duplici defectu rationis, ſcilicet ex errore circa bonum in particulari, & ex paſſione ſenſualitatis impediente iudicium rationis. Veri.q.24.8 9 10 c.

¶ Oppoſitum videtur dicere. 2°.d.20.q 2 3 5m / 1.28 2.0.

¶ Reſpondeo dicendum, ſicut Dubio 687.

Peccatum. 1000 ¶ Quòd cauſæ proximæ peccati ſunt tres, ſcilicet libido ex conſuetudine, vel actu peccati relicta, reliquiæ præteriti peccati, & exteriores occaſiones vt locus, & mala ſocietas. Quæ tolluntur per ſatisfactionem, qua debilitatur fomes, qui eſt cauſa remota peccati. 4 d.15.q 1.ar.1 q.3.1m.

¶ Immo fomes eſt propriè, & primo, radix omnium peccatorũ. 2.d.43.1.2m.

Peccatum. 110.

Peccatum. 119.

Peccatum. 141.

Peccatum. 149.

Peccatum. 161.

¶ Reſpondeo dicendum ſicut Dubio. 1144.

1001 ¶ Quòd peccata hominum ſunt impedimenta humani boni. 1a.q.63.2.1m.ſi./4.d.17.q.2.ar.4.q.1.4m. Peccatum. 171.

¶ Immo peccata hominum, aliquando aliquod bonum figurãt. 22ſ.q 88.2 2m./ 4.d 38.q.1.ar 1.q.3.3m.

¶ Reſpondeo dicendum, ſicut Dubio.717.

1002 ¶ Quod nemo debet gaudere de peccatis, quia ex eis proueniũt bona, quia bonorum non ſunt cauſa, ſed impedimenta. 4. d. 17. q.2.ar 4 q 1.4m. Peccatum. 172.

¶ Immo peccatum cedit in bonum hominis. 12ſ.q. 87.2.1m.

¶ Reſpondeo dicendum, ꝙ peccatum cedit in bonum hominis, non quidem ſecundum ſe, ſed quia homo fit humilior, & cautior ex peccato ſuo & aliorum, vt habetur. 12ſ.q.87.2.1m. 2m.

1003 ¶ Quòd maximum peccatum, opponitur maximæ virtuti, principaliter & directè, ſed minimum extenſiue. 12ſ.q.73.4.0./ Ma. q.2.10.0. Peccatum. 136.

¶ Immo principale vitium, non opponitur principali virtuti. 22ſ q.39 4.1m./q.84.4.1m./ 22ſ.q.118.7.1m./q.142.3.1m./q. 162 6.2m./7.3m./4m./2.d.22.q.1.1.2m./3.d.33.q.2.ar.1.q.3. 4m / Ma q.8.1.3m./22m./q.13.3.1m.

¶ Reſpondeo dicendum, ſicut Dubio.192.

1004 ¶ Quòd peccata ſolus Deus remittere poteſt. Opuſc.3.c°.146. Peccatum. 181.

¶ Immo homo ea remittere poteſt. 3a.q 8.3 3m.

¶ Reſpondeo dicendum, ꝙ ſolus Deus remittit peccata per auctoritatem: homines autem per miniſterium ſacramentorum, vt habetur. 1a.q.84.3.3m./1.d.14.q.3.1m. 3.d.10.q 1.ar.1.q.1.3m. ./4.d.5 q 1.0./d.14.q.2.4.c./ d.18.q.1.ar 1.q.1.c./ L.2m./ Veri.q.27.3.1m /5m./ Quol.2.16.2m./Opu.3.c°.147./Opu.22.0.

1005 ¶ Quòd omnia peccata in hac vita, ſunt remiſſibilia. 1a.q.69.2.c / Opuſc.3.c°.148./ 149. Peccatum. 14.

¶ Oppoſitum videtur dicere. 22ſ q 14.3 0./ q.118 5.3m./ 3a.q. 86.1.2m. 3m./2.d.43.4.0. L.3m./ Veri.q 24.11.7m / Ma.q.3. 14.15.0./Quol.2.q.8.1 0. Math.12./ Ro.2.

¶ Reſpondeo dicendum, ſicut Dubio.151.

1006 ¶ Quòd peccatũ originale, eſt peccatũ naturæ, ſed peccatũ actuale eſt peccatum perſonæ. 1a.q 100 1.c. 12ſ q 80.1.c / q 81.1.0. ./q 82.1.2m. 3a.q.8.5.1m./2.d.20.q 2.3 1m./ d.30 q.1.2.c.ſi./ 1m. d.31 q.1.1.b / 5m./4 d.1.q.2.ar 6.q 1.c./ d.15.q.1 2.5m./ Ꝫ.4.c°.52./1 C°.q.3 9.3m./4m /Ma.q.4.1.0./q.5.2.c./Ro.5.lec.3. A. Peccatum. 187.

¶ Immo peccatum originale, ſicut & alia vitia eſt contra naturã 12ſ.q.81 2.c.

¶ Reſpondeo dicendum ꝙ peccatum originale dicitur peccatũ naturæ, non quia ex principiis naturæ humanæ de ſe procedat, ſed quia eſt in nobis ex diſſolutione iuſtitiæ originalis ruſtitiæ vt habetur. 12ſ q.82.1 0 / 2.d.30 q.1.3.2m./ Ma.q.4.2.4m.

1006 ¶ Quòd peccatum originale eſt voluntarium, per voluntatem Adæ tantum. 12ſ q. 80 1.c. q.82.1.2m./ 22ſ.q.108.4.c / 3a.q. 84.2.3m./ 2.d.30 q 1.2.c./ d.31 q.1.1 c./2 c / 3m. q.2.1.4m./. d.31.q.2.1.c. 2.5m./d.33.q.1.1.2m./q.2.1.2m / d.35.2.2m./3. c./d.41.q.2.1.6m./4.d.4.q.3.ar.2.q 1.1m./d. 17.q. 2.ar.2.q.2. 0 / Ꝫ.4.c°.52. Pu.a q.3.9.3m / Ma.q.4.1.c./ 1m./2 4m. 5m /6. 12./Ro.5 lec.3. B. Peccatum. 199.

¶ Immo eſt voluntarium etiam in aliis ab Adam, quia qui puniuntur pro peccato originali, non puniuntur pro peccato alterius ſed pro ſuo quod quiſque incurrit. Ma. q. 4. 1. 19m./ q. 5. 1. 2m./ 11m.

¶ Reſpondeo dicendum, ꝙ peccatum originale, vt perſonale ipſius Adæ eſt voluntarium per voluntatem Adæ tantum. Sed vt eſt quodammodo commune toti humanæ naturæ per infectionem ſic eſt voluntarium etiam voluntate aliorum. Et ideo cum aliquis punitur pro peccato primi parentis, nõ punitur pro peccato alterius, ſed pro peccato ſuo, vt habetur. Ma q.4.1.19m.

1007 ¶ Quòd peccatum originale eſt multiplex in virtute, quia virtualiter continet omnia peccata. 12ſ q. 82.2.1m / 2.d.33.q.1.3.1m./4.d.22.2.c.prin°./ L.2m./ Ma.q.4.8.1m./ Pſal. 59. Ro.4. lec. 3. Peccatum. 196.

¶ Oppoſitum videtur dicere. 12ſ.q.80.1.c./ 2m./2.c.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo ꝙ peccatum originale eſt multiplex non ſolum in virtute, ſed etiam quia eſt maximum communitate, vt habetur. Opuſ 10.c°.28.

¶ Secundo dicendum ſicut Dubio.1144.

1008 ¶ Quòd peccatum veniale, & mortale, differunt genere. 12ſ.q. 88.2 c./2.d.24.q.3.6 6m./ d.42.q.1 4.c. Ma.q.2.8.c. Peccatum. 186.

¶ Immo ſunt quandoque eiuſdem ſpecie. 12ſ q.72.5.1m.

¶ Reſpondeo dicendum, ꝙ nihil prohibet in diuerſis rebus, ſpecie, vel genere differentibus inuenire vnam formalem rationem obiecti a qua peccatum ſpeciem recipit, vnde peccatum veniale poteſt ex ſe differre genere a peccato mortali. Sed propter imperfectionem actus, poteſt eſſe eiuſdem ſpeciei cũ peccato mortali, vt habetur. 12ſ q.74.8.2m./9.c /3m.

1009 ¶ Quòd peccatum veniale ex genere, poteſt fieri mortale ex intentione, non ide numero, nec multa ſimul. 12ſ. q.88.2.c./4.0./ 6.c./. Peccatum. 189.

6.c./1^{m}./2. d.24.q.5.5.2^{m}./6.o./d. 42.q. 1.4.c./2^{m}./4.d.21. L.3^{m}./ Ma.q.7.1.c./5^{m}./3.o./q.14.1.c./ Pſal.39.

¶ Oppoſitum videtur dicere.4.d.16 q.3 ar.2.q.3.c.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo q conſenſus in veniale ex genere,eſt ex ſe veniale. Sed conſenſus in veniale, propter affectionem actus facit ex intentione mortale,vt habetur. 12ꝫ.q.74.8.2^{m}./9.c./3^{m}. q.88.5.1^{m}./2.d.24.q.3.4.5.o./. d.42.q.1.4 c./ Veri.q.15.4.2^{m}./ Ma.q.7.3.4.c./ 5.c./ 8./ q.15.2. 26^{m}./ Quol.7.q.6.7^{m}./ Quol.10.q.8.2.3^{m}.

¶ Secundo dicendum,ſicut Dubio.347.

Peccatum. 393. 1010 ¶ Quòd peccatum veniale & mortale, differunt ſicut reparabile,& irreparabile.12ꝫ.q.72.5.c./ Ma.q.7.1.o.

¶ Oppoſitum videtur dicere.1ª.q.69.2.c./Opu.3.cº.148./149.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo q peccatum veniale & mortale differunt ſicut reparabile & irreparabile, per principium interius,quia veniale dicit defectũ circa ea quæ ſunt ad finem,ſed mortale dicit defectum ab vltimo fine,vt habetur. 12ꝫ.q.72.5.c./q.87.2.5.o./q.88.1.o. 5.c./ 22ꝫ q.24.10.c.fi./ 3.3.cº.139.fi. 143.Ma.q 7.1.o./3.c.fi./7.c.fi./9.c./Opu.3.cº.178.

¶ Secundo dicendum,ſicut Dubio.1008.

Peccatum. 321. 1011 ¶ Quòd in ratione ſuperiori,dupliciter poteſt eſſe peccatum veniale,ſcilicet quando conſentit in veniale ex genere,vel quando habet ſubitum motum infidelitatis ſine conſenſu. 12ª.q.74. 10. o./ 2.d.24.q.3.5.o.

¶ Immo ſuprema pars rationis practicæ non poteſt eſſe deordinata,niſi per peccatum mortale,non autem per veniale.2.d. 25. q. 2. 3. 6^{m}.

¶ Reſpondeo dicendum, q motus rationis ſuperioris, in illud quod eſt veniale ex genere. eſt peccatum veniale. Similiter ſi ſit mortale ex genere, circa proprium obiectum ante deliberationem, ſcilicet infidelitas ex ſurreptione, quæ cum deliberatione eſt peccatum mortale,vt habetur.12ꝫ.q.74.9.10.o./ 2.d.24.q.3. 5.o./ Veri.q.25.5.o./ Ma.q.7.2.c.fi./ 11^{m}./ 3.17^{m}./ 5.o.

Pctũ. 14. 1012 ¶ Quòd actus procedens ab habitu peccati mortalis, nõ eſt peccatum mortale. Ma.q.7.3.17^{m}./ Ro.8.lec.1.

¶ Oppoſitum videtur dicere.4.d. 16.q.3.ar.2.q.3.c.

Reſpondeo dicendum dupliciter, ſcilicet primo q non eſt peccatum mortale, niſi ſit actus perfectus per conſenſum rationis, vt habetur in locis primo allegatis.

¶ Secundo dicendum,ſicut Dubio.211./977.

Pctũ. 26. 1012 ¶ Quòd omne peccatum mortale, eſt contra præceptum Dei. 22ª.q.98.3.b./4.d.16.L.fi./Ma.q.7.7.c./q.12.3.c. q.14.2.14^{m}./ 1ª. Cor. 12.

¶ Oppoſitum videtur dicere.22ª.q.148.2.1^{m}.

¶ Reſpondeo dicendum,q non omne peccatum mortale, directe contrariatur præceptis decalogi,ſed tantum iniuſtitiam continens,vt habetur.22ꝫ.q.69.1.c /q.70.4 c./q 148.2.1^{m}.

Peccatum. 38. 1013 ¶ Quòd nullum peccatum mortale, poteſt remitti ſine alio, quã omnia peccata mortalia ſunt connexa in auerſione, non autem in conuerſione 12ꝫ.q.73.1.o./ 3ª.q.86.3.o./ 3.d.36.5.o./4.d.15 q.1.ar.3.q.1 c /d.16.q.2.ar.1.q.2.c./d.18.q.2.ar.5.q.3.1^{m}.

¶ Immo peccata mortalia non ſunt connexa.12ª.q.73.1.1^{m}. fi.

¶ Reſpondeo dicendum,q ſunt connexa,quo ad reatum pœnæ ex auerſione propter contemptum,non ex conuerſione, ſecũdũ q peccata diſtinguuntur,vt habetur. 12ª.q.73.1.1^{m}.

Peccatum 41. 1014 ¶ Quòd quæſtio dubia de peccato mortali periculoſiſſime determinatur. Quol.9.q.7.2.c.prinº.

¶ Oppoſitum videtur dicere a ſimili.22ꝫ.q.10.7.o./ 2ꝫ. Thi. 2. lect. 2. fin.

¶ Reſpondeo dicendum dupliciter,ſcilicet primo q vbi veritas eſt ambigua,præcipue periculoſum eſt determinare quæſtionem de peccato mortali, quia error quo non creditur eſſe peccatum mortale,quod peccatum mortale eſt, conſcientiam non excuſat a toto, licet forte a tanto, error vero quo creditur eſſe mortale, quod mortale non eſt,conſcientiam ligat ad peccatum mortale. Vbi autem veritas expreſſe habetur, non eſt periculoſum determinare quæſtionem de peccato mortali,vt habetur. Quol. 9.q. 6. 2. c. princº.

¶ Secundo dicendum a ſimili, q ſicut diſputatio cum infideli, intentione confutandi errores,vel cauſa exercitii apud peritos, non eſt periculoſa,immo laudabilis, ſed abſint rudes, niſi tententur,& ſicut etiam diſputatio in ſcholis de ſacramentis,vel de articulis fidei non eſt periculoſa,nec eſt peccatum,niſi propter ſcãdalum,vel prauam intentionem,ita & determinatio quæſtionis de peccato mortali, vbi veritas expreſſe habetur apud peritos, non eſt periculoſa, vt habetur. 22ꝫ.q.10.7.o / 4. d. 10. L /d. 15. L./ Opuſ.10.ar.32./ Opuſ.21.cº.22./ 2ꝫ. Thi.2.lec.2.fi.

Pœna.48. 1015 ¶ Quòd maxima pęna eſt impediri ab euchaª.4.d.9.ar.4 q.3.c.

¶ Oppoſitum videtur dicere.4.d.14.q.1.ar.5.q.1.1^{m}./ 2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio.378.

Pœna.91. 1016 ¶ Quòd pœna inferni,quo ad aliquid augetur & minuitur,vſq; ad diem iudicii.4.d.12.q.1.2.5^{m}.

Oppoſitum videtur dicere a ſimili.22ª.q.13.4. 2^{m}./ 4.d.21.q.1. ar.2.q.3.c./ 2^{m}./ d.50.q.2.ar.1.q.6.o./ L.prinº.

¶ Reſpondeo dicendum, ſicut Dubio.275.

1017 ¶ Quòd pęnitentia eſt ſpecies iuſtitiæ commutatiuæ,licet contineat aliquid de qualibet virtute.3ª.q.85.3.o./ 4.c. Pęnitentia. 6

¶ Immo pęnitentia non eſt ſpecies ſeu pars ſubiectiua iuſtitiæ, ſed pars eius potentialis.4.d.14.q.1.ar.1.q. 4.4^{m}./ q.5. o./ ar. 3. q.3.c./ d.17.q.2.ar.2.q.4.c./ ar.3.q.2.b.

¶ Reſpondeo dicendum, q quia iuſtitia æqualitas quædam eſt, ideo non poteſt eſſe vera adæquatio,niſi vbi eſt perfecta ratio iuſtitiæ,ſed aliquis iuſtitiæ modus. Sicut ergo religio ponitur pars iuſtitiæ,non quidem quaſi ſpecies, ſed quaſi pars potentialis inquantum aliquem modum iuſtitiæ participat,ita etiam pęnitẽtia pars potẽtialis iuſtitiæ debet poni,ſed proprie debet dici ſpecies iuſtitiæ commutatiuæ,ut habetur in locis pro vtraque parte allegatis.

1018 ¶ Quòd pœnitentiam ordine naturæ,ſimpliciter præcedũt virtutes theologicæ.3ª.q.85.6.o. Pęnitentia. 1

¶ Immo pœnitentia eſt prior charitate.4.d.14.q.1.ar.2.q.2.o.

¶ Reſpondeo dicendum,q pęnitentia eſt prior charitate, & ſequentibus ipſam,& poſterior fide,& ſpe,quia fides & ſpes nõ habent rationem perfectæ virtutis, niſi ſecundum q ſunt informatæ charitate. Et ſecundum hoc pęnitentiam ſequuntur. Et ſic aliquo modo verum eſt q pęnitentia eſt prima inter omnes virtutes. Sed vt fides,& ſpes ſunt informatæ charitate,ſic pęnitentia eſt poſterior,vt habetur.4.d.14.q.1.ar.2.q.2.c.fi./ 1^{m}.

1019 ¶ Quòd peccatum viatoris,deleri poteſt per pęnitentiam, non autem peccata damnatorum.3ª.q.86.1.o./ q.87.1.o./ 4.d.14.q. 2.ar.1.q.1.o./d.16.q.1.ar.2.q.3.o./3.3.cº.156./Opuſ.3.cº.146. Pęnitentia 11

¶ Immo aliquod peccatum viatoris eſt irremiſſibile. 22ª.q.14.3 o./ q.118.5.3^{m}./ 2.d.43.4.o./ L.3^{m}.

¶ Reſpondeo dicendum,ſicut Dubio.152.

1020 ¶ Quòd perfectio vnius rei, ſecundum vnam rationem, poteſt perfici ab alio,ſecundum aliam rationem.2.d.27.2.1^{m}. Perfectio. 35.

¶ Immo virtus eſt bona,& perfecta ſeipſa,& non per aliam bonitatem.12ꝫ.q.55.4.1^{m}.

¶ Reſpondeo dicendum,ſicut Dubio.1172.

1021 ¶ Quòd perfectum eſt prius imperfecto,ordine naturæ,& perfectionis,ſed econuerſo ordine temporis & generationis.1ª.q.85. 3.1^{m}./ 3ª.q.1ª.5.3^{m}./ 6.c./ 2.d.1.q 1.1.c / d.4.3.1^{m}./ 3.d.1.q.1. 4.5^{m}./d.27.q.2.4.2^{m}./ Ma.q.4.3.c.fi./ Veri. q.4.3.c./ Quol. 5. q.10.1.c./ Meth.5.lec.12.fi./ Cę.1.lec.4. Perfectio. 45

¶ Immo eſt aliquod principium multiforme, & tamen cum ſit compoſitum,eſt poſterius principio vniformi,ordine naturæ,cũ tamen omne principiũ ſit perfectius principiato.Ver.q.5.2.2^{m}.

¶ Reſpondeo dicendum,q principium in ratione principiandi eſt perfectius principiato, & prius eo ordine naturæ generationis,non autem ſecundum perfectionem rei,& ordine naturæ perfectionis,vt habetur. Veri.q.5.1.2^{m}.

1022 ¶ Quòd impedimentum perfectionis eſt triplex, ſcilicet peccatum mortale.occupatio,infirmitas,& grauitas corporis. Primũ & ſecundum poſſunt vitari nunc,non autem tertium, ſed tantũ a beatis. Veri.q.2.10.c./ Opuſ.19.cº.2. Perfectio. 66.

¶ Immo primum non ſemper poteſt vitari nunc. 12ꝫ.q.109.8. o./ 3.3.cº.60./ 1ꝫ.Cor.12./ He.10.

¶ Reſpondeo dicendum,ſicut Dubio.689.

1023 ¶ Quòd exponere ſe periculis corporalibus,propter bona ſpiritualia,eſt laudabile. Sed econuerſo,eſt vitioſum. Quol. 3.9.fi. 12.4^{m}./ 17.1^{m}./ 2^{m}./ 3^{m}./ Quol.8.13.c. Periculum.

¶ Immo non ſemper eſt vitioſum,ſed aliquando licitum, & diſpenſabile in aliquo ſpirituali,propter bonum temporale,ſecũdum Iuriſtas.22ꝫ.q.88.11.o.

¶ Reſpondeo dicendum,ſicut Dubio.1208.

1024 ¶ Quòd omne quod ineſt non per ſe,reducitur ad aliquid,quod ineſt per ſe.12ª.q.10.1.c./ 4.d.8 q.1.ar.1.q.1.c./Perier.1.lec.13. Per ſe. 6.

¶ Immo omne per accidens, reducitur ad cauſam per accidens, quia oportet effectum proportionabiliter referri ad cauſam ſuã. Perier.1. lect.13.

¶ Reſpondeo dicendum, q licet reducatur ad cauſam per accidens naturalem,contingit tamen reduci per ſe in aliquem intellectum præordinantem,vt habetur.Perier.1.lec.13.

1025 ¶ Quod perſeuerantia eſt virtus ſpecialis, habens ſpeciale obiectum,ſcilicet opus laborioſum,vt triſtabile, ratione diuturnitatis.22ª.q.137.1.o./ 2.c./ 1^{m}./ 2^{m}./ q.138.1.c./ 3.d. 33.q. 3. ar.3.q.1.4^{m}./ q.4.1^{m}. A. Perſeuerantia. 2.

¶ Immo perſeuerantia non eſt virtus.12ꝫ.q.58.3.2^{m}.

¶ Reſpondeo dicendum dupliciter,ſcilicet primo q perſeuerantia dicitur tripliciter,ſcilicet habitus mentis quo firmiter ſtatur contra triſtitias,habitus de propoſito perſeuerandi,& continuatio boni vſque ad finem vitæ. Primo modo non eſt virtus, quia non operatur bonum faciliter & delectabiliter, tamẽ reducitur ad virtutem perſeuerantiæ, ſicut imperfectum ad perfectum.

Secundo

Secundo modo eſt virtus infuſa,non autem Tertio modo. 1ª. q.
95.3.4^{m}./ 12e.q.109.10.c./ 22e.q.128.5^{m}./ q.137.1.0./ 2.2^{m}./
4.c./ 2.d.29.3.2^{m}./ d.43.3.3^{m}./ 3.d.33.q.3.ar.1.q.1. 4^{m}./ d. 36.
2.4^{m}./ Veri.q.24.13.3^{m}.
¶ Secundo dicendum, ſicut Dubio. 389. in reſponſione ſecundã./ 1025.

B. Perſeuerantia.10. 1025 ¶Quòd perſeuerantia non eſt in appetitu ſenſitiuo ſed in ratione. 12e.q.58.3.2^{m}./ 22e.q.53.5.3^{m}.
¶Immo perſeuerantia eſt in iraſcibili.22e.q.137.2.2^{m}.
¶Reſpondeo dicendum, ꝙ ſicut ipſe diſtinguit frequenter,& preſertim. 12e.q.109.10.0. Perſeuerantia dicitur tripliciter,ſcilicet habitus mentis quo firmiter contra triſtitias ſtatur, habitus moderatiuus triſtitiæ,& habitus de propoſito perſeuerandi. Primo & tertio modo eſt in ratione,ideſt in voluntate quæ eſt in ratione. Sed ſecundo modo eſt in iraſcibili.

Perſona.7. 1026 ¶Quòd ſubſtantia in diffinitione perſonæ accipitur in communi,ſecundum ꝙ diuiditur in ſubſtantiam primam,& ſecundam. 1ª.q.209.1.2^{m}./ 1.d.25.1.7^{m}./ Poª.q.9.2.7^{m}./ 8^{m}.
¶Immo ſubſtantia ibi ſumitur pro ſuppoſito, non autem pro eſſentia.1ª.q.30.1.1^{m}.
¶Reſpondeo dicendum,ꝙ ſubſtantia,poſita in diffinitione perſonæ poteſt accipi dupliciter, ſcilicet vel ſine alia particulis: et ſic ſumitur pro ſubſtantia in communi ad primam & ſecundam ſubſtantiam. Vel cum illa particula indiuidua. et ſic ſumitur pro ſuppoſito vniuerſali. Ideo dicitur Potentia q. 9. 2.7^{m}. ꝙ dicere indiuidua ſubſtãtia, idem eſt ac ſi dicatur ipoſthaſis,quæ idem ſignificat in græco, quod ſuppoſitum in latino.

Perſona.30 1027 ¶Quòd in perſonis diuinis non eſt debitum proprie,quia debitum importat obligationem. Sed Ricardus de ſancto Victore accipit debitum pro eſſe ab alio,Poª.q.10.4.8^{m}.
¶Immo Deus eſt debitor,ratione promiſſi.2.d.27.2.3^{m}.
¶Reſpondeo dicendum,ſicut Dubio.431.

Peſſimũ.1. 1028 ¶Quòd peſſimum non oportet ꝙ opponatur optimo. 12e. q. 39.4.1^{m} / q.84.4.1^{m}./ 22e.q.118.7.1^{m}./ q.162.6. 2^{m}./ 7.3^{m}./ 3.d.33.q.2.ar.1.q.3.4^{m}./ Ma.q.8.1,2^{m}./ 3^{m}./ q.13.3.1^{m}.
¶Oppoſitum videtur dicere.12e.q.73.4.0./ Ma.q.2.10.0.
¶Reſpondeo dicendum,ſicut Dubio.292.

Petrus.6. 1029 ¶Quòd Petrus Apoſtolus poſt mortem Chriſti, vixit annis fere trigintaſeptem. Io.21.lec.4.prin°.
¶Immo vixit poſt mortem Chriſti,annis.40.Gal.2.lec.1.prin.
¶Reſpondeo dicendum dupliciter, ſcilicet primo ꝙ aliqui codices ſuper Iohannem habent trigintanouem, quia computando annos quatuordecim,de quibus habetur ad Galathas ſecundo capitulo,a morte Chriſti,ſicut quidam computant, & addendo annos vigintiquinque,quibus Petrus ſedit Romæ, fiunt anni trigintanouem. Si vero computentur quatuordecim anni a conuerſione ſancti Pauli, tunc addetur vnus annus,qui fuit inter mortem Chriſti,& conuerſionem ſancti Pauli.
¶Secundo dicendum, ꝙ ſi tamen dicatur ſuper Iohannem, ꝙ vixit trigintaſeptem, tunc non computantur duo alii imperfecti,ideſt primus,& vltimus,ſcilicet in prin°. & fine.

Philippus. 8. 1030 ¶Quòd Philippus qui prædicauit Samariæ, non fuit vnus de duodecim Apoſtolis. Sed fuit vnus de ſeptem diaconis.4.d.2.q. 2.4.1^{m}./ Q.nol.10,7.c.
¶Oppoſitum uidetur dicere.Io.12,lec.3.
¶Reſpondeo dicendum dupliciter,ſcilicet primo ꝙ potuit eſſe ꝙ vterque prædicauerit ibi diuerſis temporibus.
¶Secundo dicendum,ꝙ ſicut dicit Gregorius de Iohãne Baptiſta,ꝙ fuit Helias figuraliter,& ſpiritualiter, non autem corporaliter,ſic & Philippus qui Samariæ pdicauit, fuit Philippus Apoſtolus ſimilitudine nominis,& ſanctitatis,& etiam officio prædicandi,non autem corporaliter,& perſonaliter,ſicut etiam ſupra Dubio,832.adductum eſt.

Phyſica. 6. 1031 ¶Quòd ens mobile eſt ſubiectum Phyſicæ, Opuſc. 15. c°.17. fi./ Opuſc,41.c°.14.prin°./ Meth.1. lec.2./ Li.6./ Li. 11. lec. 4. fi./ Lib.12,lec,2.prin°./ Phi.1.prin°./ Cæl.1.lec.1.prin°.
¶Immo corpus mobile, eſt ſubiectum eius. Vet.q.14.8.16^{m}./ Meth.1./ Poſterio,1.lec.2.prin°./ Lec.25.prin°./ Lec.41.
¶Immo motus,vel res mobilis,eſt ſubiectum eius. Ethi.prin°.
¶Reſpondeo dicendum dupliciter,ſcilicet primo ꝙ ſicut dicit. Meth.5.lec,6 prin°. ſubiectum ſcientiæ poteſt dupliciter dici,ſ. ſubiectum commune toti ſcientiæ,ideſt ſubiectum adæquatum & ſubiectum principale contentum ſub eo. Ens igitur mobile eſt ſubiectum eius primo modo, corpus vero mobile ſecũdo modo. Res autem mobilis accipitur pro ente mobili.
¶Secundo dicendum,ꝙ ens mobile conſideratum quantum ad omnem modum eſſendi eius,ſcilicet quem habet in ſe in communi,& in ſuis partibus, & in iis quæ ad ipſum habent attributionem, eſt ſubiectum in tota Philoſophia naturali. Sed ens mobile ſimpliciter, ideſt in communi,& non vt contractum ad vnum modum eſſendi eius ſpecialem, eſt ſubiectum in Libro Phy. Vt contractum vero ad aliquem vnum modum eſſendi eius ſpecialem,ſcilicet vt mobile vel ad vbi, vel ad formam, vel ad aliquid hmôi,eſt ſubiectũ in ſpecialibus libris Philoſophiæ naturalis.

1032 ¶Quòd in Phyſica iudicandum eſt ſecundum ſenſum. In mathematica vero ſecundum imaginationem. Sed in Methaphyſica,& in diuinis ſecundum intellectum. Trin.22.0./ Meth. 6. — Phyſica.14.
¶Immo in Phyſica iudicandum eſt,ſecundum rationẽ. Diſcurrere enim a cauſis in cauſata, vel econtrario, non eſt ſenſus,ſed ſolum intellectus. Meth. 6.
¶Reſpondeo dicendum,ꝙ in Phyſica quia conſiderat ea quorũ diffinitiones ſunt cum materia ſenſibili, ideo dicitur iudicare ſecundum ſenſum,non ꝙ ſenſu demonſtret,ſed intellectu. Et ſimiliter Mathematica,vt habetur. Meth.6.

1033 ¶Quòd opera pietatis non debent prætermitti propter religionem, niſi impediant eam, quia iam non eſſent opera pietatis. 22e.q.101.4.0. — Pietas.6.
¶Immo tractare negocia ſecularia pie, ideſt in auxilium indigentium,& miſerorum,eſt religioſum. 22e. q. 18.3.2^{m}./ q.187. 2.0./ q.188.2,2^{m}./ Opuſc.19.c°.11./ Ro.16./ 2e.Thi.2.
¶Reſpondeo dicendum, ꝙ licet religioſis tractare negocia ſecularia,& opera pietatis pro pauperibus,& viduis,non propter aliquod mundanum,ſed moderate, cum licentia & charitate, non autem ex cupiditate, vt habetur. 22e.q.18.3.2^{m}./ q.71.2.0./ q. 187.2.0./ q.188.2,2^{m}./ 3.2^{m}./ Opuſc.19.c°.11./ Ro.16.

1034 ¶Quòd in perpetuis non differunt poſſe,& eſſe, ſcilicet potentia paſſiua. Poª.q.1.1.6^{m}./ q.3.14.14^{m}. — Poſſe.1.
¶Immo eſſe eſt ipſa actualitas omnium, & non potentia paſſiua.1ª.q.3.4.c./ q.4.1.3^{m}./ Poª.q.7.2.9^{m}.
¶Reſpondeo dicendum,ꝙ cum dicitur ꝙ in eis non differt eſſe & poſſe,hoc ideo dictum eſt,quia potentia paſſiua actui non cõiuncta,corruptionis principium eſt: et ideo ſempiternitati repugnat. eſſe autem dicitur actualitas omnium actuum, non ꝙ aliquid addatur quod ſit ei formalius ipſum determinans,ſed quia determinatur ſicut actus per potentiam,vt habetur. Potentia. q.3.14.14^{m}./ q.7.2.9^{m}.

1035 ¶Quòd libere Spiritusſanctus procedit a patre, nõ poſſibiliter, ſed ex neceſſitate. Poª.q.10.2.5^{m}. — Poſſibile.5.
¶Immo nihil prohibet generationem filii,& proceſſionem Spiritusſancti,computari inter poſſibilia diuinæ potentiæ. Potentia. q. 2. 5. 3^{m}.
¶Reſpondeo dicendum, ꝙ poſſibile ad quod omnipotentia ſe extendit,non eſt accipiendum ſolum pro contingenti, quia etiã neceſſaria ſunt per diuinam potentiam ad eſſe producta, vt habetur. Poª.q.2.5.3^{m}.

1036 ¶Quòd ratio potentiæ conſiſtit in hoc, ꝙ ſit proprium principium operationis,& non primum.1.d.45.3.2^{m}. — Potentia.5.
¶Immo potentia aliquando accipitur pro qualibet proprietate rei, continente naturam eius.1.d.3.q.4.1.5^{m}.
¶Reſpondeo dicendum,ꝙ potentia proprie accepta eſt principium operationis,vt communiter Philoſophi accipiunt,non autem cõiter accepta,vt habetur 1. d.3.q 4.1.0./ Veri.q.7.3.3^{m}.

1037 ¶Quòd potentia creaturæ eſt duplex, ſcilicet potentia ad eſſe, & potentia ad agere. Prima ſe tenet ex parte materiæ. Secunda vero ex parte formæ.12e.q.55.2.c / Ꝺ.2.c°.25.1^{m}. — Potentia.5.
Oppoſitum videtur dicere a ſimili.22e.q.27.3.c./ 4.d.17.q.1.ar. 4.q.1.c./ Veri.q.28.7.8.c.
¶Reſpondeo dicendum,ſicut Dubio.359./ 524.

1038 ¶Quòd oppoſitorum eadem eſt potentia. 12e q.8.1,1^{m}. — Potentia.18.
Oppoſitum videtur dicere a ſimili 1ª.q.94.3.1^{m}./ 12e.q.63.4. 3^{m}./ 2.d.30.q.2.1,7^{m}./ Veri.q.1.10.2^{m}.
¶Reſpondeo dicendum dupliciter,ſ. primo ꝙ oppoſitorum eadem eſt potentia,non tñ æqualiter, vt habetur. 12e.q.8.1.1^{m}.
¶Secundo dicendum,ſicut Dubio.19.

1039 ¶Quòd in creatura poteſt eſſe potentia paſſiua infinita,non autem potentia actiua infinita. Opuſc.9 q.81. — Potentia.14.
Oppoſitum videtur dicere.1.d.17.q.2.4.c.
¶Reſpondeo dicendum, ꝙ poteſt eſſe potentia paſſiua infinita quæ poteſt reduci in actum non ex ſe,ſed ſecundũ ꝙ vnitur agenti infinito,vt habetur. Opuſ.9.q.81.

1040 ¶Quòd impoſſibile eſt alicuius creaturæ eſſentiam, eſſe ſuã potentiam operatiuam,Spũ.11.c. — Potentia.16.
¶Immo aliqua potentia creaturæ,dicitur ſua eſſentia, & econuerſo. Spũ.11.7^{m}.fi.
¶Reſpondeo dicendum,ſicut Dubio.197.

1041 ¶Quòd ad ea quæ ſunt diuerſa genere,ex æquo ſe habentia,ordinantur diuerſæ potentiæ animæ,non aũt aliter. 12e.q.8.2,2^{m}. — Potentia.61.
¶Oppoſitum videtur dicere.12e.q.56.2.c./ q.60.6.c.
¶Reſpondeo dicendum,ſicut Dubio.1173.

1042 ¶Quòd poteſtas auctoritatis in remiſſione peccatorum, nulli creaturæ poteſt cõmunicari,4.d.5.q.1.ar.3.q.1.0./ 1ª. Cor.lec.2. — Poteſtas.6.
¶Oppoſitum videtur dicere,quia tunc claues eccleſiæ nõ eſſent neceſſariæ ad ſalutem,quod eſt hæreticum.2.d.1.q.1.3.0./ 4.d.8. q.2.3.4^{m}./ d.17,L.9^{m}.

¶Reſpon-

¶ Reſpondeo dicendum, ſicut Dubio. 410.

[...] Præce- [...]ptum. 49. 1043 ¶ Quòd omnia præcepta decalogi, preter tertium, & quartum ſunt negatiua, quia negatio eſt communior affirmatione. 12æ.q. 100.7.1^{m}./3.d.37.ar.2.q.1.c./ Ro.13.lec.2./ Ephe.6.le.1.prin^{o}.

¶ Oppoſitum videtur dicere, quia quælibet affirmatio habet negationem adiunctam. 22æ.q.44.3.3^{m}./ 4.d.15.q.2.ar.1.q.4.3^{m}.

¶ Reſpondeo dicendum, quod negatio communiter accepta eſt cõmunior affirmatione, cum ſe extendat ad res reales, & rationis, vnde omnis negatio fundatur in aliqua affirmatione intellecta vel imaginaria, non autem ſemper in aliqua affirmatione reali, vt habetur. Ma.q.2.1.9^{m}.

[...] Præce- [...]ptum. 53. 1043 ¶ Quòd intellectus, & ſcientia fidelium, ſunt in præceptis legis Dei. Ideo non dantur de eis præcepta in decalago, ſed in ſequentibus. 22æ.q.16.2.1^{m}.

Oppoſitum videtur dicere. 22æ.q.16.2.c./q.46.2.3^{m}.

¶ Reſpondeo dicendum, quod non dantur de eis in decalogo explicite, ſed virtualiter, & implicite. Vnde. 22.q.16.2.1^{m}. ſubiungit Sed in ſequentibus, ſcilicet explicite.

[Pr]ecepta. 1044 ¶ Quòd operari ſine triſticia, & delectabiliter, ratione finis, cadit ſub præcepto legis Dei, non autẽ ex habitu. 12æ.q.100.9.3^{m}.

¶ Immo etiam ex habitu. 12æ.q.109.2.5.o.

¶ Reſpondeo dicendum, ſicut Dubio. 1045.

[Pr]ecepta. 1045 ¶ Quòd modus virtutis eſt triplex, ſcilicet ſcienter, voluntarie, & ex habitu. Primus eſt de præcepto legis diuinæ, & humanæ. Secundus diuinæ tantum. Tertius nullius. 12æ. q.96.3.2^{m}./q. 100.9.o./ 22æ.q.44.1.o./ Ʒ.3.c^{o}.26./ 27.

¶ Reſpondeo dicendum, quod actus eſt bonus dupliciter, ſcilicet vel in genere moris, & ſic intelligitur, primum dictum Sancti Thomæ. Vel vt eſt meritorius. Et ſic intelligitur ſecundum dictum eius, vt habetur. 12æ.q.109.2.5.o.

[Pr]ecepta. 1046 ¶ Quòd præceptum de dilectione Dei, perfecte impletur in patria tñ, ſed imperfecte in via. 22æ.q.44.6.o./3.d.27.q.9.4.o./Veri. q.2.10.c./ 1^{m}./ Quol.4.q.12.2.1^{m}./ Opuſc.18.c^{o}.5./.6 /7./15.

¶ Immo etiã perfecte impletur in via. Opuſ.4./Opuſ.15.c^{o}.15.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo quod charitas dicitur perfecta, quando aliquis ſecundum totum poſſe ſuum diligit. Quod quidem contingit tripliciter. Vno modo ſic, quod totũ cor hominis actualiter ſemper feratur in Deum. Et hæc eſt perfectio charitatis patriæ, quæ non eſt poſſibilis in hac vita, in qua impoſſibile eſt propter humanæ vitæ infirmitatem, ſemper actu cogitare de Deo, & moueri dilectione ad ipſum. Alio modo, vt homo ſtudium ſuum deputet ad vacandum Deo, & rebus diuinis, prætermiſſis alijs, niſi quantum neceſſitas præſentis vitæ requirit. Et iſta eſt perfectio charitatis, quę eſt poſſibilis in via. Tertio modo ita quod habitualiter aliquis totum cor ſuum ponat in Deo, ita ſcilicet quod nihil cogitet vel velit quod diuinę dilectioni ſit contrarium, vt habetur. 22æ.q.24.8.c.fi.

¶ Secundo dicendum, quod etiam tunc impletur, ſi nihil nobis deſit, quod actu vel habitu in Deũ referamus, vt habet. Opu.18.c^{o}.5.

[Pr]ecepta. 1047 ¶ Quòd modus virtutis, ſcilicet operari ex charitate, eſt de præcepto ſpeciali, non autẽ modus de alijs præceptis, nec modus aliarũ virtutũ. 12æ.q.100.9.10.o./22æ.q.44.1.1^{m}./4.1^{m}./8.c./3.d.27 q.3.4.o./ d.29.2.4^{m}./d.37.6.0. Veri.q.23.7.8^{m}./ q.24.12.16^{m}.

¶ Immo ipſa dilectio Dei & proximi, eſt ſub pręcepto legis, quo ad ſubſtantiã operis, non aũt ſm quod elicitur ab habitu charitatis. 12æ.q.96.3.2^{m}./ 2.d.28.3.o./3.d.37.6.c./2^{m}./4.d.15 q.3.ar.4.q. 1.3^{m}./Ver.q.24.12.15^{m}. 16^{m}. 14.2^{m}./3^{m}. 7^{m}./Ma.q.2.5.7^{m}.

¶ Reſpondeo dicẽdum dupliciter, ſcilicet primo quod cadere quid ſub præcepto contingit dupliciter, ſcilicet quod ſine eo non pertingat homo ad vitam æternam. Et ſic primum dictum Sancti Thomæ eſt verum. Alio modo quod ſine illo non euadat culpam, & pœnam. Et ſic ſecundum dictum eius eſt verum, vt ipſe diſtinguit, 2.d.28 3.1^{m}./ Veri.q.24.12.15^{m}.

¶ Secundo dicẽdum, quod actus ẽ bonus dupliciter, ſ. vel in genere moris: et ſic intelligitur primũ dictũ. Vel vt eſt meritorius: et ſic intelligitur ſecũdũ dictum eius, vt habetur. 12æ.q.109.2.5.o.

[Pr]ecepta. 1048 ¶ Quòd homo in ſtatu innocentiæ, poterat ſine gratia ſeruare, & implere omnia præcepta legis Dei, quo ad ſubſtantiã actus, non aũt quo ad modũ eius, ſ. quod aliquid fiat ex charitate. Sed poſt peccatum neutro modo. 12æ.q.109.4.o./ 5.3^{m}./Veri.q.24.14.o.

¶ Immo homo etiam poſt peccatum, poteſt ſine gratia ſeruare oia pcepta Dei, quo ad ſubſtãtiã actus. 2.d.28.3.o./d.41.1. 5^{m}.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo quod homo ſine gratia poteſt implere oia præcepta legis Dei, & imperfecte, non aũt oia & perfecte, vt habetur. 12æ.q.109.2.c./Veri.q.24.14.7^{m}.

¶ Secundo dicendum, quod in primis locis, loquitur Sanctus Thomas de homine in natura corrupta per peccatum. In ſecundis vero locis de hoie in natura integra, vt habet. Veri.q.24.14.7^{m}.

¶ Tertio dicendum, ſicut Dubio. 689.

[P]rouiden[tia]. 1.83. 1049 ¶ Quòd aliquid põt exire ab ordine diuinæ prouidentiæ, quãtum ad id quod intentum eſt, non autem ab ordine prædeſtinationis. 1.d.40.q.1.2.c.fi./ d.47.4.c.

¶ Oppoſitum videtur dicere. 12æ.q.100.8.2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio. 498.

1050 ¶ Quod in creaturis, vnum prædicamentum accidit alteri. Ideo ex duobus prædicamentis non poteſt fieri vnũ, niſi per accidens. Non autem in diuinis. Po^{a} q.2.2.2^{m}. Prædicamentũ. 4.

¶ Immo ex rebus duorum prædicamentorum, fit vnum per ſe, vt ex ſubiecto & proprio accidente. Veri.q.21.11^{m}.

¶ Reſpondeo dicendum, quod ex ſubiecto & proprio accidente fit vnum per ſe, ſed conſequutiue. Non autem ſecundum eſſentiã.

1051 ¶ Quòd nihil prædicatur eſſentialiter cum magis & minus, in accidentibus Veri.q.1.11.c. A. Prædicari. 2.

¶ Oppoſitum videtur dicere a ſimili, quia charitas augetur eſſentialiter. 12æ.q.52.1.o./q.66.1.o /22æ.q.24.4.o. 1.d.17.q.2.1.o./ Veri.q.1.11.o./q.5.3.c./ Quol.9.q.6.o.

¶ Reſpondeo dicendum, ſicut Dubio. 315.

1051 ¶ Quòd illud quod prædicatur ſecũdum prius & poſterius, nõ prædicatur vniuoce. Ʒ.1.c^{o}.31.fi. B. Prædicari. 26.

¶ Immo cum aliquando etiam æqualiter prædicentur aliqua talia de omnibus, vt ens & vnũ, prædicatur vniuoce. Meth.10.le.4.

¶ Reſpondeo dicendum, ſicut Dubio. 549.

1052 ¶ Quòd terminus in ſubiecto poſitus, tenetur materialiter, ideſt pro ſuppoſito. Sed in prædicato poſitus, tenetur formaliter, ideſt pro natura. 1^{a}.q.13.12.c./ q.31.3.2^{m}./ 3^{a}.q.16.7.4^{m}./9.c./3^{m}./ 10.c./ 2^{m}./ q.17.1.3^{m}./ 1.d.4.q.2.2.c./ 3.d.1.q.2.5.5^{m}./ d.5. L. fi./d.6.q.1.3.3^{m}./q.2.1.7^{m}./d.11.2.3^{m}./d.22.q.1.2.c./ Periher. 1. lec. 8./ Lec. 10. Prædicari. 35.

¶ Immo terminus a parte prædicati poſitus, ad quem terminatur actus verbi, non tenetur formaliter, ſed materialiter. 3.d.1.q 2.5 2^{m}./ 3^{m}./ 4^{m}./ 5^{m}.

¶ Reſpondeo dicendum, quod idem reſpectu diuerſorum eſt materiale, & formale, vt habet. Phi.2.lec.5. vt ẽt adductũ eſt. Du^{o}.359

1053 ¶ Quòd hæc prędicatio, Deus eſt pater, & econuerſo, eſt per ſe, & nullo modo p accidens. Nec ſicut ſuperioris de inferiori, nec econuerſo. Sed per idemptitatem. 1^{a}.q.39 6.2^{m}. Prædicari. 42.

¶ Immo eſſentia prædicatur per accidens de perſona, & econuerſo. Po^{a}.q.8 2.6^{m}.

¶ Immo nihil pdicaẽ de Deo p añs 1^{a}.q.3 6 c.fi./1.d.4.q.2.2.3^{m}

¶ Immo pſata ppoſitio, eſt p accides, & nõ per ſe. Po^{a}.q.8.2.6^{m}.

¶ Immo, & relationes temporales Dei ad creaturas, dicuntur de Deo per accides, & non per ſe. 1.d.30.1.2^{m}./ 4^{m} /Po^{a}.q.7.8 6^{m}.

¶ Immo & iſta nõ eſt p ſe licet ſit vera. De^{9} ẽ paſſus. 3.d.11.4.6^{m}

¶ Reſpondeo dicendum dupliciter, ſcilicet primo quod prædicari per accidens, dicitur quadrupliciter, ſcilicet accidentaliter inhærens vel denominans extrinſece, ſine quo res poteſt ee, per aliud, & quod non eſt de ratione ſubiecti. Primo modo non prædicatur de Deo p accidens, vt habetur. 1^{a}.q.3 6.c.fi./1.d.4.q.2.2 3^{m}. Secundo vero modo, relationes temporales prædicantur de Deo per accidens, vt habetur. Po^{a}.q.7.8 6^{m}. Et etiam tertio modo, vt habetur. 1.d.30.1.2^{m}. quia relationes tẽporales prædicantur de Deo per accidens, ideſt per aliud, quia per relationes reales, quo ſunt in creaturis, vt dicitur ibidem. Sed quarto modo eſſentia Dei prædicatur per accidens de perſonis, & econuerſo, vt habetur. Po^{a}. q.8.2 6^{m}.

¶ Secundo dicendum, quod prædicari per ſe, accipitur dupliciter. ſ. ſecundum propriam rationem, ideſt quod prædicatũ ſit de propria ratione ſubiecti vt habetur. Po^{a}.q.8.2 6^{m}. Et ſic quia pſona nõ eſt de propria ratione eſſentiæ, nec econuerſo, nec relationes tẽporales ſunt de ratione Dei, ideo quandoque dicit Sanctus Thomas, quod non prædicantur per ſe, ſed per accidens. Alio modo dicitur prædicari per ſe, quando prædicatũ & ſubiectum ſunt idem vt habetur. Meth.5.lec.18. Et ſic dicit, quod eſſentia in diuinis prædicaẽ per ſe p idẽtitatẽ, quia ſm Boetium nulla verior eſt prædicatio q̃ qñ idem de ſeipſo prædicatur, vt habetur. 1^{a}.q.39 6.2^{m}.

1054 ¶ Quod pręſeruatus ab aliquo, dicitur purgatus, vel liberatus. 3^{a}.q.31.4.1^{m}. q.52.2.2^{m}./4.d.15.q.2.ar.2.q.1.1^{m}. Præſeruatus. 8.

¶ Oppoſitum videtur dicere, quia Chriſtus fuit præſeruatus a peccato originali, & tamen non fuit purgatus, neque liberatus, vt habetur. 4.d.43.ar.4.q.1.3^{m}.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo quod licet ſolus Chriſtus non fuerit purgatus, neq; liberatus a peccato originali, hoc tamen de nulla alia perſona humana dici poteſt.

¶ Secundo dicendum, quod licet Chriſtus peccatum originale non contraxerit, caruit tñ eius emũdatio a pcedenti infectione, ſic tẽ intellectu pceſſit aſſũptionẽ, vt habe. 3 d.3.q.4.ar.2.c./2^{m}./L.2^{m}

1055 ¶ Quòd principium eſt cõmunius cauſa & cauſa elemento. 1^{a}. q.33.1.1^{m}./ 1 d.29.1.c./ 2^{m}./ 3.d.11.1.5^{m}./ Po^{a}.q.10.1.9^{m}./ Opuſ.1.c^{o}.2.fi./ Opuſ.31./ Meth.5.lec.1./ Phi.1. prin^{o}. Principium. 3.

¶ Immo quædam ſunt, quæ ſe conſequuntur ad inuicẽ conuertibiliter, ſicut principium, & cauſa. Meth.4.lec.2.prin^{o}.

¶ Reſpondeo dicendum dupliciter. ſ. primo quod cauſa & principium ſunt idem re conuertibiliter. Sed differunt ratione, vt habetur. Meth.4.lec.2.prin^{o}./ Lib.5.lec.1.prin^{o}.

¶ Secundo.

¶ Secundo dicendum, ꝙ cauſa dupliciter accipitur, vno mō proprie. ſ. pro cauſa quę aliquo mō influit in effectū. Et ſic principiū in plus ſe habet ꝙ cauſa, quia principium a quo incipit motus, ē principium, non tñ eſt cauſa, hoc mō accepta. Alio modo accipitur cōiter, ſcilicet vt ſe extendit ad cauſam per ſe & ad cām per accidens quęcūq; mō accidētis. Et ſic principiū, & cā cōuertunt.

Principiū. 19. 1056. ¶ Quòd primum principium omnium ſciētiarū eſt circa quod non contingit errare, nec ſupponitur, nec demonſtratur, ſed naturaliter cognoſcitur. Meth. 4. lec. 5. / Lib. 11. lec. 5.

¶ Immo cognitio eiꝰ ſit in nobis ex pręexiſtēte cognitione Poſter. 1. lect. 1. princᵒ.

¶ Reſpondeo dicendum ꝙ duplex eſt cognitio. Quædam eſt ſēſitiua. Et hæc eſt duplex. ſ. exterior qua aliquid cognoſcitur per ſenſus exteriores, vt p viſum, &c. Et interior qua aliquid cognoſcitur per ſenſus interiores, vt p ſenſum cōmunem &c. Alia eſt cognitio intellectiua. Et talis etiam eſt duplex. Quædam eſt cognitio terminorum. Alia eſt cognitio propoſitionum. Et iſta eſt duplex. Quædam eſt cognitio præmiſſarum ſiue principiorum. Alia eſt cognitio concluſionum. Vnde inter has cognitiones talis eſt ordo. Nam omnis cognitio intellectiua concluſionum, fit ex præexiſtenti cognitione præmiſſarum ſiue principiorū. Cognitio autem intellectiua præmiſſarum fit ex præexiſtēti cognitione intellectiua terminorū. Sed cognitio intellectiua terminorum fit ex præexiſtēti cognitione ſenſitiua interiori. Et cognitio ſenſitiua interior fit ex præexiſtēti cognitione ſenſitiua exteriori. Et ibi eſt ſtatus. Cognitio igit primi principii fit ex præexiſtēti cognitione intellectiua terminorū, cuius cognitio eſt nobis nālis quia. ſ. non acquirit per deductionē ſillogiſticam.

Priuatio. 5. 1057 ¶ Quòd a priuatione prima. ſ. ordinata ad ſubiectū immediatè, fit mutua conuerſio ad habitum, non autem a ſecunda. ſ. ab ordinata ad ſubiectum mediante forma. Meth. 8. lec. 3. fi. / Li. 10. lec. 7.

¶ Oppoſitum videtur dicere. Ma. q. 2. 12. 2m.

¶ Reſpondeo dicendum, ꝙ priuatio tollens potētiam, tollit totaliter habilitatē ad habitū, non autem priuatio tollens actum, et ſic poteſt fieri mutua conuerſio, vt habetur. Ma. q. 2. 12. 2m.

Priuatio. 10. 1058 ¶ Quòd priuatio non ſemper eſt nata fieri circa ſubiectum ſui habitus. Veri. q. 21. a. 2m.

¶ Oppoſitum videtur dicere. 1ª. q. 48. 3. c. / 2. d. 34. 4. c.

¶ Reſpondeo dicendum, ꝙ bonum cui nihil bonitatis deeſt nō pōt eſſe bonū priuationis, nec priuatio eſt nata fieri in ipſo ſed ē nata fieri in bono, qđ a ſummo bono deficit, vt habet. 3. d. 34. 4. c.

Priuatio. 12. 1059 ¶ Quòd priuatio eſt carētia eius qđ eſt aptū natum haberi. Et hoc tripliciter. ſ. vel ab eo, vel ab alio eiuſdē ſpeciei, vel a quocūque. Et tertia tantum eſt in diuinis. 1ª. q. 33. 4. 2m. / 1. d. 13. 4. c. / d. 28. q. 1. 1. 2m. / L. prinᵒ. / Poª. q. 9. 7. 21m.

¶ Immo nulla priuatio eſt in diuinis. 1ª. q. 49. 3. 2m. / 1. d. 43. q. 1. 1. c. / 2. d. 34. 1. 3m. / 4. c.

¶ Reſpondeo dicendum, ꝙ in ſecundis locis accipit priuationē proprie. ſ. pro carētia formæ debitę eidē ſubiecto. Sed in primis locis accipit priuationē large. ſ. pro negatione entis determinati generis, aptitudinē rei in alio denotātis, ſicut ipſe ibidē ſe exponit.

Priuatio. 18. 1060 ¶ Quòd nulla priuatio eſt de eſſentia alicuius entis, in genere collocati. 2. d. 40. 1. 3m.

¶ Immo priuatio eſt principiū per ſe entis, & eſt in genere. 12ª. q. 72. 6. 3m. / 2. d. 1. 1. 2m / Poª. q. 3. 1. 16m.

¶ Reſpōdeo dicendū dupliciter. ſ. primo ꝙ priuatio ē principiū per ſe fiendi, nō aūt eſſendi, vt habet. 2. d. 1. 1. 2m / Po. q. 3. 1. 16m.

¶ Secundo dicendum, ꝙ licet priuatio ſit in genere reductiuè, non tñ p ſe & directe, vt habet. 12ª. q. 72. 6. 3m. 2. d. 3. q. 1. 1. 1m.

Priuatio. 21. 1061 ¶ Quòd nulla priuatio eſt intenta ab aliquo agente. 1ª. q. 19. 9. c. / q. 49. 1. c / 2. d. 1. q. 1. 1. 2m. / d. 35. 5. 4m. / L. prinᵒ. / d. 37. q. 3. 1. 2m. / 3. 3. cᵒ. 4. / 5. / Meth. 8. lec. 5.

¶ Oppoſitum videtur dicere. Poª. q. 3. 6. 13m.

¶ Reſpondeo dicendum dupliciter. ſ. primo ꝙ priuatio eſt præter intentionem naturæ particularis, ſed eſt de intentione naturæ vniuerſalis vt habetur. Poª. q. 3. 6. 13m.

¶ Secundo dicendum, ſicut Dubio. 1200.

Proceſſio. 36. 1062 ¶ Quòd Spiritusſanctus procedit à patre & filio inquantū ſunt plures agētes, & inquātū ſunt vnū in vi ſpiratiua. 1ª. q. 36. 4. 1m. / 1. d. 11. 2. 3. 0. / d. 12. 2. 0. / 3. c. / 3. 4. cᵒ. 24. / Poª. q. 10. 2. 15m. / Opuſc. 1. cᵒ. 11. fi. / Opuſ. 3. cᵒ. 48 / Opuſ. 9. q. 25. / 26.

¶ Oppoſitum videtur dicere. 1. d. 29. 4. 2m.

¶ Reſpondeo dicendum, ſicut Dubio. 1133.

Proceſſio. 43. 1063. ¶ Quòd Spiritusſanctus procedit per modū voluntatis, ſed filiꝰ per modum naturæ & intellectus. 1. d. 27. q. 2. ar. 2. q. 2. c. / 2m. / Opuſc. 9. q. 12.

¶ Immo ſicut Deus pater filium non voluntate, ſed natura produxit. Ita de Spiritu ſancto ſentiendum eſt. Opuſ. 9. q. 12.

¶ Reſpondeo dicendum, ꝙ Spiritusſanctus procedit per modū voluntatis, quia procedit vt amor, ſicut & filius procedit per modum intellectus, inquantum procedit vt verbū. Sicut tamen verbum procedit naturaliter a Deo dicente, ita & amor ſimiliter à Deo amante, vt habetur. Opuſc. 9. q. 12. fi.

1064 ¶ Quòd proceſſio Spiritusſancti aſſimilatur proceſſioni cauſati a cauſa, vt perſona. Sed vt amor, aſſimilatur motui locali, quia tēdit in alterum, vt in obiectum. Sed proceſſio filii, eſt tantum primo modo. 1. d. 13. 3. 2m. / d. 14. q. 1. 1. c. / 1m. Proceſſio. 46.

¶ Oppoſitum videtur dicere. Poª. q. 7. 7. 10m.

¶ Reſpondeo dicendum, ꝙ in diuinis non eſt proprie ſimilitudo ſed improprie. Et ſm Dionyſiū in cauſa & cauſatis non recipimus ſimilitudinis conuerſionem, ſed ſolum in coordinatis. Et ideo Deum creaturis ſimilem non dicimus, ſed econuerſo, vt habetur. Poª. q. 7. 7. 10m.

1065 ¶ Quòd in productione rerum a Deo, eſt triplex debitum ſcilicet reſpectu vniuerſi, ideſt vnius creaturæ ad aliam & partium, vel proprietatum. 3. 2. cᵒ. 29. Productio. [illegible]

¶ Oppoſitum videtur dicere. 1ª. q. 21. 1. 4m. / 4. d. 15. q. 1. ar. 3. q. 4. 1m. / d. 46. q. 1. ar. 2. q. 1. 4m.

¶ Reſpondeo dicendum dupliciter. ſ. primo verum eſſe, ꝙ loquēdo de debito vniuerſi in ordine ad Deū ſic eſt debitum cuilibet creaturæ ad Deum, vt habetur a ſimili. Veri. q. 29. 4. 4m. Sed ſi loquamur de debito Dei in ordine ad creaturas, ſic Deus nulli eſt debitor, vt habetur in locis ſecundo allegatis.

¶ Secundo dicendum, ſicut Dubio. 431.

1066 ¶ Quòd de ratione prophetiæ, non eſt enigmatica cognitio, quia Moyſes fuit propheta, & tamen Deum palam, & non per enigmata vidit. 3ª. q. 7. 8. 1m. A. Prophetia. [illegible]

¶ Oppoſitum videtur dicere. Veri. q. 12. 13. c.

¶ Reſpondeo dicendum, ſicut Dubio. 486.

1066 ¶ Quòd magni laboris eſt ſm Hieronymum prophetias intelligere. Nec facile eſt quēpiam poſſe iudicare de interpretatione, niſi intellexerit, antequam legerit. Iſa. prolo. lec. 2. B. Prophetia. [illegible]

¶ Immo ſecundum Hieronymum dicitur Iſaias ad liquidū dicere vniuerſa Chriſti & eccleſiæ miſteria. Iſa. prolo. lec. 2.

¶ Reſpondeo dicendum, ꝙ verum eſt ꝙ Iſaias dixit ad liquidū, quantum ad quædam miſteria principalio[r]a, ſed non quantū ad multa alia, vt habetur Iſa. prolo. lec. 2.

1067 ¶ Quòd omnis prophetia de quacumque re, eſt eiuſdem ſpeciei quia eſt per vnum formale. ſ. per lumen diuinū. 22ª. q. 171. 3. 3m. Prophetia. [illegible]

¶ Oppoſitum videtur dicere. 1ª. q. 1. 1. 2m. / Veri. q. 12. 3. 6. fi.

¶ Reſpondeo dicendum, ſicut Dubio. 1111.

1068 ¶ Quòd prophetia fuit in Chriſto, inquantum fuit viator. 22ª. q. 174. 5. 3m. / 3ª. q. 7. 8. 0. / q. 31. 2. 0. / Pſal. 44. / Io. 4. lec. 6. / cᵒ. 6. lec. 1. prinᵒ. / cᵒ. 9. lec. 6. Prophetia. [illegible]

¶ Oppoſitum videtur dicere. Veri. q. 20. 6. c.

¶ Reſpondeo dicendum, ꝙ etſi Chriſtus habuit plenam & apertam noticiam quantum ad partem intellectiuam de diuinis, habuit tamen in parte imaginatiua quaſdam ſimilitudines, in quibus poterat ſpeculari diuina, inquantum non ſolum erat cōprehenſor, ſed etiam viator. Et hoc modo prophetia fuit in Chriſto, vt habetur. 3ª. q. 7. 8. 1m.

1069 ¶ Quòd Dauid habuit prophetiam, quo ad intuitum mentis, ſine imaginaria viſione. 22ª. q. 174. 4. 1m. / Prophetia. [illegible]

¶ Oppoſitū videt dicer. 22ª. q. 174. 2. 3m. / Ver. q. 12. 12. c. / 10m.

¶ Reſpondeo dicendum, ꝙ Dauid non habuit prophetiam quo ad intuitū mētis ſine imaginaria viſione perfectiore aliis ſimpliciter, quia viſio Moyſi fuit excellentior quantum ad cognitionē diuinitatis, ſed ſm quid quia Dauid plenius cognouit & expreſſit miſteria incarnationis Chriſti, vt habet. 22ª. q. 174. 4. 1m.

1070 ¶ Quòd propoſitio actiua ſemper vertitur in paſſiuam in actionibus immanētibus nō aūt in traſeūtib', niſi grāmaticalr. pp impedimentum, vel libertatem patientis. 4. d. 38. q. 2. ar. 3. q. 1. 2m. Propoſitio. [illegible]

¶ Immo in propoſitionibus de actionibus immanentibus, nō poteſt fieri cōuerſio paſſionis in actionem vel econuerſo, accepta re exteriori, ſecundum quòd in ſe eſt. 1. d. 40. q. 1. 1. 2m.

¶ Rñdeo dicēdū. ꝙ cōſiderādo ſubſtātia actiōis aliqn actio egreditur ab agēte, & ptingit vſq; ad patiē qđ hēt in ſua ptāte recipere effectū agētis & nō recipere. Et in talib' nō ſemp actiua conuertitur in paſſiuam. Sed loquendo in actionib' interioribus animę ſemper cōuertitur in paſſiuam, ut habetur. 4. d. 38. q. 2. ar. 3 q. 1. 2m.

1071 ¶ Quòd hæc ꝑpō, Deꝰ ē paſſꝰ, nō ē p ſe, licet ſit vera. 3. d. 11. 4. 6m. Propoſitio. [illegible]

Oppoſitum videtur dicere. 1ª. q. 3. 6. c. fi.

¶ Reſpondeo dicēdū; quòd quia relationes temporeles nō ſunt de ratione Dei, ideo quandoque dicit quòd nō pdicant de Deo per ſe, ſed p accidēs, ut etiā ſuperius adductū eſt plenꝰ. Dubio. 1053.

1072 ¶ Quòd propoſitum pro facto reputatur. 4. d. 20. ar. 1. q. 1. 3m. Propoſitum. [illegible]

¶ Oppoſitum videtur dicere. 4. d. 25. q. 3. ar. 1. q. 1. 1m.

¶ Reſpondeo dicendum, ſicut Dubio. 1202.

1073 ¶ Quòd in omni re, proprium accidēs eſt aliud ab eſſentia eius. Et eſt poſterius ea ordine generationis & perfectionis. 12ª. q. 2. 6. c. / q. 83. 2. 3m. / Verit. q. 21. 1. 11m. Proprium. [illegible]

¶ Oppoſitum videtur dicere. Spiritu. 11. 7m. fi.

¶ Reſpondeo dicendum, ſicut Dubio. 197.

1074 ¶ Quòd ſubiectū pōt itelligi ſine ꝓprio accñte p primā operationem Proprium. [illegible]

nem intellect^{o}, nō aūt p̄ ſecūdū. Sed p̄ utrāq; pōt intelligi ſine cōi-
tacite eorum inſeparabili. 1.d.16.L. Spū.11.7^{m}./ Aia. 12. 7^{m}.
Oppoſitum videtur dicere.4.d.10.ar.2.q.3.3^{m}.
Reſpondeo dicendum, ſicut Dubio.760.

…uiden- 1075 Quòd prouidētia diuina gubernat corpora inferiora, per cor-
…4. pora ſuperiora. 1^{a}.q. 113. 1.c./ q. 115.3.o./ 4.d.43.ar 1.q.3 c./
ar.3.q.1.c./ Ʒ.3.c^{o}.81./ 82./ 83./ Veri.q.5.8.c./ 9.o./ Po^{a}.q.3.6.
c.fi./ Quol.6.19.c./ Opuſc.3.c^{o}.128./ Opuſc.20.
¶ Oppoſitum videtur dicere.2.d.2.q.2.3.o./ d.13.1.4^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.333.

…uiden- 1076 ¶ Quòd Deus pōt facere cōtra ordinē prudētiæ ſuæ. Ʒ.3.c^{o}.99.
…5. ¶ Oppoſitum videtur dicere. Ʒ.3 c^{o}.100.
¶ Reſpondeo dicendum tripliciter.ſ. primo, q̄ Deus pōt facere contra ordinem prouidentiæ ſuæ, ex parte rerum, non autem vt eſt a Deo, vt habetur. Ʒ.3.c^{o}.95.
¶ Secundo dicendum, q̄ nihil poteſt contingere præter ordinē gubernationis prouidentiæ Dei vniuerſaliter, ſed tantum reſpectu alicuius cauſæ particularis, vt habetur. 1^{a}.q.22.2.1^{m}./ q.103 7.8.o / 2.d.6.1.3^{m}./ Ʒ.3.c^{o}.94.
¶ Tertio dicendum, ſicut Dubio.498.

…dentia. 1077 ¶ Quòd prudentia non conuenit brutis. 1^{a}. q. 22.1.c./ 4^{m}./ q. 55.3.3^{m}./ q.96.1.c./ 4^{m}./ 12^{a}q.3.6.c./ q.13.2.3^{m}./ 22^{æ}.q.47.15 3^{m}./ 1.d.15.q.4.1.3^{m}./ 4.d.49.q.1.ar.2.q.4.c./ Ʒ.3.c^{o}.35.fi./ Veri.q.15.1.c. q.14.2.c./ Ethi.6.lec.6./ Lec.7.fi./ Meth./ Senſu./ Memo^{a}.princ^{o}.
¶ Immo prudentia eſt in brutis, etiam in brutis imperfectis, & memoriam non habentibus, cum prudentia ſit naturalis eſtimatio de conuenientibus proſequendis & nociuis fugiendis, & animalia etiam imperfecta percipiant naturaliter id quod nociuū eſt & conueniens. Meth.lec.2./ Anima.3.lec.5.
¶ Reſpondeo dicendum, q̄ prudentia non conuenit brutis, niſi Methephorice.ſ.inquantum inſtinctu naturali aguntur ſagaciter, vt habetur in locis primo alleg.

…litas. 1078. ¶ Quòd qualitatis non eſt qualitas per ſe, nec per accidens.4.d. 8.q.1.ar.2.q.2.1^{m}./ Virt.q.1.3.7^{m}.
¶ Oppoſitum videtur dicere.2.d.27.2.1^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.1171.

…titas. 1079 ¶ Quòd numerus eſt prior quantitate continua. Trin.14.6^{m}.
¶ Immo numerus cauſatur ex diuiſione quantitatis cōtinuæ, & ſequitur eam. 1^{a}.q.30.3.c./ Po^{a}.q.9.7.c.
¶ Reſpondeo dicendum, q̄ numerus eſt prior formaliter quantitate cōtinua, ſed materialiter econuerſo, vt habetur Tri.14.6^{m}.

…titas. 1080 ¶ Quòd quantitas dimenſiua, non eſt in Deo, ſed tantum quantitas virtualis 1^{a}.q.28.4.c./ q.42.1.1^{m}.
¶ Immo quædam ſpecies quantitatis dimenſiuæ quo ad rationē differentiæ, ſunt in Deo, & per conſequens æqualitas ſimiliter.1.d.19 q.1.1.4^{m}./ d.24.q.1.1.1^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.555.

…eſt.1. 1081 ¶ Quòd quo eſt, & quod eſt in ſolo Deo non differunt. 1^{a}.q.29. 4.1^{m}./ 3^{a}.q.3.2.3^{m}./ 3.1^{m}./ q.17.1.c./ 1.d.8.q 4.1. 2^{m}./ q. 5.2. 2.c./ d.19.q.4.1.4^{m}./ d.33.1.c./ 2^{m}./ d.34.q.1.1.c / 2.d.1.q.1. 1.c.fi./ Po^{a}.q.9.4.c fi / 16^{m}.
¶ Oppoſitum videtur dicere. 1^{a}.q 3.3.c.
¶ Reſpondeo dicendum ſicut Dubio.114.

…c^{o}.12. 1082 ¶ Quod raptus mētis ad diuina eſt triplex.ſ. per ſimilitudines imaginarias, per effectus intelligibiles, & p̄ eſſentiam Dei. Primos conuenit Petro, & Iohanni euangeliſtæ in apocalipſi. Secūdus Adæ, & Dauid. Tertius vero Paulo, & Moyſi. 22^{æ}. q.175.3. 1^{m}./ Veri.q.13.2.9^{m}./ 2^{a}.Cor.12.
¶ Opp^{m} videt dicere, quo ad tertiū modū. 1^{a}.q.12.2.c./ 1^{m}./ 5.o.
¶ Reſpondeo dicendum, ſicut Dubio.486.

…io.23. 1083 ¶ Quòd ratio & intellectus nō ſunt idē, quia ratio quādoque eſt recta, & quādoque nō recta, et in ſpeculatiuis q̄ in practicis, ſed intellectus ſemper eſt rectus. 1.d.1.q.1.1.4^{m}./ 2.d.24.q.3.3.2^{m}.
¶ Immo ratio dicitur eſſe ſemper recta. Ma.q.7.5.6^{m}.
¶ Reſpondeo dicendum, q̄ ratio etiam dicitur eſſe ſemper recta dupliciter.ſ.vel reſpectu pricipiorū. Vel q̄a nō errat ex proprietate ſui, ſicut phātaſia, ſed tm̄ ex defectu ſui vt habet. Ma.q.7.5.6^{m}.

…io. 26. 1084 ¶ Quòd ratio & intellectus ſunt realiter eadem potentia. 1^{a}. q. 79.8.o. q. 83.4.c./ 2^{m}./ 22^{æ}.q.49.5.3^{m}./ q.83.10. 2^{m}./ 3^{a}.q.18.3. 2^{m}./ 2.d.24.q.3.3.2^{m}./ Veri.q.15.1.o. q. 16.1.c.fi./ Aia.3.lo.14.fi.
¶ Oppoſitum videtur dicere. Poſter.prin^{o}.
¶ Reſpondeo dicendum ſicut Dubio.43./ 1083.

Regu- 1085 ¶ Quòd canonici regulares, & monachi, ad paria cenſentur.
…2.1. Opuſc 19.c^{o} 2.
¶ Oppoſitum videtur dicere.22^{æ}.q.189.8.2^{m}.
¶ Reſpondeo dicendum, q̄ intelligendū eſt, q̄ canonici regulares, & monachi ad paria cenſent in illis, quæ ſunt cōtra omnis religionē, ſicut viuere ſine proprio, abſtinere a negociationib^{9}, & ab officio aduocandi in cauſis & huiuſmodi aūt nō in proprijs ſtatutis eorum. Alias poſſent aliquis ſingulariter concludere, q̄ canonici regulares tenerentur abſtinere a lineis induméntis, quia monachi ad hoc tenentur, quorū ordo ē arctior, vt habet in locis p̄dictis.

1085 ¶ Quòd omnis relatio eſt dependentia. Ʒ.2.c^{o}.12.fi./ Veri.q.21. 1.c./ Po^{a}.q.7.1.9^{m}. B. Relatio. 1.
¶ Oppoſitum videtur dicere. Ʒ.4.c^{o}.14./ Po^{a}.q.9.4.10^{m}.
¶ Reſpondeo dicendum, q̄ relatio ſecundū eſſe eius eſt aliquid. non autem ſecundum rationem eius, quia non eſt aliquid abſolutum, ſed eſt ad aliquid. Alia vero prædicamenta, ſunt aliquid vtroque modo, vt habetur. 1^{a}. q. 28.1.2.c. 1.d 20.1.c./ d.26.q. 2.1.c./ d.30.1.c / 3.d.8.5.c./ Veri.q.1.5.15^{m}. Po^{a}.q.2.5.c./ q. 7. 8 c./ Quol.1.q.2.1.c./ Quol.7.4.c.fi./ Quol.8.vel 9.q.2.3.c.

1086 ¶ Quod relatio ſecundum rationem eius nihil ponit in ſubiecto. 1^{a}.q.28.1.2.c./ 1.d.8.q.4.3 c./ d.20.1.c./ d.26.q.2.1.c./ 2.3^{m}./ d.30.1.c./ d.33.1.c./ Veri.q.1.5.15^{m}./ Po^{a}.q.2.5.c./ q.7.8.c./ q.8.2.c./ Quol.7.4.c.fi. Relatio. 8.
¶ Oppoſitum videtur dicere. Ʒ.2.c^{o}.13.
¶ Reſpondeo dicendum, q̄ relatio ſm̄ eſſe eius inheret ſubiecto ſecundum vero rationem eius, tm̄ aſſiſtit, quia non ponit in eo aliquid abſolutum, ſed tm̄ per reſpectum ad aliud, vt habetur. 1^{a} q.28.1.1^{m}./ 2.c./ q.39.1.c./ q.40.1.c./ 1.d.8.q.4.3.4^{m}. d.33.1. c./ Po^{a}.q.7.8.c./ 9.c. prin^{o}./ 7^{m}./ q.8.1.4^{m}./ 2.c./ q.9.5.2^{m}./. 14^{m}./

1087 ¶ Quòd vnitas & pluralitas ſpecifica relationū, ſumitur ex cā, numeralis autem ex ſubiecto nulla vero ex terminis. 3^{a}.q.35.5. c./ Quol.1.2.c./ Quol.9.4.c./ Opuſc.3.c^{o}.220. Relatio. 37.
¶ Immo relationes multiplicantur ſecundum rem, & ſecundū fundamenta. 3.d.8.5.ii / d.21.q.1.ar.1.q.2.5^{m}.
¶ Reſpondeo dicendum dupliciter, ſcilicet primo, q̄ illud quod in Tertia parte dicitur cā: in Tertio ſententiarū dicitur fundamentum, vt patet per exempla, in vtroq; libro poſita. Et quælibet diſtinctio relationū realis, eſt ex fundamentis, quæ ſi diſtinguātur ſpecifice, ſiue in eodem ſubiecto, ſiue in diuerſis, cānt diſtinctionē ſpecificam relationum. Si vero fundamenta diſtinguantur ſolo numero, quod eſt ex diſtinctione numerali ſubiectorum, tūc relationes diſtinguuntur realiter ſolo numero, vt dicit vtrobiq;.
¶ Secundo dicendum, q̄ quamuis ex terminis multiplicētur reſpectus relationis, non tm̄ oportet q̄ multiplicentur relationes ſecundum rem. Et quia ea eo res habet vnitatem & multitudinem, ex quo habet eſſe, ideo ſecundum id in quo relatio fundatur, iudicandum eſt de ea, verum ſit ſecundum rem vna vel plures, vt habetur. 3.d.8.5.c.prio^{o}./ 4^{m}.

1088 ¶ Quòd relatio in diuinis non eſt totum vniuerſale. nec omnes ſimul, ſunt aliquid maius, q̄ vna tantum. 1^{a}.q.42.4.3^{m}. Relatio. 73.
¶ Oppoſitum videtur dicere a ſimili. 2.d.3.q.3.2.c.fi.
¶ Reſpondeo dicendum, ſicut Dubio.475.

1089 ¶ Quòd relationes Dei ad creaturas non ſunt realiter in Deo, nec extra Deum, nec ipſe Deus. 1^{a}.q.13.7.c.fi. 2^{m}./ 4^{m}./ q.28. 1.3^{m}./ 4 c./ 1.d.2.3.c./ d.9.L.q.2.2^{m}./ d.26.q.2.3. 1^{m}./ d.30.1. 5^{m}./ 2^{m}./ 2.1^{m}./ 3.o./ L./ d.31.5.2^{m}./ d.33.1.c./ 4^{m}./ d. 35.L. fi./ 3.d.2.q.2.ar 2.q.3.2^{m}./ d.5 q.1.ar.1.q.1.3^{m}./ Ʒ.2.c^{o}.12./ 13./ Veri.q.3.2.8^{m}./ Po^{a}.q.7.10.o./ Opuſc.3.c^{o}.219. Relatio. 92.
¶ Immo ſunt realiter in creatura. 1^{a}.q.6.2.1^{m}./ q.13.7.o./ q.28. 1.3^{m}. 4.c./ q.45.3.1^{m}./ 3^{a}.q.2.7.o./ 1.d.8.q.4.1.3^{m}./ d.9.L. q. 2.2^{m} / d.14 q.2.1.2^{m}. 2.c./ 3^{m}./ q.2.1.c./ 1^{m}./ d.22.3.c./ 4.3^{m}./ d.26.q.2.1.c. d 30.2.4^{m}./ d.33.1.c./ 4^{m}./ d.36.q.2.2.2^{m}./ 2.d. 1.q.1.2.5^{m}./ 3.d.1.q.1.ar.1.q.1.1^{m}./ d.2.q 2.ar.2.q 3.2^{m}./ d.5. q.1.ar.1 q.1.c./ 3^{m}./ d.7.q.2.1.c./ d.8.5.c.fi./ d.32.3.c./ Veri.q. 4.5.c / Po^{a}.q.3.3.c./ q.7.1.9^{m}./ 9.10.11.o./ Quol.1.2.o./ Quol. 8.vel.9.4.o./ Opuſc.3.c^{o}.219.
¶ Reſpondeo dicendum, q̄ relationes Dei ad creaturas quæ ſūt realiter in creaturis, ſunt etiam in Deo, ſecundum rationem, & intellectū noſtrū & angelicū, & diuinū, vt habetur. 1^{a}q 6.2.1^{m}./ q.13.7.2^{m}./ 4^{m}./ 3.d.32.3 c./ d 36.q.2.2.2^{m}./ d.37.q.1.2.1^{m}.

1090 ¶ Quòd profeſſi religionem mortui ſunt mūdo, & viuunt Deo Vnde non ſunt renocandi ad vitam humanam, occaſione cuiuſcumque euentus. 22^{æ}.q 88.11.1^{m}. Religio. 73.
¶ Oppoſitum videtur dicere 4.d.38.q.1.ar.4.q.1.3^{m}.
¶ Reſpondeo dicendum, ſicut Dubio.1208.

1091 ¶ Quod eadem materia, & eiſdem dimenſionibus numero cum eadem anima, erit idem homo numero qui reſurget, & nō alius. Opuſc.3.c^{o}.155./ 157. Reſurrectio. 14
¶ Immo accidens idem numero, non poteſt tranſire de ſubiecto in ſubiectum. 3^{a}.q.3.7.
¶ Immo corpus prius viuum & poſtea mortuum, non eſt idem numero, p̄p diuerſitatem formæ, ſed eſt idem identitate materiæ. 3^{a} q 25.6.3^{m}./ q.50.5 c / 1^{m}.
¶ Reſp^{o} dic. dū q̄ eiſdē dimēſionibus numero numeroſitate eſſētiæ reſurget hō idē nūero, nō aūt nūe. ſtitate ſuppoſiti mortui.

1092 ¶ Quòd ſicut nullus poteſt liberari a morte ſpirituali, niſi per gratiam Dei, ita nec a morte corporali, niſi per reſurrectionem diuina virtute factam 4.d.43.ar.2.q.1.c. Reſurrectio. 50
¶ Immo ex ſolo libero arbitrio poteſt quis liberari a morte ſpirituali, id eſt a peccato mortali. 2.d.5.q.2.1.o./ d.28.2.o./ 4.o.

¶ Reſpondeo

¶ Reſpondeo dicendum, ſicut Dubio. 679.

Rethorica. 3. 1093 ¶ Quòd rethorica eſt ex coniecturis, ad ſuſpitionem, quia ſphq; non ibi complectit fides vel opinio, ſed ſuſpitio quædam, quia nō totaliter declinatur ad vnam partem contradictionis, licet magis declinetur in hanc q̃ in illam. Sed Dialectica eſt ex probabilibus ad opinionem. 1 2æ.q.48.c.fi. / Poſter. 1.

¶ Immo rethorica eſt ſcia ad rõnalẽ Philoſophiã ptinẽs. Poſt. 1.

¶ Reſpondeo dicendum, ꝙ rethorica per reſpectum ad ſuas cãs & paſſiones. i. ſecundum ꝙ eſt docens eſt ſcientia. Et formantur in ea naturales propoſitiones & neceſſariæ. Sed quantũ ad vſum ſiue quantũ ad modũ ꝓcedendi, ſic nõ vtit ꝓpoſitionibus vniuerſalibus, ſed cõiecturis. hic aũt nõ eſt ſcia, ſed magis modus ſciẽdi.

A. Sacerdos, 14. 1094 ¶ Quòd Chriſtus noluit naſci de ſacerdotibus, ne videretur idẽ ſacerdotium eius, & ſacerdotium vetus. Sed vetus eſſet figura ſacerdotii eius, 3ª.q.22.1, 2ᵐ.

¶ Oppoſitum videtur dicere. 3ª.q.31.2.2ᵐ.

¶ Reſpondeo dicendum, ꝙ noluit naſci de ſacerdotibus ſecundum rectam genealogiam, ſed ſm ſtirpem ex parte matris ſuæ.

B. Sacramentum. 94. 1094 ¶ Quòd ſignificatio in ſacramentis, eſt ex parte materiæ, ſed efficacia eſt ex parte for. 4.d.2.q.1.ar.1.q.2.c. / d.22.q.2.ar.2.q.2.

¶ Immo vtrũq; habet a forma. 4.d.3.ar.1.q.1.3ᵐ.

¶ Reſpondeo dicendum, ꝙ vtrunq; habet a forma ſimpliciter, ſed a materia ſecundum quid.

Sacramentum. 127. 1095 ¶ Quòd ſacramenta veteris legis nihil interius efficiebãt in anima. Ideo dicuntur iuſticia carnis. 3ª.q.62.6.3ᵐ.

¶ Oppoſitum videtur dicere. 4.d.1.q.2.ar.4.q.2.c.

¶ Reſpondeo dicendum, ſicut Dubio. 342. / 343. / 344.

Sacramentum. 132. 1096 ¶ Quòd ſacramenta veteris legis nihil gratiæ conferebant, ex opere operato. 4.d.4.q.1.ar.4.q.1.2ᵐ.

¶ Oppoſitum videtur dicere. 4.d.1.q.1.ar.4.q.3.c.

¶ Reſpondeo dicendum, ſicut Dubio. 343.

Saluari. 15. 1097 ¶ Quòd ex diuina prouidentia, procurantur multę occaſiones ſalutis hominibus, vt prædicationes, exempla, actus virtutum, in loco & tempore, ęgritudines, flagella, & etiam peccata. 1 2æ.q.87.2.1ᵐ. / 2ᵐ. / Quol. 1.7.c. / 3ᵐ. / Ro. 10. lec. 2.

¶ Oppoſitũ videt dicere, quo ad peccata. 4.d.17.q.1.ar.4.q.1.4ᵐ.

¶ Reſpondeo dicendum, ſicut Dubio. 1002.

Sanitas. 3. 1098 ¶ Quòd ſanitas ẽ tm̃ in animali. 1ª.q.16.6.c. / 1.d.19.q.5.2.1ᵐ.

¶ Oppoſitum videtur dicere a ſimili. 4.d.14.q.1.ar.3.q.1.c. / Veri.q.14.4.7ᵐ.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo ꝙ eadem numero ſanitas eſt in animali & in aliis, nec alia ſanitas eſt medicinæ & vrinæ q̃ ſanitas animalis, quam medicina facit, & vrina ſignificat, vt habetur. 1 2æ.q.20.3.3ᵐ.

¶ Secundo dicendum, ſicut Dubio. 1173.

Scientia. 1. 1099 ¶ Quòd ſcia ſignificat qualitatẽ, quã cõſequit̃ qdam reſpectus. 1ª.q.13.7.1ᵐ. / 1 2æ q.54.4.0. / 1.d.3.q.2.c. / Ve q.4.5.c. / q.21.6.c.

¶ Immo ſcientia eſt collectio ſpecierum ordinatarum ad cognoſcendum, 3ª.q.12.2.c. / 3.d.14.ar.3.q.4.c. / 3ᵐ. / 2̃.1.cº. 56. 5ᵐ. / Veri.q.10.2.c.n. / q.20.2.c.fi. / q.24.4.8ᵐ. / Opuſ. 9.q.81.

¶ Reſpondeo dicendum, ꝙ de ſcientia duplex fuit opinio. 1. opinio Auicennę dicentis, ꝙ ſcientia nihil aliud eſt, q̃ habilitas quędam intellectus ad recipiendam illuminationem, & ſpecies intelligibiles ab intelligentia, vt habetur. Veri.q.12.1.c. Alii autem dicunt ꝙ non, ſed ꝙ ſciẽtia eſt collectio ſpecierũ. Ideo ſanctus Doctor qnq; ponit hoc ſub dubio, vt habetur. 2̃.1.cº.56. vbi dicit, ꝙ habitus ſcientiæ, vel eſt habilitas quædam ad recipiendas ſpecies intelligibiles, vel eſt congregatio ſpecierum, &c. Qñque vero declinat ad primam opinionem. Et ſic dicit ꝙ ſcientia eſt qualitas ſimplex. Et ſepius declinat ad ſecundam, ideo dicit, ꝙ ſciẽtia eſt collectio ſpecierum, vt etiam dicetur infra. Dubio. 1108.

Scientia. 9. 1100 ¶ Quòd ad ſcientiam requiruntur tantum tria, ſcilicet potẽtia actiua cognoſcẽtis, qua de rebus iudicat, res cognita, & vnio vtriuſque. Veri.q.3.9.10.c. / q.8.1.b.g.

¶ Oppoſitum videtur dicere. 2̃.1.cº.56.1ᵐ. / Veri.q.8.1.13ᵐ.

¶ Reſpondeo dicendum, ſicut Dubio. 794.

Sciẽtia. 11. 1101 ¶ Quod quantitas intenſiua, eſt eſſentialis ſcientiæ, non autem quantitas extenſiua, ſed per accidens. Veri.q.20.4.10ᵐ. / 14ᵐ.

¶ Immo ſcia auget̃ ſm ſe, p additionẽ. 1 2æ.q.49.4.c. / q.52.2.c.

¶ Reſpondeo dicendum, ſicut Dubio. 1099. / 1108.

Sciẽtia. 16. 1102 ¶ Quòd nulla ſcia probat ſua pricipia, ſed ꝓbat alia ex eis. Nec diſputat contra negantes ea, pter primã Philoſophia. 1ª.q.1.8. / Meth. 3. lec. 5.0. / Lib. 4. lec. 6. / Phi. 1. lec. 2. / Poſter. 1. lec. 20. fi.

¶ Immo in Phyſica Philoſophus diſputat contra negantes ſua principia. Phy. 1. lec. 2.

¶ Reſpondeo dicendum, ꝙ Philoſophus in Phyſica diſputat cõtra negantes ſua principia, non vt Phyſicus, ſed vt induens habitum Methaphyſici, vt habetur. Phi. 1. lec. 2.

Sciẽtia. 20. 1103 ¶ Quòd ſcientia acquiſita eſt in cognitione primorum principiorum, ſicut in principiis actiuis. 2.d.17.q.2.3.c. / 2.d.24.q.2.4.3ᵐ. / Veri.q.16.2.c. / q.17.1.1ᵐ. / Quol. 3.26.n. / Quol. 8.4.c. / Phi. 2. lec. 5. fi. / Poſte. 1. lec. 3. princº.

¶ Immo eſt in eis ſicut in principiis materialibus. Phi. 2. lec. 5.

¶ Reſpondeo dicendum, ꝙ cognitio ſcientiæ eſt ſicut in principiis actiuis in inferendo, ſed eſt ſicut in principiis materialibus, prout ex eis componitur demonſtratio.

1104 ¶ Quod ſcientia eſt tantũ de vniuerſalibus, quia de indiuiduis, & ſingularibus, non eſt ſcientia obiectiue. 2.d.14.q.2.4.6ᵐ. / Veri.q.2.13.8ᵐ. / Meth. 2. lec. 3. Lib. 7. lec. 14 / Li. 11. lec. 8.0. / Anima. 2. lec. 12. / Poſter. 1. lec. 16. fi. Scientia. 48.

¶ Immo Methaphyſica conſiderat etiã de ſingulis entibus. Tri. 17.6ᵐ. 20.5ᵐ.

¶ Reſpondeo dicendum dupliciter, ſcilicet primo ꝙ ſcientia eſt de vniuerſalibus per ſe & directe. Sed de ſingularibus indirecte, & reflexiue, vt habetur. 1ª q.86.1.c.

¶ Secundo dicendum, ꝙ Methaphyſica cõſiderat de ſingulis entibus ſub ratione entis in communi, non autem ſub propriis rationibus ſingulorum entium, vt habetur. Trin. 20. 5ᵐ.

1105 ¶ Quod ſcientia acquiſita eſt habitus naturalis, quia ineſt vnicuique homini quoddam principium ſcientiæ. i. lumen intellectus agentis, per quod cognoſcuntur ſtatim a principio naturaliter, quædam vniuerſalia principia omnium ſcientiarum. 1ª.q.117.1.c. / 2ᵐ. / 1 2æ.q.51.4.c. / q.113.10.3ᵐ. Scientia. 71.

¶ Immo ſcientia fit in nobis per proprium ingenium & ſtudiũ. 1ª.q.117.1.0 / Poſter. 1.

¶ Reſpondeo dicendum, ꝙ ſcientia acquiſita eſt habitus naturalis inchoatiue quo ad principia. Sed completiue per proprium ingenium & ſtudium, vt habetur. Poſter. 1.

1106 ¶ Quòd in generatione ſcientiæ noſtræ, prius ẽ cognoſcere magis commune, q̃ minus commune. Poſter. 1. lec. 4. Scientia. 77.

¶ Oppoſitum videtur dicere, quia difficilia ſunt hominibus ad cognoſcendum, quę ſunt maxime vniuerſalia. Et etiã quia prius ſunt nobis nota minus communia. Opuſc. 53. fi.

¶ Reſpondeo dicendum dupliciter. ſ. primo ꝙ ea quæ ſunt maxime vniuerſalia in cauſando, ſunt poſterius nota quo ad nos, licet ſint prius notæ ſecundũ naturam, vt habetur. Opuſc. 53. fi.

¶ Secundo dicendum, ꝙ prius eſt cognoſcere magis commune cognitione confuſa q̃ minus commune, ſed econuerſo cognitione diſtincta. Et quamuis vniuerſalia per prædicationem aliquo modo prius nota quo ad nos, q̃ minus vniuerſalia, nõ tamen ſunt prius nota q̃ ſingularia. Nam cognitio ſenſus quæ eſt ſingularium, in nobis præcedit cognitionem intellectiuam, quæ eſt vniuerſalium, vt habetur. Opuſc. 53. fi. / Dubio. 356.

1107 ¶ Quòd in ſtatu innocentiæ, homo non acquiſiuiſſet ſcientiam ex ſenſibus. 1ª.q.63.2.0. / 4.d.1.q.1.ar.0.q.2.0. A. Scientia. 1.

¶ Oppoſitum videtur dicere. 1ª.q.4.101.1.0. / 2.d.20.q.2.2.c.

¶ Reſpondeo dicendum tripliciter, ſcilicet primo, ꝙ vt colligi poteſt. 2.d.20.q.2.2.2ᵐ. Potentiæ ſenſitiuę dupliciter conſiderari poſſunt. ſ. vel ſecundum ſe, vel vt illuſtratę lumine intellectus agentis. Primo modo potentiæ ſenſitiuę ſunt inferiores intellectus poſſibilis. Ideo non erat conueniens, vt in illo ſtatu recto, ꝙ intellectus acquireret ſcientiam ex ſenſibꝰ quia tunc inferiora dependebant & perficiebantur a ſuperioribus, & non econtrario. Secundo aute modo ratione intellectus agentis qui eſt ſuperior intellectu poſſibili poterat intellectus poſſibilis accipere ſcientiam ex ſenſibus.

¶ Secundo dicendũ, ꝙ tũc accepiſſet ſcientiã, ex ſenſibus, quo ad vſum, applicãdo habitũ infuſos ad fantaſmata, nõ aũt acquirẽdo habitũ ſciæ de nouo, vt habet. 2.d.20.q.2.2.3ᵐ. / d.23.q.2.2.3ᵐ.

¶ Tertio dicendum, ſicut Dubio. 1218.

1107 ¶ Quòd diſciplina quæ eſt receptio cognitionis ab alio, requiritur ad ſcientiam. 1 2æ.q.4.1.c. / Meth. 4. lec. 5. / Poſter. 1. lec. 1. B. Scientia. 15.

¶ Oppoſitum videtur dicere. 1ª. q. 117. 1.c. / Veri q. 11.1.c. / Quol. 8.4.c.

¶ Reſpondeo dicendum, ꝙ ad ſcientiam ab alio acquiſitam, requiritur diſciplina, non autem ad ſcientiam per inuentionẽ propriam, vt habetur. 1ª.q.117.1.c. / 3ᵐ. / 4ᵐ.

1108 ¶ Quòd licet qui in aliqua ſcientia acquirit p primam demonſtrationem, ſcia concluſionis vnius, habet quidẽ habitum ſciẽtię ſed imperfecte. Cum aũt acquirit p aliquam aliã demonſtrationem, ſcientia concluſionis alterius, non aggeneratur in eo alius habitus ſciæ, ſed habitus qui prius inerat fit pfectior, vtpote ad plura ſe extendens. 1 2æ.q.52.4.3ᵐ. / q.54.4.3ᵐ. / q.65.1.1ᵐ. Scientia. 15.

¶ Immo geometer medico ſtudio acquirit habitũ ſciæ de cõcluſione quam numq̃ conſiderauit. 1 2æ.q.65.1.1ᵐ.

¶ Immo & tota vna ſcientia, continet diuerſas particulares ſciẽtias, reſpectu diuerſarum concluſionum. Veri.q.8. 16.4ᵐ.

¶ Reſpondeo dicendum, ꝙ in duobus primis locis loquitur de ſcientia, ſecundum ꝙ eſt ſimplex qualitas. In aliis autem ſecundum ꝙ eſt quoddam aggregatum, vt ſuperius declaratum eſt. Dubio. 1099.

1109 ¶ Quod diuerſitas ſcientiarum ſequitur ad diuerſitatem primorum principiorum in genere, & generis ſubiecti formalis, Poſter. 1. lec. 41. Scientia. 103.

¶ Oppoſitum

¶ Oppoſitũ videtur dicere a ſimili. 3^{a}.q.9.4.3^{m}./ Aia.18.2^{m}.
¶ Reſpondeo dicendum, ſicut Dubio. 1110.

entia. 1110 ¶ Quòd ſcientia quæ hr ꝑ reuelationem diuinam, Et ſciæ humanitus inuentæ, dr̃ut ſm genus. Vnde theo^{a}. quæ ad ſacram doctrinam pertinet, differt ſm genus ab illa theo^{a}, quę pars philoſophiæ ponitur. 1^{a}.q.1.1.2^{m}.
¶ Immo omnes habitus qui ſunt in eadem potentia, ſunt eiuſdem generis, licet differant ſpẽ, propter differentiam obiectorũ formalium. 12^{æ} q.54.1.1^{m}.
¶ Reſpondeo dicẽdum dupliciter .ſ. primo, ꝙ in prima Parte loquitur de genere propinquo nobis innominato, Sed in Prima Secundæ, loquitur de genere remoto.
¶ Secundo dicendum, ꝙ in prima Parte loquitur de genere logico. Sed in Prima Secundæ, loquitur de genere Phiſico.

ncia. 1111 ¶ Quòd ſcĩa infuſa & ſcĩa acqſita, ſunt diuerſarũ rõnũ & diuerſarũ ſpecierũ. Vñ nihil ꝓhibet de eiſdẽ rebus, de quibus phiſicæ diſciplinæ tractant: ſm ꝙ ſunt cognoſcibiles lumĩe naturalis rõnis, & aliã ſciam tractare, ſm ꝙ cognoſcuntur lumine diuinæ reuelationis. 1^{a}.q.1.1.2^{m}./ 12^{æ}.q.63.4.o./ 3^{a}.q.9.4.3^{m}.
¶ Immo ſcientia Adæ, quæ fuit per ſpecies a deo infuſas, fuit eiuſdem rationis cum ſcientia noſtra, quæ eſt per ſpecies acquiſitas. 1^{a}. q.94.3.1^{m}.
¶ Reſpõdeo dicendũ tripl̃r. ſ. primo, ꝙ 1^{a} q.1.1.2^{m}. vult ꝙ ſint diuerſarũ rõnum, ꝑ diuerſũ lumen. Sed q.94.3.1^{m}. dicit ꝙ ſunt eiuſdem rationis, quia ſunt per idem lumen naturale, licet per diuerſas ſpecies. ſ. in Adam per infuſas, in nobis autem per acquiſitas, quæ non diuerſificant ſcientias ſiue rationem ſcientiæ in eodem ſubiecto.
¶ Secundo igit̃ dicendum, ꝙ 3^{a}.q.9.4.3^{m}. loquitur de ſciẽtia infuſa & acquiſita in eodem ſubo, vt probat̃. 1^{a}.q.85.4.c./ 3^{a}.q.35 5.c./ 3.d.23.q.3.ar.4.q.3.c. Sed 1^{a}.q.94.3.1^{m}. loquitur in diuerſis ſubiectis. ſ. in Adam & in nobis. Ideo dicit, ꝙ po^{a} viſiua quę habetur per naturam, & quæ habetur per miraculum ſunt eiuſdem rationis. Ideo non poſſent eſſe ſimiliter in eodem oculo.
¶ Tertio dicen^{m}, ꝙ quia habitus diſtinguuntur ſpẽ ſm diſtinctionẽ formalẽ obiectorũ, & ſm ordinẽ ad diuerſa, vt ꝓbat̃ de virtutibus infuſis & acquiſitis. 12^{æ}.q.63.4.o. & in anima Chriſti ſcientia infuſa & acquiſita, ſunt diuerſorũ obiectorũ formalũ ꝑ diuerſum lumẽ, & ordinant̃ ad diuerſa, vt dr̃. 3. q. 9. 4. o. Ideo ↄ̃cludit̃ ibi ad tertiũ, ꝙ ſunt diuerſarum rõnũ. Scia vero Adę infuſa & ſcientia eius acquiſita, ſunt eiuſdem rationis, quia ſunt eiuſdẽ obiecti, & ordinant̃ ad idẽ. Vñ licet. 12^{æ}.q.63.4.o. ꝓbetur ꝙ virtus infuſa differt ſpẽ a virtute acquiſita, tñ ibi ad tertium dr̃, ꝙ ſi deus infunderet tales virtutes, quales ꝑ actus acquiruntur, eſſent eiuſdẽ rationis, & eiuſdẽ ſpeciei, ſicut & oculus productus per naturam, & productos per miraculum, ſicut etiam Adam, Eua, Chriſtus, & cæteri ſunt eiuſdem ſpeciei, licet cęteri producti ſint per naturam, & Adam, Eua, & Chriſtus, immediate formati ſint a deo.

nia. 1112 ¶ Quòd ſcire in vniuerſali & in particulari, nõ diuerſificat ſciã quo ad rem ſcitam a qua habitus habet ſpeciem & vnitatem, ſed quo ad modum ſciendi. Ver.q.14.12.1^{m}.
¶ Oppoſitum videtur dicere. 1^{a}.q.80.2.2^{m}./ Ver.q.25.1.c./6^{m}
¶ Reſpondeo dicendum, ſicut Dubio 766.

icien 243 1113 ¶ Quòd illa ſcientia eſt aliarũ rectrix & gubernatrix, ſub cuius fine, aliarũ fines continent̃. 1. ꝓlo.q.1.1.c./ Meth.prolo.princ.
¶ Immo omnium rerum eſt vnus vltimus finis, in quo omnia conueniunt. 12^{æ}.q.1.8.c.
¶ Reſpondeo dicendũ, ꝙ in Prima Secundæ loquitur de fine vltimo in ordine rerum totius vniuerſi. In aliis autem locis de fine conſiderationis ſcientiarum.

cien 52. 1113 ¶ Quòd aliqua ſcientia imperat aliis, tanquam ancillis eis vtendo. 1^{a}.q.1.5.b./ 2^{m}./ 1.prolo.q.1.1.c./.Ʒ.3.c^{o}.50.fi./ Meth.prin. 1^{æ}.Cor.4.
¶ Immo imperare eſt actus rationis, & nõ ſciẽtiæ. 12^{æ}.q.17. 1.o.
¶ Reſpondeo dicendum, ꝙ imperare eſt actus rationis, vt principii directiui quo ad eſſe rei imperatæ, ſed eſt actus ſcientiæ, quo ad bene eſſe rei ſcitę, vt ſcita eſt.

ntia. 1114 ¶ Quòd donum ſcientiæ eſt principaliter ſpeculatiuum, & ſecundario practicum, ſicut & fides. 22^{æ} q. 8. 6. c./ q. 9. 3. o./ q. 52.2.2^{m}.
¶ Immo donum ſcientiæ eſt tantum practicum. 3.d.35.q.2.ar. 3.q.2.o.
¶ Reſpondeo dicendum, ꝙ vt habetur. 1^{a}.q. 14. 16. c. Scientia dicitur ſpeculatiua vel practica tripliciter, ſcilicet vel ratiõe obiecti, vel ratione finis, vel ratione modi procedendi. Vnde donum ſcientiæ ratione obiecti eſt practicum tantum, quia eſt tãtum de humanis, quorum cognitio non eſt neceſſaria ad ſalutẽ, niſi practica, vt habetur. 22^{æ}.q.9.2.o./ 3.d.35.q. 2.ar. 3. q. 2. o. Sed ratione finis, donum ſcientiæ eſt principaliter ſpeculatiuũ, & ſecundario practicum, ſicut & fides ad quam ordinatur, vt habetur. 22^{æ}.q.9.3.c.

1115 ¶ Quòd ſcientificum & ratiocinatiuũ ſeu opinatiuum, ſunt diuerſæ potentiæ animæ. ſ. rõ vniuerſalis. i. intellectus poſſibilis, & ratio particularis. i. cogitatiua. 2.d.24.q.2.2.2^{m}./ 3. d. 17. ar. 1.q 3.3^{m}./ Veri.q.15.2.3^{m}./ Anima 12.c.fi. Ethi. 6. lec. 1. fi./ lec.2./ Anima.3.lec.15./ lec.16. Scientificum. 3
¶ Immo ſunt vna & eadem potentia animæ. ſ. intellectus poſſibilis. 1^{a}.q.79.9.3^{m}.
¶ Reſpõdeo dicendum, ꝙ vt habetur. 1^{a}.q.86.3. c./ Ethi.6.lec. 1.fi. Contingens põt ſumi dupliciter. ſ. vt contingens .i. in particulari. Et ſic ſcientificum qđ eſt circa neceſſaria. i. intellectus poſſibilis, qui non cognoſcit particulare directe, ſed reflexiue. i. mediante po^{a} ſenſitiua, eſt alia po^{a} quàm ratiocinatiuum ſeu opinatiuum. i quam cogitatiua, quæ eſt immediate ſeu directe de contingenti, vt ſic. i. de ſingulari. Alio modo ſumitur contingẽs in vniuerſali, ſm ꝙ in eo inueniũtur rõ neceſſarii, vt patet in ſcia naturali, & in ſcientia morali. Et ſic eadẽ po^{a}. ſ. intellectus poſſibilis dr̃ ſcientificũ ſm ꝙ eſt de neceſſariis, & ratiocinatiuũ ſeu opinatiuum, inquantum eſt de contingentibus in communi. Et ideo non ſolum ſapia, ſcia, & intellectus, quæ ſunt circa neceſſaria, ſunt in ſcientifico ſm Ariſt. ſed etiam ars & prudentia, quæ ſunt de contigenti, & ſunt in ratiocinatiuo ſeu opinatiuo .ſ. in intellectu poſſibili ſubiectiue.

1116 ¶ Quòd ſm quod ipſum, & prædicari per ſe, & vniuerſaliter, ſe habent ex additione. Poſt.1.lec.9.prin. Secundum quod ipſum.
¶ Immo per ſe, & ſecũdum qđ ipſum, ſunt idem. Ʒ.2.c^{o}.15.1^{m}./ Poſter.1.lec.11.
¶ Reſpondeo dicendum, ꝙ ſunt idem ſecundum rem, ſed differũt ratione, vt habetur primo loco.

1117 ¶ Quòd ſemen mulieris nihil facit ad generationem ꝓlis. Ideo aliquæ concipiunt ſine eo. 3^{a}.q.31.5.3^{m}./ q.35.3.3^{m}./ 3.d 3.q.5. 1.c./ d.4.q.2. 1.c. 2^{m}. Semen. 10.
¶ Immo ſemen fœminæ ſe habet actiue. 3^{a}.q.31.5.3^{m}./ q.32. 4. c./ q.35.3.3^{m}. .Ʒ.4.c^{o}.44.fi./ Math.fi.
¶ Reſpondeo dicendum dupliciter .ſ. primo, ꝙ ſemen fœminæ eſt imperfectum in genere ſeminis, ꝑ imperfectionem virtutis fœminæ. Vñ fœmina ſe habet actiue in pręparatione materiæ, non autem in conceptione ꝓlis, vt habetur in ſecundis locis.
¶ Secundo dicendum, ſicut Dubio. 661.

1118 ¶ Quòd virtus quæ prius fuit in ſemine, vt formatiua corporis, manet poſt aduentum animæ rationalis, vt regitiua corporis, ſicut etiam ſpiritus, in quo tota fere ſubſtantia ſpermatis cõuertitur. Ʒ.2.c^{o}.87.fi./ Po^{a}.q.3.9.16^{m}./ 11.8^{m}. Semen. 18.
¶ Immo virtus illa deſinit eſſe, diſſoluto ſemine, & euaneſcente ſpiritu qui inerat. 1^{æ}.q.118.1.4^{m}.
¶ Reſp^{o} dicẽ^{m}, ꝙ deſinit eſſe ſecundum ſubſtantiam, & vt formatiua corporis, manet tamen ſecundum efficaciam, vt regitiua eiuſdem corporis, vt habetur in primis locis.

1119 ¶ Quòd ſenſibilium aliqua immutãt ſenſum ſpiritualiter tñ, vt color, quędã aut materialiter, vt guſtabile & tãgibile. Alia vero vtroq; mõ. 1^{a}.q.67.1.c./ q.78.3.c./ 2.d.24.ar.1.q.1.c./ Meth 4 Senſibile. 7
¶ Immo omne ſenſibile, immutat ſenſum realiter & naturaliter. 2.d.13.3.c.
¶ Reſpondeo dicendum, ſicut Dubio. 787.

1120 ¶ Quòd ſinguli motus ſenſualitatis, ſunt in ptãte noſtra, non autem omnes ſimul. 12^{æ}.q.74.3.2^{m}./ 2.d.24.q.3.2.c.fi.&c. Senſualitas. 10.
¶ Immo etiam omnes ſimul, vt videtur dicere a ſimili. 2. d. 5.q. 2.1.o./ d.28.3.4.o.
¶ Reſpondeo dicendum, ſicut Dubio. 689.

1121 ¶ Quòd ſenſus eſt quędam deficiens participatio intellectus. 1^{a}.q.77.7.c. Senſus. 4
¶ Immo ſenſus & intellectus differunt realiter. 1^{a}. q.84. 6. c/ Anima.3.lec.4.o.
¶ Reſpondeo dicendum, ſicut Dubio. 746

1122 ¶ Quòd ſentire & intelligere ſunt actiones immanentes. 1^{a}. q.14.2.1^{m}./ q.54.2. c./ 12^{æ}. q.31.5.c./ 1.d. 40.q. 1. 1.1^{m}. .Ʒ.1. c^{o}. 100. 2^{m}./ Lib. 2.c^{o}. 1./ Li. 3. c^{o}. 20. 2^{m}./ Verit. q. 8. 6. c./ Po^{a}.q.10.1.c. Senſus. 32.
¶ Immo ſentire non eſt totaliter remotum, a genere actionum ad extra. 1^{a}.q.27.5.c/ Meth.5.lec.16.fi.
¶ Reſpondeo dicendum, ꝙ ſentire quod eſt operatio in ſentiente, eſt extra naturam intellectualem. Sed dicitur non eſſe remotum a genere actionum quæ ſunt ad extra, quia ſentire perficitur per actionem ſenſibilis in ſenſum. vt habetur Prima.q. 27.5.c.

1123 ¶ Quòd ſenſus iudicat, & cognoſcit ſe ſentire. Verit.q. 1.9.c./ q.10.9 c./ Po^{a}.q.3.7.c. Senſus. 34.
¶ Oppoſitum videtur dicere. 1^{a}.q.14.2. 1^{m}./ q.78.4.2^{m}./ q.87. 3.3^{m}./ 2.d.19.1.c.fi./ 3.d.23.q.1.2. 3^{m}./ .Ʒ 2. c^{o}.65. 4^{m}./ Anima lec.8.
¶ Reſpondo dicendũ, ꝙ actus ſenſus ꝓprii, nõ ſentit̃ a ꝓprio ſenſu, ſed percipitur per ſenſum communem, vt habetur. Aia.lec.8.

1124 ¶ Quòd ſignum quandoq; dicitur cauſa. ſ. qñ eſt notior effectu Signum. 8.

Sed ſæpius dicitur de effectu, & diuiditur contra cauſam. Tó ideo ſcriptura potius dicit vt luminaria cæli ſint in ſigna quàm in cauſas, vt occaſiõe idolatriæ tolleret. 1ª.q.70. 2.2^{m}. 2.d.15.q. 1. 2. 1^{m}./ 3^{m}. / 4. d.1.q.1, at.1.q.1.5^{m}./d.47.q.2.ar.1.q.1.c. / d. 48.q.2.1.c / 2.3^{m} / 3.3^{m}./ .Ʒ.3.cº.12.ſi./L.1.4.cº.55.3^{m}./97.1^{m}/ 4^{m}./ Veri.q 9.4.5^{m}./ Poª q.5.9.c.

¶ Oppoſitum videtur dicere. Poª.q 7.7.10^{m}.

¶ Reſpondeo dicendum, ſicut Dubio. 471./ 1146.

Sillogiſmus.1. 1125 ¶ Quòd ſillogiſmus dialecticus, eſt ex pbabilibus. Poſt. 1.lec.1.

¶ Immo eſt ex neceſſariis, cum dialectica ſit ſcientia, & non opinio. Meth.4.lec.4.

¶ Reſpondeo dicendũ, ꝙ dialectica per reſpectum ad ſuas cauſas, & paſſiones, & principia. ſ. ſecundum ꝙ eſt docens, eſt ſcia, & formantur in ea vniuerſales propoſitiones & neceſſariæ. Sed quantum ad vſum, ſiue quantum ad modum procedendi, ſic non vtitur propoſitionibus vniuerſalibus & neceſſariis, ſed probabilibus in ſillogiſmo dialectico, vt etiam ſuperius de Rethorica dictum eſt. Dubio . 1093.

Similitudo.17 1126 ¶ Quòd ſimilitudo in diuinis, aliter pertinet ad verbum, & aliter ad amorem. 1ª.q.27.4.2^{m}.

¶ Immo ipſe amor, non eſt ſimilitudo. 1ª. q. 27. 4.3^{m}. / .Ʒ.4.cº. 23. ſin.

¶ Reſpondeo dicendũ, ꝙ ſimilitudo ad verbum pertinet inquãtum ipſum eſt quædam ſimilitudo rei intellectæ, ſicut genitum eſt ſimilitudo generantis. Sed ad amorem pertinet, non quòd ipſe amor ſit ſimilitudo, ſed inquãtum eſt principium amandi, vt habetur. 1ª.q.27.4.2^{m}.

Simonia, 1. 1127 ¶ Quòd ſimonia eſt ſtudioſa voluntas emendi vel vendendi aliquid ſpirituale, vel annexum ei. 2.2ª.q.100.1.0 / 4.d.25.q.2.ar. 1.q.1.0./ 3.c.

¶ Immo annexum ſpirituali, licet vendere aliquo modo tempore neceſſitatis. 2.2ª.q.100.1.6^{m}./ 4.0./ 4.d.25 q.3.ar.2.q 3.0.

¶ Reſpondeo dicendum dupliciter. ſ. primo, ꝙ annexum ſpirituali eſt duplex. ſ. vel dependens ea re ſpirituali, vt beneficia eccleſiaſtica, vel ordinatum ad aliquid ſpirituale, vt vaſa ſacra, & iuſpatronatus. Secundum licet vendere aliquo modo ratione materiæ, in neceſſitate eccleſiæ, non autem primum, quia ſic eẽt ſimonia, vt habetur in locis ſecundo allegatis.

¶ Secundo dicendum, ſicut Dubio. 5

A Simonia. 38. 1128 ¶ Quòd ſciens epiſcopum eſſe ſimoniacum, non manifeſtum iudice, debet ei obedire, ſumendo ordines ab eo, ſi nõ poteſt ſubterfugere, non autem ab eo manifeſto iuridice, quia tunc ſuſpenſus eſt, etiam quo ad alios, occultus vero, quo ad ſeipſum tantũ primo modo. 4.d.25.q.3.ar.1.q.3.1^{m}.

¶ Immo nullus debet ſibi obedire, recipiẽdo ordines ab eo, quacunque ex cauſa. 2.2ª.q.100.6.2^{m}.

¶ Reſpondeo dicendum, ꝙ ſi ei conſtat ꝙ ſit manifeſte & iuridice ſimoniacus, non debet ei obedire, nec communicare. Si aũt ei non conſtat, poteſt obedire, vt habetur ſecundo loco.

B Simpliciter. 1 1128 ¶ Quòd ſimpliciter & per ſe dictum, intelligitur de eo quod ꝑ prius dicitur. Perier. 1.lec.5.

¶ Oppoſitum videtur dicere. Veri.q.7.5.3^{m}.

¶ Reſpõdeo dicendũ, ꝙ intelligitur de eo quod per prius dicit, ſecundum ſe acceptum. Sed quandoq; intelligitur de eo qđ ꝑ poſterius dicitur, ratione adiuncti, ſicut ens in alio, intelligitur de accidente, vt habetur. Veri.q.7.5.3^{m}.

Sinderesis. 6. 1129 ¶ Quòd ſinderesis ſemper remurmurat in peccatore, ſed nõ percipit, ꝑꝑ inclinationem habitus, vel impetum paſſionis. 2.d.39. q.3.1.4^{m}./ Veri.q.16.3.c./ 1^{m}./ 3^{m}.

¶ Oppoſitum videtur dicere. 2.d.20 q.2.3.5^{m}./d.28. 2.0.

¶ Reſpondeo dicendũ, ꝙ & ſi anima exterius contrarium conſciẽ proferat, non tamen mens ſua interius ita tenet, propter impetum paſſionis, vt habetur. 2.d.39.q.3.1.4^{m}.

Sobrietas. 1. 1103 ¶ Quòd ſobrietas eſt circa potũ ebriatiuum. 2.2ª.q.143.c.prin./ q.149.1.0.

¶ Immo ſobrietas eſt circa cibos. 2.d.44.q.2.1.3^{m}.

¶ Reſpondeo dicendum, ꝙ ſobrietas proprie, eſt circa potum ebriatiuum· large vero eſt circa cibos & omnem materiam, quia ſobrius dicitur, quaſi briam .i. menſuram ſeruans, vt habetur in primis locis.

Socrates. 5. 1131 ¶ Quòd medicus ſanat per ſe Socratem, cui accidit eſſe hominem. Meth.1.lec.1.

¶ Immo iſta eſt per ſe. Socrates eſt homo. Et quod conuenit alicui per ſe, tamen poteſt ſeparari ab eo. 1ª.q.50.5.c. / .Ʒ. 2.cº. 54.2^{m}. / Anima 14.c.prin.

¶ Reſpondeo dicendum, ꝙ Socrati conuenit eſſe hominem per ſe, ſm ſe accepto, ſed non vt ſanatur, vt habetur in primo loco.

Solus.6. 1132 ¶ Quòd hęc proprie non conceditur. Pater, vel trinitas ẽ ſolus deus, niſi ea parte predicati intelligatur aliqua implicatio. 1.q. 31.3.2^{m}.

¶ Oppoſitum videtur dicere. 1.d.21.q.2.0.

¶ Reſpõdeo dicẽdũ, ꝙ Sanctus doctor, vtrobiq; vult, ꝙ ly ſolus, ſit conditio ſuppoſiti. Sed quia in Prima parte attendit modũ ſignificandi, & prædicatũ ſtat formaliter, & ſignificat per modum formæ, non autem per modum ſuppoſiti, ideo dicitur, ꝙ ly ſol⁹, non proprie ponitur ex parte prædicati. Sed in Primo Sent. attendit rem ſignificatam. Et eſſentia diuina ſubſiſtit, & habet rationem ſuppoſiti, etiam non intellecta diſtinctione perſonarũ. Ideo dicit, ꝙ poteſt poni ly ſolus in predicato tali.

1133 ¶ Quòd pater & filius in diuinis, ſunt duo ſpirantes, ſed vnus ſpirator. 1ª.q.36.4.7^{m}. Spirator. 4

¶ Immo ſũt ẽt duo ſpiratores. 1.d.11.4.0./d.12.3.c /d.29.4.2^{m}

¶ Rº dicendum dupl͛r. ſ. pº, ꝙ ſpirator põt ſumi dupl͛r. ſ. ſubſtãtiue, & adiectiue, qa eſt nomen verbale. Et ſm gramaticos, noia verbalia ſunt ſubſtantiua voce, & adiectiua ſignificatione. Ideo autoritatẽ ſancti Hilarii, 2. de Trin. exponẽs. 1ª.q.36.4.7^{m}. ſ. ꝙ ſpiritusſanctus a patre & filio autoribus cõfitendus eſt, dicit, ꝙ Hilarius accepit ſubſtantiuum pro adiectiuo. Si ergo ſpirator ſumatur ſubſtantiue, ſunt vnus ſpirator. Si vero adiectiue, ſunt duo ſpiratores, quia adiectiua numerantur ſm numerũ ſuppoſitorum quibus adiunguntur. ſubſtãtiua vero ſm numerũ formę ſui ſignificati, vt hr. 1ª.q.36.4.7^{m}./ q.39.3.c. / 1.d. 9. q.1. 2.0./ d.23.4.4^{m}./ d.25.4.c./ d.29.4.c./ 3.d.1.q.2.4. 6^{m}. / Poª.q.9.6.c.

¶ Secundo dicen^{m}. ꝙ in 1. Sent. attendit ſignificationem noĩs, in Prima vero parte attendit modũ ſignificandi. Et qa noia verbalia ſignificant actũ, & actus numerant ſm ſuppoſita, quia actus ſunt ſuppoſitorũ, vt habet 1. Metha^{ce}. ideo dicit in 1. Sent. ꝙ ſũt duo ſpiratores. Sed qa noia verbalia nõ ſignificãt ꝑ modũ actus, ſicut verba & participia, ſed ꝑ modũ ſubſtantiæ & præcipue ſubſtantiua, ideo in Prima parte dicit ꝙ ſunt vnus ſpirator.

1134 ¶ Quòd pr̃ & filius, ſũt vnũ principiũ ſpiritusſancti, vnitate notionis cõis 1ª.q.35.2.c./ q.36.4.0./ 1.d.11.4 3^{m}./d.12.2.c./ 1^{m}./ 3^{m}./ d.29.4.0./ Ʒ.4.cº.25.ſi./ Opuſ.1.cº.11.ſi./ Opuſ. 9. q. 25./ Io 8.lec.3./ cº.15.lec.3.ſi. Spiritus.

¶ Immo pater & filius nõ concedunt cõiter eſſe idem pn^{m} ſpiritusſancti, quia rõne articulationis, includitur vnitas ſuppoſiti, licet quidam concedant, quia non ponit vocis rem abſolutam, ſed reſpectu eius cui additur, quia eſt adiectiuum. 1ª. q.36.4.6^{m}./ 1.d.29.4.3^{m}. / Opuſ.9.q 56.

¶ Reſpõdeo dicen^{m} dupl͛r. ſ. pª, ꝙ hoc nõ vr̃ multũ cogere, qa poſſit concedi, ꝙ pater & filius ſint idem pn^{m}, ſicut & vnũ. Vtimur. n. pnoibus communiter, & pro eſſentia, & pro perſona.

¶ Secundo dicendum, ſicut Dubio 1133.

1135 ¶ Quòd filia ſacerdotis ẽt non nupta, depræhenſa in ſtupro, lapidabatur in veteri teſtamento, ſm Hieron. 1^{m}. In aliis aũt tm̃ nuptæ. 3ª.q.29.1.4^{m}./ 4.d.30.q.2.ar.1.q.3.4^{m}. Stuprum. 3.

¶ Immo filia ſacerdotis comburebatur. Aliæ vero lapidabantur. 3ª.q.29.1.4^{m}.ſi.

¶ Reſpondeo dicẽdũ ꝙ filia ſacerdotis ſi deprehenſa fuerat in ſtupro & violauerat nomen patris ſui, flammis exurebatur. Sed quidam referũt verbum Hieronymi ad lapidationem infamiæ, vt habetur. 3ª.q.29.1.4^{m}.ſi.

1136 ¶ Quòd ſubiectum eſt cauſa effectiua propriæ paſſionis, quia proprium fluit a ſubiecto. 1ª.q 77.6.3^{m}./ Poſter.1.lec. 10. Subiectum. 1

¶ Immo ſubiectum eſt cauſa materialis eius. 1ª.q.77.1. 5^{m}.

¶ Immo propriæ paſſiones, ſunt accidentia ſubiecti per ſe, & ſimiliter producuntur a ſimili. 1ª.q.77.1.5^{m}.

¶ Reſpondeo dicendũ, ꝙ ſubiectum eſt cauſa materialis proprię paſſionis, vt materia in qua, ſed eſt cauſa effectiua, non quidem per aliquam tranſmutationem, ſed per naturalem reſultationẽ, vt habetur. 1ª.q.77.6.3^{m}.

1137 ¶ Quòd nomen ſubſtantiæ, prius conuenit generibus & ſpeciebus de prædicamento ſubſtantiæ, quam indiuiduis. 1.d. 23.q. 1.1.1^{m}./ d.26.q.1.1.4^{m}. Subſtantia. 4

¶ Immo genera & ſpecies dicũtur ſubſiſtere, ratione indiuiduorum. ſ. inquantum ſubſiſtere conuenit indiuiduis, ea hoc ꝙ ſunt ſub eis. 1ª.q.29.2.4^{m}./ Poª.q.9 1.5^{m}.

¶ Reſpondeo dicendum dupliciter. ſ. primo, ꝙ dicuntur ſubſiſtere ratione indiuiduorum quantum ad actum ſubſiſtendi, non autem inquantum ſunt ratio & cauſa ſubſiſtentiæ, vt habetur in primis locis.

¶ Secundo dicendũ, ſicut Dubio. 1133. in reſponſione ſecũda.

1133 ¶ Quòd ſubſtãtia eſt prior accidente, tempore .i. generatione. Meth.7.lec.13.ſi. Subſtantia. 11

¶ Immo ſubſtantia & accñtia propria ſil͛ ꝑducũtur. 1ª.q. 77.1.5^{m}.

¶ Reſpondeo dicẽ^{m}, ꝙ ſil͛ producunt nõ per aliquã tranſmutationẽ, ſed per naturalẽ reſultationẽ, quæ vnũ ea alio naturaliter oritur, ſicut ex luce calor, vt ẽt Dubio. 1136. adductum eſt.

1139 ¶ Quòd nihil eſt directe in genere ſubſtãtiæ, niſi hñs complete aliquam naturam. 3.d.6.q.1.ar.1.q.1.1^{m}./ Opuſ.42.cº.4. Subſtantia. 1

¶ Oppoſitum vr̃ dicere. 2.2ª.q.110.4.3^{m}./ 4^{m}./ 2.d. 3.q.1.6.c.

¶ Reſpondeo dicendum, ſicut Dubio. 173.

1140 ¶ Quod ſubſtantia prius conuenit indiuiduis ſubſtãtiis, quàm generibus & ſpeciebus eius. 1º.d.23.q.1.1.c. Subſtantia. 5

¶ Oppoſitum

¶ Oppoſitum videtur dicere.1.d.23.q.1.1.o / d.26.q.1.1.4m.
¶ Reſpondeo dicendum, ſicut Dubio.1137.
1141 ¶ Quòd ſuffragia peccatoris proſunt mortuis, non ſolum ex opere operato in perſona eius, ſed etiam ex opere operante in perſona eccleſiæ, vel etiam ex opere imperantis, licet magis proſint ſuffragia bonorũ. 3a.q.82.6.c./ 2.d.40.4.5m./ 4.d.5.q.2.ar.2.q.2.2m./ d.19.q.1.ar.2.q.2.4m./ d.45.q.2.ar.5.q.3.o.
¶ Oppoſitum videtur dicere a ſimili.2.d.40.4.5m.
¶ Reſpondeo dicendum, ſicut Dubio.959
1142 ¶ Quòd damnatis ſuffragia nihil proſunt.ꝯ.Præpoſitiuum, Porretanum, & Altiſiodorenſem. Nec pueris in limbo, nec beatis, ſed tantum exiſtẽtibus in purgatorio.2.d.43.L.2m./ 3m./ 4.d.45.q.2.2.o./ Ma.q.3.15.3m./ 1a Cor.15.lec.4.fi.
¶ Immo bona quę damnati hic fecerunt proſunt eis in inferno. 3a.q.89.6.2m./ 4.d.15.q.1.ar.3.q.5.o./ d.45.q.1.3.9m.
¶ Reſpondeo dicendum, ſicut Dubio.426.
1143 ¶ Quòd ſummum malum nõ datur.1a.q.49.3.o./ q.103.7.1m./ 22e.q.172.6.c./ 2.d.1.q.1.1.1m./ d.34.1.o./ 2.c./ 4.d.44.q.3.ar.2.q.1.2m./ .ꝯ.3.co.3./ 15./ Po2.q.3.6.o./ Opuſ.15.co.16.
¶ Immo aliquid eſt ſumme malũ.1.d.17.q.2.2.c./ 4.d.14.L.12.
¶ Reſpõdeo dicendũ, ſicut Dubio.837.
1144 ¶ Quòd ſuperbia & auaritia, inquantum ſunt ſpiritualia peccata, ſunt radices omnium peccatorum.12e.q.84.1.c./ 2m./ 2.c./ 22e.q.119.2.1m./ Ma.q.8.1.1m./ 16m./ 17./ 2.c.fi./ 14m. q.14.4.2m./ q.15.4.2m./ Iob.4./ Ro.7.lec.2./ 1a Cor.11.lec.4.fi./ 2a Cor.12.fi./ 1a Thi.6.fi.
¶ Oppoſitũ videtur dicere, quia actus vel habitus, non habet rationẽ radicis, ſed rami.2.d.5.q.1.3.c./ 1m./ d.22.q.1.1.7m/ d.42 q.2.1.c./ 2m./ 3.1m.
¶ Reſpondeo dicendum dupliciter.ſ. primo, ꝙ peccatum dicitur ſpirituale peccatum dupliciter.i. vel quia eſt circa ſpiritualem materiam, vel propter ſpecialitatem actus extendentis ſe ad omnem materiã, vt omnia vitia circa actũ rationis, vt habetur. 22e. q.54.1.c./ q.99.2.o. Superbia igitur dicitur ſpirituale peccatũ primo modo, magis quàm ſecundo.
¶ Secundo dicendum, ꝙ radix dupliciter poteſt conſiderari.ſ. vel vt eſt prima & vniuerſalis cauſa & per ſe, omnium quæ procedunt ex arbore. Et ſic dicit in Secundo Sent. ꝙ ſpeciale peccatum auaritiæ & ſuperbiæ in actu vel in habitu, vt eſt paſſio habitualis, conſequens peccatum originale, habet rationẽ radicis; quia oritur ex fomite peccati originalis, qui propriè eſt radix omnium peccatorum, vt dicit.2.d.43.1.2m. Sed in aliis locis conſiderat radicem, quantum ad hoc, ꝙ ex ea oritur & nutritur arbor. Ideo dicit auaritiam & ſuperbiam, inquantum ſunt ſpecialia peccata habere rationem radicis, quia non eſt aliquod genus peccati, quod frequenter non oriatur & nutriatur ex eis, licet non ſemper. Et etiam quia Salomon dicens ſuperbiam eſſe initium omnis peccati, & Paulus dicens, cupiditatem eſſe radicem omnium malorum, loquuntur de eis, vt ſunt peccata ſpecialia. Sed vt auaritia & ſuperbia, eſt inordinatus appetitus vniuſcuiuſque rei, ſic etiam non eſt radix, ſed genus omnium peccati, vt habetur in ſecundis locis.
1145 ¶ Quòd ſuperficies eſt proprium & per ſe ſubiectum colorum 12e.q.56.1.4m./ 3a.q.74.1.c./ 1.d.12.q.1.ar.2.q.1.1m./ 4.d.10.ar.4.q.1.c./ Veri.q.25.5.2m./ Meth.5.lec.18./ Poſt.1.lec.10.
¶ Oppoſitum vr̃ dicere. Veri.q.2.3.2m./ Anima 13.8./ Meth.4.lec.7./ Poſt.1.lec.34.prin.
¶ Reſpondeo dicendum, ſicut Dubio.20.
1146 ¶ Quod ſuperius habet ſimilitudinem cum inferioribus, vt ſol eſt igne. Et ideo eſt ſimilitudo omnium rerum ſecundum formam & ſecundum materiam. Et ſecundum accidens poteſt eſſe aliquid ſimile ſubſtantiæ, ſimilitudine quæ eſt inter cauſatum & cauſam. 1a.q.57.2.2m./ 1.d.3 q.2.1.c./ q.3.c./ .ꝯ.1.co.2./ Po2.q.7.7.4m.
¶ Immo nullo modo deus eſt ſimilis creaturis, nec cauſa ſuis cauſatis.1a.q.4.3.4m./ 1.d.19.q.1.2.c./ d.35.4.6m./ d.48.1.4m./ .ꝯ.1.co.2./ 29./ Veri.q.2.11.1m./ q.4.4.2m. q.23.7.11m./ Po2.q.7.7.20m.
¶ Reſpondeo dicendum, dupl'r, ſcilicet primo, ꝙ vt habetur, Veri.q.4.4.2m./ Po2.q.7.7.4m. Similitudo dr̃ dupliciter, ſcilicet vel propriè.i. quando forma æqualiter & eadẽ ratione eſt in vtroque extremorum, vel ſumitur large in exemplari, licet non ſit ad imitationem alterius. Et ſic ſecundo modo Deus, Idea, Verbum, Subſtantia, & cauſa, quandoque dicuntur habere ſimilitudinem ad ſuos effectus, quia ſecũdum Ariſtotelem in Quarto & Quinto Methaphiſicæ, ſimilia dicuntur, quæcunque conueniunt in qualitate ſeu forma, non autem primo modo, vt eſt ſupra. Dubio.471 adductum eſt.
¶ Secundo dicendum, ꝙ etiam ſimilitudo creatoris reperta in creatura, eſt ducens nos, ſed confuſe in cognitionem eius, vt habetur.1.d.3.q.2.1.o./ q.3.c.
1147 ¶ Quòd in compoſitis dicuntur ſuppoſitum & natura. 1a.q.3.3.c./ q.29.2.3m./ 3a.q.16.5.1m./ 1.d.5.q.1.1.c./ d.25.1.3m./ 2.d.3.q.1.1.c./ 3.d.5.q.1.3.c./ ꝯ.4.co.55.4m / Po2.q.2.1.c. q.7.4.c./ q.9.1.c./ Vnio.1.c.prin./ 3.14m./ Anima 17.10m./ Meth.7.lec.11.fi./ Li.8.lec.3./ Anima 3.lec.8.
¶ Oppoſitum videtur dicere.1a q.3.3.c.
¶ Reſpondeo dicendum, ſicut Dubio.114.
1148 ¶ Quòd in creaturis non poſſunt eſſe multa ſuppoſita in eadẽ numero natura, quia in eis natura communicatur, ſecundum rationem tantum, non autem ſecundum eſſe.1.d.2.4.1m./ d.4.q.1.1.2m./ 3.d.7.q.1.1.5m./ Po2.q.2.1.c./ 8m. q.7.3.1m./ q.9.5.13m. 19./ 22m./ Vnio.3.c./ Quol.3.9 27m. Suppoſitum.8.
¶ Immo in eis natura communicatur ſecundũ rem.1a.q.13.9.c.
¶ Reſpondeo dicendum, dupliciter.ſ.primo, ꝙ in eis non poſſunt eſſe multa ſuppoſita in eadem numero natura, numeroſitate ſuppoſiti, ſed numeroſitate eſſentię.
¶ Secundo dicendum, ſicut Dubio.367
1149 ¶ Quòd tempus habet eſſe perfectũ extra animã, quod debetur ei ſecundum rationem propriæ ſpeciei. Opuſ.44.co.2. Tempus.5.
¶ Immo temporis ratio completur ex actione animæ numerantis.2.d.12.5.2m./ Opuſ 44.o./ Phy.4.lec 22.
¶ Reſpondeo dicendum, ꝙ tempus quo ad ſuum quaſi materiale, fundatur in motu.ſ.ẽm prius & poſterius, ſed formale eius cõpletur per actum animæ numerantis. Ideo non eſſet tempus, ſi non eſſet anima, vt habetur.1.d.19.q.2.1.c./ q.5.1.c.prin./ d.37 q.4.3.c./ 2.d.12 5.2m./ Opuſ.44.o./ Phi.4.lec.22.
1150 ¶ Quòd tempus non menſuratur alio tempore, nec fieri eius, quia totum eſſe eius, eſt in fieri. Ideo incipit in principio temporis, vt in princ. non autem vt in menſurante.1a.q.66.4.5m./ 1.d.3.L.prin./ Po2.q.3.17.24m./ 25m. Tempus.21.
¶ Oppoſitum videtur dicere. Po2.q.3.17.24m.
¶ Reſpondeo dicendũ dupliciter.ſ.primo, ꝙ pro tanto oportet illud quod incipit habere menſuram durationis, quia incipit ꝑ motum. Sic autem tempus non incipit.
¶ Secundo dicendum quòd omnis menſura in ſuo genere ſeipſa menſuratur, ſicut linea per lineam, & ſimiliter tẽpus per tempus, vt habetur. Po2.q.3.17.24m.
1151 ¶ Quòd tempus eſt per ſe menſura motus primi: Ideo nõ menſurat eſſe, niſi ſecundũ ꝙ ſubiacet variationi ex motu cæli.1a.q.10.4.3m./ 12e.q.31.2.c./ 1.d.19.q.2.1.4m./ 4.d.17.q.1.ar.5.q.3.3m./ q.2.ar.1.q.3.3m. d.49.q.3.o./ Po2.q.5.1.2m./ 4.1m./ Quol.4.5.c./ Phy.8.lec.20. Tempus.24.
¶ Immo accidit tempori eſſe menſura motus firmamenti.1a.q.66.4.3m.
¶ Reſpondeo dicendum, ꝙ homo accidit tempori, quia ſi alius eſſet motus primus, illius motus eſſet tempus menſura, vt habetur.1a.q.66 4.3m.
1152 ¶ Quòd ſcriptura diuina creationẽ rerũ, in indiuiſibili factam pronunciat dicens. In principio creauit deus cælũ & terrã. Quod quidem principium, Baſilius principium temporis exponit, quod quidem eſſe indiuiſibile, vt ſecundum Philoſophum probatur.1a.q.46.3.c./ .ꝯ.2.co.19.fi. Tempus.29
¶ Oppoſitum videtur dicere.1a.q.46.3.1m.
¶ Reſpõdeo dicendũ, ſicut Dubio.129.
1153 ¶ Quòd theologia eſt ſcientia nobis diuinitus reuelata.1a.q.1.1.2m./ 1.prolo.3.q.1.2m. Theologia.6
¶ Immo theologia eſt ſcia acqſita per ſtudiũ, laborẽ, & motum intellectus.ſ.ꝑ incipientiũ eruditionẽ, prouectorũ inſtructionem, & impedimentorũ euitationẽ.1a.prolo.o./ 1.prol.q.1.3.c.
¶ Reſpondeo dicendum dupliciter.ſ.primo, ꝙ theo^a humanitus inuenta.ſ.philoſophia prima, eſt ſcientia acquiſita ꝑ ſtudiũ. Sed theo^a, cuius ſubm eſt deus, eſt nobis diuinitus reuelata.
¶ Secundo dicendum, ꝙ etiam theo^a diuinitus reuelata pẽ'b9 acquiritur a nobis per ſtudium, quoad eius concluſiones, non autem quo ad eius principia, quæ ſunt articuli fidei, & quæ ſunt omnibus diuinitus reuelata.
1154 ¶ Quòd deus eſt ſubm theologiæ 1a.q.1.7.o./ 1.prolo.4.1m. Theologia.15
¶ Immo ens diuinum reuelabile, eſt ſubiectum theologię.1a.q.1.1.2m./ 3.c./ 2m./ 4.c./ 1.prolo.4.o.
¶ Reſpondeo dicenm ſcz dupl'r.ſ.po.ꝙ duplex eſt ſubm in ſcia, vt habet. Meth 5.lec.6.prin.ſ.vel ſubm adęquatũ, qd .ſ.prædicatur de omnibus cõſideratis ꝑ ſe in illa ſcia, vel ſubm principale ſeu ſubiectũ attributionis.ſ. qd principaliter conſideratur, & ad qd referunt oia, quæ in illa ſcia conſiderant, & ad illud ordinantur. In primo igitur Sententiarum loquitur de ſubiecto po modo. In prima vero Parte de ſubiecto ſcientię ſecundo modo.
¶ Secundo dicenm. ꝙ vt ipſe dicit deũ eſſe ſubm theoę verum eſt, cũ formalis ratio obiecti in theo^a ſit a deo. Et tale eſt verum ſubiectum eius. Aliud vero dictũ, de iis quæ materialia ſunt in ſubiecto, intelligi poteſt, & non id ſubiectum eſſe dicimus, niſi forte per accñs. Sed diximus alibi id eſſe ſubm theoę quia reuerentiæ doctorum, qui talia dixerunt, in aliquo derogare oderimus, vt habetur. Opuſ 22.q.1.

¶ Tertio dicendum, q ratio formalis obiecti eſt duplex, vt habetur. 22ª. q. 1. 1. c. ſ. vel ex parte rei, vel ex parte noſtra. In primo igitur ſententiarum, ſumit rationem formalem primo mõ. In prima vero parte, ſecundo modo

¶ Quarto dicendum, q in primo Sent. loquitur de ſubo materiali, in Prima autem parte, de ſubo ſcientiæ formali, quia in hac ſcientia non conſideratur aliquid quo ad rationem entis, vel diuini, vel reuelabilis, ſed ſub ratione dei. i. vel de deo, vel in ordine ad deum, vt ad principium, vel finem.

¶ Quinto dicendum, q in primo Sentent. loquitur de theoª. vt eſt ſcientia ſubalternata, quia incipit a reuelatis, nec ſeruat ordinẽ doctrinæ. ſ. procedendo a facilioribus, ſed in Prima parte loquitur de theoª ſecundum ſe, & vt ſubalternans eſt, quia incipit a magis notis nobis.

¶ Sexto dicendum, q in Primo Sent. loquitur vt bachalarius, ſm opinionẽ aliorum, ideo dicit, poteſt dici, & de quibus dicit q reuerentiæ doctorum qui talia dixerunt, in aliquo derogare oderimus, vt habetur, Opuſ. 72. q. 1. Sed in Prima parte loquitur ſecundum ſententiam propriam, vt theologiæ doctor. Ideo dicit dicendum eſt, quia quando ſcripſit ſupra libros Sententiarum, erat bachalarius, quando vero compoſuit ſummam theologię, erat ſacræ theologiæ doctor & Magiſter.

Theologia. 31. 1155 ¶ Quòd theologia eſt dignior cæteris ſcientiis. 1ª. q. 1. 5. o. / 3. 2. c^{o}. 4. ſi.

¶ Immo methaphiſica eſt dignior cæteris ſcientiis, cum ſit ordinatiua aliarum ſcientiarũ. 2. d. 3. q. 3. 2. c. / d. 24. q. 2. 2. 4^{m}. / 3. 3. c^{o}. 25. 8^{m}. / Ethi. 6. lec. 6. princ. / Meth. 1. lec. 1. med.

¶ Immo logica eſt dignior cæteris ſcientiis, cum ſit ars artium, Poſter. 1. princ.

¶ Reſpondeo dicendum, q ſacra theologia eſt dignior aliis ſciẽtiis, & pp nobilitatẽ materiæ, & certitudinem, & altiorem finẽ, vt habetur in primis locis. Sed methaphiſica dicitur dignior aliis ſcientiis humanitus inuentis, quia ordinat eas. Logica aũt quia eſt adminiculum aliarum, vt habetur. Trin. 17. 2^{m}.

Theologia. 40. 1156 ¶ Quòd theologia ſacra differt ſecũdum genus, a theologia naturali. i. a methaphiſica. 1ª. q. 1. 1. 2^{m}.

¶ Oppoſitũ videtur dicere. 12ª. q. 54. 1. 1^{m}.

¶ Reſpondeo dicendum, ſicut Dubio. 112.

Totũ. 8 1157 ¶ Quòd totum omogeneum, nihil includit, quod non includat quælibet pars eius, nec differt ſecundum identitatem earum & totius, nec per conſequens a ſuis partibus. 1ª. q. 11. 2. 2^{m}. / 4. d. 44. q. 1. ar. 2. q. 3. c. / 3. 4. c^{o}. 66. ſi.

¶ Immo quodlibet totum eſſentiale vel integrale, dicitur realiter ab omnibus ſuis partibus, etiam ſimul ſumptis. Meth. 7. lec. 10. / lec. 14. ſi.

¶ Reſpondeo dicẽdum, q differt etiam totum omogeneum etſi non ſecundum rem, ſaltem ratione.

Totũ. 15 1157 ¶ Quòd id ſolum ſe toto agit, quod ſecundum ſe totum eſt in actu, quod non eſt, niſi actus infiniti & primi. ſ. dei. Poª. q. 3. 1. c. princ. / 4. c. ſi.

¶ Immo etiam angelus, ſe toto agit. i. mouetur, ſecundum totã virtutem ſuam in id quod agit. 1ª. q. 62. 6. o. / q. 63. 8. 3^{m}. / 2. d. 17. q. 1. 3. 4^{m}. / 4. d. 4. q. 2. ar. 3. q. 3. 1^{m}. / Veri. q. 24. 10. c. / Math. 25.

¶ Reſpondeo dicendum, ſicut Dubio. 125.

Verbũ. 1 1159 ¶ Quòd verbum mentis nihil aliud eſt, quàm conceptio intellectus, quæ eſt operatio. i. ipſum intelligere, vel ſpecies intellecta. 1. d. 27. q. 2. 2. 3. c.

¶ Oppoſitum videtur dicere. 3. 1. c^{o}. 53. / Li. 4. c^{o}. 11. / Poª. q. 8. 1 c. / Spũ. 9. 6^{m}. / Quol. 5. q. 1. 2. o. / Opuſ. 53.

¶ Reſpondeo dicendum, ſicut Dubio. 751.

Verbũ. 10. 1160 ¶ Quòd de ratione verbi in diuinis, non tantum eſt manifeſtatio, ſed etiam proceſſus realis. 3. 4. c^{o}. 11. / Veri. q. 4. 2. c.

¶ Immo videtur ſufficere proceſſus ſm rationẽ. 1. d. 27. q. 2. 2. o.

¶ Reſpondeo dicendum, q verbum dicit quandam emanationem intellectus, & exitum in manifeſtationem ſui. Et ideo quia exitus iſte poteſt intelligi, vel ſecundum rem diſtinctam, prout in diuinis filius exit a patre, vel ſm rationem tantum, prout intelligere eſt ab intellectu diuino, ideo & verbum quandoq; eſſentialiter, & quandoq; perſonaliter dr ſicut & amor, vt habetur 1°. d. 27. q. 2. 2. 1^{m}. vt etiam adducetur infra Dubio. 1161.

Verbũ. 47 1161 ¶ Quòd verbum in diuinis proprie dicitur perſonaliter tantũ, non autem eſſentialiter. 1ª. q. 34. 1. o. / 12ª. q. 93. 1. 2^{m}. / Veri. q. 4. 2. o. / 4. 4^{m}. / Poª. q. 9. 9. 7^{m}. / Quol. 4. q. 1. o / Opuſ. 1. c^{o}. 12.

¶ Immo dicitur etiam eſſentialiter. 1. d. 27. q. 2. 2. o. / Veri. q. 4. 2. 9^{m}. 10^{m}. 11^{m}. / Opuſ. 3. c^{o}. 41.

¶ Reſpondeo dicendũ dupliciter ſ. primo, q verbum vt dicit relationem rationis, dicitur eſſentialiter. Sed vt dicit relationem realem, ſicut eſt in vſu, dicitur perſonaliter tantum, vt habetur in ſecundis locis.

¶ Secundo dicendum, ſicut Dubio. 1160.

Veritas. 5. 1162 ¶ Quòd veritas magis fundatur in eſſe rei, q̃ in eſſentia rei. 1ª. q. 109. 1. c. / 1. d. 19. q. 5. ar. 1. c. / 7^{m}. Veri. q. 1. 5. 18^{m}. / 19. /

¶ Immo etiam res dicitur vera vel falſa, ſicut dicitur aurum verum vel falſum. Periar. 1. lec. 3.

¶ Reſpondeo dicendum, q dicuntur tamen res aliquę vere vel falſæ per comparationem earum ad intellectum noſtrum, non quidem eſſentialiter vel formaliter ſed effectiue, inquantum ſ. natæ ſunt facere de ſe veram vel falſam æſtimationem, vt habetur. Periar. lec. 3.

1163 ¶ Quòd veritas propoſitionis, ſecundum neceſſitatem & contingentiam, nõ variatur, ex poſito in ea materialiter, ſed ex principali compoſitione, in qua fundatur veritas propoſitionis. Veri. q. 2. 12. 7^{m}. Veritas. 14

¶ Oppoſitũ videtur dicere a ſimili. Poſt. 1. lec. 9. prin.

¶ Reſpondeo dicendũ, q veritas ppoſitionis fundatur in cõpoſitione intellectus, ſicut in ſubiecto, ſed in re ſicut in cauſa.

1164 ¶ Quòd veſtigium trinitatis, eſt ſimilitudo creatoris, reperta in creatura, ducẽs cõfuſe i cognitionẽ eius. 1. d. 3. q. 2. 1. o. / q. 3. c. Veſtigium

¶ Immo nullo modo deus eſt ſimilis creaturis. 1ª. q. 4. 3. 4^{m}. / 1. d. 19. q. 1. 2. c / d. 35. 4. 6^{m}. d. 48. 1. 4^{m}. / 3. 1. c^{o}. 29. / Veri. q. 2. 11. 2^{m}. / q. 23. 7. 11. / Poª. q. 7. 7. 10^{m}.

¶ Reſpondeo dicendum, ſicut Dubio. 471. 1146.

1165 ¶ Quòd id quod fit a natura ſuperiori in inferiorem, non eſt violentum, nec contra naturam. Poª. q. 4. 1. 20^{m}. / q. 6. 1. 17^{m}. Violentia

¶ Oppoſitum videtur dicere. 3. d. 13. ar. 2. q. 2. 2^{m}. 3^{m}.

¶ Reſpõdeo dicendum, ſicut Dubio. 301.

1166 ¶ Quòd virginitas eſt ſpecialis virtus. 12ª. q. 64. 1. 3^{m}. / 22ª. q. 152. 1. 1^{m}. / 3. o. / q. 155. 1. c. / 3^{m}. Virginitas

¶ Immo virginitas nõ eſt virtus, ſed nominat ſtatum virtutis, & aliquid virtuti accidens. 3. d. 33. q. 3. ar. 2. q. 2. 3^{m}. / d. 36. 2. 5^{m}. / Verit. q. 5. 2. 7^{m}.

¶ Reſpondeo dicendum, q ſicut habetur. 22ª. q. 152. 3. o. / 4. d. 33. q. 3. 2. 4^{m}. / Virginitas poteſt ſumi tripliciter ſ. vel materialiter. i. pro incorruptione ſignaculi, ſeu irreſolutione ſeminis propter delectationem. Vel formaliter. i. pro habitu quo quis proponit ſeu eligit perpetuo ſeruare integritatem mentis & corporis. Et hoc dupliciter. ſ. vel ſine voto, vel cum voto. Primum accidit virtuti. Secundum autem nominat ſtatum virtutis, vt habetur. 4. d. 33. q. 3. ar. 2. 3^{m}. 4^{m}. / 6^{m}. / Sed tertium eſt virtus, & poteſt remanere, deficiente primo & ſecundo, vt habetur in locis primo allegatis.

1167 ¶ Quòd virginitas non conſecratur in viris, ſed tñ in mulieribus, per velum, vel per aliquid aliud, quia viri non ſignificant ſponſam Chriſti. ſ. eccleſiam. 4. d. 38. q. 1. 5. 1^{m}. Virginit.

¶ Oppoſitum videtur dicere. 4. d. 38. q. 1. 5. c.

¶ Reſpõdeo dicendũ, q licet viri non ſignificent ſponſam. i. eccleſiam, per matrimonium tamen carnale, repreſentatur matrimoniũ ſpirituale, quãtũ ad fœcũditatẽ, vt habet. 4. d. 38. q. 1. 5. o.

1168 ¶ Quòd virginitas, vt virtus, non poteſt amitti ſine peccato, quia firmata eſt per votum. 22ª. q. 152. 3. 4^{m}. Virgin.

¶ Immo poteſt amitti ſine peccato 4. d. 33. q. 3. 2. 2^{m}. / 4^{m}. / d. 49. q. 5. ar. 3 q. 1. c.

¶ Reſpondeo dicendum, quòd in Secunda Secundæ loquitur de virginitate, quo ad ſuum formale, ſcilicet quo ad propoſitum voto firmatum, integritatis perpetuo ſeruandæ. Sed in Quarto Sent. loquitur de ea, quo ad ſuum materiale. ſ. quo ad integritatem carnis, quæ nominat materiam, & ſtatum virtutis, & non virtutem ſine voto vel cum voto.

1169 ¶ Quòd virginitas quo ad ſuum formale, põt reparari per pœnitentiam, q ſemper eſt cum cæteris virtutibus, nõ autem quo ad materiale eius. 22ª. q. 152. 3. 2^{m}. / 3^{m}. / 3ª. q. 89. 3. 1^{m}. / 3. d. 31 q. 1. ar. 4. q. 1. 1^{m}. / 4. d. 14. ar. 5. q. 1. 3^{m} / Quol. 5. 2^{m}. Virginit.

¶ Oppoſitum vr dicere, etiam quo ad omnem integritatem. 1ª. q. 25. 4. 3^{m}. / 22ª. q. 152. 3. 3^{m}. / Quol. 5. q. 2. 1. o.

¶ Reſpondeo dicendum, q ẽt quo ad omnem integritatẽ carnis virtute diuina poteſt reparari, nõ autẽ rõne præteriti, quia hoc implicaret contradictionem. ſ. q mulier corrupta, non fuerit corrupta, vt etiam ſuperius Dubio. 499. adductum eſt.

1170 ¶ Quòd virginitas fuit ſemper licita, poſt ſufficientẽ multitudinẽ hominum, ẽt in lege Moyſi, & naturæ integræ, non aũt ante 4. d. 33. q. 3. 2. 1^{m}. ſi. / d. 49. q. 5. ar. 3. q. 1. 3^{m}. Virginitas. 35

¶ Opp^{m} vr dicere. 3ª. q. 28. 4. c.

¶ Reſp^{o} dicẽ^{m} q ſupfluũ eẽt, ſi aliqs ſeruare vellet virginitatẽ, vel q nõ deberet, ſicut tpe legis Moyſi, vel pp qd nõ deberet, ſicut virgines veſtales, & ſi ſm alias circunſtatias, nũc aũt eſt licitũ.

1171 ¶ Quòd virtus eſt bona ſeipſa, & non per aliam virtutem. 12ª. q. 55. 3. 1^{m}. / Virt. q. 1. 2. 1^{m}. / 7^{m}. Virtus. 18

¶ Immo ẽ bona alio. ſ. ordine rõnis, vel mẽſura rõnis. 2. d. 27. 1. 2.

¶ Reſp^{o}. dicẽ^{m} dupl̃r. ſ. p^{o}, q i p^{a} doõ loqĩ de alietate reali. Sed i ſecũdo doõ de alietate rõnis, q a ſic ẽe lux ẽ pfectio coloris, cũ nõ color ſit eẽntialr lux, ſm Ariſt. in lib. de Senſu & Senſato. ſ. q lux eſt tota hypoſtaſis colorum. Et ſanctus doctor dicit. 1. d. 17. q. 1. ar. 1. c. q color eſt lux incorporata.

¶ Secundo

¶Secundo dicendum, q̃ primo intelligit, q̃ virtus non eſt bona alia bonitate formaliter & intrinſece. Secundo autem, q̃ eſt bona originaliter & extrinſece, ordine rationis.

1172 ¶Quòd virtus dicitur vltimum potentiæ, quia ad illud po^{a}. ordinatur. ſ. ad obiectum, quia ibi virtus ſumitur pro obiecto. 1ª. q.55.1.1^{m}./3.c./ 22ª.q.23.3.2^{m}./2.d.17.1.1^{m}./3.d.23.q.1.ar.3.q.1.c./q.3.2^{m}/4.d.8.q.1.ar.1.q.1.1^{m}./Veri.q.14.3.c./Virtu.q.1.1.6^{m}./9.15^{m}./12.15^{m}./13.1^{m}./Quol. 4.q.2.1.1^{m}./Poſter.1.lec.37.

¶Immo eſt vltimum potentiæ, per reſpectum ad actum, quia altiſſimum & vltimum in quod potẽtia eleuari poteſt, eſt actus quem virtus elicit, ſed non eſt aliquid potentiæ. 2.d.27.1.1^{m}.

¶Immo virtus dicitur vltimum potentiæ, quia perfectio po^{t}. menſuratur ex vltimo & maximo, quod quis poteſt 3.d.23.q.1.ar.3.q.1.c/Poſter.1.lec.37.

¶Immo & actus eſt vltimum po^{t}. ſicut extra genus potentiæ, virtus autem ſicut in eodem genere. ſ. principij. 3. d.23.q.1.ar.3.q.3.2^{m}.

¶Immo vel dicitur eſſe vltimum .i. difficillimum, quia eſt in medio, quod eſt difficillimum. Vir.q.1.13.1^{m}.

¶Immo vel virtus dicitur eſſe vltimum in ſpecie, non autem ſimpliciter. Vir.q.1.9.15^{m}.

¶Immo vel virtus dicitur vltimum po^{t}, non vt importat ordinem effectus, ſed ordinẽ exceſſus. 22ª.q.23.3.2^{m}.

q̃ ¶Reſpondeo dicendũ tripliciter. ſ. primo, q̃ vt habetur 4.d.8.q.1.ar.1.q.1.1^{m}. duplex eſt vltimum ſ. vel in re, ſicut ſuperficies locati, eſt vltimum eius, vel extra rem, ſicut locus. Habitus igitur virtutis, eſt vltimum potentię primo mõ, actus aũt & obm ſecundo modo, primum immediate, ſm vero mediate.

¶Secundo dicendũ, q̃ vt habetur. Virt.q.1.1.6^{m}. aliquid dicitur vltimum potentiæ dupliciter. ſ. vel materialiter .i. illud ad quod po^{a} ordinatur. Et hoc eſt duplex. ſ. propinque actus, & remote obiectum. Vel eſſentialiter .i. complementum & perfectio po^{t}, ſiue ſit aliud a po^{a}. ſ. habitus, ſiue non.

¶Tertio dicendum, q̃ ſicut probatur. Veri.q.14.3.c. duplex eſt potentia. ſ. vel cuius actus tranſit in exteriorem materiã & perficit eam. Et vltimum talis potentiæ, eſt actus eius principaliter, ſecundario autem obiectum eius. Vel cuius actus non tranſit ad extra, ſed ipſam potentiam perficit. Et vltimum talis po^{t}, vt ſtabile eſt habitus, ſed vt fluxus, eſt actus eius.

1173 ¶Quòd & eadem virtus, poteſt eſſe in diuerſis potentijs. 1ª.q.56.2.c./q.60.5.c./ Veri.q.27.5.18^{m}.

¶Oppoſitum videtur dicere. 1ª.q.79.5.c.ſi./ 4.d.14.q.1.ar.3.q.1.c./ Veri.q.14.4.7^{m}.

¶Reſpondeo dicendũ dupliciter. ſ. q̃ in Prima Secundæ loquitur de po^{a}. ordine quodam, ſicut ibi ſubiungit, q̃ vna virtus põt eſſe in diuerſis potentijs, non æqualiter, vt intelligit in Quarto Sentent. ſed ordine quodam. ſ. in vna principaliter, in alia vero per modum diffuſionis, vel diſpoſitionis, vel directionis, vel ſm q̃ vna potentia mouetur ab alia.

¶Secundo dicendum, q̃ in Quarto Senten. loquitur de eſſe in potentia, vt in ſubiecto, & ſm idem, ſed in prima Secundæ, ſm diuerſa, & vt in cauſa, vel vt in effectu, vel vt in ſubiecto, & quocunque alio modo.

1174 ¶Quòd virtus increata, non eſt in aliquo genere. 4. d.1.q.1.ar.4.q.2.1^{m}.

¶Oppoſitum, videtur dicere. 1ª.q.3.5.2^{m}./1. d.8.q. 4.2. 3^{m}./Po^{a}.q.7.3.7^{m}./q.9.3.3^{m}./Trin.2.4^{m}.

¶Reſpondeo dicendum, ſicut Dubio.464

1175 ¶Quòd actus vnius virtutis, vt elicientis, poteſt attribui alteri virtuti vt imperanti. 12ª.q.114.4.1^{m}./22ª.q.32.1.2^{m}./q.85.3.c./q.88.6.c./q.147.2.2^{m}./2.d.24.q.1.2.2^{m}./d.25.3.c./3.d.12.q.2.1.c./d.27.q.2.3.4^{m}./ar.4.q.2.2^{m}./q.3.c./4.d.15.q.2.ar.3.q.2.4^{m}./q.3.ar.1.q.3.c./q.4.ar.7.q.1.2^{m}./.ℨ.3.c^{o}.138.

¶Oppoſitum videtur dicere a ſimili. 4.d.14.q.1.ar.3.q.1.c./Verit.q.14.4.7^{m}.

¶Reſpondeo dicendum, ſicut Dubio.1173.

1176 ¶Quòd virtutes ſunt maxima bona. 1°.d.1.ℨ.4^{m}.

¶Oppoſitum videtur dicere. 1ª.q.6.1.2^{m}./2.0./q.26.3.1^{m}.

¶Reſpondeo dicendum, ſicut Dubio.287.

1177 ¶Quòd vna virtus eſt prior alia ſm actus, licet ſimul infundantur omnes a deo, ſm habitus. 12ª.q.62.4.c./3ª.q.85.6.c./3.d.23.q.2.5.c./4.d.17.q.1.ar.4.q.3.3^{m}.

¶Oppoſitum videtur dicere. 12ª.q.65.1.3^{m}./Virt.q.5.2.4^{m}./6^{m}./8^{m}./11^{m}.

¶Reſpondeo dicendum, q̃ virtutes ſi^{l} infunduntur, ſed ordine quodam, prout actus vnius ordinatur ad aliam, vt etiam ſupra Dubio.1173. adductum eſt.

1178 ¶Quòd vitium non tñ opponitur virtuti perfectę, ſed etiam imperfectę, in genere virtutis. ſ. habilitati naturali ad bonum, & diſpoſitioni ad virtutẽ. 12ª.q.63.2.2^{m}./q.73.1.2^{m}./3.d.23.q.3.ar.1.q.2.3^{m}./Veri.q.14.6.2^{m}./Vir.q.1.1.1^{m}./5^{m}.q.2.13.c.

¶Oppoſitum videtur dicere. Virt.q.1.10.16^{m}.

¶Reſpondeo dicendũ dupliciter. ſ. primo, q̃ in vltimo loco loquitur de virtutibus moralibus infuſis, quæ ſi^{l} ſtant cum vitiis, vt tendunt ad non eſſe. Sed in alijs locis loquitur de fide informi, & infidelitate, quę opponuntur ſm verũ & falſum circa idẽ.

¶Secũdo dicendum, q̃ in quæſtionibus de Virtutibus in cõmuni, loquitur de oppoſitione imperfecta quæ eſt, vel medij ad medium, vel medij ad extremum, in alijs autem locis, de oppoſitione perfecta, ideſt de contrarietate, quæ eſt inter maxime diſtantia, ſicut etiam ſupra Dubio.292. adductum eſt, & adducetur infra. Dubio.1181.

1179 ¶Quòd non oportet, q̃ principale vitium opponatur principali virtuti. 12ª.q.84.4.1^{m}./22ª.q.34.5.1^{m}./q.118.7.1^{m}./q.142.3 1^{m}./q.162.6.2^{m}./7.3^{m}./2.d.5.q.1.3.5^{m}./3.d.33.q.2.ar.1.q.3.4^{m}./4 d.13.q.2.2.2^{m}./Ma.q.8.1.3^{m}./22^{m}./q.13.3.1^{m}. Virtus.153

¶Oppoſitũ vr̃ dicere. 1ª.q73.4.c./22ª.q.34.2.b./Ma.q.2.10.c.

¶Reſpondeo dicendũ dupliciter. ſ. primo, quia vt habetur .1°. d.17.q.2.2.c./4.d.14.L.12^{m}. malũ maximum, ſeu ſummum, vel peſſimum, poteſt ſumi dupliciter. ſ. vel per remotionem omnis boni, vel per acceſſum ad cætera mala. Primo modo non datur, niſi in apprehenſione. Ideo non opponitur optimo, niſi ſm rationem. Secundo aũt modo, poteſt tripl̃r conſiderari. ſ. vel ſm ſpẽm ſuam, prout pctã & vitia ſpecificantur ex obiecto ſuo, ſicut & virtutes .i. per conuerſionem ad bonum commutabile. Vel ſm auerſionem, vel ſm circunſtantias, vel ſm extẽſionem ad effectus. Primo modo opponitur optimo peſſimum, non autem ſecundo vel tertio modo, ſed potius optima virtus, opponitur etiam minimis peccatis, excludendo ea.

¶Secundo dicendum, ſicut Dubio.292./1178.

1180 ¶Quòd virtus infuſa differt ſpecie a virtute acquiſita dupl̃r. ſ. vel ratione diuerſæ regulæ, vel ratione diuerſi finis. 12ª q.63.4.c./3.d.33.q.1.ar.2.q.4.0./4.d.14.q.1.2.4^{m}./d.50.q.1.2.4^{m}./Virt.q.1.10.9^{m}./8^{m}.9^{m}.q.5.4.c. Virtus.165.

¶Oppoſitũ videt̃ dicere a ſimili 1ª.q.94.3.1^{m}.

¶Reſpondeo dicendum, ſicut Dubio.1111.

1181 ¶Quòd virtutes intellectuales non ſunt connexæ ad inuicem. 12ª.q.65.1.3^{m}./Veri.q.5.2.4^{m}./6^{m}./8^{m}.11^{m}. Virtus.118

¶Immo ſimul omnes infunduntur a deo. 3.d.23.q.2.5.c./4.d.14.q.1.ar.2.q.2.c.

¶Reſpõdeo dicendũ, q̃ virtutes omnes ſimul infunduntur quãtum ad habitus. Sed q̃ vna dicatur prior altera, eſt quantum ad ordinem conſideratum in earum actibus, vt habetur. 4.d.14.q.1.ar.2.q.2.c.princ. vt etiam ſupra Dubio.1173./Dubio.1177. adductum eſt.

1182 ¶Quòd virtus infuſa, eſt maximũ bonũ ſimpl̃r. Virt. q.1.9.7^{m}. Virtus.246.

¶Oppoſitum videtur dicere. 1ª.q.6.1.2^{m}./2.0/q.26.3.1^{m}.

¶Reſpondeo dicendũ, ſicut Dubio.287.

1183 ¶Quòd viſus habitus per generationem naturalem, & viſus ceci illuminati per miraculum, ſunt eiuſdem ſpeciei. Ideo nõ poſſent eſſe ſimul in eodem oculo, ſicut nec duo accidentia, vel duæ formæ eiuſdem rationis, non poſſunt eſſe ſimul in eodem ſubiecto. 1ª.q.94.3.1^{m}./12ª.q.63.4.3^{m}./2.d.30.q.2.1.7^{m}./Virt.q.1.10.2^{m}. Viſus.5

¶Oppoſitũ videtur dicere a ſimili. 1ª.q.1.1.2^{m}./3ª.q.9.4.3^{m}.

¶Reſpondeo dicendum, ſicut Dubio.1111.

1184 ¶Quòd vita contemplatiua eſt finis vitæ actiuæ. 3.d.35.q.1.ar.4.q.4.1.c./Opuſ.17.c^{o}.7.7^{m}. Vita.52.

¶Immo vita actiua & contẽplatiua, fine & materia diſtinguuntur, quia materia primæ vitæ ſunt bona temporalia, materia vero ſecundæ ſunt bona æterna. Veri.q.11.4.c.

Reſpondeo dicendum, q̃ diſtinguuntur fine ſm ſe conſideratæ, ſed non vt conſiderantur in ordine vnius ad alteram.

1185 ¶Quòd vita contemplatiua ſm ſuũ genus, eſt ſimpl̃r nobilior & maioris meriti, & prior quàm vita actiua. 12ª.q.57.1.c./22ª.q.152.2.4.c./q.153.2.1^{m}./q.182.1.0./q.188.5.0./.3ª.q.40.1.2^{m}./3.d.30.1.2^{m}./d.33.q.1.4.2^{m}./d.35.q.1.4.0./.ℨ.3.c^{o}.63.ſi./133./Veri.q.11.4.0./Virt.q.1.12.14^{m}./Quolib. 3.q.6.3.6^{m}./Opuſ.17.7.7^{m}. Vita.60.

¶Immo eſt econuerſo. 3.d.35.q.1.4.0.

¶Reſpondeo dicendum, q̃ vita actiua ex hoc q̃ eſt vtilior, non eſt nobilior ſimpl̃r, ſed ſm qd, ſed cõtẽplatiua ẽ dignior, qa quęrit pp ſe, & pp aliud, vt habetur. 3.d.35.q.1.ar.4.q.1.c.

1186 ¶Quòd vita actiua quæ profectui aliorum inuigilat, eſt intenſioris meriti, & fortioris charitatis, ſm genus ſuum, quàm vita contemplatiua, ſed eſt econuerſo reſpectu ſui tantum. 3. d.35.q.1.ar.4.q.2.0. Vita.63.

¶Oppoſitum videt̃ dicere. 22ª.q.182.2.0.

¶Rn^{o} dicendum, ſicut Dubio.1185./Du^{o}.1187. ppõne ſma.

1187 ¶Quòd vita actiua eſt maioris meriti, q̃ vita contẽplatiua, quo ad dimiſſionẽ culpæ, & quo ad ſatisfactionem, quia eſt laborioſior, ſed eſt econuerſo, quo ad conſequutionem gloriæ, quia vita contemplatiua eſt potior. 3.d.35.q.1.ar.4.q.2.0. Vita.65.

¶ Oppoſitum videtur dicere. 22æ.q.182.2.0.
¶ Reſpódeo dicendũ, ſicut Dubio. 1185.

Vita.67 1188 ¶ Quòd opus actiuæ vitæ eſt duplex. ſ. opus ſpirituale, vt prædicare & docere, & opus corporale, vt recipere hoſpites, & ſeruire infirmis. Primum eſt melius quàm ſint opera contemplatiua, non autem ſecundum. 22æ.q.188.6.c./ 3^{a}.q.40.1.2^{m}./ Verit.q.11.4.2^{m}.
¶ Oppoſitum videtur dicere. 22æ.q.182.2.0.
¶ Reſpondeo dicendum, ſicut Dubio. 1185.

Vita.75. 1189 ¶ Quòd vita contemplatiua, eſt tantũ in intellectu. 22æ.q.180.1.0./ 2.1^{m}./ 7.1^{m}./ 3.d.35.q.1.ar.3.q.1.c./ Veri.q.22.11.11^{m}.
¶ Immo eſt etiam in inquiſitione rationis, & in affectu. 22æ.q.180.1.0./ 2.1^{m}./ 7.1^{m}./ 3.d.35.q.1.ar.2.q.2.0.
¶ Reſpondeo dicendũ, ꝙ vita contemplatiua eſt tantum in intellectu eſſentialiter, & principaliter in actu eius. Sed eſt tamen in inquiſitione rationis vt medio, & eſt cauſaliter, antecedenter, & concomitanter in affectu, vt habetur in primis locis.

Vnio.18 1190 ¶ Quòd vnio quæ de deo prædicatur, non eſt creatur, nec creatura. 3.d.5.q.1.ar.1.q.1.3^{m}.
¶ Immo vnio hæc, eſt aliquid creatum. 3^{a}.q.2.7.0./ 8.c.
Reſpondeo dicendum, ꝙ vnio hæc eſt aliquid creatũ. ſ. relatio exiſtens in natura humana realiter. In deo autem ſecundum rationem tantum, quia prout eſt in deo, non eſt aliquid ſecundũ rem, ſed ſecundum rationem tantum, vt habetur. 3.q.2.7.0./ 8.c./ 1.d.30.1.4^{m}./ 3.d.2.q.2.ar.2.q.3.2^{m}./ d.5.q.1.ar.1.q.1.0./ d.7.q.2.1.c./ d.13.q.3.1.c./ 5^{m}./ d.21.q.1.ar.1.q.2.5^{m}./ Ꝯ.4.c^{o}.39./ 41./ Quol.1.2.2^{m}.

Vnitas.4 1191 ¶ Quòd ens quod non diuiditur, eſt vera diffinitio vnius, licet Auic.conet eã improbare. 1.d.24.q.1.3.3^{m}./ Opuſ.42.c^{o}.2.
¶ Immo vnũ importat rationem indiuiſionis tm̃. 1^{a}.q.6.3.1^{m}.
¶ Reſpondeo dicendum, ꝙ vnum ſecũdum rationem propriã, quæ diſtinguitur ab aliis tranſcendentibus, importat rationem indiuiſionis tãtum. Sed ratio eius totalis completa conſiſtit in hoc, ꝙ eſt eſſe ens indiuiſibile, aut non eſſe ens diuiſum.

Vnitas.10 1192 ¶ Quòd ex ſubiecto & accidente, non fit aliquid vnum, niſi per accidens. 3.d.14.q.1.1.c./ Opuſ.30.lec.10.fi. Lec.12.prin.
¶ Immo ex ſubiecto & proprio accñte, fit vnum per ſe, per naturalem reſultationem. 1^{a}.q.77.6.3^{m}./ 4.d.9.ar.1.q.3.3^{m}.
¶ Reſpondeo dicendum, ꝙ ex ſubiecto & proprio accidente, bene fit vnum per ſe. ſ. vnum ſubiecto, ſed non vna eſſentia.

Vnitas.43 1193 ¶ Quòd deum eſſe vnum, poteſt ratione demonſtrari, & poteſt fide teneri. 1^{a}.q.2.2.0./ Opuſ.72.q.9.
¶ Immo fides eſt de non apparentibus, ſecundum Apoſtolum. Opuſ.72.q.9./ He.11.lec.1.
¶ Reſpondeo dicendum, ꝙ hoc primum dictum eſt. ſ. ꝙ deum eſſe vnum, poteſt ratione demonſtrari, quia ratio naturalis ſubſeruit fidei. Vnde dictum eſt per fidem eſſe acceptum hoc, ſm ꝙ fides ſupponit deum eſſe vnum, tanquam ratione oſ̃ſum. Vel hoc ideo dici poteſt, vt fiat reſolutio ad diuerſos homines, quia vni de hoc fieri poteſt demonſtratio, alteri vero non, quem per fidem neceſſe eſt ad deum accedere, vt habetur. 1^{a}.q.2.2.1^{m}./ Opuſ.72.q.9.

Vniuerſale.4 1194 ¶ Quòd idẽ poteſt eſſe vniuerſale & particulare. Po^{a}.q.6.1.1^{m}.
¶ Immo ſingularia opponuntur vniuerſalibus. Poſt.1.lec.4.fi.
¶ Reſpondeo dicendum, ꝙ idem non reſpectu eiuſdem, ſed reſpectu inferioris eſt vniuerſale, & reſpectu ſuperioris eſt particulare in cãdo & prædicando, vt habetur. Po^{a}.q.6.1.1^{m}.

Vniuerſale.10. 1195 ¶ Quòd difficilia ſunt hominibus ad cognoſcendum, quæ ſunt maxime vniuerſalia. Opuſ.53.fi.
¶ Immo confuſa magis qualia ſunt vniuerſalia, ſunt magis nota quo ad nos. Phi.1.lec.1.a med.b.
¶ Reſpondeo dicendum, ſicut Dubio. 1106.

Vniuerſale.19 1196 ¶ Quòd vniuerſale eſt perpetuum, & incorruptibile, Verit.q.1.5.13^{m}.
¶ Immo vniuerſale in particularibus exiſtens, dicitur ſimpliciter corruptibile, in hoc vel in illo. Et ſic de vniuerſali nulla eſt ſcientia. Veri.q.1.5.14^{m}.
¶ Reſpõdeo dicendũ, ꝙ vniuerſale eſt perpetuum & incorruptibile per ſe, non quidem per aliquam formam incorruptionis, Sed quia non habet ſecundum ſe cauſam corruptionis, vt habetur. Veri.q.1.5.13^{m}./ 14^{m}.

A. Vniuerſale.25 1197 ¶ Quòd vniuerſale eſt commune multis, ſm rem. 1^{a}.q.13.9.c.
¶ Oppoſitum videtur dicere. 3.d.2.L./ Meth.7.lec.13.fi./ Periermenias.lec.10.
¶ Reſpondeo dicendũ, ꝙ vniuerſale eſt ſemper aptum natum eſſe in multis, ſecundum rem, licet non ſemper inſit multis, ꝓꝑ aliquod impedimentum, vt habetur in locis ſecundo adductis.

B. Volatiuum.1. 1197 ¶ Quòd ambulatiuum, & volatiuum, ſiue greſſibile & volatile, faciunt differre ſpẽ animalia. Sed albedo & nigredo non. Ethi.10.lec.5./ Meth.10.lec.11.princ.
¶ Oppoſitum videtur dicere. Phi.7.lec.8.prin.
¶ Reſpondeo dicendum, ſicut Dubio. 908.

1198 ¶ Quòd voluntarium conuenit pueris & brutis. Ethi.3.lec.4.med./ lec.5. Voluntariũ.11
¶ Oppoſitũ videtur dicere. Veri.q.24.2.1^{m}.
¶ Reſpondeo dicendum, ꝙ voluntariũ ſm rationẽ perfecti, ſoli naturæ rationali conuenit. Bruta aũt conueniunt ſm rationẽ imperfectam, vt habetur. 12æ.q.6.2.0./ 2.d.25.1.6^{m}./ 3.d.27.q.1.4.3^{m}./ Veri.q.24.2.1^{m}.

1199 ¶ Quòd voluntas eſt rationalis per participationem. 12æ.q.56.6.2^{m}./ q.59.4.2^{m}./ q.61.2.c.fi./ 2^{m}./ 22æ.q.58.4.3^{m}. 3.d.17.ar.1.q.2.c./ d.23.q.1.ar.3.q.1.1^{m}./ d.33.q.2.ar.4.q.3.1^{m}. Voluntas.3
¶ Immo voluntas eſt rationalis per eſſentiam. 3.d.23.q.1.ar.3.q.1.c./ d.27.q.2.ar.3.q.1.1^{m}.
¶ Reſpondeo dicendum, ꝙ ſicut ipſe diſtinguit. 1^{a}.q.82.3.c.fi./ 3.d.27.q.2.ar.3.q.1.5^{m}. voluntas inquantum eſt in parte intellectiua, & inquantum eſt immaterialis eſt rationalis per eſſentiam, vt potentia. Sed dicitur rationalis per participationem quo ad ſimilitudinem actus cum concupiſcibili & iraſcibili, quia fertur ad aliquid extra, & etiam quia dirigitur a ratione, vt habetur. Verit.q.1.10.11^{m}./ Opuſ.53.

1200 ¶ Quòd qui vult bonum ꝓp indebitum finem, vult bonũ ſub ratione mali. 12.q.19.7.2^{m}./ 3^{m}./ 2.d.38.5.c./ d.40.1.n. Voluntas.x
¶ Immo voluntas nihil vult niſi ſub ratione boni. 1^{a}.q.19.9.c./ q.48.1.2^{m}./ 4^{m}./ 12æ.q.8.1.0./ q.78.1.1^{m}./ 1.d.46.L.6^{m}./ 2.d.1.q.1.1.2^{m}./ d.5.q.1.2.5^{m}./ d.34.3.c./ d.35.5.4^{m}./ L.1^{m}./ d.37.q.3.1.3^{m}./ Ꝯ.2.c^{o}.40.7^{m}./ L.3.c^{o}.4./ 5^{m}./ 107./ Ma.q.1.3.c./ q.3.12.0./ Ethi.3./ Phi.2.lec.5.
¶ Reſpondeo dicendum dupliciter. ſ. primo, ꝙ velle aliquid ſub ſub ratione mali poteſt intelligi dupliciter. ſ. vel ꝙ ipſa malitia .i. priuatio boni moueat ad volendũ. Et ſic nullus vult aliquid ſub ratione mali. Vel ꝙ aliquis velit aliquid propter aliquid quod in ſe eſt malum, tamen apprehenſum eſt ſub ratione boni. Et ſic aliquis vult aliquid ſub ratione mali.
¶ Secundo dicendum, ꝙ velle aliquid ſub ratione mali, poteſt accipi dupliciter. ſ. vel vlr.i. vt apprehenſum ſub priuatione oĩs boni, vel ſpecialiter. i. ſub priuatione boni moralis, tamen ſub ratione boni vtilis, ſeu delectabilis. Et ſic aliquis vult aliquid ſub ratione mali, non autem primo modo, ſicut quando aliquis facit aliquid vt furetur, ſciens furtum eſſe malum moraliter, tamen ſub ratione boni vtilis.

1201 ¶ Quòd a voluntate procedit aliquid per modum operationis, non autem per modũ operati. Veri.q.4.2.7^{m}./ q.10.9.7^{m}./ Po^{a}.q.10.2.11^{m}./ Verit.q.1.1.13^{m}. Voluntas.6.
¶ Immo aliquid procedit a voluntate vtroque modo. 1^{a}.q.37.1.c./ Ꝯ.4.c^{o}.19.3^{m}./ 4^{m}.
¶ Reſpondeo dicendum duplr. ſ. primo, ꝙ vt habetur. Po^{a}.q.10.2.11^{m}. procedere ab aliquo per modum operati, cõtingit duplr. ſcilicet, vel ſm ſimilitudinẽ ad operans. Et ſic aliquid procedit ab intellectu ab intra. ſ. verbum, & ab extra. ſ. res artificialis, non autem a voluntate, quia nec ab intra, amor eſt ſimilis rei vel voluntati, nec ab extra. Vel ſicut impreſſio relicta ex vno in alio. ſeu ſicut vnio vnius ad alterum. Et ſic procedit amor a voluntate, per modum operati, ſicut verbum ab intellectu.
¶ Secundo dicendum, ꝙ vt habetur 1^{a}.q.37.1.c. proceſſio intellectus, eſt notior nobis, quàm proceſſio voluntatis. Ideo alio nomine ſignificatur operatio ſimplex intellectus. ſ. intelligere, & alio nomine emanatio interior. ſ. dicere, & alio id quod emanat intra. ſ. verbum. Sed in voluntate idem nomen. ſ. amor, ſeu dilectio correſpondet his tribus. Ideo ſumitur tripl̃r. ſ. eſſentialiter ſicut intelligere, rationaliter ſicut dicere, & pſonaliter ſicut verbum. Procedit ergo aliquid a voluntate, per modum operati. ſ. amor notionalis, quo ad rem, non autem quo ad nomen diſtinctum, ſeu quo ad modũ ſignificandi, quia amor potius ſignificat per modum operationis, quàm per modum operati.

1202 ¶ Quòd voluntas pro facto reputatur. 12æ.q.20.4.c./ 3^{a}.q.68.2.2^{m}.fi./ 4.d.17.L.2^{m}. Voluntas.8
¶ Oppoſitum videtur dicere. 2.d.43.3.3^{m}./ L.fi./ 4.d.25.q.3.ar.1.q.1.1^{m}.
¶ Reſpondeo dicendum, quòd voluntas pro facto reputatur, tam in bonis quàm in malis, in his quæ ſunt omnino ab homine, & quo ad præmium eſſentiale, non autem in ſacramentis, & quo ad præmium accidentale, vt in remiſſione pœnæ, vt habetur. 12æ.q.20.4.c./ 22æ q.81.6.1^{m}./ 3^{a}.q.68.2.2^{m}.fi./ 4.d.4.q.3.ar.3.q.2.c.fi./ d.17.q.3.ar.5.q.2.2^{m}./ L.2^{m}./ d.20.q.1.1.3^{m}./ q.3.2^{m}./ Veri.q.24.1.1^{m}.

1203 ¶ Quòd voluntas nõ eſt determinata ad vnum, ſicut natura. Po^{a}.q.3.13.c. Voluntas.7
¶ Immo voluntas determinatur ad vnum. Ma.q.3.3.5^{m}.
¶ Reſpondeo dicendum duplr. ſ. primo, ꝙ voluntas non eſt determinata ad vnum, ſicut natura, quia voluntas ſequitur formam vniuerſalẽ, natura vero ſequitur formam particularem, vt habetur. 1^{a}.q.41.2.c./ 12æ.q.10.1.3^{m}./ q.13.1.c./ q.50.5.3^{m}./ Po^{a}.q.3.13.c./ Ma.q.6.c.fi./ Opuſ.3 c^{o}.96.

¶ Secundo

¶ Secundo dicendum, ꝙ voluntas determinatur ad vnum per conſilium rationis, non autem neceſſario per aliquod agens extrinſecum, vt habetur. Ma.q.3.3.5^{m}.

1204 ¶ Quòd virtus voti, eſt obligatio actus, quæ eſt maior in voto ſolenni, quàm in voto ſimplici, & quo ad deum, & quo ad homines. 22ſ.q.88.7.1^{m}./ 4.d.38.q.1.ar.2.q.2.c./ 2^{m}/ 4^{m}./ q.3.c./ ar.3.q.3.c.

¶ Oppoſitũ videtur dicere. Quol.10.11.1^{m}.

¶ Reſpondeo dicendum, ꝙ licet vtrũque votum quantum ad reatum peccati mortalis, æqualiter obliget apud deum, non tamen quantum ad alia, ſicut quantum ad impedimentum matrimonii, & huiuſmodi, vt habetur. Quol.10.11.1^{m}.

1205 ¶ Quòd votum ſimplex obligat. 4.d.38.q.1.ar.3.q.1.1^{m}.

¶ Immo non dirimit matrimonium contractum. Et ſic non obligat. 4.d.30.q.2.ar.1.q.2.1^{m}./ Quol.10.11.1^{m}.

¶ Reſpondeo dicendum, ꝙ licet votum ſimplex non dirimat matrimonium contractum, obligat tamen & quantum ad non exigere debitum, niſi cum eo diſpenſetur autoritate Papæ, & etſi vxor eius moriatur, adhuc tenetur ſeruare votum, vt habetur in locis ſecundo adductis.

1206 ¶ Quòd votum pro operatione iudicatur tam in bonis quàm in malis. 4.d.17.L.2^{m}./ Quol.2.16.c.ſi.

¶ Oppoſitum videtur dicere. 4.d.25.q.3.ar.1.q.1.2^{m}.

¶ Reſpondeo dicendum, ſicut Dubio. 1202.

1207 ¶ Quòd nullum votum religioſi eſt firmum, niſi de conſenſu prelati, quia nullum tempus eſt, in quo prelatus non poſſit eum in aliis occupare. 22ſ.q.88.8.3^{m}./ 4.d.38.q.2.ar.1.q.3.3^{m}./ ar.4.q.4.3^{m}.

¶ Oppoſitũ videtur dicere. 22ſ.q.88.12.2^{m}./ Quol.10.10.3^{m}.

¶ Reſpondeo dicendum, ꝙ per votum obedientiæ, ſupponitur religioſus prelato ſuo, quantum ad generalem diſpoſitionem vitæ ſuæ, licet non quantum ad omnes actus particulares, vt habetur. Quol.10.10.3^{m}.

1208 ¶ Quòd in voto continentiæ & religionis, per profeſſionem ſolemnizato, etiam papa non poteſt diſpenſare, licet quidam iuriſtæ ignoranter contrariũ dicant, quia periculis humanis obuiandũ eſt per humana & nõ per diuina. 21ſ.q.88.11.c. q.186.8.3^{m}.

¶ Immo in voto continentiæ & religionis quantumcunque ſolemnizato, vt alii dicunt probabilius poteſt diſpenſari per papam, ſi communis vtilitas totius eccleſiæ, vel vnius regni, vel vnius prouinciæ, hoc requirat. 4.d.38.q.1.ar.4.q.1.3^{m}.

¶ Reſpõdeo dicendum dupliciter. ſ. primo, ꝙ in Secunda Secundæ, loquit de voto ratione conſecrationis indelebilis. In Quarto vero Sententiarum ratione boni promiſſi, quo poteſt eſſe aliquid melius. ſ. bonum commune.

¶ Secundo dicendum, ꝙ in Quarto Sententiarũ loquitur ſm opinionem aliorum, ideo dicit, ꝙ alii dicunt probabilius, vnde ibi reſpondet argumentis ad vtranque partem. In Secunda Secundæ vero loquitur ſecundum propriam ſententiam.

Vſura. 1209 ¶ Quòd in vſura etiam malum incidit ſpiritualiter, propter naturam actus proprii, ex quo incidit, qui eſt dare mutuo, qui eſt actus liberalitatis & gratiæ. Opuſ.73.c^{o}.4.

¶ Immo accipere vſuram, in præmium a deo promittitur. 22ſ. q.78.1.2^{m}.

¶ Reſpondeo dicendum, ꝙ licet ab extraneis iudei vſurã acciperet, non tñ fuit eis conceſſum, quaſi licitum, ſed permiſſum, ad maius malũ vitandum, vt hẽt. 12ſ.q.108.1.2^{m}./ 22ſ.q.78.1.2^{m}.

Vſura. 1209 ¶ Quòd in vſuris non transfertur dominium. 22ſ. q. 78. 3. c./ 3^{m}./ Quol.3.q.3.2.c./ Opuſ.73.c^{o}.5.

¶ Immo in vſuris transfertur, dominium, ſecundum aliquos. 4.d.15.q.2.ar.4.q.2.2./ Opuſ.73.c^{o}.19.

¶ Reſpondeo dicendũ, dupliciter. ſ. primo, ꝙ in Quarto Sententiarum loquitur ſecundum opinionem aliorum, ideo præmittit ſecundum aliquos. In aliis autem locis loquitur ſecundum ſententiam propriam.

¶ Secundo dicendum, ꝙ in Quarto Sent. intelligit de pignoribus amiſſis a non ſoluentibus, infra terminum poſitum in contractu mutui. In aliis autem locis, de eo quod exigitur vltra veram ſortem, licet alii dicant econuerſo.

1210 ¶ Quòd vti eſt actus voluntatis. 12ſ.q.16.1.c./ q.17.1.c./ 1.d.1.q.1.2.c.

¶ Immo vti, vt eſt de eius eſſentia, magis conſiſtit in executione eius quod eſt ad finem, quàm in imperio voluntatis. 1.d.1.q.1.2.c.

¶ Reſpõdeo dicendũ, dupliciter. ſ. primo, ꝙ hoc dictum eſt ideo ſcilicet, ꝙ vti eſt actus voluntatis, quia voluntas non ſolum eſt imperans, ſed etiam exequens, vt patet in actionibus, quas per ſeipſam facit. Et ſic vti eſt actus eius.

¶ Secundo dicendũ, ꝙ hoc ideo dictum eſt, qa coniungitur voluntas cuilibet virium inferiorum, ſicut motor cõiungitur mobili, vt habetur. Opuſ. 72.q.3.

1211 ¶ Quòd peccato non eſt vtendum, ſed omnibus quæ ſunt a deo ſcilicet pœna ad meritum ad cognitionem propriæ fragilitatis, & ad purgationem peccatorum, rebus mundi ad cognitionem dei, & ad ſubſidium vitæ præſentis. Sed operibus noſtris bonis ꝑ deum actu vel habitu. 1°.d.1.q.3.o./ Ʒ.3.c^{o}.22.ſi.

¶ Immo licet vti peccato alterius. 22ſ. q.78. 4.c./ Ma.q.13.4.17^{m}./ 18./ 19./

¶ Reſpondeo dicendum, ꝙ vti peccato alterius ad bonum eſt licitum, quia etiam deus vtitur omnibus peccatis ad aliquod bonum. Sed non licet inducere aliquem ad peccatum, vt habetur in ſecundis locis.

1212 ¶ Quòd idem iudiciũ eſt de iſtis propoſitionibus. Chriſtus ſm ꝙ homo, ẽ pſona, ſuppoſitũ, hipoſtaſis, & res naturæ. 3^{a}.q.16.12.3^{m}. Chriſtus.16.

¶ Immo vltima magis accedit ad veritatem. 3°.d.10.q.1.ar.2.q.3.c.

¶ Reſpondeo dicendum, ꝙ in Tertia parte conſiderauit prędicta nomina, quantum ad illud, ad quod nomina imponuntur. Sed in Tertio Sententiarum quo ad illud, a quo imponuntur.

1213 ¶ Quòd non eſt dicendum, Chriſtus eſt creatura, niſi addando ſecundum naturam humanam, vt caueatur hereſis Arrii. 3^{a}. q.16.8.o./ q.20.1.1^{m}. Chriſtus.18

¶ Immo non tñ ad vitandũ errorẽ, ſed q a eſt loquutio falſa. 3.d.11.2.o./ d.21.q.1.3.2^{m}. Ʒ.4.c^{o}.48./ Veri.q.29.1.2^{m}.

¶ Reſpondeo dicẽdum, dupliciter. ſ. primo, ꝙ vt habetur. 1^{a}.q.45.4.o. Creari proprie & ſimpliciter ẽ tñ ſuppoſitorum. Sed improprie & ſecundum quid, eſt et formarum & partium, licet magis concreentur. Ideo creatura improprie poteſt dici natura aſſumpta. Et ſic loquitur in Tertia parte. Sed in aliis locis loquitur de creatura proprie.

¶ Secũdo dicendũ, ꝙ vt habetur. Opuſ.37.c^{o}.4. Creatio primo determinatur ad eſſe, ſed ex conſequenti ad naturam. Dupliciter igitur poteſt dici aliquid creatura. ſ. vel ratione naturæ creatæ. Et ſic loquitur in Tertia parte. Vel ratione ipſius eſſe ſuppoſitalis. Et ſic loquitur in aliis locis.

1214 ¶ Quòd hec propoſitio, Chriſtus ſecundum ꝙ homo eſt perſona, non eſt vera, niſi reduplicet ſuppoſitum hominis, vt dicatur, Chriſtus ſm ꝙ iſte homo, ẽ perſona. 3^{a}.d.10.q.1.ar.2.q.1.c. Chriſtus.32

¶ Immo eſt vera, ratione naturæ. 3°.q.16.12.o.

¶ Reſpondeo dicendum, ꝙ vt habetur 3.d.10.q.1.ar.2.q.1.c. qđ reduplicatur, eſt per quod predicatum conuenit ſubiecto. Et qa natura humana non eſt illud per qđ Chriſtus eſt perſona, ideo verum eſt, quod dicit in Tertio Sent. Sed in Tertia parte ſe exponit dicens, ꝙ Chriſtus inquantum homo, ratione naturæ eſt perſona, quia conuenit naturę humanę eẽ in aliqua perſona nõ aũt ꝙ ei cõueniat propria pſonalitas, cauſata ex principiis eius.

1215 Quòd anima Chriſti in verbo, ſcit infinita potentia, quaſi ſciã ſimplicis intelligentiæ. Non autem ſcit infinita in actu .i. ſcientia viſionis, quia entia in actu, ſm omne tempus, non ſunt infinita, quia generatio non eſt æterna. 3^{a}.q.10.3.o./ 3.d 14.ar. 2. q.2 2^{m}./ q.4.2^{m}./ Verit.q.20.4.1^{m}./ 2^{m}./ 5^{m}./ Quol. 3.q.2.1.o./. Opuſ.9.q.81. Chriſtus. 126

¶ Opp^{m} vr̃ dicere. 1^{a}.q.14.12.o./ Veri. q.20.4.c.

¶ Reſpondeo dicendũ dupliciter. ſ. primo, ꝙ quia non dãtur infinita in actu, ideo dicitur neſcire infinita. Sed quia dantur ſm ſucceſſionem, ideo dicitur ſcire infinita in po^{a}.

¶ Secundo dicendum, ſicut Dubio. 477.

1216 ¶ Quòd ſcientia Chriſti infuſa, fuit diſtincta in multos habitus. 3^{a}.q.11.6.o. Chriſtus. 134

¶ Oppoſitum videtur dicere. 3^{a}.d.14.ar.3.q.4.o.

¶ Reſpondeo dicendum tripliciter. ſ. primo, ꝙ vt habetur 1^{a}. d. 3.q.5.1^{m}./ 3.d.14.ar.1.q.2.c.ſi./ q 3.c prin./ 2^{m}./ ad eſſe habitus intellectiui, duo occurrunt. ſ. ſpecies intelligibilis, & lumen. In Tertia igitur parte loquitur de ſcientia quo ad primum, ſed in Tertio Sententiarum quo ad ſecundum.

¶ Secundo dicendum, ꝙ in Tertia parte loquitur de ſcientia reſpectu obiecti. i. quo ad ſcibilium genera, Sed in Tertio Sententiarum quo ad modos.

¶ Tertio dicendum, ꝙ ſcia Chriſti infuſa, fuit diſtincta in multos habitus, quia fuit diſcurſiua ſeu collatiua, quo ad vſum, ſicut volebat, non autem quo ad acquiſitionem, vt habetur. 3^{a}. q.11. 3.o./ 4.ſi. 3.d.14.ar.3.q.3.o./ Verit.q.20.3.1^{m}.

1217 ¶ Quòd Chriſtus per ſcientiam infuſam cognoſcebat omnia ſingularia p̃ſentia, præterita, & futura. 3^{a}.q.11.1.3^{m}. q.12.1.3^{m} Chriſtus.140

¶ Immo per eam non cognoſcebat futura contingentia, nec cogitationes cordium. 3^{a}.d.14.ar.3.q.1.c./ q.5.2^{m}./ Ver.q.20.6.c.

¶ Reſpondeo dicendum dupliciter. ſ. primo, ꝙ in Tertia parte loqĩ de cognitiõe practica. In aliis aũt de cognitiõe ſpeculatiua.

¶ Secundo dicendum, ꝙ in Tertio Sententiarum loquitur de Chriſto, & ſcientia eius infuſa ſimplr, & ſm ſe. In Tertia vero parte loquitur de Chriſto, vt eſt caput eccleſiæ, & paſtor omniũ.

1218 ¶ Quòd in Chriſto fuit ſcientia acquiſita, ſeu experimentalis per ſpecies acquiſitas, per operationem intellectus agentis eius. 3^{a}.q.9.4.o./ q.12.o./ q.15.8.o./ Opuſ.3.c^{o}.225. Chriſtus.143

Oppoſitum videtur dicere. 3°.d.14.ar.3.q.5.3^{m}./d.18.3.5^{m}./ Veri.q.20.3.1^{m}.

¶ Reſpondeo dicẽdum, ꝙ in Tertia parte loquitur de ſcientia, præſuppoſita opinione Ariſtotelis.ſ.ꝙ.intellectus agens ſit naturalis po^{a} animæ rationalis, cuius propria & adequata operatio, ſit abſtrahere ſpecies a fantaſmatibus, quia Ariſtoteles nullam aliam operationem ei aſſignat. Sed in Tertio Sen. præſupponit, ꝙ intellectus agens, poſſit eſſe ſine hac operatione. Nec tamen eſt fruſtra, vt patet in intellectu cõpleto per omnes ſpẽs, ſicut nunc eſt intellectus Chriſti, quia habet alias operationes .ſ.cauſare notitia principiorum, & fortificare operationem intellectus poſſibilis, aſſiſtendo ei, vt educat in actum ea quæ virtualiter continentur in primis principiis. Et ideo intellectus ag. os concurrit in omni intellectione cooperando intellectui poſſibili, vt habetur 2.d.24.q.2.a.1^{m}./ Ver.q.10.8.c.ſi. In Queſtionibus vero de veritate, loquitur ſecundum opinionem quã premiſit, quam tamen dicit ſe non credere veram eſſe. Vel intelligit, ſicut in Tertia parte.

Chriſtus. 150. 1219 ¶ Quòd in Chriſto eſt duplex voluntas humana.ſ.voluntas rationis, & voluntas ſenſualitatis.i.appetitus ſenſitiuus.3^{a}.q.18.3.o./5.c./3.d.27.ar.1.q.2.o./Opuſ.3.c^{o}.259.

¶ Immo in Chriſto fuit tantum vna voluntas humana.3.q.18.a.2^{m}./3.o./4.5.c.

¶ Reſpõdeo dicendũ, ꝙ in Chriſto fuit tantum vna voluntas humana rationalis per eſſentiã, vt potentia. Sed duplex actus ſcilicet, vt natura & ratio Theleſis, i.ſimplex voluntas. Et buleſis ideſt conſiliatiua, ſecundum Damaſcenum, vt habetur in locis primo adductis. Sed appetitus ſenſitiuus dicitur voluntas non per eſſentiam, ſed per participationem.

Chriſtus. 254. 1220 ¶ Quòd in Chriſto fuit aliquis motus ſenſualitatis non præuiſus, ſed ſubitus reſpectu ſenſus, non autem reſpectu rationis, & deitatis.3°.d.17.ar.1.q.2.5^{m}.

¶ Immo Chriſtus voluit aliud quàm deus, voluntate ſenſualitatis.3^{a}.q.21.3.4.o.

¶ Reſpondeo dicendum, ꝙ Chriſtus voluit aliud quàm deus voluntate ſenſualitatis, vt natura, non autẽ vt ratio. Sed ſemper voluit idẽ, & ſemper fuit confectionis ei, vt habetur in locis pro vtraque parte adductis.

1221 ¶ Quòd omnis potentia communicabilis cuicunque creaturę multo abundantius communicata fuit animæ Chriſti.ſ. vt materia elementalis magis obediat ei ad motum, quàm qualitatibus actiuis, & virtuti cęleſti, & magis potuiſſet mouere cœlum, quàm angelus quicunque.1^{a}.q.13.2.2^{m}./3.d.14.4.o. Chriſtus.

¶ Immo aliquid in creaturis fuit potentius anima Chriſti.3°.d.16.q.1.2.5^{m}.

¶ Reſpondeo dicendũ, ꝙ aliquid fuit ſecundum quid potẽtius anima Chriſti, ſecundum propriam naturã & virtutem, vt claui in paſſione ad perforandum, nihil autem fuit potẽtius ea ſimpliciter, vt habetur.3^{a}.q.14.2.3^{m}./3.d.16.q.1.2.5^{m}.

1222 ¶ Quòd in Chriſto ſunt duæ naturę integrę, ſcilicet natura diuina, & humana. Quarum vna non eſt pars alterius, ex quibus perſona eius immediate componitur. Sed natura humana diuiditur in multas naturas partiales.3°.d.2.q.1.ar.3.q.3.2^{m}./d.5.q.2.2.o./d.14.ar.2.q.1.c./d.17.ar.1.q.2.1^{m}./d.18.1.c./ ß.4.c^{o}.39. Chriſtus.

¶ Immo perſona Chriſti, eſt perſona ſimplex.4.d.10.L.3^{m}.

¶ Reſpondeo dicendum, quod perſona Chriſti ſecundum ſe, eſt ſimplex. Sed vt in duabus naturis ſubſiſtit, poteſt dici compoſita, licet improprie, vt habetur.3^{a}.q.2.4.o./3.d.6.q.2.3.o./d.11.2.c./d.22.q.1.2.5^{m}./4.d.10.L.3.

FINIS.

Expliciunt Ethimologiæ, ideſt concordantiæ dictorum atque concluſionum Diui Thomæ de Aquino, Sacri ordinis Fratrum Prædicatorum, in quibus ſaltem ſecundum ſuperficialem apparentiam, videtur ſibi aliquando contradicere, licet non contradicat ſecundum rei veritatem.

AVTHORITATVM SACRAE SCRIPTVRAE,
QVAS DIVVS THOMAS DE AQVINO.

Sacri ordinis fratrum prędicatorum, in ſacra Theologia, atque in diuerſis ſuis libris, ad profectum animarum diligentiſsime expoſuit. Ordo igitur authoritatum, ponetur ſecundum ordinem librorum Bibliæ.

AVTHORITATES ex libro Geneſcos.

CAPVT I.

Capm 1m.

IN principio creauit Deus cęlum & terram 1a.q.46.2.c./.3.o./.q.61.3.3m./.q.65.3.o./.q.66.1.1m./.5m..q.69.1.1m./.q.69.1.c./.5m./.q.74.1.1m./.2.c./.3.1m./.2m./.3m..1 2ª.q.100.7.2m./.2.d.1.q.1.6.o./.d.12.L.1m/.3.d.37.art.2.q.1.3m./.Ʒ.2.c°.19.ſi.'.Poa.q.3.18.b.1.2./.4m./.q.4.1.c/.2m./.Spiritu.1.4m.

2 Terra autem erat inanis & vacua.1a.q.66.1.c./.1m./.q.67.4.c./.q.69.1.2.c./.2.d.12.L./.Poa.q.4.1.c./.2m./.7m./.Spiritu.1.4m./Pſal.23.

3 Et tenebrę erant ſuper faciem abiſſi.1a q.66.1.c./.5m./.q.68.3.c./.q.69.1.c./.q.74 3.4m./.2.d.12.L.3m./.Ʒ.4.c°.13..Poa.q.3.6.16m./.q.4.1.2m./.Pſal.23./.Pſal.32.

4 Spiritus domini ferebatur ſuper aquas.1a.q.64.3.3m./.4m./.q.66.1.5m./.Ʒ.4.c°.23.4m./.c°.20.2m./.Poa.q.4.1.2m./.Pſal.23.

5 Dixitque Deus.1a.q.32.1.3m./.q.47.1.c.ſi./.q.67.4.c./.2m./.q.65.4.c.ſi/.q.74.3.2m./.3m./.5m./.2.d.12.3.5m./.d.13.2.3m./.Ʒ.4.c°.13./.Poa.q.3.18.12m./.13m./.q.4.4.o./.Ad.18.c.ſi./.Ioh.1.

6 Fiat lux.& facta eſt lux.1a.q.67.4.o./.q 70.1.2m./.q.74.1.c./.3.5m./.Gal.4.lec.6.ſi.

7 Fiat.factum eſt.& fecit.1a.q.74.3.5m.

8 Et vidit deus.1a.q.74.3.3m/.q.73.3.3m./.q.32.1.3m.

9 Et diuiſit lucē a tenebris.1a.q.63.5.2m./.q.67.4.c./.2m./.4m./.Poa.q.4 1.18./Ma.q.16.4.12m.

10 Appellauitq; lucem diem, & tenebras noctem.1a.q.67.4.2m./.q.68.1.1m./.q.69.1.5m.

11 Factum eſt veſpere & mane dies vnº.1a.q.58.6.7.o..q.74.2.c./.3.6m./.7m./.2.d.12.2.3.o./.Verita.q.8.16.c./.4m./.5m./.6m./.Poa.q.4.2.c.

12 Fiat firmamentum.1a.q.68.1.2.3.o./.q.71.3m./.2.d.14.L.3m.

13 Diuiſit aquas quæ erant ſuper firmamētum.1a.q.68.2.3.o./.2.d.14.1.o./.Poa.q.4.1.5m./.15m./Quolib 4.q.2.2.o./Quolib.6.q.11.1m.

14 Congregentur aquę in vnum locum.1a.q.69.1.o./.Poa.q.4.1.27m./.2.d.14.5.o.

15 Appareat arida.1a.q.69.1.c./1m.

16 Vocauit deus firmamentum cęlum.1a.q 68.1.o./.q.69.1.5m./.q.74.3.3m./.2.d.14.L.3m.

17 Vocauitque deus aridam terram, congregationesq; aquarum appellauit maria.1a.q.69.1.5m.

18 Germinet terra herbam virentem &c.1a.q.69.2.o./.72.1m.

19 Fiant luminaria &c. vſque ad nocte.1a.q.70.1.o./.2.d.15.q 1.1.1m./.3m.

20 Vt ſint in ſigna &c. vſque terram. 1a.q.70.2.o./.2.d.1.q.2.3.o./.d.15.q.1.2.1m/.4.d.47.q.2.art.1.q.1.c./.d.48.q.2.2.3m./.3.3m./.6m./.1.c./.Ʒ.3.c°.112.ſi./.Ʒ.4.c°.55 3m..c°.ſi.1m./.4m./.Poa.q.5.9.c.

21 Fecitque Deus duo magna luminaria &c. vſque nocti.1a.q.70.1.5m./.q.68.1.c.ſi./.2.d.15.q.1.1.3m./.4m.

22 Et diuiderent lucem a tenebris.2.d.12.L.3m./.d.13.3.1m./.Poa.q.3.6.16m.

23 Producant aquæ reptile &c.vſque cæli.1a.q.71.o./.q.72.1m.

24 Creauitq; Deus cęte grandia &c.vſq; genus ſuum.1.q.71.4m.

25 Producat terra animā viuentem &c. vſq; ſpecies ſuas.1.q.72.o.

26 Faciamus hominem.ad imaginem & ſimilitudinē noſtram.1a.q.3.1.2m./q.4.3.o./.q 91.4.1m./.2m./.q.93.o./.1.d.2.L.ſi./.Ʒ.3.c°.29.

27 Et præſit piſcibus maris &c.vſque terræ.1a.q.96.o./.Ʒ.3.c°.12.ſi.109./.1ª.Cor.15.lec.3./.lec.4./.Ephe.1.lec.8.prin./.He.8.lec.2./.2 2ª.q.64.1.o./.Opuſc.20.lib.2.c°.6./ Lib.3.c°.9.

28 Et volatilibus cæli.Pſal.8.ſi./ 3a.q.36.7.1m.

29 Et vniuerſæ creaturæ.1a.q.96.2.o.

30 Maſculum & fœminam creauit eos.1a.q.93.4.1m./.6.2m./.3.d.12.q 3 art.1.q.1.1m./.3m./ q.2.o./.L.ſi.

31 Benedixitq; illis Deus,1a.q.72.4m./.q73.3.o./.2.d.15.q.3.c./.Iob.1./.Pſal 3.ſi./.Pſal.27./.2ª.Cor.1.lec.2./.He.6.lec.9.ſi.

32 Creſcite & multiplicamini & replete terram.1a.q.72.4m./.q.98.1.o./.2 2ª.q.152.2.1m./.4.d.26.q.1.2.o./.Ʒ.3.c°.136./.1ª.Cor.7.lec.6.ſi.

33 Et ſubiicite eam & dominamini piſcibus maris, & volatilibus cęli.& vniuerſis &c..ſupra.31.32.33.

34 Ecce dedi vobis omnem herbam &c. vſque ad veſcendum.1a.q.96.1.2m.

35 Vidit Deus cuncta quæ fecerat, & erant valde bona.1a.q.12.4.c./.q.25.6 3m./.q.47.2.c./.1m./.q.49.2.c./q.50.3.c.ſi./.q.74.3.3m./.Ʒ.1.c°.85.2m./.Ʒ.2.c°.38.6m./.41.2m./.3m./.43.1m./.44.ſi./.Ʒ.3.c°.64.8m./.9m./.69..1.d.29.3.c./.d.44.1.1m./.2.1m./.2.d.23.q.1.2.c./.d.32 q.2.2.1m..Poa.q.3.16.c.ſi./.17.q.5.1.14m./.R.o.8.lec.6.princ.

CAPVT II.

1 Igitur perfecti ſūt cæli & terra.& oīs ornatus eorū.1a.q.70.1.c. Cam.2m.

2 Compleuitque Deus.die ſeptimo opus ſuum quod fecerat.1a.q.73.1.o./.2.d.15.q.3.2.o.

3 Et requieuit die ſeptimo ab omni opere quod patrarat.1a.q.73.2.o./.1.3m./.3.c./ q.74.1.6m.2.3m./.q.118.1.1m./.2.d.15.q.3.2.o./ Ʒ.2.c°.82.3m..Heb.4.

4 Et benedixit diei ſeptimo.& ſanctifi.eum.1a.q.73.3.o.

5 Iſtæ ſunt generationes cæli & terræ &c. vſque in terram. 1a.q.69.2.c./.q.74.2.1m.

6 Non enim pluerat dominus Deus ſuper terram.1a.q.33.3.c./.3m.q.23.3 1m.

7 Sed fons aſcendebat de terra, irrigans vniuerſam ſuperficiem terræ.1a.q.102.1.2m./.2.d.17.q 3.2.c./.4m./.5m.

8 Nomen vni Phiſon.1a.q.102.1.2m./.2.d.17.q.3.2.c./.4m./.5m/.1ª.Cor.12.

9 Formauit igitur dominus Deus hominem de limo terræ.1a.q.91 1 o./.Anima.9.8m.

10 Et inſpirauit in faciem eius ſpiraculum vitæ.1a.q.90.1.1m./.q.91.4.3m./.4m/.2.d.17.q.1.1.1m./.Ʒ.2.c°.83./.Quolib.1.q.4.1.1m.

11 Et factus eſt homo in animam viuentem.1a.q.91.4.3m./.q.94.2.c./ q.95.1.1m./.q.97.3.c./.1ª Cor.15.lec.7.

12 Plantauerat autē dominus Deus paradiſum voluptatis a principio,1a.q.102.o./.2.d.17.q.2.3.o./.d.29.5.o./.3.d.9.q.1.art.3.q.3.3m/.2 2ª.q.84.3.3m./.q.175.3.4m/.3a.q.52.4.3m./.4.d.20.L.5m./.Veri.q.18.1.15m.

13 In quo poſuit hominem quem formauerat.1a.q.102.4.o.

14 Produxitque dominus Deus de humo omne lignum pulchrū viſu.& ad veſcendum ſuaue.1a.q.102.1.5m.

15 Lignum etiam vitæ in medio paradiſi.1a.q.102.1.4m./.2.d.17.q.2.3.6m.

16 Lignūq; ſciētiæ boni & mali.1a.q.102.1.4m./.2.d.17.q.2.3.6m.

17 Et fluuius egrediebatur de loco voluptatis.1.q.102.1.2m./.2.d.17.q.3.2.c./.4m./.5m/.1ª.Cor.12.

18 Tulit ergo dominus Deus hominem, & poſuit eum in paradiſo voluptatis.1a.q.102.4.o.

19 Vt operaret & cuſtodiret illū. 1a.q.102.3.o./.2.d.17.q.3.2.8m.

20 Præcepitq; ei dicens.Ex omni ligno paradiſi comede.2.d.19.2.3m./.L.ſi./.1a.q.97.2.3m/.Veri.q.18.6.6m.

21 De ligno autem ſcientiæ boni & mali, ne comedas.1.q.102.1.2m./.Opuſc.3.c.194.

22 In quacūq; enim die comederis ex eo, morte morieris. 2 2ª.q.164.1.o./.Ʒ.4.c.50./.4.d.22.q.2.art.3.q.2.2m/.Ver.q.7.9.14m.

23 Non eſt bonum eſſe hominem ſolum.2 2ª.q.188.8.o.

24 Faciamus ei adiutorium ſimile ſibi.1a.q.92.1.o./.q.98.2.b.2.

25 Adduxit ea ad Adā, vt videret quid vocaret ea.1a.q.96.1.3m.

26 Immiſit ergo dominus Deus ſoporem in Adam.2 2ª.q.175.3.1m.Veri.q.13.2.9m./.1.Cor.11.

27 Cūq; obdormiſſet, tulit vnam de coſtis eius, & repleuit carnem pro ea.1a.q.92.3.2m./q.97.2.3m/.3a.q.31.5.2m/.2.d.18.q.1.1.3m/.4m./.4.d.44.q.1.art.2.q.4.2m/.

28 Et ædificauit dominus Deus coſtam quam tulerat de Adam in mulierem.1a.q 92.2.3.o./.2.d.18.q.1,1.o./.d.3.q.2.1.1m./.3.d.2.q.2.art.2 q.3.3m./.4.d.11.q.1.art.3.q 3.art.3.

29 Dixitque Adam.hoc nunc os de oſſibus meis, & caro de carne mea.Ephe.5.lec.9.ſi.

30 Quoniam de viro ſumpta eſt.1a.q.92.2.o/ Ʒ.3.c°.123.

Quam

31 Quamobrem relinquet homo patrem ſuum & matrem, & adhærebit vxori ſuæ.22æ.q.26.11.1^{m}./1æ.Cor.6.5.lec.3.Ephe.5.lect.10.o.

32 Et erunt duo in carne vna.1^{a}.q.92.1.c./4.d.26.q.2.4.1^{m}./1æ.Cor.6.lec.3.fi./Ephe.5.lec.10.

33 Erat autem vterque nudus, Adam ſ.& vxor eius, & non erubeſcebant.1^{a}.q.96.1.3^{m}.

CAPVT III.

Ca^{m}.3^{m}. 1 Serpens erat callidior cunctis animantibus terræ.22æ.q.165.1.3^{m}./4^{m}./2.d.21.L.

2 Qui dixit ad mulierem.22æ.q.165.2.o.

3 Cur præcepit vobis Deus, vt non comederetis de omni ligno paradiſi.3^{a}.q.41.4.c.

4 Aperientur oculi veſtri.q.41.4.c.

5 Eritis ſicut dij, ſcientes bonum & malum.1^{a}.q.61.4.3^{m}./q.63.3.o./22æ.q.163.2.o./3^{a}.q.41.4.c./2.d.5.q.1.2.o./d.22.q.1.2.o./p.3.c^{o}.109./Ma.q.16.3.o./Iſa 7.lec.2./ Io.8.lec.2./ 2æ.Cor.11.lec.1.fi.

6 Vidit igitur mulier, quod bonum eſſet lignum &c. vſque delectabile.14.15.16./Opuſc.8.cap.2.

7 Deditq; viro ſuo.22æ.q.165.2.o.

8 Et aperti ſunt oculi amborum.22æ.q.164.2.c.fi./9^{m}.

9 Cumque cognouiſſent ſe eſſe nudos.12æ.q.41.4.c. .22æ.q.75.1.1^{m}./q.167.2.c./4.d.14.q.1.art.5.q.1.c.

10 Conſuerunt folia ficuum.Quolib.4.q.12.1.22^{m}.

11 Et fecerunt ſibi perizomata.22æ.q.164.2.c.fi./3^{m}./q.187.6.o.

12 Abſcondit ſe Adam.3^{a}.q.84.6.1^{m}.

13 Cum audiſſent vocem Dei deambulantis.1^{a}.q.9.1.2.o./q.10.1.2.c./q.14.14.o./q.19.7.8.o./.q.30.1.3^{m}./q.63.6.1^{m}./q.65.1.1^{m}./3^{a}.q.2.1.c./q.57.1.1^{m}./2^{m}./1.d.19.q.5.3.o./.d.8.q.3.1.o./2.d.7.q.1.1.c./.p.1.c^{o}.13.14^{m}./3.4.c^{o}.23.fi./.2n.2^{m}./.Po^{a}.q.8.1.9^{m}./ Ma.q.16.2.6^{m}./ Opuſc.3.c^{o}.16.17.222./ Trin.20.2^{m}./Iob.4. .2æ.Cor.6.

14 A facie domini Dei.1^{a}.q.1.10.3^{m}./.q.3.1.3^{m}./.1.d.34.q.2.1^{m}./Pſal.32./Pſal.33/Pſal.36./Pſal.44./.Pſal.16./2 prolo./Quol.7.18.c.fi.

15 Adã vbi es.4.d.22.q.2.ar.3.q.2.2^{m}./22æ.q.164.2.c./7^{m}./.Iob.9.

16 Mulier quam dediſti mihi ſociam dedit mihi de ligno. & comedi.ſupra.7^{a}.

17 Serpens decepit me, & comedi.1^{a}.q.94.4.1^{m}./2^{m}./12æ.q.89.3.2^{m}./22æ.q.163.1.4^{m}./4.1^{m}./ Veri.q 18.6.3^{m}./2 d.22.q.1.1.c./d.23.q.2.3.1^{m}./2^{m}.1æ.Thi.2.fi.

18 Et ait dominus Deus ad ſerpentem, quia feciſti hoc, maledictus eris &c. vſque calcaneo eius.22æ.q.165.2.4^{m}./Pſal.48.

19 Mulieri quoque dixit. Multiplicabo ærumnas tuas, & cõceptus tuos. In dolore paries.22æ.q.164.2.o.

20 Eris ſub viri poteſtate, & ipſe dominabitur tui.1^{a}.q.92.1.2^{m}./22æ.q.164.2.c./1^{m}./1æ.Cor.14.lect.7. Ephe.5.lect.8./.Col.3.lec.4.prin^{o}.

21 Maledicta terra in opere tuo.22æ.q.25.6.1^{m}./3^{m}./q.76.1.2.o./4.1^{m}.q.83 8.1^{m}./2^{m}./q.164.1.2.o./.4.d.18.q.2.art.1.q.2.1^{m}./Verit.q.2.8.10^{m}./15^{m}./Pſal.9./Pſal.27./Pſal.30./Pſal.5./Mat.21./Ro.11./c^{o}.12.lec.3./Gal 3.lec.4.fi.

22 In laboribus comedes ex, cũctis dieb^{9} vitę tuæ.22æ.q.164.2.c.fi.

23 Spinas & tribulos germinabit tibi.1^{a}.q.69.2.2^{m}./22æ.q.164.2.c./1^{m}. (Quol.7.ar.17.4^{m}.

24 In ſudore vultus tui veſceris pane tuo.22æ.q.164.art.2.c.3^{m}.

25 Donec reuertaris in terram, de qua ſumptus es.22æ.q.164.2.c.

26 Puluis es, & in puluerem reuerteris.22æ.q.164.2.c.

27 Fecitq; deus Adæ & vxori eius tunicas pelliceas, & induit eos.22æ.q.164.2.c.fi./8^{m}.

28 Ecce Adam factus eſt quaſi vnus ex nobis.22æ.164.2.c.fi./5^{m}.

29 Ne forte mittat manum ſuam, & ſumat de ligno vitæ. & viuat in ęternum.1^{a}.q.97.4.o./22æ.q.164.2.c.fi./6^{m}./2.d.29.5.4^{m}.

30 Et emiſit eum dominus Deus de paradiſo voluptatis.22æ.q.164.2.c.

31 Et collocauit ante paradiſum voluptatis cherubin, & flammeũ gladium atque verſatilem, ad cuſtodiẽdam viam ligni vitæ.22æ.q.164.2.c./.5^{m}./.2.d.29.5.3^{m}./3.d.18.L.prin^{o}.

CAPVT IIII.

Ca^{m}.4^{m}. 1 Adam cognouit Euam vxorẽ ſuam.1^{a}.q.51.3.6^{m}./q.98.2.2^{m}./2.d 8.art.4.q.2.c./1^{m}.

2 Reſpexit domin^{9} ad Abel, & ad munera eius.2.d.26.3.c.prin^{o}./.Veric.q.27.5.6.c./.2æ.Cor.8 prin^{o}./He.11.

3 Sub te erit appetitus tuus, & tu dominaberis illius.12æ.q.20.3.c./q.77.7.8.c./.q.80.3.o./.22æ.q.155.3.3^{m}./q.156.1.c./q.175.2.2^{m}./Ma.q.3.10.o.

4 Vox ſanguinis fratris tui, clamat ad me de terra.22æ.q.83.8.2^{m}./.Io.7.lec.3./Iſa.42.fi./Pſal.16.Pſal.29./Pſal.33./Ro.8.lec.3./.Pſal.30.fi.

5 Maledictus eris ſupẽr terram.ſupra.3.21^{a}.¶ A facię tua abſcondar.ſupra.3.14^{a}.

6 Lamech accepit vxores duas.He.11.

7 Occidi virum in vulnus meum, & adoleſcentulum in liuorem meum.22æ.q.64.8.1^{m}.

8 Maior eſt iniquitas mea, quàm vt veniã merear.3^{a}.q.84.10.c.

9 Oĩs qui occiderit Caim, ſeptuplũ puniẽtur.12æ.q.105.2.9^{m}.

10 Iſte cæpit inuocare nomen dñi.Opuſc.73.prolo./.Ro.10.lec.2.

CAPVT V.

1 Ad ſimilitudinem ſuam fecit illum. ſupra.1.26. ¶ Maſculum & fœminam creauit eos, ſupra.1.29. ¶ Et benedixit illis. ſupra.1.31. Ca^{m}.5^{m}.

2 Et factum eſt omne tempus, quod vixit Adam nongentitriginta anni.2.d.32.q.1.3.4^{m}./Ma.q.4.8.11^{m}.

3 Enoch cum Deo ambulauit, & non apparuit: quia tulit eum Deus Heb.11.lec.2.prin.

CAPVT VI.

1 Videntes filij Dei filias hominum.1^{a}.q.51.3.6^{m}./2.d.8.art.4.q.2.c.1^{m}./.Po^{a}.q.6.3.c.fi./.8.7^{m}./.10^{m}. Ca^{m}.6^{m}.

2 Non permanebit ſpiritus meus in homine in ęternum.4.d.46.q.2.art.3.q.3.1^{m}.

3 Eruntq; dies eius, centũ viginti annorum.ſupra.5.2^{a}.

4 Gigantes autem, erant ſuper terram in diebus illis.1^{a}.q.51.3.6^{m}./.2.d.8.art.4.q.2.c./1^{m}./Po^{a}.q.6.3.c.fi./8.7^{m}.

5 Poſtquàm enim ingreſſi ſunt fili Dei ad filias hominum &c. vſque famoſi ſupra.1^{a}.

6 Pœnituit eum, quòd hominem feciſſet in terra.1^{a}.q.19.7.1^{m}./q.102.2.3^{m}./3^{a}.q.49.5.1^{m}./3.d.18.art.6.q.2.3^{m}./p.1.c^{o}.91.fi./Ro.11.lec.4.

7 Et tactus dolore cordis intrinſecus. ſup.3.14./1^{a}.q.20.1.2^{m}./3.d.32.1.1^{m}./p.1.c^{o}.89.6^{m}./.L.2.c.25.

8 Fac tibi arcam de lignis leuigatis.1æ.Theſ.prin^{o}.

9 Vſque ad volucres cæli.ſup.1.28^{a}. ¶ Delebo ab homine &c.22æ.q.105.2.11^{m}./.22æ.q.108.4.3^{m}./Veri.q.24.2.6^{m}.

10 Omnis quippe caro, corruperat viam ſuam.12æ.q.71.2.3^{m}/q.72.2.o./1æ.Cor.6.lec.3.fi./2æ.Cor.7./Gal.5.lec.5.

CAPVT VII.

1 Et de volatilibus cæli.ſupra.1.28. Ca^{m}.7^{m}.

2 Rupti ſunt omnes fontes abiſſi magnæ, & cataractæ cæli apertæ ſunt.Pſal.41.

3 Omne animal ſecundum genus ſuum &c. ingreſſa ſunt in arcã.3.d.17.art.2.q.2.b.2.

4 Conſumptaq; eſt omnis caro.ſupra.6.10^{a}.¶ Volucrum, animãtium, beſtiarum, omniumq; reptilium &c.Ibidem.9^{a}.

5 Multiplicatæ ſunt aquæ, & leuauerunt arcam, Theſ.prolo,

CAPVT VIII.

1 Recordatus eſt autem dominus Noe.p.3.c^{o}.113.fi./.Pſal.8./Heb.2.lec.2. Ca^{m}.8^{m}.

2 Et clauſi ſunt fontes abyſſi. & cataractæ cæli.ſupra.7.2^{a}.

3 Noe dimiſit coruum, qui egrediebatur & reuertebatur 12æ.q.102.6.1^{m}.fi.

4 Donec ſiccarentur aquæ ſuper terram.3^{a}.q.28.3.3^{m}./.d.30.q.2.3.1^{m}/Opuſ.3.c^{o}.232./Matth.1.fi/.c^{o}.22.fi./1æ.Cor.15.lec.3./Heb.1.fi.

5 Columba reuerſa eſt ad Noe in arcam.Ro.prolo.poſt med.

6 Creſcite & multiplicamini ſuper terram.ſup.1.32.

7 Odoratus eſt dominus odorem ſuauitatis.22æ.q.186.3.6^{m}./5.1^{m}./6.c./3^{m}. 7.8.c./ Opuſc.3.c^{o}.19. fi./ Pſal.19.fi./ Pſal.39./Ephe.5.

8 Nequaquàm vltra maledicam terræ propter hoĩem.ſup.3.21^{a}.

9 Senſus enim & cogitatio humani cordis in malum prona ſunt ab adoleſcentia ſua.12æ.q.71.2.3^{m}./Ma.q.16.2.c.

10 Cunctis diebus terræ ſementis & meſſis.frigus.& æſtus.æſtas & hiems, nox & dies nõ requieſcet.4.d.48.q.2.2.1^{m}./Po^{a}.q.5.5.1^{m}

CAPVT IX.

1 Benedixitque dominus Noe & filijs eius.ſup.1.31^{a}.Creſcite & multiplicamini & replete terram.Ibidem.32. Ca^{m}.9^{m}.

2 Terror veſter ac tremor, ſit ſuper cũcta animalia terræ.1^{a}.q.96.1.2.c./.2.d.15.q.1.3.o./q.2.2.6^{m}.

3 Et ſuper omnes volucres cæli.ſup.1.28.

4 Omne

4 Omne quod mouetur, & viuit, erit vobis in cibum &c. vſque omnia. 12ſ.q.102.6.2^{m}.
5 Carnem cum ſanguine non comedetis. Leui.3.8^{a}. ¶ Quicũq; effuderit humanũ ſanguinẽ, fundetur ſanguis eiꝰ Mat.26.20^{a}.
6 Ad imaginem quippe Dei factus eſt homo. ſupra.1.26. ¶ Et ne quaquã vltra interficietur omnis caro. Io.1.20.22.
7 Arcum meum ponã in nubibus, & erit ſignum fœderis. Quol. 3.q.14.1.o.
8 Cumque obduxero nubibus cœlum. 4.d.48.q.1.art.4.q.4.3^{m}./ Iob.37./Iſa.19.prin^{o}.
9 Apparebit arcus meus in nubibus. 12ſ.q.95.5.c./ Quolib.3. q.14.1.o.
10 Et recordabor fœderis mei. ſupra.8.1^{a}.
11 Noe bibens vinũ, inebriatus eſt, & nudatus in tabernaculo ſuo. 22ſ.q.150.1.4.c./.4.d.33.L./.Mal.q.15.2.9^{m}.
12 Maledictus Canaam. ſup.3.21.
13 Sit Canaam ſeruus eius. 22ſ.q.57.3.2^{m}./ q.104.5.c./ 2^{m}./6. 1^{m}./.q.122.4.3^{m}.

CAPVT X.

Ca^{m}. 10^{m}. 1 Ab hijs diuiſæ ſunt gentes in terra, poſt diluuiũ. 22ſ.q.176.1. o./.1ſ. Cor.14.ſi./1ſ.Thi.5.lec.3.

CAPVT XI.

Ca^{m}. 11^{m}. 1 Deſcendit autem dominus, ſupra.3.13. ¶ Venite igitur deſcendamus, Ibidem.

CAPVT XII.

Ca^{m}. 12^{m}. 1 Egredere de terra tua, & de cognatione tua. Heb.11.lec.3.
2 Et benedicam tibi. ſupra.1.31. ¶ Et maledicam maledicentibus tibi. ſupra.3.21.
3 Atque in te benedicentur vniuerſæ cognationes terræ. Gal.3. lec.3.fi. ¶ Semini tuo dabo terram hanc. infra.13.4^{a}.
4 Dixit Abraham vxori ſuæ. Dic obſecro, ꝙ ſoror mea ſis. 22ſ.q. 110.3.3^{m}./ q.111.1.1^{m}./3.d.38.3.4^{m}/.4^{m}./.Quol.8.14.fi.

CAPVT XIII.

Ca^{m}. 13^{m}. 2 Facta eſt rixa inter paſtores. 22ſ.q.37.2.5^{m}./.q.41.1.2.c./ q. 42.1.c.
2 Ne quæſo ſit iurgium, inter me & te. 22ſ.q.21.2.2^{m}.
3 Fratres enim ſumus. 3^{a}.q.28.3.5^{m}./Mat.12.fi. Gal.1.fi.
4 Omnem terram quam conſpicis, dabo tibi, & ſemini tuo, vſque in ſempiternum. Gal.3.lec.6.
5 Faciamq; ſemen tuum, ſicut puluerem terræ &c. vſque poterit. infra.15.2^{a}.

CAPVT XIIII.

Ca^{m}. 14^{m}. 1 Amraphel rex Senaar &c. cum toto c^{o}. Heb.7.
2 Quod cum audiſſet Abraham captum Loth fratrem ſuum, ſupra.13.3^{a}.
3 At vero Melchiſedech rex Salẽ, offerens panem & vinum. Heb.7.prin^{o}.
4 Et dedit ei decimas ex omnibus. 22ſ q.87.1.3^{m}./3.d.3.L.2^{m}.
3 Et benedixit ei. ſupra.1.31./.Heb.7.

CAPVT XV.

1 Ego protector tuus, & merces tua magna nimis. Quol.7.18.c. fi./Iſa.4.fi.
2 Suſpice cælum, & numera ſtellas, ſi potes. Ro.4.lec.3./.c^{o}.9.lec. 5./.Heb.6.lec.4.fi./c.^{o}.12.lec.3.fi.
3 Credidit Abraham Deo, & reputatum eſt ei ad iuſtitiam. Ro.4. /Gal 5.lec.3.
4 Dixit Abraham Deo, Domine deus, vnde ſcire poſſum, quòd poſſeſſurus ſim eam? 22ſ.q.97.2.3^{m}.
5 Nec dum enim completæ ſunt iniquitates Amorreorũ. 12ſ.q. 87.8.1^{m}./.1ſ. Theſ 2.
6 Semini tuo dabo terram hanc. ſupra.13.4^{a}.

CAPVT XVI.

Ca^{m}. 16m. 1 Ingredere ad ancillam meã &c. vſq; ad eam. 22ſ.q.154.2. 3^{m}./4.d.33.q.1.art.3.q.3.o./Gal.4.
2 Profecto hic vidi poſteriora videntis me. 1^{a}.q.12.2.c./1^{m}./5.o. 2ſ.Cor.12.

CAPVT XVII.

Ca^{m}. 17^{m}. 1 Ego dominus Deus omnipotens. 1^{a}.q.25.3.o./3^{a}.q.13.1.c./2. d.42.q.2.1.o./d.44.o./3.2.c^{o}.22./Po^{a}.q.1.7.o.
2 Ambula coram me. 12ſ.q.91.5.c./ q.99.6.o./q.110.3.c./4.d.24. q.3.art.1.q.1.b.2./.Mat.3.fi./Ro.10.
3 Et eſto perfectus. 22ſ.q.186.2.3^{m}./ 3.d.29.art.8.q.1.2.o./ 2ſ. Cor.13.lec./Col.1.fi./Heb.6.vlt.
4 Eris pater multarum gentium. Ro.4.lec.3.
5 Vt ſim Deus tuus, & ſeminis tui. 1.d.17.L 2^{m}./d.18.5.6^{m}./2.d. 11.q.1.4.c./Opuſ.3.c^{o}.261.fi./. Ro.4.lec.5./ He.8.lec.3.prin. /c.11.lec.4.
6 Dabo tibi, & ſemini tuo. ſupra.13.4^{a}.
7 Circuncidetur in vobis omne maſculinum. 3^{a}.q.70.2.4^{m}./4.d. 1.q.2.art.2.q.2.o./art.3.q.1.o.
8 Et circuncidetis carnem præputij veſtri. 12ſ.q.102.5.1^{m}./.3^{a}. q.66.7.3^{m}./q.70.3.5^{m}./3.d.1.q.2.art.2.q.1.c./1^{m}./art.3.q.2.o. /Io.7.lec.2.
9 Vt ſit ſignum fœderis inter me & vos. 12ſ.q.102.5.1^{m}./3^{a}.q. 70.1.o./4.d.1.q.2.ar.1.q.1.o./ar.3.q.2.c. Io.8.lec.2. /Ro.4.lc.2.
10 Infans octo dierum circũcidetur. 12^{a}.q.102.5.1^{m}./ 3^{a}.q.70.3. 3^{m}./4.d.1.q.2.art.3.q.1.o.
11 Eritque pactum meum in carne veſtra, in fœdus æternum. 12ſ. q.102.5.1^{m}./ q.103.3.1^{m}./4.d.1.q.2.art.5.q.1.1^{m}./3.4.c^{o}.57. /Heb.7.lec.1./lec.3.
12 Delebitur anima illa de populo ſuo. infra.46.1^{a}. ¶ Et benedicã ei. ſupra.1.31 ¶ Cui benedicturus ſum. Ibidem.
13 Abraham riſit &c. vſque pariet. Heb.11.lec.3. ¶ Pactum meum irritum fecit. Heb.10.lec.3.prin^{o}.

CAPVT XVIII.

1 Apparuerunt ei tres viri. 22^{a}.q.84.1.1^{m}./3^{m}./ 3.4.c^{o}.19. Ca^{m}. 18^{m}.
2 Quos adorauit in terra. 1^{a}.q.51.3.5^{m}./22ſ.q.84.1.1^{m}./q.94.1. 2^{m} /3^{a}.q.25.6.o./3.d.9.q.1.art.2.q.5.3^{m}./Heb.13.lec.3.
3 Domine ſi inueni gratiam in oculis tuis &c. vſque tranſibitis 1^{a} q.51.3.5^{m}./2.d.8.4.1^{m}.
4 Cumq; comediſſent. 1^{a}.q 51.3.5^{m}./3^{a}.q.55.6.1^{m}./2.d.8.4.1^{m} /3.d 21.q.2.art.4.q.2.4 /Po^{a}.q.6.8.c./8^{m}.
5 Sara riſit. He.13.lec.3.
6 Numquid Deo eſt aliquid difficile? ſupra.17.1^{a}.
7 Num celare potero Abrahã, quæ geſturus ſum. 3^{a}.q.43.2.1^{m}.
8 Et benedicendæ ſint in eo omnes nationes terræ. ſupra.1.31. /12.3^{a}.
9 Clamor ſodomorũ & gomorreorũ multiplicatus eſt. ſup.4.4^{a}.
10 Deſcendam & videbo, vtrum clamorem opere compleuerint. 3^{a}.q.46.7.3^{m} / ſupra 3.13^{a}. ¶ Qui iudicas omnem terram. Pſal.9.
11 Ne quæſo inquit indigneris domine. Exo.32.2^{a}. ¶ Obſecro inquit, ne iraſcaris domine. Ibidem.

CAPVT XIX.

1 Loth cum vidiſſet angelos, adorauit pronus in terrã, ſup.19.2^{a}. Ca^{m}. 19^{m}.
2 Compulit illos opido, vt diuerterent ad eum. 1^{a}.q.21.4.c./22ſ. q.30.1.c./4.d.46.q.2 art.1.q.2.c./Pſal.24.
3 Fecit conuiuium, coxit azima, & comederunt. ſ.angeli. ſup.18. 4^{a}. ¶ Nolite fratres mei. ſupra.13.3^{a}. ¶ Nolite malum hoc facere. ſ.contra naturam. Leui.18.11.
4 Habeo duas filias &c. vſque culminis mei. Ma.q.1.5.14^{m}.
5 Eos qui erant foris, percuſſerunt cæcitate. 3.d.21.q.1.2.art.4. q.1 3^{m}.
6 Increuit clamor eorum coram domino. ſupra.18.9^{a}.
7 Miſit nos dominus. Pſal.90.3^{a}. ¶ Vt perdamus illos. 12ſ.q.87. 2.o./Opuſc.20.lib.3.prin^{o}. ¶ Noli reſpicere poſt tergum. Ma. q.16.9.3^{m}.
8 Nec ſtes in omni circa regionẽ. 3^{a}.q.41.2.1^{m}./4 d.16.q 3.art. 2.q.5.1^{m}.
9 Nõ potero facere quicquàm donec ingrediaris illuc. ſup.18.7^{a}.
10 Deus ſubuertit ciuitates, & omnem circa regionem, vniuerſos habitatores vrbium, & cuncta terræ virentia. ſupra 6.9^{a}.
11 Reſpiciensq; vxor Loth poſt ſe, verſa eſt in ſtatuam ſalis. Ma. q.16.3.3^{m}./9 3^{m}.
12 Recordatus eſt dominus Abrahæ. ſup.8.1^{a}. ¶ Inebriemus eum vino. ſup.9.11^{a}.
13 Conceperunt ergo duæ filiæ Loth de patre ſuo. 4.d.33.L.4^{m}.

CAPVT XX.

1 Abraham dixit de Sara vxore ſua, Soror mea eſt. ſup.12.4^{a}. Ca^{m}. 20^{m}.
2 Venit autem Deus ad Abimelech per ſomnium nocte. 22ſ.q. 80.2.c./q.95.6.o./q.154.5.c./q.172.1.2^{m}.
3 Abraham propheta eſt, & orabit pro te. 22ſ.q.174.6.c./3^{a}.q.31 2.c./8.3^{m}./ ¶ Circũcidit eum die octauo, ſicut præceperat ei Deus, ſupra 17.10^{a}.

CAPVT XXI.

Capm 21m. 1 Viſitauit autem dominus Sarã ſicut promiſerat. He.2.lec.2.
2 Cũq; vidiſſet Sara filium Agar ægyptiæ ludentem cum Iſaac. Gal.4.prinº.
3 Eiice ancillam hanc & filium eius. 4.d.33.q.1.art.3.q.3.3m./Gal.4.
4 Non enim erit hæres filius ancillæ cum filio meo Iſaac. 4.d.33.q.3.art.3.q.3.3m./Ro.8.lec.3./Gal.4.
5 In Iſaac vocabitur tibi ſemen.Ro.9.lec.2.
6 Filium ancillæ faciam in gentem magnam.4.d.33.q.1.ar.3.q.3.3m./Iſa.21./Gal.4.

CAPVT XXII.

Cam 22m. 1 Tentauit Deus Abraham.1ª.q.114.2.0./ 22æ.q.97.2.c./2.d.21.q.1.1.0. / Opuſc.7.cº.7. / Pſal.25./ 1ª.Theſ.3. / Hebr.11./ lec.4.
2 Tolle filiũ tuũ &c.vſq; mõſtrauero tibi.12æ.q.94.5.2m./q.100.8.3m./22æ.q.104.4.2m./q.154.2.2m./Poª.q.1.6.4m.
3 Poſtq̃ adorauerimus reuertemur ad vos.22æ.q.111.1.1m.
4 Extenditque manum, vt immolaret filium ſuum.12æ.q.94.5.2m./q.100.8.3m./12æ.q.64.6.0./q.104.4.2m./q.154.2.2m./3ª.q.47.6.3m./1.d.47.4.0./Poª.q.1.6.4m./Opuſc.9.q.86./He.11.lec.4.
5 Nunc cognoui, q̃ timeas Deum. 22æ.q.142.5.5m./3ª.q.10.2.1m./Ʒ.4.cº.8./cº.23./Ro.8.lec.5.
6 Leuauit Abraham oculos, viditq; poſt tergum arietem &c.vſque pro filio.Heb.11.lec.4.
7 Appellauitq; nomen loci illius dñs videt.12æ.q.102.4.2m.
8 Per memetipſum iuraui.22æ.q.89.11.4m./Ro.14.lec.1.fi./He.6.lec.4./cº.3.lec.2.
9 Benedicam tibi.ſupra.1.21. ¶ Et multiplicabo ſemen tuum ſicut ſtellas &c. vſque maris.ſupra.15.2ª.
10 Poſſidebit ſemen tuum portas inimicorum ſuorum.ſup.13.4ª. ¶ Et benedicentur in ſemine tuo omnes gentes.Ibidem.

CAPVT XXIII.

Cam 23m. 1 Adorauit Abraham populum terræ filios Heth. ſupra.18.2ª. ¶ Adorauit Abraham coram domino & populo.Ibid./12.3ª.
2 Dabo pecuniam pro agro,& ſic ſepeliam mortuum meum.22æ.q.100.4.3m./4.d.25.q.3.art.2.q.3.2m.

CAPVT XXIIII.

Cam 24m. 1 Dominus in cunctis benedixerat ei.ſ.Abrahæ.ſupra.1.21ª.
2 Vt adiurem te.22æ.q.83.17.1m./q.90.0./4.d.15.q.4.artic.3.q.1.1m.
3 Dominus iurauit mihi.ſupra.22.8ª. ¶ Semini tuo dabo terram hanc.ſup.13.4ª.
4 Ipſe mittet angelum ſuum.Pſal.90.3ª.¶ Filium meum ne reducas illuc.22æ.q.104.5.c./4.d.29.4.0./Pſal.23.
5 Poſuit ergo ſeruus manum ſub fœmore Abraham domini ſui, & iurauit illi.22æ.q.89.7.c./3m./3.d.39 art.3.q.1.c./ſup.22.8ª.
6 Puella cui dixero inclina hidriã &c. vſque cum domino meo. 22æ.q.95.7.3m.
7 Benedicens domino Deo.Pſal.33.1ª. ¶ Vocemus puellam, & quæramus eius voluntatem.22æ.q.104.5.c./4.d.29.4.3m.
8 Poſſideat ſemen tuum portas inimicorum ſuorũ.ſup.13.4ª.
9 Rebecca tollens cito pallium, operuit ſe.4.d.27.q.1.art.1.q.2.c.

CAPVT XXV.

Cam 25m. 1 Deditq; Abraham cũcta q̃ poſſederat, filijs aũt cõcubinarũ &c. vſque orientalem.4.d.33.q.1.ar.3.q.3 3m./Ro.8.lec.3.
2 Abraham ſepultus eſt in agro quem emerat a filijs Heth.ſup.23.3ª.¶ Benedixit Deus Iſaach.ſup.1.21ª.
3 Deprecatus eſt Iſaacb dominum pro vxore ſua &c.vſque cõceptum Rebeccæ.1ª.q.23.8.0./1.d.41.4.0./Veri.q.6.6.0.
4 Maior ſeruiet minori.Ro.9.lec.2./Heb.12.lec.5.prinº.
5 Dixit Iacob fratri.vẽde mihi primogenita tua.22æ.q.108.4.3m /4.d.25.q.3.art.2.q.3.5m./Ma.q.18.2.1m./Heb.12.

CAPVT XXVI.

Cam 26m. 1 Benedicam tibi.ſup.1.21.¶ Tibi enim & ſemini tuo dabo.ſup.13.4ª.¶ Complens iuramentum.ſup.22.8ª.
2 Et multiplicabo ſemen tuum ſicut ſtellas.ſup.15.2ª. ¶ Et benedicentur in ſemine tuo omnes gentes.ſup.12.3ª.
3 Super vxore ſua reſpondit Iſaac, Soror mea eſt. ſup.12.4ª. ¶ Ibi fuit iurgium.ſup.13.2ª.

4 Rixati ſunt.ſup.13.2ª. ¶ Ego ſum Deus Abrahã.ſup.17.5ª.

CAPVT XXVII.

1 Dixit Iacob, Ego ſum primogenit⁹ tuus Eſau.22æ.q.110.3.3m/ 3.d.38.3.1m. Cam 27m.
2 Da mihi oſculum fili mi, Acceſſit & oſculatus eſt eum Ro.16.lec.1.fi./2ª.Cor.fi./1ª.Theſ.fi.
3 Ecce odor filij mei, ſicut odor agri pleni. 4.d.44.q.2.articul.1.q.4.3m.
4 Cui benedixit Deus.ſup.1.21. ¶ Et adorent te tribus.ſup.18.
5 Venient dies luctus patris mei, & occidam Iacob fratrem meũ. 3ª.q.86.1.1m.

CAPVT XXVIII.

1 Iſaac præcepit filio ſuo Iacob, Noli accipere cõiugem &c.vſq; auunculi tui.22æ.q.104.5.c./4.d.29.4.0. Cam 28m.
2 Deus autem omps.ſup.17.1ª. ¶ Benedicat tibi.ſupra.1.21ª.
3 Iacob vidit in ſomnis ſcalam &c. vſque per eam.22æ.q.181.4.7m./.Verit.q.2.11.6m.
4 Et dominũ innixum ſcale.infra.cº.32.2ª. ¶ Ego ſum dominus Deus Abraham patris tui, & Deus Iſaach.ſup.17.5ª.
5 Terram in qua dormis tibi dabo & ſemini tuo.ſup.13.4ª. ¶ Eritq; ſemen tuum quaſi puluis terræ.ſup.15.2ª.
6 Et benedicentur in te & ſemine tuo cũctæ tribus terræ.ſup.12.3ª.¶ Et ero cuſtos tuus.1ª.q.113.1.2m./2.d.11.q.1.1.1m./2m.
7 Vere dominus eſt in loco iſto.1ª.q.8.2.c./q.52.2.c.fi./3ª.q.52.3.3m./1.d.37.q.2.1.c./q.3.2.c./q.4.1.4m./2.d.8.art.4.q.4.c./4.d.10.art.3.q.2.c.
8 Votum vouit Deo dicens, ſi Deus fuerit mecum &c.vſq; dom⁹ Dei.22æ.q.88.2.1m./4.d.38.q.1.art.1.q.2.1m.
9 Cunctorumq; quæ dederis mihi, decimas offeram tibi.22æ.q.87.1.3m.

CAPVT XXIX.

1 Indicauit ei, q̃ frater patris ſui eſſet.ſup.13.3ª. ¶ Oſculatus eſt eam.ſup.27.2ª. Cam 29m.
2 Os meum & caro mea es.4.d.40.1.4m.
3 Habebat duas filias, nomen maioris Lia, minor appellebatur Rachel.Quol.4.q.12.1.16m./Matth.2.
4 Sed Lia lippis erat oculis.Rachel decora facie, et venuſtu aſpectu.22æ.q.179.2.b.prinº./3.d.35.q.1.art.3.q.1.3m.
5 Quam diligens Iacob,ait:ſeruiam tibi pro Rachel ſeptem annis.4.d.30.1.fi./d.16.q.4.art.2.q.2.c.prinº.
6 Et veſpere Liam filiam ſuam introduxit ad eum.4.d.30.q.1.1.4m./Ma.q.2.6.12m.

CAPVT XXX.

1 Rachel dedit Balam ancillam ſuam in coniugium Iacob.ſup.16.1ª.¶ Lia Zelpham ancillam ſuam marito tradidit. Ibidem. Cam 30m.
2 Recordatus quoque dominus Rachelis ſup.8.1ª. ¶ Benedixit dominus mihi.ſup.1.21ª.
3 Factumq; eſt, vt in ipſo calore coitus oues intuerent virgas, & parerent macſoª.2.d.20.q.2.1.2m./Ma.q.4.13m.

CAPVT XXXI.

1 Deus autem patris mei.ſup.17.5ª. ¶ Timenſq; Iacob.22æ.q.158.7.c./.3m./ Ma.q.12.5.c. Cam 31m.
2 Fecit iurgium.ſup.13.2ª. ¶ Pone hic coram fratribus meis, & fratribus tuis.ſup.13.3ª.
3 Die noctuque eſtu vrebar & gelu,fugiebatque ſomnus ab oculis meis.2ª.Thi.prinº.

CAPVT XXXII.

1 Deus patris mei &c. vſque Iſaac. ſup.17.5ª. ¶ Sicut arenam maris ſup.15.2ª. Cam 32m.
2 Et benedixit eum. ſup.1.21.¶ Vidi Deum facie ad faciem.1ª.q.12.11.1m./ 22æ.q.180.5.1m. 4.d.49.q.2.7.2m./Ʒ.3.cº.47.prinº./Veri.q.10.11.14m./1ª Cor.13.lec.4.
3 Tetigit neruum fœmoris eius,& ſtatim emarcuit.4.d.15.q 1.ar.4.q.3.1m./q.2.art.2.q.2.c./q.4.ar.7.q.1.1m.
4 Ipſe vero claudicabat pede.22æ.q.108.7.4m.

CAPVT XXXIII.

1 Iacob adorauit pronus in terram, ſiſr ancillæ, & vxores & filij eius.ſup.18.2ª.¶ Quaſi viderem vultum Dei.ſup.3.14ª. Cam 33m.
2 Ob ſtuprum ſororis.22æ.q.154.1.c./.6.0./4.d.42.art.4.q.1.2.c./Mal.q.15.3.c.
3 Audacter Iacob dixit ad Simeon & Leui. Turbaſtis me &c.4.d.19.q.2.1.0.

CAPVT XXXV.

Ca m 35 m. 1 Apparuit Deus Iacob.ſupr.32.2ª. ¶ Benedixitq; ei ſup.1.31ª.
2 Ego ſum Deus omnipotens.ſup.17.1ª.¶ Creſcere & multiplicare.ſupra.1.31ª.
3 Terram quam dedi Abraham & Iſaac, dabo tibi & ſemini tuo. ſup.13.4ª.
4 Et receſſit.ſ. Deus ab eo.ſ. Iacob, Iob.9.cº.10.

CAPVT XXXVII.

Ca m 37 m. 1 Accuſauitq; Ioſeph fratres ſuos crimine peſſimo.22ª.q.33.7.3m. q.154.12.4m.
2 Putabam ligare nos manipulos &c. vſque reſponderunt.2.d.4.2.2m.
3 Non interficiamus animam eius.infra.46.1ª.
4 Caro noſtra eſt ſupra.29.2ª.
5 Deſcendam ad filium meum lugens in infernum.4.d.35.q.1.art.1.q.2.3m.

CAPVT XXXVIII.

Ca m 38 m. 1 Ingredere ad vxorem fratris tui, & ſociare illi, vt ſuſcites ſemẽ fratri tuo. Deuter.25.4ª.
2 Nunciatũ eſt Thamar. q Iudas ſocer eius &c.vſq; fi.22ª.q.154.2.3m./4.d.33.q.1.art.3.q.2.1m./q.3.c./Ma.q.15.1 6m.
3 Certe mendacij arguere nos non poterit.4.d.33.q.1.artic.3.q.2.1m.
4 Iuſtior me eſt, quia non tradidi eam Sela filio meo. Ma.q.15.1.6m.

CAPVT XXXIX.

Ca m 39 m. 1 Benedixitque dominus domui Aegyptij propter Ioſeph.ſup.1.31ª.
2 Et ille.ſ. Ioſeph recuſabat ſtuprum.22ª.q.154.6.2m.

CAPVT XL.

Ca m 40 m. 1 Videbam vitem coram me, in qua tres propagines erant. Ioan.15.prinº.
2 Vt coniectoris veritas comprobaretur. Math.1.26ª.

CAPVT XLI.

Ca m 41 m. 1 Poſt duos annos vidit Pharao ſomnium.22ª.q 173.2.c./Veri.q.12.7.c./1m./10.14m./12.c/1ª.Cor.14.
2 Vterque vidimus ſomnium præſagium futurorum.22ª.q.95.6.c./2.d.7.q.2.2.6m.
3 Erat ibi puer Hebræus &c. vſque euentus.22ª.q.173.7.c./Veri.q.12.a.9.c.
4 Tanta fuit multitudo tritici, vt arenę maris coæquaretur.ſup.22ª.2ª. ¶ Dedit illi, ſcilicet Ioſeph vxorem Aſenem filiam Phutipharis ſacerdotis Elio poleos.infra 34.11ª.Exo.

CAPVT XLII.

Ca m 42 m. 1 Cumque adoraſſent eum.ſ. Ioſeph fratres ſui.ſup.18.2ª.
2 Per ſalutem Pharaonis.22ª.q.89.6.b./3.d.39.1.2m./ Heb.6.lec.4.
3 Deducetis canos meos, cum dolore ad inferos.ſupra.37.5ª.

CAPVT XLIII.

Ca m 43 m. 1 Deus autem meus omnipotens.ſupra.17.1ª. ¶ Deus veſter, & Deus patris veſtri.ſupra.17.5ª.
2 Et adorauerunt proni in terra.ſupra.18.2ª.

CAPVT XLIIII.

Ca m 44 m. 1 Sciphus quem furati eſtis &c. vſque in quo augurari ſolet.22ª.q.94.7.1m.
2 An ignoratis, quòd non ſit ſimilis mei in augurandi ſcientia. Ibidem.
3 Et deducent famuli tui canos eius, cum dolore ad inferos.ſup.37.5ª.

CAPVT XLV.

Ca m 45 m. 1 Nec poterant reſpondere fratres, nimio timore perterriti.22ª.q.44.1.2m.
2 Miſit me Deus. Iere.7.8ª. ¶ Oſculatus eſt Ioſeph omnes fratres ſuos.ſupra.27.2ª.

CAPVT XLVI.

1 Deo patris ſui.ſup.17.5ª. ¶ Ego deſcendam tecum.ſup.3.13ª. Ca m 46 m.
2 Cunctæ animæ, quæ egreſſę ſunt de fœmore Iacob.1ª.q.118.2.1m./2.d.18.1.1m./3.d.2.q.1.art.3.q.2.1m./3.4.cº.33.fi./Po.4.q.3.9.1m./Ro.13.
3 Deteſtantur Aegyptij oẽs paſtores ouium.12.q.102.3.2m.

CAPVT XLVII.

1 Qui benedicens ei.ſupra.1.31ª. Ca m.47 m.
2 Præter terram Sacerdotum, quæ a Rege tradita fuerat eis.2.d.44.q.2.2.1m./Matth.12./Rom.13.
3 Quibus & cibaria ex horreis publicis præbebantur. Opuſc.20. L1º.2.cº.15./16.
4 Adorauit faſtigium virgæ eius.ſupra.18.2ª.
5 Pone manum ſub fœmore meo.ſup.24.5ª.

CAPVT XLVIII.

1 Deus omnipotens. ſup.17.1ª. ¶ Apparuit mihi. ſupra.32.2ª. ¶ Benedixit mihi ſupra.1.31ª. Ca m.48 m.
2 Dabo tibi terram hanc, & ſemini tuo.ſupra.13.4ª. ¶ Applicitosque ad ſe deoſculatus eſt.ſupra.27.2ª.
3 Adorauit pronus in terra.ſupra.18.2ª.

CAPVT XLIX.

1 Congregamini vt annunciem, quæ ventura ſunt vobis diebus nouiſſimis.2ª. Theſ. prolo. Ca m. 49 m.
2 Beniamin lupus rapax. Ro.11.prinº.
3 Deus patris tui.ſupra.17.5ª. ¶ Et omnipotens. Ibidem 1ª. ¶ Benedicet tibi.ſupra.1.31ª.
4 Donec veniret deſideratum collium æternorum. Deutat.33.6ª.
5 Quam ſcilicet ſpeluncam emit Abraham &c.vſque ſepulchri.ſupra.23.2ª.
7 Sepelite me cum patribus meis, in ſpelunca duplici &c.4.d.45.q.2.art.3.q 3.2m.
8 Finitque mandatis, quibus filios inſtruebat.22ª.q.100.5.4m./22ª.q 101.1.c./q.102.1.c./q.106.1.c./6.1m./4.d.6.q.2.art.2.q.3.0./d.42.q.1.art.3.q.1.2m.

CAPVT L.

1 Præcepitque ſeruis ſuis medicis, vt aromatibus condirent patrem.3ª.q.51.2.2m. Ca m. 50 m.
2 Pater meus adiurauerit me.ſup.24.2ª.
3 Sepelierunt eum in ſpelunca duplici, quam emerat Abrahã &c. vſque mambre.ſupra.23.2ª.
4 Veneruntque ad eum.ſ. Ioſeph fratres ſui, & proni in terram adorauerunt, ſupra 18 2ª.
5 Num Dei poſſumus reſiſtere voluntati.1ª.q.19.6.0./q.22.2.1m./q.103.7.8.o./1.d.47.1.2.3.o./2.d.6.1.3m./3.d.31.q.2.ar.3.q.1.1m./4.d.45.q.3 3.c./3.3.cº.94./ Veri.q.23.2 o./ Mal.q.6.5m./ Quol.11.3.c./Quol.12.4.c./Phil.16./Iſa.10.fi.
6 Quam iurauit Deus Abraham.ſupra.22.8ª. ¶ Aſportate oſſa mea vobiſcum de loco iſto.ſup.49.7ª.

AVTHORITATES ex libro Exodi.

CAPVT I.

1 Igitur omnes animę totam, qui egreſſi ſunt de fœmore Iacob ſeptuaginta quinque. Gen.46.2ª. Ca m. 1 m.
2 Et quia timuerunt obſtetrices Deum ædificauit illis domos.12ª.q.114.10.2m./22ª.q.110.3.2m./4.3m./3 d.38.3.2m./4m./4.3m./Quol.7.vel.8.q.6.4.2m. ¶ De Hebræis fratribus ſuis. Gen.13.3ª.

CAPVT III.

1 Moyſes percuſſum Aegyptium abſcondit ſabulo.22ª. q. 60.6.2m. Ca m 2 m.
2 Moyſes vidit duos Hebræos rixantes. Gen 13.1ª.
3 Deus patris mei. Gen.17.5ª. ¶ Aſcenditque clamor eorum ad Deum ab operibus. Gen.4.4ª.
4 Deus audiuit gemitum eorum. Gen.4.4ª. Infra.6ª.
5 Et recordatus eſt fœderis Gen.8.1ª. ¶ Accepitq; Sepha ram filiam eius, quæ peperit ei filium.infra.34.11ª.
6 Et reſpexit dominus filios Iſrael, & cognouit eos.1.d.36 q.1.2.c./2.d.22.q.2.1.b.1./Rom.8.lec.5.fi./1ª.Cor.8./Phil.2.lec.2.

CA-

CAPVT III.

Caᵐ 3ᵐ. 1 Apparuitq; ei dominus. Gen.32.2ª. ¶ In flamma ignis.1.d.34. q.3.1.2^{m}./d.35.4.c./2.d.6.3.2^{m}./d.16.L./2.5^{m}./Poª.q.7.5.c./ Iſa.10.fi./cº.33./Heb.12.fi.
2 Ego ſum Deus patris tui.Gen.17.5ª.¶ Vidi afflictionem populi mei ſupra 2.6ª. ¶ Et clamorem eius audiui.Gen.4.4ª.
3 Deſcendi vt liberem eum.Gen.3.13ª.
4 Terram quæ fluit lacte & melle.12ª.q.102.3.2^{m}./3ª.q.73.6.0./ q.74.6.1^{m}./4.d.8.q.1.art.2.q.2.c./4^{m}./6^{m}./Io.6.lec.4./Gal.3. lec.6.
5 Mittam te.Iere.7.8ª.
6 Quis ego ſum,vt vadam ad Pharaonem &c.22ª.q.185.2.0./3. d.39.1.3^{m}./4.d.29.4.4^{m}./Quol.5.q.11.0.
7 Ego ſum qui ſum, & qui eſt. 1ª.q.13.11.0./1.d.8.q.1.1.3.0./d. 10.1.3^{m}/Poª.q.2.1.c./q.7.5.c.fi./1^{m}./Diony.5.lec.3.prinº.
8 Dominus Deus vocauit nos.12ª.q.113.1.3^{m}./1.d.41.2.3^{m}./4. d.17.q.1.ar.1.q.2.0/Ro.1.lec.4.prinº./cº.8º.lec.6./Gal.1.lec.4.
9 Ibimus viam trium dierum in ſolitudine.22ª.q.88.8.0.
10 Extendam manum meam.Gen.3.14ª.
11 Poſtulabit mulier a vicina &c. vſque fi.12ª.q.94.5.2^{m}./q.100. 8.3^{m}./22ª.q.66.5.1^{m}./q.104.4.2^{m}./3.d.37.4.3^{m}./6.1^{m}./Ma. q.13.4.20^{m}./q.15.1.8^{m}.

CAPVT IIII.

Caᵐ.4ᵐ. 1 Proiecit virgam, & verſa eſt in colubrum, & econuerſo. Poª. q.6.5.7^{m}.
2 Vt credant, quòd apparuerit tibi dominus Deus. Gen.32.2ª. ¶ Deus Abraham,& Deus Iſaac,& Deus Iacob.Gen.17.5ª.
3 Ex quo locutus es ad ſeruum tuum impeditioris, & tardioris linguæ ſum.2ª.Cor.11.
4 Obſecro inquit domine, mitte quem miſſurus es. Iere.7.8ª./ Heb.3
5 Iratus eſt dñs in Moyſen.1ª.q.3.2.2^{m}./q.19.11.c./q.20.1.2^{m}./ q.59.4.1^{m}./12ª.q.47.1.1^{m}./22ª.q.162.3.c./1.d.45.4.c./2^{m}./ 3.d.15.q.2.art.2.q.2.c./d.32.1.1^{m}./℥.1.cº.89.fi./91.fi./℥.3.cº. 96.fi./℥.4.cº.23./Veri.q.23.3.c./Poª.q.7.5.c./Pſal.17./Pſal. 37./Rom.1.lec.6./cº.4.lect.3./cº.9.lec.3./lec.4./cº.11.lec.4./ Heb.3.lect.2.
¶ Reuertar ad fratres meos.Gen.13.3ª.
6 Mortui ſunt omnes, qui quærebant animam tuam. Matthæ.2.13ª.
7 Portans virgam Dei in manu ſua.Pſal.22.2ª.
8 Vide vt omnia oſtenta, quæ poſui in manu tua, facias coram Pharaone.Iſa.8.lec.3.
9 Et indurabo cor eius 1ª.q.23.3.2^{m}/q.48.6.c/q.49.2.0./q.63. 5.c.fi./12ª q.79.1.1^{m}./3.0./q.87.1.2^{m}./22ª.q.15.1.0./q.19.1. 3^{m}./q.24.10.c/1.d.40.q.4.2.0./2.d.32.q.2.1.0./d.34.3.c./3^{m}./ d.36.3.1^{m}.4. d.37.q.2.1.1^{m}./q.3.1.0./L.5^{m}./d.44.q.1.2.c./ 3.d.30.1.5^{m}./4 d.18.q.1.art.1.q.2.4^{m}.art.3.q.3.c./℥.2.cº.40./ ℥.3.cº.71.162.fi./Veri.q.22.8.fi./q.24.10.c./Poª.q.1.6.c./4^{m}./ 6^{m}./11^{m}./q.3.16.3^{m}./q.5.3.13^{m}./q.6.1.8^{m}./Ma q.1 a.8^{m}./3. 10^{m}./5.c./q.3.1.0./Quol.1.7.3^{m}./q.16.5.3^{m}./Quolib 4.4.fi/ Quol.5.2.c./Iob.7.lec.2./Io.9.cº.11.lec.6./Ro.8.lec.7./cº.9. lec.3.cº.10.lec.3./cº.11.2ª.Cor.4./Heb.3.lec.2.
10 Filius primogenitus meus Iſrael 4.d.8.q.1.art 3.q.2.3^{m}.
11 Tulit illico Sephora acutiſſimam petram,& circuncidit præputium filij ſui.3ª.q.70.3.2^{m}./4.d.1.q.2.art.3.q.3.0./Lec.L.2^{m}/ Ro.4.lec.2.
12 Et oſculatus eſt eum.Gen.27.5ª.
13 Miſerat eum.Iere.7.8ª.¶ Viſitaſſet dominus filios Iſrael. Pſal. 8./Iſa.24.fi./Heb.2 lec.2. ¶ Et quòd reſpexiſſet ad afflictionem eorum.ſupra.2.6ª.

CAPVT V.

Caᵐ.5ᵐ. 1 Dominus Deus Iſrael,& Deus hebræorum.Gen.17.5ª.
2 Vocauit nos.ſupra.3.8ª.¶ Eamus viam trium dierum.ſup.3.9ª.

CAPVT VI.

Caᵐ 6ᵐ. 1 Dixit dominus ad Moyſen.1ª q.43.7.5^{m}./12ª.q.98.3.1^{m}./2. d.8.6.c./4.d.49.q.2.7.1^{m}./Poª q.6.7.3^{m}./Iſa.6.
2 Ego Dominus, qui apparui Abraham &c. Gen.32.2ª. ¶ In Deo omnipotente.Gen.17.1ª.
3 Et nomen meum Adonay,non indicaui eis.22ª.q.17.4.6.b
4 Ego audiui gemitum eorum.ſup.2.4.6ª.¶ Et recordatus ſum. Gen.8.1ª.
5 In brachio excelſo. Gen.3.14ª. ¶ Leuaui manum meam, Ibidem.
6 Cum incircumciſus ſim labijs. 3ª.q.70.4.3^{m}./2ª.Cor.11.lectem.4.3ª.

CAPVT VII.

1 Ecce conſtitui te deum Pharaonis.1ª.q.13.9.10.0./℥.4.cº.4./ Pſal.40.fi./Pſal.49.prinº./Ioan.10.lect.6./1ª.Corin.8.fi./. Hebræ.prinº. Caᵐ 7ᵐ.
2 Sed ego indurabo eum.ſup.4.9ª.¶ Immittamq; manum meã. Gen.3.14ª.
3 Virgæ vertuntur in colubros vel dracones.ſupra.4.1ª.
¶ Dominus Deus Hebræorum. Gen.17.5ª. ¶ Miſit me.Iere. 7.8ª.
4 Feceruntque ſimiliter malefici, per incantationes.1ª.q.110.4. 2^{m}./q.114.4.0./22ª.q.178.2.c./3^{m}./2.d.7.q.3.1.2^{m}/d.34.3.c./ 1^{m}./℥.3.cº.104. &c. vſque 108./154./Veri.q.27.3.c.prinº./ Poª.q.6.5.8^{m}./Ma.q.16.9.10^{m}./11^{m}.Matth.24./Io.10.

CAPVT VIII.

1 Dixit dominus ad Moyſen.ſupra.6.1ª. ¶ Fecerunt autem & malefici per incantationes ſuas ſimiliter.ſupra.7.4ª. Caᵐ 8ᵐ.
2 Non eſt ſicut dominus Deus noſter. Pſal 82.1ª.
¶ Clamauit Moyſes ad dominum.Gen 4.4ª.
3 Malefici non potuerunt educere cinifes.ideo dixerunt.Digitus Dei eſt hic.1ª.q.32.1.1^{m}.
4 Abhominationes enim Aegyptiorum, immolabimus domino Deo noſtro.Gen.46.3ª.
5 Viam trium dierum ibimus in ſolitudine.ſupra.3.9ª.

CAPVT IX.

1 Dixit dominus ad Moyſen. ſupra.6.1ª. ¶ Deus Hebræorum. Gen.17.5ª.¶ Ecce manus mea.ſupra.3.14ª. Caᵐ 9ᵐ.
2 Spargat in cælum. Gen.32ª. ¶ Indurauitq; dominus cor Pharaonis.ſup.4.9ª.¶ Non ſit ſimilis mei.Pſal.82.1ª.
3 Idcirco autem poſui te,vt oſtendam in te fortitudinem meam. Rom.9.lec.3.

CAPVT X.

1 Ego enim indurauit cor Pharaonis, & ſeruorum eius. ſupra. 4.9ª. Caᵐ 10ᵐ.
2 Dixit dominus ad Moyſen. ſupra.6.1ª. ¶ Dominus Deus Hebræorum.Gen.17.5ª.
3 Extende manum tuam in cælum.Gen.32ª.

CAPVT XI.

1 Et dixit dominus ad Moyſen.ſup.6.1ª.¶ Dices ergo omni plebi vt poſtulet &c.vſque Aegyptijs.ſup.3.11ª. Caᵐ 11ᵐ.
2 Et adorabunt me.Gen.18.2ª.¶ Et indurauit dominus cor Pharaonis.ſup.4.9ª.
3 Ingrediar in Aegyptum.Gen.3.13ª.

CAPVT XII.

Caᵐ 12ᵐ.
1 Dixit quoq; dominus ad Moyſen.ſupra.6.1ª. Et ſument de ſanguine,& ponent ſuper vtrumque poſtem.Heb.11.lec.6.
2 Decima die menſis huius tollat vnuſquiſque agnum &c. vſq; fi.12ª.q.102.5.2^{m}./Io.13.prinº./1ª.Cor.5.lec.2.
3 Erit autem agnus abſque macula.Leui.3.3ª. ¶ In cunctis dijs Aegypti.ſup.7.1ª.¶ Et tranſibo vos.Gen.3.13ª.
4 Eſt enim phaſe.i.tranſitus domini.Io.13.prinº.
5 Habebitis hanc diem in monimentum & celebrabitis eam ſolennem domino.12ª.q.100.5.2^{m}./q.102.4.10^{m}./5.2^{m}./Io.13. prinº./1ª.Cor.5.lec.2./Col.2.lec.4.
6 Cultu ſempiterno,& vſque in æternum.Gen.17.11ª.
7 Azima comedetis ſeptem diebus. 3ª. q.74.4.c./3^{m}./4. d.11.q.2.articul.2.q.3.a.8./b.3./7^{m}./8^{m}./9^{m}./℥.4.cº. 68./Opuſc.1.cº.61.fi.
8 Septem diebus fermentatum non inuenietur in domibus veſtris.12ª.q.102.5.14^{m}./3ª.q.74.4.c.fin./3^{m}./1ª. Cor.5.lec.2.0.
9 Peribit anima illa de Iſrael.Gen.48.2ª.¶ Et petierunt ab Aegyptijs vaſa &c.vſque profecti.ſup.3.11ª.
10 Omnis alienigena non comedet ex eo, ſcilicet phaſe &c.12ª. q.102.5.c./3ª.q.37.prinº./q.40.4.c./q.70.4.fi./Rom.2.lect.4./ Col.2.lec.3.4.p ſuº.
11 Circũcidetur prius omne maſculinum eius.Gen.17.9ª.

12 Si

12 Signis circuncisus non fuerit, non veſcetur ex eo, ſcilicet phaſe. ſup.10ª.
13 Eadem lex erit indigenę & colono qui peregrinátur apud vos. 12ſ.q.105.3.0.

CAPVT XIII.

1 Locutus eſt dominus ad Moyſen dicens.ſup.6.1ª.
2 Sanctifica mihi omne primogenitum. 3ª.q.28. 2.1m./q.37. 3.1m.
3 In manu forti eduxit nos dominus.Gen.3.14ª. ¶ Vt non comedatis fermentatum.ſup.12.8ª.
4 Quam dominus iurauit.Gen.22.8ª. ¶ Terram fluentem lacte & melle.ſup.3.4ª.
5 Septem diebus veſceris azimis ſup.12.7ª.
6 Eo quòd adiuraſſet filios Iſrael. Gen.24. 2ª. ¶ Viſitabit vos Deus.ſupra.2.6ª.

CAPVT XIIII.

1 Locutus eſt dominus ad Moyſen dicens.ſup.6.1ª. ¶ Indurabo cor Pharaonis &c.ſup.4.9ª.
2 In manu excelſa. Gen.3.14ª. ¶ Clamauerunt ad dominum. Gen.4.4ª.

CAPVT XV.

1 Omnipotens nomen eius. Gen.17.1ª. ¶ Dextera tua domine Gen.3. 14ª.
2 Miſiſti iram tuam.ſupra.4.5ª. ¶ In ſpiritu furoris tui.Ibidem. ¶ Quis ſimilis tui domine Pſal.82.1ª.
3 Extendiſti manum tuam. Gen.3.14ª. ¶ In brachio virtutis tuæ.Ibidem.
4 Dominus regnabit in æternum & vltra. 1ª.q.10.2.2m./ 2.d.2. q.1.1.1m./Poª.q.3.17.23m./Cauſis lec.2.0.
5 Dominus factus eſt mihi in ſalutem.Pſal.89.1ª. ¶ Magnificus in ſanctitate.22ª.q.134.2.3m.
6 Iſte Deus meus,& Deus patris mei.Gen.17.5ª. ¶ At ille clamauit ad dominum.Gen.4.4ª.
7 Et ibi tentauit eum.Gen.22.1ª.

CAPVT XVI.

1 Per manum domini.Gen.3.14ª. ¶ Vt tentem eum. Gen.22. 1ª.¶ Dixit dominus ad Moyſen.ſup.6.1ª.
2 Ecce ego pluam vobis panem de cælo. Gen.32ª. ¶ Videbitis gloriam domini.Gen.32.2ª./1ª.Cor.11.lec.2.
3 Accedite coram domino.Pſal.33.3ª. ¶ Requies ſabbati ſanctificata eſt domino.infra.20.13ª.
4 Filii autem veſtri comederunt manna quadraginta annis, donec &c.vſque Canaham.12ſ.q.102.3.2m./3ª.q.73.6.0./q.74.6. 2m./4.d. 8.q.1.art.2.q.2.c./4m./6m./Io.6.lec.4.

CAPVT XVII.

1 Qui iurgatus eſt Moyſen. Gen.13.2ª. ¶ Cur tentatis dominum.Deuter.6.8ª.
2 Clamauit autem ad dominum Moyſes. Gen.4. 4ª. ¶ Manus ſolius Dei.Gen.3.14ª.
3 Et bellum Dei erit contra Amalech, a generatione in generationem.12ſ.q.105.3.c.1m.

CAPVT XVIII.

1 Deus patris mei. Gen.17.5ª. ¶ Deus adiutor meus.1.Paral. 12. 5ª.
2 Moyſes egreſſus in occurſum cognati ſui,adorauit Gen.18.2ª. ¶ Et oſculatus eſt eum.Gen.27.2ª.
3 Magnus dominus. Pſal.146. 1ª. ¶ Super omnes Deos.ſupra. 7.1ª.
4 Prouide ſibi viros ſapientes, ac timentes Deum &c. vſque iudicent.Quol.3.q.6.3.5m./Mat.19.

CAPVT XIX.

1 Vocauitq; Moyſen dominus.ſup.3.8ª.
2 Portauerim vos ſuper alas aquilarum.12ſ.q.123.6.1m./2m./ 4.d.14.q.3.3.c.ſ.
3 Eritis mihi in peculium, de cunctis populis.12ſ.q.105.1.1m./ 4.d.8.q.1.art.3.q.2.2m./1ſ.Cor.6./Heb.8.lec.3.prinº.
4 Et vos eritis mihi in regnum ſacerdotale,& gens ſancta.4.d.49. q.1.art.2.q.5.3m./ Heb.1.lec.4.
5 Reſponditq; vniuerſus populus ſimul. Cuncta quæ locutus eſt dominus,faciemus.Ro.5.lec.6.

6 Veniam ad te.1ª.q 3.1.5m./q.9.1.3m./ 4.d.17.q.1.art.2.q.2.c./ Opuſ.3.cº.261.ſ /Iob.9.cº.10./Io.14.lec.7./Phil. 4./Heb.3.
7 Deus in caligine nubis.1.d.8.q.1.1.4m./3.d.35.q.2.art.2.q.2.c./ 1ſ.Thi.6.lec.3.ſ./Heb.12.lec.4.
8 Audiat me populus loquentem ad te.ſup.6.1ª. ¶ Deſcendet dominus.Gen.3.13ª.
9 Omnis qui tetigerit montem &c. vſque non viuet.22ª.q.33.4. c./Heb.12.lec.4.
10 Ne appropinquetis vxoribus veſtris.4.d.32.art.5.q.2.2m.
11 Totus autem mons fumabat &c.vſque fornace.1.d.34. q.3.1. 2m / d.45.4.c./ 2.d.6.3.3m./ d.16.2.5m./ Poª.q.7.5.c./ Iſa.33./ cº.10.ſ./Heb.12 ſ.

CAPVT XX.

1 Locutus eſt dominus cunctos ſermones hos.ſup.6.1ª. Ego ſum dominus Deus tuus.Gen.17.5ª. Ca 20m.
2 Non habebis deos alienos.ſup.7.1ª./22ſ.q.122.2.2m.
3 Non facies tibi ſculptile, neque omnem ſimilitudinem.12ſ.q. 100.7.2m./3m./4m./22ſ.q.122.2.2m./3ª.q.25.3.1m./2m. 3m./ 3.d.9.q.1.art.2.q.2.1m./2m.
4 Non adorabis ea neque coles.22ſ.q.84.1.1m. q.94.2.3.0./q. 122.2.0./q.161.3.1m./ 3ª.q.25.5.6 7.0./3.d.9.q.1.2.0./ ꝯ.3.cº. 120./ꝯ.4.cº.7.18m./17.2m /Pſal.40.ſ./Ro.1.lec.7.medº.
5 Deus fortis.Gen.17.1ª. ꝯ.1.cº.92.
6 Deus zelotes.12ſ.q.28.4.0./ 2.prolo.L./ 3 d.26.q.1.1.c./Veri.q 26.4.c.ſ /8m./1ſ.Cor.14./2ſ.Cor.11./Gal.4.lec.4.ſ.
7 Viſitans iniquitates patrum in filijs.12ª.q.81.2.1m./ 2.1m. q. 87.7.8.0.22ª.q.108.4.0./.164.1.4m./ 3ª.q.14.1.3m./2.d.5.q.2. 2.c. d.30.q.1.2 0./d.33.q.1.2.0./d.35.1.c.d.36.4.0./.4.d.14.lec. ſ /d.15.q.1.ar.4 q.2.3m./d.20.ar.2.q.3.0./d.46.q.1.ar.2.q.3.0./ q.2.art.2.q 2.3m./ꝯ.3.cº.141./Quolib.12.24. 1m./ Pſalm.28. ſ./ Iſa.14./ Io.9. ¶ In tertiam & quartam generationem. 12ª. q. 87. 8. 1m./ 22ª.q.108.4.1m.
8 Qui oderunt te.1ª.q 60.5.5m./ 22ſ.q.13.4.0. 6.2m. q.34.2. 3.d.5.q.4. 3.2m./L./4.d.48.q.1,3.2m./d.50.q.2.art.1.q.5.0./ art.2.q 5.1m./Veri.q.22.2.3m./q.28.5.2m./ Opuſc.19.prolo./ Math.13./Io.5.lec.8./cº.15.lec.ſ./Rom.8.lec.2.prinº.
9 Et faciens miſericordias in millia &c. vſque præcepta mea.12ſ. q.100.7.2m. 3m./4m./ 3ª.q.84.10.c.ſ. / 3.d.37.art.2.q.1.3m./ 5m./Ephe1.6.
10 Non aſſumes nomen domini Dei tui in vanum .12ª. q.100. 7.4m./.5.c./.11.c./.3m./.22ſ. q. 122. 3. 0. /.d.37. artic.2. q.2.0./.L.3m.
11 Qui aſſumpſerit nomen Dei ſui.12ſ.q.100.7.2m.22ſ.q.89.1. 4.0 / q 98.2.c./ 3.d.37.art.2.q.2.3m./art.2.q.1.0./ art.3.2m./ d. 30.1.0 /Ro.1.lec.5.Heb.6.lec.4.med.
12 Neque enim habebit inſontem dominus eum &c. vſque fruſtra.12ſ.q.100.7.2m./.3.d.37.art.2.q.1.3m./3.2m.
13 Memento vt diem ſabbati ſanctifices. 12ſ.q.100.5.2m./.7.2m./ 5m./11.c.q.122.3.4m./.4.10m. .q.125.2.c.ſ./.22ſ.q.35.3.1m./. q.122.4.0. .2.d.2.q.1.3.2m./.d.15.q.3.3.c / 3.d.37.5.0./.art.2. q.1.3m./ Quol.2 q.4.3.c./.Iob.3. Iſa 56.Matthæ.23./. Col.2. lect.4.
14 Sex diebus operaberis,& facies omnia opera tua &c.vſque portas tuas.12ª.q 100.8.4m./.q.107.2.4m./.22ſ. q.40.4.0 /.q.122. 4.3m./.3.q.40.4.1m./.3m /.3.d.37.art.5.q.2.2m. .4.d.1.q.2.art. 3.q.1.2m. .4.d.11.q.2.art.2.q.3.4m./.Matth.12.
15 Sex enim diebus fecit Deus cælum & terram &c. vſque in eis ſunt.Gen.1ª./.12ſ.q.100.7.2m./.3.d.37.art.2.q.1.3m.
16 Et requieuit die ſeptimo.Gen.2.3ª.¶ Idcirco benedixit dominus diei ſabbati,& ſanctificauit eum.Ibidem.4ª.
17 Honora patrem tuum, & matrem tuam.12ſ q.100.5.c./.4m./. 21.c./.22ſ.q.33.2.2m./. q.101.2.0./.q.104. 5.1m./.q.106.3.c./. 3m./.q.122.5.0 /.q.189.6.c./ 1m. .3.d.37.artic.2.q.1.2m./4.d. 15.q 2.art.1.q.4.3m./.Veri.q.3.12m./ Col.3.lec.4.Ephe.6.2./ 1ſ.Thi.4.lec.1.medº.c.& cap.5.lec.1.prinº.
18 Vt ſis longæuus ſuper terram.12ſ.q.100.7.3m./4m./22ſ.q.122. 5.4m./.3.d.37.art.2.q.1.5m./Ephe.6.2ſ.Thi.4.
19 Non occides.12ª.q.100.4.c./8.3m./11 c. 22ſ.q 64.3.0./5.2m./ 3m./7.c./q 65.1.c./4m./q.122.6.2m./3.d.37.ar.2.q.1.2m./q.2. 3.c./4.d.37.q.2.1.0./ꝯ.3.cº.73./.Ro 13.lec.2.
20 Non mœchaberis.12ª.q.100.11.c./.3.d.37.art 2.q.1.2m./q.2.3. c./22ſ q.122.6.2m./.Mal.q.14.2.14m./q.15.2.2m./3m./Quol. 3.12.c./Rom.13.lec.2.
21 Non furtum facies.12ſ.q.100.11.c./ 22ſ q.122.6.2m./ 3.d.37. art.2.q.1.2m./q.2.3.c./Rom.13.lec.2.
22 Non falſum teſtimonium dices. 12ſ. q 100.11.c. / 22ſ. q. 70. 4.0./ q.122.6.2m./ 3.d.37. artic.2.q.1. 2m./ q.2.3.c./ Rom.13. lec.2.
23 Non concupiſces.12ſ.q.100.5.c./ 5m./ 6m./ 4.3m.11.c./ 22ſ.q.

gınem

122.6./3m.4m./2.d.24.q.3.4.4m./3.d.37.art.2.q.2.c./3m./4m./q.3.c./d.40.1.2.o.
24 Venit Deus.ſup.19.6a./ Gen.3.13a. ¶ Moyſes acceſſit ad caliginem in qua erat Deus.ſupra.19.7e.
25 Non facietis deos argenteos,& deos aureos non facietis vobis. ſupra.7.1a./.20.2a.3a.
26 Altare de terra facietis mihi &c.vſq; polluetur.12e.102.4.7m./3a.q.83.3.5m./4.d.13.q.1.art.2.q.5.2m.
27 Non aſcendes per gradus ad altare meum, ne reueletur turpitudo tua.12e.q.102.4.7m./4.d.13.L.5m./3a.q.83.4.9m.

CAPVT XXI.

Cam 21m. 1 Si emeris ſeruum Hebræum ſex annis ſeruiet tibi, in ſeptimo egredietur liber gratis.12e.q.105.4.1m.
2 Offerat eum dominus dijs.ſup.7.1a. ¶ Si dixerit ſeruus, diligo &c.erit ei ſeruus in ſæculum.12e.q.105.2.10m.
3 Si quis vendiderit filiam ſuam in famulam, non egredietur ſicut ancillæ &c.12e.q.105.4.4m.
4 Qui percuſſerit hominem volens occidere eum, morte moriatur.ſupra.20.19a.
5 Qui autem non eſt inſidiatus.ſed Deus tradidit eum &c.vſque debeat. Numeri.35.4a.
6 Si rixati fuerint viri.Gen.13.1a. ¶ Qui furatus fuerit hominem & vendiderit &c.moriatur.12e.q.105.2.10m.
7 Et percuſſerit alter proximum &c. vſque reſtituat. 12e.q.105.4.3m.
8 Qui percuſſerit ſeruum ſuū &c.vſq; illius eſt. 12e.q.105.4.3m.
9 Si percuſſerit quis mulierem prægnātem &c. vſque liuore.22e.q.64.8.2m.
10 Si bos cornu petierit &c.vſque opprimetur.12e.q.105.2.11m.
11 Si quis aperuerit ciſternam &c.vſque erit.Quol.4.23.3m.

CAPVT XXII.

Cam 22m. 1 Si quis furatus fuerit ouem aut bouem &c. vſque pro vna oue. 12e.q.105.2.9m./22e.q.62.3.1m./q.66.6.2m./3a.q.49.6.c./4.d.15.q.1.art.5.q.2.5m.
2 Applicabitur ad eos.ſup 7.1a.
3 Si quis amico commendauerit pecuniam &c. vſque non reſtituet.12e.q.105.2.4m./5m.22e.q.62.6.c.
4 Qui a proximo ſuo quicquam horum mutuo poſtulauerit &c. vſque operis ſui.Ibidem.
5 Si ſeduxerit quis virginē &c. vſq; conſueuerunt.Deut.22.13a.
6 Maleficos non patieris viuere.4 d.34.3.c./Quol.11.q.10.1.c.
7 Qui coierit cum iumento morte moriatur. 12e.q.105.2.11m.
8 Qui immolat dijs occidetur preter domino ſoli.12e.q 102.3.c./22e.q.84.1.1m./q.85.2.o./q.94.2.c./3a.q.48.3.c./℈.3.co.120./Pſal.28./Ro.1.lec.2.fi.
9 Vociferabuntur,& ego exaudiam clamorem eorum.Gen.4.4a. ¶ Indignabitur furor meus.ſup.4.5a.
10 Si pignus a proximo tuo acceperis veſtimentum &c.vſque dormiat.12e.q.99.5.fi./.q.105.2.4m.
11 Quia miſericors ſum.1a.q.21.3.o./22e.q.30.2.1m./q.84.10.c./4.d.46.q.2.art.1.q.1.o./℈.1.co.91.fi./Pſal.24.
12 Decimas tuas non tardabis offerre.22e.q.87.1.o./.3a.q.31.8.1./3.d.3.q.4.art.3.q.1.c./.4.d.1.q.2.art.2. q.3.2m./d.2.q.1.2.4m./Quol.2.q.4.3.o./Mat.23./Heb.7.lec.2.prin./Quol.6.10.c.
13 Et primitias.22e.q.85.3.3m./q.86.4.o.
14 Primogenita filiorum tuorum dabis mihi,de bobus quoque & ouibus ſimiliter facies.ſupra.13.2a.
15 Septem diebus ſit cum matre ſua, die octaua reddes illum mihi.12e.q.102.3.7m./5.1m./3a.q.70.3.3m./4.d.1.q.2.artic.3.q.1.c./3m.
16 Si pecunias mutuam dederis populo meo &c. nec vſuris opprimes.Leui.25.6a.
17 Pupillo & viduæ non nocebitis.22e.q.65.4.2m.

CAPVT XXIII.

Cam 23m. 1 Non ſuſcipies vocem mendacij.22e.q.110.3.4.o./q.111.1.c./q.69.1.2.o./q.70.4.c./q.124.5.2m./3.d.38.3.4.o./4.d.16.q.4.ar.1.q.3.c./Quol.7.vel.8.q.6.4.o/Quol.9.14.c./Tri.9.c. Pſ.5.
2 Nec iungas manum tuam, vt pro impio falſum dicas teſtimonium.ſup.20.22a.
3 Pauperis quoq; non miſereberis in iudicio.22e.q.63.4.3m.
4 Si occurreris boui inimici &c.vſq; reduc eum.Verit.q.2.8.4m.
5 Et inſontem & iuſtum nō occides.ſup.20.19a. Gen.22.2a.4a.
6 Sex annis operaberis terram tuam &c. vſque in oliueto tuo. Pſal.prolo.
7 Sex diebus operaberis,ſeptima die ceſſabis.ſup.20.13.14a.
8 Per nomen externorum deorum non iurabis.ſupra.7.1a./22e.q.89.6.o./3.d.39.1.o./L./Heb.6.
9 Solennitatem azimorum cuſtodies.ſup.12.5a.
¶ Azima comedetis ſeptem diebus. Ibidem.7a.
10 Non immolabis ſuper fermentum.Ibidem. 8a.
¶ Primitias frugum terræ tuæ deferes in domum domini Dei tui.ſup.22.13a.
11 Non coques edum in lacte matris ſuæ.12e.q.102.6.4m./8m.
12 Ecce ego mittam angelum meum.Pſal.90.4a.
¶ Et cuſtodiat in via. Ibidem.
13 Et eſt nomen meum in illo.ſ.angelo.ſup.6.1a.
¶ Non adorabis deos eorum,neque coles.ſup. 20.4a./7.1a.
4 Benedicam panibus tuis,& aquis.Gen.35a.

CAPVT XXIIII.

1 Moyſi quoque dixit Deus.ſup.6.1e. Cam.24m.
¶ Omnia quæ locutus eſt dominus,faciemus.ſup.19.5a.
2 Et viderunt Deum Iſrael,Gen.32.2a.
¶ Sub pedibus eius.ſ.Dei.Gen.3.14a.
¶ Miſit manum ſuam.Ibidem.
3 Operuit nubes montem &c.vſque caliginis.ſup.19.7a.
¶ Et vocauit eum.ſ.Moyſen dominus.ſup.3.8a.
4 Erat autem gloria domini quaſi ignis ardens.ſup.19.11a.
¶ Daboq; tibi duas tabulas lapideas.infra.31.6a.
5 Moyſes fuit ibi.ſ.in monte quadraginta diebus, & quadraginta noctibus.3.d.16.q.1 3.6m./22e.q.147.5.c./3a.q.40.2.3m./3.d.16.q.1.3.6m./4.d.15.q.3.art.3.q.1.3m/4m./Veri.q.26.10.5m.
6 Quæ ſcripſi.infra.31.7a.

CAPVT XXV.

1 Locutus eſt dominus ad Moyſen.ſup.6.1a. Cam.25m.
¶ Tollant mihi primitias ab omni homine. ſup.22.13a.
2 Et habitabo in medio eorum. Ro.8.10a./Numeri.11.5e.
3 Archam de lignis ſethim compingite,cuius longitudo &c.vſq; fi.12e.q.102.4.6m./4.d.9.art.3.q.6.1m.
4 Qui.ſ.vectes ſemper erunt in circulis.12e.q.65.2.3.5.o./22e.q.23.7.o./q.108.2.2m./Verit.q.1.10.4m.
5 Duos quoq; cherubin aureos & productiles facies &c. vſq; inde.12e.q.102.4.6m.fi./Heb.9.lec.1.
6 Facies & propitiatorium de auro mundiſſimo &c. Ibidem.
¶ Facies & menſam &c.Ibidem.
7 Facies & candelabrum ductile de auro mundiſſimo &c. Ibid.

CAPVT XXVI.

1 Tabernaculum ita fiet &c.vſq; fi.12e.q.102.4.o./Heb.9.lec.1.o. Cam.26m.
2 Inſpice & fac ſecundum exemplar quod tibi in monte monſtratum eſt.Veri.q.8.8.1m.
3 Facies & velū de Iacintho &c. vſq; fi.12e.q.102.4.4m.Mat.27.

CAPVT XXVII.

1 Facies & altare de lignis Sethim &c.vſque fi.ſup.20.26a. Cam 27m.
2 Sicut tibi in monte monſtratum eſt ſup.25.2a.
3 Facies & atrium tabernaculi &c.vſque fi.12e.q.102.4.c.
4 Cuncta vaſa tabernaculi in omnes vſus &c. ex ęre facies.12e q.100.6m./4.o./4.d.25.q.3.art.2.q.3.o.
5 Perpetuus erit cultus per ſucceſſiones ſuas. Gen.27.21a.

CAPVT XXVIII.

1 Loqueris cunctis ſapientibus corde, quos repleui ſpiritu prudentiæ,&c infra.31.2a. Cam 28m.
2 Hæc aūt erunt veſtimenta,q̄ facies,&c.vſq; fi.12e.q.102.5.9m.
3 Legitimum ſempiternum erit.Gen.17.11a.
4 Carbunculus.Pſal.17.
5 Saphirus.Spū.2.c./Opuſc.34.
6 Iaſpis.3.d.16.q.2.1.4m./1.c./4.d.44.q.2.art.4.q.2.2m.
7 Sacrificium eſt domino.22e.q.81.4.1m./3a.q.22.2.c. q.48.3.c./Pſal.19.

CAPVT XXIX.

1 Sed & hoc facies,vt mihi in ſacerdotio conſecrentur, &c. vſque fi.12e.q.102.5.8m./q.103.2.1m. Cam 29m.
2 Et duos arietes immaculatos.Leui.3.3a.
¶ Panesq; azimos.ſup.12.7a.
¶ Abſq; fermento.Ibidem 4a.
3 Oleum vnctionis fundes ſup caput eius.Mat.26./Heb.1.prin.
4 Religione perpetua.Gen.17.11a. ¶ Oblatio eſt domino odor ſuauiſſimus.Gen.8.7a.

5 Agnos

5 Agnos anniculos duos per ſingulos dies iugiter, &c. 12æ.q.102. 4.10m./3ª.q.22.3.3m./Io 21.
6 Et habitabo in medio filiorum Iſrael. Ro. 8 13ª.
7 Ero eis Deus. Gen. 17.5ª.
8 Sanctificabitur altare in gloria mea 1.d.15.q.5.ar.1.q.2.1m./2.d.15.q.3.3.c.
9 Vt ſacerdotio fungantur mihi. 3ª.q.22.6.2m.
10 Vt maneam inter illos. Iſa.33. Ro.5.8ª.

CAPVT XXX.

30m. 1 Facieſq; altare ad adolēdū timiama, &c. vſq; tegitur, ſup. 20.26ª.
2 Timiama ſempiternum. Gene.17.11ª. ¶ Loquutus eſt dominus ad Moyſen, ſup.6.1ª.
3 Legitimum ſempiternum. Gen. 17.11ª.
4 Sanctificabiſque omnia 22æ.q.81.8.c./3ª.q.62.6.2m./q.63.6.2m./1.d.15.q.5.ar.1.q.1.1m./2.d.15.q.3.3.c./4.d.1.q.1.ar.5.q.2.1m./d.4.q.1.ar.4.q.2.c./d.7.q.2.ar.2.q.1.1m.

CAPVT XXXI.

31m. 1 Loquutus eſt dominus ad Moyſen, ſup. 6. 1ª. ¶ Ecce vocaui ex nomine, ſup. 3.8ª.
2 Et impleui eum ſpiritu Dei, ſapientia, intelligentia, & ſcientia, in omni opere &c. infra 35.6ª.
3 Videte, vt ſabbatum meum cuſtodiatis, ſup. 20. 23ª. ¶ Qui fecerit opus in eo. Ibidem. 14ª.
4 Peribit anima illius. Gen. 46 2ª.
¶ Pactum eſt ſempiternum. Gen. 17.11ª.
¶ Signumque perpetuum. Gen. 17.11ª.
5 Sex enim diebus fecit dñs cælum & terram. Gen. 1ª.
¶ Et in ſeptimo ab opere ceſſauit. Ibidem. 2.5ª.
6 Dedit dominus Moyſi duas tabulas lapideas. 12æ.q.98.2.3.0./q.106.2.3m./4.3m./q.107.1.c.fi./3ª.q.42.4.2m./3.d.37.1.2m./4.d.2.q.1.ar.4.q.1.2m./Iſa.prinº.
7 Scriptas digito Dei. Gen. 3.14ª./3.d.37.1.0./Iſa.prinº.

CAPVT XXXII.

32m. 1 Fac nobis Deos, ſup.7.1ª.
2 Sedit populus manducare, & bibere, & ſurrexerunt ludere. 1æ. Cor. 10.
3 Vt iraſcatur furor meus, ſup.4.5ª.
¶ Et in manu robuſta. Gen. 3.14ª.
4 Recordare Abraham, &c. Gen. 8.1ª.
¶ Quibus iuraſti. Gen. 22.8ª.
5 Multiplicabo ſemen veſtrum, ſicut ſtellas cæli. Gen. 15. 2ª.
¶ Terram hanc dabo ſemini veſtro. Gen. 13.4ª.
6 Placatuſque eſt dominus, ne faceret malum quod loquutus fuerat. Iere. 18.2ª.
7 Portans duas tabulas, ſup.31.7ª.
¶ Scriptas ex vtraque parte. Ibidem. 7ª.
8 Inducens ſuper eum peccatum maximum. 12æ.q.102.3.12m./22æ.q.10.3.0./q.13.3.c./q.39.2.0./94.3.0/3ª.q.80.5.c./4.d.9.ar.3.q.4.c/1m./Ma.q.2.10.c./2m./q.3.8.1m./Ro.2.lec.2./1æ.Cor.12./He.10.lec.3.
9 Occidat vnuſquiſque fratrem & amicum, ac proximum ſuum, &c. vſque, viginti tria millia hominum. Gen. 22.4ª.
10 Conſecraſtis manus veſtras hodie domino, &c. vſq; benedictio. 12æ.q.102.5.8m.
11 De libro tuo quem ſcripſiſti. 1ª.q.24.0./q.39.8.fi./1.d.40.q.1.2.5m. 3.d.31.q.1.2.0./Veri.q.7.0./Pſal.39./Phil.4./He.10./cº.12.lec.4.
12 Qui peccauerit mihi delebo eū de lib. meo. 1ª.q.24.3.0./1.d.40.q.1.2.5m./q.3.3m./3.d.31.q.1.ar.2.q.3.0./Phil.4./He.12.lec.4.
13 Moyſes dixit domino. Aut dimitte eis hanc noxam, aut ſi nō facis, dele me. &c. ſup.11ª.
14 Angelus meus præcedet te. 12æ.q.113.5.0./2.d.11.q.1.1.0.
15 Ego autem in die vltionis viſitabo & hoc peccatū eorū. Pſal.9.3ª.

CAPVT XXXIII.

33m. 1 Quam iuraui. Gen. 22.8ª.
¶ Semini tuo dabo eam. Gen. 13.4ª.
¶ Terram fluentem lacte & melle, ſup.3.4ª.
2 Et mittam præcurſorem tui angelum. 1ª.q.112.0./1.d.15.q.1.3.4m./2.d.1.q.1.4.2m./d.10.0./Cõ.3.cº.8.prinº./Iſa.6./1æ.Cor.15./He.1.fi.lec.6 fi.
3 Non enim aſcendam tecum. Gen 3.13ª.
Vt ſciam quid faciam tibi. Gen.22.5ª.
4 Loquebatur autem dominus ad Moyſen, facie ad faciē, &c. 12æ.q.98.3.2m./4 d.49.q.2.6.4m./5m.
5 Noui te ex nomine. 1ª.d.36.q.1.2.c./2.d.22.q.2.1.b.1./1æ.Cor.8./Ro.8.lec.5.fi.

6 Præcipis vt educam populum iſtum. 12æ.q.90.2.1m.
7 Et non indicas mihi, quem miſſurus ſis mecum, Io. 1. lec.11.
8 Oſtende mihi viam tuam, & gloriam tuam. 1ª.q.12.11.2m./22æ.q.174.4.c. 5.1m./q.175.3.0./q.180.5.c./4 d.49.q.2.7.4m. 5m./Veri.q.8.5.5m./6m./q.12.6.12m. 7.c./9.1m. 14.c./q.13.2.0./q.18.1.13m./q.10.2.1.1m./2m. Iſa. Io.lec.18./2æ.Cor.12.
9 Reſpice populum tuum gentem hanc, ſup.2.6ª.
¶ Facies mea præcedet te. Gen. 14ª.
10 Et requiem meam dabo tibi. 1ª.q.73.2.3.c./12ª.q.3.4.1m. 8.c./22æ.q.18.3.c./1.d.1.q.4.1.5m./2.d.15.q.3.2.0./Cõ.3.cº.39.5m./49.fi./48./59.1m. 62.2m./63.fi./Cõ.4.cº.78.fi./Opuſc.3.cº.104./106./150./211./264.
11 Niſi ambulaueris nobiſcum. Gen.3.13ª.
12 Ego oſtendam omne bonum tibi. Cõ.3.cº.56.fi.
13 Et miſerebor cui voluero, & clemens ero in quem mihi placuerit. Ro 9.lec.3.
14 Non videbit me homo & viuet. 1ª.q.12.11.0./q.13.1.c./2.3m./12æ.q.5.0./3.c./q.93.2.0./22ª.q.180.5.0./q.175.4.0./5.c./3.d.15.q.2.ar.2.q.1.3m./d.27.q.3.1.c./d.35 q.2 ar.2.q.2.0./4 d.49.q.2.1.1m./7 0. Cõ.3.cº.47./48.1m./Cõ.4.cº.91.1m./Veri.q.q.10.11.0./q.13.3.0./4.c./6m./q 26.16.5m./Quol. 1.q.1.1.0./Iob.19.fi./Math.5./Io.lec.18./2æ.Cor.12.
15 Non poteris videre faciem meam. 1ª.q 12.4 0./q.23.1.c./q 56 3.c/2m./q.62.1.2.4.9.c/q.64.1.2m./q.94.2.c.fi./q.108.4.c./12æ.q.5.5 7.c./q.3.q.10.4.2m./2.d.4.1.c./d.23.q.2.1.c./d.27.4.c./d.28.1.c.fi/d.29.0.c/3m. 4m./3.3m./d.30.q.1.1.c./d.33.q.2.2.c./3.d.10.q.2.ar.2.q.2.0./d.27.q.2.2.c./d.35.q.2.ar.2.q.2.0./4.d.49.q 1.ar.2.q 3.c/q.26.0./Cõ.1.cº.3./Cõ.3.cº.49.1m./52/57.1m./Cõ.4.cº.91.5m./Veri.q.8 3.6./q.10.11.0./q.18.1.1m./q.19.1.c.fi./q.20.2.c./q 29.1.2./Ma.q.4.1.14m./q.5.5.5m./Anima.7.4m./17.10m./Opuſc 3 cº.105./Ro.lec.6.fin./Col.lec.4 priº./1æ.Thim.6.lec.3.
16 Stabis ſupra petram. 1ª.q.102.1.4m.
17 Cumque tranſibit gloria mea. 22ª.q.171.2.c.
18 Et protegam dextera mea. Gen. 3.14ª. ¶ Tollamque manum meam. Ibidem.
19 Et videbis poſteriora mea. 1ª.q.12.2.c./1m./50./2æ.Cor.12.

CAPVT XXXIIII.

1 Præcide tibi duas tabulas lapideas, ſup. 31. 6ª. ¶ Et ſcribam ſuper eas verba, &c. vſque fi. Ibidem. 7ª. Cam. 34m.
2 Cumq; deſcendiſſet dominus, Gen.3.13ª. ¶ Quo tranſeunte. Ibidem. ¶ Per nubem. ſup.19.7ª.
3 Deus miſericors, & multæ miſerationis ſup.22.11ª. ¶ Et clemēs 22æ.q.157.1.2 0./3.c./4.3m./q.169.2.c./4.c./3m./3.d.26.q 2.2.4m./d 33.q.3.ar.2.q.1.1m.
4 Patiens. 22æ.q.123.3.1m./2m.
5 Et verax. 1ª.q.16.5.0./12æ q.3.7.c./q.93.1.3m./22ª.q.27.4.c./1.d.19.q.5.2.c.fi./Cõ.1 cº.1./60./61.1m./62./Cõ.3.cº.51./Opuſ.3.cº.105./Io.14.lec.2.
6 Qui cuſtodis miſericordiam in millia, ſup.20.9ª.
¶ Qui aufers iniquitatem, & ſcelera, atque peccata. Mar.2.1ª./16. 5ª.
7 Nulluſque apud te per ſe innocens eſt. Ro. 3 lec.2.
8 Qui reddes iniquitates patrum in filiis ac nepotibus, in tertiam & quartam progeniem, ſup. 20.7ª.
9 Vt gradiaris nobiſcum. Gen.3.13ª. ¶ Noli adorare Deum alienum, ſup.20.4ª.
¶ Dominus zelotes. Ibidem 6ª.
10 Deus emulator. Ibidem. ¶ Cum fornicati fuerint cum diis ſuis. 22æ.q.151.2.c. 3m./4.d.35.1.3m. d.39.6.2m./1æ.Cor.6.le.3.
11 Nec vxorem de filiabus eorum accipies filiis tuis. 12æ.q. 105.4. 6m./4.d.39.1.1m. 2m./1æ.Cor.7 lec.2./
12 Deos conflatiles non facies tibi, ſup. 20. 2ª. 3ª. ¶ Solemnitatem azimorum cuſtodies, ſup.12.5ª.
13 Septem diebus veſceris azimis. Ibidem.7ª. ¶ Omne quod aperit vuluam, &c. vſque rédimes, ſup.13.2ª.
14 Ne ineas pactum cum hominibus illarum regionum. 22æ.q.10.9.0./4.d.13 q.2.3.c./d.18.q.2.ar.1.q.1.0./Quol. 19. vel 10.q.7.1.0./Opuſ.18.cº.5.6./1æ.Cor.5.fi.
15 Ne cum fornicati fuerint, ſup.10ª.
16 Sex diebus operaberis, 10 die ſeptimo ceſſabis arare & metere, ſup.20.14ª. ¶ Omnipotentis Dei. Gen. 17.1ª.
17 Non immolabis ſuper fermento, ſup.12 8ª. ¶ Primitias frugum terræ tuæ offeres, ſup.22.13ª.
18 Non coques hœdum in lacte matris ſuæ, ſup.23.11ª. ¶ Scribe tibi verba hęc, &c. ſup 31 7ª.
19 Fecit ergo ibi cum Deo quadraginta dies, & quadraginta noctes &c. ſup.24.5ª.
20 Videntes autem Aaron, & filii Iſrael cornutam Moyſi faciem. 2æ. Cor. 3 lec.2.

31 Poſuit velamen ſuper faciem ſuam, quod ingreſſus ad dominum & loquens cum eo auferebatur. Ibidem.

CAPVT XXXV.

Cap. 35m. 1 Sex diebus facietis opus, ſeptimus dies erit vobis ſanctus, ſup. 20 13.14ª. ¶ Sabbatum requies domini. Gene. 2.3ª.

2 Separate apud vos primitias domino, ſup. 22.13ª. Quiſquis veſtrum eſt ſapiens, &c. ſup. 31.2ª.

3 Faciat tabernaculum ſuum, &c. ſup. 26.1ª. ¶ Ecce vocauit dominus ex nomine, &c. ſup. 3. 8ª.

4 Omnes viri ac mulieres mente promptiſſima atque deuota obtulere donaria. Gen. 4.2ª./ 22.q.85 3.3m./ q.88.4. c.

5 Ecce vocauit dominus ex nomine Beſeleel. ſup 33.5ª.

6 Et impleuit eum ſpiritu Dei, ſapientia, intelligentia, ſcientia & omni doctrina, ad excogitādum & faciendū opus, &c. ſup. 31.2ª.

CAPVT XXXVI.

Cam. 36m. 1 Omnis ſapiens quibus dominus dedit ſapientiam & intellectū, &c. Ibidem.

CAPVT XXXVII.

Cam. 37m. 1 Fecit autem Beſeleel & arcam, &c. ſup. 25.3ª.
¶ Fecit & propitiatorium, &c. Ibidem. 6ª.
¶ Duos etiam cherubin, &c. Ibidem. 5ª.

2 Fecit & menſam de lignis ſethim &c. Ibidem. 6ª.
¶ Fecit & candelabrum ductile, &c. Ibidem. 7ª.

3 Fecit & altare timiamatis de lignis, &c. ſup. 20.26ª.

CAPVT XXXVIII.

Cam. 38m. 1 Fecit & altare holocauſti, &c. Ibidem

CAPVT XXXIX.

Cam. 39m. 1 De iacintho & purpura vermiculo ac biſſo fecit veſtes &c. vſq; fi. ſup. 28.2ª. ¶ Altare aureum, & altare eneum, ſup. 20.26ª.

CAPVT XXXX.

Cam. 40m. 1 Loquutus eſt dominus ad Moyſen ſup. 6.1ª. ¶ Menſe primo prima die menſis eriges tabernaculum &c vſque fi. ſup. 26.1ª.

2 Et aſſumpto vnctionis oleo, vnges tabernaculum cum vaſis ſuis 12.q.102.4.9m.

3 Vt ſanctificentur, &c. ſup. 30.4ª. ¶ Applicabiſque Aaron & filios eius &c. vſque fi. & fecit ſup 19.1ª.

4 Et vnctio eorum in ſacerdotium proficiat, in ſempiternum. Gene. 17. 11ª.

5 Altare aureum & altare holocauſtum, ſup. 20. 26ª. ¶ Poſuit & menſam propoſitionis, &c ſup 25 6ª.

6 Poſuit & candelabrum cum lucernis, &c. ſup. 25.7ª. ¶ Operuit nubes tabernaculum, ſup. 19.7ª.

AVTHORITATES ex libro Leuitici.

CAPVT I.

Cam. 1m. 1 Vocauit dominus Moyſen. Exo. 3.8ª. ¶ Et loquutus eſt ei dominus. Exo. 6. 1ª.

2 Si holocauſtum fuerit eius oblatio ac de armento, maſculum immaculatum offeret. 12.q 102.3.8m./ 9m.

3 Sanguinem eius fundetes per altaris circuitū. 12.q.102.3.8m.

4 Holocauſtum ſuauem odorem domino. Gen. 8 7ª

5 De turturibus & pullis columbæ offeret. 12.q.102.3.2m./ 4m./ 6m./ 9m./ 3ª.q.37.3.4m.

6 Retorto ad collū capite ac rupto vulneris loco, 12ª.q.102.3.6m.

CAPVT II.

Cam. 2m. 1 Anima cum obtulerit, &c. Gene. 46.2ª.

2 Simila erit eius oblatio, fundetq; ſuper eam oleum & thus, &c. vſque fi. 12.q.102.3.12m./ 13m./ 14m./

3 In odorem ſuauiſſimum domino. Gene. 8.7ª.

4 Omnis oblatio quæ offertur dño, abſq; fermento erit. Exo. 12.8ª.

5 Nec quicq; mellis adolebitur in ſacrificio dñi. 12.q.102.3.13m.

6 In omni oblatione offeres ſal. 12.q.102.3.3m./ 14m. Ro. 12. lec. 1. in med. K

7 Offeres primitias tuas domino. Exo. 22.13ª.

CAPVT III.

Cam. 3m. 1 Si hoſtia pacificorum fuerit eius oblatio, &c. vſque fi. 12.q.102. 3.8m./ 9m.

2 Siue marem ſiue fœminam. 12.q 102. 3.9m.

3 Immaculata offeret. 12 q.102.3.7m./ 22.q.86.3.3m.

4 Fundent ſanguinem per circuitum altaris, ſup. 1.3ª.

5 Adolebuntque ea ſuper altare. 4.d.44.q.2.ar.1.q.4.c./ 3m. Gene. 4. 2ª.

6 In holocauſtum ſuauiſſimi odoris domino. Gen. 8. 7ª. ¶ Iure perpetuo. Gen 17.11ª

7 Omnis adeps erit dñi. 12ª.q.102.3.8m./ 6.1m./ Pſal. 16.

8 Nec adipem nec ſanguinem omnino comedetis. Ibidem.

9 Offeret domino caudam totam. 22.q.137.1.3m./ q 138.1.3m.

CAPVT IIII.

1 Loquutus eſt dñs ad Moyſen. Exo. 6.1ª. ¶ Anima quæ peccauerit. Gen. 46.2ª. Cam. 4m.

2 Qui peccauerit per ignorantiam, & de vniuerſis mandatis domini, &c. vſque fi. 12.q.102.3.8m./ q.105.2.9m.

3 Timiamatis gratiſſimi domino. Gen. 8. 7ª. Immaculatum offeret domino, ſup. 3.3ª. ¶ Sanguinem fundet, ſup. 1.3ª

4 Omnem adipem offeret dño, ſup. 3.7ª. ¶ Rogabitq; pro eo ſacerdos & pro peccato eius, & dimittetur ei. 12.q.103.2.c.fi.

5 Hauriet quoque de ſanguine vituli inferens illum in tabernaculum teſtimonij. 12ª.q.102.5.6m.

6 Cumque intinxerit digitum in ſanguine, aſperget eum ſepties coram dño contra velum ſanctuarij. 12.q.102.5.5m.

7 Ponetq; de ſanguine eius ſup cornua altaris timiamatis, ſup. 4ª

8 Ponetq; manū ſup caput hoſtiæ pro peccato ſuo. 12.q.102.5.1m.

CAPVT V.

1 Si peccauerit anima. Gen. 46.2ª. ¶ Qui audierit vocem iurantis, &c. vſque, anima. 22.q.98.4.3m. Cam. 5m.

2 Anima quæ tetigerit aliquid immundum, &c. vſq; deliquit. 12.q 102.5.4m./ 3ª.q.40.4.2m.

3 Offerat agnam de gregibus ſiue capram, ſup. 3.2ª. ¶ Orabit pro eo ſacerdos & pro peccato eius, ſup. 4.4ª.

4 Offerat duos turtures aut duos pullos columbarum, ſup. 1.5ª. ¶ Retorquebit caput eius ad pennulas, &c. Ibidem. 6ª.

5 Quicquid autem reliquum fuerit eius, faciet diſtillare ad fundamentum eius, ſup. 3.4ª.

6 Non mittet in eam oleum, nec thuris aliquid imponet, quia pro peccato eſt. 12ª.q.102.3.c.

7 Offeret arietem immaculatum, ſup. 3.3ª. ¶ Loquutus eſt dominus ad Moyſen. Exo. 6.1ª.

CAPVT VI.

1 Loquutus eſt dñs ad Moyſen. Ibidem. ¶ Offeret arietem immaculatum, ſup 3.3ª. ¶ Anima quæ peccauerit. Gen. 46.2ª. Cam. 6m.

2 Reddet omnia quæ per fraudem voluit obtinere integra. 22ª q. 62.2.0./ q 79.3.2m./ 4.d.15.q.1.ar. 5.q.2.0 / Quol. 12.26.n.

3 Et quintam inſuper partem dño, cui damnū intulit. 12ª.q.105. 2.9m./ 22.q.62.3.0./ 4.c./ 4.d.15.q.1.ar.5.q.2 5m.

4 Si rem perditam inuenerit. 22 q.66.5.2m.

5 Qui rogabit pro eo, & dimittetur ei, ſup. 4.4ª. ¶ Ignis in altari ſemper ardebit. Exo. 3.1ª.

6 Odoris ſuauiſſimi domino. Gen. 8.7ª ¶ Abſq fermento comedet. Exo. 12.8ª. ¶ Legitimum ſempiternum. Gen. 17.11ª.

7 Omne ſacrificium ſacerdotum igne cremabitur, nec quiſquam comedet ex eo. 12.q.102.3.8m.

CAPVT VII.

1 Sanguis eius per gyrum, fundetur altaris ſup. 5.4ª

2 Sicut pro peccato offertur hoſtia ita & pro delicto. 22.q 79.4. 1m./ 4.d.42.q.2.ar 2.q.3.0./ Iob. 13./ Pſal. 24./ Gal. 6. lc. 1. prin. Cam. 7m.

3 Offerent ex ea caudam, ſup. 3.9ª.

4 Offerent panes abſque fermento, & fermentatos. Exo. 12. 8ª. ¶ Et lagana azima. Ibidem. 7ª. ¶ Irrita fiet eius oblatio. Gene. 17. 13ª.

5 Cuius carnes eadem comedentur die, &c. vſque, rea erit. 12ª.q. 102. 3. 10m.

6 Anima peribit, &c. Gen. 46.2ª. ¶ Loquutus eſt dñs ad Moyſen. Exo 6.1ª. ¶ Adipem non comedetis nec ſanguinem, ſup. 3.7ª.8ª.

7 Pectuſculum & armus dexter erit ſacerdotis offerentis hoſtiam pacificorum. 12.q.102.3.8m.

8 Lege perpetua. Gen. 17.11ª. ¶ Quæ tetigerit immundum, &c. ſup. 5. 2ª.

CAPVT VIII.

1 Loquutus eſt dominus ad Moyſen. Exo. 6. 1ª. ¶ Tolle Aaron cum filiis ſuis, &c. vſque fi. Exo. 29.1ª. ¶ Veſtiuit pontificem, &c. Exo. 28.2ª. Cam. 8m.

2 Cumque ſanctificans aſperſiſſet altare, &c. Exo. 30.4ª. ¶ Fudit reliquum ſanguinem ad fundamenta eius, ſup. 3.4ª.

3 Poſuerūt ſuper caput hoſtiæ Aarō & filij eius, ſup. 4.8ª. ¶ Holocauſtum ſuauiſſimi odoris domino. Gene. 8.2ª.

4 De caniſtro azimorum. Exo. 12.7ª. ¶ Panes abſque fermento. Ibidem. 8ª. ¶ Et caudam, ſup. 3.9ª.

5 De hoſtio tabernaculi non exibitis ſeptem diebus, quibus completur tempus conſecrationis veſtræ. Exo. 6.1ª.

CAPVT

CAPVT IX.

9m. 1 Verumque immaculatum, ſup. 3. 3ª. ¶ Hodie enim dominus apparebit vobis,& glòria eius.Gene. 32.2ª. ¶ Reliquum fudit ad baſim eius,ſup.3.4ª.
2 Et caudam,ſup.3.9ª. ¶ Pectora & armos dextros ſeparauit Aaron,ſup.7.7ª.
3 Et ecce ignis egreſſus a domino.Exo.19.11ª.
5 Laudauerunt dominum,ruentes in facies ſuas.Pſal.33.2ª./22ª.q.81.5.1m./q.82.2,1m./q.85.3.o. q.88.5.1m./3.d.9.q.1.ar.1.q.2.c./4m./4.d.14.q.2.ar.1.q.4.2m.

CAPVT. X.

10m. 1 Capita veſtra nolite nudare, & veſtimenta veſtra nolite ſcindere 4.d.35.3.4m.
2 Vinum & omne quod inebriare poteſt nõ bibetis,&c.vſq; Moyſi.Iſa.28.
3 Præceptum eſt ſempiternum. Gene.17.11ª. ¶ Comedite illud abſque fermento. Exo.12.8ª. ¶ Pectuſculum quod oblatum eſt, & armum,&c. ſup.7.7ª.
4 Quomodo potui placere domino in cerimoniis,mente lugubri Pſal.24.

CAPVT XI.

11m. 1 Hæc ſunt animalia quæ comedere debetis, &c. vſque fi. 12ª.q.102.6.1m. 2m.
2 Qui tetigerit morticina eorum,immundus erit, ſup.5.2ª. ¶ Vſque ad veſperam.12ª.q.102.5.5m./4.d.1.q.1.ar.5.q.3.1m.
3 Sancti eſtote,quia ego ſanctus ſum.12ª.q.98.4.5.c./q.99.2.c.

CAPVT XII.

12m. 1 Loquutus eſt dñs ad Moyſen.Exo.6.1ª. ¶ Mulier ſi ſuſcepto ſemine pepererit maſculum,immunda erit ſeptem diebus,&c.vſque fi.12ª.q.102.5.4m./3ª.q.37.3.c./1m./4.2m.
3 Die octaua circuncidetur infantulus. Gene. 17. 10ª. ¶ Pullum columbæ, ſiue turturem,ſup.1.5ª. ¶ Orabitque pro ea ſacerdos & ſic mundabitur,ſup.4.4ª.

CAPVT XIII.

13m. 1 Loquutus eſt dominus ad Moyſen. Exo. 6.1ª.
2 Homo in cuius carne & cute ortus fuerit diuerſus color,&c.vſq; fi.12ª.q.102.5.4m./q.107.2.4m.
3 Sacerdos cõtaminabit eu lepræ & mũdabit eũ.4.d.1.L.2m.
4 Leproſus habebit veſtimenta ſua diſſuta,caput nudum, os veſte contectum,&c. vſque caſtra. 4.d.35.3.4m.
5 Veſtis lanea ſiue linea q lepra fuerit,&c.vſq; fi.12ª.q.102.5.4m.

CAPVT XIIII.

14m. 1 Loquutus eſt dominus ad Moyſen. Exo. 6.1ª.
2 Hic eſt ritus leproſi,quando mundandus eſt &c. vſque fi.12ª.q.102.5.7m. q.103.2.3m.
3 Et duos pullos columbæ, ſup.1.5ª. ¶ Rogabit pro eo coram domino ſup.4.4ª.
4 Offeret agnum immaculatum,ſup 3.3ª. ¶ Sicut enim pro peccato,ita & pro delicto ad ſacerdotem pertinet hoſtia,ſup 7.2ª.
5 Si fuerit plaga lepræ in ædibus, &c. vſque fi.12ª.q.102.5.4m.

CAPVT XV.

15m. 1 Vir qui patitur fluxum ſeminis,immundus erit, &c. vſque fin. 12ª q.102.5.4m.
2 Qui tetigerit,&c.immundus erit,ſup.5.2ª. ¶ Vſque ad veſperã ſup. 11. 2ª. ¶ Sumet duos turtures, aut duos pullos columbarum,ſup.1.5ª.
3 Mulier quæ redeunte menſe patitur fluxum ſanguinis,&c. vſq; fi.12ª.q.102.5.4m.
4 Rogabitque pro eo coram domino,ſup.4.4ª. ¶ Loquutus eſt dominus ad Moyſen. Exo.6.1ª.

CAPVT XVI.

16m. 1 Loquere ad Aaron fratrem tuum, ne omni tempore ipſe ingrediatur ſanctuarium, &c. vſque fi. Exo.6.1ª.
2 Duos hyrcos ſtare faciet coram domino in hoſtio tabernaculi teſtimonii,&c.vſque fi.12ª.q.102.5.6m.
3 In nube apparebo ſuper oraculum. Exo.19.7ª./ Gene.32.2ª. ¶ Tunica linea veſtietur,&c.vſque,capiti. Exo.28.2ª.

4 Hæc enim veſtimenta ſunt ſancta.Exo.3.4ª. ¶ Orabit pro ſe & pro domo ſua,ſup.4.4ª. ¶ Legitimum ſempiternũ.Geñ.17.11ª.
5 Menſe ſeptimo decima menſis,&c.erit expiatio veſtri,atq; mundatio ab omnibus peccatis veſtris.12ª.q.102.4.10m./5. 6m./q.103.2.1m./3.4m./3ª.q.73.6 c.
6 Sabbatum enim requietionis eſt. Pſal. prolo./

CAPVT XVII.

1 Homo quilibet qui occiderit bouem,&c.& non obtulerit oblationem domino,ſanguinis reus erit,&c.ſup.4.5ª. Cam. 17m.
2 Fundet ſacerdos ſanguinẽ ſuper altare, dñi ſup. 1.3ª. ¶ Et adolebit adipẽ,ſup.4 7ª. ¶ In odorẽ ſuauitatis dño.Geñ.8.2ª.
3 Et non immolabunt hoſtias ſuas dæmonibus. Exo.22.8ª. ¶ Cũ quibus fornicati ſunt. Exo. 34. 10ª. ¶ Legitimum ſempiternũ. Gene.17.11ª.
4 Qui obtulerit holocauſtum vel victimam, & nõ adduxerit eam ad hoſtium tabernaculi,&c. Exo.10.8ª.
5 Si comederit ſanguinem, ſup. 3.8ª. ¶ Obfirmabo faciem meam contra animam illius,Geñ.3.14ª. ¶ Et diſperda eam Geñ. 46.2ª.
6 Anima omnis carnis in ſanguine eſt 12ª.q.102.3.8m./4.d. 11. L.4m./3.2.cº.80 / Poª.q.3.9.8m.
7 Contaminatus erit vſque ad veſperum,ſup.11.2ª.

CAPVT XVIII.

1 Loquutus eſt dominus ad Moyſen. Exo.6.1ª. ¶ Ego ſum dominus Deus veſter. Geñ. 17.5ª. Cam. 18m.
2 Facietis præcepta mea,atque iudicia mea ſeruabitis, & ambulabitis in eis.12ª.q.99.4.2m.
3 Quæ faciẽs hõ,viuet in eis.12ª.q.100.12.2m./Ro 10.lec.1.prin.
4 Omnis homo ad proximam ſanguinis ſui non accedet, vt reuelet turpitudinem eius,&c. vſque viuente 4.d.40.3.c./1ª. Cor.5.
5 Talis coitus inceſtus eſt.22ª.q.154.1.c./9.o./4.d.41.ar.4.q.1.2.c./ Ma q.15 3.c.
6 Sororem vxoris tuæ, in pellicatum non accipies. 22ª. q. 101. 3. 2m./ Opuſc.20.lib 4 cº.14.
7 Ad mulierẽ quæ patitur menſtruũ,nõ accedes. 12ª.q.102.5.4m.
8 Caro patris tui eſt, & matris,& illius.Geñ.29.2ª.
9 Cum vxore proximi tui nõ coibis, &c.Exo.20.20ª. ¶ Nec polIues nomen Dei tui. Ibidem 10ª.
10 De ſemine tuo non dabis, vt conſecretur idolo Moloch. 22ª. q. 81.5.1m.
11 Cum maſculo non commiſceberi ,&c.22ª.q.142.4.3m./q.154.11.12.o./3ª.q.70.2.4m./3.d.37.L.4m /4.d.1.q 2.ar.1.q 3.o./d.41.ar.4.q.2.4m./q.3.o./Ma.q 15.1.7m./3 c./ Ro.1.lec 8.prin.
12 Cum omni pecore nõ coibis,&c.vſque ſcelus eſt.22ª.q.154.11.2m./12 4m./4 d.33.q.2.2.1m./ Ethi.7 lec.5.med.
13 Omnis anima,&c. peribit,&c. Geñ.46.2ª.

CAPVT XIX.

1 Loquutus eſt dñs ad Moyſen Exo.6.1ª. ¶ Sãcti eſtote,quia ego ſanctus ſum,ſupra 1.3ª. ¶ Ego dñs Deus veſter.Geñ.17. 5ª. Cam. 19m.
2 Vnuſquiſque patrem ſuum & matrem ſuã timeat Exo.20.17ª. ¶ Sabbata mea cuſtodite. Ibidem. 13ª.
3 Nolite ad idola conuerti Ibidem.4ª. ¶ Nec Deos conflatiles facietis vobis.Ibidem.3ª. Exo.7.1ª.
4 Si immolaueritis hoſtiã pacificorũ dño,vt ſit placabilis,ſup.3.1ª
5 Eo die quo fuiſſet immolata,comedetis eã,& die altero,&c. vſq; pollutum ſup.7.5ª. ¶ Peribit anima illius.Gene.46.2ª.
6 Cum meſſueris ſegetes terræ tuæ,non tondebis vſque ad ſolum &c.vſque dimittes 22ª.q.101.1.2m.
7 Nõ facietis furtũ. Exo. 20. 21ª. ¶ Non mẽtiemini. Exo.23.1ª.
8 Nec decipiet vnuſquiſq; proximũ ſuũ.22ª.q.55.8.o./q.56.2.o./q.118.8.o./2.d.42.q.2.3.o / Ma.q.81.c / 18m./ q.13 3.o.
9 Nõ periurabis in noĩe meo,nec pollues nomẽ Dei tui.Exo.20.10ª.
10 Non facies calumniam.22ª.q.68.3.c. 1m./ q.69.2.3.c.
11 Nec vi opprimes eum. 22ª.q.68.8.c./q.118 8.o./ 2.d.42.q.2.3.o./ Ma.q.13.3.o.
12 Non morabitur merces mercenarii tui apud te,vſque mane.12ª q.105.2.6m.
13 Non maledices ſurdo.22ª.q.76.1 3.o.
14 Timebis dominum Deum tuum.12ª.q.67.4.2m. 22ª.q.7.1.c./q.19.2.o./q.22.2.o. 3.d.34 q.2.ar.1.q.2.o./Virt.q.2.10.13m./q.4.4.2m./ Ro.8.lec.3.
15 Non iniuſte iudicabis.22ª.q.60.2.3.6 o./ q.67.1.o./ 3ª.q.59.1.c./4.d.48.q.1.2.c.prinº./ Pſal.37./ Ro.2.lec.1.prin./ cº.14./ 1ª.Cor.4.
16 Non conſideres perſonam pauperis, nec honores vultum potentis.Ro.13.lec.1.fi.
17 Nõ eris criminator. 22ª.q.62.2.2m./q.73.1.2m./q.74.1.3m /2.o.
18 Nec ſuſurro in populis.22ª.q.74.o./ q.75.1.c./ Ro.1. lec.8.

19 Non ſtabis contra ſanguinem proximi tui. Exo.20.19ª. ¶ Non ode 'ris fratem tuum.22ª.q.25.6.o./ q.34.3.4.o./ Pſal. 24.

20 Sed publice argue eum.22ª.q.33.7.o. 3ª.q.55.1.1m./4.d.19.q.2.ar.3.q.1.2.o./ Virt.q.3.2.o./ Quol.10.vel 11.12.o./ Ma.q.3.2.1m./ Math.18./ Gal.2.lec.3./ 1ª.Tim.5.lec.3.prinº.

21 Non quæras vltionem,&c. Deu.33.17ª. ¶ Diliges amicum tuũ ſicut teipſum, Math.19.17ª.

22 Iumenta tua non facies coire, cum alterius generis animantibus. 12ª.q.102.6.8m.

23 Agrum tuum, non ſeres diuerſo ſemine. 12ª.q.102.6.3m.

24 Veſte quæ ex duobus texta eſt, non indueris. 12ª.q.102.6.6m.

25 Homo ſi dormierit cum muliere coitu ſeminis quę ſit ancilla, &c. vſque non morientur. ibidem.

26 Orabitq; pro eo ſacerdos,&c. vſq; & dimittetur pctm̃. ſup.4.4ª.

27 Cum ingreſſi fueritis terram,& plantaueritis ligª pomifera. auferetis præputia eorum &c. vſque proferunt. 12ª.q.102.6.5m.

28 Non comedetis carnem cum ſanguine, ſup.4.8ª.

29 Nõ augurabimini 12ª.q.100.11.c./22ª.q.95.3.c./7.o./ 3.3. cº.154./ Opuſ.25.cº.4.o./ cº.fi./ Iſa.2.lec.2.

30 Non obſeruabitis ſomnia.12ª.q.100.11.c./ 22ª.q.95.6.o./ 3.3.cº.154.

31 Neque in rotundum attondebitis comam, nec radetis barbam. 4.d.24.q.3.ar.1.q.1.1m.

32 Super mortuo, non incidetis carnes veſtras.22ª.q.92.1.2.o.

33 Neque figuras aliquas, aut ſtigmata, facietis vobis. 22ª. q. 94.2.1m./ 3.d.9.q.1.ar 2.q.2.1m./ Ro.1. lec.6.

34 Non declinetis ad magos, nec ab ariolis aliquid ſciſcitemini. 12ª q.100.11.c.22ª.q.95.2.d.39.q.1.2.5m./ 3.3.cº.104. vſque. 108. /. Poª.q.6.10.c./ Ma.q.16.9.11m./ Quol.4.q.9.1.o.

35 Coram cano capite conſurge,& honora perſonam ſenis. 12ª.q.100.11.c.fi./ 22ª.q.63.3.b./ c.

36 Si habitauerit aduena in terra veſtra,&c. vſq; ęgipti. 12ª.q.104.4.o. q.105.3.o.

37 Cuſtodite omnia præcepta mea & vniuerſa iudicia, & facite ea, ſup. 18.2ª.

CAPVT XX.

Cam. 20m.

1 Loquutus eſt dñs ad Moyſen. Exo.6.1ª. ¶ Si quis dederit de ſemine ſuo Moloch.&c. ſup 18.10ª.

2 Ponam faciem meam contra illum. Gen.3.14ª. ¶ Vt fornicaretur cum Moloch. Exo.34.10ª.

3 Anima quæ declinauerit ad magos & ariolos,&c. ſup. 19.34ª. ¶ Interfic am illam Gene.46.2ª.

4 Sanctificamini & eſtote ſancti: quia & ego ſanctus ſum, ſup. 11.3ª. ¶ Cuſtodite præcepta mea,&c. ſup 18.2ª.

5 Ego dñs qui ſanctifico vos. 3.4.cº.17.3m./ Ro.1.lec.3.

6 Qui maledixerit patri ſuo aut matri, morte morietur. Exo. 20.17ª. ¶ Si mechatus quia fuiſſet,&c. Ibidem.20ª.

7 Qui dormierit cum nouerca,&c. vſq; fi. ſup.18.4ª. ¶ Qui dormierit cum maſculo,&c Ibidem.11ª.

8 Qui cum iumento & pecore coierit, &c. Ibidem. 12ª. ¶ Pecus quoque occidite. Gen. 6.9ª.

9 Qui coierit cum muliere in fluxu menſtruo, &c. ſup. 15.3ª. ¶ Terram fluentem lacte & melle. Exo.3.4ª.

10 Ego dñs Deus veſter. Gene.17.5ª. ¶ Qui ſeparaui vos a cæteris populis. 12ª.q.36.3.2m./ 3m.

11 Separate ergo & vos iumentũ mundũ ab immũdo,&c. ſup.11.1ª.

12 Vir ſiue mulier in quibus phitonicus vel diuinationis fuerit ſpiritus, morte morietur, &c. 1. Reg 28.3ª.

CAPVT XXI.

Cam. 21m.

1 Ne cõtaminetur ſacerdos i mortibus,&c. vſq; fi. 12ª.q.102.6.11m.

2 Sancti erunt Deo ſuo, ſup.11.3ª

3 Filia ſacerdotis, ſi deprehenſa fuiſſet in ſtupro &c. 3ª.q.29.1.4m./ 4.d.30.q.2 ar.1.q.5.4m.

4 Pontifex id eſt ſacerdos maximus, &c. vſque qui ſanctifico eum. 12ª.q.102.6.11m.

5 Loquutus eſt dominus ad Moyſen. Exo.6.1ª.

6 Homo de ſemine tuo per familias, qui habuerit maculam, &c. vſque fi. 12ª.q. 102.5.9m.

CAPVT XXII.

Cam. 22m.

1 Homo de ſemine Aaron qui fuerit leproſus, aut patiens fluxũ ſeminis,&c. vſque cibus illius eſt. Ibidem.

2 Qui tetigerit immũdũ &c ſup.5.2ª. ¶ Vſq. ad veſperũ, ſup.11.2ª.

3 Morticinũ & captũ a beſtia non comedet. 12ª.q.102.6.1m./ 2m.

4 Addet quintam partem cum eo quod comedit, & dabit ſacerdoti, ſup.6.3ª. ¶ Ego dominus qui ſanctifico eos, ſup.20.5ª.

5 Loquutus eſt dñs ad Moyſen. Exo.6.1ª. ¶ Quicumque obtulerit in holocauſtum, illud erit maſculum ſup.1.2ª.

6 Sine macula cuncta offerent, ſup. 3. 3ª. ¶ Erunt ſeptem diebus ſub vbere matris ſuę,&c. Exo.22.15ª.

7 Non immolabuntur vna die mater cum fœtibus ſuis. 12ª.q.102.6.1m./ 2m.

8 Si immolaueritis hoſtiam pro gratiarum actione, &c. vſque alterius diei, ſup.7.5ª. ¶ Cuſtodite mandata, &c. ſup.18.2ª.

CAPVT XXIII.

1 Hæc ſunt ferię domini, quas vocabitis ſanctas,&c. vſque fi. 12ª. q. 102.4.10m./ q.103.3.4m. Cam.23m.

2 Sex diebus facietis opus. Exo 20.14ª. ¶ Dies ſeptimus, quia ſabbati requies eſt, vocabitur ſanctus. Ibidem. 13ª.

3 Menſe primo, 15 die menſis ad veſperum phaſe dñi eſt. Exo.12.2ª. ¶ Et quintadecima die ſolennitas dñi eſt. Ibidem.5ª.

4 Septem diebus azima comedetis. ibidem. 7ª. ¶ Dies autẽ ſeptimus erit celebrior & ſanctior. 4.d.11.q.2.ar.2.q.3.5m.

5 Loquutus eſt dominus ad Moyſen. Exo. 6.1ª. ¶ Feretis primitias,&c. Exo.22.13ª.

6 Et ſanctificabit illum. Exo.30 4ª. ¶ Cedetur agnus immaculatus, ſup.3.3ª. ¶ In odorem ſuauiſſimum. Gen.8.7ª.

7 Præceptum eſt ſempiternum. Gen.17.11ª. ¶ Ego dñs Deus veſter. Gen.17. ¶ Non ſecabitis eam vſque ad ſolũ, &c. ſup.19.6ª.

8 Et vocabitis hunc diem celeberrimũ, atque ſanctiſſimũ, ſup.1ª. ¶ Menſe ſeptimo prima die menſis erit vobis ſabbatum memoriale, clangentibus tubis, ſup.1ª.

9 Dia decimo mẽſis ſeptimi dies expiationum erit celeberrimus, &c. ſup 16.5ª.

10 Omnis anima.&c. peribit,&c. Gen.46.2ª.

11 Sabbatum requietionis eſt. Gen.2 3ª. ¶ A veſpera vſque ad veſperum celebrabitis ſabbata veſtra. 4. d.11.q.2.ar.2.q.3.2m./ 3.4.cº.68.fi./ Opuſc.3.cº.247./ io.13.

12 A quintodecimo die menſis huius ſeptimi, erunt ferię tabernaculorum, ſeptem diebus dño,&c. 12ª.q 102.4.10m., q.103.3.4m. ./. Io.7.lec.2./ Lec.5. prinº.

13 Dies primus vocabitur celeberrimus atq; ſanctiſſimus. ſup. 1ª. Dies octauus erit celeberrimus, atq; ſanctiſſimus. 12ª. q.102.5.1m./ 3ª.q.70.3 3m./ Pſal.prolo. Pſal.6.prinº./ Ro.4 lec.2.

14 Sumetis die primo fructus arboris pulcherrimę ſpatulasque palmarum,& ramos ligni denſarũ frondiũ &c. 12ª.q.102.4.10m. fi.

CAPVT XXIIII.

1 Loquutus eſt dominus ad Moyſen. Exo.6.1ª. ¶ Cultu rituque perpetuo. Gene.17.11ª. Cam.24m.

2 Qui blaſphemauerit nomẽ dñi morte morietur. 12ª.q.100.11.c./ 22ª.q.13.o./ 3ª.q.80.3.c./ 4.d 9 ar.3 q.3.c./d.14.1.9m./ Ma.q.2.10 c./ io.10.lec.5.prinº./ 1ª. Cor.15.lec.2./ Col.3.lec.2.

3 Qui percuſſerit & occiderit hominẽ morte morietur. Exo. 20.19ª.

4 Qui irrogauerit maculam ſicut fecit fiet ei, fracturam pro fractura &c. vſque cogetur. 12ª.q.105.2.10m.

5 Aequum iudiciũ ſit inter vos,&c. ſup. 19.15ª. ¶ Ego ſum dominus Deus veſter. Gen.17.5ª.

CAPVT XXV.

1 Sabbatizetis ſabbatum dño. Exo.20.13ª. ¶ Sex annis ſeres agrũ tuum ſeptimo autem anno erit ſabbatum, &c. Exo.23.6ª. Cam.25m.

2 Anno iubilei redient omnes ad poſſeſſiones ſuas, &c. vſque fin. 12ª.q.105.1.3m.

3 Timeat vnuſquiſq; Deũ ſuũ &c.19.14ª. ¶ Ego dñs Deus veſter. Gen.17.5ª. ¶ Facite pcepta mea, & iudicia cuſtodite. ſup.18.2ª.

4 Dabo benedictionem meam vobis anno ſexto. Gen. 2.35ª.

5 Terra non vendetur in perpetuum,&c. vſque vendetur. 12ª.q.105.2.c./ 3m./ 22ª.q.66.2.c.

6 Pecuniam tuam non dabis ei ad vſurã. 12ª. q.105.3.3m./ 22ª.q.78.1.o./ 3. d.37.6.o./ 4.d. 33.q 2.ar.2 q 2.c./ Ma.q.13.4.o./ Quol.3.q 7.2.o.

7 Computabuntur fructus ex eo tempore quo vendidit, & quod reliquum erit reddet emptori, ſicq; recipiet poſſeſſionem ſuam. 22ª.q.78.2.6m.

8 Si paupertate compulſus vendiderit ſe tibi frater tuus non eum opprimes ſeruitute famulorum,&c 12ª.q.105.4.1m./ 4m.

CAPVT XXVI.

1 Ego dñs Deus veſter. Gen.17.5ª. ¶ Non facietis vobis idolũ, & ſculptile,&c. Exo.20.3ª. Cuſtodite ſabbata mea. Ibidem. 13ª. Cam.26m.

2 Si in præceptis meis ambulaueritis,&c. vſque. fi. 12ª.q.91.5.c./ q.99.6.o./ q 104.10.1m./ q.107.1.2m./ 3.d.40.ar.4.q.1.c./ 1m./ Mat.3./ Ro.10.lec.2.med.

3 Comedetis vetuſtiſſima veterum,& vetera nouis ſuperuenientibus proiicietis Gal.pr.nº. Eph.2.lec.5

4 Non abiiciet vos anima mea.1ª.q.3.2.1m./ q 19.11.c.

5 Reſpiciam vos. Exo. 2.6ª. ¶ Ambulabo inter vos. Gen.3.13ª/ 2ª.Cor.6.fi.

Ponam

6 Ponam tabernaculum meum in meº veſtri, &c. vſque meum. 2. Cor. 6. fin.
7 Vos eritis populus meus. Exo. 19.3ª. ¶ Viſitabo vos. Exo. 4. 13ª ¶ Ponam faciem meam contra vos. Gene. 3. 14ª.
8 Addam correctiones veſtras ſeptuplum, propter peccata veſtra. Gene. 3. 21ª./ Exo. 20. 7ª.
9 Ego quoque contra vos aduerſus incedam. Gene. 3. 13ª. ¶ In furore contrario. Exo. 4. 5ª. ¶ Abhominabitur vos. Ibidem.
10 Donec erubeſcat incircuncisa mens eorum. Iere. 4. 3ª. ¶ Recordabor federis mei. Gene. 8. 1ª.
11 Propter peccata patrum ſuorum & ſua affligentur. Exo. 20. 7ª. ¶ Donec confiteant iniquitates ſuas, & maiorũ ſuorũ. 4. d. 17. q. 3. ar. 1. q. 2. 5. o./ ar. 2. q. 2. 1^{m}./ d. 21. q. 2. 3. o./ d. 22. q. 2./ ar. 3. q. 2. 3^{m}.

CAPVT XXVII.

Ca^{m}. 27^{m}. 1 Loquutus eſt dominus ad Moyſen. Exo. 6. 1ª.
2 Animal quod immolari poteſt domino, ſi quis vouerit, mutari non poteſt. 2 2ſ. q. 88. 10. 1^{m}./ 4. d. 38. q. 1. ar. 4. q. 3. 2^{m}.
3 Sanctum erit & conſecratum dño. Exo. 3. 4ª. ¶ Primogenita dñi ſunt. Exo. 13. 2ª. Omnes decimę dñi ſunt, &c. Exo. 22. 12ª.

AVTHORITATES ex libro Numeri.

CAPVT I.

Ca^{m}. 1^{m}. 1 LOquutus eſt dominus ad Moyſen. Exo. 6. 1ª.
2 Tollite ſummam vniuerſę congregationis filiorum Iſrael, &c. vſque fi. 2 2ſ. q. 108. 4. 1^{m}./ 2. d. 33. q. 1. 2. 5^{m}./ 4. d. 14. L. fi./ d. 46. q. 2. ar. 2. q. 2. 3^{m}.
3 Meum eſt omne primogenitum. Exo. 13. 2ª. ¶ Loquutus eſt dominus ad Moyſen. Exo. 6. 1ª.

CAPVT II.

Ca^{m}. 2^{m}. 1 Ad orientem. 2 2ſ. q. 84. 3. 3^{m}.

CAPVT III.

Ca^{m}. 3^{m}. 1 Applica tibi tribum Leui Math. 9.

CAPVT IIII.

Ca^{m}. 4^{m}. 1 Pollutuſque eſt. Leui. 5. 2ª.

CAPVT V.

Ca^{m}. 5^{m}. 1 Loquutus eſt dominus ad Moyſen. Exo. 6. 1ª. ¶ Eiiciant de caſtris omnem leproſum, & qui ſemine fluit, pollutuſque eſt ſuper mortuo. Leui. 5. 2ª.
2 Confitebuntur peccatum ſuum. Leui. 26. 11ª. ¶ Reddent ipsũ caput Leui. 6. 2ª. ¶ Et quintam partem deſuper ei in quem peccauerit. Ibidem. 3ª.
3 Sin autem non fuiſſet qui recipiat, dabunt domino, & erit ſacerdotis. 2 2ſ. q. 62. 5. 3^{m}./ 4. d. 15. q. 1. ar. 5. q. 4. 1^{m}./ 2^{m}.
4 Omnes primitiæ quas offerunt filii Iſrael, ad ſacerdotem pertinebunt. Exo. 22. 13ª.
5 Vir cuius vxor errauerit, maritumque contemnens dormierit cum altero viro, &c. vſque fi. 1 2ſ. q. 105. 4. 9^{m}./ 2 2ſ. q. 154. 6. 2^{m}./ 2. d. 18. q. 1. 3. c.
6 Non fundet ſuper eam oleum nec imponet thus, quia ſacrificiũ zelotipię eſt, & oblatio inueſtigans adulterium. 1 2ſ. q. 105. 4. 9^{m}./ q. 102. 3. 14^{m}.
7 Det te dominus in maledictionem, &c. Gene. 3. 21ª.
8 Putreſcat femur tuum & tumens vterus tuus dirumpatur. 2. d. 18. q. 1. 3. c./ 1 2ſ. q. 103. 2. 3^{m}.

CAPVT VI.

Ca^{m}. 6^{m}. 1 Vir ſiue mulier, cum fecerit votum vt ſanctificetur, & voluerit ſe dño cõſecrare, &c. vſq; fi. 4. d. 24. q. 3. ar. 1. q. 1. 2^{m}./ 2 2ſ. q. 186. 6. b
2 Offeret duos turtures vel duos pullos columbæ Leui. 5ª. ¶ Deprecabitur pro eo, quia peccauit. Leui. 4. 4ª. ¶ Sanctificabit & cõſecrabitur. Exo. 30. 4ª.
3 Dies priores irriti fient. Geñ. 17. 13ª. ¶ Qm̃ polluta eſt ſanctificatio eius. Ezech. 18. 6ª. ¶ Agnum immaculatum. Leui. 3. 3ª.
4 Panum azimorum. Exo. 12. 7ª. ¶ Et abſque fermento. Ibidem. 8ª. ¶ Sic benedicetis filiis Iſrael. Geñ. 35ª.
5 Deus cuſtodiat te. 1ª. q. 113. 1. 2^{m}./ 2. d. 11. q. 1. 1. 1^{m}./ 2^{m}.
6 Oſtẽdat dñs faciẽ ſuã tibi. Geñ. 3. 14ª./ Exo. 33. 4ª. 8ª. ¶ Conuertat dñs vultũ ſuum ad te. Ibidẽ. Et miſereatur tui. Exo. 22. 11ª.
7 Deus det tibi pacem. He. 13. lec. 3./ 2ſ. Cor. fi.

CAPVT VII.

1 Moyſes vnxit & ſanctificauit tabernaculum cum omnibus vaſis Ca^{m}. 7^{m}.
ſuis, altare, & omnia vaſa eius. Exo. 30. 4ª.
2 Capita familiarum. 1 2ſ. q. 84. 3. 4. o. 3ª. q. 8. 1. 8. c./ 3. d. 13. q. 2. 1. c./ Ver. q. 29. 4. c./ Ma. q. 8. 1. c./ 1ſ. Cor. lec. 5. prinº.
3 De propiciatorio quod erat ſuper archam teſtimonii. Exo. 25. 3ª. 6ª. ¶ Inter duos cherubin. Ibidem.

CAPVT VIII.

1 Cum poſueris ſeptem lucernas, candelabrum in auſtrali parte Ca^{m}. 8^{m}.
erigatur, &c. vſque naſcebantur. Exo. 25. 7ª. ¶ Iuxta exemplum quod oſtendit dominus Moyſi. Exo. 26. 2ª.
2 Tolle leuitas de meº filiorum Iſrael & purificabis eos, &c. vſque fi. Exo 29. 1ª. ¶ Vt depreceris pro eis. Leui. 4. 4ª.
3 Mea ſunt omnia primogenita. Exo. 13. 2ª.

CAPVT IX.

1 Loquutus eſt dñs ad Moyſen. Exo. 6. 1ª. ¶ Faciãt filii Iſrael pha Ca^{m}. 9^{m}.
ſe &c. vſque indigenę. Exo. 12. 22. &c.
2 Operuit illud nubes. Exo 29. 5ª. ¶ A veſpere autem ſuper tentorium erat quaſi ſpecies ignis vſque mane. Exo. 3. 1ª.

CAPVT X.

1 Fac tibi duas tubas argenteas ductiles, &c. vſque fi. 4. d. 43. ar. 2. q. Ca^{m}. 10^{m}.
2. c. fi. Iſa. 58. fi./ 1ſ. Theſ. 4.
2 Capita multitudinis, ſup 7. 2ª. ¶ Legitimum ſempiternum. Gene. 17. 11ª. ¶ Erit recordatio veſtri coram domino Deo veſtro. Gene. 8. 1ª. ¶ Ego dñs Deus veſter. Gene. 17. 5ª.
3 Nubes domini erat ſuper eos. Exo. 19. 7ª. ¶ Surge domine Gene. 3. 13ª. ¶ Reuertere domine. Ibidem. ¶ Qui oderũt te. Exo. 20. 8ª. ¶ A facie tua. Gene. 3. 14ª.

CAPVT XI.

1 Cum audiſſet Deus. Exo. 2. 4ª. ¶ Iratus eſt. Exo. 4. 5ª. ¶ Accẽ Ca^{m}. 11^{m}.
ſus eſt ignis domini. Exo. 3. 1ª. ¶ A. a noſtra arida e. Geñ. 46. 2ª.
2 Erat autẽ manna quaſi ſemẽ coriandri, &c. vſq; parent, & man. Exo. 16. 4ª. ¶ Pro qua iuraſti. Gene. 22. 8ª. ¶ Deſcendam. Gene. 3. 13ª.
3 Congrega mihi ſeptuaginta viros de ſenioribus Iſrael, quos tu noſti quod ſenes populi ſint ac magiſtri. Exo 18. 4ª.
4 Auferam de ſpiritu tuo, & tradam eis. 1ª. q. 36. 1. 3^{m}./ 1. d. 10. L. fi./ 2. d. 26. 2. 1^{m}./ ℈. 4. cº. 23.
5 Qui in medio veſtri eſt. Pſal. 45.
6 Nunquid manus domini inualida. Gene. 3. 14ª./ 17. 1ª. ¶ Cumque requieuiſſet in eis ſpiritus. 4. Reg. 2. 4ª. ¶ Deſcendit dominus. Gene. 3. 13ª. ¶ Per nubem. Exo. 19. 7ª.

CAPVT XII.

1 Quod cum audiſſet dñs. Exo. 2. 4ª. ¶ Iratus eſt. Exo. 4. 5ª. ¶ De Ca^{m}. 12^{m}.
ſcendit dñs Geñ. 3. 13ª. ¶ In columna nubis. Exo. 19. 7ª.
2 Si quis fuerit inter vos propheta dñi, in viſione apparebo ei, vel per ſomnium loquar ad eum. 1ª. q. 12. 11. 1^{m}./ 2 2ſ. q. 174. 1. 3^{m}./ 3. o./ 4. d. 49. q. 2. 7. 2^{m}./ Pſal. 73./ Ver. q. 12. 7. 14. c./ 13. o./ 1ſ. Cor. 13. lec. 4.
3 At non talis ſeruus meus Moyſes. 2 2ſ. q. 174. 4. o./ 3. q. 7. 8. 1^{m}./ Ver. q. 12. 9. 2^{m}./ 14. o./ Iſa. 6.
4 Qui in omni domo fideliſſimus eſt. He. 3. lec. 1. o.
5 Ore ad os loquar ei. Geñ. 3. 14ª./ Exo. 6. 1ª./ 33. 4ª.
6 Palam & non per enigmata & figuras, Deum videt. Exo. 33. 8ª. ¶ Deus abiit. Gene. 3. 13ª.
7 Erat enim Moyſes vir mitiſſimus, ſuper omnes homines qui morabantur in terra. 2 2ª. q. 157. 4. 2. 1./ Pſal. 24.
8 Clamauitque Moyſes ad do^{m}. Geñ. 4. 4ª.

CAPVT XIII.

1 Loquutus eſt dominus ad Moyſen. Exo. 6. 1ª. Ca^{m}. 13^{m}.
2 Reuera fluit lacte & melle. Exo. 3. 4ª.

CAPVT XIIII.

1 Dñs vobiſcũ eſt. Pſal. 45./ Iſa. 7. fi./ 1. Mach. 16./ 4. d. 8. L. Ca^{m}. 14^{m}.
2 Apparuit gloria domini ſuper tectũ federis cunctis videntibus filiis Iſrael. Gene. 32. 2ª.
3 Et facie videaris ad faciem. Gene. 3. 14ª./ Exo. 33. 4ª. ¶ Pro qua iurauerat. Gene. 22. 8ª.
4 Magnificetur fortitudo domini. Exo. 20. 5ª. ¶ Dominus patiẽs. Exo. 34. 4ª. ¶ Et multę miſericordiæ. Exo. 22. 11ª.

5 Auferens iniquitates & ſcelera. Mar.2.1ª. ¶ Viſitans peccata patrum in filios, in tertiam, & quartam generationem. Exo.22.7ª.
6 Tentauerunt me iam per decem vices. Deu.6. ¶ Caleph qui plenus alio ſpū. Actuū.6 ¶ Querelas audiui. Exo.2.4ª.
7 Leuaui manum meam. Gene.3.14ª. ¶ Filii veſtri portabunt fornicationem veſtram. Exo.20.7ª./34.10ª.

CAPVT XV.

Cam.15m. 1 Odorem ſuauitatis domino. Gene. 8.7ª. ¶ Separabitis primitias domino, Exo.22.13ª. ¶ Anima peribit. Gene.46.2ª.
2 Si per ignorantiam prætereritis quicquàm &c. vſque ignorantes. Leui.4.2ª. ¶ Rogabit pro eis ſacerdos, &c, Ibidem.4ª.
3 Colligentem ligna in ſabbato, obruerunt lapidibus, ex præcepto Dei. 12ſ.q 105.2 9m.
4 Faciant ſibi fimbrias per angulos quatuor palliorum, &c. vſque fi. 12ſ, q.102.6,7m./ Pſal.44.
5 Oculos per res varias fornicantes. Exo,34.10ª. ¶ Sitque ſancti. Leui.11.3ª. ¶ Ego dominus Deus veſter. Gene.17.5ª.

CAPVT XVI.

Cam, 16m. 1 Apparuit cunctis gloria domini. Gene,32.2ª. ¶ Fortiſſime Deus Exo,20,5ª. ¶ Ira tua deſæuiet. Exo.4.5ª.
2 Dirupta eſt terra ſub pedibus eorum, &c, 22ſ, q.39,2.0./4.d.13 q.2.2.4m./ Ma.q.2,10,4m.
3 Terra deuorauit eos cum tabernaculis ſuis & vniuerſa ſubſtantia eorum. Gene.6,9ª.
4 Thuribula ſanctificata ſunt in mortibus peccatorū. Exo,30.4ª.
5 Cumque oriretur ſeditio. 22ſ q.42.0.

CAPVT XVII.

Cam. 17m. 1 Dixit dominus ad Moyſen, Exo.6.1ª,
2 Inuenit germinaſſe virgam Aaron, 1ª.q.69.2.0.

CAPVT XVIII.

Cam. 18m. 1 Tu & filii tui & domus patris tui tecum portabitis iniquitatem ſanctuarii, &c. 12ſ.q.81.1.1m.
2 Ne oriatur indignatio. Exo,4.5ª. ¶ Ecce dedi tibi cuſtodiā primitiarum mearum. Exo.20,13ª.
3 Omnia quę ſanctificantur a filiis Iſrael. Exo.30.4ª. ¶ Quicquid primum erumpet e vulua, &c. vſque, ſanguinem. Exo. 13.2ª.
4 Legitima ſempiterna, Gene.17,11ª. ¶ Sanguinem eorum fundes ſuper altare. Leui.3ª. ¶ Et adipes adolebat. ibidem.3 7ª.
5 In ſuauiſſimū odorem domino. Gene. 8.7ª. ¶ Pactum ſalis eſt ſempiternum, &c. Leui.2,6ª,
6 Pectuſculum conſecratum, & armus dexter tua erūt. Leui.7.7ª. ¶ Filiis leui dedi omnes decimas, &c. Exo.22.12ª.
7 Nihil aliud poſſidebunt leuitę decimarum oblatione contenti. 4.d.24.q.3 ar.1.q.3.2m.
8 Cū acceperitis a filiis Iſrael decimas quas dedi nobis, primitias eorū offerte dño, i. decima partē decimæ. 22ſ.q.87.1.4m.

CAPVT XIX.

Cam. 19m. 1 Præcipe filiis Iſrael vt adducant ad te vaccam rufam, &c. vſque fi. 12ſ.q. 102.5.5m.
2 Commaculatuſque erit vſque ad veſperum. Leui.11.2ª. ¶ Iure perpetuo, Gene.17.11m.
3 Qui tetigerit cadauer, &c. Leui.5,2ª. ¶ Vas quod non habuerit operculum nec ligaturā deſuper immūdū erit. 12ſ.q.102.5.4m.
4 Peribit anima illius. Gene,46.2ª.

CAPVT XX.

Cam. 20m. 1 Vſi in ſeditionem, ſup.16,5ª. ¶ Clamauerunt ad dominum. Gene.4,4ª. ¶ Apparuit gloria domini. Gene.32.2ª.
2 Loquimini ad petram coram eis, & illa dabit aquas. 1ª.q.102.1.4m./1ſ.Cor.10 lec,4.
3 Iurgati ſunt filii Iſrael contra dominum. Gene. 13.2ª, ¶ Miſit angelum ſuum. Luce.1.8ª.
4 Egreſſus eſt obuius cum infinita multitudine, ſup.7.2ª.
5 Incredulus fuit ori meo. Gene.3.14ª.

CAPVT XXI,

Cam. 21m. 1 Fac ſerpentem ęneum, & pone eum pro ſigno, &c. vſque ſanabantur. 4.d.1.q.1.ar.1.q.1.3m./ Quol.4.q.12.1.13m./ 1ſ.Cor.10.
2 Vocatum eſt nomen loci illius orma, id eſt anathema. Ro.9./ 1ſ. Cor.12/ Gal.1 lec.2, med°.

3 Tædere cœpit populum itineris, ac laboris. Mach.16.3ª.

CAPVT XXII.

1 Venit Deus, Gene,3.13ª./Exo. 19.6ª. ¶ Dixit Deus ad Balaā. Cam. 22m.
22ſ.q.172.6.b. 1m/ 1ſ.Cor.12.
2 Et iratus eſt Deus. Exo.4.5ª.
3 Aperuitque dominus os aſinæ, & loquuta eſt, &c. 12ſ. q. 165.2.4m./ Poª.q.6.5.3m.

CAPVT XXIII.

1 Occurrit illi Deus. Gen.3,13ª. ¶ Et poſuit verbum in ore eius, Cam.23m.
ſup.22.1ª.
2 Non eſt Deus quaſi homo, vt mētiatur. Poª.q.4.1.c./ Quol.12.27.1m/ Titum.3./ Meth.2.lec.5.
3 Nec vt filius hominis, vt mutetur. Gene.3.13ª./ 1ª.q.19.7.2m./ 4.d.45.q.2,ar,2.q.2.1m.

CAPVT XXIIII.

1 Et irruente in ſe ſpiritu Dei, ſup.22.1ª. ¶ Qui viſionem omni- Cam.24m.
potentis intuitus eſt. Gene,17.1ª.
2 Qui cadit, & ſic aperiuntur oculi eius. Veri.q.11 3.1m.
3 Quam pulchra tabernacula tua Iacob, & tentoria Iſrael. 12ſ q. 105.1.b.

CAPVT XXV.

1 Et iratus eſt dominus. Exo.4.5ª. ¶ Vt auertatur furor meus. Ibi Cam.25m.
dem. ¶ Occidat vnuſquiſq; proximum ſuum. Gene. 22.2ª.4ª.
2 Phinees perfodit ambos, ſcilicet virum & mulierem in locis genitalibus, 22ſ.q 60.6.2m.
3 Quia zelo meo commotus eſt. Exo,20,6ª. ¶ Pactum ſacerdotii ſempiternum. Gene.17.11ª.

CAPVT XXVI.

1 Dixit dominus ad Moyſen. Exo 6.1ª. ¶ Numerate omnē ſum- Cam.26m.
mam filiorum Iſrael &c. vſque fi. ſup. 1.2ª.
2 In ſeditione Chore, ſup.16.5ª.

CAPVT XXVII.

1 Homo cum mortuus fuiſſet abſque filio, ad filiā eius tranſibit hæ Cam.27m.
reditas &c. vſque fi. 12ſ q 105.2,2m.
2 Lege perpetua. Gene.17.11ª. ¶ Dixit dns ad Moyſen Exo.6.1ª.

CAPVT XXVIII.

1 Odoris ſuauiſſimi domino. Gene. 8.7ª. ¶ Omnia immaculata Cam.28m.
offeretis domino. Leui.3.3ª.
2 Hæc ſūt ſacrificia q offerre debetis, &c. vſq, fi. cap.29. Leui 23.1ª.
3 Agnos duos quotidie in olocaustum ſempiternum, vnū offeretis mane, & alterū ad veſperū, &c. vſque, dic. 12ſ.q 102.4 10m./ 3.q 23.3.3m./ He.10.lec.1.prin°.
4 In olocaustum ſempiternum. Gen.17 11ª. ¶ Menſe primo quarta decima die menſis phaſe domini erit. Exo.12.2ª.
5 Et quintadecima die ſolennitas eiusdem 5ª. ¶ Septem dies veſcentur azimis. Ibidem.7ª. ¶ Omne opus ſeruile non facietis in eo. Exo.20.14ª.
6 Dies ſeptimus celeberrimus & ſanctus erit vobis. Leui. 23.4ª. Dies etiam primitiuorum &c vſque fi. ibidem.8ª.

CAPVT XXIX.

1 Menſis etiam ſeptimi prima dies venerabilis & ſācta erit vobis. Cam.29m.
Ibidem.1ª. ¶ Quia dies clangoris eſt & tubarum Ibidem.
2 Decima dies menſis huius ſeptimi erit vobis ſancta, atque venerabilis, &c. Leui. 16. 5ª. ¶ Quintadecima dies menſis ſeptimi, &c. vſque fi. Leui.23.12ª
3 Die octauo qui eſt celeberrimus, &c. vſque fi. Leui.23.13ª.

CAPVT XXX.

1 Si quis virorum votū domino vouerit, &c. vſque implebit. 22ſ. Cam. 30m.
q.88.3.0./q.189.3.c, 4.d.38.q.1.ar.3.q.1.0./q.3.1m./ Quol. 3.q.5.2.c./q.7.1.c./ Quol.9.vel.10.q.5.3.c./ 1m./ Opuſ. 17.c°.12, Opuſc.18.c°.13 h.
2 Mulier ſi quippiā vouerit, &c. vſque fi. 22ſ.q.88.8.0./9 c. 2m./ q. 89.9.3m./q. 189.5.0./4.d.32.4.0./d.38.q.1.ar.1.q.3.0./ Opuſc.17.c°.12./c°.13.10m. ¶ Obligauit animam ſuam. Gene. 46. 2ª.

CAPVT

CAPVT XXXI.

m. 31m. 1 Vleiſcere prius filios Iſrael de madianitis. 2a2æ q. 108.1.0 / 3.c /. q. 158.1.c./ 3m./ 2.c / 3.b./ 3a.q.15.9.c./ 3.d.33.q.3.ar.4 q.1.4m ./.4.d.14.q.1.ar.3 q.1.3m./Ma.q.12.1.c /8m./14m./5.5m./ Ro. 12.lec.3.. c°.13./ He.10.
2 Vaſa quoq; ſcta. Exo.30.4ª. ¶ Et tubas ad clãgendũ ſup. 10. 1ª.
3 Ergo cunctos interficite, quicquid generis maſculini etiam in paruulis. Gen.6.9ª.
4 Qui hominem occiderit, vel occiſum tetigerit, &c. vſque, intrabitis, ſup. 19.3ª./ Leui. 5.2ª.
5 Quia primitiæ domino ſunt. Exo.22.13ª. ¶ Vnam animam ex quingentis. Gen.46.2ª. ¶ Et quinquageſimũ caput. Ibidem.

CAPVT XXXII.

m. 32m. 1 Erat illis in iumentis infinita ſubiecta, ſup.20.4ª. ¶ Iratus dñs, &c. Exo.4.5. ¶ Augeretis furorem domini. Ibidem.
2 Iurauit dominus. Gen. 22.8ª. ¶ Ipſi impleuerunt voluntatem meam. 3ª.q.18.5.c./ 2m./ 1.d.48.2.3m.

CAPVT XXXIII.

m. 33m. 1 In manu excelſa. Gen.3.14ª. ¶ In dijs eorum. Exo. 7. 1ª.

CAPVT XXXIIII.

m. 34m. 1 Et in poſſeſſionem vobis ſorte ceciderit. Actuu.1.9ª.

CAPVT XXXV.

m. 35m. 1 Loquutus eſt dominus ad Moyſen. Exo.6.1ª.
2 Si quis ferro percuſſerit, & mortuus fuerit, &c. vſque, reus erit. Exo. 20. 19ª.
3 Cognatus occiſi ſtatim vt inuenerit homicidã interficiet.ª.31.1ª
4 Homicida a caſu maneat in ciuitate confugij, vſq; quo ſacerdos magnus qui oleo ſancto vnctus eſt moriatur. 3ª.q.49.5.c.h., 1a2æ q. 105. 2.10m.
5 Hæc ſempiterna erunt. Gen.17.11ª. ¶ Ad vnius teſtimonium nullus condemnabitur. Deu.19.5ª.
6 Me commorãte vobiſcum, ſup.14.1ª. ¶ Ego ſum dominus, qui habito inter filios Iſrael. Ro.8.50ª.

CAPVT XXXVI.

36m. 1 Vt filiabus Salphaat dares poſſeſſionem debitam patri. 1ª.q.21. 1.3m./ Leui. 26. 2ª.
2 Omnes viri ducent vxores de tribu & cognatione ſua, & cũctæ fœminæ &c. vſque ſeparatæ ſunt. 1a2æ q.105.2.2m./4.d.30.q 1. ar.1.q.3.4m / 3ª.q 31.2.2m./ He.7.lec.3.

AVTHORITATES
ex libro Deuteronomii.

CAPVT I.

1m. 1 Dominus Deus noſter. Gen.7.5ª. ¶ Loquutus. Exo.6. 1ª. Iurauit dominus. Gen. 22. 8ª.
2 Et ſeminis eorum. Gen.13.4ª. ¶ Eſtis hodie ſicut ſtellæ cœli plurimi. Gen. 15.2ª.
3 Deus addat ad hunc numerum multa millia. 1ª.q.23.7. 1m. 4. d.14.L./Veri. q.6.4.1m.
4 Et benedicat vobis. Gen.35ª. ¶ Date ex vobis viros ſapientes & gnaros, quorum conuerſatio ſit p.obata, &c. Exo.18.4ª.
5 Quod iuſtum eſt iudicate. Leui. 19.15ª.
6 Nec accipietis cuiuſquam perſonam. 1ª.q.23.5. 3m./ 2a2æ q. 97. 4.2m./ q.98.4.2m./ q 106.3.1m./ 2a2æ q.63.0./ Quol 4.q.8.4 c./ Quol.6.9.c./ Quol.8.6.c.h./ Quol.9.. et 10.q.6.1.0. Io.7.lec. 2.h./ Ro.2.lec.2./ c°.9.lec.3./ Gal.2.
7 Portauit te Deus vt ſolet homo geſtare paruulum filium ſuum in omni via per quam ambulaſtis. Exo.19.2ª.
8 Iratus eſt Deus. Exo.4.5ª. ¶ Non enim ſum vobiſcum. Numeri.14.1ª.

CAPVT II.

2m. 1 Dominus Deus tuus, vel noſter. Gen. 17.5ª. ¶ Benedixit tibi. Gen.35ª. ¶ Nouit iter tuum. Exo. 33.5ª. ¶ Deus habitans tecum. Ro.8.50ª./ Numeri.14.1ª.
2 Dominus iurauerat. Gen.22.8ª. ¶ Cuius manus fuit aduerſus eos. Gen. 3.14ª. ¶ Deus indurauerat ſpiritum eius, & obfirmauerat cor eius. Exo.4.9ª.

3 Interfectis habitatorib⁹ viris ac mulierib⁹ & paruulis. Gen.6.9ª.

CAPVT III.

1 Dominus Deus noſter. Gen. 17.8ª. ¶ Domine Deus tu cœpiſti oſtendere ſeruo tuo magnitudinem tuam. Pſal. 47.1ª. ¶ Et manum tuam. Gen.3.14. Cam. 3m.
2 Fortiſſimam. Exo.20.5ª. ¶ Neque eſt alius Deus in cœlo vel in terra, infra.6.3ª. ¶ Qui poſſit facere opera tua. Poª.q.3.4.0.
3 Et comparari tibi. Veri.q.2.3.18m.

CAPVT IIII.

1 Et nunc Iſrael audi præcepta & iudicia, quæ doceo te. Leui. 18. 2ª. ¶ Vt faciens ea, viuas. Ibidem. 3ª. ¶ Vt ingrediens poſſideas &c. Leui.26 2ª. Cam. 4m.
2 Dns Deus patrũ noſtrorũ, noſter, tuus vel meus. Gen.17.8ª.
3 Non addetis ad verbũ qđ loquor vobis, nec auferetis ex eo 3ª. q. 60 8.1m./1.Prol.L 4m./ d.3.ar.2.q.3.1m./Gal.1.lec.2./lec.3.n.
4 Hæc eſt enim veſtra ſapientia, & intellectus, &c 1ª.q.1.6 o./1a2æ. q.100.7 b. c.
5 Quæ habeat Deos. Exo 7.1ª. ¶ Qñ dñs loquut⁹ ẽ mihi. Exo.6 1ª.
6 Quæ eſt alia gens ſic inclita, quæ habeat ceremonias, atque iudicia & vniuerſam legem. 1a2æ q.98.4.0 / 5.c.
7 Et diſcant timere me. Leui. 19.14ª. ¶ Erantque in eo tenebræ, nubes & caligo. Exo.19 7ª.
8 De medio ignis. Exo.3.1ª. Et decem verba quæ ſcripſit. Exo.31 7ª. ¶ In duabus tabulis lapideis. Ibidem.6ª.
9 Ne faciatis aliquam imaginem &c. Exo. 20.3ª. ¶ Ne forte eleuatis oculis ad cœlum &c. vſque colas. Ibidem.4ª.
10 Quæ creauit Deus in miniſterium cunctis gentibus. Gen.23ª. 24ª. ¶ Vt haberet populum hæreditarium. Exo 19.3ª. ¶ Iratus eſt mihi. Exo.4.5ª.
11 Iurauit mihi. Gen.22.8ª. ¶ Deus æmulator. Exo.20.6ª. ¶ Deus miſericors eſt. Exo.22.11ª.
12 Si genueris filios &c. vſque interroga. Leui. 26.3ª. ¶ Per robuſta manum & brachium extentum. Gen 3.14ª.
13 Non eſt alius præter vnum, infra 6.3ª. ¶ Dilexit patres tuos in ſ.2.7.3ª. ¶ Elegit ſemen eorum poſt eos. Gen.13.4.
14 Deus in virtute ſua magna. 1ª q.21.1.1m./12.q.61.5.0. 1 d.19 q.3.1.c./d.34 q.1.1.6m., 3.d.32.1.5m. 4.d.46.q.1.ar.1.q.1.1m./ 2m./ 5.1.c°.92.93./ .3.c°.34.4m.; 5.4.c°.44./ Poª q.3.7.c.ti./. q.6 3.c./q.7.7.c./Veri.q.5.4.c./Quol 4.q.2.1.o./Opuſ 3.c°.19.

CAPVT V.

1 Audi Iſrael ceremonias atq; iudicia ſup.4.6ª. ¶ Dñs Deus nr. Gen.17.5ª. ¶ Facie ad faciem loquutus eſt nobis. Exo 33.4ª. Cam. 5m.
2 De medio ignis. Exo. 3.1ª. ¶ Ego ſequeſter & medius fui inter Deum & vos. 3ª.q.22.1.c., 1m./ 4.c./ q.26.1.0./ q.82.3.c./3.d. 19.ar.5.q.2.0.. d.25.q.2.ar.1.q.4.c./ Ga .3.lec.7.h.
3 Non habebis Deos alienos. Exo.20 2ª. Non facies tibi ſculptile, &c. Ibidem.3ª ¶ Non adorabis ea & non coles. Ibidem. 4ª. ¶ Deus æmulator. Ibidem. 6ª.
4 Reddens iniquitatem patrum ſuper filios in tertiam, & quartã generationẽ. Ibidem.7ª. ¶ His qui oderunt me. Ibidem.8ª. ¶ Et faciens miſericordiam in multa millia, &c. vſque mea. Ibidem.9ª.
5 Non vſurpabis nomen Dei fruſtra. Ibide.10ª. ¶ Quia non erit impunitus, &c vſque aſſumpſerit. Ibidem.12ª. ¶ Obſerua diem ſabbati &c. Ibide.13ª. ¶ Sex diebus operaberis. &c. Ibidé. 14ª.
6 Septimus dies ſabbati eſt, i. requies dñi. Gen.2.3ª. ¶ In manu forti. Gen.3.14ª / Exo.20.5ª. ¶ Et brachio extento. Gen.3.14ª.
7 Honora patrem tuum, & matrem tuam &c. Exo.20.17ª. ¶ Vt longo viuas tempore, &c. Ibidem.18ª ¶ Non occides. Ibidem. 19ª. ¶ Neque mechaberis. Ibidem 20ª.
8 Furtumq; non facies. Ibide.21ª. ¶ Nec loqueris cõtra proximũ tuũ falſum teſtimoniũ. Ib.dẽ.22ª. ¶ Nõ cõcupiſces &c. Ibidẽ.23ª ¶ Hæc verba loqnutus ẽ dñs ad oem multitudinẽ, &c. Exo.6 1ª.
9 Et nubis & caliginis. Exo. 19.7ª. ¶ Et ſcripſit ea. Exo. 31.7ª. ¶ In duabus tabulis lapideis. Ibidem. 6ª. ¶ Ecce oſtendit dominus maieſtatem ſuam. Gen.32.2ª.
10 Et magnitudinem ſuam. Pſal. 47.1ª. ¶ Quid eſt omnis caro. Gene.6 10ª. ¶ Vt timeat me. Leui. 19.14ª. ¶ Cuſtodiant vniuerſa mandata mea, &c. vſque ſi. Leui.26.2ª.
11 Non declinabitis ad dexteram neque ad ſiniſtram, ſed per viam quam præcepit dominus. 1a2æ q.102.4.c.

CAPVT VI.

1 Hæc ſunt præcepta & ceremoniæ atq; iudicia quæ mandauit dominus. ¶ Dominus Deus tuus vel veſter, vel patrum veſtrorũ. Gene.17.5ª. ¶ Timeas dominum. Leui.19.14ª. Cam. 6m.

2 Cuſtodias omnia mandata,&c.vt prolongentur dies tui. ſup.9.
6ª./ Leui.26.2a. ¶ Terram lacte & melle manantem.Exo.3.4ª.
3 Deus vnus eſt. 1ª.q.11.3.4.o./q.103.5.o./q.18.3.c./q.30.1.3m.
./q.39.3.c./ 1.d.2.1.o./ d.24.q 1.1.o./ 2.d.1.q.1.1.o./Ꝯ.1.cº.42
./Ꝯ.4.cº.8.1m./ 9.fi./ Poª.q 3.6.1m./ 16.1m./Opuſc.3.cº.15./.
Cauſis.lec.20.o./
4 Diliges dominum Deum tuum ex toto corde tuo & ex tota ani
ma tua & ex tota fortitudine tua.22ª.q.44.4.5.o./3.d.27.L.2m.
./d.36.6 o./ Virt.q.2.10.1m.
5 Eruntque verba hæc,&c. in corde tuo,&c.ſedens,&c.ambulans,
&c.dormiens atque con ſurgens ligabis ea,&c.12ª.q.102.6.7m./
22ª.q.16.2.c./4m.
6 Iurauit dominus.Geñ.22.8ª. ¶ Et illi ſoli ſeruies.Exo.20.4ª.
¶ Ac p nomen illius iurabis.12ª.q.107.2.c./ 2m./q.108.3.1m./
22ª.q.89.5.6.o./ 3.c./ 3.d.39.1.o./ ar.2.q.1.2.o./ Pſal. 14. fin.
. .Ro.lec.5./ He. 6.
7 Non ibitis poſt Deos alienos, &c. Exo.20.2ª.3ª.4ª. ¶ Deus eſt
æmulator. Ibidem.6ª. ¶ In meº tui.Numeri.11.5ª. ¶ Ne quan
do iraſcatur furor domini Exo.4.5ª.
8 Non tentabis dñm Deũ tuũ. 1ª.q.112.2.c./ 22ª.q.53.4.1m./ 3.
3m./ q.97.1.2.o./ 3ª q.41.4.1m. 2ª.Cor.11.fi / He.3./ cº.11.
9 In manu forti. Geñ.3.14ª./ Exo.20.5ª. ¶ Eritque noſtri miſe-
ricors.Exo.22.11ª.

CAPVT VII

Cam. 7m. 1 Dominus Deus tuus. Geñ.17.5ª. ¶ Non inibis cum eis fedus.
Exo.34.14. ¶ Neque ſociabis cum eis coniugia,&c.Ibidem.11.
¶ Seruiat diis alienis. Exo.7.1ª.
2 Iraſcaturque furor domini. Exo.4.5ª. ¶ Populus ſanctus es do-
mino. Leui.11.3ª. ¶ Te elegit dominus Deus tuus. 3ª.q. 18.4.
1m./2m./ 1.d.41.1.2.c./ 2.d.25.1.1m. Ꝯ.3.fi./ Veri.q.6.1.c. q.
24.3.4m./ Ro.9.lec.2.fi./ Lec.4./Ephe.
3 Vt ſis ei populus peculiaris,&c. Exo.19.3ª. ¶ Dilexit vos domi
nus.1ª.q.23.4.o./ q.24.1.c./ Veri. q. 6.1.c./ 2m./ Io. 15.lec.3./.
Ro.9.lec.2.fi./
4 Iuramentum quod iurauit,&c. Geñ.22.8ª. ¶ Ipſe eſt Deus for
tis. Exo.20.5ª. ¶ Et fidelis. Deu.32.4ª. ¶ Cuſtodiens pactum,
& miſericordiam,&c. Ibidem.9ª.
5 Et reddens odientibus ſe ſtatim,&c. Exo.20.7ª.8ª. ¶ Cuſtodita
ergo præcepta,& cerimonias atque iudicia,&c. ſup.4.6ª.
6 Si poſtquam audieris hæc iudicia cuſtodieris ea & feceris,cuſto-
diet dominus, &c. vſque fi. Leui.26.2ª. ¶ Benedicetque fructui
ventris tui,&c.Geñ.1.31.
7 Manumque robuſtam. Geñ. 3.14ª./ Exo. 20.5ª. ¶ Et extentũ
brachium. Ibidem. ¶ Dominus in medio tui. Numeri.11.5ª.
¶ Deus magnus. Pſal. 49. ¶ Terribile. Pſal.46.
8 Non concupiſces argentum & aurum de quibus facta ſunt, &c,
vſque tuam.12ª.q.102.6.10m.
9 Ne ſias anathema ſicut illud eſt. Numeri.21.2ª.

CAPVT VIII.

Cam. 8m. 1 Omne mandatum quod ego præcipio,&c.vt poſſitis viuere,&c.
vſque fi.Leui.26.2ª. ¶ Iurauit dominus, Gen. 22.8ª. ¶ Domi-
nus Deus tuus.Geñ.17.5ª.
2 Non in ſolo pane viuit homo.
3 Vt tentaret te. Geñ.22.1ª. ¶ Dedit tibi cibum manna Exo.16.
4ª. ¶ Et timeas eũ. Leui. 19.14ª. ¶ Benedicas dño. Pſal.33.1ª.
4 Ne negligas mandata eius atque iudicia & cerimonias, &c. ſup.
4.6ª. ¶ Sequutus fueris Deos alienos,&c. Exo.20.2ª.4ª.

CAPVT IX.

Cam. 9m. 1 Dñs Deus tuus. Geñ.17.5ª. ¶ Trãſibit ãn te. Geñ.3.13. ¶ Ignis
deuorans. Exo.3.1ª. ¶ Loquutus eſt dñs Exo. 6.1ª.
2 Sub iuraměto pollicitus eſt dñs. Geñ. 22. 8ª. ¶ Ad iracundiã p
uocaueris dñs. Exo.4.5ª. ¶ Acciperé tabulas lapideas.Exo.31.6.
3 Perſeueraui in monte. 40.diebus ac noctibus,panem non come
dens,& aquam non bibens. Exo. 24. 5ª. ¶ Scriptas digito Dei,
Exo.31.7ª./ Gen.3.14.
4 Ne deleret vos vt fuerat cõminatus. Iere.29.2ª. ¶ In magnitudi
ne tua. Pſal.47.1ª. ¶ In manu forti. Geñ.3.14./ Exo.20.5ª.
5 Recordare domine. Geñ.8.1ª. ¶ Qui ſunt populus tuus, & hæ
reditas tua. Numeri. 18 7ª. ¶ In fortitudine magª. Exo.20.5ª.
6 Et brachio extento. Geñ.3.14.

CAPVT. X.

Cam. 10m. 1 Dixit dominus. Exo. 6. 1ª. ¶ Dola tibi duas tabulas lapideas
Exo.31.6ª. ¶ Et ſcribam in tabula,&c. Ibidem.7ª.
2 Facieſque arcã ligneam Exo.25.3ª. ¶ De meº ignis. Exo.3. 1ª,
¶ Dominus Deus tuus,vel veſter. Geñ. 17.5ª.
3 Non hũit leui partem neque poſſeſſionem cum fratribus ſuis,
quia ipſe dominus eſt poſſeſſio eius. Numeri.18.7ª.
4 Ego autem ſteti in mõte ſicut prius.40.diebus ac noctibus.Exo.
24.5ª. ¶ Iurauit dominus. Geñ.22.8ª.
5 Timeas dominum Leui.19.14ª. ¶ Et diligas eum,&c.ſup.6.4ª.
¶ Cuſtodias mandata domini,&c. ſup.4.6ª.
6 Patribus tuis conglutinatus eſt dñs.1ª q.20.1.3m. q.60.3.2m./
12ª.q.25.2.2m./q.27.2.c. 2m./q.28.1 2.o./ q 66.6.c./ 3.d.27.q.
1.1.o./Veri.q 26.4.c. Dioº.4.le.10./Pſal 17./Pſal. 26.
7 Et amauit eos,ſup.7.3ª. ¶ Elegitq; ſemen eorum,&c. ſup.7.2ª./
Geñ.13.4ª. ¶ Circũcidite pputia cordis veſtri. Iere. 4.5ª.
8 Ipſe eſt Deus Deorum. Exo.7.1ª. ¶ Et dñs dñantium. 1ª.q.13.
7.5m./3ª.q.35.5.c./ 1.d.30.3.o./ 3.d.2.q.2. ar.2.q.1.2m./ Poª.
q.3.17.21m./ q.7.10.4m./ 11.3m./ Quol.1.2.c.fi./ Quol. 9.4.
1m./ Opuſc.3.cº.210.
9 Deus magnus. Pſal.47.1ª. ¶ Et potens.Geñ.17.12. ¶ Et terri-
bilis. Pſal.46.2ª.
10 Qui perſona nõ accipit. 1ª.q.23.5.3m./q.65.2.3m./12ª.q.98.4.
2m./q.106.3.1m./22ª q.63.1.3m./ 4.d.21.q.1.ar.2.q.3.2m./d.
46.q.2.ar.2.q.2.5m./Ꝯ.3.cº.43.fi / Poª.q.3.16.19m./ Ro.2.lec.
2./ cº.9.lec.3./ Gal.2.lec.2.prinº.
11 Et ei ſoli ſeruies. Exo.20.4ª. ¶ Ipſi adhærebis.12ª.q 98.5.2m./
22ª.q.27.6.3m./q.30 4.o./q.186.1.c./Ꝯ.3.cº.115. 116.fi./ 128.
2m./130.1m./4m. fi./Ro.prolo.fi./Ephe.5.lec.1./He.3.lec.3.
12 Iurabis in nomine ipſius,ſup.6.6ª. ¶ In ſeptuaginta animabus
deſcenderunt,&c. Geñ.46.2ª. ¶ Sicut aſtra cœli. Geñ.15.2ª.

CAPVT XI.

1 Ama dñm Deum tuum,ſup.6.4ª. ¶ Et obſerua præcepta eius & Cam.11ª.
cerimonias,iudicia atq; mandata omni tpe,ſup. 4.6ª.
2 Robuſtam manum extentumque brachium. Geñ.3.14ª./ Exo.
20.5ª ¶ Quam ſub iuramento. Geñ.22.8ª.
3 Oculi eius in ea ſunt Geñ.3.14ª. ¶ Si ergo obedieris,&c. dabit
pluuiam,&c.vſque fi.Leui.26.2ª.
4 Dominus Deus tuus vel videtur. Geñ,17.5ª. ¶ Seruiatis ei, &c.
Exo.20.4ª. ¶ Ne recedetis a dño. Ioſu.22.2ª.
5 Ne ſeruiatis diis alienis,&c. Exo.7.1ª./20.2ª.4ª. ¶ Ponite hęc
verba mea in cordibus,&c vſque domus veſtrę ſup.6.5ª.
6 Adhærentes ei,ſup. 10. 11ª. ¶ En propono benedictioné. Geñ.
35ª. ¶ Et maledictionem. Geñ.3.21ª.

CAPVT XII.

1 Hæc ſunt præcepta atque iudicia, &c. Leui.18.2ª. ¶ Dñs Deus Cam.12ª.
patrum tuorum,vel tuus,vel veſter. Geñ.17.5ª.
2 Coluerunt Deos ſuos. Exo. 7.1ª. ¶ Vt eſſet nomen meum ibi.
12ª.q.102.4.1m. ¶ Benedixerit vobis dominus. Geñ.1.31ª.
3 Leuites non habet aliam partem & poſſeſſionem inter vos.Nu-
meri.18.7ª. ¶ Comedes abſque eſu ſanguinis. Leui. 3. 8ª.
4 Mundum,id eſt integrũ & ſine macula qđ offerri licet. Leui.3.3ª
¶ Quẽ ſuper terram quaſi aquam,effundes. Ibidem. 1.2ª.
5 Iuxta benedictioné quam dedit tibi dominus. Geñ.1.31ª. ¶ Nõ
poteris comedere in opidis tuis decimas, &c. primogenita, &c.
& omnia quæ voueris, & ſponte offerre volueris, & primitias,
&c. 22ª.q.87.1.4m.
6 Caue ne derelinquas leuitem in omni tempore. 22ª.q.31.3.4m
7 Deſiderat anima tua. Geñ. 46. 2ª. ¶ Sanguis eorum pro anima
eſt ideo non debes animam comedere. Leui. 17.6ª.
8 Non facies ſimiliter dño Deo tuo. 12ª.q.84.3.o.
9 Nec addas quicquam,nec minuas,ſup.4.3ª.

CAPVT XIII.

1 Si ſurrexerit in medio tui Propheta, &c. vſque fi. 12ª.q.100. Cam.13ª.
5.3m./ 11.c./ Ro.10.lec.2.
2 Sequamur Deos alienos. Exo. 7. 1ª. ¶ Tentat vos dominus.
Geñ.22.1ª. ¶ Diligatis eum in toto,&c.ſup.6.4ª.
3 Ipſi ſeruietis. Exo.20.4ª. ¶ Et ipſi adhærebitis,ſup.10.6ª. ¶ Ipſū
timete. Leui. 19.14ª. ¶ Dñs Deus veſter. Geñ.17.5ª.
4 Non adhærebit de illo anathemate,&c. Numeri.21. 2ª.
5 Auertatur dominus ab ira furoris ſui. Exo.1.5ª. ¶ Iurauit do-
minus. Geñ. 22.8ª.

CAPVT XIIII.

1 Domini Dei veſtri,vel tui. Geñ.17.5ª. ¶ Populus ſanctus es do Cam.14ª
mino Deo tuo. Leui.11.3ª. ¶ Te elegit.ſup 7.2ª.
2 Vaſis ei in populum peculiarem. Exo. 19.3ª. ¶ Hoc eſt animal
quod comedere debetis,&c.vſque peregrino. Leui.11.1ª.
3 Non coques hædum in lacte matris ſuæ. Exo. 23.11a. ¶ Deci-
mam

mam partem ſeparabis.&c.Exo.22.12ª.
4 Et comedes eam in conſpectu domini Dei tui, &c. ſup. 12. 5ª. ¶ Vt in eo nomen domini inuocetur,ſup.12.2ª. ¶ Tibique benedixerit.Geñ.35º.
5 Vt diſcas timere Deũ &c. Leui.19.14ª. ¶ Deſiderat anima tua. Geñ.46.2ª. ¶ Ne derelinquas leuitem.ſupra.12.6ª.
6 Qui non habet aliam partem in poſſeſſione tua. Numeri.18.7ª. ¶ Anno tertio ſeparabis aliã decimã &c. vſq; fi.22ª.q.87.1.4m.

CAPVT XV.

Caº.15m.
1 Septimo anno facies remiſſionem &c. vſque poteſtatem. 12ª.q. 105.2.4m./ Pſal.prolo./ Col.2.lec.4.
2 Et omnino indigens & mendicus nõ erit inter vos.22ª.q.187.5.2m.
3 Vt benedicat tibi.Geñ.35. ¶ Dominus Deus tuus. Geñ.17.5ª.
4 Fenerabis gentibus multis.22ª q.78.1.2m./ Ma.q.13.4.2m.
5 Si audieris vocem Domini &c. Leui.26.2º. ¶ Si vnus de fratribus tuis &c. ad pauperiatem deuenit &c.12º.q.105.2.4m.
6 Cum tibi venditus fuit frater tuus &c. Ibidem. ¶ Septimo anno dimittes eum liberum.Exo.21.1ª.
7 De primogenitis &c. ſanctificabis domino.Exo.13.2ª. ¶ In conſpectu domini comedes ea &c.ſupra.12.5º.
8 Si autem habuerit maculam &c. non immolabitur domino. Leui 3.3ª. ¶ Sanguinem non comedes.Ibidem.8ª.
9 Sed effundes in terram. Ibidem.13ª.

CAPVT XVI.

Caº.16m.
1 Obſerua menſem nouarum frugum &c. vſque fi.Leui.23.c. ¶ Et verni primum temporis vt facias phaſe. Exo.12.2ª.
2 Dominus Deus tuus.Geñ.17.5º. ¶ Vt inhabitet nomẽ eius ibi, ſup.12.2ª. ¶ Non comedes in eo panẽ fermentatum. Exo.12.8º.
3 Septem diebus comedes azima. Ibidem.7ª. ¶ Septem ebdomadas numerabis tibi &c. Leui.23.8ª. ¶ Solemnitatem tabernaculorum &c.Ibidem.12ª.
4 Benedicet tibi dominus. Geñ.1.31. ¶ Vt vindicet populũ iuſto iudicio.Leui.19.15º. ¶ Non accipies perſonã.ſupra.1.6ª.
5 Iuſte quod iuſtum eſt exequeris.12ª.q.100.9.1m.
6 Non plantabis lucũ & oẽ arborẽ iuxta altare. 12º. q.102. 4. 7m.
7 Non facies tibi neque conſtitues ſtatuam.Exo.20.3ª.
8 Nõ immolabis &c. in quo ẽ macula aut quippiã vitij. Leui.3.3º.

CAPVT XVII.

Caº.17m.
1 Seruiant dijs alienis. Exo.7.1ª. ¶ Et adorent eos. Ibidem. 20. 4º. ¶ Rem ſceleratiſſimam perpetrarunt, Ibidem.32.8ª.
2 In ore duorũ vel triũ teſtiũ peribit qui interficietur.infra.19. 5ª.
3 Si difficile & ambiguum apud te iudicium eſſe perſpexeris &c. venieſque ad ſacerdotes &c 12ºq.105.2 7m./ 22º.q. 67. 2. 1m.
4 Non declinabis ad dexteram neque ad ſiniſtram.ſupra.5.11º.
5 Conſtitues regem quem dominus elegerit de numero fratrum tuorum 12ª.q.105.1 n.
6 Rex non multiplicabit ſibi equos &c.12ª.q.105.1.0./ Opuſ.20. lib.2.cº.9. Lib.3 cº.11.
7 Non habebit vxores plurimas, quę alliciant animum eius. 12ª. q.105.1.2m.
8 Non argenti & auri immenſa pondera. 12ª. q. 105. 1. c. / 2m./ Opuſ.20.lib.2.cº.7.fi.

CAPVT XVIII.

Caº.18m.
1 Non habebunt ſacerdotes & leuitæ &c. partem & hereditatem cum reliquo Iſrael.Numeri.18.7ª.
2 Qui offerunt victimas dabunt ſacerdoti armũ ac ventriculum. Leui. 7.7º. ¶ Primitias &c.Exo.22.13ª.
3 Nec inueniatur in te qui luſtret filium ſuum,aut filiam ducens p ignem.12º.q.100.11.c.
4 Aut qui ariolos ſciſcitetur.Leui.19.34. ¶ Aut obſeruet ſomnia. Ibidem.30. ¶ Aut auguria.Ibidem.31.
5 Nec ſit maleficus aut incãtator, neque phytones conſulat,nec diuinos.Ibidem.34.
6 Prophetam dè gente tua & de fratribus tuis, ſicut me ſuſcitabit tibi dominus, ipſum audies.Math.3.12.
7 Quod in nomine domini Propheta ille prędixerit,& non euenerit,hoc dominus non eſt loquutus,Ro.10.lec.2.

CAPVT XIX.

Caº.19m.
1 Tres ciuitates ſeparabis tibi in medio terræ &c. quo poſſit euadere. Numer.35.4ª.

3 Iurauit dominus. Geñ.22.8ª. ¶ Si cuſtodies mandata eius &c. Leui.26.2º. ¶ Diligas dominum Deum tuum.ſupra.6.4º.
4 Non miſereberis eius.He.10.lec.3.
5 In ore duorum vel trium teſtium, ſtabit omne verbum. 12ª. q.105.2.8m./ 22º.q.70.2.0./ Io.8.lec.2./ He.10.lec.3.
6 Si ſteterit teſtis mendax contra hominẽ &c. reddent ei ſicut fratri ſuo facere cogitauit &c. vſque fi.Exo.20.22º./ 22ª.q.64.4.0./ 4.d.41.ar.5.q.2.1m./ Q.uol.10.vel.11.q.13.c.

CAPVT XX.

1 In medio veſtri eſt.Numeri.11.5ª. ¶ Qui ædificat domũ, vadat & reuertatur &c.12ª.q.105.3.5m./6m. Caº.20m.
2 Si quando acceſſeris ad expugnandam ciuitatem, offeres ei primum pacem &c.12ª.q.105.3.4m.
3 De his ciuitatibus quæ dabuntur tibi, nullum omnino permittes viuere &c. Geñ.6.9.
4 Non ſuccides arbores, de quibus veſci poteſt &c. vſque fi. 12ª. q.105.3.4m.
5 Inſtrue machinas. 22ª. q. 40. 1. 0. / q. 42. 1. 3m. / q. 42. 2. 1m./ q.66.8.1m.

CAPVT XXI.

1 Quando inuentum fuerit cadauer occiſi,& ignorabitur cędis reus egredientur maiores &c. vſque dominus.12ª.q.105.2.12m. Caº.21m.
2 Si videris in medio captiuorum mulierem pulchram &c. radet cęſariem &c. vſque humiliaſti eam.12ª.q.105.4. 6m./ 4.d.39. 1. 2m. Gal.3.lec.6.prin./ Titum.lec.3.fi.
3 Si generauerit homo filium proteruum contumacem &c. vſque pertimeſcat.12º.q.105.2.9m./ 4.5m.
4 Non permanebit cadauer in ligno,ſed eadem die ſepelietur.4. d. 15.q.2.ar.1.q.1.1m./ d.45.q.2.ar.3.q.3.0.
5 Maledictus a Deo eſt qui pendet in ligno. 3ª. q. 40. 4. 3m./ Gal. 3. lec.5.
6 Dabit primogenito de his quę habuerit cuncta duplicia. 12º. q. 105.1.3m./ 22º.q 87.1.3m./ 4.d.2.q.1.2.4m./He.7./ cº.12.lec.3.

CAPVT XXII.

1 Non videbis bouem fratris tui, aut ouem errantem & præteribis &c. vſque cum eo.Exo.23.4ª. Caº.22m.
2 Non induetur mulier veſte virili,nec econuerſo.12º.q.102.6.6m./ 22º.q.169.2.3m.
3 Si nidum auis inueneris,& matrem pullis vel ouis deſuper incubantem &c.12ª.q.102.6.8m.
4 Non ſeres vineam tuam altero ſemine.Leui.19. 23. ¶ Non indueris veſtimento quod ex lana linoque contextũ eſt, ibidẽ.24.
5 Non arabis in boue ſimul & aſino.12ª.q.102.6.9m.
6 Funiculos facies in fimbriis per quatuor angulos pallij tui quo operiaris. Nume.15.4ª.
7 Si duxerit vir vxorem &c. Expandent veſtimentum &c.4.d.35. 3.5m./ Math.5.27.
8 Si non eſt inuenta in puella virginitas &c. lapidibus obruẽt &c. 3ª.q.29.1.4m./ 4.d.30.q.2.ar.1.q.3.4m.
9 Vt fornicaretur in domo patris ſui.4.d.41.ar.4.q.1. 2m./ Ma.q. 15.3.c./ Ro.lec.8.
10 Diffamauit nomen peſſimum ſuper virginem.22ª.q.151.4.3m.
11 Si dormierit vir cum vxore alterius, vterq; morietur &c. Exo. 20.20ª. ¶ Et occidit animam eius.Geñ.46.2ª.
12 Si in agro repererit vir puellam &c. & nullus affuit qui liberaret eam.12ª q.105.2.9m.
13 Si inuenerit vir puellam virginem quæ non habet ſponſum &c. dabit patri quinquaginta ſiclos &c 22º.q.154.6.3m.
14 Non accipiet homo vxorem patris ſui, nec reuelabit operimentum eius.Leui.18.4º.

CAPVT XXIII.

1 Non intrabit eunuchus,attritis vel amputatis teſticulis,& abſciſſo veretro eccleſiam domini.12º.q.105.3.2m. Caº.23m.
2 Non ingredietur manzer,hoc eſt de ſcorto natus in eccleſiam domini,vſque ad decimam generationem. Ibidem.
3 Ammonites & Moabites etiam poſt decimam generationem, non intrabunt eccleſiam domini in ęternum. 12º. q. 105. 3 1m./c.
4 Vertitque maledictionem eius in benedictionẽ tuã. Geñ.1.31ª. ¶ Eo quòd diligeret te.ſupra.7.3ª.
5 Non facies cum eis pacem,nec quęras eis bona in ſempiternum. 22º.q.40.1.0.
6 Nõ abominaberis idumeũ &c., nec ægiptiũ &c. quia aduena fuiſti in terra eius. &c.

dietur extra caſtra. Leui.15.1ª.
Non reuertetur priuſquam ad veſperam lauetur, & prius ſolis occubitum reuertetur in caſtra. Leui.11.2ª.
9 Habebis locum extra caſtra ad quem egrediaris ad requiſita naturę, gerens paxillum in balteo &c.12ª.q.102.6.10m.
10 Dominus Deus tuus ambulat in medio caſtrorum. Gen.3.13ª./ Nume.31.5ª.
11 Non trades ſeruum domino ſuo, qui ad te confugerit.12ª.q.105.4.2m./ Philem.
12 Non erit meretrix de filiabus Iſrael, nec ſcortator de filijs Iſrael. Exo.20.2ª.
13 Non offeres mercedem proſtibuli.12ª.q.102.3.7./22ª.q.32.7.2m./q.86.3.1m./4.d.15.q.2.ar.4.q.3.1m.
14 Nec precium cauſis.12ª.q.102.3.7./22ª.q.86.3.2m./4.d.15.q.2.ar.4.q.3.1m.
15 Non fenerabis fratri tuo &c. ſed alieno. Leui.25.6ª. Vt benedicat tibi dominus Deus tuus. Geñ.35ª.
16 Cum votum voueris domino &c. locutus es. Numeri.30.1ª.
17 Ingreſſus vineã proximi tui, comede vuas quantum tibi placitũ aduenæ pupilli & viduę. Exo.22.17ª.
18 Qui dormit cum iumento. Leui.18.12ª.

CAPVT XXVIII.

Cam.28m.
1 Si audieris vocem domini dei tui &c. faciet te excellentiorem cũctis gentibus &c. fi. Leui.26.2ª. ¶ Benedictus tu. Geñ.1.31.
2 Suſcitabit te dominus ſibi in populum ſanctum. Exo.19.3ª. Iurauit dñs. Geñ.22.8ª. ¶ Fenerabis cũctis gentibus. ſupra.15.4ª.
3 Non declinaueris ab eis ad dexteram nec ad ſiniſtram. ſupra.5.31ª. ¶ Nec ſequeris deos alienos, neque colueris eos. Exo.20.2ª.4ª.
4 Facias omnia mandata eius & cerimonias. ſupra.4.6ª. ¶ Maledictus eris. Gen.3.21ª. ¶ Volatilibus cœli. Gene.3.2.
5 Sicut aſtra cœli. Gene.15.2ª.

CAPVT XXIX.

Cam.29m.
1 Vt ſuſcitet ſibi in populum &c. Exo.19.3ª. ¶ Iurauit dominus. Gene.22.6. ¶ Seruiat dijs alienis. Exo.20.2ª.4ª. ¶ In ira & furore domini. Exo.4.5ª.
2 Sedeant ſuper eum omnia maledicta. Gene.3.21ª.

CAPVT XXX.

Cam.30m.
1 Benedicens tibi. Gene.1.31. ¶ Circumcidet dominus Deus tuꝰ cor tuum. Ibidem.4. ¶ Vt diligas dominum &c. ſupra.6.4ª. ¶ Iurauit dominus. Gene.22.8ª.
2 Reducet te dominus &c. vſque fi. Leui.26.2ª. Omnes maledictiones has. Gene.3.21ª. ¶ Cuſtodi præcepta & cerimonias. ſupra.4.6ª.
3 Mandatum quod ego præcipio tibi hodie non ſupra te eſt, neque procul &c. ſed iuxta te &c. Rom.10.
4 Conſidera quòd hodie propoſuerim in conſpectu tuo vitam & bonum: & econuerſo mortem & malum ℨ.3.cº.90.fi.
5 Adoraueris deos alienos & ſerυieris eis. Exo.20.4ª. ¶ Teſtes inuoco hodie cœlum & terram. Opuſ.37.prin.
6 Et illi adhereas. ſupra.10.11ª.
7 Ipſe enim eſt vita tua.12ª.q.110.1.2m./3.d.6.q.3.1.4m./22ª.q.22.2.2m.
8 Et longitudo dierum tuorum.ℨ.3.cº.89.
9 Vt habites in terra. Iſa.33.

CAPVT XXXI.

Cam.31m.
1 Dominus tranſibit. Gene.3.13ª. ¶ Deus non derelinquit te. Ioſ. primo.3ª. ¶ Timeant Deum. Leui.19.14ª.
2 Dominus iurauit. Gene.22.8ª. ¶ Apparuit dominus. Gen.32.2ª. ¶ Loquutus eſt dominus ad Moyſem. Exo.6.1ª. ¶ Dominꝰ tecum. Numeri.14.1ª.
3 Iſte populus fornicabitur. Exo.34.10ª. ¶ Poſt deos alienos. Exo.7.1ª. Et irritum facient pactum meum. Gen.17.13ª.
4 Et iraſcetur furor meus. Exo.4.5. ¶ Derelinquam eum Ioſue.1.3. ¶ Abſcondam faciem meam. Gen.3.14.
5 Non eſt Deus mecum. Nume.14.1ª. ¶ Lacte & melle manantẽ. Exo.3.4. ¶ Confortare & eſto robuſtus. Ioſue.2ª.
6 Et inuocabo contra eos cęlum & terram. ſupra.30.6ª.

CAPVT XXXII.

Cam.32m.
1 Audite cœli quæ loquor.1ª.q.68.4.c./q.94.1.c.fi./2.d.14.4.o./ Verit q.12.27.11m.q.18.1.c./Iob.lec.4.prin./Pſal.49.
2 Dei perfecta ſunt opera.12ª.q.98.2.1m.

3 Omnes vię eius eſt iudicia. Iere.29.2ª.
4 Deus fidelis.1ª.Cor.10.lec.3./2ª.Cor.lec.5. …
Theſ.3. 2ª. Ibi 2.lec.2.
5 Et abſque vlla iniquitate.1ª.q.25.3.2m./q.63. …
2m./1.d.42.q.2.1.o./2.c./d.43.q.2.2.o./.2.d. …
q.2.1.o./3.d.12.q.2.1.c./1m./ℨ.2.cº.25./ℨ.3. …
24.7.c./2m./Poª.q.1.6.u./Ma.q.1.3 …
Quol.5.q.2.a.
6 Iuſtus.1ª.q.21.1.o./1.d.43.q.2.2.o./4.d.46.q. …
ℨ.1.cº.93.
7 Et rectus.1.d.19.q.5.1.4m.
8 Nunquid non ipſe eſt pater tuus.1ª.q.33.3.c.
9 Pars autem domini populus eius. Exo.19.3ª.
10 Expandit alas ſuas. Gene.3.14. ¶ Atque port…
ſuis. Ibidem.
11 Non erat cum eo Deus alienus. Exo.7.1ª./20…
ret mel de petra.1ª.q.102.1.4m./ℨ.4.cº.62.1m…
12 Prouocauerunt eum in Dijs alienis. Ibidem. ¶ …
tionibus ſuis &c. Exo.4.5.
13 Dereliquit Deum &c.1ª.q.3.1.5m./Pſal.17./…
14 Immolauerunt dæmonijs & non deo. Exo.22.8ª…
teſque venerunt.1ª.Cor.8.
15 Quos non coluerunt patres eorum. Exo.20.4ª…
nus. Exo.2.6ª. Prouocauerunt eum filij ſui & fi…
16 Abſcondam faciem meam ab eis. Gen.3.14. ¶ …
eo qui non eſt populus Ro.10.lec.3.
17 Mea eſt vltio &c.3.d.1.q.1.2.4./ℨ.3.cº.140./M…
3.5m./Opuſ.3.cº.173./Ro.12.lec.3./1ª.…
Heb.10.lec.3.
18 Iudicabit dominus populũ ſuum. Pſal.9.3ª. ¶ …
ſim ſolus.1ª.q.31.o./1.d.21.o.
19 Et non ſit alius Deus præter me. ſupra.6.3ª. ¶ …
1ª.q.49.2.c./He.2.lec.4.
20 Non eſt qui de manu mea mea poſſit eruere. G…
οabo ad cœlum manum meam. Gene.3.14.
21 Viuo ego in æternum.1ª.q.18.3.o./ℨ.1.cº.97.9…
Io.14.lec.2./Meth.12.lec.7.
22 Si acuero vt fulgur gladium medium. Pſal.7./…
23 Qui oderunt me. Exo.20.8ª. ¶ Inebriabo ſagi…
ne. Pſal.17./Pſal.37.
24 De captiuitate nudati inimicorũ capitis.4.d.2…
25 Nõ in caſſum pcepta ſunt vobis, ſed vt ſinguli i…
Leui.18.3ª./26.2ª.

CAPVT XXXIII.

1 Dominus de ſyna venit. Gene.3.13./Exo.19.6…
monte Pharan. Gene.32.2ª.
2 In dextera eius ignea lex.12ª.q.102.4.6m./Pſ…
3 Dilexit populos. ſupra.7.3ª. ¶ Omnes ſcti…
Gene.3.14.
4 Et qui appropinquant pedibus. Gene.3.14.
5 Qui dixerit pr̃i ſuo & matri ſuę, neſcio vus &c.
6 De pomis collium æternorum.1ª.q.10.3.c./1.…
Dion.4.lec.4. Ro.16.lec.3.
7 Quaſi primogeniti tauri pulchritudo eius. Pſa…
8 Non eſt alius vt Deus &c. ſupra.6.3ª.
9 Aſcenſor cœli auxiliator tuus.3ª.q.57.2.1m.

CAPVT XXXIIII.

1 Hæc eſt terra pro qua iuraui. Gene.22.8ª. ¶ …
eam. Gene.13.4ª.
2 Ioſue vero filius Num, repletus eſt ſpiritu ſap…
¶ Quòd Moyſes poſuit ſuper eum manus ſuas, …
d.25.q.1.1.3m.
3 Et non ſurrexit propheta vltra in Iſrael ſicut M…
3ª. ¶ Quem noſcet dñs faciē ad faciē. Geñ.3.…
4 In omnibus ſignis atque portentis &c. Act.2.…
manum robuſtam. Gene.3.14.

AVTHORITAT…
Ex libro Ioſue.

CAPVT I.

1 Sicut fui cum Moyſe ſic ero tecum. N…
2 Cõfortare & eſto ro.12ª.q.100.11.3…
3 Non dimittam nec derelinquam te. …
113.6.o./2.d.11.q.1.4.o./Iſa.30.fi./…
4 Pro qua iuraui. Gene.22.8ª. ¶ Non declines …
102.4.6m.

5 Non recedat volumen legis huius ab ore tuo &c. Deut.6.6^{a}.

CAPVT II.

Ca^{m}.2^{m}. 1 Exploratores ingreſſi ſunt domum mulieris meretricis nomine. Rahab. Mat.1.prin. Heb.11.lec.6.
2 Eruatis animas noſtras a morte. Gene.46.2^{a}.
3 Neſciebam vnde eſſent &c. Exo. 2^{a}.
4 Innoxij erimus a iuramento hoc, quo adiuraſti nos. Si &c. 22^{e}.q.40.3.0./q.71.3.3^{m}.

CAPVT III.

^{m}.3^{m}. 1 Quando videritis archam ſederis &c. Exo.25.3^{a}.
2 Sitque inter vos & archam ſpacium &c. 2.Reg.6.2^{a}.
3 Ioſue ait ad ſacerdotes &c. Opuſ.20.c^{o}.14.
4 Sicut cum Moyſe fui ita & tecum ſim. Numeri.14.1^{a}. ¶ In medio veſtri eſt Deus. Numeri.11.5^{a}.

CAPVT IIII.

^{m}.4^{m}. 1 Dixit dominus ad Ioſue, præcipe ſacerdotibus &c. ſupra. 3. 3^{a}.
2 Fortiſſimam Dei manum. Gene.3.14./ Exo.20.5^{a}.
3 Timeatis Deum veſtrum omni tempore. Leui.19.14^{a}.

CAPVT V.

^{m}.5^{m}. 1 Fac tibi cultros lapideos, & circuncide ſecundo filios Iſrael. Exo.4.11^{a}.
2 Populus qui natus eſt in deſerto per.40.annos &c. incircunciſus fuit &c. 3^{a}.q.70.4.3^{m}./ 4.d.1.q.2.ar.3.4.3^{m}./ Ro.4.lec.2.
3 Quibus ante iurauerat. Geñ.22.8^{a}. ¶ Vt oſtenderet eis terram lacte & melle manantem. Exo 3.4^{a}.
4 Et fecerunt phaſe.14^{a}. die menſis ad veſperum. Exo.12.2^{a}. ¶ Comederunt azimos panes. Ibidem 7^{a}.
5 Defecitque manna poſtquam comederunt de frugibus terræ. Exo.16.2^{a}.
6 Sum princeps exercitus domini. 3^{a}.q.113.3.c./ 2.d.10. L./ 4.d. ar.2.q.3.2^{m}.
7 Cecidit Iuſue pronus in terram, & adorans ait &c. Geñ. 18. 2^{a}.

CAPVT VI.

^{m}.6^{m}. 1 Sit ciuitas hæc anathema. & omnia quæ in ea ſunt domino. Nume.21.2^{a}.
2 Sola Rahab meretrix viuat, cum vniuerſis quæ cum ea in domo ſunt. ſupra.2.1^{a}.
3 Circuite vrbẽ cũcti bellatores ſemel per diem &c. Heb.11. lec. 6.
4 Interfecerunt omnia a viro vſque ad mulierem, & ab infante vſque ad ſenen. Gene.6.9^{a}.
5 Boues quoq;, & oues, & aſinos in ore gladij percuſſerunt. Ibidẽ.
6 Quicquid auri & argenti &c. domino conſecretur. Exo.30.4^{a}.
7 Rahab vero meretricem &c. 12^{e}.q.105. 3.c./ 1^{m}.
8 In tempore illo imprecatus eſt Ioſue dicens. Maledictus vir coram domino, qui &c. vſque ſi Gene 3.21^{a}.
9 Fuit ergo dominus cum Ioſue. Numeri.14.1^{a}.

CAPVT VII.

^{m}.7^{m}. 1 Filij autem Iſrael præuaricati ſunt mandatum. Mat.3.3^{a}. ¶ Et vſurpauerunt de anathemate. Numeri.21.2^{a}.
2 Iratus eſt dominus contra Iſrael. Exo.4.5^{a}.
3 Nam Achor peccauit, & totus iſrael punitus fuit. 4.d.14.L.ſi.
4 Non ero vltra vobiſcum. Numeri.14.1^{a}. ¶ Sanctifica populum & dices eis, ſanctificamini. Exo.30.4^{a}.
5 Et quancumque tribum ſors inuenerit &c. Act.1.9^{a}.
6 Ioſue & omnis iſrael lapidauerunt Achor &c. Gene.6.9^{a}.

CAPVT VIII

^{m}.8^{m}. 1 Pone inſidias vrbi. 22^{e}.q.40.3.0./ q.71.3.3^{m}. ¶ Ne timeas neque formides. ſupra primo.2^{a}.
2 Predã vero & omnia animantia diripietis uobis. 22^{e}.q.66.8. 1^{m}.
3 Ioſue & omnis Iſrael ſimulaotes me, & fu. 22^{e}.q.111.1.0.
4 Regem Hay ſuſpendit in patibulo, uſque ad veſperum & Solis occaſum &c. Deute. 21.4^{a}.5^{a}.
5 Tunc ædificauit Ioſue altare Domino &c. Exo.20.26^{a}.
6 Poſt hæc legit omnia verba benedictionis & maledictionis. Gene.35^{a}./ 3.21^{a}.

CAPVT IX.

^{m}.9^{m}. 1 At hi qui habitabant in Gabaon &c. vſq; ſi. 3.d.39.ar.3.q.1.1^{m}.
2 Os domini non interrogauerunt. Gene.3.14^{a}. ¶ Ne contra nos ira domini concitetur. Exo.4.5^{a}.

CAPVT X.

1 Dixitque Ioſue &c. Sol contra Gabaon ne mouearis & luna &c. 22^{a}.q.174.4.2^{m}./ Verit.q.12.14.3^{m}./ 1^{e}.Cor.13. Ca^{m}.10^{m}.
2 Nolite timere, nec paueatis &c. ſupra primo.2^{a}.
3 Fueruntque ſuſpenſi vſque ad veſperum &c. Deut.21.4^{a}.5^{a}.
4 Interfecit omnes habitatores eius &c. Gene.6.9^{a}.
5 Percuſſit in ore gladij omnem animam. Gene.46.2^{a}.

CAPVT XI.

1 Sicut arenam quæ eſt in littore maris. Gene.15.1^{a}. ¶ Ne timeas eos. ſupra. 1.2^{a}. ¶ Non dimiſit vllas reliquias. Gene.6.9^{a} Ca^{m}.11^{m}.
2 Percuſſitque omnes animas. Gene.46.2^{a}. ¶ Omnemque prædã &c. ſupra 8.2^{a}.
3 Domini ſententia fuit vt indurarentur corda eorum. Exo.4.9^{a}.

CAPVT XII.

1 Quòd eſt mare ſalſiſſimum. Exo.15.2^{a}. Ca^{m}.12^{m}.

CAPVT XIII.

1 Tribui autem leui non dedit poſſeſſionem &c. Numeri.18.7^{a}. Ca^{m}.13^{m}.

CAPVT XIIII.

1 Fratres mei qui aſcenderunt mecum. Gene.13.3^{a}. ¶ Erit poſſeſſio tua in æternum. Gene.17.11^{a}. Ca^{m}.14^{m}.
2 Si forte ſit dominus mecum. Numeri.14.1^{a}.

CAPVT XV.

1 Dedit Caleph filiæ ſuę Axæ vxori Otoniel fratris ſui iunioris irriguum ſuperius & inferius. Mat.5. Ca^{m}.15^{m}.

CAPVT XVIII.

1 Vſquequo marcetis ignauia. 3.d.26.q.1.3.c.ſi. Ca^{m}.18^{m}.
2 Coram domino Deo veſtro mittam hic vobis ſortem. 22^{e}.q.95.3.8.c./ Quol.12.36.0./ Opuſ.25.0./ Epheſ.1.lec.5.
3 Non eſt inter vos pars leuitarum &c. Numeri.18.

CAPVT XIX.

1 Egreſſa eſt ſors ſecunda. ſupra.18.2^{a} Ca^{m}.19^{m}.

CAPVT XX.

1 Loquutus eſt dominus. Exo.2.1^{a}. ¶ Qui animam percuſſerit. Geno.46.2^{a}. Ca^{m}.20^{m}.
2 Separate vrbes fugitiuorum &c. Numeri. 35.4^{a}.

CAPVT XXI.

1 Egreſſa eſt ſors. ſupra.18.2^{a}. ¶ Dederunt leuitis ciuitates refugij. Numeri.35.4^{a}. Ca^{m}.21^{m}.
2 Dominus iurauerat. Gene.22.8^{a}. ¶ Nec vnum verbum irritum fuit. Gene.17.13^{a}.

CAPVT XXII.

1 Diligatis Deum Deut.6.4^{a}. ¶ Adhereatiſque ei. Ibidem.10.11^{a}. ¶ Diuidite prædam hoſtium cum fratribus veſtris. ſupra.8.2^{a}./ Gen.13.3^{a}. Ca^{m}.23^{m}.
2 Infinitę magnitudinis. Nume.24.4^{a}. ¶ Hæc mandat omnis populus domini. Exo.19.3^{a}. ¶ Cur reliquiſtis dominũ. 1^{a}.q.3.1.5^{m}./ Iſaię.34.
3 Ira Dei deſęuiet. Exo.4.5^{a}. ¶ Nonne Acham filius Zare præterijt mandatum domini &c. ſupra.7.2^{a}.
4 Fortiſſimus dominus Deus. Exo.20.5^{a}. ¶ Nunc ſcimus quòd dominus ſit nobiſcũ. Num.14. 1^{a}. ¶ De manu Domini. Geñ.3.14^{a}.
5 Extruamus nobis altare &c. 12^{e}.q.102.4.7^{m}./ 3^{a}.q.83.3.6^{m}./ 4.d.13.q.1.ar.2.q.5.2^{m}./ Ro.11.

CAPVT XXIII.

1 Nec declinetis ad dexteram, nec ad ſiniſtram. Deut.5.11^{a}. ¶ Nec iuretis in nomine deorum. Deute.6.6^{a}.

2 Nec

2 Nec ſeruiatis, nec adoretis eos. Exo.20.4ª. ¶ Sed adhereatis domino Deo veſtro. Deut.10.11ª.
3 Et tunc auferet dominus a conſpectu veſtro &c. Leui.26.2ª. ¶ Diligatis dominum. Deut.6.4ª. ¶ Et cum eis inire conubia. Exo.34.11ª.
4 Furor domini &c. Exo.4.5ª.

CAPVT XXIIII.

Ca m.24 m.

1 Patres veſtri ſeruierunt dijs alienis. Exo.7.1ª/2.4ª. ¶ Clamauerunt ad dominum. Gene.4.4ª. ¶ Vt malediceret vobis. Gene.3.21ª.
2 Per illum benedixi vobis. Gene.35ª. ¶ Timete dominum. Leui.19.14ª. ¶ Seruite Deo. Exo.20.4ª. ¶ Abſit a nobis vt relinquamus dominum. ſupra.22.2ª.
3 Cuſtodiuit nos Deus in omni via. 1ª.q.113.1.2m./2.d.11.q.1.1.1m./2m.
4 Deus ſanctus eſt. Leui.11.3ª. ¶ Et fortis. Exo.20.5ª. Emulator. Ibidem.6ª.

AVTHORITATES ex libro Iudicum.

CAPVT I.

Ca m.1 m.

1 Aleph Dedit Axę filiæ ſuæ vxori Othoniel fratris ſui iunioris irriguum ſuperius & inferius. Ioſue 15.1ª.
2 Fuit dominus cum Iuda. Num.14.1ª. ¶ Cū eis. Ibidē.

CAPVT II.

Ca m.2 m.

1 Aſcenditque angelus domini. Exo.5.1ª. ¶ Iurauit dominus. Gene.22.8ª. ¶ Iratus eſt dominus. Exo.4.5ª. ¶ Irritum pactum. Gene.17.13ª.
2 Non feriretis fœdus cum eis. Exo.34.14ª. ¶ Dij eorum ſint vobis in ruinam. Exo 7.1ª. ¶ Serui erunt & adorauerūt eos Exo.20.4ª.
3 Dimiſerunt Deum. Ioſue.22.2ª. ¶ Deum patrum ſuorum Gene.17.5ª. ¶ Manus domini ſuper eos erat Gene.3.14ª. ¶ Fornicantes cum dijs. Exo 34.10ª.
4 Cumque dominus iudices ſuſcitaret 1ª q.105.1.1m. ¶ Audiebat afflictorum gemitus. Exo 2.4ª.
5 In diebus eorū flectebatur miſericordia. 1ª.q.89.6.3m. ¶ Vt in ipſis experiar Iſrael. Gene.22.5ª.

CAPVT III.

Ca m.3 m.

1 Hę ſunt gentes quas dominus dereliquit vt erudiret in eis Iſraelem &c 3ª.q.69 3.c.
2 Vt in ipſis experiretur Iſraelem &c Gen.22.5ª. ¶ Et duxerunt vxores filias eorum, & econuerſo. Exo 34.11ª.
3 Et ſeruierunt dijs eorum. Exo.7.1ª/20 4ª. ¶ Iratus eſt domin'. Exo.4.5ª. ¶ Qui ſuſcitauit eis ſaluatorem &c. ſupra.2.4ª.
4 Et clamauerunt ad dominum. Gen 4 4ª. ¶ Vtraque manu pro dextera vtebatur. 1ª2ª.102.q 6m./4.d.33.q.1.2.1m./Gal.2.lec.2.fi.

CAPVT IIII.

Ca m.4 m.

1 Delbora propheteſſa iudicabat populum &c. aſcendebantque ad eam filij Iſrael in omne iudicium. 4.d.25.q.2.ar.2.q.1.2m./2ª Tim 2 lec.3.
2 Quę miſit & vocauit Barach filium Abinoem &c. Heb.11.lec.7.
3 Clamauerunt ad dominum. Gen.4 4ª

CAPVT V.

Ca m.5 m.

1 Qui obtuliſtis animas veſtras. Gen.46.2ª. ¶ Benedicite domino. Iſa 33.1ª. ¶ Domine cum exires de Seir & tranſires. Gen 3.13ª.
2 Audite domini. Ibidem.13ª ¶ Iuſtitię domini. Deut.32 6ª. ¶ Et clementia. Exo.34 3ª Maledicite terre meroz. Gene.3.21ª.
3 Dixit angelus domini. Exo.6.1ª. ¶ Cor meum diligit principes Iſrael. Gen.3.14ª./Deute.7.3ª.

CAPVT VI.

Ca m.6 m.

1 Clamauit ad dominum. Gene.4.4ª. ¶ Qui miſit ad eos virū prophetam. Iere 7.8ª. ¶ Ne timeat deos &c. Exo.7.1ª.
2 Venit angelus domini. 1ª.q.9.2.c./q.10.5 c./q.53.1.o./1.d.17.q.4 1.o./2.d.10.4.1m. 3.2.cº.89./Poª.q.6.6.10m./Ma.q.16.1.19m/Opuſ.15.cº.18/Tim.20.3m./Mat.28.
3 Et ſedit ſuper quercum. 1ª.q.3.1.4m./3ª q.58 o./He.11.le.7 lec.6.
4 Apparuit ei angelus domini. & ait. Exo.6.1ª. ¶ Dominus tecum vir fortiſsime. Numeri.14.1ª. ¶ Nunc autem dereliquit nos. Ioſue 3ª.

5 Scito quòd miſerim te. Ioſue.7.8ª ¶ Da mihi ſ... 2.3m./Hebr.11.lect.7. ¶ Portans ſacrificium... Exo.12.8ª.
6 Quòd tu ſis. Exo.3.7ª. ¶ Domine ne recedas h... Ioſue 3ª. ¶ Azimos panes. Exo 12.9ª.
7 Angelus autem domini euanuit ex oculis eius ... ¶ Vidi angelum domini facie ad faciem. Gene...
8 Dixitque ei dominus. Exo.6.1ª. ¶ Pax tecum ... morieris. Luce.1.4ª ¶ Edificauit ibi altare dom...
9 Si roris ſolo vellere fuerit & ſiccitas in omni t... Heb.11.lec.7.
10 Ne quęſo iraſcatur furor tuus. Exo.4.5ª. ¶ Si ... tauero. Deutero.6.8ª. ¶ Spiritus domini in...

CAPVT VII.

1 Dixit ei dominus. Exo.6.1ª. ¶ Qui formido... eſt reuertatur. Deute 20.1ª. ¶ Sicut arena... re maris. Gene.15.2ª.
2 Cumque audiſſet Gedeon ſomnium, & interpr... 2ª2ª.q.95.7.3m.

CAPVT VIII.

1 Iurgantes fortiter. Gene.13.2ª. Date mihi in... ſtra Ioſue 8.2ª.
2 Gedeon fecit Ephot & poſuit in ciuitate ſua H...
3 Fornicatus eſt omnis Iſrael in eo. Exo.34.3ª.
4 Et factum eſt Gedeoni, & omni domui eius in... q.1.ar.3.q.2.1m.
5 Mortuus eſt Gedeon in ſenectute bona. Hebr...
6 Concubina eius quam habebat genuit ei filiu...

CAPVT IX.

1 Os veſtrum & caro veſtra ſum. Gene.29 ... eſt. Gene.13.3ª. ¶ Eleuata voce & clamauit ...
2 Audiat vos Deus Exo.2.4ª. ¶ ...
3 Miſitque dominus ſpiritum peſſimum inter Ab... tatores Sichen. Exo.4 9ª.
4 Reddidit Deus malum quod fecerat Abimelech ... ¶ Venit ſuper eos maledictio Ioathan &c. Ge...
5 Abimelech vocauit cito armigerum ſuum. &... gladium tuum. & percute me ne &c. 1. Reg.3...
6 Qui iuſſa perficiens interfecit eum. Ibidem. 2ª

CAPVT X.

1 Seruierunt idolis. Exo.20 4ª. ¶ Et dijs. Exo.7... minum, ibidem 4.5ª.
2 Clamantes ad dominum. Gene.4 4ª. ¶ De... ſue.22.2ª.
3 Redde tu nobis. Deute.32.17ª. ¶ Deus dol... eorum. Iſa.35.3.

CAPVT XII.

1 Heres in domo patris noſtri eſſe non poteri... 3.q.2.o.
2 Infinita multitudine. Nume.20.4ª. ¶ Chamo... 7.1ª ¶ Iurgatus ſit. Gen.13.2ª.
3 Non ego pecco in te &c. 2ª2ª q.40.1.o. q 41.1... q.66.a 1m./q.83.8.3m./3 d.30.1.2.o./Iſai.17...
4 Iepte votum vouit domino &c. & fecit filię te... 88.1.2m./4.d.38.q.1.ar.1.q.2.3m/Heb.11...

CAPVT VII.

1 Poſui animam meam in manibus meis. Eccl. 1... ar.1.q.2.2m./1ª.Tim.5.6ª.
2 In Ephraim orta eſt ſeditio. Numeri.16.5ª.

CAPVT XIII.

1 Apparuit angelus domini &c. Exo 6.1ª.
2 Erit nazareus Dei ab infantia ſua &c. vſque, ſi... d.24.q.3.ar.1.q.1.2m.
3 Si me cogis, non comedam panes tuos. Gene.... dominum Ibidem.32.2ª.
4 Benedixit ei dominus. Gene.1.531ª ¶ Cępitq... eſſe cum eo. Numeri.14.1ª.

Ca^m.14^m. 1 Vidi mulierem in Thannata de filiabus philiſtijm &c. Exo. 34.11^a.
2 Irruit in eum ſpiritus domini. ſupra.2.4^a.

CAPVT XV.

Ca^m.15^m. 1 Adhuc ex vobis expetam vltionem. Numeri. 31.1^a.
2 Sicut fecerunt mihi ſic feci eis. Ibidem. ¶ Irruit ſpiritus domini in eum.ſupra.2.4^a.
3 Clamauit ad dominum. Gen.4.4^a.

CAPVT XVI.

Ca^m.16^m. 1 Vidit ibi mulierem meretricem &c. 12ſ. q. 103. 4. 3^m./ Math./ He.11.
2 Dormiuit Sanſon vſque ad medium noctis &c. 3.d.2 1.q.2.2.6^m.
3 Per tres vices mentitus es mihi. Gene.12.4^a. ¶ Defecit anima eius &c. Ibidem.46.2^a.
4 Nazareus,id eſt conſecratus domino ſum, ex vtero matris mez. ſupra 13.2^a.
5 Neſciens quòd receſſiſſet ab eo dominus. Ioſue. 3^a. ¶ Vt immolarent Deo ſuo.Exo.7.1^a.
6 Domine memento mei. Gene.8.1^a. ¶ Vt vleiſcar de hoſtibus meis.Numeri.31.1^a.
7 Moriatur anima mea cum philiſtijm.22ſ.q. 59. 3.2^m./ q. 64. 5. o./ 124. 1. 2^m./ 3^a. q.47. 6. 3^m./ 4. d. 49. q. 5. art. 3. q. 2. 6^m./ He.11.dec.7.
8 Multoque plures interfecit moriens, quàm ante viuus occiderat. 22ſ q. 25.6.2^m. q.64.2.0.
9 Deſcendentes autem fratres eius.Gene.13.3^a.

CAPVT XVII.

Ca^m.17^m. 1 Vt faciat ſculptile atque conflatile. Exo.20.2^a.
2 Et fecit Ephod & Theraphim Exo.28.2^a.

CAPVT XVIII.

Ca^m.18^m. 1 Dominus reſpicit viam veſtram. Exo.2. 6^a. ¶ In domibus his eſt Ephod & Theraphim. Ibidem.28 2^a.
2 Et ſculptile & conflatile.Exo.20.2^a. ¶ Deos meos quos mihi ſecit tulitis. Ibidem / 7.1^a.

CAPVT XIX.

Ca^m.19^m. 1 Leuites accepit vxorem de Bethleem iuda. Numeri.36.2^a.
2 Nolite fratres. Gene.13.3^a. ¶ Nolite facere malum hoc, ſcilicet contra naturam. Leui. 18. 11^a.
3 Ceſſate ab hac ſtultitia. 22ſ q.46.3.0 / Iob.5.prin.
4 Habeo filiam virginem, & hic homo habet concubinam. ¶ Educam eas &c.Gene. 19.4^a.

CAPVT XX.

Ca^m.20^m. 1 Qui noluerunt fratrum ſuorum filiorum Iſrael audire mandatum &c.Gene.13.3^a.
2 Ita ſiniſtra vt dextera præliantes.ſupra.3.4^a.
3 Poſueruntque filij Iſrael inſidias. Ioſue.8.1^a. ¶ Fugam arte ſimulantes. Ibidem.3^a.
4 Omnes reliquias ciuitatis &c. Gene.6.9^a.

CAPVT XXI.

Ca^m.21^m. 1 Grandi iuramento ſe conſtrinxerunt.22ſ.q.88.1.2^m./ 10.c./ 12. 2^m./q.89.7.0./ 4.d.38.q.1.ar.3.q.1.3^m./ ar.4.q.1.2^m.
2 Super fratre noſtro Beniamin. Gen.13.3^a. ¶ Et truxerunt altare &c. Ioſue. 22. 5^a.
3 Omnes generis maſculini & mulieres quę cognouerunt viros interficite.Gene.6.9^a. ¶ Atque iurgari. Gene.13.2^a.

AVTHORITATES
Ex libro Ruth.

CAPVT I.

Ca^m.1^m. 1 Cœperunt vxores moabitidas, quarum vna vocabatur Orpha, alteraque Ruth. Exo. 34. 11^a./ Deute. 23. 3^a.
2 Audierat enim quòd reſpexiſſet dominus populum ſuum.Exo.2.6^a. ¶ Et oſculata eſt eas.Gene.27.2^a.
3 Egreſſa eſt manum domini. Gene. 3. 14^a. ¶ Orpha reuerſa eſt ad Deos ſuos. Exo. 7. 1^a. ¶ Deus tuus Deus meus. Geneſeos. 17. 5^a.
4 Obſtinato animo Ruth decreuiſſet. 4.d.20.art.1.q.1.c./ Quol. 10.16.c. ¶ Omnipotens. Gene.17.1^a.

CAPVT II.

1 Dominus vobiſcum. Numeri. 14.1^a. / 4.d. 8.L. ¶ Benedicat tibi dominus. Gene.1 31^a. Ca^m.2^m.
2 Quę cadens in faciem ſuam & adorans ſuper terram. Gene. 18. 2^a.
3 Reddat tibi dominus pro opere tuo.Pſal.56.4^a. ¶ Et plenã mercedem recipias. Mat.10.1^a.
4 A domino Deo noſtro. Gene. 17. 5^a. ¶ Ad quem veniſti. Pſal. 33. 3^a. ¶ Sub cuius confugiſti alas.Gen.1.31^a.

CAPVT III.

1 Benedicta es a domino. Gen.1.31^a. Ca^m.3^m.
2 Scit omnis populus &c. mulierem te eſſe virtutis.1^a. q. 39. 2.c./ 4^m./3.d.34.q. 1.3.4^m.

CAPVT IIII.

1 Aſcendit Booz ad portam, & ſedit ibi.3.d.22.q.3.ar.3.q. 2.c./q. 3.1^m./ He.iec.2. Ca^m.4^m.
2 Ruth moabitidem debes accipere. Exo.34.11^a / Deute.23. 3^a. ¶ Vxorem defuncti vt ſuſcites &c. Ibidem. 25. 4^a.
3 Hic erat mos &c. ¶ Soluebat homo calceamentum ſuum, & dabat proximo ſuo. Ibidem. 5^a.
4 Benedictus dominus. Pſal.33. 1^a. Conſoletur animam tuam. Gene.46.2^a.

AVTHORITATES
ex primo libro Regum.

CAPVT I.

1 Recordatus mei fueris, nec oblitus. Gene. 8. 1^a. Ca^m.1^m.
2 Si reſpiciens videris afflictionem. Exo.2.6^a.
3 Dabo eum domino omnibus diebus vitæ eius &c. Numeri.6.1^a.

CAPVT II.

1 Non eſt ſanctus vt eſt dominus. Pſal. 82.1^a. ¶ Neque enim eſt aliter : e. Deute. 6. 3^a. ¶ Et non eſt fortis ſicut Deus noſter. Exo 20. 5^a. Ca^m.2^m.
2 Ipſi ſi præparantur cogitationes.1^a.q. 14. 13.0./ q.86.3.4.0. / 1. d. 38.5 o./ Verit.q.2 12.c / Math.9.3^a.
3 Dominus mortificat & viuificat. Deu.32.15^a.
4 Donec ſterilis peperit plurimos &c. Gal.9.lec.7.
5 Dominus iudicabit fines terræ. Pſal.9.3^a. ¶ Et dabit imperium regi ſuo. Math.28.6^a.
6 Sublimabit cornu Chriſti ſui.Phil 2.4^a. ¶ Deſiderat anima tua. Gen.46 3^a. ¶ Ante faciem domini. Gen.3.14^a.
7 Si peccauerit vir in virum, placari ei poteſt Deus. Si autem in Deum &c. Math. 12 18^a.
8 Samuel placebat tam Deo quàm hominibus. Ro.15.1^a. ¶ Num quid non aperte reuelat ſum domus patris tui &c. Gen. 32. 2^a.
9 Loquens loquutus ſum,vt domus tua &c. Abſit hoc a me. Ierem. 18. 2^a. ¶ Iuxta cor meum. Gene. 3. 14^a. ¶ Et animam meam. Leui.26.4^a.

CAPVT III.

1 Sermo domini erat precioſus.22ſ.q.174.6.2^m. Ca^m.3^m.
2 Vocauit dominus Samuel. Exo.3.8^a. ¶ Venit dominus.Gene.3. 13^a./ Exo. 19. 6^a. ¶ Et ſtetit. Iudic.6.3^a.
3 Iuraui.Gene.22.8^a. ¶ In oculis ſuis. Gene.3.14^a.
¶ Erat Dominus cum eo. Numeri.14.1^a.
4 Et addidit dominus vt appareret &c. quoniam reuelatus fuerat dominus Samueli. Gene.32.2^a.

CAPVT IIII.

1 Domini ſedentis ſuper Cherubin. Iudicum. 6. 3. / 12ſ. q. 102. 4. 6^m. ¶ Vociferatus eſt omnis Iſrael clamore grandi. Gene.4.4^a. Ca^m.4^m.

2 De

2 De manu deorum. Gen.3.14a. Exo.7.1a. ¶ Archam foederis domini. Exo.25.3a.

CAPVT V.

Ca. 5m. 1 Aggrauata eſt manus domini. Gene.3.14a./ Pſal.31.
2 Congregauerunt omnes ſatrapas. Opuſ. 20. lib.3.c°.22.prin.

CAPVT VI.

Ca. 6m. 1 Manus Domini. Gene.3.14a. ¶ Satrapis veſtris. ſupra.5.2a. ¶ A dijs veſtris. Exo.7.1a.
2 Percuſſit autem dominus de viris bethſamitibus ſeptuaginta, eo quód vidiſſent archam domini, & de plebe quinquaginta millia. 4.d.9.ar.3.q.6.1m.

CAPVT VII.

Ca. 7m. 1 Eleazarum ſanctificauerunt. Exo.30.4a. ¶ Aufferte deos alienos Exo.7.1a./ 10.2a. ¶ Seruite illi ſoli. Ibidem 4a.
2 Preparate corda veſtra domino. 1a q.62.2.3m./ 12a q.109.6.0./ q 112.2.0./ 3.c./ 2m./ 4.c./ q.113.3.7.c./ 12a q.24.10.3m./ 2.d.5. q.2.1.0./ d.28 4.0. 4 d.4.q.1.ar.3.q.4.1m./ d.17.q 1.ar.1.q.1.2. c./ar.3.2.c./ d.19.q.2.1.3m / d 20.ar.1.q.1.c./ Q uol.1.q.4.2.0./ Veri.q.24.1.2m./ 15.0./ Pſal.1 / He.12.lec.3.
3 Aſcenderunt Satrapę. ſupra.5.2a. ¶ Ne ceſſes clamare. Gen.4.4a. ¶ Facta eſt manus domini. Pſal.89.1a./ Gen 3.14a.
4 Ædificauit etiam ibi altare domino. Ioſue.22.5a.

CAPVT VIII.

Ca. 8m. 1 Dereliquerunt me. Ioſue.22.2a. ¶ Et ſeruierunt dijs alienis. Exo.7.1a./ 20.4a.
2 Conteſtare eos, & dic eis ius regis &c. vſque ſi. 12a. q. 150. 1. 5m./ Opuſ.20.lib.2.c°.9./ Lib.3.c°. 11.
3 Et clamabitis. Gene.4.4a. ¶ In auribus domini. Gen. 3.14a.

CAPVT IX.

Ca. 9m. 1 Quid feremus ad virum Dei &c. Ecce inuenta eſt in manu mea quarta pars ſtateris &c. 4.d.25 q.3.ar.2.q.2.3m.
2 Qui enim propheta dicitur hodie, vocabatur olim videns. 22a. q 171.1.c.
3 Cras mittam virum ad te. Iere.7.8a. ¶ Reſpexi populum meum. Exo.2.6a. ¶ Venit clamor eorum ad me. Gen.4.4a.
4 Vnges eum ducem ſuper populum meum Iſrael. Deut. 17. 5a./ Math.2./ Ro 1./ He.1.lec.4.6.

CAPVT X.

Ca. 10m. 1 Et tulit lenticulam olei, & effudit ſuper caput eius, & dixit ei. Ecce vnxit te dominus ſuper hereditatem ſuam in principem. Ibidem.
2 Et deoſculatus eſt eum. Gene.27.2a. ¶ Et inſiliet in te ſpiritus domini. Iudic.2.4a.
3 Num & Saul inter prophetas. 1. Cor.14.
4 Et mutaberis in virum alium. 1a.q.79.4.c./ 3.3a.c°.91. ' 92. prin. ¶ Videtis quem elegit dominus. infra. 16.3a./ Deute.17.5a.
5 Dominus tecum eſt. Nume.14.1a. ¶ Vos hodie proiecistis dominum Deum veſtrum. Ioſue.22.2a. ¶ Qui ſolus ſaluauit vos &c. 3a. q 37 2.2m./ Math.1./ Io. 4.lec.5.6.
6 Et applicuit Samuel omnes tribus Iſrael, & cecidit ſors ſuper tribum beniamin &c. vſque ad Saul filium Cis. Act.1.9a.

CAPVT XI.

Ca. 11m. 1 Et inſilijt ſpiritus domini in Saul. Iudic.2.4a.
2 In hoc feriam vobiſcum fœdus, vt eruam omnium veſtrum oculos dextros &c. Iudic.4.4a.

CAPVT XII.

Ca. 12m. 1 Clamauerunt ad dominum. Gene.4.4a. ¶ Dereliquimus dominum. Ioſue.22.2a. ¶ Seruiuimus Baalim & Aſtaroth ſeruiemus Deo. Exo.20.4a.
2 Si timueritis dominum. Leui.19.14a. ¶ Non exaſperaueritis os domini. Exo.4.5a./ Gene.3.14a. ¶ Manus domini. Ibidem. ¶ Atergo domini. Ibidem.
3 Non derelinquet dominus populum ſuum. Ioſue. 3a. ¶ Nolite declinare poſt vana &c. quia vana ſunt. Pſal.4.2a. ¶ Iurauit dominus. Gene.22.8a.

4 Facere vobis ſibi populum. Exo.19.3a. ¶ Abſit a... tam vt ceſſem orare pro vobis. Luce.18.1a.

CAPVT XIII.

1 Reliquum vulgus, ſicut arena &c. Gene.15.2a.
2 Faciem domini non placaui. Gene.4.14a. ¶ Iuxt...
3 Faber ferrarius non inueniebatur in omni terra ... enim philiſthijm ne facerent hebræi gladium a... Ephe.6. lec.4.

CAPVT XIIII.

1 Si taliter loquuti fuerint ad nos manete &c. hoc ... Iudicum.7.2a.
2 Adiurauit Saul populum. Gen 24.2a. ¶ Male... modera &c. Gen.3.21a. ¶ Donec vleiſcar &c. N...
3 Comedit populus cum ſanguine. Leui.3.8a. ¶ E... tare domino. Ioſue.22.5a. ¶ Mittite ſortem &c...

CAPVT XV.

1 Recenſui quæ fecit Amalech &c. Vade & percute... meri 31.1a. ¶ Me miſit dominus. Iere. 7. 8a. ... te &c. ſupra 9.4a.
2 Interfice a viro vſque ad mulierem & paruulum ... uem, & ouem, & camelum & aſinum. Gene.6...
3 Tetendit inſidias. Ioſue.8.1a. ¶ Pœnitet me. G... clamauit ad dominum tota nocte. Gen.4.4a.
4 Caput in Iſrael factus es. Numeri.7.2a. ¶ In ocu... ne 3.14a. ¶ Dereliquere me. Ioſue.22.2a.
5 Melior eſt obedientia quàm victimę &c 22a. e...
6 Quaſi peccatum ariolandi eſt repugnare, & quaſi... nolle acquieſcere. 22a.q.105.2.1m.
7 Porro triumphator non parcet & pœnitudine n... que eſt vt homo, vt agat pœnitentiam. Gen.6.6a./ ... q. 13 .8. c./ 4. d.48.q.2. 1.2m./ 3.1 c°.82./ lib.2... c°.91. '98 b./ Veri.q 2.13.c./ q.23.1.2m./ Po...
8 Et non vidit Samuel vltra Saul vſque in diem ... uelſos.8.4a.
9 Abiecit & proiecit te dominus. Ioſue.3a

CAPVT XVI.

1 Mittam te ad Iſaiam. Ierem.7.8a. ¶ Vnges quem... ſupra.9.4a. ¶ Sanctificamini. Leui.30.4a. ¶ Sanctifi... & filios eius. Ibidem.
2 Homo videt ea quæ parent, dominus autem int... 57. 4. 0. ¶ Et directus eſt ſpiritus domini ... eum. 2. 4a. ¶ Prouidi mihi regem in filijs eiu...
3 Non elegit dominus ex his. Ibidem. 3a.q.18.4 1... 1.2.c./ 2.d.25.1.1m./ Veri.q.24.3.4m.
4 Spiritus autem domini receſſit a Saul. Ioſue 3a. ... bat eum ſpiritus nequam a domino. 3a.q 44.1...
5 Et dominus eſt cum eo. Nume.14.1a. ¶ Igitur ... ſpiritus Dei malus arripiebat Saul, Dauid tollebat... vſque ſi. Pſal.32.

CAPVT XVII.

1 Eligite ex vobis virum, & deſcendat ad ſingulare... q.95.8.3m.
2 Dominus tecum ſit. Numeri.14 1a. ¶ In dijs ſu... ¶ Volatilibus cœli. Gen.1.29a.

CAPVT XVIII.

1 Anima Ionathę conglutinata eſt animæ Dauid ... quaſi animam ſuam. Deut.10.6a. Gene.46.1a.
2 Inuaſit ſpiritus Dei malus Saul. ſupra.16.4a. ¶ ... in medio domus ſuæ. ſupra. 10.3a. ¶ Dominus ... uid. Numeri.14.1a.
3 Et dominus receſſit a Saul. Ioſue.3a

CAPVT XIX.

1 Poſuit animam ſuam in manu ſua. Iudic.12.1a. ¶ ... ritus Dei malus in Saul. ſupra.16.4a. ¶ Quare p... ne innoxio &c. Gen.22.4a./ Pſal.93.13a.
2 Factus eſt ſpiritus domini in illis. Pſal.89.1a. ¶ ... rant. ſupra.10.3a. ¶ Num & Saul inter prophetas...

CAPVT XX.

^{m}.20^{m}. 1 Quęrit animam meam. Gen.46.2^{a}. ¶ Kalendę ſuut craſtino.12^{a}.q.102.4.1u^{m}. Col.2.lec.4.
2 Cadens in terra pronus adorauit tertio. Gen 18.2^{a}. ¶ Oſculantes ſe alterutrum. Gen.27.2^{a}.
3 Filius mortis eſt.1.d.5 L.fi./3.d.4.L.3^{m}.

CAPVT XXI.

^{m}.21^{m}. 1 Dedit ei ſacerdos ſanctificatos panes. 3^{a}. q 40.4.3^{m}.
2 A facie domini. Gen.3.14^{a}.
3 Dauid mutauit os ſuum corã Achis,& collabebatur inter manus & impingebat in hoſtia portę &c. 22^{e}.q 111.1.2^{m}.

CAPVT XXII.

^{m}.22^{m}. 1 Nobe ciuitatem ſacerdotum percuſſit Saul viros ac mulieres,paruulos & lactentes, bouem,aſinum & ouem Gen.6 9^{a}.
2 Ego ſum reus omnium animarum. Gen.46 2^{a}.

CAPVT XXIII.

^{m}.23^{m}. 1 Deſiderauit anima tua. Gen.46.2^{a}.
2 Benedicti vos a Domino. Gen.35^{a}.

CAPVT XXIIII.

^{m}.24^{m}. 1 Super abruptiſſimas petras, quæ ſolis ibicibus peruiæ ſunt Iob.39.prin.
2 Dauid incliuans ſe pronus in terram, adorauit. Gen.18.2^{a}.
3 Vleiſca ur dominus me ex te. Deut. 32.17^{a}.
4 Ne facia hanc rem domino meo Chriſtu domini &c. quis Chriſtus domini eſt.Deut 32.17^{a}. ſupra.9.4^{a}.

CAPVT XXV.

^{m}.25^{m}. 1 Et procidit coram Dauid ſuper faciem ſuam, & adorauit ſuper terram, & cecidit ad pedes eius. Gen.18 2^{a}.
2 Quærens animam tuam erit anima domini mei cuſtodita. Geneſeos.46.2^{a}.
3 Quòd effuderis ſanguinem innoxium. Pſal.93.13^{a}.
4 Benedictus dominus Deus Iſrael. Pſal. 33. 1^{a}. ¶ Benedicta tu. Gene.35^{a}.

CAPVT XXVI.

^{m}.26^{m}. 1 Quis extendet manum ſuam in Chriſtum domini, & innocens erit Deut.32.17^{a}.
2 Maledicti ſunt in conſpectu domini. Gen.3.21^{a}. ¶ Qui eiecerũt me hodie, vt non habitem in hereditatem domini &c. 12^{a}.q.105.2.10^{m}.
3 Serui dijs alienis. Exo.7.1^{a}./20.4^{a}.
4 Dominus retribuet vnicuique ſecundum iuſtitiam ſuam & fidem. Pſal.61.6^{a}.

CAPVT XXVII.

^{m}.27^{m}. 1 Virum & mulierem non viuificabat Dauid. Gene.6.9^{a}.
2 Erit mihi ſeruus ſempiternus. Deut.35.6^{a}.

CAPVT XXVIII.

^{m}.28^{m}. 1 Saul abſtulit Magos & Ariolos de terra. Leui.19.34^{a}.
2 Saul conſuluit dominum,& non reſpondit ei,neque per ſomnia, neque per ſacerdotes, neque per prophetas.22^{a}.q.174. 1. 3^{m}./3.o./ Verit.q 12.3.o./7 14.c.
3 Quærite mihi mulierem habentem Phitonem. 22^{a}.q. 95. 3.c./ Iſa 2.8.lec.3.
4 Suſcita mihi Samuelem 1^{a}. q. 89. 8. x^{m}./22^{a}. q.95. 4. x^{m}./q. 174. 5. 4^{m}.
5 Inclinauit ſe Saul ſuper faciem ſuam in terram, & adorauit. Gene 18. 2^{a}.
6 Deus receſſit a me. Ioſue.3^{a}.
7 Poſuit animam meam in manu mea. Iudic.12.1^{a}.

CAPVT XXIX.

^{m}.29^{m}. 1 Satrapę incedebant.ſupra.5.2^{a}.
2 Rectus es.12^{e}.q.55.4.4^{m}/1.d.19.q.5.1.4^{m}./2.d.27.2.4^{m}./d 41. q.1.1.c/3.d 33.q 2.ar.1.q 3 6^{m}.
3 Et bonus.1^{a}.q.5.4.3^{m}./q.48.6.c./12^{e}.q.56.3.c., q.66. 3. 2^{m}./q.92.1.3^{m}.

CAPVT XXX.

1 Amara erat anima. Gene.46.2^{a}. Ca^{m}.30^{m}.
2 Applica ad me Ephoth.12^{a}.q.102.5.2^{m}.
3 Et non tradas me in manus domini mei. Deut.23 11^{a}.

CAPVT XXXI.

1 Dixit Saul ad Armigerum ſuum. ¶ Euagina gladium tuũ & percute me.22^{a}.q.64.5.o. Ca^{m}.31^{m}.
2 Et noluit Armiger eius.3^{a}.q 47.6.3^{m}.
3 Arripuit itaque Saul gladiũ ſuum,& irruit ſuper eũ Iudic.16.7^{a}.

AVTHORITATES ex ſecundo libro Regum.

CAPVT I.

1 STA ſuper me interfice me.ſupra.31.1^{a}. ¶ Stanſque ſuper eum, occidi eum.ibidem.2^{a}. Ca^{m}.1^{m}.
2 Vt occideres Chriſtum domini.ſupra.24.4^{a}. ¶ Vocans Dauid vnum de pueris ſuis ait. Accedens irrue in eum.22^{a}.q.64.3 o./5. 2^{m}./3^{m}./7.c./q.65.1.c./2^{m}. 4.d. 37.q.2.1.o.
3 Qui percuſſit illum & mortuus eſt.4.d.37.q.2.1.2^{m}.
4 Montes gelboę,nec ros, nec pluuia veniant ſuper vos &c. 22^{a}. q. 76.2.o./4.1^{m}.

CAPVT II.

1 Vnxerunt Dauid,vt regnaret ſuper domum Iuda. ſupra.9.4^{a}./ Pſal.26 prin. Ca^{m}.2^{m}.
2 Non declinauit ad dexteram, ſiue ad ſiniſtram. Deut.5.12^{a}.
3 An ignoras,quòd periculoſa ſit deſperatio.12^{a}.q.40.8.3^{m}.
4 Benedicti vos a domino. Gene.35.
5 Retribuet vobis dominus. Pſal.61 6^{a}.
6 Feciſtis miſericordiam &c. ſepeliſtis eum. Tob.11^{a}

CAPVT III.

1 Super fratres eius. Gen.13.3^{a}. Ca^{m}.3^{m}.
2 In vltionem ſanguinis Aſahel fratris ſui. Deut.32.17^{a}.
3 Retribuat dominus facienti malum, iuxta malitiam eius. Pſalmus.61,6^{a}.

CAPVT IIII.

1 Quærebat animam tuam. Gene.46.2^{a}. Ca^{m}.4^{m}.
2 Quæram ſanguinem eius de manu veſtra.ſupra.primo 2^{a}./Numeri. 31. 1^{a}.

CAPVT V.

1 Os tuum & caro tua ſumus. Gene.29.2^{a}. Ca^{m}.5^{m}.
2 Cecus & claudus non intrabunt in templum. 12^{e}.q 102.5.9^{m}.fi.
3 Dominus Deus exercituum erat cum eo. Nume.14.1^{a}.
4 Et vxores.4.d.33.q.1.2.o./ar.3.q.3.2^{m}./q.2.ar.2.q.3.1^{m}./Ʒ.3.c^{o}.123.fi./125./Lib 4.c^{o} 77./Iſa.4.prin.
5 Egredietur dominus. Gene 3.13^{a}.

CAPVT VI.

1 Domini ſedentis in Cherubin ſuper eam.1.Reg 4 1^{a}. Ca^{m}.6^{m}.
2 Extendit Oza manum ad archam Dei &c. & mortuus eſt.22^{a}. q. 33.4.1^{m}./4.d.19.q.2.ar.2.q.2.ar.3./3^{m}.
3 Super remetiatur.12^{e}.q.8.6.1^{m}./q.21.3.c./q.53.3.2^{m}.
4 Benedixit domin^{9}.Gene.1.3^{a}. ¶ Ante dominu qui elegit me &c. 1. Regum. 16. 3^{a}.
5 Eroque humilis in oculis meis. 22^{a}.q.160.2.c. q.161.1.o./2.c./4^{m}./3.3^{m}./4.c./Ʒ.4.c^{o}.55 17^{m}./18^{m}.

CAPVT VII.

1 Dixitque Nathan propheta ad regem. ¶ Omne quod eſt in corde tuo vade & fac &c. 22^{a}.q.171.4.5.o./Verit.q.12.1.5^{m}./15m./16^{m}.Ʒ.3.c^{o}.154 /Ru.15.lec.3. Ca^{m}.7^{m}.
2 Dominus tecum eſt. Numeri. 14. 1^{a}. ¶ Numquid tu ædificabis mihi domum ad habitandum &c. 12^{a}.q.102.4.1^{m}.
3 Sed ambulabam in tabernaculu &c. tranſiui &c. Gen.3.13^{a}.
4 Stabiliam thronum regni eius, vſque in ſempiternum. 22^{a}. q 137.2.2^{m}.
5 Ego ero illi in patrem,& ipſe erit mihi in filium Heb.1. lec.3.

6 Arguam

6 Arguam eum in virga virorum. Pſal.22.3ª./ Exo.4.14ª.
7 Miſericordiam autem meam non auferam ab eo. Exo. 20, 11ª./ Iob.11.6ª.
8 A facie mea. Gen.3.14ª.
9 Populus tuus Iſrael. Exo.19.3ª.
10 Benedic domini ſerui tui. Gene.1.31ª.

CAPVT VIII.

Ca.8m. 1 Humiliauit eos. 22ª q.161.1.1m./ Phil.6.
2 Sanctificauit ea domino. Exo.30.4ª.

CAPVT IX.

Ca.9m. 1 Miphiboſet cum veniſſet ad Dauid, corruit in faciem ſuam & adorauit. Gene.18.2ª.

CAPVT X.

Ca.10m. 1 Dixit Dauid. Faciam miſericordiam &c. conſolans eum &c. 22ª q.32.a.6./ 4.d.15.q.2.ar.3.q.2.c.

CAPVT XI.

Ca.11m. 1 Erat autem mulier pulcra nimis. Gene.29.5ª.
2 Per ſalutem tuam & per ſalutem animæ tuæ, nõ faciam rem hãc. Gene.42.2ª.

CAPVT XII.

Ca.12m. 1 Filius mortis eſt. 1. Reg.20.3ª. ¶ Quem reddet in quadruplum. Exo.22.1ª.
2 Tu feciſti abſcondite, ego autem faciam verbum iſtud in conſpectu omnis Iſrael. Pſal.5.
3 Quamobrem non recedet gladius de domo tua, vſque in ſempiternum. Math.26.2ª.
4 Eo quòd deſpexeris me. 3ª.q.88.4.ſi./ 3.d.31.q.1.1.c./ Pſal.50.
5 Ecce ego ſuſcitabo ſuper te malum. Exo.4.9ª.
6 Blaſphemare feciſti inimicos nomen domini, propter verbum hoc. Rom. 2.lec.4.med.H

CAPVT XIIII.

Ca.14m. 1 Cecidit coram eo ſuper terram & adorauit. Gene.18.2ª.
2 Omnes morimur. Pſal.88.13ª. ¶ Deus non vult perire animam. Gene.46.2ª.
3 Per ſalutem animæ tuæ. Gen.42.2ª.
4 Et oſculatus eſt rex Abſalon. Gen.27.2ª.

CAPVT XV.

Ca.15m. 1 In oculis Domini. Gene.3.14ª.
2 O uidens, reuertere. 1. Reg.9.2ª.

CAPVT XVI.

Ca.16m. 1 Vir ſanguinum tu es. Ruth.3.2ª. ¶ Quærit animam meam. Gene.46.2ª.
2 Dominus præcepit Semei vt malediceret Dauid. Pu.q.1.6.4m.
3 Conſilium autem Achitophel, quod dabat in diebus illis, quaſi ſi quis conſuleret Deum. Opuſ.19.c.25.

CAPVT XVII.

Ca.17m. 1 Quaſi arena maris. Gen.15.2ª.
2 Achitophel ſuſpendio interijt. Iudicum.16.7ª.

CAPVT XVIII.

Ca.18m. 1 Si feciſſem contra animam meam. Gene.46.2ª. ¶ Benedictus dominus Deus tuus. Pſal.33.1ª.
2 Adorauit Chuſi Ioab. Gen.18.2ª. ¶ Dominus iudicauit pro te contra omnes &c. Deut.32.17ª.
3 Fiant ſicut puer inimici &c. Gen.3.21ª.

CAPVT XIX.

Ca.19m. 1 Saluam fecerunt animam. Gene.46.2ª.
2 Fratres mei vos. Gen.13.3ª. ¶ Os meũ & caro mea. Gene.29.2ª.
3 Maledixit Christo domini. 2. Reg.14.4ª.
4 Oſculatus eſt rex Berzelai. Gene.27.2ª.

CAPVT XX.

1 Dauid tulit decem mulieres concubinas. Ge... eſt ingreſſus ad eas. 4.d.34.5.o./ ſ.41.ar.2.q.
2 Sed erant clauſæ, vſque ad diem mortis ſuæ.

CAPVT XXI.

1 Et domum ſanguinum. Ruth.3.2ª.
2 Virum qui attriuit nos, & oppreſſit inique,... Numeri.32.1ª.
3 Et dedit eos in manibus Gabaonitarum, qui c... Exo.20.7ª.
4 Dauid oſſa Saul & Ionathæ &c. & optimũ qu... liute &c. Thob.1.21ª.

CAPVT XXII.

1 Dominus petra mea, & robur meum &c. vſ... ¶ Ad Deum meum clamabo. Gene.4.4ª.
2 Iratus eſt eis. Exo.4.5ª. ¶ De naribus ei... neleos.3.14ª.
¶ Caligo ſub pedibus illius ibidem. Exo.19
3 Fumus & ignis, carbones incenſi ſunt ab eo... dit ſuper Cherubin & volauit. Gene.3.13ª.
4 In Deo meo tranſiliam murum. Pſal.17.2...

CAPVT XXIII.

1 Spiritus domini locutus eſt per me, & ſerm... meam. 1ª.q.8.ro.c./ 3.4.c.17.11m./ Po.q.4... 8.vel.11.q.6.1.5m./ 3.c. Quol.12.27.o./ P... Pſal.44./ Iſa.proœ. 2ª.Tim.3.ſi./ He.3.lec.1...
2 Deus Iſrael. Gene.17.3ª. ¶ Fortis. Exo.2... 32.6ª. ¶ Dominator hominum dominator... ier.10.8ª.
3 Sicut lux auroræ oriente Sole, mane abſq... 2ª q.174.1.c.
4 Vt pactum æternum iniret mecum. Gene.

CAPVT XXIIII.

1 Addidit furor domini iraſci, contra Iſrael. E... mouitque Dauid &c. Ibidem. 9ª. ¶ Adaug... tuus, ad populum tuum &c. Deut.3...
2 Peccaui valde in hoc facto, ſtulte. numera... quia ſtulte egi nimis. Numeri.2ª.
¶ Ad Gad prophetam, & videntem. 1. Reg.9
3 Melius eſt vt incidam in manus domini... Heb.10.lec.3.ſi.
4 Multæ miſericordiæ eius ſunt. Exo.22.11ª.
5 Et mortui ſunt ex populo ſeptingenta mili... 2.d.33.q.1.a.5m./ 4.d.14.L.ſi./ d.46.q.2.ar.2
6 Cumque extendiſſet manum ſuam angelus...
7 Areuna adorauit regem, prono vultu in terr...

AVTHORITAT...
ex tertio libro Regum.

CAPVT I.

1 SAlua animam tuam, filijque tui... 46.2ª./ Io.3.9ª. ¶ Adorauit rege...
2 Vngat eum Sadoch ſacerdos & N... Regum.9.4ª. ¶ Sicut fuit dom... meo rege, ſic ſit cum Salomone. Numeri.14. t...
3 Benedictus dominus Deus Iſrael. Pſal.33.1ª...

CAPVT II.

1 Conforta te & eſto vir fortis. Ioſue.1ª. ... monias domini & præcepta eius & iudicia... Deuterono.4.6ª.
2 Surrexit rex in occurſum eius, & adorauit ea... ¶ Poſitus eſt tronus matri Regis, & ſedit a de... 3.ar.3.q.3.3m./ Pſal.44.
3 Contra animam ſuam loquutus eſt. Gene.4... ¶ Vir mortis es. 1. Reg.20.3ª.
4 Miſit Rex Salomon Banaiam ducens, interfice... ¶ Et interfecit eum. Ibidem.3ª.
5 Reddidit dominus malitiam tuam in caput t...

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CAPVT III.

Cam 3m. 1 Apparuit autem dominus Salomoni per ſomniũ nocte &c. 1ª. q.113.3.2m /2ª2ᵉ.q.174.5.1m./4.d.9.art.4.q.1.1m./Veri.q.28. 3.6m./7m. ¶ Affinitate coniunctus eſt Pharaoni Regi Aegypti. Accepit namque filiam eius. Exo.34.11ª.
2 Populi quem elegiſti. Deut.7.2ª/Exo.19.3ª. ¶ Populi infiniti. Nume.20 4ª. ¶ Animas inimicorum. Gen.46.2ª./Io.12.2ª.
3 Si ambulaueris in vijs meis &c. longos faciam dies tuos. Leui. 26.2ª./Opuſ.20.cº.10.11./Liº.3.cº.14.

CAPVT IIII.

Cam 4m. 1 Sicut arena maris. Gen.15.2ª.
2 Dedit Deus ſapientiam Salomoni & prudentiam multam nimis vſq; fi. 2ª2ᵉ.q.173.2.0./q.174.3.c./Veri.q.12.7.12.13.c.

CAPVT V.

Cam 5m. 1 Ipſum vnxiſſent in Regem. 1.Reg.9.4ª. ¶ Benedictus dominus Deus. Pſal.33.1ª.
2 Dedit Deus ſapientiam Salomoni, ſupra 4.2ª.
3 Lapides grandes pretioſos in fundamentis templi dolauerunt cæmentarij Salomonis, & cæmentarij Hyram. 1ª2ᵉ.q.102.4.2m.

CAPVT VI.

Cam 6m. 1 Domus quam ædificabat Rex Salomon habebat ſexaginta cubitos &c. vſque fi. Ex.26.1ª.
3 Malleus, & ſecuris, & omne ferramentum, non ſunt audita in domo, cum ædificaretur. 1ª2ᵉ.q.102.4.2m.
3 Si ambulaueris in præceptis meis &c. firmabo &c. Leu.26.2ª. ¶ Habitabo in meº filiorum Iſrael. Ro.8.12ª./Numeri.11.5ª.
4 Non derelinquã eum, Ioſ.3ª. ¶ Populũ meũ Iſrael. Exo.19.3ª. ¶ Sed & altare veſtiuit cedro & auro. Exo.20.16ª.
5 Omnia cedrinis tabulis veſtiebantur. Exo.20.16ª.
6 Nihil erat in templo quod non auro tegeretur, Heb.9.2ª.
7 Fecit duo cherubin &c. Exo.25.5ª.

CAPVT VII.

Cam 7m. 1 Hyram plenum ſapientia & intelligentia & doctrina, ad faciendum omne opus ex ære. Exo.31.2ª.
2 Sculpſit cherubim, & duodecim boues, & leones, & palmas quaſi in ſimilitudinem hominis ſtantis &c. Exo.25.5ª.
3 Omnia vaſa quæ fecit Hyram Regi Salomoni in domo domini, de auricalco erant. 2.Paral.4.1ª.
4 Fecit altare aureum. Exod.20.26ª. ¶ Et menſam ſuper quam ponerentur panes propoſitionis. Exo.25.6ª.
5 Candelabra aurea quinque a dextris, & quinque a ſiniſtris, & lucernas deſuper. ibidem.7ª.
6 Omnia vaſa erant aurea. ſup.6.2ª.

CAPVT VIII.

Cam 8m. 1 Subter alas cherubin. Exo.25.5ª. ¶ In archa non erat aliud, niſi duæ tabulæ lapideæ &c. 1ª2ᵉ.q.102.4.6m./Heb.9.
2 Dominus dixit, vt habitaret in nebula. Exo.19.7ª. ¶ Impleuerat gloria domini domum domini. Gen.32.3ª. ¶ Benedictus dominus Deus Iſrael. Pſal.53.1ª.
3 Locutus eſt Deus ore ſuo, Gen.3. ¶ Et manibus ſuis perfecit, Ibidem. ¶ Manus tua fortis, & brachium tuum extentum vbique. Ibidem.
4 Et eſſet nomen meum ibi. Deut.12.2ª. ¶ Elegi Dauid, vt eſſet ſuper populum meum Iſrael. Deuter.7.2ª/17.5ª.
5 Non eſt ſimilis tui Deus. Pſal.82.1ª. ¶ Non auferetur de te vir coram me, qui ſedeat &c. ita tamen ſi cuſtodierint &c. Leui.26.2ª.
6 Ergone putandũ eſt, q vere Deus habitet ſup terrã? Ge.28.7ª.
7 Si enim cælum & cæli cælorum, te capere non poſſunt. ibidem. ¶ Quanto magis domus hæc quam ædificaui tibi? &c. 1ª.q. 102.4.1m.
8 Sed reſpice ad orationem ſerui tui. Exo.2.5ª. ¶ Audi hymnum. ibidẽ.4ª. ¶ Sint oculi tui aperti. Gen.3.14ª.
9 Vt exaudias deprecationem ſerui tui & populi, &c. 1ª2ᵉ.q.102. 4.1m./3ª.q.83.3.0./4.d.13.q.1.art.2.q.5.0./d.24.q.2.art.1.q.2. c./2.9m.
10 In loco habitaculi tui in cælo. 1ª2ᵉ.q.4.7.3m/3ª.q.57.4.1m/Opuſ. 3.cº.261.fi./.264.
11 Reddens viam ſuam &c. ſecũdũ opera ei &c. Pſal.61.6ª.
12 Tu ſolus noſti corda hominũ. 1ª.q.57.4.0/.5.c./q.144.1.2m./ q.117.2.c./1ª2ᵉ.q.111.4.c./2ª2ᵉ.q.106.5.3m/4.d.8.5.5m/d.21.

q.2.3.c./4.d.45.q.3.1.5m./3.1.cº.68./Liº.3.cº.154./Veri.q.8. 13.0./q.9.4.c./Mal q 3.4.1m./q.16.8.0./Opuſc.53.19m./Mat. 18./Rom.1./cº.8.lec.5.fi./1ª.Cor.4./cº.2.lec.2.
13 Non eſt homo qui non peccet. 1ª.q.63.1.c./3.d.3. L.fin./ d.13.q.1.1.5m./3.3.cº.109. Opuſ.3.cº 231./Opuſc.7.cº16./ Pſal.40./Pſal.45./Rom.3.lec.2.1ª.Teſ.fi./He.9.lec.1.fi.
14 Vt timeant te. Leui.19.14ª. ¶ Ciuitas quam elegiſti. Deut.7. 2ª. ¶ Et iratus. Exo.4.5ª. ¶ Populus tuus eſt, & hæreditas tua. Exo.19.3ª.
15 Sit dominus nobiſcũ, ſicut fuit cũ patribus noſtris. Nu.14.1ª. ¶ Non derelinquens nos, neque proiiciens. Ioſ.3ª. ¶ Sed inclinet corda noſtra ad ſe. 1ª.q.111.2.c.
16 Cuſtodiamus mandata eius, & cerimonias, & iudiª. Deuter.4. 6ª. ¶ Dominus ipſe eſt Deus, & non eſt vltra abſque eo. Deuter.6.3ª.
17 Dedicauerunt templum Domini, & ſanctificauit Rex medium atrium. Exo.1ª. ¶ Dominus Deus Iſrael noſter. Gen.17.5ª.

CAPVT IX.

1 Apparuit ei dominus ſecundo, ſicut apparuerat ei in Gabaon. ſup.3.1ª./Gen.32.2ª. ¶ Sanctificaui domum hanc. Exo.31.1ª. Cam 9m.
2 Vt ponerem nomen meum ibi. Deuter.12.2ª. ¶ In ſempiternũ. Gen.17.11ª. ¶ Et erunt oculi mei & cor meum ibi. Gen.3.14ª.
3 Tu quoq; ambulaueris coram me, &c. vſque malum hoc. Leui. 26.2ª. ¶ In ſimplicitate cordis. Iob.1ª. ¶ Et æquitate. 2ª2ᵉ.q.80. 3m./Iob.23.4ª./Pſal.26.8ª.
4 Nec cuſtodientes mandata mea, & cerimonias. Deuter.4.6ª. ¶ Colueritis deos alienos, & adoraueritis eos. Exo.7.3ª/20.4ª.
5 Auferam vos &c. & proiiciam a conſpectu meo. Ioſ.3ª. ¶ Dereliquerunt dominum Deum ſuum Ioſ.12.2ª.
6 Pharao Rex Aegypti aſcendit, & cepit Gazer, &c. & dedit in dotem filiæ ſuæ vxori Salomonis. Exo.34.11ª.
7 De filijs Iſrael, non conſtituit Salomon ſeruire quemquam, ſed erant viri bellatores, & miniſtri eius, principes, duces, &c. Opuſc.20.c.º7./8./24.

CAPVT X.

1 Venit tentare eum. Gen.22.1ª. ¶ Benedictus dominus Deus Iſrael. Pſal.33.1ª. Cam.10m.
2 In enigmatibus. 2.d.23.q.2.1.3m.
3 Dilexit dominus Iſrael. Deuter.7.3ª. ¶ In ſempiternum. 1ª. q.20.2.2m./3.d.32.3.0./3.4.cº.23.fi./Rom.9.lec.2./

CAPVT XI.

1 Rex Salomon adamauit mulieres alienigenas, &c. vſque, iratus. Exo.34.11ª. ¶ Vaſaquam in deos earum, Exo.7.2ª. ¶ Iratus eſt dominus ibidem.4.5ª. Cam 11m.
2 Cumque iam eſſet ſenex, deprauatum eſt cor eius per mulieres. Opuſ.20.lib.3.cº.8.
3 Auerſa eſt mens eius a domino. 1ª.q.75.5.c./q.87.4.0./.2ª2ᵉ. q.20.1.1m./q.24.12.4m./q.162.6.c./3ª.q.86.4.0./q.88.1.c./2. 3.d.36.5.c./1m./4.d.18.q.2.art.2.q.3.c./Ma.q.8.2.1m./2.12m./ Quol.4.22.c./Pſal.27.
4 Qui apparuerat ei. ſupra.9.1ª. ¶ Dirumpens, ſcindam regnum tuum. 1ª2ᵉ.q.105.1.3m.
5 Ieruſalem quam elegi. Deuter.7.2ª. ¶ Suſcitauit autem dominus aduerſarium. Exo.4.9ª. ¶ Occidit omne maſculinum in Idumea. Gen.6.9ª.
6 Dereliquerit me. Ioſ.22.2ª. ¶ Faceret iuſticiam coram me & præcepta mea, & iudicia. Leui.18.2ª. ¶ Vt eſſet nomen meum ibi. Deuter.12.2ª.
7 Deſiderat anima tua. Gen.46.2ª. ¶ Ero tecum. Nume.14.1ª. ¶ Quem elegi. Deuter.17.5ª./7.2ª.
8 Dormiuitq; Salomon cum patribus ſuis, & ſepultus eſt in ciuitate Dauid patris ſui. Opuſc.20.lib.3.cº.8.

CAPVT XII.

1 Hij ſunt dij tui. Exo.7.1ª. Cam 12m.
2 Neque bellabitis contra fratres veſtros. Gen.13.3ª.

CAPVT XIII.

1 Deprecare faciem domini. Gen.3.14ª. Cam.13m.
2 Qui non obediens fuiſti ori domini. ibidem.
3 Heu mi frater. Gen.13.3ª.

CAPVT XIIII.

1 Tolle in manu tua decem panes, & cruſtulam, & vas mellis, & Cam 13m.

vade ad illum q. Abiam prophetam. 1. Regum.9.1ª.
2 Ego te ſtas ſum ad te. Iere.7.8ª ¶ Populũ meũ iſrael. Exo.19.3ª
¶ Scidi regnum domus Dauid. ſup.11.4ª.
3 Fecisti tibi deos alienos & conflatiles. Exo.7.1ª./20.1ª.
¶ Vt me ad iracundiam prouocares. Exo.4.5ª.
4 Aues cæli. Gen.3ª. ¶ Constituet ſibi dominus Regem ſuper iſrael. Deuter.17.5ª. ¶ Quam elegit dominus. Deuter.7.1ª.
¶ Vt poneret nomen ſuum ibi. Deuter.12.1ª.

CAPVT XV.

Cᵐ 15ᵐ. 1 In oculis domini. Gen.3.14ª. ¶ Quæ ſanctificauerat. Exo.30.1ª.
2 Nec vnam animam. Gen.46.2.
¶ Irritauerat dominum. Exo.4.5ª.
3 Poſuit te ducem. Deuter.17.5ª.

CAPVT XVI.

Cᵐ 16ᵐ. 1 Vt me irritaret. Exo.4.5ª.
2 Achab duxit vxorem Iezabel, filiam Methbaal regis Sydoniorum. Exo.34.11ª.
3 Seruiuit Baal, & adorauit eum. Exo.20.4ª.

CAPVT XVII.

Cᵐ 17ᵐ. 1 Coruiſque præcepi, vt paſcant te. 12ª.q.83.10.3ᵐ./1.d.3.q.1.3.3ᵐ./4.d.15.q.4.art.6 q.3.1ᵐ./ Veri.q.24.1.8ᵐ./ Poᵃ.q.1.6.4ᵐ./Opuſc.3.cᵒ.145.
2 Ingreſſus es ad me, vt rememorarentur peccata mea. Rom.1.lec.5.medᵒ.6. ¶ Et clamauit ad dominum. Gen.4.4ª.

CAPVT XVIII.

Cᵐ 18ᵐ. 1 Abdias timebat dominum Deum valde. Leui.19.14ª.
2 Non eſt gens aut regnum, in quo non miſerit dominus meus te requirens. 3ª q.44.2.1ᵐ.
3 Adiurauit reg̃a ſingla & gentes ibidem./Gen.14.2ª.
4 Incidebant ſe iuxta ritum ſuum cultris & lanceolis, donec perfunderentur ſanguine. 12ª.q.102.6.1ᵐ.
5 Manus domini. Gen.3.14ª.

CAPVT XIX.

Cᵐ 19ᵐ. 1 Hæc mihi faciant dij. Exo.7.1ª. ¶ Poſuero animam tuam, ſicut animam vnius ex illis. Gen.46.1ª.
2 Angelus domini tetigit eum. 1ª.q.75.1.3ᵐ./q.105.2.1ᵐ. 1 d.37.q.5.1.c./4.d.4.q.3.art.3.q.3.7ᵐ./3ª.2.cᵒ.55.3ᵐ.
3 Ambulauit in fortitudine illius cibi, quadraginta diebus, & quadraginta noctibus. Exo.24.5ª./12ª.q.100.8.4ᵐ./22ª.q.40.4.c./q.122.4.3ᵐ./3ª.q.40.4.3ᵐ.
4 Altaria tua deſtruxerunt, &c. Rom.11 lec.1.prinᵒ.
5 Et ecce dominus tranſit. Gen.3.13ª./Exo 33.17ª.
6 Vnges Azael Regem ſuper Syriam, & Hieu ſuper Iſrael, & Heliſæum prophetam pro te. 1. Reg.9.4ª.
7 Derelinquam mihi ſeptem millia virorum, quorum genua nõ ſunt incuruata ante Baal. Ro.11.lec.1.prinᵒ.

CAPVT XX.

Cᵐ 20ᵐ. 1 Hæc faciant mihi dij. Exo.7.1ª.
2 Saluabit animas noſtras. Gen.46.1ª.
3 Per pediſſequos principum prouinciarũ. 1ª. Cor.1.lec.4.prinᵒ./

CAPVT XXI.

Cᵐ 21ᵐ. 1 Vade anima tua triſtata eſt. Gen.46.1ª.
2 Et falſum teſtimonium dicant. Exo.20.12ª.
3 Quia Achab humiliatus eſt mei cauſa, non inducam malum in diebus eius. 4.d.15.q.1.art.3.q.5.4.
4 In diebus filij ſui inferam malum in domo eius. Exo.20.7ª.

CAPVT XXII.

Cᵐ 22ᵐ. 1 Adiuro te. Gen.24.2ª. ¶ Vidi deũ ſedentem. ibidem.32.1ª.
¶ Sedentem ſuper ſolium ſuum. Iudic.6.3ª.
2 Et omnem exercitum cæli aſſiſtentem ei. 1ª.q.112.3. ad 2.d.10.1.0./4.d.49.q.2.6.2ᵐ./ Dion.lec.3./ Lec.4.prinᵒ./ 1ª. Cor.11.lec.2.prinᵒ./Iob.prinᵒ.
3 A dextris & a ſiniſtris. Deuter.10.12ª.
4 Egrediar, & ero ſpiritus mendax in ore omnium prophetarum eius. 1ª.q.114.2.1ᵐ. Ma.q.3.1.17ᵐ.

5 Egredere & fac. Ma.q.3.1.17ᵐ.
6 Seruiuit Baal, & adorauit eum. Exo.20.4ª.

AVTHORITA[TES]
ex Quarto libro Regum

CAPVT I.

1 Te conſulite Beelzebub Deum
2 Dixit Helias quinquagenario. S[i] ...
ſcendat ignis de cælo, & deuoret ...
tuos. 22ª.q.108.1.4ᵐ. Mal.q.12 ...
3 Noli deſpicere animam meam, & animas ...

CAPVT II.

1 Dominus miſit me. Iere.7.8ª.
2 Obſecro, vt fiat in me duplex ſpiritus tu[us] ...
d.17.q.2.3./3.4.cᵒ.23.
3 Aſcendit Helias per turbinem in cælum. ...
49.5.2ᵐ./3.d.18.art.6.q.2.1ᵐ. Heb.11.lec ...
4 Requieuit ſpiritus Heliæ ſuper Heliſæum ...
18.5.2ᵐ. 2.d.26.1 1ᵐ.
5 Adorauerunt eum, i. Heliſæum, proni in te[rram] ...
6 Heliſæus maledixit pueris, & duo vrſi occi[derunt] ...
duos ex eis. ſupra. 1.2ᵒ. Gen.3.21ª.

CAPVT III[I].

1 Dixit Heliſæus. Adducite mihi pſaltem. C...
tes. 1. Reg.16.5ª.
2 Vniuerſum lignum fructiferum ſuccidetis ...
3 Rex Moab primogenitum ſuum obtulit ...
murum, & facta eſt indignatio magna in I[ſrael] ...
runt ab eo. 12ª.q.94.5.2ᵐ.

CAPVT IIII.

1 Seruus tuus fuit timens Deum. Leui.19.1 ...
2 Hodie non ſunt Kalendę, neque ſabbatum ...
3 Et dominus celauit a me, & non indicauit ...
4 Et aſcendit, & incubuit ſuper puerum, p...
per os eius, &c 1ª Cor.9.lec.4.
5 At illa venit, & corruit ad pedes eius, & ...
Gen.18.2ª.

CAPVT V.

1 Numquid ego Deus ſum, vt occidere ...
Deuter.32.19ª.
2 Vere ſcio, quòd non ſit alius Deus. Deute[r] ...

CAPVT VI.

1 Plures ſunt nobiſcum, quàm cum illis. 1ª ...
3.4ᵐ. 2.d.1.q.1.3.3ᵐ./Anima.8.4ᵐ.
2 Percuſſit eos dominus, ne viderent. Gen ...

CAPVT VII.

1 Si dominus fecerit catharactas in cælo. G...
2 Animas tantum ſuas ſaluare cupientes. G...

CAPVT VIII.

1 Tolle tecum munera, & vade in occurſum ...
& conſule dominum per eum. 1. Reg.9.1ª ...
2 Ambulauit in vijs Regum iſrael. 22ª.q.9 ...

CAPVT IX.

1 Vnxit te regem ſuper Iſrael. 1. Reg.9.4ª.
2 Quid tibi & paci? Iſa.57.4ª.
¶ Adhuc fornicationes Iezabel matris ...
multa vigent. Exo.34.1 1ª.

CAPVT X.

1 Vide zelum meum pro domino. Exo.20 ...
2 Achab coluit Baal parum, ego colam eu[m] ...
3 Anima eius erit pro anima illius. Gen.4 ...

4 Quia ſtudiſti egiſti quod rectum eſt, & filij tui vſque ad quartam generationem, &c.3ª.q.89.5 3^{m}./2.d.27.4.c./4.d.15.q.1.art.3.q.4.o./Ma.q.2.5.7^{m}.
5 Cœpit dominus tædere ſuper Iſrael. Gen.6.6ª.7ª./Exo.4.5ª.

CAPVT XI.

Caᵐ 11ᵐ. 1 Et adiurans eos. Gen.24.2ª.
2 Vt eſſet populus domini. Exo.19.3ª.

CAPVT XII.

Caᵐ 12ᵐ. 1 Quæ offertur pro prætio animæ. Gen.46.2ª.
2 Et tulit Ioiada pontifex Gazophilatium vnum, &c.1.prolo.L.prin.º/Io.8.lec.2.fi.
3 Pecuniam autem pro delicto, & pecuniam pro peccato. Leui.7.2ª.
4 Omnia ſanctificata, quæ conſecrauerat. Exo.30.1ª.
5 Serui eius percuſſerunt eum.ſ.Ioas Regem, & mortuus eſt.2.2ᵉ.q.42.2.3^{m}./2.d.44.q.2.2.5^{m}./Opuſ.20.cº.6.8.

CAPVT XIII.

Caᵐ 13ᵐ. 1 Iratus eſt furor domini. Exo.4.5ª.
2 Audiuit eum dominus. Exo.2.4ª. ¶ Vidit anguſtiam iſrael. ibidem.6ª.
3 Miſertus eſt dominus. Exo.22.11ª.

CAPVT XIIII.

Caᵐ 14ᵐ. 1 Non morientur patres pro filijs, nec econuerſo. Exo.20.7ª.
2 Vidit dominus afflictionem iſrael. Exo.3.6ª.

CAPVT XV.

Caᵐ 15ᵐ. 1 Verumtamen excelſa non eſt demolitus, nec abſtulit.2.2ᵉ.q.94.1.o./.Rom.11./Exo.20.4./.infra.18.1ª.
2 Qui peccare fecit iſrael.2.2ᵉ.q.94.4.o.

CAPVT XVI.

Caᵐ 16ᵐ. 1 Filium conſecrauit, transferens per ignem. Pſal.83.10ª./12ᵉ.q.94.5.2^{m}.
2 Offeres holocauſtum matutinum, & ſacrificium veſpertinum. Numeri.28.3ª.

CAPVT XVII.

Caᵐ 17ᵐ. 1 Coluerunt deos alienos. Exo.7.1ª./20.4ª.
2 Reuertimini a vijs veſtris peſſimis. Exo.32.8ª.
3 Secuti ſunt vanitates, & vane egerunt. Pſal.4.2ª.
4 Diuinationi ſeruiebant. Leui.19.34ª.
¶ Et augurijs.ibidem.29ª.
5 In fortitudine magna Exo.20.5ª./Pſal.47.1ª.

CAPVT XVIII.

Caᵐ 18ᵐ. 1 Ezechias diſſipauit excelſa, contriuit ſtatuas & ſuccidit lucos. Rom.11.
2 Et cõfregit ſerpentem æneum, quem fecerat Moyſes.4.d.1.q.1.art.1.q.1.3^{m}./Quol.4.q.12.1.3^{m}.
3 Sperauit in domino Deo ſuo iſrael.2.2ᵉ.q.17.4.o./5.c.q.25.1.3^{m}./.3ª.q.7.4.c./3.d.26.q.2.1.5^{m}./2.c./2^{m}./art.5.q.1.2^{m}./q.2.c./L.q.1.3^{m}./3.4.cº.7.18^{m}./Verit.q.4.1.c.fi.
4 Adhæſit domino. Deuter.10.11ª.
5 Dominus erat cum eo. Numeri.14.1ª.
6 Aſcendit Senacherib Rex Aſſyriorum, &c. Iſa.20.prin.º
7 Dij gentium. Exo.7.1ª. ¶ In domino Deo noſtro, habemus fiduciam.1.2ᵉ.q.40.2.2^{m}./2.2ᵉ.q.128.6^{m}./c./q.129.6.7.o./3.d.26.q.1.3.5^{m}./d.33.q.3.art.3.q.1.2.4.c./Heb.lec.3.
8 Ante vnum ſatrapam.1.Regum.5.2ª.

CAPVT XIX.

Caᵐ 19ᵐ. 1 Si audiat Deus. Exo.2.4ª.
2 In quo habet fiduciam.ſupra.18.7ª.
3 Tu feciſti cælum & terram. Gen.1ª.
4 Tu es dominus Deus ſolus. Deuter.6.3ª./32.18ª.
5 Mittet radicem deorſum, & faciet fructum ſurſum.3ª.q.42.1.c.fi./.q.46.2.1^{m}.

CAPVT XX.

Caᵐ 20ᵐ. 1 Diſpone domui tuæ, morieris enim tu, & nõ viues, Ier.18.2ª.

¶ Memento domine. Gen.8.1ª.
2 Quomodo ambulauerim coram te. Gen.5.3ª.
¶ In veritate.1ª.q.16.4.3^{m}./q.21.2.2^{m}./2.2ᵉ.q.109.o./4.d.38.q.2.art.4.q.1.c.fi./d.46.q.1.art.1.q.3.o./Pſal.11./.Pſal.30.fi./Io.8.lec.4.lec.6./cº.9.lec.3.
3 Et in corde perfecto. Iſa.38. ¶ Quod placitum eſt coram te, fecerim.2.Cor.3.1ª.
4 Audiui orationem tuam. Exo.2.4ª.
5 Afferte maſſam ficorum, quam cum attuliſſent & poſuiſſent ſuper vlcus, curatus eſt, Iſa.28.fi.
6 Quod erit ſignum, quia dominus me ſanabit? &c. Iudic.6.5ª.

CAPVT XXI.

1 Adorauit omnem militiam cæli, & coluit. Exo.20.4ª. Caᵐ.21ᵐ.
2 Ponam nomen meum ibi. Deuter.12.2ª. ¶ Et traduxit filium ſuum per ignem. Pſal.83.10ª./Exo.7.1ª./22.8ª.
3 Et ariolatus eſt. Leui.19.34ª.
¶ Obſeruauit auguria.ibidem.29ª. ¶ Et fecit phitones.1.Reg.28.3ª. ¶ Et aruſpices. Leui.19.34.
4 Et irritaret eum. Exo.4.5ª.
5 Dereliquit dominum Deum patrum ſuorum. Ioſ.22.7ª Gen.17.5ª.
6 Interfecerunt Regem.ſupra.12.5ª.

CAPVT XXII.

1 Ambulauit per omnes vias Dauid patris ſui. Gen.5.3ª. Caᵐ.22ᵐ.
¶ Non declinauit ad dexteram, ſiue ad ſiniſtram. Deut.5.11ª.
2 Magna ira domini ſuccenſa eſt. Exo.4.5ª.
3 Olda propheteſ habitabat in ſecunda. Iudic.4.1ª.
¶ Dereliquerunt me. Ioſ.22.7ª. ¶ Sacrificantes dijs alienis. Exo.7.1ª./22.8ª.
4 Colligeris ad ſepulchrum tuum in pace, vt non videant oculi tui mala.1ª.q.89.8.o./8^{m}./2.2ᵉ q.83.4.2^{m}./4.d.5.q.1.4.1^{m}./q.2.art.2.q.3.1^{m}./art.4.q.4.2^{m}./d.45.q.3.1.1^{m}./2^{m}./Verit.q.8.11.12^{m}./q.9.6.5^{m}./.Anima.3.3^{m}.

CAPVT XXIII.

1 Vt ambularent poſt dominum. Gen.5.3ª. Caᵐ 23ᵐ.
2 In omni corde, & in tota aĩa, & vniuerſa virtute ſua. Deu.6.4ª.
3 Comedebant azima. Exo.12.7ª. ¶ Nemo conſecraret filium ſuum aut filiam per ignem Moloch. Exo.7.1ª./22.8ª
4 Facite phaſe.ibid.4ª.5ª. ¶ Phitones abſtulit.1.Reg.28.3ª.
5 Similis non fuit ante eum, nec poſt. Ecc.44.2ª.
6 A facie mea. Gen.3.14ª. ¶ Auferam Iudam ſicut abſtuli Iſrael, & proiiciam. Ioſ.3ª.
7 Et vnxerunt eum, & conſtituerunt eum Regem.1.Reg.9.4ª.

CAPVT XXIIII.

1 Propter ſanguinem innoxium, quem effudit Manaſſes, & impleuit Ieruſalem cruore innocentum. Pſal.83.10ª. Caᵐ.24ᵐ.
2 Vt auferret Iudam. Ioſ.3ª.

CAPVT XXV.

1 Præualuit fames in ciuitate. Sap.14.3ª. Caᵐ 25ᵐ.

AVTHORITATES EX PRIMO libro Paralipomenon.

CAPVT V.

1 SI benedicens benedixeris mihi. Gen.1.31ª. Caᵐ 5ᵐ.
2 Et manus tua fuerit mecum. Gen.3.14ª. Nu.14.1ª.

CAPVT VI.

1 Animas hominum. Gen.46.2ª. Caᵐ 6ᵐ.
2 Reliquerunt Deum patrum ſuorum. Ioſ 22.2ª./Gen.17.5ª.
3 Suſcitauit Deus contra Iſrael ſpiritum Phul, Regis Aſſyriorũ, & ſpiritum Teglatphalaſar Regis Aſſur. Exo.4.9ª.

CAPVT VII.

1 Frater eius & fratres eorum. Gen.13.3ª. Caᵐ 7ᵐ.
2 Ipſis forte contigerant. Act.1.2ª.
3 Multas enim habuerunt vxores.2.Reg.5.4ª.
4 Concubina Manaſſe Sira, peperit Machir patrem Galaat. Gen.16.1ª.

CAPVT VIII.

Ca[m] 8[m]. 1 Poſtquàm dimiſit Vſim & Bara vxores ſuas. Deuter.24.1ª./2. Regum.50.4ª.
2 Habitauerunt ex aduerſo fratrum ſuorum in Ieruſalem, cum fratribus ſuis. Gen.13.3ª.

CAPVT IX.

Ca[m] 9[m]. 1 Et fratres eorum. ibidem. ¶ Super panes erant propoſitionis, vt ſemper nouos per ſingula ſabbata præpararent. Exo.25.6ª.
2 Capita leuitarum per familias ſuas principes manſerunt in Ieruſalem. Numeri.7.2ª.

CAPVT X.

Ca[m] 10[m]. 1 Dixit Saul ad armigerum ſuum, Euagina gladium tuum, & interfice me. 1. Regum.31.1ª.
Et noluit armiger eius, ibidem, 2ª.
2 Arripuit ergo Saul enſem, & irruit in eum. Idem fecit armiger eius. Iudic.16.7ª. ¶ In phano Dei ſui. Exo.7.1ª.
3 Phitoniſſam conſuluit. 1. Regum.28.3ª. ¶ Nec ſperauit in domino. 4. Regum.18.3ª.

CAPVT XI.

Ca[m] 11[m]. 1 Os tuum ſumus, & caro tua. Gen.29.2ª.
2 Vnxeruntq; eum in Regem. 2. Regum.2.1ª. ¶ Dominus erat cum eo. Numeri.14.1ª.
3 Proficiebatq; Dauid vadens & creſcens. 2.2.q.186.a.2[m]./3.d.29.art.8.q.2.0./1°.Cor.13.lec.ii./Heb 6.

CAPVT XII.

Ca[m] 12[m]. 1 De fratribus Saul. Gen.13.3ª.
2 Vtraque manu fundis ſaxa iacientes. Iudic.3.4ª.
3 Cor meum iungatur vobis. Deuter.10.6ª. ¶ Videat Deus patrum noſtrorum, & iudicet. Exo.3.6ª. Gen.17.5ª.
4 Spiritus domini induit Abiſai. Exo.31.2ª./Pſal.89.1ª.
5 Te adiuuet Deus tuus. 1ª.q.23.8.a[m]./Veri.q.28.8.8[m]./Rom.11.lec.5./1ª.Cor.3.lec.2./2ª.Cor.6.prin°.

CAPVT XIII.

Ca[m] 13[m]. 1 Mittamus ad fratres noſtros. Gen.13.3ª. ¶ Dei ſedentis ſuper cherubim. 1. Reg.4.1ª. ¶ Iratus eſt dominus. Exo.4.5ª.
2 Percuſſit Ozam dominus, eo quòd tetigiſſet archam domini, & mortuus eſt ibi coram domino. 2. Regum.6.2ª. ¶ Et timuit Deum. Leut.19.14ª.
3 Et benedixit dominus domui eius, & omnibus quæ habebat. Gen.1.31ª.

CAPVT XIIII.

Ca[m] 14[m]. 1 Accepit ergo Dauid alias vxores. 2. Reg.5.4ª.
¶ Vnctus eſſet Dauid in regem. 1. Regum.9.4ª.
¶ Dereliquerunt ibi deos ſuos. Exo.7.1ª.
2 Gradientis in cacumine. Gen.3.13ª. ¶ Egreſſus eſt enim Deus ante te. ibidem.
3 Diuulgatum eſt nomen Dauid in vniuerſis regionibus. 3. Regum.18.2ª.

CAPVT XV.

Ca[m] 15[m]. 1 Quos elegit dominus. Deuteron.7.1ª. ¶ Vſque in æternum. Gen.17.11ª. Et fratres eius. Gen.13.3ª. ¶ Sanctificamini. Exo.30.1ª.
2 Pro octaua canebant. 1.2.q.102.5.1[m]./3ª.q.70.3.3[m]/Pſal.prolo./Pſal.6 prin°./Rom.4.lec 2.
3 Adiuuiſſet dominus leuitas. ſupra.12.5ª.

CAPVT XVI.

Ca[m] 16[m]. 1 Laudarent dominum Deum iſrael. Gen.17.5ª./Pſal.33.1ª.
¶ Quærite faciem eius ſemper. Gen.3.14ª. ¶ In virtutem eius. Deuter.4.14ª.
2 In ſacramentis illius. Gen.22.8ª. ¶ Nolite tangere Chriſtos meos. ¶ Magnus dominus. Pſal.47.1ª.
¶ Et terribilis. Pſal.46.1ª.
3 Super omnes deos. Exo.7.1ª.
¶ Lætentur cæli, & exultet terra. Pſal.18.1ª.
¶ Quoniam venit. Pſal.3.13ª./Exo.19.6ª.
4 Iudicare terram. Pſal.9.3ª.

¶ In æternum miſericordia eius. Exo.22.1
¶ Benedictus dominus. Pſal.33.1ª.
¶ Et fratres eius. Gen.13.3ª.
5 Opus eius. Gen.3.14ª. ¶ Vt offerrent holoc
& veſpere. Nume.28.3ª.
6 Confitemini domino. 1.2.q.3.1.0./q.12.1.2
2.q.3.0./ Pſal 9. prin°./ Iſa.25.li. / Ma
lect.2.
7 Quoniam bonus. 1ª.q.6.1.0./Ecc°.37. V

CAPVT XVII.

1 Dixit Nathan ad Dauid. Omnia quæ ſunt
Reg.7.2ª. ¶ Dominus tecum e.1. Numeri.
2 Neque manſi in domo, ex eo tēpore quo ed
¶ Sed ſemper ſui mutans loca tabernaculi.
3 Firmabo ſolium eius, vſque in æternum. 2
¶ Ego ero illi in patrem, & ipſe erit mihi
¶ Inſpexeris tuum, ſeruſti domine. Gen.3.2
4 Non auferam miſericordiam meam ab eo, l
22.11ª. Iud.3ª. ¶ Quis ſimilis tibi. Pſal.8 2
Deus præter te. Deuter.6.2ª.
5 Poſuiſti populum tuum iſrael in populum
¶ Et tu factus es Deus eius. Pſal.89.1ª./G
6 Ad quæ perrexeras. Gen.3.13ª. ¶ Magnitu
¶ A facie eius. Gen.3.14ª.

CAPVT XVIII.

1 Adiuuit eum Deus, ſupra.12.5ª.
¶ Humiliauit eos. 2. Regum.8.1ª.
2 Omnia vaſa aurea, argentea, & ænea, conſe
no Exo.30.1ª.

CAPVT XIX.

1 Dixit Dauid, Faciam miſericordiam, &c.
2. Regum.10.1ª.

CAPVT XX.

1 Et humiliauit eos. 2. Regum.8.1ª.

CAPVT XXI.

1 Conſurrexit Sathan contra Iſrael, & mo
meraret populum. Gen.22.1ª. ¶ Augea
ſuum &c. Deuter.3ª.
2 Dixit Dauid ad Deum, peccaui nimis, v
merando populum. Numeri.1ª. ¶ Locutu
propheta m videntem. 1. Regum.9.2ª.
3 Melius eſt mihi vt incidam in manus dom
¶ Quia multæ ſunt miſerationes eius. E
4 Ceciderunt de Iſrael ſeptuaginta millia.
¶ Miſit dominus angelum. Luc.2.1.2ª. ¶
2.6ª. ¶ Ceſſet manus tua. Gen.3.14ª.
5 Ornan adorauit regem pronus in terram

CAPVT XXII.

1 Ipſe erit mihi in filium, & ego ero illi i
¶ Firmaboque ſolium eius, ſuper iſrael i
2 Sit dominus tecum. Nume.14.1ª. ¶ Deu
& veſtro. Gen.17.5ª. ¶ Si cuſtodieris ma
Leui.18.2ª.
3 Confortare, & viriliter age, ne timeas, n

CAPVT XXIII.

1 Vt miniſtret ipſe, & filij eius in ſemp
2 Mortuus eſt Eleazar, & non habuit
acceperunt eas filij Cis fratres earum
Gen.13.3ª.
3 Et numerum capitum ſingulorum. Num
4 Requiem dedit. Deuteron.33.10ª.
¶ Dominus Deus iſrael. Gen.17.5ª.
¶ Populo ſuo. Exo.19.3ª.
5 Sacerdotes erunt ſuper panes propoſitio
¶ Et azimam. Exo.12.7ª.
6 In ſabbatis & Kalendis. 1. Regum.20.1ª
loquitur. Nume.23.1ª. ¶ Et ceremoniis. D

CAPVT XXIIII.

1 Diuiſit vtraque familia, ſortibus. Act.1

2 Dauid diuiſit principes ſacerdotum, ſecundum vigintiquatuor vices ſuas. Lucæ.1.3ª./Act.1.9ª.

CAPVT XXV.

25m. 1 Qui prophetabant.1.Regum 10.3ª. ¶ Videntes regis. Ibidē. 9 2ª. ¶ Super confitentes & laudantes dominum. Pſal.33.2ª.
2 Et fratribus eius. Gen.13.3ª. ¶ Miſeruntque ſortes. Act.1.9ª.

CAPVT XXVI.

26m. 1 Benediait illi dominus. Gen.13.1ª. ¶ Et fratres eius & eorum Gen.13.3ª. ¶ Miſſæ ſunt ſortes. Act.1.9ª.
2 Quæ ſanctificauit. Exod.30.1ª. ¶ Samuel videns.1.Regum. 9.2ª.

CAPVT XXVII.

27m. 1 Multiplicaret Iſrael quaſi ſtellas cæli. Gen.15.2ª.
2 Ira Dei irruerat. Exo.4.5ª.

CAPVT XXVIII.

28m. 1 Audite fratres mei. Gen.13.3ª. ¶ Scabellum pedum domini. Gen.3.14ª.
2 Elegit Deus. Deuter.7.2ª. ¶ Dominus Deus iſrael, noſter & meus. Gen.17.5ª. ¶ In ſempiternum. ibidem.12ª. ¶ Ego ero ei in patrem.2.Regum.7.5ª.
3 Firmabo regnum eius in æternum. ibidem.4ª. ¶ Si perſeuerauerit facere præcepta mea & iudicia. Leui.18.2ª. ¶ Audiente Deo noſtro. Exo.2.4ª.
4 Cuſtodite & perquirite cuncta mandata. &c. Leui.26.2ª. ¶ Serui ei corde perfecto. Iſa 38.1ª.
5 Omnia corda ſcrutatur dominus, &c.3.Reg.8.22ª. ¶ Si dereliqueris eum. Iuſ.22.2ª.
6 Proiiciet te. Iuſ.3ª. ¶ In candelabra. Exo.25.7ª. ¶ Et lucernas. ibidem. ¶ Et in menſam propoſitionis. ibidem.6ª. ¶ Similitudo quadrigæ cherubin. &c. Gen.13.3 1ª./Exo.25.5ª.
7 Altari in quo adoleatur incenſum, auri puriſſimū. Exo.30.26ª. ¶ Omnia venerunt ad me ſcripta manu domini. Gen.3.14ª.
8 Vt intelligerem opera exemplaris. Exo.26.2ª. ¶ Viriliter age & confortare, & fac ne timeas, neque paueas. Ioſ.2ª.

CAPVT XXIX.

19m. 1 Domini Dei mei, noſtri, & Iſrael. Gen.17.5ª. ¶ Benedixit domino. Pſal 33.1ª. ¶ Tibi laus. ibidem.2ª. ¶ Tu dominaris omnium. Deuter.10.8ª.
2 In manu tua. Gen.3.14ª. ¶ Virtus. Deuter.4.14ª.
3 Peregrini ſumus coram te & aduenæ, ſicut omnes patres noſtri. Pſal.38.ſi./Heb.11.lec.4.
4 Vniuerſo corde. 3. Reg.8.12ª. ¶ Et ſimplicitatem diligas, & ego in ſimplicitate cordis mei. Iob.2ª. ¶ Da cor perfectum. Iſa.38.1ª.
5 Vt cuſtodias mandata tua &c. Deuter.4.6ª. Adorauerunt Regem. Gen.18.2ª.
6 Vnxerunt Salomonem in principem, & Sadoch in ſacerdotem 1.Regum.9.4ª. ¶ Gad videntis. ibidem.2ª.

AVTHORITATES EX SECVNDO libro Paralipomenon.

CAPVT I.

1m. 1 **D**Ominus erat cum eo. Nume.14.1ª. ¶ Vbi erat tabernaculum fœderis domini. Exod.26.1ª. Altare æneum. Exo.20.26ª.
2 Nocte apparuit ei dominus.3.Reg.3.1ª. ¶ Innumerabilis quaſi puluis terræ. Gen.15.2ª. ¶ Nec animas eorum, qui te oderant. Gen.46.2ª./Io.12 2ª.4ª.
3 Sapientia & ſcientia data ſunt tibi.3.Regum.4.2ª.

CAPVT II.

2m. 1 Ad propoſitionem panum. Exo.25.6ª. ¶ Ad holocauſta mane & veſpere Num.28.3ª. ¶ In ſempiternum. Gen.17.11ª. ¶ Neomenijs.1.Regum.20.1ª.
2 Solennitatibus domini. Numeri.23.1ª. ¶ Magnus dominus. Pſal.47.1ª. ¶ ſuper omnes Deos. Exo.7.1ª. ¶ Si enim cælum & cæli cælorum capere eum nequeunt, &c. Gen.28.7ª.
3 Sed ad hoc tantum, vt adoleatur incenſum.3.Regum.8.9ª. ¶ Dilexit dominus populum ſuum. Deuteron.7.3ª.

¶ Benedictus dominus Deus Iſrael. Pſal.33.1ª.
4 Qui fecit cælum & terram. Gen.1ª. ¶ Miſi ergo tibi virum prudentem & ſcientiſſimum. Exo.31.2ª.
5 Filium mulieris de filiabus Dan, cuius pater fuerat Titius. Exo.34.11ª. ¶ Numerauit viros proſelitos, centum quinquaginta tria milia ſexcentos. Numeri.1.2ª.

CAPVT III.

1 Et cœpit Salomon ædificare domum Dei in Ieruſalem, in monte Moria, qui demonſtratus fuerat Dauid &c. in area Ornam iebuſæi.12.q.2.4.2m. Cam 3m.
2 Et hæc ſunt fundamenta, quæ fecit Salomon, vt ædificaret domum domini. &c. Exo.26 1ª. ¶ Sculpſit in ea palmas, &c. & cherubin. Exo.25.5ª.
3 Fecit & velum ex iacintho, purpura, cocco & biſſo. Exod. 26.3ª.

CAPVT IIII.

1 Fecit altare æneum, &c. Exo.20.26ª. ¶ Et altare aureum. ibid. Cam 4m.
¶ Similitudo boum erat ſubter illud. Exo.25.5ª.
2 Fecit & candelabra. ibidem.7ª.
¶ Et menſas. ibidem.6ª.
3 Et atrium ſacerdotum &c. ibidem.27.3ª. ¶ Omnia de auro mundiſſimo facta ſunt.3.Reg.6.6ª.

CAPVT V.

1 Capita familiarum. Nume.7.2ª. ¶ Intulerunt ſacerdotes ar- Cam. 5m.
cham fœderis domini. Exod.25.3ª. ¶ Subter alas Cherubin. ibidem.4ª.
2 Nihil aliud erat in archa, niſi duæ tabulæ, &c.3.Regum.8.1ª. ¶ Sanctificati ſunt. Exo.30.1ª. Et fratres eorum. Gen.13.3ª. ¶ Cōfitemini domino. ſap.16.6ª. ¶ Quoniam bonus. ibid.7ª.
3 Cum dominum laudare cœpiſſent. Pſal.33.2ª. ¶ Impleretur domus Dei nube &c. propter caliginem. Exo.19.7ª.
4 Compleuerat gloria domini domum domini. 1. Cor.11. lec.2.

CAPVT VI.

1 Dominus pollicitus eſt vt habitaret in caligine. Exo.19.7ª. Cam 6m.
¶ Benedictus dominus. Pſal.33.2ª. ¶ Dominus Deus iſrael, noſter, & meus. Gen.17.5ª. ¶ Populus meus Iſrael. Exo.19.3ª.
2 Deus non elegit aliam ciuitatem, neque alium virum, ſed elegit Ieruſalem & Dauid, &c.1.Reg.16.3ª. ¶ Vt eſſet nomē eius ibi. Deuter.12.2ª. ¶ Vt habitaret ibi. Ru.8.12ª.
3 In perpetuum. Gen.17.11ª. ¶ Non eſt ſimilis tui &c. Pſal.82. 1ª. ¶ Qui ambulant coram te. Gen.5.3ª. ¶ Ergo ne credibile eſt vt habitet Deus cum hominibus ſuper terram. Gen.28.7ª.
4 Si enim cælum & cæli cælorū, non te capiunt quanto magis, &c. ibidem. ¶ Sed ad hoc tantum facta eſt, &c.3.Reg.8.9ª. ¶ De habitaculo tuo. i. de cæl. ibidem.10ª.
5 Vt reſpicias &c. Exo.2.6ª. ¶ Et audias preces. ibidem.4ª. ¶ Et obſecrationes.1. Tim.2. ¶ Vt reddas iniquo, &c. Pſal.61. 6ª. ¶ Vlciſcaris iuſtum, &c Deuter.32.17ª.
6 Aperias oculos tuos. Gen.3.14ª. ¶ Propter manum tuam robuſtam, & brachium tuum extētum. ibidem. ¶ Et aures tuæ. ibid. ¶ Exurge domine. ibidem.13ª.
7 Tu ſolus noſti corda filiorum hominum.3.Reg.8.12ª. ¶ Neq; eſt homo, qui non peccet. ibidem.13ª. ¶ Et ſi iratus fueris. Exo.4.5ª. ¶ In requiem tuam. Gen.2.3ª.
8 Vt timeant te. Leui.19.14ª. ¶ In toto corde ſuo, & in tota anima ſua. Deut.6.4ª. ¶ Et archa fortitudinis tuæ. Exo.20.5ª.
9 Sacerdotes tui induant ſalutem. Rom.13.11ª.
10 Et ſancti tui lætentur in bonis. Pſal.15.4ª. ¶ Memento domine. Gen.8.1ª.

CAPVT VII.

1 Maieſtas domini impleuit domum domini. ſupra.5.4ª. Cam 7m.
¶ Omnes filij iſrael videbant deſcendentem ignem & gloriam Dei. ibidem.
2 Laudauerunt dñm. Pſal.33.2ª. ¶ Quoniam bonus. ſap.16 7ª. ¶ Quoniam in ſeculum miſericordia eius. Exo.22.11ª.
3 Dedicauit domum Dei rex, & vniuerſus populus Exod.30.1ª. ¶ Sanctificauit medium atrium ante templum domini. ibid.
4 Apparuit dominus ei nocte.3.Reg.3.1ª. ¶ Audiui orationem tuam. Exo.2.4ª. ¶ Elegi locum. Deuter.7.2ª. ¶ Faciem meam. Gen.3.14ª.
5 Exaudiam de cælo.3.Regum.8.10ª. ¶ Erunt oculi mei aperti, & aures meæ erectæ. Gen.3.14ª. ¶ Vt ſit nomen meum ibi. Deuter.12.2ª.

6 Et cor meum ibi. Gen. 3. 13[a]. ¶ Si ambulaueris coram me. Gen.5. 3[a]. ¶ Et iuxta omnia quæ præcepi tibi &c. Leuit. 18.2[a].
7 Seruieritis dijs alienis. Exo.7.1[a]./10.4[a]. ¶ Adoraueritis eos. Ibidem. ¶ Dereliquerunt dominum Deum patrum ſuorum. Gen.17.5[a]./Ioſe.22.2[a].

CAPVT VIII.

Ca[m] 8[m]. 1 De filijs Iſrael non potuit, vt ſeruirent operibus regis, ſed ipſi erant viri bellatores, &c.3.Regum.9.7[a].
2 Sanctificata ſunt Exo.30.15. ¶ In kalendis.1.Reg.20.1[a]. ¶ Et in feſtis diebus ter per annum. Numeri.23.1[a].
3 In ſolennitate azimorum. Exo.12. 2[a]. ¶ In ſolennitate hebdomadarum. Nume.23.8[a]. ¶ In ſolennitate tabernaculorum. ibidem.12[a].

CAPVT IX.

Ca[m] 9[m]. 1 Vt tentaret eum. Gen.22.1[a]. ¶ In enigmatibus.3.Reg.10.2[a]. ¶ Benedictus dominus. Pſal.33.1[a].
2 Diligit Deus Iſrael. Deuter.7.3. ¶ Ex ſatrapę terrarum. 1. Reg. 5.2[a]. ¶ Addo videntis. 1.Regum.9.2[a].

CAPVT X.

Ca[m] 10[m]. 1 Erat enim voluntatis Dei, vt compleretur ſermo eius. c.1[a].q. 19.11.12.0.

CAPVT XI.

Ca[m] 11[m]. 1 Mea hoc geſtum eſt voluntate. ibidem. ¶ Neque pugnabitis contra fratres veſtros. Gen.13.3[a].
2 Vxores decem et octo duxerat.2. Regum.5.4[a]. ¶ Concubinas ſexaginta. Gen.16.1[a]. ¶ Conſtituit in capite Abiam. Numeri.7.2[a].

CAPVT XII.

Ca[m] 12[m]. 1 Vos dereliquiſtis me. Ioſ.22.2[a]. ¶ Et ego reliqui vos Ioſ.3[a]. Quia humiliati ſunt, non diſperdam eos.3 Regum.21.3[a].
2 Iuſtus eſt dominus. Deuter.31.6[a]. ¶ Non ſtillabit furor meus Exo.4.5[a]. ¶ Auerſa eſt ira mea. ibidem.
3 Quam elegit Deus. Deuter.7.2[a]. ¶ Vt confirmaret nomen ſuum ibi. Deuter.12.2[a]. ¶ Non ſperauit cor ſuum.1.Reg.7.2[a]. ¶ Addo videntis. ibidem.9.2[a].

CAPVT XIII.

Ca[m] 13[m]. 1 Vitulos aureos, quos Ieroboam vobis fecit in Deos. Exo.7.1[a]. ¶ Reliquiſtis Deum. Ioſ.12.2[a].
2 Clamauit ad dominum Gen.4.4[a]. ¶ Humiliati ſunt filij Iſrael. 2.Regum 8.1[a].
3 Eo quòd ſperaſſent in domino.4.Regum.18.3[a]. ¶ Deo patrum ſuorum. Gen.17.5[a]. Accepit quattuordecim vxores.2.Regum. 5.4[a].

CAPVT XIIII.

Ca[m] 14[m]. 1 Subuertit altaria peregrini cultus. &c.4. Regum.18.2[a]. ¶ Quieta ſunt omnia, eo quòd quæſierimus dominum. Iudic.2.5[a].
2 Dominum Deum patrum ſuorum. Gen.17.5[a]. ¶ Adiuua nos domine.1.Paral.12.5[a].
3 In te habentes fiduciam domine.4.Reg.18.7[a]. ¶ Tulerunt pecorum infinitam multitudinem Nume.20.4[a].

CAPVT XV.

Ca[m] 15[m]. 1 Facto in eo ſpiritu Dei. Pſal.89.1[a]. ¶ Dominus vobiſcum. Numeri.14.1[a]. ¶ Si dereliqueritis Deum. Ioſ.22 2[a]. ¶ Derelinquet vos. Ioſ.3[a].
2 Clamauerunt ad dominum. Gen.4.4[a]. ¶ Et prędam quam adduxerant. Ioſ.8.2[a]. ¶ In toto corde, & in tota anima. Deuter. 6.4[a].
3 In tota voluntate ſua quæſierunt dominum. &c. Iudic.2.5[a].

CAPVT XVI.

Ca[m] 16[m]. 1 Quia habuiſti fiduciam in Rege Syriæ, & non in Deo.4.Reg. 18.7[a]. ¶ Oculi domini contemplantur vniuerſam terram. Gen.3.14[a].
2 Qui credunt in eum.22[a].q.2.2.0./3.d.23.q.1.art.2.q.1.2.0./Veri.q.14.7.7[m]./Io.6.lec.5.
3 Valde quippe ſuper hoc dominus fuerat indignatus. Exo.4.5[a]. ¶ Et interfecit de populo tempore illo pluſimos.2.Reg.24.5[a].

4 Poſuerunt eum ſuper lectum ſuum.&c.Gen.

CAPVT XVII.

1 Et fuit dominus cum Ioſaphat. Numeri.14 1… rauit in Baalim, ſed in Deo patris ſui.4.Rege…
2 Facta ſunt ei infinita diuitiæ. Numeri.20.4… domino.12[a].q.104.5.8[m].

CAPVT XVIII.

1 Iterum atque iterum adiuro te. Gen.24. 2[a]. … Gen.32.2[a]. ¶ Sedentem in ſolio ſuo. Iudic.…
2 Et omnem exercitum cæli aſſiſtentem ei.3.… ¶ A dextris & a ſiniſtris. Deut.10.11[a]. ¶ Eg… tus mendax.&c. Ibidem.4[a].
3 Egredere, & fac ita. ibidē.5[a]. ¶ Clamauit ad …

CAPVT XIX.

1 Impio præbes auxilium &c. ¶ Sed bona ope… te.22[a].q.186.10.2[m].
2 Iram Dei merebaris. Exo.4.5[a]. ¶ His qui o… ibidem.20.2[a]. ¶ Præparaueris cor tuum. 1.…
3 Amicitia iungeris malis.22[a].q.23.1.3[m].
4 Dominum Deum patrum ſuorum. Gen.17.… mini vobiſcum. Leui.19.24[a]. ¶ Fratrum ve…
5 Non hominis exercetis iudicium, ſed dom… q.106.4.2[m]./4.d.18.q.1.ar.3.q.3.c./q.2.ar.…
6 Et quodcumque iudicaueritis, in vos redun…
7 Cum diligentia cuncta facite.12[a].q.54.1.2…
8 Non eſt apud Deum iniquitas. Deuter.32.…
9 Nec perſonarum acceptio. ibidem.10.10[a].
10 Vbicumque quæſtio eſt de lege, &c Deuter…
11 Confortamini. Ioſ.2[a]. ¶ Et dominus erit … 14.1[a].

CAPVT XX.

1 Domine Deus patrum noſtrorum. Gen.17… in cælo.3.Reg.6.10[a]. ¶ Tu dominaris cun… 8[a]. ¶ In manu tua. Gen.3.14[a].
2 Eſt fortitudo & po[a]. Exo.10.5[a]. ¶ Nec q… reſiſtere. Gen.50. 5[a]. ¶ Dediſti eam ſem… tui. Gen.13.4[a].
3 In ſtrepitorum. Gen.19.21[a]. ¶ Super que… domini. Pſal.89.2[a]. ¶ Nolite timere, nec pa…
4 Cum ignoremus quid agere debeamus, ho… ſolus, vt oculos noſtros dirigamus ad te. G…
5 Dominus erit vobiſcum. Nume.14.1[a]. ¶ … Pſal.33.2[a]. ¶ Voce magna. Gen.4.4[a].
6 Credite in domino. ſup.16.2[a]. ¶ Cõfitem… 16.6[a]. Quoniam in æternum miſericordia… ¶ Benedixerunt domino. Pſal.33.1[a].
7 Irruit pauor domini, ſuper vniuerſa regn… 1[a]. ¶ Veruntamen excelſa non abſtulit.4…
8 Iniit amicitias Ioſaphat cum Ocozia, cu… piſſima. ſupra.19.3[a]. ¶ Quia habuiſti ſ… cuſſit dominus. &c. ibidem.1[a].

CAPVT XXI.

1 Dereliquerat dominum. Ioſ.22.2[a]. ¶ Dominum Deum patrum ſuorum Ge… ¶ Fornicari fecit &c. Exo.34.10[a].
2 Quia non ambulaſti in vijs Ioſaphat, &c. … tret te. &c. vſque ſi. Leui.26.2[a]./Iudic.2.…
3 Suſcitauit dominus contra Ioram, ſpirit… Arabum. &c. Exo.4.9[a].

CAPVT XXII.

1 Voluntatis Dei fuit aduerſus Ochoziam … ram. &c. ſupra.10.1[a].
2 Iehu, quem vnxit dominus.1.Regum.9.4… ¶ Ioſabeth filia Regis Ioram, vxor Ioiad… æ.36.2[a].

CAPVT XXIII.

1 Sanctificati ſunt. Exo 30.1[a]. ¶ Ioiada po… 2.q.1.1[m]./Heb.5.
2 Vnxit eum Ioiada pontifex, & filij eius. … ¶ Vt eſſent populus domini. Exo.19.5[a].

CAPVT XXIIII.

Cam 24m. 1 Accepit ei, ſcilicet regi Ioas, Ioiades duas vxores. 1. Reg. 5. 4ª. ¶ Quæ ſanctificata fuerat Exo. 30. 1ª.
2 Congregata eſt infinita pecunia. Numeri. 20. 4ª. ¶ Infinitam multitudinem. ibidem.
3 Adorauerunt regē. Gen. 18. 2ª. ¶ Seruierunt lucis & ſculptilibus. Exo. 20. 4ª. Facta eſt ira domini contra Iudam. Exo. 4. 5ª.
4 Mittebat eis prophetas. Iere. 7. 8ª. ¶ Spiritus Dei induit Zachariam. Ro. 13. 11ª. ¶ Dereliquiſtis dominum. Ioſ. 22. 2ª. ¶ Vt derelinqueret vos. ibidem. 3ª.
5 Videat dominus, & requirat. Exo. 2. 6ª. ¶ Non occidentur patres pro filijs, nec econuerſo. Exo. 20. 7ª.

CAPVT XXV.

Cam 25m. 1 Non eſt dominus cum Iſrael. Numeri. 14. 1ª.
2 Allatos deos Seir, ſtatuit illos in deos ſibi. Exo. 7. 1ª. ¶ Et adorauit eos. Exo. 20. 4ª.
3 Iratus dominus. Exo. 4. 5ª. ¶ Miſit illi prophetam. Ierem. 7. 8ª. ¶ Domini eſſet voluntas, vt traderetur in manus hoſtium. ſup. 20. 1ª.

CAPVT XXVI.

Cam 26m. 1 In oculis domini. Gen. 3. 14ª. ¶ In diebus Zachariæ intelligentis, & videntis Deum, Gen. 32. 2ª. / 1. Regum. 9. 2ª.
2 Adiuuit eum Deus. 1. Paral. 12. 5ª.

CAPVT XXVII.

Cam 27m. 1 Roboratus eſt, eo quòd direxiſſet vias ſuas coram domino. Iudic. 2. 5ª.

CAPVT XXVIII.

Cam 28m. 1 Reliquiſſent dominum. Ioſ. 22. 2ª. ¶ De fratribus ſuis. Gen. 13. 3ª. ¶ Et infinitam prædam. Numeri. 20. 4ª. ¶ Iratus dominus. Exo. 4. 5ª.
2 Humiliauerat eum dominus. 2. Regum. 8. 1ª. ¶ Immolauit dijs. Exo. 7. 1ª. ¶ Dominus adduxit contra Achaz Teglaphalaſar, Regem Aſſyriorum. Iſa. 20. prin°.

CAPVT XXIX.

Cam 29m. 1 Sanctificamini. Exo. 30. 1ª. ¶ Relinquentes Deum. Ioſ. 22. 2ª. ¶ Concitatus eſt furor domini. Exo. 4. 5ª.
2 Elegit vos Deus. Deuter. 7. 3ª. ¶ Congregauerunt fratres ſuos. Gen. 13. 3ª.
3 Fuderunt ſanguinem ſuper altare. Leui. 1. 3ª. ¶ Gad videntis, & Aſaph videntis. 1. Regum. 9. 2ª.
4 Cæperunt canere laudes domino. Pſal. 33. 2ª.
5 Incuruato genu adorauerunt. 22æ. q. 84. a. 2m. / Ephe. 3. lec. 3.
6 Leuitæ quippe, faciliori ritu ſanctificantur, quàm ſacerdotes. 12æ. q. 102. 5. 8m.

CAPVT XXX.

Cam 30m. 1 Facerent phaſe. Exo. 12. 3ª. ¶ Domino Deo Iſrael. Gen. 17. 5ª. ¶ Sanctificati non fuerant. Exo. 30. 1ª.
2 Reuertetur Deus. Gen. 3. 13ª. ¶ Fratres veſtri. Gen. 13. 3ª. ¶ Receſſerunt a Deo. Ioſ. 22. 2ª. / 3. Regū. 11. 3ª. ¶ Ira furoris Dei. Exo. 4. 5.
3 Pius & clemens eſt Deus. Exod. 34. 3ª. ¶ Non auertet faciem ſuam. Gen. 3. 14ª. ¶ Facta eſt manus domini. ibidem. / Pſal. 89. 1ª.
4 Illis irridentibus & ſubſannantibus eos. 22æ. q. 75. a. 1m. Pſal. 2.
5 Sacerdotes ſuſcipiebant effundendum ſanguinem, de manu leuitarum. Leui. 3ª.
6 Et orauit pro eis Ezechias. 4. d. 45. q. 3. 3. o.
7 Dominus bonus. 1. Paral. 16. 7ª. ¶ Propitiabitur cunctis, qui in toto corde, &c. 12æ. q. 73. 10. 1m. / 22æ. q. 186. 10. 1m.
8 Placatus eſt dominus populo ſuo. Exo. 4. 5ª. ¶ Laudantes dominum. Pſal. 33. 2ª. ¶ In habitaculum ſanctum cæli. 3. Regum. 8. 10ª.

CAPVT XXXI.

Cam. 31m. 1 Fregerunt ſimulacra. Exod. 20. 3ª. ¶ Succiderunt lucos &c. 4. Regum. 18. 1ª.
2 Confiterentur. 1. Paral. 16. 6ª. ¶ Offerentur holocauſtum, mane ſemper & veſpere. Numeri. 28. 3ª. ¶ Et Kalendis. 2. Regum. 20. 5ª.
3 Et ſolennitatis cæteris. Leui. 23. 1ª. ¶ Obtulere primitias. &c. Exo. 22. 13ª. ¶ Et decimas. ibidem. 12ª. ¶ Benedixerunt domino. Pſal. 33. 1ª.
4 Benedixit dominus populo ſuo. Gen. 1. 31ª. ¶ Azarie pontificis. ſup. 23. 1ª. ¶ Fratribus ſuis. Gen. 13. 3ª. ¶ Sanctificata fuerant. Exo. 30. 1ª.
5 Domino Deo ſuo. Gen. 17. 5ª. ¶ Iuxta legem, & cerimonias Deuter. 4. 6ª.

CAPVT XXXII.

1 Venit Senacherib rex Aſſyriorum. Iſa. 20. prin°. ¶ Capita fontium. Nume. 7. 2ª. ¶ Viriliter agite. &c. Ioſ. 2ª. Cam. 32m.
2 Multo enim plures nobiſcum ſunt, quàm cū illis. 4. Reg. 6. 1ª. ¶ Nobiſcum eſt Deus. Nume. 14. 1ª. ¶ In quo habentes fiduciā. 4. Regum. 18. 1ª.
3 Ezechias deſtruxit excelſa & altaria. &c. ibidem. 1ª. ¶ Diligentium. Exo. 7. 1ª. ¶ Miſit dominus angelum ſuum. Exo. 33. 2ª.
4 Facta eſt contra eum ira Dei. Exo. 4. 5ª. ¶ Humiliatus eſt, &c. 3. Reg. 21. 3ª. ¶ Dominus dereliquit eum. Ioſ. 3ª.
5 Vt tentaretur. Gen. 22. 1ª.

CAPVT XXXIII.

1 Inſtaurauit excelſa. 4. Reg. 18. 1ª. ¶ Adorauit omnem militiam cæli. Exo. 20. 4ª. ¶ Erit numen meum ibi. Deuter. 12. 2ª. Cam. 33m.
2 In æternum. Gen. 17. 11ª. ¶ Tranſire fecit filios ſuos per ignem. Exo. 7. 1ª.
3 Obſeruabat ſomnia. Leui. 19. 30ª. ¶ Sectabatur auguria. ibidē. 29ª. ¶ Magicis artibus inſeruiebat. 12æ. q. 57. 3. 1m. / 22æ. q. 95. 1. 2m / q. 169 2. 4m. / Quol. 4. q. 9. 1. 1m.
4 Habebat ſecum magos. Leui. 19. 34ª. ¶ Vt irritaret Deum. Exod. 4. 5ª. ¶ Sculptile & conflatile, ſignum poſuit. ibidem. 20. 3ª.
5 Quam elegit. Deuter. 7. 2ª. ¶ Quæ præcepi. Deut. 4. 6ª. Leui. 18. 2ª. ¶ Abſtulit deos alienos. Exo. 7. 1ª.
6. Et ſimulacrum de domo domini. Exod. 20. 3ª. ¶ Seruirent deo. ibid. 4. ¶ Verba videntium. 1. Reg. 9. 2ª.
7. Nō eſt reueritus faciem domini, ſicut &c. Leui. 19. 14ª. /. Gen. 3. 14ª. ¶ Cūq; coniurаſſent ꝯ eum ſerui eius &c. 4. Reg. 12. 5ª.

CAPVT XXXIIII.

1 Non declinauit ad dexteram, nec ad ſiniſtram. Deuter. 5. 11ª. ¶ Mandauit ab excelſis. &c. Exo. 20. 3ª. / 4. Reg. 18. 1ª. Cam. 34m.
2 Magnus furor domini ſtillabit ſuper nos. Exo. 4. 5ª. ¶ Ad Oldan prohetem, vxorem Selū. Iudic. 4. 1ª.
3 Dereliquerunt me. Ioſ. 22. 3ª. ¶ Sacrificauerunt dijs alienis. Exo. 7 1ª. / 22 8ª. ¶ Quia humiliatus es. &c. 3. Reg. 21. 3ª.
4 Reueritus eſt faciem meam. Gen. 3. 14ª. ¶ Iam enim colligeris ad patres tuos, &c. 4. Reg. 22. 4ª.
5 Cuſtodirent præcepta. &c. 12æ. q. 99. 5. c. / Pſal. 18.
6 In toto corde ſuo &c. Deut. 6. 4ª. ¶ Adiurauitque ſuper hoc omnes. Gen. 24. 2ª. ¶ Seruire Deo. Exo. 24. 4ª.
7 Domino Deo patrum ſuorum. Gen. 17. 5ª. ¶ Non receſſerunt a Deo. Ioſ. 22. 2ª / 3. Reg. 11. 3ª.

CAPVT XXXV.

1 Fecit Ioſias phaſe domino. Exo. 12. 2ª. ¶ Sanctificabatur domino. Exo. 30. 1ª. ¶ Fratres veſtros. Gen. 13. 3ª. Cam 35m.
2 Deus mecum eſt. Nume. 14. 1ª. ¶ Ex ore Dei. Gen. 3. 14ª.

CAPVT XXXVI.

1 In oculis domini. Gen. 3. 14ª. ¶ Ex ore Dei. ibidem. Cam 36m.
2 Quam ſanctificauerat. Exo. 30. 1ª. ¶ Qui adiurauerat eum per Deum. Gen. 24. 2ª.
3 Dominus Deus Iſrael, & patrum ſuorum. Gen. 17. 5ª. ¶ Mittebat ad eos. Iere. 7. 8ª. ¶ De nocte conſurgens. ibidem.
4 At illi ſubſannabant nuntios Dei. ſup. 30. 4ª. ¶ Donec aſcenderet furor domini. Exo. 4. 5ª. ¶ Omnia regna terræ, dedit mihi Deus cæli. Rom. 13. 2ª.
5 Deus locutus fuerat per os Ieremiæ. 2. Reg. 23. 1ª. ¶ Sit Deus cū eo. Nume. 14. 1ª. ¶ Suſcitauit Deus ſpūm Ciri. 1. Eſdræ. 1ª.

AVTHORITATES EX ORATIONE Manaſſe, Regis Iuda.

CAPVT I.

1 DOmine Deus omnipotens, &c. Gen. 17. 1ª. Cam 1m
2 Qui feciſti cælum & terram. Gen. 11ª. ¶ Cum omni ornatu eorum. ibid. 23ª. &c. Qui ſignaſti mare, verbo præcepti tui. ibidem. 18ª.

3 A vultu virtutis tuæ. Gen.3.14ª. / Deuter.4.14ª. ¶ Inſuſtentabilis ira &c. Exo.4.5ª.
4 Immenſa vero & inueſtigabilis miſericordia promiſſionis tuæ. 3ª.q.84.10.c. ¶ Et pœnitens ſuper malitiam hominum. Gen.6.6ª.
5 Tu autem ſecundum bonitaté tuam.2.Paral.16.7ª. ¶ Promiſiſti pœnitentiam remiſſionis peccatorum. Ezech.18.5ª.6ª.
6 Non poſuiſti pœnitentiam iuſtis. Luc.5.6ª. ¶ Peccaui ſuper numerum arenæ maris. Gen.45.2ª.
7 Et malum coram te feci. Pſal.50.1ª. ¶ Et nunc flecto genua cordis mei.2.Paral.29.5ª.
8 Et laudabo te ſemper. Pſal.33.2ª.
9 Te laudat omnis virtus cælorum. Ibidem. ¶ Et tibi eſt gloria in ſecula ſeculorum. 1ª.q.31.3.2m.

AVTHORITATES EX PRIMO libro Eſdræ Prophetæ.

CAPVT I.

1 VErbum domini per os Iere.ª 2. Reg.23.1ª. ¶ Suſcitauit dominus ſpiritum Cyri. Prouer.21.1ª / 1ª.q.42.3.4m. / 1.d.10.4.c / 2.d 14.q.2.4 1m / 3.d.2.q.2.art.1.q.2.c./3.4.cº.23 primº. / Marci.5.
3 Sit Deus cum eo. Nume.14.1ª. ¶ Omnia regnª terræ dedit mihi Deus cæli. Ro.13.1ª. ¶ In templo Dei ſui. Exo.7.1ª.
De populo Dei. Exo.19.3ª.

CAPVT II.

1 Hi ſunt autem filij prouinciæ. Numeri.1.2ª.

CAPVT III.

Cam 3m.
1 Namque venerat ſeptimus menſis. Leui.16.5ª. ¶ Et fratres. Gen.13.3ª. ¶ Holocauſtū dño mane & veſpere. Nume.28.3ª.
2 Feceruntq; ſolénitatem tabernaculorū. Leui.23.12ª. ¶ Et vniuerſis ſolénitatibus. Ibidem.1ª. ¶ In kalendis.1.Regum.20.1ª. ¶ Vt laudarent Deum. Pſal.33.2ª.
3 Confeſſione domino.1.Paral.16.6ª. ¶ Quoniam bonus. Ibidem 7ª. ¶ Quoniam in æternū miſericordia eius. Exo.32.11ª. ¶ Omnis populus vociferabatur, clamore magno. Gen.4.4ª.

CAPVT IIII.

Cam. 4m.
1 Domino Deo Iſrael, vel noſtro. Gen.17.5ª.
2 Non eſt nobis & vobis, vt ædificemus domum Deo noſtro &c. 3.Regum.5.3ª.

CAPVT V.

Cam. 5m.
1 Oculus autem Dei eorum, factus eſt ſuper ſenes Iudæorum. Gen.3.14ª. / Pſal.89.1ª.
2 In nomine Dei Iſrael. Gen.17.5ª. ¶ Ad domum Dei magni. Pſal.47.1ª.
3 Ad iracūdiam prouocauerunt patres noſtri Deum. Exo.4.5ª.

CAPVT VI.

Cam 6m.
1 Deus qui habitare fecit nomen ſuum. Ibidem. Deuter.12.2ª. ¶ Iubente deo Iſrael. Gen.17.5ª.
2 Fecerunt paſca, quartadecima die menſis primi. Exo.12.2ª. ¶ Et fratribus ſuis. Gen.13.3ª.
3 Fecerunt ſolénitatem azimorum ſeptem diebus. Ibidem.
4 Et conuertant cor regis. Prouer.21.1ª.

CAPVT VII.

Cam 7m.
1 Secundum manum Dei boni. Gen.3.14ª. ¶ Eſdras parauit cor ſuum.1.Regum.7.2ª. ¶ Et cerimonias eius. Deut.4.5ª.
2 Dei ſui, vel tui, vel Iſrael, vel veſtri. Gen.17.5ª. ¶ Ne iraſcatur Deus. Exo.4.1ª.
3 Benedictus dñs. Pſal.33.1ª. ¶ Deus patrum noſtrorū. Gen.17.5ª. ¶ Qui dedit hæc in corde regis. Prouer.21.1ª.

CAPVT VIII.

Cam 8m.
1 Et fratres eius. Gen.13.3ª. ¶ Per manum Dei. Gen.3.14ª.
2 Furor Dei. Exo.4.5ª. ¶ Qui derelinquunt Deuter. Ioſue.22.2ª. ¶ Dei noſtri, &c Gen 17.5ª.
3 Satrapis qui erant de conſpectu regis.1.Regum.5.2ª. ¶ Vos ſancti domini, & vaſa ſcta. Exo.3.1ª. Leui.11.4ª.

CAPVT IX.

1 Tulerunt de filiabus eorum ſibi, & filijs ſuis. Exo. ¶ Cómiſcuerunt ſemen ſanctum. Ibid.30.1ª. ¶ L
2 Curuaui genua mea.2.Paral.29.5ª. ¶ Deus me Gen.17.5ª. ¶ Deus non dereliquit nos. Ioſ.3ª.
3 Non quæratis pacem eorum, &c. Exo.34.14ª. ¶ bona terræ, &c. Leui.16.2ª.
4 Et irrita faceremus mandata tua. Gen.17.13ª. ¶ tui es nobis. Exo.4.5ª.
5 Domine Deus iſrael. Gen.17.5ª. ¶ Iuſtus es tu D

CAPVT X.

2 Duximus vxores alienigenas. Exo.34.11ª. ¶ Pro uerſas vxores, &c. Ibidem. / 4.d.32.art.3.q.4.o. / d 1.o. / 3.2m. / 1ª Cor.7 lec.2. /
2 Deum noſtrum. Gen.17.5ª. ¶ Eſdras adiura Gen.14.1ª. ¶ Date confeſſionem domino.1.Reg
3 Ceſſet ira Dei. Exo.4.5ª. ¶ Et fratres eius. Gen.

AVTHORITATE ex libro Neemiæ.

CAPVT I.

1 VNus de fratribus meis. Gen.13.3ª. ¶ Exo.10.1ª. ¶ Magn.I ſal.47.1ª. ¶ Et 46.2ª.
2 Ante faciem Dei. Gen.3.14. ¶ Fiat a Pſal 89.1ª ¶ Vt audias. Exo.2.4ª.
3 Confiteor pro peccatis filiorū Iſrael. Leui.26.12 diligimus mandata tua, &c. Leui.18.2ª. / Deuter.
4 Memento verbi. Gen.8.1ª. ¶ In locum, quem el ¶ Vt habitaret nomen meum. Ibi. / Deuter.12
5 Populus tuus. Exo.19.3ª. ¶ In fortitudine tua 3ª. / Pſal.47.1ª. ¶ Et in manu tua valida. Ibid. /

CAPVT II.

1 Iuxta manum Dei mei, &c. Gen.3.14ª.
2 Quod dominus dediſſet in corde meo. Prouer.2 ſubſannauerunt nos 2.Paral.30.4ª.

CAPVT III.

1 Et fratres eius. Gen.13.3ª.
2 Et ſanctificauerit eam. Exo.30.1ª.

CAPVT IIII.

1 Subſannauit Iudæos. 2.Paral.30.4ª. ¶ Fratr 13.3ª.
2 Conuerte opprobrium ſuper caput eorum. Ge
3 A facie tua. Ibidem.14ª. ¶ Domini magni. Pſal.
4 Et terribilis. Pſal.46.1ª.

CAPVT V.

1 Aduerſus fratres ſuos. Gen.13.3ª ¶ Vſuras ne bis exigatis. Leui.25.6ª. ¶ Adiuraui eos. Gen.
2 Quare non in timore Dei ambulatis. Leui.19 cutiat Deus omnem virum. Gen.3.21ª. ¶ Lau Pſal.33.2ª.
3 Memento mei Deus. Gen 8.1ª.

CAPVT VI.

1 Dum non miſiſſet eum. Iere.7.8ª.
2 Memento mei Deus. Gen.8.1ª.

CAPVT VII.

1 Fratri meo. Gen.13.3ª. ¶ Vir verax.4.Regum ¶ Et timens Deum. Leui.19.14ª.
2 Deus dedit in corde meo. Prouer.21.1ª.

CAPVT VIII.

1 Et venerat menſis ſeptimus. Leui.16 5ª. ¶ Et domino Deo. Pſal.33.1ª. ¶ Et incuruati ſunt Deum.2.Paral.29.5ª.

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2 Dies ſanctificatus eſt domino. Exo.30.1ª./ Leui.23.1ª. ¶ Habi tent filii Iſrael in tabernaculis.&c. Ibidem.12ª.
3 Egredimini in montem.&c. Ibidem.14ª.
4 In die octauo collectam iuxta ritum. Ibidem.13ª.

CAPVT IX.

Cam.9m. 1 Separatum eſt ſemen filiorum Iſrael ab omni filio alienigena. Exo.34.11ª. ¶ Confitebantur peccata ſua,& iniquitates patrũ ſuorum. Leui.26.11ª.
2 Quater in die & quater in nocte confitebantur. 1. Paral.16.6ª. ¶ Clamauerunt voce magna ad dominum. Gen.4.4ª. ¶ Benedicite domino. Pſal.33.1ª.
3 Tu ipſe dominẽ ſolus. Deute.32.18ª. ¶ Tu feciſti cælum, &c. Gen.1ª.&c. ¶ Elegiſti Abraham. Deu.7.2ª. ¶ Vt dares ſemini eius. Gen.13.4ª.
4 Iuſtus es. Deute.32.6. ¶ Et vidiſti afflictionem,&c. Exo. 2.6ª. ¶ Clamoremque eorum. Gen.4.4ª. ¶ Audiſti. Exo.2.4ª.
5 Deſcendiſti. Gen.3.13ª. ¶ Loquutus es eis. Exo.6.1ª. ¶ Dediſti eis iudiª.recta. Leui.18.2ª. ¶ Et cerimonias Deu.4.6ª.
6 Sabbatũ ſanctificatũ tuũ, oſtendiſti eis. Exod.20.13ª. ¶ Panem de cælo dediſti eis. Exo 16 4ª. ¶ Leuaſti manũ tua. Gen 3.14ª.
7 Indurauerunt ceruices ſuas. 12ª.q.79.3.4.o./ 1.d 40.q.4.2.c.
8 Tu autem deus propitius & clemens. Exo.34.3ª. ¶ Et miſericors. Exo.22.11ª. ¶ Longanimis. 12ª.q.70.2.c./ 22ª q 136.5.o./ 2ª. Cor.6.lec.2.princ. ¶ Non dereliquiſti eos. Ioſ.3ª.
9 Sicut ſtellas cæli. Gen.15.2ª. ¶ Humiliaſti coram eis habitatores terræ.2.Regum.8.1ª. ¶ Prouocauerunt te ad iracundiã. Exo.4.5ª.
10 Receſſerunt a te. Ioſ.22.2ª. 3.Regum.11.3ª. ¶ Quæ faciet homo,& viuet in eis. Leui.18.3ª. ¶ Deus noſter. Gen.17.5ª. ¶ Magnę.Pſal.47.1ª.
11 Fortis. Exo.20.5ª. ¶ Terribilis. Pſal.46.2ª. ¶ Non auertas a facie tua.Gen.3.14ª. ¶ Populum tuum. Exo.20.3ª.
12 Non attenderunt mãdata tua,& teſtimonia tua.2.Paral. 34.5ª. ¶ Non ſeruierunt tibi. Exo.20.4ª.

CAPVT X.

Cam.10m. 1 Capita populi. Numer.7.2ª. ¶ Et fratres eorum.Gen.13.3ª. ¶ Cuſtodirent mandata dei.& iudiª.eius. Leui.18.2ª.
2 Et cerimonias eius. Deu.4 6ª. ¶ Non daremus filias noſtras populo terræ,nec econuerſo. Exo.34.11ª. ¶ Dei veſtri.Gen.17.5
3 Ad panes propoſitionis. Exo.25.6ª. Et ad ſacrificium ſempiternum,& in holocauſtum ſempiternum. Gen. 17.11ª./ Numeri 28.3ª.
4 Et Kalendis.1.Regum.20.1ª. ¶ In ſolemnitatibus. Leu.23.1ª. ¶ Afferemus primogenita terræ. Exo.13.2ª. ¶ Et primitias. Ibidem.
5 Et primitias. Exo.20.13ª. ¶ Et decimas. Ibidem.12ª. ¶ Et Leuitæ offerent decimam partem decimæ, in domo domini. Numer.18.8ª.

CAPVT XI.

Cam.11m. 1 Reliqua vero plebs,miſit ſortem,&c.Deu.1.9ª. ¶ Et fratres eorum. Gen.13.3ª.
2 Ad laudandum. Pſal.33.2ª. ¶ Et confitendum.1.Paral. 16.6ª.
3 Et epiſcopus Leuitarum in Ieruſalem.1ª. Tim.3.1ª.2ª.

CAPVT XII.

Cam.12m. 1 Et fratres eorum. Gen.13.3ª. ¶ Vt laudarent deũ Pſal.33.2ª.
2 Et confiterentur deo 1.Paral.16 6ª. ¶ Et mundati ſunt ſacerdotes & Leuitæ,& mundauerunt populum, portas & murum. 4.d.1.q.1 ar.5.q.3.2m.
3 In dedicatione muri Ieruſalem congregauerunt Leuitas de omnibus locis ſuis. Ioan.10.lec.5.fi.
4 Ad primitias. Exo.22.13ª. ¶ Et ad decimas. Ibidem 12ª.
5 Omnis Iſrael ſanctificabat Leuitas,& Leuitæ ſanctificabant filios Aaron. 12ª.q 102.5.8m.

CAPVT XIII.

Cam.13m. 1 Non debeant introire Amonites & Moabites eccleſiam dei vſq; in æternum. Deu.23.3ª.
2 Decimam frumenti,vini & olei. Exo.22.12ª. ¶ Et primitias ſacerdotales. Ibid.13ª. ¶ Fratrum ſuorum.Gen.13.3ª.
3 Memento mei deus. Gen.8.1ª. ¶ Et ne deleas miſerationes meas,quas feci in domo dei.4. Regum.20 1ª.2ª
4 Et in cerimoniis eius. Deu.4.6ª. ¶ Vidi in Iuda calcantes torcularia in ſabbato. Exod.20.14ª. ¶ Ad ſanctificandum diem ſabbati. Ibidem.13ª.

5 Et vos additis iracundiam.Exo.4.5ª. ¶ Dixi Leuitis vt mundarentur. Ro.14 / 17.
6 Secundum multitudinem miſerationum tuarum. Exo. 22.11ª. ¶ Et adiuraui eos. Gen.24.2ª. ¶ Vt non darent filias ſuas filiis eorum, nec econuerſo. Exo.34.11ª.
7 Dilectus erat domino, Deu.7.3ª. ¶ Poſuit eum deus regem ſuper omnem Iſrael. Deu. 17.5ª.

AVTHORITATES EX LIBRO Eſdræ Prophetæ.

CAPVT I.

1 ET fecit Ioſias paſcha &c.& immolauit Phaſe quartadecima luna primi menſis. Exo.12.2ª. &c. ¶ Sanctificarent ſe. Nee.12.2ª. Cam.1m.
2 Fratribus ſuis. Gen 13.3ª. ¶ Habentes azima. Exo.12.7ª. ¶ Ex ore domini. Geneſ.3.14ª. ¶ Adiuratus a rege. Geneſ. 24. 2ª.
3 Indurata ceruice & corde. Nee.9.7ª. ¶ Deus patrum ſuorum, vel Iſrael,vel ſuus. Gen.17.5ª. ¶ Miſit p angelũ ſuũ. Luc.1.8ª.
4 Ipſi vero ſubſanabant,&c. illudentes Prophetis.2. Paral.30.4ª ¶ Deus uſque ad iracundiam concitatus eſt Exo.4.5ª.
5 Propter irreligioſitatem ſuam. 22ª.q.92./ 97.99.prin./ q.122ª 5.4 c./ q.154.10.1m.

CAPVT II.

1 Suſcitauit dominus ſpiritus Ciri,&c.1. Eſdræ.1ª. ¶ Me conſtituit regem orbis terrarum deus Iſrael. Ro.13.2ª. ¶ Dominus aſcendat cum eo. Gen.3.13ª./ Num.14.1ª. Cam.2m.
2 Dominus excelſus. Deut.10.8ª.

CAPVT III.

1 Omnem mentem conuertit in ſecuritatem & iocunditatẽ.22ª. q 147.8.1m./ 3ª.q.74.5.c./ 4.d.11.q 2.ar.3.q.1.c. Cam.3m.
2 Vinum omnia præcordia facit honeſta.22ª q.145.4. 2m.
3 Et omnia per talenta loqui facit. Luc. 2.23ª.

CAPVT IIII.

1 Homo relinquit patrem ſuum,&c. & ad mulierem ſe coniungit. Gen. 2.31ª. Cam.4m.
2 Diligit homo vxorem ſuam magis quàm patrem aut matrem 22ª.q.26.11.o./ 3.d.29.7.3m./ Ve.q.2.9.18m./ Ephe.5.lec.10.
3 Veritas magna eſt & fortior pre omnibus, Quol.12.21.o. ¶ Cælum etiam ipſam benedicit. Pſal.18.1ª.
4 ¶ Omnis terra veritatem inuocat.22ª.q.83.10.3m. ¶ Non eſt cum ea quicquam iniquum. Deut.32.5ª.
5 Iniqui ſunt omnes filii hominum, & iniqua ſunt illorum omnia opera.3.Regum.8 13ª. ¶ Non eſt in ipſis veritas.Ꝑ.3.c°. 51./ Veri.q.1.4.4m.
6 Nec eſt apud eam accipere perſonas,neque differentias. Deu.10. 10m. ¶ Maieſtas omnium æuorum 1ª.q.10.6.1m.
7 Omnes benignantur in operibus eius. 1. prolo. L. ¶ Benedictus deus veritatis. Pſal.33.1ª.
8 Et tibi confitebor domine.1ª.Paral.16.6ª. ¶ Deus patrum noſtrorum. Gen.17.5ª. ¶ Fratribus meis. Gen.13.3ª.

CAPVT V.

1 Omnes fratres. Ibidem. ¶ Inſtante ſeptimo menſe. Leu.23.1ª Cam.5m.
¶ Egerunt ſcenophegiam & diem ſolemnem, &c. Ibidem.12ª. ¶ Et neomenſarum.1. Regum.20.1ª.
2 Et dierum ſolemnium.Leui 23.1ª. ¶ Collaudantes dominũ. Pſal.33.2ª. ¶ Et benedicentes. Ibidem.1ª. ¶ Cum clamore magno. Gen.4 4ª.
3 Non eſt nobis & vobis ędificare domum dei noſtri nos ſoli ædificauimus deo Iſrael 3. Regum.5.3ª.

CAPVT VI.

1 In nomine dei Iſrael. Gen.17.5ª. ¶ Patres noſtri exacerbantes erant. Exo.4.5ª. Cam.6m.
2 Qui fecit cœlum & terram. Gen.1ª. ¶ Dominus cuius nomen eſt inuocatum. Ibidem. Deu 10.2ª. ¶ Exterminet omnem regem & gentem,&c. Gen.3.21ª.

CAPVT VII.

1 Tunc Siſennes ſubregulus & Satrabuzanes, &c. cooperati ſũt cum ſenioribus iudeorum, &c.3. Regum.5.3ª. Cam.7m.

Et

¶ Et egerunt phaſe decimaquarta die menſis primi. Exo.12.1ª. ¶ Celebrauerunt diem feſtum azimorum ſeptem diebus. Ibid. 15.ª 9ª ¶ Sanctificati ſunt. Exo.30.4ª.
3 Fratribus suis. Gen.13.5ª. ¶ Domini dei sui, vel Iſrael, vel ipſo rum. Gen.17.5ª. ¶ Deum patrum noſtrorum. Ibidem. ¶ Deus noſter. Ibidem.
4 Ne forte exurgat ira dei. Exo.4.5ª. ¶ Benedictus deus. Pſal.33. 1ª. ¶ Qui dedit hanc voluntatem in cor regis. Prouer.21.1ª.
5 Secundum manum dei validam. Gen.3.15ª. ¶ Vt erat deus erat cum illis, &c. Deu.4.14ª./ Num.14.1ª. ¶ Vos eſtis ſancti domi no, & vaſa ſancta. Exo.30.4ª.

CAPVT VIII.

Ca.º 8.º 1 Filias veſtras non coniungetis filiis eorum, nec econuerſo. Exo. 34.11ª. ¶ Et non inquiretis pacem habere cum illis omni tem pore. Ibidem. 24ª.
2 Vt non abſcondens manducetis optima terrae, &c. Leuit.26.2ª. ¶ Dei Iſrael, vel noſter. Gen.17.5ª.
3 Et [illegible] 2. Paral.29.5ª. ¶ Humi proſtrationis. Ibid.
4 Ante faciem dei. Gen.3.16ª. ¶ Non ſumus derelicti a Deo. Ioſ.5ª. ¶ Nonne auferetis nobis. Exod. 4.5ª. ¶ Varus et. Exod. 34.5ª.
5 Et his ergo fit iuſiurandum domino expellere omnes vxores no ſtras quae ex alienigenis ſunt cum filiis earum. 1. Eſdrae.10.1ª.
6 Adiurauit principes ſacerdotum, &c. Gen.14.2ª.

CAPVT IX.

Ca.º 9.º 1 Vos inique feciſtis collocando vobis in matrimonium vxores alie nigenas. Exo.34.11ª. ¶ Date confeſſionem deo. 1. Paral.16.6ª.
2 Deo patrum noſtrorum. Gen. 17.5ª. ¶ Dei Iſrael. Ibid.
3 Diſcedite a gentibus terrae, & ab vxoribus alienigenis. 1. Eſdrę. 10.1ª. ¶ Viſquequo ſubuertetis domini. Exo.4.5ª.
4 Conſederunt nouiluuio menſis decimi &c. vſq; ad neomeniam primi menſis. 1. Regum.10.1ª. ¶ Et fratribus eius. Gen.13.3ª.
5 Ad libandum in expiationem arietem pro ignorantia ſua. Leu. 4.2ª. ¶ In nouilunio menſis ſeptimi. 1. Regum.10.1ª.
6 Eſdras pontifex. 2. Paral.29.1ª. ¶ Et benedixit Eſdras domi num. Pſal.33.1ª. ¶ Deum altiſſimum. 3.d.35.q.2.ar.1.q.2.c.
7 Deum ſabaoth. Pſal.9.1ª. ¶ Omnipotentem. 17.1ª.
8 Procidentes in terram adorauerunt dominum. 2. Paral.29.5ª.
9 Dies hic ſanctus eſt domino. Leui.29.1ª

AVTHORITATES EX TERTIO Libro Eſdrę Prophetę.

CAPVT I.

Ca.º 1.º 1 IPſi irritauerunt me. Exo.4.5ª. ¶ Haec dicit domi nus omnipotens. Gen.17.1ª. ¶ Ego dedi ſuper ge mitus veſtros. Gen.6.7ª.
2 Et dedi vobis manna in eſcam. Exo.16.4ª. ¶ Panem angelorum manducaſtis. Pſal.77.5ª.
3 Quoniam vos dereliquiſtis me. Ioſ.22.2ª ¶ Et ego vos dereliquam. Ioſ.5ª. ¶ Vt eſſetis mihi populum. Exo.19.5ª.
4 Et ego vobis in deum. Gen.17.5ª ¶ Vos mihi in filios. Luc.6. 12ª. ¶ Et ego vobis in patrem. He.lec.5.
5 A facie mea. Gen.3.14ª ¶ Oblationem veſtram cum acceleri tu, auertam. Pſal.39.5ª.
6 Dies feſtos veſtros, & neomenias & circumciſiones repudiabo. Ibidem. ¶ Ego miſi pueros meos ad vos. Iere.7.8ª.
7 Quid nouum eſt coram me fecerunt. Pſal.50.2ª.

CAPVT II.

Ca.º 2.º 1 Irrita fecerunt conſilia mea. Gen. 17.13ª. ¶ Peccaſtis coram deo. Pſal.50.1ª. ¶ Vt det ei confuſionem, &c. vſque eſt tibi. Gen. 3.21ª.
2 Dicit dominus omnipotens. Gen.17.1ª. ¶ Te elegi dicit domi nus. Deut.7.2ª. ¶ Mittam tibi pueros meos. Iere.7.8ª.
3 Viduam iuſtifica, &c. vſque & dabo. Exo.22.17ª. ¶ Mortuos vbi inueneris ſignans commenda ſepulchro. Tob.1.21ª.
4 Venite requies tua. Exo.33.10ª. ¶ Manus mea teget te. Gen. 3.14ª. ¶ Miſericors ſum. Exod.22.21ª.
5 Qui vos ad caeleſtia regna vocauit. Exo.3.8ª./ Math.5.4ª. ¶ Accipite iucunditatem gloriae veſtrae. Pſal.15.8ª.
6 Lux perpetua lucebit vobis. Io.lec.8. princ. ¶ Vidi turbam ma gnam quam numerare non poterat. Math.10.1ª.
7 Et ſcriptiſti ſunt nomen dei. 1. Paral.16.6ª.
8 Modo coronantur. Ven.q.29.6.c.

CAPVT III.

1 O dominator domine. Deuter. 10. 8ª. ¶ Mandatum vnum. Gen.3.14ª. ¶ Dextera tua. Ibidem. ¶ Inſufflaſti in eum ſpiritum vitae. Gen.2.10ª. Ca.º 3.º
2 Induxiſti eum in paradiſum quem plantauerat. Ibidem. 11.15ª. ¶ Inſtituiſti in eum mortem &c. Ibid.22ª.
3 Elegiſti Abraham. Deut.7.2ª. ¶ Et dilexiſti eum. Ibid.3ª. ¶ Nunquam derelinqueres ſemen eius. Ioſ.5ª.

CAPVT IIII.

1 Angelus miſſus eſt ad me. Luce.1.8ª. ¶ Viam altiſſimi. Iob.21 9ª. ¶ O dominator domine. Deuteron. 10.8ª. ¶ In ſorte mea. Gen.3.15ª. Ca.º 4.º
2 Omnes pleni ſumus imperare. 3. Regum.8.15ª. ¶ Quem dile xiſti populum. Deu.7.3ª. ¶ Ante omnes eum. Gen. 3.14ª.

CAPVT V.

1 Si altiſſimus dederit. Iob.21.6ª. ¶ Anima mea laborauit, vt deficeret. Gen.46.2ª. Ca.º 5.º
2 O dominator dñe Deu. 10.8ª. ¶ Elegiſti mihi. Deu.7.2ª ¶ Po pulum vnum tibi. Exo.16.5ª. ¶ Et h oderas odiſti. Pſal.5.5ª.
3 Tuis manibus debet caſtigari. Gen.3.14ª. ¶ Miſſus eſt angelus ad me. Luce.1.8ª.
4 Qui [illegible] ad me. Iob.6.1ª.

CAPVT VI.

1 Fiat caelum & terra. Gen.1ª. ¶ Et erat tunc ſpiritus. Ibid.4ª. ¶ Et tenebrae circumferebantur. Ibid.3ª. ¶ Tunc dixiſti proſer ri lumen lumenoſum. Ibid.6ª. Ca.º 6.º
2 Die ſecundo creaſti ſpiritum firmamenti. Ibid. 12ª. ¶ Vt diui deret & diuiſionem faceret inter aquas, &c. Ibid.15ª. ¶ Die tertio imperaſti congregari aquas, &c. Ibid.18ª.
3 Die quarto imperaſti fieri ſolis ſplendorem, lunae lumen, ſtella rum diſpoſitionem. Ibid. 13ª. ¶ Vt deſeruirent futuro plaſ manti homini. Ibid. 24ª.
4 Quinto die dixiſti, &c. vt procrearet animalia & volatilia & pi ſces. Ibid.27ª. ¶ Sexto die imperaſti terrae vt crearet, &c. & Adam. Ibid.29ª. 30ª.
5 Quem conſtituiſti ducem ſuper omnibus quę feciſti. Ibid. 55ª. ¶ Quem elegiſti. Deu.7.2ª. ¶ Propter nos creaſti ſeculum. Gen.31ª.4.2.d.1.q.2.5.c./ 4.d.47.q.2.ar.1.q.1.c.
6 Reſiduas gentes dixiſti nihil eſſe, &c. Iſa.40.1ª.
7 Quem vocaſti primogenitum, vnigenitum aemulatorem tuum. Exo. 4. 10ª.

CAPVT VII.

1 Et dixit .ſ. angelo, loquere domine deus. Exo.6.1ª. ¶ Introitus eius anguſtus. Math.7.8ª. ¶ Super ſtellas fulgebunt facies eo rum, &c. Math.13.11ª. Ca.º 7.º
2 Noſtrae facies ſuper tenebras nigrae. 4. lec.4.ſ.
3 Deus miſericors. Exo.22.11ª. ¶ Et longanimis. Nee. 9.8ª.

CAPVT VIII.

1 Multi creati ſunt, ſed pauci ſaluabuntur. Math.7.8ª./ 20.20.4ª. Ca.º 8.º
2 Manum tuarum. Heb.3.14ª. ¶ Cuius omnia clemens ſunt. Ibid. ¶ Auribus percipe. Ibidem.
3 Cuius theſaurus inaeſtimabilis. Iudic.6.32 ¶ Et gloria incōpre henſibilis. Ioan. prolo. princ. ¶ Cui aſtat numerus angelorum. Daniel.7.1ª.
4 Nec indignaris eos. Exo.4.5ª. ¶ Vt iam amaram ſe. Ibidem. ¶ Non creſcat in domine. Ibidem.
5 Sed diligas eos. Deu.7.3ª. ¶ Miſericors vocaberis. Exo.22.18ª. ¶ Dixit vos in corde ſuo, non eſſe deum. Pſal.13.1ª.
6 Nemo de genitis eſt, qui non impie geſſit. 3. Regum.8.53ª. ¶ Annunciabitur iuſtitia tua domine. Deut.32.6ª ¶ Et boni tas. Pſal.16.7ª.
Et memorabor. Gen.8.1ª. ¶ Tu ei imago neſcientes. 1ª.q.35. 2.1ª./ q 93.5.6ª. ¶ Quo ſimilat̃ ei c.d.[illegible] 16.9ª./ 17.6ª.
8 Propter quem omnia plaſmaſti ſupra 6.5ª. ¶ Tibi appropinqua [illegible] 4.d.17.q.1.ar.2.q.2.c. ¶ Peccatoribus autem nunquam 4.d. 40.q.4.2.4ª.

CAPVT IX.

1 Omne quod factum eſt in ſeculo, initium habet, & conſumma tionem. Gen.17.1ª. Ca.º 9.º
2 Plures ſunt qui pereunt quam qui ſaluabuntur. Math.5. 8ª./ 6ª.

8ª./cº. 20. 4ª. ¶ O domine te oſtendens oſtendiſti patribus. Gen.32.2ª.

3 Humiliata ſum valde.2.Reg 1. ¶ Iuſti quorum eſt ſeculum,& propter quos ſeculum,ſupra 6.1ª.

CAPVT X.

Ca^{m}.10^{m}. 1 Deus fortis. Exo.20.5ª. ¶ Altiſſimus. Iob.11.6ª.

2 Angelus venit ad me. Iudic.6.2ª.

3 Confortauit me. Lucæ.22.34ª.

CAPVT XI.

Ca^{m}.11^{m}. 1 Quem feceram regnare. Rom.13.2ª.

2 Humiliaſti muros eorum.2. Regum.8.1ª.

CAPVT XII.

Ca^{m}.12^{m}. 1 Dominator domine. Deuteron. 10. 8ª. ¶ Ante oculos tuos. Gen.3. 14ª. ¶ Ante faciem tuam, ibidem.

2 Conſoleris animam meam. Gen.46.2ª. ¶ Danieli fratri tuo. Gen.13.3ª.

CAPVT XIII.

Ca^{m}.13^{m}. 1 Qui habent opera & fidem. Iac. 3. 14ª. ¶ Ad fortiſſimum. Exod. 20. 5ª.

2 Reuelabitur filius meus. 22ᵉ. q.2.7.2^{m}.

3 Dominator domine. Deut.10.8ª.

4 Laudans dominum. Pſal.33.2ª.

CAPVT XIIII.

Ca^{m}.14^{m}. 1 Reuelans reuelatus ſum in rubo. Gen. 32. 2ª. ¶ Et loquutus ſum Moyſi. Exod. 6.1ª. ¶ Populus meus. Exod.19. 3ª. ¶ Miſi eum. Iere.7.8ª.

2 Deus iuſtus. Deut.32.6ª. ¶ Iudex. Pſal.9.3ª. ¶ Et fratres veſtri. Gen.13.3ª. ¶ Iudicium poſt mortem ueniet. Pſal.9.3ª.

3 Quando iterum reuiuiſcemus. 4.d.43.ar.1.q.1.o.

4 Iuſtorum nomina patebunt, & impiorum facta oſtendentur. Deut.7.2ª./.1ª.q.20.o.

CAPVT XV.

Ca^{m}.15^{m}. 1 Omnis incredulus in incredulitate ſua morietur. Mar.16.10ª. ¶ Clamant ad me. Gen.4 4ª. ¶ Vindicans vindicabo eos dicit dominus. Deut.32.17ª.

2 Populus meus. Exo.19.5ª. ¶ In manu potenti,& brachio excelſo.Gen.3.14ª. ¶ Dextera mea. ibid.

3 Nec ceſſabit rumphea ſuper effundentem ſanguinem innocuũ. Math.27.4ª./cº.27.1ª. ¶ Reddam in ſinu eorum. Pſal. 61.6ª.

4 Electis meis. Deut.7.2ª. ¶ Exijt ignis ab ira eius. Exo.4.5ª.

CAPVT XVI.

Ca^{m}.1^{m}. 1 Deus fortis. Exo.20.5ª. ¶ Ne diis credatis. Exo.7.1ª.

2 A facie domini. Gen.3.14ª. ¶ Et a gloria virtutis eius. Deut. 4.14ª. ¶ Dextera domini. Gen.3.14ª.

3 Ecce dominus cognoſcet omnia opera hominum,& adinuentiones illorum.3.Regum.8.12ª. ¶ Et cogitationes,& corda.3.Regum.8.12ª.

4 Dixit,fiat terra,& facta eſt,fiat cęlum,& factũ eſt.Gen.1ª.5ª.7ª. ¶ Et verbo illius ſtellæ fundatæ ſunt. ibid.23ª.

5 Et nouit numerum ſtellarum. Pſal.147.5ª. ¶ Qui finxit hominem. Gen.2.9ª. ¶ Et immiſit ei ſpiritũ,vitã,& intellectũ. ibid.

6 Dei omnipotentis. Gen.17.1ª. ¶ Qui fecit omnia. Gen.1.1ª. ¶ Et ſcrutinat omnia ſupra.14. 3ª.

7 Ecce deus iudex. Pſal.9.2ª.3ª. ¶ Timete eum. Leu.19. 14ª.

8 Erit probatio electorum meorum. Deut.7.2ª.

9 Audite dilecti mei, dicit dominus. ibid. 3ª.

AVTHORITATES EX Libro Thobiæ.

CAPVT I.

Ca^{m}.2^{m}. 1 VIam veritatis non deſeruit.4.Regum.20.2ª. ¶ Fratribus qui erant eius genere. Geneſ.13.3ª. ¶ Decimas ſuas fideliter offerens. Exo.22.12ª. Et omnia primitiua ſua. ibid. 12. ¶ In tertio anno:

4 Timere deum docuit. Leui.19.14ª. ¶ Conſolabatur eos.2. Regum.9.2ª.

5 Monita ſalutis dabat eis.22ᵉ.q.32.2.c./4.d.15.q.2.ar. 3.q. 2.c.

6 Ex his quibus honoratus fuerat a rege,habuiſſet decem talenta argenti.22ᵉ.q.103.2.4^{m}.

7 Mortuo Salmanaſar,cum regnaret Senacherib filius eius. Iſa. 20. princ.

8 Diuidebatq; vnicuiq; prout poterat.22ᵉ.q.32.6.10. o/q.17. 1. 2^{m}./4.d.15.q.2.ar.4.q.1.o./2ᵉ. Cor.8./cº.9. lect.per totũ 2.o.

9 De facultatibus ſuis.4.d.15.q.2.ar.4.q.2.3. o./22ᵉ.q.31. 3. 3^{m}./ q.32.7.o./8.2^{m}./q.62 5.2^{m}./q.87.2.2^{m}./q.110.3.4^{m}. q.31.3 3^{m}./4.d.15.q.2.ar.4.q. 2.3.o./Quol.12.30.c.

10 Eſurientes alebat,nudiſq; veſtimenta prebebat.22ᵉ. q. 32. 2.o./ 4.d.15.q.2.ar.3.q.1.o./ Math.25.

11 Mortuis atque occiſis. ſepulturam ſolicitus exhibebat. 22ᵉ.q. 32.2. c. 2^{m}./4.d.15.q.2.ar.3.q.1.c./1^{m}./d.45.q.1ar.3. q. 3.o.

CAPVT II.

1 Vade, & adhuc aliquos de tribu noſtra timentes deum,vt epulentur nobiſcum.22ᵉ q.32.3.1^{m}./9.o./q.71.1.c./4.d. 15. q. 2. ar.6.q.3.o./ Math.25./Ro.12.lec.2.fi./1ᵉ. Cor. 16. ¶ Sepeliuit eum.ſupra 11ª. Ca^{m}.2^{m}.

2 Hanc autem tentationem ideo permiſit dominus euenire illi,vt poſteris daretur exemplum patientię eius, ſicut & ſancti. Iob.22ᵉ.q.108.4.c.fi./Iob.7.fi./Pſal.40./2ᵉ. Theſ.1.lec.1.fi.

3 Ab infantia ſua ſemper deũ timuerit Leui.19.14ª./Iob.31.6ª. ¶ Sed immobilis in dei timore permanſit.12ᵉ.q.100 9.c./22ᵉ. q.58.1.c./2.d.38 5.5^{m}./3.d.40.1.c./4.d.17.q.3.ar.4.q 4.c./d. 33.q.3.1.2^{m}./3^{m}. Ver.q.5.1.c./Ethi.2.lec.4.fi.

4 Agens gratias deo omnibus diebus vitæ ſuæ.12ᵉ.q.60.3.c./22ᵉ. q.106.o./Pſal.9. 2ᵉ. Theſ.1.lec.1.prin.

5 Non licet nobis aut edere ex furto aliquid: aut contingere. Ma.q.15.2.6^{m}.

CAPVT III.

1 Iuſtus es domine. Deut.32.6ª. ¶ Virum cum timore tuo,non cum libidine mea conſenſi ſuſcipere.infra.6. 3ª./Leui. 19. 14ª. Ca^{m}.3^{m}.

2 Omnes viæ tuæ miſericordia & veritas & iudicium.1ª.q. 21.4. o./4.d.46.q.2.ar.2.q.2.o./.3.2.cº.28./Veri.q.28.1.8^{m}./Po².q. 5.4.6^{m}./Pſal.24./Rom.15.lec.4.poſt med.k

3 Domine memor eſto mei. Gen.8.1ª. ¶ Ne reminiſcaris delicta mea,vel parentum meorum.ibid. Exo.20.7ª.

4 Neque vindictam ſumas de peccatis meis. Deut.32.17ª.

5 Expedit mihi mori,magis quàm viuere.12ᵉ.q.5.3.c./3ª.q. 96. 6.c./4^{m}./3.d.17. L.2^{m}./d.28.L./4.d.49.q.1.ar.1.q.4.4^{m}./.3 cº.48.6^{m}./Vir.q.2.11.8^{m}./Ethi.3.lec.18.fi.

6 Benedicens dominum. ¶ Deus patrũ noſtrorum. Gen.17.5ª. ¶ Deus Iſrael. ibid. ¶ Cum iratus fueris. Exod.4.5ª.

7 In tempore tribulationis peccata dimittis.1ª.q.21.4. 3^{m}./12ᵉ. q.87.6.c.fi./4.d.15.q.1.ar.4.q.2.o./d.17.q.3.ar.5.q.4.2^{m}.

8 Numquam cum ludentibus miſcui me.22ᵉ.q. 168.4. 2^{m}. ¶ Nõ eſt in hominis poteſtate conſilium tuum. Iob.12.6ª.

9 Hoc autẽ pro certo habet omnis qui colit te. Exo.20.4ª./1ª/ q.1.5.1^{m}./22ᵉ.q.4.8.o./Prolo.3.5^{m}/3.d.23.q.2.ar.2.q.3.o./.3 3.cº.154.fi./Veri.q.10.12.15^{m}./q.12.2.3^{m}./q.14.1.7^{m}./Trinit.9.4^{m}./Io.4.lec.5.fi.

10 Vita eius ſi in probatione fuerit,coronabitur.4. d.24.q.3.4.3^{m}. ¶ Si in tribulatione fuerit,liberabitur. Num.14.1ª.

11 Si in corruptione fuerit.2.d.7.q.1.1.2^{m}. ¶ Ad tuam miſericordiam venire licebit. Exo.22.11ª.

12 Non enim delectaris in perditionibus noſtris. Exech. 18. 5ª.

13 Miſſus eſt angelus domini. Exod. 33. 2ª. ¶ Sanctus Raphael. 2.d. 10. L.

14 Orationes eorum in conſpectu domini ſunt recitatę.2.d.11.q. 1.1.3^{m}./4.d.45.q.3.2.4^{m}.

CAPVT IIII.

1 Cum acceperit deus animam meam. Math. 27. 11ª. ¶ Sepeli corpus meum,ſupra 1.11ª./Gen.49.7ª. ¶ Sepelies eam circa me. ibid. Ca^{m}.4^{m}.

2 Honorem habebis matri tuæ. Exo.20.17ª. ¶ Ex ſubſtãtia tua fac elemoſinam,ſupra.1.9ª.

3 Neq; a te auertatur facies domini. Geneſ. 3.14ª. ¶ Quomodo potueris,eſto miſericors. Math.5.6ª.

4 Si multum tibi fuerit,abundanter tribue.22ᵉ.q.32.10.o.

5 Elemoſina ab omni peccato liberat.22ᵉ.q.154.2.5^{m}./4.d.15.q. 2.ar.2.q.1.5^{m}./1ᵉ. Thim.4.

25.q.1.ar.2.q.1.o / 4.d.46.q.2.ar.3.q.4.o. / Ma q.15.2.1m. / Pſal. 40./. Math.25./.1ª. Thim.4.

8 Attende tibi fili mi ab omni fornicatione. Exo.20.20ª.23ª. ¶ Et praeter vxorem tuam nunquam patiaris crimen ſcire. 22ª. q.35.c./q.36.3.c./q.153.3.o./ q.154.2.o./4 d.33.q.1.3.o./q.2. ar.1.q.1.2m./d.41.ar.4.q.1.c./ Op.3.c°.122. Ma.q.15.1.2.o./.1 c / Veri.q.25.5.7m./ Quol.3 q.5.2.c./ Quol.8.15.c. / 1ª. Cor. 6.lec.3.o./ 1ª. Theſ.4.

9 Superbiam nunquam in tuo ſenſu, aut in tuo verbo dominari permittas. Ma.q.8.3.7m./ 10m / 11m./ 4.3m / 4m./ 7m.

10 In ipſa enim ſumpſit initium omnis perditio. 22ª.q.84.2 o. / 3. 1m./ 4.4m./ 22ª.q.162.2.o / 5.1m./ 7.1m. / 2. d. 42.q.2.1.7m / 4.d.17.q.2.ar.1.q.2.c./ Ma.q.8.1.1m./ 6m. / Rom.7 lec.2./ 1ª Corin.11.lec 4.

11 Quicunque tibi aliquid operatus fuerit, ſtatim ei mercedem reſtitue, & merces mercenarii tui, apud te omnino non remaneat. Leui.19.13ª.

12 Quod ab alio oderis fieri tibi, vide ne tu aliquando alteri feceris. 4.d.33.q.1.1.7m. / Opuſ.73.c°.17.

13 Panem tuum cum eſurientibus & egentibus comede, & de veſtimentis tuis nudos tege, ſupra.1.10ª.

14 Et noli ex eo comedere & bibere cum peccatoribus. 22ª. q.25. 6 c./ 2m./ q.32.2.2m./ q.32.9.1m./ q.186.3.3m./ 4.d.15.q.2.ar. 6.q.2.0 / Opuſ.4.c°.8 / Opuſ.19.c°.9.2m./ 4m./ Ro.12. lec.2. fi / 1ª.Cor.16.fi / Gal.6.lec.2.med.

15 Omni tempore benedic deum. Pſal.33.1ª.

CAPVT V.

Ca m.5 m. 1 Omnia quae praecepiſti mihi faciam. 22ª.q.104.5.3m./ 2.d.44.q. 2.3.c./ Quol.1.15.c. Quol.10.10.c.

2 Omnia itinera, eius frequenter ambulaui. Iudic.6.2ª. ¶ Et manſi apud Gabelum fratrem noſtrum, Gen.13.3ª.

3 Forti animo eſto, Ioſ.2ª. ¶ Sit dominus in itinere veſtro, Numeri. 14.1ª.

4 Angelus dei bonus comitetur ei, 1ª.q.113.5.2.o./ 2.d. 11.q.1. 1.3.o.

CAPVT VI.

C1m.6m. 1 Obſecro te.1ª. Tim.2.1ª. ¶ Azaria frater. Gen.13.3ª.

2 Deponam ſenectutem illorum cum triſtitia ad inferos. Gen.37.5ª. ¶ Benedictionem conſequeris. Gen.35ª.

3 Qui coniugium ita ſuſcipiunt, &c. ſuae libidini ita vacent, &c. 3.d.26 q.1.4.c./ 3m./ d.31.q.2.3.o./ 4. d.30. 1.fi./ Op.3.4. c°.82./ Ver.q.25.3.7m./ Ma q.15.1.2.c./ 1ª. Cor.7./ 2ª.Theſ.4.

CAPVT VII.

C2m.7m. 1 Fratres noſtri, fratrem meum, Gen.13.3ª. ¶ Oſculatus eſt eſ. Gen.18.2ª. ¶ Timentis deum debetur, Leui.19.14ª.

2 Coniungeretur cognationi ſuae ſecundum legem Moyſi. Num. 36.1ª. ¶ Deus Abraham, Iſaach, & Iacob. Gen.17.5ª.

3 Vobiſcum ſit. Num.14.1ª. ¶ Impleat benedictionem ſuam in vobis. Gen.35ª. ¶ Benedicentes deum. Pſal.33.1ª.

4 Forti animo eſto. Ioſ.2ª.

CAPVT VIII.

C3m.8m. 1 His tribus noctibus deo iungimur. Deut.10.6.11ª. ¶ Filii ſanctorum ſumus. Leu 11.3ª. ¶ Domine deus patrum noſtrorum. Gen.17.5ª. ¶ Et Iſrael, idem.

2 Benedicant te caeli, &c. Pſal 18.1ª. / Pſal.53.1ª. ¶ Tu feciſti Adam de limo terrae. Gen.2. 9ª. ¶ Dediſti ei adiutorium Euam. ibidem, 24ª.

3 Non luxuriae cauſa accipio vxorem, ſupra 6.3ª. ¶ Sororem meam. Gen.13.3ª. ¶ Sed ſola poſteritatis dilectione. 22ª.q.154 2.c./ 3ª.q.29.2.c./ 4.d.26.q.1.1.c./ d.30 q.1.3.o./ d. 31.q.1.2. 3m. d.33.q.1.1.2.3.c./ q.2.o./ d.39.2.c./ d. 40.3.4.c./ Op.3. c°. 113./ 2.4.c°.98 / 1ª. Cor.7.

4 Miſerere nobis domine. Exo.22.31ª. ¶ Tu es deus ſolus. Deuter.6.3ª./ 32.18ª. ¶ Raguel adiurauit Tobiam. Gen.24.2ª.

CAPVT IX.

C4m.9m. 1 Azaria frater. Gen.13.3ª. ¶ Contriſtabitur anima eius. Gen. 46.2ª. ¶ Adiurauit me Raguel, cuius adiuramentum ſpernere non poſſum. Gen.24.2ª.

2 Oſculati ſunt ſe inuicem. Gen. 27.2ª. ¶ Benedixit deũ. Pſal. 33.1ª. ¶ Benedicat te. Gen.1.13ª. ¶ Deus Iſrael. Gen.17.5ª.

3 Timentis deum. Leuit. 19. 14ª. ¶ Fiunt Gabelus. 22ª. q. 82. 4.3m.

CAPVT X.

1 Solicitus erat pater. Mach.6.18ª. ¶ Angelus domini ſanctus, ſit in itinere veſtro. Pſal.90.4ª./ Exod.32.2ª. ¶ Oſculati ſunt eam. Gen.27.2ª. C5m.10m.

2 Monentes eam honorare ſoceros. Exo.20.17ª. ¶ Diligere maritum. Eph.5.10ª./ 18ª. ¶ Regere familiam, gubernare domũ. 4.d. 49.q 1.ar.2.q.5.c.

3 Et ſeipſam irreprehenſibilem exhibere. 1ª. Thim.3.

CAPVT XI.

1 Tobia frater. Gen.13.3ª. ¶ Adora dominum deum tuũ. Gen. 17.5ª. ¶ Deus Iſrael. ibidem. C6m.11m.

2 Gratias agens deo, ſupra 2.4ª. ¶ Oſculare eum. Gen. 27.2ª. ¶ Et ceperunt flere prae gaudio, ſupra.9.3ª.

3 Benedico te domine. Pſal.33.1ª.

CAPVT XII.

1 Confitemini ei. Paral.16 6ª ¶ Quia fecit vobiſcum miſericordiam ſuam. Exo.12.11ª. C7m.12m.

2 Etenim ſacramentum regis abſcondere, bonum eſt. 3ª.q.60.1.o./ 3.d.19. L.4m. / 4.d.1.q.1.ar.1.q.1.c./ 1ª. Cor. princ.

3 Bona eſt oratio, cum ieiunio & eleemoſina. 22ª.q.108.3.4m /4. c / 4.d.15.q.1.ar.4.q.3.o. / q.2.ar 1.q.2.3m.

4 Et eleemoſina magis, 4 d.15 q 2.ar.2.q.2.o./ d.45.q.2.ar.3.q.1. o./ 1ª. Tim.4.

5 Eleemoſina a morte liberat. ſupra.4.6ª. ¶ Et ipſa eſt, quae purgat peccata. ibid.5ª. ¶ Et facit inuenire vitam aeternam. Ibi.7ª.

6 Qui autem faciunt peccatum, & iniquitatem. 22ª q 33.1. 1m / q 110.4 4m. / Heb.8.fi.

7 Hoſtes ſunt animae ſuae, Pſal.10.1ª. ¶ Quando orabas cum lachrimis. 4.d.15.q.4.ar.1.q.2.3m./ ſ.L.3ª.

8 Et ſepeliebas mortuos, ſupra.1.11ª. ¶ Ego obtuli orationem tuam domino ſupra 3.14ª.

9 Et quia acceptus eras deo. 12ª q.102.3.o. ¶ Neceſſe fuit vt tentatio probaret te. 12ª.q 97.1.o.

10 Et nunc dominus miſit me. Exo.33.2. ¶ Ego ſum Raphael angelus, ſupra.3 13ª. ¶ Vnus ex ſeptem. 1ª. q.102.3.5m.

11 Qui aſtamus ante dominum. Iob. 1.5ª. ¶ Dixit eis angelus, pax vobis, nolite timere. Luc.1.13ª,12ª./ Iudic.6.1ª.

12 Cum eſſem vobiſcum, &c. videbar manducare & bibere. &c. Gen.18.4ª. ¶ Tempus eſt vt reuertar ad deum. 2.d. 10.4. 1m.

13 Ceciderunt ſuper terram. 2.Paral 29.3ª. ¶ Proſtrati per tres horas. Ibid.

CAPVT XIII.

1 Magnus es domine. Pſal.47.1ª. ¶ Tu flagellas, & ſaluas &c. Deuter. 32.19ª. ¶ Confitemini domino. 1. Paral. 16.6ª. ¶ Laudate eum. Pſal 33. 1ª. C8m.13m.

2 Non eſt alius deus. Deut.6 3ª. ¶ Omnipotens. Gen.17.1ª. ¶ Propter miſericordiam ſuam. Exo.22 11ª. ¶ Ego & anima mea. Gen.46.2ª. Non eſt qui effugiat manum tuam. Gen.3. 14ª./ 50 5ª. ¶ Omnes benedicentes. Gen. 33. ¶ Maledicti erunt & condemnati. ibid.3.11ª.

3 Alleluia cantabitur. 4.d.8.L.

CAPVT XIIII.

1 Et fratres noſtri. Gen.13 3ª. ¶ Timentes deum, Leui.19.14ª. ¶ Deum Iſrael. Gen.17.5ª. ¶ Seruite domino. Exo.10.4ª. C9m.14m.

2 In veritate. 4. Regum.20.2ª.

3 Et benedicant eum. Pſal.33.1ª.

4 In tota virtute ſua. Deut.4.14ª./ 6.4ª.

AVTHORITATES EX LIBRO Iudith.

CAPVT I.

1 ET gloriabatur quaſi potens in potentia exercitus ſui & in gloria quadrigarum ſuarum. 22ª. q 132. o./ Ma.q.9.o. C1m.1m.

2 Tunc indignatus eſt. 22ª.q 138.7.c / Ma.q 10.5 c.

CAPVT II.

1 Habuit cum eis myſterium conſilii ſui. 12ª. q.14.o./ Veri.q. q.17.3.2m. C2m.2m.

2 In multitudine innumerabilium. Num.10.4ª.

3 Quorum non erat numerus. ibid.

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CAPVT III.

1 Deſinas indignatio tua contra nos, ſupra.1. 2^{a}.
2 Ferocitatem pectoris eius, mitigare non potuerunt. 22ſ. q.157. 1.3^{m}./ q.159.0./ q.159.2.1^{m}.
3 Vt omnes deos terræ exterminaret. Exo.7.1^{a}.

CAPVT IIII.

Ca^{m}.4^{m}. 1 Et clamauit ad dominum. Geneſ.4. 4^{a}. ¶ Deum Iſrael. Geneſ. 17. 3^{a}.
2 Humiliauerunt animas .3. Regum.21.3^{a}./ Gen.46.2^{a}.
3 Vt viſitaret populum ſuum Iſrael. Exo.2.6^{a}./ 19.3^{a}.

CAPVT V.

Ca^{m}.5^{m}. 1 Noluerunt ſequi deos. Exod.7.1^{a}. ¶ Deſerentes cerimonias. Deuter.4.6^{a}. ¶ Vnum deum cæli coluerunt. Deuter. 6. 3^{a}./ Exod.20.4^{a}.
2 Clamauerunt ad dominum. Geneſ.4.4^{a}. ¶ Per quadraginta annos annonam de cælo cõſequuti ſunt. Exo. 16.4^{a}./ Gen.32^{a}.
3 Quando receſſit a deo. Ioſ. 22.2^{a}. ¶ Præter deum ſuum. Gen. 17.5^{a}. ¶ Alterum coluerunt. Exo. 20. 4^{a}.
4 Vſque dum non peccarent in conſpectu dei ſui, erant cum illis bona.12ſ.q.99.6.3^{m}.
5 Deus odit iniquitatem. Pſal. 5.5^{a}.
6 Reuerſi ad deum.2.d.10.4.1^{m}./ .3.3.c^{o}.161.
7 Nabuchodonoſor deus terræ eſt, Exod.7.1^{a}.

CAPVT VI.

Ca^{m}.6^{m}. 1 Deo ſuo. Gen.17.5^{a}. ¶ Deus patrum noſtrorum. ibidem. ¶ Deus Iſrael, vel noſter. ibid. ¶ Non reſpirabis vltra, donec exterminaeris. Gen.8.4^{a}.
2 Non concidat vultus tuus. Geneſ. 4. 5^{a}. ¶ Et pallor qui faciem tuam obtinet, abſcedat. ibidem.
3 Omnis populus cecidit in faciem ſuam, adorantes dominum. 2. Paral. 29.5^{a}. ¶ Domine intuere, reſpice & attende. Exo.2.6^{a}
4 Non derelinquis. Ioſ. 3. ¶ Præſumentes de te. 22ſ.q.21.2.1^{m}./ t. prulo. L.
5 Præſumentes de ſe. 22ſ.q.21.1.4.0./ q.130.2 o./ q.133.2.c./ Ma.q.8.3.1^{m}.
6 Et de ſua virtute gloriantes, ſupra.1.1^{a}. ¶ Humilias .2. Regum 8.1^{u}. ¶ Ad humilitatem noſtram.3. Regum.21.3^{a}. ¶ Conſolati ſunt Achior 2. Regum.9.1^{a}.
7 Deus cuius virtutem prædicaſti. Deut. 4. 14^{a}. ¶ Sis deus tecum. Num. 14.1^{a}.
8 Vt ſicut tibi placuerit, ita cum tuis omnibus conuerſeris nobiſcum.12ſ.q.105.3.1^{m}.

CAPVT VII.

Ca^{m}.7^{m}. 1 Proſtrauerunt ſe ſuper terram .2. Paral.29. 5^{a}. ¶ Deus Iſrael. Gen.17.5^{a}. ¶ Deus patrum noſtrorum. ibidem. ¶ Vbi eſt deus eorum. ibidem.
2 Miſericordiam ſuam oſtenderet. Exo.22.11^{a}. ¶ Super populum ſuum. Exo.19.3^{a}. ¶ Benedicamus dominum. Pſal. 33. 1^{a}.
3 Conteſtamur hodie cælum & terram. 22ſ.q. 89. 1. 3^{m}. ¶ Qui vlciſcitur nos, ſecundum peccata noſtra. Deuteron.32. 17^{a}./ Pſal. 61. 6^{a}.
4 Qui pius es. Exo.34.3^{a}. ¶ Clamauerunt ad deum. Gen.4.4^{u}. ¶ Dabit gloriam nomini ſuo. Io.15.lec.6.princ.
5 Confitentes te.1. Paral.16. 8^{a}. ¶ Aequo animo eſtote fratres. Geneſ. 13.3^{a}.
6 Forſitan deus indignationem ſuam abſcidet. Exo.4.5^{a}.

CAPVT VIII.

Ca^{m}.8.^{m}. 1 Iudith ieiunabat cunctis diebus vitæ ſuæ. 22ſ.q.147.5.3^{m}./ 4.d. 15.q.3.ar.3.q.2.o. Ro.14.lec.1.med.A
2 Præter ſabbata, & neomenias, feſta domus Iſrael ibidem.1.Regum.20.1^{a}./ Leui.23.1^{a}.
3 Timebat dominum Leu. 19.14^{a}. ¶ Qui eſtis vos, qui tentâtis dominum. Deut 6.8^{a}. ¶ Non eſt hic ſermo qui miſericordiam prouocet. Exo.22.11^{a}.
4 Qui iram excitet, & furorem accendat. Exo.4.5^{a}. ¶ Patiens eſt, dominus. Exo.34.4^{a}. ¶ Lachrimis poſtulemus. Tob.12.7^{a}.
5 Non enim quaſi homo deus, ſic comminabitur, neq; ſicut filius hominis ad iracundiam inflammabitur. Exo. 4. 5^{a}.
6 Humiliemus ei animas noſtras.3. Regum.21.3^{a}./ Gen. 46.2^{u}.
7 Humiliabis omnes gentes.2. Regum.9. 2^{a}. ¶ Et nunc fratres. Gen.13.3^{a}. ¶ In populo dei. Exo.19.3^{a}. ¶ Ex vobis pêdes anima eorum. Gen.46.2^{a}./ Io. 12.2^{a}.
8 Tentati ſunt patres noſtri. Geneſ. 22. 1^{a}. ¶ Abraham tentatus eſt. ibidem. ¶ Et per multas tribulationes probatus, amicus dei effectus eſt. 22ſ.q.87.6.c.fi./ 22ſ q.108.4.c.fi./ 2.d. 36.4. o./ 4.d.15.L.2^{m}./ q.1.ar.4.q.2.o./ d.17.q.3.ar.3.q.4.2^{m}./ Ma. q. 5. 4.c.fi./ 10.1.fi./ c^{o}.4.fi./ c^{o}.7.fi. Pſal. 36./ Pſal. 37./ Pſal. 40./ Iſa.21.fi./ Ioan.9.fi./ c^{o}.15./ 2ſ. Cor.4./ Lec.3. He.10.lec.4./ 2ſ Co.11.lec.5.fi./ 2ſ. Theſ.lec.1.fi.
9 Omnes qui placuerunt deo, per multas tribulationes tranſierũt fideles. ibid. ¶ Dominus tecum. Num. 14. 1^{a}. ¶ Deus noſter. Gen. 17. 5^{a}.
10 Reſpiciat dominus populum. Exo.2.6^{a}.
11 In vltionem inimicorum noſtrorũ. Gen.3.21^{a}./Deu.32./17^{a}.

CAPVT IX.

1 Proſternens ſe domino.2.Paral.29.5^{a}. ¶ Clamauit ad dominũ. Gen.4.4^{a}. ¶ Deus patris mei. Gen.17.5^{a}. ¶ Deus meus. ibid. Ca^{m}.9^{m}.
2 Qui violauerunt cubilia(?) tuum. Exo.20.6^{a}. ¶ Reſpice caſtra aſſiriorum. Exo.2.6^{a}. ¶ Sic fiant, & iſti. &c. Gen.3.21^{a}.
3 Et in curribus ſuis, &c. gloriantur, ſupra. 1. 2^{a}. ¶ Dominus eſt nomen tibi. Deut.10.8^{a}. ¶ Erige brachium tuum. Gen.3.14^{a}. ¶ In virtute tua. Deut.4.14^{a}.
4 In iracundia tua. Exo.4.5^{a}.
5 De tua miſericordia præſumentem, ſupra.6.4^{a}.
6 Memento domine. Gen 7. 1^{a}.
7 Non eſt alius præter te. Deut.6.3^{a}.

CAPVT X.

1 Cum ceſſaſſet clamare ad dominum. Gen.4. 4^{a}. ¶ Proſtrata. 2. Paral. 29 5^{a}. ¶ Deus patrum noſtrorum. Gen.17.5^{a}. Ca^{m}.10^{m}.
2 Lauit corpus ſuum, & vnxit, &c. omnibus ornamentis ornauit ſe.22ſ.q.169 2 o./ q.187.6.c. Quol.10.14.0./ Iſa.3.fi./ Math. 11./ 1ſ. Corint.7.lec.7./ 1ſ. Tim. 2. ¶ In virtute ſua. Deuteron.4. 14^{a}.
3 Fugi a facie eorum, &c. vſque de exercitu eius. Gen.12.4^{a}. Conſeruaſti animam tuam. Gen.46.2^{a}.
4 Iudith adorauit eum, ſcilicet Holofernem proſternens ſe ſuper terram. Geneſ. 18.2^{a}.

CAPVT XI.

1 Viuit Nabuchdonoſor Rex terræ, & viuit virt^{9} eius. Ge.42.2^{a}. Ca^{m}.11^{m}. ¶ Omnium animarum errantium. Gen.46. 2^{a}.
2 Non ſolum homines ſeruient ei per te, ſed & beſtiæ agri. &c. vſque nunciare tibi. Gen 12 4^{a}.
3 Sciunt ſe offendiſſe deum. Iob.35.1^{a}.
4 Miſit me dominus. Iere.7.8^{u}.
5 Iratus eſt illis deus. Exo.4. 5^{a}.

CAPVT XII.

1 Viuit anima tua domine. Gen.42.2^{a}. ¶ Quoniam non expender omnia hæc, &c. Gen.12.4^{a}. ¶ Deum ſuum. Gen.17.5^{a}. ¶ Deum Iſrael. ibidem. Ca^{m}.12^{m}.
2 Baptizabat ſe. Mar. 4^{a}./ 3^{u}.q.38. 1. 3^{m}. ¶ Populum ſuum. Exod. 19. 3^{a}.
3 Omne quod erit ante oculos eius bonum & optimum faciam, &c. vſque diebus meis. Gen 12.4^{a}.
4 Magnificata eſt anima mea. Gen. 46.2^{a}.

CAPVT XIII.

1 Deus Iſrael. Gen.17.5^{a}. ¶ Deus noſter, ibid. ¶ Deo tuo, ibid. Ca^{m}.13^{m}.
2 Nobiſcum deus. Nume. 14.1^{a}. ¶ Sperauerunt eam iam non eſſe venturam. 22ſ.q.21.3.1^{m}.
3 Laudate dominum. Pſal. 33.2^{a}. ¶ Cuſtodiuit me angelus dei, Pſal. 90. 4^{a}. ¶ Confitemini illi omnes. 1. Paral. 16.6^{a}. ¶ Quoniam bonus. ibid. 7^{a}.
4 Quoniam in ſeculum miſericordia eius. Exo. 22. 11^{a}. ¶ Benedixit te dominus. Gen.1.31^{a}. ¶ In virtute ſua. Deu.4.14^{a}. ¶ Benedictus dominus. Pſal.33.1^{a}.
5 Qui creauit cælum & terram. Gen.1. ¶ Non pepercisti animæ tuæ. Gen.46.2^{a}. ¶ Quòd deus vlciſcatur ſe de inimicis ſuis. Deu.32.17^{a}.
6 Exaltauit anima eius. Gen.46. 2^{a}.

CAPVT XIIII.

1 Audite me fratres. Gen. 13. 5. ¶ Tunc Achior relicto gentilitatis ritu, credidit deo, 3. q. 4. 9. 2.
2 Et circuncidit carnem preputii sui. Gen. 17. 10.
3 Et appositus est ad populum Israel, & omnis successio generis eius, vsque in hodiernum diem, supra. 6. 8.

CAPVT XV.

Ca. 15. 1 Manus domini confortauit te. Gen. 5. 14.
2 Eris benedicta in aeternum. Gen. 1. 31.

CAPVT XVI.

Ca. 16. 1 Dominus nomen est illi. Deut. 10. 8. ¶ Posuit castra sua in medio populi sui. Nume. 11. 5. / Exo. 19. 5. ¶ Dominus omnipotens. Gen. 17. 1.
2 Eaon se vallauit in multitudine, &c. vsq; omnipotens, supra. 10. 2. ¶ A facie domini. Gen. 3. 14.
3 Adonay domine magnus es tu. Psal. 74. 1. ¶ Et praeclarus virtute. Deut. 4. 14.
4 Quem superare nemo potest. Gen. 10. 5. ¶ Et non est qui resistat voci tuae. ibid. ¶ Dixisti, & facta sunt. Gen. 1.
5 Misisti spiritum tuum, & creata sunt. Gen. 4. / Psal. 103. 13. ¶ Qui timent te, magni erunt apud te per omnia. Leu. 19. 14.
6 Dominus vindicabit in eos. Deut. 32. 17. ¶ In die iudicii visitabit illos. Psal. 9. 3.
7 Dabit ignem & vermes in carnes eorum, vt vrantur & sentiant, vsque in sempiternum. Isa. 66. 4.
8 Iudith obtulit, &c. in anathema obliuionis. Num. 31. 5.

AVTHORITATES EX Libro Hester.

CAPVT I.

Ca. 1. 1 Endebant autem ex omni parte tentoria aerei coloris, &c. Exo. 26. 3.
2 Cunctę vxores, tam maiorum quam minorum, deferant maritis suis honorem. Ephes. 5. 16. 18.

CAPVT II.

Ca. 2. 1 Mardocheus adoptauit sibi Hester in filiam. 3. q. 5 5. 10. / q. 23. 1 c. / 3. d. 10. q. 2. ar. 1. q. 1 c. / 4. d. 42. q. 2. 1. a.
2 Quicquid ille praecipiebat, obseruabat Hester. Tob. 3. 1.

CAPVT III.

Ca. 3. 1 Solus Mardocheus non flectebat genua. 1. Paral. 29. 5.
2 Nec adorabat eum. Genes. 18. 2. ¶ Et ceremoniis. Deuteron. 4. 6.
3 Ad omnes satrapas regis. 1. Regum. 5. 2.

CAPVT IIII.

Ca. 4. 1 Voce magna clamabat. Gen. 4. 4.
2 Ne putes quod animam tuam tantum liberes. Gen. 46. 1.
3 Mardocheus fecit omnia, quae Hester praeceperat. Tob. 5. 1.

CAPVT V.

Ca. 5. 1 Hester osculata est summitatem virgae eius. Gen. 27. 1.
2 Aman indignatus est valde. Iudith. 2.

CAPVT VI.

Ca. 6. 1 Sic honorabitur, quemcunque voluerit rex honorare. 22. q. 103. 2. 4. Festina, & sumpta stola. ibid.

CAPVT VII.

Ca. 7. 1 Dona mihi animam meam. Ioan. 12. 25. ¶ Pro qua rogo, & populum pro quo obsecro. ibidem.

CAPVT VIII.

Ca. 8. 1 Scerent pro animabus suis. ibidem. ¶ Procidit ad pedes Regis. 2. Paral. 29. 5.
2 Iuberet irrita fieri. Gen. 17. 13. ¶ Paratos esse iudaeos ad vindictam de hostibus suis. Numer. 31. 4.
3 Plures alterius gentis & sectae. 22. q. 52. 1. 3.
4 Eorum religioni iungerentur. 10. q. 40. 1. c. / 12. q. 80. c. / q. 81. a. / q. 82. 2. c. / q. 83. 3. c. / q. 94. 1. 10. / q. 97. 3. c. / q. 106. 1. c. / 3. d. 33. q. 3. ar. 4. q. 1. c. / Opusc. 18. c. 10. / Opusc. 19. 1. 2. / prima Tim. 10. c.
5 Et ceremoniis. Deut. 4. 6.

CAPVT IX.

1 Et vltti sunt iudaei de inimicis suis. Numer. 31. 1. ¶ Iuramento. Gen. 17. 13. Ca. 9.
2 Qui religioni eorum voluerunt copulari, supra 8. 4.
3 Has ceremonias obligata est. Deu. 4. 6.

CAPVT X.

1 Fratrum suorum. Genes. 13. 5. ¶ Populum suum. Exod. 39. 3. Ca. 10.
2 Nec eorum quicquam irritum fuit. Gen. 17. 13. ¶ Clamauit ad dominum. Gen. 4. 4.
3 Et recordatus est dominus. Gen. 8. 1.
4 Et fecit signa & portenta. Act. 6. 4.

CAPVT XI.

1 Clamauerunt ad Deum & illis vociferantibus fons paruus creuit. Gen. 4. 4. Ca. 11.

CAPVT XII.

1 Cum intellexisset cogitationes eorum & curas diligentius peruidisset. 2. d. 7. 1. b. 1. Ca. 12.

CAPVT XIII.

1 Operatus nostris mortalibus potest frumentorum. 22. q. 19. 2. a. / 3. d. 17. q. 5. 5. / ad. 49. q. 1. ar. 2. q. 4. a. / Verit. q. 22. 2. 15. / Dur. 11. lec. 1. a. Ca. 13.
2 Domine rex omnipotens. Gen. 17. 1. ¶ Et non est qui possit tuae resistere voluntati. Gen. 50. 5.
3 Tu fecisti caelum & terram, &c. Gen. 1. ¶ Dominus omnium tu es. Deut. 10. 8.
4 Cuncta nosti, & scis. 1. q. 14. 3. a / 7. 11. 12. c. / q. 79. 2. c. / q. 81. 1 c. / 1. d. 35. 2. 3. a / d. 36. q. 1. 2. a. / 2. d. 1. q. 1. 5. 2. / d. 3. q. 3. 1. a. c. / 4. d. 49. q. 2. 5. a. / 3. 1. c. 49. &c. vsque 72. / 3. 4. 6. 13. prima / Verit. q. 2. 2. 3. a. 3. a. / Meth. 12. lec. 8. f.
5 Et ne quempiam adorarem, excepto deo meo. Exod. 20. 4. ¶ Deus Abraham. Gen. 17. 3.
6 Miserere populi tui. Exo. 19. 3. 32. 11. ¶ Laudemus nomen tuum domine. Psal. 33. 2. ¶ Clamauit ad dominum. Gen. 4. 4.
7 Deum Israel. Gen. 17. 5.
8 Culmina deos eorum. Exo. 7. 3. 20. 4.
9 Iustus es domine. Deut. 32. 6.
10 Laudauimus te. Psal. 33. 2.

CAPVT XIIII.

1 Adiuua me. 2. Paral. 14. 4. ¶ Conuerte consilium eorum super eos, &c. Gen. 3. 21. ¶ Memento domine. Gen. 8. 1. Ca. 14.
2 Ostende te nobis. Gen. 32. 2. ¶ Da mihi adiutorium. 4. Regum 18. 7. ¶ Transfer cor illius in odium hostis nostri, &c. Prou. 21. 1. Gen. 31. 21.
3 In manu tua. Gen. 3. 14. ¶ Qui habes omnium scientiam, supra 13. 4. ¶ Deus Abraham. Gen. 17. 3.
4 Deus fortis. Exo. 20. 5.

CAPVT XV.

1 In palloren colore mutato. 12. q. 44. 2. 3. Ca. 15.
2 Conuertit deus spiritum regis in mansuetudinem. Prou. 21. 1.

CAPVT XVI.

1 Desinentes credentia, supra. 13. 4. ¶ Filius altissimi. Luc. 6. 13. / Ioh. 11. 6. ¶ Et viuentis. Psal. 47. 3. Ca. 16.
2 Semperque viuentis dei. Deut. 32. 21. ¶ Cuius beneficio & patribus nostris, & nobis regnum est traditum. Romanorum. 13. 2.
3 Et vsque hodie custoditur. Iosue 24. 3. ¶ Sciens esse temere. Gen. 17. 13.
4 Non nobis, sed deo et reddimus. Psal. 61. 6. ¶ Quod meruit. Ioh. 6. 1.
5 Deus omnipotens. Gen. 19. 1.

AVTHO-

AVTHORITATES EX LIBRO Iob Prophetæ.

CAPVT I.

…1^{m}. 1 Vir erat. 1^{a} Cor. 11. ¶ Simplex. 2^{a}2^{æ} q. 109. a. 4^{m}. / q. 111. 3. 2^{m}.
2 Et rectus. 1^{a}2^{æ} q. 55 4. 4^{m}. / 1. d. 19. q. 5. a. 1. 4^{m}. / 20. d. 27. 2. 4^{m}. / d. 41. q. 1. 1. c. / 4. d. 17. q. 1. ar. 2. q. 2. 3^{m}. 4^{m}.
3 Timens deum. Leuit. 19. 14. ¶ Et recedens a malo. Pſal. 33. 6^{a}.
¶ Et benedixerint deo. 3. Regum. 21. 2^{a}.
4 Cum veniſſent filii dei. Iudic. 6. 2^{a}. / Luc. 6. 12^{a}. ¶ Vt aſſiſterent coram domino. 3. Regum. 22. 2^{a}.
5 Affuit inter eos etiam Sathan. 3. Regum. 22. 2^{a}. / 1^{a}. q. 112. 3. c. / 3^{m}. / 2. d. 10. 1. 2^{m}. / 4. d. 49 q. 2. 6. 2^{m}.
6 Cui dixit dominus. Verit. q. 12. 7. 11^{m}. / q. 18. 3. c. / Pſal. 49.
7 Vnde venis? Gen. 3. 15^{a}. Iudic. 6. 2^{a}. ¶ Circuiui terram. 1^{a} q. 1. 1. 2^{m}. / Gen. 3. 13^{a}.
8 Nunquid conſideraſti ſeruum meũ. Iob. 2^{a}2^{æ} q. 53. 4. c. ¶ Quòd non ſit ei ſimilis in terra? Ecc 44. 2^{a}.
9 Cui reſpondens Sathan ait. 1^{a}. q. 107. 3. o.
10 Operibus manuum eius benedixiſti. Gen. 1. 31^{a}. ¶ Sed extende paululum manum tuam. Geneſ. 3. 14. ¶ A facie domini. Ibidem.
11 Ecce vniuerſa quæ habet in manu tua ſunt, tantum in eum ne extendas manum tuam. 3^{a}. q. 29. 1. 3^{m}. / 2. d. 21. q. 2. 1. c. / Po^{a}. q. 6. 5. c. / Ma. q. 16 11. 10^{m}.
12 Boues arabant & aſinæ paſcebantur iuxta eos. 2^{a}2^{æ}. q. 2. 6. 4^{m}.
13 Ignis dei deſcendit de cælo. Gen. 3 2^{a}.
14 Sit nomen domini benedictum. Pſal. 33. 1^{a}.

CAPVT II.

…n. 2^{m}. 1 Cum quadam die veniſſent filii dei. Iudic. 6. 2^{a}. / Luc. 6. 12^{a}. ¶ Et ſtarent coram domino. 3. Regum. 22. 2^{a}. ¶ Veniſſet quoque Sathan. Iudic. 6. 2^{a}.
2 Et ſtaret in conſpectu eius, ſupra 5^{a}. ¶ Vt diceret dominus ad Sathan. Ibidem 6^{a}. ¶ Vnde venis? Gen. 3. 15^{a}. / Iudic. 6. 2^{a} ¶ Circuiui terram, ſupra 7^{a}.
3 Cui reſpondens Sathan ait, ſupra 9^{a}. ¶ Nunquid conſideraſti ſeruum meum. Iob. ibidem. 8^{a}. ¶ Quòd non ſit ei ſimilis in terra. Ecc 44. 2^{a}.
4 Vir ſimplex, ſupra. 1. 1^{a}. ¶ Et rectus. ibidem. 2^{a}. ¶ Ac timens deum. Leui. 19 14^{a}. ¶ Et recedens a malo, Pſal. 33. 6^{a}.
5 Et adhuc retinens innocentiam. 2^{a}2^{æ} q. 80. 1^{m}. / 3. d. 33. q. 3. ar. 4 q. 2. c. / 1^{m}.
6 Tu autem commouiſti me. Pſal. 30.
7 Pro anima ſua. Geneſ. 46. 2^{a}. ¶ Mitte manum. Gen. 3. 14^{a}. ¶ A facie domini. ibid. ¶ Benedicat tibi. 3. Regum. 21. 2^{a}.
8 Adhuc tu permanes in ſimplicitate tua, ſupra 1. 1^{a}. ¶ Benedic domino. 3. Regum. 21. 2^{a}.
9 Vt venientes viſitarent eum, & conſolarentur. 2. Regum. 9. 2^{a}.

CAPVT III.

…m 3^{m}. 1 Maledixit diei ſuo, &c. vſque ſi. Gen. 3. 21^{a}. ¶ Et venit ſuper me indignatio. Exo. 4. 5^{a}.
2 Expectet lucem, & non videat, nec ortum ſurgentis auroræ. 3^{a}. q. 27. 2. 2^{m}.

CAPVT IIII.

…m. 4^{m}. 1 Flante deo periiſſe, & ſpiritu iræ eius. Exo. 4 5^{a}.
2 Rugitus leonis, & vox leænæ. Pſal. 37.
3 In angelis ſuis reperit prauitatem. 1^{a}. q. 63. o. / 1^{a}2^{æ}. q. 89. 4. o. / 2. d. 5. q. 1. 1. / Ꝫ. 3. c^{o}. 108. / 109. / 110. / Opuſ. 15. c^{o}. 19. / 20. / Iob. 4.
4 Et quia nullus intelligit, in æternum peribunt. Pſal. 35. 2^{a}.

CAPVT V.

…m. 5^{m}. 1 Ad aliquem ſanctorum conuertere. 4. d. 15. q. 4. ar. 5. q. 1. 4^{m}.
2 Virum ſtultum interficit iracundia. 2^{a}2^{æ} q. 158. 3. 1^{m}. / Ma. q 10 2. 13^{m}. / q. 12. 3 11^{m}.
3 Et paruulum occidit inuidia. Ma. q. 10. 2. 13^{m}.
4 Et maledixi pulchritudini eius ſtatim. Gen. 3. 21^{a}. ¶ Homo naſcitur ad laborem. ibid. 24^{a}.
5 Qui diſſipat cogitationes malignorum, ne poſſint implere manus eorum quod cœperant. Po^{a}. q. 6. 5. c. /
6 Qui apprehendit ſapientes in aſtutia eorum. 1^{a} Cor. 3. lec. 3.
7 Ipſe vulnerat & medetur. Deut. 32. 19^{a}. ¶ Percutit & manus eius ſanabunt. ibid. / Gen. 3. 14^{a}.

8 In ſex tribulationibus liberabit te, & in ſeptima non tanget te malum. Opuſc. 7. c^{o}. 8.

CAPVT VI.

1 Iram merui. Exo. 4. 5^{a}. / 3^{a}. q. 49. 6. c. / 3. d. 18. 2. c. Ca^{m}. 6^{m}.
2 Quaſi arena maris. Gen. 15. 2^{a}. ¶ Sagittæ domini in me ſunt. Pſal. 17. / 18. / Pſal. 37.
3 Quarum indignatio ebibit ſpiritũ meum. Exo. 4. 5^{a}. ¶ Animæ eſurienti etiam amara dulcia eſſe videntur. Gen. 46. 2^{a}.
4 Quæ prius tangere nolebat anima mea. Ibidem.
5 Soluat manum ſuam. Gen. 3. 14^{a}.

CAPVT VII.

1 Memento domine. Gen. 8. 1^{a}. ¶ Oculi tui in me. Gen. 3. 14^{a}. Ca^{m} 7^{m}.
2 Non reuertetur oculus meus vt videat bona, nec aſpiciet me viſus hominis. 4. d. 43. ar. 3. q. 1. c. / d. 45 q. 2. ar. 2. q. 2. 1^{m}. / d. 48. q. 2. 2. 8^{m}. / Ꝫ. 4. c^{o}. 82. ſi. / 1^{a}. Cor. 15. lec. 2. / Lec. 5. / lec. 7. lec. ſi.
3 Qui deſcendit ad inferos, non aſcendit. ibid. ¶ Cum amaritudine animæ meæ. Gen. 46. 2^{a}.
4 Elegit ſuſpendium anima mea. ibid. ¶ Quid eſt homo, quia magnificas eũ. Pſal 8. 2^{a}. ¶ Aut quid apponis erga eũ cor tuũ? ibid. / Gen. 3. 14^{a}.
5 O cuſtos hominum. Inſ. 24. 3^{a}.
6 Viſitas eum diluculo. Exo. 4. 14^{a}.
7 Et ſubito probas illum. Pſal. 16. 2^{a}.

CAPVT VIII.

1 Aut omnipotens. Gen. 17. 1^{a}. ¶ Si mundus & rectus inceſſeris, ſupra. 1. 2^{a}. ¶ Statim euigilabit ad te. Exo. 4. 5^{a}. Ca^{m}. 8^{m}.
2 Spes hypocritæ peribit. 2^{a}2^{æ} q. 111. 4. o. / 4. d. 16. q. 4. artic. 1. q. 3. o.
3 Deus non proiiciet ſimplicem, ſupra. 1. 1^{a}.
4 Nec porriget manum malignis. Gen. 3. 14^{a}.

CAPVT IX.

1 Sapiens eſt corde Geneſ. 3. 14. / Heſter. 13. 4^{a}. / 1^{a}. q. 37. 2. 1^{m}. / q. 39. 7. 2^{m}. / 1. d. 32. q. 2. 2. o. / Ꝫ. 4. c^{o}. 12. / Po^{a}. q. 9. 9. 6^{m}. Ca^{m}. 9^{m}.
2 Et fortis robore. Exo. 20. 5^{a}. ¶ Si fortitudo quæritur, robuſtiſſimus eſt. ibidem. ¶ Quis reſtitit ei? Gen. 50. 5^{a}.
3 In furore ſuo, Exo. 4. 5^{a}. ¶ Deus cuius iræ nemo reſiſtere põt. ibidem. / Geneſ. 50. 5^{a}. ¶ Et graditur ſuper fluctus maris. Gen. 3. 13^{a}.
4 Si venerit ad me. ibidem. / Exod. 19 6^{a}. ¶ Non videbo eum. Geneſ. 32. 2^{a}. / 1^{a}2^{æ} q. 112. 5. c. ¶ Si abierit. Inſ. 3. / 1^{a}2^{æ} q. 112. 5. c.
5 Ignorabit anima mea. Gen. 46. 2^{a}.

CAPVT X.

1 Tædet animam meam. ibidem. ¶ Loquar in amaritudine animæ meæ. ibid. ¶ Opus manuum tuarum. Gen. 3. 14^{a}. ¶ Memento quæſo. Gen. 8. 1^{a}. Ca^{m}. 10^{m}.
2 Nonne ſicut lac mulſiſti me, &c. vſq; tribuiſti mihi. 1^{a}. q. 105. 5. c. ſi. / Ꝫ. 3. c^{o}. 63. ſi. ¶ Pelle & carnibus veſtiſti me: oſſibus & neruis compegiſti me. 1^{a}. q. 105. 5. c. ſi.
3 Et viſitatio tua. Exo. 4. 13^{a}. ¶ Cuſtodiuit. Ioſ. 24 3^{a} ¶ Spiritum meum. 1. Eſdræ. 1^{a}.
4 In corde tuo. Geneſ. 3. 14^{a}. ¶ Vniuerſorum memineris. Heſter. 13. 4^{a}. / Geneſ. 8. 1^{a}. ¶ Multiplicas iram tuam. Exod. 4. 5^{a}.
5 Vbi nullus ordo 2. d. 6. 4. 1^{m}. / Anima. 18. 9^{m}.

CAPVT XI.

1 Vtinam deus loqueretur tecum, ſupra 1. 6^{a}. ¶ Et aperiret labia ſua. Gen. 3. 14^{a}. ¶ Vt oſtenderet ſecreta ſapientiæ ſuæ, ſupra 9. 1^{a}. Ca^{m}. 11^{m}.
2 Multiplex eſſet lex eius. 1^{a}2^{æ} q. 91. o. / Ro. 8. lec. 1. poſt princ^{m}.
3 Multo minora exigeris ab eo, quàm meretur iniquitas tua. 1^{a}. q. 21. 4. 1^{m}. / 4. d. 25. L. princ. / d. 46. q. 2. ar. 2. q. 1. o. / ut. 3. q. 1. 1^{m}. / q. 2. 4^{m}. / d. 50. q. 2. ar. 4. q. 2. 2^{m}. / Pſal. 47.
4 Forſitan veſtigia dei comprehendes. 1^{a}. q. 5. 5. o. / q. 45. 7. o / q 93. 6. c. / 1. d. 3. q. 2. o. / q. 3. c. / 3. d. 2. q. 1. ar. 3. q. 1. 2^{m}. / Ꝫ. 4. c^{o}. 25. ſi. / Po^{a}. q. 9. 9. c. ſi.
5 Et vſque ad perfectum omnipotentem reperies. Geneſ. 17. 1^{a}. / Exod. 33. 14^{a}. / 25^{a}. / 1^{a}. q. 17. 1. 1^{m}. / 3^{m}. / 7. o. / 8. c. / q. 56. 3. 1^{m}. / 2^{m}. / q. 57. 5. 2^{m}. / q. 62. 9. c. / q. 86. 2. 1^{m}. / q. 107. 3. c. / 1^{a}2^{æ} q. 4. 3.

[illegible] / Ver. q. [illegible] / Quod. [illegible] / Opuſ. [illegible] / Opuſ. 18. c°. [illegible] / Dio. [illegible] / Lec. [illegible] / Ma. [illegible] Io. 2. lec. 16. / c° [illegible] / c°. 7. lec. 3. prīnc. / c° 8. lec. 8. / c°. 20. lec. 4. prin. / Eph. 3. lec. 6. / Phil. 3. lec. 2. / 1°. [illegible] / lec. 3. Heb. 1. lec. 2.

6 Excelſior cœlo eſt, &c. vſque mon. [illegible] / Dio. 3. lec. 2. / Ioh. 11. / Eph. 3. lec. [illegible]

7 Quis contradicet ei, aut quis ei dicere poteſt, cur ita facis? Geneſ. 50. 5°.

CAPVT XII.

Cr°. 12°. 1 Volatilia cœli. Gen. 31°. ¶ Manus domini. Gen. 3. 14°.
¶ Anima omnis viuentis. Gen. 46. 2°. / Io. 12. 2°.
2 Et ſpiritus vniuerſæ carnis hominis. 1. Eſdræ. 1°. / Gen. 6. 10°.
3 In antiquis eſt ſapientia. [illegible]
4 Et in multo tempore prudentia. [illegible] Tit. 2.
5 Apud ipſum eſt ſapientia, ſupra 9. 1°. ¶ Et fortitudo. [illegible]
6 Ipſe habet conſilium. [illegible] Verit. q. 24. [illegible] / Ioh. 12. / Pſal. 32.
7 Et intelligentiam. [illegible] Opuſ. 3. c°. 26. / 31. / Meta. 12. lec. 6.
8 Effundit deſpectionem ſuper principes, & eos qui oppreſſi fuerant releuat. Ro. 13. 2°. ¶ Qui immutat cor principum, &c. Prouer. 21. 1°.
9 Qui multiplicat gentes, & perdit eas, & ſubuerſas in integrum reſtituit. Deut. 32. 19°.

CAPVT XIII.

Cr°. 13°. 1 Sed tamen ad omnipotentem loquar. Gen. 17. 1°. ¶ Diſputare cum deo cupio. [illegible] ¶ Faciem eius accipitis. Gen. 3. 14°. / Deut. 6°.
2 Quem calumniabitur poteſt. Heſter. 13. 24°. ¶ Animam meam porto in manibus meis. Io. 12. 2°.
3 Non veniet in conſpectu eius omnis Hypocrita, ſupra 8. 2°. ¶ Enigmata principes. 3. Regum. 10. 2°. ¶ Manum tuam longe fac a me. Gen. 3. 15°. / Pſal. 89. 1°.
4 Voca me. Exo. 3. 8°.
5 Et ego reſpondebo tibi. ſupra. 11. 7°.

CAPVT XIIII.

Cr°. 14°. 1 Aperire oculos tuos. Gen. 3. 14°. ¶ Quis poteſt facere mundum de immundo conceptum ſemine? nonne tu qui ſolus es? Mat. 2. 2°. / Deut. 32. 18°. / [illegible]
2 Homo cum dormierit non reſurget, ſupra 7. 2°. ¶ Donec atteratur cœlum. Pſal. 101. 12°. ¶ Non euigilabit nec conſurget de ſomno ſuo, ſupra 7. 2°. / [illegible] Ioh. 19. / c°. 14.
3 Donec pertranſeat furor tuus. Exo. 4. 5°. ¶ Et recorderis mei. Gen. 8. 1°. ¶ Vocabis me. Exo. 3. 8°. 1. Theſ. 4. 10°.
4 Et ego reſpondebo tibi. Io. 5. 25°. ¶ Operi manuum tuarum porriges dexteram. Gen. 5. 14°.
5 Siue nobiles fuerint filii eius, ſiue ignobiles, non intelliget. 4. Regum. 21. 4°.
6 Attamen caro eius dum viuet, dolebit. Gen. 6. 10°.
7 Et anima illius ſuper ſemetipſo lugebit. Gen. 46. 2°.

CAPVT XV.

Cr°. 15°. 1 Nunquid conſilium dei audiſti? ſupra 11. 6°. ¶ Eius ſapientia, ſupra 9. 1°. ¶ Quid intelligis quod neſcimus? [illegible] Gen. 3. 5°.
2 Quid eſt homo, vt immaculatus ſit, & vt iuſtus appareat, natus de muliere? 3. Regum. 8. 15°. / [illegible]
3 Ecce inter ſanctos eius, nemo immutabilis. [illegible] / Ver. [illegible] / Opuſ. 3. c°. 220.
4 Et cœli non ſunt mundi in conſpectu eius, ſupra 4. 3°.
5 Et contra omnipotentem roboratus eſt. Gen. 17. 1°.

6 Auferetur ſpiritu oris ſui. Gen. 3. 14°.
7 Congregatio hypocritæ ſterilis, ſupra 8. 2°.

CAPVT XVI.

1 Vtinam eſſet anima veſtra pro anima mea. Gen. 3. 21°. / 46. 1°. Cr°. 16°.
2 Suſcitatur falſiloquus aduerſus faciem meam, contradicens mihi. Ioh. 8. 2°.
3 Colligit furorem ſuum in me. 1°. q. 14. [illegible] / Anima 19. 8°.

CAPVT XVII.

1 Spiritus meus attenuabitur. 2. Eſdræ. 1°. Cr°. 17°.
2 In profundiſſimum infernum deſcendent omnia mea. [illegible]

CAPVT XVIII.

1 Quid perdis animam tuam? Gen. 46. 2°. Cr°. 18°.
2 Et de orbe transferet eum. [illegible]

CAPVT XIX.

1 Iratus eſt contra me furor eius. Exod. 4. 5°. ¶ Manus domini tetigit me. Gen. 3. 14°. Cr°. 19°.
¶ Semitam meam circumſepſit, & tranſire non poſſum. [illegible]
2 Scio enim quod redemptor meus viuit. [illegible]
3 Et in nouiſſimo die de terra ſurrecturus ſum. 4. d. 43. [illegible] / Ioh. 19.
4 Et rurſum circundabor pelle mea. 4. d. 44. [illegible] / Math. 10.
5 In carne mea videbo deum. [illegible]
6 Quem viſurus ſum ego ipſe, & non alius. [illegible] / Anima. 19. [illegible] Quod. 10. vel 11. [illegible] / Quod. 7. 12. c. / Opuſ. 3. c°. 153. &c. vſque 161. / Ioh. 19. / 1. Cor. 15. lec. 5. / Luc. 9.
7 Et oculi mei conſpecturi ſunt. [illegible] Math. 5. / Io. 1. lec. 18.
8 Fugite a facie gladii, quoniam vltor iniquitatum eſt gladius. [illegible] / Pſal. 7. / Pſal. 21. / Iſa. 27. [illegible] / Reconnaſtium prologo. princ.
9 Et ſcitote eſſe iudicium. Pſal. 9. 3°.

CAPVT XX.

1 Gaudium hypocritæ ad inſtar puncti, ſupra 8. 2°. Cr°. 20°.
2 Oſſa illius implebuntur vitiis adoleſcentiæ eius, & cum eo in puluere dormient. [illegible]
3 Luce quæ fecit omnia. Pſal. 61. 6°. ¶ Iuxta multitudinem adinuentionum ſuarum, ſic & ſuſtinebit. ibid.
4 Nihil permanebit de bonis eius. [illegible] ¶ Emittet in eum iram furoris ſui. Exod. 4. 5°. ¶ In die furoris dei. ibidem.
5 Omnis dolor irruet ſuper eum. [illegible]
6 Vadent, & venient ſuper eum horribiles. 4. d. 47. [illegible]
7 Omnes tenebræ abſconditæ ſunt in occultis eius. [illegible]
8 Deuorabit eum ignis, qui non ſuccenditur. Iſa. 66. 6°.
9 Reuelabunt cœli iniquitatem eius, & terra conſurget aduerſus eum. [illegible] / Ver. q. 25. [illegible]

CAPVT XXI.

1 Quis eſt omnipotens. Gen. 17. 1°. ¶ Dolores diuidet furoris ſui. Exod. 4. 5°. Cr°. 21°.
2 Deus ſeruabit filiis illius dolorem patris. Exo. 20. 7°.
3 Quid tradet deo, recede a nobis. [illegible] / Iſa. 30. [illegible] / Pſal. 4. / Hebr. 3.
4 Scientiam viarum tuarum nolumus. [illegible] / Pſal. 55. [illegible]

CAPVT XXII.

1 Quid prodeſt deo, ſi iuſtus fueris, aut quid confers ei, ſi immaculatus Cr°. 22°.

Immaculata fuit vita tua. 22ª.q.81.6.2m./7.c./4.d.1.q.1.art.4.q.1.c.fi./ Verit.q.27.4.16m./ Cauſis.22.o.
6 Abſtuliſti pignus fratrum tuorum. Gene.13.3ª.
¶ Deus excelſior cœlo.ſupra.11.6ª.
¶ Qui dicebant Deo, recede a nobis.ſupra.21.2ª.
13 Et dicis, quid nouit Deus &c. nec noſtra conſiderat. 1ª. q. 8. 3. c.
¶ Circa cardines cœli perambulat. Gene.3.13ª.
14 Nubes latibulum eius. Exo.19.7ª.
¶ Deus omnipotens. Gene.17.1ª
¶ Et innocens ſubſannabit eos.2.Parali.30.4ª.
22 Suſcipe ex ore eius, ſcilicet Dei legem. Gene.3.14ª.
¶ Qui humiliatus fuerit, erit in gloria. Math.12.13ª./ Lucę.2.21ª. cº.14.2ª.
27 Et vota tua reddet. Pſal.75 6ª.
¶ Saluabitur innocens. ſupra.2.5ª.
23 Si reuerſus fueris ad omnipotentem ędificaberis, & longe facies iniquitatem a tabernaculo tuo.12ª.q.113.o./3ª.q.86.2.o./6.3m./3.88 2.c./2.d.26.4.4m./3.d.30.5.3m./4.d.17.q.1.o./Ʒ.3.cº.158./ Lib.4.cº.72./ Verit.q. 28.o./ Epheſ. 5. lec. 5.fi./ Ioan. 4. lec. 2.

CAPVT XXIII.

23m. 2 Manus plagę meę aggrauata eſt ſuper gemitum meum. Gene.3.14ª./ Iob.23./ Pſal.31.
3 A mandatis laborum eius. Ibidem.
¶ Verba oris eius. Ibidem.
¶ A facie eſus. Ibidem.
6 Nolo multa fortitudine contendat mecum. Exo.20.5ª.
¶ Nec magnitudinis ſuę mole me premat. Pſalmo. 50./ ſupra. 11. 6ª.
7 Proponat ęquitatem contra me.22ª.q 80.3m./q.120.1.c./3.d.33.q.3.ar.4.q.6ª.c.
10 Ipſe vero ſcit vias meas.1ª.q.14.6.11.o.
¶ Et probabit me quaſi aurum, quod per ignem tranſit. Pſalmo. 16. 2ª.
11 Veſtigia eius ſequutus eſt pes meus.ſupra.11.4ª.
¶ Viam eius cuſtodiui. Pſal.17./ Pſal.30./ Math.3.
13 Ipſe enim ſolus eſt. Deut.32.18ª.
¶ Et nemo poteſt auertere cogitationem eius. Gene.50.5ª./ 1ª.q.34.1.2m./ 22ª.q.2.1.c./q.180.3.1m./ Verit.q.14.1.9m.
18 Et anima eius, ſcilicet Dei. Leui.26.4ª.
¶ Quodcumque voluit, hoc fecit. Pſal.113.2ª.
16 Deus molliuit cor meum. Pſal.50.
¶ Et omnipotens conturbauit me. Gene.17.1ª.
15 Timore ſolicitor. 12ª.q.44.2.4.u./ 22ª.q. 47. 3.. 3m./q.54.2.4m./q.129.7.c./ Pſal.12.

CAPVT XXIIII.

24m. 1 Ab omnipotente non ſunt abſcondita tempora. Gene.17.1ª./ Math.24.14ª.
¶ Anima vulneratorum clamauit. Gene.4.4ª./ 46.2ª.
12 Et Deus inultum abire non patitur. Deut.32.17ª.
¶ Ipſi fuerunt rebelles lumini. Pſal.16./ Iſa.50.fi.
13 Neſcierunt vias eius, nec reuerſi ſunt per ſemitas illius. ſupra. 7. 2ª.
¶ Maledicta ſit pars eius in terra. Gene.3.21ª.
19 Ad nimium calorem, tranſiet ab aquis niuium. 1ª.q. 10. 3. 2m./ 12ª.q.67.4.2m./4.d.21.q.1.ar.1.q.2.2m./d.50.q.2.ar.3.q.1.o./Ʒ.3 cº.145./ Anima.21.18m./ Quol.7.vel.8.18.o.
20 Obliuiſcatur eius miſericordia. Gene.3.21ª./ Exo. 22.11ª.
¶ Non ſit in recordatione, ſed conteratur ſicut lignum infructuoſum. Ibidem./ Gene 8.1ª.
¶ Dulcedo illius vermes. Ibidem./ Iſa 66.11ª.
23 Dedit ei Deus locum pœnitentię, & ille abutitur eo in ſuperbia Ro.1.22ª./ Verit.q.12.3.15m./ 5.3m.
¶ Oculi eius ſunt in vijs illius. Gene.3.14ª.
24 Humiliabuntur.4.Reg.8.1ª.

CAPVT XXV.

25m. 2 Qui facit concordiam in ſublimioribus ſuis.1ª.q.108.6.c./q.113.8.o./ 2.d.11.q.2.5.o./ 4 d.45 q 3.3.3m.
3 Numquid eſt numerus militum eius.1ª.q.50.3.o./ q.112.4.2m./2.d.3.q.1.3.o /Ʒ.2.cº.90./ Poª q.6.6.c.n.
¶ Et ſuper quem non fulget lumen illius. 1ª.q.107.2.c./q.109.3.c./2 d.9.2.4m./6.3m. /d.11.q.2.3.3m./ Verit.q.9.1.2.o.
4 Aut apparere mundus, natus de muliere. ſupra.15.2ª.
5 Ecce etiam Lunam non ſplendet, & ſtellę non ſunt mundę in conſpectu eius. ſupra.4.3ª.

CAPVT XXVI.

2 Cuius adiutor es.1ª.q.23.8.2m./ 4.d.5.q.3.2.c./ Verit. q. 28. 8. 8m. / Iob. 26. princi. / Rom. 11. lec. 5./ 1ª. Cor. 3. lec. 2.fi./ 2ª. Cor.6.princ.
2 Numquid imbecillis, qui non eſt fortis? Exo.20. 5ª.
¶ Et ſuſtentas brachium eius. Gene.3.14ª.
3 Cui dediſti conſilium.ſupra.12.6ª.
¶ Forſitan illi, qui non habet ſapientiam.ſupra.9.1ª.
9 Qui tenet vultum ſolij ſui. Gene.3.14ª./ Iudic.6.3ª.
¶ Et expandit ſuper nebulam ſuam. Exo.19.7ª.
10 Terminum circundedit aquis. Gene.1.18ª.
¶ Vſque dum finiantur lux, & tenebrę. Heſter.13.4ª./ 4.d.47. q. 1. art. 1. q. 3. c.
11 Columnę cœli contremiſcunt, & pauēt ad nutū eius. Pſal.18. 6ª.
12 In fortitudine illius. Exo.20.5ª.
¶ Repente maria congregata ſunt. Gene.1.18ª.
¶ Et prudentia eius, ſcilicet Dei.1ª.q.22.1.c./1m. Ʒ.1.cº.93.
13 Spiritus eius ornauit cœlos, & obſtetricante manu eius, eductus eſt coluber tortuoſus 2.Prolo.o./ Gene.3.14ª.
14 Ecce hęc ex parte dicta ſunt viarum eius, & cum vix paruam ſtillam ſermonum eius audierimus, quis poterit tonitruum magnitudinis eius intueri? Ʒ.4.cº.1.o.

CAPVT XXVII.

3 Deus omnipotens. Gene 17.1ª. Cam.26m
¶ Donec ſupereſt halitus. Gene.8.4ª.
¶ Spiritus Dei in naribus meis.1.Eſdrę.1ª.
¶ Adduxit animam meam. Gene.46.2ª.
4 Nec lingua mea meditabitur mendacium.Ʒ.1.cº.1.fi./ Iob.27./ Pſal.34.fi./ Pſa..36./ Pſal.51.
5 Non recedam ab innocentia mea.ſupra.2.5ª.
8 ¶ Quę eſt ſpes hypocritę? ſupra.8.2ª.
9 ¶ Numquid Deus audiet clamorem eius? Exo.2.4ª./ Gene.4 4ª.
11 Per manum Dei. Gene.3.14ª.
27 Aſſumens parabolam ſuam. Pſal.48.

CAPVT XXVIII.

11 Profunda fluuiorum ſcrutans eſt, & abſcondita produxit in lucem 1. Prolo. Cam.27m.
22 Perditio & mors dixerunt, auribus noſtris audiuimus famam eius. Rom.10.lec.3.
24 Ipſe fines mundi intuetur, & omnia quę ſub cœlo ſunt reſpicit. Heſter.13.4ª./ 4.d.47.q.1.ar.1.q.3.c.
28 Ecce timor domini, ipſa eſt ſapientia, & recedere a malo, intelligentia.22ª.q.19.7.2m./q.45.4.3m.

CAPVT XXIX.

1 Aſſumens parabolam. ſupra.27.4ª.
12 ¶ Eo quòd liberaſſem pauperem vociferantem, & pupillum cui non erat adiutor &c. Exo.22.17ª. Cam.28m.
4 Deus cuſtodiebat me. Ioſuę. 24.5ª.
13 ¶ Et cor viduę conſolatus ſum. Ibidem./ 2. Regum.9.2ª.
25 ¶ Eram merentium conſolator. Ibidem.
5 Quando erat omnipotens mecum. Gene.17.1ª./Numeri.14.1ª.

CAPVT XXX.

16 Nunc autem in memetipſo marceſcit anima mea. Gene. 46. 2ª./ Ioan.12.2ª. Cam.29m.
25 ¶ Compatiebatur anima mea pauperi. Ibidem.
20 Clamo ad te. Gene.4.4ª.
Non reſpicis ad me. Exo.2.6ª.
21 Mutatus es mihi in crudelem. Pſal.89.1ª.
¶ In duritia manus tuę. Gene.3.14ª./ ſupra.23.2ª.
23 Morti trades me, vbi conſtituta eſt domus omni viuenti. Pſal.88.13ª./ He.11.lec.8.

CAPVT XXXI.

1 Pepigi fœdus cum oculis meis, vt ne cogitarem quidem de virgine. 22ª.q. 167. 2.c./ 2m./ 4.d. 16. q. 4. ar. 2. q. 2.o./ d. 30. 2. fi. / Iob. 31. princ. Cam.30m
2 Deus omnipotens. Gene. 17. 1ª.
4 ¶ Conſiderat vias meas, & cunctos greſſus meos dinumerat. ſupra. 21. 5ª.
6 Sciat Deus ſimplicitatem meam.ſupra.2.1ª./ Exo.2.6ª.
7 ¶ Si declinauit greſſus de via.ſupra.24.7ª.

4 Quid faciam, cum ſurrexerit ad iudicandum Deus. Gene. 9. 3.
¶ Numquid non in ventre fecit me &c. ſupra 10. 2.
Si negaui quod volebant pauperibus &c. vſq; ea ea. Eno. 12. 17.
6 Ab infantia creuit mecum miſeratio &c. [illegible]
Ioh. 10. [illegible] / Gal. 4. lec. 6. / Eclae. 2.
7 Si deſpexi praetereuntem, eo quod non haberet indumentum &c. Tobiæ 1. 10.
¶ Si leuaui ſuper pupillum manum &c. Eno. 12. 17.
8 Semper enim quaſi tumentes ſuper me fluctus, timui Deum. Leui. 19. 10.
9 Si vidi Solem cum fulgeret &c. quę eſt iniquitas maxima. Ma q. 9. 2. 3. / 1. Cor. 12.
10 Si gauiſus ſum ad ruinam eius qui me oderat &c. guttur meum. Verit. q. 2. 8. 4.
11 Maledicens animam eius. Gene. 3. 11.
¶ Foris non manſit peregrinus, hoſtium meum viatori patuit. Tobiæ 1. 10.
12 Si abſcondi quaſi homo peccatum meum &c. 4. d. 17. q. 3. ar. 2. q. 2. 3. / L. 7.
13 Et animam agricolarum eius afflixi. Gene. 46. 1. / Io. 12. 2.

CAPVT XXXII.

Ca. 32.
1 Indignatus eſt. Iudith. 7. 1.
¶ Spiritus eſt in hominibus. 1. Eſdræ. 1.
¶ Coarctat me ſpiritus vteri mei. Ibidem.
2 Inſpiratio omnipotentis dat intelligentiam. Gene. 17. 1.
3 Non accipiam perſonam viri. Deut. 6.

CAPVT XXXIII.

Ca. 33.
1 Spiritus Dei fecit me. Gene. 30.
¶ Et ſpiraculū omnipotentis viuificauit me. Gene. 2. 1. / 17. 1.
2 De eodem luto ego quoque formatus ſum. Gene. 2. 9.
3 Semel loquitur Deus, & ſecundo idipſum non repetit. 3. q. 41. 4. 1.
4 Per ſomnium in viſione nocturna &c. tunc aperit aures virorū &c. 4. d. 9. ar. 4. q. 1. 2. / Verit. q. 12. 3. 2. / q. 18. 3. 6.
5 Et erudiens eos, inſtruit diſciplina. 3. d. 23. q. 2. ar. 4. q. 3. c. 6. / Math. 23. 2.
6 Vt auertat hominem ab his quę facit. Ieue. 23. 6.
7 Eruens animam eius a corruptione. Gene. 46. 1. / Io. 12. 1.
¶ Si fuerit pro eo angelus loquens, vnus de millibus. ſupra. 23. 2.
8 Vt annunciet hominis æquitatem. ſupra. 24. 4.
9 Miſerebitur eius. Eno. 12. 11.
10 Et videbit faciem eius in iubilo. Gene. 3. 14. / 31. 2.

CAPVT XXXIIII.

Ca. 34.
1 Qui bibit ſubſannationem. 1. Parali. 30. 8.
¶ Abſit a Deo impietas. Deute. 32. 3.
¶ Et ab omnipotente. Ibidem. / Gene. 17. 1.
2 Opus hominis reddet ei. Pſal. 61. 6.
¶ Et iuxta vias ſingulorum reſtituet eis. Ibidem.
3 Vere enim Deus non condemnabit fruſtra, & omnipotens non ſubuertet iudicium. Rom. 3.
4 Quem conſtituit alium ſuper terram, aut quem poſuit ſuper orbem quem fabricatus eſt. Verit. q. 5. 1. / Rom. 3.
5 Si direxerit ad eum cor ſuum, ſpiritum illius & flatum ad ſe trahet. Io. 14. 18.
6 Deficiet omnis caro ſimul. Gene. 6. 10.
¶ Et homo in cinerem reuertetur. Gene. 3. 26.
7 Quomodo tu eum qui iuſtus eſt. Deut. 32. 6.
¶ Qui non accipit perſonas principum. Deut. 10. 10.
¶ Nec cognouit tyrannum. Eno. 33. 3.
8 Oculi enim eius ſuper vias hominum ſunt, & omnes greſſus eorum conſiderat. Gene. 3. 14.
¶ Oculi eius ſuper vias hominum. Ibidem.
9 Et omnes greſſus eorum conſiderat. Pſal. 32. 8.
¶ Ne vltra in hominis poteſtate eſt, vt veniat ad Deum in iudicium. Pſal. 9. 3.
10 Conteret multos & innumerabiles, & ſtare faciet alios pro eis. 1. q. 13. 6. 1. / Verit. q. 6. 3. 5.
11 Nouit enim opera eorum. Pſal. 33. 8. ¶ Qui quaſi de induſtria receſſerunt ab eo. Ibidem. 22. 2.
12 Et omnes vias eius intelligere noluerunt. ſupra. 23. 6.
¶ Vt peruenire facerent ad eum clamorem egeni. Gene. ſim. 4. 4. / Math. 2. 2.

13 Et audiuit vocem pauperum. Eno. 2. 4.
14 Ex quo abſconderit vultum ſuum. Gene. 3. 14.
¶ Quis eſt qui contempletur eum. Eno. 33. 16. / 21.
15 Qui regnare facit hominem hypocritam propter peccata populi. 2. d. 44. q. 1. a. 3. / 3. / 5. / Quodl. 10. lib. 3. c. 7. / 8.

CAPVT XXXV.

3 Si peccaueris quid ei nocebis &c. 1. 2. q. 21. 4. 1. / q. 47. 1. 1. / Ca. 35. q. 73. 8. 2. / 10. q. 88. 2 c. 2. d. 42. q. 1. ar. 2. q. 2. 1. / 4. d. 15. q. 4. ar. 1. q. 3. 4. ar. 4. q. 1. 4.
6 Si iuſte egeris, quid donabis ei &c. ſupra. 22. 1. ¶ Qui docet nos. Math. 23. 2. ¶ Volucres cœli. Gene. 32.
3 Hominem qui ſimilis tui eſt, nocebit tu impietas tua. Ia. 59. 6.
4 Et filium hominis adiuuabit iuſtitia tua. 20. q. 17. 1. 6.
5 Clamabunt. Gene. 4. 6.
¶ Non ergo fruſtra audiet Deus. Eno. 2. 4.
¶ Nec non videt furorem ſuum. 4. 5.
6 Et omnipotens, cauſas ſingulorum intuebitur. Gene. 17. 1.
7 Nunc vlciſcitur ſtultitiam valde. 1. q. 21. 4. 1. / Pſal. 67. / 1. Cor. 11. lec. 7.

CAPVT XXXVI.

1 Simulatores & callidi, prouocant iram Dei. Baruch. 4. 5. / Ca. 36. Pſalmo 48.
2 Non auferet a iuſto oculos ſuos. Gene. 3. 14.
¶ Morietur in tempeſtate anima eorum. Gene. 46. 2.
3 Cauſa tua quaſi impij iudicata eſt, cauſam iudiciumque recipies. 3. q. 49. 6. ti. / Math. 26. 24.
4 Ecce Deus excelſus ſupra. 11. 6.
¶ In fortitudine ſua. Eno. 20. 5.
¶ Et nullus ei ſimilis in legiſlatoribus. Pſal. 82. 1.
5 Quis poterit ſcrutari vias eius. ſupra. 11. 4. 5.
¶ Aut quis poteſt ei dicere, operatus es iniquitatem. Deut. 32. 4.
6 Omnes homines vident eum, vnuſquiſque intuetur eum procul. 1. q. 12. a. / 10. q. 93. 2. a. / 1. d. 3. q. 1. a. / [illegible] 10. 11. 12. 13. / Ioh. 3. 17. / [illegible] / Verit. q. 8. 1. a. / Quol. 10. q. 8. a. / Ioh. 36. 6. Pſal. 8. / Ioh. 1. lec. 16.
7 Ecce Deus magnus. Pſal. 47. 1. / 10. q. 11. c. 6.
¶ Vincens ſcientiam noſtram. ſupra. 11. 4. 5.
¶ Numerus annorum eius inæſtimabilis. Pſal. 101.
8 In manibus abſcondit lucem. Gene. 3. 14.
¶ Præcipit ei vt rurſus adueniat. 3. Reg. 17. 1.
9 Annunciat de ea amico ſuo, quod poſſeſſio eius ſit, & ad eam poſſit aſcendere. Ia. 64. 1. 5.

CAPVT XXXVII.

De ore eius. Gene. 3. 4.
¶ Tonabit Deus in voce magnitudinis ſuæ. Pſal. 47. 1. Ca. 37.
¶ Qui præcipit niui, vt deſcendat in terram. 3. Regum. 17. 1.
2 Et mobilis facti ſunt de ſuo in 5.
3 Nubes ſpargunt lumen ſuum, quæ luſtrant cuncta per circuitū &c. Rom. lec. 4. / Heb. 13. lec. 5.
4 Digne eum inuenire non poſſumus. ſupra. 11. 4. 5.
¶ Magnus fortitudine. Pſal. 47. 1. / Eno. 20. 5.
5 Et iuſtitia. Deuteron. 32. 4.

CAPVT XXXVIII.

1 Reſpondens autem dominus Iob de turbine dixit. ſupra. 1. 6. Ca. 38.
¶ Cum me laudarent ſimul aſtra matutina. Pſal. 33. 9. / Quol. 5. 6.
2 Et iubilarent omnes filij Dei. Luc. 6. 12. Pſal. 96. 1.
3 Quis concluſit hoſtijs mare. 1. q. 69. 2. 2. Pſal. 30.
4 Quis eſt pluuiæ pater &c. 1. q. 33. 3. c. / 1. q. 45. 3. 1.
5 Et animam catulorum eius impleſti. Gene. 46. 2.
6 Pulli eius clamant ad Deum. Pſal. 46. 1.

CAPVT XXXIX.

1 Numquid noſti tempus partus ibicum. 1. Reg. 24. 1. / Gene. 13. Ca. 39. 8. / Math. 24. 14.
2 Numquid volet Rhinoceros ſeruire tibi. Ioh. 39. / Pſal. 21. / Pſal. 8.
3 Penna ſtruthionis, ſimilis eſt pennis herodij & accipitris. 10. q. 102. 6. 1. / Ioh. 39.
4 Procul odoratur bellum, exhortationem ducum, vlulatum exercitus. 3. q. 41. a. 6.
5 Numquid per ſapientiam tuam plumeſcit accipiter. 10. q. 102. 6. 1. / Ioh. 39.

6 Numquid

6 Nunquid qui contendit cum Deo, tam facile conquieſcit? 22ª. q.38.1.4m.

7 Qui leuiter loquutus ſum, reſpondere quid poſſum? 22ª.q.2.7.8. o./ 3.d.25.q.2.ar.1.q.3.c./ 4.d.24.q.1.ar.3.q.2.o./ Verit q.14.11. o./ Quol.3.q.4.2.c./ Heb.11.

8 Vnum loquutus ſum, quod vtinam non dixiſſem, & alterum, quibus vltra non addam. Pſal.31. Iſa.62.fi.

C A P V T X L.

2m.40m. 1 Reſpondens autem dominus Iob de turbine, dixit, ſupra. 1.6ª.

2 Numquid irritum facies iudicium meum? Gene.17.13ª. ¶ Si habes brachium, ſicut Deus. Gen.3.14ª.

3 Ipſe eſt principium viarum Dei. Ezech.28.8ª.

4 Ecce ſpes eius fruſtrabitur. 22ª. q. 18. 3. 1m. / 3. d. 26. q. 2. ar. 5. q. 4. 1m.

5 Cor eius indurabitur quaſi lapis. 1.q.23.3.2m./ 12ª. q. 79. 3. o. / 22ª.q.15.2.o./ 1.d. 40.q.4.2.o./ 3.d.30.1.5m./ 4.d.18.q.1.ar.1.q.2.4m./ ar.3.q.3.c./ Ꝫ.2.cº. 40./ Lib.3.cº.162./ Verit.q. 24.10.c./ Poª.q.1.6.11.c./ Ma.q.3.1.1m./6m./q.16.5.8m./ Quol.4.4.c.fi./ Quol.5.2.c./ Iob 7.lec.2./ Iſa. 6./ Io. 12. lec. 6./ Ro. 1. lec. 7./ cº. 9. lec. 3./ 2ª. Cor.4.fi./ Heb.3.lec.4.

C A P V T X L I.

q.41m. 1 Quis reſiſtere poteſt vultui meo? Gene.3.14ª./ 50.5ª.

2 Quis ante dedit mihi, vt reddam ei. Ro.11.lec.5.

3 Eſtimabit abyſſum, quaſi ſeneſcentem. Ma.q.16.6.1m.

4 Non eſt ſuper terram poteſtas, quę comparetur ei. Ro.13.2ª.

5 Factus eſt vt nullum timeret. 1ª.q.64.3.2m.

6 Ipſe eſt rex ſuper vniuerſos filios ſuperbiæ. 3ª. q. 8. 7. 8. o./ Iſa.5.2ª.

C A P V T X L I I.

q.42m. 1 Omnia potes. Gene.17.1ª.

¶ Et nulla te latet cogitatio. 3.Regum.8.12ª.

2 Auditu auris audiui te, nunc autem oculus meus videt te. ſupra. 19.7ª./ 1ª.q.12.3.1m./ 4.d.49 q.7.3m./ 2.1m.

3 Audi, & ego loquar. Exo.2.4ª.

¶ Interrogabo te. ſupra. 1.9ª. ¶ Reſponde mihi. ſupra. 1.6ª.

4 Iratus eſt furor meus contra te. Exo.4.5ª.

5 Dominus conuerſus eſt ad pœnitentiam Iob. 4.d.15.q.1.ar. 5.q. 2.c./ Ꝫ.4.cº.72.

6 Venerunt ad eum omnes fratres ſui. Gene.13.3ª.

¶ Et conſolati ſunt eum. 2.Regum 9.3ª.

7 Dominus autem benedixit nouiſſimis Iob, magis quàm principio eius. Gene.32ª.

A V T H O R I T A T E S
ex libro Pſalmorum.

P S A L M V S I.

1 Beatus vir qui non abijt in conſilio impiorum. 1ª. q. 62.1.c./ 12ª.q.3.2.4m./ 3.5.6.c./ q.4.4.5.6.7.8.c./ q. 5.3.o./ 4.5.c./ q.62.1.c./ q. 69.1.3.c./2.o./ 22ª.q.8.7. o.q.186.1.4m./ 3 d.27.q.2.2.c./ 4.d.49.q.1.ar.2.q.1. c./ q.2.4m./ 5m./ Verit. q. 14. 8. c./ Trin. 24. 3m./ Math. 5./ Ethico. 10. lec. 16. fi.

2 Et in via peccatorum non ſtetit. 22ª.q.183.1.o.

3 Et in cathedra peſtilentiæ non ſedit. 3.d.22.q 3.ar.3.q.1.c./ q. 3. 1m./ He. 1.lec.2./ Lec 4.prin.

4 Non reſurgunt impij in iudicio. 4.d.43.ar.1.q.4.1m./ d. 47.q. 1. ar.3.q.1.2m./ Rom. 2.lec.2.fi./ 1ª. Cor.5.fi.

5 Nouit dominus viam iuſtorum. Exo.33.5ª.

P S A L M V S I I.

1 Aſtiterunt reges terræ &c. aduerſus Chriſtum eius. Math. 2.9ª.

¶ Qui habitat in cœlis. 3.Reg.8.10ª.

2 Irridebit eos, & dominus ſubſannabit eos. 2.Parali.30.4ª. ¶ Tūc loquetur ad eos in ira ſua, & in furore ſuo cōturbabit eos. Exo.4.5ª.

3 Dominus dixit ad me, filius meus es tu. Ꝫ.4.cº. 2./ He. 1.lec.3.

4 Ego hodie genui te. Ꝫ.4.cº. 2./ 11.5m./ Heb.1.lec.3.

5 Seruite domino in timore. Exo. 20.4ª./ Leui. 19.14ª.

¶ Reges eos in virga ferrea. Pſal. 22.2ª.

6 Nequando iraſcatur dominus. Exo. 4. 5ª. ¶ Cum exarſerit in breui ira eius. Ibidem./ Ꝫ.1.cº.91.fi.

7 Beati omnes qui confidunt in eo. Pſal. 1.1ª./ 3. Reg. 18.7ª.

8 Super Syon montem ſanctum eius. Pſal.9.5ª.

P S A L M V S I I I.

1 Multi dicunt animæ meę. Gene.46.2ª. Pſal.3.

¶ Gloria mea. Pſal.17.1ª.

¶ Voce mea ad dominum clamaui. Gene.4.4ª.

2 Ego dormiui, & ſoporatus ſum. Pſal.3./ Pſal.40.

3 Exurrexi, quia dominus ſuſcepit me. 3ª.q.53.4.o./ Ꝫ.4.cº.8./ Pſal.3./ Pſal.40./ Io.2.lec.3./ Ro.4.fi./ cº.8.lec.2./ 1ª. Cor.6. lec.3. Ephe.lec.8./ He.13.lec.3.

4 Exurge domine. Gene.3.13ª.

¶ Domini eſt ſalus. 3ª.q.37.2.2m./ q.61.3.c. 2m./ 4.c./ q.68.1.o/ 2.c./ q.73.5.c./ q.84.5.c./ 4.d.1.q.2.ar.6.q.1.c./ d.17.q.3.ar. 5. q. 4.o./ Ꝫ.4.cº.72./ Verit.q.28.4.7m./ Ma. q. 4. 8. 12m./ Pſal. 32./ Io.4.lec.5.fi./ Ro.5.lec.5./ Heb.11.lec.2.

5 Et ſuper populum tuum benedictio tua. Geneſeos 7.31ª./ Exodo. 19. 3ª.

P S A L M V S I I I I.

1 Deus iuſtitiæ meæ. Ruth.3.2ª.

¶ In tribulatione. Numeri.14.1ª. Pſal.4.

2 Miſerere mei. Exo.22.11ª.

3 Vt quid diligitis vanitatem & quæritis mendacium? 1ª.q. 17. 1. c./ Ma.q 9.1.c./ Pſal.4. Pſal.11 / Pſal.38.

4 Cum clamauero ad eum. Gene.4.4ª.

5 Iraſcimini & nolite peccare. 22ª q.158.1.2.o./ 3ª. q.15.9.c./ 2.d.36.2.2m./ 3.d.15.q.2.ar.2.q.2.c./ Ma.q.12.1.c./ 4m./ 2.c./ Iob.17./ Pſal.4./ Ephe.1.lec.8.

6 Sacrificate ſacrificium iuſtitię. 22ª.q.81.4.1m./ q. 85. 1. 2. 4. o./ 3 2m./ 3ª.q.22.2.c./ q.48.3.c./ q.82.4 c./ Pſal.4./ Pſal.26./ Pſal. 49./ Pſal. 50./ Ro.12.

7 Et ſperate in domino. 4.Reg.18.3ª./ 22ª.q.17.1.2m./ 3.d.26.q.2. 1.3m./ Virt.q.4.1.2m.

8 Signatum eſt ſuper nos lumen vultus tui domine. Gene. 3.14ª./ 12ª.q.19.4.c./ q.91.2.1m./ Verit.q.16.3.c./ Io.1.lec.7.

9 Dormiam & requieſcam. Pſal.3.2ª.3ª.

P S A L M V S V.

1 Verba mea auribus percipe domine. Gene. 3. 14ª. Exo. 2. 4ª. Pſal.5.

¶ Intellige clamorem meum. Gene.4.4ª / Exo.2.4ª.6ª.

2 Mane aſtabo tibi, & videbo. 3.Reg.22.2ª./ Iob.1.4ª.6ª.

3 Quoniam non Deus volens iniquitatem tu es 1ª.q 19.9.o./ 10. 1m./ 2m./ q 22 3.3m./ q.48.6.o./ 12ª.q.39.2.3m./ d.45.4.4m./ d. 46.4.o./ d.47.3.4m./ 3 d.30.1.5m./ Ꝫ.1.cº 95./ lib.2.cº.25.fi./ Poª. q.1.6.o./ Ma.q.3.2.1m./ q.16.5.c.fi./ Quol.5.q.2.2.o.

4 Neque habitabit iuxta te malignus. Ioſue. 22. 2ª./ 3. Regum. 11.3ª. ¶ Neque permanebunt iniuſti ante oculos tuos. Ibidem. Gene.3.14ª.

5 Odiſti omnes qui operantur iniquitatem. 1ª.q.20.2. 4m./ q. 23. 3.1m./ 22ª. q. 83.16.c./ 3ª.q.49.4.1m./ 3. d. 19 ar.5.q. 1. o./ d. 28.5.3m./ d.32.2.4m./ 4.o./ Ꝫ.1.cº.91./ 96./ Lib.3.cº.157. 2m / cº.fi./ Verit.q.20.2.c./ q.28.2.c.fi./ Virt.q.2.8.8m./ Pſal. 5./ Ro. 5.lec 2./ cº 9.lec.2.

6 Perdes omnes qui loquuntur mendacium. Exo.23.1ª./ 22ª.q.69. 1.2.o./ q.70.4.c/ q.100.4 1m./ 3.d.38.4.1m./ 4.d.16. q. 4. ar. 1. q. 3. c./ Quol.9.14.c.

7 Virum ſanguinum & doloſum, abhominabitur dominus. Ruth. 3.2ª./ Exo.4.5ª.

8 Ego autem in multitudine miſericordię tuæ. Exo.22.11ª. ¶ Introibo in domum tuam. Pſal.5./ Pſal.26./ Pſal.35 / Io.14.

9 In timore tuo. Leui.19.14ª.

¶ Iudica illos Deus &c. expelle eos. Gene.3.21ª.

¶ Quoniam irritauerunt te domine. Exo.4.5ª.

10 Et lętentur omnes qui ſperant in te, in æternum exultabunt. Pſal.15.4ª./ 4.Reg.18.3ª.

¶ Gloriabuntur in te. Ibidem.

11 Habitabis in eis. Ro.8.13ª.

¶ Qui diligunt nomen tuum. Deut.6.4ª.

¶ Benedices iuſto. Gene.1.31ª.

12 Domine vt ſcuto bonæ voluntatis tuæ coronaſti nos. Exodo. 34. 5ª.

P S A L M V S V I.

1 Domine ne in furore tuo arguas me, neque in ira tua corripias me. Exo.4.5ª./ Ꝫ. 1.cº.91.fi. Iſa.2.fi. ¶ Miſerere mihi domine. Exo.22.11ª. Pſal.6.

2 Anima mea turbata eſt valde. Gene.46 2ª.

¶ Oſſa mea conturbata ſunt. Pſal.6 / Pſal.21./ Pſal.31./ Pſal.33./ Pſalmu.41.fi.

5 Turbatus eſt a furore oculus meus.22ª q.108.4.5m./3.d.15.q.2.art.2.q.1.2m./q.2.1m./4m./Pſal.6./Pſal.38./Io.12.lec.4.prin./ ¶ .13.lec.4.prin.
4 Conuerte domine. Iob.42.5ª.
5 In Inferno quis confitebitur tibi.4.d.45.q.2.ar.2.q.2.1m.
6 Exaudiuit dominus vocem fletus mei. Tobiæ.12.7ª.
7 Dominus orationem meam ſuſcepit. Pſal.19.
8 Inueteraui inter omnes inimicos meos.3.d.15.L.3m./Gal.prin./ Pſalmo.6.
9 Erubeſcant & conturbentur vehementer omnes inimici mei, conuertantur & erubeſcant valde velociter. Gene.3.21ª./12ſ.q.41.4.c. 22ſ.q.75.1.1m./q.144.2.c./3.d.26.q.1.3.c.ſi./ Virt. q.26.4.7m./ Pſal.6.ſi./ Pſal.24./ Pſal.34./ Pſa.39.

P S A L M V S VII.

Pſal.7. 1 Domine Deus meus. Gene.17.5ª.
¶ In te ſperaui.4.Regum.18.3ª.
¶ Nequando rapiat vt leo animam meam. Gene.46.2ª./ Ioan.12.2ª.
2 Si reddidi retribuentibus mihi mala. Nume.31.1ª.
3 Domine ſi feci iſtud &c. decidam merito &c. in puluerem reducat.22ſ.q.89.1.3m./6.c./3.d.39.1.c./Iob.4. Pſal.7./Rom.1.lec.5./ Heb.6.
4 Exurge domine. Gene.3.13ª.
¶ In ira tua. Exo.4.5ª.
¶ Exaltare Gene.3.13ª.
¶ In altum regredere. Ibidem.
5 Dominus iudicat populos. Pſal.9.3ª.
¶ Scrutans corda & renes Deus.3.Reg.8.13ª
¶ Qui ſaluos facit rectos corde. Iob.2ª.
6 Deus iudex. Pſal.9.3ª.
¶ Iuſtus. Deutero.32.6ª. ¶ Fortis. Exo.20.5ª.
¶ Et patiens. Exo.34.4ª.
7 Niſi conuerſi fueritis. Iere.15.6ª.
¶ Gladium ſuum vibrauit &c. vſque, Ezec. Iob.19.8ª.
8 Arcum ſuum tetendit & parauit illum. Pſal.7./ Pſalmo.36./ Pſalmo.43.
9 Sagittas ſuas ardentibus effecit. Iob.6.3ª./
10 Lacum aperuit & effodit eum. Pſal.7./ Pſal.19./ Pſal.39.
11 Confitebor domino.1.Parali.16.6ª.
12 Secundum iuſtitiam eius, Deutero.32.6ª.
13 Domini altiſſimi. Iob.12.6ª.

P S A L M V S VIII.

Pſal.8. 1 Opera digitorum tuorum. Gene.3.14ª.
¶ Opera manuum tuarum. Ibidem.
¶ Propter inimicos tuos. Pſal.5.5ª./ Exo.10.8ª.
2 Quid eſt homo quòd memor es eius. Gene 8.1ª/ 3.3.cº.180.6.
¶ Gloria & honore coronaſti eum domine.4.d.33.q.3.8.5m./d.49.q.5.0./ Quol.5.q.12.10./ 1ª.Tim.2.
3 Omnia ſubiecisti ſub pedibus eius &c. vſque maris. Gene.31ª.
¶ Volucres cœli. Ibidem, 32ª.
4 Eleuata eſt magnificentia tua ſuper cœlos. Pſal.56.4ª.

P S A L M V S IX.

Pſal.9. 1 Confitebor tibi domine.1.Parali.16.6ª.
¶ In toto corde meo. Deutero.6.4ª.
¶ Pſallam nomini tuo altiſſime. Iob.11.6ª.
2 Sediſti ſuper thronum, Iudic.6.3ª.
¶ Peribunt a facie tua. Gene.3.14ª.
¶ Exaltetur manus tua. Ibidem.
3 Ipſe iudicabit orbem terræ.3ª.q.58.0./ q.59.2.0./ 4.d.47.q.1.ar.2.q.1.0./ q.2.4m./ q.3.c. d.48.q.1.1.0./ 3.4.cº.96./ Opuſ.3.cº.249./ Ro.2.lec.2./ 1ª.Cor.5.lc.4.ſi.2ª.Cor.5.lc.2.ſi./ He.10.lec.3.
4 In æquitate. Iob.33.4ª.
¶ In iuſtitia. Deutero.32.6ª.
¶ Et factus eſt dominus refugium &c. Pſal.89.1ª.
¶ Sperent in te.4.Regum.18.3ª.
5 Non dereliquiſti quærentes te domine. Ioſue.3ª.
¶ Qui habitat in Sion. Pſal.2./ Pſal.9./ Ro.4.
6 Recordatus eſt, non eſt oblitus. Gene.8.1ª.
¶ Clamorem pauperum. Gene.4.5ª.
¶ Miſerere mei domine. Exo.22.11ª.
7 Vide humilitatem meam. Exo.2.6ª.
¶ Vt annunciem omnes laudationes tuas. Pſal.32.2ª.
¶ In operibus manuum ſuarum. Gene.3.14ª.
8 Conuertantur peccatores in Infernum. Gene.3.22ª./ 22ſ.q.25.6.1m./ 3m./ q.83.8.1m.
9 Exurge domine. Gene.3.13ª.

¶ Vt quid domine receſſiſti longe. Ibidem./ Ioſue.3ª.
10 Exacerbauit dominum peccator, ſecundum multitudinem iræ ſuæ non quæret. Exo.4.5ª.
¶ Propter quid irritauit impius Deum. Ibidem.
11 Contere brachium peccatoris & maligni. Gene.3.21ª.
12 Præparationem cordis eorum, audiuit auris tua. Ibidem. / Exo.2.4ª./ 1.Regum.7.2ª.

P S A L M V S X.

1 In domino confido.4.Reg.18.5ª. Pſal.10.
¶ Quomodo dicitis animæ meæ. Gene.46.2ª.
¶ Dominus in templo.22ª.q.85.2.3m.
2 Dominus in cœlo ſedes eius.3.Regum.8.10ª.
¶ Oculi eius in pauperem reſpiciunt. Gene.3.14ª./ Exo.2.6ª.
3 Palpebræ eius interrogant filios hominum. Gene.3.14ª.
4 Qui autem diligit iniquitatem, 12ſ.q.87.1.1m. 4.d.15.L.7m.
5 Odit animam ſuam.12ſ.q.29.4.0./ 22ſ.q.25.7.0./4.3m./q.117.1.1m./ 2.d.42.q.2.ar.2.q.2.2m./ 3.d.17.L.prin./ d.28.4.5m./ d.29.5.0./ Virt.q.2.12.6m./ Pſal.10./ Ephe.5.lec.9.
¶ Pluet ſuper peccatores laqueos, ignis, ſulphur, & ſpiritus procellarum, pars calicis eorum.3ª.q.10.3.2m./ 12ſ.q.67.4.2m./4.d.50 q.2.ar.3 q.1.0./ 3.3.c.145./ Quol.8.18 0./ Iſa.66.6ª.
6 Iuſtus dominus & iuſtitias dilexit, Deute.38.6ª.
¶ Aequitatem vidit vultus eius. Iob.33.4ª./ Exo.2.6ª./ Geneſeos.3,14ª.

P S A L M V S XI.

1 Diminutæ ſunt veritates a filijs hominum.4.Regum.20.2ª. Pſal.11.
¶ Diſperdat dominus vniuerſa labia doloſa &c. Gene.3.21ª./ Pſal.119.2ª.
2 Nunc exurgam dicit Dominus. Gene.3.13ª./ Pſalmo.3.3ª./ 3ª.q.57.2.1m.
¶ Tu domine ſeruabis nos, & cuſtodies nos. Ioſue.24.3ª.
3 In circuitu impij ambulant.22ſ.q.35.4.3m.
4 Secundum altitudinem tuam. Iob.13.6ª.

P S A L M V S XII.

1 Vſquequo domine obliuiſceris me in finem. Gene.8.1ª. ¶ Vſquequo auertis faciem tuam a me. Gene.3.14ª. Pſal.12.
2 Reſpice. Exo.2.6ª. ¶ Domine Deus meus. Gene.17.5ª. ¶ Ego autem in miſericordia tua ſperaui. Exo.22.11ª./ 4.Reg.18.3ª.
3 Nomini domini altiſſimi. Iob.11.6ª.

P S A L M V S XIII.

1 Dixit inſipiens in corde ſuo, non eſt Deus.1ª.q.2.0./ 1.d.3.q.1.2.0./ 3.d.13.q.2.ar.2.q.2.2m./ d.24.ar.2.q.2.c./ 3.1.cº.10.11.12.13./ Virt.q.10.ſi.0./ 2ª.q.7.3.0./ Opuſ.3.cº.3. Pſal.13.
2 Non eſt qui faciat bonum, non eſt vſque ad vnum &c. vſque nomine cognoſcerent. Ro.3.lec.2.
3 Dominus proſpexit ſuper filios hominum, vt videat. Exo.2.6ª.
¶ Non eſt timor Dei ante oculos eorum. Leui.19.14ª.
4 Dominus ſpes eius eſt.3.d.26.q.2.1.3m.
5 Dominus in generatione iuſta eſt,1ª.q.8.3.4m./ q.43.3.0./ 3.12.1.0./ 3ª.q.3.10.2m./ 4.d.37.q.1.3.c./ Col.3.lec.2.

P S A L M V S XIIII.

1 Timentes autem dominum glorificat. Leui.19.14ª. ¶ In monte ſancto tuo. Pſal.9.5ª. Pſal.14.
2 Qui pecuniam ſuam non dedit ad vſuram. Leui.25.6ª. ¶ Qui non egit dolum in lingua ſua. Pſal.119.2ª.

P S A L M V S XV.

1 Bonorum meorum non eges. Iob.22.1ª./ 12.q.4.2.c./ 3.0. Pſal.15.
¶ Speraui in te.4 Reg.18 3ª.
¶ Benedicam dominum. Pſal.33.1ª.
2 Non derelinques animam meam in Inferno. Pſal.3.3ª.
3 Nec dabis ſanctum tuum videre corruptionem. 3ª.q.51.5.c./ Quol.3.4.c.
4 Adimplebis me lætitia, 1ª.q.12.8.4m./ 12ſ.q.1.5.c./ q.3.4.3m./ 8.c./ q.4.5.5m./ q.5.3.4.c./ 8.c./ 3m./ q.67.4.3m./ 22ſ.q.18.3.c./ 2m./ q.28.3.c./ q.112.7.c./ 3.3.cº.39.5m./ 40.ſi./ 48./ 59.5m./ 62.2m./ 63./ 3.4.cº.78.ſi./ 86./ Mat.10.4.c./ q.26.4.5m./ 5.c./ Opuſ.3.cº.104./ 106./ 150./ 281./ 264./ Io.3.lec.16
5 Delectationes in dextera tua vſque in finem.22ſ.q.28.3.0./ 3ª.q.46.6.3m./ 3.d.15.q.2.ar.3.q.3.5m./ Pſal.5.ſi./ Pſal.15.ſi./ Pſal.16.ſi./ 2ª.Cor.12.lec.2.

6 Con

6 Cum vultu tuo. Gene. 3. 14[a]. ¶ In dextera tua. ſupra. 5[a]. Geneſeos. 3. 14[a].

PSALMVS XVI.

Pſal.16. 1 Auribus percipe. ibidem. ¶ De vultu tuo. ibidem.
¶ Oculi tui. ibidem.
¶ Labiorum tuorum. ibidem.
¶ Inclina aurem tuam. ibidem.
2 Dexteræ tuæ. ibidem.
¶ Sub vmbra alarum tuarum. ibidem. / 4. Reg. 18. 3[a]. ¶ Manus tuæ. ibidem.
¶ Probaſti cor meum. Pſal. 16.
3 Et viſitaſti nocte. Exo 4. 13[a].
¶ Igne me examinaſti. Pſal. 16.
Non in labiis doloſis Pſal. 119. 2[a].
4 Perfice greſſus meos in ſemitis tuis. Iob. 23. 6[a].
5 Ego clamaui. Gene. 4. 4[a].
¶ Mirifica miſericordias tuas. Exo. 22. 11[n].
¶ Sperantes in te domine. 4 Reg. 18. 3[a].
6 A reſiſtentibus dexteræ tuæ. Gen. 50. 5[a].
¶ Cuſtodi me. Ioſue. 24. 3[a].
¶ Exurge domine. Gene. 3. 13[a].
7 Præueni eum, & ſupplanta eum. ibidem. 21[a].
¶ Eripe animam meam. Gen. 46. 2[a]. Io. 12. 2[n].
8 Inimici mei animam meam circundederunt. ibidem. ¶ Ab inimicis manus tuæ. Exo. 20. 8[a]. / Pſal. 5. 5[a].
9 Satiabor cum apparuerit gloria tua. Pſal. 15. 4[a].

PSALMVS XVII.

Pſal.17. 2 Diligam te domine Deut 6. 4[n].
¶ Fortitudo mea, dominus firmamentum meum, & refugium meum. Gene. 17. 1[a]. / Exo. 20. 5[a]. / 3. 1. c°. 92.
2 Sperabo in eum 4. Reg. 18. 3[a].
¶ Et ad Deum meum clamaui. Gene. 4. 4[a].
3 In aures eius. Gene. 3. 14[a].
¶ A facie eius. ibidem. ¶ In conſpectu oculorum eius. ibidem.
¶ Dextera eius. ibidem.
4 Iratus eſt eis. Exo. 4. 5[a].
5 Inclinauit cœlos & deſcendit. Gene. 3. 13[a].
¶ Et aſcendit ſuper cherubim & volauit, volauit ſuper pennas ventorum &c. ibidem.
6 Et caligo ſub pedibus eius. ibidem. 14[a]. / Exo. 19. 7[a]. ¶ Poſuit tenebras latibulum ſuum, tenebroſa aqua in nubibus aeris. ibidem.
7 Altiſſimus dedit vocem ſuam. Iob. 11. 6[a].
¶ Et intonuit de cœlo dominus. 3 Reg. 8. 10[a].
8 Et miſit ſagittas ſuas. Iob. 6. 2[a].
¶ Factus eſt dominus protector meus. Pſal 89. 1[a].
9 Et retribuet mihi dominus ſecundum iuſtitiam meã. Pſal. 61. 6[a].
¶ Cuſtodiui vias domini. Iob. 23. 0[a].
10 In Deo meo tranſgrediar murum. 2. d. 34. q. 3. ar. 1. q. 1. c. fi.
11 Conſtitues me in caput gentium. Numeri. 7. 2[a].
¶ Benedictus Deus. Pſal. 33. 1[a].
¶ Qui das vindictas mihi. Deut. 32. 17[a].
12 Et ſuper excelſa ſtatuens me. Pſal. 56. 4[n].
13 Confitebor tibi in nationibus domine. 1. Parali. 16. 6[a]. / Roman. 15.
14 Cum Chriſto ſuo Dauid. Pſal. 26. prin.
15 Et ſemini eius. Gen. 13. 4[a].

PSALMVS XVIII.

Pſal.18. 1 Cœli enarrant gloriam Dei. 1[a]. q. 68. 2. c. / Spiritu. 6. 14[m]. / Anima. 8. 19[m].
2 Opera manuum eius annunciat firmamentum. ibidem. / Geneſeos. 3. 14[a].
¶ Et occurſus eius vſque ad ſummum eius. Pſal. 56. 4[n].
3 In omnem terram exiuit ſonus eorum &c. Ro. 14. lec. 3. prin. Pſalmus. 18.
4 Et ipſe tanquam ſponſus procedens de talamo ſuo. 4 d. 42. q. 3. 2. 2[m]. / d. 49. q. 4. 1. 2[m]. / 3. m. / Verit. q. 29. 4. 6[m]. / Pſalm. 18. / Pſal. 44. prin.
5 Lex domini immaculata conuertens animas. 12[e]. q. 91. 4. c. ¶ Teſtimonium domini fidele &c. Pſal. 118. 1[a].
6 Timor domini ſanctus permanet in ſæculum ſæculi. 12[e]. q. 67. 4. 2[m] / 22[e]. q. 19. 11. o. / 3. d. 34. q. 2. ar. 3. q. 2. 1[m]. / q. 4. c. / Verit. q. 26. 8 c. fi / Virt. q. 4. 4. 2[m]. / Iob. 16. fi. / Pſal. 18.
7 Ab alienis parce ſeruo tuo. 4. d. 17. q. 2. ar. 2. q. 5. 1[m].
8 Iuſtitiæ domini rectæ &c. Deut. 32. 6[a].
9 Meditatio cordis mei in conſpectu tuo ſemper. 3. Regum. 8. 12[a].
¶ Domine adiutor meus. 1. Parali. 12. 5[n].

PSALMVS XIX.

Pſal.19. 1 Memor ſit omnis ſacrificii tui. Gene. 8. 1[n].
2 Exaudiat illum de cœlo ſancto ſuo. 3. Regum. 8. 10[a].
3 Salus dexteræ eius. Gene. 3. 14[a]. / Pſal. 3. 4[a].

PSALMVS XX.

Pſal.20. 1 Domine in virtute tua. Deutero. 4. 14[a].
¶ Quoniam præuenisti eum in benedictionibus. Gene. 35[a]. / 12[e]. q. 111. 3. o. / 2. d. 26. 5. o / Verit. q. 27. 5. 6[m]. / Pſal. 20. / Pſal. 21. fi. / 1[e]. Cor 6.
¶ Lætificabis eum in gaudio Pſal. 15. 4[a]. 5[n].
2 Cum vultu tuo. Gene. 3. 14[a].
¶ Manus tua, & dextera tua. ibidem. ¶ Poſuiſti domine in capite eius coronam. Pſal. 8. 2[a].
3 Rex ſperat in domino. 4. Reg. 18. 3[n].
¶ In miſericordia altiſſimi. Exo. 22. 11[a]. / Iob. 11. 6[a].
¶ Omnes qui te oderunt. Exo. 20. 8[a].
4 Inueniatur manus tua omnibus inimicis tuis &c. ibidem. 3. 14[a]. 21[a]. / Pſal. 5. 5[n].
5 Dominus in ira ſua. Exo. 4. 5[a].
Pones eos vt clibanum ignis. Iſa. fi.
¶ Deuorabit eos ignis. ibidem.
6 Cantabimus & pſallemus. 22[e]. q. 13. 4. c. / q. 91. o. / 1. d. 2. q. 2. 2. 5[m]. / 3. d. 9. q. 1. ar. 2. q 3. c. / 2[m]. / 4. d. 15. q. 4 ar. 2. q. 1 c. / d. 44. q 2. ar. 1. q 4. c. / 4[m]. / Pſal. 32. / Pſal. 39 / Ro. 15 / 1[e]. Cor. 12. lect. 3.

PSALMVS XXI.

Pſal.21. 1 Deus reſpice in me. Exo. 2. 6[a].
¶ Quare me dereliquiſti. Ioſue. 3[a]. / 1[a]. q. 113. 6. o. / 3[a]. q. 47. 3. c. fi. / q 50. 2. 1[m]. 2. d. 11. q. 1. 4. 3[m].
2 Verba delictorum meorum. 3[a]. q. 15. 1. 1[m].
¶ Opprobrium hominum. Pſal. 30. 8[a].
3 Clamabo per diem &c. Gene. 4. 4[a].
¶ Et non exaudies. 3[a]. q. 21. 4. 4[m]. / 3. d. 17. ar. 3. q. 4. 1[m].
4 Tu autem in ſancto habitas. Pſal. 13. 5[a]. / Ro. 8. 13[a].
¶ In te ſperauerunt patres noſtri. 4. Regum 18. 3[a].
¶ Spes mea. Pſal. 13. 4[a].
5 Ne diſceſſeris a me Gene. 3. 13[a]. / Ioſue. 3[a]. Exo. 19.
¶ Et a cornibus vnicornium. Iob. 39 2[a].
6 Narrabo nomen tuum fratribus meis, in medio eccleſiæ laudabo te. Pſal. 39 7. / He. 2. lec. 3.
7 Qui timetis dominum. Leui. 19. 14[a].
¶ Laudate eum. Pſal. 23. 2[a].
¶ Nec auertit faciem ſuam a me. Gene. 3. 14[a].
8 Et anima mea illi viuet. Gene. 46. 2[a].
¶ In eccleſia magna. Pſal. 39 7[a].
9 Et annunciabunt cœli iuſtitiam eius. Pſalmo. 18. 1[a]. / Deutero. 32. 6[a].

PSALMVS XXII.

1 Animam meam conuertit. Gene. 46. 1[a].
Pſal.22. ¶ Deduxit me ſuper ſemitas iuſtitiæ. Iob. 23. 6[a]
¶ Tu mecum es. Numeri. 14. 1[a].
2 Virga tua & baculus tuus ipſa me conſolata ſunt. 4. d. 24. q. 3. 3. c. / fi. / 8[m]. / He. 1. lec. 4. / Pſal. 2. / Pſalm. 22. / Pſalmo. 44. / Iſa. 3. c°. 11. lec. 1. fi.
3 Calix meus inebrians quàm præclarus eſt. 12[e]. q. 149. 1. 1[m]. / 3[a]. q. 78. 3. 1[m]. / 4. d. 8. q. 2. art. 2. q. 2. c. / Pſamo. 22. / 1[e]. Cor. 11. lec. 6.
4 Et miſericordia tua ſubſequatur me. Exo. 22. 11[a]. / Pſal. 20. 1[a].

PSALMVS XXIII.

Pſal.23. 1 Innocens manibus. Iob. 2. 1[a].
¶ Et mundo corde. 22[e]. q. 8. 7. o.
2 Qui non accepit in vanum animam ſuam. Pſamo. 4. 2[a]. / Geneſeos. 46. 2[a].
¶ Nec iurauit in dolo proximo ſuo. Exo. 20. 10[a]. 11[a]. 12[a]. / Leui. 19. 8[a]. / Pſal. 129 2[a].
3 Hic accipiet benedictionem a domino. Gene. 35[a]. ¶ Et miſericordiam a Deo. Exo. 22. 11[a].
4 Attollite portas principes veſtras &c. rex gloriæ. 3[a] q. 39. 5. 3[m]. / q. 12. 1. c. fi.
5 Quis eſt iſte rex gloriæ? 1[a]. q. 57. 5. o. / q. 106. 4. 2[m]. / Ephe. 3. lect. 3. fi.

6 Dominus fortis. Exo.20.5ª.
¶ Et potens. Gene.17.1ª.
7 In monte ſancto eius. Pſal.9.5ª.

PSALMVS XXIIII.

Pſal.24. 1 Ad te domine leuaui animam meam. Gene.46.2ª.
¶ Deus meus. Gene.17.5ª.
¶ In te confido.4.Reg.18.7ª.
2 Non erubeſcam. Pſal.6.9ª. ¶ Neque irrideant me. 2. Parali. 30.
4ª. ¶ Confundantur omnes &c. Gen.3.21ª./ Pſal.30.2ª.
3 Vias tuas domine demonſtra mihi &c. Iob.23.6ª.
¶ Dirige me in veritate tua. Exo.34.5ª.
4 Et doce me. Math.23.2ª. ¶ Reminiſcere. Gene. 8. 1ª. ¶ Ne memineris. Ibidem.
¶ Memento mei Ibidem.
5 Miſerationum tuarum, & miſericordiarum tuarum. Exo.22.11ª.
¶ Propter bonitatem tuam domine. 1.Parali.16.7ª./ 1ª.q.44.4.
c./ 3m / 1.d.45.2.0 / 2.d.1.q.2.1.c./ 4.d.46.q.1.ar.1.q.2.c. / ℨ. 3.
cº.97./ Veri.q.23.1.3m./ 4.c. Poª.q.5.4.c.
6 Dulcis & rectus dominus. Deute.32.6ª.7ª./ Pſal.24./ Pſal.30./
He.12.
7 Vniuerſæ viæ domini miſericordia & veritas. Iob.3.2ª.
¶ Reſpice in me. Exo.2.6ª. Vide. Ibidem.
¶ Requirentibus teſtamentum eius. Pſal.77.12ª.
8 Diriget manſuetos in iudicio, docebit mites vias ſuas. 22ª.q.157.
4.c./ 1m./ Pſal.24./ Pſal.33./ Pſal.36.
9 Cuſtodi animam meam Ioſue.24.3ª./ Gene.47.2ª./ Io.12.2.
¶ Innocentes & recti adheſerunt mihi. Iob.2.2ª./ 2.5ª.

PSALMVS XXV.

Pſal.25. 1 In innocentia mea ingreſſus ſum. Ibidem.
¶ In domino ſperans.4. Reg.18.3ª.
¶ Proba me domine, & tenta me. Gene.22.1ª.
2 Quia miſericordia tua ante oculos meos eſt Exo.22.11ª.
¶ Et complacui in veritate tua. Exo 34.5ª.
3 Ne perdas cum impijs Deus animam meam. Geneſis.46.2ª./
Ioan.12.2.
Et cum viris ſanguinum. Ruth.3.2ª.
4 In eccleſijs benedicam te domine. Pſal.35.1ª.

PSALMVS XXVI.

Pſal.26. 1 Dominus illuminatio mea & ſalus mea &c. trepidabo. Pſal. 17.
1ª./ ℨ.3.cº.89.
2 Cantabo & pſalmum dicam domino. Pſal.20.6ª.
¶ In petra exaltauit me. 1ª. Cor.10.2ª.
3 Clamaui ad te. Gene.4.4ª.
¶ Miſertus eſt mei. Exo.22.11ª.
¶ Faciem tuam domine. Gene.3.14ª.
4 Ne declines in ira. Exo.4.5ª.
¶ Adiutor meus eſto 1.Parali.12.5ª.
¶ Ne derelinquas me. Ioſue. 3ª.
5 Dominus autem aſſumpſit me. Pſal.64.3ª.
¶ Legem pone mihi domine in via tua &c. Iob.23.6ª.
¶ Ne tradideris me in animas. Gene.46.2ª.
6 Expecta dominum, viriliter age &c. Ioſue.2ª.

PSALMVS XXVII.

Pſal.27. 1 Ad te domine clamabo. Gene.4.4ª.
¶ Da illis ſecundum opera eorum &c. Gene.3.21ª./ Pſal.61.6ª.
2 Benedictus dominus. Pſal.33.1ª.
¶ Dominus adiutor meus. 1.Parali.12.5ª.
3 In ipſo ſperauit cor meum. 1.Regum.18.3ª.
¶ Confitebor ei. 1.Parali.16.6ª.
4 Dominus fortitudo plebis ſuæ. Pſal.17.1ª.
¶ Benedic hereditati tuæ. Gene.1.31ª.

PSALMVS XXVIII.

Pſal.28. 1 Afferte domino filij Dei. Luce.6.12ª.
¶ Quemadmodum filius vnicornium. Iob.39.2ª.
2 Et ſedebit dominus rex in æternum. Iudicum.6.3ª.
3 Dominus benedicet populo ſuo in pace. Gene.1.13ª.

PSALMVS XXIX.

Pſal.29. 1 Suſcepiſti me. Pſal.64.3ª.
¶ Domine clamaui ad te. Gene.4.4ª.
2 Domine eduxiſti ab inferno animam meam. Pſal.3.3ª.

¶ Pſallite domino ſancti eius, Pſal.20.6ª.
¶ Vt cantet tibi. Ibidem. ¶ Gloria mea. Pſalmus.17.1ª.
3 Confitemini memoriæ ſanctitatis eius. 1.Parali.16.6ª.
¶ Quoniam ira in indignatione eius. Exo.4.5ª.
4 Auertiſti faciem tuam a me. Gene.3.14ª.
¶ Et factus ſum conturbatus. Pſal.9.3ª.
5 Quæ vtilitas in ſanguine meo, dum deſcendo in corruptionem.
3ª.q.51.3.1m./ q.53.1.c.
6 Audiuit dominus. Exo.2.4ª. ¶ Et miſertus eſt mei. Exo.22.11ª.
¶ Dominus factus eſt adiutor meus. 1. Parali. 12. 5ª. / Pſalmus. 89. 1ª.

PSALMVS XXX.

1 In te domine ſperaui. 12ª.q.65.5.3m./ 22ª.q.18.2.1m./ 3ª.q.7.4. Pſal.30.
o./ 6.1m. 8.2m./ 9.1m./ 3.d.13.q.1.ar.2.q.1.1m./ 3.d.26.q.2.ar.
5.q.1.o./ d.36.2.3m./ Veri.q.29.4.15m./ Vir. q. 4. 1. 12m./ 4.
16m./ Pſal.15./ Pſal 30.
2 Non confundar in æternum. Pſal.24./ Pſal.30./ Pſal. 34./ Pſal.
39./ Ro. 5.
3 In iuſtitia tua. Deut.32.6ª.
¶ Inclina aurem tuam. Gene.3.14ª.
¶ In manus tuas domine commendo ſpiritum meum. Ibidem.
1. Eſdræ. 1ª.
4 Quoniam fortitudo mea & refugium meum es tu. Pſal.17.1ª.
¶ Deus veritatis. Ruth.3.2ª.
5 Odiſti obſeruantes vanitates. Pſal.4.2ª./ Pſal.5.5ª.
¶ Lætabor in miſericordia tua. Exo.22.11ª.
6 Reſpexiſti humilitatem meam. Exo.2.6ª.
¶ Conturbatus eſt in ira oculus meus. Pſal.6.3ª.
7 Saluaſti de neceſſitatibus animam meam. Gene.46.2ª./ Pſal.24./
Pſalmus 30.
8 Factus ſum opprobrium. Pſal.34./ Pſal.38./ Pſal.41.ſ.
9 Oſſa mea conturbata ſunt. Pſal.6.2ª.
10 Accipere animam. Gene.46.2ª./ Io. 12.2ª.
11 In manibus tuis ſortes meæ. Gene.3.14ª./ Act.1.9ª.
¶ Illuſtra faciem tuam. Ibidem.
¶ Oculorum tuorum. Ibidem.
12 Erubeſcant & deducantur in infernum &c. Gene.3.21ª./ Pſal. 6.
9ª. ¶ Quam magna multitudo dulcedinis tuæ dñe. Pſal.24.6ª.
13 Benedictus dominus. Pſal.33.1ª.
¶ Diligite dominum omnes ſancti eius. Deut.6.4ª.
¶ Retribuet abundanter facientibus ſuperbiam. Pſal.61.1ª.
14 Viriliter agite & confortetur cor veſtrum. Ioſue.2ª.
15 Dum clamarem ad te. Gene.4.4ª.

PSALMVS XXXI.

1 Beati quorum remiſſæ ſunt iniquitates &c. Ma.q.7.11.c./Ro. / Pſal.31.
4.d.43.L.2m./ 3ª.q.88.1.4m. ¶ Beatus vir cui non imputauit dominus peccatum. Ma q.7.11.c.
2 Nec eſt in ſpiritu eius dolus. 1.Eſdræ.12.
¶ Quoniam tacui. 12ª.q.27.2.c./ Pſal.31.
¶ Inueterauerunt omnia oſſa mea. Pſal.6.2ª.8ª.
¶ Dum clamarem. Gene.4.4ª.
3 Grauata eſt ſuper me manus tua. Iob.23.1ª.
¶ Tu es refugium meum. Pſal.17.1ª.
¶ Exultatio mea. Ibidem.
4 Firmabo ſuper te oculos meos. Gene.3.14ª.
5 Sperantes autem in domino.4.Reg.18.3ª.
6 Miſericordia circundabit. Exo.22.11ª.
7 Gloriamini omnes recti corde. Iob.2ª.

PSALMVS XXXII.

1 Rectos decet collaudatio. Ibidem. Pſal.32.
¶ Confitemini domino. 1.Parali.16.6ª.
¶ Pſallite. Pſal.20.6ª.
¶ Cantate ei canticum nouum. Ibidem./ 22ª.q.91.o.
2 Miſericordia domini plena eſt terra. Exo.22.11ª.
Sperauimus in te.4.Reg.18.3ª. ¶ Vt eruat a morte animas eorũ.
Gene.46.2ª./ Ioan.12.2ª.
3 Verbo domini cœli firmati ſunt. ℨ.4.cº.13./ Gene.1ª.5ª.12ª.
4 Et ſpiritu oris eius. Gene.4./.14ª.
¶ Cogitationes cordis eius. Ibidem.
5 Timeat dominum omnis terra. Leui.19.14ª.
¶ Quoniam ipſe dixit, & facta ſunt &c. Gene.5ª.
¶ Conſilium domini in æternum manet. Iob.12.6ª.
6 Beata gens. Pſalmus.1.1ª.
¶ Cuius eſt dominus Deus eius. Gene.17.5ª.
¶ Populus quem elegit dominus in hereditatem ſibi. Exod.19.
3ª./ Deute.7.2ª.

7 De cœlo reſpexit dominus &c. terram. Exo.2.6ª./3.Reg.8ª.10ª.
8 Qui intelligit omnia opera eorum.1ª.q.22.2.3.o./.q.103.5.o./ q.113.2.6.c./q.116.1.c./12ᵉ.q.91.2.c./22ᵉ.q.93.2.c./1.d.39.q. 1,2.c./q.2.3.o./d.40.q.4.1.c./2.d.11.q.1.1.4.c./d.37.q.3.1.c./ 3.3.cº.1./64./90./94./111./113./114./140./Verit.q.5.2.3.4. 5.9.o./Opuſ.3.c.112.&c. Cauſis.lec.20.o./Iob. Prolo. cº.81./ Pſal.25./Pſal.32./Math.7./Io. /Mech.6.lec.3.
9 Qui finxit ſingillatim corda eorum.1ª q.14.5.6.11.12.o./q.15. 3.4^{m}./q.22.2.3.o./q.55.1.3^{m}/q.57.2.c.fi./q.89.4.c./1.d.35. 3.o./d.36.q.1.1.o./d.38.3.5.c./d.39.q.2.2.c./2.d.3.q.3.3.c./3.c. cº.50./63.&c. vſque.72./3.3.cº.75./76. Verit.q.2.4.5.o./q.5. 2.4.5.6.7.8.9.o./Poª. q.6.1.c./Anima.28.c./Quol.7.2.c./ Quol.8 vel.15.3.c./Opuſ.3.cº.134./235./Pſal.32./ Cauſis.lec.30.
10 Non ſaluatur rex per multam virtutem &c. vſque non ſaluabitur. Pſal.3.4ª. ¶ Ecce oculi domini. Gen.3.14ª.
21 Adiutor noſter eſt.1.Parali.12.5ª.

PSALMVS XXXIII.

Pſal.33. 2 Benedicam dominum in omni tempore. Pſal.27./Pſal.40.fi./ Ro.1.lect.7.fi./2ᵉ.Cor.lec.2.prin.
2 Semper laus eius in ore meo.22ᵉ.q.91.1.o./2.o./4.d.15.q.4.ar. 3.q.2.1^{m}./Verit.q.23.1.4^{m}./Pſal.9./Pſal.26./Pſal.32./Pſal.33./ Pſalmus.49.
3 Accedite ad eum.1ª.q.3.1.5^{m}./Pſalmus.33./Iſaiæ.34./ Iden.14.lec.7.
4 Guſtate & videte quoniam ſuauis eſt dominus.22ᵉ.q.97.2.2^{m}.
5 Iſte pauper clamauit.Gene.4.4ª.
¶ Beatus vir qui ſperat in eo.4.Reg.18.3ª. Pſal.1.1ª.
6 Timete dominum.Leui.19.14ª.
¶ Diuerte a malo & fac bonum.Iſa.1.4ª.
7 Oculi domini ſuper iuſtos Gen.3.14ª./1ª.q.3.1.3^{m}./q.22.2. 4^{m}./q.23.7.c./Verit.q.5.3.o.
8 Et aures eius in preces eorum. Ibidem./22ᵉ.q.83.16.o./3ª.q. 43.2.1^{m}./q.82.6.c./7.3^{m}./2.d.40.4.5^{m}./4.d.5.ar.2.q.2.2^{m}./ d.15.q.4.ar.2,q.2.2^{m}./d.19.ar.2.q.2.4^{m}./Poª.q.6.5.8^{m}./ Io.4.lec.5.
9 Vultus autem domini ſuper facientes mala. Ibidem.
10 Iuxta eſt dominus his qui tribulato ſunt corde. Pſalm.4.1ª./ Iudith.8.8ª.
¶ Multę tribulationes iuſtorum & de omnibus ijs liberauit eos dominus. Iudith.8.8ª./1.Parali.12.5ª.
21 Et humiles ſpiritu ſaluabit.Pſal.3.4ª./Iſa.49.3ª.
22 Cuſtodit dominus omnia oſſa eorum.Pſal.6.2ª./Ioſue.24.3ª.

PSALMVS XXXIIII.

34. 1 Iudica domine nocentes me &c. Gen.3.21ª.
¶ Exurge. Ibidem.15ª.
¶ In adiutorium mihi.1.Paral.12.5ª.
2 Dic animę meę. Iob.6ª/Gene.46.2ª.
¶ Salus tua ego ſum.Pſal.3.4ª.
¶ Confundantur. Pſal.30.2ª.
3 Cogitantes mihi mala.12ᵉ.q.47.2.c./3ª.q.88.2.o.
4 Et angelus domini, coartans eos Ma.q.16.9.3^{m}.
5 Anima autem mea exultabit in domino, & delectabitur ſuper ſalutari ſuo.Pſal.15.4.5ª.
6 Omnia oſſa mea dicent. Pſal.6.2ª.
¶ Domine quis ſimilis tibi.Pſal.82.1ª.
7 Induebar cilicio. Pſal.29.fi./Pſal.34.
8 Humiliabam in ieiunio animam meam.22ᵉ.q.147.1.3.5.7.c.
9 Oratio mea in ſinu meo conuertetur.4.d.45.q.2.ar.1.q.1.c./ar. 4.q.3.2^{m}./Quol.7.vel.8.q.5.1.o.
10 Tentauerunt me.Gene 22.1ª.
¶ Subſannauerunt me ſubſannatione.2.Parali.30.4ª.
¶ Domine quando reſpicies. Exo.2.6ª.
21 Confitebor tibi domine in eccleſia magna.1.Parali.16.6ª./ Pſal.39.7ª.
¶ In populo graui laudabo te. Pſal.33.2ª.
22 Domine ne diſcedas a me. Ioſue.3ª./Gene.3.13ª./Exo.19.6ª. Exurge domine. Ibidem.
23 Erubeſcant & reuereantur &c. vſque ſuper me. Gene.3.21ª./ Pſalmus.6.9ª.
24 Et lingua mea meditabitur. Iob.27.2ª.
25 Iuſtitiam tuam. Deutero.33.6ª.
26 Tota die laudem tuam. Pſal.33.8.

PSALMVS XXXV.

35. 1 Non eſt timor Dei, ante oculos eius. Leui.19.14ª.
¶ Vt inueniatur iniquitas eius ad odium. Pſal.5.5ª.

2 Noluit intelligere, vt bene ageret. 2.d.22.q.2.2.c./12ᵉ.q.6. 8.o./q.19.6.c./q.76.3.4.c./3ª.q.47.5.3^{m}./2.d.22.q.2. 2.c./Ma.q.3.8.o./Iob.21.fi./pſal.24./Pſal.35.
3 Malitiam autem non odiuit. Pſal.20.4ª.
¶ Domine in cœlo miſericordia tua. Exo.22.11ª.
¶ Doloſe egit. Pſal.119.3ª.
4 Et veritas tua vſque ad nubes. Exo.34.5ª.
¶ Iuſtitia tua ſicut montes Dei. Deut.32.6ª.
5 Iudicia tua abiſſus multa.4.d.46.L.
6 Homines & iumenta ſaluabis domine.1ª.q.64.2.c.
7 In tegmine alarum tuarum ſperabunt. Geneſeos.3.14ª. 27ª./15.1ª.
8 Inebriabuntur ab vbertate domus tuæ. Pſalm.15.4ª.5ª./1ª. q.51.1.3^{m}./12ᵉ.q.112.1.2^{m}./22ᵉ.q.23.2.2^{m}./3ª.q.2.5. 3^{m}./q.5.3.2^{m}./q.5.2.3^{m}./1.Prolo.fi./2.d.8.1.4^{m}./d. 26.1.5^{m}./Quol.6.q.9.2.4^{m}./Verit.q.27.1.1^{m}./Poª.q.6. 6.8^{m}./Spiritu.5.6^{m}. Pſal.15.4ª.5ª.
9 Apud te eſt fons vitæ. Io.41ª.
10 Et in lumine tuo videbimus lumen.1ª.q.12.2.c./5.o./22ᵉ.q. 174.5.1^{m}./q.175.3.2^{m}./3ª.q.10.4.c./q.45.2.c./3.d.31.q.2.1. 5^{m}./3.d.14.ar.1.q.2.5^{m}./q.3.c./ar.2.q.1.c./4.d.49.q.2.1. 15^{m}./2.c./3.3.cº.50./53./54./Verit.q.10.11.c./11^{m}. q.13. 2.c./q.18.1.1^{m}./q.20.2.c./Quol.7.vel.8.vel.11.q.1.1.c./ Quol.10.q.8.c./Pſal.35.fi./2ᵉ.Cor.12.lec.1.
11 Qui recto ſunt corde. Iob.2ª.
¶ Non veniat mihi pes ſuperbiæ.Tob.4.9ª.
12 Ibi ceciderunt qui operantur iniquitatem.Ibidem.10ª.

PSALMVS XXXVI.

1 Noli emulari in malignantibus &c. Pſal.5.4ª./12ᵉ.q.28.4.o./ Pſal.36.
22ᵉ.q.36.2.c./q.30.3.2^{m}./4^{m}./3.d.26.q.1.3.c.fi./Pſal.36.prin./ Rom.1.lect.2./1ª.Cor.3.lec.1./cº.14.lec.1.
2 Spera in domino. 4. Regum.18.3ª.
¶ Deſine ab ira.12ᵉ.q.48.3.o./4.c./22ᵉ.q.41.2.3^{m}./q.157.4.c./ Ma.q.12.1.o./Pſal.36.
¶ Manſueti autem hereditabunt terram &c. Math.5.3ª. ¶ Veniat dies eius. Gene.27.5ª.
3 Reuela domino viam tuam 4.d.17.L.10^{m}.
4 Subditus eſto domino, Iacob.4.7ª.
¶ Vt trucident rectos corde. Iob.2ª.
¶ Gladius eorum intret in corda ipſorum &c. Gene.3.21ª.
5 Nouit dominus dies immaculatorum. Exo.33.5ª.
¶ Et hereditas eorum in æternum erit.Pſal.32./Pſal.36./Ro.4. lec.2./lec.3.
¶ Non confundentur in tempore malo. Pſal.30.2ª./Ephe.5.13ª.
6 Inimici domini. Exo.20.8ª./Pſal.5.5ª.
¶ Dominus ſupponit manum ſuam. Gene.3.14ª.
¶ Non derelinquet ſanctos ſuos.Ioſue.3ª.
7 Os iuſti meditabitur ſapientiam. Iob.27.2ª.
¶ Cuſtodi viam eius. Iob.23.6ª.
¶ Cuſtodi innocentiam. Iob.2.5ª.
8 Vide ęquitatem. Iob.23.4ª.
¶ Salus autem iuſtorum a domino. Pſal.3.4ª.
¶ Adiuuabit eos.1.Parali.12.5ª.
9 Declina a malo & fac bonum.Iſa.1.4ª.

PSALMVS XXXVII.

1 Domine ne in furore tuo arguas me. Exo.4.5ª. Pſal.37.
¶ Quoniam ſagittę tuæ infixæ ſunt mihi. Iob.6.2ª.
2 A facie irę tuę. Ibidem. Gene.3.14ª.
¶ Confirmaſti ſuper me manum tuam. Ibidem.
3 Non eſt pax oſſibus meis, a facie peccatorum meorum. Pſal.6.2ª.
4 Humiliatus ſum nimis. 2. Regum.8.1ª.
¶ Domine ante te omne deſiderium meum.3.Reg.8.12ª.
¶ Et gemitus meus a te non eſt abſconditus. Pſal.32.8ª.
5 In te domine ſperaui. 4.Reg.18.3ª./Pſal.30.1ª.
¶ Ne derelinquas me domine. Ioſue.3ª.
6 Ne diſceſſeris a me. Ibidem.
7 Domine Deus ſalutis meæ. Pſal.3.4ª.

PSALMVS XXXVIII.

Pſal.38.
1 Humiliatus ſum.2.Reg.8.1ª.
¶ In meditatione mea, exardeſcet ignis.1ª.q.21.4.1^{m}.fi./22ᵉ.q. 180.3.4^{m}./4.3^{m}./4.d.15.q.4. art. 1.q.2.1^{m}./Iſa.26.fi.
¶ Subſtantia mea tamquam nihil ante te. Poª.q.5.1.16^{m}.
2 Verumtamen vniuerſa vanitas, omnis homo viuens. Eccleſiaſtici. 1ª.
3 Verumtamen in imagine pertranſit homo.1.d.3.q.2.L./2.d.39. q.1.1.1^{m}./Verit.q.22.6.2^{m}.

4 Fruſtra conturbatur. Pſal.6.3ª.
¶ Vane conturbatur omnis homo. Ibidem.
¶ A fortitudine manus tuę. Gen.3.14ª./ Exo.5ª.
5 Et tabeſcere feciſti ſicut araneam animam eius. Gen.46.2ª./Pſal.38./ Ioan.12.2ª.
6 Auribus percipe lachrimas meas. Geneſeos.3.14ª./ Exo.2.4ª./ Iob.12.7ª.
7 Aduena ego ſum, & peregrinus, ſicut omnes patres mei. Hr.11.lec.4.

P S A L M V S XXXIX.

Pſal.39. 1 Expectans expectaui dominum. 12ª.q.40.2.1^{m}./ 3.d.26.q.1.1.1^{m}.3^{m}./3.1^{m}./q.2.2.3^{m}./ar.3.q.1.3^{m}./Ro.8.lec.4.poſt prin.B.
2 Et ſtatuit ſupra petram pedes meos.1ª. Cor.10.2ª.
¶ Et immiſit in os meum canticum nouum, Hymnum Deo noſtro. Pſal.21.6ª.
3 Sperabunt in domino. 4.Reg.18.3ª.
¶ Beatus vir cuius eſt nomen domini ſpes eius. Ibidem./ Pſal.1.1ª.
Et non reſpexit in vanitates &c. Pſal.4.1ª.
4 Et cogitationibus tuis, non eſt qui ſimilis ſit tibi. Pſal.82.1ª.
5 Sacrificium & oblationem noluiſti &c. vſque venio. 12ª.q.102.3.0./ 4.3^{m}./ 5.4^{m}. prin./4.d.1.q.1.ar.5.q.2.1^{m}./2^{m}./Pſal.28./Pſal.39./ Pſal.50 / Iſa.lec.4.fi./ He.10.lect.1.med.D.
6 In capite libri, ſcriptum eſt de me.3.d.21.q.1.ar.2.q.2.4^{m}./ Veri. q.7.2.1^{m}./ 3.2./4^{m}./ 5.5^{m}./ He.10.lec.1.me.G.
7 Vt facerem voluntatem tuam, Deus meus volui. Phil.2.16ª. ¶ In eccleſia magna. Pſal.21./ Pſal.34./ Pſal.39.
8 Annunciaui iuſtitiam tuam. Deutero.32.6ª.
¶ Veritatem tuam. Exo.34.5ª.
¶ Non abſcondi miſericordiam tuam. Exo.22.31ª.
9 Confundantur & reuereantur &c. vſque, euge. Gen.3.21ª./ Pſal.6.9ª./ Pſal.30.2ª.
¶ Domine ad adiuuandũ me reſpice. Exo.2.6ª./ 1.Parali.12.5ª.
10 Qui quærunt animam meam, vt auferant eam. Gen.46.2ª./ Io.12.2ª.

P S A L M V S XL.

Pſal.40. 1 Beatus qui intelligit ſuper egenum & pauperem. Pſal.1.1ª./ Tob.8.9ª.10ª.
¶ In die mala liberauit eum dominus &c. Ibidem.4.7ª./ Ephel.5.13ª.
2 In animam inimicorum eius. Gen.46.2ª.
¶ Domine miſerere mei. Exo.22.11ª.
3 Aduerſum me ſuſurrabant.22ª.q.74.0./ q.75.1.c./ Ma.q.10.3.3^{m}./Ro.1.lec.8.fin.
4 Numquid qui dormit, non adijciet vt reſurgat. Pſal.3.3ª./ Pſal.40./ Io.11.lec.3.prin./ Ro.13.lec.3.prin.
5 Etenim homo pacis meę in quo ſperaui.22ª.q.17.4.0./ 5.c./q.25.1.3^{m}./ ℨ.4 c°.7.18^{m}.
6 Reſuſcita me. Pſal.3.3ª.
¶ Et retribuam eis. Numeri.31.1ª.
¶ Me autem propter innocentiam ſuſcepiſti. Iob.2.5ª./ Pſalmus.64.1ª.
7 Benedictus dominus.33.1ª.
8 Deus Iſrael. Gene.17.5ª.

P S A L M V S XLI.

Pſal.41. 1 Deſiderat anima mea. Gene.46.2ª.
¶ Ante faciem Dei Gen.3.14ª.
¶ Spera in Deo.4.Reg.18.3ª. ¶ Sitiuit &c. Pſal.62.1ª.
2 Confitebor illi.1.Parali.16.6ª.
¶ Abyſſus abyſſum inuocat. Gen.3ª.
¶ In voce cataractarum tuarum. Gene.7.2ª.
3 In die mandauit dominus miſericordiam ſuam. Exo.22.11ª.
4 Apud me oratio Deo vitæ meę. Pſal.17.1ª./ Ruth.3.2ª.
5 Dicam Deo. Iob.9ª.
¶ Quare oblitus es mei. Gene.8.1ª.
¶ Dum confringuntur oſſa mea. Pſal.6.2ª.
6 Exprobrauerunt mihi. Pſal.43./ Ro.15.

P S A L M V S XLII.

Pſal.42. 1 Tu es Deus fortitudo mea. Pſal.17.1ª.
¶ Quare me repuliſti. Ioſue.3ª.
2 Emitte lucem tuam, & veritatem tuam. Exo.34.5ª./ Quol.1.1.2^{m}.
3 Confitebor tibi.1.Parali.16.6ª. ¶ Quare triſtis es anima mea. Gene.46.2ª.

4 Spera in Deo.4.Reg.18.3ª.

P S A L M V S XLIII.

1 Manus tua, dextera tua, & brachium tuum, & illuminatio vultus tui. Gene.3.14ª. Pſal.43.
2 Saluaſti enim nos. Pſal.3.4ª. ¶ In Deo laudabimur tota die. Pſalmus.25.
3 Et in nomine tuo confitebimur in ſęculum.1.Parali.16.6ª. ¶ Repuliſti nos. Ioſue.3. ¶ Confudiſti nos. Pſal.30.2ª.
4 Poſuiſti nos opprobrium vicinis noſtris. Pſal.34./ Pſal.38./ Pſalmus.41.fi./ Pſal.43.
5 Subſannationem & deriſum.2.Parali.30.4ª.
¶ A voce exprobrantis & obloquentis. Pſal.41.6ª.
6 Et inique non egimus in teſtamento tuo. Pſal.77.12ª.
7 Humiliaſti nos.2.Reg.8.1ª. ¶ Declinaſti ſemitas noſtras a via tua. Exo.4.9ª./ Iob.23.6ª.
8 Ad Deum alienum Exo.7.1ª.
¶ Nonne Deus requiret iſta. Pſal.9.3ª.
¶ Ipſe nouit abſcondita cordis.3.Reg.8.12ª.
9 Quoniam propter te mortificamur tota die, ęſtimati ſumus ſicut oues occiſionis. Ro.8.lec.7.
10 Exurge domine. Gene.3.23ª.
¶ Quare obdormis domine. Exo.4.5ª.
11 Quare faciem tuam auertis. Gene.13.14ª.
¶ Obliuiſceris inopiæ noſtræ. Gene.8.1ª.
12 Humiliata eſt in puluere anima noſtra.2.Reg.8.1ª./ Gen.46.2ª./Io.12.2ª.
13 Adiuua nos.1.Parali.12.5ª.

P S A L M V S XLIIII.

1 Lingua mea calamus ſcribę velociter ſcribentis. Pſal.23.3ª./ Pſal.34.fi./ Pſal.38. Pſal.49./ Lucę.1.6ª. Pſal.44.
2 Speciosus forma prę filijs hominum. Pſal.44./ Iſa.63.
3 Benedixit te Deus in æternum. Gen.1.31ª.
¶ Sagittę tuæ acutę. Iob.6.2ª.
4 Sedes tua Deus in ſęculum ſęculi &c. vſque prę conſortibus tuis. He.1.lec.4.0.
5 Vnxit te Deus Deus tuus, oleo lętitiæ, præ conſortibus tuis.12ª.q.102.3.13^{m}./ 3ª q.72.2.c./ 4.d.7.q.1.ar.2.q.2.0./ ℨ.4.c°.34./ Pſal.26.prin./ Pſal.44. Iſa.61./ Math. / Io.8.prin./ Rom.6./ He.1.lect.4.
6 Aſtitit regina a dextris tuis.3.d.22.q.3.ar.3.q.3.3^{m}.
7 Propterea populi confitebuntur tibi.1.Parali.16.6ª.

P S A L M V S XLV.

1 Deus noſter refugium & virtus. Pſal.17.1ª. Pſal.45.
¶ Adiutor in tribulationibus.1.Parali.2.5ª.
¶ Adiuuabit eam Deus. Ibidem.
2 Conturbati ſunt montes in fortitudine eius. Exo.20.5ª. ¶ Sanctificauit tabernaculum ſuum altiſſimus. Exo.26.1ª./ 30.4ª./ Iob.11.6ª.
3 Deus in medio eius. Numeri.11.5ª.
¶ Deus virtutum nobiſcum. Ibidem.14.1ª.
4 Fluminis impetus lętificat ciuitatem Dei. Pſal.47.2ª.

P S A L M V S XLVI.

1 Iubilate Deo in voce exultationis. Pſal.20.6ª./Pſal.32./Pſal.46. Pſal.46.
2 Quoniam dominus excelſus. Iob.11.6ª.
¶ Terribilis. Leui.19.14ª./12ª.q.42.1.0./q.43.1.1m./22ª.q.19.1.0./ 3.q.7.6.0./ 3.d.26.q.2.1.4^{m}./ d.34.q.2.ar.2.q.1.2^{m}./ Pſal.46./ Ro.8.lec.3.med.K.
3 Rex magnus. Opuſ.20.lib.3.c°.12.fi./ c°.13.14.15./ Pſalm.46. Pſalmus 47.
4 Elegit nobis hęreditatem ſuam. Deut.7.2ª.
¶ Speciem Iacob quem dilexit. Ibidem.3ª.
5 Aſcendit Deus in iubilatiõe & dominus in voce tubę. ſupra.1ª./ Gen.3.13ª. 3ª.q.57.2.1^{m}.
6 Pſallite Deo noſtro &c. Pſal.20.6ª. ¶ Deus ſedet ſuper ſedem ſanctam ſuam. Iudicum.6ª.3.
7 Dij fortes terræ. Exo.7.1ª.

P S A L M V S XLVII.

1 Magnus dominus.1ª.q.28.4.c./q.42.1.1^{m}./4.2^{m}./.3ª.q.58.3.0./ 1.d.19.q.1.1.0./ q.3.1.0./ ℨ.4.c°.9./ Po³.q.9.7.0./ Iob.11./ Pſal.46./ Pſal.47./ Ephe.3.lec.6. Pſal.47.
2 Et laudabilis nimis. Pſal.33.2ª. ¶ Ciuitas regis magni. Pſal.46.3ª./ Opuſ.20.lib.4.c°.18./ 23./ Pſal.45./Pſal.47./ Ephe.4.lec.2.prin./

3 Suſcepimus Deus miſericordiam tuam. Exo.22.11ª.
¶ Iuſtitia plena eſt dextera tua. Deutue.32.6ª./ Geñ. 3.14ª.
4 Hic eſt Deus noſter. Geñ.17.5ª.

PSALMVS XLVIII.

Pſal. 48. 1 Inclinabo in parabolam aurem meam. Iob.27.4ª. ¶ Simul inſipiens & ſtultus peribunt.22ſ.q.46.1.1m./ Pſal. 48.
2 Homo cum in honore eſſet non intellexit, comparatus eſt iumentis,&c.22ſ.q.64.2.3m., 2.d.35.5.c.

PSALMVS XLIX.

Pſal. 49. 1 Deus Deorum dominus. Exo.7.1ª. ¶ Loquutus eſt. Ibidem. 6.1ª./ Iob.6ª.
¶ Qui ordinant teſtamentum eius. Pſal.77.12ª.
2 Deus manifeſte veniet. 3ª. q.36.1.1m., 3m./ 4.d.47.q.1.ar.1.q.2.1m./ Pſal.49.
3 Ignis in conſpectu eius exardeſcet &c.4.d.45.L./ d.47.q.2.0./Ʒ.4.cº.fi./ Poª.q.5.6.10m./ 1ſ. Cor.3.lec.2./ He.10.lec.3.
4 Annunciabunt celi iuſticiam eius. Pſal.18.1ª., Deuter.32.6ª.
¶ Deus iudex eſt. Pſal.9.3.
5 Audi populus meus. Exo.19.3ª.
¶ Deus Deus tuus ego ſum. Geñ.17.5ª.
6 Non in ſacrificiis tuis, &c. vſque potabo. Pſal. 39.5ª. ¶ Imola Deo ſacrificium laudis. Pſal.4 6ª./ Pſal.33.2ª.
7 Redde altiſſimo vota tua. Pſal.75.6ª./ Iob. 11.6ª. ¶ Cognoui omnia volatilia celi. Geñ.32ª.
8 Peccatori autem dixit Deus. Iob.6ª.
9 Quare tu enarras iuſtitias meas,&c. 4.d. 19.q.2.ar.2.q.3.4m./ Pſal.49./ Pſal.50.

PSALMVS L.

Pſal. 50. 1 Miſerere mei Deus,&c. Exo.22.11ª.
2 Tibi ſoli peccaui,&c. vſque iudicaris.12ſ.q.96.5.3m / 22ſ.q.67.4.0./ 3ª.q.46.2.3m./ 1.d.43 q.2.2.5m./ 4.d.40.q.1.ar.2.q.1.0./ q.2.ar.1.q.3.1m./ Ro.3. ¶ Et malum coram te feci. Ibidem.
3 Vt iuſtificeris,&c. Math.26.24ª./ Iob. 36.3ª.
¶ Ecce enim in iniquitatibus cõceptus ſum &c.12ſ.q.82.2.1m./ 22ſ.q.103.0./ 2.d.22.q.1 1.c / d.31.L.fi / d 33 L.prinº./ Ma.q.4.8.1m./ q.15.2.7m./ Opuſ.3.cº.197./ Pſa.31./ Pſal.50./ Ro.4./ cº.5.lec.3.
¶ Auditui meo,&c. 22ſ q.28.1.0./ q.35.2.2.c./ Pſal.50.
4 Auerte faciem tuam. Gen. 3.14ª.
¶ Deus ſalutis meæ. Ruth.3.2ª./ Pſal.3 4ª.
5 Exultabit lingua mea iuſtitiã tuã. Iob.17.2ª./ Deutero.32.6ª.
6 Quoniam ſi voluiſſes,&c. vſque non delectaberis. Pſal.19.
¶ Sacrificium Deo ſpiritus contribulatus. Pſal.4.6ª.
7 Tunc acceptabis,&c. Ibidem.

PSALMVS LI.

Pſal. 51. 1 Tota die iniuſtitiam cogitauit lingua tua. Iob.27.2ª.
¶ Feciſti dolum. Pſal.119.2ª.
2 Videbunt iuſti,& timebunt,& ſuper eum ridebunt. 22ſ.q.83.8.2m./ 2.d.11.q.1.5.0./ 4.d 50 q.2.4.0./ 1.4m./ Quol.7.ve.8.q.7.1.1m / Opuſ.3.cº.239./ Pſal.33./ Pſal.36./ Pſa.51./ Ro 11.
3 Speraui in miſericordia Dei.4. Regum. 18.3ª./ Exo.22.11ª.
¶ Confitebor tibi.1.Paral.16.6ª.

PSALMVS LII.

Pſal. 52. 1 Dixit inſipiens in corde ſuo, non eſt Deus. Pſal.13.1ª.
¶ Non eſt qui faciat bonum, vſque.
¶ Non ne ſcient. Ibidem.2ª.
2 Deus diſſipauit oſſa eorum, qui hominibus placent.22ſ.q. 115.1.1m./ Ma.q.9.1.c./ 1m.. 2m./ Opuſ.19.cº.19./ Ro.15. cº.12. le.3./ 1ſ. Cor.4./ cº.10.fi./ Gal.1.le.2.fi./ 2ſ. Theſ.2./ Titum.2.

PSALMVS LIII.

Pſal. 53. 1 Et in virtute tua. Deut.4.14ª. ¶ Auribus percipe. Geñ. 3.14ª.
¶ Et fortes quæſierunt animam meam. Geñ.46.2ª./ Io.12.1ª.
2 Ecce enim Deus adiuuat me. 1.Paral.12.5ª.
¶ Auerte mala inimicis meis,&c. Geñ.3.21ª.
¶ In veritate tua diſperde illos. Ibidem./ Exo. 34.5ª.
8 Confitebor nomini tuo domine. 1.Paral.16.6ª.

PSALMVS LIIII.

Pſal. 54. 1 Contriſtatus ſum. Math.26.14ª.
¶ Et conturbatus ſum. Pſal.6.3ª.
2 Præcipita domine,& diuide linguas eorum. Geñ. 3.21ª. ¶ Veniat mors ſuper illos,& deſcendant in infernũ viuentes. Ibidẽ.
3 Ego autem ad Deum clamaui. Geñ.4. 4ª.
¶ Et dominus ſaluauit me. Pſal.3.4ª.
4 Humiliauit illos.2.Reg.8.1ª.
¶ Non timuerunt Deum. Leui.19.14ª.
5 Extendit manum ſuam in retribuendo. Deut.32./ Geñ. 3.14ª.
¶ Diuiſi ſunt ab ira vultus eius. Ibidem./ Exo. 4.5ª.
6 Et appropinquauit cor illius. Ibidem. ¶ Iacta ſuper dominum curam tuam & ipſe te enutriet. Math.7.1ª.
7 Tu vero Deus, deduces eos in puteum interitus. Exo. 4. 4ª.
¶ Viri ſanguinum. Ruth.3.2ª.
8 Non dimidiabunt dies ſuos. Opuſ.20.cº.10./ 11./ He lec. 1.fi./ cº.11. ¶ Ego aũt ſperabo i te domine.4. Reg 18.3ª/. Pſal.30.1ª.

PSALMVS LV.

1 Miſerere mei Deus. Exo. 22. 11ª. ¶ Ego vero in te ſperabo.4. Pſal. 55.
Reg. 18.3ª./ Pſal. 30. 1ª. ¶ Non timebo quid faciat mihi caro. Gen.6.10ª./ Math.10.4ª,5ª.
2 Sicut ſuſtinuerunt animam meam. Geñ 46.2ª./ Io. 12. 2ª. In ira populos confringes. Exo.4.5ª.

PSALMVS LVI.

1 Miſerere mei Deus. Exo.22.11ª. ¶ Quoniam in te confidit ani Pſal. 56.
ma mea.4 Reg.18.7ª ¶ In vmbra alarum tuarum ſperabo. Ibidem.3ª./ Geñ.3.14ª.
2 Clamabo ad Deum altiſſimum. Geñ.4.4ª./ Iob.11.6ª.
¶ Miſit de cœlo.3.Reg.8.10ª. ¶ Et veritatem ſuam. Exo.34.5ª.
3 Dormiui conturbatus. Pſal.6.3ª./ Pſal.40.4ª.
¶ Incurauerunt animam meam. Geñ.46.2ª./ Io. 12.2ª. ¶ Paratum cor meum Deus.1.Reg.7.2ª.
4 Exaltare ſuper cælos Deus.3ª.q.57.0./ q.58.3.c./ 3.d.12.q.3.0./ q.2.ar.1.q.2.2m./ Ʒ.4.cº.87 / Opuſ.3.cº.247./ Pſal. 8. fi./ Pſal. 17./ Pſal.18./ Ʒ.4.cº.87./ Ephe.lec.8.fi / cº.4.lec.3.fi.
5 Cantabo & pſalmum dicam. Pſal. 20. 6ª. ¶ Confitebor tibi in populis domine 1 Paral.16.6ª./ Pſal.17.13ª.
6 Exurge gloria mea, exurge pſalterium & cithara. Pſal. 3.3ª/. Pſal.17.1ª.
7 Exurgam diluculo. Ibidem./ 3ª.q.51.4.3m./ q.53.2.3m./ q.83.2 4m./ 3.d.21.q.2.2.6m./ 4.d.43.ar.3.q.4.c./ Opoſc.3.cº.243.
¶ In omnem terram gloria tua. Pſal.18.3ª.

PSALMVS LVII.

1 Recte iudicate filii hominum. Leui.19.15ª. Pſal. 57.
¶ Intendit arcum ſuum. Pſal. 7. 8ª. ¶ Sicut viuentes ſic in ira abſorbet eos. Pſal.61.6ª./ Exo 4.5ª.
2 Supercecidit ignis,& non viderunt Solem.21ª.q.15.1.c.fi./ Io. lec.14.fi./ 2ſ. Cor.
3 Letabitur iuſtus cum viderit vindictam. Pſal.51.2ª.
4 Vtique eſt Deus, iudicans eos in terra. Pſal.9.3ª.

PSALMVS LVIII.

1 De viris ſanguinum. Ruth.3.2ª. Pſal 58.
¶ Ceperunt animam meam. Geñ.46.2ª.
2 Neque iniquitas mea, neque peccatum meum domine, &c. Iſa. 53.4ª.10ª.
¶ Exurge in occurſum meum. Geñ 3.13ª.
3 Et vide. Exo.2.6ª. ¶ Intende ad viſitandas oẽs gẽtes. Exo.4.13ª.
4 Non miſerearis omnibus, qui operantur iniquitatem. Geñ. 3.21ª. ¶ Diſperge illos,& depone eos. Ibidem. ¶ In virtute tua. Deutero.4.14ª.
5 Et comprehendantur in ſuperbia ſua. Ibidem.
¶ In ira conſumationis Exo.4.5ª.
6 Deus meus. Geñ.17.5ª. ¶ Deus Iſrael. Ibidem.
¶ Miſericordia eius præueniet me. Pſal.20.1ª.
7 Deus dominabitur Iacob. &c. Deutero.10.8ª.
¶ Ego autem cantabo. Pſal.20.6ª.
¶ Fortitudinem tuam. Exo.20.5ª.
8 Quia factus es ſuſceptor meus,&c. Pſal.89.1.
9 Deus meus miſericordia mea. Pſal.17.1ª./ Exo. 22. 11.

PSALMVS LIX.

1 Deus repuliſti nos. Ioſue.3ª. Pſal. 59.
¶ Et deſtruxiſti nos. Pſal.38.3ª.
2 Iratus es. Exo.4.5ª. ¶ Et miſertus es nobis. Exo. 22. 11ª. ¶ Vt fugiant a facie arcus. Pſal.7.8ª.

3 Vt liberentur dilecti tui. Deutero.7.3ª.
¶ Saluum fac dextera tua. Geñ.3.14ª.
Et non egredieris Deus in virtutibus noſtris. Geñ.3.13ª. ¶ De
diſti metuentibus te ſignificationem,&c. 2ª.q.87.3.3m.

PSALMVS LX.

Pſal. 60. 1 Ad te clamaui. Geñ.4.4ª. ¶ In petra exaltaſti me. 1ª. Cor.10.2ª.
¶ Quia factus es ſpes mea. Pſal.89.1ª./ Pſal.13.4ª.
2 Protegar in velamento alarum tuarum. Geñ. 3.14ª./ Quol. 7.
18.c. ¶ Dediſti hæreditatẽ timentibus nomẽ tuũ. Leui.19.14ª.
3 Miſericordiam & veritatẽ eius quis requiret. Exo 22.11ª./ 34.
5ª. ¶ Vt reddam vota mea. Pſal.75.6ª.

PSALMVS LXI.

Pſal. 61. 1 Nonne Deo ſubiecta erit anima mea. Geñ. 46. 2ª./ Io. 12.2ª./
Iac.4.7ª.
2 Ab ipſo enim ſalutare meum. Pſal.3.4ª. ¶ Deus meus. Geñ.17.
5ª. ¶ Adiutor meus. 1.Paral.12.5ª.
3 Spes mea in Deo eſt.4.Reg.18.3ª. Pſal.30.1ª.
4 Semel loquutus eſt Deus.1ª.q.27.5.3m./ q.34.5.n./ q.41.6.n./.
1.d.27.q.2.2.6m./ ʒ.4.cº.13.26./ Veri.q.2.1.c.fi./ q.4.4x./ 3m./
Inª.q.2.1.c.fi./ q.8.1.c.fi./ q.9.5.9.c./ 1m./ Quol.4. q. 4. 1. c./.
Opuſc.2.cº.3./ He.1.lec.2.in princ.
5 Poteſtas Dei eſt. Exo.20.5ª./ Ro.13.2ª.
¶ Et tibi domine miſericordia. Exo.22.11ª.
6 Reddes vnicuiq; iuxta opera ſua. 3ª.q.56.2.3m./ 4.d.43.ar.1.q.
2.1m./d.45.q.2.ar.1.q.2.1m./d.47.q.1.ar.3.q.2.3.0./ʒ.3 cº.140/
Opuſc.3.cº.153.252./ Pſal.1./ Pſal.17./ Ro. 2.lec.2./ 1ª. Cor.
5.fi./ 2ª. Cor.4./ cº.5./ cº.14./ Gal.6.lec.1.fi./ He.10.

PSALMVS LXII.

Pſal. 62. 1 Sitiuit in te anima mea. Geñ.46.2ª./ 12ª.q.67.4. 3m./ Pſal. 41.
2 Quam multipliciter tibi & caro mea. Gen.6.10ª.
3 Vt viderem virtutem tuam. Deutero.4.14ª.
¶ Et gloriam tuam. Exo.33.8ª.
4 Melior eſt miſericordia tua ſuper vitas Exo.22.11ª.
5 Labia mea laudabunt te. Pſal.33.22ª./ q.91.0.
¶ Sic benedicam te in vita mea. Ibidem.1ª.
6 Sicut adipe & pinguedine repleatur anima mea. 12ª. q. 102. 3.
8m./ 6.1m. 22ª.q.82.2.2m./ 3.c./ Pſal.16.
7 Quia fuiſti adiutor meus. 1.Paral.12.5ª.
¶ In velamento alarum tuarum. Geñ.3.14ª.
¶ In matutinis meditabor in te. Pſal. 5.
8 Me ſuſcepit dextera tua. Geñ. 3. 14ª. ¶ Adheſit anima mea
poſt te. Deutero. 10.11ª.

PSALMVS LXIII.

Pſal. 63. 1 A timore inimici eripe animam meã. Math.10.7ª./ Geñ.46.2ª.
2 Defecerunt ſcrutantes ſcrutinio.4.d.19.L.fi.
¶ Exaltabitur Deus. Pſal.56.4ª.
3 Sagittæ paruulorum factæ ſunt plagæ eorum. Iob.6.2ª.
4 Lætabitur iuſtus in domino. Pſal.15.4ª.5ª.
¶ Et ſperabit in eo. Pſal.30.1ª.
5 Et laudabuntur omnes recti corde. Iob. 2ª.

PSALMVS LXIIII.

Pſal. 64. 1 Te decet hymnus Deus in ſyon. Pſal 20.6ª./ Pſal.33.1ª.2ª.
¶ Et tibi reddetur votum in Ieruſalem. Pſal.75.6ª.
2 Ad te omnis caro veniet. Geñ.6.10ª.
3 Beatus quem elegiſti & aſſumpſiſti. Deute. 7.2ª./ 3ª.q.4.3.1m./
3.d 6.q.1.2.1m./ d.7.L.2m / Opuſc.1.cº.21./ Opuſ.3.cº.215./.
Quol.4.2.1m./ Ro.1.lec.1.
4 Inhabitabit in atriis tuis. Pſal.83.9.
5 Replebimur in bonis domus tuæ. Pſal.15.4ª.
¶ Spes omnium finium terræ &c. Pſal.13.4ª./ Pſal.17.1ª.
6 In virtute tua. Deute.4. 14ª.
¶ Accinctus potentia. Geñ.17.1ª./ Exo.20.5ª.
7 Viſitaſti terram & inebriaſti eam. Exo.4.13ª.
¶ Benedices coronæ anni benignitatis tuæ. Geñ.1.31ª.
8 Clamabunt & hymnum dicent. Geñ.4.4ª./ Pſal.18.1ª.

PSALMVS LXV.

Pſal. 65. 1 Iubilate Deo omnis terra. Ibidem./ Pſal.46.1ª.
¶ Pſalmum dicite nomini eius. Pſal.20.6ª.
¶ Date gloriam laudi eius. Pſal.33.2ª.
2 In multitudine virtutis tuæ. Deute.4.14ª.
¶ Mentientur tibi inimici tui. Exo.20.8ª./ Pſal.5.5ª.
3 Omnis terra adoret te Deus &c. Pſal.18.1ª./ Pſal.20.6ª.
Dei terribilis. Pſal.46.2ª.
4 Qui dominatur in virtute ſua in æternũ. Deute.4.14ª./ 10.8ª.
¶ Oculi eius ſuper gentes reſpiciunt. Geñ.3./ Exo.2.6ª.
5 Benedicite gentes Deum noſtrum. Pſal.33.1ª.
¶ Et auditam facite vocem laudis eius. Ibidem. 2ª.
6 Probaſti nos Deus. Geñ 22.1ª. ¶ Igne nos examinaſti. Iſai.16.
5ª. ¶ Reddam tibi vota mea &c. Pſal.75.6ª.
7 Qui poſuit animam meam ad vitam Geñ.46.2ª.
¶ Ad ipſum ore meo clamaui. Geñ.4.4ª.
8 Et miſericordiam ſuam a me. Exo.22.11ª.

PSALMVS LXVI.

1 Deus miſereatur noſtri. Ibidẽ. ¶ Et benedicat nobis. Geñ.1.31ª. Pſal. 66.
¶ Illuminet vultum ſuum ſuper nos. Ibidem.3.14ª/ Pſal.4.8ª.
2 Confiteantur tibi populi Deus. 1. Reg.16.6ª.
3 Iudicas populos. Pſal.9.3ª. ¶ In æquitate. Iob.23.4ª.

PSALMVS LXVII.

1 Exurgat Deus. Geñ. 3.13ª. ¶ A facie Dei. Ibidem. 14ª. Pſal. 67.
¶ Qui aſcendit ſuper occaſum. Ibidem. 14ª./ 12ª.q.102.4. 5m.
2 Et diſſipentur inimici eius &c. vſque & iuſti. Geñ.3.21ª./ Exo.
20.8ª./ Pſal. 5.5ª.
3 Et iuſti epulentur & exultent in conſpectu Dei. 12ª.q.4.7.1m./
ʒ.4.cº.83.fi./ 90.5m. ¶ Deus in loco ſancto ſuo. Geñ. 28.7ª.
4 Et delectentur in letitia. Pſal.15.4ª.5ª.
¶ Cantate Deo,&c. Pſal. 20.6ª.
5 Dominus nomen illi. Deute. 10.8ª. ¶ In conſpectu populi tui.
Exo.19.3ª. ¶ Dei Iſrael. Ibidem. ¶ Deus noſter. Ibidem.
6 Deus cum egredereris. Geñ.3.13ª. ¶ Cum pertranſires. Ibidẽ.
¶ Aſcendiſti in altum. Ibidem./ pſal.56.4ª. ¶ Qui aſcendit ſu
per cęlum cęli ad orientem. Ibidem.
7 Viderunt ingreſſus tuos Deus, ingreſſus Dei,&c. Ibidem.
8 Qui educit vinctos in fortitudine. Exo.20.5ª.
¶ Paraſti in dulcedine tua pauperi Deus. pſal.24.6ª.
9 Pennę columbæ de argentatæ, & poſteriora dorſi eius in palore
auri. 1ª. Cor.3.lec.2.medº. L
10 Mons in quo beneplacitum eſt Deo habitare in eo, etenim dñs.
habitabit in finem. Geñ.28.7ª/ Pſal. 9.5ª.
11 Currus Dei decẽ millibus multiplex millia letantium. Iob. 25.
2ª. ¶ Dominus in eis in ſynai in ſancto. Geñ.28.7ª. ¶ Aſcendi-
ſti in altum. pſal.46.5ª.
12 Cępiſti captiuitatem, accepiſti dona in hominibus. Ephe.4.le.3.
13 Benedictus dominus. pſal.33.1ª. ¶ Benedicite Deo dño. Ibidẽ.
¶ Regna terræ cantate Deo,&c. pſal.20.6ª.
14 Deus confringet capita inimicorum ſuorum Exo.20.8ª./ pſal.
5.5ª. ¶ Conuertam in profundum maris. Veri.q.24.11. b. 2./.
3ª.q.86.1.2m.fi.
15 Manda Deus virtuti tuæ Deute.4.14ª. ¶ Vt excludant eos qui
probati ſunt argento. Ro.3.lec.2.medº.F.
16 Deus ſaluos faciendi,&c. vſque in delictis ſuis. Deute.32.19ª.
¶ Mirabilis Deus in ſanctis ſuis. pſal.13.5ª.

PSALMVS LXVIII.

1 Dum ſpero in Deum meum. pſal. 30. 1ª. ¶ Non erubeſcant. Pſal. 68.
Pſal.6.9ª. ¶ Non confundantur. Ibidem. pſal.30.2ª.
2 Quæ non rapui, tunc exoluebam. 3ª. q. 47. 2.1m./ Phil.2.5ª.
¶ Propter te ſuſtinui opprobrium. pſal.30.8ª.
3 Extraneus factus ſum fratribus meis,& peregrinus. Geñ.13.3ª.
¶ Qm̃ zelus domus tuæ comedit me. Exo.20.6ª./ 3ª.q.15.9.c.
4 Opprobria exprobrantium tibi, ceciderunt ſuper me. Ro. 15.
lec.1.prinº./ pſal.30.8ª. pſal.41.6ª.
5 Et operui in ieiunio animam meam. Geñ.46.2ª./ Io.12.2ª.
6 Et poſui veſtimentum meum cilicium. pſal. 34.7ª.
¶ Et factus ſum illis in parabolam. Iob.27.4ª.
7 In multitudine miſericordiæ tuæ. Exo.22.11ª.
¶ Ne auertas faciem tuam. Geñ.3.14ª.
8 Fiat menſa eorum coram ipſis in laqueum, &c. vſque ego ſum.
Geñ.3.21ª./ Ro.11.lec.1.fi.
9 Effunde ſuper eos iram tuam,&c. Exo.4.5ª.
¶ In iuſtitiam tuam. Deute.32.6ª.
10 Deleantur de libro viuentium,&c. Exo.32.11ª.12ª.
11 Laudabo nomen Dei. pſal.33.2ª.

PSALMVS LXIX.

1 Deus in adiutorium meum intende. 1. Paral.12.5ª. ¶ Qui quæ Pſal. 69.
runt animam meam. Geñ.46.2ª./ Io.12.2ª.

2 Confun-

6 Confundantur & reuereantur &c. vſq; euge. Geñ.3.11ª./ Pſal. 30.2ª. ¶ Et erubeſcant. Pſal.6.9ª.

PSALMVS LXX.

Pſal. 70. 1 In te domine ſperaui. Pſal.30.1ª. ¶ Non confundar. Ibidem.2ª. ¶ In iuſtitia tua. Deute.32.6ª.
2 Inclina ad me aurem tuam. Geñ.3.14ª. ¶ Donec annunciem brachium tuum. Ibidem./ Geñ.8.4ª.
3 Quoniam firmamentum meũ, & refugiũ meũ es tu. Pſal.17.1ª. ¶ Quoniam tu es patientia mea domine. Ibidem.
4 Domine ſpes mea. Ibidem./ Pſal. 13. 4ª. ¶ In te cantatio mea ſemper. Pſal. 20. 6ª. ¶ Eſtu adiutor fortis. 2. Paral. 12. 5ª /. Exo. 20. 5ª.
5 Repleatur os meum laude. Pſal.33.2ª. ¶ Vt cantem gloriã tuã. Pſal. 20.6ª. ¶ Tota die magnitudinem tuam. Pſal. 47.1ª.
6 Ne derelinquas me. Ioſue.3ª. ¶ Quia cuſtodiebant animã meã. Geñ.46.2ª./ Io.11.2ª. ¶ Deus ne elongeris a me Ioſue. 3ª.
7 In auxilium meum reſpice Exo. 2.6ª. ¶ Confundantur & deficiant, &c. vſque ego autem. Geñ.2.21ª./ Pſal.30.2ª.
8 Quoniam non cognoui litteraturam, introibo in potentias domini.22ſ.q.188.5.1m.
9 Deus docuiſti me, Matth.25.2ª. ¶ Domine quis ſimilis tibi. Pſal. 82.1ª. ¶ Et conuerſus. 3.cº.161.
10 Nam & ego confitebor tibi. 1. Paral. 16. 6ª. ¶ Veritatem tuam Deus. Exo.34.5ª. ¶ Exultabunt labia mea. Iob. 37.3ª.
11 Sed & lingua mea tota die meditabitur. Ibidem.
12 Potentiam tuam. 1ª.q 25.1.0./q.41.4.1m./ 1.d.35.5.c./d.42.q.1.1.0./ 2.c./ 3.1.cº.16./ Lib.2.cº.7./ 26.1m./ Veri.q.12.6.3m./. Po².q.1.1.0./q.2.1.1m./q.7.1.c.

PSALMVS LXXI.

Pſal. 71. 1 Deus iudicium tuum Regi da. Io. 5. 9ª. ¶ Et iuſtitiam tuam filio regis. Deute. 32.6ª. ¶ Iudicare populum tuum. pſal.9.3ª.
2 Et humiliabit calumniatorem. 2. Reg.8. 1ª./ 22ſ.q.68.3.c./q. 69. 2. 3. c.
3 Deſcendet ſicut pluuia in vellus, &c. Iudic.6. 9ª. ¶ Et dominabitur a mari vſque ad mare, &c. Opuſc. 20. Lib. 3.cº.12.fi / cº. 13. 14. 15.
4 Donec auferatur luna. Geñ.8.4ª.
5 Coram illo procident ethiopes. 2. Parali. 29. 5ª. ¶ Et inimici eius terrã lingent. Geñ. 3. 18ª.
6 Et animas pauperum ſaluas faciet. Geñ. 46. 2ª./ Pſal. 5.4ª.
7 Tota die benedicent ei Pſal.33.1ª / Luce.18.1ª. ¶ Et benedicentur in ipſo omnes tribus terræ Geñ.35ª./ 12.3ª.
8 Omnes gentes magnificabunt eum. Pſal. 116.1ª.
9 Qui facit mirabilia ſolus. Deutero.32. 18ª./ 1ª.q.110.4.0./ q. 114.4.c/ 12ſ.q 111.4.c./ q.113.10.c / 22ſ.q.178. 2.1m./ 2m./. 4.m./ 3ª.q.43.2.c. 4.c./ 3m./ q.78.4.2m./ 3.d.16.q.1.3.c./ 3. 2. cº.3.2m./ Lib.3.cº.112./ 113./ 114 / Veri.q.27.3 c./ Po².q.6.3. 4.0. Ma.q.16.9.0./ Quol.2.q.4.1.4m./ Opuſ.3.cº.138./ Opuſ. 53.25m./. Io. 9. lec. 3./ cº. 10. lec.5 / 1ª. Cor. 15.lec.6.medª./ 2ª. Theſ 2.lec.2.fin.
10 Et replebitur maieſtate eius omnis terra. He. 1.lec.2.fin.

PSALMVS LXXII.

Pſal. 72. 1 Quam bonus Iſrael Deus. 1.Paral.16.7ª./ Geñ.17.5ª. ¶ His qui recto ſunt corde. Iob. 2ª. ¶ Quia zelaui ſup iniquos. Pſal. 36.1ª.
2 Pacem peccatorum videns. Iſa.32.fi./ 1ª. Timot.2.lec.1.medº.K. In labore hominum non ſunt, &c. vſque operti. 12ſ.q.87.7.2m.
3 Poſuerunt in cælum os ſuum.4.d. 19.q.2.ar.2.q.3.c.
4 Ecce nationem filiorum tuorum reprobaui. Luc.6.12ª.
5 Quomodo ſcit Deus, & ſi eſt ſcientia in excelſo. Heſter. 13. 4ª. Imaginem ipſorum ad nihilum rediges. pſal.38.3ª.
6 Quid enim mihi eſt in cœlo, & a te quid volui ſuper terram. 12ſ.q. 47.0./ 22ſ.q.186.3.4m.
7 Qui elongant ſe a te peribunt. Ioſue.22.2ª.
8 Perdidiſti omnes, qui fornicantur abs te. Exo.34. 10ª.
9 Mihi autem adhærere Deo bonum eſt. Deutero.10.21ª.
10 Ponere in domino Deo ſpem meam.4. Reg.18.3ª.

PSALMVS LXXIII.

Pſal. 73. 1 Vt quid Deus repuliſti in finẽ. Ioſue.3ª. ¶ Iratus eſt furor tuus Exo.4.5ª ¶ Irritat aduerſarius nomen tuum. Ibidem.
2 Memor eſto. Geñ.8.1ª. ¶ Ne obliuiſcaris. Ibidem. ¶ Mons ſyon in quo habitaſti in eo. Geñ. 28.7ª./ Pſal.9.5ª.
3 Leua manus tuas in ſuperbias eorum. Geñ.3.14ª.22ª.
4 Dexteram tuam de medio ſinu tuo. Ibidem.
5 Qui oderunt te. Exo.20.8ª. ¶ Inimicus tuus. Ibidem./ Pſal.5. 5ª. ¶ Aduerſarius ibidem.
6 Deus autem rex noſter ante ſecula. Pſal.46.3ª. ¶ Operatus eſt ſalutem in medio terræ. 3ª.q.46.10.1m.
7 Tu confirmaſti in virtute tua mare. Deutero.4.14ª. ¶ Ne tradas beſtijs animas. Geñ.46.2ª.
8 Confitentes tibi. 1. Paral.16.6ª. ¶ Reſpice in teſtamentum tuũ. Exo.2.6ª. ¶ Pauper & inops laudabunt nomẽ tuum. Pſal.33.2ª.
9 Exurge Deus Gene.3.13ª. ¶ Iudica cauſam tuam. Pſal.9.3ª./ Deute.32.17ª.
10 Superbia eorum qui te oderũt aſcendit ſuper.2.d.7.q.1.2.5m.

PSALMVS LXXIIII.

1 Confitebimur tibi Deus. 1.Paral.16.6ª. ¶ Ego confirmaui columnas eius. Ephe.prolo. Pſal. 74.
2 Hunc humiliat & hunc exaltat. 1.Reg.8.1ª./ Deu.32,19ª.
3 Calix in manu domini. Pſal.22.3ª. ¶ Cantabo Deo Iacob. Pſal. 20.6ª.

PSALMVS LXXV.

1 Et factus eſt in pace locus eius. Gene.28.7ª. Pſal. 75. ¶ Et habitatio eius in ſyon. Ibidem./ Pſal.9.5ª.
2 Illuminans tu mirabiliter a montibus æternis. Deute.33.6ª.
3 Tu terribilis es. Pſal.46.2ª. ¶ Et quis reſiſtet tibi. Geñ. 50.5. ¶ Ex tunc ira tua. Exo.4.5ª.
4 De cœlo auditum feciſti iudicium.3 Reg.8.10ª./ Pſal.9.3ª.
5 Cogitatio hominis cõfitebit tibi &c. Ibide. 12ª./ 1. Paral.16.6ª.
6 Vouete & reddite.22ſ. q.88.3.4.6.0. /q.189.2.3.c./ 3ª. q.28.4. c./ 4.d.38.q.1.ar.3.q.1.0./ q.3.1m./ 3.3.cº.138./ Quol.3.q.5.2. .0./ q.7.1.c./ Quol.7.uel.8.q.6.1. fi./ Quol. 9.vel. 10.q. 5. 3.c./ 1m./ Opus.17.cº.12./ Opus.18.cº.13.
7 Domino Deo ueſtro. Geñ. 17.5ª. 22ſ.q.88.5.3m./ 4.d.38.q.1. ar.1.q.1 c./ 4m.
8 Qui aufert ſpiritum principum. 1. Eſdre.1ª.

PSALMVS LXXVI.

1 Voce mea ad dominum clamaui. Geñ.4.4ª. ¶ Renuit conſolari anima mea. Geñ.46 2ª. Pſal. 76.
2 Turbatus ſum. Pſal 6 3ª. ¶ Et non ſum loquutus. 12ſ. q 46. 8. 3m./ 22ſ.q.158.5.3m./ 7.c./ Ma.q.12.5.c./ Ephe.1.4.fi.
3 Et annos æternos in mente habui. 1ª.q.10.3.1m./ 1.d.19.q.2.2. 2m./ 3.d. 26.L./ Ro.11.lec.5.fi 1º.16.fi / He.1.lec.5.fi.
4 Nunquid in æternum proiiciet Deus, &c. vſque excelſi.4.d. 46. q.2.ar.3.q.2.4m.
5 Aut in finẽ miſericordiã ſuam abſcidet. Exo.22.11ª. ¶ Aut obliuiſcetur. Geñ 8.1ª. Aut continebit in ira ſua. Exo.4.5ª.
6 Et dixi, nunc cœpi. He 6. priº. ¶ Hæc mutatio dexteræ excelſi. Geñ.3.14ª./ Iob.11.6ª.
7 Quis Deus magnus ſicut Deus noſter. Pſal.47.1ª./ Pſal.82.1ª. ¶ Tu es Deus, qui facis mirabilia. Pſal.71.9ª. ¶ Notam feciſti in populis virtutem tuam. Deutero.4.14ª.
8 Redemiſti in brachio tuo. Gene. 3.14ª. ¶ Populum tuum, &c. Exo.19.3ª. ¶ Viderunt te aquæ Deus, &c. vſq; terra Pſal.18.1ª.
9 Etenim ſagittæ tuæ tranſeunt. Iob.6.2ª. ¶ In mari via tua, & ſemitæ tuæ in aquis multis. Gene. 3.13ª./ Iob. 23. 6ª.
10 Et veſtigia tua non cognoſcentur. Iob.11 4.

PSALMVS LXXVII.

1 Attendite popule meus legem meam. Exo. 19. 3ª. ¶ Aperiam in parabolis. Iob.27.4ª. ¶ Os meum, Geñ 3.14ª. Pſal. 77.
2 Narrantes laudes dñi. Pſal.33.2ª. ¶ Et virtutes eius. Deu.4.14ª. ¶ Et mirabilia eius quæ fecit. Pſal.71.9ª.
3 Vt ponant in Deo ſpem ſuam.4. Reg.18.3ª. ¶ Et non eſt creditus cum Deo ſpiritus eius. 1. Eſdre. 1ª. ¶ Et mandauit nubibus deſuper. 3. Reg.17.1ª.
4 Interrupit petram, &c. 1ª. Cor.10.2ª. ¶ In ira concitauerunt Exo. 4.5ª. ¶ Ad æmulationem eum prouocauerunt. Ibidem./ cº. 20. 6ª.
5 Excelſum. Iob.11.6ª. ¶ Et tentauerunt Deũ. Deut 6.8ª. ¶ Vt peterent eſcas animabus ſuis. Gen.46.2ª.
6 Ianuas cœli aperuit. Geñ 32ª. ¶ Et pluit illis manna, &c. vſque homo. Exo. 16.4ª. ¶ Audiuit dominus. Exo.2.4ª.
7 Tranſtulit auſtrum de cœlo. Iob. 37./ 1ª. q. 92. 1.1m./ q. 99.2. 2m./ 2.d.20.q.2.1.2m./ Io.3.lec.2.
8 Et induxit in virtute ſua africum. Deut.4.14ª. ¶ Sicut arenam maris. Geñ. 15.2ª. ¶ Ipſe autem eſt miſericors. Exo.22.11ª.
9 Et recordatus eſt. Geñ.8.1ª.

¶ Quia

¶ Quia caro ſunt. Ibidem.6.10ª ¶ Spiritus vadens & non re-
diens.1.Eſdræ.1ª. ¶ Deus adiutor eſt eorum.1.Parali.12.5ª.
30 Immiſſiones per angelos malos.2.d.8.5.6m. ¶ Non pepercit a
morte animarum eorum.Gen.46.2ª.
31 Et induxit eos in montem ſanctificationis ſuæ.Pſal.9.5ª. ¶ Mõ
tem quem acquiſiuit dextera eius.Gen.3.14ª.¶ Sorte diuiſit eis
terram, &c. Act.1 9ª.
32 Tabernaculum vbi habitauit in hominibus. Ro.8.13ª. ¶ Non
cuſtodierũt teſtamentum Dei. 3ª. q.78 3.3m./ 4.d.8.q.2.ar.2
q 3.1m./ Pſal.14 / Pſal.49. 1.Cor.11.lec 6 / Gal.4.
33 Excitatus eſt tanquam dormiens dominus,&c.Exo.4.5ª.
34 Et percuſſit inimicos ſuos.Exo. 20 8ª. Pſal. 5. 5ª. ¶ Oppro-
brium ſempiternum dedit illis Pſal. 30.6ª.
35 Sed elegit tribum Iuda Deute. 7.2ª. ¶ Montem ſyon quem di-
lexit. Ibidem, 3ª./ Pſal.9 5ª.
36 Et hæreditatem ſuam ſpreuit.Exo.19.3ª.
37 Et pauit eos in innocentia cordis ſui.Iob.2.5ª.

PSALMVS LXXVIII.

Pſal. 78. 1 Deus venerunt gentes in hæreditatem tuam.Exo.19.3ª. ¶ Vo-
latilibus cœli.Gen.1.32ª. ¶ Facti ſumus opprobriũ.Pſal.30.8ª.
2 Subſannatio & illuſio.2.Paral.30 4ª. ¶ Vſquequo domine ira-
ſceris. Exo. 4. 5ª. ¶ Accendetur velut ignis zelus tuus. Ibi-
dem. 20.6ª.
3 Effunde iram tuam in gentes &c. vſque non inuocauerunt. Ibi
dem./ Gen.3.21ª. ¶ Et redde vicinis noſtris,&c vſq; nos. Ibidẽ.
4 Ne memineris. Gen.8 1ª. ¶ Cito anticipent nos miſericordiæ
tuæ. Pſal. 20. 1ª./ Exo. 22. 11ª. ¶ Adiuua nos Deus. 1. Para-
li. 12. 5ª.
5 Introeat in conſpectu tuo gemitus compeditorum.Exo.2.6ª.
¶ Secundum magnitudinem brachii tui. Pſal.47.1ª./ Gen.3.
14ª. ¶ Improperium ipſorum. Pſal.30.6ª.
6 Exprobrauerunt tibi domine. Pſal.41.6ª. ¶ Nos autem popu-
lus tuus Exo.19 3ª.
7 Confitebimur tibi.1.Parali.16.6ª. ¶ Annunciabimus laudem
tuam. Pſal 33.2ª.

PSALMVS LXXIX.

Pſal. 79. 1 Qui ſedes ſuper cherubin.1.Reg.4 1ª. ¶ Excita potentiam tuã.
Gen.3.18ª./ Pſal.70.11ª. ¶ Et veni. Ibidem./ Exo. 19.6ª.
2 Deus conuerte nos, prouerb.1.1ª. ¶ Oſtende faciem tuam. Gen.
3.34ª./ Exo.33.8ª.14ª.15ª.
3 Quouſque iraſceris Exo.4.5ª. ¶ Et inimici noſtri ſubſannaue-
runt nos 2.Parali.30.4ª.
4 Deus virtutum.Deute.4 14ª. Pſal.17.1ª. ¶ Conuertere. Ge-
ne. 3.13ª.
5 Reſpice de cælo,& vide. Exo.2.6ª. 3.Reg 8.10ª. ¶ Viſita vi-
neam iſtam. Exo 4.13ª.
6 Quam plantauit dextera tua.Gen.3.14ª. ¶ Fiat manus tua.Ibi
dem./ Pſal.89.1ª. ¶ Incenſa igni & ſuffoſſa.He.2.lec.4.
7 Ab increpatione vultus tui peribunt. Ibidem.
8 Non diſcedimus a te. Ioſue.22.2ª.

PSALMVS LXXX.

Pſal. 80. 1 Deo adiutori noſtro.1.Parali 12.5ª. ¶ Deo Iacob.Gen. 17.5ª.
¶ Ego enim ſum dominus Deus tuus. Ibidem. ¶ Populus me-
us. Exo.19.3ª.
2 Iubilate Deo.Pſal.46.1ª. ¶ Buccinate in Neomenia tuba,&c.
1.Reg. 20. 1ª.
3 Probaui te Gen.22 1ª. ¶ Nõ erit in te Deus recens. Exo. 7.1ª.
¶ Nec adorabis Deum alienum. Ibidem./ 20. 4ª.
4 Et dimiſi eos ſecundum deſideria cordis eorum. Ioſue.3ª./ 1ª.q.
23.2.4m./ Veri q.5.7.1m.
5 Iſrael ſi in viis meis ambulaſſet. Iob. 29.6ª. ¶ Inimicos eorũ
humiliaſſem. 2.Reg.8 1ª.
6 Miſiſſem manum meam. Gen.3.14ª. ¶ Inimici domini mentiti
ſunt ei. Exo.20.8ª./ Pſal.5.5ª.
7 Erit tempus eorum in ſecula.1ª.q.10.3.2m.
8 De petra, melle ſaturauit eos.1.Cor.10.2ª.

PSALMVS LXXXI.

Pſal. 81. 1 Deus ſtetit.1ª.q.3.1.4m./ 3ª.q.58.0./ He. 1.le.2.fi. ¶ Facies pec
catorum ſumitis. Deutero.6ª.
2 In ſinagoga Deorum. Exo.7.1ª. ¶ In medio autem Deos diiu-
dicat. Ibide. ¶ Dii eſtis Ibidẽ. ¶ Et filii excelſi omnes. Luc. 6.12ª.
3 Iudicate egeno & pupillo &c. vſque neſcierunt. Exo.22.17ª.
4 Surge Deus. Gen.3.13ª./ Pſal.3.3ª./ Pſal.1 & 2ª.
5 Iudica terram. Pſal.9.3ª.

PSALMVS LXXXII.

Pſal. 82.

1 Deus quis ſimilis erit tibi. 1ª.q.4.3.0./ q.44.3.1m./ q.93.2.4m./
22ª. q. 163. 2. 0./ 1.d. 19. L 3m / d.33.1.2m./ 3.4m./ d.34.q.
3.1.2m / d.35.1 4 6m. d.48.1 c./ 1.d.16.1.3m 3.d 2 q.1.ar.1.
q.1.3m./ d.5.q.[illegible] q 1.2m./ d.49.q.1.ar.2 q.2 c./ 3.1 cº.29.
./. Lib. 3. cº. 97 ./ Lib. 4. cº. 7. 12m./ Veri. q. 2. 10 7m. / q. 2
1. c.fi. / 3. 9m./ 11.0./ q. 23. 7. 10m./ Po². q.3.5.9m./ 6.25m./
16.5m./ 17.6m./ q.7.7.0./ q.9.9.c.fi./ Pſal.34./ Ephe.1.le.1.prin./
Heb. prolo. princº.
2 Quoniam ecce inimici tui ſonuerunt,&c. vſque vltra. Exo. 20.
8ª./ Pſal.5.5ª / Opuſc.19.prolo.
3 Fac illis ſicut Madian,&c. vſque Ciſon.Gen.3.21ª. ¶ Pone prin
cipes eorum,&c. vſque fi. Ibide. ¶ Super populũ tuũ Exo.19.3ª.
4 In ira tua. Exo.4.5ª. ¶ Erubeſcant. Pſal. 6. 9ª. ¶ Confundan-
tur. Pſal.30.2ª. Nomen tibi dominus, Deute.10.8ª.
5 Tu ſolus altiſſimus. Deutero 32.17ª./ Iob.21.6ª.
6 Teſtamentum diſpoſuerunt. Pſal.77.12ª.

PSALMVS LXXXIII.

Pſal. 83. 1 Defecit anima mea Gen 46.2ª./ Io.12.2ª.
2 Cor meum & caro mea, exultauerunt in Deum viuum. 22ª q.
24.3.c.fi./ q.30.1.1m./ 3ª.q.21.2.1m.
3 Paſſer inuenit ſibi domum. Gen.28 9ª.
4 Et turtur nidum,&c. 12ª q.102 3.2m. 3ª.q.37.3.c./ 4m.
5 Rex meus & Deus meus. Pſal.46.3ª. ¶ In ſęcula ſęculorum lau
dabunt te Pſal.35.2ª./ 22ª.q 91.1.2.0.
6 Beatus vir, &c. Pſal. 1. 1ª. ¶ Benedictionem dabit legiſlator.
Gene. 1.31ª.
7 Videbitur Deus Deorum in ſyon. Exo 7.1ª./ Gen.32.2ª. ¶ Au
ribus percipe. Gen.3.14ª. / Exo.2.4ª. ¶ Deus Iacob. Gen.17.5ª.
Protector noſter. [illegible] uol.7.18.c./ Iſa 4.fi.
8 Aſpice Deus, & reſpice. Exo.2.6ª. ¶ In faciem Chriſti tui. Ge-
ne.3.14ª./ Pſal.44./ Iſa.63.
9 Elegi abiectus eſſe. Opuſ.2.cº.7.
10 Non priuabit bonis eos qui ambulant in innocentia. Iob.2.5ª.

PSALMVS LXXXIIII.

1 Benedixiſti domine terrã tuam. Gen.1.31ª. ¶ Remiſiſti iniqui Pſal. 84.
tatem,&c. vſque eorum. Pſal 31.1ª.
2 Mitigaſti omnem iram tuam. Exo. 4.5ª. ¶ Indignationis tuæ.
Ibidem. ¶ Conuerte nos Deus. Prouerb.2.11ª. ¶ Deus tu con-
uerſus. Gen 3.13ª.
3 Nunquid in æternum iraſceris nobis, &c. vſque generationem.
Pſal.76.4ª./ Exo. 4 5ª. ¶ Plebs tua lętabitur in te. Pſal.15.4ª.5ª.
4 Oſtende nobis domine miſericordiam tuam Exo.22.11ª. ¶ Au
diam quid loquatur in me dominus Deus. 2ª.q.94.1.c.fi./ Veri.
q 12.7.11m./ q 18.3.c./ Pſal.49.
5 Miſericordia & veritas obuiauerunt ſibi 1ª.q 21.2m.
6 Iuſtitia & pax oſculatę ſunt. 22ª q. 29.3.3m./ q. 180.2. 2m./
Matth.5.
7 Veritas de terra orta eſt. 22ª.q.109.1.c./ 3m.
8 Et iuſtitia de cęlo proſpexit.1ª.q.21.1 c.

PSALMVS LXXXV.

1 Inclina domine aurem tuam. Gen.5.14ª./ Exo.2.4ª. ¶ Cuſto- Pſal. 85.
di animam meam. Ioſue.24 3ª./ Gen.40.2ª./ Io.12.2ª.
2 Quoniam ſanctus ſum. Leui. 11.3ª. ¶ Saluum fac ſeruum tuũ
Deus meus ſperantem in te. Pſal.38 1ª./ 4. Reg.18.3ª.
3 Miſerere mei domine. Exo.20.11ª. ¶ Ad te clamaui tota die.
Gene.4.4ª.
4 Non eſt ſimilis tui in diis domine. Pſal.82.1ª./ Exo.7.1ª./ Heb.
prolo. princº. B ¶ Magnus es tu. Pſal 47 1ª.
5 Et faciens mirabilia, tu es Deus ſolus. Pſal. 71.9ª./ Deutero. 6.
3ª / 32. 17ª.
6 Deduc me domine in via tua. Iob.23.6ª. ¶ Et ingrediar in veri-
tate tua. Exo.34.5ª.
7 Confitebor tibi domine.1.Parali.16.6ª. ¶ In toto corde meo.
Deutero.6.4ª.
8 Eruiſti animam meam ex inferno inferiori.3.d.22.q.2.ar.2.q.2. 5m.
9 Patiens. Exo 34 4ª. ¶ Et verax. Ibidem.5ª. ¶ Aſpice in me do
mine. Exo.2.6ª. ¶ Domine adiuuiſti me.1.Parali.12.5ª.
10 Fac mecum ſignum in bonum. 22ª.q 97.2.3m.
11 Vt videant. Math.5.11ª. ¶ Et confundantur. Pſal.30. 2ª. Ge-
ne.3. 25ª.

PSALMVS LXXXVI.

1 Glorioſa dicta ſunt de te, ciuitas Dei. Pſal. 47. 2ª. Pſal. 86.

2 Ipſe fundauit eam altiſſimus. Iob.11.6ª.

3 Sicut lætantium omnium habitatio eſt in te. Pſal.15.4ª.5ª.

PSALMVS LXXXVII.

Pſal. 87. 1 Domine Deus ſalutis meæ. Pſal. 3.4ª. ¶ In die clamaui, & nocte coram te. Geñ.4.4ª.

2 Inclina ad me aurem tuam. Geñ.3.14ª. ¶ Quia repleta eſt malis anima mea Geñ.46.2ª./ Io.12.5ª./ 3ª.q.46.7.c./ Veri.q.26.9.9m./ 11m.

3 Ipſi de manu tua repulſi ſunt. Ibidem. ¶ Auertis faciem tuam a me. Ibidem.

4 Factus ſum ſicut homo ſine adiutorio. 3ª.q.51.2.1m.

5 Quorum non es memor amplius. Geñ.8.1ª. ¶ Super me confirmatus eſt furor tuus. Exo.4.5ª. ¶ In me tráſierút iræ tuæ. Ibidé.

6 Miſericordiam tuam. Exo.23.11ª.

7 Et veritatem tuam. Exo.34.5ª.

8 Et iuſtitia tua. Deutero.32.6ª.

PSALMVS LXXXVIII.

Pſal. 88. 1 Miſericordias domini. Ibidem. ¶ In æternum cantabo. Pſal.20.6ª. ¶ Veritatem tuam. Exo.34.5ª. ¶ Similis erit Deo. Pſal.82.1ª. ¶ In filiis Dei. Luc.6.15ª. Geñ.6.1ª.

2 Deus magnus. Pſal.47.1ª. ¶ Et terribilis. Pſal.46.2ª. ¶ Potens es domine. Pſal.70.11ª. ¶ Tu dominaris Deutero.10.8ª. ¶ Tu humiliaſti. 2. Reg.8.1ª.

3 In brachio virtutis tuæ. Deutero.4.14ª./ Geñ.3.14ª. ¶ Firmetur manus tua, & exaltetur dextera tua. Ibidem. ¶ Faciem tuá. Ibidem. ¶ Vultus tui. Ibidem.

4 Diſperſiſti inimicos tuos. Exo.20.8ª./ Pſal. 5. 5ª. ¶ Præparatio ſedis tuæ. Iudic.6.3ª. ¶ Iuraui Dauid ſeruo meo. Geñ.25.7ª.

5 Beatus populus. Pſal.1.1ª. ¶ Qui ſcit iubilationem. Pſal.46.1ª. ¶ Diſpoſui teſtamentú. Pſal.77.15ª. ¶ Electis meis. Deut.7.2ª.

6 Domine in lumine tuo ambulabunt. Pſal.35.10ª. ¶ Confitebútur cæli mirabilia tua domine. Pſal.18.1ª./ 1. Parali.16.6ª. ¶ In iuſtitia tua. Deutero.32.6ª.

7 Quoniam gloria virtutis eorum tu es. Pſal.17.1ª. ¶ Filius iniquitatis non apponet nocere ei. Iſa.5.1ª.

8 Oleo ſancto meo vnxi eum. Pſal.44.5ª.

9 Ipſe inuocabit me, pater meus es tu. Pſal. 2.3ª. ¶ Et ego primogenitum ponam illum. 1ª.q.33.2.c./ 2m./q.41.3.c./ 3.4.cº.8.fi./ 36.1m / 3.d.4 q.1.ar.2.q.2.2m./ d.11.L.fi./ Veri. q.29.4.c.fin./ Poª.q.2.5.6m./ Io. 1 lec.16.

10 Viſitabo in virga iniquitates eorum, &c. Exo.4.13ª. ¶ Quæ procedunt de labiis meis. Gene. 3. 14ª. ¶ Non faciam irrita. Gene. 17. 13ª.

11 Exardeſcet ſicut ignis ira tua. Exo.4.5ª.

12 Memorare quæ mea ſubſtantia, nunquid enim vane conſtituiſti omnes filios hominum. Geñ.8.1ª./ Ma.q.5.2.1m.

13 Quis eſt homo qui viuet, & non videbit morté. 1 2ª.q.81.3.1m./ 3ª.q.46.11.1m. 2 d.31.q.1.2.2m./ 4.d.43.ar.3.q.1.2.0./ d. 47. q.2.ar.3.q.1.3m./ Ma. q. 4. 6. 1m./ Opuſc. 3.cº.234./ 252 / 1. Theſ.4.lec.2.fi./ Heb.11.lec.2.princº.

14 Vbi ſunt miſericordiæ tuæ antiquæ domine. Exo.22.11ª./ Deutero. 32.6ª.

15 Diſtuliſti Chriſtum tuum. Rom.1.lec.6./ He.1.lec.4./ Iſa.61./ 3.4.cº. 34.

16 Factus eſt opprobrium vicinis ſuis. Pſal.30.8ª. ¶ Perfudiſti eum confuſione. Ibidem. 2ª.

17 Erues animam ſuam de manu inferi. 3ª. q.49.2.2m./q. 52.5.2m / 16. 2m.

18 Memor eſto domine. Gene.8.1ª. ¶ Quod exprobrauerút. Pſal. 41.6ª. ¶ Benedictus dominus. Pſal.33.1ª.

19 Inimici tui domine Exo.20.8ª./ Pſal.5.5ª.

PSALMVS LXXXIX.

Pſal. 89. 1 Domine refugium factus es nobis. 1ª.q.13.7.2m./ Ro. 1.lec.2./ Gal.4./ 3.d.7.q.2.1.c.fi.

2 Ante oculos tuos. Geñ.3.14ª. ¶ Vultus tui. Ibidem. ¶ Dexteram tuam ſic notam fac. Ibidem.

3 Defecimus in ira tua. Exo. 4.5ª. ¶ Et in furore tuo. Ibidem.

4 Turbati ſumus. Pſal.6.5ª. ¶ Conuertere domine. Geñ.3.13ª. ¶ Repleti ſumus mane miſericordia tua. Exo.22.21ª.

5 Anni noſtri ſicut aranea meditabuntur. Pſal.38.5ª.

6 Nos humiliaſti. 4. Reg.2.1ª./ 1 2ª.q.79 4.c./ 2 2ª.q.162.6.3m. ¶ Reſpice domine, &c. Exo.2.6ª.

PSALMVS XC.

Pſal. 90. 1 Sperabo in eum. 4. Reg. 18. 3ª./ Pſal. 30. 1ª. ¶ Scapulis ſuis obumbrabit tibi. Gene.3.14ª.

2 Et ſub pennis eius ſperabis. Ibidem. ¶ Scuto circundabit te veritas eius. Exo.33.5ª.

3 Retributionem peccatorum videbis. Pſal. 61.6ª. ¶ Quoniam tu es domine ſpes mea. Pſal.13.4ª.

4 Angelis ſuis mandauit de te, vt cuſto. te in omnib' viis tuis. Exo. 33.2ª./ 1ª.q.113.0./ 2.d.11.q.1.0./ 3.3.cº.82.

5 In manibus portabunt te. Geñ.3.14ª. ¶ Clamauit ad me. Geñ. 4.4ª. ¶ Cum ipſo ſum in tribulatione. Nume.14.1ª.

PSALMVS XCI.

1 Bonum eſt confiteri domino. 1. Parali.16.6ª. ¶ Et pſallere nomini tuo altiſſime. Pſal.20.6ª. Iob.11.6ª. Pſal.91.

2 Ad annunciandum mane miſericordiam tuam. Exo.22.11ª. ¶ Et veritatem tuam per noctem. Exo.34.5ª.

3 In operibus manuum tuarum exultabo. Gene.3.14ª. ¶ Tu autem altiſſimus in æternum domine. Iob.11.6ª.

4 Inimici tui domine. Exo.20.8ª./ Pſal.5.5ª. ¶ Exaltabitur ſicut vnicornis cornu meum. Iob.39.2ª.

5 Senectus mea in miſericordia vberi. 3ª.q.16.1m.

6 Rectus dominus Deus noſter. Deute.32.7ª. ¶ Et non eſt iniquitas in eo. Ibidem.5ª. ¶ Vir inſipiens non cognoſcet, & ſtultus, &c. Pſal.48.1ª.

PSALMVS XCII.

1 Indutus &c dominus fortitudinem. Exo.20.5ª. Pſal.92.

2 Parata ſedes tua ex tunc. Iudic.6.3ª.

3 Domum tuam decet ſanctitudo dñe. Pſal.26./ Pſal.35./ Io. 14.

PSALMVS XCIII.

1 Deus vltionum. Deute. 32.17ª. ¶ Exaltare qui iu. ter. Gene.3.13ª./ Pſal.9.3ª./ Pſal.56.4ª. Pſal. 93.

2 Redde retributionem ſuperbis. Geñ. 3.22ª./ Pſal.61.6ª.

3 Populum tuum domine humiliauerunt. Exo.19.3ª./ 2. Reg.8.1ª. ¶ Deus Iacob. Geñ.17.5ª.

4 Intelligite inſipientes in populo, & ſtulti, &c. Pſal.48.1ª.

5 Qui plantauit aurem non audiet, &c. Exo.2.4ª./ 1.d.35.2.c.

6 Qui docet hominem ſcientiam. Math. 23. 2ª. ¶ Dominus ſcit cogitationes hominum. 3 Reg.8.12ª.

7 Quoniam vanæ ſunt. 1. Cor.3.lc.3.medº. ¶ Beatus homo qué tu &c. Pſal.1.1ª.

8 A diebus malis. Ephe.5.13ª.

9 Non repellet dominus plebem ſuam. Ro.11./ Exo.19.3ª. ¶ Et hæreditatem ſuam non derelinquet. Ibidem./ Iolue. 3ª.

10 Omnes qui recto ſunt corde. Iob.2ª. ¶ Dominus adiuuit me. 1. Paral.12.5ª. ¶ Miſericordia tua dñe. Exo.22.11ª.

11 Conſolationes tuæ lætificauerunt animam meam. Geñ. 46.5ª.

12 Nam quid adhæret tibi ſedes iniquitatis. Deute.32.5ª. ¶ Qui fingis laborem in præcepto. 1 2ª.q.107.4.0.

13 Sanguinem innocentem condemnabunt. Geñ 22.4ª.

14 Factus eſt mihi dominus in refugium, &c. Pſal.89.1ª.

15 Et reddet illis iniquitatem ipſorum. Pſal.61.6ª.

PSALMVS XCIIII.

1 Iubilemus Deo. Pſal.46.1ª. ¶ In confeſſione. 1. Paral.16.6ª. ¶ Quoniam Deus magnus dominus. Pſal.47.1ª. ¶ Et Rex magnus. Ibidem./ Pſal. 46.3ª./ 3.3.proſo. Pſal. 94.

2 Præoccupemus fa. eius. Geñ. 3.14ª. ¶ In manu eius. Ibidem.

3 Super omnes Deos. Exo.7.1ª. ¶ Ipſe eſt Deus noſter. Geñ. 17.5ª. ¶ Et nos populus paſcuæ eius. Exo.19.3ª

4 Hodie ſi vocem eius audieritis, nolite obdurare corda veſtra, &c. He.3.lec.2.0.

5 Sicut in irritatione. Exo.4.5ª. ¶ Offenſus fui. Ibidem. ¶ In ira mea. Ibidem. ¶ Vbi tentauerút me patres veſtri. Deu..6.8ª.

6 Quibus iuraui. Geñ.22.8ª. ¶ Si introibunt in requiem meã. Exo.33.10ª.

PSALMVS XCV.

1 Cantate domino canticum nouum. Pſal. 20.6ª. ¶ Benedicite nomini eius. Pſal.33.1ª. ¶ Laudabilis nimis. Ibidem. 2ª. ¶ Dominus regnauit. Pſal.46.3ª. Pſal. 95.

2 Deus magnus. Pſal.47.1ª. ¶ Terribilis Pſal.46.2ª. ¶ Super omnes Deos. Exo 7.1ª. ¶ Omnes dii gentium demonia. Ibidem. ¶ A facie domini Geñ.3.14ª.

3 Iudicabit populos in æquitate. Pſal.9.3ª. ¶ Lætentur cæli, &c. vſque terram. Pſal. 18. 1ª. ¶ Quoniam venit. Gene. 3. 13ª./ Exo. 19.6ª.

4 In veritate ſua. Exo. 34. 5[a].

P S A L M V S XCVI.

Pſal. 96. 1 Dominus regnauit. Pſal.46.3[a]. ¶ Exultet terra &c. Pſal.18.1[a]. ¶ Nubes & caligo in circuitu eius. Exo.19.7[a].
2 Ignis ante ipſum præcedet &c. Pſa.49.3[a]. ¶ Inimicos eius. Exo. 20.8[a]./ Pſal.5.5[a]. ¶ A facie domini. Gen.3.14[a].
3 Annunciauerunt cœli. Pſal.18.1[a]. ¶ Iuſtitiam eius. Deute. 32. 6[a]. ¶ Viderunt omnes populi gloriam eius. Exo.33.8[a].
4 Confundantur omnes qui adorant ſculptilia, &c. Gen. 3. 21[a]./ Pſal.30.2[a]./ Exo.20. 3[a].4[a]
5 Tu dñs altiſſimus. Iob.11.6[a]. ¶ Nimis exaltatus es. Gen.3.13[a]./ Pſal.56.4[a]. ¶ Super omnes Deos. Exo. 7.1[a].
6 Cuſtodit dñs animas ſanctorũ ſuorum. Ioſue. 24. 3[a]./ Gen.46. 2[a]. ¶ Adorate eum omnes angeli eius. He.1.lec.3.
7 Confitemini memoriæ ſanctitatis eius. 1. Parali.16 6[a].

P S A L M V S XCVII.

Pſal. 97. 1 Cantate domino canticũ nouum. Pſal. 20. 6[a]. ¶ Quia mirabilia fecit. Pſal.71.9[a]. ¶ Saluauit ſibi dextera eius, &c. Gen.3.14[a].
2 Reuelauit iuſtitiã ſuã. Deut.32.6[a]. ¶ Recordatus, &c. Gen.8.1[a]. ¶ Miſericordiæ ſuæ. Exo.22.1[a]. ¶ Et veritatis ſuę. Exo.34 5[a].
3 Viderunt omnes fines terræ ſalutare Dei noſtri. Iſa.52. 5[a]. ¶ Iubilate Deo omnis terra. Pſal.46.1[a]./ Pſal.18.1[a].
4 Flumina plaudent, &c. Ibidem. ¶ Quoniam venit. Gen.3.13[a]./ Exo.19.6[a]. ¶ Iudicabit orbem &c. Pſal 9.3[a]. ¶ In æquitate. Iob. 23.4[a].

P S A L M V S XCVIII.

Pſal. 98. 1 Dominus regnauit. Pſal.46.3[a]. ¶ Iraſcatur populi. Gen.3.21[a]. ¶ Qui ſedes ſuper Cherubin. 1 Reg.4.1[a].
2 Dominus in ſyon. Pſal.9.5[a]. ¶ Magnus. Pſal.47.1[a]. ¶ Excelſus. Iob. 11.6[a]. ¶ Confiteantur nomini tuo magno. 1. Parali. 16. 6[a]./ Pſal.47.1[a].
3 Quoniam terribile. Pſal. 46.2[a]. ¶ Exaltate dominum Deũ noſtrum. Gen.3.13[a]./ 17.5[a].
4 Adorate ſcabellum pedum eius. Gen.3.14[a]. ¶ Moyſes & Aaron in ſacerdotibus eius. 4.d.19. L.1[m].
5 Et Samuel inter eos, qui inuocant nomen eius. Heb.7 lec.3.
6 In columna nubis loquebatur ad eos. Exo.6.1[a]. ¶ Cuſtodiebãt teſtimonia eius, & præcepta. Deuter.4.6[a].
7 Vleiſcens in omnes, &c. Deutero.32.17[a].
8 In monte ſancto eius. Pſal.9.5[a].
9 Quoniam ſanctus dominus. Leui.11.3[a]./ Exo.30.4[a].

P S A L M V S XCIX.

Pſal. 99. 1 Iubilate Deo omnis terra. Pſal.18.1[a]./ Pſal. 46. 1[a]. ¶ Seruite domino in lætitia. Exo.20.4[a].
2 Populus eius, & oues paſcuę eius. Exo. 19.3[a]. ¶ Confitemini illi. 1. Parali.16.6[a].
3 Laudate nomen eius. Pſal.33.2[a]. ¶ Quoniam ſuauis eſt dominus. Pſal.24 6[a].
4 In ęternum miſericordia eius. Exo.22.11[a].
5 Veritas eius. Exo. 34.5[a].

P S A L M V S C.

Pſal. 100. 1 Miſericordiam, & iudicium cantabo tibi domine. Tobię.3.2[a]./ Pſal.20.6[a]. ¶ Quando venies ad me? Gen.3.13[a]./ Exo.19.6[a].
2 Perambulabam in innocentia cordis mei. Iob. 2.5[a].
3 Facientes præuaricationem odiui. Pſal 138.12[a].
4 In matutino interficiebam oẽs peccatores terræ. 2 2[e].q.25.6.1[m].

P S A L M V S CI.

Pſal. 101. 1 Clamor meus ad te veniat. Gene. 4.4[a]. ¶ Non auertas faciem tuam a me. Gene.3.14[a]. ¶ Inclina aurem tuam. Ibidem.
2 Opera manuum tuarum ſunt cœli. Ibidem./ Gene. 1[a]. A facie irę indignationis tuę. Ibidem./ Exo.4.5[a].
3 Oſſa mea ſicut cremium aruerunt. Pſal.6.5[a].
4 Tota die exprobrabant, &c. Pſal.41.6[a].
5 Tu exurgens. Gene. 3. 13[a]./ Pſal. 3. 3[a]. ¶ Miſereberis ſyon. Exo. 22. 18[a].
6 Timebunt gentes nomen tuum domine. Leui.19.14[a].
7 Et videbitur in gloria ſua. Exo.33.8[a].
8 Reſpexit in orationem humilium, &c. Exo.2.6[a].
9 Et populus qui creabitur, laudabit dominum. Pſal.33.2[a]. ¶ Proſpexit de excelſo, &c. 3.Reg.8.10[a]./ Exo.2.6[a]./ 3.1.c[o].49.fin.

¶ Vt audieret gemitus. Ibidem.4[a].
10 Initio tu domine terram fundaſti, &c. vſque non deficient. Heb. 1.lec.5.0.
11 In generatione & generationem anni tui. 1.d.19.q.2.2.2[m].
12 Ipſi peribunt, &c. vſque tu autem idem. 4.d.43.ar.1.q.1.1[m]./ d. 47.q.2.ar.2.q.1.1[m]./ 2[m]./ q.2.0./ 3.4.c[o].96./ Po[a].q.5.4.1[m]./ 7. 1[m]./ o./ Opuſ.3.c[o].3. 171./ Opuſ.1.ar.10./ Ro.8.le.4./ 1ª.Cor. 7.lec.4.6.fin./ He.1.lec.5./ c[o].12.lec.5.

P S A L M V S CII.

1 Benedic anima mea domino. Pſal 33.1[a]./ Gen. 46. 2[a]. ¶ Qui coronat te. Pſal. 8. 2[a]. ¶ In miſericordia, & miſerationibus. Exo. 22. 11[a]. Pſal. 102.
2 Qui replet in bonis deſiderium tuum. Pſal.15.4[a]. ¶ Renouabitur vt aquilæ iuuentus tua. Ro.6.3[a].
3 Notas fecit vias ſuas Moyſi Iob.23.6[a]./ Exo.33.8[a]. Filiis Iſrael voluntates ſuas. Pſal.110.2[a].
4 Non in perpetuum iraſcetur, &c. Pſal.76.4[a]. Exo.4.5[a]. ¶ Non ſecundum peccata noſtra fecit nobis &c. 1[a].q.21.4.1[m]./ 4.d.15. L.2[m]./ d.46.q.1.ar.2.q.1.0./ ar.3.q.1.1[m]. q.2.4[m]. Pſal. 47.
5 Recordatus eſt. Gen.8.1[a]. ¶ Quoniam puluis ſumus. Gene. 3. 26[a]. ¶ Homo ſicut fœnum. Pſal.38.1[a]./ 7[a]./ Pſal.101.12[a]./ Po[a]. q.5.1.16[m] / 1.Eſdrę.1[a].
6 Super timentes ſe. Leui.19.14[a]. ¶ Spiritus pertranſibit in illo. 1. Eſdrę. 1[a].
7 Et iuſtitia illius in filios filiorum. Deutero.32[a].6[a]. ¶ Qui ſeruant teſtamentum eius. Pſal.77.12[a].
8 Dominus in cęlo. 3.Reg 8.10[a]. ¶ Parauit ſedem ſuam. Iudic.6. 3[a]. ¶ Et regnum ipſius. Pſal.46.3[a]. ¶ Omnibus dominabitur. Deutero. 10. 8[a].
9 Facientes verbum eius. Pſal.148.4[a].
10 Qui facitis voluntatem eius. He. 10.lec.4.

P S A L M V S CIII.

1 Benedic anima mea domino. Pſal.33.1[a]./ Gen. 46. 2[a]. ¶ Confeſſionem, & decorem induiſti. 1.Parali.16 6[a]. Pſal. 103.
2 Amictus lumine ſicut veſtimento. Exo.19.7[a].
3 Qui tegis aquis ſuperiora eius. Gen. 17[a]. ¶ Qui ponis nubem aſcenſum tuum &c. Gen.3.13[a]./ Pſal.56.4[a].
4 Qui facis angelos tuos ſpiritus, &c. He.1.lec.3.med. ¶ Abyſſus ſicut veſtimentum amictus eius. Exo.19.7[a].
5 Rigans montes de ſuperioribus ſuis. Pſal. 35. ¶ Producens fœnum, &c. Opuſc.19.c[o] 9. ¶ Super ea volucres cęli. Gen. 32[a].
6 Et vinum lætificet cor hominis. 2. Eſdræ.3. 1[a]. ¶ Et panis cor hominis confirmet. Iſa.4.
7 Vt exhilaret faciem in oleo. Pſal.44.5[a]. ¶ Herodii domus dux eſt eorum. Iob.39.3[a].
8 Montes excelſi ceruis. Pſal.21./ Pſal.28./ Pſal. 41. ¶ Petra refugium herinaciis. 1ª.Cor.10.2[a].
9 Fecit lunam in tempora. Gen.24[a].
10 Catuli leonum, &c. & quærant a Deo eſcam ſibi. Pſal. 146.4[a]. ¶ Omnia a te expectant &c Ibidem.
11 Omnia in ſapientia feciſti. Col.1. lec.4. med[o]./ 1.prolo.princ[o].
12 Aperiente te manum tuam. Gen.3.14[a]. ¶ Auertente te faciem tuam. Ibidem. ¶ Auferes ſpiritum eorum. 1. Eſdræ.1[a].
13 Emitte ſpiritum tuum, & creabuntur. Pſal.142.8[a].
14 Et renouabis faciem terræ. Ro 6.3[a].
15 Qui reſpicit terram. Exo.2.6[a].
16 Cantabo domino, &c. Pſal. 20. 6[a]. ¶ Deficiant peccatores, &c. Gene. 3. 21[a].

P S A L M V S CIIII.

1 Confitemini domino. 1. Parali. 16. 6[a]. ¶ Cantate ei, & pſallite ei. Pſal. 20. 6[a]. ¶ Quærite faciem eius ſemper. Gene.3.14[a]. ¶ Oris eius. Ibidem. Pſal. 104.
2 Memor fuit. Gen.8.1[a]. ¶ Teſtamenti ſui. Pſal.77.12[a]. ¶ In mille generationes. Apoc.20.4[a]. ¶ Iuramenti ſui. Gen.22.8[a].
3 Nolite tangere Chriſtos meos. Pſal. 88. 15[a]. ¶ In prophetis meis nolite malignari. 22[e]. q.174.6.c.
4 Humiliauerunt in compedibus pedes eius. 2.Reg.8.1[a]. ¶ Ferrũ pertranſiit animam eius. Gen.46.2[a]./ Io.12.2[a].
5 Conuertit cor eorum, vt odirent, &c. Exo.4.9[a]. ¶ Populũ eius. Exo.19 3[a]. ¶ Miſit Moyſen. &c. Iere.7.8[a].
6 Panẽ cœli ſaturauit eos. Gene.32[a]./ Exo.16.4[a]. ¶ Dirupit petram. 1ª.Cor.10.2[a].
7 Et electos ſuos. Deutero. 7.2[a].
8 Vt cuſtodiant iuſtificationes eius. 12[e].q.99.1.c./ Pſal.18.

PSALMVS CV.

Pſal. 105. 1 Confitemini domino. 1. Parali. 16. 6ª. ¶ Quoniam bonus. Ibidem. 7ª. ¶ Quoniam in ſæculú miſericordia eius. Exo. 22. 11ª. ¶ Quis loquetur potentias domini. Pſal. 70. 11ª.
2 Omnes laudes eius. Pſal. 33. 2ª. ¶ Benedictus dominus. Ibidé. 5ª. ¶ Beati qui cuſtodiunt iudicium. Pſal. 1. 1ª.
3 Memento noſtri domine. Geñ. 8. 1ª. ¶ Populi tui. Exo. 19. 3ª. ¶ Viſita nos. Exo. 4. 13ª. ¶ Electorum tuorum. Deuter. 7. 2ª.
4 Et irritauerunt. Exo. 4. 5ª. ¶ Et iratus eſt furore dominus. Ibidem. / 1ª. q. 3. 2. 2m. / ℨ 1. cº. 91 fi. Lib. 4. cº. 13. ¶ Exacerbauerunt. Exo. 4. 5ª. ¶ Et abhominatus eſt. Ibidem.
5 Et tentauerunt Deum. Deutero. 6. 8ª. ¶ Miſit ſaturitatem in animas eorum. Geñ. 46. 2ª. ¶ Spiritum eius. 1. Eſdr. 1ª. ¶ Et humiliati ſunt. 2. Reg. 8. 1ª.
6 Eleuauit manum ſuam. Geñ. 3. 14ª. ¶ Adorauerunt ſculptile. Exo. 20. 4ª. ¶ Fornicati ſunt in adinuen. ſu. Exo. 14. 10ª.
7 Et vidit cum tribu. arentur. Exo. 2. 6ª. ¶ Et audiuit orationem eorum. Ibibidem. 4ª. ¶ Teſtamenti ſui. Pſal. 77. 12ª. ¶ Pœnituit eum. Gene. 6. 6ª.

PSALMVS CVI.

Pſal. 106. 1 Confitemini domino. 1. Parali. 16. 6ª. ¶ Quoniam bonus. Ibidem. 7ª. ¶ Quoniam in ſæculú miſericordia eius. Exo. 22. 11ª. ¶ Anima eorum in ipſis defecit. Geñ 46. 2ª. / Io. 12. 2ª.
2 Clamauerunt ad dominum. Geñ. 4. 4ª. ¶ De neceſſitatibus eorum. Pſal. 24. ¶ Exacerbauerunt eloquia Dei. Exo. 4. 5ª.
3 Conſilium altiſſimi irritauerunt. Ibidem / Iob. 12. 6ª / 13. 6ª. ¶ Et humiliatum eſt. 2. Reg. 8. 1ª.
4 Eduxit eos de tenebris & vmbra mortis. 3. d. 22. q. 2. ar. 2. q. 1. 3m
5 Contriuit portas æreas & vectes ferreos confregit. 3ª. q. 52. 4. 2m
6 Miſit verbum ſuum & ſanauit eos. 4. proln. ¶ Et ſacrificent ſacrificium laudis. Pſal. 4. 6ª. / Pſal. 33. 2ª.
7 Exaltent eum in eccleſia plebis. Gene. 3. 13ª. ¶ Benedixit eis. Gene. 1. 31.

PSALMVS CVII.

Pſal. 107. 1 Paratum cor meum Deus. 1. Reg. 7. 2ª. ¶ Cantabo & pſallam in gloria mea. Pſal. 20. 6ª.
2 Exurgam diluculo. Pſal. 56. 7ª. ¶ Exaltare ſuper cœlos Deus, &c. Ibidem. 4ª. ¶ Confitebor tibi in populis domine. 1. Parali. 16. 6ª.
3 Magna eſt ſuper cœlos miſericordia tua. Exo. 32. 11ª. ¶ Et vſq; ad nubes veritas tua. Exo. 34. 5ª.
4 Vt liberentur dilecti tui. Deutero. 7. 3ª. ¶ Saluum fac dextera tua. Geñ 3. 14ª. ¶ Deus loquutus eſt in ſanctu ſuo. Exo. 6. 1ª.
5 Deus repuliſti nos. Pſal. 93. 9ª. / Io ue. 3ª. ¶ Non ex his Deus in virtutibus noſtris. Geñ. 3. 13ª. ¶ Quia vana ſalus hominis. Ibidem. ¶ Confundantur. Ibidem / Pſal. 30. 2ª.

PSALMVS CVIII.

Pſal. 108. 1 Conſtitue ſuper eum peccatorem. Geñ. 3. 21ª. ¶ Et Diabolus ſtet a dextris eius. Iob. 1. 5ª. ¶ Et oratio eius fiat in peccatum, vſque pro eo quòd. Gene. 3. 21ª. / 2. 2ª. q. 83. 16. n. / q. 178. 2. 1m / Pri. q. 69. 5m / Io. 4. lec. 3. ¶ Fiat ei ſicut veſtimentum &c. vſq; hoc opus. Ibidem. ¶ Confundantur. Ibidem. / Pſal. 30. 2ª.
2 In memoriam redeat iniquitas patrum eius in conſpectu domini &c. Geñ. 8. 1ª. / Exo. 20. 7ª. ¶ Qui loquuntur aduerſus animam meam. Geñ. 46. 2ª. / Io. 12. 2ª.
3 Suauis eſt miſericordia tua. Exo. 22. 11ª / Pſal. 24. 6ª. ¶ Cor meum conturbatum eſt intra me. Pſal. 6. 3ª.
4 Factus ſum opprobrium illis. Pſal. 30. 8ª. ¶ Adiuua me domine. 1. Parali. 12. 5ª. ¶ Induantur qui detrahunt mihi pudore, &c. Gene. 3. 21ª.
5 Dilexit maledictionem, & veniet ei. Ibidem. ¶ Noluit benedictionem &c. Geñ. 35ª. ¶ Et tu benedices. Ibidem.
6 Confitebor domino. 1. Parali. 16. 6ª.
7 Laudabo eum. Pſal. 33. 2ª.

PSALMVS CIX.

Pſal. 109. 1 Dixit dominus domino meo, &c. vſque virgam. Math. 22. 12ª.
2 Sede a dextris meis. Mar. 16. 18ª. ¶ Donec ponã inimicos tuos, &c. Gene. 8. 4ª.
3 In ſplendoribus ſanctorum. Ro. 8. lec. 6. / 1ª. Cor. 11.
4 Ex vtero ante luciferũ genui te. Ps. 2. 4ª. / Ro. 8. le. 6 / 1ª. Cor. 11.
5 Iurauit dominus. Geñ. 22. 8ª. ¶ Et non pœnitebit eũ. Geñ. 6. 6ª.
6 Tu es ſacerdos. 3ª. q. 22. o. q. 50. 4. 3m. / q. 31. 2. c. / q. 59. 4. 1m. / q. 63. 6. c. / q. 84. 7. 4m / 3. d. 3. q. 1. 8. 4m. / ℨ. 4. cº. 85. Opuſ. 20. Lib. 3. cº. 22. fi. / Pſal. 2. / Pſal. 44. / He. 1. lec. 4. fi.
7 In æternum. 3ª q. 22. 5. n. / 6. c. / q. 63. 5. c / 3. d. 22. q. 1. 1. 4m.
8 Secundum ordinem Melchiſedech. 3ª. q. 22. 6. o. / q. 61. 3. 3m. / 4. d. 8. q. 1. ar. 2. q. 3. o. / d. 17. q. 3. ar. 1. q. 5. 2m.
9 Dominus a dextris tuis. Mar. 16. 18ª. ¶ Confregit in die iræ ſuæ reges. Exo. 4. 5ª.
10 Iudicabit in nationibus. Pſ. 9. 3ª. ¶ Implebit ruinas. Luc. 2. 16ª.
11 Conquaſſabit capita in terra multorum. Numeri. 7. 2ª.
12 De torrente in via bibit. He. 2. lec. 3. 2 med°. K.
13 Propterea exaltauit caput. Phil. 2. 11ª. / Nume. 7. 2ª.

PSALMVS CX.

1 Confitebor tibi domine. 1. Parali. 16. 6ª. ¶ In toto corde meo. Deutero. 6. 4ª. Pſal. 110.
2 Exquiſita in omnes voluntates eius. 1ª. q. 19. 2. 4m / 5. c. / 11. 12. o. / q. 23. 5 c. q. 27. 5. 3m. / q. 41. 6. c. / 1. d. 45. 4. o. / d. 47. 2. c. / Veri. q. 6 2. c. / q 23. 3. o. / Heb. in lec. 4.
3 Iuſtitia eius manet in ſæculú ſæculi. Deut. 32. 6ª. ¶ Miſericors, & miſerator dominus. Exo. 22. 11ª.
4 Memor erit in ſæculum. Geñ. 8. 1ª. ¶ Teſtamenti ſui. Pſal. 77. 12ª. ¶ Populo ſuo. Exo. 19. 3ª.
5 Opera manuum eius. Gene. 3. 14ª. ¶ Confirmata in ſæculum ſæculi. Gene. 17. 11ª. ¶ Sanctum & terribile nomen eius. Leui. 11. 3ª. / Pſal. 46. 2ª.
6 Initium ſapientiæ timor domini. 2. 2ª. q. 19. 7. o. / q. 45. 1. 3m., 6. 3m. / 3. d. 35. q. 2. ar. 1. q. 1. 2m.

PSALMVS CXI.

1 Beatus vir qui timet dominum. Pſal. 1. 1ª. / Leui. 19. 14ª. ¶ Generatio rectorum benedicetur. Iob. 2. / Geñ. 35ª. Pſal. 111.
2 Miſericors & miſerator & iuſtus dominus. Exo. 22. 11ª. / Deutero. 32. 6ª.
3 Paratum cor eius ſperare in domino. 1. Reg. 7. 2ª. / 4. Reg. 18. 3ª.
4 Diſperſit dedit pauperibus. Tob. 8. 10ª. ¶ Iuſtitia eius manet in ſæculum ſæculi. 2ª. Cor. 9 lec. 2.
5 Dentibus ſuis fremet & tabeſcet. Math. 8. 6ª.

PSALMVS CXII.

1 Laudate pueri dominum. Pſal. 33. 2ª. / Pſal. 36. / Iſa. 9. / Math. 21. / He. 2. lec 3 fi. / cº. 5. lec. 2. Pſal. 112.
2 Sit nomen domini benedictum. Pſal. 33. 1ª.
3 Excelſus ſuper omnes gentes dominus &c. Iob. 11. 6ª. ¶ Et ſuper cœlos gloria eius. Ibidem. / Exo. 16. 2ª. / 3. Reg. 8. 10ª.
4 Quis ſicut dominus. Pſa. 82. 1ª. ¶ Qui in altis habitat. Gene. 28. 7ª. / 3. Reg. 8. 10ª. / Iob. 11. 6ª.
5 Et humilia reſpicit in cœlo & in terra. Exo. 3. 6ª. / He. 13. 4ª. / 1ª. q. 22. 3. 3m / 1. d. 35. 2. 2m. / 4. d. 50. q. 2. ar. 4. q. 1. 2m. / ℨ. 1. cº. 7. / 70. / Math. 12. lec. 8.
6 Qui habitare facit ſterilem in domo, matrem, &c. 1. Reg. 4. 1ª.

PSALMVS CXIII.

1 A facie domini. Geñ. 3. 14ª. ¶ Dei Iacob. Geñ. 17. 5ª. ¶ Qui conuertit petram, &c. 1ª. Cor. 10. 2ª. ¶ Super miſer. cordia tua. Exo. 22. 11ª. Pſal. 113.
2 Et veritate tua. Exo. 34. 5ª. ¶ Deus autẽ noſter in cœlo 3. Reg. 8. 10ª. ¶ Omnia quæcunque voluit fecit. 1ª. q. 19. 6. o. / 1. d. 47. 1. o. / 2 c. / 3 d. 31. q. 2. ar. 3 q. 1. c. / Veri. q. 23. 2. c. / Ma. q. 6. 5m. / Quol. 11. 3. c. / Quol. 12. 4 c.
3 Sperauit in domino. 4. Reg 18. 3ª. ¶ Qui timent dominum. Leui. 19. 14ª. ¶ Adiutor eorum. 1. Parali. 12. 5ª. ¶ Dominus memor fuit noſtri. Geñ. 8. 1ª.
4 Benedixit nobis. Geñ. 1. 31. ¶ Qui fecit cœlũ & terrã. Ibidé. 1ª.
5 Non mortui laudabunt te domine. Pſal. 33. 2ª.
6 Nos qui viuimus benedicimus domino. Ibidem. 1ª.

PSALMVS CXIIII.

1 Inclinauit dominus aurem ſuam mihi. Geñ. 3. 14ª. Libera animam meam. Geñ. 46. 2ª. Pſal. 114
2 Miſericors dominus. Exo. 22. 11ª. ¶ Et iuſtus. Deuter. 32. 6ª. ¶ Cuſtodiens paruulos dominus. Ioſue. 24. 3ª. / Iſa. 9. / Pſal. 36. / Math. 11. / He 2. lec. 3 fi. / cº. 5. lec. 2.
3 Humiliatus ſum. 2. Reg. 8. 1ª. ¶ Conuertere anima mea in requiem tuam. Exo. 33. 10ª.

PSALMVS CXV.

1 Credidi propter quod loquutus ſum. 2ª. Cor. 4. ¶ Ego autem humiliatus Pſal. 115.

humiliatus ſum nimis.2.Reg.8.1ª.
2 Omnis homo mendax. Ro.3.lec.1.poſt priᵐ.B. ¶ Calicem ſalutaris accipiam. Pſal.22.3ª.
3 Vota mea domino reddam. Pſal.75.6ª. ¶ Coram omni populo eius. Exo.19.3ª.
4 Præcioſa in conſpectu domini, mors ſanctorum eius. 22ᵉ. q.25. 6.2m./ q.124.2.2m./ q.164.1.6m./ 4.d.20.ar.1.q.3.3m./ d.21.q.1.ar.3.q.2.3m./ Veri.q.26.6.10m.
5 Tibi ſacrificabo hoſtiam laudis. Pſal.4.6ª./ Pſal.33.2ª.

PSALMVS CXVI.

Pſal. 116. 1 Laudate dominum omnes gentes. Pſal. 17.13ª./ Pſal.33.2ª. ¶ Quñ confirmata eſt ſuper nos miſericordia eius. Exo.22.11ª.
2 Et veritas domini manet in æternum. Exo.34.5ª.

PSALMVS CXVII.

Pſal. 117. 1 Confitemini domino. 1. Parali.16.6ª. ¶ Quoniam bonus. Ibidem.7ª. ¶ Quoniam in ſæculũ miſericordia eius. Exo.22.11ª.
2 Qui timent dominum. Leui.19.14ª. ¶ Dominus mihi adiutor 1. Parali.12.5ª. ¶ Non timebo quid faciat mihi homo. He. 13.
3 Bonum eſt confidere in domino, &c.4. Reg.18.7ª. ¶ Bonum eſt ſperare in domino, &c. Ibidem 3ª.
4 In nomine domini, quia vltus ſum in eos. Numeri. 31.1ª. ¶ Fortitudo mea, & laus mea dominus. Pſal.17.1ª.
5 Et factus es mihi in ſalutem. Pſal. 89.1ª. ¶ Dextera domini fecit virtutem. Geñ.3.14ª.
6 Lapidem quem reprobauerunt ædificantes. Math.21.8ª./ Ro.9.
7 Hic factus eſt in caput anguli. Math.21.8ª./ Ephe.2.lec.6.

PSALMVS CXVIII.

¶ Aleph. 1.
Pſal. 118. 1 Beati immaculati in via. Pſal.1.1ª./ Iob.23.6ª. ¶ Qui ſcrutantur teſtimonia eius 12ᵉ.q.99.5.c./ Pſal.18.
2 Tu mandaſti, mandata tua cuſtodiri nimis. Ibidem. ¶ Iuſtificationes tuas. Ibidem. ¶ In toto corde. Deute.6.4ª.
3 Tunc non confundar. Pſal. 30. 2ª. ¶ Confitebor tibi. 1. Parali. 16.6ª. ¶ Non me derelinquas. Iuſtiſc.3ª. ¶ Didici iudicia iuſtitiæ tuæ, infra.5ª.
.2. 4 In toto corde meo Deute.6.4ª. ¶ Benedictus es domine. Pſal. 53.1ª. ¶ Doce me. Math.23.2ª.
5 In labiis meis, pronũciaui omnia iudicia oris tui.4.d.46.L.2m./ Geñ.3.14ª. ¶ Teſtimoniorum tuorum ſup.1ª.
6 Conſiderabo vias tuas Iob 23.6ª. ¶ In iuſtificationibus tuis, ſup.2ª. ¶ In mandatis tuis. Ibidem.
.3. 7 Non abſcondas a me mandata tua, ſup. 2ª. ¶ Concupiuit anima mea deſiderare iuſtificationes tuas. Ibidem./ Gen.46.2ª.
8 In omni tempore. Luc. 18. 1ª. ¶ Maledicti qui declinant, &c. Gene.3.21ª. ¶ Aufer a me opprobrium. Pſal.30.8ª. ¶ Teſtimonia tua exquiſiui, ſup.1ª.
9 In tuis iuſtificationibus, ſup.2ª.
.4. 10 Adhæſit pauimento anima mea. Gen.46.2ª. ¶ Doce me. Math. 23.2ª. ¶ Iuſtificationes tuas. 12ᵉ.q.99.5.c./ Pſal.18.
11 Miſerere mei. Exo.22.11ª. ¶ Viam veritatis elegi. Iob.23.6ª. ¶ Iudicia tua non ſum oblitus, ſup. 5ª. ¶ Adhæſi teſtimoniis tuis domine. ſup.1ª.
12 Noli me confundere. Pſal. 30. 2ª. ¶ Viam mandatorum tuorũ cucurri, ſup. 2ª. ¶ Cum dilataſti cor meum. Deutero. 6.4ª./ Prouer. 21.1ª.
.5. 13 Legem pone mihi domine. 3.3.6º.129. ¶ Viam iuſtificationum tuarum, ſup.2ª./ Iob.23.6ª. ¶ In ſemitam mandatorum tuorũ. Ibidem. ¶ In toto corde meo. Deutero 6.4ª.
14 Inclina cor meum, prouer.21.1ª. ¶ In teſtimonia tua, ſup.1ª. ¶ In timore tuo. Leui.19.14ª. ¶ Opprobriũ meũ. Pſal.30.8ª.
15 Iudicia tua iocunda, ſup.5ª. ¶ Mandata tua, ſup. 2ª. ¶ In æquitate tua. Iob.23.4ª.
.6. 16 Et veniat ſuper me miſericordia tua domine. Exo. 19.6ª./ 22. 11ª./ Geñ 3.14ª. ¶ Reſpondebo exprobrantibus. Pſal. 41.6ª. ¶ In iudiciis tuis ſuper ſperaui, ſup.5ª.
17 Ambulabam in latitudine. 12ᵉ.q.107.4 o. ¶ Quia mãdata tua exquiſiui, ſup.2ª. ¶ De teſtimoniis tuis, ſup.1ª. ¶ Non confundebor. Pſal.30.2ª.
18 Exercebar in iuſtificationibus tuis, ſup.2ª.
.7. 19 Memor ero. Geñ.8.1ª. ¶ Iudiciorum tuorum, ſup.5ª. ¶ Cantabiles mihi erant iuſtificationes tuæ. Ibidem. 1ª.
20 In loco peregrinationis meæ. Heb.11, lec 4.
21 Memor fui nocte nominis tui domine. Exo. 4. 13ª./ ſup. 2ª./. Luc. 18. 1ª.
.8. 22 Deprecatus ſum faciem tuam. Gene. 3. 14ª. ¶ In toto corde meo. Deutero.6.4ª. ¶ Miſerere mei. Exo.22.11ª. ¶ In teſtimonia tua, ſup.1ª.
23 Vt cuſtodiam mandata tua ſup.2ª. ¶ Iuſtificationes tuas Ibidẽ. ¶ Doce me. Math.23.2ª. ¶ Ad confitendum tibi. 1. Parali. 16.6ª.
24 Particeps ego ſum omnium timentium te.4.d.20.ar.3.q 2.5m./ d. 45.q.2. ar.2.q.1.c.
25 Timentium te. Leui. 19.14ª. ¶ Super iudicia iuſtificationis tuæ. ſup. 5ª.
26 Bonus es tu, in bonitate tua.1. Parali. 16.7ª. ¶ Doce me. Math. 23.2ª. ¶ Iuſtificationes tuas, ſup.2ª. ¶ Mandatis tuis. Ibidem. 9
27 In toto corde meo. Deutero.6.4ª. ¶ Humiliaſti me.2.Reg.8.1ª. ¶ Lex oris tui. Geñ.3.14ª.
28 Coagulatum eſt ſicut lac cor eorum. Exo.4.9ª.
29 Manus tuæ domine. Geñ.3.14ª. ¶ Fecerunt me. Geñ.1.30ª./ cº. 2.1ª. ¶ Et plaſmauerunt me. Ibidem.9ª.10ª. 10
30 Da mihi intellectum. Math. 23.2ª. ¶ Vt diſcam mandata tua, ſup.2. ¶ Qui timent te. Leui.19.14ª.
31 Aequitas iudicia tua ſup.5ª./ Iob.23.4ª. ¶ In veritate tua. Exo. 34.5ª. ¶ Humiliaſti me 2.Reg 8.1ª.
32 Fiat miſericordia tua. Pſal.89.1ª./ Exo.22.11ª. ¶ Veniant mihi miſerationes tuæ. Ibidem / Geñ.3.13ª./ Exo. 19.6ª.
33 Confundantur. Pſal.30.2ª. ¶ Teſtimonia tua ſup.1ª. ¶ In iuſtificationibus tuis. Ibidem.2ª.
34 Defecit in ſalutare tuum anima mea. Gene. 46.2ª./ Io.12.2ª. 11
¶ Iuſtificationes tuas, ſup.2ª. ¶ Omnia mandata tua veritas. Ibidem.
35 Adiuua me.1.Parali.12.5ª. ¶ Secundum miſericordiam tuam. Exo.22.11ª. ¶ Teſtimonia oris tui, ſup.1ª./ Geñ.3.14ª.
36 Factus ſum ſicut vter in pruina. Pſal.32.
37 In æternum domine, verbum tuum permanet in cœlo 3.Reg.8. 10ª. ¶ Veritas tua. Exo.34.5ª. ¶ In humilitate mea.2.Reg.8.1ª. 12
38 Iuſtificationes tuas ſup.2. ¶ Teſtimonia tua. Ibidem.1ª. ¶ Latum mandatum tuum nimis. Ibidem.2ª./ 12ᵉ.q.107.4.o./ Pſalmo.93.12ª.
39 Super ſenes intellexi.22ᵉ.q.174.4.2m./ Veri.q.12.14.1m./ 2m. 13
40 Mandata tua quæſiui, ſup.2ª.
41 Teſtimonia tua. Ibidem. 1ª. ¶ A iudiciis tuis non declinaui. Ibidem. 5ª.
42 Lucerna pedibus meis verbum tuum, &c. Pſal.17. ¶ Doce me. Math.23.2ª. ¶ Iudicia iuſtitiæ tuæ, ſup.5ª./ Deute.32.6ª. 14
43 Humiliatus ſum.2.Reg 8.1ª. ¶ De mandatis tuis, ſup.2ª. ¶ Teſtimonia tua. Ibidem.1ª.
44 Anima mea in manibus meis ſemper. Prouer.21.1ª./ infra. 45ª.
45 Inclinaui cor meum ad faciendas iuſtificationes tuas in æternũ, propter retributionem, ſup.2ª./ 22ᵉ q.32.3.2m. 3.d.26.q. 2. 1. 5m./ d.29.4.c./ 4.d.15.q.2.ar.3.q.3.7m / Io.10.lec.3./ 1ᵉ. Cor. 3. lec. 2. princº.
46 Iniquos odio habui. Pſal.138.12ª. Adiutor meus.1.Parali.12. 15
5ª. ¶ Mandata Dei mei, ſup.2ª./ Geñ.17.5ª. ¶ Non confundas me. Pſal.30.2ª.
47 Meditabor in iuſtificationibus tuis ſemper, ſup.2ª./ Luc.18.1ª. ¶ A iudiciis tuis. Deutero 32.6ª./ Pſal. 18.7ª. ¶ Teſtimonia tua, ſup.1ª.
48 Confige timore tuo carnes meas.12ᵉ.q.44.1.3m./ Pſal.43. ¶ A iudiciis tuis timui ſup.5ª.
49 Non tradas me calumniantibus me. Pſalmo.71.2ª. ¶ Iuſtitiæ 16
tuæ. Deutero. 32.6ª. ¶ Secundum miſericordiam tuam. Exo. 22.11ª.
50 Et iuſtificationes tuas, ſup 2ª. ¶ Et mandata tua. Ibidem. ¶ Vt ſciam teſtimonia tua. Ibidem.1ª.
51 Doce me. Mat 23 2ª. ¶ Da mihi intellectum. Ibidem.
52 Mirabilia teſtimonia tua, ſup 1ª. ¶ Ideo ſcrutata eſt ea anima 17
mea. Geñ.46.2ª. ¶ Mandata tua. Ibidem. 2ª. ¶ Iuſtificationes tuas. Ibidem.
53 Aſpice in me. Exo.2.6ª. ¶ Et miſerere mei. Exo. 22. 11ª. ¶ Faciem tuam illumina ſuper ſeruũ tuũ. Gen.3.14ª./ Pſal. 35. 10ª.
54 Et doce me. Math.23.2ª.
55 Iuſtus es domine. Deute.32.6ª. ¶ Teſtimonia tua, ſup.1ª. ¶ Et 18
veritatem tuam. Exo.34 5ª. ¶ Iuſtificationes tuas, ſup.2ª.
56 Tabeſcere me fecit zelus meus. Exo.20 6ª./ Pſal.38.
57 Ignitum eloquium tuum vehementer He. 1.lec.3.
58 Mandata tua, ſup 2ª. ¶ Aequitas. Iob. 23.4ª. ¶ Intellectum da mihi. Math.23.2ª.
59 Clamaui. Geñ.4 4ª ¶ In toto corde. Deutero. 6.4ª. ¶ Iuſtifica- 19
tiones tuas requiram, ſup. 2ª. ¶ Vt cuſtodiam mandata tua. Ibidem.
60 Secundum miſericordiam. Exo.22.11ª. ¶ Omnes viæ tuæ veritas. Iob.23.6ª./ Exo.34.5ª. ¶ De teſtimoniis tuis, ſup.1ª.
61 Prope es tu domine.1ª q 3.1 5m./ q 9.1.3m./ 12ᵉ.q.22.2.1m./ 2.d.3 q.1.3.c./ 4.d.17.q.1.ar.2.q.2.c./ Iob 4 p incº./ Pſal. 45./. Iſa prolo / cº.7.ſi./ cº.12 11 / cº.34./ Phil.4./ He.2.lec.3./ cº.3.
62 In æternum fundaſti ea. Gene.27.11ª.
63 Vide humilitatem meam. Exo.2.6ª./ 2. Reg. 8.1ª. ¶ Longe a peccatoribus ſalus.12ᵉ.q.98.2.4m./ Pſal. 19.

64 Quia

64 Quia iuſtificationes tuas non exquiſierunt, ſupra 2a. ¶ Miſericordiæ tuæ multæ dñe. Exo. 22. 31a. ¶ A teſtimoniis tuis non declinaui. ſupra 1a.
65 Vidi præuaricantes & tabeſcebam, ſupra. 56a. ¶ Mandata tua dilexi domine, ſupra 2a. ¶ Principium verborum tuorum veritas. Exo.34. 5a.
66 In æternũ omnia iudicia iuſtitiæ tuæ. Gen.17. 11a./ ſupra 5a./ Deuter.32.6a.
21. 67 Septies in die laudem dixi tibi, Pſal.33.2a./ 4.d.15.q.4 ar.1.q.3 o./ d.18.q 2.ar.1.q.2.2m./ Quol.2.q.7.t.0/ Quol.3.q.13.2.0/ Quol.4.q.12.t c.ſi./ Quol.6.q.5.2.0./ Quol 7.vel.8.q.6.0./ Opuſ.3.c°.257./ Pſ.16./ Iſa.4.ſi/ Ro.12.lec.2.med./ 1ª. Cor.9.lec. (5.ſi.
68 Super iudicia iuſtitiæ tuę, ſupra.13. Deut.32.6a.
69 Pax multa diligẽtibus legem tuam. 12ª.q.70.3.c./ 22ª.q.29.0./ 3.d.27.q.1.3.5m./ 4.d.49.q.1.ar.2 q.4.0./ Dio.11/ Iſa. 26./ c°. 32.ſi./ Math.5./ Io.14.lec.6./ Ro.10.lec.2./ Phil.4/ 1ª.Theſ.5. lec. 2. ſin.
70 Et nõ eſt illis ſcandalũ.22ª.q.43.0./ 4.d.38.q.2.0./ Quol. 4. 23. 3m./ Math.15. Ro.7 lec.2./ c° 14.lec.2.prin.
71 Seruaui mandata tua, ſupra 2a. ¶ Et teſtimonia tua. ibid.1u. Omnes viæ meæ in conſpectu tuo Pſal.32.8.9a.
22. 72 Appropinquat deprecatio mea in conſpectu tuo domine, ſupra 61a./ 22ª.q 83.t.2m./ Dio.3./ Pſal.6./ Pſal.29.
73 Intret poſtulatio mea, in cõſpectu tuo.22ª q.83.1.0./ 9.c./ 2m./ 3ª.q.21.1.2.0/ 4.d.15.q.4.ar.1.q.2 c./ 2m. q.3.0.
74 Da mihi intellectũ. Math.23.2a. ¶ Eructabunt labia mea hymnum. Pſal.44.1a./ Pſal.33.2a. ¶ Et laudabit te. ibid.
75 Cum docueris me. ibid. ¶ Iuſtificationes tuas, ſupra 2a. ¶ Omnia mandata tua æquitas. ibid / Iob. 23 4a.
76 Fiat manus tua, vt ſaluet me. Pſa.89.12/ Pſal.3.4a./ Gen.3.14a. ¶ Et iudicia tua adiuuabunt me, ſupra 5a./ 1. Paral. 12. 5a.
77 Viuet anima mea. Gen.46.2a./ 12ª.q.110.1.2m./ 22ª. q.23 2. 2m./ 3.d 6.q.3.1.4m/ Pſal.33.ſi.
78 Quære ſeruum tuum domine. 12ª.q.186.4.7.c.

PSALMVS CXIX.

Pſalm.119. 1 Ad dominum cum tribularer clamaui. Gen.4. 4a. ¶ Domine libera animam meam. Gen 46.2a./ Io.12.2a.
2 A lingua doloſa. 22ª q 25.4.2m./ 5.c./ q.111.3.2m./ q.118.8.c. 2m/ Pſal.11./ Pſal.16.
3 Sagittæ potentis acutæ. Iob.6.2a. ¶ Heu me quia incolatus meus prolõgatus ẽ, &c.1.d.40.q.4 2.4m./ 4.d. 8.L./ Ver.q.15.4.c.
4 Cum his qui oderunt pacem. Heſt.13.1a./ 22ª. q.29. 2. 2m.
5 Eram pacificus. Ro.12.21a.

PSALMVS CXX.

Pſalm.120. 1 Qui fecit cælum & terram. Gen.1.1a. ¶ Dominus cuſtodit te. Ioſ.24.3a. ¶ Dominus protectio tua. Pſal. 17.1u.
2 Ecce non dormitabit, neque dormiet. 3.1.c°.56 ſi.
3 Per diem ſol non vret te, neq; luna per noctem. Gen. 31.3a.

PSALMVS CXXI.

Pſalm.121. 1 Ieruſalem quæ ædificatur vt ciuitas. 2.d.17.q.3. 2.6m.
2 Ad confitendum nomini domini. 1. Paral.16.6a.
3 Propter fratres meos. Gen.13.3a.

PSALMVS CXXII.

Pſalm.122. 1 Ad te leuaui oculos meos. Gen 46.2a. ¶ Qui habitas in cælis. 3.Reg.8 10a. ¶ Dominum deum noſtrum. Gen. 17.5a.
2 Donec miſereatur noſtri. Gen.8 4a./ Exo.22.11a. ¶ Multum repleta eſt anima noſtra. Gen.46.2a./ Io.12.2a.
3 Opprobrium abundantibus, & deſpectio ſuperbis. Pſal 30.8a./ Gen.3.31a.

PSALMVS CXXIII.

Pſalm.123. 1 Niſi quia dominus erat in nobis. Pſal.13.5a.
2 Torrentem pertranſiuit anima noſtra, &c. Gen.46.2a. ¶ Benedictus dominus. Pſal.33.1a.
3 Adiutorium noſtrum in nomine domini. 1. Paral.12. 5a.
4 Qui fecit cælum & terram. Gen. 1a.

PSALMVS CXXIIII.

Pſalm.124. 1 Qui confidunt in domino ſicut mons ſyon. 4. Reg. 18.7a. ¶ Nõ commouebitur in æternum qui habitat in Ieruſalem. Iob. 4./ Pſal.39.
2 Montes in circuitu eius. Opuſ.3.c°.261.ſi. Pſal.35.
3 Dominus in circuitu populi ſui. Iuſ.20.3a./ Gen.17.6a.

4 Pax ſuper iſrael. Pſal.118.69a.

PSALMVS CXXV.

1 Tunc repletũ eſt gaudio os noſtrũ, &c. Pſa.15.4a.5a./ Iob.27.2a Pſalm.125.
2 Qui ſeminant in lachrimis in exultatione metent. Mat.5.4a.

PSALMVS CXXVI.

1 Niſi dominus cuſtodierit ciuitatem. Ioſ.24. 3a.
2 Fruſtra vigilat, &c.1a.q.25.2.2m./ q.88.1.4m./ 3a.q.11.5.2m/. Pſalm.126.
1.d.45.q.1.1.3m./ 4.d.44.q.1.ar.2.q.1. 1m./ Veri. q.2. 10. 3m./ Poa.q.1.2 1m./ Anima 16.9m./ Meth..2. Phy.2.lec.10.
3 Vanũ eſt vobis ante lucẽ ſurgere. Ma.q.9.1.c. Pſal.11. Pſa.38
4 Cum dederit dilectis ſuis ſomnum. Deut.7.3a. ¶ Ecce hæreditas dñi.4.d.33.q.1.ar.3.q.3.3m./ Pſa 32./ Pſa.36./ Ro. 4.lec. 2. cap. 8. lec.3.
5 Sicut ſagittæ in manu potentis Iob.6.2a.
6 Beatus vir q impleuit deſideriũ, &c. Pſa 1.1a./ Pſa 15.4a.
7 Non confundetur cum loquetur, &c. Pſal.30 2a.

SPALMVS CXXVII.

1 Beati omnes qui timent dominum. Pſal. 1.1a. Leui.19 14u. Pſalm.127.
¶ Qui ambulant in viis eius. Iob.23.6a.
2 Benedicat tibi dñs. Gen.35a. ¶ Pacẽ ſuper iſrael. Pſal.118 69a.

PSALMVS CXXVIII.

1 Dominus iuſtus. Deut.32. 6a. ¶ Concidit ceruices peccatorum. Num.7.2a. Pſalm.128.
2 Confundantur, &c. vſque de quo. Gen. 3.21a./ Pſal.30.2a.
3 Benedictio domini ſuper vos, &c. Gen.1.32a.

PSALMVS CXXIX.

1 De profundis clamaui ad te domine. Gen.4. 4a.
2 Fiant aures tuæ intendentes. Pſal.89.1a./ Gen.3.14a. ¶ Suſtinuit anima mea in verbo eius. Gen.46.2a. Pſalm.129.
3 Speret iſrael in domino. 4. Reg.18 3a.
4 Apud dominum miſericordia. Exo.22. 11a.

PSALMVS CXXX.

1 Domine non eſt exaltatum cor meum, neque elati ſunt oculi mei. 22ª. q.161.2.1m. Pſalm.130.
2 Ita retributio in anima mea. Gen.46. 2a./ Pſal.61.6a.
3 Speret iſrael in domino. 4. Reg.18.3a.

SPALMVS CXXXI.

1 Memento domine Dauid. Gen. 8 1a. ¶ Donec inueniat locũ domino. Gen.28.7a. ¶ Deo Iacub. Gen.17.5a. Pſalm.131.
2 Vbi ſteterunt pedes eius. Gen. 3.14a. ¶ Surge domine in requiem tuam. ibid.13a./ Exo.33.10a.
3 Non auertas faciem Chriſti tui. Pſal. 88.15a. ¶ Iurauit dominus. Gẽ.22.8a. ¶ Si cuſtodierint filii tui teſtim meũ. Pſ.77. 12a.
4 Et teſtimonia mea hæc. Pſal.118.1a. ¶ Quæ docebo eos. Math. 23.2a. ¶ Elegit dominus ſyon. Deut.7.2a.
5 Hic habitabo. Gen.28.7a./ Pſal.9.5a.
6 Viduam eius benedicens benedicam. Gen. 1. 31a.
7 Paraui lucernam Chriſto meo. Pſal.77.1u.
8 Inimicos eius induam confuſione. Pſal 30 2a.

SPALMVS CXXXII.

1 Ecce q̃ bonũ, & q̃ iucundũ habitare fratres in vnũ. Gen.13.3a. Pſalm.132.
2 Quoniam illic mandauit dominus benedictionem. Gen.1.31a.

SPALMVS CXXXIII.

1 Ecce nunc benedicite dominum. Pſal. 33. 1a. ¶ Qui ſtatis in domo domini. &c. Pſal.91.3a. Pſalm.133.
2 Benedicat tibi dñs. Gen.35a. ¶ Qui fecit cælum & terrã. ibid.1a.

SPALMVS CXXXIIII.

Pſalm.134.
1 Laudate nomen domini. Pſal. 33.2a. ¶ Pſallite nomini eius. Pſal.20.6a. ¶ Qui ſtatis in domo domini, &c. Pſal.91.3a.
2 Bonus dominus. 1. Parali.16.7a. ¶ Q̃m ſuaue. Pſal. 24.6a. ¶ Quoniam Iacob elegit ſibi dominus. Deut.7.2a.
3 Iſrael in poſſeſſionem ſibi. Exod.19. 32. ¶ Magnus dominus. Pſal.47.1a. ¶ Deus noſter. Gen.17.6a.
4 Præ omnibus diis. Exod. 7.1a. ¶ Omnia quæcunque voluit dominus fecit. &c. Pſal.113.2a. ¶ Hæreditatem iſrael. Pſal.126 4a. ¶ Populo ſuo. Exo 19.8a.

5 Indicabit dominus populum ſuum.ibid. Pſal.9. 3ª. ¶ Neque enim eſt ſpiritus in ore ipſorum.1.Eſdræ. 1ª. ¶ Similes illis fiant &c.Gen.3.21ª.
6 Dominus iſrael &c.Pſa.92.3ª. ¶ Benedicite domino. Pſa.33.1ª ¶ Qui timetis dominum. Leui.16.14ª.
7 Qui habitas in Ieruſalem. Gen.28 7ª.

PSALMVS CXXXV.

Pſal. 135. 1 Confitemini dño.1.Paral.16 6ª. ¶ Qm̃ bonus,ibid.7ª. ¶ Qm̃ in ſæculũ miſericordia eius.Exo 22.11ª. ¶ Deo deorũ ibi.7.1ª
2 Domino dominorum.Deut.10. 8ª. ¶ Qui facit mirabilia magna ſolus. Pſal.71.9ª./ Deut.32.18ª.
3 Qui fecit luminaria magna. Gen. 23ª. ¶ Solem in poteſtatem diei &c.ibid. 25ª.
4 In manu potenti,& brachio excelſo. Gen.3.14ª./ Pſal.70.11ª. ¶ Qui traduxit populum ſuum. Exo.19.3ª.
5 Hereditatem iſrael. Pſal.116. 4ª. ¶ In humilitate noſtra.2.Regum.8.1ª. ¶ Memor fuit noſtri. Gen.8.1ª.
6 Qui dat eſcam omni carni. Gen.6.10ª.

PSALMVS CXXXVI.

Pſal. 136. 1 Super flumina Babilonis &c. vſq; in ſalicibus.1 2ª.q.89.1.2m./ 4.d.21.q.1.ar.2.q.1.2m.
2 Memor eſto domine filiorum Edon,&c.Gen.8.1ª./3.21ª.
3 Beatus qui retribuet tibi &c. vſque fi. Pſal.1. 1ª./ Num. 31. 1ª. ¶ Et alliſdet paruulos ſuos ad petram.1ª. Cor. 10. 2ª.

PSALMVS CXXXVII.

Pſal. 137. 1 Confitebor tibi domine.1.Paral 16 6ª. ¶ In toto corde meo. Deut.6.4ª. ¶ Quoniam audiſti,&c.Exo.2.4ª.
2 In conſpectu angelorum pſallam tibi. Pſal.20.6ª. ¶ Et cantent, ibid. ¶ In viis domini. Iob.23.6ª.
3 Super miſericordia tua. Exo.22.11. ¶ Et veritate tua.ibi.34.5ª ¶ Excelſus dominus. Iob.11.6ª.
4 Omnia verba oris tui. Gen. 3. 14ª. ¶ Extendiſti manum tuã, &c. ibidem.
5 Humilia reſpicit.2.Regum.8. 1ª./ Exo. 2. 6ª. ¶ Et alta a longe cognoſcit. Math.9.4ª.

PSALMVS CXXXVIII.

Pſal. 138. 1 Dñe probaſti me. Pſal.16.2. ¶ Et cognouiſti me. Exo.33. 5ª.
2 Tu cognouiſti ſeſſionem meam,& reſurrectionem meam. 3ª.q. 49 6.c./q.53.1.c.
3 Intellexiſti cogitationes meas de longe 3. Reg.8.12ª.
4 Omnes vias meas præuidiſti. Pſal.32.8ª. ¶ Tu cognouiſti omnia. Heſter.13. 4ª.
5 Nouiſſima.Iſa.41.2ª. ¶ Et antiquam. ibid./ Dio.10.lec.5.prin. ¶ Tu formaſti me. Gen.30ª./ 2.9ª./Iob.10.2ª.
6 Poſuiſti ſuper me manum tuam. Gen.3.14ª. ¶ Quo a facie tua fugiam. ibi. ¶ Imperfectum meum viderunt oculi tui. ibid.
7 Quo ibo a ſpiritu tuo.1 Reg. 10.2ª.4ª./Iudic.1.4ª ¶ Si aſcendero in cęlũ tu illic es,&c. vſq; & dia.Gen.28.7ª / 3.Reg. 10ª./ 3ª.q.8.2.4.0./ q.16 7.2m. q 112./1.c./q.52.2 c /1.d 37.q.2.0./ q.3. 2.c./ q.4.1.1m./ 3.3. cº. 68. / Dio. 3./ Quolibet. 10. vel. 11. t.0.
8 Cõfitebor tibi.1.Paral.16 6ª. ¶ Suſcepiſti me de vtero matris meæ. Iob.10.2ª. ¶ Aia mea cognoſcet nimis. Gen 46. 2ª.
9 In libro tuo omnes ſcribentur. Exo.32.11ª.12ª./Apoc.20.9ª. 10ª. ¶ Super arenam multiplicabuntur. Gen.15.3ª.
10 Exurrexi. Pſal.3.3ª. ¶ Et adhuc ſum tecum. Io.14.8ª. ¶ Nõne qui oderunt te domine oderam. Exo 20. 8ª.
11 Et ſuper inimicos tuos,ibidem. / Pſal.5.5ª. ¶ Tabeſcebam. Pſal.118. 56ª.
12 Perfecto odio oderã illos. 12ª.q.29.1.0./ 22ª q.25 8 0./q. 26.2. c./7.1m./ q.34.3.1m./q.101.4.1m./3.d.30.1.6m / Ver.q.8. 8. 8m./9.c./ Opuſ.18.cº.9./Eph.5.lec.9 / cº.6.prin./Col.3.lec 4.
13 Interroga me. Iob.9.

PSALMVS CXXXIX.

Pſal. 139. 1 Cuſtodi me dñe. Ioſ. 24.3ª. ¶ Dixi dño. Iob.9ª. ¶ Deus meus es tu. Gen.17.5ª. ¶ Dñe virtus ſalutis meæ Pſa.17.1ª./ Pſa.4ª.
2 Ne derelinquas me. Ioſ 5ª. ¶ Faciet dominus iudicium in opis,& vindictam pauperum. Exo. 22. 17ª./ Deuteron.32.17ª./ Pſal. 9. 3ª.
3 Iuſti confitebuntur nomini tuo.1.Paral 16. 6ª. ¶ Habitabunt recti. Iob. 2ª./ Iſa. 55.
4 Cum vultu tuo. Gen.3. 14ª.

PSALMVS CXL.

1 Domine clamaui ad te. Gen.4.4ª. ¶ Dirigatur oratio mea ſicut incenſum in conſpectu tuo. Pſal.118.72ª./73ª./ 12ª. q.102. 3. 14m./ 3ª. q.83.5.2m./ 4.d.1.q.2.ar.5.q.1.3m./ d.11.q.2. ar.2.q. 3.7m./ 3.d 37.ar.5.q.3.1m. Pſal. 140.
2 Eleuatio manuum mearum,ſacrificium veſpertinum. Pſa.4.6ª./ Numer. 28.3ª.
3 Non declines cor meum,in verba malitiæ. Exo. 4.9ª.
4 Ad excuſandas excuſationes in peccatis. 12ª.q.13.3. 3m./ 22ª. q.162.4.3m./ Ma.q.8.4 6m.
5 Corripiet me iuſtus in miſericordia, & increpabit me. Math. 18. 8ª.
6 Oleum autem peccatoris,non impinguet caput meum. 22ª. q. 115.0./ Ma.q.7.1.1m.
7 Ad te domine oculi mei. Pſal.127.1ª. ¶ In te ſperaui .4. Reg. 18.3ª. ¶ Non auferas animam meam. Io. 12. 2ª.
8 Cuſtodi me domine. Ioſ.24.3ª.
9 Diſſipata ſunt oſſa noſtra. Pſal.6.4ª.

PSALMVS CXLI.

1 Voce mea ad dominum clamaui. Gen.4. 4ª. ¶ In deficiendo ex me ſpiritum meum. 1.Eſdræ.1ª. Pſal. 141.
2 Tu cognouiſti ſemitas meas. Exo.33.5ª./ Pſal.32.8ª.9ª. ¶ Non eſt qui requirat animam meam. Gen.46.2ª./ Io.12.2ª.
3 Tu es ſpes mea. Pſal.13.4ª./Pſal.17.1ª. ¶ Portio mea, in terra viuentium. Pſal.126.4ª.
4 Humiliatus ſum nimis. 2.Reg.8.1ª.
5 Ad confitendum nomini tuo.1. Paral.16.6ª.

PSALMVS CXLII.

1 Auribus percipe. Gen.3.14ª. ¶ In factis manuum tuarum meditabor. ibid. ¶ Non auertas faciem tuam a me. Ibid. Pſal. 142.
2 In virtute tua. Exo.34.5ª. ¶ In tua iuſtitia. Deut.32.6ª. ¶ In æquitate tua. Iob.23.4ª.
3 Perſequutus eſt inimicus animam meã. Gen.46.2ª./ Io. 12.2ª. ¶ Humiliauit in terra vitam meam.2. Reg.8.1ª.
4 Anxiatus eſt ſuper me ſpiritus meus. 1. Eſdræ.1ª. ¶ In me turbatum eſt cor meum. Pſal.6.3ª.
5 Meditatus ſum in omnibus operibus tuis .3. a. prolo.
6 Auditam fac mihi mane miſericordiam tuam. Exo.22.11ª. ¶ Quia in te ſperaui.4. Reg.18./3ª.
7 Doce me domine. Math. 23. 2ª. ¶ Facere voluntatem tuam. Math.6.10ª. ¶ Quia deus meus es tu. Gen,17.5ª.
8 Spiritus tuus bonus,deducet me in terram rectam.12ª.q.113 7. b./ Pſal.18./ 1. Regum.10.2ª.

PSALMVS CXLIII.

1 Benedictus dñs. Pſal.33.1ª. ¶ Deus meus. Gen 17.5ª. ¶ Cuius eſt dominus deus eius. ibid. ¶ Qui docet,&c. Math. 23.2ª. Pſal. 143.
2 Miſericordia mea & refugium meum. Pſal.17.1ª ¶ In ipſo ſperaui.4.Reg 3ª. ¶ Dñe quid eſt homo, quia innotuiſti ei,&c. Pſ.8.2ª
3 Homo vanitati ſimilis factus eſt. Pſal.4.2ª. ¶ Domine inclina cælos tuos,& deſcende. Gen.3. 13ª.
4 Emitte ſagittas tuas. Iob.6.2ª. ¶ Emitte manum tuam de alto. Gen. 3. 14ª.
5 Deus canticum nouum cantabo tibi,&c. Pſal.26.6ª. ¶ Beatum dixerunt populum,cui hæc ſunt. 12ª.q.5.3.3m.
6 Beatus populus cuius dominus deus eius. Pſal. 1.1ª.
7 Libera me de aquis multis. 1ª. Theſ.prin.

PSALMVS CXLIIII.

1 Benedicam tibi. Pſal.33.1ª. ¶ Laudabo nomen tuum. Ibid. 2ª. ¶ Magnus dñs. Pſal.47.1ª. ¶ Potentiam tuam pronunciabunt. Pſal. 70. 18ª. Pſal. 144.
2 Et virtutem. Deut.4.14ª. ¶ Memoriam abundantiæ ſuauitatis tuæ eructabũt. Pſa.24.6ª./ Pſa.44 1ª. ¶ Iuſtitia tua Deu.32.6ª.
3 Miſerator & miſericors dominus. Exo. 22.11ª. ¶ Patiens. Exo. 34.4ª. ¶ Miſerationes eius,ſuper omnia opera eius.1ª. q.25. 3. 2m./ 4.1./q.25.3.3m./ 4.d.46.q.1.ar.1 q.3.0./ Pſal.24.
4 Et magnitudinis eius non eſt finis.1.q.7.1.b./q.11.1.2m./7.c./ 3m./ q.25.2.0./ 3.c./ q.52.2.c./ q.54.2.c./ q 55.1.c. fi./ q 75.5. 4m./ q.86.2.1m./ 3ª.q.10.3.1m./2m./ 1.d.43.q.1.4.0./ 4.d.49.q. 2.1.12m./ 3.1.cº.43./ Li.3.cº.54.fi./ Veri.q.2.2.5m./ Poª.q.1. 2.0./ q.3.15.9m./ q.7.3.c.fi./ q.3m./ q.9.5.9m./ Quol.3.1.3 c./ Opuſ.3.cº.18.19.20./ Meth.12.lec.6.fi.
5 Confiteantur tibi dñe omnia opera tua. 1.Paral. 16.6ª. ¶ Regnum tuum regnum omnium ſęculorum. Pſal. 46. 3ª.
9 Et dominatio tua,&c. Deuteron. 32. 8ª. ¶ Fidelis dominus in

omnibus

omnibus verbis ſuis. ibid.32.4^{a}. ¶ Et ſanctus in omnibus operibus ſuis. Leui.11.3^{a}.
7 Oculi omnium in te ſperant domine. 4.Reg.18.3^{a}./Pſa.146.6^{a}
8 Aperis tu manum tuam. Gen.3.14^{a}. ¶ Et imples omne animal benedictione. Gen.1.31^{a}.
9 Prope eſt dominus, omnibus inuocantibus eum, &c. Pſal. 118. 61^{a}. 72^{a}. ¶ Voluntatem timentium ſe faciet. 2.d.39.q.1.1.c./d.41.1.ſi. d.44.q.1 1.3^{m}./L.3^{m}. 3.d.17.ar.1.q.1.1^{m}./3^{m}.
10 Cuſtodit dominus omnes diligentes ſe. Ioſ.24.3^{a}./Deut.6.4^{a}. ¶ Omnis caro. Gen 6.10^{a}.

P S A L M V S CXLV.

al 145. 1 Lauda anima mea dominum. Pſal.33.2^{a}./Gen.46.2^{a}. ¶ Pſallam deo meo. Pſal.10.6^{a}./Gen.17.5^{a}.
2 Exibit ſpiritus eius. 1.Eſdræ.1^{c}. ¶ Et reuertetur in terram ſuã. Gen.3.26.
3 Beatus cuius deus Iacob adiutor eius. Pſal.1.1^{a}/Gen.17.5^{a}./1.Paral.12.5^{a}. ¶ Spes eius in domino deo ipſius. 4.Reg.18.3^{a}.
4 Qui fecit cælum & terram, &c. Gen.1^{a}.c. ¶ Qui cuſtodit veritatem in ſæculum. Deut.32.4^{a}.
5 Facit iudicium, iniuriam patientibus. ibid.17^{a}. ¶ Dominus diligit iuſtos. Deut.7.3^{a}.
6 Dominus cuſtodit aduenas. Ioſ.24.3^{a}.
7 Regnabit dominus in ſæcula. Pſal.46.3^{a}.
8 Deus tuus ſyon. Gen. 17.5^{a}.

P S A L M V S CXLVI.

al. 146. 1 Laudate dominum, &c. Pſal.33.2^{a}. ¶ Qui numerat multitudinem ſtellarum. Ro.4.lec.3.
2 Magnus dominus noſter. Pſal.47.1^{a}. ¶ Et magna virtus eius. Deu.4.14^{a} ¶ Et ſapientiæ eius nõ eſt numerus. 1.d.39.q.1.2.1^{m}.
3 Humilians autem peccatores, &c. 2.Reg.8.1^{a}. ¶ Præcinite domino in confeſſione, &c. Pſal.20.6^{a}./1. Paral. 16.6^{c}.
4 Pullis coruorum inuocantibus eum. 22^{e}.q.83.10.3^{m}./3.d.17.ar.3.q 3.3^{m}./4.d.15.q.4.ar.6.q.3.1^{m}.
5 Beneplacitum eſt domino ſuper timentes eum. Leui.19.14^{a}./4.Reg.18.3^{a}.
6 Et in eis qui ſperant ſuper miſericordia eius. Exo. 22.11^{a}.

P S A L M V S CXLVII.

al. 147. 1 Lauda Ieruſalem dominum, &c. Pſal.33.2^{a}. ¶ Lauda deum tuũ ſyon. ibid./Gen.17.5^{a}.
2 Quoniam confortauit ſeras portarum tuarum. Ioſ.2.2^{a}. ¶ Benedixit filiis tuis in te. Gen.1.31^{a}.
3 Qui poſuit fines tuos pacem. Pſal.118.69^{a}./12^{e}.q.3.4.1^{m}./4.d.49.q.1.ar.2.q.4.0./Opuſ.3.c^{o}.264.
4 Mittit criſtallom ſuam ſicut bucellas. Veri.q.24. 11.b.3.
5 Iuſtitias & iudicia ſua Iſrael. Deut.32.6^{a}./Pſal.118. 5^{a}.

P S A L M V S CXLVIII.

al. 148. 1 Laudate dominum, &c. Pſal.33.2^{a}./Pſal.18.1^{a}. ¶ Et aquæ quæ ſup cælos ſunt. Gen.17^{a}. ¶ Quia ipſe dixit, & factæ ſunt. ibi.5^{a}
2 Statuit ea in æternum, &c. Geo.17.11^{a}. ¶ Præceptũ poſuit, & non præteribit. 12^{e}.q.93.5.c./Opuſ.3.c^{o}.145.
3 Laudate dominum de terra, &c. ignis, grando, &c. 1^{c}.q.74.3.2^{m}.
4 Quæ faciunt verbum eius. 1^{a}.q.34.1.c./4^{m}./.ꝟ. 4.c^{o}. 13./Verit. q.4.1.c.
5 Confeſſio eius ſuper cælum & terram. 1. Paral.16.6^{a}.
6 Populo eppropinquanti ſibi. Pſal.33.3^{c}./Pſal.118. 61^{a}. 72^{a}.

P S A L M V S CXLXI.

al. 149. 1 Cantate domino canticum nouum. Pſal.20.6^{a}. ¶ Laus eius in eccleſia ſanctorum. Pſal.33.2^{a}.
2 Et filię ſyon exultent in rege ſuo. Pſal.46.3^{a}. ¶ Exultabunt ſancti in gloria, &c. Pſal.15.4^{a}.5^{a}.
3 In populo ſuo. Exo.19.3^{a}.
4 Exultationes dei in gutture eorum. Pſal.20.6^{a}.

P S A L M V S CL.

al.150. 1 Laudate dominum. Pſal.33.2^{c}. ¶ In firmamento virtutis eius. Deut.4.14^{a}.
2 In virtutibus eius. 1^{c}.q.108.5.1^{m}./2.d.9.4 3^{m}./d.10.2.4^{m}./4.d.15 q.4.ar.3.q.1.2^{m}/d.48.q.1.ar.4.q.3.c./Opuſ.3.c^{o}.126. ¶ Secundum multitudinem magnitudinis eius. Pſal.47.1^{a}.
3 In cimbalis iubilationis. Pſal.46.1^{a}. ¶ Omnis ſpiritus laudet dominum. 1.Eſdræ.1^{a}./Pſal.18.1^{a}./Pſal.33.2^{a}.

AVTHORITATES EX LIBRO Prouerbiorum Salomonis.

C A P V T I.

1 Parabolæ Salomonis Iob.27.4^{a}. ¶ Vt detur paruulis aſtutia. 22^{e}.q.55.3.1^{m}./4.1^{m}./q.92.1.1^{m}. Ca^{m}.1^{m}.
2 Et enigmata eorum. 3 Reg. 10. 2^{a}. ¶ Timor domini principium ſapientiæ. Pſal. 110. 6^{a}.
3 Fruſtra autem iacitur rete ante oculos pẽnatorũ. Pſal.126.2^{a}.
4 Ipſi autem contra ſanguinem ſuum inſidiantur. Pſal.10.5^{a}.
5 Et moliuntur fraudes, contra animas ſuas. 22^{e}.q.55.5.3^{m}.
6 Sic ſemitę omnis auari, animas poſſidentium rapiunt. Gen. 46. 2^{a}./Io.12.2^{a}.
7 In capite turbarum clamitat. Num.7.2^{a}.
8 Extendi manum meam. Gen.3.14^{a}.
9 Deſpexiſtis omne conſilium meum. Iob.12.6^{a}. ¶ In interitu veſtro ridebo. Exo.4.5^{a}.
10 Et ſubſannabo. ibid./2. Paral.30 4^{a}. ¶ Timore malorum ſublato. 22^{e}.q.19.11.1^{m}./Pſal.18.6^{a}.

C A P V T II.

1 Dominus dat ſapientiam. 1^{c}.q.1.6.3^{m}./22^{e}.q.45.1.0/4.2^{m}./2^{m}./3.d.35.q.2.ar.1.q.1.0. Ca^{m}.2^{m}.
2 Et ex ore eius, prudentia & ſcientia. Gen.3.c^{o}.14^{a}.
3 Cuſtodit rectorum ſalutem. Ioſ.24.3^{a}.
4 Qui recti ſunt, habitabunt in terra. Iob.2^{a}.
5 Simplices permanebunt in ea. ibi.1^{a}.

C A P V T III.

1 Deſcribe ea in tabulis cordis tui. Deut.6.5^{a}./1^{a}.q.24.1.c. ¶ Habe fiduciam in domino. 4.Reg.18.7^{a}. Ca^{m}.3^{m}.
2 Ex toto corde tuo. Deut.6.4^{a}. ¶ Ne innitaris prudentiæ tuæ. 22^{e}.q.55.1.2.0. ¶ Ne ſis ſapiens apud te. 22^{e}.q.149.1.1^{m}.
3 Time deũ. Leu.19.14^{a}. ¶ Et recede a malo. Iſa.1.4^{a}. ¶ Honora dominum de tua ſubſtantia, &c. Tob.6.9^{a}.
4 Diſciplinam domini fili mi, ne abiicias, &c. vſque, Beatus. He. 12.lec.2.med./Tob.3.7^{a}./Iudith.8.8^{a}.
5 Et quaſi pater in filio, complaceat ſibi. Luc.6.12^{a}. ¶ Beatus homo, qui inuenit ſapientiam. Pſal.1.1^{a}.
6 Melior eſt acquiſitio eius. ſ. ſapientiæ, &c vſq; comparari. Ecc. 7.2^{a}. ¶ Longitudo dierum in dextera eius, &c. Gen.3. 14^{a}.
7 Viæ eius, viæ pulchræ, &c. Iob.23.6^{a}. ¶ Lignum vitæ eſt his qui apprehenderint eam. Gen.2. 15^{a}.
8 Dominus ſapientia fundauit terram, ſtabiliuit cælos prudentia, &c. 2.prolo.
9 Dominus erit in latere tuo Num.14.1^{c}. ¶ Et cuſtodiet pedem tuum. Ioſ.24.3^{a}. ¶ Ne æmuleris hominem iniuſtum. Pſa.36.1^{a}
10 Cum ſimplicibus ſermocinatio eius. Iob.1^{a}.
11 Habitacula iuſtorum, benedicentur. Gen. 1.31^{c}.

C A P V T IIII.

1 Et vnigenitus coram matre mea. 3^{a}.q.37.2.1^{m}./4.d.1.q.2.ar.3. q. 1. 4^{m}. Ca^{m}.4^{m}.
2 Et docebat me, &c. 1^{e}. Cor.14.2^{a}.
3 Iuſtorum ſemita, quaſi lux ſplendens procedit, & creſcit vſque ad perfectum diem. Phil.1.lec.1. princ.
4 Ne declines ad dexteram, neque ad ſiniſtram. Deut. 5. 11^{a}. ¶ Vias quæ e dextris ſunt, nouit dominus. Exo. 33.5^{a}.

C A P V T V.

1 Cur deteſtatus ſum diſciplinam? &c. ſupra 3.4^{a}. Ca^{m} 5^{m}.
2 Bibe aquã de ciſterna tua, & fluenta putei tui. 22^{e} q.95.7.3^{m}.
3 Reſpicit dominus viam hominis, & omnes greſſus eius conſiderat. Pſal.32.8.9^{a}.

C A P V T VI.

1 Fili ſi ſpoponderis pro amico tuo, &c. vſque amicum tuum. Heb 13 lec.3. Ca^{m}.6^{m}.
2 Homo apoſtata, vir inutilis, graditur ore peruerſo, &c. vſque ſeminat. 22^{e} q.12.1.2^{m}.
3 Sex ſunt quæ odit dominus. Pſal.5.5^{a}. ¶ Et ſeptimum deteſtatur anima eius. ibid./Leui.26. 4^{a}.
4 Liga ea in corde tuo, &c. vſque quia, Deut. 6. 5^{a}. ¶ Mandatum lucerna eſt, & lex lux, &c. Pſal.17.24^{a}.
5 Qui ingreditur ad mulierem proximi ſui, &c. Exo. 20. 20^{a}. ¶ Non concupiſcat pulchritudinem eius cor tuũ, &c. ibid. 23^{a}.

6 Non grandis eſt culpa, cum quis furatus fuerit. 22ª. q. 66. 6. 1m.
7 Furatur enim, vt eſurientem impleat animam. Gen. 46. 2ª.
¶ Deprehenſus quoq; reddet ſeptuplum, &c. Exo. 22. 1ª.
8 Opprobrium eius, non delebitur. Pſal. 36. 8ª.
9 Quia zelus & furor viri, non parcet in die vindictæ. Exo. 20. 6ª
Deut. 32. 17ª.

CAPVT VII.

Cam 7m. 1 Fili ſerua mandata, & viues. Leui. 18. 3ª. ¶ Liga ea in digitis ſuis. Deut. 6. 5ª. ¶ Scribe ea in tabulis cordis tui, ſupra 3. 1ª.
2 Ad decipiendas animas. Gen. 46. 2ª.
3 Vt cuſtodiat te. Ioſ. 24. 3ª.

CAPVT VIII.

Cam. 8m. 1 Veritatem meditabitur guttur meum, & labia mea deteſtabuntur impium. Ʒ. 1. cº. 1. o. Iob. 27. 2ª.
2 Melior eſt ſapientia cunctis opibus, &c. Eccl. 7. 2ª. ¶ Beati qui cuſtodiunt vias meas. Pſal. 1. 2ª. / Iob. 23. 6ª.
3 Per me reges regnant, &c. Ro. 13. 1ª. ¶ Ego diligentes me diligo. Deut. 6. 4ª. / 7ª. 3ª.
4 Mecũ sũt diuitiæ & gloria, opes ſupbæ & iuſtitia. Ma. q. 8. 2. 17ª.
5 Dominus poſſedit me in initio viarum ſuarum, &c. vſq; terrarum. 1. d. 2. L. fi.
6 Nondum erant abyſſi, & ego iam cõcepta eram. 1ª. q. 27. 2. 2m. / Ʒ. 4. cº. 11.
7 Ante omnes colles ego parturiebar. ibid. ¶ Omnes qui me oderunt. Exo. 28. 8ª. ¶ Diligunt mortem. 4. d. 15. L. 7m.
8 Quando præparabat cælos, aderam, &c. vſque, cuncta componens. Ʒ. 4. cº. 11. fi.

CAPVT IX.

Cam. 9m. 1 Sapientia ædificabit ſibi domum. 3ª. q. 32. 1. 3m. / Math. 1.
2 Miſit ancillas ſuas, vt vocarent ad arcem, & ad mœnia ciuitatis. 1ª. q. 1. 5. b. / 2m. / Ʒ. 3. cº. 50. fi. / 1ª. Cor. lec. 4.
3 Venite, comedite panem meum, & bibite vinum, quod miſcui vobis. Ʒ. 3. cº. 51. fi.
4 Noli arguere deriſorem, ne oderit te. Verit. q. 3. 1. 1m.
5 Principium ſapientiæ, timor domini. Pſal. 110. 6ª.

CAPVT X.

Cam 10m. 1 Non affliget dominus fame animam iuſti. Gen. 46. 2ª. ¶ Benedictio domini ſuper caput iuſti. Gen. 1. 31ª.
2 Odium ſuſcitat rixas. 22ª. q. 41. 2. 4m.
3 Vniuerſa delicta, operit charitas. Luc. 7. 6ª. ¶ Via vitæ cuſtodienti diſciplinam, ſupra. 3. 4ª.
4 Qui profert contumeliam, inſipiens eſt. 22ª. q. 72. 4. o. / q. 73. 3. 3m. / q. 158. 7. c.
5 In multiloquio non deerit peccatum. 22ª. q. 72. 1. 1m. / q. 89. 2. c. fi. / q. 148. 6. c. / Ma. q. 14. 4. c. / Pſal. 11.
6 Sapientia eſt viro prudentia. 1ª. q. 1. 6. c. / 22ª. q. 47. 2. 1m. / 3. d. 35. q. 2. ar. 4. q. 2. c. / Pſal 48. / Ro. 6 lec. 2. princ. / 1ª. Cor. 1. lec. 3. / Eph. 5.
7 Deſiderium ſuum iuſtis dabitur. Pſal. 15. 4ª. ¶ Expectatio iuſtorum lætitia. ibid. 5ª. ¶ Spes impiorũ peribit. 22ª. q. 21. 3. 1m.

CAPVT XI.

Cam. 11m. 1 Vbi fuerit ſuperbia, ibi erit & contumelia, ſupra. 10. 4ª.
¶ Vbi humilitas, ibi ſapientia. Ma. q. 3. 8m / 9m.
2 Simplicitas iuſtorum, diriget eos. Iob. 1ª. ¶ Qui fidelis eſt, celat amici commiſſum. 4. d. 35 L. princ.
3 Benefacit animæ ſuæ, vir miſericors. Pſal. 40. ¶ Qui crudelis eſt, propinquos abiicit. 22ª. q. 159. 1. 3m.
4 Fructus iuſti, lignum vitæ. Gen. 2. 15ª.
5 Qui ſuſcipit animas, ſapiens eſt. Gen. 46. 2ª.

CAPVT XII.

Cam 12m. 1 Qui diligit diſciplinam, diligit ſcientiam, &c. ſupra 3. 4ª. ¶ Nouit iuſtus iumentorum ſuorum animas. Gen. 46. 2ª. / Io. 12. 2ª.
De fructu oris ſui, replebitur vnuſquiſque bonis, &c. Pſal. 61.
2 6ª. / Pſal. 15. 4ª.
3 Non contriſtabit iuſtum, quicquid ei acciderit. Pſal. 6. 3ª. / 3ª. q. 15. 6. 1m / 2m. / 3. d. 15. ꝗ. 2. ar. 2. q 1. 1m. / 2ª. Cor 2. lec. 2.
4 Qui negligit damnum pp amicum, iuſtus eſt. 22ª. q. 26. 4. 2m.

CAPVT XIII.

Cam. 13m. 1 De fructu oris ſui, homo ſatiabitur bonis, &c. Pſal. 61. 6ª. Pſal. 15. 4ª. ¶ Anima operantium impinguabitur. Gen. 46. 2ª.
2 Inter ſuperbos, ſemper iurgia ſunt. 12ª. q. 27. 3. 1m.
3 Spes quæ differtur, affligit animam. 12ª. q. 32. 3. 2m. / q. 40. 8. 2m. / 1. d. 2. L. 8m. / 3. d. 26. q. 1. 2. 3m. / q. 2. ar. 5. q. 3. 1m. / Verit. q. 4. 8. 13m. / Ro. 12. lec. 1. / Phi. 7. lec. 6.
4 Lignum vitæ, deſiderium veniens. Gen. 2. 15ª. ¶ Animæ doloſæ, errant in peccatis, infra cº. 14ª. ¶ Aſtutus om̃ agit cum conſilio, ſupra 1. 1ª.
5 Aegeſtas & ignorantia, ei qui deſerit diſciplinam, ſupra. 3. 4ª.
6 Iuſtis retribuetur bona. Pſal. 61. 6ª.

CAPVT XIIII.

1 Doctrina prudentium facilis. Trin. 8. 1m. ¶ Qui calumniatur egentem, exprobrat factori eius, &c. Pſal. 41. 6ª. / Pſal. 71. 2ª. / Math. 25. 8ª. Cam. 14m.
2 Extrema gaudii, luctus occupat. Ma. q. 7. 3. 8m.
3 Errant qui operantur malum. 1ª. q. 63. 1. 4m. / 12ª. q. 6. 8. o. / q. 58. 2. c. / q. 77. 2. c. / 22ª. q. 20. 2. o. / q. 51. 3. 2m. / q. 53. 2. c. / 1. d. 46 2. 2m. / L. 4m. / 2. d. 5. q. 1. 1. c. / d. 7. q. 2. 1. 1m. / d. 21. q. 1. 2. 5m. / d. 22. q. 1. 1. 1m. / q. 2. 2 c. / d. 24. q. 3. 3 c. / 1m. / d. 30. q. 1. 5. 5m. / d. 39. q. 1. 1. 4m. L. prin. / d. 42. q. 2 2. 7m. / d. 43. 1. 3m. / 3. d. 31. q. 1 1. c. / 4. d. 18. q. 1. ar. 2. q. 1. 2m. / d. 38. q. 2. 1. am. & Ʒ. 3. cº. 105. prin. / 110. / Ʒ. 4. cº. 69. 3m. / 91. 5m. / 95. 2m. / Veri. q. 15. 3. 2m. / 6m. / q. 24. 8. 10. c. / Ma. q. 1. 3. c. fi. / q. 3. 9. o. / q. 16. 2. 4m. / 6. 11m. / 13m. / 24m.
4 Liberat animas teſtis fidelis. Gen. 46. 2ª. / Io. 12. 2ª.
5 Timor domini, fons vitæ. Leui. 19. 14ª.

CAPVT XV.

1 In omni loco oculi domini cõtẽplantur bonos & malos. Gen. 3. 14ª. Pſa. 32. 8ª. 9ª. ¶ Lingua placabilis, lignũ vitæ. Gen. 2. 15ª Cam. 15m.
2 Quæ autem immoderata eſt, conteret ſpiritum. 1. Eſdræ. 1ª.
¶ Stultus irridet diſciplinam patris ſui, &c. ſupra. 3. 4ª.
3 In abũdãti iuſtitia, virtus ẽ pluruna. 12ª. q. 66. 1. c. / 4. o. / 68. 6. 2.
¶ Victimæ impiorum abhominabiles domino. Pſal. 5. 5ª.
4 Qui ſequitur iuſtitiã diligetur a dño. Deu. 7. 3ª. ¶ Infernus & perditio corã dño, q̃to magis corda filiorũ hominũ? 3. Reg. 8. 12ª.
5 In mœrore animi, deiicitur ſpiritus. 1. Eſdræ. 1ª. ¶ Per timorẽ dñi, declinat omnis a malo. 22ª. q. 54. 2. 4m. / Pſal. 11.
6 Per miſericordiam & fidem purgantur peccata. Thob. 4. 5ª.
¶ Longe eſt dominus ab impiis. Pſal. 118. 61ª.
7 Orationes iuſtorum exaudiet dominus. 4. d. 45. q 3. 3. o.
Lux oculorum lætificat animam. Gen. 46. 2ª.

CAPVT XVI.

1 Hominis eſt animum præparare. 1. Reg. 7. 2ª. ¶ Omnes viæ hominum patent oculis domini. Pſal. 32. 6ª. 9ª. / Gen. 3. 14ª. Cam. 16m.
2 Spirituum ponderator eſt dominus. 1. Eſdræ. 1ª. ¶ Reuela domino opera tua. Pſal. 36. 3ª.
3 Vniuerſa pp ſemetipſũ õpatus eſt dñs. 1ª q. 44. 4. c. / q. 65. 2. o. / d. 45. 2. o. / 2. d. 1. q. 2. 1. c. / Ʒ. 3. cº. 97. / Ve. q. 23. 1. 3m. / Poª. q. 5. 4. c
4 Impiũ quoq; ad diem malum. Eph. 5. 13ª. ¶ Abhominatio dñi eſt oĩs arrogans. 22ª. q. 112. 1. 2m. / Iob. 40. / Iſa. 2. lec. 3.
5 Miſericordia & veritate redimitur iniquitas. Tob. 4. 5ª. ¶ Et in timore domini declinatur a malo, ſupra 15. 5ª.
6 Domini eſt dirigere greſſus eius. ſ. hominis. 1ª. q. 23. 2. 2m. / 1. d. 40. q. 1. 1. c. ¶ Poſſide ſapiẽtiã, quia auro melior eſt, &c. Ecc. 7. 2ª.
7 Qui ſperat in domino, beatus eſt, 4. Reg. 18. 3ª. / Pſal. 1. 1ª.
Qui ſapiens eſt corde, appellabitur prudens, ſupra. 10. 6ª.
¶ Anima laborantis, laborat ſibi. Gen. 46. 2ª.
8 Corona dignitatis ſenectus, quæ in viis iuſtitiæ reperietur. 4. 34. q. 1. ar. 5. q. 1. 1m.
9 Melior eſt patiẽs, viro forti, &c. 12ª. q. 66. 4 2m. / 22ª. q. 136. 2. o
10 Sortes mittuntur in ſinum, ſed a domino tẽperantur. Act. 1. 9ª.

CAPVT XVII.

1 Sicut igne probatur argentum, &c. ita corda probat dominus. 3 Reg. 8. 12ª. / Gen. 12. 1ª. 5ª. ¶ Qui deſpicit pauperem, exprobrat factori eius. Pſal. 41. 6ª. / Math. 25. 8ª. Cam. 17m.
2 Semper iurgia quærit malus, Gen. 13. 2ª. ¶ Angelus crudelis mittetur contra eum. 3. Reg. 22. 5ª.
3 Qui meditatur diſcordias, diligit rixas. Gen. 13. 1ª. / 22ª. q. 42. 2. 5m.
4 Spiritus triſtis exiccat oſſa. 1. Eſdræ. 1ª. / 12ª. q. 37. 4. o. / q. 41. 1. c. / 4. d. 15. q. 2. ar. 3. q. 2. c.
5 Qui in ruina lætatur alterius, nõ erit impunitus. 22ª. q. 36. 2. o. / q. 158. 1. 3m. / 3. d. 30. 1. 4m. / Ver. q. 2. 8. 10m. Ma. q. 10. 2. 1m. / 7m
6 Qui iuſtificat impium, & condemnat iuſtum, abhominabilis eſt vterq; apud deum. Pſal. 5. 5ª. Leui. 19. 15ª.

CAP.

CAPVT XVIII.

1 Impius cũ i pfundũ venerit peccatorũ cõtẽnit.22æ.q.186.9.1m.
2 Sequitur eum ignorantia,& opprobrium. Pſal. 30. 8ª. ¶ Accipere perſonam impii in iudicio,non eſt bonum.&c. Deut.6ª.
3 Labia ſtulti,miſcent ſe rixis.22æ.q 41.2.3m./ Gen.13. 1ª. ¶ Et os eius iurgia prouocat.Ibid. 2ª. ¶ Labia ipſius,ruinam animæ eius. Gen.46.2ª.
4 Animæ effeminatorum eſurient. ibid./ 22æ.q.154 11.2m./ 4.d. 13.q 2.1m./ Ethi.7.¶ Spiritus vir. ſuſtentat imbecillitatẽ ſuã, &c.1.Eſdræ.1ª.
5 Contradictiones comprimit ſors,&c. Act.1.9ª.
6 Vir amicabilis ad ſocietatem, magis amicus erit, quàm frater. 22æ.q.26.8.3m.

CAPVT XIX.

Cam 19m. 1 Teſtis falſus,non erit impunitus. Exo.20.23ª.¶ Qui loquitur mendacia,peribit. Exo.23.1ª./ Pſal. 5.6ª. ¶ Anima diſſoluta, eſuriet. Gen.46.2ª.
2 Feneratur domino,qui miſeretur pauperis,&c. Deut. 15.4ª. Timor domini ad vitam. Leui.19.14ª.

CAPVT XX.

Cam.20m. 1 Luxurioſa res vinum 22æ.q.157.1.2m. ¶ Qui prouocat eum.ſ. regem, peccat in animam ſuam. Gen.46.2ª./ Io.12.2ª.
2 Fidelem quis inueniet.1ª.q.22.1.c./ 12æ.q.97.4.c. ¶ Iuſtus qui ambulat in ſimplicitate ſua. Iob.1.1ª. ¶ Beatos poſt ſe filios relinquet. Pſal.1.1ª.
3 Quis põt dicere,mundũ eſt cor meum, purus ſum a peccato? 3. Reg.8.13m.¶ Ne dicas,reddã malũ pro malo,&c.Deut.32. 17ª.
4 Abhominatio eſt apud deũ,pondus & põdus. Pſal.5.5ª./ Exo.4.5ª. ¶ A domino diriguntur greſſus viri. Pſal.16.6ª./Pſal. 32.9ª.
5 Ruina eſt hoĩ deuorare ſanctos,& poſt vota retractare. Pſa.75.6ª.

CAPVT XXI.

Cam.21m. 1 Cor regis in manu domini. Gen.3,14ª. ¶ Quocunque voluerit vertet,1ª. q.83. 1.3m./ 12æ.q.6.1.3m./q.9.4.1m./6.c./q.55. 4.6m./ q 80.1 3m. q.109.2.9.c./ 22æ.q 104. 4.c./3.3.cº.67. 4m / Veri.q.22.8.c./ Ma.q.3.2.c./3.c./11m.
2 Appendit corda dominus.3.Reg.8 12ª. ¶ Anima impii deſiderat malum. Gen.46.2ª./ 1ª.q.19 9.c./q.82.2.1m./q.103.8.c./ 22æ.q.8.1.0 /q.6.4.3m./ q.18.4.1m./ q 19.1.1m/9.c / q. 23.2. c./ q.27.1.1m./.q.28.4.c./ q.29.4.c./ q.74.1.1m./ q.79. 2.c./ q. 80.2.c./ 1.d.46.2.2m./ 2.d.3.q.4.2m./ d.7.q. 1 1. 1m / d. 25.1. 2m / 3.5m. d.38.9 3m./d.39.q 2.1.c h./ 3m./ d.41.q.2.1.1m./ d.43.1.1m./ 4.d.49.q.1.ar.3.q.1.c./ d.50.q.2.ar.1.q.1.2m./.3.1. cº.91.2m./ Veri q.13.4.c /q.22.6.5m. q.24.8. c./ Ma.q. 1.1. 12m./ q.3.9.c./ 4m./q 6.6m /q.16.2.c./Opuſ.3.cº.112./ Eth.1.
3 Hoſtiæ impiorum abhominabiles , quæ offeruntur ex ſcelere. Pſal. 5. 5ª.
4 Teſtis mendax peribit, Exo.20,22ª./23.1ª./ Pſal. 5.6ª.

CAPVT XXII.

Cam.22m. 1 Qui dat munera animam aufert accipientium Io. 12.2ª. ¶ Eiice deriſorem,& exhibit cum eo iurgium.Gen.13.2ª.
2 Oculi domini cuſtodiunt ſcientiam. Gen.3. 14ª. ¶ Cui iratus eſt dominus incidet in illam. Exo.4.5ª.
3 Qui calũniatur pauperem. Leu.19.10ª.¶ Sit in domino fiducia tua.4 Reg.18.7m.¶ Nõ facias violentiã pauperi, Leu.19.11ª
4 Quia iudicabit dominus cauſam eius. Deu.32.17ª./ Pſal. 9.3ª.
5 Configet eos,qui cõfixerunt animã eius. Gen.46.2ª./ Io.12.2ª.

CAPVT XXIII.

Cam. 23m. 1 Habebis ſpem in nouiſſimo,& præſtolatio tua non auferetur. Pſal.13. 4ª.
2 Si habes in poteſtate animam tuam. Gen. 46.2ª. ¶ Prudentiæ tuæ pone modum.22æ. q.47.4.3m.
3 Ne attingas paruulorum terminos , nec agrum pupillorum introeas. Exo. 22 17ª.
4 Propinquus enim illorum fortis eſt. Exo.20.5ª. ¶ Et ipſe iudicabit contra te cauſam illorum. Deut. 32.17ª./ Pſal.9.3ª.
5 Non emuletur cor tuum peccatores. Pſal. 36.1ª.
6 Sed in timore domini eſto,tota die. Leui. 19.14ª.

CAPVT XXIIII.

Cam.24m. 1 Ne æmularis viros malos.ibi. ¶ Erue eos qui ducunt ad mortẽ, &c.22æ.q.10,12.2m./ q.69.4.3m./ 3ª.q.68.10. 2m./Quolib. 2. q. 4. 2. 2m.

2 Qui inſpector eſt cordis.3.Reg 8.12ª. ¶ Reddetq; homini iuxta opera ſua. Pſal.61.6ª.¶ Spes tua non peribit Pſal. 13.4ª.
3 Habebis in nouiſſimis ſpem.ibid. ¶ Septies in die cadit iuſtus, & reſurget. Ma q.7.2,13m.
4 Cum ceciderit inimicus tuus , ne gaudeas, &c. ſupra 17. 5ª. ¶ Ne forte videat , & diſpliceat ei. Exo.2.6ª.
5 Et auferat ab eo iram ſuam. Exo.4.5ª. ¶ Non hñt futurorum ſpem mali. 22æ.q 18.3.0./ 3 .d.26.q 2.ar.5.q.3.4.0.
6 Lucerna impiorum extinguetur. Pſal.17. ¶ Time dominum. Leui.19.14ª.
7 Cognoſcere perſonam in iudicio,non eſt bonum . Deut.1. 6ª. ¶ Ne ſis teſtis fruſtra,cõtra p[x]imũ tuũ.Exo.20.32ª/Pſa.126.2ª
8 Ne lactes quamquam labiis tuis. Pſal.140.6ª.
9 Ne dicas,quomodo fecit mihi, ſic faciam ei, &c.Deut. 32.17 / Num. 31.1ª.

CAPVT XXV.

1 Gloria dei,celare verbum. 2æ. Cor.12.lec.2. Cam.25m.
2 Quæ viderunt oculi tui,ne proferas in iurgio cito. Gen.13.2ª.
3 Exprobrare non ceſſet. Pſal 41.6ª.¶ Qui loquitur contra proximum ſuum teſtimonium falſum. Exo.20.20ª.¶ Triſtitia nocet cordi, ſupra 17.4ª.
4 Si eſurierit inimicus tuus ,ciba illum,&c. vſq; ſuper caput eius. Varit.q.2.8.4m./ Rom.12.fin.
5 Et dñs reddet tibi Pſal.61.6ª.¶ Ventus aq lo diſſipat pluuias,& facies triſtis linguam detrahentem. Pſal.77.7ª. / Rom.1, lec.5.
6 Qui ſcrutator ẽ maieſtatis,opprimetur a gloria.4.d. 11.L.2m./ Iob.9.6./ Veri.q.5.2.11m./ Trin.5.n. 7.c./.Pſal. 126.2ª.
7 Cohibere ſpiritum ſuum.1. Eſdræ.1ª.

CAPVT XXVI.

1 Maledictũ fruſtra prolatũ in quempiã, ſuperueniet. Pſal.126.2ª Cam.26m.
2 Sicut qui mittit lapidem in aceruum mercurii, ita qui tribuit inſipienti honorẽ. 22æ.q.63.3.c./ Quol.7.vel 8.q.4.2. c.
3 Suſurrone ſubtracto iurgia conquieſcunt. Leui. 19.18ª./ Gen. 13ª.2ª. ¶ Iracundus ſuſcitat rixas. ibid.
4 Laudet te alienus, & nõ os tuũ,&c.Pſa. 25 /2ª.Cor.2.6 /cº.10
5 Ira non habet miſericordiã,nec erumpẽs furor.12æ q.46.6.1m.
6 Anima ſaturata calcabit fauum,&c. Gen.46. 2ª. ¶ Vt poſſis exprobranti reſpondere. Pſal.41.6ª.
7 Diligẽter agnoſce vultũ pecoris tui .4.d.17.q.3. ar.3. q.1.4m./ q. 5. 2m.

CAPVT XXVII.

1 Non auferetur ab eo ſtultitia eius.22æ.q.114.1.3m. Cam 27m.

CAPVT XXVIII.

1 Iuſtus quaſi leo confidens,abſque timore erit. 3ª.q. 15. 7. 1m./ 2æ. Cor.7. Cam.28m.
2 Qui declinat aurem ſuam,ne audiat legẽ,oratio eius erit execrabilis.22æ.q.83.16.1m./ q 178.2.1m.
3 Simplices poſſidebunt bona . Iob.1ª.
4 Qui abſcondit ſcelera ſua,non dirigetur. Iob.31.32ª/ 3ª.q 84. 6.1m. ¶ Qui confeſſus fuerit peccata,& reliquerit ea, miſericordiam conſequetur. Leui.26.11ª.
5 Beatus homo,qui ſemper eſt pauidus. Pſal.1. 1ª./ Leui.19.14ª. ¶ Qui autem mentis eſt duræ,corruet in malum. 12æ.q.101.3. c./ 4.d.1.q.1.ar.5.q.2.3m./ Rom.5.6.
6 Qui calumniatur animæ,&c. Leu.19 10ª./ Gen.46.2ª.¶ Qui cognoſcit in iudicio faciem,non facit bene. Deut.1.6ª.
7 Qui ſe iactat,& dilatat, ſupra 27. 1ª. ¶ Iurgia concitat . Gen. 13.2ª.¶ Qui ſperat in domino,ſanabitur.4. Reg.18.3ª.
8 Qui dat pauperi,non indigebit.22æ.q. 117.4.3m.

CAPVT XXIX.

1 Viro qui corripientem,dura ceruice contemnit. Veri. q.23.7. 6m./q.24.11.0. / He.6.2ª. Cam.29m.
2 Viri ſanguinum,oderunt principem. Ruth.3.2ª. ¶ Iuſti quærunt animam eius. Gen.46.2ª./ Io.12.2ª.
3 Totum ſpiritum ſuum profert ſtultus.1.Eſdræ.1ª.
4 Cum defecerit prophetia,diſſipabitur populus.1.Tim. 4. lec.3.
5 Qui cuſtodit legem,beatus eſt. Pſal.1.1ª. ¶ Vir iracundus prouocat rixas.Gen. 13. 1ª.
6 Superbum ſequitur humilitas.2.Reg.8.1ª.¶ Humilem ſpiritu ſuſcipiet gloria . Math.5.2ª.
7 Odit animam ſuam . Pſal.10. 5ª.
8 Qui ſperat in domino,ſubleuabitur.4.Reg. 18.3ª.

CAPVT XXX.

1 Vir cum quo eſt deus,&c. Num.14.1ª. ¶ Stultiſſimus ſum virorum,&c.vſq; quia.22æ.q.21 321. 1m. Cam 30m.

4 Quis aſcendit in cælum,atq; deſcendit. Rom.10. ¶ Quis continuit ſpiritum in manibus ſuis.1.Eſdræ.1ª.

3 Quod nomen eſt eius,aut quod nomen filii eius, ſi noſti.1ª.q.13.1.1m.

4 Omnis ſermo dei ignitus. Pſal.118.57ª. ¶ Clipeus eſt ſperantibus in ſe.4.Regum.18.3ª.

5 Ne addas quicquam verbis illius, &c. Deut.4.3ª. ¶ Vanitatem & verba mendacii,lõge fac a me Pſal.4.2ª./ Pſa 5.6ª./ Exo.23.1ª.

6 Mendicitatem & diuitias ne dederis mihi.22ª.q.187.5.0./ 3ª. q.40.3.1m./ 3.3.c°.133./ 134 ſi.135. Quolib.7.18.5m./ Opuſ.17.c° 14.15.16./ Opuſ.19.c°.7./ Pſal.43.

7 Egeſtate compulſus furer, & periurem,&c.22ª.q.187.5.c./ 3ª. q.40.3.1m.

8 Generatio quæ maledicit patri, &c. Exo.20.7ª.18ª. ¶ Cuius excelſi ſunt oculi,&c Pſal.130.1ª.

9 Oculum qui ſubſannat patrem,&c.2.Paral.30.4ª. ¶ Erudiuit eum mater ſua.1ª. Cor.14.2ª.3ª.

CAPVT XXXI.

Caᵐ.31ᵐ. 1 Noli regibus dare vinum,&c. 22ª.q.149.4.c./ 1ª. Tim 2. lec.2

2 Date ſiceram mœrentibus , & vinum ,&c. vſque, aperi .3. Eſdræ.3.3ª.

3 Mulierem fortem ,quis inueniet. Opuſ.20. li.4.c°.6.ſi.

AVTHORITATES EX LIBRO Eccleſiaſtes Salomonis.

CAPVT I.

Caᵐ.1ᵐ. 1 VAnitas vanitatum,& omnia vanitas. Pſal.4.2ª./ 22ª q.5.1.2m./ 1.d.12.3.c./ Verit. q. 2.1.11m./ 3.16m./ 17m./ 18./q.87.5m.

2 Terra in æternum ſtat. Pſal.101. 22ª./ 1ª.q.10.3.c. ¶ Quid habet amplius homo de vniuerſo labore,&c.1ª.q.75. 6.1m./ Pſal. 32.

3 Luſtrans vniuerſa in circuitu , pergit ſpiritus. Opuſ. 35. 6m. ¶ Omnia flumina intrant mare,&c.1ª.q.102.1.1m./ 2.d.23.q. 3.2.c./ 4m. 5m.

4 Ad locum vnde exeunt flumina,reuertuntur , vt iterum fluant 3.prolo.c./ Pſal.45./ Ro.1. lec.1.prin.

5 Nihil ſub ſole nouum. 1ª. q.73.1.3m./ 4. d.48.q.2.1.2m.3.q. c°.82. fin.

6 Peruerſi difficile corriguntur.22ª.q.186.10.3m./ He.6.2ª. ¶ Stultorum infinitus eſt numerus, Num.20.4ª.

7 Eo q in multa ſapientia,multa ſit indignatio. 22ª.q.97.2.c./ Ethi.6.lec.6.ſi. ¶ Et afflictio ſpiritus. 12ª.q.38.4.1m.

8 Qui addit ſcientiã,addit & laborẽ,vel dolorem.12ª.q.38.4.1m.

CAPVT II.

Caᵐ.2ᵐ. 1 Vidi in omnibus vanitatem,ſupra.1ª. ¶ Et afflictionem animi vel ſpiritus,ſupra 7ª.

2 Cogitaui in corde meo,abſtrahere a vino carnem meã, vt animũ meũ transferrem ad ſapientiã.22ª q.149.4.c./ 1ª.Tim. 2. lec.2.

3 Fruſtra ſudaueram. Pſal.126.2ª. ¶ Vidi nihil permanere ſub ſole.2.d.7 q.1.1.2m./ d.19.2.4m./ 1ª.Cor.15.lec.6.

4 Vnus vtriuſque.ſ.ſapientis & ſtulti eſt interitus.1ª.q.75.6.1m.

5 Quid enim proderit homini de vniuerſo labore, &c.ſupra.1.2ª. ¶ Oſtendere animæ ſuæ bona.Gen.46.2ª.

6 Et hoc de manu dei eſt.Gen.3.14ª.

CAPVT III.

1 Omnia tempus habent,&c. Quol.5.q.15.1.c./ Opuſ.73.c°.4.

Caᵐ.3ᵐ. 2 Quid habet amplius homo,de labore ſuo,ſupra.1.2ª. ¶ Cuncta fecit bona in tempore ſuo.3.3.c°.5.

3 Didici q omnia opera quæ fecit deus perſeuerent in æternum. 1ª.q.65.1.2m./ q.105.1.c.2m./ q.104.4 c./ 12ª.q.98.2.2m./ 1.d. 8.q.3.2.c./ 4.d.11.q.1.2.b.1./ Po.ª.q.5.6.24./ q.5.4.0./ 9.1m.

4 Iuſtum & impiũ iudicabit deus. Pſal.96.3ª. ¶ Vt probaret eos deus. Pſal.16.2ª. ¶ Et oſtenderet ſimiles eſſe beſtiis.Pſal.48.13ª.

5 Vnus eſt interitus hominis,& iumentorum, & æque vtriuſque conditio.1ª.q.75.6.1m./ 22ª.q.104.1.3m./ 2.d.19.2.1m./ 3. c°.78.ſi. Anima 14.1m.

6 Nihil habet homo iumento amplius. ibid. ¶ Cuncta ſubiacent vanitati,ſupra.1.1ª. ¶ Omnia pergunt ad vnũ locũ. Quol.6.q.2.3.c.

7 De terra facta ſunt . Geneſ. 2.9ª./ ¶ Et in terra pariter reuertuntur. Ibid.3.25ª.

8 Quis nouit,ſi ſpiritus filiorũ Adã aſcendat ſurſum.1.Eſdrę.1ª.

9 Et ſpiritus iumentorum deſcendat deorſum.ibid.

CAPVT IIII.

Caᵐ.4ᵐ. 1 Vidi calumnias. Leui.19.10ª. ¶ Et lachrimas innocentium,& conſolatorem nemi[illegible] .2.Regum.9.2ª.

2 Et in hoc vanitas,ſupra 1.1ª. ¶ Et cura ſuperflua eſt.Quol 7.17. 7m./ Phil.4. ¶ Et afflictio animi peſſima,ſupra 1.7ª.

3 Et fraudo animam meam bonis.Gen.46.2ª.

4 Melius ẽ duos eſſe ſi,q vnũ,&c. vſq; funiculus.22ª.q.188.8.1m.

5 Infinitus numerus eſt populi . Num.20.4ª.

6 Melior eſt obedientia,quam ſtultorum victimæ.1.Regum.15.5ª.6ª.

CAPVT V.

1 Deus .n. in cælo.3.Reg.8.10ª. ¶ Si quid vouiſti deo,ne moreris reddere,&c vſq; non reddere . Pſal.75.6.7ª. Caᵐ.5ᵐ.

2 Diſplicet enim ſtulta [illegible] & ſtulta promiſſio.22ª q.88.2. 3m./ 4. d. 38.q.1.ar.1.q.2.2m.

3 Ne dicas,coram angelo non eſt prouidentia.3.3.c°.87./ 88./Veri.q.5.10.c. ¶ Ne forte iratus deus./ Exod.5ª.

4 Tu autem deum time. Leu.19.14ª. ¶ Vbi multa ſomnia, pluri mæ vanitates. Pſal.4.2ª./ ſupra 1.1ª.

5 Si videris calumnias, Leu.19.10ª. ¶ Et violenta iudi[illegible] ¶ Vniuerſę terræ rex imperat ſeruienti Pſal.46.3ª.

6 Auarus non implebitur pecunia.12ª.q.2.1.3m.

CAPVT VI.

1 Anima eius non vtatur bonis.Gen.46.2ª. ¶ Fruſtra venit.Pſa. 106.2ª. ¶ Hoc vanitas.ſupra 1.1ª. Caᵐ.6ᵐ.

2 Nonne ad vnum locum properant omnia? ſupra 3.6ª.

CAPVT VII.

1 Per triſtitiam vultus,corrigitur animus delinquentis. Prouer. 15.5ª. ¶ Cor ſapientum,vbi triſtitia eſt, & cor ſtultorum vbi lætitia.22ª.q.114.1.3m. Caᵐ.7ᵐ.

2 Calumnia conturbat ſapientem. Leu. 19.10ª. ¶ Vtilior eſt ſapientia cum diuitiis, &c. Opuſ.19.c° 8.

3 Conſidera opera altiſſimi . Iob.11.6ª. ¶ Quod nemo poſſit corrigere,quem ille deſpexit. 1ª.q.23.5.3m.

4 In die bona fruere bonis,& diem malum præcaue. Eph. 5.13ª. ¶ Sed hoc vanitas,ſupra.1.1ª.

5 Noli eſſe iuſtus multum.1ª. q.108.5.2m. ¶ Nec plus ſapias , q neceſſe eſt. Ro.12.3ª.

6 Qui deum timet,nihil negligit.22ª.q.54.2.4m.

7 Non eſt enim homo iuſtus in terra,qui faciat bonum,& nõ peccet.3.Reg.8.13ª. ¶ Quęrit anima mea. Gen.46.2ª.

8 Virũ de mille vnũ reperi,mulierẽ ex omnibus nõ inueni. Mat.1.25ª

9 Solũmodo hoc reperi,q fecerit deus hominem rectũ 1ª.q.95.c./ 22ª.q.4.1.c./ 2.d.29.c./ Veri.q.18.4.c./ 2m / Ma.q 4 2.17m.

10 Et ipſe ſe infinitis miſcuerit quæſtionibus. Num.20.4ª.

CAPVT VIII.

1 Ego os Regis obſeruo.22ª.q 151.2.1m. ¶ Et præcepta iuramenti dei. Gen.32.8ª. Caᵐ.8ᵐ.

2 Ne feſtines recedere a facie eius. Gen.3.14ª. ¶ Quia omne qd voluerit,faciet. Pſal.113.3ª.

3 Et ſermo eius,qui poteſtate plenus eſt. Gen 17.1ª. ¶ Nec dicere ei quiſquam poteſt,quare ita facies.Gen.50.5ª.

4 Erit bonum timentibus deum, Leui.19.14ª. ¶ Non ſit bonum impio,&c.eſt & alia.Gen.5.21ª.

5 Et hæc vanitas,&c. ſupra 1.1ª. ¶ Et intellexi, q omnium operum dei,nulla poſſit homo inuenire rõnem,&c.3.3.c°. 56.ſi.

CAPVT IX.

1 Opera eorum,in manu dei. Gen.3.14ª.

2 Neſcit homo,vtrum amore,an odio dignus ſit.12ª. q.112.5.c./ 3ª.q.80.4.5m./ 1.prolo 1./ d.15.q.4.1.1m./ d. 16.1.3m./ d. 17. q.1.4.c./ 3.d.23.q.1.2.1m./ d.27.q.2.[illegible] 4. d.4.q.1.ar.2.q.2.4m. d.9.ar.3.q.2.c. d.21.q.3.2. 1m./ Veri. q. 10.10.c./ Quol.9.vel 8.q.2.c./ Ro.8.lec./ 1ª. Cor.12.c°.13. Caᵐ.9ᵐ.

3 Vniuerſa æqua veniunt iuſto & impio, &c. vſque, vnde. 1 2ª.q. 114.ar. 4m./ Veri.q.29.6.

4 Nemo eſt qui ſemper viuat. Pſal.88.13ª. ¶ Melior eſt canis viuus,leone mortuo.1ª. Cor.6.

5 Viuentes,ſciunt ſe eſſe morituros.ibid. ¶ Mortui vero nihil nouerunt amplius.1ª.q.95.6.1m.

6 Amor quoq;,& odium,& inuidia ſimul perierunt.1ª.q.1.9.1 1m

7 Nec opus nec rõ,nec ſcia,nec ſapia erũt apud inferos.3.3 c°.56 ſi.

8 Vidi q ſub ſole,nec velocium eſſe curſum, nec fortium bellum.1ª.q.103.5.2m./ Veri.q.5.5.5m.

9 Sed tempus caſumq; in omnibus.1ª.q.103.5.1m.

10 Et qui in vno peccauerit, multa bona perdet. Eccl.[illegible] 2.4ª.

12ª.q.

22ſ./q.67.2.3m./q.65.3.c./q.71.4.o/q.73.1.2m./22ſ.q.132.
3.3m. 3ª.q 89.4 o./2.d.42.q.1.2 4m./5m./q.2.1.5m./3.d.36
5.1m./4m./4.d.14.q 2.artic.3.q.2.o./d.21.q.1.ar.1.q.1.3m./
d.22.q.1.1.6m./Ma.q.14.2.3m.

CAPVT X.

m. 10m. 1 Cor ſapientis in dextera eius, & cor ſtulti in ſiniſtra illius. Prouer. 21. 1ª.
2 Si ſpiritus poteſtatem habentis, aſcenderit ſuper te, locum tuū ne dimiſeris. 1. Eſdræ. 1ª.
3 Pecuniæ obediunt omnia. 12ª q. 2. 1. 1m./4.1m./22ſ.q.78.2. c./Opuſc.73.cº.13.

CAPVT XI.

m.11m. 1 Lignum in quocunque loco ceciderit, ibi erit, 12ſ. q.13.4.3m. ¶ Quæ ſit via ſpiritus. 1. Eſdræ. 1ª.
2 Deus fabricator eſt omnium. Opuſc. 12. ar. 4. ¶ Vanitatis arguentur præterita, ſupra. 1. 1ª.
3 Pro omnibus his adducet te deus in iudicium. Pſal. 9. 3ª.

CAPVT XII.

m 12m. 1 Reuertatur puluis in terram ſuam vnde erat. Gen. 3. 25ª. 26ª.
2 Et ſpiritus redeat ad deum, qui dedit illum. 1. Eſdræ. 1ª. / Geneſ. 2. 10ª.
3 Vanitas vanitatum, dixit Eccl. & omnia vanitas, ſupra. ¶ Compoſuit parabolas multas. Iob. 27. 4ª. ¶ Deū time. Leu. 19. 14ª.
4 Cuncta quæ fiunt, adducet deus in iudicium, &c. Pſal. 9. 3ª.

AVTHORITATES EX libro Canticorum.

CAPVT I.

m. 1m. 1 Oſculetur me, oſculo oris ſui. Geneſ. tertio. 14ª./ 27. 2ª.
2 Quem diligit anima mea. Deuter. 6. 4ª./ Geneſ. 46. 2ª.

CAPVT II.

m.2m. 1 Ordinauit in me charitatem. 22ſ.q.26.1.o./q.44.8.o.
2 Amore langueo. 12ſ.q 28 5.1m / 3.d.27.q. 1.3. 2m.
3 Leua eius ſub capite meo, & dextera illius amplexabitur me. 3ª q.58.4.2m./ 1. Heb. lec. 2.
4 Adiuro vos. Gen. 24. 2ª.

CAPVT III.

m 3m. 1 Quem diligit anima mea. Deut. 6. 4ª./ Gen. 46. 2ª.
2 Adiuro vos. Gen. 24. 2ª.

CAPVT IIII.

m.4m. 1 Sicut turris Dauid collum tuum, &c. vſque fortium. 1. prolo. L. princ.
2 Tota pulchra es amica mea, & macula non eſt in te. 3ª. q. 27. 4.o./6.1m./3.d.3.q.1.artic.2.q.1.3m./5m./q.2.3.o./d.13.q. 1.ar.2.q.1.c.
3 Vulneraſti cor meum, &c. 3.d.27.q.1.1.4m./ Eph. 1. 6.
4 Fauus diſtillans labia tua ſponſa. Eph. 3.
5 Surge aquilo, & veni auſter, &c. Pſal. 77. 7ª.

CAPVT V.

m.5m. 1 Anima mea liquefacta eſt, vt dilectus loquutus eſt mihi. 12ſ.q. 26.1.b./d./q.28.5.d./3.d.27.q.1.1.4m.
2 Adiuro vos. Gen. 24. 2ª.
3 Amore langueo, ſupra. 2. 2ª.

CAPVT VI.

m 6m. 1 Terribilis vt caſtrorum acies ordinata. 1ſ. Cor. 5. lec. 1. ſi.
2 Quæ eſt iſta, quæ progreditur quaſi aurora cōſurgens. Iob. 3. 4ª.

CAPVT VII.

m 7m. 1 Fabricata ſunt manu artificis. Opuſ. 12. ar. 4.
2 Odor oris tui, ſicut malorum. Gen. 27. 3ª.

CAPVT VIII.

m.8m. 1 Leua eius ſub capite meo, & dextera illius amplexabitur me. ſupra. 2 3ª.
2 Adiuro vos. Gen. 24. 2ª.
3 Fortis eſt vt mors dilectio 3. d.27.q.1.1.4m.
4 Lāpades eius, vt lāpades ignis atq; flammarum. 12ſ.q.28.5.c.
5 Aquæ multæ non potuerunt extingere charitatem, &c. Rom. 8. 47ª.

AVTHORITATES EX LIBRO Sapientiæ.

CAPVT I.

1 Diligite iuſtitiam qui iudicatis terram. Leui. 19. 25ª. ¶ In ſimplicitate cordis quærite illum. Iob. 1. 1ª. Cam.1m.
2 Inuenitur ab his qui non tentant illum. Deut. 6. 8ª. ¶ Apparet his, qui fidem habent in illum. Gen. 32. 2ª.
3 Peruerſæ cogitationes ſeparant a deo. 22ſ.q.154.5.c./q.163.3. 1m./4.d.16.q.3.ar.2.q.5.4m./d.19 L.ſi.
4 In maliuolam animam, non introibit ſapientia. 22ſ. q. 45.4.o.
5 Nec habitabit in corpore ſubdito peccatis. ibid. Pſal. 13. 5ª.
6 Renum illius teſtis eſt, &c. 3. Reg. 8. 12ª.
7 In cogitationibus impii interrogatio erit, &c. ibid.
8 Auris zeli audit omnia. Gen. 3. 14ª./ Exo. 2. 4ª./ Heſter. 23. 4ª.
9 Os quod mentitur, occidit animam. Pſal. 5. 6ª.
10 Deus mortem non fecit. 1ª.q.49.2.c./ 22ſ.q. 19.1. 3m./q. 164. 1.5m./Poª.q.1.6.11m./He.9.ſi.
11 Nec delectatur in perditione impiorum. 1ª.q.19.9.o/10.1m./ 2m./q.22.3.3m./q.48.6.c./12ſ.q.39.2.3m./q.79.4.2m./1.d. 45.4.4m./q 46.4.o./d.47.3.4m./3.d.30.1.5m./.3.1.cº.95./ Lt.2.cº.15.ſi./Poª.q.1.6.o./Ma.q.3.2.1m/q.16.2.c.ſi./ Quol. 5.q 2.2.o.
12 Creauit, vt eſſent omnia. Prouer. 16. 3ª./ 1ª.q.65.2.3m.
13 Iuſtitia perpetua eſt, & immortalis. 12ſ q.67.1.5m./22ſ.q.58. 1.3m. 4m/4 d.33.q.3.1.3m/Veri.q.1.5.12m.
14 Iniuſtitia autem mortis acquiſitio. Ro 6. 21ª.

CAPVT II.

1 Filium dei ſe nominat. Pſal. 2. 3ª. ¶ Et gloriatur patrem ſe habere deum. ibid. Cam.2m.
2 Morte turpiſſima condemnemus eum. Math. 26. 24ª.
3 Excecauit illos malitia eorum. 12ſ.q. 79.3.o./ 22ſ. q. 15.1.c./ 2m./1.d 40.q.4.2.c.
4 Deus creauit hominē inexterminabilē. Prouer. 7. 9ª./ 1ª.q.76. 5.1m./q 97.1.o/3.1m./q. 102. 2.c./2.d. 19.2.5./d. 20.q.1. 1.2m./d. 23.q.2.3.c. d.29.5.c./d.31 q.1.2 1m./3.d.18.ar.4. q 1.3m./4.d.44.q.3.ar.1.q.2 c./.3.4.cº.80.prim/82./Veri. q.24.9.c./Poª.q.5.3.8m./Malo.q.5.5.c./Opuſc.3.cº.193./ 244.
5 Ad imaginem ſimilitudinis ſuæ fecit illum. Gen. 1. 19ª.
6 Inuidia autem diaboli, mors introiuit in orbem terrarum. 2. d. 21.q.2.1m./Ma.q.3.3.1m.

CAPVT III.

1 Iuſtorum animæ in manu dei ſunt. Gen. 3. 14ª. ¶ Non tanget illos tormentum mortis. Pſal. 88. 13ª. Cam.3m.
2 Illi autem ſunt in pace. Pſal. 118. 69ª. ¶ Deus tentauit eos. Gen. 22. 1ª.
3 Tanquam aurum in fornace probauit illos. Pſal. 16. 2ª.
4 Fulgebunt iuſti. Math. 13. 11ª.
5 Sicut ſcintillę in arundineto diſcurrent. Iſa. 40. 6ª.
6 Iudicabunt nationes Math. 19. 22ª.
7 Regnabit dominus illorum in perpetuum. Pſal. 46. 3ª.
8 A domino receſſerunt. Ioſ. 22. 2ª.
9 Maledicta creatura eorum. Gen. 3. 14ª.
10 Nationes iniquæ, diræ ſunt conſummationis. Pſal. 33. 3ª.

CAPVT IIII.

1 Apud deum nota eſt. Exo. 33. 5ª.
2 Multigena impiorū multitudo, non erit vtilis, &c. Ro. 3. lec. 2. Cam.4m.

CAPVT V.

1 Gementes prę anguſtia ſpiritus. Math. 25. 6ª./1. Eſdrę. 1ª. Cam.5m.
2 Pęnitentiā agentes. 22ſ.q.13.4.c./3ª.q.86.1.c./4.d.14.q.1.ar. 3 q.4.o /d.50.q.2.ar.2.q.2.o./Opuſ 3.cº.179./He. 12.
3 Ecce quomodo computati ſunt inter filios dei. Luc. 6. 12ª.
4 Laſſati ſumus in via iniquitatis & perditionis, ambulauimus vias difficiles. Iſa. 46. ſi.
5 Viam autem domini ignorauimus. Iob. 23. 6ª. ¶ Quid nobis profuit ſuperbia noſtra? Ro. 6. 18ª.
6 Sic & nos nati, continuo deſiuimus. 2 d. 19. L. 2m.
7 Iuſti in perpetuum viuent. Math. 25. 7ª. ¶ Et apud dominum, eſt merces eorum. Gen. 15. 1ª. ¶ Apud altiſſimum. Iob. 11. 6ª.
8 Ideo accipient regnum decoris. Apoc. 1. 5ª. ¶ Et diadema ſpeciei. Pſal. 8. 2ª.
9 De manu domini. Gen. 3. 14ª. ¶ Dextera ſua teget eos, & brachio ſancto ſuo defendet illos. ibid.

10 Dei ſoi. Gen.17.5a. ¶ Accipiet armaturam zelus illius. Exo. 20.6a. ¶ Armabit creaturam, ad vltionem inimicorum. Pſal.5. 5a./ E20.20.8a./ Deut.32.17a.
11 Induet pro torace iuſtitiam. Deut.32.6a. ¶ Sumet ſcutum inexpugnabile æquitatem. Iob. 23. 4a.
12 Acuet diram iram in lanceam. Exod. 4. 5a. ¶ Et a petroſa ira, &c. ibidem.
13 Pugnabit cum illo orbis terrarũ contra inſenſatos. Matt.24.9a.
14 Contra illos ſtabit ſpiritus virtutis. 2. Eſdræ.1a./ Ruth. 3.2a. ¶ Tanquam turbo venti diuidet eos. Math 25.2a.3a.
15 Et ad heremum deducet omnem terram iniquitatis illorum. Ruth.3.2a.
16 Malignitas euertet ſedes potentium. Prouer.21. 1a./ 4.d.46.q. 2.ar.2.q.1 6m.
17 Melior eſt ſapientia quàm vires. Eccleſ. 7.2a./ infra. 18a.
18 Et vir prudens quam fortis. 12ſ.q. 61.2.1m./ q 66. 1.c./ 2.0./ 22ſ.q.23.6.c./ q.47.6.3m./ q.56.1.1m./ q.123.12.0./ q. 141. 8. 0./ 3a.q.85.3.4m./ 3.d.27.q.2.2.3m./ d.33.q.2.5. 0./ Virt.q.5. 1.11m./ 3.c.

CAPVT VI.

Cam.6m.

1 Data eſt a domino poteſtas vobis. Roman. 13. 2a. ¶ Et virtus ab altiſſimo. ibid./ Iob. 11. 6a. ¶ Qui interrogabit opera veſtra. Pſal.92.8a.
2 Et cogitationes ſcrutabitur. 3. Regum.8.12a. ¶ Cum eſſetis miniſtri regni illius. Rom.13.1a./ Pſal.46.3a.
3 Non recte iudicaſtis, &c. Leui. 19.15a. ¶ Neq; ſecundum voluntatem eius ambulaſtis. Pſal. 110.2a.
4 Horrende & cito apparebit vobis. He.10. 17a. ¶ Iudicium duriſſimum in his qui præſunt fiet. He.15.5a./ infra.5a.
5 Potentes potenter tormenta patientur. 4.d.46.q.2.ar.2.q.1.6m.
6 Fortioribus fortior inſtat cruciatio. ibid. ¶ Exiguo conceditur miſericordia. ibid. / Exo.22.11a.
7 Non ſubtrahet perſonam cuiuſquã deus. Deut. 10. 16a. ¶ Clara eſt & nunquam marceſcit ſapientia, ſupra. 1.13a.
8 Aequaliter ẽ illi cura de omnibus. 1a.q.20.3.1m./ 12ſ.q.112.4 1m./ 3.d.32.4. 1m./ Math.19.
9 Concupiſcentia ſapientiæ. 1a.q.20.2.1m./ q.59 4.2m./ q.64.3. c./ q.82.5.1m./ 22ſ.q.22.3 3m. q.30.1. 1m./ 22e.q.18.1.c./ 1.d. 8.1.princ./ 3.d.15.L.2m./ d.26.q.1.5.0./ d.27.q.2.2.c./ d.34.q. 2.ar.1.q.1.c./ 4.d.14.q.1.ar.3.q.4.c./ d.15.q.2.ar. 1.q.1.3m./ d. 17.q.2.ar.1.q.2.1m./ d.44.q.5.ar.3.q.2.5m./ .Ʒ.2.c°.79.fi. /Verit. q.25.3.c.fi./ 7m./ q. 36.6.13m./ 15m./ 16m./ 9.5m./ Malo. q.10.2.2m./ q.12.1.9m./ 2.1m./ 3m./ 4m./ Anima.1.lec.10.
10 Deducet ad regnum perpetuum. Math.25.7a.
11 Non abſcondam a vobis ſacramenta dei. 3a.q.60.1.c./ 4. d. 1.q. 1.ar.1.q.1.c./ d.19. L.4m./ 1ſ. Cor.prolog.princ. ¶ Et non præteribo veritatem. Opuſ.73.prolo.princ.

CAPVT VII.

Cam.7m.

1 Sum quidem & ego mortalis homo ſimilis omnibus. 3a.q.29. 1.3m./ 3.d.15.L.4m./ 4.d.1.q.2.ar.2.q.3.1m.
2 Ex genere terreno illius, qui prior factus ẽ. 3a.q.4.6.0./ q.31.1. 0./ 3.d.2.q.1.ar.2.q.2.0./ Opuſ.3.c°.224.
3 Decem menſium tẽpore coagulatus in ſanguine. 3.d.3.q.5.2.3m.
4 Et prepoſui illam regnis, &c. vſque, & propoſui. Eccle. 7.2a. ¶ Inextinguibile eſt lumen illius, ſupra. 1.13a.
5 Per manus illius. Gen.3.14a. ¶ Eſt enim in illa, ſapientia ſpiritus intelligentiæ ſanctus, vnicus, multiplex, &c. vſque ſubtilis. 1e. Cor.12.
6 Omnibus mobilibus mobilior eſt ſapientia. 1a.q 9.1.2m. q.73 3.c./ 1.d.8 q.3.1.1m./ Trio.20.2m./ Pſal.17.
7 Vapor enim virtutis dei eſt. Deut.3.14a. ¶ Et emanatio quędam eſt claritatis omnipotentis Dei. Gen.17.1a.
8 Nihil inquinatum in eam incurrit. Deut.32. 5a. ¶ Candor eſt enim lucis eternæ, & ſpeculum ſine macula. ibid.
9 Et cum ſit vna. 1a.q.1.3.0./ q.11.4.0. ¶ Omnia poteſt. Gen.17. 1a. ¶ Sapientia vincit malitiam. 3.d.32.q.2.ar.2.q.2.3m.
10 Per nationes in animas ſanctas ſe transfert, amicos dei, & prophetas conſtituit. 22ſ.q.45.6.3m./ Veri q.12.5.1m.
11 Attingit a fine vſque ad finem fortiter, & diſponit omnia ſuauiter. 12ſ. q. 110. 2.c./ 22ſ.q.83.2.c./ q.165.1.c./ 3.d.27.q.1.1. 9m. 4.d 49.q.1.ar.3.q.1.c./ .Ʒ.3.c°.82.fi./ Veri.q.22.1.c./ Pſal. 9./ Rom.9.lec.1.

CAPVT VIII.

Cam.8m.

1 Hanc amaui & exquiſiui a iuuentute mea. 12ſ.q.46.1.1m.
2 Sobrietatem docet, & ſapientiam, & iuſtitiã, & virtutem. 12ſ.q. 61.4.0./ q.63. 3.0. / 22ſ.q.143.c.princip./ q.149.2.0./ 3.d.33.
q.1.ar.2.q.3.0./ 4.d.14.q.1.ar.3.q.1.c./ Virt.q.1.9. 10.0.
3 Scit præterita, & de futuris æſtimat, &c. vſque ſæculorum. Iſa. 41.2a.
4 Non habet amaritudinem conuerſatio illius, nec tedium, &c. 12ſ.q.31.5.c.fi. q.32.7.2m./ q.35.5.0./ 21ſ. q.9. 4.2m / q.180. 8.c./ 3a.q.46.7.4m./ 3.d.15.q.2.ar.3.q.2.3m./ d.26. q.1.5. 5m./ 4.d.49.q.3.ar.3.q.2.0./ .Ʒ.1.c°.2./ Vir.q.2.6.8m./ q. 26.3. 6m./ 9.8m./ Veri.q.2.6.8m. Opuſ.3.c°. 168./ Phy.7.lec.6.
5 Puer autem eram ingenioſus, vtpote qui ſortitus ſum animam bonam. 1.q.85.7.c./ 3a. q.55.1.3m./ 1.d.8.q.5.2.6m./ 2.d. 21.q. 2.1.2m./ d.32.q.2.3.c./ 1.d.44.q.1.ar.3.q.3. 2m.
6 Et cũ eſſem magis bonus, veni ad corpus coinquinatum. 1a. q. 90.4.0./ q.91.4.3m./ q.18.3.0./ 22ſ.q.164.1.4m./ 3a.q.6.3.4.0./ 9.c./ 2m./ 1.d.8.q.5.2.6m./ 2.d.3.q.1.4.1m./ d.17. q.2. 2. 0./ d. 32.q.2.3.4m./ .Ʒ.2.c°.81.82.83 1m./ .Ʒ.4.c°.33.fi./ 34.7m./ Poa. q.3.10.0./ Vir.q.19.1.c./ Ma.q.5.4.c./ Opuſ.28.c°.fi./ Opuſc. 30.lec 4.0./ Meth.12.lec.3.
7 Non poſſum eſſe continens, niſi deus det. 22ſ.q.156.2.1m./ Veri.q.1.4.4m.

CAPVT IX.

Cam.9m.

1 Feciſti omnia verbo tuo. Pſal. 32. 1a. ¶ Et ſapientia tua. Pſal. 103.5a.
2 Conſtituiſti hominem, vt dominaretur creaturę, &c. Pſal.8.3a
3 Da mihi ſedium tuarum aſſiſtricem ſapientiam. Pſal. 44.2a.
4 Mitte illam de cœlis. 3. Regum. 8. 10a. ¶ Scit enim illa omnia. Heſter. 14. fi.
5 Cogitationes enim hominum timidæ, & incertæ ſunt prouidentiæ noſtrę. Veri.q 5.5.c.
6 Corpus quod corrumpitur, aggrauat animam. &c. 1ſ. Cor. 10. lec. 1.fi.
7 Senſum tuum quis ſciet, niſi tu dederis ſapientiam? &c. 1. prolo.

CAPVT X.

Cam.10m.

1 Eduxit illũ a delicto ſuo. Ʒ.4.c°.52.fi./ Ma.q.4.6. 19m./ Opuſ. 3.c°.204./ Ro.5.lec.3.
2 Victricem manum tuam, 2.Paral.6.fi.

CAPVT XI.

Cam.11m.

1 Per quę quis peccat, per hæc & torquetur. 4. d.44.q.3.artic. 2. q. 3. 4m.
2 Non enim impoſſibilis omnipotens manus tua. Iob.42. 1a./ 2.Paral. 6.fi.
3 Omnia in menſura, & numero, & pondere diſpoſuiſti. 1a.q.45 7.0./ 1.d.3.q.2.2.0./ .Ʒ.3.c°.97.
4 Virtuti brachii tui, quis reſiſtet? 2. Paral.6.fi./ 20.2a.
5 Et miſereris omnium. 4.d.46.q.2.ar.3. q.1. 1m.
6 Quia omnia potes Iob.42.1a.
7 Diligis omnia quæ ſunt. 1a.q.20.2.c./ q.23. 1m./ 12ſ./ q.110.1. c./ 3.d.32.1.2.0./ .Ʒ.1.c°.91./ Li.3.c°.156.prin./ Verit. q.27. 1. c./ Virt.q.2.7.2m./ Ro.5.lec.2. Et nihil odiſti eorum quæ feciſti. Pſal.5.4a.

CAPVT XII.

Cam.12m.

1 Quos exhorruiſti, quoniam odibilia opera tibi faciebant. ibid.
2 Et naturalis malitia eorum. 1a.q.63.4.2m./ 3a.q.2.12 c./ Veri. q.1.8.16m./ Math. 10./ Ro.11.lec 3.fi.
3 Quis enim dicet tibi, quid feciſti? &c. 2. Paral.20.2a.
4 Non enim eſt alius deus, niſi tu. Deut.6.4a.
5 Cui cura eſt de omnibus. 1a.q.8.3.c / q.22.2.3.0./ q.23.1. c./ q. 103.5.0./ q.113.6.c./ 12ſ.q.91.2.c./ q.93.1.c./ 4.5.6.0./ 1.d.40. q.1.2.c./ q.4.1.c./ d.39.q.2.2.0./ 3.d.11.q.1.4.c./ d.37.q.3.1.c./ .Ʒ.3.c°.1./ 64./ 94./ 111./ Veri. q.5.2.4.0./ Quol. 12.5. fi./ Opuſc.3. c°.124./ 131./ 233. / Iob prologo./ Pſal. 23. / Pſal. 30./ Math.10./ Cæli.lec.20.0./ Meth.6.lec.3.
6 Cum ergo ſis iuſtus, iuſte omnia diſponis. Pſal.144. 3a.
7 Virtutem enim oſtendis, qui non crederis eſſe in virtute conſummatus. 1.q.21.1.1m./ 12ſ.q.61.5.c./ 3m./ 1. d. 19.q.3.1 c./ 3. d. 32.1.5m./ d.34.q.1.1.6m./ 4.d.46.q.1.ar.1. q.1. 2m./ 3m./ Ʒ. 1. c°.92./ 93./ 94./ Li. 3. c°. 39.4m./ Verit. q.5.4.c./ Quolib. 4. q. 2. 1. 0.
8 Quorũ parentibus iuramẽta, & cõuentiones dediſti. Exo.32.4a.

CAPVT XIII.

Cam.13m.

1 Vani ſunt omnes homines, in quibus non ſubeſt ſcientia dei. Pſal. 4. 2a.
2 A magnitudine .n. ſpeciei & creaturæ cognoſcibiliter poterit

creator

creator horum videri. 1ª.q.12.o./12ª.q.93.2.o./1.d.3.q.1.o./ʒ.1.cº.10.11.12.13.14 / Liº.3.cº.57./ Liº.4.cº.1./ Ver.q.8.1.n./ Quol.10.q.8.o./Pſal.8./Io.1.lec.16.o.

CAPVT XIIII.

Cam 24m. 1 Tu autem pater, prouidentia ab initio cuncta gubernas.ſupra.cº.12.5ª.
2 Similiter odio ſunt Deo, impius & impietas eius.Pſal.5.4ª.
3 Creaturæ factæ ſunt in odium,& in tentationem animæ hominum, & in muſcipulā pedibus inſipientium.1ª.q.65.1.3m./ 12ª.q.79.1.2m./1.d.1.q.3.2m.
4 Initium enim fornicationis eſt exquiſitio idolorum, & adinuentio illorum corruptio vitæ eſt.Leui.17.5ª.

CAPVT XXV.

Cam 25m. 1 Superuacuitas enim hominum hæc adinuenit, &c. vſque impoſuerunt.22ª.q.94.4.o./1.d.15.q.1.2.c./ʒ.3.cº.120./Poª.q.3.4.c.
2 In communicabile nomen lapidibus & lignis impoſuerunt.1ª.q.13.9.o./1.d.25.3.o.
3 Infandorum enim idolorum cultura, omnis mali cauſa eſt initium & finis.22ª.q.94.4.1m./2.d.42.q.2.3.7m /1ª.Cor.12.
4 In miſericordia diſponens omnia. Pſal.24.2ª.
¶ Scientes magnitudinem tuam.Pſal 146.1ª.
5 Noſce te, conſumata iuſtitia eſt, & ſcire iuſtitiam & virtutem tuam, radix immortalitatis.Io.14.

CAPVT XVI.

Cam 16m. 1 Sed non in perpetuum ira tua permanſit.Exo.32.2ª.
2 Neque herba, neque malagma ſanauit eos, ſed ſermo tuus domine qui ſanat omnia.Ro.1.lec.6.prinº.
3 Sed tuam manum effugare impoſſibile eſt.2.Paral.6.ſi.
¶ Per fortitudinem brachij tui.ʒ.1.cº.92.
4 Vindex eſt enim orbis iuſtorum. ſupra.cº.5.3ª.5ª.
¶ Creatura enim tibi factori deſeruiens exardeſcet in tormentum aduerſus iniuſtos.ibidem.
5 Ingrati enim ſpes, tanquam hibernalis glacies tabeſcet.22ª.q.107 4.o./q.112.5.4m.

CAPVT XVII.

Cam 17m. 1 Semper præſumit ſæua, turbata conſcientia.12ª.q.21.3.1m.
2 Nihil enim eſt timor, niſi præſumptionis adiutorium. ibidem.

CAPVT XVIII.

1 Omnipotens ſermo tuus domine, exiliens de cælo a regalibus ſedibus venit.Heb.4.lec.2.
2 Sed non diu ira tua permanſit.Exo.32.2ª.Reſtitit iræ.ibidem.
3 In veſte enim poderis quam habebat, totus erat orbis terrarum.12ª.q.102.5.9m./1ª.Cor.9.lec.2.

CAPVT XIX.

1 Impijs autem vſque in nouiſſimum ſine miſericordia ira ſuperuenit.Exo.4 5ª.
2 Tegebatur tua manu.2.Paral.6.ſi.¶ Percuſſi ſunt cæcitate, ſicut alij in foribus iuſti.Gen.19.4ª./Exo.32.2ª.

AVTHORITATES
ex libro Eccleſiaſtici.

CAPVT I.

Cam 1m. 1 Omnis ſapientia a domino Deo eſt, & cum illo fuit ſemper, & eſt ante æuum.1ª.q.10.5.2.2./2m.
2 Prior omnium creata eſt ſapientia.1ª.q.41.3.4m./ʒ.4.cº.8.ſi./Poª.q.3.18.17m.
3 Fons ſapientiæ, verbum Dei in excelſis.1.d.34.q.2.2m.
4 Vnus eſt altiſſimus creator omnium.Daniel.6.4ª.
¶ Omnipotens.Iob.42.1ª.¶ Sedens ſuper thronū.Pſal.44.1ª.
¶ Ne acceſſeris ad eum, duplici corde.infra.cº.2.5ª.
5 Ipſe creauit eam in Spiritu ſancto, ſup.2ª.¶ Effudit illam ſuper omnia opera ſua,&c.1ª.q.41.3.4m.
6 Initium ſapientiæ, timor domini Pſal.110.ſi.
7 Radix ſapientiæ timor domini.ibidem.

CAPVT II.

Cam 2m. 1 Qui timetis Deum, credite illi.22ª.q.7.1.1m.
2 Nullus ſperauit in domino, & confuſus eſt.Ro.5. lec.1.
3 Quoniam pius & miſericors eſt Deus. 1ª.q.21.3.o./ 22ª.q.30.2.1m./4.d.46.q.2.art.1.q.1.o./ʒ.1.cº.91.ſi./Pſal.24.
4 Et remittit in die tribulationis peccata.22ª.q.87.6.c.ſi./4.d.15.q.1.art.4.q.2.o.
5 Ve duplici corde.22ª.q.109.2.4m./q.111.3.2m.
6 Incidemus in manus domini.2.Paral.6.ſi.

CAPVT III.

Cam 3m. 1 Qui honorat patrem ſuum, vita viuet longiore.Exo.20.7ª.
2 Altiora te ne quæſieris.1ª.q.1.1.1m./ 22ª.q.161.2.2m./ 2.prolo.Le./Veri q.5.2.6m.
3 Eleemoſina reſiſtit peccatis.22ª.q.154.2.5m./4.d.15.q.2.art.2.q.1.1m.

CAPVT IIII.

Cam 4m. 1 Eſt confuſio adducens peccatum, & eſt confuſio adducens gloriam & gratiam.Pſal.24./Pſal.34./Pſal.39.
2 Non confundaris confiteri peccata tua.Pſal.36.2ª.

CAPVT V.

Cam 5m. 1 Subito veniet ira eius.Exo.32.2ª.

CAPVT VI.

Cam 6m. 1 Sapientia doctrinæ ſecundum nomen eius.22ª.q.45.2.2m./3.d.35.q.2.art.1.q 3.1m.

CAPVT VII.

Cam 7m. 1 Agnitor cordis Deus eſt.3.Regum.8.11ª. ¶ Honora patrem tuum.&c.Exo.20.7ª.
2 Noli velle mentiri omne mendacium.12ª.q.110.3.o./4.c./q.111.1.c. q 69.1.2.o./q.70.4.c.q.224.5.2m./3.d.38.3.o./Quol.7.vel.8.q.6.4.o./Trin.9.c./Pſal.5.
3 Memento iræ, quoniam non tardabit.Exo.32.2ª.
4 Vindicta carnis impij, ignis & vermis.4.d.50.q.2.ar.3.q.2.2m.

CAPVT VIII.

Cam 8m. 1 Omnes morimur.Pſal.88.ſi.
2 Fruere magnatis, ſine querela.Phile.lec.2.ſin.

CAPVT IX.

Cam 9m. 1 Ne reſpicias mulierem.Iob.31.prinº.
2 Non zeles gloriam, & opes peccatoris Pſal.36.1ª.

CAPVT X.

Cam 10m. 1 In manu Dei.2.Paral.6.ſi.¶ Poteſtas terræ, & execrabilis, omnis iniquitas gentium,& vtilem rectorem ſuſcitabit in tempus ſuper illam.1ª.Tim.prinº.
2 Odibilis coram Deo eſt & hominibus ſuperbia.22ª.q.162.2.o /5.1m.
3 Auaro nihil eſt ſceleſtius.22ª.q.118.5.o.
4 Nihil eſt iniquius, quàm amare pecuniam.21ª.q 118.5.1m.
¶ Initium ſuperbiæ hominis, apoſtatare a Deo.12ª.q.84.2.2m./22ª.q.158.7.1m./q.162.5.c./7.2m.2.d.5 q.1.3.c.
5 Initium omnis peccati, ſuperbia 12ª.q.84.2.o./ 3.1m./ 4.4m./22ª.q.12.1.4m /q.162.2.o./5.1m./7.1m./ 2.d.42.q.1.1.7m. L.2m./4.d.17.q.2.art.1.q.1.c./Mal.q.8.1.1m./16m./ 2.c.ſi./14m./q.14.4.2m /q.15.4.2m./q.8.1.16m./ 2.c.ſi./14m /Iob.40./Ro.7.lec.2./1ª.Cor.11.lec.4./2º.Cor.12./1ª.Tim.6.
6 In oculis eius.2.Paral 6.ſi / Exo.2.6ª.

CAPVT XI.

Cam 11m. 1 Mirabilia opera altiſſimi ſolius.Pſal.135.2ª. ¶ Et oculus Dei reſpexit illum.Exo.2.6ª./2.Paral.6.
2 Bona & mala, vita & mors, paupertas & honeſtas, a Deo ſunt.22ª.q.145.3.2m.
3 Malitia horæ vnius, obliuionem facit luxuriæ magnæ. 12ª.q.37.1.2m.

CAPVT XII.

Cam 12m. 1 Altiſſimus odio habet peccatores, Pſal.5. ¶ In malitia illius, amicus agnitus eſt.Ro.12.lec.3.
2 Da bono, & non receperis peccatorem. 22ª.q.31.2.2m./ q.32.9.1m.
3 Impijs & peccatoribus reddet vindictam. Deuter.32.4ª.

CAPVT XIII.

Cam 13m. 1 Qui tetigerit picem, inquinabitur ab ea.ʒ.3.cº.135./Pſal.48./Matth.

Matth.9./1ª.Cor.10.
2 Qui communicauerit ſuperbo, induet ſuperbiam. ibidem.
3 Pondus ſuper ſe tollit, qui honeſtiori ſe communicat. 22ª.q. 145.3.2m.
4 Humiliare Deo, & expecta manus eius.2.Paral.6.ſi.
5 Omne animal diligit ſimile ſibi. 12ª.q.27.3.o.

CAPVT XIIII.

Cam.14m. 1 Beatus vir qui non eſt lapſus verbo ex ore ſuo, & non eſt ſtimulatus in triſtitia delicti. 12ª.q.32.1.4m./q.89.2.c.ſi. ¶ Beatus vir qui in ſapientia morabitur.ꝫ.1.cº.2.prin°.
2 Fęlix qui non habuit animi ſui triſtitiam, & non excidit a ſpe ſua. 22ª.q.20.1.2m./q.24.4.o.
3 Qui ſibi nequam eſt, cui alij bonus erit? 12ª.q.33.1.1m.

CAPVT XV.

Cam 15m. 1 Non eſt ſpecioſa laus in ore peccatoris. Prouerb.26.4ª.
2 Quod enim odit, ne feceris. Pſal.5.4ª.
¶ Omne execramentum erroris odit dominus. ibidem.
3 Deus ab initio conſtituit hominem, & reliquit illum in manu conſilij ſui. 1ª.q.22.2.4m /q.83.1.c./ 22ª.q.104.1.1m./ Veri.q. 5.5.4m./Poª.q.3.7.12m.
4 Appoſuit tibi aquam & ignem, ad quodcumque volueris, porrige manum tuam.ꝫ.3.cº.90.ſi.
5 Ante hominem vita & mors, bonum & malum, quod placuerit ei, dabo illi. 12ª.q.109.8.3m./ꝫ.3.cº.90.ſi.
6 Oculi domini ad timentes eum.2.Paral.6.ſi.
7 Ipſe agnoſcit omnem operam hominis. Prouer.5.3ª.

CAPVT XVI.

Cam 16m. 1 Melior eſt vnus timens Deum, quàm mille filij impij. Ioan.9. lec 4.prin°.
2 Miſericordia enim & ira eſt cum illo. Exo.22.2ª.
3 Omne cor intelligitur ab illo.3.Reg.8.11ª.

CAPVT XVII.

Cam 17m. 1 Creauit Deus hominem de terra. Gen.20.8ª.
2 Et ſecundum imaginem ſuam fecit illum. Gen.1.26ª.
3 Et dedit illi poteſtatem eorum quæ ſunt ſuper terram, &c. Gen.1.27ª.
4 Creauit ex ipſo adiutorium ſimile ſibi. Gen.2.23ª. ¶ Oculi eius.2.Paral.6.ſi. ¶ Sine intermiſſione reſpicientes in vijs eorum. Prouer.5.3ª.
5 Mandauit vnuſquiſque de proximo ſuo. Opuſc.20.art.10./ Rom.13.lec 2. ¶ A mortuo quaſi nihil perit confeſſio.4.d.17. q.3.art.4 q.1.1m.

CAPVT XVIII.

Cam 18m. 1 Qui viuit in æternum, creauit omnia ſimul. 1ª.q.10.3.o./q.74. 2.1m. 2.d.1.q.1.6.6m.
2 Virtutem magnitudinis eius quis enarrabit? Pſal.146.1ª.
¶ Quis adiiciet enarrare miſericordiam eius? ſupra.2.3ª.
¶ Vidit præſumptionem cordis eorum.3.Reg.8.11ª.
3 Non impediaris orare ſemper. 22ª.q.83.14.o./4.d.15.q.4.art.2. q.3.o./Ro.1.lec.5.
4 Ante orationem, præpara animam tuam. 12ª.q.97.3.2m.
5 Et noli eſſe ſicut homo, qui tentat Deum. Deuter.6.ſi.
6 Memento iræ.2.Paral.6.ſi.

CAPVT XIX.

Cam 19m. 1 Qui ſpernit modica, paulatim decidit. Quol.9.14.c.ſi.
2 Qui cito credit, leuis eſt corde. 22ª.q.2.9.3m./ 3.d.24.2 tt.3.q 2.1m. ꝫ.1.cº.3./6./Veri.q.14.10.1m./Io.4.lec.5.
3 Amictus corporis, & riſus dentium, & ingreſſus hominis, enũtiant de illo. 22ª.q.120.2.3m.

CAPVT XX.

Cam 20m. 1 Concupiſcentia ſpadonis, deuirginauit iuuenculam. 22ª.q. 154.7.o.

CAPVT XXI.

Cam 21m. 1 Quaſi a facie colubri, fuge peccatum. 22ª.q.35.1.4m./ 1ª Cor. 6 lec.3.
2 Dum maledicit diabolum impius, maledicit ipſe animam ſuã 22ª.q.76.1.4m.

CAPVT XXII.

1 Supra mortuum plora.1ª.Theſ.4.lec.2.prin°. Cam 22m.

CAPVT XXIII.

1 Iurationi non aſueſcat os tuum, multi enim caſus in illa. 12ª. q.108.3.1m./q.107.2.c.2m./ 22ª.q.89.2.o./ 3.c / 5.o./ 3.d.39. art.2.q.1.o./Pſal 14.ſi. Ro.1.lec.6. Cam.23m.
2 Et ſi fruſtauerit fratrem, delictum illius ſupra ipſum erit. 22ª. q.89.5.3m.
3 Omnia videt oculus illius. Heſter.14.ſi.
4 Oculi domini.2.Paral 6.ſi.
5 Circumſpicientes omnes vias hominum. Prouer.5.3ª.
6 Et hominum corda intuentes.3.Regum.8.11ª.

CAPVT XXIIII.

1 Sapientia laudabit animam ſuam. 1ª.q.3.2.1m. Cam.24m.
2 Ego ex ore altiſſimi prodij, primogenita ante omnem creaturã. 1ª.q.41.3.4m./ꝫ.4.cº.8.ſi./ Poª.q.3.18.17m.
3 Ego in altiſſimis habito, & thronus meus in columna nubis.ꝫ. 3.cº.50.ſi.
4 Tunc præcepit & dixit mihi creator omnium, & qui creauit me, requieuit in tabernaculo meo.ꝫ.4.cº.8.ſi.
5 Ab initio & ante ſecula creata ſum. 1ª.q.41.3.4m./ 3.d.11.1. 1m./ ꝫ.4.cº.8.ſi./Poª.q.3.17.17m./ Trin.12.8m.
6 Flores mei fructus honoris & honeſtatis. 12ª.q.70.1.c.
7 Qui edunt me, adhuc eſurient, & qui bibunt me adhuc ſitient. 12ª.q.2.1.3m./q.33.2.o. q.67.4.3m./.3.d.31.q.2.art.1.q.2.2m./ Veri.q.4.4.1m.
8 Qui elucidant me, vitam æternam habebunt. 1ª.q.1.9.art.2.
9 Hæc omnia liber vitæ. 1ª.q.24.1.1m.
10 Ego ſapientia effudi flumina, &c. vſque, & factus eſt.1.prolo.o.
11 Penetrabo omnes inferiores partes terræ. 3ª.q.52.2.1m./ 3.d. 22.q 2.art.1.q.2.3m.
12 Quæ in iuuentute tua non congregaſti, quomodo inuenies in ſenectute tua? Quol.4.q.23.23m.

CAPVT XXV.

1 Timor Dei initium dilectionis eius. 22ª.q.19.8.1m. Cam 25m.
2 Omnis plaga, triſtitia cordis eſt. 12ª.q.35.7.b./c.ſi.
3 A muliere initium factum eſt peccati, & per illam omnes morimur. 1ª.Cor.15.
4 Ne reſpicias in mulieris ſpeciem, & non concupiſces mulierem in ſpecie. ſupra.9.1ª.

CAPVT XXVI.

1 Omnis autem ponderatio, non eſt digna continentis animæ. 22ª.q.88.11.5m./q.155.4.1m./q.186.8.2m. Cam 26m.

CAPVT XXVII.

1 Si non in timore domini tenueris te, cito ſubuertetur domus tua. 22ª.q.54.2.4m. Cam 27m.
2 Vaſa figuli probat fornax, & homines iuſtos tentatio tribulationis. 21ª.q.108.c.ſi./Iub.7.ſi./Pſal.40.
3 Loquela multum iurans, oripilationem capiti ſtatuet. ſup.cº. 23.1ª.

CAPVT XXVIII.

1 Qui vindicari volt, a domino inueniet vindictam. Deut.32.4ª. Cam 28m.
2 Suſurro & bilinguis maledictus, multos enim turbauit pacem habentes. 22ª.q.74.1.2m.

CAPVT XXIX.

1 Multi non cauſa nequitiæ fenerati ſunt, ſed fraudari gratis timuerunt. 22ª.q.78.1.2m./Mal.q.13.4.2m. Cam.29m.
2 Conclude gloriam in corde pauperis, & hæc exorabit pro te ab omni malo.4.d.15.q 2.art.2.q.3.c.

CAPVT XXX.

1 Non eſt cenſus ſuper cenſum, ſalutis corporis. 12ª.q.1.5.1m. Cam 30m.
2 Melior eſt mors, quàm vita amara.3.d.17.L.2m./d.28.L.
3 Triſtitiam non des animæ tuæ.4.d.17.q.2 art 4.q.2.2m./ Ro.9.
4 Miſerere animæ tuæ, placens Deo. 22ª.q.30.1.2m./q.32.9.3m./ q.106.3.1m.
5 Multos enim occidit triſtitia. 12ª.q.39.3.1m.

CAPVT XXXI.

1 Vigilia honeſtatis tabefaciet carnes. Opuſc.18.cº.10./ Ethic. lec.22. Cam 31m.

2 Qui

2 Qui potuit tranſgredi, & non eſt tranſgreſſus, facere mala & non fecit. 2 d.7.q.1.1.4m./d.23.L.prin°./d.12.q.3.1.2m./Verit.q.24.9 5m.

CAPVT XXXII.

Cam 32m. 1 Præcurre autem prior in domum tuam, & illic aduocare, & illic age corruptiones tuas. Ebdo.prolo.b.
2 Super his omnibus, benedicito dominum. Pſal.33.1a.
¶ Inuenies benedictionem illius. Gen.1.29a.

CAPVT XXXIII.

Cam 33m. 1 Quare dies diem ſuperat, & iterum lux lucem, & annus annum. 1a.q.47.2.b.
2 Et ex ipſis benedixit. Gen.1.31a.
¶ Et ex ipſis maledixit. Gen.30.10a.
3 Contra bonum malum. &c. & ſic intuere in omnia opera altiſſimi, duo contra duo, & vnum contra vnum. 1a.q.48.1.3m./2.1m./2m./2.d.34.2.2m./Mal.q.1.1.2m.
4 Multam enim malitiam docuit otioſitas. 12a.q.77.2.c./Mal.q.3.9.0.
5 Si eſt tibi ſeruus fidelis, ſit tibi quaſi anima tua. Phile.prolo.

CAPVT XXXIIII.

Cam 34m. 1 Diuinatio erroris, & auguria mendatia, & ſomnia maleficientium, vanitas eſt. Leui.19.19a.20m.
2 Oculi domini. 2.Paralip.6.

CAPVT XXXV.

Cam 35m. 1 Non accipiet dominus perſonam in paupere. Deut.10.14a.

CAPVT XXXVI.

Cam 36m. 1 Alleua manum tuam. 2.Paral.6.f. ¶ Glorifica manum, & brachium dextrum. ibidem. ¶ Non eſt Deus præter te. Deut.6.4a.
2 Excita furorem, & effunde iram. Exo.32.2a. ¶ Deuoretur qui ſaluatur. Gen.3.18a. ¶ Memento filii. Gen.8.1a.
3 Iſrael quem coæquaſti primogenito tuo. Exo.4.5a.
4 Innoua ſigna. 1a.q.73.1.3m.

CAPVT XXXVII.

Cam 37m. 1 Qui ſophiſtice loquitur, odibilis eſt. 22a.q.55.4.2m./Pſal.11./Pſal.16.

CAPVT XXXVIII.

Cam 38m. 1 Fili in mortuum produc lachrimas. ſup.c°.22.1a.
2 A triſtitia feſtinat mors. ſupra c°.32.f.
3 Ne dederis in triſtitia cor tuum. ibidem.3a.

CAPVT XXXIX.

Cam 39m. 1 Benedicite dominum in operibus ſuis. Pſal.33.1a.
2 Opera domini, vniuerſa bona valde. Gen.1.36a.
3 Opera omnis carnis coram illo, & non eſt abſconditum quicquam Heſter.14.1a./Prouer.5.1a. ¶ Ab oculis ei°.2.Paral 6.f.
4 Benedictio illius quaſi fluuius inundabit. Gen.1.2a.
¶ Ira eius in gentes. Exo.32.2a.
5 Omnia in tempore ſuo quærentur, & comprobabuntur, Eccleſiaſtes.3.1a.
6 Hæc omnia ſanctis in bona, ſic impijs & peccatoribus in mala conuertentur. 12a.q.87.7.2m./q.114.10 c./4m. 12a.q.36.2.c./2.d.39.q.2.2.5m./2.d.36.4 c./5m./d.11.q.1.4.c./4 d.46.q.2.art.2.q.2.6m./5.3.c°.141./Iob.27./Pſal.3./1a.Cor.4./Ephe.6./1a.Tim.4.
7 Ignis, grando, fames, mors, omnia hæc in vindictam creata ſunt, &c. Sap.14.3a.
8 Omnia quæ de terra ſunt, in terram conuertentur, & aquæ omnes in mare conuertentur. Gen.3.26a.

CAPVT XL.

Cam 40m. 1 Super iniquos creata ſunt hæc omnia, &c. Sap.14.3a.
2 Melius eſt mori, quàm indigere. ſup.30.2a.

CAPVT XLI.

Cam 41m. 1 In maledictione naſcemini, & in maledictione erit pars veſtra. Gen.3.18a.
2 Omnia quæ de terra ſunt, in terram conuertentur. Gen.3.26a.
3 Curam habe de bono nomine, &c. 22a.q.72.2.3.c./Veri.q.3.c./Quol.9.vel.10.q.6.2.0.

CAPVT XLII.

Cam 42m. 1 Ne accipias perſonam, vt delinquas. Deuter.1.f.
2 Melior eſt iniquitas viri, quàm mulier benefaciens, Ma.q.3.13.9m./1a.Tim.5.lec.2.
3 Dominus omnipotens. Iob.42.1a. ¶ Abiſſum & cor hominum inueſtigauit. 3.Reg.8.11a. ¶ Non præterit illum omnis cogitatus. ibidem. ¶ Cognouit dominus omnem ſcientiam. Heſter.13.3a.
4 Omnia obaudiunt eum. Pſal.148.2a.
5 Omnia duplicia, vnum contra vnum, ſup.c°.33.4a.

CAPVT XLIII.

1 Manus excelſi aperuerunt illum. 2.Paral.6.f. Cam 43m.
2 Magnus dominus. Pſal.47.1a. ¶ Et in magnitudine ſua. ibidē.
3 Ipſe enim omnipotens. Iob.42.1a. ¶ Benedicentes Deum exaltate eum. Pſal.33.1a.
4 Maior eſt omni laude Deus. 22a.q.91.1.1m.

CAPVT XLIIII.

1 Abraham magnus pater multitudinis gentium. Ro.4.lec.3. Cam 44m.
2 Non eſt inuentus ſimilis illi in gloria. 12a.q.66.2.2m./3.d.36.2.1m./Verit.q.5.3.c./Iob.x.6.prin°.
3 In tentatione inuentus eſt fidelis. Gen.22.1a.
¶ Ideò iureiurando dedit illi gloriam. Gen.32.4a.
4 Creſcere illum, quaſi terræ cumulum, & vt ſtellas. Gen.15.2a.
¶ Benedictionem omnium gentium dedit illi dominus. Gen.2.19a.
5 Agnouit eum in benedictionibus ſuis. ibidem.

CAPVT XLV.

1 Et conſumpti ſunt in impetu iracundiæ. Exo 32.22. Cam 45m.

CAPVT XLVI.

1 Magnus & ſanctus Deus. Pſal.146.1a. Cam 46m.
2 Et oſſa eorum pullulant de loco ſuo. Pſal.51./Pſal.33.
3 Et vidit Deum Iacob. Gen.32.3a. ¶ Et vidit Deum lucis. ibidē
¶ Dominum omnipotentem. Iob.42.1a.
4 Et poſt hæc dormiuit, & notum fecit Regi, & oſtendit illi finē vitæ ſuæ, & exaltauit vocem eius de terra in prophetia. 1. Regum.28.3a.

CAPVT XLVII.

1 Inuocauit Deum omnipotentem. Iob.42.1a. ¶ Vt laudarent nomen domini. Pſal.33.2a. ¶ De omni corde ſuo. Laudauit dominum. ibidem. Cam 47m.
2 Inducere iracundiam. Exo.32.2a.

CAPVT XLVIII.

1 Verbo domini continuit cælum, &c.4.d.10.L.6m. Cam 48m.
2 Quis poteſt ſimiliter gloriari tibi? Veri.q.12.14.4m.
3 Qui receptus eſt in turbine ignis, in curru equorum igneorū. 4.Reg.2.1a. ¶ Lenire iracundiam domini. Exo.32.22.
4 Et mortuum prophetauit corpus. 1.Heliſeu.22a.q.174.2.2m./1a.Cor.14.
5 Non eſt commemoratus patrum ipſorum. Gen.8.1a.
6 Princeps fratrum firmamentum gentis, rector fratrum ſtabilimentum populi. 1a.Tim.3.prin°.

CAPVT XLIX.

1 Ezechiel qui vidit conſpectum gloriæ. Gen.32.3a. Cam 49m.
2 Et duodecim prophetarum oſſa pullulant de loco ſuo. ſupra c°.46.2a.
3 Enoch, receptus de terra. 4.Reg.2.1a.
4 Ioſeph qui natus eſt homo princeps fratrum, firmamentum gētis, rector fratrum, ſtabilimentum populi. 1a.Tim.prin°.
5 Et oſſa ipſius viſitata ſunt, & poſt mortem prophetauerunt. ſupra.c°.48.5a.

CAPVT L.

1 Quaſi vas auri ſolidum, ornatum omni lapide pretioſo. Ro.1.prolo. Cam 50m.

CAPVT LI.

1 Laudabit vſque ad mortem anima mea dominum. Pſal.33.2a. Cam 51m.

ORATIO SALOMONIS.

1 Locutus es ore tuo, & in manu tua impleſti. 2.Paral.6.f.
¶ A facie mea. ibidem.
2 Si cælum & cæli cælorum, non ſufficiunt tibi, quanto magis domus

domus iſta, quam ædificaui. 3. Reg. 8.7[u].
3 Vt ſint oculi tui. 2. Paral. 6. fi.
4 Et exaudias in loco habitaculi de cęlo. 3. Reg. 8.9ª.

AVTHORITATES EX LIBRO Iſaiæ prophetæ.

CAPVT I.

Ca[m] 1[m]. 1 NIſi dominus exercituũ reliquiſſet nobis ſemen, quaſi Sodoma fuiſſemus. Ro. 9. lec. 5.
¶ Laboraui ſuſtinens. infra. c°. 59. 5ª.
2 Holocauſta arietum, & adipem pingium, & ſanguinem vitulorum & arietum & hyrcorum nolui, &c. vſque ſuſtinens Pſal. 39. 1ª. ¶ Odiuit anima mea. 1ª. q. 3. a. 1[m]. / Heb. 10. fi.
3 Auertam oculos meos a vobis. 2. Paral. 6. fi.
¶ Ab oculis meis. ibidem. ¶ Os domini locutum eſt. ibidem.
¶ Et conuertam manum meam. ibidem.
4 Quieſcite agere peruerſe, diſcite benefacere. 2 2ª. q. 79. 1. o. / Pſal. 33. / Pſal. 36.
5 Ad iracundiam prouocaueritis me. Exo. 32. 2ª.
6 Quomodo facta eſt meretrix, ciuitas fidelis. Leui. 17. 5ª.
7 Pupillo non iudicant, & cauſa viduæ non ingreditur ad eos. 2 2ª. q. 65. 4. 2[m].
8 Et vindicabor de inimicis meis. Deuter. 32. 5ª.

CAPVT II.

Ca[m] 2[m]. 1 Ne ergo dimittas eis. Gen. 3. 18ª.
2 A facie timoris domini. 2. Paral. 6. fi.

CAPVT III.

Ca[m] 3[m]. 1 Vt prouocarent oculos maieſtatis eius. ibidem.
2 Peccatum ſuum, quaſi Sodoma prædicauerunt. 3ª. q. 84. 6. 1[m]. / 4. d. 14. q. 1. art. 2. q. 4. 3[m].
3 Stat ad iudicandum dominus &c. vſque, vos enim. Pſal. 9. 2ª. / Pſal. 28. 1ª. ¶ Et facies pauperum commoliti s. ſupra. c°. 1. 7ª.
4 Auferet dominus ornamentum calciamentorum, & lunulas, & torques, & monilia, &c. 1ª. Tim. 2. 8ª.

CAPVT IIII.

Ca[m] 4[m]. 1 Omnis qui ſcriptus eſt in vita, in Ieruſalem. 1ª. q. 24. o. / q. 39. 8. fi. / 1. d. 40. q. 1. 2. 5[m]. / 3. d. 31. q. 1. 2. u. / Veri. q. 7. o. / Phil. 4.

CAPVT V.

Ca[m]. 5[m]. 1 In cornu filio olei. 1. d. 5. L. fi. / 3. d. 4. L. 3[m]. / 1ª. Theſ. 5. / Heb. 10.
2 Auferam ſepem eius. 1ª. q. 1 13. 6. c. / 2. d. 1 1. q. 1. 4. 1[m]. ¶ Et nubibus mandabo, ne pluant ſuper terram imbrem. Rom. 1. lec. 5.
3 In auribus meis ſunt hæc, dicit dominus. 2. Paral. 6. fi.
4 Propterea captiuus ductus eſt populus meus, quia non habuit ſcientiam. 1 2ª. q. 76. 2. o / 2 2ª. q. 53. 2. 2[m]. / 2. d. 22. q. 2. 1. o. / d. 41. q. 2. 1. 3[m]. / d. 42. q. 2. art. 2. q. 3. 2[m]. / 4. d. 9. art. 3. q. 2. 1[m]. / d. 21. q. 2. 2. 4[m]. / Mal. q. 3. 7. o. / Q uol. 1. q. 9. 3. o. / Q uol. 7. vl. 8. q. 6. 5. b. / Opuſc. 19. c°. 11. / Dion. 4. lec. 4. / Iſa. 5. lec. 1.
5 Vę qui dicitis bonum malum, & malum bonum 1ª. q. 48. 3. 4[m]. / Ma. q. 1. 2. 12[m].
6 Væ qui potentes eſtis, ad bibendum vinum. 1 2ª. q. 55. 3. 2[m].
7 Ideo iratus eſt furor domini. Exo. 32. 2ª.
8 Et extendit manum ſuam. 2. Paral. 6. fi.

CAPVT VI.

Ca[m] 6[m]. 1 Vidi dominum. Gen. 32 3ª. ¶ Sedentem ſuper ſolium. Pſal. 28. 1ª. / 1ª. q 3. 1. 4[m].
2 Tota iſta viſio, dupliciter exponitur. 1ª. q. 3. 1. 4[m]. / 1 2ª. q. 102. 4. 6[m]. / 4. d. 49. q. 2. 7. 1[m]. / d. 50. L. fi. / Io. prolo o.
3 Et clamabat alter ad alterum. 1ª. q 107. 4. 1[m]. / 2[m]. / Veri. q. 9. 6. 3[m]. / Iob. 4. / Ioan. 1. lec. 15. prin°.
4 Væ mihi, quia tacui. Pſal. 31. / Iſa. 6. fi.
5 Et volauit ad me vnus de Seraphin. 1ª. q. 1 12. 2. 2[m]. / 2. d. 10. 2. 2[m]. / Heb. 1. fi. ¶ Et in manu eius calculus quem forcipe tulerat de altari. 3ª. q. 79. 1. 2[m]. / 1. d. 2. L. fi.
6 Ecce ego, mitte me. 2 2ª. q. 133. 1. 4[m]. / Iſa. 6.
7 Audite audientes, & nolite intelligere, & videte viſionem, & nolite cognoſcere. Gen. 3. 18ª.
8 Excæca cor populi huius, & aures eius aggraua, & oculos eius claude, ne &c. Exo. 4. 2ª. / õ. 3. c°. 159. o. / Ro. 11. prin°.
9 Si non credideritis, non permanebitis. 2 2ª. q. 2. 10. o.
¶ Caput Syriæ Damaſcus & caput Damaſci Raſin. Nu. 7. 1ª.

CAPVT VII.

1 Pete tibi ſignum a domino Deo tuo &c. Non petam. 2 2ª. q. 97. 2. 3[m]. / Iſa. 7. lec. 2. prin°. Ca[m] 7[m].
2 Et non tentabo dominum. Deuter. 6. fi.
3 Et vocabitur nomen eius Emanuel. 3ª. q. 37. 2. 1[m].
4 Voca nomen eius accelara, ſpolia detrahe, feſtina. 3ª. q. 37. 2. 1[m].

CAPVT VIII.

1 Prędare. 3ª. q. 37. 2. 1[m]. Ca[m] 8[m].
2 Antequam ſciat puer vocare patrem. 3ª. q. 15. 3. 3[m].
3 Dominum exercituum, ipſum ſanctificate. Pſal. 33. 1ª.
4 Ipſe pauor veſter, & ipſe terror veſter, & erit vobis in ſanctificationem. Gen. 1. 35ª.
5 In lapidibus autem offenſionis, & petram ſcandali, duabus domibus Iſrael. 3ª. q. 42. 2. o. / 4. d. 38. q. 2. 1. 7[m]. / Ro. 9. fi.
6 Qui abſcondit faciem ſuam. 2. Paral. 6. fi.
7 Ecce ego & pueri mei, quos dedit mihi dominus in ſignum. Heb. 2. lec. 3. fi.

CAPVT IX.

1 Primo tempore alleuiata eſt terra Zabulon, & terra Neptalim, &c. Matth. 4. Ca[m]. 9[m].
2 Paruulus enim natus eſt nobis, & filius datus eſt nobis. 1. d. 18. 5. 4[m]. / Opuſc. 20. lib. 3. c°. 15.
3 Et factus eſt principatus ſup humerũ ei⁹. Opuſ. 20. li°. 3. c°, 15.
4 Et vocabitur nomen eius admirabilis, conſiliarius, Deus fortis, pater futuri ſeculi, princeps pacis. 3ª. q. 37. a. 1[m]. / Opuſc. 20. li°. 3. c°. 15. / 16.
5 Multiplicabitur eius imperium, & pacis non erit finis. Opuſc. 20. li°. 3. c°. / 16. fi.
6 In omnibus his, non eſt auerſus furor eius. Exo. 32. 2ª.
7 In ira domini. ibidẽ. ¶ Sed adhuc manus extenta 2. Paral. 6. fi.

CAPVT X.

1 Vt opprimerent in iudicio pauperes &c. & pupillos diriperent. ſupra. c°. 1. 10ª. Ca[m]. 10[m].
2 Super omnibus his, non eſt auerſus furor eius. Exo. 32. 2ª.
3 Sed adhuc manus eius extenta. 2. Paral. 6. fi.
4 Si fuerit populus tuus Iſrael, quaſi arena maris, reliquiæ conuertentur ex eo, &c. vſque in medio omnis terræ. Ro. 9. lec. 4.

CAPVT XI.

1 Et egredietur virga de radice Ieſſe, & flos de radice eius aſcendet. Iſa. 11. ¶ Erit radix Ieſſe, & qui exurget regere gentes, ipſum gentes deprecabuntur. Rom. 15. ¶ Et erit ſepulchrũ eius glorioſum. 3ª. q 51. 2. b. / 1[m]. Ca[m] 11[m].
2 Et requieſcet ſuper eum ſpiritus domini, ſpiritus ſapientiæ & intellectus, &c. 3. d. 34. q. 1. o. / L. lec. 1. 1[m].
3 Et replebit eum ſpiritus timoris domini. 3. d. 34. L. 2[m].
4 Adiiciet dominus ſecundo manum ſuam. 2. Paral. 6. fi.
5 Et leuabit manum ſuam. ibidem.

CAPVT XII.

1 Iratus es mihi, conuerſus eſt furor tuus. Exo. 32. 2ª. Ca[m] 12[m].
¶ Et factus eſt mihi in ſalutem. Pſal. 89. 1ª.
¶ Fiducialiter agam. Heb. 2. lec. 3. fi.
2 Quia magnus in medio tui, ſanctus Iſrael. Pſal. 146. 1ª.

CAPVT XIII.

1 In ira mea, &c. Furoris eius. Exo. 32. 2ª. Ca[m]. 13[m].
2 Ecce ego ſuſcitabo ſuper eos Medos &c. Exo. 9. fi.

CAPVT XIIII.

1 Quomodo cecidiſti de cælo Lucifer, qui mane oriebaris. Mal. q. 16. 4. c. ¶ Aſcendam in cælum. 2ª. q. 63. 4. 3[m]. / q. 68. 4. c. fin. / Mal. q. 16. 3. 18[m]. Ca[m]. 14[m].
2 Iurauit dominus. Exo. 32. 4ª.
3 Hæc manus domini extenta. 2. Paral. 6. fi.

CAPVT XV.

1 Nocte vaſtata eſt Ar. Moab conticuit. Nocte vaſtatus eſt murus. Iſa. 15. / Io. 9. / Ro. 13. lec. 3. Ca[m] 15[m].

CAPVT XVI.

1 Emitte agnum domine, dominatorem terræ, &c. 3ª. q. 1. 1. o. Ca[m] 16[m].
2 Abſconde fugientes, & vagos ne prodas. 3ª. q. 84. 6. 1[m].

CAPVT XVII.

1 Ecce Damaſcus deſinet eſſe ciuitas. Opuſ. 20. li°. 3. prin°. Ca[m] 17[m].

CAPVT XVIII.

Ca^{m} 18^{m}. 1 Væ terræ.2.d.36.4.2.1. 4.d.15.L.2^{m}./Mal.q.5.4.c.6./Io.9.

CAPVT XIX.

Ca^{m} 19^{m}. 1 Ecce dominus aſcendet,&c. 3^{a}.q.57.1.6.0./3 d.22.q.3.1.0./ Opuſc.3.c^{o}.247.

CAPVT XX.

Ca^{m} 20^{m}. 1 Signum & portentum erit,&c.ſupra.Iſa.8.lec.3.

CAPVT XXI.

Ca^{m} 21^{m}. 1 Viſio dura nunciata eſt mihi.ſupra.18.1^{a}.

CAPVT XXII.

Ca^{m} 22^{m}. 1 Et vocabitur dominus Deus exércituum in die illa ad fletum, & ad planctum.1^{a}.q.113.7.1^{m}.

CAPVT XXIII.

Ca^{m}.23^{m}. 1 Negotiatio Sydonis.22e.q.40.2.c./q.77.4.3^{m}./q 187.2.0. 4. d.16.q4.art.2.q.3.0.

CAPVT XXIIII.

Ca^{m}.24^{m}. 1 Viſitabit dominus ſuper malitiam cœli,&c.vſque viſitabuntur. 3^{a}.q.52.6.1^{m}./3.d.22.q.2.art.2.q.2.4^{m}. Mal.q.2.9.3^{m}.
2 Diſſipauerunt fœdus ſempiternum.1^{e}.Cor.11.lec.3.
3 Congregabuntur congregatione vnius faſcis in lacum, & clau dentur ibi in carcere.3.q.52.6.1^{m}.

CAPVT XXV.

Ca^{m} 25^{m}. 1 Quia factus es fortitudo pauperi.Pſal.89.1^{a}. ¶ Et faciet dominus exercituum omnibus populis in monte hoc, conuiuium pinguium,&c.vſque defecatę.3.4.c^{o}.82.
2 Præcipitabit mortem in ſempiternum.Oſee.13.fi.
3 Exultabimus,& lætabimur in ſalutari eius.Pſal.15.4^{a}.
¶ Quia requieſcet manus domini.2.Paral 6.fi.
4 Ciuitatem ſublimem humiliabit, &c. & conculcabit eam pes pauperis,greſſus egenorum.3^{a}.q.57.3^{m} /Ro.1.lec.4.

CAPVT XXVI.

Ca^{m} 26^{m}. 1 In ſemita iudiciorum tuorum domine, ſuſtinuimus te.3.d.4. q.3.1.t^{m}.
2 Cum feceris iudicia tua in terra, iuſtitiam diſcent omnes habitatores orbis.22^{e}.q.37.1.2^{m}.
3 Domine exaltetur manus tua.2.Paral.6.fi.
4 Vt non videant,& confundantur zelantes populi, & ignis hoſtes tuos deuoret.Gen.3 18^{a}.
5 Omnia enim opera noſtra, operatus es in nobis.3.3.c^{o}.64.0./ Ro.9.lec.3.
6 In tribulatione murmuris, doctrina tua eis.12^{e}.q.37.1.1^{m}.
7 A facie tua domine concepimus, & quaſi parturiuimus, & peperimus ſpiritum.12^{e}.q.11.1.p./3^{m}./Gal.5.
8 Donec pertranſeat indignatio mea.Exo.32.2^{a}.

CAPVT XXVII.

Ca^{m} 27^{m}. 1 Qui egredientur impetu a Iacob,florebit & germinabit Iſrael, & implebunt faciem orbis ſemine.3.d.1.L.4^{m}.
2 Et iſte omnis fructus, vt auferatur peccatum eius. 12^{e}.q 79. 3.1^{m}.

CAPVT XXVIII.

Ca^{m} 28^{m}. 1 Quem docebit ſcientiam, & quem intelligere faciet auditum? ablactatos ab vberibus, ablactatos a lacte. 12^{e}.q.37.2. 2^{m}./1^{e}. Cor.3.
2 In loquela labij,& in lingua altera, loquetur ad populum iſtum. 1^{e}.Cor.14.lec.4.
3 Ecce ego mittam in fundamentum Syon, lapidem probatum, angularem, prætioſum, in fundamento fundatum. Rom.9.fi./ c^{o}.10.lec.2.
4 Qui crediderit,non feſtinet.Ro.c^{o}.9.fi./c^{o}.10.
5 Coangustatum eſt ſtratum,ita vt alter decidat, & pallium breue,vtrumque operire non poteſt.22^{e}.q.122.3.c.
6 Deus iraſcetur.Exo.32.2^{a}.

CAPVT XXIX.

Ca^{m}.29^{m}. 1 Miſcuit dominus vobis ſpiritum ſoporis.Ro.11.
2 Peribit ſapientia a ſapientibus eius, & intellectus prudentium eius abſcondetur.1^{e}.Cor.1.lec.3.

CAPVT XXX. Ca^{m} 30^{m}.

1 In ſilentio & ſpe,erit fortitudo veſtra.3.d 29.q.2.2.2^{m}.
2 Erit lux lunæ, ſicut lux ſolis, & lux ſolis, &c. ſicut lux ſeptem dierum.Opuſc.53.15^{m}.
3 Ardens furor eius.Exo.32.2^{a}.
4 Labia eius,repleta ſunt indignatione, & lingua eius quaſi ignis deuorans, & ſpiritus eius.2.Paral.6.fi. ¶ Et terrorem brachij ſui.ibidem.¶ Flatus domini.ibidem.
5 Præparata eſt enim,ab heri tophet, a rege præparata, profundata,dilatata.4.d.22.q.2.art.3.q.2.1^{m}./d.47.q.2.art.3.q.3.ar.3.

CAPVT XXXI.

1 Deus inclinabit manum ſuam.2.Paral.6.fi. Ca^{m} 31^{m}.
2 Deſcendet dominus.Pſal.11.2^{a}.
3 Dixit dominus, cuius ignis eſt in ſyon, & caminus eius in Ieruſalem.1^{e}.Cor.13 lec 3.

CAPVT XXXII.

1 Sedebit populus meus,in pulchritudine pacis.1^{a}.q.113.7.1^{m}./ 2.d.11.q.1.1.5.1^{m}. Ca^{m} 32^{m}.

CAPVT XXXIII.

1 Angeli pacis amare flebunt.1^{a} q.51.3.0./q.113.7.1^{m}. Ca^{m} 33^{m}.
2 Locus fluuiorum,riui latiſſimi & patentes.3.prolo. ¶ Vbi eſt literatus? vbi verba legum ponderans? vbi eſt doctor paruulorum? 1^{e}.Cor.1.lec 3.

CAPVT XXXIIII.

1 Indignatio domini, ſuper omnes gentes, & furor eius. Exo. 32.2^{a}. Ca^{m} 34^{m}.
2 Et manus eius,diuiſit eam.2.Paral 6.fi.

CAPVT XXXV.

1 Non tranſibit per eam pollutus.Deuter 32.5^{a}. Ca^{m} 35^{m}.
2 Lætitia ſempiterna ſuper capita eorum.Pſal.125.6^{a}.
3 Fugiet dolor & gemitus.12^{e}.q.59.3.1^{m}./3^{a}.q 84 8.c./4.d.43. art.5.q 1.3^{m}.

CAPVT XXXVI.

1 Nonne ipſe eſt, cuius abſtulit Ezechias excelſa, & altaria.3. Regum.19.2^{a}. Ca^{m} 36^{m}.

CAPVT XXXVII.

1 Inclina domine aurem tuam & audi, aperi oculos tuos.2.Paral.6 fi. Ca^{m} 37^{m}.
2 Superbia tua,aſcendit in aures meas.ibidem.

CAPVT XXXVIII.

1 Diſpone domui tuæ,quia morieris tu,& non viues.4.Reg.20. 1^{a}/Iere.18.2^{a}./1^{a}.q 49.7 2^{m}./22^{e} q 171.6.2^{m}./3.3.c^{o}.93. Ca^{m} 38^{m}.
2 Memento quæſo domine.Gen.18.1^{a}.¶ In oculis tuis feceram. 2.Paral.6.fi.
3 Et iuſſit Iſaias,vt tollerent maſſam de ficis,& cathaplaſmarent ſuper vulnus,& ſanaretur.4.Reg 20.fi.

CAPVT XXXIX.

1 Lætatus eſt autem ſuper eis Ezechias.22^{e}.q.132.1.c / Mal.q. 9.1.aic. Ca^{m} 39^{m}.

CAPVT XL.

1 Suſcepit de manu dñi duplicia, pro omnibus peccatis ſuis.4.d.46. q.2.art.2.q 1.2^{m} ¶ Et videbit omnis caro.Io.17^{a}. Ca^{m} 40^{m}.
2 Os domini locutum eſt.2.Paral.6.fi. ¶ Et brachium eius dominabitur.ibidem.¶ Quis eſt qui pugillo aquas, & cœlos palmo ponderabit,ibidem.
3 Quis appendit tribus digitis,molem terræ? Pſal 23.
4 Quis adiuuit ſpiritum domini,aut quis conſiliarius eius fuit? Iob.26.1^{a}.
5 Cui ergo ſimilem feciſtis Deum, aut quam imaginem ponetis ei? 1^{a}.q.4.3.4^{m}./q 42.1.3^{m}./q 57.2.2^{m}./q.93.1.1^{m}./2.d.19 q. 1.2.c d.35.4.6^{m}./d.48.1.4^{m}./3.1 c^{o} 29./Po^{a}.q.7.7.10^{m}. Veri.q.2.11.1^{m} /q.4.4.2^{m}./q.23.7^{m}.¶ Cui aſſimilaſtis me,& adæquaſtis,dicit ſanctus.ibidem.
6 Leuate in excelſum oculos veſtros, & videte quis creauit hæc. 1.d.43.q.2.1 c fi. ¶ Aſſument pennas vt aquilæ, &c.de agilitate.4.d.44.q.2.art.3.q.1.0 /q.2.0./d.49.q.4.art.5.q.3.c./.2^{m}.

CAPVT XLI.

1 Aperiam in ſupremis collibus flumina,& in medio camporum fontes.3.prolo.pcin^{o}. Ca^{m} 41^{m}.
2 Annuntiate quæ ventura ſunt nobis, & ſciemus, quia dij eſtis vos.2.d.7.q.2.2.2^{m}...

C A P V T XLII.

Ca^{m} 42^{m}. 1 Daus flatum populo,qui eſt ſuper eam,& ſpiritum calcantibus eam.Rom,1.lec.3.

2 Dedi te in fœdus populi, in lucem gentium.3ª.q.42.1.1^{m}.

3 Complacuit ſibi in illo anima mea.1ª.q.3.2.1^{m}.

4 Non erit triſtis.Prouer.12.1ª./3ª.q.15.6.1^{m}. ¶ Confundantur confuſione.Gen.3.18ª ¶ Suſcitauit zelum.Exo.32.2ª. ¶ Effudit ſuper eum indignationem furoris tui.ibidem.

C A P V T XLIII.

Ca^{m} 43^{m}. 1 Ex quo honorabilis factus es in oculis meis.2.Paral.6.fi. ¶ Et oẽm qui inuocat nomen meum, in gloriam meam creaui eum. Ephe.1.lec.2.fi.

2 Seruire me feciſti in peccatis tuis, præbuiſti mihi laborem in iniquitatibus tuis.Exo.32.2ª. ¶ Ego ſum qui deleo iniquitates tuas,propter me.3ª.q.84.3.3^{m}./Opuſc.3.cº.146 /147.

3 Et peccatorum tuorum non recordabor.Gen.8.1ª.

4 Narra ſi quid habes,vt iuſtificeris.4.d.17.q.3.art.1.q.2.2^{m}.

5 Et contaminaui principes.12^{e}.q.105.1.3^{m}. ¶ Dedi ad internitionem Iacob,& Iſrael in blaſphemiam.Exo.4.2ª.

C A P V T XLIIII.

Ca^{m} 44^{m}. 1 Abſq; me non eſt De^{s}. Deut.6.4ª. ¶ Quis ſilis mei? Pſal.82.1ª.

2 Laudate cæli,&c.Pſal.18.1ª.

C A P V T XLV.

Ca^{m} 45^{m}. 1 Vocaui te nomine tuo. Exo.33.3ª. ¶ Ego dominus, & non eſt amplius,extra me nõ eſt Deus.Deut.6.4ª. ¶ Vere tu es Deus abſconditus,Deus Iſrael ſaluator.3ª.q.36.1.o.

2 Creans malum.1ª.q.49.2.1^{m}./2.d.3,q.2.2^{m}./Mal.q.1.1^{m}.

3 Manus meæ tetenderunt cælos.2 Paral.6.fi./Opuſc.12.art.4. ¶ Numquid dicit lutus ſignlo ſuo, quid facis, & opus tuum abſque manibus? Rom.9.lec.4.

C A P V T XLVI.

Ca^{m} 46^{m}. 1 Qui portamini a meo vtero, qui geſtamini a mea vulua.2.Paral.6.fi.

2 Vſque ad ſenectam ego ipſe,& vſque ad ſenectam ego portabo. Exo.32.2ª.

3 Cui aſſimilaſtis me,& adæquaſtis,& comparaſtis me,& ſimilem me feciſtis? ſupra.cº.40.5ª.

4 Redite præuaricatores ad cor.Verit.q.2.12.19^{m}.

5 Ego ſum Deus, & non eſt vltra Deus. Deuter.6.4ª. ¶ Nec eſt ſimilis mei.Pſal.82.1ª.

6 Conſilium meum ſtabit.Pſal.32.5ª.

7 Et omnis voluntas mea fiet. Pſal.113.3ª.

C A P V T XLVII.

Ca^{m} 47^{m}. 1 Vltionem capiam.Deut.32.17ª. ¶ Et non reſiſtet mihi homo 2.Paral.20.2ª.

2 Iratus ſum ſuper populum meum.Exo.32.2ª.

3 Sapientia tua & ſcientia tua hæc te decepit.22^{e}.q.46.1.3^{m}./1^{e}.Cor.1.lec.3.

C A P V T XLVIII.

Ca^{m} 48^{m}. 1 Longe faciam furorem meum.Exo.32.2ª.

2 Manus mea fundauit terrã,& dextera mea.2.Paral.6.fi./ Opuſc.12.art.4. ¶ Et brachium ſuũ.ibidem. ¶ A facie mea. ibidem.

3 Nõ eſt pax impijs,dicit dominus.22ª.q.29.2.3^{m}./3.1^{m}./Mat.5.

4 Et nunc dominus Deus miſit me, & ſpiritus eius.1ª.q.43.8.o./Poª.q.10.4.14^{m}.

C A P V T XLIX.

Ca^{m} 49^{m}. 1 Dominus recordatus eſt nominis mei.Gen.8.1ª. ¶ In vmbra manus ſuæ protexit me.2.Paral.6.fi./Quol.7.18.c.fi./Iſa.4.fi. ¶ Et glorificatus ſum in oculis domini. ibidem.

2 Deus factus eſt fortitudo mea. Pſal.89.1ª. ¶ Dedi te in lucem gentium.ſup cº.42.1ª.

3 In tempore placito exaudiui te,& in die ſalutis auxiliatus ſum tui.2^{e}.Cor.6.

4 Laudate cæli,& exulta terra,iubilate montes laudem.Pſal.18.2ª. Pſal.33.1ª.

5 Et dominus oblitus eſt mei,&c.Iſa.38.
¶ Ego non obliuiſcar tui.Gen.8.1a.

6 Ecce in manibus meis deſcripſi te, muri tui coram oculis meis ſemper.2.Paral.6.fi.
¶ Ecce leuabo ad gentes manum meam.ibidem.

7 Vultu in terram demiſſo,adorabunt te.Gen.18.2ª.

C A P V T L.

Ca^{m} 50^{m}. 1 Numquid abbreuiata eſt manus mea.2.Paral.6.fi.

2 De manu mea,factum eſt hoc,ibidem.

3 Attendite ad petram,vnde excisi eſtis, & ad cauernam laci, de qua præciſi eſtis. ibidem.

C A P V T LI.

1 Attendite ad Abraham patrem veſtrum,& ad Sarã quæ peperit vos.Ro.4.lec.3./Gal.4.lec.3./Heb.11. Ca^{m} 51^{m}.

2 Gaudium & lætitia inuenietur in ea.Pſal.15.fi.

3 Gratiarum actio, & vox laudis.22^{e}.q.13.4.c. 2.d.2.q.2.2.5^{m}./4.d.44.q.2.art.1.q 4.c./4^{m}./1^{e}.Cor.13.lec.3.

4 Brachia mea populos iudicabunt.2.Paral.6.fi. ¶ Et brachium meum ſuſtinebunt.ibidem.

5 Leuate in cælum oculos veſtros.ſup.cº.40.fi. ¶ Cæli ſicut fumus liqueſcent,& terra ſicut veſtimentũ atteret.Pſal.101.fi.

6 Conſurge conſurge,induere fortitudinem.3ª.q.14.1.4^{m}./3.d.15.q.1.1.1^{m}.

7 Brachium domini.2.Paral.6.fi. ¶ Fugiet dolor & gemitus.ſup.cº.35.fi.

8 In vmbra manus meæ protexi te.2.Paral.6.fi./ſup.49 1ª. ¶ Bibiſti de manu domini.ibidem. ¶ Calicem iræ eius.Exo.32.2ª. ¶ Plenum indignatione domini.ibidem.

9 Vt planies cælos,& fundes terram.Heb.1.lec.5.

C A P V T LII.

1 Quàm pulchri ſupra montes pedes annunciantis, & prædicantis pacem.&c.Ro.10.lec.2. Ca^{m} 52^{m}.

2 Parauit dominus brachium ſuum.2.Paral 6.fi.

3 Recedite recedite, exite inde, pollutum nolite tangere.22e q.25.6.5^{m}./2e.Cor.6.fi.

4 Sicut obſtupuerunt ſuper te multi, ſic inglorius erit inter viros aſpectus eius, & forma eius, inter filios hominum.3ª.q.46.5.2^{m}. q.49.6 c.

5 Quibus non eſt narratum de eo, viderunt, & qui non audierunt,contemplati ſunt.Rom.15 lec.2.

C A P V T LIII.

1 Quis credidit auditui noſtro? Rom.10.lec.2. Ca^{m} 53^{m}.

2 Et brachium domini,cui reuelatum eſt? 2.Paral.6.fi.

3 Non eſt ei ſpecies, neque decor. Et vidimus eum, & non erat aſpectus.ſupra.cº.52.4ª. ¶ Quaſi abſconditus vultus eius, & deſpectus.3ª.q.36.1.o.

4 Dominus poſuit in eo iniquitatem omnium noſtrum.3ª.q.2.2.1^{m}./6.4^{m}./q.15.1.4m./Ro.15 lec.1.medº.

5 Vere langores noſtros ipſe tulit.3ª.q.12.4.3^{m}./q.14.4.o./q 15.1.c./q.46.4.3^{m}./3.d.1.q 1.2.1^{m}./d.15.q.1.1.o./d.22.q.2.art.1.q.1.o./3.4.cº.55.1^{m}./Opuſc.3.cº.233./238.

6 Oblatus eſt,quia ipſe voluit.3ª.q.14 2.1^{m}./q.15.6.4^{m}/3.d.16.q.1.2.2^{m} /Opuſ.58 cº.27.&c./Opuſ.60.cº.18.prinº.

7 Generationem eius quis enarrabit? 3ª.q.31.3.1^{m}.

8 Et dabit impios pro ſepultura.3ª.q 51.1.2^{m}.

9 Tradidit in mortem animam ſuam.3ª.q.47.3.2^{m}./4.d.1.q.1.art.4.q.3.o./Veri.q.26.6.20^{m} /Rom.4 lec.3.fi.

10 Pro eo, quòd iniquitatem non fecerit, & dolus non eſt inuentus in ore eius.3ª.q.14.3.o./q.15.1.o. 5.1^{m}./2^{m} /q.22.4.1^{m}./q.27.3.c./q.28.1.c./q.31.7.o./ q 34.1.1^{m} /q.39.1.c./2.2^{m}./q.40.3.1^{m}./q.50.2.c / 3.d.3.q.1.art.2.q.1.c.fi. q.2.c./d.12.q.2.1.1^{m}./d.13.q.1.art.2.q.1.c.fi / d.17.art.3.q 2.1^{m}./d.21.q 1.2.c./4.d.14 q.1.art.3.q.3.2^{m}./Pſal.14./Pſal.15./Iſa.11.prinº.

11 Et dolores noſtros ipſe portauit.3ª.q.15.5.o./q.46.6.8.o./3.d.15.q.2.art.3.q.1.o /Veri.q.26.8 9.o /Opuſ.3.cº.239.

12 Ipſe autem vulneratus eſt propter iniquitates noſtras,atteritus eſt propter ſcelera noſtra.3ª.q.49.o. q.52.5 c./q.56.2.4.4^{m}./q.62.5.o /q.69.1.2^{m}./q.79.3.c / 3.d.19.1.o / L.prinº / 3.4.cº.55.23^{m} / 34^{m}./Ro.5.lec.2.fi / cº.15.lec.1.

13 Et liuore eius ſanati ſumus.3ª.q.46.3.c. q.48.1.o./6.3^{m}./q.49.1.c /q.50.6.c./q.61.1.2^{m}./q.62.5.o. 3.18.5.o.

14 Omnes nos errauimus, vnuſquiſque in viam ſuam declinauit.3.Reg.8.12ª.

15 Et cum ſceleratis reputatus eſt.3ª.q.46.11.o.

16 Et pro tranſgreſſoribus rogauit. 22^{e}.q.31.2.1^{m}./q.83.7.3^{m}./4.d.46.q.2.art.3.q.2.2^{m}./Veri.q.24.11.8^{m}./ Mal.q.3.15.3^{m}.

C A P V T LIIII.

1 Lætare ſterilis quæ non paris,decanta laudem, &c. vſque, quæ habebat virum.Gal.4.lec.7. Ca^{m}.54^{m}.

2 In momento indignationis. Exo.32.2ª. ¶ Vt non iraſcar tibi.ibidem.

3 Abſcondi faciem meam a te.2.Paral.6.fi.

4 Sicut

4 Sicut in diebus Noe, cui iuraui, &c. vſque, ſic iuraui. Exo. 32. 4ª.

CAPVT LV.

Cam 55m. 1 Inuocate eum, dum prope eſt. Pſal. 144. fi.
2 Sicut exaltantur cæli a terra, ſic exaltatę, &c. 1. d. 48. 1. 1m.
3 Sic erit verbum quod egredietur de ore meo. 2. Paral. 6. fi.
4 Montes & colles cantabunt coram vobis laudem, & omnia ligna ſyluarum plaudent manibus. Pſal. 18. 1ª.

CAPVT LVI.

Cam 56m. 1 Non dicat filius aduenæ, q adheret domino dicens, ſeparatione diuidet me dominus a populo ſuo, &c. 12ª. q. 105. 3. c. / 5m.
2 Et non dicat eunuchus, ecce ego lignum aridum, quia hęc dicit dominus eunuchis, &c. 12ª. q. 105. 3. 2m.
3 Domus mea, domus orationis vocabitur cunctis gentibus. 12ª. q. 102. 4. 1m.

CAPVT LVII.

Cam 57m. 1 Semen adulteri & fornicarię. Leui. 17. 5ª. ¶ Suſcepiſti adulterum. ibidem.
2 Numquid ſuper his non indignabor? Exo. 32. 2ª. ¶ Neque vſque ad finem iraſcar. ibidem. ¶ Iratus ſum. ibidem. ¶ Et indignatus ſum. ibidem.
3 Spiritus a facie mea egredietur. 2. Paral. 6. fi. ¶ Abſcondi faciem meam. ibidem.
4 Non eſt pax impijs, dicit dominus. ſupra. cº. 48. 5ª.

CAPVT LVIII.

Cam 58m. 1 Nonne hoc eſt magis ieiunium, quod elegi, diſſolue colligationes impietatis, &c. 22ª. q. 147. 1. 1m / 4. d. 15. q. 3. art. 1. q. 1. 2m.
2 Quia miſertum ſum, dominus Deus tuus. Pſal. 24. fi. / Pſal. 50. / Eccle. 2. 4ª.
3 Animam afflictam repleueris. Rom. 15.
4 Os enim domini locutum eſt. 2. Paral. 6. fi.

CAPVT LIX.

Cam. 59m. 1 Ecce non eſt abbreuiata manus domini, &c. neque aggrauata eſt auris eius. 2. Paral. 6. fi. ¶ Faciem eius a vobis. ibidem. ¶ In oculis eius. ibidem. ¶ Et brachium eius. ibidem.
2 Iniquitates veſtræ diuiſerunt inter vos & Deū veſtrū, & peccata veſtra abſconderunt faciē eius a vobis. 1ª. q. 48. 4. x. fi.
3 Et aſpectus eſt dominus. 3. l. cº. 42. fi.
4 Indutus eſt veſtimentis vltionis, &c. Deuter. 32. 4ª.
¶ Et venerit ſyon redemptor, & eis qui redeunt ab iniquitate in Iacob. Ro. 11. lec. 4.
5 Cum venerit quaſi fluuius violentus, quem ſpiritus domini cogit. [illegible] prinº. ¶ Et venerit Syon redēptor eis, qui redeunt ab iniquitate in Iacob. Hoc fœdus meum cum eis. Ro. 11. lec. 4. penº. ¶ Qui ſunt iſti, qui vt nubes volant. Iob. 37. 2ª.

CAPVT LX.

Cam 60m. 1 In indignatione mea percuſſi te. Exo. 32. 2ª.
2 Et adorabunt veſtigia pedum tuorum. Gen. 18. 2ª.
3 Ponam te in ſuperbiam populorum. 22ª. q. 162. c. 1m. / Mal. q. 8. 2. 17m.
4 Erit tibi dominus in lucem ſempiternam. Pſal. 35. fi. ¶ Opus manuum mearum. 2. Paral. 6. fi.

CAPVT LXI.

Cam 61m. 1 Spiritus domini ſuper me, eo q vnxerit me. 3ª. q. 7. [illegible] 1m.
2 Ad annunciandum manſuetis miſit me. 3ª. q. [illegible] prinº. / Poª. q. 10. 4. 14m.
3 Miniſtri Dei veſtri, dicetur vobis. [illegible]
4 Et in gloria eorum ſuperbietis. [illegible]
¶ Lætitia ſempiterna erit eis. Pſal. 15. fi.
5 Et odio habens rapinam in holocauſtum. [illegible]
¶ Iſti ſunt ſemen cui benedixit dominus. Gen. 2. 29ª.
6 Exultabit anima mea, ſupra. 58. 3ª.

CAPVT LXII.

Cam 62m. 1 Et vocabitur tibi nomen nouum. 3ª. q. 37. 2. 2m.
2 Quod os domini nominauit. 2. Paral. 6. fi. ¶ In manu domini. ibidem. ¶ In dextera ſua, & in brachio fortitudinis ſuæ. ibidem.
¶ Donec egrediatur vt ſplendor, &c. Hebr. lec. 1. prinº.

3 Iurauit dominus. Exo. 32. 4ª.

CAPVT LXIII.

1 Quis eſt iſte, q venit de Edom, tinctis veſtibus de Boſra? Ephe. cº. 3. lec. 3. fi. / 22ª. q. 2. 7. 1m / 2. d. 1. c. L. / 3. d. 3. q. 3. art. 2. q. 2. 2m. Cam 63m.
2 Et factus eſt eis ſaluator. Pſal. 89. 1ª.
3 Et angelus faciei eius, ſaluauit eos. 2. Paral. 6. fi. ¶ Qui eduxit ad dexteram Moyſen in brachio. ibidem.
4 Ipſi autem ad iracundiam prouocauerunt eum, & afflixerunt ſpiritum ſancti eius. Exo. 32. 2ª. / 3. 4. cº. 23.
5 Et recordatus eſt. Gen. 8. 1ª. ¶ Attende de cælo, & vide de habitaculo ſancto tuo. 3. Regum. 8. 5ª. 10ª.
6 Tu autem pater noſter. Deuter. 32. 2ª.
7 Abraham neſciuit nos, & Iſrael ignorauit nos. 1ª. q. 89. 8. c. / 4. d. 45. q. 3. 1. 1m / Veri. q. 9. 6. 5m.
8 Quare errare feciſti nos domine de vijs tuis, & indurasti cor noſtrum? Exo. 4. 2ª. / 3. 4. cº. 159. o.

CAPVT LXIIII.

1 Vtinam dirumperes cælos, & deſcenderes. 2. Reg. 22. 7ª. ¶ Deſcendiſti. ibidem. Cam 64m.
2 A facie tua. 2. Paral. 6. fi. ¶ Ecce tu iratus es. Exo. 32. 2ª.
3 Oculus non vidit Deus abſq; te, quæ præparaſti expectantibus te. 22ª. q. 17. 2. 1m / 3ª. q. 57. 2. 2m / 3. d. 24. ar. 2. q. 5. 1m / 1ª. Cor. 2.
4 Quaſi pannus menſtruatæ, vniuerſæ iuſtitiæ nřæ. 3ª. q. 89. 6. 6.
5 Et nunc domine pater noſter es tu. Deuter. 32. 2ª.
6 Quæſierunt me, qui ante non interrogabant, inuenerunt qui non quæſierunt me. Rom. 10. lec. 3.

CAPVT LXV.

1 Expandi manus meas tota die ad populum incredulum, qui graditur via non bona, poſt cogitationes ſuas. Rom. 10. lec. 3. fi. Cam 65m.
2 Expandi manus meas. 2. Paral. 6. fi. ¶ Ante faciem meam. ibidem. ¶ In oculis meis. ibidem.
3 Populus qui ad iracundiam prouocat me. Exo. 32. 2ª.
¶ Fumus erunt in furore meo. ibidem.
4 Reddam & retribuam in ſinum eorum iniquitates veſtras. Deut. 32. 2ª. ¶ Et iniquitates patrum veſtrorum. 2. Reg. 21. 1ª.
5 Ecce ſerui mei comedent, & vos eſurietis. &c. 3. 4. cº. 82.
6 Et ſeruos ſuos vocabit nomine alio. 3ª. q. 37. 2. o.
7 In quo qui benedictus eſt, benedicet in domino. Gen. 2. 29ª. fi. ¶ Semen benedictorum domini eſt. ibidem.
8 Ecce ego creo cælos nouos, & terram nouam. Eccl. 1. 7ª.
9 Sed gaudebitis, & exultabitis in ſempiternum. Pſal. 15. fi.
10 Puer centum annorum morietur, & peccator centum annorū maledictus erit. Gen. 2. 22ª. / 3. 21ª. / Mat. 10. 7ª.
11 Antequam clament, ego exaudiam, adhuc loquentibus illis, ego exaudiam. Gen. 4. 4ª / Exo. 2. 4ª.
12 Lupus & agnus paſcentur ſimul, & leo & bos comedent paleas. Rom. 11. primº.
13 Et ſerpenti, puluis erit panis eius. Iſa. 13.
14 Non nocebunt, neque occident, in monte ſancto meo. 22ª. q. 64. 4. o.

CAPVT LXVI.

1 Cælum mihi ſedes eſt, & terra ſcabellum pedum meorum. Heb. 1. lec 6. Cam 66m.
2 Omnia hæc manus mea fecit. 2. Paral. 6. fi. ¶ In oculis meis. ibidem. ¶ Cognoſcetur manus domini. ibidem. ¶ Coram facie mea. ibidem.
3 Anima eorum delectata eſt. ſupra. 58. 3ª.
4 Numquid qui alios parere facio, egò nō pariam? ſi ego qui alijs generationem tribuo, ſterilis ero? 1ª. q. 27. o. / q. 28. 4. c. / 1. d. 4. q. 1. 1. o. / d. 6. 3. 3m / 3. 4. cº. 4. / 7. fi. / 10. 11. 12. / Veri q. 4. 4. o. / Poª. q. 2. 1. o. / Opuſc. 2. cº. 2. /
5 Lætamini cum Ieruſalem, & exultate in ea, omnes qui diligitis eam. Ro. 15. lec. 1. fin.
6 Ecce dominus in igne veniet, & in flamma ignis, quia in igne dominus iudicabit. Exo. 24. 3ª.
7 Reddere indignationem furoris ſui. Exo. 32. 2ª.
8 Sicut cæli noui & terra noua, quæ ego facio ſtare coram me. Eccleſiaſtes. 1. 7ª.
9 Et erit menſis ex menſe, & ſabbatum ex ſabbato. 2. d. 15. q. 3. 3. c. fi. / 3. d. 37. art. 5. q. 2. o.
10 Egredientur & videbunt cadauera virorum, qui præuaricati ſunt in me. 4. d. 50. L. 5m.
11 Vermis eorum non morietur. 1. d. 39. q. 3. 1. 5m. / 4. 50. q. 2. ar. 3. q. 2. o. / 3. 4. cº. 82. / cº. 89. fi. / Poª. q. 5. 9. 23m. / Quol. 7. vel. 8. vel. 12. q. 5.

11.q 5.3.0./Quol.3.23.c./Opuſc.3.cº.179. Opuſc.10.art.41.
12 Et ignis eorum non extinguetur.1ª.q.10.3.c.2m./1.d.8.q.2.a.c.4m./4.d.44.q.3.art.2.q.1.o./4.d.50.q.2.art.3.q.1.c.1m/q.2.c./3.4.cº.90./Veri.q.26.1.c.5m./Quol.7.13 c./Heb.10.lec.3.

AVTHORITATES EX LIBRO Ieremiæ prophetæ.

CAPVT I.

Cam 1m.
1 PRiuſquàm te formarem in vtero noui te.3ª.q.27.2.1m./3.d.3 q.1.art.1.q.2.2m.
2 Ecce conſtitui te hodie ſuper gentes & ſuper regna, vſque & plantes.Opuſ.20.liº.3.cº.19.ſi.
3 Et miſit manum ſuam.2.Paral.6.ſi.
4 Et dixi.A.A.A,domine Deus.Ecce neſcio loqui,quia puer ego ſum.Exo.3.5ª./4.3ª./2ª.Cor.1c.

CAPVT II.

Cam 2m.
1 Recordatus ſum tui.Gen.8.1ª.
2 Elógauerunt a me.1ª.q 3 1.4m./4.d.17.q.1.art.2.q.2..c/Iſa.34.
3 Filij Mempheos & Taphnes,conſtuprauerunt te,vſque ad verticem.Veri.q.16.2.3m.
4 Proſternebaris meretrix.Leui.17.5ª.
5 Auertatur furor tuus a me.Exo.32.2ª.

CAPVT III.

Cam 3m.
1 Tu autem fornicata es cum amatoribus tuis.Leui.17.5ª.
2 Non auertam faciem meam a vobis.2.Paral.6.ſi.
¶ Iuxta cor meum.ibidem.
3 Non iraſcar in perpetuum.Exo.32.2ª.
4 Ego vir veſter.4.d.42. q.3.2.2m.
5 Patrem vocabis me.Deuter.32.2ª.

CAPVT IIII.

Cam 4m.
1 Et iurabis,viuit dñs in veritate & iudicio, & iuſtitia.22ª q.89.3.n. 7.c./q.98.1.1m./3.d.39.q.2.3 o./Quol.5.q.13.2 c.
2 Nouate vobis nouale,& nolite ſerere ſuper ſpinas.Iſa.56.
3 Circúcidimini domino, & auferte præputia cordis veſtri.22ª.q.102.5.1m./4.d.1.q.2.art.1.q.3.c/art.3 q.2.c./Rom.2.ſi/cº.4.lec.2./Ephe.2.lec 4./Phil.3./Col.2.lec.3.priº.
4 A facie mea.2.Paral.6.ſi.
5 Ne forte egrediatur vt ignis indignatio mea,&c.Exo.4.5ª/32.2ª.
¶ Non eſt auerſa ira furoris domini.ibidem.

CAPVT V.

Cam.5m.
1 Domine oculi tui reſpiciunt fidem.2.Paral.6.ſi.
2 Mœchati ſunt,& in domo meretricis luxuriantur. Leui.17.5ª.
3 Non vlciſcetur anima mea.Deuter.32.5ª./Iſa.42.2ª.
4 Et a facie mea non dolebitis.2.Paral.6.ſi.
5 Cauſam viduæ non iudicauerunt, cauſam pupilli non dixerunt,& iudicium pauperum non iudicauerunt.Iſa.1.7ª.

CAPVT VI.

Cam 6m.
1 Ne forte recedat anima mea a te.Iſa.42.3ª.
2 Ecce incircumciſæ aures eorum.ſupra.cº.4.3ª.
3 Furore domini plenus ſum.Exo.32.2ª.
4 Extendam manum meam.2 Paral.6.ſi.
5 A minore quippe vſque ad maiorem, omnes auaritiæ ſtudent.22ª.q.166.1 3m./Phil.2.lec.4.
6 Et quid mihi thus, de Saba affertis,&c.non placuerunt mihi.Pſal.39.3ª.¶ [illegible] crudelis eſt,& non miſerebitur.22ª.q 159.1.2m.

CAPVT VII.

Cam 7m.
1 Habitabo vobiſcum Pſal.9./Iſa.33.
2 Vbi habitauit nomen meum a principio.3.Reg.8.15ª.
3 Proijciam vos a facie mea.2.Paral.6.ſi.
4 Tu ergo noli orare pro populo hoc,&c.quia non exaudiam te.4.d.15.q.4.art 4.q.3.1m./Veri.q.24.11.8m.
5 Et mulieres conſpergunt adipem, vt faciant placentas Reginæ cœli.12ª.q.181.4.6m.
6 Et me ad iracundiam prouocent.32.2ª.¶ Ecce furor meus, & indignatio mea conflatur,& ſuccenditur.ibidem.
7 Non ſum locutus cū patribus veſtris, & non præcepi eis in die qua eduxi eos de terra ægypti, de verbo holocauſtomatum & victimarum.Pſal.39.2ª.
8 Et miſi ad vos omnes ſeruos meos prophetas,per diem conſurgens diluculo,& mittens.Opuſ.19.cº.12/cº.26./Ioã.1.lec.11.Rom.10.lec.2.
9 In oculis meis.Paral.6.ſi.¶ Nec cogitaui in corde meo.ibidé.

CAPVT VIII.

1 Apprehenderunt mendacium.1ª.q.17.4.3m. Cam 8m.
2 Miluus in cælo cognouit tempus ſuum,turtur & irundo & ciconia,&c.22ª.q.95.7.2m.
3 A minimo vſque ad maximum, omnes auaritiam ſequuntur.ſupra.cº.6.5ª.
4 Numquid dominus non eſt in Syon? Pſal.9.
5 Me ad iracundiam concitauerunt.Exo 32 2ª.

CAPVT IX.

1 Omnes adulteri ſunt.Leui.17.5ª. ¶ Numquid vlciſcetur anima mea.Deuter.32.5ª./Iſa.42.2ª. Cam.9m.
2 Ad quem verbum oris domini fiat.2.Paral.6.ſi.
3 Non glorietur ſapiens in ſapientia ſua, nec fortis in fortitudine ſua, &c. ſed ſcire & noſce me. 22ª.q.45.4.1m./Opuſc.72.priº./1ª.Cor.1.ſi.
4 Omnis autem domus Iſrael, incircumciſi ſunt corde.ſupra.cº.4.3ª.

CAPVT X.

1 A ſignis cæli nolite metuere,quæ gentes timét.1ª.q.115.4.3m. Cam 10m.
2 Non eſt ſimilis tui domine. Pſal.82.1ª.¶ Magnus es domine.Pſal.146.1ª.
3 Ab indignatione eius. Exo.32.2ª ¶ Non in furore tuo.ibidé.
4 Præparat orbem in ſapientia ſua, & prudentia ſua extendit cælos.Pſal.103.4ª.
¶ Leges populorum vanæ ſunt.Rom.2.lec.5.priº.
5 Stultus factus eſt omnis homo, a ſcientia ſua.22ª.q.46.1.3m.
6 Non eſt hominis via eius, neque viri eſt vt ambulet, & dirigat greſſus ſuos.1ª.q.83.1.4m./Veri.q.24.1.1m./Mal.q.6.1m.
7 Ne forte ad nihilum redigas me.12ª.q.87.4.1m./4.d.46.q.1.3.6m./q.2.art.2.q.1.4m./[illegible]q.5.4.6m.

CAPVT XI.

1 Maledictus vir,qui non audierit verba pacti huius.Gen.3.18ª. Cam 11m.
¶ Eritis mihi in populum,& ego ero vobis in Deū. Deu.7.5ª.
2 Vt ſuſcitem iuramentum quod iuraui. Exo.32.4ª. ¶ Terram fluentem lacte & melle.Exo.3.4ª./32.2ª.
3 Mane conſurgens, conteſtatus ſum.Iob.1.[illegible]/Pſal.5.2ª./3.Reg.22.2ª.
4 Tu ergo noli orare pro populo hoc, & ne aſſumas laudem pro eis & orationem,quia non exaudiam te.ſupra.cº.7.4ª.
5 Quid eſt,quód dilectus meus in domo mea fecit ſcelera multa?22ª.q.184 8.c.ſi./q.186.2.o.
6 Numquid carnes ſanctæ auferent a te malitias tuas?3ª.q.79.2.2m./4.d.9.art.3.q.1.o.
7 Oliuam vberem, pulchram, fructiferam, ſpecioſam, vocauit dominus nomen tuum.3ª.q.37.2.o.
8 Tu autem domine ſabaoth, qui iudicas iuſte.Pſal.9.2ª.
¶ Et probas renes & corda.1.Reg.16.10ª.
9 Videam vltionem tuam ex eis.Gen.3.18ª./Deuter.32.5ª.
¶ Tibi reuelaui cauſam meam.Pſal.36.2ª.
10 Et ego quaſi agnus manſuetus, qui portatur ad victimam.12ª.q.102.3.2m./3ª.q.73.5.c./Iſa.16.priº./Luc.4.lec.[illegible]

CAPVT XII.

1 Prope es tu ori eorum, & longe a renibus eorum.Pſal.144.ſi. Cam 12m.
¶ Bene eſt omnibus qui prævaricantur, & inique agunt.[illegible]
2 Et tu domine noſti me,& vidiſti me.Exo 33.3ª.
3 Et probaſti cor meum tecum.3.Reg.8.1ª.
4 Congrega eos quaſi gregem ad victimam, & ſanctifica eos in die occiſionis.Gen.3.18ª.[illegible]
5 Propter iram furoris domini.Exo.32.2ª.

CAPVT XIII.

1 Vt eſſet mihi in pp̄lm,& in laudé,& in gloriam.Deuter.7.5ª. Cam 13m.
2 Antequam tenebreſcat,& antequam offendant pedes veſtri ad montes caliginoſos.Rom.9.lect.1.
3 In abſcondito plorabit anima mea.Iſa.[illegible]58.3ª.
4 Deducet oculus meus lachrymam.2.Paral.6.ſi.¶ Oblita es in mendacio.22ª.q.[illegible]2m.¶ Vbi eſt grex, qui datus eſt tibi,&c.vſque, numquid non?Heb.13.lec.3.

5 Adulteria

5 Adulteria tua & ſcelus fornicationis tuæ. Leuit.17.5^{a}.
6 Quare quaſi colonus futurus es in terra, & quaſi viator declinās ad manendum. 3^{u}.q 15.10.b./.c.

CAPVT XIIII.

Ca^{m}. 14^{m}. 1 Noli orare pro populo iſto in bonum. ſupra.c^{o}.7.4^{a}.
2 Et ſi obtulerit holocauſtomata & victimas, non ſuſcipiã eam. Pſal.39.2^{a}.
3 Aut Sion abhominata eſt anima tua. Iſa.42.2^{u}.
4 Solii gloriæ tuæ recordare. Gen.8.1^{a}.

CAPVT XV.

Ca^{m}. 15^{m}. 1 Si ſteterint Moyſes & Samuel coram me, non eſt anima mea ad populum iſtum. 1^{a}.q.3.2.1^{m}./12^{e}.q.114.6.c./.4.d.45.q.3.3.2^{m}./.1^{a}.Cor.1.lec.3.
2 A facie mea. 2.Paral.6.fi. ¶ Extendam manum meam. Ibidem ¶ Quaſi os meum Ibidem.
3 Dabo eos in furorem vniuerſis regnis terræ. per Manaſſen filium Ezechię regis Iuda. 2.Reg.21.1^{a}. ¶ Laboraui rogãs. Gen.3.24^{a}.
4 Super arenam maris. Gen.15.2^{a}. ¶ Ignis ſuccenſus eſt in furore meo. Exod.32.2^{a}. ¶ Recordare mei. Gen.8.1^{a}.
5 Non ſedi in concilio ludentium. 22^{e}.q.168 4.2^{m}.
6 Si conuerteris, conuertã te. 1^{a}.q.62.2.3^{m}./.Ʒ.4.c^{o}.72.fi./. Verit. q.28.2.c.

CAPVT XVI.

Ca^{m}. 16^{m}. 1 Abſtuli pacem a populo iſto, dicit dominus, & miſeriam, & miſerationes. Iaco 2.6^{a}.
2 Ecce ego mittam piſcatores multos, dicit dominus, & piſcabuntur eos. Et poſt hęc mittam eis multos venatores, & venabuntur eos, &c. ſupra.7.9^{a}.
3 Oculi mei. 2.Paral.6.fi. ¶ A facie mea. Ibidem. ¶ Oſtendam eis manum meam. Ibidem.
4 Super omnes vias eorum. Prouer.5.1^{a}. ¶ Vere mendacium poſſederunt patres noſtri, & vanitatem. ſupra.c^{o}.8.1^{a}.

CAPVT XVII.

Ca^{m}. 17^{m} 1 Peccatum Iuda ſcriptum eſt ſtilo ferreo in vngue adamantino. Pſalm.50.
2 Ignem ſuccendiſti in furore meo. Exod.32.2^{a}.
4 Maledictus homo, qui confidit in homine. 22^{e}.q.25.1.3^{m}. ¶ Et a Deo recedit cor eius, ſupra.2.2^{u}. ¶ Recedentes a te, in terra ſcribentur. Ibidem./ Pſal.17.
4 Prauum eſt cor hominis, & inſcrutabile, & qs cognoſcet illud? Ego dominus ſcrutans cor, & probans renes. 3.Reg.8.11^{a}.
5 Confundantur qui me perſequuntur &c. Gen.3.18^{a}. ¶ Et duplici contritione, contere eos. Ibidem./.4.d.15.L.prin^{o}.
6 Sanctificate diem ſabbati. Exod.20.4^{a}.

CAPVT XVIII.

Ca^{m}. 18^{m} 1 In manu mea. 2.Paral.6.fi. ¶ In oculis meis. Ibidem. ¶ Dorſum & non faciem oſtendam eis. Ibidem.
2 Repente loquar aduerſus gentem, & aduerſus regnum, vt eradicem &c. vſque. Nunc ergo. 1^{a}.q.19.7.2^{m}./ 22^{e}.q.171.6.2^{m}./.q.174.1.c./.2.0./.4.d.46.q.2.ar.3.q.2.3^{m}./.Ʒ.3.c^{o}.96.fi./.154./. Verit.q.10.11.12.u /.Iſa.38.prin^{o}./.Ro.3./ Heb.6.lec.4.
3 Agam & ego pænitentiam Gen.6.4^{a}.
4 Recordare. Gen.8.1^{a}. ¶ Auerterem indignationem tuam ab eis. Exod.32.2^{a}. ¶ Da filios eorum in famem &c. vſque fi. Gē.3.18^{a}.

CAPVT XIX.

Ca^{m}. 19^{m}. 1 Nec aſcenderunt in cor meum. 2.Paral.6.fi.

CAPVT XX.

Ca^{m}. 20^{m}. 1 Seduxiſti me domine, & ſeductus ſum. 22^{e}.q.55.4.1^{m}.
2 Qui vides renes & cor. 3.Reg.8.11^{a}.
3 Tibi reuelaui cauſam meam. Pſal.36.2^{a}.
4 Videam vltionem tuam ex eis. Deut.32.5^{a}.
5 Maledicta dies, in qua natus ſum &c. vſque fi. Gen.3.18^{a}.

CAPVT XXI.

Ca^{m}. 21^{m}. 1 In manu extenta, & brachio forti. 2.Paral.6.fi. ¶ Poſui enim faciem meam. Ibidem.
2 In furore & in indignatione, & in ira grãdi. Exod.32.2^{u}.

CAPVT XXII.

1 Aduenam & pupillum & viduam, nolite contriſtare. Iſa.1.12^{a} Ca^{m}. 22^{m}.
2 In memetipſo iuraui, dicit dominus. Exod.32 4^{a}
3 Si fuerit anulus in manu dextera mea. 2.Paral.6.fi.
4 Scribe virum iſtum ſterilem. 3^{u}.q.31.2.3^{m}.

CAPVT XXIII.

1 Et regnabit Rex, & ſapiens erit. 22^{e}.q.50.1.1^{m}. Ca^{m}.23^{m}.
2 A facie domini. 2.Paral.6.fi. ¶ Non de ore domini. Ibidē. ¶ Vſque dum compleat cogitationem cordis ſui. Ibidem.
3 In Ieruſalem vidi ſimilitudinem adulterantium. Leuit.17.5^{a}. ¶ Et iter mendacii, ſupra.c^{o}.8.1^{a}.
4 Ecce turbo dominicæ indignationis. Exod.32.2^{u}. ¶ Non reuertetur furor domini. Ibidem.
5 Putaſne Deus e vicino ego ſum, dicit dominus, & non Deus de longe? Pſal.144.fi.
6 Nunquid non cælum & terram ego impleo, dicit dominus? 1^{a}.q.8.2.c./.1.d.37.q.2.1.c.
7 Cum ego non miſiſſem eos, nec mandaſſem eis, ſupra.9^{a}.

CAPVT XXIIII.

1 Et ponam oculos meos ſuper eos. 2.Paral.6.fi. Ca^{m}.24^{m}.
2 Et erunt mihi in populum, & ego ero eis in Deum. Deut.7.5^{a}.

CAPVT XXV.

Et loquutus ſum ad uos, de nocte cõſurgens, ſupra 7.8^{a}./Thim.prin. Ca^{m}.34^{m}.
2 Et miſit dominus ad uos omnes ſeruos prophetas, conſurgens. diluculo, mittensque. ſupra.7.8^{a}.
3 Neque me ad iracundiam prouocetis. Exod.32.2^{u}.
4 De manu domini. 2.Paral.6.fi.

CAPVT XXVI.

1 Et pœniteat dominum. Gen.6.4^{a}.
2 Seruorum meorum prophetarum, quos miſi ad uos de nocte cõſurgens, ſupra.7.8^{a}. Ca^{m}.33^{m}.
3 Apprehenderunt eum, ſcilicet Ieremiam ſacerdotes & prophetæ, & omnis populus dicens, morte moriatur. Rom.3.lec.2.
4 Dixerunt principes, & omnis populus ad ſacerdotes & ad prophetas Non eſt viro huic iudicium mortis, quia in nomine domini prophetauit. Ibidem.
5 Faciem domini. 2.Paral.6.fi.

CAPVT XXVII.

1 In brachio meo extento. Ibidem. ¶ In oculis meis. Ibidem. Ca^{m}.27^{m}.
2 Non miſi eos, dicit dominus, ſupra 7.9^{a}.

CAPVT XXVIII.

1 Cum venerit verbum eius, tunc ſcietur propheta quem miſit dominus in veritate. ſupra.7.8^{a}. Ca^{m}.28^{m}.
2 Non miſit te dominus, ſupra.7.8^{a}.

CAPVT XXIX.

1 Miſi ad eos per ſeruos meos prophetas, de nocte conſurgens & mittens, ſupra.7.8^{a}. Ca^{m}.29^{m}.
2 Ego ſum iudex & teſtis, dicit dominus. 22^{e}.q.67.1.1^{m}./.3.3^{m}./.q.89.1.3^{m}./.Pſal.9.

CAPVT XXX.

1 Et applicabo eum, & accedet ad me. Pſal.33.3^{u}. ¶ Vt appropinquet mihi, dicit dominus. Ibidem. Ca^{m}.30^{m}.
2 Eritis mihi in populum, & ego ero uobis in Deum. Deut.7.5^{u}.
3 Ecce turbo domini, furor egrediens, procella ruens impiorum. Exodi.32.2^{a}. ¶ Non auertet iram indignationis dominus. Ibidem.
4 Donec compleat cogitationem cordis ſui. 2.Paral.6.fi.

CAPVT XXXI.

1 Ero deus vniuerſis cognationibus Iſrael, & ipſi erunt mihi in populum. Deut.7.5^{a}. Ca^{m}.31^{m}.
2 Longe dominus apparuit mihi. Pſal.144.fi.
3 In charitate perpetua dilexi te. Ibidem.

4 Factus ſum Iſraeli pater. Pſal.89.1ª./ Deut.32.2ª. ¶ Et Ephra im primogenitus meus eſt. Exo.4.3ª.
5 Eritque anima eorum. Iſa 58.3ª.
6 Vox in excelſo audita eſt, lamentationis luctus & fletus Rachel plorantis filios ſuos. Math. 2.
7 Et nolentis conſolari ſuper eis, quia non ſunt. Ibidem.
8 Quieſcat vox tua a ploratu, & oculi tui a lachrimis, quia eſt merces operi tuo, ait dominus. 3ª.q.84.9.1^{m}.
9 Conuerte me domine, & conuertar, ſup.15.fi.
10 Poſtquam conuertiſti me, egi pœnitentiam. 3ª. q. 85. 5.o./ 4.d. 14.q.1.ar.2.q.1.o./ q.2.c.
11 Poſtquam oſtendiſti mihi, percuſſi femur meum. 4.d.15.q.1.ar. 4.q. 3. 1^{m}.
12 Adhuc recordabor eius. Gen.8.1ª. ¶ Et peccati eorum non memorabor amplius. Ibidem.
13 Creauit dominus nouum ſuper terram. 1ª.q.73.1.3^{m}.
14 Fœmina circũdabit virum. Io. 1.lec. 15.
15 Ecce dies veniunt, dicit dominus, & feriã domui Iſrael, &c. vſque ſcribam eam. He.8.lec.2./ Lec.3.o.
16 Ego ero eis in Deum, & ipſi erunt mihi in populum. Deu.7.5ª.
17 Non docebit vltra vir proximum ſuum, & vir fratrẽ ſuum, &c. vſq; maximum. 1ª.q.106.1.1^{m}./ Opuſ.72.princº./ He.8.lec.3.
18 Qui dat ſolem in lumine diei, ordinem lunę, & ſtellarũ, in lumine noctis, &c. vſque cunctis diebus. 4. d. 48. q.2.2.2^{m}./ Poª. q. 5. 5. 2^{m}.

CAPVT XXXII.

Caᵐ.32ᵐ. 1 In brachio tuo extento. 2.Parali.6.fi. ¶ In manu robuſta, & brachio extento. Ibidem.
2 Non erit tibi difficile omne verbum. Luc.1.18ª.
3 Et reddis iniquitatem patrum, in ſinum filiorum. 2.Reg. 21. 1ª.
4 Fortiſſime. ɔ̃.1.cº.92.
5 Magnus conſilio. Pſal.32.5ª.
6 Et incomprehenſibilis. 1ª q.12.1.1^{m}./ 3^{m}./ 7.o./ 8.o./ q.56.3. 1^{m}./ 2^{m}. q.57.5.2^{m}./ q.62.9.c./ q.86.2.1^{m}./ q.107.3.c./ 12ª. q.93.2.2^{m}./ q. 102. 4. 6^{m} / 3ª.q.10.1.o./ 3.1^{m}./ 1.d.3.q.1.1.c./ 1^{m}./ 4^{m}./ d. 21. L./ d. 22. 1.c./ 2^{m}./ 3.d. 14. ar. 3. q. 1. o./ q.2.c./ d.27.q.3.2.c.fi./ 4.d.45.q.3.1.c./ d.49.q.2.1.1^{m}./ 3.6^{m}. 2.o./ 5.c./ ɔ̃.1.cº.3./ Lib.3.cº.55.
7 Cuius oculi aperti ſunt ſuper omnes vias filiorum Adam. 2. Parali.6.fi./ Prouer.5.1ª.
8 Vt reddat vnicuique ſecundum vias ſuas, &c. Pſal.61.6ª.
9 Iuraſti patribus eorum. Exo.32.4ª. ¶ Terram fluentem lacte & melle. Exo.3.4ª.
10 Ad irritandum me. Exo.32.2ª. ¶ In oculis meis. 2.Parali.6.fin. ¶ In toto corde meo. Ibidẽ. ¶ Et in tota anima mea. Iſa.42.2ª.
11 Exacerbabant me. Ibidem. ¶ In furore meo, & in indignatione mea. Ibidem. ¶ Ad iracundiam me prouocantes. Ibidem. ¶ In furore meo, & in ira mea, & in indignatione mea grandi. Ibide.
12 Et erunt mihi in populum, & ego ero eis in Deum. Deut.7.5ª.

CAPVT XXXIII.

Caᵐ. 33ᵐ. 1 In furore meo, & in indignatione mea. Exo. 32.2ª.
2 Abſcondens faciem meam. 2.Parali.6.f.

CAPVT XXXIIII.

Caᵐ.34ᵐ. 1 Cum completi fuerint ſeptem anni dimittat vnuſquiſque fratrem ſuum hebræum, qui venditus eſt ei, & ſeruiet tibi ſex annis. Exo.21.1ª.
2 In oculis meis. 2.Parali 6.fi.

CAPVT XXXV.

Caᵐ. 35ᵐ. 1 Ego autem loquutus ſum ad vos, de mane conſurgens. ſupra.7. 8ª./ 2ª. Tim. prin.
2 Miſique ad vos omnes ſeruos meos prophetas, conſurgens diluculo, mittenſque. ſupra.7. 8ª.

CAPVT XXXVI.

Caᵐ. 36ᵐ. 1 Magnus furor, & indignatio domini. Exo 32ª.

CAPVT XXXVII.

Caᵐ. 37ᵐ. 1 Ora pro nobis dominum Deum noſtrum. 4.d.45.q.3.3.o.

CAPVT XXXVIII.

Caᵐ. 38ᵐ. 1 Quicumque manſerit in ciuitate hac, morietur gladio, & fame, & peſte. Gene.6.9ª.

CAPVT XXXIX.

Caᵐ. 39ᵐ. 1 Ecce ego inducam ſermones meos ſuper ciuitatem hanc in malum, & non in bonum. 1ª.q.48.6.c./ Ro. lec. 7.

CAPVT XL.

1 Si placet tibi, vt venias mecum in Babilonem, veni, & ponam oculos meos ſuper te. 22ª.q.22.1.o. Caᵐ. 40ᵐ.

CAPVT XLI.

1 Noli occidere nos, quia habemus theſaurum in agro. 22ª.q. 66. 5. 2^{m}. Caᵐ. 41ᵐ.

CAPVT XLII.

1 Cadat oratio noſtra in conſpectu tuo, & ora pro nobis ad dominum Deum noſtrum. ſupra.37.2ª. Caᵐ. 42ᵐ.

CAPVT XLIII.

1 Mendacium tu loqueris. 22ª.q.110.1.o. Caᵐ. 43ᵐ.

CAPVT XLIIII.

1 Vt me ad iracundiam prouocarent. Exo.32.2ª. Caᵐ. 44ᵐ.
¶ Et conflata eſt indignatio mea, & furor meus, & ſuccenſa eſt. Ibidem.
2 Et miſi ad vos omnes ſeruos meos prophetas, de nocte conſurgens, mittenſque. ſupra.7.9ª.
3 Ponam faciem meam. 2.Parali.6.fi.
¶ Et aſcendit ſuper cor eius. Ibidem.
4 Vt ſacrificemus reginę cœli. ſupra.7.5ª.
5 Horum recordatus eſt dominus. Gene.8.1ª.
6 Et non poterat vltra portare dominus, propter maliciam ſtudiorum veſtrorum. 22ª.q.137.5.4^{m}.
7 Ego iuraui in nomine meo. Exo.32.4ª.

CAPVT XLV.

1 Ecce quos ædificaui, ego deſtruo. Deut.32.5ª. Caᵐ. 45ᵐ.

CAPVT XLVI.

1 Dies vltionis, vt ſumant vindictam de inimicis ſuis. Deu.32.5ª. Caᵐ.46ᵐ.

CAPVT XLVII.

2 Ingredere in vaginam tuam. Math.2.13ª. Caᵐ. 47ᵐ.

CAPVT XLVIII.

1 Maledictus qui facit opus Dei fraudulenter. Aliàs negligenter. Et maledictus qui prohibet gladium ſuum a ſanguine. Geneſeos. 3. 18ª. Caᵐ. 48ᵐ.
2 Inebriate eum calice iræ domini. Exo. 32.2ª.
3 Cor meum ad Moab. 2.Parali.6.fi.

CAPVT XLIX.

1 Per memetipſum iuraui, dicit dominus. Exo.32.4ª. Caᵐ.49ᵐ.
2 Auditum audiui a domino, & legatus ad gentes miſſus ſum. ſupra 7.9ª.
3 Quis ſimilis mei? Pſal.82.1ª. ¶ Quis reſiſtet vultui meo? 2.Parali 6.fi./ 20. 2ª.
4 Iram furoris mei. Exo.32.2ª. ¶ Audite conſilium domini. Pſal. 32.5ª. ¶ Et diſpergam eos in omnem ventum, qui ſunt attonſi in comam. 4.d.24.q.3.ar.1.q.1.1^{m}.

CAPVT L.

1 Ab ira domini. Ibidem. ¶ Quoniam vltio domini eſt, vltionem accipite de ea. Deut. 32.5ª. ¶ Vltionem domini dei noſtri vltionem templi eius. Ibidem. Caᵐ. 50ᵐ
2 Protulit vaſa iræ ſuæ. Ibidem. ¶ Quis ſimilis mei? Pſal. 82.1ª.
3 Quis reſiſtet vultui meo? 2.Parali.6.fi./ 20.2ª.
4 Audite conſilium domini. Pſal.32.5ª.

CAPVT LI.

1 Tempus vltionis domino. Deut.32.5ª.
2 Curauimus babilonẽ, & nõ eſt ſanata. ɔ̃.3.cº.89./ Veri.q.5.5. 2^{m}. Caᵐ.51ᵐ.
3 Derelinquamus eam. 1ª.q.113.6.c./ 2.d. 11.q. 1.4. 1^{m}./ Veri. q. 5. 7. 2^{m}.
4 Quoniam vltio domini eſt, vltio templi ſui. Deut.32.5ª. ¶ Iurauit dominus. Exo.32.4ª. ¶ Per animam ſuam. Iſa.42.2ª.
5 Et præparauit orbem in ſapientia ſua, & prudentia ſua extendit cœlos. Pſal. 103.6ª./ Opuſ.12.ar.4.
6 Stultus factus eſt omnis homo a ſcientia ſua. ſupra. 10.7ª.
7 Ecce ego ad te mons peſtifer, qui corrumpis vniuerſam terram. Math. 9.

8 Et exten.

8 Et extendam manum meam ſuper te.2. Parali.6.fi.
9 Ab ira furoris domini. Exo.32.2d.

CAPVT LII.

Cam. 52m. 1 In oculis dñi.2.Parali.6.fi. ¶ A facie ſua. Ibidem.
2 Quoniam furor domini erat. Exo.32.2d.

AVTHORITATES
ex libro Trenorum.

CAPVT I.

Cam. 1m. 1 Viderunt eam hoſtes, & deriſerunt ſabbata eius. 3. d. 37.ar.5.q.1.1m.
2 O vos omnes, qui tranſitis per viam, attendite, & videte, ſi eſt dolor ſicut dolor meus. 3a.q.46.6.o./ 3.d. 15.q.2.ar.3.q 3.n./ Opuſ.3.co.238./ 239.
3 In die iræ furoris ſui. Exo.32.2d. ¶ Os eius, ad iracundiam prouocaui. Ibidem./ 2. Parali.6.fi.
4 Ingrediatur omne malum eorum coram te, & deuindemia eos ſicut vindemiaſti me. Gen. 5. 18a.

CAPVT II.

Cam. 2m. 1 In furore ſuo dominus. Exo.32.2d. ¶ Effudit quaſi ignem, indignationem ſuam. Ibidem.
2 Non eſt recordatus ſcabelli. Gen. 8.4a. ¶ Obliuioni tradidit dominus in ſyon. Ibidem.
3 Pedum ſuorum. 2. Parali.6.fi. ¶ Auertit retro dexteram ſuam. Ibidem. ¶ Non auertit manum ſuam. Ibidem.
4 Maledixit ſanctificationi ſuæ. Gen. 5.14a.

CAPVT III.

Cam. 3m. 1 In virga indignationis eius. Exo.32.2d. ¶ Ad iracundiam prouocauimus. Ibidem. ¶ Operuiſti in furore. Ibidem.
2 Conuertit manum ſuam. 2. Parali.6.fi. ¶ Ex corde ſuo. Ibidem. ¶ Sub pedibus ſuis. Ibidem. ¶ In conſpectu vultus altiſſimi. Ibidem. ¶ Ex ore altiſſimi. Ibidem. ¶ Aurem tuam. Ibidem.
3 Miſericordiæ dñi quod nõ ſumus conſumpti.4.d.46.q.2.ar.2.q.1.4m.
4 Dixit anima mea. Iſa.58.3a. ¶ Dñs ignorauit. Iſa.63.3a.
5 Oculus meus, deprędatus eſt animam meam, &c. Eccle. 9. 1a. ¶ Appropinquaſti. Pſal.144.fi.
6 Vidiſti omnẽ furorẽ, & vniuerſas cogitatiões eorũ. 3. Reg. 8.11a.

CAPVT IIII.

Cam. 4m. 1 Compleuit dominus furorem ſuum, effudit iram indignationis ſuæ. Exo.32.2a.
2 Facies domini diuiſit eos.2.Parali.6.fi.

ORATIO IEREMIAE PROPHETAE.

1 Recordare domine. Gen.8.1a. ¶ Quare in perpetuum obliuiſceris nos. Ibidem.
2 Patres noſtri peccauerunt & non ſunt, & nos iniquitates eorum portauimus. 2. Reg. 21.1a.
3 Conuerte nos domine ad te, & conuertemur. Iere. 15. fi.
4 Iratus es contra nos. Exo.32.2a.

AVTHORITATES
ex libro Baruch Prophetæ.

CAPVT I.

Cam. 1m. 1 Non eſt auerſus furor eius. Exo. 32.2a. ¶ Daret nobis terram fluentem lacte & melle. Exo.3.4a./ 33.1a.
2 Quos miſit ad nos. Iere.7.9a.
3 Ante oculos domini. 2. Parali.6.fi.

CAPVT II.

Cam. 2m. 1 Faciem domini. 2. Parali.6.fi. ¶ In manu valida, & brachio excelſo. Ibidem. ¶ Inclina aurem tuam. Ibidem. ¶ Aperi oculos tuos. Ibidem.
2 Auertatur ira tua. Exo.32.2a. ¶ Miſiſti iram tuam, & furorem tuum. Ibidem.
3 Et anima eſuriens. Iſa. 58.3a. ¶ Quam iurauit patribus eorum. Exo.32.4a.

CAPVT III.

Cam. 3m. 1 Et nunc domine omnipotens. Tob. 3.11a. ¶ Anima in anguſtiis, & ſpiritus anxius. Iſa. 58.3a.
2 Quia Deus miſericors eſt. Pſal.102.4a. ¶ Noli meminiſſe. Gen. 8.1a. ¶ Sed memento manus tuæ. Ibidem./ 2. Parali.6.fi.

3 Qui ſcit vniuerſa. Heſter. 14. fi. ¶ Inueteraſti in terra aliena. Rom.6.5a.
4 Poſt hæc in terris viſus eſt, & cum hominibus conuerſatus eſt. 3a.q.40.1m.

CAPVT IIII.

1 Hic liber mandatorum Dei, & lex quæ eſt in æternum. 12a.q. 103.3, 1m. Cam. 4m.
2 In ira domini, ad iracundiam prouocaſtis Deum. Exo. 32.2a.
3 Exacerbaſtis eum. Ibidem. ¶ Vide enim iracundiam a Deo. Ibidem. ¶ Filii patienter ſuſtinete iram. Ibidem.

AVTHORITATES
ex libro Ezechielis Prophetæ.

CAPVT I.

1 Aperti ſunt cæli. Math.3.10a. Cam. 1m.
2 Et vidi viſiones Dei. Gen.32.2a.
3 Et facta eſt ſuper eum manus domini. 2. Parali.6.fi./ Pſal.89.1a. ¶ Pedes eorum, pedes recti. Ro.10.k.2.
4 Duæ pennæ tegebant corpora eorum. Iſa.6.3a. ¶ Vnumquodque duabus alis velabat corpus ſuum. Ibidem.
5 Quaſi ſit rota in medio rotæ. 12a.q.107.3.c.

CAPVT II.

1 Ecce ego mitto te. Iere.7.9a. Cam. 2m.

CAPVT III.

1 Spiritus quoque eleuauit me, & aſſumpſit me, &c. vſque, confortans me. Rom. 8.lec.5. Cam. 3m.
2 Manus domini. 2. Parali.6.fi. ¶ Audies de ore meo. Ibidem.
3 Et non erunt in memoria iuſtitiæ eius, quas fecit. Exo. 33.3a./. infra. 18. 6a.

CAPVT IIII.

1 Et contempſit iudicia mea. Pſal.77.12a./ 4.d.9.ar.3.q.5.c. Cam. 4m.

CAPVT V.

1 Non parcet oculus meus. 2. Parali.6.fi. Cam. 5m.
2 Non miſerebor. Iaco. 2.6a.7a.
3 Complebo furorem meum. Exo. 32. 2a. ¶ Et requieſcere faciam indignationem meam. Ibidem. ¶ Locutus ſum in zelo meo. Ibidem. ¶ In increpationibus iræ. Ibidem.

CAPVT VI.

1 Contriui cor eorum fornicans, & oculos eorũ fornicantes poſt idola ſua. Leui.17.5a. Cam. 6m.
2 Et complebo indignationem meam in eis. Exo. 32. 2a.
3 Extendam manum meam ſuper eos. 2. Parali.6.fi.

CAPVT VII.

1 Immittam furorem meum in te. Exo.32.2a. ¶ Effundam iram meam. Ibidem. Cam. 7m.
2 Non parcet oculus meus. 2. Parali.6. fin. ¶ Et auertam faciem meam. Ibidem.
3 Non miſerebor. Iaco.2.6a.7a.
4 Iudicabo te, iuxta vias tuas. Pſal.9.3a.

CAPVT VIII.

1 Cecidit ibi ſuper manus domini. 2. Parali.6. fin. ¶ Non parcet oculus meus. Ibidem. ¶ Ad aures meas. Ibidem. Cam. 8m.
2 Quaſi viginti quinque viri dorſa habentes contra templum domini, & facies ad orientem, & adorabant ad ortum ſolis. 12a.q. 102. 4.
3 Ad irritandum me. Exo. 32.2a. ¶ In furore. Ibidem.
4 Non miſerebor. Iaco. 2.6a.7a.

CAPVT IX.

1 Effundens furorem tuum. Exo.32.2a. Cap.9m.
2 Igitur & meus non parcet oculus. 2. Parali.6.fi.
3 Neque miſerebor. Iaco. 2.6a.7a.

CAPVT X.

1 Quaſi ſit rota in medio rotæ. ſup. 1.5a. Cam. 10m.

CAPVT XI.

1 Cogitationes cordis veſtri, ego noui. 3. Reg.8.11a. Cam. 11m.
2 In finibus Iſrael, iudicabo vos. Pſal.9.3a.
3 Vt ſint mihi in populum, & ego ſim eis in Deum. Dan.7.5a.

CAPVT XIII.

1 Erit manus mea. 2. Parali.6.fi. Cam. 13m.

2 In indignatione mea. Exo.32.2ª

3 In furore meo. Ibidem. ¶ In ira. Ibidem.

CAPVT XIIII.

Ca^{m}. 14^{m}. 1 Ponam faciem meam. 2. Parali. 6. fin. ¶ Et extendam manum meam. Ibidem.

2 Ego dominus decepi prophetam illum. 22ª.q.55.4.1^{m}.

3 Sed ſit mihi in populum, & ego ſim eis in Deum. Deut.7.5ª.

4 Si fuerint tres viri iſti in medio eius. Nohe. Daniel, & Iob.&c. Iob. 2ª.

5 Si effudero indignationem meam. Exo.32.2ª.

CAPVT XV.

Ca^{m}. 15^{m}. 1 Ponam faciem meam in eos. 2. Parali.6.fi.

CAPVT XVI.

Ca^{m}. 16^{m}. 1 Non perpecit ſuper te oculus meus. Ibidem. ¶ Ecce ego extendam manum meam. Ibidem. ¶ Quādo nata es in die ortus tui non eſt præciſus vmbilicus tuus. Rom.9.lec.5.

2 Et iuraui tibi. Exo.32.4ª.

3 In pulchritudine tua fornicata es, in nomine tuo. Leui. 17.5ª./ 22ª.q.145.2.3^{m}.

4 Ad irritandum me. Exo.32.2ª. ¶ Et requieſcet in te indignatio mea, &c. vſque in omnibus his. Ibidem.

5 Iuſtificaſti ſorores tuas, in omnibus abhominationib⁹ tuis, quas operata es. Ro.2.lec.3.prin^{o}.

6 Et recordabor ego pacti mei. Geñ.8.1ª.

CAPVT XVII.

Ca^{m}. 17^{m}. 3 Et ſcient omnia ligna regionis, quia ego dominus humiliaui lignum ſublime, & ſiccaui lignum viride, & frondere feci lignum aridum. Iſa. 14.1ª.

CAPVT XVIII.

Ca^{m}. 18^{m}. 1 Omnes animæ, meæ ſunt, vt anima patris, ita & anima filii mea eſt. 12ª.q.87.8.c.fi./ 2.d.33.q.1.1.c.

2 Anima quæ peccauerit, ipſa morietur. Iſa.58.3ª.

3 Filius non portabit iniquitatem patris, & pater nō portabit iniquitatem filii. 2.Reg.21./ 12ª.q.81.1.1^{m}./ 2.1^{m}.

4 Omnium iniquitatum quas operatus eſt, non recordabor. Gene. 8. 1ª.

5 Nunquid voluntatis meæ eſt mors impii, dicit dominus Deus, & non vt conuertatur, & viuat? Iere.13.6ª.

6 Omnes iuſtitiæ eius quas fecerat, non recordabuntur. 3ª. q. 88. a.3^{m}./ 4.d.22.q.1.ar.1.3^{m}./ He.6.lec.3.

7 Vnumquemque iudicabo, ſecundum vias eius. Pſal. 9. 3ª.

CAPVT XIX.

Ca^{m}. 19^{m}. 1 Ignis comedit eam. Geñ.6.9ª.

CAPVT XX.

Ca^{m}. 20^{m}. 1 Leuaui manum meam. 2. Parali.6.fi. ¶ Pepercit oculus meus. Ibidem. ¶ In manu forti, & brachio extento. Ibidem.

2 Ad irritandum me. Exo.32.2ª. ¶ Vt effunderem indignationē meam ſuper eos, & implerem iram meam. Ibidem. ¶ Effunderē furorem meum. Ibidem.

3 Terram fluentem lacte & melle. Exo.3.4ª.

4 Dedi eis præcepta mea, & iudicia mea, quæ faciēs homo viuet in eis. Leui.18.2ª./ 12ª.q.98.1.1^{m}.

5 Apparui eis. Geñ.32.3ª.

6 Dedi eis præcepta non bona, & iudicia in quibus non viuent. 12ª.q.98.1.2^{m}./ 4.d.1.q.1.ar.5.q.1.b.2.

7 Et pollui eos in muneribus ſuis, cum offerent omne quod aperit vuluam, propter delicta ſua. 12ª.q.98.1.2^{m}./ 4.d.1.q.1.ar.5.q.1.b.2.

8 Et poſt offendicula eorum, vos fornicamini. Leui. 17.3ª.

CAPVT XXI.

Ca^{m}. 21^{m}. 1 Quin & ego plaudam manu ad manum. 2. Paral. 6. fi.

2 Et implebo indignationem meam. Exo.32.2ª. ¶ In igne furoris mei ſufflabo in te. Ibidem.

3 Stetit Rex Babilonis in biuio, in capite duarum viarum, diuinationem quærens, cōmiſcens ſagittas. 22ª.q.95.1.o./ ꝯ.3.c^{o}.154. Iſa.3.lec.4.prin^{o}.

CAPVT XXII.

Ca^{m}. 22^{m}. 1 Ecce complosi manus meas. 2. Parali.6.fi.

2 In furore meo. Exo.32.2ª. ¶ Et in ira mea. Ibidem.

3 Indignationem meam. Ibidem.

CAPVT XXIII.

Ca^{m}. 23^{m}. 1 Fornicatæ ſunt. Leui. 17.3ª.

2 Et ſaturata eſt anima eius. Iſa.58.3ª.

3 Et receſſit anima mea. Iſa.42.2ª.

4 Et ponam in te zelum meum. Exo.32.2ª.

CAPVT XXIIII.

1 Indignationem meam. Exo. 32.2ª. Ca^{m}. 24^{m}.

2 Et vindicta vlciſcar. Deutero.32.5ª.

3 Iuxta vias tuas, & iuxta adinuentiones tuas, iudicabo te, dicit dominus. Pſal. 9.3ª.

4 Ecce ego polluam ſanctuarium meum, ſup.c.20.11ª.

5 Super quo pauet anima veſtra. Iſa. 58.3ª.

6 Super quo requieſcunt animę eorum. Ibidem.

CAPVT XXV.

1 Extendam manum meam. 2. Parali 6.fi. Ca^{m}. 25^{m}.

2 Pro eo quòd fecit idumea vltionē, vt ſe vindicaret. Deu.32.5ª.

3 Iuxta iram meam, & furorem meum Exo.32.2ª. ¶ Arguens in furore. Ibidem.

4 Tu ſignaculum ſimilitudinis. 1ª. q. 93.3.o./ 1.d.3.q.3.4^{m}./ 2.d. 16.3.o/ d.29.q.1.1.1^{m}./ 3.d.2.q.1.ar.1.q.1.2.c / Pſal.8.

CAPVT XXVI.

1 Ecce ego ad te, eiiciam gladium meum de vagina ſua, & occidā in te iuſtum & impium. Math.2.23ª. Ca^{m}. 26^{m}.

CAPVT XXVII.

1 Pupillum & viduam contriſtauerunt apud te. 22ª.q.116.1.c. Ca^{m}. 27^{m}.

CAPVT XXVIII.

1 Plenus ſapientia, perfectus decore. 1ª. q.55.2.o./ q.85.5.c.q.91. 1.c./ q.109.3.3^{m}./ Veri.q.9.1.9^{m}. Anima. 3.c.fi. Ca^{m}. 28^{m}.

2 In deliciis paradiſi fuiſti. Ma.q.16.4.c.

3 Omnis lapis precioſus, operimentū tuum. 1ª.q.63.7.o./ 9.3^{m}./ 2.d.6.1.o./ ꝯ.3.c^{o}.109./ Ma.q.16.1.21^{m} / 3.16^{m}./ 10.c.fi./ Spū. 6.18^{m}./ Anima.8.4^{m}/ Quol.5.q.4.fi./ Opuſc.15.c^{o}.19./ Iob. 40. Ephe.2.

4 Tu Cherubin extētus & protegens. 1ª.q.63.7.1^{m}./ 2.d.6.1.1^{m}.

5 Ambulaſti perfectus in viis tuis, a die conditionis tuæ. 1ª. q. 63.6.1^{m}.

6 Donec inuenta eſt iniquitas in te. Iob 4.3ª.

7 Et eleuatum eſt cor tuum in decore tuo, perdidiſti ſapientiam tuam in decore tuo. 1ª.q.63.2.3.o./ 7.c.fi./ 22ª.q.145.2.3^{m}./ 2.d.5.q.1.3.o./ d.22 q.1.1.c / d.43.6.c./ 6^{m}./ ꝯ.3.c^{o}.109./ Ma. q.16.2.4^{m}.

CAPVT XXIX.

1 Nabuchdonoſor Rex Babilonis, ſeruire fecit exercitum ſuum ſeruitute magna aduerſus Tyrum &c. vſque laborauerit mihi. 22ª.q.114.10 2^{m}. Ca^{m}. 29^{m}.

CAPVT XXX.

1 A facie mea. 2. Parali.6.fi. Ca^{m}. 30^{m}.

2 Effundam indignationem meam. Exo.32.2ª.

CAPVT XXXI.

1 Cedri nō fuerūt altiores illo, in paradiſo Dei &c. ſup.c^{o}.28.4ª. Ca^{m}. 31^{m}.

2 Eleuatum eſt cor eius in altitudine ſua, ſup.c^{o}.28.fi.

CAPVT XXXII.

1 Deſcendunt in infernum, cum armis ſuis. Quol.8 17ª.c. Ca^{m}. 32^{m}.

CAPVT XXXIII.

1 Sanguinem eius de manu ſpeculatoris requiram. Veri. q.27.3. 14^{m}./ Gal.6.lec.1.fi./ He.13.lec.3. Ca^{m}. 33^{m}.

2 Audiens ex ore meo ſermonem. 2. Parali.6.fi.

3 Nolo mortem impii ſed vt conuertatur & viuat, ſup.c^{o}.18.5ª.

4 Iuſtitia iuſti, non liberabit eum, in quacumque die peccauerit. 3ª.q.89.4.5.6.o./ 2.d.27.q.3^{m}./ 4.d.14.q.2.3.o./ d.21.q.1.ar.1. q.1.3^{m}./ He.6.

5 Impietas impii, non nocebit ei, in quacumq; die conuerſus fuerit ab impietate ſua. 3ª. q. 89. 2. 2^{m}./ 3.o./ 4.d.14.q.1.ar.5.q.1. 3^{m}./ d.37.q.2.2.4^{m}.

6 Oēs iuſtitiæ eius, obliuioni tradentur. Geñ.8.1ª./ ſup.c^{o}.18.6ª.

7 Omnia peccata eius quæ peccauit, nō imputabuntur ei. Pſ.32.1ª.

8 Vnumquemque iuxta vias ſuas iudicabo. Pſal.9.2ª.

9 Manus autē dñi facta fuerat ſuper me. 2. Parali.6.fi./ Pſal. 89.1ª.

10 Vnus erat Abraham, & hereditate poſſedit terram. He. 2. lect. 4. princ^{o}.

CAPVT XXXIIII.

1 Ego requiram gregem meum de manu paſtorum, ſup.c^{o}.33.1ª. Ca^{m}. 34^{m}.

2 Quod perierat requiram, &c. Ibidem.

3 Ecce ego iudico inter pecus & pecus. Pſal.9.2ª.

4 Ec

4 Et ſcient quia ego dominus Deus eorum cum eis, & ipſi populus meus erunt. Deutero.7.5ª.

CAPVT XXXV.

Cam. 35m. 1 Extendam manum meam.2.Parali.6.fi.

CAPVT XXXVI.

Cam. 36m. 1 In igne zeli mei loquutus ſum.Exo.32.2ª. ¶ Et in furore meo. Ibidem. ¶ Effudi indignationem meam. Ibidem.
2 Ego leuaui manum meam.2.Parali.6.fi.
3 Et dabo vobis cor nouum,ſpiritum nouum ponam in medio veſtri.3.4.cº.10./21./22.
4 Et auferam cor lapideum de carne veſtra, & dabo vobis cor carneum. Exo.32.2ª./Pſal.17.
5 Et eritis mihi in populũ,& ego ero vobis in Deum Deut.7.5ª.

CAPVT XXXVII.

Cam. 37m. 1 Oſſa arida,ecce ego dabo vobis ſpiritum,& viuetis, & dabo ſup vos neruos & ſuccreſcere faciam ſuper vos carnem, &c. 4. d. 43. ar.1.q.1.o./d.44.q.1.ar.1.q.2.c./3.4.cº.78./79./80.
2 Et acceſſerunt oſſa ad oſſa, vnumquodque ad iuncturam ſuam. 4.d 43.ar.3.q.3.1m.
3 Ecce ego aperiam tumulos veſtros, & educam vos de ſepulcris veſtris. Ibidem.
4 Et erunt mihi populus,& ego ero eis Deus. Deutero.7.5ª.

CAPVT XXXVIII.

Cam. 38m. 1 Aſcendet indignatio mea,in furore meo,& in zelo meo, in igne iræ meæ. Exo.32.2ª.
2 A facie mea.2. Parali 6.fi.

CAPVT XXXIX.

Cam. 39m. 1 Videbunt manum meam. Ibidem. ¶ Abſcondam faciem meã. Ibidem.
2 Aſſumam zelum meum. Exo. 32. 2ª. ¶ Eo q effuderim ſpiritũ meum. Ibidem.

CAPVT XL.

Cam. 40m. 1 Facta eſt ſuper me manus dñi.2.Parali.6.fi./Pſal.89.1ª.

CAPVT XLI.

Cam. 41m. 1 Duas facies habebat Cherubin.Exo.25.5ª./1ª.q.63.7.1m./q.108.5.3m./2.d.9.3.c.

CAPVT XLII.

Cam. 42m. 1 Et polluunt nomen ſanctum meum. Exo.20.10ª.

CAPVT XLIII.

Cam. 43m. 1 Et ecce gloria Dei Iſrael ingrediebatur per viam orientalem, & terra ſplendebat a maieſtate eius.3ª.q.27.3.c.fi.
2 Locus veſtigii pedum meorum 2.Parali.6.fi.
3 In fornicationibus ſuis. Leui.17.5ª.
4 In ira mea.Exo.32.2ª. ¶ Animalia immaculata offerantur domino.Leui.3.4ª. ¶ Et mittent ſacerdotes ſuper eos,ſcilicet artes ſal. Leui.2.fin.

CAPVT XLIIII.

Cam. 44m. 1 Porta hæc clauſa erit, & non aperietur, & vir non tranſiet per eam, quoniam dominus Deus Iſrael ingreſſus eſt per eam.3ª. q.28 3.c.
2 Omnis alienigena incircumciſus corde, & incircumciſus carne non ingredietur ſanctuarium meum. Iere.4.3ª.
3 Leuaui manum meam.2.Parali.6.fi.
4 Caput ſuum non radent,neque comam nutrient,ſed tondentes attondent capita ſua.Leui.21.2ª.
5 Et vinũ non bibet omnis ſacerdos, quando ingreſſurus eſt atriũ interius. 22ᵉ.q.149.3.o.
6 Et viduam & repudiatam,non accipient vxores, ſed virgines. Leui. 21. 3ª.
7 Et ad mortuum hominem,non ingredientur,ne polluantur,niſi ad patrem,&c. Leui.21.1ª.
8 Non erit eis hæreditas.Ego hæreditas eorum. Poſſeſſionem nõ dabitis eis in Iſrael.Ego enim poſſeſſio eorum. Numeri.18.fi.

CAPVT XLV.

Cam. 45m. 1 In primo menſe, in quartadecima die menſis erit vobis paſcę ſolennitas,&c. Exo.12.4ª.

CAPVT XLVI.

1 Immaculata animalia offerent Deo. Leui.3.4ª.
Cam. 46m.
2 Menſurę vnius quatuor atriola erant. Virt.q.5.3.21m.

CAPVT XLVII.

1 Leuaui manum meam.2.Parali.6.fi. Cam. 47m.

CAPVT XLVIII.

1 Et ſuper terminum.4 d.21.q.1.ar.2.q.1.2m. Cam. 48m.

AVTHORITATES ex libro Danielis Prophetę.

CAPVT I.

1 Decoros forma.22ᵉ.q.167.2.c.fi./4.d.16.q.4 ar.2.q.2.o./d.30.l.fi./Iob.31.prinª. Cam. 1m.
2 Si viderit vultus noſtros macilẽtiores præceteris adoleſcentibus coæuis veſtris, cõdemnabitis caput meũ Regi.22ᵉ.q.88.2.3m./q.147.1.2m./q.188.6.3m./4.d.49.q.3.2.o./1ᵉ. Tbim. 4.
3 Tenta nos obſecro ſeruos tuos,diebus decem.3ª.q.41.2.2m./2.d.21.q.1.3.o.

CAPVT II.

1 Excepti a diis,quorum conuerſatio non eſt cum hominibus.22ᵉ. q. 23. 1. 1m. Cam. 2m.
2 A facie Dei.2.Parali.6.fi.
3 Eſt Deus in excelſo,reuelans miſteria.3 Reg.8.10ª.
4 Volucres cęli.Pſal.8.fi. ¶ Vere Deus veſter, Deus Deorum eſt. Exo. 21.2ª.

CAPVT III.

1 Recedentes a te. Iere.2.2ª. ¶ Sicut ſtellas cęli,& arenam quæ ẽ in littore maris. Geñ.15.2ª. Cam. 3m.
2 Sumuſque humiles.22ᵉ.q.161.1.1m./Phil.fi.
3 Quærimus faciem tuã.2.Parali.6.fi. ¶ Sicut in holocauſtis arietum & taurorum,&c.4.d.1.q.1.ar.5.q.1.2m.
4 Confundantur omnes,qui quærunt ſeruis tuis mala,confundantur, &c. Geñ.3.18ª.
5 Tu es dominus Deus ſolus. Deutero.6.5ª.
6 Et non tetigit eos omnino ignis, neque contriſtauit nec quicq̃ moleſtię intulit.4.d.47.q.2.ar.3.q.2.c./2m./Veri.q.26.10.12m./Poª.q.6.1.c./20m.
7 Laudabant & benedicebant Deum,&c.vſque fin. Pſal.33.1ª.2ª. ¶ Et ſedes ſuper Cherubin. 1.Reg.4.1ª.
8 Benedicite omnia opera domini dño,&c.vſque fin.Pſal.18.1ª./Pſal.33.1ª. ¶ Benedicite aquę omnes quę ſuper cælos ſunt dño. Gen.1.13ª. ¶ Dño Deo Deorum.Exo.21.2ª.
9 Omnis populus tribus, & lingua quæcumque loquuta fuerit blaſphemiam contra Deum, &c. 22ᵉ.q.13.2.o.
10 Neque enim eſt alius Deus. Deutero. 6. 5ª.

CAPVT IIII.

1 Qui habet ſpiritum Deorũ ſanctorum. Exo. 21.2ª. ¶ Volucres cęli. Pſal. 8.fi. Cam. 4m.
2 Conſiliũ meũ placeat tibi,& peccata tua elemoſinis redime,&c. 22ᵉ.q.32.5.1m./4.d.15.q.1.ar.3.q.2.1m./d.25.q.3.ar.2.q.1.1m.
3 Nabuchodonoſor ex hominibus abiectus eſt, & fœnum vt bos comedit, &c. Opuſc.20.Lib.2.cº.fi.
4 Habitatores terræ,apud eum in nihilum reputati ſunt. 2.d.12. 3.c./Veri.q.2.3.16m./17m./18m./q.8.7.5m.
5 Non eſt qui reſiſtat manui eius.2.Parali.6.fi./20.2ª.
6 Iuxta ſolennitatem ſuam facit,&c.Pſal.113.3ª.

CAPVT V.

1 Spiritum ſanctorum Deorum habet. Exo. 21. 2ª. ¶ Depoſitus eſt de ſolo,&c.corpus eius infectum eſt, ſup.cº.4.4ª. Cam. 5m.

CAPVT VI.

1 Placuit Dario,& conſtituit ſuper regnũ Satrapas.3.Reg.20.3ª. Cam. 6m.

CAPVT VII.

1 Millia milliũ miniſtrabant ei,& decies millies centena millia aſſiſtebant ei.1ª.q.112.4.2m./2.d.3.q.1.3.5m./d.10.3.2m. Cam. 7m.
2 Antiquus dierum ſedit.3ª.q.59.1.2m./4.d.48.q.1.1.4m./Dio. 10, lect. 2. 3.
3 Fluuius igneus rapiduſq;,egrediebatur a facie eius. Pſal. 49.3ª.
4 Libri aperti ſunt.4.d.43.ar.5.q.1.o./Opuſ.3 cº.253.
5 Et dedit ei poteſtatem, & honorem, & regnum, &c.4.d.47.q.1.ar.2.q.2.4m./d.48.q.1.1.o./3.4.cº.96.prinº./Opuſ. 3.cº.249.

CAPVT VIII.

1 Et interficiet robuſtos. Exo.32.2ª. Cam. 8m.

CAPVT IX.

Ca^{m}.9^{m}. 1 Obſecro domine Deus magne. Pſal.146.1ª. ¶ Quoniã receſſimus a te. Iere. 2.2ª. ¶ Stillauit ſup nos maledictio. Geñ.3.18ª.
2 Non rogamimus faciem tuam.2. Parali. 6.fi. ¶ In manu forti, Ibidem. ¶ Inclina aurem tuam & audi,aperi oculos tuos,& vide. Ibidem.
3 Iuſtus dñs Deus noſter,in omnibus operibus ſuis. Pſal.144.6ª.
4 Auertatur obſecro ira tua,& furor tuus. Exo.32.2ª.
5 Septuaginta ædumadæ abbreuiatæ ſunt. Opuſ.20.Lib.3.

CAPVT X.

Ca^{m}.10^{m}. 1 Intelligentia enim opus eſt in viſione,22.q.8.5.2^{m}.
2 Princeps regni Perſarum reſtitit mihi viginti & vno diebus.1ª.q.108.6.c./q.113.8.o./2.d.11.q.2.5 o/4.d.45.q.3.3.3^{m}.
3 Michael princeps veſter.1ª.q.113.3 c./2.d.10. L./4.d.43.ar.2.q. 3.2^{m}.

CAPVT XI.

Ca^{m}.11^{m}. 1 Aduerſus omnem Deum, & aduerſus Deum Deorum loquetur. Exo. 21. 2ª.
2 Donec compleatur iracundia.Exo.32.2ª.

CAPVT XII.

Ca^{m}. 12^{m}. 1 In tempore autem illo, conſurget Michael princeps magnus' qui ſtat pro filiis populi tui,ſup.c^{o}.10.fin.
2 Et multi de his qui dormiunt, in puluere terræ euigilabunt.4.d.43.ar.1.q.2.2^{m}.
3 Qui docti fuerint, fulgebunt quaſi ſplendor firmamenti, & qui ad iuſticiam erudiunt multos,quaſi ſtellæ in perpetuas æternitates,1ª.q.10.3.1^{m}./1,d.8.q.2.2.2^{m}. ¶ Tu autem Daniel,claude ſermones,& ſigna librum,vſque ad tempus ſtatutum. Opuſ.72.princ^{o}./ Col. 1.1ª. ¶ Plurimi pertranſibunt, & multiplex erit ſcientia.Opuſ.72.princ^{o}.
4 Quia in tempus,& tempora,& dimidium temporis,4.d.43.art.3.q.2.2^{m}.
5 A tempore cum ablatum fuerit iuge ſacrificium,& poſita fuerit abhominatio in deſolationem, dies mille ducenti nonaginta. Opuſc.20.Lib.3.

CAPVT XIII.

Ca^{m}.13^{m}. 1 Si enim hoc egero,mors mihi eſt. Pſal. 17.
2 Melius eſt mihi abſque opere incidere in manus hominũ,quàm peccare in conſpectu,domini.22ſ.q.110.3.4^{m}./4.d.15.q.2.ar.3.q.3.3^{m}. d.18.q.2.ar.4.q.3.1^{m}./d.29.2.2^{m}./ Quol. 10. vel. 11. q.9.3^{m} / He.10.lec.3. h.
3 Qui noſti omnia,ante quàm fiant. Iudic.14.fi.
4 Conuicerat enim eos Daniel ex ore ſuo, falſum dixiſſe teſtimonium.22ſ.q.67.3.1^{m}./3.3^{m}.

CAPVT XIIII.

Ca^{m}. 14^{m}. 1 Recordatus es mei Deus.Geñ.8.1ª.
2 Magnus es domine Deus.Pſal.146.1ª.

AVTHORITATES
ex libro Oſeæ Prophetæ.

CAPVT I.

Ca^{m}. 1^{m}. 1 Vade & accipe vxorem fornicariam,& fac filios fornicationum.12ſ.q 94.5.2^{m}./q.100.8.3^{m}./22ſ.q.104.4.2^{m}./q.154.2.2^{m}./3.d.37.4.3^{m}./ Poª.q.1.6.4^{m}./ Ma.q.3.1.17^{m}./q.15.1.8^{m}.
2 Quia fornicans fornicabitur terra a domino. Leui.17.5ª.
3 Voca nomen eius,abſque miſericordia,quia nõ addam vltra miſereri domui Iſrael. Iaco.2.6ª.
4 Sed obliuione obliuiſcar eorum.Geñ.8.1ª. ¶ Non populus meus,& ego non ero veſter Deus.Deu.7.5ª.
5 Quaſi arena maris.Geñ.15.2ª. ¶ Filii Dei viuentis.Exo.21.2ª.
6 Et erit in loco vbi dicetur,nõ populus meus,dicetur eis filii Dei viuentis.Luc.6.27ª./Ro.9.lec.4.
7 Et ponent ſibimet caput vnum.Nume.7.1ª

CAPVT II.

Ca^{m}. 2^{m}. 1 Auferat fornicationes ſuas a facie ſua,& adulteria.Leui.17.5ª.
2 De manu mea.2.Paral.6.fi. ¶ Cum volucre cœli. Pſal.8.fi.
3 Et miſerebor eius,quæ fuit abſq; miſericordia. Ro.9 le.4./le.5.
4 Et ſponſabo te mihi in fide.4.d.39.6.2^{m}./ Opuſ.23.princ^{o}.

CAPVT III.

Ca^{m}. 3^{m}. 1 Dilige mulierem dilectam ab amico,& ad literam, ſup.c^{o}.1.1ª.
2 Non fornicaberis. Leui.17.5ª.

CAPVT IIII.

1 In volucre cœli. Pſal.8.fi. Ca^{m}.4^{m}.
2 Quia tu ſcientiam repuliſti,& ego repellam te, ne ſacerdotio fungaris mihi. Iſa.5.4ª.
3 Oblita es legis Dei tui,obliuiſcar filiorum tuorum. Geñ.8.1ª.
4 Peccata populi mei comedẽt.3ª.q.15.1.4^{m}./Ro.8/2ſ. Cor.5.fi.
5 Sicut populus,ſic ſacerdos.Iob.34.15ª.
6 Fornicati ſunt. Leui. 17.5ª. ¶ Quoniam dominum dereliquerunt. Iere. 2. 2ª.

CAPVT V.

1 Fornicatus eſt Ephraim. Ibidem. Ca^{m}. 5^{m}.
2 Effundam quaſi aquam,iram meam. Exo.32.2ª.
3 Et quærant faciem meam.2. Parali.6.fi.

CAPVT VI.

1 In tribulatione ſua,mane conſurgent ad me.1ª.q. 21. 4.3^{m}./4.d.15.L 2.2^{m}. Ca^{m}. 6^{m}.
2 Ipſe cæpit,& ſanabit nos, percutiet & ſanabit nos. Deutero.32.19./1.Reg.2.3ª.
3 Viuificabit nos,poſt duos dies,in die tertia ſuſcitabit nos. 3ª. q.51.4.o./q.53.2.o./3.d.21.q.2.2.o./d.22.q.2.ar.2.c./4.d.43.ar.3.q.1.1^{m}./Opuſc.3.c^{o}.243 / Pſal.15. Io.2.lec.3.2.fi.
4 Miſericordiam volui,& non ſacrificium,22ſ.q.30.4.1^{m}.
5 Ibi fornicationes Ephraim. Leui.17.5ª.

CAPVT VII.

1 Operati ſunt mendacium. Pſal. 4.1ª. ¶ Omnem malitiam eorum,me recordatum. Geñ.8.1ª. Ca^{m}.7^{m}.
2 Coram facie mea.2. Parali.6.fi.
3 Omnes adulterantes. Leui.17.5ª.
4 Quaſi volucrem cœli. Pſal.8.fi. ¶ Receſſerũt a me. Iere.2.2ª.

CAPVT VIII.

1 Ipſi regnauerunt & non ex me,principes extiterunt,& non cognoui.2.d.44.q.1.2.1^{m}./ Ro.13. Ca^{m}. 8^{m}.
2 Iratus eſt furor meus in eis. Exo. 32. 2ª.
3 Scribam eis multiplices leges meas.22ſ q.91.5.1^{m}.
4 Hoſtias offerent, immolabunt carnes & comedent, & dominus non ſuſcipiet eas. Pſal.39.2ª.
5 Nunc recordabor iniquitatis eorum. Geñ.8.1ª.

CAPVT IX.

1 Fornicatus es a Deo tuo. Leui.17.5ª. Ca^{m}.9^{m}.
2 Scito te Iſrael ſtultum, prophetam inſanum, virum ſpiritalem. 22ſ.q.171.1.3^{m}.
3 Recordabor iniquitatis eorum. Geñ.8.1ª.
4 Facti ſunt abhominabiles,ſicut ea quæ dilexerunt.22ſ.q.7.2.c./q.81.8.c./℣ 4 c^{o}.91 / Pſal.50.
5 Væ eis,cum receſſero ab eis.Pſal.144.fi. ¶ Quia ibi. Exoſos habui eos. Pſal.5.4ª.

CAPVT X.

1 Diuiſum eſt cor eorum nunc interibunt.1ſ Cor.7.fi. Ca^{m}.10^{m}.
2 Et dicent montibus,operite nos, & collibus cadite ſuper nos. Math. 24.4ª.

CAPVT XI.

1 Ex Ægipto vocaui filium meum Pſal.2.3ª. Ca^{m}.11^{m}.
2 Portabam eos in brachiis meis.2.Parali.6.fi. ¶ Conuerſum eſt in me cor meum. Ibidem.
3 Pariter conturbata eſt pœnitudo mea.Geñ.6.4ª.
4 Non faciam furorem iræ meæ.Exo.32.2ª.

CAPVT XII.

1 Ego viſionem multiplicaui. 1ª.q.111.1.o./22ſ.q.172.1.2.o. Ca^{m}.12^{m}.
2 Et in manu prophetarum aſſimilatus ſum.22ſ.q.173.2.c.
3 Ad iracundiam me prouocauit. Exo.32.2ª.

CAPVT XIII.

1 Perditio tua Iſrael,tantum ex me auxilium tuũ. 1ª.q.23.3.2^{m}. Ca^{m}. 13^{m}.
2 Dabo eis regem in furore meo,& auferam in indignatione mea Exo. 32. 2ª.
3 Ero mors tua o mors,morſus tuus ero inferne. 3ª.q.52.6.c./.4.d.45.q 1.ar.2.q.2.1^{m}./ 1ſ.Cor.15.lec.fi.

CAPVT

CAPVT XIIII.

Ca^{m}. 24^{m}. 1 Pereat Samaria. Geñ. 3. 18ª. ¶ Paruuli eius elidantur, & fœtę eius ſcindantur. Ibidem.
2 Quoniam ad amaritudinem concitauit Deũ ſuum. Exo. 32. 2ª. ¶ Auertus eſt furor meus ab eis. Ibidem. ¶ Scitote Iſrael, ſtultum, prophetam inſanum, virum ſpiritalem. Ephe. 4. lec. 7.
3 Ex me fructus tuus inuentus eſt. 1ª. q. 23. 3. 2^{m}. / 12ª. q. 76. 2. 2^{m}. / q. 109. 7. c.

AVTHORITATES ex libro Iohelis Prophetę.

CAPVT I.

Ca^{m}. 1^{m}. 1 IN toto iſto capitulo, exponitur præteritum, pro futuro. Ro. 4. lec. 3. / cº. 8. lec. 6. / cº. 10. lec. 3. / 1ª. Cor. 15. le. fi. / Ephe. 2. le. 2. / Col. 1. le. 2 / Lec. 5. fi / He. 2. le. 2.
2 Sanctificate ieiunium. 22ª. q. 147. 1. 3. 5. 7. c. / 4. d. 15. q. 3. ar. 1. q. 5. 6. ar. 2. q. 1. 3^{m}.
3 Computruerunt iumenta in ſtercore ſuo. Pſal. 6. 2ª.

CAPVT II.

Ca^{m}. 2^{m}. 1 Ante faciẽ eius ignis vorans, & poſt eũ eſuriẽs flãma. Pſal. 49. 3ª.
2 A facie eius. 2. Parali. 6. fi. ¶ Terra contremuit. Geñ. 3. 13ª. 14ª. ¶ Moti ſunt cœli. 4. d. 48. q. 1. ar. 4. q. 3. o. / Opuſc. 10. ar. 18. / 11. ar. 4. / 53. 5^{m}.
3 Sol & Luna obtenebrati ſunt. 3ª. q. 44. 2. 2^{m}. / 4. d. 48. q. 1. ar. 4. q. 2. o. / Opuſc. 10. ar. 36.
4 Et facientia verbum eius. Pſal. 148. fi. ¶ Quia benignus, & miſericors eſt. Pſal. 102. 1ª.
5 Quis ſcit ſi conuertatur, & ignoſcat Deus. ℨ. 3. cº. 96. fi.
6 Sanctificate ieiunium, ſup. cº. 1. 2ª.
7 Congregate paruulos, & ſugentes vbera. 22ª. q. 147. 4. 2^{m}. / 4. d. 15. q. 3. ar. 2. q. 3. 1^{m}.
8 Effundam de ſpiritu meo, ſuper omnem carnem. 1ª. q. 36. 1. ar. 1. / ℨ. 4. cº. 23. fin.
9 Sol conuertetur in tenebras, & Luna in ſanguinem, ſup. 3ª.
10 Omnis qui inuocauerit nomen domini ſaluus erit. 22ª. q. 93. 1. 3^{m} / Ro. 10. lec 2.
11 Magnus dies domini, & terribilis valde, & horribilis. 3ª. q. 36. 1. 3^{m}. / 4. d. 47. q. 1. ar. 1. q. 3. 1^{m}. Pſal. 49.

CAPVT III.

Ca^{m}. 3^{m}. 1 Congregabo omnes gentes, & deducã eas in vallem Ioſaphat, & diſceptabo cum eis. Ibidem. 4. d. 48. q. 1. ar. 4. q. 4. o. / Quol. 9. vel. 10. 2. o. / Opuſc. 3 cº. 253.
2 Cito velociter reddam viciſſitudinem vobis, ſuper caput veſtrũ Deutero. 32. 5ª.
3 Sol & Luna contenebrati ſunt, ſup. cº. 2. 3ª. 9ª.
4 Dominus commorabitur in ſyon. Pſal. 2. / Pſal. 9. / Ro. 11. lec. 4.
5 Dominus de ſyon rugiet. Pſal. 37.

AVTHORITATES ex libro Amos Prophetæ.

CAPVT I.

Ca^{m}. 1^{m}. 1 DOminus de ſyon rugiet. Pſal. 37.

CAPVT II.

Ca^{m}. 2^{m}. 1 Super tribus ſceleribus, & ſuper quatuor non conuertam eum, eo ꝙ vendiderit pro argento iuſtum. Pſal. 5. 4ª. Math. 26. 2ª.

CAPVT III.

Ca^{m}. 3^{m}. 1 Tantummodo vos cognoui ex omnibus cognationibus terræ. Exo. 33. 3ª.
2 Nunquid rugiet leo. Iohel. fi.
3 Si erit malum in ciuitate, quod Deus nõ fecerit. 1ª. q. 49. 2. 1^{m}. / ℨ. 3. cº. 40. fi. / Poª. q. 1. 6. 11^{m}. / Ma q. 1. 3. 10^{m}.
4 Non faciet dominus Deus verbum, niſi reuelauerit ſecretum ad ſeruos ſuos prophetas. 22ª. q. 171. 4. 1^{m}.
5 Quomodo ſi eruat paſtor de ore leonis duo crura, aut extremũ auriculæ, ſic eruentur filii Iſrael. Ro. 11. lec. 4.

CAPVT IIII.

Ca^{m}. 4^{m}. 1 Iurauit dominus Deus, in ſancto ſuo. Exo. 32. 4ª.
2 Præparare in occurſum Dei tui Iſrael. 1. Reg. 7. 1ª.
3 Formans mõtes, & creans ſpiritũ. 1ª. q. 41. 3. 4^{m}. / ℨ. 4. cº. 23. 1^{m}.

CAPVT V.

Ca^{m}. 5^{m}. 1 Pertranſibo in medio tui, dicit dominus. Geñ. 3. 13ª.

2 Odi & proieci feſtiuitates veſtras, &c. vſque Aufer. Pſal. 32. 2ª.
3 Nunquid hoſtias & ſacrificium obtuliſtis mihi in deſerto, quadraginta annis. Ibidem.

CAPVT VI.

1 Optimates capita populorum. Numeri. 7. 2ª. Ca^{m}. 6^{m}.
2 Iurauit dominus. Exo. 32. 4ª. ¶ In anima ſua. Iſa. 42. 2ª.
3 Deteſtor ego ſuperbiam Iacob, & domos eius odi. Pſal. 5. 4ª.

CAPVT VII.

1 Miſertus eſt dominus ſuper hoc, ſed & iſtud nõ erit, dicit dominus Deus. Iere. 18. 4ª. Ca^{m}. 7^{m}.
2 Non ſum propheta, & nõ ſum filius prophetę. 22ª. q. 113. 1. 1^{m}.

CAPVT VIII.

1 Iurauit dominus. Exo. 32. 4ª. ¶ Si oblitus fuero, vſque in finem opera eorum. Geñ. 8. 1ª. Ca^{m}. 8^{m}.
2 Occidet ſol in meridie, & tenebreſcere faciam terram in die luminis. Iohel. 2. 5ª.

CAPVT IX.

1 Percute cardinem, & commouebuntur ſuperliminaria. 1ª. Cor. 8. lec. 2. Ca^{m}. 9^{m}.
2 In manus meas deducet eos. 2. Parali. 6. fin.
3 Et ſi celauerit ſe ab oculis meis. Ibidem. ¶ Ponam ſuper eos oculos meos. Ibidem. ¶ Ecce oculi domini. Ibidem.

AVTHORITATES ex libro Abdiæ Prophetæ.

CAPVT I.

1 PArvulum dedi te in gentibus. Iſa. 9. 2ª. Ca^{m}. 1^{m}.
2 Perdam ſapientes de Idumea, & prudentiam de monte Eſau. 1ª. Cor. 1. lec. 3.
3 Sicut feciſti, fiet tibi, & retributionem tuam conuertam in caput tuum. Deutero. 32. 5ª.

AVTHORITATES ex libro Ionę Prophetæ.

CAPVT I.

1 VT fugeret a facie domini. 2. Parali. 6. fi. Ca^{m}. 1^{m}.
2 Sicut voluiſti, feciſti. Pſal. 113. 3ª.

CAPVT II.

1 Et erat Ionas in ventre piſcis, tribus diebus & tribus noctibus. 3ª. q. 51. 4. 1^{m}. / 4. d. 21. q. 2. 2. 5^{m}. / Quol. 2. q. 1. 1. 3^{m}. Ca^{m}. 2^{m}.
2 In conſpectu oculorum tuorum. 2. Parali. 6. fi.
3 Et dixit dominus piſci. 3. Reg. 17. 1ª.

CAPVT III.

1 Adhuc quadraginta dies, & Niniue ſubuertetur. Iere. 18. 3ª. Ca^{m}. 3^{m}.
2 Homines, & iumenta, boues, & pecora non guſtent quicquam, nec paſcantur. 22ª. q. 147. 4. 2^{m}. / 4. d. 15. q. 3. ar. 2. q. 3. 2^{m}.
3 Quis ſcit ſi conuertatur, & ignoſcat Deus. Iohel. 2. 8ª.
4 Et reuertatur a furore iræ ſuæ. Exo. 32. 2ª.
5 Et vidit Deus opera eorum, quia conuerſi ſunt Exo. 33. 3ª.
6 Et miſertus eſt ſuper malitiam quam loquutus fuerat, vt faceret eis, & non fecit. Iere. 18. 3ª.

CAPVT IIII.

1 Scio enim, quia tu Deus clemens, & miſericors es, patiẽs, & multæ miſericordiæ. Exo. 22. 11ª. / 33. 13ª. Ca^{m}. 4^{m}.
2 Melior eſt mihi mors quàm vita. Tob. 3. 2ª.
3 Et præcepit Deus vento calido, & vrenti. Iere. 18. 3ª.

AVTHORITATES ex libro Micheæ Prophetæ.

CAPVT I.

1 DOminus egredietur de loco ſuo, & deſcendet, & calcabit ſuper excelſa terræ. Pſal. 10. 1ª. 2ª. Ca^{m}. 1^{m}.
2 Deſcendet malum a domino. Amos. 3. 3ª.

CAPVT II.

1 Ego cogito ſuper familiam iſtam malum. Ibidem. Ca^{m}. 2^{m}.
2 Tempus peſſimum eſt. Ephe. 5. 13ª.
3 Quomodo recedis a me. Iere. 3. 22ª.
4 Vtinam non eſſem vir habens ſpiritum. Iob. 20. 2ª.
5 Et mendacium potius loquerer. 22ª. q. 110. 3. 4^{m}. / q. 113. 1. 3^{m}. / 3. d. 38. L. / Ma. q. 15. 2. 5^{m}.
6 Aſcendet enim, pandens iter ante eos. 3ª. q. 49. 5. 2^{m}.

CAPVT III.

Cam. 3m. 1 Qui odio habetis bonum, & diligitis malum. 1a. q. 19.9.c./q. 82.2.1m./ 12e.q.64 3m. q.8.1.o./q.18.4.1m./q.19.1.1m. q. 27.1.1m./q.29.4.c./q.74.1.1m./q.77.2.c./q.80.1.c./1.d.46.2. k. 2.d.3.q.4.2m./d.7.q.1.1.1m./d.25.1.2m./3.5m./d.38.5.3m./ d.39.q.1.1.c.fi./3m./ d.41.q.2.1.1m./ d.43.1.1m /4.d.49. q.1. ar.3.q.1.c. d.50.q.2.ar.1.q.1.2m./3.1.co.95.2m./ Veri.q.14.2. c./ q 22.6.5m./6m./ q.24.8.c./ Ma. q.1.1. 12m./ q.3.9.c./4m./ q.6. 6m.

2 Abſcondet faciem ſuam ab eis. 2.Parali.6.fin.

CAPVT IIII.

Cam. 4m. 1 Os domini loquutum eſt. Ibidem.

2 Iudicabit populos multos. Pſal.9.2a.3a.

3 In æternum & vltra. Exo.15.3a.

CAPVT V.

Cam. 5m. 1 Egreſſus eius a principio. 1a.q.42.5.2m.

2 A diebus æternis. 1a.q.10.1.4m.

3 In furore & indignatione. Exo.32.2a. ¶ Et faciam vltionem in omnibus gentibus. Deutero.32.5a.

CAPVT VI.

Cam. 6m. 1 Nunquid offerã ei holocauſta, & vitulos anniculos? nũquid placari poteſt dominus in milibus? &c. Pſal.39.2a.

2 Indicabo tibi o homo, quid ſit bonum, & quid dominus requirat a te. 12e.q 19.10.1m.

3 Vtique facere iudicium & diligere iuſtitiam. 22e.q 80.1.2m.

4 Et ſolicitum ambulare cum Deo ſuo. 22e.q.47.9.3m./q.55.6.c./ Mat.6.

CAPVT VII.

Cam. 7m. 1 Præcoquas ficus deſiderauit anima mea. Iſa.58.3a.

2 Periit ſanctus de terra, & rectus in hominibus nõ eſt. Ro.3.le.2.

3 Inimici hominis domeſtici eius. 22e.q 70.3.o.

4 Cum ſedero in tenebris, dominus lux mea eſt. Io.1.lec.8.

5 Iram domini portabo. Exo.32.2a. ¶ Non immittet vltra furorem ſuum. Ibidem.

6 Quis Deus ſimilis tui. Pſal. 82.1a. ¶ Quæ iuraſti patribus noſtris. Exo.32.4a.

AVTHORITATES ex libro Naum Prophetę.

CAPVT I.

Cam. 1m. 1 DEus ęmulator, & vlciſcens Dominus, & habens furorem, vlciſcens dominus in hoſtes ſuos, & iraſcẽs ipſe inimicis ſuis. Exo.32.2a./ Deut.32.5a.

2 Et nebulæ puluis pedum eius. Exo.24.2a./ 2. Parali. 6.fi. ¶ A facie eius. Ibidem.

3 Indignatio eius effuſa eſt vt ignis. Exo.32.2a.

4 Non conſurget duplex tribulatio, vel. Non iudicabit Deus bis in idipſum. 3a.q.59.5.2m./4.d.15.L.primo.

5 Ecce ſuper montes pedes euangelizantis & annunciantis pacẽ. Rom.1. lec. 2.

CAPVT II.

Cam. 2m. 1 Recordabitur fortium ſuorum. Gẽ.8.1a.

CAPVT III.

Cam. 3m. 1 Væ ciuitas ſanguinum vniuerſa mendacij. Pſal.4.1a.

2 Propter multitudinem fornicationum meretricis ſpecioſæ, &c. in fornicationibus ſuis. Leui.17.5a.

3 Et omnes optimates eius confixi ſunt in compedibus. Opuſc. 20. Lib. 3. c. 22.

4 Plures feciſti negociationes tuas, q̃ ſtellæ ſint cęli. Gẽ.15.2a.

AVTHORITATES ex libro Abacuch Prophetæ.

CAPVT I.

Cam. 1m. 1 ET facies hominis quaſi piſces maris, & quaſi reptilia, non habẽtia duce. 1.d.39.q.2.2 6m./Veri.q.5.6.2m.

2 Et congregabit quaſi arenam captiuitatẽ. Gẽ.15.2a.

3 Mundi ſunt oculi tui ne videant malũ. 2.Paral.6.fi.

4 Et reſpicere ad iniquitatem non poteris. Pſal. 5.3a.

CAPVT II.

Cam. 2m. 1 Scribe viſum, & explana eum ſuper tabulas, vt percurrat qui legerit eum, quia adhuc viſus procul, & apparebit in finem. Iſa. prolo./ He.10.lec.4.

2 Iuſtus autem in fide ſua viuet. Veri.q.14.5.12m./ q. 28. 1.5m./ Ro.1 lec.6./ Gal.3.lec.4./ He.10 fi.

3 Circundabit te calix dexteræ domini. 2.Parali.6.fin. ¶ Quòd ſi ſubtraxerit ſe, non eſt recta anima eius He.10.fi.

4 Sileat a facie eius omnis terra. Ibidem.

CAPVT III.

1 Cum iratus fueris. Exo.32.2a. ¶ Nunquid in fluminibus iratus es domine, aut in fluminibus furor tuus, vel in mari indignatio tua? Ibidem. Cam. 3m.

2 Miſericordiæ recordaberis. Gẽ 8.1a.

3 Deus ab auſtro veniet. Iob.9 2a.

4 Cornua in manibus eius. 2.Parali. 6. fi. ¶ Ante faciem eius ibit mors. Ibidem. ¶ Egredietur diabolus ante pedes eius. Ibidem. ¶ Altitudo manus ſuas leuauit. Ibidem.

5 Qui aſcendes ſuper equos tuos. 2.Reg.22.6a.

6 Iuramenta tribubus quæ loquutus es. Exo.32.4a.

7 In tremitu conculcabis terram, in furore obſtupefacies gentes. Exo. 32. 2a.

8 Egreſſus es in ſalutem populi tui. Pſal.67.3a.

9 Maledixiſti ſceptris eius, &c. Gẽ.3.18a.

AVTHORITATES ex libro Sophoniæ Prophetæ.

CAPVT I.

1 COngregans volatilia cœli. Pſal.8.fi. Cam. 1m.

2 Extendam manum meam. 2.Parali.6.fi.

3 Silete a facie domini. Ibidem.

4 Scrutabor Ieruſalem in lucernis. 4.d.47.q.1.ar.3.q.2. 1m./ 2m./ Opuſc.3.co.253./ Ro.8.lec.5.fi.

5 Iuxta eſt dies domini magna, &c. Iohel.2.fi.

6 In die iræ domini. Exo.32 2a. ¶ In igne zeli eius. Ibidem.

CAPVT II.

1 Antequam veniat ſuper vos ira furoris dñi, ira indignationis domini. Ibidem. ¶ In die furoris domini. Ibidem. Cam. 2m.

2 Et extendit manum ſuam. 2.Parali.6.fi.

CAPVT III.

1 Ad Deum ſuum non appropinquauit. Pſal.33.3a. Cam. 1m.

2 Mane mane iudicium ſuum dabit in lucem, & non abſcondetur Iohel. 2.fin

3 Iudicium meum, vt congregem gentes, & colligã regna. Pſ.9.2a.

4 Vt effundam indignationem meam ſuper eos, omnem iram furoris mei. Exo.32.2a. ¶ In igne zeli mei. Ibidem.

AVTHORITATES ex libro Aggei Prophetæ.

CAPVT I.

1 MIſit eum dominus. Iere.7.9a. ¶ Et dixit Aggeus nuncius domini, de nuncijs domini. Ibidem. ¶ Adhuc modicum, &c. He.10 lec.4./ 12. lec. 5. Cam. 1m.

2 A facie domini. 2.Parali.6.fin.

CAPVT II.

1 Ante faciem meam, dicit dominus. Ibidem. Cam. 2m.

AVTHORITATES ex libro Zachariæ Prophetæ.

CAPVT I.

1 IRatus eſt dñs ſuper patres veſtros iracundia. Exo.32. 2a. ¶ Zelatus ſũ Ieruſalẽ & Syon zelo magno. Ibidẽ. Cam. 1m.

2 Conuertimini ad me, ait dominus, & cõuertar ad vos 12e.q.109.6.1m./3.3.co.49.fi.

3 Reuertar ad Ieruſalem in miſericordijs. Pſal.67.3a.

CAPVT II.

1 Qui enim tetigerit vos, tanget pupillam oculi mei. 2.Paral.6.fi. ¶ A facie domini. Ibidem. Cam. 2m.

2 Leuaui

2 Leuaui manum meam. Ibidem.
3 Dominus miſit me. Iere.7.9ª.
4 Ecce ego venio. Iob.9.2ª.
5 Et habito in medio tui. Iohel.3.5ᵘ. ¶ Quia conſurrexit de habitaculo ſancto ſuo. Pſal.11.2ª./3ª.q.57.a.1^{m}.

CAPVT III.

Ca^{m}.3^{m}. 1 Increpet in te dominus Sathan. Iob.1.5ª.
2 Super lapidem vnum, ſeptem oculi ſunt. 2.Parali.6.fi.

CAPVT IIII.

Ca^{m}.4^{m}. 1 Dominus miſit me ad vos. Iere.7.9ª.
2 Iſti ſunt duo filij olei. Iſa.5.1ª.

CAPVT V.

Ca^{m}.5^{m}. 1 Iſti ſunt ſeptem oculi mei. 2.Parali.6.fi.

CAPVT VI.

Ca^{m}.6^{m}. 1 Ecce vir, oriens nomen illi. 3ª.q.36.3.3^{m}./q.37.2.1^{m}.
2 Dominus miſit me. Iere.7.9ª.

CAPVT VII.

Ca^{m}.7^{m}. 1 Miſerunt ad præcandam faciem domini. 2. Parali.6.fi.
2 Cum ieiunaretis &c. numquid ieiunium ieiunaſtis mihi? Iſaiæ. 58. 1ª.
3 Viduam & pupillum, & aduenam, & pauperem nolite calumniari. Iſaiæ. 1. 12ª.
4 Verba quæ miſit dominus exercituum in ſpiritu ſancto ſuo, per manum prophetarum priorum. 1ª.q.1.1 n.c./3.4.cº.17.11^{m}./Po².q.4.1.c./Quol.7.vel.8.vel.11 q 6.1.5^{m}. 3.c./Pſal.Prolo./Pſal.5/Pſal.44./Iſa.prin./Ro.1.lec.2./2ª.Thi.3.fi.
5 Et facta eſt indignatio magna a domino exercituum. Exo.32.2ª.

CAPVT VIII.

Ca^{m}.8^{m}. 1 Zelatus ſum ſion zelo magno, & indignatione magna zelatus ſum eam. Exo.32.2ª. ¶ Cum ad iracundiam me prouocaſſent patres veſtri. Ibidem.
2 Reuerſus ſum ad ſyon. Pſal.67.3ª. ¶ Et habitabo in medio Ieruſalem. Iohel.3.5ª.
3 Numquid in oculis meis difficile erit? 2.Parali.6.fi.
¶ Deprecemur faciem domini. Ibidem.
4 Et erunt mihi in populum, & ego ero illis in Deum, Deuterono.7.5ª.
5 Hæc ſunt quæ odi, dicit dominus. Pſal.5.4ª.

CAPVT IX.

Ca^{m}.9^{m}. 1 Dominus eſt oculus hominis. 2.Parali.6.fi. ¶ Nunc vidi in oculis meis. Ibidem.
2 Exulta ſatis filia ſyon &c. vſque ſuper pullum filium aſinę. Math.21.26ª.
3 Tu quoque in ſanguine teſtamenti tui, emiſiſti vinctos tuos de lacu, in quo non erat aqua. 3ª.q.52.4.1^{m}./5.6.7.8.o./3.d.22.q.2.a.o./Opuſ.3.cº.242.

CAPVT X.

Ca^{m}.10^{m}. 1 Super paſtores, iratus eſt furor meus. Exo.32.2ª.
2 Et filij eorum videbunt & letabuntur, & exultabit cor eorum in domino. Pſal.15.fi.

CAPVT XI.

Ca^{m}.11^{m}. 1 Et contracta eſt anima mea. Iſa.42.2ª. ¶ Anima eorum variauit in me. Iſa.58.3ª.
2 Et apprehenderunt mercedem meam, triginta argenteos. Math.26.2ª.
3 O paſtor & idolum derelinquens gregem. Io.10./Lec.3.o.

CAPVT XII.

Ca^{m}.12^{m}. 1 Aperiam oculos meos. 2.Parali.6.fi. ¶ Et fingens ſpiritum hominis in eo. Amos.4.fi.
2 Et aſpicient me, quem confixerunt. Pſal.21.prin./Math.27.3ª.

CAPVT XIII.

Ca^{m}.13^{m}. 1 In die illa, erit fons patens domui Dauid & habitatoribus Ieruſalem, in ablutionem peccatoris & menſtruatę. 3ª.q.68.4.1^{m}.
2 Adam exemplum meum, ab adoleſcentia mea. 12ª.q.82.2.1^{m}.
3 Quid ſunt plagę iſtæ, in manibus tuis? Et dicet: His plagatus ſum, in domo eorum qui diligebant me. Pſal.21.prin.

4 Percute paſtorem, & diſpergentur oues. Iſa.53.9ª.
5 Et conuertam manum meam ad paruulos. 2.Parali.6.fi. ¶ Et erunt in omni terra. Pſal.18.3ª.
6 Et dicam populus meus es, & ipſe dicet, dominus Deus meus. Deute.7.5ª.

CAPVT XIIII.

1 Et ſtabunt pedes eius in die illa, ſuper montem oliuarum, qui eſt contra Ieruſalem ad orientem. 2.Parali.6.fi. Ca^{m}.14^{m}.
2 Et veniet dominus Deus meus, & omnes ſancti eius cum eo. Iob.9.2ª./Pſal.49.1ª.
3 In die illa erit dominus vnus, & nomen vnum. 1.d.2.3.c.

AVTHORITATES
ex libro Malachię prophetæ.

CAPVT I.

1 Dilexi vos. 1ª.q.20.1.2.o./q.33.3.1^{m}./12ª.q.110.1.o./3.1.cº.91./Lib.3.cº.150.prin./Vir.q.2.7.2^{m}. Ca^{m}.1^{m}.
2 Iacob dilexi, Eſau autem odio habui. 1ª.q.23.3.c./3.d.30.1.5^{m}./Ro.9.lec.2.
3 Iſti ædificabunt, & ego deſtruam. Deutero.32.19ª.
4 Populus cui iratus eſt dominus, vſque in æternum. Exo.32.2ª.
5 Si ergo pater ego ſum, vbi eſt honor meus? 22ª.q.63.3.o.
6 Si offeratis cæcum, claudum & languidum, nonne malum eſt? 22ª.q.86.3.3^{m}.
7 Deprecamini vultum Dei. 2.Parali.6.fi./Verit.q.26.4.5^{m}.
¶ Ab ortu enim Solis, vſque ad occaſum, magnum eſt nomen meum in gentibus. 3.Regum.8.5ª.
8 Non eſt mihi voluntas in vobis, & munus non ſuſcipiam de manu veſtra, dicit dominus. Pſal.39.2ª.
9 Et in omni loco ſacrificabitur, & offeretur nomini meo oblatio munda. 12ª.q.102.4.5^{m}./22ª.q.84.3.o./3.d.9.q.1.ar.3.q.3.3^{m}./Opuſ.3.cº.261.fi.

CAPVT II.

1 Maledicam benedictionibus veſtris. 3ª.q.82.5.3^{m}./4.d.19.L.fi. Ca^{m}.2^{m}.
2 Proijciam vobis brachium. 2.Parali.6.fi.
¶ A facie nominis mei. Ibidem.
3 Miſi ad vos mandatum. Iere.7.9ª.
4 Legem requirent de ore eius. 4.d.24.q.1.ar.3.q.2.1^{m}.
5 Angelus domini exercituum eſt. 3ª.q.22.1.c./1^{m}./4.c./q.26.1.o./q.82.3 c./3.d.19.ar.5.q.2.o./d.25.q.2.ar.1.q.4.c.

CAPVT III.

1 Laborare feciſtis dominum. Iſa.59.6ª. Ca^{m}.3^{m}.
¶ Ecce ego mittam angelum meum. Iere.7.9ª.
2 Et præparabit viam. 3ª.q.38.1.o./2.u^{m}./3.o./q.70.1.3^{m}./4.d.2.q.2 ar.1.q.1.o./q.2.c./q 3.2^{m}.
3 Ante faciem meam. 2.Parali.6.fi.
4 Et ſtatim veniet. Iob.9.2ª. ¶ Et accedam ad vos in iudicio. Ibidē.
5 Ipſe enim quaſi ignis conflans. Exo.24.3ª. ¶ Et ero teſtis velox. Iere.29.2ª.
6 Et quis poterit cogitare diem aduentus eius? 4.d.43.ar.3.q.1.o./d.47.q.1.ar.1.q.3.o./d.48.q.1.ar.4.q.1.2^{m}.
7 Et quis ſtabit ad videndum eum? Exo.33.14ª.15ª.
8 Ego enim dominus, & non mutor. Pſal.67.3ª./Iohel.2.fi.
9 Reuertimini ad me, & reuertar ad vos. Ibidem./Zach.1.3ª.
10 Si affiget homo Deum, quia vos configitis me. Iſa.59.6ª.
11 Inferte omnem decimationem in horreum meum, & ſit cibus in domo mea, & probate me ſuper hoc dicit dominus. 22ª.q.97.2.1^{m}.
12 Si non aperuero vobis catharactas cœli. Gene.7.1ª.
¶ Et effudero vobis benedictionem. Gene.1.29ª.35ª.
13 Et ſcriptus eſt liber monumenti coram Deo, timentibus Deum. 1ª.q.24.o/q.39.8.fi./Opuſ.3.cº.253.
14 Et erunt mihi in peculium. Deute.7.5ª.

CAPVT IIII.

1 Ecce enim dies ſuccenſa veniet quaſi caminus. Pſal.49.3ª. Ca^{m}.4^{m}.
2 Et inflamabit eos, dies veniens. Iſa.fi.
3 Et orietur vobis timentibus Deum ſol iuſtitiæ, & ſanitas in pennis eius. 2.d.23.q.2.1.c.
4 Et calcabitis impios, cum fuerit cinis ſub planta pedum veſtrorum. Pſal.57.2ª.
5 Ecce ego mittam vobis Heliam prophetam. 22ª.q.174.4.3^{m}.
6 Antequam veniat dies domini magnus & horribilis. Iohel.2.fi.

7 Et conuertet cor patrum ad filios, & cor filiorum ad patres. 22ª. q. 26. 10. 0.
8 Ne forte veniam & percutiam terram anathemate. Ioſuę.6.1ª.

AVTHORITATES ex primo libro Machabeorum.

CAPVT I.

Ca.m 1m. 1 Et deſtinauerunt aliqui de populo. 1ª. q. 23. 1. c. / 2. 2m. / 1. d. 40. q. 2. 1. c. / Verit. q. 6. 1. c. / Ro. 1. lec. 3. prin.
2 Et fecerunt ſibi præputia. 4. d. 1. L. 3m.

CAPVT II.

Ca.m 2m. 1 Et cogitauerunt dicentes, Omnis homo quicumque venerit ad nos in bello in die ſabbatorum, pugnemus aduerſus eum, & moriemur omnes. 12ª. q. 100. 8. 4m. / 12ª. q. 40. 4. 0. / q. 122. 4. 3m. / 3ª. q. 40. 4. 3m.
4 Abraham in tentatione inuentus eſt fidelis, & reputatum eſt ei ad iuſtitiam. Gene. 15. 3ª.
3 Phinees zelando zelum Dei, accepit teſtamentum ſacerdotij æterni. Numeri. 25. 1ª.
4 Helias dum zelat zelum legis, receptus eſt in cœlum. 4. Reg. 2. 2ª.
5 Omnis qui ſperat in Deum, non infirmatur. Iob. 42. 1ª. / 2. Machab. 7. 3ª.

CAPVT III.

Ca.m 3m. 1 Iudas protegebat caſtra gladio ſuo. Col. Prolo.
2 Non eſt differentia in conſpectu Dei cœli, liberare in multis & in paucis. Deutero. 4. 14ª.
3 Non in multitudine exercitus victoria belli, ſed de cœlo fortitudo eſt. Deut. 4. 14ª.
4 Et dixit his qui ædificabant domos, ſponſabant vxores, & plantabant vineas, & formidoloſis, vt rediret vnuſquiſque in domum ſuam ſecundum legem. Deut. 24. 1ª.

CAPVT IIII.

Ca.m 4m. 1 Memor erit teſtamenti. Gene. 8. 1ª.

CAPVT V.

Ca.m 5m. 1 Et occidit omnem maſculum. Gene. 19. fi. ¶ Et oſtenderunt elephantis ſanguinem vuæ & mori, ad acuendos eos in prælium. 2. Corinth. 1.

CAPVT VI.

Ca.m 6m. 1 Eleazarus filius Sauraunam de beſtijs loricatā loricis Regis &c. & mortuus eſt. 22ª. q. 64. 5. 5m.

CAPVT VII.

Ca.m 7m. 1 Vt eſſet domus orationis. Deut. 12. 2ª.
2 Fac vindictam in homine illo, & exercitu eius, & cadant gladio. Deutero. 12. 2ª.
3 Memento blaſphemias eorum, & ne dederis eis vt permaneant. Geneſeos. 8. 1ª.
4 Sic contere exercitum iſtum in conſpectu noſtro hodie &c. & iudica illum ſecundum malitiam eius. Gene. 31. 8ª.

CAPVT VIII.

Ca.m 8m. 1 Et committunt vni magiſtratum, per ſingulos annos dominari vniuerſę terrę ſuę, & omnes obediunt vni. 1ª. q. 103. 3. c. / 12ª. q. 95. 4. c. / q. 105. 1. 0. / 22ª. q. 50. 1. 2m. / 3. 1. c°. 42. fi. / Opuſ. 20. lib. 1. c°. 2. vſque 8. / Lib. 2. c° 9.
2 Et non eſt inuidia, neque zelus inter eos. 22ª. q. 36. 2. 2m. / Ma. q. 10. 1. 11m.

CAPVT IX.

Ca.m 9m. 1 Et peremerunt animas hominum multas. Iſa. 58. 3ª.
2 Et vindicauerunt vindictam ſanguinis fratris ſui. Deute. 32. 5ª.

CAPVT X.

Ca.m 10m. 1 Et omnem animam iudæorum quę captiua eſt a terra Iuda, in omni regno meo relinquo liberam gratis. Iſa. 58. 3ª.

CAPVT XI.

Ca.m 11m. 1 Et Rex ęgipti congregauit exercitum, ſicut arenam quę eſt circa oram maris. Gene. 15. 2ª.

AVTHORITATES. ex ſecundo libro Machabeorum.

CAPVT I.

1 Meminerit Deus teſtamenti ſui. Gene. 8. 1ª. Ca.m 1m.
2 Domine Deus omnium creator. 1ª. q. 44. 0. / q. 45. 2. 0. / q. 65. 0. / 12ª. q. 79. 2. c. / 1. d. 36. q. 1. 1. c. fi. / 2m. / 3m. / 2. d. 1. q. 1. 2. 3. 0. d. 37. q. 1. 2. 0. / q. 2. 2. c. / 3. d. 2. q. 1. ar. 3. q. 1. c. / 3. 2. c°. 6. / 15. 16. / Po². q. 3. 16. c. / Opuſ. 3. c°. 68. / Opuſ. 15. c°. 9.
3 Iuſtus. Pſal. 144. 7ª. ¶ Et miſericors. Ecc. 2. 3ª. ¶ Qui ſolus es bonus rex, ſolus preſtans. 1ª. q. 3. 2. c. / q. 6. 0. / q. 56. 1. 3m. / q. 49. 3. c. / 2m. / q. 62. 8. c. / 2m. q. 100. 24. / q. 103. 2. c. 12ª. q. 4. 4. c. / 22ª. q. 19. 1. c. / q. 23. 2. 1m. / q. 24. 11. c. fi. / q. 29. 3. 4. c. / q. 34. 1. c. 1m. / 3ª. q. 1. 1. c. / q. 20. 1. c. / 2. d. 1. q. 2. 1. 2m. 4. d. 48. q. 1. 3. c / d. 49. q. 1. ar 2. q 1. 1m. / d. 50. q. 2. ar. 1. q. 3. 0. / 3. 1. c° 37. / 39. / 41. 2m. / 78. / Verit. q. 21. 1. 1m. / Ma. q. 3. 1. c. / q. 5. 1. 4m. / Opuſ. 3. c°. 109. / 124. fi. / 264. / Cauſis. lec. 9 prin. / Lec. 10. 0. / Math. 19.
4 Qui ſolus iuſtus & omnipotēs. Iob. 42. 1ª. ¶ Et æternus. 1ª. q. 10. 2. 3. 0. / q. 16. 7. 0. / q. 46. 0. / q. 61. 2. u. / 1. d. 8. q. 2. 2. u. / d. 19. q. 2. 1. u. / q. 5. 3. c. / 2. d. 1. q. 2. 5. 23m. / d. 2. q. 1. 1. 3. c. / 4. d. 49. q. 1. ar. 2. q. 3. 0. / 3. 1. c°. 15. / Lib. 2. c°. 31. vſque. 40. / Po². q. 3. 14. 0. / 17. 23m. / Quol. 9. vel. 10. q. 1. 4m. / Opuſ. 3. c°. 5. 7. / Cauſis. lec. 2. / Phy. 8. lec. 2.
5 Affligę opprimentes nos. Gene. 3. 18ª.

CAPVT II.

1 Apparebit maieſtas domini, & nubes erit, ſicut & Moyſi manifeſtabatur, & ſicut cum Salomon &c. Exo. 24. 2ª. 3ª. / 33. 2ª. / 3. Regum. 3. 1ª. Ca.m 2m.
2 Salomon octo diebus celebrauit dedicationem. 3ª. q. 83. 3. 4m.

CAPVT III.

1 Cum ſancta ciuitas habitaretur in pace, & leges optime cuſtodirentur propter Oniæ pontificis diſpoſitionem & pietatem, & animos odio habentes mala, fiebat vt & ipſi reges & principes, locum ſummo honore dignum ducerent, & templum maximis muneribus illuſtrarent. Opuſ. 20. lib. 2. c°. fi. Ca.m 3m.
2 Inuocabant de cœlo eum, qui de depoſitis legem poſuit. 12ª. q. 105. 2. 4m. / 5m. / 22ª. q. 62. 6 c.
3 Inuocabant omnipotentem Deum. Iob. 42. 1ª.
4 Ipſe qui habet in cœlis habitationem 3. Reg. 8. 10ª.
5 Viſitator & adiutor loci illius eſt. 1ª. q. 23. 8. 2m.
6 Et venientes ad malefaciendum percutit, ac perdit. Exo. 32. 2ª. / Ma q. 16. 9. 3m.

CAPVT IIII.

1 In leges enim diuinas impie agere, impune non cedit. Exo. 32. 5ª. / 3. 3. c°. 140. / Opuſ. 3. c°. 173. Ca.m 4m.
2 Suaſit de aſilo procedere. Opuſ. 20. lib. 2. fi.

CAPVT V.

1 Propter peccata habitantium in ciuitate, modicum Deus fuerat iratus. Exo. 32. 2ª. Ca.m 5m.
2 Non propter locum gentem, ſed propter gentem locum Deus elegit. 12ª. q. 102. 4. 3m.
3 Derelictus eſt in ira Dei omnipotentis. Exo. 32. 2ª. / Iob. 42. 1ª. ¶ In magnitudine domini. Pſal. 146. 1ª.

CAPVT VI.

1 Verebātur propter religionem & obſeruantiam, manu ſibimet auxilium ferre ſupra. lib. 1. c°. 2. 1ª.
2 Eleazarus deſtinauit non admittere illicita, propter vitę amorem. ſupra. lib. 1. 3ª.
3 Reſpondit cito dicens, præmitti ſe velle in infernum. 3ª. q. 52. 2. 4m. / 4. d. 1. L. prin / d. 45. q. 1. ar. 1. q. 1. 0.
4 Nō enim ętati noſtræ dignum inquit eſt fingere. 3ª. q. 69. 9. 3m. / 4 d. 4. q. 3. ar. 2. q. 2. 1m.
5 Et ipſi propter meam ſimulationem decipiantur, & per hæc maculam & execrationem meæ ſenectuti conquiram. 22ª. q. 111. 1. 0.
6 Sed manum omnipotentis, nec viuus, nec defunctus effugiam. 2. Parali. 6. fi. / Iob. 42. 1ª.
7 Glorioſiſſimam mortem, magis quàm odibilem vitam complectens, voluntarie præibat ad ſupplicium. Pſal. 115. 2ª.
8 Fortiter vitam excedendo &c. Adoleſcentibus forte exemplum relinquam, ſi prompto animo ac fortiter &c. honeſta morte perfungar. 22ª. q. 123. 5. 1m. / q. 124. 2. c.

CAPVT VII.

1 Parati ſumus mori, magis quàm patrias Dei leges præuaricari. 22ª.q.100.3.4m./q.119.3.3m /q.125.4.c./4.d.15.q.2.ar.3.q.3.3m. d.18.q.2.ar.4.q.3.1m./d.29.2.c.2m./3m./Quol.10.vel.11.q.9.3m.
2 Se hortabantur mori fortiter. ſupra.cº.6.fi. ¶ Rex mundi defunctos nos pro ſuis legibus, æterna vitæ reſurrectione ſuſcitabit. Iob.19.7ª.
3 Ab ipſo me ea recuperaturũ ſpero.4.d.44.q.1.ar.2.q.1.o./q.2.2m./℞.4.cº.81.4m./92./Poª.q.5.10.9m./Quol.7.12.c./Opuſ.3.cº.160.
4 Neque ego ſpiritum & animam donaui vobis & vitam &c. ſed mundi creator &c. 1ª q.75.6.1m /q.90.2.o./q.98.2.c.fi /q.100.1.2. q.118.2.o./12ª.q.3.7.2m./q.96.c./q.81.1.c /2m./22ª.q.85.2.c /1.d.14 q.3.c./2m./2.d.1.q.1.4.c. d.17.q.1.2.4m./d.18.q.2.1.2.0 /3.c /d.25.2 5m./d.32.q.2 3.4m./4.d.1.q.1.ar.1.q.1.c.n./ar.4.q.1.c.n./d.5.q.1.2.c.n /d.43.ar.2.q.3.c./℞.2 cº.84. vſque 88./Verit.q.27 3.9m./Poª.q.3.4.5m./5.o./11 c./15m./32 2m./Ma.q 4.1.2m./Spiritu.3.8m./10.o /Anima.2.12m./18m./Quol.3.q.3.1.o./Quol.9.q.5.1.o./Quol.11.5.1m./4m./Quol.12.11.o./Pſal.32. Ro.14 lec.3.
5 Cœlum & terra, & omnia quæ in eis ſunt, ex nihilo fecit Deus. ſupra.libro.1 2ª.
6 Non effugies manum Dei.2.Parali.6.fi.
¶ Deus modicum iratus eſt. Exo.32.2ª.
7 Omnipotentis Dei.Iob.42.1ª. ¶ Et omnia inſpicientis. Heſter.14 fi.
8 Neque cum tormentis & verberibus confiteri. Gene.3.18ª.
¶ Ipſe eſt Deus ſolus. Deut.6.4ª.

CAPVT VIII.

Caᵐ.8ᵐ. 1 Memoreturque &c. Gene.8.1ª.
2 Et indignaretur. Exo.32.2ª. ¶ Ira enim domini, in miſericordiam conuerſa eſt. Ibidem.
3 Non reſpicien. ad vindictam, quæ eſſet ei, ab omnipotente conſequutura. Deut 32.5ª./Iob. 4.1ª.
4 Nos autem in omnipotente Deo. Iob.42.1ª.

CAPVT IX.

Caᵐ.9ᵐ. 1 Vniuerſa conſpicis Deus. Heſter.14 fi.
2 Orabat hic ſcelestus dominum, a quo non erat miſericordiam conſequuturus.3ª.q.83.1.1m./4.d.14.q.2.ar.1.q.2.2m. 3m./d.20.ar.1.q.1.1m.

CAPVT X.

Caᵐ. 10ᵐ. 1 Deprecabantur Deum. vt inimicis eorum inimicus eſſet, & aduerſarijs aduerſaretur, ſicut lex ait.Gene.3.15ª.
2 In hymnis & confeſſionibus benedicebant dominum. Pſalmo.33.1ª.

CAPVT XI.

Caᵐ. 21ᵐ. 1 Benedixerunt dominum miſericordem. Ibidem./Ecc.2,3ª.
2 Omnipotentis Dei auxilio intentos. Iob.42.1ª.

CAPVT XII.

Caᵐ. 12ᵐ. 1 Deus vniuerſa conſpicit. Heſter.14.fi.
2 Cum omnipotentem inuocaſſent Iob.42.1ª.
3 Inuenerunt autem ſub tunicis interfectorum de donarijs idolorum.4.d.45.q.2.ar.2.q.1.1m.
4 A quibus lex prohibet Iudæos.Deut.7.4. ¶ Omnes itaque benedixerunt iuſtum iudicium domini. Pſal.33.1ª.
5 Bene & religioſe de reſurrectione cogitans. Iob.19.6ª.
6 Sancta ergo & ſalubris eſt cogitatio pro defunctis exorare, vt a peccatis ſoluantur.3ª.q.82.6.c /2.d 40.4.5m./4.d.5.q 2.art.2.q.2.2m./d.15.4.2.ar.5.q.3.2m./d.19.q.1.ar.2.q.2.4m./d.45.q.2.art.5.q.3.o.

CAPVT XIII.

Caᵐ.13ᵐ. 1 Dans ergo poteſtatem omnium Deo, mũdi creatori.Iob.42.1ª./ſupra.lib.1.2ª.

CAPVT XIIII.

Caᵐ.14ᵐ. 1 Razias gladio ſe petijt, eligens nobiliter mori, potius quàm ſubditus fieri peccatoribus. Iudicum.16.6ª.

CAPVT XV.

Caᵐ.15ᵐ. 1 Deus vniuerſa conſpicis. Heſter.14.fi. ¶ Sperarent ab omnipotente.Iob.42.1ª. ¶ Ne ita ferociter & barbare fereris. Ro.1.lec.5.fi.
2 Oniam qui fuerat ſummus ſacerdos, virum bonum & benignum &c. manus protendentem orare pro omni populo Iudæorum 22ª.q 83.11.o./4.d.15.q.4.art.6.q.2.o./d.45.q.3.2.5m /3 o.
3 Hic eſt fratrum amator, & populi Iſrael. Hic eſt qui multum orat pro populo, & vniuerſa ciuitate ſancta. Ieremias propheta Dei. Ibidem.
4 Tu domine qui miſiſti angelum tuum ſub Ezechia rege Iuda. 1ª.q.112.o./1.d.15.q.1.1.4m./2.d.1.q.1.4.2m. d.10 o./℞.3.cº.80 prin./Opuſ.53.5m./Iſa.6./1ª.Cor.15./He.1.fi.
5 Et interfeciſti de caſtris Senacherib. centumoctogintaquinque millia Ma.q.16.9.3m.
6 In timore & tremore magnitudinis brachij tui. 2. Parali. 6.fi./Pſalmo.146 1ª.
7 Omnipotentem Deum benedicebant. Iob.42.1ª./Pſal.33.1ª.
8 Iudas per omnia corde & animo mori pro ciuibus, paratus erat. 1ª.q.60.5.c./22ª.q 26.3.c. q.31.3.2m./Verit.q.2.2.c.fi./2m./9.15m./Quol.1.8 c.fi.
9 Magnifice gloriatus eſt 22ª.q.132.1.1m./3m./Ma.q.9.1.o.
10 Omnes igitur cœli benedixerunt dominum.Pſal.33.1ª.

AVTHORITATES ex Euangelio ſecũdũ Matheũ.

CAPVT I.

1 Liber generationis Ieſu Chriſti. 3ª. q. 31. 3. 1m./3m./4.5m. Caᵐ.1ᵐ.
2 Filij Dauid, filij Abraham.3ª.q.31.2.c.
3 Abraham genuit Iſaach. Iſaach autem genuit Iacob.12.q.65.4.6m.
4 Iacob autem genuit Iudam & fratres eius. 3ª.q 31.3.5m.
5 Iudas autem genuit Phares & Zaram de Thamar. 3ª.q.31.3.5m.
6 Salmon autem genuit Booz de Rahab. Ruth.1.He.11.lec.2.
7 Booz autem genuit Obeth ex Ruth.12ª.q 105.3.1m./Math.
8 Ieſſe autem genuit Dauid regem. Pſal.16.prin.
9 Dauid autem rex, genuit Salomonem, ex ea quæ fuit Vriæ. 3ª.q.31.3.5m.
10 Ioram autem genuit Oziam. 3ª.q 31.3.4m.
11 Ioſias autem genuit Ieconiam & fratres eius.3ª.q.31.3.5m.
12 Et poſt tranſmigrationem Babylonis, Ieconias genuit Salathiel. 3ª.q.31.3.2m.
13 Iacob autem genuit Ioſeph.3ª.q.31.3.2m /4.5m.
14 Virum Mariæ.3ª.q.29.2 o /q.28 3.2m./4.d.39.q.2.o.
15 De qua natus eſt Ieſus.3ª.q.35.2.o /3.c./1.d.14.q.1.2.4m./3.d.8.q.4.1.o./Vnio.2.10m.
16 Qui vocatur Chriſtus.3ª.q.16.5.c /q.17.1.c./q.37.2.o.3.d.10.q.1.ar.1.q 1 2m. d.11.4.c./℞.4.cº.34.19m.
17 Cum eſſet deſponſata.3ª.q.29 1.o. 4.d.30.q.2.ar.1.q.2.3.o.
18 Mater Ieſu Maria.3ª.q.25.5.c./q.35.3.4m./3 d.3.q.2.1.2.o./d.4.q.2.1.2.o./℞.4 cº.32.4m./34./43./44/45./Opuſ.3.cº.229./230./
29 Antequam conuenirent.3ª.q.28.3 1m./4.d.30 q.2.3.1m.
30 Inuenta eſt in vtero habens de ſpiritu ſancto.3ª q.28.3.2m./q.32 1.2.o./q.39 8.2m./q.46.6.c. q.54.1.3m./1.d.11.1.4m./3.d 1.q.2.2.6m. d.2.q.2.ar.2.q.2.c./d 4.q 1 1.o./q.2.1.c./℞.4.cº.45. 46./Opuſ.3 cº 226./Io.12.lec.4.
21 Ioſeph autem vir eius. ſupra.14ª. ¶ Cum eſſet iuſtus. 3ª.q.28.3.5m./4.c./3m. 4.d.30.q.2.1.2m./4m./Io.2.lec.2./Gal.1.lec.2
22 Et nollet eam traducere. 3ª.q.29.2.3m.
¶ Voluit occulte dimittere eam.3ª.q.28.3.2m./q.29.2.3m./4.d.30.q.2.3.5m./d.35.3.2 /Math.
23 Ecce angelus domini apparuit in ſomnis Ioſeph. 3ª.q.30.2.2m./3.2m /q.36.2.2m./Math.
24 Noli timere accipere Mariam coniugem tuam.3ª.q 28.3.2m./q.29.2.o./4.d.30.q.2.2.o./Math.
25 Quod enim in ea natum eſt. ſupra.15ª.
¶ De ſpiritu ſancto eſt ſup.2.20ª.
¶ Vocabis nomen eius Ieſum. ſupra.16ª./3ª.q.37.2.o./Math.Io.4.lec.5.fi.
26 Hoc autem totum factum eſt, vt adimpleretur quod dictum eſt per prophetam.12ª.q.98.1.2m./Quol.3.q.5.1.5m./Math./cº.26./cº.27./Io.8.lec.4./cº.11./cº.12.lec.6.prin./cº.19.lec.4.p.10./Ro.3.lec.1./cº.5.lec.6.
27 Et vocabitur nomen eius Emanuel. Iſa.7.6ª.
¶ Et accepit coniugem ſuam. ſupra.22ª.
28 Et non cognoſcebat eam.3ª.q.28.3.3m./4m.
29 Donec peperit.3ª.q.28.3.3m./4.d.30.q.2.3.1m./Opuſ.3.cº.232./Math.1.fi./cº.22.fi./1ª.Cor.15.lec.3./He.1.fi.
30 Filium ſuum. ſupra.18ª. ¶ Primogenitum.3ª.q.28.3.4m./4.d.30.q.2.

30.q.2.3.2m./ Opuſ.3.cº.232./ Math.1.fi.
31 Et vocauit nomen eius Ieſum.ſupra.16.29a.

CAPVT II.

C.2m.3m. 1. Cum natus eſſet Ieſus. ſupra.15a. ¶ In Bethleem Iudæ.3a.q.35.7.o./q.46.10.1m./ Math 2.
2 In diebus Herodis regis.Opuſ.20.lib.3.cº.2.fi.
3 Ecce magi.3a.q.36.3.c./ 2m./ 5.c./ Math 2.prin.
4 Ab oriente.3a.q.36.3.3m./ 5.4m./ 6.c./ 3m./ Math.2.
5 Venerunt Ieroſolimam.3a.q.36.8.3m.
6 Vbi eſt qui natus eſt, Rex Iudæorum? 3a.q.36.8.3m.
7 Vidimus enim ſtellam eius in Oriente.3a.q.36.5.o./ 6.3m./7.o.
8 Et venimus adorare eum.3a.q.36.8.o.
9 Audiens autem Herodes rex, turbatus eſt, & omnis Ieroſolima cum illo 3a.q.36.2.3m.
10 Et ecce ſtella quam viderant in oriente, antecedebat eos, vſque dum veniens ſtaret ſupra, vbi erat puer.3a.q.36.6.3m./7.c./ 3m.
11 Obtulerunt ei munera. Aurum, Thus, & Myrram. 3a. q. 36. 8.4m./ 5m.
12 Herodes occidit omnes pueros, qui erant in Bethleem, & in omnibus finibus eius a bimatu & infra &c. 3a.q.36.2.3m. 6.3m.
13 Defuncti, ſunt enim qui quærebant animam pueri. 12e.q.82.2.1m./3a.q.46.11.3m. / Ma.q.4.8.1m./ He.11.lec.7.
14 Et habitauit in ciuitate quę vocatur Nazareth.3a.q.55.7.1m.

CAPVT III.

Cam.3m. 1 Vox clamantis in deſerto, parate viam domini.1.Regum.7.1a./ Malachi.3.3a. ¶ Pœnitentiam agite, appropinquabit enim regnum cœlorum.4.d.14.q.1.ar.1.q.1.4m /ar.4.q.1.1m.
2 Et baptizabantur ab eo in Iordane.3a.q.38.4.o./q.39.3.1m./ 4 d.2.q.2.3.o.
3 Confitentes peccata ſua.3a.q.38.3.2m./ Ro.11.lec 4.
4 Ego vos baptizo in aqua, in pœnitentiam.3a.q.38.3.1m.
5 Ipſe vos baptizabit in ſpiritu ſancto, & igne.3a.q.66.3.1m.
6 Paleas autem comburet igni inextinguibili.Iſa.fi.
7 Venit Ieſus a Galilæa in Iordanem ad Ioannem vt baptizaretur ab eo.3a.q.38.1.c./q.39.1.2.4.o./ 5.c./q.66.5.4m./ q.67.7.1m./ q.81.1.c./q.84.7.4m./4.d.2.q.2.ar.3.q.1.o./q.3.ar.2.q.1.c./d.7.q.3.ar.2.q.2.c / Math.3.
8 Ego a te debeo baptizari.3a.q 38.6.3m./ Math.3.
9 Sine modo.Sic enim decet nos implere omnem iuſtitiam, 3a q.38.6.3m.
10 Et ecce aperti ſunt cœli.3a.q.39.5.o./ q.49.5.3m./ 3.d.18.ar.6.q.3.2m./ d.22.q 3.1.4m.
11 Et vidit ſpiritum Dei aſcendentem ſicut columbam.3a.q.39.6.7.o./ q.46.4.2m.
12 Et ecce vox de cœlis dicens.3a.q.39.8.o./ q.45.4.o./q.66.6.c.

CAPVT IIII.

Cam.4m. 1 Tunc ductus eſt Ieſus in deſertum.3a.q.41.1.1m./ 2.o.
2 Vt tentaretur a diabolo.3a.q.41.1.o.
3 Et cum ieiunaſſet quadraginta diebus, & quadraginta noctibus. 3a.q.41.3.o./ Exo.24.fi.
4 Poſtea eſuriit. Et accedens tentator dixit.3a.q.41.1.3m./ 3.o.
5 Si filius Dei es.3a.q.41.4.c./ 1.1m.
6 Dic vt lapides iſti panes fiant.3a.41.4.1m.
7 Qui reſpondens, dixit ei. Scriptum eſt.3a.q.41.4.c.
8 Non in ſolo pane viuit homo. Deut.8.2a.
9 Tunc aſſumpſit eum diabolus in ſanctam ciuitatem. 3a.q.41.1.2m./ 2.3m./ 4.7m.
10 Mitte te deorſum.3a.q.41.4.2m.
11 Angelis ſuis mandauit te. Pſal.90.3a.
12 Non tentabis dominum Deum tuum. Deut.6.8a.
13 Aſſumpſit eum diabolus in montem excelſum valde. 3a.q.41.1.2m.
14 Et oſtendit ei omnia regna mundi, & gloriam eorum. 3a.q.41.4.7m.
15 Hæc omnia tibi dabo, ſi cadens adoraueris me.3.q.41.4.3m.
16 Vade Sathana.3a.q.41.4.6m.
17 Dominum Deum tuum adorabis, & illi ſoli ſerues. Deut.4.5a.
18 Tunc reliquit eum diabolus.1a.q.114.5.o./ 3a.q.41.3.2m./3m./ 2.d.6.5.o.
19 Et ecce angeli acceſſerunt, & miniſtrabant ei.3a.q.41.3.2m.
20 Vt adimpleretur quod dictum eſt per Iſaiam prophetam. ſupra.1.26a.
21 Exinde cœpit Ieſus prędicare.3a.q.42.o.
22 Pœnitentiam agite, appropinquabit enim regnum cœlorum, ſupra cº.3.1a.

23 At illi ſtatim relictis retibus & patre, ſequuti ſunt eum 12e.q.101.2.1m./ 4.1m.
24 Et vocauit eos. Mat.4./ Io.1.lec.2./ Luc.21.fi.
25 Et obtulerunt omnes male habentes &c. & lunaticos, & paraliticos, & curauit eos.22e.q.115.5.1m.

CAPVT V.

1 Et cum ſediſſet, acceſſerunt diſcipuli eius ad eum. Et aperiens os ſuum, docebat eos.Math.5./ Io.7.lec.5.prin. Cam.5m.
2 Beati pauperes ſpiritu &c. vſque gaudete &c. 12e.q.69.o./ 3.d.34.q.1.4.o / Math.5.
3 Beati mites 12e.q.69.3.4.o./ 3.d.34.q.1.4.c./ 6.c.
4 Beati qui lugent. 12e.q.35.3.1m./ q.69.3.4.o./22e.q.28.1.2m./ 3.d.34.q.1.4.o.
5 Beati qui eſuriunt & ſitiunt iuſtitiam, quoniam ipſi ſaturabuntur.12e.q.69.3.4.o./ 22e.q.139.1.1m. 3 d.34.q.1.4.o.
6 Beati miſericordes, quoniam ipſi miſericordiam conſequentur. 4.d.46.q.2.ar.3.q.4.1m.
7 Beati mundo corde, quoniam ipſi Deum videbunt.12e.q.69.3.4.o./ 22e.q.8.7.o./ q.83.9.3m./ 3.d.34.q.1.4.6.c.
8 Beati pacifici, quoniam filij Dei vocabuntur.12e q.69.3.4.o./ 22e.q.45.6.o./ q.83.9.3m.
9 Beati qui perſequutionem patiuntur propter iuſtitiam, quoniam ipſorum eſt regnum cœlorum. 12e.q.69.3.5m./ 4.2m./ 3.d.34 q.1.4.c.
10 Merces veſtra, copioſa eſt in cœlis. 1a.q.68.4.c.fi./ 12e.q.4.7.3m.
11 Sic luceat lux veſtra coram hominibus, vt videant opera veſtra bona, & glorificent patrem veſtrum. Ma.q.9.1.c./ 1m./ 2m./ Ro.15.1a.
12 Qui in cœlis eſt.3.Regum.8.10a.
13 Nolite putare, quoniam veni ſoluere legem aut prophetas. Nõ veni ſoluere.12e.q.107.2.4m./ 3a.q.37.o./q.40.4.o./q.47.2.1m / 3.d.14.ar.3.q.6.3m./ 4.d.1.q.2.ar.2.q.3.o.
14 Sed adimplere.12e.q.107.2.o./ 4.3m./ 22e.q.104.6.2m./ 2.d.9.8.4m./ d 44.q.2.2.3m. 4.d.1.q.2.ar.5.q.2.1m./ Roma.9.lec.4. Epheſ.2.
15 Donec tranſeat cœlum & terra. Pſal.101.fi.
16 Iota vnum, aut vnus apex, non præteribit a lege, donec omnia fiant.Poa.q.4.1.c./ Quol.12.27.1m./ Math.2.lec.5.
17 Dico autem vobis. 3a.q.42.1.c./ 2m.
18 Niſi abundauerit iuſtitia veſtra pluſquam ſcribarum & phariſæorum, non intrabitis in regnum cœlorum. 4.d.33.q.2.ar.2.q.3.3m.
19 Audiſtis, quia dictum eſt antiquis. 22e.q.5.1.3m./ Verit. q.9.4.12m.
20 Non occides. Exo.20.9a./ 3.3.cº.43.
21 Omnis q iraſcitur fratri ſuo, reus erit iudicio.22e.q.158.3.2m./ 5.3m./ Ma.q.12.3.2m./ 3m.
22 Qui autem dixerit Racha, reus erit concilio. 22e.q.158.5.3m./ q.15.5.c.fi.
23 Qui autem dixerit fatue, reus erit gehennæ ignis. 12e.q.46.8.3m./ 22e.q.158.5.3m./ q.72.2.o./ 1e.Corinth.15.lec.7./ Gal.3.prin.
24 Nõ męchaberis.Exo.20.10a. ¶ Si oculus tuus vel manus, vel pes, ſcandalizat te, abſcide eum.4.d.39.6.3m.
25 Quicunque dimiſerit vxorem ſuam, det ei libellum repudij. Deut.24.1a.
26 Omnis qui dimiſerit vxorem ſuam, excepta fornicationis cauſa, facit eam męchari.4.d.35.o./ d.39.3.4.6.o./ L./ 1e.Cor.7.
27 Et qui dimiſſam duxerit, męchatur.4.d.33.q.2.ar.2.q.3.5m./ d.35.5.6.o./ d.39.6.c./1m./ 1e.Cor.7.
28 Non periurabis. Exo.20.4a.
29 Reddes domino iuramenta tua. 22e.q.89.1.2m.
30 Non iurare omnino.22e.q.89.2.1m./6.1m./3.d.39.ar.2.q 2.1m./ Rom.1.lec.5.
31 Neque per cęlum, quia thronus Dei eſt.Pſal.44.1a.
32 Neque per terram, quia ſcabellum pedum eius eſt.2.Parali.6.fi.
33 Neque per Ieroſolimã, quia ciuitas magni Regis eſt. Pſal.146.1a.
34 Sit ſermo veſter, eſt eſt, non non, quod autem his abũdantius eſt a malo eſt.22e.q.89.1.2m./ 2.1m./ 2m./ 3.d.39.ar.2.q.3.c./Ro.1.lec.5./ Gal.1.fi.
35 Non reſiſtere malo.22e.q.2.3.o./ q.108.1.2m./4m./q.188.3.1m./ Quol.5.q.13.1.o./ Quol.9.vel.10.q 6.2.o./ Opuſ.19.cº.16.17.
36 Si quis percuſſerit te in dexteram maxillam tuam, præbe illi & alteram &c. vſque fi.12e.q.108.3.2m./ 4.4m./ 22e.q.40.1.2m./ q.43.8.4m./ q.72.3.c / q.124.1.3m./ 3.1m./q.128.1.4m./q.140.2.2m./q.152.3.2m./ q.186.2.c./ 3.3.cº.130./ Virt.q.3.2.6m./ Quol.4.20.o./ Quol.6.q.7.1.1m./ 2m./ Opuſ.17.cº.6./ Opuſ.18.cº.20./ Opuſ.19.cº.17./Ro.12.lec.3./ 1e.Cor.6.lec 2.

37. Qui

37 Qui vult tecum in iudicio contendere, & tunicam tuam tollere, dimitte ei & pallium. 22æ q.43.8.4m./q.72.3.o./q.108.1.2m./4m./q 188.3.1m./4.d.38.q.2.ar.4.q.3.o./ℨ.3.cº.21./Verit.q 3.2.16m./Opuſ.19.cº.17./1æ Cor.6.lec.2.prin.
38 Odio habebis inimicum tuum.3.d.30.1.2m./Verit.q.2.8.5m.
39 Diligite inimicos veſtros 22æ.q.25.8.9.o./q.34.3.3m./q.83.8.c./q.108.1.c./3.d.30.1.2.o./Verit.q.2.8.o./Opuſ.4.cº.8./Opuſ.18.15. Ro 12.lec.3.
40 Benefacite his qui oderunt vos. 22æ.q.25.6.c./2m./9.o./q.31.2.8./q.31.9.1m./q.168.3.3m./Opuſ.4.cº.8./Opuſ.19.cº.9.2m./Roma.12.lec.2.ſi./Gal.6.lec.1.
41 Orate pro perſequentibus & calumniantibus vos.22æ.q.83.8.o./3.d.30.2.o. Verit.q.2.8.c ſi./Pſal.37.
42 Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? 22æ.q.27.7.1m.
43 Eſtote ergo perfecti, ſicut & pater veſter cęleſtis perfectus eſt. Leui.36.1a./22æ.q.189.2.1m./3.d.29.ar.8.q.2.o./2æ.Corinth.13.lec.1.ſi./Heb.6.lec.1.

CAPVT VI.

Cam.6m.

1 Attendite ne iuſtitiam veſtram faciatis coram hominibus, vt videamini ab eis.ſupra.5.11a. ¶ Qui in cęlis eſt.3.Reg.8.10a.
2 Alioquin mercedem non habebitis,apud patrem veſtrum.22æ.q.132.3.1m./Ma.q.9.2.1m/2m./Quol.5.q.12.1.o.
3 Cum ergo facis eleemoſinam, noli tuba canere ante te.22æ.q.132.5.3m.
4 Sicut hypocritę faciunt.22æ.q.15.1.o./4.d.16.q.4.1.o.
5 Tu autem cum oraueris, intra in cubiculum tuum,& clauſo hoſtio &c.22æ.q.83.12.3m/1æ.Tim.2.lec.2.
6 Orantes nolite multum loqui,ſicut ethnici faciunt.22æ.q.83.14.1m./4.d.15.q.4.ar.2.q.2.1m.
7 Sic ergo vos orabitis.22æ.q.83.14.3m./4.d.15.q.4.ar.2.q.2.2m.
8 Pater noſter &c. vſque ſi. 22æ.q.83.9.o./3.d.34.q.1.6.o./Opuſ.3.cº.159.ſi./Opuſ.7.o
9 Qui es in cęlis.3.Reg.8.10a.
10 Fiat voluntas tua.1a.q.19.11.12.c.
11 Panem noſtrum ſuperſubſtantialē da nobis hodie. 22æ.q.83.7.1m./4.d.15.q.4.ar.5.q.3.1m.
12 Et dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris.22æ.q.83.16.3m./3a.q.84.10.ſi./3.d.30.1./4.d.16.1.ſi./Opuſ.7.cº.6.ſi.
13 Theſaurizate vobis theſauros in cęlo,vbi neque erugo &c. 12æ.q.4.7.1m./4.d.15.q.4.ar.4.q.3.4m.
14 Vbi eſt theſaurꝰ tuꝰ,ibi eſt & cor tuū.ſupra.13a./Verit.q.22.1.o.
15 Si oculus tuus fuerit ſimplex, totum corpus tuum lucidum erit. 12æ.q.12.1.1m./2.d.38.3.3m./Verit.q.22.13.1m.
16 Si ergo lumen quod in te eſt,tenebrę ſunt.12æ.q.12.1.2m.
17 Nemo poteſt duobus dominis ſeruire.12æ.q.1.5.c./1æ.Cor.7.ſi.
18 Ne ſoliciti ſitis animę veſtrę &c.12æ.q.108.5.3m./22æ.q.47.9.c./3m./q.49.4.c/q.55.6.o./q.83.6.2m./q.188.7.c./4.d.15.q.1.ar.1.q.4.4m./ℨ.3.cº.135 ſi./Quol.7.17.7m./Quol.10.q.11.1.o./Math.6./Io.13.lec.5./Phil.4.
18 Quærite ergo primum regnum Dei & iuſtitiam eius, & hæc omnia adiicientur vobis. 22æ.q.87.6.1m.
19 Nolite ergo ſoliciti eſſe in craſtinum. 22æ.q.55.7.o./q.188.7.2m./ℨ.3.cº.134.8m./135.ſi.
20 Sufficit diei malitia ſua.Ephe.5.13a.

CAPVT VII.

Cam.7m.

1 Nolite iudicare, & non iudicabimini. 12æ.q.108.3.6m./22æ.q.60.2.3.4.o./q.67.1.o./q.80.2.1m./3a.q.59.1.c./4.d.48.q.1.4.prin./Quol.12.25.o./Ro.2./cº.14. 1æ.Cor.4.
2 In quo enim iudicio iudicaueritis,iudicabimini, & in qua menſura menſi fueritis,remetietur vobis.22æ.q.61.4.1m./4.d.46.q.1.ar.2.q.3.o./Ro.2.
3 Quomodo dicis fratri tuo,frater,ſine,eiiciam feſtucam de oculo tuo,trabē autē quę eſt in oculo tuo eſt, non vides? 22æ.q.33.9.c.
4 Nolite ſanctum dare canibus,neque mittatis margaritas veſtras ante porcos &c. 4.d.8.q.1.ar.1.q.1.c.
5 Petite,& dabitur vobis.4.d.15.q.4.ar.3.q.3.4m.
6 Omnia ergo quæ vultis vt faciant vobis homines, & vos facite illis. 12æ.q.99.1.3m./4.d.33.q.1.8.7m./Opuſ.73.cº.17.
7 Non poteſt arbor bona,fructus malos facere, neque econuerſo. 1a.q.48.1.1m./12æ.q.20.2.6m./2.d.30.1./d.40.2.1m./Poa.q.3.6.17m./Ma.q.1.3.1m.
8 Sed qui facit voluntatem patris mei.ſupra.5.12a. ¶ Qui in cęlis eſt.3.Reg.8.10a. ¶ Pauci inueniūt eā,quę ducit viā vitę.infra.20.4m
9 Numquam noui vos.Exo.33.3a. ¶ Fundata erat ſupra firmam petram.1æ.Cor.3.lec.2.
10 Erat enim docens eos,ſicut poteſtatē habens, & non ſicut ſcribę

eorum, & phariſei.3a.q.42.1.2m.
13 Et extendens Ieſus manum tetigit eum.3a.q.44.3.2m.

CAPVT VIII.

1 Vide nemini dixeris.22æ.q.104.4.1m./3a.q.13.4.2m./q.44.3.4m Cam.8m.
2 Vade oſtende te ſacerdoti, & offer munus &c.12æ.q.103.2.2m.
3 Domine non ſum dignus, vt intres ſub tectum meum.3a.q.80.10.3m.
4 Audiens autem Ieſus,miratus eſt.3a.q.13.8.o./ℨ.4.cº.33.ſi./Math.7.
5 Non inueni tantam fidem in Iſrael. 22æ.q.5.4.o./3.d.25.q.2.art..2.q.1.o.
6 Ibi erit fletus, & ſtridor dentium. 4.d.50.q.2.ar.3.q.3.o./ℨ.4.cº.89.ſi./Quol.7.vel.8.vel.11.q.5.3.o./Opuſ.10.40.
7 Surrexit,& miniſtrabat eis.3a.q.44.3.2m.
8 Omnes male habentes curauit.3a.q.43.4.c.
9 Domine permitte me primum ire, & ſepelire patrem meum. 22æ.q.101.4.2m.
10 Dęmones rogabant eum dicentes.Si eiicis nos hinc, mitte nos in gregem porcorum.3a.q.44.1.4m.
11 Et ait illis.Ite. At illi exeuntes abierunt in porcos. 3a q.44.1.4m.
12 Et ecce magno impetu abiit totꝰ grex per præceps in mare,& mortui ſunt in aquis,Ibidem.

CAPVT IX.

1 Videns Ieſus fidem illorum, dixit paralitico. Confide fili. 22æ.q.114.6.1m. Cam.9m.
2 Dixit Ieſus paralitico.Remittunt tibi peccata tua.3a.q.44.3.3m.
3 Et cum vidiſſet Ieſus cogitationes eorum.3a.q.10.2.o./q.59.2.3m./3.d.14 ar.1.q.2.c./ar.3.q.1.c./q.5.2m. ar.4.3m./4m./Verit.q.8.4.c./q.10.4.c./1m./3.q./6.c./Quol.3.q.2.1.c./Opuſ.3.cº.223.
4 Quid eſt facilius dicere,dimittuntur tibi peccata tua, an dicere, ſurge & ambula? 3a.q.44.3.3m.
5 Vt autem ſciatis quia filius hominis habet poteſtatem in terra dimittendi peccata. 3a.q.16.11.2m./2.d.1.q.1.3.o./4.d.5.q.1.1.1m./ar.3.q.1.o./d.8.q.2.2.4m./d.17 d.5m./1æ.Cor.1.lec.2.
6 Et præteriens inde Ieſus, vidit hominem ſedentem in theloneo Matheum nomine. & ait illi, Sequere me, & ſequutus eſt eum. 3a.q.44.3.1m./Quol.5.q.11.1.o.
7 Multi publicani & peccatores diſcumbebant cum Ieſu,& diſcipulis eius.22æ.q.25.6.5m./3a.q.40.1.o./2.c./3m.
8 Miſericordiam volo & non ſacrificium.Oſeæ.6.4a.
9 Non enim veni vocare iuſtos,ſed peccatores.3a.q.5 3.4.o./5.c./q.40.1.c./q.43.3.2m./q.44.3.c./3.d 1.q.1.3.o./2m./6m./Verit.q.29.4.3m./5m./Opuſ.10.ar.18./Opuſ.11.ar.23./Opuſ.53.21m./2æ.Tim.1.lec.4.
10 Numquid poſſunt filii ſponſi lugere, quamdiu cum illis eſt ſponſus &c. & tunc ieiunabunt.22æ.q.147.4.5m./4.d.15.q.3.ar.2.q.2.2m./ar.3.q.1.5m.
11 Nemo mittit commiſſuram panni rudis, in veſtimentum vetus. 22æ.q.147.4.5m./Math.9.
12 Sed vinum nouum,in vtres nouos mittunt, & ambo conſeruantur.22æ.q.96.2.c./2m.
13 Veni impone manum tuam ſuper eam,& viuet.ſupra.cº.8.1a.
¶ Et tetigit fimbriam veſtimenti eius.Pſal.44.
¶ Et tenuit manum eius,& dixit.ſupra.8.1a.
¶ Tunc tetigit oculos eorum dicens.Ibidem.
14 Creditis quia hoc poſſum facere vobis &c. ſecundum fidem veſtram fiat vobis.22æ.q.178.1.o./5m./1.d.43.q.1.2.3m./ℨ.3º.cº.154./Poa.q.6.4.c.ſi./9.o./Opuſ.3.cº.220./Io.9.lec.3./1æ.Cor.13./Gal.3.lec.2.
15 Fides tua te ſaluam fecit. Ibidem. ¶ Et comminatus eſt eis Ieſus dicens. Videte ne quis ſciat.ſupra.8.1a.
16 Illi autem exeuntes, diffamauerunt eum in tota terra illa. 3a.q.13.4.2m. ¶ In principe dęmoniorū,eiicit dęmones.3a.q.43.2.3m.
17 Et circuibat Ieſus omnes ciuitates,& caſtella, docens in ſinagogis.3a.q.7.3.2m.
18 Et curans omnem languorē & omē infirmitatē.ſupra.4.ſi./8.9a.

CAPVT X.

1 Dedit illis poteſtatem ſpirituum immundorum,vt eiicerent eos. 3.q.43.2.3m./4.d.5.q.1.2.3.q.1.3m. Cam.10m.
2 Et curarent omnē langorem,& omnē infirmitatē.ſupra.4.ſi./8.9a.
3 In viam gentium ne abieritis &c. Non ſum miſſus, niſi ad oues, quæ perierunt domus Iſrael. 3a.q.42.1.o./3.d.1.1.4m.
4 Appropinquabit regnum cęlorum.ſupra.3.2a./Nolite poſſidere &c. non peram in via, neque duas tunicas,neque calciamenta,neq; virgam.12æ.q.108.2.3m./4.2m./4m./Virt.q.2.11.7m.

5 Nolite poſſidere aurum, neque argentum, neque pecuniam &c. 12ſ. q.108.2.3m./4.4m./22ſ./q.185.6.2m./Opuſ.16.c°.[illegible]

6 Eſtote ergo prudentes ſicut ſerpentes. 22ſ.q.55.3.1m. 4.1m./ q.92.1.1m.

7 Cum autem tradent vos, nolite cogitare, quomodo aut quid loquamini. 2ª.q.55.4.1m.

8 Et quod in aure auditis, prædicate ſuper tecta. 3ª.q.42.3.1m.

9 Qui in cœlis eſt. 3 Regum.8.10ª.

10 Non veni pacem mittere, ſed gladium. Pſal.7.

11 Inimici hominis, domeſtici eius. 22ſ.q.70.3.[illegible] ¶ Qui perdiderit animam ſuam propter me, inueniet eam. Ro.8.lec.7.

CAPVT XI.

Ca^m. 11^m.

1 Tu es qui venturus es, an alium expectamus? 22ª.q.2.7.2m./3.d.25.q.2.ar.2.q.3.1m./Vert.q.14.11.5m.

2 Etiam dico vobis pluſquam prophetam. 22ſ.q.174.4.5m./Verit.q.12.12.5m./14.5m./Deuterono.vltimo.5ª.

3 Ecce ego mitto angelum meum. Iere.7.9ª.

4 Qui præparabit viam tuam ante te. Malachiæ.3.2ª.

5 Nõ ſurrexit maior inter natos mulierũ Ioãne baptiſta. ſupra.2ª.

6 Qui autem minor eſt in regno cœlorum, maior eſt illo. 1ª.q.108.2.3m./q.117.2.c./5m./2.d.9.3.4m./Verit.q.9.2.14m.

7 Omnes enim prophetæ & lex, vſq; ad Ioannem prophetauerũt. 22ſ.q.174.6.3m./1ſ.Cor.12.lec.ſi.

8 Ipſe eſt Helias. Math.26./Io.11.prin./c°.12.

9 Qui habet aures audiendi audiat. Io.8.lec.7.

10 Venit Ioannes, neque mãducans, neque bibens. 3ª.q.40.2.c./1m.

11 Venit filius hominis mãducãs & bibẽs. 3ª.q.40.2.0./q.41.3.3m.

12 Et iuſtificata eſt ſapientia a filijs ſuis. 3ª.q.40.2.1m.

13 Abſcondiſti hęc a ſapientibus & prudentibus, & reuelaſti ea paruulis. 22ſ.q.162.3.1m.

14 Omnia mihi tradita ſunt à patre meo. 3.4.c°.8.

15 Nemo nouit filium niſi pater, neque patrem quis nouit niſi filius, & cui voluerit filius reuelare? 1ª.q.32.4.2m. 1.d.21.L./3.4.c°.8.0/23.0./Opuſ.3.c°.223.

16 Iugum enim meum ſuaue eſt, & onus meũ leue. 2ª.Cor.6.lec.1.ſi.

CAPVT XII.

Ca^m. 12^m

1 Diſcipuli autem eius eſurientes; cœperunt euellere ſpicas ſabbato, & manducare. 12ſ.q.100.8.4m./22ª.q.40.4.6./q.122.4.3m./3ª.q.40.4.3m.

2 Non legiſtis, quid fecerit Dauid, quando eſurijt &c. & panes propoſitionis comedit, quos non licebat edere &c. 1.Regum.21.1ª.

3 Sabbatis ſacerdotes in templo ſabbatum violant, & hoc crimine ſunt. 22ª.q.122.4.3m./4.d.1.q.2.ar.3.q.1.2m.

4 Miſericordiam volo & non ſacrificium. Oſee.6.4ª.

5 Dominus eſt filius hominis, etiam ſabbati. ſupra.5.13ª.

6 Licet ſabbatis benefacere. 12ſ.q.100.8.4m./q.107.2.4m./22ª.q.40.4.6./q.122.4.3m./3ª.q.40.4.2m./3m./4.d.1.q.2.ar.3.q.1.2m.

7 Curauit eos omnes. ſupra.4.ſi./8.8ª.

8 Et præcepit eis, ne manifeſtum eum facerent. ſupra.8.2ª.

9 Vt adimpleretur quod dictum eſt per Iſaiam &c. ſupra.1.28ª. ¶ In quo bene complacuit animæ meæ. Iſa.42.2ª. ¶ Hic nõ eijcit dæmonia, niſi in Beelz.bub principe dæmoniorũ. ſupra.9.16ª.

10 Ieſus autem ſciens cogitationes eorum. ſupra.9.3m./1.Reg.2.2ª.

11 Omne regnum diuiſum contra ſe deſolabitur, & omnis ciuitas vel domus, diuiſa contra ſe, non ſtabit. 22ſ.q.37.2.3m.

12 Si Sathanas ſathanam eijcit, aduerſus ſe diuiſus eſt. 1ª.q.109.2.2m./3ª.q.43.2.3m./2.d.8.q.c./2m.

13 Filij veſtri in quo eijciunt? 3ª.q.43.2.3m. ¶ Si autem ego in ſpiritu Dei eijcio dæmonia. 3ª.q.36.[illegible]

14 Ideo ipſi iudices veſtri erunt. 4.d.47.q.1.ar.2.q.1.0./Opuſ.3.c°.248./Pſal.49./1ª.Cor.6.

15 Quõ põt qſquã intrare i domũ fortis &c. diripiet. 3ª.q.43.[illegible]

16 Qui nõ ẽ mecũ, cõtra me ẽ; & q nõ cõgregat mecũ, ſpargit. [illegible]

17 Spiritus autẽ blaſphemiæ nõ remittetur. [illegible]/q.[illegible]3m./3ª.q.86.[illegible]2m./3m./[illegible]L.3m./Verit.q.[illegible] Ma.q.3.14.15.0./Quol.2.q.8.1.0/Math.12./Ro.2.

18 Et quicunque dixerit verbum contra filium hominis, remittetur ei, qui autem dixerit contra Spiritumſanctum, nõ remittetur ei, neq; in hoc ſæculo, neq; in futuro. 2ª.q.14.1.0/2.d.42.1.2.0./3.d.38.5.4m./Ma.q.3.14.0./Quol.2.q.8.1.0./Math.12./Ro.2.

19 Quomodo poteſtis bona loqui, cum ſitis mali? ſupra.7.[illegible]

20 Oẽ verbũ ocioſũ, qđ loquuti fuerint homines, reddẽt rõnẽ de eo in die iudicij. [illegible]/8m./[illegible].9.ar.[illegible] Pſal.14.

21 Generatio mala & adultera ſignum quærit. [illegible]

22 Et ſignum nõ dabitur ei, niſi ſignũ Ionæ prophetæ. 3ª.q.43.[illegible]3m.

23 Sicut enim fuit Ionas in ventre Ceti tribus diebus & tribus noctibus, ſic erit filius hominis in corde terræ tribus diebus & tribus noctibus. Ionæ.2.[illegible]

24 Viri Niniuitæ ſurgent in iudicio cum generatione iſta, & condemnabunt eam. ſupra.14ª.

25 Regina auſtri ſurget in iudicio cum generatione iſta, & condemnabit eam. Ibidem.

26 Reuertar in domum meam vnde exiui. 3ª.q.88.1.2m.

27 Ecce mater tua. ſupra.18ª. ¶ Et ecce fratres tui. 3ª.q.28.3.5m./Opuſ.3.c°.232./Math.12./Io.7./Gal.1.

CAPVT XIII.

Ca^m. 13^m.

1 Alia ceciderunt in terram bonam, & dabant fructum, aliud centeſimum, aliud ſexageſimum, aliud trigeſimum. 12ſ.q.70.3.2m./22ª.q.125.5.2m./3.d.34.q.1.5.4m./5m./4.d.49.q.5.2.0./ar.1.q.1.3m./q.2.0.

2 Qui habet aures audiendi, audiat. ſupra.11.9ª. ¶ Quia videntes non vident. Exo.4.2ª./Ro.11.

3 Vt intret, & colligitur eam. 22ſ.q.10.8.1m./q.11.3.3m./q.64.2.1m./q.108.1.3m./3.1m./4.d.13.q.2.3.3m./3.3.c°.146.ſi./Quol.10.15.1m.

4 Alligate ea in faſciculos, ad comburendum. Ma.q.2.9.3m.

5 Simile eſt regnum cœlorum fermento, quod acceptum mulier abſcondit in farinæ ſatis tribus, donec fermentatum eſt totum. 3.d.4.q.1.ar.1.q.3.2m./1ſ.Cor.5.lec.2.

6 Sine parabolis non loquebatur eis. 3ª.q.42.3.3m.

7 Vt adimpleretur quod dictum eſt per prophetam. ſupra.1.18ª. ¶ Aperiam in parabolis os meum. Opuſ.60.c°.11./Pſalmo.48.

8 Meſſis eſt conſumatio ſæculi. 1ª.q.73.1.1m.

9 Colligent de regno eius, omnia ſcãdala. 4.d.49.4.ar.2.q.5.4m.

10 Ibi erit fletus, & ſtridor dentium. ſupra.8.7ª. ¶ Qui habet aures audiendi, audiat. ſupra.11.9ª.

11 Tunc fulgebunt iuſti ſicut Sol in regno patris eorum. 3ª.q.45.2.c./q.54.2.1m./2m./4.d.44.q.2.4.0. d.48.q.2.3.3m./3.4.c°.86./Opuſ.50.ar.36./Opuſ.51.ar.27./Opuſ.53.15m. ¶ Nonne mater eius dicitur Maria? ſupra.1.18ª.

12 Et fratres eius. ſupra.12.ſi.

CAPVT XIIII.

1 Propter iuſiurandum &c. iuſſit dari. 22ª.q.89.7.2m.

Ca^m. 14^m.

2 Miſit & decollauit Ioannẽ in carcere. 22ſ.q.124.5.c.

3 Accipiens quinq; panibus, & duobus piſcibus. 1ª.q.92.3.1m./3ª.q.44.4.4m./2.d.18.q.1.1.c/d.30.q.2.1.c./Math.14.

4 Aſpiciens in cœlum, benedixit. 22ſ.q.83.10.1m./3ª.q.13.4.3m./q.21.1.0./2.c./q.43.2.2m./q.53.4.2m./3.d.17.ar.3.q.1.0./4.d.15.q.4.[illegible]6.q.1.1m./Trin.11.3m./Io.11.lec.6.

5 Aſcendit in montem ſolus orare. Veſpere autem facto, ſolus erat ibi. 3ª.q.13.4.3m./q.40.[illegible]5m.

6 Et deſcendens Petrus de nauicula, ambulabat ſuper aquam. 4.d.49.[illegible]

7 Obtulerunt ei omnes male habentes. ſupra.4.ſi./8.9ª.

8 Et rogabant eum, vt vel fimbriã veſtimẽti eius tãgerẽt. ſupra.9.14ª.

CAPVT XV.

1 Nam Deus dixit. Honora patrem tuum & matrem &c. Exo.20.[illegible] ¶ Quare vos tranſgredimini mandata Dei, propter traditiones veſtras? Gal.1.lec.3.ſi./1.[illegible]lec.4.

Ca^m. 15^m.

2 Non quod intrat in os, coinquinat hominem. 12ſ.q.148.1.1m./3ª.q.40.4.2m.

3 Scis quia pharisæi, audito hoc verbo ſcandalizati ſunt. 3ª.q.42.2.0./4.d.38.q.2.ar.3.q.2.1m.

4 Sinite illos. Cæci ſunt, & duces cæcorum. 22ſ.q.43.7.0./[illegible] q.42.[illegible]/4.d.38.q.2.ar.4.4.0./Vir.q.3.15.[illegible]/Math.15./Ro.14.lec.3.

5 Omne quod in os intrat, in ventrem vadit, & in ſeceſſum emittitur. [illegible]/3.d.[illegible]

Non ſum miſſus niſi ad oues, quæ perierunt, domus Iſrael. 3ª.q.[illegible]

7 Mutos, cæcos, claudos, debiles, & alios multos &c. & curauit eos. ſupra.[illegible]

8 Et accipiẽs ſeptẽ panes & piſces gratias agens &c. ſupra.14.[illegible]

CAPVT XVI.

Ca^m. 16^m.

1 Generatio praua & adultera, ſignum quærit. [illegible]

2 Signum non dabitur ei, niſi ſignum Ionæ prophetæ. ſupra.12.[illegible]

3 Cauete a fermento Phariſæorum & Sadducæorum. 3ª.q.74.[illegible]3m./1ª.Cor.5.lec.2.0.

4 Caro & ſanguis non reuelauit tibi. Heb.2.lec.[illegible]

5 Quia tu es Petrus. 3.Reg.[illegible] ¶ Tu es Petrus, & ſuper hanc petram &c. vſque ſolutum & in cœlis. Opuſ.[illegible]

6 Tunc præcepit diſcipulis ſuis, vt nemini dicerent, quod ipſe eſſet Ieſus Chriſtus. ſupra.[illegible]

¶ Tibi

¶ Tibi dabo claues regni cœlorũ.4.d.18.q.1.ar.1.q.3.o. ¶ Oporter eum ire Ieroſolimam, & multa pati &c. 3ª.q.46.o./q.56.1.
2m./3.d.18.ar.6.q.3.c./d.20.q.2.ar.1.q.3.o./4.o./Quol.2.2.o./
Opuſ.1.cº.17. ¶ Et occidi.3ª.q.14.2.o./3.d.16.q.1.a.3.o./q.18.
4.o./1.3m. ¶ Et tertia die reſurgere.infra.20 6ª.
7 Et aſſumens eum Petrus,cepit eũ increpare dicens, abſit a te domine,non erit tibi hoc.4.d.38.q.2.ar.2.q.1. 2m.
8 Qui cõuerſus dixit Petro. Vade poſt me Sathana.1.d.48. L. 2m.
9 Scandalum es mihi.22ª q.43.2.2m./5.1m./4.d.38.q.2.ar.2.q.1.
2m./ar.3.q 1.1m.

CAPVT XVII.

.17m. 1 Aſſumpſit Ieſus Petrum, & Iacobum,& Ioannem.3.q.45.3. 4m.
¶ Sunt quidam de hic ſtantibus, qui non guſtabunt mortem,donec videat filiũ hoĩs venientẽ in regno ſuo.3.d.16.q.2.1.ar.1.2m.
2 Et duxit illos in montem excelſum ſeorſum. Iob.11.6ª.
3 Et transfiguratus eſt ante eos.3ª.q.45.1.2.o./3.d.16 q.2.o.
4 Et reſplẽduit facies eius ſicut Sol.3ª.q.45.1.2 o./3.d.16.q.2 o.
5 Et veſtimenta eius facta ſunt alba ſicut nix.3ª.q.45 1.1m /2.3m.
6 Et ecce apparuerunt illis Moyſes & Helias,cum eo loquentes.3ª.
q.45.3.o.
7 Ecce nubes lucida obumbrauit eos.3ª.q.45.4.2m.
8 Et ecce vox de nube dicẽs. Hic eſt filius meus &c.3ª.q.39.8.2m./
q.45.4.o./Io.2.lec.4.
9 Ipſum audite.3ª.q.45.4.3m.
10 Et audientes diſcipuli,ceciderunt in faciem ſuam, & timuerunt valde.3ª.q.45.4.4m.
11 Et acceſſit Ieſus, & tetigit eos,dixitque eis. Surgite, & nolite timere. Ibidem.
12 Et deſcendentibus illis de mõte,pręcepit Ieſus dicens, Nemini dixeritis viſionẽ,donec fili⁹ hoĩs a mortuis reſurgat.3ª.q.45.3.4m.
13 Domine miſerere filio meo,quia lunaticus eſt.1ª.q.115.5.1m./
Poª.q.6.10.7m.
14 Si habueritis fidem ſicut granum ſinapis.1º.Cor.13.
15 Nihil impoſſibile eſt credenti.1.d.43.q.1.a.3m.
16 Hoc genus non eijcitur,niſi per orationem & ieiunium.4.d.15.
q 2.ar.2.q.2.1m.
17 Filius hominis tradendus eſt in manus hominum.3ª.q.47.4.o.
18 Liberi ſunt filij.2.d.44.q.2.2.1m./Math.17./Ro.13.lec.1.

CAPVT XVIII.

.18m. 1 Qui autem ſcandalizauerit vnum &c. expedit ei, vt ſuſpendatur &c. 22ª.q.43.8 o./4.d.38.q.2.ar 4.q.3.o./Ro.14.lec.2.lec.3.
2 Væ mũdo a ſcandalis.22ª.q.43.1.o./4.c./4.d.38.q.2.1.o./Quol.
4.23.3m./Math.15./Ro.14.lec.2.prin.
3 Neceſſe eſt enim vt veniant ſcandala 22ª.q.11.3 2m./q.43.2.
1m./4.d.38.q.2.ar.2.q.1.1m/1ª.Cor.11.lec.4.
4 Væ autem homini illi,per quem ſcandalum venit.22ª.q.43.4.o./
4.d.38.q.2.ar.2 q.3 o./ar.3.q.2.c.
5 Si manus tua vel pes,vel oculus ſcandalizat te, abſcide eum &c.
ſupra.5.25ª.
6 Angeli eorum in cęlis. Pſal.90.3ª. ¶ Semper vident faciem patris mei. 1ª.q.64.4.3m./q.112.1.3m./22ª.q.181.4.2m./2.d.10.
4.o./4.d.44.q.2.ar.3.q.2.c./q.3.ar.3.q.3.2m. Dio.4.lec.7.
7 Qui in cœlis eſt.3.Reg.8.10ª. ¶ Venit enim filius hominis quærere & ſaluare quod perierat.ſupra.9.9ª.
8 Si peccauerit in te frater tuus,vade & corripe eum inter te & ipſum ſolum.22ª.q.11.4.2m. q.33.o./q.43.7.3m./4.d.19 q.2.o./
d.35.3.6m./Virt.q.3.o./Quol.10.vel.11.q.12.o. Ephe.5.lc.4.fi.
9 Si te non audierit,adhibe tecum vnum, vel duos.22ª.q.33.8.o./
4 d.19.q.2 ar.3.q.3.o./Quol.11.q.12.o.
10 In ore duorum vel trium teſtium, ſtet omne verbũ. Deut.19.2ª.
11 Si non audierit eos dic eccleſiæ.22ª.q.33.7.o./4.d.19.q.2.ar.3.q.
1.2.o./Quol.11.q 12.o.
12 Quæcumque alligaueritis ſuper terram &c. ſupra.16.6ª.
13 Vſque ſeptuagies ſepties.22ª.q.11.4.2m.
14 Si eccleſiam non audierit, ſit tibi ſicut ethnicus & publicanus.
Opuſ.19.cº.5.fi.
15 Quouſque redderet vniuerſum debitũ.3ª.q.88.1.1m./3.3m.

CAPVT XIX.

.19m. 1 Maſculum & fœminam creauit eos.Gene.1.28ª.
¶ Deus dixit. Ephe.5.lec.10.prin. ¶ Dimittet homo patrem & matrem,& adherebit vxori ſuæ.Gene.2.28ª.
2 Et erunt duo in carne vna.Gene.2.29ª.
3 Quod ergo Deus coniunxit,homo nõ ſeparet.12ª.q.102.5.3m./
22ª.q.154.2.c./4.d.33.q 2.1.o./ar.2.q.1.o./d.38.q.1.ar.3.q.2.c./
d.39 6.2m./Ꝯ.3 cº.123./Lib.4.cº.77.fi.
4 Moyſes mandauit dari libellum repudij, & dimittere vxores.
Deut.24.1ª./12ª.q.107.2.2m./4.d.33.q.2.ar.3.q.2.o./d.35.4.1m
5 Moyſes ad duritiam cordis veſtri, permiſit vobis dimittere vxores veſtras.4.d.33.q.2.ar.2.q.3.4m./ar.3.q.1.o.
6 Quicumque dimiſerit vxorem ſuam,niſi ob fornicationem,& aliam duxerit,mechatur.ſupra.5.27ª.
7 Et qui dimiſſam duxerit, mechatur.ſupra.5.29ª. ¶ Non expedit nubere.12ª.q.108 4.1m.
8 Non omnes capiunt verbum iſtud,ſed quibus datum eſt. Exo.4.
2ª./Rom.11.
9 Et ſunt Eunuchi qui ſeipſos caſtrauerunt propter regnum cœlorum. Opuſ.20.lib 4.cº.28.
10 Qui poteſt capere, capiat.ſupra.8ª.
11 Oblati ſunt ei paruuli,vt manus eis imponeret. 3ª.q.71.1.1m./
4.d.2.q.1.ar 4.q 4.1m./d.7.q.1.ar.1.q.1.1m./ar.2.q.1.1m./ar.3.
q.1.1m./d.27.q.1.ar.1.q.3.c.
12 Sinite paruulos,& nolite eos prohibere ad me venire. Math.11/
Heb.2.lec.4.fi. cº.5.lec.2.
13 Vnus ẽ bon⁹ Deus.1ª.q 6.2.2m./1.d.21.q.1.1.fi.Veri.q.2.3.16m.
14 Si vis ad vitam ingredi, ſerua mandata.12ª q 100.10.1m.
15 Non homicidium facies.Exo.20.9ª./ ¶ Nõ adulterabis.Ibidem.
10ª. ¶ Non facies furtum.Ibidem.11ª.
16 Non falſum teſtimonium dices.Ibidem.12ª. ¶ Honora patrem tuum.& matrem. Ibidem.8ª.
17 Diliges proximum tuum ſicut teipſum.12ª.q.73.5.c./22ª.q.25.
12.o/q.26.4.5.o./q 44.3.1m./7.o./8.2m./3.d.28.7 o. d.29.
5.o./6 1m./Virt. q.2.1.4m./4.2m./7.o./11.9m./Quol.8.8.c./
fi./Opuſ.4.cº.7./Opuſ.18.cº.16./Opuſ.42.cº.14./Io.13.lec.7.
fi./Ro.13.lec.2. Gal.5./2ª.Tim.3.
18 Hæc omnia cuſtodiui a iuuentute mea.22ª.q.189.1.2m./ Quol.
4 q.12.1.o./2.c./Opuſ.17.o.
19 Si vis perfectus eſſe, vade & vende omnia quæ habes, & da pauperibus,& veni ſequere me.22ª.q.84.3.1m./q.188 7.1m.
20 Facilius eſt camelum per foramen acus tranſire quàm diuitem intrare in regnum cœlorum.22ª.q.186.3.4m./q.188.7.c./Ꝯ.3.cº.
133./141./Pſal 48
21 Apud Deum,omnia ſunt poſſibilia. Iob.42.1ª.
22 Vos qui ſequuti eſtis me &c. ſedebitis & vos ſuper ſedes duodecim,iudicantes duodecim tribus Iſrael.3ª.q.56 4.3m./4.d.47.q.
1.ar.2.q.2.o./1m./ar.3.q.1.1m/d.49.q 5.ar.5 q.1.2m/Ꝯ.4.cº.
penul.fi./Opuſ.3.cº.254. Opuſ.19.cº.8/1ª.Cor.6.lec.1.
23 Omnis qui reliquerit domum vel fratres &c. cẽtuplum accipiet.
22ª.q.122.5.4m./q.182.2.1m./4 d 26.q.1.4.1m/4m.
24 Erunt nouiſſimi primi, & econuerſo.1ª.q.65.2.3m.

CAPVT XX.

1 Acceperunt ſingulos denarios.12ª.q.5.2.1m/4.d.49.q.1.ar.4.q. Cam.20m.
2.1m./Ꝯ.3.cº.58.
2 Portauimus põdus diei & ęſtus.1ª.q 65.2.3m./Poª.q.1.16.19m.
Roma.9.lec.3.
3 Erunt nouiſſimi primi, & econuerſo.ſupra.19.fi.
4 Multi ſunt vocati, pauci vero electi.1.d.41.1.4m./2.3m./ Roman.12.lec.2.princ.
5 Et tradent eum gentibus.3ª.q.47.4.o. ¶ Et tertia die reſurget.
3ª.q.51.4.o./q.53.2 o/3.d.21.q.2.2 o./4 d.22.q.2.7m./d.43.
ar 3.q.1.1m./Opuſ.3.cº.243./Pſal.15./Io.2.lec.3.
6 Dic vt ſedeant hi duo filij mei, vnus ad dexteram tuam & vnus ad ſiniſtram, in regno tuo.3ª.q.58.4.4m.
7 Calicem quidem meum bibetis,3ª q.76 2.1m.
8 Sedere autem ad dexteram meam,vel ad ſiniſtram, non eſt meũ dare vobis,ſed qb⁹ paratũ ẽ a patre meo.3ª.q.58.4.4m./Ꝯ.4.cº.8.
9 Tetigit oculos eorum. ſupra.8.1ª.

CAPVT XXI.

1 Vt adimpleretur quod dictum eſt per Prophetam.ſupra.1.26ª. Cam.21m.
2 Turbæ autem quæ præcedebant, & quæ ſequebantur,clamabant dicentes, oſãna filio Dauid.3ª.q.45.3.c.
3 Et eijciebat omnes vendentes & ementes in templo. 3ª. q.44.3.
1m./Opuſ.73.cº.13.fi.
4 Scriptum eſt. Domus mea,domus orationis vocabitur.3.Reg. 8.
7ª.9ª.10ª.
5 Et arefacta eſt continuò ficulnea. 3ª. q. 44.4.2m.
6 Si habueritis fidem,& non heſitaueritis &c. iacta te in mare. fiet.
ſupra.17.14ª.15ª.
7 Omnia quæ petieritis credentes,accipietis. Pſal. 17.
8 Agricolæ videntes filium,dixerunt. Hic eſt heres.1º.Cor.2.6ª.

CAPVT XXII.

1 Ibi erit fletus & ſtridor dentium. ſupra.8.7ª. ¶ Multi ſunt vocati,pauci vero electi.ſupra.20.4ª. Cam.22m.

a Reddite

2 Reddite ergo quę ſunt Cęſaris cęſari.2.d.44.q.2.2.1^{m}./Opuſ.
4.lib.3 c^{o}.5./c^{o}.11./lib.4.c^{o}.20./Math.17./Ro.13.lec.1.
3 Acceſſerunt ad Ieſum Saducei,qui negant reſurrectionem.1^{a}.q.
50.1.c./2.d.3.q.1.3.c./ʒ.2.c^{o}.89.fi./Math.3./Io.3.prin.
4 Moyſes dixit.Si quis mortuus fuerit non habens filium,vt ducat
frater eius vxorem illius,& ſuſcitet ſemen fratri ſuo.Deut.25.4^{a}.
5 In reſurrectione non nubent,neque nubentur, ſed erunt ſicut an
geli Dei in cœlo.1^{a}.q.97.3.c./4.d.44.q.1.ar.3.q.4.o./q.2.ar.1.q.
4.c./2^{m}./ʒ.4.c^{o}.83./87.fi./Po^{a}.q.5.9.c./1ę.Cor.6.lec.2.fi.c^{o}.15.
6 Ego ſum deus Abraham, & deus Iſaac, & deus Iacob.4.d.43.
ar.1.q.1.2^{m}.
7 Non eſt Deus mortuorum, ſed viuorum.Ibidem.
8 Diliges dominum deum tuũ,ex toto corde tuo &c. Deut.6.4^{a}./
2.Parali.8^{a}.
9 Hoc eſt maximum & primum mandatum.22ę.q.44.1.o./ʒ.3.
c^{o}.113.116.117.
10 Diliges proximum tuum,ſicut teipſum.ſupra.19.22^{a}.
11 In his duobus mandatis vniuerſa lex pendet,& prophetę.12ę.q.
99.1.2^{m}./q.105.2.1^{m}./Ro.13.lec.2./Gal.5.lec.1.
12 Dixit dominus domino meo,ſede a dextris meis.Pſal.109.1^{a}.
¶ Donec ponam inimicos tuos &c. 1.Reg.15.7^{a}.
13 Scabellum pedum tuorum.2.Parali.6.fi.

CAPVT XXIII.

Ca^{m}.23^{m}. 1 Nolite vocari rabi,nec vocemini magiſtri.1^{a}.q.117.1.1^{m}./Veri.
q.11.1.1^{m}./3.5^{m}. 1ę.Tim.2.lec.2.
2 Vnus eſt enim magiſter veſter.1^{a}.q.117.1.o./22ę.q.173.2.c./3^{a}.
q.1.1.c./q.69.5.2^{m}./2.d.9.2.4^{m}./d.28.5.3^{m}./ʒ.2.c^{o}.75.fi./
Lib.4.c^{o}.17.12^{m}./13^{m}./Opuſ.19.c^{o}.4.
3 Omnes autem vos fratres eſtis. Gene.13.2^{a}./Verit.q.11.1.o./
3.c./Ma.q.16.12.5^{m}./Spiritu.9.7^{m}./Anima.4.6^{m}./Quol.11.
1.1^{m}. Ro.1.lec.6.
4 Et patrem nolite vocare vobis ſuper terram.Vnus eſt enim pater
veſter.1^{a}.q.33.2.4^{m}./1.d.34.L.fi./Ephe.3.lec.4.
5 Qui in cęlis eſt.3.Reg.8.10^{a}.
6 Ve vobis ſcribę & phariſei ypocritę, qui circuitis mare & aridam
vt faciatis vnum proſelitum. Quol.3.11.6^{m}.
7 Qui iurat in cœlo, iurat in throno Dei, & in eo qui ſedet ſuper
eum. Pſal.28.1^{a}.
8 Ve vobis, qui decimatis mentam,& anetum, & ciminum.3^{a}.q.38.
1.3^{m}./Verit.q.23.8.9^{m}.
9 Et vos implete menſurã patrũ veſtrorũ.12ę.q.87.8.1^{m}./Theſ.2.
10 Ecce ego mitto ad vos prophetas,& ſapiẽtes,& ſcribas.Iere.7.8^{a}.
11 Vt veniat ſuper vos omnis ſanguis iuſtus, q effuſus eſt ſuper ter-
ram.12ę.q.87.8.1^{m}./3^{m}.
12 Et dabunt ſigna magna & prodigia,ita vt &c. 1^{a}.q.114.4.1^{m}./
22ę./q.178.1.2^{m}./2.d.7.q.3.1.1^{m}./Po^{a}.q.6.5.10^{m}./Opuſ.11.
ar.18./Math.24./2ę.Theſ.2.
13 Et multi pſeudo prophetæ ſurgent & ſeducẽt multos.22ę.q.178
1.2^{m}./Po^{a}.q.6.5.1^{m}.

CAPVT XXIIII.

Ca^{m}.24. 1 Et prædicabitur hoc euangelium regni,in vniuerſo orbe.12ę.q.
106.4.4^{m}./Pſal.17./Pſal.44./Mat.24./Ro.10.lec.3./Col.1.lec.2.
2 Erit enim tunc tribulatio magna, qualis non fuit ab initio mun-
di.4.d.48.q.1.ar.4.q.1.1^{m}.
3 Sicut enim fulgur exit ab oriente, & apparet vſque in occidentẽ,
ita erit aduentus filij hominis. Iohel.2.fi.
4 Sol obſcurabitur, & luna non dabit lumen ſuum. Iohel.2.4.
5 Et ſtellę cadent de cœlo.Iſa.14.
6 Et virtutes cœlorum mouebuntur.Iohel.2.3^{a}.
7 Et tunc apparebit ſignũ filij hominis in cœlo.4.d.48.q.1.2.2^{m}./
Opuſ.3.c^{o}.253.
8 Et tunc videbũt filium hois,veniẽtẽ in nubibus.4.d.47.q.1.ar.1.
q.2.3^{m}./ar.2.q.3.c./d.48.q.1.2.c./ʒ.4.c^{o}.96.3^{m}./ Quol.10.2.c.
9 Cum poteſtate magna,& maieſtate.4.d.48.q.1.2.o./ar.4.q.1.c./
q.4.1^{m}./2^{m}./Opuſ.3.c^{o}.253.
10 Et mittet angelos ſuos cum tuba,& voce magna.4.d.43.ar.2.q.
2.o./1ę.Theſ.4.¶ Fidelis ſeruus & prudens.1^{a}.q.22.1.c./12ę.
q.97.4.c.
11 Et congregabunt electos eius, a quatuor ventis.1^{a}.q.91.2.1^{m}./
q.110.4.1^{m}./4.d.43.ar.2.q.3.o./ar.3.q.2.c./4^{m}./Po^{a}.q.6.4.prin.
12 Cœlum & terra tranſibunt. Pſal.101.fi. ¶ Verba autem mea nõ
præteribunt.ſupra.5.16^{a}.
13 De die autem illa & hora, nemo ſcit, neque angeli cœlorum niſi
pater ſolus.4.d.43.ar.3.q.2.o./d.47.q.1.ar.1.q.3.o./d.48.q.1.
ar.4.q.1.2^{m}.
14 Ibi erit fletus,& ſtridor dentium.ſupra.8.7^{a}.

CAPVT XXV.

1 Neſcio vos.Exo.33.3^{a}.¶ Neſcitis diem neq; horã.ſupra.24.14^{a}. Ca^{m}.25^{a}.
2 Vni dedit quinque talenta,alij duo,alij vero vnũ.22^{e}.q.24.3.1^{m}.
3 Vnicuique ſecundum propriam virtutem.22ę.q.24.3.1^{m}./4.d.
5.q.1.ar.3.q.2.c./1^{m}./d.49.q.1.ar.4.q.4.1^{m}./Vert.q.2.7.9^{m}./
1ę.Cor.1.lec.3./c^{o}.12.lec.2.prin.
4 Intra in gaudium domini tui.22ę.q.28.3.c.fi./Opuſ.3.c^{o}.264.
5 Meto vbi nõ ſeminaui.22^{e}.q.62.4.3^{m}.¶ Et veniẽs ego,vtiq; rece
piſſem qđ meũ eſt,cũ vſura.22^{e}.q.78.1.1^{m}./Ma.q.13.4.16^{m}.
6 Illic erit fletus,& ſtridor dentium.ſupra.8.7^{a}.¶ Cũ autem vene-
rit filius hominis in maieſtate ſua.ſupra.24.10^{a}.
7 Venite benedicti patris mei,poſſidete regnum.12ę.q.4.7.1^{m}./4.
d.49.q.1.ar.2.q.5.o./ʒ.4.c^{o}.50.fi./Opuſ.3.c^{o}.264.
8 Eſuriui enim &c.22^{e}.q.32.2.o./4.d.15.q.2.ar.3.q.1.o./Math.25.
9 Diſcedite a me maledicti in ignem ęternum.Iſa.fi.
10 Et ibunt hi in ſupplicium ęternum.Ibidem.
11 Iuſti autem in vitam æternam.1^{a}.q.10.3.c./q.18.2.1^{m}./12ę.q.
3.2.1^{m}./22ę.q.18.2.2^{m}./2.d.38.2.3^{m}./4.d.49.q.1.ar.2.q.3.o./
ʒ.3.c^{o}.61./Opuſ.3.c^{o}.251.164./172./173./264.

CAPVT XXVI.

1 Poſt biduum paſca fiet.3^{a}.q.46.9.1^{m}./q.74.4.1^{m}./4.d.11.q.2. Ca^{m}.26^{m}.
ar.2 q.3.o./ʒ.4.c^{o}.68./Io.13.prin./1^{e}.Cor.1.lec.2.
2 Me autem non ſemper habebitis.3^{a}.q.75.1.2^{m}.
Videntes autem diſcipuli,indignati ſunt &c. ſupra.12.13^{a}.
3 Prima autem die azimorum, acceſſerunt diſcipuli ad Ieſum di-
centes. Vbi vis paremus? 3^{a}.q.46.9.c./1^{m}. q.74.4.c./1^{m}./4.d.
11.q.2.ar.2.q.3.o./ʒ.4.c^{o}.68./Veri.q.22.1.7^{m}./q.26.1.21^{m}/
q.29.4.2^{m}./Math.26./1ę.Cor.5.lec.2./c^{o}.10.prin.
4 Bonum erat ei,ſi natus non fuiſſet homo ille.1^{a}.q.5.2.3^{m}./12ę.
q.8.1.3^{m}./q.73.8.2^{m}./3.d.28.L./4.d.44.q.3.ar.1.q.2.3^{m}./d.45.
q.1.ar.3.q.2.3^{m}./d.50.q.2.ar.1.q.3.o./Po^{a}.q.5.4.8^{m}./Ma.q.16.
3.20^{m}./Iob.3.
5 Cenantibus autem eis,accepit Ieſus panem.3^{a}.q.81.1.1^{m}./4.d.
8.q.2.ar.1.q.1.1^{m}.
6 Accipite & comedite.3^{a}.q.78.1.c./4^{m}./4.d.8.q.2.ar.1.q.5.o.
7 Hoc eſt corpus meum.3^{a}.q.60.8.c./q.78.1.o./5.c./q.83.4.1^{m}./
q.84.3.c./4.d.8.q.2.ar.1.q.2.3.4.5.o./ar.4.q.3.o./1ę.Cor.11.lec.5
8 Hic eſt ſanguis meus noui teſtamenti,qui pro multis effundetur
in remiſſionem peccatorum.3^{a}.q.78.3.5.o./4.d.8.q.2.2.o./1^{e}.
Cor.11.lec.6.
9 Non bibã amodo de hoc genimine vitis, vſq; in diẽ illũ,cũ illud
bibã vobiſcũ nouũ i regno patris mei.3^{a}.q.81.2.2^{m}./ʒ.4.c^{o}.82.fi
10 Poſtquam autem reſurrexero,præcedã vos in galilęam.3^{a}.q.55.
3.4.¶ Iudas qui tradidit eum.3^{a}.q.47.3.o./6.2^{m}./3.d.20.ar.5.
q.2.o./Quol.1.3.fi./Math.26./Ro.4.fi./c^{o}.8.lec.6.fi./Gala.fi.
11 Et ſi omnes ſcandalizati fuerint in te, ego numquam ſcandaliza-
bor.2.d.4.2.1^{m}.
12 Et ſi oportuerit me mori tecum non te negabo.Ibidem.
13 Cępit contriſtari, & męſtus eſſe.3^{a}.q.15.6.1^{m}./3.d.15.q.2.
art.2.q.1.o.
14 Triſtis eſt anima mea, vſque ad mortem.3^{a}.q.15.6.o./3.d.15.q.
2.ar.2.q.1.o./ʒ.4.c^{o}.8.
15 Et progreſſus puſillum,procidit in faciem ſuam orans, & dicens.
Pater mi.22^{e}.q.83.10.2^{m}./3^{a}.q.13.4.3^{m}./q.21.o./q.43.2.2^{m}./
q.53.4.2^{m}./3.d.13.3.o./4.d.15.q.4.ar.6.q.2.1^{m}./Opuſ.3°.c^{o}.
240./Trin.12.3^{m}./Pſal.21./Io.11.lec.6./c^{o}.12.lec.4./He.5.
16 Si poſſibile eſt,tranſeat a me calix iſte.3^{a}.q.15.6.4^{m}./q.18.o./q.
21.2.c./2^{m}./3.c./4.1^{m}./3.d.17.1.2.o./ar.3.q.4.2^{m}./4.d.8.q.2.
art.2.q.2.c./ʒ.4.c^{o}.36./Opuſ.3.c^{o}.239.
17 Verumtamen, non ſicut ego volo,ſed ſicut tu. Ibidem.
18 Pater mi,ſi non poteſt hic calix tranſire, niſi bibam illum, fiat
voluntas tua.3^{a}.q.46.2.1^{m}.
19 Conuerte gladium tuum in locum ſuum.22^{e}.q.40.2.o.
20 Omnes enim qui acceperint gladium, gladio peribunt.22ę.
q.40.1.1^{m}.
21 Vt adimplerentur ſcripturę prophetarum.ſupra.1.28^{a}.
22 Et princeps ſacerdotũ ait illi. Adiuro te p deũ viuũ.22ę.q.90.1.1^{m}.
23 At ille ſcilicet Petrus,negauit coram omnibus.22ę.q.24.12.2^{m}./
Virt.q.2.6.2^{m}./Quol.8.vel.9.q.7.1.o./Pſal.36.
24 Et tradiderunt eum pontio Pilato pręſidi.Ibidem.
25 Ieſum autem flagellatum tradidit eis.Ibidem.

CAPVT XXVII.

1 Tunc videns Iudas qui tradidit eum &c. tradens ſanguinem iu- Ca^{m}.27^{a}.
ſtum.ſupra.26.22^{a}.¶ Peccaui. Pſal.40.¶ Laqueo ſe ſuſpendit.
Iudicum.16^{a}.
2 Vt crucifigeretur.3^{a}.q.46.4.o./3.d.20.ar.4.q.1.1^{m}./ʒ.4.c^{o}.55.
37^{m}./Quol.2.q.1.2.o./Opuſ.3.c^{o}.235./Io.3.lec.2.fi./c^{o}.12.lec.4.fi

3 Et ve-

3 Et venerunt in locum, qui dicitur Golgata, quod eſt Caluariæ locus. 3ª.q.46.10.3^{m}.
4 Vt impleretur, quod dictum eſt per prophetam. ſup.1.26ª.
5 Et impoſuerunt ſuper caput eius, cauſam ipſius ſcriptam. Hic eſt Rex Iudæorum. Pſal.15.prin^{o}.
6 Tunc crucifixi ſunt cum eo duo latrones, vnus a dextris, & vnus a ſiniſtris. 3ª.q.46.11.o.
7 Idipſum autem & latrones, qui crucifixi erant cum eo, improperabant ei. 3ª.q.46.11.3^{m}.
8 Tenebræ factæ ſunt ſuper vniuerſam terram, vſque ad horam nonam. 3ª.p 44.2.2^{m}.
9 Deus meus, Deus meus, vt quid dereliquiſti me? Pſal.21.1ª.
10 Clamans voce magna, emiſit ſpiritum. 3ª.q.47.1.2^{m}./Quol 1. q 2.2.c./Opuſc.3.c^{o}.237./Pſal.16./Pſal.29./ Pſal.33./Iſa.42./ Ioan.7.lec.3.
11 Emiſit ſpiritum. 3ª.q 50.4 5.c./3^{m}. 3.d.2.q.1.3.o./Quol.1.q.2. a.o/Quol.2.1.c./2^{m}./Quol.3.4.c. 2^{m}. Opuſ.3.c^{o}.236.
12 Velum templi ſciſſum eſt in duas partes, a ſummo vſque deorſum. 12ª.q.103.3.2^{m}./3ª.q.44.4.3^{m}.
13 Et terra mota eſt, & petræ ſciſſæ ſunt. 3ª.q.44.4.3^{m}.
¶ Monumenta aperta ſunt. ibidem.
14 Multa corpora ſanctorum qui dormierant, ſurrexerunt. 3ª.q. 53.3.2^{m}./4.d 43.art.3.q.1.3^{m}./1ª.Cor.15.
15 Inter quas erat Maria Magdalene, & Maria Iacobi, & Ioſeph mater, & mater filiorum Zebedæi. 3ª.q 28.3.6^{m}.
16 Ioſeph inuoluit illud.f.corpus Ieſu, in ſyndone munda. 3ª.q. 51.2.2^{m}./3^{m}./4^{m}.
17 Et poſuit illud in monumento ſuo nouo, quod exciderat in petra. 3ª.q.51.1.o./4.c./q.52.4.c /q.66.8.1^{m}./ Opuſc.3.c^{o}.241./ 242. 1ª.Cor.15.
18 Aduoluit ſaxum magnum ad oſtium monumenti. 3ª.q.51. 2.4^{m}.

CAPVT XXVIII.

1 Veſpere autem ſabbati, quæ luceſcit in prima ſabbati. Pſal. 107.1ª.
2 Angelus enim domini deſcendit de cælo, & reuoluit lapidem, & ſedebat ſuper eum. 3ª.q.55.6.5^{m}.
3 Reſpondens autem angelus, dixit mulieribus. 3ª.q.55.1.3^{m}./ 2.o.
4 Erat autem aſpectus eius ſicut fulgur, & veſtimenta eius ſicut nix. Iob.40.lec.2.prin^{o}.
5 Præcedet vos in Galilæam. ſup.26.10ª.
¶ Ecce Ieſus occurrit mulieribus. ſupra.3ª.
¶ Illæ autem acceſſerunt, & tenuerunt pedes eius. 3ª.q 55.6. 3^{m}./q.8.4.1^{m}./3.d.21.q.2.art.4.q.3 3^{m}.
6 Data eſt mihi omnis poteſtas, in cælo & in terra. 3ª.q.13.2. 1^{m}./3 d.14.4.1^{m}./3.4.c^{o}.8.9./ Opuſc.2.lib.3.c^{o}.12.fi./ Rom. 1.lec.3.
7 Baptizantes eos, in nomine patris, & filij, & Spirituſſancti. 3ª. q.60.8.c./q 66.5.o./ q.67.6.c./ q.84.3.c./ 4.d.3.art.2.q.1.2.o./ art.5.q.1.3^{m}./q.2.fi.
8 Ecce ego vobiſcum ſum, vſque ad conſummationem ſæculi. ſupra.26.2ª.

AVTHORITATES EX EVANGELIO ſecundum Marcum.

CAPVT I.

Ca^{m} 1^{m}.

1 Ecce ego mitto angelum meum, ante faciem tuam. Iere.7.9ª.
2 Qui præparabit viam tuam ante te. Malachiæ.3.3ª.
3 Vox clamantis in deſerto. Parate viam domini. 1.Regum.7.1ª.
4 Fuit Iohannes in deſerto baptizans, & prædicans baptiſmum pœnitentiæ, in remiſſionem peccatorum. 3ª.q.38.3.1^{m}./4.d.2. q.2.art.2.q 1.1^{m}.
5 Et egrediebatur ad eum omnis Iudeæ regio, & Ieroſolymitæ vniuerſi, & baptizabantur ab eo, in Iordanis flumine. Mat.3.3ª.
6 Confitentes peccata ſua. ibidem.4ª. ¶ Ego baptizo vos aqua. ibidem.5ª. ¶ Ille vero baptizabit vos Spirituſancto. ibidē.6ª.
7 Venit Ieſus a Nazareth Galilææ, & baptizatus eſt a Iohanne in Iordane. ibidem.8ª. ¶ Vidit cælos apertos. ibidem.11ª.
¶ Et Spiritumſanctum tanquam columbam, &c. ibidem.12ª.
8 Et vox de cælis facta eſt. ibidem.13ª. ¶ Et ſtatim expulit eum ſpiritus in deſertum. ibidem.4.1ª. ¶ Et erat in deſerto quadraginta diebus, & quadraginta noctibus. 3ª.q.41.2.3^{m}./3.1^{m}./ E.20.24.fi.
9 Et tentabatur a Sathana. Matth.4 4ª.
¶ Eratque cum beſtijs. 3ª.q.41.3.2^{m}.

10 Et angeli miniſtrabant ei. Matth.4.19ª. ¶ Appropinquabit regnum Dei. Matth.3.2ª.
11 Venit Ieſus a Galilæa, prædicans euangelium regni Dei. Mat.4. 21ª. ¶ Et protinus relictis retibus, ſecuti ſunt eum. ibidē.23ª.
¶ Et vocauit eos ibidem.24ª.
12 Erat enim docens eos, ſicut poteſtatem habens, & non ſicut ſcribæ. Matth.7.fi.
13 Scio q ſis ſanctus Dei. 1ª.q.12.13.6^{m}./q 32.1.1^{m}./q.64.1.4^{m}./ 3ª.q.10.1.3^{m}./q.44.1.1^{m}. q.47.5 c /4.d.30 q.2.art.1.q.3.1^{m}./ 3^{m}./Matth.1./Io.15.lec.5 /1ª.Cor.2.lec.2.
14 Obmuteſce, & exi ab eo. 3ª.q.44.1.3^{m}.
15 Et diſcerpens eum ſpiritus immundus, & exclamans voce magna, exijt ab eo. 3ª.q.44.1.4^{m}.
16 Et continuo dimiſit eam febris, & miniſtrabat eis. Matth.8.8ª.
17 Et non ſinebat ea loqui. ſupra.24ª. ¶ Quoniam ſciebant eum. 1ª.q 64.1.4^{m}./q 41.1.1^{m}./q.44.1.1^{m}./ q.47.5.c./ 1ª.Corin.2. lec.2.
18 Et diluculo valde ſurgens, egreſſus abijt in deſertum locum, ibique orabat. Mat.14.5ª.
19 Ieſus autem miſertus eius, extēdit manum ſuam, & tangens eū, & ait illi. Mat.8.1ª. ¶ Vade nemini dixeris. ibidem.2ª. ¶ Vade & oſtende te principi ſacerdotum, & offer. &c. ibidem.3ª.
20 At ille egreſſus, cæpit prædicare, & diffamare ſermonem. Mat. 9.19ª.

CAPVT II.

Ca^{m} 2^{m}.

1 Cum autem vidiſſet fidem illorum, ait paralitico. ibidem.1ª.
¶ Dimittuntur tibi peccata tua. ibidem.2ª.
2 Quis poteſt dimittere peccata, niſi ſolus Deus? 3ª.q.16.11.2^{m}./ q.84.3.3^{m}./1.d.14.q.3.1^{m}./3.d.1.q.1.art.1.q.4.3^{m} d.19.art.4. q.1.c./4.d.5.q.1.o /d.14.q.2.4.c./d.17.q.1.art.5.q.1.1^{m}./d.18. q.1.art.1.q.1.c./L.2^{m}./art.3.q.1.c./1^{m}./Veri.q 27.3.1^{m}./5^{m}./ Quol 21.16.2^{m} /Opuſ 3.c^{o}.150./Opuſ 22.o.
3 Quo ſtatim cognito Ieſus ſpiritu ſuo, quia ſic cogitarent intra ſe. Mat.9.3ª ¶ Quid eſt facilius dicere &c. ibidem.4ª. ¶ Vt autem ſciatis quia filius hominis habet poteſtatem in terra dimittendi peccata &c. ibidem.5ª.
4 Et cum præteriret, vidit Leui Alphæum ſedentem ad Thelonium, & ait illi, Sequere me. Et ſurgens ſecutus eſt eum. ibidē. 6ª. ¶ Multi publicani & peccatores, ſimul diſcumbebant cum Ieſu & diſcipulis eius. ibidem.7ª.
5 Non enim veni vocare iuſtos, ſed peccatores. ibidem.9ª. ¶ Nūquid poſſunt filij nuptiarum, quamdiu ſponſus cum illis eſt, ieiunare? &c. & tunc ieiunabunt in illis diebus. ibi.10ª.
6 Nemo aſſumentum panni rudis, aſſuit veſtimento veteri. ibidem.11ª. ¶ Et nemo mittit vinum nouum, in vtres veteres &c. ibidem.12ª.
7 Sabbatis diſcipuli Ieſu cæperunt progredi, & euellere ſpicas. Matth.12.1ª. ¶ Numquam legiſtis, quid fecit Dauid &c. ſub Abiathar principe Sacerdotum &c. ibidem.2ª. ¶ Itaque dominus eſt filius hominis, etiam ſabbati. Mat.5.13ª.

CAPVT III.

1 Licet ſabbatis benefacere, an male? Animam ſaluam facere, an perdere? ibidem.6ª. Ca^{m} 3^{m}.
2 Et circumſpiciens eos cum ira. 3ª.q.15.9.o./3.d.15.q.2.art.2. q.2.o. ¶ Contriſtatus ſuper cæcitate cordis eorum. Mat.16.16ª.
3 Dæmones clamabant dicentes. Tu es filius Dei. ſupra.1.17ª.
¶ Et vehementer comminabatur eis, ne manifeſtarent illum. ſup.1.24ª.
4 Et dedit illis poteſtatem curandi infirmitates, & eijciendi dæmonia. Mat.10.1ª. ¶ Et Iudam Scarioth, qui & tradidit illum. Matth.36.12ª.
5 Et ſi regnum in ſe diuidatur, non poteſt regnum illud ſtare. Mat.12.13ª. ¶ Et ſi domus ſuper ſemetipſam diſpartiatur, non poteſt domus illa ſtare. ibidem. ¶ Et ſi Sathanas inſurrexerit in ſemetipſum. ibidem.14ª.
6 Nemo poteſt vaſa fortis, ingreſſus in domum diripere, niſi prius fortem alliget, & tunc domum eius diripiet. ibidem.17ª.
7 Omnia dimittentur filijs hominum peccata &c. qui autem blaſphemauerit in Spiritumſanctum, non habebit remiſſionē in æternum, ſed reus erit delicti æterni. ibidem.19.20ª.

CAPVT IIII.

1 Et fructificant vnum trigeſimum, & vnum ſexageſimum & vnum centeſimum. Mat.13.1ª. Ca^{m} 4^{m}.
¶ Qui habet aures audiendi, audiat. Matth.11.9ª.
¶ In qua menſura menſi fueritis, remetietur vobis. Matthæ. 7.2ª.

2 Sine parabolis autem, non loquebatur eis. Matth. 13.6ª.

CAPVT V.

Cam 5m. 1 Dæmones deprecabantur Ieſum. Dimitte nos in porcos. Mat.
8.11ª. ¶ Et conceſſit eis. ibidem. 12ª. ¶ Et exeuntes ſpiritus, in-
troierunt in porcos, & magno impetu &c. ibidem. 13ª.
2 Vade in domum tuam ad tuos, & annũtia illis, quanta tibi Deus
fecerit, 3ª. q. 44. 3. 4m.
3 Veni impone manum tuam ſuper eam, vt ſalua ſit, & viuet.
Matth. 8.1ª. ¶ Fides tua te ſaluam fecit. Matth. 8.14ª. ¶ Et te-
nens manum puellę dixit. Matth. 8.1ª.
4 Et præcepit illis vehementer, vt nemo id ſciret. Matth. 8.2ª.

CAPVT VI.

Cam 6m. 1 Et non poterat ibi vllam virtutem facere. 3ª. q. 43. 1. 1m.
2 Paucos infirmos poſitis manibus curauit. Matth. 8.1ª. ¶ Et mi-
rabatur. Matth 8.4ª. ¶ Propter incredulitaté eorum. Mat. 9.14ª.
¶ Dabat illis poteſtatem ſpirituum immundorum. Mat. 10.1ª.
3 Et præcepit eis, ne quid tollerent in via, niſi virgam tantum,
non peram, non panem, neq; in zona æs, ſed calceatos ſandaliis,
& ne induerentur duabus tunicis. Matth. 10.5ª.6ª.
4 Propter iuſiurandum, & propter ſimul diſcumbentes, noluit
eam contriſtari. Matth. 14.1ª. ¶ Miſſo ſpiculatore iuſſit afferri
caput eius &c. ibidem. 1ª.
5 Et acceptis quinque panibus, & duobus piſcibus. ibidem. 3ª.
¶ Intuens in cælum, benedixit. ibidem. 4ª.
6 Et cum dimiſiſſet eos, abiit in montem orare &c. & ipſe ſolus
in terra. ibidem. 5ª.
7 Et deprecabantur eum, vt vel fimbriam veſtimenti eius tange-
rent. Matth. 9.14ª. ¶ Et quotquot tangebant eum, ſalui fiebant.
Matth. 8.1ª.

CAPVT VII.

Cam 7m. 1 Tenetis traditiones hominum, baptiſmata vrceorum, & cali-
cum. 3ª. q. 38. 1. 3m. ¶ Moyſes enim dixit, Honora patré tuum,
& matrem tuam. Et qui maledixerit &c. Exo. 20.8ª.
2 Nihil eſt extra hominem introiens in eum, quod poſſit eum
coinquinare. Matth. 15.1ª.
3 Omne extrinſecum introiens in hominem &c. in ventrem va-
dit, & in ſeceſſum exit. ibidem. 5ª.
4 Et ingreſſus domum, neminem voluit ſcire. Et non potuit la-
tere. 3ª. q. 13. 4. 1m. / q. 44. 3. 4m.
5 Et deprecabantur eum, vt imponat illi manum. Matth. 8.1ª.
¶ Miſit digitos in auriculas eius, & expuens tetigit linguam
eius. ibidem.
6 Et ſuſpiciens in cælum, ingemuit, & ait. Matth. 14.4ª.
7 Et præcepit eis, ne cui dicerent Matth. 8.2ª.
8 Quanto autem eis præcipiebat, tanto magis plus prædicabant.
Matth. 9.11ª.

CAPVT VIII.

Cam 8m. 1 Et accipiens ſeptem panes &c. Matth. 14.3ª.
¶ Gratias agens, benedixit. ibidem. 4ª. ¶ Et ingemiſcens ſpiri-
tu ait. Matth. 26.16ª. ¶ Si dabitur generationi iſti ſignum.
Matth. 12.14ª.
2 Cauete a fermento Phariſæorum, & a fermento Herodis. Mat.
16.3ª. ¶ Rogabant eum, vt illum tangeret, & apprehenſa manu
cæci, eduxit eum extra vicum, & expuens in oculos eius, impo-
ſitis ſibi manibus ſuis. Mat. 8.1ª. ¶ Et interrogauit eum, ſi quid
videret, & Aſpiciens ait. Video homines velut arbores ambu-
lantes, &c. 3ª. q. 44. 3. 2m.
3 Nemini dixeris. Matth. 9.19ª.
¶ Et comminatus eſt eis, ne cui dicerent de illo. ibidem.
¶ Oportet filium hominis pati multa &c. & occidi, & poſt tres
dies reſurgere. Matth. 16.10ª. / 20 6ª.
4 Et apprehendens eum Petrus, cœpit increpare eum Mat. 16.8ª.
¶ Qui conuerſus & videns diſcipulos ſuos, comminatus eſt Pe
tro dicens. Vade poſt me Sathana &c. ibidem. 9. 10ª.
5 In generatione iſta adultera. Leui. 17.5ª.

CAPVT IX.

Cam 9m. 1 Aſſumpſit Ieſus Petrum, & Iacobum, & Iohanné. Matt. 17. 1ª.
¶ Et ducit illos in montem excelſum ſolos. ibidem. 2ª. ¶ Et
transfiguratus eſt ante eos. ibidem. 3ª.
2 Et veſtimenta eius facta ſunt ſplendentia & candida &c. ibi. 3ª.
¶ Et apparuit illis Helias cum Moyſe &c. ibidem. 6ª. ¶ Et facta
eſt nubes obumbrans eos. ibidem. 7ª.
3 Et venit vox de nube dicens. Hic eſt filius meus chariſſimus.
Ibidem. 8ª.
¶ Audite illum. ibidem. 9ª. ¶ Et deſcendentibus illis de mon-
te, præcepit illis, ne cuiquam &c. ibidem. 12ª.
¶ Erant enim timore exterriti. ibidem. 10ª.
4 Omnia ſunt poſſibilia credenti. ibidem. 15ª. ¶ Et exclamans, &
multum diſcerpens, exiit ab eo. ſupr. 1.23ª. ¶ Ieſus autem te-
nens manum eius, eleuauit eum. Mat. 8.1ª.
5 Hoc genus, in nullo poteſt exire, niſi in oratione & ieiunio.
Mat. 17.16ª. ¶ Filius hominis tradetur in manibus hominum.
Mat. 20.5ª / 26.12ª. ¶ Et occident eum. Mat. 16.9ª.
6 Et tertia die reſurget. Mat. 20.6ª. ¶ Et quiſquis ſcandalizauerit
vnum, &c. Mat. 18.1ª. ¶ Et ſi ſcandalizauerit te manus tua, &c.
Matth. 5.25ª.
7 Vbi vermis eorum, non moritur. Iſa. fi.
8 Et ignis non extinguitur. ibidem.
9 Omnis victima ſale ſalietur. Leui. 2. fi.

CAPVT X.

1 Moyſes permiſit libellum repudij. Deuter. 24.1ª. ¶ Ad duritiã Cam 10m.
cordis veſtri, ſcripſit vobis præceptum iſtud. Matth. 19.6ª.
¶ Maſculum & fœminam fecit eos. Gen. 1.28ª.
2 Propter hoc relinquet homo patrem ſuum & matré &c. Gen.
2.28ª. ¶ Et erunt duo in carne vna. ibidem. 29ª. ¶ Quos ergo
Deus coniunxit, homo non ſeparet. Mat. 19.4ª.
3 Quicumque ergo dimiſerit vxorem &c. Mat. 5.28ª. ¶ Et offe-
rebant ei paruulos, vt tangeret eos &c. Mat. 19.11ª. / 3ª. q. 72. 1.
1m. / 4. d. 2. q. 1. art. 4. q. 4. 1m. / Heb. 2. ler. 3 fi.
¶ Et complexans eos, & imponens manus ſuper eos, benedice-
bat. Mat. 19.23ª.
4 Sinite paruulos venire ad me &c. Mat. 19. 14ª.
¶ Nemo bonus, niſi vnus Deus. ibidem. 15ª. ¶ Ne adulteres.
Exo. 20. 10ª. ¶ Ne occidas. ibidem. 9ª.
¶ Ne fureris. ibidem. 11ª.
5 Ne falſum teſtimonium dicas. ibidem. ¶ Honora patrem tuum
& matrem. ibidem. 8ª. ¶ Vade, quæcumque habes vende, & da
pauperibus &c. ibidem. 23ª. ¶ Hæc omnia obſeruaui, a iuuen-
tute mea. ibidem. 21ª.
6 Facilius eſt camelum per foramen &c. ibidem. 24ª. ¶ Omnia
enim poſſibilia ſunt apud Deum Iob. 42.1ª.
7 Nemo eſt, qui reliquerit domum, aut fratres, &c. Mat. 19.23ª.
8 Multi erunt primi nouiſſimi, & econuerſo. ibidé. 24ª. ¶ Filius
hominis tradetur principibus ſacerdotum &c. Mat. 26.12ª.
¶ Et tradent eum gentibus. ibidem. / 20.5ª.
9 Et interficient eum. Math. 16.8ª.
¶ Et tertia die reſurget. Matth. 20.6ª. ¶ Da nobis, vt vnus ad
dexteram tuam, & vnus ad ſiniſtram ſedeat in Regno tuo. ibi-
dem. 7ª.
10 Calicem quidem quem ego bibo, bibetis. ibidem 8ª.
11 Sedere autem ad dexteram vel ad ſiniſtram &c. ibidem. 9ª.
¶ Fides tua te ſaluam fecit. Mat. 9.17ª.

CAPVT XI.

1 Et qui præibant, & qui ſequebantur clamabant oſanna &c. Cam 11m.
Matth. 21.2ª. ¶ Iam non amplius in æternum ex te quiſquám
fructum manducet. ibidem. 5ª. ¶ Cœpit eiicere vendentes &
ementes. ibidem. 3ª.
2 Nonne ſcriptum eſt, domus mea domus orationis vocabitur &c.
Ibidem. 4ª. ¶ Viderũt ficum aridam factam a radicibus. ibi. 5ª.
¶ Quicumque dixerit monti huic &c. Mat. 17.14ª. 15ª.
3 Omnia quæcumque orantes petitis, credite &c. Mat. 21.7ª.
4 Et cum ſtabitis ad orandum, dimitte. &c. Matth. 6.12ª.
5 Qui in cælis eſt. 3. Reg. 8.20ª.

CAPVT XII.

1 Coloni dixerũt ad inuicem. Hic eſt hæres. Mat. 21.6. ¶ Reddite Cam 12m.
ergo quæ ſunt Cæſaris Cæſari &c. Matth. 22.2ª. ¶ Et venerunt
ad eum Saducæi, qui dicunt reſurrectionem non eſſe. ibidé 3ª.
2 Moyſes ſcripſit nobis, vt ſi cuius frater mortuus &c. Ibidem
4ª. ¶ Cum enim a mortuis reſurrexerint, neque nubent, ne-
que nubentur. ibidem. 5ª.
¶ Ego ſum Deus Abraham &c. Gen. 17.5ª.
¶ Non eſt Deus mortuorum, ſed viuentium. ibidem. 6ª.
3 Audi Iſrael, dominus Deus tuus vnus eſt. Deuter. 6.4ª. ¶ Di-
liges dominum Deum tuum, ex toto corde &c. ibidem. 5ª.
¶ Hoc eſt primum mandatum. Matth. 21.9ª. ¶ Diliges proxi-
mum tuum, tanquám teipſum. Matt. 19.22ª.
4 Dixit dominus domino meo, ſede a dextris meis. Pſal. 109.1ª.
¶ Donec ponam inimicos. 2. Reg. 15. penult ª.

5 Scabellum pedum tuorum.2.Parali.6.fi.

CAPVT XIII.

3ª 13m. 1 Et in omnes gentes, oportet prædicari euangelium. Mat.24.2ª.
¶ Et cũ duxerint vos tradentes, nolite cogitare &c. Mat.10.8ª.
¶ Erunt enim dies illi tribulationis, qualis nõ fuit. Mat.24.3ª.
2 Exurgent enim Pſeudo Chriſti, & Pſeudoprophetæ. Mat.24.2ª.
¶ Et dabunt ſigna & portenta &c ibidem.1ª. ¶ Sol contene-
brabitur &c. Iohelis.2.4ª.
3 Et virtutes quæ in cælis ſunt, mouebuntur. ibid.3ª. ¶ Et tunc
videbunt filium hominis venientem in nube. Mat.24.8ª.
¶ Cum virtute multa & gloria. ibidem.12ª.
4 Et mittet angelos ſuos &c. ibidem.12ª. ¶ Cælum & terra tranſi-
bunt. Pſal.101.fi. ¶ Et cõgregabit electos ſuos. Matth.24.13ª.
5 De die autem illo vel hora, nemo ſcit. &c. Mat.24.15ª. ¶ Neq;
filius hominis, niſi pater.1ª.q.31.4.1m./3ª.q.10.2.1m./3.d.14.
art.2.q.2.1m./ 3.4.cº.8./ cº.fi./ Poª.q.10.4.12m./ Opuſc.9.cº.
249 / Trin.12.6m.
6 Quod autem vobis dico, omnibus dico. Virt.q.2.18.7m.

CAPVT XIIII.

3ª 14m. 1 Erat autẽ paſcha & azima poſt biduũ. Mat.26.1ª. ¶ Erant autẽ
quidã indigne ferentes, &c. Mat.12.19ª. ¶ Me autẽ non ſemper
habebitis Mat.26.3ª. Vt proderet eum illis. ibidem.12ª.
2 Et primo die azimorum &c. Vbi vis paremus &c. ibidem.4ª.
¶ Bonum erat ei ſi natus non fuiſſet homo ille. ibidem.5ª.
¶ Et manducantibus illis, accepit Ieſus panem &c. ibidem.6ª.
¶ Hoc eſt corpus meum &c. ibidem.7ª.
3 Hic eſt ſanguis meus, &c. ibi.8ª. ¶ Nõ bibã de genimine vitis &c.
ibi.10ª. ¶ Et ſi oportuerit me mori tecum, non te negabo. ibid.
24ª. ¶ Poſteaq̃ &c. præcedã vos in galilæam. ibidem.13ª.
4 Cœpit pauere & tædere ibid.15ª ¶ Triſtis eſt anima mea vſque
ad mortem. ibidem.16ª. ¶ Et cum proceſſiſſet paululum, proci-
dit ſuper terram, & orabat. ibidem.17ª.
5 Omnia tibi poſſibilia ſunt. Iob.42.1ª. ¶ Trãsfer calicem hunc
a me. Sed non quod ego volo, ſed quod tu. Matth.26.18ª. ¶ Fi-
lius hominis tradetur. ibidem.12ª.
6 Vt impleantur ſcripturæ. Matth.1.28ª. ¶ Videbitis filium ho-
minis ſedentem a dextris virtutis Dei, & venientem cum nu-
bibus cæli. Matth.24.8ª.
7 At ille negauit. Matth.26.fi.

CAPVT XV.

3ª 15m. 1 Tradiderunt Ieſum Pilato. Matth.26.12ª. ¶ Vt crucifigeretur.
Matth.27.6ª. ¶ Et perducunt in Golgata &c. Caluariæ locus.
ibidem.4ª.
2 Erat autem hora tertia, & crucifixerunt eum.3ª.q.46.9.2m./q.
81.2.3m. ¶ Et erat titulus cauſæ eius inſcriptus. Rex Iudæorũ.
ibidem.6ª. ¶ Et cum eo crucifigunt duos latrones &c. ibidẽ.7ª.
3 Et qui crucifixi erant cum eo conuitiabantur ei. ibidem. 11ª.
Et facta hora ſexta, factæ ſunt tenebræ &c. ibidem.12ª. ¶ Deus
meus, vt quid dereliquiſti me? Pſal.21.1ª.
4 Ieſus autem emiſſa voce magna expirauit. Matth.27.14ª.15ª.
¶ Et velum templi ſciſſum eſt &c. Ibidem.16ª. ¶ Inter quas
erat Maria Iacobi minoris &c. ibidem.20ª.
5 Pilatus autem mirabatur ſi iam obiiſſet.3ª.q.47.1.2m.
6 Ioſeph autem mercatus ſyndonem, & deponens eum, inuoluit
ſyndone. ibidem.21ª. ¶ Et poſuit in monumento, quod erat
excíſum de petra. ibidem.22ª.
7 Et aduoluit lapidem ad hoſtium monumenti. ibidem.fi.

CAPVT XVI.

3ª 16m. 1 Orto iam ſole. Pſal.107.1ª.
2 Et valde mane vna ſabbatorum. Pſal.107.1ª. Viderunt reuolu-
tum lapidem. Erat quippe magnus valde. Matth.27.fi.
3 Viderunt iuuenem ſedentem in dextris, coopertum ſtola can-
dida. Mat.28.2ª. ¶ Qui dicit illis, nolite expaueſcere &c. ibi.3ª.
4 Præcedet vos in Galilæam. Ibi eum videbitis. Matth.26.10ª.
¶ Surgens autem Ieſus mane prima ſabbati. Pſal.107.1ª. ¶ Ap-
paruit primo Mariæ Magdalenæ. Matth.28.3ª.
5 De qua eiecerat ſeptem dæmonia. Matthæ.26./ Ioan.11.
prin°./cº.12.
6 Illa vadens, nuntiauit his qui cum eo fuerant. Io 20.lec.3.
7 Oſtenſus eſt in alia effigie euntibus in villam.3ª.q.54.1.3m./
q.55.4.0.
8 Euntes in mundum vniuerſum, prædicate euangelium omni
creaturæ.1ª.q.91.1.c. q.96.2.c / 12ª.q.17.8.2m./ 2.d.1.q.2.
3.b.2.
9 Qui crediderit & baptizatus fuerit, ſaluus erit.4.d.4.q.3.art.1.
q.1.1m./d.6.q.1.art.3.q.1.2m./d.46.q.2.art.3.q.3.1m.
10 Qui vero non crediderit, condemnabitur.22ª.q.1.6.3m./q.2.3.
o./q.16/1.1m./3.d.24.art.3.q.1.o./d.25.q.1.art.1.q.1.3m./q.2.
art.1.q.2.c./art.2.q.3.c./q.4.2m./4.d.45.q.1.art.2.q.1.c./3.3.cº.
118/152./Veri.q.14.10.o./Trin.9.c./Io.5.
11 Signa autem eos qui crediderint, hæc ſequentur.22ª.q.178.
1.3m.
12 In nomine meo dæmonia eiicient.4 d.5.q.1.art.3.q.1.3m.
13 Linguis loquentur nouis.22ª.q.176.1.o /1ª.Cor.14.
14 Serpentes tollent.4.d.34.3.2m.
15 Et ſi mortiferum quid biberint, non eos nocebit. Pſal.28.
16 Super ægros manus imponent, & bene habebunt.3ª.q.84.
4.2m.
17 Aſſumptus eſt in cælum.3ª.q.57.o./q.58.1.3.c./3.d.22.q.2.ar-
tic.1.q.2.2m./q 3.o./3.4.cº.87./ Opuſc.3.cº.247./ Pſal.8.fi./
Pſal.17./Pſal.18.4ª.
18 Et ſedet a dextris Dei.3ª.q.57.2.3m./q.58.o./3.d.22.q.3.art.3.
q.1 c./q.3.1m./q.4.3.o.3.4.cº.8./ Opuſ 3.cº.247/Ro 8.lec.6.
prin°./lec.7.cº.10./Ephe.1.lec.8/Coll.3.
19 Illi autem profecti, prædicauerunt vbique. Matth.24.2ª.
20 Domino cooperante, & ſermonem confirmante, ſequentibus
ſignis. Veri.q.27.5.1m.

AVTHORITATES EX EVANGELIO ſecundum Lucam.

CAPVT I.

1 SAcerdos quidam nomine Zacharias de vice Abia, Cam 1m.
in ordine vicis ſuæ.22ª q.97.2.3m./3ª.q 37.2.c.
2 Erant ambo iuſti ante Deum, incedẽtes in oĩbus mã-
datis & iuſtificationib9 domini, ſine q̃rela. Iob 1.2ª.
3 Sorte exiit vt poneret incenſũ.22ª.q.95.8.o./ Quol.12.36.o./
Opuſ.23.cº.4.5. Ephe.1.lec.5.a medio Col.1.
4 Apparuit autem illi angelus domini. Et Zacharias turbatus eſt
videns, & timor irruit ſuper eum.3ª.q.30.3 3m./ 2.d.11.q.1.1.
6m./Iob.1./cº.4./Mat./cº.28./2ª.Cor.11.
5 Et Spirituſancto replebitur, adhuc ex vtero matris ſuæ.3ª.q.
27.2.1m./6.1m. ¶ Ne timeas Zacharia, quoniam exaudita eſt
oratio tua. ibidem./ 3.d.3.q.1.1.c.prin°./art.1.q.3.c./art.2.q.1.
4m./4.d.6.q.1.art.1.q.2.c./Quol.6.q.5.1.c./Opuſ.3.cº.232.
6 Et dixit Zacharias ad angelum: Vnde hoc ſciam? &c.
¶ Eris tacens, & non poteris loqui, &c. pro eo quòd non credi-
diſti.22ª.q.97.2.3m.
7 Dominus reſpexit auferre opprobrium meum inter homines.
4.d.33.L.prin°.
8 Miſſus eſt angelus Gabriel a Deo.3ª.q.30.o./ 2.d.10.L.3m./3.
d.3.q.3.ar.1.q.1.2.o / art.2.q.1.2.o. ¶ Ad Mariam virginem
deſponſatam viro, &c. Matth.17ª.
9 Et ingreſſus angelus ad eam.3ª.q.30 3.o.
10 Aue gratia plena, Dominus tecum. Benedicta tu in mulieribus.
3ª.q.7.10.1m./q.30.4.o /Opuſc.8.o.
11 Quæ cum audiſſet, turbata eſt, & cogitabat qualis eſſet iſta
ſalutatio. ſupra.4ª./3ª.q.30.3.3m.
12 Et ait angelus ei. Ne timeas Maria. Inueniſti enim gratiam
apud Deum. ibidem.
13 Ecce concipies in vtero, & paries filium.3ª.q.30.4.c.
14 Et vocabis nomen eius Ieſum.3ª.q.37.2.o./Matth.1.16ª.
15 Quomodo fiet iſtud.3ª.q.30.4.2m.
16 Virtus altiſſimi obumbrabit tibi.3ª.q.32.1.1m./ 3.d.3.L.1m.
¶ Ideoque quod naſcetur ex te Matth.1.5ª.
17 Et ecce Heliſabet cognata tua, & ipſa concepit filium in ſene-
ctute ſua.3ª.q.29.1.4m./q.30.4.1m.
18 Non erit impoſſibile apud Deum omne verbum.1ª.q.25.3.o./.
Poª.q.1.3.10m./Quol.9.1.fi./Iob.42.1ª.
19 Vt veniat mater domini mei ad me? Mat.18ª.
20 Exultauit in gaudio infans in vtero meo.22ª.q.124.1.2m./ 3ª.
q.27.6.c./ 3.d.3.q.1.art.1.q.2.6m./ 4.d.6.L./ d.49.q.5.artic.3.
q.2.12m.
21 Reſpexit humilitatem ancillæ ſuæ Pſal.112.5ª. 22ª.q.161.1.
1m./Phili.fi.
22 Fecit potentiam in brachio ſuo.2.Paral.6.fi. ¶ Manus domini
erat cum illo. ibidem. ¶ Et factum eſt die octauo, venerunt cir-
cumcidere puerum. Gen.17.5ª. ¶ Et vocabant eum nomine pa-
tris ſui.3ª.q.37.2.3m./q.70.3.3m.
23 Sicut locutus eſt per os ſanctorum, qui a ſæculo ſunt prophe-
tarum eius.1ª.q.1.10.c. 3.4.cº.17.11m./Poª.q.9.1.c./Quol.7.
vel 8.vel.11.q.6.1.5m./ 3.c. / Quolib.12.27.o /. Pſal. proœ. /
Pſal.5 /Pſalm.44 / Iſa. prin°./. Rom.1. lect.5. /.cº.9.lect.5./
2ª.Thim.3.fi.
24 Et memorari teſtamenti ſui ſancti. Gen.8.1ª.

¶ Recordatus miſericordiæ ſuæ. ibidem./Eccle.2.3ª.
25 Iuſiurandum quod iurauit ad Abraham patrem noſtrum. Exo.32.4ª.
26 Præibis enim ante faciem domini, parare vias eius. Malachiæ.3.3ª.
27 Per viſcera miſericordię Dei noſtri.2.Paral.6.ſi. Eccl.2.3ª.
28 In quibus viſitauit nos, oriens ex alto. Zach.6.1ª.
29 Puer autem creſcebat, & confortabatur ſpiritu.3ª.q.9.4.o./q.32.o./q.15.8.o./Opuſc.3 c°.225.

C A P V T II.

Ca^{m} 2^{m}. 1 Exijt edictum a Cæſare Auguſto, vt deſcriberetur vniuerſus orbis.3ª q 35.8.1^{m}. ¶ Cum Maria deſponſata ſibi. Matth.18ª. ¶ Vxore prægnante. ibidem.25ª. ¶ Cum eſſent ibi, impleti ſunt dies vt pareret. Matth.2.1ª. ¶ Et peperit filium ſuum primogenitum, ibidem 33ª.34ª. ¶ Paſtores erant in regione eadem vigilantes, & cuſtodientes, &c.3ª.q.36.3.o.
2 Et ecce angelus domini ſtetit iuxta illos.3ª.q 36.3.o./5.c./1^{m}.
3 Et claritas Dei circumfulſit illos.3ª.q.36.5.1^{m}.
4 Et timuerunt timore magno. Et dixit illis Angelus. Nolite timere. ſupra 1.4ª.
5 Quia natus eſt vobis hodie ſaluator, qui eſt Chriſtus dominus. Matth.15ª. ¶ In ciuitate Dauid. Matth.2.1ª.
6 Et poſtquam conſummati ſunt dies octo vt circũcideretur puer. Gen.17.5ª./3ª.q.37.1.o / q.49.o. 3.d.14 art.3.q.6.3^{m}./4.d.1.q.2 art.2.q.3.o /d.2.q 1.art.3.q.1.1^{m}.
7 Vocatum eſt nomen eius Ieſus. Matth.16ª.
8 Poſtquam impleti ſunt dies purgationis eius, ſecundum legem Moyſi.3ª.q.37.4.o.
9 Vt ſiſterent eum domino.3ª.q.37.3.o.
10 Sicut ſcriptum eſt in lege domini, quia oẽ maſculinum adaperiens vuluã, ſanctum domino vocabit. Exo.13.2ª./ Leuit.12.1ª.
11 Et vt darent pro eo hoſtiam.3ª.q.37.3.c.
12 Et hõ iſte iuſtus, & timoratus. Iob.2ª.3ª /3ª.q.36.6.2^{m}.
13 Cum inducerent puerum Ieſum parentes eius.3ª.q.28.1.1^{m}./3.d.30.q.2.3.4^{m}.
14 Erant pater eius & mater. ibidem.
15 Mirantes ſuper his quæ dicebantur de illo. Io.3.lec.2.prin°.
16 Ecce poſitus eſt hic in ruinam, & in reſurrectionem multorum in Iſrael.4.d.28.q.2.art.3.q.2.1^{m}.
17 Et tuam ipſius animam pertranſibit gladius.3ª.q.27.4.2^{m}.
18 Et Anna propheteſſa, filia Phanuel, &c.3ª.q.36.3.c./5^{m}./6.c./1^{m}.
19 Puer autẽ creſcebat, & cõfortabatur. ſupra.1.ſi. ¶ Plenus ſapientia.3ª.q.9 10.11.12.o./q.15.2.3.c./1^{m}./1.d.1.q.1.2.2^{m}/3.d.14.o./Veri.20 o./Opuſc.3.c°.223.
20 Et gratia Dei erat in illo.3ª.q.7.o./3.d.13.o./ Veri.q.29.o./Opuſc.1.c°.221./222. Io.3 lec.6.
21 Et ibant parentes eius. ſup.18ª.
22 Inuenerunt eum in templo ſedentem in medio doctorum, audientem illos, & interrogantem.3ª.q.12.3.1^{m}.
23 Ecce pater tuus & ego. ſupra 18ª.
24 Et Ieſus proficiebat ſapientia.3ª.q.7.12.3^{m}./q.12.2.o./3.3^{m}./q.15.8.o./3.d.13.1.ſi /d.14.art.3.q 5.o./Veri.q.20.6.3^{m}./Op.3.c°.223./Ioan.1.lec.23./Heb.5.
25 Et gratia.3ª.q.7.12.o./1.d.15 q.5.art.1.q.4.o./d.17.q.2.4.6^{m}./3.d.13.q.1.art.2.q.3.o./d.18.5.c./Iſa.11.lec.2.prin°.

C A P V T III.

Ca^{m} 3^{m}. 1 Prædicans baptiſmum pœnitentiæ in remiſſionẽ peccatorum. Matth.4ª. ¶ Vox clamantis in deſerto, parate viam domini. 1.Reg 7.1ª. ¶ Et videbit omnis caro ſalutare Dei.1ª.q.12.2.o.
2 Qui habet duas tunicas, det vnam non habenti. Et qui habet eſcas, ſimiliter. Matth.5.37ª. ¶ Ego quidem aqua baptizo vos. Mat.3.5ª. ¶ Ipſe vos baptizabit in Spiritu ſancto & igni. ibi.6ª.
3 Paleas autem comburet igni inextinguibili. Iſa.ſi. ¶ Cum baptizaretur omnis populus. Mat.3.3ª. ¶ Et Ieſu baptizato. ibi.8ª. ¶ Et orante. Matth.26.18ª.
4 Apertum eſt cælum. Mat.3.11ª. ¶ Et deſcendit ſpiritusſanctus corporali ſpecie, ſicut columba. ibidem.12ª. ¶ Et vox de cælo facta eſt. ibid.12ª. ¶ Vt putabatur filius Ioſeph. ſupra.2.17ª.
5 Ioſeph, qui fuit Heli. Mat.13ª. ¶ Salatiel, qui fuit Neri. ibidẽ.22ª. ¶ Qui fuit Melchi.3ª.q.31.3.2^{m}.

C A P V T IIII.

Ca^{m} 4^{m}. 1 Ieſus autem plenus ſpiritu ſancto. Io.1.18ª.
2 Et agebatur in ſpiritu in deſerto. Matth.4.1ª. ¶ Diebus quadraginta. Exo.24.ſi. ¶ Et tentabatur a diabolo. Mat.4.2ª. ¶ Et conſummatis illis, eſuriji. Dixit autem illi diabolus. ibidem.4ª.
3 Si filius Dei es. ibidẽ.5ª. ¶ Dic lapidi huic vt panis fiat. ibid.6ª. ¶ Et reſpondit ad illum Ieſus Scriptum eſt. ibidem.7ª. ¶ Non in pane ſolo viuit homo, ſed in omni verbo Dei. Deuter.8.3ª.
4 Et oſtendit illi omnia regna orbis terræ, in momento. ibidem.14ª. ¶ Tu ergo procidens ſi adoraueris me, erunt tua omnia. ibidem.15ª. ¶ Dominum Deum tuum adorabis, & illi ſoli ſeruies Deuter.4.5ª.
5 Et duxit illum in Ieruſalem, & ſtatuit eum ſupra pinnam templi. Matth.4.9ª. ¶ Mitte te deorſum. ibidem.10ª. ¶ Angelis ſuis mandauit de te.&c.Pſal.90 3ª.
6 Non tentabis dominum Deum tuum. Deuter.6.ſi. ¶ Et conſummata omni tentatione.3ª.q.41.3.3^{m}./4.4^{m}. ¶ Diabolus receſſit ab eo vſque ad tempus. Matth.4.18ª.
7 Et ipſe docebat in ſinagogis iudæorum. Matth.4.21ª.
8 Et venit Nazareth, vbi erat nutritus. Matth.2.ſi.
9 Spiritus domini ſuper me, propter quod vnxit me. Iſa.61.1ª. ¶ Euangelizare pauperibus miſit me. ibidem.2ª. ¶ Nonne hic eſt filius Ioſeph. ſupra.2.18ª.
10 Ipſe autem trãſiens, per medium illorum ibat.3ª.q.44.3.2^{m}.
11 Quia in poteſtate erat ſermo eius. Matth.7.ſi. ¶ Scio te, quis ſis ſanctus Dei.3ª q 29.1.3^{m}. ¶ Et increpauit illum Ieſus dicens, Obmuteſce & exi ab eo. ibidem.24ª.
12 Et continuo ſurgens, miniſtrabat illis. Matth.8.8ª. ¶ Exibãt autem dæmonia a multis, clamantia & dicentia, quia tu es filius Dei. Mar.23ª. ¶ Quia ſciebant ipſum eſſe Chriſtum. ibidem.
13 Et increpans non ſinebat ea loqui. Mar.24ª.
14 At ille ſingulis manus imponens, curabat eos. Matthæ.4.ſi.8.1ª.9ª. ¶ Facta autem die, egreſſus ibat in deſertum locum. Matthę.14.5ª.

C A P V T V.

1 Exi a me domine, quia homo peccator ſum. Matth.8.4ª. Ca^{m} 5^{m}.
¶ Relictis omnibus ſecuti ſunt eum. Matth.4.23ª.
2 Et extẽdens manum, tetigit eum dicens. Matth.8.1ª. ¶ Et ipſe præcepit illi, vt nemini diceret. ibidem.2ª. ¶ Sed vade oſtende te ſacerdoti, & offer &c. ibidem.3ª.
3 Et orabat. Matthæ.26.18ª. ¶ Quorum fidem vt vidit, dixit. Matth.9.1ª. ¶ Homo, remittuntur tibi peccata tua. ibidem.2ª. ¶ Quis poteſt dimittere peccata, niſi ſolus Deus? Matth.1.2ª. Vt cognouit autem Ieſus cogitationes eorum. Matth.9.3ª.
4 Quid eſt facilius, dicere, dimittuntur tibi peccata, an dicere ſurge & ambula? ibidem.4ª. ¶ Vt autem ſciatis quia filius hominis habet poteſtatem in terra, dimittendi peccata. ibidem.5ª.
5 Vidit publicanum nomine Leui, ſedẽtem ad theloneum, & ait illi. Sequere me. ¶ Et relictis omnibus, ſurgẽs ſecutus eſt eum. ibidem.6ª.
6 Et erat turba multa publicanorum, & aliorum qui cum illis erant diſcumbentes. ibidem.7ª ¶ Non veni vocare iuſtos, ſed peccatores ad pœnitentiam. ibidem.9ª.
7 Nunquid poteſtis filios ſponſi, dum cum illis eſt ſpõſus facere ieiunare? &c. ibidem.10ª. ¶ Nemo commiſſuram a veſtimento nouo, mittit in veſtimentum vetus, &c. ibidem.11ª.
8 Nemo mittit vinum nouum in vtres veteres. ibidem.12ª.

C A P V T VI.

1 In ſabbato vellebant diſcipuli ſpicas, & manducabant, &c. Mat.12.1ª ¶ Nec hoc legiſtis, quid fecit Dauid cum eſuriret, &c. quos non licet manducare niſi tantum ſacerdoti. ibidem.1ª. Ca^{m} 6^{m}.
2 Dominus eſt filius hominis etiam ſabbati. ibidem.5ª. ¶ Ipſe autem ſciebat cogitationes eorum. Matth 9.3ª.
3 Exijt in montem orare. Et erat pernoctans in oratione Dei. Matth.28.18ª. ¶ Vocauit diſcipulos ſuos. Matth.4.24ª.
4 Stetit in loco campeſtri, & multitudo copioſa. Mat.5.1ª. ¶ Virtus de illo exibat, & ſanabat omnes.3ª.q 43.4.c.
5 Beati pauperes, quia veſtrum eſt regnum Dei. Matth.5.2ª. ¶ Beati qui nunc eſuritis, quia ſaturabimini. ibidem.5ª. ¶ Beati qui nunc fletis, quia ridebitis. ibidem.4ª. Beati eritis, cum oderint vos, &c. ibidem.9ª.
6 Ecce merces veſtra, multa eſt in cælo. ibidem.10ª. ¶ Diligite inimicos veſtros. ibidem.39ª. ¶ Benefacite his, qui oderunt vos. ibidem.40ª. ¶ Benedicite maledicentibus vobis. ibidem.
7 Orate pro calumniantibus vos. ibidem.41ª. ¶ Et qui percutit te in vnam maxillam, præbe ei, & alteram. ibidem.36ª. ¶ Ab eo qui aufert tibi veſtimentum, etiam tunicam noli prohibere. ibidem.37ª.
8 Omni petenti te tribue. ibidem.38ª. ¶ Et qui aufert quæ tua ſunt, ne repetas. ibidem.37ª./4.d.38.q.2.art.4.q.3.4^{m}. ¶ Et prout vultis vt faciant vobis homines, & vos facite illis, ſimiliter. Matth.7.6ª.

9 Et ſi

9 Et ſi diligitis eos, q vos diligunt, q vobis eſt grã? Mat.5.43ª.
10 Peccatores peccatoribus fœnerantur, vt recipiãt æqualia. Eccl. 29.1ª. ¶ Et erit merces veſtra multa. Mat.5.10ª.
11 Mutuum date, nihil inde ſperantes. 22ª.q.78.1.3m./Mal.q.13. 4.3m./Opuſc.73.cº.4./7m./15.&c.
12 Et eritis filij altiſſimi. 1ª.q.33.3.c./3ª.q.3.4.3m./5.2m./q.2.3. o./3.d.10.q.1.o./3.4.prinº./c.17.fi./c1.fi./c.24.prinº./Pſal.28. Io 1.lec.12./Ro.8.lec 3.o. Gal.3.lec.9.fi./Ephe /c.5./Col.1 / Heb.1.lec.3.
13 Eſtote ergo miſericordes. 22ª.q.30.4.o.
14 Sicut & pater veſter miſericors eſt. Ecc.2.3m. ¶ Nolite iudicare, & non iudicabimini. Mat.7.1ª.
15 Eadem menſura qua menſi fueritis, remetietur vobis. Mat.7.2ª. Quõ potes dicere fratri tuo, frater, ſine eiicia feſtucã, &c. ibi.3ª.
16 Non eſt arbor bona, q fructus malos facit, nec econuerſo. ibi.7ª.

CAPVT VII.

Cam 7m. 1 Nõ ſum dignus, vt ſub tectum meum intres. Mat.8.4ª. ¶ Quo audito Ieſus miratus eſt. ibid.5ª. ¶ Nec in Iſrael tantam fidem inueni. ibidem.6ª. ¶ Et tetigit loculum. ibidem.1ª.
2 Tu es qui venturus es, an alium expectamus? 11.1ª. ¶ Et pluſquã prophetam. ibidẽ.2ª. ¶ Ecce ego mitto angelum meũ. Ier.7.9ª. ¶ Qui præparabit viam ante te. Malach.3.2ª.
3 Maior inter natos mulierũ Ioanne baptiſta, nemo eſt. Mat.11. 3ª. ¶ Qui autem minor eſt in regno Dei, maior eſt illo. ibi.6ª.
4 Venit Ioannes baptiſta, neq; manducans panẽ, neq; bibens vinum, &c. ibid.10ª. ¶ Venit filius hõis manducans & bibẽs. &c. Ibidẽ.11ª. ¶ Et iuſtificata eſt ſapiẽtia ab oĩb⁹ filijs ſuis. ibi.12ª.
5 Et ecce mulier, quæ erat in ciuitate peccatrix, &c. Mar.16.9ª. ¶ Fides tua te ſaluam fecit. Matth.9.17ª.
6 Remittuntur ei peccata multa, quoniam dilexit multum 1ª. q.21.4.1m./3ª.q.49.1.c./4.d.22.q.1.art.1.2m./art.2.q.3.o./Vn. ii.q.28.1.3m./4m.

CAPVT VIII.

Cam 8m. 1 Maria quæ vocatur Magdalene, de qua ſeptem dæmonia eiecerat. Mar.16.9ª. ¶ Aliud cecidit in terram bonam, & ortum fecit fructum centeſimum. Matth.13.1ª.
2 Qui habet aures audiendi, audiat. Matt.11.9ª.
3 Quod tibi nomen eſt? At ille. Legio. 22ª.q.95.4.1m.
4 Dæmones rogabant eum, vt permitteret eas in porcos ingredi. Mat.8.11ª. ¶ Et permiſit illis. Exierunt ergo dæmones ab homine, & intrauerunt in porcos. ibidem.12ª.
5 Et impetu abijt grex per præceps in ſtagnum, & ſuffocatus eſt. Ibidem.12ª. ¶ Et rogauerũt eum omnis multitudo Geraſenorum vt diſcederet ab ipſis. ibidem.4ª.
6 Redi in domum tuam, & narra quanta tibi fecit Deus. ibid.2ª. ¶ Tetigit fimbriam veſtimenti eius. Mat.9.14ª. ¶ Fides tua te ſaluam fecit. ibidem.17ª.
7 Ipſe autem tenens manum eius clamauit dicens. ibidem.1ª.
8 Quibus præcepit, ne alicui dicerent. Matth.8.2ª.

CAPVT IX.

Cam 9m. 1 Dedit illis virtutem & poteſtatẽ, ſuper omnia dæmonia. Mat. 10.1ª. ¶ Et vt languores curarent. ibidem.2ª. ¶ Nihil tuleritis in via, neq; virgam, neque peram, neque panem. ibidem.5ª.
2 Ioannem ego decollaui. Matth.14.2ª. ¶ Acceptis autem quinque panibus, & duobus piſcibus. Ibidem.3ª. ¶ Reſpexit in cælum, & benedixit illis. ibidem.4ª. ¶ Cum ſolus eſſet orans. ibidem.5ª.
3 At ille increpans illos, præcepit ne cui dicerent. Matth.8.2ª. ¶ Oportet Ieſum multa pati. Mat.18.8ª. ¶ Et occidi. ibid.9ª. Et tertia die reſurgere. Matth.20.6ª.
4 ¶ Vere ſunt hic aliqui ſtantes, qui non guſtabunt mortem, donec videant regnum Dei. Matth.16.fi. ¶ Aſſumpſit Petrum, & Iacobum, & Ioannem. Matth.17.1ª. ¶ Aſcendit in montem vt oraret. Matth.26.18ª.
5 Et facta eſt ſpẽs vultus eius altera, dum oraret. Mat.17.3ª. ¶ Et veſtitus eius albus & refulgens. ibidẽ.5ª. ¶ Et ecce duo viri loquebantur cum illo. Erant autem Moyſes & Helias. ibidẽ.6ª.
6 Et dicebant exceſſum quem completurus erat in Ieruſalẽ. 3. q.45.3.3m. ¶ Nemo mittens manum ad aratrum, &c. 22ª.q. 88.1.3m.
7 Facta eſt nubes, & obumbrauit eos. Matth.17.7ª. ¶ Et vox facta eſt de nube dicens, Hic eſt filius meus, &c. ibidem.8ª. ¶ Ipſum audite. ibidem.9ª.
8 Eiicit illum dæmonium, & diſſipauit. 4.d.6.q.2.art.3.q.1.c/ d.34. 3.1m./3m. ¶ Vt tradatur in manus hominum. Mat.17.17 /26. 21ª. ¶ At Ieſus videns cogitationes cordis eorum. Mat.9.4ª.

CAPVT X.

1 Nolite portare ſacculum, non peram, neque calciamenta. Mat. 10.5ª.6ª. ¶ Neminem per viam ſalutaueritis. 3ª.q.64.1.o./2. c./Pſal.19./Ioan 4.lec.5.fi. Cam 10m.
2 Appropinquabit in vos regnum Dei. Matth.3.2ª. ¶ Abſcondiſti hæc a ſapientibus & prudentibus, & reuelaſti ea paruulis. Matth.11.13ª. ¶ Omnia mihi tradita ſunt a patre meo. ibidem.14ª.
3 Nemo ſcit quis ſit filius, niſi pater, & quis ſit pater, niſi filius, & cui &c. ibidẽ.15ª. ¶ Diliges dominum Deũ tuum ex toto &c. Deut.6.5ª. ¶ Diliges proximũ tuũ ſicut te ipſum. Mat.19.12ª.
4 Homo quidam deſcendebat ab Ieruſalem in Iericho, & incidit in latrones, &c. vſq; fi.1.prolo.L./2.d 30.q.1.1.3m.
5 Quodcũq; ſuperogaueris. &c.4.d.15.q.3.art.1.q.4.2m.
6 Intrauit Ieſus in quoddam caſtellum, & mulier quædam Martha nomine excepit illum in domum ſuam. Et huic erat ſoror noĩe Maria, &c. 22ª.q.171.prinº /3 d.35.q.1.art.3.q.3.b.2.
7 Martha Martha ſolicita es, & turbaris erga plurima. 3.d.35.q. 1.art.3.q.3.b.2.
8 Maria optimam partem elegit. 12ª.q.57.1.c./22ª.q.181.2.o./ Io.20.lec.3.
9 Quæ non auferetur ab ea. 3.c.63.fi.

CAPVT XI.

1 Cum eſſet in quodã loco orans &c. Mat.26.18ª. ¶ Cũ oratis, dicite. Mat.6.7ª. ¶ Pater ſctificet nomen tuũ, &c. vſq; fi. ibid.8ª. ¶ Panem nrm quotidianum, &c. Mat.6.11ª. ¶ Et dimitte nobis pctã nra. Siqdẽ & nos dimittimus debẽti nobis. Mat 6.13ª. Cam 11m.
2 Petite, & dabitur vobis. Matth.7.5ª.
3 In Beelzebub principe dæmoniorũ eiicit dæmonia. Mat.9.20ª.
4 Ipſe autẽ vt vidit cogitationes eorum. ibidẽ.3ª. ¶ Omne regnũ in ſe diuiſum deſolabitur, &c. Matth.12.13ª. ¶ Si autem & Sathan in ſeipſum diuiſus eſt, quomodo, &c. ibidem.14ª.
5 Filij veſtri in quo eiiciunt? ibidem.15ª. ¶ Ideo ipſi iudices veſtri erunt. ibidem.16ª. ¶ Cum fortis armatus cuſtodit atrium ſuum, &c. ibidem.17ª.
6 Qui non eſt mecum, contra me eſt. ibidem.18ª. ¶ Signum non dabitur ei, niſi ſignum Ionæ prophetæ. ibidem.23ª. ¶ Regina Auſtri, ſurget in iudicio, &c. ibidem.14ª. ¶ Viri Niniuitæ ſurgent in iudicio. &c. ibidem.
7 Reuertar in domum meam vnde exiui. Matth.12.fi. ¶ Porro ſi in digito Dei eiicio dæmonia. Matth.12.16ª.
8 Lucerna corporis tui, eſt oculus tuus. Si oculus tuus fuerit ſimplex, &c. Matth.6.16ª. ¶ Vide ergo, ne lumen quod in te eſt, tenebræ ſint. ibidem.17ª.
9 Quare baptizatus non eſſet ante prandium. Mat.7.1ª.
10 Quod ſupereſt date eleemoſinam. 22ª.q.32.5.6m./q.66.7.1./ q.71.1.c./q.87.1.4m./q.118.4.2m./q.185.7.1m./4.d.15.q.2. art.1.q.4.o./art.3.q.2.1m./art.4.q.1.o. q.3.art.1.q.5.2m./Mal. q.3.10.4m./q.13.2.4m. Quol.6.q.7.o./Quol.7.vel 8 q.6.2.o.
11 Væ vobis phariſæis, qui decimatis mentam, & rutam, & omne olus. Matth.23.8ª. ¶ Mittam ad illos Prophetas & Apoſtolos. Iere.7.9ª.
12 Vt inquiratur ſanguis omnium prophetarum, qui effuſus eſt, a conſtitutione mundi, a generatione iſta, a ſanguine Abel. &c. Matth.23.fi.

CAPVT XII.

1 Attendite a fermento Phariſæorũ, quod eſt hypocriſis. Iob.8. fi./1ª.Cor.5.lec.2. ¶ Nihil opertum eſt, quod non reueletur. Pſal.50 /.Matth.10 9ª. ¶ Quod in aure locuti eſtis in cubiculis, prædicabitur in tectis. Matth.10.9ª. Cam 12m.
2 Et poſt hæc non habent amplius quid faciant. 22ª.q.32.2.1m.
3 Et omnis qui dicit verbum in filium hominis, remittetur illi, ei autem qui in Spiritum ſanctum blaſphemauerit, non remittetur. Matth.12.20ª.21ª.
4 Cum autem inducẽt vos in Synagogas, &c. nolite ſoliciti eſſe, qualiter aut quid reſpondeatis. Matth.10.8ª.
5 Quis me conſtituit iudicem, aut diuiſorem ſupra vos? 3ª.q. 50.4.1m.
6 Cauete ab omni auaritia. 1ª.q.63.2.2m./12ª.q.77.5.1m./q.82. 4.3m./q.84.1.o./22ª.q.24.10.2m./q.118.1.o./5.2m. q.119.2. 1m./2.d.5.q.1.3.1m. d.21.L.fi./d.22.q.1.1.7m d.31.q.1.1.3m./ d.42.q.2.3.1m. Ma.q.4.6.16m./q.8.1.1m.6m./q.13.1.c./Ro.7. lect./2. 1ª.Cor.11.lec.4 /1ª.Thim.6.
7 Nolite ſoliciti eſſe animæ veſtræ. Matth.6.19ª. ¶ Quærite primum regnum Dei, & iuſtitiam eius. &c. ibidem 20ª. ¶ Facite vobis ſacculos qui non veteraſcunt, theſaurum non deficientem in cælis, vbi. &c. ibidem.13ª.
8 Vbi enim eſt theſaurus tuus, ibi eſt cor tuum. ibidem.14ª.

9 Si ſciret paterfamilias qua hora fur veniret, &c Tit prolo.
10 Quis putas eſt fidelis diſpenſator & prudẽs? &c Mat.14.10ª.

CAPVT XIII.

Ca^{m} 13^{m}. 1 Et impoſuit ei manus, & confeſtim erecta eſt. Matth.8.10ª.
2 Hypocritæ, vnuſquiſque veſtrum ſabbato non ſoluit bouem aut aſinum? Matth.12.6ª.
3 Hanc autem filiam Abrahæ, quam alligauit Sathanas, ecce decem & octo annis, &c.ibidem.
4 Regnum Dei ſimile eſt grano ſinapis, &c. Matth.17.14ª. ¶ Simile eſt fermento, quod acceptum mulier abſcondit in farinæ ſata tria, donec &c. Matth.13.5ª.
5 Neſcio vos vnde ſitis. Exo.33.3ª. ¶ Ibi erit fletus & ſtridor dentium. Matth.8.7ª.
6 Non capit prophetam perire extra Ieruſalem.3ª.q.46.10.1^{m}.

CAPVT XIIII.

Ca^{m} 14^{m}. 1 Cuius veſtrũ aſinus, aut bos in puteum cadet, &c. Mat.12.6ª.
2 Oĩs qui ſe exaltat, humiliabitur, & ecõuerſo.22ª.q.161.5.3^{m}.
3 Cum facis prandium aut cœnam, noli vocare amicos, &c. ſed pauperes, &c.22ª.q.31.3.1^{m}.
4 Et compelle intrare. Veri.q.22 9.7^{m}.
5 Si quis venit ad me, & non odit patrem, &c. & animam ſuam, non poteſt meus eſſe diſcipulus 22ª.q.25.6.c./q.26.2.c./7.1^{m}./q.34.3.1^{m}./q.101.4.1^{m}./ Opuſc.18.cº.9./ Ephe.5.lec.9./cº.6. primº./Col.3.lec.4.
6 Qui non baiulat crucem ſuam, non poteſt meus eſſe diſcipulus Opuſc.2.cº.7.
7 Quis enim volens turrim ædificare, nonne prius ſedens, computat ſumptus? &c. & non potuit cõſummare.22ª.q.189.10.3^{m}.
8 Qui non renuntiat omnibus quæ poſſidet, non poteſt meus eſſe diſcipulus 22ª.q.184.7.1^{m}./4.d.24.q.3.21.2.q.1.c. 2^{m}./q.3.c./Opuſc.65.cº.9.
9 Qui habet aures audiendi, audiat. Matth.11.9ª.

CAPVT XV.

Ca^{m}. 15^{m}. 1 Erant autem appropinquantes ei publicani & peccatores.22ª.q.25.6.5^{m}./3ª.q 40.1.o./3^{m}./Matth.9 7ª.
2 Ita gaudium erit in cælo ſuper vno peccatore pœnitentiam agente, quàm ſupra nonaginta iuſtis, qui non indigent pœnitentia.1ª.q.20.4 4^{m}./3.d.32.art.5 q.2.1^{m}.
3 Nonne accendit lucernam, & euerrit domũ. &c.3.d.1.L.5^{m}.

CAPVT XVI.

Ca^{m} 16^{m}. 1 Filij huius ſæculi, prudentiores filijs lucis in generatione ſua ſunt.22ª.q.47.13.1^{m}.
2 Facite vobis amicos de mamona iniquitatis.22ª.q.32.7.1^{m}./q.134.6.3^{m}./4.d.15.q.2.art 4.q.2.1^{m}.
3 Qui fidelis eſt in minimo, & in maiori fidelis eſt.3.d.23.L./Opuſc.23.cº 1.fi./Opuſc.61.cº.14.
4 Qui in modico iniquus eſt, & in maiori iniquus eſt. Mal q.2.9.9^{m}.
5 Nemo ſeruus poteſt duobus dominis ſeruire. Matth.6.18ª.
6 Deus autem nouit corda veſtra.3.Reg.8 11ª.
7 Lex & prophetæ vſque ad Ioannem. Matth.11.7ª.
8 Facilius eſt cælum & terram tranſire Pſal.101.fi. ¶ Quam de lege vnum apicem cadere. Matth 5.16ª.
9 Omnis qui dimittit vxorem ſuam, & adulteram ducit, mœchatur. Matth.5.28ª. ¶ Et qui dimiſſam a viro, ducit, mœchatur. Mat.5.28ª.
10 Et portaretur ab angelis.4.d.44.q.2.art.3.q.1.1^{m}. ¶ In ſinum Abrahæ.3ª.q 52 2.4^{m}./3.d.22.q.2.art.1.q.2.c /4.d.1.lec.2.L.1^{m}. d.45.q.1.1.o./art.2.q.1 c.
11 Eleuans autem oculos cum eſſet in tormentis, vidit Abraham & Lazarum in ſinu eius.4.d.50.q.2.art.2.q.3.o./Quol 7.vel.8.q.7.1.o.
12 Crucior in hac flamma.1ª.q.64.4.1^{m}./2.d.6.3.6^{m}./4 d.31.art.1.q.3.c./d.44.q.3.art 3.q.3.o /d.45.q.1.art.1.q.1.3^{m}./q.3.3^{m}./3.4.cº.89./ Veri.q.26.1.c /16^{m} /Spũ.c.20^{m} /Aia 6.7^{m} /21.o./Quol.2.vel.9.q 7.1.o./ Quol.3.q.10.1.o./Op.3.cº.183./184.
13 Recordare &c 4.d.50.q.2.art.2.q.1.n./L.3^{m}.
14 Hij qui volunt hinc ad vos tranſire non poſſunt .2.d.13.q.1.5.o./4.d.50.q.2.4.o / L.4^{m}./Quol 7.vel.8.q.7.1.1^{m}./ Opuſc.3.cº.239 /Pſal.33 /Pſal.36./Pſal.51.

CAPVT XVII.

Ca^{m} 17^{m}. 1 Impoſſibile eſt vt non veniant ſcandala, Mat.18.3ª. ¶ Ve autem homini illi, per quem veniunt.ibidem.4ª. ¶ Si peccauerit in te frater tuus, increpa illum.ibidem.10ª.
2 Si ſepties in die peccauerit in te, & ſepties in die cõuerſus &c. dimitte illi.ibidem.16ª. ¶ Si habueritis fidem ſicut granum ſinapis, diceretis huic arbori moro, eradicare, &c. Matth.17.14ª.
3 Cum feceritis omnia quæ præcepta ſunt vobis, dicite. Serui inutiles ſumus, quod debuimus facere fecimus.3.d.19 artic.1.q 1.c.
4 Ite oſtendite vos ſacerdotibus. Matth.8.3ª. ¶ Fides tua te ſaluum fecit. Matth.9.17ª. ¶ Regnum Dei intra vos eſt. Rom.12.cº.14.lec 2.
5 Sicut fulgur coruſcans de ſub cælo, &c. ita erit filius hominis in die ſua. Iohel.2.fi. ¶ Oportet illum multa pati, &c. Matth.16.8ª. ¶ Vbicumque fuerit corpus, ibi congregabuntur & aquilæ.12ª.q 102.6.1^{m}./Iob.39.fi.

CAPVT XVIII.

1 Oportet ſemper orare, & non deficere.22ª.q.83.14.o./ 4.d.15.q.4.art.2.q.3.o./Ro.1.lec.5./Ephe.1.lec.7./Col.fi./primº. cº.4. primº./1ª. Theſ.5.lec.2. Ca^{m} 18^{m}.
2 Iudex quidam erat in quadam ciuitate, qui nec deum timebat, & homines non reuerebatur.22ª.q.19.3.1^{m}.
3 Deſcendit hic iuſtificatus in domum ſuam ab illo. Ro 2 lec.3.
4 Omnis qui ſe exaltat humiliabitur, & econuerſo. ſup.14.2ª. ¶ Afferebant ad eum infantes, vt eos tangeret. Matth.19.13ª. ¶ Sinite pueros venire ad me.ibidem.14ª. ¶ Nemo bonus, niſi ſolus Deus.ibidem.15ª.
5 Non occides. Exo.20. 9ª ¶ Non mœchaberis.ibidem.10ª. ¶ Non furtum facies.ibidem.11ª. ¶ Non falſum teſtimonium, dices.ibidem.12ª. ¶ Honora patrem tuũ & matrem.ibidẽ.8ª. ¶ Hæc omnia cuſtodiui a iuuentute mea. Matth.19.21ª.
6 Vnum tibi deeſt Oĩa quæcũq; habes, vẽde & da pauperib⁹. &c. Mat.19.21ª. ¶ Et habebis theſaurũ in cælo. Mat.6.14ª. ¶ Facilius eſt camelũ per foramen acus tranſire. &c. Matth 19.23ª.
7 Quæ impoſſibilia ſunt apud hõies, poſſibilia ſunt apud Deũ. Iob.42.1ª. ¶ Qui reliquerit domum, aut parentes &c. qui nõ recipiat plura in hoc tẽpore. Matth 13.26ª.
8 Tradetur gentibus. Mat.20.5ª. 26.12ª. ¶ Occident eum 3ª.q.47 1,o. ¶ Et tertia die reſurget. Matth.20.6ª. Et qui præibat, increpabant eum, vt taceret.4.d.19 q.2.1.c.
9 Ipſe vero multo magis clamabat. Io.9.lec.3. ¶ Fides tua te ſaluum fecit. Matth.9.17ª.

CAPVT XIX.

1 Et ſi quid aliquem defraudaui, reddo quadruplum 22ª.q 62.3.2^{m}./4 d.15.q 1.art.5.q.2.6^{m}. ¶ Dimidium bonorũ meorũ do pauperibus.3ª.q.7.2.3^{m}./Opuſ.4.cº.24.fi /Opuſ.73.cº.19. Ca^{m} 19^{m}.
2 Venit enim filius hominis quærere, & ſaluum facere, quod perierat. Mat 9.9ª. ¶ Tollens quod non poſuit, & metens quod non ſeminaui. Mat.25.6ª. ¶ Veniens cum vſuris, exegiſſem illud.ibidem.7ª /Opuſc.73 cº.1.primº.
3 Et ingreſſus in templum, cœpit eiicere vendentes & ementes. Matth.21.3ª. ¶ Scriptum eſt, Domus mea, domus orationis vocabitur, &c.ibidem.4ª.

CAPVT XX.

1 Coloni cogitauerunt intra ſe dicentes. Hic eſt hæres, occidamus illum, &c. Matth.21.fi. Ca^{m} 20^{m}.
2 Reddite ergo quę ſunt Cæſaris Cæſari. Matth.22 2ª.
3 Acceſſerunt autem quidam Saducæorum, qui negant reſurrectionem.ibidem.4ª ¶ Moyſes ſcripſit nobis, ſi frater alicuius mortuus fuerit habens vxorem, & hęc ſine liberis fuerit, &c. Deuter.25.6ª.
4 In reſurrectione ex mortuis, neque nubent, neque ducent vxores. Mat.22.6ª. ¶ Neque vltra mori poterunt.1ª.q.97.3.c./4.d.43.art.2.q 1 4^{m}/art.3 q.1.c./d.44.q.1.art.1.q.1.1^{m}/c.3.art.1.q.2 o./q.3.c./d.48.q.2.1.c./3 4.cº.82 /85 /86.1^{m}/89/Poª.q.5.10.o./Quol.7.11.o. / Opuſc.3.cº.157 / 167 /181 Opuſc.5 /R 12^{m}./13^{m}./ Cantic.lec.5.fi., Rom.8.lec.2.fi. 1ª.Cor.15.lec.9.fi /Lec.18./1ª.Theſ.4.fi.
5 Aequales enim angelis ſunt.1ª.q.63.9.3^{m}./ q.108.8.c./22ª.q.4.5.6^{m}./2.d.9.8.o/d.19.4.4^{m}./3.9 cº.57.fi./ Anima.2c.10^{m}.
6 Et filij ſunt Dei.ſup 6.26ª. ¶ Quia vero reſurgunt mortui & Moyſes oſtendit ſecus rubum, ſicut dicit dominũ Deum Abraham, & Deum Iſaach, & Deum Iacob. Mat.22.7ª.
7 Deus autem non eſt mortuorum, ſed viuorum.ibidem. ¶ Omnia enim viuunt ei. 12ª.q.110.1.2^{m} /22ª.q.83.2. 2^{m}./3.d.6.q.3.1.4^{m}.
8 Dixit dominus domino meo, ſede a dextris meis. Pſal.109.1ª.

¶ Donec

¶ Donec ponam inimicos tuos.1.Regum.15.penul.
9 Scabellum pedum tuorum.2.Paral.6.fi.

CAPVT XXI.

Cam 21m. 1 Vidua hæc pauper,plus q̃ omnes miſit.22ª.q 32.4.3m.
2 Multi enim venient in nomine meo dicentes,quia ego ſum &c. Matth.24 2ª. ¶ Ponite ergo in cordibus veſtris,non præmeditari,&c.Matth.10.8ª.
3 In patientia veſtra, poſſidebitis animas veſtras.22ª.q.136 2.2m./Rom.2.lec.2.¶ Areſcentibus hominibus præ timore.&c. Matth.24.4ª.
4 Erit enim preſſura magna ſuper terram &c.ibidem.4ª.
¶ Erunt ſigna in ſole & luna.Iohelis.2.4ª.
¶ Et ſtellis.Iſa.14. ¶ Nam virtutes cælorum mouebuntur. Iohelis.2.3ª.
5 Et tunc videbunt filium hominis, venientem in nube.Matth. 24.10ª.
¶ Cum poteſtate magna & maieſtate. ibidem.11ª.
6 Cælum & terra tranſibunt.Pſal.101.fi.
7 Verba autem mea non tranſibunt.Matth.5.16ª.

CAPVT XXII.

Cam 22m. 1 Appropinquauit autem dies feſtus azimorum,qui dicitur paſcha.Matth.26.1ª.
2 Intrauit autem Sathanas in Iudam,&c.ℨ.4.cº.18.fi./ Quol.3. q.3.3.o.
3 Quemadmodum illum traderet eis.Matth.26.12ª.
4 Deſiderio deſideraui, hoc paſcha manducare vobiſcum,antequam patiar.3ª.q.81.1.3m.
5 Ex hoc non manducabo illud,donec.&c.Matth.26.10ª.
¶ Non bibam de generatione vitis,donec &c.ibidem.
6 Hoc eſt corpus meum, quod pro vobis datur.ibidem.8ª.
¶ Et accepto pane gratias egit & fregit, & dedit eis dicens, ibidem.6.7ª.¶ Et accepto calice,gratias egit & dixit. Accipite & diuidite inter vos.ibidem.
7 Hoc facite in meam commemorationem.4.d.8.q.1.art.1.q.3.c.
8 Similiter & calicem poſtquam cenauit dicens.3ª.q.74.1.3m.
9 Facta eſt contentio inter eos, quis eorum videretur eſſe maior.22ª.q.38.1.1m.
10 Ego diſpono vobis,ſicut diſpoſuit mihi pater meus regnũ.12ª. q.4.7.1m./ℨ.3.cº.51.fi./Liº.4.cº.82./Opuſc.3.cº.264.
11 Vt edatis & bibatis ſuper menſam meam, in regno meo.12ª.q. 4.7.1m./ℨ.3.cº.51.fi./Liº.4.cº.82./Opuſc.3.cº.264.
12 Vt ſedeatis ſuper thronos, iudicantes duodecim tribus Iſrael. Matth.29.23ª.
13 Poſitis genibus,orabat dicens.Matth.26.18ª.
¶ Pater ſi vis,transfer calicem iſtum a me.ibidem.19ª.
¶ Verũtamen,non mea voluntas,ſed tua fiat.ibidem.
14 Apparuit autem illi angelus de cælo,confortans eum.3ª.q.12. 4.1m./2.d.11.q.1.3.7m./3.d.14.art.3.q.6.2m /Heb.2.lec.1.
15 Et factus in agonia.3ª.q.18.6.3m./ℨ 4.cº.90.
16 Prolixius orabat.Matth.26.18ª.
¶ Et factus eſt ſudor eius, ſicut guttę ſanguinis, decurrentis in terram.4.d.11.q.2.art.2.q 4.2m.
17 At ille negauit eum.Matth.26.fi. ¶ Et conuerſus dominus,reſpexit Petrum. Exo.30.1ª. ¶ Et recordatus eſt Petrus &c. & egreſſus foras,fleuit amare.Matth.9.Ioan.13.lec.2.
18 Ex hoc autem erit filius hominis,ſedens a dextris virtutis dei. Mat.16.21ª.

CAPVT XXIII.

Cam 23m. 1 Et facti ſunt amici Herodes & Pilatus in ipſa die. Nam antea inimici erant ad inuicem.22ª.q 23.1.2m./3m./q.25.8.3m./3.d. 27.q.2.1.8m./12m./Virt.q.2.4.8.c.
2 Ieſum vero tradidit voluntati eorum.Matth.16.12ª.
¶ Venerunt in locum qui dicitur Caluariæ. Matth.27.7ª.
¶ Ibi crucifixerunt eum ibidem. 6ª. ¶ Et latrones vnum a dextris,& alterum a ſiniſtris.ibidem.11ª.
3 Ieſus autem dicebat,Pater dimitte illis.Non enim ſciunt quid faciunt.3ª.q.21.4.2m./q.47.5.o./6.c.
4 Erat autem & ſuperſcriptio ſcripta ſuper eum literis Græcis & Latinis & Hebraicis,Hic eſt rex iudæorum.ibidem 9ª.
¶ Vnus autem de his, qui pendebant latronibus, blaſphemabat eum,&c,ibidem.11ª.
5 Domine memento mei, cum veneris in regnum tuum.3ª.q. 46.11.3m.
6 Hodie mecum eris in paradiſo.3ª.q.52.4.3m./ 3.d.20.q.2.art. 1.q.3.3m./4.d.4.q 2.art.2.q.6.2m./d.20.L.5m /ℨ 4 cº.90.fi.
7 Erat autem hora ſexta.Et tenebræ factæ ſunt ſuper vniuerſam terram, vſque in horam nonam. Matth.27.12ª. ¶ Et obſcuratus eſt ſol.Iohelis.2.4ª. ¶ Et velum templi ſciſſum eſt mediũ. ibidem.16ª.
8 Et clamans voce magna ait. Pater in manus tuas commendo ſpiritum meum.ibidẽ.14ª.¶ Et hoc dicens expirauit.ibid.15ª.
9 Et depoſitum inuoluit ſindone. ibidem. 21ª. ¶ Et poſuit eum in monumento exciſo. ibidem.22ª. ¶ In quo nondum quiſquam poſitus fuerat.3ª.q.51.2.c./4m./Io.7.
10 Parauerunt aromata,& vnguenta, & ſabbato quidem ſiluerũt, ſecundum mandatum.4.d.11.q.2.art.2.q.3.4m.

CAPVT XXIIII.

1 Vna autem ſabbati valde diluculo, venerunt ad monumentũ. Pſal.107.1ª. Cam 24m.
2 Ecce duo viri ſteterunt ſecus illas.Matth.28.2ª.¶ In veſte fulgenti ibidem.4ª.¶ Dixerunt ad illas.¶ Quid quæritis viuentem cum mortuis?ibidem.3ª.
3 Non eſt hic, ſed ſurrexit. 3ª.q.53.1.o./2.c./3.1m./3.d.21.q.2. 1.o.
4 Erat autem Maria Magdalenæ,& Iohanna,& Maria Iacobi &c. Matth.27.19ª.
5 Petrus autem ſurgens,cucurrit ad monumentum.Io.7.
¶ Procumbens vidit linteamina poſita.3ª.q.18 4.1m./2m.
6 Oculi autem eorum tenebantur,ne eum agnoſcerent.3ª.q.55. 4.3m.
7 Et quomodo tradiderunt eum ſummi ſacerdotes.Mat.26.12ª.
¶ In condemnationem mortis.Matth.27.15ª. ¶ Et crucifixerunt eum.ibidem.6ª.
8 Nonne hæc oportuit pati Chriſtum.Matth.18 9ª.
¶ Et ita intrare in gloriam ſuam.3ª.q 45.1.c.
9 Et ipſe ſe finxit longius ire.22ª.q.111.1.1m.
10 Et coegerunt illum.22ª.q.188.6.c./3ª.q 40.1.2m./ Veri.q.11. 4.2m.
11 Et aperti ſunt oculi eorum.3ª.q 55.4.3m.
12 Et ipſe euanuit ex oculis eorum.3ª.q.54.1.2m.
13 Nonne cor noſtrum ardens erat in nobis.3.d.27.q.1.1.4m./ Pſal.22.fi./Pſal.35.
14 Dicentes,quòd ſurrexit dominus vere ſupra.5ª.
15 Cognouerũt eum in fractione panis.3.d.21.q.2.art.4.q.1.3m.
16 Stetit Ieſus in medio.Iſa 12.fi.
17 Palpate & videte,quia ſpiritus carnẽ & oſſa nõ habet, &c.3ª q. 54.2.2m./3.d.21.q.2.art.4.q.2.1m./4.d.44.q.2.art.2.q.6.c /1m.
18 Et cum manducaſſet coram eis.1ª.q.51.3.5m./3ª.q.54 2.3m./ q.55 3.1./6.c /1m /2.d 8.4.1m./3.d.21.q.2 at.4.q.4.o./ 4.d.44. q.1.art.3.q 4.1m./ℨ 4.cº.82.fi./Poª.q.6.8.c./8m. Quol.3.q.2. 1.o./Opuſc.3.cº.246./Io.21.lec.2 fi.
19 Hæc ſunt verba quæ locutus ſum vobis, cum adhuc eſſem vobiſcum 3ª.q.55.3.c.
20 Neceſſe eſt impleri omnia,quæ ſcripta ſunt.Matth.5.14ª.16ª.
¶ In lege,& prophetis,& pſalmis de me.Rom.5.lec.6.
21 Tunc aperuit illis ſenſum,vt intelligerent ſcripturas.Matth.4. 21ª.,13.7ª.
22 Oportebat Chriſtum pati.Matth 16.9ª.¶ Et reſurgere a mortuis ſupra.3ª.¶ Die tertia.Matth.20.6ª.
23 Et prædicari in nomine eius,pœnitentiam in remiſſionem peccatorum,in omnes gentes.Mat.4.21ª./24.1ª.
24 Ego mittam promiſſum patris mei in vos.Io.16.lec.2.fi.
25 Vos autem ſedete in ciuitate, quoadoſque induamini virtute ex alto.Rom.13.11ª.
26 Eleuatis manibus,benedixit eis.Gen.1.31ª.
27 Et ferebatur in cælum.3.d.22.q.3.art.2.q.1.1m.
28 Et erant ſemper in templo laudantes, & benedicentes Deum. Pſal.33.1ª.2ª.

AVTHORITATES EX EVANGELIO ſecundum Ioannem.

CAPVT I.

1 IN principio erat verbum.ℨ.4.cº.2./3./4.11. Cam 1m.
2 Et verbum erat apud Deum.1ª.q.33.3.3m./ q.34.1. o./12ª.q.93.1.2m./1.d.27.q.2.2.o./3.d.22.q.3.art.3. q.2.4m./ℨ.4.cº.11.fi./ Veri.q.4.2.o./4 4m./Poª.q.9. 9.7m./Quol.4 q 4.1.o./Opuſc.1.cº.11.Opuſ.3.cº.41.
3 Et Deus erat verbũ.1ª.q.27.1.c./ q.33.1.2m./q.41.3.o /3ª.q.43. 4.o./3.d.11.1.o./ℨ.4.cº.3.vſq; 13/Io.10.lec.6.o., Ro.1.lc.2.l.3.
4 Hoc erat in principio apud Deum.ſup 2ª.
5 Omnia p ipſum facta ſunt.1ª.q.39.8.c./ℨ.4 cº,13.Ro.11.lec.5.
6 Et ſine ipſo, factum eſt nihil.12ª.q 72.1 2m./ Veri.q.28 6.c./. Mal.q.2.1.4m./2.c./9.c /2m./6m /14m./11.13m./12.2m./q.4. 2 10m./Quol.1.q.9.1.o.
7 Quod factum eſt. in ipſo vita erat.1ª.q.18.4 o./ 1.d 36.q.1.3. 3m /ℨ.4.cº.13.fi./Veri.q.4.8.o.

8 Et vita erat lux hominum.ℨ.4.c°.13.fi.
9 Et lux in tenebris lucet.ℨ.4.c°.13.fi.
10 Et tenebræ eam non comprehenderunt.ℨ.4.c°.13.fi.
11 Fuit homo miſſus a Deo,cui nomen erat Ioannes.Ier.7.9ª.
12 Erat lux vera quæ illuminat omnem hominem,venientem in hunc mundum.1ª.q.79.4.1^{m}./2.d.13.q.2.1.c./1^{m}.
¶ In mundo erat.Heb.10
13 Et mundus per ipſum factus eſt.ſup.5ª.¶ Et mundus eum non cognouit.Ephe.6.lec.3.
14 In propria venit.Pſal.23.5ª.
15 Quotquot autem receperunt eum,dedit eis poteſtatem, filios Dei fieri.Luc 6 27ª.
16 Et verbum caro factum eſt.3ª. q.5.3.1^{m}./3.d.2.q.1.art.3.q.2.1^{m}./ℨ.4.c°.31.fi./33.n./34 /Ro.1.lec.2./Gal.2.lec.4.fi./Heb.5.
17 Et vidimus gloriam eius,gloriam quaſi vnigeniti a patre.1ª.q.33.3.c./2^{m}./q.41.3.c./3.d.11.L.fi./ℨ.4.c°.8.fi/36.1^{m}.
18 Plenum gratiæ & veritatis.3ª.q.2.10.2^{m}./q.7.7.1^{m}./9.0./10.12.c./q.14.4.2^{m}/q.15.2.3.c /q.22.1.c.1^{m}./3^{m}./q.27.5.1^{m}./q.28.4.2^{m}./q 34.1.c./ q.38.2.2^{m}./3.d.4.q.3.art.2.q.2.0./ d.13.q.1.artic.2.q.1.2.0./ d.15.q.1.2.5^{m}./ℨ.4.c° 7./ Veri.q.29.2.0./5.1^{m}./Opuſ.3.c°.221./Iſa.11.lec.2.prin./Io.1.le.15.fi. c°.3.lec.6./1ª.Cor.11./c°.12./Col.1.lec. 5.
19 Qui poſt me venturus eſt, ante me factus eſt.3ª.q.16.6.2^{m}./2.d.1.q.1.2.1^{m}.
20 Et de plenitudine eius, nos omnes accepimus. 3ª.q.7.10.0./3.d.13.q.1.art.2.q 2.0
21 Et gratiam pro gratia.Ro.1.lec.4.prin°.
22 Lex per Moyſen facta eſt, gratia autem & veritas, per Ieſum Chriſtum facta eſt.Ro.1.lec.4 prin°.
23 Deum nemo vidit vnquàm.1ª.q.12.1.1^{m}./ 4.d.49.q.2.1.1^{m}./ Matth.5.
24 Vnigenitus filius,qui eſt in ſinu patris,ipſe enarrauit.1ª.q.33.3.2^{m}./3.d.22.q.3.art.3.q.1.4^{m}./ℨ.4.c°.11.fi.
25 Vox clamantis in deſerto,dirigite viam domini.1.Reg.7.1ª.
¶ Ego vos baptizo in aqua.Math.3.5ª.
26 Ecce agnus Dei.12°.q.102.3.2^{m}./3ª.q.73.5.c./Iſa.16.prin°./Io.1.lec.21.fi. 1ª.Cor.5.lec.2.
27 Ecce qui tollit peccata mũdi.3ª.q.22.2.2^{m}./ 3 c./q.46.5.3^{m}./6.6^{m}./ q.48.2.2^{m}./ q.49.1.0./ 2.3.4.5.c.5.3^{m}./4^{m}.q.52.5.c.q.56.2.4^{m}./ q.62.5.0, q.69.1.2^{m}./3^{m}./ q.73.5.c.q.79.3.c.3.d.18.q.5.4^{m}./d.19.1.0./art.5.q.1.3^{m}./ L.prin° /d.20.art.1.q.2.3^{m}./art.3.1^{m}./ 4^{m}./6^{m}./art.4.q.2.1^{m}./ 4.d.4.q.2.art.1.q.3.c.d.17.q.3.art.1.q.1.c./ℨ 4.c°.55.23^{m}. 24^{m}./72./74. Quol.2.2.0./Opuſ.3.c°.238.fi./Rom.5.lec.2 fi.
28 Et ego neſciebam.4.d.5.L./Io.1.lec.22./1ª.Cor 1.lec.2.
¶ Vt manifeſtetur in Iſrael,propterea veni ego.3ª.q.36.4.3^{m}/q.43.3.1^{m}.
29 Vidi ſpiritum deſcendentem,quaſi columbam de cælo,& manſit ſuper eum.Matth.3.12ª.
30 Sed qui miſit me baptizare.Iere.7.9ª.
¶ Hic eſt qui baptizat in Spirituſancto.Matth.3.6ª.
31 Amen amen dico vobis. Iſa.25.fi. Ioan.3./Rom.11.fi.1ª.Cor.14.lec.3.fi.
32 Videbitis cælum apertum.Math.3.11ª.¶ Et angelos Dei aſcendentes,& deſcendentes,ſupra filium hominis.Gen.28.4ª.

CAPVT II.

Ca^{m} 2^{m}. 1 Et erat mater Ieſu ibi.Math.18ª. ¶ Quid mihi & tibi eſt mulier.3.d.4.q.2.1.2^{m}.
¶ Nondum venit hora mea.3ª.q 46 9.0./10 c.
2 Omnis homo primum bonum vinum ponit.3ª.q.44.3.2^{m}.
3 Hoc fecit initium ſignorum Ieſus.3ª.q 36.4.3^{m}./ q.43.3.0./4.d.44.L./Opuſc.11.art.18./Io.2.lec.1.n./c°.15.lec.5.fi./c°.21.
4 Et crediderunt in eum diſcipuli eius.3ª.q.43.3.3^{m}.
5 Poſt hæc deſcendit Ieſus in Capharnaum,ipſe & mater eius & fratres eius.Matth.12.fi./.3ª.q.28.3.5^{m}.
6 Quadraginta & ſex annis, ædificatum eſt templum hoc.3ª.q.33.art.1./1^{m}.
7 Ipſe enim ſciebat,quid eſſet in homine 3ª.q.10.2.c.

CAPVT III.

Ca^{m} 3^{m}. 1 Niſi quis renatus fuerit ex aqua & Spiritu ſctõ, nõ põt introire in regnũ Dei.12ª.q.113 3.1^{m}.3ª.q.66.2.0./q.68.1.2.0/q.70.2./3^{m}./4^{m}./q.72.6.1^{m}./q.84.5.c./4.d.3.art.5.q.3.0./d.4.q.3.art.3.q.2 c./3^{m}.d.6.q.1.art.1.q.1.c./ d 17.q.3 art.1.q.1.c.1^{m}./ q 4.c.ℨ.4.c°.71./72.Quol.6 q 3.1.0./Io.6.lec.7.
2 Nemo aſcendit in cælum, niſi qui deſcendit de cælo, filius hominis qui eſt in cælo.3ª.q.5.2.1^{m}./q.57.2.2^{m}./3.d.22.q.3.1.2^{m}. L.3^{m}./ℨ.4.c°.30.
3 Ita exaltari oportet filium hominis.3ª.q.46.4.c.
¶ Amen amen dico tibi.ſup.1.penultima.

4 Vt omnis qui credit in ipſum non pereat, ſed habeat vitam æternam.Mar.16.12ª.
5 Sic Deus dilexit mundum.3ª.q.1.1.c.
6 Vt filium ſuum vnigenitum daret.ſupra.1.17ª.
7 Non enim miſit Deus filium ſuum in mundum,vt iudicet mũdum,ſed vt ſaluetur mundus per ipſum.3ª q.68.1.c.2 0.
8 Qui credit in eum,non iudicatur.4.d.47.q.1.art.3.q.2.1^{m}.
9 Qui autem non credit,iam iudicatus eſt.1ª.Cor.5.fi.
10 Qui autem facit veritatem, venit ad lucem.1ª.q.17.1.c.
11 Non enim ad menſuram dat Deus ſpiritum.3ª.q.7.11.1^{m}./3.d.13.q.1.art.2.q.2.1^{m}./ L.2^{m}. ¶ Qui de cælo venit ſuper omnes eſt.3.d.3.q.4.1.1^{m} /ℨ.4.c°.30.
12 Pater diligit filiũ,& omnia dedit in manu eius.1ª.q.42.6.2^{m}./ℨ.4.c°.8./Po³.q.2.3.9^{m}.

CAPVT IIII.

1 Omnis qui biberit ex aqua hac, ſitiet iterum.12ª.q.2.1.3^{m}. Ca^{m} 4^{m}.
¶ Fons aquæ ſalientis.12ª.q.2.1.3^{m}./Pſal 41./Iſa.12.fi. ¶ Video,quia propheta es tu.infra.6.5ª.
2 Venit hora, quando neque in monte hoc, neque in Ieroſolymis adorabitis patrem.22ª.q.84.3.1^{m}.
3 In ſpiritu & veritate oportet adorare.22ª.q.81.7.1^{m}/q.83.13.1^{m},3.d 9.q 1.art.3 q.3.2^{m}.
4 Iam non propter loquelam tuam credimus.22ª.q.2.10.c.fi.

CAPVT V.

1 Pater meus vſque modo operatur, & ego operor.1ª.q.69.2.c. Ca^{m} 5^{m}.
q.73.2.1^{m} /q.118.3.1^{m}.
2 Non ſolum ſoluebat ſabbatum.Matth.5.13ª.
3 Sed & patrem ſuum dicebat Deum.Pſal.88.12ª.
4 Aequalem ſe faciẽs Deo.1ª.q.42.0./3ª.q.43.4.c /.q.58.3.0./1°d.19 q.1.0./d.31.L 2^{m}./3.d.11.1.c./ℨ.5.c°.7.11^{m}./9.11. Poª.q 2.3.c.fi./q.3.13.0./14.3^{m}./15.c.q.10.1.16^{m}.;2.5^{m}./18^{m}./4.c.
5 Non poteſt filius a ſe facere quicquam, niſi quod viderit patrẽ facientem.1ª.q.42.6.1^{m}./ℨ.4.c°.8.
6 Quæcumque enim ille fecerit, hæc & filius ſimiliter facit.3ª.q.43.4.b.
7 Pater enim diligit filium, & demonſtrat ei omnia quæ ipſe facit.1ª.q.42.6.2^{m}./ℨ 4.c°.8.
8 Sicut enim pater ſuſcitat mortuos & viuificat,ſic & filius quos vult viuificat.3ª.q.43.4.c./2^{m}.
9 Non enim pater iudicat quẽquàm, ſed omne iudicium dedit filio.4.d.47.q.1.art.2.q 1.1^{m}./Heb.12 lec.4.
10 Vt omnes honorificent filium, ſicut honorificant patrem.22ª.q.81.3.1^{m}./q.84.1.3^{m} /3ª.q.25.1.1^{m}./3.d.9 q 1.art.3 q.2.0.
11 Qui non honorificat filium,non honorificat patrem.ſup.11ª.
12 Qui miſit illum.1ª.q.43.0./q.112.1.c.3^{m} / 3ª.q.28.1.3^{m}./q.39.8.1^{m}./1.d.15.0/3.d.1.L.2^{m}./d.25.q.1.2.1^{m}./ℨ.4.c°.8./23.24.2^{m}./Poª.q.10.4.14^{m}./Gal.4.lec 1.
13 Amen amen dico vobis.ſup.1.penultima.
14 Qui audit verbum meum,& credit ei qui me miſit, habet vitã æternam.Mat.16.12ª.
15 Et in iudicium non venit,ſed tranſiet a morte in vitã.ſup.3.7ª.
16 Venit hora in qua omnes qui in monumentis ſunt, audient vocem filij Dei 4.d.43.art.1.q.1.0./d.44.q.1.art.1.q 2.c./ℨ.4.c°.78 /79./80. Ro.1.lec.3.fi./1ª.Cor.15.lec.1.
17 Sicut enim pater habet vitam in ſemetipſo,ſic dedit & filio vitam habere in ſemetipſo.3.d.31.q.1.art.2.q.2.5^{m}./ Veri.q.4.8.3^{m}./Ioan.14.lec.2.
18 Et poteſtatem dedit ei iudicium facere, quia filius hominis eſt.3ª.q.59.2.c.3.c./4.d.47.q.1.art.2.q.1.1^{m}./Heb.12.lec.4.
19 Et pcedent q bona fecerũt in reſurrectionẽ vitæ,qui vero mala egerunt,in reſurrectionem iudicij.4.d.43 art.1.q.2.3^{m}./art.2.q.1.4^{m}./d.44.q.3.art.1.q.1.0./ℨ.4.c°.86.89./Quol.7.12.0.
20 Non poſſum ego a me ipſo facere quicquam.ſup.5ª.
21 Sicut audio,iudico.1ª.q.42.6.2^{m}./ℨ.4.c°.8.
22 Et iudicium meum verum eſt.1ª q.16.5.0./18ª.q.5.7.c.
23 Non quæro voluntatem meam, ſed voluntatem eius qui me miſit Matth.26.18ª.19ª.20ª.
24 Ille erat lucerna ardens & lucens. Pſal.17. ¶ Opera quæ dedit mihi pater vt perficiam ea, ipſa opera quæ ego facio teſtimonium perhibent de me.3ª.q.43.1.4.0./3.d.5.q.1.1.0 / d.16.q.1.3.c./ℨ.4.c°.55.8^{m}./Quol.2.6.4^{m}./Io.15.lec.3.
25 Neque vocem eius vnquàm audiſtis.3ª.q.39.8.2^{m}.
26 Neque ſpeciem eius vidiſtis.ibidem.

CAPVT VI.

1 Erat autem proximum paſcha,dies feſtus Iudæorũ.Mat.26.1ª. Ca^{m} 6^{m}.
¶ Hoc aũt dicebat tentans eum.Gen.22.1ª.¶ Accepit ergo Ieſus panes.Mat.14.3ª.¶ Et cum gratias egiſſet.ibidem.4ª.

2 Hic eſt vere propheta,qui venturus eſt in mundum.22^{e}.q.174.
5 3^{m}. 3^{a}.q.7.8.o./q 31.1.c./ Veri. q. 20. 6. c./ Pſal. 44. Io.4.
lec.6./ c^{o}.6.lec.2.prin./c^{o}.9.lec.2.He.1.
3 Fugit iterum in montem ſolus. Math. 14. 5^{a}. ¶ Amen amen
dico vobis,ſupra 1.penultima. ¶ Quem miſit ille,ſupra 5.12^{a}.
4 Non Moyſes dedit vobis panem de cælo,ſed pater meus dat vo
bis de cælo panem verum.4.d.19.L.1^{m}.
5 Ego ſum panis vitæ.3^{a}.q.79.1.b.
6 Qui venit ad me,non eſuriet, & qui credit in me non ſitiet in
æternum. 12^{e}.q.2.1.3^{m}.
7 Deſcendi de cælo.Ȝ.4.c^{o}.30.
8 Non vt faciam voluntatem meam, ſed voluntatem eius qui mi
ſit me. Math. 26./ 18^{a}.19^{a}.20^{a}.
9 Et ego reſuſcitabo eum.3^{a}.q.54.2.e./ q.56.1.2.o./ q.59. 2.e.fi./
q.62.5.1^{m}./ 3^{m}./ 3.d.21.q.2.1. 1^{m}./ 2^{m}./ 4.d. 43.ar. 2.q.1.o./
q.2.c /ar.3.q.1.1^{m}./ d.45.q.2.ar.3.q.3.2^{m}./ d. 48. q. 1. 1. 5^{m}./
L./ Ȝ.4.c^{o}.78./ Veri.q.17.3.7^{m}. q.29.4.1^{m}./Opuſ.3.c^{o}.246./
Iob.19./ 1^{e} Cor.15.lec.5 / 1^{e}. Theſ. 4 lec.2.
¶ In nouiſſimo die 4.d.43.ar.3.q.1.o./ q.2.c./ q.4.1^{m}. Iob.19
10 Omne quod dat mihi pater,ad me veniet, & non eiiciam eum
foras. Io.14.lec.7. prin./ Quol.7.q.9.2.c./ Eph. 3.lec. 5. prin.
11 Omne quod dedit mihi,non perdam ex eo, infra 10.12^{a}.
12 Omnis qui videt filium,& credit in eum, habet vitam æternã.
Mar. 16. 12^{a}.
13 Nemo poteſt venire ad me, niſi pater qui miſit me traxerit eũ.
4 d.17.q.1.ar.3.q 2.1^{m}./ Ȝ 3.c^{o}.148 / Veri.q. 28.4. 2^{m}.
14 Omnis q audiuit a patre,& didicit,venit ad me,ſupra.10^{a}.13^{a}.
15 Non quia patrem vidit quiſquam,niſi is qui eſt a deo,hic vidit
patrem,ſupra 1.33^{a}.24^{a}./Math.11.5^{a}. ¶ Qui credit in me,ha
bet vitam æternam.Mar.16.12^{a}.
16 Panis quem ego dabo,caro mea eſt pro mundi vita. 3^{a}.q.79.1.
o./ 8.e./ q.81.1.5^{m}./4.d.8.q.1.ar. 2 q.2.4^{m}.
17 Niſi manducaueritis carnem filii hominis,& biberitis eius ſan-
guinẽ,nõ habebitis vitam in vobis.3^{a}.q.65.4.2^{m}. / q.73.3.1^{m}./
q.87.4.1^{m}./ 4.d 9.ar.1.q.2.1^{m}.
18 Qui manducat meam carnem & bibit meum ſanguinem,habet
vitam æternam.3^{a}.q.79.2.o./ q.80.2.1^{m}.Io.6.o.
19 Caro mea vere eſt cibus & ſanguis meus vere eſt potus.3^{a}.q.76
1.2^{m}./ 4 d.10.ar.2.q.2.1^{m}.
20 Qui manducat meam carnem,& bibit meum ſanguinem,in me
manet,& ego in eo,infra. 10. 12^{a}.
21 Sicut miſit me viuens pater, & ego viuo propter patrẽ, & qui
manducat me,& ipſe viuet propter me. 1^{e}. Cor.11.lec.fin.
22 Qui manducat hunc panem,viuet in æternum.4.d. 46. q. 2.ar.
3.q.3.2^{m}.
23 Spiritus eſt qui viuificat,caro non prodeſt quicquam.3. q.75.1.
1^{m}./ 4.d.10.1.2^{m}.
24 Verba quæ ego loquutus ſum vobis,ſpiritus & vita ſunt, 3^{a}.q.
75.1.1^{m}./ 4.c./Ȝ.4.c^{o}.68.
25 Et quis eſſet eum traditurus. Math.26. 12^{a}.
26 Nonne ego vos duodecim elegi,& vnus ex vobis diabolus eſt?
4.d.38.q 2.ar.2 /q 1.2^{m}.

CAPVT VII.

Ca^{a}.7^{m}. 1 Erat autem in proximo dies feſtus iudæorum ſcenophegia.12^{e}
q.102. 4. 10^{m}./q.103.3.4^{m}./ Io.7./ Lec.2./. Lec.5 princ.
2 Dixerunt autem ad eum fratres eius,&c. Math. 12. fi. ¶ Tem-
pus meum nondum aduenit, tempus autem veſtrum ſemper
eſt paratum. 1^{e}.Cor.3.lec.2.
3 Mea doctrina,non eſt mea.3^{a}.q.9.1.o./ 3.d.14.ar.1.q.1.o./ Ver.
q.20.1.o / Opuſ.3 c^{o}.223.
4 Qui miſit me,ſupra 5.12^{a}.
5 Non ex Moyſe,eſt circuncíſio,ſed ex patribus.12^{e}.q.103.1.3^{m}/
Veri.q.28. 2.fi.
6 Circunciſionem accipit homo in ſabbato, vt non ſoluatur lex
Moyſi.22^{e}.q.121.4.3^{m}./ 4.d.1.q.2.ar.3.q.1. 2^{m}.
7 Mihi indignamini, quia totum hominem ſanum feci in ſabba-
to? Math.12.6^{a}./ 3^{a}.q.44.3.3^{m}. ¶ Nolite iudicare ſecundum
faciem,ſed iuſtum iudicium iudicate. Math.7.1^{a}./ 2^{e}.Cor. 10.
lec. 2.princ.
8 Qui credit in me ſicut dicit ſcriptura, flumina de ventre eius
fluent aquæ viuæ.12^{e}. q.2.1. 3^{m}./ Pſal. 41./ Iſa.12. fi. ¶ Quia
nondum venerat hora eius,ſupra 2.3^{a}.
9 Nondum enim erat ſpiritus datus, quia Ieſus nondum fuerat
glorificatus.3^{a}.q.43.6.1^{m}. / Opuſ.1.c^{o}.17./ Io.16.lec.2.fi /Ro.
Thec. 3.
10 Hic eſt vere propheta,ſupra 6. 5^{a}.

CAPVT VIII.

Ca^{m}. 8^{m}. 1 In lege autem Moyſes mandauit nobis huiuſmodi lapidare.3.q.29.2
4^{m}./4.d.30.q.2.ar.1.q.3.4^{m}./d.38 L.3^{m}.
2 Ego ſum lux mundi,ſupra 1.11^{a}.
3 Ego non iudico quemquam,ſupra 5.21^{a}.22^{a}.
4 Miſit me pater,ſupra 5. 12^{a}. ¶ In lege veſtra ſcriptum eſt, quia
duorum hominum teſtimonium verum eſt. Deut.17.1^{a}.¶ Nec
dum venerat hora eius,ſupra 2.3^{a}.
5 Si me ſciretis,forſitan & patrem meum ſciretis. 22^{e}.q.2. art.8.
3^{m}.1.d. 1.q.2.1.o.
6 Hæc verba loquutus eſt Ieſus in gazophilatio, docens in tem-
plo. 1.prolo.L./ Io.8.lec 2.fi.
7 Amen amen dico vobis,ſupra 1.penult.
8 Ego non ſum de hoc mundo.22^{e}.q.188.2.3^{m}./ Io.1.lec.12.
9 Si enim non credideritis,quia ego ſum, moriemini in peccatis
veſtris. Mar.16.13^{a}. ¶ Et ego quæ audiui a patre meo, hæc lo-
quor in mundo,ſupra 5.21^{a}. ¶ Principium qui & loquor vo-
bis.1^{a}.q.1.3.1^{m}./ 7.c./Ȝ.2.c^{o}.4.
10 Cum exaltaueritis filium hominis,ſupra.3. 3^{a}. ¶ Sicut docuit
me pater, hæc loquor, ſupra 5. 7^{a}. ¶ Et a me ipſo facio nihil,
ſupra 5. 5^{a}.
11 Pater mecum eſt,& non reliquit me ſolum. 1^{a}.q.31.o./ 1. d. 2.
L.fi./ d.21.o./ d.24.q.2.1.o./ Po^{a}.q.9.8.o.
12 Quæ placita ſunt ei facio ſemper. Math.18. 19^{a}./ 20^{a}. ¶ Vere
mei diſcipuli eritis. Veri.q.2.12. 18^{m}.
13 Omnis qui facit peccatum,ſeruus eſt peccati. Veri.q 24.1.7^{m}.
14 Si vos filius liberauerit,vere liberi eritis.3^{a}.q.27. 3. c. fi./ q. 49.
2.2^{m}./ q.54.7.2^{m}./ Veri.q.24 11. 1^{m}./ Quol.6.q.3. 1.c./ Ti-
tum 2.
15 Ego quod audiui apud patrem,loquor,ſupra 5.21^{a}. ¶ Verita-
tem loquor quam audiui a deo.ibi. ¶ Nos ex fornicatione non
ſumus nati. Leui.17.5^{a}.
16 Ego enim ex deo proceſſi & veni.1^{a}.q.27.o./ 1.d.13.o./ Ȝ.4.c^{o}.
11./ Po^{a}. q.10.o.
17 Vos ex patre diabolo eſtis. 1^{a}.q.114.3.2^{m}./ Ma.q. 3.5.c.fi.
18 Ille homicida erat ab initio.1^{a}.q.63.5. 1^{m}./ Ma. q. 15.4. 1^{m}./
2^{m}./ q.16. 4 1^{m}.
19 Et in veritate non ſtetit, quia non eſt veritas in eo. 1^{a}.q.64.2
5^{m}./ 22^{e}. q.96.1 c.
20 Cum loquitur mendaciũ ex propriis loquitur.Ma.q.16.4.23^{m}
21 Quia mendax eſt,& pater eius. Ma.q.16.7.2^{m}.
22 Propterea vos non auditis,quia ex deo non eſtis. Io. 8.lec.7.
23 Abraham pater veſter exultauit, vt videret diem meum, vi-
dit & gauiſus eſt.12^{e}.q.98 4.c./ 3^{a}.q.31.1.o.
24 Antequam Abraham fieret,ego ſum. Exo.3.fi.
25 Ieſus autem abſcondit ſe,& exiuit de templo. 3^{a}.q.44. 3.1^{m}.

CAPVT IX.

1 Neque hic peccauit, neque parentes eius.12^{e}.q.87.7. 1^{m}. Ca^{m}. 9^{m}.
¶ Qui miſit me, ſupra 5.12^{a}.
2 Venit nox,quando nemo poteſt operari.Iſa.15.1^{a}.
3 Lux ſum mundi,ſupra 8.2^{a}. ¶ Lutum fecit ex ſputo,& liniuit
ſputum ſuper oculos eius,& dixit. 3^{a}.q.44.3 2^{m}./ 3^{m}.
4 Non eſt hic homo a deo, qui ſabbatum non cuſtodit. 3^{a}. q.
40. 4. 1^{m}.
5 Propheta eſt.ſupra 6.5^{a}. ¶ Scimus quia deus peccatores non
exaudit. 22^{e}.q.83.16.o./q.178.2.1^{m}./4.d.45.q.2.ar.1.q.3.1^{m}./
Po^{a}.q6.5.5^{m}./ Io.4.lec.3.
6 Si cæci eſſetis,non haberetis peccatum. 22^{e}. q.15.1.1^{m}.

CAPVT X.

1 Amen amen dico vobis,ſupra 1. penultima. ¶ Ego ſum oſtiũ. Ca^{m} 10^{m}.
3^{a}.q.8.6.3^{m}.
2 Et ingredietur & egredietur, & paſcua inueniet. Quol.7.q.9.
2.c / Eph.3.lec.5.prin. ¶ Ego veni vt vitam habeant, & abun-
dantius habeant. Eph.2. lec.1.fi./ 2^{e}. Tim. 1. lec.2.fi.
3 Mercenarius autem & qui non eſt paſtor,&c.fugit.3.d.29.4.1^{m}.
¶ Animam meam pono pro ouibus meis.1^{e}.Tim.1.5^{a}.6^{a}.
4 Ego pono animam meam,& iterum ſumo eam.3.d.21.q.1.ar.1.
q.2. 2^{m}.
5 Nemo tollit eam a me,ſed ego pono eam a me ipſo.3. q. 47.1.
1^{m}./ q.50.3.1^{m}./ 3.d.21. L.
6 Poteſtatem habeo ponendi eam,& poteſtatem iterum ſumendi
eam.3.d.16.q.1.2.1^{m}.
7 Hoc mandatum accepi a patre meo.3^{a}.q.47.2. 1^{m}. ¶ Nunquid
dæmonium poteſt cæcorum oculos aperire? 1^{a}.q 91. 2./ 3^{m}./ q.
114.4.c./ 2^{m}./ q.115.5.1^{m}./ q.117.3.c. 3^{a}.q. 29.1.3^{m} / 2 d.7.
q.3.1.o./ d.8.ar.4.q.2.c./ d.21.q.2. 1.c./Ȝ. 3.c^{o}.103./ Po^{a}.q.6.5.
o./ Ma.q.16.9.o./ 11.10^{m}. Iob.1.
8 Pater meus quod dedit mihi,maius omnibus eſt.Ȝ.4.c^{o}.8.
9 Ego & pater vnum ſumus,infra 12^{a}. Opuſ 9.q.56.
10 Ego dixi dii eſtis. Exod.21. 2^{a}. ¶ Non poteſt ſolui ſcriptura.
Math.

Math.5.16ª. ¶ Quem pater ſanctificauit.3ª.q.34. 1.2m./ 1.d. 15.q.5 ar.1.q.4.2m./ 3.d.3.q.5.3.a.
31 Et miſit in mundum,ſupra 5.12ª. ¶ Opera quæ ego facio in no mine patris mei,hæc teſtimonium perhibēt de me,ſupra 5.25ª.
32 Pater in me eſt,& ego in patre 1ª.q.42.5.o./ 3ª. q.2.9.4m./ 1.d. 19.q.3.2.o./.Ʒ.4.cº.56./ Io.10. lec.6./ cº.16.lec.7.
33 Ioannes quidē fecit ſignum nullum. 3ª,q.38.2.2m./ q.40. 2.1m.

CAPVT XI.

Cam.11m. 1 Maria autem erat quæ vnxit dominum vnguento, & extersit capillis ſuis pedes eius, cuius frater lazarus infirmabatur. Math.16.9ª.
2 Siquis ambulauerit in die non offendit.1º.Cor.4. ¶ Lazarus amicus noſter dormit. Pſal.3./ Io.11.lec.3.prin./ Rom.13. lec. 3.prio / 1ª. Cor.11./ cº.15.
3 Reſurget frater tuus. Iob.19.6ª. ¶ Scio quia reſurget in reſurrectione. ibi. ¶ In nouiſſimo die,ſupra 6. 14ª. ¶ Ego ſum reſurrectio & vita,ſupra 6 13ª.
4 Qui credit in me,etiam ſi mortuus fuerit viuet,& omnis qui viuit,&c. Mar.16.12ª.
5 Ieſus infremuit ſpiritu,infra 5ª./ Math.26.14ª. ¶ Et turbauit ſe ipſum.3.d.15.q.2.ar.2.q.1.ar.2./1m./ 2m./ Io.12.lec.4.prin./ cº.13.lec.4.princ.
6 Et lachrimatus eſt Ieſus.4.d.15.L.fi./ d.17.q.2.ar.3, q.1.c./ 2m.
7 Ieſus autem eleuatis ſurſum oculis dixit, Pater gratias ago tibi quoniam audiſti me. Math. 14. 4ª. ¶ Tu me miſiſti, ſupra 5. 12ª.
8 Cayphas cum eſſet pontifex anni illius,prophetauit quia Ieſus &c.4.d.19. L.2m./ Quol.9.16.c./ 1ª. Cor.12./ Io. 11. lec. 8.
9 Proximum autem erat paſca. Math.26.1ª.

CAPVT XII.

Cam 12m. 1 Ante ſex dies paſcæ ibid. ¶ Iudas Iscariothis qui eum erat traditurus. Ibid.12ª. ¶ Me autem non ſemper habebitis.ibid. 2ª ¶ Amen amen dico vobis,ſupra 1. penultima. ¶ Niſi granum frumenti cadens in terram mortuum fuerit, ipſum ſolum manent.3ª.q.42.1.c.fi./ q.46.2.1m.
2 Nunc anima mea turbata eſt,ſupra 11.9ª. ¶ Pater clarifica filium tuum.Ʒ.4.cº.8./ Trin.12.9m. ¶ Et clarificaui, & iterum clarificabo. Heb.2.lec.2.
3 Ego autem ſi exaltatus fuero a terra, ſupra 3. 3ª. ¶ Vt ſermo Iſaię impleretur, quem dixit. Math. 1. 28ª. ¶ Domine quis credidit auditui noſtro? Iſa. 53. 1ª. ¶ Et brachium domini cui reuelatum eſt? 2.Paral.6.fi.
4 Excæcauit oculos eorum,& indurauit cor eorum,&c.Exo.4.2ª ¶ Hæc dixit Iſaias,quando vidit gloriam eius. Geo.32. 3ª, ¶ Qui miſit me,ſupra.5.12ª.
5 Qui videt me,videt eum qui miſit me,ſupra 8.7ª. ¶ Ego lux in mundum veni, ibid.2ª.
6 Ego non iudico eum. ibid. 3ª. ¶ Non enim veni vt iudicem mundum,ſupra 3.7ª.
7 Sermo quem loquutus ſum, ille iudicabit eū in nouiſſimo die, ſupra.6 9ª./ ¶ Heb.4.lec.2.

CAPVT XIII.

Cam.13m. 1 Ante diem feſtum paſcæ,&c. Math.26. 1ª. 4ª. /.Ʒ. 4.cº. 48. ¶ Cum diabolus iam miſiſſet in cor. Pſal.77.fi. ¶ Vt traderet eum. Math.26.12ª.
2 A deo exiuit,& ad deum vadit.1ª.q.42.5.2m./ 2.d.20.4.1m.
3 Amen amen dico vobis,ſupra 1.penultima. ¶ Sed vt adimpleatur ſcriptura.Mat.1.28ª.
4 Qui manducat mecum panem,leuabit cōtra me calcaneū ſuū. Pſal. 48.
5 Credatis quia ego ſum. Exo.3 fi. ¶ Qui me miſit,ſupra 5.12ª. ¶ Ieſus turbatus eſt ſpiritu,ſupra 11.9ª.
6 Quem diligebat Ieſus,1ª.q 20.4.3m./ 3ª.q.45.3.4m./ 3.d.31. q.2.ar.3.q.3.c./ d.45. 3.4m. / Io.13. lec.4./ cº.21.lec.5.
7 Ille eſt cui intinctum panem porrexero,& cum intinxiſſet panem dedit Iudæ.3ª.q.81.2.1m./ q.83.5.9m./ 4.d.11.q.3.ar.2.q. 1.2.o./ Io.13.lec.3./ lec 4.
8 Et poſt buccellam,introiuit in eum Sathanas.Luc.22.3ª. ¶ Nūc clarificatus eſt filius hominis, & deus clarificatus eſt in eo, &c. ſupra 12.7ª.
9 Mandatum nouum do vobis vt diligatis inuicem, ſicut dilexi vos.1.2ª.q.108.3.o./ 22ª. q.44.7.o./.Ʒ.5.cº.114./ Rom. 13. lec. 2./ Gal.5.
10 In hoc ergo cognoſcēt omnes quia diſcipuli mei eſtis,ſi dilectionem habueritis ad inuicem.22ª.q.81.1.5m./ q.101.3.1m.
11 Non cantabit gallus,donec ter me neges Math.26.fi.

IOANNIS.

CAPVT XIIII.

1 Creditis in deum,& in me credite.22ª.q.2.7.c./ 3.d. 25. q.2. ar. 2.q.2.o./ q.3.4.c./ Heb 11. Cam.14m.
2 In domo patris mei,manſiones multæ ſunt.12ª.q.3.2.4m./ q.5. 2.o./ q.112.4.c./ 2m./ 1.d.44.3.5m./ 4.d.49.q.1.ar.4. q. 3.4.o./ L./.Ʒ.3.cº.42./ 55./.58./ Math. 28./ Io. 14. 1ª. Cor. 3. lec. 2. princ./ 2ª. Theſ.1./ Heb.11.fi.
3 Domine neſcimus quo vadis,& quomodo poſſumus viam ſcire? 1ª.q.101.1.2m./ 12ª.q.76.2.c./ Dio.4.lec.4.
4 Ego ſum via,veritas,& vita.3.d.31.q.1.ar.2 q.1.5m./ Verit.q.4 1.3m./ Io.14.lec.2.
5 Nemo venit ad patrem niſi per me. Io.14.lec. 7.
6 Si cognouiſſetis me,& patrem meum vtique cognouiſſetis, ſupra 8.7ª. ¶ Qui videt me,videt & patrem meum.ibid.
7 Ego in patre,& pater in me eſt,ſupra 10.18ª./ Ʒ.4. cº. 9.
8 Pater in me manens,ipſe facit opera.Ʒ.4 cº.4.
9 Alioquin propter ipſa opera credite,ſupra.5.25ª. ¶ Amen amē dico vobis,ſupra 1,penultima.
10 Qui credit in me,opera quæ ego facio,ipſe faciet & maiora horum faciet.3ª.q.43.4.2m.
11 Quodcunq; petieritis patrem in nomine meo,hoc faciam. 22ª. q.83.7.2m./ 15.2m./ 16.c./ 4.d.15.q.4. ar. 7.q.3. o.Ʒ. 3.cº.96./ Opuſc.7.princ./ Dio.3./ Math.7./ Io.14 lec.4 fi./ cº. 16. lec.6.
12 Si diligitis me mandata mea ſeruate.22ª.q.44.1.o.
13 Rogabo patrem,& alium paraclitum dabit vobis.22ª. q. 83.10. 1m./ 4.d.15.q.4 ar 6.q.1.2m. .Ʒ.4.cº.8.
14 Vt maneat vobiſcum in æternum. Ro.18.13ª.
15 Spiritum veritatis, quem mūdus non poteſt accipere,quia non videt eum,nec ſcit eum.Eph.6.lec.3.
16 Vos autem cognoſcetis eum,quia apud vos manebit, & in vobis erit. Ro.18.13ª.
17 In illo die cognoſcetis,quia ego ſum in patre meo,& vos in me, & ego in vobis.1ª.q.31.1.4m ¶ Venit enim princeps mundi huius. Ephe.6.lec.3.
18 Qui diligit me diligetur a patre meo. Et ego diligam eum, & manifeſtabo ei meipſum. Io.14.lec.7.
19 Siquis diligit me, ſermonem meum ſeruabit. Et pater meus diliget eum,& ad eum veniemus,& manſionem apud eum faciemus,ſupra.14ª./ Rom.18.13ª.
20 Et ſermonem quem audiſtis non eſt meus,ſed eius qui miſit me patris,ſupra 7.3ª.
21 Paraclitus autem ſpiritus ſanctus, quem mittet pater in nomine meo,ille vos docebit omnia,& ſuggeret vobis omnia, &c.Ʒ. 4.cº,23./ Trin.12.10m./ Rom.8.
22 Pacem relinquo vobis,pacem meam do vobis.Io.14. lec.8./ 2ª. Cor.fi./ He.13.lec.3.
23 Pater maior me eſt.1ª.q.33.1.2m./ q 42.4.1m./ q.43.7.1m./ 3ª. q.20.1.o./ 1.d.16.L./ d.19 q.1 2.3 ¶./ 3.d.11.1.2m./ d.17.q.3. 1.c./.Ʒ.4.cº.8./ Trin.12.1m.
24 Sicut mandatum dedit mihi pater,ſic facio. 1ª.q.42.6.2m./ q.47 2.1m./.Ʒ.4.cº.8

CAPVT XV.

1 Ego ſum vitis vera.2.d.13.2.1m.
2 Sine me nihil poteſtis facere.12ª.q.6.1.2m./ 2.d. 28. 1. 2m./.Ʒ. 3.cº. 64. Cam.15m.
3 Si manſeritis in me,& verba mea in vobis manſerint,quodcunq; volueritis,petetis,& fiet vobis,ſupra 14.13ª.
4 Sicut dilexit me pater,& ego dilexi vos.1ª.q.37.2.3m./ 1.d.32. q.1.2.4m. ¶ Si præcepta mea ſeruaueritis,manebitis in dilectione mea.Ʒ.4.cº.8.
5 Ego patris mei præcepta ſeruaui,ſupra 12ª.
6 Hoc eſt præceptum meum,vt diligatis inuicem ſicut dilexi vos. .Ʒ.3.cº.114.o.
7 Maiorem hac dilectionem, Quol.3.9.c./ 12. 4m./ 17. 1m./ 2m./ 3m./ Quol.8.7.c.
8 Iam non dicam vos ſeruos. Phil.2./ Titum.1.
9 Omnia quæcunque audiui a patre meo,ſupra 5.12ª.
10 Vt quodcunque petieritis patrem in nomine meo,det vobis, ſupra 14.13ª.
11 Scitote,quia me priorem vobis odio habuerit.22ª.q.13.4.o./.6. 2m./ q.34.1.2.o./ Io.5.lec 8./ cº.15.lec.5.
12 Si de mundo fuiſſetis, mundus quod ſuum erat diligeret, ſupra 8. 9ª.
13 Si non veniſſem & loquutus eis fuiſſem,peccatum non haberēt 22ª.q.10.1.3.c.
14 Qui me odit,& patrem meum odit. Pſal. 20. 5ª.
15 Si opera non feciſſem in eis,quæ nemo alius fecit, peccatum nō haberent. 3ª.q.43.4.c./ 1m.
16 Nūc aūt & viderūt & oderūt me & patrē meū.3ª.q.47.5.c./2m.

Sed

17 Sed vt impleatur ſermo, qui in lege eorũ ſcriptus eſt. Mat.1.18ª
18 Odio habuerunt me gratis. Pſal.20.5ª.
19 Cum autem venerit paraclitus quẽ ego mittam vobis a patre ſpiritum veritatis, qui a patre procedit. 1ª.q.36.2.1m./4.1m./12ſ.q.106.4.2m./.Ʒ.4.c°.23./25./ Verit.q.12.2.c. Poª.q.10.4.12m.

CAPVT XVI.

Cam. 16m. 1 Omnis qui interficit vos, arbitretur obſequium ſe præſtare deo 12ſ.q.94.5.2m./q.100.8.3m./22ſ.q.6.0.
2 Qui miſit me, ſupra.5.12ª.
3 Si enim non abiero, paraclitus non veniet ad vos.3ª.q.57.6.0./3.d.22.q.3.1.5m.
4 Si autem abiero, mittam eum ad vos.1ª q.43.8.0./ Io. 16. lec.2.
5 Ille arguet mundum de peccato.3ª.q.59.1.3m.
6 Cum autem venerit ſpiritus ille veritatis, docebit vos omnem veritatem.12ſ.q.100.4.2m./22ſ q.176.1.1m./Quol.9.16.c.
7 Non enim loquetur a ſemetipſo, ſupra 4.c°.23.3m.
8 Sed quæcunque audiet loquetur, ſupra 5.21ª.
9 Ille me clarificabit. ibid.
10 Quia de meo accipiet & annunciabit vobis, ſupra 14.21ª.
11 Omnia quęcunque habet pater, mea ſunt.Ʒ.4.c°.7./Poª.q.10.4.c.
12 Amen amen dico vobis, ſupra 2.penultima. ¶ Si quid petieritis patrem in nomine meo, dabit vobis, ſupra 14.13ª.
13 Vt gaudium veſtrum ſit plenum. Pſal.51.fi.
14 A deo exiui. Exiui a patre, & veni in mundum, ſupra 13.2ª.
15 Iterum relinquo mundum, & vado ad patrem.3ª.q.57.1.6.0./3.d.22.q.3.1.0./Opuſ.3.q.247.
16 Nunc ſcimus, quia ſcis omnia.3ª.q.10.2.0./q.13.1.2m./3m./q.59.2.3m./3.d.1.q.1.2.2m./d.14.ar.2.q.1.1m./q.2.c./ar.4.2m./3m./4m./Veri.q.8.4.c./q.20.4.c./1m./5.0./Quol.3.q.2.1 c./Opuſc.3.c°.223.
17 Quia a deo exiſti, ſupra.13.2ª.
18 Et non ſum ſolus, quia pater mecum eſt, ſupra, 8.15ª.

CAPVT XVII.

Cam.17m. 1 Pater clarifica filium tuum, vt filius tuus clarificet te, ſupra.12.6ª./Ʒ.4.c°.8./6a.
2 Hæc eſt autem vita æterna, vt cognoſcant te ſolum verum deũ, & quem miſiſti Ieſum Chriſtum.1ª.q.10.3.c.fi./q.31.4.1m./Ʒ.4.c°.8.prin./Poª q.10.4.2m. Trin.12.4m.
3 Ego te clarificaui ſuper terram, ſupra 12.6ª. ¶ Et nunc clarifica me tu pater apud temetipſum, claritate quam habui, priuſquàm mundus fieret apud te. Ibid. ¶ Manifeſtaui nomen tuũ hominibus, quos dediſti mihi de mundo 22ſ.q.2.8.2m.
8 Tui erant, & mihi eos dediſti. ibid.
5 Et cognouerunt, quia omnia quę dediſti mihi, abs te ſunt.Ʒ.4.c°.7.
6 Et cognouerunt vere, quia a te exiui, ſupra.13.2ª. ¶ Et crediderunt, quia tu me miſiſti, ſupra 5.12ª.
7 Et mea omnia tua ſunt, & tua mea ſunt.Ʒ.4.c°.7.
8 Vt impleatur ſcriptura. Math.28ª. Vt habeant gaudium meũ impletum in ſeipſis. Pſal.15.fi.
9 Et mundus eos odio habuit, quia non ſunt de mundo, ſicut & ego non ſum de mundo, ſupra 8.18ª./3ª.q.31.2.3m.fi.
10 Sicut tu me miſiſti in mundum, ita & ego miſi eos in mundũ, Ro.1.lec.4 princ.
11 Vt omnes vnum ſint, ſicut tu pater in me, & ego in te, vt & ipſi in nobis vnum ſint, ſupra 10.12ª. 18ª.
12 Et ego claritatem quam dediſti mihi, dedi eis.Ʒ.4.c°.8 fi.
13 Vt ſint vnum, ſicut & nos vnum ſumus, ſupra 10.12ª./Ʒ.4.c°.8
14 Et dilexiſti eos, ſicut me dilexiſti.1ª.q.37.2.0.

CAPVT XVIII.

Cam. 18m. 2 Qui tradebat eum. Math.26.12ª. ¶ Vt ergo dixit, ego ſum, abierunt retrorſum, & ceciderunt in terram.3ª.q.43.3.1m./q.44.3.1m.
2 Vt impleretur ſermo, quem dixit. Math. 1.18ª ¶ Mitte gladium tuum in vaginam Math.26.22ª. ¶ Dicit ille. ſ. Petrus, non ſum. Math.26.fi./22ſ.q.24.12 2m./Virt.q.2.6.1m./Quolib.8.vel.9.q.7.1.0. Pſal.36.
3 Ego palam loquutus ſum mundo. Ego ſemper docui in ſynagoga, & in templo, quo omnes conueniunt.3ª.q.42.3.2m.
4 Et in occulto loquutus ſum nihil.3ª.q.42.3.c
5 Reſpondit ei Ieſus. Si male loquutus ſum, teſtimonium perhibe de malo, ſi autem bene, cur me cędis? 22ſ.q.65.2.0./3ª.q.46.9.2m./q.83 2.3m.
6 Iudei non introierunt in prætorium, vt non contaminarentur, ſed manducarent paſcha. Math.26.1ª./3ª.q.46.9.1m./4.d.11 q.2.ar.1.q.3.3m./Ʒ.4.c°.68.
7 Nobis non licet interficere quenquam.3ª.q.47.4.3m.
8 Vt impleretur ſermo quem dixit. Math.1.28ª. ¶ Gens tua & pontifices tui tradiderunt te mihi Mat.26.12ª. ¶ Regnũ meũ, non eſt de hoc mundo 3ª.q.7.2.3m./q.59.4.1m.
9 Vt non traderer iudæis. Math.26.12ª. ¶ Ego in hoc natus ſũ, & ad hoc veni in mundum, vt teſtimonium perhibeam veritati. Io.14.lec.7.
10 Omnis qui eſt ex veritate, audit vocem meam.22ſ.q.180.3.4m.

CAPVT XIX.

1 Non haberes poteſtatem aduerſum me vllam, niſi datum tibi eſſet deſuper. Rom.13.1ª. Cam.19m.
2 Propterea qui me tradidit tibi. Math.26.12ª. ¶ Maius peccatum habet.12ſ.q.73.2.0./3ª.q.47.6.0./4.2m./2.d.42.q.2.5.0./Ʒ.3 c°.139./Ma.q.2.9.0./Math.11.
3 Tunc ergo tradidit eis illum. Math.26.12ª. ¶ Vt crucifigeretur. Math.26.3ª.
4 Exiuit in eum qui dicitur caluariæ locus. Hebraice autem golgotha. ibid.4ª.
5 Et cum eo duos, hinc & inde, medium autem Ieſum. ibid. 9ª.
6 Scripſit autem & titulum Pilatus, & poſuit ſuper crucem, &c. ibid.33ª. ¶ Non ſcindamus eam. Opuſ.19.c°.10. ¶ Sed ſortiamur de illa cuius ſit. Act.1.9ª.
7 Vt ſcriptura impleretur. Math.1.28. ¶ Vt conſumaretur ſcriptura.ibid ¶ Stabant autem iuxta crucem Ieſu mater eius, &c. Math.1.18ª. ¶ Cum vidiſſet ergo Ieſus matrem. ibid. ¶ Et diſcipulum ſtantem, quem diligebat, ſupra. 13.11ª. ¶ Dicit matri ſuæ, Math. 18ª.
8 Poſtea ſciens Ieſus, quia omnia conſumata ſunt.12ſ q.103.3.2m./3ª.q.47.2.1m.
9 Conſummatum eſt, ibid. ¶ Et inclinato capite, tradidit ſpiritum. Math.27.15ª.
10 Iudæi ergo quoniam paraſceue erat, vt non remanerent in cruce corpora ſabbato. 3ª.q.46 4.3m./q.48.4.c./Opuſc.3.c°.233.
11 Erat enim magnus dies ille ſabbati, 3ª.q.46.9.1m./4.d.11.q.2.ar.2.q.3.5m./.Ʒ.4.c°.68.
12 Et continuo exiuit ſanguis & aqua.3ª.q.66.4.3m./q.74.7.3m./4 d.3.ar.3.q.2.2m./d.8.q.1.ar.2.q.2.3m./6m.
13 Vt impleretur ſcriptura. Math.1.18ª. ¶ Venit Nichodemus, ferens mixturam myrræ, & aloes, quaſi libras centum, 3ª.q.51.2.2m./3m.
14 Acceperunt ergo corpus Ieſu, & ligauerunt eum linteis. Math.27.20ª.
15 Cum aromatibus, ſicut eſt mos iudæis ſepelire. 3ª.q.51.2.2m./3m.
16 Erat autem in loco, vbi crucifixus eſt ortus, & in orto monumentum nouum.3ª.q.51.2.4m. ¶ In quo nondum quiſquam poſitus fuerat. Luc 23.18ª.
17 Ibi ergo propter paraſceuem iudæorum, quia iuxta erat monumentum, poſuerunt Ieſum. Math.27.21ª.
18 Et aduoluit ſaxũ magnũ ad oſtiũ monumenti, 3ª.q.51.2.2m.

CAPVT XX.

1 Maria magdalena, venit mane, cum adhuc tenebrę eſſent ad monumentum. Pſal.107.1ª./3ª.q.53.2.3m. Cam 20m.
2 Currebant autem duo ſimul. Pſal.39.
3 Et vidit linteamina poſita.3ª.q.51.2.3m./Opuſ.38.
4 Et ſudarium.3ª.q 51.2.3m.
5 Tunc ergo introiuit, & ille diſcipulus, qui venerat primus, 3ª.q.8.3.3m./4.d.27.q.3.ar.1.q.3.c./Pſal.34.
6 Oportuit eum a mortuis reſurgere. Luc.24.3ª.
7 Et vidit duos angelos, in albis ſedẽtes, vnum ad caput, & vnum ad pedes, vbi poſitum erat corpus Ieſu. Math.28.2ª.
8 Et vidit Ieſum ſtantem, ibid.3ª. ¶ Et non ſciebat, quia Ieſus eſt. Mar.16.12ª. ¶ Noli me tangere. Math.28.7ª./3ª.q.80.4.1m.
9 Nondum enim aſcendi ad patrem meum.3ª.q.55.6.3m./q.80.4.1m./Ephe.1.lec.7.
10 Aſcendo ad patrem meum & patrem veſtrum, deum meum, & deum veſtrum. Ibid.
11 Venit Maria magdalenæ annuncians diſcipulis, quia vidi dñm, & hæc dixit mihi. Mat.16.10ª.
12 Cum ergo ſero eſſet die illo vna ſabbatorũ, & fores eſſent clauſę, &c. venit Ieſus.3ª.q.54.1.1m.
13 Et ſtetit in medio. Iſa.12.fi.
14 Et ait, Pax vobis.3ª.q.35.8.1m./Pſal.45./2ſ. Cor.fi.
15 Oſtendit eis manus & latus.3ª.q.54.4.0./3.d 21.q.2.ar.4.q.8.0./Opuſ.3.c°.245.
16 Gauiſi ſunt diſcipuli, viſo domino.1ſ.Cor. 9. lec.2

Sicut

17 Sicut miſit me pater, & ego mitto vos, ſupra 17. 14ª.
18 Hęc cum dixiſſet, inſufflauit. 1ª. q. 43. 7. 6m. / t. d. 16. 3. c.
19 Et dixit eis, Accipite ſpiritum ſanctum. ibid.
20 Quorum remiſeritis peccata, remittuntur eis. 3ª. q. 84. 3. 3m. / 4. d. 18. q. 1. ar. 3. q. 1. o. / q. 3. c. / d. 25. q. 1. 2. 1m. / .ꝑ. 4 cº. 91. / Verit. q. 27. 3. 1m. / 5m. / Quol. 1. q. 8. 2. 2m. / 4m / Quol. 4. q. 7. 1. o. / Opuſ. 22. o. / Io. 11. lec. 6. / cº. 20. lec. 4. fi.
21 Infer digitum tuum huc, & affer manum tuam, & mitte in loca clauorum. 3ª. q. 54. 4. 2m / q. 55. 6. 3m. / 3. d. 21. q. 2. ar. 4. q. 3. 3m.
22 Quia vidiſti me Thoma, credidiſti. 22ᵉ. q. 1. 4. 1m. 3ª. q. 55. 5. 3m. / 3. d. 21. q. 1. 3. 2m.
23 Beati qui non viderunt & crediderunt. ibid. / 3ª. q. 55. 5. 3m.
24 Multa quidem & alia ſigna fecit Ieſus in conſpectu diſcipulorũ ſuorum, quæ non ſunt ſcripta in libro hoc. 3ª. q. 42. 4. c. / q. 68. 1. 1m. / Virt. q. 19. 4. 9m.
25 Et vt credentes vitam habeatis in nomine ipſius. Mar. 16. 13ª.

CAPVT XXI.

Caᵐ 21ᵐ.
1 Vado piſcari. 1ª. q. 96. 1. c. / 22ᵉ. q. 64. 1. o. / .ꝑ. 3. cº. 22. fi. / Opuſ. 20. li. 2. cº. 6. / Li. 3. cº. 9.
2 Stetit Ieſus in littore, non tamen cognouerunt diſcipuli eius, quia Ieſus eſt. Mar. 16. 11ª.
3 Dicit ergo diſcipulus ille quem diligebat Ieſus, ſupra. 13. 11ª. ¶ Dominus eſt. 1ª. q. 13. 7. 1m. / 6m.
4 Simon Ioannis, diligis me, plus his. 22ᵉ. q. 185. 3. 1m.
5 Paſce oues meas, vel agnos meos. ibid.
6 Domine tu ſcis quia amo te. 1ª. q. 20. 4. 3m. / 3. d. 31. q. 2 ar. 4. 3. o. / Io. 21. lec. 5.
7 Domine tu omnia noſti, ſupra. 16. 16ª.
8 Amen amen dico tibi, ſupra 1. penultima.
9 Et ducet, quo tu non vis 3. d. 28. L.
10 Quem diligebat Ieſus, ſupra 13. 12ª.
11 Et non dixit Ieſus, non moritur, ſed ſic eum volo manere, donec veniam, 4. d. 43. ar. 3. q. 1. 2m. / Io. 21. lec. 5. fi.
12 Sunt autem & alia multa quæ fecit Ieſus, quæ ſi ſcribantur per ſingula, nec ipſum arbitror mundum capere poſſe eos qui ſcribẽdi ſunt libros. 3ª. q. 6. 3. 3m. / q. 68. 1. 1m. / Veri. q. 39. 4. 9m.

AVTHORITATES EX Epiſtola ad Romanos.

CAPVT I.

Caᵐ. 1ᵐ.
1 PAulus ſeruus Ieſu Chriſti, vocatus Apoſtolus. Opuſ. 73. cº. 1. / Ro. prolo. /
2 Qui factus eſt ei ex ſemine Dauid ſecundum carnẽ. 3ª. q. 16. 7. 1m. / q. 31. 6. 2m. / 3. d. 3. q. 5. 1. 2m. / d. 4. L. 5m. / 6m. ꝑ 4. cº. 9. 2m.
3 Qui prædeſtinatus eſt filius dei, in virtute. 3ª. q. 24. o. / 1. d. 40. q. 2. c. / 5m. / 3. d. 7. q. 3. o. / d. 10. o. / .ꝑ. 4. cº. 9. 2m. / Ro. 1. lec. 3.
4 Ad obediẽdum fidei. 22ᵉ q. 4. 7. 3m. / q. 104. 3. 2m. / 3ª. q. 7. 3. 2m. ¶ Sine intermiſſione memoriam veſtri facio, ſemper in orationibus meis. Luc. 18. 1ª.
5 Græcis, ac barbaris, ſapientibus, & inſipientibus debitor ſum. 1ª q. 21. 1. 3m.
6 Virtus enim dei eſt in ſalutem omni credenti. He. 4. lec. 1.
7 Iudæo primum & græco. 3ª. q. 31. 2. 2m. / He. 7. lec. 3.
8 Iuſtitia enim dei, in eo reuelatur ex fide in fidem. 3. d. 25. q. 2. ar. 1. q 4. o.
9 Iuſtus autem ex fide viuit. Ver. q. 14. 5. 12m. / q. 28. 5m. / Ro. 1. lec. 6 / Gal. 3. lec. 4. / He. 10. fi.
10 Reuelatur enim ira dei de cęlo, ſuper omnem impietatem, & iniuſtitiam hominum, Exo. 32. 2ª.
11 Qui veritatem dei in iniuſtitia detinent. 22ᵉ. q. 40. 3. o. / q. 59. 3. 4. o. / q. 71. 3. 3m.
12 Quod notum eſt dei, manifeſtum eſt in illis. 1ª. q. 12. 12. b. / c.
13 Deus enim illis manifeſtauit. 2. d. 25. 5. 2m.
14 Inuiſibilia enim ipſius a creatura mundi per ea quæ facta ſunt, intellecta conſpiciuntur. 1. d. 3. L.
15 Sempiterna quoque virtus eius & diuinitas. Exo. 15. 3ª.
16 Ita vt ſint inexcuſabiles, infra 2. 1ª.
17 Cum cognouiſſent deum, non vt deum glorificauerunt aut gratias egerunt. 12ᵉ. q. 6. 8. o. / q. 19. 6. c. / q. 76. 3. 4. c. / 3ª. q. 47. 5. 3m 2. d. 22. q. 2. 2. c. / Ma. q. 3. 8. o / Iob. 21. fi. / Pſal. 24. / Pſal. 35. 2ª.
18 Euanuerunt in cogitationibus ſuis & obſcuratum eſt inſipiens cor eorum. Exo. 4. 9ª. / Pſal. 4. 2ª.
19 Dicentes enim ſe eſſe ſapientes, ſtulti facti ſunt. 22ᵉ. q. 46. 1. 1m. / 2. c.
20 Et mutauerunt gloriam incorruptibilis dei in ſimilitudinem imaginis corruptibilis hominis, & volucrũ & quadrupedum, & ſerpentum. 22ᵉ. q. 94. 1. c. / q. 122. 2. 2m. / .ꝑ. 3. cº. 120. / Poª. q. 6. c. / Rom. 1. lec. 7. fi.

21 Propter quod tradidit illos deus in deſideria cordis eorũ in immunditiam. 12ᵉ. q 87. 2. c.
22 Qui commutauerunt veritatem dei in mendacium, ſupra. 20ª
23 Propterea tradidit illos deus, in paſſiones ignominiæ. Verit. q. 26. 6. 16m.
24 Tradidit illos deus in reprobum ſenſum, vt faciant ea quæ non conueniunt, repletos omni iniquitate, &c. 12ᵉ. q. 79. 1. 1m. / .ꝑ. 3. cº. 5. / Ma. q 3. 1. 1m.
25 Qui cum iuſtitiã dei cognouiſſent, nõ intellexerunt, ſupra. 17ª.
26 Quoniam qui talia agunt, digni ſunt morte. 12ᵉ. q. 85. 5. o.
27 Non ſolum qui ea faciunt, ſed etiam qui conſentiunt facientibus. Pſal. 18. fi.

CAPVT II.

1 Propter quod inexcuſabilis es o homo omnis qui iudicas. Math. 6. 1ª. / 22ᵉ. q. 33. 5. o. / q. 60 2. 2m. Caᵐ. 1ᵐ.
2 In quo enim alterum iudicas, teipſum condemnas. Math. 7. 2ª.
3 Iudicium dei eſt ſecundum veritatem in eos qui talia agunt. Pſal. 9. 2ª.
4 An diuitias bonitatis eius, patiẽtiæ, & longanimitatis contemnis? 22ᵉ. q. 186. 9. 3m.
5 Ignoras quoniam benignitas dei, ad pœnitentiam te adducit? Pſal. 102. 1ª.
6 Secundum autem duritiam tuam & impœnitens cor tuum theſaurizas tibi iram in die iræ. Exo. 32. 2ª.
7 Qui reddet vnicuique ſecundum opera eius Pſal. 61. 6ª. ¶ Iudæo primum & græco, ſupra 1. 6ª. ¶ Non enim eſt acceptio perſonarum apud deum. Deut. 10. 4ª.
8 Quicunque enim ſine lege peccauerunt, ſine lege peribunt. 12ᵉ. q. 90. 3. 1m.
9 Et qui in lege peccauerunt per legem iudicabuntur. 12ᵉ. q. 103 3. 4. o. / q. 104. 3. c. 22ᵉ. q. 86. 4. 1m.
10 Non enim auditores legis iuſti ſunt apud deum, ſed factores legis iuſtificabuntur. 12ᵉ. q. 100. 12. 1m. / Gal. 2. lec. 4.
11 Cum enim gentes quæ legem non habent, naturaliter ea quæ legis ſunt faciunt. 12ᵉ. q. 109. 4. 1m. / Virt. q. 1. 8. 3m.
12 Legem non habentes, ipſi ſibi ſunt lex. 12ᵉ. q. 90. 3. 1m.
13 Qui oſtendunt opus legis ſcriptum in cordibus ſuis. ibid.
14 Teſtimonium reddente illis conſcientia ipſorum. 1ª. q. 79. 13. c. / 2. d. 39. q. 3. 2. 1m. / Ver. q. 17. 1. c. / Quol. 3. 26. c. / Ro. 1. lec. 3.
15 Et inter ſe inuicem cogitationum accuſantium, aut etiam defendentium. 1ª. q. 79. 13. c. / Verit. q. 17. 1. c. / Rom. 2. lec. 3.
16 Circuncifio quidem prodeſt, ſi legẽ obſerues. 12ᵉ. q. 103. 3. 4. o. / q. 104. 3. c. 22ᵉ. q. 86. 4 1m. / q. 87. 1. c. / q. 93. 1. o. / q. 94. 3 5m. 2. d. 44. q. 2. 2. 3m. / 4. d. 2. q. 2. 5. o. / d. 2. q. 1. ar. 4. q. 3. c. / Quol. 2. 8. c. Quol. 4. 13. c. / Math. / Ro. 2. lec. 4. / 1ᵉ. Cor. 7. lec. 3. fi. cº. 14. / Gal. 2. / c. 5. prin.
17 Si autem præuaricator legis ſis, circuncifio tua, præputium facta eſt, ſupra 16ª.
18 Et iudicabit id quod ex natura eſt, præputiũ legem conſummans te qui per litteram & circuncifionem præuaricator legis es. Math. 12. 14ª.
19 Non enim qui in manifeſto iudeus eſt, &c. & circuncifio cordis in ſpiritu, non litera. Iere. 4. 2ª.
20 Quid ergo amplius Iudeo? &c. multum quidem per omnem modum. Gal. 3. fi.

CAPVT III.

1 Ex operibus legis non iuſtificabitur omnis caro coram illo. 12ᵉ. q 98. 1. o. / 4. c. fi. / 2m. / q. 100. 12. o. / q. 103. 2. o. / 3. d. 40. 3. o. / Ro. 2. lec. 3. cº. 3. lec. 2. fi / lec. 4. / Gal. 2. lec. 4. Caᵐ. 3ᵐ.
2 Arbitramur iuſtificari hominem per fidem ſine operibus legis. 12ᵉ. q. 100. 12. o. / 4. d. 11. q. 2. ar. 2. q. 3. 7m.
3 Non faciamus mala vt veniant nobis bona. 12ᵉ. q. 79. 4. 4m. / Quol. 3. q. 5. 1. 5m.
4 Si Abraham ex operibus legis iuſtificatus eſt, habet gloriã, ſed non apud deum. 12ᵉ. q. 100. 12. c. ¶ Dauid dicit, beatitudinem hominis, cui deus accepto fert iuſtitiam ſine operibus. 12ᵉ. q. 5. 7. 3m.

CAPVT IIII.

1 Beati quorum remiſſæ ſunt iniquitates, &c. Pſa. 31. 1ª. Caᵐ. 4ᵐ.
2 Et ſignum accepit circuncifionis ſignaculum iuſtitię fidei, quæ eſt in præputio. 12ᵉ. q. 102. 5. 1m.
3 Et vocat ea quæ nõ ſunt, tanquam ea quæ ſunt. 12ᵉ. q. 91. 1. 1m.
4 Qui contra ſpem in ſpem credidit. 12ᵉ. q. 41. articul. 3. / q. 102. 5. 1m. / 2. d. 18. q. 1. 3. 3m. / 3. d. 26. q. 2. 4. 2m. / Poª. q. 6. 2. 4m.

Credidit

5 Credidit Abraham deo, & reputatum eſt ei ad iuſtitiam. Ge-
neſ. 15. 3^{a}.
7 Sic erit ſemen tuum, ſicut ſtellæ cæli, & ſicut arena maris. Ge-
neſ. 15. 3^{a}.
8 Qui ſuſcitauit Ieſum Chriſtū dominum noſtrum a mortuis.
Pſal. 3. 2^{a}.
9 Ieſus traditus eſt propter delicta noſtra. 3. q. 49. o.
10 Et reſurrexit propter iuſtitiam noſtram. 3. d. 19. ar. 1. q. 1. 3^{m}.

CAPVT V.

Ca^{m}.5^{m}.

1 Iuſtificati ergo ex fide. 12^{e}. q. 113. 6. o. / 3^{a}. q. 86. 6. c.
2 Per quem acceſſum habemus per fidem in gratiam iſtā, in qua
ſtamus. Opuſ. 23. princ.
3 Et gloriamur in ſpe gloriæ filiorum dei. 1^{a}. q. 53. 3. c.
4 Gloriamur in tribulationibus, ſcientes quoniam tribulatio pa
tientiam operatur. 4. d. 20. q. 1. ar. 1. q. 3. 3^{m}.
5 Patientia aūt probationem. Iac. 2^{a}.
6 Probatio autem ſpem. 3. d. 26. q. 2. 1. 5^{m}.
7 Spes autem non confundit. 22^{e}. q. 18. 4. o. / Virt. q. 4. 2. 4^{m}.
8 Charitas dei diffuſa ē in cordibus noſtris, per ſpiritum ſanctum
qui datus eſt nobis. 22^{e}. q. 24. 2. o. / 3. 10. c. / q. 172. 2. 1^{m}. / 1. d. 17.
q. 2. 2. 3 o. / 3. d. 27. q. 1. 2. c. / 1^{m}. / 4^{m}. / .Ʒ. 4. c^{o}. 21. 1^{m}. / Li. 3. c^{o}.
151. / Opuſ. 4. c^{o}. 3.
9 Cum inimici eſſemus, reconciliati ſumus per mortem filii eius.
3^{a}. q. 48. 4. c. / q. 49. 2. c. / 4. o. / 1. prolo. / 3. d. 19. a. 5. q. 1. o. / Ve-
rit. q. 29. 4. c. ſi. Ro. 5. lec. 1.
10 Sicut per vnum hoīem, pctm̄ in hunc mūdū intrauit, & per pec-
catum mors, in quo omnes peccauerunt, ita in omnes homines
mors pertranſiit. .Ʒ. 4. c^{o}. 50. / 52. ſi. / Ma. q. 4. 1. c. ſi.
11 Peccatum non imputabatur, cum lex nō eſſet. 12^{e}. q. 98. 5. 6. o. /
3^{a}. q. 70. 1. 2^{m}.
12 Sed regnauit mors ab Adam vſque ad Moyſen, et in eos qui nō
peccauerunt in ſimilitudinem præuaricationis Adæ, qui eſt for-
ma futuri. He. 2.
13 Sed non ſicut delictum, ita & donum. 2. d. 29. 3. o.
14 Si enim vnius delicto, multi mortui sūt, multomagis gratia dei
& donum in gratia vnius hominis Ieſu Chriſti, in plures abun-
dauit. 2. d. 29 3. o.
15 Et non ſicut delictum, ita & donum. 2. d. 29. 3. o.
16 Nam iudicium quidem ex vno in condemnationem, gratia aūt
ex multis delictis in iuſtificationem. 12^{e}. q. 113. 1. 6. o.
17 Si enim vnius delicto, mors regnauit per vnum, multomagis a-
bundantiam gratiæ & donationis & iuſtitiæ accipientes in vita
regnabunt per vnum Ieſum Chriſtum. 3^{a}. q. 52. 7. 2^{m}.
18 Igitur ſicut per vnius delictum in omnes homines in condem-
nationem, ſic & per vnius iuſtitiam in omnes homines in iuſtifi
cationem vitæ. 1^{e}. Tim. 2. 6^{a}.
19 Sicut enim per inobedientiam vnius hominis, peccatores con-
ſtituti ſunt multi, ita & per vnius obedientiam, iuſti conſtituen
tur multi. 22^{e} q. 105. 2. 3^{m}. / 2. d. 22. q. 1. 1. 3^{m}.
20 Lex autem ſubintrauit, vt abundaret delictum. 12^{e}. q. 98. 1. 2^{m}
21 Vbi autem abundauit delictum, ſuperabundauit & gratia. 3^{a}. q.
89. 2. 3^{m}. / 3. d. 31. q. 1. ar. 4. q. 2. 2^{m}.
22 Vt ſicut regnauit peccatum in mortem, ita & gratia regnet per
iuſtitiam in vitam æternam, per Ieſum Chriſtum dominum
noſtrum, infra. 6. 3^{a}.

CAPVT VI.

2^{m}.6^{m}.

1 Quicunque baptizati ſumus in Chriſto Ieſu, in mortem ipſius
baptizati ſumus. 22^{e}. q. 147. 5. c. / 3^{a}. q. 49. 3. 2^{m}. / q. 52. 1. c. / q.
61. 1. 2^{m}. / q. 66. 3. 9. c. / 5^{m}. / q. 68. 5. 7. c. / q. 80. 10. 1^{m}. / q. 86.
4. 3^{m}. / 4. d. 4. q. 2. ar. 1. q. 2. c. / 1^{m}. / d. 18. q. 1. articul. 3. q. 1. c. /
d. 39. 4. 2^{m}.
2 Conſepulti enim ſumus cum illo per baptiſmum in mortem.
Ibidem.
3 Vt quomodo Chriſtus ſurrexit a mortuis, per gloriam patris,
ita & nos in nouitate vitæ ambulemus. Rom. 6. lec. 1. ſi. / Lec.
2. prin. / 2^{e}. Cor. 4. / c^{o}. 5. lec. 4. ſi. / Eph. 4. lec. 7. / Col. 3. lec. 2.
4 Si enim complantati facti ſumus ſimilitudini mortis eius, ſi-
mul & reſurrectionis erimus. 3^{a}. q. 54. 2. c. / q. 56. 1. 2. o. / .Ʒ.
4. cap. 78.
5 Hoc ſcientes, quia vetus homo noſter ſimul crucifixus eſt, vt de
ſtruatur corpus peccati, vt vltra non ſeruiamus peccato. 3^{a}. q.
79. 1. 3^{m}.
6 Qui enim mortuus eſt, iuſtificatus eſt a peccato. 1^{e}. Tim. 2. 6^{a}. /
12^{e}. q. 113. 1. 6. o.
7 Si enim mortui ſumus cum Chriſto, credimus quia etiam ſimul
viuemus cum illo. 3^{a}. q. 54. 2. c.
8 Scientes q̄ Chriſtus reſurgens ex mortuis, iam non moritur,
mors illi vltra non dominabitur. Io. 2. lec. 3.
9 Quòd enim mortuus eſt peccato, mortuus eſt ſemel. Opuſc.
3. c^{o}. 233.
10 Quòd autem viuit, viuit deo. Io. 2. lec. 3.
11 Ita & vos exiſtimate quidem vos mortuos eſſe peccato, viuen-
tes autem deo, in Chriſto Ieſu. 3^{a}. q. 54. 2. c.
12 Non ergo regnet peccatum in veſtro mortali corpore, vt obe-
diatis cōcupiſcētiis eius. 12^{e}. q. 74. 3. 1^{m}. / 2. d. 24. q. 3. 2. 2^{m}. / 3^{m}. /
Ma. q. 7. 6. 3^{m}.
13 Sed neque exhibeatis membra veſtra arma iniquitatis peccato,
ſed exhibete vos deo, tanquam ex mortuis viuentes & membra
veſtra arma iuſtitiæ deo. 3^{a}. q. 79. 1. 3^{m}.
14 Non enim ſub lege eſtis, ſed ſub gratia. 12^{e}. q. 108. 1. 2. o. / Quo-
lib. 13. c.
15 Humanum dico, propter infirmitatem carnis veſtræ. Titum. 3.
16 Sic at. n. exhibuiſtis membra veſtra ſeruire iniquitati. 3^{a}. q. 48.
4. c. / 3^{m}.
17 Cum enim ſerui eſſetis peccati, liberi fuiſtis iuſtitiæ. 22^{e}. q. 183
4. c. / Ro. 6. lec. 4.
18 Quem ergo fructum habuiſtis tunc in illis, in quibus nunc eru-
beſcitis? 12^{e}. q. 70. 4. 1^{m}. / 22^{e}. q. 8. 8. ſi. / Gal. 5. lec. 6.
19 Nam finis illorum mors eſt. 12^{e}. q. 85. 5. o. / q. 87. 7. c / 1^{m}. /
Ro. 1. lec. 8. ſi.
20 Nunc autem liberati a peccato, ſerui autem facti deo, habetis
fructum veſtrum in ſanctificationem, finem vero vitam æternā.
1^{a}. q. 23. 1. c. / 12^{e}. q. 3. 1. 3^{m}.
21 Stipendia peccati, mors, ſupra 19^{a}. / Ro. 1. lec. 8. ſi. c^{o}. 2. prin.
22 Gratia autem dei, vita æterna 1^{a}. q. 24. 3. c. / 12^{e}. q. 113. 2. 2^{m}. /
9. c. / .Ʒ. 3. c^{o}. 49. / Rom. 4. lec. 1.

CAPVT VII.

Ca^{m}.7^{m}.

1 Lex in homine dn̄atur, quanto tempore viuit. 3^{a}. q. 15. 4. 3^{m}.
2 Nam quæ ſub viro eſt mulier, viuente viro, alligata eſt legi. 4. d.
31. q. 1. 3. 5^{m}.
3 Si autem mortuus fuerit vir eius, ſoluta eſt a lege viri, vt non
ſit adultera, ſi fuerit cum alio viro. 4. d. 28. 1. princ. / d. 42. q. 3. 2.
o. / Ro. 7. / 1^{e}. Cor. 7. ſi.
4 Cum eſſemus in carne, paſſiones peccatorum quæ per legem
erant operabantur in membris noſtris. 3^{a}. q. 15. 4. 3^{m}.
5 Nunc autem ſoluti ſumus a lege mortis, in qua detinebamur,
ſupra c^{o}. 6. 19^{a}.
6 Seruiamus in nouitate ſpiritus, & nō in vetuſtate literæ 12^{e}.
q 98. 1. 2^{m}. / q. 99. 2. 3^{m}. / q. 106. 2. c. / Opuſc. 1. c^{o}. 31. / 32. /
Rom. 7. lec. 2.
7 Peccatum nō cognoui, niſi per legē. 12^{e}. q. 90. 1. o. / q. 100. 4. 3^{m}
8 Nam concupiſcentiam neſciebam, niſi lex diceret, non concupi
ſces. 12^{e}. q. 100. 4. 3^{m}.
9 Occaſione autē accepta peccatū per mandatum operatum eſt in
me, omnem cōcupiſcentiam. 4. d. 38. q. 2. 1. 4^{m}. / Ma. q. 3. 1. 13^{m} /
Quol. 4. q. 12. 1. 3^{m}. / Ro. 7. lec. 2.
10 Sine lege enim peccatum mortuum erat, ego autem viuebam ſi
ne lege aliquando. 12^{e}. q. 98. 1. 2^{m}.
11 Sed cum veniſſet mandatum, peccatum reuixit. Ego autē mor-
tuus ſum. 1^{e}. Cor. 8. lec. 2.
12 Et inuentum eſt mihi mandatum quod erat ad vitam, hoc eſſe
ad mortem. 4. d. 38. q. 2. 1. 4^{m}.
13 Nam peccatum occaſione accepta per mandatum ſeduxit me,
& per illud occidit me ſupra 9^{a}.
14 Itaque lex quidem ſancta, & mandatum iuſtum & bonum. 12^{e}
q. 98. 1. o. / q. 99. 4. c. ſi.
15 Sed peccatum vt appareat peccatum, per bonum operatū eſt in
mortē, vt fiat ſupra modū peccās pctm̄ per mandatū, ſupra 9^{a}.
16 Scimus. n. quia lex ſpiritualis eſt, ego autem carnalis ſum, ve-
nundatus ſub peccato. 4. d. 15. q. 1. ar. 4. q. 3. 2^{m}.
17 Quod. n. operor, non intelligo. 12^{e}. q. 56. 4. c. / q. 74. 3. c.
18 Non. n. quod volo bonum, hoc ago. 1^{a}. q. 83. 1. 1^{m}. / 12^{e}. q. 10. 3.
2^{m}. / q. 17. 7. 1^{m}. / q. 74. 3. c. / q. 77. 7. 1^{m}. Veri. q. 24. 12. 1^{m}. / q.
25. 4. 1^{m}. / Ma. q. 3. 10. 1^{m}. q. 6. 1^{m}. 22^{m}.
19 Sed quod odio malum, illud facio. 12^{e}. q. 77. 7. 1^{m}.
20 Conſentio legi, quoniam bona eſt. 12^{e}. q. 98. 1. c.
21 Nunc autem iam non operor illud. ſ. malū, ſed quod habitat in
me peccatum. 1^{e}. Cor. 8. lec. 2.
22 Scio enim, q̄ non habitat in me, hoc eſt, in carne mea, bonum,
ſupra 16^{a}.
23 Nam velle adiacet mihi, perficere autem bonum non inuenio.
4. d. 20. ar. 1. q. 1. 3^{m}.
24 Inuenio igitur legem volenti mihi facere bonum, quoniam mi
hi malum adiacet, ſupra 16^{a}.
25 Condelector enim legi dei, ſecundum interiorem hominem. 1^{a}
q. 78 4. 1^{m}. / 12^{e}. q. 98. 1. c. / 22^{e}. q. 25. 7. c. / Rom. 7. lec. 4. / 2^{e}.
Cor. 4. lec. 5. prin.
26 Video autem aliam legem in membris meis, repugnantem
legi

legi mentis meę,& captiuantem me in lege peccati, quæ eſt in membris meis 12^{e}.q.83.1.1^{m}./ q.90.1.1^{m}./ q.91.6.o. Veri. q. 25.4.2^{m} / Viri.q.5.1.6^{m}.
37 Infęlix ego homo,quis me liberabit de corpore mortis huius? 22^{e}.q.26.5.1^{m}. / 2.d.28.7.1^{m}. Virt.q.2.7.15^{m}. / Eph.5.lec.9
38 Gratia dei per Ieſum Chriſtum dominum noſtrum. 4 d.43.ar. 2.q.1.c.
39 Itaque mente ſeruio legi dei,carne aũt legi peccati, ſupra. 16^{a}.

CAPVT VIII.

Ca^{m}. 8^{m}.
1 Nihil ergo nunc damnationis eſt his qui ſunt in Chriſto Ieſu, qui non ſecundum carnem ambulant.12^{e}.q.89.5.1^{m}./ Ma. q.7. 8.2^{m}./ Quol.4.22.1^{m}.
2 Lex enim ſpiritus vitę in Chriſto Ieſu liberauit me a lege peccati & mortis,ſupra 7.26^{a}.
3 Deus filium ſuum mittens in ſimilitudinem carnis peccati ʒ.4. c^{o}.29./ Opuſ.3.c^{o}.223.
4 De peccato damnauit peccatum in carne. Opuſ.3.c^{o}.233./ 2^{e}. Cor. 5.fi.
5 Qui ſecundum carnem ſunt,quæ carnis ſunt ſapiunt, qui vero ſecundum ſpiritum,quæ ſunt ſpiritus ſentiunt,ſupra c^{o}.7 16^{a}.
6 Prudentia carnis,mors eſt,prudentia aũt ſpiritus, vita & pax, ſupra c^{o}. 6.21^{a}.
7 Sapientia carnis,inimica eſt deo. 12^{e}. q.93. 6.2^{m}. / 22^{e}. q.55.2. 1^{m}. / 2^{m}.
8 Legi enim dei ſubiecta non eſt, nec enim poteſt. 22^{e}. q. 55.2. 1^{m}./ 2^{m}.
9 Qui aũt in carne ſunt,placere deo non poſſunt. Titum.2.
10 Vos autem non eſtis in carne. 1^{e}. Cor.15.lec.7.fi. ¶ Sed in ſpiritu,ſi tamen ſpiritus dei habitat in vobis,infra 13^{a}.
11 Si quis autem ſpiritum Chriſti non habet, hic non eſt eius. 1^{e}. Cor.15.lec.7.fi.
12 Si autem Chriſtus in vobis eſt,corpus quidem mortuum ẽ per peccatum,ſpiritus vero viuit, propter iuſtificationem.2. d. 19. 1.2^{m}./ 3.d.16.q.1.c./ q. 2.ar.3./ Ma.q.4.6. 2^{m}./ q.7.7. 14^{m}./ 1^{e}. Cor.5.lec.3.
13 Quod ſi ſpiritus eius,qui ſuſcitauit Ieſum a mortuis.Pſal.3.2^{a} ¶ Habitat in vobis.1^{a}.q.43.3.o./ 4.2^{m}./ 5.c./ 1. d.15.q.2.4^{m}./ ʒ.3.c^{o}.18.fi./ Veri.q.27.2.3^{m}./ 1^{e}. Cor.3.lec.3.princ./ 2^{e}. Cor. 6. Eph.2.fi.
14 Viuificabit & mortalia corpora veſtra. Io.6.13^{a}. ¶ Propter inhabitantem ſpiritum eius in vobis,ſupra.13^{a}.
15 Debitores ſumus non carni,vt ſecundum carnem viuamus.12^{e}. q.111.1.2^{m}./ Opuſ 3.c^{o}.222.
16 Si.n.ſ͞m carnẽ vixeritis,moriemini.12^{e}.q.72.2.1^{m}. / 2^{m}.
17 Si autem ſpiritu facta carnis mortificaueritis, viuetis,3^{a}. q. 89. 3.o./ 4.d.14.q.1.ar.5 q.1.3^{m}.
18 Quicunque enim ſpiritu dei aguntur,hi ſunt filii dei.22^{e}.q.52 1.3^{m}. ʒ.3.c^{o}.148. Li^{o}.4.c^{o}.20./ 22.
19 Non enim accepiſtis ſpiritum ſeruitutis iterum in timore.22^{e}. q 19.6.o./ 8.2^{m}./ 10.c.
20 Sed accepiſtis ſpiritum adoptionis. Luc.6.27^{a}.
21 Ipſe enim ſpiritus teſtimonium reddit ſpiritui noſtro,ꝙ ſumus filii dei.Luc.6.27^{a}.
22 Si autem filii,& heredes.Ro.8.lec. 3.
23 Si tamen compatimur,vt conglorificemur.12^{e}.q.85.5.5^{m}./ 3^{a}. q.49.1.4^{m}./ 3.2^{m}./ 3^{m}./ 5.c./ q.52.1.2^{m}./ 7.8.c./ q.79. 2. 1^{m}./ 7.2^{m}./ 3.d.19.ar.1.q.1.4^{m}./ q.2.o./ ar.3.q.2. c./ 1^{m}. /.d. 22. q. 2.at.2. q.4.2^{m}. /. ʒ.4.c^{o}. 55.25^{m}./ c^{o}.72./ Ma. q.4.6.7^{m}./ Ro. 8.lec.3.fi./ Lec.4.prin.
24 Exiſtimo enim ꝙ non ſunt cõdignæ paſſiones huius temporis, ad futuram gloriam quæ reuelabitur in nobis. 12^{e}.q. 114. 3.o./ 5.c. 3^{a}.q.48.1.o./ 2.d 27.3.o./ 3.d.4.q.3.1.1^{m}./ 5^{m}. / Rom.4./ & 6.fi./ c^{o}.8.lec.4./ 2^{e}. Cor.4.
25 Expectatio creaturæ reuelationem filiorum dei expectat.1^{a}.q. 98.3.c./ Iſa.6.
26 Vanitati enim creatura ſubiecta eſt,non volens. Pſal.4. 2^{a}.
27 Ipſa creatura liberabitur a ſeruitute corporis. Titum.2.
28 Scimus enim,ꝙ omnis creatura ingemiſcit. Pſal. 6.
29 Non ipſi primitias ſpiritus habentes,ſupra 13^{a}.
30 Adoptionem filiorum expectantes. Luc.6. 27^{a}.
31 Spe enim ſalui facti ſumus.22^{e} q.17.6.o.
32 Spes autem quæ videtur,non eſt ſpes.12^{e}.q.40. 1.o./ 2.5.6.7.8. c./ q.41.2 c./ q.42.3.c./ 3^{m}./ q.67.4.5.o./ 22^{e}.q.18. 2.o. / 3.c./ q.19.11.3^{m}./ 3.d.26.q.2.4.4^{m} / ar.5.q.2.o./ d.31.q.2.ar.1.q.2.3 o./ d.33.q.1.4.1^{m}./ d.34.q.2. at.3.q.4.2^{m}./ Veri. q. 27.5.6^{m}./ Virt.q.4.4.o. / q 5.4.10^{m}.
33 Similiter autem & ſpiritus adiuuat infirmitatem noſtram, ſupra. 13^{a}. ¶ Si autem quod non videmus ſperamus,per patientiam expectamus.12^{e}.q.40.2. 1^{m}.
34 Nã qd oremus ſicut oportet, neſcimus. 4.d.15.q.4.ar.4.q.1.1^{m}.
35 Ipſe ſpiritus poſtulat pro nobis,gemitibus inenarrabilibus. 12^{e} q.83.10.1^{m}./ 3^{a}.q.26.1.3^{m}./ 4.d. 15 q.4. art. 6.q. 1.3^{m}./ ʒ. 4. c^{o}.23./ Opuſc. 53.6^{m}./ Trin.12.3^{m}./ 1^{e}. Tim.2.
36 Qui autem ſcrutatur corda.3. Regum.8. 1^{a}. ¶ Scit quid deſideret ſpiritus,quia ſecundum deum pro peccatis poſtulat. 3^{a}.q. 21.ar.4.c.
37 Scimus autem quoniam diligentibus deum, omnia cooperantur in bonum.3^{a}.q.89.2.1^{m}.
38 Nam quos præſciuit & prædeſtinauit.1^{a}.q.23. 1. 2^{m}.
39 Conformes fieri imaginis filii ſui.1^{a}.q.93.4.2^{m}./ 2^{e} q.45.6.c./ 1^{m}./ 3^{a}.q.3.5.5^{m}./ 8.c. q.39.8.3^{m}./ q 45.4.c / ʒ 4.c^{o}.24.prin./ Ro.1.lec.3./ Ephe.1.
40 Vt ſit ipſe primogenitus,in multis fratribus.1^{a}.q.33.3.c./ 2^{m}./ q 41.3.c / 1.prolo./ 3.d.4.q.1.ar.2.q.2.2^{m}./ d. 11. L. fi./ Veri. q.29.4.c.fi./ Po^{a}.q.2.5.6^{m}./ ʒ.4.c^{o}.8.fi. c^{o}.36.2^{m}./ Trin. 12. 7^{m}./ Rom.8.lec.6.
41 Quos autem prædeſtinauit,hos & vocauit.1^{a}.q.23.2.c./ 5.1^{m}./ 4.d.17.q.1.ar.1.q.2.c./ 1^{m}.
42 Et quos vocauit,hos & iuſtificauit.12^{e}.q.113.1.3^{m}./ 1.d. 41. 2. 3^{m}. 4.d.17.q.1.ar. 1. q. 2. o. / Rom.1.lec.4. / c^{o}. 8.lec.6./ Galat.1.lec.4.
43 Quos autem iuſtificauit,hos & magnificauit 4 d. 17.q 1.ar.1. q.2.c. / 1^{m}.
44 Qui etiam proprio filio non pepercit. Io.1.17^{a}./ 3.6^{a}.
45 Sed pro nobis omnibus tradidit illum.Math. 26. 12^{a}.
46 Chriſtus Ieſus,qui mortuus eſt. Math.27.16^{a}. ¶ Immo qui & reſurrexit. Luc.24. 5^{a}. ¶ Qui eſt ad dexteram dei. Mar.16. 23^{a}. ¶ Qui etiam interpellat pro nobis. 3^{a}. q.21.3. o./ q. 22. 4.1^{m}./ 3 d.17.ar.3.q.2.o./ Io.12.lec.4./ Ro.8.lec.7.
47 Quis nos ſeparabit a charitate Chriſti,&c. 3^{a}.q.62.6.3^{m}./ q.79 4.c./ 3.d.31.q.1.3.o./ Virt.q 2.10.4^{m}.

CAPVT IX.

1 Optabam ego ipſe anathema eſſe a Chriſto pro fratribus meis, &c.22^{e}.q.27.8.1^{m}. q.182.2.c.fi. Ca^{m}.9^{m}.
4 Quorum adoptio eſt filiorum. Luc. 6. 27^{a}. ¶ Quorum patres ex quibus eſt Chriſtus ſecundum carnem. 12^{e}.q. 98.4. c./ 5^{m}./ 5.c./ 3^{a}.q 4.6.3^{m}.
3 Non omnes qui ſunt ex Iſrael,hi ſunt Iſraelitæ.4.d.8. q.1.ar.3 q.2.2^{m}. Io1.lec.2.
4 Cum enim nondum nati eſſent, aut aliquid boni egiſſent aut mali, &c. dictum eſt ei,quia maior ſeruiet minori. Gen.25.3^{a}
5 Iacob dilexi,Eſau autem odio habui.Malachię.2^{a}.
6 Miſerebor cui miſertus ſum,& miſericordiam præſtabo, cui miſerebor. Exo.33.6^{a}.
7 Non volentis neque currentis,ſed miſerentis eſt dei. 1^{a}.q.83. 1.5^{m}./ 12^{e}.q.98.1.3^{m}./ ʒ.3.c^{o}.149. / Ma q.6.1^{m}. / Quol. 11. 3.2^{m}. Eph.6.lec.3./ Phil.2.lec.9.
8 In hoc ipſum excitaui te,vt oſtendam in te virtutẽ meam, &c. Exod.9.2^{a}. ¶ Cuius vult miſeretur, & quem vult indurat. Exod.4.9^{a}.
9 Voluntati eius quis reſiſtit?2.Paral.20. 2^{a}.
10 An non habet poteſtatem figulus luti, ex eadem maſſa facere aliud quidem vas in honorem,aliud vero in contumeliam?2.d. 3.q 2.1^{m}.
11 Quòd ſi deus volens oſtendere iram,& notam,&c.quæ præparauit in gloriam.1^{a}.q.23.5.3^{m}.
12 Vocabo non plebẽ meam,plebem meam,& non dilectam meã. Et erit in loco vbi dictum eſt eis, non plebs mea vos, &c. Oſea 7^{a}.
13 Si fuerit numerus filiorũ Iſrael, quaſi arena maris. Gen.1. 5^{a}. ¶ Reliquiæ ſaluæ fient,&c. Iſa.10.4^{a}.
14 Niſi dominus ſabaoth reliquiſſet nobis ſemen,&c.Iſa.1.1^{a}.
15 Ecce ego ponam in ſyon lapidem offenſionis,& petram ſcandali. Iſa 8.5^{a}./ 28.3^{a}.
16 Omnis qui crediderit in eum,non confundetur. Mar.16.12^{a}.

CAPVT X.

1 Finis enim legis Chriſtus eſt, ad iuſtitiam omni credenti. ibid. Ca^{m} 10^{m}.
2 Moyſes enim ſcripſit,quoniam iuſtitiam quæ ex lege eſt,qui fecerit homo viuet in ea.Luc.18.2^{a}.
3 Deus illum ſuſcitauit a mortuis.Pſal.3.4.¶ Corde enim creditur ad iuſtitiam,ore autem cõfeſſio,fit ad ſalutem.22^{e}.q.3.2.o./ 3.d.29.ar.8.q.2.3^{m}./ 4.d.49.q.5.ar.3.q.2. 1^{m}./ Quol. 9. 14. c./ Ro.10.lec.1./ c^{o}.14.lec.3.
4 Omnis qui credit in illum non confundetur. Mar.16.12^{a}. ¶ Non enim eſt diſtinctio iudæi & græci,infra 12.5^{a}.
5 Nam idem dominus omnium. Deut. 6. 4^{a}. ¶ Diues in omnes qui inuocant illum.22e.q.117.1.1^{m}./ ʒ.4.c^{o}.12./ 13./ 1e. Tim. 6. lec. 4. princ.

Omnis

6 Omnis enim quicunque inuocauerit nomẽ domini ſaluus erit, Ioel 2.13a.
7 Quàm ſpecioſi pedes euangelizantis pacem, euangelizantis bona. Iſa 52.1a./ Naum.1.fi. ¶ Domine quis credidit auditui noſtro? Iſa.53.1a.
8 Ergo fides ex auditu, auditus autem per verbum Chriſti. 1a. q. 111.1.1m./ 22æ.q 6.1.o./ 3.d.23.q.3.2.2m./ 4 d.4.q.2.ar.2. q.3.1m./.Ʒ.3.co.152./ 154. / Veri.q.18.3.c./ q.27. 3.c.
9 In omnem terram exiuit ſonus eorum, &c. Pſal. 18. 3a. ¶ Ego ad æmulationẽ vos adducã in nõ gentẽ, in gentem inſipientẽ, &c. Deut.31.2a./ Opuſ.1.co.31./ Ro.10.lec.2. fi.
10 Inuentus ſum a non quærentibus me, palam apparui, &c. Iſa.65 1a. ¶ Tota die expandi manus meas ad populum non credentem, ſed contradicentem mihi, ibid.2a.

CAPVT XI.

...m 11m. 1 Non repulit deus plebem ſuam Pſal 93.4a. ¶ Domine prophetas tuos occiderunt, altaria tua ſuffoderũt, &c. 3 Regum.19.1a. ¶ Reliqui mihi ſeptemmillia virorum, qui non curuauerunt genua ſua, &c. ibid fi.
2 Dedit illis deus ſpiritũ compunctionis, oculos vt non videant, & aures vt non audiant. Exo.4.3a. ¶ Fiat menſa eorum coram ipſis in laqueum, &c. incuruа. Gen.3.18a.
3 Et radix ſancta & rami. 3.d.3.q.1.ar.1.q.1.1m.
4 Veniet ex ſyon, qui eripiat & auertat impietatem ab Iacob. Pſal. 48.
5 Sine pœnitentia enim ſunt dona & vocatio Dei. He. 8. fi.
6 Concluſit deus omnia in incredulitate, vt omnium miſereatur. 4.d.46.q.2.ar.3.q.1.2m.
7 O altitudo diuitiarũ ſapientiæ & ſcientiæ dei. Ʒ. 4.co. 11./ 13.
8 Quàm incomprehenſibilia ſunt iudicia eius. 1.d.3. q. 2. 1. 1m./ 4.d.46. L.
9 Quis enim cognouit ſenſum domini? infra. 12.4a.
10 Ex ipſo, & per ipſum, & in ipſo ſunt omnia. 1a.q.39.8.c./ 1.d.36. q.1.3.5m. Ro.11.lec.5. / Eph.4.lec.2.fi.

CAPVT XII.

...m. 12m. 1 Exhibeatis corpora veſtra deo, hoſtiam viuentem, ſanctam, deo placentem. 22æ.q.85.3.6m./ Opuſ 7.co.4.
2 Nolite conformari huic ſæculo. Quol. 10.q16.1.c./ 1m.
3 Vt probetis, quę ſit voluntas dei bona, beneplacens, & perfecta. 22æ.q.97.2.2m.
4 Non plus ſapere quàm oportet ſapere, ſed ſapere ad ſobrietatẽ 22æ.q.149.1.1m.
5 Et vnicuiq; ſicut deus diuiſit menſuram fidei. 12æ.q 114.5.1m./ 22æ. q. 6.1.c.
6 Sicut enim in vno corpore multa membra habemus. 1a.q.76. 5. 3m.
7 Habentes donationes. 1a.q.21.3.c./ 12æ.5.4m.
8 Siue prophetiã, ſm rationem fidei. 22æ.q.172.1.o./ 3.c.
9 Qui tribuit, in ſimplicitate. Iob.1a.
10 Qui præeſt, in ſolicitudine. 22æ.q.47. 9. 3m./ q. 53.6.c./ Math.6.
11 Qui miſeretur, in hilaritate. 3.d.26.q.1.3.c./ Virt.q.26.4.5m.
12 Dilectio ſine ſimulatione. 22æ.q.111.1.o.
13 Honore inuicem præuenientes. 22æ.q.103. 2.3m.
14 Solicitudine non pigri. 1æ.Cor.6. 19a.
15 Nulli malum pro malo reddentes Deut.32.5a.
16 Benedicite perſequentibus vos. Math.5.39a.40a.41a.
17 Nolite maledicere. 22æ.q.76.1.2m./ 4.d.18.ar.2.q. 1.2m.
18 Spe gaudentes. 12æ.q. 58.1.3m.
19 Prouidentes bona, non tantum coram deo, ſed etiam coram hominibus. Math.5.11a. infra 15.1a.
20 Si fieri poteſt, quod ex vobis eſt, cum omnibus hominibus pacẽ habentes. 22æ.q. 29.1.c./ 2.3m./ Math.5.
21 Non vosmetipſos defendentes chariſſimi. 22æ.q.40. 1.2m./ q. 64. 7.5m.
22 Mihi vindictam, & ego retribuam, dicit dominus. Deut.32.5a.
23 Si eſurierit inimicus tuus, ciba illum, ſi ſitit, potum da illi. Prouer.25. 2a.

CAPVT XIII.

...m. 13m. 1 Omnis anima. Gen.46.1a. ¶ Poteſtatibus ſublimioribus ſubdita ſit. 22æ.q.69.1.c./ q.88.10.3m./ q.104.1.o / 5.c. princ./ 1m./ 6.o.2.d.44.q.2.2.o./ L.7m./ Quol.2.9.o./ Ro.13.
2 Non eſt poteſtas, niſi a deo. 2.d.44.q.1.2.1m./ Opuſ. 20.li.3.co. 1.&c. vſque 8 / Li.4.prin./ Ro.13.
3 Quæ a deo ſunt, ordinata ſunt. 12æ.q.102.5.c.
4 Qui poteſtati reſiſtit, dei ordinationi reſiſtit. 2.d.44.L.6m.

5 Cui tributum, tributum. 22æ.q 102.2.3m.
6 Qui diligit proximum, legem impleuit. 22æ.q.99.1 2m /q.105 2.1m. 22æ.q. 44.2.4m./ 3.d.37.ar.2.q.2. 2m./.Ʒ.3. co.125. fi./ Ro.13.lec.2. / Gal.5.
7 Non adulterabis. Exo.20.9a./ ¶ Non occides. ibid.8a. ¶ Non furaberis. ibidem .10a. ¶ Non falſum teſtimonium dices. Ibidem. 11a.
8 Non concupiſces. ibid. 12a.
9 Et ſi quid eſt aliud mandatum, in hoc verbo inſtauratur. 12æ. q.99. 1.2m.
10 Hora eſt iam nos de ſomno ſurgere. Io.11. 3a. ¶ Nox præceſſit. Iſa.15.1a. ¶ Dies autem appropinquauit. Ibidem. ¶ Abiiciamus ergo opera tenebrarum. Eph.5. 10a. ¶ Et induamur arma lucis. Eph.6.lec.4.
11 Induimini dominum Ieſum Chriſtum. 3a.q.69. 9. 1m./ 4. d.4. L./ Ro.13.fi./ Gal.3.lec.fi.

CAPVT XIIII.

1 Qui infirmus eſt, olus manducet. 12.q.77.3.o — Cam.14m.
2 Igitur qui manducat, non manducantem non ſpernat, & qui nõ manducat, manducantem non iudicet. Math.7. 1a.
3 Siue viuimus, ſiue morimur, domini ſumus. 1a. q. 1.8.2m.
4 Ideo enim Chriſtus mortuus eſt. Math. 27.14a. ¶ Et reſurrexit. Luc.24.5a. ¶ Vt omnium dominetur. Math. 28a. ¶ Omnes enim ſtabimus ante tribunal Chriſti, vt &c. Pſal.61.6a.
5 Viuo ego dicit dominus, quoniam mihi flectetur omne genu, & omnis lingua confitebitur deo. Iſa.45. 8a.
6 Vnuſquiſque veſtrum pro ſe reddet rationem deo. Pſal.61. 6a ¶ Non ergo amplius inuicem iudicemus. Math. 7.1a. ¶ Ne ponatis offendiculum fratri veſtro, vel ſcandalum. Math.18. 1a.
7 Nihil commune per ipſum. 12æ q.102.6. 1m./ 22æ.q. 149. 3.o./ 3æ.q.40.4.1m./.Ʒ.3.co.127./ Ro. 14. / Lec.2./ Lec.3./ 1æ Cor. 10.lec. 6.o.
8 Si propter verbum frater tuus contriſtatur, iam non ſecundum charitatem ambulas. 22.q.43.8.3m./ 4.d.38.q.2.ar.4.q.3.3m.
9 Noli cibo tuo illũ perdere, pro quo Chriſtus mortuus eſt. 22æ. q.43.3 2m./ 4.d.38 q.2.ar.2.q.2.1m.
10 Non eſt enim regnum dei, eſca & potus. 3a. q. 40. 2.1m./ Romanor. 12 lec.1.
11 Bonum eſt non manducare carnem, & non bibere vinum. 22æ. q.43.1.5m. q.149.3.2m.
12 Omne quod non eſt ex fide, peccatum eſt. 12æ. q. 19.5.c./ 22æ. q.10.4 1m.
13 Beatus qui non iudicat ſemetipſum. 1æ.Cor.21.22.

CAPVT XV.

1 Vnuſquiſque veſtrum proximo ſuo placeat in bonum ad ædificationem. 22æ.q.115.1.1m./ Ma. q 9 1.c./ 1m./ 2m. Opuſc. 19. co. 19./ Rom. 13. lec 3./ co. 15. / 1æ.Cor. 4. / co. 10.fi. Gal.1. lec.2.fi./ 1æ. Theſ.2 / Titum 2. lec. 1. — Cam.15m.
2 Chriſtus non ſibi placuit. Math.26. 17a.
3 Improperia improperantium tibi, ceciderunt ſuper me. Pſalmo 68. 3a.
4 Dico enim Chriſtum Ieſum, miniſtrum fuiſſe circunciſionis pp veritatẽ dei ad confirmandas promiſſiones patrũ. 3a. q.42.1.c.
5 Gentes autem ſuper miſericordia honorare deum, 2a.q. 21. 4. 2m./ 4.d.46.q.2.ar.1.q.1.2m.
6 Propterea confitebor tibi in gentibus, & nomini tuo cantabo. 2 Regum.22 fi. ¶ Lætamini gentes, cum plebe eius. Iſa.66.8a.
7 Laudate dominum omnes gentes, & magnificate eũ omnes populi. Pſal 116.1a. Erit radix Ieſſe, & qui exurget, &c. Iſa.11. 2a.
8 Quoniam quibus non eſt enunciatum de eo audient, &c. Ro. 10.lec.3. ¶ Si ſpiritualium eorũ participes facti ſunt gentiles, debet & in carnalibus miniſtrare eis. 22æ.q.187.4.2m./ Quol.7. 18.c / Opuſ.19.co.9 / Rom.15.lec.3.

CAPVT XVI.

1 Si vobis primum ex parte fruitus fuero. 12æ.q.11. 3.1m./ 1.d.1. q.2.1.4m./ Ro.15.lec.3./ Phil.1.fi — Cam.16m.
2 Salutate inuicẽ in oſculo ſancto. Ro.16.lec.1.fi./ 2æ.Cor. 1.fi / 2æ.Cor.1.fi. ¶ Aſſiſtatis ei in quocunque negotio veſtri indiguerit. 2e. Tim. 2.1a.
3 Huiuſmõi.n.dño non ſeruiunt, ſed ſuo vẽtri. Ma.q. 14. 2. 12m.
4 Volo vos ſapiẽtes eẽ in bono, & ſimplices in malo. Mat. 10.7a.
5 Secundum reuelationem myſterii, temporibus æternis taciti. 1a.q.10.1.4m.
6 Ad obeditionem fidei, ſupra 1. 3a. ¶ Soli ſapienti deo. Math. 19. 14a.

AVTHO-

AVTHORITATES EX prima Epiſtola ad Corinthios.

CAPVT I.

Ca^{m}.1^{m}. 1 IN omnibus facti eſtis in illo .ſ. Chriſto in omni verbo, & in omni ſcientia. 22ſ. q. 50. 3. 1^{m}. , .Ꝧ.3.cap 133./ 141.
2 Ita vt nihil vobis deſit in vlla gratia.4.d.44.q.2.ar.3. 2. 2^{m}.
3 Et nō ſint i vobis ſchiſmata.22ſ.q.39.1.o./ 4.c./4.d.13.q.2.1.2^{m}
4 Nunquid Paulus crucifixus eſt pro nobis. 3^{a}. q.48.5. 3^{m} / 1ſ. Cor.1.lec.2./ Col.1.fi./ 2ſ.Tim.2.
5 Aut in nomine Pauli,baptizati eſtis.3^{a}.q.64.3.c./ 4.d. 5.q. 1.1. c./ 4^{m}./ar.3.q.2.b.
6 Non enim miſit me deus baptizare,ſed euangelizare.3^{a}.q.67.2. 1^{m}. / Ro.2.lec.3.fi. / 1ſ. Cor.1.lec.2.fi.
7 Non in ſapientia verbi,vt non euacuetur crux Chriſti. 1ſ. Corint.12.4^{a}.
8 Verbum crucis pereuntibus quidem ſtultitia eſt, his aut qui ſalui ſiunt,ideſt nobis,dei virtus eſt.1.d.14. L.fi./ d.34. q.2. 1^{m}.
9 Perdam ſapientiam ſapientium,& prudentiam prudentium reprobabo. Iob.5.4^{a}.
10 Nonne ſtultā fecit deus ſapientiā huius mundi? 22ſ.q.46.3.2^{m}.
11 Nam quia in dei ſapientia non cognouit mundus per ſapientiā deum,placuit deo per ſtultitiam prædicationis,ſaluos facere credentes .Ꝧ.4.c^{o}.52.
12 Iudæi ſigna petunt,& græci ſapientiam quærunt. Iob. 5. 4^{a}.
13 Nos autem prædicamus Chriſtum crucifixum, iudæis quidem ſcandalum,gentibus autem ſtultitiam,ſupra 8^{a}.
14 Chriſtum dei virtutem,ſupra 9^{a}.
15 Et dei ſapientiam. 1^{a}.q.39.7.2^{m}. / 1. Prolo.princ./.Ꝧ.4.c^{o}.11./ 1ſ.Cor.1.lec.3.fi.
16 Quòd ſtultum eſt dei,ſapientius eſt hominibus, ſupra 9^{a}.
17 Et quòd infirmum eſt dei, fortius eſt hominibus. 1^{a}.q.48.6.1^{m}.
18 Videte vocationem veſtram fratres ,quia non multi ſapientes ſecundum carnem.1.d.41.1.4^{m}./ 2.3^{m}.
19 Quæ ſtulta ſunt mundi, elegit deus, vt confundat ſapientes, ſupra 9^{a}.
20 Vt ea quæ ſunt deſtruat, ſupra 9^{a}.
21 Vt non glorietur omnis caro, in conſpectu eius. 22ſ. q. 45. 4. 1^{m}./ Opuſ.72.prin./ 1ſ. Cor.1.fi.
22 Chriſtus factus eſt nobis ſapientia,& iuſtitia,& ſanctificatio,& redemptio.3^{a}.q.48.6.3^{m}./ 3. d.19.ar.4.q.1.o.
23 Qui gloriatur,in domino glorietur,ſupra 21^{a}. / Ie.9. 3^{a}.

CAPVT II.

Ca^{m}.2^{m}. 1 Non enim iudicaui me ſcire aliquid, niſi Chriſtum,& hunc crucifixum,ſupra.1 21^{a}.
2 Sapientiam loquimur inter perfectos.22ſ.45.5.1^{m}.
3 Sapientiam vero non huius ſeculi, neque principum huius ſeculi qui deſtruuntur, ſupra .1 .21^{a}.
4 Sed loquimur dei ſapiētiam in myſterio, quæ abſcondita eſt.1^{a} q.57.5.3^{m}. /.Ꝧ.3.c^{o}.5. princ./ Li^{o}.4.c^{o}. 83.
5 Quam nemo principum huius ſæculi cognouit.Mat.23^{a}.
6 Si enim cognouiſſent,nūquàm dominum gloriæ crucifixiſſent. 3^{a}.q 46.12.1^{m}./ q.47.5.o./ 6.c./ 2.d.40. L.fi./ 3.d.19. ar. 1. q.2. 5^{m}./ Mar.23^{a}./ 1ſ. Cor.1.lec.2.
7 Oculus non vidit,nec auris audiuit, nec in cor hominis aſcendit,quæ præparauit deus his qui diligunt illum.Iſa.64.4^{a}.
8 Spiritus omnia ſcrutatur,etiam profunda dei, ſupra 4^{a}.
9 Quis enim ſcit hominū, quæ ſunt hominis,niſi ſpiritus hominis qui in eo eſt? infra.10^{a}.
10 Ita & quæ dei ſunt,nemo cognouit, niſi ſpiritus dei. Ꝧ. 3. c^{o}.5. prin./ Li.4.c^{o}.83.
11 Nos autem non ſpiritum huius mundi accepimus, ſed ſpiritū qui ex deo eſt. Ro. 8.13^{a}
12 Vt ſciamus quæ a deo donata ſunt nobis.1 2ſ.q.111.5.4^{m}.
13 Animalis autem homò, non percipit quæ ſunt ſpiritus dei. 2. d.19. l. princ.
14 Spiritualis autem iudicat omnia,& ipſe a nemine iudicatur.2^{a} q 1.6.3^{m}./ 2 2ſ. q.60.1.2^{m}.
15 Quis enim cognouit ſenſum domini? Ro. 12.4^{a}.

CAPVT III.

Ca^{m}. 3^{m}. 1 Tamquam paruulis in Chriſtu,lac vobis potum dedi, non eſcā. 1^{a}. prolo.princ.
2 Cum .n.ſit inter vos zelus & contentio, nonne carnales eſtis 12ſ.q.28.4.1^{m}.¶ Et ſecūdū hominē ambulatis? Ma.q.12.2.8^{m}
3 Ego plantaui,Apollo rigauit,4 d.7.q.1.ar.1.q.1.1^{m}.

4 Vnuſquiſque autem propriam mercedem accipiet, ſecundum ſuum laborem. Pſal.61.6^{a}./ Io.14.12^{a}.
5 Dei enim adiutores ſumus. Iob.26.1^{a}.
6 Vt ſapiens architectus,fundamentum poſui. 1^{a}.q.1.6.c./ 4. d.7. q.1.ar.1.q.1.1^{m}./ Ro.8.lec.2.
7 Fundamentum aliud nemo poteſt ponere,præter id quod poſitum eſt,quod eſt Chriſtus Ieſus. Verit.q.1.12.24^{m}.
8 Si quis ſuperędificat ſupra fundamentum hoc, aurū, argētum, lapides precioſos.12ſ.q.89.2.o./ 4.d.21.q.1.ar.2.q.2. o.
9 Ligna,fœnum,ſtipulā,4.d.21.ar.2.q.1.c.
10 Si cuius opus manſerit, quod ſuperędificauit, mercedem accipiet. Pſal.61. 6^{a}.
11 Si cuius opus arſerit, ipſe detrimentum patietur.4.d. 46. q.2. ar.3. q.3. 3^{m}.
12 Sic tamen quaſi per ignem.4.d.21.q.1.ar. 3.q.2. 3^{m}.
13 Neſcitis quia templum dei eſtis.Ꝧ.4.c^{o}.21./ Pſal.10./ Pſal. 17./ Pſal.25./ 1ſ.Cor. 3.
14 Et ſpiritus dei habitat in vobis? Ro.8.13^{a}.
15 Si quis templum dei violauerit,diſperdet illum deus Iob.5.4^{a}. lec. 3.
16 Templum dei ſanctum eſt,quod eſtis vos,ſupra 13^{a}.
17 Si quis videtur inter vos ſapiens eſſe in hoc ſæculo, ſtultus fiat, vt ſit ſapiens. 22ſ.q.46.1.2^{m}.
18 Sapientia enim huius mundi,ſtultitia eſt apud deū,ſupra.1.10^{a}
19 Comprehendam ſapientes in aſtutia eorum. Iob. 5. 4^{a}.
¶ Dominus nouit cogitationes ſapientium.3. Regum.8.10^{a}.
¶ Quoniam vanę ſunt. Pſal.93.4^{a}.
20 Nemo glorietur in hominibus,ſupra 1.21^{a}.23^{a}.
21 Omnia enim veſtra ſunt,Verit.q.7.7.c./ q.15.1.c.

CAPVT IIII.

1 Nolite ante tempus iudicare. Math.7. 1^{a}. ¶ Sic nos exiſtimet homo,vt miniſtros Chriſti.4.d.5.q.1.2.c. Ca^{m}.4^{m}.
2 Dominus illuminabit abſcondita tenebrarum, & manifeſtabit conſilia cordium. 1^{a}.q.24. 1.2^{m}. /.4.d.43.artic.5.q. 1, o./ Verit.q.27.1.c. / Opuſc.3.c^{o}. 253. ¶ Sed neque me ipſum iudico infra 11. 26^{a}.
3 Quid habes,quod non accepiſti? ſi autem accepiſti, quid gloriaris,quaſi non acceperis? ſupra 1.21^{a}.
4 Imitatores mei eſtote,ſicut & ego Chriſti. Gal. 6.lec. 2.
5 Non enim in ſermone eſt regnum dei, ſed in virtute. 22ſ. q. 177. 1. 2^{m}.

CAPVT V.

1 Tradere huiuſmodi hominem Sathanę, in interitū carnis. 2.d. 7.q.3. 2. 1^{m}. Ca^{m} 5^{m}.
2 Neſcitis,quia modicum fermentum,totam maſſam corrumpit? Math. 16. 1^{a}.
3 Expurgate vetus fermentum. Ibid.
4 Etenim paſca noſtrum,immolatus eſt Chriſtus. Math. 26. 1^{a}.
5 Cum huiuſmodi, nec cibum ſumere.4.d.13.q.2.3.c./ Gal. 1.
6 Quid enim mihi de his qui foris ſunt iudicare? 4.d.18.q. 2. articul 3.q.3.1^{m}.

CAPVT VI.

1 Audiet aliquis veſtrum, habens negocium aduerſus alterum. Rom.16. Ca^{m} 6^{m}.
2 An neſcitis, quoniam ſancti, de hoc mundo iudicabunt? 4. d. 47.q.1.ar.2.q.1.o.
3 Neſcitis, quoniā angelos iudicabimus? 4.d.47.q.1.ar.3.q.4.1^{m}
4 Iam quidem omnino delictū eſt in vobis, ꝙ iudicia habetis inter vos. 22ſ.q.43.8.1^{m}./ 4.d.38.q.1.ar.4.q.3.1^{m}.
5 Quare non magis iniuriam accipitis? 22^{a}. q.108. 1. 2^{m}./ 4^{m}.
6 Quare non magis fraudem patimini? 22ſ.q.55.5. 1^{m}.
7 Iniqui,regnum dei non poſſidebunt.3^{a}.q. 68.4.c./ Iſa. fi.
8 Omnia mihi licent.4.d.15 q.2.ar.4.q.2.c.
9 Eſca ventri,& venter eſcis. 1^{a}.q.65.1.c./ 12ſ.q.1.5.b.
10 Corpus autem,non fornicationi. 12ſ.q.103.4.3^{m}./ 22^{a}. q.35.1. 4^{m}./ q.154.2.1^{m}./ 1ſ. Cor.6.lec.3.
11 Deus autem & dominus ſuſcitauit. Pſal.3.2^{a}.¶ Et nos ſuſcitabit,per virtutem ſuam. Io.6.13^{a}.
12 Neſcitis, quoniam corpora veſtra membra ſunt Chriſti? 3^{a}. q.8.3.o.
13 Qui adheret meretrici,vnum corpus efficitur.Gen.2.32^{a}.
14 Erunt inquit duo in carne vna. Gen.2.32^{a}.
15 Qui autē adheret domino,vnus ſpiritus eſt.22ſ.q.45.2.c.
16 Fugite fornicationē 22ſ.q.35.1.4^{m}. 1ſ.Cor.6. lec.3.
17 Omne enim peccatum quodcunque fecerit homo, extra corpus ſuum eſt.12ſ.q.74.4.o.

Qui

18 Qui autem fornicatur in corpus ſuum peccat. 12e.q.72. 2.4m.
19 Membra veſtra templum ſunt Spiritusſancti. ſupra.3.13a. ¶ Empti eſtis precio magno. Heb.9.8a.

CAPVT VII.

1 Bonum eſt homini mulierem non tangere. 12e.q.14.1.3m.
2 Propter fornicationem autem, vnuſquiſque vir vxorem habeat. 4.d.26.q.2.3.4m.
3 Vxori vir debitum reddat. 4.d.27.q.2.3.3m./d.30.1.o./4.4m./d.32.o.
4 Similiter & vxor viro. 22e.q.32.8.2m.
5 Mulier ſui corporis poteſtatem non habet, ſed vir, & econuerſo. 4.d.26.q.2.1.4m. 5m./3.c.ſi.
6 Nolite fraudare inuicem, niſi ex conſenſu ad tempus. Ro.7.2a./4.d.32.ar.1 q.3.o. 1e.Cor.7.
7 Hoc autem dico ſecundum indulgentiam, non ſecundum imperium. 4.d.26 q.1.4.3m.
8 Vnuſquiſque proprium donum habet ex Deo. 12e.q.66.2.1m.
9 Dico autem non nuptis & viduis, bonum eſt illis, ſi ſic permanſerint. 12e.q.c4o.1.3m.
10 Quòd ſi ſe non continet, nubant. 4.d.26.q.2.3.4m. ¶ Melius eſt enim nubere quàm vri. 4.d.26.q.2.3.4m.
11 His autem qui in matrimonio ſunt, præcipio, non ego, ſed dominus vxorem à viro non diſcedere. Math.5 28a./19.4a.
¶ Sanctificatus eſt vir infidelis, per mulierem fidelem. 4.d.39.3.o./Opuſ73.c°.17.
12 Quòd ſi deceſſerit manere innuptam. Math.5.29a. ¶ Aut viro ſuo reconciliari. 4.d.39.q.2.ar.2.q.4.o.
13 Et vir vxorem non dimittat. Math.5.28a./19.4a.
14 Si quis frater vxorem habet infidelem, & hæc conſentit habitare cum eo, non dimittat eam, & econuerſo. 4.d.39.3.4.o.
15 Quòd ſi infidelis diſcedit, diſcedat, non enim ſeruituti ſubiectus eſt frater vel ſoror in huiuſmodi. 4.d.39.5.o.
16 Vnuſquiſque vocatione qua vocatus eſt, in ea permaneat. Ro.8.44a.
17 Nolite fieri ſerui hominum. 1e.Cor.9.ſi.
18 Conſilium autem do. 12e.q.14.1.3m.
19 Alligatus es vxori, noli quærere ſolutionem. Math.5.28a./19.4a.
20 Tribulationem tñ carnis habebunt huiuſmodi. Ro.7.q.1.3.cm.
21 Qui habent vxores, tamquam non habentes ſint. 4.d.26.q.1.3.1m
22 Præterit enim figura huius mundi. Pſal.101.ſi.
23 Volo autem vos ſine ſolicitudine eſſe. Math.6.19a.
24 Qui ſine vxore eſt, ſolicitus eſt quæ domini ſunt. 3.c°.135.5m./Quol.7.17.1m./1e.Cor.7./Phil.4.
25 Qui autem cum vxore eſt, ſolicitus eſt quæ ſunt mundi, quomodo placeat vxori. 4 d.26.q.2.3.4m.
26 Et diuiſus eſt. Virt q.2.1 n.c.
27 Qui matrimonio iungit virginem ſuam, bene facit, & qui non iungit, melius facit. 22e q.152.3.5m./q.4.5.o.
28 Mulier alligata eſt legi quanto tempore vir eius viuit. Ro.7.2a.
29 Quòd ſi dormierit vir eius, liberata eſt à lege. Ibidem.3a. ¶ Cui vult nubat. Ibidem. ¶ Tantum in domino. 4.d.39.1.o.
30 Beatior autem erit, ſi ſic permanſerit. 22e.q.70.3.2m.

CAPVT VIII.

1 Scientia inflat. 22e.q.167.1.c./2.d.6.3.1m.ſi.
2 Scimus quia nihil eſt idolum in mundo. 22e.q.94.1.3m.
3 Nullus Deus, niſi vnus. Deut.6.4a. ¶ Nam & ſi ſunt qui dicantur dij, ſiue in cælo, ſiue in terra, ſiquidem ſunt dij multi, & domini multi. Exo.21.2a./1a.q.13.3.1m.
4 Nobis tamen eſt vnus Deus pater. Deut.6.4a. ¶ Ex quo omnia. Ro.11.ſi. ¶ Et nos in illo. Ibidem. ¶ Et vnus dominus Ieſus Chriſtus, per quem omnia. Ibidem.
5 Si eſca ſcandalizat fratrem meum, non manducabo carnē in æternum. 4.d.38.q.2.ar.4.q.3.3m.

CAPVT IX.

1 Nonne Chriſtum Ieſum dominum noſtrum vidi? 3a.q.57.6.3m.
2 Non alligabis os boui trituranti. Deut.25.1a.
3 Numquid de bobus cura eſt Deo? 1a.q.22.2.5m./q.103.5.2m./12e q.102.5.8m./3.3.c°.113 ſi/Verit.q.5.6.1m.
4 Omnia ſuſtinemus, ne quòd offendiculum demus euangelio. 22e.q.43.8.5m./4.d.18.q.2.ar.4.q.3.1m.
5 Ita & dominus ordinauit his qui euangelium annunciant, de euangelio viuere. Ro.15.ſi.
6 Bonum eſt mihi magis mori, quàm vt gloriam meam quis euacuet. 12e.q.2.3.c./22e.q.132.1.3m./Ma.q 9.1.o.
7 Nam ſi euangelizauero, non eſt mihi gloria, neceſſitas enim mihi incumbit. 22e.q 81.6.3m.
8 Nam cum liber eſſem ex oib⁹, oium me ſeruū feci. 1a.q.83.3.4.o.
9 Omnib⁹ oïa factus ſum, vt omnes facerē ſaluos. Verit.q.29.4.4m.
10 Neſcitis, quòd hi qui in ſtadio currunt, omnes quidem currunt, ſed vnus accipit brauium? 12e.q.4.3.1m./1.d.41.2.3m.
11 Sic currite, vt comprehendatis. 1a.q.12.7.1m./12e.q.4.3.1m./4.d.49.q.2.3.1m./Verit.q.8.2.5m.

CAPVT X.

1 Patres noſtri omnes ſub nube fuerunt, & omnes mare tranſierunt, & omnes in Moyſe baptizati ſunt in nube, & in mari. 3a.q.70.1.2m. Cam.12m.
2 Petra autem erat Chriſtus. 1a.q.102.1.4m./3.4.c°.62.1m.
3 Sedit populus manducare & bibere, & ſurrexerunt ludere. Exo.32.1a.
4 Hæc autem omnia in figura contingebant illis. 12e.q.107.2.o.
5 In quos, fines ſeculorum deuenerunt. 4.d.47.q.1.ar.3.q.3.c.
6 Qui ſe exiſtimat ſtare, videat ne cadat. 1a.q.95.3 o.
7 Tentatio vos non apprehendat niſi humana. 3a.q.41.2.2m./2.d.21.q.1.3.o./3.d.31.q.1.3.c.
8 Fidelis eſt Deus, qui non patietur vos tentari ſupra id quod poteſtis. 3.d.31.q.1.3.5m./1e.Cor, lec.3./c°.11.
9 Vnus panis, & vnum corpus, multi ſumus. ſupra.6.12a.
10 Dico, quod immolatum eſt aliquid idolis, aut quòd idolum ſit aliquid. ſupra.8.2a. ¶ Siquis vocat vos infidelium ad cœnam, & vultis ire. 22e.q.10.6.c.
11 Omnia mihi licent ſed nō oïa expediunt. 4 d.15.q.2.ar 4.q.2.c.
12 Nemo quod ſuum eſt quærat, ſed quod alterius. 22e.q.58.11.c.
13 Domini eſt terra, & plenitudo eius. 1a.q.13.7.1m./6m.
14 Omnia in gloriam Dei facite. 12e.q.88.1.2m./q.100.10.2m.
15 Sine offenſa eſtote Iudæis & gentibus, & eccleſiæ Dei. 22e.q.7.2.3m./3a.q.42.2.cm.
16 Ego per omnia, omnibus placeo. Ro.15.1a.

CAPVT XI.

1 Imitatores mei eſtote ſicut & ego Chriſti. ſupra.4.4a. Cam.11m.
2 Omnis viri caput Chriſtus eſt. 3a.q.8.o./q.48.1.c./q.49.1.c.
3 Caput autem mulieris, vir. 1a.q.92.4.1m./1e.Cor.c11./Epheſ.5.lec.8.ſi.
4 Caput autem Chriſti, Deus. 3a.q.8.1.3m./8.2m./3.d.13.q.2.1.4m./1e.Cor.11.lec.1.ſi.
5 Omnis vir orans aut prophetans velato capite, deturpat caput ſuum. 1e.Cor.11.lec.2.
6 Omnis mulier orans, aut prophetans non velato capite, deturpat caput ſuum. 4.d.14 q.1.ar.5.q 3.3m.
7 Vir imago & gloria Dei eſt, mulier autem gloria viri eſt. 1a.q.35.2.3m./q.93 4.1m./6.2m./2.d.16.q.1.c.
8 Non eſt vir ex muliere, ſed mulier ex viro eſt. Gen.2.25a.26a.
9 Etenim non creatus eſt vir propter mulierem, ſed mulier propter virum. Ibidem.23a.
10 Nam oportet hæreſes eſſe, vt qui probati ſunt manifeſti fiant in nobis. 22e.q.11.3.2m./4.d.13.q.2.3.2m.
11 Dominus Ieſus in qua nocte tradebatur. Math.26.ca. ¶ Accepit panem. Ibidem 6a. ¶ Et gratias agens fregit & dixit, accipite & manducate. Ibidem.7a.
12 Hoc eſt corpus meum. Ibidem.8a. ¶ Quod pro vobis tradetur. Ibidem.12a. ¶ Hoc facite in meā cōmemorationē. Lucæ.22.10a.
13 Similiter & calicem poſtquam cœnauit dicens. Lucæ.22.17a.
¶ Hic calix nouum teſtamentum eſt in meo ſanguine. Math.26.9a. ¶ Hoc facite quotieſcumque bibetis in meam commemorationem. Lucæ.22.10a.
14 Quotieſcunque manducabitis panem hunc, & calicem bibetis, mortem domini annunciabitis donec veniat. 3a.q.66.4.5m. q.73.4.5.o./q.74.1.c./q.76.2.2m./q.79.1.c./7.2m./q.80.10.2m./q.83.1.c./2.c./1m. 2m./3.c./q.84.c.3m./4.d.2.q.1.2.1m./d.4.q.2.ar.2.q.2.3m./d.8.q.1.ar.1.q.3.c./ar.1.q.1.o./q.2.ar.1.q.4.4m./ar.2.q.1.2m./d.12.q.1.ar.3.q.1.2m./q.2.1m.
15 Itaque quicunque manducauerit panem, vel biberit calicem domini indigne reus erit corporis & ſanguinis dñi. 4.d.9.ar.3.q.3.1m.
16 Probet autem ſeipſum homo, & ſic de pane illo edat, & de calice bibat. 3a.q.80.4.5m.
17 Qui enim manducat & bibit indigne, iudicium ſibi manducat & bibit. 3a.q.80.6.2m. ¶ Non diiudicans corpus domini. 3a.q.80.5.2m.
18 Ideo inter vos multi infirmi & imbecilles, & dormiunt multi. Ioan.11.3a.
19 Quòd ſi nos diiudicaremus, non vtique iudicaremur. 1e.Corinthio.4.c°.11.ſi.
20 Siquis eſurit, domi māducet. 3a.q.80 8.2m./4.d.8 q.1.2.4.q.1.2m.
21 Cætera cum venero, diſponam. 3a.q.25.3.4m./q.64.2.1m./q.72.4.cm./q.78.3.o m./q.83.4.2m./3.d.9.q.1.ar.2.q.2.3m./4.d.7.q.1.ar.2.q.1.1m./ar.3 q.4.2m.

CAPVT XII.

Cam.12m.
1 Nemo in ſpiritu Dei loquens, dicit anathema Ieſu. 12æ.q.109.1.b./c./1m./22æ.q.171.1.2m./q.176.2.2m.
3 Et nemo poteſt dicere, dominus Ieſus, niſi in ſpiritu ſancto. Ma.q.3.14.1m.
4 Diuiſiones vero gratiarum ſunt idẽ aut ſpiritus. 22æ.q.171.prin./1.d.17.q.1.3.c./1.d.26.6.1m. ¶ Et diuiſiones miniſtrationum ſunt. 22æ.q.171.prin. ¶ Et diuiſione operationum ſunt. Ibidem
6 Qui operatur omnia in omnibus. 1a.q.105.50./1.d.37.q.1.1.2m./q.3.3.3m./d.35.3.c./d.36.q.1.1.c.
7 Vnicuique autem datur manifeſtatio ſpiritus ad vtilitatem. 12æ.q.111.1.4.c./22æ.q.176.1.1m./q.177.1.c./3m./4m./3a.q.7.7.c./1m./1.d.18.L.prin./2.d.29.3.1.
8 Alij quidem per ſpiritum, datur ſermo ſapiẽtiæ. 12æ.q.66.2.1m./q.68.5.1m./q.111.4.0./22æ.q.176.177.178.0.
Alij autem ſermo ſcientiæ, ſecundum eundem ſpiritũ. 1a.q.105.7.3m. 12æ.q.51.4.c./q.68.5.1m./q.111.4.c./4m./q.113.10.3m.
9 Alteri fides, in eodẽ ſpiritu. 12æ.q.111.4.c./2m./22æ.q.4.5.4m./Virt.q.5.2.6m.
Alij gratia ſanitatum, in vno ſpiritu. 12æ.q.111.4.c./3m.
10 Alij operatio virtutum. 12æ.q.111.4.c./3m./22æ.q.178.1.1m./ℨ.3.cº.154.ſi./Poa.q.6.4.c./9.1m.
Alij prophetia. 12æ.q.68.3.3m./22æ.q.171.2.0./q.174.3.2m./q.176.2.3m./ℨ.3.cº.154.ſi./Verit.q.12.1.0.
Alij diſcretio ſpũum. 12æ.q.111.4.c./22æ.q.171.prin./2æ.Cor.11
Alij gñа linguarũ. 12æ.q.111.4.c./3m./22æ.q.176.1.0./q.179.1.0
Alij interpretatio ſermonum. 12æ.q.111.4.c./3m.
11 Hęc autem omnia operatur &c. 1a.q.38.2.0. q.43.5.1m./1.d.18.3.0./2.d.43.3.5m./ℨ.4.cº.21.22./Verit.q.7.3.3m./Iſa.11.lec.2.
Diuidens ſingulis prout vult. 1a.q.19.10.c./12æ.q.66.2.1m./q.68.5.1m.
12 Sicut vnum corpus eſt, & membra habet multa &c. ita & Chriſtus. 1a.q.76.5.3m./22æ.q.183.2.3.0./3a.q.8.1.3.c./q.48.1.c./q.49.1.c./2.d.1.q.2.5.3m./3.d.13.q.2.ar.2.q.2.c./4.d.49.q.4.4.c./Anima.8.14m./9.c.ſi.
26 Et ſi quid patitur vnum membrum, compatiuntur omnia membra. 3.d.13.q.2.ar.2.q.2.c.
27 Vos autem eſtis corpus Chriſti, & membra de membris. Ibidem.
28 Et quoſdam quidem poſuit Deus in eccleſia, primum apoſtolos. Math.3./Ro.Prolo.ſi./L.4.prin.
31 Emulamini cariſmata meliora. Ro.1.lec.2.
Et adhuc excellentiorem viam vobis demonſtro. 22æ.q.24.4.c.

CAPVT XIII.

Cam.13m.
1 Si linguis hominum loquar. ſupra.12.12a.
Et angelorum. 1a.q.107.1.2m./2.d.11.q.2.3.c. Verit.q.9.4.1m./5.1m./1æ.Cor.13.
Factus ſum velut æs ſonans, aut cimbalum tiniens. 22æ.q.111.2.0./4.d.16.q.4.ar.1.q.2.0.
2 Charitatem autem non habuero. 12æ.q.65.2.0./22æ.q.23.7.0./q.188.2.2m./Verit.q.14.1.6m.
Nihil mihi prodeſt. 3a.q.89.6.3m.
Si habuero prophetiam &c. 22æ.q.6.2.3m./q.172.4.c.
Et ſi habuero omnem fidem. 22æ.q.4.4.0./7.4m./q.19.5.1m./3.d.23.q.3.ar.1.q.3.0./ar.4.0.d.34.q.2.ar.3.q.1.1m./4.d.17.q.2.ar.1.q.3.c./Veri.q.14.7.0.
3 Et ſi diſtribuero in cibos pauperum omnes facultates meas &c. 22æ.q.154.2.5m./4.d.15.q.2.ar.2.q.1.0.
Et ſi tradidero corpus meum ita vt ardeam &c. 22æ.q.124.2.2m./Quol.4.q.10.1.0.
4 Charitas patiens eſt &c. 22æ.q.23.4.2m./Virt.q.2.2.14m./5.3m./7.6m.
5 Non quærit quæ ſua ſunt. 22æ.q.26.4.3m.
8 Charitas numquam excidit. ℨ.4.cº.69.ſi./Ma.q.3.15.2m.
Siue prophetiæ euacuabuntur. 22æ.q.173.1.c./q.174.5.0./3a.q.7.8.0.
Siue linguæ ceſſabunt. 22æ.q.176.1.0.
Siue ſcientia deſtruetur. 1a.q.89.5.1m./12æ.q.63.2.1m./3.d.31.q.2.4.1m. ¶ Ex parte enim cognoſcimus &c. ℨ.1.cº.3.ſi.
10 Cũ venerit qđ pfectũ eſt, euacuabitur qđ ex parte eſt. 1a.q.58.7.3m./q.62.7.1m./12æ.q.67.3.0. 22æ.q.4.4.1m./Verit.q.10.1.8m.
12 Videmus nunc per ſpeculum, in enigmate. 1a.q.56.4.c./22æ.q.14.2m./q.184.2.1m./2.d.4.1.c./3.d.24.ar.2.q.1.1m./ℨ.3.cº.51./Veri.q.14.2.15m.
Tũc autẽ facie ad faciẽ. 1a.q.12.11.1m./4.d.42.q.2.1.16m. ℨ.3.c.51.
13 Nunc autem manent fides, ſpes, charitas, tria hęc. 12æ.q.62.3.0./22æ.prin./q.17.6.0./3.d.23.q.1.5.0./d.26.q.2.ar.3.q.1.0./Verit.q.1.12.c.ſi./5.12m.
Maior autem horum eſt charitas. 12a.q.66.0./22æ.q.23.6.0./q.30.4.0./q.34.5.1m./q.117.6.3m./q.157.4.c./2m./1.d.17.

I. CORINTHIOS.

L.ſi./3.d.33.q.2.ar.4.q.2.3m./d.36.4.c./ℨ.4.cº.55.13m./Verit.q.2.2.c.ſi./17m./5.c.ſi./4m./q.5.3.c./1m.

CAPVT XIIII.

2 Qui loquitur lingua, nõ hoib9 loquit, ſed Deo. 22æ.q.176.2.2m. Cam.14m.
3 Qui prophetat, hominibus, loquitur ad ędificationẽ & exhortationem, & conſolationem. 22æ.q.171.1.2m./q.176.2.2m.
4 Qui loquitur lingua, ſeipſum ędificat. 22æ.q.176.1.0. ¶ Ero cui loquor barbarus, & qui mihi loquitur barbarus. Ro.1.lec.5.ſi.
5 Maior eſt qui prophetat, quàm qui loquit linguis. 22æ.q.176.2.0.
20 Nolite pueri effici ſenſibus, ſed malitia paruuli eſtote. Math.10.7a
Senſibus autem perfecti eſtote. 22æ.q.184.1.1m.
26 Apocalipſim habet. 22æ.q.176.2.1m.
32 Spiritus prophetarum, prophetis ſubiectus eſt. 22æ.q.173.3.4m./ℨ.4.cº.17.20m./Verit.q.12.4.c./9.6m.
33 Non enim diſſenſionis eſt Deus, ſed pacis. He.13.lec.3.
34 Mulieres in eccleſia taceant. 22æ.q.177.2.0./1æ.Cor.14.lec.7.princ./1æ.Tim.2.lec.3.prin.
Non enim permittitur eis loqui, ſed ſubditas eſſe. Gen.3.17a.
35 Turpe eſt enim mulieri, in eccleſia loqui. 3a.q.67.4.1m.
38 Si quis ignorat, ignorabitur. 12æ.q.6.8.c./1m.
40 Omnia autem honeſte, & ſecundum ordinem fiant in vobis. 12æ.q.87.1.c./22æ.q.145.1.2m./2.0.
15 Si orem lingua, mens mea ſine fructu eſt. 22æ.q.83.13.c

CAPVT XV.

3 Chriſtus mortuus eſt. Matth.27.6a. ¶ Pro peccatis noſtris. Ioan.18a. ¶ Sepultus eſt. Matthæ.27. penultima. ¶ Reſurrexit tertia die. Math.20.6a. Cam.15m.
8 Nouiſſime autem omnium, tanquàm abortiuo, viſus eſt & mihi. ſup.9.1a. ¶ Ex quibus quidam dormierunt. Io.11.3a.
13 Si autem reſurrectio mortuorum non eſt, neque Chriſtus reſurrexit. 3a.q.53.1.0./2.c./3.0./q.56.1.c./4.d.43.ar.1.q.1.c./ℨ.4.cº.78./Opuſc.3.cº.143./246./Math.27.
20 Chriſtus reſurrexit a mortuis, primitiæ dormientium. 3a.q.27.3.c./q.53.3.0./q.56.1.c./3m./4.d.43.ar.2.q.1.b.1./ar.3.q.1.3m./Opuſc.3.cº.243.246.247.ſi./Math.27./1æ.Cor.15./Col.1.lec.6.
21 Per hominem mors. Ro.5.1a. ¶ Et per hominẽ reſurrectio mortuorum. Io.6.13a.
22 Sicut in Adam omnes moriuntur. Ibidem. ¶ Ita in Chriſto omnes viuificabuntur. Io.5.16a.
24 Deinde finis cum tradiderit regnum Deo & patri. 1a.q.108.7.1m./2.d.11.q.2.6.1m./ℨ.4.cº.8.
Cum euacuauerit omnem principatum & poteſtatem, & virtutem. 1a.q.108.7.0./2.d.6.1.ſi./d.11.q.2.6.0./4.d.47.q.1.ar.2.q.4.c./Quol.2.11.ſi./1æ.Cor.15.
25 Oportet autem illum regnare, donec ponat omnes inimicos. 1.Regum.15.penultima./Math.31a. ¶ Nouiſſime autem inimica deſtruetur mors. ℨ.4.cº.81.
27 Omnia ſubiecit ſub pedibus eius. Pſal.8.3a.
28 Cum autẽ ſubiecta fuerint ei omnia, tunc & ipſe filius ſubiectus erit illi, qui ſubiecit ſibi omnia. 1a.q.42.4.1m./3a.q.20.1.3m./4.d.47.q.1.ar.2.q.4.1m./Trin.12.2m.
Vt ſit Deus omnia in omnibus. 1a.q.8.1.3.0./q.112.1.c.
29 Alioquin quid facient, qui baptizantur pro mortuis? 4.d.45.q.2.ar.3.q.1.4m.
36 Quod ſeminas nõ viuificatur, niſi prius moriatur. 3a.q.42.2.c.ſi./q.46.2.c. ¶ Inſipiens tu. Gal.3.1a.
37 Non corpus quod futurum eſt ſeminas, ſed nudum granum. 4.d.44.q.1.ar.1.q.1.1m.
42 Seminatur in corruptione, ſurget in incorruptione. 3a.q.82.2.
43 Seminatur in ignobilitate, ſurget in gloria. ℨ.4.cº.84.
Seminatur in infirmitate, ſurget in virtute. 3a.q.82.b./c./ℨ.4.cº.87.ſi.
44 Seminatur corpus animale, ſurget corpus ſpirituale. 3a.q.34.1.1m./4.d.44.q.2.ar.1.q.1.0.
45 Factus eſt primus homo in animam viuentem. Gen.2.10a. ¶ Nouiſſimus Adam in ſpiritu viuificantem. 3a.q.31.1.1m./q.34.1.1m.
46 Sed non prius quod ſpirituale eſt, ſed quod animale, deinde quod ſpirituale. 3a.q.34.1.1m.
47 Primus homo de terra terrenus, ſecundus homo de cęlo cœleſtis. 3a.q.5.2.1m./q.31.1.1m./q.54.3.1m./ℨ.4.cº.80.
48 Qualis terrenus, tales & terreni, & qualis cœleſtis, tales & cęleſtes. 3a.q.19.3.0.
50 Caro & ſanguis, regnum Dei poſſidere non poſſunt. 3a.q.5.2.2m./q.54.3.1m./4.d.44.q.1.ar.2.q.2.3m./ℨ.4.cº.8./84.85.ſi./Poa.q.5.10.1m./1æ.Corinth.15.lec.7.ſi./Ephe.6.lec.3./Heb.2.lec.4.
51 Omnes quidem reſurgemus, ſed nõ oẽs immutabimur. ℨ.4.cº.88

26 In momento, in ictu oculi, in nouiſſima tuba. 4.d.43.ar.3.q.5.o./ 1ª. Corinth.15.lec.8.
27 Canet enim tuba, & mortui reſurgent incorrupti, & nos immutabimur. 3a.q.82.1.o.
28 Oportet enim corruptibile hoc induere incorruptionem, & mortale hoc induere immortalitatem. 3a.q.82.1.o.
29 Tunc fiet ſermo qui ſcriptus eſt, abſorta eſt mors in victoria, vbi eſt mors victoria tua? vbi eſt mors ſtimulus tuus? Oſee.13.f.
30 Stimulus mortis, peccatum eſt. Ro.6.19a.
31 Virtus vero peccati, lex. 12ª.q.55.3.1m./ 3.d.37.1.4m.

CAPVT VI.

1 Omnia veſtra, in charitate fiant. 22ª.q.23.4.2m.
2 Salutate inuicem in oſculo ſancto. Ro.16.1a.

AVTHORITATES ex ſecunda Epiſtola ad Corinthios.

CAPVT I.

1 Pater miſericordiarum, & Deus totius conſolationis. Exo.21.1a./ 22ª q.83.13.c./ 1ª. Cor.14.lec.3.
2 Sicut abundant paſſiones Chriſti in nobis, ita & per Chriſtum abundat conſolatio noſtra. Ibidem.
3 Siue autem tribulamur. 12ª.q.87.6 c.f./ 4.d.15.q.1.ar.4.q.2.o.
4 Sicut Socij paſſionum fuiſtis, ſic & conſolationis. 3a.q.49.5.o.
5 Gloria noſtra hæc eſt teſtimoniũ cõſcientiæ noſtræ. 22ª.q.45.4.4m.
6 Gloria veſtra ſumus, ſicut & vos noſtra. Iere.9.3a./ Pſal.44.
7 Sermo noſter, qui fuit apud vos, non eſt in illo, eſt & non, ſed eſt in illo, eſt. 22ª.q.109.4.o./ q.129.3.5m.
8 Dei filius &c. nõ fuit in illo, eſt & non, ſed eſt in illo fuit. Io.1.1a
9 Quoquot enim promiſſiones Dei ſunt, in illo eſt. Ro.4.lec.3.
10 Qui vnxit nos Deus & qui ſignauit nos, & dedit pignus ſpiritus in cordibus noſtris. ℨ.4.cº.22.f.

CAPVT II.

1 Ne forte abundantiori triſtitia abſorbeatur qui eiuſmodi eſt. 12ª q.37.2.3m. ¶ Si quis autem contriſtauit me. 22ª.q.116.1.c. — Cam.2m.
2 Si quid donaui propter vos, in perſona Chriſti. 4.d.27.q.3.3.2m./ Quol.4.13.o.
3 Chriſti bonus odor ſumus Deo, in his qui ſalui ſunt, & in his qui pereunt. 3a.q.71.2.3.c./ 4.d.6.q.2.ar.1.q.1.c.
4 Alijs quidem odor mortis in mortem, alijs autem odor vitæ in vitam. 12ª.q.78.4.o./ q.124.1.3m./ 4.d.38.q.2.1.4m./ Ma.q.3.1.13m./ Quol.4.q.12.1.3m. Ro.7.lec.2.
5 Non enim ſumus ſicut plurimi adulterantes verbũ Dei. Pſal.49.

CAPVT III.

1 Incipimus iterum nos commendare. Opuſ.19.cº.15./ Pſa.25./ 1ª. Cor.2.f. — Cam.3m.
2 Aut nunquid egemus ſicut quidam commendaticijs epiſtolis ad vos, aut ex vobis? Opuſ.19.cº.15.3m.
3 Non quòd ſufficientes ſimus cogitare aliquid a nobis, quaſi ex nobis. 2.d.5 & 1.2m./ 1m.
4 Qui & idoneos nos fecit miniſtros noui teſtamẽti. 3a.q.27.4.c.
5 Littera enim occidit, ſpiritus autẽ viuificat. 12ª.q.98.1.2m./ q.99.2.3m./ q.106.2.c./ Opuſ.1 cº.18.32.
6 Quòd ſi miniſtratio mortis, litteris deformata in lapidibus fuit in gloria &c. quod manet in gloria eſt. 22ª.q.87.1.c.f./ q.174.4.3m./ Verit.q.12.14.5m.
7 Vbi autem ſpiritus domini, ibi libertas. 1ª.Tim.5a./ 4.d.15.q.3 ar.2.q.2.1m.
8 Nos vero omnes, reuelata facie gloriam domini contemplantes 3.d.35.q.1.ar.2.q.1.3.c.

CAPVT IIII.

1 Neque adulterantes verbum Dei. ſupra.2.f. — Cam.4m.
2 Deus huius ſeculi. 1a.q.65.1.c./ 1.Prolo.L./ 4.d.46.q.4.2.1m. ¶ Charitas Chriſti vrget nos. 3a.q.79.1.2m.
3 Excæcauit mentes infidelium. Exo 4.2a.
4 Deus qui dixit de tenebris lumen ſplendeſcere. Pſal.4.8a.
5 Habemus autem theſaurum iſtum, in vaſis fictilibus. 22ª.q.28.1.1m./ Verit.q.13.4.7m./ 1ª. Cor.10.lec.1.f.
6 Qui ſuſcitauit Ieſum. Pſal.3.2a. ¶ Et vos cum Ieſu ſuſcitabit. Io.6.13a. ¶ Credidi propter quòd loquutus ſum. Pſal.115.1a.
7 Sed licet is qui foris eſt, noſter homo corrumpatur, tamen is qui intus eſt. Ro.6.25a. ¶ Renouatur de die in diem. Ro.6.3a.

8 Id enim quod in præſenti eſt momentaneum, & leue tribulationis noſtræ, ſupra modum in ſublime &c. Ro.8.26a.
9 Quæ enim videntur, temporalia ſunt, quæ autem non videntur, æterna ſunt. 1a.q.65.1.1m.

CAPVT V.

1 Scimus enim, quoniam ſi terreſtris domus noſtra huius habitationis diſſoluatur &c. ℨ.4.cº.90./ Virt q.2.11.8m. — Cam.5m.
2 Nolumus expoliari, ſed ſuperueſtiri. Virt.q.2.11.8m.
3 Vt abſorbeatur quod eſt mortale, a gloria Prouer.25.6a.
4 Dum ſumus in corpore peregrinamur a Dño. 22ª. q.28.1.1m./ Verit.q.13.4.7m./ Virt.q.2.11.8m.
5 Oẽs.n. nos manifeſtari oportet, ante tribunal Chriſti, vt referat vnuſquiſq; ꝓpria corporis, put geſſit, ſiue bonũ, ſiue malũ. Pſ.61.6a
6 Siue enim mente excedimus Deo, ſiue ſobrij ſumus vobis. 22ª. q.81.6.2m./ 7.c.
7 Charitas Chriſti vrget nos. ℨ.3.cº.148.
8 Pro omnibus mortuꝰ eſt Chriſtus. Math.27.16a. ¶ Et reſurrexit Luc.24.5a. ¶ Et ſi cognouimus ſecundum carnem Chriſtum, ſed nunc iam non nouimus. ℨ.4. Prolo.
9 Eum qui non nouerat peccatum. Iſa.53.4a. ¶ Pro nobis fecit peccatum. 3a.q.15.1.4m./ 3.2m./ q.46.4.3m./ Ro.4./ cº.6.lec.2.

CAPVT VI.

1 Adiuuantes exhortamur. 1ª. Cor.3.lec.2. — Cam.6m.
2 Tempore accepto exaudiui te &c. Iſa.49.6a.
3 Vos enim eſtis templum Dei viui. 1ª. Cor.3.19a.
4 Inhabitabo in illis. Ro.8.14a. ¶ Et inambulabo inter eos. Pſ.67.3a.
5 Et ero illorum Deus, & ipſi erunt mihi populus. Deut.7.5a.
6 Exite de medio eorũ, & ſeparamini ab eis. Iſa.52.3a./ 22ª.q.25.6.5m
7 Et immundum ne tetigeritis. Ibidem.
8 Et ero vobis i patrẽ, & vos eritis mihi in filios & filias. Luc.6.21a.

CAPVT VII.

1 Mundemus nos ab omni inquinamento carnis & ſpiritus. 12ª.q.72.2.c. — Cam 7m.
2 Quæ eſt ſecundum Deum triſtitia, pœnitentiam in ſalutem ſtabilem operatur. 4.d.14.q.1.ar.4 q.1.1m./ q.2.ar.1.q.1.4m./ d.15.q.1.2.1m./ d.17.q.2.ar.1.q.2.3m./ q.3.1m./ ℨ.4.cº.72.
3 Seculi autem triſtitia mortem operatur. 12ª.q.37.4.o./ q.41.1.c./ 4.d.15.q.2.ar.3.q.2.c.
4 Ecce enim hoc ipſum ſecundum Deum contriſtari vos quantum in vobis operatur ſolicitudinem &c. 22ª.q.37.2.1m.

CAPVT VIII.

1 Propter vos egenus factus eſt, cum eſſet diues. 3.d 40.2.2m. — Cam.8m.
2 Si enim voluntas prompta eſt ſecundum id quod habet, accepta eſt. 12ª.q.20.4.c./ 3a.q.68.2.2m.f. 4.d.17.L.2m.
3 Non autẽ alijs ſit remiſſio vobis, aut tribulatio. 22ª.q.32.10.3m.
4 Qui multum, non abundauit, & qui modicum, non minorauit. 22ª.q.32.5.6.o./ q.66.7.c./ q.71.1.c./ q.87.1.4m.
5 Prouidentes bona, non ſolum coram Deo, ſed etiam coram hominibus. Math.5.21a.

CAPVT IX.

1 Qui parce ſeminat, parce & metet. Tob.4.4a./ 22ª.q.63.1.3m./ 1.d.18.3.c. — Cam.9m.
2 Non ex triſtitia, aut ex neceſſitate. 12ª.q.39.2.2m.
3 Hilarem enim datorem diligit Deus 3.d.26.q.1.3.c.
4 Diſperſit dedit pauperibus, iuſtitia eius manet in ſeculum ſeculi. Thob.1.10a./ 4.4a.

CAPVT X.

1 In carne ambulantes, non ſecundũ carnẽ militamus. 1ª. Tim.5a. — Cam.10m.
2 Arma militiæ nr̃æ nõ carnalia ſũt, ſed potẽtia Deo. Quol.7.18.c.
3 Ad deſtructionem munitionum, conſilia deſtruentes. 1. Prolo. 3.5m./ Veri.q.14.10.9m.
4 Et in captiuitatem redigentes omnem intellectum in obſequiũ Chriſti. 1. prolo.3.5m./ 3.d.23.q.2.ar.4.q.1.3m.
5 Qui aũt gloriat in dño glorie. Ie.9.3a. ¶ De ptãte quã dedit nobis dñs in ędificatione, nõ in deſtructione. Opuſ.20.lib.3.cº.10.f.

CAPVT XI.

1 Sathanas transfigurat ſe in angelum lucis. 22ª q.10.2.3m. — Cam 11m
2 Non eſt ergo magnum, ſi miniſtri eius transfigurentur velut miniſtri iuſtitię. 3a.q.8.7.8.o.

CAPVT XII.

Cam. 12m 1 Scio hominem in Chriſto ante annos quatuordecim,ſiue in corpore,ſiue extra corpus neſcio,Deus ſcit.22e.q.175.5.6.o.
2 Raptum huiuſmodi, vſque ad tertium cœlum. 1ª.q.68.4.c.
3 Raptus eſt in paradiſum. Exo.33.2ª./ Verit.q.13.5.o.
4 Et audiuit archana verba,quæ non licet homini loqui.1ª.q.12.9.1m./ 22e.q.75.4.3m./ 3.d.14.ar 1.q.4.3m.
5 Et ne magnitudo reuelationum extollat me,datus eſt mihi ſtimulus carnis. 12e.q.79.4.c./ q.87.2.1m.
6 Nam virtus in infirmitate perficitur.12e.q.55.3.3m.
7 Nec enim debent filij parentibus theſaurizare,ſed parentes filijs. 22e.q.101.2.2m.
8 Sed cũ eſſẽ aſtutus,dolo vos cepi.22e.q.55.4.1m./5.o./q.69.2.c.

CAPVT XIII.

Cam.13m. 1 In ore duorum vel trium teſtium,ſtabit oẽ verbum.Deut.19.2ª.
2 An experimentum quæritis eius, qui in me loquitur Chriſtus? 22e.q.172.6.b./1m /3.d.29.3.1m./ 1e.Cor.12.
3 Nos autem vt reprobi ſimus.Ro.9.1ª.
4 Sed poteſtatem quam dominus dedit mihi in ædificationẽ, non in deſtructionem. ſupra.10.5ª. ¶ Pacem habete. 22e.q.29.1.c.
5 Et Deus pacis.2e.Cor.6. Heb.13.lec.3.
6 Salutate inuicem in oſculo ſancto.Ro.16.2ª.

AVTHORITATES ex Epiſtola ad Galatas.

CAPVT I.

Cam. 1m 1 QVI ſuſcitauit eum a mortuis. Pſal.3.2ª. ¶ Qui dedit ſemetipſum. Math. 26. 12ª. ¶ Pro peccatis noſtris. Ioan 27ª.
2 Sed licet nos aut angelus de cœlo, euangelizet vobis,preter id quod euangelizauimus vobis,anathema ſit.4. d. 18. q.2.ar.3.q.1.1m.
3 Si hominibus placerem, Chriſti ſeruus non eſſem.Ro.15.1ª. ¶ Paternarum mearum traditionum æmulator exiſtens. 12e. q. 87.8.1m./.3m / Ro.11.lec.2.
4 Cum autem placuit ei qui me ſegregauit ex vtero matris meæ. Roman.7.27ª.
5 Continuo non acquieui carni & ſanguini. Epheſ.6.lec.3.

CAPVT II.

Cam.2m. 1 Deus perſonam hominis non accipit. Deut.10.4ª.
2 In faciem ei reſtiti,quia reprehenſibilis erat. 12e.q.103.4.2m / 22e. q 33.4.2m./ q.43.6.3m./ 4 d.1.q 2.ar.5.q.3.c.
3 Priuſquam venirent quidam a Iacobo,cum gentibus edebat. Cũ autem veniſſet ſubtrahebat &c. Ibidem.
4 Nos natura Iudei,& non ex gentibus peccatores. Ro.2. lec.4.
5 Ex operibus legis non iuſtificabitur omnis caro.Io.16ª./ Ro.1.3ª.
6 Ego enim per legem, legi mortuus ſum.22e.q.88.11.1m.
7 Chriſto confixus ſum cruci.Gal.6.18ª /3ª.q.49.1.3m.
8 Viuo autẽ iã non ego, viuit vero in me Chriſtus. 3.d.29.3.1m.
9 Quod autem viuo in carne,in fide viuo filij Dei. Opuſ. 23. prin.
10 Qui dilexit me,& tradidit ſeipſum pro me.3ª.q.1.4.3m.

CAPVT III.

Cam.3m. 1 O inſenſati Galathæ.22e.q.72.2.o./ q.158.5.3m./ 1e. Cor. 15. lec.7./ Gal.3. prin.
2 Quia vos faſcinauit.1ª q.117.3m./ 3.3.cº.103./ Poª.q.6.9.7m./ Ma.q.16.9.13m./ Opuſ.18.cº.2./ Gal.3.
3 Sic ſtulti eſtis.ſupra.1ª. ¶ Vt cum ſpiritu cœperitis, carne conſumamini. Opuſ.19.cº. 10. 1e.Tim.4.6.
4 Credidit Abraham Deo, & reputatum eſt ei ad iuſtitiam. Geneſeos. 15. 3ª.
5 Maledictus omnis, qui non permanſerit in omnibus,quæ ſcripta ſunt in lege, vt faciat ea. Deut.27.1ª.
6 In lege nemo iuſtificatur apud Deum. Ro.3. 1ª. ¶ Iuſtus ex fide viuit. Abacuch.2.2ª.
7 Lex non eſt ex fide, ſed qui fecerit ea,viuet in eis. Leui.18.2ª.
8 Chriſtus redemit nos de maledicto legis,factus pro nobis maledictum 3ª.q.46.4.3m /q.48.4.c./ Opuſ.3 cº.233.
9 Maledictus omnis, qui pendet in ligno. Ibidem. ¶ Lex propter tranſgreſſionem poſita eſt. 12e.q 98.2.4m.
10 Ordinata per angelos. 12e.q 98.3.o./ 6.b./ Iſa.6.
11 In manu mediatoris.3ª.q. 26.o./ 3.d.19.5.o./ Iſa.6./ 4. d.43. ar. 2. q. 1.c.
12 Mediator vnius nõ eſt. Ibidem. ¶ Deus aũt vnus eſt. Deut.6.4ª.
13 Concluſit ſcriptura,omnia ſub peccato. Ro 11.5ª. ¶ Lex pedagogus noſter fuit in Chriſto. 12e.q.98.2.c.
14 Omnes enim filij Dei eſtis per fidem in Chriſto Ieſu Luc.6.27ª. ¶ Quicũq; enim in Chr̃o baptizati eſtis. Chriſtũ induiſtis. Ro.13.6.

CAPVT IIII.

1 Cum eſſemus paruuli, ſub elementis mundi eramus ſeruientes. 22e.q.88.9.o. Cam.4m.
2 At vbi venit plenitudo temporis 1ª.q.73.1.1m./ 3.d.1.L.1m.
3 Miſit Deus filium ſuum. Io.5.12ª. ¶ Factum ex muliere. Ro.1ª./ 3.q.41.4.c./ 3.d.1.L.3m./ d.4.L.5m./ d.12.q.3.ar.3.q.2.o.
4 Factum ſub lege.3.d.1.L.3m.
5 Vt eos qui ſub lege erant,redimeret.3.d.1.L.4m.
6 Vt adoptionem filiorum reciperemus. Luce 6.27ª. ¶ Quoniam autem eſtis filij Dei. Ibidem.
7 Miſit Deus ſpiritum filij ſui in corda noſtra. Io.5.11ª. ¶ Clamantem, Abba pater. Ro.8.20.37ª.
8 Quod ſi filius & heres per Deum. Ro.8.22ª.
9 Quomodo conuertimini ad infirma, & egena elementa. 12e. q. 103.2.c./ 3ª.q.61.4.2m./ q.62.7.b./ 3.d.9.q.1.ar.3.q.3.1m./ 4.d. 1.q.1.ar.2.q.5.2m./ Gal.2.lec.4./ cº.4.1ª.
10 Abraham duos filios habuit,vnum de ancilla, & vnum de libera. Ro.9.lec.2.
11 Sed qui de ancilla,ſecundum carnem natus eſt, qui autem de libera. per repromiſſionem. Ibidem.
12 Hec ſunt duo teſtamenta, vnum quidem in monte ſyna in ſeruitutem generans. Ro.8.lec.3.
13 Letare ſterilis quæ non paris He.2.lec.2.
14 Sed quomodo tunc is qui ſecundum carnem perſequebatur eum, qui ſecundum ſpiritum. Gal.4.
15 Eijce ancillam,& filium eius. Gen.20.3ª.

CAPVT V.

1 State,& nolite iterum iugo ſeruitutis contineri.1e.Cor.7.18ª. Cam.5m.
2 Si circuncidamini, Chriſtus nihil vobis proderit. Ro.2.17ª.
3 Teſtificor enim omni circundenti ſe,quoniam debitor eſt vniuerſe legis faciende.2ª.q.37. prin./q.40.4.c.
4 Nam in Chriſto Ieſu neque circuncifio aliquid valet,neque preputium. Ro 2.17ª.
5 Sed fides,que per dilectionẽ operatur. 22e.q.4.2.3m./q.23.6. 2m.
6 Quis vos faſcinauit.ſupra.2.2ª. ¶ Modicum fermentum totam maſſam corrumpit. Math.19.22ª.
7 Spiritu ambulate, & deſideria carnis non perficietis. Opuſ.18.6.
8 Caro enim concupiſcit aduerſus ſpiritum; & ſpiritus aduerſus carnem. 12e q.70.4.o.
9 Hec enim ſibi inuicem aduerſantur. 12e.q.70.4.c / Gal.5.
10 Vt non quecumque vultis, illa faciatis. Ro 7.18ª. ¶ Si ſpiritu ducimini,non eſtis ſub lege. 1e. Tim.5ª.
11 Manifeſta ſunt opera carnis quæ ſunt &c. 12e.q.70.4.o.
12 Qui talia agunt, regnum Dei nõ conſequuntur. 1ª. Cor.15.24ª.
13 Fructus autem ſpiritus, eſt charitas &c. 12e.q.12.3.2m./q.70.o./ 22e.q.4.5.4m./ 3.d.34 q.1.5.o./ Gal.5. ¶ Bonitas, benignitas. 3. d.34.q.1.5.c./ Gal.5.lec.6.
14 Qui autem ſunt Chriſti,carnem ſuam crucifixerunt cum vitijs, & concupiſcentijs.Ro.8.17ª./ 3ª.q.84.4.c./ 5.3m.

CAPVT VI.

1 Si ſpiritu viuimus, ſpiritu & ambulemus. Ro.8.13ª. Cam.6m.
2 Nõ efficiamini inanis gl'iæ cupidi.22e.q.132.1.c./ Ma.q.9.1.2.c.
3 Si preoccupatus fuerit homo in aliquo delicto, vos qui ſpiritales eſtis &c.4.d.19.q.2.ar.3.q.3.o.
4 Conſiderans teipſum, ne & tu tenteris. 1ª.q.95.3.o.
5 Alter alterius onera portate,& ſic adimplebitis legẽ Chr̃i. 22e.q. 108.1.2m /4m./q.188.3.1m / Quol.5.q.13.1.o./Opuſ.19.cº.17
6 Nam ſi quis exiſtimat ſe aliquid eſſe, cum nihil ſit, ipſe ſe ſeducit. 1ª.q.45.1.o./ 2.1m. 3.2.cº.16.6./Poª.q.3.1.1m. q.5.1.16m./ Ioan.7.lec.2.
7 Opus ſuum probet vnuſquiſque, & ſic in ſemetipſo tantum gloriam habebit, & non in altero. Pſal.44./ 3ª.q.80.4.5m.
8 Vnuſquiſque onus ſuum portabit. Pſal.61.6ª.
9 Cõmunicet autem is qui cathechizatur ei, qui ſe cathechizat in omnibus bonis.4.d.6.q.2.ar.2 q.1.o.
10 Que ſeminauerit homo, hec & metet.4 d.45.q.2.ar. 1.q. 1. 1m.
11 Qui ſeminat in carne ſua de carne ſua & metet corruptionem.1ª q.82.2.2m./ 12e.q.45.2.c./ 3m./ q.85.6.o./ 22e q 65.1.1m.
12 Qui ſeminat in ſpiritu, de ſpiritu metet vitã æternã. Ro. 6.12ª.
13 Bonum aũt facientes,nõ deficiamus. Pſal.40./ 22e.q.106. 3. o.

14 Tempore

24 Tempore enim ſuo metemus, non deficientes. Luc.9. 27ª./12ª.q.106.3.o.
25 Dum tempus habemus operemur bonum ad omnes, maxime autem ad domeſticos fidei.22ª.q.31.2.o.
26 Mihi autem abſit gloriari, niſi in cruce domini noſtri Ieſu Chriſti.22ª.q.132.1.1m./Io.4.lec.6.fi.. cº.8.lec.7.fi.
27 In Chriſto enim Ieſu, neque circunciſio aliquid valet, neque præputium.ſupra.5.4ª. ¶ Sed noua creatura. Ro.6.3ª.
28 Ego enim ſtigmata domini Ieſu i corpore meo porto.22ª.q.124.1.1m./3ª.q.49.1.3m./2.c./4.o./q.66.2.3.9.c./q.68.2.2m./q.87.2m./4.d.4.q.2.ar.2.q.6.2m./q.3.ar.3.q.3.o./d.16.q.2.ar.2.q.2.3m./Math.3./He.6.

AVTHORITATES ex Epiſtola ad Epheſios.

CAPVT I.

Cam.1m. 1 Benedixit nos in omni benedictione ſpirituali, in Chriſto.Gen.1.28ª.
2 Elegit nos in ipſo ante mundi conſtitutionem. 1.d.41.1.o./3.3.cº.163./Io.15.lec.3.
3 Qui prædeſtinauit nos in adoptionem filiorum.Lucæ.6.27ª./1ª.q.23.o./3ª.q.24.o./1.d.40./o./3.d.7.o./Verit.q.6.o.
4 In diſpenſatione plenitudinis temporum. Gal.4.2ª.
5 Inſtaurare omnia in Chriſto, quæ in cœlis, & quæ in terra ſunt in ipſo.3ª.q.48.6.3m./3.d.19.ar.4.q.1.o./4.d.15.q.1.ar.5.q.2.c./Roman.3.lec.3.
6 In quo etiam nos ſorte vocati ſumus. Act.1.9ª.
7 Prædeſtinati ſecundum propoſitum eius.ſupra.2ª. 3ª. ¶ Operatur omnia ſecundum conſilium voluntatis ſuæ.1ª.q.22.1.1m./12ª.q.14.1.2m.
8 In quo & credẽtes, ſignati eſtis ſpiritu promiſſionis ſancto.Math.24.4ª./Iſa.8.lec.1.fi. ¶ Illuminatos oculos cordis veſtri. 1ª q.12.3.1m.
9 Qui eſt pignus hereditatis noſtræ. Ma.q.8.2.9m./Opuſ.17.cº.15./2ª.Cor.1.fi./cº.5./Epheſ.6.
10 Suſcitans illum a mortuis. Pſal.3.2ª. ¶ Et conſtituens illum ad dexteram ſuam. Math.16.20ª.
11 Supra omnem principatum & poteſtatem, & virtutẽ & dominationem.1ª.q.108.2.2m./6.o./2.d.9.3.o./3.3.cº.80./Opuſ.2.cº.126./1ª.Cor.15./Ephe./Col.
12 Et ſupra omne nomẽ quod nominatur, non ſolum in hoc ſeculo, ſed etiam in futuro. Phil.2.13ª.14ª.
13 Et omnia ſubiecit ſub pedibus eius. Pſal.8.3ª. ¶ Et ipſum dedit caput ſupra omnem eccleſiam.1ª.Cor.11.2ª./3ª.q.8.1.o.
14 Quæ eſt corpus ipſius. 1ª.Cor.12.17ª. ¶ Qui omnia in omnibus adimplet. 3ª.q.7.10.o./3.d.13.q.1.ar.2.q.2.o.

CAPVT II.

Cam.2m. 1 Mortui delictis & peccatis.4.d.27.q.1.ar.3.q.1.c./q.3.o./d.31.q.1.3.3m./d.39.4.2m.
2 Qui nunc operatur in filijs diffidentiæ. Iſa.5.1ª.
3 Facientes voluntatem carnis & cogitationum.22ª.q.154.5.c./q.162.3.1m./4.d.15.q.1.ar.4.q.3.2m.
4 Eramus natura filij iræ.3ª.q.2.12.c./Virt.q.1.8.16m./Roman.11.lect.3.fi.
5 Deus qui diues eſt in miſericordia propter nimiam charitatem ſuam qua dilexit nos. 3.4.cº.46.fi./54.
6 Conuiuificauit nos, & conreſuſcitauit, & conſedere fecit in cœleſtibus.3ª.q.58.4.2m./3.d.22.q.3.ar.3.q.3.1m./Ro.8.lec.7.
7 Vt oſtẽderet in ſeculis ſuperuenientibus abũdantes diuitias gratiæ ſuæ i bonitate ſup nos i Chro Ieſu.12ª.q.114.10.1m./Eph.6.lec.1.
8 Gratia enim eſtis ſaluati per fidem. Et hoc non ex vobis, dei enim donum eſt, & non ex operibus. Titum.3.5ª.
9 Ipſe enim eſt pax noſtra, qui fecit vtraque vnum.Iſa.12.fi.
10 Medium parietem maceriæ ſoluens inimicitias in carne ſua. Math.5.13ª.14ª.
11 Legem mandatorum decretis euacuans.12ª.q.99.1.b.
12 Superædificati ſuper fundamentum Apoſtolorũ & Prophetarũ. 2ª.Cor.3.lect.2.

CAPVT III.

Cam.3m. 1 In myſterio Chriſti de alijs generationibus, non eſt agnitum ſicut nunc.1.d.3.q.2.1.4m.
2 Sacramenti abſconditi a ſeculis in deo.Ibidem.
3 Qui omnia creauit.Gen.1.1ª. ¶ Vt innoteſcat principibus & poteſtatibus in cœleſtibus per eccleſiam multiformis gratia Dei.1ª.q.117.2.1m./2.d.11.q.2.4.1m./Veri.q.8.9.2m.

4 Ex quo oīs pãternitas in cœlis, & in terra nominatur.1ª.q.31.3.3m./q.33.2.4m./q.45.5.1m./1.d.21.q.1.1.5m.
5 In interiori homine.2ª.Cor.4.7ª. ¶ Chriſtum habitare per fidẽ in cordibus veſtris. Ro.8.13ª.14ª./cº.3.lec.3.
6 In charitate radicati & fũdati.22ª.q.23.8.2m./Virt.q.1.12.24m.
7 Vt poſſitis comprehendere cũ omnibus ſanctis, quæ ſit latitudo, longitudo, & ſublimitas, & profundũ.Iob.11.fi./1ª.Cor.9.fi.
8 Scire etiã ſupereminentẽ in ſe charitatẽ Chriſti.Quol.5.q.3.2.o
9 Vt impleamini in omnem plenitudinem Dei.3ª.q.7.10.2m.

CAPVT IIII.

1 Digne ambuletis vocatione qua vocati eſtis.Ro.8.44ª. Cam.4m.
2 Solliciti ſeruare vnitatem ſpiritus in vinculo pacis.22ª.q.29.2.o./3.1m./3.d.27.q.1.3.5m./4.d.49.q.1.ar.2.q.4.o./Verit.q.22.1.12m./Dioniſius.11.lec.1.o.
3 Vnum corpus.3ª.q.8.3.3m./4.d.27.q.3.ar.1.q.3.c.
4 Et vnus ſpũs.1ª.q.30.2.o./q.31.1.o./q.41.6.o./1.d.2.4.o./d.10.5.o./d.33.2.1m./3.4.cº.26./Poª.q.9.9.o./Opuſ.3.cº.56./60.
5 Sicut eſtis vocati in vna ſpe vocationis veſtræ.Io.14.2ª.
6 Vnus Deus.1ª.q.103.1.3.o./12ª.q.91.1.c./2.d.1.q.1.2.o./3.3.cº.64./Verit.q.5.o.
7 Vna fides.22ª.q.4.6.o./q.5.4.c./q.10.5.1m./3m./q.23.5.b./3ª.q.70.1.c./3.d.23.q.2.ar.4.q.2.o./d.24.ar.1.q.2.5m./4.d.1.q.1.ar.2.q.5.c./d.2.q.2.ar.1.q.2.2m./d.27.q.3.ar.1.q.3.c./Ro.1.lec.6.
8 Vnum baptiſma.3ª.q.49.3.2m./q.66.9.o./q.67.3.1m./4.3m./5.6.c./q.71.2.3m./q.80.10.1m./q.82.8.c./q.83.3.3m./q.84.10.1m./5m./4.d.2.q.1.2.2m./d.4.q.2.ar.1.q.1.2m./d.6.q.2.ar.1.q.1.o./d.12.q.3.ar.1.q.1.2m./d.14.q.1.ar.4.q.3.c./3.4.cº.59.fi./70./71./Io.3./Epheſ.4.lec.2./He.6.
9 Vnus Deus.6.4ª./¶ Et pater omnium. Lucæ.6.27ª. ¶ Qui eſt ſup omnes, & per oĩa, & in oĩbus vobis.1ª.q.8.1.3.o./q.43.3.c.
10 Vnicuique noſtrum data eſt gratia, ſecundũ menſurã donationis Chriſti.Math.25.4ª./1ª.Cor.12.17ª. ¶ Aſcendens in altũ captiuam duxit captiuitatem, dedit dona hominibus. Pſal.67.6ª.
11 Quòd autem aſcendit, quid eſt niſi quia & deſcendit primum in inferiores partes terræ? 3ª.q.49.6.c./q.57.2.2m.
12 Qui deſcendit ipſe eſt & qui aſcendit ſuper oẽs cœlos.3ª.q.57.4.5.o./q.58.3.c./4.d.22.q.2.ar.1.q.2.2m. q.3.2.3.q.1.o./3.4.cº.87./Pſal.8.fi./Pſal.17./Pſal.18./Epheſ.4.lec.2.
13 Vt adimpleret omnia.3ª.q.7.10.o./3.d.13.q.1.ar.2.q.2.o.
14 Et ipſe dedit quoſdã &c. ad cõſummationẽ corporis Chri.Ibidem.
15 Donec occurramus omnes in vnitatem fidei &c.4.d.44.q.1.ar.3.q.3.1m.3.4.c.88.fi.
16 Qui eſt caput Chriſti.1ª.Cor.11ª.2ª. ¶ Ex quo totum corpus cõpactum & connexum per omnem iuncturã &c. 22ª.q.183.2.1m.
17 Deſperantes ſemetipſos, tradiderunt impudicitiæ in operationẽ immunditiæ omnis in auaritiam. Ma.q.15.4.3m.
18 Deponite vos, ſecundum priſtinam conuerſationem, veterem hominem. 22ª.q.19.2.2m.
19 Renouamini ſpũ mẽtis vſæ, & induite nouũ hoĩẽ.Ro.6.3ª./13.fi.
20 Quoniam ſumus inuicem membra.1ª.Cor.12.18ª.19ª. ¶ Iraſcimini, & nolite peccare. Pſal.4.2ª. ¶ Sol non occidat ſuper iracũdiam veſtram. Ibidem./12ª.q.47.4.o.
21 Vt det gratiam audientibus.3ª.q.8.6.2m. ¶ Qui furabatur iam non furetur. Exo.20.12ª. ¶ Magis autem laboret operando manibus ſuis, vt &c.1ª.Theſ.4.5ª.
22 Et nolite contriſtare ſpiritum ſanctum Dei.3ª.q.63.3.1m./3.4.cº.23./Ephe.4.fi.
23 In quo ſignati eſtis in die redẽptionis. Math.24.4ª./Iſa.8.lec.1.fi.

CAPVT V.

1 Eſtote imitatores Dei.12ª.q.19.9.1m./1.d.48.1.o./2.c./Verit.q.23.7.c./Ma.q.6.5m. Cam.5m.
2 Chriſtus dilexit nos & tradidit ſeipſum p nobis.Math.26.12ª./3ª.q.47.2.o./q.48.2.3.c./q.49.1.c./q.51.4.c./q.53.1.c.prin.3.4.cº.55.13m./16m./Opuſ.3.cº.234./Ro.5.lec.2.fi./Lec.5.
3 Fornicatio autem & omnis immunditia, aut auaritia nec nominetur in vobis.12ª.q.72.2.4m./q.73.5.1m./4.d.39.6.4m./d.41.ar.4.q.2.1m.
4 Aut turpitudo.22ª.q.144.2.c./q.187.5.4m./Pſal.43. ¶ Aut ſtultiloquium.22ª.q.148.6.c./q.153.5.4m./Ma.q.14.4.c.
5 Aut ſcurilitas.Ibidem.
6 Omnis autem fornicator, aut immundus &c. non habet hereditatem &c. 22ª.q.25.5.7m./q.35.3.c./q.36.3.c./q.153.3.o./4.d.33.q.1.ar.3.q.2.o./3.3.cº.122./Ma.q.15.2.o./3.c.
7 Aut auarus, quod eſt idolorum ſeruitus.22ª.q.118.5.4m./4.d.39.6.4m./Ma.q.33.2.1m.
8 Propter hæc enim venit ira Dei.Exo.32.7ª. ¶ In filios diffidentiæ. ſupra. 2.2ª.
9 Eratis aliquando tenebræ.2.d.12.L.3m. d.13.3.1m. 3.3.cº.150.fi./Poª.q.3.6.16m./Dioniſius.4.lec.4.fi./Iſa.13.fi./Io.8.lec.2./Ro.13.lec.3./Epheſ.5.lec.4.prin.

20\. Omnia autem quæ arguuntur, a lumine manifeſtantur. 1^{a}.q.117.
21 Omne quod manifeſtatur lumen eſt. 22^{e}.q.171.2.c./2.d.13.2.c.
22 Surge qui dormis, & exurge a mortuis, & illuminabit te Chriſtus. 12^{e}.q.109.7.1^{m}.
23 Redimentes tempus. Epheſ.5.lec.6./ Col.4. ¶Quoniã dies mali ſunt. Pſal.36./ Pſal.40./ Pſal.48./ Epheſ.5. lec.6.
24 Nolite inebriari vino, in quo eſt luxuria. 12^{e}.q.76.4.2^{m}./4^{m}./22^{e}.q.150.4.0.
25 Subiecti inuicem in timore Chriſti. 22^{a}.q.19.2.3^{m}./ q.104.1.0./5.c.prin./1^{m}./6.2^{m}./3^{a}.q.20.1.0./ Opuſ. 23. prin.
26 Mulieres ſubditæ ſint viris ſuis, ſicut domino. Gen.3.17^{a}.
27 Vir caput eſt mulieris. 1^{e}. Cor.11.3^{a}. ¶Sicut Chriſtus caput eſt eccleſiæ. Ibidem. 2^{a}.
28 Viri diligite vxores veſtras. 22^{e}.q.26.11.2^{m}./4^{m}.
29 Sicut & Chriſtus dilexit eccleſiam, & ſeipſum tradidit pro ea. ſupra. 2^{a}. ¶Vt illam ſanctificaret mundans eam lauacro aquæ in verbo vitæ. 4.d.1.q.1.ar.2.q.1.c./ Verit.q.4.8.0.
30 Vt exhiberet ſibi glorioſam eccleſiam, non habentem maculam, aut rugam. 3^{a}.q.8.3.2^{m}.
31 Nemo vnquam carnem ſuam odio habuit. 3.d.28.L.2^{m}.
32 Quia membra ſumus corporis eius de carne eius, & de oſſibus eius. Gene.2.27^{a}.
33 Propter hoc relinquet homo patrem & matrem ſuam, & adherebit vxori ſuę. Gene. 2. 28^{a}. ¶Et erunt duo in carne vna. Ibidem. 29^{a}.
34 Hoc ſacramentum magnum eſt, ego autem dico in Chriſto & eccleſia. 3^{a}.q.56.3.4^{m}./q.67.2.3^{m}./ Epheſ.5.fi.

CAPVT VI.

Ca^{m}.6^{m}. 1 Filij obedite parentibus veſtris in domino, hoc enim iuſtum eſt, honora patrem tuum & matrem tuam. Exo.20.8^{a}.
2 Quod eſt mandatum primum in promiſſione. Vt bene ſit tibi & ſis longæuus ſuper terram. Ibidem. 9^{a}.
3 Et vos patres, nolite ad iracundiam prouocare filios veſtros &c. 22e.q.65.2.1^{m}.
4 Serui obedite dominis carnalibus, cum timore & tremore, in ſimplicitate cordis veſtri, ſicut Chriſto &c. 22e.q.104.5. 1^{m}.
5 Vnuſquiſque quodcumque fecerit bonum hoc recipiet à domino. Pſal.61.6^{a}.
6 Et vos domini eadẽ facite illis, remittẽtes minas. 22e.q.65. 2. 1^{m}.
7 Illorum & veſter dominus, eſt in cœlis. 3. Reg. 8.12^{a}. ¶Perſonarum acceptio non eſt apud Deum. Deut. 10.4^{a}.
8 Induite vos armaturam Dei, vt poſſitis ſtare aduerſus inſidias diaboli. Math.4.18^{a}./ 2.d.11.lec.1.L./ 3.d.31.q.1.3.c.
9 Non eſt nobis colluctatio aduerſus carnem & ſanguinem. 12^{e}. q. 55.3.3^{m}./22^{e}.q.123.1.1^{m}.
10 Sed aduerſus principes & poteſtates. 4.d.18.q.1. ar. 1. q. 2. 2^{m}./ Quol.7.18.c./ Pſal.16./ Iſa.4.fi./ Ro.12.lec.2.
11 In die malo. ſupra. 5.14^{a}. ¶State ergo ſuccincti lumbos veſtros in veritate. Pſal. 44.
12 In omnibus ſumentes ſcutum fidei. Exo.34.5^{a}./ Pſal.5.fi./ Pſal. 46.fi./ 22^{e}.q.7.1.2^{m}.
13 Orantes omni tempore. Lucæ.18.1^{a}.

AVTHORITATES ex Epiſtola ad Philipenſes.

CAPVT I.

Ca^{m}. 1^{m}. 1 IN omni memoria veſtri ſemper in cunctis orationibus meis. Lucę.18.1^{a}.
2 Charitas veſtra magis ac magis abundet. 12^{e}. q. 52. 0./q.66.1.0./ 22^{e}.q.24.0./ 1.d.17.q.2.0./.2.d. 27.4. 5.0./ Virt.q.1.11.0./q.3.3.c./Quol. 8.vel.9 q.6.0./Opuſ.4.c^{o}.3.
3 Quidam ex contentione annunciant Chriſtum, non ſincere æſtimantes preſſurã excitare vinculis meis. 22^{e}.q.38.1.2^{m}./ q.88.2.1^{m}.
4 Magnificabitur Chriſtus in corpore meo, ſiue per vitam, ſiue per mortem. Opuſ.23.prin.
5 Mihi enim viuere Chriſtus eſt, & mori lucrum. ℨ.4.c^{o}.13.fi./ Verit.q.4.8.0./ Opuſ.23.prin.
6 Coarctor autem e duobus, deſiderium habẽs diſſolui & eſſe cum Chriſto, multo magis melius eſt. 12^{e}.q.5.3.c./ 22^{e}.q.123.8.c./3^{a}. q.46.6.c./ 4^{m}./ 3.d.15.q.2.ar.3.q.3.c./ d.17.L./ d.28.L./ 4.d.49. q.1.ar.1.q.4.4^{m}./ ℨ.3.c^{o}. 48.6^{m}./ Virt.q.2.11.8^{m}./ Ephe.5 lec. 9./ Ethi.3.lec.18.fi.
7 Permanere aũt in carne propter vos, neceſſe eſt. Virt.q.2. 11. 6^{m}.

CAPVT II.

Ca^{m}.2^{m}. 1 In humilitate ſuperiores ſibi inuicem arbitrantes. 22^{e}.q. 161. 0./6.1^{m}./4.d.21.q.2.3.2^{m}./ Phil.2.

2 Nõ quæ ſua ſunt ſinguli cõſiderãtes, ſed quæ aliorũ. 1^{e}. Cor.13.14^{a}.
3 Hoc ſentite in vobis, quod & in Chriſto Ieſu. Gal.6.lec.2.
4 Qui cum in forma Dei eſſet. Io.3^{a}./1^{a}.q.31.2.4^{m}./3.d.5.L.2^{m}./ ℨ.4.c^{o}.4./14.
5 Non rapinam arbitratus eſt. ℨ.4.c^{o}.4./7./24./34.
6 Eſſe ſe æqualem Deo. Io.5.4^{a}. ¶Sed ſemetipſum exinaniuit. ℨ.4. c^{o}.34.19^{m}./ Vnio.1.14^{m}.
7 Formam ſerui accipiens. 22^{e}.q.161.1.4^{m}./3^{a}.q.1.1.c./3.d.20.ar. 4.q.2.4^{m}./ ℨ.4.c^{o}.34.19^{m}. ¶In ſimilitudinẽ hominum factus. 3^{a}.q.5.1.1^{m}./ ℨ.4.c^{o}.29.
8 Et habitu inuentus vt homo. 3^{a}.q.2.6.1^{m}./3.d./6.q.3.2. 1^{m}./d. 12.q.1.1.c./5^{m}./ ℨ.4.c^{o}.37.fi.
9 Humiliauit ſemetipſum. 22^{e}.q.161.1.4^{m}./3^{a}.q.49.6.c./q.53. 1. c./q.54.2.c./q.59.3.0./6.c./3.d.1.q.1.3.2^{m}./d.18.ar.4.q.3.0./ ℨ.4.c^{o}.55.17^{m}./18^{m}./ Verit.q.29.3.4^{m}.
10 Factus obediens vſque ad mortem. 3^{a}.q.47.2.0./q.48.2.3.c. q. 49.1.c./4.3^{m}./q.51.4.c/q.53.1.c.prin./ℨ.1.c^{o}.8./ Opuſ. 3. c^{o}. 234./ Ro.1./ lec.2.fi./ Lec.1.
11 Mortem autem crucis. Math.27.6^{a}.
12 Propter quod & Deus exaltauit illum. 3^{a}.q.49.6.0./q.53.1.c./q. 54.2.c./q.59.3.0./6.c./3.d.18.ar.4.q.3.0./ℨ.4.c^{o}.8./9./ Opuſ. 3.c^{o}.247./249./He.1.lec.4.
13 Et dedit illi nomen, quod eſt ſuper omne nomen. 3.d.18.ar.4.q.3. c./ ℨ.4.c^{o}.8./c^{o}.9.
14 Vt in nomine Ieſu, omne genu flectatur. 3.d.18.ar.4.q.3.c. ¶Quia dominus Ieſus, in gloria eſt Dei patris. Math.16. 20^{a}.
15 Et omnis lingua confiteatur. Ibidem.
16 Deus eſt enim, qui operatur in vobis, & velle, & perficere pro bona voluntate. 1^{a}.q.83.1.3^{m}./ ℨ.3.c^{o}.64.0.
17 Filij Dei. Lucæ.6.27^{a}. ¶In medio nationis prauę, inter quos lucetis, ſicut luminaria in mundo. Ma.q.9.1.c. 1^{m}./2^{m}./Ro.15.1^{a}.
18 Verbum vitæ continentes ad gloriam meam in die Chriſti. 4. d. 49.q.5.ar.2.q.1.c./ Pſal.44.
19 Quia non in vacuum cucurri, neque in vacuum laboraui. 1^{e}. Cor.9.9^{a}.10^{a}.11^{a}.

CAPVT III.

1 Propter quem omnia detrimentum feci, & arbitror vt ſtercora, vt Chriſtum lucrifaciam. 22^{e}.q.184.7.2^{m}./4.d.24.q.3.ar.1.q.1. c./2^{m}./q.3.c. Ca^{m}.3^{m}.
2 Non quod iam acceperim, aut perfectus ſim. 22^{e} q.24.8.1^{m}.
3 Sequor autem, ſi quo modo comprehendam. 1^{a}.q.12.7.1^{m}./1^{e}. Corinth.9.fi.
4 Quæ retro ſunt obliuiſcens. 12^{e}.q.13.5.2^{m}.
5 Quorum Deus venter eſt. 1^{a}.q.65.1.c./12^{e}.q.1.5.b./Ma.q.14.2. 12^{m}./ 2^{e}. Cor.4.
6 Noſtra autem conuerſatio in cœlis eſt. 1.d.15.q.5.3 c.
7 Qui reformabit corpus humilitatis noſtræ configuratum corpori claritatis ſuæ. 3^{a}.q.45.2.3^{m}.

CAPVT IIII.

1 Quorum nomina ſunt in libro vitæ. Exo.32.9^{a}.10^{a}. Ca^{m}.4^{m}.
2 Modeſtia veſtra, nota ſit omnibus hominibus. 22^{e}.q.160.2. 1^{m}.
3 Dñs prope eſt. Pſal. 144.fi. ¶Nihil ſoliciti ſitis. Math.6.19^{a}. 21^{a}.
4 Sed in omni oratione & obſecratione cum gratiarum actione, petitiones veſtræ innoteſcant apud Deum. 22^{e}.q.83.17.0./ 4.d.15. q.4.3.0./ Phil.4./ 1^{e}. Tim.2.
5 Pax dei quæ exuperat omnem ſenſum, cuſtodiat corda veſtra, & intelligentias veſtras. 12^{e}. q.70.3.c./2.1^{e}.q.29.0./3.d.29.q.1.3. 5^{m}./4.d.49.q.2.ar.2.q.4.0./Iſa.26./c^{o}.32.fi. Math.5./c^{o}.10./Io. 14.lec.8./ Ro.1.lec.14 fi./2^{e}. Cor./ Phil.4. /2^{e}. Theſ.fi./ Titũ.1.
6 Vbique & in omnibus inſtitutus ſum, & ſaciari, & eſurire, & abũdare, & penuriam pati. 12^{e}.q.24.1.3^{m}. Ethi. 3.lec.17.fi.
7 Omnia poſſum in eo qui me confortat. 3^{a}.q.43.4.3^{m}.
8 Deus pacis erit vobiſcum. 2^{e}. Cor.fi./2^{e}. Theſ.fi.

AVTHORITATES ex Epiſtola ad Coloſſenſes.

CAPVT I.

1 SEmper pro vobis orantes. Lucę.18.1^{a}. ¶Propter ſpem quę repoſita eſt nobis in cœlis. Math. 5.10^{a}. ¶Euangelij quod peruenit in vos, ſicut & in vniuerſo mundo. Math.24.3^{a}. Ca^{m}.1^{m}.
2 Non ceſſamus pro vobis orantes. Lucę.18.1^{a}.
¶Qui dignos nos fecit ĩ partẽ ſortis ſanctorũ ĩ lumine. Act.2.9^{a}
3 Et tranſtulit in regnum filij dilectionis ſuę. 1^{a}.q.41.1.2^{m}./ 1.d.5.L.fi.

4 Qui eſt imago Dei inuiſibilis. 1ª.q.35.2.c./q.47.1.2m./q.88.3.
3m./q.93.1.3m./1.d.3.q.3.5m./d.28.q.2.1.3m./3.c./d.31.q.2.
1.c./2.d.16.1.c./4.d.7.q.1.ar.1.q.2.1m./Veri.q.2.1.c.fi./4.2m./
Poª.q.3.16.12m./q.5.2.3m./Anima.1.12m./1ª. Cor.11./2ª.
Cor.4./Col.1.lec.2./He.1.lec.2.
5 Primogenitus omnis creaturæ. Ro.8.4ª.
6 Qm̃ in ipſo ſunt vniuerſa.3ª.q.7.10.c./3ª.d.13.q.1.ar.2.q.2.c.
7 Siue throni,ſiue dominationes, ſiue principatus, ſiue poteſtates.
Epheſ.1.12ª.
8 Omnia per ipſum & in ipſo ſunt creata. Ro.11.fi. ¶ Et ipſe eſt ante omnes, & omnia in ipſo conſtant. Ibidem.
9 Et ipſe eſt caput corporis eccleſiæ. 1ª. Cor.11.2ª.
¶ Qui eſt principium. 1.d.6.2.c./ Poª.q.7.1.c./ ¶ Primogenitus ex mortuis. 1ª. Cor.15.7ª.
10 Quia in ipſo complacuit omnem plenitudinẽ inhabitare. Io. 8ª.
¶ Per ipſum reconciliari omnia in ipſum. Ro.5.9ª.
11 Pacificans per ſanguinem crucis eius, ſiue quæ in terris. 3ª.q.35.
8.1m./ Epheſ.2.lec.5.prin./ Pſal.45.
12 Nunc autem reconciliauit in corpore carnis eius per mortem.
Ro.5.9ª. ¶ Quod prędicatum eſt in vniuerſa creatura quę ſub
cęlo eſt. Math.24.3ª.
13 Qui nunc gaudeo in paſſione, pro vobis. He.10.lec.4.
14 Et adimplebo ea quę deſunt paſſionum Chriſti in carne mea, pro
corpore eius, quod eſt eccleſia. 1ª. Cor.3ª.

CAPVT II.

2 In quo ſunt omnes theſauri ſapiẽtiæ & ſcientiæ abſconditi. Dan. 13.4ª./ 3.4.cº.7.1m./ Opuſ.72. prin. ¶ Secundum traditionem hominum, ſecundum elementa mundi. Gal.4.9ª. a. 2m
2 In ipſo inhabitat omnis plenitudo diuinitatis corporaliter. 3ª.q.
2.10.2m./ 3.d.4.q.3.ar.2.q.2.c./ 3.4.cº.7 / Io.2.lec.3./cº. 18.
3 Qui eſt caput omnis principatus & poteſtatis. 3ª.q.8.4.c./3.d.13
q.2.ar.2.q.1.c./4.d.9.ar.1.q.5.c./d.49.q.4.4.5m./ Veri.q.29.4.
c./5m./ Opuſ.3.c./223./ 1ª. Cor.11./ Ephe.1.fi./ Col.2.lec.2.
4 In quo enim circuncisi eſtis circunciſione non manufacta, in expoliatione corporis carnis. Ephe.4. lec.7. ¶ Sed in circunciſione
Chriſti. Iere.4.3ª.
5 Conſepulti ei in baptiſmo. Ro.6.1ª.2ª. ¶ In quo & reſurrexiſtis
per fidem. 3ª.q.66.2.3.9.c./ 4.d.4.q.2.ar.2.q.6.2m.
6 Qui ſuſcitauit illum a mortuis. Pſal.3.2ª. ¶ Et vos cum mortui
eſſetis delictis & pręputio carnis veſtræ, conuiuificauit cum illo.
Epheſ.2.6ª.
7 Donans vobis omnia delicta. 3ª.q.84.3.3m./ 1.d.14.q.3.1m./4.
d.5.q.1.c./ d.14.q.2.4.c.
8 Delens quod aduerſum nos erat cyrographum decreti, quod erat
contrarium nobis. 3.d.18.L./ d.19.L.
9 Et ipſum tulit de medio, affigens illud cruci. 3ª.q.48.6.3m./q.49.
3.c./ q.52.5.c.
10 Expolians principatus & poteſtates, traduxit confidenter, palam triumphans illos in ſemetipſo. 3ª.q.15.2.3m.
11 Nemo ergo iudicet vos in cibo, aut in potu, in parte diei feſti.
Roman.14.12ª.
12 Quę ſunt verba futurorum, corpus autem Chriſti. 12ª.q.107.2.
c./ 3ª.q.2.10.2m./ q.47.2.1m.
13 Non tenens caput. 1ª. Cor.11.2ª. ¶ Ex quo totum corpus per
nexus & coniunctiones ſubminiſtratum eſt, & conſtructum in
augmentum Dei. Ephe. 4.18ª.
14 Si ergo mortui eſtis cum Chriſto. Ro.6.1ª. ¶ Ab elementis huius mundi. Gal.4.9ª.
15 Ne tetigeritis, neque guſtaueritis, neque contrectaueritis. Roman. 14.12ª.

CAPVT III.

1 Si conſurrexiſtis cum Chriſto. ſupra.2.7ª. ¶ Vbi Chriſtus eſt in
dextera Dei ſedens. Mar.16.22ª. 3m.
2 Mortui enim eſtis, & vita veſtra abſcondita eſt cum Chriſto in
Deo. Ro.6.1ª.2ª.
3 Auaritia quæ eſt ſimulacrorum ſeruitus. Ephe.5.7ª. ¶ Propter
quæ venit ira Dei. Exo.32.2ª. ¶ In filios incredulitatis. Iſa.5.1ª.
4 Expoliantes vos veterem hominem cũ actibus ſuis. Ephe.5.10ª.
5 Et induentes nouum. Ro.13.12ª.
6 Vbi non eſt maſculus & fœmina. 3.d.12.q.3.ar.1.q.1.1m.
7 Super omnia autem hæc, charitatem habere. 1ª. Cor.13.fi.
¶ Quod eſt vinculum perfectionis. 22ª.q.81.7.c./ q.184.1.c./2.
3.c./q.186.7.1m./q.189.1.1m./ 3ª.q.46.3.c./ 3.3.cº.135./ Virt.
q.2.11.5m./Quol.1.q.7.2.2m./Quol.3.q.6.3.c./Quol.4.24.c./
2m./Quol.5.10.c/ Quol.8.6.c. Opuſ.17.cº.6. Opuſ.18.cº.2.
3./ Math.19./ Ro.12./ Col.3.lec.2.
8 Et pax Chriſti exultet in cordibus veſtris. Phil.4.2ª.
¶ Omne quodcumque facitis in verbo aut in opere, omnia in nomine domini Ieſu Chriſti facite. 1ª. Cor.10.13ª.
9 Mulieres ſubditę eſtote viris ſicut oportet i domino. Gen.3.17ª.
¶ Viri diligite vxores veſtras, & nolite amari eſſe ad eas. Ibidem.
21ª. ¶ Filij obedite parentibus per omnia. Exo.20.8ª.9ª./22ª.q.
104.5.1m./ 2.d.44.q.2.3.1m./ 4.d.29.4.1m./ Quol.2.9.c.
10 Patres nolite ad indignationem prouocare filios veſtros, vt non
puſillo animo fiant. Ephe.6.3ª. ¶ Serui obedite per omnia dominis carnalibus &c. Ibidem.4ª./ 22ª.q.104.5.1m.
11 A domino accipietis retributionem hereditatis. Pſal.61.6ª.
12 Qui iniuriam facit, recipiet quod vniciuque geſſit. Ibidem.
¶ Et non perſonarum acceptio apud Deum. Deut.10.4ª.

CAPVT IIII.

1 Domini quod iuſtum eſt & æquum, ſeruis præſtate. Ephe. 6.6ª. Caᵐ.4m.
¶ Scientes quoniam & vos dominum habetis in cœlo. 3. Reg. 8.
12ª. ¶ Redimentes tempus. Ephe.5.14ª.
2 Orationi inſtate vigilantes in ea, in gratiarum actione. 4.d.18.q.
2.ar.1.q.2.2m./ Quol.7.18.c./ Pſal.16./ Iſa.4.fi./ Ro.12. lec. 2.
3 In ſapientia ambulate ad eos qui foris ſunt. 1ª. Tim.3.2ª.
4 Sermo veſter ſemper in gratia, ſale ſit conditus. 3ª.q.71.2.c./1.d.
27.q.2.1.c.fi./ 4.d.6.q.2.ar.1.q.3.3m.

AVTHORITATES ex prima Epiſtola ad Theſalonicenſes.

CAPVT I.

1 SEmper pro omnibus vobis, memoriam veſtri facientes in orationib' noſtris, ſine intermiſſione. Luc.18.2ª. Caᵐ.1m.
1 Et expectare filium eius, de cœlis. Io.1.17ª.
3 Quem ſuſcitauit ex mortuis. Pſal.3.2ª.

CAPVT II.

1 Non quaſi hominibus placentes. Ro.15.1ª. Caᵐ.2m.
2 Sed deo, qui probat corda noſtra. 3.Reg.8.11ª.
3 Gratias agimus deo ſine intermiſſione. Luc.18.1ª.
4 Vt impleant peccata ſua ſemper. Math.23.10ª.
5 Peruenit enim ira Dei ſuper illos, vſque in finem. Exo.32.2ª.

CAPVT III.

1 Ne forte tentauerit vos is qui tentat. Gene.22.1ª. Caᵐ.3m.
2 Nocte ac die abundantius orantes. Lucæ.18.1ª.
3 Abundare faciat charitatem veſtram. Phil.2ª.

CAPVT IIII.

1 Hęc eſt voluntas Dei, ſanctificatio veſtra. 3.d.3.q.1.ar.2.q.1. Caᵐ.4m.
2 Vt ſciat vnuſquiſque veſtrum, vas ſuum poſſidere in ſanctificatione. 1ª. Cor.6.lec.3.
3 Et ne quis ſupergrediatur, neque circumueniat in negocio fratrẽ
ſuum. 22ª.q.55.4.2m./5.c.
4 Vindex eſt dominus de his. Deut.32.5ª.
5 Operamini manibus veſtris ſicut pręcepimus vobis. 22ª. q. 187.
3.c./ 3.3.cº.135./ Quol.7.17.18.c./ Opuſ.17.fi./Opuſ.19.cº.7.
8./ Io.6.lec.3./ Epheſ.4 / 1ª. Theſ.3.
6 Nullus aliquid deſideretis. Exo.20.14ª. ¶ De dormientibus
Io.11.3ª.
7 Vt non contriſtemini ſicut cæteri qui ſpem non habent. 4.d.15.
L.fi./ d.17.q.2.ar.3.q.1.c./ 2m./ 1ª. Tim.4.lec.2.prin.
8 Chriſtus mortuus eſt. Math.27.15ª. ¶ Et reſurrexit Luc.24.5ª.
9 Nos qui viuimus qui reſidui ſumus, non præueniemus eos qui
dormierunt. Pſal.88.20ª.
10 Dominus in iuſſu & in voce Archangeli, & in tuba Dei deſcẽdet
de cœlo 4.d.43.ar.2.q.2.c / L. prin./ Iob.14./ 1ª. Cor.15.lec.8./
1ª. Theſ.4.fi.
11 Et mortui qui in Chriſto ſunt, reſurgent primi, deinde nos. 1ª.
Cor.15./ 1ª. Theſ.4.fi.
12 Nos qui viuimus, qui relinquimur. Pſal.88.20ª./ 12ª.q.81.3.1m.
¶ Simul rapiemur in nubibus cum illis obuiam Chriſto in aera.
Quol.9.vel.10.2.3m./ Opuſ.3.cº.249./ 1ª. Theſ.4.fi.
13 Et ſic ſemper cum domino erimus. 12ª.q.98.5.2m./ Pſal.5.fi.

CAPVT V.

1 Dies domini ſicut fur in nocte ita veniet. Math.24.16ª.
2 Cũ dixerint, pax & ſecuritas, tũc repẽtinus ſuperueniet eis interitus. Math.24.4ª. ¶ Vos non eſtis in tenebris Ephe.5.11ª. Caᵐ.5m.
3 Omnes.n. vos eſtis filij lucis. Eph.5.14ª. ¶ Et filij dei. Luc.6.27ª

¶ Qui dormiunt, nocte dormiunt, & qui ebrij ſunt, nocte ebrij ſunt. Iſa.15.1ª./ Io.11.3ª.
4 Nos nõ ſumus noctis. Iſa. 15. 1ª. ¶ Neq; tenebrarũ. Ephe.5.11ª.
¶ Itaque non dormiamus. Io.11.3ª.
3 Videte, ne quis malum pro malo reddat. Deut.32.5ª.
6 Sine intermiſſione orate. Luce. 18.1ª./ 22ᵉ.q.83.14.4^{m}.
7 Ab omni ſpecie mala, abſtinete vos. 22ᵉ.q.43.1.o./4.c./ 4.d.38.q.2.1.o./ ar.2.q.2.1^{m}./ Quol.4.23. 3^{m}. Math. 15./ Ro. 7. lec. 2./ cº. 14. lec. 2. princ.
8 Ipſe Deus pacis. Phil.4.8ª.
9 Salutate fratres omnes in oſculo ſancto. Ro.16.1ª.

AVTHORITATES ex ſecunda Epiſtola ad Theſſalonicenſes.

CAPVT I.

Ca^{m}.1^{m}. 1 SVpercreſcit fides veſtra. 22ᵉ. q. 5. 4. o. / 3. d. 25. q. 2. ar.2.q.1.o.
2 Et abundat charitas. Phil. 12ª.
3 In omnibus perſequutionibus veſtris, & tribulationibus, quas ſuſtinetis in exemplum iuſti iudicij Dei. 22ᵉ.q. 108. 4.c.ſi./ Iob. 1. ſi./ cº.4./ cº.7.ſi./ Pſal. 32.ſi./ Pſal.36. / Pſal. 37./ Pſal. 40./ 2ᵉ. Theſ. lec. 1. ſi.
4 Vt digne habeamini in regno Dei. 1ª. q. 24. 1. c. / Opuſ. 10. ar. 29. / Iſaie. 64. ſi.
5 Si tamen iuſtum eſt apud Deum, retribuere retributionem his qui vos tribulant. Deutero. 32. 5ª. ¶ Et vobis qui tribulamini requiem. Pſal.61.6ª.
6 In reuelatione domini Ieſu de cœlo, cum angelis virtutis eius. Math.24.10ª.11ª.12ª.
¶ In flamma ignis dantis vindictam. Pſal.49.3ª.
7 His qui non nouerunt Deum, & qui non obediunt euengelio. Mar.16.14ª. ¶ Qui pœnas dabunt in interitu æternas. Iſa. ſi.
¶ A facie domini, & a gloria virtutis eius. Math.24.11ª.
8 Oramus ſemper pro vobis. Lucæ.18.1ª.

CAPVT II.

Ca^{m}.2^{m}. 1 Niſi venerit diſceſſio primum. Pſal.17.
2 Et reuelatus fuerit homo peccati filius perditionis. Iſa.5.1ª.
3 Quem dominus interficiet, ſpiritu oris ſui. 2ᵉ. Theſ.2.
4 Cuius aduentus eſt ſecũdũ operationẽ Sathanæ. 3ª.q.8.8.c./1^{m}.
5 In omni virtute, & ſignis, & prodigijs mendacibus, & in omni ſeductione iniquitatis. 1ª.q.114.4.1^{m}./ 22ᵉ.q.178.1.2^{m}./ 2.d. 7. q.3.1.1^{m}./ Poª.q.6.5.10^{m}./ Opuſ.11.ar.18./ Math.24./ 2ᵉ. Theſalon.2.lec.2.
6 Ideo mittet illis operationem erroris. Ezo.4.2ª./ 3.Reg. 22. 1ª. 2ª. ¶ Vt credant mendacio. Math.29ª. ¶ Vt iudicentur omnes qui non crediderunt veritati. Ibidem./ Mar.16.14ª.

CAPVT III.

Ca^{m}. 3^{m}. 1 Non inquieti fuimus inter vos. 22ᵉ.q.35.4.3^{m}./ Pſal.6.
2 Audiuimus inter vos, quoſdam ambulantes inquiete, nihil operantes, ſed curioſe agentes. Ibidem.
3 Neque gratis panem manducauimus ab aliquo. 22ᵉ.q.187.3.c.
4 Sed in labore & fatigatione, nocte ac die operantes, ne quem veſtrũ. 1ᵉ. Theſ.4.5ª. ¶ Si quis nõ vult operari, nec mãducet. Ibidẽ.
5 Et non commiſceamini cum illo, vt confundatur. 4 d.18.q. 2. ar. 1.q.1.o./ Quol.10.vel.11.9.o.
6 Deus autem pacis. Phil.4.5ª.

AVTHORITATES ex prima Epiſtola ad Timoteũ.

CAPVT I.

Ca^{m}.1^{m}. 1 NE intenderent fabulis, & genealogijs interminatis. 1ᵉ. ad Timoteum.4.
2 Finis præcepti, eſt charitas. 12ᵉ.q.99.1.1^{m}./22ᵉ.q.24. 2.3^{m}./q.43.4.3^{m}./q.44.1.c./3.d.27.q.2.2.2^{m}./ar. 4. q.3.c./ ℥.3.cº.113./ 116./ Virt.q.2.3.c./ 7. 17^{m}./ Io. 15. lec. 2./ 2ᵉ. Tim.1.lec. 1.
3 Lex bona eſt, ſiquis ea legittime vtatur. Ro.7.14ª.
¶ Charitas de conſcientia bona. 2.d.14.q.2.4.c.prin.
3 Lex iuſto non eſt poſita. 12ᵉ.q.93.6.1^{m}./q.96.5.o./ 3.d.1.L.3^{m}./ 4.d.15.q.3.ar.2.q.2.1^{m}./ ℥.3.cº.128.ſi./ Ro.2.lec.3. / 2ᵉ. Cor. 3. lec.3./ Gal.3.lec.7./ cº.4./ cº. 5.lec.3.prin.
4 Plagiariis. 12ᵉ.q.105.2.10^{m}./ 22ᵉ.q.66.6.2^{m}.
5 Miſericordiã cõſequutus ſum, quia ignorãs feci i incredulitate. ꝑ. 7ª.
6 Chriſtus Ieſus venit in hunc mundum, peccatores ſaluos facere. Math.9.9ª. ¶ Quorum primus ſum ego. Pſal.50.2ª.3ª.

7 Sed ideo miſericordiã conſequutus ſum, vt in me primũ oſtenderet Chriſtus Ieſus omnẽ patientiam ad informationem eorum qui credituri ſunt illi, in vitam æternam. 12ᵉ. q. 87. 2.1^{m}./2^{m}./ Quol.1.7.c./ 3^{m}./ Iſa.8.lec.2.ſi.
8 Regi ſeculorum immortali, inuiſibili ſoli Deo. 1ª.q.31.3. 2^{m}.
9 Quos tradidi Sathanæ. 1ᵉ. Cor.5.1ª.

CAPVT II.

1 Obſecro igitur primo omnium fieri obſecrationes, orationes, poſtulationes, gratiarũ actiones, pro omnibus hominibus. Phil 4.4ª. Ca^{m}.2^{m}.
2 Omnes homines vult ſaluos fieri. 1ª.q.19.6.1^{m}./ q.23.4.3^{m}./ 1. d.46.1.o./ 3.d.17.ar.2.q.1.2^{m}./ d.32.q.2.c / 4^{m}./ Verit. q. 23. 2. o./ 1ᵉ.Cor.7./ 1ᵉ.Tim.2.
3 Vnus eſt Deus. Deut.6.4ª.
¶ Vnus etiã mediator Dei, & hoĩum, Chriſtus Ieſus. Gal.3.12ª.
¶ Qui dedit redemptionem ſemetipſum. Math.26.12ª.
4 Pro omnibus. 3ª.q.46.1.3^{m}./6.c./ 4^{m}./ 6^{m}. q 48.2.o./ q. 49. 1. 3.c./ q.68.1.c./q.69.2.c./ q.79.7.2^{m}./ 3 d.13.q. 2.ar. 2.q. 2.5^{m}./ d. 19.a.1.q.1.4^{m}./q.2.o./4.d.4.q.2.ar.1.q.2.c./d.8.q.2.ar.2.q.3.7^{m}./ d.18.q.1..ar.3.q.2.c./q.2^{m}./ d.47.q.1 ar.3q.1.c./ ℥.4.cº.55.7^{m}./ 72./ Veri.q.26.6.10^{m}./ q.29.7.4^{m}./Quol.2.14.16.c./ Opuſ. 3. cº.238.ſi./Math.20./Ro.11.lec.4./Col.1.lec.6. ¶ In quo poſitus ſum ego prædicator, & apoſtolus, doctor gentium, in fide & veritate. 1ª. q.117.1.b./c./ Veri.q.11.1.2.c.
5 Volo viros orare in omni loco. 12ᵉ.q.102.q.4.5^{m}./ 22ᵉ.q.84. 3. o./ 3.d.9.q.1.ar.3.q.3.3^{m}./ Opuſ.3.cº.261.ſi.
6 Similiter mulieres in habitu ornato, cum verecundia. 1ª.q.95.3. c.ſi./ 22ᵉ.q.144.4.o./ Pſal.41./ 1ᵉ. Tim.2.lec.2.
7 Cũ ſobrietate. 22ᵉ.q.143.c.prin./q.149.o./1ᵉ.Tim.2.lec.2./cº.3.
8 Ornantes ſe, non tortis crinibus, aut auro, aut margaritis, vel veſte precioſa. 22ᵉ q.169.o./ q.187.6.c./ Quol.10.14.o./ Iſa. 3. ſi./ Math.11.
9 Mulier cum ſilentio diſcat. 1ᵉ. Cor.14.10ª.11ª. ¶ Cum omni ſubiectione. Epheſ. 5.18ª. ¶ Docere mulieri non permitto. 22ᵉ. q. 177.2.o./ 3ª.q.75.1.3^{m}./q.67.4.3^{m}. / 1ᵉ. Cor. 11./ cº. 10./ 1ᵉ. Tim.2./ Titum.2.
10 Neq; dñari i virũ. Ephe.5.18ª. ¶ Sed eẽ i ſilẽtio. 1ᵉ. Cor. 14. 11ª.
11 Adam non eſt ſeductus. 1ª.q.94.4.o./ 2.d.22.q.1.1.1^{m}./ L.2^{m}./ d.22.q.2.3.o./ Verit.q.18.6.o.
12 Mulier autem ſeducta in præuaricatione fuit. 1ª.q.94.4.1^{m}./ 2^{m}. 12ᵉ./q.89.3.2^{m}./ 22ᵉ.q.163.1.4^{m} / 4^{m}.1^{m}./ 2 d.22.q. 1. 1. 1^{m}./ 3.o./ L./ d.23.q.2.3.1^{m}./ 2^{m}./ 3.d.37.1.5^{m}./ Verit.q.18.6. 3^{m}./ 2ᵉ. Cor.3./ 1ᵉ.Tim.1.ſi.
13 Saluabitur autem, per filiorum generationem, ſi permanſeris in fide & dilectione. 3ª.q.68.1.o./ 1.d.48.3.1^{m}.
14 Cum ſobrietate. ſupra.7ª.

CAPVT III.

1 Si quis epiſcopatum deſiderat, bonum opus deſiderat. 22ᵉ.q. 185. 1.o./ Quol.2.q.6.1.o./ Quol.3.q.4.1.o./ Quol. 5. q. 11.2. o./ Quol.6.q.13.3.o./ Quol.12.18.o./ Opuſ.18.cº.22./ 1ᵉ.Tim. 3. Ca^{m}.3^{m}.
2 Oportet enim epiſcopum, irreprehenſibilem eſſe. 4.d.19.q.2.ar. 2.q.2.c./ Io.10.lec.3.o./ cº.21.lec.3.prin.
3 Vnius vxoris virum. 22ᵉ.q.108.4.2^{m}./ 4.d.27. q. 3.o./ d. 37. L. prin./ d.42.q.3.2.4^{m}./ Quol.4.13.o./ 1ᵉ.Tim.3./ Titum.1.
4 Sobrium. ſupra. 2.9ª.
5 In domo Dei, quæ eſt eccleſia dei. Pſal.26./ Pſal.35./ Io.14.

CAPVT IIII.

1 Prohibentium nubere. 12ᵉ.q.105.4.6^{m}./ 4.d.39.1.1^{m}./ 3^{m}. Ca^{m}.4^{m}.
2 Abſtinere a cibis. Ro.14.12ª.
3 Omnis creatura bona eſt. ℥.3.cº.5./ 9.
4 Et nihil reijciẽdũ, quod cũ gratiarũ actiõe percipit. Ro.14. 12ª.
5 Ineptas autem & inanes fabulas deuita. 1ᵉ. Tim.4./ Titũ.2. lec.4
6 Exerce teipſum ad pietatem. 22ᵉ. q. 80.c./ q. 101. o./ q. 102. 1. 3. c./ q. 121. 1. 2^{m}./ q. 122. 5. 1^{m}./ 3. d. 33. q. 3. ar. 4. q. 1. c./ 2^{m}./ 1ᵉ. Tim. 4.
7 Corporalis exercitatio ad modicum vtilis eſt. 12ᵉ. q. 68. 7. 2^{m}./ 22ᵉ.q. 30. 4. 2^{m}./ q. 32. 5. 4^{m}./ 4.d.1.q.1.ar.2.q.1.4^{m}./ d.15.q. 3.ar.1.q.5.5^{m}.
8 Pietas ad omnia vtilis eſt. 12ᵉ. q. 68. 7. 2^{m}./ 22ᵉ. q. 4. 4. 2^{m}./ q. 32. 5. 4^{m}.
9 Qui eſt ſaluator omnium hominum. ſupra. 2.6ª. ¶ Promiſſionẽ habens vitæ, quæ nunc eſt, & futuræ. 22ᵉ.q.32. 5. 4^{m}.

CAPVT V.

1 Seniorem ne increpaueris, ſed obſecra vt patrem. 3ª.q.42.2.3^{m}./ 4.d.19.q.2.ar.2.q.3.c.ſi./ Ma.q.3.1.18^{m}. Ca^{m}.5^{m}.
2 Si quis ſuorum, & maxime domeſticorum curam non habet, fidẽ negauit

negauit, & eſt infideli deterior. 22ª. q. 32. 3. 1m /9. o.
3 Cum enim luxuriatæ fuerint, in Chriſto nubere volunt. Opuſ. 14.cº.10 / 1ª. Tim. 4. fi.
4 Qui bene præſunt preſbiteri, duplici honore digni habeantur, maximeque qui laborant in verbo & doctrina 22ª. q. 102. 2.o. / He. 13. lec. 3 pª inc.
5 Non alligabis os boui trituranti. Deut. 25.1ª. ¶ Dignus eſt operarius, mercede ſua. 22ª.q.114 5.c. 3ª.q.49.6.c / 3. d. 18. 2.c. / d. 29. 4. c.
6 Peccantes coram omnibus argue. 3ª. q. 55.1.1m./Ma.q.3.2.1m./ Quol.11.1.2.o./ Math. 18./ Gala. lec 3./ Titum.4
7 Hæc cuſtodias ſine præiudicio, nihil faciens, in alteram partem declinando. 22ª.q.89.3.3m.
8 Quorundam hominum peccata, manifeſta ſunt, præcedentia ad iudicium, quorundam autem ſubſequuntur. 22ª.q.67. 2. 3m.

CAPVT VI.

ª.6m. 1 Quicumque ſub iugo ſunt ſerui, dominos ſuos omni honore dignos arbitrentur &c. Ephes. 6.4ª.
2 Eſt autem quæſtus magnus, pietas cum ſufficientia. 1ª. Tim 4.
3 Habentes autem alimenta, & quibus tegamur, his contenti ſimus. Quol. 10.14.2m.
4 Radix omnium malorum, eſt cupiditas. 12ª q 77 5. 1m. q. 82. 4.3m./q. 84.1.o./ 2.c.fi./ 3. 1m./4.4m. 22ª.q.24.10.2m /q.119. 2.1m./ 2.d.5.q.1.3.1m./d.22.q.1.1.7m./ d 31.q 1.1 3m./d.42 q. 2.3. 1m / Ma.q.4 6 16m./q.8.1.1m./ 16m./q.13.2.c./ 1m. / Ro. 7 lec 3./ 1ª.Cor.11.lec.4./ 1ª.Tim 6.
5 Vſque in aduentum domini. 3ª.q.36 1.3m. 4.d.47.q.1.ar. 1. q.3. 1m./ Pſal.49.
6 Quem ſuis temporibus oſtēdet beatus & ſolus potēs. 4.cº.8. 2m.
7 Qui ſolus habet immortalitatem. 3.4.cº.9 / Trin 12.5m.
8 Et lucem habitat inacceſſibilem, quem nullus hominum videt, nec videre poteſt. Io. 1.23ª./ He. 12. lec 3.

AVTHORITATES.
ex ſecunda Epiſtola ad Timotheum.

CAPVT I.

m. 2m. 1 Ine intermiſſione habeam tui memoriam in orationibus meis, die ac nocte. Lucæ. 18.1ª.
2 Secundum propoſitum ſuum, & gratiam quæ data eſt nobis, in Chriſto Ieſu ante tēpora ſecularia. Eccl.24.5ª
3 Per Spiritumſanctum qui habitat in nobis. Ro.8.13ª.

CAPVT II.

m. 2m. 1 Nemo militans Deo, implicat ſe negocijs ſecularibus. 22ª.q. 18. 3.2m./ q.182.2.o /q.188.2.2m./ Opuſ.19.cº.11./ 2ª. Tim. 2.
2 Memor eſto dominum Ieſum Chriſtum, reſurrexiſſe a mortuis. Lucę.24.5ª. ¶ Ex ſemine Dauid. Ro.1ª. ¶ Ideo omnia ſuſtineo propter electos, vt & ipſi ſalutem conſequantur. 1ª. Cor. 3.
3 Si commortui ſumus, & conuiuemus. Ephe. 2.6ª. ¶ Si ſuſtinebimus & conregnabimus, Ro.8.25ª. ¶ Si negauerimus, & ipſe negabit nos. 1ª.q.32.4 c./ 22ª.q. 1.6.2m./7.c./q.2.5.c./q.8.2.o./ 3.6.c. q.11.5 c./ 2 d.12.2.c./ Opuſ.23.
4 Negare ſeipſum non poteſt 1.d.42.q.2.2.o./ ¶ Non coronabitur niſi qui legitime certauerit. 2.d.24.q.1.4.3m./d.28. 2. 6m. / d. 29.4. 2m./4.d.49.q.5.1.c./ 4m./ Veri.q.24.12.11m./ 15m.
5 Noli contendere verbis. 22ª q.10 7.1m.
4 Firmum fundamentum dei ſtat, habens ſignaculum hoc, nouit dominus qui ſunt eius. 1ª.q.24.1.c.fi.
5 Seruum domini non oportet litigare, ſed manſuetum eſſe ad omnes. 22ª.q.116.1.o./ 1ª. Cor.6.lec.2.
6 Cū modeſtia corripiētē eos, qui reſiſtūt veritati. 22ª.q.160.1.3m.

CAPVT III.

.3m. 1 Erunt homines ſeipſos amantes. 12ª.q 77.4.2./ 22ª.q 19.6 o. /q. 25.4.2m./3m./7 o /q 117.1.1m./q.153.5.3m./2.d.42.q.1.1.c./ ar.2.q.2.2m./3.d.27.L.pria./d.28.6.5m. 7.2m./d.29.5.o./Virt. q.2.7.13m./ 14m. 12.6m./ Ma.q 8.1.19m./ Pſal.10./2ª.Tim.3. Ethi.9.lec.8.9.a medio.
2 Omnes qui volunt pie viuere in Chriſto, perſequutionem patientur. Pſalmo.32.fi.
3 Omnis ſapientia diuinitus inſpirata, vtilis eſt ad docendum, ad arguendum &c. Pſalmo. 22./ Iſa. 32.fi. /cº. 55. fi. / Ioan. 10. pria. / 2ª. Tim. 3 fi.

CAPVT IIII.

.4m. 1 Qui iudicaturus eſt. Io 5.9ª.19ª. ¶ Viuos & mortuos. 4. d. 43. ar.1.q.2.1m.
2 Erit enim tempus cum ſanam doctrinam non ſuſtinebunt. 1. Prolo. L.
3 Sed ad ſua deſideria coaceruabunt ſibi magiſtros prurientes auribus. 1. Prolo. L.
4 Ad fabulas autem conuertentur. Ibidem.
5 In reliquo repoſita eſt mihi corona iuſticiæ. 2.d.27.3.b.1
6 Reddet illi dominus, ſecundum opera eius. Pſal.61.6ª.

AVTHORITATES
ex Epiſtola ad Titum.

CAPVT I.

1 VI non mentitur Deus. 22ª.q.110.1.o./ 2.c. Cam 1m.
2 Quam promiſit ante tempora ſecularia. Eccl. 24. 5ª.
3 Vt conſtituas per ciuitates præsbiteros. Quol. 3. 17. 1m./ Phil./ 1ª Tim.3. prin./cº.4. lec.3./ Titum.1.lec.1.
4 Si quis ſine crimine eſt. 1ª. Tim. 3.3ª.
5 Oportet autem epiſcopum ſine crimine eſſe. 1ª. Tim. 3.2ª.
6 Increpa illos, dure. 4.d.19.q.2.ar.3.q.3.o.
7 Omnia munda mundis. 4.d.8.q.1.ar.1.q.1.c.
8 Coinquinatis autem & infidelibus, nihil eſt mūdū. 4.d.15.L.8m.
9 Sed inquinatæ ſunt eorum mens & conſcientia. 1ª.q.79.13.2m./ Veri.q.17.1.2m./ 3m./6m. q. 25.5.3m.

CAPVT II.

1 Senes vt ſobrij ſint, pudici, prudentes, ſani in fide, in dilectione & patientia. 22ª.q.62.3.c./ 4.d.44.q. 1.ar.3.q.1.1m./ Titum. 2.lec.1. Cam.2m.
2 Adoleſcentulas vt viros ſuos ament. Ephes.5.19ª. ¶ Subditas viris ſuis. Ibidem. ¶ Sobrias. 1ª. Tim. 2.9ª.
3 Seruos dominis ſuis ſubditos, in omnibus placētes &c. Epe.6. 4ª.
4 Expectantes beatam ſpem. 3.d.26.q.2.1.3m.
5 Et aduentum gloriæ magni Dei, & ſaluatoris noſtri Ieſu Chriſti. Pſal.146.1ª./ Math. 24.11ª.
6 Qui dedit ſemetipſum pro nobis. Math. 26.12ª.

CAPVT III.

1 Admone illos principibus & poteſtatibus ſubditos eſſe. Ro. 13. 1ª./ Epheſ.6.4ª. Cam.3m.
2 Dicto obedire. 22ª q.104 6.o. 2.d.44 q.2.2.o / Quol.2.9.o.
3 Neminem blaſphemare. Ro. 12.16ª.
4 Non litigioſos eſſe. 2ª. Tim. 2.12ª.
6 Cum apparuit benignitas, & humanitas ſaluatoris noſtri Dei, non ex operibus iuſticiæ quę fecimus nos. 12ª.q.98.4.c./ 3ª.q. 2. 11.o./q.24.3.c.h./3.d.4.q 3.1.o./ar.2.q.1.1m./Pſa.40./He.1.ſc.4.
6 Secundum miſericordiam ſuam ſaluos nos fecit. Ibidem.
7 Per lauacrum regenerationis. 3ª.q.62.2.c./ q.65.1.2.c /q. 66. 1. 2m./ 3.9.c./ 5m./ q.67.3.c./ q. 84. 10.1m./ 4.d.3.ar.1.q.3.4.c./ar. 3.q.1.c./ 3m./ q 3.1m./ ar.5.q.1.1m./ L.q.1.4m./d.4.q 2.ar. 1.q. 1.c./ 2m./q.2.3m./ q.3.c./ ar.2.q.4.1m./ar. 3.q. 3.o./d.6.q. 2.ar. 1.q.1.c.fi./ d.8.q.1.ar.1.q.1.1m./d.9.ar.5.q.4.2m /d.12.q.3.ar.1. q.1.2m./ d.14.q.1.ar 4.q.3.c./ q.2.ar.1.q.2.3m / d.17.q 2.ar.2.q. 6.3m./ d.18 q.1.ar.3.q.2.c./ d.23.q.1.ar.2.q.1.c./q.2.ar.1.q.1.c./ d.42.q.1.1.c./2.o./ ar.3.q.1.o./ d.45.q.2.ar.3.q.1.3m.
8 Et renouationis Spiritusſancti. 3ª.q. 84. 10. 1m. / 4. d. 47. q. 1. ar. 1. q. 3. o.
9 Quem effudit in nos abunde. 1ª.q.36 2.ar.1m. / 3. 4. cº. 23. fi. / Pſal.18./ Pſal.44.
10 Stultas autem quæſtiones, & genealogias, contentiones & pugnas legis, deuita, ſunt enim inutiles & vanę. 1ª Tim. 4.5ª.
11 Hereticum hominem poſt vnam & ſecundam correctionem, deuita. 22ª.q.11.3.4.c./ 1m./ Quol.10.16.o.

AVTHORITATES
ex Epiſtola ad Philemonem.

1 Emper memoriam veſtri faciens, in orationibus meis. Lucæ.18.1ª. Cam.1m.
2 Viſcera ſanctorum requieuerunt, p tēpra. Eccl. 24. 5ª.
3 Itaque frater, ego te fruar, in domino. Ro.15.fi.

AVTHORITATES
ex Epiſtola ad Hebræos.

CAPVT I.

1 Vem conſtituit heredem vniuerſorum. 2. Reg.7.1ª. Cam.1m.
2 Per quem fecit & ſecula. Io.5ª./ Ro. 11.fi. Tanto melior angelis effectus &c. 3ª.q.22.1.1m.
3 Qui cū ſit ſplēdor gl'ię & figura ſubſtantiæ ei'. 3.4.cº.11.
4 Portanſque omnia, verbo virtutis ſuę. 1ª.q. 34. 2. 5m. / 3. 4. cº. 13./ Veri.q.4.3.2m.

5 Purgationem peccatorum faciens. Io.28ª. ¶ Sedes ad dexteram maieſtatis in excelſis. Mar.16.22ª.
6 Filius meus es tu, ego hodie genui te. Pſal.2.3ª. ¶ Ego ero illi in patrem, & ipſe erit mihi in filium. 2. Regum.7.1ª. ¶ Et adorent eum omnes angeli Dei. Pſal.96.5ª.
7 Qui facit angelos ſuos ſpiritus, & miniſtros ſuos, flāmā. Pſal.103.1ª. ¶ Thronus tuus Deus in ſeculum &c. prę participibus. Pſalmo.44.1ª.
8 Et tu domine in principio terram fundaſti. Gene.3ª. ¶ Et opera manuum tuarum, ſunt cęli. Ibidem, 2. Parali.6.fi. ¶ Ipſi peribūt. Pſal.101.12ª.
9 Tu autem permanebis. Eccle.24.5ª. ¶ Et omnes vt veſtimentum veteraſcent. Et velut amictum mutabis eos, & mutabuntur. 1ª.q.9.1.2.0./4.d.43.ar.1.q.1.1m.
10 Tu autem idem ipſe es, & anni tui non deficient. Pſal.101.12ª. ¶ Sede a dextris meis. Mar.16.22ª. ¶ Quouſque. Math.32ª. ¶ Ponam inimicos tuos. Pſal.109.2ª.
11 Omnes ſunt adminiſtratorij ſpiritus, in miniſterium noſtrum miſſi. 3ª.q.112.2.1m./2.d.10.2.3m./He.lec.6.fi.
12 Propter eos qui hereditatem capiunt ſalutis. 2.Reg.7.1ª.

CAPVT II.

Cam. 2m. 1 Si enim qui per angelos dictus eſt ſermo. Exo.20.1ª. ¶ Et omnis præuaricatio & inobedientia, iuſtam accepit mercedis retributionem. Pſal.61.6ª.
2 Quomodo vos effugiemus, ſi tantam neglexerimus ſalutem? ℥.3.cº.159./160.
3 Conteſtante nos Deo ſignis & portentis, & varijs virtutibus, & Spiritusſancti diſtributionibus. Act.2.28ª.
Non enim angelis ſubiecit Deus orbē terræ futurorū. Pſal.8.3ª.
5 Quid eſt homo, quód memor es eius? &c. Pſal.8.2ª. ¶ Omnia ſubiecisti ſub pedibus eius. Ibidem. 3ª.
6 Nunc autem nec dum videmus omnia ſubiecta ei. 3ª.q.20.1.3m./q.59.4.2m.
7 Videmus Ieſum propter paſſionem mortis, gloria & honore coronatum. Phil.2.12ª.14ª. ¶ Vt gratia Dei pro omnibus guſtaret mortem. 1e.Tim.2.6ª.
8 Decebat eū &c. per paſſionē cōſumari. 3ª.q.50.1.0./q.52.1.c./℥.4.cº.55.11m./Quol.2.2.c./Opuſ.2.cº.7./Opuſ.3.cº.224./228.
9 Propter quem omnia, & per quem omnia. Io.5ª. Ro.11.fi.
10 Qui.n. ſanctificat, & qui ſanctificantur, ex vno omnes. Io.1.5ª.
11 Propter quod non confunditur fratres eos vocare. 1ª.q.33.3.0./3ª.q.28.3.5m.
12 Nunciabo nomen tuum fratribus meis. Pſal.21.3ª. ¶ Ego ero fidens in eum. 22e.q.129.6.0./¶ Ecce ego & pueri mei, quos dedit mihi Deus. Iſa.8.fi.
13 Quia ergo pueri communicauerunt carni & ſanguini. 3ª.q.80.1.2.3.0./4.d.9.ar.1.q.1.1m./q.3.0./ar.2.0./Io.6.lec.7./1e.Cor.11.lec.7./He.2.lec.2.0.
14 Et ipſe participauit eiſdem. 3ª.q.81.1.0./q.84.7.4m./4.d.11.q.3.1.0./He.2.lec.2.0.
15 Vt per mortem deſtrueret eum, qui mortis habebat imperium. 3ª.q.48.4.0./6.3m./q.52.1.c/3.d.19.ar.4.q.1.0.
16 Et liberaret eos qui timore mortis per totam vitam obnoxij tenebātur ſeruituti. 3ª.q.48.4.0./q.49.2.0./3.d.19.2.0.
17 Nuſquam enim angelos apprehendit. Verit.q.29.7.9m. ¶ Sed ſemen Abrahæ apprehendit. 3ª.q.31.2.0.
18 Vnde debuit per omnia, fratribus aſſimilari. 3ª.q.29.3.1m./3.d.3.q.5.2.1m./d.12.q.3.ar.2.q.1.1m./d.15.q.1.2.1m./2.4m./d.31.q.1.2.1m./4.d.1.q.2.ar.2.q.3.1m.
19 Vt miſericors fieret & fidelis pontifex ad Deum. infra.3.1ª.
20 Vt repropitiaret delicta populi. 3ª.q.21.4.2m.
21 In eo enim in quo paſſus eſt, & tentatus, potens eſt & eis qui tentantur, auxiliari. 3ª.d.31.q.1.3.c.

CAPVT III.

Cam. 3m. 1 Conſiderate apoſtolum, & pontificem cōfeſſionis noſtræ Ieſum. 3ª.q.22.0./q.31.2.2m./q.59.4.1m./q.84.7.4m./4.d.4.q.1.ar.3.q.5.1m./℥.4.cº.75./Opuſ.20.lib.2.cº.22.fi. Pſal.2./Pſal.44./Ro.1.lec.4./He.1.lec.4.fi.
2 Qui fidelis eſt ei, qui fecit illum. He.6.lec.4.prin.
3 Qui omnia creauit, Deus eſt. 2. Mach.2ª. ¶ Quæ Domus ſumus nos. 1e. Tim.3.7ª.
4 Hodie ſi vocem eius audieritis, nolite obdurare corda veſtra, vſque in requiem meam. Pſal.94.7ª.
5 Vbi tentauerunt me patres veſtri. Deut.6.fi. ¶ Quibus iuraui. Exo.31.4ª. ¶ In ira mea. Ibidem.2ª.
6 Si introibunt in requiem meam. Pſal.94.fi.

CAPVT IIII.

1 Non profuit illis ſermo auditus, nō admixtus fidei. 22e.q.5.2.2m. Cam. 4m.
2 Ingrediemur in requiem, qui credidimus. Mar.16.22ª. ¶ Sicut iuraui. Exo.31.4ª. ¶ In ira mea. Ibidem.2ª. ¶ Si introibunt in requiem meam. Pſal.94.fi.
3 Viuus eſt enim ſermo Dei, & efficax, & penetrabilior omni gladio ancipiti. He.4.lec.1.
4 Et pertingens vſque ad diuiſionem animæ ac ſpiritus &c. Dioniſius, 9.lect.1.
5 Non eſt vlla creatura inuiſibilis in conſpectu eius. Heſter.14.4ª. ¶ Omnia nuda & aperta ſunt oculis eius. 2. Parali.6.fi./Heſter.14.4ª.
6 Habentes ergo pontificem magnum. 3ª.q.22.1.c. ¶ Qui penetrauit cælos. Mar.16.21ª.
7 Ieſum filium dei. Ro.8.42ª.

CAPVT V.

1 Omnis pōtifex, ex hominibus aſſumptus eſt. 3ª.q.22.1.c./3.1m./q.50.4.3m./3.d.22.q.1.1.4m. Cam. 5m.
2 Pro hominibus conſtituitur in his quę ſunt ad Deum. 3ª.q.22.1.c.1m./4.c./q.26.1.0./q.82.3.c./3.d.19.ar.5.q.2.0./d.25.q.2.ar.1.q.4.c.
3 Propterea debet quemadmodum pro populo, ita etiam & pro ſemetipſo offerre pro peccatis. 3ª.q.22.4.1m.
4 Filius meus es tu, ego hodie genui te. Pſal.2.3ª. ¶ Tu es ſacerdos in ęternum, ſecundum ordinem Melchiſedech. Pſal.109.6ª.
5 Qui in diebus carnis ſuæ preces ſupplicationeſque ad eum &c. Math.26.17ª.
6 Exauditus eſt pro ſua reuerentia. 3ª.q.21.3.4.0./3.d.17.ar.3.q.4.0./Opuſ.3.cº.249./Pſal.21./Io.12.lec.4/He.5 lect.1.
7 Cum eſſet filius Dei. Ro.8.42ª. ¶ Didicit ex his quæ paſſus eſt obedientiam. 3.d.14.ar.3.q.5.1m.
8 Factus eſt omnibus obtemperantibus ſibi cauſa ſalutis. Pſal.89.1ª./1e.Tim.2.6ª. ¶ Appellatus a deo pontifex, iuxta ordinem Melchiſedech. Pſal.109.6ª.
9 Omnis enim qui lactis particeps eſt, expers eſt ſermonis iuſtitiæ. 1ª. Prolo.
10 Perfectorum autem eſt ſolidus cibus. 1ª. Prolo.

CAPVT VI.

1 Non rurſum iacientes fundamentum pœnitentię, ab operibus mortuis. 3ª.q.84.6.2m./q.89.6.c. Cam. 6m.
2 Impoſſibile eſt eos qui ſemel illuminati ſunt &c. & prolapſi ſunt, rurſum reuocari ad pęnitentiam &c. 3ª.q.84.10.1m./4.d.14.q.2.ar.1.q.1.1m./℥.4.cº.70.fi. ¶ Rurſum crucifigentes ſibimetipſis filium Dei. 3ª.q.84.10.c./1m.fi.
3 Terra enim ſępe venientem ſuper ſe bibens imbrem, & germinās herbam opportunam &c. 12e.q.70.1.1m./Gal.5.lec.1.
4 Proferens autem ſpinas ac tribulos, reproba eſt, & maledicto proxima. 1ª.q.23.1.3m./1.d.40.q.4.1.c.
5 Non enim iniuſtus Deus. Pſal.144.8ª. ¶ Vt obliuiſcatur operis veſtri &c. Gene.8.3ª.
6 Abraham promittens Deus quoniam neminem habuit, per quē iuraret maiorem, iurauit per ſemetipſum. Exo.32.4ª.
7 Niſi benedicens benedicam te. Gene.1.fi.
8 Homines per maiorem ſui iurant. 22e.q.89.1.0./4.c./q.98.2.c./3.d.39.1.0.
9 Omnis controuerſiæ eorum finis, ad confirmationem eſt iuramentum. Quol.1.q.9.2.0.
10 In quo Deus volens oſtendere pollicitationis heredibus immobilitatem conſilij ſui, interpoſuit iuſiurandum. Exo.32.4ª. ¶ Impoſſibile eſt mentiri Deum. Titum.1ª.
11 Ad tenendam ſpem, quam ſicut anchoram habemus animæ tutam ac firmam. 3.d.26.q.2.1.3m.
12 Et incedentem vſque ad interiora velaminis. 22e.q.17.2.ar.4./1m./Vit.q.1.12.24m.
13 Vbi precurſor pro nobis introiuit Ieſus. Mar.16.21ª.
14 Secūdū ordinē Melchiſedech, pōtifex fact⁹ in ęternū. Pſal.109.16ª.

CAPVT VII.

1 Hic enim Melchiſedech &c. cui & decimas omniū diuiſit Abraham. 22e.q.87.1.3m./3.d.3.1.2m. Cam. 7m.
2 Sine patre, ſine matre, ſine genealogia, neque initium dierum, neque finem vitæ habens. 3ª.q.22.6.3m./He.7.lec.1.
3 Tranſlato enim ſacerdotio, neceſſe eſt, vt & legis tranſlatio fiat. 12e.q.170.2.0.
4 Tu es ſacerdos in æternum, ſecundum ordinem Melchiſedech. Pſalmo.109.6ª.
5 Reprobatio quidem fit pręcedentis mandati propter infirmitatē

& incredu

& incredulitatem. 12ª. q. 98. 2. 2m.
6 Nihil enim ad perfectum adduxit lex. 12ª. q. 98. 2. o.
7 Iurauit dominus, & non pœnitebit eum. Exod. 32. 4ª.
8 Talis enim decebat, vt nobis eſſet pontifex factus impollutus, ſegregatus a peccatoribus. 3ª. q. 4. 6. 1m.
9 Excelſior cælis factus. Exod. 20. 5ª.
10 Qui non habet neceſſitatem quotidie, quemadmodum ſacerdotes prius pro ſuis delictis hoſtias offerre. 3ª. q. 22. 6. 2m.

CAPVT VIII.

Cam. 8m. 1 Talem habemus pontificem. ſupra. 3. 1ª. ¶ Qui cōſedit in dextera ſedis magnitudinis in cęlis. Mar. 16. 21ª.
2 Sacramentorum miniſter & tabernaculi Dei quod fixit Deus & non homo. 12ª. q. 101. 4. o.
3 Omnis pontifex ad offerendum munera & hoſtias conſtituitur 3ª. q. 22. 1. c. / 1m.
4 Cum eſſent qui offerrent ſecundum legem munera quæ exemplari vt vmbræ deſeruiunt cæleſtium. Ibidem.
5 Vide inquit, omnia facito ſecundum exemplar, quod tibi oſtenſum eſt in monte. Exod. 26. 2ª.
6 Nunc autē melius ſortitus eſt miniſterium, quanto & melioris caſtri mediator eſt Gal. 3. 22ª. / 12ª. q. 91. 5. c. / 1m. / q. 98. 1. o. / 2. 1m. / 2m. / q. 99. 6. c. / q. 106. 3. c. / q. 107. 1. c. / 2m. / 2. 3. 4. c. / 22ª. q. 1. 7. 2m.
7 Quod in melioribus repromiſſionibus ſancitum eſt. 12ª. q. 91. 5. u / q. 99. 6. o. / q. 107. 1. 2m. / q. 108. 1. o. / 22ª. q. 95. 2. 3m. / q. 140. 1. 1m. / 3. d. 40. 4. o. / 2. cª. 5. / Lib. 3. cª. 116. fi. / Pſa. 10. / Pſa. 18. / Pſa. 21. / Ro. 8 lec. 3.
8 Nam ſi illud culpa vacaſſet, non vtique ſecundi locus inquireretur. Ibidem.
9 Ecce dies veniunt dicit dominus, & confirmabo ſuper domum Iſrael, & ſuper domum Iuda teſtimonium nouum, &c. ſuperſerbam eas. Iere. 31. 16ª.
10 Et ero eis in Deum, & ipſi erunt mihi in populum. Deute. 7. 5ª. ¶ Et non docebit vnuſquiſque proximum ſuum, &c. vſque ad maiorem. Ibidem. 18ª.
11 Et peccatorum eorum, iam non memorabor. Gen. 8. 1ª.
12 Quod autem antiquatur & veteraſcit, prope interitum eſt. 1ª. q. 10. 4. 3m.

CAPVT IX.

Cam. 9m. 1 Tabernaculum factum eſt primum, in quo erant cādelabra, &c. vſque, de quibus. Exo. 26 1ª.
2 In arca erat vrna aurea, habens manna & virga Aaron quæ frōduerat, & tabulæ teſtamenti. 3. Reg. 8. 4ª.
3 In priori tabernaculo, ſemper introibant ſacerdotes ſacrificiorum, officia conſumantes, in ſecundo autem ſemel in anno ſolus pontifex, non ſine ſanguine. 12ª. q. 102. 4. 4m. / 5m. / 6m.
4 Hoſtię offeruntur, quæ non poſſūt iuxta conſcientiam, perfectū facere ſeruientem. 12ª. q. 98. 2. o.
5 Iuſtitia carnis, vſque ad tempus correctionis impoſitis. 12ª. q. 56. 4. c. / He. 2. lec. 4. /.
6 Si enim ſanguis hyrcorum, & taurorum, & cinis vitulæ aſperſus inquinatos ſanctificat, ad emundationem carnis. 12ª. q. 102. 5. 4m. / 5. 6m. / q. 103. 2. o. / 3ª. q. 37. 4. 3m. / q. 87. 4. 1m. / 4. d. 1. q. 1. ar. 5. q. 5. o. / d. 19. q. 1. ar. 1. q. 1. 3m. / Ro. 13. lec. 4. / He. 9. lec. 1.
7 Chriſtus per ſpiritum ſanctum ſemetipſum obtulit immaculatum Deo. Math. 26. 12ª. ¶ Sanguis Chriſti emundabit conſciētiā noſtra ab operibus mortuis. 3ª q. 48. 4. 3m. / q. 49 5. 1m. / q. 89. 6. c. / 4. d. 4. q. 3. ar. 3 q. 3. 1m. Ver. q. 17. 1. 3m. / Quol. 5. 5. eḣ.
8 Ideo noui teſtamenti mediator eſt. Gal. 3. 11ª. ¶ Non enim in manufacta ſancta Ieſus introiuit, exemplaria verorum, ſed in ipſum cælum. Mar. 16. 21ª.
9 Vt appareat nunc vultui Dei pro nobis. 2. Parali. 6. fi. / Ro. 8. 1ª.
10 Statutum eſt hominibus ſemel mori. Pſal. 88. 18ª. ¶ Poſt hoc autē iudiciū Pſal. 9. 2. ¶ Chriſtus ſemel oblatus eſt. Iſa. 53. 5ª. 8ª.
11 Ad multorum exhaurienda peccata 1ª. Thi. 2. 4ª.

CAPVT X.

Cam. 10m. 1 Vmbram enim habens lex futurorum bonorum, nō ipſam imaginem rerum. 12ª. q. 101. 2. c. / 4 d. 1. q. 2. ar. 5. q. 2. c.
2 Numquam poteſt accedentes perfectos facere. 12ª. q. 98. 2. o.
3 Impoſſibile enim eſt ſanguine hyrcorum, & taurorum auferri peccata. 4. d. 1 q. 1. ar. 5. q. 1. o.
4 Hoſtiam & oblationem noluiſti, corpus autem aptaſti mihi, &c. Pſal. 39. 2ª ¶ In capite libri ſcriptum eſt de me. &c. Ibid. 3ª.
5 Eaſdem ſępe afferens hoſtias, quę non poſſunt auferre peccata, ſup. 3ª. ¶ Hic autem vnam pro peccatis offerens hoſtia in ſempiternum. Iſa. 53. 5ª. 8ª.

6 Sedet in dextera Dei. Mar. 16. 22ª. ¶ Donec ponantur inimici eius ſcabellum pedum eius. Pſal. 109. 3ª.
7 Vna enim oblatione, conſumauit in ſempiternum ſanctificatos. Iſa. 53. 5ª. 8ª.
8 Hoc teſtamentum quod teſtabor ad illos, &c. Iere. 31. 16ª. ¶ Et peccatorum eorum, & iniquitatum eorum iam non recordabor amplius. Gen. 8. 2ª.
9 Initiauit nobis viam nouam & viuentem per velamen, ideſt carnem ſuam. 3ª. q. 62. 5. c. / q. 63. 3. c. / He. 10. lec. 1.
10 Et ſacerdotem magnum, ſuper domum Dei, ſup. 3. 1ª.
11 Voluntarie enim peccantibus nobis, poſt acceptam notitiā veritatis, iam non relinquitur pro peccatis hoſtia, ſup. 6. 2ª.
12 Terribilis autem quædam expectatio iudicii. Pſal. 9. 2ª. ¶ Et ignis æmulatio, q̄ cōſumptura eſt aduerſarios. Pſal. 49. 3ª. / Iſa. fi.
13 Irritam quis faciens legem Moyſi, ſine vlla miſeratione, duobus vel tribus teſtibus moritur. Deut 19. 1ª.
14 Quanto magis putatis deteriora mereri ſupplicia, qui filiū Dei conculcauerit, &c. 12ª q. 106. 2. 2m. / 22ª. q. 10. 3. 3m. / 4. d. 20. ar. 2. q. 1. 2m. / d 38. q. 1. ar. 2. q. 1. 3m. / Ma q. 3. 13. 1m. / q. 7. 3. 17m. / 8. b / Pſal. 12. / Io. 2. / cª. 8 / Ro. 2. lec. 2. / Gal. 4. / Thi. 5. / He. 10.
15 Mihi vindictam, & ego retribuam. Deut. 32. 5ª.
16 Iudicabit dominus populum ſuum. Pſal. 9. 2ª.
17 Horrendum eſt incidere in manu Dei viuentis. 2. Parali. 6. fin. / 4. d. 20. L. 3m. / d. 46. q. 2. ar. 2. q. 3. 1m.
18 Rememoramini dies priſtinos, in quibus illuminati, magnum certamen ſuſtinuiſtis paſſionum. 2ª. Theſ. 1. 3ª.
19 Patientia vobis neceſſaria eſt. Luc. 21. 4ª. / Iac. 5. 6ª.
20 Iuſtus autem meus, ex fide viuit. Abacuch. 2. 2ª. ¶ Quia ſi ſubtraxerit ſe, non placebit animæ. Iſa. 5. 4ª. / 1ª. q. 3. 2. 1m. ¶ Nos autem non ſumus ſubtractionis filii. Iſa. 5. 1ª.

CAPVT XI.

1 Eſt autem fides ſperandarum ſubſtantia rerum, argumentū non apparentium. 22ª. q. 4. 1. o / 3. d. 23 q. 2. 1. o. / Veri. q. 14. 2. o. / He. 11. lec. 1. prin°. Cam. 11m.
2 Fide intelligimus, aptata eſſe ſęcula, verbo Dei. 1. d. 3. L.
3 Vt ex inuiſibilibus, uiſibilia fierent. Gen. 1. 1ª.
4 Fide plurimā hoſtiā Abel q̄ Cain, obtulit Deo, &c. Gen. 4. 1ª.
5 Fide Enoch tranſlatus eſt, ne videret morte Gen. 5. 3ª. / 4. Reg. 3ª.
6 Sine fide autem, impoſſibile eſt placere Deo. Mar. 16. 14ª. / 22ª. q. 2. 3. o.
7 Credere oportet accedentem ad Deum, quia eſt, & inquirentibus remunerator ſit. 22ª. q. 2. 8. 1m. / 3 d. 25 q. 2. ar. 3. q. 4. 1m. / 4. d. 6. q. 2. ar. 2. q. 1. 6. / Veri. q. 28. 1. 8m.
8 Noe damnauit mundum. Math. 12. 14ª.
9 Expectabat enim fundamenta habentem ciuitatem, cuius artifex & conditor Deus. Gen. 1. 1ª.
10 Fide & ipſa Sara ſterilis, virtutem in conceptione ſeminis accepit, etiam præter tempus ætatis. Gal. 4. lec. 3. / He. 11. prin°.
11 Propter quod & ab vno orti ſunt, & hoc mortuo. Iſa 51. 1ª. ¶ Taq̄ ſydera cœli in multitudine, & ſicut arena &c. Gen. 15. 2ª.
12 A longe eas aſpicientes & ſalutantes, &c. Exo. 15. 3ª. / 1ª. q. 10. 1. 4m / q. 42. 5. 2m. ¶ Non acceptis repromiſſionibus. He. 7. le. 2.
13 Peregrini & hoſpites ſunt ſuper terra. Pſal. 38 fi / Ephe. 2. le. 6.
14 Non confunditur Deus vocari Deus eorum. 1. d. 18. 5. 6m. / 2. d. 11. q. 1. 4. c. / Ro. 1. lec. 5.
15 Fide obtulit Abraham Iſaach. Gen. 22. 4ª. ¶ Cum tentaretur. Ibidem. 1ª.
16 Fide Raab meretrix non periit cum incredulis, excipiens exploratores cum pace. Ioſue. 2. 1ª.
17 Acceperunt mulieres de reſurrectione mortuos ſuos. 4. d. 38. L. / Rom. 7. lec. 1.
18 Alii vero diſtenti ſunt, non ſuſcipientes redemptionem, vt meliorem inuenirent reſurrectionem. Quol. 4. q. 10. 1. o.
19 Quibus dignus non erat mundus. 22ª. q. 188. 2 3m. / Ma. q. 13. 2. 2m. / Io. 1. lec. 12.
20 Hi omnes teſtimonio fidei probati, non acceperunt repromiſſionem. 12ª. q. 98. 2. c.

CAPVT XII.

1 Aſpicientes in auctorem fidei, & conſumatorem Ieſum. Ibidem. Cam. 12m.
2 Qui propoſito ſibi gaudio, ſuſtinuit crucem, confuſione contēpta. Math. 27. 3ª. ¶ In dextera ſedis Dei ſedet. Mar. 16 22ª.
3 Fili mi, noli negligere diſciplinam domini, neq; fatigeris dum ab eo argueris. Virt. q. 3. L. 1m.
4 Quem enim diligit dominus, caſtigat. flagellat autem omnem filium quem recipit. 4. d. 17 q. 3. ar. 5 q. 4. 2m.
5 Tamquam filiis, nobis offert ſe Deus. Luc. 6. 27ª.
6 Omnis diſciplina in præſenti quidem videtur non eſſe gaudii, ſed mœroris, poſtea autem fructum peccati, &c. He. 10. lec. 4.

7 Pacem

7 Pacem ſequimini cum omnibus. Iſa.32.fi./Phil.4.2ª. ¶ Et ſanctimoniam, ſine qua nemo videbit Deum. 22ª.q.81.8.o.
8 Ne quis fornicator, aut profanus, vt Eſau. Ma.q.14.2.1m.
9 Qui propter vnam eſcam, vendidit primitiua ſua. Gene.25.fi.
10 Poſtea cupiens hæreditare benedictionem, reprobatus eſt. 1ª.q.23.3.o.
11 Non inuenit pœnitentiæ locum, quamquam cum lachrimis inquiſiſſet eam. 2.Mache.9.2ª./3ª.q.86.1.1m.
12 Non acceſſiſtis ad tractabilem & acceſſibilem ignem, & turbinem, & caliginem, &c. Exo.24.2ª.3ª.
13 Si beſtia tetigerit montem, lapidabitur. Exo.19.1ª.
14 Sed acceſſiſtis ad Syon montem, & ciuitatem Dei viuentis Ieruſalem cæleſtem. 1ª.q.3.1.5m./Iſa.34.
15 Et multorum millium angelorum frequentiam. 1ª q.50.3.o./q.112.4.2m./2.d.3.q.1.3.o./3.4.cº.97./Po.ª q.6.6.c.fi.
16 Et eccleſiam primitiuorum, qui conſcripti ſunt in cœlis: Exo.32.9ª.10ª.
17 Et iudicem omnium Deum. Pſal.9.2ª. ¶ Et ſpiritum iuſtorum perfectorum. 4.d.8.q.1.ar.1.q.1.c.
18 Et teſtamenti noui mediatorem Ieſum. Gal.3.11ª. ¶ Adhuc ſemel, & ego mouebo, non ſolum terram, ſed & cœlum. Iohel.2.3ª.
19 Deus noſter ignis conſumens eſt. Exo.24.3ª.

CAPVT XIII.

2ª. 13m. 1 Honorabile connubium, & thorus immaculatus. 2ª. Cor.11.le.fi.
2 Non te deſeram, neque derelinquam. Ioſue.3ª.
3 Dominus mihi adiutor, non timebo quid faciat mihi homo. 3.3.cº.89.
4 Ieſus Chriſtus heri & hodie, ipſe & in ſecula. 3.d.2.q.1.2.3m./Rom.1.lect.3.
5 Doctrinis varijs & peregrinis, nolite &c. Exo.34.5ª.
6 Optimum eſt gratia ſtabilire cor. Veri.q.2.12.19m.
7 Habemus altare, de quo edere, non habent poteſtatem, qui tentant Deum. 1ª.q.112.2.c./22ª.q.97.2.o.
8 Propter hoc & Ieſus, vt ſanctificaret per ſuum ſanguinem populum, &c. 3ª.q.46.10.o.
9 Exeamus igitur ad eum extra caſtra improperium eius portantes. 3ª.q.46.3.o.
10 Non enim habemus hic ciuitatem manentem, ſed futuram inquirimus. Luc.6.27ª.
11 Per ipſum ergo offeramus hoſtiam laudis ſemper Deo. Pſal.33.2ª.
12 Beneficentiæ autem & communionis nolite obliuiſci. 22ª.q.31.1.o.
13 Talibus enim hoſtijs promeretur Deus. 22ª.q.86.2.1m.
14 Obedite præpoſitis veſtris, & ſubiacete illis. Ro.13.1ª./Eph.6.4ª.
15 Deus autem pacis. 2ª.Cor.fi. ¶ Qui eduxit de mortuis paſtorem magnum. Pſal.3.2ª.

AVTHORITATES ex actibus Apoſtolorum.

CAPVT I.

Caᵐ. 1m. 1 Cœpit Ieſus facere, & docere. Math.23.2ª.
2 Aſſumptus eſt. Mar.16.21ª. ¶ Quibus & præbuit ſeipſum viuum, poſt paſſionem ſuam, in multis argumentis. 3ª.q.55.5.6.o./3.d.21.q.2.3.4.o./Opuſ.3.cº.245.
3 Per dies quadraginta apparens eis, & loquens de regno Dei. 3ª.q.55.3.o./3.d.21.q.2.3.c./d.22.q.3.ar.3.q.3.c./Io.20.lec.6.princº./cº.21.princº.
4 Et conueſcens, præcepit eis. Luc.24.26ª. ¶ Iohannes quidem baptizauit aqua. Math.3.5ª. ¶ Vos autem baptizabimini Spiritu ſancto. Ibidem.6ª.
5 Non eſt veſtrum noſſe tempora vel momenta. Gene.17.1ª./1.Reg.24.1ª./Math.24.14ª.
6 Videntibus illis eleuatus eſt. Mar.16.21ª./3.4.cº.8. ¶ Cumque intuerentur in cœlum euntem illum. Ibidem. ¶ Hic Ieſus qui aſſumptus eſt a vobis in cœlum. Ibidem. ¶ Et ſedet a dextris Dei. 3.4.cº.8. ¶ Et ſic veniet, quemadmodum, &c. Math.24.10ª.
7 Et nubes ſuſcepit eum ab oculis eorum. 3ª.q.57.4.3m. ¶ Hi omnes erant perſeuerantes in oratione. Luc.18.1ª.
8 Oportet impleri ſcripturam. Math.5.14ª. ¶ Quam prædixit Spiritusſanctus per os Dauid. Iere.7.8ª./He.2.12ª. ¶ Et hic poſſedit agrum de mercede iniquitatis. Math.26.12ª./22ª.q.32.7.4m./4.d.15.q.2.ar.4.q.2.1m.
9 Et dederunt eis ſortes. Et cecidit ſors ſuper Mathiam. 22ª.q.95.8.o./4.d.24.L./Opuſ.23.cº.5.

CAPVT II.

2m. 2m. 1 Et cum complerentur dies penthecoſtes. 12ª.q.102.4.1m./q.103.3.4m.

2 Apparuerunt illis diſpartitæ linguæ tamquam ignis. 1ª.q.43.7.6m./3ª.q.39.6.4m./q.72.2.1m./1.d.16.3.o./Io.2.lec.4./cº.21.
3 Cœperunt loqui varijs linguis. 22ª.q.176.1.o./Pſal.18./Io.7.lec.5.fi./1ª.Cor.14.
4 Effundam de ſpiritu meo. Iohel.2.10ª./Titum.3./3.4.cº.23. ¶ Sol conuertetur in tenebras. Iohel.2.5ª. Antequam veniat dies domini magnus & manifeſtus. Ibidem.fi.
5 Omnis quicumque inuocauerit nomen domini, ſaluus erit. Ibidem Penultima.
6 Hunc definito conſilio & præſcientia Dei, traditum per manus iniquorum. Math.26.12ª. ¶ Affigentes interemiſtis. Math.17.14ª.
7 Quem Deus ſuſcitauit. Pſal.3.1ª./3ª.q.53.4.1m. ¶ Solutis inferni doloribus. 3ª.q.52.2.2m. ¶ Non relinques animam meam in inferno. Ibidem. ¶ Iuxta quod impoſſibile erat, illum detineri ab eo. 3ª.q.53.2.2m.
8 Replebis me iocunditate. Ibidem fi. ¶ Cum facie tua. 2.Parali.6.fi.
9 Iureiurando iuraſſet illi Deus. Exo.32.4ª. ¶ Dextera igitur Dei exaltatus. Mar.16.12ª. ¶ Sede a dextris meis. Ibidem. ¶ Effudit hoc donum. Iohel.2.10ª.
10 Dixit dominus domino meo. Pſal.109.1ª. ¶ Donec. Math.31ª. ¶ Ponam inimicos tuos. 1.Reg.15.Penultima. ¶ Scabellum pedum tuorum. 2.Parali.6.fi.
11 Certiſſime ergo ſciat omnis domus Iſrael, quia & dominum eum & Chriſtum fecit Deus hunc Ieſum, &c. 3.4.cº.9.
12 Quem vos crucifixiſtis. Mar.15.7ª. ¶ Pœnitentiam igitur agite, & baptizetur vnuſquiſque veſtrum. 3ª.q.49.3.2m./q.68.5.6.o./7.2m./q.86.2.1m./q.8.6.2m./3.d.19.ar.3.q.2.1m./L.3m./4.d.4.q.2.ar.1.q.1.1m./ar.3.q.2.2m./d.6.q.1.ar.1.q.1.o./ar.2.q.3.o./q.3.c./1m./d.7.q.1.ar.2.q.1.c./d.14.q.1.ar.2.q.4.2m./d.16.q.1.ar.2.q.1.2.o./d.18.q.1.ar.3.q.1.c./3.4.cº.58./Rom.11.lec.4.
13 In remiſſionem peccatorum veſtrorum 3.4.cº.58. ¶ Et appoſitæ ſunt animæ circiter triamillia. Iſa.58.3ª. ¶ Fiebat autem omni animæ timor. Ibidem.
14 Erant autem perſeuerantes in doctrina Apoſtolorum. 22ª.q.176.1.3m.
15 Et in communicatione fractionis panis. 3ª.q.80.10.4m./4.d.12.q.3.ar.1.q.3.o./d.32.ar.5.q.4.c.
16 Et in orationibus. Luc.18.1ª. ¶ Multaque quoque prodigia, & ſigna per Apoſtolos fiebant. 22ª.q.178.1.3m./Io.4.le.7./2ª.Theſ.2./He.2.lec.1.
17 Omnes etiam qui credebant, erant pariter, & habebant omnia communia. 22ª.q.66.2.o./3.3.cº.127.fi./cº.132.1m./cº.135.1m./Opuſc.20.Lib.4.cº.4.
18 Poſſeſſiones & ſubſtantias vendebant, & diuidebant illa omnibus, prout cuique opus erat. 3.3.cº.132.1m./cº.135.1m./Gal.2.lec.2.fin.
19 Quotidie perdurantes vnanimiter in templo. Luc.18.1ª.
20 Frangentes circa domos panem, ſup.15ª.

CAPVT III.

1 Deus Abraham & Deus Iſaach, & Deus Iacob. Math.22.6ª. Caᵐ. 3m.
¶ Glorificauit filium ſuum Ieſum. 4.d.33.q.3.3.3m. d.49.q.5.o./Q.uol.5.q.12.1.o./2ª.Thi.2.cº.4.
2 Quem vos quidem tradidiſtis. Math.26.12ª. ¶ Auctorem vitæ interfeciſtis. Math.27.6ª. ¶ Quem Deus ſuſcitauit a mortuis. Pſal.3.2ª.
3 Et in fide nominis ipſius, &c. confirmauit nomen eius. Math.9.25ª. ¶ Et fides quæ per eum eſt, dedit integram ſanitatem &c. Ibidem.
4 Et nunc fratres ſcio, quod per ignorantiam feciſtis, ſicut & Principes veſtri. 1ª.Cor.2.6ª.
5 Deus autem qui per os omnium prophetarum prænunciauit pati Chriſtum ſuum. He.2.11ª. ¶ Prophetam ſuſcitabit vobis dominus Deus veſter de fratribus veſtris, tamquam meipſum audietis, &c. Deut.18.8ª./Luc.26ª. ¶ Omnis anima quæ non audierit prophetam illum, exterminabitur de plebe. Iſa.58.3ª.
6 Suſcitans filium ſuum. Pſal.3.2ª.

CAPVT IIII.

1 Quem vos crucifixiſtis. Math.27.6ª. ¶ Quem Deus ſuſcitauit a mortuis. Pſal.3.2ª. ¶ Hic eſt lapis, qui reprobatus eſt a vobis, &c. Math.21.8ª./Ro.9.lec.5. Caᵐ. 4m.
2 Et non eſt in alio aliquo ſalus. 3ª.q.61.3.c./4.3m./q.68.1.o./2.c./q.73.5.c./q.84.5.c./4.d.1.q.2.ar.6.q.1.c./d.17.q.3.ar.5.q.4.c./3.4.cº.72./Veri.q.28.4.7m./Pſal.32./Ro.5.lec.5.princº.
3 Nec enim aliud nomen eſt ſub cœlo datum hominibus, in quo oportet nos ſaluos fieri. Ibidem. ¶ Domine qui feciſti cœlum & terram, mare & omnia quæ in eis ſunt. Gen.1ª./2.Mach.2ª.
4 Si iuſtum eſt in conſpectu Dei vos potius audire, quam Deum, iudicare. 22ª.q.69.3.1m./q.105.2.c./q.144.5.c./2.d.44.L.7m./3.d.25.q.2.ar.1.q.4.3m./Ro.13.

5 Qui

5 Qui Spiritusſancto, per os Dauid dixiſti. Luc. 26ª. ¶ Quare fremuerunt gentes, &c. aduerſus Chriſtum eius. Pſal. 2.1ª. ¶ Manus tua. 2. Paral. 6. ſi. ¶ Conſilium tuum. Pſal. 32.5ª.

6 Signa & prodigia fieri. ſup. 3.30ª. ¶ Multitudinis autem credentium, erat cor vnum & anima vna, ſup. 2.14ª./ 1ª q. 76.5.3m.

7 Neque enim quiſquã eorum quæ poſſidebat, aliquid ſuum eſſe dicebat, ſed erant illis omnia communia, ſup. 2.36ª. ¶ Neque quiſquàm egens erat inter illos, ſup. 2.17ª.18ª.

8 Quotquot poſſeſſores agrorum aut domorum erant, vendentes afferebant precia eorum, &c. ſup. 37ª.

CAPVT V.

Cam. 5m. 1 Dixit autem Petrus ad Ananiam. Anania, cur tentauit Sathanas cor tuum? &c. 22ª. q. 33. 7.2m./ q. 64.4.1m./ 4.d.19.q.2.ar. 3. q. 1. 1m.

2 Per manus autem Apoſtolorum fiebant ſigna & prodigia multa in plebe, ſup. 3.30ª. ¶ Quæ eſt hæreſis Saduceoũ. Math. 22.4ª.

3 Obedire oportet Deo, magis quàm hominibus, ſup. 4.7ª. ¶ Deus patrum veſtrorum. Math. 22.6ª. ¶ Suſcitauit Ieſum. Pſal. 3.2ª. ¶ Quem vos interemiſtis. Math. 27.15ª.

4 Suſpendentes in ligno. Math. 27. 6ª. ¶ Hunc principem & ſaluatorem, Deus exaltauit dextera ſua. 2. Paral. 6 ſi./ Mar. 16.22ª.

5 Si eſt ex hominibus conſilium hoc aut opus, deſtruetur, ſi vero ex Deo eſt, non poteritis diſſoluere. Quol. 3. q. 5.1.7m.

CAPVT VI.

Cam. 6m. 1 Non eſt æquum nos derelinquere verbum Dei, & miniſtrare menſis, ſup. 2.15ª./ infra. 3ª.

2 Nos vero orationi, & miniſterio verbi, inſtãtes erimus. Lu. 18.1ª.

3 Elegerunt Stephanum, virum plenum fide, & ſpiritusſancto. 3ª q. 7.10.o./ 3.d.13.q.1.ar.2.q.2.6.

4 Stephanus plenus gratia & fortitudine. Ibidem. ¶ Faciebat prodigia & ſigna magna in populo, ſup. 3.30ª.

5 Non poterant reſiſtere ſapientię & ſpiritui, qui loquebatur. 22ª. q. 53.4. 2m.

6 Viderunt faciem eius tamquàm faciem Angeli. 3ª. q. 12.4.1m./ 3.4. cº. 82.

CAPVT VII.

Cam. 7m. 1 Et circuncidit eum die octauo. Geñ. 17.5ª. ¶ In animabus ſeptuagintaquinque. Geñ. 46. 1ª./ Iſa. 58.2ª. ¶ Non dedit ei hæreditatem, nec paſſum pedis. He. 11. lec. 3. ¶ Et poſiti ſunt in ſepulcro, quod emit Abraham, &c. Geñ. 23.2ª.

2 Et cum vidiſſet quendam iniuriam patientem, vindicauit illum &c. 22ª. q. 60.6.2m. ¶ Ego ſum Deus patrum tuorũ, Deus Abraham, & Deus Iſaach, & Deus Iacob. Math. 22.6ª.

3 Apparuit illi in deſerto montis ſyna Angelus, in igne flãmę rubi. Exo. 20.1ª. ¶ Faciens prodigia & ſigna, &c. ſup. 3.30ª.

4 Videns vidi afflictionem populi mei, &c. Exo. 3.2ª. ¶ Et gemitũ eorum audiui. Ibidem. 2ª ¶ Et deſcendi liberare eum. Ibidé. 3ª.

5 Prophetam ſuſcitabit vobis Deus de fratribus veſtris, tamquam meipſum audietis. Deut. 18.8ª. ¶ Nunquid hoſtias & victimas obtuliſtis mihi quadraginta annis? Pſal. 39.2ª.

6 Vt faceret illud ſecundum formam eius quod viderat. He. 8.6ª. ¶ Sed excelſus, non in manufactis habitat. 3. Reg. 8.7ª. ¶ Cœlum mihi ſedes eſt. 3. Reg. 8.11ª./ Pſal. 44.1ª.

7 Et terra ſcabellum pedum meorum. 2. Parali. 6 ſi.

8 Quam domum ædificabitis mihi, aut quis locus requietionis meæ? 3. Reg. 8.7ª.

9 Nonne manus mea. 2. Paral. 6 ſi. ¶ Fecit hæc omnia? 2. Mach. 2ª. ¶ Incircumciſi corde & auribus. Iere. 4.3ª. ¶ Qui accepiſtis legem in diſpoſitione Angelorum. Gal. 3.12ª.

10 Cum autem eſſet plenus ſpiritu ſancto, ſup. 6. 3ª. ¶ Intendens in cęlum vidit gloriam Dei. Gẽ. 32. 3ª. ¶ Et Ieſum ſtantem a dextris Dei. Mar. 16.22ª./ 3ª. q. 58.1.3m./ He. 1. lec. 2. ſi.

11 Ecce video cœlos apertos. Math. 3.12ª.

CAPVT VIII.

Cam. 8m. 1 In nomine Ieſu Chriſti baptizabantur viri ac mulieres, 3ª. q. 66.6.o./ 4.d.3.ar.2.q.2.3m./ L.3m./ 1ª. Cor. 1. lec. 2. ¶ Philippus autem deſcendens in ciuitatem ſamariæ, &c. 4.d. 2.q. 2. 4. 1m./ Io. 12. lec. 3.

2 Miſerunt ad eos Petrum & Iohannem. Iere. 7.8ª.

3 Tunc imponebant manus ſuper illos, & accipiebant Spiritum ſanctum. 4. d. 2. q. 2.4. 1m./ Io. 12. lec. 3.

4 Cum vidiſſet Simon, quia per impoſitionem manus Apoſtolorum, daretur Spiritusſanctus, obtulit pecuniam, &c. 22ª. q. 10.1. 2m./ 4m./ 4.d.25.q.3.ar.1.q.1.4m./ 3.2.cº.42. ſi.

5 Pecunia tua tecum ſit in perditionem. Geñ. 3.18ª.

CAPVT IX.

1 Et ſubito circumfulſit illum lux de cœlo. 2.d.28.4.3m. Cam. 9m.

2 Ego ſum Ieſus nazarenus, quem tu perſequeris. 3ª. q 57.6.3m.

3 Durum eſt tibi contra ſtimulum calcitrare. 12ª. q. 112.2.2m./ q. 113.10.c./ 2.d.18.q.1.3.2m./ 4.d.4.q.3.ar.2 q.1.3m./ d. 17.q. 1.ar.2.q.1.1m./ Veri. q. 28.3.19m.

4 Apertiſque oculis, nihil videbat. Thob. 2.2ª.

5 Vas electionis eſt mihi iſte, vt portet nomen meum coram gentibus & regibus & filiis Iſrael. Rom. prolo. medº.

6 Ego oſtendam illi, quanta oporteat eum pro nomine meo pati. Math. 26. 9ª.

7 Dominus miſit me Ieſus, qui apparuit tibi in via qua veniebas, ſup. 1ª. 2ª.

8 Et confeſtim ceciderunt ab oculis eius, tamquàm ſquamæ, Thob. 2. 2ª.

9 Et narrauit illis, quomodo in via vidiſſet dominum, ſup. 1ª.2ª.

CAPVT X.

1 Cornelius centurio vir religioſus, & timens Deum cum omni domo ſua, faciens eleæmoſynas multas. 22ª. q. 10. 4. 3m./ 3ª. q. 69.4. 2m./ 3.d.25.L.3m. Cam. 10m.

2 Et deprecans Deum ſempèr. Luc. 18. 1ª. ¶ Cornelius intuens Angelum timore correptus eſt. Luc. 4ª. ¶ Orationes & eleæmoſynę aſcenderunt in memoriam in conſpectu Dei. Geñ. 8.2ª.

3 Cecidit ſuper Petrum mẽtis exceſſus, & vidit. 22ª. q. 175.3.1m./ Veri. q. 13 2.9m./ 2ª. Cor. 12.

4 Et volatilia cæli. Pſal. 8. ſi. ¶ Quod Deus purificauit, tu ne commune dixeris. 12ª. q. 101.5.4m./ 5m./ 6m/ 6 1m./ q. 103.2.c.

5 Cornelius procidens ad pedes Petri, adorauit eum. Geñ. 18.2ª. ¶ Non eſt perſonarum acceptor Deus. Deut. 10.4ª. ¶ Vnxit Ieſum Deus Spiritusſancto. Pſal. 44.1ª.

6 Quem occiderunt. Math. 27.6ª. ¶ Suſpendentes in ligno Ibidé 16ª. ¶ Hũc Deus ſuſcitauit. Pſal. 3.3ª. ¶ Tertia die. Mat. 20 7ª.

7 Et dedit eum manifeſtum fieri, non omni populo. Sed teſtibus præordinatis a Deo, nobis, &c. 3ª, q. 36.2.c./ q. 55.1.o. Opuſ. 3. cº. 245./ 1ª. Cor. 15. lec. 1.

8 Qui manducauimus & bibimus cum illo, poſtquàm reſurrexit a mortuis. Luc. 24.26ª. ¶ Ipſe eſt qui conſtitutus eſt a Deo, iudex viuorum & mortuorum. Io. 5.15ª.

9 Huic omnes prophetæ teſtimonium perhibent. Io. 1. lec. 10.

10 Remiſſionem peccatorum accipere per nomen eius, omnes qui credunt in eum. Mar. 16.9ª.

11 Et iuſſit illos baptizari in nomine Ieſu, ſup. 8.1ª.

CAPVT XI.

1 Volatilia cæli. Pſal. 8. ſi. ¶ Quod Deus mundauit, tu ne commune dixeris, ſup. 4ª. ¶ Iohannes baptizauit aqua. Math. 3.5ª. ¶ Vos autem baptizabimini Spiritusſancto. Ibidem. 6ª. Cam. 11m.

2 Erat manus domini cum eis. 2. Paral. 6. ſi.

CAPVT XII.

1 Angelus eius eſt. 1ª. q. 113. 2. o./ 22ª. q. 10. 2.3m./ Ma. q. 16.9. 2m./ 3m. Cam. 12m.

CAPVT XIII.

1 Tunc proconſul Sergius Paulus credidit, cum vidiſſet factum, admirans ſuper doctrinam domini. Ro. prolo. Cam. 13m.

2 O plene omni dolo, & omni fallacia, fili diaboli, inimice omnis iuſtitiæ. Gal. 3.1ª.

3 Ecce manus domini ſuper te. 2. Parali. 6. ſi. ¶ Et in brachio excelſo. Ibidem.

4 Inueni Dauid filium Ieſſe, virum ſecundum cor meum. Ibidem. ¶ Qui faciet omnes voluntates meas. Pſal. 110. 1ª. ¶ Huius Deus ex ſemine ſecundum promiſſionem eduxit Iſrael ſaluatorem Ieſum. Rom. 1. 1ª.

5 Prædicante Iohanne baptiſmum pœnitentiæ. Mar. 4ª. ¶ Vt interficerent eum. Math. 27. 16ª. ¶ Et cum conſumaſſent omnia quæ de eo ſcripta erant. Io. 19.16.

6 Poſuerunt eum in monumento. Math. 27. penultima. ¶ Deus autem ſuſcitauit eum a mortuis, Pſal. 3. 2ª. ¶ Tertia die. Mathe. 20. 7ª.

7 Qui viſus eſt per dies multos, his qui ſimul aſcenderãt cum eo, ſup. 10. 12ª. ¶ Filius meus es tu. Io. 1. 17ª. ¶ Ego hodie genui te. Pſal. 2. 3ª.

8 Non dabis ſanctum tuum videre corruptionem. Pſal. 15.5ª. ¶ Per hũc vobis remiſſio peccatorũ annũciatur. Mar. 1.15ª.16ª.

9 Non potuiſtis in lege Moyſi iuſtificari. Ro. 3. 1a. ¶ In hoc omnis qui credit, iuſtificatur. Mar. 16. 11a.
10 Videte contemptores, & admiramini. 22e. q. 186. 9. 3m.

CAPVT XIIII.

Cam. 14m. 1 Dante ſigna & prodigia fieri, per manus eorum, ſup. 3. 30a.
2 Qui fecit cęlum & terram, mare, & omnia quæ in eis ſunt. Geñ. 1a./ 2. Mach. 2a.
3 Per multas tribulationes oportet nos intrare in regnum Dei. 3a. q. 45. 1. c.

CAPVT XV.

Cam. 15m. 1 Surrexerunt quidam de hæreſi phariſeorum, qui crediderunt dicentes, quia oportet circuncidi eos, pręcipere quoque ſeruare legẽ Moyſi. 3a. q. 74. 4. c. fi./ p̄. 4. co. 57. fi./ Opuſ. 3. co. 228./ Mat. 12.
2 Et qui nouit corda Deus. 3. Reg. 8. 11a.
3 Fide purificans corda eorum. 22e. q. 7. 2. o./ 4. d. 14. q. 2. 4. 3m./. Veri. q. 28. 1. 6m./ Opuſ. 23. prino./ Ru. 3. lec. 3.
4 Quid tentatis Deum. Deut. 6. fi. ¶ Imponere iugum ſuper ceruices diſcipulorum, quod neque nos, neque patres noſtri portare potuimus. 12e. q. 98. 1. 3m./ 22e. q. 174. 2. 1m./ 2. d. 28. 3. 4m.
5 Sed per gratiam domini noſtri Ieſu Chriſti, credimus ſaluari. 12e. q. 110. 2. 1m.
6 Narrãtes quãta feciſſet Deus ſigna & prodigia p eos, ſup. 3. 30a.
7 Viſum eſt Spiritui ſancto & nobis, nihil vltra imponere vobis oneris, q̃ hæc neceſſaria. 22e. q. 174. 6. c. fi./ 3m.
8 Vt abſtineatis ab imolatis ſimulacrorum & ſanguine & ſuffocato & fornicatione. 12e. q. 103. 4. 3m./ 22e. q. 154. 2. 1m./ 4. d. 1. q. 2. ar. 5. q. 4. o./ d. 33. q. 1. ar. 4. q. 1. 1m./ Ma. q. 15. 1. 1m./ Math. 15./ 1e. Cor. 5. prino./ Titum. 1. lec. 1.
9 Facta eſt diſſenſio, ita vt diſcederent abinuicem, ſcilicet Barnabas, & Paulus. 22e. q. 37. 1. 3m.

CAPVT XVI.

Cam. 16m. 1 Hunc, ſcilicet Thimotheum voluit Paulus ſecum proficiſci, & aſſumens circuncidit eum propter Iudæos. 12e. q. 103. 4. 1m.
2 Vetiti ſunt a Spiritu ſancto loqui verbum in Aſia. Ro. 1. lec. 5.
3 Tentabant ire in Bitiniã, & nõ permiſit eos ſpiritus Ieſu. Ibidẽ.
4 Crede in dominum Ieſum, & ſaluus eris tu & domus tua. Mar. 16. 20a.

CAPVT XVII.

Cam. 17m. 1 Oportebat Chriſtum pati. Math. 27. 2a. ¶ Et reſurgere a mortuis. Luc. 24a. ¶ Deus qui fecit mundum, & omnia quæ in eo ſunt. Geñ. 1a./ 2e. Mach. 2a.
2 Non in manufactis templis habitat. 3. Reg. 8. 8a.
3 In ipſo enim viuimus, mouemur & ſumus. 1a. q. 18. 4. 1m./ 1. d. 36. q. 1. 3. 4m.
4 Ipſius enim & genus ſumus, genus ergo cum ſimus Dei. 2. d. 17. q. 1. 1. 2m./ Veri. q. 1. 4. 15m.
5 Statuit diem, in quo iudicaturus eſt orbem in æquitate. Pſal. 9. 2a. ¶ Suſcitans eum a mortuis. Pſal. 3. 2a.

CAPVT XVIII.

Cam. 18m. 1 Ex hoc ad gentes vadam. Pſal. 23.

CAPVT XIX.

Cam. 19m. 1 Iohannes baptizauit baptiſmo pęnitentiæ. Mar. 4.
2 Baptizati ſunt in nomine domini Ieſu, ſup. 8. 1a.

CAPVT XX.

Cam. 20m. 1 Beatius eſt dare, quàm accipere. 22e. q. 117. 4. 3m.

CAPVT XXI.

Cam. 21m. 1 Vt abſtineant ſe ab idolis, imolatu, & ſanguine, & ſuffocato & fornicatione, ſup. 15. 9a.
2 Tunc Paulus de conſilio Iacobi, aſſumptis viris poſtera die purificatus, cum illis intrauit in templum, &c. donec offerretur, &c. 12e. q. 103. 4. 1m.

CAPVT XXII.

Cam. 22m. 1 Subito de cęlo circumfulſit me lux copioſa, ſup. 9. 1a.
2 Ego ſum Chriſtus nazarenus, quem tu perſequeris. Ibidem. 2a.
3 Et cum non viderem præ claritate lucis illius. Ibidem. 4a.

CAPVT XXIII.

Cam. 23m. 1 Principem populi tui non maledices. 22e. q. 76. 3. o.

2 Sciens autem Paulus, quia vna pars eſſet Saduceorum, & altera Phariſeorum, exclamauit in concilio, &c. Math. 22. 4a./ 22e. q. 37. 1. 2./ 2m.
3 Et cũ hoc dixiſſet, facta eſt diſſenſio inter phariſeos & ſaduceos, & diuiſa eſt multitudo. 22e. q. 37. 1. 2m.
4 Quidam ex Iudæis, deuouerunt ſe non manducaturos neque bibituros, donec occiderent Paulum. 22e. q. 88. 2. o./ 10. c./ 4. d. 38. q. 1. ar. 1. q. 2. o./ ar. 4. q. 1. c./ 3m.
5 Erant autem pluſquàm quadraginta viri, qui hanc coniurationem fecerant. Ibidem.

CAPVT XXIIII.

1 Expecto reſurrectionem futuram iuſtorum, & iniquorum. Io. 5. 16a. 19a. Cam. 24m.

CAPVT XXV.

1 Ceſarem appello. 22e. q. 69. 3. o. Cam. 25m.

CAPVT XXVI.

1 Die media in via vidi o Rex, de cælo ſupra ſplendorem ſolis lumen, ſup. 9. 1a. Cam. 26m.
2 Ego ſum Ieſus nazarenus, quem tu perſequeris. Ibidem. 2a.
3 Durum eſt tibi, contra ſtimulum calcitrare. Ibidem. 3a.
4 Ad hoc enim apparui tibi. 3a. q. 57. 6. 3m.
5 Si paſſibilis Chriſtus. 3a. q. 46. 5. 12. o. ¶ Si primus ex reſurrectione mortuorum. 1e. Cor. 15. 8a.
6 Coactus ſum appellare Ceſarem, ſup. 25. 1a.

AVTHORITATES ex epiſtola Iacobi Apoſtoli.

CAPVT I.

1 OMne gaudium exiſtimate fratres mei, cum in tentationes varias incideritis. 2. d. 21. q. 1. 3. 1m./. 2e. Cor. 1. lec. 3. Cam. 1m.
2 Probatio fidei veſtrę patientiã operatur. Ro. 5. lec. 1.
3 Patientia autem opus perfectum habet. 12e. q. 66. 4. 2m./ 22e. q. 136. 2. 1m./ q. 184. 1. 3m.
4 Vir duplex animo, inconſtans eſt in omnibus viis ſuis. 22e. q. 53. 6. 2m.
5 Nemo cum tentatur dicat, quoniam a Deo tẽtatur, Deus enim intentator malorum eſt, ipſe enim neminem tẽtat. Geñ. 22. 1a.
6 Vnuſquiſque tentatur a concupiſcentia ſua. 2. d. 21. q. 1. 1. c.
7 Concupiſcentia cum conceperit, parit peccatum. 4. d. 15. q. 1. ar. 1. q. 3. 1m.
8 Peccatum cum conſumatum fuerit, generat mortem. Ro. 6. 19a.
9 Omne datum optimum & omne donum perfectum de ſurſum eſt, deſcendens a patre luminum. 1. d. 2. 2. c./ d. 17. q. 2. 5. c. prino./ d. 22. 2. c./ d. 41. q. 2. 1. c./ d. 43. q. 1. 2. 1m./ 2. d. 13. 4. 1m./ d. 35. q. 1. 2. o./ q. 2. 1. 2m./ 2. c./ 2m./ L. 6m./ d. 44. q. 1. 2. c.
10 Apud quem non eſt tranſmutatio. Pſal. 67. 3a.
11 Voluntarie enim genuit nos verbo veritatis. Io. 7. lec. 6.
12 Vt ſimus initium aliquod creaturę eius. 4. d. 5. q. 1. 2. c./ Opuſ. 1. co. 24.
13 Ira viri iuſticiam Dei non operatur. 3a. q. 15. 9. 1m.
14 In manſuetudine ſuſcipite inſitum verbum. Ro. 1. lec. 6. prino.
15 Eſtote factores verbi, & non auditores tantum, fallentes vos met ipſos. Ru. 2. 10a./ 3. 1a.
16 Si quis putat ſe religioſum eſſe, non refrenans linguã ſuam, &c. huius vana eſt religio. Pſal. 49.
17 Religio munda & immaculata apud Deum & patrem, hæc eſt, viſitare pupillos & viduas, &c. 22e. q. 81. 1. 1m.

CAPVT II.

1 Fratres mei, nolite in perſonarum acceptione habere fidem domini noſtri Ieſu Chriſti. Deute. 7a. Cam. 2m.
2 Si autem perſonam accipitis, peccatum operamini, redarguti a lege, quaſi tranſgreſſores. Ibidem.
3 Diliges proximum tuum ſicut teipſum. Math. 19. 22a.
4 Quicumque totam legem ſeruauerit offendat autem in vno, factus eſt omnium reus. 12e. q. 73. 1. 1m./ 22e. q. 5. 3. 3m./ 3a. q. 88. 1. c./ 3. d. 26. 5. c./ Ma. q. 2. 9. 1m.
5 Qui dixit non Męchaberis. Exo. 22. 1a. ¶ Dixit non occides. Ibidem. 9a.
6 Iudicium ſine miſericordia fiet illi qui non fecit miſericordiã. 1a. q. 21. 4. 1m./ 22e. q. 67. 4. 1m./ 4. d. 46. q. 2. ar. 2. q. 1. 6m.
7 Superexaltat autem miſericordia iudicium. 1. q. 21. 3. 2m./ 4. d. 46. q. 2. ar. 2. q. 3. o.
8 Tu credis quoniam vnus eſt Deus, bene facis. Deut. 6. 4a.
9 Dæmones credunt & contremiſcunt. 1a. q. 64. 2. 5m. 3. 2m./ 22e. q. 5. 2. o./

q.5.2.c./q.18.3.2^{m}./3^{a}.q.76.7.c./3.d.7.q.1.2.4^{m}./3.d.23.q.3.ar.3.q.2.c./d.26.q.4.ar.5.q.4.2^{m}./Veri.q.14.9.4^{m}.

10 Abraham pater noſter, nōne ex operibus iuſtificatus eſt? Gal. 3.

11 Offerens Iſaach filium ſuum ſuper altare. Gen. 22.4^{a}.

12 Credidit Abrahā Deo, & reputatū eſt ei ad iuſtitiā. Gen. 15.3^{a}.

13 Similiter & Raab meretrix, nonne ex operibus iuſtificata eſt, ſuſcipiens nuncios? &c. Ioſue. 2.1^{a}.

14 Fides ſine operibus, mortua eſt, vel ocioſa. 22^{e}.q.2.9.c./3^{a}.q.7.3.2^{m}.

CAPVT III.

Ca^{m}. 3^{m}. 1 Nolite plures magiſtri fieri fratres mei. ſcientes quoniā maius iudicium ſumitis. Matth. 23.1^{a}.

2 In multis enim offendimus omnes. 22^{e}.q.184.2.2^{m}.

3 Si quis in uerbo nō offendit, hic perfectus ē uir. 22^{e}.q.72.1.1^{m}.

4 Lingua ignis eſt, uniuerſitas iniquitatis. Ibidem.

5 Lingua conſtituitur in membris noſtris, quæ maculat totū corpus & inflammat. Ibidem./q.83.12.2^{m}.

6 Linguam nullus hominum domare poteſt. 22^{e}.q.73.4.b.

7 Homines ad imaginem & ſimilitudinē dei facti ſunt. Gen. 26^{a}.

8 Non eſt iſta ſapientia de ſurſum deſcendens a patre luminum. ſed terrena, animalis, diabolica. 22^{e}.q.45.1.1^{m}.

9 Vbi zelus & contentio, ibi inconſtantia & omne opus prauum 22^{e}.q.38.1.c.

10 Quæ autem de ſurſum eſt, primum quidem pudica eſt, deinde pacifica, modeſta, ſuadibilis, bonis cōſentiēs &c. 22^{e}.q.45.6.3^{m}.

11 Fructus autem iuſtitiæ in pace ſeminatur facientibus pacē. 22^{e}.q.29.1.c.

CAPVT IIII.

1 Vnde bella & lites in uobis? nonne ex concupiſcentijs ueſtris? 22^{e}.q.41.2.1^{m}./q.116.1.3^{m}.

2 Petitis & non accipitis, eo quòd male petatis. 22^{e}.q.83.15.2^{m}./16.c.

3 Amicitia huius ſeculi inimica eſt deo. 22^{e}.q.114.1.c.

4 Quicunque uoluerit amicus eſſe huius ſeculi, inimicus dei conſtituitur. Ibidem.

5 An putatis, quia inaniter ſcriptura dicat. Luc. 1.26^{a}. Ad inuidiā concupiſcit ſpiritus. 22^{e}.q.34.6.2^{m}.

6 Deus ſuperbis reſiſtit, humilibus autem dat gratiam 22^{e}.q.161.1.c.

7 Subditi eſtote deo. 22^{e}.q.19.11.c./q.82.7.c./q.104.4.2^{m}./3.d.34.q.1.2.7^{m}./q.2.a.1.q.3.2^{m}./4.d.15.q.4.a.1.q.3.3^{m}./d.20 a.5.q.2.5^{m}./ Veri.q.14.3.8^{m}./ Io.17.fi./ Eph.5.

8 Reſiſtite diabolo, & fugiet a uobis. Matth. 4.18^{a}.

9 Appropinquate deo, & appropinquabit uobis. Iob. 9.2^{a}.

10 Nolite detrahere alterutrum. 22^{e}.q.73.2.c.

11 Qui detrahit fratri aut qui iudicat fratrem ſuum, detrahit legi & iudicat legem. 22^{e}.q.74.2.3^{m}.

12 Tu autem quis es qui iudicas proximum tuum? Matth. 7.1^{a}.

CAPVT V.

Ca^{m}. 1^{m}. 1 Ecce nunc qui dicitis, hodie aut craſtino ibimus in illam ciuitatē, & faciemus ibi annū, & mercabimur &c. & ignoratis quid erit in craſtinum. 4.d.27.q.2.1.5^{m}.

2 Quæ eſt uita hominis, uapor eſt ad modicū. Pſal. 88.13^{a}./ He. 11.princ.

3 Scienti bonum facere, & non facienti, peccatum eſt illi 2^{e}.q.71.7.3^{m}./ 22^{e} q.2.5.3^{m}.

4 Theſaurizaſtis uobis irā in nouiſſimis dieb. Exo. 32.2^{a}./ Ro. 2.

5 Clamor eorum in aures domini ſabaoth introiuit. 2. Paral. 6.fi.

6 In die occiſionis occidiſtis iuſtum. Matth. 16.10^{a}.

7 Et non reſtitit uobis. Iſa. 53.9^{a}.

8 Patientes eſtote. 12^{e}.q.66.4.2^{m}./28.c./q.136.1.c./5.c./3.d.33 q.3.a.3.q.1.c./3^{m}./Ro.2.lect.2./c.8.lect.5.

9 Aduentus domini appropinquabit. Pſal. 9 2^{a}. ¶ Ecce iudex ante ianuam aſſiſtit. Ibidem.

10 Miſericors dominus & miſerator. Eccle. 2.3^{a}.

11 Nolite iurare neque per cœlum, neque per terram, neq; aliud quodcunque iuramentum. Matth. 5.31^{a}./32^{a}.33^{a}.

12 Sit ſermo ueſter, eſt eſt, non non. Ibidem. 35^{a}.

13 Triſtatur quis ueſtrū? oret æquo animo & pſallat. infra 17^{a}.18^{a}. ¶ Infirmatur quis in uobis? inducat presbiteros eccleſiæ. 4. d. 2. q.1.a.4.q.4.1^{m}./d.23.q.1.1.c./ q.2.1.c./ d.24.q.2.2.1^{m}./ contra 4.c.72.

14 Et orent ſuper eum. 4 d.23.q.1.4.c./ a.2.q.2.3^{m}./q.2.a.2.q.3.c./ 3.4.c.72./ Opuſc. 22

15 Vngentes eum. 4 d.23.q.1.a.1.q.2.3^{m}./ 3.4.c.72.fi.

16 Oleo in nomine domini. 3^{a}.q.72.3.c./ 4.d.2.q.1.a.1.q.3.2^{m}./ d.23.q.1.3.c./ a.4.q.1.3^{m}.

17 Et oratio fidei ſaluabit infirmum. 12^{e}.q.102.5.3^{m}./ 3^{a}.q.65.1.4^{m}./q.84.1.1^{m}./ 4.d.2.q.1.2.5^{m}./ d.8.q.1.a.2.q.2.c./ 2^{m}./ d.

22.q.1.a.1.q.1.2^{m}./q.3.c./q.2.a.2 q.2.c./ 2^{m}.

18 Et alleuiabit eum. 4.d.23.q.1.a.2.q.2.c./ a.3.q.2.c./a.4.q.3.3^{m}./ 3.4.c.72.

19 Confitemini alterutrum peccata ueſtra. 4. d. 16.q.2.a.2.q.3.1^{m}./d.17.q.3.a.1.q.5.2^{m}./a.5 q.1.c^{m}.

20 Et ſi in peccatis ſit, dimittentur ei. 3^{a}.q.65.1.c./ 4.d.2.q.1.a.1.q.4.c./a.2.c./ d.7.q.1.a.1.q.3.c.fi./ d.8.q.1.a.2.q.1.2^{m}./ d. 23.q.1.a.1.q.1.c./ q.2.c./ 2^{m}./ a.2.q.1.c./ q.2.c./ a.3.q.2.c./ a.4.q.3.3^{m}./ q.2.a.2.q.1.c./ q.2.2^{m}./ q.3.1^{m}./ 2^{m}./d.24.q.2.a.1^{m}./ 3.4.c.72./ Mal.q.7.11.14^{m}.

21 Multum ualet oratio iuſti aſſidua. Luc. 18.1^{a}.

AVTHORITATES
ex prima ep iſtola Petri Apoſtoli.

CAPVT I.

1 QVI ſecundum miſericordiam ſuam magnam. Eccl. 2.3^{a}. ¶ Regenerauit nos. Titum. 3.7^{a}. Ca^{m}. 1^{m}.

2 In hæreditatem incorruptibilem, incontaminatam, immarceſſibilem, conſeruatam. Pſal. 32.fi./ Pſalm. 36./ Ro. 8.

3 Credentes, exultabitis lætitia inenarrabili & glorificata. Pſal. 15.fi./ Pſal. 16.fi.

4 Reportantes finem fidei ueſtræ ſalutem animarum ueſtrarum. 4.d.1.q.5.a.5.q.1.1^{m}./ Opus. 23.princ.

5 Prophetæ non ſibimetipſis, nobis autem miniſtrabant. 22^{e}.q.174.2.c./ 1^{m}./6.c.

6 In quem deſiderāt angeli proſpicere. 1^{a}.q.58.1.2^{m}./ 12^{e}.q.67.4.3^{m}./ Virt.q.4.4.1^{m}.

7 Quaſi filij obedientiæ. Iſa. 5.1^{a}. ¶ Sancti eritis, quoniam ego ſanctus ſum. Leui. 19.1^{a}.

8 Qui ſine perſonarum acceptione iudicat. Deut. 10.4^{a}. ¶ Secundum uniuſcuiuſque opus. Pſal. 61.6^{a}.

9 Non corruptibilibus auro & argento redempti eſtis, ſed precioſo ſanguine, agni immaculati Chriſti. He. 9.8^{a}./ 3^{a}.q.48.4.3^{m}./ 5.c./q.49.5.1^{m}./ Quol. 5.5.c.fi.

10 Qui ſuſcitauit eum a mortuis. Pſal. 3.2^{a}.

CAPVT II.

1 Si tamen guſtatis, quoniam ſuauis eſt dominus. Pſal. 33.4^{a}. Ca^{m}. 2^{m}.

2 Ecce ego ponam in ſyon lapidem ſummum, angularem, probatum, electum, precioſum. Iſa. 8 5./ 28.3^{a}.

3 Et qui crediderit in eum non confundetur. Mar. 16.12^{a}.

4 Vos autem genus electum, regale ſacerdotium. Apoc. 8^{a}.

5 Qui de tenebris uocauit uos in admirabile lumen ſuum. Eph. 5.10^{a}.

6 Qui aliquando non populus, nunc autem populus dei, qui non conſequuti miſam, nunc autē miſericordiā conſequuti. Oſe. 8^{a}.

7 Tanquam aduenas & peregrinos. He. 11.14^{a}. ¶ Abſtinere a carnalibus deſiderijs. Galat. 5. 8^{a}. ¶ Quæ militant aduerſus animam. Ibidem. 9^{a}.

8 Conuerſationem ueſtram inter gentes habētes bonam. &c. glorificent deum. Matth. 5.11^{a}.

9 Subiecti eſtote omni humanæ creaturæ propter deum. ſiue regi quaſi præcellenti. ſiue ducibus, tanquam ab eo miſſis. Ro. 13.1^{a}./ Eph. 6.4^{a}.

10 Omnes honorate. 22^{e}.q.103.1.3^{m}.

11 Serui ſubditi eſtote in omni timore dominis, non tantum bonis & modeſtis, ſed etiam diſcolis. 22^{e}.q.69.1.c./q.88.10.2^{m}.

12 Chriſtus paſſus eſt pro nobis. 1^{a}. q.48.6.c./ Opus. 3.c.118.fi. ¶ Vobis relinquens exemplum ut ſequamini ueſtigia eius. 3.d.3.q.2.1.4^{m}.

13 Qui peccatum non fecit, nec dolus inuentus eſt in ore eius. Iſa. 53.5^{a}. ¶ Qui peccata noſtra ipſe pertulit in corpore ſuo. Ibidem. 8^{a}. Super lignum. Matth. 27.3^{a}.

14 Vt peccatis mortui, iuſtitiæ uiuamus. 22^{e}.q.88.11.1^{m}.21^{a}.

15 Cuius liuore ſanati ſumus. Iſa. 53.9^{a}.

CAPVT III.

1 Similiter & mulieres ſubditæ ſint uiris ſuis. Eph. 5. Ca^{m}. 3^{m}.

2 Quarum ſit non extrinſecus capillatura aut circundatio auri, aut indumenti ueſtimentorum cultus. 1^{e}. Thim. 2.10^{a}.

3 Sed qui eſt abſconditus cordis homo, incorruptibilitate 2^{e}. Cor. 4.8^{a}.

4 Similiter uiri cohabitantes ſecundum ſcientiam, quaſi infirmiori uaſculo muliebri impartientes honorem. &c. Eph. 5.21^{a}.

5 Non reddentes malum pro malo. Exo. 32.5^{a}. ¶ Neque maledictum pro maledicto. Ro. 12.16^{a}. ¶ Sed econtrario benedicētes. Ibidem. 15^{a}.

6 Declinet

6 Declinet a malo, & faciat bonum Iſa. 1. fi. ¶ Oculi domini ſuper iuſtos. & aures eius in preces eorum. Vultus autem domini ſuper facientes mala. 2. Paral. 6. fi.
7 Parati ſemper ad ſatiſfaciendum omni poſcenti uos rationẽ, de ea que in uobis eſt fide & ſpe 22^{e}. q. 2. 10. o. / 3 d. 24. a. 2. q. 2. 3^{m}.
8 Chriſtus ſemel pro peccatis noſtris mortuus eſt. Iſa. 53. 8^{a}. Math. 27 12^{a}.
9 Vt nos offerret deo, mortificatos quidẽ carne, uiuificatos autem ſpiritu. 22^{e}. q. 88. 11. 1^{m}.
10 In quo & his qui in carcere erãt, ſpiritu ueniens predicauit, qui increduli fuerant aliquando, quando expectabãt dei patiẽtia in diebus Noe. cum fabricaretur arca. 3^{a}. p. 3. q. 52. 2. 3^{m}.
11 In qua pauci. i. octo animę ſaluæ factę ſunt p aquã. Iſa. 58. 3^{a}.
12 Quod & uos nunc ſimilis formę, ſaluos facit baptiſma. 3^{a}. q. 66. 11. 3^{m}. / 4. d. 4. q. 3. a. 3. q. 1. o.
13 Conſcientię bonæ interrogatio in deum. 1. q. 79. 13. c. / 2. d. 39. q. 3. 2. 1^{m}. / Veri. q. 17. 1. c. / Ro. 2. lect. 3. ¶ Per reſurrectionem Ieſu Chriſti, a mortuis. 3^{a}. q. 56. 1. 4^{m}. / q. 62. 5. 1^{m}. / . 3^{m}.
14 Qui eſt in dextera dei. Mar. 16. 18^{a}. ¶ Profectus in cœlum. Ibidem. 21^{a}. 22^{a}. ¶ Deglutiens mortem. Math. 27. 16^{a}. ¶ Vt uitæ eternæ heredes efficeremur. ſupra. 1. 2^{a}.
15 Subiectis ergo angelis, & poteſtatibus, & uirtutibus. ¶ Gen. 1. 31^{a}.

CAPVT IIII.

Ca^{m}. 4^{m}.

1 Reddent rationẽ ei, qui paratus eſt iudicare uiuos & mortuos. Pſalmus. 9. 2^{a}. / Pſalmus 61. 6^{a}.
2 Propter hoc enim euangelizatum eſt & mortuis. 3. q. 52. 2. 3^{m}.
3 Charitas operit multitudinem peccatorum. Luc. 7. fi.
4 Communicãtes Chriſti paſſionibus, gaudete. Opuſ. 3. cap. 258. fi. / 1^{e}. Cor. lc. 2.
5 Si exprobramini in nomine Chriſti, beati eritis. Math. 5. 9^{a}.
6 Si autem ut Chriſtianus, non erubeſcat. 22^{e}. q. 124. 5. 1^{m}.

CAPVT V.

Ca^{m}. 5^{m}.

1 Cum apparuerit princeps paſtorum. 3^{a}. q. 8. 6. 3^{m}.
2 Dominus ſuperbis reſiſtit, humilibus aũt dat gratiã. 22^{e}. q. 162. o.
3 Humiliamini igitur ſub potenti manu dei, ut uos exaltet tempore uiſitationis. 2. Paral. 6. fi. / Matth. 11. 13^{a}. / Iaco. 4. 8^{a}.
4 Omnem ſolicitudinem ueſtram proijcientes in eum, Math. 6. 19^{a}. / 1^{a}.
5 Ipſi cura eſt de uobis. 1^{a}. q. 22. 2. 2^{m}. / q. 103. 5. c.
6 Qui uocauit nos in eternam gloriam ſuam. Ro. 8. 45^{a}.
7 Salutat uos eccleſia, quæ eſt in Babilone. 3^{a}. q. 8. 4. c / 2^{m}.
8 Salutate inuicem in oſculo ſancto. 2^{e}. Cor. fi.

AVTHORITATES. ex Epiſtola ſecunda Petri apoſtoli.

CAPVT I.

Ca^{m}. 1^{m}.

1 QVi uocauit nos propria gloria & uirtute. Ro. 8. 45^{a}.
2 Per quem maxima & precioſa nobis promiſſa donauit. 1^{a}. q. 13. 9. 1^{m}.
3 Et per hoc efficiamini diuinę conſortes naturæ. 1. q. 13. 9. 1^{m}. / 12^{e}. q. 110. 3. 4. c. / q. 112. 1. c. / q. 113 9. c. q. 114. 3. c. / 22^{e}. q. 19. 7. c. 3. q. 2. 10. 1^{m}. / q. 3. 4. 3^{m}. q. 62. 1. 2. o. / Veri. q. 27. 6. c. / Virt. q. 2. 2. 15^{m}.
4 Miniſtrate in fide ueſtra uirtutem. Opuſ. 23. principio.
5 In ſcientia autem, abſtinentiam. 22^{e} q. 146. 1. c.
6 Satagite, ut per bona opera ueſtra, certam ueſtram uocationem & electionem faciatis. 1. q. 23. 8. c. fi.
7 Accipiens a deo gloriam & honorem. Math. 17. 5^{a}. 6^{a}. ¶ Voce delapſa ad eum huiuſmodi a magnifica gloria. Ibidẽ. 9^{a}. ¶ Hic eſt filius meus dilectus, in quo mihi complacui. Ibidem.
8 Ipſum audite. Math. 17. 10^{a}. ¶ Et hanc uocem nos audiuimus de cęlo allatam. Ibidem. 1^{a}. ¶ Cum eſſemus cum ipſo, in monte ſancto. Ibidem. 2^{a}.
9 Omnis ſcriptura prophetiæ, propria interpretatione nõ fit. 22^{e}. q. 171. 3. 1^{m}. / 6. b. / Veri. q. 12. 3. fin. / 11. o. / 1^{e}. Cor. 14.
10 Non enim uoluntate humana, allata eſt aliquando prophetia, ſed ſpiritu ſancto inſpirati. loquuti ſunt ſancti dei homines. Luc. 1. 26^{a}.

CAPVT II.

Ca^{m}. 2^{m}.

1 Fuerunt Pſeudoprophetæ in populo ſicut & in uobis erunt magiſtri mendaces. &c. Matth. 24. 1^{a}.
2 Deus angelis peccantibus non pepercit. 1. q. 64. 2. o. / 12^{e}. q. 80 4. 2^{m}. / 3^{a}. q. 4. 1. c / 3^{m}. / q. 6. 2. 2^{m}. / q. 46. 1. 4^{m}. / q. 86. 1. c. / 2. d. 7. q. 1. 2. o. / d. 43. 4. 4^{m}. / 6. 5^{m}. / 3. d. 1. q. 1. 2. 2^{m}. / d. 2. q. 1. 1. q. 1. 2. c. / . 2^{m}. / d. 3. q. 1. a. 1. q. 1. c. / d. 4. 2. 1^{m}. / d. 6. 2. 3^{m}. / d. 20. a. 1. q. 1. 3^{m}. 4. d. 14. q. 1. c. 3. q. 4. c. / Contra. 4. c. 55. 4^{m}. / Veri. q. 24. 10. o. / 11. 10^{m}. / . Ma. q. 16. 5. o. / Spiritu. 6. 1^{m}.
3. Nouit deus pios de tentatione eripere. 1^{e}. Cor. 10. 9^{a}. ¶ Iniquos uero in die iudicij reſeruare cruciandos Iſa. fi.
4 Angeli cum ſint fortitudine, & uirtute maiores. 1^{a}. q. 93. 3. o. / q. 96. 1. 1^{m}. / q. 108. 2. 3^{m}. q. 112. 1. 4^{m}. / 12^{e} q. 5. 1. 3^{m}. 22^{e}. q 172. 2. c. / 1. d. 3.. L. / 3. d. 3. q. 2. art. 3. 3^{m}. / d. 3. q. 1. 2. c. / d. 9. 8. 2^{m}. / 3^{m}. / d. 11. q. 2. 4. 2^{m}. d. 16. 3. o. / d. 25 4. c / 3. d. 2. q. 1. 2. 1. q. 1. c. / q. 2. 1^{m}. / Spiritu. 2. 11^{m}. / Pſalmus. 8. / Hc. 2.
5 Non portant aduerſum ſe, execrabile iudicium. 3^{a}. q. 36. 2. 3^{m}. / 4. de 43. 2. 1. q. 2. 1^{m}.
6 Hi uero uelut irrationalia pecora, naturaliter in captionem in his quæ ignorant, & blaſphemantes, in corruptione ſua peribunt. Iſa. fi.
7 Oculos habentes plenos adulterii, & inceſſabilis delicti. 22^{e}. q. 154. 1. 3^{m}.
8 Maledictionis filii Iſa. 50. 1^{a}.
9 Sequuti uiam Balaam ex boſor contra ſubiugale animal mutũ in hominis uoce loquens. Num. 22. 2^{a}. ¶ Prohibuit prophetæ inſipientiam. Ibidem. 1^{a}.
10 A quo quis ſuperatus eſt, huius & ſeruus eſt. 22^{e}. q. 64. 2. 3^{m}. / 3^{a}. q. 48. 4. c. / 3^{m} / 2. d. 35. 5. c.
11 Si refugientes coinquinationes mundi &c. his rurſus implicati ſuperantur, facta ſunt eis poſteriora peiora prioribus Heb. 10. 19^{a}.
12 Melius erat illis, non cognoſcere uiã iuſtitiæ, q̃ poſt cognitionẽ, retrorſum conuerti. Ibidem.

CAPVT III.

Ca^{m}. 3^{m}

1 Venient in nouiſſimis diebus, in deceptione illuſores. Math. 24. 1^{a}. 2^{a}.
2 Cæli erant prius, & terra de aquã, & per aqua conſiſtens dei uerbo, per que ille tunc mundus, aqua innundatus periit. Gen. 6. 5^{a}. 6^{a}.
3 Cæli qui nũc ſunt, & terra eodem uerbo repoſiti ſunt igni, ſeruati in diem iudicii & perditionis impiorũ hominum. Pſal. 101. fi.
4 Vnus dies apud dominum, ſicut mille anni, & mille anni, ſicut dies unus. Pſal. 38. 5^{a}.
5 Nõ tardat dominus promiſſionem ſuam, ſicut quidã exiſtimant. ſed patienter agit propter uos. 1^{e}. Thim. 2. 2^{a}.
6 Nolens aliquos perire, ſed omnes ad pænitentiam reuerti. 1^{e}. Thim. 2. 2^{a}.
7 Adueniet dies domini ut fur. Math. 24. 16^{a}.
8 In quo cæli magno impetu tranſient, elementa uero calore ſoluentur, terra & quæ in ea ſunt opera exurentur. Pſal. 101. fi.
9 Cum igitur hec omnia diſſoluenda ſint. Ibidem. ¶ Per quem cæli ardentes ſoluentur, & elementa, ignis ardore tabeſcent. Ibidem
10 Nouos uero cælos, & nouam terram, & promiſſa eius expectamus. 22^{e}. q. 17. 5. 1^{m}.
11 Creſcite in gratia. Phil. 2^{a}. / 12^{e}. q. 66. 2. 1^{m}. / q. 112. 4. o. / 22^{e}. q. 5. 4. 3^{m}.
12 In diem æternitatis. Michee. 5. 2^{a}.

AVTHORITATES ex epiſtola prima ſancti Iohannis apoſtoli.

CAPVT I.

Ca^{m}. 1^{m}.

1 QVod fuit ab initio. Io. 1. 1^{a}.
2 Quod audiuimus, quod uidimus oculis noſtris, quod perſpeximus. 1. q. 12. 12. o.
3 Et ſocietas noſtra ſit cum patre & filio. 1^{e}. Corin. 7.
4 Deus lux eſt, & tenebrę in eo non ſunt ullæ. Io. 8. 9^{a}.
5 Et in tenebris ambulamus Ephe. 5. 10^{a}.
6 Si in luce ambulamus, ſicut ipſe eſt in luce. Io. 1. 12^{a}.
7 Et ſanguis Chriſti filii eius, emundauit nos ab omni peccato. infra. 2. 2^{a}.
8 Si dixerimus quoniam peccatum non habemus ipſi nos ſeducimus, & ueritas in nobis non eſt. 4. d. 3. L. fi. / d. 19. q. 2. 2. 2. q. 2. 1^{m}. / d. 21. q. 2. 1. 4^{m}.
9 Si cõfitemur peccata noſtra, fidelis & iuſtus eſt ut remittat peccata noſtra, & emundet nos ab omni iniquitate. 4. d. 17. q. 3. 2. 5. q. 3. c. / d. 18. q. 1. 2. 3. q. 1. 2. c. / 4^{m}. / d. 22. q. 2. 2. 1. q. 3. c. / Quol. 1. q. 1. o. 11. c. / Quol. 4. 10. c.

CAPVT.

CAPVT II.

Cam. 2m.

1 Aduocatum habemus apud patrem, dominum Ieſum Chriſtũ iuſtum. Math. 26. 17ª.

2 Ipſe eſt propitiatio pro peccatis noſtris, non pro noſtris tantũ, ſed etiam pro totius mundi. 1ª. Thi. 2. 6ª.

3 Qui dicit ſe noſſe deũ, & mandata eius non cuſtodit, mendax eſt. 22ª. q. 111. 1. c. /4m. /3. d. 38. 3. 5m. / Veri. q. 23. 3. 2m.

4 Qui dicit ſe in Chriſto manere, debet ſicut ille ambulauit, & ipſe ambulare. 3. q. 14. 1. o. /Iſa. 8. lec. 2. fi.

5 Mandatum nouum non ſcribo uobis, ſed mandatum uetus quod habuiſtis ab initio. ℨ. 3. c. 114.

6 Iterum mandatum nouum ſcribo uobis, quod uerum eſt, & in ipſo & in uobis. Ibidem. / Ephe. 5. 10ª.

7 Tenebræ tranſierunt, & uerum lumen iam lucet. Ephe. 5. 10ª.

8 Qui diligit fratrem ſuum, in lumine manet, & ſcandalum in eo non eſt. Ibidem.

9 Qui odit fratrem ſuum, in tenebris eſt, & in tenebris ambulat, & neſcit quo eat, quia tenebræ obcæcauerunt oculos eius. Ibidẽ.

10 Nolite diligere mundum, neque ea quæ in mũdo ſunt. infra. 11ª.

11 Si quis diligit mũdum, non eſt charitas patris in eo. 22ª. q. 188. 2. 3m. / 1. d. 3. L. Ma. q. 13. 2. 1m / 3m. / Io. 1. lect. 12.

12 Omne quod in mundo eſt, concupiſcentia carnis eſt, & concupiſcentia oculorũ, & ſuperbia uitæ. 12ª. q. 78. 5. o. / q. 108. 3. 4m. / 2. d. 42. q. 2. ar. 2. o. / Ma. q. 8. 1. 23m.

13 Quæ non eſt ex patre, ſed ex mundo eſt. Ibidem.

14 Et mundus tranſit & concupiſcentia eius. Ibidem.

15 Qui facit uoluntatem Dei, manet in æternum, infra. 3. 6ª.

16 Nouiſſima hora eſt. Io. 6. 9ª.

17 Qui negat filium, nec patrem habet, qui autem confitetur filiũ & patrem habet. 22ª. q. 2. 1. 2m. / 3m. 2. o. / Tri. 12. o.

18 Vnctio docebat uos de omnibus. 22ª. q. 8. 4. 2m. / Veri. q. 6. 5. 1m.

19 Manete in eo ut cum apparuerit, fiduciam habeamus, & non cõfundamur in aduentu eius. Veri. q. 2. 11. 10m.

20 Omnis qui facit iuſtitiã, ex ipſo. ſ. Chriſto, natus eſt. Luc. 6. 27ª.

CAPVT III.

Cam. 3m.

1 Videte qualem charitatẽ dedit nobis pater, ut filii Dei nominemur, & ſimus. Luc. 6. 27ª.

2 Propter hoc mundus non nouit nos, quia non nouit eum. Ephe. 6. lect. 3. fi.

3 Nunc filii Dei ſumus. Luc. 6. 27ª. ¶ Nondum apparuit quid erimus. Ro. 6. 1ª. 3ª.

4 Scimus, quoniam cum apparuerit, ſimiles ei erimus. 1ª. q. 4. 3. 6. / q. 12. 1. o. / 2. 3m. / 5. c. / 6. 2m. / 4. d. 21. 42. q. 2. 1. 10m. / 4. 4m. ℨ. 3. c°. 51. fi.

5 Videbimus eum, ſicuti eſt. Veri. q. 8. 1. 8m.

6 Omne peccatum, eſt iniquitas. 22ª. q. 110. 4. 4m. / q. 169. 1. 1m. Ro. 1. lect. 8. prin°.

7 Ille apparuit, ut peccata tolleret. Io. 3. 8ª. ¶ Et peccatum in eo non eſt. Iſa. 53. 5ª. ¶ Omnis qui in eo manet, non peccat. ℨ. 4. c°. 69. fi.

8 Omnis qui peccat, non uidit eum, nec cognouit eum. Ephe. 6. lect. 3. fi.

9 Qui facit peccatum, ex diabolo eſt. Io. 8. 24ª.

10 Ab initio diabolus peccat. Ibidem. 25ª.

11 In hoc apparuit filius Dei, ut diſſoluat opera diaboli. 3. q. 15. art. 2. 3m.

12 Omnis qui natus eſt ex Deo, peccatum non facit, quia ſemẽ ipſius manet in eo, & nõ poteſt peccare, quia ex deo natus eſt. 1ª. q. 62. 3. c. 22ª. q. 24. 11. 1m. / 3. d. 31. q. 1. 1. 1m. / ℨ. 4. c°. 69. fi. / Veri. q. 2. 12. 1m. / 1ª. Cor. 13. lec. 3. prin°.

13 In hoc manifeſti ſunt filii Dei. Luc. 6. 27. ¶ Et filii diaboli. Io. 8. 24ª.

14 Omnis qui non eſt iuſtus, non eſt ex Deo, & qui non diligit fratrem ſuum. 22ª. q. 44. 7. c.

15 Nos ſcimus, quoniam tranſlati ſumus de morte ad uitam, quoniam diligimus fratres. Ibidem.

16 Qui non diligit, manet in morte. Ro. 1. lect. 8. med°.

17 Omnis qui odit fratrem ſuum, homicida eſt. 22ª. q. 34. 3. o. / Ro. 1. lect. 8. co. 4. prin°.

18 Omnis homicida, non habet uitam æternam in ſe manentem. 12ª. q. 88. 6. 3m. / q. 100. 8. 3m. / 22ª. q. 13. 3. 1m. q. 73. 3. c. / q. 154. 5. o. / Ma. q. 2. 10. c. / q. 13. 4. 11m. / quol. 1. 3. fi. / quol. 7. uel. 6. q. 6. 4. 5m.

19 Ille poſuit animam ſuam pro nobis. 1ª. Thi. 2. 6ª.

20 Et nos debemus pro fratribus animas ponere. 22ª. q. 26. 5. 3m. / 3. d. 29. 8. q. 2. 2m. / Veri. q. 2. 11. 9m.

21 Qui habuerit ſubſtantiam huius mundi, & uiderit fratrem ſuũ neceſſe habere, & clauſerit &c. Luc. 11. 22ª.

22 Non diligamus uerbo neque lingua, ſed opere & ueritate. 22ª. q. 44. 7. c. / Opus. 42. c°. 14.

23 Deus nouit omnia. Heſter. 14. fi. ¶ Si cor noſtrum non reprehẽdit nos, fiduciam habemus ad Deum. Veri. q. 2. 12. 19m.

24 Quicquid petierimus, accipiemus ab eo, quoniam mãdata eius cuſtodimus. Pſal. 37.

25 Qui ſeruat mandata eius, in ipſo manet, & ipſe in eo. infra. c°. 4. 16ª.

26 In hoc ſcimus quoniam manet in nobis, quia de ſpiritu ſuo dedit nobis. Ro. 8. 13ª.

CAPVT IIII.

Cam. 4m.

1 Nolite credere omni ſpiritui, ſed probate ſpiritus, ſi ex Deo ſũt. Pſal. 14.

2 Multi pſeudo prophetæ exierunt in mundum. Math. 24. 1ª. 2ª. ¶ Omnis qui confitetur Chriſtum Ieſum in carne ueniſſe, ex deo eſt. Ro. 8. 13ª.

3 Omnis ſpiritus qui ſoluit Ieſum, ex deo non eſt. Io. 8. 14ª.

4 Ipſi de mundo ſunt, ideo de mundo loquuntur, & mundus eos audit. ſupra. 2. 11ª. 12ª. ¶ Qui nouit deum, audit nos, qui nõ eſt ex deo, non audit nos. Io. 8. 8. 24ª. / Ro. 5. 8ª.

5 Charitas ex deo eſt. Ro. 5. 8ª. ¶ Deus charitas eſt. 22ª. q. 23. 2. o. / 1. d. 17. q. 1. 1. o. / 3. d. 27. q. 2. ar. 4. q. 4. c. / Veri. q. 1. 11. c. / q. 2. 1. 12. o.

6 Filium ſuum unigenitũ. Io. 1. 27ª. ¶ Miſit deus in mundum. Io. 3. 12ª. ¶ Vt uiuamus per eum. ℨ. 4. c°. 14. fi.

7 Ipſe prior dilexit nos. 3ª. q. 1. 1. c. ¶ Propitiationem pro peccatis noſtris. 1ª. Thi. 2. 6. ¶ Et ſaluatorem mundi. Ibidem.

8 Deum nemo uidit unquam. Io. 23ª. ¶ De ſpiritu ſancto ſuo, dedit nobis, ſupra. 3. fi.

9 Qui manet in charitate in deo manet, & deus in eo. 22ª. q. 28. 2. o. / q. 66. 6. o. / 3. d. 29. q. 1. 1. 4m.

10 In hoc ẽ perfecta charitas dei nobiſcũ, ut fiduciam habeamus in die iudicii, ſupra. 2ª. penul. ¶ Sicut ille eſt, & nos ſumus in hoc mundo. Io. 15ª. 12ª. 13ª.

11 Timor nõ eſt in charitate, ſed perfecta charitas, foras mittit timorem. 22ª. q. 19. 6. o. / 8. 2m. / 10. c. / 3ª. q. 7. 6. 3m. / 3. d. 23. q. 3. ar. 4. q. 1. 2m. / d. 34. q. 2. ar. 2. q. 1. c. / q. 3. o. / ar. 4. q. 3. o. / 4. d. 17. q. 2. ar. 3. q. 1. 2m. / Veri. q. 14. 7. 2m. / q. 28. 4. 13m. Veri. q. 2. 10. 13m. / Opus. 4. c°. 2. / Pſal. 18. 2ª. Cor. 7. fi.

12 Timor penam habet. 22ª. q. 19. 2. 4m. ¶ Qui timet, non eſt perfectus in charitate. 12ª. q. 19. 10. o. 3. d. 34. q. 2. art. 3. q. 3. o. / Pſalm. 18.

13 Si quis dixerit quoniam diligo Deũ, & fratrem ſuũ odit, mẽdax eſt. 22ª. q. 110. 1. 2m.

14 Qui non diligit fratrem ſuum quem uidet, deum quem non uidet quomodo poteſt diligere? 22ª. q. 26. 2. 1m. Veri. q. 2. 4. 3m. / 9. 6m.

15 Et hoc mandatum habemus a deo, ut qui diligit deum, diligat & fratrem ſuum. 22ª. q. 25. 1. o. / q. 44. 2. o. / ℨ. 3. c°. 11. 4. o.

CAPVT V.

Cam. 5m.

1 Omnis qui credit quoniam Ieſus eſt Chriſtus, ex deo natus eſt. He. 11. o. ¶ Et omnis qui diligit eum qui genuit, diligit & eum qui natus eſt ex eo. 22ª. q. 2. 8. 3m. / 1. d. 1. q. 2. 2. o.

2 In hoc cognoſcimus quoniam diligimus natos Dei, cum Deum diligamus, & mandata eius faciamus. 22ª. q. 25. 1. o. q. 44. 2. o.

3 Hæc eſt charitas Dei, ut mandata eius cuſtodiamus. 22ª. q. 25. 1. o. ¶ Et mandata eius grauia nõ ſunt. Math. 11. 16ª. / 12ª. q. 107. 4. o. / 2ª. Cor. 6. lect. 1. fi.

4 Omne quod natũ eſt ex deo, uincit mundum. 3. q. 15. 2. 3m. ¶ Hæc eſt uictoria quæ uincit mũdum, fides noſtra. He. 11. fi.

5 Quis eſt autem qui uincit mundum, niſi qui credit quoniam Ieſus eſt filius Dei? He. 11. lect. 7. ¶ Hic eſt qui uenit per aquam & ſanguinem, Ieſus Chriſtus. Io. 19. 12ª.

6 Et ſpiritus eſt, qui teſtificatur, quoniam Ieſus eſt ueritas. Veri. q. 29. 5. 1m.

7 Tres ſunt qui teſtimonium dant in cœlo, pater, uerbum, & ſpiritus ſanctus. 1ª. q. 30. 2. o. / q. 31. 1. o. / q. 43. 6. o. / 1. d. 2. 4. o. / d. 10. 5. o. / q. 33. 2. 1m. / ℨ. 4. c°. 26. Po. q. 9. 9. o. / Opus. 3. c°. 56. fi.

8 Et hi tres unum ſunt. 1ª. q. 31. 2. 4m. / q. 39. 2. 3. 6. o. / 1. d. 4. 2. 2. 5m. / d. 25. 1. 3m. / d. 34. q. 1. 2. 3m. / quol. 6. 1. fi. / Tri. 12. 46.

9 Et tres ſunt qui teſtimonium dant in terra ſpiritus, aqua, & ſanguis. Ibidem.

10 Vitam æternam dedit nobis deus. 1ª. Cor. 11. lect. 2.

11 Qui habent filium Dei, habent uitam, & qui non habent filiũ Dei uitam non habẽt. ℨ. 4. c°. 13. fi.

12 Quodcũque petierimus ſecundum uoluntatem eius, audit nos. Io. 14. 11ª.

13 Eſt peccatum ad mortem, non pro illo dico, ut roget quis. 2. d. 43. 1. 2m.

43. L.2m./Veri.q.24.11.8m. Ma.q.3.15.3m.
14 Omnis iniquitas peccatum eſt, ſupra.3.6a.
¶ Et eſt peccatum ad mortem. Pſal.33.ſi.
15 Omnis qui natus eſt ex deo, non peccat, ſed gratia Dei conſeruat eum, ſupra.3.14a. ¶ Et malignus non tanget eum. 3a. q.29. 1.3m./2.d.21.q.2.1.c.
16 Et mundus totus in maligno poſitus eſt, ſupra.2.11a.12o.
17 Filius Dei uenit, & dedit nobis ſenſum, ut cognoſcamus, uerum Deum. Io.17.2a.
18 Et ſimus in uero filio eius. 4.d.46.q.2.ar.3.q.2.3m.
¶ Hic eſt uerus Deus. Io.3a. ¶ Et uita æterna. Ꝫ.4.co.13.ſi.
19 Filioli, cuſtodite uos a ſimulacris. Exo. 20. 2a.

AVTHORITATES ex ſecunda Epiſtola Iohannis apoſtoli.

CAPVT I.

Cam. 1m. 1 Non tãquam mandatum nouũ ſcribens tibi, ſed quod habuimus ab initio. Ꝫ.3.co.114.
2 Vt diligamus alterutrum. Math.19.21a.
¶ Et hæc eſt charitas, ut ambulemus ſecundum mãdata eius. 12ſ.q.99.1.b./c.
3 Multi ſeductores exierunt in mũdum &c. Math.24.1.2. ¶ Qui non confitentur Ieſum Chriſtum ueniſſe in carnem. 3a.q.16. 3.4.7.c.
4 Videte uoſmetipſos, ne perdatis quæ operati eſtis. 3a.q.89.4. 5.6.o.
5 Omnis qui recedit, & non permanet in doctrina Chriſti, Deũ non habet. Iſa.55.ſi.
6 Qui permanet in doctrina, hic patrem & filiũ habet. Io.17.2a.
7 Siquis uenit ad uos, & hanc doctrinam non affert, nolite recipere eum in domum, nec aue ei dixeritis. 2ſ. Theſ. penul a./ Itꝫ.m.ſi.
8 Qui enim dicit ei aue, communicat operibus eius malignis. Ibidem.

AVTHORITATES ex tertia epiſtola Iohannis Apoſtoli.

CAPVT I.

Cam. 1m. 1 De omnibus orationem facio, proſpere te ingredi & ualere. 4.d.45.q.3.3.o.
2 Nos ergo debemus ſuſcipere huiuſmodi, ut cooperatores ſimus ueritatis. 2ſ.Cor.8.
3 Qui benefacit, ex deo eſt. 2aſ.q.31.2.1m. ¶ Qui male facit non uidet deum. 2.d.31.q.1.1.c./4.d.1.q.2.a.4.q.2.c.

AVTHORITATES ex epiſtola Iudæ.

CAPVT I.

Cam. 1m. 1 Angelos qui non ſeruauerunt ſuum principatum, ſed dereliquerunt ſuum domicilium, in iudicium magni Dei, uinculis æternis ſub caligine reſeruauit. 1a. q.94.4.o./4.d.45.q.1.3.c./4m. d.47.q.1.art.3. q.4.2m.
1 Ignis æterni penam ſuſtinentes. Iſa.ſi.
2 Cum Michael Archangelus cum diabolo diſputans altercaretur de Moyſi corpore, non eſt auſus iudicium inferre blaſphemiæ, ſed dixit. Imperet tibi deus. 2a2æ.q.76.4.1m.
4 Quibus procella tenebrarũ ſeruata eſt in æternum. Iſa.ſi.
5 Ecce uenit dñs in millibus ſanctis ſuis facere iudiciũ ꝯ oẽs impios, de oibus operibus impietatis eorũ. &c. Pſal.9.2a./61.6a.
6 In nouiſſimis temporibus uenient illuſores ſecundum deſideria ſua ambulantes in impietatibus. Rom.1.20a.

AVTHORITATES ex Apochalipſi Iohannis.

CAPVT I.

Cam. 1m. 1 Qui eſt, & qui erat, & qui uenturus eſt. 1a.q.13.11.o./ q.39.8.ſi./1.d.8.q.1.1.3.o./Po2.q.2.1.c./q.7.5.c.ſi./ 1m./q.10.1.9m./Dio.5.lect.3.prino.
2 Et a ſeptem ſpiritibus, qui in conſpectu throni eius ſunt Thob.12.5a.
¶ Ex ore ipſius procedebat gladius, ex utraq; parte acut9. Heb. 4.lect. 2.medo.
3 Primogenitus mortuorum. 1e.Cor.15.8a. ¶ Et princeps regũ terræ. 1a.q.13.7.1m./6m./Po2.q.3.17.21m.
4 Et dilexit nos Quol. 5.q.3.ar.2.o.Ioã.13 lect.7.ſin. Et lauit nos Hæ.9.8a. a peccatis noſtris. Io.27a. ¶ In ſanguine ſuo.
5 Et fecit nos regnum & ſacerdotes. 4.d.49.q.1.ar.2.q.5.3m./ Hæ.1.ſi.lect.4.ſi.
¶ Et qui eum pupugerunt. 3a.q.46.4.6.c.
6 Ecce uenit cum nubibus. Math.24.10a.
¶ Et uidebit eum omnis oculus. Ro.15.lect.2.ſi. ¶ Omnipotẽs: Iob.42.1a.
7 Ego ſum Alpha & O, principium & finis. 1a.q.1.3.1m./7./Ꝫ.2. co.4.
8 Vt uiderem uocem, quæ loquebatur mecum. Pſal.84.4a.
9 Ego ſum primus & nouiſſimus. Iſa.53.ſi.
10 Et fui mortuus. Math.27.16a. ¶ Et ecce ſum uiuens in ſecula ſeculorum. Ecc.24.5a.
11 Et habeo claues mortis & inferni. Ro.6.lect.2.

CAPVT II.

1 Quia charitatẽ tuam primam dereliquiſti. 1a.q.71.4.c./3a.q. 79.6.2m./q.84.10.c./1.d.17.q.2.5.c./3.d.27.q.2.ar.4.q.4.c./d. 31.q.1.1.o./4.d.14.q.1 ar.1.q.1.c./d.16.q.2.2.1.q.1.2m./Ꝫ.4.co. 69.Virt.q.2.6.12.13.o./Ma.q.7.1.c./3.c.ſi./q.14.2.2m./1a.Co. 13.lect.3.prino. Cam. 2m.
2 Odiſti facta Nicolaitarũ, quæ & ego odi. Ꝫ.3.co.124.ſi./Quol.5. q.5.1.5m./Pſal.2.
3 Qui habet aures audiendi, audiat. Matth.11.9a.
4 Vincẽti dabo edere de ligno uitæ, quod eſt in paradiſo Dei mei. 3a.q.1 oa.1.4m./2.d.17.q.2.5.6m.
5 Primus & nouiſſimus, ſupra.1.9a. ¶ Et fui mortuus Math. 27.16a.
6 Eſto fidelis uſque ad mortem, & dabo tibi coronam uitæ. 2ſ. Thi.2.7a.
7 Qui uicerit, non ledetur a morte ſecunda. Pſal.33.ſi.
8 Vincenti dabo manna abſconditum. 12ſ.q.112.5.c.
¶ Et dabo illi calculum candidum, & in calculo nomen nouũ ſcriptum. 1.q.13.3.o.
9 Quod nemo ſcit, niſi q accipit, Quol.8.16.c. ¶ Ego ſum ſcrutãs renes & corda. 3.Reg.8.11a. Math.9.3a.
10 Et dabo unicuique veſtrum, ſecundum opera ſua. Pſal.61.6a.
11 Qui uicerit, & cuſtodierit uſque in finem opera mea, dabo illi poteſtatem ſuper gentes, & reget eas in uirga ferrea &c. Pſalm. 22.2a.
12 Sicut & ego accepi a patre meo. Matth.28.8a.
13 Et dabo illi ſtellam matutinam. Iſa.14.ſi.

CAPVT III.

1 Qui uicerit, ſic ueſtietur ueſtimentis albis. Iſa.52.ſi. Cam. 3m
2 Et non delebo nomen eius de libro uitæ. Exo.32.9.19a.
3 Qui habet clauem Dauid. 4.d.18.q.1.ar.1.q.1.c.
¶ Qui aperit & nemo claudit, claudit & nemo aperit. 4.d.18.q. 1.ar.1.q.1.2m.
4 Tene quod habes, ut nemo accipiat coronam tuam. 1a.q.23.6. 1m. 1.d 4.3.1m./Veri.q.6.3.1m.
5 Qui uicerit, faciã illum columnam in templũ Dei mei, & foras non egredietur amplius. Ecc.25.5a.
6 Et ſcribam ſuper eum, nomen Dei mei, & nomen ciuitatis Dei mei, nouæ Ieruſalem. ſupra.2.8a.
7 Vtinam frigidus eſſes, aut calidus. Ma.q.3.15.1m.
8 Ex ore meo. 2.Parali.6.ſi.
9 Qui uicerit, dabo ei ſedere mecum in throno meo. 3a.q.58.4. 3m./Ro.8.lec.7.

CAPVT IIII.

1 Vidi, & ecce hoſtium apertum. 4.d.18.q.1.ar.1.q.1.1m. Cam. 4m.
2 Et in circuitu ſedis ſedilia uigintiquatuor, & ſupra thronos uigintiquatuor ſeniores. Titum.2.pri.
3 Et de throno procedebant fulgura, & uoces, & tonitrua. Pſalmo.17.
4 Et i circuitu ſedis, quatuor animalia, plena oculis ante & retro. 4.d.44.q.2.ar.4.q.1.2m.
5 Et requiem non habebant die ac nocte dicentia. Iſa.6.3a.
6 Omnipotens. Iob.42.1. ¶ Qui eſt, & qui erat, & qui uenturus eſt, ſupra.1.1a.
7 Et mittebant coronas ſuas ante thronum. 2.d.24.q.1.4.3m./4. d.49.q.5.1.c./4m.

8 Tu creaſti

11 Tu creaſti omnia. 2. Mach. 2ª. ¶ Et propter uoluntatem tuam
erant,& creata ſunt.1ª.q.19.4.o./q.20.5.c./q.25.5.c./q.45.6.c./
q.46.1.c./12ª.q.110.1.c./3ª.q.96. 2.c./1.d.45.2. o./ 2.d.2m./ 3.
3.cº.97./ Liº.4.cº.20.prinº./Poª.q.3.15.o./ Dioº.4.lect.10.ſi./
Pſal.50./Io.5.lc.3./Ro.9.lc.2.ſi./Ephe.1./Petet.lc.1.1.lc.14.

CAPVT V.

Cam. 5m.
1 Et uidi in dextera ſedentis ſupra thronum,librum ſcriptum in-
tus& foris,ſignatum ſigillis ſeptem. Ver.q.1.9.c.ſi.
2 Et uicit leo de tribu Iuda,radix Dauid.Iſa.3.
3 Et uidi agnum ſtantem. Io. 26ª. ¶ Tanquam occiſum. Math.
27.6. ¶ Habentem cornua ſepté, qui ſunt ſeptem ſpiritus dei.
Thob.12.5ª.
4 Miſſi in omnem terram. He. 20ª.¶ Redemiſti nos Domine, in
ſanguine tuo He.9.8.¶ Et feciſti nos regnum.& ſacerdotes, ſu-
pra. c. 5.
5 Et erat numerus eorum, millia millium.He.12.17ª.

CAPVT VI.

Cam. 6m.
1 Vidi ſub altare dei animas interfectorum,propter uerbú dei. 4.
d.43.ar.4.q.1 4m./ 3.4.cº.82.ſi.
2 Et clamabant uoce magna dicentes.Iſa.6.3ª.
¶ Vſque quo domine, ſanctus & deus, non iudicas & uindicas
ſanguinem noſtrum?22ª.q.83.8.2m /4.d.25.q.3.3. 1m.
3 Et datæ ſunt illis ſtolæ albæ.3.d.24.q.3.3.c./Iſa.52.ſi.
4 Et dictum eſt illis,ut requieſcerent adhuc modicum tempus. 4.
d.45 q.3.3.1m.
5 Donec compleātur conſerui eorum,& fratres eorum. 4. d.17.q.
3.ar.3.q.1.o./q.4 c./4m./L.11m./d.18 q.2.ar.2 q. 2.c./d. 21. q.
3.3.o /3.4.cº.71.ſi.
6 Et ſol factus eſt niger,tanquam ſaccus cilicinus.Iohel.2.5ª.
¶ Et luna tota facta eſt ſicut ſanguis. Ibidem.
¶ Et cælum receſſit ſicut liber inuolutus.Ibidem.4.
7 Et ſtellæ ceciderunt de cælo ſuper terram. Math.24.7ª.
8 Et dicunt montibus & petris. Cadite ſuper nos, & abſcondite
nos. Math.24.3ª.4ª.
9 Venet dies magnus iræ ipſorum.Iohel.2.ſi.

CAPVT VII.

Cam. 7m.
1 Amicti ſtolis albis ſupra.6.3ª.¶ Vidi turbã magnam &c. Math.
24.4ª.
2 Lauerunt ſtolas ſuas,& dealbauerunt eas in ſanguine agni. He.
9.8ª.
3 Non eſurient, neque ſitient amplius. Pſal.15.ſi. ¶ Neque cadet
ſuper illos ſol neque ullus æſtus. Pſal.33 ſi.
4 Et deducet eos ad uitæ fontes aquarum Io.10.3ª.
5 Et abſterget deus omnem lachrimam ab oculis eorum. 22ª.q.
82.4.3m.

CAPVT VIII.

Cam. 8m.
1 Factum eſt ſilentium in cælo,quaſi in media hora.3.q.60.8.o./4.
d.3.q.1.ar.2.q.4.1m.
2 Et alius angelus uenit, & ſtetit ante altare habens thuribulum
aureum. Et data ſunt ei incenſa multa &c.3ª.q.37.2.4m./ q. 83.
5.2m./4.d.8.q.2 ar.5.q.1.3m.d.11.q.1.ar.3.q.3.7m.
3 Et aſcendit fumus incenſorum de orationibus ſanctorum,de ma
nu angeli coram deo. Thob 3.14ª.

CAPVT IX.

Cam. 9m.
1 Et erat numerus equeſtrium exercitus, millies uicies dena mi-
lia. He. 12. 17ª.

CAPVT X.

Cam. 10m.
1 Et angelus quem uidi,ſtantem ſupra mare,& ſuper terram, Pſal.
mus.90.4.
2 Leuauit manum ſuam ad cælum, & iurauit per uiuentem in ſe-
cula ſeculorum. 22ª.q.89.10.4m.
3 Qui creauit cælum & ea quæ in eo ſunt,& terrã &c & mare &c.
Gen.12./2ª./2. Math.2ª.
4 Tempus non erit amplius.2.d.11.q.2.6. 3m.

CAPVT XI.

Cam. 11m.
1 Vbi dominus eorum crucifixus eſt Math.27.3ª.
2 Omnipotens.Iob. 42.1ª. ¶ Qui es, & qui eras, & qui uentu-
rus es. ſupra.1.1ª.¶ Et aduenit ira tua. Exo.32.6ª.
3 Et tempus mortuorum iudicari. Pſal.9. 2. ¶ Et reddere merce-
dem &c. Pſal.61.7ª.

CAPVT XII.

Cam. 12m.
1 Et ſignum magnum apparuit in cælo,mulier amicta ſole.12ª. q.
103.3.4m.
2 Et ecce draco magnus ruſus &c.Iſa.13./2 d.6.L.
3 Et cauda eius trahebat tertiã partem ſtellarum cæli, & miſit eas
in terram.2.d.6.L.
4 Et factum eſt prælium magnum in cælo. Quol.7.18.c.ſi.
5 Et proiectus eſt draco ille magnus, ſerpens antiquus. 22ª.q.
165.2.5m./4m./2.d.21.q.2.1.c./3m./ Verit. q.18.6. 4m./ Iob.
40. ſin.
6 Et datæ ſunt mulieri alæ duæ aquilæ magnæ,ut uolaret in deſer
tum in locum ſuum,ubi alitur per tempus & tempora, & dimi-
dium temporis. 4.d.46.ar.3.q.2.2m.

CAPVT XIII.

Cam. 13m.
1 Quorum nomina nõ ſunt ſcripta in libro uitæ. Exo. 32. pe-
nultima.
2 Agni qui occiſus eſt ab origine mundi.3ª.q.83.1.c /He. 9. lect.
5./cº.12.lect 4 ſi.
3 Si quis habet aurem audiendi,audiat. Math.11 9ª.
4 Et qui gladio occiderit,oportet eũ gladio occidi. Math. 26. 23ª.
5 Et fecit ſigna, ut etiam ignem faceret de cælo deſcendere &c.2ª.
Theſ.2.5ª.
6 Et faciet omnes &c.habere caracterẽ in dextera manu,aut in frõ
tibus ſuis. 3ª.q 63.3.3m./4.d.4.q.1.ar.1.3m.

CAPVT XIIII.

Cam. 14m.
1 Et cantabant quaſi canticum nouum.22ª.q.132.5.3m./ 4. d.33.
q.3.3.4m.
2 Et nemo poteſt dicere canticum, niſi illa centum quadraginta-
quatuor millia. Ibidem.
3 Hi ſequuntur agnum quocunque ierit. Ibidem.
4 Venit hora iudicii eius. Pſal,9.2ª.¶ Qui fecit cælum & terram,
mare,& omnia quæ in eis ſunt. Gen.1./ 2. Mach.2ª.
5 Aut acceperit caracterem in fronte ſua,aut in manu ſua, ſupra.
13.6ª.
6 Beati mortui qui in domino moriuntur.22ª.q.124.5.o.
7 Amodo iam dicit ſpiritus,ut requieſcant a laboribus ſuis. 4. d.
21.q.1.ar.1.q.1.1m.
8 Opera enim illorum ſequuntur illos.4.d.45.q.2.ar.1.q. 2.2m./
Pſal.61.6ª.
9 Et miſit in lacum iræ dei magni. Exo.32 2ª.

CAPVT XV.

Cam. 15m.
1 In illis conſumata eſt ira dei. Exo.32.2ª.
¶ Omnipotens. Iob.42.1ª.
2 Quia ſolus pius es.22ª.q.101.1.1.2m./3.d.34.q.3.ar.2.q.1.2m./
4.d.15.q.2.ar.1.q 2.1m./ Trin.10.c./1º.Tim.4.
3 Phialas aureas plenas iracundiæ dei. Exo.32.2ª.

CAPVT XVI.

Cam. 16m.
1 Ite effundite ſeptem phialas iræ Dei. Ibidem.
2 Qui habebant caracterem beſtiæ. ſupra.13.ſi.
3 Omnis anima uiuens,mortua eſt in mari. Iſa.58.3ª.
4 Iuſtus es domine. Pſal.144.8ª.¶ Qui es, & qui eras ſanctus.ſu
pra. 1.1ª.
5 Qui es omnipotens.Iob. 42. 1ª. ¶ Venit in memoriam ante
Deum. Gen 8 2.
6 Calicem uini indignationis iræ Dei. Exo.32.2ª.

CAPVT XVII.

Cam. 17m.
1 Quorum nomina nõ ſunt ſcripta in libro uitæ, Exo.32.penulª.

CAPVT XVIII.

Cam. 18m.
1 Et recordatus eſt dominus iniquitatum eius. Gen.8.2ª.
2 Reddite illi ſicut & ipſa reddidit nobis. Pſal.41.6ª.
3 Duplicate duplicia ſecũdum opera eius,in poculo quod miſcuit
uobis,miſcete illi duplum.4.d.46 q.2.ar.2.q.1.2m.
4 Quantum glorificauit ſe & in deliciis fuit, tantũ date illi tor-
mentũ & luctũ.4 d.20.ar.2.q.1.1m./d.46.q.1.ar.1.q.1.1m.
5 Ve ve ciuitas illa magna Opuſ.20.liº.3.penº.
6 Exulta ſuper eam cæli,& ſancti apoſtoli & prophetæ,qm iudica
uit deus iudicium noſtrum de illa. Pſal.77.2ª.

CAPVT XIX.

Cam. 19m.
1 Deus noſter omnipotens. Iob.42.1ª.
¶ Laudem dicite deo noſtro, Pſal.33.2ª.

3 Et cecipi

2 Et cecidi ad pedes ut adorarem eum,& dixit mihi, uide ne feceris. 22^{e}.q.94.a.1^{m}./q.103.a.1^{m}./3.d.9.q.1.ar.1.q.6.1^{m}.
3 Et calcat torcular uini furoris & iræ dei. Exo.4.5^{a}.32.2^{a}. ¶ Pſeudo propheta, qui fac ebat ſigna coram ipſo quis ſeduxit eos. 2^{e}. Theſ.2.5^{a}.
4 Qui acceperunt caracterem beſtiæ. ſupra.13.6^{a}.

CAPVT XX.

Ca^{m}. 20^{m}. 1 Apprehendent draconem ſerpentem antiquum, qui eſt diabolus & Sathanas, & ligauit illum per annos mille.&c.3.4.c^{o}.8^{a}.
2 Et uidi ſedes,& ſederunt ſuper eas.& iudicium datum eſt eis. Math.19.21^{a}.
3 Nec acceperunt caracterē eius,in frontibus,aut in manibus ſuis, ſupra.13.6^{a}.
4 Et uixerunt & regnauerunt cū Chriſto mille annis, cæteri mortuorum non uixerunt,donec conſummaretur mille anni. 4. d.43. ar.3.q.1.4^{m}./3.3.c^{o}.27.fi./3.4.c^{o}.83.1^{e}.Cor.15.6^{a}.
5 Beatus & ſanctus, qui habet partem in reſurrectione prima, in his ſecunda mors non habet poteſtatem.Iſa.fi.
6 Sed erunt ſacerdotes Dei & Chriſti. & regnabunt. ſupra.1.8^{a}. ¶ Quorum numerus eſt ſicut arena maris. Gen. 15.2^{a}.
7 Cruciabuntur die ac nocte.in ſecula ſeculorum. Iſa. fi.
8 Et uidi mortuos magnos & puſillos, ſtātes ante thronum. Pſal. 9.2^{a}.
9 Et libri aperti ſunt. 1^{a}.q 24.1.2^{m}./4.d.33 ar.5.q.1.c./Opus. 3. c^{o}. 253.
10 Et alius liber apertus eſt,qui eſt uitæ.Veri. q.7. 1.1^{m}.
11 Et iudicati ſunt mortui.ex his quæ ſcripta erant in libris, ſecundum opera eorum.Pſal.61.6^{a}.
12 Et iudicatum eſt de ſingulis,ſecundum opera ipſorū.Ibidem.
13 Et dedit mare mortuos qui in eo erant, & mors & infernus dederunt mortuos ſuos, qui in ipſis erant.Io.5.26^{a}.
14 Et infernus & mors, miſſi ſunt in ſtagnum ignis, hæc eſt mors ſecunda.Iſa.fi.
15 Et qui non &c. inuentus in libro uitæ ſcriptus. Exo.32.penul^{a}. ¶ Miſſus eſt in ſtagnum ignis.Iſa.fi.

CAPVT XXI.

Ca^{m}. 21^{m}. 1 Et uidi cælum nouum, & terram nouam.4.d 47.q.2.ar. 2.q.1.c. /3.4.c^{o}.98.
2 Primum enim cælum,& prima terra abiit.4.d 47. q. 2. arti. 2. q 2. 2^{m}.
3 Et mare iam non eſt.4.d.47.q.2.ar.2.q.2.2^{m}.
4 Vidi ciuitatem ſanctam Ieruſalem nouam.2.d.17.q.3.a.6^{m}.
5 Ecce tabernaculum dei cum hominibus. $1^{a}$$2^{e}$.q. 102. 4. 2^{m}./.3. 4.c^{o}.21.fi /He.9.lc.1.o.
6 Et habitabit cum eis. R.6.8. 131^{a}. ¶ Et ipſi populus eius erunt. Deut.7.5^{a}. ¶ Et ipſe deus cum eis erit eorum deus.1.d.37.lec. 1.2^{m}. [illegible] /2.d.18.q.1.4.c./Opus. 3.c^{o}.271./Ro.1.lc.5. /1^{e} Cor.fi He.8.lc.3.prin^{o}./c^{o}.11.lec.4.fi.
7 Et abſterget deus omnem lachrimā ab oculis eorum &c. neque dolor erit ultra.22^{e}.q. 82.4.3^{m}.
8 Ecce noua facio omnia.1.q.73.1.3^{m}.
9 Ego ſum Alpha & O.initium & finis.ſupra.1.7^{a}.9^{a}. ¶ Ego ſitienti dabo de fonte uitæ gratis.Io.4.1^{a}.

10 Et ero illi deus.ſupra 8^{a}. ¶ Et ipſe erit mihi filius. Luc.6.37^{a}. ¶ Pars illorum erit in ſtagno ardenti, igne, & ſulphure, quod eſt mors ſecunda.ſupra.2a.14^{a}./.Iſa.fi.
11 Et oſtendit mihi ciuitatem ſanctā Ieruſalem &c. ſupra.4^{a}. ¶ Et lumen eius ſimile lapidi precioſo,tanquam lapidi iaſpidis, ſicut criſtallū.3.d.16.q.2.1 4^{m}./2.c./4.d.44.q.2.ar.1.q 2.2^{m}.
12 Et habebat murum magnum & altū,habentem duodecim, portas, & in portis angulos duodecim, & nomina inſcripta duodecim tribuum.3 q.31.2.2^{m}.Ge.7.lec.3.
13 Ab oriente portæ tres,ſimiliter ab aquilone, auſtro, & occaſu.3. d.9. q. 1. ar.3.q.3.3^{m} /3.d.18.q.18.q.2.ar.1.q.1.1^{m}.
14 Et murus ciuitatis habens fundamēta duodecim, & in ipſis duodecim nomina duodecim apoſtolorum & agni. 1^{e}. Cor. 2 lc.2.
15 Et longitudo & altitudo, & latitudo eius æqualia ſunt. 3.d.36. 4.b.1.
16 Menſura hominis que eſt angeli.12^{e}.q. 9.1.1.1.d.8.q.4.2.3^{m}.
17 Et templum non uidi in ea, dominus enim Deus omnipotens templum illi & agnus.1^{e}.Cor.3.lect. 3.prin^{o}.
18 Et ciuitas non eget ſole & luna, ut luceant in ea. 22^{e}.q.47.5. 2^{m}. ¶ Nam claritas dei illuminabit eā,& lucerna eius eſt agnus 1.q.12.5.c /Veri.q.9.1.13^{m}.
19 Et portæ eius,non claudentur per diem.1^{a}.q.73.1.2.o.
20 Nox enim,non erit illic.4.d.48.q.2.3.4^{m}.
21 Non intrabit in ea. aliquid coinquinatum. Deut.32.5^{a}.
22 Niſi qui ſcripti ſunt in libro uitæ agni.Exo.32.1^{a}.

CAPVT XXI.

1 Et oſtendit mihi fluuium aquæ uiuæ, tanquam criſtallum procedentē de ſede Dei & agni.12^{e}.q.1.1.3^{m}. Pſalm.41.Iſa. 12.fi. Ca^{m}.22^{m}.
2 In medio plateæ & ex utraque parte fluminis lignum uitæ afferentes fructus duodecim. 12^{e}.q.70.5.o. 3.4.co.8x fi. Po.q.5.9.6^{m}.
3 Per ſingulos menſes reddens fructum ſuum.12^{e}.q.102.2.o./4.c. Et folia ligni ad ſanitatem gentium.12^{e}.q 70.3.
4 Et omne maledictum non erit amplius.$1^{a}$$2^{e}$. q.59.$2^{m}$. ¶ Et uidebunt faciem eius.1^{e} Cor.13.18^{a}.
5 Et nox ultra non erit.ſup.a.21.20^{a}. ¶ Et non egebūt lumine lucernæ,neque lumine ſolis,quoniam dominus Deus illuminabit illos,ſupra.21.18^{a}.
6 Et poſtquam audiſſem,& uidiſſem, cecidi ut adorarem &c. ſupra.193^{a}. ¶ Ecce uenio cito,He.1.lect.2.fi.
7 Ecce merces mea mecum eſt,reddere unicuique ſecundum opera eius.Pſal.61.6^{a}. ¶ Ego ſum Alpha & O. primus & nouiſſimus,principium & finis ſupra.1.3^{a}.7^{a}.
8 Beati qui lauāt ſtolas ſuas,in ſanguine agni.ſupra.7.2^{a}. ¶ Ego ſum genus & radix Dauid,& ſtella ſplendida, & matutina.Iſa.14.
9 Qui appoſuerit ad hæc, apponat deus ſuper illum plagas has ſcriptas in libro iſto.Deut.4.2^{a}. ¶ Auferet deus partem eius de libro uitæ.Exo 32.fi.
10 Ecce uenio cito.Heb.1.n lect.1.fi.
11 Veni domine Ieſu.3^{a}.q.44.3.3^{m}./4.d.35.fi. Ioh.9./c^{o}. 1n. fi. Io.14.lect.7.prin^{o}.
12 Gratia domini noſtri Ieſu Chriſti,cum omnibus uobis.3.q.7. 2^{m}./4.d.4.3.ar.2.q.1.c.
13 Amen.Iſa.25.fi./Io.3.

Explicit tabula cum concordantijs, & authoritatibus Sacræ ſcripturæ Magiſtri Petri Bergomenſis ſacri ordinis fratrum prædicatorum, in omnes libros ſancti Thomæ de Aquino doctoris Angelici.

REPERTORIVM OMNIVM DICTIONVM PRINCIPALIVM, PER ORDINEM ALPHABETI

que in præcedenti Tabula declarantur.

A
Præpoſitio.
Aaron.
Abacuch.
Abagarus.
Abbas.
Abbatiſſa.
Abdicatio.
Abduci.
Abel.
Abeſſe.
Abhominatio.
Abhorrere.
Abias.
Abiectio.
Abiectus.
Abiicere.
Abire.
Abiſſus.
Abiurare.
Ablactatio.
Ablatiuus.
Ablatum.
Ablutio.
Abnegatio.
Abolitio.
Aborſus.
Abraham.
Abrenunriatio.
Abbreuiatio.
Abrogare.
Abſalon.
Abſcidi.
Abſcondere.
Abſens.
Abſoluere.
Abſolute.
Abſolutum.
Abſorberi.
Abſtinentia.
Abſtractio.
Abſtractum.
Abſurdum.
Abundantia.
Abuſiue.
Abuſus.
Abuti.
Accedere.
Acceleratum.
Accendere.
Accenſio.
Acceptabile.
Acceptatio.
Acceptio.
Acceptiuus.
Acceptum.
Acceſſus.
Accidens.
Accidentale.
Accidentaliter.
Accidia.
Accipere.
Accipiter.
Accommoda.
Accommodare.
Accreſcere.
Accuſatio.
Accuſatiuus.
Acerbitas.
Acerbum.
Aceruus
Aceſcere.
Acetum.
Achab.
Achademici.
Achaia.
Achaz.
Acies.
Acolitus.
Acquieſcere.
Acquirere.
Acrimonia.
Actio.
Actiuum.
Actor.
Actu.
Actualitas.
Actum.
Actus.
Acuitas.
Aculeum.
Acumen.
Acutus.
Ad præpoſitio.
Ad aliquid.
Ad alterum.
Adam.
Adamas.
Adaptatio.
Addere.
Addiſcere.
Adductio.
Adeo.
Adeps.
Adeptio.
Adæquari.
Adeſſe.
Adhæſio.
Adhibitio.
Adhuc.
Adiacere.
Adiectiuum.
Adiicere.
Adinuicem.
Adipiſci.
Adiri.
Aditus.
Adiunctum.
Adiurare.
Adiutor.
Adiutorium.
Adiuuari.
Adminiculum.
Adminiſtratio.
Admiratio.
Admittere.
Admiſſio.
Admonitio.
Adoleſcens.
Adoptio.
Adoratio.
Aduena.
Aduenire.
Aduentus.
Aduerbium.
Aduerſantia.
Aduerſitas.
Adulatio.
Adulterium.
Adultus.
Aduuatio.
Aduocari.
Aduocatus.
Aduſtio.
Aer.
Affabilitas.
Affectatum.
Affectio.
Afferre.
Affinitas.
Affirmatio.
Afflictio.
Affluentia.
Affrica.
Affricanus.
Affuiſſe.
Agar.
Agatha.
Agenda.
Agens.
Ager.
Agere.
Aggrauatio.
Aggredi.
Aggregare.
Agibile.
Agilitas.
Agiographa.
Agnes.
Agnitum.
Agnoſcere.
Agnus.
Agonia.
Agreſta.
Agricola.
Agriculture.
Ala.
Alatus.
Alba.
Albaialareus.
Albedo.
Alchimia.
Alea.
Aleator.
Alere.
Aleum.
Alexander.
Alexandrinus.
Alexius.
Alias.
Alibi.
Alicubi.
Alienatio.
Alienitas.
Alienum.
Alietus.
Alimentum.
Alio.
Alioquin.
Aliquale.
Aliquando.
Aliquantulum.
Aliquis.
Aliquota.
Aliquoties.
Aliter.
Alitio.
Alitum.
Aliud.
Aliunde.
Alius.
Allegatio.
Allegoria.
Alleluia.
Alleuiare.
Allicere.
Alligari.
Almariani.
Alo.
Alphæus.
Altare.
Alter.
Alteratio.
Alteritas.
Alterum.
Altiſiodorenſis.
Altitudo.
Alumen.
Alumnus.
Amabile.
Amalechitæ.
Amaritudo.
Amatio.
Amatiuus.
Amator.
Amazones.
Ambidexter.
Ambiguum.
Ambire.
Ambitio.
Ambo.
Ambra.
Ambroſius.
Ambulare.
Amen.
Amenitas.
Amens.
Amicabile.
Amicitia.
Amictus.
Amidum.
Amitti.
Amonitę.
Amor.
Amouere.
Amphore.
Amplexos.
Ampliatio.
Amplior.
Amplum.
Amputare.
Anadochus.
Anagogicus.
Analogia.
Ananias.
Anathema.
Anaxagoras.
Anaximander.
Anaximenes.
Ancilla.
Andragathia.
Andreas.
Andronicus.
Ao eſt
Angelicus.
Angelus.
Anglia.
Angulus.
Anguſtia.
Anhelare.
Anima.
Animal.
Animalis.
Animata.
Animatio.
Animoſitas.
Animus.
Anna.
Annexum.
Annihilatio.
Anniuerſarium.
Annuatim.
Annunciatio.
Annus.
Annuus.
Anſelmus.
Ante.
Antecedens.
Anteceſſio.
Anteponi.
Antequam.
Anterior.
Anthema.
Anticipare.
Antiochenus.

Autiochus.
Antiquus.
AntiChriſtus.
Antonius.
Autonomaſia.
Autropomorphitæ.
Antropoſpatos.
Anuloſum.
Anulus.
Anus.
Anxietas.
Aoraſia.
Apertio.
Apirochalia.
Apis.
Apocripha.
Apulinaris.
Apollo.
Apoſtaſia.
Apoſtema.
Apoſtolatus.
Apoſtoli.
Apoſtolica ſedes.
Apparatus.
Appatentia.
Apparere.
Appellare.
Appellatiuum.
Appendicie.
Appetibile.
Appetitiuum.
Appetitus.
Applicatio.
Apponere.
Appræciare.
Apprehenſio.
Approbatio.
Appropinquatio.
Appropriatio.
Approximatio.
Aprilis.
Aptitudo.
Apud.
Apuleus.
Apulia.
Aqua.
Aquarii.
Aquaticum.
Aquæum.
Aquila.
Aquilo.
Ara.
Arabes.
Aranea.
Arare.
Ararus.
Arbiter.
Arbitrarius.
Arbitrium.
Arboe.
Arcere.
Archa.
Archangeli.
Arthelaus.
Archidiaconus.
Archiepiſcopus.
Archipresbiter.
Archita.
Architector.
Architriclinus.
Arcus.
Ardere.
Ardue.
Arduum.
Arena.
Argentum.
Argumentatio.
Argumentum.
Aridum.
Aries.
Ariſmetria.
Ariſtocratia.
Ariſtoteles.
Arma.
Armonia.
Armus.
Aromata.
Atra.
Arreptitius.
Arripere.
Arrius.
Arrogantia.
Arrogatio.
Ars.
Artare.
Articulatio.
Articulus.
Artifex.
Artificiale.
Artificiatum.
Artificioſum.
Artificium.
Attotitite.
Arturus.
Aruere.
Arx.
Aſcendere.
Aſcenſus.
Aſcriptio.
Aſia.
Aſilum.
Aſina.
Aſinus.
Aſpectus.
Aſpernari.
Aſperſio.
Aſperum.
Aſpicere.
Aſpiratio.
Aſſentire.
Aſſequi.
Aſſerere.
Aſſeſſor.
Aſſidere.
Aſſiduitas.
Aſſignari.
Aſſimilatio.
Aſſirii.
Aſſiſtere.
Aſſociare
Aſſueſacio.
Aſſueſcere.
Aſſumere.
Aſſumptibile.
Aſtare.
Aſtiludia.
Aſtrologia.
Aſteum.
Aſtutia.
Athanaſius.
Athene.
Athenienſes.
Atrium.
Atrops.
Attaminatio.
Attendi.
Attentio.
Attingere.
Attrahere.
Attribui.
Attributa.
Attritio.
Auaritia.
Auctor.
Aucupium.
Audacia.
Audere.
Auditoe.
Aue.
Auempace.
Aueroìs.
Auerſio.
Auferre.
Auferri.
Augmentatiua.
Augmentum.
Augurium.
Auguſtinus.
Auicebron.
Auicenna.
Auidus.
Auis.
Aurea.
Aureola.
Aureum.
Auriga.
Auris.
Aurora.
Aurum.
Auſpicium.
Auſter.
Auſteritas.
Auſtrale.
Autenticus.
Auctor.
Auctoritas.
Autumnus.
Auus.
Auxiliatus.
Auxilium.
Azima.

BAbilon.
Baculus.
Baiulare.
Balaam.
Balbuciens.
Balduinus.
Balena.
Balio.
Balinus.
Balneum.
Balſamum.
Balthaſar.
Baltheum.
Banauſia.
Baptiſmalis.
Baptiſmus.
Baptiſta.
Barba.
Barbarus.
Bare.
Barnabas.
Baro.
Bartholomeus.
Baſilica.
Baſiliſcus.
Baſilius.
Baſis.
Beatificans.
Beatitdo.
Beatus.
Bellatores.
Bellum.
Bene.
Beneconſiliatiuus.
Benedictio.
Benedictus.
Beneeſſe.
Benefacere.
Benefactiuus.
Benefactue.
Beneficiatus.
Beneficentia.
Beneficium.
Benefortunatus.
Benegeſta.
Beneiudicatiuus.
Beneplacitum.
Beneuinere.
Benignitas.
Beniuolentia.
Berengarius.
Bernardus.
Beſtia.
Beſtialitas.
Bethleem.
Bibere.
Biblia.
Biennium.
Bigamia.
Bilinguis.
Binarius.
Binomius.
Bipes.
Bis.
Biſſus.
Bladum.
Blanditię.
Blaſphemia.
Blaſphemus.
Boetius.
Bonagnomi.
Bonitas.
Boreas.
Bos.
Brachium.
Breuitas.
Brodium.
Brutum.
Bubalus.
Bubo.
Bucelia.
Bucina
Buleſis.
Bulla.
Burſa.
Butirum.

CAchinus.
Cacumen.
Cadere.
Caducum.
Cafarnaum.
Caim.
Calabria.
Calamus.
Calcaneus.
Calcedonenſes.
Calciamentum.
Calcitratio.
Calefactio.
Calefactiuus.
Calere.
Caliditas.
Calidus.
Caligæ.
Caligo.
Calix.
Calue.
Caluariæ.
Calumnia.
Cambium.
Camelus.
Campforia.
Canahan.
Candela.
Candelabrum.
Candens.
Candor.
Canere.
Canis.
Canon.
Canonicus.
Canonizatio.
Cantare.
Canticum.
Cantoe.
Cantoria.
Canturienſis.
Cantus.
Cancelarius.
Capacitas.
Capax.
Capere.
Capilli.
Capitale.
Capitatus.

Capi-

Capitulum.
Capra.
Capſarij.
Captare.
Captiuitas.
Captiuus.
Caput.
Caracter.
Caradrion.
Carbo.
Carcer.
Cardinalis.
Cardo.
Carentia.
Carere.
Cariſtia.
Caritas.
Caritatiuus.
Carius.
Carmen.
Carnalis.
Caro.
Carolus.
Carthago.
Cartone.
Carum.
Carus.
Caſeus.
Caſſari.
Caſſiodorus.
Caſſum.
Caſtigatio.
Caſtitas.
Caſtra.
Caſtrare.
Caſuale.
Caſula.
Caſus.
Cathafrigę.
Cathalogus.
Catharactę.
Cathari.
Cathecíſmus.
Cathedra.
Cathegorica.
Cathena.
Catholica.
Cato.
Cauda.
Cauere.
Cauerna.
Cauma.
Caurſini.
Cauſa.
Cauſale.
Cauſalitas.
Cauſatiua.
Cauſator.
Cauſatum.
Caute.
Cautela.
Cautio.
Cautius.
Cayphas.
Cecatio.
Cecilia.
Cecitas.
Cecus.
Cedere.
Celare.
Celebrare.
Celebre.
Celebritas.
Celeſte.
Celum.
Cellula.
Cęna.
Cenobitę.
Cenſores.
Cenſoria.
Cenſorini.
Cenſus.
Centenarius.
Centeſima.
Centrum.
Centum.
Centurio.
Cepit.
Cera.
Cerdoniani.
Cere.
Cerebrum.
Ceres.
Cereus.
Cerimonia.
Certamen.
Certitudo.
Ceruus.
Ceſar.
Ceſpitare.
Ceſſare.
Cetę.
Ceteris paribus.
Cetus.
Cherintus.
Cherub.
Cherubin.
Chiliaſtę.
Chimera.
Chorea.
Chriſima.
Chriſoſtomus.
Chriſtus.
Chriſtianus.
Cibus.
Cicatrices.
Cicero.
Ciconia.
Cidaris.
Cignus.
Cilicium.
Ciminilis.
Ciminium.
Cimiterium.
Cingulum.
Cinis.
Ciprus.
Circuire.
Circuitus.
Circulare.
Circulatio.
Circulus.
Circũciſio.
Circũdare.
Circũferentia.
Circumgirari.
Circũſcribere.
Circũſpectio.
Circũſtantia.
Circũſtare.
Cirillus.
Cirographum.
Cirothecę.
Cirus.
Cithara.
Citius
Cito.
Citra.
Citus.
Ciuilis.
Ciuilitas.
Ciuis.
Ciuitas
Clam.
Clamo
Clandeſtinum.
Clariſſimi.
Claritas.
Claudere.
Claudus.
Claui.
Clauis.
Clauſio.
Clauſtrum
Clemens.
Clementia.
Clericus.
Clibanus.
Cloaca.
Clodoueus.
Clotho.
Coaceruatio.
Coactio.
Coadiutor.
Captatio.
Coartari.
Coactum.
Coequale.
Coequum.
Coercere.
Coeternum.
Coeuum.
Coexiſtere.
Cogere.
Cogitatio.
Cogitatiua.
Cogitatus.
Cognatio.
Cognitio.
Cognitiua.
Cognoſcibile.
Cohabitare.
Cohoerere.
Cohibitio.
Cohors.
Coincidere.
Coinquinatio.
Cointellectum.
Coitus.
Cola.
Colera.
Colere.
Collateralis.
Collatio.
Collecta.
Collectio.
Collectiuum.
Collegium.
Colligatio.
Collis.
Collocare.
Colloquium.
Collum.
Colluſio.
Colon.
Color
Colum.
Columba.
Columna.
Coma.
Combinatio.
Combuſtio.
Comedere.
Comes.
Comeſſatio.
Comitari.
Cõmaſſatio.
Cõmaternitas.
Cõmeare.
Cõmemoratio.
Cõmendatio.
Cõmenſuratio.
Cõmentarius.
Cõmentator.
Cõmilito.
Cõminatio.
Cõminiſcor.
Cõmiſceri.
Cõmittere.
Cõmixtio.
Cõmoditas.
Cõmonere.
Cõmorari.
Cõmori.
Cõmouere.
Cõmutabile.
Cõmutatio.
Cõmutatiua.
Compar.
Comparatio.
Comparere.
Compaſſio.
Compater.
Compatiens.
Compelli.
Compendioſus.
Competere.
Complacentia.
Complecti.
Complere.
Completorium.
Complexio.
Complexum.
Comportare.
Compos.
Compoſitio.
Compoſſibilia.
Comprehendere.
Comprehenſor.
Compreſſio.
Compromiſſum.
Compunctio.
Computatio.
Comune.
Comunicabile.
Comunicatio.
Comunicatiuus.
Comunitas.
Conamen.
Conatus.
Concaptiuare.
Concauſa.
Concauum.
Concedere.
Conceptio.
Conceptus.
Concernere.
Conceſſio.
Concilium.
Concionari.
Concitari.
Conciuis.
Concluſio.
Concomitari.
Concordia.
Concreatum.
Concretio.
Concretum.
Concubinatus.
Concubitus.
Concupiſcentia.
Concupiſcibilis.
Concupiſcibilitas.
Concapitum.
Concurſus.
Concutere.
Condecentia.
Condemnatus.
Condeuſatio.
Condere.
Condeſcendere.
Condignum.
Condimentum.
Conditio.
Conditionalis.
Conditum.
Condiuiſum.
Condolere.
Condonare.
Conducere.
Conducticij.
Conferre.
Confeſſio.
Confeſſor.
Conficere.
Confidere.
Configurare.
Confinium.

Confirmatio.
Conflagratio.
Conflatio.
Conformitas.
Confortare.
Confractio
Confrater.
Confringere.
Confuſio.
Confutatio.
Congelatio.
Congratulatio.
Congregatio.
Congruum.
Coniectare.
Coniectura.
Conijcere.
Coniugale.
Coniuges.
Coniugium.
Coniunctio
Connaſcentia.
Connaturalitas.
Connexio.
Connexum.
Connotare.
Connumerari.
Conſanguinitas.
Conſcientia.
Conſcitum.
Conſcriptio.
Conſecratio.
Conſenſus.
Conſentaneus.
Conſepeliri.
Conſequens.
Conſequentia.
Conſequutio.
Conſeruatio.
Conſeruator.
Conſeruus.
Conſideratio.
Conſignare.
Conſignificare.
Conſiliabile.
Conſiliatius.
Conſiliatiuus.
Conſilium.
Conſimile.
Conſiſtere.
Conſobrinus.
Conſolatio
Conſolidatiuum.
Conſonantia.
Conſonum.
Conſortium.
Conſpicuus.
Conſtans.
Conſtantia.
Cõſtãtinopolitan⁹
Conſtantinus.
Conſtantius.
Conſtare.
Conſtellatio.
Conſtitutio.
Conſtitutiuum.
Conſtrictio.
Conſtructio.
Conſubſtantialis.
Conſuetudo.
Conſulere.
Conſules.
Conſultare.
Conſultoria.
Conſumatio.
Conſumere.
Conſumptiuum.
Conſurgere.
Contactus.
Contagium.
Contemperari.
Contemplatio.
Conteplatiuus.
Contemptor.
Contemptus.
Contentio.
Contentioſus.
Contenium.
Contentus.
Conteſtatio.
Contigua.
Continentia.
Contineri.
Contingens.
Continuatio.
Continuitas.
Continuum.
Contra.
Contraconari.
Contractio.
Contractus.
Contradictio.
Contrafacere.
Contrahere.
Contrapaſſum.
Contrarenitentia.
Contrarium.
Contriſtare.
Contrita.
Contritio.
Controuerſia.
Contuitus.
Contumax.
Contumelia.
Conualeſcere.
Conuenientia.
Conueniri.
Conuerſa.
Conuerſatio.
Conuerſio.
Conuerſiua.
Conuertibilitas.
Conuexum.
Conuinci.
Conuitium.
Conuiua.
Conuiuere.
Conuiuium.
Conuocare.
Conuolare.
Cooperari.
Cooperire.
Coordinatio.
Copia.
Copioſus.
Copula.
Copulatio.
Copulatiua.
Copulatum.
Cor.
Corda.
Corinthij.
Corinthus.
Corium.
Cornelius.
Cornicula.
Cornu.
Corona.
Corporalia.
Corporalitas.
Corporeitas.
Corporeum.
Corpulenti.
Corpus.
Correctio.
Correctior.
Corregnare.
Correlatiuum.
Correſpondere.
Corrigere.
Corrigia.
Corripere.
Corruptela.
Corruptibile.
Corruptio.
Corruptiuum.
Corruptum.
Corruſcatio.
Corſica.
Coruus.
Coſta.
Craſtinum.
Craticula.
Creatio.
Creator.
Creatrix.
Creatura.
Crebrum.
Credenda.
Credentia.
Credere.
Credibile.
Creditor.
Crepido.
Crepuſculum.
Creſcere.
Cretenſes.
Crimen.
Criminator.
Criſoſtomus.
Criſpatus.
Criſtallus.
Crocitare.
Crucesignatus.
Cruciatus.
Crucifigi.
Crudelitas.
Crus.
Crux.
Cubicularius.
Cubus.
Cudere.
Cui.
Cuius.
Culpa.
Culpabilis.
Cultellus.
Cultrum.
Cultus.
Cupiditas.
Cur.
Cura.
Curatio.
Curatus.
Curia.
Curialis.
Curioſitas.
Currere.
Currus.
Curſores.
Curſus.
Curuitas.
Cuſtos.
DAtia.
Dalmatia.
Dalmatica.
Dalus.
Damaſcenus.
Damnatio.
Damnum.
Damo.
Damula.
Daniel.
Datio.
Dauid.
De.
Dea.
Dealbari.
Dearticulatio.
Debilitatio.
Debitor.
Debitum.
Decalogus.
Decapitandus.
Decedere.
Decem.
Decens.
Decentia.
Deceptio.
Decernere.
Decertare.
Decetero.
Decidere.
Decimari.
Decimę.
Deciſum.
Declaratio.
Decollatio.
Declinare.
Decor.
Decrementum.
Decrepitus.
Decretalis.
Decretiſtę.
Decretum.
Decuriones.
Decus.
Dedicatio.
Deditus.
Deductio.
Deeſſe.
Defectibile.
Defectiuum.
Defectus.
Defendere.
Deferre.
Deficere.
Deflecti.
Deflorare.
Deformitas.
Defunctus.
Degenerare.
Deglutire.
Degradatio.
Dehonoratio.
Deiectio.
Deificatus.
Deiformis.
Deinceps.
Deitas.
Delbora.
Delectabile.
Delectamentum.
Delectatio.
Delegatus.
Delere.
Delfinus.
Deliberatio.
Delicatus.
Deliciæ.
Delicioſi.
Delictum.
Delinire.
Delinquere.
Demeritum.
Democratia.
Democritus.
Dęmon.
Dęmoniaci.
Demonſtratio.
Demonſtratiuum.
Demonſtrator.
Demum.
Denarij.
Denegari.
Denigratio.
Denominatio.
Denotare.
Denſitas.
Dentes.
Denudari.
Denunciatio.
Deordinari.
Deorſum.
Dependere.
Deperditum.
Deperire.
Depingere.

Deponere.

Deponere.
Depoſitum.
Deprauari.
Deprecatio.
Depredari.
Deprehendi.
Deprimere.
Depuratio.
Deputatio.
Derelinquere.
Deriſio.
Deriuatio.
Derogatio.
Deſcendere.
Deſcriptio.
Deſerere.
Deſertum.
Deſeruire.
Deſiccabile.
Deſiderium.
Deſiderius.
Deſignare.
Deſinere.
Deſiſtere.
Deſolatio.
Deſpectus.
Deſperatio.
Deſpicere.
Deſponſatio.
Deſpoticum.
Deſtinare.
Deſtitutio.
Deſtruere.
Deſuper.
Detegere.
Detentio.
Detentor.
Deterior.
Determinatio.
Determinatiuum
Deteſtari.
Detinere.
Detractio.
Detrimentum.
Detruncatus.
Detruſus.
Deuaſtare.
Deuenire.
Deuiare.
Deuirginare.
Deuolui.
Deuorari.
Deuotio.
Deus.
Dexterum.
Diabolus.
Diaconiſſa.
Diaconus.
Dialectica.
Diameter.
Diana.
Diaphanum.
Diapſalma.
Dicere.
Dici.
Dicotoma.
Dictamen.
Dictator.
Dictatura.
Dictio.
Dictum.
Dies.
Dieſis.
Differenter.
Differentia.
Differre.
Differri.
Difficile.
Diffidentia.
Diffinitio.
Diffinitiue.
Difforme.
Diffundere.
Digeſtio.
Digitus.
Dignatiuum.
Dignitas.
Dignus
Dij.
Diiudicare.
Dilabi.
Dilatari.
Dilatio.
Dilectio.
Diligentia.
Diligibile.
Dilucidare.
Diluculum.
Diluere.
Diluuium.
Dimenſio.
Dimicare.
Dimidium.
Diminutio.
Diminutiuum.
Dimittere.
Dinandum.
Dioceſis.
Diocletianus.
Diogenes.
Dionyſius.
Dioſcorus.
Directe.
Directiuum.
Dirigere.
Dirimere.
Dirum.
Diſcedere.
Diſceptatio.
Diſcere.
Diſcernere.
Diſcidium.
Diſcingi.
Diſciplina.
Diſcipuli.
Diſcontinuum.
Diſconuenire.
Diſcoopertum.
Diſcordia.
Diſcredere.
Diſcrepatio.
Diſcretio.
Diſcretiuum.
Diſcretum.
Diſcurſus.
Diſcuſſio.
Diſgregare.
Diſparata.
Diſparitas.
Diſpenſabile.
Diſpenſatio.
Diſperdere.
Diſpergere.
Diſplicentia.
Diſpoſitio.
Diſpoſitiue.
Diſproportio.
Diſputatio.
Diſputatiuum.
Diſſenſio.
Diſſenſus.
Diſſimile.
Diſſimilitudo.
Diſſimulare.
Diſſoluere.
Diſſonantia.
Diſſuadere.
Diſſueſcere.
Diſtantia.
Diſtinctio.
Diſtinctiuum.
Diſtinguibilitas.
Diſtractio.
Diſtributio.
Diſtributiua.
Diſtrictum.
Ditiſſimus.
Diu.
Diuelli.
Diuerſificatio.
Diuerſitas.
Diuertere.
Diues.
Diuinatio.
Diuinatoria.
Diuinitas.
Diuino.
Diuinum.
Diuiſio.
Diuiſiuum.
Diuiſoria.
Diuitiæ.
Diuortium.
Diurnum.
Diutinum.
Diutius.
Diuturnitas.
Diuulgatio.
Docere.
Docilitas.
Doctor.
Doctrina.
Documentum.
Dogma.
Dolabrum.
Dolere.
Dolium.
Dolor.
Doloſus.
Dolus.
Domare.
Domeſticus.
Domitianus.
Domicilium.
Domina.
Dominatio.
Dominatiuum.
Dominatus.
Dominica.
Dominicus.
Dominium.
Domus.
Donaria.
Donatio.
Donatus.
Donec.
Donum.
Doriſticus.
Dormiens.
Dorſum.
Dos.
Dracones.
Dualitas.
Dubitatio.
Ducatus.
Ducenti.
Ducere.
Ductor.
Duellum.
Dulcedo.
Dulciarij.
Dulia.
Dummodo.
Dumtamen.
Duo.
Duodecim.
Duplicitas.
Duplum.
Duratio.
Durities.
Dux.

EAdem.
Ebdomada.
Ebrietas.
Ebullire.
Ebur.
Eccleſia.
Eccleſiaſtes.
Eccleſiaſticus.
Eccentrici.
Eclipſis.
Econtrario.
Edificare.
Editio.
Educatio.
Educi. Effari.
Effectiuum.
Effectus.
Efferre.
Efficacia.
Efficax.
Efficere.
Effici.
Efficiens.
Effigies.
Effluere.
Effrenatus.
Effuſio.
Egere.
Egeſtas.
Egyptij.
Egyptus.
Ego.
Egredi.
Egritudo.
Eiicere.
Elargiri.
Elatio.
Eleazarus.
Electio.
Electuarium.
Elegantia.
Elementaris.
Elementum.
Eleemoſyna.
Elenchus.
Elephas.
Eleuatio.
Elicere.
Elix.
Elongatio.
Eloquentia.
Eloquium.
Elucidare.
Emanatio.
Emancipatus.
Emarceſcere.
Embrio.
Emendabile.
Emendatio.
Emere.
Emergere.
Emi.
Emilia.
Ementia.
Emiolia.
Emittere.
Empedocles.
Emphatica.
Empireum.
Emolumentum.
Emulatio.
Emundatio.
Emunitas.
Encenia.
Eneas.
Energumenus.
Eneus.
Enigma.
Enim.
Enoch.
Enorme.
Ens.
Entimema.
Entitas.
Enumerari.
Enuntiabile.

Enuntiatio.
Epar.
Epheſinum.
Ephoth.
Ephraim.
Ephron.
Epicicli.
Epicurus.
Epiikes.
Epiikia.
Epimenides.
Epiphania.
Epiphanius.
Epiſcupalis.
Epiſcopatus.
Epiſcopus.
Epiſtola.
Epitalamica.
Epule.
Equale.
Equalitas.
Equanimitas.
Equari.
Equatus.
Eques.
Equeſtris.
Equidiſtantia.
Equiuoctialis.
Equinus.
Equiparantia.
Equipollere.
Equitas.
Equiualens.
Equiuoca.
Equum.
Equus.
Eraclitus.
Eradicatio.
Erarium.
Erigere.
Eripere.
Ermafroditus.
Ermogenes.
Erroneum.
Error.
Erubeſcentia.
Eructatio.
Eruditio.
Es.
Eſau.
Eſca.
Eſdras.
Eſſe.
Eſſentia.
Eſſentiale.
Eſt.
Eſtas.
Eſtimare.
Eſtimatio.
Eſtimatiua.
Eſtiualis.
Eſtuare.
Eſtus.
Eſuries.
Eſus.
Etas.
Eternale.
Eternitas.
Ethereum.
Eterogeneum.
Ethica.
Ethimologia.
Ethin.
Ethiopia.
Ethos.
Eua.
Euacuare.
Euadere.
Euagatio.
Euaueſcere.
Euangeliſta.
Euangelium.
Euaporatio.
Eubulia.
Euchariſtia.
Eudimica.
Euellere.
Euentus.
Eugnomoſina.
Euidentia.
Euigilare.
Euitare.
Euiteroum.
Eunomius.
Eunuchus.
Euomere.
Euptichia.
Euſebia.
Euſtochia.
Euſtratius.
Eutices
Eutropelia.
Euum.
Ex.
Exactiu.
Exaggerari.
Exalatio.
Exaltatiu.
Examen.
Exameter.
Examinatio.
Exaſperatio.
Exauditio.
Excandeſcentia.
Excecatio.
Excedere.
Excellentia.
Excellere.
Excelſus.
Exceptio.
Exceptiua.
Exceſſus.
Excidere.
Excipere.
Excitatiu.
Exclutio.
Excogitatio.
Excolere.
Excommunicatio
Exconſul.
Excreſcentia.
Excuſatio.
Execratio.
Exemplar.
Exemplaritas.
Exemplatum.
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Exemptus.
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Exercere.
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Exercitum.
Exercitus.
Exæſtuare.
Exhæredatio.
Exhibere.
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Exiccare.
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Exilium.
Exinde.
Exiſtere.
Exitus.
Exorciſmus.
Exorciſta.
Exordium.
Exuriri.
Expectare.
Expectatio.
Expediens.
Expedire.
Expellere.
Expenſa.
Experientia.
Expers.
Expetere.
Expiabile.
Expiatio.
Expiratio.
Explere.
Explicabile.
Explicare.
Explicitum.
Explurator.
Expuliari.
Exponere.
Expoſitio.
Expreſſe.
Exprimere.
Exprobrare.
Expulſiua.
Exquiſitum.
Extare.
Extaſis.
Extendere.
Extenſio.
Extenſiue.
Exteriora.
Extermiōare.
Exterſio.
Extimare.
Extingui.
Extirpatio.
Extollentia.
Extorquere.
Extra.
Extramittere.
Extraneus.
Extraordinarius.
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Extrinſecum.
Exufflatio.
Exulare.
Exultatio.
Exuſtum.
Ezechias.
Ezechiel.

FAber.
Fabrica.
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Facere.
Facies.
Facilitas.
Factiblia.
Factio.
Factiuum.
Factum.
Facultas.
Falco.
Fallacia.
Fallax.
Fallere.
Falſitas.
Falſum teſtimonium.
Falx.
Fama.
Fames.
Familia.
Familiaris.
Familiaritas.
Famoſus.
Famulatus.
Fantaſia.
Fantaſma.
Fantaſticum.
Far.
Fari.
Farina.
Fas.
Faſcelli.
Faſcinatio.
Faſtidium.
Fatalis.
Fatigatio.
Fatue.
Fatuitas.
Fatum.
Fatuus.
Fauces. Fauere.
Fauor.
Fauorabile.
Fautor.
Faunus.
Febrile.
Febris.
Feces.
Fœcunditas.
Fœditas.
Fœdus.
Fel.
Fœlicitas.
Fœmina.
Fœminalia.
Fœmineum.
Fœmininum.
Fęmur.
Fęnerari.
Fęnerator.
Fęnus.
Ferculum.
Fere.
Feria.
Feritas.
Fermentum.
Ferocitas.
Ferox.
Ferre.
Ferri.
Ferrum.
Fertile.
Fertilitas.
Feruor.
Feſtinum.
Feſtum.
Fetur.
Fœtus.
Feudum.
Fiat.
Fictitium.
Fictio.
Fictus.
Fideiuſſor.
Fidelis.
Fidelitas.
Fides.
Fiducia.
Fieri.
Figere.
Figura.
Filialis.
Filiatio.
Filiusfamilias.
Filum.
Fimbria.
Fimus.
Finalis.
Finaliter.
Fines.
Fingere.
Finiri.
Finis.
Finitum.
Firmamentum.
Firmare.
Firmitas.
Firmiter
Fiſſum.
Fiſtula.
Fixum.
Flagellum.
Flagitioſus.
Flagitium.
Flamma.
Flamen.
Flaminea.

Flatus.
Flegma.
Fletus.
Flexibile.
Florere.
Floridus.
Flos.
Fluctuatio.
Fluere.
Fluidus.
Flumen.
Fluuius.
Fluxus.
Folium.
Folliculus.
Fomes.
Fons.
Forma.
Formale.
Formatio.
Formatiua.
Formatum.
Formica.
Formido.
Formoſus.
Fornax.
Fornicatio.
Fornix.
Forſitan.
Fortificatio.
Fortitudo.
Fortuna.
Forus.
Fotinus.
Fouea.
Fouere.
Fractio.
Fragilitas.
Fragor.
Framea.
Francia.
Francus.
Frater.
Fraternum.
Fraudulentus.
Fraus.
Freneſis.
Freneticus.
Frenum.
Frequenter.
Frequentia.
Fricare.
Frigeſcere.
Frigiditas.
Frigius.
Frigus.
Frondes.
Frons.
Fructiferum.
Fructificare.
Fructuoſus.
Fructus.
Fruges.
Frui.
Fruitio.
Frumentum.
Fruſtra.
Fruſtratio.
Fucatio.
Fuga.
Fugere.
Fuiſſe.
Fulcimentum.
Fulgere.
Fulgor.
Fulmen.
Fumus.
Funda.
Fundamentum.
Fundator.
Fundere.
Fundum.
Funiculus.
Funis.
Funus.
Fur.
Furari.
Furia.
Furioſus.
Furnus.
Furor.
Furtim.
Furtiue.
Furtum.
Fuſio.
Futurum.

G Abaonitæ.
Gabriel.
Galerus.
Galienus.
Galilea.
Gallanus.
Gallici.
Gallus.
Garritus.
Garula.
Gaudium.
Gazophilatium.
Gedeon.
Gelu.
Gemelli.
Geminari.
Genitus.
Gemma.
Gena.
Gennadius.
Genealogia.
Generabile.
Generale.
Generatio.
Generatiua.
Generatum eſſe.
Geneſis.
Genitalia.
Genitiuus.
Genitor.
Genitrix.
Genitura.
Genitus.
Genoueph.
Gens. Gentiles.
Genu.
Genuflexio.
Genus.
Geometra.
Gerere.
Germania.
Germen.
Germinare.
Geſta.
Geſtus.
Giezi.
Gigantes.
Gigni.
Gilbertus.
Gith.
Gladius.
Globus.
Gloria.
Gloriari.
Glorificatio.
Glorioſus.
Gloſa.
Gluten.
Gnomi.
Gradatim.
Gradi.
Gradus.
Grammatica.
Grammaticus.
Grandis.
Grando.
Granum.
Gratia.
Gratianus.
Gratiarum actio.
Gratificatio.
Gratioſus.
Gratis.
Gratitudo.
Gratuitum.
Gratum.
Gratum faciens.
Gratus.
Grauamen.
Grauare.
Graue.
Græci.
Græcia.
Gregale.
Gregorius.
Gremium.
Greſſus.
Grex.
Grifalcus.
Grifus.
Groſſities.
Groſſum.
Gualterus.
Gubernare.
Guiſchardus.
Gula.
Guloſus.
Guſtus.
Gutta.

H Abere.
Habilitas.
Habitare.
Habituale.
Habitudo.
Habitus.
Halo. Hara.
Hebenus.
Heber.
Hebetudo.
Hebion.
Hebræi.
Hebron.
Heli.
Helias.
Heliſæus.
Heluidius.
Hemiſpherium.
Herba.
Hercules.
Hæreditas.
Heremitæ.
Heremus.
Hæreſis.
Heri.
Hermes.
Herodes.
Herodias.
Heroes.
Heſiodus.
Heſter.
Hic & nunc.
Hiems.
Hierarchia.
Hieronimus.
Hillarius.
Hinc.
Hiſpania.
Hiſtoria.
Hoc. Hoc aliquid.
Hodie.
Homerus.
Homicida.
Homicidium.
Homo.
Honeſtas.
Honeſtum.
Honor.
Honorabile.
Hora.
Horologium.
Horribile.
Horridum.
Horror.
Hortari.
Hoſpes.
Hoſpitale.
Hoſtia.
Hoſtiarius.
Hoſtile.
Hoſtis.
Hoſtium.
Humanatio.
Humanitas.
Humanus.
Humerus.
Humiditas.
Humidum.
Humilitas.
Humor.
Hymnus.
Hyrcus.

I Acere.
Iacob.
Iacobus.
Iactantia.
Iactura.
Iam.
Ianua.
Ianuarius.
Iaſpis.
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Ibi.
Ibices.
Ibidem.
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Iconomica.
Idea.
Ideale.
Idem.
Idemptitas.
Idioma.
Idiota.
Idolatria.
Idolum.
Idoneitas.
Idoneus.
Idumeus.
Iechonias.
Iecur.
Ieiunium.
Iepte.
Ieremias.
Ierothæus.
Ieruſalem.
Ieſus.
Iezabel.
Ignauia.
Igneum.
Ignis.
Ignitum.
Ignobilitas.
Ignominia.
Ignominioſum.
Ignorantia.
Ignoſcentia.
Ignotum.
Ile.
Illabi.
Ilaritas.
Illatum.
Illectio.
Illegalis.
Illegittimus.
Illæſus.

Illiberalis.
Illicitum.
Illuminatio.
Illuſio.
Illuſtratio.
Illuſtres.
Imaginabile.
Imaginari.
Imaginaria.
Imaginatio.
Imaginatiua.
Imago.
Imbecillitas.
Imbui.
Imitabile.
Imitatio.
Immaculatum.
Immanens.
Immateriale.
Immediate.
Immemor.
Immenſitas.
Immerſio.
Imminere.
Immiſericordia.
Immittere.
Immobile.
Immobilitas.
Immoderantia.
Immoderatum.
Immolari.
Immorari.
Immortale.
Immunditia.
Immunitas.
Immutabile.
Immutatio.
Immo.
Impactio.
Impalpabilitas.
Impar.
Impartiri.
Impaſſibilitas.
Impatientia.
Impauiditas.
Impeccabilis.
Impedimentum.
Impeditio.
Impeditiuum.
Impellere.
Impendere.
Impœnitentia.
Imperare.
Imperatiue.
Imperatiuum.
Imperator.
Imperceptibile.
Imperfectio.
Imperium.
Impermiſtum.
Imperſonale.
Impetrare.
Impetus.
Impietas.
Impignorario.
Impingere.
Implere.
Implicare.
Implicitum.
Implorare.
Imponere.
Importabile.
Importare.
Importunitas.
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Impoſſibilitas.
Impotentia.
Imprecationes.
Impretiabile.
Impregnatio.
Imprimere.
Improbatio.
Improperium.
Improprium.
Improuidentia.
Improuiſio.
Imprudentia.
Impubes.
Impudicitia.
Impugnare.
Impulſus.
Impunitio.
Impuritas.
Imputare.
Imum.
Inaduertentia.
Inane.
Inanimatum.
Inanisgloria.
Inaſſuetudo.
Inaudientia.
Incantatio.
Incarcerare.
Incarnari.
Incautela.
Incendiarius.
Incendium.
Incenſio.
Incentiuum.
Incertitudo.
Inceſſanter.
Inceſſus.
Inceſtuoſus.
Inceſtus.
Inchoatio.
Incidere.
Incineratio.
Incipere.
Incircumciſus.
Incircumſpectio.
Inciſio.
Incitare.
Inclinabilitas.
Inclinatio.
Includere.
Incognitum.
Incolatus.
Incommenſurabile.
Incommodum.
Incommunicabilitas.
Incommutabile.
Incompactum.
Incompletum.
Incomplexum.
Incompoſitum.
Incompoſſibilitas.
Incomprehenſibilitas.
Incongruum.
Inconſideratio.
Inconſonum.
Inconſtantia.
Inconſuetum.
Incontaminatum.
Incontinenti.
Incontinentia.
Inconringens.
Inconueniens.
Inconuenire.
Incorporalia.
Incorporari.
Incorporeum.
Incorrigibile.
Incorruptibile.
Incorruptio.
Increatum.
Incredulitas.
Incrementum.
Increpatio.
Increſcere.
Incubus.
Inculpabile.
Inculpari.
Incumbere.
Incuria.
Incurrere.
Incutere.
Inde.
Indebitum.
Indecentia.
Indeclinabile.
Indefectibile.
Indefinita.
Indelebile.
Indemnis.
Indemnitas.
Indemonſtrabile.
Independens.
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Indeterminatum.
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Indicare.
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Indigentia.
Indigeſtio.
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Indignitas.
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Indirecte.
Indiſcretum.
Indiſpenſabile.
Indiſpoſitio.
Indiſſolubile.
Indiſtractio.
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Indiuiduale.
Indiuiduatio.
Indiuiduum.
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Indiuiſio.
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Indoles.
Inductio.
Inductiuum.
Induere.
Indulgentia.
Indumentum.
Induratio.
Induſtria.
Inebriari.
Inefficax.
Inenarrabile.
Inepta lætitia.
Ineptitudo.
Inæquale.
Inæqualitas.
Inequitas.
Iniquum.
Ineſſe.
Ineuitabile.
Inexperientia.
Infallibile.
Infamia.
Infans.
Infatigabilitas.
Infectio.
Infœlix.
Inferi.
Inferior.
Infernale.
Infernus.
Inferre.
Infeſtus.
Inficere.
Infidelis.
Infidelitas.
Infimus.
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Infinitiuus.
Infinitum.
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Informatio.
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Infuſum.
Ingenerabile.
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Ingenium.
Ingenuus.
Ingerere.
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Ingredi.
Ingreſſus.
Inhabitabile.
Inhabitabilitas.
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Inhærere.
Inhæſio.
Inhoneſtas.
Inhoneſtum.
inhonorare.
Inhumanitas.
Inijcere.
Inimicus.
Iniquitas.
Inire.
Initialis.
Initiare.
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Iniungere.
Iniuria.
Iniuſtitia.
Innaſcibilitas
Innatum.
Innaturale.
Inniti.
Innocentia.
Innocentius.
Innominabile.
Innominatum.
Innoteſcere.
Innouatio.
Innuere.
Innumerabile.
Inobedientia.
Inopinatum.
Inordinatio.
Inquantum.
Inquietudo.
Inquinatio.
Inquirere.
Inſanabile.
Inſania.
Inſcius.
Inſcriptio.
Inſenſibilitas.
Inſeparabile.
Inſequutio.
Inſerere.
Inſidiæ.
Inſigniri.
Inſinuatio.
Inſipientia.
Inſiſtere.
Inſolentia.
Inſolitum.
Inſonare.
Inſpectio.
Inſpiratio.
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Inſtabilitas.

Inſtans.
Inſtare.
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Inſtinctus.
Inſtitutio.
Inſtructio.
Inſtrumentale.
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Inſufficientia.
Inſula.
Inſultus.
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Integrum.
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Intellectualis.
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Intenſio.
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Interdum.
Intereſſe.
Interficere.
Interiectio.
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Interius.
Interminabile.
Intermiſſio.
Internum.
Interpellari.
Interpoſitio.
Interpretatio.
Interrogatio.
Interruptio.
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Interuallum.
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Inteſtatus.
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Intimare.
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Intumeſcere.
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Inueſtiri.
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Inuicem.
Inuidentia.
Inuidia.
Inuigilare.
Inuincibile.
Inuiſibile.
Inuitatio.
Inuitus.
Inungere.
Inuocare.
Inuoluere.
Inuoluntarium.
Inutile.
Ioachim.
Iob.
Iocoſum.
Iocularitas.
Iocunditas.
Iocus.
Ioannes.
Iniada.
Ionas.
Iouici.
Iordanis.
Ioſaphath.
Ioſeph.
Ioſephus.
Ioſias.
Ioſue.
Iouinianus.
Iouis.
Iperbole.
Ipercauma.
Iperdulia.
Ipocras.
Ipocriſis.
Ipodomius.
Ipolidius.
Ipoſtaſis.
Ipothetica.
Ipſum.
Ira.
Iracundi.
Iraſcens.
Iraſcibilis.
Iratus.
Ire.
Iris.
Ironia.
Irrationabile.
Irrationale.
Irrecuparabile.
Irregularitas.
Irreligioſitas.
Irremediabile.
Irremiſſibile.
Irreparabile.
Irreuerentia.
Irrigare.
Irriſio.
Irritare.
Irrogare.
Irruere.
Iſaach.
Iſaias.
Iſidorus.
Iſmahel.
Iſrahel.
Iſrahelita.
Iſte.
Iſtrionatus.
Italia.
Iter.
Iterare.
Iterum.
Itinerans.
Iuba.
Iubere.
Iubilæus.
Iubilus.
Iudaizare.
Iudas.
Iudæa.
Iudæi.
Iudex.
Iudicatorium.
Iudiciale.
Iudiciaria.
Iudicium.
Iudith.
Iuge.
Iuget.
Iugiter.
Iulianus.
Iulius.
Iumentum.
Iunctura.
Iuncus.
Iungere.
Iunior.
Iupiter.
Iuramentum.
Iurgium.
Iuriſdictio.
Iuriſperitus.
Iuriſtę.
Ius.
Iuſpatronatus.
Iuſſio.
Iuſtitia.
Iuſtificatio.
Iuſtinus.
Iuſtus.
Iunare.
Iuuencula.
Iuuenile.
Iuuentus.
Iuxta.

LAbi.
Labia.
Labile.
Labor.
Laborioſum.
Lac.
Lacedemonij.
Lacheſis.
Lachrimę.
Lactantius.
Lactatio.
Lacticinia.
Lacus.
Lagena.
Laicus.
Lamech.
Lamentum.
Lamia.
Lamina.
Lana.
Lancea.
Languere.
Lapidatio.
Lapis.
Lapſus.
Laqueus.
Large.
Largiri.
Largitas.
Larua.
Laſciuia.
Latere.
Lateritius.
Latiui.
Latitudo.
Latria.
Latro.
Latrocinium.
Latum.
Latus.
Lauacrum.
Lauare.
Laureatus.
Laurentius.
Laurus.
Laus.
Laute.
Lazarus.
Lectio.
Lector.
Lectoratus.
Lectus.
Lædere.
Legalis.
Legatus.
Legere.
Legiſer.
Legio.
Legislator.
Legiſpoſitiua.
Legiſta.
Legitimatio.
Legumen.
Lenia.
Lenitas.
Lenocinium.
Lentiones.
Lentus.
Leo.
Lepra.
Lepus.
Leſæ maieſtatis.
Læſio.
Letale.
Lætitia.
Leuatio.
Leui.
Leuiatan.
Leuitas.
Leuitæ
Lex.
Li.
Lia.
Libamina
Libellus.
Libens.
Libenter.
Liber. libera.
Liber ſcriptus.
Libera.
Liberalitas.
Liberare.
Libere.
Libertas.
Liberum.
Libet.
Libido.
Libra.
Licentia.
Licita.
Ligare.
Ligneum.
Lignum.
Ligurgus.
Liguria.
Lilium.
Limbus.
Limitatio.
Limites.
Limpidum.
Limus.
Linea.
Lineale.
Lineamentum.
Lingua.
Liniri.
Linum.
Linus.
Lippus.
Liquefactio.
Liquet.
Liquor.
Lira.
Lis.
Litigium.
Litinatum.
Littera.
Littus.
Liuor.
Lixiuium.
Locale.

Locare.
Locellus.
Locus.
Logica.
Logos.
Longanimitas.
Longe.
Longæuitas.
Longinquum.
Longitudo.
Loquacitas.
Loquela.
Loqui.
Loth.
Lotio.
Lubricitas.
Lubrificare.
Lucas.
Lucerna.
Lucerna.
Lucia.
Luciditas.
Lucifer.
Luciferiani.
Lucius.
Lucrum.
Luctus.
Ludicra.
Ludificatio.
Ludus.
Lugdunum.
Lumbardia.
Lumbardus.
Lumbrici.
Lumen.
Luminare.
Luminoſitas.
Luna.
Lupanar.
Lupus.
Lutum.
Lux.
Luxuria.

MAchabæi.
Macharius.
Macedonicus.
Macedonius.
Maceratio.
Machinatio.
Machometus.
Macies.
Macilentus.
Machrobius.
Mactare.
Macula.
Magdalena.
Magi.
Magis.
Magiſter.
Magiſterium.
Magiſtralis.
Magiſtratus.
Magnalia.
Magnanimitas.
Magnes.
Magnificatio.
Magnificentia.
Magnitudo.
Maieſtas.
Maior.
Maius.
Maledicere.
Malefactor.
Malefactum.
Maleficium.
Maleficus.
Malitia.
Malitioſus.
Malignus.
Malum.
Mamilla.
Mamona.
Manaſes.
Mancipatus.
Mancus.
Mandatum.
Mandibula.
Manducatio.
Mane.
Maneus.
Manes.
Mania.
Manichæus.
Manifeſtatio.
Manipulus.
Manna.
Manſiones.
Manſuetudo.
Manuale.
Manuducere.
Manumiſſus.
Manus.
Marcellus.
Marcha.
Marchia.
Marchiani.
Marchio.
Marchion.
Marchioniſſa.
Marchus.
Mare.
Maria.
Maritima.
Maritus.
Mars.
Martha.
Martellus.
Martianus.
Martinus.
Martyrium.
Martius.
Mas.
Maſculinum.
Maſculus.
Maſticare.
Mater.
Materia.
Materiale.
Maternus.
Matertera.
Mathematica.
Matthæus.
Matthias.
Matrimonium.
Matrix.
Maturatio.
Matutinale.
Matutine.
Mauri.
Maxilla.
Maximum.
Meatus.
Mechanica.
Mechia.
Mediate.
Mediator.
Medicamentum.
Medicatiua.
Medicina.
Medicus.
Medietas.
Mediocre.
Mediolanenſis.
Meditatio.
Medium.
Mel.
Melancolia.
Melchi.
Melchiſedech.
Melius.
Melodia.
Membrana.
Membrum.
Memento.
Memini.
Memoratiuus.
Memoria.
Memoriale.
Menander.
Mendacium.
Mendax.
Mendicitas.
Menia.
Mens.
Menſa.
Menſis.
Menſtruus.
Menſura.
Mentale.
Mentiri.
Mercantia.
Mercatio.
Mercator.
Mercenarius.
Merces.
Mercimonia.
Mercurius.
Mere.
Meretrix.
Mergulus.
Meridies.
Meritorium.
Meritum.
Meſſias.
Meſſis.
Meta.
Metallum.
Metaphyſica.
Methaphonti.
Methaphora.
Metiri.
Metreta.
Metropolis.
Metrum.
Metus.
Meum.
Michael.
Miles.
Miliarium.
Militans.
Militia.
Mille.
Millenarius.
Miluus.
Minę.
Mineralia.
Minimum.
Miniſter.
Miniſtrare.
Miniſterium.
Minor.
Minoratio.
Minoritas.
Minuere.
Minus.
Mirabile.
Miraculoſum.
Miraculum.
Mirari.
Mirum.
Miſceri.
Miſcibile.
Miſerabile.
Miſeratio.
Miſeria.
Miſericordia.
Miſericors.
Miſſa.
Miſſio.
Miſterium.
Miſticum.
Miſtum.
Miteſcere.
Mitigatio.
Mitis.
Mitra.
Mittere.
Mixtio.
Moabite.
Mobile.
Modalis.
Moderamen.
Moderatio.
Moderatiuum.
Moderatum.
Moderni.
Modeſtia.
Modicum.
Modificari.
Modius.
Modus.
Moles.
Moleſtia.
Molle.
Molleſcere.
Mollicies.
Mollificatio.
Momentaneum.
Momentum.
Monachus.
Monarchia.
Monaſterium.
Moneta.
Monialis.
Monitio.
Monoſtica.
Mons.
Monſtrum.
Montanus.
Mora.
Moralis.
Morari.
Morbus.
Mordere.
Morbi.
Mori.
Moriens.
Moroſa.
Mors.
Morſus.
Mortale.
Mortalitas.
Mortiferum.
Mortificatio.
Mortuus.
Mos.
Moſueſtenus.
Motio.
Motiuum.
Motor.
Motum.
Motus.
Mox.
Moyſes.
Muliebria.
Mulier.
Multiforme.
Multiloquium.
Multiplicatio.
Multiplicitas.
Multitudo.
Multoties.
Multum.
Mulus.
Mundana.
Mundare.
Munditia.
Mundus.
Munitio.
Munium.
Munus.
Murmur.
Murus.
Muſæus.
Muſica.
Muſtum.
Mutabile.

Mutatio.
Mutatum.
Mutilatio.
Mutus.
Mutuum.

NAaſori.
Nabuchdonoſor.
Naous.
Nares.
Naſci.
Narratio.
Naſica.
Naſus.
Natale.
Nathan.
Natare.
Natiuitas.
Natum.
Natura.
Naturale.
Naturaliter.
Naualis.
Naufragium.
Nauicula.
Nauigans.
Nauis.
Nazanzenus.
Nazareth.
Nazareus.
Nebula.
Nebuloſum.
Neceſſitas.
Necis.
Negatio.
Negatiue.
Negligentia.
Negocia.
Negotiatio.
Nemeſis.
Nemo.
Nemus.
Neomenia.
Nepos.
Neptalim.
Nequaquam.
Nequitia.
Nere.
Neruus.
Neſcientia.
Neſcire.
Neſtorius.
Neutrum.
Nexus.
Nihil.
Nicolaus.
Nicticorax.
Nidificare.
Nigredo.
Nigromantia.
Nimis.
Nimium.
Niniuitæ.
Niſi.
Niſſenus.
Niti.
Nitidum.
Nitor.
Nix.
Nobilitas.
Nocere.
Nociuum.
Nocturna.
Noe.
Nolo.
Noluntas.
Nomen.
Nominales.
Nominare.
Nominatiuus.
Nona.
Nondum.
Nonens.
Noneſſe.
Nongenitum.
Nonhomo.
Nonnaturale.
Nonobedibile.
Nonordinabile.
Non poteſt.
Nonſimile.
Nonuelle.
Nonuiſum.
Nonuoluntarium.
Nonuti.
Noſce.
Noſtrum.
Nota.
Notabiliter.
Notamen.
Notare.
Notitia.
Notificatio.
Notio.
Notorium.
Notum.
Nouatiani.
Nouem.
Nouiſſimus.
Nouitas.
Nouiter.
Nouitii.
Nouum.
Nox.
Noxium.
Noy.
Nubere.
Nubes.
Nudus.
Nugæ.
Nullibi.
Nullum.
Numantinus.
Numerale.
Numeratum.
Numerus.
Numiſma.
Nunc.
Nuncius.
Nuncupari.
Nundinæ.
Nunquàm.
Nuptiæ.
Nutrimentale.
Nutrimentum.
Nutrire.
Nutus.

OB.
Obduratio.
Obedibile.
Obedientia.
Obedientiale.
Obeſſe.
Obex.
Obiectiue.
Obiectum.
Obiicere.
Oblatio.
Obligari.
Obliqui.
Obliuio.
Obloqui.
Obnoxietas.
Obnoxium.
Oboleſtica.
Obolus.
Obrizum.
Obſcuritas.
Obſecratio.
Obſcenum.
Obſequi.
Obſequium.
Obſeruantia.
Obſtaculum.
Obſtare.
Obſtetrix
Obſtinatio.
Obtalmia.
Obtemperare.
Obtenebratum.
Obtinere.
Obuiare.
Obumbratio.
Occare.
Occaſio.
Occidens.
Occidere.
Occultatio.
Occupatio.
Occurrere.
Ocioſum.
Ocium.
Octaua.
Octauianus.
Octa.
Octuaginta.
Oculus.
Odibile.
Odioſus.
Odium.
Odor.
Odorabile.
Odoriferum.
Offendens.
Offendiculum.
Offenſa.
Offerre.
Officialis.
Officioſum.
Officium.
Offuſcatio.
Olea.
Oleum.
Olfatus.
Oligarchia.
Olim.
Olimpum.
Oliua.
Oliuetum.
Olla.
Olocauſtum.
Olon.
Olophernes.
Omelia.
Ommiſſio.
Omnifariam.
Omnino.
Omnipotentia.
Omnis.
Omogeneum.
Oneroſum.
Onocentaurus.
Onocrotalus.
Ouus.
Opacum.
Opera.
Operabile.
Operarii.
Operatio.
Operatiuum.
Operatum.
Operculum.
Oppidum.
Opinatiua.
Opinio.
Oportet.
Oportunitas.
Oppoſitio.
Opprimere.
Opprobrium.
Optare.
Optatiuus.
Optimates.
Optimum.
Opulentia.
Opus.
Oratio.
Oratius.
Oratiuus.
Orbis.
Orbitas.
Ordeum.
Ordinabile.
Ordinarius.
Ordinatio.
Ordinatiuum.
Ordinator.
Ordinatria.
Ordo.
Organum.
Oriens.
Orientalis.
Origenes.
Originale.
Originaliter.
Origo.
Oriri.
Orizon.
Ornamentum.
Ornatus.
Orphanus.
Orpheus.
Orthogonium.
Ortus.
Os.
Oſculum.
Oſex.
Oſſa.
Oſtenſio.
Oſtentatio.
Ouatio.
Ouis.
Ouum.
Oza.

PAcatio.
Pacificatus.
Pacificus.
Paciſci.
Pactum.
Paganus.
Pagina.
Palam.
Palatium.
Pallidus.
Pallium.
Palle.
Palpabile.
Palpebræ.
Palpitatio.
Palpo.
Paludes.
Panis.
Pannus.
Papa.
Papirus.
Par.
Parabola.
Paradiſus.
Paramenta.
Parare.
Paraſceue.
Parcere.
Parcitas.
Parentes.
Parere, ideſt obedire.
Parere, ideſt partum edere.
Paries.
Parificari.
Pariſienſis.
Pariter.
Parochia.
Parochialis.
Parochianus.
Pars.
Parſimonia.
Partiale.

Partialitas.
Particeps.
Participare.
Participium.
Particula.
Particulare.
Particulatum.
Partim.
Partus.
Paruiſicentia.
Paruipenſio.
Paruitas.
Parum.
Paruoli.
Paruus.
Paſca.
Paſcaſius.
Paſcere.
Paſſibile.
Paſſibilitas.
Paſſio.
Paſſiuum.
Paſſum.
Paſſus.
Paſta.
Paſtor.
Patena.
Pater.
Patere.
Paterna.
Paternus.
Pati.
Patiens.
Patientia.
Patrescuoſcripti.
Patria.
Patriarcha.
Patricii.
Patrimonium.
Patrinus.
Patrocinium.
Patronos.
Patruus.
Paucum.
Paulatim.
Paulious.
Paulolum.
Paulus.
Pauor.
Pauperies.
Paupertas.
Pauſatio.
Pax.
Peccabilis.
Peccare.
Peccator.
Peccatrix.
Peccatum.
Pectinare.
Pectus.
Pectulculum.
Peculiarus.
Pecunia.
Pecus.
Pedagia.
Pedagogus.
Pediſſequa.
Pedites.
Peierare.
Peius.
Pelagius.
Pellere.
Pellis.
Pœna.
Pænale.
Pænalitas.
Pendere.
Pænæ.
Pænes.
Penetratio.
Pænitentia.
Pænitentiale.
Pænitibile.
Pænitus.
Penna.
Pęnnula.
Penooſum.
Polare.
Pænſio.
Penthecoſte.
Penultimum.
Penuria.
Pepuciani.
Per.
Per accidens.
Peragere.
Per alius.
Per aliud.
Percipere.
Percurrere.
Percuſſio.
Perdere.
Perducere.
Perdurare.
Peregrinns.
Perfectibile.
Perfectiu.
Pefectioom.
Perferre.
Perficere.
Perforare.
Perfrui,
Perfuſus.
Perhibere.
Periculuſum.
Periculum.
Periermenias.
Periodus.
Peripathetici.
Perire.
Peritia.
Peritus.
Periorium.
Perlegere.
Permanenti a.
Permanere.
Permaoiu.
Permiſſio.
Permixtio.
Permotatio.
Pernitioſum.
Perpendere.
Perpetrari.
Perpetuom.
Perplexos.
Perſe.
Perſequurio.
Perſeſufficientia.
Perſeuerantia.
Perſiſtere.
Perſoluere.
Perſolutio.
Perſona.
Perſonale.
Perſonalitas.
Perſonaliter.
Perſonare.
Perſpectio.
Perſpectiua.
Perſpicacitas.
Perſuaſio.
Pertinacia.
Pertinere.
Pertingere.
Pertractare.
Pertrahere.
Perturbatio.
Peroenire.
Peruentiu.
Peruerſus.
Peruicax.
Pes.
Peſſimum.
Petitio.
Petitorium.
Petra.
Petrus.
Phanos.
Pharao.
Phari.
Phariſæos.
Phaſæ.
Phenæas.
Phiala.
Philemou.
Philippoponus.
Philippua.
Philo.
Philoſophia.
Philoſophus.
Philotimia.
Phiſica.
Phiſoo.
Phitia.
Phiton.
Phua.
Pictura.
Pietas.
Piger.
Pignus.
Pigritia.
Pilatus.
Pili.
Piluſus.
Pingere.
Pingue.
Piramis.
Piſcator.
Piſcina.
Piieis.
Pitacus.
Pitaguras.
Placare.
Placere.
Placidus.
Placitum.
Plaga.
Plagium.
Planctiuus.
Planctus.
Planetæ.
Plantatio.
Plantæ.
Plato.
Plauſtrum.
Plebanus.
Plebs.
Plenilunium.
Plenitudo.
Pleiades.
Plinius.
Plumbum.
Plurale.
Pluralitas.
Pluries.
Plurimum.
Plus.
Pluuia.
Podagra.
Podos.
Poetica.
Pulex.
Politia.
Politica.
Pollere.
Pollutio.
Polus.
Poma.
Pompa.
Pondus.
Ponere.
Pontifex.
Pontificale.
Popularis.
Populus.
Porcus.
Porretanus.
Purfirios.
Purfirio.
Puri.
Poro.
Poroſitas.
Porrectio.
Porta.
Portatile.
Portare.
Portentum.
Portio.
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Poſitiuum.
Poſſe.
Poſſeſſio.
Poſſeſſiuum.
Poſſeſſor.
Poſſeſſorium.
Poſſibile.
Poſſibilitas.
Poſteri.
Poſterius.
Poſtmodum.
Poſtpredicamentum.
Poſtulatio.
Potens.
Potentatus.
Potentia.
Potentiale.
Potentialitas.
Poteſtas.
Poteſtatiuum.
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Practicum.
Prandium.
Prauum.
Prę.
Pręacceptio.
Præambulum.
Præbenda.
Præbendatus.
Præbere.
Præcedere.
Præcellere.
Præceptiuum.
Præceptum.
Pręceps.
Præceſſio.
Præcingi.
Præcioſum.
Pręcipere.
Pręcipitatio.
Præcipue.
Præcipuum.
Præciſio.
Præctum.
Præclari.
Præcludere.
Præco.
Præcogitatio.
Præcognitum.
Pręconcipere.
Præconſiliatio.
Præda.
Prædeſtinatio.
Prædiale.
Prędicabile.
Prædicamentale.
Prædicamentum.
Prædicare.
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Prædicator.
Prædicatum.
Prędicere.
Prædiffinitio.
Prędiligere.
Præditus.
Prędominari.
Præeligere.

Pręeminere

Præeminere.
Præeſſe.
Præexigere.
Præexiſtere.
Præfatum.
Præfectus.
Præferre.
Prę̨ferri.
Præfigurare.
Prægnans.
Prægustatio.
Præiacens.
Præintelligi.
Præire.
Præiudicium.
Prælatio.
Prælibatio.
Prælium.
Pręmeditatio.
Præmere.
Præmittere.
Pręmium.
Præmonitio.
Pręnoſticum.
Prænunciare.
Præoccurrere.
Pręordinatio.
Pręparare.
Præparatiuus.
Pręponderare.
Præponere.
Prępoſitio.
Præpoſitiuus.
Præpoſitus.
Præputium.
Prærogatiua.
Præsbiter.
Præsbitera.
Præſcientia.
Præſcriptio.
Præſentia.
Præſertim.
Præſeruatus.
Præſidere.
Præſtantius.
Præſtare.
Præſtigium.
Præſtituere.
Prætio.
Præſumptio.
Præſupponere.
Prætendere.
Præter.
Præterire.
Præteritum.
Prætermiſſio.
Præualere.
Præuaricator.
Præueniens.
Præuidentia.
Præuiſum.
Præuius.
Pręuolatio.
Priamus.
Priapus.
Prima.
Primaria.
Primi.
Primitię.
Primitiua.
Primogenitus.
Primordia.
Primordialiter.
Primum.
Princeps.
Principale.
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Principaliter.
Principantes.
Principari.
Principatus.
Principatum.
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Prioritas.
Priſcianus.
Priſcilla.
Priſtinum.
Priuatio.
Priuilegium.
Prius.
Proauus.
Probabile.
Probatica.
Probatio.
Probitas.
Problema.
Proceſſio.
Proceſſiuum.
Proclamare.
Procliuus.
Proconſules.
Procul.
Procurare.
Procurator.
Prodere.
Prodeſſe.
Prodigalitas.
Prodigium.
Prodire.
Proditio.
Proditor.
Producere.
Pro & contra.
Profectus.
Proferre.
Proferri.
Profeſſio.
Profeſtus.
Proficere.
Proficiſci.
Proficuum.
Profunditas.
Progredi.
Prohemium.
Prohibitio.
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Prolabi.
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Proles.
Prolixitas.
Prologus.
Prolongatio.
Promereri.
Promiſſio.
Promouere.
Promptitudo.
Promptus.
Promulgatio.
Pronitas.
Pronomen.
Pronunciare.
Pronus.
Propagatio.
Propalare.
Propaſſio.
Prope.
Propere.
Prophetabile.
Prophetia.
Propitiari.
Propitiatorium.
Propinquitas.
Propinquum.
Proponere.
Proportio.
Proportionalitas.
Proportionari.
Propoſitio.
Propoſitum.
Proprietas.
Proprium.
Propter.
Propterquid.
Propugnator.
Propugnatria.
Prorogare.
Prorumpere.
Proſa.
Proſequutio.
Proſperitas.
Proſpicere.
Proſtibulum.
Proſtituere.
Proſtratio.
Protectio.
Protenſio.
Proteſtatio.
Prouectus.
Prouenire.
Prouentus.
Prouerbium.
Prouidentia.
Prouincia.
Prouiſio.
Prouiſor.
Prouocatio.
Prout.
Proximum.
Proximus.
Prudentia.
Pruina.
Pſallere.
Pſalm.
Pſalmiſtatus.
Pſalmus.
Pſalterium
Pſeudo.
Ptholomeus
Pubertas.
Publicanus.
Publicatiu.
Publius.
Pudenda.
Pudicitia.
Pudor.
Puella.
Puer.
Puertia.
Puerile.
Puerpera.
Puerperium.
Pugil.
Pugna.
Pulchritudo.
Pullus.
Pulmo.
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Punctaliter.
Punctus.
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Vomitus.
Voracitas.
Votum.
Vox.
Vpupa.
Vrbanus.
Vrbs.
Vrceolus.
Vrere.
Vrgere.
Vrias.
Vrina.
Vrſa.
Vrſus.
Vſia.
Vſioſis.
Vſquequaque.
Vſtio.
Vſualis.
Vſura.
Vſuraria.
Vſurarius.
Vſurpatio.
Vſus.
Vt.
Vter.
Vterus.
Vti.
Vtibile.
Vtile.
Vt in pluribus.
Vt ita dicam.
Vtplurimum.
Vtrinque.
Vtrobique.
Vtrum.
Vtrumlibet.
Vt ſic.
Vua.
Vulgare.
Volgus.
Vultus.
Vulpis.
Vultur.
Vultus.
Vulua.
Vxor.
Vxoratus.
Vxoricida.
Vxoricidium.
Vxorius.

X p̄lanus.
Xp̄s.

Y litera.

Z Abulon.
Zacharias.
Zacheus.
Zamri.
Zelothipia.
Zelus.
Zizania.
Zodiacus.
Zona.
Zorobabel.

Finis Dictionum principalium præcedentis tabulæ, per ordinem Alphabeti, in libros Diui Thomæ de Aquino, ſacri ordinis fratrum Prædicatorum.

REGISTRVM

† †† A B C D E F G H I K L M N O P Q R S T V X Y Z.

AA BB CC DD EE FF GG HH II KK LL MM NN OO.

A B C D E F G H I K L M N.

Omnes ſunt Quaternſones præter † †† Duerniones, et OO M N Quinterniones.

R O M AE

Apud hæredes Antonij Bladij, & Ioannem Oſmarinum Liliotum ſocios.

M. D. LXX.